"YOU KNOW, I KNOW"

FUNCTIONS, USES, AND ACQUISITION OF

THE JAPANESE *NODA* PREDICATE

by

SACHIKO OMOTO RENOVICH

B.A., The University of British Columbia, 1992
B.Ed., The University of British Columbia, 1993

A THESIS SUBMITTED IN PARTIAL FULFILMENT OF
THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF ARTS

in

THE FACULTY OF GRADUATE STUDIES

(Department of Asian Studies)

We accept this thesis as conforming
to the required standard

THE UNIVERSITY OF BRITISH COLUMBIA

June 2000

In presenting this thesis in partial fulfilment of the requirements for an advanced degree at the University of British Columbia, I agree that the Library shall make it freely available for reference and study. I further agree that permission for extensive copying of this thesis for scholarly purposes may be granted by the head of my department or by his or her representatives. It is understood that copying or publication of this thesis for financial gain shall not be allowed without my written permission.

Department of __Asian Studies__

The University of British Columbia
Vancouver, Canada

Date __July 21, 2000.__

DE-6 (2/88)

Abstract

In the Japanese language, there are various modal elements, which mark speakers' subjective attitudes toward propositions. One of the most common modals is the *noda* predicate, which possesses the dual function of either asserting the truth of the position or relaying the speaker's desire for information sharing. Japanese Native Speakers (JNSs) use *noda* frequently in conversation; however, Japanese Language Learners (JLLs) often face difficulty in learning *noda* because of its wide variety in function and use. To determine the nature of *noda* use, this study examines conversational data from role-plays and a case study of two JLLs. The main aims of this thesis are 1) to review research on *noda* and to provide a cohesive and concise explanation of its functions and 2) to examine the use and acquisition of *noda* by JLLs.

Following Noda's (1997) categorization, *noda* can be divided broadly into two types: scope and mood. *Noda* of scope exhibits the speaker's assertion that the proposition is true, while *noda* of mood marks the speaker's strong desire for information to be shared by speaker and hearer. This study proposes a framework with which to understand the functions of *noda*, and classifies information which is speaker-oriented (+ Speaker/– Hearer knowledge), hearer-oriented (–Speaker/+ Hearer), and shared (+ Speaker/+ Hearer). JLLs first tend to use *noda* with speaker-oriented information, and later acquire functions related to hearer-oriented and shared information.

In the study of role-plays, JLLs with higher oral proficiency levels as rated by the ACTFL-OPI (Oral Proficiency Interview) used a higher frequency of *noda*. Both the JLLs and JNSs used *noda* primarily to provide and seek explanations. The intermediate-level JLLs

underused *noda* in providing supplemental explanations. Other uses of *noda* in the role-plays included emphasizing information, seeking validity, and back-channeling. The two JLLs in the case study did not notice the use of *noda* during conversations with the JNS, but began to use *noda* more frequently during practice conversations upon receiving explicit instructions on the use of *noda*. While the post-test did not demonstrate increased use of *noda* due to the limited time of this study, there are clear indications for pedagogy. First, because the functions of *noda* are varied and numerous, Japanese language textbooks and classrooms should not be limited in providing only the 'explanation' function of *noda*. Second, the frequent use of *noda* in Japanese conversation suggests that it should be an area of focus in oral practice. Finally, JLLs need to develop skills in both comprehension and production of *noda* to improve their Japanese discourse.

Table of Contents

List of Tables

List of Figures

List of Abbreviations

ACC	accusative marker
CAU	causative
CPL	copula
DAT	dative marker
EXC	exclamation
GEN	genitive marker
IMP	imperative
LOC	locative marker
ND	*noda*
NEG	negative
NMR	nominalizer
NOM	nominative marker
PAS	passive
PST	past tense
PRF	perfective aspect
PRG	progressive aspect
Q	question marker
QUO	quotative marker
SFP	sentence final particle
TOP	topic marker
1/3PS	1st person singular/3rd person singular
1PP	1st person plural

List of Symbols and Transcription Conventions

√	grammatical		(C)	correct use of *noda*
*	ungrammatical		(I)	incorrect use of *noda*
?	questionable		(R)	recommended use of *noda*
%	varied grammaticality judgement			

Japanese   **English**

Japanese	English	
◦	.	unraised intonation
?	?	rising intonation
`	,	recognizable pause (under .5 second)
()	()	recognizable pause (over .5 second)
「	[	the beginning of overlapped speech
=	=	speech which comes immediately after another person's speech (i.e. latched utterances)
(笑)	(laugh)	laughter
—	:	emphatic vowel elongation
X	X	inaudible utterance
word	word	English pronunciation

Acknowledgements

I would like to express my sincerest appreciation to the members of my M. A. thesis committee: Drs. Yoko Collier-Sanuki, Rose-Marie Déchaine, Gloria Tang and Nam-Lin Hur. Their insightful comments and questions were key in the writing of this thesis. I am particularly grateful to my graduate studies supervisor Dr. Collier-Sanuki, whose constant encouragement and valuable suggestions helped me tremendously with my study. I would also like to thank Dr. Hirokazu Tanaka for reading parts of my thesis draft and offering useful comments.

I am also thankful to the participants in the research and the friends who have supported me through my study. My peers in the Asian Studies Department, Shino Takahashi, Michiko Suzuki, Maiko Shimada, and Kaeko Aragaki as well as Yuka Kurihara in Language Education, especially provided me help and encouragement.

Finally, I am grateful to my husband and my family for enabling me to accomplish my goal of writing this thesis.

Chapter One

Introduction

The *noda* predicate is used extensively in Japanese discourse and has been under intense study (e.g. Alfonso 1966, McGloin 1983, Maynard 1992, Noda 1997). Researchers such as Maynard (1992) and Sakakibara (1998) note that *noda* is a difficult feature for Japanese Language Learners (JLLs) to master because of its numerous functions; however, most research to date has focused on natural and generated examples of Japanese Native Speakers (JNSs). This thesis examines *noda* from a pedagogical point of view, and studies conversational data from JLLs to provide insight into their acquisition of *noda*. The goals of this research are two-fold: 1) to review research on *noda* and to provide a cohesive and concise explanation of its functions and 2) to examine the use and acquisition of *noda* by JLLs. This chapter gives a preliminary introduction of *noda*, discusses its use in Japanese discourse, and compares it to similar phrases and/or grammar structures in other languages. The last section will then outline the organization of this thesis.

1.1 The Japanese *noda*

Noda is the combination of nominalizer *no* and copula *da* and attaches to the dictionary form of verbs, *i*-adjectives, *na*-adjectives or nouns.[1] While previous researchers have used different terms, i.e., *extended predicate* (Jorden 1963), *n desu* (Kuno 1973, McGloin 1989) and *nominal predicate* (Maynard 1996, 1997a), I will use *noda* to refer to its various forms.

---

[1] When *noda* attaches to *na*-adjectives and nouns, the copula changes from *da* to the attributive form *na*, as seen in Table 1.1.

category	dictionary form	1. polite *noda* +のです/んです + *nodesu/n-desu*	2. plain *noda* [−force] +の +*no*	3. plain *noda* [+force] + のだ/んだ + *noda/n-da*
verb	行く *iku* go	（行く）　んです *(iku)*　*n-desu*	（行く）　の *(iku)*　*no*	（行く）　んだ *(iku)*　*n-da*
***i*-adjective**	高い *takai* expensive	（高い）　んです *(takai)*　*n-desu*	（高い）　の *(takai)*　*no*	（高い）　んだ *(takai)*　*n-da*
***na*-adjective**	綺麗だ *kirei da* beautiful	（綺麗な）んです *(kirei na)* *n-desu* * （綺麗だ）んです * *(kirei da)* *n-desu*	（綺麗な）　の *(kirei na)* *no*	（綺麗な）んだ *(kirei na)* *n-da*
noun	生徒だ *seito da* student	（生徒な）んです *(seito na)* *n-desu* * （生徒だ）んです * *(seito da)* *n-desu*	（生徒な）　の *(seito na)* *no*	（生徒な）んだ *(seito na)* *n-da*

Table 1.1 Various forms of the *noda* predicate

Table 1.1 presents three variations of *noda*, 1) polite, 2) plain [−force] and 3) plain [+force].[2] Each category adds different forms of the *noda* predicate to the verbs, adjectives and nouns. First, the polite *noda* (*nodesu*) is a combination of *no* and the polite form of the copula *desu*. Second, *no* is the plain form of *noda* without the added force of the copula.

[2]A fourth variation, *no-de-aru* (nominalizer+copula+exist) will not be dealt with in this thesis because it is not used in conversation.

Third, *noda* is the plain form with the copula *da*. Because the presence of the copula in *noda* adds force to the statement, I will characterize *no* as [– force] and *noda* as [+ force].[3] In both the polite and plain forms, the nominalizer *no* may contract to *n* producing the colloquial versions *n-desu* and *n-da*.

1.2 Functions of *noda*

Alfonso (1966) determines that speakers use *noda* in order to add various nuances to the information they are conveying. He concludes that *noda* "indicates some *explanation*, either of what was said or done, or will be said or done, and as such always suggests some context or situation" (1966: 405). McGloin states that with *noda*, the speaker is able to "present information as *if* it were *shared* information between the speaker and the hearer" (1989: 89). She suggests five major effects of *noda*: explanation, conjecture, rapport, reproach, and backgrounding. The five functions are discussed below.

The first major and most-widely discussed use of *noda* is to give *explanations* for actions or situations.[4]

(1) 何か　　　料理　を　　作らなければなりません。
   Nanika　　*ryoori*　*o*　　*tsukura-nakerebanarimasen.*
   something　dishes　ACC　make-must

   持ち寄り　　の　　パーティー　に　　行く　んです。
   Mochiyori　*no*　*paatii*　　*ni*　　*iku*　*n-desu.*
   potluck　　GEN　party　　　LOC　go　　ND
   I must cook something. I'm going to a potluck party.

---

[3]Maynard (1992: 597) states that *no* functions similarly to *noda* with different degrees of depersonalization/distancing and personalization/emotional involvement.

[4]The examples in this section are mine, based on the descriptions given by McGloin (1989).

In example (1) the speaker explains that he needs to make a dish because he is going to a potluck party.[5] The use of *noda* makes it apparent that the speaker is explaining the reason for his action.

The second use of *noda* that McGloin discusses is interrogatives based on *conjecture*. When the speaker sees a friend dressed to go out, he may ask the question in example (2a):

(2a) A: ジョンさん　の　　パーティー　に　　行く　んです　か？
           Jon-san　no　paatii　ni　iku　n-desu　ka?
           John　　GEN　party　LOC　go　ND　Q
           (Tell me.) Are you going to John's party?

      B: ええ、　メイさん　と　　行く　んです。
           Ee,　mei-san　to　iku　n-desu.
           Yes　May　with　go　ND
           Yes, I am going with May.

The speaker in (2a) has a basis for guessing that his friend is going out, and asks the question expecting to know more, such as with whom his friend is going and what he will do there. The hearer responds appropriately, explaining that he is going to the party with May.
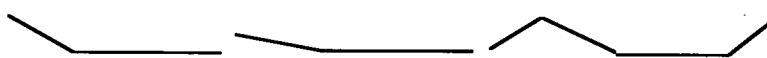
(2b) A: ジョンさん　の　　パーティー　に　　行きます　か？
           Jon-san　no　paatii　ni　ikimasu　ka?
           John　　GEN　party　LOC　go　Q
           Are you going to John's party?

      B: ええ、　行きます。
           Ee,　ikimasu.
           Yes　go
           Yes, I'm going.
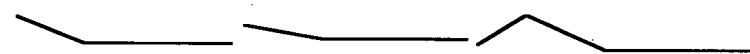
On the other hand, the question in (2b) without *noda* is a neutral information-seeking question which the hearer may answer with a simple yes or no as in the example given.

---

[5]This paper will use *he* and its variants (*him, his*) to represent both genders.

The question in (2a) may also take additional overtones depending on how it is spoken. The intonation patterns below demonstrate how the same sentence can be uttered to indicate surprise (2c), reproach (2d), or back-channeling (2e).

(2c) ジョンさん の　パーティー に　行く　んです　か？
Jon-san   no   paatii   ni   iku   n-desu   ka?
Oh! Are you going to John's party?

(2d) ジョンさん の　パーティー に　行く　んです　かー？
Jon-san   no   paatii   ni   iku   n-desu   ka:?
Don't tell me you're going to **John's** party?

(2e) ジョンさん の　パーティー に　行く　んです　か。
Jon-san   no   paatii   ni   iku   n-desu   ka.
You're going to John's party. I see.

Conjecture questions as in (2c) are often spontaneous and indicate the speaker's surprise, as confirmed by his tone of voice. The question may also contain nuances of criticism and exasperation as in (2d), in which the speaker questions the hearer's choice in going to the party. On the other hand, *noda* with falling intonation as in (2e) signals that the speaker is attentively listening and provides back-channel cues equivalent to "I see" in English.

The third use of *noda* affects *rapport* with the hearer, and represents the speaker's attempts to involve the hearer in his story/information:

(3a)　A:　ジョンさん　の　パーティー　に　行く　んです。[6]
　　　　　　Jon-san　　no　paatii　　ni　iku　　n-desu.
　　　　　　John　　　　GEN party　　LOC go　　ND
　　　　　　(You know,) I'm going to John's party.

　　　B:　楽しそう　　　です　ね。
　　　　　　Tanoshi-soo　　desu　ne.
　　　　　　enjoyable-seem CPL　SFP
　　　　　　It seems enjoyable.

(3b)　A:　ジョンさん　の　パーティー　に　行きます。
　　　　　　Jon-san　　no　paatii　　ni　ikimasu.
　　　　　　John　　　　GEN party　　LOC go
　　　　　　I'm going to John's party.

　　　B:　それから　何　　を　　　します　か？
　　　　　　Sorekara nani　o　　　shimasu ka?
　　　　　　then　　what　ACC　do　　　Q
　　　　　　What will you do after that?

In example (3a) the speaker is willing to share information about his plans. The hearer may respond with questions about the party, or make comments such as "That sounds nice." to show interest in the speaker's life. On the other hand, the sentence in (3b) without *noda* relays neutral information, appropriate for such contexts as an interview in which the speaker is asked about his plans for the next day. The detached tone of (3b) lacks the sense of involvement in (3a).

---

[6]While sentences with *noda* may be interpreted as assertion depending on context, this paper will examine *noda*'s function in sharing information.

McGloin's fourth use of *noda* proposes that the speaker highlights known information to *reproach* the hearer:

(4) パーティー　に　　行く　んだ　から　ちゃんと　着替えて　ください！
     Paatii   ni   iku   n-da kara chanto   kigaete   kudasai!
     party   LOC go   ND   so   properly change   please
     We're going to a party (you know), so change into proper clothes!

In example (4) the speaker may be ordering her husband who is wearing a t-shirt and jeans when they are expected at a formal party. She berates him for not being prepared when he should know better. As McGloin suggests, the combination of *noda* with the conjunction *kara* (so) often carries a reproachful tone.

McGloin's fifth use of *noda*, giving background information, is similar to explanation in that the speaker explains background information when making invitations or requests:

(5) 今晩　　ジョンさん　の　　パーティー　に　　行く　んです　けど、
     Konban   jon-san   no   paatii   ni   iku   n-desu kedo,
     tonight John   GEN party   LOC go   ND   and/but

     一緒に　　行きません　か？
     isshoni   iki-masen   ka?
     together go-NEG   Q
     I am going to John's party tonight; do you want to come with me?

The speaker in example (5) gives the background information that he is going to a party, and invites the hearer to join him. As attested in Iwasaki (1985), the use of *noda* with the conjunction *kedo* (and/but) gives a sense of cohesion between the background information and the invitation.

From the above examples, we see that the functions of *noda* vary depending on the context and the manner in which it is stated. Its use varies between the types of discourse, whether they be objective formal reports or more personalized natural conversations. Additionally, *noda* is used in both oral and written Japanese. The next section will examine the frequency of *noda* use in natural discourse.

1.3 *Noda* in Japanese discourse

Maynard's (1992, 1997a, 1997b, 1998) studies on *noda* in conversation and writing give evidence of its pervasive use in Japanese discourse. In her study of conversational data from 20 native-speaker dyads, Maynard (1992) found the use of *noda* in approximately 25% (317/1244) of the sentences analyzed.[7] Her (1997b) analysis of five television news reports reveals that the use of *noda* varies according to the type of communication in the news reports. Referring to Goffman's (1981) concept of *footing* in discourse, Maynard divides the utterances into two categories: 'announcing' (reporting directly to the viewer) and 'talking' (speaking to other reporters doing the news).[8] While *noda* is used only 6% of the time in the announcing mode, it increases to 31% in talks.[9]

Noda use in writings also varies according to genres. Following Sugimoto's (1990) study which cites front page newspaper articles as rarely containing *noda*, Maynard (1997a)

---

[7]All percentages in this section are based on the unit, number of noda use/total number of sentences.

[8]Goffman (1981) describes *footing* in relation to the participants' alignment, stance, posture, and self-projection in communication. He states that what the speaker communicates, how he communicates, and how he accepts the listener's response all represent the speaker's attitude.

[9]Other potential influences on the differences may be that the 'announcing' portion originates from a written form relayed to the newscaster by a teleprompter, and that the script writer's style of speech is different from the newscaster.

analyzes newspaper articles and finds *noda* use in her sample to be 0% (0/37). Sugimoto reasons that the goal of front page news in newspapers is to report facts in a straightforward and objective manner, counter to the personalized tone of *noda*. On the other hand, Maynard (1992) analyzes 58 short stories written by amateur writers and finds a range of *noda* use from 6% (4/68) to 25% (24/97). Maynard attributes this range of use to the varied writing styles of the texts, and concludes that stories written in the style of oral-narratives have a higher frequency of *noda* than stories written from an objective viewpoint. Giving credence to her suggestion, the 24 personal narratives in Maynard's (1997b) study contained 18% use of *noda* (205/1109).

The studies above clearly show that when the speaker or writer exhibits an awareness of the audience in the discourse, he frequently uses *noda*. Use of *noda* varies according to situation and discourse style: frequent during natural conversations and personalized writing (18-31%), and infrequent in de-personalized objective writing and news 'announcing' (0-6%). Because natural conversation contains a high frequency of *noda*, this thesis will examine conversational discourse of JLLs and JNSs.

1.4 Comparison of *noda* to related phrases in other languages

Various researchers (Maynard 1996, Noda 1997, Sugimura 1982) have compared *noda* to the English "It is that. . .", the French "C'est (. . .) que. . .", and the Chinese "shi. . . de" (是. . . 的) constructions. Maynard's (1996) study comparing an English literary work to its Japanese translation and a Japanese novel to its English counterpart shows interesting

results.[10] She compares *noda* to the English "It is that. . .". or "It is . . . if. . .". constructions and refers to them as *nominalization-related expressions*. While the English translation has fewer nominalization-related expressions than the original Japanese version, the Japanese translation includes *noda* not found in the English original. Likewise, Noda's (1997) comparison of a Japanese novel to its French translation reveals infrequent uses of "c'est (. . .) que. . ." . and "est-ce que. . .". where *noda* appears in the original text.[11] Sugimura (1982) also finds numerous instances in which the Japanese *noda* does not translate into the Chinese "shi" and/or "de", and concludes that the "shi. . . de" structure is not synonymous with the Japanese *noda*.

1.5 Comparison of *noda* to English *you know*

McGloin (1989) suggests a resemblance of *noda* to the English "you know" in creating rapport. Pragmatic studies of this discourse marker by linguists such as Sebba and Tate (1986), Huspek (1989), and Jucker and Smith (1998) indeed demonstrate distinct similarities to the Japanese *noda*.[12] According to Jucker and Smith, a discourse marker is a device that the speaker uses to negotiate the common ground and aid the hearer in integrating information.

---

[10]Maynard compares Kooboo Abe's *Tanin no Kao* 'The Face of Another' to its English translation, and Saul Bellow's *Dangling Man* to its Japanese translation. The use of *noda* is as follows.

Abe, Kooboo. 1968. *Tanin no Kao*	30.5% (61/200)	
Saunders, E. Dale. 1966. *The Face of Another*	4.23% (9/213)	(English translation of *Tanin no Kao*)
Bellow, Saul. 1944. *Dangling Man*	2.5% (5/200)	
Oota, Minoru. 1971. *Chuuburarin no Otoko*.	11.32% (24/212)	(Japanese translation of *Dangling Man*)

[11]Noda compares Banana Yoshimoto's *Kicchin* 'Kitchen' to its French translation and finds that, of the 418 uses of *noda* in Japanese, only 41 are marked by "c'est (...) que. . .". or "est-ce que...". in French. Moreoever, she finds 68 instances in which *noda* is **not** used, but is still translated into the French phrases.

[12]*You know* has been interpreted as *compromisers* (James 1983), *tags* (Sebba and Tate 1986), and *phatic connectives* (Bazzanella 1990). This paper adopts the interpretation that *you know* is a discourse marker (Watts 1989, Salmons 1990, Jucker and Smith 1998).

Discussions of *you know*, like *noda*, centre around how the speaker wishes the hearer to interpret an utterance. Östman (1981: 17) describes *you know* as a way for the speaker to encourage the hearer to cooperate and/or accept the proposition as mutual background knowledge. Jucker and Smith categorize *you know* as "an addressee-centred presentation marker which relate the information to the presumed knowledge state of the addressee" (1998: 174). Through their analyses of qualitative data, they conclude that "*you know* is a strategic device used by the speaker to involve the addressee in the joint construction of a representation" (1998: 196). Whether or not the hearer previously knows the information, the discourse marker *you know* invites the hearer "to recognize the relevance and the implications of the utterance" (1998: 194). Like the above descriptions of *you know*, the Japanese *noda* possesses similar characteristics of engaging the hearer in conversation.

You know, like *noda*, is used frequently in conversation, as seen in studies by Watts (1989), Salmons (1990) and Freed and Greenwood (1996). Jucker and Smith's (1998) data of natural speech reveal on average one use of *you know* per minute between strangers, and 1.4 between friends. Huspek (1989) studies the use of *you know* by manual workers (0.296 per sentence) and examines its use in the context of linguistic variability and power. Future systematic comparisons of *noda* and English *you know* will likely reveal the exact nature of these similarities and differences. Moreover, possible comparisons to other discourse markers may extend the knowledge of *noda* in Japanese discourse.[13]

---

[13]For example, the discourse marker *tell me* in (2a) gives the interpretation that the speaker genuinely is interested in the information. The use of *noda* in (2e) has the sense of the backchanneling feature *I see* in English. Comparisons of the Japanese *noda* to English conversation will need to go beyond previous comparisons to "It is that. . .".

1.6 Organization of the thesis

This chapter introduced background information regarding the functions and uses of *noda* and its comparison to phrases in other languages. Chapter Two summarizes previous research on *noda* highlighting the key features of speaker and hearer knowledge. Based on distributional data, Chapter Three characterizes the structure of *noda*. It also proposes a comprehensive framework with which to explain various functions and overtones of *noda*. Chapter Four describes the data-collection method for this research. Chapter Five analyzes data from role-plays conversations by JLLs and JNSs. Chapter Six examines the use of *noda* by two JLLs over a period of five months. The final chapter presents research conclusions, with implications for pedagogy and directions for future research.

Chapter Two

Review of *noda*

This chapter summarizes previous research on and analyses of *noda*. Section 2.1 describes select studies on *noda,* highlighting their strengths and limitations in depicting its functions and uses. Section 2.2 focuses on Noda (1997) and Sakakibara's (1998) recent classifications of *noda*.

2.1 Previous studies on *noda*

Explanations of *noda* often focus on a single function, i.e. explanation, assertion, showing concern, failing to cover its multi-faceted nature. On the other hand, researches which aim to describe the diversity of *noda* provide lists of functions rather than pointing out fundamental characteristics. Moreover, descriptions of the effects of *noda* are not as helpful for JLLs as explanations of the reasons and appropriate contexts for its use. In searching the root function of *noda*, this section examines previous studies, focusing on key concepts which run through the various approaches.

Kuno (1973) highlights the explanatory nature of *noda* and describes its interrogative form as questions that request "the hearer's explanation of what the speaker has heard or observed" (1973: 225). He distinguishes between the contexts of the following two sentences, without and with *noda*:

(1a)   何   を   しています   か？
          Nani   *o*   *shi-teimasu*   *ka?*
          what   ACC   do-PRG   Q
          What are you doing?

(1b)　何　　　を　　　している　　　のです　　か？
　　　Nani　*o*　　*shi-teiru*　　*nodesu*　*ka?*
　　　what　ACC　do-PRG　　ND　　　Q
　　　(You seem to be involved in something.) What is it that you are doing?

　　　　　　　　　　　　　　　　　　　　　　　　　　　(Kuno 1973: 225)

In example (1a), the speaker asks the question without observing what the hearer is doing. The conversation could be over a telephone or e-mail. In contrast, the speaker in example (1b) observes what the hearer is doing, and requests an explanation. This use is equivalent to what McGloin (1989) calls *conjecture.*

Kuroda (1973) proposes another view of *noda*, from the perspective of epistemics. He labels *noda* as a marker of the speaker's a priori supposition and assertion of a proposition. Aoki (1986) extends Kuroda's view, proposing that the nominalizer *no* acts as an evidential in indicating the existence of valid evidence.[1] He describes *no* as a marker of fact and concludes that "semantically it removes the statement from the realm of a particular experience and makes it into a timeless object. The concept thereby becomes nonspecific and detached" (1986: 229). While the explanation and evidential features above capture elements of *noda*, they do not account for other features such as politeness (McGloin 1980), closeness (Endo 1986), emotive tone (Makino and Tsutsui 1989), and cohesive power (Iwasaki 1993).

Maynard (1992) defines *noda* under her construct of commentary predicates. She posits that commentary predicates represent a speaker's commentary on the proposition, functioning as discourse modality.[2] The commentary predicate "codes the speaker's cognitive process of 1) objectification through nominalization, 2) personalization through the predicate

---

[1]Aoki (1986: 223) explains the three types of Japanese evidential as follows:
1) *gar* used with sensations not experienced by the speaker Ex. *Kare wa atsu-gatteiru* "He is hot."
2) *no* used with nonspecific evidential statements Ex. *Kare wa atsui-noda* "I know that he is hot."
3) *soo, yoo* and *rasii* used with hearsay and inferential statements Ex. *Kare wa atsui-yooda* "He seems hot."

da, and 3) situationally and interactionally appropriate information organization through the topic-comment structure" (1992: 563). First, nominalization signals distance between event and speaker, and an event that is objectified through nominalization becomes distant from the speaker (1996: 937).[3] Second, following Tokieda's (1950) classification of the predicate *da* as *ji* (non-objectified expression), Maynard proposes that *da* adds subjective overtones by expressing the speaker's attitude.[4] Third, based on Mio's (1948) typology of sentences in Japanese, Maynard compares *noda,* with its topic and nominal predicate structure, to *handanbun* (sentences of judgement).[5] The concept of commentary predicates is useful in understanding the relationships between the proposition, nominalization, and addition of copula; however, the exact nature of the speaker's commentary in *noda* is not delineated concisely.

Other researchers attempt to summarize the wide array of functions for *noda* by formulating lists. Ohta (1984) cites nineteen referential, propositional, and referential features of *noda*.[6] Tanomura (1990) points out features of *noda* such as *shoozensei* continuity, *kiteisei*

---

[2]Maynard (1997a, 1998) states that commentary predicates have the structure [clause + nominalizer + copula *da/dearu*] and express a speaker's interpretive commentary on the information in the clause. An example is *kara da* which gives a reason, as in *Kare ga konai no wa Ken ga konai kara da.* "The reason why he isn't coming is that Ken isn't coming."

[3]Maynard draws on the idea of nominalizations as objectified and abstracted concepts from Brown and Levinson (1987) and Langacker (1987) .

[4]Tokieda (1950) identifies *shi* as categories of words which have been objectified and conceptualized (i.e. nouns, verbs, adjectives, and adverbs) and *ji* as non-objectified, subjective expressions which include conjunctions, exclamatory expressions, auxiliary verbs and particles.

[5]Mio (1948) classifies sentences into 1) *genshoobun* 'sentences of immediate description', 2) *handanbun* 'sentences of judgement', 3) *mitenkaibun* 'exclamatory sentences', and 4) *bunsetsubun* 'sentences with topical ellipsis'.

[6]Ohta (1984: 161-152) lists two referential features (deictic and anaphoric), fourteen propositional features (explanatory, confirmatory, elicitory, instructional, self-assertive, self-reasoning, recollective, regretful, suasory, conjectural, exclamatory, dubitatory, accusatory, and assumptive) and three attitudinal features (emotive, peremptory and reserved).

fixed nature, *hirekisei* revelation, and *tokuritsusei* specificity.[7] Kunihiro (1992) presents

examples of *noda* such as decision, acceptance, gentle refusal, and advice. He proposes that

noda represents "the subjective judgement in recognizing the present state as being related to

an established proposition" (1992: 19). Each work highlights elements of *noda* and extend

its characterization; however the works do not provide a simple definition which would guide

JLLs in the appropriate use of *noda*.

      Cook (1990) and Kamio (1997) take two approaches to viewing information through

the knowledge status of the speaker and hearer. Cook (1990) defines her concept of accessible

and inaccessible knowledge, and Kamio (1997) postulates his theory on the *Territory of*

Information. Cook (1990) studies the characteristics of *no* as a sentence-final particle and

focuses on the notion of accessibilty to knowledge. Cook posits that *no* indexes group

authority where the group "assumes responsibility of the truth of the utterance" (1990: 408).

In other words, information marked by *no* is deemed accessible to the interlocutors and/or

society in general.

      From her framework in Figure 2.1, Cook explains that *no* is used with accessible

knowledge as in (a). Area 1 indicates information that is general knowledge in society

(common knowledge) and area 3, information that is known to interlocutors (shared knowledge).

When information is both common knowledge and shared knowledge, it is located in area 2.

She concludes that the speaker uses *no* with propositions which are either known to society

----

[7]Continuity refers to the reference of sentences with *noda* to previous contexts. Fixed state refers to
the fact that *noda* usually takes the proposition as an established entity. Revelation refers to the sense of *noda*
in expressing information that is difficult for the audience to know such as personal thoughts and situations.
Specificity refers to the use of *noda* in specifying a certain situation as opposed to other situations, such as in
asking "Did it rain?" rather than assuming that someone sprayed water on the ground.

and/or known to the speaker and hearer, offering a wider interpretation than the traditional account of its use with only shared knowledge.

(a) Accessible knowledge   (b) Inaccessible knowledge

Common   Shared   Undisclosed psychological states
knowledge   knowledge
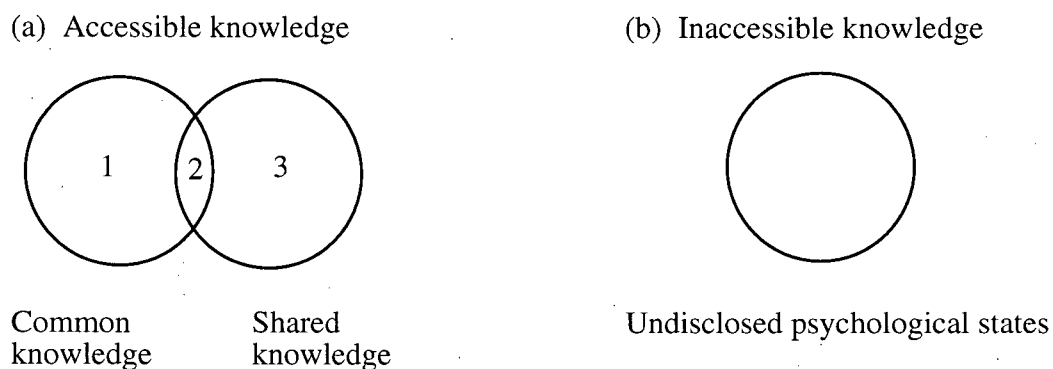
Figure 2.1 Cook's framework of accessible and inaccessible knowledge

(Cook 1990: 409)

As Cook states, *no* is used with accessible knowledge; however, there are cases in which *no* can be used with inaccessible knowledge (b) as in undisclosed psychological states. For example, a child may reveal his feelings to his mother to elicit empathy in an utterance such as *Boku kanashii-no* "I am sad". Cook's distinction of what types of information is deemed accessible (common/shared) and inaccessible is not clear. Furthermore, questions remain as to the speaker's intentions in marking information with *no*.

Kamio's (1997) *Territory of Information* situates information relative to the speaker and the hearer depending on various predicate structures as in Figure 2.2. Kamio specifies the *Territory of Information* as a bound area where the location of the information determines the information's hierarchical territory.

```
           information
Speaker   |------|-------------------|------------------------|
          1                  n                        0


                              information
Hearer    |--------------------------|-------|------------------|
          1                   n                        0
```
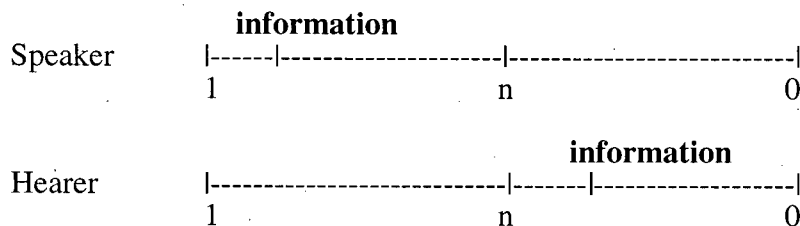
(Information in the Speaker's Territory)

Figure 2.2 Kamio's territory of information

(Kamio 1997: 17)

The above figure represents information in the Speaker's territory where it is located closer to the Speaker. On the Speaker's scale, information is represented as greater than the middle-ground n. The information is less within the Hearer's territory with a value less than n on the Hearer's scale. In contrast, information that is more within the Hearer's territory would be depicted as greater than n on the Hearer's scale. When the information is totally within one territory, then the value would be 1 on one scale and 0 on the other.

Kamio concludes that "information which is difficult to imagine or predict should be expressed in the *noda* form" (1997: 65). Example (2) represents information in the Speaker's territory which may be inaccessible to the hearer.

(2) 吉田さん   が   昨日   強盗   に   おそわれた   んだ   よ。[8]
     Yoshida-san ga   kinoo   gootoo ni   oso-ware-ta   n-da   yo.
     Mr. Yoshida   NOM   yesterday mugger by   attack-PAS-PRF ND   SFP
     Mr. Yoshida was attacked by a mugger yesterday.

(Kamio 1997: 65)

The information in example (2) that Mr. Yoshida was attacked yesterday is unexpected and unknown to the Hearer. The Speaker can use *noda* to mark such information when it may be

---

[8]This thesis adopts Uechi's (1998) proposal of an aspectual head above the verb and analyzes *ta* as a perfective morpheme rather than a past morpheme.

beyond the Hearer's territory. Likewise, Kamio describes psychological information as generally unobservable characteristics which may be represented with *noda*. While it is true that *noda* is often used with information in the Speaker's territory, the theory does not clarify contexts in which *noda* is used with information in the Hearer's territory, such as with questions. Moreover, the reasons for use and non-use of *noda* need to be examined further.

Based on the studies above, we notice several common concepts among the studies. First, *noda* is related to the speaker's perception of the proposition. Second, in representing the speaker's judgement, supposition, idea, etc., the sentence with *noda* is subjective. Third, its use is related to the status of the information knowledge as perceived by the speaker. Chapter Three will revisit these key concepts and propose a comprehensive framework in characterizing *noda*.

2.2 Noda and Sakakibara's pragmatic analyses of *noda*

This section examines recent studies by two researchers in characterizing the functions of *noda*. Section 2.2.1 provides an overview of Noda (1997), in which she differentiates the features of scope and mood. Section 2.2.2 summarizes Sakakibara's (1998) notion of the speaker's belief.

2.2.1 Noda's (1997) typology

Noda (1997) divides *noda* into two broad categories: scope and mood.[9] She summarizes the function of scope as placing focus on parts of a sentence, and mood as the speaker taking

---

[9]The translations of terminology and examples are mine based on Noda's work in Japanese.

a proposition as a fixed state. Referring to previous studies, Noda equates her definition of *noda* of scope to Mio's (1948) *handanbun* (sentences of judgement), Mikami's (1953) *shitei* (specification) and Masuoka's (1991) *jojutsu yooshiki handangata no setsumei* (explanation of judgement forms of predicates). *Noda* of mood is deemed to be similar to Mio's (1948) *bunsetsubun* (clausal sentence), Mikami's (1953) *kaisetsu* (explanation), and Masuoka's (1991) *haikei setsumei* (background explanation) and *kiketsu setsumei* (consequential explanation).

Noda proposes that the *noda* of scope exhibits a contrastive characteristic, similar to nominal sentences with the topic marker *wa*. *Noda* used in negative clauses such as Y *nodewanai* indicates that the proposition in Y is inaccurate, while the contrasting Y' is accurate.

(3) 佐藤さん　　が　　来る　んじゃない。　鈴木さん　　が　　来る　んだ。
     Satoo-san　*ga*　*kuru*　*n-janai*　*Suzuki-san*　*ga*　*kuru*　*n-da.*
     Mr. Sato　NOM　come　ND-NEG　Mr. Suzuki　NOM　come　ND
     It is not that Mr. Sato is coming. Mr. Suzuki is coming.

                                            (Noda 1997: 34)

In example (3) Mr. Sato and Mr. Suzuki are contrasted by the use of *n-janai*. The negative *noda* also places focus on elements other than the non-realization of a state:

(4) 行きたい　から　行く　のではない。
     Iki-tai　kara　iku　nodewanai.
     Go-want　so　go　ND-NEG
     I am not going because I want to go.

The use of *noda* in example (4) allows the negative to be placed on the whole proposition, "I am going because I want to go." rather than simply on the verb to go. The speaker asserts that there is a different reason for him going, such as pressure from an outside force or sense of duty. Noda calls this highlighting of focus *prominence*, which can be expressed through prosodic measures and contextual understandings. Fundamentally, *noda* of scope asserts the

tekisetsusei (appropriateness) of the proposition and is related to the evidential reading of

noda by Kuroda (1973) and Aoki (1986).

Noda describes the second categorization of *noda* as one of mood. She divides *noda*

of mood into two categories: *taiji teki* 'situational' and *taijin teki* 'interpersonal'. *Situational*

mood refers to the speaker's understanding of a proposition previously unrecognized by

himself and does not necessarily require the presence of an audience. In contrast, *interpersonal*

mood requires the hearer's presence whereby the speaker relays information he knows to the

hearer. Noda further sub-divides the categories into those with or without previous discourse

kankeizuke/hikankeizuke. Table 2.1 below gives an overview of the four categories:

Noda of mood	Situational	Interpersonal
Previous Discourse	understand Q as the situation/meaning of P	present Q as the situation/meaning of P
No Previous Discourse	understand Q (as a fixed situation)	present Q (as a fixed situation)

Table 2.1 Characteristics of *noda* of mood

(Noda 1997: 71)

In situational mood, the speaker voices information he has just understood, while in

interpersonal mood he relates information to a hearer. *Noda* with previous discourse takes

the form [P [Q *noda*]] where [P] represents previous discourse and [Q] the nominalized

concept. [P] could also be non-verbal contextual cues such as observations made by the

speaker. When there is no previous discourse related to the nominalized concept, the structure

is simply [Q *noda*].

The speaker's goals in situational and interpersonal mood are distinct. His goal in situational mood is to recognize information such as in thinking aloud; whereas in interpersonal mood information is presented to another person. The examples below represent the four categories of *noda* of mood: (5) situational/previous discourse, (6) interpersonal/previous discourse, (7) situational/no previous discourse and (8) interpersonal/no previous discourse.

(5) 山田さん　　　が　　来ない　　　なあ。　きっと　　用事　　が　　ある　　んだ。
     Yamada-san ga　ko-nai　naa.　Kitto　yooji　ga　aru　n-da.
     Mr. Yamada NOM　come-NEG SFP　probably errand　NOM exist　ND
     Mr. Yamada is not coming. He must have things to do.

(6) 僕、　　明日　　　は　　来ない　　　よ。　　用事　　が　　ある　　んだ。
     Boku, ashita　wa　ko-nai　yo.　Yooji　ga　aru　n-da.
     1PS　　tomorrow TOP　come-NEG SFP　errand NOM exist　ND
     I'm not coming tomorrow. I have things to do.

(7) そう　か、　この　スイッチ　を　　押す　んだ。
     Soo　ka,　kono　suicchi　o　osu　n-da.
     That　Q　this　switch　ACC push ND
     Oh that's right. I need to turn on this switch.

(8) この　スイッチ　を　　押す　んだ！
     Kono　suicchi　o　osu　n-da!
     This　switch　ACC push ND
     Turn on this switch!

(Noda 1997: 72)

In examples (5) and (6) the speaker has contextual reference from the first sentences. According to Noda, (5) is an example of situational mood in which the speaker voices what he has realized, possibly to himself. (6) is an example of interpersonal mood, in which the speaker relays to a hearer information about running errands.[10] In these cases, *noda* is used to present

---

[10]Interpersonal mood is not limited to information about the speaker and hearer. For example, *boku* 1PS in (6) could be replaced with Tom to read, "Tom isn't coming tomorrow. He has things to do". While the information is about a third party, the presentation of information remains speaker to hearer.

the second sentence as being related to the first sentence, i.e. previous discourse. Noda

explains that in contrast, (7) and (8) lack previous discourse.[11] In (7) the speaker notices

what he needs to do and makes a comment, as if thinking aloud. Example (8) presents a

command in which the speaker shouts an order for the hearer to obey.[12]

Noda (1997) also examines the use of *noda* in subordinate clauses and creates a list of

predicates. She runs grammaticality tests and categorizes them into scope and mood, as in

Table 2.2.

	predicates with *noda*		
noda of scope	のではない	*nodewanai*	(neg) + conjunction
	ので	*node**	(and)
	のであり	*nodeari*	(be)
	のであって	*nodeatte*	(be)
	のだったら	*nodattara*	(if)
	のであれば	*nodeareba*	(be+if)
	のなら	*nonara*	(if)
	のでは	*nodewa*	(and+TOP)
noda of mood	のだが	*nodaga*	(and/but)
	のだけれども	*nodakeredomo*	(and/but)
	のだから	*nodakara*	(so)

Table 2.2 *Noda* in subordinate clauses   (Noda 1997: 152)

(*noda* as *no* + *de* is differentiated from the conjunction 'so/therefore')[13]

---

[11]Noda (1997) describes the difficulty of distinguishing between previous discourse and no previous discourse when there may be a non-verbal contextual cue. For example, in (7) and (8) one might argue that the speaker has the visual reference of looking at the light switch before making an utterance, and therefore falling under previous discourse.

[12]In (8) the speaker can also encourage himself to do an action, in which case he would need a previous reference.

[13]Noda gives the example, 雨が降っているので、雪が降っているのではない。*Ame ga futteiru node, yuki ga futteiru nodewanai.* "It is not that it is snowing; it is raining." However, she explains that this form is rarely used so as to avoid confusion with *node* meaning 'therefore'.

Predicates with the *noda* of scope are based on assuming the actualization of a state. For example, A *nodattara* B (noda + if) is based on the idea that state B holds if the proposition in A is realized.

(9) 通り　　まで　　歩いて　　いく　んだったら、　　送って　　いく　よ。
　　　Toori　made　aru-ite　　iku　n-da-tta-ra,　　oku-tte　　iku　yo.
　　　Street　to　　walk-PRF　go　ND-PST-if　　escort-PRF　go　SFP.
　　　If you are walking to the street, I'll go with you.
　　　　　　　　　　　　　　　　　　　　(*Ichigo Doomei*: 213=cited in Noda 1997: 160)

Sentence (9) shows an example of *noda* of scope in the context of an 'if' clause. According to Noda, combinations of *noda* of mood with conjunctions play various roles. For example, *nodaga/nodakeredomo* can 1) relay a speaker's emotion of surprise or frustration (contrast); or 2) present information perceived to be unknown to a hearer (backgrounding).

(10)　社長、　　ちょっと　ひらりちゃん　に　　折り入って　話　　　が
　　　Shachoo,　chotto　Hirari-chan　ni　　oriitte　　hanashi　ga
　　　President,　a bit　Hirari　　　DAT　especially　talk　　NOM

　　　ある　　んです　けど、　　１０分　　ほど　いい　かしら？
　　　aru　　n-desu　kedo,　　juppun　hodo　ii　　kashira?
　　　exist　ND　　and/but　10 minutes　about　good　Q

　　　Lit. Sir, there is a special talk with Hirari, but is about 10 minutes good?
　　　I have something important I want to discuss with Hirari. Could I take her out for 10 minutes?

　　　　　　　　　　　　　　　　　　　　(*Hirari* 2: 369=cited in Noda 1997: 172)

Example (10) shows an example of *nodaga* in a clause as backgrounding, where the speaker explains her intentions in requesting time to talk with an employee.

Noda summarizes the characteristics of *noda* into Table 2.3 below. She takes a parametric approach in her categorization, differentiating the properties of the nominalizer *no*

and the three types of *noda*.[14] Noda's detailed approach to the various *noda* categories and functions provides a thorough analysis of *noda*; however, its complexity would be overwhelming to JLLs. For a more accessible explanation of *noda*, we turn to Sakakibara's (1998) analysis.

	nominalizer *no*	*noda* of scope	*noda* of situational mood	*noda* of interpersonal mood
1. lack of *ga-no* conversion	no	yes	yes	yes
2. *no-n* contraction	no	yes	yes	yes
3. attachment to nouns	no	no	yes	yes
4. *wa* insertion	no	no	yes	yes
5. lack of negative	n/a	no	yes	yes
6. requirement of hearer	no	no	no	yes

Table 2.3 Noda's overview of *noda* (Noda 1997: 247)

---

[14]1. *Ga-no* conversion refers to the possibility of converting the nominative marker *ga* to the genitive marker *no*. Sentences with noda do not allow *ga-no* conversion.
Ex. *Suzuki-san ga/*no kuru n-da.* Mr. Suzuki (NOM/*GEN) is coming.
2. *No* in *noda* contracts to *n* in colloquial speech.
3. *Noda* of mood attaches itself naturally to nouns while *noda* of scope does not.
   ??Jon wa gakusei na nodewanai. Sensei na noda. "John is not a student. He is a teacher." (*noda* of scope)
   Jon wa gakusei na n-desu yo. "You know, John is a student." (*noda* of mood)
4. *Noda* of mood allows the topic marker *wa* while *noda* of scope does not.
Ex. *Jon ga/*wa iku-n-da-ttara boku mo iku yo.* "If John (NOM/*TOP) is going, I will too." (*noda* of scope)
   Jon ga/wa raishuu iku-n-desu ga sono toki demo ii desu ka? "John (NOM/TOP) is going next week; is it okay then?" (*noda* of mood)
5. The negative form nodewanai is available in *noda* of scope, but not in *noda* of mood.
6. *Noda* of interpersonal mood requires a hearer.

2.2.2 Sakakibara's concept of *noda*

Sakakibara (1998: 86) defines a two-part characteristic of *noda*: 1) the proposition is represented as known to the speaker and the hearer, and 2) this representation of known information is based on the speaker's belief. To explain her hypothesis, Sakakibara turns to Grice's (1975) framework of the Cooperative Principle summarized in Table 2.4:

The Cooperative Principle:

Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.

Maxim of Quantity
    I. Make your contribution as informative as is required
        (for the current purpose of the exchange).
    II. Do not make your contribution more informative than is required.

Maxim of Quality
    I. Do not say what you believe to be false.
    II. Do not say that for which you lack adequate evidence.

Maxim of Relation: Be relevant.

Maxim of Manner: Be perspicuous.
    I. Avoid obscurity of expression.
    II. Avoid ambiguity.
    III. Be brief (avoid unnecessary prolixity).
    IV. Be orderly.

Table 2.4 Grice's cooperative principle (Grice 1975: 47)

Following Grice, Sakakibara proposes that people communicate within the boundaries of the Cooperative Principle, and that the hearer attempts to interpret the implications and nuances

when the speaker intentionally violates one of the maxims. In this way the speaker can break

the various maxims in presenting information as if it is shared. Sakakibara examines four

types of information status in which *noda* is used: 1) known to both the speaker and hearer;

2) known only to the hearer; 3) known only to the speaker and 4) known by neither the

speaker nor the hearer. She concludes that each of the four types violates Grice's maxims:

the first, the Maxim of Quantity II and the rest, the Maxim of Quality.

When the information relayed in the *noda* clause is known to both the speaker and the

hearer, Sakakibara (1998) proposes that it violates the Maxim of Quantity II because repeating

information is redundant. She explains that the speaker relays the information a second time

because he is not satisfied that the hearer has completely understood the information as seen

in example (11):

(11) A1: 京子さん　　　神戸　　　へ　　　帰っちゃう　　　よ。
　　　　　Kyooko-san　　Koobe　e　　　kae-cchau　　　yo.
　　　　　Kyoko　　　　Kobe　LOC　return-regret　SFP
　　　　　Kyoko is going back to Kobe.

　　　B1: 知ってる　　　よ。
　　　　　Shi-tteru　　　yo.
　　　　　Know-PRG　SFP.
　　　　　I know.

　　　A2: 京子さん　　　神戸　　　へ　　　帰っちゃう　　　んだ　よ。
　　　　　Kyooko-san　　Koobe　e　　　kae-cchau　　　n-da　yo.
　　　　　Kyoko　　　　Kobe　LOC　return-regret　ND　SFP
　　　　　Kyoko is going back to Kobe.

　　　B2: わかってる　って！　俺　に　　　どう　しろ　って　言う　んだ　よ！
　　　　　Waka-tteru　tte!　Ore　ni　　doo　shiro tte　iu　　n-da　yo!
　　　　　know-PRG　QUO　1SP　DAT　how　do　QUO say　ND　SFP
　　　　　I told you I know. What do you expect me to do!

(Sakakibara 1998: 91)

The information given in A1 and A2 are exactly the same, yet A1 is neutral, while A2 shows redundant repetition and a sense of reproach. Sakakibara explains that A is criticizing B for being indifferent about Kyoko's departure, and is trying to convince B that he should do something about it. The outburst in B2 shows that B has interpreted the critical overtone in A2.

Instead of overtly expressed information, shared information may also be in the form of visual observation. According to McGloin (1989) sentences without *noda* are neutral information-seeking questions where the answer may be a simple yes or no, while the same question with *noda* represents conjecture on the part of the speaker, seeking more information. For example, a speaker finds an invitation card from Dave for his roommate and asks the question in example (12):

(12) デイブ　の　　パーティー　へ　　行く　の？
      Deibu　no　paatii　　e　　iku　no?
      Dave　GEN party　　LOC　go　ND
      Are you going to Dave's party?

                                                    (Sakakibara 1998: 92)

Because the speaker knows about the party through the invitation card, the roommate is obliged to give more than a simple yes/no answer such as why he was invited or why he didn't tell the speaker about the party.

The second category of conversation that Sakakibara (1998) proposes depicts situations in which the hearer knows information but the speaker does not. She refers to this as the violation of the Maxim of Quality which states that the speaker should know that the information relayed is true. By implying that the information is already known to both the speaker and hearer, the conversational effect is of implicitly showing involvement in the hearer. The use

of *noda* in questions such as example (13) implies that the hearer's personal information is or should be known to both the speaker and the hearer.

(13) Bさん は 何 を 食べる んです か。
    B-san wa nani o taberu n-desu ka?
    B   TOP what ACC eat ND Q
    What are you going to eat?

                       (Sakakibara 1998: 93)

The use of *noda* implies concern and interest in the hearer, and usually connotes a close relationship (family, friends, and spouses).

  The third area of conversation that Sakakibara examines is when the information is known only to the speaker. By relaying the information as if it is known, the speaker can convey strong emotion and/or involve the hearer in the conversation:

(14) A: どう した   んです か。
      Doo shi-ta   n-desu ka?
      how do-PRF ND Q
      What's wrong with you?

    B: おなか が   いたい んです。
      Onaka ga   itai n-desu.
      stomach NOM hurt ND
      I have a stomachache.

                        (Sakakibara 1998: 94)

According to Sakakibara, B responds to A's question, sharing information as if it is known in order to create a conversational effect. It is interesting to note that a friend might ask the question in A, but a doctor or flight attendant in a more formal setting would not use *noda* in a similar question. The use of *noda* implies closeness, except in extreme cases where even strangers are expected to show concern (for example B clutching his stomach in pain).

The final area of information status is the rhetorical use of *noda* in which the information is not known to the speaker or the hearer. According to Sakakibara (1998), by exploiting a violation of the Maxim of Quality, the speaker emphasizes the fact that no one knows the information.

(15)　俺　　は　　何　　を　　　やっている　んだ？
　　　Ore　wa　nani　o　　ya-tteiru　　n-da?
　　　1PS　TOP　what　ACC　do-PRG　　ND
　　　What am I doing?

<div align="right">(Sakakibara 1998: 95)</div>

The rhetorical question in (15) carries overtones of frustration and/or confusion.

Like the examples above, Sakakibara's proposal of situating speaker and hearer knowledge aids in understanding the contexts and overtones of utterances. Her classification of information knowledge subsumes and organizes previous analyses such as explaining, creating rapport, and showing involvement; however, it does not include *noda* of scope where the speaker asserts the actualization of a state. Moreover, her characterization of *noda* as "information believed by the speaker to be known to the speaker and hearer" becomes problematic when examining motives for the speaker's use of *noda*. The analysis raises questions as to why the speaker would present information he believes to be already known and why he uses *noda* in certain contexts while not in others. Keeping these questions in mind, Chapter Three examines structural and functional characteristics and proposes a definition and framework in understanding *noda*.

Chapter Three

Characterization of *noda*

This chapter describes the characteristics of *noda* from the perspectives of distribution, syntax and functions. Sections 3.1 and 3.2 examine the distributional properties and phrasal structure of *noda*. The aim of these sections is to investigate the properties of *noda* of scope and mood, and specifically differentiate the two types.[1] Section 3.3 combines relevant data from the analyses and proposes a framework of *noda* for this study.

3.1 Distribution of *noda*

This section gives descriptive generalizations about the two types of *noda* as defined by Noda (1997) as scope and mood. As seen in Section 2.2.1, she proposes that *noda* of scope (ND_{scope}) marks the focus and actualization of a state, while *noda* of mood (ND_{mood}) presents information as a fixed state. Based on Lyons' (1977) definition of modality, this study treats both types of *noda* as modals, in that they express a speaker's attitude and opinion toward the proposition.

(1)　　日本　　へ　　　行きたくない　　のではない　　のだ
　　　　Nihon　*e*　　*iki-taku-nai*　　***nodewanai***　　***noda.***
　　　　Japan　LOC　go-want-NEG　　ND_{scope}-**NEG**　　ND_{mood}
　　　　It is not that I don't want to go to Japan.

Example (1) gives evidence of the two distinct *noda*. Under Noda's classification, scope places a focus on "not wanting to go to Japan", and mood gives a sense of presenting

---

[1] Other sections of this thesis do not explicitly differentiate *noda* of scope and mood in the glosses.

information to the hearer as being related to previous discourse, in the sense that perhaps the speaker is showing reservations about going to Japan.

The distributional analyses of the two types of *noda* are based on data checked by eighteen Japanese native speakers (JNSs). Appendix A shows the categorization of modality used for this paper. Takahashi (1999) in examining modal suffixes in Japanese, proposes three main categories of modality: deontic, epistemic, and discourse. The first type marks obligation, permission, or prohibition of an action; the second a speaker's perception of the truth of the proposition; and the third a speaker's attitude toward the hearer or situation. She further sub-divides each of the three types of modality into two sub-categories: primary modality (P-Mod) and secondary modality (S-Mod).

Nitta (1991) and Masuoka (1991) contrast the qualities of primary and secondary modality, proposing that primary modality is restrictive, in the sense that it does not have negative forms, nor exhibit tense variation, but shows the attitude of only the speaker. On the other hand, secondary modality is not restrictive. Within the category of epistemic modality, an additional subset of evidentials marks the speaker's attitude based on what he has seen, heard, or read. In summary, then, there are three main categories of modality, with seven sub-categories: deontic (P and S) epistemic (P and S, and evidential S), and discourse (P and S). The next sections examine the distribution of *noda* in relation to these seven modal elements.

3.1.1 Distribution of *noda* of scope (ND$_{scope}$)

Noda of scope (ND$_{scope}$) places a focus on an element of the proposition. It may take the four forms *noda* (non-past), *nodewanai* (negative), *nodatta* (past) and *nodewanakatta* (negative-past) as in the examples below.

(2a)   ジョン　は　　日本　　へ　　行った　のだ。
        Jon   *wa* *nihon* *e*   *i-tta*   ***noda.***
        John   TOP Japan   LOC go-PRF **ND$_{scope}$**
        It is that John went to **Japan**. (John did go to **Japan**.)

(2b)   ジョン　は　　日本　　へ　　行った　のではない。
        Jon · *wa* *nihon* *e*   *i-tta*   ***nodewanai.***
        John   TOP Japan   LOC go-PRF **ND$_{scope}$-NEG**
        It is not that John went to **Japan**. (John did not go to **Japan**.)

(2c)   ジョン　は　　日本　　へ　　行った　のだった。
        Jon   *wa* *nihon* *e*   *i-tta*   ***nodatta.***
        John   TOP Japan LOC go-PRF **ND$_{scope}$-PST**
        It was that John went to **Japan**.

(2d)   ジョン　は　　日本　　へ　　行った　のではなかった。
        Jon   *wa* *nihon* *e*   *i-tta*   ***nodewanakatta.***
        John   TOP Japan LOC go-PRF **ND$_{scope}$-NEG-PST**
        It was not that John went to **Japan**.

Noda of scope in examples (2a) to (2d) highlights the fact that it was Japan where John went. Commonly used in narratives, sentences with *noda* of scope can be used to describe events and experiences.

Noda (non-past) may represent either scope or mood depending on the context. For example, instead of placing the focus on Japan in (2a), the same sentence with *noda* of mood can create a sense of rapport in relaying information to a hearer. With negation or past tense, *noda* of scope becomes obligatory. It functions similarly to a verbal auxiliary such as the English *do-support*, in that negation "John did not go to Japan" and affirmation "John did go

to Japan" induce *noda* of scope.[2] However, there are several differences between *noda* of

scope and do-support. First in English for the sentences (2a) and (2b), a prosodic emphasis

would be placed on the focus element *Japan*, while in Japanese, the structure and context

highlight the focus. For example, to place focus on John, the nominative marker *ga* would be

used. Second, unlike the auxiliary *do*, noda of scope can take separate negation on the verb.

Example (3) represents a sentence with separate negation on the verb and *noda*.

(3)   ジョン　は　　いそがしい　から　　行かなかった　のではない。
          Jon　　*wa*　　*isogashii*　　*kara*　　*ikanakatta*　　**nodewanai.**
          John　　TOP　busy　　　so　　　go-NEG-PRF ND_{scope}-**NEG**
          ?John did not **not go** because he was **busy**.

          行きたくない　から　行かなかった　のだ。
          Iki-taku-nai　*kara*　*ika-na-katta*　　**noda.**
          go-want-NEG so　　go-NEG-PRF　ND_{scope}
          He did **not go** because he did not **want to** go.

Third, as seen in examples (2c) and (2d), noda of scope can also be past and negative-past, an

equivalent of which does not exist in do-support.

The distribution of *noda* of scope (ND_{scope}) is summarized in Appendix B. *Noda* of

scope is incompatible with Deontic P-Mod and cannot co-occur. *Noda* of scope positions

after Deontic S-Mod. The formula Deontic S-Mod < ND_{scope} represents this relationship

where *noda* of scope occupies a higher position on the tree structure, as will be seen in the

next section. Because Japanese is a head-final language, *noda* of scope positions after

Deontic S-Mod with an assumption that ND_{scope} takes a head position.[3]

---

[2] I am grateful to Déchaine (p.c.) for pointing out the similarities.

[3] This paper treats modals as head positions based on Cinque's (1999) proposal of verbal suffixes
as clausal functional heads and adverb phrases as specifiers of functional phrases.

(4a)　ジョン　が　日本　へ　行ってもいい　のではない。

　　　*Jon　ga　nihon　e　i-ttemoii　**nodewanai.***

　　　John　NOM　Japan　LOC　go-may　**ND$_{scope}$-NEG**

　　　It is not that John may go to Japan.

(4b) ?? ジョンが　日本　へ　行くのではなく　てもいい。

　　　*Jon　ga　nihon　e　iku-**nodewanaku**　temoii*

　　　John　NOM　Japan　LOC　go-**ND$_{scope}$-NEG**　may

　　　It is OK that it is not that John is going to Japan.

Because *noda* of scope asserts the accuracy or inaccuracy of a proposition, a speaker may highlight the fact that John may not go to Japan, as in example (4a), but cannot place permission on the assertion itself, or the degradation of (4b) results. Deontic P-Mods like imperatives cannot be combined with *noda* of scope as can be seen in the following examples:

(5a) * 日本　へ　行け　のではない！

　　　*Nihon　e　ik-e　**nodewanai!***

　　　Japan　LOC　go-IMP **ND$_{scope}$-NEG**

(5b) * 日本　へ　行くのではない　え！

　　　*Nihon　e　iku-**nodewanai**　e!*

　　　Japan　LOC　go-**ND$_{scope}$-NEG** IMP

Elements such as commands and assertions cannot be used together, and hence, resultant sentences are ungrammatical.

In general the JNSs accepted *noda* of scope before all epistemic modals. Contrary to expectation, results exhibited some variation in the acceptability of the word order (Appendices D & E) as in the following examples:

(6a)　ジョン　が　日本　へ　行くのではない　かもしれない。

　　　*Jon　ga　nihon　e　iku-**nodewanai**　kamoshirenai.*

　　　John　NOM　Japan　LOC　go-**ND$_{scope}$-NEG**　might

　　　It might not be that John is going to Japan.

(6b) % ジョン　が　日本　へ　行くかもしれない　のではない。
   Jon *ga* *nihon* *e* *iku-kamoshirenai* ***nodewanai.***
   John NOM Japan LOC go-might   **ND$_{scope}$-NEG**
   It is not that John might be going to Japan.

A majority of the JNSs (14/18) accepts the order of example (6a) (ND$_{scope}$ < Epistemic S-Mod) where the modality *kamoshirenai* (might) falls on the negative assertion. On the other hand, the order of example (6b) (Epistemic S-Mod < ND$_{scope}$) produces mixed results.[4] In example (6b) *noda* of scope places a focus on *kamoshirenai* (might), producing the sentence "It is not that John **might** go to Japan."

 Noda of scope also occupies a position preceding both Discourse S-Mods and P-Mods. For example, *noda* of scope co-occurs with the Discourse P-Mod in the following manner:

(7a) ジョン　が　日本　へ　行くのではない　よね？
   Jon *ga* *nihon* *e* ***iku-nodewanai*** *yone?*
   John NOM Japan LOC **go-ND$_{scope}$-NEG** SFP
   It isn't that John is going to Japan, is it?

(7b) * ジョン　が　日本　へ　行くよね　のではない。
   Jon *ga* *nihon* *e* *iku-yone* ***nodewanai.***
   John NOM Japan LOC go-SFP **ND$_{scope}$-NEG**
   It is not that John is going to Japan isn't it.

In example (7a), the tag question represented by the discourse modality *yone* will grammatically follow the assertion in *noda* of scope (ND$_{scope}$ < Discourse P-Mod). In contrast, *noda* of scope in example (7b) cannot assert the clause containing the tag question.

---

[4]The eighteen JNSs judged example (6b) as follows: grammatical (4), questionable (6), and ungrammatical (8).

We have seen in the above examples that the nominalizer *no* and copula *da* are adjacent to each other. When *no* and *da* are separated, the sentence is ungrammatical as in example (7) below:

(8) * ジョン　が　日本　へ　行くの　かもしれない　ではない。
    Jon   *ga*   *nihon*   *e*   *iku-no*   *kamoshirenai*   *de-wanai.*
    John   NOM   Japan   LOC   go-NMR   might   CPL-NEG
    It is not might that John is going to Japan.

From the ungrammaticality of example (8), it follows that the nominalizer *no* and copula *da* must function as units as in *noda, nodewanai* (negative), *nodatta* (past) or *nodewanakatta* (negative-past), or at the least be adjacent to each other without any elements in between them.

The general placement of *noda* of scope in light of the distributional data is as follows.

(9)   Deontic S-Mod < **ND**$_{scope}$ < Epistemic Mod < Discourse Mod

The examples below give further evidence that the position of *noda* of scope is between Deontic S-Mod and Epistemic Mod.

(10a) ジョン　が　日本　へ　行くべきな　のではない　かもしれない。
     Jon   *ga*   *nihon*   *e*   *iku-bekina*   ***nodewanai***   *kamoshirenai.*
     John   NOM   Japan   LOC   go-should   **ND**$_{scope}$**-NEG**   might
     It might not be that John is the one who should be going to Japan.

(10b) ??ジョン　が　日本　へ　行くべき　かもしれない　のではない。
     Jon   *ga*   *nihon*   *e*   *iku-beki*   *kamoshirenai*   ***nodewanai.***
     John   NOM   Japan   LOC   go-should   might   **ND**$_{scope}$**-NEG**
     It is not that John might should go to Japan.

(10c) * ジョン　が　日本　へ　行くのではない　べき　かもしれない。
     Jon   *ga*   *nihon*   *e*   ***iku-nodewanai*** *beki*   *kamoshirenai.*
     John   NOM   Japan   LOC   **go-ND**$_{scope}$**-NEG**   should   might
     It might should not be that John go to Japan.

In the predicted order of example (10a), *noda* of scope places focus on John, and the epistemic modality in turn places the feature of possibility on the negative assertion. Example (10b) positions *noda* of scope after both deontic and epistemic modalities, and is judged degradable. The reverse positioning of *noda* of scope before both deontic and epistemic modalities in example (10c) results in an ungrammatical sentence. The basic order for *noda* of scope in (9) holds.

Noda of scope places focus on elements of the proposition and marks the actualization of a state. In fact, it functions as epistemic modality in that it represents a person's perception of the truth of the proposition. The speaker states that the information in the proposition holds using *noda*, or that it does not hold, using *nodewanai* (negative). For the primary/secondary distinction, *noda* of scope functions as secondary modality in that it has a negative form, exhibits tense variation, and shows the attitudes of people other than the speaker. For example, the speaker can state the perceptions of a third person without committing to the information himself:

(11) メリー　は　　ジョン　は　　日本　に　　行った　　のではない　　と　　思っている。
　　　 Merii　wa　 jon　　 wa　 nihon ni　i-tta　　　 nodewanai　 to　 omo-tteiru.
　　　 Mary　TOP John　TOP Japan LOC go-PRF　ND_{scope}-NEG　QUO think-PRG
　　　 Mary is thinking that John did not go to Japan.

The perception of the proposition not being true is Mary's and not necessarily that of the speaker. Based on the above descriptions, I will restate (9) classifying *noda* of scope as Epistemic S-Mod (but usually occuring before other Epistemic S-Mod elements).

(9')　　Deontic S-Mod < **ND_{scope}** Epistemic S-Mod < Epistemic P-Mod < Discourse Mod

This categorization raises important implications about the nature of modalities in Japanese: first, multiple modalities from the same category could be represented in one sentence (examples

6 and 10); and second, the modal elements organize in a set order within the category.[5] To

determine the exact nature of the relationship and combination of modals in Japanese, more

studies such as Saji (1991) which examine compatibility and ordering of modality, are

needed. The next section examines the properties of *noda* of mood.

3.1.2 Distribution of *noda* of mood (ND$_{mood}$)

Based on the distribution as seen in Appendix C, *noda* of mood (ND$_{mood}$) occupies a

position above deontic modality, *noda* of scope, and epistemic S-Mod in the order

Deontic S-Mod < ND$_{scope}$ < Epistemic S-Mod < ND$_{mood}$. The following examples contrast the

placement of *noda* of mood in relation to the Epistemic S-Mod (evidential) *rashii* (seem).

(12a) ジョン が 日本 へ 行くらしい んだ。
     *Jon ga nihon e iku-rashii **n-da.***
     John NOM Japan LOC go-seem **ND$_{mood}$**
     John seems to be going to Japan.

(12b) *ジョン が 日本 へ 行くんだ らしい。
     *Jon ga nihon e **iku-n-da** rashii.*
     John NOM Japan LOC go-**ND$_{mood}$** seem
     John seems to be going to Japan.

The mood of the speaker presenting information to the hearer envelops the whole idea that

John seems to be going to Japan in example (12a). The reverse order in (12b) of situating

noda of mood before *rashii* (seems) is ungrammatical.

---

[5]In relation to the second implication, the JNSs may have varied in the grammaticality judgements of *noda* of scope in combination with other Epistemic S-Mod elements because they were of the same category.

In contrast to the examples above, *noda* of mood cannot follow Epistemic P-Mod:

(13a) *ジョン　が　　日本　へ　　行くだろう　　んだ。
       Jon　　*ga*　*nihon e*　　*iku-daroo*　　**n-da.**
       John　　NOM Japan LOC　go-probably　ND_{mood}
       John is probably going to Japan.

The placement of *n-da* (ND_{mood}) preceding *daroo* (Epistemic P-Mod.) is also ungrammatical,

because the copulas are repeated as *iku-n-**da**-**daroo*** as in example (13b):

(13b) *ジョン　が　　日本　へ　　行くんだ　だろう。
       Jon　　*ga*　*nihon e*　　*iku-**n-da**　daroo.*
       John　　NOM Japan LOC　go-ND_{mood} probably
       John is probably going to Japan.

Keeping in mind that the epistemic modality *daroo* consists of the copula *da* and the volitional

form of existence *roo*, a third possibility arises in which the copula of *n-da* is considered

equivalent to the copula of *daroo*. If the two copulas overlap, producing *iku-n-daroo,* the

sentence is grammatical:

(13c)　ジョン　が　　日本　へ　　行くんだろう。
       Jon　　*ga*　*nihon e*　　*iku-**n-da**-roo.*
       John　　NOM Japan LOC　go-ND_{mood}-probably
       John is probably going to Japan.

Example (13c) represents the grammatical sentence with a single overlapped copula. The

order then, is ND_{mood} < Epistemic P-Mod with the stipulation that the copula *da* overlaps.

Noda of mood like *noda* of scope occupies a position preceding both discourse

modalities, S-Mod and P-Mod (ND_{mood} < Discourse Mod).

(14a)　ジョン　が　　日本　　へ　　行くんだ　よね。
       Jon　　*ga*　*nihon*　*e*　　***iku-n-da***　*yone.*
       John　　NOM Japan　LOC　**go-**ND_{mood} SFP
       John is going to Japan, isn't he?

(14b) *ジョン　が　日本　へ　行くよね　んだ。
   Jon *ga* *nihon* *e* *iku-yone* ***n-da.***
   John NOM Japan LOC go-SFP **ND**$_{mood}$.
   John is going to Japan, isn't he?

Noda of mood must occupy a position in front of sentence final particles, as in example (14a), for the sentence to be grammatical. Placing *noda* of mood after the discourse modality results in the ungrammatical sentence (14b).

 Noda of mood presents information to the hearer as a fixed state (Noda 1997) and marks information as known in the context of discourse to improve its reception by the hearer (Sakakibara 1998). As such, it possesses characteristics of both epistemic modality (speaker's perception of the truth of the proposition) and discourse modality (speaker's attitude toward the hearer or situation). In the above distributional data, *noda* of mood occupies a position after Epistemic S-Mod and before Discourse Mod (both S and P). *Noda* of mood does not have a negative form nor tense markings, and can only express the attitude of the speaker; hence it is a Primary Modality. As we examined in (13c) the copula of *noda* overlaps with the copula in *daroo* (probably), an Epistemic P-Mod. Based on the above properties, I will classify *noda* of mood under Epistemic P-Mod, with the assumption that its discourse functions become available through contextual and phonological effects. In summary, I propose the following order of the two *noda*, based on the relevant distributional data:

(15) Deontic S-Mod < **ND**$_{scope}$ Epistemic S-Mod < **ND**$_{mood}$ Epistemic P-Mod <

   Discourse S-Mod < Discourse P-Mod

Section 3.2 will examine the structure of *noda* based on the order of modal elements proposed in (15).

One final characteristic of *noda* of mood is that, as seen in Chapter One, the plain form of *noda* has two variants: nominalizer only or nominalizer + copula.

(16a) ジョン が 日本 へ 行くの。
     *Jon   ga   nihon   e   iku-**no**.*   **no**
     John   NOM Japan   LOC   go-**ND**$_{mood}$ (nominalizer only)
     John is going to Japan.

(16b) ジョン が 日本 へ 行くんだ。
     *Jon   ga   nihon   e   iku-**n-da**.*   **n+da**
     John   NOM Japan   LOC   go-**ND**$_{mood}$ (nominalizer + copula)
     John is going to Japan.

Both examples (16a) and (16b) express the speaker's desire to share information. With the added force of the copula *da*, example (16b) carries more emphasis.[6] The overlap of copulas in (13c) and the existence of two separate forms of *noda* in (16a) and (16b) attest to a distinction between the nominalizer *no* and copula *da* in *noda* of mood. Therefore I propose that the *no* and *da* are separate head positions. The implications of distinct heads are discussed in the next section.

3.2 Structure of *noda*

This section analyzes the structure of *noda* in relation to Japanese syntax. Both the *noda* of scope and *noda* of mood function as modals in that they follow the proposition and express the speaker's attitude and opinion towards the proposition. Through examination of various syntactic approaches, the two *noda* as part of Epistemic S-Mod and P-Mod are situated on the phrasal tree structure.

---

[6]See Maynard (1992) for a discussion of intepretations of *no* and *noda*.

3.2.1 Phrase structure of modals in Japanese

This section highlights four views of the modal structure. First, Tateishi (1990) situates Modal Phrase (ModalP) between Inflection Phrase (IP) and Complementizer Phrase (CP) in Japanese. Second, Masuoka (1991) proposes a general outline of modal elements in Japanese. Third, Rizzi (1997) proposes a hierarchy of multiple CP projections based on Italian, French and English. And fourth, Cinque (1999) draws on data from various languages to highlight similarities between hierarchies of adverbs and functional heads.

Tateishi (1990) analyzes the distribution of *daroo* (probably) and gives evidence to situate ModalP between the IP and CP as in example (17).[7]

(17) [メリー は [[[ジョン が 日本 へ 行く]だろう] と] 言った。]
      [*Merii wa* [[[*jon ga nihon e iku*] *daroo*] *to*] *i-tta.*]
      [$_{IP1}$ Mary TOP[$_{CP}$ [$_{ModalP}$[$_{IP2}$ John NOM Japan LOC go] probably] QUO] say-PRF]
      Mary said that John will probably go to Japan.

The IP "John will go to Japan" is dominated by the ModalP *daroo* which in turn is dominated by the CP "that" and the IP "Mary said".[8] As a head-final SOV language, Japanese projects higher projections of ModalP and CP to the right, in contrast to head initial languages such as English. Tateishi (1990) justifies the position of ModalP with *daroo*; however as Takahashi (1999) concludes, a single functional projection does not explain how multiple modals are possible in Japanese.

---

[7]This thesis classifies *daroo* as Epistemic P-Mod.

[8]While it is clear that the head of CP is *to* (that) and the head of ModalP is *daroo* (probably) it is not clear what occupies the head of IP for both "Mary said" and "John will go to Japan." For example, Fukui (1995) calls the Japanese Inflection defective in that it does not have features, but functions simply as a place holder for tense morphemes such as -ta (past) and -ru (non-past). This paper adopts Uechi's (1998) view of aspectual head position below epistemic modality and tense. In this view, the head I1 in example (15) would hold *-ta* (perfective) from *itta* (said) and I2 would hold *-u* (non-perfective) from *iku* (go).

(18) ジョン は 日本 へ 行くかもしれない だろう。
　　　Jon　*wa*　*nihon*　*e*　*iku-kamoshirenai*　*daroo.*
　　　John　TOP　Japan　LOC　go-might　　　　probably
　　　John might (probably) go to Japan.

As in example (18) even *daroo* (probably) could be combined with other modals such as

kamoshirenai (might) and *nakerebanaranai* (must). A single ModalP cannot account for the

existence for the two modals in (18). Clearly there is a need for more projections to take the

modalities.

Masuoka (1991) categorizes modality into six areas and proposes the structure in

Figure 3.1. In general, elements exhibiting the strongest modality (speaker's attitude) are the

furthest from the proposition (6 and 5) at the top of the tree structure:
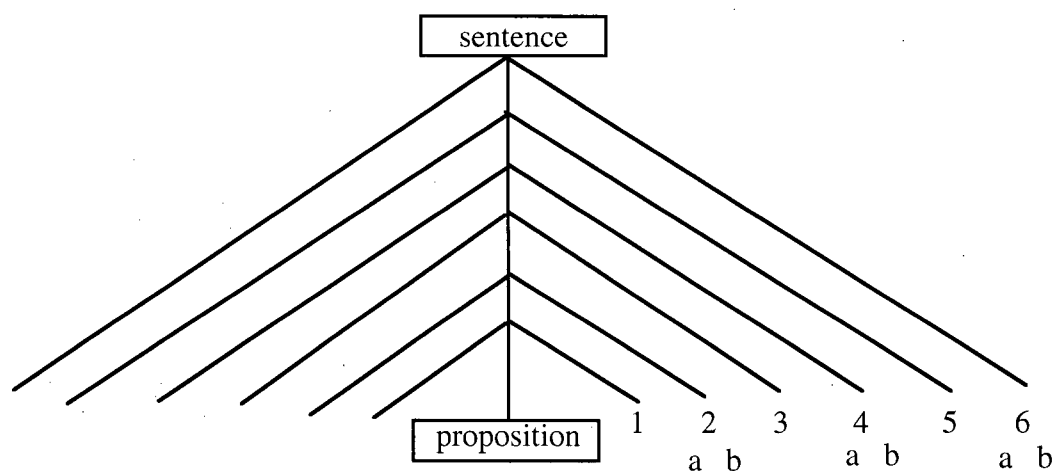
1.　　Modality of *toritate* (Topicalization)
2 a.　Modality of *mitomekata* (Affirmation / Negation)
　b.　Modality of *tensu* (Tense)
3.　　Modality of *setsumei* (Explanation)
4 a.　Modality of *kachi-handan* (Value Judgement)
　b.　Modality of *shingi-handan* (Truth Judgement)
5.　　Modality of *hyoogen-ruikei* (Types of Expression)
6 a.　Modality of *teinei-sa* (Politeness)
　b.　Modality of *dentatsu-taido* (Communication Attitude)

Figure 3.1 Masuoka's hierarchical structure for the Japanese sentence
(Masuoka 1991: 44)

Assuming the proposition to be IP, the modalities occupy head positions of categories dominating IP. Compared to Tateishi's (1990) proposal of a single ModalP, Masuoka's analysis seems more promising for situating the two *noda* in that it allows for the representation of multiple modality in Japanese.

Rizzi (1997) takes generative data from Romance and Germanic languages to determine the hierarchy of modal elements in the systems of projections dominating IP. He specifies main elements of finiteness, force, and focus. According to Rizzi, the element closest to IP is Finite Phrase (FinP) which selects a finite or non-finite IP. The element ForceP houses complementizers such as *that* in English and *que* in French. The optional projections of Topic and Focus differ in position according to language. Rizzi's overall framework shows Finiteness and Force surrounding optional Topic and Focus. Rizzi's model as adapted to the head-final structure of Japanese is shown in Figure 3.2.
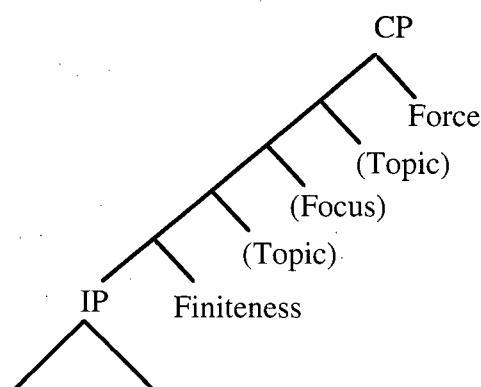
Figure 3.2 Rizzi's framework (adapted from Rizzi 1997: 297)

Taking into consideration the features of *noda* of scope and mood, scope is related to Rizzi's lower complementizers, and mood to his upper complementizers. The monomorphemic

noda of scope is a nonfiniteness complementizer which is often selected by Negative.[9] It would occupy a position low on the C system and facing the inside IP, hence Finiteness. On the other hand, *noda* of mood is more related to marking propositional force on the sentence, and occupies a position higher in the C system. *No* and *da* of mood act as free functional morphemes, more so than *noda* of scope. Before positioning the two *noda* in the phrasal tree structure for Japanese, we examine Cinque's (1999) proposal of multiple functional heads.

Cinque (1999) categorizes functional heads into over thirty subcategories within the main categories of Aspect, Voice, Tense, Modality, and Mood. He examines data from numerous languages to provide a generic hierarchy of functional heads. The section of Cinque's list relevant to determining the position of *noda* in Japanese is as follows:

$$Mod_{ability/permission} < Mod_{obligation} < Mod_{volition} < Mod_{possibility} < Mod_{necessity} < Mood_{irrealis} < T_{future} < T_{past}$$

$$< Mod_{epistemic} < Mood_{evidential} < Mood_{evaluative} < Mood_{speech\ act} \quad (1999: 106)$$

What Cinque terms *Mod* or *root modality* equates to the term *deontic modality* in this thesis. Not all categories, like $Mood_{evaluative}$ apply to Japanese. To compare Cinque's analyses to the distributional data from section 3.1, the hierarchy represented in (15) is repeated below.

(15)   Deontic S-Mod < **ND**$_{scope}$ Epistemic S-Mod < **ND**$_{mood}$ Epistemic P-Mod <

Discourse S-Mod < Discourse P-Mod

First, the analyses for *noda* in (15) condenses Cinque's proposal into five categories. Second, (15) assumes that the sub-classifications of modality, such as permission and obligation, are grouped in the phrasal structure. Third, distribution of *noda* reveals multiple projections

---

[9]*Noda* of scope is obligatory with negation placed on the proposition.

from the same cateogory in Epistemic S-Mod (examples 6a and 10a) and Epistemic P-Mod

(example 13c).[10] Finally, (15) implicitly includes negative and tense feature markings on

Epistemic S-Mod, as will be seen in the next section.

3.2.2 Phrase structure of *noda*

Distributional data reveal several characteristics of *noda*.

1) ND_{scope} and ND_{mood} occupy different positions, ND_{scope} as part of Epistemic S-Mod (after Deontic S-Mod) and ND_{mood} as part of Epistemic P-Mod (before Discourse S-Mod.)
2) ND_{scope} expresses negative and tense (S-Mod) while ND_{mood} does not (P-Mod).
3) The nominalizer *no* and copula *da* of ND_{scope} form one head.
4) The nominalizer *no* and copula *da* of ND_{mood} form two separate heads.
   a) The copula of ND_{mood} *noda* and Epistemic P-Mod *daroo* overlap.
   b) ND_{mood} without copula is possible as in example (16a).

Discourse P-Mod

Discourse S-Mod

ND$_{mood}$ + other Epistemic P-Mod

ND$_{scope}$ + other Epistemic S-Mod
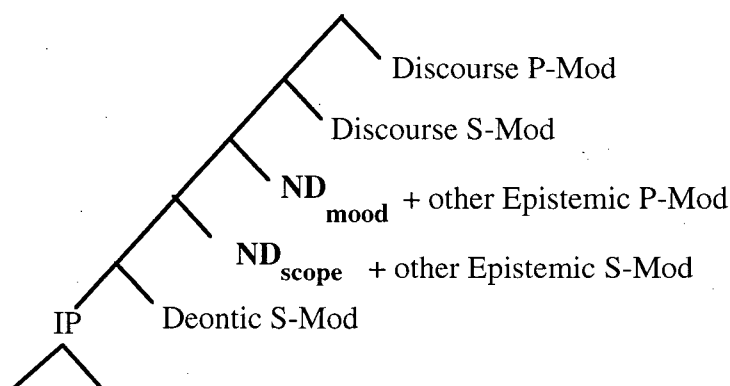
IP Deontic S-Mod

Figure 3.3 Phrase Structure of the two *noda*

---

[10]Multiple projections from the same category may be a parameter of the language where Epistemic S-Mod, P-Mod and Discourse P-Mod allow multiple elements, and Deontic S-Mod and Discourse S-Mod do not.
Deontic S-Mod does not seem to allow dual projections. For example, *beki-da* (should) and *temoii* (may) marking obligation and permission are ungrammatical when combined.
*Jon ga nihon ni i-ttemoii bekida. "*John should may go to Japan."
*Jon ga nihon ni iku-beki demoii. "*John may should go to Japan."
Discourse S-Mod possesses the single feature of politeness and thus cannot be combined.
Discourse P-Mod of sentence final particles in Japanese may be another category in which two projections from the same category are possible. The category includes the sentence final particles *yo* and *ne* as well as their combination *yone*.

Figure 3.3 shows the placement of *noda* of scope and *noda* of mood in the phrasal structure of Japanese modals based on the above findings. Noda's (1997) original argument for two distinct *noda* holds in the distribution.

The *noda* of scope, as well other Epistemic S-Mod take negative and tense.[11] For example, taking the linear order of negative past *noda, nodewanakatta* (*noda*+negative+past) its form suggests higher projections of Negative Phrase (NegP) and Tense Phrase (TP).[12] The form does not allow any morphemes between the elements. Figure 3.4 demonstrates the internal structure of *noda* of scope.

```
            TP
           /  \
              T'
             /  \
          NegP   T
          /  \   -katta
         Neg'
         /  \
      EMP   Neg
      /  \   -wana
    EM'
    /  \
        EM (Epistemic Modal)
        -node
```
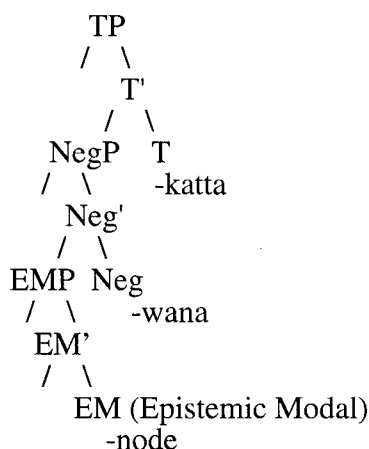
Figure 3.4 Internal structure of *noda* of scope

---

[11]Other examples of negative past Epistemic S-Mod include

Jon ga iku-ni-chigai-na-katta.	(go-doubt-NEG-PST)	There was no doubt that John would go.
Jon ga iku-hazude-wana-katta.	(go-expected-NEG-PST)	John was not expected to go.
Jon ga iku-kamoshire-na-katta.	(go-might-NEG-PST)	John might go.
?Jon ga iku-yoode-wana-katta.	(go-looks-NEG-PST)	John did not look as to be going.
?Jon ga iku-soode-wana-katta.	(go-said-NEG-PST)	John was not said to be going.
?Jon ga iki-soode-wana-katta.	(go-looks-NEG-PST)	John did not look as to be going.

[12]This paper adopts Uechi's (1998) proposal of post-verbal heads where VP is dominated by deontic modal (root modal), aspect, epistemic modal, and tense.

Noda as part of the epistemic modality projects the Epistemic Modality Phrase (EMP), which functions similarly to Rizzi's (1997) lower Comp. In *noda* of scope, unlike *noda* of mood, the copula *da* is required so that it can take the negative and tense markings: the nominalizer *no* cannot exist on its own.[13]

This section introduced structures for *noda* of scope and mood. Much work remains in situating *noda* in the Japanese modality system. The relationship and structure of multiple modals from the same category i.e. Epistemic S-Mod, P-Mod, and Discourse P-Mod, and their relative hierarchy need to be examined. In the distributional data, grammaticality judgements by the NJSs reveal tendencies but are not necessarily consistent. Further study of modal combinations with strict control for contextual cues may reveal similarities and differences in the NJSs' grammatical perceptions according to influences such as dialect variation, age difference, and exposure to other languages. Finally, more work is needed in the delineation of the heads *no, da, roo* in relation to Epistemic P-Mod and Deontic P-Mod, as well as their seeming ability to index discourse modality features.

---

[13]There are two epistemic S-Mod which optionally take *no* in front of its phrase: *ka-mo-shire-nai* (might) (Q-also-know-neg) and *ni-chigai-nai* (no doubt) (to-doubt-NEG).

Jon ga iku-ni-chigai-nai.	(go-doubt-NEG)	There is no doubt that John would go.
Jon ga iku-no-ni-chigai-nai.	(go-*no*-doubt-NEG)	There is no doubt that **John** would go.
Jon ga iku-ka-mo-shire-nai.	(go-Q-also-know-NEG)	John might go.
Jon ga iku-no-ka-mo-shire-nai	(go-*no*-Q-also-know-NEG)	**John** might go.

It is interesting to note that both of these forms contain a negative. The addition of *no* with the modality seems to behave similarly to *noda* in placing focus on an element in the proposition, in this case John. Further study is needed to determine whether the optional *no* preceding these elements is related to the nominalizer in *noda* of scope.

3.3 Characterizations of *noda*

Having examined several different analyses of *noda*, this section combines the various ideas into a comprehensive whole. The distributional data in Section 3.1 supports Noda's (1997) postulation of two separate *noda*: scope and mood. Section 3.3.1 defines the two *noda* for this thesis. Section 3.3.2 extends Cook (1990) and Kamio's (1997) construct of locating information and proposes a framework from which to understand *noda*. Section 3.3.3 examines how various utterances fit this information framework of *noda*.

3.3.1 The speaker's perception

This paper adopts Noda's (1997) proposal of two separate *noda*, and suggests that the speaker uses them for distinct purposes. With *noda* of scope on one hand, the speaker asserts the (in)accuracy of information based on his belief. He highlights information that he perceives to be unknown to the hearer. On the other hand, this thesis proposes that the *noda* of mood marks the speaker's strong desire for information to be shared between the speaker and hearer. By using *noda* of mood, the speaker indicates that he emphatically desires the information to be shared, and the hearer to respond to the overtones and implications associated with this intention. Sakakibara (1998) argues that the speaker relays a message as if it were already shared in order to improve reception of the information; however, her proposal leaves the unanswered question of why the speaker would repeat information using *noda* if he believes the information to be already known.[14] This paper's definition is based rather on the actual perception of need for information sharing, i.e. relaying something that the speaker

---

[14] I am grateful to Collier-Sanuki (p.c.) for pointing out the contradictions.

knows, asking for information about what the hearer knows, or emphasizing information already known. The next section examines in detail the functions of *noda* under the framework of speaker and hearer knowledge.

3.3.2 Information framework of *noda*

This paper proposes an information framework marking + and − features for information knowledge by the speaker and hearer. It takes a parametric approach where at the time of the speaker's utterance, the information is perceived to be either known or unknown to the speaker and hearer. Figure 3.5 represents the information framework of *noda*.

Hearer knowledge

	+	−
Speaker knowledge +	I	II
−	III	

Figure 3.5   Information framework of *noda*

While Sakakibara (1997) proposes four classifications of *noda* use, this paper takes the approach that there are three possible domains. Sakakibara's fourth context is deleted because modality marks a speaker's attitude and opinion toward the proposition, and would not be used with information unknown to the participants of the conversation. The speaker shows involvement in the information either by asserting it with the *noda* of scope, or showing his desire for its sharing with the *noda* of mood. Figure 3.5 describes the three possible domains of information knowledge at the time of the speaker's utterance: I) known to both the

speaker and the hearer, II) known only to the speaker, and III) known only to the hearer. For example, the following sentence about going to Japan exhibits the feature + Speaker/– Hearer of Domain II.

(19)　来週　　日本　に　　行く　んだ。
　　　　Raishuu　　*nihon ni*　　*iku*　*n-da.*　　　　　*n-da*　　　*n-da*
　　　next week　Japan LOC　go　ND　　　　ND$_{scope}$　ND$_{mood}$
　　　I am going to Japan next week.

There are two possible interpretations of example (19). First, with *noda* of scope, the speaker could be asserting that it is next week that he is going to Japan, or that it is Japan where he is going. With *noda* of mood, the speaker marks his desire for the hearer to know the information, creating a sense of rapport. *Noda* of scope would be marked with a falling intonation; *noda* of mood, a slightly rising intonation.

Various functions of *noda* can be categorized into the information framework as in Figure 3.6:
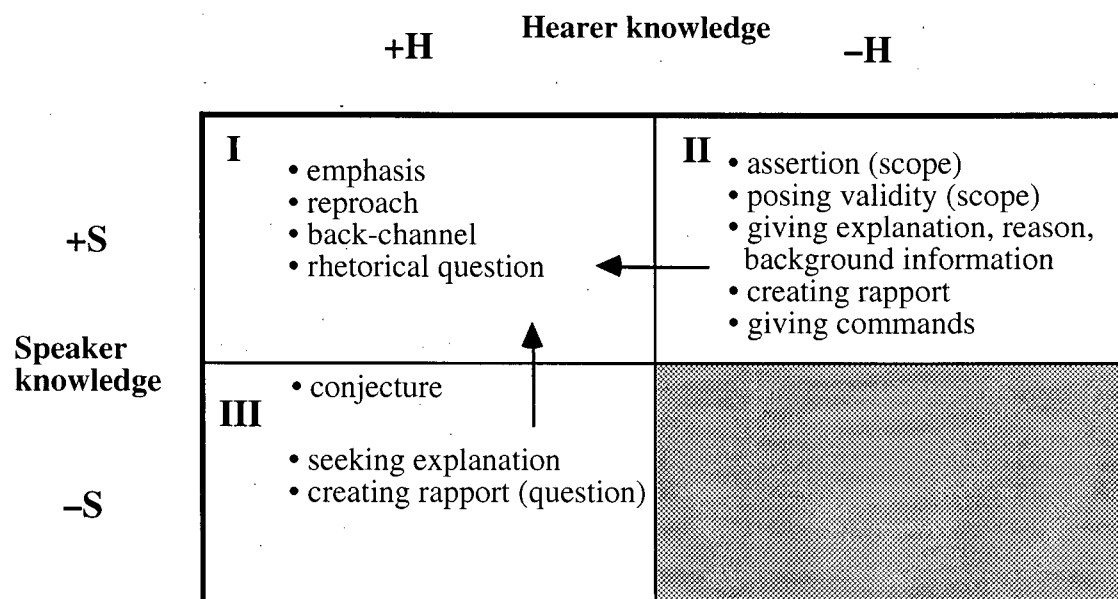
Figure 3.6 Functions of *noda* under the information framework

The framework in Figure 3.6 represents the three domains of information knowledge and lists functions related to each of the domains. The functions of assertion and posing validity in Domain II represents *noda* of scope; the remaining functions, *noda* of mood. By adding the overtone of desiring information to be shared, *noda* of mood creates the effect that Makino (1999) terms *hikikomi* or 'drawing in' of the hearer. It creates a magnetic effect in which the speaker attempts to draw information towards the condition + Speaker/+ Hearer. The arrows in the diagram represent this effect of pulling information towards Domain I. This effect of drawing in the hearer does not apply to the *noda* of scope.

In Figure 3.3 *noda* of scope occupies a lower complementizer position marking Epistemic S-Modality asserting the truth value of the proposition. In the context of the information framework, the speaker must know the information well enough to be able to present it as fact, and in cases to highlight parts of the information. The *noda* of mood occupies a higher complementizer position, carrying greater propositional force and discourse features of creating a common ground between the speaker and hearer. The effect of negotiating a similar viewpoint is the pulling of information toward the status +Speaker/+Hearer. The status of knowledge at the time of the speaker's utterance, and the subsequent effect of drawing in information are thus key in understanding *noda* of mood. *Noda* of scope remains static in Domain II +Speaker/–Hearer, while *noda* of mood exerts a cyclic push-pull effect of giving and receiving information. Based on the framework in Figure 3.6, the next section examines the various functions of *noda* according to the above three domains.

3.3.3 Functions of *noda* under the information framework

This section highlights features within each of the three domains proposed in the previous section. When information is already shared (+ Speaker/+ Hearer) as in Domain I, using *noda* relays a sense of repeating redundant information. Sakakibara (1997) states that *noda* can create nuances of reproach and criticism when the speaker highlights known information. However, there are cases when *noda* is used with already shared information without reproachful tones as suggested by Hamano (1999).

(20)   せっかく 来た んだ から ゆっくりして 行け ば？
    Sekkkaku ki-ta n-da kara yukkurishite ike ba?
    especially come-PRF ND so relax go if
    You came all this way, so why don't you stay awhile?

In example (20) the speaker persuades the hearer to stay, citing the hearer's special trip as a reason to do so. This use of *noda* highlights information in the first clause to bring it to the special attention of the hearer. Another use of *noda* in Domain I occurs when the speaker gives back-channeling to information from the hearer.

(21)   そう な んだ。
    Soo na n-da.
    that CPL ND
    I see. <falling intonation>

In (21) the speaker indicates that he understands what the hearer says and responds with a back-channel to indicate that he is listening to and involved in the hearer's information or story.

The final feature of Domain I is rhetorical questioning. Unlike Sakakibara (1997), this paper classifies this use as information known to both the speaker and hearer, because

55

the intent of the speaker in posing a rhetorical question is to emphasize the fact that the question is unanswerable and to show his frustration at the lack of knowledge.

(22)　田中　は　どこ　に　行った　んだ？
Tanaka wa doko ni i-tta n-da?
Tanaka TOP where LOC go-PRF ND
Where (on the earth) has Tanaka gone?

A group of colleagues waiting for Mr. Tanaka may ask the question in (22), posing a rhetorical question which no one can answer. The speaker knows that the answer is unavailable, but makes the utterance with overtones of reproach and anger.

Noda of scope falls under Domain II with the features +Speaker/− Hearer, whereby the speaker holds information that the hearer does not know.[15] He proposes what he believes to be true, asserting his beliefs about events, situations, or actions, etc.

(23)　田中　が　日本　に　行った　のだ。
Tanaka ga nihon ni i-tta noda.
Tanaka NOM Japan LOC go-PRF ND
Tanaka has gone to Japan.

In example (23), the speaker asserts the fact that Tanaka went to Japan, highlighting Tanaka through the use of the nominative marker *ga*. The slightly falling intonation of *noda* indicates assertion under *noda* of scope.

---

[15]While in most cases the *noda* of scope reflects assertion from the speaker, there are limited contexts in which the assertion may be that of a third person. The effect is in the form of hearsay:
田中　が　来る　のではない　そうだ。
Tanaka ga kuru nodewanai sooda.
Tanaka NOM come ND-NEG hear
It is said that Tanaka is not coming. (Tanaka is said to be not coming.)
In contexts of hearsay from a third person, the information framework does not apply.

Noda of scope may also be used under Domain II to pose the validity of something that the speaker believes to be true. For example, with a rising intonation, the speaker poses a question to which he expects the hearer to agree:

(24)　田中　　が　　行く　んじゃない？
　　　Tanaka ga　　iku　n-janai?
　　　Tanaka NOM　go　ND-NEG
　　　Tanaka is going, isn't he?

The speaker has a good idea that Tanaka is the person going. Instead of asserting the fact with the affirmative *noda* which may sound direct, the speaker poses the validity of the proposition in the form of a tag question.

　　　Noda of mood in Domain II is used to relay information for various purposes: creating rapport, explaining, giving background information, and making commands. In the example below, the speaker shares information about himself and creates a sense of rapport with the hearer.

(25)　来月　　　日本　に　行く　んだ。
　　　Raigetsu　　nihon ni　iku　n-da.
　　　next month Japan LOC go　ND
　　　(You know) I'm going to Japan next month.

He communicates his plans to the hearer using *noda* with a slightly rising intonation. The hearer is thus invited to respond with comments or questions about the trip.[16] *Noda* of mood is often used to give background information so that the speaker can make invitations, requests, or comments about the information.

---

[16]Conversely, the use of *noda* with a sharp falling intonation may have the effect of a command. "You are to go to Japan next month!"

(26) 映画 の チケット が 二枚 ある んです けど 行きません か？
Eiga no chiketto ga nimai aru n-desu kedo iki-masen ka?
movie GEN tickets NOM two exist ND and/but go-NEG Q?
I have two movie tickets. Would you like to go?

In example (26) the speaker wants the hearer to know that he has movie tickets as background information for his invitation to take the hearer out. Rather than beginning the sentence with a direct invitation which may sound abrupt, giving background explanations adds to the conversational effect of politeness and natural flow.

In Domain III when information is known only to the hearer, (– Speaker/+ Hearer), the speaker uses *noda* in the form of questions. The speaker may seek explanations, or ask questions to create rapport and demonstrate involvement in the hearer's life.

(27) 日本 の どこ に 行く の？
Nihon no doko ni iku no?
Japan GEN where LOC go ND
Where are you going in Japan?

The speaker in (27) asks for more information and shows interest in the hearer's story. Speakers may also ask questions when they have indications about the information. McGloin (1989) terms this use *conjecture*. In contrast to general questions, questions based on conjecture are based on the speaker's partial knowledge of the relevant information. For example, the speaker in (28a) and (28b) notices that the hearer is carrying some travel pamphlets and makes the assumption that the hearer is probably thinking of travelling. Because questions based on conjecture involve prior indication of information, they are close to the area of speaker knowledge, and are located at the top edge of Domain III as indicated in Figure 3.6.

(28a)　旅行　　に　　行く　　の？
Ryokoo ni　　iku　　no?
travel　LOC go　　ND
Are you going travelling?

(28b)　旅行　　に　　行く　　のー？
Ryokoo ni　　iku　　no:?
travel　LOC go　　ND
Are you going travelling?

Conjectural questions may convey various emotional overtones such as surprise, approval, and disdain. For example, in (28a) the speaker may first exclaim *a* 'oh' before asking the question if he is surprised. In contrast, the speaker in (28b) communicates disapproval through intonation and emphatic elongation of *no:*. The hearer interprets the overtones and responds by explaining or justifying his situation.

Using this information framework for *noda*, the following chapters analyze actual data from conversations by Japanese language learners to determine the nature of their *noda* use. The next chapter describes the methodology used for the data analyses of role-play and case studies.

Chapter Four

Methodology

Chapter Three of this thesis defined the framework of *noda* for this study. With *noda* of scope, the speaker asserts the truth value of the proposition, while with *noda* of mood, the speaker expresses his strong desire for the information to be shared between speaker and hearer. The remainder of this thesis examines the use of *noda* by Japanese Language Learners (JLLs) and Japanese Native Speakers (JNSs) and poses the following research questions:

(1) How frequently do JLLs and JNSs use *noda* in conversation?

(2) In what contexts and functions do JLLs and JNSs use *noda*?

(3) What is the nature of JLLs' acquisition of *noda*?

To answer these questions, this study analyzes conversational data from JLLs and JNSs in Chapters Five and Six. The following sections in this chapter describe the methodologies used in the data collection and analyses.

4.1 Introduction of data collection

In order to gain a broader perspective on *noda* use by JLLs and JNSs, data collection for this study includes the audio-taping of one-time role-play conversations as well as a longitudinal case study of two JLLs. Section 4.2 outlines the methodology used for the role-play conversations and Section 4.3 explains the procedures for the case study.

4.2 Role-plays

The role-plays were taken from longer interviews or institutional ACTFL-OPIs (The American Council of the Teaching of Foreign Languages Oral Proficiency Interview).[1] The next sections explain the reasons for adopting this methodology and describe the participants, data collection procedures, and analytical methods.

4.2.1 Participants

The participants in this research were enrolled in a third-year Japanese course at the University of British Columbia (UBC) in 1998/99.[2] The course was an advanced conversation and composition class which consisted of oral practice, conversation, grammatical analysis, and composition. As part of the final evaluation of the eight-month course, the students were all given oral interviews in the format of the ACTFL-OPI by trained raters. Participation in the research was voluntary. This study analyzes the role-plays of the 24 students who used *noda* out of the 56 students who gave permission to be part of the research. The range of Japanese studies (2 to 14 years) and stay in Japan (none to 4 years) reflects a mixed group of language learners. The students' profiles are given in Appendix F.

---

[1] For an overview of the ACTFL OPI see Hadley (1993), *The ACTFL oral proficiency interview tester training manual* 1999 (ed. by Breiner-Sanders et al.) and the *ACTFL proficienty guidelines* 1986. For issues related to the ACTFL OPI in Japanese, see Makino (1991) and Johnson (1997).

[2] The students who volunteered to participate signed consent forms as required by Ethical Reviews at UBC. Data collection was approved by the UBC Research Services. I would like to express my gratitude to the anonymous participants, and to Dr. Collier-Sanuki for allowing me to use data obtained from her Japanese classes.

4.2.2 Procedures for data collection

Each thirty-minute interview was recorded on audio-tape and used to determine the level of proficiency according to the ACTFL rating scale. The interviews included sections related to the description of daily life, comparison, explanation, situational conversation, and role-play. I elected to use the role-play portion for this study because of its standard use in all OPIs and stand-alone nature.[3] Further, the role-play conversation reflected natural conversation. By adopting characters in the role-play, the JLLs were able to perform relatively free from the constraints of the interviewer/interviewee relationship.

4.2.3 Procedures for analysis

The role-play section generally consisted of the reading aloud of the role card by the JLL, the subsequent role-playing (approximately five minutes), and a brief wind-down section, where the interviewer thanked the JLLs and sometimes asked if they had faced similar situations in the past. The analysis focused solely on the conversation and did not include the other components of the role-play procedure. Transcription conventions are listed in the index, and the transcriptions are provided in Appendix H.

To segment the role-play data for analysis, different issues were first considered. Tannen (1982) points to the difficulty in interpreting oral data because of the variety of false starts, fillers, and repetitions, causing disjointed sentences in conversational data. Specific to Japanese, Maynard (1989) and Iwasaki (1993) propose units for analysis which include phrase-bounded phrasal units (PPU) as bound by pauses (Maynard 1989), and intonation

---

[3]In the OPI an interviewee is typically asked to talk about himself, explain various procedures, discuss opinions, and perform role-plays.

units (IU) which carry ideational components and could be lexical/phrasal or clausal (Iwasaki 1993). Goto (1998) discusses the difficulty of applying PPU and IU to conversations by JLLs, concluding that the use of repetitions, hesitation noises, etc. by JLLs may be differently motivated than those used by JNSs. To avoid subjective interpretations of discourse features such as pauses and repetitions, this thesis refers rather to the structural properties of the conversation and uses the clausal unit for analysis.[4] The clausal unit represents a clause marked by a subject and predicate, similar to Chafe's (1987) explanation of the English Intonation Unit. It is appropriate to use the clausal unit in analyzing *noda* because *noda* functions as modality which attaches itself to propositions represented by clauses.[5] Lyons (1977) highlights the unity between physical order (intonation unit), grammatical order (clause) and semantic order (proposition).

The JLLs also produced at times fragmented utterances lacking predicates, giving the semblance of 'incomplete sentences' (which were sometimes completed by the hearer). This thesis defines the clausal unit as the *potential* for uttering a complete clause, and includes sentence fragments as clausal units. In other words, a clausal unit is minimally a content-bearing fragment and maximally a coherent clause. Features such as hesitation noises such as *aa* (oh) and *ee* (yeah), back-channeling cues like *hai* (yes) and *un* (uhhuh), yes/no responses *hai* (yes) and *iie* (no), and repetitions due to mispronunciations were not classified. The following examples represent the division of conversational data into clausal units. In the examples the JLL is role-playing a situation in which he has found an insect in his food at a restaurant.

---

[4]This study adopts the view that clauses with *noda* predicates are single clauses and that *noda* is not an additional clause.

[5]The null-subject feature of Japanese allows the presence of subjects to be optional when it is contextually clear to the speaker and hearer.

(1) あ！ そこ に も ひとり！ ひと、 ひとつ あります。
    A! *Soko* *ni* *mo* *hitori!* *Hito,* *hitotsu arimasu.*
    EXC there LOC also one person (one) one exist
    Oh! There is also one there.

(2) そこ！
    Soko!
    there
    It is there!

Despite the difference in their lengths, both examples (1) and (2) represent one clausal unit. Example (1) forms one clause where *hitotsu*, meaning one insect, is predicated by the verb *exist*. The exclamation and repeated self-corrections do not affect the analysis of the clausal unit. In example (2) the single utterance *soko* (there) forms a clause with the implicit understanding, "The insect is there". In both cases, *noda* could be attached to the the endings to form *noda* clauses.

Once the transcriptions were divided into clausal units, *noda* use was coded according to the following classifications: 1) correct use of *noda* (C), 2) incorrect use of *noda* (I), and 3) recommended use of *noda* (R). The following role-play of asking a security guard to unlock the office door highlights examples of the three types.

(3) (C) あのう、 私 は この オフィス に 入りたい んです けどー、
       Anoo, *watashi wa* *kono ofisu* *ni* *hairi-tai* **n-desu** *kedo:,*
       um 1PS TOP this office LOC enter-want **ND** and/but
       Um, I would like to get in this office, but. . .

(4) (I) その 人 は なんか 旅行 に 行ってる んです からー、
       Sono *hito* *wa* *nanka* *ryokoo* *ni* *i-tteru* **n-desu** *kara:,*
       that person TOP um travel LOC go-PRG **ND** so

  (C) その 人 に 電話 して も これない んです。
       Sono hito *ni* *denwa* *shite mo* *ko-re-nai* **n-desu**.
       that person DAT phone do even if come-able-NEG **ND**
       That person is on a trip so even if I call her she can't come.

(5) (R) 五分　　前　　位　　オフィス　を　　出て一、鍵　を　　忘れてしまいました。
　　　Gofun　　mae　　gurai ofisu　　o　　dete:,　kagi o　　wasurete-shimaimashi-ta.
　　　5 minutes before　about office　　ACC leave　keys ACC forget-regret-PST
　　　I left the office about five minutes ago, and forgot my keys.

Example (3) is a correct use of *noda* (C) in which the JLL explains to the guard that she wishes to enter the office, implicitly requesting to have the door opened. In example (4) the JLL's use of *noda* in the first clause is incorrect (I), because its combination with the conjunction *kara* (so) over-emphasizes the reason that her co-worker is away and thus sounds rude. Example (5) is an instance of recommended use (R) in which the JLL should use *noda* to explain the fact that she forgot her keys.

To code the data, two JNSs first read each transcription, citing possible areas where *noda* could be used. Second, minimal pairs, with and without *noda,* were provided as options (see the transcriptions in Appendix H). Third, three JNS informants coded each option as appropriate, questionable, or inappropriate (Appendix I). Finally, the coding was combined and re-analyzed as correct, incorrect, or recommended according to the judgements of at least two JNSs. [6]

After coding, statistical differences and correlations of correct *noda* use were calculated between the intermediate, advanced, and superior-level JLLs under the OPI rating. The data was then re-classified into three types of information status as proposed in Chapter Three: 1) previously shared information (+ Speaker/+ Hearer); 2) information known only to the speaker (+ Speaker/– Hearer); and 3) information known only to the hearer (– Speaker/+ Hearer).

---

[6]The JLLs' use of *noda* was coded as *correct* (C) if at least two JNSs found the use correct, and *incorrect* (I) if at least two JNSs found the use questionable or incorrect. If at least two JNSs found the **non-use** of *noda* questionable or incorrect, the section was coded as *recommended* use of *noda* (R). The coding is not biased by possible dialect variations because the JNSs' backgrounds represent different regions.

Chapter Five provides a detailed explanation of the functions of *noda* according to the various domains of information.

4.3   Case study

The second type of data collection centred around the language acquisition of two JLLs, Susan and David. At the time, the participants were second-year university students at the University of British Columbia. The students were chosen because they were intermediate-level students as rated by ACTFL-OPI, taking Japanese courses during the time of the study, and had prior experiences of staying in Japan. Both JLLs were of Taiwanese backgrounds, and had studied Japanese for four years at high school and one year at university at the beginning of the study.[7] Susan had undergone a 2-month intensive second-year Japanese program at the Tokyo Foreign Language University while homestaying in Japan. She was taking two third-year Japanese courses at the time of this study.[8] David had previously taken Japanese lessons at a private heritage language school in Vancouver. With instructor permission, he concurrently took second-year and third-year Japanese courses in his first year at the university, and was taking two fourth-year Japanese courses at the time of the study.[9] He had travelled to Japan on two occasions for short periods of time.

The purpose of the case study was to qualitatively examine the nature of the JLLs' use and acquisition of *noda*. The duration of the study was approximately five months, with

---

[7]Chinese, as discussed in Chapter One, does not have an equivalent form to *noda*.

[8]Susan was taking an advanced Modern Japanese reading course and an advanced conversation and composition course.

[9]David was taking reading courses in Modern Japanese literature and Japanese newspapers.

meetings approximately forty-five minutes in length every two to three weeks. I audio-taped and observed each session, and later transcribed the tapes for analysis. To study the JLLs' perceptions of language use, the JLLs were asked to write reflections about their language use in journals. Furthermore, to determine the language levels of the case-study participants, ACTFL OPIs were administered at the outset and conclusion of the study.

4.3.1 Procedures for data collection

The study examined pre-, mid-, and post-effects of acquisition of *noda*. In the pre-, mid-, and post-tests, the JLLs engaged in open-ended conversation for approximately forty minutes. The first five minutes of data were excluded, based on the recognition that taped conversations become more natural over time (Maynard 1989). Three sessions between the pre- and mid-tests focused on language learning through implicit means. During these sessions the JLLs had interviews, conversations on specified topics, and role-plays with a JNS. They had opportunities to listen to the JNS talk on the same topics and perform similar role-plays. They also listened to other JNSs performing similar role-plays. All tapes were transcribed, and the JLLs were asked to listen to the tapes, read the transcriptions, and reflect on the language used by themselves and the JNSs. The sessions between the mid- and post-tests focused on explicit learning of *noda*. I interviewed the JLLs about their understanding of *noda*, explained about its various uses, and gave them immediate feedback as they practiced conversations with each other. The last ten minutes of the practice conversations were taped for analysis.

4.3.2 Procedures for analysis

The transcriptions of the JLLs and the JNSs were classified into clausal units and the frequency of noda use was calculated. *Noda* was then classified into speaker-oriented, hearer-oriented, and shared information under the information framework. Interview data and journal entries were examined for information relevant to the study. The findings are summarized in Chapter Six.

Chapter Five

Analyses of role-plays

This chapter examines conversational data from the role-plays of 24 JLL-JNS dyads as described in section 4.2, and 4 JNS-JNS dyads. The data analysis focuses on the language used by one person for each dyad, for a total of 28 data. Section 5.1 summarizes the frequency of *noda* use by JLLs and JNSs grouped into three major ACTFL oral proficiency levels: Intermediate, Advanced, and Superior. This study will also group the four JNSs with the single superior-level JLL.[1] Section 5.2 categorizes *noda* use in role-plays into five functions: 1) explanation giving, 2) validity posing, 3) explanation seeking, 4) emphasis and reproach and 5) back-channel. Section 5.3 examines the acquisition sequence of *noda* based on the categorizations. Section 5.4 highlights the possible uses for *noda* as recommended by the JNS informants. Subsequent sections analyze each function of *noda* in detail.

5.1 *Noda* use by oral proficiency levels in role-plays

Data analysis reveals that for the three oral proficiency groups – Intermediate, Advanced, and Superior – the use of *noda* increased as language level increased. Table 5.1 records the mean percentage of *noda* use by each of the three groups.[2] Value N represents the number of people in each group. The mean frequency of *noda* use per clausal unit ranges from 7% for the intermediate-level JLLs to 25% for the superior-level JLL and the JNSs.

---

[1] The JNSs in this study would rate superior if they were to take the OPI.

[2] This study only includes intermediate level JLLs who used *noda* in their role-plays. Because many intermediate level JLLs (55%=31/56) did not use *noda* in their role-plays, the actual mean for the intermediate level would be lower. Of the intermediate level JLLs who used *noda*, only one JLL was rated intermediate-low (who used a formulaic expression); the rest were mid or high.

	N (number of participants)	Mean (*noda* use / number of clauses)
Intermediate	19	7.26%
Advanced	4	15.73%
Superior & native	5	25.02%

F=27.699   Significance<.001, with 2 df

Table 5.1   Frequency of *noda* use by OPI rating

The Pearson's correlation coefficient is 0.830, indicating a high positive correlation between OPI levels and *noda* use. The analysis of variance (ANOVA) shows a significant difference of *noda* use between the different levels based on the OPI rating at the .001 level. The Post Hoc Tukey test reveals significant differences between usage at each of the levels, indicating a significance level at .011 between the intermediate and advanced levels, .000 between the intermediate and superior levels, and .024 between the advanced and superior levels.

5.2 Functions of *noda* used in role-plays

The use of *noda* in the role-plays were analyzed according to the information framework as set in Chapter Three.[3] Within the three categories of information knowledge, the data revealed that the JLLs and JNSs used *noda* to give explanations and to pose validity when the speaker knew information, to seek explanations when the hearer knew information, and to emphasize information and give back-channeling when it was already shared.

---

[3]As stated in Chapter Three, this thesis does not include –Speaker/–Hearer in the framework because it takes the view that for the speaker to use *noda*, he must be involved with the information in the sense that he knows the information, or he desires information from the hearer.

Noda Functions OPI level	+S/–H explanation giving	+S/–H validity posing	–S/+H explanation seeking	+S/+H emphasis/ reproach	+S/+H back-channel	Total
Intermediate	5.3 % (28/530)	0%	0.4% (2/530)	0%	0%	5.7% (30/530)
Advanced	3.2% (5/155)	0%	5.8% (9/155)	3.9% (6/155)	0%	12.9% (20/155)
Superior / Native Speaker	11.6% (46/395)	1.3% (5/395)	6.8% (27/395)	3.3% (13/395)	2.3% (9/395)	25.3% (100/ 395)

(unit=correct number of *noda* use / total number of clausal units)

Table 5.2 Correct use of *noda* under the information framework

Table 5.2 outlines the use of *noda* in each of its functions, with frequency percentages

for each function type over the total number of clauses. The values indicate the correct

number of *noda* use by the JLLs and JNSs. The incorrect use of *noda* was not included in the

tables because they were too few to base conclusions.[4] Both the JLLs and JNSs used *noda*

primarily to give explanations and to seek explanations. The JNSs and superior and advanced-

level JLLs also used *noda* to emphasize information. The superior-level JLL and JNSs used

noda to pose validity from the hearer in the form of a tag question. Moreover they used the

set phrase *soona-n-desu-ka* 'I see' as a form of back-channel feedback (acknowledgement of

---

[4]Incorrect use of *noda* tallied as follows - intermediate (6), advanced (4), and superior (1).
Examples are given in the following sections.

listening by the speaker).[5] In the role-plays, the superior-level JLL and JNSs used *noda* in all of the five functions; while the advanced JLLs used it in three, and the intermediate JLLs two.

Among the most frequent function of explanation giving, the participants typically used *noda* to explain their situation in order to seek help in solving a problem such as in example (1).

(1) (C) 部屋　　の　　鍵　　を　　部屋　の　　中　　に　　忘れた　　　んです　けどー、
      *Heya　　no　　kagi　o　　heya　no　　naka　ni　　wasure-ta　**n-desu**　kedo:,*
      rooom　GEN key　ACC room GEN in　　LOC forget-PST　**ND**　　and/but
      I forgot the keys in the room and. . .

In example (1) the JLL explains to the security guard at the office why he cannot get inside. He later asks the guard to unlock the door for him. Another common case of *noda* use was in seeking explanations:

(2) (C) 自分　の　　体　　　の　　こと　とか、　なんで　そう、大切に　　しない　　の ?
      *Jibun　no　　karada　no　　koto　toka,　nande　soo,　taisetsuni　shi-nai　**no?***
      self　GEN body　GEN fact　such as why　that　take care　do-NEG　**ND**
      Why don't you take care of yourself, like your health?

In example (2), the JLL demands an explanation of his circumstances from an old friend who now lives on the street. The tone of *noda* is appropriate to demonstrate concern and interest in the hearer's life.

---

[5]For explanations on Japanese discourse, see Maynard (1989)

5.3 Acquisition sequence of *noda*

The JLLs' use of *noda* reveal that the types of functions become more varied with higher oral proficiency and that the JLLs develop their use of *noda* through stages exhibiting the following features as seen in Table 5.2.[6] *Noda* is mostly used at the intermediate stage to mark speaker-oriented explanation giving, at the advanced stage to mark hearer-oriented explanation-seeking and to a lesser degree shared-knowledge emphasizing, reproaching and back-channeling, and at the superior stage to mark speaker-oriented features as well as hearer-oriented and shared-information features.

The predominant use of speaker-oriented explanation-giving at the intermediate-stage is expected, because at the early stages of language acquisition, language learners focus almost solely on messages they wish to convey to the hearer. The central focus is on the self and the perspective primarily from self to other. Furthermore, the JLLs did not use *noda* with shared information in the role-play probably because they did not possess the skills to create discourse effects of drawing in the hearer. The intermediate-level JLLs in the role-play were focused on providing information about themselves, with the intent of gaining help from the hearer.

---

[6]Déchaine (p.c.) suggests an added feature for +Speaker functions:

emphasis/reproach	(+ Speaker/+ Hearer/+ F)	back-channel	(+ Speaker/+ Hearer/– F)
explanation	(+ Speaker/– Hearer/+ F)	validity posing	(+ Speaker/– Hearer/– F)

The use of *noda* from Table 5.2 seems to suggest a hierarchy from early acquisition to late acquisition in the general order + Feature to – Feature, and speaker-oriented knowledge to hearer-oriented knowledge and shared information. The unmarked form would represent the neutral form without *noda*. The analysis predicts that JLLs and JNS children would use the form without noda, and when they notice the subjective overtones of *noda*, would start using the marked form of *noda*, first in relaying speaker-oriented information, then in hearer-oriented information and shared information. This is in keeping with how the self supersedes the other and group in child and second language acquisition. The acquisition sequence then, would be as follows:

1) explanation giving	(+ Speaker/– Hearer/+ F)	2) explanation seeking	(– Speaker/+ Hearer)
3) emphasis/reproach	(+ Speaker/+ Hearer/+ F)	4) back-channel	(+ Speaker/+ Hearer/– F)
5) validity posing	(+ Speaker/– Hearer/– F)		

At the second stage of acquisition, the advanced-level learners use the hearer-oriented seeking-explanation as a strategy to gain information in determining their position within the discourse. Rather than the straightforward presentation of information as in the intermediate-stage, advanced-level JLLs take a broader perspective in seeking information, giving explanations and emphasizing information. In the role-plays, they asked for the hearer's perspective, and presented their own views.

At the final stage, superior-level JLLs and JNSs have the ability to choose the strategies in achieving the goals of the conversation. In the role-plays they gave explanations about their situation, sought information from the hearer, added further explanations, and emphasized shared understandings to persuade and convince the hearer to act in a certain manner. The effect of negotiating the common ground is most apparent at this stage where they use a more balanced range of speaker-oriented, hearer-oriented, and shared knowledge features to achieve tasks such as persuading a friend off the street, having a security guard unlock a door, or having an airport attendant locate and deliver misplaced luggage. The varied use of *noda* is appropriate for the two-way exchange and sharing of information in the role-plays.

5.4 Possible use of *noda* for JLLs

The mean correct use of *noda* for the intermediate-level JLLs was 6% of the clausal units, and for advanced-level JLLs 13%. When the coders conducted grammaticality judgements on the role-plays based on minimal pairs, their recommendation of additional *noda* use averaged to 10% for intermediate-level JLLs and 4% for advanced-level JLLs. Tables 5.3 and 5.4 represent the recommended *noda* use for the two groups.

Noda Functions *Noda* use	+S/−H explanation giving	+S/−H validity posing	−S/+H explanation seeking	+S/+H emphasis/ reproach	+S/+H back- channel	Total
Correct use	5.3 % (28/530)	0%	0.4% (2/530)	0%	0%	5.7% (30/530)
Recommended use	9.4 % (50/530)	0.2% (1/530)	0.4 % (2/530)	0.2% (1/530)	0.2% (1/530)	10.4% (55 /530)
Possible use	14.7% (78/530)	0.2% (1/530)	0.8% (4/530)	0.2% (1/530)	0.2% (1/530)	16.0% (85/530)

Table 5.3 Possible use of *noda* for intermediate-level JLLs

Noda Functions *Noda* use	+S/−H explanation giving	+S/−H validity posing	−S/+H explanation seeking	−S/+H emphasis/ reproach	+S/+H back- channel	Total
Correct use	3.2% (5/155)	0%	5.8% (9/155)	3.9% (6/155)	0%	12.9% (20/155)
Recommended use	0.6 % (1/155)	0%	3.2 % (5/155)	0%	0%	3.9 % (6/155)
Possible use	3.9% (6/155)	0%	9.0% (14/155)	3.9% (6/155)	0%	16.8% (26/155)

Table 5.4 Possible use of *noda* for advanced-level JLLs

The majority of recommended uses for intermediate-level JLLs, 50/530 (9%), was to use *noda* more frequently in giving explanations. The advanced-level JLLs, on the other hand, used *noda* appropriately to give explanations. The coders recommended that advanced-level JLLs use *noda* in questions when they sought explanations in 5 of 155 clausal units (3%). Specific uses of *noda* are discussed in detail in subsequent sections.

The correct use of *noda* by JLLs depicted in the top rows of Table 5.3 and 5.4 indicates the JLLs' appropriate choice in using *noda*. There were cases in which the use was appropriate, but the sentence was ungrammatical. The following examples represent cases in which the use of *noda* was counted as correct usage, but included incorrect grammar or form. For example, a few JLLs attached *noda* to an incorrect form of the preceding word.

(3) (C) 荷物　に　私　　の　飛行機　の　番号　も　＊書きました　んです　が
　　　　*Nimotsu ni　watashi no　hikooki no　bangoo mo kakimashi-ta **n-desu** ga*
　　　　luggage DAT 1PS　GEN plane　GEN　number also write-PST　**ND**　and/but
　　　　I also wrote the flight number on the luggage, and. . .

In example (3) the use of *noda* is appropriate in explaining that the JLL wrote her flight number on a missing piece of luggage; however, the verb preceding *noda* should be in the plain form *kaita*, instead of the polite form *kakimashita* as used in (3). In other cases, the JLLs used the casual (plain) form of *noda* when a context required more formality. In the following example, the JLL asks her supervisor for time off work:

(4) (C) 課長、　　　　お願い　が　＊ある　んだ　けどー、
　　　　*Kachoo,　　onegai ga　aru　**n-da** kedo:,*
　　　　section chief　request NOM exist　**ND**　and/but
　　　　Sir, I have a request, and. . .

The phrase *aru-n-da-kedo* is too casual to use in the hierarchical system of a company where the superiors are addressed with formality; the correct phrase would be *aru-n-desu-ga*, in which *n-desu* is the polite form of *noda* and *ga* (and/but) is a polite version of *kedo*.

5.5 Explanation giving (+ Speaker/– Hearer)

The JNSs repeatedly used *noda* in explaining their predicament to the hearer. However, the JLLs often used *noda* only with the initial explanation of the problem, omitting its use in subsequent explanations of their situation.

5.5.1 Explanation giving by JNSs

The JNSs' gave explanations using *noda* with conjunctions and sentence final particles (i.e. *ne*, *yo* and *yone*). They frequently used *noda* with the conjunction *kedo* or *ga* (also/but) in the forms *n-desu kedo* or *n-desu ga*.

(5)   Participant: JNS 2
        Context: A traveller is looking for missing luggage, and explains the situation
                         at the airport luggage counter in order to have it delivered to her hotel
                         when found.

1   すみません、　あのう　荷物　　が　　　みつからない　んです　けれどー、
      *Sumimasen,　anoo　nimotsu ga　　mitsukara-nai　**n-desu**　keredo:*
      Excuse me　　um　　luggage NOM　find-NEG　　　**ND**　　and/but
      Excuse me. Um I can't find my luggage. . .

2a   あのう　ラゲッジ　の　　クレーム　の　　所　　見に　行って
      Anoo　ragejji　no　　kureemu　no　tokoro　mini　i-tte
      Um　　luggage　GEN　claim　　GEN place　　look　go-PRG

      来た　　　　んです　けども、
      *ki-ta　　**n-desu**　kedomo,*
      come-PRF　**ND**　　and/but
      Um, I went and checked at the luggage claim area. . .

2b 出てきてない　　んです　が一、
detekite-nai　　**n-desu** *ga:*
come out-NEG　**ND**　　and/but
but my luggage hasn't come out. . .

3 あのう、いつ　　届く　　んでしょう　　か。
*Anoo,　itsu　todoku　**n-de**-shoo　ka.*
Um　　when　arrive　**ND**-probably　Q
Um, when is it going to arrive?

4a あのう、シアトル　で　乗り継ぎ　を　　して、で一　乗り継ぎ　の　　時に　荷物　　も
Anoo,　shiatoru　de　noritsugi　o　shite, de:　noritsugi　no　tokini nimotsu mo
um　　Seattle　　at　transfer　ACC do　then　transfer　GEN time　luggage also

一緒に　次　の　　飛行機　に　　乗せて　もらえる　はずだった　んです　けども一、
*isshoni tsugi no hikooki ni　nosete moraeru hazuda-tta **n-desu** kedomo:*
together next GEN plane　DAT put on receive　expect-PST **ND**　and/but

Um, I transferred at Seattle, and when I transferred the luggage was supposed to be put on the next plane with me but. . .

4b ちょっと　それ　が　　違ってた　　　みたい　で、あのう　他　　の
Chotto　sore ga　chiga-tte-ta　mitai　de anoo　hoka no
a little　　that NOM differ-PRG-PST　seem　and um　　other GEN

所　　に　　行ってしまってる　みたい　な　んです　けども一、
*tokoro ni　itte-shima-tteru　mitai　na **n-desu** kedomo:*
place　DAT go-regret-PRG　seem CPL **ND**　and/but
It seems that that wasn't the case and um it seems like it has gone somewhere else. . .

5a あのう、ええと　シカゴ　の　　方　　に　　行ってしまった　よう　な　んです　が、
*Anoo,　eeto　shikago no　hoo　ni　itte-shima-tta　yoo　na **n-desu** ga*
um　　um　　Chicago GEN way　DAT go-regret-PRF　seem CPL **ND**　and/but

5b なんとか、バンクーバー　に　　持って　きて　もらえない　　でしょう　か。
nantoka, bankuubaa　ni　motte　kite　morae-nai　deshoo　ka
somehow Vancouver　LOC　bring　come receive-NEG probably Q
Um, it seems to have gone to Chicago, but could it somehow be brought to Vancouver?

Within the five turns in conversation (5), the JNS uses the form *n-desu kedo/n-desu ga* a total of six times to explain her situation. She begins with the main explanation that she cannot find her luggage, then continues with supporting explanations that she checked the turnstile and could not find her luggage there, that the luggage was supposed to have been transferred to her plane, and that the luggage seems to have been sent to Chicago instead.

In conversation (5) it is interesting to note that the request for help is implicitly embedded in the context of the conversation and is only directly stated at the end of turn 5. Although *kedo* and *ga* are conjunctions which join two clauses, the use of *n-desu kedo/ n-desu ga* is not limited to use in complete sentences. The two clauses in turn 2 reveal that JNSs also use *n-desu kedo/n-desu ga* in succession to give a variety of explanations. When the sentences are not completed with a subsequent clause, the JNS emphatically elongates the vowel at the end of *n-desu keredo:* in 1, *n-desu ga:* in 2b, and *n-desu kedomo:* in 4a and 4b. Most uses of the elongated forms signal the end of turns, (1, 2 and 4b) and are indicative of the indirect speech style of Japanese.[7]

5.5.2 Explanation giving by JLLs

The JNSs always started with a specific explanation of their problem, as in example (5). This is possible because the request for help is understandable from the context of approaching a clerk, service representative or security guard. On the other hand, the JLLs sometimes used such formulaic expressions as *onegai-ga aru-n-desu-ga* 'I have a request', or *ohanashi-ga-aru-n-desu-ga* 'I have someting to talk about' to start the role-play. After giving the main explanation with *noda*, the intermediate-level JLLs mostly did not continue to use *noda* with other added explanations.

---

[7]See Maynard (1989) for discussions on fragmentation in Japanese discourse.

(6)   Participant: JLL 4

Context: A worker asks the security guard to let her in because she has locked herself out of the office.

1a あのう、お願い　が　　　ある　んです　がー、
(C) *Anoo*　　*onegai ga*　　*aru*　***n-desu***　*ga:,*
     um　　　favour　NOM　　exist　**ND**　　and/but

1b あのう、私　　は－　会社　　　でー　働きます　　　がー、
(R) *Anoo,*　*watashi wa:*　*kaisha*　*de:*　*hatarakimasu ga:,*
     um　　1PS　　TOP　company　LOC　work　　　　　and/but

1c あー、私　　は－　この　部屋　を　　出て　からー、鍵　を　　　もってない　からー、
    Aa,　*watashi wa:*　*kono heya o*　*dete*　*kara:,*　*kagi o*　*motte-nai*　*kara:,*
     um　1PS　　TOP　this　room ACC　leave　after　key ACC　have-NEG　so

1d いま－、いれられなく⁸　　なりました。
(R) *Ima:,*　*irerarenaku*　　*narimashita.*
     now　　(enter-able-NEG)　became

Excuse me. I have a request. Um I work at this company, but I left this room without my keys, so I can't enter now.

Lines 1b and 1d are explanations that the JLL is a worker at the building, and that she is unable to enter the office because she left her keys inside. Therefore, the JNS informants recommended the use of *noda* for these lines.

1b' あのう、私　　は　この　会社　　　で　働らいている　んです　が、
    Anoo,　*watashi wa*　*kono*　*kaisha*　*de*　*hatarai-teiru*　***n-desu***　*ga,*
     um　　1PS　　TOP　this　company　LOC　work-PRG　　**ND**　　and/but

1d' いま、入れない　　んです　がー
    Ima,　*hai-re-nai*　***n-desu***　*ga:*
     now　enter-able-NEG　**ND**　and/but

Examples (1b') and (1d') with *noda* added make the utterances more natural. When talking in role-plays which require explanations of situations, JLLs should remember to use *noda* not only with the initial explanation, but also in subsequent related explanations as well.

---

⁸As uttered, ire-rare-naku is ungrammatical. The correct form would be hai-re-naku.

5.6 Validity posing (+ Speaker/– Hearer)

When the speaker holds a belief and desires the hearer to realize the validity of his belief, he may use the negative form of *noda* with a rising intonation in the form of a tag question. This use of *noda* falls under Noda's (1997) *noda* of scope; however, rather than asserting the inaccuracy of a proposition, the speaker poses the validity of the relevant information:

(7)   Participant: JLL 24
        Context: The speaker gives advice to her friend who is considering marriage.

1   ねー！　やっぱり　　いちどー　彼　を　　日本　に　　つれて　きてー、
    Ne:!   *Yappari*   *ichido:* *kare* *o*   *nihon ni* *tsurete kite:,*
    Hey   as expected once   3PS ACC Japan LOC bring   come

    会わせて　　み　たら　いい　んじゃない？
    a-wasete   *mi* *tara* *ii*   ***n-janai?***
    meet-CAU try if   good **ND-NEG**
    Hey! Wouldn't it be good to bring him to Japan and have him try meeting them?

In example (7) the superior-level JLL suggests her friend introduce her boyfriend to the parents who are against their marriage, in order for them to become acquainted with him. The speaker uses *noda* to present her belief that it would be a viable option in resolving the situation.[9] The hearer is invited to recognize the validity of her suggestion.

The intermediate and advanced-level JLLs did not use phrases to pose validity except in one case where a JLL sought to have the hearer verify the situation:

---

[9]Collier-Sanuki (p. c.) points out that this use could also be construed as -Speaker/-Hearer to indicate uncertainty; however, this paper takes the approach that the speaker poses the tag question to which she knows a definite answer, and that her ultimate goal is for the hearer to realize the correctness of her belief, and hence terms the use +Speaker/-Hearer.

(8)   Participant: JLL 17

        Context: The speaker is involved in a bicycle accident and negotiates with the other rider to seek compensation for damages.

1   あなた　の　　方　　が、　私　　　が　　見えない　　から　まっすぐに　来てー、

    Anata   no   hoo ga,   watashi ga   mi-e-nai   kara massuguni kite:,

    you   GEN way NOM 1PS   NOM see-able-NEG so   straight   come

(R)   ぶつかった　じゃない　　です　かー？

     butsuka-tta ja- nai   desu ka:?

     collide-PRF CPL-NEG   CPL Q

     Wasn't it that you came straight this way and collided into me, because you couldn't see me?

The coders recommended that the JLL use *noda* to form *butsukatta-**n-ja**-nai-desu-ka?* With the addition of *noda*, the phrase sounds more polite where the speaker poses the validity of the claim that she believes to be true, rather than the phrase without *noda* which directly accuses the hearer.

5.7 Explanation seeking (– Speaker /+ Hearer)

When seeking explanations from the hearer, *noda* is often used. The intermediate-level JLLs only infrequently posed questions. In the advanced and superior-levels, two of the subjects, JLL 22 and JNS 4, used *noda* to seek explanation the most, 7 times and 9 times respectively. In the role-play they sought information from their homeless friend now living on the streets. The frequent use of explanation seeking with this type of role-play suggests that topic influences the kinds of language functions used in role-plays.

5.7.1 Explanation seeking by JNSs

The JNSs used *noda* each time they requested explanations from the hearer. The example below shows a succession of questions seeking information about the hearer's situation:

(9)   Participant: JNS 4
        Context: The speaker talks to a former friend now living on the streets.

  1   どうして　暮らしてん　　の？ [10]
        Dooshite　kurashi-ten　　no?
        how　　　live-PRG　　　**ND**
        How are you living now?

  2   どこ　に　　住んでん　の？
        Doko ni　　sun-den　　no?
        where LOC　live-PRG **ND**
        Where are you living?

  3   家　　が　　ない　　　　の？　じゃあ、
        Ie　ga　　nai　　　　no?　jaa,
        house NOM　exist-NEG　**ND**　then
        You don't have a place to live then?

  4   路上　で　　暮らしてる　　の？　じゃあ、
        Rojoo de　kurashi-teru　no?　jaa,
        street LOC live-PRG　　　**ND**　then
        You're living on the street then?

In each turn the speaker asks for more information from the hearer. Consequently, *noda* in the above examples demonstrates the speaker's involvement and concern in the hearer's life.

---

[10]The questions in this section all have rising intonations. A falling intonation can be used on sentences without interrogative pronouns; however in this case the speaker would be sharing information about himself (+ Speaker/– Hearer).
Examples 1-4 also all have the form *no* without the copula *da,* common in questions.

5.7.2 Explanation seeking by JLLs

Intermediate-level JLLs did not use *noda* to seek explanations, except in a few instances. In forming questions with *noda*, JLLs may face difficulties with yes-no questions. Questions of this type make presuppositions about a hearer's intention, and often demonstrate an accusing tone, especially when the preceding verb is in the negative form.

(10) Participant: JLL13
      Context: A traveller is looking for missing luggage, and explains the situation at
                   the airport luggage counter in order to have it delivered to her hotel.

> 1   ホテル に   荷物   を   送って いただけない   んでしょう   か。
> (I) *Hoteru ni   nimotsu o   okutte itadake-nai **n-deshoo** ka.*
>   hotel LOC luggage ACC send   receive-NEG **ND**   Q
>   You can't send the luggage to my hotel?

The use of *noda* in example (10) indicates a presupposition that the attendant is unwilling to deliver luggage, and demands an explanation of why she is unwilling. In cases where the speaker simply wishes to make a request, *noda* should not be used.

JLLs at the advanced level began to use *noda* appropriately with wh-questions, as in example (11) to find out about his friend's current situation.

(11) Participant: JLL 22
      Context: The speaker talks to a former friend now living on the street.

> 1   家族   は   どう な   の？
> (C) *Kazoku wa   doo na   **no?***
>   family TOP how CPL **ND**
>   How is your family?

> 2   家族   と   全然   連絡   とってない
> (R) *Kazoku to   zenzen   renraku to-tte-nai*
>   family and completely contact take-PRG-NEG
>   You haven't kept in contact with your family at all.

3　　　そんな　道　　　で　住んでて　どう　な　　の？
(C)　*Sonna　michi　de　　sun-dete　doo　na　　no?*
　　　that　　street　LOC　live-PRG　how　CPL　**ND**
　　　How is it living on a street like that?

The JLL is personally involved in the hearer's situation and later persuades her to find work to get off the streets. Therefore, the personal tone of questions in turn 1 and 3 with *noda* is appropriate; the JLL should also use *noda* with line 2 to indicate his strong desire for an explanation.

5.8 Emphasis and reproach (+ Speaker/+ Hearer)

The advanced and superior-level JLLs and JNSs effectively used *noda* to emphasize information known to both the speaker and the hearer.

(12)　　Participant :　JLL 23
　　　　Context:　　　The speaker convinces his wife that they should both do the housework.

1　　　両方　　　とも、　仕事　を　　してる　　ことに　は　　かわらない　んだ　から―、
(C)　*Ryoohoo　tomo,　　shigoto　o　　shi-teru　kotoni　wa　　kawara-nai　**n-da**　kara:,*
　　　both　　　also　　work　ACC　do-PRG　fact　　TOP　differ-NEG　**ND**　so
　　　It doesn't changethe fact that we both work, so. . .

The JLL persuades his wife to let him share the housework, citing the reason that they both work. The use of *noda* is appropriate in emphasizing previously shared information for the speaker to make his case. When a speaker repeats and emphasizes information known to both the speaker and the hearer, the effect could also be one of reproach, as described by Sakakibara (1998).

(13) Participant: JNS 1
      Context: A customer has just been told by the store clerk that the store does not
                     give refunds and that the store policy is written on the bottom of the
                     receipt.

1a あ、 でも これ は   小さい 文字 で よく 見えません   ねー。
    A, demo kore wa   chiisai moji de yoku mi-e-masen   ne:.
    oh but this TOP small   print and well see-able-NEG SFP
    Oh, but this is very small print and hard to see.

1b もう 少し   大きな 字   で 書いて いただかない と一、これ は   ちょっと、
    Moo sukoshi ookina ji   de kaite   itadaka-nai to:, kore wa   chotto,
    more slightly large letter by write receive-NEG if   this TOP a little

    これ は、 こんな   所   に 書いてあった んです かー。
    kore wa konna   tokoro ni kaite-a-tta n-desu ka:.
    this TOP this kind place LOC write-is-PST ND   Q

    <If you don't write it in bigger letters, this is a bit, this, it's written in such a place.>
    You need to write it in bigger letters; this is a bit. . .it's hard to see where it's written.

In example (13) the customer expresses her criticism that the salesperson did not clearly state

the store's policy when she first bought the item. It is obvious from her statement that she

thinks that the fault lies with the store; however, the reproach is stated indirectly and is more

polite than directly criticizing the store. This type of *noda* use is more subtle than straight

forward explanations, and difficult for JLLs to master.

5.9 Back-channel (+ Speaker/+ Hearer)

The fifth and final use of *noda* in the role-plays is back-channelling. By using the

phrase *soo-na-n-desu-ka* 'I see' the speaker acknowledges to the hearer that he understands

something that the hearer has previously stated.

(14) Participant:　　JNS 3
　　　Context:　　　A worker asks the security guard to let her in because she has locked
　　　　　　　　　　 herself out of the office.

1　じゃ、他　の　　人　　　に　　連絡　　を　　とって　も　　無理　　　　って
　　Ja,　hoka　no　hito　　ni　　renraku　o　totte　　mo　　muri　　　　tte
　　then　other　GEN　person　DAT　contact　ACC　take　　even if　impossible　QUO

　　こと　な　　んです　よねー。
　　koto　na　　n-desu　yone:
　　fact　CPL　**ND**　　SFP
　　Then it means that even if I contact someone else, it's not possible.

2　あ　そう　　な　　んです　かー。
　　A　soo　　na　　n-desu　ka:
　　oh　that way　CPL　**ND**　　Q
　　Oh I see.

In example (14) the guard (hearer) has previously explained that he cannot let her in even if she calls a co-worker to verify her position in the company. The speaker (worker) first emphasizes the information in line 1 to seek confirmation, and includes the back-channel in line 2 to show that she understands the information.

The JLLs infrequently gave back-channels after receiving explanations. In one case, in a role-play similar to the one above, the security guard explained that she had been previously stabbed by a knife and could not let the employee inside the office. The intermediate-level JLL responded with *soo-desu-ka* "Is that so", without *noda*; however, in such cases of extreme emotion, *soo-desu-ka* sounds too neutral and impersonal. The JLL should have used the more personal *soo-na-n-desu-ka*, with *noda* to show concern.

The JLLs with higher oral language proficiency used *noda* more frequently in the role-plays. The use of *noda* seemed to go through the most transition at the advanced level and solidify by the superior-level. Both JLLs and JNSs used *noda* most frequently to explain situations. The intermediate-level JLLs tended to use *noda* when they first explained their situations to the hearer. The JNSs and superior-level JLL often provided explanations combining *noda* with the conjunctions *kedo/ga* (and/but) and sentence final particles. Other than giving explanations, the advanced-level JLLs also used *noda* to seek explanations and emphasize information. The superior-level JLL and JNSs further used *noda* in tag questions and back-channels. The data revealed an acquisition sequence beginning from speaker-oriented functions at the intermediate-level, through hearer-oriented functions at the advanced level, and a balanced use of speaker and hearer-oriented and shared information functions of *noda* at the superior level. While most uses of *noda* by JLLs were correct uses, incorrect uses included making hasty (and often rude) presuppositions by using *noda*. The informants mostly recommended the addition of *noda* in contexts where the JLL provided explanations. In several cases, the recommendation was to use *noda* with explanation-seeking questions.

Chapter Six

Analyses of case study

This chapter examines two Japanese Language Learners' (JLLs) use of *noda* over a period of five months. The case-study design is appropriate for this study based on Johnson's (1992) description of case study as research which "informs us about the processes and strategies that individual L2 (second languge) learners use to communicate and learn, and how their own personalities, attitudes, and goals interact with the learning environment, and about the precise nature of their linguistic growth" (1992: 76). This present study takes interest in the qualitative nature of how JLLs perceive and acquire *noda* and set out to conduct a case study research. This case study, as stated in Chapter Four, is driven by the following research questions:

(1) When and how do JLLs use *noda*?

(2) What is the nature of JLLs' understanding of *noda*?

(3) How do JLLs acquire the use of *noda*?

Through references to interviews and personal journals, this chapter analyzes the learning process of the two JLLs. Section 6.1 discusses the implicit learning stage of the study, and Section 6.2 the explicit learning stage. Section 6.3 highlights the JLLs' uses of *noda* within the conversational data.

The distinction between explicit and implicit learning in this study is based on the deductive/inductive distinction drawn by Richards et al. (1997). Learners are specifically taught rules and given explanations about language in *explicit* learning (deductive), while

learners discover about language themselves without being taught specific rules in *implicit learning* (inductive). Krashen (1982) differentiates language acquisition as a subconscious process similar to child first language acquisition and learning as a conscious knowledge of rules. Recent studies on *noda* (Yoshimi forthcoming and Iwai 2000) examines JLL acquisition of *noda* through explicit instruction and conscious learning. In the studies, intermediate-level JLLs at the Univerisity of Hawaii improve in their use of *noda* in narrative story-telling through native speaker models, explanatory handouts, planning sessions, practice communications and corrective feedbacks[1]. This case study set out to explore whether implicit learning and/or explicit learning would have any effect on the JLLs' use of *noda*.

6.1 Implicit learning stage

During the implicit learning stage (sessions 2 to 4) as discussed in section 4.3.1, the aim was for the two JLLs in the study, Susan and David, to discover the use of *noda* in natural conversation and attempt to incorporate *noda* into their own conversation. The JLLs talked with a Japanese native speaker (JNS) who frequently used *noda* (25-26% of clausal units). After each session, the JLLs listened to the taped conversations and read the transcriptions of the tape, and wrote comments in their journal about the language used in the tapes. Their use of *noda* in conversation remained infrequent (0-3%) during this stage, similar to their use of *noda* during the pre-test (session 1). Although the JNS often used *noda*, the JLLs did not remark on its use either in their journals or in the interview. Their journals indicate concern with lexical choice and grammatical accuracy such as the use of correct tense and particles.

[1]In both studies *n-desu* improved the most, *n-desu ne* and *n-desu kedo* improved to a lesser degree, while *n-desu yo* did not improve.

With regards to session 4, David wrote the following points in his journal:

-made some basic grammar mistakes (i.e. *chiisai deshita*)
-past and present tense confusion
-shift from formality to informality, inconsistent
-missing particles

Susan also noted her difficulty in speaking Japanese, remarking that she "could not concentrate in all ways (expressing ideas, grammar and fluency)". Neither mentioned *noda*, however. The JLLs noticed that they had improved in areas such as giving more back-channelling, pausing less often, and using more appropriate vocabulary. The mid-test at session 5 also did not indicate increased use of *noda*.

During the pre-test, implicit learning stage, and mid-test of the study (sessions 1 to 5), Susan predominantly uses the form *nano/nandesu* in questions and statements (11/12 uses of *noda*). She used *noda* only infrequently, seemingly to mark emphasis:

(1)　帰る　　時間　とか　　一番　　大切　　　な　　の。
　　　*Kaeru　jikan　toka　ichiban taisetsu　na　**no**.*
　　　return　time　such as most　important CPL　**ND**
　　　Things like going home on time are the most important.

In example (1) she explains that at her workstudy, the workers were focused on their break times and getting off work on time. At the conclusion of the conversation, Susan emphasizes that leaving work on time is more important than completing work that needs to be done. In the example below, Susan and David talk about their experiences taking Japanese-style baths.

(2) *　温泉　　　は　　ユース・ホステル　な　　の。
　　　*Onsen　wa　yuusu hosuteru　na　**no**.*
　　　hotspring TOP　youth hostel　　　CPL　**ND**
　　　The hotspring is a youth hostel.

In example (2), Susan wishes to emphasize the fact that the only hotspring she has gone to is at a youth hostel, and that she has therefore not yet experienced a true Japanese-style hotspring. The corrected version (2') makes the effect clear.

(2')　私　　　が　　　入った　　の　　は　　ユース・ホステル　の　　温泉　　な　の。
　　　*Watashi ga　　hai-tta　　no　　wa　　yuusu hosuteru　　no　　onsen　　na　**no***
　　　I　　NOM　enter-PRF NMR TOP　youth hostel　　GEN　hotspring CPL **ND**.
　　　The hotspring I went to was at a youth hostel.

Example (2') is appropriate because it emphatically states that the hot spring she is refering to was in a youth hostel, and the use of *noda* draws in the hearer to her experience.

David uses *noda* both with and without *na* (copula) during the implicit learning stage.

(3)　　Playland　と　　いう　所　　を　　知っています　か？
　　　Playland　to　　iu　　tokoro　o　　shi-tteimasu　ka?
　　　Playland　QUO say　place　ACC　know-PRG　Q
　　　Do you know a place called Playland?

(4)　　遊園地、　　　　　遊園地　　　　　な　　んです。
　　　*Yuuenchi,　　　yuuenchi　　　na　　**n-desu.***
　　　amusement park　amusement park　CPL　**ND**
　　　Amusement park, it's an amusement park.

In line (3) David introduces a new topic to the JNS. Hearing that she does not know what Playland is, he explains to the JNS using *noda* to indicate that he would really like her to know the information so that he can continue talking about going to Playland for a high school-field trip. David also uses *noda* to ask questions of Susan.

(5)　　スペイン語　を　　勉強した　　んです　か、　スーザンさん　は。
　　　*Supeingo　　o　　benkyooshi-ta　**n-desu** ka,　suuzan-san　wa.*
　　　Spanish　　ACC　study-PRF　**ND**　Q　Susan　　TOP
　　　Susan, did you study Spanish?

Susan and David discuss studying languages other than Japanese or Chinese. Had Susan given any indication that she had studied Spanish, by saying a Spanish phrase, for example, or carrying a Spanish book, David could have made a conjecture and asked the question in example (5) to find out more information. However, because she did not give any such indication, his question in (5) is out of context. It would be more appropriate to ask a neutral question without *noda* as in (5').

(5')　スーザンさん　は　　スペイン語　を　　勉強した　　こと　が　　あります　か？
　　　Suuzan-san　wa　　supeingo　　o　　benkyooshi-ta　koto　ga　　arimasu　ka?
　　　Susan　　　　TOP　Spanish　　ACC　study-PRF　　fact　NOM　exist　　Q
　　　Have you studied Spanish before?

The question in (5') does not make assumptions and simply inquires if Susan has studied Spanish before. To use *noda* effectively in this context, the question would need to be more general such as a WH-question.

(6)　どんな　言語　　を　　勉強した　　こと　が　　ある　んです　か？
　　　*Donna　gengo　o　　benkyooshi-ta　koto　ga　　aru　**n-desu**　ka?*
　　　what　languages　ACC　study-PRF　　fact　NOM　exist　**ND**　　Q
　　　What languages have you studied before.

To show interest and create rapport, David could ask Susan about her general study of languages as in example (6), without making assumptions.

Immediately after the mid-test conversation in session 5, I interviewed the JLLs individually and asked about their understanding of the uses and functions of *noda*. Both indicated that they had not paid particular attention to its use by the JNS, although Susan stated that she had noticed the frequent use of *noda* when she studied in Japan. The JLLs were uncertain about the functions of *noda*. David thought that it marked formality and

emphasis, while Susan thought that it was a softer version of *tsumori* (intention) and that it sometimes had emotive qualities. She stated that she had not focused on *noda* because its use did not seem to affect the meaning of the sentence. At the end of the interview, I asked the students to reflect on their use of *noda* for the next session.

6.2 Explicit learning stage

The explicit learning stage consisted of three sessions which focused on explicit explanations of the functions of *noda* and the practice of its use. Before beginning instruction about *noda* in session 6, I again asked the students about their understanding of *noda*. This time Susan had researched explanations from various resources, and she stated that *noda* was used in explaining, urging people to respond, as well as giving reasons. She expressed her surprise at the variance from her previous understanding. On the other hand, she stated that she was still not certain of their uses because the contexts of *noda* use referenced in the books were limited to set situations, and she suspected that there were more. David also stated that in reflecting on his previous use of *noda*, he was uncertain of how and why he used *noda* when he did.

At the beginning of each session during the explicit learning stage, I explained the various uses of *noda* with sample sentences and handouts. During the JLLs' practice conversations with each other, I also gave immediate feedback about the appropriate use of *noda*. The JLLs began to use *noda* frequently in their conversations (see Figure 6.1 and Table 6.1). David began to adopt the use of *noda* immediately upon the first session of explicit instruction (session 6). Susan showed more hesitation, writing in her journal, "to me

it is hard to use it in an appropriate situation because it is really unfamiliar to me." In session

7, she started to incorporate *noda* into her conversation. She wrote,

> Since knowing the appropriate use of *no/n-desu*, I started to take note of
> that when having conversations with David; however, because it is kind of
> new to me, I started to talk slower, but sometimes I still forgot to use it. . .
> After listening to the explanation of *n-desu*, I started to notice the frequent
> use of *n-desu* in Japanese converation. It really makes sense such as
> showing strong interest in the information or giving background
> information, etc. I noticed that I hardly use this pattern, and indeed,
> sometimes use it (*-nano*) in a weird situation which does not fit in.

The JLLs' use of *noda* varied during the sessions, dropping in session 8 and the post-test.
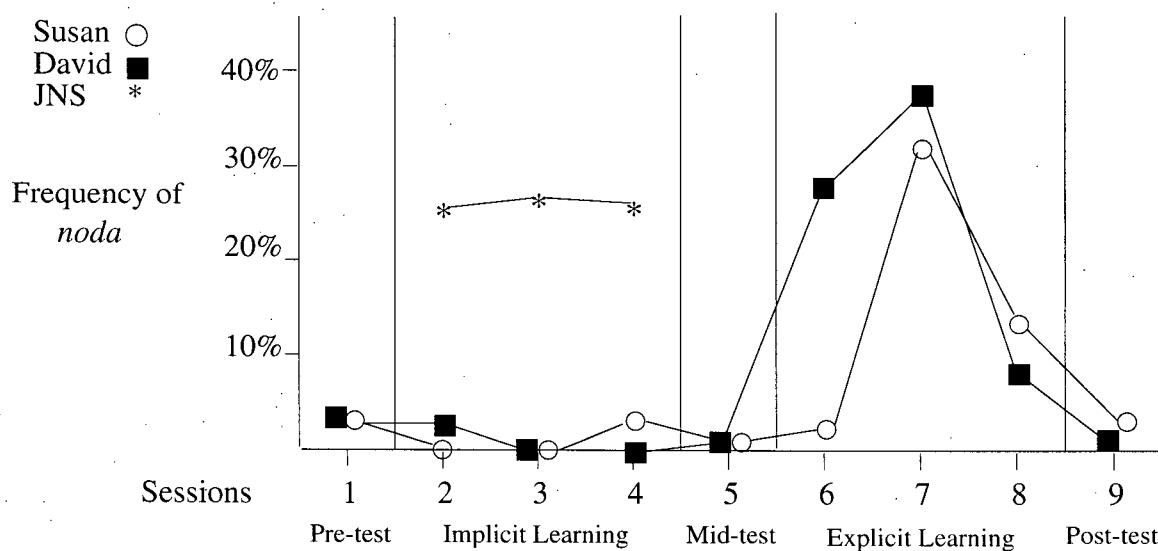
Figure 6.1 Graph of *noda* use in the case study

	Susan	David	Native Speaker
1 Pre-test	4.3% (8/187)	4.7% (9/192)	---------
2	0% (0/43)	2.8% (1/36)	25.5% (12/47)
3	0% (0/55)	0% (0/80)	26.8% (37/138)
4	3.0% (3/99)	0% (0/68)	26.2% (38/145)
5 Mid-test	1.2% (2/161)	1.8% (3/169)	---------
6	2.6% (1/38)	28.0% (14/50)	---------
7	33.3% (13/39)	38.9% (28/72)	---------
8	14.5% (11/76)	8.8% (6/68)	---------
9 Post-test	3.4% (4/118)	1.5% (2/131)	---------

The numbers in the brackets indicate the total number of *noda* use over the total number of clauses.

Table 6.1 Frequency of *noda* use in the case study

The decrease in the JLLs' use of *noda* during the last two sessions (8 and 9) may be due to the fact that the JLLs focused more on content than form. LoCastro (1997) and Lightbown and Spada (1993) cite several reasons why pedagogical interventions may not effect change: 1) poor teaching, 2) insufficient time, 3) influence of developmental stages, and 4) sociocultural attitudes. The JLLs' use of *noda* is incorporated in their pragmatic competence, "the knowledge underlying abilities to interpret, express, and negotiate social activities and their meanings beyond what is literally expressed" (Austin 1998: 328). Drawing on Bouton (1994), LoCastro (1997: 97) concludes in her study that first, pragmatic competence development is a complex interaction of values, language proficiency and social practices; second, language learning environments and societal attitudes towards L1 and L2 affect language development; and finally, language development requires time and exposure and experience with naturalistic input.[2] Takahashi (1996) calls for more research in the area of explicit instruction and learner variables in the teaching of pragmatic features.

Susan and David's increased use of *noda* during the explicit learning stage made their conversation sound more like natural Japanese. Compare example (7) from the implicit learning stage without *noda* to example (8) from the explicit learning stage with the use of *noda*. In both examples, David is expressing his opinions.

---

[2]LoCastro's (1997) study of explicit teaching of politeness to Japanese university students learning English, like this study, does not show expected positive effects on the students' language behaviour.

(7)

今	考える	と	ね、	その	時	の	教育	は、	やはり	問題点	が
Ima	*kangaeru*	*to*	*ne,*	*sono*	*toki*	*no*	*kyooiku*	*wa,*	*yahari*	*mondaiten*	*ga*
now	think	if	SFP	that	time	GEN	education	TOP	certainly	problems	NOM

あります	ね。	だって	あの	子供達	として	は	ね、
arimasu	*ne.*	*Datte*	*ano*	*kodomotachi*	*toshite*	*wa*	*ne,*
exist	SFP	because	um	children	as	TOP	SFP

やはり	叱る	ばかり	は	だめ	です	ね。
yahari	*shikaru*	*bakari*	*wa*	*dame*	*desu*	*ne.*
certainly	scold	only	TOP	bad	CPL	SFP

If I think about it now, the education at that time had problems. Because for children, it is not good just to scold them.

(8)

やはり	僕達	の	生まれた	時代	は	平和	な	んです。
Yahari	*bokutachi*	*no*	*umare-ta*	*jidai*	*wa*	*heiwa*	*na*	***n-desu.***
certainly	1PP	GEN	born-PRF	time	TOP	peaceful	CPL	**ND**

ですから	ね、	そう	いう	戦争	の	怖さ	を	やはり
Desukara	*ne,*	*soo*	*iu*	*sensoo*	*no*	*kowasa*	*o*	*yahari*
therefore	SFP	that	say	war	GEN	scariness	ACC	certainly

百	パーセント	理解	できない	んです	ね。
hyaku	*paasento*	*rikai*	*deki-nai*	***n-desu***	*ne.*
one hundred	percent	comprehend	can-NEG	**ND**	SFP

You know the time we're born in is peaceful; so you know we can't truly comprehend the destruction of war.

In example (7) David criticizes education in Taiwan as being authoritarian. The sentences sound somewhat disjointed exhibiting a neutral tone despite discussing something about which David feels strongly. The native-like use of *noda* in (8) creates an emotive overtone and sense of rapport which draws in the hearer.

When using *noda*, the JLLs sometimes exhibited the following characteristics: pausing and self-correction, concern with use of *noda*, and the predominant use of *nan-desu* (copula +

noda) over *n-desu* (*noda*). The JLLs often corrected their own utterances, repeating phrases with *noda* as in example (9):

(9)　　私　　は　　面白い　　と　　思います　が、　思ってる　んです　が、
　　　　*Watashi　wa　omoroshiroi to　omoimasu ga,　omo-tteru **n-desu** ga,*
　　　　1PS　　TOP　interesting　QUO think　　but　think-PRG **ND**　and/but
　　　　I think it is interesting but, you know I think it is interesting but. . .

In example (9) Susan tells David of her interest in an article she read about cartoons, first without *noda*, then correcting herself to include *noda*. Susan notices her uncertainty when speaking, and writes, "I was struggling with expressions sometimes, resulting in switching words/expressions back and forth." The JLLs also use rising intonations in non-question forms when they are uncertain about their predicate choice.

Sometimes the JLLs' concern with the use of *noda* seems to override their concern about accuracy, resulting in ungrammatical sentences like in example (10):

(10) *　記事　を　　翻訳した　　　ん、　けどー[3]
　　　 Kiji　o　honyakushi-ta　n,　kedoo:
　　　 article　ACC　translate-PRF　NMR　and/but
　　　 I translated the article, but...

In example (10) Susan explains to David that their class translated Japanese newspaper articles. When using the form *n-desu kedo* (*noda* + and/but) as in example (10), the JLLs sometimes omitted the required copula *da / desu*.

Moreover, the JLLs used *na n-desu* (CPL + *noda*) with all adjectives, instead of correctly choosing *n-desu* with *i*-adjectives and *nan-desu* with *na*-adjectives and nouns.

---

[3]The use of *noda* omitting the copula as in (10) may be seen in some dialectical variations of Japanese.

JLLs often confuse *i*- and *na*-adjectives, and in the case of *noda*, may perceive *nan-desu* to be the more salient form. In the following examples, David responds to Susan that translating is indeed difficult:

(11) * 翻訳　　　　は　　本当に　　難しい　　　な　　んです　ね。
    *Honyaku　　wa　　hontooni muzukashii　na　　**n-desu**　ne.*
    translation TOP　truly　　difficult　　CPL　**ND**　　SFP
    It's really hard to do translations, isn't it.

(12) あ、大変　　　　　な　　んです　ね、　やはり、　翻訳　　　　の　　こと。
    *A,　taihen　　　na　　**n-desu**　ne,　yahari,　honyaku　no　　koto.*
    oh　a lot of work　CPL　**ND**　　SFP　certainly　translation GEN　thing
    Oh, translations are certainly a lot of work, aren't they.

The use of *na n-desu* (CPL + *noda*) is incorrect with the *i*-adjective *muzukashii* (difficult) in example (11), but correct with the *na*-adjective *taihen* (a lot of work) in example (12).

(11') 翻訳　　　　は　　本当に　　難しい　　　んです　ね。
    *Honyaku　wa　　hontooni muzukashii　**n-desu**　ne.*
    translation TOP　truly　　difficult　　**ND**　　SFP
    It's really hard to do translations, isn't it.

The correct form of (11) is *muzukashii n-desu*, as in example (11').[4] This section described the structural features of *noda* use. The next section examines the contexts of its use.

---

[4]Instead of *wa* (TOP) and *no koto* (GEN + fact) which gives a formal tone in (12), the two examples could use *tte* (QUO) after the topic translation, creating similar phrases as in the examples below.

翻訳　　　って　本当に　　難しい　　　んです　ね。
*Honyaku　tte　　hontooni　muzukashii　**n-desu**　ne.*
translation QUO　truly　　difficult　**ND**　　SFP
It's really hard to do translations, isn't it.

あ、翻訳　　　って　やっぱり　大変　　　　な　　んです　ね。
*A,　honyaku　tte　yappari　taihen　　　na　　**n-desu**　ne.*
oh, translation QUO　certainly　a lot of work CPL　**ND**　　SFP
Oh, translations are certainly a lot of work, aren't they.

The above sentences provide a clear sense that the speaker empathizes with the hearer's experiences.

6.3 Contexts of *noda* use

The use of *noda* by the JLLs and JNS was divided into the three domains of information status as described in Chapter Three. Data analysis reveals that Susan and David mainly used *noda* with speaker-oriented information (+ Speaker/– Hearer) and less with hearer-oriented (– Speaker/+ Hearer) and shared information (+ Speaker/+ Hearer). The acquisition sequence reveals a similar pattern to that of the role-play data in which the JLLs first learn to use noda with speaker-oriented information, then hearer-oriented and shared information. The JNS used a balanced mixture of functions from the information domains. Table 6.2 shows the number of *noda* used during the course of the case study (9 sessions for the JLLs and 3 sessions for the JNS). The percentages represent the frequency of *noda* use in each domain according to each person.

	Speaker-oriented (+S/–H)	Hearer-oriented (–S/+H)	Shared information (+S/+H)	Total use of *noda*
Susan	34/816 (4.2%)	6/816 (0.7%)	2/816 (0.2%)	42/816 (5.1%)
David	39/866 (4.5%)	18/866 (2.1%)	6/866 (0.7%)	63/866 (7.3%)
JNS 1	32/330 (9.7%)	24/330 (7.3%)	31/330 (9.4%)	87/330 (26.4%)

(total *noda* use/total number of clausal unit)

Table 6.2 Contexts of *noda* use in case study

Susan and David used *noda* most frequently to relay information that the hearer did not know (+ Speaker/– Hearer) to give explanations and create rapport. Similar to the role-plays, it is natural that the JLLs would first acquire the use of *noda* to relay speaker-oriented

messages, because the fundamental methods of communication are to express one's own ideas and thoughts to an audience. For example, when discussing about travelling, Susan describes an aboriginal community in Taiwan to David.

(13) みんな　　日本語　　も　　上手　　な　　んです　よ。
Minna　　nihongo　mo　　joozu　　na　　**n-desu**　yo.
Everyone　Japanese　also　　skilled　CPL　　**ND**　　SFP
Everyone is also good at speaking Japanese (you know).

She creates a sense of rapport in sharing information she has knowledge of, while also explaining about the tribe to David. While the JLLs used *noda* most frequently with speaker-oriented information (4.2% and 4.5%), the frequency still did not reach half of the native speaker's use (9.7%).

One difficulty the JLLs faced in using *noda* to convey information was in combining it with various sentence-final particles. Goto (1998) highlights JLLs' difficulty in using appropriate combinations of *noda* and sentence-final particles and calls for detailed studies. For example, David points out the confusion in choosing the correct combination:

> I guess the most confusing part of *n-desu* is the distinction between *n-desu ne* and *n-desu yone*. I often find it extremely difficult to distinguish between the two. It appears to me that there seem to be many cases where both are fine.

In the case study conversations, Susan and David often repeated their utterances, trying out different combinations of *noda* with sentence-final particles.

(14) 日本　　の、　日本　　に　　ついて　いろいろな　こと　　を
Nihon　*no*　*nihon*　*ni*　*tsuite*　*iroirona*　*koto*　*o*
Japan　　GEN　Japan　DAT　about　　various　　things　ACC

翻訳している　　　んです、　いる　んです　ね、いる　んです　よ　ね？
honyakushi-teiru　*n-desu*　*iru*　*n-desu*　*ne,*　*iru*　***n-desu***　*yo*　*ne?*
translate-PRG　　ND　　　PRG　ND　　　SFP　PRG　**ND**　　SFP SFP
I am translating various things about Japan. <rising intonation>

In example (14) Susan explains to David that she has been translating various articles about Japan. She first simply uses *n-desu* (*noda*), then repeats the predicate using the sentence-final particles *ne* and *yone*. She finally ends with a rising intonation, revealing uncertainty about how to end her sentence.

Another feature about the JLLs' use of *noda* with speaker-oriented information, is that they sometimes over-generalized its use with expressions of thoughts and emotions:

(15)   よかった　　んです。
        Yoka-tta　　***n-desu.***
        good-PRF　**ND**
        It was good you know.

(16)   やはり　　すごく　面白かった、　　かった　んです　ね。
        Yahari　　*sugoku*　*omoshiro-katta, katta*　***n-desu***　*ne.*
        certainly　very　　interesting-PRF　PRF　**ND**　　SFP.
        It was very interesting as expected you know.

In both examples, David expresses his emotional responses to different experiences. In the first, he finds his research project rewarding and educational, and in the second, the animation film he watched interesting. JNSs normally use a more neutral tone without *noda* when talking about personal thoughts and emotions. The use of *noda* as sharing of information carries an overtone of desiring the hearer to share similar opinions and feelings with the speaker; in such contexts its use may be construed as forcing opinions on the hearer, and is generally avoided. Therefore, the examples in (15) and (16) should not include *noda*. Areas such as personal thought and emotion may need special attention when teaching JLLs about *noda*.

The JLLs at times were successful in using *noda* in the second domain of hearer-oriented information (– Speaker/+ Hearer). As language learners develop proficiency, they are

increasingly able to ask questions of others and to take wider perspectives in viewing information. The JLLs in the case study sometimes asked questions with *noda* to demonstrate interest and involvement with the hearer:

(17)   どんな   記事   を   翻訳した   んです か？
          Donna   *kiji*   *o*   *honyakushi-ta*   ***n-desu*** *ka?*
          what kind   article   ACC   translate-PRF   **ND**   Q
          What kind of articles did you translate?

When Susan discusses about writing translations in a Japanese class, David asks the question in example (17) to convey his interest in Susan's answer. *Noda* establishes the sense, "I really would like to know". When Susan gives a general answer that the articles concerned various topics about Japan, David presses for more information, asking the question in example (18).

(18)   日本 に ついて と いう の は どんな こと な んです か？
          Nihon *ni* *tsuite* *to* *iu* *no* *wa* *donna* *koto* *na* ***n-desu*** *ka?*
          Japan DAT about QUO say NMR TOP what kind thing CPL **ND** Q
          What kinds of things is it when you say 'about Japan'?

In example (18) David asks Susan for additional explanation. Susan recognizes the cue and responds by giving more detailed descriptions of her translation assignments. The JNS in the case study frequently asked questions about the JLLs using *noda*, especially in the first session when they were first introduced to each other.

The final area of *noda* use, shared information, was the lowest of the three for both Susan and David. They used *noda* to emphasize already shared information:

(19)   だって   台北   は   あの 都心   な   んです から、
          Datte   *taipei* *wa* *ano* *toshin* *na* ***n-desu*** *kara,*
          because Taipei TOP um city CPL **ND** so,
          Taipei is a metropolitan city so. . .

In example (19) David emphasizes that because Taipei is such a metropolitan city, other places in comparison are more suburban. The JNS in the case study often asked for information from the JLLs, repeated it for confirmation and gave back-channel cues, creating a sense of interest and empathy. The balanced use of *noda* by the JNS over the three domains represent the key features of relaying and asking for information, and highlighting the sharing of information to establish the common ground.

6.4 Interlanguage pragmatics

This study suggests that, while JLLs may be aware of features of language such as the occurrence of *noda* in Japanese conversations, awareness is not enough to shift their interlanguage. Schmidt (1990) outlines six influences on *noticing*: frequency, salience, instruction, processing ability, readiness, and task demands. Skehan (1998) explains,

> Instruction can work in a more complex way by making salient the less obvious aspects of the input, so that it is the learner who does the extraction and focusing, but as a function of how he or she has been prepared. . . . The consequence of Schmidt receiving instruction was that what had been unstructured, undifferentiated input (but whose non-understanding had not impeded comprehension very much in the past) became noticeable and analysable, leading to future progress. (p.49)

It is also difficult for JLLs to pick out discourse features of language when they are given whole contexts of extended discourse. It is simpler for them to notice obvious grammatical mistakes, like lexical items and verb inflections, rather than discourse features like *noda*, especially if the feature does not affect the content of the proposition. In the case of features like *noda* where an equivalent form does not exist in English, explicit instructions are necessary.

In his influential work on consciousness in pragmatic learning, Schmidt (1993) states that language learners need to be attentive to linguistic forms, functional meanings, and relevant contextual features. Furthermore, Schmidt (1993) advocates explicit teaching of pragmatic knowledge using a consciousness-raising approach. While this case study does not find an increase of JLLs' use of *noda* in the post-test, the JLLs did use *noda* more frequently during the explicit learning stage. The JLLs also indicated that it is useful to hear example sentences and explanations of functions.

The case study of Susan and David suggests that while learning about *noda* may be difficult, explicit instruction on its use and practice conversation do help JLLs use *noda* in conversation. The JLLs used *noda* most frequently with speaker-oriented information, and less frequently with hearer-oriented and shared information. At the conclusion of the research the JLLs remarked that they felt more confident in using *noda*, but still not quite familiar with its use because they had just started using it. In their journals, the JLLs reflected that possible ways to help them use *noda* naturally were to practice its use more in conversation and to listen to conversations between JNSs.

Chapter Seven

Conclusion

This chapter summarizes the functions and contexts of *noda* use and their acquisition by Japanese Language Learners (JLLs). It also examines pedagogical implications for teaching *noda* in the Japanese language classroom. Finally, it highlights the limitations of this thesis and poses directions for future research in the area of *noda*.

7.1 Functions and contexts of *noda* use

As discussed in Section 2.2.1, *noda* has two major functions: scope and mood. *Noda* of scope asserts information as accurate or inaccurate. Its negative form, "...*n-ja-nai?*" may also be used as a tag question to pose the validity for what the speaker believes to be true. Both Japanese Native Speakers (JNSs) and JLLs used *noda* of mood more frequently than that of scope. Since the uses of *noda* of mood vary widely, this thesis poses a framework of information status to provide a guideline in understanding the functions of *noda* of mood. The uses of *noda* of mood essentially reveal a speaker's subjective overtone that he has a strong desire for the information in the preceding proposition to be shared between speaker and hearer. Therefore, depending on a speaker or hearer's knowledge status, *noda* of mood can add overtones such as explaining, creating rapport and emphasizing to the utterance.

In the role-plays, the JNSs most often used *noda* to offer and seek explanations. These uses of *noda* are natural when we take into account that the nature of the OPI role-plays was to explain situations in order to resolve problems. It is noteworthy that the JNSs used

noda not in isolation but mostly with conjunctions such as *kedo* (and/but) and *ga* (and/but) and sentence-final particles such as *ne* and *yone*. One possible interpretation of the addition of these conjunctions and particles is that they work to diminish the directness of the utterances, and hence act as politeness strategies. The JNSs also used *noda* to emphasize information and provide back-channelling to the hearers. Moreover, in their use of *noda* the JNSs used a variety of intonation patterns to add emotive overtones to their utterances.

Through the use of *noda*, a speaker signals to a hearer how he would like information to be perceived. The hearer interprets this overtone and is able to respond accordingly. The use of *noda* provides a common ground from which speakers and hearers can extend their conversations with an understanding of where each stands in relation to the other. The analyses in this study point to two key features in *noda* use: 1) how the speaker perceives the status of information at the time of utterance (+/– knowledge of information by Speaker and Hearer); and 2) whether or not the speaker believes that the information should be shared between the speaker and hearer. The various nuances of *noda* and the contexts of their use can be better understood by taking these two features into account.

7.2 JLLs' acquisition of *noda*

There are four main implications from the analyses of the role-plays and case studies. First, JLLs increasingly use *noda* as their language proficiency develops. Second, JLLs progress through stages of acquisition of *noda*, using it first with speaker-oriented information (+ Speaker/– Hearer), next with hearer-oriented information (– Speaker/+ Hearer), and finally with shared information (+ Speaker/+ Hearer). Third, the JLLs in the case study used *noda*

during focused practice but avoided using *noda* during the post-test, pointing to variability in its use through language development and influence of task types. Finally, acquisition of *noda*, like language learning in general, requires time.

Sakakibara (1998) points out that *noda* marks how a speaker wishes information to be perceived by the hearer without changing the content of the proposition. For language learners this is a difficult area to master because such conversation management strategies require sophistication of language use beyond the basic proficiency of conveying information. Lower-level JLLs may be more concerned with fundamental language features such as selecting the correct lexical item, particle, and verb tense, than how to convey messages to the hearers. As JLLs develop their Japanese language skills, their *noda* use becomes closer to the target use. The JLLs' OPI language proficiency correlated with their use of *noda*; the acquisition of *noda* was complete by the time JLLs reached the superior-level.

Intermediate-level JLLs predominantly used *noda* to relay information they knew to the hearer in the form of giving explanations and creating rapport. The focus on self reflects the basic use of language to communicate one's ideas to an audience. At the advanced-stage, JLLs increasingly used *noda* with hearer-oriented information to seek explanations and show involvement in the hearer. The ability to ask questions of the hearer reveals an advanced skill of adopting a wider perspective. At the superior-stage, the JLL and JNSs used *noda* with a variety of speaker-oriented, hearer-oriented, and shared information features. The relatively balanced mixture of relaying information, seeking information, and confirming shared knowledge highlight the main function of *noda* to negotiate the common ground between the speaker and hearer.

While the JLLs in the case study had known that NJSs used *noda* frequently in conversations, they did not pay attention to the meaning and function of *noda*. With explicit instruction and practice the JLLs began to use *noda* in their practice conversations; however, during the post-test open conversation, they avoided its use. Tarone (1983) proposes a range of language use, from the careful style elicited by grammaticality judgements, to the vernacular style of natural conversations. The differences between the explicit teaching stage and the post-test may confirm differences between conversation practices focusing on the use of *noda* and natural conversation focusing on the messages the speakers wish to convey.

Learning *noda* requires a long-term cycle of awareness, explanation and practice, and hence, short isolated instruction sessions may be insufficient for acquisition. Ellis (1985) points out the variability in interlanguage, explaining that language learning is dynamic and not linear. According to Ellis, language learners continually engage various language forms, mapping form to functions in a slow process that involves a constant restructuring of the interlanguage system (1985: 95-96). Thus, Japanese language classrooms can introduce *noda* at the introductory levels and continue to provide explanation and opportunity for practice so that JLLs become accustomed to using *noda* in their conversations.

7.3 Pedagogical implications

This section outlines the implications of teaching *noda* in Japanese language classrooms. The first section examines traditional accounts of *noda* in textbooks, and the second section provides suggestions in teaching *noda*.

7.3.1 Treatment of *noda* in textbooks

Textbooks provide various contexts in which to practice *noda*; however, most cite only two of its functions as listed in Table 6.1: 'giving explanations and reasons', and 'making requests by explaining what the speaker wants done'.

(1a) どう　した　んです　か？
Doo　shi-ta　n-desu　ka?
how　do-PRF ND　　Q
"What's wrong?"

(1b) この 英語　　が　　わからない　　　んです。
Kono eigo　ga　　wakara-nai　　　n-desu.
this　English NOM　understand-NEG　ND
"I don't understand this English."

<div align="right">(Japanese in Modules 2: 51)</div>

For example, the speaker in (1a) notices his friend looking puzzled and requests an explanation, to which the friend responds that he does not understand the meaning of an English word, and therefore needs help. The second use cited in textbooks is to give background information.

(2) この　シャツ　を　　クリーニング　に　　出してほしい　んです　が、
Kono shatsu o　　kuriiningu　ni　　dashite-hoshii n-desu　ga,
this　shirt　ACC　dry-cleaning LOC　send-want　　ND　　and/but
"I'd like this shirt sent out to the dry-cleaners, but. . ."

<div align="right">(Japanese in Modules 3: 20)</div>

In example (2) the speaker gives his shirt to the hotel staff, explaining his desire to have the shirt sent out to the drycleaners[1]. While the examples and exercises introduce students to some contexts, they do not expose students to the wide range of *noda* use in conversation such as in creating rapport, emphasizing information, and persuading. Teachers need to supplement textbooks by providing further contexts and explanations of *noda*.

---

[1]Takahashi (1996) studies the pragmatic transferability of requests between Japanese and English using the forms "would like" V-*te itadaki-tai-n-desu-kedo* and "want" V-*te hoshii-n-desu-kedo*.

Introduction of *noda* / Textbook Chapter	Explanation	Major example sentences (English translation)	Major example sentences
Bunka Shokyu Nihongo 16, 22, 36	-explaining -making requests	• My stomach hurts. • I'd like to use the video machine. . .	・おなかが痛いんです。 ・学校のVTRを使いたいんですが、
Japanese for College Students 8, 30	-explaining -giving reasons	• Would you like to go to a movie? I'm going to the beach.	・今度の日曜日映画でも行きませんか。 今度の日曜日はうみへ行くんです。
Japanese for Everyone 6	-explaining -justifying	• Do you like sushi? Yes I do.	・おすしがすきなんですか。 ・はい、そうなんです。
Japanese in Modules 8, 10, 11, 13, 15	-explaining -giving reasons -making requests	• What's wrong? I don't understand this English. • I'd like this shirt sent to dry cleaning . .	・どうしたんですか。この英語がわからないんです。 ・シャツをクリーニングに出してほしいんですが、
Kimono 3 4, 9	-explaining	• What are you doing? • I'm going to play cards tonight.	・何してるの。 ・こんばんかぞくとトランプするの。
Nakama 7, 11	-explaining -requesting a confirmation	• Are you going home? • Why didn't you come yesterday?	・家に帰るんですか？ ・どうしてきのう来なかったんですか？
Pera Pera (Yoroshiku) Special Interest	n/a	• The pool is on the other side, right? • It is not convenient then.	・プールはそのはんたいがわにあるんですね。 ・ちょっと都合が悪いんです。
Speak Japanese 2 2	-explaining -adding personal feeling	• Why aren't you going to school? • I really want to see my friend.	・どうして学校へ行かないんですか。 ・はやく友達に会いたいんです。
Yookoso 4, 14	-explaining -giving reasons -questioning with assumptions	• What are you doing? • You're not going to class? (rising/falling intonation)	・何をしているんですか。 ・クラスへ行かないんですか？ (rising/falling intonation)

Table 7.1 Introduction of *noda* in Japanese textbooks

In some cases, textbooks include uses of *noda* without explanations. For example, the following use is to emphasize information and seek confirmation:

(3)   プール は 　その はんたい がわ に 　ある んです ね。
        Puuru wa   sono hantai   gawa ni   aru   n-desu ne.
        pool   TOP   that opposite side LOC exist ND   SFP
        The pool is on the opposite side of that (water fountain) right?

(Pera Pera: 12)

In example (3) the speaker repeats directions to the pool previously given by the hearer. When *noda* is used in situations other than 'explaining', teachers should pay special attention to point out the different functions to the students.

Another area in the study of *noda* is the use of correct intonation patterns. For example, *Yookoso* (1994: 254) describes the use of rising and falling intonations in negative questions with *noda* in example (4).

(4)   クラス へ 　行かない んです か。
        Kurasu e   ika-nai   n-desu ka.
        class   LOC go-NEG ND   Q
        You're not going to class?

(Yookoso 1994: 254)

In example (4) the speaker assumes that the hearer will go to class by using a rising intonation, and that the hearer will not go with a falling intonation. Building on information available in textbooks and other resources, teachers should provide guidance on different uses of *noda* with appropriate intonations. Ancilliary audio materials such as cassette tapes and CDs will also provide students with opportunities to listen to correct intonation patterns.

7.3.2 Suggestions for instruction

In the language classrooms, teachers should provide opportunities for JLLs to notice the various functions of *noda*, listen to authentic conversations which include *noda*, and to practice using *noda* in conversations. As stated in the previous section, it is important for JLLs to learn the various functions of *noda*, not just that of 'explanation'. Teachers can explain the functions of *noda* using frameworks such as the information framework suggested in Chapter Two or grammar books such as McGloin (1989) or *Tips for improving your Japanese* (1989). To extend JLLs' awareness of *noda*, teachers should also give examples with various intonations and overtones. Sakakibara (1998) suggests for language teachers to explain fundamental characteristics of *noda* so that JLLs can themselves infer various conversational effects according to the different linguistic and socio-cultural contexts. Her proposal of class and group discussions on contexts of *noda* use will also be beneficial for students to build awareness.

Language classrooms can incorporate the listening of authentic dialogues of JNS conversations. Teachers can focus students' attentions to the various uses of *noda* so that they understand the contexts of its use. Under Krashen's (1982) proposal of exposing students to 'comprehensible input' students can be provided language which is challenging yet comprehensible through context and extralinguistic cues. Unless JLLs are exposed to natural language incorporating the use of *noda* and conditioned to notice its use, they will ignore its use like the JLLs did at the beginning of the case study.

Similar to the concept of 'comprehensible input', Swain's (1985) 'comprehensible output hypothesis' proposes that "negotiation of meaning needs to incorporate the notion of

being pushed toward the delivery of a message that is not only conveyed, but that is conveyed precisely, coherently and appropriately" (1985: 249). Moreover, conversation practice for the JLLs should be made a part of classroom routine so that they have opportunities for extended discourse, outside of short question and answer sessions in which *noda* is hardly used. For JLLs to be able to use *noda* effectively, they will also need practice in using various combinations of *noda* with conjunctions and interactional particles. It may also be beneficial for teachers to provide corrective feedback and encouragement during the practice conversation sessions. When the JLLs internalize the various functions of *noda*, they will have a better understanding of the discourse effects and power *noda* carries in conversation.

7.4 Limitations

This section describes the main limitations of this thesis. First, the analyses of the role-plays were limited to general observations and categorizations. Detailed analyses of the contexts in which JLLs used *noda* appropriately and inappropriately would better illuminate the JLLs' acquisition of *noda*. As well, investigations into contexts of obligatory and optional *noda* uses would have been useful.[2] Moreoever, in the present study, the role-play participants represented mostly intermediate level JLLs. A larger number of advanced and superior-level JLLs would have provided a more balanced picture of the JLLs' acquisition of *noda*. Furthermore, the JLLs may have been inhibited to an extent by the format for the role-plays: taped interview conversations with JNSs they considered their teachers. It may have been helpful to conduct role-plays with peers and to compare the language used in the conversations.

_____

[2]Obligatory use would be when the JNSs coded the non-*noda* option as incorrect and the *noda* option as correct. In optional use, both the non-*noda* and *noda* options would be correct.

Secondly, in the case study of David and Susan, a longer research period would have revealed more about their acquisition process of *noda*. The explicit instruction sessions could also have been more structured to include timed sections on explanation, discussion, practice and free conversation. A detailed analysis of the conversations as suggested for role-plays would also have better indicated the JLLs' incorporation of *noda* into their interlanguage. To provide more opportunities for authentic communication, the explicit instruction sessions could also have included conversation times with JNSs.

Finally, the explanations of the functions and structure of *noda* in this thesis are limited in the uses they cover. For example, the information framework proposed in Chapter Three could be expanded to represent more functions of *noda* through further examination of generative data based on minimal pairs and corpus data. The study focused on conversations between people and did not highlight Noda's (1997) explanation of situational mood. The relationships between various functions and phrases (such as emphasis through *n-desu kara* or backgrounding with *n-desu kedo/ga*) also was not fully explored.

7.5 Further Studies

This research revealed that Japanese native speakers often use *noda* with conjunctions and sentence-final particles. Further research in the functions of various combinations is needed to allow Japanese language learners to understand how to use *noda* appropriately. Moreover, the effects of *noda* vary with the intonation placed on the sentences. For example, a simple question with *noda* may show emotive overtones of surprise, envy, disapproval, etc. Future studies in the phonological features of *noda* use will also aid JLLs in using *noda*.

The structure of the Japanese modal system remains unclear and an area for much research. The field needs systematic analyses of distributional data and relationships between the modals. *Noda* needs to be situated among other sentence predicates within a general structural framework. Negative and tense marking on modals can also be compared to how *noda* mark those features. Because the discourse features of *noda* do not seem to fall under the structure itself, research in the interface between syntax and phonology is needed to determine the exact nature of the discourse marking on *noda*.

The teachability of *noda* and learner backgrounds are two areas requiring further study. Schmidt's (1993) proposal of explicit pragmatic teaching needs more empirical research, especially in contexts of foreign language classrooms. Whether instruction of *noda* directly affects acquisition will be shown through longer longitudinal studies and follow-up researches. Furthermore, studies can take into account the backgrounds and contexts of Japanese language use. The advanced and superior-level JLLs in this study either had parents who spoke Japanese or had lived in Japan for several years. In some cases through friends, room-sharing or exchange opportunities, JLLs also had had exposure to Japanese outside the language classroom. How various backgrounds and contexts affect the learning of *noda* would also aid in understanding the acquisition process of *noda*.

This thesis examined the characteristics of *noda* in Japanese discourse. The study also analyzed the use of *noda* by JLLs in role-plays, as well as the longitudinal case study of two students, David and Susan, in their developing use of *noda*. The varying analyses of functions for *noda* point to a need for a generic and concise explanation for JLLs. This study proposed a framework from which JLLs can themselves discover the uses of *noda*. Further

research in the pedagogy of *noda* will provide guidance on how to approach their instruction in the language classrooms. Finally, use of *noda* can be considered in relation to other features such as sentence-final particles, conjunctions, and intonation patterns, to provide indepth analyses of when, how and why *noda* is used.

Data Sources

Abe Kooboo. 1968. *Tanin no kao* [The face of another]. Tokyo: Shinchoosha.

Bellow, Saul. 1944. *Dangling man.* New York: The Vanguard Press, Inc.

Mita Masahiro. 1991. *Ichigo Doomei* [Ichigo alliance]. Tokyo: Shueisha.

Oota Minoru. 1971. *Chuuburarin no otoko* (translation of *Dangling man*). Tokyo: Shinchoosha.

Palmé, Dominique and Kyoko Sato. 1994. *Kitchen* (translation of *Kicchin*). France: Gallimard.

Saunders, E. Dale. 1966. *The face of another* (translation of *Tanin no kao*). New York: G. P. Putnam's Sons.

Uchidate Makiko. 1993. *Hirari* [Hirari]. Tokyo: Kodansha.

Yoshimoto Banana. 1988. *Kicchin* [Kitchen]. Tokyo: Fukubu Shoten.

Japanese Textbooks Examined

Bunka shokyuu nihongo. 1994. Bunka Institute of Language. Tokyo: Bonjinsha.

Japanese For College Students. 1996. International Christian University. Tokyo: Kodansha International Ltd.

Japanese For Everyone. 1990. Susumu Nagara et al. Tokyo: Gakken Company, Ltd.

Japanese in Modules. 1993. Tsuyako Coveney, Masahito Takayashiki, and Naoko Honma. Tokyo: ALC Press Inc.

Kimono. 1992. Sue Burnham et al. Sydney, Australia: CIS Educational.

Nakama. 1998. Seiichi Makino, Yukiko Hatasa, and Kazumi Hatasa. New York: Houghton Mifflin Company.

Speak Japanese. 1990. Hisako Yoshiki and Kiyo Saka. Tokyo: Kenkyusha Publishing Company, Ltd.

Yookoso! An Invitation to Contemporary Japanese. 1994. Yasu-Hiko Tohsaku. New York: McGraw-Hill Inc.

Yoroshiku: Pera Pera. 1994. National Japanese Curriculum Project. Victoria, Australia: Curriculum Corporation.

References

American Council on the Teaching of Foreign Languages. 1986. *ACTFL proficiency guidelines.* Hastings-on-Hudson, NY: ACTFL.

Alfonso, Anthony. 1966. *Japanese language patterns.* Tokyo: Sophia University.

Aoki, Haruo. 1986. Evidentials in Japanese. *Evidentiality: the linguistic coding of epistemology,* ed. by Wallace Chafe and Johanna Nichols, 223-238. New Jersey: Ablex Publishing Corporation.

Austin, Theresa. 1998. Cross-cultural pragmatics - building in analysis of communication across cultures and languages: examples from Japanese. *Foreign Language Annals* 31.326-341.

Bazzanella, Carla. 1990. Phatic connectives as interactional cues in contemporary spoken Italian. *Journal of Pragmatics* 14.629-647.

Bouton, Lawrence, F. 1994. Conversational implicature in the second language: learned slowly when not deliberately taught. *Journal of Pragmatics* 22.157-167.

Breiner-Sanders, Karen E., Lizette Mujica Laughlin, Pardee Lowe Jr. and John Miles. (eds.) 1999. *ACTFL oral proficiency interview tester training manual.* Yonkers, NY: ACTFL.

Brown, Penelope and Stephen C. Levinson. 1987. *Politeness: some universals in language usage.* Cambridge: Cambridge University Press.

Chafe, Wallace. 1987. Cognitive constraints on information flow. *Coherence and grounding in discourse, typological studies in language 11,* ed. by Russell S. Tomlin. Amsterdam: John Benjamins Publishing Company.

Cinque, Guglielmo. 1999. *Adverbs and functional heads.* New York: Oxford University Press.

Cook, Haruko Minegishi. 1990. An indexical account of the Japanese sentence-final particle *no. Discourse Processes* 13.401-439.

Ellis, Rod. 1985. *Understanding second language acquistion*. Oxford: Oxford University Press.

Endo, M. 1986. *Supplementary grammar notes to An Introduction to Modern Japanese*, Part I. Ann Arbor, Center for Japanese studies, The University of Michigan.

Freed, Alice, and Alice Greenwood. 1996. Women, men, and type of talk: what makes the difference? *Language in Society* 25.1-26.

Fukui, Naoki. 1995. *Theory of projection in syntax*. Stanford: CSLI Publications.

Goffman, Erving. 1981. *Forms of talk*. Philadelphia: Univeristy of Pennsylvania Press.

Goto, Yasuko. 1998. Japanese interactional particles *yo, ne* and *yone*: their functions and acquisition by Japanese language learners. Vancouver, BC: University of British Columbia Masters thesis.

Grice, H. P. 1975. Logic and conversation. *Syntax and semantics, vol. 3: speech acts*, ed. by Peter Cole and Jerry Morgan, 41-58. New York: Academic Press.

Hadley, Alice Omaggio. 1993. *Teaching language in context 2nd edition*. Boston, MA: Heinle & Heinle Publishers.

Hamano, Shoko. 1999. Preventing misuse of *no desu*: the case of overgeneralized *no desu-kara. The seventh Princeton Japanese pedagogy workshop proceedings*, ed. by Seiichi Makino, 17-27.

Huspek, Michael. 1989. Linguistic variability and power: an analysis of YOU KNOW/ I THINK variation in working-class speech. *Journal of Pragmatics* 13.661-683.

Iwai, Tomoko. 2000. Acquisition of the discourse marker *n desu* by JFL learners. Paper presented at the American Association of Applied Linguistics Conference, Vancouver, B.C.

Iwasaki, Shoichi. 1985. Cohesion, nonchallengeability and the -n desu clause in
    Japanese spoken discourse. *Journal of Asian Culture* 9.125-142.

_____. 1993. The structure of the intonation unit in Japanese. *Japanese/Korean
    linguistics 3,* ed. by Soonja Choi, 39-53. Stanford: Stanford University Press.

James, Allan R. 1983. Compromisers in English: a cross-discipoinary approach to their
    interpersonal significance. *Journal of Pragmatics* 7.191-206.

Jorden, Eleanor. 1963. *Beginning Japanese*, Part 2. New Haven: Yale University Press.

Johnson, Donna. 1992. *Approaches to research in second language learning*. New York:
    Longman.

Johnson, Yuki. 1997. Proficiency guidelines and language curriculum: making ACTFL
    proficiency guidelines effective in furthering Japanese language proficiency.
    Applied Language Learning 8.261-284.

Jucker, Andreas H., and Sara W. Smith. 1998. And people just you know like 'wow':
    discourse markers as negotiating strategies. *Discourse markers: descriptions and
    theory*, ed. by Andreas H. Jucker and Yael Ziv, 171-201. Philadelphia, PA: John
    Benjamins Publishing Company.

Kamio, Akio. 1997. *Territory of information*. Philadelphia, PA: John Benjamins Publishing
    Company.

Krashen, Stephen. 1982. *Principles and practice in second language acquisition*. New York:
    Pergamon Press.

Kunihiro, Tetsuya. 1992. 'Noda' kara 'noni' / 'node' e - 'no' no kyootsuusei [*Noda, noni* and
    node - the common features of *no*]. *Nihongokenkyuu to Nihongokyooiku* [Japanese
    research and education], ed. by Quackenbush et al., 9-34. Nagoya, Japan: Nagoya
    University Press.

Kuno, Susumu. 1973. *The structure of the Japanese language*. Cambridge, MA: MIT Press.

Kuroda, S.-Y. 1973. Where epistemology, style, and grammar meet: a case study from Japanese. *A Festschrift forMorris Halle,* ed. by Stephen R. Anderson and Paul Kiparsky, 377-391. New York: Holt, Rinehart and Winston, Inc.

Langacker, Ronald W. 1987. Nouns and verbs. *Language* 63.53-94.

Lightbown, Patsy M. and Nina Margaret Spada. 1993. *How languages are learned*. Oxford: Oxford University Press.

LoCastro, Virginia. 1997. Pedagogical intervention and pragmatic competence development. *Applied Language Learning* 8.75-109.

Lyons, John. 1977. *Semantics 1*. Cambridge: Cambridge University Press.

Makino, Seiichi. 1991. ACTFL no gaikokugo nooryoku kijun oyobi soreni motozuku kaiwa nooryoku tesuto no rinen to mondai [Ideas and problems related to the ACTFL foreign language proficiency ratings and the oral proficiency interview.] *Sekai no Nihongo Kyooiku* [Japanese Language Education in the World] 1.15-32.

_____. 1999. Oto to imi no kankei wa nihongo dewa uenka [Is there a relationship betweeen sound and meaning in Japanese?] *Linguistics and Japanese language education,* ed. by Yukiko Sasaki Alam, 1-32. Tokyo: Kuroshio Shuppan.

Makino, Seiichi, and Michio Tsutsui. 1989. *A dictionary of basic Japanese grammar*. Tokyo: Japan Times.

Masuoka, Takashi. 1991. *Modaritii no bunpoo* [Grammar of modality]. Tokyo: Kuroshio Shuppan.

Maynard, Senko Kumiya. 1989. *Japanese conversation: self-contextualization through structure and interactional management*. Norwood, NJ: Ablex Publishing Corporation.

_____. 1990. *An introduction to Japanese grammar and communication strategies.* Tokyo: The Japan Times.

_____. 1992. Cognitive and pragmatic messages of a syntactic choice: the case of the Japanese commentary predicate *n(o)da. Text*12.563-613.

_____. 1996. Contrastive rhetoric: a case of nominalization in Japanese and English discourse. *Language Sciences* 18.933-946.

_____. 1997a. Synergistic strategies in grammar: a case of nominalization and commentary predicate in Japanese. *Word* 48.15-40.

_____. 1997b. *Danwa bunseki no kanoosei* [The potentiality of discourse analysis]. Tokyo: Kuroshio Publishers.

_____. 1998. *Principles of Japanese discourse: a handbook.* Cambridge: Cambridge University Press.

McGloin, Naomi Hanaoka. 1983. Some politeness strategies in Japanese. *Papers in Linguistics, Special issue: Studies in Japanese Language Use,* 127-145.

_____. 1989. *A students' guide to Japanese grammar.* Tokyo: Taishukan Publishing Company.

Mikami, Akira. 1953. *Gendaigohoo josetsu shintakusu no kokoromi* [Introduction of modern Japanese grammar]. Tokyo: Kuroshio Shuppan.

Mio, Isago. 1948. *Kokugohoo bunshooron* [Discourse studies of Japanese]. Tokyo: Sanseidoo.

The National Language Research Institute Centre for Teaching of Japanese as a Foreign Language. 1989. *Tips for improving your Japanese.* Tokyo: Bonjinsha.

Nitta, Yoshio. 1991. *Nihongo no modaritii to ninshoo* [Modality and person in Japanese]. Tokyo: Hitsuji Shoboo.

Noda, Harumi. 1997. '*No(da)*' *no kinoo* [The functions of *no(da)*]. Tokyo: Kuroshio

    Shuppan.

Ohta, Kaoru. 1984. On the NO DA construction. *Proceedings of the Nitobe-Ohira*

    memorial conference on Japanese studies held at the University of British

    Columbia 23-25 1984, ed. by Matsuo Soga, 124-173. Vancouver: The

    University of British Columbia.

Östman, Jan-Ola. 1981. *You know: a discourse functional approach.* Amsterdam:

    John Benjamins B. V.

Richards, Jack C., John Platt and Heidi Platt. 1997. *Longman dictionary of language*

    teaching and applied linguistics. England: Addison Wesley Longman Limited.

Rizzi, Luigi. 1997. The fine structure of the left periphery. *Elements of grammar: handbook*

    in generative syntax, ed. by Liliane Haegeman, 281-337. Dordrecht: Kluwer

    Academic Publishers.

Saji, Keizoo. 1991. *Nihongo no bunpoo no kenkyuu* [Study of Japanese grammar].

    Tokyo: Hitsuji Shoboo.

Sakakibara, Sonoko. 1998. Gricean-pragmatics account of the Japanese sentence final

    form *noda* and its preliminary implication on pedagogy. *The sixth Princeton Japanese*

    pedagogy workshop proceedings, ed. by Seiichi Makino, 85-102.

Salmons, Joe. 1990. Bilingual discourse marking: code switching, borrowing, and

    convergence in some German-American dialects. *Linguistics* 28.453-480.

Schmidt, Richard. 1990. The role of consciousness in second language learning. *Applied*

    Linguistics 11.17-46.

_____. 1993. Consciousness, learning and interlanguage pragmatics. *Interlanguage pragmatics*, ed. by Gabriele Kasper and Shoshana Blum-Kulka, 21-42. New York: Oxford University Press.

Sebba, Mark, and Shirley Tate. 1986. You know what I mean? Agreement marking in British Black English. *Journal of Pragmatics* 10.163-172.

Skehan, Peter. 1998. *A cognitive approach to language learning*. New York: Oxford University Press.

Sugimoto, Kazuyuki. 1990. 'No da' no shujusoo [Various aspects of 'no da']. *Nihongogaku ronsetsu shiryoo* [Articles of Japanese studies] 27. 217-214.

Sugimura, Hirofumi. 1982. 'Shi. . .de' - Chuugokugo no 'noda' no bun ['Shi. . . de' - the 'noda' sentence in Chinese]. *Kooza nihongogaku* [Japanese linguistics] Vol. 12, ed. by Kenji Morioka et al., 155-172. Tokyo: Meiji Shoin.

Swain, Merrill. 1985. Communicative competence: some roles of comprehensive input and comprehensible output in its development. *Input in second language acquisition*, ed. by Susan Gass and C. Madden, 235-253. Rowley, MA: Newbury House.

Takahashi, Satomi. 1996. Pragmatic transferability. *Studies in Second Language Acquisition* 18.189-223.

Takahashi, Shino. 1999. Descriptive generalizations of modal elements in Japanese. Vancouver, BC: University of British Columbia comprehensive exam.

Tannen, Deborah. 1982. The oral/literate continuum in discourse. *Spoken and written language: exploring orality and literacy*, ed. by Deborah Tannen, 1-16. Norwood, NJ: Ablex Publishing Corporation.

Tanomura, Tadaharu. 1990. *Gendai nihongo no bunpoo 1 "No da" no imi to yoohoo* [Modern Japanese grammar 1: the meaning and use of *"no da"*]. Tokyo: Izumi Shoin.

Tarone, Elaine. 1983. On the variability of interlanguage systems. *Applied Linguistics* 4.143-163.

Tateishi, Koichi. 1990. The s-structure syntax of the subject and 's-adjunctions'. Amherst, MA: University of Massachusetts dissertation.

Tokieda, Motoki. 1950. *Nihonbunpoo koogohen* [Grammar of oral Japanese]. Tokyo: Iwanami Shoten.

Uechi, Akihiko. 1998. An interface approach to topic/focus structure. Vancouver, BC: University of British Columbia dissertation.

Watts, Richard J. 1989. Taking the pitcher to the 'well': native speakers' perception of their use of discourse markers in conversation. *Journal of Pragmatics* 13.203-237.

Yoshimi, Dina Rudolph. forthcoming. Explicit instruction and JFL learners' use of interactional discourse markers in extended telling. *Pragmatics in language learning,* ed. by Kenneth R. Rose and Gabriele Kasper. Cambridge: Cambridge University Press.

Appendix A

Categorization of modals

		Japanese	English
1a	**Deontic S-Mod** obligation prohibition permission	*ika-**nakerebanaranai/ikenai*** *ika-**nakutewanaranai/ikenai*** *iku-**bekida*** *it-**tewanaranai/ikenai*** *it-**temoii*** *ika-**nakutemoii***	must go must go should go must not go may need not go
1b	**Deontic P-Mod** imperative volition	*ik-**e*** *ik-**oo***	Go! Let's go
2a	**Epistemic S-Mod** certainty expectation possibility	*iku-**nichigainai*** *iku-**hazuda*** *iku-**kamoshirenai***	will go should be going might go
2b	**Epistemic S-Mod** **evidentials**	*iku-**yooda*** *iku-**rashii*** *iki-**sooda*** *iku-**sooda***	appears to be going seems to be going looks to be going heard to be going
2c	**Epistemic P-Mod** probability	*iku-**daroo*** *iku-**mai***	probably will go probably will not go
3a	**Discourse S-Mod** politeness	*iki-**masu***	will go
3b	**Discourse P-Mod** sentence final particles	*iku-**ne*** *iku-**yo***, etc.	will go, right? will go

(based on Takahashi 1999: 5)

Appendix B
Distribution of *noda* of scope (negative)

1a Deontic S-Mod	(1a) √ *Jon ga nihon e it-temoii nodewanai.* [4a] John NOM Japan LOC go-may ND-NEG It is not that John may go to Japan. (1b) ?? *Jon ga nihon e iku-nodewanaku temoii.* [4b] John NOM Japan LOC go-ND-NEG may/it is OK It is OK that it is not that John is going to Japan.
1b Deontic P-Mod	(2a) * *nihon e ik-e nodewanai!* Japan LOC IMP ND-NEG (2b) * *nihon e iku-nodewanai e!* Japan LOC go-ND-NEG IMP
2a Epistemic S-Mod	(3a) % *Jon ga nihon e iku-kamoshirenai nodewanai.* [8a] John NOM Japan LOC go-might ND-NEG It is not that John might go to Japan. (3b) √ *Jon ga nihon e iku-nodewanai kamoshirenai.* [8b] John NOM Japan LOC go-ND-NEG might It might not be that John is going to Japan.
2b Evidential S-Mod	(4a) % *Jon ga nihon e iki-soona nodewanai.* [9a] John NOM Japan LOC go-looks ND-NEG It is not that John looks like he is going to Japan. (4b) √ *Jon ga nihon e iku-nodewanasa sooda.* [9b] John NOM Japan LOC go-ND-NEG looks It does not look like John is going to Japan.
2c Epistemic P-Mod	(5a) * *Jon ga nihon e iku-daroo nodewanai.* John NOM Japan LOC go-probably ND-NEG (5b) √ *Jon ga nihon e iku-nodewanai daroo.* John NOM Japan LOC go-ND-NEG probably "It is probably not that John is going to Japan."
3a Discourse S-Mod	(6a) * *Jon ga nihon e iki-masu nodewanai.* John NOM Japan LOC go-polite ND-NEG (6b) √ *Jon ga nihon e iku-nodewa arimasen.* John NOM Japan LOC go-ND-NEG polite It is not that John is going to Japan.
3b Discourse P-Mod	(7a) * *Jon ga nihon e iku-yone nodewanai.* John NOM Japan LOC go-SFP ND-NEG (7b) √ *Jon ga nihon e iku-nodewanai yo ne.* John NOM Japan LOC go-ND-NEG SFP It is not that John is going to Japan, is it?

[number from Grammaticality judgement]

Appendix B

Distribution of *noda* of scope (past)

1a Deontic S-Mod	(1a) ?	*Jon ga nihon e it-temoii nodatta* John NOM Japan LOC go-may ND-PST It is not that John may go to Japan.
	(1b) *	*Jon ga nihon e iku-nodatta temoii.* John NOM Japan LOC go-ND-PST may/it is OK It is OK that it is not that John is going to Japan.
1b Deontic P-Mod	(2a) *	*nihon e ik-e nodatta!* Japan LOC IMP ND-PST
	(2b) *	*nihon e iku-nodatta e!* Japan LOC go-ND-PST IMP
2a Epistemic S-Mod	(3a) %	*Jon ga nihon e iku-kamoshirenai nodatta.* John NOM Japan LOC go-might ND-PST It is not that John might go to Japan.
	(3b) √	*Jon ga nihon e iku-nodatta kamoshirenai.* John NOM Japan LOC go-ND-PST might It might not be that John is going to Japan.
2b Evidential S-Mod	(4a) %	*Jon ga nihon e iki-soona nodatta.* John NOM Japan LOC go-looks ND-PST It is not that John looks like he is going to Japan.
	(4b) *	*Jon ga nihon e iku-nodatta sooda.* John NOM Japan LOC go-ND-PST looks It does not look like John is going to Japan.
2c Epistemic P-Mod	(5a) *	*Jon ga nihon e iku-daroo nodatta.* John NOM Japan LOC go-probably ND-PST
	(5b) √	*Jon ga nihon e iku-nodatta daroo.* John NOM Japan LOC go-ND-PST probably "It is probably not that John is going to Japan."
3a Discourse S-Mod	(6a) *	*Jon ga nihon e iki-masu nodatta.* John NOM Japan LOC go-polite ND-PST
	(6b) √	*Jon ga nihon e iku-nodeshita.* John NOM Japan LOC go-ND-PST polite It is not that John is going to Japan.
3b Discourse P-Mod	(7a) *	*Jon ga nihon e iku-yone nodatta.* John NOM Japan LOC go-SFP ND-PST
	(7b) √	*Jon ga nihon e iku-n-datta yo ne.* John NOM Japan LOC go-ND-PST SFP It is not that John is going to Japan, is it?

Appendix C

Distribution of *noda* of mood

1a Deontic S-Mod	(1a) √ *Jon ga nihon e it-temoii **n-da.*** John NOM Japan LOC go-may ND "It's OK for John to go to Japan." (1b) * *Jon ga nihon e iku-**n-da** temoii.* John NOM Japan LOC go-ND may
1b Deontic P-Mod	(2a) * *nihon e ik-e **n-da!*** Japan LOC go-IMP ND "Go to Japan!" (2b) * *nihon e iku-**n-da** e!* Japan LOC go-ND IMP
2a Epistemic S-Mod	(3a) √ *Jon ga nihon e iku-**kamoshirenai** n-da.* John NOM Japan LOC go-might ND "John might be going to Japan." (3b) * *Jon ga nihon e iku-**n-da** kamoshirenai.* John NOM Japan LOC go-ND might
2b Evidential S-Mod	(4a) √ *Jon ga nihon e iki-**soona** n-da.* John NOM Japan LOC go-looks ND "John seems to be going to Japan." (4b) * *Jon ga nihon e iku-**n-?** sooda.* John NOM Japan LOC go-ND looks
2c Epistemic P-Mod	(5a) * *Jon ga nihon e iku-**daroo** n-da.* John NOM Japan LOC go-probably ND "John will go to Japan probably." (5b) * *Jon ga nihon e iku-**n-da** daroo.* John NOM Japan LOC go-ND probably
3a Discourse S-Mod	(6a) * *Jon ga nihon e iki-**masu** n-da.* John NOM Japan LOC go-polite ND (6b) √ *Jon ga nihon e iku-**n-desu.*** John NOM Japan LOC go-ND polite "John is going to Japan."
3b Discourse P-Mod	(7a) * *Jon ga nihon e iku-**yone** n-da.* John NOM Japan LOC go-SFP ND (7b) √ *Jon ga nihon e iku-**n-da** yone.* John NOM Japan LOC go-ND SFP "John is going to Japan isn't he."

Appendix D
Native speaker grammaticality judgements of *noda* use (scope)

Coder / Modal Categories	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
[1a] D $S_{obligation}$ < ND	√	√	√	√	√	√	√	?	?	√	√	?	√	√	*	?	?	√
[2a] D $S_{obligation}$ < ND	√	*	*	?	?	√	?	*	?	√	√	?	*	*	√	?	?	√
[3a] D $S_{prohibition}$ < ND	√	*	√	√	√	√	√	?	?	√	√	*	*	√	?	?	?	√
[4a] D $S_{permission}$ < ND	√	√	√	√	√	√	√	√	?	√	√	?	√	√	*	?	?	√
[5a] D $S_{permission}$ < ND	√	√	√	√	√	√	√	√	?	√	*	?	?	√	*	?	?	√
[1b] ND < D $S_{obligation}$	*	*	*	*	*	*	*	*	*	*	*	*	*	*	√	*	*	*
[2b] ND < D $S_{obligation}$	?	*	*	*	*	*	*	*	*	*	*	*	*	*	?	?	*	?
[3b] ND < D $S_{prohibition}$	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	?	*	*
[4b] ND < D $S_{permission}$	?	*	*	?	*	*	*	*	*	*	*	*	*	*	*	?	*	*
[5b] ND < D $S_{permission}$	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
[6a] Ep $S_{certainty}$ < ND	√	√	*	?	?	*	?	*	*	√	*	*	*	√	?	?	*	?
[7a] Ep $S_{expectation}$ < ND	√	*	*	?	?	*	?	?	?	√	√	*	?	*	?	*	?	*
[8a] Ep $S_{possibility}$ < ND	√	*	*	?	?	?	√	?	*	√	*	?	?	√	*	*	*	*
[6b] ND < Ep $S_{certainty}$	√	*	*	√	?	?	√	√	?	√	√	?	√	√	*	?	?	*
[7b] ND < Ep $S_{expectation}$	√	*	*	√	√	?	√	√	?	√	√	?	√	√	?	√	√	√
[8b] ND < Ep $S_{possibility}$	√	√	√	√	√	√	√	√	?	√	√	?	√	√	?	√	?	√
[9a] Ep $S_{evidential}$ < ND	√	*	*	?	?	*	?	?	*	√	√	?	*	?	?	*	*	?
[9b] ND < Ep $S_{evidential}$	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	?	√
[10a] D S < ND < Ep S	√	*	√	√	?	√	√	?	?	√	√	*	?	√	?	√	*	?
[11a] D S < ND < Ep S	√	*	√	√	√	√	√	√	√	√	√	?	?	√	*	√	*	?
[12a] D S < ND < Ep S	√	√	√	√	√	√	√	√	√	√	√	?	*	?	√	√	√	√
[10b] D S < Ep S < ND	√	*	*	√	?	*	√	?	?	√	*	*	*	√	*	?	*	*
[11b] D S < Ep S < ND	√	*	*	√	*	*	√	*	?	?	*	*	√	√	*	?	*	*
[12b] D S < Ep S < ND	√	*	*	?	?	*	?	?	?	?	*	*	?	√	*	*	*	*

D=Deontic   Ep=Epistemic   ND=*noda* predicate   S=Secondary
(Sentences used in the grammaticality judgement are listed in Appendix E)

Appendix E

Sentences used in the grammaticality judgements
(*noda* of scope negative)

[1a] *ika-nakerebanaranai nodewanai*
go D S-Mod$_{obligation}$ ND-NEG

[1b] *iku-nodewanara nakerebanaranai*
go ND-NEG D S-Mod$_{obligation}$

[2a] *iku-bekina nodewanai*
go D S-Mod$_{obligation}$ ND-NEG

[2b] *iku-nodewanai bekida*
go ND-NEG D S-Mod$_{obligation}$

[3a] *it-tewanarani nodewanai*
go D S-Mod$_{prohibition}$ ND-NEG

[3b] *iku-nodewanaku tewanaranai*
go ND-NEG D S-Mod$_{prohibition}$

[4a] *it-temoii nodewanai*
go D S-Mod$_{permission}$ ND-NEG

[4b] *iku-nodewanaku temoii*
go ND-NEG D S-Mod$_{permission}$

[5a] *ika-nakutemoii nodewanai*
go D S-Mod$_{permission}$ ND-NEG

[5b] *iku-nodewanara nakutemoii*
go ND-NEG D S-Mod$_{permission}$

[6a] *iku-nichigainai nodewanai*
go Ep S-Mod$_{certainty}$ ND-NEG

[6b] *iku-nodewanai nichigainai*
go ND-NEG Ep S-Mod$_{certainty}$

[7a] *iku-hazuna nodewanai*
go Ep S-Mod$_{expectation}$ ND-NEG

[7b] *iku-nodewanai hazuda*
go ND-NEG Ep S-Mod$_{expectation}$

[8a] *iku-kamoshirenai nodewanai*
go Ep S-Mod$_{possibility}$ ND-NEG

[8b] *iku-nodewanai kamoshirenai*
go ND-NEG Ep S-Mod$_{possibility}$

[9a] *iki-soona nodewanai*
go Ep S-Mod$_{evidential}$ ND-NEG

[9b] *iku-nodewanasa sooda*
go ND-NEG Ep S-Mod$_{evidential}$

[10a] *ika-nakerebanaranai nodewanai kamoshirenai*
go D S-Mod$_{obligation}$ ND-NEG Ep S-Mod$_{possibility}$

[10b] *ika-nakerebanaranai kamoshirenai nodewanai*
go D S-Mod$_{obligation}$ Ep S-Mod$_{possibility}$ ND-NEG

[11a] *ika-nakerebanaranai nodewanai hazuda*
go D S-Mod$_{obligation}$ ND-NEG Ep S-Mod$_{expectation}$

[11b] *ika-nakerebanaranai hazuna nodewanai*
go D S-Mod$_{obligation}$ Ep S-Mod$_{expectation}$ ND-NEG

[12a] *iku-bekina nodewanai kamoshirenai*
go D S-Mod$_{obligation}$ ND-NEG Ep S-Mod$_{possibility}$

[12b] *iku-beki kamoshirenai nodewa*
go D S-Mod$_{obligation}$ Ep S-Mod$_{possibility}$ ND-NEG

Appendix F
Backgrounds of Japanese Language Learner (JLL) participants

JLL #	Sex	Native Language	Language Spoken at Home	Period of Japanese Study	Period of Stay in Japan	Parents speak Japanese	OPI Rating*
1	F	Man/Cant.	Man/Cant.	2 years	None	No	I-L
2	M	English	English	3 years	7 months	No	I-M
3	M	Korean	English	4 years	None	No	I-M
4	F	Cantonese	Cantonese	3 years	None	No	I-M
5	F	Eng/C/M	Eng/C/M	3 years	2 months	No	I-M
6	M	Mandarin	Mandarin	3 years	1 week	Yes	I-M
7	M	n/a	n/a	n/a	n/a	Yes	I-M
8	F	Gujarati	Guj./Eng.	7 years	None	No	I-M
9	F	Eng./Can.	Eng./Can.	7 years	None	No	I-M
10	F	Cantonese	Cantonese	4 years	10 days	No	I-M
11	M	Mandarin	Mandarin	2 years	1 week	No	I-M
12	F	Cantonese	Eng./Can.	3 years	None	No	I-M
13	F	Cantonese	Cantonese	5 years	1 week	No	I-M
14	F	Korean	Korean	4 years	6 months	No	I-H
15	F	Mandarin	Mandarin	4 years	10 days	No	I-H
16	F	n/a	n/a	n/a	n/a	n/a	I-H
17	F	Cantonese	Cantonese	3 years	None	No	I-H
18	F	English	English	5 years	1.5 years	No	I-H
19	F	Mandarin	Mandarin	5 years	None	No	I-H
20	M	n/a	n/a	n/a	n/a	n/a	A-L
21	M	English	Japanese	14 years	2 months	Yes	A-L
22	M	English	English	2 years	1 month	Yes	A-H
23	M	English	English	5 years	1 month	Yes	A-H
24	F	Cantonese	Cantonese	3 years	4 years	Yes	S

*OPI ratings   I=Intermediate   A=Advanced   S=Superior
                L=Low   M=Mid   H=High
n/a   information not available

Appendix G

Backgrounds of Japanese Native Speaker (JNS) participants

	Sex	Visa status	Length of stay in Canada	Birth place (Prefecture)
1	F	graduate student	8 months	Shizuoka
2	F	graduate student	5 years	Nagano
3	F	visitor	1 month	Tochigi
4	M	English language student	2 months	Aomori

Appendix H

Transcriptions of role-plays

coding of JLL utterance   JLL utterance

(C)		ちょっとお願いがあるんですが、
1	a	ちょっとお願いがありますが、
	(b)	ちょっとお願いがあるんですが、

minimal
pair
options

correct choice
based on JNS
judgement
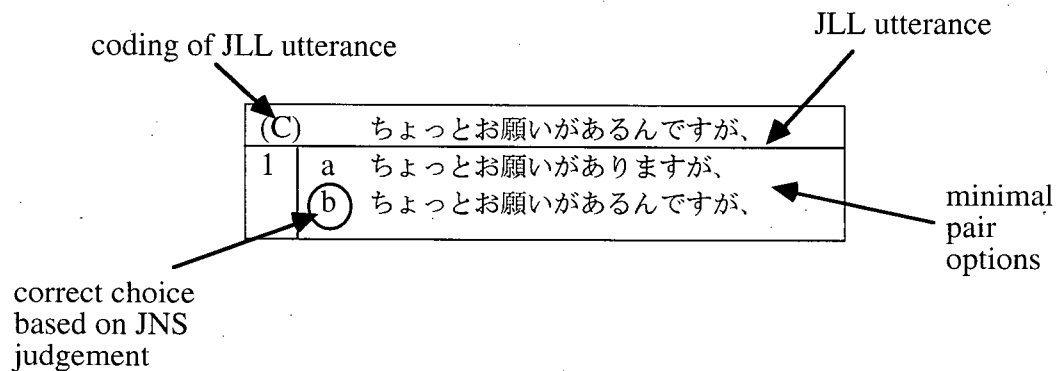
Sample transcriptions
(examples 3-5 from Chapter Four)

(C) Correct use of *noda*

私はこのオフィスに

(C)		入りたいんですけど
3	a	入りたいですけど
	(b)	入りたいんですけど

(I) Incorrect use of *noda*

でもその人はなんか、旅行に

(I)		行ってるんですから
4	(a)	行っていますから
	b	行ってるんですから

(R) Recommended use
of *noda*

5分前位オフィスを出て鍵を

(R)		忘れてしまいました
5	a	忘れてしまいました
	(b)	忘れてしまったんです

JLL   1

Interviewer	**Student**
	You are returning to your country tomorrow. You have a lot of luggage. Ask your superior to take you to the airport by car.

はい、えーとー、あーすみません。（はい）えーとー今、えー今いいですか、

(C)		ちょっとお願いがあるんです、が。
1	a	ちょっとお願いがありますが、
	b	ちょっとお願いがあるんですが、

いいですよ、なんでしょう。

(R)		実は明日えーとーHong Kongに帰ります。
2	a	実は明日香港に帰ります。
	b	実は明日香港に帰るんです。

えーそして、えーそれがらえーとー沢山えー沢山荷物があるから、えーとー、小川さんは明日は、私を空港にくれ、くれませんか。

え、わかりません。

はい、私は、空港にえーとーつくれ、つくれませんか？

わかりません。

そうですか。えーと、小川さんは明日はひまですか。

そうですね。

はい、えーとー私は沢山荷物があったら、空港に、ええっ（）えっと一緒に空港に、行きませんか。私は、あっ

どうして。

沢山荷物があるから、えーとー小川さんの車、あー（）わかりません。

んん、はい。

JLL　2

Interviewer

Student

You need to take days off during an extremely busy period at work. Explain it to your boss.

（コン、コン、コン）
はい、どうぞ。ポールさん。

あ、社長さん、（はい）あすみません。

はい、何でしょうか。

あ、ちょっともいいですか？

あ、いいですよ。どうしましたか？

あー、あのねーあのう、社長さん、あのう、あの、

(R)	今週奥さんは、妊娠すると思います。
1　a	子供が生まれます。
b	子供が生まれるんです。

私のあ、つま

誰の奥さんですか？

あ、ポールさんの奥さんですか。

はい、そうです。

今週するんですか？

はい、今週

どうしてわかるんですか？

んん、顔でわかります。

これから妊娠するんですか？

明日からでしょう。

明日妊娠するんですか？

はい、そうです。

（笑）どうしてわかるんでしょうね。

(R)	もう！くうか月妊娠してるから。
2　a	もう九ヶ月妊娠してるから。
b	もう九ヵ月妊娠してるんです。

は？妊娠もうしてるんですか？（はい）
じゃ、明日どうするんですか？明日もまた
妊娠するんですか？

ほんとの妊娠が、はじめます。

(R)	あの、生まれます。
3　a	あの、生まれます。
b	あの、生れるんです。

あ、生まれるんですか！ああそうですか。

はいはい

おめでとうございます。よかったですね。

　（）で？それ、よかったですねー。はい。

あ、ありがとう、ありがとうございます。

ですからー、あのう　（）今日は水曜日ですねー。
（はい）あのう、今日から多分日曜日まで、（はい）

(R)		働けません。
4	a	休ませてもらいたいですけど
	b	休ませてもらいたいんですけど

　（）んーわかりました。悪いけど、しょうがないと
思います。

　（）ん、どうやったほうがいい、ですか？

え、それはこまりますよポールさん！

いやそれはこまりますねー。

え？どう＝

＝僕は、

(R)		ほんとに！働けません。
5	a	本当に休ませてもらいたいですが、
	b	本当に休ませてもらいたいんですが、

いやでもこれポールさん、もうこれ前の
契約で！ここに書いてありますね、ちゃんと
水曜日から日曜日まで毎日働いていただく
ことになってますね。

(R)		でも、社長さん、こまります！
6	a	でも社長それはちょっとこまります。
	b	でも社長それはちょっとこまるんです。

「はたらいたらこまります！社長！

　（）いや、そらでも「こちらもこまります。

どうしてこまるんですか？

(R)		実は、僕、この仕事したくありません。
7	a	実は、僕、この仕事したくありません。
	b	実は、僕、この仕事したくないんです。

や、でも、そどうするんですか？じゃあ。

(C)		ん、入学したいんです。
8	a	ん、入学したいです。
	b	ん、入学したいんです。

入学したい？な、なんですか？

(R)		大学、大学で勉強したいです。
9	a	大学で勉強したいです。
	b	大学で勉強したいんです。

はい、それで？

あの、それで、

(R)		やめなければなりません、　この仕事を。
10	a	やめなければなりません
	b	やめなければならないんです

あ、仕事やめるんですか。じゃあ。

明日、からなんか奥さんが子供が生まれるから休むんじゃなくて、仕事をやめるんですね。

しょうがない、でしょう。

ああ、そうですか。まーでも、えーと、やめる前には、二週間の、前にい、うことになっていますね。ですからじゃあ後二週間たったら結構です、それまでに人をさがしますからー。

はい、僕はまめな、まめ、なめ、な旦那ですから、（はい）仕事をやめます。

よろしいんですか？それで。

できればいいでしょう。

やでも、これ約束ですから。

できません。

ん悪いですね。もちろん！もちろん悪いですね。

すみません。悪いでしょう。

じゃもうあのう、全然今週のお給料も、先週のお給料もなしということでよろしいですねじゃあ。

() はい、今日まで働きます。

わかりました。お給料はなしで、もう、じゃあ、まあ結構です。他のかわりの人をさがしますので、

() まあ、しょうがないでしょう。

はい、どうもー。

はい、失礼いたしまーす。

JLL 3

Interviewer	Student
そうですね、ロール・プレイは、そうでうねー、（）それじゃーですねーええと、ジョンさんのお家は、レストランなので、レストランのロール・プレイでもいいですかー？	
	はい、いいです。
で、ジョンさんは、そうですね、お客さんですー。（はい）で、お客さんで、今日本料理のレストランで、あのなんか食べていたんですけれど、（はい）食べていたらそこに、なんかあのう虫が入っていたんですね。	
	むしー、
むしってわかりますかー？	
	むし
ええとーちょうちょとかー、（はい）えっとー小さな、じゃ、髪のけわかりますね。（はい）髪のけが入っていたんです。（ああ！）ご飯の中にいいですか。だから、私はレストランの人です。（はい）じゃあ、ちょっとーあのう、文句をいってみてください。「いいですか？	
	「はい、あ、ほかーあーさっきのことばー、
ん、虫？	
	あ、むし、
と、むしはね、小さなあの動物の、（はい）こんな小さな「XX	
	「ああそうです。ああ、そんな虫ですか。
いいですか。はい、いいですか？だから、虫でも髪のけでもいいです。（はい）いいですか？（はい）じゃ、あの、お客様、いかがですか？お食事、	
	あ、こんにちはー、今一人でー、あー、あー、あっ

(R)		ひるご飯を食べたいですけど、
1	a	ひるご飯を食べたいですけど、
	b	ひるご飯を食べたいんですけど、

		どちらのほうが一番、あーいいですか？
2	a	どれが一番いいですか？
	b	どれが一番いいんですか？

このレストランでは

あのう、そうですねー、ええとあのう、この
そうですね、かつどんなんか安くておいしい
ですよー。

あ、かつどんあー、私はまだ日本料理を

(R)	食べたことがないですけど、
3 a	食べたことがありませんけど、
b	食べたことがないんですけど、

（ええ）ほっかの料理を＝

＝あ、そうですか？じゃあ、あのハンバーガー
のセットもありますけれど。

ハンバーガーはちょっと日本料理じゃないです。
（はい）（笑）かつよ、（はい）かつよにします。

あ、かつどんですか？

はい、かつどんにします。

あ、かつどんどうぞー。

はい、あ、おいしそうですね。

はい、どうぞ。

（）あ！これ何ですか？失礼しまーす。

はい、何でしょうか。

このかつどんの中に

(C)	虫が あるんですけど、
4 a	虫が いますけど、
b	虫が いるんですけど、

（ええ？）これ、どうですか？

ええ？そんなことは、（はい）ないですよねー！
ええとあのう、今ちゃんともって、あの料理して
持ってきましたのでそんなことは

これですねーこの

ええ

黒のことですねー、小さい。（ええ）気持ちが
悪いですー！

え、お客様もしかして、（ああ）家はそんな虫
みたことないんですけれどー、お入れに
なったんじゃない

(R)	これ新しいかつどんにかえたいですが、
5 a	これ新しいかつどんにかえたいですが、
b	これ新しいかつどんにかえたいんですが、

（）あのう、かえしますけれど、あのう、その
虫はうちでは本当にいない虫ですから、お客様の
（はい）ここになんかご自分でお入れに

なったんじゃ、＝　　　　　　　　　　　　＝ちがいます！

		私の家でもこの虫が全然ないです！
6	a	私の家にはこんな虫全然いません！
	b	私の家にはこんな虫全然いないんです！

このレストランで住んでいる虫だと

		思いますけど、
7	a	思いますけど、
	b	思うんですけど、

いえ、あのうちはきれいに掃除してますしー、
いつも点検してもらってますのでー、

あ！そこにもひとり！ひと、ひとつあります。
（ええ？）そこ！

「どこですか？

「下です。ええー！ふたつあります。（え？）ああ、
こわい、

（）あ、あの虫ですかー？

はい（はあ）それとこれ、サイジュも、サイジュも
同い同じですねー。（）あ、これ、

おかしいですねー。

ぜんぜん、あー好きないです。（笑）

おかしいですね、なんかそういうのがいた
ことはないんですけれどね！

		これは、ほんとに私のじゃないです。
8	a	これは、ほんとに私のじゃありません。
	b	これは、ほんとに私のじゃないんです。

(R)	他の料理を食べたいですけど、
9	a	他の料理を食べたいですけど、
b	他の料理を食べたいんですけど、

（はい）ほかーの料理、なんか、ああ一番、いいの
がありますかー？

えっといいのはっていうのはどんな
「XX

「あ、おいしい、（）おいしい料理、

えっ、高くてもよろしいですかー？（はい？）
高く高くてもよろしければ、おすしなんかー。

おすしですねー。ああ、さけーのがありますか？

さけですかー？

あ、さけ、salmonずし（ん？）

	さけじゃないですか？	
10	a	さけじゃありませんか？
	b	さけじゃないんですか？

あ、サーモンですか？はい！ございますけれど。

はい、ああ、ああ、五つお願いします。

あ、わかりましたー。じゃ、どうぞー。

はい。（）え、これは何ですか。

	これ髪じゃないですかー？	
11	a	これ髪じゃありませんか？
	b	これ髪じゃないんですか？

（ん？）この、このお寿司の中に、黒の髪がありますね。

ええ！お客様、そんなことうちでは今までなかったんですけれどー。（笑）

ああ！全然気持ちが悪いー！あ、すみません、今度は大丈夫だと思います。はい、つぎー帰ります。

はい、今は（はい）他のレストランにいきたいです。

え、あの、じゃ、あのこれ全部で、あの十五ドルになりますけれどー。

十五ドルですか？これ全部きたないので

	(R) 私全然食べなかったですー。	
12	a	私全然食べませんでした。
	b	私全然食べなかったんです。

え、でもオーダーなさったんですからー！

ああ、それですね、十五ドル、十ドルじゃなくてー、五ドルー、だけを払えば大丈夫ですがー、

あ、じゃ、まあ、あの五ドルでー、はい、じゃ

はい、どうぞ

どうも、お預かりします。どうも、ありがとうございました。

はい、すみません。（笑）

JLL　4

Interviewer

Student

You stayed late at work and are the only one in the office. You leave to get a drink of water and lock yourself out. You don't have identification with you. Explain the situation to the guard and ask him/her to open the door to your office.

(C)		あのう、お願いがあるんですがー
1	a	あのう、お願いがありますがー
	b	あのう、お願いがあるんですがー

(R)		あのう、私はー、会社でー働きますがー
2	a	私はこの会社で働いていますがー
	b	私はこの会社で働いているんですがー

（間）かーぎをもってないからーいまー、いれられ
ないに、いれられない、

(R)		入れられなくなりました。
3	a	入れなくなりました。
	b	入れないんです。

あー、えーと、じゃ社員証見せてください。
社員証。

すぐ出てからー、あのー、

(R)		さいんしょうをもっていません。
4	a	社員証をもっていません。
	b	社員証をもっていないんです。

えー、じゃー駄目ですよ！社員証無いと、
開けちゃ駄目なんです。

でも、わたしはほんとに、あのう、そのう、

(R)		かいしゃーの会社員ですが、
5	a	この会社の社員ですが、
	b	この会社の社員なんですが、

うん、でも、それは社員証無いと
私にはわからないんですがー

(R)		私はいつもこのドアーをとおして、
6	a	通っていますが、
	b	通っているんですが

(C)	私の顔をおぼえ覚えられないんですかー
7 a	私の顔を覚えていませんかー
b	私の顔を覚えていないんですかー

いやー覚えてないです。

あのう、（笑）どうしようかなー（笑）

どうしましょうねー

(R)	私は、まだーたくさん仕事をしたいですがー
8 a	でも私はまだ仕事をしたいですがー
b	でも私はまだ仕事をしたいんですがー

あのう今晩はー、その部屋を、

(C)	まだいれなくいけない、んですがー、
9 a	入らなくてはいけませんがー
b	入らなくてはいけないんですがー、

でも、社員証無いと駄目なんですよ！

あのうー、（間）あのう、うーん、（間）あのう、
今、どうしたらいいと思いますか。

さあ、どうしたらーいいでしょうね。困り
ましたねー。

（笑）あーんあのーあのーうーん、あ、私の他のID
を、みったらー、あのー、私の自分のことをー、あ
のー（笑）あのー書きます。それからー　(cough)
あのう　今私、今私を、その部屋をー入れせてくだ
さい。それから、あー、明日のあさにー、私の社員
証を（うん）あのー、あなたにもっています。

うーん、どうしようかなー。でもー他の
運転免許証とかでも別にここの社員だって
ことにはならないしー、

	あのう、でもあなたは他の方法がありますか。
10 a	あのう、でも他に方法がありますか。
b	あのう、でも他に方法があるんですか。

どうしましょうねー！困りますねー。

（笑）あのー、うーん、あのうー、じゃ、（うん）
あのうーうーん、（間）電話をー（うん）、かりてー
もらえますか。あっ貸してもらえますか。

ああ、いいですけどー。はい。

あの、私は、あのー他の会社員にー、あー電話をし
たいです。（はい）そしてー、あのーある会社員は、
私のー、ある会社員は、私がほんとにあのう、その
会社で働くことはあなたに、証明、出来ます。
いいでしょうか。

はい。いいですよ。じゃま、電話つかって下さい。

JLL 5

Interviewer	Student
じゃあもし私があのキムさんの友達でー、 今度あの結婚するって言ってるんですね。 それで、あのうでも相手の人にもう 奥さんがいるんですよ。（ん）なので、 やっぱりそれもういやだなーって思って るんです。でーあのーキムさんはその 友達でー、絶対結婚したほうがいいと 思ってーあの私に説得してください。 （はい）いいですか？んーじゃあ始めますよ。 ねーねーキム（はーい）この前私が結婚する とかって言ってたでしょう（はい）そしたら 相手の人、もう奥さんがいたから やめようと思うんだー、	
	そう、やめましょうねー、 （笑）
やめちゃいけないって言うんですよー キムさんはー。結婚するように言うんです。 結婚したほうがいい。	
	先生が（はい）結婚しています＝
＝私は、結婚しようと思っていた人はー、 結婚もう結婚して奥さんがいるんです。	
	そうです
あーキムさんはーでもー！私にやっぱり まだ結婚したほうがいいって私に言うんです。 いいですか？	
	あ、そっ、あの人がー、奥さんと離れてー、
んん、離れXX	
	あのう、あの人がー奥さんがーあります。
はい、で、私は二番目の奥さんにしてくれると 言うんです。	
	そー！、だめでしょう！
だめ、だめじゃなくて、いいって 言ってください。（はーい） だから結婚するように言ってください	
	いいですね！
いやよーだってもう奥さんいるのよー人！	
	平気へいきー、あの人はかっこよくてー、

	あのお金もっちー、	
1	a	お金持ちでしょう？
	b	お金持ちなんでしょう？

あのう彼と一緒には絶対に幸せなりまーすー！

幸せにならない、だって奥さんがいて、
奥さんはもうそっちばかり見て私のこと
なんてすぐ忘れちゃうもの。

	彼女と比べてーあんたーかわいいしー、	
2	a	でも彼女と比べてかわいいしー、
	b	でも彼女と比べてかわいいんだしー、

	あのう料理も作られるしー、	
3	a	料理も作れるしー、
	b	料理も作れるんだしー、

彼は、いっ彼は、絶対に彼女を忘れ、忘れます。

そんなことないって、なんかーこの前もー
一番私のことがいいって言ってたのに、
その日の夜に電話したらーもう他の彼女と
デートしてたのよ、またー！

そうーでもー、長い間ずっと美香と

	(R)	一緒にでしょうねー！
4	a	一緒にいたでしょうー！
	b	一緒にいたんでしょう！

（間）えーそんなのやーよ。だってもう
奥さんのいる人なんかと、だって二人目
なんて、ほんとほかの国だったらそんなこと
もう絶対しちゃいけないのよー！

結婚したらー、いっつもー、

	あんたと一緒にでしょう？	
5	a	一緒にいるでしょう？
	b	一緒にいるんでしょう？

そんなことないってもう、これで奥さん
三人目か、四人目みたいよー！

そーお？でもー、でもーあのう一週間にー、

	(R)	いつもー一緒にいる時もありますねー？
6	a	いつも一緒にいる時だってあるよね。
	b	いつも一緒にいる時だってあるんだよね。

たまにはね、そんなのでも奥さんじゃないん
じゃなーい。やっぱり毎日私と一緒にいて
私の一人の人がいいわー。

(C)		でも一人じゃー、さびしくなるのー
7	a	でも一人じゃさびしくならない
	b	でも一人じゃさびしくならないの
	c	でも一人じゃさびしくなるの

＝んーんだからもっと他の人と結婚しようと
思ってー

他の人はだめだめ！もしー彼が、あのう四人の奥さ
んからーあんたを選べます、ましたら、

		喜んでいない？
8	a	喜ばない？
	b	喜ばないの？
	c	喜ぶんじゃない？
	d	喜ぶんじゃないの？

ぜーんぜーん、口先ばっかりで、その時だけ！

（）口先ってなにー？

その時はね、一番私のことがいいって言うけど、
すぐ忘れちゃうんだもん人のことー、

そーねーでもあの時はー、あのう楽しかった
いいよー！

JLL　6

Interviewer	**Student**
	You stayed late at work and are the only one in the office. You leave to get a drink of water and lock yourself out. You don't have identification with you. Explain the situation to the guard and ask him/her to open the door to your office.

じゃ、あ、どうなさったんですか、こんな夜遅くにー、何してらっしゃるんですかー？

（）あ、すみません。（）ゆうじ、um、ええとゆうじですけどー。

え？ゆうじゃさん、私は顔をしりませんねー。どなたですかー？

あの、この会、会社で働いて（はい）いるものです。

(R)		先ほどは働いていましたが、
1	a	先ほど働いていましたが、
	b	先ほど働いていたんですが、

(R)		コーヒーを飲むために出ましたが、
2	a	コーヒーを飲むために出ましたが、
	b	コーヒーを飲むために出たんですが、

（ん）今あーID、ID（え？）（）

何ですかー？

		IDは、あの持つのを忘れてしまいました。
3	a	IDを持って出るのを忘れてしまいました。
	b	IDを持って出るのを忘れてしまったんです。

はあ、何を忘れちゃったんですか、どうしたんですか？

（）XXXあなたはあのう、（）私は（はい）覚えていませんかー？

いいえー！ぜんぜーん。

この会社で働い、働いている人ですよねー。

私ですかー？

わたしー。

えーそれはわかりませんねー。私はここのガードマンです。ほらーバッジがありますでしょう？

見たこと、私を見たことは全然わかりませんか？（いいえ）全然、全然ありませんか？（いえ）（）大変、大変ですね。あの（はい）ID、ただIDを

（はい）持つことを忘れ、忘れちゃっただけでー、
（はい）僕、あのう、（）僕、僕に、（はい）
はい、入らせ、ませんかー？

えなんです、どこにですか？

あの会社に

会社ですかー？

はい、はい、かい、会社、会社の会社を帰りに

ええ中にですかー？（はいはいはい）
でもＩＤがなかったらちょっとだめですねー。
わかりませんからどなたか全然。

(C)		IDを持つのを忘れてしまったと行ったんだ
4	a	IDを持つのを忘れてしまって来ました。
	b	IDを持つのを忘れてしまって来たんです。

でもーちょっとそれは困りますねー。

そうですかー。（）それなそれなーらっ、でん
わー、でんわーを、でんわーを、あのでんわーをさ
せて頂けないでしょうか？

あ、どこへですか？

(R)		会社の中にいる同僚に電話をしたいから。
5	a	会社の中にいる同僚に電話をしたいから。
	b	会社の中にいる同僚に電話をしたいんです。

ああ、わかりました。じゃ、あのむこうの
電話を使ってください。どうぞ、はい

ありがとうございます。

JLL 7

Interviewer	Student
	You stayed late at work and are the only one in the office. You leave to get a drink of water and lock yourself out. You don't have identification with you. Explain the situation to the guard and ask him/her to open the door to your office.

私がガードマンです。

鍵を中にいれたまま、

		ロックしてました。
1	a	ロックしてしまいました。
	b	ロックしてしまったんです。

ロック？

って、何ですか。

ロック

(C)		鍵を部屋の中に忘れたんですけどー、
2	a	鍵を部屋の中に忘れましたけどー、
	b	鍵を部屋の中に忘れたんですけどー、

(C)		なんか証明書もないんですけどー、
3	a	なんか証明書もありませんけどー、
	b	なんか証明書もないんですけどー、

いれてもらえませんか。

証明書ないひとは、いれられないんですよー。

そうですかー。っとー、開けてもらったら、

(R)		中に証明書はありますけどー
4	a	中に証明書はありますけどー
	b	中に証明書はあるんですけどー

でも、開ける前に！証明書がいるんですよ。

そうですか。困りましたね。

困りましたね。どうしましょう。

っとー、じゃ、何か社長に電話して、何か、
っとー、私の証明をした、したら、どうですか。

それはいいですけど、今、夜１１時ですけど、
電話していいんですか？

とーポケベルに電話します。

かまわないんです？

かまわないです。

はい、わかりました。じゃ電話してみて下さい。

JLL 8

Interviewer	Student
	You want to buy a t.v. set from a discount electrical shop, but would like to buy it at an even cheaper price. Ask the store keeper to discount it more.
はい、いらっしゃいませ。	
	はい、あの、すみません。（はい）私はこのテレビセットを

(C)		買いたいんですけども―、
1	a	買いたいですけども―、
	b	買いたいんですけども―、

Interviewer	Student
えーそれは三万円ですね。	
	三万円ですかー？ちょっとー高いですね。
そうですか。すごく安いんですよ。	

		あのうちょっとーやす、安くなりませんか。
2	a	もうちょっと安くなりませんか。
	b	もうちょっと安くならないんですか。

Interviewer	Student
これは、他の、いろいろなお店よりも、まだもっと安いんです。これがもういっぱいですね。	
	あん、そうではないと思います。（笑）あのう、前に、あのう隣の店に行った時、そこで、ちょっと安いです。（んんー）十、パーセントくらい安いです。安いです。やすい。すみません。
十パーセント、もうこれより十パーセント安くできないですよ。でき、できません。	
	そうですかー。

(R)		でもー私はこのうテレビは大好きです。
3	a	でも私はこのテレビが気に入りました。
	b	でも私はこのテレビが気に入ったんです。

Interviewer	Student
んんありがとうございます。＝	
	＝私は、私は（）あのう、cashだから

(R)		お金は今は払えない。
4	a	お金は今は払えない。
	b	お金は今は払えません。
	c	お金は今は払えないんです。

あの、毎月毎月お金を払う、あの月賦という
方法もありますが。

五パーセントぐらいなら、安くできますが。

そうですか。（はい）それじゃ税金と、税金と
五パーセントと、安くしましょう。

えー、日本は五パーセントなんですね。

税金五パーセントとこれを五パーセントしたら
十パーセントじゃないですか？

え、いりませんか？いりますか？

いりますか？

わかりました。ちょっと待ってくださいね。

働きます。（ん？）それで、ちょっと安く
（あの）なりませんか。

あの、でも、私は今全部、払い、（笑）払います。

それでもちょっと高いです。（んー）すみません、
隣の店に行った方がいいと思います。（笑）

税金は十四パーセントですね。

	あ、そうですか。
5	a　あ、そうですか。
	b　あ、そうなんですか。

あーん、ちょっと考え、考えます。

はい、そうです。んん、えっとー、はい。いいです。

いります。

はい。

JLL 9

Interviewer

                                Student

When you arrive at the airport in Osaka your luggage is not in the baggage claim area. You speak with a service representative. Describe your luggage, explain why you and your luggage did not arrive on the same flight, and make arrangements to have the bags delivered to your hotel.

あー、あ、すみませんがー

(C)	私はー、鞄をー、おとしったんですー
1 a	私は鞄をおとしましたー
b	私は鞄をおとしたんですー

はい

わたしはバンクーバーで鞄を

(R)	チェック・イン しましたーでもー
2 a	チェック・イン しました
b	チェック・イン したんです

どこでー、

check inはー、うーん、私はーバンクーバーで
（うん）サービスカウンターで（うん）baggage

check in って何ですか？

あ、かばんー（笑）をー（間）あげてー（はい）
（間）そしてー（はい）かれらーあん、その
baggage、あ、そのかばんーをー（うん）（間）ん、
そのかばんをー、（間）とってからー（はい）

baggageって何ですか。

(R)	飛行機に入れました。
3 a	飛行機に入れました。
b	飛行機に入れたんです。

（はい）あん、そして一私はーここにー来て（はい）
来たらー、うーん。かばんをー、（間）待ってもー

(R)	鞄が着きません。
4 a	鞄が着いていません。
b	鞄が着いていないんです。

ああ、そうですか。困りましたね！（はい、）
はい。どうしましょう？

左欄

レポートってなんですか？

うーん、はい、私だと思いますけどー（oh,）何をどうしたら、いいですか。

ここです。でもLost and Foundって何ですか。

pick up って何ですか？

ほんと？ん、どんなかばんですか。

いや、まだありませんね。

こまりましたねー

あーそうですかー。

わかりました。はい。

あ、ここですか。はい。ありますよ。はい、どうぞ。これです。

右欄

どうしま、あ、えっとー（間）私、あーん、（間）どこーでー、レポートーできますか。

レポートはー、（笑）えっとー、（長い間）うーん、（間）だれかーたすけてー、られませんか。

（間）どこかLost and Foundがありますか。

（笑）Lost and Foundは、私はーoh, なに、だれかー。何かをー落としたときー、（はい）あん、（間）pick up できること、ところです。

pick up はー（笑）うーん、あー、OK、（間）pick upはー（間）とるのとこ、（笑）（うん）あとるのこと、あー、OK、（間）えっとー、（間）OKんー、（間）んー、（間）今、わかりました。

		赤くてー、まるいのー鞄です。
5	a	赤くて、まるい鞄です。
	b	赤くて、まるい鞄なんです。

		あん、よこにー、Sのじーが、ついている。
6	a	横にSの字がついている。
	b	横にSの字がついています。
	c	横にSの字がついているんです。

（うん）んー、（間）見ましたかー？

うーん、そうですか。

		私は鞄は他の飛行機にあるだと思います。
(R)		私は鞄は他の飛行機にあるだと思います。
7	a	私は鞄は他の飛行機にあると思います。
	b	私は鞄は他の飛行機にあるだと思います。
	c	私は鞄は他の飛行機にあるんだと思います。

うーん、えっとー、（間）わたしはーいまー（うん）友達とー（うん）いっしょに（うん）彼のー家族、彼のーいえへいってー（うん）うーん、（間）あしたー（うん）またー、（うん）ここにーきます。

あっ、電話番号がありますか？

あ、どうも、ありがとうございまーす。

JLL　１０

Interviewer

Student

You need to take days off during an extremely busy period at work. Explain it to your boss.

(C)		課長、お願いがあるんだけどー、
1	a	課長、お願いがあるけど、
	b	課長、お願いがあるんだけど、
	c	課長、お願いがありますけど、
	d	課長、お願いがあるんですけど、

来週は、家族と一緒にハワイへ行きたい、から、行きたいので、んーさんにち、さんにちを、さんにちをんー休む、休む、えーアルバイトを、アルバイトを、休む、休まれてくれませんか？

えーとーこの、んんこの、りょうこうは、家族と、

だめ。（えーとー）忙しいです。すごく

(R)		家族と、ほんとに家族ととても行きたい。
2	a	家族と本当に行きたい。
	b	家族と本当に行きたいんだ。
	c	家族と本当に行きたいです。
	d	家族と本当に行きたいんです。

帰ったらいっそう懸命働きます。

それで？

んん、それで、んん、んん、やす、やすむ休まれてくれま、ください。

んん忙しいから、んん休むと困るんだけどー、何かいい方法がないですか？

えーとー、どうりゅうどうりゅうは、どうりゅうは、AさんとBさんは、アルバイトを、はたらき、はたらきー、（）私として私としてはたらきてもらい、もらったら、休まれていいですか？

何ですか？わからない。

やす、やす、仕事をやす、やす、休まれて、

そ、それの前が、AさんとBさん？何ですか？

私、私として、私として、仕事を、すれば

私として

私としてアルバイトをすれば

私としては何ですか意味は？

私として、んん、私として、んん私、私、はたら、

私としての意味は何でしょうね。

私という、私と私としてというのは、ん、私は休めて、AさんとBさんは（ん）同じ時、同じ時に、会社に、会社にはたらききるということです。

だめですね。AさんとBさんは仕事が知らないからー

でもーAさんとBさんも、んん、AさんとBさん、はとても勤勉な人だから、

いしょがしられば、でもいいです、と思います。	
3 a	忙しくても大丈夫だと思います。
b	忙しくても大丈夫だと思うんです。

わからない。何ですかー？何ですかー？

いしょがし、いしょがしい、んん、AさんとBさんは一緒にとても勤勉なことだから、だから、いしょがしいと、いしょがしすれ、いしょがしられば、いしょがしられば？いそがしいけれど！いそがしい、仕事がいそがしい、えーとー、えーとー、

はたらきできらできますと思います。	
4 a	はたらけると思います。
b	はたらけると思うんです。

それも、それもいいけども、いま三日間その人達は仕事がわからないからー、その人達が今三日間来るのは無理ですね。

私はじちは何年も、家族と何年も、

(R)	家族と、旅行へ行きない。
5 a	家族と旅行へ行ってません。
b	家族と旅行へ行ってないんです。

だから、これはいいチャンス、いい、家族と一緒に

(R)	旅行へのいいチャンスです。
6 a	旅行できるいいチャンスです。
b	旅行できるいいチャンスなんです。

んんーそれはわかるけど、んんー誰か他に、いないかな？（んえーとー）誰か今働いている人と、（えーとー）この中で働いている人と、何かこう話してあのう、

何か話ししてー、んんー私のともだちー、私の友達は私として、ここで働、きもらっても、もらって、もらっていいですか？

まあ、まあ、いいですね。

JLL　１１

Interviewer	Student
	When you arrive at the airport in Norita
成田？	
	成田、うん　your luggage is not in the baggage claim area. You speak with a service representative. Describe your luggage, explain why you and your luggage did not arrive on the same flight, and make arrangements to have the bags delivered to your hotel.
はい、私はカウンターの人です。	カウンターの人（ハイ） はい、あ、すみませんけど、ちょっと

(C)		話があるんですけど、
1	a	お聞きしたいことがありますけど、
	b	お聞きしたいことがあるんですけど、

私はにまつが、

		荷物はまだ、まだこの空港でありません。
2	a	荷物がまだこの空港に着いてません。
	b	荷物がまだこの空港に着いてないんです。

にまつ？

(R)		はい、本当に困りました。
3	a	はい、本当に困りました。
	b	はい、本当に困っているんです。

あーそうですか　（ああ）こまりましたね

Xあーじゃ、あー、じゃーあー、あー、もしーんー私の荷物をみたことがありますか。

お客さんのにもつっていっても、私お客さんの荷物知りませんからー、

あー、じゃ、私の荷物のかおは、あ赤いです。

赤い顔？（笑）

赤いかおです。

かおーがあるんですか？

あーいえいえ、あかいかお、えー、あーえー、赤いの、redですか。あかい、ちゃい、あかいです。あ、あかいです。あーサイズは、３０centimetre、

		あー４５centimetre ぐらいです。
4	a	４５センチぐらいです。
	b	４５センチ なんです。

私の荷物でー、あー、ハワイから帰ったのーお土産、と一私の上着とー、あーとー重要な重要な重要な何（笑）（間）重要なdocument、重要な一重要な一

		ミーティングのことがあります。
5	a	ミーティングの資料が入っています。
	b	ミーティングの資料が入っているんです。

あーそれは大変困りますね。どうしましょう。どうしたらいいですか？

どうしたらいいですか、うん、。いまーいまわたしはーあー空港の空港のほ、ホテールにチェックインしておきます。じゃ、できれば、明日、私の荷物をみるなら、あー、あー、これは一私の部屋の電話番号です。あ、私のホテルの電話番号です。あー部屋の部屋の号室は、ヘ部屋の番号は０００。できればあーしたの、朝、荷物をみるなら、私に電話でれんろくして、いただけないでしょうか。

はい、あの、でもーさがしてもないかもしれないしー、あかくって、（あ、赤く！）あかくってそのサイズの荷物たくさんあるんですけどーどうやって区別したらいいですか。

Ah!区別でねー荷物のhandle、handleに、私の名前、

		山田治男を、かいました。
6	a	山田治男と書いてあります。
	b	山田治男と書いてあるんです。

ああ、わかりました。じゃ、探してみてー見つかったら、ここの、えーとホテルのお部屋に電話します。

本当にお願いいたします。

はい、わかりました。どうもありがとうございました。

じゃここねーっがー、じゃこのへんで、先に失礼します。

はい、すみません。

ありがとう。

はい、どうも、ありがとうございます。

JLL　１２

Interviewer	Student
	When you arrive at the airport in, blank, （笑）your luggage is not in the baggage claim area. You speak with a service representative. Describe your luggage, explain why you and your luggage did not arrive on the same flight, and make arrangements to have the bags delivered to your hotel.　　はい、

はい、とー、すみません（はい）えっとー、　()
あー今ちょっとーいいでしょうか？（はい）
私はバンクーバーから

	東京に、来ました。	
1	a	東京に来ました。
	b	東京に来たんです。

でも、東京に着いて、荷物がちょっと

(R)		みつけられない、ですからー、
2	a	みつかりませんから、
	b	みつからないんです、

ちょっとたすけてもらえますかー。

私がだから、カウンターの人です。

あー、私の荷物は、んー、大きくてー、（はい）
とー、あー、あのーくろいくろくてー、（うん）

	荷物の底で、私の名前は、ありますから、	
3	a	荷物の底に私の名前が書いてありますから
	b	荷物の底に私の名前が書いてあるんです、

あっ、私の名前はキャロル・ワンと申します。
（はい）えっと、それから荷物に飛行機の一番号も

(C)		書きました、んですが
4	a	書いておきましたが
	b	書いておいたんですが

はい、いいですけど、荷物ってどんな？

はあ、それは何番で、どこの会社のですか。

あ、私ーのーあー飛行機のナンバーは（うん）JAL
のーえっとー、えっとー４０１です、ふうん。

本当に荷物預けたんですか？

本当に、（間）どこから、東京にきたん
でしたっけ、どこから？

だから、バンクーバーの空港で本当に荷物、
（ああ！）預けたんですか。

あずけた（間）ちょっとごめんなさい。あずけた、
ちょっと、わからない。

		私はバンクーバーから、
5	a	私はバンクーバーから来ました。
	b	私はバンクーバーから来たんです。

はい、そう、そうです。

		そうです、と思います、けどー
6	a	そうだと思いますけどー
	b	そうだと思うんですけどー

はい、じゃわかりました。じゃ、調べてみます。
で、えーと、じゃ、みつかったら、

あっ、あーん、みつかったらー、私のホテル（うん）
へー、えーうーん、（間）あーん、もって、（うん）
もってー持ってきてもいいですか。

(C)		私のホテルは、空港に近くのんです。
7	a	私のホテルは空港の近くです。
	b	私のホテルは空港の近くなんです。

えっとー送るのに２０００円かかりますけど、
いいですか。

はい、いいです。はい。

わかりました。ホテルの、えーと、近い
ホテル、たくさんありますけど。

あー、ごめんなさい。

		ホテルの名前はRaddison Hotelです。
8	a	ホテルはRaddison Hotelです。
	b	ホテルはRaddison Hotelなんです。

うん。えーと、じゃ、みつかったら、
Raddison Hotelの、えーと、キャロル・ワン
さんに、はい、連絡します。

はい。ありがとうございました。

はい、どうもありがとうございました。

JLL 13

Interviewer	Student

Student

When you arrive at the airport in Narita, your luggage is not in the baggage claim area. You speak with a service representative. Describe your luggage, explain why you and your luggage did not arrive on the same flight, and make arrangements to have the bags delivered to your hotel.　あのう、すみません。

(C)		いかがうことがあるんですけどー
1	a	ちょっと伺いたいことがありますけど
	b	ちょっと伺いたいことがあるんですけど

はい、

あのーわ、私はー、あ、あーー時間の前に、あー、なり、あ、バンクーバーから、ジェイ・エイ・エルの百番の飛行機、でー、あの成田に着いてから

はい、な、なんでしょう。

(R)		もう、一時間も、待ちました、けど、
2	a	もう一時間も待ちましたけど、
	b	もう一時間も待ったんですけど、

(R)		あの、私の荷物を見つけません。
3	a	あの、私の荷物がみつかりません。
	b	あの、私の荷物がみつからないんです。

えー、そうなんですか？（はい。）
こまりましたね。（笑）

あーどうすればいいでしょうか。

どうしたらいいでしょうね？

んー、私も困りました。（うん）んーあのー、あー

(I)		探しみっていただけないんでしょうか。
4	a	探してみていただけないでしょうか。
	b	探してみていただけないんでしょうか。

はい、えーとさがしてもいいんですけどー、
どんな荷物ですか？

あのー、あー、一つ赤い荷物です。（うん）あのー

		大きなハローキティーにかいてあります。
5	a	大きなハローキティーがかいてあります。
	b	大きなハローキティーがかいてあるんです。

うん、それ、一つですか？

大きい、って、どれぐらい大き
いですか？

うん、他に何かー、ハローキティーで赤い、
他に何か、ありますか？

じゃ、あの、お名前教えてください？

えーと、探してみますけどー、うーん、
ちょっと時間かかるかも知れませんねー。
（うんうん）どうしましょう。

はい、一つだけです。

あー、（間）（笑）こんな大きいでしょう？（笑）

あー、私の一名前も（うん）あ、書いてあります。

あ、はい。私はサラ・パーカーです。

(R)	あー京王プラザに、住むつもりですけど
6 a	京王プラザに泊まるつもりですけど
b	京王プラザに泊まるつもりなんですけど

ホッテルに荷物を

(I)	送っていただけないんでしょうか。
7 a	送って頂けないでしょうか。
b	送って頂けないんでしょうか。

んー、えーと（）んー、送るの３０００円位
かかりますけれど、いいですか。

えー！そんなこっとーは、（笑）あのうー、（うん）
んーんー、（間）でもー、あー（間）あーのまー、
あー、いまー探してみてーあーよろしいですか。

ああ、いいですよ。はい。

お願いします。

はい、わかりました。でも、
探してなかったらどうします？

（笑）えー？私もわかりませんー、

だから、多分よits その空港とかに行ってたらー、
成田にくるのが明日とか、明後日とかに
なりますよねー。

あー、（間）あー、（間）できればー、あーはい。

(C)	はやいほうがいいんです、けど、
8 a	はやいほうがいいですけど、
b	はやいほうがいいんですけど、

わかりました。じゃ、これから 探してみます。

（笑）はい。お願いします。

どうもありがとうございます。はい、カード
下さい。はい。どうもありがとうございます。

JLL　１４

Interviewer	Student
ちょっと今からそうね、えーとー私はキャレンさんの昔の先生ね、十年くらい前の先生で、今七十才ぐらい、で、キャレンさんは私に推薦状を書いてくださいって、	
	推薦状、
推薦状、	
	って何ですか？
就職するときに、先生がこの学生はとってもいい学生ですって	
	はい、わかりました。
はい、	
	え、久しぶりにであったんですね。
はい、久しぶりに出会いました。	
	先生、お久しぶりですね。
はあ、そうですねーあの失礼ですけど、えーとーどちら	
	はい、わたしリー・キャレンです。

(R)		昔先生の学生でしたが、
1	a	昔先生の学生でしたが、
	b	昔先生の学生だったんですが、

Interviewer	Student
	先生、お元気ですか。
あ、ああ、お久しぶりですね！	
はい、相変わらずですよ。キャレンさんお変りありませんか？	
	おかわりって（）はい、私、卒業して結婚して、

(C)		子供が三人もできたんです。
2	a	子供が三人もできました。
	b	子供が三人もできたんです。

Interviewer	Student
	はい、でもあの実はちょっとあの、お願いがあるので、
あーそうなんですか。	

(C)		先生のところに来ましたんが
3	a	先生のところに来ましたが、
	b	先生のところに来たんですが、
	c	先生のところに伺いましたが、
	d	先生のところに伺ったんですが、

はい、何ですか。

私、ちょっと、

(C)	仕事を始めようとーしているんですよ。
4 a	仕事を始めようとしています。
b	仕事を始めようとしているんです。

そして先生の、なんといいましたかその手紙？を
ちょっと書いてもらいたいと思って、

でも、私以外にもっといい方いらっしゃる
んじゃないんですか？

いいえ、（笑）先生が一番えらいと思います。（）
もしよかったら手紙を書いてくれませんか？

うーん、まあいいんですけど、ちょっと
今忙しくってねえ。

時間が、かかっても、いいですからー、うーん
ちょっと短くても一枚書いてもらったら、

いつまで書かなきゃいけないんですか？

にしゅ、二週間

ああそうですか。じゃ、ま何とかなるかも
しれませんけど、じゃあ、えーとどうしましょう
どうしたらいいですか、書いたら。

んー私が、昔先生の学生だったのとー、どんな学生
だったかについてー、ちょっと

(R)	手紙を書いてもらいたいと思いますが
5 a	手紙を書いてもらいたいと思いますが
b	手紙を書いてもらいたいと思うんですが

はい、わかりました。じゃ、ちょっと考えて
みましょう。じゃ、今日はどうもわざわざ
ありがとうございました。

どうも、すみませんでした。

JLL　15

Interviewer	Student
	Student
	You return with a coat to the drycleaner. Explain to the owner why you are returning the coat to be re-cleaned at her expense and why it is in her interest to do a good job.
いらっしゃいませ。	あ、はい、えーすみませんが、あのちょっとー

(C)		話したいことがあるんですが、
1	a	お聞きしたいことがありますが、
	b	お聞きしたいことがあるんですが、

あの、このコートはね、あのもう一度（）クリーニングしてくれ、いただけないでしょうか。

ええ、何でございましょうか。

え、あのこのコートですか？でも今もう着ていらっしゃいますね、そのコート。

でもあのう、きのうはね、このコートを、あのう、（）このコートを家へ持っていった後で見たらなんかあまりえーとー

		きれいになりませんでしたね。
2	a	きれいになっていませんでした。
	b	きれいになっていなかったんです。

いや、どういうこと、うちではいつももちろんきれいにしてお客様にお渡ししておりますのでそんなことはー。

え（笑）でも、あのこのコートを、持っていた後で

		また着てないですよね、
3	a	着ていません。
	b	着ていないんです。

あのう全部、なんか、これ、このプラスティック・バッグもまだ入っていますよね、だからえーと、私の、なんか、私でそんなことをした、ないはずですよねー、

ええ、もちろんきれいにしてあのこのように
袋に入れてですねいつもお返ししておりますがー、
はい。ですからあのそんな汚れている物をあの
お渡しするようなことは絶対にこちらでは

（笑）それはちょっと大変ですよね。あのこのコートはえーとークリーニング時にはなんか十、

		五十ドル払いましたね。
4	a	五十ドル払いました。
	b	五十ドル払ったんです。

だから、もう一度、私の（）えーともう一回
クリーニングしたら、あのうちょっと高いですよね。

ええあのう一応こちらのとてもね、きれいなコー
トですよね、ですからいろいろあの飾りもついて
いますから五十ドルね、いつも頂いておりますが、

でも、だってここで！クリーニングして、

(R)		なんとかしてできないですか？
5	a	なんとかできないですか？
	b	なんとかできないんですか？

でも昨日あのもうクリーニングした物をお持ち
帰りになられたわけですよね。その後からついた
「よごれじゃないんですか？

「えーとー昨日はね、あのうあまり、ちゃんと、

(R)		チェックしなかった、ですよね
6	a	チェックしませんでした。
	b	チェックしなかったんです。

だから、ここはあまりきれいになかったー、わ、
あのう気付ついていませんでした。

でも、あのこんなに大きな汚れに気付かない
てことはまさか！ねえ

（笑）えーとね！（）クリーニングしてくれたら
あのもっとお客さんを紹介して、えーといますよね！

ああそうですか？

はーいだって、ここですよね。はい。

そうですね。

ここで、そしてもっとお客さんはここにクリーニン
グしたら、ビジネスにとって一番いいですよね。

まあ、そう言われてしまうと困りますね。
じゃあのこれ特別大サービスと言うことで、（はい）
また今度からお客様後で汚したのを袋に入れて
持ってらしたりはなさらない、まあよろしく
お願いします。「わかりました。明日までに
しておきます。特別大サービスですので
「お友達などにもまあうちがいい店だって
お話しください。

「はい、お願いします。

「有難うございました。

はい、わかりました。（笑）

JLL　１６

Interviewer	Student
	Your landlord has complained you're disposing of your rubbish incorrectly. Explain to him or her that the rubbish is not yours.
	rubbishはなにー？ じゃあ、ごみのことですか？
意味、わかりました？	
はい、そうです。（はい）あのうこのごみ、ここに出したらこまります。	
	はあ？このごみが！

	私の、じゃないですよー。
1　a	私のじゃありませんよー。
b	私のじゃないんですよー。

Interviewer	Student
	本当？「だれが！
だげどあなたの家の前においてあるじゃない。	
「あなたのあなたのごみでしょ。	でもー、でもー！私の家、家の前に、ある、は、私のごみわけではありませんね。
それ「XX	「誰か、誰か、誰か、誰かがあのうここに置いてよ。だから、私のー、でもー、ええー、ええーでもー私は、このごみをー、えーとーこのごろをー掃除できますよ。
あのう、ほんとにこれはあなたのじゃないですか？	本当ですー。

	私のじゃないです。
2　a	私のじゃありません。
b	私のじゃないんです。

Interviewer	Student
「あのごみを出す時はどのように出しますか？	「ほら、これは
	はい、ごめんなさい。何？
ごみを出す時はどのように出しますか？わかりますか？説明してください。	
	どのように？
ごみの捨て方	
	はい？うー家の前にーごみを置いて、あの明日、えーあしたー、あしたー（）だれかー、あしたー、えー

のーごみ車？（んん）をあのう、うう掃除もらいます。はい、

		でもこれは私のごみじゃないですよー。
3	a	でもこれは私のごみじゃありませんよ。
	b	でもこれは私のごみじゃないんですよ。

そうですか？

		あのう私は一週間に日本へ行きました。
4	a	私は一週間日本へ行ってました。
	b	私は一週間日本へ行ってたんです。

		あの家にただ家に帰ったばかりなんです。
(C)		
5	a	あの、家に帰ったばかりです。
	b	あの、家に帰ったばかりなんです。

		だから私の家のじゃないです。
6	a	だから私の家のじゃありません。
	b	だから私の家のじゃないんです。

でも、私のなら！大丈夫ですよ。いいですよー！
あなたとー関係ないでしょうがー！
そこは私のうえの前にでしょう？

（笑）
だけど、あのう、

そして、あしたー車を＝

＝する時は、この、ビニールを、くくって、

あー！

これを、入れて、

わかりました！でも私もいつもそうします。

		でもこれは、私のじゃありませんねー、
7	a	でもこれは、私のじゃありませんね
	b	でもこれは、私のじゃないんですね

もうねーこまりますー！'cuz

		あのう私は掃除しなければなりません。
8	a	私は掃除しなければなりません。
	b	私は掃除しなければならないんです。

こまります。家の前ですねー。だからー

わかりました。

だいじょうぶー、心配しないでー。

わかりました。

JLL 1 7

Interviewer

Student

At the crossing, your bicycle collides with
another bicycle. Both bicycles are badly
damaged. You don't believe you are to blame.
Negotiate with the other rider.

はい、じゃ、私が、（はい）こっちから、
自転車で、（はい）あなたがこっちからね。
（はい）で、ぶつかった。はい。
いたいじゃないですか。あなたがこのように
来たら困るんじゃないですか。

		いえ私の方、だって、痛いですよ。
1	a	いえ私の方だって痛いですよ。
	b	いえ私の方だって痛いんですよ。

あなたが悪いからいたいんでしょ？

(I)		違う、私は、間違ってないんですよ。
2	a	違う、私は間違っていませんよ。
	b	違う、私は間違ってないんですよ。

どうして？私はこっち、道をこっちから
行ったでしょ。あなたもこっちから来た
でしょ。で、ぶつかったでしょ？

私はこっちで、こっちで行ってもいいですよ。
そうかな？

そうよ。でも！ここはあのう交差点ですよ。だから

そうですよー！

交差点でしょ。交差点でこうやって
どうしてこうなるかな。

あなたの方が、あの私が見えないから、まっすぐ、
まっすぐに来てー、

(R)		私をぶつかったじゃないですかー？
3	a	私にぶつかったじゃないですかー？
	b	私にぶつかったんじゃないですか？
	c	私にぶつかったじゃないんですか？

うーんと、だけど、交差点なら、こうなるん
じゃないかな。だからぶつからないんじゃない
かな。あなたがこっちに来たからぶつかったの
じゃない？

いえ、あなたほう、あなたの方が私の前に来たから

(R)		ぶつかりましたよ。
4	a	ぶつかりましたよ。
	b	ぶつかったんですよ。

あなたも私の前に来たじゃない。

違いますよ。（笑）

あれ？（）バンクーバーは道を行く時はこっち
かな、こっちかな。こっちの道かな。こっち
だな。私があってるんじゃないかな。あなたが
こっちから左から来たんじゃないかな。

(I)		いや、そんなことないんですけど。
5	a	いや、そんなことありませんけど。
	b	いや、そんなことないんですけど。

（笑）これ、自転車が少し壊れたけど、
（はい）このお金をどうしましょう。

どうするって。

あなた、お金ください。

		私の自転車も壊れましたよ！
6	a	私の自転車も壊れましたよ！
	b	私の自転車も壊れたんですよ！

あなたが悪いから壊れたんじゃない？

じゃあ、いくら！かかると思う？

百ドル。

百ドルですか？そんなにかかり、かかりませんよ！

私の車はマウンテン・バイクの高い車、
自転車ですから、ちょっとこれが壊れたら、
百ドルぐらい＝

＝じゃ、じゃ、私も、私の自転車も修理がいります
から、お互いの、電話番号を、交換します、
交換しましょう。

それで？

それで、修理が終わったら、（んん）えーとー、

（）

いくらかかるの、とか、そういう問題は、あとにし
ましょう。（んん）今は、いそがしいから。

そうですか？

JLL　１８

Interviewer	Student
	You stayed late at work and are the only one in the office. You leave to get a drink of water and lock yourself out. You don't have identification with you. Explain the situation to the guard and ask him/her to open the door to your office.
はい、私がガードマンです。	はい（笑）OKすいませんですがーあのー、私はこのオフィスに

(C)	入りたいんですけどー
1 a	入りたいですけどー
b	入りたいんですけどー

ああ、じゃ鍵使って下さい。

いや、あのーだからー５分前位オフィスを出てー

(R)	鍵忘れてしまいました。
2 a	鍵を忘れてしまいました。
b	鍵を忘れてしまったんです。

じゃああの社員証見せてください。
そしたら開けますから。

えーそうですね。

(C)	もってないんですけどー、
3 a	でも今もっていませんけどー、
b	でも今もっていないんですけどー、

あー社員証ないとー！開けられないんですよ。

いや、ほんとに、でも、これは、私のオフィスですから、

でも、だって私、いまあのほら最近勤め始めた
ばかりで、顔覚えてないですから、まだーだから、

じゃ、どうしましょうか

どうしましょうね

ねー、なんか他のガードマンいま、いらっしゃいますか、「今日は。

「今は私一人です。

そうですか。どうしましょうかなー＝

＝どうしましょう。こまりましたねー＝

＝ねー、開けてください！（笑）

いや、でも開けたら私首になっちゃうんで！＝

＝いやでも私何も言わないから、

えー！でも私の鍵と全部！オフィスにありますから、

いや、だめです。ルールは守らなくては

(R)	私も帰れなくなりますー
4　a	帰れなくなります
b	帰れなくなるんです
c	帰れなくなってしまいます
d	帰れなくなってしまうんです

んー困りますね。

ねー！うちの家の鍵とか

(R)	ぜんぶ入ってます、
5　a	全部入ってます、
b	全部入ってるんです、

オフィスにー。

どうしましょう

ねーお願いします今回だけ。「何も言わないから、

「いやーでもーちょっと、それはねー、何かないですかねーこまりましたねーなんか、なんかなんかないですかねー、困りましたねー。

ねー、どうしよう、だって、私は、そのオフィ、オフィスを他のひとと、一緒に

(C)	シェアをしてるんですけど、
6　a	シェアをしていますけど、
b	シェアをしてるんですけど、

シェアってなんです。

シェア、シェアってー（笑）

すいません。私英語わかりません。

（笑）シェアっていっしょにー、同じオフィスを使って　使ってます。でも、その人はなんか、

(I)	旅行にいってるんですからー、
7　a	旅行に行っていますから
b	旅行に行ってるんですから

(C)	その人に電話しても来れないんですから
8　a	その人に電話しても来れません。
b	その人に電話しても来れないんです。

どうしましょう

どうしましょう困りましたねーどうしましょう

いや、お願いします。（笑）開けてください。

		ほんとに帰れなくなりますから、
9	a	ほんとに帰れなくなりますから、
	b	ほんとに帰れなくなるんですから、
	c	ほんとに帰れなくなってしまいます
	d	ほんとに帰れなくなってしまうんです

いやーでも私も開けたら、首になっちゃ
うんでー！

「そこにほらテレビのほら、あるじゃありま
せんか。

ええー、でもだれもー、「みつからないでしょ。

		あー他のガードマン、いませんか？
10	a	他のガードマンはいませんか？
	b	他のガードマンはいないんですか？

いません。

今日はいません

だれも？

えー？（間）じゃ、私はー、友達にでんわしてー！
ま、しょうがないですね。友達のとこ今夜は泊
まって、で、又あさー、何か他の人開けてー、
「もらえるのかなー

朝は、朝になったら、全部ビルあけますから、
大丈夫ですから、

ああ、そうですか。わかりました。じゃ、しょうが
ないですね。

えーとー電話のお金ありますか？

えーと、ちょうだい。そうですね。なにももってな
い！困ったね、（笑）

困りましたね

えっとー、かしてくれませんか

あ、電話は大丈夫です。

すみません。おねがいします。

はい、ありがとうございました。

ありがとうございました。

JLL　１９

Interviewer　　　　　　　　　　　　**Student**

You stayed late at work and are the only one in the office. You leave to get a drink of water and lock yourself out. You don't have identification with you. Explain the situation to the guard and ask him/her to open the door to your office.

あ、どうしたんですか？

あの、すみませんけどー、あのう（）私は、今アルバイトをしていてー、あのう、でもー、のどがすきました、のでー、

ど、どうしたんですかー？（え？）
のどがどうしたんですかー？

すきました、すきました、かわいました？あの、ほっ水がほしく、ほしく（はい）なってー、＝

＝ああそうか、はい＝

＝あのオフィスの外へ行って、水を持ってきました。

(R)		だからー、鍵を忘れてーしまいました。
1	a	だから、鍵を忘れてしまいました。
	b	だから、鍵を忘れてしまったんです。

ああ、それは困りましたねー。

今あのドアをあっけってーいただけないでしょうか。

あでもちょっと、あのう、自分の鍵もってーもってないんですかー？

え？（かぎ）なにー？

自分の鍵はー。

(R)		鍵はー、あの、オフィスにあります。
2	a	鍵はオフィスにあります。
	b	鍵はオフィスにあるんです。

あーそれは困りますねーでも、あのう私（はい）知らない人は、オフィスに入れられないんですよー。＝

＝私は毎日！こっ、ここへ、あの、き、き、来てるよー！あう来ていますよー。ああ私の顔を見て。

でもいやここは、うちは、だって、社員が五千人もいるから、（んん！）そんな五千人の人覚えていないですよねー！

そうですかー。あーこまったなー。あー、あのお願いします。あの私のー、あの、私の（）私の財布もあのうオフィスに行ってー、あのオフィスにあっ、あ、ありますのでーあのう、それをー（）持ってこな、え、それをとっとらなければ

(C)		あのう家へ帰られ、帰られないんです。
3	a	家へ帰れません。
	b	家へ帰れないんです。

んんそうですか。でもちょっと困ります。
ほんと知らない人はいれてはいけないんです。

あのでも私はあのう、（）私は一あぶなそうですね。
私の顔はあのう

(I)		悪い人の顔ではないんですね。
4	a	悪い人の顔ではありませんけど、
	b	悪い人の顔ではないんですけど、

そういわれても、（笑）そんなことはわかり
ませんねー！

あのじゃあ私とあのオフィスへ行ってー、あのう私
はあのドアを開けてー、私は私の財布を（）あのう、
あ、あのう、み、見せます。

や、でもね。それはこの前あったんです。
そういうふうにXっていったら、ナイフを
持っていて、（え！）ナイフでさされたん
ですよー、わたしー。

(R)		ああ、そうですか！
5	a	ああ、そうですか！
	b	ああ、そうなんですか！

＝開けた途端にさされてうそだったんです。＝

＝信じてください！

「XX

(C)		本当に困ったんです。
6	a	本当に困りました。
	b	本当に困ったんです。
	c	本当に困ってます。
	d	本当に困ってるんです。

だからもう絶対だめです。

じゃああの、電話をあのかしてくれない、くれませ
んか。あの私あの、あのう（）課長を電話して、あ
の、彼、彼をあの鍵を持ってくるようにたのみます。

ああ、そうですかー？じゃあ、どうぞこの
電話、はい（はい）じゃ、私課長さんです。

はい、はい、はい。わかりました。

もしもし、

あ、課長さん、が、あのあそうですか。あの山田さ
んいますか？

あの山田ですけどー。

ああ、キャシーさん、こんにちは、
あこんばんは。どうしたんですかー？

ああ課長さん私キャシーです。

あのう、このところー本当に申しわけありませんご
ざいます。でもわたしーあのう、今、オフィスのビ
ルへ行ってー、あのうビルに行ってー

(R)		あの鍵がー忘れてしまいましたー。
7	a	あのう鍵を忘れてしまいましたー。
	b	あのう鍵を忘れてしまったんです。

ど、どこに忘れたんですか？

(R)		あのう鍵、今オフィスの中にあります。
8	a	鍵は今オフィスの中にあります。
	b	鍵は今オフィスの中にあるんです。

ああ、それは困りましたねー。

でもあの、今このあの、ビルのガードは私の話を
信じられないからー

(C)		あのうドアを開けないんです。
9	a	あのうドアを開けてくれません。
	b	あのうドアを開けてないんです。

ああそうですか。うちの会社厳しいですからね。

はいそうです。じゃ、課長さんは、あのう、そのガ
ードを電話してください。あのう私のあの状況を
あの、あの話していただけないでしょうか。

ああ、わかりました。じゃ、あのう、今これ
どこから電話してるんですか？

		今ガードー、のそばにしています。
10	a	今ガードのそばからしています。
	b	今ガードのそばからしているんです。

じゃあ、変わってください。はい

はい課長、課長さんあのう本当にありがとう
ございました。

あ、はい、わかりました。これから
気をつけてくださいね。

はいはい、わかりました。（はい）
はい、さようならー。

はい、さようならー。

JLL　２０

Interviewer　　　　　　　　　　　　　　　　**Student**

（はい）ロール・プレイはですね、えーとー
じゃああの私はトムさんの友達です。（はい）
で私は、えーとー、とても仲のいいガール
フレンドがいます。（はい）いいですね。で今度、
結婚して、子供を（ん）あのもらおうと、
育てようと思っています。あ、わたしー（はい？）
えーとーあ、すみません、私と、私とガール
フレンドがいますね。（はい）いいですか？それ
で、えーとー私は！えーとーあのう二人で一緒に
いればいいと思っているんですけれども（はい）
私のその友達、ていうかそのガールフレンドは、
子供を（はい）もう育てよう、って言って
るんです、もらって。わかりますか？（はい）
で私は、あのう、やっぱり二人で楽しければと
思っているんですね。（あ、はい）トムさんは
絶対に！子供をもらって育てたほうがいい！
と思ってるんです。だから（あ）だから
私を説得するんです、いいですかー？

ねえトムー、この前も言ったんだけれど、
私のパートナーがねー、今度結婚して子供を
もらおうって言ってるのー。どうしよう！

子供をもらって、

(I)	育てれば、いいんじゃないなー
1　a	育てればいいじゃない？
b	育てればいいんじゃない？

だって、やっぱりせっかく二人でね、パート
ナー同士で仲がいいのに、子供が来たらやっぱり
パートナーとられちゃうみたいでしょう？

じゃ、とられちゃうというよりも、あのう一緒にあ
のうそういう子供を、あのう育、育たなければなら
ないよ。だからあのさらに、

(I)	夫婦として強くなるんですよ。
2　a	夫婦として強くなりますよ。
b	夫婦として強くなるんですよ。
c	夫婦として強くなると思います。
d	夫婦として強くなると思うんです。

んー「XXたって、私達やっぱり
パートナーでしょう？

いやあ、パーあの、すみません。

(C)		パートナーとして、強くなるんですよ。
3	a	パートナーとして、強くなりますよ。
	b	パートナーとして、強くなるんですよ。

あの、関係が。

だけどー、やっぱりねえ、子供が入ったら
面倒なことも多いし、お金もかかるし、

それはそうよ。それは両親のあのう、生活ですよ。

だってー、それにー、（ええ）あのう私の
ほかの友達いるんだけれどー、子供もらった
人いるのー。（うん）でもそうしたら、学校で
いじめられるっていうのね。（うーん）
やっぱり私自分のことはいいけど、
子供のことはね、やっぱりー。

それいやですか？（んん）そうだよね。んん、

(I)		じゃ、どうすればいいと思うんですか？
4	a	じゃ、どうすればいいと思いますか？
	b	じゃ、どうすればいいと思うんですか？

私はやっぱり反対なの。

じゃあ、あのう反対だ！と、パートナーに言った？

でもね、絶対もうもらう！結婚してもら
おうって言ってるの、パートナーは。

		ん、どうしても反対？
5	a	ん、どうしても反対？
	b	ん、どうしても反対なの？

（んん）こまったね。あのう、まず最初、
あの子供の先にペットあの 飼ってーみたら？ペット！

（んん）ペットってでも家ねこ
飼ってるけど。

(R)		あそう？
6	a	あそう？
	b	あそうなの？

で、ペットがいてもパートナーが

(R)		子供がほしい！と言ってる？
7	a	子供がほしいって言ってる？
	b	子供がほしいって言ってるの？

（うん）あー「こども

「子供がいないとね、家族じゃないっていうのー。

んんそれは、そう。そうかもしれないよ。あのう、
（）あー子供がいいよ？あのう

どうしてー。だってやっぱし問題ばっかし
じゃない。パートナーはとられちゃう、
子供はいじめられるー、

でも、あのう、今猫がいるといったよね。あ、その
ねっこにあのう、いろんな親切、したりするよ ね。

ん、するよーかわいいけどー

そうだね。そしてその猫が自分のこと愛していると
思う？

ねこー？んーそれはねーもちろん。

で、あのう子供は、あ子供の場合には、あのう、
１００倍ぐらい大変なこと、（笑）いろんなことを、
あのう犠牲、して、あのういろんなことをしなきゃ
いけないから、 今度は、ねっこの愛の

(I)		１００倍した愛をもらうんですよ。
8	a	１００倍の愛をもらうよ。
	b	１００倍の愛もらうんだよ。
	c	１００倍の愛もらいますよ。
	d	１００倍の愛もらうんですよ。

　でもそんなの面倒よ！だって猫はー（んん）
かってにおいといてばー（ええ）一人でご飯も
食べるけどー、（んん）子供だったらもう
お金はかかるし、（んん）面倒はかかるし、
とってもだってパートナーのことだけで
精一杯だものー。

そうだよー。（）ん、そうだねー。んん、（）んん
ん、じゃあどうすればいいと思う？

だから私はもう絶対やだと思うの。

(R)		んん、どうしても子供は、もらわない？
9	a	どうしても子供はもらわない？
	b	どうしても子供はもらわないの？

あのう、ん僕は他の友達がいるよ。

んんいや！

		あのう彼は子供、三人も、持ってるよ。
10	a	彼は子供が三人もいるけど
	b	彼は子供が三人もいるんだけど

彼等が、ああその夫婦が＝

＝夫婦なのー？（ええ）夫婦だったらそれは

いいけど、だってやっぱりパートナーと夫婦
（ん）っていうのはちょっと違うじゃなーい＝

＝でもとにかくあのう、その夫婦が二人であのう

(C)		ちょっと休みとりたいんですよー。
11	a	ちょっと休みをとりたがっていますよ。
	b	ちょっと休みをとりたがっているんでよ。

山の方に、あのう、週末を過ごしたい。（うーん）
二人のみで。そうあ今、彼があのう子供の（笑）ベー
ビー・シッター、あのう、その子供の、
面倒をみてくれる人を、

(C)		探してるんです。
12	a	探してます。
	b	探してるんです。

それは、umあのう子供三人があのう三日間だけ、
あのう面倒をみてみたら、子供の生活はどうなるか、
わかるよ。（んん）あのうその子供の面倒みてー、
み、みる？（笑）「面倒みてみる？

「わかったー。じゃあやってみる。
じゃあ、聞いてみれくれる？　　　　　　　　　　じゃあ、楽しいかもよ。
わかった。考えてみる。

じゃ、楽しかったら。んんそれは、三人よ。三人の
子供だから。あのう大変さの三分の一だけだ。

（笑）
わかった「じゃあ聞いてみてくれる？　　　　　「トライしてみー？
ありがとう。

じゃあ、この人は今パートナーと結婚するって
言ってましたよね。結婚はいいと思っても、
結婚して子供はやー（んん）そしたら、今度はー、
友達としてよね、このお母さんが！そんなー！
結婚するなんて女同士で結婚するなんてとんでも
ないって怒ってるんです。（あー）トムさんは
今度そのお母さん！の所に行ってー、そんな反対
しないで許してやって下さいって行くんです。
いいですか？

はい、トムさん、お久しぶりですねー。

んん、久しぶりだねー。
「いかがですか？　　　　　　　　　　　　　　　「げんき
最近元気ですよ？お母さんは？「元気ですか

「あ、お陰様で。ただねー、家のね、
ゆりちゃんが、（うん）女同士で結婚する
なんて！へーんなこと言ってるのもう、
ほーんとこまっちゃってー。

そうですか。うーん（）あのう、なぜですか？

(C)	何故こまると思うんですか？
13 a	何故こまると思いますか？
b	何故こまると思うんですか？

えー女同士で結婚なんて、そんなこと、
法律だって許さないし、だめよー！

(R)	でも、それは性差別じゃないですかー。
14 a	でもそれは性差別じゃないですかー。
b	でもそれは性差別じゃないんですかー。

そんなことない。性差別は関係ないわよもう
これはー。

ん、どうしてですか？関係ない。

人間としての問題ですもん。

人間的な問題ですか。あのう、レスビアンの人が

(C)	人間的にだめだと思っているんですか？
15 a	人間的にだめだと思っていますか？
b	人間的にだめだと思っているんですか？

やっぱりおかしいわよね。
「X今までとは違うしー、

「おかしいですか？

ただ違うでけじゃないですか？おか、おかしいより、

違ってることはやっぱりおかしいわー。

ん、そうですか？（んん）あのう、あのうでもいろ
んな国々の人がい、いますよねー。（んー）彼等も
あのういろんな程度で違うよ、違うでしょう？＝

＝違っても、いろいろな国を見てもー、あの
男の人と男の人と結婚したり、女の人と女の人

しか結婚しないって、そんな国ないですよねー！
トムさーん。

あるでしょう！

全部の国の人がー？そうしてる国とかー？

いや全部ではないですけどねー

だからやっぱりそれおかしいですよー！

んーでも、あのう、お母さんはあの他の国々の人、
の（）違う、違う点、は、気にしないですか？

それは全然かまいません。でもこれだけはも＝

ないです。ないです。

性差別じゃないですよ、これは、世界中
どこの国を見たって、そんな国は今まで
一つもなかったんですからー、

＝だからレーシズムはない、ですけどね

でも性差別は

（）でも、あのう、そういう実際にやってるあの
レズビアン達の立場から見たら、彼等二人であのう、
自分達で愛しているよ。

	自分達で幸せだよ。
16 a	自分達で幸せだよ。
b	自分達で幸せなんだよ。

そら自分達でも、他の人でも、家のゆりちゃん
とんでもないわ。ほんとにとんでもない！
も言ってやってね、トムさん（うん）
絶対だめだってもう、説得してあげてください。
お願いします。

あのう、はい、ちゃんと言っときますが、

(C)	あのうほかの 二人がいるんですよね！
17 a	あのうほかに二人いますよね！
b	あのうほかに二人いるんですよね！

(C)	子供は他の二人がいるんですよね。
18 a	子供は他に二人いますよね。
b	子供は他に二人いるんですよね。

（は？）

私ですか？（ええ）ゆりちゃんの他にまあ
二人いるってってったって、その子達もでも
ゆりちゃんがそんなことしたらもうお嫁に
行けなくなっちゃうわ、妹達までー。

だから本当にトムさんお願い、ねえトムさん
みたいにしっかりした人に、ぜひお願い、もう、

そうですかー（笑）

はい、わかりました。じゃ、いっときますね。

はい、じゃ、お願い、どうもありがとう
トムさん。

はいこちらこそ。

JLL　２１

Interviewer	Student
じゃ、これから私がとてもえらい先生、で十年ぐらい前に、木村さんに日本語を教えました。で、木村さんは私の推薦状がその仕事のために必要だと思って、頼むっていうとこをちょっとロール・プレイしてもらえませんか？	
	えーと、あー先生、あのお久しぶりです。
お久しぶり、えーすいませんどなたでしたっけ、	
	あの木村です。あー十年前ほどーUBCの日本語の

(C)		コースに入ってたんですけど、
1	a	コースに入っていましたけど、
	b	コースに入っていたんですけど、

お久しぶりです。あのうどうもご無沙汰しています。あのう、実はーあのう（）んーちょっとあのう（）自分にとってあのううれしいお知らせがあるので、

		あの日本 で働くことができましたので、
2	a	あの日本で働くことになったので、
	b	あの日本で働くことになったんです。

しかし、あのうえーとーいろんな人からのあのう、あのう推薦状が必要なので、どうしても

		先生の推薦状が必要なので、
3	a	先生の推薦状が必要なので、
	b	先生の推薦状が必要なんですが、

あのう、んー（）えーここは、あのう（）んーとー推薦状を書いて頂けないでしょうか。

Interviewer	Student
でも、私よりもっとほら、ふさわしい先生いらっしゃるんじゃないですか？	
	えー、ふさわしい先生ですか。でもーあのー田中先生があのもっとあのう僕のことを知っていると思いますので、あのうどうしても

		書いて頂けないでしょうか。
4	a	書いて頂けないでしょうか。
	b	書いて頂きたいんです。

Interviewer	Student
はい、じゃ、わかりました。	どうもありがとうございます。

JLL　２２

Interviewer	Student

じゃあですね。えーと例えば私があのう、
キースさんの友達で麻薬してるんですねー。
（はい）でも、ホームレスなんです。（はい）
でー、とも、あのう高校時代の友達だったん
です。（はい）で最近会って麻薬してホームレス
だってことがわかったので、そんなことをやめる
ようにっていうのを私にちょっと説得して
くれますか？どうですか？わかりますー？
私はホームレスです。（はあ）ホームレスで、
（はあ）麻薬をしています。友達高校の時の
友達です。いいですか。じゃあ、あのしますよ。
私にやめるように、Xホームレスよくないっ
「ていうことを

「どう、どう、ホームレスで、どういう麻薬やって
るんですか？

どういう麻薬って、んーいわれても、こまり
ますが、まあ、なんかホームレスだし、麻薬
その辺から手に入れたりとか、人を（はい）
どろぼうしたりして麻薬買ったりとかしてるん
ですね。（はい。）はい、だからやめるように
言ってください。いいですかー？じゃあ、私は、
あ、あ、何、また来たのー？（笑）

(C)	えーなんでこう、こうなっちゃたの？	
1	a	えーなんでこうなっちゃった？
	b	えーなんでこうなっちゃったの？

() 昔は全然違ってたじゃない。

ん、そんなこと知らないよ、私だってー。

ん そんなこと言われたって、私だって
わかんないよー。

(C)	家族はどうなの？	
2	a	家族はどう？
	b	家族はどうなの？

(R)	家族と全然連絡とってない	
3	a	家族と全然連絡とってない
	b	家族と全然連絡とってないの

さーあ、知らなーい。

() そんな道で住んでて、

ん全然。

(C)		どうなの？
4	a	どう？
	b	どうなの？

んーでもあのう、教会とか行ったら、
食べ物くれるし。

でもちゃんとした家に住んで、仕事を持ってなんて、

(C)		そういう気持ちは、ないの？
5	a	そういう気持ちはない？
	b	そういう気持ちはないの？

ないない、めんどくさくって、

(C)		えーなんでめんどくさいの？
6	a	えーなんでめんどくさい？
	b	えーなんでめんどくさいの？

なんでって、掃除なんかめんどくさいじゃん。

でも、そういう教会からただで、食べもんもらった
り、そこら辺に落ちてる食べ物拾って食べたりして
るのも、

(C)		いいと思うの？
7	a	いいと思う？
	b	いいと思うの？

んん、楽だし。

んん、自分の、体のこととか、

(C)		なんでそう、大切にしないの？
8	a	なんでそう、大切にしない？
	b	なんでそう、大切にしないの？

んー教会で食べ物くれるよー。

でも麻薬そのまま使ってたら、いつかは、

		死ぬかもしれないよ
9	a	死ぬかもしれないよ
	b	死ぬかもしれないんだよ

だって、気持ちいいじゃん。

（）気持ちよくても（笑）、そら他に、麻薬以外
だって、そんな、

		麻薬だけはいいもんじゃないよ。
10	a	麻薬だけがいいもんじゃないよ。
	b	麻薬だけがいいもんじゃないんだよ。

んんだって、他に何があるのー？

ちゃんと、（）一般の人のように、暮らしていても

いろいろと

		楽しいこともたくさんあるよ。
11	a	楽しいこともたくさんあるよ。
	b	楽しいこともたくさんあるんだよ。

えー？ないない。

ねーそういうこと、

(R)		経験しなくちゃわからない
12	a	経験しなくちゃわからないよ
	b	経験しなくちゃわからないんだよ

じゃあ、キース楽しいの？この前だって、
会社なんかいやだって言ってたじゃん。

でも、それは毎日いろいろな、僕だっていろいろな
楽しいこともあるし（）そういう、ホームレスのよ
うには、僕には、

(C)		全然楽しくないと思うん、だけどね。
13	a	全然楽しくないと思うけどね、
	b	全然楽しくないと思うんだけどね

んー自由だし。

（）自由でも、僕でも全然自由に生きてるよ。

（）ん私も自由だし、まーいいんじゃない？

		でも、今親はどう思ってるか、わかる？
14	a	でも今親はどう思ってるかわかる？
	b	でも今親はどう思ってるかわかるの？
	c	でも今親はどう思ってるかわかってる？
	d	でも今親はどう思ってるかわかってるの？

もう全然気にしてないみたい。

（）絶対心配してると思うよ。

そんなこと、ないない。前だってして
なかったんだから。

（）いや、絶対心配しているよ。

はあーそんなことないって。

僕だけじゃなく。大勢の友達たちもみんな心配して
たよ。

そーお？

（）やみんな心配しているよ。

だからってー？

だからちゃんとみんなのように頑張って、生きて
行かなくちゃ、

んんー、みんなだってなんかうそついたりー、
税金払わなかったりとかいろいろしてるんだからー

「税金

それでも！自分だって税金も払ってないし、
「税金払ってる人達から、食べもんから何でも

		もらってるじゃない。
15	a	もらってるじゃない。
	b	もらってるんじゃない。
	c	もらってるじゃないの。
	d	もらってるんじゃないの。

んーだけど別にいいんじゃなーい？（）ああー
なんか、みんななんか、まだあの
教会のほうに夕飯食べ物、お夕飯もらいに
行くからー。じゃ、さよならー。

わかった。「ありがとう。

そう？まあありがとう。まそのうちにねー。
じゃ、もう行かなきゃ。

ん、ありがと、じゃあねー。

（）ま、とりあえず、いつでもいいから、電話でも
して。

「仕事でも、手伝ってやるから、探すの手伝って
やるから。

（）気をつけて。（笑）

じゃあね。

JLL　２３

Interviewer	Student

奥さんがですね。（はい）あのう、いつも
疲れてるんです、共働きで、（はい）
でーあの全部しているので、佐藤さんは
やさしいご主人でー、（はい）あのう
そんな疲れているだろうから自分もまあ
手伝ってあげようということを持ち出して
ください。（はい）で、奥さんは女は
そういうことは全部すべきだと信じている
人なんですね。（はーい）いいですか？＝

　　　　　　　　　　　　　＝わかりました。

じゃあ私はちょっと悪いですけど奥さんに
ならせて頂いて（笑）
　　　　　　　　　　　（笑）
はい、じゃあ、あ、あなたご飯の支度
できたわよ、どうぞー。

　　　　　　　　　　あーありがとう、いつも悪いねー

んーそんなのあたりまえよ！
　　　　　　　　　　あのうたまには俺がー、あのう食事の支度とかしよ
　　　　　　　　　　うか？

や、そんなだめよ、だめよ、そういうのは　でもおまえもね、
全部女性の仕事なんだからー＝

(C)	毎日働いてるんだしー、
1　a	毎日働いてるしー
b	毎日働いてるんだしー、

　　　　　　　　　　疲れているだろうからーね、交代交代で

でもだめだめだめ、男の人が台所の仕事
なんかしちゃだめよ。
　　　　　　　　　　いやそんなことないってー、おんなーだからって、
　　　　　　　　　　食事を作るって

(C)	きまりはーなんかないんだから
2　a	きまりなんかないから
b	きまりなんかないんだから

　　　　　　　　　　あのー交代交代で、ね、明日からー明日俺がめしを
　　　　　　　　　　作るからー

でもだめよ。そんな嬉しいけど、でも
そんなことしたら私もう悲しくなっちゃうは
かえってー

だめよ、だってー、あなただって疲れてるんだからー

やーでもーいいから。

いや、それは同じこと、

		あのう君だって疲れてるだろう？
3	a	あのう君だって疲れてるだろう？
	b	あのう君だって疲れてるんだろう？

(C)		だからーお互い疲れるんだから、
4	a	だからーお互い疲れるから、
	b	だからーお互い疲れるんだから、

ね、一人があのうご飯の支度をして、一人が片付けみたいな感じで、交代交代で、やっていこうよ、明日から

給料高い、安いって、関係ないでしょう？両方とも、仕事をしてることには

んーだって、あなたの方がお給料高いし！

(C)		変わらないんだからー
5	a	変わらないから
	b	変わらないんだからー

やーでも（）いいよ。交代交代で明日から（笑）

だって、あなたの仕事大変なんだもの。

もうないです。

（笑）そうですか？わかりました。

もうないですか。はい、どうもありがとうございました。

JLL　２４

Interviewer　　　　　　　　　　　　　　　**Student**

リサイクルってお金がかかりますよね回収したり
して、だからですね、あの、課長さんとして市の
お金がたくさんかかるからー、しないほうがいい
っていう意見で、で私は市民で、リサイクルを
したほうがいいっていう意見なんですね。（はい）
ちょっと、説得っていうか、してもらえますか？
やめようっていうリサイクル運動はやめようっていう

あのう、どうもあの環境課の課長さん、今日は
お時間いただいてありがとうございます。

　　　　　　　　　　　　　　　　いえいえこちらこそ。

あのう、リサイクルの件なんですけれども
（はい）もうリサイクルはやめようっていう
話なんですがー、

(C)	はいそうなんですよ。
1	a　はいそうですよ。
	b　はいそうなんですよ。

あの私としてはー、（はい）やっぱりあのう今、市の
予算がちょっと赤字になってきてしまっているので、
リサイクルをこれ以上するとー、大変なことに

(C)	なりかねないんですね。
2	a　なりかねないですね。
	b　なりかねないんですね。

あのう老人ホームとか、（はい）そういう施設
のー、（はい）予算がすごいかかる予定なのでー、

でも、そうおっしゃっても、やっぱリサイクル
しないといろいろな資源がなくなりますよねー。

でも、まだー、あのう、私たちが生きている間は大
丈夫ですよ。

生きている間はって、でももう、子供達のことも
ありますし、だんだん地球も限られたものですし、

そうですね。まそれはお金ができてきてから、もう
少し余裕ができてから考えてもまだ十分間に合うと

(R)	思いますけれどもー、
3 a	思いますけれどもー、
b	思うんですけれどもー
c	思いますが
d	思うんですが

あのう、一度だめになってしまったらお金
では買えないんじゃないんでしょうかー。

えでもー、あのう、どんどん増えていっているホー
ムレス達のことも考えてあげないとー、彼等も居場
所がなくなるし、老人達もそういう、ね誰もみても
らえ、あの面倒をみてもらえない老人達もいるから、
そういう人達のために先に施設を造ったほうが私は

(C)	いいと 思うんですけれどもー。
4 a	いいと思いますけれどもー、
b	いいと思うんですけれどもー

ん、環境が壊れてしまえば、（はい）もう住む
所はだんだんなくなってしまいますよねー。

はあーでもまだー！（笑）あるからー。

(C)	いいんじゃないですかー？
5 a	いいじゃないですかー？
b	いいんじゃないですかー？

そんなこといったら「XX

「まああと数年後にまた考えなおしても、

(C)	いいんじゃないですかー、山田さん。
6 a	いいじゃないですかー、山田さん。
b	いいんじゃないですかー、山田さん。

ええ？そんな数年後にって言っていても、もう
本当にだんだん環境が悪くなり、もう
交通渋滞はあるしー、（）環境っていうのはどん
どんどんどん悪くなってりいって、バンクーバー
住みにくくなっていると思うんですけれどー、

ああ、（）そうか、じゃあ、（）じゃまあその件は
（笑）検討しておくのでー、あーしときますの
でー、またー、（）次回お会いした時にでもー

（笑）そうですか？あのう、次回じゃあのう＝

＝じゃあ、なんかあのプロポーザルとか、（はい）
あのう書いてきてーもらえますか？そしたらそれを
又はい）こっちのほうで、検討させてもらいます。

はい、そうですか。（はい）はい、わかりまし
た。じゃあこちらにも団体として少しープロポー
ザルでも（はい）書かせていただきましてー

じゃ、お願いします。

はいどうも失礼します。（はい）今日はどうも

お忙しい中をわざわざお時間を頂きましてー、

こちらこそー 大切なご意見をー。（笑）

どうもありがとうございました。
例えば、じゃああの今度は、えーとー、その
ステーシーさんもあちらこちらまわってます
よね。（はい）で、あのう、もう人種の違いとか
には全然抵抗ないと思うんですけれどもー、

そんなにないですねー。

じゃあの私が例えばステーシーさんの友達の、
（はい）両親だとします。で、ステーシーさんの
友達が国際結婚をしたがってるんですね（はい）
カナダ人の人で日本人と 結婚したいんです。

あ、はい。（XX）男の人ですか？女の人ですか？
私の友達はー？

あ、すみません、にほん、あのステーシーさん
の友達は日本人の＝

＝日本人と＝

＝あの女の子です。

で、カナダ人の男性と、「結婚したいと

「結婚したがっているんです。（はい）であの
今あのステーシーさんたまたま日本に来る機会
があってー、（はい）私の家によってくれたん
ですけどー、（はい）結婚なんとかさせて、
ゆるしてやってくれとー（ああ）ちょっと
そんな話をー（はあ）よろしい ですかー？（はい）
ステーシーさん今日はなんかあのいつもうちの
夕子がお世話になってますー。

いいえこちらこそー。（笑）あ、とっ夕子さん
（はい）の件で（はい）（）

(I)	あの失礼なんですけれどもー
7 a	あの失礼ですけれどもー
b	あの失礼なんですけれどもー

（ええ）とー夕子さんが今交際なさっている方は
カナダ人の男性だってことは（）ご存じですよね。

ええ、なんかねー！あの、留学で一年間だけ英語
（はーい）勉強しに行くって言ってたんですけれどねー

はーい、（）ああ、そうですかー。あのお会いになったことは、ありますかー？（いえいえ）そうですか。あのう、一度お会いになってみてみたらあのうおわかり頂けると

(C)	思うんですけれどー、
8	a 思いますけれど、
	b 思うんですけれど、

その彼は私の友達でもありまして、えーとすごく真面目で、やさしい方でー今あのうUBCで、博士号の

(C)	勉強をしているんですよー。
9	a 勉強をしていますよー。
	b 勉強をしているんですよー。

だから一度お会いになって、頂いてー、頂けたらどうかなーと

(C)	思うんですけれどもー
10	a 思いますけれどもー
	b 思うんですけれどもー

でも、あのうやさしい方だとかそういうことあるかもしれませんけれどもー、（ええ）でもやはり日本のねー、（ええ）この風習の中では親戚関係などもありますしー、そういうおつきあいでえーちょっといろいろ困りますからー、（そうですか）忘れるように 言ってください。

そうですか。でも、ねー二人はとても真面目なおつきあいをしてらっしゃるしー、あのう、あのう男性のもー、日本語の勉強はしてますのでー、結構日本の風習とかにも詳しいですしー、日本語もとても

(C)	上手なんですよー、
11	a 上手ですよー、
	b 上手なんですよー、

だから、もしかしたらおばさんもすごく、あの、

(C)	うちとけられるんじゃないかと
12	a うちとけられないかと
	b うちとけられるんじゃないかと

(C)	思うんですけどー。
13 a	思いますけどー。
b	思うんですけどー。

そう、でもやはり細かいことはー！日本人で
ないとどうしてもねー！

はあ、そうですねー。んー

ねー、（）なんかその国際化だのなんなの
言って、英語をねー学びに行くっていったら、
もうこういうことになってしまってー（はあ）
もう困ってるんですよねー。

そうですかー。（）んん、ええ、私から言うのも

(C)	本当になんなんですけれどもー、
14 a	本当になんですけれども
b	本当になんなんですけれども、

（）でもー、（）ねー日本人でいい人がみつかると
はかぎりませんしー、やっぱり、（）運命的なもの
もありますしー、あの二人ならー！私はずっと

(C)	うまくやっていけるんじゃないか
15 a	うまくやっていけると
b	うまくやっていけるんじゃないかと

(C)	思うんですけどー
16 a	思いますけどー。
b	思うんですけどー。

だめでしょうかー。

えーあのねー、風習っていうのはねー
長いものですからねー。

そうですかー。じゃあ、そうですか。（笑）（）
私から、じゃまたあの夕子さんと、（はい）
お話してみてください、お二人で。

いいえあの、夕子どうぞ説得してください。
（笑）お願いいたします。

そうですか、私はもうほんとに、何もー（）言えま
せん「からー

「いやー、そうおっしゃらないで、まー夕子に
あのひとことー、やっぱりいろんなことも
あるからとー言って説得してくれるように
お願いします。今日はどうもわざわざ

ありがとうございました。

今度は、あの私が夕子さんになりますので
（はい）今の状況をあの伝えてやって（はい）
もらえますかー。

あ、はい。いえ、じゃ、おじゃましましたー。

あ、はい（）

ねーねー、夕子ー、さっき おばさんとちょっと

(C)		話してたんだけどー、
17	a	話してみたけどー
	b	話してみたんだけどー、

どうだったー？

どーう！やっでもなんか、うごかなさそう。すご
くー、頑固な、方だったー。

んん（）だめかな困っちゃったー。
どうしよう！もう！＝

＝いろんなこと

(C)		言ったんだけどねー、
18	a	言ったけどねー、
	b	言ったんだけどねー、

私も私なりに。でもやっぱりそんなに強く言え
ないしねー。

えーそんなこといわないでなんとかしてよー、
（笑）友達じゃなーい！

ねー！やっぱりいちどー彼を日本につれてきてー、

(C)		会わせてみたらいいんじゃない、
19	a	会わせてみたらいいじゃない、
	b	会わせてみたらいいんじゃない、

(C)		会わせたほうがいいんじゃないの？
20	a	会わせたほうがいいじゃない？
	b	会わせたほうがいいんじゃない？
	c	会わせたほうがいいじゃないの？
	d	会わせたほうがいいんじゃないの？

ん、だってねー、もうね、つれてくるなんて
言ったらー！もうなんか旅行に行っちゃう
とか言ってるの、その間ー！

ねーなんて言ってたの、うちのおやー。

ああ、そうー！（）なんとか方法ないかしらねー。

困っちゃうね、うちの親って、

ええー！（笑）そういわれてもね、それも
困っちゃうしね。（うーん）ま、もう一回
なんとか、今度もう一回（うーん）会いに
行ってくれる、じゃあ、お願い。（あー）
んん、一緒に行ってよ、その時、じゃあ。

ありがとう。じゃまたお願いね、

んーなんかねー風習がどうのこうのとか、やっぱり
細かい気づかいとかはー！（うん）日本人じゃない
とわからないとか、そういうこといってたわよー。

かけおちしちゃったら？

そうだねじゃ、一緒に行こっか。

ん、いえいえ

Appendix I

Grammaticality judgements of *noda* use by JLLs

√ grammatical	? questionable	* socio-linguistically ungrammatical
C correct *noda* use	I incorrect *noda* use	R recommended *noda* use

JLL #	Option	JNS A	JNS B	JNS C	JLL
1	1a	*	?	?	
	1b	√	√	√	C
	2a	*	√	?	R
	2b	√	√	√	
2	1a	*	?	?	R
	1b	√	√	√	
	2a	?	√	?	R
	2b	√	√	√	
	3a	?	?	?	R
	3b	√	√	√	
	4a	*	*	*	R
	4b	√	√	√	
	5a	*	*	*	R
	5b	√	√	√	
	6a	?	?	?	R
	6b	√	√	√	
	7a	*	?	√	R
	7b	√	√	√	
	8a	*	?	?	
	8b	√	√	√	C
	9a	*	?	?	R
	9b	√	√	√	
	10a	*	?	√	R
	10b	√	√	√	

JLL #	Option	JNS A	JNS B	JNS C	JLL
3	1a	*	*	*	R
	1b	√	√	√	
	2a	√	√	√	
	2b	√	√	√	
	3a	*	?	?	R
	3b	√	√	√	
	4a	*	?	?	
	4b	√	√	√	C
	5a	*	*	*	R
	5b	√	√	√	
	6a	√	√	√	
	6b	*	*	?	
	7a	√	√	√	
	7b	√	√	√	
	8a	√	√	√	
	8b	*	?	?	
	9a	*	*	?	R
	9b	√	√	√	
	10a	√	√	?	
	10b	?	√	√	
	11a	√	√	√	
	11b	√	√	√	
	12a	?	?	√	R
	12b	√	√	√	

JLL #	Option	JNS A	JNS B	JNS C	JLL
4	1a	*	?	?	
	1b	√	√	√	C
	2a	*	*	?	R
	2b	√	√	√	
	3a	*	?	√	R
	3b	√	√	√	
	4a	*	?	√	R
	4b	√	√	√	
	5a	*	?	√	R
	5b	√	√	√	
	6a	*	?	√	R
	6b	√	√	√	
	7a	√	√	√	
	7b	?	√	√	C
	8a	*	*	*	R
	8b	√	√	√	
	9a	*	*	?	
	9b	√	√	√	C
	10a	√	√	√	
	10b	?	√	?	
5	1a	√	√	√	
	1b	√	√	√	
	2a	√	?	√	
	2b	√	√	√	

JLL #	Option	JNS A	JNS B	JNS C	JLL
5	3a	√	?	√	
	3b	√	√	√	
	4a	√	?	?	R
	4b	√	√	√	
	5a	√	?	√	
	5b	√	√	√	
	6a	?	√	?	R
	6b	√	√	√	
	7a	√	√	√	
	7b	?	√	√	C
	7c	*	*	*	
	8a	*	√	√	
	8b	*	*	?	
	8c	?	√	√	
	8d	√	√	√	
6	1a	*	*	√	R
	1b	√	√	√	
	2a	*	*	?	R
	2b	√	√	√	
	3a	*	√	√	
	3b	√	√	√	
	4a	*	*	*	
	4b	√	√	?	C
	5a	*	?	?	R
	5b	√	√	√	
7	1a	*	√	√	
	1b	√	√	√	
	2a	*	*	?	
	2b	√	√	√	C

JLL #	Option	JNS A	JNS B	JNS C	JLL
7	3a	*	*	?	
	3b	√	√	√	C
	4a	*	?	?	R
	4b	√	√	√	
8	1a	*	*	*	
	1b	√	√	√	C
	2a	√	√	√	
	2b	√	√	√	
	3a	*	√	?	R
	3b	√	√	√	
	4a	*	?	?	R
	4b	*	√	?	
	4c	√	?	√	
	5a	√	√	√	
	5b	√	√	√	
9	1a	*	?	?	
	1b	√	√	√	C
	2a	*	?	√	R
	2b	√	√	√	
	3a	*	?	?	R
	3b	√	√	√	
	4a	*	?	√	R
	4b	√	√	√	
	5a	√	√	√	
	5b	√	√	√	
	6a	*	*	?	
	6b	√	√	√	
	6c	√	√	√	

JLL #	Option	JNS A	JNS B	JNS C	JLL
9	7a	*	√	?	
	7b	*	*	*	R
	7c	√	√	√	
10	1a	*	*	*	
	1b	*	*	*	
	1c	*	?	?	
	1d	√	√	√	C
	2a	*	*	?	R
	2b	*	*	?	
	2c	*	*	?	
	2d	√	√	√	
	3a	√	√	√	
	3b	√	√	√	
	4a	√	?	√	
	4b	√	√	√	
	5a	*	?	√	R
	5b	√	√	√	
	6a	*	?	?	R
	6b	√	√	√	
11	1a	*	*	?	
	1b	√	√	√	C
	2a	*	√	√	
	2b	√	√	√	
	3a	*	√	?	R
	3b	√	√	√	
	4a	√	√	√	
	4b	√	√	√	
	5a	?	√	√	
	5b	√	√	√	

JLL #	Option	JNS A	JNS B	JNS C	JLL
11	6a	√	√	√	
	6b	?	?	?	
12	1a	?	√	√	
	1b	√	?	√	
	2a	*	*	?	R
	2b	√	√	√	
	3a	√	√	?	
	3b	√	?	√	
	4a	√	√	√	
	4b	√	√	√	C
	5a	√	√	√	
	5b	?	?	√	
	6a	√	√	√	
	6b	√	√	√	
	7a	√	√	√	
	7b	√	?	√	C
	8a	√	√	√	
	8b	?	?	?	
13	1a	*	*	?	
	1b	√	√	√	C
	2a	*	?	√	R
	2b	√	√	√	
	3a	*	?	√	R
	3b	√	√	√	
	4a	√	√	√	
	4b	*	√	?	I
	5a	√	√	√	
	5b	√	?	√	
	6a	?	?	√	R
	6b	√	√	√	

JLL #	Option	JNS A	JNS B	JNS C	JLL
13	7a	√	√	√	
	7b	*	?	√	I
	8a	*	?	√	
	8b	√	√	√	C
14	1a	*	?	?	R
	1b	√	√	√	
	2a	√	√	√	
	2b	?	√	√	C
	3a	*	?	?	
	3b	*	√	√	C
	3c	*	?	?	
	3d	√	√	√	
	4a	*	?	?	
	4b	√	√	√	C
	5a	?	?	?	R
	5b	√	√	√	
15	1a	*	*	?	
	1b	√	√	√	C
	2a	*	√	√	
	2b	√	√	√	
	3a	*	√	√	
	3b	√	?	√	
	4a	*	√	√	
	4b	√	?	√	
	5a	?	?	√	R
	5b	√	√	√	
	6a	*	?	√	R
	6b	√	√	√	
16	1a	√	√	√	
	1b	?	*	?	

JLL #	Option	JNS A	JNS B	JNS C	JLL
16	2a	√	√	√	
	2b	?	*	?	
	3a	√	√	√	
	3b	?	*	?	
	4a	*	√	√	
	4b	√	√	√	
	5a	*	√	√	
	5b	√	√	√	C
	6a	√	√	√	
	6b	*	√	√	
	7a	√	√	√	
	7b	*	?	*	
	8a	?	√	√	
	8b	?	?	?	
17	1a	√	√	√	
	1b	√	*	√	
	2a	√	√	√	
	2b	*	*	?	I
	3a	*	*	√	R
	3b	√	√	√	
	3c	*	*	*	
	4a	*	*	√	R
	4b	√	√	√	
	5a	√	√	√	
	5b	?	?	√	I
	6a	√	√	√	
	6b	√	*	√	
18	1a	*	*	*	
	1b	√	√	√	C

JLL #	Option	JNS A	JNS B	JNS C	JLL
18	2a	*	?	√	R
	2b	√	√	√	
	3a	*	?	?	
	3b	√	√	√	C
	4a	*	?	√	R
	4b	√	?	√	
	4c	*	√	√	
	4d	√	√	√	
	5a	*	?	?	R
	5b	√	√	√	
	6a	*	?	√	
	6b	√	√	√	C
	7a	√	√	√	
	7b	*	?	*	I
	8a	*	?	?	
	8b	√	√	√	C
	9a	*	?	?	
	9b	*	?	*	
	9c	*	√	√	
	9d	√	√	√	
	10a	?	√	√	
	10b	√	?	√	
19	1a	*	?	√	R
	1b	√	√	√	
	2a	*	?	√	R
	2b	√	√	√	
	3a	?	√	√	
	3b	√	√	√	C
	4a	√	√	√	
	4b	?	?	√	I

JLL #	Option	JNS A	JNS B	JNS C	JLL
19	5a	*	?	√	R
	5b	√	√	√	
	6a	*	?	√	
	6b	*	*	*	
	6c	*	?	√	
	6d	√	√	√	C
	7a	*	?	√	R
	7b	√	√	√	
	8a	*	?	√	R
	8b	√	√	√	
	9a	*	√	√	
	9b	√	*	√	C
	10a	√	√	√	
	10b	√	?	√	
20	1a	√	√	√	
	1b	?	?	√	I
	2a	√	√	√	
	2b	*	?	√	I
	2c	√	√	√	
	2d	√	√	√	
	3a	√	√	√	
	3b	√	?	√	C
	4a	√	√	√	
	4b	?	?	√	I
	5a	√	?	√	
	5b	√	√	√	
	6a	?	?	√	R
	6b	√	√	√	
	7a	*	?	√	R
	7b	√	√	√	

JLL #	Option	JNS A	JNS B	JNS C	JLL
20	8a	*	√	√	
	8b	*	?	√	
	8c	*	√	√	
	8d	?	?	√	I
	9a	*	?	√	R
	9b	√	√	√	
	10a	√	√	√	
	10b	√	?	√	
	11a	*	?	?	
	11b	√	√	√	C
	12a	*	√	?	
	12b	√	√	√	C
	13a	*	?	?	
	13b	√	√	√	C
	14a	?	?	√	R
	14b	√	√	√	
	15a	*	?	√	
	15b	√	√	√	C
	16a	√	?	√	
	16b	√	√	√	
	17a	√	√	√	
	17b	√	√	√	C
	18a	?	√	√	
	18b	√	√	√	C
21	1a	?	?	√	
	1b	√	√	√	C
	2a	√	√	√	
	2b	√	√	√	
	3a	*	√	√	
	3b	√	√	√	

JLL #	Option	JNS A	JNS B	JNS C	JLL
21	4a	√	√	√	
	4b	√	√	√	
22	1a	*	?	√	
	1b	√	√	√	C
	2a	?	√	√	
	2b	√	√	√	C
	3a	*	?	√	R
	3b	√	√	√	
	4a	√	√	√	
	4b	?	√	√	C
	5a	*	?	√	
	5b	√	√	√	C
	6a	*	?	?	
	6b	√	√	√	C
	7a	√	√	√	
	7b	√	√	√	C
	8a	*	*	√	
	8b	√	√	√	C
	9a	√	?	√	
	9b	√	√	√	
	10a	√	?	√	
	10b	√	√	√	
	11a	√	?	√	
	11b	√	√	√	
	12a	?	?	√	R
	12b	√	√	√	
	13a	√	√	√	
	13b	√	√	√	C
	14a	*	√	√	
	14b	*	*	?	

JLL #	Option	JNS A	JNS B	JNS C	JLL
22	14c	?	√	√	
	14d	√	√	√	
	15a	√	√	√	
	15b	√	√	√	
	15c	√	√	√	
	15d	√	√	√	
23	1a	?	*	√	
	1b	√	√	√	C
	2a	*	*	?	
	2b	√	√	√	C
	3a	√	√	√	
	3b	?	?	√	
	4a	?	√	?	
	4b	√	√	√	C
	5a	*	?	√	
	5b	√	√	√	C
24	1a	*	*	*	
	1b	√	√	√	C
	2a	*	√	?	
	2b	√	√	√	C
	3a	?	√	*	R
	3b	√	√	√	
	3c	?	√	√	
	3d	√	√	√	
	4a	√	√	*	
	4b	√	√	√	C
	5a	*	*	√	
	5b	√	√	√	C
	6a	*	√	√	
	6b	√	√	√	C

JLL #	Option	JNS A	JNS B	JNS C	JLL
24	7a	√	√	√	
	7b	?	*	?	I
	8a	√	?	*	
	8b	√	√	√	C
	9a	*	*	?	
	9b	√	√	√	C
	10a	*	?	*	
	10b	√	√	√	C
	11a	√	?	√	
	11b	√	√	√	C
	12a	*	?	*	
	12b	√	√	√	C
	13a	*	?	√	
	13b	√	√	√	C
	14a	?	√	√	
	14b	√	?	√	C
	15a	√	√	√	
	15b	√	√	√	C
	16a	√	?	√	
	16b	√	√	√	C
	17a	*	?	√	
	17b	√	√	√	C
	18a	*	?	√	
	18b	√	√	√	C
	19a	*	?	?	
	19b	√	√	√	C
	20a	*	?	?	
	20b	√	√	√	
	20c	*	?	?	
	20d	√	√	√	C