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The Pragmatics of Nominalization in Japanese:

The *n(o) da* Construction and Participant Roles in Talk

by

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of the requirements for the degree of
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Finally, special thanks go to my parents, who always provided a relaxing and

warm home to come back to and encouraged me to do whatever I want to do.

ABSTRACT OF THE THESIS

The Pragmatics of Nominalization in Japanese:
The *n(o) da* Construction and Participant Roles in Talk

by

Kanako Nishizumi

This thesis analyses the *n(o) da* construction and its use in Japanese talk. An

empirical (rather than a rationalistic) approach to pragmatics is employed alongside a

qualitative methodology in order to demonstrate how a speaker's uses of the *n(o) da*

construction are related to intention and how they influence the trajectory of talk.

This study proposes that the nominalizer *no* in the *n(o) da* construction is a

propositionality-indicating particle used to convey the force 'here is a proposition',

effectively reifying propositional content. When a copula (*da*, *darou*, etc.) follows the

nominalizer, it expresses the speaker's attitude or belief-state with regard to the reified

status of the proposition.

Two contrasting talk-types were collected for investigation: everyday

talk-in-interaction in Japanese and group discussion involving both Japanese and

English speaking participants. Based on the everyday talk data, the researcher first

demonstrates how the pragmatic properties and sequential functions of the *n(o) da*

construction contribute to talk-in-interaction. In the analysis of the Japanese group discussion data that follows, she examines the relationship between participant role and uses of the construction. In order to clarify the characteristic methods of Japanese talk organization, she discusses the different ways in which Japanese and English participants accomplish decision-making tasks and the extent to which the different structural affordances of the two languages enable them to assume comparable participant roles.

Finally, the researcher considers the implication of this study for cross-cultural communication and for the teaching of Japanese as a foreign language.

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TRANSCRIPTION NOTATIONS

[ ]	speech overlap
/ /	scope of the nominalizer *n(o)*
∘ ∘	quieter than the surrounding talk
(0.0)	pauses or gaps in what is very approximately tenths of seconds
(.)	micro pause
..	interruption
.	falling intonation contour and end of turn
?	rising intonation contour (question)
,	maintained ('continuing') intonation contour
!	animated tone
::	lengthened syllables
-	sharp cut-off of the prior word or sound
= =	latching utterances with no gap
.hh	in-breath
hh	out-breath
CAPS	emphatic stress
underline	utterance with laughter
< >	non-linguistic feature: repair and laughter

ABBREVIATIONS

Com	complementizer
Cop	copula
Dim	diminutive form
FP	final particle
Gen	genitive case-marker
IP	interjectional particle
LK	linking word
Neg	negative
Nom	nominalizer
O	object marker
Ono	onomatopoeia
Per	Perfect
Pre	present
PT	presupposition trigger
Q	question marker
QT	quotation
S	subject marker
T	topic marker

CHAPTER 1

Introduction

1. Forward

A number of issues in Japanese linguistics have been extensively investigated

over several decades. One notable focus of investigation in this field is nominalization,

and in particular the occurrence of the nominalizer *no* followed immediately by the

copula *da*, the so-called '*n(o) da* construction'. The present study examines the meaning

and function of this construction as used in talk-in-interaction. This introductory chapter

is divided into four principal sub-sections:

(1) What is the *n(o) da* construction?

(2) Why the *n(o) da* construction is chosen for investigation in this study?

(3) What does the present study aim to achieve?

(4) Organization of the study

1.1 What is the *n(o) da* construction?

1.1.1 Structure of the construction

The Japanese language commonly uses nominalization, the process of changing a clause into a noun (or nominal clause) by using nominalizers such as *koto* (thing, affair, event), *mono* (thing, object, person) and *no*. A similar grammatical process is available in English: that-clauses, infinitives and gerunds are all examples of nominalization strategies used in English. However, Japanese affords a possibility not found in English: the use of the nominalizer *no* followed by a copula, as in the following example:

```
(1) Kino        computer o katta.
    yesterday computer O buy-Past
    'I bought a computer yesterday.'

(2) Kino        computer o katta    n(o) da.
    yesterday computer O buy-Past Nom  Cop
    'I bought a computer yesterday.'
```

A more literal translation of (2) into English makes use of explanation: 'it is that I bought a computer yesterday', which has become the most generally accepted word-for-word translation in Japanese linguistics. However, in Japanese language textbooks and novels (2) is normally translated into English as 'I bought a computer yesterday', which shares the same form as (1) and therefore fails to convey the subtle difference in meaning found in Japanese.

1.1.2 Interpretations of the construction

As we have seen when an utterance with *no* or *n(o) da* is translated into English, the meaning of the nominalizer is not usually recognised. On the other hand, when the utterance 'I bought a computer yesterday' is translated into Japanese, the *n(o) da* construction is added to the translation in some cases, and not in other cases, depending on the context in which the utterance occurs. Many linguists have attempted interpretations of the contexts in which the *n(o) da* construction occurs. A representative explanation is offered by Makino and Tsutsui:

> *N(o) da* is a sentence ending which indicates that the speaker is explaining or asking for an explanation about some information shared with the hearer, or is talking about something emotively, as if it were of common interest to the speaker and the hearer (1986: 325).

The following examples taken from Japanese language textbooks provide typical examples:

(3) Explanation

```
A: Lee-san wa kyo   yasumi desu        ka.
   Lee Mr  T  today absent Cop-polite Q
B: Ee,  kaze na n   desu.
   yes  cold Cop Nom Cop-polite

A: 'Is Lee absent today?'
B: 'Yes, he has a cold. (lit) It's just that he's got a cold.'
```
- Japanese for College Students Vol. 1 (p.178)

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(4) Asking for information

    A: Omoshiroi   design no kutsu desu ne. Doko   de katta   ***n***   ***desu*** ka.
       interesting design of shoes Cop FP   where at buy-Past Nom Cop Q

    A: 'The design of the shoes is nice. Where did you get them?'

Minna no Nihon-go Vol. 2 (p.2)

(5) Expressing surprise:
    A reacts to the news that an old lady and a much younger man are getting married

    A: Kekkon-suru ***n***   ***desu*** ka!?
       get-married Nom Cop Q

    A: 'Are they going to marry!?'

Situational Functional Japanese Vol. 1 (p.159)

Although Makino and Tsutsui's explanation provides useful background perspective and example dialogues such as (3)-(5) help JFL (Japanese as a Foreign Language) learners to familiarize themselves with the various situations in which Japanese speakers use this construction, it is clear that the pragmatic properties and sequential functions of this construction require detailed study for readers discussed in the following section.

1.2 Why the *n(o) da* construction is chosen for investigation in this study

It is well known that JFL learners find it difficult to understand when and how the *n(o) da* construction is used. For example, some years ago, a JFL learner came to the researcher's office to ask some questions. On entering, he said:

(6) Sensei, ima isogashii ***n***   ***desu***   ka.
    teacher now busy   Nom Cop-polite Q
    'Teacher, are you busy now?'

It seems that he was trying to express his recognition of the pressure his teacher was under, and thus used *n desu*. However Japanese speakers never use the construction in this situation, but instead say:

```
(7) Sensei, ima isogashii desu ka.
    teacher now busy        Cop  Q
    'Teacher, are you busy now?'
```

The researcher was surprised that her student was not able to use the *n(o) da* construction expectably, as his Japanese was at a very advanced level. At the same time, she wondered how best to explain the difference between (6) and (7) and why (7) is more suitable for the context. So, as we see, it is also difficult for JFL teachers to explain how to use the *n(o) da* construction effectively in both writing and speaking. The researcher, herself an instructor of JFL, thinks that the reason is that textbooks mainly introduce the construction in association with situations, as shown in the previous section. This and similar experiences led her to develop an interest in the construction and ultimately to investigate it in this thesis.

In addition to such experiences, there are a number of other reasons why the *n(o) da* construction is examined in the present study. Firstly, the occurrence of the construction in conversation is very frequent, so much so that it is impossible to hold a conversation without it. Secondly, although a number of researchers have focused on and

investigated the construction, many unclear points about its use remain, as both learners

and teachers of JFL know only too well. Thirdly, as far as the researcher knows, there is

no study which has investigated the construction from a cross-cultural perspective. This

study therefore also explains the extent to which English attends the possibility of

expressing the same meaning.

1.3 Aim of this study

The present study has three principal objectives. The first is to investigate how the

n(o) da construction is used and its affect on the trajectory of conversation. The second is

to clarify the relationship between participant roles and the *n(o) da* construction. And the

third is to consider the cross-cultural issue discussed above.

1.4 Organization of the study

In this chapter, I have introduced the phenomenon under investigation and stated

the aim of the study. Chapter 2 presents an overview of the existing studies of the *n(o) da*

construction. Chapter 3 analyses several examples of naturally occurring Japanese

talk-in-interaction and investigates how the *n(o) da* construction functions in such talk.

Chapter 4 discusses the methodological issues and Chapter 5, then, tabulates all the

combinations of nominalizers, copulas and sentence final particles[1] (henceforth SFPs)

revealed in the data discussed in Chapter 3. Using the framework established in Chapter 5,

Chapters 6 and 7 analyse Japanese and English group discussion data arising from a

decision-making task. In Chapter 8, we consider the possible cross-cultural implications

of this study and in Chapter 9 directions for further research are suggested.

---

[1] Particles used sentence/turn-finally are called '*Shujoshi*' in Japanese. The literal translation is 'Final Particles' although most linguists writing in English refer to them as 'Sentence Final Particles'. In the text of the thesis I follow the English convention and use 'SFP'; in categorizing data, I use FP not only because 'final particles' do not always occur sentence-finally, but also out of respect for my Japanese speaking participants.

CHAPTER 2

Previous Studies

2. Introduction

The purpose of this chapter is to consider previous studies of the *n(o) da* construction, to clarify the function of *no* in the *n(o) da* construction and to evaluate various interpretations of the *n(o) da* expression in conversation. Although in the field of Japanese linguistics there are many studies which discuss *n(o) da*, much still remains to be done. Japanese people use the *n(o) da* construction very often in both speaking and writing. Most linguists have focused on its use in written Japanese. However in this paper, I will focus on its use in the spoken language and consider what *n(o) da* utterances convey to the addressee and how the use of *n(o) da* affects the trajectory of conversation.

First I will discuss the historical evolution of the various functions of *no* (2.1) and then discuss *no* alongside other complementizers (2.2) before moving on to a discussion of *n(o) da* (2.3). The reason for treating *no* and *da* separately, at least to begin with, is that they each seem to have a syntactic function at the sentence level although at the discourse

level they function together with an identifiable pragmatic function. Many linguists

would accept that *no* in modern Japanese has several functions and that it is possible to

trace the diachronic development of these various functions. Therefore it is worth while

examining not only the *n(o) da* construction but also the various uses of *no* in order to

understand how the *n(o) da* construction evolved. Firstly, therefore, I will look at the

various uses of *no* so as to clarify the meaning and function of the particle from a

historical perspective. Secondly, I will discuss *no* from the perspective of ontology,

presupposition and factivity in order to elaborate its function as a nominalizer. And

finally, I will focus on previous studies of the *n(o) da* construction as a whole.

2.1 Studies of *no*

2.1.1 Various uses of *no*

In modern Japanese, there are various functions of the particle *no*, including its

use as a case marker, a pronoun, a complementizer and a nominalizer. In Japanese

linguistics, there is fairly general agreement that there is a historical development of these

four functions of *no*, chronologically arranged from genitive case-marker, post-nominal

pronoun, post-predicate pronoun[1] and sentential nominalizer, although some linguists,

---

[1] I use the word 'post-nominal pronoun' in the sense that a noun precedes a pronoun *no*, and the term 'post-predicate pronoun' in the sense that a predicate precedes a pronoun *no*.

for example Tonoike (1990), support the theory that all *no* functions are as a complementizer. I concur with the former theory that there is a chronological development. Kinsui (1994, 1995), for example, argues the question from the historical view and states that each use of *no* developed separately but that the resulting distinct functions have some relationship with each other, an argument which will be discussed in detail later. In addition, Horie (1998) states that it appears that genitive *no* and sentential nominalizer *no* represent distinct functions, but if the two pronominal functions are taken into account, post-nominal and post-predicate pronoun chronologically serve as links between these apparently distinct functions. He represents the relation between each *no* as one of "family resemblance". These arguments are very persuasive.

Now let us examine each use of *no* in detail. Most of the following examples in this section are cited from Kinsui's (1994, 1995) papers and illustrate the chronological development of *no* from genitive case-marker to nominalizer.

No in (1) and (2) is a genitive case marker. *No* in (1) marks a possessive case and in (2) *Tanaka no* (Tanaka's) seems to be regarded as an argument of a head noun *tenkin* (transfer).

```
(1)  Tanaka  no  hon
     Tanaka  of  book
     'Tanaka's book'
```

```
(2)  Tanaka no tenkin
     Tanaka of transfer
     'Tanaka's transfer'
```

No in (3) also shows the relation between a head noun *hakai* (destruction) and its

argument *toshi* (city).

```
(3)  Toshi no hakai
     city  of destruction
     'the destruction of the city / the city's destruction'
```

This noun phrase *toshi no hakai* can be translated as 'the destruction of the city' or 'the

city's destruction' with the passive meaning 'the city was destroyed'.

No in (4) is interchangeable with *ga*. This phenomenon is widely referred to as

Ga/No Conversion.

```
(4)  Tanaka no/ga motteiru hon
     Tanaka     S  holding  book
     'the book which Tanaka is holding'
```

When a relative clause contains a NP followed by the genitive case marker *no*, the case

marker can be replaced by the nominative case marker *ga* without apparent difference in

meaning. There seems to be an evident relationship between *no* in (1) and in (4) in that

both are case markers used as adnominal elements. However, I am not going to deal with

the Japanese relative clause structure in this paper, although it is interesting to note that

there are no words in Japanese equivalent to the English relative pronouns WHO and

WHICH (Tsujimura 1996).

No in (5a) functions as a nominal predicate and *dearu* in (5b) functions as a

predicate in the relative clause. Both (5a) and (5b) have the same kind of meaning as a

relative clause.


```
(5a) Oya     ga isha   no gakusei
     parent  S  doctor of student
```

```
(5b) Oya     ga isha   dearu gakusei
     parent  S  doctor Cop   student
     'a student whose parent is a doctor'
```


Again, the use of *no* in (1) and (5a) are both adnominal.

There are also two pronominal uses of *no* as shown in (6), (7)[2] and (8) below. *No*

in (6) and (7) can be translated as pronominal 'one' in English. (6) and (7) are examples of

a post-predicate pronoun and (8) is of a post-nominal pronoun. On the other hand, *no* in

(8a) is not equivalent to 'one' and is rendered as ''s' in English.


```
(6) Ookii no (= Ookii pan)  o kudasai.
    large one          bread O give
    'Please give me large one.'
```

```
(7) Kinoo      katta    no wa musume   no tebukuro da.
    Yesterday buy-Past one T  daughter of glove     Cop
    'The one I bought yesterday is a my daughter's glove.'
```

```
(8a) Kono hon  wa John no da.
     this book T      of Cop
     'This book is John's.'
```


As for (7), post-predicate use of *no* is associated with the gap (φ) or trace present in the

immediately preceding clause (i.e. [*Kinoo* φ *katta*]), and is considered with *tebukuro*

---

[2] Example (7) is original and not cited in Kinsui.

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(glove). As for (8a), Okutsu (1974) states that the sequence of case marker *no* and

pronominal *no* was shortened to a single *no*, in other words, one was dropped:

```
(*8b)  Kono hon  wa John no no  da.     ->    Kono hon wa John no da.
       this book T       's one Cop
```

Horie also points out that the pronominal use of *no* in (8a) is clearly elliptical in a similar

way to that of English pronominal genitive enclitic '`'s' i.e. the pronominal element is

elliptical. Many commentators agree with Okutsu and Horie here. However, this

argument is counter-intuitive for two reasons. First of all, the case marker pre-exists the

pronoun and therefore one might expect the case marker to be elliptical, a view confirmed

intuitively by native speakers for whom *no* seems to represent a pronoun.

In (9), the clause *pan no ookii no* is regarded as a left-headed relative clause.

```
(9) Pan    no ookii no   o katte-kita.
    bread of big    one O buy-come-Past
    'I bought the big type of bread.'
```

There seems continuity between (6), (7), (8) and (9) in terms of the developing

pronominal function of *no*.

In (10), the clause *ringo ga sara no ue ni-aru* is an internally-headed relative

clause. *No* after the clause (i.e. the second *no*) can be translated as 'one' with *ringo* (apple)

as its antecedent. That is to say, this is a post-predicate pronominal use of *no*.

```
(10) Ringo ga sara  no  ue ni-aru   no  o totta.
     apple S  plate ARG on there-is one O take-Past
     'I took the apple which was on the plate.'
```

The use of *no* in (11) is as a complementizer. At the same time, it is regarded as a

nominalizer because the sentence *Tanaka ga kaetta* is regarded as a nominal complement

(cf. 'Tanaka's having gone back' in English).

```
(11) Tanaka ga kaetta       no  wa akiraka da.
           S  go back-Past Nom T  obvious Cop
     'That Tanaka went back is obvious.'
```

I will use the term "nominalizing complementizer" to refer to the complementizer which

renders the complement nominal.

(12) is a cleft sentence. This *no* is called the *juntai* particle[3]. *Kaettekita* (returned)

is nominalized and focused, that is, a topic has been created. What is presupposed is that

someone returned and what is asserted is that it is Tanaka.

```
(12) Kaettekita  no  wa Tanaka da.
     return-Past Nom T  Tanaka Cop
     'The person who returned was Tanaka.'
```

There seems another continuity here between (6), (9), (10), (11) and (12) in terms of a

complemental structure.

(13) is the so-called *no da* structure.

---

[3] Hashimoto (1934) defines the *juntai* particle as a particle which has the same function as a noun or a
   pronoun. We might say it functions like a complementizer.

```
(13) Tanaka ga kaettekita  no  da.
     Tanaka S   return-Past Nom Cop
     'It was that Tanaka returned.'
```

Some Japanese linguists regard this *no* as a nominalizer, but others as a complementizer. I

agree with the former in thinking that this *no* is a nominalizer for reasons that will be

made clear later. Kinsui supposes that the origin of the *n(o) da* construction follows its use

as a *juntai* particle as in (12).

Thus, the particle *no* has a wide range of functions in modern Japanese; as a

genitive and possessive case marker, a nominal predicate, a pronoun, a complementizer

and a sentential nominalizer. These functions have a close relation historically. What has

to be noticed is that they constitute a continuum of syntactic functions whereby the

function of *no* shifts from the marking of a phrase-internal dependent noun or noun

phrase (genitive) via the marking of a phrase-external head or a clause-external head

(pronoun) to the clause-external marking of a complement clause (sentential nominalizer).

We might say that *no* functions to link two arguments and to 'nominalize' a sentence.

Because of these syntactic functions, *no* has little salient or specific meaning in its own

right.

2.1.2 Ontological entities indicated by *no*

In this section, the function of *no* will be examined from the perspective of

ontology. Horie (1998) cites Lyons's ontological perspective and applies it to the case of

no. As we have seen in the previous section, the particle *no* has a range of functions.

However Horie tries to divide them into two major functions, case-marking and sentential

nominalizing. Whilst his discussion focuses on *no* as a genitive marker, a pronoun and a

sentential nominalizer, he intends the first function to include the occurrence of *no* as a

case marker, a nominal predicate, and a pronoun and the second function to be that of a

complementing nominalizer.

According to Lyons, there are three levels of progressively complex and abstract

ontological entity from the most concrete level to the most abstract one, as shown below:

First-order entities: persons, animals and things
Second-order entities: events, processes, states-of-affairs
Third-order entities: propositions   (based on Lyons 1977: 443)

According to Lyons, first-order entities are linguistically encoded by simple nouns and

noun phrases, whereas second and third-order entities are linguistically encoded "by

means of phrases formed by the process of nominalization" (ibid: 445). Horie points out

that a genitive marker *no* characterizes a relationship between two first-order entities,

typically between a person and a thing, pronominal *no* represents first-order entities

locatable elsewhere in the discourse, and the sentential nominalizer *no* can indicate

reference to both second-order and third-order entities. In the previous section, we

charted a continuum of developing syntactic functions in the use of the particle *no*. We are

now in a position to say that the continuum corresponds to the continuum of ontological

complexity from first-order entities to second-order entities to third-order entities. Horie

discusses *no* rather than the *n(o) da* construction. But if the preceding structure

nominalized by *n(o)* indicates either a second or a third-order entity, i.e. an event or a

proposition, the addition of the copula *da* seems to assert not eventhood, which is asserted

by regular sentences without any nominalizer, but propositionality, a topic to which we

return later.

2.2 Nominalizing complementizer *no*: comparative studies of *to*, *no* and *koto*

In this section, we will concentrate on *no* as a sentential nominalizer, i.e. a

nominalizing complementizer, and examine its functions from the perspective of factivity.

The reason why the nominalizing complementizer *no* is especially focused on is that *no* in

the *n(o) da* construction seems to have the same function as when it occurs without the

copula, as mentioned in the previous section. That is, the nominalizing complementizer

no confers ontology on events and propositions and in the process changes an event to the

state described in the nominalized clause. To clarify the nature of the *no*, in Japanese

linguistics, the other major complementizers, *to* and *koto*, are also discussed. Although

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the functions of *to* and *koto* are often compared to that of *no*, there are in fact a number of significant differences between them. Firstly, we will discuss the differences in meaning and function between *to*, *no* and *koto*, and then consider the differences between *no* and *koto*.

2.2.1 Differences between *to*, *no* and *koto*

In order to clarify the function of *no*, a useful comparison can be made between *to*, *no* and *koto*. In the following examples (13), (14), and (15), it is clear that *to*, *no* and *koto* act as complementizers to the clause *Mariko ga paathi e iku* (Mariko goes to a party). However there is a difference in function between them. According to *Kojien*, the definitive Japanese language dictionary, *to* functions as a quotation marker whilst *no* and *koto* function as nominalizers with the complement clause treated as a noun phrase within each sentence. That is why the object marker *o* is not needed after *to* but is obligatory after *no* and *koto*.

```
(13)  Taro wa Mariko ga paathi e   iku          to   itta.
      Taro T          S  party  to go-Present Com  say-Past
      'Taro said that Mariko would go to the party.'

(14)  Taro wa Mariko ga paathi e   iku          no   o mita.
      Taro T          S  party  to go-Present Nom  O see-Past
      'Taro saw that Mariko was going to the party.'

(15)  Taro wa Mariko ga paathi e   iku          koto o tsutaeta.
      Taro T          S  party  to go-Present Nom  O report-Past
      'Taro reported that Mariko would go to the party.'
```

We should notice that the English glosses represent the tense of *iku* (go) differently although the same form is used in each sentence.

The environments in which the uses of *no* and of *koto* occur are very similar. However, *koto* has no other as a case marker or a pronoun and is not regarded as a particle but rather as a noun which can be used as a nominalizing complementizer. Many studies discuss the differences between *no* and *koto*. These review cases where *koto* is used as a nominalizing complementizer and is interchangeable with *no* without apparent difference in meaning, cases where either *no* or *koto* may be used with perceptible differences in meaning and cases where one may not be substituted for the other. Some of these studies will be considered in section 2.2.2.

We shall now look more carefully into the differences between *to* on one hand and *no* and *koto* on the other. According to Kuno, there is a clear-cut distinction between *koto* and *no* clauses which represent an action, state, or event that the speaker presupposes to be true, and *to* clauses which represent an action, state, or event that does not have such a presupposition (1973: 213). In the following examples, the content of the clause is the same *Mary ga kaetta* (Mary had left). In (17) and (18) the proposition 'Mary had left' is presupposed, whereas in (16) there is no such presupposition.

```
(16) John wa Mary ga kaetta     to  omotta.
         T       S  leave-Past Com think-Past
     'John thought that Mary had left.'
```

```
(17) John wa Mary ga kaetta      no  o yorokonda.
         T       S  leave-Past Com O be-glad-Past
     'John was glad that Mary had left.'

(18) John wa Mary ga kaetta      koto o kuyanda.
         T       S  leave-Past Com  O regret-Past
     'John regretted that Mary had left.'
```

We might say that *to* has a non-presuppositional nature and *no* and *koto* have a presuppositional nature. However, Kuno admits that there are some cases where *no* and *koto* are used and where there does not seem to be any presupposition involved. We will consider these cases in the next section.

In another study of the differences between *to*, *no* and *koto*, Suzuki (2000) draws on the theory of Frajzyngier and Jasperson (1991), and shows in detail the differences between *to*, *no* and *koto* as complementizers. Frajzyngier and Jasperson propose a tripartite distinction of complementizers in English and state that the complementizer *that* marks the complement clause as belonging to the domain of speech (*de dicto*) whereas gerundive and infinitive clauses belong to the domain of reality (*de re*) (Suzuki 2000: 1588). The *de dicto* domain is defined as referring to "a semantic domain in which reference is made to the elements of speech" (Frajzyngier and Jasperson 1991: 135). On the other hand, the *de re* domain refers to elements of reality (Suzuki 2000). At first, Suzuki discusses the similarity of *no* and *koto* in relation to *to* and then focuses on the difference between *no* and *koto*, and finally argues that *to* is used for complement clauses that belong to the domain of speech, and *no* and *koto* for complement clauses that belong

to the domain of reality. She draws this conclusion because *to* is the most common

complementizer used with verbs of saying and thinking, whereas *no* and *koto* are often

used with predicates which express reaction to an event or situation which is considered

to be real. As for *to*, recall our earlier example (13), where *to* is used with the verb *itta*

(said). This predicate can be replaced with *omotta* (thought) as shown below in (13').

```
(13')  Taro wa Mariko ga paathi e  iku        to  itta/omotta.
       Taro T  Mariko S  party  to go-Present Com say-Past/think-Past
       'Taro said/thought that Mariko would go to the party.'
```

Examples (19) and (20) are typical *de re* uses:

```
(19)  Kare ga shiken ni-gookaku-shita no  ni wa honto-ni odoroita.
      he   S  exam   pass-Past        Com by T  really be-surprised-Past
      'I was really surprised that he passed the exam.'
```

```
(20)  Shiken ni-gookaku-shita koto ga sugoku ureshii.
      exam   pass-Past        Com  S  very   happy
      'I am very happy to pass the exam.'
```

Even though the information expressed in the complement is same and the same

predicate *mita* (saw) is used in both the following examples, (21), where *to* is the

complementizer, is used when the speaker intends the proposition contained in the

complement clause to be understood as a speaker inference, whereas in (22) the

no-marked complement clause is used when the speaker intends to represent an actual

incident.

```
(21) Watashi wa kare ga sono hanzai o okashita  to  mita.
     I       T  he  S  that crime  O committed Com saw
     'I saw/judged that he committed that crime.'

(22) Watashi wa kare ga sono hanzai o okashita  no  o mita.
     I       T  he  S  that crime  O committed Com O saw
     'I saw him commit/committing that crime.'
```
<div align="right">Suzuki (2000: 1589)</div>

Suzuki cites Givon (1980), who compares different complement types of English predicates which denote cognition, such as those below.

(23) a. He knew of her coming.
     b. He knew that she came.

(24) a. He thought of her coming.
     b. He thought that she came.

He notes that the (a) sentences tend to express stronger certainty on the speaker's part than the (b) sentences. The more nominal-like the complement type, the more certain the speaker is about the factivity of the proposition expressed in the complement. This generalization applies to Japanese complement types as well. The complementizers, *koto* and *no*, are used when the speaker is more confident that the proposition represented in the complement clause refers to a real or potentially real[4] situation and are regarded as nominalizers, while *to*, which does not transform the complement into a nominal structure, is used when the proposition in the complement is based on speaker inference or is treated as doubtful.

---

[4] For further details of 'potential reality', see Suzuki (2000: 1591).

2.2.2 Differences between *no* and *koto*

Having observed the differences between *to* on the one hand and *no* and *koto* on the other, we can now go on to consider the differences between *no* and *koto*. Kuno (1973: 221) suggests that an embedded clause with *no* represents 'a concrete action, event, or state directly perceived by any of the five (or six) senses'; on the other hand, an embedded clause with *koto* represents 'a more abstract concept'. He focuses on the verbs in the matrix sentence and analyses what kinds of verbs favour *no* and what kinds of verbs favour *koto* in the embedded clause. They may be classified in four main groups.

i) Verbs of PERCEPTION:

They can take only *no* clauses. In (25) the person 'actually saw' John hitting Mary, rather than hearing about it from someone else. Therefore *no* is favoured and *koto* is impossible. In (25'), *no* is preferred for the same reason. Indeed *koto* is also acceptable here, but if *koto* is used, the sentence has the meaning 'I have heard (from someone) that John plays the piano'.

```
(25) Watashi wa John ga Mary o butsu {no/*koto} o mita.
      I     T    S        O  hit                O see-Past
      'I saw John hitting Mary.'

(25') Watashi wa John ga piano o hiku {no/koto} o kiita.
       I     T    S  piano O play              O hear-Past
      (no)   'I heard John playing the piano.'
      (koto) 'I have heard that John plays the piano.'
```

ii) Verbs of ORDERING:

They can take only *koto* clauses. Kuno (1973) asserts that *no* cannot be used for

ordering verbs because actions which are ordered cannot yet be perceived by any of

the five senses. The following serves as an example:

```
(26) Watashi wa John ni hataraku {koto/*no} o meizita.
      I    T    to work               O order-Past
      'I ordered John to work.'
```

iii) Verbs of EXPECTING:

It is preferable to use *koto* with the verbs of expecting, but *no* is also acceptable.

There seems to be some subtle difference in meaning. For example, it seems to be the

case that (27') represents a stronger conviction on the part of the subject that John

would come.

```
(27) Mary wa John ga kuru koto o kitai-shiteita.
          T      S   come      O was expecting
        'Mary was expecting that John would come.'
                (= expecting John to come)

(27') Mary wa John ga kuru no o kitai-shiteita.
           T      S   come    O was expecting
         'Mary was expecting that John would come.'
                 (= expecting John's arrival)
```

iv) Verbs of WAITING:

They ordinarily co-occur with *no*, but they can co-occur with *koto* when the clause

represents a general or abstract concept.

```
(28) Watakushi wa John ga kuru {no/*koto} o matta.
     I       T   S    come              O wait-Past
     'I waited for John to come.'

(29) Watakushi wa sekai ni heiwa ga otozureru {no/koto} o matte-imasu.
     I          T world to peace S visit                O waiting
     'I am waiting for peace to descend on the world.'
```

Kudo (1985) also focuses on the verbs in the matrix sentence. She classifies verbs

into seven groups.

Verbs used with *no*

(1) verbs of perception:

miru (see), mieru (can see), kiku (listen), kikoeru (hear) etc.

(2) verbs of movement:

matsu (wait), tetsudau/tasukeru (help), au (meet), naosu (repair), okureru (delay),

tomaru (stop) etc.

Verbs used with *koto*

(3) verbs of thought:

omou/kangaeru (think), rikai-suru/satoru (understand), shinjiru (believe),

utagau (doubt) etc.

(4) verbs of communication:

iu (say), hanasu (talk), kiku (listen), kaku (write), yomu (read), shiraseru (let one know),

tsutaeru (communicate) etc.

(5) verbs of volition:

meijiru (order), kinjiru (forbid), yurusu (allow), nozomu (hope), kimeru (decide),

yakusoku-suru (promise) etc.

Verbs used with *no* and *koto*

(6) verbs of cognition:

hakken-suru (invent), kanjiru (feel), shiru (get to know), wakaru (know),

oboeru (memorize), omoidasu (remember) etc.

(7) verbs of attitude:

yorokobu (be delighted), kanashimu (feel sad), odoroku (be surprised), kitai-suru (expect),

sansei-suru (agree), akirameru (give up) etc.

In addition, she lists some exceptions where verbs which normally co-occur with *no*

sometimes co-occur with *koto* and vice versa[5]. As well as verbs used in the matrix

sentence we also need to consider those used in embedded clauses.

We have observed that *no* is used as the complementizer for sentences conveying

propositions which are concrete actions, states, or events directly perceived by any of five

(or six) senses, while *koto* is used as the complementizer for sentences conveying

propositions which are more abstract concepts. If we look at matrix sentence predicates

from the perspective of factivity, it appears that *koto* clauses are less factive than *no*

clauses. Kiparsky and Kiparsky (1971) classify predicates into two groups; factive and

non-factive. They state that only factive predicates allow the full range of gerundive

constructions to stand in place of the *that*-clause (ibid. 346). For example, the expressions

His being found guilty
John's having died of cancer last week
Their suddenly insisting on very detailed reports

can be subjects of factive predicates such as *is tragic, makes sense, suffices*, but not of

non-factive predicates such as *is likely, seems, turns out*. They also show that gerunds can

be objects of factive predicates but not of non-factive predicates (347):

---

[5] For a discussion of exceptions, see Kudo (1985) and Noda (1995: 422).

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Factive:	Everyone ignored Joan's being completely drunk.
	I regret having agreed to the proposal.
	I don't mind your saying so.
Non-factive:	*Everyone supposed Joan's being completely drunk.
	*I believe having agreed to the proposal.
	*I maintain your saying so.

<div align="right">(Kiparsky and Kiparsky 1971)</div>

Kiparsky and Kiparsky's (1971) work is useful for understanding the Japanese nominalizers *no* and *koto*. Thus the nominalizer *no* is used where the meaning of the clause is gerundive and is associated with more factive predicates and *koto* with less factive predicates.

At this point, it is appropriate to return to the two domains, *de dicto* and *de re* as invoked by Frajzyngier and Jasperson (1991) and discussed in 2.2.1. Frajzyngier and Jasperson divide *de re* utterances into two further domains: those that refer to potentiality and those that refer to actuality. This division is based on the semantic contrast between *for-to* and *-ing* complements observed in Bolinger (1968). He says that the sentence with the infinitive 'I like him to be nice to you' is used where one's wish that someone *will* be nice is expressed while the sentence with the gerund 'I like his being nice to you' is used where someone's *actual* behaviour is referred to (1968: 123). In his 1974 paper, Bolinger discusses another type of semantic contrast: conceptual vs. perceptual. Concept is defined as referring to "our hold on *facts*, and includes knowing, believing, proving, judging, [...] and similar meanings" while percept is defined as referring to "our *laying* hold of *sense*

data, and includes seeing, hearing, observing, perceiving, and the like" (Bolinger 1974:

65). Potentiality is therefore associated with concepts and actuality with percepts.

Suzuki (2000) uses Frajzyngier and Jasperson's theory to argue that *koto*-marked

complements encode potentiality and concept, so that *koto* complements are

characterized as [–actual], whereas *no*-marked complements encode actuality and percept,

so that *no* is characterized as [+actual]. To support this, she refers to the work of Josephs

(1976), Kudo (1985) and Hashimoto (1990). Josephs and Kudo point out that *koto* occurs

with predicates which refer to future events or situations. To take an example:

```
(30) Rainen    igirisu ni ryugaku-suru    koto/*no ni-shimashita.
     next-year England to studying-abroad Com      decide-Past
     'I decided to go to England to study next year.'
```

Hashimoto notes that *koto* occurs with predicates whose complements refer to matters

that are still to be realized, including thoughts, notions, or plans. For example, he lists

predicates such as *omoitsuku* (hit upon (a plan)), *keikakusuru* (plan), *sengensuru* (declare),

hajimeru (begin), as well as predicates which express future events or situations. The

following serves as an example:

```
(31) Kono fuyu,  sukii e  iku koto o keikaku-shiteiru.
     this winter ski   to go  Com  O plan-PRESENT
     '(I am) planning to go skiing this winter.'
```

On the other hand, *no* occurs with verbs of sense perception (e.g., *miru* (see), *kiku* (hear)),

of discovery (e.g., *mitsukeru* (find), *tsukamaeru* (catch)), of helping (e.g., *tasukeru* (help),

tetsudau (assist/help)), and of stopping (e.g., *tomeru* (stop), *seishisuru* (stop)) (Josephs

1976 etc). The following serves as an example:

```
(32)  Haha    ga heya o sooji-suru no  o tetsudatta.
      mother S  room o clean        Com o assist/help-Past
      'I helped my mother to clean the room.'
```

Moreover, Suzuki cites Horie's arguments (1991a, 1991b) to support the claim that *koto*

represents [–actual] and *no* [+actual]. As Horie argues, the choice between *koto* and *no*

seems to be motivated by the original lexical meanings of the complementizers (Suzuki

2000: 1595). *Koto* when used as an individual noun refers to abstract entities as we have

seen before. As for *no*, Horie (1991b) notes that in Classical Japanese the morpheme was

a pronoun replacing concrete entities as shown in the following usage.

```
(33)  Sendo        sochira   e waitaita no        wa nanto shita zo.
      a-while-ago that-place to gave    one-Pronoun T how   did  FP
      'As for the one (which) I gave you a while ago, what has become of
      it?'
      [no replacing a previous occurring shiromono 'an article']
```
                                                              (Yanagida, 1985: 147)

Thus, the complementizers *no* and *koto* are quite similar in use and both seem to

belong to the same domain; the domain of reality (the domain *de re*). However, they differ

in that *koto* is characterized as [–actual] whereas *no* is characterized as [+actual].

2.3 Studies of the *n(o) da* construction

The purpose of this section is to review the principal existing studies of the *n(o)*

da construction. The section will explore four areas: 1) interpretations of the *n(o) da*

construction, 2) differences between sentences with *no* only and with *no + da* and finally

3) the function of the *n(o) da* expression in interrogatives and 4) the functions of *no* and

da in the *n(o) da* construction, and of the *n(o) da* construction itself, including the notions

of Discourse Modality and commentary predicate suggested by Maynard (1992, 1996).

We will follow the wide agreement that there is no difference in function, meaning and

interpretation between *no da* and *n da*, the only difference being that *no* may appear

without the copula while *n* may not.

Up until now we have treated *n(o) da* as a generic cover-all term for a range of

different constructions/realizations which appear to be classifiable into five main groups,

as follows;

Table 2.1: Variations of the *n(o) da* expression

INFORMAL	FORMAL
① N(O) DA (+SFP, +P[6])	N(O) DESU (+SFP, +P)
② NO KA (+SFP)	N(O) DESU KA (+SFP)
③ N(O) DAROU (+SFP, +P)	N(O) DESHOU (+SFP, +P)
④ level intonation NO (+SFP, +P)	---
⑤ rising intonation NO (+SFP, +P)	---

2.3.1 Previous studies of the interpretations of the *n(o) da* expression

Let us now review some of the representative works which explain the interpretations of the *n(o) da* expression. Whereas most studies choose to discuss the 'function' or 'meaning' of *n(o) da*, I have chosen the term 'interpretation' deliberately so as to locate this study firmly within the field of pragmatics. In previous studies, most linguists point out that *n(o) da* is used functionally to give or seek an explanation, reason or information, to show surprise, to open a conversation, etc. However, I do not think that these are only functions or meanings of *n(o) da*, but also context-bound interpretations.

Thus the *n(o) da* construction can be interpreted in various ways in conversations, that is,

---

[6] SFP represents a sentence final particle such as *yo, ne, yone* and P represents a particle such as *keredo, kara, kana.*

its pragmatic effect may differ in each situation. The main interpretation which many

linguists suggest is EXPLANATION (Kindaichi 1955, Hayashi 1964, Alfonso 1966,

Kuno 1973, Tanaka 1980, Teramura 1984, Makino and Tsutsui 1986, Maynard 1990,

Masuoka 1991, Noda 1997 etc.). The *n(o) da* expression is often used when the speaker

gives an explanation which accounts for a proposition stated immediately previously as in

(34), or when the speaker seeks an explanation from the listener as in (35).

```
(34) Kaze o hikimashita. Ame  ni nureta  no  desu.
     catch-cold             rain by get-wet Nom Cop
     'I catch cold. Because I got wet by the rain.'        (Kuno 1973)

(35) Dooshite osake   o nomanai   n   desu ka.
     why      alcohol O drink-Neg Nom Cop  Q
     'Why don't you drink?'                       (Makino and Tsutsui 1986)
```

Another interpretation is CONFESSION. When speakers confess a secret or share a

confidence, and express their true feelings toward the stated proposition, they use the *n(o)*

da expression very often. *Jitsu-wa*, meaning 'to tell the truth', tends to co-occur with the

n(o) da expression:

```
(36) Jitsu-wa      watashi nimo onaji yoona keiken   ga aru    n desu.
     to-tell-the-truth I  also same  like  experience S there-is Nom Cop
     'To tell the truth, I have a same kind of experience.'
                                                  (Tanomura 1990)
```

Iwasaki (2002) and Noda (1993) provide another interpretation of *n(o) da*, as signalling

an ORDER:

```
(37) Anata mo    kuru n   desu!
     you   also come Nom Cop
     'You, come, too!'                              (Iwasaki 2002)

(38) Shizuka-ni suru n   da!
     quiet      do   Nom Cop
     'Be quiet!'                                    (Noda 1993)
```

When the speaker opens the conversation, the *n(o) da* expression is often used. That is, an

utterance with *n(o) da* serves as the INTRODUCTION TO AN ANECDOTE.

```
(39) Kinoo     Yoshiko ni guuzen    atta       no yo.
     yesterday (name)  Dat by-chance meet-Past Nom FP
     '(I) met Yoshiko by accident yesterday, you see.'   (Iwasaki 2002)

(40) K: Kinoo      Shinjuku e  itta    n   desu.
        yesterday (place)    to go-Past Nom Cop
        'I went to Shinjuku yesterday.'
     N: Sou. (Sorede doo shita    no.)
        I-see then    how do-Past Nom
        'I see. (And then?)'
     K: Soshitara, battari    Douglas-san ni atta       no.
        then       by-chance (name)       to meet-Past Nom
        'Then, I ran into Mr. Douglas.'
        (『Gaikoku-jin ga nihon-go kyoshi ni yoku suru 100 no shitsumon』)
```

Another interpretation of *n(o) da* is to show the speaker's SURPRISE or IRRITATION.

```
(41) Kekkon-suru n   desu ka?!
     marry       Nom Cop  Q
     'Will you marry?!'                            (『SFJ, Vol.1』)
```

This interpretation is also cued by intonation, since with unmarked intonation this

utterance could also be taken as explaining or as CONFIRMING the information the

speaker has heard.

2.3.2 Sentences with *no + φ* and *n(o) + da*

In this section, I move on to a discussion of the comparative studies of 'bare *no*'

and *n(o) + da*. In conversational discourse, *no* often appears without *da*. Although the

differences between *n(o) da* and *no* have been studied extensively, linguists are still

divided on this subject. Some regard the sentence-final *n(o) da* and even in some cases *no*

as auxiliary verbs and others regard them as sentence-final particles. Moreover, some

linguists differentiate *n(o) da* from *no*, that is to say, *n(o) da* functions as an auxiliary verb

and *no* as a SFP. To start with, we will look briefly at Maynard's (1992) view and then

focus on Noda's (1993) detailed account of the differences between *no* and *n(o) da* in

declarative, interrogative and imperative sentences.

To echo Maynard (1992: 596), "Traditionally the relation between *no* and *n(o) da*

has been treated in at least three ways: 1) *no* results from deleting *da* from *n(o) da*; 2) *no*

is a particle, separate from the *n(o) da* structure, and 3) *no* and *n(o) da* are both

sentence-final phrases". Concerning the first view, there is no reason to think that *no* is

interpretable only when viewed as a deleted version of *n(o) da*. Regarding the second

view, if *no* and *n(o) da* are two distinct structures, it is difficult to explain why *no* has

similar functions in each structure. Such differences as may exist need to be appropriately

clarified. The third view also poses a problem because *da* in the *n(o) da* construction can

take tense and undergo negative incorporation as in *datta* (past), *darou* (future), and

dewanai (negative), whereas *no* has no such features. The evidence therefore suggests

that *no* and *n(o) da* do not belong to a single category. In Maynard's conclusion, *no* is a

variant of *n(o) da* and both *no* and *n(o) da* function as 'commentary predicates'. She also

points out that there seems to be a slight difference in the two constructions in that an

utterance with *no* is less blatant and/or less emphatic than one with *n(o) da*. That is why

no rather than *n(o) da* appears primarily in conversational discourse where a scene is

being set and there is no reason for the addressee to question the details and perhaps also

accounts for the more frequent use of bare *no* by female speakers, which Maynard

alleges.

Generally I accept Maynard's arguments, which are very persuasive, although

there must be some doubt about the discussion of the differential use of *no* between

female and male speakers. Intuitively there seems no significant difference between male

and female speech in this respect, at least in contemporary Japanese interaction. The

analysis of conversational data in subsequent chapters will help to clarify the extent to

which *no* and *n(o) da* are used to orient to speaker gender.

Another scholar, Noda (1993), explores the differences between *no* and *n(o) da* in

declarative, interrogative and imperative sentences. As for declaratives, I will cite four

examples from her work in order to illustrate cases when both *no* and *n(o) da* are acceptable, cases when neither is acceptable, and cases when either *no* or *n(o) da* is acceptable. According to Noda, there is no difference in meaning between (42) and (42') below. In addition, *no* and *n(o) da* have the same function in each sentence, to render the presupposition *yooji ga aru* (I have something to do) an explanation for the assertion *ashita yasumu* (I'll be absent tomorrow). (42) is an utterance typically used by a woman and (42') by a man. Noda's gender-bias claim is essentially based on her intuition. A different explanation is that the SFP '*wa yo*' in (42) is optionally added in order to show the utterance is not spoken by a man. Actually the SFP '*wa*' can be used by men, but when it is followed by one of the SFPs *yo, ne,* and *yone,* I judge that the utterance is likely to be spoken by a woman.

```
(42) Ashita    yasumu    wa yo. Yooji        ga aru    no.
     tomorrow be-absent FP FP  something-to-do S  there-is Nom
     'I will be absent tomorrow. I have something to do.'
```

(42') Ashita yasumu yo. Yooji ga aru *n da*.

On the other hand, in (43) neither *no* nor *n(o) da* is unacceptable. Noda claims that this is because the utterance conveys the speaker's decision. However if B wants to convey that she has already decided to eat *hiyashi-chuuka* before entering the restaurant, she may respond to A's question with (b) and (c) but without the preliminary *m:::, kimeta* (well, I've just decided). In the assumed context of (43) where A invites B to make a decision,

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there is no factivity and (b) and (c) are unacceptable.

```
(43)    A: Nani taberu?
           what eat
           'What will you eat?'
     (a)B: M:::, kimeta,        hiyashi-chuuka ni suru.
           M::: decide-Pre-Per (name of dish) decide
           'Well, OK I will order hiyashi-chuuka.'
     (b)B: *M:::, kimeta, hiyashi-chuuka ni suru n da.
     (c)B: *M:::, kimeta, hiyashi-chuuka ni suru no.
```

In the next example (44), *n da* (or its past form *n datta*) is acceptable but *no* is not. Noda

states that *no* is unacceptable because the speaker spoke from the heart and he, rather than

the addressee, is the illocutionary target of his own utterance. In other words, *no* alone is

unacceptable because the utterance is not uncontroversial for the addressee, although the

speaker can assert (*da*) its uncontroversial / factive status for himself.

```
(44) Soo da, ashita   wa kaigi   ga aru       n    datta.
     my-god tomorrow T meeting S there-is Nom Cop-Past
     'My god, (I forgot) there would be a meeting tomorrow.'

(44') Soo da, ashita wa kaigi ga atta       n    da.
                                 there-was Nom Cop

(44'')*Soo, ashita wa kaigi ga atta no.
                                 Nom
```

We may note, in passing, that in (44") only *soo* is used rather than *soo da*. Probably Noda

did on purpose to make (44") less able to be taken for granted as uncontroversial.

The following examples (45) and (46) might support our discussion about (44).

On the one hand, in (45) there is an assertion that the person referred to has not come and

the speaker infers from this that he is certainly busy. In this case, *n da* is permissible but

no is not. In addition, we should not overlook the effect of *kitto* (certainly). This can be

called a 'pragmatic adverb', which, following Bellert (1977), Maynard (1992) focuses on.

Maynard explains that 'a pragmatic adverb foregrounds the speaker's act of speaking

itself, and a corresponding predicate which foregrounds the speakerhood (i.e., the *n(o) da*

predicate) is therefore preferred' (582-3). This notion applies to *n(o) da*, not *no*.


```
(45) Ano   hito,    konai     ne. Kitto     isogashii n   da.
     that person   come-Neg  FP  certainly busy       Nom Cop
     'He has not come yet. He is certainly busy.'
```

(45')$^{??}$Ano hito konai ne. Kitto isogashii *no*.

On the other hand, in (46) the speaker just said the matter *ore*[7]/*watashi ikanai* (I do not

go), which had been decided by him/herself before, and then *isogashii* (I am busy) is

given as the reason or the explanation for this. In this case, both *n da* and *no* are

permissible because being busy is treated as less questionable than in (45).


```
(46) Ore, ikanai. Isogashii n   da.
     I    go-Neg  busy      Nom Cop
     'I do not go. I am busy.'
```

```
(46') Watashi, ikanai. Isogashii no.
      I
```

Although we will discuss interrogatives in detail in the next section, we note in

passing that Noda follows the opinion of most linguists that the use of *no* in declaratives is

restricted to female speakers, whilst in interrogatives *no* is used by both female and male

---

[7] *Ore* means 'I', which is only used by men. That is to say, the utterance (46) is by a man.

speakers. These are her examples;

```
(Isogashii = busy)
(47)     Isogashii n da.    (mainly used by male speakers)
         'I am busy.'

(47')    Isogashii no.      (only used by female speakers)
         'I am busy.'

(47'')   Isogashii no ka?   (only used by male speakers)
         'Are you busy?'

(47''')  Isogashii no?      (used by both male and female speakers)
         'Are you busy?'
```

Again, it is doubtful if *n da* is mainly used by male speakers and *no* is only used by female speakers. Intuitively female speakers use *n da* and male speakers use *no* in a range of situations. We can say, at this stage, that it depends on the relation between the proposition and the modality, so that what is at state is the speaker's attitude toward the proposition, irrespective of whether the speaker is male or female.

As for imperatives, according to Noda, there is no significant gender difference between the uses of *n(o) da* and *no*. However, it seems to the researcher that a difference of use does exist between men and women in imperatives with *n(o) da* favoured by men and bare *no* by women.

```
(48) Shizuka-ni suru n    da.
     quiet        be   Nom Cop
       'Be quiet.'

(48') Shizuka-ni suru no.
       'Be quiet.'
```

However, there is an apparent pragmatic difference in the use of negatives. For example,

```
(49)??Sawaganai       n   da.       (= <not make noise> n da)
      make-noise-Neg Nom Cop

(49') Sawaganai no.
      'Don't make noise.'
```

(49') is often used by women but (49) is not acceptable pragmatically. Instead, '*janai*', the

negative suppletive form of the copula '*da*', is used as shown in (49") - a structure of the

negative used by male speakers.

```
(49'') Sawagu     n   janai.     (= <make noise> n janai)
       make-noise Nom Cop-Neg
       'Don't make noise.'
```

The reason why (49") is acceptable and (49) is not seems to be linked to something

previously mentioned. There is a presupposition that the addressee is actually making

noise now (=*sawagu*), not that the addressee does not make noise (=*sawaganai*). That is

why (49") appears preferable.

2.3.3 The *n(o) da* expression in interrogatives

Makihara (1995) calls interrogative sentences with the *n(o) da* construction '*noka*

interrogatives' and interrogatives without the nominalizer '*ka* interrogatives', although

the so-called question marker *ka* is very often omitted in speaking, so that a sentence with

a rising intonation marks a question.

First of all, let us look briefly at the difference in form between interrogatives

with/without the *n(o) da* construction. In the following utterances, (50) are interrogatives

with the construction and (51) are interrogatives without the construction. All can be

translated into English as 'Do you have a pen?'


```
(50a)  Pen  motteru  no?
       pen  have     Nom
(50b)  Pen  motteru  n    desu ka?
       pen  have     Nom  Cop  Q

(51a)  Pen  motteru?
(51b)  Pen  motteimasu ka?
            have                              (Makihara 1995)
```


The (a) sentences are the so-called casual or informal form, used mainly among friends in

casual situations, and the (b) sentences are formal and used especially when the addressee

is of higher status than the speaker.

2.3.3.1 Yes-no questions and the n(o) da expression

Makihara points out that *noka* interrogatives are presuppositional. In the

following example (52), there is a presupposition that someone took a photo. It is

important to find out who took the photo. In contrast, (52') can be a simple yes-no

question. *Obasan* (aunt) is focused and is marked with a pitch prominence in (52). Noda

(1995) argues that it is the intonation contour rather than the nominalizer *no* that makes

the sentence an interrogative[8].

```
(52)  Kore obasan ga totta      no?
      this aunt   S  take-Past Nom
      'Was it my aunt who took this (photo)?' or
      'Auntie, was it you who took this (photo)?'

(52')  ??Kore obasan ga totta?
       this aunt   S  take-Past
       'Did my aunt take this (photo)?' or
       'Auntie, did you take this (photo)?'
```
                                          (Makihara 1995)

In (53), *no* is obligatory. The case is that a speaker realizes from the addressee's utterance

that his[9] previous understanding was wrong and seeks confirmation that what he now

infers is right.


```
(53)  K: Shitteru?   Ano  hito,  tap no  Okita-sensei      no  mae
         do-you-know that person tap Gen Mr. Okita-teacher Gen ex

         no  okusan yo.
         Gen wife   FP
         'Do you know that? That person is Mr. Okita's ex wife.'
      N: (a) E!? Okita-sensei tte kekkon-sareteta no?
             oh                QT  be married-Past Nom
         (b) ?? E!? Okita-sensei tte kekkon-sareteta?
             'Oh, was Mr. Okita married?'          (Makihara 1995)
```


Actually N seems to think that her teacher, Mr. Okita, has been single, but she infers from

K's utterance that he was married. The question invites K to confirm that N's inference is

correct. On the other hand, in (54), *no* is preferred but not obligatory. The case is that a

speaker infers something from what the addressee said and seeks confirmation that the

---

[8] The relation between intonation and presupposition is discussed at length by Chomsky (1971).

[9] We will follow Blakemore's (1992) convention in which male designating pronouns and possessives such as 'he', 'his', 'him' and 'himself' are used to refer to speakers and attributes of speakers, and female designating pronouns and possessives such as 'she', 'her' and 'herself' are used to refer to addressees and attributes of addressees.

inference is right.

```
(54) K: Nama-hoso       no dorama de tochicchatta.
        live-broadcast of drama  in make-mistake-Past
        'I made some mistakes in a live broadcast drama.'
     T: (a) Serifu ookatta    no?
            line   many-Past Nom
        (b) Serifu ookatta?
            'Did you have many lines?'                    (Makihara 1995)
```

T inferred from what K said that K spoke a lot in the programme and the question seeks

confirmation that this inference is right. *No* connects T's inference *serifu ga ookatta* (you

had many lines) with K's utterance (Makihara 1995). In this case, *no* does not seem to be

obligatory, that is, it is not necessary to show the inference with *no*. We might say that if T

uses *no*, the expected answer is 'yes', but if T does not use *no*, the answer might be either

'yes' or 'no'.

To sum up so far: 1) when there is no presupposition and the speaker expects the

answer yes or no, *no* is not necessary, 2) when there is a presupposition and the speaker

focuses on some aspect of the question that is to be confirmed, *no* is obligatory, 3) when

the speaker realizes his previous understanding was wrong and seeks confirmation that

his inference from the addressee's utterance is correct, *no* is obligatory, 4) when a speaker

draws an inference from what was said to him, *no* is preferred. At this point it should be

noted that Makihara analyses discourse from novels. Analysing conversational discourse

data may be expected to reveal more about the use of the *n(o) da* expression and

inference.

2.3.3.2 *WH-questions and the* **n(o)** **da** *expression*

According to Makihara (1995), *no* is not obligatory with *itsu* (when), *dare* (who)'

doko (where), and *nani* (what). In fact, there is a difference in meaning between these

WH-interrogatives when they occur with and without *no*. On the other hand, *no* is

obligatory with the interrogatives *naze, doshite,* and *nande* (all meaning 'why'). We will

consider the WHO, WHEN, WHERE, and WHAT types first, and then move on to the

WHY type of interrogative.

Let us focus on the following types of interrogatives: *itsu* (when), *dare* (who),

doko (where), and *nani* (what). Makihara (1995) cites the discussion of these types from

Saji (1972 [1991]). He gives examples of the WHO case.

(55a) Dare ga iku *no* ka. (Dare ga iku *no* desu ka.)[10]
      who S   go Nom Q

(55b) Dare ga iku ka.   (Dare ga ikimasu ka.)
      who S   go Q
      'Who is going?'   (Saji 1972 [1991])

When it has been already decided that someone is to go, (55a) is preferred. The question

then is asked in order for the hearer to suggest the appropriate or predetermined person

who should go. In other words, what is presupposed is that someone is going and what is

---

[10] Formal forms are provided in brackets.

asked is who is going. (55b) is a simple question with nothing is presupposed, so that the

answer might be to suggest someone not previously considered. There is a possibility that

(55b) implies 'who should go?'. Saji also mentions that (55b) can be interpreted

ironically to mean or imply that nobody will go or wants to go in a certain situation. In

that case, the sentence will be spoken without a rising intonation. If you respond 'no one

is going' to these two questions, in (55a) it is a meta-linguistic reply and functions as a

correction of rather than an answer to the question. Whereas in (55b), usually we would

not say it unless we agree with a speaker whom we took to be ironical. As Saji supposes,

in (55a'), that *iku no wa* (The person who goes) is a presupposition or topic.

```
(55a')  (Iku no   wa)  dare ga iku no   ka.
         go  one  T    who  S  go  Nom Q
         '(The person who goes) who is going?'        (Saji 1972 [1991])
```

Makihara cites McGloin (1980) who discusses WHERE type interrogatives. It

would be appropriate also to discuss WHEN and WHAT types here as well because they

have a similar function. The notion of presupposition is important again. In addition, the

subject of the sentence seems to be important. *No* is obligatory when the subject is 'you';

however when it is 'we', a sentence without *no* seems acceptable. In (56), the speaker

asks the addressee where they are going because he thinks the addressee knows or has

already decided where to go. Or there is a possibility that the speaker asks the addressee

where he/she is going.


```
(56) Doko   ni iku no?
     where to go  Nom
     'Where are we/you going?'
```


On the other hand, in (56'), the speaker wants to discuss with the addressee where they

should go. Neither knows and therefore the question is an invitation to make a suggestion.


```
(56') Doko   ni iku?
      where to go
      'Where shall we go?'
```


(56') cannot be used to ask an addressee where he is going. The same observation seems

to apply to the case of WHEN type interrogatives in (57) and WHAT type in (58):


```
(57a) Itsu iku no?
      when go  Nom
      'When are we/you going?'
(57b) Itsu iku?
      when go
      'When are we going?'

(58a) Nan(i) de iku no?
      what   by go  Nom
      'How are we/you going? (Lit.) What are we/you going by?'
(58b) Nan(i) de iku?
      what   by go
      'How are we going? (Lit.) What are we going by?'
```


One may notice that in (57) the time has already fixed in (a) but not yet in (b), and in (58),

the way of going has already settled in (a) but is open for discussion in (b).

I have discussed the use of some WH-questions with future reference. Let us now

attempt to extend the observations made so far to question referring to past events.

Generally a sentence with *no* is preferred because when you ask about the past there is a presupposition that the event has occurred. However, a sentence without *no* seems acceptable and is typically used when the speaker thinks the addressee may not know what he hopes to find out or when the speaker forgot something which he and the addressee did together and when he hopes the addressee remembers it. The following serve as an example:

```
(59) Doko  ni itta    no?
     where to go-Past Nom
     'Where did you go?'
(59') Doko  ni itta?
      where to go-Past
      'Where did it/we go?'
```

In (59), there is the presupposition that the addressee went somewhere and the speaker wants to know where she went. The main stress falls on *doko* (where) which is focused. (59'), on the other hand, is a simple question. Thus (59') might be used when a pet cat has disappeared and the speaker asks his wife or children where it has gone in the hope that they know the answer, rather as one might say in English 'Where did it go – does anyone know?'.

Turning now to the WHY type, the interrogatives *naze, doshite* and *nande* all mean 'why'. Interrogatives of the WHY type occur with *no* obligatorily because there is a presupposed (and sometimes unexpected) event. In example (60), there is the

presupposition that the addressee quit her job and the speaker asks the question because

he wants to know why she quit. *No* is required because of the presupposition.

(60) Doshite yamechatta *no*?
      why   quit-Past   Nom
      'Why did you quit? / For what reason did you quit?'
(60') ?Doshite yamechatta?

The same may be said of *nande*. In (61), there is a presupposition that the addressee

knows something and the speaker wants to know how she knows it. The use of *doyatte*

(how) also requires *no*, as in (62).

(61) Nande shitteru *no*?
      why   know   Nom
      'How do you know?'
(61') ?Nande shitteru?

(62) Doyatte shitta   *no*?
      how   know-Past Nom
      'How did you know?'
(62') ?Doyatte shitta?

In (60), (61) and (62), the speakers are perhaps responding to unexpected utterances from

the addressees. For example, in (60), we can imagine that the speaker had just heard from

the addressee that she had left her job and, because he was surprised to hear that, asked

the reason why she quit. In (61) and (62), it seems that the addressee knew a fact which

the speaker assumed she did not know, and because he was surprised, asked 'how do you

know that?' In such cases, *no* is obligatory. It has the function of associating the speaker's

expectation with what was previously said by the addressee, and especially functions as a

marker to show that the speaker's expectation and the addressee's utterance differ. We can

say that Japanese encodes with a morphological marker, in a way that English does not,

whether or not there is a presupposition in the WHO and WHERE types of

WH-questions.

2.3.4 The functions of *no* and *da* in the *n(o) da* construction

In this last section of the chapter, we look more deeply into the function of *no* in

the *n(o) da* construction and also into the function of the copula *da* in the construction. We

examine the nominalizer *no* and the predicate *da* separately in order to show why the *n(o)*

da expression can be interpreted in various ways. We noted in 2.1.2 that a structure

nominalized by *no* indicates a second and third-order entity, i.e. an event or a proposition.

We can say that the function of *no* is to show propositionality. Maynard too explores the

ontological status of *no* constructions. She studies the issue of *no* as a nominalizing

complementizer and refers in particular to Ikegami's (1981) thesis that Japanese is a

BECOME rather than a DO-language. Recall our earlier example (11) in section 2.1.1.

```
(11) Tanaka ga kaetta         no  wa akiraka da.
           S  go back-Past Nom T   obvious Cop
       'That Tanaka went back is obvious.'
```

We can convey the same proposition without a nominalizer as follows:

```
(11')  Tanaka wa akiraka-ni kaetta.
           T  obvious-ly go back-Past
      'Tanaka obviously went back.'
```

While in (11) the predicate *akiraka da* (is obvious) concerns itself with the fact that

Tanaka ga kaetta (Tanaka went back), in (11') the verb *kaetta* (went back) is the predicate

associated with 'Tanaka'. It will be clear from these examples that in the nominal

expression, the agent of the action is not in focus, rather the event as a whole is captured

by the nominal clause. Maynard (1996: 936) explains further as follows:

> When a clause is changed into a nominal, the event described is treated as a
> "thing" or a "fact", rather than an event. … In a nominal clause, the event is no
> longer described as an active event; rather it becomes a "state".

It seems therefore that Japanese speakers try to stativize the events with the use of

no in the *n(o) da* construction. Thus what Horie calls the 'ontological' status of events is

altered, a phenomenon I will refer to as 'reification'. That is, *no* in the *n(o) da*

construction is a kind of a 'shell' within which a proposition is encased, and what matters

from an interactive perspective is not so much the nature of the particular proposition as

being able to assert that there is indeed a proposition. Rather as with a gerund, when a

speaker 'reifies' a proposition by means of *no*, from a conversational perspective it is

treated as being on a different ontological plane from an assertion so that nothing need to

be done except signal acknowledgement by means of *aizuchi* as in the following

examples:

```
(63)  A:  Taro wa toshokan ni itta.
          Taro T  library  to go-past
      B:  E, honto? Nande?
          oh really why

      A:  Taro went to the library.
      B:  Oh really? Why?

(63)' A:  Taro wa toshokan ni itta    no.
          Taro T  library  to go-past Nom
      B:  un.
          uh-huh

      A:  Taro went to the library no.
      B:  Uh-huh.
```

For the next speaker to engage with the content of a nominalized proposition is

strongly dispreferred. In the thirty odd cases where *no* occurs as a stand-alone

nominalizer in the data analysed in this thesis, there are almost no cases where the next

speaker engages with the content of the nominalized proposition. One case where the

expected *aizuchi* doesn't materialize is the following:

```
3Y:    tte abite, atama ga:                     karada ga::: tte
       QT take   head Ono (washing noise) body  Ono    QT
4 :    aratte sorede (.) nagashichau dake ka.
       wash   then      rinse        only FP
5T:    un, [dakara
       yes  so
6Y:        [su:::- soo sure-ba
                   so  do-if
7      (0.2)
8T:    karada ga:: sugoi atatamaru made shawaa wa zutto    abi-tsuzuken  no.
       body    S    very  get-warm   till shower T  through take-continue Nom
9Y:    sore datta-ra    watashi: ga (.) oyu        o tamete-=
       that Cop-Past-if I        S       hot-water O fill
10T:   =-ru gurai to    onaji [ryoo  NA  NO KAMOshirenai.
       about with same       amount Cop Nom might
11Y:                           [onaji da   yone.
                               same  Cop FP

3Y:    while you are taking a shower, you wash your hair and body
4 :    and then rinse, that's it, isn't it (ka).'
5T:    'Yes, [so,'
6Y:          ['i-:::-f you do so'
```

```
7     (0.2)
8T:   '/until I get very warm, I keep taking a shower/ no.'
9Y:   'If you do that and I fill a bathtub'=
10T:  ='/it might be the same [amount/ NO KAMOshirenai.'
11Y:                         ['it is the same (da) yone.'
```

Even in this case, Y could hardly be said to 'engage' with the content of a nominalized

proposition, although she fails to respond with the expected *aizuchi*. In fact, Y's 'If you

do that and I fill a bathtub' appears to anticipate T's intended continuation and clearly

signals her implicit acceptance of T's nominalized proposition. That *aizuchi* (rather than

an anticipatory completion) was expected is indicated by T's interruption (it might be the

same amount *no*).

When the ontological status of a reified proposition is asserted (*da*) or put in

epistemic doubt (*darou*), the addressee is expected to react accordingly, i.e. to the

ontological status asserted / put in doubt by the speaker. Because the ontological status

rather than the content is at issue, the content won't usually be challenged (although

metalinguistic corrections are of course possible). When we say that a speaker 'treats' or

regards a nominalized proposition as being 'reified', we mean, of course, that from an

interactive perspective this is how it is made to look rather than the way it actually is.

When propositions which are marked as 'reified' by the use of *no* are then followed by

copulas such as *da* and *darou*, they invite reactions to their [R] (for reified / reifiable)

status, e.g., in the case of *darou*, whether the proposition in question should be treated as

reified. The use of '*n da kedo*' illustrates this in a particularly clear way. In English 'yeah

it is but' would usually be followed by words to the effect that what had just been asserted was to some degree untenable. In Japanese what follows '*n da kedo*' does not follow this pattern at all, as the following example shows:

```
hanashi kawaru n   da  kedo,    kino      jimu ni itta?
story   change Nom Cop although yesterday gym  to go-past
'I change a topic though (kedo) n da, did you go to the gym yesterday?'
```

More noteworthy is Maynard's work on nominalization (1992). She mostly cites Sugimura's (1982) and Iwasaki's (1985, 1990) points of view. She makes clear that when *n(o) da* is used, the nominalized clause undergoes an objectification process, so that what seems to be conveyed is distance between the event and the speaker with the event becoming objectified, depersonalised and abstract. She concludes that 'the cognitive processes that are coded by the syntactic nature of *n(o) da* are twofold: 1) objectification and stativization of the event/state described (accomplished by *no*) and 2) personalization of utterances through speaker-foregrounding (accomplished by *da*)' (591). Thus, *no* has the effect of reifying second-order entities (events, processes, states-of-affairs) which are 'mentioned' (the term used by Maynard) because of the third-order or propositional status conferred on them by *no*. Once a second-order entity is reduced to a third-order entity it naturally assumes background status, as we shall see in Chapter 3 when we note how the use of *no* in talk-in-interaction triggers *aizuchi*. More immediately, for Maynard's

analysis and the concerns of this chapter, when events recede into the background, what is

then foregrounded is the speaker's attitude to the reified proposition, and in particular

whether the speaker asserts its third-order status by means of *da*, or questions by means of

ka, or expresses its epistemic status by means of *darou*. Such a view is consistent with

Saji's view:

> In the noun phrase preceded by the *n(o) da* expression, a speaker's judgement is
> included but it is apart from his responsibility or insistence. In other words, the
> speaker's subjective judgement is objectified by *no* and then asserted subjectively
> by *da* (1972 [1991]: 254).

Tokieda (1941), Saji (1972 [1991]), Maynard (1992) and Noda (1997) all agree on

the point that the copula *da* asserts the proposition, and as a consequence *da* is felt to

express the speaker's attitude towards it. Maynard follows Tokieda's characterization of

da based on the theory of language as process (*gengokateisetsu*). Tokieda (1941, 1950)

identifies two categories of Japanese words; *shi* and *ji*[11]and categorizes *da* as *ji*,

explaining that it expresses the speaker's attitude toward the nominal clause. Maynard

suggests that *da* expresses the speaker's *kokoro no koe* (voices from the heart). Viewed in

---

[11] According to Maynard (1992), Tokieda (1950) defines *shi* as an expression which has gone through
the objectifying process – representing an objective and conceptualized notion of referents, which
includes grammatical categories of nouns, verbs, adjectives, and adverbs. *Ji* is an expression which
has not gone through the objectifying process – representing the speaker's subjective perspective
toward the referent, and it includes conjunctions, exclamatory expressions, auxiliary verbs, and
particles. A more contemporary and broadly comparable distinction is that proposed between
conceptual and procedural encoding (Blakemore 1987), which is more a fundamental concept in
relevance theoretic pragmatics.

this light we may briefly conclude that the fundamental function of *da* is to foreground

speakerhood and to express propositional attitude, thus making the statement personal

and therefore emotionally more involved. This is supported by the fact that there are

several attitudinal variations of the copula *da*, such as *desu, darou, datta*, and *desu ka*, as

noted at the beginning of the section 2.3, enabling speakers to assert, question and express

degrees of doubt about the propositional status of the nominalized construction.

With these perspectives on the nominalizer *no* and the copula *da* in mind, we can

look at the *n(o) da* expression as a whole. Maynard (1992, 1993) gives us the concept of

Discourse Modality (henceforth DM) and characterizes *n(o) da* as a DM strategy. She

defines DM as follows:

> Discourse Modality refers to information that does not or only minimally conveys
> objective propositional message content. DM conveys the subjective emotional,
> mental or psychological attitude of the speaker to the message content, to the
> speech act itself or toward his or her interlocutor in discourse. DM operates to
> define and to foreground certain ways of interpreting the propositional content in
> discourse; it directly expresses the speaking self's personal voice on the basis of
> which the utterance is meaningfully interpreted (1992: 604).

According to Maynard, there are four different kinds of DM indicators which

'contextualize' propositional information. She calls the process Modal Contextualization.

In conclusion, she states that *n(o) da* makes it possible for the speaker to express his or her

position toward the event and toward the speech action itself and that the messages

associated with *n(o) da* contribute to the Modal Contextualization of propositions. The precise effect of this construction is to provide what Maynard (1992) terms a Commentary Predicate. To put the concept simply, the *n(o) da* expression conveys the speaker's personal commitment to the statement and changes the non-topicalized sentence structure into the topicalized one, thereby changing an ordinary predicate into what she calls a 'commentary predicate'. Japanese is well known to be both a topic-comment and subject-predicate language depending on the perspective of the speaker and as evidenced in the availability of both subject (*ga*) and topic (*wa*) markers. Maynard claims that the primary motivation for the use of *n(o) da* is that of commentization.

Broadly speaking, this study accepts Maynard's (1992, 1993, 1996) position concerning the functions of *no*, *da*, and the *n(o) da* construction. In the following chapter, I will show how the *n(o) da* expression is used naturally occurring in talk.

2.4 Summary

In this chapter, firstly we focused on *no* and explored various functions of the particle *no* from a historical or developmental perspective: as a genitive and possessive case marker, as a nominal predicate, as a pronoun, as a complementizer and as a sentential

nominalizer. In particular, the ontological function of *no* and its role in signalling third-order entities, i.e. propositions, were highlighted.

Secondly we examined functions of *no* as a nominalizing complementizer from the perspective of factivity. In order to clarify the nature of *no*, the complementizers *to* and *koto* were also discussed, enabling us to establish the use of *no* in *de re* [+actual] complement clauses.

Thirdly we reviewed the principal existing studies of the *n(o) da* construction, including interpretations of the prototypical contents of use such as explanations, confessions, order-giving, conversational opening, expressions of surprise, irritation and in seeking confirmation for information. We also reviewed the role of the construction in declarative, interrogative and imperative sentences. Finally, and most importantly for the analysis which is to follow, we traced out the use of *no* in the *n(o) da* construction is a kind of a 'shell' within which a proposition is encased so that what matters is not so much the nature of the particular proposition as being able to assert that there is indeed a proposition or to express propositional attitudes to it, thus foregrounding speakerhood. That is to say, the function of the *n(o) da* construction is first to reify a proposition by means of the nominalizer *no*, and then to assert or raise a question about the reified/reifiable status of that proposition by means of the following copula, so that a

speaker uses the *n(o) da* construction when he cares more about the *propositional status* of the utterance than about the *propositional content* itself. We concluded that the *n(o) da* construction enables a speaker to express a position towards a reified event within a theory of the Modal Contextualization of propositions. As can be imagined, this opens up possibilities for the assumption of roles and positions in talk-in-interaction, which we are now in a position to explore.

CHAPTER 3

N(o) da construction in

Japanese Everyday Talk-in-interaction

3. Introduction

Based on the context-free understandings of the *n(o) da* construction established

in the previous chapter, this chapter will first explain how the pragmatic and sequential

properties of the *n(o) da* construction contribute to contextualized talk-in-interaction.

This first sub-section contains an analysis of a single short interaction involving two

native Japanese speakers who were two months into a MA in Linguistics programme in

UK at the time the data were collected. Toshi (hereafter T), who is a male, and Yuki

(hereafter Y), who is a female, were asked to record a casual conversation. At the time of

the recording, which amounts to 40 minutes in total, neither of the speakers was aware of

the researcher's area of investigation. Although the 5.5 minute extract might appear to be

relatively short, *no + zero* (+ SFPs *ka-na* and *ka-ne*), *n(o)* + copula *da* (+ SFPs *yo* and

yone) and *n(o)* + copula *darou* (+ SFP *ne* and question marker *ka*) all occur very

frequently. The explanation that emerges from this preliminary analysis will serve as a framework for the detailed analyses of three further extracts from T&Y's exchange, which will be analysed from both pragmatic (3.1) and sequential perspectives (3.2). In this wider context of the thesis as a whole, this chapter details a wide range of the pragmatic properties and sequential effects associated with the *n(o) da* construction. In this chapter, these phenomena will be presented in a way that is essentially descriptive. The reader is deliberately invited to make the same journey of discovery as the researcher. If the results appears slightly piecemeal, in Chapter 5 the results are presented in a systematic comparative framework which serves as the basis for the comparative analyses of conversational data presented in Chapters 6 and 7.

Troubles talk: Term assignment

The data analysed here is a 30 second-extract from the 40-minute exchange between Y and T. They are talking about their term assignment. The *n(o) da* construction focused on is the casual assertive form *n da*.

Pragmatic analysis

From lines 1 to 10, Y explains why she went to the University library. T provides

aizuchi to show that he listens to her.

```
1Y:   watashi wa sono: Toshi-san kara goyouron    no hon  o misete-moratte,
      I       T  well Toshi     from pragmatics of book O show
2T:   un.
      uh-huh
3Y:   daitai no gainen (0.2) wa
      rough  LK idea         T
4T:   un.
      uh-huh
5Y:   wakatte-mo,    ano:
      understand-but well
6     (2.0)
7Y:   dooiu, sono: kekkyoku eigo     no bunsho o mottekonai to,
      how    well  finally  English LK book   O get          otherwise
8 :   .h 1500 UMANNAI        janai.
              write-cannot tag
9     (0.3)
10T:  un.
      uh-huh
11Y:  dakara ne sore ga nanka      toshokan ni aru       kana: to omotta  n   da.
      so        IP that S something library  at there-is FP    QT thought Nom Cop
12T:  mou kari-rarechatta-ra owari da  yone.=
      yet borrow-be-if       end   Cop FP
13Y:  =kari-rarechatta-ra owari.
       borrow-be-if       end
```

```
<English gloss>
1Y:   'You showed me a Pragmatics book and,'
2T:   'Uh-huh.'
3Y:   'I got a rough idea'
4T:   'Uh-huh.'
5Y:   'but, well'
6     (2.0)
7Y:   'I need an English book, otherwise
8 :   .h I can't write 1500 words, can I (janai).'
9     (0.3)
10T:  'Un-huh.'
11Y:  'So, /I was thinking there could be something in the library/ n da.'
12T:  'If everything's on loan, you've had it (=You've got a problem) da yone.'=
13Y:  '=If everything's on loan, I've got a problem.'
```

In lines 7-8, Y's tag question (*janai*) without *no* invites T to confirm that it is impossible

to write a 1500 word essay without an English book and then formulates the consequence

in line 11, concluding with *n da*. This use of *n da* appears to be required because Y does

not want only to give her opinion (I was thinking there could be something in the library),

but also to mark it as taken-for-granted in the actual world, and therefore she reifies the

proposition that there is something in the library with the use of *n* and asserts this reified

proposition with *da*.

Sequential analysis

Y's utterances in lines 1 and 3 constitute a presequential account, leading up to an

instance of troubles talk in lines 5-8. This sequence is marked with a tag, which invites T

to confirm the troubles status of the contribution with *mo* (but) in line 5 signalling the

change of method from presequential account to troubles talk. T's *aizuchi* in line 10

indicates his acceptance of Y's troubles talk. As a result, in line 11 Y provides a

formulation, signalled as upcoming by *dakara ne* (so + IP) and reified by *n da*, which

suggests a possible solution for her problem.

```
10T:   un.
       uh-huh
11Y:   dakara ne sore ga nanka      toshokan ni aru      kana: to omotta  n    da.
       so      IP that S  something library  at there-is FP    QT thought Nom Cop

10T:   'Un-huh.'
11Y:   'So, /I was thinking there could be something in the library/ n da.'
```

We should not overlook the expression *dakara* (so, therefore), which often co-occurs with

n(o) + *da* and functions as a meta-sequential marker which guides the speaker and

addressee as to the kind of *members' method*[1], a formulation, which is about to appear. As

for *n da*, as mentioned earlier, *da* asserts a reified proposition, thereby expressing the

speaker's attitude toward the proposition whose ontological status is no longer the subject

---

[1] On this subject, see Garfinkel and Sacks (1986: 163).

of the assertion. For this reason a response other than *aizuchi* is expected after a turn to

which *n da* is attached. Thus Y's turn at line 11 invites T's response which duly occurs in

line 12:

```
11Y:   dakara ne sore ga nanka      toshokan ni aru      kana: to omotta  n   da.
       so     IP that S  something library  at there-is FP    QT thought Nom Cop
12T:   mou kari-rarechatta-ra owari da  yone.=
       yet borrow-be-if       end   Cop FP
13Y:   =kari-rarechatta-ra owari.
        borrow-be-if       end

11Y:   'So, /I was thinking there could be something in the library/ n da.'
12T:   'If everything's on loan, you've had it (=You've got a problem) da yone.'=
13Y:   ='If everything's on loan, I've got a problem.'
```

T's utterance in line 12 points out a potential problem with Y's suggested solution,

concluding his turn with *yone* which invites her agreement (*ne*) that a response to this

comment is required (*yo*)[2]. Thus Y agrees with T in line 13 and repeats the proposition

that she could face a problem.

We are now able to say that the pragmatic function of the *n da* realization of the

n(o) + da construction is appropriate precisely in the sequential context of a formulation

or other significant change of method. More generally, in terms of pragmatic properties,

the *n(o) da* construction provides the speaker with the means of indicating (a) the

ontological status of a proposition and (b) the extent to which he subscribes to this status.

The analysis which follows in 3.1 will focus on three further extracts from the

conversation between Y and T and will extend the range of pragmatic meanings that the

---

[2] The researcher will follow Saigo's (2002, 2006) analysis of *yone*.

construction conveys, for example by showing how a speaker adopts a range of attitudes to the ontological status of a proposition. At the sequential level, the researcher has shown how a particular realization of the construction is associated with formulations, and in 3.2 will go on to show how different realizations of the construction are associated with different methods, including inviting *aizuchi*, agreement, comment and confirmation.

3.1 Pragmatic analyses

This section will show how the *n(o) da* construction functions pragmatically in talk-in-interaction. We will analyse three extracts, *Lunchtime talk*, *A problem of translation*, and *Plumbing problem* from Y&T's conversation (See Appendix 1 for a full transcription of three extracts), and examine different variants of the *n(o) da* construction in each extract.

3.1.1 Extract 1: *Lunchtime talk*

In this section we discuss three structures, *no + zero*, *no* + SFP and *n(o)* + copula + SFP. The extract analysed is a 1.5-minute sequence taken from the 40-minute exchange between Y and T. Y is recounting her lunchtime conversation with Ms Tanaka, a female PhD student, and Akiko, a female MA student at University of Durham. Y describes how

Tanaka pointed out that Alan speaks strange Japanese and this causes her to become

afraid that her native speaker English friends might think her English strange. T listens to

her and mainly provides encouragement to continue by means of *aizuchi*.

No + zero

In lines 8 and 9, Y informs T that Tanaka had said that Alan speaks strange

Japanese. This utterance is marked with *no + zero*. In line 10, T provides *aizuchi* '*un*

(uh-huh)[3]' to acknowledge this.

```
8Y:    =ano  toki ni ne, ano: Tanaka-san ga ne,
        that time at IP   um   Ms Tanaka   S   IP
9 :    Alan no nihon-go          tte okashii ne tte itta no.=
        Alan of Japanese-language T   strange FP QT  said Nom
10T:   =un.
        uh-huh

8-9Y:  ='At that time, um, /Ms Tanaka said that Alan's Japanese is strange/ no.'=
10T:   ='Uh-huh.'
```

The reason why she uses *no + zero* here is that she does not intend just to inform T of the

fact that Tanaka had said that Alan's Japanese was strange but also to reify the proposition

with the nominalizer *no* so that it is no longer asserted as a speaker action but offered by

the speaker as a ground for what is to follow. In other words, *no* has a 'grounding

function', by means of which a reified proposition provides a context for what comes next.

Since, strictly, a speaker cannot ground their own utterance, the addressee's *aizuchi* is

---

[3] In Y & T's talk, there are three forms of *aizuchi*. *Un* (uh-huh) can be interpreted as 'I hear'
'continue', *a:* (ah) as 'I understand' 'I accept it' and *ha* (yeah) as 'I got it.'

required to confirm that the proposition to which *no* is attached is indeed grounded.

In lines 23 and 25, Y gives her opinion on Tanaka's view of Alan's Japanese and uses *no* + *zero*. Then T provides *aizuchi* 'a: (ah)' in line 26 to show that he accepts and understands her opinion.

```
23Y:  a   kono hito   yappa      gengogaku   suki-na   dake-atte
      ah this person I-thought linguistics favorite because
24T:  <laughs>
25Y:  chotto   miteru kanten ga chigau    na to omotta no.
      a-little see    point  S  different FP QT thought Nom
26T:  a:.
      ah

23Y:  '/I thought because she likes linguistics,
24T:  <laughs>
25Y:  she sees his Japanese from a different perspective/ no.'
26T:  'Ah.'
```

This use of *no* does not seem typical because it functions to ground a turn which is a self-formulation[4] rather than part of an ongoing account. Based on this instance, we might say that one of the pragmatic functions of *no* is to mark a formulation without any expectation of a response from the addressee. We will discuss this in more detail in Extract 3.

In line 19, Y uses *nan-chu no*[5] (literally "what I should say", equivalent to English "I mean"). Indeed interjectional phrases such as 'I mean' often co-occur with the *n(o) da* construction.

---

[4] The researcher uses 'self-formulation' to distinguish a formulation whose logic way be more apparent to the speaker than to the addressee, whereas 'formulation' is used where the speaker expects the logic of the conclusion to be equally apparent to the addressee.

[5] *Nan-chu no* is an informal equivalent version of: *nan te iu no* (gloss: what QT say NOM).

```
19Y:   onna-kotoba      ni-nattari ne, aruiwa sono: zenzen, nan-chu  no,
       women-language became      IP  or     well  at-all what-say Nom

19Y:   'women's language, or /I mean/ no,'
```

In Y and T's 40-minute exchange, variations of *nan-chu no* are used 10 times in total.

These metapragmatic phrases occur together with the *n(o) da* construction, probably

because there is something to say but the speaker is not sure yet what it is or how to say it.

No + SFP

Y uses *no* + SFP twice, in lines 21 and 30. In line 21, *no ka ne* is used.

```
21Y:   nande ne kare gurai hana-seru hito   ga aa-iu     machigai o
       why   IP he   about speak-can person S  that-like mistake  O
22 :   okasu no  ka ne, fushigi da   tte itteta,
       make  Nom Q  IP  wonder  Cop QT  said

21-2Y: 'she said she wondered (no ka) ne /why Alan made such mistakes
        although he could speak Japanese frequently/,'
```

According to the previous studies, the *n(o) da* construction is used here with *nande*

because there is a presupposition that he (Alan) has made mistakes.

And in line 30, Y uses *no ka-na* (nominalizer + question marker + exclamatory

marker). From lines 27 to 30, Y explains that she is afraid that her native speaker English

friends, Emily and Alan, might think her spoken English strange just as Tanaka thought

Alan's spoken Japanese strange.

```
27Y:   un.  .h tada ne watashi, sore o kiite gyaku-ni omotta   no   wa (1.0)
       yeah    but  IP I        that O hear  contrary thought Nom  T
28 :   tatoeba      ne, Emily to Alan ga watashi ga hanashi-teiru eigo  o kiite
       for-example IP      and       S  I        S  speak-is       English O listen
```

```
29 :   .h aru-tokoro made wa atteru,  totsuzen gaku⁶ tto .h machigaeru    to
          that-point to   T  right     suddenly Ono   QT    make-mistake then
30 :   a: yappa    aa-yatte omou  no  ka-na to omotte  ne.=
       ah I-think so         think Nom FP     QT thought FP
31T:   =sorya⁷ omou         n   darou ne.
                (they)think Nom Cop    FP

27Y:   'Yeah. .h But, when I heard that, the thing I thought was (1.0)
28 :   for example, when Emily and Alan hear me speaking English,
29 :   it has been right up to a certain point, but suddenly I make a mistake,
30 :   then ah /I thought /they think as Tanaka thought/ no ka-na/⁸ ne.'=
31T:   ='Yeah, /they definitely think so/ n darou ne.'
```

Y uses *no ka-na* here probably because she wants to reify the proposition *aa-yatte omou*

(they think as Tanaka thought) with *no* and to show her uncertainty about it with *ka-na*.

That is, she is not sure that her native speaker English friends think as Tanaka thought, but

she is afraid that they may do.

N(o) + copula + SFP

Y uses *n da kedo* and *n da kedo + ne* in each of lines 1 and 13. In lines 1 to 7, Y

opens up a new topic with *n da kedo* in line 1 and reminds T that she had lunch with

Tanaka and Akiko recently. In lines 3, 5 and 7, T provides *aizuchi* and encourages Y to

continue her account.

```
1Y:   a, soshitara sa, zenzen hanashi chigau   n   da  kedo, .h konaida  hora
      oh then       IP  at-all story   different Nom Cop although recently IP
2 :   Tanaka-san to Akiko-san to  de   o-hiru [tabe ni itta janai?
      Tanaka-Ms  and Akiko     and with lunch  eat      went tag
3T:                                          [un.
                                              yeah
4Y:   Toshi-san ga do-=
      Toshi     S
```

---

⁶ *Gaku* is an onomatopoeia used when things drop suddenly or metaphorically to suggest that the speaker feels low.

⁷ *Sorya* is a colloquial form of *sore wa* (that is) and functions to emphasize the following words or phrases.

⁸ This slash indicates the scope of *ne*, not the scope of *no*.

```
5T:   =un.=
      uh-huh
6Y:   =Jera to   itta toki-ni=
      Jera with went when
7T:   =un.=
      uh-huh

1Y:   'By the way, /I have a completely different story/ though (kedo) n da,
2 :   .h recently I [had lunch with Ms Tanaka and Akiko, didn't I (janai)?'
3T:                   ['Yeah.'
4Y:   'When you'=
5T:   ='Uh-huh.'
6Y:   'went with Jera'=
7T:   ='Uh-huh.'=
```

The reason why *n da* is used in line 1 seems to be that Y wants to reify the proposition

zenzen hanashi chigau (completely different story) and assert it in the actual world. The

function of *kedo* seems to mitigate the speaker's attitude toward the proposition shown by

da. As a result, the speaker signals that this proposition is to be the topic of the

conversation.

N da kedo (it is but) in line 13 is used in the direct speech of Tanaka quoted by Y

un, na n da kedo ne (yeah, it is but).

```
13Y:  .h 'un,  na  n   da   kedo    ne', nanka    ne, kanojo ga iu  ni wa,
         yeah Cop Nom Cop although IP   something IP  she    S  say in T
13Y:  '.h then (she said) 'Yeah, /it is/ n da but (kedo)', according to her,'
```

The reason why Tanaka used *n da* here is probably that she accepted Y's comment about

his Japanese, treating it as a reified proposition by means of *n* and then asserting this

status with *da*. Then, she signals with *kedo ne* (but) that more negative comments about

his Japanese will follow.

In line 30, Y does not use *no* + *zero* but finishes her utterance with a final particle

ne, inviting T to accept and repeat her utterance, which he does in line 31, concluding

with *n darou ne*.


```
30Y:   a: yappa    aa-yatte omou  no  ka-na to omotte  ne.=
       ah I-think so        think Nom FP    QT thought FP
31T:   =sorya omou           n    darou ne.
            (they)think Nom Cop    FP

30Y:   'ah /I thought /they think as Tanaka thought/ no ka-na/ ne.'=
31T:   ='Yeah, /maybe they do/ n darou ne.'
```


We may say that an elaborated English translation of line 31 would be something like

'Maybe, it might be assertable that they think your speaking English strange, but I am not

sure of it.' That is to say, T accepts her opinion that they (native English speakers) think of

her spoken English as strange, reifies it as a proposition and then locates the nominalized

proposition in a possible world with *darou*.

Summary

- *No + zero* is used when the speaker offers a reified proposition as a ground to

  continue his talk, which we called a 'grounding function', or when he formulates a

  story without any expectation of a response from the addressee.

- Interjectional phrases such as *nan-chu no* (I mean) often co-occur with the *n(o) da*

  construction, probably because there is something to say but the speaker is not

  sure yet what it is or how to say it.

- *No* + SFP (*ka ne* and *ka-na*) is used to reify a proposition (*no*) and show the

speaker's attitude to it (*ka, ka-na*).

- *N(o)* + copula + SFP is used to reify a proposition (*no*), assert it (*da*), show the
  uncertainty (*darou*) or invite the addressee to respond (SFP).

- In *n* + *da* + *kedo*, the function of *kedo* seems to mitigate the speaker's attitude
  toward the reified proposition shown by *da*.

Although neither Y nor T used *no* + *ne* or *n(o)* + *da* + *ne* in this extract, there are

frequent structures:

- A speaker uses *no* + *ne* to reify an account (*no*) and invite the addressee's
  agreement (*ne*) to the reification rather than to the account itself, thus making the
  account less aggressive to the addressee.

- *N(o)* + *da* + *ne* draws attention to the ontological status of the speaker's utterance,
  i.e. the assertion of a reified account, with *ne* obliging the addressee to agree to
  this status, typically by means of *aizuchi*.

3.1.2 Extract 2: *A problem of translation*

In this exchange, there are no uses of *no* + *zero*. However we will look more

carefully at *n(o)* + copula, at *n(o)* + copula + SFP/Q and finally at the use of *wake ne*.

Extract 2 consists of a 1.5 minute exchange between T and Y in which they discuss the

difficulties they encounter translating certain Japanese words into English. From lines 1 to 19, T mainly gives his opinion about the representation of Japanese *shimesu* (= show) in English as either 'suggest' or 'show'. At this stage, Y's *aizuchi* show that she listens to him. From line 20 to the end, Y takes a more forceful role and tries to persuade T that the choice of word in any particular context depends on the native English speaker's intuition and that it is difficult for Japanese speakers to translate accurately into English.

It may be helpful to describe the academic paper in which 'suggest' is used and which triggers this discussion. Its title is 'Tone of the article' and it discusses translation techniques. The text is as follows: "As the title *suggests* this is not a serious news article. Rather, it is an amusing piece, and the writer makes use of puns, plays on words, and idioms to create a humorous, light hearted tone…" T wondered whether he would use *shows* here instead of *suggests* if he were the writer and what the difference between *shows* and *suggests* is.

In line 1, T opens up the topic with the statement *suggest tte iu toki no tsukai kata wa* (the way 'suggest' is used is). This is marked as topic (with the topic marker *wa*) and then T suddenly affects a self-repair and the subject is directly broached with *douiutoki-ni suggest tte tsukau* (when people use the word 'suggest'), which is nominalized with *n* and to which *darou* is attached.

```
1T:   kami  ni  (0.8),  suggest tte iu  toki no  tsukai-kata wa
      paper in          suggest QT  say when Gen use-how to   T
2 :   douiu-toki-ni          suggest tte tsukau n    darou.
      what kind of-time-in suggest QT  use     Nom Cop
3     (0.2)
4Y:   un.
      uh-huh

1T:   'In the paper (0.8), the way 'suggest' is used is,
2 :   I wonder (n darou) /when people use the word 'suggest'/.'
3     (0.2)
4Y:   'Uh-huh.'
```

From the perspective of ontology, we may say that T wonders about the entity contained in the nominal structure. He knows that native English speakers use the word 'suggest' in a certain situation, so he wants to focus on 'when' they use it, rather than on the fact that they do use it. Ontologically, what he implies in the utterance is that there is a reified proposition (signalled by *n*) and this proposition might have a potential to exist in some world (signalled by *darou*). That is why the *n(o) da* construction is necessary here. According to Horie's (1998) argument, we may say that a close English translation would be something like 'It might be assertable that there is a right time to use the word 'suggest'.' That is to say, what he is wondering about is not when people use the word 'suggest' but whether it is worth saying that there is a right time to use it in some world. Because of T's use of *n darou*, to express uncertainty toward the proposition, after a slight pause Y provides *aizuchi* in line 4, as she cannot understand yet what the main point of T's talk is.

On the other hand, in line 6, Y's response shows her agreement to the general idea of the Japanese translation of 'suggest' which T provides in line 5.

```
5T:   dai-DAitai      nihon-go            da  to teian-suru [toka       desho?
          generally  Japanese-language  Cop QT suggest      and-so-on  Tag
6Y:                                                          [UN   Un   un   un.
                                                             yes  yes  yes  yes

5T:   'Ge-generally we translate it as teian-suru in Japanese
      [etc etc, don't we (desho)?'
6Y:   ['YES, Yes, yes, yes.'
```

In line 5, T uses a tag, probably because he expects her response in the form of confirmation or dissent, with confirmation indicated as the preferred response by means of the tag *desho*.

In his utterance in lines 7 and 8, T gives an explanation of his utterance in line 5 with a nominalizer *wake*[9] and a final particle *ne*. As in line 2, the nominalizer is obligatory here because T does not want to discuss whether the assertion *do kangaetemo – imi dewanai* is true or not, but wants to represent the assertion as a reified proposition (*wake*) and ask for Y's agreement (*ne*). Y then provides *aizuchi* in line 9, and T continues his exposition in line 10.

```
7T:   dakedo, DO:-DO kangaetemo sono bunsho  da  to teian-suru (.) tte iu
      but     how    (I)-think  that context Cop QT suggest       QT  say
8 :   yoona .h imi      dewaNAi wake NE.=
      like     meaning  Cop-Neg Nom  FP
9Y:   =un.=
      uh-huh
10T:  =ma,  HONOMEKAsu tte iu  imi      mo (0.2) ma    aru       ni-shite-mo,=
      well  imply      QT  say meaning  also     well  there-is  anyway-but
11Y:  =un.
      uh-huh

7T:   'But /even if I think about it deeply, the word 'suggest' in that context
8 :    does not mean teian-suru/ wake NE.'=
9Y:   ='Uh-huh.'=
10T:  ='Well, there is another meaning 'imply' (0.2) but anyway,'=
11Y:  ='Uh-huh.'
```

---

[9] *Wake* can be a noun and a nominalizer. The literal meaning of *wake* is 'reason'. Where *wake* occurs, it usually conveys the notion of explanation, presumably derived from the original meaning of the word.

Although *wake* can be replaced here with *no*, *wake* is preferred, probably because it enables the turn to be interpreted as a gloss on a previous turn. There is also a pitch prominence on *ne*. Viewed in this light, one may say that this use of *wake* suggests that T has not yet finished what he wants to explain and *ne* indicates that he expects the addressee's acceptance of the proposition reified by the use of *wake*. T's use of *wake ne* in line 8 seems to affect the trajectory of the interaction here, prompting Y to contribute a minimal *aizuchi* in line 8, thus allowing T to develop his argument. Rather than comment on his utterance, Y provides *aizuchi* as an acknowledgement of his proposition. This *aizuchi* is latched to T's turn. Similarly, T's next turn (line 10) is latched to Y's *aizuchi*. We can say that Y's *aizuchi* confirms the ground established so far and indicates that she is following T's drift.

In line 12, T gives his opinion that 'show' should be used instead of 'suggest' and again reifies the assertion (*n*) but expresses a degree of uncertainty (*darou*) about this status. Again Y provides *aizuchi*.

```
12T:   nande show janakute suggest na  n    darou.
       why   show Cop-Neg  suggest Cop Nom Cop
13     (0.4)
14Y:   ha:.=
       yeah

12T:   'I wonder (n darou) /why it's 'suggest' rather than 'show'/.'
13     (0.4)
14Y:   ' Yeah.'=
```

T wants to focus on 'why' native English speakers use 'suggest' rather than 'show', not on

the fact that they use 'suggest', so the *n(o) da* construction is obligatory. In fact the use of

nande (why) together with the *n(o) da* construction occurs very often in discourse, as

discussed earlier (pp.47-8). Y understands better what T wants to say because, after the

preliminaries in lines 5, 7, 8, and 10, he has now explained what he thinks, so her *aizuchi*

in line 14 is not the unmarked *un* (= continue) but *ha:* (= I get it), which implies

understanding. In addition, we should not overlook the slight pause before *ha:*. It seems

that she has started to think about his embedded question[10] already. Despite the long

pause at line 13 and perhaps because of the lengthened vowel of *ha:*, latching occurs

between Y and T's turns at lines 14 and 15.

In lines 15 and 16, in order to make his position clearer, T gives an actual instance

and repeats his uncertainty once more with the *darou* variant of the *n(o) da* construction.

```
13      (0.4)
14Y:    ha:.=
        yeah
15T:    =tatoeba      ano so  kono-koto-ga-shimesu-yooni tte iu  toki-ni,
        for-example um  yes this-thing-S-show-as          QT  say when
16 :    nande              hhh ano show janakute suggest o tsukatta n    darou ka.=
        for-some-reason        um  show Cop-Neg  suggest O use-Past Nom Cop   Q

13      (0.4)
14Y:    'Yeah.'=
15T:    ='For example, when you say 'As this suggests',
16 :    I don't understand (n darou ka) /why 'show' isn't used but 'suggest' is/.'=
```

The *n(o) da* construction in line 16 is obligatory because of *nande* (why).

In line 17, Y's response consists of *un* delivered in an undertone and latched to T's

---

[10] I will use the term 'embedded question' to refer to a question rendered indirect by the *n(o) darou*
construction.

previous turn. This is followed by her response.

```
17Y:    =ºunº (1.5) show wa karada de
        yeah         show T  body    with
18      (1.2)

17Y:    =ºYeahº (1.5) 'show' is something to do with demonstrating with your body
18      (1.2)
```

In line 19, T makes an objection to her opinion after 1.2-second pause and

suggests that 'show' implies illustrate[11].

```
19T:    iya, boku wa zu     na  no  ka-na tte iu: kanji-mo-shita wake ne.
        no   I    T  figure Cop Nom Q-FP  QT  say feel-Past      Nom  FP

19T:    'No, /I had the feeling /it might be a way of introducing
        an illustration of some kind/, might it not (no ka-na) / wake ne.'
```

According to Horie's (1998) argument, T shows with *no ka-na* (nominalizer + question

marker + exclamatory marker) that one might ask whether the proposition '*zu na* (it is an

illustration)' might be assertable in some world. T uses *wake ne*, to convey that his turn

can be interpreted as an explanation. The difference from the last use of *wake ne* in line 8

and this use is that there is no pitch prominence on *ne* on this occasion. This triggers the

response *a:::* (yeah), which shows Y's understanding of T's previous utterance, followed

by *dakara sa* (so + IP), in line 20.

From lines 20 to 25, Y gives her opinion that the choice of word in English

depends on intuition.

---

[11] Literally, *zu* means map or pictorial figure of this kind people draw when they explain how to get to,
for example, a shop.

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```
20Y:  a::::, .h dakara sa, watashi-tachi tte sa:, sooyatte  sa jisho:      no
      yeah    so    IP  we                 T   IP   like-that IP dictionary Gen
21 :  nihon-go          yaku          bakkari dakara  sa, .h ano:, honto-no
      Japanese-language translation just     because IP      umm   real
22 :  kankaku    tte iu  no ga wakan-nai yone. .h dakara, hora, watashi ga sa
      intuition QT  say  Nom S  know-not FP        so      IP    I        S  IP
23 :  Lisa ga kono toki wa explain wa tsuka-e-nai n   da, tte, .h nande
      Lisa S  this case T  explain T  use-can-not Nom Cop QT      why
24 :  da  tte kiitara sore wa setsumei      dekinai kedo     kono toki wa
      Cop QT  (I)-ask that T  (she)-explain cannot  although this case T
25 :  dame        na n  da  tte [itta=
      impossible Cop Nom Cop QT  (she)-say-Past
26T:                            [<laughs>

20-26Y:
     'Yeah, so, because we just depend on the (English-Japanese) dictionary,
     We don't know the real native English intuition. So Lisa said that /I couldn't
     use 'explain' in this case/ n da. I asked why, and she [said /although
     she cannot explain, it is impossible/ n da'=
23T:                                                       [<laughs>
```

The *n(o) da* construction (*n* + *da*) is used twice here, in lines 23 and 25, each time in reported speech. When it appears in indirect speech as here, the *n(o) da* construction does not seem obligatory. Thus, it would be acceptable for the propositions *explain wa tsukaenai tte* (line 23) and *kono toki wa dame da tte* (lines 23-24) to occur without *n(o)* + *da*. However Y uses *n* + *da*, probably because she tries not just to inform T of Lisa's (hereafter, L) comment but also to inform him that it was she, i.e. L, who suggested *explain wa tsukaenai* (one couldn't use 'explain') and *kono toki wa dame da* (it is impossible in this case) and that Y confirmed this. As a result, Y's perspective is calculated to be more persuasive to the addressee. Under the circumstances, T cannot say anything, and therefore just laughs in line 26, allowing Y to continue.

In line 27, *n* + *da* + *yone* is the strongest possible way of conveying that you are really excited by what you say: the assertion is nominalized by *n* and the resulting

proposition asserted by *da*; by attaching *yone*, the speaker asks the addressee to agree (*ne*) that the comment should be responded to in some inferential way (*yo*).

```
27Y: =.hhh ano KANKAKU   GA (.) yappari (.) watashi: mo hoshii n   da   yone.
          the intuition S     (I)-think       I    also want  Nom Cop FP
27Y: ='.hhh /I think I want that native speaker's intuition/ n da yone.'
```

We can see her excitement from the long in-breath at the beginning of her utterance and the pitch prominence on KANKAKU GA. She uses *n da* here in order to assert the assertivity of the proposition *ano kankaku ga watashi mo hoshii* (I want that native speaker's intuition). According to Saigo's explanation of the function of *yone* (2006), *yo* is used when the speaker intends the information to be taken for granted as common ground provoking an inferentially related response, and *ne* invites the addressee's agreement that the proposition should indeed be responded to in this way.

In line 28, T responds with *n darou ne*.

```
28T:  m::, demo sore tte doo na  n   darou ne. tatoeba (2.0) dokoma-, demo s-sono
      well but  that  T how Cop Nom Cop  FP  for-example how-much  but  the
28T:  'Well, but I wonder (n darou ne) /how important that is/. For example,'
```

T is not sure of the assertivity of this proposition (*doo na*), and uses *darou* to express his uncertainty. Then he directs the addressee's acceptance of this position as a ground with *ne*. The use of *ne* prepares Y for an example in support of the speaker's opinion.

In an overlapping utterance (line 31), Y uses the expression *no ka*.

```
28T:  m::, demo sore tte doo na  n   darou ne. tatoeba (2.0) dokoma-, demo
      well but  that  T   how Cop Nom Cop   FP  for-example  how-much but
29 :  s-sono hito    ga DOKOmade kotoba ni:(.)[kodawatteru   ka tte iu: ka
      the   person S how-much word    to       pay-attention Q  QT  say Q
30 :  da  ne.=
      Cop FP
31Y:                                          [un binkan    na  no  ka, ka ne.
                                               mm sensitive Cop Nom Q   or FP

28T:    'Well, but I wonder (n darou ne) /how important that is/. For example
29-30 : it is how much [you pay attention to words da ne.'
31Y:                  ['Or /how sensitive you are about (words)/ no ka.'
```

Y probably uses the variant of the *n(o) da* construction because she infers what T wants to

say next from his utterance *sono hito ga dokomade kotoba ni* (how much you pay

attention to words), therefore she reifies the assertion *binkan na* (it's a matter of how

sensitive you are) and uses the question marker *ka* to check whether her anticipatory

completion is acceptable. Interestingly, Y uses the *n(o) da* construction whereas T does

not, although the propositions, *kodawatteru* (pay attention) and *binkan* ([be] sensitive) are

almost identical. This is probably because T is not sure 'whether you pay attention to

words or not'.

In lines 32-34, T tries to discuss another case, but Y interrupts him.

```
32T:  =tatoeba       conceal to [hide toka      mo   ne..
      for-example conceal and hide and-so-on also FP
33Y:                             [a, demo ne, are  da  tte yo, akumade    ne
                                  oh but  IP  that Cop QT  FP  doubtless IP
34 :  sore wa ne::.h ano: eigo   no  joshiki    to-shite tte itteta        yo.
      it   T  IP     ummm English Gen common-sense as      QT  (she)-say-Past FP
35    (0.5)
36T:  <laughs>

32T:  ='For example, 'conceal' and ['hide' are also ne..'
33Y:                              ['Yeah, but the way works according to
34 :  what she said is the doubtless it depends on English intuition yo.'
35    (0.5)
36T:  <laughs>
```

In line 34, Y again informs T of what she heard probably from L, but this time she does

this without the *n(o) da* construction, *eigo no joshiki to shite tte itteta yo* (she said it depends on English intuition), since on this occasion she is informing T of what L said. In line 36, there seems to be nothing that he can do but laugh because he had tried to continue discussing his interpretation with Y at line 32 but this attempt was rebutted.

In lines 38 and 39, Y uses *n + da + yo* twice, that is, each proposition is reified by *n* and asserted by *da* before T is invited to react by Y's second use of *yo*.

```
37Y:  mo: dakara     ne*, sonna-ni fukai mon  janai mitai. .h Dakara ne, watashi
      umm therefore IP   such      deep thing Cop-Neg seem   so       IP  I
38 :  mo    ne (.) dame        na n  da  yo, daka-DAKAra koko-ni kita
      also  IP     impossible Cop Nom Cop FP  that-is-why here   (I)-came
39 :  n   da  yo.
      Nom Cop FP
40    (2.0)
41T:  m: [ma:  ne.
      m:  yeah FP

37-39Y:
      'Umm therefore, it does not seem to be such a difficult thing. .h //So, it's
      because (n da yo) I lack such intuitions/ that I came here/ n da yo.'
40    (2.0)
41T:  'M: [yeah ne.'
```

Y does not want to give the reason why she came to UK (it's because I lack such intuitions that I came here) without indicating its status as a proposition (*n*) which is assertably taken-for-granted in the actual world (*da*) and which she wishes to discuss (*yo*).

In lines 42-47, Y uses the expressions *no ka-na* and *n da yone*.

```
42Y:      [mo, sooiu     NE, chigai     tte iu  no ka-na, kono toki WA
           so  like-that IP  difference QT  say Nom Q-FP    this case T
43T:      [m::
           m::
44Y:      [explain da  kedo      kon toki WA (1.2) a    nan  da  exam-exama
           explain Cop although this case T        well what Cop exam(ine)
45T:      examine?
          examine
46Y:      examine (.) toka      ne, sooiu     (.) kuriaa-na ano: (1.2) chigai
          examine     and-so-on IP  like-that     clear     umm        difference
```

```
47 :    tte iu  no  ka-na:,  (2.0)  so[oiu    no  o  shiri-tai  n    da   yone.
        QT   say Nom Q-FP            like-that one O know-want Nom Cop FP

42Y:      ['So, can I say (no ka-na) /it is the difference/, in this case you
43T:               ['M::.'
44Y:    should use [explain, but in that case (..) you should use 'exam-exama''
45T:    'Examine?'
46Y:    ''examine' etc etc, /I want to know, like, umm, can I say (no ka-na),
47 :    (2.0)/there is this [kind of clear difference/ / n da yone.'
```

In lines 42 and 47, Y uses *no* + *ka-na* following the proposition *chigai tte iu* (it is the difference). She nominalizes and reifies the proposition (*no*) and expresses uncertainty (*ka-na*). We may say that she seems sure that there is a difference between words such as 'explain' and 'examine' but is not sure about how different they are, so that she uses the expression *no ka-na*. As for *n* + *da* + *yone* in line 47, its function is the same as in line 27, that is, Y concludes her opinion with *n* + *da* and tries to get agreement from T that an inferentially related response is called for with *yone*.

In lines 48-51, T reacts to this use of *yone*, that is, he says *m:::* to show his agreement that the proposition in line 47 merits a response and then, after a pause for thought, responds to the proposition itself with *native janai to wakaranai yone*.

```
48T:                              [m::::.
                                  yeah
49      (3.0)
50T:    ma:, sokorahen wa honto-ni yappari   native janai   to
        well that      T  really   (I)-think native Cop-neg QT
51 :    wakan-nai       yone.=
        understand-neg  FP

48T:                      ['Yeah.'
49      (3.0)
50T:    'Well, I don't think we can understand that
51 :    because we are not natives yone.'=
```

In line 51, T does not use the *n(o) da* construction although he uses *yappari* in his
```

utterance (line 50). It seems that he does not have to reify his assertion, *native janai to wakan-nai* (we cannot understand because we are not native), and then assert it, rather he just gives his opinion straightforwardly after the lengthened *m:.:.:*, which shows his unwilling acceptance of her opinion followed by a long pause. This unwilling acceptance is prefaced by *ma:*, which indicates that his response will not be fully expected in terms of its content.

### *Summary*

- Pragmatically *n(o) + da* is used to claim the assertivity of propositions rather than to assert their content. The content is treated as a ground and its assertivity is what is to be discussed in the conversation.

- *N(o) + darou* is used when the assertivity of the reified proposition might be questioned, that is, the speaker expresses uncertainty toward the status of the proposition.

- A speaker who uses *n(o) + darou + ka* not only expresses uncertainty toward the assertivity of the proposition but also personally affiliates to that perspective, and a speaker who uses *n(o) + darou + ne* invites the addressee's acceptance of this position.

- A proposition reified by *wake* is interpreted as an explanation.

- *N* + *da* + *yo* / *yone* enables the speaker to draw attention to the assertion of a reified proposition that deserves some response from the addressee. In other words, the speaker frequently concludes an argument or formulates a position with *n* + *da* + *yo* / *yone*, trying to get the addressee to provide an inferentially related response (*yo*) or agree that such a response is appropriate (*yone*).

### 3.1.3 Extract 3: *Plumbing problems*

In this section, although all of the structures used by the speakers have been discussed before, there are non-typical uses of *no* + *zero*, *n(o)* + copula, the use of *no* in interrogatives and *zero*. The data to be analysed consist of a 2-minute extract from the exchange between Y & T. Y talks mainly about the previous day, about trouble with her bathroom and then about her Pragmatics term assignment. To begin with, from lines 1 to 36, Y talks about the problem of not having hot water in her bathroom, and T talks about having the same experience when he stayed at a B&B. Then, from line 37 to the end, she describes how she got low because she had to write two essays and how much she was upset when she received an email from T. To make matters worse, she could not relax when she took a bath as she had no hot water.

In line 1, Y opens up the topic (she has something to ask about) with the *n(o) da*

expression, to which *kedo* is attached. When Japanese speakers open up a topic, they often say *X n(o) da / desu kedo* before they start telling a story, as discussed earlier.

```
1Y:  ano-sa  hen-na  hanashi kiku n:  desu kedo  Toshi-san tte ofuro hairu
      well-IP strange story   ask  Nom Cop though Toshi     T   bath  take

1Y:  'By the way, /I will ask you about something a bit odd/ though
2 :  (kedo) n desu Toshi, when you take a bath, well,'
```

The reason for using the *n(o) da* construction here is that Y wants to reify the proposition *hen-na hanashi kiku* (I will ask you a strange thing) by means of *n* and to assert its assertivity by means of *desu*. The phrase functions as a preliminary statement to draw an addressee's attention to and sometimes to show the speaker's hesitation in broaching a topic. Because Y hesitates to ask T a strange question here, she chooses the more formal *desu* rather than *da*. In addition, the lengthened *n:* shows her hesitation about broaching the topic.

From lines 1 to 4, Y asks T how he takes a shower. Although Y uses the question marker *ka* in line 4, the sentence is not marked by rising intonation so that the use of *ka* here functions like a tag.

```
1Y:  ano-sa  hen-na  hanashi kiku n:  desu kedo  Toshi-san tte ofuro hairu
      well-IP strange story   ask  Nom Cop though Toshi     T   bath  take
2 :  toki tte sa: ja   shawa: kooyatte .h biya:n
      when T   IP  well shower like-this   Onomatopoeia (taking a shower)
3 :  tte abite, atama ga:                   karada ga::: tte
      QT  take   head  Onomatopoeia (washing noise) body  Onomat QT
4 :  aratte sorede (.) nagashichau dake ka.
      wash   then       rinse       only FP

1Y:  'By the way, /I will ask you about something a bit odd/ though
2 :  (kedo) n desu Toshi, when you take a bath, well,
3 :  while you are taking a shower, you wash your hair and body
4 :  and then rinse, that's it, isn't it (ka).'
```

Then, from lines 5 to 8, T answers her question and explains his way of taking a

shower, concluding with *no + zero*.


```
5T:   un, [dakara
      yes  so
6Y:       [su:::- soo sure-ba
                  so  do-if
7     (0.2)
8T:   karada ga:: sugoi atatamaru made shawaa wa zutto    abi-tsuzuken  no.
      body   S    very  get-warm   till shower T  through take-continue Nom

5T:   'Yes, [so,'
6Y:         ['i-::-f you do so'
7     (0.2)
8T:   '/until I get very warm, I keep taking a shower/ no.'
```


T uses *no + zero* to show that there is a proposition with *no*, that is to say, he does not

assert the proposition but just states it nominally as a fact or a ground for his continuing

talk.

In line 10, T uses *no kamoshirenai* (nominalizer + modality 'might').


```
9Y:   sore datta-ra     watashi: ga (.) oyu         o tamete-=
      that Cop-Past-if I         S       hot-water O fill
10T:  =-ru gurai to   onaji [ryoo   NA  NO  KAMOshirenai.
      about with same      amount Cop Nom might

9Y:   'If you do that and I fill a bathtub'=
10T:  ='/it might be the same [amount/ NO KAMOshirenai.'
```


In this way, he reifies the proposition and adds that it 'might' be assertable. There is a

pitch prominence on 'might' which seems to make the assertivity of the proposition

stronger[12].

In line 11, Y uses *da yone*.

---

[12] Some English speakers may feel intuitively that a pitch prominence makes the assertivity of the proposition weaker rather than stronger, but in Japanese it is widely agreed that such prominence strengthens assertivity.

```
11Y:                              [onaji  da   yone.
                                  same   Cop  FP
12    (1.5)

11Y:                              ['it is the same yone.'
12    (1.5)
```

In line 13, she uses *no ka-na* (nominalizer + question marker + exclamatory

marker).

```
13Y:  demo ne, are  wa ne (1.5) tabun hai-haikan (.) tte iu   no    ka-na,
      but  IP  that T  IP        maybe plumbing       QT  say  Nom  Q-FP

13Y:  'But, can we say (no ka-na) /that's to do with the plumbing/,'
```

According to Horie's (1995) discussion, she shows with *no ka-na* that one might ask

whether the proposition *haikan tte iu*[13] (that it's to do with plumbing) might be assertable

in some world.

In line 14, Y uses *n da* to reify the assertion that it is a problem with the system

and asserts its propositional status.

```
14Y:  shisutemu: jo           no  mondai mo   ARU       to oMOu  n    da.=
      system          concerning Gen problem also there-is QT think Nom Cop
15T:  =un.
       yes
16Y:  datte  [deru     ni      wa deru      n   da  mon.
      because come-out dat(?)  T  come-out Nom Cop FP
17T:          [(  )

14Y:  'and also I think that's because (n da) /it is a problem of the system/.'=
15T:  ='Yes.'
16Y:  '/Because I [have water anyway/ n da mon.'
17T:              [(  )
```

N da appears to be used here because Y does not merely want to give her opinion (I think

that is because it is a problem of the system) but rather she wants it to be

---

[13] For a discussion of *to iu* (*tte* is a casual form of *to*), see Maynard (1997 [1999]: 167-172).

taken-for-granted, as confirmed by T's *aizuchi* in line 15. In line 16, she gives her opinion

again with *n da*, and in addition, uses the expression *datte – mon*[14], in order to support her

previous utterance.

In line 18, Y uses *nan-chu:*, As mentioned before, variations on this

metapragmatic phrase occur together with the *n(o) da* construction when there is

something to say but the speaker is not sure yet what it is or how to say it.

```
18Y:   tada sore ga (0.5) ko: (1.0) nan-chu:   no, aida      o oite=
       just that S         like        what-I-say Nom interval O take
18Y:   'Just, I mean, intermittently'=
```

From lines 19 to 26, neither Y nor T uses the *n(o) da* construction as they inform

each other of their own experiences.

```
19T:   =° un° .=
       uh-huh
20Y:   =attsui tsumetai attsui tsumetai ni-nacchau kara.
       hot     cold     hot    cold     become    because
21T:   sooiu::   tokoro atta      mon.
       like-that place  there-was FP
22Y:   a: yutteta yone. ano: B&B ga [soo datta,  ° te ne° .
       ah told    FP    um   B&B S   so  was        QT FP
23T:                                [un,
                                     yes
24 :   shInji-rare-nakatta   kedo.
       believe-can-not-Past though
25Y:   ° mm° =
       uh-huh
26T:   =E:, honto-ni konna      kono kuni    tte .h honto-ni bunmei-koku
       wow really    like-this  this country QT     really   civilized-country

19T:   ='° uh-huh° .'=
20Y:   ='the water becomes hot, cold, hot, cold, so.'
21T:   '/I came across a place like that/ mon.'
22Y:   'Ah, you mentioned it yone, um, a B&B, [yes (ne)?'
23T:                                          ['Yes,
24 :   I could not beLIEve it though.'
25Y:   '° Uh-huh° .'=
26T:   ='Wow, can this really be true,'
```

---

[14] *Datte* is a conjunction used when the speaker accounts informally. *Mon* is a SFP used when a
    speaker insists that he is right.

A speaker chooses *zero*, i.e. a turn is not marked by either a variant of the *n(o) da*

construction or a SFP, to contribute evidence or express a reaction without giving any

instruction as to what should happen in the next turn.

In line 27, T uses *no + zero* in his indirect speech.

```
26T:   =E:, honto-ni konna        kono kuni     tte .h honto-ni bunmei-koku
        wow really    like-this this country QT      really   civilized-country
27 :   na  no  kore tte omo-=
        Cop Nom this QT   thought

26T:   ='Wow, can this really be true,
27 :   /this country is a civilized country/ no, I thoug-'=
```

Although the intonation does not rise at *no*, the assertivity of the proposition *kono kuni tte*

honto-ni bunmei-koku na (this country is a civilized country) is questioned. This sounds

sarcastic in the data and is embedded in the utterance so that the intonation does not rise.

According to Makihara's argument (1995), *noka* interrogatives are presuppositional. T's

experience was such as to disappoint him, as he had believed that UK was a civilized

country so that he would have no trouble with water. We can say that *no + zero* here is

preferred for this reason.

In lines 28 to 30, Y makes a comment on T's utterance in lines 26-7 and then, in

lines 30 and 31 and lines 33 and 34, Y tells of her experience when she stayed with a

family in UK in her school days.

```
28Y:   =datte    sa, igirisu-jin     tte anmari ofuro ni hain-nai (  )
        because IP  English-people QT very    bath  in take-not
29T:   ° mm° =
        uh-huh
```

```
30Y:  =mukashi      wa ne. de  watashi ga daigakusei       no  toki-ni
      in-the-past T FP  and I         S  university-student Gen when
31 :  homestay shiteita ouchi mo    soo datta.=
      homestay did      house also  so  was
32T:  =a:.=
      ah
33Y:  =yappari   dare-ka ga hairu to   tsugi wa mizu   na  node,
      you-know someone S   take  then next  T  water  Cop because
34Y:  30-pun     gurai mata-nai to    ofuro hai-re-nakatta.=
      30-minutes about wait-not then  bath  take-can-not-Past
35T:  =a:.
      ah

28Y:  ='Because English people did not take a bath (  )'
29T:  'ᵒ uh-huhᵒ '=
30Y:  ='in the past ne. And when I was a university student (.),
31 :  the house where I stayed had the same problem.'=
32T:  ='Ah.'=
33Y:  ='You know, you have only cold water after someone takes a shower, so
34 :  you have to wait for about 30 mins till you can have a bath.'=
35T:  ='Ah.'
```

Although Japanese speakers often use bare *no* when recounting a story, it is not used here,

probably because Y does not try to pile up fragments of the account of what occurred but

just informs T of the facts. Rather than grounding a preliminary series of account

fragments, her *zero* marked turns seem to invite topic closure. T's uses of *aizuchi, a:,*

signal that he accepts Y's account.

    Following T's second *aizuchi*, in line 35 *a:,* Y contributes the vocalization *m:* to

indicate that she has finished talking about her past experience, and a 1.0-second pause

follows.

```
36Y:  m:. (1.0) .h tada kore de   ne, mafuyu ni-natte kaze hiichatta: na-,
      m:           just this with IP  winter become   cold catch        anyway
37 :  demo ne honto  ne kinoo    ne .h
      but  IP really IP yesterday IP

36Y:  'm:, (1.0) just because of this I might catch cold in winter, anyway
37 :  but, yesterday,'
```

She then recommences with *tada kore de ne, - kaze hiichatta* (just because of this I might

catch cold in winter) delivered in a high tone and an intentionally 'funny' voice, and then

suddenly changes topic in line 37 with *demo ne* (but + IP) and starts to describe the panic

which gripped her on the previous day.

From lines 36 to 39, she uses the particle *ne* on six occasions to invite acceptance

of each fragment of her developing account and thus establish a common understanding

between them.

```
36Y:  m:. (1.0) .h tada kore de   ne, mafuyu ni-natte kaze hiichatta: na-
      m:            just this with IP  winter become   cold catch       anyway
37 :  demo ne honto  ne kinoo    ne .h Pragma-Pragmatics hora ni-hon (1.0)
      but  IP really IP yesterday IP   Pragmatics          ah   two
38 :  750          ni-hon kaka-nakya    tte omotta  toki-ni ne .h
      750(words) two      write-should QT  thought when     IP
39 :  totsuzen te   ga ne ga::               tte tsumetaku nacchat-te ne
      suddenly hand S  IP Onomatopoeia(quickly) QT  cold        got-and   IP

36-9Y:
      'M:, (1.0) just because of this I might catch cold in winter, anyway
      but, yesterday, .h I had to write 2 750-word-Pragma-Pragmatics essays,
      when I thought of this, suddenly my hands became very cold'
```

From lines 41 to 46, she continues to talk. T provides *aizuchi* at lines 44 and 46 to

signal that he understands which book she mentions.

```
41Y:  e,       watashi konna no  deki-nai yo: to omotte (.) E  YA konna
      oh-no I         this  one can-not  FP  QT thought     eh no this
42 :  koto  o kangaetecha ikenai    chotto Pragmatics no  hon  o
      thing O think       should-not just   Pragmatics Gen book O
43 :  yoma-neba    tte ano
      read-should QT  that
44T:  un.
      uh-huh
45Y:  kuroi chikkoi [yatsu
      black small    one
46T:                [un.
                     uh-huh

41Y:  'I thought oh no, I can't do that yo: (.),
42 :  then, I thought no, I shouldn't think like this,
43 :  I just need to read a Pragmatics book, that'
44T:  'Uh-huh.'
45Y:  'small black [one'
46T:              ['Uh-huh.'
```

In line 47, T uses the *n(o) da* construction; *n su ka*. Male speakers in particular

sometimes use *su ka* instead of *desu ka* in an informal situation.

```
47T:    are   nande katta  n    su   ka.
        that  why   bought Nom  Cop  Q
47T:    '/Why did you buy that/ n su ka?'
```

The *n(o) da* construction is obligatory here because of *nande* (why). According to our

discussion in the previous chapter, there is a presupposition that Y bought a small black

book, and T wants to know why she bought it.

In line 48, Y hesitates and T remembers from something which they had talked

about before marked by the obligatory use of *no*.

```
48Y:    are   wa ne: (1.5)  ano:  [sui-
        that  T  IP          um
49T:                               [a,  susumetekureta    no?=
                                    oh  (she) recommended  Nom

48Y:    'That one, well, um, [(she) reco-'
49T:                         ['Oh, /did she recommend it/ no?'=
```

Y's response in line 50 is latched to T's turn as she repeats the proposition a

particular book was recommended.

```
49T:                               [a,  susumetekureta    no?=
                                    oh  (she) recommended  Nom
50Y:    =un,  [susumetekureta    nde,
        yeah  (she) recommended  because
51T:          [a::.
               I-see
52      (1.8)

49T:                            ['Oh /did she recommend it/ no?'=
50Y:    ='Yeah, she [reco]mmended it,'
51T:                [' I see.'
52      (1.8)
```

In line 53, Y uses the *n(o) da* construction. Thus the proposition *ki o magirawa*

soo to shita (I tried to distract my mind from the worry) is reified by *n* and its assertivity

confirmed by means of *da* with *kedo* used here to introduce a concessive.

```
53Y:  hoide, ki-o-magirawa   soo to shita n   da  kedo     dame       de (1.5)
      then  mind-O-distract try QT did   Nom Cop despite impossible Cop
54 :  [doo-shiyoo doo-shiyoo to omo[tte
       what-do    what-do    QT thought
55T:  [<laughs>                      [matte.
                                      wait
56 :  sono sono koro ni wa boku no   mail  wa moo      todoita no?
      that that time in T  I     Gen email T  already came    Nom
57Y:  iya, sono mae.
      no   that before

53Y:  'then, although (kedo) /I tried to take my mind off it/ n da, I couldn't,
54 :  I thought [what I should do, what I should [do,'
55T:            [<laughs>                        ['Wait,
56 :  /at that time, had you already got my email/ no?'
57Y:  'No, before that.'
```

T then interrupts Y's utterance (line 55) and asks (line 56) whether she had already

received his email at the time she was upset about her essays. Since it is a fact that he sent

an email to her and he wants to confirm that she had already received it at that time, *no* is

needed in his utterance here.

From lines 59 to 63, Y retains the floor and uses *no + zero* twice. In a latched next

turn following T's turn in line 58 Y says that she panicked when she got an email from T.

```
58T:  .h ja   oiuchi-o-kakeru yoona.=
         then hit (you)       like
59Y:  =soo panikutta no, watashi.
      yes panicked  Nom I
60T:  <laughs>
61Y:  hoide ne ofuro ni haitte attamaroo to omotta-ra=
      then  IP bath in take    get-warm  QT thought-then
62T:  =un=
      uh-huh
63Y:  =kinoo     wa saiaku datta    no.
      yesterday T  worst  Cop-Past Nom

58T:  'Then, my email hit you more when you were down.'=
59Y:  ='Yes, /I panicked/ no.'
60T:  <laughs>
61Y:  'Then, I went to bathroom to take a bath and get warm,'=
62T:  ='uh-huh'=
63Y:  ='/it wasn't my day yesterday/ no.'
```

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Y uses *no* in line 59 in order to indicate that she wants this part of her account to be taken as a ground and continues her talk with *hoide* (then) after T's laughter in line 60. *No* in line 63 does not seem a typical use as this turn constitutes a formulation or closing comment on the day. As mentioned before (p.66), *no* has a pragmatic function and dramatically formulates the conclusion of a story without the expectation of a response from the addressee.

Summary

- *N + da / desu + kedo* is often used when the speaker opens up a topic. The phrase functions as a preliminary statement to draw an addressee's attention to.

- *No + kamoshirenai* is used to reify the proposition (*no*) and add that it 'might' be assertable.

- The non-typical use of *no + zero* in a formulation is striking because it encodes a lack of expectation that the other speaker will respond.

- In terms of a topic control, *no + zero* (+ SFP) is used to continue an account or similar method.

- The interjectional particle *ne* is used when the speaker invites acceptance of each fragment of his developing account in order to establish a common understanding

between the speaker and the addressee.

- *N(o)* + copula *da* is used to formulate a conclusion following an account.

- *Nande* (why) and the *n(o) da* construction co-occur, because there is a presupposition triggered by *nande*.

- *N(o)* + copula *da / darou* + SFP is used to invite agreement or response.

- Turn + *zero* frequently indicates the speaker's intention to bring a topic to a conclusion.

3.2 Sequential analyses

In this section, we will discuss the interactive features provoked by the use of the *n(o) da* construction in the extract under study and show how the pragmatics of the construction is relevant in explaining the trajectory of talk.

3.2.1 Extract 1: *Lunchtime talk*

In section 3.1.1, we concluded that *no + zero* typically invites the addressee to consider the proposition to which it is attached as grounded so that the speaker may continue an account sometimes after the addressee's *aizuchi* or other non-linguistic acceptance, *no* + SFP reifies a proposition (*no*) and signals an expected response whose

nature is indicated by the SFP, and *no* + copula + SFP asserts (*da*) or shows the speaker's

uncertainty (*darou*) toward the proposition reified by *no* and invites the addressee to

respond by means of the SFP. In this section, we will discuss the data from a sequential

perspective. This analysis will show that Y mainly controls the talk and T provides

aizuchi to encourage her to continue.

Line 1 functions as a preliminary statement to attract the addressee's attention,

that is, it works metadiscoursally.

```
1Y:  a, soshitara sa, zenzen hanashi chigau    n   da   kedo,
     oh then        IP at-all story  different Nom Cop although
1Y:  'By the way, /I have a completely different story/ though (kedo) n da,'
```

A, soshitara sa (Oh, then) here seems to function as a meta-sequential marker because it

alerts the addressee to what is coming next, a new topic. We can say that the reification

with *n* and assertion with *da* indicate that a new method, i.e. telling a new story, is being

employed and the utterance thus constitutes a presequential account.

In the series of turns, from lines 1 to 7, Y reminds T that she had had lunch with

Tanaka and Akiko. At this stage, Y is giving an account of the event that happened to her

in order to lead up to the point she wishes to make.

```
1Y:  a, soshitara sa, zenzen hanashi chigau    n   da   kedo, .h konaida   hora
     oh then        IP at-all story  different Nom Cop although recently   IP
2 :  Tanaka-san to  Akiko-san to  de   o-hiru [tabe ni itta janai?
     Tanaka-Ms  and Akiko     and with lunch   eat     went tag
3T:                                          [un.
                                             yeah
```

```
4Y:   Toshi-san ga do-=
      Toshi      S
5T:   =un.=
      uh-huh
6Y:   =Jera to   itta toki-ni=
      Jera with went when
7T:   =un.=
      uh-huh

1Y:   'By the way, /I have a completely different story/ though (kedo) n da,
2 :   .h recently I [had lunch with Ms Tanaka and Akiko, didn't I (janai)?'
3T:                  ['yeah.'
4Y:   'When you'=
5T:   ='Uh-huh.'
6Y:   'went with Jera'=
7T:   ='Uh-huh.'=
```

The interjection *hora* in line 1 often signals a reminder and in line 2, Y uses a tag to check

that T remembers that Y had had lunch with Tanaka and Akiko. T provides *aizuchi* three

times with an overlap in line 3 and latching in lines 5 and 7, as he encourages Y to press

on with her account.

From line 8 to the end of this extract, Y describes the lunchtime meeting and T

provides *aizuchi* and confirms his understanding. Y uses *no* + *zero* at the end turns twice,

in lines 9 and 25, and each time *aizuchi* follows.

```
<L8-10>
8Y:   =ano  toki ni ne, ano: Tanaka-san ga ne,
      that time at IP  um   Ms Tanaka  S  IP
9 :   Alan no nihon-go         tte okashii ne tte itta no.=
      Alan of Japanese-language T  strange FP QT  said Nom
10T:  =un.
      uh-huh

8-9Y: ='At that time, um, /Ms Tanaka said that Alan's Japanese is strange/ no.'=
10T:  ='Uh-huh.'


<L23-26>
23Y:  a   kono hito  yappa      gengogaku   suki-na  dake-atte
      ah this person I-thought linguistics favorite because
24T:  <laughs>
25Y:  chotto   miteru kanten ga chigau    na to omotta  no.
      a-little see    point  S  different FP QT thought Nom
26T:  a:.
      ah

23Y:  '/I thought because she likes linguistics,'
```
```

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```

```
24T:    <laughs>
25Y:    'she sees his Japanese from a different perspective/ no.'
26T:    'Ah.'
```

On these two occasions, T reacts not to the content of the proposition but to the

fact that Y reifies it with T's *aizuchi* indicating that he accepts the reified propositions as

grounds. Thus T uses *aizuchi* to license Y's continuing talk. As I remarked, the function

of *no* is to reify a proposition as a part of a continuing account, so that the pragmatic

function of *no* + *zero* is to allow the speaker to offer a proposition as a ground. In other

words, a speaker builds up the background in an account by piling up fragments of the

account in the form of reified or non-asserted propositions, non-asserted because of the

nominalizing effect of *no*. Thus the speaker uses *no* + *zero* to mark a point at which the

addressee's confirmation of understanding is required so as to enable the speaker to

continue with the account.

After T's *aizuchi* (line 10), in line 11, Y uses *de* (then) logically to mark her

continuation and *un* (well) to indicate that the upcoming proposition is probably not what

Tanaka expects.

```
11Y:    de, .h u: a: un,   demo, kare wa sugoi sono, nan  te iu, kaisha, sono
        then          well but   he   T   very  um    what QT say company um
12 :    'sarari:man o yat-teita yoona nihon-go         da  yone' tte itta-raba,
        salary-man O done-has  like  Japanese-language Cop FP    QT  said-then

11-2Y:  'Then, .h well, but his Japanese is, I mean, like that used in a company
        um, I said 'we can tell from his Japanese that he used to be an office worker
        yone','
```

From lines 14 to 22, Y gives an account of conversation she had with Tanaka.

```
14Y:   are   dake ne sono: koo,   (0.5) bunpooteki-ni ba:¹⁵ tto seikaku-ni
       that much IP um    this          grammatically Ono  QT   precisely
15 :   shabetteoki-nagara, ikinari  ano hora     [senshu    mo
       speak-but                 suddenly um   remember last-week also
16T:                                            [gobi     ga
                                                ending S
17Y:   ano:, so, 'so na   no   kashira', toka      ne=
       um    so   so Cop Nom (I)wonder  and-so-on IP
18T:   =un.
       uh-huh
19Y:   onna-kotoba     ni-nattari ne, aruiwa sono: zenzen, nan-chu  no,
       women-language became      IP  or     well  at-all  what-say Nom
20 :   nihon-go            ni nai (0.8) sono kobun     de   hanashi-suru (.) tte,
       Japanese-language in no          um   structure with speak               QT
21 :   nande ne kare gurai hana-seru hito   ga aa-iu      machigai o
       why   IP he    about speak-can person S  that-like mistake  O
22 :   okasu no   ka ne, fushigi da  tte itteta,
       make  Nom Q  IP  wonder  Cop QT  said

14Y:   'his grammar is perfect, but
15 :   he suddenly says, do you recall, [last week,'
16T:                                    ['Yes, the way he ended his sentence,'
17Y:   ''I wonder (no kashira)' and so on,'=
18T:   ='Uh-huh.'
19Y:   'women's language, or /I mean/ no,
20 :   ungrammatical sentences,'
21-2Y: 'she said she wondered (no ka) ne /why Alan made such mistakes
       although he could speak Japanese frequently/,'
```

This section of the talk (lines 15-19) functions as an insertion sequence in which Y

appeals to T for the evidence which supports her account of what Tanaka had said because

T had heard Alan using a gender-marked expression the previous week.

Y uses *no ka-ne* in line 22. This use of *no* does not affect the sequentiality of Y's

talk, because it is relevant not to the interaction between Y and T, but to the interaction

between Y and Tanaka in the reported speech and occurs expectably with *nande* (why).

T's use of *a:* (line 26) signals that Y should continue, and at the same time, shows

acceptance and understanding of her opinion. T's *a:* seems to be triggered by Y's use of

word *yappa*¹⁶ (I mean, I think) in line 23 and *no* in line 25 which are calculated to prevent

---

¹⁵ *Ba:* is used when people describe people who speak fast and frequently.
¹⁶ *Yappa* is a colloquial expression of *yappari*.

T from making his view known since she wishes to make a further point before giving

him the floor.

```
23Y:    a   kono hito  yappa       gengogaku   suki-na  dake-atte
        ah  this person I-thought  linguistics favorite because
24T:    <laughs>
25Y:    chotto    miteru kanten ga chigau     na to omotta  no.
        a-little  see    point  S  different  FP QT thought Nom
26T:    a:.
        ah
27Y:    un.  .h tada ne watashi, sore o kiite gyaku-ni omotta  no  wa (1.0)
        yeah    but  IP I        that O hear  contrary thought Nom T

23Y:    '/I thought because she likes linguistics,'
24T:    <laughs>
25Y:    'she sees his Japanese from a different perspective/ no.'
26T:    'Ah.'
27Y:    'Yeah. .h But, when I heard that, the thing I thought was (1.0)'
```

Yappari and the *n(o) da* construction are often found in conjunction, probably because

yappari triggers a change of method and signals an in-turn summary so that it co-occurs

with methods such as formulations or self-formulations that invite the next speaker to

take the floor. Although the construction in line 25 is *no* rather than *n(o) da*, T takes Y's

utterance to be a self-formulation because of *yappa*, so that he acknowledges this with *a:*

(= I understand, I accept it) rather than *un* (= I hear). However, on this occasion, Y

switches method again and resumes her account in line 27. This is signalled with *tada*

(but), further confirming that her previous turn was a self-formulation.

The *n(o) da* construction and *yappari* also co-occur in line 30. From lines 27 to 30,

Y explains that she is afraid that her native speaker English friends, Emily and Alan,

might think her spoken English strange just as Tanaka thought Alan's spoken Japanese

strange.

```
27Y:   un.   .h tada ne watashi,  sore o kiite gyaku-ni omotta   no   wa (1.0)
       yeah    but  IP I          that O hear  contrary thought Nom  T
28 :   tatoeba        ne, Emily to  Alan ga watashi ga hanashiteiru eigo     o
       for-example IP     and       S   I       S speak         English O
29 :   kiite .h aru-tokoro made wa atteru, totsuzen gaku tto .h machigaeru to
       listen   that-point to   T  right   suddenly Ono  QT    make-mistake then
30 :   a: yappa    aa-yatte omou  no  ka-na to omotte  ne.=
       ah I-think so        think Nom FP       QT thought FP

27Y:   `Yeah. .h But, when I heard that, the thing I thought was (1.0)
28 :   for example, when Emily and Alan hear me speaking English,
29 :   it has been right up to a certain point, but suddenly I make a mistake,
30 :   then ah /I guess /they think as Tanaka thought/ no ka-na/ ne.'=
```

The long turn from 27-30 enables Y to explain what she felt as she listened to Tanaka, so

that it would be reasonable to say that it is a kind of self-formulation and therefore Y uses

yappa and *no ka-na* together and concludes with *to omotte ne* (I guess). This turn-final *ne*

asks T for his agreement, which he expresses with the *n(o) da* construction.

```
31T:   =sorya omou      n    darou ne.
            (they)think Nom Cop    FP

31T:   =`Yeah, /maybe they do/ n darou ne.'
```

T reifies the proposition 'they think so' with *n* and shows uncertainty toward this

propositional certainty with *darou*. We might say that T cares about her and avoids

disagreement although he is also careful to disaffiliate from the proposition that others

find her English strange. The use of *n darou* here thus marks a revised formulation.

Summary

- In *n + da + kedo*, the reification with *n* and assertion with *da* indicate that a new

method, i.e. telling a new story, is being employed and the utterance with the phrase thus constitutes a presequential account.

- The pragmatic function of *no + zero* is to ground a proposition (or more strictly, to invite the addressee's acceptance of the proposition as a ground) and its sequential effect is to provoke *aizuchi*.

- The pragmatic marker *yappari* co-occurs with the *n(o) da* construction because both indicate a new method, either a formulation or a self-formulation.

3.2.2 Extract 2: *A problem of translation*

In section 3.1.2, we discussed the pragmatics of *n(o)* + copula, *n(o)* + copula + SFP/Q and *wake ne*. There are no uses of *no + zero* in this extract, probably because rather than one speaker providing an account, Y and T are talking about 'a problem of translation', which they explore together. As discussed in the previous section, *no + zero* is often used when a speaker contributes fragments to a continuing account.

In lines 1 and 2, Y opens up the topic and uses *n darou*, that is, he has stated only the topic and the proposition about which he expresses uncertainty.

```
1T:   kami  ni  (0.8),  suggest tte iu   toki no   tsukai-kata wa
      paper in          suggest QT  say  when Gen use-how to   T
2 :   douiu-toki-ni         suggest tte tsukau n    darou.
      What kind of-time-in suggest QT  use     Nom Cop
3     (0.2)
4Y:   un.
      uh-huh
```

```
1T:  'In the paper (0.8), the way 'suggest' is used is,
2 :  I wonder (n darou) /when people use the word 'suggest'/.'
3    (0.2)
4Y:  'Uh-huh.'
```

It seems unlikely that a speaker would expect the addressee's *aizuchi* at this point in an English conversation. In Japanese, however, *aizuchi* is needed here because of the *n(o) da* construction. T does not expect Y's response to the proposition about which he is uncertain but rather that he expects Y's acceptance of the fact that there is a degree of uncertainty about the proposition, i.e. a problem worth discussing. The short pause before the *aizuchi* also signals that Y wishes T to continue rather than intends to respond herself at this point.

From lines 5 to 11, T explains his problem in more detail. Y provides *aizuchi* and thus encourages T to continue.

```
5T:  dai-DAitai    nihon-go              da  to teian-suru [toka      desho?
        generally Japanese-language Cop QT suggest      and-so-on Tag
6Y:                                                     [UN  Un   un   un.
                                                        yes yes yes yes
7T:  dakedo, DO:-DO kangaetemo sono bunsho  da  to teian-suru (.) tte iu
     but       how   (I)-think  that context Cop QT suggest        QT  say
8 :  yoona .h imi      dewaNAi wake NE.=
     like      meaning Cop-Neg Nom  FP
9Y:  =un.=
      uh-huh
10T: =ma,  HONOMEKAsu tte iu  imi     mo (.) ma   aru       ni-shite-mo,=
      well imply       QT  say meaning also   well there-is anyway-but
11Y: =un.
      uh-huh
```

```
5T:  'Ge-generally we translate it as teian-suru in Japanese
     [etc, don't we (desho)?'
6Y:  ['YES Yes yes yes.'
7T:  'But /even if I think about it deeply, the word 'suggest' in that context
8 :  does not mean teian-suru/ wake NE.'=
9Y:  ='Uh-huh.'=
10T: ='Well, there is another meaning 'imply' (.) but anyway,'=
11Y: ='Uh-huh.'
```

In line 5, T first presents the general case and then explains his problem with *wake*, which nominalizes a proposition which is viewed as a kind of reason, and asks Y for agreement with *ne*. *Ma* (well) in line 10 has an orientation to consequentiality and signals an upcoming departure in a different direction, that new direction being another possibility for the translation of the word 'suggest'. Similarly, *ma aru ni-shite-mo* suggests that this sub-topic is not worth pursuing.

In line 12, T states the problem; why should 'suggest' rather than 'show' be the preferred translation:

```
12T:   nande show janakute suggest na  n    darou.
       why   show Cop-Neg  suggest Cop Nom Cop
13     (0.4)
14Y:   ha:.=
       yeah

12T:   'I wonder (n darou) /why it's 'suggest' rather than 'show'/.'
13     (0.4)
14Y:   'Yeah.'=
```

We can say that the uses of *n darou* in lines 2 and 12 indicate a problem to which T does not know the answer and therefore invite Y to think about it together with him. Once again Y acknowledges the existence of a problem with *aizuchi*, and once again there is a pause while Y digests T's point that what is required from Y at this stage is acknowledgement of the existence of a problem before acknowledging this with the OK-I-got-it *aizuchi* form *ha:*.

In lines 15 and 16, T cites an actual instance and repeats his uncertainty once more

with *n(o) darou ka.*

```
15T:  =tatoeba     ano so  kono-koto-ga-shimesu-yooni tte iu  toki-ni,
      for-example um  yes  this-thing-S-show-as       QT  say  when
16 :  nande          hhh ano show janakute suggest o tsukatta n    darou ka.=
      for-some-reason    um  show Cop-Neg  suggest O use-Past Nom Cop   Q
17Y:  =°un° (1.5) show wa karada de
       yeah        show T  body   with
```

```
15T:  ='For example, when you say 'As this suggests',
16 :  I don't understand (n darou ka) /why 'show' isn't used but 'suggest' is/.'=
17Y:  ='°Yeah° (1.5) 'show' is something to do with demonstrating with your body.'
```

Unlike lines 2 and 12, on this occasion, the *n(o) da* construction is followed by the

question marker *ka*, indicating that T is now asking for Y's view about the problem. In

line 17, Y's response consists of *un* delivered in an undertone and latched to T's previous

turn and then her response. More noteworthy is that there is a pause after the latched *un*.

This can be interpreted to mean that she is thinking about his question since *un* is

delivered in an undertone and she is obliged to respond in any case because of *ka*.

In line 19, T contradicts Y's suggestion and suggests that 'show' implies illustrate.

```
17Y:  =°un° (1.5) show wa karada de
       yeah        show T  body   with
18    (1.2)
19T:  iya, boku wa zu    na  no  ka-na tte iu: kanji-mo-shita wake ne.
      no   I    T  figure Cop Nom Q-FP  QT  say feel-also-Past Nom  FP
```

```
17Y:  ='°Yeah° (1.5) 'show' is something to do with demonstrating with your body.'
18    (1.2)
19T:  'No, /I had the feeling /it might be a way of introducing an
      illustration of some kind/, might it not (no ka-na) / wake ne.'
```

There is a long pause before *iya* (no) comes, which may well show T's reluctance to

disagree with Y too quickly. In addition, *ka-na, wake ne* and *mo* (also) all mitigate the

force of *iya*: *ka-na* expresses T's uncertainty toward the reified proposition *zu na, wake*

nominalizes the whole proposition *zu na – kanji mo shita* treating it as a potential reason, *ne* invites Y's agreement and *mo* indicates that T accepts Y's opinion (i.e. *show wa karada de*) whilst at the same time, putting forward his own opinion.

We can now say that, from lines 1 to 19, T uses *n darou (ka)* and *wake ne* and tries to establish the problem as a topic requiring a solution. In other words, he expects Y to accept his attitude toward the proposition, that is uncertainty. *N darou* and particularly *n darou ka* are used to ask Y to accept his uncertainty and hopefully respond in order to help solve the problem. *Wake ne* is used to ask Y to react to his attitude toward the proposition with *aizuchi* and to allow him to continue to explain.

From lines 20 to 27, although Y provides *aizuchi* expectedly, she continues to talk and reports her native English speaker friend Lisa's saying that the choice of word in English depends on intuition, and then in line 27 says she wishes that she had that native speaker's intuition.

```
20Y:   A:::, .h dakara sa, watashi-tachi tte sa:, sooyatte  sa jisho:      no
       yeah      so   IP  we             T   IP  like-that IP dictionary Gen
21 :   nihon-go          yaku         bakkari dakara  sa, .h ano:, honto-no
       Japanese-language translation just    because IP     umm   real
22 :   kankaku    tte iu  no ga wakan-nai yone. .h dakara, hora, watashi ga sa
       intuition  QT  say Nom S  know-not FP      .h dakara, hora, I       S  IP
23 :   Lisa ga kono toki wa explain wa tsuka-e-nai n   da,  tte, .h nande
       Lisa S  this case T  explain T  use-can-not Nom Cop QT      why
24 :   da  tte kii-ta-ra       sore wa setsumei      dekinai kedo     kono toki wa
       Cop QT  (I)-asked-then  that T  (she)-explain cannot  although this case T
25 :   dame        na  n   da  tte [itta=
       impossible  Cop Nom Cop QT  (she)-say-Past
26T:                                [<laughs>
27Y:   =.hh ano KANKAKU    GA (.) yappari  (.) watashi: mo   hoshii n   da  yone.
            the intuition  S  (.) (I)-think I       also want   Nom Cop FP
```

20-25Y:
    'Yeah, so, because we just depend on the (English-Japanese) dictionary, we

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```
          don't know the real native English intuition yone. So Lisa said that /I
          couldn't use 'explain' in this case/ n da. I asked why, and she [said /although
          she cannot explain, it is impossible/ n da'=
26T:                                                                      [<laughs>
27Y:    =`.hhh /I think I want that native speaker's intuition/ n da yone.'
```

In her reported speech, Y uses *n da* twice. She uses *n da* rather than *zero* probably because

Y understands Lisa not just as offering a comment but as intending it to end her turn and

perhaps to curtail further discussion. That is to say, Y interprets the sequentiality of Lisa's

contribution as being an aggressive end of turn method. That is why T laughs in line 26

rather than contributing to the talk.

In line 27, Y uses *yappari* and *n + da + yone*. Utterances with the *n(o) + da* often

indicate that the speaker is formulating or concluding a phase in the talk and inviting

other speaker continuation, as discussed at the beginning of this chapter. A further

function is added when other SFPs like *ne, yo,* or *yone* follow *n(o) + da*. This utterance in

line 27 comes after Y's long turn about native English speaker intuition and functions as a

self-formulation. However, this does not seem a sufficient explanation to resolve the issue

T had raised, so that *yone* is added to invite T to respond.

Then T returns to the topic in lines 28 and 30, he makes a slight objection to her

opinion.

```
28T:    m:: demo sore tte doo na   n    darou ne. tatoeba (2.0) dokoma-, demo
        well but that T   how Cop Nom Cop  FP   for-example   how-much but
29  :   s-sono hito   ga DOKOmade kotoba ni:(.)[kodawatteru   ka tte iu: ka
        the    person S  how-much word   to      pay-attention Q  QT say FP
30  :   da   ne.=
        Cop  FP
```

28-30T: 'Well, but I wonder (**n darou ne**) /how important that is/. For example
it is how much [you pay attention to words *ne*.'

In line 28, T's *m::* (vocalization) shows his hesitation as to whether the proposition in line

27 merits a response and also marks his intention to disagree with Y. He duly responds

with *demo sore tte doo na n darou ne* (but I wonder how important that is *n darou ne*).

After showing his disagreement, T tries to introduce a related case. However Y

interrupts him in line 33.

```
28T:   m:: demo sore tte doo na   n    darou ne. tatoeba (2.0) dokoma-, demo
       well but  that T   how Cop Nom Cop   FP  for-example     how-much but
29 :   s-sono hito    ga DOKOmade kotoba ni:(.)[kodawatteru   ka tte iu: ka
       the    person S  how-much word    to      pay-attention Q  QT  say FP
30 :   da  ne.=
       Cop FP
31Y:                                          [un binkan    na  no  ka, ka ne.
                                               mm sensitive Cop Nom FP  FP FP
32T:   =tatoeba      conceal to [hide toka      mo  ne..
        for-example conceal and hide and-so-on also IP
33Y:                             [a, demo ne,  are da  tte yo, akumade   ne
                                  oh but  IP   that Cop QT  FP  doubtless IP
34 :   sore wa ne:: .h ano: eigo  no  joshiki      to-shite tte itteta      yo.
       it   T  IP      um English Gen common-sense as       QT  (she)-say-Past FP
35     (0.5)
36T:   <laughs>
```

```
28-30T: 'Well, but I wonder (n darou ne) /how important that is/. For example
        it is how much [you pay attention to words.'
31Y:                       ['Or /how sensitive you are about (words)/ no ka ka ne.'
32T:   ='For example, 'conceal' and ['hide' are also..'
33Y:                                   ['Yeah, but the way it works according to
34 :   what she said is the doubtless it depends on English intuition yo.'
35     (0.5)
36T:   <laughs>
```

A pause and his laughter in lines 35 and 36 show that he gives up trying to get a helpful

explanation or resolution of the problem from Y, who seems content with the native

speaker intuition position. Despite T's laughter, Y continues, twice using *n + da + yo.*

```
37Y:   mo: dakara     ne, sonnani fukai mon    janai   mitai .h dakara ne watashi
       umm therefore  IP  such    deep  thing Cop-Neg seem   so      IP I
38 :   mo  ne (.) dame     na  n   da  yo, daka-DAKAra koko-ni kita
       also IP     impossible Cop Nom Cop FP  that-is-why here    (I)-came
```

```
39 :  n    da   yo.
      Nom  Cop  FP
```

```
37-39Y:
      'Umm therefore, it does not seem to be such a difficult thing. .h So, /it's
      because (n da yo) /I lack such intuitions n da yo/ that I came here/.'
```

Y's repetition of *dakara* and *n* + *da* signal her attempt to formulate. In her formulation,

we can see her excitement from the self-repair of the word *dakara*; i.e. *daka-dakara* (line

38) and the pitch prominence on it. Moreover, she adds *yo* to her assertions because she

intends that her assertion should be taken for granted as common ground and also

anticipates what Saigo calls an 'assumptive response'[17] by either herself or the addressee

in the next turn. The assumptive response to the first use of *yo* (*dame na n da yo*) is the

utterance *dakara koko ni kita n da yo*, and to the second use of *yo* (*koko ni kita n da yo*) is

given by Y in lines 42-7 *mo, soo iu ne, --- sooiu no o shiritai n da yone*, since in line 41 T

reluctantly agrees and does not attempt to provide a response despite the long pause that

precedes his turn.

```
40     (2.0)
41T:   m: [ma:  ne.
       m:  yeah FP
42Y:      [mo, sooiu       NE, chigai      tte iu  no  ka-na,  kono toki WA
           so  like-that   IP  difference  QT  say  Nom FP-FP   this case T
43T:   [m::
       m::
44Y:   [explain da   kedo      kon  toki WA (1.2) a    nan  da   exam-exama
        explain Cop  although  this case T         well what Cop  exam(ine)
45T:   examine?
       examine
46Y:   examine (.) toka       ne, sooiu     (.) kuriaa-na  ano: (1.2) chigai
        examine     and-so-on IP  like-that     clear      umm        difference
47 :   tte iu  no  ka-na:, (2.0) so[oiu     no  o shiri-tai n    da   yone.
        QT  say Nom FP-FP          like-that one O know-want Nom  Cop  FP
```

---

[17] Saigo argues that *yo* invites the addressee to respond in a way that is assumptive, i.e. the response
should consist of an assumption that is (inferentially) related to the speaker's utterance. It is also
possible, according to Saigo, for an existing speaker to provide the assumptive response themselves,
as happens here.

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```
40    (2.0)
41T:  'M: [yeah.'
42Y:     ['So, can I say (no ka-na) /it is the difference/, in this case you
43T:              ['M::.'
44Y:  should use [explain, but in that case (1.2) you should use 'exam-exama''
45T:  Examine?
46Y:  ''examine' (.) etc etc, /I want to know, like, umm, can I say (no ka-na),
47 :  (2.0)/there is this [kind of clear difference/ / n da yone.'
```

In lines 42 and 47, Y uses *no ka-na,* orienting to her attempt to resolve the problem. Then

finally she uses *n + da + yone*, again formulating her position with *n + da.* This time the

SFP *yone* follows the *n(o) da* construction inviting T's agreement (*ne*) and seeking his

inferentially related response (*yo*). T then reacts with *m::::* to show his acceptance before

responding to the proposition itself which Y's use of *n + da + yone* obliges him to accept.

```
48T:                           [m::::.
                                yeah
49    (3.0)
50T:  ma:, sokorahen wa honto-ni yappari     native janai to
      well that       T  really  (I)-think native not    QT
51 :  wakan-nai       yone.=
      understand-neg FP

48T:                           ['Yeah.'
49    (3.0)
50T:  'Well, I don't think we can understand that
51 :  because we are not natives yone.'=
```

Summary

- *N(o) + da* and *n(o) + darou* are pragmatic devices needed at a transition relevance

  place when the addressee is required to respond, *n(o) da* marking a formulating or

  concluding turn, and *n darou* indicates a problem in need of resolution.

- *N(o) + darou + ka* indicates a problem (*darou*) and asks for the addressees view

  about it by means of *ka.*

- *Wake* + *ne* indicates that a reified proposition is viewed as a kind of reason and invites the addressee to accept it.

- *N(o)* + *da* followed by a SFP directs the nature of the addressee's response, with *n* + *da* + *yo* anticipating an assumptive response and *n* + *da* + *yone* marking a formulation that the addressee is expected to accept.

3.2.3 Extract 3: *Plumbing problems*

In section 3.1.3, we discussed *n* + *da* / *desu* + *kedo*, *no* + *kamoshirenai*, non-typical uses of *no* + *zero*, *n(o)* + copula, the use of *no* in interrogatives and *zero*. We concluded that 1) *n* + *da* / *desu* + *kedo* is often used when the speaker opens up a topic and the phrase functions as a preliminary statement to draw an addressee's attention to, 2) *no* + *kamoshirenai* is used to reify the proposition (*no*) and add that it 'might' be assertable, 3) the non-typical use of *no* + *zero* in a formulation is striking because it encodes a lack of expectation that the other speaker will respond, 4) *nande* (why) and the *n(o)* *da* construction co-occur, because there is a presupposition triggered by *nande*, and 5) in terms of a topic control, a speaker typically uses *no* + *zero* (+ SFP) when he intends to continue an account or similar method, *n(o)* + copula *da* when he intends to formulate, *n(o)* + copula *da* / *darou* + SFP to invite agreement or response, and *zero* to indicate the

conclusion or potential conclusion of a topic. In this sub-section, we will discuss the third

and final of the extracts from a sequential perspective. This analysis will show that Y

engages in a protracted presequence from lines 1-11, that both T and Y build up evidence

in support of the problem introduced in the presequence (lines 13-36) and from line 37 to

the end Y gives an account of a new and seemingly unrelated topic, a panic attack

experienced earlier in the day.

In line 1, *ano-sa* (by the way) functions as a meta-sequential marker indicating a

degree of unrelatedness between the upcoming topic and the previous talk.

```
1Y:   ano-sa   hen-na   hanashi  kiku  n:  desu kedo    Toshi-san tte ofuro hairu
      well-IP strange  story    ask   Nom Cop  though Toshi     T   bath  take

1Y:   'By the way, /I will ask you about something a bit odd/ though
2 :   (kedo) n desu Toshi, when you take a bath, well,'
```

From lines 1 to 4, Y asks T how he takes a shower.

```
1Y:   ano-sa   hen-na   hanashi  kiku  n:  desu kedo    Toshi-san tte ofuro hairu
      well-IP strange  story    ask   Nom Cop  though Toshi     T   bath  take
2 :   toki tte sa: ja    shawa: kooyatte   .h biya:n
      when T   IP  well  shower like-this     Onomatopoeia (taking a shower)
3 :   tte abite, atama ga:                        karada ga::: tte
      QT  take   head  Onomatopoeia (washing noise) body    Onomat QT
4 :   aratte sorede (.) nagashichau dake ka.
      wash   then       rinse       only FP

1Y:   'By the way, /I will ask you about something a bit odd/ though
2 :   (kedo) n desu Toshi, when you take a bath, well,
3 :   while you are taking a shower, you wash your hair and body
4 :   and then rinse, that's it, isn't it (ka).'
```

Y uses a tag in line 4 probably because her utterance is not a real question but seeks

confirmation of the usual way to take a shower. However, from lines 5-8, T first tries to

answer her question with *dakara* (so) (line 5), and then explains his way of showering,

concluding with *no* + *zero* (lines 8).

```
5T:   un, [dakara
      yes  so
6Y:        [su::::- soo sure-ba
                   so   do-if
7     (0.2)
8T:   karada ga:: sugoi atatamaru made shawaa wa zutto    abi-tsuzuken  no.
      body   S    very  get-warm  till shower T  through take-continue Nom
9Y:   sore datta-ra    watashi: ga (.) oyu        o tamete-=
      that Cop-Past-if I        S       hot-water O fill
10T:  =-ru gurai to   onaji [ryoo   NA  NO KAMOshirenai.
           about with same   amount Cop Nom might
```

```
5T:   'Yes, [so,'
6Y:         ['i-::-f you do so'
7     (0.2)
8T:   '/until I get very warm, I keep taking a shower/ no.'
9Y:   'If you do that and I fill a bathtub'=
10T:  ='/it might be the same [amount/ NO KAMOshirenai.'
```

Y's interruption in line 6 indicates that she does not want him to say much, presumably

because she wishes to build on her presequence in lines 1 to 4, but the short pause in line

7 functions as a response to his bid to formulate indicated by *dakara* (so) and thus invites

him to continue. His turn at line 8 concludes with *no*, probably because, rather than

formulating, he gives a piece of extra information about the showering. However, Y

responds in line 9 as though to a formulation and T interrupts her in line 10 in order to

continue his explanation and provide an anticipatory completion, marked as a concluding

formulation by the use of the *n(o) da* construction, which Y confirms:

```
11Y:                      [onaji da yone.
                          same  Cop FP
12    (1.5)
```

```
11Y:                      ['it is the same (da) yone.'
12    (1.5)
```

Following Saigo (2002), at this point T is expected to agree (*ne*) that the comment should

be responded to in some inferential way (*yo*). However, a 1.5 second pause follows,

probably because T is not sure yet of Y's broader purpose in discussing this topic. Y then

restarts with *demo ne* (but + IP) in line 13.

```
13Y:   demo ne, are  wa ne (1.5) tabun hai-haikan (.) tte iu  no  ka-na,
       but  IP  that T  IP        maybe plumbing         QT  say Nom Q-FP
13Y:   'But, can we say (no ka-na) /that's to do with the plumbing/,'
```

The slightly unusual use of a contrastive conjunction here signals an upcoming departure

in a different direction, and leads their talk to the main point. Y's use of *no ka-na* marks a

potential transition-relevance place, but once again T passes up an opportunity to take the

floor and Y continues, with a series of formulation marked by her use of *n da*.

```
14Y:   shisutemu: jo          no  mondai mo  ARU       to oMOu n   da.=
       system        concerning Gen problem also there-is QT think Nom Cop
15T:   =un.
       uh-huh
16Y:   datte  [deru     ni wa deru      n   da mon.
       because come-out dat T  come-out Nom Cop FP

14Y:   'and also I think that's because (n da) /it is a problem of the system/.'=
15T:   ='Uh-huh.'
16Y:   '/Because I [have water anyway/ n da mon.'
```

In line 14, it might be said that Y expects T to respond to her utterance; however T merely

provides *aizuchi* in line 15, probably because he still does not understand the point of the

discussion. So Y continues her exposition with the meta-sequential marker *datte*

(because) indicating a reason that supports her formulation.

From lines 18-20, Y adds further comments.

```
18Y:  tada sore ga (0.5) ko: (1.0) nan-chu:    no, aida      o oite=
      just that S        like       what-I-say Nom interval O take
19T:  =° un° .=
        uh-huh
20Y:  =attsui tsumetai attsui tsumetai ni-nacchau kara.
        hot     cold     hot     cold     become     because

18Y:  'Just, I mean, intermittently'=
19T:  ='° uh-huh° .'=
20Y:  ='the water becomes hot, cold, hot, cold, so.'
```

There is no use of the *n(o) da* construction here, apart from the idiomatic phrase *nan-chu:*

no, as Y clarifies her previous accounts.

T finally takes the floor at line 21, providing evidence to support Y's contention.

```
21T:  sooiu::   tokoro atta       mon.
      like-that place  there-was FP
22Y:  a: yutteta yone. ano: B&B ga [soo datta, ° te ne° .
      ah told    FP    um   B&B S    so  was       QT FP
23T:                               [un,
                                    yes
24 :  shInji-rare-nakatta    kedo.
      believe-can-not-Past   though
25Y:  ° mm° =
      uh-huh
26T:  =E:, honto-ni konna       kono kuni     tte .h honto-ni bunmei-koku
       wow really   like-this  this country QT      really   civilized-country
27 :  na  no  kore tte omo-=
      Cop Nom this QT  thought

21T:  '/I came across a place like that/ mon.'
22Y:  'Ah, you mentioned it yone, um, a B&B, [yes (ne)?'
23T:                                         ['Yes.
24 :  I could not beLIEve it though.'
25Y:  '° Uh-huh° .'=
26T:  ='Wow, can this really be true,
27 :  /this country is a civilized country/ no, I thoug-'=
```

T uses *no* in line 27, which does not seem important sequentially. However, as discussed

in 3.1.3, this *no* is important pragmatically because it reifies the assertion that UK is a

civilized country in which one would not expect pluming problems.

From lines 28-34, Y suggests a reason why UK has a plumbing problem and tells

of her experience when she stayed with a family in UK in her school days.

```
28Y:  =datte    sa, igirisu-jin    tte anmari ofuro ni hain-nai (  )
      because IP  English-people QT  very    bath  in take-not
29T:  ° mm° .=
      uh-huh
30Y:  =mukashi      wa ne. de  watashi ga daigakusei        no  toki-ni (.)
      in-the-past T  FP  and I       S  university-student Gen when
31 :  homestay shiteita ouchi mo   soo datta.=
      homestay did      house also so  was
32T:  =a:.=
      ah
33Y:  =yappari   dare-ka ga hairu to    tsugi wa mizu  na   node,
      you-know someone S  take  then next  T  water Cop because
34Y:  30-pun      gurai mata-nai to    ofuro hai-re-nakatta.=
      30-minutes about wait-not then bath  take-can-not-Past
35T:  =a:.
      ah

28Y:  ='Because English people did not take a bath (  )
29T:  '° Uh-huh° .'=
30Y:  =in the past ne. And when I was a university student (.),
31 :  the house where I stayed had the same problem.'=
32T:  ='Ah.'=
33Y:  ='You know, you have only cold water after someone takes a shower, so
34 :  you have to wait for about 30 mins till you can have a bath.'=
35T:  ='Ah.'
```

Although Japanese speakers often use *no + zero* after each stage in an account, it is not

used here, probably because Y does not try to pile up fragments of an account in order to

lead up to a formulation but just informs T of a series of facts adduced as further

supporting evidence for her contention. As a result, rather than use the default *un*, T twice

uses *a:* as a signal that he accepts what she has said.

Following T's *a:* (line 35), in line 36 Y provides the vocalization *m:* to indicate

that she has finished talking about her past experience, and a 1.0-second pause follows.

This is followed by a concluding comment.

```
36Y:  m:. (1.0) .h tada kore de   ne, mafuyu ni-natte kaze hiichatta: na-
      m:              just this with IP  winter become   cold catch       anyway

36Y:  'M:, (1.0) just because of this I might catch cold in winter, anyway'
```

In line 37 *demo ne* (but + IP) marks a contrast and signals an upcoming departure

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in a different direction:

```
37Y:   demo ne honto  ne kinoo      ne .h
       but  IP really IP yesterday IP
37Y:   'but, yesterday, .h'
```

From line 37 to the end, Y tells her 'panic' story, and T provides *aizuchi*, responds

with exclamations and interrupts to ask clarificatory questions.

Y gives an account of her story from lines 37-45, at which point T intervenes with

a question about the book she has mentioned.

```
37Y:   demo ne honto  ne kinoo      ne .h Pragma-Pragmatics hora ni-hon (1.0)
       but  IP really IP yesterday IP     Pragmatics          ah   two
38 :   750          ni-hon kaka-nakya   tte omotta  toki-ni ne .h
       750(words) two     write-should QT  thought when     IP
39 :   totsuzen te   ga ne ga::                    tte tsumetaku nacchat-te ne
       suddenly hand S  IP Onomatopoeia(quickly) QT  cold         got-and    IP
40T:   usso:.
       lie
41Y:   e,      watashi konna no  deki-nai yo: to omotte (.) E  YA konna
       oh-no  I        this  one can-not  FP  QT thought    eh no this
42 :   koto  o kangaetecha ikenai     chotto Pragmatics no  hon  o
       thing O think       should-not just   Pragmatics Gen book O
43 :   yoma-neba    tte ano
       read-should QT  that
44T:   un.
       uh-huh
45Y:   kuroi chikkoi [yatsu
       black small    one

36-9Y:
       'M:, (1.0) just because of this I might catch cold in winter, anyway
       but, yesterday, .h I had to write 2 750-word-Pragma-Pragmatics essays,
       when I thought of this, suddenly my hands became very cold'
40T:   'You're joking.'
41Y:   'I thought oh no, I can't do that yo: (.),
42 :   then, I thought no, I shouldn't think like this,
43 :   I just need to read a Pragmatics book, that'
44T:   'Uh-huh.'
45Y:   'small black [one'
```

Although she gives an account, there is no use of *no* here because she keeps talking,

apparently in order to convey the complete account, indicating that she wishes to retain

the floor with frequent uses of the agreement-inviting particle *ne* and because there is no

point to this account and no formulation will be offered.

In lines 47-51 T tries to establish why Y got the small black book.

```
47T:   are   nande katta  n   su  ka.
       that  why   bought Nom Cop Q
48Y:   are  wa ne: (1.5) ano: [sui-
       that T  IP          um
49T:                          [a, susumetekureta      no?=
                              oh (she) recommended Nom
50Y:   =un,  [susumetekureta    nde,
       yeah  (she) recommended because
51T:         [a::.
             I-see
52     (1.8)
```

```
47T:   '/Why did you buy that one/ n su ka?'
48Y:   'That one, well, um, [(she) reco-'
49T:                        ['Oh /did she recommend it/ no?'=
50Y:   ='Yeah, she [recommended it,'
51T:              ['I see.'
52     (1.8)
```

T uses *no* in line 49 probably because he wants to make sure that his anticipatory

completion is correct. That is to say, his utterance functions meta-sequentially.

Then, Y returns to the topic indicating with *hoide* (then) in line 53 that she will

proceed to the next stage.

```
53Y:   hoide, ki-o-magirawa   soo to shita n  da  kedo    dame       de (1.5)
       then   mind-O-distract try QT did   Nom Cop despite impossible Cop
54 :   [doo-shiyoo doo-shiyoo to omo[tte
       what-do     what-do    QT thought
```

```
53Y:   'then, although (kedo) /I tried to take my mind off it/ n da, I couldn't,
54 :   I thought [what I should do, what I should [do,'
```

She uses the *n(o) da* expression here, but it does not seem important sequentially. The

reason is that this use of *n da* is a part of an account of the past event, not intended as a

sequential contribution in this talk.

In lines 55 and 56, T interrupts Y's account, in order to check whether she had

already received his email when the panic attack occurred.

```
55T:    [<laughs>                       [matte.
                                         wait
56 :    sono sono koro ni wa boku no   mail  wa moo      todoita no?
        that that time in T  I     Gen email T  already came    Nom
57Y:    iya,  sono mae.
        no    that before

55T:                [<laughs>                       ['Wait,
56 :    /at that time, had you already got my email/ no?'
57Y:    'No, before that.'
```

In her continuing account of the panic attack and what happened next, Y uses *no* +

zero twice. In line 59, Y's turn is latched with T's as he confirms that she also panicked

when she got an email from T. His laughter in line 60 encourages her to continue her talk

which then runs on through 61-3.

```
58T:    .h ja    oiuchi-o-kakeru yoona.=
           then hit (you)        like
59Y:    =soo panikutta no, watashi.
        yes panicked  Nom I
60T:    <laughs>
61Y:    hoide ne ofuro ni haitte attamaroo to omotta-ra=
        then  IP bath  in take   get-warm  QT thought-then
62T:    =un.=
        uh-huh
63Y:    =kinoo      wa saiaku datta     no.
        yesterday T  worst   Cop-Past Nom

58T:    Then, my email hit you more when you were down.=
59Y:    =Yes, /I panicked/ no.
60T:    <laughs>
61Y:    Then, I went to bathroom to take a bath and get warm,=
62T:    =Uh-huh=
63Y:    =/it wasn't my day yesterday/ no.
```

Her utterance in line 59 is a last contribution to the 'panic' story and the *no* in line 63

seems to turn a whole account of her 'panic' story into a phase in a larger conversation

because Y combines the panic story with the previous problem of cold water in Britain.

We can infer from her utterance in line 63 that she probably did not have hot water

'yesterday'. She concludes this and the preceding topic, whose interconnectedness we now see, with *no*. This use of *no* has the function of formulating a story without any expectation of the addressee's response (unlike conventional *no da* formulations). T provides *aizuchi* because of *no* and then gives a response after a 1.0 second pause to show his understanding of the whole sequence by means of *naruhodo* (I see).

```
64T:   a:,  (1.0)  naruhodo.
       oh          I-see
65Y:   un,  (2.0)  ° da   yo° .=
       no               Cop FP

64T:   'Oh, (1.0) I see.'
65Y:   'No, (2.0) ° it wasn't° (da) yo.'
```

Summary

- *No* + *zero* invites *aizuchi* and is used when a speaker intends to continue an account.

- *N(o)* + *da* / *darou* is used when a speaker asks an addressee for a response, typically in formulations (*n(o) da*) or uncertain formulations (*n(o) darou*).

- *Zero* marked utterance constitutes supporting evidence for a preceding claim account.

3.3 Summary

In this chapter, we examined Japanese naturally occurring conversational data and

clarified how the pragmatic and sequential properties of the *n(o) da* construction contribute to everyday talk-in-interaction.

In pragmatic analyses, we mainly discussed structures; *no* + *zero*, *no* + SFP, *n(o)* + copula + SFP/Q, *n(o)* + copula, non-typical uses of *no* + *zero*, the use of *no* in interrogatives and *zero* (i.e. utterances without either *no*, *n(o) da* or SFP) and concluded as follows:

- *No* + *zero* is used when the speaker offers a reified proposition as a ground to continue his talk, which we called a 'grounding function', or when he formulates a story without any expectation of a response from the addressee.

- A speaker uses *no* + *ne* to reify an account (*no*) and invite the addressee's agreement (*ne*) to the reification rather than to the account itself, thus making the account less aggressive to the addressee.

- *N(o)* + *da* + *ne* draws attention to the ontological status of the speaker's utterance, i.e. the assertion of a reified account, with *ne* obliging the addressee to agree to this status, typically by means of *aizuchi*.

- *No* + SFP (*ka ne* and *ka-na*) is used to reify a proposition (*no*) and show the speaker's attitude to it (*ka, ka-na*).

- *N(o)* + copula + SFP is used to reify a proposition (*no*), assert it (*da*), show the

uncertainty (*darou*) or invite the addressee to respond (SFP).

- In *n* + *da* + *kedo*, *kedo* functions to mitigate the speaker's attitude toward the reified proposition shown by *da*.

- *N(o)* + *da* is used to claim the assertivity of propositions rather than to assert their content. The content is treated as a ground and its assertivity is what is to be discussable in the actual world.

- *N(o)* + *darou* is used when the assertivity of the reified proposition might be questioned, that is, the speaker expresses uncertainty toward the proposition.

- A speaker who uses *n(o)* + *darou* + *ka* not only expresses uncertainty toward the assertivity of the proposition but also personally affiliates to that perspective, and a speaker who uses *n(o)* + *darou* + *ne* invites the addressee's acceptance of this position.

- A proposition reified by *wake* is interpreted as an explanation.

- *N* + *da* + *yo* / *yone* enables the speaker to draw attention to the assertion of a reified proposition that deserves some response from the addressee. In other words, the speaker frequently concludes an argument or formulates a position with *n* + *da* + *yo* / *yone*, trying to get the addressee to provide an inferentially related response (*yo*) or agree that such a response is appropriate (*yone*).

- *N* + *da / desu* + *kedo* is often used when the speaker opens up a topic. The phrase functions as a preliminary statement to draw an addressee's attention to.

- *No* + *kamoshirenai* is used to reify the proposition (*no*) and add that it 'might' be assertable.

- *Nande* (why) and the *n(o) da* construction co-occur, because there is a presupposition triggered by *nande*.

- In terms of a topic control, *no* + *zero* (+ SFP) is used to continue an account or similar method, *n(o)* + copula *da* is used to formulate a conclusion following an account, *n(o)* + copula *da / darou* + SFP is used to invite agreement or response, and turn + *zero* frequently indicates the speaker's intention to bring a topic to a conclusion.

In sequential analyses, we discussed the interactive features provoked by the *n(o) da* construction and how the pragmatic properties of the construction are related to the structure of the talk. We concluded that:

- In *n* + *da* + *kedo*, the reification with *n* and assertion with *da* indicate that a new method, i.e. telling a new story, is being employed and the utterance with the phrase thus constitutes a presequential account.

- The pragmatic function of *no* + *zero* is to ground a proposition (or more strictly, to invite the addressee's acceptance of the proposition as a ground) and its sequential effect is to provoke *aizuchi*.

- The pragmatic marker *yappari* co-occurs with the *n(o)* *da* construction because both indicate a new method, either a formulation or a self-formulation.

- *N(o)* + *da* and *n(o)* + *darou* are pragmatic devices needed at a transition relevance place when the addressee is required to respond, *n(o)* *da* marking a formulating or concluding turn, and *n darou* indicates a problem in need of resolution.

- *N(o)* + *da* / *darou* is used when a speaker asks an addressee for a response, typically in formulations (*n(o)* *da*) or uncertain formulations (*n(o)* *darou*).

- The non-typical use of *no* + *zero* in a formulation is striking because it encodes a lack of expectation that the other speaker will respond.

- *N(o)* + *darou* + *ka* indicates a problem (*darou*) and asks for the addressees view about it by means of *ka*.

- *Wake* + *ne* indicates that a reified proposition is viewed as a kind of reason and invites the addressee to accept it.

- *N(o)* + *da* followed by a SFP directs the nature of the addressee's response, with *n* + *da* + *yo* anticipating an assumptive response and *n* + *da* + *yone* marking a

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formulation that the addressee is expected to accept.

- *No* + *zero* invites *aizuchi* and is used when a speaker intends to continue an account.

- *Zero* marked utterance constitutes supporting evidence for a preceding claim account.

The pragmatic properties and sequential functions of the *n(o) da* construction will be taken up again in Chapter 5, where a more systematic, comparative account of the meanings and affects of the various forms of the construction will be presented in order to enable the analysis of the experimental data considered in Chapters 6 and 7.

CHAPTER 4

Methodology

4. Introduction

In Chapter 2, we reviewed previous studies of the *n(o) da* construction and clarified the function of *no* and the copula element in the construction. Specifically, the characteristics of *no* were explored from both historical and comparative perspectives together with other nominalizers, including *koto* and *to*. As mentioned in Chapter 2, most linguists who have focused on the construction have explained its use in written Japanese and have offered various interpretations of the *n(o) da* expression as a syntactic structure. However, this study focuses on the occurrence of the construction in spoken language and investigates how the *n(o) da* construction helps to determine the nature of talk-in-interaction. The purpose of this chapter is then to explain and justify the methods of data collection and analysis employed in this study.

4.1 Rationalistic and empirical pragmatics

Kopytko (1995, 2000, 2001) argues against rationalistic pragmatics on the grounds that it assumes rational essentialism in which human beings' behaviours are determined entirely by reason and are thus predictable, so that 'paradoxically' pragmatics verges on becoming decontextualised. He argues instead for an empirical pragmatics, whose theoretical foundations are based on the following features: it is 1) non-modular, 2) non-essentialist, 3) non-categorical, 4) non-deterministic, 5) context respecting, and 6) non-reductionist in its approach (1995: 489). Working within such a paradigm, a researcher should first make sure of the observational adequacy of the data and then try to understand pragmatic phenomena as revealed through naturally occurring language. The present researcher supports this position and agrees that observational adequacy should be achieved in pragmatic research and that explanatory attempts based on reductionist approaches which assume rationality as a sole motivation are not sufficient to account for naturally occurring data. As this study aims to interpret characteristic talk phenomena in Japanese, including understanding the speaker's intention in utterances, an empirical approach seems crucial.

4.2 Doing qualitative research

Having decided that this study will be carried out within the empirical pragmatics

paradigm, a researcher should next find out the best research approach for investigating

the phenomenon under study, in this case the *n(o) da* construction as it occurs in Japanese

talk-in-interaction. In research methodology, there are two paradigms: *positivism*, which

assumes that knowledge is a 'real' phenomenon and which typically employs quantitative

methodology, and *interpretivism*, which is based on the belief that knowledge is

constructed by the observer and typically employs qualitative methodology. Each of the

two paradigms, the positivist paradigm with a typically quantitative methodology and the

interpretive paradigm with a typically qualitative methodology, tends to employ a wide

variety of research methods, including interviews, document analysis, questionnaires and

surveys, experiments, analysis of official statistics, observation, case studies and context

analysis (Bryman 1988, 2001, Flick 1998, Wray *et al.* 1998, Silverman 2000, Mason

2002, etc.). Some methods are very typically associated with one methodology, whilst

some are used with either, although differently in each case. The important issues here are

whether a quantitative or qualitative approach is more generally appropriate to this study

and which particular method or methods are best suited to collecting and analysing the

data.

A research methodology is selected with respect to the aims of a study and what is to be demonstrated. The area of investigation of this study is the nominalizing function in Japanese talk as realized in the *n(o) da* construction and whether its marked effect on members' methods (sequentiality) and outcomes of talk (consequentiality) are particular to Japanese, or whether talk in another language such as English achieves the same or similar effects by other means. In consequence, we need to collect conversational talk data. When working with transcriptions of talk data, quantitative methods enable the researcher to investigate statistically the frequency or regularity of phenomena by counting or quantifying (features of) linguistic variables. Qualitative research methods enable the researcher both to examine how participants organize their talk and to reach conclusions as to why particular speakers use particular strategies in specific contexts with particular people (Wray *et al.* 1998). Therefore, a qualitative approach seems more appropriate to this form of empirical pragmatic study.

Following Silverman's (2000) precept that the best research makes a lot out of a little, qualitative researchers tend to concentrate their analysis on a few selected cases. Following this approach, Mori (1999), for example, studies how turns and sequences are constructed in the course of interaction in Japanese by analysing samples of casual conversations among peers from the same age group. Glover (1996) tries to determine

how talk in English is consequential and, in particular, how a combination of pragmatic effects and members' methods are the prime means of invoking and orienting to a context in which the result is a negotiated social structural outcome. LoCastro (1990) uses a qualitative approach in her analysis of Japanese and Anglo-American interactions as she seeks to demonstrate how the values and beliefs of the members of a culture have linguistic and non-linguistic correlates at the discourse and utterance level.

In the present study, the researcher collected and analysed two sets of data. The first consisted of everyday talk-in-interaction in Japanese. These data, which were discussed in the previous chapter, enabled her to examine how the *n(o) da* construction functions pragmatically and sequentially in naturally occurring talk. The second data set was obtained from a group discussion involving a decision-making task. In this second case, data were obtained from both Japanese and English native speaking groups in order to investigate cross-cultural differences and similarities in talk. One may say that the findings of this study cannot fully describe the characteristics of Japanese talk organization. However, the researcher believes that the more studies we conduct that analyse naturally occurring talk data with qualitative approaches, the more the resulting empirical findings will assist our attempt to understand the nature of Japanese talk. In addition, we are able to show general sequential properties and functions of the *n(o) da*

construction through the study of a range of real-world examples. Therefore, we may be able to say that generalizability, which is often regarded as problematic in qualitative research, may be to some degree achieved in studies such as this one.

4.3 Data collection

As mentioned in the previous section, two kinds of talk data were collected in this study. Denscombe (1998: 33) states that 'the case study approach generally calls for the researcher to make choices from among a number of possible events, people, organizations etc.' and that 'a good case study requires the researcher to defend the decision by arguing that the particular case selected is suitable for the purposes of the research'. We therefore need to discuss how the researcher selected the cases studied, and in particular the talk types and the participants, and how their conversations were recorded and subsequently transcribed.

4.3.1 Talk type selection

In considering the talk type to be analysed, the notion of 'activity type' is likely to be important. Levinson argues that 'activity type' is a better term than 'speech event' and defines activity types as:

goal-defined, socially constituted, bounded, events with constraints on the participants, setting and so on, but above all on the kinds of allowable contributions. Paradigm examples would be teaching, a job interview, a jural interrogation, a football game, a task in a workshop, a dinner party and so on.

(1979: 368)

In this study, data from two contrasting talk types were collected: the first talk type comprised an everyday talk-in-interaction in Japanese, whilst the second talk type was a group discussion involving a decision-making task. Whilst the first talk type might be characterized as an activity type in which there were relatively few constraints on participants, setting and topic of conversation, i.e. the activity was not notably 'goal-directed', in the second case, data were elicited, i.e. the goal was set before the talk began, and the participants were involved in solving problems and completing a task. In the second activity type studied, data were obtained from both Japanese and English speaking groups in order to examine the different ways in which a given task was accomplished. Whereas the first talk type involved only a single culture, the second was set up so as to reveal cross-cultural differences and similarities.

Thus the researcher first collected everyday talk-in-interaction data in Japanese to enable her to examine how the *n(o) da* construction functions pragmatically and (con)sequentially in Japanese talk which is neither goal-defined nor constrained by

external factors. On the other hand, in the group discussions involving a decision-making task, the communicative goal set for the participants pre-existed the talk. As a result, the uses and functions of the construction might be expected to be more strategic than those found in naturally occurring everyday talk-in-interaction since the activity type was expected to contain examples of insistent talk, invitations to offer opinions, reasons to support the speaker's own opinion, etc. as the speakers worked their way through a series of decidable tasks.

Especially noteworthy is whether the nominalizing function in Japanese talk and its marked effect on sequentiality and consequentiality are particular to Japanese, or whether talk in languages such as English achieves the same or similar effects by other means. For this reason, the researcher collected an English data set involving group discussion provoked by the same problem-solving task.

As to how the task was designed, the researcher looked at a number of sources in advanced language teaching course books to find problem-solving tasks. In the end, she selected a task, or more accurately a series of interrelated decision-making tasks, made available by her supervisor for the reason that it was likely to provoke members' methods such as self-formulations, formulations, etc. as well as placing the participants in a position where it was likely that they would seek to persuade one another to agree and

disagree positions as well as exchange opinions (See Appendix 2). This may be contrasted with account giving, which commonly occurs in everyday life, and which was a characteristic method in the first data set involving everyday talk. The roles participants adopt in a decision-making task may also be compared to the notion of team management structure (e.g., Belbin: 1981, 1993, 2001). Belbin discusses the kinds of roles and responsibilities each member of a group adopts and how an appropriate array of roles is necessary for a team to function effectively. In the same way, identifying participant roles in a decision-making discussion enabled the researcher both to describe participants' roles in talk simply and to investigate the participants' strategic ways of contributing to discussion as realized through the *n(o) da* construction.

4.3.2 Participants

All the participants who provided data were students at University of Durham. The researcher chose the university environment so as to enable her to collect data from participants of the same age, educational background, area of academic study and, for the native speakers of Japanese involved in providing natural talk data, length of residence in an English speaking environment. This setting also enabled the researcher to study data obtained from comparable groups of Japanese and English native speakers.

To collect the everyday talk-in-interaction data, the researcher asked Yuki (hereafter Y), a female Japanese MA student studying at University of Durham, to record a conversation with a friend when the chance presented itself. Two weeks later Y passed the researcher a mini-disk containing a recording of a conversation with a close male friend Toshi (hereafter T). Both participants were taking the same English-Japanese translation course and had been in UK for three months at the time the data were collected.

To collect the group discussion data, the researcher conducted exactly the same experiment with 4 Japanese (2 females and 2 males) and with 4 British participants (2 females and 2 males) in order to investigate the different ways in which the same tasks were accomplished. These decision-making tasks involved constructing the constitution of 'Freedonia', an imaginary newly independent former colony (See Appendix 2). The Japanese participants were exchange students from Japan and who had been in UK for about three months at the time the data were collected. The British participants were following degree programmes in Linguistics. The participants, both Japanese and British, were all undergraduates aged between 19 and 21, and were at the same stage in their university education. It should be noted that although equal numbers of female and male speakers were intentionally selected for both data collection exercises, gender differences

are not examined in this study.

4.3.3 Recording techniques

The data investigated in this study were collected by the researcher and recorded on mini-disks with the participants' prior consent. There are two ways of recording naturally occurring talk data, on videotape and on audiotape. Wray *et al.* (1998) states that audio data is sufficient in most circumstances and that it is important to have good quality sound. Hutchby and Wooffitt (1998) point out that video recording is necessary when salient features involved in the management of interaction, such as gaze and hand gestures, are to be taken into account. The researcher made use of mini-disk recording in order to have clearer sound quality than can be obtained with tape recording and to facilitate transcription. Because of the association of the *n(o) da* construction with macro level sequentiality and its characteristic placement at the end of turn constructional units, it was not felt necessary to make a video recording of the interaction. In addition, it was deemed that audio recording was less intrusive, so that the resulting data were thought to be more natural. All the participants knew that the data would be analysed after they had been collected, but they did not know the researcher's particular area of investigation at the time of recording. However, the researcher did make clear the nature of the task the

participants were going to be involved in, and they all expressed willingness orally to take

part in the experiment under the conditions outlined to them.

As for the everyday talk-in-interaction data, in November 2002 the researcher lent

Y a mini-disk player and asked her to record a conversation with a friend when the chance

presented itself. Y subsequently recorded a conversation with T which took place in a

break between classes at the Department of Linguistics at University of Durham. The

length of their conversation was about forty minutes and covered a range of topics,

including academic and social matters.

The group discussion data, both Japanese and English, were collected at the

Department of Linguistics in December 2003. Meetings were set up in the same room on

different days. Prior to each meeting, a microphone was placed in the centre of the table

around which the participants were seated. The researcher was not present so as not to

intrude on the discussion. The total length of time of the recording of the Japanese group

discussion was 75 minutes. The total length of time of the recording of the English group

discussion was 45 minutes.

4.3.4 Transcription conventions

The transcription was conducted by the researcher, after repeatedly listening to

the recordings. As for the Japanese talk and discussion group data, other native Japanese

speakers sometimes helped to clarify unclear sections and to identify the speaker. In the

English group discussion data, several native English speakers helped the researcher with

the transcription.

4.3.4.1 Representation of Japanese data in English

Since this study focuses largely on Japanese talk and the results are written up for

an English-speaking readership, the researcher needed to translate the Japanese data into

English. In transcriptions of this kind, non-English talk data have conventionally been

represented in one of two ways; either the original talk, Japanese in this case, is

represented by a free English gloss as in (1a) below (e.g., Cook 1993), or is represented

by both an item-by-item and a free English gloss as in (1b) below (e.g., Mori 1999,

Onodera 2000, Lee 2002).

(1a)

```
1Y:    daitai no gainen (0.2) wa
       'a rough idea'
2T:    un.
       'Uh-huh.'
3Y:    wakatte-mo, ano:
       'I got it but, well'
```

(1b)

```
1Y:    daitai no gainen (0.2) wa
       rough  LK idea         T
       'a rough idea'
2T:    un.
       uh-huh
       'Uh-huh.'
```

```
3Y:   wakatte-mo,     ano:
      understand-but well
      'I got it but, well'
```

Because of the difference of word orders and idiom between Japanese and English, it is

hard for a non-Japanese speaker fully to understand the meanings of the words and

sentences and to infer speaker intentions without a close item-by-item gloss, and for that

reason the original Japanese talk data in this study are accompanied by an item-by-item

gloss (including where appropriate a grammatical description). The accompanying a free

English gloss aims to privilege natural equivalence over literal translation, as in (1c) (e.g.

Noda 1990, Suzuki 2000):

(1c)

```
1Y:   daitai no gainen (0.2) wa
      rough  LK idea         T
2T:   un.
      uh-huh
3Y:   wakatte-mo,     ano:
      understand-but well

<English gloss>
1Y:   'I got a rough idea'
2T:   'Uh-huh.'
3Y:   'but, well'
```

Thus in (1c) Y does not use the first person pronoun '*watashi* (I)' in her Japanese

utterance, however the English free gloss equivalent does contain a first person pronoun.

It should also be noted that the free gloss is allowed to run continuously over these three

turns rather than being attached to the close gloss on a line-by-line basis. This convention

is adopted to enable the verb, which occurs in sentence final position in Japanese, to be

placed more naturally in the English free gloss. Thus in this example, *wakatte*, which

occurs after T's *aizuchi* in the Japanese original, is represented more naturally before it in the free English gloss. Although in principle line-by-line free glossing could feature such word order shifts, the researcher judged the method adopted easier for the reader to follow.

4.3.4.2 Transcription notation

The transcription notation mainly follows the conventions used in Hutchby and Wooffitt (1998), which were originally developed by Gail Jefferson, with a few modifications. The *n(o) da* constructions are marked in bold italics in both transcription and gloss, and copulas, tags and sentence final particles used without the *n(o) da* construction are marked in bold in transcription and italics in the English gloss. In order to make the data as accessible as possible in its transcribed form, the researcher decided that overlap, quieter voice, pause, lengthened syllables, latching, audible breathing, stress and laughter should be indicated (See Transcription Notations p. xii). Some these features are revealed in the examples below.

The turn ending symbols are used in the following way. A period '.' indicates the end of a turn, a comma ',' indicates a continuing tone, a question mark '?' indicates a question and an exclamation mark '!' indicates an animated tone. Aligned brackets are

used to mark *overlap*, as in (2) below:

(2)

```
Y:   shabetteoki-nagara, ikinari  ano hora      [senshu     mo
     speak-but             suddenly um  remember last-week also
T:                                               [gobi    ga
                                                 ending S

Y:   'he suddenly says, do you recall, [last week,'
T:                                      ['Yes, the way he ended his sentence,'
```

The researcher decided to mark contributions delivered in a quieter voice than surrounding talk with degree signs '°' '°'; the length of *pauses* is indicated in parentheses, with (2.5), for example, representing a pause of two-and-a-half seconds; double colons '::' indicate lengthened syllables, and equal signs '=' '=' at the end of one turn and at the beginning of the next indicate *latching*, no discernable gap between the utterances of two different speakers at a TRP, as in (3) below:

(3)

```
Y:   tada sore ga (0.5) ko: (1.0) nan-chu:   no, aida       o oite=
     just that S        like      what-I-say Nom interval O take
T:   =°un°.=
     uh-huh
Y:   =attsui tsumetai attsui tsumetai ni-nacchau kara.
     hot     cold     hot    cold     become      because

Y:   'Just, I mean, intermittently'=
T:   ='°uh-huh°.'=
Y:   ='the water becomes hot, cold, hot, cold, so.'
```

'(.)' indicates a micro pause roughly equivalent to the time it takes to provide a single syllable in continuous talk, *capitals* mark passages or words delivered in a louder voice than surrounding talk, '.hh' indicates an in-breath and 'hh' an out-breath.

(4)

```
T:  dakedo,  DO:-DO kangaetemo sono bunsho  da  to teian-suru (.) tte iu
    but       how    (I)-think  that context Cop QT suggest        QT  say
 :  yoona .h imi       dewaNAi wake NE.=
    like      meaning Cop-Neg Nom   FP

T:  'But /even if I think about it deeply, the word 'suggest' in that context does
 :  not mean teian-suru/ wake NE.'=
```

(5)

```
N:  I reckon the Parliament though
E:  hhh a diplomat hhh
```

In (6), ellipsis marks '..' are used to signal that a speaker yields the floor to another

speaker before completing a full turn.

(6)

```
T:  =tatoeba       conceal to [hide toka     mo  ne..
    for-example conceal and hide and-so-on also FP
Y:                          [a, demo ne, are  da  tte yo, akumade   ne
                            oh but  IP  that Cop QT  FP  doubtless IP

T:  ='For example, 'conceal' and ['hide' are also ne..'
Y:                              ['Yeah, but the way it works according to'
```

In (7), a wavy line is used to highlight talk overlaid by the speaker's *laughter*, and in (8)

para-linguistic features such as laughter, when they appear separately from surrounding

talk, are indicated in angled brackets '<>'.

(7)

```
Y:  mo: dakara    ne, sonnani fukai mon   janai   mitai.
    umm therefore IP  such    deep  thing Cop-Neg seem

Y:  'Umm therefore, it does not seem to be such a difficult thing.'
```

(8)

```
Y:  =soo panikutta no, watashi.
    yes panicked  Nom I
T:  <laughs>
Y:  hoide ne ofuro ni haitte attamaroo to omotta-ra=
    then  IP bath  in take   get-warm  QT thought-then
```

```
Y:   =‘Yes, /I panicked/ no.’
T:   <laughs>
Y:   ‘Then, I went to bathroom to take a bath and get warm,’=
```

In (9), underlining is used to mark an utterance in which a speaker reads from the task

sheet, as for example in the opening phase of the discussion.

(9)

```
T:   a, sore wa tsugi no (.) shitsumon [ka.
     ah that T  next of      question  FP
Y:                                     [un.
                                        yes
M:   saisho no ninki      ni shitagatte, jiki daitoryo  o erabu baai WA.
     first  of presidency to follow      next president O elect case T

T:   ‘Ah, we are on the next question, [aren’t we ka.’
Y:                                      [‘Yes.’
M:   ‘Following the first Presidency, all subsequent presidents will elected.’
```

One important point to note is that, in the English free gloss, those parts of the utterance

that fall within the scope of nominalizers, such as *wake*, as in (4), and *n(o)*, as in (10), are

indicated by /slashes/.

(4)

```
T:   dakedo, DO:-DO kangaetemo sono bunsho  da  to teian-suru (.) tte iu
     but     how     (I)-think  that context Cop QT suggest        QT  say
 :   yoona .h imi       dewaNAi wake NE.=
     like     meaning   Cop-Neg Nom  FP

T:   ‘But /even if I think about it deeply, the word ‘suggest’ in that context does
 :   not mean teian-suru/ wake NE.’=
```

(10)

```
11T:  nande show janakute suggest na  n    darou.
      why   show Cop-Neg  suggest Cop Nom  Cop

11T:  ‘I wonder (n darou) /why it’s ‘suggest’ rather than ‘show’/.’
```

In addition, when the Japanese *n(o) da* construction does not appear in brackets in the free

gloss, it is because no English equivalent is provided, as in (4). When the construction

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appears in brackets, what appears to its left is an English equivalent, as in (10). That is to say, in (4), *do-do kangaetemo – imi dewanai* (even if I think about it deeply, the word 'suggest' in that context does not mean *teian-suru*) is in the scope of *wake* and no English equivalent to the nominalizer *wake* is provided in the free gloss. In (10), *nande show janakute suggest na* (why it's 'suggest' rather than 'show') is in the scope of *n*, and 'I wonder' is provided as an English equivalent to '*n darou*'.

4.4 Data analysis

4.4.1 Data analysis procedure

Before collecting the data, the researcher carefully considered how the collected data were to be appropriately analysed within a qualitative methodology. Since the purpose of this study is to investigate characteristic properties of Japanese talk, the sequential features of talk should be taken into account. In addition, there is ample evidence that the pragmatic and sequential properties of talk are closely related (Hutchby and Wooffitt 1998). This is because both the speaker's pragmatic intention and the addressee's sequential inference are important in conversational discourse. Although this study is not an exercise in conversation analysis, the research adopts one of its hallmark analytic techniques, the 'next-turn proof procedure' (Hutchby and Wooffitt 1998: 33), so

as to determine the function of the construction by examining how utterances in which the

zero, *no* and *n(o) da* constructions occur are responded to in the next turn. In this sense,

one can say that the method of analysis is designed to demonstrate that the participants

orient to a particular context as consequential. The following is a concrete example of the

analytic procedure:

```
8Y:    =ano  toki ni ne, ano: Tanaka-san ga ne,
       that time at IP  um   Ms Tanaka   S  IP
9 :    Alan no nihon-go        tte okashii ne tte itta no.=
       Alan of Japanese-language T  strange FP QT  said Nom
10T:   =un.
       uh-huh

8-9Y:  '=At that time, um, /Ms Tanaka said that Alan's Japanese is strange/ no.'=
10T:   '=Uh-huh.'
```

This piece of data is taken from naturally occurring talk-in-interaction between Y and T,

which was analysed in detail in Chapter 3. It shows that *aizuchi* often follows an utterance

in which the speaker gives an account. Thus the *aizuchi* constitutes a next-turn proof

procedure for the sequential function of *no*, which is to indicate that a nominalized

proposition is to be taken as an additional contribution to a continuing account. The

analytic method involves recognizing a context, and how the talk constructs this context

by focusing on the uses of the *zero* and the *n(o) da* constructions as they reflect the

speaker's pragmatic intention and prompt the addressee's sequential inference. In this

sense, this study therefore employs a micro level of analysis.

4.4.2 Extracts for analysis

The researcher selected three extracts from the first data set for analysis (See Appendix 1): Extract (1) which she titled *Lunchtime talk*, Extract (2) which she titled *A problem of translation*, and Extract (3) which she titled *Plumbing problems*. She avoided using the first several minutes of the exchange because of the possibility that the participants were more sensitive to the existence of the mini-disc recorder at this stage. The extracts were chosen because of the range of *n(o) da* construction variants found in them and their combination with sentence-final particles (SFPs), which occurred more densely than in other potential extracts of a similar length.

In the analysis of the second data set, the researcher selected different items from the interrelated series of decision-making tasks in the Japanese and English data. This enabled her to study a complete decision-making item of the same length from each of the Japanese and English data sets. Accordingly, she chose the second task undertaken by the Japanese participants and the third task undertaken by the British participants, so as to have approximately five minutes' of talk from each participant group (See Appendix 3).

4.4.3 Tabulating varieties of the *n(o) da* construction

Once the researcher became aware of the rich variety of *n(o) da* constructions

revealed in the Japanese decision-making data, she decided to prepare a chart tabulating the constructions prior to commencing the close data analysis. At the same time, she considered that a further chart tabulating the structures without the construction, such as copulas, SFPs / particles (Ps) and their combinations, was also necessary to clarify the characteristics of Japanese talk. Those tabulations are presented in the next chapter and provide a pragmatic and sequential description of the function of *zero* and the various forms of the *n(o) da* construction, including combinations with SFPs and Ps found in the data. A second table lists the function of copulas, SFPs/Ps and combinations of copulas and SFPs/Ps. Examples of each use are also provided from the data including the everyday talk-in-interaction which the researcher analysed in the previous chapter and the group discussion data to be analysed in Chapter 6. When the researcher worked out what pragmatic properties and sequential functions of combinations of nominalizers, copulas and SFPs/Ps, she focused on the particular difference between each combination. Therefore, the definitions in the chart are made on a purely linguistic basis by comparing minimal pair examples exhibiting simple default functions. Whilst the chapter in which the tabulations are presented does not contain analysis, the researcher believes it to be a more detailed taxonomic account of the pragmatic properties and sequential functions of this construction than occurs elsewhere in the literature, and that it thus constitutes a

contribution to knowledge in its own right as well as facilitating the analysis that follows

in the two subsequent chapters (Chapters 6 and 7), which mainly focus on participant

roles.

4.4.4 Distinctive features

After the researcher has assembled the tabulations described in the previous

section, she next identified the characteristic language structures each speaker favoured

so as to determine each speaker's participant roles as revealed by their construction

preferences. In order to do this, the researcher adopted the notion of distinctive features to

capture the relationship between uses of the *n(o) da* construction and participant roles in

considering the Japanese group discussion data (Chapter 6), and construction preferences

and participant task-management roles in English group discussion data (Chapter 7).

The notion of distinctive features is owed to the Prague School. Perhaps its most

celebrated use is in Chomsky & Halle's *The Sound Pattern of English* (1968), where each

member in the phoneme inventory of English is represented by a set of (principally)

articulatory features. This enabled Chomsky & Halle to distinguish each phoneme in a

way which was both economical and at the same time showed the fundamental

similarities and differences between sounds.

In Chapter 6, Levinson's (1988) latter-day set of distinctive features for

participant production and reception roles is briefly reviewed and accepted as a means of

capturing contributions to talk events. Levinson's distinctive feature matrices attempted

to capture the extent to which speakers acknowledged the ownership or provenance of

their utterances. In Chapter 6 of the present study, the focus was on the types of

contribution each speaker makes to the decision-making task in which they are engaged.

As a first step, the researcher identified four sets of *no da* structures which occurred very

frequently in the data and whose relationship could in principle be captured by

combinations of positive and negative values for two binary features, [R] and [C]. (The

choice of 'R' and 'C' to denote values is explained in detail in Chapter 6.) The decision

was taken to group sets of structures rather than treat each structure individually for

reasons of practicality, since (a) more than twenty different combinations of nominalizer

+ copula + SFP were found in the data, and (b) it was clear that several structures shared

broadly comparable pragmatic properties and sequential functions despite the small

differences in the way these were encoded and the resulting effects. This is explained in

detail in Chapters 5 and 6. It should be noted that the structures captured in this way were

all used in production rather than reception – henceforth these are termed 'active'

utterances.

In practice, it turned out that the former possible distinctive feature matrices did not entirely distinguish the participant role of each speaker – i.e. it wasn't the case that the active utterances of each speaker revealed a single distinctive feature matrix. This is to be expected given the wide range of utterance types that any speaker is likely to contribute to a discussion and the need for speakers to accommodate to each other's construction preferences. However, the active utterances of the four speakers were describable in terms of combinations three of the four available feature matrices. Put another way, this meant that the active utterances of 2 of the 4 speakers were described by the same set of feature matrices. At this point, the researcher developed a further set of distinctive feature matrices to represent the 'reactive', or response, utterances of each of the speakers. Those 'reactive' contributions took the form of 'vocalizations', '*aizuchi*' and 'agreement markers'. By taking into account the ways in which the participants reacted to the use of the *no da* construction, the researcher was then able to distinguish the participant roles of the 2 speakers whose active utterance matrices were not distinct. Thus the researcher was able to discriminate participant roles in terms of the different distinctive feature matrices that represented each speaker's combination to the talk event.

Once each speaker was represented by a set of distinctive feature matrices, the researcher then turned her attention to the issue of how to represent these roles as simple

Japanese language descriptions, eventually setting on *shudoken* (taker of the initiative),

hatten-yaku (developer), *kaisetsu-sha* (explainer/rationalizing commentator) and

shitsumon-yaku (questioner).

In discussing characteristics of English talk organization in Chapter 7, the

researcher developed another set of distinctive features for participant task-management

roles, devised specifically for the English discussion. These are explained in detail in

Chapter 7, and enabled the researcher to compare the construction preferences and

participant roles favoured by each set of discussants.

4.4.5 Raters

In her analysis of the English group discussion data, the researcher developed two

categories 'talk content' and 'talk management' and allocated all the utterances revealed

in English data for one or other of these categories. It turned out that the 'talk-content'

participant roles adopted by the English speaking participants closely matched those

devised for the Japanese discussants, whereas the 'talk-management' participant roles

were applicable only to the English speaking discussants. In cases where the researcher

found it difficult to allocate utterances to talk content categories, she made use of raters

whose judgements were then compared. The raters selected were all native English

speaking doctoral students at University of Durham, comprising two female and two male

raters, three of them studying Linguistics and one studying Law. Each rater first worked

individually, and their provisional decisions were made, the three Linguistics raters were

asked to work collectively to try to come to a common view. This two-stage approach was

followed on the grounds that it would enable a wide variety of perspectives to be

discussed whilst at the same time maintaining a workable group size.

4.5 Summary

The purpose of this chapter has been to explain and justify the methods of data

collection, transcription and analysis employed in this study.

The first section of the chapter explained Kopytko's argument that an empirical

pragmatics is to be preferred to the dominant rationalistic pragmatics. The researcher

supports this position and justifies an empirical pragmatics approach as more suited to a

study whose aim is to interpret characteristic talk phenomena in Japanese.

The second section discussed the positivist and interpretivist research paradigms

and the kinds of research methods associated with each. The area of investigation of this

study is the nominalizing function in Japanese talk as realized in the *n(o) da* construction

and whether its marked effect on members' methods (sequentiality) and outcomes of talk

(consequentiality) are particular to Japanese, or whether talk in another language such as English achieves the same or similar effects by other means. Therefore, the researcher considered that a qualitative approach was more appropriate and determined to collect and analyse two sets of conversational data: the first consisted of everyday talk-in-interaction and the second set was obtained from a group discussion involving a decision-making task.

In the third section, data collection was discussed. Firstly, we explained the principles determining the selection of the two cases studied: the first talk-type consisted of an instance of everyday talk-in-interaction, in which the activity-type was not notably goal-oriented, the second talk type was provided by elicited data so that the activity-type was goal-oriented. In the second case, data were obtained from both Japanese and English speaking groups in order to examine the different ways in which a given task is accomplished in each of the languages. Secondly, we provided information about the participants involved in each data set. Thirdly, the recording techniques were explained. The researcher made use of mini-disk recording in order to have clearer sound than tape recording and to facilitate transcription. Finally, transcription conventions were discussed, including appropriate representation of Japanese data in English.

The last section explained how the collected data were to be analysed within a

qualitative methodology. The researcher decided to use the next-turn proof procedure so as to determine the function of the construction by examining how utterances in which the *zero*, *no* and *n(o) da* constructions occur are responded to in the next turn. This section also showed how the extracts to be analysed were selected from both data sets and explained why a tabulation of the use of the *n(o) da* construction was needed and how the notion of distinctive feature matrices were applied to discussion of both Japanese and English data.

CHAPTER 5

Tabulation

5. Introduction

The principal content of this chapter is a tabulation of all the variants of the *n(o)*

da construction that were found in the data collected in this research. This tabulation

contains twenty-six different combinations of nominalizers, copulas and sentence final

particles/particles (SFPs/Ps) as well as thirteen combinations of copulas and SFPs

without nominalizers. A description of the pragmatic and sequential functions of each of

these 39 combinations is provided together with examples of each structure as used by the

participants who provided both Japanese everyday talk-in-interaction data and group

discussion data in this research. The method used in determining the pragmatic properties

and sequential functions of the various combinations of the *n(o) da* construction is partly

structuralist, i.e. the property / function of each construction is defined relatively, but

relies principally on the interactive context and the next turn proof procedure which is

used to confirm the accuracy of the analysis. The following example, in which Y talks

about her term assignment and explains why she went to the University library,

demonstrates how the next turn proof procedure was used by the researcher to determine

the pragmatic property and sequential function of *n da*:

```
7Y:  dooiu, sono: kekkyoku eigo     no bunsho o mottekonai to,
     how    well  finally  English LK book   O get           otherwise
8 :  .h 1500 UMANNAI      janai.
            write-cannot tag
9    (0.3)
10T: un.
     uh-huh
11Y: dakara ne sore ga nanka       toshokan ni aru       kana: to omotta  n    da.
     so     IP that S  something   library  at there-is  FP     QT thought Nom Cop
12T: mou kari-rarechatta-ra owari da  yone.=
     yet borrow-be-if         end   Cop FP
13Y: =kari-rarechatta-ra owari.
      borrow-be-if         end


7Y:  'I need an English book, otherwise
8 :  .h I can't write 1500 words, can I (janai).'
9    (0.3)
10T: 'Un-huh.'
11Y: 'So, /I was thinking there could be something in the library/ n da.'
12T: 'If everything's on loan, you've had it (=You've got a problem) da yone.'=
13Y: '=If everything's on loan, I've got a problem.'
```

In lines 7-8, Y's tag question (*janai*) invites T to confirm that it is impossible to write a

1500 word essay without an English book, after which Y formulates the consequence in

line 11. This formulation concludes with *n da*. This use of *n da* is required pragmatically

because Y does not want only to give her opinion (I was thinking there could be

something in the library), but also to mark it as taken-for-granted in the actual world. She

therefore reifies the proposition that there is something in the library with the use of *n* and

asserts the R status of the proposition with *da*. From a sequential perspective, T's *aizuchi*

in line 10 indicates his acceptance of Y's tag question and, as a result, Y provides a

formulation in line 11, signalled as upcoming by *dakara ne* (so + IP) and reified by *n da*,

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thereby suggesting a possible solution for her problem. *Da* asserts a reified proposition, which expresses the speaker's attitude towards the proposition whose ontological status is no longer the subject of the assertion. For this reason, a response other than *aizuchi* is expected after a turn to which *n da* is attached. T's response, *mou kari-rarechatta-ra owari da yone* (If everything's on loan, you've got a problem), confirms the sequential function of *n da* as an interaction cue and illustrates how the next turn proof procedure plays an important part in determining the pragmatic properties and, especially, the sequential functions of the various realizations of the *no da* construction.

This taxonomic chapter is provided so that the precise pragmatic functions and sequential effects of each combination in the rich array of Nominalizer + Copula + SFP/P structures that are to be examined in the following chapters (Chapters 6 and 7) may be distinguished by readers, and especially by non-Japanese speaking readers.

Before proceeding to the tabulation, an explanation of the method of tabulation may be helpful. The following entry illustrates the method adopted:

±Nominalizer	±Copula	±SFP/P	Pragmatic (P) / Sequential (S) Functions		
			Examples		
4. no	-	ka-ne,	(P) Reifies a proposition and suggests that it should be treated as a ground (*no*), then expresses uncertainty, or speculates as to the epistemic status of the proposition (*ka*) and invites A's agreement to this uncertain status (*ne*). (S) <End of turn> Invites A[1] to comment.		

			EXTRACT 1: Lunchtime talk
			Y: *nande ne kare gurai hana-seru hito ga*
			    why IP he about speak-can person S
			 : *aa-iu machigai o okasu **no ka ne,***
			    that-like mistake O make Nom Q IP
			
			Y: 'she said she wondered (***no ka***) ***ne*** /why
			 : Alan made such mistakes although he
			 : could speak Japanese frequently/,'
			               (See earlier discussion pp. 67, 99)		

As can be seen, nominalizers are listed in the first column, copulas (where present) in the second column, and SFPs/Ps (where present) in the third column. The pragmatic and sequential functions together with one or more examples from the data are listed in the fourth column. In this sample, there is a gap in the second column, which means that no copula occurs in the combination as it appears in the original data. A comma, put after *ka-ne* in the third column, indicates that the construction occurs utterance internally, rather than at the TRP (Transition Relevance Place) or turn finally. Where the item in the third column is followed by a stop this indicates that it occurs utterance finally.

In the table, minimal pairs are tabulated next to each other, so that the combination *no ka-na* follows *no ka-ne*:

---

[1] In the chart, 'A' stands for addressee and 'S' stands for speaker.

± Nominalizer	± Copula	± SFP/P	Pragmatic (P) / Sequential (S) Functions
			Examples
5. no	-	ka-na.	(P) Reifies a proposition and suggests that it should be treated as a ground (*no*), then expresses uncertainty or speculates as to the epistemic status of the proposition (*ka*), often signalling think aloud mode (*na*), especially when turn-internal. (S) <End of turn> Invites A to comment on / acknowledge the uncertain status of the proposition as seen from S's perspective.

			FREEDONIA
			T: *un, demo kokkai ga atte-mo*
			   yes but parliament S there-is-but
			 : *kokumin ni-yotte (.) jiki daitoryo o erabu*
			   people by next president O elect
			 : *tte iu no wa (.) dame na **no** **ka-na.**
			   QT say Nom T impossible Cop Nom FP
			Y: *kokkai ga atte-mo kokumin ga*
			   parliament S there-is-but people S
			
			T: 'Yes, but given a parliament, I wonder
			 : (**no ka-na**) /if a president can be elected
			 : by the people/.'
			Y: 'Although there is a parliament, the people'

The minimal pair, *no ka-ne* and *no ka-na*, indicates the way in which the taxonomic table enables readers to discriminate pragmatic and sequential distinctions between structures; i.e. we can see that the SFPs *ne* and *na* encode the minimal difference in the pragmatic properties and sequential functions of the two structures.

The definitions of pragmatic and sequential functions given in the table are defaults, in that they capture the essential pragmatic properties and likeliest sequential functions of the various manifestations of the construction; the examples have also been chosen to support these default definitions. However, as with any pragmatic phenomenon, particular contexts can lead to particular interpretations of this default, especially in terms

of its sequential function or effect. For example, in case of *n(o) da yone*, three examples

are cited in the chart:

± Nominalizer	± Copula	± SFP/P	Pragmatic (P) / Sequential (S) Functions
			Examples
12. n(o)	da	yone.	(P) Reifies a proposition, which is then asserted in the expectation that a common ground of some interest which is proposed by S will be accepted as such by A. (S) Often used in formulations which are intended to be decisive, and invites A to accept them as such and provide an assumptive response. (However, in use, quite frequently they are felt to be too strong by A, who resists providing the assumptive response that S hopes for.)
			EXTRACT 2: A problem of translation Y: =*.hhh ano KANKAKU GA (.) yappari (0.2)* *the intuition S (I)-think* : *watashi: mo hoshii* **n da yone.** *I also want Nom Cop FP* T: *m::, demo sore tte doo na n darou ne.* *well but that T how Cop Nom Cop FP* : *tatoeba (2.0) dokoma-, demo s-sono* *for-example how-much but the* : *hito ga DOKOmade kotoba ni: (.)* *person S how-much word to* : *[kodawatteru ka tte iu: ka da ne.=* *pay-attention Q QT say Q Cop FP* Y: =`.hhh /I think I want that native speaker's    : intuition/ **n da yone.'**   T: `Well, but I wonder (*n darou ne*)/ how : important that is/. For example, it is : how much [you pay attention to words *ne*.' (See earlier discussion pp. 78, 107)

```
EXTRACT 2: A problem of translation
Y: tte iu  no  ka-na:,  (2.0)  so[oiu    no  o
   QT  say Nom Q-FP              like-that Nom O
 : shiri-tai n   da   yone.
   know-want Nom Cop  FP
T:                              [m::::.
                                yeah
   (3.0)
T: ma:, sokorahen wa honto-ni yappari
   well that       T  really  (I)-think
 : native janai to wakan-nai       yone.=
   native not   QT understand-neg FP

Y: '/there is this [kind of clear difference
 : // n da yone.'
T:                [Yeah.
   (3.0)
T: 'Well, I don't think we can understand
 : that because we are not natives yone.'=
             (See earlier discussion pp. 82, 110)
```

```
FREEDONIA
M: n? (1.0) watashi ga watashi ga kokumin
   mm       I      S  I       S  people
 : ni-shi-yo    toka itta-ra kore de   tsu-
   decide-let's etc  say-if  this with
 : kono mondai   mo   kaiketsusuru
   this question also solve
 : n   da  yone .h=
   Nom Cop FP
T: =e  demo yappa  Mari-chan wa doo omou?
   eh but  anyway Mari       T  how think

M: 'M:? (1.0) If I say let's go for 'by the
 : people', then /this problem is solved/
 : n da yone .h'=
T: ='Eh but, what do you think, Mari?'
```

The first and second examples occur in extract 2 of the everyday talk-in-interaction data,

and support the default definitions shown in the top cell of the right-hand column.

However, the third occurrence of the structure, which occurs in the *Freedonia* group

discussion data, is an example of a non-default use: in this case, *n da yone* functions not to

signal a formulation but to mark a candidate outcome suggested by the speaker. The

relationship between a speaker proposed formulation and a speaker suggested outcome is

clearly a close one, and therefore, it is not surprising to find the same construction used

for each.

5.1 Tables

Table 5.1 Structures with the *n(o) da* construction

± Nominalizer	± Copula	± SFP/P	Pragmatic properties (P) / Sequential functions (S)
			Examples
1. – (zero)	-	-	(P) Giving no overt indication as to how the figure emerging in the talk is to be grounded. (S) After a topic has been developed, S invites A to regard the topic (or sub-topic) as concluded. The *zero* marked turn is thus a candidate for the last turn in that topic or sub-topic.

```
EXTRACT 3: Plumbing problems
31Y:   homestay shiteita ouchi mo    soo datta.=
       homestay did         house also so   was
32T:   =a:.=
        ah
33Y:   =yappari   dare-ka ga hairu to   tsugi wa mizu   na  node,
        you-know someone S  take   then next  T   water Cop because
34Y:   30-pun       gurai mata-nai to   ofuro hai-re-nakatta.=
       30-minutes about wait-not then bath  take-can-not-Past
35T:   =a:.
        ah
36Y:   m:. (1.0) .h tada kore de   ne, mafuyu ni-natte kaze hiichatta: na-
       m:             just this with IP  winter become   cold catch      anyway
37 :   demo ne honto  ne kinoo      ne .h Pragma-Pragmatics hora ni-hon (1.0)
       but  IP really IP yesterday IP     Pragmatics          ah   two

31Y:   'the house where I stayed had the same problem.'=
32T:   ='Ah.'=
33Y:   ='you know, you have only cold water after someone takes a shower, so
34 :   you have to wait for about 30 mins till you can have a bath.'=
35T:   ='Ah.'
36-9Y:
       'M:, (1.0) just because of this I might catch cold in winter, anyway
       but, yesterday, .h I had to write 2 750-word-Pragma-Pragmatics essays,
       when I thought of this, suddenly my hands became very cold'

                                        (See earlier discussion pp. 90, 116)
```

2. no.	-	-	(P) Reifies a proposition and suggests that it should be treated as a ground. (S) Used when giving accounts; invites *aizuchi*.

```
EXTRACT 1: Lunchtime talk
9Y:    Alan no nihon-go            tte okashii ne tte itta no.=
       Alan of Japanese-language T    strange FP QT   said Nom
10T:   =un.
        Uh-huh

8-9Y: ='At that time, um, /Ms Tanaka said that Alan's Japanese is strange/ no.'=
10T:  ='Uh-huh.'
                                            (See earlier discussion pp. 65, 93)
```

3. no	-	ka.	(P) Reifies a proposition and suggests that it should be treated as a ground, subject to confirmation of its reifiable status. (S) Invites A to comment on and preferably confirm the reifiable status of the proposition.

```
FREEDONIA
116T:  ja    ichiou kokumin ga eranderu tte [koto  ni wa naru    no  ka.=
       then anyway people  S  elect      QT   thing in T   become Nom FP
117Y:                                       [iu   koto  ni wa naru.=
                                            say thing in T   become
118 :  =un.=
        yes
119T:  =ma    demo sono dare ga daitoryo  ni naru   ka wa era-be-nai     n   da  yone.
       Well but  well who  S  president in become Q  T  elect-can-not Nom Cop FP

116T:  'Then, /the people get to choose [anyway/ no ka.'=
117Y:                                   ['Anyway, that's the way it works.'=
118 :  ='Yes.'=
119T:  ='Well, but /they can't choose who's going to be a president/ n da yone.'
```

4. no	-	ka-ne,	(P) Reifies a proposition and suggests that it should be treated as a ground (*no*), then expresses uncertainty or speculates as to the epistemic status of the proposition (*ka*) and invites A's agreement to this uncertain status (*ne*). (S) <End of turn> Invites A to comment.

EXTRACT 1: Lunchtime talk
```
21Y:   nande ne kare gurai hana-seru hito    ga aa-iu       machigai o
       why   IP he    about speak-can person S  that-like mistake   O
22 :   okasu no  ka ne, fushigi da   tte itteta,
       make  Nom Q  IP  wonder  Cop QT  said

21-2Y: 'she said she wondered (no ka) ne /why Alan made such mistakes although
        he could speak Japanese frequently/,'
                                           (See earlier discussion pp. 67, 99)
```

5. no	-	ka-na.	(P) Reifies a proposition and suggests that it should be treated as a ground (*no*), then expresses uncertainty or speculates as to the epistemic status of the proposition (*ka*), often signalling think aloud mode (*na*), especially when turn-internal. (S) <End of turn> Invites A to comment on / acknowledge the uncertain status of the proposition as seen from S's perspective.

EXTRACT 2: A problem of translation
```
46Y:   examine (.) toka        ne, sooiu      (.) kuriaa-na ano: (1.2) chigai
       examine     and-so-on IP  like-that     clear     umm         difference
47 :   tte iu no  ka-na:, (2.0) so[oiu    no  o shiri-tai n   da   yone.
       QT  say Nom Q-FP           like-that Nom O know-want Nom Cop FP
48T:                             [m::::.
                                  yeah

46Y:   ''examine' etc etc, /I want to know, like, umm, can I say (no ka-na),
47 :   /there is this [kind of clear difference/ / n da yone.'
48T:                  ['Yeah.'
                                          (See earlier discussion pp. 82, 110)
```

			FREEDONIA
			73T: un, demo kokkai ga atte-mo kokumin ni-yotte (.) jiki daitoryo o
			      yes but parliament S there-is-but people by next president O
			74 : erabu tte iu no wa (.) dame na ***no ka-na.***
			      Elect QT say Nom T impossible Cop Nom FP
			75Y: kokkai ga atte-mo kokumin ga,
			      parliament S there-is-but people S
			
			73-4T: 'Yes, but given a parliament, I wonder (***no ka-na***) /if a president can be
			      elected by the people/.'
			75Y: 'Although there is a parliament, the people'

6.no	-	kamo- shirenai.	(P) Reifies the proposition and adds that it might be assertable. (S) Used as a self-formulation.

			EXTRACT 3: Plumbing problems
			8T: karada ga:: sugoi atatamaru made shawaa wa zutto abi-tsuzuken *no.*
			    body S very get-warm till shower T through take-continue Nom
			9Y: sore datta-ra watashi: ga (.) oyu o tamete-=
			    that Cop-Past-if I S hot-water O fill
			10T: =-ru gurai to onaji [ryoo NA ***NO KAMOshirenai.***
			      about with same amount Cop Nom might
			11Y: [onaji da yone.
			                      same Cop FP
			12 (1.5)
			13Y: demo ne, are wa ne (1.5) tabun hai-haikan (.) tte iu *no ka-na*,
			    but IP that T IP maybe plumbing QT say Nom Q-FP
			
			8T: '/until I get very warm, I keep taking a shower/ *no.*'
			9Y: 'If you do that and I fill a bathtub'=
			10T: ='/it might be the same [amount/ ***NO KAMOshirenai.***'
			11Y: ['it is the same (*da*) *yone.*'
			12 (1.5)
			13Y: 'But, can we say (*no ka-na*) /that's to do with the plumbing/,'
			
			                                 (See earlier discussion pp. 86, 113)

7. no? n(o)	- desu	- ka?[2]	(P) Casts doubt on whether a proposition should be regarded as reified. (S) Invites A to indicate whether or not the proposition should have reified status or, in the case of anticipatory completion, whether or not the proposition offered is appropriate.
			 EXTRACT 3: Plumbing problems `55T:  [<laughs> [matte,` `                    wait` `56 :  sono sono koro ni wa boku no   mail  wa moo      todoita no?` `      that that time in T  I    Gen email T   already came    Nom` `55T:  [<laughs> ['Wait,` `56 :  /at that time, had you already got my email/ no?'` `                                       (See earlier discussion pp. 93, 118)` - EXTRACT 3: Plumbing problems `47T:  are  nande katta  n   su  ka.` `      That why   bought Nom Cop FP` `48Y:  are  wa ne: (1.5) ano: [sui-` `      that T  IP         um    recom-(mend)` `49T:                        [a, susumetekureta     no?=` `                            oh (she) recommended Nom` `47T:  '/Why did you buy that one/ n su ka?'` `48Y:  'That one, well, um, [(she) recom-'` `49T:                       ['Oh, /did she recommend it/ no?'=` `                                       (See earlier discussion pp. 92, 118)`

---

2 These two constructions share the same pragmatic properties and sequential functions. The difference between them is that *no?* is informal and *n(o) desu ka?* is formal. (*N(o) da ka?* does not occur.)

8. n(o)	da.	-	(P) Reifies a proposition and asserts its reified status. (S) Typically used in formulations.

			Troubles talk: Term assignment
			5Y: wakatte-mo, ano:
			     understand-but well
			6 (2.0)
			7Y: dooiu, sono: kekkyoku eigo no bunsho o <u>mottekonai to</u>,
			     how well finally English LK book O get otherwise
			8 : .h 1500 UMAN-NAI janai.
			              write-cannot tag
			9 (0.3)
			10T: un.
			     uh-huh
			11Y: dakara ne sore ga nanka toshokan ni aru kana: to omotta **n** **da**.
			     so IP that S something library at there-is FP QT thought Nom Cop
			12T: mou kari-rarechatta-ra owari da yone.=
			     yet borrow-be-if end Cop FP
			
			5Y: 'but, well'
			6 (2.0)
			7Y: 'I need an English book, otherwise
			8 : .h I can't write 1500 words, can I (*janai*).'
			9 (0.3)
			10T: 'Un-huh.'
			11Y: 'So, /I was thinking there could be something in the library/ **n da**.'
			12T: 'If everything's on loan, you've had it (=You've got a problem) *da yone*.'=
			
			(See earlier discussion pp. 60-63)

9. n(o)	da	kedo,	(P) Reifies a proposition, which is then asserted but treated concessively. (S) Introduces a concessive presequence to which the S will add an account reflecting his/her own perspective. This strategy is frequently used by a new S who wishes to provide an account which contrasts with a situation described by the previous S.

			EXTRACT 1: Lunchtime talk
			`1Y:  a, soshitara sa, zenzen hanashi chigau    ` **`n   da-kedo`**`, .h  konaida  hora`
			`     oh then       IP  at-all story    different Nom Cop-although recently IP`
			`2 :  Tanaka-san to  Akiko-san to   de    o-hiru [tabe ni itta janai?`
			`     Tanaka-Ms  and Akiko     and with lunch   eat     went tag`
			`3T:                                           [un.`
			`                                               yeah`
			
			`1Y:  'By the way, /I have a completely different story/ though `**`(kedo) n da`**`,`
			`2 :  .h recently I [had lunch with Ms Tanaka and Akiko, didn't I (`*`janai`*`)?'`
			`3T:              ['Yeah.'`
			
			`                                        (See earlier discussion pp. 68, 95)`

10. n(o)	da(t)[3]	tara,	(P) Reifies a proposition, which is then asserted but treated as putative. (S) Introduces a conditional presequence on the basis of which the S will develop an argument.

			FREEDONIA
			`62M:  =demo honto-ni kokkai     toka ga nakutte,`
			`      but  surely   parliament etc  S   there-is-not`
			`63 :  daitoryo  toka ga kimatteru kuni    ga aru     `*`no  ka-na`*` to omotte.`
			`      president etc  S  decide    country S  there-is Nom FP    QT think`
			`64 :  atte      zettai     umaku itteru `**`n   dat-tara`**` kokumin ga ii   jan?=`
			`      there-is definitely well  go    Nom Cop-if   people  S  good Cop-Neg`
			
			`62-4M: ='but am I right in thinking (`*`no ka-na`*`) /there are some countries`
			`       where a president etc etc is elected without a parliament.`
			`       /If there are some and it's definitely going well/ `**`n dat-(tara)`**`,`
			`       it should be by the people, shouldn't it (`*`jan`*`)?'=`

---

[3] *Da* is the copula and '*t*' is added in parentheses, which indicates that there is always double articulation of consonants when *da* and *tara* occur together. This is also the form used in Romanized Japanese script.

11. n(o)	da	yo.	(P) Reifies a proposition, which is then asserted and marked as a potential common ground of some interest. (S) Used in formulations; invites a response by either S or A, which is inferentially related.

```
EXTRACT 2: A problem of translation
37Y:  mo: dakara    ne, sonnani fukai mon   janai  mitai .h dakara ne watashi
      umm therefore IP  such     deep  thing Cop-Neg seem    so     IP I
38 :  mo   ne (.) dame        na  n   da  yo, daka-DAKAra koko-ni kita
      also IP      impossible Cop Nom Cop FP  that-is-why here    (I)-came
39 :  n    da   yo.
      Nom Cop FP
40    (2.0)
41T:  m: [ma:  ne.
      m:  yeah FP

37-39Y:
      'Umm therefore, it does not seem to be such a difficult thing. .h So, /it's
      because (n da yo) /I lack such intuitions n da yo/ that I came here/.'
40:   (2.0)
41T:  'M: [yeah.'
                                            (See earlier discussion pp. 81, 108)
```

12. n(o)	da	yone.	(P) Reifies a proposition, which is then asserted in the expectation that a common ground of some interest which is proposed by S will be accepted as such by A. (S) Often used in formulations which are intended to be decisive; invites A to accept them as such and provide an assumptive response. (However, in use, quite frequently they are felt to be too strong by A, who resists providing the assumptive response that S hopes for.)

```
EXTRACT 2: A problem of translation
27Y:  =.hh ano KANKAKU    GA (.) yappari (.) watashi: mo    hoshii n    da   yone.
           the intuition S      (I)-think    I        also want   Nom Cop FP
28T:  m:: demo sore tte doo na  n   darou ne. tatoeba (2.0) dokoma-, demo
      well but that T   how Cop Nom Cop  FP  for-example    how-much but
29-30 :  s-sono hito   ga DOKOmade kotoba ni:(.)[kodawatteru  ka tte iu: ka da  ne.=
         the    person S  how-much word   to      pay-attention Q  QT say FP Cop FP

27Y:  ='.hhh /I think I want that native speaker's intuition/ n da yone.'
28T:  'Well, but I wonder (n darou ne) /how important that is/. For example
29-30 : it is how much [you pay attention to words da ne.'
                                            (See earlier discussion pp. 78, 107)
```

EXTRACT 2: A problem of translation
```
47 :    tte iu  no  ka-na:, (2.0) so[oiu    no  o shiri-tai n   da  yone.
        QT  say Nom FP-FP        like-that Nom O know-want Nom Cop FP
48T:                                       [m::::.
                                            yeah
49      (3.0)
50T:    ma:, sokorahen wa honto-ni yappari   native janai to
        well that      T   really  (I)-think native not   QT
51 :    wakan-nai      yone.=
        understand-neg FP

47Y:    '/there is this [kind of clear difference/ / n da yone.'
48T:                    ['Yeah.'
49      (3.0)
50T:    'Well, I don't think we can understand that
51 :    because we are not natives yone.'=
```

                                        (See earlier discussion pp. 82, 110)

FREEDONIA
```
19M:    n? (1.0) watashi ga watashi ga kokumin ni-shi-yo    toka it-tara
        mm       I       S  I       S  people  decide-let's etc  say-if
20 :    kore de   tsu- kono mondai   mo   kaiketsusuru n   da  yone .h=
        this with      this question also solve        Nom Cop FP
21T:    =e demo yappa  Mari-chan wa doo omou?
        eh but  anyway Mari Dim  T   how think

19-20M: 'Mm? (1.0) If I say let's go for 'by the people',
        then /this problem is solved/ n da yone .h'=
21T:    ='Eh but, what do you think, Mari?'
```

13. n(o)	da	mon(o).	(P) Reifies a proposition, which is then asserted and provided as a logical support for the preceding utterance. (S) Marks a potential TRP with no next S selected.

```
EXTRACT 3: Plumbing problems
13Y:  demo ne, are  wa ne (1.5) tabun hai-haikan (.) tte iu  no  ka-na,
      but  IP  that T  IP        maybe plumbing        QT  say Nom Q-FP
14 :  shisutemu: jo           no  mondai  mo  ARU       to oMOu  n    da.=
      system        concerning Gen problem also there-is QT think Nom Cop
15T:  =un.
       uh-huh
16Y:  datte   [deru      ni  wa deru       n    da   mon.
      because  come-out  dat T  come-out  Nom  Cop  FP

13Y:  'But, can we say (no ka-na) /that's to do with the plumbing/,
14 :  and also I think that's because (n da) /it is a problem of the system/.'=
15T:  ='Uh-huh.'
16Y:  '/Because I [have water anyway/ n da mon.'
                                           (See earlier discussion pp. 87, 114)
```

14. n(o)	darou.	-	(P) Reifies a proposition about whose status S expresses uncertainty. (S) Invites A to indicate whether she shares a degree of uncertainty; used for initiating a problematic topic where it is important to make sure that A accords the topic the same problem status as S.

```
EXTRACT 2: A problem of translation
2T:  douiu-toki-ni           suggest tte tsukau n    darou.
     what kind of-time-in suggest QT  use    Nom Cop
3    (0.2)
4Y:  un.
     uh-huh

2T:  'I wonder (n darou) /when people use the word 'suggest'/.'
3    (0.2)
4Y:  'Uh-huh.'

                                           (See earlier discussion pp. 72, 102)
```

15. n(o)	darou	ne.	(P) Reifies a proposition, expresses uncertainty about it and invites A's agreement with this uncertain status. (S) Frequently used by a S who wishes to introduce a contradiction of what a previous speaker has said. S may elaborate the contradiction (in which case S responds to the invitation to agree by implicitly agreeing himself) or the turn may pass back to the original speaker.

			EXTRACT 2: A problem of translation
			27Y: =.hh ano KANKAKU GA (.) yappari (.) watashi: mo hoshii n da yone.
			     the intuition S (I)-think I also want Nom Cop FP
			28T: m:: demo sore tte doo na **n darou ne**. tatoeba (2.0) dokoma-, demo
			     well but that T how Cop Nom Cop FP for-example how-much but
			29 : s-sono hito ga DOKOmade kotoba ni:(.)[kodawatteru ka tte iu: ka
			     the person S how-much word to pay-attention Q QT say FP
			30 : da ne.=
			     Cop FP
			
			27Y: ='.hhh /I think I want that native speaker's intuition/ n da yone.'
			28T: 'Well, but I wonder (**n darou ne**) /how important that is/. For example
			29-30 : it is how much [you pay attention to words da ne.'
			
			(See earlier discussion pp. 78, 107)

16. n(o)	darou	ka.	(P) Reifies a proposition about which S expresses a strong doubt of real significance. (S) Used when a real doubt is expressed and a problem is regarded as significant.

			EXTRACT 2: A problem of translation
			 16T: nande hhh ano show janakute suggest o tsukatta **n darou ka.**=
			         for-some-reason um show Cop-Neg suggest O use-Past Nom Cop Q
			 17Y: ="un" (1.5) show wa karada de
			        yeah show T body with
			
			 16T: 'I don't understand (**n darou ka**) /why 'show' isn't used but 'suggest' is/.'=
			 17Y: ="·Yeah" (1.5) 'show' is something to do with demonstrating with your body.'
			
			 (See earlier discussion p. 104)

17. no	dewa?	-	(P) *No* reifies a proposition and *dewa* adds a tag (but not the default negative tag *dewanai*). It can be dismissive. (S) Used to confirm a situation and to close down further discussion on the topic.

			FREEDONIA
			 166M: deru to omou kara, .h chokusetsu tte iu no ga yoroshii **no dewa**?
			       attract QT think because direct QT say Nom S good Nom Conj
			 167Y: so suru to, tsugi ga karandekuru yone.
			       so do then next S involve FP
			
			 165-6M: 'Then I think that we will cooperate with and become interested in
			        (the election), so .h /'directly by the people' is good, isn't it/ **no dewa**?'
			 167Y: 'Then, we move on to the next question *yone*.'

18. n(o)	janai?	-	(P) Reifies a proposition and then suggests that this proposition ought not to be reified if it turns out not to be a true reflection of a state of affairs in the world. (S) Invites A to confirm the truth of the reified proposition. (But leaves open the possibility that A might want to confirm that the state of affairs is in fact false.)

			FREEDONIA
			`65T:  =demo doko-no kuni     mo    kokkai      tte aru       n    janai?=`
			`       but  every    country also parliament T    there-is Nom Cop-Neg`
			`66Y:  =un.=`
			`       yes`
			
			`65T:  ='But /there is a parliament in every country/, isn't there n ja(nai)?'=`
			`66Y:  ='Yeah.'=`

19. n(o)	janai	ka[4]	(P) Reifies a proposition to which the S adds his uncertainty as to whether or not the proposition should be reified in this way on the ground that it might not be consistent with a state of affairs in the world. (S) Invites A to look for a different angle on the topic.
			- (no data)
20. n(o)	janai	ka-na.	(P) Reifies a proposition to which the S adds his/her uncertainty as to whether or not the proposition should be reified in this way on the ground that it might not be consistent with a state of affairs in the world, with the S expressing his uncertainty in think-aloud mode. (S) Invites A to look for a different angle on the topic.

			FREEDONIA
			`23M:  mm (3.0) ya,  ii    n    janai    ka-na.=`
			`       well      well good Nom Cop-Neg FP`
			`24Y:  =demo kore tte kokkai     ga setsuritsu-sareru baai tte natteru kara,=`
			`       but  this QT  parliament S  elect-ed          case QT  say     because`
			
			`23M:  'Well (3.0) well, I'm not sure (n janai ka-na) /it's a good idea./'=`
			`24Y:  ='But it says if a Parliament is ever elected, so'=`

---

[4] There is no example of the structure listed in 19 in the data. However since 19 presupposes the existence of 18, pragmatic properties and sequential functions are hypothesized for the putative example.

21. n(o)	janai	no?	(P) Reifies a proposition about which S expresses uncertainty but which S wants to reify for the sake of argument. (S) Invites A to accept this proposition for the sake of argument, with S expecting to continue in a new or topic-extending direction.

```
FREEDONIA
60M:   dakara watashi wa yameta ho ga ii    n janai    no  tte kokode ii-tai kedo=
       so     I      T  stop   than S good  Nom Cop-Neg Nom QT  here  say-want but
61Y:   =un.=
       uh-huh
62M:   =demo honto-ni kokkai     toka ga nakutte,
       but   surely   parliament etc  S  there-is-not
63 :   daitoryo  toka ga kimatteru kuni    ga aru      no  ka-na to omotte.
       president  etc  S  decide    country S  there-is Nom FP    QT think

60M:    'So, although I want to say here that //it's better not to have
  :      a parliament/n janai/ no,'=
61Y:   = 'Uh-huh.'=
62-3M: = 'but am I right in thinking (no ka-na) /there are some countries
         where a president etc etc is elected without a parliament.'
```

22. n(o)	janai desu	ka?	(P) Seeks to reify while raising a question as to whether one should reify a proposition that may turn out not to be true in relation to some state of affairs. (S) Invites A to consider whether on the balance of probability the existence of the reified entity is or is not a good thing.

```
FREEDONIA
151M:  =[chotto tameshitemiru no   mo   ii   n    janai desu ka? <laughs>
         small  experiment      Nom  also good Nom Cop   Cop  Q
152U:  [<laughs>
153T:  doo na  n    darou.
       how Cop Nom  Cop

151M:  =['/Small experiment would be good/, would it not n (janai desu) ka?' <laughs>
152U:  [<laughs>
153T:  'I wonder (n darou) /how it turns out/.'
```

23.wake.	-	-	(P) Reifies a proposition which is obviously or logically related to the ongoing discourse. (S) Invites A's *aizuchi* or confirmation of the logical relation of a proposition to the ongoing discourse.

EXTRACT 2: A problem of translation
```
55T:  chigai     o jisho       de hi-hiita    wake ne. (1.5) soshitara nanka
      difference O dictionary in    look-up Nom  FP           then          something
56 :  ano: disclose no ho ga nanika    ko::: kako: ni ano: himitsu ni
      um   disclose of to S  something like  past  in um    secret  in
57 :  sa-rete-ita yona (.) mono  tte iu  nanika    motto genteitekina kanji no
      kept-been   like      thing QT  say something more  limited       like  of
58 :  tsukai-kata tte atta        [wake.
      use-way     QT  there-was   Nom
59Y:                              [un  un  un  un.
                                  yes yes yes yes


53-8T:            ['For example, this time also, um, in the news
        it said 'the following was revealed'. /I checked the difference between reveal
        and disclose in a dictionary/ wake ne. (1.5) Then /the dictionary said
        disclose is dealing with something like a secret in the past and is more
        limited in use/ [wake.'
59Y:                    ['Yes yes yes yes.'
```

24. wake	desho.	-	(P) Reifies a proposition which is obviously or logically related to the ongoing discourse, but whose existential status may be problematical in terms of the epistemic doubt S holds in relation to it. (S) Either invites *aizuchi* or confirmation that its existential status is unproblematic.

```
FREEDONIA
25Y:  [setsuritsu-[sare-nai baai mo     ariuru    wake desho.
       elect-ed-not           case also possible Nom  tag
26U:                 [e:.
                      oh
27T:  [m:.
       yeah
28U:  [a    a    a    a.
       yes yes yes yes yes
29Y:  dakara, setsuritsu-sareru baai ni wa kokumin ga nihon mitai ni
       so       elect-ed           case in T  people  S  Japan like  in

25Y:  'possible to have [an unelected parliament/, isn't it wake (desho).'
26U:                    ['Oh.'
27T:  ['Yeah.'
28U:  ['Yes, yes, yes, yes.'
29Y:  'So, in case the Parliament is elected, people elect parliamentarians'
```

```
FREEDONIA
55Y:  shusho    ga [eraba-re-te
       minister  S   elect-ed-and
56M:               [ga eraba-reru wake desho?=
                     S elect-ed    Nom  tag
57T:  °un°.
       uh-huh
58M:  =soshitara dakara anna mechamecha    ni-natteru wake jan.
       then         so      that disorganised is          Nom  Cop-Neg

55Y:  '/a prime minister [is elected and'
56M:                     ['I think elected so far as I know/ wake (desho)?'=
57T:  '°Uh-huh.°'
58M:  ='Then so that's why /it's such a disorganized government/, is it not
    :  wake (jan).'
```

25. wake	jan.	-	(P) Reifies a proposition as obviously related to the ongoing discourse and to which the negative tag *jan* is added. Because of the logical nature of the non-controversial position reified, it functions as a reminder. (S) Invites A to agree with what is clearly a reasonable proposition.
			FREEDONIA 58M: =soshitara dakara anna mechamecha ni-natteru **wake jan**. then so that disorganised is Nom Cop-Neg 59Y: un. yes 60M: dakara watashi wa yameta ho ga ii *n janai* *no* tte kokode ii-tai kedo= so I T stop than S good Nom Cop-Neg Nom QT here say-want but 58M: ='Then so that's why /it's such a disorganized government/, is it not : **wake (jan)**.' 59Y: 'Yes.' 60M: 'So, although I want to say here that //it's better not to have : a parliament/*n janai*/ *no*,'= - *FREEDONIA* 102U: nantoka tou no ho ni iku **wake jan**. something party of side to go Nom Cop 103T: un un un un [un. yes yes yes yes yes 104U: [de Washington de ano: hoka no betsu no tou ni then in um other of other of party in 102U: 'will go to the whichever party/ isn't that so **wake jan**.' 103T: 'Yes, yes, yes, yes, [yes.' 104U: ['Then in Washington, um, in the other party'

26. wake	-	ne.	(P) Reifies a logical proposition (*wake*) and suggests its reified status should be acceptable (*ne*). (S) A is invited to signal acceptance of the proposition as logically related to the ongoing discourse, typically by means of *aizuchi*.

EXTRACT 2: A problem of translation

```
7T:   dakedo, DO:-DO kangaetemo sono bunsho  da   to teian-suru (.) tte iu
      but     how    (I)-think  that context Cop QT suggest          QT  say
8 :   yoona .h imi      dewaNAi wake NE.=
      like     meaning  Cop-Neg Nom  FP
9Y:   =un.=
      uh-huh
10T:  =ma,  HONOMEKAsu tte iu  imi     mo (.) ma   aru      ni-shite-mo,=
      well imply       QT  say meaning also   well there-is anyway-but

7T:   'But /even if I think about it deeply, the word 'suggest' in that context
8 :   does not mean teian-suru/ wake NE.'=
9Y:   ='Uh-huh.'=
10T:  ='Well, there is another meaning 'imply' (.) but anyway,'=
```

(See earlier discussion pp. 74, 104)

Table 5.2 Related structures without a nominalizer

±Copula	±SFP/P	Pragmatic properties (P) / Sequential functions (S)		
		Examples		
1. da.	-	(P) Asserts the propositional content that falls within the scope of *da*. (S) Invites a follow-up in the form of either a continuation by S or a comment by A.		

		EXTRACT 2: A problem of translation
		23T: Lisa ga kono toki wa explain wa tsuka-e-nai *n* *da*, tte, .h nande **da**
		        Lisa S this case T explain T use-can-not Nom Cop QT why Cop
		24 : tte kii-ta-ra sore wa setsumei dekinai kedo kono toki wa
		        QT (I)-asked-then that T (she)-explain cannot although this case T
		25 : dame na *n* *da* tte [itta=
		        impossible Cop Nom Cop QT (she)-say-Past
		26T: [*<laughs>*
		27Y: =.hh ano KANKAKU GA (.) yappari (.) watashi: mo hoshii *n* *da* *yone*.
		          the intuition S (I)-think I also want Nom Cop FP
		
		23-25Y:
		        'So Lisa said that /I couldn't use 'explain' in this case/ *n da*.
		        I asked why **da**, and she [said/ although she cannot explain, it is impossible/ *n da'*=
		26T: [*<laughs>*
		27Y: ='.hhh /I think I want that native speaker's intuition/ *n da yone*.'		

2. da	ne.	(P) Asserts the propositional content that falls within the scope of *da* and suggests that this should be agreed (*ne*).
		(S) Invites A's agreement with the asserted status of the propositional content that falls within the scope of *da*.

```
FREEDONIA
5T:   watashi kokumin (.) ni-[yotte da   na.
      I         people      by         Cop FP
6U:                             [kokumin da   ne.
                                people  Cop FP
7Y:   ne. GRC ni-yotte da   to  (   )-seiji      mitai ni nacchau mon ne.=
      FP      by          Cop if          government like  in become  FP  FP

5T:   'I vote for 'by the [people' da na.'
6U:                        ['Yeah, 'by the people' da ne.'
7Y:   'Yes (ne). That's because (mon ne) /if it's 'by the GRC' it will become a (  ) government./'=
```

3. da	yone.	(P) Asserts the propositional content that falls within the scope of *da* in the expectation that this assertion is of sufficient interest to provoke an inferentially related response (*yone*) and suggests that this should be agreed (*yone*). (S) Either invites agreement that the assertion of the proposition is of sufficient interest to provoke an inferentially related response or invites an inferentially related response.

```
Trouble talk: Term assaignment
12T:   mou  kari-rarechatta-ra owari  da  yone.=
       yet  borrow-be-if           end    Cop FP
13Y:   =kari-rarechatta-ra owari.
        borrow-be-if            end

12T:   'If everything's on loan, you've had it (=You've got a problem) da yone.'=
13Y:   ='If everything's on loan, I've got a problem.'

                                        (See earlier discussion p. 63)
```

```
FREEDONIA
129T:   dakara yappa   soo iu  imi     de wa kansetsuteki da  yo[ne.
        so      I-think so  say meaning in T  indirect        Cop FP
130U:                                                         [un   un.
                                                              yes yes
131Y:   demo nihon ni kurabe-reba choku[setsuteki da   yone.
        but  Japan to compare-if  direct            Cop FP
132T:                                 [un  un [un  un  un.
                                       yes yes  yes yes yes
133M:                                         [u:n.
                                               yes

129T:   'So, in that sense, I think that's 'indirectly elected' da yo[ne.'
130U:                                                               ['Yes, yes.'
131Y:   'But it's [direct if it's compared to the Japanese system da yone.'
132T:             ['Yes, yes, yes, yes, yes.'
133M:             ['Yeah.'
```

4. da	na.	(P) Asserts the propositional content that falls within the scope of *da* and suggests that this assertion is one which could be accepted. (S) Often used as a quasi think-aloud formula, and therefore not necessarily inviting A's agreement, although frequently provoking it.

		FREEDONIA
		`5T:   watashi kokumin (.) ni-[yotte `**`da   na.`**
		`      I       people       by       Cop FP`
		`6U:                           [kokumin da   ne.`
		`                             people   Cop FP`
		`7Y:   ne.`
		
		`5T:   'I vote for 'by the [people' `**`da na.`**`'`
		`6U:                        ['Yeah, 'by the people' `*`da ne.`*`'`
		`7Y:   'Yes (`*`ne`*`).'`

5. darou	ne.	(P) Expresses uncertainty about the propositional content that falls within the scope of *darou* and suggests that this uncertain status should be agreed (*ne*). (S) Invites A to agree with the uncertain status of the propositional content that falls within the scope of *darou*.

		FREEDONIA
		`45Y:  kokumin (.) no chokusetsu [senkyo    de?`
		`      people      of direct        election with`
		`46M:                              [un  un.`
		`                                  yes yes`
		`47    (2.0)`
		`48U:  doo `**`darou ne.`**` shira-nai.=`
		`      how Cop   FP   know-not`
		`49T:  =wakan-[nai.`
		`        know-not`
		`50U:        [wakan-nai.`
		`            know-not`
		
		`45Y:  'Directly [elected by the people?'`
		`46T:           ['Yes, yes.'`
		`47    (2.0)`
		`48U:  'I wonder (`**`darou`**`) how it is `**`ne`**`. I don't know.'=`
		`49T:  ='I don't [know.'`
		`50U:           ['I don't know.'`

6. jan. janai.	-	(P) A negative tag used to suggest that S would like to assert the preceding proposition (whose quasi presuppositional status may sometimes be enhanced by a preceding *nanka*). (S) Invites A's agreement with the preceding proposition.

```
FREEDONIA
159T:   nanka chokusetsu erabi-tai  jan.
        PT    direct       elect-want Cop-Neg
160Y:   un  un  [un  un.
        yes yes  yes yes

159T:   '(we) want to elect directly anyway, don't we jan.'
160Y:   'Yes, yes, [yes, yes.'
```

```
Troubles talk: Term assignment
7Y:   dooiu, sono: kekkyoku eigo     no bunsho o mottekonai to,
      how     well  finally  English LK book    O get        otherwise
8 :   .h 1500 UMAN-NAI     janai.
               write-cannot tag
9     (0.3)
10T:  un.
      uh-huh

7Y:   'I need an English book, otherwise
8 :   .h I can't write 1500 words, can I (janai).'
9     (0.3)
10T:  'Un-huh.'
                                        (See earlier discussion p. 61)
```

7. desho.	-	(P) A tag used to suggest that the preceding proposition can be accepted. (S) Invites A to accept or comment on a preceding proposition (often as a preliminary to S continuing to develop a dependent argument).
| | | *FREEDONIA*<br>```
105U:   tatoeba       hitori da  to shite de    katsu to suru jan.     demo (.) 9:1 desho.=
        for-example alone  Cop QT do      then win    QT do   Cop-Neg but              Cop
106T:   [un.
         yes
107U:   =[tte koto  wa 9-nin     katsu kara     socchi no tou   no daihyo          no
         QT   thing T  9-people win    because that   of party of representative of

105U: 'supposing one person is in the other party and wins. But it's 9:1, isn't it (desho).'=
106T:    ['Uh-huh.'
107-8U: =['That means because 9 people will win, the representative of the party,
             for example, [Mr. Bush will be a president and'
``` |
| 8. - | ka. | (P) Suggests that the preceding proposition should be confirmed.
(S) Invites A to confirm whether the propositional content of S's utterance is accurate or not. |
| | | *FREEDONIA*<br>```
1T:   a, sore wa tsugi no (.) shitsumon [ka.
      ah that T   next  of       question  FP
2Y:                                       [un.
                                          Yes

1T:   'Ah, we are on the next question, [aren't we ka.'
2Y:                                     ['Yes.'
``` |

9. -	ka-ne.	(P) Suggests that the preceding proposition is appropriate in terms of content or the way in which the content is expressed. (S) Invites A's confirmation either of the appropriateness of the preceding proposition or of the appropriateness of the way it's put.

		EXTRACT 2: A problem of translation
		29T: s-sono hito ga DOKOmade kotoba ni:(.)[kodawatteru ka tte iu: ka
		          the person S how-much word to pay-attention Q QT say FP
		30 : da ne.=
		          Cop FP
		31Y: [un binkan na no ka, **ka ne**.
		                                                     mm sensitive Cop Nom FP FP FP
		32T: =tatoeba conceal to [hide toka mo ne..
		          for-example conceal and hide and-so-on also IP
		33Y: [a, demo ne, are da tte yo, akumade ne
		                                     oh but IP that Cop QT FP doubtless IP
		34 : sore wa ne:: .h ano: eigo no joshiki to-shite tte itteta yo.
		          it T IP um English Gen common-sense as QT (she)-say-Past FP
		
		29-30T: 'it is how much [you pay attention to words *da ne*.'
		31Y: ['Or /how sensitive you are about (words)/ *no ka* **ka ne**.'
		32T: ='For example, 'conceal' and ['hide' are also..'
		33Y: ['Yeah, but the way it works according to
		34 : what she said is the doubtless it depends on English intuition *yo*.'

10. -	ne.	(P) Suggests that the preceding proposition is likely to be acceptable. (S) Either invites A's agreement with the propositional content or used to confirm that S agrees with a proposition which A has already voiced.

```
FREEDONIA
134M:   hoka  no kuni     wa shira-nai watashi.
        other of country T  know-not  I
135     (2.0)
136T:   °un°.
         no
137U:   shira-nai ne.
        know-not  FP
138Y:   °un°
         no

134M:   'I don't know the systems in other countries.'
135     (2.0)
136T:   '°No.°'
137U:   'Me neither ne.'
138Y:   '°No.°'
```

```
FREEDONIA
143U:   so iu   seido  ga atta-ra (.) sugoi taihen kamoshirenai kedo omoshiroi.=
        so say system S  there-is-if very  hard    might         but  interesting
144Y:   =°un°.=
         yes
145T:   =°ne°.=
         FP
146M:   =ii    n    janai? hoka  no kuni     de yatte-nai kara    koko de hajimete,
        good Nom Cop-Neg other of country in do-not     because here in start

143U:   'it might be very hard if the country has that kind of system,
    :   but it is interesting.'=
144Y:   ='°Yes.°'=
145T:   ='I think so too (ne).'=
146M:   ='/That's good, isn't it/ n (janai)? We can start it as other countries don't'
```

| 11. - | yone. | (P) S intends the proposition to be seen as of sufficient interest to provoke an inferentially related response (*yone*) and suggests that this should be agreed (*yone*). |

(P) S intends the proposition to be seen as of sufficient interest to provoke an inferentially related response (*yone*) and suggests that this should be agreed (*yone*).

(S) Either invites agreement that the proposition is of sufficient interest to provoke an inferentially related response or invites an inferentially related response.

```
FREEDONIA
83-4U:   un   kokumin ga nanka aru  yone [kenri mitaina [(   )
         yes people  S  PT    have FP      right like
85T:                                       [ko-
86M:                                                   [°un.°
                                                        uh-huh
87T:                                                   [kokumin ga sono shu   goto ni
                                                        people  S  the  state each in

83-4U:   'yes, the people have something yone [like a right [(   )'
85T:                                          ['The pe-'
86M:                                                       ['°Uh-huh.°'
87T:                                                       ['The people, in each state,'
```
```
FREEDONIA
159T:   nanka chokusetsu erabi-tai  jan.
        PT    direct      elect-want Cop-Neg
160Y:   un   un  [un  un.
        yes yes  yes yes
161M:           [nanka sekinin-kan           ga umareru yone,=
                 PT    responsibility-sense S  appear   FP
162T:   =u::n.
         yes
163M:   jibun jibun: ga eran-da  toka.
        I     I      S  elect-ed etc

159T:   '(we) want to elect directly anyway, don't we jan.'
160Y:   'Yes, yes, [yes, yes.'
161M:              ['We will have a sense of responsibility yone,'=
162T:   ='Yeah.'
163M:   'We have elected this person, we think.'
```

12. -	mon.	(P) Is usually an auxiliary assertion in relation to the main proposition that has been asserted. (S) Adduces evidence for what has just been stated either by A or by S in a continuing utterance.

		EXTRACT 3: Plumbing problems
		`20Y:  =attsui tsumetai attsui tsumetai ni-nacchau kara.`
		`       hot     cold     hot    cold       become      because`
		`21T:  sooiu::    tokoro atta       mon.`
		`      like-that place  there-was  FP`
		`22Y:  a: yutteta yone. ano: B&B ga [soo datta, °te ne°.`
		`      ah told    FP   um   B&B  S   so  was       QT FP`
		`23T:                               [un,`
		`                                    yes`
		
		`20Y:  ='the water becomes hot, cold, hot, cold, so.'`
		`21T:  '/I came across a place like that/ mon.'`
		`22Y:  'Ah, you mentioned it yone, um, a B&B, [yes ne.'`
		`23T:                                        ['Yes.'`

13. -	mon-ne.	(P) Is usually an auxiliary assertion in relation to the main proposition that has been asserted (*mon*), and invites A's agreement with this status. (S) Adduces additional evidence and invites A to agree with or accept the evidence as a ground.

		FREEDONIA
		`5T:   watashi kokumin (.) ni-[yotte da   na.`
		`      I       people        by        Cop FP`
		`6U:                             [kokumin da   ne.`
		`                                people   Cop FP`
		`7Y:   ne. GRC ni-yotte da   to (   )-seiji      mitai ni nacchau mon ne.=`
		`      FP      by      Cop  if      government  like  in become  FP  FP`
		`8U:   =ne. [.hhh`
		`       FP`
		
		`5T:   'I vote for 'by the [people' da na.'`
		`6U:                        ['Yeah, 'by the people' da ne.`
		`7Y:   'Yes (ne). That's because (mon ne) /if it's by the GRC it will become a`
		`  :   (   ) government./'=`
		`8U:   ='Yes (ne). [.hhh'`

5.2 Conclusion

In this chapter, the researcher has tabulated all the combinations of nominalizers, copulas and SFPs/Ps found in the data, has explained their pragmatic properties and sequential functions and has provided examples of their use taken from the data. We can see from the tables that the nominalizers *no* and *wake* are used to reify a proposition and that a speaker asserts the reified status of the proposition by means of the copula *da*, expresses uncertainty about its status by means of the copula *darou*, and suggests that the reified proposition ought not to be regarded as reified if it turns out not to be a true reflection of a state of affairs in the world by means of the negative copula *janai*. In addition, a speaker uses various SFPs with some expectations as to how his utterance should be responded to by the addressee. For example, a speaker uses *no* turn-finally to reify a proposition and suggests that it should be treated as part of the (back)ground in an ongoing account (its pragmatic property) and invites the addressee to respond with *aizuchi* (its sequential function). The addressee's *aizuchi* confirms that the proposition to which *no* is attached is indeed grounded as far as the addressee is concerned so that the speaker may now continue with the next part of the account or with an end-of-account formulation.

No used in Extract 1: Lunchtime talk
9Y: Alan no nihon-go   tte okashii ne tte itta **no.**=
       Alan of Japanese-language T   strange FP QT   said Nom
10T: =un.
       Uh-huh
11Y: de, .h u: a: un, demo, kare wa sugoi sono, nan te iu, kaisha, sono
       then   well but he   T very um   what QT say company um
12 :   'sarari:man o yat-teita yoona nihon-go   da yone' tte itta-raba,
       salary-man O done-has like Japanese-language Cop FP   QT said-then

8-9Y: ='At that time, um, /Ms Tanaka said that Alan's Japanese is strange/ **no.**'=
10T: ='Uh-huh.'
11-2Y: 'Then, .h well, but his Japanese is, I mean, like that used in a company
       um, I said 'we can tell from his Japanese that he used to be an office
       worker *yone*','

In the following example, the speaker uses *n(o) da yo* to reify a proposition (*no*), whose

[R] status is then asserted (*da*) and marked as a potential common ground of some interest

(*yo*). These are all pragmatic properties of the construction. In terms of sequential

function, *n da yo* is typically used in formulations which invite a response by either the

speaker him/herself or the addressee that is inferentially related.

37Y: <u>mo: dakara   ne,</u> sonnani fukai mon   janai   mitai .h dakara ne watashi
       umm therefore IP   such   deep thing Cop-Neg seem   so   IP I
38 :   mo ne (.) dame   na *n da yo,* daka-DAKAra koko-ni kita
       also IP   impossible Cop Nom Cop FP that-is-why here   (I)-came
39 :   **n   da yo.**
       Nom Cop FP
40   (2.0)
41T: m: [ma: ne.
       m: yeah FP
42Y: [mo, sooiu   NE, chigai   tte iu *no ka-na,* kono toki WA
            so like-that IP difference QT say Nom FP-FP this case T
43T: [m::
        m::
44Y: [explain da kedo   kon toki WA (1.2) a   nan da exam-exama
        explain Cop although this case T   well what Cop exam(ine)
45T: examine?
       examine
46Y: examine (.) toka   ne, sooiu   (.) kuriaa-na ano: (1.2) chigai
       examine   and-so-on IP like-that   clear   umm   difference
47 :   tte iu *no ka-na:,* (2.0) so[oiu   no o shiri-tai *n da yone.*
       QT say Nom FP-FP   like-that one O know-want Nom Cop FP
48T: [m::::.
                                    yeah

37-39Y: '<u>Umm therefore</u>, it does not seem to be such a difficult thing. .h So, /it's
        because (*n da yo*) /I lack such intuitions **n da yo**/ that I came here/.'
40:     (2.0)
41T: 'M: [yeah.'
42Y: ['So, can I say (*no ka-na*) /it is the difference/, in this case

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```
43T:                [`M::.'
44Y:   should use [explain, but in that case (1.2) you should use `exam-exama''
45T:   `Examine?'
46Y:   ``examine' (.) etc etc, /I want to know, like, umm, can I say (no ka-na),
47 :   (2.0)/there is this [kind of clear difference/ / n da yone.'
48T:                         [`Yeah.'
```

The next turn proof procedure and the role of addressees and/or of the continuing speaker therefore play an important part in determining the categorization on which the analysis that follows in Chapters 6 and 7 is based.

The various combinations were listed and ordered from the simplest to the most complex construction. However this order is adopted merely to assist the reader and does not mean that users of the language necessarily favour only the simpler structures or that they are more frequent in any given interaction. This tabulation is intended to facilitate understanding of the detailed analysis of the everyday talk-in-interaction data discussed in Chapter 3 as well as the analysis of the group discussion data to be considered in Chapters 6 and 7, which precisely show that different speakers favour different combinations of the *n(o) da* construction to achieve their own conversational ends.

CHAPTER 6

Japanese Group Discussion Data Analysis:
Participant Roles and the *N(o) da* construction

6. Introduction

In chapter 5, we tabulated the twenty-six combinations of nominalizers, copulas

and SFPs and the thirteen combinations of copulas and SFPs found in the everyday

talk-in-interaction and group discussion data, and described their pragmatic properties

and sequential functions in separate tables. These properties and functions were

illustrated with examples taken from the data. In this and the following chapter, we

discuss the different ways in which Japanese and English participants accomplish a

decision-making task based on the 'Freedonia' exercise (See Appendix 3). This chapter,

then, will focus on the Japanese group discussion data and consider the relationship

between participant role and the uses of structures with and without the *n(o) da*

construction.

Intuitively, different speakers in some particular speech event have one or more

ascribed roles which seem to be matched to a characteristic preference for particular

combinations of the *n(o) da* construction. In order to clarify the notion of role, we will

first examine the notion of **participant role** or **team member** as explored in Belbin's

work on *team roles at work* (1993). Although Belbin does not study linguistic behaviour,

his definition of types of team member are clearly abstractions derived partly from

linguistic contributions in team work. This naturally takes us to the notion of *footing*

suggested by Goffman and explored further by Levinson (1988), the study of which

identified several **distinctive features** of participant role seen from a speaker/addressee

perspective. Working with both notions, we will identify the different roles of the

participants who take part in the group discussion and analyse each participant's

contributions to the discussion in order to reveal the relationship between participant

role and uses of the *n(o) da* construction.

6.1 Participant role and footing

In this section, we will review Belbin's work on *team roles at work* and

Levinson's notion of *footing*, arguing that each provides a principled basis for the

analysis of the Japanese talk data that will follow in subsequent sections.

6.1.1 'Team roles at work'

In the field of management theory, Belbin identified a range of participant roles which he described in a series of important works (1981, 1993, 2001). His focus is on the importance of *team member roles* for establishing how people can best work together in order to achieve a common objective (2001). The most recent version of his thesis proposes nine distinct roles in which individuals can make useful contributions as members of a team[1]. These roles are: *Plant*, an 'ideas person' who often takes on the role of solving problems; *Resource investigator*, a person who borrows and develops ideas in discussion rather than providing original ideas; *Co-ordinator* (originally named 'chairman'), who has the role of the person in the Chair; *Shaper*, a person who is prone to intolerance, especially when things meet with failure, but with the flexibility to accept change; *Monitor evaluator*, with the role of balanced impartiality and considered judgement in discussion; *Team worker* and *Completer finisher*, who offer service and uncomplaining hard work, but need to be led to rather than establish directions for themselves; and, finally, *Implementer* (originally called 'company worker') and *Specialist*, who have the roles of using and developing their abilities based on practical experience (*Implementer*) and vocational education and/or training (*Specialist*).

Although Belbin discussed *team member roles at work* rather than in discussion,

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[1] Belbin's table can be found in Appendix 4.

the principles underlining his proposal, that successful outcomes are achieved by teams made up of individuals with diverse skills, are potentially extendable to cover participant roles in discussion. Accordingly, to the extent that it is possible, we will assign different roles to each participant in the Japanese group discussion. (see Section 6.2).

6.1.2 'Footing'

Having briefly considered the roles of *team member at work*, we now move on to a discussion of Levinson's notion of footing, which identifies several distinctive features of participant role viewed from a speaker/addressee perspective.

Levinson (1988) applied a linguistic perspective to Goffman's successive examinations of the primitive notions of *speaker, addressee* (*hearer*) and *audience*, and suggested a reformation of Goffman's terminology. He pointed out that the notion of footing, including Goffman's categories of participant roles, seemed empirically inadequate, and did not provide sufficient distinction between the contributions of the various participants nor sufficiently distinguish *utterance-event* and *speech-event*, arguing that more detailed categories were present in both production and reception roles. He took five participant roles as basic or primitive, and defined derived

participant roles in terms of these basic roles, as shown in the table below:

Table 6.1: A system of basic and derived categories
(Cited from Table 7.2 in Levinson 1988: 170)

<Basic categories>	
Source	Informational/illocutionary origin of message
Target	Informational/illocutionary destination of message
Speaker	Utterer
Addressee	Proximate destination
Participant	A party with a ratified channel-link to other parties
<Derived categories> (formed from Boolean operations on basic categories)	
Producer	Sources or speakers
Recipient	Addressees or targets
Author	Source and speaker
Relayer	Speaker who is not the source
Goal	An addressee who is the target
Intermediary	An addressee who is not the target

He then provided more complex categories in order to represent the underlying

categorical dimensions, and represented these in a feature analysis. He indicates in

Tables 6.2 and 6.3 on the following pages the presence (+) or absence (–) of

Participation, Transmission (the property that utterers or actual transmitters have),

Motive (or desire to communicate some particular message) and Form (or format of the

message) in production roles, and in reception roles, Address (whether the message

picks out a recipient by means of a feature of address), Recipient (indicated by linguistic

form), Participant (Goffman's 'ratified role') and Channel-link (or ability to receive the

message) as well as non-participant producer and reception roles.

Table 6.2: Production roles
(simplified version of Levinson's Table 7.4 (1988: 172-3))

Participant producer roles					
Term	**Participation**	**Transmission**	**Motive**	**Form**	**Examples**
Author	+	+	+	+	Ordinary speaker
'Ghostee'	+	+	+	−	Ghosted speaker
Spokesman	+	+	−	+	Barrister
Relayer	+	+	−	−	Reader of statement
Deviser	+	−	+	+	Statement maker
Sponsor	+	−	+	−	Defendant in court
'Ghostor'	+	−	−	+	Copresent ghost writer
Non-participant producer roles					
Ultimate source	−	−	+	+	Source of military command
Principal	−	−	+	−	Delegate's constituents
Formulator	−	−	−	+	Absent ghost writer

Table 6.3: Reception roles
(simplified version of Levinson's Table 7.5 (1988: 172-3))

Participant reception roles					
Term	Address	Recipient	Participant	Channel-link	Examples
Interlocutor	+	+	+	+	Ordinary addressee
Indirect target	−	+	+	+	See Karen in (1) below
Intermediary	+	−	+	+	Committee chairman
Audience	−	−	+	+	See Ruthie in (1) below
Non-participant reception roles					
Overhearer	−	−	−	+	Bystanders
Targeted overhearer	−	+	−	+	See footnote 2
Ultimate destination	−	+	−	−	

Levinson illustrates 'indirect target' and 'audience' provided in table 3 by means of data

taken from Sacks, Schegloff and Jefferson (1978: 29):

(1)
Sharon	You didn' come tuh talk tuh Karen?
Mark	No, Karen- Karen I're having a fight, (0.4) after she went out with Keith an' not with (me)
Ruthie	Hah hah hah hah
Karen	Wul, Mark, you never asked me out

Karen is clearly the indirect target of Mark's comment to Sharon that he and Karen are

having a fight, and Ruthie is clearly a member of the audience of this conversation,

---

2 A good example of a 'targeted overhearer' is the Spanish waiter, Manuel, in the television comedy *Fawlty Towers*. Manuel is frequently described disparagingly by the hotel owner, Basil Fawlty, as being 'from Barcelona'. These references to Manuel are always addressed by Basil to a 'participant' although Manuel is clearly the overhearing recipient, or butt of Basil's humour.

rather than a recipient of Mark's message.

Levinson's study thus discriminates very detailed categories of participation role and clarifies the relationship between participant and information transmitted in an utterance-event, so that the relationship between a *speaker* and what he says and how he relates it to his *addressees* and *audiences* is captured in a principled way.

In this study, we will then discuss the contributions participants make in the speech event studied and make clear the relationship between a participant's role and their formal or characteristic uses of the *n(o) da* construction, i.e. what kind of contribution, or even perhaps personality type, is revealed by the way a speaker uses combinations of nominalizers, copulas and SFPs; we will use the term 'construction preferences' to refer to these characteristic contributions. In particular, we will follow Levinson in proposing a system in which a participant role in discussion is defined in terms of distinctive features, although, as we shall see, these distinctive features will be predominantly linguistic and revealed in the use of nominalizers, moods and SFPs rather than in terms of interactive participation roles *per se*. Thus, it is not Levinson's particular set of distinctive features that are employed in this analysis, but rather the notion that contributions to talk can be analysed by means of a system of distinctive features applied to the preferred linguistic structures chosen by participants.

6.2 Japanese group discussion data analysis

In this section, we analyse the Japanese data arising from the discussion of

Question 2 of the nine questions addressed by the four participants who took part in the

'Freedonia' exercise (See Appendix 3).

The reasons why we focus on Question 2 rather than one of the other 8 questions

are 1) the length of the discussion (4 minutes) is appropriate for an analysis of this kind,

2) the data contain a wide range of combinations of nominalizers, copulas and SFPs,

and 3) the four participants (including the female speakers, M and T, and the male

speakers, Y and U) each contribute a more or less equal number of turns.

Question 2 required the four participants to decide how to elect subsequent

presidents of Freedonia, following the first presidency. The discussion of this question

as represented in the data moves through four thematic phases. First, the participants

open the question up so as to establish that they each understand what they have to

decide on. This is followed by two intermediate phases, which involve discussing, first,

the need for a parliament and then the American presidential system, before they reach a

decision in the fourth and final phase.

We will examine 'active' and 'reactive' utterances separately. Active utterances

include structures both with and without the *n(o) da* construction, and reactive ones

include agreement markers, *aizuchi* and non-interventive vocalizations, as shown below:

Diagram 6.1: Active and reactive utterances

Firstly, we will focus on active utterances and investigate the relationship between the participant roles assumed by each speaker as revealed in their uses of structures both with and without the *n(o) da* construction. Secondly, in order to clarify how the construction works in discussion, we will employ the notion of distinctive features and examine the relationship between apparent participant roles and construction preferences, i.e. each speaker's characteristic preference for particular combinations of nominalizers, mood indicating copulas and the SFPs *ka, ka-na, ne* and *yone*. Finally, we will determine the role in discussion that each speaker assumes.

6.2.1 Participant roles and the *n(o) da* construction

As a first step in our examination of the relationship between participant roles and the participants' uses of the *n(o) da* construction, let us consider the number of utterances with and without the construction in the repertoire of each of the participants. As the following table and figure show, there is a striking difference in this respect between Y and U on the one hand and each of M and T on the other (See Appendix 3).

Table 6.4: Numbers of active utterances with/without the *n(o) da* construction[3]

	M	T	Y	U
With *n(o) da*	12	6	2	3
Without *n(o) da*	4	5	8	9
TOTAL number of utterances	**16**	**11**	**10**	**12**

These data are also represented in the figure in the next page.

---

[3] This table excludes reactive utterances; i.e. non-interventive vocalizations, *aizuchi* and agreement markers.

Figure 6.1 Proportion of speakers' utterances with/without the *n(o) da* construction

Speaker M
2 25%
1 75%

Speaker T
2 45%
1 55%

Speaker Y
1 20%
2 80%

Speaker U
1 25%
2 75%

1. With the *n(o) da* construction
2. Without the *n(o) da* construction

In Chapter 2, we showed that the function of the *n(o) da* construction was first to reify a proposition by means of the nominalizer *no*, and then to assert or raise a question about the reified/reifiable status of that proposition by means of the following copula. In a sense, we may say that a speaker uses the *n(o) da* construction when he cares more about the *propositional status* of the utterance than about the *propositional content* itself. By way of contrast, a speaker does not use the construction when his utterances are more open to others, in other words, when he is not excluding the possibility that an interlocutor might take a different view about the propositional content itself, thus indicating, at least implicitly, a willingness to argue its status. As discussed in the preceding chapter, the *n(o) da* construction thus enables a speaker first to choose whether the proposition is to be reified or not, and, in cases where the speaker makes the decision to reify, he may also decide whether to assert, question or express uncertainty toward the reified status of that proposition by means of mood indicating copulas. Finally, he decides whether to indicate the expected next turn type by means of SFPs.

If we take consequentiality, or outcome, to be the principal reason for engaging in talk, and assume that 'first' turns are consequentiality-oriented and often state positions or provide (portions of) accounts, then it ought to be possible to determine defaults for 'first' turn and 'next' turn sequentiality. Following this assumption, the Japanese data show that

there are two defaults for contributions to Japanese talk:

EXAMPLE

```
9Y:  =ano  toki ni ne, ano: Tanaka-san ga ne,
      that time at IP  um   Ms Tanaka  S  IP
10 : Alan no nihon-go        tte okashii ne tte itta no.=
      Alan of Japanese-language T   strange FP QT   said Nom
11T: =un.
      uh-huh
```

```
9-10Y: ='At that time, um, /Ms Tanaka said that Alan's Japanese is strange/ no.'=
11T:   ='Uh-huh.'
```

(Here Y provides a portion of an account as a 'first' turn.)

or

EXAMPLE

```
46Y: examine (.) toka      ne, sooiu     (0.2) kuriaa-na ano: (1.2) chigai
      examine        and-so-on IP like-that     clear      umm          difference
47 : tte iu no ka-na:, (2.0) so[oiu    no o shiri-tai n  da yone.
      QT  say Nom FP-FP        like-that Nom O know-want Nom Cop FP
48T :                         [m::::.
                               yeah
49     (3.0)
50-1T: ma:, sokorahen wa honto-ni yappari   native janai  to wakannai       yone.=
       well that      T  really   (I)-think native Cop-Neg QT understand-Neg FP
```

```
46Y: ''examine' etc etc, /I want to know, like, umm, can I say (no ka-na),
47 : /there is this [kind of clear difference/ / n da yone.'
48T:               ['Yeah.'
49     (3.0)
50-1T: 'Well, I don't think we can understand that because we are not natives.'=
```

(Here Y advances a position which is embedded in such a way as to make it an open proposition.)

Thus, the next area to consider are the construction preferences of the speakers

with respect to their use of the *n(o) da* construction and SFPs.

6.2.2 Participant roles and construction preferences

In this sub-section, we will first focus on participants' 'active' utterances and

categorize them in four different classes by employing the notion of distinctive features,

which are indicated by means of [R] (reification) and [C] (degree of certainty). This

provides us with the following four possibilities:

(1) [+[R],+[C]]: a speaker uses the *n(o) da* construction and asserts certainty in regard
                 to the reified/reifiable status of the proposition.

(2) [+[R],–[C]]: a speaker uses the *n(o) da* construction and expresses uncertainty
                 toward the reified/reifiable status of the proposition.

(3) [–[R],+[C]]: a speaker does not use the *n(o) da* construction and asserts certainty in
                 regard to the content of the proposition.

(4) [–[R],–[C]]: a speaker does not use the *n(o) da* construction and expresses
                 uncertainty toward the content of the proposition.

This range of possibilities can also be expressed in the following way:

(1) (2) [[Proposition]$_R$]$_{+/-C}$
(3) (4) [Proposition]$_{+/-C}$

For reasons which will become clear in 6.2.2.1, in sub-section 6.2.2.2 below, we will

examine the participants' 'reactive' utterances, including non-interventive vocalizations,

the role of *aizuchi* and the use of agreement markers.

6.2.2.1 Active utterances

As we noted, the active utterances may be divided into four types in terms of the

presence or absence of propositional Reification [R] and degree of Certainty [C]. The

question that naturally arises is how these meanings are realized in actual talk.

The first category of utterance, [+[R],+[C]], includes the following constructions:

the nominalizer *no* + the copula *da* + SFP/P, the lexically stronger nominalizer *wake* (lit.

reason) + the copulas *desho* and *jan*, the nominalizer *no* + the copula *janai* + SFP, the

nominalizer *no* + the copula *janai* + SFPs, the nominalizer *no?* with rising intonation and

the nominalizer *no* + the SFP *ka*. We can say that such combinations enable a speaker to

indicate that other speakers are not to challenge the reified/reifiable status of the

proposition. In the previous chapter, the pragmatic properties / sequential functions of

these forms were described in the following way:

Table 6.5: Pragmatic properties and sequential functions of [+[R],+[C]]

[+[R],+[C]]	Pragmatic properties	Sequential functions
n da yone	Reifies a proposition, which is then asserted in the expectation that a common ground of some interest which is proposed by S will be accepted as such by A.	Often used in formulations which are intended to be decisive; invites A to accept them as such and provide an assumptive response. (However, in use, quite frequently they are felt to be too strong by A, who resists providing the assumptive response that S hopes for.)
n dat-tara	Reifies a proposition, which is then asserted but treated as putative.	Introduces a conditional presequence on the basis of which the S will develop an argument.
wake jan	Reifies a proposition as obviously related to the ongoing discourse and to which the negative tag *jan* is added. Because of the logical nature of the non-controversial position reified, it functions as a reminder.	Invites A to agree with what is clearly a reasonable proposition.
wake desho	Reifies a proposition which is obviously or logically related to the ongoing discourse, but whose existential status may be problematical in terms of the epistemic doubt S holds in relation to it.	Either invites *aizuchi* or confirmation that its existential status is unproblematic.
no dewa?	*No* reifies a proposition and *dewa* adds a tag (but not the default negative tag *dewanai*). It can be dismissive.	Used to confirm a situation and to close down further discussion on the topic.
n janai no	Reifies a proposition about which S expresses uncertainty but which S wants to reify for the sake of argument.	Invites A to accept this proposition for the sake of argument, with S expecting to continue in a new or topic-extending direction.

n janai desu ka?	Seeks to reify while raising a question as to whether one should reify a proposition that may turn out not to be true in relation to some state of affairs.	Invites A to consider whether on the balance of probability the existence of the reified entity is or is not a good thing.
n janai? (turn-internal use)	Reifies a proposition and then suggests that this proposition ought not to be reified if it turns out not to be a true reflection of a state of affairs in the world.	Invites A to confirm the truth of the reified proposition. (But leaves open the possibility that A might want to confirm that the state of affairs is in fact false.)
no ka	Reifies a proposition and suggests that it should be treated as a ground, subject to confirmation of its reifiable status.	Invites A to comment on and preferably confirm the reifiable status of the proposition.
no?	Casts doubt on whether a proposition should be regarded as reified.	Invites A to indicate whether or not the proposition should have reified status or, in the case of anticipatory completion, whether or not the proposition offered is appropriate.

Working through the pragmatic property and sequential function descriptions in the table above, clearly shows the family resemblance between the ten constructions listed.

The second category of utterances, [+[R],–[C]], includes the following constructions: the nominalizer *n(o)* + the copula *janai* (+ the SFP *ka-na*), the nominalizer *no* + the SFP *ka-na*, and the nominalizer *n(o)* + the copula *darou*. By using such combinations, a speaker expresses a degree of epistemic uncertainty about the reified/reifiable status of the proposition. The pragmatic properties / sequential functions

of this set of structures were defined in the previous chapter in the following way:

Table 6.6: Pragmatic properties and sequential functions of [+[R],–[C]]

[+[R],–[C]]	Pragmatic properties	Sequential functions
n janai? (turn-final use)	Reifies a proposition and then suggests that this proposition ought not to be reified if it turns out not to be a true reflection of a state of affairs in the world.	Invites A to confirm the truth of the reified proposition. (But leaves open the possibility that A might want to confirm that the state of affairs is in fact false.)
n janai ka-na	Reifies a proposition to which the S adds his/her uncertainty as to whether or not the proposition should be reified in this way on the ground that it might not be consistent with a state of affairs in the world, with the S expressing his uncertainty in think-aloud mode.	Invites A to look for a different angle on the topic.
no ka-na	Reifies a proposition and suggests that it should be treated as a ground (*no*), then expresses uncertainty or speculates as to the epistemic status of the proposition (*ka*), often signalling think aloud mode (*na*), especially when turn-internal.	<End of turn> Invites A to comment on / acknowledge the uncertain status of the proposition as seen from S's perspective.
n darou	Reifies a proposition about whose status S expresses uncertainty.	Invites A to indicate whether she shares a degree of uncertainty; used for initiating a problematic topic where it is important to make sure that A accords the topic the same problem status as S.

According to its pragmatic and sequential functions, *n janai?* should be categorised as

[+[R],–[C]]. However when a speaker uses it turn-internally, he does not invite an

addressee to confirm the truth of the reified proposition, and in most cases his own

comments follow. That is why turn-internal and turn-final *n janai?* are classified in

different categories.

The third category of utterances, [–[R],+[C]], in which a proposition is not reified but nevertheless asserted, are characterized by a range of forms whose function is to assert the propositional content (copula *da*), to invite addressees to accept it as asserted (the SFPs *ne, yo*[1] and *yone*), and to require addressees' confirmation or agreement (the copulas *jan* and *desho*, and the SFP *ka*). A speaker uses such combinations to express certainty toward the proposition, and invites addressees to confirm or agree with rather than challenge the propositional content of the utterance.

Table 6.7: Pragmatic properties and sequential functions of [–[R],+[C]]

[–[R],+[C]]	Pragmatic properties	Sequential functions
da yone	Asserts the propositional content that falls within the scope of *da* in the expectation that this assertion is of sufficient interest to provoke an inferentially related response (*yone*) and suggests that this should be agreed (*yone*).	Either invites agreement that the assertion of the proposition is of sufficient interest to provoke an inferentially related response or invites an inferentially related response.
da ne	Asserts the propositional content that falls within the scope of *da* and suggests that this should be agreed (*ne*).	Invites A's agreement with the asserted status of the propositional content that falls within the scope of *da*.

---

[1] *Yo* is not included in the table, simply because it did not occur in the data. But if it did, it would be in the same category of *ne* and *yone*. A function of *yo* is not to seek overt confirmation or agreement but to seek it implicitly. That is because the next speaker is supposed to take for granted what is asserted in the utterance and to produce some kind of related response.

yone	S intends the proposition to be seen as of sufficient interest to provoke an inferentially related response (_yone_) and suggests that this should be agreed (_yo<u>ne</u>_).	Either invites agreement that the proposition is of sufficient interest to provoke an inferentially related response or invites an inferentially related response.
ne	Suggests that the preceding proposition is likely to be acceptable.	Either invites A's agreement with the propositional content or used to confirm that S agrees with a proposition which A has already voiced.
mon ne	It is usually an auxiliary assertion in relation to the main proposition that has been asserted (_mon_), and invites A's agreement with this status (_ne_).	Adduces additional evidence and invites A to agree with or accept the evidence as a ground.
desho.	A tag used to suggest that the preceding proposition can be accepted.	Invites A to accept or comment on a preceding proposition (often as a preliminary to S continuing to develop a dependent argument).
jan	A negative tag used to suggest that S would like to assert the preceding proposition (whose quasi presuppositional status may sometimes be enhanced by a preceding _nanka_).	Invites A's agreement with the preceding proposition.
ka	Suggests that the preceding proposition should be confirmed.	Invites A to confirm whether the propositional content of S's utterance is accurate or not.
neg. interrogative	The negative tag.	Invites A to agree with the propositional content included in the sentence itself. (part of the sentence?)

The fourth category of utterances, [–[R],–[C]], includes the copula *darou* + the SFP *ne* in non-reified environments and interrogatives without reification. By using such combinations, a speaker expresses uncertainty about the propositional content whose assertability depends of the view of the addressee.

Table 6.8: Pragmatic properties and sequential functions of [–[R],–[C]]

[–[R],–[C]]	Pragmatic properties	Sequential functions
darou ne	Expresses uncertainty about the propositional content that falls within the scope of *darou* and suggests that this should be agreed (*ne*).	Invites A to agree with the uncertain status of the propositional content that falls within the scope of *darou*.
aff. interrogative	Questions whether the propositional content is agreeable.	Invites A to respond.

At this point we turn to the participant roles associated with each of the four distinctive feature matrices and how these were determined. Firstly, a prototypical realization of each of the four distinctive feature matrices was identified and then the researcher looked for an everyday Japanese description of the role associated with the each realization. This proved more difficult than one might suppose: although, to take one example, the prototypical realization of [+[R],+[C]], e.g. *n da yone*, was clearly associated with taking the initiative in the ongoing discussion, it was more difficult to decide on the Japanese name for this role as the concept of agency associated with initiative isn't encoded in Japanese. Thus *Shudoken* actually means *initiative* only.

Similar problems occurred with the other roles that were readily identified in the data.

Once candidate role descriptions had been determined, these were checked against

several more realizations of each feature matrix before being confirmed.

The role of Shudoken

[+[R],+[C]] utterances reify propositions. Depending on the construction selected, they

may assert this status with varying degrees of confidence. The prototypical [+[R],+[C]]

structure is *n da yone*[2], whose pragmatic property is to reify a proposition which is then

asserted in the expectation that a common ground of some interest which is proposed by S

will be accepted as such by A. Sequentially, [+[R],+[C]] utterances have a wide range of

directive functions, whose specific nature depends on the construction selected. These

functions include formulating, establishing presequential positions, inviting agreement

and confirmation, and closing down topics. The prototypical [+[R],+[C]] structure, *n da*

yone, is often used in formulations which are intended to be decisive, and invites A to

accept them as such and provide an assumptive response. In [+[R],+[C]] utterances, the

---

[2] Reification [R] is an absolute value (although it is possible to indicate whether the ontological status is principally asserted as a matter of reason, as with the use of *wake*, or simply asserted neutrally as with the use of *no*), whereas Certainty [C] is a relative value and to some extent a matter of degree, as indicated by *darou*, *ka-na*, etc. For this reason, the prototypical example of the [+[R],+[C]] matrix is *n da yone*, because it expresses the highest degree of assertiveness, and the prototypical example of the [+[R],–[C]] matrix is *n darou* (see Table 5.1 on p. 167), because it expresses the lowest degree of assertiveness. Similar criteria for prototypicality apply to [–[R],+[C]] and [–[R],–[C]] constructions.

initiative always lies with the speaker who therefore drives the discussion. For this reason

a participant who favours [+[R],+[C]] utterances over other types is labelled *shudoken*, a

term which translates into English as '(taker of) the initiative'.

The role of Hatten-yaku

[+[R],–[C]] utterances also reify propositions but at the same time cast doubt on whether

the proposition ought to have such a status. Depending on the construction selected, the

speaker may also express his uncertainty as to the status of the proposition in think-aloud

mode. The prototypical [+[R],–[C]] structure is *n darou* and its pragmatic property is to

reify a proposition about whose status S expresses uncertainty. Depending on the

construction selected, from a sequential perspective, [+[R],–[C]] utterances offer the

addressee an opportunity to confirm the acceptability of reifying the proposition, to look

for a new angle on the topic, or to confirm that the topic is to a degree problematic. The

sequential function of the prototypical [+[R],–[C]] structure, *n darou*, was defined as

inviting the addressee to indicate whether she shares a degree of uncertainty. In

[+[R],–[C]] utterances, the speaker shares responsibility with the addressee for

determining whether a proposition ought to be regarded as reified and therefore seeks to

include the addressee in developing the topic and in taking a position. For this reason a

participant who favours [+[R],–[C]] utterances over other types is labelled *hatten-yaku*, a

term which translates into English as 'developer'.

The role of Kaisetsu-sha

[–[R],+[C]] utterances assert the propositional content conveyed by the speaker.

Depending on the construction selected, the speaker may also indicate that the

information is to be accepted as a common ground. The prototypical [–[R],+[C]] structure

is *da yone,* whose pragmatic property was defined as asserting the propositional content

which S intends to be taken for granted as common ground provoking an inferentially

related response (*yo*), a perspective which A is expected to agree with (*ne*). Sequentially,

[–[R],+[C]] utterances invite the addressee's response to or agreement with their

propositional content. The sequential function of the prototypical [–[R],+[C]] structure,

da yone, was defined as inviting A's agreement (*ne* in *yone*) that the propositional content

of his utterance merits a response (*yo* in *yone*). In [–[R],+[C]] utterances, the speaker

typically seeks to justify what he says and is eager for its explanatory and hence

response-worthy status to be acknowledged. For this reason a participant who favours

[–[R],+[C]] utterances over other types is labelled *kaisetsu-sha*, a term which roughly

translates into English as 'rationalizing commentator'.

The role of **Shitsumon-yaku**

[–[R],–[C]] utterances express uncertainty about the propositional content being conveyed. The prototypical [–[R],–[C]] structure is *darou ne* and is used by S to express uncertainty about the propositional content (*darou*) and invite A's agreement with this uncertain status. Sequentially, [–[R],–[C]] utterances invite the addressee to indicate the extent to which she shares the same view of the proposition conveyed as the speaker or takes a different view. The sequential function of the prototypical [–[R],–[C]] structure, *darou ne*, was defined as inviting A to agree to and comment on the uncertain status of the propositional content. In [–[R],–[C]] utterances, the speaker shares responsibility with the addressee for determining whether a proposition is sustainable and therefore seeks to include the addressee in deciding on the extent to which propositions correspond to states of affairs in the world. For this reason, a participant who favours [–[R],–[C]] utterances over other types is labelled *shitsumon-yaku*, a term which translates into English as 'questioner'. Although questioner is a generic term in English, in Japanese *shitsumon-yaku* conveys the notion that the purpose of the question is to establish a perspective.

Having determined four participant roles, we are now ready to consider the participant role in discussion that each of the four speakers, M, T, Y and U, assumes based

on the extent to which their construction preferences match those associated with each of

the four participant roles. The numbers of active utterances as they appear in the

Freedonia data under consideration are shown on the following page:

Table 6.9: Active utterances

Constructions Speakers	M	T	Y	U
1. +[R],+[C] *Dark-shading indicates utterances with reification; +[R]				
n da yone	2	1	0	0
n dat-tara	1	0	0	0
wake desho	1	0	1	0
wake jan	1	0	0	1
no dewa?	1	0	0	0
n janai no	1	0	0	0
n janai desu ka?	1	0	0	0
n janai? (turn-internal use)	1	0	0	0
no?	1	1	0	0
no ka	0	1	0	1
TOTAL	**10**	**3**	**1**	**2**
2. +[R],–[C]				
n janai? (turn-final use)	0	1	0	1
n janai ka-na	1	0	0	0
no ka-na	1	1	0	0
n darou	0	1	0	0
TOTAL	**2**	**3**	**0**	**1**
3. –[R], +[C]				
da yone	0	1	2	1
da ne	0	0	0	2
yone	1	0	1	1
ne	0	0	1	1
mon ne	0	0	1	0
jan/janai	1	1	0	1
desho?	1	0	1	1
ka	0	1	2	0
negative interrogative	0	0	0	1
TOTAL	**3**	**3**	**8**	**8**
4. –[R], –[C]				
darou ne	0	0	0	1
affirmative interrogative	1	2	1	0
TOTAL	**1**	**2**	**1**	**1**

Looking at the structures listed in Table 6.9, if we were to discriminate strictly, we would

probably agree that the feature [C] is scalar rather than binary, with three levels, of

certainty encoded. The copula *da*, which is assertive, would be a prototypical instance of

[C1] (i.e. the highest level of certainty), whilst the copulas *desho, jan / janai*, the copula

da + SFP *ne* or *yone* and the SFP *ka* would be prototypical instances of [C2] (i.e. the

second level of certainty), and the copula *darou* and the SFP *ka-na*, which clearly express

uncertainty and seek comments, would be prototypical instances of [C3]. Although the

three scalar values of [C] are determined by their semantic properties, [C1] and [C2] can

be regarded as +[C] and [C3] regarded as –[C], because [C2] has an indirect function:

although at the level of semantic meaning, it is an open request for confirmation (*janai /*

jan, desho, ka) or agreement (*ne*), at the pragmatic level, it functions as a non-refusable

request.

In the following pages, we represent the total percentage of uses of each category

by each speaker (Figure 6.2) and the comparative structural preference of each of the four

speakers (Figure 6.3) shown by means of pie charts. As can be seen, the figures reveal

striking differences in the construction preferences of the four speakers:

Figure 6.2: Pie charts showing the proportion of categories for each speaker

Speaker M

4
6%

3
19%

2
13%

1
62%

Speaker T

4
18%

1
28%

3
27%

2
27%

Speaker Y

2
0%

4
10%

1
10%

3
80%

Speaker U

4
8%

2
8%

1
17%

3
67%

1. +[R], +[C]   2. +[R], –[C]
3. –[R], +[C]   4. –[R], –[C]

Figure 6.3: Pie charts showing the proportion of speakers for each category

Returning to the detail of Table 6.9, We notice that M favours the [+[R],+[C]] structure

and uses it ten times, whereas the other speakers use it much less frequently. With respect

to [+[R],–[C]], T uses this structure more than the other speakers, i.e. three times, and Y

does not use it at all. With regard to [–[R],+[C]], Y and U use this structure most

frequently, eight times each, although M and T use it only three times each. The

[–[R],–[C]] structure is rare for all speakers, with each participant using it once except T

who uses it twice. We notice from Figure 6.2 that T uses –[C] structures (i.e. [+[R],–[C]]

and [–[R],–[C]]) in 45% of her utterances, representing a higher proportion than the other

speakers. One more thing to notice is that Y and U are broadly similar in their

construction preferences.

With those points clarified, we will first determine discussant roles for speakers M

and T. M clearly prefers to use [+[R],+[C]] *shudoken* (initiative) taker structures. On the

other hand, T uses combinations categorized as –[C] (i.e. [+[R],–[C]] and [–[R],–[C]],

which express uncertainty and she is therefore categorized as *hatten-yaku* (developer) or

shitsumon-yaku (perspective seeking questioner), frequently asking for others' comments.

Y and U's structural preferences are quite similar, i.e. they use predominantly

kaisetsu-sha (rationalizing commentator) combinations [–[R],+[C]]. In order to try to

establish distinct discussant roles for each of them, it is therefore necessary to examine

their uses of 'reactive' utterances, the area considered in the following section.

6.2.2.2 Reactive utterances

We now move on to the discussion of reactive utterances, including agreement

markers such as *un* and *hai*, *aizuchi*, non-interventive vocalizations such as *m:*, *a* (ah) and

e (eh), turn initial *ne*, and the expression of understanding *so ka* (I see). The numbers of

reactive utterances each speaker provides are shown in the table below:

Table 6.10: Numbers of reactive utterances each speaker provides

	M	T	Y	U
Agreement markers	3	15	12	5
Aizuchi	7	4	3	1
Vocalizations	5	4	2	6
Numbers of reactive utterances provided	**15**	**23**	**17**	**12**

We notice that T makes much more use of reactive forms than the other speakers. Equally

striking is the fact revealed in Table 6.11 that reactive utterances are directed at Y much

more frequently than at any of the other speakers.

Table 6.11: Numbers of reactions each speaker receives
(excluding vocalizations not directed at particular participants)

(S: Speaker R: Receiver)

Speaker \ Receiver	M	T	Y	U	Numbers of reactive utterances each S provides
M		1	10	2	13*
T	8		9	6	23
Y	6	7		3	16**
U	3	1	7		11***
Numbers of reactions each S receives	17	9	26	11	

    * 2 vocalizations are not directed to particular participants.
    ** 1 vocalization is not directed to particular participants.
    *** 1 vocalization is not directed to particular participants.

Although the tables reveal that T reacts the most and Y is the participant at whom the largest number of reactions is directed, the primary purpose of studying the reactive utterance data is to distinguish the discussant roles of Y and U. In order to determine their discussant roles, it seems necessary to examine how many of each category of reactive utterances (i.e. agreement markers, *aizuchi* and vocalizations) the participants provide and receive. Although there are some uses of *so ka* ('I see' in English), these are excluded because although they are clearly lexical, *so ka* is used to indicate understanding of rather than to mark agreement with the speaker's utterance. In order to examine the numbers of reactive utterances the participants provide and receive, Tables 6.10 and 6.11 provide a breakdown of the data with agreement markers treated as 'lexical contributions', and *aizuchi* and vocalizations grouped together as 'non-lexical contributions'.

Table 6.12.1 below indicates lexical contributions, i.e. the agreement markers

which each speaker directs at others and has directed at them in the discussion data and

Table 6.12.2 indicates non-lexical contributions, i.e. the *aizuchi* and the vocalizations.

Tables 6.12: Breakdown lists of Tables 6.10 and 6.11

6.12.1 Lexical reactive utterances produced by and directed at each speaker

participants	M	T	Y	U	produced by
M		0	3	0	3
T	5		5	5	15
Y	3	6		3	12
U	1	1	3		5
directed at	9	7	11	8	

6.12.2 Non-lexical reactive utterances produced by and directed at each speaker

participants	M		T		Y		U		produced by
M			1	0	2	5	0	2	10
T	2	1			2	2	0	1	8
Y	1	2	0	1			0	0	4
U	2	0	0	0	3	1			6
directed at	8		2		15		3		

Key: Numbers in left columns for each speaker are 'vocalizations' and in right columns '*aizuchi*'.

On the following page, we represent the percentages of reactions each speaker provides

(Figure 6.4) and the percentages of reactions directed at each speaker by other speakers

(Figure 6.5).

Figure 6.4: Pie charts showing the proportion of reactions provided by each speaker

Speaker M
1 23%
2 77%

Speaker T
2 35%
1 65%

Speaker Y
2 25%
1 75%

Speaker U
1 45%
2 55%

1. Lexical
2. Non-lexical

Figure 6.5: Pie charts showing the proportion of reactions directed at each speaker

1. Lexical
2. Non-lexical

We can see from Table 6.12.1 that, as for the production of reactive utterances, Y provides

lexical contributions of a reactive nature 12 times and U provides them 5 times. On the

other hand, Table 6.12.2 reveals that Y provides non-lexical contributions (i.e.

vocalizations and *aizuchi*) 4 times while U provides them 6 times. In representing this by

means of proportion (Figure 6.4), 75% of Y's reactive utterances and 45% of U's are

lexical contributions, whereas 25% of Y's reactive utterances and 55% of U's are

non-lexical contributions. Although the numbers of items are very small, when we look at

the data as a whole, including the discussion of other questions (i.e. Question 1 and

Questions 3-9), this consistent pattern emerges: across the data set as a whole, Y provides

lexical contributions 128 times, representing 67% of his reactive utterances, and U

provides non-lexical contributions 67 times, representing 70% of his reactive utterances.

As for reception in the data, lexical contributions are directed at Y 11 times and

directed at U 8 times. On the other hand, non-lexical contributions are directed at Y 15

times whereas they are directed at U 3 times. In representing this by means of proportion

(Figure 6.5), 58% of the reactive utterances directed at Y and 27% of the reactive

utterances directed at U are non-lexical. Although it seems lexical contributions are

directed at Y more than at U, Figure 6.5 shows that 42% of the reactions directed at Y and

73% of the reactions directed at U are lexical. Thus, the data show that Y reacts lexically

more frequently and U tends to react to other participants by means of non-lexical contributions. Since lexical reactions contain an indication about the proposition advanced by the other speaker and non-lexical reactions encourage a speaker to continue, Y, therefore, is more interactive and tends to be allowed to continue his talk and explain a point related to the ongoing discussion, and also tends to seek to persuade other participants and thus receives more vocalized reactions, whereas U allows the other participants continue and raise an issue for discussion. We may note, in passing, that Y and U also have different discussion styles. The data show that although Y typically takes part in on-going discussions, U frequently remains silent, especially when other speakers are discussing an issue vigorously. In other words, Y constantly contributes to the discussion both actively and reactively and his utterances often overlap those of others. By way of contrast, U sometimes explains and provides non-lexical encouragement and equally often remains silent. Here are some examples from the data, which reveal Y and U's contrastive ways of contributing to discussion.

In the following extract, the participants have just started to discuss whether Freedonia should have a parliament. Y confirms the point that they will have to discuss from line 24 and U listens and provides vocalizations (in lines 26 and 28) and *aizuchi* (in line 31) to encourage Y to continue.

```
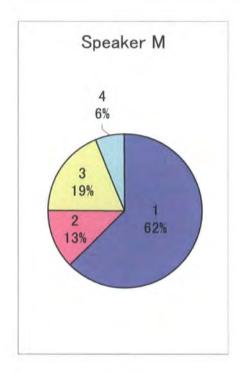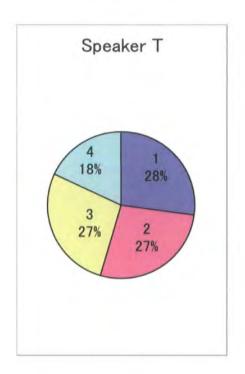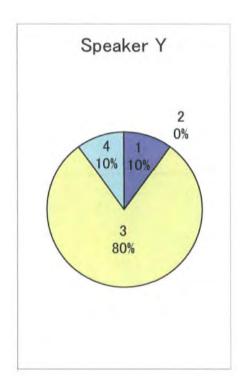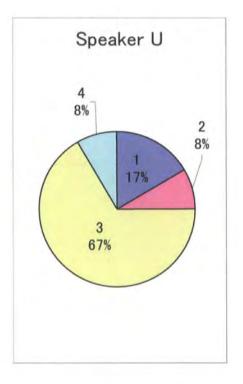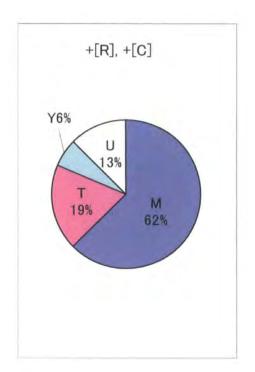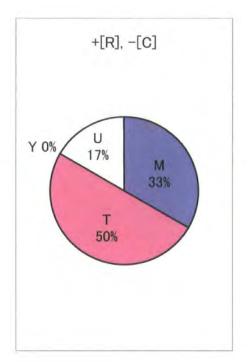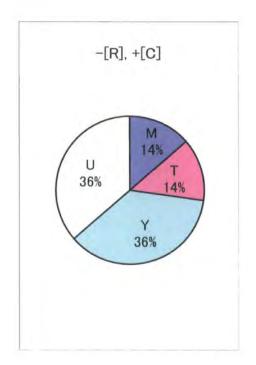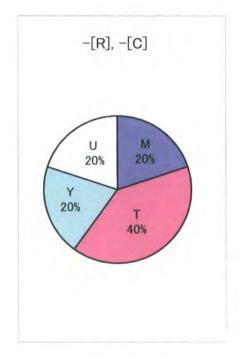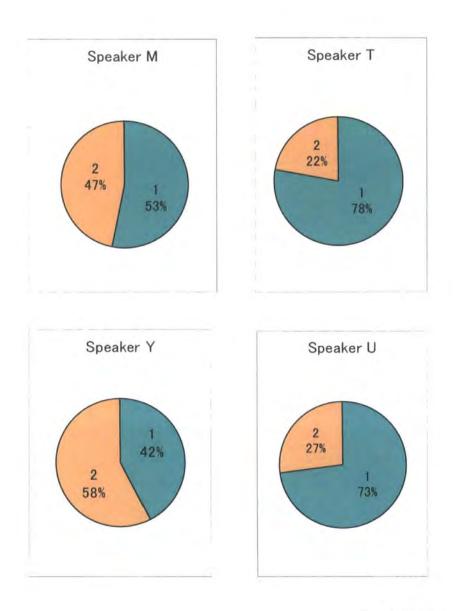24Y:  =demo kore tte kokkai    ga setsuritsu-sareru baai tte natteru kara,
       but  this QT parliament S elect-ed            case QT say     because
25 :  [setsuritsu-[sare-nai baai mo    ariuru   wake desho.
       elect-ed-not          case also possible Nom  tag
26U:             [e:.
                  oh
27T:  [m:.
       yeah
28U:  [a   a   a   a   a.
       yeh yeh yeh yeh yeh
29Y:  dakara, setsuritsu-sareru baai ni wa kokumin ga nihon mitai ni
       so      elect-ed         case in T  people  S  Japan like  in
30 :  kokkaigiin      o erande,=
       parliamentarian O elect
31U:  un.
       uh-huh

24Y:  ='But it says if a Parliament is ever elected, so /I wonder it's
25 :  [possible to have [an unelected parliament/, isn't it wake (desho).'
26U:                    ['Oh.'
27T:  ['Yeah.'
28U:  ['Yeh, yeh, yeh, yeh, yeh.'
29-30Y: 'so, in case the Parliament is elected, people elect parliamentarians
         like Japan,'
31U:  'Uh-huh.'
```

In the next extract, Y provides an agreement marker in line 89 and then continues to

contribute to on-going discussion actively, whereas U remains silent.

```
87T:  [kokumin ga sono shu    goto ni
       people  S  the  state each in
88 :  Repa- Repabli- kyowa-to          ka [minshu-to         ka=
                     Republican-party  or  Democratic-party or
89Y:                                      [un  un  so  so.
                                          yes yes so  so
90T:  =[erande,
        elect
91Y:   [erande,
        elect
92T:  sok-kara (.)
      that-from
93Y:  sono
      the
94M:  sore o zenbu atsumete,
      that O all   gather
95Y:  daihyo
      representative
96M:  un.
      uh-huh

87T:  ['The people, in each state, (elect)
88 :  the Rep- Republi- Republican Party or [the Democratic Party,'=
89Y:                                        ['Yes, yes, that's right.'
90T:  =['elect,'
91Y:   ['elect, and then'
92T:  'from the party (.)'
93Y:  'The'
94M:  'gather all of them, and then'
95Y:  'representatives'
```

96M: 'uh-huh.'

Taking the reactive data into consideration alongside the active, we can now determine

discussant roles for Y and U. Y is more interactive: he listens to others, he explains and he

persuades other speakers; he therefore seems to adopt a role equating to the 'explain'

component of *kaisetsu-sha*. U is quieter than Y, but provides reduplicated non-lexical

contributions, such as *hai hai* (= *aizuchi* equivalent to yeh yeh) and *un un* (= uh-huh

uh-huh/yes yes), indicating a positive reaction to the speaker, and thereby encouraging

other speakers to continue. Thus, we can say that he is represented by the 'rationalizing'

component of *kaisetsu-sha*. We therefore see that Y and U can be distinguished by the

way in which they react to the other speakers and extent to which other speakers direct

reactive utterances at them.

6.2.2.3 Examples

In this subsection, we will explore the data in order to demonstrate the

relationship between participant roles and the construction preferences discussed in

6.2.2.1 and 6.2.2.2. We will mainly examine M's uses of [+[R],+[C]] structures, T's uses

of combinations categorized as –[C] and Y and U's different styles of reaction. In order to

do this, we will focus on a number of extracts from the discussion of Question 2, focusing

on the opening consideration of the question and the subsequent discussion as to whether

a parliament is necessary or not in Freedonia. Although this series of exchanges does not include large numbers of examples, those that occur are representative of the way the speakers assume their participant roles in the discussion as a whole.

In the first extract, we focus on M's use of *n da yone*, the prototypical [+[R],+[C]] structure, indicating that she adopts a the *shudoken* role.

```
19M:   n? (1.0) watashi ga watashi ga kokumin ni-shi-yo     toka it-tara
       mm       I      S  I        S  people decide-let's etc  say-if
20 :   kore de    tsu- kono mondai   mo   kaiketsusuru n   da  yone .h=
       this with       this question also solve          Nom Cop FP
21T:   =e   demo yappa  Mari-chan wa doo omou?
       eh  but  anyway Mari-dim  T  how think

19-20M: 'Mm? (1.0) If I say let's go for 'by the people',
        then /this problem is solved/ n da yone .h'=
21T:    ='Eh but, what do you think, Mari?'
```

From lines 1 to 18, M opens up Question 2 and the other participants choose '(b) presidents will be elected directly by the people' from the 3 options offered (See Appendix 2 for full text). In line 19, shown above, M says that the question will be solved if she opts for (b), closing her turn with *n da yone*. This is because she is the only participant not to have made her position clear in the preceding discussion. As defined in section 6.2.2.1 (p.204), *n da yone* is often used in formulations especially when the formulation appears to clinch an argument, but M's use of the construction here does not seem to be used as a formulation. Rather, she is in a hypothetical situation and exploring what would be happening if she would say she opts for (b). Following M's use of *n da yone*, T begins her turn with *e* (eh) and *demo* (but) and then asks what M actually thinks

about the question.

In the next extract, lines 42 to 110, we will discuss 1) M's use of [+[R],+[C]] structures such as *no?*, *wake desho?* and *wake jan*, and a further use of *n da yone*, 2) T's use of *n janai?* and *no ka-na* and 3) Y's and U's reactive utterances. In this extract, the participants are discussing whether Freedonia should have a parliament. After Y has confirmed the point that they will have to discuss (lines 24-39), M raises a question (lines 42-3), completing her turn with *no?*:

```
42M:   jissai-ni kokkai     ga nakutte:     daitoryo  toka kimatteru
       actually  parliament S  there-is-not president etc  decide
43 :   kuni    tte aru        no?
       country T/QT there-are Nom

42-3M: '/Are there any countries in which the president is elected
        without the parliament/ no?'
```

Then, after a 1.5 second pause, the other participants indicate that they do not know the answer.

```
44     (1.5)
45Y:   kokumin (.) no chokusetsu [senkyo    de?
       people      of direct     election with
46M:                            [un   un.
                                 yes yes
47     (2.0)
48U:   doo darou ne. shiranai.=
       how Cop   FP  know-not
49T:   =wakan[nai.
        know-not
50Y:        [wakannai.
            know-not


44     (1.5)
45Y:   'Directly [elected by the people?'
46T:            ['Yes, yes.'
47     (2.0)
48U:   'I wonder (darou) how it is ne. I don't know.'=
49T:   ='I don't [know.'
50Y:            ['I don't know.'
```

In Chapter 5, we defined the pragmatic function of *no?* as 'cast[ing] doubt on whether a proposition should be regarded as reified' and the sequential function as 'invit[ing] addressees to indicate whether or not the proposition should have reified status'. M's use of *no?* in line 43 is probably rhetorical rather than the signal of a real question, that is to say, she is asking for but does not expect either a decisive response or to be challenged. In line 51, she continues where she left off in lines 42-3 with *datte* (because) and uses *wake desho* in line 56, which stops Y from making a contribution although his use of *te* (and) in *erabarete* in line 55 implies that he wants to elaborate. M concludes with *wake jan* in line 58.

```
51M:   datte    sa tatoeba      nihon (.) ga (0.5)
       because IP for-example Japan     S
52 :   nihon wa kokkai       ga atTE=
       Japan T  parliament S  there-is
53Y:   =un.=
       uh-huh
54M:   =sok-kara    daitoryo  janai    kedo,
       there-from president Cop-Neg not
55Y:   shusho    ga [eraba-re-te
       minister S    elect-ed-and
56M:              [ga eraba-reru wake desho?=
                   S  elect-ed   Nom  tag
57T:   °un°.
       uh-huh
58M:   =soshitara dakara anna mechamecha    ni-natteru wake jan.
       then       so     that disorganised is          Nom  Cop-Neg
59Y:   un.
       yes

51M:   'Because, for example, in Japan (0.5)
52 :   there is a parliament in Japan and'=
53Y:   ='Uh-huh.'=
54M:   ='from their number, not a president but'
55Y:   '/a prime minister [is elected and'
56M:                      ['I think elected so far as I know/ wake (desho)?'=
57T:   '°Uh-huh.°'
58M:   ='Then that's why /it's such a disorganized government/, is it not
       wake (jan).'
59Y:   'Yes.'
```

M reifies two propositions by means of *wake* here in order to stress the logic of the

nominalization: in line 56, that there is a parliament in Japan and a Prime Minister is elected from their number and in line 58 that the Japanese government is disorganized as a consequence. Thus, she starts to explain (or starts to provide reasons) leading to her conclusion (with *n da yone*) in lines 68 and 70 that Freedonia needs a parliament.

```
68M:   (0.8) janai    ka to watashi wa omou n    da   yone.=
             Cop-Neg Q  QT I       T  think Nom Cop  FP
69T:   [un:.
       yes
70M:   =[tte koto wa kokkai      no hitsuyousei ga aru      tte koto  desho?
        QT   Nom  T  parliament of necessity    S  there-is QT  thing tag

68M:   `(0.8) /I'm sure/ n da yone.'=
69T:   ['Yeah.'
70M:   =['Then, I suppose (desho) a parliament is a necessity koto?'
```

During this sequence, Y listens carefully and provides several encouraging markers (*un* 'yes') while U remains silent, as M continues in the *shudoken* role. She uses *wake desho* and invites *aizuchi*. After T obligingly provides the *aizuchi* that M has invited, she (M) continues, and states that the Japanese government is disorganized as a consequence, asserting this as though it was a non-controversial item of public knowledge by means of *wake jan*.

```
56M:                 [ga eraba-reru wake desho?=
                      S  elect-ed   Nom  tag
57T:   °un°.
       uh-huh
58M:   =soshitara dakara anna mechamecha   ni-natteru wake jan.
        then      so     that disorganised is         Nom  Cop-Neg
59Y:   un.
       yes

56M:                 ['I think elected so far as I know/ wake (desho)?'=
57T:   `°Uh-huh.°'

58M:   ='Then that's why /it's such a disorganized government/, is it not
       wake (jan).'
59Y:   'Yes.'
```

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According to the earlier definition, *wake jan* functions as a reminder and invites the

addressee to agree with what is clearly a reasonable proposition. Thus, we may say that M

uses these three [+[R],+[C]] structures, *wake desho?*, *wake jan* and *n da yone*, to ensure

that she is permitted to continue on her way as the uninterrupted and uninterruptible

initiator.

In her continuing sequence of utterances (60-64), she uses *n(o) da* structures at

turn-internal points, and concludes with *jan* [−[R],+[C]] in line 64.

```
60M:   dakara watashi wa yameta ho   ga ii   n   janai   no  tte kokode
       so     I      T  stop    than S  good Nom Cop-Neg Nom QT  here
   :   ii-tai   kedo,=
       say-want but
61Y:   =un.=
       uh-huh
62M:   =demo honto-ni kokkai       toka ga nakutte,
       but  surely   parliament  etc  S  there-is-not
63 :   daitoryo  toka ga kimatteru kuni    ga aru      no  ka-na to omot-te.
       president etc  S  decide    country S  there-is Nom FP    QT think
64 :   atte      zettai     umaku itteru n   dat-tara kokumin ga ii   jan?=
       there-is definitely well  go     Nom Cop-if  people  S  good Cop-Neg

60M:   'So, although what I want to say here is that //it's better not to
       have a parliament/ n janai/ no,'=
61Y:   ='Uh-huh.'=
62-4M: ='but am I right in thinking (no ka-na) /there are some countries
       where a president etc etc is elected without a parliament.
       /If there are some and it's definitely going well/ n dat-(tara),
       it should be by the people, shouldn't it (jan)?'=
```

Although *n janai no* (line 60) occurs turn-internally rather than turn-finally, it has the

same sort of function as when it occurs turn-finally. We can say that M uses this structure,

according to its pragmatic property which is reifying a proposition about which S

expresses uncertainty but which S wants to reify for the sake of argument. As *n janai no* is

attached to the suggestion that it is better not to have a parliament, which is in turn

embedded with in the structure 'I [*yameta hoo ga ii*] *n janai no* want to say here', it provides the addressees with only a notional opportunity to consider whether what is claimed is in fact certain, again confirming M's *shudoken* role. In addition, she closes her turn by means of *kedo* (but), implying that she wants to carry on. She then continues with *no ka-na* ([+[R],–[C]]) turn-internally to express uncertainty about the epistemic status of the proposition, used here as a signal of think-aloud mode, again denying other participants the opportunity to react. It should be noted that her use of *te* (and) in *omotte* at the end of this turn again implies that she wants to continue to hold the floor. She, then, uses *n dat-tara* turn-internally in line 64, which introduces a conditional presequence on the basis of which the speaker will develop the argument, that if there are some countries where a president is elected unproblematically without a parliament, then it should be by the people. She concludes with *jan*, inviting agreement. As mentioned in 6.2.1, speakers will avoid the *n(o) da* construction when their utterances are more open, in other words, when they do not exclude the possibility that an interlocutor might take a different view about the propositional content itself. We can say that M expects someone to provide comments at this point having precluded this possibility over an extended turn. In Chapter 5, we defined the pragmatic use of *jan* as 'a negative tag used to suggest that S would like to assert the preceding proposition' with the sequential function of 'invit[ing] A's

agreement with the preceding proposition'. In line 65, T provides the additional comment

that there is a parliament in every country, asserting its uncertain status by means of *n*

janai?. In addition, T's uncertainty toward the propositional status of the nominalized

claim is supported by her following utterance 'I'm not sure though' in line 67.

```
65T:  =demo doko-no kuni    mo    kokkai     tte aru      n    janai?=
       but   every   country also  parliament T   there-is Nom  Cop-Neg
66Y:  =un.=
       yes
67T:  =nanka wakannai kedo.
       PT    know-not  though

65T:  ='But /there is a parliament in every country/, isn't there n ja(nai)?'=
66Y:  ='Yeah.'=
67T:  ='Well I'm not sure though.'
```

We can say that T's use of this structure enables her to provide a reified proposition and at

the same time to indicate her uncertainty as to its status, which invites the addressee to

confirm the truth of it. By including the addressee in developing the topic, T confirms her

hatten-yaku role. After a slight pause, M expectedly replies that she is sure that there is a

parliament in every country, asserting this as though a clinching point by means of *n da*

yone, before resting her case with the argument that a parliament is a necessity.

```
68M:  (0.8) janai  ka to watashi wa omou  n    da   yone.=
            Cop-Neg Q  QT I       T  think Nom  Cop  FP
69T:  [un:.
       yes
70M:  =[tte koto wa kokkai     no hitsuyousei ga aru      tte koto  desho?
        QT  Nom  T  parliament of necessity   S  there-is QT  thing tag

68M:  '(0.8) /I'm sure/ n da yone.'=
69T:  ['Yeah.'
70M:  =['Then, I suppose (desho) a parliament is a necessary evil koto?'
```

It seems that T's use of *n janai?* at line 65 gives M the confidence to assert that there is a

parliament in every country, so that she uses *n da yone*, which functions as a kind of

pre-formulation, signalling that it is nearly time to come to a conclusion. Moreover, in

true *shudoken* style, she uses *wa* (a topic marker), when perhaps *mo* ('too') might be

expected, indicating that she takes T's opinion as her own, rather than expressing her

solidarity with T, as a *kaisetsu-sha* participant might have done. M concludes her

argument with the suggestion that a parliament is a necessary evil. After a slight pause, Y

and T indicate their agreement by means of *un* (yes), and then T develops M's opinion as

to whether it is possible for a president to be elected by the people, despite the existence

of a parliament.

```
68M:    (0.8) janai   ka to watashi wa omou  n   da  yone.=
              Cop-Neg Q  QT I       T  think Nom Cop FP
69T:    [un:.
         yes
70M:    =[tte koto wa kokkai     no hitsuyousei ga aru     tte koto  desho?
         QT  Nom  T  parliament of necessity   S  there-is QT  thing tag
71      (0.3)
72Y:    un.
        yes
73T:    un, demo kokkai     ga atte-mo      kokumin ni-yotte (.) jiki daitoryo
        yes but  parliament S  there-is-but people  by          next president
74 :    o erabu tte iu  no  wa (.) dame       na  no  ka-na.
        O elect QT  say Nom T      impossible Cop Nom FP

68M:    '(0.8) /I'm sure/ n da yone.'=
69T:    ['Yeah.'
70M:    =['Then, I suppose (desho) a parliament is a necessary evil koto?'
71      (0.3)
72Y:    'Yes.'
73-4T:  'Yes, but given a parliament, I wonder (no ka-na) /if a president can
        be elected by the people/.'
```

T uses the [+[R],–[C]] construction, *no ka-na*, in line 74, which enables her to provide a

reified proposition with uncertainty in think-aloud-mode, probably in order to avoid a

strong expression in this utterance, while at the same time taking the argument one step

further. As discussed previously, she used another [+[R],–[C]] construction, *n janai?*, in

line 65 to develop the on-going topic, and therefore we may say that T takes a *hatten-yaku*

role in harmony with the course of the developing argument. Although Y has been

listening to M and T carefully and providing *aizuchi* and agreement, he now comments on

T's utterance and reminds her in lines 75-6 that America has a system of presidential

election like the one T is suggesting. The other speakers, M and U, then agree with Y.

```
75Y:   kokkai      ga atte-mo       kokumin ga, un
       parliament S  there-is-but people  S    yes
76 :   [dakara [America [mitai-na koto   desho?
       so         America  like      thing tag
77U:   [ii    n    janai?
       good Nom Cop-neg
78M:           [a    a    [a    a   un  un  un  un  un  un.
               yah yah  yah yah yes yes yes yes yes yes
79U:                     [un.
                         yes
```

```
75Y:   'Although there is a parliament, the people, yes
76 :   [therefore [it's like [America, isn't it koto (desho)?'
77U:   ['That's good, isn't it n (janai)?'
78M:            ['Yah, yah, [yah, yah, yes, yes, yes, yes, yes, yes.'
79U:                         ['Yes.'
```

T, however, seems to rather doubt whether the people elect the president in America:

```
80-1T:  un   demo America (.)  tte (.)  kokumin ga eranderu?
        yes but  America      T        people  S  elect
```

```
80-1T:  Yes, but in America, do the people elect a president?
```

Her [–[R],–[C]] question indicates that she expects the others to answer naturally and to

state their view, which confirms her *shitsumon-yaku* role. Expectedly, she receives

answers from M and U in lines 82-6.

```
82M:   sh[u    goto?
       state  each
83U:     [kokumin, a   un  kokumin ga nanka aru   yone
         people   ah yes people  S  PT    have  FP
```

```
84 :    [kenri mitaina [(    )
         right like
85T:    [ko-
86M:                   [°un.°
                        uh-huh

82M:    'In [each state?'
83U:        ['The people, ah yes,
84 :    the people have something yone [like a right [(    )'
85T:                                   ['The pe-'
86M:                                                 ['°Uh-huh.°'
```

After that, in line 87, T starts to confirm how the president is elected.

```
87T:                    [kokumin ga sono shu    goto ni
                         people  S  the  state each in
88 :    Repa- Repabli- kyowa-to          ka [minshu-to           ka=
                       Republican-party  or  Democratic-party or
89Y:                                        [un  un  so so.
                                             yes yes so so
90T:    =[erande,
          elect
91Y:     [erande,
          elect
92T:    sok-kara (.)
        that-from
93Y:    sono
        the
94M:    sore o zenbu atsumete,
        that O all   gather
95Y:    daihyo
        representative
96M:    un.
        uh-huh
97T:    de   sono daihyo         ga senkyosuru no? (.) daitoryo  o.
        then that representative S  elect      Nom     president O

87T:                   ['The people, in each state, (elect)
88 :    the Rep- Republi- Republican Party or [the Democratic Party,'=
89Y:                                          ['Yes, yes, that's right.'
90T:    =['elect,'
91M:     ['elect, and then'
92T:    'from the party (.)'
93Y:    'The'
94M:    'gather all of them, and then'
95Y:    'representatives'
96M:    'uh-huh.'
97T:    'then do the representatives elect no? a president.'
```

The important point to note here is that T, M and Y provide their opinions turn by turn and

try to reach agreement together, whilst U remains silent. That is to say, when T starts to

confirm how the president is elected, Y overlaps and provides agreement (line 89), which

allows him a share of the floor. He, then, keeps co-constructing T's confirmation in lines

91, 93 and 95. M also provides her opinion (line 94) and contributes *aizuchi* (line 96).

This collaborative discussion style can be seen not only here but also in many other places

in the larger data set in marked contrast to the more confrontational, less collaborative

style of the English speaking discussants, as we shall see in the next chapter. T then asks

whether the representatives elect the president, concluding her turn with *no?* in line 97,

thus inviting the addressee to indicate whether or not the proposition should have reified

status. U then starts to explain the American presidential election system from line 98.

```
98U:   daihyo            no kazu   ga ite,        California shu    datta-ra nanka
       representative of number S   there-are               state Cop-if    PT
   :   9-nin       toka ite,=
       9-people etc  there-are
99T:   =un.
       uh-huh
100U:  de    California de docchi ka ga katta-ra sono 9-nin     wa
       then                in which Q  S  win-if   that 9-people T
101M:  un.
       uh-huh
102U:  nantoka      tou   no hoo  ni iku wake jan.
       something party of side to go  Nom Cop
103T:  un  un  un  un  [un.
       yes yes yes yes  yes
104U:                  [de    Washington de ano: hoka  no betsu no tou    ni
                        then               in um    other of other of party in
105 :  tatoeba     hitori da  to shite de katsu to suru jan. demo (.) 9:1 desho.=
       for-example alone Cop QT do   then win    QT do Cop-Neg but          Cop
106T:   [un.
         yes
107U:  =[tte koto   wa 9-nin     katsu kara    socchi no tou    no daihyo
        QT  thing T  9-people win   because that   of party of representative
108 :  no hito    ga tatoeba     Bush-san tte hito    datta-ra
       of person S  for-example Bush-Mr. QT  person Cop-if
   :   [Bush-san ga daitoryo   ni-natte
       Bush-Mr.  S  president  become
109T:  [un  un  un  un  a  sokka sokka.=
       yes yes yes yes ah I-see
110U:  tte kanji.
       QT  like
```

```
98U:   'There are representatives, in case of California, 9 people for example,'=
99T:   ='Uh-huh.'
100U:  'then in California, if either party wins /those 9 people'
101M:  'Uh-huh.'
102U:  'will go to the whichever party/ isn't that so wake jan.'
103T:  'Yes, yes, yes, yes, [yes.'
104U:                        ['Then in Washington, um, for example supposing one
105 :  person is in the other party and wins. But it's 9:1, isn't it (desho).'=
106T:    ['Uh-huh.'
```

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```
107-8U:  =['That means because 9 people will win, the representative of
          the party, for example, [Mr. Bush will be a president and
109T:                                 ['Yes, yes, yes, yes, ah I see.'=
110U:    something like that.'
```

We may conclude from the data analysed above that 1) M prefers to use

[+[R],+[C]] structures, which confirms her *shudoken* participant role, 2) T uses

combinations categorized as –[C] (i.e. [+[R],–[C]] and [–[R],–[C]]), which express

uncertainty and invite the comments of other participants, confirming her *hatten-yaku*

(developer) and *shitsumon-yaku* (perspective establishing questioner) participant roles, 3)

Y is an interactive person who explains and persuades other speakers, confirming his

kaisetsu-sha (explainer) participant role, while 4) U is a quiet person who contributes

vocalization and *aizuchi*, such as *hai hai* (yeh yeh) and *un un* (uh-huh/yes), which can

confirm his *kaisetsu-sha* (rationaliser) participant role.

6.2.3 Psychological motivation and the emergent properties of meaning in interaction

This subsection will discuss the issue of how talk is managed when unexpected

things happen and focus on the psychological motivation of one of the participants at a

particular stage in the discussion. A narrow CA approach will be deliberately avoided

here, as it tends to look only for 'methodic' regularities and often overlooks psychological

motivation.

As discussed so far, the *n(o) da* construction combined with various kinds of SFPs

enable a speaker to indicate the expected next turn type. However, the trajectory and

content of talk is necessarily unpredictable so that unexpected things often happen. Given

the speaker's characteristic indication in talk-in-interaction in Japanese of his/her

expectations for the next turn type, of particular interest is the way in which

conversational stability is re-established in the turns following an unusual contribution.

Although we have shown that *n da yone* is often used in formulations and invites

the addressee to accept them as such and provide an assumptive response, M's use of *n da*

yone in the following extract marks a self-suggested candidate outcome ('If I say…')

rather than the more expectable formulation leading logically out of a preceding account.

```
19M:   n? (1.0) watashi ga watashi ga kokumin ni-shi-yo    toka it-tara
       mm       I      S  I       S  people decide-let's etc say-if
20 :   kore de   tsu- kono mondai  mo   kaiketsusuru n   da  yone .h=
       this with      this question also solve       Nom Cop FP
21T:   =e demo yappa  Mari-chan wa doo omou?
       eh but  anyway Mari       T  how think
22     (3.0)
23M:   mm (3.0) ya,  ii   n   janai   ka-na.=
       well     well good Nom Cop-Neg FP
24Y:   =demo kore tte kokkai     ga setsuritsu-sareru baai tte natteru kara,
       but   this QT  parliament S  elect-ed          case QT  say     because
25 :   [setsuritsu-[sare-nai baai mo   ariuru   wake desho.
       elect-ed-not         case also possible Nom  tag

19-20M: 'Mm? (1.0) If I say let's go for 'by the people',
        then /this problem is solved/ n da yone .h'=
21T:    ='Eh but, what do you think, Mari?'
22      (3.0)
23M:    'Well (3.0) well, I'm not sure (n janai ka-na) /it's a good idea./'=
24Y:    ='But it says if a Parliament is ever elected, so /I wonder it's
25 :    possible to have [an unelected parliament/, isn't it wake (desho).'
```

M's use of *n da yone* is unusual in that its sequential effect is inconsistent with the content

of the turn to which it's attached. For some reason best known to herself, M suggests that

significant procedural consequentially has been achieved by means of *n da yone* although the expected groundwork has not been done. This causes M's contribution to appear insincere and provokes an atypical next turn in the form of a question *Mari-chan wa doo omou?* (what do you think, Mari?). This turn's atypicality is signalled by *e demo* (eh but). In addition, T's use of *yappa* (anyway) indicates that she cannot accept M's suggested resolution of the issue without first knowing what M really thinks. From the two three-second pauses and M's *mm* (well), we can tell that she is thinking about the question that she had not properly considered until that moment. *Ya*, a shortened version of *iya* (= no), indicates that in fact, and contrary to her insincere contribution at 19-20, there does need to be a discussion. Y, then, reminds the other participants of their brief ('but it says...'), thereby overtly signalling that the discussion is back on track. Of course, it's not possible to speculate about M's psychological motivation except to say that the data demonstrate her predominantly *shudoken* role, a role in which perhaps she sometimes oversteps the mark.

A further unexpected contribution occurs shortly afterwards when M once again provokes a response whose atypical character is signalled by *demo*. This phase of the discussion begins when M raises the question of whether there are parliament-free countries. This provokes a discussion which concludes with the agreement that Freedonia

has to have a parliament.

The first part of the discussion is unexceptional:

```
42M:  jissai-ni kokkai     ga nakutte:     daitoryo  toka kimatteru
      actually  parliament S  there-is-not president etc  decide
43 :  kuni    tte aru       no?
      country T/QT there-are Nom
:
48U:  doo darou ne. shiranai.=
      how Cop   FP  know-not
49T:  =wakan[nai.
         know-not
50U:        [wakannai.
             know-not
51M:  datte   sa tatoeba      nihon (.) ga (0.5)
      because IP for-example Japan      S
52 :  nihon wa kokkai      ga atTE=
      Japan T  parliament S  there-is
53Y:  =un.=
      uh-huh
54M:  =sok-kara    daitoryo janai    kedo,
      there-from  president Cop-Neg not
55Y:  shusho   ga [eraba-re-te
      minister S   elect-ed-and
56M:             [ga eraba-reru wake desho?=
                 S  elect-ed    Nom  tag

57T:  °un°.
      uh-huh
58M:  =soshitara dakara anna mechamecha   ni-natteru wake jan.
      then       so     that disorganised is        Nom  Cop-Neg
59Y:  un.
      yes

42-3M: '/Are there any countries in which the president is elected
       without the parliament/ no?'
:
48U:  'I wonder (darou) how it is ne. I don't know.'=
49T:  ='I don't [know.'
50U:          ['I don't know.'
51M:  'Because, for example, in Japan (0.5)
52 :  there is a parliament in Japan and'=
53Y:  ='Uh-huh.'=
54M:  ='among them, not a president but'
55Y:  '/a prime minister [is elected and'
56M:                    ['I think elected so far as I know/ wake (desho)?'=
57T:  '°Uh-huh.°'
58M:  ='Then that's why /it's such a disorganized government/, is it not wake
 :    (jan).'
59Y:  'Yes.'
```

During this sequence, M uses *wake desho?* (1.56) and *wake jan* (1.58), which are

responded to expectably with *aizuchi*. However, in her next turn, M uses *jan?* with rising

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intonation to suggest an outcome:

```
62M:  =demo honto-ni kokkai      toka ga nakutte,
        but  surely   parliament etc  S  there-is-not
63 :  daitoryo  toka ga kimatteru kuni      ga aru       no  ka-na to omotte.
        president etc  S  decide    country S  there-is Nom FP     QT think
64 :  atte       zettai      umaku itteru n   dat-tara kokumin ga ii   jan?=
        there-is definitely well  go     Nom Cop-if  people  S  good Cop-Neg
65T:  =demo doko-no kuni    mo     kokkai    tte aru       n    janai?=
        but  every   country also  parliament T   there-is Nom Cop-Neg
66Y:  =un.=
        yes
67T:  =nanka wakan-nai kedo.
        PT    know-not  though
68M:  (0.8) janai   ka to watashi wa omou n   da  yone.=
              Cop-Neg Q  QT I        T  think Nom Cop FP
69T:  [un:.
        yes
70M:  =[tte koto wa kokkai       no hitsuyousei ga aru      tte koto desho?
        QT  Nom  T  parliament of necessity    S  there-is QT  thing tag
71    (0.3)
72Y:  un.
        yes
73T:  un, demo kokkai     ga atte-mo      kokumin ni-yotte (.) jiki daitoryo  o
        yes but  parliament S  there-is-but people  by              next president O
74 :  erabu tte iu  no  wa (.) dame       na  no  ka-na.
        elect QT  say Nom T      impossible Cop Nom FP
```

```
62-4M:  ='but am I right in thinking (no ka-na) /there are some countries
          where a president etc etc is elected without a parliament.
          /If there are some and it's definitely going well/ n dat-(tara),
          it should be by the people, shouldn't it (jan)?'=
65T:  ='But /there is a parliament in every country/, isn't there n ja(nai)?'=
66Y:  ='Yeah.'=
67T:  ='Well I'm not sure though.'
68M:  (0.8) '/I'm sure/ n da yone.'=
69T:  ['Yeah.'
70M:  =['Then, I suppose (desho) a parliament is a necessity koto?'
71    (0.3)
72Y:  'Yes.'
73T:  'Yes, but given a parliament, I wonder (no ka-na) /if a president can be
74 :  elected by the people/.'
```

In this sequence, M does not invite a response to her assertion that there are countries

where a President is elected without a parliament (62-3), as perhaps she might have been

expected to. Instead, she assumes that if this is the case, the people should elect the

President (64), and invites agreement with the use of *jan?*. Being another instance where

she might be judged to have overstepped the mark, this provokes T's response, which is

marked by *demo* and draws attention to the prior need to establish whether in fact there is

a parliament in every country (65). However, M rides roughshod over T's response,

throwing her *janai (ka)* back at her and asserts that she is sure about it, concluding with *n*

da yone (68). At this point T is obliged to respond to M's use of *n da yone* with *aizuchi,*

which she ignores, continuing to the conclusion that a parliament is a necessity (70).

Throughout, M uses the *n(o) da* construction as well as expressions, which indicate that

she wants to continue to hold the floor, such as *omotte* (1.63), *janai ka to...omou* (1.68) and

tte (= QT) *koto wa* (1.70), in order to lead to her conclusion. We can say that her

psychological motivation and particularly her desire to dominate and determine what is

procedurally consequential for the group as a whole affect the trajectory of the talk and

sometimes create emergent situations which her colleagues have to respond to.

6.3 Conclusion

In this chapter, we first examined the notions of *team member roles at work* as

explored by Belbin (1981, 1993, 2001) and of *footing* as discussed by Levinson (1988) in

order to establish a means of analyzing the contributions of participants to a discussion

based on role and on construction preferences reflecting attitudes to propositionality. We

then discussed the particular contributions participants made arising from the discussion

of Question 2, one of the nine questions addressed by the four participants who took part

in the 'Freedonia' exercise. Firstly, we focused on their 'active' utterances, including

contributions with and without the *n(o) da* construction, and then focused on their

'reactive' utterances, including agreement markers, *aizuchi* and non-interventive

vocalizations. The active utterances were analysed in the four different categories, i.e.

[+[R],+[C]], [+[R],–[C]], [–[R],+[C]], [–[R],–[C]], and the relationship between these

construction preferences and participant roles was demonstrated, so that a participant

who favoured [+[R],+[C]] utterances over other types was labelled *shudoken* (taker of the

initiative), a participant who favoured [+[R],–[C]] utterances over other types was

labelled *hatten-yaku* (developer), a participant who favoured [–[R],+[C]] utterances over

other types was labelled *kaisetsu-sha* (rationalizing commentator), and a participant who

favoured [–[R],–[C]] over other types was labelled *shitsumon-yaku* (perspective seeking

questioner). Based on the predominant construction preferences displayed by each of the

four discussants, we then determined participant roles for the four speakers M, T, Y and U,

showing that M favoured [+[R],+[C]] structures, thus confirming her *shudoken*

(initiative) role, T favoured –[C] structures, confirming her *hatten-yaku* (developer) and

shitsumon-yaku (perspective seeking questioner) roles, Y listened to others, explained

and persuaded other speakers, confirming his *kaisetsu-sha* (explainer) role, and U

provided reduplicated non-lexical contributions, i.e. vocalizations and *aizuchi*, thus encouraging the speaker to continue, confirming his *kaisetsu-sha* (rationaliser) role.

In the field of management theory, Belbin (2001) proposed nine distinct roles in which individuals can make useful contributions as members of a team, i.e. *Plant, Resource investigator, Co-ordinator, Shaper, Monitor evaluator, Team worker, Completer finisher, Implementer* and *Specialist*. In Japanese discussion data studied, we identified four participant roles, *Shudoken, Hatten-yaku, Kaisetsu-sha* and *Shitsumon-yaku*. We also demonstrated that a single participant can take one or more roles and that two participants can adopt the same role, so that in this discussion we were able to show that T adopts *hatten-yaku* and *shitsumon-yaku* participant roles and Y and U adopt *kaisetsu-sha* roles, although with different emphases. Finally, we briefly discussed the relationship between psychological motivation and the emergent properties of meaning in interaction and showed how emergent meaning is handled in Freedonia data. The participant roles I identify in this chapter are in fact realizations of psychological motivation (although admittedly reductive). In the following chapter, we will focus on the English data and investigate the different ways in which Japanese and English participants accomplished the 'Freedonia' decision-making task.

CHAPTER 7

English Group Discussion Data Analysis

7. Introduction

In chapter 6, we focused on the Japanese group discussion data and considered the relationship between participant roles and the uses of structures with and without the *n(o) da* construction. In this chapter, we will focus on the English group discussion data in order to investigate characteristics of English talk organization and discuss the different ways in which Japanese and English participants discuss, solve and accomplish decision-making tasks. Firstly, we will explore the English data from two perspectives, one, the participant roles devised for the Japanese discussion, and the other, the management roles devised specifically for the English discussion. Then, we will focus on the default settings for contributions in English talk as they compare to the default settings for contributions in Japanese talk and on the trajectory of English discussion, in order to clarify talk differences between English and Japanese. Finally, we will consider the relationship between the participants and the talk-content and talk-management roles

they assume, and determine participant roles for each speaker.

7.1 Data analysis

In this chapter, we analyse the English data arising from the discussion of the third of the nine questions addressed by the four participants, comprising two female speakers, A and E, and two male speakers, J and N. Although we focused on the Japanese data produced in response to Question 2, we chose the English data produced in response to Question 3. The reasons for selecting these data are 1) the length (6 minutes) which is more appropriate for an analysis of this kind than the one minute of data produced by the English speakers in response to Q2, and 2) the intrinsic interest of the data, and specifically the fact that one speaker, J, tends to remain silent and does not contribute a lot to the discussion in the whole data set, although the contributions he does make are of particular interest, and two of the four participants change their positions and one of the four reluctantly accepts the majority view in the end, thus demonstrating that this is a real discussion in which speakers genuinely interact and make compromises so as to reach a collective decision.

Question 3 required participants to decide whether the decisions of the President would take precedence over all other decisions, or the decisions of the Grand Council

and the President would take precedence over all other decisions, or the decisions of the Freedonia Parliament, if elected, would be supreme. The decision-making process as represented in the data moves through six thematic phases. Firstly, speakers A, E and N clarify what they are going to discuss in the question; then in the second phase all the participants provide spontaneous proposals. After discussing the significant issue of the governmental power raised by A in the third phase, N stops the discussion and invites the other participants to give their opinions. While their vigorous discussion continues, E starts to change her mind and support A, and then J seems to change his mind in favour of A and E's position in the fourth and fifth phases. Finally, N reluctantly accepts the majority decision and the collective decision is confirmed.

7.2 Talk content and management categories

In approaching these data, the researcher first tried to match the Japanese participant roles to the English contributions. However, this proved difficult for several reasons. First of all, English does not have an equivalent to the *n(o) da* construction. In addition, the data show that the English participants spend a lot of time managing their talk, whilst the Japanese participants tend to focus more on the problem they are confronted with and the relevant propositional content associated with it - that is to say,

Japanese talk is essentially talk-content oriented whilst English talk is notably talk-management oriented. This might be equated to Hall's (1976) claim that a high-context culture requires less management of situations than a low-context culture. Hall, and others, have claimed that Japan is a high-context culture and the Anglo-cultures are relatively low-context, so that in a low-context culture members would expect to spend more time managing their talk, whereas in a high-context culture a given system exists so that participants already know how events such as discussions are to be managed. The researcher therefore decided to set up two superordinate categories for the English data, 'Talk-content' and 'Talk-management'. With regard to the former, the researcher tried to adopt the Japanese participant roles, i.e. *Shudoken* (initiator), *Hatten-yaku* (developer), *Kaisetsu-sha* (rationaliser/explainer) and *Shitsumon-yaku* (perspective seeking questioner). It also seemed helpful to classify these participant roles in relation to the extent to which they accelerated or held up the process of reaching an outcome, as below:

    Accelerator participant roles:
        Shudoken (AS)
        Kaisetsu-sha (AK)
    Decelerator participant roles:
        Hatten-yaku (DH)
        Shitsumon-yaku and *Mondai-teiki* (DM)

Basically, a participant who makes a proposal or proposes an outcome is labelled

shudoken, a slightly different role from that of initiator in the Japanese data where the

term refers to a participant who drives the discussion.

A participant who accepts an outcome justifies what he says, rationalises what

other participants say and adds an explanation to an ongoing topic is labelled

kaisetsu-sha, again a slightly different role from that of rationaliser in the Japanese data,

which is more passive and less argumentative than in English. For example, Y's

utterances in lines 24-5 and 29-30 (Example 1) are a typical instance of Japanese

kaisetsu-sha, in which he explains the point that participants will have to discuss, as are

U's vocalizations (lines 26 and 28) and *aizuchi* (line 31) are another instance, in which

he rationalises and encourages Y to continue.

```
(1)
24Y:  =demo kore tte kokkai     ga setsuritsu-sareru baai tte natteru kara,
       but  this QT parliament S elect-ed               case QT  say     because
25 :  [setsuritsu-[sare-nai baai mo  ariuru  wake desho.
       elect-ed-not        case also possible Nom  tag
26U:              [e:.
                  oh
27T:  [m:.
       yeah
28U:  [a   a   a   a   a.
       yeh yeh yeh yeh yeh
29Y:  dakara, setsuritsu-sareru baai ni wa kokumin ga nihon mitai ni
       so      elect-ed          case in T people  S  Japan like in
30 :  kokkaigiin       o erande,=
       parliamentarian O elect
31U:  un.
       uh-huh

24Y:  ='But it says if a Parliament is ever elected, so /I wonder it's
25 :  [possible to have an [unelected parliament/, isn't it wake (desho),'
26U:                       ['Oh.'
27T:  ['Yeah.'
28U:  ['Yeh, yeh, yeh, yeh, yeh.'
```

```
29-30Y:  'so, in case the Parliament is elected, people elect parliamentarians like Japan'
31U:     'Uh-huh.'
```

On the other hand, N's utterance in the English discussion in line 121 (Example 2), in

which a *kaisetsu-sha* role is adopted, is more argumentative.

```
(2)
118E:  oh no I would say Parliament but it says like (..) will take precedence over
119 :  so: ultimately I'd say yeah the Grand Council and the President should have
120 :  precedence over the (..) Parliament hhh °I don't know°
121N:  what (.) so you do you think I don't understand you think the Parliament should=
```

A participant who develops the idea under discussion or provides a new idea is

labelled *hatten-yaku*, and a participant who raises an issue or questions another

participant in order to clarify what she says is labelled *shitsumon-yaku*. It should be

noted that *shitsumon-yaku* is a more appropriate term to describe the Japanese way of

decelerating consequentiality by asking a question, and *mondai-teiki*, raising an issue, is

a better term for describing the English way of decelerating consequentiality by drawing

attention to issues that need to be addressed. This is because utterances in Japanese

explicitly express the speaker's uncertainty and his willingness to entertain other

perspectives, whereas speakers in English do not express their uncertainty so explicitly,

preferring a more implicit strategy for raising an issue in relation to a previous proposal.

For example, the following utterances in lines 41 and 53 are clearly better described by

the term *mondai-teiki* than by the term *shitsumon-yaku*, since J does not question A

about her proposal in line 40 (Example 3) or E about her proposal in lines 48 and 50

(Example 4), but rather raises issues in relation to these proposals:

```
(3)
40 A: I say the second option sounds (.) pretty feasible
41 J: eh, you catch the wrong guy [making the wrong decision
```

```
(4)
48 E: OK um (.) I'd actually probably go with Parliament
49    (2.2)
50 E: cos the more people making a decision the better (.) I think
51    (2.0)
52 N: emm (.) yep
53 J: [probably- uh the Grand Council could be an old pals act (..) something
```

From these examples, we see that the Japanese categories, with minor adaptations, also

account for the content-oriented features of the English talk.

As for the talk-management categories, we provide four distinctive features[1] as

follows:

> On-record participant roles [+[R]]:
>   Exogenous task-determining [+[R],+[E]]
>   Endogenous task-management [+[R],–[E]],
> Off-record participant roles [–[R]]:
>   Exogenous meta-discourse [–[R],+[E]]
>   Endogenous task-management [–[R],–[E]]

Utterances categorized as on-record (+[R]) manage talk explicitly, whereas utterances

categorized as off-record (–[R]) manage it implicitly. Exogenous strategies (+[E]) occur

---

[1] For the sake of convenience in discussing the data, the researcher decided to provide distinctive features for these categories, although, as will be seen, these lack naturalness to the extent that the particular interpretations of feature combinations may group functions not readily assigned to a single paradigm (e.g., *task-determining* and *meta-discourse* are both +[E]).

when turns or distinct parts of turns are given over to talk management, i.e. have no direct relation to the topic under discussion, whilst endogenous strategies (–[E]) are interspersed amongst other contributions. Therefore, utterances categorised as [+[R],+[E]] explicitly manage talk and have no direct relation to the topic under discussion so that they mainly contribute to the task determination, utterances categorised as [+[R],–[E]] explicitly manage talk and have direct relation to the ongoing topic and discussion, metadiscoursal utterances categorised as [–[R],+[E]] implicitly manage talk and have no direct relation to the topic under discussion, and utterances categorised in [–[R],–[E]], which are typically realised by procedurals, implicitly manage talk and have direct relation to the ongoing topic.

The following shows an instance of [+[R],+[E]], where N and E clarify the task in opening discussion:

```
(5)
8  N:   what does that mean .hh
9  E:   .hh who's gonna have power over [other people in decision making (.) I guess
10 A:                                    [yeah
11 N:   OK
12  :   so basically, it's either the President or the Grand Council and the President
13  :   or the [Parliament
```

N's *what does that mean* in line 8, E's *who's gonna have power over other people in decision making* in line 9, N's *OK* in line 11 and the remainder of N's turn from *it's either* onwards in lines 12-13 are categorised in [+[R],+[E]].

Typical instances of [+[R],–[E]] occur later in the sequence when E concludes

the discussion and N confirms with J that he (J) accepts the A and E's decision:

```
(6)
206 E: right so: [basically you're the problem (..) we've
207 N:           [inDeed
208 E: we've decided hhh
209 N: now what have you? was James agree?
210 E: yeah you said what we said didn't you
211 J: the Parliament one yeah
212 E: yeah
```

E's *you're the problem we've decided* in lines 206 and 208, N's *have you?* onwards in

line 209, E's *you said what we said didn't you* in line 210 and J's response that *the*

Parliament one manage the talk explicitly and endogenously, i.e. within the ongoing

confirmation.

The following example illustrates several instances of [–[R],+[E]]:

```
(7)
42 N:                        [I reckon the Parliament though
43 E: hhh a diplomat hhh
44    (0.5) <knocking>
45 A: <laughs>
46 E: I bet you're a libdem aren't you
47 N: <laughs>
```

E's utterances *a diplomat* in line 43 and *I bet you're a libdem aren't you* in line 46 are

categorised in [–[R],+[E]], because they manage the talk implicitly and have no direct

relation to the topic under discussion. A and N's laughter is also considered as

[–[R],+[E]] for the reason that it provides a response to E's [–[R],+[E]] turns.

We can find instances of [–[R],–[E]] in (5) below, where N and E clarify the task in the opening discussion:

```
(5)
 8  N:   what does that mean .hh
 9  E:   .hh who's gonna have power over [other people in decision making (.) I guess
10  A:                                    [yeah
11  N:   OK
12   :   so basically, it's either the President or the Grand Council and the President
13   :   or the [Parliament
```

N and E's in-breaths, *.hh*, and N's *so* and *basically* in line 12 are instances of [–[R],–[E]] since their principal function is talk-management although they are not stand-alone contributions.

7.3 English group discussion data

The English group discussion data are presented in the following pages: the talk-content categories originally devised for Japanese data are given in the first column from the left, the transcribed data in the second column and the talk-management categories specifically devised for the English data are given in the third column.

Figure 7.1: English discussion data No.3 and phases

Key (Data)
Talk-content categories
- Accelerator participant roles: AS = *Shudoken* (proposers of outcomes); AK = *Kaisetsu-sha* (accepters of outcomes)
- Decelerator participant roles: DH = *Hatten-yaku* (developers);   DM = *Mondai-teiki* (issue raisers)
Talk-management categories
- On-record participant roles: ①[+[R],+[E]] = exogenous, task determining ②[+[R],-[E]] = endogenous, task management
- Off-record participant roles: ③[-[R],+[E]] = exogenous, meta-discourse   ④[-[R],-[E]] = endogenous, task management
* = -[C]
! = echoes previous speaker or provides anticipatory completion
A,E: female speakers, N,J: male speakers

Phase 1: lines 1-38 The task clarification phase
       Content-orientation: Virtually non-existent. The few instances of talk-content are *kaisetsu-sha* and
                      hatten-yaku.
       Management-orientation: Almost all the talk is management-oriented. Predominantly exogenous task
                      determining (on-record lines 1-15 and off record lines 23-7) and off-record
                      endogenous task management (throughout).

		Talk-content AS/AK/DH/DM	Talk-management ①/②/③/④			
1	E:	OK the decisions of the President will take precedence over all other decisions	E		E	
2		or the decisions of the Grand C-ouncil or the President will take precedence				
3		over oh hang on hhh over all other decisions or the decisions of the Freedonian			E	E
4		Parliament if elected will be supreme				
5	N:	ha <*laughs*>			N	
6	E:	hhh			E	
7	N:	what does that mean .hh	N		N	
8	E:	.hh who's gonna have power over [other people in decision	E*		E	
9	A:	[yeah	A			
10	E:	making (.) I guess*				
11	N:	OK	N			
12		(3.5)				
13	N:	so basically, it's either the President or the Grand Council and the President	N		N	
14		or the [Parliament				

```
         Talk-content                                                          Talk-management
         AS/AK/DH/DM                                                           ①/②/③/④
  15 A:                      [Parliament, yeah                                 A!
  16               (2.5)
  17 N:            hhhhh                                                                N
  18               (2.0)
  19 E:       E*   so the President's pretty much like the queen isn't it*                  E
  20 A:       A!   yeah
  21 E:            and then                                                                 E
  22               (1.7)
  23 N:    N       much like an American president
  24 E:    E     E yeah but you know [(0.5) we're in England <laughs>                E
  25 A: A*                           [should it be the Grand Council and the President=
  26 N:            =no we're in Freedonia                                               N
  27 E:            <laughs> that's very true yeah where is Freedonia you need a map <laughs>   E
  28 A:            <laughs>                                                         A!
  29               <knocking> <knocking> (1.0) <knocking>
  30 N:            um                                                                   N
  31 E:       E    and then like the i- is the Grand Council then like the House of Lords       E
  32               then Parliament's like House of (..)
  33 A:       A!   Commons
  34 E:       E    Commons yeah (.) so I'm just trying to work this out         E      E
  35 A:            <laughs>
  36 N:       N    presumably
  37 E:       E    OK thank you
  38               (2.0)
```

Phase 2: lines 39-61 The spontaneous proposal phase

        Content-orientation: Each participant spontaneously states their preferred outcome (*shudoken*), sometimes giving reasons (*hatten-yaku*) and sometimes provoking a degree of agreement (*kaisetsu-sha*).

        Management-orientation: Apart from a short meta-discourse element (lines 43-7), off-record endogenous task management

```
          Talk-content                                                            Talk-management
          AS/AK/DH/DM                                                                ①/②/③/④
39 N: N*            well I reckon it should be::                                         N
40 A: A             I say the second option sounds (.) pretty feasible
41 J:            J  eh you catch the wrong guy [making the wrong decision
42 N: N                                        [I reckon the Parliament though          N
43 E:               hhh a diplomat hhh                                                 E E
44                  (0.5) <knocking>
45 A:               <laughs>                                                           A!
46 E:               I bet you're a libdem aren't you                                   E*
47 N:               <laughs>                                                           N!
48 E: E*            OK um (.) I'd actually probably go with Parliament                  E
49                  (2.2)
50 E:         E*    cos the more people making a decision the better (.) I think
51                  (2.0)
52 N:     N         [emm (.) yep                                                        N
53 J:            J* [probably uh the Grand Council could be an old pals act (..) something
54 A:     A         yeah
55 J: J*            with er (.) the Parliament might be more uh general or
56 E:     E         yeah
57                  (3.5)
58 N:               so                                                                  N
59 J:            J* cos th- all the Council choose the President don't they
60 A:     A  A      yeah and they draw up the constitu[-tion
61 J:                                                  [so                              J
```

Phase 3: lines 62-105 Dealing with a significant issue

Content-orientation: One participant raises a significant issue (*mondai-teiki*) in lines 62 and 71 which is debated predominantly in *kaisetsu-sha* mode (lines 69-102) with some *shudoken* (69-82) and some *hatten-yaku* (88-100)

Management-orientation: Limited to occasional off-record endogenous task management contributions.

Talk-content
AS/AK/DH/DM

Talk-management
①/②/③/④

```
62 A:          A    yeah but if you are the Grand Council we are the Grand Council here we're
63                  we're like we're just giving away our power
64                  (2.0)
65 E: E        E    that's true shall we get it back
66 A:               <laughs>
67 E:               <laughs>
68                  <cough>
69 N: N* N*         right nn I guess that's true but I still think the right thing to do the        N
70                  moral thing by the people would be (1.3) [Parliament
71 A:          A                                            [but but we've assigned here to          A
72                  like discuss this an an giving away our power and our you know decision making=
73 N:     N         =you shouldn't care about power
74                  <knocking>
75 A:               shut up hhh                                                                      A
76                  <knocking>
77 E: E*            OK maybe the Parliament should make like (.) the decision and then (..) the      E
78                  Grand Council and the President should say whether that decision's OK or not
79 A:     A         yeah
80                  (1.0)
81 E:     E         but=
82 A: A             =so we amend this [through] the (      )                                         A
83 E:               <laughs>
84 N:     N         what so you mean the Parliament should set well what's the point
85                  [in having a Parliament if the Grand
86 E:     E         [yeah no no yeah
87 N:               Council are just going to [er er disagree with it
88 E:         E                               [well
89                  that's what the Queen does though she can always say no I don't agree
90                  [with that but she never does
91 N:     N         [Queen doesn't do anything
```

```
          Talk-content                                                       Talk-management
          AS/AK/DH/DM                                                        ①/②/③/④
92 E:              E       no no she's got the power to though [so if she
93 N:      N                                                   [yes but she
94 E:                      just k-
95                 .       (1.5)
96 E:                      hhh                                                            E
97 N:      N               no but she [doesn't DO anything
98 E:                                 [hhh                                                E
99 E:              E       no but she CAN if you want her to
100J:              J       if she wasn't really interested in the idea then they could step in
101                        (2.0)
102E:      E               yeah but it's unlikely considering with such a large number of people
103                        anyhow so                                                      E
104                        <knocking>
105A:                      °yeah°                                                    A
```

Phase 4: lines 106-158 The prompted proposal and ensuing discussion

Content-orientation: One participant prompts the other three to state their preferred outcomes (106-120) (*hatten-yaku*), leading to a discussion (121-149) (*kaisetsu-sha*), followed by a significant observation by one participant (154-8) (*hatten-yaku*).

Management-orientation: Virtually non-existent

```
          Talk-content                                                       Talk-management
          AS/AK/DH/DM                                                        ①/②/③/④
106N:          N       so how- let's just go around and say like (.) who thinks what       N    N
107A: A                I say the Grand Council and the President
108N:                  right                                                                N
109                    (1.0)
110J: J                I say (.) the Parliament
111                    (1.5)
112J:                  hm                                                                        J
113                    (0.5)
114N:                  right                                                                N
115                    (2.0)
116E:                  well
117A:                  Lizzie you know you want to be power hungry (..) you know you want to      A
```

```
          Talk-content                                                                      Talk-management
          AS/AK/DH/DM                                                                       ①/②/③/④
118E:              E     oh no I would say Parliament but it says like (..) will take precedence over
119   E                  so: ultimately I'd say yeah the Grand Council and the President should have
120                      precedence over the (..) Parliament hhh °I don't know°
121N:      N             what so you [do you think I don't understand you think the Parliament should=        N
122E:                               [well
123E: E                  =I I think the Parliament should make the decisions [but then
124N:      N                                                                            [yep
125E:                    the Grand Council and the Presid- and the President should have precedence
126                      [over that if they don't agree
127A:      A             [yeah but I (                    ) the decision if it's good or not (1.0) cos what's
128 :                    [the point of having giving the name the Grand Council when it's not that grand
129N:                    [but
130E:                    <laughs>
131                      <knocking>
132A:                    and it's not making the decisions
133N:                    [now what's the point of having [Freedonia                                           N
134E:              E                                      [you want to change their names now
135A:      A             no [because
136J:                       [you've [only got freedom or freedon                                              J
137N:                              [exactly
138                      (2.0)
139N:      N             but um what's [the the I I I don't understand the
140E:                                  [(        )
141N:                    point of like having a parliament that's making decisions if the Grand Council's
142                      then just going to step in when they don't like it
143A:                    [what
144E:      E             [what's the point of having a Grand Council and a President if (.) they're not
145                      going to have any power over the decision making anyway you might as well just
146                      have a Parliament
147                      <knocking>
148N:                    shush
149E:                    <laughs>
150                      (1.5)
151A:          A         but that's how bills and laws get passed they have to go through the House of
152                      Lords anyway in this country
153E:          E!        exactly
```

```
        Talk-content                                                Talk-management
        AS/AK/DH/DM                                                  ①/②/③/④
154                     (0.8)
155A:           A       i- it does work
156                     (3.0)
157N:   N               mmm
158                     (1.0)
```

Phase 5: lines 159-198 The participant holding a minority view is argued out of his position
    Content-orientation: Predominantly *kaisetsu-sha*.
    Management-orientation: On-record task determining and task-management strategies at the beginning of the phase (63-67) and off-record meta-discourse and task-management strategies at the middle of the phase (186-189)

```
        Talk-content                                                Talk-management
        AS/AK/DH/DM                                                  ①/②/③/④
159E:   E       well we're right you're wrong
160A:           yeah there we go                                          A
161N:           hey                                                       N
162E:           <laughs>
163N:           it has to be unanimous                              N
164E:           er (.) oh yeah (.) sorry (.) oh we'll be here for ever then   E   E
165             <laughter>
166J:   J       would we want Freedonia to be run like our country is would they like it if
167             they don't like our country
168N:   N       er actually you're right I think it should be more like America
169E:   E       NO
170NJ:          <laugh>
171E:   E       oh come on
172A:           <laughs>
173E:   E       [don't] be ridiculous
174             <laughter> <cough>
175             (1.8)
176A:   A       yeah but if you'd like America then you won't pass a whole
177             [group of countries
178N:   N       [well uh I can see [I can-
179A:                              [Freedonia will just become really polluted and horrid
```

270

```
180N:    N         I can actually [see your point of like having a Grand Council
181A:                            [it'll be like America
182N:              that's not doing anything so (1.0) but [I I (..) but                                      N
183E:                                                     [°thank you°=                                 E
184A:              =°yeah°                                                                              A
185N:    N         on the other hand I don't agree that the Parliament should make the decision if
186   N            the Grand Council are just going to step in I think it should just be the
187                Grand Council and the President and (..) s- forget the Parliament
188E:         E    you don't even want a Parliament (0.5) oh it says if one is ever elected so        E
189                you don't want one
190N:    N         no
191E:         E*   but then it'll get really (2.0) insular wouldn't it
192N:              what
193E:       E      you need [more people being in control
194A:                       [can I just
195J:         J             [people should contribute sound bites n [I think people
196E:    E                                                          [you've just gone from one
197                (.) from one major idea swung right the other major idea and we're sitting in
198                the middle with the right idea and you're ignoring us
```

Phase 6: lines 199-227 The collective decision is confirmed

Content-orientation: From 220-226 the three participants still involved in reaching a decision step out of management and back into content mode to fine-tune the proposal (*shudoken*) so that it's acceptable to everyone before stepping back into management mode.

Management-orientation: One participant notices food and provokes a brief off-record exogenous meta-discussion (199-207) after which she takes no further part in the discussion, which is concluded by the other participants in predominantly on-record management mode (206-220), with closure consisting of a face-saving off-record meta-discussion about how the collective discussion was reached (227-232).

```
         Talk-content                                                                Talk-management
         AS/AK/DH/DM                                                                 ①/②/③/④
199A:              oh oh oh she's got some crisps (.) I'm sure it's for us there's four sandwiches         A
200                and- or five
201E:              are we allowed though                                                   E
202                (0.7)
203A:              sorry [(0.5) I'm REALLY sorry                                           A
204E:                    [just can we (.) can we concentrate Angie come on                 E
205A:              I'm just hungry                                                         A
206E:              right so: [basically you're the problem (..) we've               E          E
207N:                        [inDeed                                                 N
208E:              we've decided hhh                                                 E          E
209N:              now what have you? was James agree?                              N
210E:              yeah you said what we said didn't you                            E
211J:              the Parliament one yeah                                          J
212E:              yeah                                                             E
213                (1.5)
214A:              what
215J:  J           and then (.) they can=                                           J
216E:  E!          =they can=
217J:  J           =step in [if it really really is necessary                       J
218E:      E                [yes
219                (1.5)
220N: N            OK fine so we're amending it for (.) [Parliament and then the Grand-=   N          N
221E:      E                                           [but
222 :              =does unanimous mean that you've been bullied into it is that OK             E
223EA:             <laugh>
224N:              well as long as I uh uh agree it's                                       N
```

	Talk-content	Talk-management
	AS/AK/DH/DM	①/②/③/④
225E:	OK	E
226N:	bullied me that's fine	
227E:	OK that's fine then	E

7.4 Utterance allocation to talk content and management categories

In this section, we will discuss the allocation of data to talk content categories (i.e.

shudoken, *kaisetsu-sha*, *hatten-yaku* and *mondai-teiki* roles) and to talk management

categories (i.e. how the features [R] and [E] were assigned), focussing especially on

utterances where the researcher was faced with difficult decisions. But first a

straightforward example.

The following example is taken from Phase 2, the stage at which the four

participants make spontaneous proposals after they had clarified what they should discuss

in attempting to decide Question 3:

```
39  N:  well, I reckon it should be::
40  A:  I say the second option sounds (.) pretty feasible
41  J:  eh, you catch the wrong guy [making the wrong decision
42  N:                              [I reckon the Parliament though
43  E:  hhh a diplomat hhh
44      (0.5) <knocking>
45  N:  <laughs>
46  E:  I bet you're a libdem aren't you
47  N:  <laughs>
48  E:  OK um (.) I'd actually probably go with Parliament
49      (2.2)
50  E:  cos the more people making a decision the better (.) I think
51      (2.0)
52  N:  emm (.) yep
53  J:  [probably- uh the Grand Council could be an old pals act (..) something
54  E:  yeah
55  J:  with er (.) the Parliament might be more uh general or
56  E:  yeah
57      (3.5)
58  N:  so
59  J:  cos th- all the Council choose the President don't they
60  A:  yeah and they draw up the constitu[-tion
61  J:                                    [so
```

First of all, typical cases of *shudoken* role are A's utterance in line 40, N's utterance in line 42, E's *I'd actually probably go with Parliam*ent in line 48 and J's utterance in line 55, in which each speaker makes a proposal. Secondly, typical cases of *kaisetsu-sha* role are N's *yep* in line 52, E's *yeah* in lines 54 and 56 and A's *yeah* in line 60, in which the speakers rationalise what the previous speaker says. Typical cases of *hatten-yaku* role are E's utterance in line 50, J's utterance in line 59 and A's *they draw up the constitution* in line 60, in which the speakers develop the idea being discussed either by giving reasons (lines 50 and 59) or by providing a new idea (line 60). Finally, typical cases of *mondai-teiki* role are J's utterances in lines 41 and 53, in which he raises an issue in relation to the ongoing discussion. As straightforward examples of the allocation of management roles to data were given in the previous section, no further examples are needed here.

7.4.1 Problematic interpretation of categories

The allocation of utterances to each category depends obviously enough on interpretation, an issue whose difficulty is illustrated by the following discussion of nine problematic cases: cases (1)–(4) relate to talk content categories and (5)–(7) to both talk content and talk management categories; (8) is a case in which the same item is allocated

to two different categories and (9) illustrates the difficulties that arise when a speaker develops a theme over several turns.

7.4.1.1 Determining talk content category

(1) E's utterance in line 19 – Hatten-yaku (DH)

In opening up the question, N confirms what the question means in lines 13-14 and, after a two second pause, E then suggests that the president is like the queen of England.

```
13 N:   so basically, it's either the President or the Grand Council and the president
14  :   or the [Parliament
15 A:          [Parliament, yeah
16     (2.5)
17 N:   hhhhh
18     (2.0)
19 E:   so, the President's pretty much like the queen isn't it
```

If we assume that she raises an issue of understanding with the tag question inviting an indication of the extent to which her understanding seems correct, this utterance should be categorised as *mondai-teiki* (DM). However, the researcher considers that E provides a new idea here which opens up and develops the discussion, so her utterance is categorised as *hatten-yaku* (DH).

(2) N's utterance in line 23 – Kaisetsu-sha (AK): Ambiguous contribution

After E suggests that the President is much like the queen, N says that the president is like an American president.

```
19 E:    so, the President's pretty much like the queen isn't it
20 A:    yeah
21 E:    and then
22       (1.7)
23 N:    much like an American president
24 E:    yeah but you know [(0.5) we're in England <laughs>
```

This utterance could be either a contradiction or a reinforcement of E's contribution. If we

take the view that he contradicts her and provides an additional perspective, he plays the

same role as E in line 19, i.e. that of *hatten-yaku* (DH). However, the researcher regards

his utterance as a reinforcement because E seems to accept it in line 24 although she

would prefer to illustrate the point with an English example rather than an American

example. Therefore, it is categorized as *kaisetsu-sha* (AK).

(3) E's utterance in line 81 – Kaisetsu-sha (AK): Implicit propositional content

The researcher regards E's use of *but* as a *kaisetsu-sha* utterance.

```
77 E:    OK maybe the Parliament should make like (.) the decision and then (..) the
78  :    Grand Council and the President should say whether that decision's OK or not
79 A:    yeah
80       (1.0)
81 E:    but
82 A:    so we amend this [through] the (        )
```

Although E's utterance at line 81 is propositionally empty, we can say that the

propositional content is implicit. Her previous utterance in lines 77-78 is hedged with

maybe and *like*, the modal *should* is used and there are two micro pauses. It is not

therefore surprising that she continues in line 81 with *but*. What she is suggesting is

something of a retrenchment on her previous position (lines 48, 50), which sparks a discussion that begins before and continues after this use of *but*. That is why this use of *but* might indicate a momentary second-thought, that is, although she made a proposal in lines 77-78, she should go back to a position that others seem to be happy with. In addition, her utterance in line 120 also suggests that she is in two minds, as shown below:

```
118 E:  oh no I would say Parliament but it says like (..) will take precedence over
119     so: ultimately I'd say yeah the Grand Council and the President should have
120     precedence over the (..) Parliament hhh °I don't know°
```

Thus, the researcher decided to treat this utterance as an instance of *kaisetsu-sha* (AK).

(4) N's utterance in line 157 – Kaisetsu-sha (AK): Implicit propositional content

This is another instance where there is no explicit propositional content but an indication of the attitude of the speaker by means of the vocalization provided in line 157, where N's *mmm* seems to convey his unwillingness to accept E and A's proposals, or at least his need to think about them further:

```
144 E:  [what]'s the point of having a Grand Council and a President if (.) they're not
145  :  going to have any power over the decision making anyway you might as well just
146  :  have a Parliament
147     <knocking>
148 N:  shush
149 E:  <laughs>
150     (1.5)
151 A:  but that's how bills and laws get passed they have to go through the House of
152  :  Lords anyway in this country
153 E:  exactly
154     (0.8)
155 A:  i- it does work
156     (3.0)
```

Despite the absence of overt propositional content, this vocalization expresses the

speaker's perspective on the previous utterances provided by E and A, and is therefore

treated as an instance of *kaisetsu-sha* (AK).

7.4.1.2 Determining talk content and management categories

(5) N's utterance in line 121 – Kaisetsu-sha (AK), [+[R],–[E]]

It seems that N tries to point out the illogicality of the position E takes in lines 118-120

and attempts to determine what she means by her utterance.

```
118 E: oh no I would say Parliament but it says like (..) will take precedence over
119  : so: ultimately I'd say yeah the Grand Council and the President should have
120  : precedence over the (..) Parliament hhh °I don't know°
121 N: what so you [do you think I don't understand you think the Parliament should=
122 E:            [well
```

Viewed in this light, N's utterance is seen as an instance of *kaisetsu-sha* (i.e. *what so you*

do you think I don't understand you think the parliament should) and on-record

endogenous task-management [+[R],–[E]] (i.e. *you think*).

(6) N's utterance in lines 220 and 222 – Shudoken (AS), [+[R],–[E]] and [–[R],–[E]]:
One turn has several functions

The researcher ascribed three categories to N's utterance in lines 220 and 222, *shudoken* (AS), on-record endogenous task-management [+[R],–[E]] and off-record task management [–[R],–[E]].

```
220 N:  OK fine so we're amending it for (.) [Parliament and then
221 E:                                        [but
222 N:  the Grand-
```

This utterance occurs after J changes his mind and agrees with E and A. Therefore the consensus favouring *Parliament* is presented as a proposal (AS) and *we're amending it for* is an instance of [+[R],–[E]] and *OK fine* and *then* are instances of [–[R],–[E]].

(7) N's utterance in line 133 and J's in line 136 – [–[R],+[E]],
E's utterance in line 134 – Mondai-teiki (DM) and
A's utterance in line 123 and J's in line 137 – Kaisetsu-sha (AK):
Allocation of utterances to content and management categories

The next extract illustrates the difficulty of deciding the point at which a speaker switches from propositional content to talk management and vice versa. After A points out that the name 'Grand Council' does not have any meaning if it is not 'grand' and does not make the decisions, the other participants comment as follows:

```
127 A:  [yeah but I (     ) the decision if it's good or not (1.0) cos what's the
128  :  [point of having giving the name the Grand Council when it's not that grand
129 N:  [but
130 E:  <laughs>
131     <knocking>
132 A:  and it's not making the decisions
133 N:  now what's the point of having [Freedonia
134 E:                                 [you want to change their names now
135 A:  no [because
136 J:     [you've [only got freedom or freedon
```

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137 N: [exactly

Both N's utterance in line 133 and J's in line 136 are categorised as instances of

off-record, exogenous meta-discourse [–[R],+[E]], because they are not directly related to

the topic to be decided but rather seem to be instances of word play. They are not

therefore categorised in any talk-content class, because they do not directly contribute to

the decision-making task. However, E's utterance in line 134 is categorized as an instance

of *mondai-teiki* as it is directed at A's comment on the inconsistency of the name and

function of the Grand Council, and raises an issue in relation to A's comment. A's

utterance in line 135 and N's in line 137, then, should be *kaisetsu-sha* because N

rationalises the issue raised by E. Although A's utterance is interrupted by J's word-game

and is not completed, her use of *because* suggests that she is on the point of giving a

reason why she objects to E's comment, so that her turn is categorised as instance of

(non-completed) *kaisetsu-sha*.

7.4.1.3 Determining the allocation of the same item used in different ways

(8) E's uses of well in lines 116 and 122

In line 106 N invites the other participants to give their own opinions on the question

being debated, and A and J respond in lines 107 and 110.

```
106 N:   so: how- let's just go around and say like (.) who thinks what
107 A:   I say the Grand Council and the President
108 N:   right
109      (1.0)
110 J:   I say (.) the Parliament
111      (1.5)
112 J:   hm
113      (0.5)
```

E's turn comes last, and after a two-second pause she says *well* (line 116) and then makes

her heavily hedged proposal in lines 118-120:

```
114 N:   right
115      (2.0)
116 E:   well
117 A:   Lizzie you know you want to be power hungry (..) you know you want to
118 E:   oh no I would say Parliament but it says like (..) will take precedence over
119  :   so: ultimately I'd say yeah the Grand Council and the President should have
120  :   precedence over the (..) Parliament hhh °I don't know°
```

E's use of *well* indicates her difficulty committing herself to one of the two options as she

is not yet sure about the question. Thus, we assign this utterance to the category of

off-record endogenous task-management [–[R],–[E]]. Whereas the next *well* provided by

E in line 122 does not seem to be related to content or to have a management role. And

since N ignores it, this use of *well* is not allocated to any category:

```
121 N:   what so you [do you think I don't understand you think the Parliament should=
122 E:               [well
123  :   =I I think the Parliament should make the decisions [but then
124 N:                                                       [yep
125 E:   the Grand Council and the Presid- and the President should have precedence
126  :   [over that if they don't agree
```

7.4.1.4 The development of a theme over several turns

(9) E's utterance in lines 123 and 125-126:
Single content function with contribution spanned in several lines

When it comes, E's proposal consists of two utterances, spanning lines 123 and 125-126:

```
123 E: =I I think the Parliament should make the decisions [but then
124 N:                                                      [yep
125 E: the Grand Council and the Presid- and the President should have precedence
126  : [over that if they don't agree
127 A: [yeah but I (         ) the decision if it's good or not (1.0) cos what's
128  : [the point of having giving the name the Grand Council when it's not that grand
129 N: [but
```

E's contribution is taken to be a continuing series of speech acts functioning as a single contribution to the speech event. In addition, we can say that this is an elaboration of her previous utterance in lines 118-120 and provokes *aizuchi* (N's *yep*) and an interruption by A. Therefore, the researcher regards this as one proposal, which is categorised as an instance of *shudoken*.

7.4.2 Cases submitted to raters

There were, however, five cases where the researcher felt it appropriate to involve raters, whilst still reserving the right to make the final determination herself. For the sake of clarity, each case is given a title, viz. 1) Task clarification, 2) The Queen's power, 3) Prompted proposals, 4) Freedonian government, and 5) The necessity of a Parliament. As

can be seen in Table 7.1 below, each of these cases involves two or more utterances where the raters' evaluation was sought.

The four raters employed were all native English speaking doctoral students at University of Durham, comprising two female raters, A and B, and two male raters, C and D, three studying Linguistics and one (D) studying Law (See p.152). A handout (See Appendix 5) was distributed to each rater, who was asked to reach a provisional decision individually. When these provisional decisions had been taken, the three linguist raters were asked to work collectively to try to come to a common decision on the grounds that this would enable a wide variety of perspectives to be discussed whilst at the same time maintaining a workable group size.

Table 7.1 below shows the researcher's original idea, the decisions reached by the raters and the researcher's final decision.

Table 7.1: Raters' judgement and the researcher's final decision

		Researcher's original decision	Rater A	Rater B	Rater C	Rater D	Raters' common decision	Researcher's final decision
1	34 E	D	R	R	R	R/Q	R	D
	37 E	D	R	R	R	R/D	R	R
2	92 E	D	D/Q	D/Q	R	R	D	D
	97 N	R	R	D/Q	R	R/D	R	R
	99 E	D	R	D/Q	R	R/D	R	D
3	107 A	D	I	I	I	I	I	I
	110 J	D	I	I	I	I	I	I
4	166 J	D/Q	Q	I/Q	Q	R/D/Q	Q	D/Q
	168 N	R -> D	R -> I	R -> D	R -> I/D	I/R/D	R -> I/D	R -> I
5	191 E	Q	D/Q	Q	D	R/D/Q	Q	Q
	193 E	Q	I	D	D	R/D	D	D

Key
I: Initiator (=*shudoken*),   R: Rationaliser/Explainer (=*kaisetsu-sha*),
D: Developer (=*hatten-yaku*), Q: Questioner/Issue raiser (=*shitsumon-yaku*)

Reading from the left, the first column displays the five cases, with line numbers and speakers. The column labelled *Researcher's original decision* shows the researcher's original decision prior to involving the raters, the columns labelled *Raters A, B, C* and *D* display the individual decisions of each of the four raters, the column labelled *Raters' common decision* displays the agreed decision of the three linguist raters working together after having reached their provisional decisions individually. The final column displays the researcher's final decision. In discussing each case in the following pages, we explain how the researcher made a final decision on the utterance allocation in the cases where she asked for raters' judgement and subsequently exercised her right to set the raters' judgement aside.

(1) Task clarification

In line 34, although all the raters categorised E's utterance as *kaisetsu-sha*, the researcher held to her original decision and allocated the utterance to the *hatten-yaku* role on the grounds that E's utterance *Commons yeah* (line 34) constitutes an acceptance of A's anticipatory completion (line 33) of her previous utterance (lines 31-32) and ought to be allocated to the same category as that utterance. If the raters had been asked to make a judgement about E's utterance in lines 31-32, they might have been expected to reach the same judgement as the researcher reached about E's utterance in line 34 too.

```
31 E:  and then like the i- is the Grand Council then like the House of Lords
32  :  then Parliament's like House of (..)
33 A:  Commons
34 E:  Commons yeah (.) so I'm just trying to work this out
```

In line 37, E says *OK thank you* after completing the task clarification. In this case, the researcher accepted the raters' judgement and assigned this turn to *kaisetsu-sha* role, because E accepts A and N's reaction (lines 35 and 36) and justifies herself (i.e. E), rather than develops the idea.

```
35 A:  <laughs>
36 N:  presumably
37 E:  OK thank you
```

(2) The Queen's power

Here, N and E have an argument as to whether the Queen exercises real power in UK. Although the raters' individual judgements of E's utterance in line 92 vary, the researcher confirmed the role as *hatten-yaku* in accordance with her original judgement and the raters' common decision, because the turn functions as an objection to N's previous utterance and develops the idea conveyed in lines 89-90, with E's use of *though* functioning as a meta-pragmatic indicator of this development:

```
89 E:   that's what the Queen does though she can always say no I don't agree
90  :   [with that but she never does
91 N:   [Queen doesn't do anything
92 E:   no no she's got the power to though [so if she
```

N's utterance in line 97 is categorised by both researcher and raters as *kaisetsu-sha*, being an emphatic repetition of his previous utterance in line 91, in which he proposes an outcome:

```
91 N:   [Queen doesn't do anything
 :
97 N:   no but she [doesn't DO anything
```

In line 99 E again raises her objection after her own out-breath:

```
97 N:   no but she [doesn't DO anything
98 E:              [hhh
99 E:   no but she CAN if you want her to
```

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Line 99 is another instance where the raters' individual judgements were diverse. Although E repeats N's *no but* of line 97, the researcher held to her original judgement and categorised this turn (i.e. line 99) as *hatten-yaku*, rather accept the raters' agreed *kaisetsu-sha* judgement on the grounds that E gradually develops her idea spanning lines 89-90, 92 and 99. Thus E develops an argument in *hatten-yaku* role over several turns. In addition, the researcher's decision was one that had surfaced in individual rater judgements and therefore she felt justified in taking a decision based on an understanding derived from knowledge of a much more complete context than was available to raters working with decontextualized data.

(3) Prompted proposals

The researcher accepted the raters' decision that both A's utterance in line 107 and J's utterance in line 110 should be assigned the *shudoken* role.

```
106 N:  so: how- let's just go around and say like (.) who thinks what
107 A:  I say the Grand Council and the President
108 N:  right
109     (1.0)
110 J:  I say (.) the Parliament
```

However, in determining a participant role, we have to note that although they are technically initiations, A and J are prompted to vote by N, which does not make their utterances voluntary initiations.

(4) Freedonian government

The researcher held to her original decision that J's utterance in line 166 should be

assigned *mondai-teiki* and *hatten-yaku* roles, on the grounds that J raises an issue and at

the same time develops the argument, and both researcher and raters agreed that N's

utterance *er actually you're right* (line 168) should be assigned *kaisetsu-sha* role.

```
166 J:   would we want Freedonia to be run like our country is would they like it if
167  :   they don't like our country
168 N:   er actually you're right I think it should be more like America
169 E:   NO
```

Although all the raters agreed that the second part of N's turn, *I think it should be more*

like America, should be assigned both *shudoken* and *hatten-yaku* roles, the researcher

made a final decision to categorise it only as *shudoken*, for the reason that it functions in

an accelerator role (i.e. as *shudoken*) rather than a decelerator role (i.e. as *hatten-yaku*), as

the use of *I think* and *should* indicate.

(5) The necessity of a Parliament

The raters' judgement that E's utterance in line 191 should be assigned *mondai-teiki* role

coincides with the initial judgement of the researcher.

```
188 E:   you don't even want a Parliament (0.5) oh it says if one is ever elected so
189  :   you don't want one
190 N:   no
191 E:   but then it'll get really (2.0) insular wouldn't it
```

However, the researcher accepted the raters' judgement that utterance in line 193 should

be assigned *hatten-yaku* function.


```
192 N:  what
193 E:  you need [more people being in control
```


That is because this utterance develops her previous idea spanning lines 188, 189 and 191,

although it takes the form of an explanation / response to N's *what* in line 192.

7.5 The characteristics of discussion in English

In this section, we will discuss the characteristics of English discussion

organization as revealed in the data. Firstly we will focus on the default settings for

contributions in English talk as they compare to the default settings for contributions in

Japanese talk, and then explore the trajectory of the English discussion as a whole.

As discussed in Chapter 6 (see p. 207), if we take consequentiality, or outcome, to

be the principal reason for engaging in talk, and assume that 'first' turns are

consequentiality-oriented and often state positions or provide (portions of) accounts, then

it ought to be possible to determine defaults for 'first' turn and 'next' turn sequentiality.

Following this assumption, the Japanese data show that there are two defaults for

contributions to Japanese talk:

```
JAPANESE DEFAULT 1
Turn 1: proposition (henceforth, P) + no
Turn 2: aizuchi


EXAMPLE

9Y:   =ano  toki ni ne, ano: Tanaka-san ga ne,
       that time at IP  um   Ms Tanaka  S  IP
10 :  Alan no nihon-go         tte okashii ne tte itta no.=
       Alan of Japanese-language T   strange FP QT  said Nom
11T:  =un.
       uh-huh


9-10Y: ='At that time, um, /Ms Tanaka said that Alan's Japanese is strange/ no.'=
11T:   ='Uh-huh.'
```

(Here Y provides a portion of an account as a 'first' turn.)

or


```
JAPANESE DEFAULT 2
Turn 1: P (+ no) (+ copula) + SFP indicating expected relation of T2 response to T1
Turn 2: response as indicated by SFP


EXAMPLE

46Y:  examine (.) toka     ne, sooiu   (0.2) kuriaa-na ano: (1.2) chigai
       examine     and-so-on IP like-that     clear     umm          difference
47 :  tte iu no ka-na:, (2.0) so[oiu   no o shiri-tai n  da  yone.
       QT  say Nom FP-FP        like-that one O know-want Nom Cop FP
48T :                          [m::::.
                               yeah
49    (3.0)
50-1T: ma:, sokorahen wa honto-ni yappari   native janai   to wakannai      yone.=
       well that      T  really  (I)-think native Cop-Neg QT understand-Neg FP


46Y:  ''examine' etc etc, /I want to know, like, umm, can I say (no ka-na),
47 :  /there is this [kind of clear difference/ / n da yone.'
48T:                 ['Yeah.'
49    (3.0)
50-1T: 'Well, I don't think we can understand that because we are not natives yone.'=
```

(Here Y advances a position which is embedded in such a way as to make it an open proposition.)

Thus the Japanese speaker first chooses whether the proposition is to be reified by means

of the n(o) da construction, and then decides whether to assert, question or express

uncertainty toward the reified status of that proposition by means of mood indicating copulas. Finally, he decides whether to indicate the expected next turn type by means of SFPs. In other words, in Japanese talk, the previous speaker gives an indication of the preferred next turn type. If he chooses *no* only, as in the first default, then he invites the next speaker to provide *aizuchi*. If he provides SFPs at the end of his utterance, as in the second default, then the next speaker is invited to respond as indicated.

The English data show that the single default for contributions to English talk are:

```
Turn 1: proposition (+ optional confirmation request)
Turn 2: indication of relation of T2 response to T1 + response
```

```
EXAMPLE
101 J: if she wasn't really interested in the idea then they could step in
102     (2.0)
103 E: yeah but it's unlikely considering with such a large number of people
```

(Here J advances a position.)

The English speaker produces a proposition (i.e. *if she wasn't really interested in the idea then they could step in*) and then decides whether to provide a confirmation request by means of a tag question, although in practice the data reveal that he seldom makes this request explicitly. The next speaker then provides some indication of the relation of her contribution to the previous utterance by means of procedurals (i.e. *yeah but*) before providing her propositional response (i.e. *it's unlikely considering with such a large number of people*). In other words, in English talk, each speaker advances a proposition,

often indicating how it relates to what has been said in the previous utterance. Speakers sometimes indicate propositional attitudes, as *I reckon* and *though*, as in *I reckon the parliament though* (line 42), although this is not an option that needs to be exercised. In practice therefore most turns are both 'first' turns to the extent that they have outcome-oriented properties and 'next' turns to the extent that they also respond to the outcome-oriented content of the previous turn. Indeed, the illustrations of defaults given in this section are, so to speak, frozen exchanges which fail fully to acknowledge the 'next' turn properties of many 'first' turns. As a consequence, the default settings for contributions to Japanese and to English talk show that it is much more difficult to separate 'active' and 'reactive' utterances in interaction in English, for the reason that 'next' turn contributions to talk events in English frequently have the same properties as 'first' turn contributions, unlike the situation in Japanese talk where next turn speakers following Default 1 'react' by signalling that they are listening and allow the first speaker to continue by means of *aizuchi* and vocalizations.

Another difference that the defaults reveal is that in Japanese talk the speaker first has to choose whether the proposition is to be reified and then to express a perspective on Certainty [C] by means of mood indicating copulas, such as *darou* and *janai*, or SFPs such as *ka-na*. In English talk, Reification [R] is not a relevant category, so that C-values

are relatively more important and usually encode the degree of candidacy, or likely

acceptability, of propositions; in Japanese, this is the function of [R], whilst [C] encodes

the degree of reifiability of propositions. The examples that follow illustrate these

differences:

```
2T:  douiu-toki-ni          suggest tte tsukau n   darou.
     What kind of-time-in suggest QT  use    Nom Cop
3Y:  (0.2) un.
           uh-huh

2T:  'I wonder (n darou) /when people use the word 'suggest'/.'
3Y:  '(0.2) Uh-huh.'
```

The speaker, T, reifies a proposition about whose status he expresses uncertainty by

means of *n darou* and expects the next speaker, Y, to indicate whether she shares a degree

of uncertainty. In the following examples taken from the English data, the candidate

status of each proposition is indicated, so that each turn encodes the degree to which the

proposition it contains advances the discussion:

```
19 E:  so, the President's pretty much like the queen isn't it
20 A:  yeah
21 E:  and then
22     (1.7)
23 N:  much like an American president
   :
31 E:  and then like the i- is the Grand Council then like the House of Lords
32  :  then Parliament's like House of (..)
33 A:  Commons
34 E:  Commons yeah (.) so I'm just trying to work this out
```

In opening up a discussion, E expresses her uncertainty by means of a tag question in line

19. Although she is interrupted by N in line 23, she continues to clarify the situation about

which the participants need to decide in line 31. Similarly, in 38-40 below, N indicates the

candidate status of his spontaneous proposal by means of *I reckon* and *should*, thus

opening up the next phase of the discussion:

```
38      (2.0)
39 N:   well, I reckon it should be::
40 A:   I say the second option sounds (.) pretty feasible
```

In lines 69 and 70 below, N rationalises in relation to A and E's previous utterances and

re-iterates his own proposal, marking its candidate status with the past modal *would*.

```
62 A:   yeah but if you are the Grand Council we are the Grand Council here we're
63  :   we're like we're just giving away our power
64      (2.0)
65 E:   that's true shall we get it back
66 A:   <laughs>
67 E:   <laughs>
68      <cough>
69 N:   right nn I guess that's true but I still think the right thing to do the
70  :   moral thing by the people would be (1.3) [Parliament
71 A:                                           [but but we've assigned here to
```

Although a new phase in the discussion is opened by A's utterance in line 62, N brings

their discussion back to the real world and starts the argument, which explains why

acknowledging the candidate status of the proposition is important.

In relation to Certainty, another noteworthy point is that [-C] utterances are

frequent in the early stages of the English discussion, but once the argument is under way,

there are no [-C] utterances at all. For example, in the first phase, speakers E and A

provide [-C] utterances when participants clarify the task:

```
19 E:   so the President's pretty much like the queen isn't it

25 A:   should it be the Grand Council and the President
```

And then, N contributes a [–C] utterance in line 39 when all participants start to make

spontaneous proposals in the second phase:

```
39 N:   well I reckon it should be::
```

E provides [–C] utterances in line 48 when she spontaneously makes a proposal and in

line 50 in giving a reason for her own previous utterance in the second phase:

```
48 E:   OK um (.) I'd actually probably go with Parliament
49      (2.2)
50 E:   cos the more people making a decision the better (.) I think
```

In the same phase, J also provides [–C] utterances when he raises an issue in lines 53 and

55 and gives a reason for his reservations in line 59:

```
53 J:   [probably uh the Grand Council could be an old pals act (..) something
54 A:   yeah
55 J:   with er (.) the Parliament might be more uh general or
56 E:   yeah
57      (3.5)
58 N:   so
59 J:   cos th- all the Council choose the President don't they
```

In the third phase, N contributes a [–C] utterance when he rationalises the previous

utterances provided by A and E and then makes his own proposal in lines 69 and 70 and E

contributes a [–C] utterance when she tries to persuade N in line 77:

```
69 N:   right nn I guess that's true but I still think the right thing to do the
70  :   moral thing by the people would be (1.3) [Parliament
```

```
71 A:                                    [but but we've assigned here to
72  :  like discuss this an an giving away our power and our you know decision making=
73 N:  =you shouldn't care about power
74     <knocking>
75 A:  shut up hhh
76     <knocking>
77 E:  OK maybe the Parliament should make like (.) the decision and then (..) the
78  :  Grand Council and the President should say whether that decision's OK or not=
```

After this, the participants start to argue vigorously and contribute only [+C] utterances apart from E's concern raised in line 191 about the absence of a parliament:

```
191 E: but then it'll get really (2.0) insular wouldn't it
```

With regard to the trajectory of discussion and the possibility that defaults also exist at this level, the English data do not progress only in a 'vertical' way (i.e. by direct steps from start to finish), but they also progress 'horizontally', in that one turn may spark an extended consequential discussion before the talk returns to the next 'vertical' phase. Especially in the first few stages of the discussion, when participants try to clarify the task and make their first proposals as we have seen, each turn encodes uncertainty, thus acknowledging the candidate status of the propositions, and frequently advancing the discussion horizontally. This is also true to some extent in the Japanese data, but not in such a consistent way, as the Japanese discussion progresses more obviously on a start-to-finish trajectory. For example, although both Japanese and English speakers discuss the American presidency and their own governmental systems, the Japanese speakers discuss how they are relevant to the ongoing discussion, whereas the English

speakers explore issues in a more lateral or horizontal way, for example when they argue

about the constitutional role of the monarch in the UK and what Freedonia is going to be

like if it is like America.

7.6 Participant roles

Having justified the assignment of utterances to both content and management

roles and explored the characteristics of contributions to talk in English, the next step is to

consider the relationship between the four participants and their talk content and

management roles in order to determine participant roles for each speaker.

Table 7.2 below illustrates the trajectory of the English discussion in relation to

the each participant's talk content and management roles. Each row in the table represents

one of the six phases in the discussion, with the first column containing the line numbers

of the data constituting the phase (see p. 264 ff.), the second column displaying the talk

content roles assumed by the various speakers in the phase, the third column describing

the purpose of the phase and the fourth column displaying the talk management roles

assumed by the various speakers in the phase.

Table 7.2: Trajectory of English discussion

Phase	Content roles	Description of phase	Management roles
1. 1-38	φ-> DH *ean*	task clarification	①/ ④-> ③/ ④ ena en-> ena ne
2. 39-61	**AS -> DM/ DH/ AK** *naej*-> j eja *nae*	spontaneous proposals	④/ ③ en*j* e*an*
3. 62-83	**DM-> AS/ AK** ae ena na	facing a significant issue	④/ ③ nae a
84-105	**-> AK/ DH** ne ej		φ-> +F e
4. 106-158	**DH-> AS/ AK-> DH** n aje nae ae	prompted proposals -> ensuing discussion	②/ ④/ ③-> φ n j anj
5. 159-198	**DH-> AK-> AS-> DM** jn en *n* e*j*	minority view participant argued out of N's position	②/ ①-> φ ane ne
6. 199-227	AS jen	collective decision confirmed	-> ④/③/① n ea e
			③-> ② -> ②/ ③ aen enj n en

Key

Bold indicates a predominant orientation
Italic script indicates that a speaker contributes relatively less
① [+[R],+[E]] = exogenous, task determining; ② [+[R],–[E]] = endogenous, task management;
③ [–[R],+[E]] = exogenous, meta discourse; ④ [–[R],–[E]] = endogenous, task management

Roughly, as for the talk content roles, we notice from the table that participants assume relatively few talk content roles at the beginning and end of the discussion, i.e. in Phases 1 and 6, but rather contribute to the management of the talk, and that each participant tends to assume a variety of talk content roles. This distinguishes the English data from the Japanese data, where a single speaker typically has the same role(s) throughout the discussion. As for the talk management roles, the table shows that in the first half of the discussion, i.e. Phases 1-3, the participants mainly assume off-record ([–R]) participant roles, whereas in the second half they assume on-record ([+R]) participant roles.

We now look more carefully into the relationship between each participant and their talk content and talk management roles in order to determine discussant roles for N, E, A and J.

N's contribution

N assumes AS and AK roles in most phases, and assumes DH roles less than other speakers and DM roles not at all. He manages the talk at each stage. Thus, we can confirm that he plays a chairing or *shudoken* role. For example, in lines 39 and 42, he makes proposals, *I reckon it should be* in line 39 and *I reckon the parliament* in line 42, and he plays a [–[R],–[E]] role by means of *well* in line 39 and *though* in line 42, all of which confirm his *shudoken* role:

```
Phase 2
39 N:   well I reckon it should be::
42 N:   I reckon the Parliament though
```

Especially, his utterance in line 39 opens the second phase and invites the other participants to make spontaneous proposals, confirming his chair role. In lines 69 and 70, he assumes an AK role by means of *right nn I guess that's true* and then assumes an AS role from *I still think* to the end of the utterance in line 70:

```
Phase 3
69 N:   right nn I guess that's true but I still think the right thing to do the
70  :   moral thing by the people would be (1.3) [Parliament
```

This also confirms his chair role. In the fourth phase, his utterance in line 106 again opens

the new phase and invites others to give their opinions:

```
Phase 4
106 N: so how- let's just go around and say like (.) who thinks what
107 A: I say the Grand Council and the President
108 N: right
109    (1.0)
110 J: I say (.) the Parliament
111    (1.5)
112 J: hm
113    (0.5)
114 N: right
```

In lines 108 and 114, he plays an on-record management role, again confirming his chair

role, and in the final phase, he assumes a chair role, as he attempts to conclude the

discussion by summarizing what has been agreed:

```
Phase 6
220N: OK fine so we're amending it for (.) [Parliament and then the Grand-=
```

E's contribution

Although E takes the accelerator participant roles, AS and AK, almost as much as

N, she also plays the decelerator participant roles, DH and DM, twice as frequently as N

does. She contributes to the management of the talk at each stage, apart from in the fourth

phase. In addition, she sets the task up so that the discussion starts smoothly, confirming

her scene-setter role. As she assumes all eight content and management roles in the course

of the discussion as a whole, we have to look in more detail at the data to determine her

predominant contribution. As mentioned earlier, she changes her position, first siding

with N and choosing to give ultimate authority to Parliament in the second phase when all

the participants provide spontaneous proposals:

```
Phase 2
48 E:  OK um (.) I'd actually probably go with Parliament
49     (2.2)
50 E:  cos the more people making a decision the better (.) I think
```

However, in the third phase, after A mentions the power of the Grand Council in line 62,

E changes her mind and in the following phases supports A's position:

```
Phase 3
62 A:  yeah but if you are the Grand Council we are the Grand Council here we're
63  :  we're like we're just giving away our power
64     (2.0)
65 E:  that's true shall we get it back
```

Having changed her mind, she attempts to persuade N to accept her position and has an

argument with him, mainly producing AK, DH and DM utterances. Although she meets

with opposition in lines 121 and 139-142, her utterance in lines 144-146 rationalises what

N had said previously.

```
Phase 4
118 N:  oh no I would say Parliament but it says like (..) will take precedence over
119  :  so: ultimately I'd say yeah the Grand Council and the President should have
120  :  precedence over the (..) Parliament hhh °I don't know°
121 N:  what so you [do you think I don't understand you think the Parliament should=
 :
139 N:  but um what's [the the I I I don't understand the
140 E:                [(    )
141 N:  point of like having a parliament that's making decisions if the Grand Council's
```

```
142  : then just going to step in when they don't like it
144 E: [what's the point of having a Grand Council and a President if (.) they're not
145  : going to have any power over the decision making anyway you might as well just
146  : have a Parliament
```

E, then, assumes a DH role and provides an utterance to indicate that she agrees with A in

line 153. After a 3 second pause, N seems to react to A reluctantly in line 157:

```
151 A: but that's how bills and laws get passed they have to go through the House of
152  : Lords anyway in this country
153 E: exactly
154    (0.8)
155 A: i- it does work
156    (3.0)
157 N: mmm
```

In the next phase, in line 169 she rejects J and N's ideas, which are intended to develop

the argument, and in 171 and 173 and tries to get them back on topic:

```
Phase 5
166 J: would we want Freedonia to be run like our country is would they like it if
167    they don't like our country
168 N: er actually you're right I think it should be more like America
169 E: NO
170 NJ: <laugh>
171 E: oh come on

172 A: <laughs>
173 E: [don't be ridiculous
```

And then, in the same phase, she raises issues in an attempt to rebut N's proposal that a

Parliament is unnecessary:

```
Phase 5
185 N: on the other hand I don't agree that the Parliament should make the decision
186  : if the Grand Council are just going to step in I think it should just be the
187  : Grand Council and the President and (..) s- forget the Parliament
188 E: you don't even want a Parliament (0.5) oh it says if one is ever elected so
189  : you don't want one
190 N: no
```

```
191 E: but then it'll get really (2.0) insular wouldn't it
192 N: what
193 E: you need [more people being in control
```

As we see, she often justifies the viewpoint of other participants or raises issues or questions in order to clarify it, thus assuming *kaisetsu-sha* and *mondai-teiki* participant roles.

A's contribution

A also assumes each of the four talk content roles in the course of the discussion, although she barely contributes or comments on any content in the two final phases. She also contributes much less than N or E to talk management, preferring off-record strategies for the most part. The data also reveal her to be a kind of confirmer or completer, especially in supporting E, and thus assumes a discreet quasi *shudoken* role, as in the opening question, when she first provides an anticipatory completion as E struggles to find the right word (line 33) and then provides supportive laughter (line 35):

```
Phase 1
31 E:   and then like the i- is the Grand Council then like the House of Lords
32  :   then Parliament's like House of (..)
33 A:   Commons
34 E:   Commons yeah (.) so I'm just trying to work this out
35 A:   <laughs>
```

In opening the third phase, A suggests that if the decisions of Parliament take precedence over all other decisions, then they would lose their constitutional power as members of the Grand Council, to which N objects, asserting that she should not care about power. E then makes a proposal, as shown in the following example:

```
Phase 3
71 A:                                    [but but we've assigned here to
72  :  like discuss this an an giving away our power and our you know decision making=
73 N:  =you shouldn't care about power
74     <knocking>
75 A:  shut up hhh
76     <knocking>
77 E:  OK maybe the Parliament should make like (.) the decision and then (..) the
78  :  Grand Council and the President should say whether that decision's OK or not
79 A:  yeah
80     (1.0)
81 E:  but=
82 A:  =so we amend this through the (      )
```

A agrees with E in line 79 and interrupts E with a proposed outcome in line 82, her louder voice at this point expressing her excitement, in accelerator roles, as she first confirms and then reveals discreet *shudoken* role as she seeks to bring the discussion to a completion.

J's contribution

J speaks less frequently than the other participants and mostly assumes the DH and DM decelerator participant roles, rarely assuming the AS role and never assuming the AK role. He seldom contributes to the management of the talk, making only limited

interventions in Phases 2, 4 and 6. A typical contribution occurs when all the participants

make spontaneous proposals in the second phase, and J raises an issue (line 53) and then

provides a new idea (line 59), to which E and A respond in *kaisetsu-sha* roles, allowing

the discussion to move on to the next phase:

```
53 J:  [probably uh the Grand Council could be an old pals act (..) something
54 E:  yeah
55 J:  with er (.) the Parliament might be more uh general or
56 E:  yeah
57     (3.5)
58 N:  so
59 J:  cos th- all the Council choose the President don't they
60 A:  yeah and they draw up the constitu[-tion
```

Similarly, in the third phase, J's utterance in line 100 brings to an end N and E's argument

about the Queen's constitutional power:

```
89 E:  that's what the Queen does though she can always say no I don't agree
90  :  [with that but she never does
91 N:  [Queen doesn't do anything
92 E:  no no she's got the power to though [so if she
93 N:                                      [yes but she
94 E:  just k-
95     (1.5)
96 E:  hhh
97 N:  no but she [doesn't DO anything
98 E:             [hhh
99 E:  no but she CAN if you want her to
100 J: if she wasn't really interested in the idea then they could step in
101    (2.0)
```

His utterance develops the idea being discussed, which confirms his *hatten-yaku* role. A

further typical contribution occurs in the fifth phase when J's utterance (lines 166-167)

again defuses E and N's disagreement and enables the discussion to proceed, again

confirming his *hatten-yaku* role.

```
159 E: well we're right you're wrong
160 A: yeah there we go
161 N: hey
162 E: <laughs>
163 N: it has to be unanimous
164 E: er (.) oh yeah (.) sorry (.) oh we'll be here for ever then
165    <laughter>
166 J: would we want Freedonia to be run like our country is would they like it if
167  : they don't like our country
```

We therefore conclude that

- N often plays AS and AK roles and contributes to talk management throughout

  the discussion, functioning as a quasi chair and assuming a *shudoken* role.

- E sets the task up, thereby ensuring that the discussion can proceed smoothly, and

  often justifies other contributions and raises issues or questions in order to clarify

  the viewpoints of other participants, thus confirming her scene-setter role and

  kaisetsu-sha and *mondai-teiki* roles.

- A assumes each of the four talk content roles and seldom takes on on-record

  management roles, preferring confirmer and completer roles and a discreet

  shudoken role.

- J assumes a *hatten-yaku* role at crucial points in the discussion. He often stops

  arguments going horizontally and restores the vertical trajectory of the discussion.

7.7 Conclusion

In this chapter, we focused on the English group discussion data and investigated the organizational characteristics of English discussion. We firstly set up two superordinate categories: 'talk-content' for participant roles as revealed in the Japanese discussion, i.e. *Shudoken* (initiator), *Hatten-yaku* (developer), *Kaisetsu-sha* (rationaliser/explainer) and *Shitsumon-yaku* (perspective seeking questioner), and 'talk-management' for the management roles evident in the English discussion, i.e. [+[R],+[E]], [+[R],–[E]], [–[R],+[E]] and [–[R],–[E]]. That is because the data showed that Japanese talk was essentially content oriented whilst English talk was also notably management oriented. We then demonstrated how the appropriate contributions were allocated to talk content and management categories and discussed the difficulties of the contribution allocation, including some cases submitted to raters. We next examined some of the differences between Japanese and English talk organization from the perspective of the default settings for contributions in talk and for the overall trajectory of discussion, noting that in Japanese talk, the 'next' turn is determined by the previous speaker, and indicated by the 'first' speaker's uses of the *n(o) da* construction, copulas and SFPs. On the other hand, in English talk, each speaker tells an addressee how it relates to what has been said in the previous utterance.

As for the trajectory of discussion, Japanese discussion exhibits a predominantly start-to-finish trajectory, whereas the English discussion progresses not only in a vertical way but also horizontally, that is, one turn may spark an extended consequential discussion of its own before the talk returns to the next 'vertical' phase. Another difference that the trajectory of discussion reveals is that a Japanese speaker tends to work consistently in role with roles assigned from the beginning to the end of a discussion, whilst an English speaker tends to assume various roles at different points.

Finally, we determined participant roles for four speakers, N, E, A and J; N functions a quasi chair and assumes a *shudoken* role as he often plays AS and AK roles and manages the talk throughout the discussion, E assumes a scene-setter role as she sets the task up and enables participants to make their contributions in an orderly way and also reveals *kaisetsu-sha* and *mondai-teiki* roles as she often justifies other contributions and raises issues or questions, A assumes confirmer and completer roles and also a discreet *shudoken* role, and J often stops arguments going horizontally and brings the discussion back to the vertical trajectory, which confirms his *hatten-yaku* role.

In the following chapter, we will consider the possible cross-cultural implications of this study.

CHAPTER 8

Cross-cultural Communication

8. Introduction

Although the principal purpose of this thesis is to understand how Japanese

speakers use the *n(o) da* construction in talk, it is also worth briefly considering the

possible cross-cultural implications of this study. In order to do this, the researcher will

work with the highly reductionist categories postulated in the social psychology literature

where notions such as *Collectivism / Individualism* and *Power Distance* are commonly

used to describe cultural dimensions. Working with both notions, we will consider the

different ways in which Japanese and English participants achieve a consensus in a

decision-making task.

8.1 Framework: Power distance, collectivism and individualism

In series of cross-cultural studies, Hofstede (1980, 1994, 1998, 2001) discusses

four dimensions of national culture: Power Distance, Uncertainty Avoidance, Collectivism and Individualism, and Masculinity and Femininity. This chapter will explore the extent to which the notions of *power distance, collectivism* and *individualism* can be related to the different characteristics of Japanese and English talk organization identified in previous chapters.

For Hofstede the *power distance* dimension reflects 'the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally' (2001: 98). *Collectivism* describes the social phenomenon in which people are integrated into strong, cohesive in-groups, which protect them in exchange for their unquestioning loyalty, and *Individualism* describes the social phenomenon in which the ties between individuals are loose, so that everyone is expected to look after him/herself and his/her immediate family only (2001: 225). He categories Japan as a 'large power distance collectivistic' culture and UK as a 'small power distance individualistic' culture.

According to Triandis (1995), in an individualist society, individuals are linked loosely, are primarily motivated by their own preferences, needs, rights, and the contracts they have established with others, and give priority to their personal goals over the goals of others. Individualists are trained to be frank and to 'tell it as it is'. In a collectivist

society, on the other hand, individuals are linked closely in one or more collectives, such as family, co-workers, tribe and nation, and are willing to give priority to the goals of other members over their own personal goals. Harmony in social relations is often expected in collectivist cultures, with many researchers (e.g., Reischauer 1977, Barnlund 1989, Wierzbicka 1991 *inter alia*) identifying 和 *wa* 'harmony, peace and unity' as one of the most important social values of Japanese society.

8.2 Japanese and English talk organization

According to previous cross-cultural studies (Hampden-Turner and Trompenaars 2000, Hofstede 1980, 1994, 2001, Lewis 1996, Triandis 1993, Trompenaars 1993, etc.), one of the outstanding differences between Japanese and English cultures is that the Japanese participants work more collaboratively and in more collective ways, whereas the English work more independently and in more individualistic ways. The group discussion data analysed in Chapters 6 and 7 certainly show that a single speaker maintains the same participant role throughout the discussion in Japanese. This seems to make it easier to work collaboratively and to avoid a conflict of opinions. In the English data, each participant assumes different participant and management roles at different stages in the discussion. The data clearly reveal that the Japanese participants have a

tendency to co-construct understanding, which indicates a *low individualism* culture,

whereas collaborative co-construction of understanding is rare in the English discussion

data. The following examples from the Japanese group discussion data show how

participants co-construct talk and how a speaker's *n(o) da* construction preferences

enable this collective collaboration.

In the phase of the discussion reproduced below, the three speakers, M, T and Y

jointly construct an understanding:

```
87T:   [kokumin ga sono shu    goto ni
        people  S  the  state each in

88 :   Repa- Repabli- kyowa-to            ka [minshu-to          ka=
                      Republican-party or  Democratic-party or
89Y:                                        [un  un  so so.
                                            yes yes so so
90T:   =[erande,
          elect
91Y:    [erande,
          elect
92T:   sok-kara (0.3)
        that-from
93Y:   sono
        the
94M:   sore o zenbu atsumete,
        that O all   gather
95Y:   daihyo
        representative
96M:   un.
        uh-huh
97T:   de    sono daihyo          ga senkyosuru no? (.) daitoryo  o.
        then that representative S  elect      Nom     president O

87T:   '[The people, in each state, (elect)
88 :   the Rep- Republi- Republican Party or [the Democratic Party,'=
89Y:                                          ['Yes, yes, that's right.'
90T:   =['elect,'
91Y:    ['elect, and then'
92T:   'from the party (0.3)'
93Y:   'the'
94M:   'gather all of them, and then'
95Y:   'representatives'
```

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```
96M:   'uh-huh.'
97T:   'then do the representatives elect no? a president.'
```

Although T mainly provides the propositional framework, M and Y contribute key words, as a means of co-constructing their understanding.

After this, U breaks his silence and starts to explain the presidential system. While he is explaining, he invites T and M to provide *aizuchi* by using 'nominalizer *wake* + copula *jan*' and 'copula *desho*' constructions, confirming another collective way of discussion, that is, one speaker explains and involves others by inviting *aizuchi*:

```
98U:  daihyo         no kazu   ga ite, California shu  datta-ra nanka 9-nin    toka ite,=
      representative of number S  there-are     state Cop-if  PT    9-people etc  say
99T:  =un.
      uh-huh
100U: de   California de docchi ka ga katta-ra sono 9-nin    wa
      then            in which Q  S  win-if    that 9-people T
101M: un.
      uh-huh
102U: nantoka    tou   no hoo  ni iku wake jan.
      something party of side to go  Nom Cop-Neg
103T: un un un un [un.
      yes yes yes yes  yes
104U:             [de   Washington de ano: hoka  no betsu no tou   ni
                  then             in um   other of other of party in
105 : tatoeba     hitori da  to shite de   katsu to suru jan.    demo (.) 9:1 desho.=
      for-example alone  Cop QT do    then win   QT do   Cop-Neg but          Cop
106T: [un.
       yes
107U: =[tte koto wa 9-nin   katsu kara    socchi no tou   no daihyo           no
        QT  thing T  9-people win  because that   of party of representative of
108 : hito   ga tatoeba     Bush-san tte hito  datta-ra [Bush-san ga daitoryo  ni-natte
      person S  for-example Bush-Mr. QT  person Cop-if   Bush-Mr.  S  president become
109T:                                                   [un  un  un  un  a sokka sokka.=
                                                         yes yes yes yes ah I-see
110U: tte kanji.
      QT  like

98U:  'There are representatives, in case of California, 9 people for example,'=
99T:  ='Uh-huh.'
100U: 'then in California, if either party wins /those 9 people'
101M: 'Uh-huh.'
102U: 'will go to the whichever party/ isn't that so wake jan.'
```

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```
103T: 'Yes, yes, yes, yes, [yes.'
104U:                        ['Then in Washington, um, for example supposing one person is
105 : in the other party and wins. But it's 9:1, isn't it (desho).'=
106T:    ['Uh-huh.'
107-8U: =['That means because 9 people will win, the representative of the party,
         for example, [Mr. Bush will be a president and'
109T:              ['Yes, yes, yes, yes, ah I see.'=
110U: 'something like that.'
```

Although Y does not join in the co-construction of understanding shown above, he is invited by U to confirm whether U's explanation of the American presidency is right or not in line 113, as a means of confirming their collective style of discussion, which is designed to ensure that all participants are involved in the ongoing discussion:

```
113U: da   yone.
      Cop FP
114Y: un.
      Yes
```

```
113U: 'I'm right, am I not (=da yone).'
114Y: 'Yes.'
```

After U's explanation and laughter, all four discussants again construct the talk together in their collective attempt to understand the American presidency correctly.

```
115U: <laughs>
116T: ja    ichiou kokumin ga eranderu tte [koto  ni wa naru    no  ka.=
      then  anyway people  S  elect     QT   thing in T  become Nom FP
117Y:                                     [iu  koto  ni wa naru.=
                                          say thing in T  become
118 : =un.=
       yes
119T: =ma   demo sono dare ga daitoryo  ni naru    ka wa era-be-nai    n  da  yone.
      well but  well who  S  president in become  Q  T  elect-can-not Nom Cop FP
120U: [so da   ne.
      so Cop FP
121Y: [so   sorezore no tou   ga tateta
      yes each      of party S  choose
122U: hai hai hai hai.
      yes yes yes yes
```

315
```

```
123T: un   un
      yes  yes
124M: [daihyo
      representative
125Y: [koohosha
      candidate
126M: un.
      uh-huh
127Y: o erabu koto ni naru   kara   [ne.
      O elect Nom  in become because FP
128T:                                [un  un.
                                      yes yes


115U: <laughs>
116T:  'Then, /the people get to choose [anyway/ no ka.'='
117Y:                                    ['Anyway, that's the way it works.'=
118 : ='Yes.'=
119T: ='Well, but /they can't choose who's going to be a president/ n da yone.'
120U: ['That's right da ne.'
121Y: ['Yes, because each party chooses'
122U: 'Yes, yes, yes, yes.'
123T: 'Yes, yes.'
124M: ['representatives'
125Y: ['candidates'
126M: 'Uh-huh.'
127Y: 'are going to get elected [ne.'
128T:                            ['Yes, yes.'
```

Here, T uses the *n(o) da* construction, i.e. *no ka* in line 116, in order to invite others to
comment on and preferably confirm the reifiable status of the proposition, and *n da yone*
in line 119, in order to invite others to accept her formulation as such and provide an
assumptive response. Y mainly responds with propositional content, and U and M agree
and provide *aizuchi*. Viewed in this light, Japanese discussants have a tendency to
co-construct understanding with speakers making use of the *n(o) da* construction, copulas
and SFPs and addressee's providing *aizuchi* and contributions provoked by use of these
constructions.

Following this, T again confirms their understanding and Y's supportive

confirmation and T and M's agreement follow. This supports the claim that the Japanese

discussant groups go over each point many times in detail to make sure there are no

misunderstandings (Lewis 1996: 42):

```
129T: dakara yappa   soo iu imi     de wa kansetsuteki da  yo[ne.
      so      I-think so  say meaning in T   indirect     Cop FP
130U:                                                   [un  un.
                                                         yes yes
131Y: demo nihon ni kurabe-reba choku[setsuteki da  yone.
      but  Japan to compare-if   direct        Cop FP
132T:                                [un  un  [un  un  un.
                                      yes yes  yes yes yes
133M:                                     [u:n.
                                           yes


129T: 'So, in that sense, I think that's 'indirectly elected' da yo[ne.'
130U:                                                             ['Yes, yes.'
131Y: 'But it's [direct if it's compared to the Japanese system da yone'
133M:           ['Yeah.'
```

Here, both T and Y use copula *da* + *yone* in expectation that they simply receive *aizuchi*

or agreement that the assertion of the proposition is of sufficient interest to provoke an

inferentially related response, with U expressing his agreement with T's summary and T

and M expressing agreement with Y's, so that all the participants collectively contribute

to the final agreed understanding and express their acceptance of it.

In contrast, in the following extract taken from English data, N and E have an

argument as to whether the Queen exercises real power in UK, in which their individual

way of discussion is confirmed:

```
89 E: that's what the Queen does though she can always say no I don't agree
90  : [with that but she never does
91 N: [Queen doesn't do anything
```

```
92 E: no no she's got the power to though [so if she
93 N:                                      [yes but she
94 E: just k-
95    (1.5)
96 E: hhh
97 N: no but she [doesn't DO anything
98 E:            [hhh
99 E: no but she CAN if you want her to
100J: if she wasn't really interested in the idea then they could step in
101   (2.0)
102E: yeah but it's unlikely considering with such a large number of people
103 : anyhow so
104   <knocking>
105A: °yeah°
```

Unlike the participants who talk about the American presidential system collaboratively

in the Japanese group discussion, N and E each provide their own opinions about the

Queen's power and make direct objections to each other's positions. The difference

between the two approaches is very striking.

We also see striking differences in the concluding phases of the discussions. After

the discussion leading up to the collective agreement at 133, U puts forward an idea with

an uncertainty marker *no ka* (line 141).

```
140U:  demo kokumin ni-yotte tte omoshirokunai? hh
       but   people  by        QT  interesting-not
141 :  doo na  no  ka wakannai [kedo,
       how Cop Nom Q   know-not   although
142T:                          [u:n.
                               yeah
143U:  so iu  seido  ga atta-ra (.) sugoi taihen kamoshirenai kedo omoshiroi.=
       so say system S  there-is-if very  hard   might        but  interesting

140U:  'But isn't it interesting if a president is elected by the people? hh
141 :  I don't know /how it is/ no ka [though,'
142T:                               ['Yeah.'
143U:  'it might be very hard if the country has that kind of system, but it is
    :  interesting.'=
```

Following U's use of *no ka*, which invites addressees to comment on or preferably

confirm the reified proposition, the other discussants express their agreement.

```
144Y:   =°un°.=
            yes
145T:   =°ne°.=
            FP
146M:   =ii   n   janai?  hoka  no kuni    de yatte-nai kara    koko de hajimete,
            good Nom Cop-Neg other of country in do-not    because here in start

144Y:   ='°Yes.°'=
145T:   ='I think so too (ne).'=
146M:   ='/That's good, isn't it/ n (janai)? We can start it as other countries don't'
```

Particularly, M comments on U's utterance and uses *n janai?* in line 146, which invites an

addressee to confirm the truth of the reified proposition. She, then, adds a further

comment, followed by *n janai desu ka?*:

```
151M:   =[chotto tameshitemiru no   mo   ii   n   janai desu ka? <laughs>
            small  experiment     Nom also good Nom Cop   Cop  Q

151M:   =['/Small experiment would be good/, would it not n (janai desu) ka?' <laughs>
```

After this, the participants discuss why they think it is good if a president is selected by

the people and finally reach a collective conclusion. The data show that speakers make

elaborate use of the *n(o) da* construction together with copulas and SFPs in order to

involve all the participants in a collectively achieved consensus, thus confirming their

collaborative style of decision-making.

By way of contrast, when the English speaking participants bring their discussion

to a conclusion, they confirm with each that no one objects, conceding indirectly and very

revealingly, that one or the participants has been 'bullied' into agreeing the final decision

and that a grudging agreement is 'fine'.

```
208E:   we've decided hhh
209N:   now what have you? was James agree?
210E:   yeah you said what we said didn't you
211J:   the Parliament one yeah
212E:   yeah
213     (1.5)
214A:   what
215J:   and then (.) they can=
216E:   =they can=
217J:   =step in [if it really really is necessary
218E:            [yes
219     (1.5)
220N:   OK fine so we're amending it for (.) [Parliament and then the Grand-=
221E:                                        [but
222 :   =does unanimous mean that you've been bullied into it is that OK
223EA:  <laugh>
224N:   well as long as I uh uh agree it's
225E:   OK
226N:   bullied me that's fine
227E:   OK that's fine then
```

Lewis (1996) also claims that Japan belongs to the group of what he terms *reactive* and

listening cultures. Once again it is striking that in Chapter 6 it was necessary to examine

the Japanese data from both active and reactive perspectives in order to characterize the

participant roles of all four discussants, whereas it turned out to be difficult to separate

utterances into active and reactive categories in the English data. Lewis argues that in

reactive cultures the preferred mode of communication is 'monologue – pause –

reflection – monologue' although in other cultures the communication mode is 'dialogue'.

The Japanese data investigated in this study also reveal that a single speaker frequently

retains the floor over several turns, in a style that might be regarded as monologic,

whereas the English speakers tend to retain the floor for a single turn in an obviously

dialogic style. The sequence from line 24 to 64 summarized below is a typical case which

might be taken to support the claim that Japan is a reactive culture and that listening is an important discussion strategy:

Lines 24-39   Y's *monologue*:
              Y explains the point which they will have to discuss and the other
              discussants provide *aizuchi*.

                              |

Line 41   4.0-second *pause*

                              |

Lines 42-3   *Reflection* by M:
              After a long pause, M opens the discussion by raising an issue.

                              |

Lines 51-64   M's *monologue*:
              M makes proposals relating to the question raised in lines 42-43,
              using various combinations of nominalizer, copula and SFPs
              which invite the other discussants to contribute *aizuchi*.

                                                              (See Appendix 3)

The total length of discussion is of some interest. The length of the recording of the English group discussion amounts to 45 minutes, as against the 75-minutes it took the Japanese group to complete their discussion. Trompenaars (1993: 57) points out that collectivist decision-making typically takes much longer and that there are sustained efforts to win over everyone to achieve consensus. That is because voting down the dissenters, as often happens in English-speaking cultures, is not willingly accepted, so that members should have detailed consultations with all those concerned under the pressure to agree collective goals. He also indicates that an individualist society, with its respect for individual opinions, will frequently ask for a vote to get all noses pointing in

the same direction (1993: 58). In the English data, one speaker, N, does indeed invite the

other discussants to vote in line 106 as follows:

```
106N:   so: how- let's just go around and say like (.) who thinks what
107A:   I say the Grand Council and the President
108N:   right
109     (1.0)
110J:   I say (.) the Parliament
111     (1.5)
112J:   hm
113     (0.5)
114N:   right
```

There was no attempt to take a vote in the Japanese data, and intuitively, voting seldom

occurs in Japanese discussion in general, as this is considered disrespectful to individuals

who are against the majority decision.

Finally, arguments of this kind about the relationship of language and culture raise,

indirectly at least, the question of linguistic relativity. In 'Thinking for speaking', Slobin

(1996) argues that the available structures of a language provide a speaker with the

possibility of representing only some aspects of a conceptualization. Equally, the

structures available to the speaker of a particular language make it very difficult or

impossible for that speaker to represent the aspects of a conceptualization that may be

readily represented in some other language. Slobin calls this phenomenon *thinking for*

speaking because those aspects of a conceptualization, *thinking*, that we able to convey

are constrained by the structures available to us for *speaking* in own particular language.

Slobin illustrates this phenomenon with data from a range of languages, including a detailed discussion of the path / manner structural affordances of English, Hebrew and Spanish. An issue not explored by Slobin is whether what might be called *thinking for interacting* is also a reality. In as far as this thesis has shown that the *n(o) da* construction and the sequential functions that it enables allow interaction in Japanese of a kind not available in English, we might be tempted to hypothesize the same kind of link between *thinking* and *interacting* as Slobin demonstrates between *thinking* and *speaking*.

8.3 Conclusion

This brief chapter has considered the possible cross-cultural implications of this study from what the researcher admits has been a highly reductionist position. Nevertheless, as many linguists have claimed in cross-cultural studies, this study too supports that Japanese speakers work more collaboratively whereas English speakers work more independently in discussion. It seems clear that the *n(o) da* construction enables collective decision making and that a speaker's choice of combinations of nominalizer, copulas and SFPs and addressee's reactive utterances contribute significantly to Japanese talk organization, and particularly to the co-construction of understanding in talk characteristic of a *reactive* and *listening* culture.

CHAPTER 9

Conclusions and Implications

9. Introduction

This final chapter completes the present study and consists of a summary of the investigation, considerations of its distinctiveness and some of the implications that arise in relation to broader issues and an acknowledgement of its limitations which lead to suggestions for further research.

9.1 Summary of the present study

This study focused on the *n(o) da* construction used in naturally occurring talk-in-interaction and examined how it affected the trajectory of conversation. Whereas most earlier studies have been syntax-oriented, sentence-level analyses of the construction, the present study investigated the construction in real world talk-in-interaction, examining its pragmatic properties and sequential functions in

naturally occurring conversation and in group discussion. As well revealing the importance of the *n(o) da* construction in talk-in-interaction, this study had two further purposes: to investigate the relationship between participant roles in discussion and *n(o) da* construction preferences, and to consider the differences between Japanese and English talk organization by examining the different ways in which discussants accomplished a decision-making task in languages with very different pragmatic affordances.

Chapter Two reviewed the most significant previous studies and clarified the meaning and function of *no* from both historical and ontological perspectives, arguing that the function of *no* as a nominalizer is to convey third order propositionality, and that in the *n(o) da* construction, following Maynard, *da* foregrounds speakerhood. The *n(o) da* expression as a whole makes it possible for a speaker to treat states and events as reified and to assert or question the extent to which he considers their propositional status justified.

Chapter Three analysed a naturally occurring conversation involving two Japanese native speakers. The purpose of this chapter was to investigate how the pragmatic properties and sequential functions of the various combinations of nominalizers, copulas and SFPs contribute to everyday talk-in-interaction, in which

there were relatively few constraints on participants, setting and topic of conversation.

Following **Chapter Four**, in which methodological issues were discussed, **Chapter Five** tabulated the pragmatic properties and sequential functions of all the *n(o) da* and related constructions found in the data.

Chapter Six examined Japanese group discussion data involving a goal-oriented decision-making task. The researcher demonstrated the relationship between participant roles and construction preferences by analysing both the 'active' and 'reactive' utterances provided by four Japanese native discussants. The active utterances were allocated to one of four different categories based on positive and negative values of two distinctive features, [R] (reification) and [C] (degree of certainty), capturing four participant roles, *shudoken, kaisetsu-sha, hatten-yaku* and *shitsumon-yaku*. We also demonstrated that a single participant can take one or more roles and that two participants can adopt the same role.

Chapter Seven then examined English group discussion data arising from the same decision-making task. It was found that both talk-content and talk-management roles needed to be identified to account adequately for the relevant data and to explain the differences in talk between Japanese and English from a comparative perspective. It turns out that

1) in Japanese talk, the degree of candidacy / acceptability of a proposition is of prime importance (its [R] value) with speakers also having the option of encoding the extent to which they subscribe to this [R] value (its [C] value), whilst in English talk [R] is not a relevant category and the C-value of a proposition is relatively more important

2) in Japanese talk, the nature of the 'next' turn is determined by the previous speaker, and indicated by the 'first' speaker's uses of the *n(o) da* construction, copulas and SFPs, whereas in English talk, each speaker tells an addressee how it relates to what has been said in the previous utterance

3) Japanese discussion exhibits a predominantly start-to-finish trajectory, whereas English discussion progresses not only in a vertical way but also horizontally

4) a Japanese speaker tends to work consistently in role with roles assigned from the beginning to the end of a discussion, whilst an English speaker tends to assume various roles at different points.

Finally, **Chapter Eight** discussed the differences of discussion organization in Japanese and English from a cross-cultural perspective.

9.2 Distinctiveness of the present study from earlier studies

The researcher considers that there are at least five respects in which the present

study is distinctive when compared with previous studies.

First of all, this study considered not only the pragmatic properties but also the **sequential functions of the *n(o) da* construction**. Some previous studies have investigated the meaning and function of each of *no* and *da* in the *n(o) da* construction and others have focused on the *n(o) da* expression as a whole, typically treating it as a discourse marker. In contrast, this study investigated not only *no*, *da* and *no* + *da* but also combinations of the nominalizers *no* and *wake* with copulas and SFPs so as to identify not only their pragmatic properties but also their sequential functions.

Secondly, and following on from the previous point, this study extended the area of analysis of the *n(o) da* construction to **talk-in-interaction**. In earlier studies, most linguists have focused on the *n(o) da* construction in writing and considered its meaning and function at sentence level, i.e. by comparing a proposition with and without the construction from a syntax-oriented perspective. In contrast, this study examines how the construction is related to the development of naturally occurring talk-in-interaction and its outcome directed orientation at a discourse level. The micro level analysis undertaken in this study shows that the *n(o) da* construction has both pragmatic properties and sequential functions and that its consequentiality-oriented function has a significant effect on Japanese talk organization.

Thirdly, most previous studies have either made use of invented examples or have extracted examples of the *n(o) da* construction from works of fiction and used them to support rationalistic accounts of the construction. Put simply, previous studies propose theoretical functions for the *n(o) da* construction and then either invent or cite examples from literature to support the researcher's own theoretical claims. The present study used **naturally occurring talk-in-interaction data**, which was examined from an **empirical** perspective. This is because the way language used in the real world turns out to be a good deal more complicated than we think, not least because it is influenced by social, cognitive and psychological factors. For this reason, the present study was interested in the actual occurrence of the *n(o) da* construction together with SFPs in everyday talk, rather than in hypothetical examples which reflect only how we think it is used. Thus in this study, the data collected and analysed in Chapters 3, 6 and 7 are not illustrations of pragmatic meanings and sequential functions whose existence was hypothesized, but rather an empirical data set from which the existence of pragmatic properties and sequential functions particular to Japanese was inferred.

Fourthly, the present study used **group discussion data**. As far as the researcher knows, the present study is the first attempt to analyse the use of the *n(o) da* construction in discussion and associate it with participant roles. The reason why group

discussion was selected for analysis in this study is that participants choose nominalizers, copulas and SFPs to assume roles in 'goal-oriented' discussion.

Lastly, this study considered the possible **cross-cultural implications** of the availability of the *n(o) da* construction in Japanese. Although many linguists conducting cross-cultural studies have been interested in the characteristics of Japanese talk organization, surprisingly there seem to be no studies which investigate the *n(o) da* construction from a cross-cultural perspective by comparing the characteristics of Japanese and, in this case, English talk organization. As many linguists have claimed in cross-cultural studies investigating phenomena other than the *n(o) da* construction, this study supports the finding that Japanese speakers work more collaboratively whereas English speakers work more independently in discussion. This study successfully accounted for the differences in talk organization between Japanese and English by examining the default settings for contributions in talk and for the trajectory of discussion; in particular, it revealed that the *n(o) da* construction enables collective decision making and that a speaker's choice of combinations of nominalizer, copulas and SFPs together with an addressee's reactive utterances contribute significantly to Japanese talk organization, and particularly to the co-construction of understanding in talk characteristic of a *reactive* and *listening* culture.

9.3 Implications in relation to the broader issues and further directions

This final section considers how the findings of this study can contribute to broader issues in CA, pragmatics and TJFL (Teaching Japanese as a Foreign Language) than those directly explored in the study itself.

The present study reveals what people do with the turns that fall to them in Japanese talk-in-interaction, and specifically how a speaker chooses turn-final combinations of nominalizer, copula and SFPs to express his attitude to propositions and, at the same time, to provide the addressee with an explicit indication of how she is expected to respond in the next turn. In the CA framework, researchers have been generally interested in how people manage turn-taking phenomena such as gaps, overlaps and repair; they have much less frequently investigated what people do with turn-taking from a strategic or pragmatic position, perhaps because CA proceeds essentially algorithmically and tends to discount the role of psychological motivation. In addition, much of the existing CA literature is in English and is about talk in English, a language in which speakers do not explicitly indicate at the end of a turn what kind of response is expected in the next turn, being satisfied merely to indicate how a proposition relates to what has been said in the previous utterance, as discussed in Chapter 7. By showing a Japanese view of interaction, this study may prompt studies of

how speakers seek to control next turns in languages other than English. In addition, this study has implications for the study of pragmatics because it shows that pragmatic properties and sequential functions are often interrelated, so that both should be studied together in order to fully understand each.

This study also has some implications for TJFL. It is said that the *n(o) da* construction is one of the most difficult for teachers of Japanese to explain and for learners to use properly. That is probably because TJFL textbooks mostly rely on isolated sentences to illustrate the use of the construction. Although the importance of communicative ability has been promoted in the last few decades in TJFL, the focus of instruction is still mostly on language at sentence level. This study thus contributes to TJFL in accounting for how Japanese speakers use various combinations of the *n(o) da* construction together with copulas and SFPs in naturally occurring talk-in-interaction, and draws teachers' attention to the importance of pragmatic meanings and sequential effects as well as their relationship to participant roles in discussion. These findings seem to be immediately applicable to TJFL, particularly in a more communicative methodology.

Last of all, several factors which have limited the scope of this study should be mentioned. First, this was a qualitative study so that although the conversational data

was sufficient for an analysis of the kind undertaken here, the total number of active and reactive utterances studied was quite small. A similar study in the future but involving a greater number of utterances could usefully test the extent to which the relationship between participant roles and construction preferences revealed in this study occur more widely.

Second, the type of data was limited. The present study did not include Japanese native speakers talk in formal situations. Furthermore, although the number of female and male speakers in both naturally occurring talk-interaction and group discussion data was balanced, this study did not investigate the possibility of gender differences in the use of the *n(o) da* construction. Studies that include more social variables such as formal vs. informal context as well as age and gender need to be conducted, and may quite possibly reveal variable related functions of the *n(o) da* construction in talk, with implications for wider Japanese talk organization.

Third, although this study examined the construction uses in two talk types, i.e. in everyday talk-in-interaction and in group discussion involving a decision-making task, it would be desirable to examine the use of the construction in a wider range of talk types.

Despite these limitations, the researcher hopes she has been able to shed light on

the use of the *n(o) da* construction in naturally occurring talk.

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APPENDIX 1

Japanese Naturally-occurring Conversational Data

Example: Trouble talk (Term assignment)

```
1Y:    watashi wa sono: Toshi-san kara goyouron    no hon  o misete-moratte,
       I       T  well  Toshi      from pragmatics of book O show
2T:    un.
       uh-huh
3Y:    daitai no gainen (0.2) wa
       rough  LK idea         T
4T:    un.
       uh-huh
5Y:    wakatte-mo,     ano:
       understand-but well
6      (2.0)
7Y:    dooiu, sono: kekkyoku eigo    no bunsho o mottekonai to,
       how    well  finally  English LK book   O get        otherwise
8 :    .h 1500 UMANNAI       janai.
               write-cannot tag
9      (0.3)
10T:   un.
       uh-huh
11Y:   dakara ne sore ga nanka      toshokan ni aru      kana: to omotta  n    da.
       so       IP that S  something library  at there-is FP    QT thought Nom Cop
12T:   mou kari-rarechatta-ra owari da yone.=
       yet borrow-be-if       end   Cop FP
13Y:   =kari-rarechatta-ra owari.
        borrow-be-if       end
```

<English Gloss>

```
1Y:    'You showed me a Pragmatics book and,'
2T:    'Uh-huh.'
3Y:    'I got a rough idea'
4T:    'Uh-huh.'
5Y:    'but, well'
6      (2.0)
7Y:    'I need an English book, otherwise
8 :    .h I can't write 1500 words, can I (janai).'
9      (0.3)
10T:   'Un-huh.'
11Y:   'So, /I was thinking there could be something in the library/ n da.'
12T:   'If everything's on loan, you've had it (=You've got a problem) da yone.'=
13Y:   ='If everything's on loan, I've got a problem.'
```

Extract 1: Lunchtime talk

```
1Y:    a, soshitara sa, zenzen hanashi chigau    n    da  kedo,  .h  konaida  hora
       oh then       IP  at-all  story   different Nom Cop although recently  IP
2 :    Tanaka-san to  Akiko-san to   de    o-hiru [tabe ni itta janai?
       Tanaka-Ms  and Akiko     and  with  lunch   eat      went tag
3T:                                                [un.
                                                   yeah
4Y:    Toshi-san ga do-=
       Toshi     S
5T:    =un.=
       uh-huh
6Y:    =Jera to    itta toki-ni=
       Jera  with  went when
7T:    =un.=
       uh-huh
8Y:    =ano  toki ni ne, ano: Tanaka-san ga ne,
       that  time at IP  um   Tanaka-Ms  S  IP
9 :    Alan no nihon-go          tte okashii ne tte itta no.=
       Alan of Japanese-language T   strange FP QT  said Nom
10T:   =un.
       uh-huh
11Y:   de, .h u: a: un, demo, kare wa sugoi sono, nan  te iu, kaisha, sono
       then        well but  he   T   very  um    what QT say  company um
12 :   'sarari:man o yat-teita yoona nihon-go         da   yone' tte itta-raba,
       salary-man  O done-has  like  Japanese-language Cop  FP    QT  said-then
13 :   .h 'un, na n  da  kedo     ne', nanka      ne, kanojo ga iu  ni wa,
          yeah Cop Nom Cop although IP  something  IP  she    S  say in T
14 :   are  dake ne sono: koo, (0.5) bunpooteki-ni ba: tto seikaku-ni
       that much IP um    this       grammatically Ono QT  precisely
15 :   shabetteoki-nagara, ikinari ano hora     [senshu    mo
       speak-but           suddenly um  remember last-week also
16T:                                            [gobi    ga
                                                ending   S
17Y:   ano:, so, 'so na  no  kashira', toka      ne=
       um    so  so Cop  Nom (I)wonder and-so-on IP
18T:   =un.
       uh-huh
19Y:   onna-kotoba     ni-nattari ne, aruiwa sono: zenzen, nan-chu  no,
       women-language  became     IP  or     well   at-all  what-say Nom
20 :   nihon-go          ni nai (0.8) sono kobun      de   hanashi-suru (.) tte,
       Japanese-language in no        um   structure  with speak             QT
21 :   nande ne kare gurai hana-seru hito  ga aa-iu     machigai o
       why   IP he   about speak-can person S  that-like mistake  O
22 :   okasu no  ka ne, fushigi da   tte itteta,
       make  Nom Q  IP  wonder  Cop  QT  said
23 :   a  kono hito   yappa     gengogaku  suki-na  dake-atte
       ah this person I-thought linguistics favorite because
24T:   <laughs>
25Y:   chotto   miteru kanten ga chigau    na to omotta no.
       a-little see    point  S  different FP QT thought Nom
26T:   a:.
       ah
27Y:   un. .h tada ne watashi, sore o kiite gyaku-ni omotta  no  wa (1.0)
       yeah   but  IP I        that O hear  contrary thought Nom T
28 :   tatoeba    ne, Emily to  Alan ga watashi ga hanashi-teiru eigo    o kiite
       for-example IP         and      S  I         S  speak         English O listen
29 :   .h aru-tokoro made wa atteru, totsuzen gaku tto .h machigaeru    to
          that-point to   T  right   suddenly Ono   QT    make-mistake then
30 :   a: yappa     aa-yatte omou no  ka-na to omotte ne.=
       ah I-think   so       think Nom FP    QT thought FP
31T:   =sorya omou  n    darou ne.
       (they)think  Nom  Cop   FP
```

<English Gloss>

1Y: 'By the way, /I have a completely different story/ though **(kedo) n da**,
2 :   .h recently I [had lunch with Ms Tanaka and Akiko, didn't I (*janai*)?'
3T: ['Yeah.'
4Y: 'When you'=
5T: ='Uh-huh.'
6Y: 'went with Jera'=
7T: ='Uh-huh.'=
8-9Y: ='At that time, um, /Ms Tanaka said that Alan's Japanese is strange/ **no.**'=
10T: ='Uh-huh.'
11-2Y: 'Then, .h well, but his Japanese is, I mean, like that used in a company
        um, I said 'we can tell from his Japanese that he used to be an office
        worker *yone*','
13Y: '.h then (she said) 'Yeah, /it is/ **n da** but **(kedo)**', according to her,
14 : his grammar is perfect, but
15 : he suddenly says, do you recall, [last week,'
16T: ['Yes, the way he ended his sentence,'
17Y: 'I wonder (**no kashira**)' and so on,'=
18T: ='Uh-huh.'
19Y: 'women's language, or /I mean/ **no,**
20 : ungrammatical sentences,
21-2: she said she wondered (**no ka**) **ne** /why Alan made such mistakes
        although he could speak Japanese frequently/,
23 : /I thought because she likes linguistics,'
24T: <*laughs*>
25Y: 'she sees his Japanese from a different perspective/ **no.**'
26T: 'Ah.'
27Y: 'Yeah. .h But, when I heard that, the thing I thought was (1.0)
28 : for example, when Emily and Alan hear me speaking English,
29 : it has been right up to a certain point, but <u>suddenly I make a mistake</u>,
30 : then ah /I guess /they think as Tanaka thought/ **no ka-na**/[1] *ne.*'=
31T: ='Yeah, /maybe they do/ **n darou ne.**'

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[1] This slash indicates the scope of *ne*.

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Extract 2: A problem of translation

```
1T:    kami  ni (0.8), suggest tte iu  toki no  tsukai-kata wa
       paper in         suggest QT  say when Gen use-how to   T
2 :    douiu-toki-ni          suggest tte tsukau n   darou.
       what kind of-time-in   suggest QT  use     Nom Cop
3      (0.2)
4Y:    un.
       uh-huh
5T:    dai-DAitai     nihon-go          da  to teian-suru [toka        desho?
          generally Japanese-language Cop QT suggest       and-so-on Tag
6Y:                                                       [UN  Un  un  un.
                                                           yes yes yes yes
7T:    dakedo, DO:-DO kangaetemo sono bunsho  da  to teian-suru (.) tte iu
       but     how    (I)-think  that context Cop QT suggest          QT  say
8 :    yoona .h imi       dewaNAi wake NE.=
       like     meaning Cop-Neg Nom  FP
9Y:    =un.=
       uh-huh
10T:   =ma,  HONOMEKAsu tte iu  imi      mo (.) ma    aru       ni-shite-mo,=
       well imply      QT  say meaning also    well there-is anyway-but
11Y:   =un.
       uh-huh
12T:   nande show janakute suggest na  n    darou.
       why   show Cop-Neg  suggest Cop Nom Cop
13     (0.4)
14Y:   ha:.=
       yeah
15T:   =tatoeba      ano so  kono-koto-ga-shimesu-yooni tte iu  toki-ni,
       for-example um  yes this-thing-S-show-as         QT  say when
16 :   nande          hhh ano show janakute suggest o tsukatta n    darou ka.=
       for-some-reason    um  show Cop-Neg  suggest O use-Past Nom Cop   Q
17Y:   =°un° (1.5) show wa karada de
       yeah        show T  body   with
18     (1.2)
19T:   iya, boku wa zu    na  no  ka-na tte iu: kanji-mo-shita wake ne.
       no   I    T  figure Cop Nom Q-FP QT  say feel-also-Past Nom  FP
20Y:   A:::, .h dakara sa, watashi-tachi tte sa:, sooyatte  sa jisho:     no
       yeah    so     IP  we               T  IP    like-that IP dictionary Gen
21 :   nihon-go          yaku        bakkari dakara sa, .h ano:, honto-no
       Japanese-language translation just    because IP      umm    real
22 :   kankaku   tte iu  no  ga wakan-nai yone. .h dakara, hora, watashi ga sa
       intuition QT  say Nom S  know-not  FP        so      IP   I        S  IP
23 :   Lisa ga kono toki wa explain wa tsuka-e-nai   n    da, tte, .h nande da
       Lisa S  this case T  explain T  use-can-not  Nom Cop QT       why   Cop
24 :   tte kii-ta-ra      sore wa setsumei      dekinai kedo     kono toki wa
       QT  (I)-asked-then that T  (she)-explain cannot  although this case T
25 :   dame       na  n    da  tte [itta=
       impossible Cop Nom Cop QT  (she)-say-Past
26T:                            [<laughs>
27Y:   =.hh ano KANKAKU  GA (.) yappari (.) watashi: mo   hoshii n    da  yone.
       the intuition S       (I)-think   I         also want   Nom Cop Cop FP
28T:   m:: demo sore tte doo na  n    darou ne. tatoeba (2.0) dokoma-, demo
       well but that T   how Cop Nom Cop   FP  for-example   how-much but
29 :   s-sono hito   ga DOKOmade kotoba ni:(.)[kodawatteru   ka tte iu: ka
       the    person S  how-much word   to      pay-attention Q  QT  say FP
30 :   da  ne.=
       Cop FP
31Y:                                         [un binkan    na  no  ka, ka ne.
                                              mm sensitive Cop Nom FP  FP FP
32T:   =tatoeba     conceal to [hide toka       mo  ne..
       for-example conceal and hide and-so-on also IP
33Y:                          [a, demo ne, are  da  tte yo, akumade   ne
                               oh but  IP  that Cop QT  FP  doubtless IP
```

```
34 :  sore wa ne:: .h ano: eigo    no  joshiki   to-shite tte itteta      yo.
      it  T  IP      um English Gen common-sense as    QT (she)-say-Past FP
35    (0.5)
36T:  <laughs>
37Y:  mo: dakara    ne, sonnani fukai mon   janai   mitai .h dakara ne watashi
      umm therefore IP  such    deep  thing Cop-Neg seem    so     IP I
38 :  mo   ne (.) dame       na  n  da  yo, daka-DAKAra koko-ni kita
      also IP     impossible Cop Nom Cop FP  that-is-why here    (I)-came
39 :  n  da  yo.
      Nom Cop FP
40    (2.0)
41T:  m: [ma: ne.
      m:  yeah FP
42Y:     [mo, sooiu    NE, chigai    tte iu  no  ka-na, kono toki WA
          so  like-that IP  difference QT  say Nom FP-FP  this case T
43T:  [m::
       m::
44Y:  [explain da  kedo     kon  toki WA (1.2) a    nan da  exam-exama
       explain Cop although this case T         well what Cop exam(ine)
45T:  examine?
      examine
46Y:  examine (.) toka     ne, sooiu   (.) kuriaa-na ano: (1.2) chigai
      examine     and-so-on IP  like-that  clear     umm          difference
47 :  tte iu  no  ka-na:, (2.0) so[oiu   no  o shiri-tai n   da  yone.
      QT  say Nom FP-FP          like-that one O know-want Nom Cop FP
48T:                            [m::::.
                                yeah
49    (3.0)
50T:  ma:, sokorahen wa honto-ni yappari    native janai    to
      well that      T  really   (I)-think native Cop-neg QT
51 :  wakannai       yone.=
      understand-Neg FP
52Y:  =° wakan[nai° (   )
            understand-Neg
53T:        [tatoeba     konkai    mo, e:: news de
             for-example this-time also um  news in
54 :  'tsugi    no yona mono  ga AKASA-RETA' to. reveal to  disclose no
       following of like thing S  reveal-ed   QT  reveal and disclose of
55 :  chigai    o jisho    de hi-hiita   wake ne. (1.5) soshitara nanka
      difference O dictionary in look-up  Nom FP         then         something
56 :  ano: disclose no ho ga nanika   ko::: kako: ni ano: himitsu ni
      um   disclose of to S  something like  past  in um    secret  in
57 :  sa-rete-ita yona (.) mono tte iu  nanika    motto genteitekina kanji no
      kept-been   like     thing QT say something more  limited        like  of
58 :  tsukai-kata tte atta       [wake.
      use-way     QT  there-was  Nom
59Y:                            [un un un  un.
                                yes yes yes yes
60T:  dakedo, ja   honto-ni jissaini native wa sooiu imi     de   tsukau no  ka
      but     then really   actually native T  that  meaning with use    Nom FP
61 :  tte iu  no  wa (.) yappari kare-ra       ni (.) kiite-mi-nai to
      QT  say Nom T       I-think them(natives) to      ask-try-not  then
62 :  wakannai shi ne.
      know-not and FP
63Y:  dakara sa, yoku sa, honyaku:    nihon de ne, honyaku-o-yaru   to .h
      so     IP  often IP  translation Japan in IP  translation-O-do then
64 :  ano: yappari      native no (.) checker (.)[ga=
      um   people-think native of     checker     S
65T:                                            [un.
                                                uh-huh
66Y:  =partner ni-natteiru hito   no ho ga shigoto ga hairi-yasui tte iu
      partner be          person of to S  work    S  get-easy    QT  say
67 :  n  da  yone.
      Nom Cop FP
68T:  a[::.
      ah
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69Y:    [yappa.      de,   kanarazu   ookina honyaku      no kaisha  ni  iku to
         people-say then  definitely big     translation of company to go   then
70 :  native no hito    ga (.)  i[te
      native of person S       there-is
71T:                             [iru     [iru.
                                  there-is there-is
72Y:                                      [saishu ni check-suru janai.
                                           last  in  check       tag
73 :  aru  imi   SORE MO  ARU        kamo ne.
      that sense that also there-is might FP
74    (0.8)
75Y:  so,  [dakara yappari, sore mo   ano Tanaka-san ga itteta kedo
      yeah so      I-think   that also um  Tanaka-Ms  S  said   but
76T:       [m:::::::.
            yeah
77Y:  jibun-tachi wa native ni wa (.) NE [chikazu-ke-nai tte iu  no  wa mo
      we             T native to T      IP close-can-not  QT  say Nom T  well
78T:                                    [sore wa mo    muri     da yone.
                                         that T  well  impossible Cop FP
79Y:  u:n. sore wa.
      yeah that T
```

<English gloss>

```
1T:   'In the paper (0.8), the way 'suggest' is used is,
2 :   I wonder (n darou) /when people use the word 'suggest'/.'
3     (0.2)
4Y:   'Uh-huh.'
5T:   'Generally we translate it as teian-suru in Japanese [etc, don't we (desho).'
6Y:                                                         ['YES Yes yes yes.'
7T:   'But /even if I think about it deeply, the word 'suggest' in that context
8 :   does not mean teian-suru/ wake NE.'=
9Y:   ='Uh-huh.'=
10T:  ='Well, there is another meaning 'imply' (.) but anyway,'=
11Y:  ='Uh-huh.'
12T:  'I wonder (n darou) /why it's 'suggest' rather than 'show'/.'
13    (0.4)
14Y:  'Yeah.'=
15T:  ='For example, when you say 'As this suggests',
16 :  I don't understand (n darou ka) /why 'show' isn't used but 'suggest' is/.'=
17Y:  ='·Yeah· (1.5) 'show' is something to do with demonstrating with your body.'
18    (1.2)
19T:  'No, /I had the feeling /it might be a way of introducing
      an illustration of some kind/, might it not (no ka-na) / wake ne.'
20-25Y:
      'Yeah, so, because we just depend on the (English-Japanese) dictionary, we
      don't know the real native English intuition yone. So Lisa said that /I
      couldn't use 'explain' in this case/ n da. I asked why da, and she
      [said /although she cannot explain, it is impossible/ n da'=
26T:  [<laughs>
27Y:  ='·hhh /I think I want that native speaker's intuition/ n da yone.'
28T:  'Well, but I wonder (n darou ne) /how important that is/. For example
29-30: it is how much [you pay attention to words da ne.'
31Y:                  ['Or /how sensitive you are about (words)/ no ka ka ne.'
32T:  ='For example, 'conceal' and ['hide' are also..'
33Y:                               ['Yeah, but the way it works according to
34 :  what she said is the doubtless it depends on English intuition yo.'
35    (0.5)
36T:  <laughs>
37-39Y:
      'Umm therefore, it does not seem to be such a difficult thing. .h So, /it's
      because (n da yo) /I lack such intuitions n da yo/ that I came here/.'
40    (2.0)
41T:  'M: [yeah ne.'
42Y:      ['So, can I say (no ka-na) /it is the difference/, in this case you
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43T:                    ['M::.'
44Y:  should use [explain, but in that case (1.2) you should use 'exam-exama''
45T:  'Examine?'
46Y:  ''examine' (.) etc etc, /I want to know, like, umm, can I say (no ka-na),
47 :  (2.0)/there is this [kind of clear difference/ / n da yone.'
48T:                              ['Yeah.'
49    (3.0)
50T:  'Well, I don't think we can understand that
51 :  because we are not natives yone.'=
52Y:  ='° We can't [understand (    )°'
53-8T:                    ['For example, this time also, um, in the news
      it said 'the following was revealed'. /I checked the difference between reveal
      and disclose in a dictionary/ wake ne. (1.5) Then /the dictionary said
      disclose is dealing with something like a secret in the past and is more
      limited in use/ [wake.'
59Y:                    ['Yes yes yes yes.'
60-2T:
      'but, then, we don't know whether /they use disclose with that meaning/
      no ka without asking them.'
63-4Y:
      'So, in Japan /people often say [that'=
65T:                              ['Uh-huh.'
66-7Y:
      ='it's easier for translators who have English native partners to get work/
      n da yone.'
68T:  'ah[::.'
69Y:     ['People say. So you go to big translating companies and they
70 :  definitely have English natives [and'
71T:                              ['Yes [they do.'
72Y:                                    ['they have a final check,
73 :  don't they (janai). In a sense, that might be the reason (why the
   :  companies always have natives)ne.'
74    (0.8)
75Y:  'Yeah, [so, Tanaka said another thing that
76T:        ['M:::::::.'
77Y:  we can't be [native,'
78T:              ['That's impossible (da) yone.'
79Y:  'Yeah. It is.'
```

Extract 3: Plumbing problems

```
1Y:    ano-sa   hen-na   hanashi kiku n:  desu kedo    Toshi-san tte ofuro hairu
       well-IP strange story    ask  Nom Cop  though Toshi     T    bath take
2 :    toki tte sa: ja    shawa: kooyatte  .h biya:n
       when T   IP  well shower like-this    Ono (taking a shower)
3 :    tte abite, atama ga:                karada ga::: tte
       QT  take   head  Ono (washing noise) body   Ono   QT
4 :    aratte sorede (.) nagashichau dake ka.
       wash   then       rinse        only FP
5T:    un, [dakara
       yes  so
6Y:        [su:::- soo sure-ba
                so  do-if
7      (0.2)
8T:    karada ga:: sugoi atatamaru made shawaa wa zutto    abi-tsuzuken no.
       body   S    very  get-warm  till shower T  through take-continue Nom
9Y:    sore datta-ra    watashi: ga (.) oyu       o tamete-=
       that Cop-Past-if I          S     hot-water O fill
10T:   =-ru gurai to   onaji [ryoo   NA NO KAMOshirenai.
       about with same   amount Cop Nom might
11Y:                        [onaji da  yone.
                            same   Cop FP
12     (1.5)
13Y:   demo ne, are wa ne (1.5) tabun hai-haikan (.) tte iu no ka-na,
       but  IP  that T  IP       maybe plumbing       QT  say Nom Q-FP
14 :   shisutemu: jo       no mondai mo ARU     to oMOu n  da.=
       system     concerning Gen problem also there-is QT think Nom Cop
15T:   =un.
       uh-huh
16Y:   datte   [deru    ni wa deru    n  da  mon.
       because  come-out dat T  come-out Nom Cop FP
17T:        [(  )
18Y:   tada sore ga (0.5) ko: (1.0) nan-chu:   no, aida      o oite=
       just that S         like       what-I-say Nom interval O take
19T:   =° un° .=
       uh-huh
20Y:   =attsui tsumetai attsui tsumetai ni-nacchau kara.
       hot     cold     hot     cold     become     because
21T:   sooiu::   tokoro atta      mon.
       like-that place  there-was FP
22Y:   a: yutteta yone. ano: B&B ga [soo datta, ° te ne° .
       ah told    FP    um   B&B S   so   was     QT FP
23T:                                [un,
                                    yes
24 :   shInji-rare-nakatta   kedo.
       believe-can-not-Past though
25Y:   ° mm° =
       uh-huh
26T:   =E:, honto-ni konna       kono kuni    tte .h honto-ni bunmei-koku
       wow really    like-this this country QT      really   civilized-country
27 :   na no kore tte omo-=
       Cop Nom this QT  thought
28Y:   =datte   sa, igirisu-jin    tte anmari ofuro ni hainnai (  )
       because IP  English-people QT  very   bath  in take-not
29T:   ° mm° .=
       uh-huh
30Y:   =mukashi     wa ne. de watashi ga daigakusei         no  toki-ni (.)
       in-the-past T  FP and I       S  university-student Gen when
31 :   homestay shiteita ouchi mo   soo datta.=
       homestay did      house also so  Cop-past
32T:   =a:.=
       ah
33Y:   =yappari  dare-ka ga hairu to   tsugi wa mizu  na  node,
       you-know someone S  take  then next  T  water Cop because
```

```
34Y:  30-pun       gurai matanai  to    ofuro hai-re-nakatta.=
      30-minutes  about wait-not then  bath  take-can-not-Past
35T:  =a:.
       ah
36Y:  m:. (1.0) .h tada kore de   ne, mafuyu ni-natte kaze hiichatta: na-
      m:            just this with IP  winter become   cold catch       anyway
37 :  demo ne honto  ne kinoo    ne .h Pragma-Pragmatics hora ni-hon (1.0)
      but  IP really IP yesterday IP    Pragmatics        ah   two
38 :  750          ni-hon kaka-nakya   tte omotta  toki-ni ne .h
      750(words) two    write-should QT  thought when    IP
39 :  totsuzen te   ga ne ga::           tte tsumetaku nacchat-te ne
      suddenly hand S  IP Ono (quickly) QT  cold        got-and    IP
40T:  usso:.
      lie
41Y:  e,      watashi konna no  dekinai yo: to omotte (.) E  YA konna
      oh-no I          this  one can-not FP  QT thought    eh no this
42 :  koto  o kangaetecha ikenai     chotto Pragmatics no   hon  o
      thing O think        should-not just   Pragmatics Gen book O
43 :  yoma-neba    tte ano
      read-should QT  that
44T:  un.
      uh-huh
45Y:  kuroi chikkoi [yatsu
      black small      one
46T:               [un.
                    uh-huh
47 :  are   nande katta  n  su  ka.
      that why    bought Nom Cop Q
48Y:  are  wa ne: (1.5) ano: [sui-
      that T  IP          um
49T:                         [a, susumetekureta    no?=
                              oh (she) recommended Nom
50Y:  =un, [susumetekureta    nde,
      yeah (she) recommended because
51T:      [a::.
           I-see
52    (1.8)
53Y:  hoide, ki-o-magirawa    soo to shita n  da  kedo    dame        de (1.5)
      then   mind-O-distract try QT did   Nom Cop despite impossible Cop
54 :  [doo-shiyoo doo-shiyoo to omo[tte
      what-do     what-do     QT thought
55T:  [<laughs>                   [matte.
                                   wait
56 :  sono sono koro ni wa boku no  mail wa moo        todoita no?
      that that time in T  I   Gen email T  already came    Nom
57Y:  iya, sono mae.
      no   that before
58T:  .h ja   oiuchi-o-kakeru yoona.=
         then hit (you)        like
59Y:  =soo panikutta no, watashi.
      yes panicked  Nom I
60T:  <laughs>
61Y:  hoide ne ofuro ni haitte attamaroo to omotta-ra=
      then  IP bath  in take   get-warm   QT thought-then
62T:  =un.=
      uh-huh
63Y:  =kinoo      wa saiaku datta    no.
      yesterday T  worst  Cop-Past Nom
64T:  a:, (1.0) naruhodo.
      oh         I-see
65Y:  un, (2.0) °da  yo° .=
      no         Cop FP
```

<English Gloss>

1Y: 'By the way, /I will ask you about something a bit odd/ though
2 :   **(-kedo) n desu** Toshi, when you take a bath, well,
3 :   while you are taking a shower, you wash your hair and body
4 :   and then rinse, that's it, isn't it (*ka*).'
5T: 'Yes, [so,'
6Y: ['i-::-f you do so'
7   (0.2)
8T: '/until I get very warm, I keep taking a shower/ **no**.'
9Y: 'If you do that and I fill a bathtub'=
10T: ='/it might be the same [amount/ **NO KAMOshirenai**.'
11Y: ['it is the same (*da*) *yone*.'
12   (1.5)
13Y: 'But, can we say (**no ka-na**) /that's to do with the plumbing/, and
14 : also I think that's because (**n da**) /it is a problem of the system/.'=
15T: ='Uh-huh.'
16Y: '/Because I [have water anyway/ **n da mon**.'
17T: ['( )'
18Y: 'Just, I mean, intermittently'=
19T: ='∘ uh-huh∘ .'=
20Y: ='the water becomes hot, cold, hot, cold, so.'
21T: '/I came across a place like that/ *mon*.'
22Y: 'Ah, you mentioned it *yone*, um, a B&B, {yes (*ne*)?'
23T: ['Yes,
24 : I could not beLIEve it though.'
25Y: '∘ Uh-huh∘ .'=
26T: ='Wow, can this really be true,
27 : /this country is a civilized country/ **no**, I thoug-'=
28Y: ='Because English people did not take a bath ( )
29T: '∘ Uh-huh∘ .'=
30Y: =in the past *ne*. And when I was a university student (.),
31 : the house where I stayed had the same problem.'=
32T: ='Ah.'=
33Y: ='You know, you have only cold water after someone takes a shower, so
34 : you have to wait for about 30 mins till you can have a bath.'=
35T: ='Ah.'
36-9Y:
        'M:, (1.0) just because of this I might catch cold in winter, anyway
        but, yesterday, .h I had to write 2 750-word-Pragma-Pragmatics essays,
        when I thought of this, suddenly my hands became very cold'
40T: 'You're joking.'
41Y: 'I thought oh no, I can't do that *yo:* (.),
42 : then, I thought no, I shouldn't think like this,
43 : I just need to read a Pragmatics book, that'
44T: 'Uh-huh.'
45Y: 'small black [one'
46T: ['Uh-huh.
47 : /Why did you buy that one/ **n su ka**?'
48Y: 'That one, well, um, [(she) reco-'
49T: ['Oh /did she recommend it/ **no**?'=
50Y: ='Yeah, she [recommended it,'
51T: ['I see.'
52   (1.8)
53Y: 'then, although **(kedo)** /I tried to take my mind off it/ **n da**, I couldn't,
54 : I thought [what I should do, what I should [do,'
55T: [<*laughs*>   ['Wait,
56 : /at that time, had you already got my email/ **no**?'
57Y: 'No, before that.'
58T: 'Then, my email hit you more when you were down.'=
59Y: ='Yes, /I panicked/ **no**.'
60T: <*laughs*>
61Y: 'Then, I went to bathroom to take a bath and get warm,'=
62T: ='Uh-huh'=
63Y: ='/it wasn't my day yesterday/ **no**.'
64T: 'Oh, (1.0) I see.'
65Y: 'No, (2.0) ∘ it wasn't∘ (*da*) *yo*.'

APPENDIX 2

Decision-making Task

Japanese version of 'Meeting of the Grand Revolutionary Council of Freedonia'

あなたは Freedonia 共和国の Grand Revolutionary Council（GRC）のメンバーです。Freedonia 共和国は革命運動の末，ついに占領国からの独立を獲得しました。早速 Freedonia 国の法令作成のための会議が開かれ，あなたは今，その会議に出席しています。すでに，GRC メンバーの 1 人が Freedonia 大統領に，そして残りのメンバー全員は副大統領に就任することが決まっています。

以下の議題を審議（可決・否決）してください。改正も可です。ただし採決は<u>満場一致</u>とします。Freedonia 共和国の未来はあなたの手に委ねられています！

1．大統領の任期は（A）終身（B）7 年　とする。
2．（最初の任期に従って）次期大統領を選ぶ場合は、
　　（A）　GRC によって
　　（B）　国民によって
　　（C）　Freedonia 国会議員によって（国会が設立される場合）　　選出される。
3．何事も最終決定権は
　　（A）　大統領
　　（B）　GRC と大統領
　　（C）　国会　　　　　　　　にある。
4．Freedonia 軍隊は，
　　（A）　大統領
　　（B）　GRC と大統領
　　（C）　国会　　　　　　　が指揮・監督する。
5．占領国政府による植民地管理機関を支持していた者はすべて
　　（A）　死刑
　　（B）　大統領により許されるまで国外追放
　　（C）　犯した罪はすべて許され、ただちに恩赦　　　　　　　とする。
6．Freedonia 国民はすべて，第二言語として英語の習得が義務づけられる。小中高で徹底的な（インテンシブな）教育を受け，大学レベルでは講義は英語で行われる。
7．Freedonia ではどの教育機関もまったく宗教教育は行わない。家庭における子供への宗教教育も 16 歳までは行うことができない。
8．Freedonia は軍事上，政治上，永久に中立を保つ。いかなる同盟にも参加しない。
9．占領国より独立したその日に Freedonia に在住していた Freedonia 民族のみが完全な Freedonia 国民として認められる。

English version of 'Meeting of the Grand Revolutionary Council of Freedonia'

You are the members of the Grand Revolutionary Council of Freedonia. You have just won your independence after a revolutionary struggle with your colonial power. You have met here today to draw up part of the Constitution of Freedonia. It has been agreed that one of the members of the Council will be chosen President of Freedonia, and that all other members of the Council will be Vice-Presidents.

You must decide which propositions to accept, which to reject, and which you wish to amend. Your final decisions must be <u>unanimous</u>. Remember that the future of Freedonia is in your hands.

1. The president will be elected for life <u>or</u> for a period of seven years.
2. Following the first Presidency, all subsequent presidents will be elected
    (a) by the Grand Council
    (b) directly by the people
    (c) by a Parliament of Freedonia (if one is ever elected)
3. The decisions of the President will take precedence over all other decisions <u>or</u> the decisions of the Grand Council and the President will take precedence over all other decisions <u>or</u> the decisions of the Freedonian Parliament, if elected, will be supreme.
4. The army of Freedonia will be under the direct command and control of
    (a) the President
    (b) the President and the Grand Council
    (c) an elected Freedonian Parliament
5. All persons who supported the colonial administration of the enemies of Freedonia will be
    (a) executed
    (b) exiled until pardoned by the President
    (c) given a general and immediate amnesty
6. English will be compulsory as the second language of all Freedonia citizens. English will be taught intensively in both primary and secondary schools, and will be the language of instruction at University level.
7. No religion of any kind will be taught in the schools of Freedonia; neither can parents give any kind of religious instruction to their children until their children have reached the age of sixteen.
8. Freedonia will forever remain neutral in military and political affairs and will join no alliances.
9. Only ethnic Freedonians resident in Freedonia on Independence Day will be considered full citizens of the country.

APPENDIX 3

Group Discussion Data

Japanese data (Discussion of question 2 from Freedonia exercise)

M, T: female speakers, I, Y: male speakers

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1T:   a, sore wa tsugi no (.) shitsumon [ka.
      ah that T  next  of      question  FP
2Y:                                     [un.
                                         yes
3M:   saisho no ninki      ni shitagatte, jiki daitoryo  o erabu baai WA.
      first  of presidency to follow      next president O elect case T
4     (4.0)
5T:   watashi kokumin (.) ni-[yotte da  na.
      I       people       by       Cop FP
6U:                          [kokumin da  ne.
                             people   Cop FP
7Y:   ne. GRC ni-yotte da  to ( )-seiji       mitai ni nacchau mon ne.=
      FP      by       Cop if     government  like  in become  FP  FP
8U:   =ne. [.hhh
      FP
9M:        [<laughs>
10Y:  te-iu-ka kono GRC no namae ga ground revolutionary council tte
      QT-say-Q this GRC of name  S                                QT
11 :  nanka ne chotto (.) osoroshiku [kakumeiteki  da  yone.=
      PT    IP a-bit      terribly    revolutionary Cop FP
12T:                                 [nanka
                                      PT
13T:  =un.
       yes
14Y:  [<laughs>
15U:  [<laughs>
16Y:  nanka chotto Columbia toka so iu  kanji.
      PT    a-bit           etc  so say like
17    (2.0)
18U:  .hhh
19M:  n? (1.0) watashi ga watashi ga kokumin ni-shi-yo    toka it-tara
      mm       I       S  I       S  people  decide-let's etc  say-if
20 :  kore de   tsu- kono mondai  mo   kaiketsusuru n  da  yone .h=
      this with      this question also solve        Nom Cop FP
21T:  =e  demo yappa  Mari-chan² wa doo omou?
      eh but  anyway Mari       T  how think
22    (3.0)

23M:  mm (3.0) ya,  ii   n  janai  ka-na.=
      well     well good Nom Cop-Neg FP
24Y:  =demo kore tte kokkai     ga setsuritsu-sareru baai tte natteru kara,
      but   this QT  parliament S  elect-ed          case QT  say     because
25 :  [setsuritsu-[sare-nai baai mo   ariuru  wake desho.
      elect-ed-not         case also possible Nom  tag
26U:              [e:.
                   oh
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² When you call female friends in a friendly way, you can put '*chan*' after the name.

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27T:    [m:.
         yeah
28U:    [a   a   a   a.
         yes yes yes yes yes
29Y:    dakara, setsuritsu-sareru baai ni wa kokumin ga nihon mitai ni
         so      elect-ed            case in T  people  S  Japan like  in
30 :    kokkaigiin       o erande,=
         parliamentarian O elect
31U:    un.
         uh-huh
32M:     [un.
          uh-huh
33Y:    =[de   sono  kokkaigiin      no naka   kara daitoryo  o erabu tte iu=
          then those parliamentarian of inside from president O elect QT  say
34T:    a:.
         ah
35M:    un    un     [un.
         uh-huh uh-huh  uh-huh
36Y:                 [=hooshin ni-suru ka, soretomo kokkai     sura
                       line     decide  or  or       parliament even
37 :    nakutte,
         there-is-not
38MT:   un.
         uh-huh
39Y:    daitoryo to   sono (.) GRC no member dake (.) ga kuni    osamechau ka.
         president and the        of member only     S  country govern    or
40T:    un:.
         uh-huh
41      (4.0)
42M:    jissai-ni kokkai     ga nakutte:       daitoryo toka kimatteru
         actually  parliament S  there-is-not president etc  decide
43 :    kuni    tte aru    no?
         country T/QT there-are Nom
44      (1.5)
45Y:    kokumin (.) no chokusetsu [senkyo   de?
         people      of direct      election with
46M:                              [un un.
                                   yes yes
47      (2.0)
48U:    doo darou ne. shiranai.=
         how Cop   FP  know-not
49T:    =wakan[nai.
          know-not
50U:          [wakannai.
               know-not
51M:    datte   sa tatoeba     nihon (.) ga (0.5)
         because IP for-example Japan    S
52 :    nihon wa kokkai     ga atTE=
         Japan T  parliament S  there-is
53Y:    =un.=
         uh-huh
54M:    =sok-kara   daitoryo janai    kedo,
         there-from president Cop-Neg not
55Y:    shusho   ga [eraba-re-te
         minister S   elect-ed-and
56M:               [ga eraba-reru wake desho?=
                    S  elect-ed    Nom tag
57T:    °un°.
         uh-huh
58M:    =soshitara dakara anna mechamecha   ni-natteru wake jan.
         then       so     that disorganised is         Nom  Cop-Neg
59Y:    un.
         yes
60M:    dakara watashi wa yameta ho ga ii   n janai  no tte kokode ii-tai kedo=
         so     I       T  stop   than S good Nom Cop-Neg Nom QT here   say-want but
61Y:    =un.=
         uh-huh
```

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62M:  =demo honto-ni kokkai      toka ga nakutte,
      but  surely  parliament etc  S  there-is-not
63 :  daitoryo toka ga kimatteru kuni    ga aru      no ka-na to omotte.
      president etc  S  decide   country  S  there-is Nom FP   QT think
64 :  atte      zettai    umaku itteru n  dat-tara kokumin ga ii  jan?=
      there-is definitely well  go    Nom Cop-if  people  S  good Cop-Neg
65T:  =demo doko-no kuni    mo     kokkai      tte aru    n  janai?=
      but  every  country also  parliament T   there-is Nom Cop-Neg
66Y:  =un.=
      yes
67T:  =nanka wakan-nai kedo.
      PT    know-not  though
68M:  (0.8) janai   ka to watashi wa omou  n  da yone.=
            Cop-Neg Q  QT I       T  think Nom Cop FP
69T:  [un:.
      yes
70M:  =[tte koto wa kokkai      no hitsuyousei ga aru      tte koto desho?
      QT Nom T  parliament of necessity   S  there-is QT  thing tag
71    (0.3)
72Y:  un.
      yes
73T:  un, demo kokkai     ga atte-mo      kokumin ni-yotte (.) jiki daitoryo o
      yes but parliament S  there-is-but people  by          next president O
74 :  erabu tte iu  no  wa (.) dame        na  no ka-na.
      elect QT  say Nom T      impossible Cop Nom FP
75Y:  kokkai      ga atte-mo      kokumin ga, un
      parliament S  there-is-but people  S   yes
76 :  [dakara [America [mitai-na koto desho?
      so       America  like     thing tag
77U:  [ii  n  janai?
      good Nom Cop-neg
78M:          [a  a  [a  a  un un un un un [un.
            yah yah  yah yah yes yes yes yes yes yes
79U:                 [un.
                     yes
80T:                                      [un, demo America (.)
                                          yes but  America
81T:  tte (.) kokumin ga eranderu?
      T       people  S  elect
82M:  sh[u  goto?
      state each
83U:    [kokumin, a  un  kokumin ga nanka aru yone
      people   ah yes people  S  PT    have FP
84 :  [kenri mitaina [(   )
      right like
85T:  [ko-
86M:                  [°un.°
                      uh-huh
87T:                  [kokumin ga sono shu   goto ni
                      people  S  the  state each in
88 :  Repa- Repabli- kyowa-to          ka [minshu-to      ka=
                     Republican-party or  Democratic-party or
89Y:                                      [un un  so so.
                                          yes yes so so
90T:  =[erande,
       elect
91Y:  [erande,
      elect
92T:  sok-kara (.)
      that-from
93Y:  sono
      the
94M:  sore o zenbu atsumete,
      that O all  gather
95Y:  daihyo
      representative
```

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 96M:  un.
       uh-huh
 97T:  de    sono daihyo          ga senkyosuru no? (.) daitoryo  o.
       then that representative S  elect       Nom     president O
 98U:  daihyo no kazu ga ite California shu datta-ra nanka 9-nin  toka ite,=
       rep.  of number S there-are     state Cop-if   PT 9-people etc there-are
 99T:  =un.
        uh-huh
100U:  de   California de docchi ka ga katta-ra sono 9-nin    wa
       then            in which  Q  S win-if    that 9-people T
101M:  un.
       uh-huh
102U:  nantoka    tou   no ho   ni iku wake jan.
       something party of side to go  Nom  Cop-Neg
103T:  un un  un  un  [un.
       yes yes yes yes  yes
104U:                  [de    Washington de ano: hoka  no betsu no tou    ni
                        then               in um   other of other of party in
105 :  tatoeba    hitori da  to shite de katsu to suru jan.   demo 9:1 desho.=
       for-example alone Cop QT do    then win  QT do   Cop-Neg but       Cop
106T:  [un.
        yes
107U:  =[tte koto wa 9-nin    katsu kara     socchi no tou    no daihyo no
        QT thing T 9-people win   because that   of party of rep.    of
108 :  hito   ga tatoeba     Bush-san tte hito datta-ra [Bush-san ga daitoryo
       person S  for-example Bush-Mr. QT person Cop-if   Bush-Mr. S  president
109T:                                            [un un  un  un  a so-kka sokka
                                                  yes yes yes yes ah so-FP
110U:  ni-natte tte kanji.
       become   QT  like
111T:  demo ja, (0.8) demo ja,  a   so-kka.
       but  then      but  then ah  so-FP
112    (1.0)
113U:  da   yone.
       Cop FP
114Y:  un.
       yes
115U:  <laughs>
116T:  ja    ichiou kokumin ga eranderu tte [koto  ni wa naru    no ka.=
       then anyway people  S  elect    QT   thing in T  become Nom FP
117Y:                                        [iu   koto  ni wa naru.=
                                              say thing in T  become
118 :  =un.=
        yes
119T:  =ma   demo sono dare ga daitoryo ni naru  ka wa era-be-nai    n da  yone.
       well but  one  who  S  president in become Q  T  elect-can-not Nom Cop FP
120U:  [so da  ne.
        so Cop FP
121Y:  [so   sorezore no tou   ga tateta
        yes each      of party S  choose
122U:  hai hai hai hai.
       yes yes yes yes
123T:  un  un.
       yes yes
124M:  [daihyo
        representative
125Y:  [koohosha
        candidate
126M:  un.
       uh-huh
127Y:  o erabu koto ni naru   kara   [ne.
       O elect Nom  in become because FP
128T:                                [un  un.
                                      yes yes
129 :  dakara yappa   soo iu   imi     de wa kansetsuteki da  yo[ne.
       so     I-think so  say  meaning in T  indirect     Cop FP
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130U:                                                    [un  un.
                                                          yes yes
131Y: demo nihon ni kurabe-reba choku[setsuteki da  yone.
      but  Japan to compare-if   direct           Cop FP
132T:                                 [un  un [un  un  un.
                                       yes yes  yes yes yes
133M:                                         [u:n.
                                               yes
134 : hoka  no kuni    wa shiranai watashi.
      other of country T  know-not I
135   (2.0)
136T: °un°.
       no
137U: shiranai ne.
      know-not FP
138Y: °un°
       no
139   (2.0)
140U: demo kokumin ni-yotte tte omoshirokunai? hh
      but  people  by         QT interesting-not
141 : doo na no  ka wakannai [kedo,
      how Cop Nom Q  know-not  although
142T:                         [u:n.
                               yeah
143U: so iu  seido ga atta-ra (.) sugoi taihen kamoshirenai kedo omoshiroi.=
      so say system S there-is-if very  hard   might        but  interesting
144Y: =°un°.=
       yes
145T: =°ne°.=
       FP
146M: =ii  n  janai? hoka  no kuni    de yatte-nai kara    koko de hajimete,
      good Nom Cop-Neg other of country in do-not   because here in start
147TYU: <laugh>
148M: kono [Freedonia kyowakoku toka de=
      this  Freedonia public    etc in
149T:      [mechamecha [ni-naru.
            messy        become
150U:                  [Freedonia
                        Freedonia
151M: =[chotto tameshitemiru no  mo  ii  n  janai   desu ka? <laughs>
        small  experiment    Nom also good Nom Cop-neg Cop  Q
152U:  [<laughs>
153T: doo na n  darou.
      how Cop Nom Cop
154   (1.5)
155T: datte   honto-ni (.) honto-ni kono hito   ni-natte
      because really       really   this person become
156 : demo honto-ni kono hito   ni-natte hoshii na tte hito   mo   inai
      but  really   this person become   want   IP QT person also there-is-not
157 : kedo     sa:,
      although IP
158Y: un.
      uh-huh
159T: nanka chokusetsu erabi-tai jan.
      PT    direct      elect-want Cop-Neg
160Y: un un [un  un.
      yes yes  yes yes
161M:      [nanka sekinin-kan          ga umareru yone,=
            PT    responsibility-sense S  have?   FP
162T: =u::n.
       yes
163M: jibun jibun: ga eran-da  toka.
      I     I      S  elect-ed etc
164T: u::n.
      yes
165M: soshitara motto kyoryoku-suru yo-ni-naru to omou  shi kanshin  mo
      then      more  cooperate     become     QT think and interest also
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166 :  deru     to omou  kara, .h chokusetsu tte iu  no  ga yoroshii no  dewa?
       attract QT think because  direct       QT  say Nom S  good      Nom Conj
167Y:  so suru to,  tsugi ga karandekuru yone.
       so do    then next  S  involve       FP
```

<English gloss> M, T: female speakers, U, Y: male speakers

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1T:   'Ah, we are on the next question, [aren't we ka.'
2Y:                                       ['Yes.'
3M:   'Following the first Presidency, all subsequent presidents will elected.'
4     (4.0)
5T:   'I vote for 'by the [people' da na.'
6U:                       ['Yeah, 'by the people' da ne.'
7Y:   'Yes (ne). That's because (mon ne)
  :   /if it's by the GRC it will become a (   ) government./'=
8U:   ='Yes (ne). [.hhh'
9M:               [<laughs>
10-1Y: 'Anyway, 'Ground Revolutionary Council' is a bit [extreme da yone.'=
12T:                                                     ['Well
13 :  =Yeah.'
14Y:  [<laughs>
15U:  [<laughs>
16Y:  'It's a bit like Columbia.'
17    (2.0)
18U:  '.hhh'
19-20M: 'Mm? (1.0) If I say let's go for 'by the people',
        then /this problem is solved/ n da yone .h'=
21T:  ='Eh but, what do you think, Mari?'
22    (3.0)
23M:  'Well (3.0) well, I'm not sure (n janai ka-na) /it's a good idea./'=
24Y:  ='But it says if a Parliament is ever elected, so /I wonder it's
25 :  [possible to have [an unelected parliament/, isn't it wake (desho).'
26U:                    ['Oh.'
27T:  ['Yeah.'
28U:  ['Yes, yes, yes, yes.'
29Y:  'so, in case the Parliament is elected, people elect parliamentarians
30 :  like Japan,'=
31U:  'Uh-huh.'
32M:   ['Uh-huh.'
33Y:  =['then, say a president is elected among the parliamentarians'=
34T:  'Ah.'
35M:  'Uh-huh, uh-huh, [uh-huh.'
36Y:                   [='we take that system,
37 :  or even there is no parliament,'
38MT: 'Uh-huh.'
39Y:  'and only the president and the member of GRC govern the country.'
40T:  'Yeah.'
41    (4.0)
42-3M: '/Are there any countries in which the president is elected
       without the parliament/ no?'
44    (1.5)
45Y:  'Directly [elected by the people?'
46T:           ['Yes, yes.'
47    (2.0)
48U:  'I wonder (darou) how it is ne. I don't know.'=
49T:  ='I don't [know.'
50U:           ['I don't know.'
51M:  'Because, for example, in Japan (0.5)
52 :  there is a parliament in Japan and'=
53Y:  ='Uh-huh.'=
54M:  ='among them, not a president but'
55Y:  '/a prime minister [is elected and'
56M:                     ['I think elected so far as I know/ wake (desho)?'=
57T:  '°Uh-huh.°'
58M:  ='Then that's why /it's such a disorganized government/, is it not wake
  :   (jan).'
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59Y:    'Yes.'
60M:    'So, although I want to say here that //it's better not to have
  :     a parliament/n janai/ no,'=
61Y:    ='Uh-huh.'=
62-4M:  ='but am I right in thinking (no ka-na) /there are some countries
        where a president etc etc is elected without a parliament.
        /If there are some and it's definitely going well/ n dat-(tara),
        it should be by the people, shouldn't it (jan)?'=
65T:    ='But /there is a parliament in every country/, isn't there n ja(nai)?'=
66Y:    ='Yeah.'=
67T:    ='Well I'm not sure though.'
68M:    (0.8) '/I'm sure/ n da yone.'=
69T:     ['Yeah.'
70M:    =['Then, I suppose (desho) a parliament is a necessity koto?'
71      (0.3)
72Y:    'Yes.'
73T:    'Yes, but given a parliament, I wonder (no ka-na) /if a president can be
74 :    elected by the people/.'
75Y:    'Although there is a parliament, the people, yes
76 :    [therefore [it's like [America, isn't it koto (desho)?'
77U:    ['That's good, isn't it n (janai)?'
78M:              ['Yah, yah, [yah, yah, yes, yes, yes [yes.'
79U:                         ['Yes.'
80T:                                                   ['Yes, but in America,
81 :    do the people elect a president?'
82M:    'In [each state?'
83U:       ['The people, ah yes the people have something yone
84 :    [like a right [(    )'
85T:    ['The pe-'
86M:                 ['°Uh-huh.°'
87T:                 ['The people, in each state,
88 :    (elect) the Rep- Republi- Republican Party or [the Democratic Party'=
89Y:                                                   ['Yes, yes, that's right.'
90T:    =['elect,'
91M:     ['elect, and then'
92T:    'from the party (.)'
93Y:    'The'
94M:    'gather all of them, and then'
95Y:    'representative'
96M:    'uh-huh.'
97T:    'then do the representatives elect no? (.) a president.'
98U:    'There are representatives, in case of California, 9 people for example,'=
99T:    ='Uh-huh.'
100U:   'then in California, if either party wins /those 9 people
101M:   'Uh-huh.'
102U:   will go to the whichever party/ isn't that so wake jan.'
103T:   'Yes, yes, yes, yes, [yes.'
104U:                        ['Then in Washington, um, for example supposing one
105 :   person is in the other party and wins. But it's 9:1, isn't it (desho).'=
106T:    ['Uh-huh.'
107U:   =['That means because 9 people will win, the representative of the party,
108 :   for example, [Mr. Bush will be a president and
109T:                ['Yes, yes, yes, yes, ah I see I see'
110U:   something like that.'
111T:   'But then, (0.8) but then, ah I see.'
112     (1.0)
113U:   'I'm right, am I not (=da yone).'
114Y:   'Yes.'
115U:   <laughs>
116T:   'Then, /the people get to choose [anyway/ no ka.'=
117Y:                                    ['Anyway, that's the way it works.'=
118Y:   ='Yes.'=
119T:   ='Well, but /they can't choose who's going to be a president/ n da yone.'
120U:   ['That's right da ne.'
121Y:   ['Yes, because each party chooses'
122U:   'Yes, yes, yes, yes.'
123T:   'Yes, yes.'
```

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124M: ['representatives'
125Y: ['candidates'
126M: 'Uh-huh.'
127Y: 'are going to get elected [ne.'
128T:                                    ['Yes, yes.
129 : So, in that sense, I think that's 'indirectly elected' da yo[ne.'
130U:                                                          ['Yes, yes.'
131Y: 'But it's [direct if it's compared to the Japanese system da yone.'
132T:          ['Yes, yes, yes, yes, yes.'
133M:          ['Yeah.'
134 : 'I don't know the systems in other countries.'
135   (2.0)
136T: '°No.°'
137U: 'Me neither ne.'
138Y: '°No.°'
139   (2.0)
140U: 'But isn't it interesting if a president is elected by the people? hh
141 : I don't know /how it is/ no ka [though,'
142T:                                ['Yeah.'
143U: 'it might be very hard if the country has that kind of system,
    : but it is interesting.'=
144Y: ='°Yes.°'=
145T: ='I think so too (ne).'=
146M: ='/That's good, isn't it/ n (janai)? We can start it as other countries don't
147ALL: <laugh>
148M: in this country [Freedonia'=
149T:                 ['It's going to be [messy.'
150U:                                   ['Freedonia'
151M: =['/Small experiment would be good/, would it not n (janai desu) ka? <laughs>'
152U:   [<laughs>
153T: 'I wonder (n darou) /how it turns out/.'
154   (1.5)
155-157T: 'Because really I really want this person to be, but (well)
          there is no such a person anyway,'
158Y: 'Uh-huh.'
159T: '(we) want to elect directly anyway, don't we jan.'
160Y: 'Yes, yes, [yes, yes.'
161M:           ['We will have a sense of responsibility yone,'=
162T: ='Yeah.'
163M: 'We have elected this person, we think.'
164T: 'Yeah.'
165-6M: 'Then I think that we will cooperate with and become interested in
        (the election), so .h /'directly by the people' is good, isn't it/ no dewa?'
167Y: 'Then, we move on to the next question yone.'
```

English data (Discussion of question 3 from Freedonia exercise)

A, E: female speakers, N, J: male speakers

```
1 E:    OK the decisions of the President will take precedence over all other
2  :    decisions or the decisions of the Grand C-ouncil or the President will take
3  :    precedence over oh hang on hhh over all other decisions or the decisions
4  :    of the Freedonian Parliament if elected will be supreme
5 N:    ha <laughs>
6 E:    hhh
7 N:    what does that mean .hh
8 E:    .hh who's gonna have power over [other people in decision
9 A:                                     [yeah
10 E:   making (.) I guess
11 N:   OK
12      (3.5)
13 N:   so basically, it's either the President or the Grand Council and the
14  :   President or the [Parliament
15 A:                    [Parliament, yeah
16      (2.5)
17 N:   hhhhh
18      (2.0)
19 E:   so, the President's pretty much like the queen isn't it
20 A:   yeah
21 E:   and then
22      (1.7)
23 N:   much like an American president
24 E:   yeah but you know [(0.5) we're in England <laughs>
25 A:                     [should it be the Grand Council and the President=
26 N:   =no we're in Freedonia
27 E:   <laughs> that's very true yeah where is Freedonia you need a map <laughs>
28 A:   <laughs>
29      <knocking> <knocking> (1.0) <knocking>
30 N:   um
31 E:   and then like the i- is the Grand Council then like the House of Lords
32  :   then Parliament's like House of (..)
33 A:   Commons
34 E:   Commons yeah (.) so I'm just trying to work this out
35 A:   <laughs>
36 N:   presumably
37 E:   OK thank you
38      (2.0)
39 N:   well, I reckon it should be::
40 A:   I say the second option sounds (.) pretty feasible
41 J:   eh, you catch the wrong guy [making the wrong decision
42 N:                               [I reckon the Parliament though
43 E:   hhh a diplomat hhh
44      (0.5) <knocking>
45 A:   <laughs>
46 E:   I bet you're a libdem aren't you
47 N:   <laughs>
48 E:   OK um (.) I'd actually probably go with Parliament
49      (2.2)
50 E:   cos the more people making a decision the better (.) I think
51      (2.0)
52 N:   [emm (.) yep
53 J:   [probably uh the Grand Council could be an old pals act (..) something
54 E:   yeah
55 J:   with er (.) the Parliament might be more uh general or
56 E:   yeah
57      (3.5)
58 N:   so
59 J:   cos th- all the Council choose the President don't they
60 A:   yeah and they draw up the constitu[-tion
61 J:                                      [so
```

```
62 A: yeah but if you are the Grand Council we are the Grand Council here we're
63  : we're like we're just giving away our power
64     (2.0)
65 E: that's true shall we get it back
66 A: <laughs>
67 E: <laughs>
68     <cough>
69 N: right nn I guess that's true but I still think the right thing to do the
70  : moral thing by the people would be (1.3) [Parliament
71 A:                                         [but but we've assigned here to
72  : like discuss this an an giving away our power and our you know decision making=
73 N: =you shouldn't care about power
74     <knocking>
75 A: shut up hhh
76     <knocking>
77 E: OK maybe the Parliament should make like the decision and then (..) the
78  : Grand Council and the President should say whether that decision's OK or not
79 A: yeah
80     (1.0)
81 E: but=
82 A: =so we amend this through the (      )
83 E: <laughs>
84 N: what so you mean the Parliament should set well what's the point
85  : [in having a Parliament if the Grand
86 E: [yeah no no yeah
87 N: Council are just going to [er er disagree with it
88 E:                           [well
89  : that's what the Queen does though she can always say no I don't agree
90  : [with that but she never does
91 N: [Queen doesn't do anything
92 E: no no she's got the power to though [so if she
93 N:                                     [yes but she
94 E: just k-
95     (1.5)
96 E: hhh
97 N: no but she [doesn't DO anything
98 E:            [hhh
99 E: no but she CAN if you want her to
100 J: if she wasn't really interested in the idea then they could step in
101     (2.0)
102 E: yeah but it's unlikely considering with such a large number of people
103  : anyhow so
104     <knocking>
105 A: °yeah°
106 N: so: how- let's just go around and say like (.) who thinks what
107 A: I say the Grand Council and the President
108 N: right
109     (1.0)
110 J: I say (.) the Parliament
111     (1.5)
112 J: hm
113     (0.5)
114 N: right
115     (2.0)
116 E: well
117 A: Lizzie you know you want to be power hungry (..) you know you want to
118 E: oh no I would say Parliament but it says like (..) will take precedence over
119  : so: ultimately I'd say yeah the Grand Council and the President should have
120  : precedence over the (..) Parliament hhh °I don't know°
121 N: what so you [do you think I don't understand you think the Parliament should=
122 E:             [well
123  : =I I think the Parliament should make the decisions [but then
124 N:                                                     [yep
125 E: the Grand Council and the Presid- and the President should have precedence
126  : [over that if they don't agree
127 A: [yeah but I (      ) the decision if it's good or not (1.0) cos what's the
128  : [point of having giving the name the Grand Council when it's not that grand
```

```
129 N:  [but
130 E:  <laughs>
131     <knocking>
132 A:  and it's not making the decisions
133 N:  now what's the point of having [Freedonia
134 E:                                 [you want to change their names now
135 A:  no [because
136 J:     [you've [only got freedom or freedon
137 N:             [exactly
138     (2.0)
139 N:  but um what's [the the I I I don't understand the point of like having
140 E:               [(          )
141 N:  a parliament that's making decisions if the Grand Council's then just going
142  :  to step in when they don't like it
143 A:  [what
144 E:  [what's the point of having a Grand Council and a President if (.)
145  :  they're not going to have any power over the decision making anyway
146  :  you might as well just have a Parliament
147     <knocking>
148 N:  shush
149 E:  <laughs>
150     (1.5)
151 A:  but that's how bills and laws get passed they have to go through
152  :  the House of Lords anyway in this country
153 E:  exactly
154     (0.8)
155 A:  i- it does work
156     (3.0)
157 N:  mmm
158     (1.0)
159 E:  well we're right you're wrong
160 A:  yeah there we go
161 N:  hey
162 E:  <laughs>
163 N:  it has to be unanimous
164 E:  er (.) oh yeah (.) sorry (.) oh we'll be here for ever then
165     <laughter>
166 J:  would we want Freedonia to be run like our country is would they like it
167  :  if they don't like our country
168 N:  er actually you're right I think it should be more like America
169 E:  NO
170 NJ: <laugh>
171 E:  oh come on
172 A:  <laughs>
173 E:  don't be ridiculous
174     <laughter> <cough>
175     (1.8)
176 A:  yeah but if you'd like America then you won't pass a whole
177  :  [group of countries
178 N:  [well uh I can see [I can-
179 A:                     [Freedonia will just become really polluted and horrid
180 N:  I can actually [see your point of like having a Grand Council
181 A:                 [it'll be like America
182 N:  that's not doing anything so (1.0) but [I I (..) but
183 E:                                         [°thank you°=
184 A:  =°yeah°
185 N:  on the other hand I don't agree that the Parliament should make the decision
186  :  if the Grand Council are just going to step in I think it should just be the
187  :  Grand Council and the President and (..) s- forget the Parliament
188 E:  you don't even want a Parliament (0.5) oh it says if one is ever elected so
189  :  you don't want one
190 N:  no
191 E:  but then it'll get really (2.0) insular wouldn't it
192 N:  what
193 E:  you need [more people being in control
194 A:           [can I just
195 J:           [people should contribute sound bites n [I think people
```

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```
196 E:                                                    [you've just gone from
197  : one from one major idea swung right the other major idea and we're
198  : sitting in the middle with the right idea and you're ignoring us
199 A: oh oh oh she's got some crisps (.) I'm sure it's for us there's four
200  : sandwiches and- or five
201 E: are we allowed though
202    (0.7)
203 A: sorry [(0.5) I'm REALLY sorry
204 E:       [just can we (.) can we concentrate Angie come on
205 A: I'm just hungry
206 E: right so: [basically you're the problem (..) we've
207 N:           [inDeed
208 E: we've decided hhh
209 N: now what have you? was James agree?
210 E: yeah you said what we said didn't you
211 J: the Parliament one yeah
212 E: yeah
213    (1.5)
214 A: what
215 J: and then (.) they can=
216 E: =they can=
217 J: =step in [if it really really is necessary
218 E:          [yes
219    (1.5)
220 N: OK fine so we're amending it for (.) [Parliament and then the Grand-=
221 E:                                      [but
222  : =does unanimous mean that you've been bullied into it is that OK
223 EA: <laugh>
224 N: well as long as I uh uh agree it's
225 E: OK
226 N: bullied me that's fine
227 E: OK that's fine then
```

APPENDIX 4

Classification of the Team Roles (Cited from Belbin 2001: 170)

Team role	Significant contributions	Allowable weakness[3]	Non-allowable weakness
Plant	Creative, imaginative, unorthodox. Solves difficult problems.	Preoccupation with ideas and neglect of practical matters.	Strong 'ownership' of idea when co-operation with others would yield better results.
Resource investigator	Extrovert, enthusiastic, communicative. Explores opportunities and develops contacts.	Loss of enthusiasm once initial excitement has passed.	Letting clients down by neglecting to follow-up arrangements.
Co-ordinator	Mature, confident. Clarifies goals, promotes decision-making, delegates well.	An inclination to be lazy if someone else can be found to do the work.	Taking credit for the effort of a team.
Shaper	Challenging, dynamic, thrives on pressure. Has the drive and courage to overcome obstacles.	A proneness to frustration and irritation.	Inability to recover situation with good humor or apology.
Monitor evaluator	Sober, strategic and discerning. Sees all options. Judges accurately.	Scepticism with logic.	Cynicism without logic.
Team worker	Co-operative, mild, perceptive and diplomatic. Listens, builds, averts friction, calms the waters.	Indecision on crucial issues.	Avoiding situations that may entail pressure.
Implementer	Disciplined, reliable, conservative, efficient. Turns ideas into practical actions.	Adherence to the orthodox and proven.	Obstructing change.
Completer finisher	Painstaking, conscientious, anxious. Searches out errors and omissions. Delivers on time.	Perfectionism.	Obsessional behaviour.
Specialist	Single-minded, self-starting, dedicated. Provides knowledge and skills in rare supply.	Acquiring knowledge for its own sake.	Ignoring factors outside area of competence.

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[3] Strength of contribution in any one of the roles is commonly associated with particular weaknesses. These are called allowable weaknesses. Executives are seldom strong in all nine team roles (Belbin 1993: 22).

APPENDIX 5

Handouts for Raters

In my research, I focus on the different ways in which Japanese and English participants accomplish a decision-making task based on the 'Freedonia' exercise (See attached sheet). In Japanese discussion, I identified four participants' roles, roughly, initiative taking role, rationaliser role, developer role and perspective seeking questioner role. I am currently working on English data and find it difficult to match Japanese participants' roles to the English data. Probably the reason is that there is a tendency of the Japanese participants to focus more on the problem they're confronted with and the relevant propositional content associated with it; in contrast, the English participants spend a lot of time managing the talk – it is as if the Japanese 'talk the talk' and the English also talk about the talk. Therefore, in the English data analysis, I decided to set up two more categories, one relating to Talk content, the other to Talk management roles. I then assumed that the participants' roles devised for the Japanese speakers could transfer to the English Talk-content roles. I created the following Talk-content roles for the English data:

Talk-content roles:
    Accelerator participant roles:
        1. Initiator (I)
        2. Rationaliser / Explainer (R)
    Decelerator participant roles:
        3. Developer (D)
        4. Issue raiser / Questioner (Q)

1. A participant who makes a proposal or proposes an outcome is labelled 'initiator'.
2. A participant who accepts an outcome, justifies what he says, rationalizes what the other says and explains in relation to the ongoing topic is labelled 'rationaliser / explainer'.
3. A participant who develops the idea being discussed or provides a new idea is labelled 'developer'.
4. A participant who raises an issue or questions another speaker in order to clarify what she says is labelled 'issue raiser / questioner'.

I then tried to allocate the utterances obtained during a discussion of the third question to one of these four categories. I'd like to show some examples and then would like you to make your own judgement on 5 more cases.

Examples:

```
39 N:   well I reckon it should be::
40 A: I say the second option sounds (.) pretty feasible
41 J:   eh you catch the wrong guy [making the wrong decision
42 N:                              [I reckon the Parliament though
43 E: hhh a diplomat hhh
44    (0.5) <knocking>
45 A: <laughs>
46 E: I bet you're a libdem aren't you
47 N: <laughs>
48 E: OK um (.) I'd actually probably go with Parliament
49    (2.2)
50 E: cos the more people making a decision the better (.) I think
51    (2.0)
52 N: [emm (.) yep
53 J: [probably uh the Grand Council could be an old pals act (..) something
54 A: yeah
55 J: with er (.) the Parliament might be more uh general or
56 E: yeah
57    (3.5)
58 N: so
59 J: cos th- all the Council choose the President don't they
60 A: yeah and they draw up the constitu[-tion
61 J:                                    [so
```

Examples of initiator role (40, 42, 48, 55)
Examples of rationaliser role (52, 54, 56, 60)
Examples of developer role (50, 59, 60)
Examples of questioner/issue raiser (41, 53)

```
77 E: OK maybe the Parliament should make like (.) the decision and then (..) the
78    Grand Council and the President should say whether that decision's OK or not
79 A: yeah
80    (1.0)
81 E: but
82 A: so we amend this through the (      )
83 E: <laughs>
84 N: what so you mean the Parliament should [set] well what's the point
85    [in having a Parliament if the Grand
86 E: [yeah no no yeah
87 N: Council are just going to [er er disagree with it
88 E:                          [well
89    that's what the Queen does though she can always say no I don't agree
90    [with that but she never does
91 N: [Queen doesn't do anything
```

An example of initiator role (77-8)
Examples of rationaliser/explainer role (79, 84) and questioner (84-5, 87)
An example of developer role (88-90)

1.
```
   31 E: and then like the i- is the Grand Council then like the House of Lords
   32    [then] Parliament's like House of (..)
   33 A: Commons
-> 34 E: Commons yeah (.) so I'm just trying to work [this out
   35 A: <laughs>
   36 N: presumably
-> 37 E: OK thank you
```

2.
```
   88 E: [well
   89    that's what the Queen does though she can always say no I don't agree
   90    [with that but she never does
   91 N: [Queen doesn't do anything
-> 92 E: no no she's got the power to though [so if she
   93 N:                                      [yes but she
   94 E: just k-
   95    (1.5)
   96 E: hhh
-> 97 N: no but she [doesn't DO anything
   98 E:            [hhh
-> 99 E: no but she CAN if you want her to
   100J: if she wasn't really interested in the idea then they could step in
```

3.
```
   106 N: so how- let's just go around and say like (.) who thinks what
-> 107 A: I say the Grand Council and the President
   108 N: right
   109    (1.0)
-> 110 J: I say (.) the Parliament
```

4.
```
-> 166 J: would we want Freedonia to be run like our country is (.) would they
   167  : like it if they don't like our country
-> 168 N: er actually you're right I think it should be more like America
   169 E: NO
```

5.
```
   188 E: you don't even want a Parliament (0.5) oh it says if one is ever
   189  : elected so you don't want one
   190 N: no
-> 191 E: but then it'll get really (2.0) insular wouldn't it
   192 N: what
-> 193 E: you need [more people being in control
   194 A:          [can I just
   195 J:          [people should contribute sound bites n [I think people
```

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