The Effect of *No–da* on Politeness in Japanese

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Acknowledgements

Abstract

The purpose of this thesis is to examine the effect the *no-da* construction has on the politeness of two sentence types: requests and quotations followed by opinion. The purpose is, more specifically, to examine whether claims regarding the effect *no-da* has on these sentence types, made by Kuno (1973) and McGloin (1980), can be supported or not. The claim regarding requestive sentences, made by both Kuno and McGloin, is that *no-da*, in combination with the conjunction *kara* 'because', has a negative effect on the politeness. The claim regarding quotations followed by opinion, made by McGloin, is that *no-da* makes this type of sentence impolite if the subject of the quotation is in the second person, while it has no negative effect on the politeness if the subject is in the third person. *No-da*'s effect on these sentence types is examined through a questionnaire aimed at native speakers of Japanese, in which the participants are asked to rate 32 sentences in terms of naturalness and politeness. It was found that participants perceived requests uttered with *kara* and *no-da* to be less polite than those uttered with only *kara*. The data from the questionnaire also showed that the participants perceived quotations followed by opinions with the subject of the quotation in the second person to be less polite with the use of *no-da*, while those with the subject in the third person showed no such tendencies.

Keywords: *no-da, politeness, Japanese language*

Conventions and abbreviations

Typographical conventions

Italics will be used for Japanese vocabulary in the running text.

Romanization

Romanization of Japanese words and sentences will be done by use of the Modified Hepburn system. The modified system differs from the original one in that long vowels are indicated by macrons[1] (except for *consecutive i)*, syllabic *n* is written as *n* before all consonants and with an apostrophe before vowels and *y,* and the particles へ and を are written as *e* and *o,* respectively. Example sentences sourced from texts that employ a romanization system differing from the Modified Hepburn system will be changed accordingly.

Glossing

The Leipzig Glossing Rules are used in this thesis for the glossing of Japanese vocabulary. The glossing for *no-da* will simply be NO-DA. The other abbreviations used are as follows.

ACC – accusative	NOM – nominative
COND – conditional	NPST – non-past
CONT – continuous	PST – past
COP – copula	Q – question particle
GEN – genitive	QUOT – quotative
LOC – locative	SFP – sentence-final particle
NEG – negative	TOP – topic

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1. Introduction

The purpose of this thesis is to examine the effect the *no-da* construction has on an utterance in terms of politeness. The *no-da* construction is a very common part of the Japanese language (Kuno 1973; McGloin 1980; Sekizawa 1985; Takatsu 1991). Despite this, it is a highly debated construction, especially when it comes to its function. There are many different theories on how it functions, each seemingly arguing that it is more exhaustive and precise than the next.

The politeness of *no-da* is, in contrast, a rather untouched subject; only a handful of studies have been found that discuss it, and most only touch upon the subject in a short, case-by-case manner. Furthermore, although there are claims regarding the effect *no-da* has on politeness, few appear to be based on the results of studies. This thesis aims to change that, with a study examining what effect *no-da* has on two specific sentence types: requests, and quotations followed by opinion. These specific sentence types were presented by McGloin (1980), along with claims about what effect *no-da* has on the politeness of them. As similar claims have not been found in any other research apart from Kuno (1973), who made similar claims regarding requests, these sentence types have become the main points of interest for this study, the purpose of which is to examine whether the claims made by McGloin and Kuno can be supported or not. This was done through a questionnaire aimed at native speakers of Japanese. The study examined the native speakers' perceived naturalness and politeness of different requests and quotations followed by opinion.

The results of the questionnaire showed that the requests containing *no-da* and *kara* were perceived as the most unnatural and impolite, as compared to those containing *no-da* and *ga*, which were perceived as the most natural and polite. Furthermore, the results showed that quotations followed by opinion were perceived as more impolite if *no-da* was used and the subject of the quotation was in the first person. *No-da* had no negative effect on the politeness if the subject was in the third person; moreover, the sentences with *no-da* in which the subject of the

quotation was in the third person received an average politeness rating that was slightly higher than that of the sentences without *no-da*.

The structure of the thesis is as follows. Following the introduction is a background chapter, with one section dealing with the functions of *no-da*, as well as one introducing previous research on the topic of *no-da* and politeness. After the background, the study will be introduced, along with the results. A section discussing the results will then follow, as well as a conclusion.

2. Background

2.1. The functions of *no–da*

This section deals with the functions of the *no-da* construction, in order to provide some background before moving on to the effect it has on politeness. The construction consists of the nominalizing particle *no* and the copula *da/desu/dearu*, though the former may be shortened to *n* and the latter excluded. As previously mentioned, there are many different theories on what the actual function of the *no-da* construction is. Alfonso (1971) and Kuno (1973) take a similar approach in describing its function, arguing that it is explanatory. The example sentence below illustrates a situation where, as Alfonso and Kuno argue, *no-da* carries an explanatory function.

1. *Chotto mat-te   kudasai. Hanashi-ga ar-u   n-desu.*

   A.little Wait-GER please   talk-NOM exist-NPST NO-DA

   'Just a moment please. I have something to tell you.'

   (adapted from Alfonso, 1971, p. 405)

According to Alfonso, "'hanashi ga aru n desu' explains why the other is requested to wait" (p. 405), whereas the plain alternative, *hanashi ga arimasu* 'I have something to tell you', does not. Kuno further claims that *no-da* can be used to provide evidence for a certain state or action (p. 232). There are, however, many researchers who argue that Alfonso's and Kuno's theories are insufficient in explaining the many ways the *no-da* construction is used (McGloin 1980, Cook 1987, Noda 1997, Takatsu 1997).

Noda (1997) finds it difficult to say that *no-da*'s function in the following sentence is one of explanation:

2.   *Aq,[2] konna   tokoro-ni   i-ta   n-da.*

      Like.this place-LOC   be-PST NO-DA

'Ah, so this is where you were.'

(adapted from Noda, 1997, p. 14; translation is mine)

Noda divides the *no-da* construction into two groups: *mūdo no no-da* 'the modal *no-da*' and *sukōpu no no-da* 'the scopal *no-da*'. The modal *no-da* is further divided into two types: *taijiteki mūdo no no-da* and *taijinteki mūdo no no-da*. The former is a modal *no-da* used when the speaker recognizes a new fact, as in example (2). That is, it is used in an utterance when the speaker grasps a situation that she or he was unaware of up until the time of the utterance. What is important to note is that this type of *no-da* does not require an addressee. *Taijinteki mūdo no no-da*, on the other hand, does require an addressee. The reason for this is that this type of modal *no-da* is used to make the addressee recognize a new fact. That is, it relays information that the speaker is aware of to the addressee, who is not aware of said information. It can, thus, be said that one function of the *taijinteki mūdo no no-da* it that of explaining. *Taijiteki mūdo no no-da*, however, does not have this function. It is for this reason that Noda argues that applying an explanatory function to *no-da* in example (2) is inadequate (Noda, 1997, pp. 67–69).

The other group, 'the scopal *no-da*', is exemplified by Noda with the following sentences, which give an idea of how *no-da* can change the scope of a negation:

3. a. *Kanashii kara   nai-ta   n-janai.*

    Sad   because cry-PST NO-DA

    'It is not that I cried because I am sad.'

   b. #*Kanashii kara   nak-ana-katta   no-yo.*

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[2] A small *tsu* is romanized as 'q' in this thesis.

Sad   because cry–NEG–PST SFP

'Because I am sad, I did not cry.'

(adapted from Noda, 1997, p. 32; translation is mine)

By using *no-da*, the scope of the negation encompasses the reason clause *kanashii kara* 'because I am sad' as well. Hence, the content of this clause is negated; the reason for crying was not due to being sad, it was due to something else. This nuance does not apply to the latter, where the scope of the negation does not encompass the reason and only negates the crying itself, which results in a strange sentence (Noda, 1997, p. 32). The function of *no-da* to shift the scope of a sentence is referred to as 'external negation' by Hasegawa (2015). She states that the only way to express an external negation in Japanese is by use of *no-da* (p. 193). One of the examples used by Hasegawa to illustrate the difference between an external negation and its counterpart, the 'internal negation', is the sentence "he isn't promoted because he is kind to his staff" (p. 192). When interpretating the sentence as an internal negation, the resulting meaning is that because the man is kind to his staff, he is not promoted; the negation only applies to "is promoted" (Hasegawa, 2015, p. 192). In contrast, interpreting it as an external negation results in a meaning such as "it is not the case that he is promoted because he is kind to his staff" (Hasegawa, 2015, p. 192). If describing the above examples provided by Noda, (3a) and (3b), with these different interpretations, (3a) would be an external negation, while (3b) would be internal.

       McGloin (1980) is another researcher who claims that the explanation theory is insufficient in explaining the function of *no-da* exhaustively. Her theory of how the construction functions is based on assumptions; the speaker uses *no-da* to confirm an assumption with the addressee. An example of this is as follows.

4.   a. *Kinō*   *ēga-e*   *ik-imashita ka?*

      Yesterday movie–LOC   go–PST   Q

'Did you go to a movie yesterday?'

b. *Kinō   ēga-e   i-tta   n-desu   ka?*

Yesterday movie-LOC go-PST NO-DA Q

'Is it that you went to a movie yesterday?'

(Adapted from McGloin, 1980, p. 123)

Compared to its plain form counterpart, the sentence with *no-da* "indicates that he [the speaker] assumes that the listener went to a movie and questions whether his assumption is correct" (McGloin, 1980, p. 123). McGloin observed two features regarding the usage of *no-da*; "(1) no desu indicates a certain knowledge: it marks a certain information to be known or at least assumed to be known either to a speaker or a listener, or both; and (2) no desu expresses the speaker's various subjective judgements" (p. 144). In addition to this, *no-da*, when used in combination with *keredo* 'but', has the function of introducing background information (McGloin, 1980, p. 138). McGloin has, moreover, made many observations on the effect *no-da* has on politeness. These observations make up, in large part, the base of this thesis, and will be discussed in the following section.

Sekizawa (1985) and Takatsu (1991) propose nearly identical theories on the function of *no-da*. Both examine the *no-da* construction from a viewpoint of cohesion. Takatsu argues that *no-da* can provide cohesion on many different levels, from "the utterance and the preceding linguistic context", "the utterance and the extra-linguistic context", and "the participants in a discourse" (Takatsu, 1991, p. 175). Sekizawa points out that "a particularly important factor is that, in using NO DA, the speaker indicates that he assumes that what he is referring to is in the consciousness of the addressee" (Sekizawa, 1975, p. iv).

Cook (1987) argues that the function of *no-da* has to do with epistemology; *no-da* "indexes the speaker's epistemological disposition" (p. 126), specifically indexing an utterance as group-authorized (p. 128). "Epistemics are clausal-scope indicators of a speaker's commitment to

the truth of a proposition" (Bybee and Fleischman, 1995, p. 6). Cook states that the fact that *no-da* indexes an utterance as group-authorized leads to many indirect meanings, one of them being positive politeness. This will be discussed in the following section. The other indirect meanings are persuasion, make-believe, explanation, women's speech, harmony, and social power (Cook, 1987, p. 157). Cook further claims that the theory that *no-da* indexes an utterance as group-authorized accounts for all the ways the *no-da* construction is used, as compared to previous research, which fails to explain the function of *no-da* in a way that encompasses all different ways it is used (p. 158).

A study by Ikarashi (2015) is very recent in relation to the other previous research discussed in this thesis. Ikarashi argues that the *no-da* construction is a marker of mirativity. Mirativity is a "semantic category 'whose primary meaning is [the] speaker's unprepared mind, unexpected new information, and concomitant surprise'" (Aikhenvald, 2004, as cited in Ikarashi, 2015, p. 79). There is previous research arguing that *no-da* is a marker of evidentiality (Aoki, 1986, as cited in Ohta, 1991 and Ikarashi, 2015). Markers of evidentiality and markers of mirativity are very similar in that they "essentially delineate the speaker's relationship, either physically or psychologically, to experienced events and states" (Dickinson, 2000, as cited in Ikarashi, 2015, p. 82). Ikarashi, however, argues that mirativity is more appropriate than evidentiality in describing *no-da*;

> Evidentiality can be conceptually divided into at least two types: the evidentiality
> in the broad sense and that in the narrow sense (Willet 1988). The former is
> concerned with the speaker's epistemological attitude toward his knowledge of a
> situation as well as the source of information, and the latter with only the source
> of information. (Ikarashi, 2015, p. 82)

Ikarashi argues that these definitions contradict the theory that *no-da* is a marker of evidentiality, as '[t]his morpheme [*no-da*] can be interpreted as referring to validation of information rather than the way it was obtained" (Aikhenvald, 2004, as cited in Ikarashi, 2015, p. 82). Furthermore,

Ikarashi uses the example also provided by Noda (1997), as shown in (2) above, to argue for *no-da*'s function as a marker of mirativity, stating that by using *no-da*, the speaker expresses surprise at finding the hearer where he did not expect him to be (p. 80).

It is proposed by Hengeveld and Olbertz (2012, as cited in Ikarashi, 2015, p. 81) that mirativity can express unexpectedness on the part of the hearer as well, as opposed to only on the part of the speaker. This relates to theories that apply an explanatory meaning to *no-da*, such as those by Alfonso (1971) and Kuno (1973). Ikarashi argues that the arguments given to strengthen these theories support the mirativity theory, as the sentences Kuno and Alfonso claim provide an explanation "convey unexpected information to the hearer" (p. 81), which, as stated, is the function of a marker of mirativity.

As can be observed from this section, there are many theories surrounding the function of *no-da*. Some researchers argue that it is explanatory, some that it is used to confirm assumptions, while some argue that it creates cohesion. Some argue that it is a marker of evidentiality, while others claim that it is a marker of mirativity.

2.2. **Previous studies on the politeness of *no-da***

There have been a few studies that touch on the topic of *no-da* and politeness. These will be discussed in this section.

McGloin (1980) makes multiple observations on how *no-da* affects the politeness of an utterance in different ways. She argues that *no-da* is necessary "when … predicates which express the speaker's desires or subjective feelings are embedded in *keredo/ga* clauses" (p. 141). McGloin hypothesizes that this is due to the fact that "Japanese are not expected to assert their desires (or feelings) towards the addressee–– i.e., *no desu kedo*[3]/*ga* reduces the directness of feelings or desires" (p. 142). Similarly, Ohta (1984) claims that "noda invariably occurs in a statement about the

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[3] *Kedo* is an informal form of *keredo.*

speaker's own feelings, desires, physical conditions, circumstances and convenience, where some sort of reservation is expected" (Ohta, 1984, as cited in Takatsu, 1991, p. 174). A statement such as this is illustrated by McGloin with the following sentences, where *no desu kedo* and the more straightforward *kara* 'because' are compared. McGloin argues that *no-da* puts the information, *samui* 'cold', in the background, thus increasing the politeness (p. 142).

5. a. *Samui n-da   kedo, chotto mado   shime-te   kure-na-i?*

    Cold NO-DA but   a.little window close-GER   give-NEG-NPST

    'I am cold, won't you close the window for me?'

    b. *Samui kara,   chotto mado   shime-te   kure-na-i?*

    Cold   because a.little window   close-GER   give-NEG-NPST

    'Because I am cold, won't you close the window for me?'

    (adapted from McGloin, 1980, pp. 141-142; translation of (b) is mine)

There are, however, cases where requestive speech acts supposedly become impolite with the use of *no-da*. Both Kuno (1973) and McGloin (1980) provide examples of such utterances.

6. a. *Okane-ga   amari   na-i   no-desu kara,   mudazukai-o*

    Money-NOM not.much exist-NEG-NPST   NO-DA because waste-ACC

    shi-nai-de   kudasai.

    do-NEG-GER please

    'Since there isn't too much money, please don't use it wastefully.'

    b. *Hachiji   ni ie-o   de-na-kereba   ikenai*

    Eight.o'.clock at home-ACC leave-NEG-COND must.not.do-NPST

    no desu. Shichiji   made-ni gohan ni shi-te   kudasai.

    NO-DA Seven.o'.clock by   dinner   do-GER please

'I must leave home at eight. Please serve dinner by seven.'

(Adapted from Kuno, 1973, pp. 228-229)

7. *Ichijikan de {kaer-imasu   kara/ *⁴kaer-u   n-desu   kara}   heya-o*

    One.hour   return-NPST because return-NPST NO-DA because room–ACC

    katazuke-te oi-te   kudasai.

    tidy-GER do.in.advance-GER please

    'I will be back in an hour, so please have my room cleaned.'

    (Adapted from McGloin, 1980, p. 133)

Kuno claims that (6a) implies that the speaker believes the addressee has been wasting money, and (6b) similarly implies that the speaker believes dinner may be served later than seven. He states that "even under such a circumstance, it has an overtone of reproach and should not be used unless the speaker is on friendly terms with the hearer" (p. 229). Similarly, McGloin's example in (7) implies an expectation that the room will not be tidied up before the speaker returns; she, however, claims that it can be acceptable when used for emphasis (p. 133). As previously stated, as no other research has been found that makes similar observations, this became one of the subjects of interest for this thesis.

Furthermore, although *no-da* is often used in combination with *keredo* to increase indirectness, McGloin states that the combination sometimes becomes strange, such as when the speaker considers the information in the main and the subordinate clauses to be of equal importance. This too is hypothesized by McGloin to be a result of the background-introducing properties of *no-da*. When the information in the main and the subordinate clauses is of equal importance, *keredo* 'but' is used without *no-da* (McGloin, 1980, p. 132). Despite this, *no-da*

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[4] The asterisk is commonly used to indicate grammatical errors. In this case, it is assumed that McGloin uses it to indicate that the sentence is unacceptable when *no-da* is not used for emphasis.

may still be used in polite speech, such as when addressing a customer. McGloin argues that this use of *no-da* creates an apologetic tone (p. 139).

She further describes situations where *no-da* is unnecessary but used to increase politeness. One of these situations is when asking favors. McGloin explains that while *no-da* is unnecessary when asking a favor from a subordinate, it is used when asking a superior or an unknown person. A clause containing *no-da* in combination with *keredo* indicates that the information is of lesser importance than that which comes next (McGloin, 1980, p. 141). McGloin hypothesizes that "the reason why (59b) [a sentence with *no-da* and *keredo*] is more polite lies precisely in this fact. That is, it is more polite to present a proposition as if it is not of particular importance" (p. 141). Another situation where *no-da* is not necessary, but still used to increase politeness, is when refusing a request. Takatsu (1991) states that *no-da* is often used by the speaker when declining a request, to "signal … that s/he has listened to the request and is responding to it" (p. 169). Additionally, when asking for directions, using *no-da* is more polite than not, as "the speaker uses NO DA as a device to link the utterance to the context, and to explain the intention conveyed as if prompted by the addressee" (Takatsu, 1991, p. 173).

McGloin further explains that some questions that sound strange without *no-da* become acceptable if the honorific form is used for the verb. She hypothesizes that using *no-da* in polite situations goes against the rules of politeness[5] as it is impolite to be "too presumptuous about the addressee" (p. 144). She states that *no-da* can be used in combination with honorific verbs, but that further study is needed to discern whether there is any pragmatic difference between sentences containing both honorific verbs and *no-da,* and sentences containing only honorific verbs (p. 144).

There are other cases where *no desu kedo* supposedly decreases politeness. One of these is quoting the person you are speaking to and following up with your own opinion. McGloin

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[5] See Ide (1982) for an in-depth description of the rules of politeness in Japanese.

claims that *no-da* is appropriate when quoting in first or third person; however, quoting the addressee and following up with your own opinion is impolite (pp. 142–143). Examples of these utterances, sourced from McGloin, are as follows.

8. a. *Haha-wa   hayaku kekkon shi-ro to   i-tte-i-ru*

    Mother-TOP soon   marriage do-IMP QUOT say-GER–CONT–NPST

    n-desu   kedo, …

    NO-DA but

    'My mother says that I should get married soon but, …'

   b. *Watashi-wa izen hayaku kekkon   shi-ro   to   i-tta   n-desu kedo, …*

    I-TOP   before soon   marriage do-IMP QUOT say-PST NO-DA but

    'I told him before that he should get married soon, but …'

   c. *Anata-wa ima hayaku kekkon shi-ro   to   {i-tta   kedo …/*i-tta*

    You-TOP now soon   marriage do-IMP QUOT say-PT but   say-PST

    n-da   kedo}, …

    NO-DA   but

    'You just said that I should get married soon, but, …'

    (Adapted from McGloin, 1980, pp. 142–143)

McGloin is unsure of the precise reason for this, but comments that for the speaker to insinuate that his or her opinion is worth more or otherwise better than the opinion of the addressee is very impolite (p. 143). This too became a subject of interest for this thesis, as no other research has been found to make this observation either.

    Another example where, according to McGloin, the use of *no-da* becomes impolite can be found in the following sentences.

9. a. *Samui desu   ka?*

    Cold   COP Q

    'Are you cold?'

  b. *Samui   n-desu   ka?*

    Cold   NO-DA Q

    '(Is it that) you are cold?'

    (adapted from McGloin, 1980, p. 140)

After examining how *no-da* is used, it would be expected that it should be used in this case if the addressee has shown signs of being cold, either to explain the reason behind the utterance as per Alfonso (1971) and Kuno (1973), or to confirm an assumption with the addressee as per McGloin (1980). However, McGloin states that using *no-da* would be impolite, as it, due to *no-da*'s function of confirming assumptions, makes it seem as if the speaker decides beforehand that the addressee is cold. (p. 140).

In general, making psychological utterances, "i.e. utterances […] conveying information about a psychological state of the referent of the subject" (Kamio, 1995, p. 236), is unacceptable in Japanese if the subject is the second or third person (Kamio, 1995, p. 251). A sentence such as *anata wa sabishii* 'you feel lonely' is unacceptable as the information it conveys is in the hearer's territory of information,[6] not the speaker's (Kamio, 1995, pp. 251–253). That is;

> A person's psychological state can only be known to another person by the latter looking at the former's observable state, behavior, and attitude, or by the latter hearing what the former says about his/her own psychological state. The first of these two means, however, cannot provide a sufficient basis to make information

[6] See Kamio (1994) for the complete theory of territory of information.

about one's own psychological state close or closer to another person. (Kamio, 1995, p. 253)

In the case of statements such as *anata wa sabishii*, something needs to be added for it to become acceptable. Otake (2002) states that *no-da* should be added to such a sentence (p. 154). This is also expressed by Noda (1997, p. 65). Kamio (1995), on the other hand, states that the sentence must include an epistemic marker such as *yō da* 'it appears as if …', *darō* 'I suppose…', or *rashii* 'it seems like …' (p. 252). The use of *no-da* does, however, also make the utterance acceptable (Kuroda, 1973, as cited in Kamio, 1995, p. 251). It is noteworthy that while a question concerning the addressee's state is impolite if uttered with *no-da*, a statement concerning the same thing is unacceptable if uttered without *no-da* or another epistemic marker.

Ohta (1991), when analyzing a corpus based on a 30-minute audio-taped meeting between three native speakers of Japanese, found that almost all utterances in the corpus were accompanied by different epistemic markers, often in the form of sentence-final particles (p. 232). One of the epistemic markers often occurring in the corpus was *no-da*, which occurred second to most frequently among the sentence-final particles (Ohta, 1991, p. 219). Epistemic markers are often used in Japanese to reduce the amount of responsibility a speaker has for his or her utterance in different ways, one of the goals of this being "elevating the role of the addressee and satisfying the addressee's positive and negative face wants" (Goffman, 1967; Brown & Levinson, 1987, as cited in Ohta, 1991, p. 220). Brown and Levinson (1987) describe positive face wants as "the want of every member that his wants be desirable to at least some others" (p. 62), and negative face wants as "the want of every 'competent adult member' that his actions be unimpeded by others" (p. 62). One of the ways to limit the speaker's responsibility, and thus satisfy the addressee's positive and negative face wants, is by using a "**marker of factivity** such as *n/no* or *to iu koto* [the fact that ~]" (Ohta, 1991, p. 226). This allows "the hearer to maintain or contribute his or her own point of view" (Ohta, 1991, p. 233).

Although epistemic markers are so frequently occurring in the corpus, and can be seen as politeness strategies, Ohta speculates on what face-threatening acts are being avoided through these; Japanese may have more face-threatening acts than those described by Brown and Levinson (p. 233). Face-threatening acts are described by Brown and Levinson (1987) as "acts that by their nature run contrary to the face wants of the addressee and/or of the speaker" (p. 65). Takezawa (1995), furthermore, claims that "when nominalizers [such as *no-da*] are used in a conflict situation, they function to mitigate threats to the hearer's positive face" (p. 97). She claims:

> This finding contradicts Brown and Levinson's treatment of Japanese culture as a
> negative politeness culture. Even though Japanese culture is hierarchical in nature,
> which means there are high levels of P, D, and R[7] values, satisfaction of positive
> face is also an important aspect of showing politeness in Japanese culture.
> (Takezawa, 1995, p. 97)

Positive politeness is, as previously stated, one of the indirect meanings of *no-da* according to Cook (1987). She describes a situation where a mother is trying to find out "what her children would do if a stranger approached them and asked if he could borrow their bicycle for a short while" (p. 132). When the children do not answer in the way the mother wants, she starts adding *no* to the end of her sentences. Cook claims that by using *no*, the mother is "including the addressee in the speaker's group after failing to obtain a response in a more direct way (i.e. by means of bare verbals)" (p. 150). The mother "creates a context in which both the mother and the children belong to the same group" (p. 150). One of the positive politeness strategies described by Brown and Levinson (1987) is to "claim in-group membership with H [the hearer]" (p. 102), which is what Cook claims the mother is doing by using *no-da*.

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[7] P denotes "social distance" of the speaker and addressee, D denotes "relative power" of the speaker and addressee, and R denotes "the absolute ranking … of impositions in the particular culture", respectively (Brown & Levinson, 1987, p. 74).

As of this point several observations on the effect that *no-da* has on politeness have been presented. In the following sections, the study, as well as its methodology and results, will be described and discussed.

3. The study

3.1. Purpose

The purpose of this study was to examine the *no-da* construction in terms of politeness, specifically in the case of requests and quotations followed by the speaker's opinion. Through this, the hope was to determine whether native speakers of Japanese rate the politeness of different sentences in a way that corresponds to claims by Kuno (1973) and McGloin (1980).

3.2. Research questions and hypotheses

The following research questions were considered:

- Do native speakers of Japanese perceive requests uttered with *no-da* and *kara* as impolite, as compared to the same requests uttered without *no-da*?
  - How does the politeness of the requests uttered with *kara* compare to the politeness of those uttered with *ga*?
- Do native speakers of Japanese perceive a clear difference in politeness between quoting in second person followed by the speaker's opinion with *no-da*, versus without *no-da*?
  - Is the politeness rated as equal when the subject is in the third person, regardless of whether the utterance occurs with or without *no-da*?

It was hypothesized that requests would be rated as impolite with *no-da* and *kara*, based on Kuno's (1973) and McGloin's (1980) claims. The requests with *no-da* and *ga* were anticipated to be most polite. Furthermore, based on McGloin's claims, it was hypothesized that quotations followed by opinion (hereafter referred to as Q-O sentences) uttered with *no-da*, in which the subject of the quotation is in the second person, would be rated as more impolite than those without *no-da*. A Q-O sentence in which the subject of the quotation is in the third person was hypothesized to be rated as polite regardless of the occurrence of *no-da*.

3.3. **Methodology**

A study collecting quantitative data was employed in this study in the form of an online questionnaire directed at native speakers of Japanese. The participants were collected through convenience and snowball sampling to attain as many participants as possible with different characteristics. The purpose of the questionnaire was to examine the perceived politeness of different sentences whose politeness, according to Kuno (1973) and McGloin (1980), is decreased by use of *no-da*. Two different sentence types were examined: (a) requests and (b) quotations followed by opinion. The requests consist of a subordinate clause containing the reason for the request, followed by the request. The Q-O sentences consist of a subordinate clause with a quotation of the addressee's or a third person's opinion, followed by the speaker's opinion.

For each sentence type, two different factors were examined, each with two levels. For requests these were 'with/without *no-da*' and 'with *kara*/with *ga*', and for Q-O sentences these were 'with/without *no-da*' and 'second person/third person'. This resulted in four conditions for each sentence type:

a. Request

- With or without *no-da* (2 levels)

    N1. With *no-da*

    N0. Without *no-da*

- With *kara* or *ga* (2 levels)

    KA. With *kara*

    GA. With *ga*

b. Quotation followed by opinion

- With or without *no-da* (2 levels)

    N1. With *no-da*

    N0. Without *no-da*

- Subject (2 levels)

          P2. Second person

          P3. Third person

Four sentences were created for each sentence type, resulting in 32 items. These can be found in the appendix. The participants were asked to rate each sentence based on (i) naturalness, and (ii) politeness. If a sentence is rated as both unnatural and impolite, the unnaturalness may be due to the impoliteness. On the other hand, if a sentence is rated as natural but impolite, it could be assumed that the impoliteness is a result of the specific condition of that sentence. Similarly, if a sentence is rated as polite but unnatural, the unnaturalness could be due to the specific condition of that sentence. The rating was done by use of a Likert scale, as there may only be slight differences in naturalness and politeness of the sentences.

3.4. Results

In this section, the results of the study will be presented. 26 native speakers of Japanese participated in the study. The results section is divided into two subsections, one for each sentence type. First, we will look at the results in a more general, summarized manner, whereafter more specific results will be presented.

3.4.1. Requests

As stated, the point of interest for requestive sentence types was whether requests with both *no-da* and *kara* would be perceived as impolite by native speakers of Japanese, compared to requests with *kara* but without *no-da*. In addition, how the politeness of the requests uttered with *kara* compares to that of those uttered with *ga* was of interest as well.

The average naturalness and politeness of all conditions is illustrated with the following figures, 1 and 2.

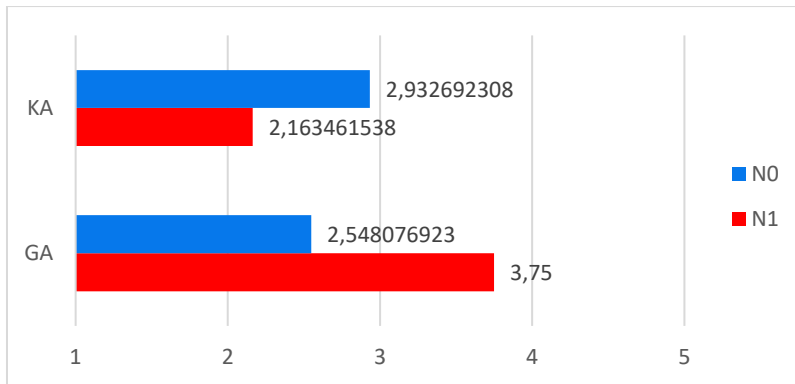**Figure 1**

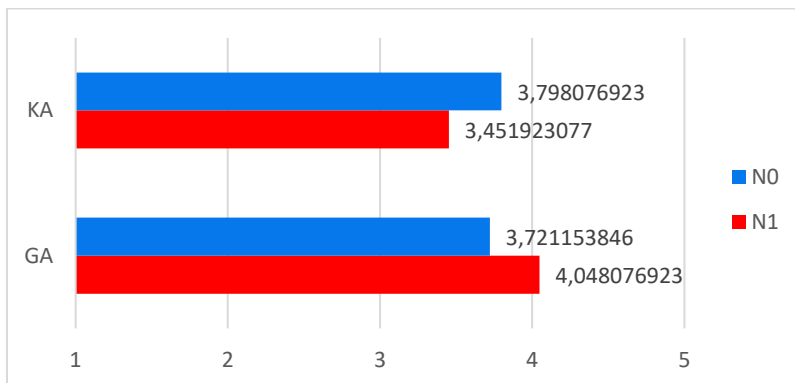*Average naturalness, requests*

Figure 2

Average politeness, requests

None of the conditions received an average naturalness of above four. GAN1 was the closest out of the four conditions with an average naturalness of 3,75. The other three conditions, KAN0, GAN0, and KAN1, all received average naturalness ratings of less than three. KAN1 received the lowest average naturalness at about 2,16. The average politeness was higher than three for all conditions, with GAN1 reaching above four. KAN1 received the lowest rating of politeness at about 3,45. There were bigger gaps between the conditions in terms of the perceived naturalness, compared to the politeness.

The following figures, 3 and 4, show the perceived naturalness and politeness, respectively, in the form of counts. Counts denote the number of participants who rated a sentence with a

certain level of naturalness or politeness. The Likert scale levels four and five are regarded as natural/polite, and the sums of these are referred to as 'count of naturalness' and 'count of politeness'. Levels one and two are regarded as unnatural/impolite, and the sums of these are referred to as 'count of unnaturalness' and 'count of impoliteness'.
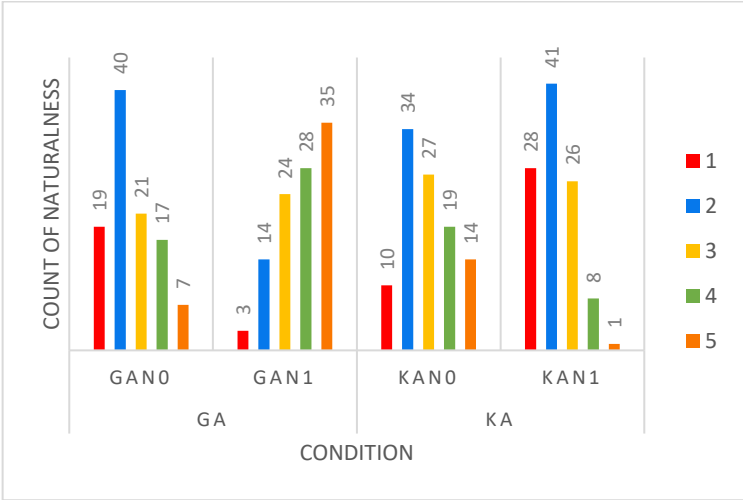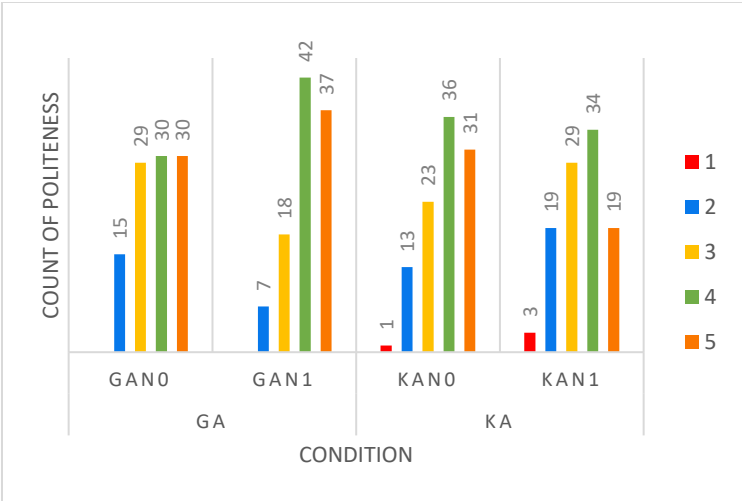
Figure 3

Count of naturalness, requests

Figure 4

Count of politeness, requests

The condition with the highest count of naturalness was GAN1, 'with *ga*, with *no-da*', which received a naturalness count of 63. This was also the condition with the highest count of politeness at 79, and the lowest count of impoliteness at 7. GAN0, 'with *ga*, without *no-da*', received the second to highest count of unnaturalness at 59, and a politeness count of 60. It received the second highest count of impoliteness at 15. KAN0, 'with *kara*, without *no-da*', received the second highest count of naturalness at 33, an unnaturalness count of 44, as well as the second highest politeness count at 67. KAN1, 'with *kara*, with *no-da*', received the highest count of unnaturalness out of all four conditions at 69, the lowest count of politeness at 53, and the highest count of impoliteness at 22. The order of the conditions in terms of politeness and impoliteness is as follows.

Table 1

Order of politeness and impoliteness, requests

Politeness (low to high)	KAN1 – GAN0 – KAN0 – GAN1
Impoliteness (high to low)	KAN1 – GAN0 – KAN0 – GAN1

The results of the politeness of GAN1 supports the hypothesis that this condition would receive the highest politeness rating. As KAN1 received a higher count of politeness than impoliteness, the hypothesis that the sentences with this condition would be rated as impolite is not supported. KAN1 did, however, receive the highest count of impoliteness out of the four conditions.

3.4.2. Quotations followed by opinion

In this section, the results of the Q-O sentences will be presented. The points of interest for this sentence type were whether *no-da* made Q-O sentences with the subject of the quotation in P2

impolite, as well as if *no-da* had a negative effect on the politeness if the subject of the quotation was in P3.

The following figures, 5 and 6, show the average naturalness and politeness of the Q–O sentences. The two top bars show the results of the sentences with the subject in P3 with and without *no-da* (red and blue, respectively), and the two lower bars show the results of the sentences with the subject in P2 with/without *no-da*.

Figure 5

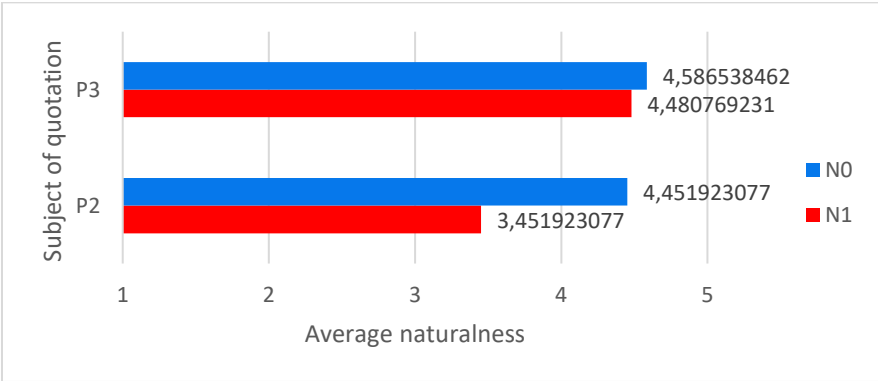*Average naturalness, Q-O sentences*

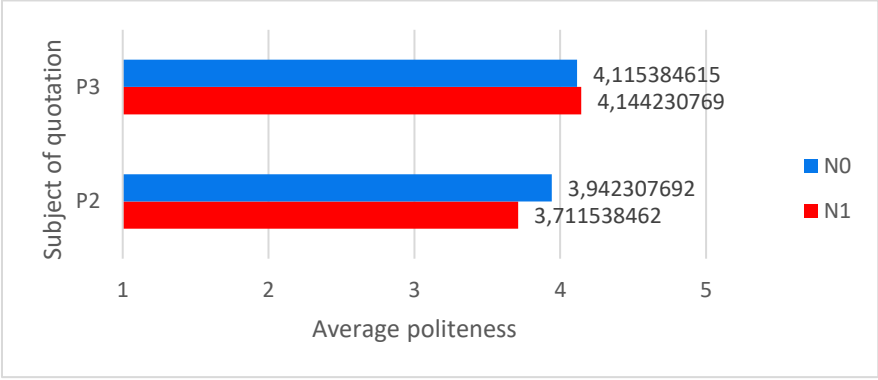**Figure 6**

Average politeness, Q-O sentences

Figure 5 indicates a clear difference in the average naturalness of quotations in which the subject is in P2; there is a significant decline in naturalness when *no-da* is used. The figure showing

average politeness, 6, also indicates a similar difference, although not as great. In the case of Q–O sentences in which the subject is in P3, the average naturalness and politeness were nearly equal both with and without *no-da*. The naturalness was slightly higher without *no-da*, while the politeness was slightly higher with *no-da*. Furthermore, based on the figures, there was a tendency for the Q–O sentences in which the subject is in P2 to receive politeness ratings lower than those of the Q–O sentences in which the subject is in P3, regardless of whether these occur with *no-da*. P2N0 has about the same average of naturalness as P3N1. All items, both in P2 and P3, received average naturalness and politeness ratings of over three.

The following figure, 7, illustrates the average politeness of all items.

Figure 7

Average politeness of all items, Q–O sentences
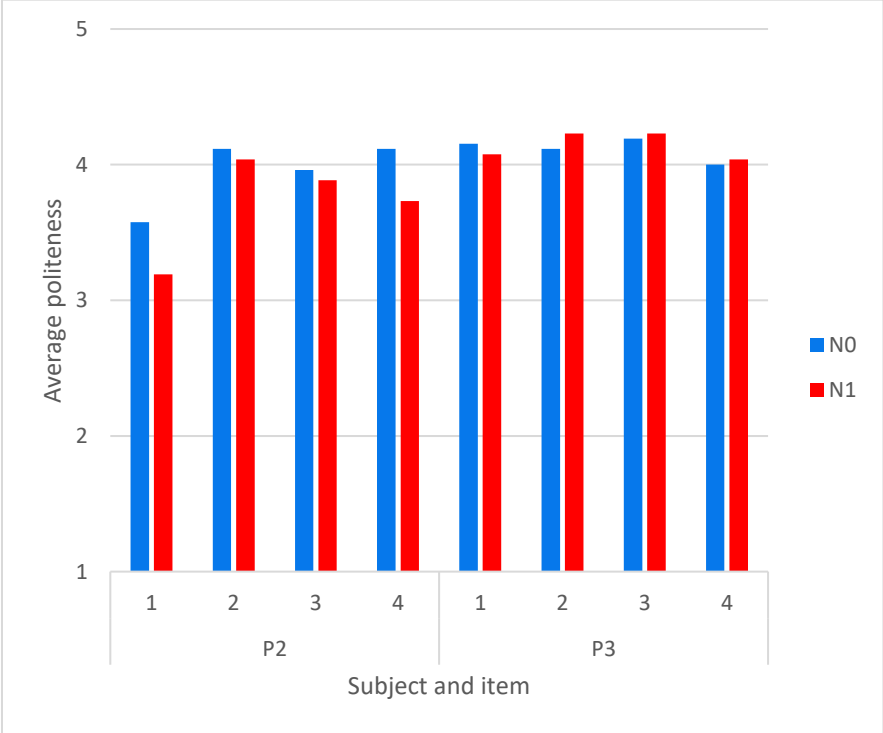
The first item (1) with the subject in P2 received a lower average of politeness both with and without *no-da*, as compared to the other items with the subject in P2. Item (1) and item (4) received a similar gap between the Q–O sentence with *no-da* and the one without; both received

a lower average of politeness with *no-da*. Though this is true for all items with the subject in P2, items (1) and (4) were the items with the largest gaps. All items with the subject in P3 show similar tendencies, with both the sentences with *no-da* and the ones without receiving an average politeness of four or above. Items (2), (3), and (4) with the subject in P3 received a higher rating of politeness on the sentence with *no-da* compared to the sentences without *no-da*. This result differs from all other items, all of which received a higher politeness rating without *no-da*, rather than with it. Item (2) with the subject of the quotation in P2 was rated as more polite with *no-da* than item (4) with the subject in P3 was without *no-da*.

The results presented support the hypothesis that Q–O sentences uttered with *no-da* with the subject of the quotation in P2 would be more impolite than those uttered without *no-da*. Furthermore, the hypothesis that the use of *no-da* would have no negative effect on the politeness of a Q-O sentence with the subject of the quotation in P3 is also supported through the results.

3.5. **Discussion**

In this section, the results of the study and their implications, as well as the study itself and its limitations, are discussed. Similarly to the result section, this section is divided into one sub-section for each sentence type.

3.5.1. **Requests**

As stated, the results of the study support the hypothesis regarding the requests with the condition GAN1 in that they would receive the highest politeness ratings. KAN1, however, received a higher rating of politeness than impoliteness. This does not support the hypothesis that sentences with this condition would be rated as impolite. Requests with KAN1 did, however, receive the highest rating of impoliteness out of the four conditions. Although it is difficult to conclude through the data whether the participants found requests with KAN1 impolite, it does suggest that expressing a request with this condition is regarded by the participants as the most impolite

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out of the four conditions. This indicates some correlation to Kuno's (1973) and McGloin's (1980) claims. Thus, it can be said that the data supports a positive answer to the first research question: 'do native speakers of Japanese perceive requests uttered with *no-da* and *kara* as impolite, compared to the same requests uttered without *no-da*?', as these requests were rated the most impolite compared to the requests with other conditions. Furthermore, the reason why KAN1 received a higher rating of politeness than impoliteness could be that the polite form was used for the sentences. If these sentences were not written in the polite form, there may have been a different result.

The second research question, 'how does the politeness of the requests uttered with *kara* compare to the politeness of those uttered with *ga*?' can also be answered: while *ga* without *no-da* received a higher politeness rating than *kara* with *no-da*, it received a lower politeness rating than *kara* without *no-da*. *Ga* with *no-da*, however, received a higher politeness rating than *kara* without *no-da*. It can be hypothesized that KAN1 received the lowest politeness and highest impoliteness due to the implications that come with it, as claimed by Kuno (1973) and McGloin (1980). As stated, they claim that it can sound reproachful as well as imply that the speaker expects what is being requested to not get done. As for why GAN0 received the second lowest politeness and second highest impoliteness, it could be hypothesized that it is due to the lack of indirectness that *no-da* adds to a request, which was discussed in the background of this thesis. That is, there is nothing to 'cushion' the request, which, also stated in the background, is expected when it comes to requesting in Japanese. Both KAN0 and GAN1 are acceptable when requesting; however, that GAN1 was rated as the politest is logical based on the information provided in the background; GAN1, in contrast to KAN0, increases the politeness by indicating that the information that comes with it is background information.

Furthermore, GAN1, the condition that received the highest rating of politeness, also received the highest ratings of naturalness. This suggests that using *ga* and *no-da* was regarded by the participants as the most appropriate way to make a request, at least among the ways examined

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in this study. The fact that GAN1 was rated by the participants as the politest and most natural out of the four conditions corresponds to claims from previous research, in which the consensus is that *no-da* used together with *kedo* (*ga* in this study) generally increases the indirectness, and consequently the politeness, of requests. GAN1 did, however, receive more level four ratings of politeness than level five. This could be due to the existence of honorifics in Japanese; a request uttered with honorifics would presumably be given the highest rating of politeness. The nature of the requests themselves could also make the participants reluctant in giving the highest politeness rating. For example, although the way the request in example (7) is phrased may be correct, requesting the addressee to clean up could be considered a bit bold in and of itself.

Many of the sentences received higher politeness ratings than expected; none received higher ratings of impoliteness than politeness. As can be seen in the results, there was a difference in politeness between the different conditions; however, this difference was, as seen in figures 1 and 2, expressed more significantly in the naturalness. The reason for this could be that all sentences in the stimuli are written in the polite form; the participants may see that a sentence is in the polite form and rate it according to that. This would make the tendency for higher ratings of politeness reasonable. However, it also makes the conditions that did receive higher ratings of impoliteness than other conditions, such as KAN1, noteworthy. Although the sentences are written in the polite form, some participants still found something impolite about them, more so than other conditions. Therefore, it is arguably still interesting and of value to look at the ratings of impoliteness of a condition, even when that condition has received higher ratings of politeness than impoliteness. Moreover, not writing all sentences of the stimuli in polite form may not have resulted in a more accurate result. If there were fillers included with the highest and lowest levels of politeness, a difference in politeness may not have emerged at all, as all sentences with polite form may have been given the same rating.

Furthermore, because politeness plays such an important role in Japanese culture and communication, the naturalness of the utterance may have a correlation with its politeness. As

stated in the methodology section, if a sentence is impolite, it may be considered unnatural as well, precisely because of the impoliteness. This is especially true for requests; it is probable that it would be unnatural to utter a request in an impolite way, as this increases the risk of the request being refused. It could, thus, be speculated that the naturalness also gives some indication of the politeness of the content itself, rather than the form. Of course, the naturalness can also indicate that using, for example, *kara* with *no-da* in a request simply is unnatural; however, the possible correlation between naturalness and politeness should not be ignored.

3.5.2. **Quotations followed by opinion**

The hypothesis that Q-O sentences uttered with *no-da* with the subject of the quotation in P2 would be more impolite than those uttered without *no-da* is supported by the results of the study. It is, however, difficult to conclude that the answer to the third research question, 'do native speakers of Japanese perceive a clear difference in politeness between quoting in second person followed by the speaker's opinion with *no-da*, versus without *no-da*?', is yes. There is a difference; however, whether the difference is clear is difficult to say, as the gap between the average politeness of Q-O sentences with the subject in P2 uttered with *no-da*, and those uttered without *no-da*, is small. It could be that the difference in politeness is not perceived by native speakers of Japanese to be as great as McGloin (1980) implies. On the other hand, it could also be a result of the usage of polite form on all sentences in the stimuli, similarly to the requestive sentences. Whether there was any statistical significance to the difference could have been examined through statistical testing or by comparing the results of P2N0 and P2N1 one by one; this was, however, left for future research.

Another similarity to the requestive sentences is that the difference in naturalness, in contrast to the politeness, is more substantial. As the polite form is used, it could be hypothesized that the politeness of the content, rather than the form, makes itself more apparent on the naturalness than it does on the politeness. The results of this thesis are not enough to support this

theory; the difference between the naturalness and the politeness could simply indicate that *no-da* has more of an effect on the naturalness than it does on the politeness.

The fourth research question, 'is the politeness rated as equal when the subject is in the third person, regardless of whether it occurs with or without *no-da*?', can, based on the results, be answered with a yes. The average politeness of the sentences without *no-da* is nearly equal to the politeness of the sentences with *no-da*. This supports McGloin's claim that *no-da* has no negative effect on the politeness if the subject of the quotation is in P3. It could be hypothesized that the reason why the politeness of the Q-O sentences with the subject in P3 was not negatively affected by *no-da* is that the disagreement is not expressed directly to the one who the opinion belonged to. That is, the addressee may not perceive the speaker's utterance as impolite, as it is not his or her opinion that the speaker is claiming is of lower value. This would, furthermore, explain why Q-O sentences with the subject of the quotation in P2 have received a lower average of politeness than those with the subject in P3, regardless of the occurrence of *no-da*. The fact that the sentences with the subject in P2 have received lower averages of politeness than those with the subject in the P3 further supports the theory that directness of the quotation may influence the politeness. As stated in the background, it is a part of the Japanese culture to not be too direct with your feelings and opinions, so directly contradicting the addressee's opinion may be impolite, regardless of whether it is said with *no-da* or not.

A noteworthy result was that the average politeness of items (2), (3), and (4) with the subject in P3 was higher with the use of *no-da*, rather than without it. It could be that *no-da* has a positive effect on the politeness of the Q-O sentences with the subject in P3 because of *no-da*'s function of providing background information, as proposed by McGloin (1980). Because the subject of the quotation is in P3, it may not have the negative effect that it appears to have on Q-O sentences with the subject in P2; it may instead have the positive effect that *no desu kedo/ga* generally has on politeness, as discussed in the background. Further research is necessary to

conclude whether the difference in politeness is of statistical significance, and if so, why the increase of politeness occurs.

3.5.3. Limitations and further research

In this section, the limitations of the study, as well as suggestions for future research, will be presented and discussed.

One limitation that was touched upon in the previous sections is that all sentences of the stimuli were written in the polite form. As stated, this may have resulted in some participants rating the sentences as polite, simply because of the form. However, including fillers with lower and higher levels of politeness would also be risky as the assumed subtle differences between the sentences of the stimuli may not have emerged. Therefore, writing all the sentences with the same form of politeness was arguably the most suitable approach with regards to the purpose of this thesis. One solution could have been to write in the description of the questionnaire that the rating of politeness was to be done on the content, not the form of the sentences. However, the fact that the results showed some difference in politeness, albeit smaller than that on the naturalness, even though all sentences were written in the polite form, indicates that there was something apart from the form that affected the politeness.

In addition to the limitations of the stimuli, lack of statistical testing made it difficult to evaluate whether a difference in naturalness and/or politeness was statistically significant. It is possible that limiting the scope of the study to one sentence type could have enabled deeper analysis, as examining the results one by one may have been possible. Moreover, a higher number of participants may have made it possible to generalize the results further. However, the results of this thesis still carry value as they give an indication of the effect *no-da* has on the perceived naturalness and politeness of requests and Q-O sentences.

The amount of sentences the participants were asked to rate in the questionnaire may also have had an impact on the results. As there were many sentences to rate, there was a risk of the

participants growing tired and either abandoning the questionnaire or going through it hastily. This could have been solved by lowering the number of questions in the questionnaire. Doing so would, however, have made it more difficult to generalize the results, as there would be fewer sentences with the same conditions. The length of the questionnaire was also one of the reasons behind not including fillers in the questionnaire, as adding separate fillers would have made the questionnaire twice as long. The lack of fillers may have influenced the results; however, as two different sentence types were examined in the study, these can be said to function as fillers for each other, albeit sharing one factor: 'with/without *no-da*'.

This study does not provide a why, which means that all speculations about the reason behind a certain result are simply that: speculations. However, the results of the study can, nevertheless, be used to give some indication of the perceived politeness of the sentence types examined, as well as how *no-da* affects the naturalness and politeness of these. The fact that this study does not reveal everything simply indicates that further research is necessary to determine why *no-da* has the effect it has, as well as if there is any statistical significance where the difference in naturalness and politeness levels are low. Therefore, I suggest future research that both expands the sample size and tests the statistical values of the findings. It could also be relevant to include participants' age and origins as a factor, as this may influence the result; therefore, a study including these factors is also suggested for future research. Furthermore, to determine why *no-da* has the effect it does, a study collecting qualitative data is suggested. Additionally, as mentioned in the background, whether using honorific verbs together with *no-da* has any pragmatic difference compared to only using honorific verbs is a subject in need of further study and is suggested as a topic of interest for future research.

4. **Conclusion**

The purpose of this thesis was to examine the *no-da* construction in terms of politeness. More specifically, the goal was to determine whether Kuno's (1973) and McGloin's (1980) claims regarding the effect *no-da* has on two specific sentence types, requests and quotations followed by opinion, could be supported through a questionnaire aimed at native speakers of Japanese. The questionnaire examined the participants perceived naturalness and politeness of these sentence types combined with different factors.

Based on the previous research on *no-da* and politeness discussed in the background, one of the hypotheses was that requestive sentences would be rated as polite with the use of *ga* and *no-da*. The second hypothesis was based on the claims made by Kuno (1973) and McGloin (1980): requestive sentences would be rated as impolite with the use of *kara* and *no-da*. Furthermore, based on McGloin's claims, it was hypothesized that quotations followed by opinion in which the subject of the quotation is in the second person would be rated as more impolite with the use of *no-da*, while *no-da* would have no negative effect if the subject of the quotation is in the third person.

The data obtained through the questionnaire supported the hypothesis that requests would be rated as polite with the use of *ga* and *no-da*. However, the second hypothesis could not be supported, as the requests with *kara* and *no-da* received higher counts of politeness than impoliteness. They did, however, receive a lower average politeness than the requests with *kara* that did not have *no-da*, which supported a positive answer to the first research question: 'do native speakers of Japanese perceive requests uttered with *no-da* and *kara* as impolite, as compared to the same requests uttered without *no-da*?'. The second research question, 'how does the politeness of the requests uttered with kara compare to the politeness of those uttered with *ga*?', could also be answered: *kara* with *no-da* was rated as less polite than *ga* without *no-da*, while *ga* without *no-da* was rated as less polite than *kara* without *no-da*. *Ga* with *no-da* received the

highest rating of politeness. The hypothesis that quotations followed by opinion would be rated as more impolite with *no-da* if the subject of the quotation is in the second person was also supported by the data. However, as the difference in average politeness was small, it was difficult to conclude whether the difference was clear. Therefore, it was not possible to confirm a positive answer to the third research question: 'do native speakers of Japanese perceive a clear difference in politeness between quoting in second person followed by the speaker's opinion with *no-da*, versus without *no-da*?' It was, moreover, found that *no-da* had more of an effect on the naturalness than the politeness. The hypothesis that *no-da* would have no negative effect if the subject is in the third person was supported as well. This supported a positive answer to the fourth research question: 'is the politeness rated as equal when the subject is in the third person, regardless of whether the utterance occurs with or without *no-da*?'.

The study had some limitations. Firstly, the fact that all sentences of the stimuli were written in the polite form may have had some effect on the ratings of politeness. However, including filler sentences with different levels of politeness could have resulted in there being no differences in the perceived politeness of the stimuli. Secondly, a lack of statistical testing made it difficult to conclude whether small difference in politeness had statistical significance. The low number of participants also made it difficult to generalize the results. The study does, nevertheless, give an indication of the effect *no-da* has on politeness. Thirdly, the number of questions in the survey may have influenced the results, as the participants may have grown tired while participating in the questionnaire. However, lowering the number would have made it more difficult to generalize the results. Lastly, the study was incapable of providing an answer as to why *no-da* has the effect it does.

With regards to future research, a study employing statistical testing with a larger sample size, as to say a study that enables clearer conclusions, is suggested. As examining why *no-da* has the effect it has was not part of the scope of the present thesis, a study collecting qualitative data is also suggested. Furthermore, whether there is any pragmatic difference between using honorific

verbs with *no-da* and using only honorific verbs is a topic that could prove interesting for future

research.

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APPENDIX

A. Stimuli

A.1. Requests

KAN0_1 寒いです**から**、ちょっと窓を閉めてくれませんか。

*Samui desu **kara**, chotto mado-o shime-te kure-masen ka?*

'Because I am cold, won't you please close the window for me?'

GAN0_1 寒いです**が**、ちょっと窓を閉めてくれませんか。

*Samui desu **ga**, chotto mado-o shime-te kure-masen ka?*

'I am cold, won't you please close the window for me?'

KAN1_1 寒い**のです**から、ちょっと窓を閉めてくれませんか。

*Samui **no desu kara**, chotto mado-o shime-te kure-masen ka?*

'Because I am cold, won't you please close the window for me?'

GAN1_1 寒い**のです**が、ちょっと窓を閉めてくれませんか。

*Samui **no desu ga**, chotto mado-o shime-te kure-masen ka?*

'I am cold, won't you please close the window for me?'

KAN0_2 奈良に行きたいです**から**、行き方を教えてくれませんか。

*Nara-ni ik-i-tai desu **kara**, ikikata-o oshie-te kure-masen ka?*

'Because I want to go to Nara, won't you please tell me how to get there?'

GAN0_2 奈良に行きたいです**が**、行き方を教えてくれませんか。

*Nara-ni ik-i-tai desu **ga**, ikikata-o oshie-te kure-masen ka?*

'I want to go to Nara, won't you please tell me how to get there?'

KAN1_2 奈良に行きたい**のです**から、行き方を教えてくれませんか。

*Nara-ni ik-i-tai **no desu kara**, ikikata-o oshie-te kure-masen ka?*

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GAN1_2 奈良に行きたい**のです**が、行き方を教えてくれませんか。

*Nara-ni ik-i-tai **no desu ga**, ikikata-o oshie-te kure-masen ka?*

'I want to go to Nara, won't you please tell me how to get there?'

KAN0_3 ８時に家を出なければばいけません**から**、７時までにご飯にしてくれませんか。

*Hachiji ni ie-o de-na-kereba ikemasen **kara**, shichiji made-ni gohan ni shi-te kuremasen ka?*

'Because I must leave home at eight, won't you please serve dinner by seven?'

GAN0_3 ８時に家を出なければばいけません**が**、 ７時までにご飯にしてくれませんか。

*Hachiji ni ie-o de-na-kereba ikemasen **ga**, shichiji made-ni gohan ni shi-te kuremasen ka?*

'I must leave home at eight, won't you please serve dinner by seven?'

KAN1_3 ８時に家を出なければばいけない**のですから**、 ７時までにご飯にしてくれませんか。

*Hachiji ni ie-o de-na-kereba ikenai **no desu kara**, shichiji made-ni gohan ni shi-te kuremasen ka?*

'Because I must leave home at eight, won't you please serve dinner by seven?'

GAN1_3 ８時に家を出なければばいけない**のですが**、 ７時までにご飯にしてくれませんか。

*Hachiji ni ie-o de-na-kereba ikenai **no desu ga**, shichiji made-ni gohan ni shi-te kuremasen ka?*

'I must leave home at eight, won't you please serve dinner by seven?'

KAN0_4 一時間で帰ります**から**、それまでに部屋をかたづけておいてくれませんか。

*Ichijikan de kaer-imasu **kara**, soremade-ni heya-o katazuke-te oi-te kuremasen ka?*

'I will be back in an hour, so won't you please have my room cleaned until then?'

GAN0_4 一時間で帰ります**が**、それまでに部屋をかたづけておいてくれませんか。

*Ichijikan de kaer-imasu **ga**, soremade-ni heya-o katazuke-te oi-te kuremasen ka?*

'I will be back in an hour, won't you please have my room cleaned until then?'

KAN1_4 一時間で帰る**のですから**、それまでに部屋をかたづけておいてくれませんか。

*Ichijikan de kaer-u **no desu kara**, soremade-ni heya-o katazuke-te oi-te kuremasen ka?*

'I will be back in an hour, so won't you please have my room cleaned until then?'

GAN1_4 一時間で帰る**のですが**、それまでに部屋をかたづけておいてくれませんか。

*Ichijikan de kaer-u **no desu ga**, soremade-ni heya-o katazuke-te oi-te kuremasen ka?*

'I will be back in an hour, won't you please have my room cleaned until then?'

A.2. Quotations followed by opinion

P2N0_1 （あなたは） いつも、早く結婚しろと言います**が**、僕にはそのつもりはありません。

*(Anata-wa) itsumo, haya-ku kekkon shi-ro to i-imasu **ga**, boku-ni-wa sono tsumori-wa ar-imas-en.*

'You always tell me to get married soon, but I have no intention of doing so.'

P3N0_1 母はいつも、早く結婚しろと言います**が**、僕にはそのつもりはありません。

*Haha-wa itsumo, haya-ku kekkon shi-ro to i-imasu **ga**, boku-ni-wa sono tsumori-wa ar-imas-en.*

'Mother always tells me to get married soon, but I have no intention of doing so.'

P2N1_1 （あなたは） いつも、早く結婚しろと言う**のですが**、僕にはそのつもりはありません。

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'You always tell me to get married soon, but I have no intention of doing so.'

P3N1_1 母はいつも、早く結婚しろと言う**のですが**、僕にはそのつもりはありません。

Haha-wa itsumo, haya-ku kekkon shi-ro to i-u **no desu ga**, boku-ni-wa sono tsumori-wa ar-imas-en.

'Mother always tells me to get married soon, but I have no intention of doing so.'

P2N0_2 （あなたは）この映画は面白くないと言います**が**、私は結構面白いと思います。

(Anata-wa) kono ēga-wa omoshiro-ku-nai to i-imasu **ga**, watashi-wa kekkō omoshiroi to omo-imasu.

'You say that this movie is boring, but I think it's pretty interesting.'

P3N0_2 田中さんは、この映画は面白くないと言います**が**、私は結構面白いと思います。

Tanaka-san-wa kono ēga-wa omoshiro-ku-nai to i-imasu **ga**, watashi-wa kekkō omoshiroi to omo-imasu.

'Mr./Ms. Tanaka says that this movie is boring, but I think it's pretty interesting.'

P2N1_2 （あなたは）この映画は面白くないと言う**のですが**、私は結構面白いと思います。

(Anata-wa) kono ēga-wa omoshiro-ku-nai to i-u **no desu ga**, watashi-wa kekkō omoshiroi to omo-imasu.

'You say that this movie is boring, but I think it's pretty interesting.'

P3N1_2 田中さんは、この映画は面白くないと言う**のですが**、私は結構面白いと思います。

Tanaka-san-wa kono ēga-wa omoshiro-ku-nai to i-u **no desu ga**, watashi-wa kekkō omoshiroi to omo-imasu.

'Mr./Ms. Tanaka says that this movie is boring, but I think it's pretty interesting.'

P2N0_3 （あなたは）大学に行かなくてもいいと言います**が**、私は行った方がいいと思います。

(Anata-wa) daigaku-ni ik-ana-ku-temo ii to i-imasu **ga**, watashi-wa i-tta hō-ga ii to omo-imasu.

'You say that you don't have to go to university, but I think it's best to go.'

P3N0_3 彼は、大学に行かなくてもいいと言います**が**、私は行った方がいいと思います。

Kare-wa daigaku-ni ik-ana-ku-temo ii to i-imasu **ga**, watashi-wa i-tta hō-ga ii to omo-imasu.

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'He says that you don't have to go to university, but I think it's best to go.'

P2N0_4 （あなたは）子供がいないと不幸になると言います**が**、私は子供がいなくても幸せです。

(Anata-wa) kodomo-ga i-nai to fukō-ni naru to i-imasu **ga***, watashi-wa kodomo-ga i-na-ku-temo shiawase desu.*

'You say that you become unhappy if you don't have children, but I am happy even if I don't have children.'

P3N0_4 吉田さんは、子供がいないと不幸になると言います**が**、私は子供がいなくても幸せです。

Yoshida-san-wa kodomo-ga i-nai to fukō-ni naru to i-imasu **ga***, watashi-wa kodomo-ga i-na-ku-temo shiawase desu.*

'Mr./Ms. Yoshida says that you become unhappy if you don't have children, but I am happy even if I don't have children.'

P2N1_4 （あなたは）子供がいないと不幸になると言う**のですが**、私は子供がいなくても幸せです。

(Anata-wa) kodomo-ga i-nai to fukō-ni naru to i-u **no desu ga***, watashi-wa kodomo-ga i-na-ku-temo shiawase desu.*

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'Mr./Ms. Yoshida says that you become unhappy if you don't have children, but I am happy even if I don't have children.'