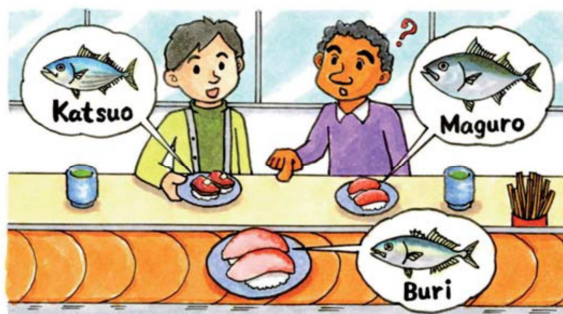


# 日本語流 10

## The Nihongo Way 10

< Today's dialogue >

You (U) are at a kaitenzushi (rotating sushi) counter with a close Japanese friend of a similar age.



U: これはマグロだよね？	<i>Kore wa maguro da yo ne?</i>
J: うん、そうだよ。	<i>Un, sô da yo.</i>
U: それは？	<i>Sore wa?</i>
J: これ？ カツオだよ。	<i>Kore? Katsuo da yo.</i>
U: じゃ、あれは何？	<i>Jâ, are wa nani?</i>
J: ああ、あれはブリ。	<i>Â, are wa buri.</i>

You (U) are at a mobile phone shop, asking questions of the salesclerk.



U: この携帯は新しいですね？	<i>Kono keitai wa atarashii desu ne?</i>
J: ええ、その携帯もまあ新しいですが、これはもっと新しいですよ。	<i>Ê, sono keitai mo mâmâ atarashii desu ga, kore wa motto atarashii desu yo.</i>
U: じゃあ、あの携帯は？	<i>Jâ, ano keitai wa?</i>
J: あ、あれはちょっと古いです。でも、とてもお安いですよ。	<i>A, are wa chotto furui desu. Demo, totemo oyasui desu yo.</i>
U: ああ、そうですか。	<i>Â, sô desu ka.</i>

## DIALOGUE OVERVIEW

In the dialogues, U differentiates his speech style in the two scenes, depending on his counterpart. He uses direct-style in Scene 1 and distal-style in Scene 2.

[Scene 1: at kaitenzushi]

U: This is tuna, isn't it?

J: Yeah, that's right.

U: What about that one (near you)?

J: This one? It's bonito.

U: Then, what about that one (over there)?

J: Oh, that's yellow tail.

[Scene 2: at a mobile phone shop]

U: This cell phone is new, isn't it?

J: Yes, that phone is pretty new, too, but this is even newer.

U: Well, then, what about that mobile (over there)?

J: Oh, that is a bit old, but it is very cheap, sir.

U: Oh, is that so.

## VOCABULARY FOCUS

### **Nouns**

<i>maguro</i>	tuna
<i>katsuo</i>	bonito
<i>buri</i>	yellow tail
<i>keitai</i>	[abbreviation of <i>keitaidenwa</i> (mobile phone)]
<i>mâmâ</i>	so-so [Adverbial]
<i>motto</i>	even more [Adverbial]
<i>totemo</i>	very [Adverbial]

### **Adjectives**

<i>atarashii</i>	new, fresh
<i>hurui</i>	old [N.B., never used for people's age]
<i>yasui</i>	inexpensive, cheap

## GRAMMAR FOCUS

The Japanese language does not clearly distinguish between first person (I, we), second person (you), and third person (he, she, they), unlike many languages (including English).

Japanese does have a conceptually similar notion, however. It is what is called the *ko-so-a-do* series of words, which is usually introduced as equivalent to "this" and "that" in English. I do not think that "this" and "that" capture the essence of these words. Today we focus on this very useful and important set of words.

*Kore, Sore, Are, Dore* – used for thing, item (or person, in a limited context)

The most typical of the *ko-so-a-do* series is this set. Each word is typically translated as below, with added parenthetical information for precision:

<i>kore</i>	this one (near me within my domain)
<i>sore</i>	that one (near you within your domain)
<i>are</i>	that one (over there away from both you and me)
<i>dore?</i>	which one? (of the given items)? [interrogative]

As seen in the translations, English does not distinguish between *sore* and *are*: both are covered by “that.” Although “this” and “that” are the normal English translations, the essence of *ko-so-a* is rooted in an idea very similar to the first-second-third person notion.

*Kono, Sono, Ano, Dono* – Noun-modifier

None of these words is ever used on its own, but they always modify the subsequent noun; for example:

<i>kono sakana</i>	this fish (near me within my domain)
<i>sono sakana</i>	that fish (near you within your domain)
<i>ano sakana</i>	that fish (over there away from both you and me)
<i>dono sakana?</i>	which fish? (of the given ones)? [interrogative]

*Konna, Sonna, Anna, Donna* – Noun-modifier

<i>konna hon</i>	this type of book (as I’m showing)
<i>sonna hon</i>	that type of book (as you’re showing)
<i>anna hon</i>	that type of book over there (as they’re showing)
<i>donna hon?</i>	what type of book? [interrogative]

*Koko, Soko, Asoko, Doko* – place

<i>koko</i>	this place (where I am), here
<i>soko</i>	that place (where you are), there
<i>asoko</i>	that place (over there away from both you and me), there
<i>doko?</i>	which place? where? [interrogative]

*Kochira, Sochira, Achira, Dochira* – area; alternative of the two

This series has two clearly different meanings. One refers to an area in a vague way, and the other to one alternative between two given items.

<i>kochira</i>	this area (where I am); this one (near me) of the two alternatives
<i>sochira</i>	that area (where you are); that one (near you) of the two alternatives
<i>achira</i>	that area (over there away from both you and me); that one (away from both you and me) of the two alternatives
<i>dochira?</i>	which area? whereabouts?; which one of the two?

*Kô, Sô, Â, Dô* – manner, way

<i>kô</i>	this way as I do/say
<i>sô</i>	that way as you do/say
<i>â</i>	that way as they do/say
<i>dô?</i>	which way? in what way? how?

## ADDITIONAL REMARKS

### *Anata* and *Donata*

Some of you who have studied Japanese are familiar with these words. *Anata* is generally taught to mean “you,” with *donata* a polite alternative for *dare* (who). You may be surprised and interested to know that these are remnants of yet another *ko-so-a-do* series. There used to be *konata*, *sonata*, *anata* and *donata*, to indicate direction and people:

<i>konata</i>	this direction (as I indicate); me, myself
<i>sonata</i>	that direction (where you are); you
<i>anata</i>	that direction (over there, away from both you and me); he, she, they
<i>donata?</i>	which direction; who (politely)?

In any language, overuse makes a word sound too direct (“toilet” is an example from American English). *Sonata* is an example. So, *anata*, the third person word, replaced it, to make for a more indirect and soft way of addressing people. These days *anata* has itself fallen into the same overuse trap. Among natives, *anata* now has only limited use. It sounds too direct to the modern ear.

\* *Anata* is mostly restricted to use by wives to address their husbands, and as an anonymous “you” as found in questionnaires.

## CULTURE FOCUS

In the Japanese culture, naming people, let alone pointing at them, is considered rude. When possible, we use a person's title. In normal conversation one uses family names, not first names, as these do not indicate the person *per se*, but the household. In a polite context, a word indicating the place relevant to the person is used. *Anata* (the direction/area where you are) was such an example.

At present, the *kochira* set is often used to politely indicate a person, too. Therefore, *kochira* effectively means “this person (here, near me)” in a physical context, or “I” in a phone conversation. *Achira* indicates “that person over there” or “he/she/they,” both politely. So, *sochira*, one might think, should politely indicate “you.” While it is polite, it may not be polite enough, as most Japanese opt for *sochira-sama* over *sochira*. By the same token, *dochira-sama* is used to politely ask someone's name; hence, *Dochira-sama desu ka?* (May I have your name, please?)