

日本語流 26

The Nihongo Way 26

< Today's dialogue >

You (U) are home-staying with a Japanese family. You have just had dinner, and are now helping your host mother (J) do the dishes.



| | |
|---|--|
| [Scene 1] | |
| U: このお皿はどこにしまいましょうか。 | <i>A, sore wa kono todana no naka ni</i> |
| J: あ、それはこの戸棚の中にしまっちゃってください。 | <i>A, sore wa kono todana no naka ni shimacchatte kudasai.</i> |
| U: はい。 | <i>Hai.</i> |
| [Scene 2] | |
| U: この残り物はどうしましょう？ | <i>Kono nokorimono wa dô shimashô?</i> |
| J: あ、それはラップして冷蔵庫に入れちゃって。 | <i>A, sore wa rappu-shite rézôko ni irechatte.</i> |
| U: はい。 | <i>Hai.</i> |
| [Scene 3] | |
| U: それから、コーヒーがすこし残っていますが、どうします？ | <i>Sorekara, kôhiga sukoshi nokotteimasu ga, dô shimasu?</i> |
| J: それはわたしが飲んじゃいますから、こちらにください。 | <i>Sore wa watashi ga nonjaimasu kara, kochira ni kudasai.</i> |
| U: じゃ、このカップに入れちゃいますね。 | <i>Ja, kono kappu ni irechaimasu ne.</i> |
| [Scene 4] | |
| U: あ、あそこにイチゴが一つだけ残っちゃってますよ。 | <i>A, asoko ni ichigo ga hitotsu dake nokocchattemasu yo.</i> |
| J: あれはピーターさん食べちゃってください。 | <i>Are wa Pîtâ san tabechatte kudasai.</i> |
| U: いいんですか。じゃ、お言葉に甘えていただきます。僕は果物は何でも好きなんですけど、中でも日本のイチゴは大好きなんですよ。 | <i>Ii n desu ka? Ja, okotoba ni amaete. Itadakimasu. Boku wa kudamono wa nandemo suki na n desu ga, nakademo Nihon no ichigo wa daikôbutsu na n desu yo.</i> |

Regular readers have already seen the following constructions, combinations of two verbs, with the latter an auxiliary adding nuance to the preceding main verb:

taberu + miru ⇒ *tabetemiru*: eat it and see; eat it for a try

taberu + iru ⇒ *tabeteiru*: {eats it and remains}*; is eating it; has been eating it

The lessons over the next several months will focus on this type of construction, specifically those that employ an auxiliary verb for adding nuance to the main verb's action.

Today we'll choose the verb *shimau* (put away something) as an auxiliary. I like all sorts of fruit, but Japanese strawberries are the favorite of all.

*{ } indicates literal translation.

DIALOGUE OVERVIEW

The English equivalent to today's dialog:

[Scene 1]

U: Where shall I put away these dishes?

J: Oh, put those into this cupboard please.

U: Sure. {Yes}

[Scene 2]

U: What shall I do with these left-overs?

J: Oh, please cover them with plastic wrap and put them into the fridge.

U: OK. {Yes}

[Scene 3]

U: And here is a little left-over coffee. What should I do?

J: I'll drink it up, so please give it to me.

U: OK, I'll put it all into this cup.

[Scene 4]

U: Oh, there is one strawberry left over there.

J: You eat it up, please, Peter.

U: May I? With great pleasure {I'll spoil myself to your kind words}. Thank you {I'll humbly accept}.

VOCABULARY FOCUS

Verbs

| | |
|-------------------|-------------------------------------|
| <i>amae-ru</i> | overly depend (on), spoil oneself |
| <i>ire-ru</i> | put something inside |
| <i>itadak-u</i> | (humbly) accept |
| <i>nokor-u</i> | (something) remains, is left behind |
| <i>rappu-suru</i> | cover with plastic wrap |

Nouns

| | |
|-------------------|--|
| <i>daikôbutsu</i> | favorite (food) |
| <i>kudamono</i> | fruit |
| <i>naka</i> | inside |
| <i>nandemo</i> | anything, whatever |
| <i>nokorimono</i> | remainder, left-overs |
| <i>rêzôko</i> | refrigerator |
| <i>sara</i> | plate, dish [<i>osara</i> is more polite] |
| <i>todana</i> | cupboard |

Adverbial

| | |
|-----------------|------------------------------|
| <i>nakademo</i> | among all of them, above all |
|-----------------|------------------------------|

GRAMMAR FOCUS

1. *V-te shimau*

When you put away something, it's gone, off the scene – leaving a feeling of being complete and out of sight. When used with another verb, *shimau* adds this sort of nuance to the main verb; thus:

| | |
|----------------------|----------------------------|
| <i>tabeteshimau:</i> | eat completely, eat up |
| <i>nondeshimau:</i> | drink completely, drink up |

And when used in the perfective tense in particular, *shimau* often adds the implication that you have ended up doing something contrary to your original intention; examples:

| | |
|------------------------|--|
| <i>tabeteshimatta:</i> | I have eaten it up (though I didn't really mean to) |
| <i>nondeshimatta:</i> | I ended up drinking it all (against my will or your expectation) |

This construction seems to capture an important aspect of the Japanese mindset, and is used so frequently that its contracted form is most common. Each region of Japan has its own version of the contraction; I introduce here the Tokyo version:

| | | |
|-----------------------|---|-------------------|
| <i>tabeteshimau</i> | → | <i>tabechau</i> |
| <i>tabeteshimatta</i> | → | <i>tabechatta</i> |
| <i>nondeshimau</i> | → | <i>nonjau</i> |
| <i>nondeshimatta</i> | → | <i>nonjatta</i> |

Particularly when these contracted forms are used, there is a further sense of “after-feelings” – unstated residual emotional content – given whatever it is that happened. Savor the following examples:

Kare Amerika ni icchau no.

It's that he'll go to America (so, you know how I feel – I'm so sad).

Kore kacchatta. I bought this (and you know? I'm so happy)!

A, shimatta! Wasurechatta!* Oh, damn! I forgot! (I'm sorry.)

*The psychology behind why *shimatta!* is equivalent to "damn!" is the speaker's feeling that what has happened is against his will, thus leading to frustration.

Notice the following contracted usages of this form in today's dialog:

- ...*shimacchattekudasai* = ...*shimatteshimattekudasai*
please put away completely

- ...*irechatte** = ...*iretेशimate**
please put it inside
* Here, *kudasai* is implied.

- ...*nonjaimasu...* = ...*nondeshimaimasu...*
I'll drink it up...

- ...*irechaimasu* = *iretेशimaimasu*
I'll put it all in completely

- ...*nokocchattemasu* = ...*nokottेशimateimasu*
is left behind (against our will/original intent)

- ...*tabechattekudasai* = ...*tabetेशimatekudasai*
please eat it up

2. *Okotoba ni amaete*

Amaeru is a verb typically used to describe a child's desire to receive the mother's attention and care. It means something like "to seek spoiling/being spoiled." *Kotoba*, meaning words or language, becomes polite by addition of the polite prefix "o." So, together, *okotoba ni amaeru* literally means "overly depend on your kind words." Its *te*-form, *okotoba ni amaete*, is a common phrase often used when accepting a kind offer.

3. *Nokorimono*

Nokori is a stem of the verb *nokoru* (remain) while *mono* is a generic word meaning "(tangible) thing." Together, *nokorimono* means what is left over.

So, I'm sure you can tell what *tabemono* and *nomimono* should mean - food and drinks, respectively.

Now, if you know verbs like: *wasure-ru* (to forget), *ki-ru* (to wear), *ara-u* (to wash), *ire-ru* and *ka-u*, you should be able to guess what the following words mean:

- (1) *wasuremono*
- (2) *kimono*
- (3) *araimono*
- (4) *iremono*
- (5) *kaimono*

As you may have guessed, these mean the following:

- 1. lost property, something left behind
- 2. things to wear; kimono
- 3. washing, laundry
- 4. container
- 5. shopping

CULTURE FOCUS

Japanese tend not to express feelings directly by saying things like “I’m angry, sad, happy, sorry, etc.” But they do express these feelings. Often this is done by use of particular grammatical constructions. Today’s is one common example.