A. Take Home Exam   20%

I   Requirement

1) Due: January 15, 2016

2) Please type your answer in English.

3) Around 1,000 words(around 5 pages)

4) Raise enough examples for your discussion.

5) Attach a gloss to each phrase :

Try to add an English gloss   (注 釈) to each Japanese/other language phrase as follows:

Example:

	桜　の　木が	公園に	植わる。
	Sakura-no　ki-ga	kouen-ni	uw-ar-u.
1)gloss	cherry-Gen. tree-Nom.	in the park	be planted
2)translation	The cherry trees are planted in the park.		

II   Question

1. Discuss the typological features in Japanese in terms of *naru*-type typology and Patient-Oriented typology by comparing them with English or your native languages (e.g. German, Arabic, Italian, Mandarin Chinese, Korean etc.). Please include the following key concepts:

2. *suru*-type   vs   *naru*-type typology

Some of

3. Agent-Oriented vs Patient-Oriented typology

4. Causativization

5. Decausativization(suppression of agent in syntax)

6. Suffixes to differentiate transitive/intransitive verbs

7. Ergative Verbs(the Verb Type which undergoes a causative/inchoative alternation without a morphological change)

8. Corresponding Verbs in English or other languages to –ar- intransitive verbs in Japanese

9. 一化(-ka) in Sino-Japanese vs –fy/-ize/-en

B. Topics of the final examination

1. Transitive/intransitive suffixes in Japanese
2. Topic and Subject
3. Case Marking System in Japanese
4. –ga marked objects in Japanese
5. –ni marked objects in Japanese
6. –o marking and traversary /path function in Japanese
7. Universal Hierarchy of Grammatical Categories of Verbs
8. Case: Nominative, Accusative, Dative, etc.
9. Semantic Roles
10. Tense and Aspect in English and Japanese:
    -ru/-ta, -teiru, -teoku, -tearu , the concept of 'perfect'
11. Lexical Aspect: Vendler's classification of English Verbs and Kindaichi's
    Classification of Japanese Verbs
12. Giving and Receiving
13. Compound Verbs in Japanese
14. If and when: -tara, -reba,-nara/naraba, to

もの（この場合息子のこと）が話に登場すると，予告なしにそちらに焦
点を移してしまう。ところがアメリカ人の学生はまだ話題の転換の合図
を受けていないと思っているから誤解が生ずるわけである。これは日本
人は一般に注意をうすく広げて，まわり（特に話し相手）に気をくばっ
ている。したがってわりとあっさりしている。それに対して英米人は注
意を自分本位で集中させ，したがってかなりしつこいという違いから発
しているようである。

VI
Transitives, intransitives, and inchoatives

In Chapter 2 we discussed the concept of case frames for verbals in Japanese. We found that there are six basic types based on the type of postpositional particles permittted. Except for the verbals described by category I, all of the verbals would be considered *transitive* since they require an "object", regardless of how that object is marked.

The situation in English is slightly different. There are four different kinds of verbs in English. These are transitive, intransitive, change of state, and pseudotransitive. Transitive verbs are those which require an object. Thus, in the following example *construct* is transitive because it requires an object like *theory*. Notice that if the object is omitted from the sentence, the sentence becomes unacceptable.

The linguist constructed a theory.
?The linguist constructed.

In the next example *happen* is intransitive. This means that it cannot have an object. Thus, if an object is inserted into the sentence, the sentence becomes unacceptable, even if the

intended meaning is clear.

Something terrible happened.
?Something terrible happened the boy.
(cf.) Something terrible happened to the boy.

5　A change of state verb is a verb which can occur either transitively or intransitively with little or no change in meaning. These constitute the vast majority of verbs in English. For each of the pairs below, the first contains a transitive use and the second contains an intransitive use.

10　The student closed the window.
The window closed.
The waitress broke a glass.
The glass broke.

Finally, pseudotransitive verbs in English are those which
15　permit an understood object to be left out. In the following examples, a typical object which may be left out is enclosed in brackets.

We usually eat [dinner] at 7 : 30.
Ken drinks [sake] too much.
20　Every afternoon I read [books] for two hours.

There are some interesting points of comparison with Japanese verbs. I will first discuss similarities and differences in the categories, and then I will discuss how these are actually used. We'll start with pseudotransitives.

Because Japanese allows free ellipsis, it is difficult to know whether transitive verbs are being used pseudotransitively. That is, we can recognize many sentences without objects : もうとったの？ああ見た見た。 But do we want to say that these verbs are being used pseudotransitively？　I do not think so. 5 The reason is that when verbs are used pseudotransitively in English, the omitted object is a generic entity, whereas in the examples I have given for Japanese, the object is specific. There was a certain object in mind that I asked if you had taken. There was a certain object that I said I had seen.　　10

In fact, this is a very clear difference between English and Japanese. When the object for such verbs is a general object such as dinner, sake, and so on, the object is often left out in English. In Japanese, on the other hand, such objects are usually put in, but the specific ones may be left out. Compare 15 the following :

What did you do with the fish I bought yesterday ?
I ate it.
きのう買ったさかなはどうなりましたか？
食べました。　　　　　　　　　　　　　　　　　　　20
We always eat at 7 : 30.
ぼくらはいつも 7時半にごはんを食べます。

The second area of contrast is that in English the overwhelmingly large number of verbals is contained in the change of state category. This means that most verbals may be used 25 either transitively or intransitively, depending on the situation.

This is very different from Japanese where there is a large number of pairs of verbals, of which one is intransitive and the other is transitive. A short list of such contrasts follows:

Intransitive	Transitive	English gloss
われる	わる	split
焼ける	焼く	burn
ならぶ	ならべる	line up
まざる	まぜる	mix
かわく	かわかす	dry

Notice also that there are some regular sound correspondences between the intransitive and transitive verbals in Japanese [see Jacobsen 1981 for more details]. This type of situation only occurs with a small number of verbs in English, such as the following.

Intransitive	Transitive
lie (down)	lay (down)
rise	raise

We will focus for the rest of this chapter on these transitive-intransitive pairs of verbals in Japanese. What makes these pairs all the more interesting is that there are many situations in English in which a transitive verb is used when an intransitive is appropriate in Japanese. In fact, I will advance the claim that this systematic use of intransitive verbals in Japanese is a result of the fact that Japanese is a situation focus language.

Let us first consider what a situation focus language is.

Monane and Rogers 1977 have distinguished between Japanese being a "situation focus" language and English being a "person focus" language. They provide examples like the following.

Situation-focus	Person-focus
叫び声がしたぞ。	I just heard shouting.
山がみえる。	I see a/the mountain.
腹がへった。	I am hungry.

In each of these examples, the English expression requires the speaker to mention a person while the Japanese expression does not. In fact the use of such depersonalized expressions is more widespread than Monane and Rogers suggest.

Recently I was in a restaurant in Nagoya with some friends. The waitress brought some tea over to us, but not all of it went into the cup. She said, 「あ，こぼれちゃった！」. If she had been an English speaker she would have had to say, "Oh, I spilled it." To say, "Oh it spilled" in English sounds quite irresponsible.

This waitress was obviously having a bad day, since about five minutes later we heard the sound of a crash. She said in an agitated voice, 「あ，われちゃったわ」. Again, in English it would sound quite irresponsible to say, "Oh, it broke" since it is clear that the waitress is the one who broke it. In English she would have had to say, "Oh no, I broke it."

This difference in use of transitive and intransitive constructions can be seen in translations from Japanese to English. Prof. Yoshihiro Nishimitsu of Kobe University has pointed out

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to me a very interesting set of translations of Natsume Soseki's novel *Kokoro*. The following line occurs in the Japanese original. The intransitive verb is written in boldface print.

5 　 ... 骨組だけはほぼできあがっているくらいに考えていた私は...

This novel has been translated by two different people. The first translation of this section given below uses an intransitive construction, just as the original Japanese version does. The second translation, however, uses a transitive contruction. The 10 relevant verbs are placed in boldface.

... I, who, picturing in the air a gigantic thesis, had imagined that the outline **had** almost **been made up** in my mind ...

... I **was building up** a solid and almost complete framework for my thesis ...

15 It is important that the first translator is Ineko Kondo, a Japanese, while the second is Edwin McClellan, an American. Thus, even in translating, it seems that Japanese tend to keep intransitive verbs while English speakers actually change intransitive verbs into transitive verbs.

20 This use of intransitive constructions in Japanese is quite pervasive, and can cause problems for English speakers who are trying to learn Japanese. I recall several years ago a friend told me, 「もう結婚することになりました」. I remember puzzling over that expression for quite some time. I thought this friend

was being forced to marry against his will. I thought that because the only translation I could think of was, "It's been decided that I will get married." In English, this expression clearly means that the person who said this has no say in the matter. To express the appropriate meaning in English we 5 must say, "I have decided to get married."

Returning to the matter of waitresses, there are other ways in which we can see evidence of "situation focus" in their speech. In English, when a waitress approaches you to take your order, she always says, "Have you decided yet?" In 10 Japanese, however, the appropriate expression involves the intransitive verb,「お決まりですか」. Notice how strange it would sound if the waitress were to say, 「もう決めましたか」. It would sound as if the waitress were impatient.

This implies that the intransitive verb in Japanese is more 15 neutral. That is, 決まる is used when there is an expectation that a decision will come out in the normal course of events. The transitive 決める is used when additional information, such as impatience, is being transmitted.

Advertisements work in the same way. A typical advertise- 20 ment for a hotel in the U.S.A. might read, "When you are in State College, stay at the State College Sheraton." Compare this with the intransitive expression I saw in Kyuushuu, "長崎のおとまりは長崎東急ホテル"

This same phenomenon can be seen in normal conversations. 25 Examine the next example of an intransitive construction in Japanese and see that the better translation into English

specifies a person.

> で，そしてもう，じゃ，手紙のやりとりなんかが始まったわけ？
> And, uh, so, is it that the exchange of letters began?
> [Better] And, uh, so, is it that you began to exchange letters?

5 Finally, we see that there is a large class of expressions in Japanese which focus on situations and which require translations into English which involve persons. Many of these involve the construction になる. In Chapter 1, we saw the expression 仲間誉めになって恐縮ですが, which had to be trans-
10 lated as "It's embarrassing to **praise a fellow worker**". Another typical example is 今になってみると. The only way we can translate this into English is, "If *we* think about it these days."

When we read newspaper columns such as 天声人語, we
15 encounter many more such examples. I provide one more here as representative. It is taken from the October 2, 1983, column.

> …という考えにたてば，当然ノーコメントになる。
> … It is only natural that [the U.S.] **should say**, "**No comment**," given its belief …

20 Prof. Nishimitsu has suggested that the use of the *subject honorification* construction might be related to this usage. The subject honorification construction relates verbs such as でかける to おでかけになる. The claim would be that the use of this construction, in addition to showing honorification to the
25 subject, also indicates that such honored people do not do

things actively, but rather that the action occurs in the normal course of events. If this speculation is accurate, it would be an intriguing area for future investigation.

There is a special class of words which we will call *in-choatives*. Inchoatives are used to indicate that something has 5 begun. Again, we find a systematic difference between the way English and Japanese operate. In the following segment of conversation between two people from Osaka, we see in E's second statement a use of an inchoative construction which eliminates a person from the situation being described. 10

> E ようこれだけの荷物をほんまに持って帰ってきた。
> [she] really brought home only this much luggage.
> C そうや，あれいっぱい，もう，あの…
> That's right, that was a lot, ah, …
> E やっぱり人間その時になったら馬鹿力が出るから。 15
> Of course, people, when that time comes, great strength comes out.
> [Better] Of course, people, when that time comes, can show great strength.

In this chapter I have attempted to show that Japanese and 20 English are quite different in the way that they describe the same situation. This suggests that, at least for the examples presented here, a Japanese seeing an event and an English speaker seeing the same event would quite possibly describe the event in very dissimilar ways. 25

VII
States rather than actions

In the last chapter, we saw a number of ways in which Japanese speakers prefer to discuss situations rather than people. While we recognize that this is a generalization which will have many exceptions, we can also see that there must be
5 something to this generalization.

There are other facts which fall into place once we recognize that Japanese prefer to talk about situations rather than people. One is that the Japanese language tends to express events as states rather than actions.

10 Givón 1979 : 334-5 discusses the difference between states and actions. He says, "some verbs denote *states* rather than events. Those two differ from each other by the element of *change over time. States* involve no change over time, and ... they may last shorter or longer stretches of time. ... *Events*, on
15 the other hand, involve change across time."

We can exaggerate somewhat to demonstrate the point. Let us assume that as we are waiting for a train during the rush hour at Shinjuku Station, something extraordinary happens. I

can tell you about it either actively or statively. If I choose to tell you actively, I may say something like, "Yesterday morning, while I was waiting for the train at Shinjuku Station, a large number of student radicals wearing red helmets came down the steps shouting and carrying large sticks. They 5 marched in unison across the platform and the apparent leader shouted into an electronic megaphone."

If I were to tell the same incident statively, I might say, "Yesterday morning, while I was waiting for the train at Shinjuku Station, there was a demonstration." 10

Notice the difference in vividness and detail between the two. The second is merely a reporting of events as a state of affairs, while the first provides an indication of the actions which took place.

We can extrapolate and see that the second version of this 15 "story" is presented as a "situation" while the first is presented with respect to the "people" in the situation. Anything which promotes an emphasis on people is characteristic of person-focus languages, while anything which promotes an emphasis on the state of affairs in which those people are involved is 20 characteristic of situation-focus languages.

Thus, if the speakers of a language elect to talk more about situations than about people, it stands to reason that there is a de-emphasis on actions. This is simply another way of phrasing the active-stative distinction. 25

In fact, this is an interesting characteristic of Japanese which has not received very much attention from linguists.

Whereas English is a heavily action oriented language, Japanese is a state oriented language.

The most obvious way this is manifested is with a type of construction which, although not unique to Japanese, appears 5 with great regularity. This construction is called the *pseudo-cleft* construction.

Let's examine the way this works. In any introductory text of Japanese written for English speakers, the way to ask questions is explained quite early. In one of the most popular 10 Japanese language textbooks used in the U.S.A., Jorden 1963, students are taught to ask questions like 「行きましたか」 "Did [someone] go?" 「行きませんでしたか」 "Didn't [someone] go?" in the first lesson.

Jorden effectively explains that subjects and destinations 15 may be left out of Japanese sentences (our term is ellipsis). Thus, the English speaking student understands intuitively that a major difference between English questions and Japanese questions is that subjects are left out.

While it is certainly true that Japanese do ask questions of 20 the type 「行きましたか」 "Did [you] go?", there is another type of question which is asked with some regularity. In this type of question, rather than focusing on the action, the focus is placed on a state. That is, instead of asking 「いつきましたか」 "When did [you] come?", I ask 「きたのはいつですか」 "The time 25 that [you] came is when?".

The purpose of asking questions in this way in not really well understood. Certainly there are pragmatic factors which

enter into the decision to ask a question in this way. But what is important is that it changes the nature of the question from an action to a state. That is, by making the sentence into a *nominalization*, the speaker has done something very much like change an action into an object. An object is 5 tangible, and therefore enduring, and so it is state-like rather than action-like.

In fact, this type of utterance is seen frequently in declarative sentences as well. This is illustrated in the excerpt of tape recorded conversation which follows. The numbers 10 which precede each utterance indicate the number of the utterance in the whole transcript. Thus, we start with utterance number 19.

H19. アメリカ，アメリカへきたのはいつですか？
 When was it that you came to America?　　　　15
W20. うんとね，だから，高校卒業したときだから18歳のとき。
 Uh, let's see, it was when I graduated from high school,
 so it was when I was 18.
H21. ふーん，何年かしら，19……
 Hm, I wonder what year that was, 19......　　　20
W22. 1967年，
 It was 1967,
W23. いったのは67年，
 when I went it was '67,
W24. だから勉強がおわったのは71年。
 so, when I finished up my studies it was '71.　　　25

As the next segment from a later part of the same conversa-

tion shows, it is not necessary for the question to be in the pseudocleft form for the answer to be.

H73. 何語つかってそだ一育ちました？

    What language did you use when you were gro- growing up?

W74. 育った？

    When I was growing up?

W75. 育ったのはだからずっと日本語。

    When I was growing up I used nothing but Japanese.

This use of state-like constuctions may be achieved in a number of other ways in Japanese. One such way is to end a sentence, not with a verb, but with a nominal. There are a small set of these nominals which are typically used, and these include わけ, こと, の, and もの. We cannot deny that some- times these forms have actual semantic content, but sometimes their purpose appears to be nothing more than making an action into a state.

Often these nominals are not translated accurately into English, but when they are, the English utterance takes on a slightly awkward character. The following excerpt from a conversation between two Japanese females shows how perva- sive this construction can be.

K あっほんと。そいで，そこで生まれたわけ？

    Oh really. Well, is it that you were born there?

A そこで生まれたわけ。

    It's that I was born there.

K そう。そこで生まれて，そこで育ったわけ？

    Oh. Is it that you were born there and grew up there?

A 育ったわけ。

    It's that I was born there.

K じゃ，ハワイにはいつきたわけ？

    Well, when is it that you came to Hawaii?

A うん，72年だから，4年前。

    Hm, it's 1972, so four years ago.

K 4年前。

    Four years ago.

A うん。

    Yes.

K そしてそれからずっとハワイにいっぱなし？

    Then, after that you have always been in Hawaii?

A うん，そうじゃなくて，1度こっちにきて，またむこうへもどったわけ。

    No, that's not right, it's that I came here once and went back there again.

K 日本にね。

    To Japan, right.

A うん。

    Yes.

K ていうことはハワイに一番はじめにきたのはなんできたわけ？

    So, when you came to Hawaii for the very first time, why is it that you came?

This stretch of dialogue perhaps has more utterances of わけ than usual, but it is not atypical. If we try to translate わけ into English by a construction such as *it is that* we find that

very quickly the construction becomes overused. The best way to translate わけ in these cases is to ignore it completely and allow the English to be action oriented.

Other examples of these state-creating nominals are abun-
5 dant. For instance, sentences often end in こと for no reason other than to make the sentence a state. If a literal translation is attempted, it is awkward.

あ，アメリカでも日本語しゃべってるっていうことでしょ？
Oh, so it is a fact that you even speak Japanese in America, right?

10 In the context from which this example was taken, it would have been much better to say in English, "So you even speak Japanese in America, don't you."

Similarly, in the next example, the more appropriate trans- lation is the nonliteral one given second.

15 じゃあ，まあ，これからも，まあ，ハワイに住むってことね？
So, well, from this point on, the fact is you will live in Hawaii, is that right?
[Better] So, well, from this point on, you're going to live in Hawaii, right?

20 Another way in which Japanese expressions take on a state- like character is when expressions of feeling are made. Often rather indirect ways of stating feelings are made when the corresponding expression in English would have to be active. Consider the following example.

そういう大切なこと，ちょっとなめた感じだったの。
She only considered those kinds of important things lightly.

It would be extremely awkward in English to translate this as "There was a feeling . . ."

Similar examples abound. In the following example, there 5 are several instances of indirection, all of which contribute to a state-like expression rather than the action-oriented trans- lation which is most appropriate. Again, to try to translate this example as "It is a feeling . . ." is very awkward.

一番大きな目的っていうのはちょっとくずれたみたいな感じだ。 10
I failed in my most important purpose.

In the final example, notice that there are other markers of indirection than just the word 感じ. In English, the most appro- priate expression is action-oriented.

だけど，日本だったらあるグループに入らないと生きていられない 15
っていうふうな感じあるでしょ？
However, when you are in Japan, unless you join a certain group, you can't exist, right?

We can see further examples of the way that Japanese often make their utterances nominal-like rather than verbal- like 20 when we examine written materials. Consider the following example which was taken from a FOCUS article about Brooke Shields (12/21/84) and its literal and free translations into English.

IX
Responsibility and situation focus

Who is more responsible, the average American or the average Japanese? Perhaps this is an unfair question because we can see a great deal of variation within each culture. I can think of a large number of Americans who are
5 very responsible. I can also think of a large number who are not.

In Japan as well, there are a large number of very responsible people. But unfortunately, there are people who are not.

The point of this chapter, however, is not to discuss the
10 value of individual people. It is to consider how the notion of responsibility interacts with the notion of situation focus.

Up until this point in our discussion, we have seen many ways in which an English transitive construction corresponds to a Japanese intransitive construction. We recognize, of
15 course, that this correspondence does not exist one-hundred percent of the time, but it exists often enough for us to feel comfortable with this generalization.

We have seen many examples where an English speaker

would say "You dropped something" while Japanese would say, 「なにか落ちましたよ」. Even in rather formal writing there are instances where an English writer will write "It is a little embarrassing to comment on because it is like blowing our own horn," while the Japanese writer will write, "手前ミソの話 5 になって恐縮だが" [天声人語 (8/19/83)].

While there are countless cases in which both Japanese and English use either a transitive verb or an intransitive verb to describe a certain action, this chapter will examine some instances in which the outcome is the opposite of that expect- 10 ed. That is, we will look at a number of instances in which the Japanese speaker elects a transitive verb while in a corresponding case the English speaker elects an intransitive.

A particularly good example of this came up in some recording experiments we were conducting at the University of 15 Hawaii. We were recording both Japanese and American subjects speaking naturally. In order to do this, we asked each subject to put a lavalier microphone around his or her neck. By accident, the strings holding the microphone for one Japanese and for one American broke. Let's examine how 20 each of them reported this.

First, in the Japanese case, the interviewer S had just come back into the room where the recording was going on. She saw A fumbling with the string around her neck which she had broken. 25

S もうちょっと短いほうがいい？
　　Would [it] be better if [it] were a little shorter?

A うん。でもだいじょうぶみたい。

    Um, but it seems like it's OK.

K ちょっと<u>こわした</u>から<u>直した</u>の。

    Since [I] broke [it], [I]'ve fixed [it].

5 A あっほんと。

    Oh really.

    Notice that K, who is not even the one wearing the lavalier microphone, uses two transitive verbs to describe what happened.

10   In the case of the Americans, one of the male subjects had snapped the cord when putting the microphone over his head. At the end of the session he reported to the interviewer who had just come back into the room.

M I couldn't believe it. I thought you set me up. Just as I

15   was putting the mike over my head, the string *broke*.

    We might ask why it is that the Japanese subject used a transitive consruction which *requires* the use of a subject (whether that subject is overtly expressed or not) while the American subject used an instransitive construction. The

20 answer, I believe, lies in the way Japanese and Americans assume responsibility.

    If you look at the Japanese example, you see that by selecting the verbs こわす "break" and 直す "fix", the speaker is saying that the speaker did these things; that is, that the

25 speaker is responsible for what happened. In the American case, by selecting an expression like *the string broke*, the

American is saying that this action occurred through no responsibility of his own. Thus, at one level at least, we can say that the reversal of expected patterns reflects a willingness to assume responsibility for actions on the part of the Japanese, and a desire to escape responsibility on the part of 5 the American.

    An experiment was discussed in 1977 at the University of Hawaii by Eleanor Jorden, the famous Japanese language textbook writer. She was interested in knowing how Japanese and Americans differ in their willingness to assume 10 responsibility. While I do not remember the details of the experiment that she reported, I recall the general idea and the results.

    Dr. Jorden asked a number of Japanese and American students what they would say if they were in a situation like the 15 following.

    Assume you have borrowed a tape recorder from your professor for the weekend. Your professor has told you that you must return it on Monday morning. Through no fault of your own, you find that the tape recorder no longer 20 works. What do you say to your professor when you return the tape recorder?

    If we were to predict the results based on the notions of situation and person focus, we would predict that the Americans would use a transitive construction like "I broke your 25 tape recorder". We would also predict that Japanese subjects

would use an intransitive construction like 「このテープレコーダ ーがこわれました」.

As it turned out, the results were exactly the opposite. The Americans tended to say things like, "I don't know how it
5 happened, but *the tape recorder broke*." Japanese subjects on the other hand said things like, 「すいませんが，これをこわして しまいました」.

How do we account for such differences? Do these differences in expression really reflect a difference in willing-
10 ness to accept responsibility?

I believe the answer to the second question is that there is not necessarily a cultural difference in a willingness to accept responsibility. In a similar experiment that I and some students conducted, we were able to verify Dr. Jorden's results,
15 but also were able to determine that both American and Japanese students were willing to pay for the repairs to the tape recorder even though they were not really responsible for causing the damage. It seems that only the means of expression differs.

20 We must keep in mind that when we are learning Japanese, for instance, it is important for us to be aware that relationships between people are more codified in Japan than in America. Whereas it is perfectly acceptable in America to disclaim responsibility when talking to a teacher, in Japan it is
25 not. The American's natural tendency in returning a broken tape recorder is to say, 「なぜかわかりませんが，このテープレコ ーダーがこわれました」 " [I] don't know why, but this tape

recorder broke". Even if the American continues and says, 「もちろん，わたくしの責任ですから，弁償させてください」 "Of course, since it is my fault, please let me pay you back," the damage has been done. The Japanese teacher looks at the American as irresponsible.
5

Osamu Mizutani has discussed a similar phenomenon ［水谷 1979 : 143ff］. His point is that Japanese use こわしました "broke (transitive)" when they feel that they have a direct responsibility for the object's breaking or when they have deliberately broken it. Thus, if something breaks by itself, it 10 is possible to use こわれました "broke (intransitive)". However, the choice between こわしました and こわれました often indicates one's attitude to the other person. He says that those people who speak in an adult, Japanese way will probably choose こわしました even when it is not clear what the cause of 15 breaking is or whether the speaker bears any direct responsibility for the breaking. They do this because the object belongs to the other person and so it is necessary to express one's feeling of responsibility for its being broken.

Similarly for Japanese learning English, it is necessary to 20 recognize that in many cases, the verbal acceptance of reponsibility for something beyond one's control is not desirable. If, on returning the broken tape recorder, the Japanese student says to the American teacher, "I'm sorry, I broke your tape recorder," the American teacher is going to think that this was 25 done through carelesseness and will quite possibly become angry with the student.

This type of crosscultural miscommunication is common. The American fully expects to pay for any damage even though he was not really responsible. Yet because he selected an expression in Japanese which appears to be an attempt to
5 shirk responsibility, the Japanese teacher is angry. The Japanese admits responsibility for something beyond his control. In Japan, this is frequently all that must be said, but the American teacher will be shocked if the Japanese student then turns to another subject. It is as if the student does not care.
10 The different attitudes about the assumption of responsibility are quite striking. In a very interesting book Sakamoto and Naotsuka 1982 have explained many of these differences. One of these involves the matter of apologizing.

They describe what happens to Americans in Japan who do
15 not renew their Alien Registration booklets until after the deadline. When they are called in by the police to "explain" why they were late, the Americans really try to explain. They say no one had told them the rule, or other such explanations. They are upset that the police keep questioning them about
20 something relatively trivial. Even when they are advised to say, "I'm sorry", they are reluctant to do that because they think they may get into more trouble.

Sakamoto and Naotsuka point out that after an apology in such cases, matters are usually settled quickly, with no further
25 problems. They point out that in America, a formal expression of apology is less important than in Japan. In America, the feeling is more important. And this is where problems arise. In

Japan, even if you feel repentant, a formal apology is also required.

It is possible to see then why Japanese elects a transitive verb in a case where something has happened by accident. The Japanese speaker is accustomed to offering a formal apology 5 for relatively minor matters. It is therefore a matter of formality that the transitive construction is selected, and does not have the force of an admission of guilt, as it would for the American.

This chapter has explored some situations in which respon- 10 sibility has interacted with the choice of situation versus person focus expression. We have seen that in certain situations, Japanese do select transitive constructions while Americans select intransitive contructions. I have suggested that a reason for that is that cultural requirement in Japan that an 15 apology be formally expressed.

Transitive/Intransitive Suffix Pairs in Japanese
and corresponding verb forms in English and Chinese
日本語における自他対応の接尾辞と対応する英語・中国語表現

I. -e-/-φ- Transitive → Intransitive

Decausativization (反使動化)
<small>はんしどうか</small>

	Intransitive	Transitive
1	kak-e-ru 欠ける(lack_in) 缺(少)…quē(shǎo)…..	kak-φ-u 欠く (lack_tr) 使 shǐ..缺少 quē shǎoà.....
2	kir-e-ru 切れる(become cut off, severed) 斷 duàn 被{剪 /切 /割} 斷 bèi{ jiǎn/ qiē/ gē} duàn	kir-φ-u 切る(cut, sever) 剪 /切 /割 jiǎn/ qiē/ gē 剪 斷 /切 斷 /割 斷 jiǎn duàn/ qiē duàn/ gē duàn
3	kudak-e-ru 砕ける(become smashed) 碎 suì 打碎 dǎ suì /敲碎 qiāo suì	kudak-φ-u 砕く (smash) 敲 qiāo 打碎 dǎ suì /敲碎 qiāo suì
4.	muk-e-ru 剥ける(peel_in) 剝落 bō luò/脱落 tuō luò	muk-φ-u 剥く (peel_tr) 剝 bō/削 xuē
5.	nezir-e-ru 捩れる(become twisted) 纏 在 一起/變..{彎曲 /歪} chán zài yì qǐ/ biàn..{ wān qū/ wāi}	nezir-φ-u 捩じる(twist) 扭(轉) /擰 /捻 niǔ(zhuǎn)/ níng/ niǎn
6.	neg-e-ru 脱げる(come off) {脱 (落)/ 掉 (落)}(下 來) { tuō(luò)/ diào(luò)}(xià lái)	nug-φ-u 脱ぐ(take off) 脱 (掉) tuō(diào)
7.	nuk-e-ru 抜ける(come out) {掉 /落 /脱 落}(下 來)	nuk-φ-u 抜く (pull out) 拔(掉) /抽 (出)

	{ diào/ luò/ tuō luò}(xià lái)	bá(diào)/ chōu(chū)
8	or‑e‑ru 折れる(break_in) 斷 duàn 折斷 zhé duàn	or‑φ‑u 折る(break_tr) 折 zhé 折斷 zhé duàn
9	sak‑e‑ru 裂ける(tear_in) 裂開 liè kāi	sak‑φ‑u 裂く(tear_tr) 撕 sī /撕開 sī kāi
10	sir‑e‑ru 知れる(become known) 廣爲人知 guǎng wéi rén zhī	sir‑φ‑u 知る(come to know) 知道 zhī dào
11	tok‑e‑ru 解ける(dissolve_in) 解開 jiě kāi	tok‑φ‑u 解く(dissolve_tr) 解 jiě/解開 jiě kāi
12	ur‑e‑ru 売れる(sell_in) 賣光 mài guāng，賣完 mài wán	ur‑φ‑u 売る(sell_tr) 賣 mài
13	war‑e‑ru 割れる(break_in) 破 pò (掉 diào)	war‑φ‑u 割る(break_tr) 弄破 nòng pò
14	yabur‑e‑ru 破れる(tear_in) 破 pò (掉 diào)	yabur‑φ‑u 破る(tear_tr) 弄破
15	yak‑e‑ru 焼ける(burn_in) 烤好 kǎo hǎo	yak‑φ‑u 焼く(burn_tr) 烤 kǎo
16	mi‑e‑ru 見える(become visible) 看到 kàn dào /看見 kàn jiàn	mi‑φ‑ru 見る(see) 看 kàn
17	ni‑e‑ru 煮える(boil_in) 煮 zhǔ {熟 shóu /好 hǎo /爛 làn }	ni‑φ‑ru 煮る(boil_tr) 煮 zhǔ

II. -φ-/ -e-　Intransitive →Transitive

(Causativization 使動化)

1.	ak- φ -u 開く (open_in) (打 dǎ)開 kāi	ak-e-ru 開ける (open_tr) (打 dǎ)開 kāi
2.	dok- φ -u 退く (get out of the way) 躲開 duǒ kāi /讓開 ràng kāi	dok-e-ru 退ける (remove) 移開 yí kāi
3.	hair- φ -u 入る (enter) 進入 jìn rù	ir-e-ru 入れる (put in) 放進 fàng jìn
4.	hikkom- φ -u 引っ込む (draw back) 縮回 suō huí /退縮 tuì suō 被 {收　回 /撤　回} bèi{ shōu huí/ chè huí}	hikkom-e-ru 引っ込める (pull back) 把…縮回　bǎ…suō huí 把…收回/撤回 bǎ…shōu huí/ chè huí
5	hukum- φ -u 含む (include) 包含在…bāo hán zài…	hukum-e-ru 含める (include) 包含 bāo hán
6.	hus- φ -u 臥す (lie down) 臥倒 wò dǎo /躺下 tǎng xià	hus-e-ru 臥せる (lay down) 使…{臥倒/躺下} shǐ…{ wò dǎo/ tǎng xià}
7.	itam- φ -u 痛む (hurt_in) 變 { 疼　/痛} biàn{ téng/ tòng} 傷む 受傷　shòu shāng	itam-e-ru 痛める (injure) 弄疼 nòng téng /弄痛 nòng tòng / 使…感　到　疼　痛 shǐ…gǎn dào téng tòng 傷める 弄傷 nòng shāng / 使 shǐ…受傷 shòu shāng
8.	kagam- φ -u 屈む (bend_in) 彎 wān (下去 xià qù)	kagam-e-ru 屈める (bend_tr) 把 bǎ…彎 wān (下去 xià qù)

コメント [MSOffice1]: Vowel Alternation between transitive 'lay' and intransitive 'lie'

9.	karam-φ-u 絡む(become connected) 纏(繞)在一起 chán(rào) zài yì qǐ	karam-e-ru 絡める(connect) {把/使}… 纏(繞)在一起 {bǎ/shǐ}…chán(rào) zài yì qǐ
10.	kurusim-φ-u 苦しむ(suffer) 痛 苦/ 苦 惱 tòng kǔ/ kǔ nǎo	kurusim-e-ru 苦しめる(torment) 使…{苦 惱 / 痛 苦} shǐ…{kǔ nǎo/ tòng kǔ}
11.	muk-φ-u 向く(face) 朝向 cháo xiàng	muk-e-ru 向ける(cause to face) 使….朝向 shǐ cháo xiàng
12.	narab-φ-u 並ぶ(line up_in) 排好/排成(一列) pái hǎo/ pái chéng(yí liè)	narab-e-ru 並べる(line up_tr) 排(列) pái(liè)
13	sirizok-φ-u 退く(retreat) 倒退 dào tuì	sirizok-e-ru 退ける(drive back) 使…倒退 shǐ…dào tuì
14.	sizim-φ-u 沈む(sink_in) 沉 chén (沒 沒) 沉 chén	sizim-e-ru 沈める(sink_tr) 弄沉 nòng chén 沉 chén
15.	sitaga-φ-u 従う(go along with) 服從 fú cóng /跟隨 gēn suí	sitaga-e-ru 従える(take along with) 率領 shuài lǐng /征服 zhēng fú
16.	sodat-φ-u 育つ(grow up) 成長 chéng zhǎng /發育 fā yù	sodat-e-ru 育てる (bring up, raise) 使…{成 長 /發育}/ shǐ {chéng zhǎng/ fā yù} 培養 péi yǎng /培育 péi yù
17.	soro-φ-u 揃う(become complete) 變 得{齊 全 /一 致} biàn de{ qí quán/ yí zhì}	soro-e-ru 揃える(make complete) 弄齊 nòng qí
18	susum-φ-u 進む(advance_in) 前進 qián jìn/進步 jìn bù	susum-e-ru 進める(advance_tr) 使 shǐ…前進 qián jìn
19.	tat-φ-u	tat-e-ru

	立つ(stand_in) 站立 zhàn lì 豎立 shù lì (起來 qǐ lái)	立てる(stand_tr) 使⋯站立 shǐ⋯zhàn lì 把 bǎ⋯豎立 shù lì (起來 qǐ lái)
20.	tiga- φ -u 違う(differ) 不同 bù tóng	tiga-e-ru 違える(change) 使 shǐ...不同⋯bù tóng / 改變 gǎi biàn / {弄 nòng/搞 gǎo}錯 cuò
21.	tizim- φ -u 縮む(shrink) 變短 biàn duǎn 縮短 suō duǎn	tizim-e-ru 縮める(reduce) 弄短 nòng duǎn 縮短 suō duǎn
22.	todok- φ -u 届く(be delivered) 到達 dào dá /達到 dá dào	todok-e-ru 届ける(deliver) 送{到/給/去} sòng{ dào/ gěi/ qù}
23.	tuk- φ -u つく(adhere to) 附著 fù zhuó	tuk-e-ru つける(attach) 使 shǐ⋯附著 fù zhuó/ 裝上 zhuāng shàng
24.	tuzuk- φ -u 続く(continue_in) 繼續 jì xù /持續 chí xù	tuzuk-e-ru 続ける(continue_tr) 繼續 jì xù /持續 chí xù (動賓動詞)
25.	ukab- φ -u 浮かぶ(float_in) 漂浮 piāo fú 浮現 fú xiàn	ukab-e-ru 浮かべる(float_tr) 使 shǐ...漂浮 piāo fú 使 shǐ....浮現 fú xiàn
26.	yam- φ -u 止む(stop_in) 停止 tíng zhǐ 停{ 下來 /在.../ 到...} tíng { xià lái/ zài⋯/ dào...}	yam-e-ru 止める(stop_tr) 使 shǐ...停止 tíng zhǐ 把/使.... 停 {下 來/在.../到...} bǎ/ shǐ....tíng {xià lái/zài⋯/dào...}
27.	yasum- φ -u 休む(rest_in) 休息 xiū xí	yasum-e-ru 休める(rest_tr) 使 shǐ....休息 xiū xí
28.	yawarag- φ -u 和らぐ(become softened) 緩和 huǎn hé	yawarag-e-ru 和らげる(soften) 緩和 huǎn hé

29.	yurum-φ-u 緩む(become loose) 放　鬆 /鬆　弛 / 緩　和 fàng sōng/ sōng chí/ huǎn hé	yurum-e-ru 緩める (loosen) 放　鬆 /鬆　弛 / 緩　和 fàng sōng/ sōng chí/ huǎn hé
30.	yugam-φ-u 歪む(become crooked) 歪 wāi (掉 diào) 歪曲 wāi qū	yumam-e-ru 歪める(bend_tr) 弄歪 nòng wāi　歪曲 wāi qū
31.	yure-ru 揺れる(shake_in) 搖動 yáo dòng　動搖 dòng yáo	yur-φ-u 揺る (shake_tr) 搖動 yáo dòng　動搖 dòng yáo

III. -ar-/-e-　Transitive → Intransitive by suppression of agent

Decausativization 脱使動化 majour pair

他動詞の動作主を表さないことによる自動詞化、日本語では最も多いタイプ
英語ではどのような表現が対応しているか注意

	不及物	及物
1.	ag-ar-u 上がる(rise) 上昇 shàng shēng 提高 tí gāo	ag-e-ru 上げる(raise) 使 shǐ….上昇 shàng shēng 提高 tí gāo
2.	aratam-ar-u 改まる(become improved) 改 gǎi {善 shàn /進 jìn }	aratam-e-ru 改める(improve) 改 gǎi {善 shàn /進 jìn }
3.	at-ar-u 当たる(touch) 碰到 pèng dào	at-e-ru 当てる(cause to touch) 使 shǐ…碰到 pèng dào
4.	atatam-ar-u 温まる(become warm) 變熱 biàn rè (加 jiā)熱 rè	atatam-e-ru 温める(warm_tr up) 弄熱 nòng rè (加 jiā)熱 rè
5.	atum-ar-u 集まる(gather_in) 聚集 jù jí /集合 jí hé	atum-e-ru 集める(gather_tr) 聚集 jù jí /集合 jí hé
6.	azak-ar-u 預かる(keep) 保管 bǎo guǎn	azuk-e-ru 預ける (entrust to) 寄存 jì cún

コメント [MSOffice2]: Vowel Alternation again

- 13 -

7.	butuk-ar-u ぶつかる(bump into) 撞到 zhuàng dào...	butuk-e-ru ぶつける(strike against) 使 shǐ....撞到. zhuàng dào
8.	ham-ar-u はまる(fit$_{in}$ into) 被{安 / 套 /鑲}　在....上 bèi{ ān/ tào/ xiāng} zài···. shàng	ham-e-ru はめる(fit$_{tr}$ into) 把... {安 /套 /鑲}　在....上 bǎ { ān/ tào/ xiāng} zài···. shàng
9.	hayam-ar-u 速まる(become hasty) 變快 biàn kuài 早まる 提前 tí qián	hayam-e-ru 速める(hasten) 加快 jiā kuài 早める 提前 tí qián/提早 tí zǎo
10.	hazim-ar-u 始まる(begin$_{in}$) 開始 kāi shǐ	hazim-e-ru 始める(begin$_{tr}$) 開始 kāi shǐ (動賓動詞)
11.	hedat-ar-u 隔たる(become separated) 分開 fēn kāi	hedat-e-ru 隔てる(separate) 分開 fēn kāi
12.	hikum-ar-u 低まる(become lower) 變低 biàn dī 降低 jiàng dī	hikum-e-ru 低める(lower) 弄低 nòng dī 降低 jiàng dī
13.	hirog-ar-u 広がる(spread$_{in}$ out) 擴大 kuò dà	hirog-e-ru 広げる(spread$_{tr}$ out) 擴大 kuò dà
14.	hirom-ar-u 広まる(spread$_{in}$) 擴散 kuò sǎn	hirom-e-ru 広める(spread$_{tr}$) 擴散 kuò sǎn
15.	hukam-ar-u 深まる(deepen$_{in}$) 變深 biàn shēn	hukam-e-ru 深める (deepen$_{tr}$) 弄深 nòng shēn
16.	kasan-ar-u 重なる(pile up$_{in}$) 重疊在一起 chóng dié zài yì qǐ	kasan-e-ru 重ねる (pile up$_{tr}$) 使/把... 重　疊 在 一 起 shǐ/ bǎ···chóng dié zài yì qǐ
17.	katam-ar-u 固まる(harden$_{in}$) 凝固 níng gù，凝結 níng jié	katam-e-ru 固める (harden$_{tr}$) 使 shǐ...凝固 níng gù /凝結 níng jié

	變硬 biàn yìng	弄硬 nòng yìng
18.	kaw-ar-u 変わる(change_in) 改變 gǎi biàn	ka-e-ru 変える (change_tr) 改變 gǎi biàn
19.	kim-ar-u 決まる(become decided) 決定 jué dìng	kim-e-ru 決める(decide) 決定 jué dìng (動賓動詞)
20.	kuwaw-ar-u 加わる(join_in) 加入 jiā rù	kuwa-e-ru 加える(join_tr) 加入 jiā rù
21.	mag-ar-u 曲がる(bend_in) 彎(曲) wān(qū)	mag-e-ru 曲げる(bend_tr) 弄 彎 (曲) / 使...彎(曲) nòng wān(qū)/ shǐ···wān(qū)
22.	marum-ar-u 丸まる(become round) 變圓 biàn yuán	marum-e-ru 丸める(make round) 弄圓 nòng yuán
23.	matom-ar-u まとまる(take shape) 統合 tǒng hé	matom-e-ru まとめる(put into order) 統合 tǒng hé
24.	maz-ar-u 混ざる(become mix with) 混雜 hùn zá 與.... 混 雜 在 一 起 yǔ···. hùn zá zài yì qǐ	maz-e-ru 混ぜる(mix with) 弄混 nòng hùn 把...與.... 混 雜 在 一起 bǎ···yǔ···. hùn zá zài yì qǐ
25.	maziw-ar-u 交わる(mingle with) 與.... 攙 雜 在 一起 yǔ···. chān zá zài yì qǐ	mazi-e-ru 交える(mix with) 把...與.... 攙 雜 在 一起 bǎ···yǔ···. chān zá zài yì qǐ
26.	mituk-ar-u 見つかる(be found) 找到 zhǎo dào	mituk-e-ru 見つける(find) (尋)找(xún) zhǎo
27.	mook-ar-u 儲かる(be earned) 賺到(錢) zhuàn dào(qián)	mook-e-ru 儲ける(earn) 賺(錢) zhuàn(qián)
28.	nukum-ar-u 温まる(become warm)	nukum-e-ru 温める(warm_tr up)

	變溫 biàn wēn	加溫 jiā wēn
29.	osow-ar-u 教わる(learn) 受教於 shòu jiào yú	osi-e-ru 教える(teach) 教 jiāo
30.	ow-ar-u 終わる(end$_{in}$) 完成 wán chéng	o-e-ru 終える(end$_{tr}$) 完成 wán chéng
31.	sag-ar-u 下がる(become lower) 變 低/ 變 矮 biàn dī/ biàn ǎi	sag-e-ru 下げる(lower) 弄 低/ 弄 矮 nòng dī/ nòng ǎi
32.	sazuk-ar-u 授かる(receive) 得到 dé dào	sazuk-e-ru 授ける(grant) 授與 shòu yǔ
33.	sim-ar-u 閉まる(close$_{in}$, become tight) 關 guān	sim-e-ru 閉める(close$_{tr}$, tighter) 關 guān
34.	som-ar-u 染まる(be dyed) 染成 rǎn chéng...	som-e-ru 染める(dye) 把....染 成.... bǎ.... rǎn chéng....
35.	sonaw-ar-u 備わる(be provided) 具有 jù yǒu...	sona-e-ru 備える(provide with) 使.. 具 有 shǐ.. jù yǒu
36	tam-ar-u 貯まる(collect$_{in}$) 存 滿 (一 定 金 額) cún mǎn (yí dìng jīn é)	tam-e-ru 貯める(collect$_{tr}$) 存 cún
37.	tasuk-ar-u 助かる(be helped) 受 到 幫 助 shòu dào bāng zhù	tasuk-e-ru 助ける(help) 幫助 bāng zhù
38	tom-ar-u 止まる(stop$_{in}$) 停 tíng	tom-e-ru 止める(stop$_{tr}$) 停 tíng
39	tuk-ar-u つかる(soak$_{in}$ in)	tuk-e-ru つける(soak$_{tr}$ in)

	泡在 pào zài	把...泡 在....bǎ···pào zài···
40.	tutaw-ar-u 伝わる (be handed down) 傳 {開 /遍} chuán{ kāi/ biàn}	tuta-e-ru 伝える (transmit) 傳 chuán
41.	tutom-ar-u 務まる (be fit for the role of) 適任於.. shì rèn yú	tutom-e-ru 勤める (play the role of) 擔任 dān rèn
42.	tuyom-ar-u 強まる (become strong) 變強 biàn qiáng 強 化/ 加 強 qiáng huà/ jiā qiáng	tuyom-e-ru 強める (strengthen) 使...變 強 shǐ···biàn qiáng 強 化/ 加 強 qiáng huà/ jiā qiáng
43.	uk-ar-u 受かる (pass(exam)) 考上 kǎo shàng	uk-e-ru 受ける (take (exam)) 考 kǎo
44.	um-ar-u 埋まる (be buried) 埋 {進 /入 /到}... mái{ jìn/ rù/ dào}	um-e-ru 埋める (bury) 埋 mái
45.	uw-ar-u 植わる (be planted) 種 {好 / 滿} zhòng{ hǎo/ mǎn}	u-e-ru 植える (plant) 種 zhòng
46.	yasum-ar-u 休まる (become rested) 休息 xiū xí	yasum-e-ru 休める (rest) 使.....休息 shǐ... xiū xí
47.	yokotaw-ar-u 横たわる (lie down) 躺下 tǎng xià	yokota-e-ru 横たえる (lay down) 使..... 躺 下

Ⅳ. -ar-/-φ-　(Another Type of Decausativization 脱使動化)

1.	hasam-ar-u 挟まる(become caught between) 被 夾在 (…之 間) bèi jiá zài(…zhī jiān)	hasam-φ-u 挟む(put between) 把…夾 在(…之 間) bǎ…jiá zài(…zhī jiān)
2.	husag-ar-u 塞がる(become obstructed) 阻塞 zǔ sè	husag-φ-u 塞ぐ(obstruct) 阻塞 zǔ sè
3.	kurum-ar-u 包まる(become wrapped up in) 被{ 裹/ 包 / 卷} 在… 內 bèi{ guǒ/ bāo/ juǎn} zài…nèi	kurum-φ-u 包む(wrap up in) 把…{裹 / 包 /卷} 在… 內 bǎ…{ guǒ/ bāo/ juǎn} zài…nèi
4.	matag-ar-u 跨る(sit astride) 横 跨 在… héng kuà zài…	matag-φ-u 跨ぐ(straddle) 跨過 kuà guò
5.	tamaw-ar-u 賜る(be granted) 被 授 與 bèi shòu yǔ	tama-φ-u 賜う(grant) 授與 shòu yǔ
6	tukam-ar-u つかまる(be caught) 抓到 zhuā dào	tukam-φ-u つかむ(catch) 抓 zhuā
7.	tunag-ar-u つながる(become connected) 連 接 在 一起 lián jiē zài yì qǐ	tunag-φ-u 繋ぐ(connect) 把/使…連接在一起 bǎ/ shǐ…lián jiē zài yì qǐ

Ⅴ. -r-(intransitive, cf. passive-(r)are-)

/-s-(transitive, cf. causative-(s)ase-)

自動詞・受身に -r-、他動詞・使役に-s-の子音が使われる類似点に注意

	intransitive	transitive
1.	ama-r-u 余る(remain) 余 yú	ama-s-u 余す(let remain) 留 liú (下 xià)

IV. -ar-/-φ- (Another Type of Decausativization 脱使動化)

1.	hasam-ar-u	hasam-φ-u
	挟まる(become caught between)	挟む(put between)
	被 夾在 (...之 間)	把...夾 在(...之 間)
	bèi jiá zài(…zhī jiān)	bǎ…jiá zài(…zhī jiān)
2.	husag-ar-u	husag-φ-u
	塞がる(become obstructed)	塞ぐ(obstruct)
	阻塞 zǔ sè	阻塞 zǔ sè
3.	kurum-ar-u	kurum-φ-u
	包まる(become wrapped up in)	包む(wrap up in)
	被{ 裹/ 包 / 卷} 在... 內	把...{裹 / 包 /卷} 在... 內
	bèi{ guǒ/ bāo/ juǎn} zài…nèi	bǎ…{ guǒ/ bāo/ juǎn} zài…nèi
4.	matag-ar-u	matag-φ-u
	跨る(sit astride)	跨ぐ(straddle)
	橫 跨 在...	跨過 kuà guò
	héng kuà zài…	
5.	tamaw-ar-u	tama-φ-u
	賜る(be granted)	賜う(grant)
	被 授 與	授與 shòu yǔ
	bèi shòu yǔ	
6	tukam-ar-u	tukam-φ-u
	つかまる(be caught)	つかむ(catch)
	抓到 zhuā dào	抓 zhuā
7.	tunag-ar-u	tunag-φ-u
	つながる(become connected)	繋ぐ(connect)
	連 接 在 一起	把/使...連接在一起
	lián jiē zài yì qǐ	bǎ/ shǐ…lián jiē zài yì qǐ

V. —r—(intransitive, cf. passive-(r)are-

/—s—(transitive, cf. causative-(s)ase-)

自動詞・受身に —r—、他動詞・使役に-s-の子音が使われる類似点に注意

	intransitive	transitive
1.	ama-r-u	ama-s-u
	余る(remain)	余す(let remain)
	余 yú	留 liú (下 xià)

	剩 shèng (下 xià)	剩 shèng (下 xià)
2.	hita-r-u 浸る(soak$_{in}$ in) 沉浸在...chén jìn zài…	hita-s-u 浸す(soak$_{tr}$ in) 把..浸泡在...bǎ.. jìn pào zài…
3.	ibu-r-u 燻る(smoke) 煙霧瀰漫] 燻(好/熟) xūn(hǎo/ shóu)	ibu-s-u 燻す(fumigate) 使...煙霧瀰漫 shǐ…yān wù mí màn 燻 xūn
4.	kae-r-u 返る(return$_{in}$) 歸 還 {給 / 到 }... guī huán{ gěi/ dào}…	kae-s-u 返す(return$_{tr}$) 把...歸 還 {給 / 到}..... bǎ…guī huán{ gěi/ dào}…
5.	kae-r-u かえる(hatch$_{in}$) 孵 化 /孵 出 fū huà/ fū chū	kae-s-u かえす(hatch$_{tr}$) 孵 fū
6.	kie-r-u 消える(go out) 消失 xiāo shī 消掉 xiāo diào	ke-s-u 消す(extinguish) 使... 消 失/ 消 除 shǐ…xiāo shī/ xiāo chú 消掉 xiāo diào
7.	kita-r-u 来たる(come) 來/ 到 來 lái/ dào lái	kita-s-u 来たす(bring about) 招 來/ 招 致 / 惹 起 zhāo lái/ zhāo zhì/ rě qǐ
8.	koroga-r-u 転がる(roll$_{in}$) 滾動 gǔn dòng	koroga-s-u 転がす(roll$_{tr}$) (使) 滾 動 (shǐ) gǔn dòng
9.	kuda-r-u 下る(go down) 下降 xià jiàng	kuda-s-u 下す(lower) (降 jiàng)下 xià
10.	mawa-r-u 回る(turn$_{in}$) 旋轉xuán zhuǎn 轉 zhuàn (四聲)	mawa-s-u 回す(turn$_{tr}$) 轉 動 / 扭 轉 zhuǎn dòng/ niǔ zhuǎn 轉 zhuǎn (三聲)

11.	modo-r-u 戻る(return_in) {回到... / 恢復成...} {huí dào···/ huī fù chéng···}	modo-s-u 戻す(return_tr) 使...{回到.../ 恢復成...} shǐ···{huí dào···/ huī fù chéng···}
12.	nao-r-u 直る(become better) 修好 xiū hǎo	nao-s-u 直す(fix) 修 xiū (理 lǐ)
13.	na-r-u 成る(become) {變成 / 成為}... { biàn chéng/ chéng wéi} ···	na-s-u 成す(make) 使...{變成 / 成為}... shǐ···{ biàn chéng/ chéng wéi} ···
14.	nigo-r-u 濁る(become muddy) 變濁 biàn zhuó	nigo-s-u 濁す(muddy) 弄濁 nòng zhuó
15.	nobo-r-u 上る(rise) 上升 shàng shēng 提高 tí gāo	nobo-s-u 上す(bring up, serve) 使 shǐ...上升 shàng shēng··· 提高 tí gāo
16.	noko-r-u 残る(remain) 剩 shèng (下 xià)	noko-s-u 残す(leave) 使.. 剩 下/ 留（下） shǐ.. shèng xià/ liú(xià)
17.	oko-r-u 起こる(happen) 發生 fā shēng	oko-s-u 起こす(cause) 使.. 發生 / 引起 shǐ.. fā shēng/ yǐn qǐ
18.	sato-r-u 悟る(realize) 領悟 / 明白 lǐng wù/ míng bái	sato-s-u 諭す(make realize) 使...{領悟 / 明白} shǐ···{lǐng wù/ míng bái}
19.	sime-r-u 湿る(become wet) 濕 shī (掉 diào)	sime-s-u 湿す(wet) 弄濕 nòng shī
20.	ta-r-u 足る(suffice) 足夠 zú gòu	ta-s-u 足す(add, supplement) 加上 /添上 jiā shàng/ tiān shàng
21.	tiraka-r-u	tiraka-s-u

	散らかる(become scattered) 亂 luàn (掉 luàn)	散らかす(scatter) 弄亂 nòng luàn
22.	tomo-r-u 点る(become lit) 亮 liàng	tomo-s-u 点す(light) 點亮 diǎn liàng
23.	too-r-u 通る(pass through) 通過 tōng guò	too-s-u 通す(let pass through) 讓.... 通 過 ràng···. tōng guò
24.	utu-r-u 映る(appear) {映 /照} 在... {yìng/ zhào} zài···	utu-s-u 映す(capture(an image), reflect) 使 /把...{映 / 照} 在... shǐ/ bǎ···{ yìng/ zhào} zài···
25.	utu-r-u 移る(move_in) 移動yí dòng {移 / 搬} 到... { yí/ bān} dào···	utu-s-u 移す(move_tr) 移動yí dòng 把...{移/搬}到... bǎ... { yí/ bān} dào···
26.	wata-r-u 渡る(cross over) 渡/過 dù/ guò	wata-s-u 渡す(hand over) 把...交給... bǎ···jiāo gěi···
27.	yado-r-u 宿る(lodge at) 住 宿 在... zhù sù zài···	yado-s-u 宿す(give lodging to) 讓... 住 宿 在.../ ràng···zhù sù zài··· 把...留宿在... bǎ···liú sù zài···

VIII. -φ-/-as- Vi → Vt (Causativization 使動化)

	intransitive	transitive
1	hekomu 凹む(become dented) 凹(下) āo(xià)	hekom-as-u 凹ます(dent) 弄凹 nòng āo]
2.	heru 減る(decrease_in) 減少 jiǎn shǎo 變少 biàn shǎo	her-as-u 減らす(decrease_tr) 減少 jiǎn shǎo 弄少 nòng shǎo

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3.	hikaru 光る(shine) 發光 fā guāng	hikar-as-u 光らす(cause to shine) 使...發光 shǐ···fā guāng
4.	hikkomu 引っ込む(draw back) 退縮 tuì suō	hikkom-as-u 引っ込ます(pull back) 使...退縮 shǐ···tuì suō
5.	huku 吹く(blow_{in}) {吹/噴}出來 {chuī/ pēn} chū lái	huk-as-u 吹かす(puff,smoke) 吹/噴.../把...{吹/噴}出來 chuī/ pēn···/ bǎ···{ chuī/ pēn} chū lái
6.	hukuramu 膨らむ(swell) 脹 / 膨 脹 (起 來) zhàng/ péng zhàng(qǐ lái)	hukuram-as-u 膨らます(cause to swell) 把...弄 (膨) 脹 bǎ···nòng(péng) zhàng
7	huru 降る(rain) 下(雨) xià(yǔ)	hur-as-u 降らす(cause to rain) 使...下 (雨) shǐ···xià(yǔ)
8.	kagayaku 輝く(shine) 發亮 fā liàng	kagayak-as-u 輝かす(cause to shine) 使···發亮 shǐ···fā liàng
9	au 会う(go together) 與...會 合/見 面 y□···huì hé/ jiàn miàn	aw-as-u 会わす(bring together) 使...會 合/見 面 ;介 紹 sh□···huì hé/ jiàn miàn; jiè shào
10	hagemu 励む(be diligent in) 努力/勤 勉 於... n□ lì/ qín mi□n yú···	hagem-as-u 励ます(encourage) 鼓 勵/勉 勵 g□ lì/ mi□n lì
11.	kawaku 乾く(dry_{in}) (變)乾(biàn) gān	kawak-as-u 乾かす(dry_{tr}) 弄乾 nòng gān
12.	kiku 利く(take effect) 對...有效 duì···yǒu xiào	kik-as-u 利かす(use) 使...生效 shǐ···shēng xiào
13.	kooru 凍る(freeze_{in}) 結 成 冰 / 結 凍	koor-as-u 凍らす(freeze_{tr}) 使/把... 結 成 冰 / 結 凍

	jié chéng bīng/ jié dòng	shǐ/ bǎ···jié chéng bīng/ jié dòng
14.	kusaru 腐る(spoil_in) 腐爛 fǔ làn 爛(掉) làn (diào)	kusar-as-u 腐らす(spoil_tr) 使…腐爛 shǐ···fǔ làn 弄爛 nòng làn
15.	meguru 巡る(come around) 循環/圍繞 xún huán/ wéi rào	megur-as-u 巡らす(turn around) 圍上/繞上 wéi shàng/ rào shàng
16.	moru 漏る(leak_in) 漏/遺漏 lòu/ yí lòu	mor-as-u 漏らす(leak_tr) 漏/遺漏 lòu/ yí lòu
17.	naku 泣く(cry) 哭 kū	nak-as-u 泣かす(cause to cry) 弄哭 nòng kū
18.	naru 鳴る(ring_in) 響 xiǎng	nar-as-u 鳴らす(ring_tr) 弄響]
19.	nayamu 悩む(be troubled) 煩惱 fán nǎo	nayam-as-u 悩ます(trouble) 使煩惱 shǐ fán nǎo
20.	odoroku 驚く(be surprised) 嚇(一跳) xià(yī tiào)	odorok-as-u 驚かす(surprise) 把/使…嚇(一跳) bǎ/ shǐ…xià(yī tiào)
21.	sumu 済む(end_in) 完(了) wán(liǎo)	sum-as-u 済ます(end_tr) 弄完 nòng wán
22.	tiru 散る(scatter_in) 散(落) sǎn(luò) 凋謝 diāo xiè	tir-as-u 散らす(scatter_tr) {弄　/灑} 散 { nòng/ sǎ} sǎn 使…凋謝 shǐ···diāo xiè
23.	tobu 飛ぶ(fly) 飛 fēi	tob-as-u 飛ばす(let fly) 讓… 飛 走 /把… 吹 走 ràng···fēi zǒu/ bǎ···chuī zǒu

IX. -e-/-as- （使動化）

	intransirive	transitive
1.	ak-e-ru 明ける(dawn) 天亮 tiān liàng	ak-as-u 明かす(spend(the night)) 通宵/過夜 tōng xiāo/ guò yè
2.	ar-e-ru 荒れる(become ravaged) 荒廢 huāng fèi 毀壞 huǐ huài	ar-as-u 荒らす(ravage) 使…荒廢 shǐ…huāng fèi 毀壞 huǐ huài
3.	bar-e-ru ばれる(come to light) 曝光 pù guāng	bar-as-u ばらす (expose) 使…曝光 shǐ…pù guāng
4.	d-e-ru 出る(come out) 出　現 /出 {來 / 去} chū xiàn/ chū{ lái/ qù}	d-as-u 出す(take out) {拿/取/ 伸　/露/寄..}出 {ná/qǔ/shēn/ lù/ jì. .}chū
5.	ha-e-ru 生える(grow_in) 生長 shēng zhǎng …長出來…zhǎng chū lái	hay-as-u 生やす(grow_tr) 使…生長 shǐ…shēng zhǎng 長出…來 zhǎng chū… lái
11.	hi-e-ru 冷える(become cool) 變涼 biàn liáng 冷卻 lěng què	hiy-as-u 冷やす(cool) 把…弄涼 bǎ…nòng liáng 使…冷卻 shǐ…lěng què
12.	hu-e-ru 増える(increase_in) 增加 zēng jiā	huy-as-u 増やす(increase_tr) 增加 zēng jiā
15.	i-e-ru 癒える(heal_in) 痊癒 quán yù	iy-as-u 癒す(heal_tr) 使…痊癒/治療 shǐ…quán yù/ zhì liáo
16.	kak-e-ru 欠ける(become lacking) 缺乏 quē fá	kak-as-u 欠かす(miss (a meeting)) 錯過/欠缺 cuò guò/ qiàn quē
17.	kar-e-ru かれる(wither, dry_in out) 萎謝/枯萎 wěi xiè/ kū wěi	kar-as-u からす(let wither, dry_tr out) 使…{萎謝/枯萎} shǐ…{ wěi xiè/

		kū wěi}
18.	kir-e-ru 切れる(run out_{in}) 用{完/光} yòng{ wán/ guāng}	kir-as-u きらす(run out_{tr}) 用{完/光} yòng{ wán/ guāng}
20.	kog-e-ru 焦げる(become scorched) 焦黑/焦掉 jiāo hēi/ jiāo diào	kog-as-u 焦がす(scorch) 把...弄焦 bǎ... nòng jiāo
21.	mak-e-ru 負ける(be defeated) 敗(給/於....) bài(gěi/ yú....)	mak-as-u 負かす(defeat) 打敗... dǎ bài...
22.	mo-e-ru 燃える(burn_{in}) 燃 燒 / 燒 (起來) rán shāo/ shāo(qǐ lái)	moy-as-u 燃やす(burn_{tr}) 燃燒/燒 rán shāo/ shāo
23.	mor-e-ru 漏れる(leak_{in}) 漏 lòu	mor-as-u 漏らす(leak_{tr}) 漏 lòu
24.	nar-e-ru 慣れる(become accustomed to) 習慣 xí guàn	nar-as-u 慣らす(accustom, tame) 使...習慣 shǐ... xí guàn
25.	nur-e-ru 濡れる(become wet) 濕(掉) shī(diào)	nur-as-u 濡らす(make wet) 弄濕 nòng shī
26.	okur-e-ru 遅れる(be later for) 遲到 chí dào	okur-as-u 遅らす(delay) 延遲 yán chí
27.	sam-e-ru 覚める(awake) 醒(來) xǐng(lái)	sam-as-u 覚ます(wake_{tr} up) 叫醒/弄醒] jiào xǐng/ nòng xǐng
28.	tok-e-ru とける(melt_{in}) 融化 róng huà	tok-as-u とかす(melt_{tr}) 融化 róng huà

X. -i-/-as-

1	ik-i-ru 生きる(live) 活 huó	ik-as-u 生かす(bring to life) 弄活/救活 nòng huó/ jiù huó

生存 shēng cún	使...處 於 某 種 shǐ…chǔ yú mǒu zhǒng 狀　　態 zhuàng tài
2　mit-i-ru 満ちる(become full) 充滿 chōng mǎn	mit-as-u 満たす(full) 充滿 chōng mǎn
3　nob-i-ru 伸びる(become extended) 變長 biàn cháng 延長 yán cháng	nob-as-u 伸ばす(extend) 伸長/弄長 shēn cháng/ nòng cháng 延長 yán cháng
4.　toz-i-ru 閉じる(close_in) 關(閉) guān(bì)	toz-as-u 閉ざす(close_tr) 關(閉) guān(bì)

ⅩI．-i-/-os-

intransitive	transitive
1.　h-i-ru ひる(become dry) (曬)乾] (shài) gān	h-os-u ほす(dry) 曬(衣服)] shài(yī fú)
2.　horob-i-ru 滅びる(go to ruin) 毀滅 huǐ miè 滅亡 miè wáng	horob-os-u 滅ぼす(destroy) 毀滅 huǐ miè 使...滅亡 shǐ…miè wáng
3.　ok-i-ru 起きる(get up_in) 起來 qǐ lái	ok-os-u 起こす(get_tr up) 使...起來 shǐ qǐ lái
4.　or-i-ru 降りる(get off) 下 (交 通 工 具) xià (jiāo tōng gōng jù)	or-os-u 降ろす(let off) 讓 (人)... 下 (交通 ràng(rén)…xià (jiāo tōng 工 具) gōng jù)
5.　ot-i-ru 落ちる(fall) 掉下 diào xià	ot-os-u 落とす(drop) 使...掉下 shǐ…diào xià

6.	sug-i-ru 過ぎる(go past) 過(去) guò(qù)	sug-os-u 過ごす(pass (time)) 渡過 dù guò

XⅡ. -φ-/-se-

	intransitive	transitive
1.	abi- φ -ru 浴びる(pour (over oneself)) 潑 /澆 (水　在 自己身　上) pō/ jiāo(shuǐ zài zì jǐ shēn shàng) 淋浴 lín yù	abi-se-ru 浴びせる(pour (over another)) 潑 /澆 (水 在 別 人 身 上) pō/ jiāo(shuǐ zài bié rén shēn 上) shàng) 幫 (人)　　淋 浴 bāng(rén)　lín yù
2.	kabu- φ -ru かぶる(become covered (with)) (put on (one's own) head) 被覆蓋著 bèi fù gài zhù 頭　上　戴 著 tóu shàng dài zhe	kabu-se-ru かぶせる(cover (with)) (put on (another's) head) 覆蓋...fù gài 把...戴 在 (某　人)　頭 上 bǎ⋯dài zài(mǒu rén) tóu shàng
3.	ki- φ -ru 着る(put on (one's own) body) 穿 chuān	ki-se-ru 着せる(put on (another's) body) 幫 (某　　人)　穿 bāng(mǒu rén) chuān
4.	ni- φ -ru 似る(resemble) 相似 xiāng sì	ni-se-ru 似せる(model after) 使...相　似; 偽　造 shǐ⋯xiāng sì; wèi zào
5.	no- φ -ru 乗る(get on) 搭乘 dā chéng	no-se-ru 乗せる(put on, give a ride to) 把...放　在...上面/ bǎ⋯fàng zài⋯shàng miàn/ 搭 載 dā zài
7.	mi- φ -ru 見る(see) 看 kàn	mi-se-ru 見せる(show) 給別人看 gěi bié rén kàn