

English Abstract

Dissertation Title	An analysis of “-garu” in Modern Japanese from the perspective of syntax and semantics - A comparative analysis with other third person affective expressions -
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This research aims to clarify the true meaning of “-garu” expressions, formed by affixing the affix “-garu” to adjectives and expressions of desire using “-tai” in Modern Japanese, through a comparison with other third person affective expressions from the perspective of syntax and semantics. In conclusion, it will propose recommendations to teach “-garu” in Japanese language classes based on the results.

Some problems remain in the description of “-garu” expressions in existing literature. First, the affix “-garu” cannot be used with all affective and sensory adjectives, and “-garu” can be used with attribute adjectives. Although these have been pointed out in the existing literature, there is no comprehensive or clear analysis on which adjective can be used with “-garu,” as well as what common characteristics adjectives that can be used with “-garu” share.

Second, there is also no detailed examination of the syntactic characteristics of “-garu,” and no clear description of how the different variations of “-garu” can be used. Looking at actual examples, however, when “-garu” is used with an attribute adjective, no example of it used as a causative expression (*atarashigaraseru) was found, only few examples of it used as a potential expression for all adjectives, and in particular, no example of it used as a potential expression for sensory adjectives (*tsumetagareru) was found. Based on these empirical facts, it is evident that more needs to be done to clarify the syntactic characteristics of “-garu.”

In the existing literature, affective adjectives and the expressions of desire using “-tai” cannot be used in their existing form for third person subjects but only with the affix “-garu.” The difference between “watashiwa kuyashii” and “karewa kuyashigatteiru,” however, cannot be put down as a simple difference in the person of the subject. “Watashiwa kuyashii” is an expression showing the emotion of the speaker

(watashi", and naturally, he/she is considered to have the feeling of "kuyashii" (regrettable) inside him, but in the expression "karewa kuyashigatteiru," there is no presumption that the subject (kare) really feels "kuyashii" inside. Because this is not clearly explained in the existing literature, the issue is sometimes not handled appropriately, for example, Japanese language textbooks and manuals simply regard the difference between "watashiwa kuyashii" and "karewa kuyashigatteiru" as a difference in subject.

In reality, in examples such as "kanojowa kaoniwa dasanakattaga,kokorono nakadewa kuyashigatteita,"kanojowa hyomendewa kuyashigatteitaga,kokorono nakadewa yorokonndeita,"we observe that there is a difference between the behavior and words of the target and what he/she feels inside. Such examples show that the description in existing literature, that "-garu" expressions show the internal feelings of the subject externally through behavior and words, cannot adequately capture the usages in a uniform way. Furthermore, there is no existing literature on the detailed examination of the type of semantic contexts in which "-garu" can be used. It is necessary to clarify the situations and contexts under which the speaker uses "-garu," and how to describe the situation.

Furthermore, when referring to the emotions of a third person subject, besides "-garu" expressions, it is also possible to use verbs corresponding to affective adjectives ("natsukashii"→"natsukashimu"). In addition, expressions such as "Asouda" (natsukashisouda, where A refers to an affective adjective), affective adjectives with the affix "-souda," "Ayouda," affective adjectives with the affix "-youda" (natsukashiiyouda), "Arashii," affective adjectives with the affix "-rashii" (natsukashiirashii) can also be used. Existing literature, however, does not clarify how "-garu" expressions are different from these expressions.

As can be seen above, there are clearly many issues regarding the affix "-garu" in Modern Japanese which need to be resolved from the perspectives of syntax and semantics.

This dissertation is divided into two parts.

In the first part, I will analyze "-garu" expressions in Modern Japanese from the perspectives of syntax and semantics.

In Chapter 1, I will examine existing literature on adjectives with "-garu," and the meanings and usages of the affix "-garu," and organize the above-mentioned issues.

In Chapter 2, when analyzing the meanings and usages of "-garu," I comprehensively examined which adjectives can be used with "-garu," and what common characteristics are observed among these adjectives. The result showed that all affective, sensory and attribute adjectives shared the common characteristic of expressing emotions and

sensations when a person came into contact with some thing (object or event). In the case of attribute adjectives which can be used with "-garu," these adjectives do not simply show the features and attributes of the person or thing. For example, "atarashigaru" when used in the sentence "kanojowa sono boushino dezaino atarashigatteita," expresses a psychological sensation (the feeling that it is a novel design) the person feels when he/she connects with the object (hat).

In Chapter 3, I analyzed the meanings of "-garu," including the differences between the internal feelings and sensations of the person and the external behavior and words, with the aim to provide a uniform description of "-garu." Here, I analyzed from three perspectives: "external state" of the person (words, actions, expressions, attitudes, etc. of the person), "internal state" (internal psychological state of the person), and "comprehensive knowledge" (knowledge of the words generally spoken by a person when he/she has certain feelings and sensations, the actions, expressions and attitudes shown in such cases, and knowledge of the person in the mind of the speaker).

By using these three points, we can describe the meaning of "-garu" as "a description of the appearance of the subject's internal state by the speaker who links the external state of the subject to his/her internal state based on comprehensive knowledge." In the expression "X ga Agaru," the three different usages observed below can be explained without contradictions.

The first observable usage is the description of the internal "A" feeling of person X in the case when the speaker connects the external state of X to his/her internal state based on comprehensive knowledge. This is the most basic usage of "-garu", e.g., "Kanojowa tsukueo tataite, kuyashigatta."

For the second usage the speaker sees another person X' hidden in the "internal state" of the person X, and links the external state shown by X' to the internal state of X based on comprehensive knowledge. This is still an external expression of X's internal "A" feeling. This is a case whereby the attitudes and words shown externally by the person is different from his/her internal state, e.g., "Kanojowa kaoniwa dasanakattaga, kokorono nakadewa kuyashigatteita."

The third usage expresses the plan of the person X to "pretend to express A," or "to show a state as A" when the speaker connects the external state of person X to his/her internal state based on comprehensive knowledge. This is another case whereby the attitudes and words shown externally by the person is different from his/her internal state, e.g., "Kanojowa hyoumenjouwa kuyashigattaga, kokorono nakadewa yorokonndeita."

From the above analysis, it is clear that the difference between "karewa kuyashigatteiru" and "watashiwa kuyashii" is not only simply a difference in the

subject, as pointed out in existing literature. The “-garu” in “karewa kuyashigatteiru” simply expresses the “external state” of the target person, and does not necessarily mean that the person has a feeling of “kuyashii” internally. Accordingly, it cannot be handled as a difference in the subject with the expression “watashiwa kuyashii” whereby the speaker’s feeling is expressed externally.

First, “-garu” expressions are characteristically observed as expressions of actions, feelings, attitudes, etc. of the person as attendant circumstances, and as quotations spoken by the person. This point is in agreement with the point that “-garu” expresses the speaker’s description of a person’s external state. Next, “-garu” expressions are also observed in sentences with adverbs expressing high frequency. This characteristic is in agreement with the point that “-garu” expressions are used in the semantic context whereby a person “repeatedly” shows a specific external state. Furthermore, “-garu” expressions are also used in causal expressions, conditional expressions, contradictory expressions, adverbs showing high degree, adverbs showing low frequency, and in expressions comparing the “current” external state of the person with his/her “previous” state. These points are in agreement with the point that “-garu” expressions are used in the semantic context whereby a person shows a specific external state different from the “normal.”

In Part 2, based on the above observations of “-garu,” I compared “-garu” expressions with other various expressions used in expressing the feelings of third parties (verbs corresponding to affective adjectives, “Asouda,” “Ayouda,” and “Arashii”). The results can be summarized as follows.

First, “-garu” expressions are different from all the other expressions. They cannot be used when the target person does not show his words, actions, feelings, attitudes, etc. as an “external state.” This is because “-garu” expressions describe the characteristic “external state” of the target person.

Looking individually at the differences, “-garu” expressions are different from verbs corresponding to affective adjectives in that they can be used even when the target person does not have feel the relevant feeling inside (e.g., “Kanojowa hyoumenjouwa kuyashigattaga, kokorono nakadewa yorokonndeita”). This is because verbs corresponding to affective adjectives only express the subject “having the relevant feeling,” whereas for “-garu” expressions, for the “external state” shown by the target person, the speaker connects it to the internal state of the target person, and this may not necessarily presume that he/she has the relevant feeling “internally.”

Next, “Asouda” is different from “Agatteiru” because it cannot be used when the target person does not show externally an expression generally shown when he/she has a certain feeling (e.g., “Kanojowa kaoniwa dasanakattaga, kokorono nakadewa

kuyashigatteita”). This is because “Asouda” only expresses how the target person looks externally, and does not go into his/her internal state, unlike “Agatteiru” which can be used even when the external state of the target person is different from his/her internal state.

“Arashii” is different from “Agatteiru” because it cannot be used when the target person who may express externally a feeling or sensation usually associated with a certain adjective, does not feel such an emotion or sensation internally (e.g., “Kanojowa hyoumenjouwa kuyashigattaga, kokorono nakadewa yorokonndeita”). This is because “Arashii” only expresses an inference of the “internal state” of a target person, unlike “Agatteru” which can express the external state by connecting it with the internal state of “pretense” or “showing the state as something” even when the target person does not have the feeling or sensation internally.

“Ayouda” is different from “Agatteiru” because it can be used even when the target person does not show any externally expressions, without any problems. This is because “Ayouda” expresses how the “physical sensations and psychological states” of the target person can be captured, and does not handle the problem of whether or not they are externally expressed as “external states” through words, actions, feelings, attitudes, etc., while on the other hand, “Agatteiru” expresses the “external state” of the target person.

Finally, in teaching “-garu” in Japanese language classes, based on the observations of this research, e.g., I believe that it is not enough to show that the difference between “watashiwa kuyashii” and “karewa kuyashigatteiru” is simply the subject, but also that it is necessary to clearly show that “-garu” “portrays the relationship between the external manner of the target and his/her internal emotions,” In order to do this, I propose that lessons should set and introduce situations and contexts that clearly utilize the characteristic meanings and syntactic contexts in which “-garu” is used.