EXAMINING FACE-THREATENING ACT OF JAPANESE ADVERB YATTO

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Abstract

In intercultural communications, we can anticipate the occurrence of unintended face-threatening acts (FTA) which leads to miscommunication. This study discusses the possible FTA by the speaker who does not intend to threaten the interlocutor's positive and negative face by using one of the Japanese temporal adverbs, yatto. This adverb expresses the speaker's evaluative meaning, is achieved through various obstacles and the effect takes a long time to achieve. In addition, the word yatto also implies an achievement that is attained by either barely sufficient abilities or because of an immediate deadline. Therefore, when being used to talk about the interlocutor's or the other person's action, it can threaten his/her face. It is necessary to clarify the possibility of threatening other people's positive and negative faces even though it is unintentional because Japanese teachers and learners are mostly unaware of it. Many of them associate the word yatto as akhirnya in Bahasa Indonesia or finally in English, which does not contain the speaker's evaluative meaning. Accordingly, the subject of this study is to clarify the conditions of use when the word yatto becomes an FTA. To clarify the problem, this study uses descriptive and qualitative methods and employs the theory of politeness, especially the theory of face-threatening acts (FTA) by Brown and Levinson (1987). Inspired by Kamio (1990)'s notion of the territory of information, there are three types of the territory of information for the yatto adverb; (a) the information that falls to the territory of the speaker, (b) to both of the speaker's and the interlocutor's or the other person's, and (c) to the interlocutor. As the main finding of the research, the factor causing FTA for positive and negative faces, namely FTA which occurs when the speaker talks about the action, falls to (c) the third territory. In the case of the benefactive -tekureru or -temorau forms used together, the meaning appreciating the actions of the interlocutor or the third person, it works as positive politeness to them as an agent. On the contrary, expressing thanks threaten the speaker's negative face.

Keywords: Face Threatening Act (FTA), Japanese adverb yatto, Politeness, Speaker's evaluative meanings, The territory of information

INTRODUCTION

The adverb yatto is classified as a temporal/time adverb that expresses the speaker's evaluative meaning that an action or situation is achieved through various obstacles and for a long time. However, not a few Japanese language learners and even teachers do not realize that *yatto* also states a more conditional meaning, namely the evaluative meaning that achievement with barely sufficient abilities or because of an immediate deadline. The use of yatto in certain situations contains the possibility of threatening the face of the interlocutor or a third person who hears it. *Yatto* has the potential to show a negative evaluation of the interlocutor, especially the interlocutor's positive face. For example, when one office worker announced to his colleagues that he had successfully passed a fairly difficult qualification exam, one of his colleagues commented by saying '*yatto...*' with a smile. He felt uncomfortable over his friend's comments which seemed to hint at the meaning that it took too long to achieve success because of his barely sufficient ability. For the worker who announced his success, the word *yatto* was considered as threatening his positive face. In fact, the colleague who commented *yatto* did not mean to underestimate his colleague's success. But the act threatens the interlocutor's positive face that wants to be admired because indicating that the speaker does not care about the interlocutor's feelings (see B & L 1987:66). Therefore, he should have praised the success of his colleague by using the adverb *tsuini* which focuses more on the achievement than the word *yatto* which focuses more on the process that has many obstacles. The use of tsuini can operate as a positive politeness strategy.

What is exemplified above is a kind of intercultural miscommunication in which the speaker and the interlocutor do not share knowledge about the function and evaluative meaning of the *yatto*. It possibly happens when there are differences in language background between speakers regarding the function of the language, such as between Japanese and Indonesian. The difference between the two languages lies in their function to express the evaluative meaning of speakers. Japanese language must always verbalize the speaker's mental attitudes and speech attitudes including evaluative meanings in addition to conveying propositional meanings.

The meaning of mental attitudes and speech attitudes are the meanings of higher-level explicature (Kodama 2006:80) (Yang 2017). Kodama (2006: 80ff) explains that those characteristics and nature of the Japanese language in which speakers must always verbalize mental attitudes and speech attitudes as a phenomenon of higher-level explicature verbalization. According to Kodama, this nature of Japanese is different from English, which generally does not verbalize higher-level explicature. Indonesian also does not verbalize higher-level explicatur in every utterance. Therefore, Japanese language learners need to be equipped with the knowledge of higher-level explicature in Japanese expressions so that unintended FTAs do not occur.

FTA and The Territory of Information

The notion of FTAs is an important part of the theory of politeness devised by Brown & Levinson (B & L) (1987). According to B & L theory, there are two basic human needs, negative face and positive face. It is politeness to be careful not to threaten them, which the strategy to appeal to positive face is positive politeness and the strategy to considerate negative face is negative politeness (Usami 2002). In B & L (1987:61) it is assumed that all compe-

tent adult members of a society have (and know each other to have) face', the public self-image that every member wants to claim for himself, consisting in two related aspects:

(a) negative face: the basic claim to territories, personal preserves, rights to non-distraction - i.e. to freedom of action and freedom from imposition

(b) positive face: the positive consistent self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants.

B & L theory focuses on "how the speaker uses strategies to maintain the hearer's face, and so the interaction is assuming on smooth communication that fills both the speaker's and hearer's faces at the same time which is developed based on a model person (Otsuka 2013: 63-64)". Then, Otsuka (2013 ibid) points out that B & L theory cannot analyze face work that intentionally threatens the interlocutor's face. A similar statement is found in Ha (2014). He argues that linguistic analysis which assumes a rational person model cannot analyze the behavior of language impoliteness which is motivated by various motivations.

Kato (2002) conducts a discourse analysis in the form of a debate that clearly states the FTA, which is intentionally conducted without using the politeness strategy. In this type of interaction, there is an implicit understanding where the participants are admitted to express their opinion clearly without using the politeness strategy. Kato also points out the explicit FTA that personal pronoun is intentionally used. The use of the personal pronoun is also analyzed in this paper.

This research does not use the B & L's framework as it is but uses only a part

of the negative face and positive face aspects mentioned above because our research is about unintended FTA by a speaker who lacks the knowledge of the higher-level explicature that *yatto* represents. We pay attention to the notion of a negative face as a human claim not to want to be imposed by others and not to want to be intruded on his or her territory. This concept of territory is similar in concept to the word territory used in the Theory of territory of information (Kamio 1990) which is described below. In an interview which was conducted in 1995, Kamio, who had also majored in psychology, stated that the term was taken from "ethological (not ethnological) terms" (see Kawanishi 1995).

The theory of Territory of information was submitted by Kamio in 1990, and the theory developed falls into the realm of modality in general and that of evidentiality in particular (Kamio 1994). This theory is used by researchers in the field of politeness because evidentiality, politeness, and modality are intersecting fields as shown in the following figure 1.

In Kamio (1990), the level of information sharing between the speaker and the interlocutor was represented by either completely knowing (scale 1) or not knowing at all (scale 0). In Kamio (1994) and Kamio (2002), the level of information shared between speakers and interlocutors was modified to use a gradual scale from shallow to deep (Kamio1994). However, it is easier for us to modify and apply Kamio's 1990 theory to discuss FTAs. In Japanese language culture, it is important who is the "owner" of the territory of information about the action or situation that *yatto* represents, so talking about the information that the speaker is not the "owner" of the area of information can lead to FTAs.

Dobeta (2001) argues that the territory of information means who the infor-

mation belongs to, which in Japanese leads to politeness problems. Dobeta (2001) examines in what language forms politeness as a strategy is realized in Japanese through several sentence-final forms. And she states:

Considering that the Japanese language is always aware of the amount of information that the speaker has and the amount of information that the listener has regarding the information, and verbalizes the difference, it is very difficult for non-native speakers to recognize or assume the amount of information of the other party, and it seems that it will appear as a communication problem due to error or lack of politeness (Dobeta 2001).

Based on the above, in this research, we examined the territory of information between speakers, interlocutors, and third parties in three types:
a. Information falls to the speaker's territory
b. Information falls to the interlocutor's territory
c. Information falls to the interlocutor or the third person who can hear the speaker

Adverb yatto

The adverbs *yatto*, *toutou*, *youyaku*, and *tsuini* are time-related adverbs. They are synonymous with each other and mean the amount of time, effort, and achievement of foresight to reach the beginning of a verb-representing action or state, such as (1) and (2). On the other hand *toutou* and *tsuini* co-occur with the nai-form verb as in (3).
(1) Dai enkai ga (*yatto, toutou, youyaku, tsuini*) hajima-t-ta.
'The big banquet finally has begun.'
(2) Dai enkai ga (*yatto, toutou, youyaku, tsuini*) owa-t-ta.
'The big banquet is finally over.'
(3) Daijin wa (*toutou, tsuini*) sono ryouri wo tabenaka-t-ta.
'The minister did not eat the dish at last.'

Kudo (www.ab.cyberhome. ne.jp/~kudohiro/toki_hukusi.html) states that adverbs of time express "the relative volume of time between events or internal events". In addition, Kudo (2000:169) and Okuda (2014) positions the adverb *yatto* and its synonyms *youyaku* and *toutou* as those related to time in manner adverbs. In short, the characteristic of these adverbs is that they represent both the manner of the event and the amount of time to activate/start the event. The most detailed view on the meaning of *yatto*, *youyaku*, *toutou*, and *tsuini* is that of Nitta (2002: 246). He notes that those adverbs are the adverbs of "long-term requirement type" among the time-related adverbs that express the amount of time to start or to activate an action or a state. The characteristic of the adverbs "long-term requirement type" is that the situation is considered to have been activated and realized after a long period (Nitta 2000: 253). But more than that, this adverb expresses a modal meaning, such as psychological length and distantness, that a great deal of effort and energy was spent in the process leading up to the activation and realization of the situation (Nitta ibid). However, in the explanation of Group Jammassy (1998) regarding the above four adverbs, *yatto* means "realization of expectations" and "barely state to achievement", while the other three adverbs don't mean the "barely state".

Table 1 below shows the previous research of the four synonymous adverbs. The type of the previous study is a comparative study of the semantic features of all four adverbs or two of them. Palihardana (2005a, 2005b) focuses on the aspectual meaning of boundedness represented *yatto*, as well as the meaning of the speaker's mental attitude such as

difficulty in achieving something. Palihardana uses narrative passage text data from literary works, so there is no analysis of communication using *yatto*. Mogi and Koga (2009) tried to extract the core meaning of *yatto* by using only the example sentences of the previous research, but as a result, it became a more abstract meaning and difficult to refer to the context information. As mentioned above, we think that the difference between *yatto* and *tsuini* is related to FTAs, but there is no previous research on this matter, nor is there anything about politeness or FTAs about these adverbs.

In the case of the FTA mentioned above, *yatto* acts as a negative-faced FTA, and *tsuini* acts as positive politeness. That's because *yatto* focuses on process or passage, while *tsuini* focuses on achievement (Group Jammassy 1998:227). In our research, we believe that *yatto* becomes an FTA when a speaker talks about information that doesn't fall to his/her territory of information because of the information such as the length of time to achieve it and focussing on difficult processes can threaten the interlocutor's the negative face. We think this is the important point to compare the difference between *yatto* and *tsuini*. Based on the reasons and the research gap mentioned above, this study analyzes FTAs by using *yatto*.

Table 1. Previous types of research on adverbs yatto, youyaku, tsuini**, and** toutou

	Adverbs researched	Researches
1	*y a t t o , youyaku, t s u i n i , toutou*	Group Jammassy (1998), Kudo (Internet), Nitta (2002), Palihardana (2005b), Okuda (2014), Tyo Unyon (2014), Jung-Byeongmin (2019)
2	*yatto and youyaku*	Tyo Unyon (2012), Kin Eizi (2006)
3	*tsuini and toutou*	Chiang Wen-Shun (2009) Tyo Unyon (2009)
4	*yatto and tsuini*	N/A
5	*yatto*	Palihardana (2005a), Mogi & Koga (2009)

METHOD

This study is a qualitative and descriptive study that examines the FTA of the adverb *yatto*. *Yatto* represents an evaluative meaning of the speaker's mental attitude, that is related to the amount of time and effort to achieve it. In this research, which examines possible FTAs, we use the notion of the territory of information to analyze three types of information in interpersonal communication. The types are (a) information falls to the speaker's territory, (b) information falls to the interlocutor's territory, (c) information falls to the interlocutor's or the third person's territory who can hear the speaker.

The data analyzed was mainly obtained from the corpus of spoken language (CEJC, I-JAS, SSC, CWPC, NUCC), and partly from the corpus of written language (BCCWJ) and the internet such as blogs and. We have set the BCCWJ Corpus search register to bestsellers, yahoo-chiebukuro, blogs, and magazines. The search conditions for I-JAS were native speakers in Japan, non-native speakers of domestic learners, and learners of Indonesian native speakers overseas, and the genres were set to dialogue and role play.

The data identified as interpersonal communication is the part of the speaker's direct utterance or the direct utterance of the written language which quoted by Japanese-style quotation marks. Even if there were no quotation marks in the utterances, sentence-end particles such as *ne*, *nee*, and *yo*

that express interpersonal modalities, utterances containing interjections such as *ah*, or the essays or reports which talk about the speaker's him/her self were also identified as interpersonal communications. We also included blogs of the type of utterances that tell the reader about the blogger him/herself. The data forms of *yatto* collected are mainly those with verb predicates, including the form of suspended phrases. The data doesn't include the forms such as the collocation form "*yatto no koto de*" and the adnominal form like "*yatto no joutai*".

This study examines the possibility of FTAs caused by an error by non-native speakers, but we could not obtain data of FTAs of such error from the I-JAS corpus. That's because, in the discourses of dialogues of non-native speakers in I-JAS, all words *yatto* were used when talking about speakers' events, thus there is no example of using *yatto* to talk about an event that affects the speaker or interlocutor. On the other hand, in the native speakers' data, no data was identified as an unintended FTA. That's not surprising and as predicted for us because an adult native speaker knows politeness. Therefore, conversely, we analyzed the conditions under which *yatto* becomes an FTA as the intended FTA by a native speaker in four cases. By analyzing the intended FTA, the cause of the unintended FTA by error can be explained.

RESULTS AND DISCUSSIONS

Previous studies have pointed out that *yatto* is often used in conversation. The graph below shows the results of examining the number of *yatto*, *tsuini*, *toutou*, and *youyaku* appearing in the five conversation corpora. The blue bar graphs in Figure 2 show the number of *yatto* used, which is significantly higher in the three corpora than in the other three adverbs. In the I-JAS

data, which consists of data from non-native Japanese learners and native Japanese speakers, half of the 24 cases were used by non-native speakers. The number of *tsuini* used was low in all corpora. In other words, it is important to understand how to use *yatto* properly in the daily conversation for Japanese learners.

As mentioned above, this study has classified the territory of information into three types to consider cases where the use of *yatto* becomes an FTA. However, Type c has different forms of expressions that add the benefactive forms of *-tekureru* and *-temorau* to the verbs that require individual analysis, so we added them as Type d as follows. We will analyze the four cases based on the collected data.

Type a. Information falls to the speaker's territory
Type b. Information falls to the interlocutor's territory
Type c. Information falls to the interlocutor's or the third person's territory who can hear the speaker
Type d. Information falls to the interlocutor's or the third person's territory (in benefactive forms
-tekureru/-temorau)

Type a. Information falls to the speaker's territory
In type a, the speaker talks about the information which falls to his/her territory of information, so basically there is no FTA. This type includes situations where the speaker is not an agent but a person who is in a certain situation in which he/she is affected or involved. Those situations are often expressed in intransitive verbs. Now, we discuss the following example sentences (4), (5), (6), (7), (8), (9). Texts (4), (5), (6), (7) are the most basic utterance types of type a, where the agent of the verb is the spea-

ker. (4) and (7) are reporting type discourse in book or blog and focus on the amount of time and effort to reach the achievement. In (7) yatto emphasizes time and effort, thus it shows the speaker's positive-face want. In (5) the word '*anata/you*' refers to the interlocutor, and it rather focuses on the effort in the meaning of *yatto*. In contrast to (5), (6) focuses on the amount of time to reach the achievement.

(4)　やっと今年一月十日に、病院とおさらばすることができた。

(BCCWJ　大石政隆『人生ふさぎこんじゃおしまいよ』)

Yatto *kotoshi 1 gatsu 10 ka ni, byouin to osaraba suru koto ga dekita.*

'Finally, last January 10, I was able to say goodbye to the hospital.'

(5)　半月前から十人以上に当たってやっと君を見つけた。　(BCCWJ 甲斐透　『かりん増血記』)

Hantsuki mae kara juu nin ijou ni ata-t-te yatto kimi wo mitsuke-ta.

'Since a half month ago I asked more than ten people and finally found you.'

(6)　「あー、遊びすぎたって、やっと気づいたの」(BCCWJ　樅山風子　『アゲイン』)

"*Aaa, asobisugi-ta tte,* yatto kizui-ta *no.*"
' "Ah, finally I realized I had played too much." '

(7)　やっと発見!　ついに発見しました*·゜゜·*:..｡..｡..:*·'(*゜▽゜*)'·
:..｡. .｡..:·゜゜·* 奇跡のシャンプーと言われてます!　(http://www.okini.jp.net/info/archives/72)

Yatto hakken *! Tsuini hakkenshimashi-ta. Kiseki no shampuu to iware-teimasu.*

'Finally, I found it! Finally, I found it. (Japanese emoticons represent joy.)

That is called the miracle shampoo!'

(8) is an intransitive verb sentence of *yatto*. In (8), the agent of the intransitive verb includes the speaker her/himself. In (8), *yatto* focuses on the length of time.

(8)　「おめでとう、やっとこれで皆が揃ったから、改めて隆ちゃんの入学をお祝いしよう」

(BCCWJ　曽野　綾子『わが恋の墓標』)

"*Omedetou,* yatto korede mina ga soro-t-ta *kara, aratamete Taka-chan no nyuu-gaku wo oiwaishiyou*"
' "Congratulations! All attendees already gathered here, now again, let's celebrate Taka on getting into college!" '

(9) is a shortened sentence there the speaker is a patient of a passive sentence. In other words, the information falls to the speaker's territory of information. The characteristic of (9) is that *yatto* and *youyaku* are used as paraphrases. (9) emphasizes time and effort by using two synonyms. However, *yatto* focuses on the realized what was expected, and *youyaku* focuses on the long-term one (see Group Jammassy 1998). *Yatto* expresses the relief of being freed from the task for a long time.

(9)　やっと解放!我が家の娘も高校卒業。(中略)　解放感が半端ないですっ。

ようやく毎日のお弁当と送迎が終わります。　（千葉市若葉区のきものエレガントのブログ）

Yatto kaihou *! Wagaya no musume mo koukou sotsugyou. (...) Kaihoukan ga hanpa naidesu! Youyaku　mainichi no obentou to sougei ga owarimasu.*

I'm finally free! My daughter is graduating from high school soon. (...) So great feelings of freedom of mine. Finally, I finished my task of making lunch for her and pick-up and drop-off her every day.'

Type b. Information falls to the interlocutor's territory

In type b, the speaker talks about the information in the interlocutor's territory of information, so indicating the speaker's evaluative attitude is likely to be an intended FTA. However, if the relationship between the speaker and the interlocutor is a family or a particularly close relationship, an FTA may not occur, but at least it functions as a sarcastic remark or a complaint.

The utterance (10) is perceived as a slightly sarcastic joke if the speaker and the interlocutor have a special close relationship, but otherwise, it is an FTA on the interlocutor's positive face. Kato (2002) points out the explicit FTA that personal pronoun is intentionally used. In (10), the personal pronoun *anta* is used, which may lead to FTA. In the first sentence, *yatto kaeru* is the action of the interlocutor. On the other hand, in the second sentence, the intransitive verb *yatto katazuku* describes the situation that occurs after the interlocutor gets out and goes home, and the place where that situation occurs is in the speaker's space. However, the cause of the situation is the activity of the interlocutor, so the second sentence still has a sarcastic nuance.

(10)「あんたが<u>やっと帰る</u>から、<u>やっと片付く</u>とホントに清々してたのに何たるざまよ」

(BCCWJ Yahoo!ブログ　)
　　　"*Anta ga* yatto kaeru *kara,* yatto katazuku *to hontoni seiseishiteta noni nantaru za-mayo.*"

'As you finally wanna get out of here and go home, so I was feeling really at ease 'cause everything will work out in the end, but what a mess!'

(11) is part of a chat at work. Speaker A is talking to some people at work, but at some point, she is calling B's name. Speaker A is a senior of B. A calls B's name, and when B replies "hai," in the next utterance A tries to threaten B's positive and negative face with an obvious FTA. A says that B was able to respond properly for the first time now. By using *yatto*, A reminds B that it took a long time for B to respond properly and that B has been reprimanded many times, so it becomes an FTA for B's negative face. It also shows that A doesn't care about B's feelings, so it's also an FTA for B's positive face.

(11) A: あのねBさん
　　　　B: はい
　　　　A: 今度<u>やっと</u>言えたわね
(SSC C009)
　　　A: Ano ne B san
　　　B: Hai
　　　A: Kondo yatto ie-ta *wa ne*
　　　　　　'A: Hey, Ms. B.
　　　B: Yes, mom.
　　　A: You have finally can reply to me, huh.'

(12) is the title of a book by an American author who is well known to the Japanese as a person who knows Japan well. Even if the author is not a native speaker of Japanese, this FTA can be identified as a strategy of a native speaker because it is the title of a Japanese publication edited by the publisher. *Yatto kizuita* 'you finally noticed' is the irony aimed at potential readers. In section 3.2.1 of B & L (1987: 65-67), "First distinction: Kinds of face threatened",

mentions the kinds of acts of becoming a negative face FTA. Item (b) of (i) says that "suggestions, advice (S indicates that he thinks H ought to (perhaps) do some act A)". According to this notion, (12) is considered as an FTA for the readers' negative face. The title of the book, which may be an FTA, turned out to be used as a strategy to attract potential readers.

(12) 『やっと自虐史観のアホらしさに気づいた日本人』 (yorei.jp book title. author: Kent S. Gilbert)

Yatto *jigyaku shikan no ahorashisa ni* kizuita *nihonjin*

'The Japanese who finally noticed the stupidity of the masochistic view of history.'

(13) is an FTA of the interlocutor's negative face in the form of abusive language on the interlocutor. It corresponds to "expressions of strong (negative) emotions toward H --e.g. hatred, anger, lust (S indicates possible motivation for harming H or H's goods) in (iii) (b) of B & L (ibid).

(13) 「性悪のマゾ牝め、やっと白状したな」 (BCCWJ深山幽谷『闇の牝儀式』)

Shouwaru no mazo mesu me, yatto haku-joushi-ta *na*.

'You masochistic bitch, you finally confessed, huh'

The following (14) is the actual data modified by the authors. When A reported to his colleagues that he had passed a difficult qualification exam, one of his colleagues, B, smiled and said, "*Yatto* ...". Since B is a non-native speaker of Japanese, he is unaware that *yatto* will be an FTA for A's positive face. It is not appropriate for B to comment by using *yatto*, which has an evaluative meaning such as achievement with

long term and effort required, barely sufficient abilities, or because of an immediate deadline because the information falls to the territory of information of A.

(14) A: このたび、無事試験に合格し、資格を取得することができました。
    B: やっと…
(actual data modified by authors)

A: Konotabi, buji shiken ni gouka-ku-shi, shikaku wo shutoku suru koto ga
dekimashita.
B: Yatto...

'A: I have successfully passed the exam and was able to obtain the qualification.

B: Finally ... '

Type c. Information falls to the interlocutor's or the third person's territory who can hear the speaker

In type c, the speaker refers to the information in the territory of the interlocutor's or a third person's who is located in a place where the third person can hear the speaker. This Type c is likely to be an FTA, except the speaker is a relative or family to the third person.

Since the data in (15) is short, it is not clear whether the speaker talked about the interlocutor or the third party. However, since (15) is in the form of an interrogative sentence, even if *yatto* is used for the interlocutor, it does not become an FTA for the interlocutor's negative face. This is because the interlocutor has some opportunity to deny if he is offended. On the other hand, if the speaker refers to the third person, it may be an FTA if the third party cannot respond to it.

(15) 「やっと親元から独立して、今がいちばん楽しいんじゃないのか」

(BCCWJ 乃南アサ 『パラダイス・サ
ーティー』)

Yatto oyamoto kara dokuritsu shite,
ima ga ichiban tanoshii-n-janai no ka?

'You're finally independent of your
parents, and now is the most fun time, isn't
it?'

(16) is data of the speaker who told
her family about her father, who is a third
party. The speaker's father is probably in
sickbed and may or may not have heard
this conversation. In any case, this utteran-
ce made between close persons is unlikely
to be an FTA.

(16) やっとこれから楽になっ
て、楽しめる時間が持てたのにね
え。
(BCCWJ
小林智　　『父のがんを知った日か
ら』)

Yatto *korekara* raku ni natte*, tanoshime-
ru jikan ga moteta noni nee.*

'He should have finally had some
time to relax and have fun.'

Type d. Information falls to the
interlocutor's or the third person's territory
(in benefactive -tekureru/-temorau form)

The feature of Type d is that by using
yatto together with the verb and the bene-
factive form, the information in the ter-
ritory of information of the interlocutor
can be attracted to or incorporated into
the territory of the speaker, so it is diffi-
cult to become an FTA. The *-tekureru* and
-temorau forms also represent the evalua-
tive meaning of the benefits received by
the speaker, thus appreciating the actions
of the interlocutor or third person is posi-
tive politeness to the interlocutor and the
third person as an agent. On the contrary,

expressing thanks threaten the speaker's
negative face (see B & L 1987: 67). Hattori
(1994) points out that "even if a speaker
speaks information that does not belong to
his or her territory or the listener's territo-
ry, as if it belongs to his or her territory,
it usually results in impolite utterances."
It is considered that by using *-tekureru*, or
-temorau with *yatto* the impoliteness can be
avoided.

(17) is the text of the conversation
between a woman and a man in the novel.
The man proposed to her. However, the
man saw the woman was nearly in tears,
then he asked for the reason. The woman
replied that because he finally proposed to
her.

(17) 「だって睦君、やっと言
ってくれたんだもん、遅いよ」
「ごめん」
(BCCWJ　PB39_00309　塚原幸『ガー
ド』)

"Datte Mutsumi-kun, yatto ittekureta-
n-da mon, osoi yo"

"Gomen"

'Because now you (Mutsumi-kun)
have finally told me that. It was very late.'

'Sorry.'

Benefactive forms *-tekureru* and *-temo-
rau* generally indicate the action towards the
speaker and the benefits to the speaker. In
(17), *yatto* is not an FTA because of using
the benefactive form *-tekureru* or *-temorau.*
These forms indicate the action which falls
to the territory of information of the in-
terlocutor is drawn into the territory of
the speaker. Incorporating information
into the speaker's territory of information
using *-tekureru* or *-temorau* is not an FTA
if the interests between the speaker and
the interlocutor or the third person do not
conflict. Otherwise, it will be an expression

of hatred. (Example: Yokumo **ittekure-ta** na. '*How dare you to say that.*') Using the benefactive form means that the speaker is pleased with the actions of the interlocutor. Although indicating the speaker's pleasure may threaten the negative face of the speaker, in that way it works as positive politeness for the interlocutor.

(18) by the expression "*Yaaatto*" expresses the long-awaited feeling of the speaker that her child can sleep without using a sling. "*Nenneshi-tekureru*" 'he sleeps' is the child's activity, but the mother has had a hard time getting the child to sleep, so -*tekureru* is added to express joy and relief, and also it is depicted as an event of the speaker's territory of information. The form -*tekureru* also expresses affection for her child.

(18) 幼稚園に行くようになり疲れるようになったのか？やーーっと抱っこ紐を使わないで寝んねしてくれ
るようになったので、、、抱っこ紐を卒業することに☺

(コ
コリコ遠藤嫁オフィシャルブログhttps://ameblo.jp/kokoriko-endo-yome/)

Youchien ni iku youni nari tsukareru youni nat-ta noka? Yaaatto *dakko himo wo tsukawa-nai de* nenne shite kureru *youni natta node... dakko himo wo sotsugyousuru koto ni.*

'Maybe he tired because he started going to Kindergarten? He began to be able to sleep without using a sling. He had finished using the sling (emoticon relieved face) .'

Then, we discuss the case using -*temorau* of the benefactive form. The form -*temorau* also basically incorporates the actions of others into the territory of information of the speaker. The form -*temorau* represents the speaker's involvement in the event. Therefore -*temorau* is often used

for the actions asked by the speaker to the agent. (19) is a discourse about a woman finding a suspicious person at night and asking police and students for help. Since -*temorau* is used, it suggested that the woman reported to the police. (20) is also a discourse that a man asked the landlord to replace the cooler in the room with an air conditioner.

(19) 石の上へ寝てるんでしょうんそれからお巡りさんと学生さん二人でねやっと信濃町から警察へ
　　　　引っ張ってってもらいましたけどねその晩の怖かったことったらありません　(SSC　C040)

Ishi no ue e neterundesho. Un, sorekara omawari san to gakusei san futari dene yatto *Shinanomachi kara keisatsu e* hippatte-t-temorai mashita *kedo ne. Sono ban no kowakatta koto-t-tara arimasen.*

'The man was sleeping on the stone, huh. Yeah, then finally a policeman and a student took him from Shinanomachi to the police station. I've never been as scared as that night.'

In utterance (20) the speaker asked the landlord to install an air conditioner in the room. Originally there was only a cooler in the room. It was getting colder towards winter, so he had to ask the landlord to install it. The speaker says *yatto* because he has experienced some difficulties. The speaker was involved in this event because he requested the landlord. This event is in the territory of information for both the speaker and the landlord, so if the landlord hears him, it could be an FTA for the landlord's positive face.

(20) そうえー寒いんだよだから自分もう今年去年か去年　　やっとクーラーからエアコンを家で部屋に
　　付けてもらったんであほんとクーラーってまだ存在するんだなって思いま

した   (CEJC   T010_009)

Sou ee samuin da yo. Dakara jibun mou kotoshi kyonen ka kyonen yatto *kuuraa kara eakon wo ie de   heya ni* tsuketemoratta-*n de ah honto kuuraa tte mada sonzai suru-n da natte omoi mashita.*

'Yeah, it was too cold. So this year, no, last year, I finally got an air conditioner installed (by the   landlord) in   my room instead of the cooler. I was surprised that the cooler still existed'

(21) talks about an event about the speaker's sick family. The sick person is not the speaker herself, because there is an expression "*amarini kou itami wo uttaeru no de*" that expresses the situation of the person who is not the speaker herself. Empathy for her family member is shown by the utterance using *yatto*, which incorporates the information about long waiting times at the hospital into the realm of her information.

(21) (The speaker took her sick family to the hospital, which is open on the third Saturday.)

　　　　三時間ぐらい待ったでしょうか
それで<u>やっと</u>あのーレントゲン撮って
<u>もらって診察してもらって</u>あま　　り　に
こう痛みを訴えるのでえーっと痛み止
めを打ってもらったんですがもう効か
なかったんですよ
(CSJ   Dialogue   simulation
D01F0046-R)

3 jikan gurai matta deshouka. Sorede yatto *anoo* rentogen tottemoratte shinsatu-sitemoratte *amarini kou itami wo uttaeru node eeeto itamidome wo uttemoratta-n desu ga, mou kikanakatta-n desu yo.*

'We waited for about 3 hours. Then he finally got an X-ray and had a medical examination. Though he complained of pain so much that he got a painkiller injection, but it didn't work anymore.'

CONCLUSIONS

As a result of the analysis, *yatto* did not become an FTA when the speaker talked about the information which falls to his or her territory of information, and some of them emphasize time and effort, thus it shows the speaker's positive-face want. When a speaker talks about information that falls into a third person's territory of information, it doesn't result in an FTA in a situation that the third person doesn't hear it.

To avoid the risk of FTA, native speakers may also use the benefactive form of -*tekureru* or -*temorau* to talk about information that falls to the territory of information of the interlocutors and third person. Because, by using *yatto* together with the verb and the benefactive form, the information in the territory of information of the interlocutor can be incorporated into the territory of the speaker, so it is avoided to become an FTA. In the case of the benefactive -*tekureru* or -*temorau* forms used together, the meaning appreciating the actions of the interlocutor or the third person, it works as positive politeness to them as an agent. On the contrary, expressing thanks threaten the speaker's negative face.

For the case of FTA by non-native speakers, only one case was found which was caused by an error. Although rare cases, we identified four cases of FTAs intended by native speakers. In conclusion, the case where *yatto* becomes an FTA for the positive or the negative face of the interlocutor is when the speaker uses *yatto* to comment on the information which falls to the territory of the interlocutor or falls to both the speaker and the interlocutor.

This result is enough clear, but to make it useful for learners of the Japanese language as a second language, learners must be able to know who the information belongs to. Native Japanese speakers are

always unconsciously aware of who the information belongs to, but non-native speakers of Japanese are not always aware of it. Therefore, to reduce the possibility of intercultural miscommunication resulting in FTA, the learners of the Japanese language are advised to always pay attention to who is the agent of the actions described in the predicate.

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CORPUS

BCCWJ 現代日本語書き言葉均衡コーパス 中納言版 The Balanced Corpus of Contemporary Written Japanese

CEJC 日本語日常会話コーパス モニター公開版 Corpus of Everyday Japanese Conversation

CSJ 日本語話し言葉コーパス Corpus of Spontaneous Japanese

CWPC 現日研・職場談話コーパス Gen-Nichi-Ken Corpus of Workplace Conversation

I-JAS 多言語母語の日本語学習者横断コーパス International Corpus of Japanese as a Second Language

NUCC 名大会話コーパス Nagoya University Conversation Corpus

SSC 昭和話し言葉コーパス Showa Speech Corpus

DICTIONARY

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