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Citation	長崎大学教育学部人文科学研究報告, 33, pp.43-57; 1984
Issue Date	1984-03
URL	http://hdl.handle.net/10069/32919
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Some Notes on *Koto*, *No*, *To* in Japanese:

A Transformational Approach

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O. In this paper, I am concerned with *koto*, *no*, and *to* in Japanese. *Koto*, *no*, and *to* can be used as the markers of complement sentences and there are some differences in the use of them. For example, sentences (1) and (2) show a difference between *koto* and *to*:

- (1) **asu-wa toppusei-no boeekihu-ga huku koto ni natte-imasu.*

tomorrow a sudden trade-wind blow it follows that
gust of
wind-gen.

'It follows that the trade wind will blow tomorrow with sudden gusts of wind.'

- (2) **getuyobi-wa kyujitu-notame nitiyobi-no sukejuru-de basu-ga unko-suru*¹

on Monday because of holiday on Sunday's schedule buses drive
to iware-masu.

is said

'It is said that on Monday the city bus schedule operates on Sunday's schedule on account of a holiday.'

Both (1) and (2), which come from the radio news on KOHO² are not acceptable. As a native speaker of Japanese, I wonder why the speaker as a weather forecaster in (1) can tell the weather forecast for tomorrow with such confidence. The weather conditions are usually changeable, and we can only say something like (3) :

- (3) ? *asu-wa toppusei-no boeekihu-ga huku to iware-masu.*

tomorrow a sudden trade-wind blow is said
gust of
wind-gen.

'It is said that the trade wind with sudden gusts of wind will blow tomorrow.'

By using the phrase *to-iware-masu* (it is said that ...) in (3), the speaker shows that he does not refer to whether or not the proposition is true. It seems to me, however, that *to-iware-masu* (it is said that) does not fit the proposition *asu-wa toppusei-no boeekihu-ga huku* (the trade wind with a sudden gust of wind blows tomorrow.), because it seems that the expression is too formal.

In example (2), by contrast, I wonder why the speaker does not have any confidence in the proposition *getuyobi-wa kyujitu-notame nitiyobi-no sukejuru-de basu-ga unko-*

sareru (On Monday, the city bus schedule operates on Sunday's schedule on account of a holiday.), because it is already decided and is a well-known fact in Honolulu. The correct form for (2) is (4):

- (4) *getuyobi-wa kyujitu-notame nityobi-no sukejuru-de basu-ga unko-sareru*
 on Manday because of holiday on Sunday's schedule buses are driven
koto ni natte-imasu.
 it follows that
 'It follows that on Monday the city bus schedule operates on Sunday's schedule on account of a holiday.'

Example (5) also comes from the radio program on KOHO, which is a part of the speech of a beauty consultant from Japan:

- (5) *watakusi-ni sukosidemo minasama-no otetudai-ga dekimasu koto-o*
 me somewhat you-polite help-polite be able-polite
negatte-orimasu.
 am expecting-polite
 'I am hoping that I will be able to help you even a little.'

(5) is acceptable and a very polite expression while (6) is not acceptable:

- (6) **watakusi-ni sukosidemo minasama-no otetudai-ga dekimasu-no-o*
 me somewhat you-polite help-polite be able-polite
negatte-orimasu.
 am expecting-polite
 'I am hoping that I will be able to help you even a little.'

There is a difference between *koto* and *no* in the examples (5) and (6), but it is not clear why only *koto* can be acceptable in the context. It seems to me that (5) is a correct polite form but that it is too formal. The use of *koto* and *to* in (2) and (3) tells us that they have some relation with the speaker's attitude about the content of the proposition, and also the use of *koto* and *no* in (5) and (6) tells us that they have some relation with formality and politeness.

The main purpose of this paper is to examine to what extent our Generative Theory can explain the differences in the use of *koto*, *no* and *to*. In section I, we try to show the structural differences among them briefly and explain how sentences with these forms would be derived in the Standard Model of Transformational Generative Grammar. In section II, the differences among *koto*, *no* and *to* are demonstrated with reference to the concepts of presupposition and factivity proposed by Kiparsky and

Kiparsky (1971). Kuno's two observations on the differences between *koto* and *no*, and Josephs' features <direct> and <indirect> for *koto/no* and *factive/nonpresuppositional* predicates, are briefly discussed. We try to explain some examples in terms of these results in semantics and show that these earlier finding do not account for all the uses of *koto* and *no*. In section III, we discuss the differences between *koto* and *no* from the viewpoint of pragmatics, and introduce the features <formal> and <polite> .

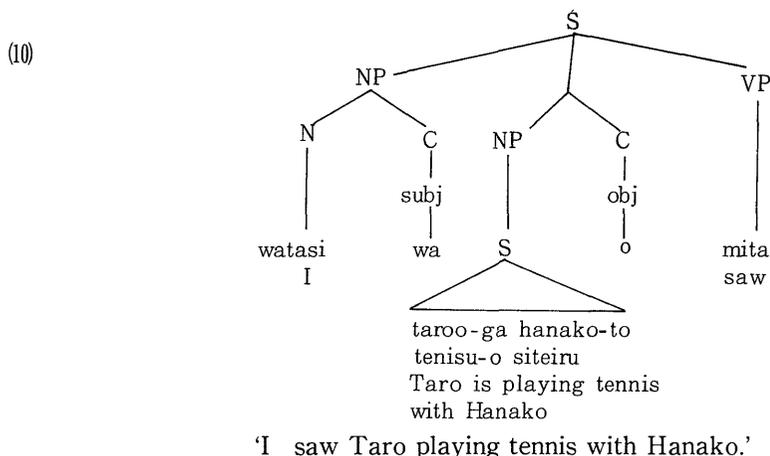
I. Let us consider the following examples:

- (7) *watasi-wa taroo-ga hanako-to tennis-o site-iru* $\left\{ \begin{array}{l} no-o \\ *koto-o \\ *to \end{array} \right\}$ *mita.*
 I Taro Hanako tennis play saw
 'I saw Taro playing tennis with Hanako.'

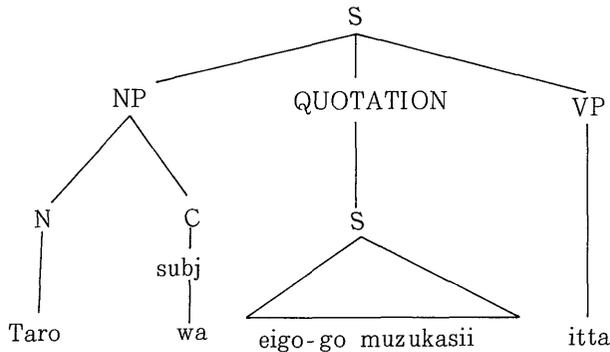
- (8) *Hanako-wa eigo-ga muzukasii* $\left\{ \begin{array}{l} koto-to \\ *no-o \\ *to \end{array} \right\}$ *mananda.*
 English difficult learned
 'Hanako learned that English is difficult.'

- (9) *Taroo-wa eigo-ga muzukasii* $\left\{ \begin{array}{l} to \\ *koto-o \\ *no-o \end{array} \right\}$ *itta.*
 Taro English difficult said
 'Taro said that English is difficult.'

In sentence (7), *no* can occur but not *koto* or *to*, in sentence (8), *koto* can occur but *no* and *to* cannot, while in sentence (9), only *to* can occur. In a transformational grammar, sentences (7) and (8) could be analyzed as having the following deep structures,³ (10) and (11) respectively:



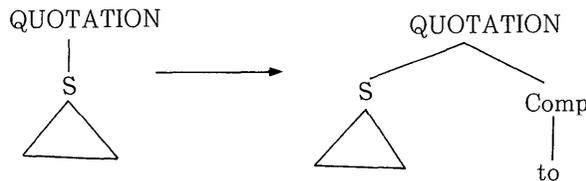
(13)



'Taro said that English is difficult.'

To is introduced by the transformational rule (14) :

(14) *To* Insertion Rule:



That is, sentence (9) has the following structure:

(9) ${}_{NP}$ {Taroo-wa} ${}_{NP}$ ${}_q$ [eigo-ga muzukasii] ${}_s$ *to* ${}_q$ ${}_{VP}$ {itta.} ${}_{VP}$
 Subject Quotation Verb

The verb *itta* (said) must cooccur with only *to*, and not with the nominalizer plus object-case (*koto-o* or *no-o*). Sentence (15) is unacceptable in Japanese.

(15) *Taroo-wa eigo-ga muzukasii $\left\{ \begin{matrix} koto-o \\ no-o \end{matrix} \right\}$ itta.

To is not a case marker: it simply marks the embedded sentence as a *quotation*. That is, the speaker is only reporting *what Taroo said*. This is the reason why we use the node QUOTATION in this case. *To* can be called a *predicate complementizer*. Therefore we have a difficulty in using NP for the embedded sentence with *to*⁵.

As we can see from these examples, the complementizers *koto/no/to* are inserted by transformational rules like (12) or (14) : Rule (12) introduces *koto/no* in the position immediately after the embedded sentences dominated by NP as in (10) and (11), while rule (14) introduces *to* in the position immediately after the embedded sentences dominated by the node QUOTATION as in (13). The use of the node QUOTATION allows us to

distinguish *koto/no* from *to*. However, we cannot so easily show the syntactic difference between *koto* and *no*.

II. Following the notions of presupposition and factivity proposed by Kiparsky and Kiparsky (1971), Kuno makes the following two observations about *koto/no/to*. *First*, he observes that there is a difference between *koto/no* and *to*: i. e., the sentential nominal with *koto/no* implies that the speaker presupposes that the action, the statement or the event in the sentential nominal is true, whereas the form with *to* has no such presupposition. *Second*, he observes that there is a difference between *koto* and *no*: i. e., *koto* implies that the sentential nominal has an abstract concept, whereas *no* implies that the action, the statement or the event in the sentential nominal is concrete and can be observed through the five senses.

First of all, let us examine our examples (16)(17) and (18) in terms of these observations:

(16) $NP\{watasi-wa\}_{NP} NP[S\{Taroo-ga Hanako-to tennis-o site-iru\}_S no-o]_{NP} VP\{mita.\}_{VP}$

(17) $NP\{Hanako-wa\}_{NP} NP[S\{eigo-ga muzukasii\}_S koto-o]_{NP} VP\{mananda.\}_{VP}$

(18) $NP\{Taroo-wa\}_{NP} Q[S\{eigo-ga muzukasii\}_S to]_Q VP\{itta.\}_{VP}$

According to the first observation, *koto* and *no* imply that the propositions of the embedded sentences are true: in (16) the speaker is reporting a fact, that the speaker saw the event, *Taroo-ga Hanako-to tennis-o siteiru* (Taro is playing tennis with Hanako.); and in (17) the speaker is reporting the fact that Hanako learned that English is difficult. The speaker here presupposes that the proposition represented in embedded sentence is true. On the other hand, in (18), the speaker is only telling that Taro said that English is difficult, but he is not referring to whether or not his statement is true. We can test whether or not the above is correct by adding, *ga, sore-wa uso-datta* (but it was a lie).

(16) **watasi-wa Taroo-ga Hanako-to tennis-o site-iru no o mita, ga, sore-wa uso datta.*
'I saw Taro playing tennis with Hanako, but it was a lie.'

(17) **Hanako-wa eigo-ga muzukasii koto o mananda, ga, sore-wa uso datta.*
'Hanako learned that English is difficult, but it was a lie.'

(18) *Taroo-ga eigo-ga muzukasii to itta, ga, sore-wa uso datta.*
'Taro said that English is difficult, but it was a lie.'

In (16), the speaker tells us that he saw the event (Taro is playing tennis with Hanako.) and in (17) that Hanako learned that English is difficult.

(16) and (17) are unacceptable, however, because of the contradiction between the first

sentence and the second sentence. In (18), the speaker does not refer to the factivity of the proposition of the embedded sentence, and thus (18) is acceptable.

The second observation says that *koto* nominalizes propositions designating abstract concepts whereas *no* nominalizes propositions denoting concrete events: in our examples, *no* in (16) occurs after the embedded sentence whose proposition is the concrete event, *Taroo-ga Hanako-to tennis-o site-iru* (Taro is playing tennis with Hanako.), which can be observed through our five senses, whereas *koto* in (17) occurs after the embedded sentence whose proposition is the abstract concept, *eigo-ga muzukashii* (English is difficult.). Thus we can accept these observations as appropriate.

Notice that *no* in (16) does not imply that the speaker presupposes the proposition of the embedded sentence to be true: he is only reporting the proposition to be true by saying that he saw Taro playing tennis with Hanako. In the following sentences, however, the use of *koto/no* implies that the speaker presupposes the proposition of the embedded sentence to be true:

- (19) Ziroo-wa Taroo-ga tunbo de-aruru $\left\{ \begin{array}{l} koto-o \\ no-o \end{array} \right\}$ omoidasita.
 deaf is recalled
 ‘Jiro recalled that Taro is deaf.’

- (20) Taroo-wa Hanako-ga satta $\left\{ \begin{array}{l} koto-o \\ no-o \end{array} \right\}$ oboete-ita.
 left remembered
 ‘Taro remembered that Hanako left.’

- (21) Taroo-wa Hanako-ga satta $\left\{ \begin{array}{l} koto-o \\ no-o \end{array} \right\}$ zannen-ni omotta.
 left regretted
 ‘Taro regretted that Hanako left.’

Furthermore, in the following sentences, neither *koto* nor *no* implies the speaker’s presupposition:

- (22) Hanako-wa kaimono-ni iku $\left\{ \begin{array}{l} koto \\ no \end{array} \right\}$ ga suki-desu.
 shopping go like
 ‘Hanako likes going shopping.’

- (23) Gittā-o hiku $\left\{ \begin{array}{l} koto \\ no \end{array} \right\}$ wa yasasii.
 guitar play easy
 ‘It is easy to play the guitar.’

(19)(20) and (21) can be explained in terms of the first observation: the sentential nominal with *koto/no* implies that the speaker presupposes that the action, the statement or the

event in the sentential nominal is true. (22) and (23), however, show us that there are also non-presuppositional sentential nominals with *koto/no*.

(22) and (23) are general statements in which the action or activity of the embedded sentence is construed as a habit or skill rather than as a specific, actually realized event. The predicates, *sukidesu* (like) in (22) and *yasasii* (is easy) in (23) do not involve the speaker's presupposition that the embedded proposition is a true fact; instead, they impose on the embedded proposition the interpretation that the designated action or activity is being viewed as a general *habit* or *skill*.

Josephs developed Kuno's observation on *koto* and *no* as follows:

No is used as nominalizer when the matrix predicate imposes connotations of directness, simultaneity, immediacy or urgency on the event of the embedded proposition. Thus, *No* is required with verbs of sense perception such as *miru* (see), *kiku* (hear), and *kanziru* (feel) and verbs of discovery such as *mitukeru* (find) and *tukamaeru* (catch), all of which have inherent features that impose upon the embedded proposition the interpretation of a directly perceived, simultaneously occurring event. (p. 324)

... *Koto* is used when the matrix predicate imposes connotations of indirectness, abstractness, abstractness, nonsimultaneity, or nonrealization on the embedded proposition. Thus, with certain types of futurity predicates... e. g., verbs of ordering or request, such as *meizuru* (order) and *tanomu* (ask) and verbs of proposal or advice, such as *teian-suru* (propose) and *susumeru* (advise)... only *S koto* can occur. (p. 324)

On the basis of these observations, Josephs proposes that the nominalizers *no* and *koto* are independent lexical items with opposing meaning: *No* means something like "directly perceived, simultaneously occurring, or imminent action, event, etc.," while *koto* means "nonsimultaneous, nonrealized, or abstractly perceived action, event, state, etc." He summarizes this inherent meaning difference by characterizing *no* with a semantic feature like <direct> and *koto* with a semantic feature like <indirect>. He says that each of these features is merely a cover term for the wide range of meanings that the nominalizers *no* and *koto* individually subsume. The distribution of the two nominalizers can be explained in terms of semantic compatibility with cooccurring predicates (and, sometimes, with the whole embedded proposition). For example, since verbs of sense perception, discovery, helping and stopping have an inherent semantic feature such as <direct>, they occur with <direct> *no*, but not with <indirect> *koto*. On the other hand, verbs of ordering, request, proposal and advice contain the feature <indirect> and occur with <indirect> *koto*, but not with <direct> *no*.

III. Josephs developed Kuno's concepts of presupposition and factivity and showed the

difference between *koto* and *no* by using the features <indirect> and <direct>, which cooccur with factive/nonpresuppositional verbs with the features <indirect> or <direct>. It seems to me, however, that the features <indirect> and <direct> do not cover all the uses of *koto* and *no*.

Consider the following examples:

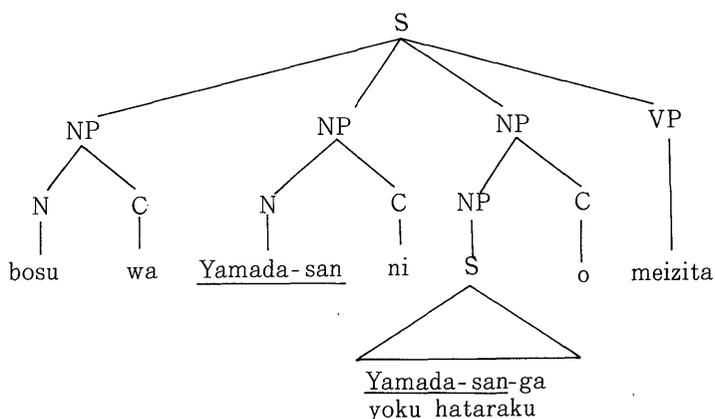
- (24) *[Bosu-wa] [Yamada-san-ni] [yoku hataraku *koto*-o] [meizita.]
 boss Mr. Yamada well work ordered
 'The boss ordered Mr. Yamada to work diligently.'

- (25) *[Watakusi-wa] [bosu-ni] [zisyoku-suru *koto*-o] [tanonda.]
 I boss resign asked
 'I asked the boss to resign.'

- (26) *[Zirro-wa] [Taroo-ni] [narubeku hayaku zisyoku-suru *koto*-o] [kankoku-sita.]
 as soon as possible resign advised
 'Jiro advised Taro to resign as soon as possible.'

All these examples come from Joseph (p. 321). He uses them as examples of nonpresuppositional predicates (primarily verbs of *ordering*, *request*, and *advice*) that require deep structure identity between the complement subject and the matrix indirect object. Following this indication, the deep structures of these sentences will be shown as follows:

(24)



kankoku-sita is this:

- (29) Jinji-in-wa kokka-komuin-no kyuyo-o go-paacent ageru-koto-o *kankoku-sita*.
 the national national wages five-percent raise advised-formal
 formal officers
 personnel
 authority

‘The National Personnel Authority advised (the Government) to raise by five percent the national officers’ wages.’

(25) is ambiguous: whether the speaker himself resigns or the boss does. If we follow the deep structure we showed above, there seems to be misuse of honorifics: The boss should be in a higher position than the speaker (*watakusi* = I), and thus *onegai-sita* (asked + polite) should be used instead of *tanonda* (asked). (30) is better than (25):

- (30) *watakusi-wa bosu-ni zisyoku-suru koto-o onegai-sita*.
 ‘I asked (+ polite) the boss to resign.’

(30) is still ambiguous, however: Since *suru* in *zisyoku-suru* is not a polite form, *zisyoku-suru* may be *watakusi-ga* (= I) *zisyoku-suru* or *bosu-ga* (the boss) *zisyoku-suru*. And *watakusi-ga zisyoku-suru* is a natural form, while *bosu-ga zisyoku-suru* is not natural or acceptable because of the impolite expression for the boss. In the latter, we have to use *sareru* instead of *suru*: (31) is no longer ambiguous.

- (31) *watakusi-wa bosu-ni zisyoku-sareru koto-o onegai-sita*.
 resign + polite asked + polite

But the most natural expression for (25) is (32):

- (32) *watakusi-wa bosh-ni zisyoku* $\left\{ \begin{array}{l} \textit{suru} \\ \textit{sareru} \end{array} \right\}$ *koto o moosi-ireta*.
 requested
 ‘I requested the boss to resign.’

(32) is a formal expression. It is interesting to find that a formal expression does not necessarily require politeness.

It seems to me that formal expressions in Japanese usually have *koto*, *no* and *to*. In other words, *koto*, *no*, and *to* can be used for formal expressions in Japanese. In particular, *koto* can be used in the most typical formal forms in Japanese:

- (33) migino-mono-wa honkoo-no seito-de-aruru *koto*-o syomei-simasu.
 this person this school student certify
 'I certify that this person is a student of the institution indicated.'
- (34) wareware-wa supootu-man-shippu-ni nottote seisei-dodo-to tatakau-*koto*-o
 we sportmanship based on fair play
 tikai-masu.
 promise
 'We promise to play fair based on the sportmanship.'

(33) is a very formal form which can be used by a principal, and also (34), which is the declaration by a representative in an athletic meet, is very formal.

While Kuno's observations and Joseph's proposal of the features <direct> and <indirect> are needed to account for most of the data, they are not enough. I propose to add the features <formal> and <polite> to distinguish more precisely between *koto* and *no*: Since in Japanese *formality* and *pliteness* are essential elements, and *koto* and *no* have some relation with these elements. (24/25) and (26) occur when we ignore these elements, and these sentences are not accepted in Japanese. Moreover these unacceptable examples from Josephs show that even Josephs's features <direct> and <indirect> do not cover all aspects of the use of *koto*, *no*.

III. 1. Let us consider the following examples:

- (35) Yamada-san-ga kuru $\left\{ \begin{array}{l} no \\ *koto \end{array} \right\}$ -o tanosimi-ni-site-imasu.
 Mr. Yamada come $\left\{ \begin{array}{l} no \\ *koto \end{array} \right\}$ am looking forward to
 'I am looking forward to seeing Mr. Yamada.'

- (36) Yamada-ga kuru $\left\{ \begin{array}{l} *no \\ koto \end{array} \right\}$ -o kitai-suru.
 expect

'I expect Yamada to come.'

In (35) *no* can cooccur with *tanosimi-ni-site-imasu* (am looking forward to) but *koto* cannot, whereas in (36) *koto* can cooccur with *kitai-suru* (expect) but *no* cannot. The predicate verbs, *tanosimi-ni-site-imasu* in (35) and *kitai-suru* in (36) have almost the same meaning in that the speaker in (35) and the one in (36) are waiting for Mr. Yamada (Yamada). However, these verbs show us some differences in the speaker's mental attitude toward the person he is concerned about: in (35) the speaker shows his intimacy toward the person he is concerned about in his speech by using the expression, *tanosimi-ni-site-imasu*, which is less formal, while in (36) the speaker shows his formality by using the expression *kitai-suru*, which is formal.

We can observe the same phenomena in the following examples:

(37) sensei-ga kora-reru $\left\{ \begin{array}{l} no \\ *koto \end{array} \right\}$ -o tanosimi-ni site-imasu.
 teacher come + polite am looking forward to
 'I am looking forward to seeing the teacher.'

(38) *sensei-ga kora-reru $\left\{ \begin{array}{l} no \\ koto \end{array} \right\}$ -o kitai-suru.
 teacher come + polite expect
 'I expect the teacher to come.'

In (37), we can see the speaker feel an intimacy toward the teacher (*sensei*) because of the less formal expression *tanosimi-ni-site-imasu*. However, we cannot accept (38) as a correct expression even though it has the form with *koto*. Notice that in (36) *kitai-suru* (expect) cooccurs with *koto* because it is formal whereas in (38) the same verb *kitai-suru* cannot cooccur with *koto* although it is still formal.

It seems to me that the verbs conveying the feature of formality like *kitai-suru* (expect), *meiziru* (order) and *kankoku-suru* (advise) give some authority to the speaker. that is, formality implies the authority of the speaker. Thus, if the person with whom the speaker is concerned in his speech is superior to the speaker, a contradiction can be observed between the authority of the speaker in the formal form and the superiority of the person with whom the speaker is concerned. For example, in (38) the teacher, *sensei*, is superior to the speaker and the formal expression implies the authority of the speaker. I. e., (38) shows a contradiction: In Japanese culture, the teacher has an absolute authority; therefore, the speaker cannot use such a verb as *kitai-suru* (expect) toward the teacher (*sensei*), which is very impolite.

On the other hand, in (36), the fact that the form with *koto* can be accepted means that the speaker is superior to the person he is concerned about (i. e., Yamada). That is, the form with *koto* is fit for the social status relation between the speaker and Yamada. In order to distinguish the difference between *kitai-suru* (expect) and *tanosimi-ni-site-imasu* (am looking forward to), we need the feature <formal> : *kitai-suru* (expect), *meiziru* (order), *kankoku-suru* (advise), *yakusoku-suru* (promise) etc. have the feature <formal> . And they cooccur with *koto*.

Koto also can be used in very polite expressions:

(39) taihen-nagaraku omatase-itasi-masita $\left\{ \begin{array}{l} *no \\ koto \end{array} \right\}$ -o owabi-moosi-agemasu.
 for very long to have kept you apologize + polite
 waiting + polite

'I apologize to you for having kept you waiting for a very long time.'

We can often hear (39) at a train station in Japan: It is a very formal and polite expression. As we have pointed out in the preceding discussion, the formal forms do not necessarily require a speaker to be polite, and thus we need the feature <+ polite> in order to distinguish an expression such as (39) from such expressions as (32), (33), (34) and

(36).

III. 2. Turning our attention to examples (1) and (2), their unacceptability can be explained in terms of the concepts of presupposition and factivity: that is, *S koto* implies that the proposition is true, and the speaker presupposes that the embedded proposition is true. In (1), however, we do not know whether or not the embedded proposition is true, because the weather is so changeable. Nobody has such confidence in the weather forecast for tomorrow. That is, (1) shows the misuse of *koto*. (2) also shows the misuse of *to*: *To* implies that the speaker does not refer to whether or not the embedded proposition is true. However, we know that the embedded proposition in (2) is true. Thus the speaker should use *koto* instead of *to* in this case.

The difference between (5) and (6) can be explained in terms of formality and politeness: Since the speaker is a beauty consultant, she has to use formal and polite forms to the hearers. *Koto* can be used in formal and polite forms but *no* cannot.

Notice that (3), which is the acceptable form for (1), is still not a natural form; *To-iware-masu* (it is said that) in (3) seems to be too formal. (3') is a natural form for (3):

3'. asu-wa toppu-o tomonatta boeiki-hu-ga *huku-desyo*.
 tomorrow with a sudden gust trade wind will blow
 of wind

'The trade wind with sudden gusts of wind *will probably blow* tomorrow.'

Example (4), which is the correct form for (2), and example (5) are also formal forms: (4') and (5') are their natural forms respectively.

4'. getuyobi-wa kyujitu-no-tame nityobi-no sukejire-de basu-ga *unko-saremasu*.
 on Monday because of holiday Sunday's schedule buses are driven
 will be driven

'On Monday the city bus schedule *will operate* on Sunday's schedule
 on account of its being a holiday.'

5'. watakusi-ni sukosidemo minasama-no otetudai-ga dekimasitara, *saiwai-desu*.
 me somewhat you + polite help if it will be able am happy
 'I am happy if I can help you even a little.'

Since these examples (1)(2) come from the radio program on KOHO, the speaker is trying to use formal expressions or formal and polite forms. However, he is a Japanese nisei in Hawaii, and has trouble in the use of formal expressions of Japanese.

IV. We have so far examined to what extent the standard theory of Transformational

Grammar can explain the uses of *koto*, *no*, and *to*, and shown that information from pragmatics is indispensable to explain their uses, in particular, the uses of *koto* and *no*. In Japanese culture, formality and politeness are important elements, and thus we can not avoid these elements in studying Japanese.

Notes:

1. unko-*suru* (drive) should be *sareru* as in unko-*sareru* (is driven).
2. 'KOHO' is the name of a Japanese broadcasting station in Honolulu.
3. See Shibatani, p. 69.
4. Shibatani, p. 69.
5. In English, *that* can be used in both (i) and (ii): (i) Taro *said that* English is difficult. (ii) Hanako *learned that* English is difficult. In Japanese, "*said that*" in (i) becomes "to-*itta*", and "learned *that*" in (ii) "koto-o *mananda*". *To* is not a sentential nominalizer.
6. Kuno (1973: 213-222) and Kuno (1970:v)
7. Kuno (1973: p. 219ff)

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- N. B. The first draft of this paper was submitted to Dr. Roderich Jacobs as a term paper for his course, *Ling. 650, Advanced Linguistic Analysis: Syntax (Fall, 1981) at the Department of Linguistics, the University of Hawaii.*

(Received Oct. 31, 1983)