

# A STUDY INTO DICTIONARY ENTRIES

## FOR CONJECTURAL EXPRESSIONS:

### Focusing on the Japanese *Youda* and *Rashii* and the English *Seem*

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Key Word: *Youda*, *Rashii*, *Seem*, Conjecture

## INTRODUCTION

There are several words and phrases in the Japanese language which can be used to express conjecture. These conjectural expressions all hold their own particular nuance, having delicate shades of difference which can be difficult to correctly convey in English translation. Observing how English-Japanese/Japanese-English dictionaries and reference books deal with this problem, it becomes clear that the Japanese translation of English conjectural expressions is inconsistent.

In this manuscript, the authors will examine the Japanese conjectural expressions *Youda* and *Rashii*, and also focus on the English expression *Seem*. Giving concrete examples of sentences and explanations used in dictionaries and reference books, the authors will indicate points of concern, and will examine how to most accurately convey the original Japanese meaning of *Youda* and *Rashii* in English.

## ABOUT CONJECTURAL EXPRESSIONS IN DICTIONARIES AND REFERENCE BOOKS

In looking up *Conjecture* (*Suiryou*) in the general English learners' reference book *Royal Eibumpou Kaitei Shimpan*, the following Japanese expressions are given as translated examples and explanations for conjectural phrases:

- 1) ...*De Aru Hazu Ga Nai*, ...*Shita Hazu Ga Nai*, ...*Kamoshirenai*, ...*Shita no Kamoshirenai*, *Hyotto Shitara...Kamoshirenai*, ...*Ni Chigainai*, *Touzen...No Hazu Da*,...*Shita Hazu Datta Noni*, ...*Darou*, ...*Suru Hazu Datta Noni*

By looking at the above Case One, it can be seen that *Youda* and *Rashii*, of which this manuscript is concerned, are not given as examples of conjectural expressions. This is in spite of

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*Youda* and *Rashii* being included by Japanese language education scholars as main conjectural expressions.

Let us look at how *Youda* and *Rashii* are dealt with in the same reference book. However, we will omit enquiry into the *Youda* that expresses comparison and the *Rashii* that holds the meaning of suitability.

- 2) *It looks (seems) as if...* conveys the meaning of ...*Rashii* and is generally followed by a verb in the present indicative, future, or present perfect tense.

According to the explanation in Case Two, the English word that corresponds to the Japanese *Rashii* is stated purely in terms of vocabulary meaning, without mention of the term *conjecture*. Let us take a further look at some of the example sentences given for Case Two:

- 3) It looks as if it's going to snow. (*Yuki ni naru rashii*)  
 4) It looks like you haven't finished your assignment. (*Shukudai o mada oeteinai youda ne*)  
 5) It seemed as if the guests would never come. (*Kyaku wa konai youdatta*)

It is interesting to note that although the example sentences should have included *Rashii*, except for Case Three the sentences are translated with *Youda*. This indicates that in English reference books, *Rashii* and *Youda* are ambiguously taken to have almost the same meaning.

Furthermore, by looking at example sentences given for *It seems that* and *It appears that*, conveying the meaning of ...*No Youda*, these also are translated without distinction into *Rashii* and *Youda*.

- 6) It seems that John dislikes his boss. (*Jyon wa bosu ga kirai rashii*)  
 7) It appeared that John was ill at ease in my company.

(*Jyon wa watashi to issho ni iru to ochitsukanai youdatta*)

Now, turning to the dictionaries, first of all how is the English word *Seem* explained? (Key sections stressed and English translations done by the authors. All further stresses are also so.)

- 8) Commonly a word indicating a speaker's judgement or viewpoint including conjecture, with the grammatical subject and the subject of judgement often not coinciding, (abbr.) seem usually expresses a speaker's subjective judgement; (abbr.) [(+to+ [(pro) noun] + (to be) complement] <Hito · Mono Ga> [...Ni Wa] <...De Aru You Ni> Mieru, Omowareru, ...*Rashii* (*Kenkyuusha Shin Eiwa Chuu Jiten*)

Here the explanations 'conjecture' and 'subjective judgement' appear. Nonetheless, in the above translations of the English word, *Rashii* appears but not *Youda*. In spite of this, in the example sentences that follow the explanation, reproduced below, *Youda* is listed next to *Rashii* as an alternative.

- 9) He seems (to be) sick. (*Kare wa byouki rashii [no youda]*)  
 10) He seems to have been sick. (*Kare wa byouki datta rashii [youda]*)  
 11) "I hear the law will be amended soon." "It seems so." = "So it seems." ("Sono houritsu wa jiki ni kaisei ni naru rashii" "Sou rashii" ["Sono youda"])

The same tendency in explaining *Seem* can also be seen with dictionaries published by other companies.

- 12) ...*No You Ni Mieru* is the original meaning. It is a word that expresses not the subject's but the speaker's subjective judgement and conjecture. (*Genius Eiwa Jiten*)

Here too, as in Case Eight, the words 'conjecture' and 'subjective judgement' appear, unlike in Cases

One and Two. And, just like in Cases Nine through Eleven, *Youda* structures and *Rashii* exist side by side as example translations:

13) [SV (to be) C] S Ga [*Hito Ni*] ...*No You Ni Omowareru*, ...*No You Ni Mieru*, ...*De Aru Rashii*; [SV to have been C]...*De Atta You Ni Omowareru*, ...*De Atta Rashii*

14) [SV to do] S Wa...*Suru You Ni [Hito Ni] Omowareru*, *De Aru Rashii*, *No Youda*

15) [it seems (that) clause] ...*De Aru [...Suru] You Ni Omowareru*, ...*De Aru Rashii*,...*No Youda*

Also, below are some of the example sentences related to Cases 13 through 15:

16) It seems to be raining outside. (*Soto wa ame no youda*)

17) She doesn't seem to think that way. (*Kanojo wa sonna fuu ni wa kangaeteinai rashii*)

18) It seems to me that he knows everything. (*Kare wa nandemo shitteiru youda*)

As evidenced from the examples, the phenomenon of mixing *Youda* sentences and *Rashii* sentences can be found in this dictionary too.

Moreover, let us take a look at a dictionary published by another company. As you might expect, the explanation for *seem* is almost the same.

19) followed by a complement (...*Ni Totte*) ...*No You Ni Mieru, Omowareru, ...Rashii* (to...)  
(*Random House Eigo Jiten*)

Here too, as in the previous explanations, the meaning of the word is said to be *Rashii*, while in the example sentences (below) *Seem* is translated as *Youda*.

20) She seems (to be) shocked at the news. (*Kanojo wa sono shirase ni shokku o uketa youda*)

As in the following case, there are dictionaries where the meanings *Rashii* and *Youda* are both entered:

21) ① (...*De Aru You Ni*) *Mieru, Omowareru, ...Rashii*... (abbr.) ... ④ (Using the infinitive it as the subject) ...*No You De Aru, ...No You Ni Omowareru* (*Iwanami Eiwa Dai Jiten*)

In this case too, the translations for the example sentences mix *Rashii* and *Youda* side by side, but in the example sentence of ① of Case 21 (below), we see the phenomenon of using *Youda* as the Japanese translation appears, same as in Case 20.

22) He Seems to be [to have been] tired. (*Kare wa tsukareteiru [-ita] youda*)

Furthermore, in a Japanese-English dictionary the explanations and example sentences for *Youda* are few, but in the example sentences the same *Seem* is employed:

23) *Mou nokotteinai Youda*. (There doesn't seem to be any left.)  
(*Kenkyuusha Shin Waei Chuu Jiten*)

Also, in an explanation for *Youda* in another Japanese-English dictionary, the meaning is alternatively given as *Rashii*, and there is no distinction made between the two expressions.

24) [...*Rashii*] *Kare wa byouki no youda*. (He seems to be ill.) (*Progressive Waei Chuu Jiten*)

Likewise, if we look at *Kenkyuusha Shin Waei Dai Jiten*, the following is given as the equivalent for *Rashii*:

25) [...*No You Ni Mieru*] look (like); appear; seem

The ...*No You Ni Mieru* listed here is rather closer to the meaning for *Youda*, but in the dictionary it is found in the section for *Rashii*, and furthermore there is no listing for *Youda* in this dictionary.

Analyzing this situation, it is possible to summarize the treatment of *Rashii* and *Youda* by English dictionaries as follows:

26) As a heading in a dictionary, *Rashii* is most commonly used, accompanied by an explanation.

27) *Youda* is also mixed in as a Japanese translation for example sentences.

Since this phenomenon conforms with the explanation found in even relatively dated dictionaries (witness Case 21), it can be surmised that this situation has been carried over from dictionary to dictionary in the process of compilation. Nevertheless, we will leave any further investigation into the historical background of this problem to a later date.

In any case, although in some general dictionaries the explanation for the usage of *Seem* as a conjectural expression is not clearly mentioned, we can deduce that it is conjectural from dictionary explanations such as the following:

28) It is used in a subjective sense when it appears that something is true.

(*Random House Eigo Jiten*)

Viewed from another angle, in the English-English dictionary *The American Heritage Talking Dictionary*, the definition for *Seem* as a conjectural expression is "to appear to be true, probable, or evident." Thus, considering that *Seem* includes situations ranging from probable to true and evident, it is possible to assume that it conveys the range of usage of the Japanese *Youda* and *Rashii*. Furthermore, in the *Oxford English Dictionary*, the word *Seem* is used "parenthetically. Now often with somewhat of the sense 'So I am informed,' or 'As it appears from rumour or report.'" This definition indicates its use as conjecture based on hearsay and the like.

There is one more verb in the English language, *Appear*, which is translated as both *Youda* and *Rashii*. This word's example sentences and translated equivalents are as follows in a dictionary:

29) He appeared a little upset. (*Kare wa shoushou douyou shiteiru youdatta*)

30) He appears (to be) wealthy. (*Kare wa kanemochi rashii*)

31) Has he come back? No, it appears not.

(*Kare wa kaette kimashita ka? Iya kaette kiteinai youda*)

32) He's had one too many. So it appears. (*Kare wa chotto nomisugida. Sou rashii ne*)

This *Appear* is also quite often used in English-Japanese dictionaries as an explanation for *Seem*. However, since our intent is only to show the random mixing of *Youda* and *Rashii*, further reference to *Appear* is omitted in this manuscript.

As we have seen, in the case of these several dictionaries there is cause for concern because of the wide variation in Japanese translations. Using the system of Japanese grammar as our background, it becomes possible to think that the explanations for *Rashii* and *Youda* in English dictionaries were quoted from the explanations in Japanese dictionaries. Let us take a look at several explanations from Japanese dictionaries. First, *Youda*, with only essential portions quoted here.

33) Auxiliary → *You*. *You* functioning as a formal indeclinable part of speech (*Keishiki Taigen*) + the auxiliary verb *Da*. (*Iwanami Kokugo Jiten*)

34) The indeclinable part of speech (*Taigen*) *You* with *Da* as the set auxiliary verb attached. Expresses conjecture or an uncertain conclusion. (*Koujien Dai Gohan*)

Even when *Youda* is listed in general Japanese dictionaries, the explanation centers around *Da* being attached to *You*, as we saw in Cases 33 and 34. There is no explanation/meaning which would allow us to differentiate it from *Rashii*. As for Case 33, the explanation is listed not under *Youda* but instead

under "You functioning as an indeclinable part of speech," as we also witness with Case 35. The explanation for Case 35 is as follows:

35) Expresses uncertainty, or the drawing of a conclusion in a roundabout, indirect manner.

(*Dokoka de kiita youda*)

Moreover, in the following dictionary *Youda* is an entry, but it is defined as *Rashii*. This phenomenon is the same as occurs with Case 24 in an English dictionary.

36) Expressing conjecture, an uncertain conclusion, or a roundabout way of making conclusions.

...*Rashii*.

(*Gakken Kokugo Dai Jiten*)

On the other hand, let us look at *Rashii*.

37) Expressing the speaker's or writer's feeling that the concerning matter is based on their quite

certain conjecture. Alternatively, it is used to express things in a roundabout fashion, avoiding a

conclusive way of speaking. (*Are wa iwa rashii*) (*Soutou joubu rashii*) (*Tenki ni naru rashii*)

(*Shinki jigyou de isogashii rashii*) (*Kanojo no konyaku wa iyoiyo rashii*)

(*Iwanami Kokugo Jiten*)

38) Expressing conjecture that has some reason or grounds for being true. Expressing conjecture

based on reliable hearsay.

(*Koujien Dai Gohan*)

39) Using some objective situation or fact as a base, it expresses the meaning that some matter is

in the situation of being estimated. Also, when there is no objective situation or truth which

would serve as a basis, it avoids a conclusive way of speaking, expressing a matter in a round-

about fashion.

(*Gakken Kokugo Dai Jiten*)

Thus, in general Japanese dictionaries, in comparison to *Youda* the meaning and function for *Rashii* is explained in more detail. There are also dictionaries, such as *Hybrid Shinjirin*, which list neither expression as an entry.

In Tokieda (1950), while the meaning and function of *Rashii* as an auxiliary verb is explained, *Youda* is not treated as an auxiliary verb. The dictionary goes no further than giving an example sentence, of *You* as a formal noun. The following are the explanations found in Tokieda (1950) for *Rashii* and *Youda*:

40) For a judgement involving *Rashii*, it differs from *Darou* in that an already existing situation is the basis for the judgement. (p. 176)

41) *You*: *Hito no you demo nai*. (p. 78)

It can be determined that due to this situation found in Japanese dictionaries, even in the English dictionaries explanation is devoted to *Rashii*, and *Youda* is therefore treated in an unclear fashion as an inclusion within the explanation for *Rashii*.

In *Nihon Bumpougaku Gairon* (Yamada, Y. Houbunkan Shuppan, 1936), the word *Rashii* is given as an entry without mention of its meaning, but *Youda* isn't even listed in the book. From this, we can conclude that the treatment of *Youda* as an auxiliary verb came quite later than is the case with *Rashii*. Even now, *Youda* has not clearly established its position in dictionaries as an auxiliary verb.

Nevertheless, while it is quite rare that a dictionary gives detailed explanations for both conjectural expressions, the following is an exception to the rule:

42) *Youda*: An uncertain conclusion about something. Summarizing with deferral of a clear judgement. Saying that something seems to be. When attached to a verb, it also takes the meaning of

being in a situation where something will likely happen.

- 43) *Rashii*: Expressing a speaker's conjecture including some sort of grounds for probability. When the basis is objective, the aim of the word is to state a conclusion in a roundabout manner. When the basis is subjective, it is accompanied by a sense that a conclusion with uncertainty has been formed. When it is attached to a verb, it takes the meaning of something that will happen, or of being in a situation where it is likely that it will happen. (*Shuueisha Kokugo Jiten*)

In English, the particular nuances for *Youda* and *Rashii* are not expressed in the word structure, so it can be thought that the speaker and the listener, according to the circumstances, unconsciously understand the process involved in rendering a conjectural judgement. From the way dictionaries handle the matter, it can be said that in general *Seem* corresponds with *Rashii* and that although *Seem* is UNMARKED, *Youda* appears in Japanese as a MARKED word structure.

### THE USE OF *RASHII* AND *YUODA*, AND THE MEANING OF *SEEM*

There are explanations for both conjectural expressions in general Japanese grammar books, but the truth is that it is difficult to ascertain the difference in meaning by reading these explanations. First of all, let us look at *Youda*:

- 44) Expressing a conclusion about something that is uncertain. (*Shoho No Kokubumpou*)  
 45) Expressing a conclusion about something where the reason or basis is to some extent uncertain. Avoiding a conclusion, stating a judgement in a roundabout fashion. (*Nihon Bumpou Dai Jiten*)  
 46) Expressing the speaker's feeling that he/she can guess something from the situation, but that he/she can not draw a clear, strong conclusion. An uncertain conclusion about something. (*Nihongo Bumpou Dai Jiten*)

Now, let us look at *Rashii*:

- 47) Expressing the meaning of drawing a conjectural conclusion about something. (*Shoho No Kokubumpou[Kougo, Bungo]*)  
 48) Expressing conjecture due to a reason or certain grounds. Based on hearsay and conjecture, used to make a conclusion in a roundabout fashion. (*Nihon Bumpou Dai Jiten*)  
 49) Expressing the meaning that it is appropriate to think in a certain manner. For the speaker, the judgement is considered most correct, and from that the name of conjecture is attached. (*Nihongo Bumpou Dai Jiten*)

Thus, in comparison to Japanese dictionaries, the explanations in grammar books become rather more detailed, but it still remains difficult to distinguish between the two expressions.

In English, there is no problem with using *Seem* and other conjectural expressions, without worrying about the difference in meaning between *Youda* and *Rashii*. Nonetheless, in speaking in Japanese, there are cases where either one of the Japanese expressions would be considered unnatural or misused.

For example, let us consider the case when a person gets injured and is examined by a doctor. When the results of the medical examination have not yet been concluded, and the doctor is speculating on

the patient's condition, the following pattern would be unnatural in Japanese:

50) You seem to have broken your bone.

?*Kossetsu shiteiru rashii desu ne.*

If a doctor were to use a conjectural expression, the following pattern would be natural:

51) *Kossetsu shiteiru you desu ne.*

In this case, it would also be difficult to use conjectural expressions such as ...*Hazu Da*, ...*Kamoshirenai*, ...*Ni Chigainai*, and ...*Darou*, which all appear as conjectural expressions in the English language reference book in Case One. From this, we can deduce the importance of *Youda* as a Japanese expression.

Furthermore, if a speaker looks up at the clouds in the sky and therefore predicts that rain is imminent, even though in Case 38 *Rashii* is said to express "conjecture that has some reason or grounds for being true," the following sentence would be impossible:

52) *Mou sugu ame ga furu rashii desu ne.*

In this case too, the use of *Youda* is more natural.

53) *Mou sugu ame ga furu you desu ne.*

It is plain to see from these examples that *Youda* and *Rashii* must be used discriminately based on the speech situation. It is inadequate to express the nuances of these two Japanese expressions with the English word *Seem*.

In contrast to general Japanese dictionaries, in dictionaries dealing with Japanese language education, there is an explanation comparing the two Japanese expressions. The following is a selection:

54) *Rashii* express conjecture based on objective grounds such as hearsay and concrete situations. The probability that the concerning matter is true is greater than with *Darou*. However, the *Rashii* of "*Kare wa totemo otoko rashii*" is a suffix, distinct from *Rashii* as an auxiliary verb. *Youda* expresses conjecture based not only on objective grounds as per *Rashii*, but also expresses a subjective judgement. For example, there is a difference in nuance between the sentences "*Watashi ni mo hi ga aru rashii*" and "*Watashi ni mo hi ga aru youda*." In the former, the veracity of "*Watashi ni mo hi ga aru*" is expressed based on hearsay, while in the latter it is based on one's own judgement. (Tsukaikata No Wakaru Ruigo Reikai Jiten)

However, it is difficult to state with conviction, as is done in Case 54, that the contents of a *Rashii* sentence have a higher probability of being true than with a *Darou* sentence. This is especially so since it is unclear from the beginning whether the contents of the hearsay in *Rashii* are true.

According to Teramura(1984), *Youda* as a conjectural expression is used when one wants to say that "I can't be absolutely certain whether this is the truth, but based on my own observation, this is close to being the truth." While concluding that *Rashii* shares many common features with *Youda* as a conjectural expression, Teramura also delineates differences between the two expressions.

55) *Rashii* is used with an objective truth as the basis, when a person tries to express that in general it can be surmised that something is a certain way. The objective truth upon which the conjecture is based can be from information that the person themselves has directly observed, or it is also possible that the information has been relayed from another person. Whether one's conjecture is based on one's own observation, or based on information obtained from another person, is not clearly stated. It is a usage in which both possibilities are included in conveyance

to a listener.

The following is given as an explanation of the difference between the two expressions:

56) The difference between the two structures is that although *Rashii* slips into the realm of meaning hearsay, *Youda* does not hold such a function. (Miyake 1995)

Cases 54 and 55 do not touch upon the difference in degree of probability between *Youda* and *Rashii*, but disregarding the particular veracity of the contents of the conjecture, it can be said that the speaker's certainty is higher when based upon one's own observation.

Using the above as a guide, it is possible to see that there is a problem with the following dictionary's Japanese translation.

57) *John seems (to be) sick (Jyon wa byouki rashii)* contains the meaning that the speaker met with John and made a direct judgement, while with *It seems that John is sick (Jyon wa byouki da souda)* the meaning includes the assumption that the speaker obtained the information from someone else and then made a judgement about its likelihood.

(Random House Eigo Jiten)

In Case 57, when the speaker met directly with John and then made a judgement, not *Rashii* but rather *Youda* should be the most suitable expression. In the case when a speaker has made his judgement based on hearsay, not *Souda* but *Rashii* is most appropriate. This is because when a person is merely stating what they heard, without making a judgement as to its veracity, *souda* is used. In other words, it would be appropriate to change Case 46 as follows:

58) *John seems (to be) sick (Jyon wa byouki no youda)* contains the meaning that the speaker met with John and made a direct judgement, while with *It seems that John is sick (Jyon wa byouki rashii)* the meaning includes the assumption that the speaker obtained the information from someone else and then made a judgement about its likelihood.

We can conclude from the above example that at least for the nuance of these conjectural expressions, the English and Japanese were not appropriately compared and analyzed.

When a person uses the expression *Rashii* based on hearsay, it differs from the other hearsay-related expressions *Souda* and *To Kiiteiru* in that with *Rashii* the speaker is using the hearsay to make a statement of conjecture. Therefore, with *Rashii* it is possible to say the following:

59) *Chotto uwasa o mimi ni shita n dakedo, douyara Yoko san wa mou sugu kekkon suru rashii.* According to Hida and Asada (1994), *Douyara* "indicates a conjectural situation of quite high certainty. Quite often it is accompanied by a conjectural expression at the end of the sentence." With the adverb *Douyara*, "the existence of an objective basis is suggested, so the contents of the conjecture are quite high in probability." If we replace *Rashii* with *Souda* and *To Kiiteiru*, the sentences become either unnatural or incorrect.

60) ?*Douyara Yoko san wa mou sugu kekkon suru souda.*

61) \**Douyara Yoko san wa mou sugu kekkon suru to kiiteiru.*

In Case 59, the co-occurrence of *Douyara* and *Rashii* is evidence that the speaker is adding their own judgement based on conjecture. The sentence "*Douyara mou sugu kekkon shisouda*" would be a natural sentence, but this is another, different expression. In the dictionary, as in Case 11, *I hear is often* translated as *Rashii*. Nonetheless, it is clear from Cases 59-61 that when you are making a conjecture



based on information obtained by hearsay, *Rashii* is not *I hear*.

Nonetheless, even when the contents of the statement are based on hearsay, there are cases where it is safe to use *Youda* in the same manner as *Rashii* if the details of the hearsay can be deemed reliable. The following is one example:

62) (Hearing news) *Ashita ame no youda yo/ rashii yo.*

## EXAMPLES OF *YUDA* AND *RASHII* AS ENGLISH EXPRESSIONS

The example in Case 51 of "*kossetsu shiteiru youdesu*" was a sentence conveying a conjecture, with the meaning that there is a quite high probability that the bone is broken. This can be expressed with the word *Seem*, but at the same time *Seem* can mean *Rashii* and it furthermore does not distinguish the speaker's strength of conviction as it might in the original Japanese. Therefore, if you want to properly express the Japanese nuance in English, distinguishing it from *Rashii*, it is possible to express the meaning of the word as a judgement accompanied by high probability as follows:

63) I'm almost certain you have broken your bone.

Now, how is it possible to express the meaning of *Rashii* in a sentence without using *Seem*? Let us try with the sentence "*Kanojo wa kekkon shiteiru rashii.*" In general, the conjecture in this case is based on hearsay. The level of conviction is weak. The following translation is one way of expressing the Japanese meaning in English:

64) I'm not sure but she is probably married. (*Kakushin wa nai ga, kanojo wa osoraku kekkon shiteiru*)

65) I may be wrong but I guess she is married. (*Machigatteiru kamoshirenai ga, kanojo wa kekkon shiteiru to omou*)

In this manner, we can see that the most correct way of translating into English the meaning embodied by *Rashii* is by logically conveying the nuance of the word. Since this conjectural expression is often based on hearsay, it would be appropriate to attach at the end of the sentence a phrase such as "because somebody said so" in order to express the character of *Rashii* more fully.

Now, how about "*Kanojo wa kekkon shiteiru youda*?" Since the main role of *Youda* is to make a conjectural judgement based on the speaker's own observation, the following meaning is included:

66) I'm almost sure, from the way things look, she is married. (*Yousu kara handan shite, kanojo wa kekkon shiteiru to hobo kakushin suru*)

In other words, by adding the phrase "from the way things look" in expressing the speaker's situation, the process involved in judging is rather clear. Depending on the situation, it would also be fine to include the following explanations:

67) I'm almost sure she is married because I saw a ring on her finger. (*Kanojo wa yubiwa o hameteiru kara, kekkon shiteiru to hobo kakushin suru*)

68) I'm almost sure she is married because she looks like a housewife. (*Kanojo wa shotai jimiteiru kara, kekkon shiteiru to hobo kakushin suru*)

We have devised expressions which attempt to distinguish in English the nuances of *Youda* and *Rashii*. To express the subtleties of the functional differences in meaning contained in these two auxili-

iary verbs, since they are not "MARKED," the most appropriate method is to convey the meaning of the word in English logically. If in translation only the word *Seem* is employed, depending on the situation and context, the process leading towards the conjectural judgement can only be inferred by the listener.

Using another example, it is possible to make an English sentence from the Japanese "*Kanojo wa kekkon suru rashii.*" General dictionaries would supply the following example:

69) I hear she will marry.

Nonetheless, by translating *Rashii* into *I hear*, we are merely conveying information that we picked up on hearsay, without adding any conjecture. Therefore, translated in Japanese, Case 69 should be one of the following:

70) *Kanojo wa kekkon suru souda.*

71) *Kanojo wa kekkon suru to kiiteiru.*

By expressing ourselves this way, we do not need to feel responsibility for the veracity of the information, whereas with *Rashii* a small sense of responsibility for our conjectural judgement remains. Thus, in order to express in English the Japanese nuance contained in "*Kanojo wa kekkon suru rashii,*" we should not limit ourselves to *I hear*. The following mode of expression, while somewhat long, captures the Japanese meaning:

72) I guess she might marry because I kind of remember someone saying something about that/  
because I kind of remember hearing something about that. (*Dareka sono koto ni tsuite itteita kara/sono koto ni tsuite kiita kara kanojo wa kekkon suru kamo shirenai to suisoku suru*)

Actually, if you look up *Guess* in the dictionary, you can find it translated into Japanese as *Rashii*, as in the following example:

73) My guess is that...: *Watashi no miru tokoro dewa [douyara]...to iu koto rashii)*

(*Kenkyuusha Shin Eiwa Chuu Jiten*)

It is appropriate to add the basis for one's conjecture, such as hearsay, to the word *Guess* in order to express *Rashii*. As we have seen, in many Japanese-English dictionaries *It is said; They say; I hear that* are given as example translations for *Rashii*, and often *Souda* is not even listed as an entry. From the standpoint of Japanese language education, it appears that in the present situation these words have not been sorted out and classified very much.

Furthermore, as we saw in an example above for *Youda*, we can express the Japanese nuance by using *Almost Sure* to state a high level of probability, and adding to the sentence a phrase showing that the conjecture is based on the speaker's observation.

## CONCLUSION

In this manuscript, we have looked at how conjectural expressions, most notably *Youda* and *Rashii*, have been treated in Japanese dictionaries, English-Japanese and Japanese-English dictionaries, and English language reference books. From the standpoint of Japanese language education, the explanations for these conjectural expressions in existing dictionaries are inconsistent and lacking. Going into some detail, we have indicated some problems with how *Youda* and *Rashii* are explained in the dictio-

naires. Using previous research, we have shown some of the true differences in nuance between *Youda* and *Rashii*, touching upon the amount of responsibility held by the speaker and the veracity of the contents. Furthermore, we have devised some English examples that would express the nuances of both Japanese expressions. In these examples, the nuances can be expressed by logically and clearly stating the level of probability as well as the process involved in reaching the conjecture. There is a need for further consideration into how to devise English-language expressions that will correspond more properly with their Japanese counterparts.

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