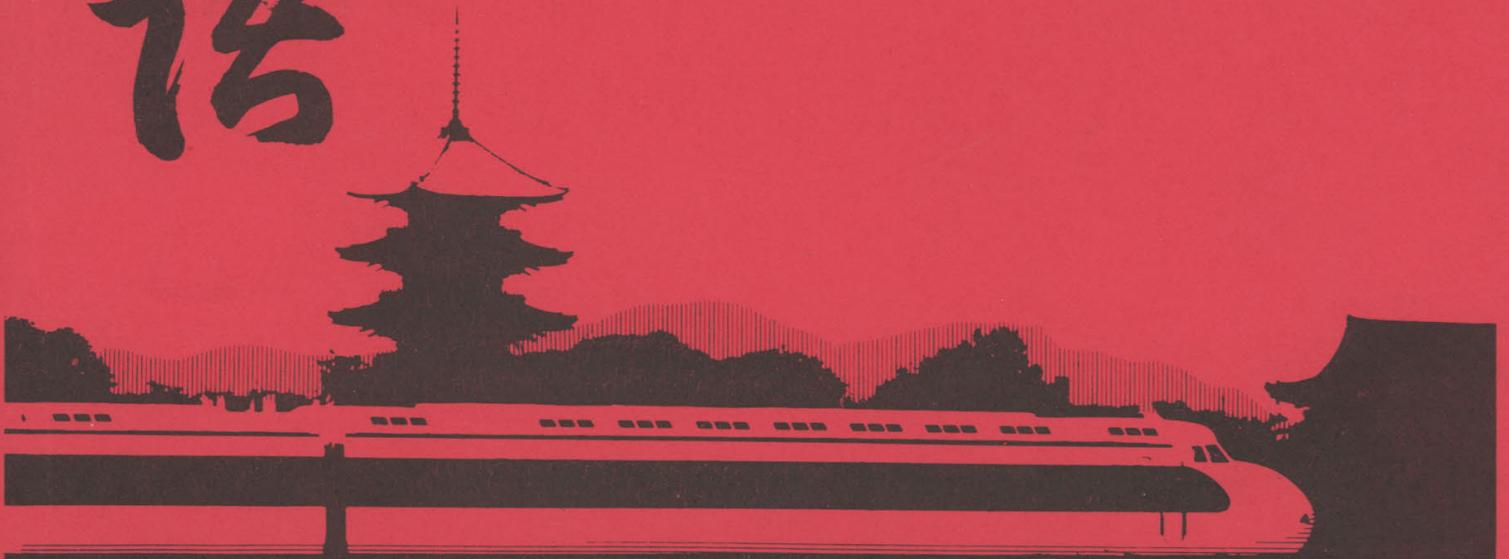


日本語

Japanese
HEADSTART

Modules 1 - 5



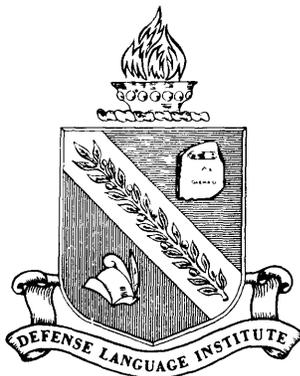
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JAPANESE
HEADSTART

MODULES 1–5

FEBRUARY 1980



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The Japanese words that appear in this text are written according to the Hepburn System of romanization of Japanese. Pronunciation of most of the letters presents no difficulty to an American. Those letters or combinations of letters considered difficult to pronounce will be explained in the Vocabulary Section of the modules. You may have difficulty with the following:

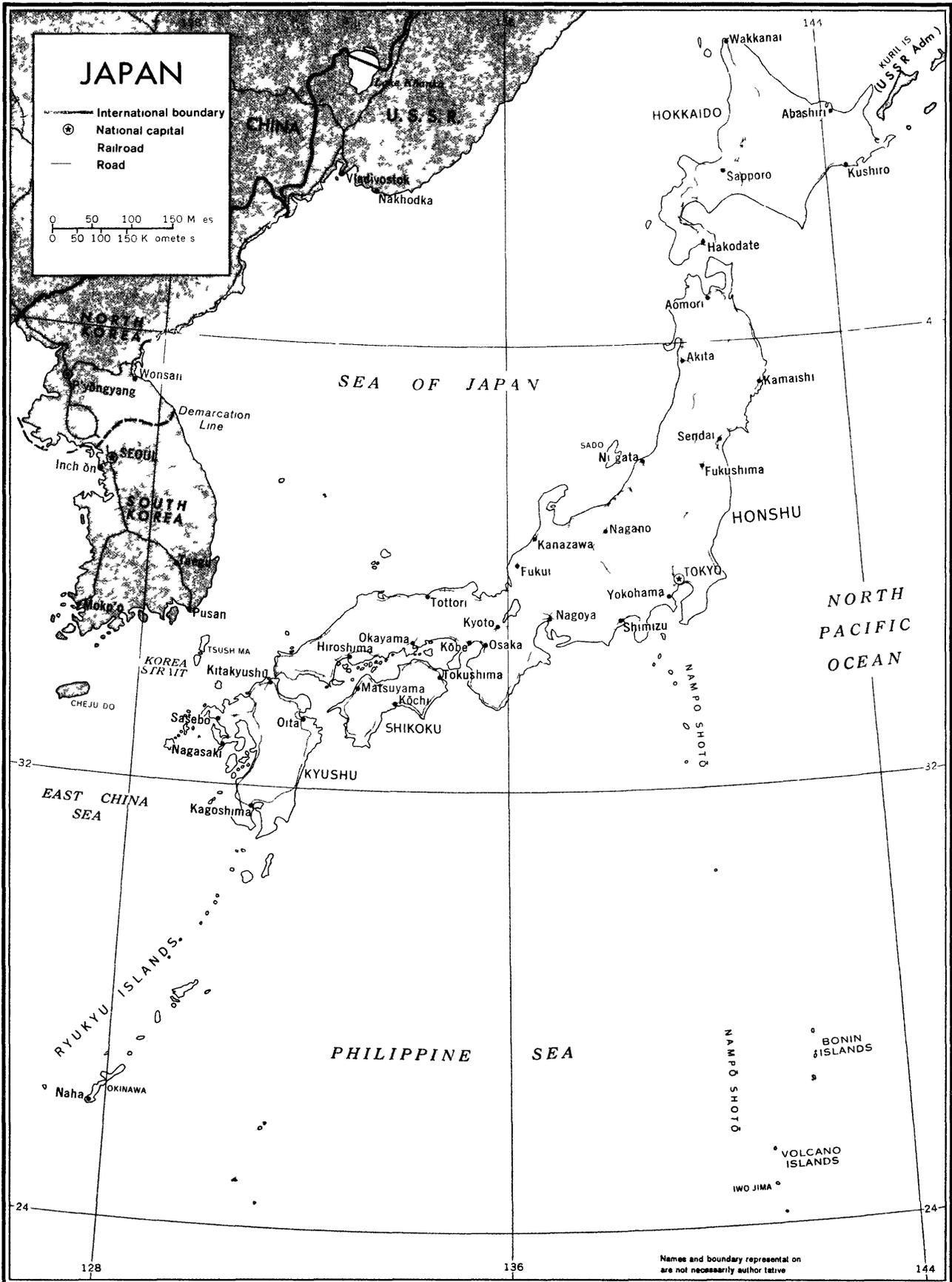
1. When the letter n is the last letter in a word, it may sound somewhat like the ng in "sing."
2. When double letters appear in a Japanese word, the sound is repeated. Think of double letters as having a hyphen between them and pronounce both letters distinctly.
3. The letters marked with a bar, ā, ē, ī, and ō, are pronounced longer than ones without a bar.
4. When i and u are written with a slash mark through them, they are slurred, or barely pronounced.
5. The letter g in the middle of a word is pronounced like the ng in "sing" by natives of Tokyo.

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MODULE 1

CULTURAL BACKGROUND

AN ISLAND NATION

The Japanese call their country *Nihon* or *Nippon*. The two names are interchangeable. Both mean, literally, "source of the sun."

Because Japan lies to the east of the Asian mainland, to many Asians the sun seemed to rise each morning from Japan. They, too, accepted Japan as "the land of the rising sun."

Into modern times the sun motif has remained a favorite design among the Japanese, and the national flag is the *hinomaru*, or "sun flag."

Japan has four main islands, plus several hundred small islands that dot the coastlines. Of the four main islands, the largest is Honshu, followed in size by Hokkaido, Kyushu, and Shikoku.

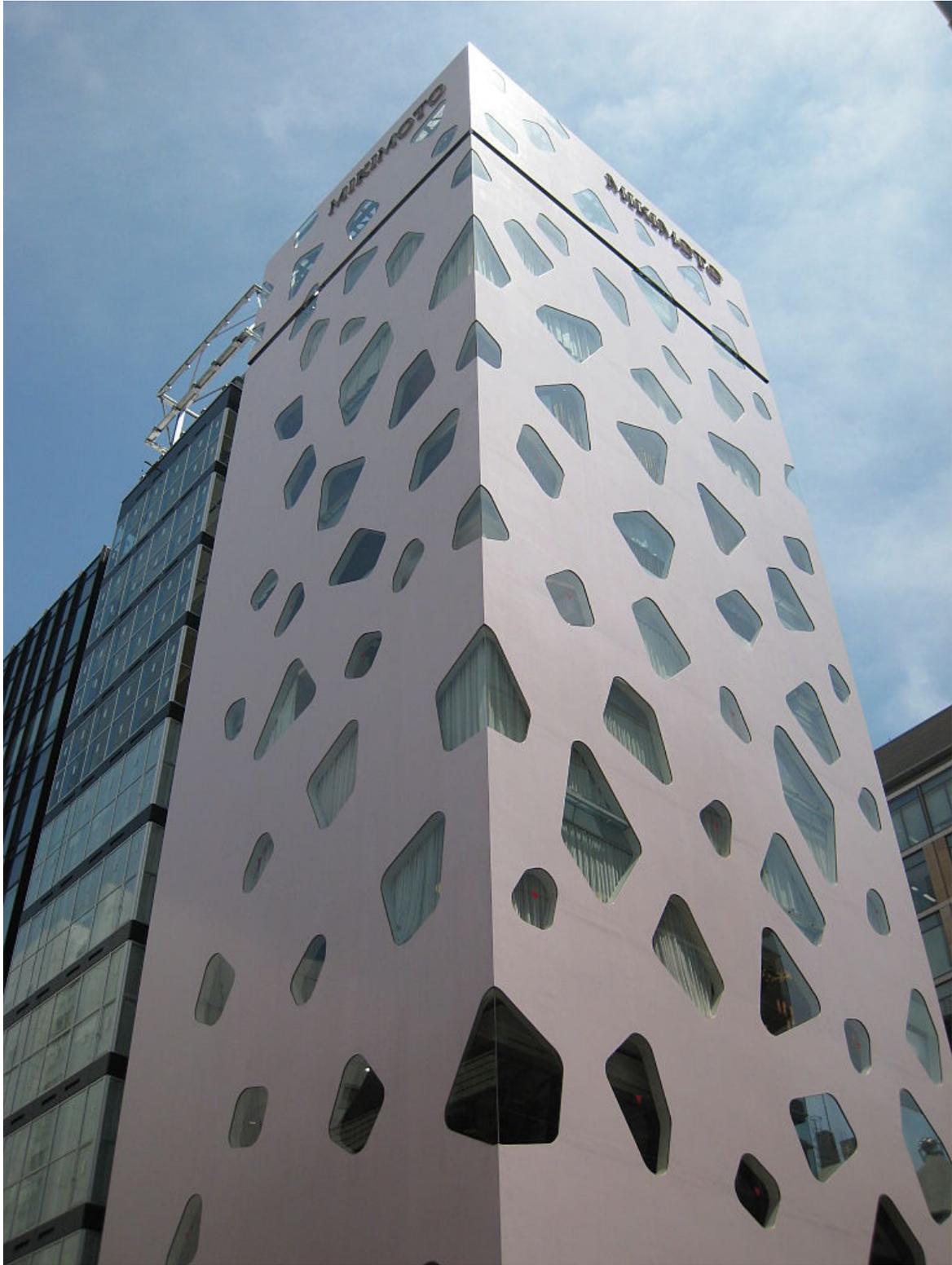
The fact that Japan is an island nation is significant in any consideration of her past, present, or future.

Japan has had a well-knit, highly organized society for many centuries. Much of the land area on each of the Japanese islands is rugged and mountainous, and this probably kept the earliest inhabitants separated into small groups. But historians say the Japanese had a sense of national identity at least as early as the 7th century A.D., and they attribute this in part to the unity that develops when a people realize that their home is an island.

Because of the relative smallness of Hokkaido, Kyushu, and Shikoku, and the narrow, elongated shape of Honshu, it is impossible to live in Japan at any great distance from the sea. It is often pointed out that no place in Japan is more than 90 miles from the sea, and most population centers are much closer than that.

Because Japan is an island nation, the Japanese have known many centuries of security from foreign aggression. Almost all countries of Asia have at various times in their history been conquered and dominated by aggressive neighbors. Many Asian nations were battlegrounds very early in their history, and experienced more invasions over the centuries. Japan, with the seas for protection, never experienced a foreign occupation until after World War II.

But Japan's distance from the Asian mainland is not so great that early inhabitants of the islands could not journey



Mikimoto Ginza Building, at Ginza Tokyo
Mikimoto is a famous pearl jewelry creator.

Image: Oiuysdfg
Date: 7 August 2007
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The sea is one source of natural resources for the Japanese.
Japan exports much jewelry made from pearls.

to the great centers of Asian civilization. There they could learn firsthand about new developments in science and the arts from the Chinese and Koreans, for example. At one point, Japan is only about 125 miles from Korea.

The Japanese of earlier centuries, like their descendants today, showed an eagerness to learn from other countries and to "borrow" ideas and methods from other peoples if these seemed workable in Japan.

Some have called Japan "a nation of borrowers," but the term can be misleading. Historians note that the Japanese were never mere copyists. Almost all "borrowing" by the Japanese was (and still is) a very careful process. The Japanese rejected much from other cultures that they judged unworkable for themselves.

Too, whenever a foreign idea or method was introduced into Japan, the Japanese invariably adapted it to their own use, often improving in some way on the original. Using many foreign ideas and methods, the Japanese have almost always arrived at their own (often ingenious) ways of doing things.

Beginning in the latter half of the 19th century, the Japanese learned primarily from industrial nations of the West in much the same way they had learned from neighboring Asian nations. As a result, Japan was the first Asian country to become an industrial power.

It is often pointed out that Japan is altogether about the same size as California. Even so, the progress Japan has made in the past century has made her industrial output now the third largest of all nations of the world, after that of the United States and the Soviet Union. With progress, however, have come problems. Japan's population, for example, has grown to about 120 million people. (About 20 million people live in California.) Farmland in Japan was never abundant, and with today's dense population Japan must depend heavily on imports of food. Natural resources on the Japanese islands are limited, and most raw materials for industry must be imported.

Modern Japanese, therefore, have compelling reasons to be interested in the world beyond their islands. Probably even more than their ancestors, they are alert to the possibility of learning from the rest of the world, and few peoples are as keenly interested in world affairs and world opinions as the Japanese of today.

Meanwhile, the rest of the world is increasingly looking to Japan. Japan's economic comeback following World War II is

studied by the people of many nations. Durable, quality products made in Japan are purchased in all parts of the world, and greatly affect world economy. Japanese arts influence artists on all continents. Japanese scientists contribute heavily to worldwide research. Many people believe the way Japan adjusts to current problems will help much of the rest of the world solve problems of the 21st century.



Nissan Global Headquarters

Image: shibainu
Date: 15 August 2009
cc-by-2.0

The manufacture of durable, fuel-efficient automobiles is a major Japanese industry.

THE CLIMATE

Japan is about as far north of the equator as the continental United States, and has a similar climate.

Hokkaido, Japan's northernmost island, has cold winters with much snow. Cold temperatures last for about four months each year, but because of the ocean winds, temperatures seldom drop below zero degrees (Fahrenheit).

The climate is milder in central Japan, which includes Honshu and the northern parts of Kyushu and Shikoku. The lower two-thirds of this region, especially on the side facing the Pacific, receives summer monsoon winds, which bring fairly heavy rainfall. Winters are usually mild and sunny.

The southernmost parts of Kyushu and Shikoku are the warmest regions of Japan. Here the winters are mildest (although some snowfall occurs) and the summers are warm and humid.

No Image Available

Two symbols of Japan: a bullet train speeds through the countryside of central Honshu, passing Mt. Fuji. The Japanese call the impressive, once-volcanic mountain *Fuji-san*. Many consider it the foremost symbol and landmark of the nation.

THE GOVERNMENT

Japan has a parliamentary government. The nation's constitution gives the greatest power to the national legislative body, the Diet (the Japanese term for this body is *kokkai*). Like the U.S. Congress, the Diet is made up of two houses. Japan is divided into electoral districts, each of which sends representatives to Japan's House of Representatives (*shūgin*). Japan is also divided into 46 prefectures, each of which sends representatives to Japan's House of Councilors (*sangin*). Additional members of the House of Councilors are elected from the nation at large.

The administrative branch of Japan's national government is headed by a prime minister (*sōri-daijin*), who is a member of the House of Representatives and elected by it according to party loyalty.

Like the U.S. Constitution, the constitution of Japan contains a bill of rights guaranteeing personal freedoms, including freedom of speech, assembly, the press, and religion.

The Japanese constitution renounces war as a way to solve international disagreements and limits Japan's military establishment to self-defense forces. Also, according to the constitution, Japan's emperor is merely a symbol of state who owes his position to the will of the people.

TOO CROWDED FOR COMFORT?

First-time visitors to Japanese cities and resorts often think they have arrived at the height of the Japanese tourist season, because of the crowds they encounter. But throngs of Japanese packed into public places are an inescapable fact of everyday life in modern Japan. The nation is crowded.

One of the most awesome experiences of the crush of heavy population to be found anywhere in the world awaits the traveler who boards public transportation in Tokyo during the rush hours.

The Japanese themselves find crowded living conditions often uncomfortable and sometimes oppressive, but they are resourceful in dealing with the problems.

Some of the ways the Japanese have adapted to the physical and mental stresses of crowding can be seen as purely practical.

For example, golf has become popular in recent years in Japan, and many Japanese share a passion for the game. However, in and around Japan's urban areas there is little room for the sprawling golf links that golfers in other parts of the world often take for granted. Of the complete 18-hole courses that exist in Japan, most are controlled by exclusive country clubs with high entrance fees. Public golf courses exist, but not enough of them for all the golf enthusiasts who want to use them, as is shown by the crowded conditions on these courses. Golf, then, for many Japanese, has become a game played most often on compact putting greens, to which they have easier access than to golf courses. Many Japanese golfers climb the steps of multi-tiered driving ranges and practice the power strokes of the game by whacking a ball against nylon netting 40 to 50 yards distant.

Another practical solution to crowded living conditions in Japan may be seen at big-city train and subway stations during commuter rush hours. When the often already-crowded trains pull into the stations and the remote-controlled doors of the coaches are opened to receive additional passengers, the rush is truly on, as commuters waiting to board push and shove for every bit of available space to wedge themselves aboard the trains. Into the fray step uniformed employees of the railway companies, whose function during rush hours is to put on white gloves and simply push as many passengers as possible into the waiting coaches, sardine-style, before the trains pull out of the stations.



Tokyo Rail Station

Image: Zaida Montañana
Date: 18 December 2005
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Japanese subways and trains are efficient and prompt, but can be extremely crowded during rush hours.



Okawabata River City 21 in Chuo-ku, Tokyo

Image: 663highland
Date: 1 June 2007
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High-rise structures provide additional space for living and working in Japanese cities. They help the Japanese adjust to crowded living conditions.

However, not all space-conserving measures in Japan are modern innovations. Many things the Japanese do to save space originated centuries ago when Japan was a far less crowded nation.

For example, Japanese farmers have for centuries been masters at getting the most use out of available land space. If you travel through the Japanese countryside, you can see that practically every square inch of possible farmland is cultivated. Many of the terraced fields that have been cut into hillsides to create additional growing space date back hundreds of years.

Some traditional Japanese arts significantly help modern Japanese to adjust to crowded living conditions, since miniaturization and economy of space are important in Japanese aesthetics.

Bonsai, for example, is the Japanese art of miniaturization of trees to the size of ordinary potted plants. Sometimes, using *bonsai* and arrangements of stones, gravel, small ponds, plants and shrubbery, Japanese gardeners can create, within the confines of a small backyard, a representation of a great landscape which carries with it the comforting illusion of vastness and distance.

Other traditional Japanese arts and ways of life may not save space directly, but the Japanese make the mental and emotional adjustments that help them thrive in their crowded society.

Often, for example, foreign visitors do not at first understand what seems to be a Japanese knack for selectively disregarding the presence of persons and crowds. The ability to mentally shut out things that are going on around one while focusing one's attention elsewhere can be of enormous value in crowded living conditions, and the Japanese can be observed doing this frequently.

Some traditional Japanese arts may help to induce or encourage this state of mind, which some world travelers think is uniquely Japanese.

For example, in *kabuki*, a traditional form of Japanese theater, stagehands dressed in black (called *kuroko*) walk on-stage during performances to change sets and props and assist with costumes in full view of the audience. In *bunraku*, a popular and traditional form of Japanese puppet theater, puppeteers make no effort to hide themselves behind curtains, but instead appear onstage themselves. Japanese audiences can

enjoy these entertainments obviously untroubled by what to some foreign visitors are distractions onstage which are at first difficult to ignore.

According to some observers, the nature of traditional Japanese homelife also helps explain the Japanese ability to ignore many distractions.

Much Japanese housing remains wholly or partly traditional in style, with the living space within houses and apartments divided into rooms mainly by sliding wall panels (*shōji*) made by stretching parchment-like paper (*shōji-gami*) over wood frames. Such households, with literally paper walls, provide few opportunities for the kind of privacy available in Western-style homes. In spite of (or perhaps because of) this lack of Western-style privacy in Japanese homes, the Japanese did not become a nation of eavesdroppers. On the contrary, they seem to have evolved instead a social tradition of disregarding or tuning out the conversations of others, even when these could be easily overheard.



Nagoya Expressway

Image: ラハール
Date: 28 March 2008
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Japan's highway system includes modern freeways, but the Japanese depend more on public transportation than on private automobiles. (Note that farmlands reach right up to the highways. Such use of every possible square inch of land can be seen in almost any aerial glimpse of the Japanese countryside.)

SOME WAYS TO SHOW COURTESY

The Japanese practice many formalities and observe many rules of etiquette among themselves, but generally they do not expect foreign visitors to understand many of their customs and ways of doing things.

As a rule, a *gaijin* (foreigner) can impress the Japanese by being polite and reserved in his or her behavior. If they see these qualities in a foreign visitor, most Japanese will quickly excuse social blunders or shortcomings.

However, it is precisely because the Japanese are willing to accord you special treatment as a visitor that they will be impressed if you show you are interested in doing some things the Japanese way.

You probably could not master the intricacies of Japanese social customs and courtesies even if you spent many years in Japan.

You can, however, make many Japanese friends and experience the best of Japanese hospitality if you make an effort to understand Japanese ways and practice a few of them yourself.

The following notes may give you some ideas of things to do.

Greetings. Traditionally the Japanese have greeted friends and strangers alike by bowing to them. Don't be dismayed if a Japanese does not extend a hand to shake when you meet or are introduced. If a Japanese does not initiate a handshake, but instead bows to you, your best response would be to bow in return. Actually, a distinct nod of your head should suffice. Avoid trying to perform a low bow from the waist, since in some situations some Japanese might regard this as pretentious or mocking on your part.

When many Japanese do shake hands, they bow slightly at the same time. The American who does this probably will impress the Japanese with his politeness.

Shoulder slapping, embracing, and even enthused, pumping handshakes are all unrestrained greetings by Japanese standards, and are to be avoided.

Gifts. A Japanese may thank you upon receiving a gift or favor from you just as people do in the United States. What is different is that, in keeping with Japanese custom, he remembers the occasion until the next time you meet--days, weeks, or months later--and expresses his appreciation fully again.

If you receive a gift or favor from a Japanese, you should thank him as you would an American. However, if you can remember to say a sincere thank you a second time, at your next meeting, the Japanese will appreciate both your thoughtfulness and your observance of Japanese custom.

If you should present a gift to a Japanese, he will probably put the gift aside and not discuss it. Don't urge a Japanese to unwrap a gift-wrapped package while you look on. The Japanese like to open gifts in private.

Conversation. When a Japanese person is speaking to you, even if you are conversing in English, you would do well to nod and say words of acknowledgment often. You will see how important this is to the Japanese if you watch them converse among themselves. The pattern of much Japanese conversation is one that linguists call a "confirming" pattern. The Japanese often like to express obvious facts in only a tentative way, and many sentences are ended with the Japanese equivalent of "isn't it?" or "don't you agree?" Thus, when a Japanese speaks, he is accustomed to getting frequent nods and reactions from his listener. A Japanese may not show it, but he may feel uncomfortable in talking with you if you stare blankly or show signs of not listening to what is being said.

Handkerchiefs. Many Japanese carry handkerchiefs, but they carry them for decorative purposes, or otherwise limit their use to wiping perspiration from the face and hands. The Japanese don't use handkerchiefs to blow their noses, and most Japanese are apt to be silently puzzled, and a little disgusted, to witness a foreigner return to a pocket or purse a handkerchief that has been used for this purpose. For blowing their noses the Japanese rely on tissue paper, which they then throw away as quickly as possible.

Tippling. Tippling is unnecessary in Japanese restaurants, taxis, barbershops, hotels, and everywhere else. The American notion of directly offering money as a reward for good service is at odds with the relationship that most Japanese think should exist between a guest and an employee whose job is service. The Japanese do add moderate service charges to substantial restaurant and hotel bills, and sometimes taxi drivers do willingly keep the change at the time of fare payment if the amount of change is small. But as a rule you should refrain from

American-style tipping in Japan. The Japanese are especially troubled by tips offered in an open, obvious, or showy manner, and in general are not comfortable even with tips offered quietly and discreetly.

Receiving Change. When making purchases in Japanese stores, you may notice that Japanese clerks do not count change for customers in the way American clerks do. Japanese clerks usually count change as they remove it from the cash registers. Then they hand the sum to the customer without bothering to go through the count again for the customer's benefit. Japanese customers make mental calculations of the change they expect to receive, then cast inconspicuous glances at the money clerks return to make sure the amount is correct. Giving and receiving change in this manner results from the Japanese disdain for flashing money in public places. Clerks do not mind if you check their accuracy by counting your change upon receiving it, but avoid spreading bills or coins across a counter top, for example, or counting or otherwise handling your money in any way that might invite attention.

Privacy. Because Japan is a crowded country, and because opportunities for privacy for many Japanese are limited, the Japanese retain a solid appreciation for the privacy that is available to them, and for good manners when intrusions become necessary. Among the Japanese, foreign visitors should always be on their best behavior where matters of privacy are concerned. Like the Japanese, they should make frequent use of the expression *sumimasen* ("excuse me"). They should always knock at doorways before entering and always avoid impolitely interrupting a conversation or reacting to something they might overhear. In short, the Japanese are able to live in their country partly because each Japanese is expected to mind his or her own business and because others are expected to do likewise.



Image: Michiel1972
Date: 24 October 2004
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Japanese coins of 1, 5, 10, 50, and 100 yen

See the Bank of Japan website:

http://www.boj.or.jp/en/note_tfjgs/note/valid/index.htm/

Japanese paper money

INVITATIONS

It is not realistic to expect to be invited into a Japanese home. Such an invitation may be extended to you during your stay in Japan, but the odds are against it. Many foreigners who have resided in Japan for years have never been inside the homes of close Japanese friends.

This is not because of rudeness on the part of the Japanese. Rather, most Japanese are uncomfortable with the thought of using their homes as places to entertain guests.

Some say a reason for this is that, even more than other peoples around the world, the Japanese like to think of their homes as informal places to relax from the tension and formality of their social and working lives. The Japanese generally seem reluctant to think of their homes as something other than personal or family preserves.

Most Japanese homes are compact, and many householders (especially those with small children) may consider their homes too small and crowded for the kind of entertaining they would like to offer.

Also, since entertaining guests very often includes serving a meal, many Japanese feel that restaurants are better places to entertain than their homes. One Japanese notion of hospitality is that dinner guests should be offered a plentiful array of foods, and since preparation and proper serving of many Japanese dishes require considerable care and timing, it seems popularly believed in Japan that a better dining experience can be had at a well-run restaurant than in a home.

In any case, a Japanese who extends a dinner or party invitation to you probably intends to treat you to a meal in a restaurant or take you to some public place.

In some ways Japan may not be quite the male-dominated society it has been historically, but Japanese men still assume some privileges frequently withheld from women. The Japanese retain some views about equality of the sexes that could lead to misunderstandings in some social situations involving Americans.

Notably, many Japanese men leave their wives at home when they go out with friends for a night on the town. Japanese wives are sometimes expected to remain outside other social activities in which their husbands participate. An American might be mistaken in assuming that his wife is welcome to come along on any invitation he receives from a Japanese. Although

a Japanese host may not say so, an invitation that he extends might not apply to the wife of the individual whom he is inviting. American men whose wives are with them in Japan should check with hosts before accepting invitations.

Also, an American in Japan should be specific in any invitations he might extend to Japanese. If you expect a Japanese to bring his wife to a dinner or party, be sure you have made this clear to him. Some Japanese men and their wives are unaccustomed to attending dinners and parties together, and both husband and wife might be uncomfortable if you insist that they do so.



High-rise Apartment, Laurel Tower Umeda, Osaka City

Image: inoue-hiro
Date: 15 March 2009
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Apartments provide housing for many families in cities of Japan.

HOW TO BE A GOOD GUEST

You may not receive an invitation to enter a private residence during your stay in Japan, but the following notes can help you to be the kind of guest with whom the Japanese will be comfortable, whether you are visiting them at home or elsewhere.

Removing Shoes. Remember that the Japanese do not approve of the wearing of shoes in some indoor settings. Most notably they are offended by the thought of shoes worn inside their homes, a practice that most Japanese associate with the tracking in of dirt, dust, grime, and mud from outdoors. The Japanese remove their shoes upon entering a residence, often at a small alcove called a *genkan*.

The practice of removing shoes before entering extends to some other places besides private residences, such as some traditional-style restaurants. So whenever invited out, be sure to note upon arrival whether guests have removed their shoes, and be prepared to remove yours.

Bathing. It is possible that if you visit a Japanese home your host might extend to you an invitation to bathe. You should not take this as a comment on any suspected lack of cleanliness on your part. Bathing, to the Japanese, can be an opportunity to relax as much as to get clean. Offering a guest a refreshing soak in the family tub is a courtesy the Japanese sometimes offer to guests whom they especially welcome.

Dining Customs. Invitations to dine in Japan may or may not be invitations to eat Japanese-style meals. Many Japanese are familiar with American dishes, and in an effort to please an American guest they might serve at home, or order in a restaurant, an American-style meal, especially if they are uncertain whether a first-time American guest truly likes Japanese food.

However, basic American-style meals, with, for example, beef or fried chicken as a main course, are apt to be served in Japan with Japanese dishes alongside, and a definite Japanese attentiveness to the way in which the meal is served is likely.

If you are invited by Japanese to dine, prior knowledge of some basic Japanese dining customs will enable you to practice some uniquely Japanese courtesies and table manners which your hosts will appreciate, whether you are dining completely in Japanese style or not.

Here are some notes that can help make you a good dinner guest in Japan.

Rice. Never underestimate the significance that rice can have for the Japanese. Of all foods consumed in Japan, rice is the most basic.

Gohan is the Japanese name for plain, steamed rice that is ready to be eaten (the Japanese have other names for uncooked rice, for the rice plant itself, and for other rice dishes). Long-grained white rice is the variety most favored by the Japanese for making *gohan*, and every Japanese acquires a refined sense of taste for *gohan* cooked to just the right softness and texture. To many Japanese a meal is hardly complete without at least one steaming bowl of *gohan*, and it is so essential to Japanese eating habits that the word is sometimes used to mean food in general.

An indication of the significance of *gohan* is to be noted in the fact that the Japanese words for breakfast, lunch, and supper are each formed from combinations of the word for "morning" (*asa*), "noon" (*hiru*), or "evening" (*yūgata*), and the word *gohan*. Breakfast is *asa-gohan* (often shortened to *asahan*), lunch is *hiru-gohan* (or *hiruhan*), and supper is *yū-gohan* (or *yūhan*).

One popular box lunch sold in Japan consists of nothing more than an individual portion of *gohan* served in a shallow rectangular tray with a bright red plum placed in the center. The arrangement resembles the national flag, and the meal is known as a *hinomaru bentō*, or "sun flag box lunch."

In times of food shortages and famine in the past, the Japanese, like other peoples of Asia, have been known to survive for long periods on little or nothing but rice.

When dining with the Japanese, there are two things about rice that you should realize.

First, with almost any meal served to you by Japanese, even if it is not an altogether Japanese-style meal, you are apt to receive a small bowl of *gohan*.

Second, you probably will never meet a Japanese who dislikes rice.

Here is some advice: if you are one of those Americans who are not particularly fond of plain, steamed rice, you would be wise to use caution in revealing this antisocial tendency of yours to the Japanese.

You definitely should not announce a distaste for rice when a bowl of it is being passed your way.

True, most Japanese can accept that foreigners have tastes different from theirs. But to the Japanese, not liking rice is unusual indeed. To add to the strangeness of this by saying outright that one does not like rice, especially when it is being served during a meal, can be regarded as astonishingly rude.

There is one blunder that foreigners sometimes commit when dining with Japanese that can trouble their hosts even more than refusing rice, and that is accepting a serving of rice and then asking for the wrong thing to put on it.

Butter or sugar, for example, is commonly added to steamed rice when it is served in Western countries, but the Japanese, like many other Asians, find the combination of either of these with rice to be almost sickening.

You would do well to add nothing at all to rice that is served to you by Japanese hosts unless it is something you notice your hosts adding to theirs. Many Japanese are apt to be silently disturbed even if more than a few drops of soy sauce (*shōyu*), probably the most favored condiment in Japanese dining, is sprinkled upon a serving of *gohan*.

Portions. It is the Japanese way to serve a meal using several small plates and bowls for each diner, rather than heaping servings of different foods on a single plate as in the West.

In Japan, portions of foods served may be only moderate in size, but the custom is to offer additional helpings when the first serving has been eaten.

Because portions are not especially large, you are generally expected to eat all of each serving placed before you. The Japanese see no virtue, only waste, in leaving uneaten food on one's plates.

Decide to eat all the foods you are served, declining additional servings of foods you might not like in favor of additional servings of those you do like. Some Japanese tend to regard fussy eaters, or people who dislike more than a few foods, as immature.

Compliments. The Japanese may be reserved in expressing themselves on many occasions, but they are extremely quick to compliment their hosts during meals on foods that are tasty or well prepared. This applies to foods that the host has prepared or to restaurant foods that the host is paying for.

In Japanese, *oishii* means "tasty" or "delicious," and the word is often repeated around a table several times by well-mannered guests at a Japanese meal.

Appearance of food. No people in the world are more concerned than the Japanese about arranging foods to be appetizing and colorful on a plate. It is sometimes remarked that the Japanese eat with their eyes as well as with their mouths. Almost always the Japanese make a special effort to make foods look good to guests.

A compliment, therefore, about the appearance of a serving of food before it is eaten can hardly fail to appeal to Japanese sensitivities.

Chopsticks. Silverware is usually available in Japanese restaurants and in many Japanese homes if you request it, but for eating Japanese-style meals the Japanese use *hashi* (chopsticks). You can learn to use *hashi* expertly with only a little practice.

For Japanese-style meals, the Japanese generally need no other utensils, since such foods are always cut into bite-size morsels by the person who prepares them.

When using *hashi*, bite-size items should be raised from the plate to the mouth, but the best way to tackle a bowl of *gohan* is to pick up the bowl from the table. Hold the bowl near your mouth with one hand and use your chopsticks with the other. *Gohan* is cooked to a certain sticky consistency, and eating it with *hashi* is not at all difficult.

You need no spoon for eating *suimono* (soup) served as part of a Japanese-style meal. Pick up your bowl of *suimono* in one hand and fish out with *hashi* any bits of mushroom, *tōfu* (bean cake), or other of the ingredients that Japanese like to include in *suimono*, then sip the rest of the *suimono* from the bowl itself. The Japanese quite readily resort to this practical method of draining a bowl of its liquid contents whenever it seems necessary. The broth in a bowl of *udon* or *soba* (two kinds of Japanese noodles), for example, is also sipped from the bowl.

Thanking the host. Two expressions are almost always used in Japan by polite guests who dine at the expense of a host.

When food is served, guests commonly say "*itadakimasu*," an expression of humble acceptance of the host's hospitality.

When the meal is finished, guests commonly say "*gochīsō-sama*," which is a polite way of saying that the food was good and that the meal was a treat for which the guest is grateful.

Attitudes toward drinking. Alcoholic drinks, especially beer and *sake* (Japanese rice wine), are popular with Japanese-style meals. If you are invited to drink when being served a meal or on any other occasion, some knowledge of Japanese attitudes toward drinking may be helpful.

Among men, an invitation to drink *sake* or any other drink is not an offer to refuse casually. Many Japanese can be offended by refusals of such invitations, although they are not apt to say so. Drinking and relaxed socializing are closely linked, in the minds of many Japanese men, and a refusal to drink without some good excuse can be interpreted as a rejection of their company.

The host's suggestion. An American host may typically ask a guest to name the kind of drink he might prefer, and be prepared to serve or mix any of several kinds of drinks. A Japanese host, however, is more apt to suggest something specific that he would like to serve to you.

Whether a host's suggestion is to drink *sake* or something else, you should regard the offer as something more than a mere suggestion, and you should not announce a preference for some other drink.

Refills. If you are being served any alcoholic drink, including beer, allow your host to pour your drink for you and also to refill your glass. Among Japanese it is generally understood that a good host will be attentive to the cups and glasses of his guests. Therefore, at least allow your host a fair opportunity to serve you. If a guest should suddenly pour a refill for himself, many Japanese might think he was overeager. An evening of such behavior might convince many Japanese that the guest was an undisciplined, compulsive boozier.

The principle of allowing hosts to attend to the serving of drinks and refills applies to some extent to the serving of teas and other nonalcoholic beverages as well, and also to the serving of food. But there is a universally understood element of special discipline involved in the consumption of strong drink, and in Japan it is best to show you have this discipline in the way the Japanese understand.

Although the Japanese try not to insult a host by declining to drink without some good reason, it is not necessary to continue drinking past one's comfortable limit in order to be friendly. A drink or two is understood to be enough for the purposes of sociability, and one can decline to drink more without offending.

On the other hand, despite the disciplined way they generally go about the serving of drinks, many Japanese do enjoy heavy drinking, as national statistics on alcohol consumption reveal.

Women in Japan are expected to refrain from drinking intoxicating amounts, but it is widely accepted in Japan that men are free to seek release from the tensions of everyday life by drinking heavily. Probably more so than most Americans, most Japanese can accept with understanding the behavior of men who are drunk in public.



Image: Paul Downey
Date: 5 November 2005
cc-by-2.0

Beer is a popular drink with Japanese-style meals.

FOODS

If you are unfamiliar with Japanese foods, you should sample the dishes and styles of cooking for which Japan is world famous. Simple thrift might be one initial reason for you to do so.

Some American tourists return from Japan with tales of outrageous restaurant prices. The cost of dining out can indeed be high in Japan, but many Americans go wrong by dining on steak and other favorite American foods during their stay and do not consider the possible scarcity of such foods in Japan.

Knowing how to dine inexpensively in Japan begins with knowing some basic facts about Japanese eating habits.

You should know, for example, that the people of Japan rely heavily on seafood as a source of protein. The Japanese have always had easy access to the sea, and they lack abundant grass-land for grazing animals. Beef, pork, and other meats have not been as important to the average Japanese as to the average American, and traditionally meals with meat were served only on special occasions in Japan.

The Japanese depend a great deal on rice; potatoes and some of the Western array of foodstuffs made from wheat flour are not quite as common in Japan as in the United States, and can cost more in Japan.

Japanese tastes are changing, and more Western foods are available in Japan today than ever before. Still, foods made from nontraditional ingredients can cost more than native Japanese dishes.

One way to obtain many American-style foods without paying very high prices is to patronize the American-style fast-food restaurants which have become very popular among the Japanese.

In recent years, many Japanese seem to have acquired a taste for such American delicacies as hamburgers, donuts, and fried chicken, and several American fast-food franchise restaurants have spread their empires to Japan to meet the Japanese demand for these items. You will probably find almost as many familiar fast-food outlets in cities of Japan as in the United States.

The products served at Japanese fast-food restaurants may have a few interesting differences from the American versions, but essentially they are the same, and so are the prices.

Apart from the food at fast-food restaurants and at some American-style coffee shops (*kissa-ten*), American fare in Japan can be extremely expensive. For that matter, most of the international restaurants of Japan, which specialize, for example, in the foods of France, Italy, or Mexico, while not exactly hard to find in the larger cities of Japan, are also quite expensive. Some Chinese restaurants in Japan are exceptions. Many of these are quite expensive, but many others are not, since Chinese food is quite popular among the common people of Japan.

It is true that the Japanese themselves pay heavily for some of the exotic specialties of Japanese cooking served at first-class restaurants. And, as in the United States, some restaurants in Japan can be very expensive simply because of the luxurious surroundings that they offer to diners.

An entire category of luxurious restaurants, bars, and other places of entertainment in Japan is priced far beyond the range of ordinary wage earners, and really exists only for clients with expense accounts or some other source of nearly unlimited spending power. Some Japanese businessmen wield expense accounts that would boggle the minds of their counterparts in other countries. Some of the most generous expense accounts to be found anywhere in the world are part of the salary structure for managerial positions in Japanese business and industry, and those who have them are famous for making full use of them to entertain business associates and guests in lavish style, unmindful of the costs.

If your spending power is limited, one way to get by least expensively in Japan is by taking your place alongside Japanese diners at the unpretentious neighborhood restaurants (*shokudō*) which you can find throughout the nation. In *shokudō*, as well as anywhere, you can decide for yourself how you feel about the world-respected cuisine of Japan by sampling a range of basic dishes that includes at least the following:

Sukiyaki is probably the Japanese dish best known outside Japan. It consists of thin slices of meat, usually beef, simmered with *tōfu*, mushrooms, onions, and vegetables in a thin, dark broth containing soy sauce and *sake*. *Sukiyaki* is usually cooked, and sometimes served, in a shallow iron pan, and the Japanese enjoy eating it with a beaten raw egg alongside into which the cooked items are dipped before they are eaten.

Tempura means foods that have been deep fried, and the Japanese way of doing this is considerably more delicate than the "french frying" practiced in a typical American restaurant. Before deep frying, *tempura* items are dipped in a light batter. A favorite *tempura* item in Japan is shrimp (*ebi*), although other

kinds of seafood, and sometimes chicken, are also used. Deep fried along with these are mushrooms, chunks of onions, chunks of sweet potatoes, and slices of peppers and other vegetables.

Domburi literally means "bowl," but when a Japanese orders *tanin-domburi* or *oyako-domburi*, he is asking for a bowl of *gohan* topped with an omelette-like mixture of cooked egg, meat, and vegetables. *Tanin-domburi* is topped with a beef-and-egg mixture (ingredients considered "unrelated," the literal meaning of *tanin*); *oyako-domburi* is topped with an egg-and-chicken mixture (ingredients considered "parent and child"). Other kinds of *domburi* are *tendon* (fried shrimp on rice) and *katsudon* (pork cutlet on rice).

The Japanese like marinated meats cut in thin slices. *Teriyaki* is marinated beef; *yakitori* is marinated chicken. These are often skewered and roasted and then served on sticks six or eight inches long.

Udon and *soba* are names for two popular types of long noodles which are generally served hot in a thin broth with bits of meat and vegetables and seasoning. *Udon* is noodles made from wheat flour; *soba* is darker-colored noodles made from buckwheat flour. A large bowl of *udon* or *soba* is a convenient, inexpensive, and therefore popular lunch in Japan.

Sushi can be any of a variety of bite-size portions of pressed *gohan* to which bits of seafood or pickled vegetables have been added. *Sushi* is served cold. A few drops of mild vinegar generally find their way into most recipes, usually at some point in shaping the rice.

Some varieties of *sushi* are wrapped in a thin skin of dried, pressed seaweed called *nori* and are known as *makizushi*. Among favorites in this category are *kappa-maki* (topped with bits of cucumber), *tekka-maki* (topped with bits of tuna), and *ebi-maki* (topped with shrimp).

Sushi is often bought in carry-out orders of a half-dozen or several dozen pieces, often colorfully arranged in a specially made shallow carton. *Sushi* is a delicacy in the true sense among Japanese, and a decorated box of it is often presented as a small gift, not unlike a gift box of chocolates.

Americans often balk at sampling *sashimi*, which is raw fish cut into slices. Only choice cuts of very fresh, prime fish are used for *sashimi*, and it is served with a zesty dip containing mustard and horseradish. Many foreigners quickly acquire a taste for this Japanese favorite.

Besides being generally available in most *shokudō*, most of these foods can be tracked down individually in equally reason-

ably priced shops which specialize in preparing them, usually to the exclusion of other menu items. In Japanese, *ya* added to the end of a word can mean "store" or "shop," and when it is added to names for foods such as *soba*, *yakitori*, or *sushi* (*soba-ya*, *yakitori-ya*, *sushi-ya*), the new word in each case means a shop that specializes in preparing that food.

At one time it was the Japanese way to dine only on low tables raised little more than a foot from the floor, with diners seated on floor cushions (*zabuton*). Woven straw mats (*tatami*) covered the floors of most rooms in Japanese houses, including rooms used for dining.

Some Japanese retain traditional furnishings for dining at home, but increasingly in modern Japan the use of Western-style tables and chairs seems to be considered more convenient. Among restaurants, only the more expensive ones, notably the traditional countryside inns (*ryokan*), are apt to strive to provide all furnishings and decor associated with traditional Japanese dining. Most *shokudō* and specialty shops are outfitted much like American restaurants, with tables, chairs, and counters.

With almost any food the Japanese serve hot tea (*o-cha*). Both soft drinks and milk are consumed in Japan, especially by young people, but they generally do not complement traditional dishes, in the Japanese view.

Among adults, cold beer or warmed *sake* is popular with most evening meals that consist of Japanese dishes, but the drinking of either is usually done before or after the food is served, and less often throughout the meal.

The Japanese serve *sake* from small ceramic flasks called *o-chōshi*, and the warming of *sake* is usually accomplished by immersing the *sake*-filled *o-chōshi* to its neck in hot water until its contents are heated. Warm *sake* is poured into small ceramic cups called *sakazuki* for drinking.

Apparently in the interest of cleanliness, the *hashi* that the Japanese seem to like best for informal public dining in specialty shops and neighborhood restaurants are the disposable kind, made of wood and wrapped or sealed in a paper envelope. These disposable *hashi* usually are joined together at the top and are to be snapped apart to be used.

Among traditional foods of Japan is a category of pastries and sweets (*o-kashi*), but even the sweetest of these lacks the sugary richness of most Western desserts. *O-kashi* usually are served only as snacks, most often with tea, and rarely in connection with meals. Except for occasional servings of fruit, the Japanese do not serve desserts with traditional meals.

Many Japanese do not seem especially interested in desserts as a finish to a meal consisting of Western-style foods, and seem to think that such desserts as pie or ice cream are really better as between-meal snacks.



Image: Tomo/shishamo72
Date: 29 August 2009
cc-by-2.0

Two young guests at a Japanese inn enjoying their dinner, which is served in their room. The *kimono* they are wearing is furnished by the inn.



Image: PatriceNeff
Date: 24 January 2004
cc-by-1.0

One type of dinner served at a traditional Japanese restaurant. The dinner includes shrimp *tempura*, raw fish, salad, boiled vegetable, clear soup, and dessert. Chopsticks are in the folder in front.

CONVERSATIONS YOU MIGHT GET INTO

Because you speak English, some Japanese might regard you as a learning resource. English is by far the most popular foreign language studied in Japan, and many Japanese begin studying English in junior high school and continue studying it in universities. Other Japanese enroll in private language schools that specialize in English, and in Japanese magazines you can see advertisements for home-study courses in English conversation.

Don't be surprised if a Japanese introduces himself to you on the street and asks if he may practice the English he has learned. This happens frequently to Americans in Japan, and some Japanese have been known to offer Americans their services as on-the-spot tour guides around Japanese cities in exchange for the opportunity to sharpen their English-speaking skills.

Except perhaps when they want to practice their English, most Japanese probably will be very interested in any effort on your part to use their language. They will gladly help you in your attempts and encourage you with compliments.

In fact, some Americans find Japanese praise of their language abilities a bit overwhelming. Some Japanese may be so happily surprised to hear you speak Japanese that they will make a great fuss about your language skills, however limited they may be.

For example, the following exchange might occur on a street in Japan between a Japanese and an American inquiring about the location of a subway station.

American: *Chikatsutsu no eki doko desu ka?*

Japanese: Oh! You speak Japanese very well! Where did you learn? (said in Japanese or possibly in English)

If you ordinarily become embarrassed by too much praise (or even if you don't), politely using one or two of the following phrases can be a gracious response on your part.

Response: *Ie, do itashimashite.* ("No, don't mention it.")

Response: *Nihongo wa sukoshi shika dekimasen.* ("I have only a little Japanese language ability.")

Response: *Mada sukoshi shika benkyo shite imasen.* ("I have not yet studied much.")



Ginza pedestrian zone in Tokyo

Image: Cristina Bejarano
Date: 13 November 2010
cc-by-2.0

Traffic congestion in Tokyo's Ginza shopping district has led to day-long bans of vehicle traffic, making the streets available to pedestrians only. The Japanese call this *hokōsha tengoku*, which means "pedestrians' paradise."

WHAT THE JAPANESE DO FOR FUN

American influence on Japanese ways of life has been very strong. An American in Japan can hardly fail to notice that the Japanese enjoy themselves by doing many of the same things Americans do. Millions of Japanese seem to like American popular music, television shows, and movies fully as much as similar Japanese entertainment. Like Americans, millions of Japanese love baseball; they spend summers preoccupied with Little League games and with the ups and downs of their favorite professional teams and players.

However, a Japanese who enjoys these things may also enjoy participating in Japanese festivals of ancient origin, and may enjoy practicing or appreciating arts and crafts deeply rooted in Japanese tradition. The same Japanese may also enjoy such pastimes as photography and golf, which are very popular in modern Japan, and he may like to frequent *pachinko* parlors, playing the vertical pinball machine game which millions of Japanese enjoy.

As in few other countries, life in modern Japan combines the very old with the very new, and foreign influences with tradition. No one can get to know the Japanese very well without knowing about their diversity, and some insights can come from knowing how they have fun.

Sports. Baseball is actually the most popular spectator sport in Japan. Among the Japanese it is known by two names. Probably the more common name is *yakyū*, which means "field ball," but many Japanese call the game by its American name, which they pronounce *bēsubōru*.

Japan's professional baseball teams are affiliated with two major leagues, the Pacific and the Central. Salaries paid to the top players are greater than the earnings of top American professionals. Teams in Japan represent cities, as in the United States, as well as large corporations, and compete in day and night games, in doubleheaders, and in championship series playoffs. Japanese fans enjoy pro baseball in all the ways that Americans do, showing team loyalty by turning out in large numbers for local games, by listening to radio descriptions of games, or by watching network telecasts.

Japan's baseball season begins and ends at about the same time the season begins and ends in the United States, getting under way in the spring and closing in the fall. During May and June a number of games are usually rained out by monsoon showers, sometimes making the season a week or two longer than scheduled.

Sumō is a traditional Japanese wrestling contest that seems to attract virtually no interest outside Japan, but among Japanese the sport follows closely after baseball in spectator popularity.

Sumō wrestlers train to achieve great body proportions and weight in addition to strength. After ceremonious introductions, man-to-man grappling takes place in a small circular ring.

Japan's networks televise *sumō* year-round at regular intervals, covering six major *sumō* tournaments, each held annually in a different region of Japan and each lasting 15 days.

Japanese masters teach martial arts such as *jūdō*, *karate*, and *aikidō* to the world. Many Japanese enjoy watching and practicing these very disciplined, traditional forms of unarmed self-defense.

On the other hand, to judge from the number of telecasts, the Japanese also enjoy watching brawls known as kick-boxing contests, in which combatants use their feet for kicking as well as gloved fists for punching. The Japanese seem to have learned this sport by seeing it practiced in Thailand.

The Japanese have accepted the game of volleyball as a spectator sport in ways yet to be equalled by sports fans in the United States and in other countries. When Japanese volleyball teams travel abroad, they seldom find worthy competition anywhere.

Japan was host to the 1972 Winter Olympics and is unquestionably the winter sports capital of Asia. Skiing is among Japan's currently most popular and fastest-growing sports. It is one that you can learn, practice, and perhaps most easily enjoy as a participant, along with the Japanese.

Hokkaido, Japan's northernmost island, receives heavy snowfall every winter and has many fine skiing slopes. The Hokkaido ski season begins in November and lasts through April.

Many Japanese find the mountains of western Honshu more accessible, however, and most weekend skiers, who sometimes jam the train stations in Tokyo during winter months, are en route to the ski resorts located there. The ski season is shorter in Honshu, usually lasting from December to March.

The Japanese learned skiing mainly from Europeans, and one European institution that the Japanese seem to like especially is the ski lodge, where skiers can get together each evening for singing, dancing, and beer drinking in a friendly atmosphere.

Notable Japanese additions to ski lodge amenities are nearby hot springs for bathing. *Onsen* is the Japanese word for natural warm-water springs, which exist in large numbers not only in the mountains but also throughout the islands. Building ski lodges near *onsen*, so that skiers can conveniently relax, warm themselves, and recover from fatigue in traditional Japanese fashion, is an example of how the Japanese can happily combine foreign ideas with their own and achieve unique results.

The actual number of *onsen* in Japan is estimated at about 13,000, although not all of them are of temperatures suitable for bathing.

Many *onsen*, however, are of temperatures that could hardly be more ideal for bathing, and the waters of several hundred of them have high mineral content reputed to be of health value to those who regularly immerse themselves in them. Therefore, both the good, clean fun of bathing and the supposed curative properties attract many Japanese to *onsen*, and resort towns called *onsen machi* have grown up around some major hot spring locations to accommodate the visitors who flock to them.

Bathing. The Japanese place a high value on personal cleanliness, but the fact that bathing amounts to something of a national pastime in Japan does not result from concern about mere cleanliness. In a bath (*o-furo*), most Japanese seek also relaxation and warming relief from the chill of winter or the sweltering heat of summer. Sometimes, in public bathing (*sentō*), a bath provides an opportunity for socializing.

There is one significant difference between bathing as practiced in Japan and in the United States. The *o-furo* itself is not a sudsy affair of the sort that Americans slide into, but rather is a leisurely soak in clean, clear water heated to a few degrees warmer than most American baths. The bather should rinse himself before entering a bath. After a good soaking, he comes out and gives himself a thorough soap-and-water scrubbing and rinsing. Then he re-enters the tub to enjoy the delight of hot water soaking.

Traditional-style Japanese bathtubs are constructed from wooden slats, although nowadays prefabricated plastic tubs are obtainable at less cost. In Japanese homes, a room for the bath is a room set apart from the rest of the household. It is not the same room in which the toilet is found. Most Japanese seem to regard the Western practice of installing a bathtub and a toilet in the same room, within a few feet of each other, as strange indeed.

Public bathing is not what it used to be in Japan. At one time public bathhouses flourished in the large Japanese cities, where apartments were built without space for private bathing facilities. Apartments are still small in Japan, but the more

affluent Japanese today seem less willing than the Japanese of a few generations ago to live in homes without private baths. Some good public bathhouses remain in business today, however. At bathhouses, separate facilities are used by men and women. After scrubbing and rinsing, patrons soak together in a large bath which may equal a swimming pool in size. Bathhouse patrons are almost all regular customers.

Other leisure-time activities. The Japanese watch a lot of television, and many homes have two or more sets, including at least one color set. Even an American who understands little or no Japanese can find Japanese television fascinating. For one thing, Japanese telecasting is remarkably sharp and clear, and the visual experience alone is interesting. Also of interest are the several American television series that are broadcast in Japan after having been dubbed into Japanese. Some of these are quite popular in Japan, among Japanese in all walks of life. For example, during a 1975 visit to the United States, Japan's emperor reportedly expressed a special interest in meeting the actor who portrayed his favorite police detective hero in an American television series.

To an American, Japanese comedy, drama and adventure series, quiz shows, and commercial advertising may have a familiar look, brought about by American influence on Japanese television entertainment. But many interesting differences also exist, making Japanese television a unique hybrid.

Also, an American interested in the Japanese language can hardly fail to improve his ear for spoken Japanese by tuning in on Japanese television.

Although it may not seem compatible with watching a lot of television, the Japanese also read a lot. Japan is among the nations in which literacy among adults is highest. No people in the world have more interest in the printed word than the Japanese, and few equal the Japanese in the number of books, magazines, and newspapers bought and read. Many Americans have come away from Japan impressed by the number of people they saw practically everywhere who were absorbed in reading.

The Japanese might be the most photography-minded people in the world. Maybe because Japan manufactures some of the world's finest cameras and photography equipment, most Japanese own cameras and are fond of taking pictures, if only souvenir snapshots.

If photography is not among your hobbies, you might consider taking it up in Japan. The Japanese will welcome your interest in photographing national monuments and scenic locales, and you will find many Japanese themselves doing this.

You will probably notice during your stay that the Japanese like to pose for group photographs. Often a stranger is approached and asked if he will kindly use a member's camera to photograph a group of friends.

As willing as the Japanese often are to pose, many are troubled by photographers who attempt candid shots, and regard such attempts as infringements on their privacy.



Used cameras in Tamba City, Hyōgo prefecture.

Image: 夢の散歩
Date: 31 May 2008
cc-by-3.0

Some of the world's finest cameras are made in Japan.

EARTHQUAKES

True to popular belief, earthquakes (*jishin*) do occur often in Japan. However, a visitor is not likely to experience a severe one. In the course of a year a dozen or so quakes may be serious enough to rattle household or office furnishings, but even these are more likely to occur in the countryside than in the urban areas where most people live. City residents also have the assurance that major construction in Japan's urban areas has for the past several years been carried out according to some of the world's finest earthquake-proofing technology.

More startling to some Americans than an earthquake itself is the Japanese reaction when a tremor is felt. Many Japanese promptly evacuate rooms, stand between doorjambes or duck under desks or tables in a reflexive reaction to what might happen in a severe quake. Many Japanese are trained from childhood to take such precautions, and although they may appear panic-stricken to Americans, they are really reacting only out of habit.

Obtain specific recommendations about what to do in the event of an earthquake both at your place of work and in your living quarters. Don't be fazed by the reactions of others if an earthquake should occur.

TRAVEL WITHIN JAPAN

Japan has impressive stretches of superhighway, and many Japanese own private automobiles. Most, however, rely on public transportation. With gasoline and other petroleum products priced three or more times as high as in the United States, most Japanese cannot afford to operate private automobiles, even though mass production of well-made, fuel-efficient cars is a major Japanese industry.

Japanese public transportation is famous for its efficiency. World-famous "bullet trains" connect some major population centers. They are recognized as the world's fastest passenger trains, reaching speeds of up to 130 miles per hour. Other trains make rail travel possible to practically all parts of Japan and also offer courteous service and comfort. Interurban train, subway, and bus service is generally extensive in all sizable Japanese cities.

Although public transportation is plentiful in Japan, and runs dependably on schedule, commuter transportation in the larger cities can be extremely crowded during rush hours. The trains that link distant cities also can be quite crowded during Japanese holidays.

Japanese workdays in most offices and factories begin and end at about the same hours as in the United States, but commuter rush hours in the large Japanese cities can begin an hour or so earlier and end an hour or so later than in U. S. cities, since larger numbers of Japanese commuters must be accommodated, and many Japanese commuters reside far from their places of employment.

Naturally, if you can avoid travelling during big-city rush hours in Japan, it is wise to do so. If you must board a crowded commuter train, do what the Japanese do: try not to carry packages or other objects, clutch in front of you whatever you must carry, and try to avoid wearing fragile clothing that might be easily torn.

Serious rush-hour traffic snarls pose problems for taxi passengers and for drivers in large cities of Japan. Americans who might wish to drive in Japan should note, too, that the Japanese practice of driving on the left side of the road is one to which some Americans have difficulty adjusting, and traffic signs written in Japanese are a formidable obstacle to safe driving for anyone who is not competent in reading Japanese.



Shinkansen traveling through Yurakucho, Tokyo

Image: OiMax
Date: 11 November 2007
cc-by-2.0

Downtown Tokyo. In the foreground is a train of the Shinkansen superexpress line.

HOLIDAYS AND FESTIVALS

The Japanese celebrate 12 national holidays each year. As with national holidays in the United States and elsewhere, in Japan these are days set aside to honor persons or institutions or to commemorate events of great significance in the life of the nation. Japanese government offices, schools, banks, and some private businesses remain closed on national holidays.

In addition to national holidays, the Japanese celebrate a calendar of *matsuri* (festivals) every year. These are not officially sanctioned by the Japanese government as national events. Almost all *matsuri* began as regional celebrations, and remain so, with only a few celebrated throughout Japan. However, many *matsuri* are well known among all the people of Japan and receive considerable national attention. For local folk in some parts of Japan, an annual *matsuri* can be the liveliest, most eagerly awaited, and most carefully planned celebration of the year.

Japan's national holidays and some important *matsuri* are given chronologically in the following listing.

January 1-4. New Year's Day (January 1) is a national holiday, but festivities last through January 4. The Japanese term for the entire holiday interval is *shōgatsu*, and it ranks high in importance among annual celebrations for all Japanese. *Shōgatsu* can be translated literally as "the just-right month," and many Japanese like to think of this holiday as the time to reflect on hopes for the coming year. *Shōgatsu* activities are both solemn and festive. Most workers who are not employed in vital public services are given the entire four days off. Stores are closed, and a quiet settles over much of Japan. Many Japanese dress in their best *kimono* during *shōgatsu*, which, for many of them, is the only time of year when this traditional clothing of Japan is worn.

January 14. Snow festival (*yuki-matsuri*) at Tokomachi. Picturesque snow huts resembling igloos are built by children for this festival in Niigata, in central Honshu. In the evening these are lit by candlelight and holiday meals are served.

January 15. Adult's Day (a national holiday). The Japanese name is *seijin no hi*, and the day honors young men and women who at some time during the year will reach (or have reached) age 20, the age of adulthood and the legal voting age in Japan.

February 1-5. Snow Festival (*yuki-matsuri*) in Sapporo. Since the beginning of this festival in the 1950s, the people of this principal city of Hokkaido have every year been constructing elaborate snow and ice sculptures in their downtown Odori Park. Nowadays about 200 such sculptures are created for this festival, some of them small and finely detailed, others massive. Colored lighting effects are added during evenings, and shows and events are staged.

February 11. National Foundation Day (a national holiday). Called *kenkoku no hi* in Japanese, this day celebrates the founding of Japan by the legendary Emperor Jimmu in 660 B.C.

March 3. Doll Festival. The Japanese call this celebration *hina-matsuri*. It is held nationwide and is also known as Girls' Day. It is celebrated with displays of ceremonial dolls (not toy dolls), for which the Japanese word is *hina-ningyō*. Many households display sets of dolls which depict Japan's emperor, empress, and imperial court. *Hina-ningyō* are often family heirlooms. Parties are customarily given by young girls on this day.

March 21 or 22. Vernal Equinox Day (a national holiday). The time of the vernal equinox--that time in spring when days and nights become of exactly equal length--is of religious significance to some Japanese, reminding them of a dividing line between life in this world and the afterlife. Graves are visited and decorated on this day, and for some Japanese it is also a day to reflect on the wonders of nature, especially growing things. The Japanese name for this holiday is *shumbun no hi*.

April 8. The Birthday of Buddha. The Japanese name for this celebration is *hana-matsuri*, which literally means "flower festival." Many Japanese adhere to the teachings of Buddha, and on this day they attend celebrations in temples and participate in street processions.

April 29. The Emperor's Birthday (a national holiday). Japan's Emperor Hirohito was born on this day in 1901 and has been serving as emperor since 1926. Although his role in Japan's modern government is ceremonial, to many Japanese he is the symbolic father of the nation. On this day thousands gather at the Imperial Palace in Tokyo to greet him during a scheduled public appearance. The Japanese name for this holiday is *tennō tanjōbi*.

May 3. Constitution Day (a national holiday). This day, which the Japanese call *kenpō kinenbi*, commemorates the day in 1947 when Japan's postwar constitution took effect. (The constitution was signed the previous year and is often referred to as the Constitution of 1946.)

May 5. Children's Day (a national holiday). This holiday, *kodomo no hi* in Japanese, honors the children of Japan and calls attention to proper gratitude of children to parents.

Boys' Day Festival (in Japanese, *tango no sekku*). The fifth day of the fifth month is also the traditional date for this festival, from which the Children's Day holiday has been adapted. For many Japanese, May 5 remains Boys' Day, the time when families honor their male offspring and wish them healthy, successful lives. Throughout Japan, families with young sons hoist "carp streamers"--large cloth or paper representations of this respected fish--which billow in the wind. The Japanese name for these streamers is *koinobori*, and they are seen at many other times of the year also.

July 7. Star Festival (*tanabata-matsuri*). This festival, celebrated in many parts of Japan on the seventh day of the seventh month, has grown out of an ancient Chinese legend about two lovers destined to meet somewhere among the stars of the Milky Way on this day throughout eternity. This is a very old festival in Japan, and in the city of Sendai, in northern Honshu, it is celebrated on an especially large scale (although this famous Sendai celebration usually takes place during August). Many traditional papercraft skills are used to create the streamers, lanterns, pompons, and *origami* (folded paper figures) associated with this day in Japan. Poems written on colored strips of paper (*tanzaku*) are seen hanging on branches at the gates of houses and gardens on this day.

July 13-15. *O-bon* (or *Bon*) Festival. The Japanese name for this important festival does not translate into English, and this three-day event is often called, for convenience, "the festival of lanterns." This celebration began as a Buddhist holiday and remains significantly Buddhist, although not exclusively so. Partly it is a solemn festival, a primary purpose of which is to encourage the nation to reflect upon ancestors, since it is a Buddhist belief that spirits of the departed return to mingle with the living on these days. But there is also joyous celebration arising out of the belief that such return visits from the afterlife are possible, and one important part of the festival is a happy *bon-odori* (dance event).

July 17-24. Gion Festival in Kyoto. This commemorates the deliverance of the city of Kyoto from an almost devastating plague in A.D. 869. According to legend, Japan's emperor at that time ordered that a display of 66 spears, representing Japan's 66 ancient provinces, be erected at the Yasaka Shrine in Kyoto's Gion section. The measure brought a miraculous end to the plague, and the festival is celebrated in Kyoto with street processions, elaborate floats, and the wearing of costumes of ancient-style clothing.



Image: Robert Young
Date: 18 April 2006
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Ancient and modern architecture can be seen in Kyoto, where Tōji Temple has been a landmark since the eighth century A.D.

August 6-7. *Kantō* Festival in Akita. A *kantō* is a bamboo pole some 30 feet in length with crossbars from which colorful paper lanterns are hung. On festival nights, bearers parade through the streets of this city in northern Honshu balancing *kantō* with as many as 50 lit lanterns attached. Music and drums, including festive *taiko* brass drums, also play a part in the celebrations.

September 15. Respect for the Aged Day (a national holiday). A day set aside to honor Japan's elderly. This has been a national holiday only since 1966, although respect for the elderly is a social value of long standing in Japan. The Japanese name for this day is *keirō no hi*.

September 23. Autumnal Equinox Day (a national holiday). The Japanese name for this holiday is *shūbun no hi*. Like Vernal Equinox Day in March, this holiday recognizes a time of year when days and nights become of equal length. It has the same implications as Vernal Equinox Day.

October 10. Health-Sports Day (a national holiday). The Japanese name for this holiday is *taikū no hi*. It is a day to recognize the importance of athletics and physical fitness in the health of the nation.

October 14-15. "Roughhouse Festival" (*mega kenka*) in Himeji. A *mikoshi* is a portable, but very heavy, shrine often carried in Japanese parades. In this festival, teams of *mikoshi* bearers push and jostle each other along the streets of this southern Honshu city in an effort to gain front position in the annual procession. *Mikoshi* competition of this sort occurs in other parades in Japan, but this festival is devoted to it on a grand scale.

November 3. Culture Day (a national holiday). The Japanese name for this holiday is *bunka no hi*. This is a day set aside to promote culture in all aspects.

November 15. "Seven-Five-Three" Holiday (*shichi-go-san*). In Japanese tradition, the ages seven, five, and three are turning points in the lives of boys and girls. Children of these ages are dressed in their finest clothes on this holiday and are taken by their parents to shrines. This is a day for parents to show pride in their children and to review their hopes for their children's health and happiness.

November 23. Labor Thanksgiving Day (a national holiday). The Japanese borrowed the American Thanksgiving and Labor Day holidays and combined them into this one, which they call *kinrō kansha no hi*. The essence of the two American holidays

remains much the same in this combined Japanese version: the honoring of laborers and of the commitment to hard work, plus gratitude for material blessings.

December 25. Christmas. Christianity is not a dominant religion in Japan, but its influence is strong. Most Japanese, however, enjoy Christmas as a gift-giving occasion. For this purpose, the Japanese have adopted many of the customs of Western countries to celebrate Christmas, including similar holiday decorations and Christmas trees. Many Japanese companies choose this time of year to award employees the second of two annual bonuses customarily paid to workers in Japan. Christmas shopping sprees have become as common in Japan as in the United States.

December 31. *Ōmisoka* means "the last grand day." The Japanese end the year by concluding business transactions, paying debts, and exchanging year-end gifts. Noodle shops are at their busiest, supplying the traditional demand for noodles to celebrate the end of the year. Many Japanese stay awake until midnight to hear temple bells toll 108 times, according to custom, and some go to shrines and temples for an early start on New Year's festivities.



Image: scarletgreen
Date: 19 September 2008
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The distant *torii* gate (partially hidden by tree branches) marks the seaward approach to Itsukushima Shrine in Hiroshima prefecture. Its base is flooded beneath Inland Sea waters at high tide. *Torii* are well-known symbols of Japan: they serve as entrances to shrines and other places considered holy in Shinto, the native religion of Japan.

QUIZ

Mark each of the following statements either true or false. Then check your answers with the key.

	<u>True</u>	<u>False</u>
1. Because Japan has become a crowded nation, most Japanese have lost much of their concern for the privacy of others.	_____	_____
2. A Japanese acquaintance will more likely invite you to a meal at a restaurant than to a meal prepared and served at his home.	_____	_____
3. Japan has been invaded and conquered several times in the last 1,000 years.	_____	_____
4. If you invite a married Japanese male to attend a party or dinner, he will surely assume that his wife is welcome to attend along with him.	_____	_____
5. The Japanese are so quick to learn from the peoples of other countries that they seldom feel the need to devise their own way of doing things.	_____	_____
6. If you don't like plain steamed rice served to you by a Japanese host, you should ask for butter or sugar to put on it.	_____	_____
7. Japan was the first Asian nation to become an industrial power.	_____	_____
8. The Japanese carry handkerchiefs to blow their noses.	_____	_____

	<u>True</u>	<u>False</u>
9. A Japanese will probably want to open a gift-wrapped package upon receiving it while the person who gave the gift looks on.	_____	_____
10. English is the foreign language most commonly studied by the Japanese.	_____	_____
11. The Japanese are quite open in complimenting hosts on foods that are well prepared.	_____	_____
12. The land area of Japan is about equal in size to that of California.	_____	_____
13. If you buy a bowl of Japanese noodles it is okay to sip the broth from the bowl itself.	_____	_____
14. Baseball is a very popular sport among the Japanese.	_____	_____
15. You will probably offend most Japanese if you make mistakes in trying to speak their language.	_____	_____
16. Most Japanese won't expect you to be well informed about their ways of life.	_____	_____
17. Photography is a good hobby to pursue in Japan.	_____	_____
18. The traditional arts of Japan help modern Japanese adjust to crowded living conditions.	_____	_____

	<u>True</u>	<u>False</u>
19. A waitress in a typical Japanese restaurant will probably think you are a cheapskate if you do not leave her a 15 percent tip.	_____	_____
20. You should allow a Japanese host an opportunity to refill your <i>sake</i> cup for you instead of refilling it for yourself.	_____	_____
21. To refuse to eat a number of foods impresses many Japanese as a sign of sophistication.	_____	_____
22. Leaving uneaten food on a plate is apt to be considered a serious social wrong by most Japanese.	_____	_____

Key

- | | |
|----------|-----------|
| 1. False | 12. True |
| 2. True | 13. True |
| 3. False | 14. True |
| 4. False | 15. False |
| 5. False | 16. True |
| 6. False | 17. True |
| 7. True | 18. True |
| 8. False | 19. False |
| 9. False | 20. True |
| 10. True | 21. False |
| 11. True | 22. True |

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MODULE 2

GREETINGS AND INTRODUCTIONS

I. OBJECTIVES

Upon completion of this module you will be able to

1. greet someone with the appropriate expression in the morning, afternoon, and evening;
2. introduce two persons to each other;
3. respond appropriately when being introduced;
4. say "good-bye."

2. VOCABULARY

The system of writing Japanese used in this course is called the Hepburn system. Pronunciation of most of the letters presents no difficulty to an American. Those letters or combinations of letters considered difficult to pronounce will be explained in this section of the modules.

In Module 2 you may have difficulty with the following:

1. When the letter *n* is the last letter in a word, it may sound somewhat like the *ng* in "sing." Listen:

Miura-san

2. When double letters appear in a Japanese word, as in *konnichiwa*, the sound is repeated. Think of double letters as having a hyphen between them and pronounce both letters distinctly. Listen:

Kon-nichiwa

3. The letters with a bar above them, \bar{o} and \bar{a} , are pronounced longer than ones without a bar. To help you hear the difference, listen to a pair of Japanese names:

Sako Sat \bar{o}

4. When *i* and *u* are written with a slash mark through them, they are slurred, or barely pronounced. Listen to the difference between the *i* and the *ī* in *hajimemashīte*. Now listen to the difference between the *u* and *ū* in the name *Kurusū*.

ohayō gozaimasŭ	good morning
konnichiwa	good day
kombanwa	good evening
kochirawa	this (person)
-san	Mr.; Mrs.; Miss
desŭ	is; am; are
hajimemashite	how do you do
dōzo yoroshikŭ	pleased to meet you
kochira koso	the pleasure is mine
dewa mata	see you later
jā mata	see you later

No Image Available

When two Japanese meet, they may bow formally to each other. Generally, a distinct nod is sufficient for an American.

3. NOTES

1. The phrase *ohayō gozaimasu* literally means "it is early." This greeting is not generally used after about ten o'clock in the morning.

Konnichiwa literally means "as for today." It is used from about ten o'clock in the morning until dusk.

Kombanwa means "good evening" and is used in the same way as its English translation.

2. Although Americans customarily follow a greeting by "how are you," the Japanese equivalent, *o-genki desu ka*, is not used by persons meeting for the first time. The phrase is used by friends who have not seen each other for some time.

3. The ending *-san* is added to a person's name. It may usually be translated as "Mr.," "Mrs.," or "Miss." *-san* is used after a person's first name or last name.

Note that *-san* shows the speaker's respect for the person he is speaking to or about. The speaker, therefore, never uses *-san* with his own name. For example, you would call your friend *Tanaka-san*, but he would refer to himself simply as *Tanaka*.

4. The expression *hajimemashite* literally means "meeting you for the first time." It should be used only when introducing yourself or being introduced.

5. Each time you greet someone in Japan with
ohayō gozaimasu,
konnichiwa,
kombanwa,

and each time you say, in introductions,
hajimemashite,
dōzo yoroshiku,
kochira koso,
dewa mata/jā mata,

you should nod your head. Your Japanese acquaintance may bow to you more ceremoniously, bending from the waist.

6. At a party or on the street, when you recognize at a distance someone you know, you should first nod as a gesture of recognition. As you approach or are approached by the person, you greet him. Generally, one does not shout and greet another person at a distance in Japan, except in some intimate groups, such as young students.



Japan - Ex-soldiers bow to greet birth of emperor's grandchild

Photo: Bain News Service, publisher
Library of Congress Collection
Date: 12 January 1926
LC Call Number: LC-B2- 6502-3 [P&P]
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4. FLUENCY DRILLS

1. Japanese, like English, has an expression for "good morning"--*ohayō gozaimasū*. It is used until about ten o'clock in the morning. If someone says *ohayō gozaimasū*, it is customary to answer *ohayō gozaimasū*. Now you will hear the expression three times; repeat after hearing it each time.

ohayō gozaimasū _____

ohayō gozaimasū _____

ohayō gozaimasū _____

You meet Mr. Naka on the way to work in the morning:

Naka: Ohayō gozaimasū.

YOU: _____

2. From ten o'clock in the morning until dark, the most common greeting is *konnichiwa*. *Konnichiwa* is also the standard response. Listen to two Japanese people greet each other around lunchtime.

Naka: Konnichiwa.

Imai: Konnichiwa.

Now Naka greets you at three in the afternoon:

Naka: Konnichiwa.

YOU: _____

3. After dark the greeting is *kombanwa*, and you answer with *kombanwa*. Listen to two Japanese people greeting each other when they meet after supper.

Naka: *Kombanwa.*

Imai: *Kombanwa.*

Now Imai greets you at 8:30 in the evening:

Imai: *Kombanwa.*

YOU: _____

4. Japanese has only one word for the English words "Mr.," "Mrs.," and "Miss." That word is *-san*. It always follows the name of a person spoken to or about. Never use *-san* after your own name. In Japanese "Mr. Oka" is *Oka-san*. But *Oka-san* can also be "Mrs. Oka" or "Miss Oka." In this exercise you will be given five Japanese names, and you will add *-san* to each.

EXAMPLE: Suzuki YOU: Suzuki-san

Takahashi _____

Tanaka _____

Watanabe _____

Itō _____

Kobayashi _____

7. You have already learned that *desu* means "(this) is" in a sentence like *Tanaka-san desu*. *Desu* also means "(I) am" when used with a name without *-san*: Therefore, *Tanaka desu* means "(I) am Tanaka." If your name were Miller and you wanted to say "I'm Miller," you would say *Miller desu*. Remember that you should never use *-san* after your own name. After hearing each of the following phrases, give the English equivalent.

EXAMPLE:	Saito desu.	YOU:	I'm Saito.
	Tsuda desu.		_____
	Matsumoto desu.		_____
	Hattori desu.		_____
	Ikeda desu.		_____
	Hotta desu.		_____

Now identify yourself using your real name: _____

8. When you are making introductions, you may use one of two opening sentences: the shorter *Imai-san, Satō-san desu* or the longer *Imai-san, kochirawa Satō-san desu*. In this exercise you will use the short form to introduce two people.

EXAMPLE:	Johnson and Tanaka	YOU:	Johnson-san, Tanaka-san desu.
	Yamada and White		_____
	Suzuki and Ikeda		_____
	Clark and Satō		_____
	Watanabe and Miller		_____
	Yamamoto and Itō		_____

11. In the situation where your name is not mentioned first, the introduction can go several ways. The person whose name was mentioned first can say several things. It may go like this:

Oda: Tanaka-san, Smith-san desu. Mr. Tanaka, this is Mr. Smith.

Tanaka: Dōzo yoroshiku. Pleased to meet you.

Smith: Kochira koso. The pleasure is mine.

If the person who is to speak first says *dōzo yoroshiku*, "pleased to meet you," then you should say *kochira koso*, "the pleasure is mine." In fact, if you look back to Drill 10, you will see the same sequence: "pleased to meet you" ---- "the pleasure is mine."

Now you play the role of Smith.

Oda: Tanaka-san, Smith-san desu. Mr. Tanaka, this is Mr. Smith.

Tanaka: Dōzo yoroshiku. Pleased to meet you.

Smith: _____ The pleasure is mine.

12. In introductions, some Japanese may use another expression when their names are mentioned first. They may say *hajimemashite*, "how do you do." In that case, you (Smith) say *dōzo yoroshiku*, "pleased to meet you."

Oda: Tanaka-san, Smith-san desu. Mr. Tanaka, this is Mr. Smith.

Tanaka: Hajimemashite. How do you do.

Smith: Dōzo yoroshiku. Pleased to meet you.

Tanaka: Kochira koso. The pleasure is mine.

By now you may have noticed a pattern to these expressions:

Hajimemashite.
How do you do.

is followed by

Dōzo yoroshikū.
Pleased to meet you.

which in turn is followed by

Kochira koso.
The pleasure is mine.

Let's run through that last introduction again, and this time you play Smith.

Oda: Tanaka-san, Smith-san desū.	Mr. Tanaka, this is Mr. Smith.
Tanaka: Hajimemashite.	How do you do.
Smith: _____	Pleased to meet you.
Tanaka: Kochira koso.	The pleasure is mine.

13. Another variation on this theme might be as follows:

Oda: Tanaka-san, Smith-san desū.	Mr. Tanaka, this is Mr. Smith.
Tanaka: Hajimemashite. Dōzo yoroshikū.	How do you do. Pleased to meet you.
Smith: Kochira koso.	The pleasure is mine.

Notice that, when Tanaka says *hajimemashite*, *dōzo yoroshikū* in one mouthful, all Smith has to do is follow the sequence and say *kochira koso*. This time you play Smith.

Oda: Tanaka-san, Smith-san desū.	Mr. Tanaka, this is Mr. Smith.
Tanaka: Hajimemashite. Dōzo yoroshikū.	How do you do. Pleased to meet you.
Smith: _____	The pleasure is mine.

14. The only exception to the introduction pattern occurs when the person named first begins by saying his own name. It is quite common for Japanese people to do this when they are being introduced.

Whenever this happens, simply say what the Japanese said, using your own name. Listen to this exchange:

Oda: Tanaka-san, Smith-san desú. Mr. Tanaka, this is
Mr. Smith.

Tanaka: Tanaka desú. I'm Tanaka.
Hajimemashíte. How do you do.

Smith: Smith desú. I'm Smith.
Hajimemashíte. How do you do.

This ends the introduction, and there is no need to follow with *dōzo yoroshikú* and *kochira koso*.

Now you try it:

Oda: Tanaka-san, Smith-san desú. Mr. Tanaka, this is
Mr. Smith.

Tanaka: Tanaka desú. I'm Tanaka.
Hajimemashíte. How do you do.

Smith: _____
_____ I'm Smith.
How do you do.

Did you remember not to use *-san* after your name?

15. The same rule applies no matter what Tanaka says after identifying himself.

If he says . . .

then you say . . .

Tanaka desú. Hajimemashíte.

Smith desú.
Hajimemashíte.

Tanaka desú. Dōzo yoroshikú.

Smith desú.
Dōzo yoroshikú.

Tanaka desú. Hajimemashíte.
Dōzo yoroshikú.

Smith desú.
Hajimemashíte.
Dōzo yoroshikú.

Take Smith's part again:

Oda:	Tanaka-san, Smith-san desu.	Mr. Tanaka, this is Mr. Smith.
Tanaka:	Tanaka desu. Hajimemashite. Dōzo yoroshiku.	I'm Tanaka. How do you do. Pleased to meet you.
Smith:	_____	I'm Smith. How do you do. Pleased to meet you.

Before going on, let's review the patterns:

- a. If your name is mentioned first, you automatically say *dōzo yoroshiku*, "pleased to meet you."
- b. If the other person's name is mentioned first and that person says *hajimemashite*, "how do you do." then you say *dōzo yoroshiku*, "pleased to meet you."
- c. If the other person says *dōzo yoroshiku*, "pleased to meet you," then you say *kochira koso*, "the pleasure is mine."
- d. If the other person says *hajimemashite, dōzo yoroshiku*, "how do you do. pleased to meet you," then you say *kochira koso*, "the pleasure is mine."
- e. If the other person starts by identifying himself, then you should identify yourself and go on to repeat whatever the other person said after his name.

16. Now the introductions are over, and you are ready to leave. You should nod your head and say *dewa mata* or *jā mata*, meaning "see you later." In the following situation, take the part of Smith:

Oda:	Smith-san, kochirawa Tanaka-san desu.	Mr. Smith, this is Mr. Tanaka.
Smith:	_____	Pleased to meet you.
Tanaka:	Kochira koso.	The pleasure is mine.
Smith:	_____	See you later.

17. If you say *dewa mata*, the people you have been talking to will probably repeat the expression or use some other word or gesture to say good-bye. If someone else says *dewa mata* first, you should reply *dewa mata*. (Of course, *dewa* and *jā* are interchangeable.)

You have just been introduced to Tanaka, who then bows and says *jā mata*. You should nod and say _____.

18. In this exercise you will hear 14 expressions which could be used during introductions. Reply to each, pretending to be Mr. Brown.

EXAMPLE: Brown-san, kochirawa Tanaka-san desu.	Dōzo yoroshiku.
Dōzo yoroshiku.	_____
Hajimemashite.	_____
Dewa mata.	_____
Hajimemashite. Dōzo yoroshiku.	_____
Tanaka desu. Hajimemashite.	_____
Brown-san, Itō-san desu.	_____
Jā mata.	_____
Ikeda desu. Dōzo yoroshiku.	_____
Dōzo yoroshiku.	_____
Hajimemashite.	_____
Saitō desu. Hajimemashite. Dōzo yoroshiku.	_____
Hajimemashite. Dōzo yoroshiku.	_____
Kochira koso. Dewa mata.	_____
Brown-san, kochirawa Suzuki-san desu.	_____

5. DIALOGUES

1.
Yamada: Ohayō gozaimas^u. Good morning.
Brown: Ohayō gozaimas^u. Good morning.
2.
Jones: Konnichiwa. Good day.
Itō: Konnichiwa. Good day.
3.
Uchida: Kombanwa. Good evening.
White: Kombanwa. Good evening.
4.
Sakai: Konnichiwa. Good day.
King: _____ Good day.
5.
Tanaka: Yamada-san, kochirawa Smith-san des^u. Mr. Yamada, this is Mr. Smith.
Yamada: Hajimemashite. How do you do.
Smith: Dōzo yoroshiku. Pleased to meet you.
Yamada: Kochira koso. The pleasure is mine.
Smith: Dewa mata. See you later.
T & Y: Jā mata. See you later.

6.

Satō: Suzuki-san,
Parker-san desū.Miss Suzuki, this is
Mr. Parker.Suzuki: Hajimemashite.
Dōzo yoroshikū.How do you do.
Pleased to meet you.Parker: Kochira koso.
Jā mata.The pleasure is mine.
See you later.

S & S: Dewa mata.

See you later.

7.

Ikeda: Saitō-san, kochirawa
White-san desū.

Mr. Saito, this is Mr. White.

Saitō: Saitō desū.
Hajimemashite.
Dōzo yoroshikū.I'm Saito.
How do you do.
Pleased to meet you.White: White desū.
Hajimemashite.
Dōzo yoroshikū.
Jā mata.I'm White.
How do you do.
Pleased to meet you.
See you later.

8.

Wilson: Tanaka-san,
Johnson-san desū.Mr. Tanaka, this is
Miss Johnson.Tanaka: Tanaka desū.
Dōzo yoroshikū.I'm Tanaka.
Pleased to meet you.Johnson: Johnson desū.
Dōzo yoroshikū.
Jā mata.I'm Johnson.
Pleased to meet you.
See you later.

W & T: Jā mata.

See you later.

9.
Davis: Itō-san, kochirawa Harris-san desū. Mr. Ito, this is Miss Harris.

Itō: Dōzo yoroshīkū. Pleased to meet you.

Harris: Kochira koso. Dewa mata. The pleasure is mine.
See you later.

10.
Hattori: Jones-san, Saeki-san desū. Mr. Jones, this is Mrs. Saeki.

Jones: Jones desū. Dōzo yoroshīkū. I'm Jones.
Pleased to meet you.

Saeki: Saeki desū. Dōzo yoroshīkū. I'm Saeki.
Pleased to meet you.

Jones: Jā mata. See you later.

H & S: Jā mata. See you later.

11.
Katō: Gordon-san, kochirawa Hotta-san desū. Mr. Gordon, this is Mr. Hotta.

Gordon: Gordon desū. Dōzo yoroshīkū. I'm Gordon. Pleased to meet you.

Hotta: Hotta desū. Dōzo yoroshīkū. I'm Hotta. Pleased to meet you.

Gordon: Dewa mata. See you later.

K & H: Dewa mata. See you later.

12.

Uchida: Fukuda-san,
Jenkins-san desu.Miss Fukuda, this is
Mr. Jenkins.Fukuda: Hajimemashite.
Dōzo yoroshiku.How do you do.
Pleased to meet you.

Jenkins: _____

The pleasure is mine.

Uchida: Jā mata.

See you later.

Jenkins: _____

See you later.

13.

Lewis: _____

Mrs. Walker, this is
Mr. Suzuki.

Walker: Dōzo yoroshiku.

Pleased to meet you.

Suzuki: Kochira koso.

The pleasure is mine.

Walker: Jā mata.

See you later.

Lewis: _____

See you later.

14.

Yamada: Freeman-san, kochirawa
Tsuchida-san desu.Mr. Freeman, this is
Miss Tsuchida.

Freeman: _____

Pleased to meet you.

Tsuchida: Kochira koso.

The pleasure is mine.

Freeman: _____

See you later.

- 15.
- Smith: Fujiwara-san, kochirawa Jones-san desu. Mr. Fujiwara, this is Mrs. Jones.
- Fujiwara: Hajimemashite. Dōzo yoroshiku. How do you do. Pleased to meet you.
- Jones: _____ The pleasure is mine.
- Fujiwara: Dewa mata. See you later.
- Jones: _____ See you later.
-
- 16.
- Clark: Saitō-san, Wilson-san desu. Mr. Saito, this is Mrs. Wilson.
- Saitō: Saitō desu. Dōzo yoroshiku. I'm Saito. Pleased to meet you.
- Wilson: _____ I'm Wilson. Pleased to meet you.
-
- 17.
- Saeki: Tsuchida-san, kochirawa Lewis-san desu. Mrs. Tsuchida, this is Mr. Lewis.
- Tsuchida: Tsuchida desu. Hajimemashite. Dōzo yoroshiku. I'm Tsuchida. How do you do. Pleased to meet you.
- Lewis: _____ I'm Lewis. How do you do. Pleased to meet you.
- Tsuchida: Dewa mata. See you later.
- Lewis: _____ See you later.

18.
Samson: Davis-san, kochirawa
Fukuda-san desu.
Mr. Davis, this is
Mr. Fukuda.
- Davis: _____
Pleased to meet you.
- Fukuda: Kochira koso.
The pleasure is mine.
- Davis: _____
See you later.

6. SELF-EVALUATION QUIZ

You will hear 20 situations. Respond to each in Japanese. Use your own name when appropriate. After you respond, the correct answer will be given on the tape. On a separate piece of paper, keep track of which items you miss and which you answer correctly.

7. REVIEW AND REMEDIATION

If you missed any items on the quiz, review the Fluency Drills indicated below.

If you missed more than four items, it would be a good idea to review Fluency Drill 18 and the entire Dialogue section. Once you have reviewed the recommended exercises, take the Supplementary Self-evaluation Quiz, Part 8

If you missed four items or fewer in the Self-evaluation Quiz, you may go on to another module without taking the Supplementary Self-evaluation Quiz.

<u>If you missed item</u>	<u>you should review drill(s)</u>
1	1
2	7
3	10
4	5, 6, 8, 9
5	16
6	1
7	13
8	11
9	3
10	2
11	17
12	12
13	5, 6, 8, 9
14	14, 15
15	3
16	2
17	10
18	4
19	4
20	12

8. SUPPLEMENTARY SELF-EVALUATION QUIZ

You will hear 12 situations. Respond to each in Japanese. Use your own name when appropriate. After you respond, the correct answer will be given on the tape.

9. ADDITIONAL VOCABULARY

Here is a short list of words and phrases that can be used in the situations covered in this module. You will NOT be tested on these new words. To show you how they are used, we have provided some example sentences. Both the words and the sentences are on the tape to help you with pronunciation and to give you practice listening to them.

watashi no	my
tomodachi	friend
Watashi no tomodachi desu.	This is my friend.
kanai	my wife
Kanai desu.	This is my wife.

NOTE: *Kanai* means "my wife"; so you don't have to use *watashi no*. Since *kanai* can only mean "my wife," it cannot be used when you are speaking about the wife of someone else.

shujin	my husband
Shujin desu.	This is my husband.

NOTE: The word *shujin*, like *kanai*, refers only to one's own husband. It cannot be used when referring to someone else's husband.

Sumimasen. Mō ichido itte kudasai.	Excuse me. Please say that again.
Wakarimasu ka.	Do you understand?
Hai, wakarimasu.	Yes, I understand.
Te, wakarimasen.	No, I don't understand.
Wakarimashita ka.	Did you understand?
Hai, wakarimashita.	Yes, I understood.
Te, wakarimasen-deshita.	No, I didn't understand.

MODULE 3

DIRECTIONS

I. OBJECTIVES

Upon completion of this module you will be able to

1. get the attention of a passerby verbally;
2. ask for directions to a specific store, restaurant, hotel, and so forth;
3. ask for the location of a (any) telephone, toilet, gas station, and so forth;
4. understand such replies as
 - a. "well, let's see,"
 - b. "there isn't one in the vicinity,"
 - c. "see that building over there?"
 - d. "it's on the left of that over there,"
 - e. "it's straight ahead, this way,"
 - f. "there's one on the next corner,"
 - g. "it's this way,"
 - h. "there's one behind that";
5. say "thank you";
6. get emergency help by saying
 - a. "please call the police,"
 - b. "please call an ambulance."

2. VOCABULARY

The system of writing Japanese used in this course is called the Hepburn system. Pronunciation of most of the letters presents no difficulty to an American. Those letters or combinations of letters considered difficult to pronounce will be explained in this section of the modules. ,

In Module 3 you may have difficulty with the following:

1. The letter *g* in the middle of a word is pronounced like the *ng* in "sing" by natives of Tokyo. Listen:

migi massugu tsugi

2. The letters marked with a bar, \bar{a} , \bar{e} , \bar{o} , and \bar{u} , are pronounced longer than those without a bar. Listen:

$\bar{h}\bar{o}$ dep \bar{a} to \bar{e} to d \bar{o} mo ky \bar{u} ky \bar{u} sha k \bar{e} sats \bar{u}

3. When double letters appear in a Japanese word, the sound is repeated. Think of double letters as having a hyphen between them and pronounce both letters distinctly. Listen:

mas-sugu

Now compare the double *s* in *massugu* with the single *s* in *gasorin*:

massugu gasorin

4. When *i* and *u* are written with a slash mark through them, they are slurred, or barely pronounced. Listen to the difference in pronunciation of the *u* in *hoteru* from the \bar{u} in *k \bar{e} sats \bar{u}* .

tatemono	building
denwa	telephone
chūkatetsū no eki	subway station
resutoran	restaurant
toire	toilet; rest room
depāto	department store
hoteru	hotel
gasorin sūtando	gas station (gasoline stand)
koko	here
soko	there
asoko	over there
doko?	where?
kono	this
sono	that
ano	that over there
dono?	which?
kochira	this way
sochira	that way
achira	over that way
dochira?	which way?
desū	is; am; are
desū ka?	is it?
doko desū ka?	where is it?
dochira desū ka?	which way is it?
denwa doko desū ka?	where is the telephone?
ni arimasū	there is one
ni arimasen	there isn't one
ni arimasū ka?	is there one?
doko ni arimasū ka?	where is there one?
denwa doko ni arimasū ka?	where is there a telephone?

chīkakū kono chīkakū ni arimasen	vicinity there isn't one in this vicinity
ē to	well, let's see
kado tsugi no kado tsugi no kado ni arimasū	corner; intersection the next corner there's one on the next corner
migi	right
hidari	left
mae	front
ushiro	rear
no hō migi no hō ano migi no hō ni arimasū	toward to the right there's one to the right of that over there
asoko ni X arimasū ne?	see that X over there? (literally, "there's an X over there, isn't there?")
asoko ni tatemono arimasū ne?	see that building over there?
massugu koko massugu desū soko massugu desū	straight (ahead) it's straight ahead here it's straight ahead there
sumimasen	excuse me
kēsatsū yonde kudasai	please call the police
kyūkyūsha yonde kudasai	please call an ambulance
dōmo	thank you

3. NOTES

1. There are many different ways for a Japanese person to answer your question "where is...?" The answer will depend upon where you are in relation to the place you are looking for. To be able to understand the possible Japanese responses, you must learn many words. In a real situation, however, the person will use gestures to point out locations. Even if you don't completely understand, you can go in the general direction indicated and ask another passerby for more information.

2. You may be at a station or subway where everyone is hurrying to catch the next train. In such situations, young women may be the most helpful in taking time to give directions.

3. The Japanese words *machi* and *chō* are sometimes translated "street," but they actually refer to the districts or shopping centers of a city. Except for a few major boulevards, streets in Japanese cities are not named.

4. While Americans are accustomed to giving directions in terms of blocks, Japanese think in terms of corners (*kado*).



Image: Humanoid one
Date: 21 January 2009
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A street scene in Tokyo

4. FLUENCY DRILLS

1. To ask for the location of a place or thing, you use the phrase *doko desu ka?* which means "where is it?" Listen to the phrase and then repeat:

doko desu ka?

If you want to ask where the Sanno Hotel is, you add the words for Sanno Hotel, *Sannō Hoteru*, at the beginning of *doko desu ka?* and you have the question *Sannō Hoteru doko desu ka?* Listen to the question and then repeat:

Sannō Hoteru doko desu ka?

Now we will add the names of other places and things to *doko desu ka*. The word for toilet is *toire*. How do you say "where is the toilet"?

The word for telephone is *denwa*. How do you say "where is the telephone"?

A popular Japanese eating place is the Skylark Restaurant (*Sukairāku Resutoran*). How do you say "where is the Skylark Restaurant"?

The expression for subway station is *chikatetsu no eki*. Since this is a rather long phrase, just listen to it the first time:

chikatetsu no eki

Now you try it. Listen and repeat:

How do you say "where is the subway station"?

The Japanese for the Daimaru Department Store is *Daimaru Depato*. How do you say "where is the Daimaru Department Store"?

Now you will practice asking where things are. You will hear a word in English, and then you will ask in Japanese where it is. After a pause you will hear the correct Japanese.

2. There is another question much like *doko desu ka?* to ask where something is. It is *dochira desu ka?* which means "which way is it?" Listen and repeat:

dochira desu ka?

Like *doko desu ka?*, *dochira desu ka?* follows the place or thing you are asking about. For example: *Sanno Hosteru dochira desu ka?* means "which way is the Sanno Hotel?"

Now you will ask which way something is using the phrase *dochira desu ka?* You will hear a word in English; then ask in Japanese which way it is. After a pause you will hear the correct Japanese.

3. If you want to ask where a telephone or a toilet is, and you are not quite sure that there is one, you use a different question, *doko ni arimasu ka?*, which means "where is there one?" Listen and repeat:

doko ni arimasu ka?

As in the other two questions, *doko desu ka?* and *dochira desu ka?* the place or thing you are asking about comes first. Unlike the other two questions, *doko ni arimasu ka?* cannot be used to ask about specific places such as the Sanno Hotel, the Skylark Restaurant, and the Daimaru Department Store. This question is used to ask about a hotel, a restaurant, or a department store when any one will do.

Now you will practice asking where a place or thing is. When you hear a word in English, ask where there is such a place, using the phrase *doko ni arimasu ka?* After a pause you will hear the correct Japanese,

4. Before you can ask a Japanese person where something is, you have to get his attention. You do this by saying *sumimasen*, meaning "excuse me." Listen and repeat:

Sumimasen.

Now let's practice asking a Japanese passerby some questions. You will hear an English question. Get the attention of the passerby, and ask the question in Japanese. You will then hear the correct Japanese.

5. The next step is to understand the answers to your questions. In this exercise you will learn to understand some of the possible answers.

One of the simplest answers to your question would be "straight ahead." The Japanese for "it's straight ahead here" is *koko massugu desu*. Listen:

Koko massugu desu.

Now ask which way it is to the Sanno Hotel. You will then hear the correct Japanese.

Next you will hear the answer. During the pause that follows, give the English equivalent.

"It's straight ahead there" is *soko massugu desu*. Listen:

Soko massugu desu.

Now ask which way it is to the Daimaru Department Store. You will then hear the correct Japanese.

Next you will hear the answer. During the pause that follows, give the English equivalent.

You have just asked someone the way to the subway station. After you hear the answer, give the English equivalent.

You have just asked someone how to get to the Skylark Restaurant. After you hear the answer, give the English equivalent.

Before you practice the next three possible answers, let's recall the three questions you can use to ask where a place is:

- a. Toire doko desu ka? Where is the toilet?
- b. Toire dochira desu ka? Which way is the toilet?
- c. Toire doko ni arimasu ka? Where is there a toilet?

You will notice that the first two questions use the word *desu* meaning "is," and that the third question uses the words *ni arimasu* meaning "there is one." It is quite possible that the person will use *desu* to answer when you used *ni arimasu* in the question. Or he may use *ni arimasu* to reply to your *desu* question. In the next three exercises either *desu* or *ni arimasu* can and will be used in the answers.

6. Perhaps the person you ask will point and say *soko desu*, which means "it's there." Listen:

Soko desu.

Now ask where the telephone is. You will then hear the correct Japanese.

Next you will hear the answer. During the pause that follows, give the English equivalent.

Or the answer might have been *soko ni arimasu*, meaning "there's one there." Listen:

Soko ni arimasu.

Now ask where the subway station is. You will then hear the correct Japanese.

Next you will hear an answer. During the pause that follows, give the English equivalent.

If the place you are asking about is farther away, the answer will be *asoko desu*, meaning "it's over there." Listen:

Asoko desu.

Or the answer might be *asoko ni arimasu*, meaning "there's one over there." Listen:

Asoko ni arimasu.

Now you will hear some answers. During the pause that follows each, give the English equivalent.

7. If the place you are looking for is on a corner, the word *kado* (corner) will be in the answer. For example, one possible answer is *sono kado desu*, meaning "it's on that corner." Listen:

Sono kado desu.

Or the answer might be *sono kado ni arimasu*, meaning "there's one on that corner." Listen:

Sono kado ni arimasu.

If the corner is farther away, the answer will be *ano kado desu*, meaning "it's on that corner over there." Listen:

Ano kado desu.

Or *ni arimasu* might be used. Listen:

Ano kado ni arimasu.

You have just asked someone for the location of a telephone. As you hear the answers, give the English equivalents.

If the place you are looking for is on the next corner, the answer will be either *tsugi no kado desu*, meaning "it's on the next corner," or *tsugi no kado ni arimasu*, meaning "there's one on the next corner." Listen:

Tsugi no kado desu. Tsugi no kado ni arimasu.

Now ask where the subway station is. You will then hear the correct Japanese.

Next you will hear some answers. During the pauses, give the English equivalents.

8. The person you ask may answer using the words for left, right, front, or rear. These four words are usually followed by the words *no hō*. "To the right" is *migi no hō*. Listen:

migi no hō

"To the left" is *hidari no hō*. Listen:

hidari no hō

"Toward the front" or "in front of" is *mae no hō*. Listen:

mae no hō

"Toward the rear" or "behind" is *ushiro no hō*. Listen:

ushiro no hō

An answer containing any of these phrases would begin with the word *sono* or *ano* and would end with either *desu* or *ni arimasu*. For example: *sono migi no hō desu*, which means "it's to the right of that." Listen:

Sono migi no hō desu.

Another answer might be *ano ushiro no hō ni arimasu*, which means "there's one behind that over there." Listen:

Ano ushiro no hō ni arimasu.

Now ask where there is a telephone. You will then hear the correct Japanese.

Next you will hear some answers. During the pause after each answer, give the English equivalent.

9. Often we try to tell someone where something is by referring to a landmark. You will probably have this experience when you ask a Japanese person for directions. If you were going to use a landmark as a reference point, you would probably say "see that hotel over there?" Then you would go on to tell where something was in relation to the hotel by saying something like "it's to the right of that," or "it's behind that," or "it's on the next corner after that," or "it's in that vicinity." The Japanese equivalent of "see that hotel over there?" is *asoko ni hōteru arimasu ne?* Listen:

Asoko ni hōteru arimasu ne?

Of course, other words can replace *hōteru* in that question--*depōto*, for instance. To say "see that department store over there?" Japanese use the phrase *asoko ni depōto arimasu ne?* Listen:

Asoko ni depōto arimasu ne?

Or the word could be "gas station," *gasorin sūtando*, and the sentence would be *asoko ni gasorin sūtando arimasu ne?* Listen:

Asoko ni gasorin sūtando arimasu ne?

Often the point of reference will be some building. The word for "building" is *tatemono*. Listen:

tatemono

"See that building over there?" is *asoko ni tatemono arimasu ne?* Listen:

Asoko ni tatemono arimasu ne?

Now you will hear several Japanese sentences which follow this pattern. During the pause after each one, give the English equivalent.

10. After pointing out a landmark, a Japanese person might say "it's in that vicinity." The word for vicinity is *chikaku*. Listen:

chikaku

"That vicinity" is *sono chikaku*. Listen:

sono chikaku

And the complete sentence is *sono chikaku desu*, meaning "it's in that vicinity." You could also hear *sono chikaku ni arimasu*, meaning "there's one in that vicinity." Listen:

Sono chikaku desu. Sono chikaku ni arimasu.

Now listen to a complete answer:

Asoko ni tatemono arimasu ne? See that building over there?
Sono chikaku ni arimasu. There's one in that vicinity.

11. Another direction given in relation to a landmark could be "it's on the next corner after that." You already know *tsugi no kado ni arimasu*, meaning "it's on the next corner." Either *sono* or *ano* can be added to this sentence. For example, *sono tsugi no kado desu* means "it's on the next corner past that." Listen:

Asoko ni tatemono arimasu ne? See that building over there?
Sono tsugi no kado desu. It's on the next corner past that.

12. With some directions, such as "it's behind that" and "it's to the right of that over there," the Japanese will often just point in the general direction of the "that." To avoid confusion, though, he may name the point of reference first:

Asoko ni resutoran arimasu ne? See the restaurant over there?
Sono hidari no hō desu. It's to the left of that.

You have just asked where something is. After you hear each answer, give the English equivalent.

13. *Arimasen* means "there isn't one." Listen:

arimasen

If you are asking about a gas station and there isn't one in the vicinity, you'll get the answer *kono chikaku ni arimasen*, meaning "there isn't one in this vicinity." Listen:

Kono chikaku ni arimasen.

14. When you ask someone a question, he frequently needs a little time to think about the answer, so he thinks out loud. For example, you want to find a telephone, so you ask *denwa doko ni arimasu ka?* The Japanese may say *e to* which means "well, let's see." Then he will go on to give you the answer; for example, *kono chikaku ni arimasen*, meaning "there isn't one in this vicinity." Or he might say *denwa desu ka? E to*, meaning "a telephone? Well, let's see." Some examples of thinking out loud follow. As you hear them, follow them in your book.

Sumimasen.
Gasorin sūtando doko ni
arimasu ka?

Excuse me.
Where is there a gas
station?

E to.
Kono chikaku ni
arimasen.

Well, let's see. . . .
There isn't one in
this vicinity.

Sumimasen.
Sūkairaku Resutoran
doko desu ka?

Excuse me.
Where is the Skylark
Restaurant?

Sūkairaku desu ka?
E to.
Tsugi no kado desu.

The Skylark?
Well, let's see. . . .
It's at the next corner.

15. Perhaps the person answering your question wants to say that a place is "that way" or "over that way." He would say *sochira desu* or *achira desu*. Listen:

Sochira desu. It's that way.

Achira desu. It's over that way.

In this case, *ni arimasu* can be used instead of *desu*.
Listen:

Sochira ni arimasu. There's one that way.

Achira ni arimasu. There's one over that way.

16. After your question has been answered, remember to nod your head and say *domo*, meaning "thank you." Listen and repeat:

Domo. Thank you.

17. You may need police or medical assistance in an emergency. In this exercise you will learn how to ask someone to call for the police and for an ambulance. "Please call" is *yonde kudasai*. Listen and repeat:

yonde kudasai

The word for police is *kēsatsu*. Listen and repeat:

kēsatsu

For "please call the police" you say *kēsatsu yonde kudasai*. Listen and repeat:

Kēsatsu yonde kudasai.

The word for ambulance is *kyūkyūsha*. Listen and repeat:

kyūkyūsha

For "please call an ambulance" you say *kyūkyūsha yonde kudasai*. Listen and repeat:

Kyūkyūsha yonde kudasai.

Now let's practice these two sentences. What do you say if you want someone to call the police? (Don't forget to say "excuse me.")

And if you want someone to call an ambulance, what do you say?



Image: Rob Hooft
Date: 3 August 2008
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A street in Ginza on the day when no vehicles are allowed.

5. DIALOGUES

1.

A: Sumimasen.
Toire doko desu ka? Excuse me.
Where is the toilet?

J: Soko desu.
It's there.

A: Dōmo.
Thank you.

2.

A: Sumimasen. Gasorin
sutando doko ni
arimasu ka? Excuse me. Where is there
a gas station?

J: Asoko desu.
It's over there.

A: Dōmo.
Thank you.

3.

A: Sumimasen. Chikatsesu
no eki dochira desu
ka? Excuse me. Which way is
the subway station?

J: Sochira desu.
It's that way.

A: Dōmo.
Thank you.

4.

A: Sumimasen. Denwa doko
ni arimasu ka? Excuse me. Where is there
a telephone?

J: Asoko ni arimasu.
There's one over there.

A: Dōmo.
Thank you.

- 5.
- A: Sumimasen. Daimaru Depāto doko desū ka? Excuse me. Where is the Daimaru Department Store?
- J: Koko massugu desū. It's straight ahead here.
- A: Dōmo. Thank you.
- 6.
- A: Sumimasen. Sannō Hoteru doko desū ka? Excuse me. Where is the Sanno Hotel?
- J: Sannō Hoteru desū ka? E to. Kono chikaku ni arimasen. The Sanno Hotel? Well, let's see. . . . There isn't one in this vicinity.
- A: Dōmo. Thank you.
- 7.
- A: Sumimasen. Toire doko ni arimasū ka? Excuse me. Where is there a toilet?
- J: Asoko ni gasorin sutando arimasū ne? Soko ni arimasū. See the gas station over there? There's one there.
- A: Dōmo. Thank you.
- 8.
- A: Sumimasen. Hoteru doko ni arimasū ka? Excuse me. Where is there a hotel?
- J: E to. Kono chikaku ni arimasen. Well, let's see. . . . There isn't one in this vicinity.
- A: Dōmo. Thank you.

9.

A: Sumimasen. Sukairākū
Resutoran doko desū ka?Excuse me. Where is the
Skylark Restaurant?J: Asoko ni chīkatetsū no
eki arimasū ne? Sono
ushiro no hō desū.See the subway station over
there? It's behind that.

A: Dōmo.

Thank you.

10.

A: Sumimasen. Toire
dochira desū ka?Excuse me. Which way is the
toilet?J: Asoko ni denwa arimasū
ne? Sono mae no hō
desū.See the telephone over there?
It's one in front of that.

A: Dōmo.

Thank you.

11.

A: Sumimasen. Denwa doko
ni arimasū ka?Excuse me. Where is there
a telephone?J: Denwa desū ka? E to.
Kono chīkakū ni arima-
sen. Achira ni arimasū.Telephone? Well, let's see. . .
There isn't one in this vicinity.
There's one over that way.

A: Dōmo.

Thank you.

- 12.
- A: Sumimasen. Chūkatetsū no eki doko desū ka? Excuse me. Where is the subway station?
- J: Asoko ni tatemono arimasū ne? Sono tsugi no kado desū. See the building over there? It's at the next corner after that.
- A: Dōmo. Thank you.
-
- 13.
- A: Sumimasen. Denwa doko ni arimasū ka? Excuse me. Where is there a telephone?
- J: Asoko ni gasorin sūtando arimasū ne? Sono mae no hō desū. See the gas station over there? It's in front of that.
- A: Dōmo. Thank you.
-
- 14.
- A: Sumimasen. Sukairākū Resutoran dochira desū ka? Excuse me. Which way is the Skylark Restaurant?
- J: Asoko ni hoteru arimasū ne? Ano migi no hō ni arimasū. See the hotel over there? There's one to the right of that over there.
- A: Dōmo. Thank you.



Toilet sign in Osaka
 Image: Mattias Hallberg
 Date: 12 October 2005
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 Slightly cropped

15.

A: _____
_____Excuse me. Where is there
a telephone?J: Asoko ni toire arimasu
ne? Sono hidari no
hō ni arimasu._____

A: _____

Thank you.

16.

A: _____
_____Excuse me. Which way is the
gas station?J: Asoko ni depāto arimasu
ne? Sono tsugi no kado
ni arimasu._____

A: _____

Thank you.

17.

A: _____
_____Excuse me. Where is there
a hotel?J: E to. Kono chikaku
ni arimasen._____

A: _____

Thank you.

18.

A: _____
_____Excuse me. Where is there
a department store?J: Tsugi no kado ni
arimasu._____

A: _____

Thank you.

19.

A: _____
_____Excuse me. Which way is the
Skylark Restaurant?J: Asoko ni gasorin **shū**tando
arimasu ne? Sono
chikaku ni arimasu._____

A: _____

Thank you.

20.

A: _____
_____Excuse me. Where is there
a hotel?J: Asoko ni tatemono arimasu
ne? Sono ushiro no hō
ni arimasu._____

A: _____

Thank you.

21.

A: _____
_____Excuse me. Where is the
Daimaru Department Store?J: Asoko ni resutoran
arimasu ne? Sono
chikaku ni arimasu._____

A: _____

Thank you.

22.

A: _____
_____Excuse me. Where is the
subway station?

J: Ano kado desu.

A: _____

Thank you.

23.

A: _____
_____Excuse me. Where is there
a gas station?J: Asoko ni resutoran
arimasu ne? Ano ushiro
no hō ni arimasu._____

A: _____

Thank you.

24.

A: _____
_____Excuse me. Which way is the
subway station?J: Asoko ni hoteru arimasu
ne? Sono tsugi no kado
desu._____

A: _____

Thank you.

25.

A: _____
_____Excuse me. Where is there
a telephone?J: Asoko ni chikatsutsu no
eki arimasu ne? Sono
kado ni arimasu._____

A: _____

Thank you.



Detail of logotype of Tokyo Metro Company
used in both square and round signs.
Image: Imagener
Date: 23 August 2010
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The tall, round sign marks a subway station.

6. SELF-EVALUATION QUIZ

Section 1

You will hear 12 situations. Respond to each in Japanese. After you respond, the correct answer will be given on the tape. On a separate sheet of paper, keep track of the items you miss and the ones you answer correctly.

Section 2

You will hear 15 statements in Japanese. Select the correct English equivalent for each from the three choices provided and write A, B, or C on a separate sheet of paper. After you finish this section, check your answers with the key.

1. A. It's here.
B. It's there.
C. It's over there.
2. A. See that building over there? It's in front of that over there.
B. See that subway station over there? It's behind that over there.
C. See that restaurant over there? It's to the left of that over there.
3. A. There's one there.
B. There's one over there.
C. There's one over that way.
4. A. See that building over there? There's one to the right of that.
B. See that hotel over there? There's one behind that.
C. See that department store over there? There's one to the left of that.
5. A. It's straight ahead here.
B. It's straight ahead there.
C. It's straight ahead over there.

6. A. It's here.
B. It's there.
C. It's over there.
7. A. See that toilet over there? It's to the left of that.
B. See that telephone over there? It's to the right of that.
C. See that hotel over there? It's in front of that.
8. A. Gas station? Well, let's see. . . .
B. Subway station? Well, let's see. . . .
C. Department store? Well, let's see. . . .
9. A. There's one this way.
B. There's one that way.
C. There's one over that way.
10. A. See that building over there? There's one on that corner.
B. See that restaurant over there? There's one in that vicinity.
C. See that hotel over there? There's one over there.
11. A. There isn't one here.
B. There's one over there.
C. There's one there.
12. A. See that subway station over there? It's in that vicinity.
B. See that building over there? It's on that corner.
C. See that gas station over there? It's on the next corner after that.
13. A. Well, let's see . . . there's one over that way
B. Well, let's see . . . there isn't one in this vicinity.
C. Well, let's see . . . there's one there.
14. A. See that hotel over there? It's behind that.
B. See that restaurant over there? It's to the right of that.
C. See that building over there? It's in front of that.
15. A. It's that way.
B. It's this way.
C. It's over that way.

Key to Section 2

- | | | |
|------|-------|-------|
| 1. B | 6. C | 11. C |
| 2. A | 7. B | 12. C |
| 3. B | 8. A | 13. B |
| 4. C | 9. C | 14. A |
| 5. A | 10. B | 15. A |



Image: Stéfan
Date: 25 July 2008
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Public telephone

7. REVIEW AND REMEDIATION

If you missed any items on the quiz, review the Fluency Drills indicated below.

If you missed more than two items in Section 1 or more than three items in Section 2, it would also be a good idea to review the entire Dialogue section. Once you have reviewed the recommended exercises, take the Supplementary Self-evaluation Quiz, Part 8.

If you missed two items or fewer in Section 1 and three items or fewer in Section 2, you may go on to another module without taking the Supplementary Self-evaluation Quiz.

SECTION 1		SECTION 2	
<u>If you missed item</u>	<u>you should review drill(s)</u>	<u>If you missed item</u>	<u>you should review drill(s)</u>
1	4	1	6
2	1	2	8, 9, 12
3	2	3	6
4	3	4	8, 9, 12
5	2	5	5
6	3	6	6
7	17	7	8, 9, 12
8	3	8	14
9	16	9	15
10	1	10	9, 10, 12
11	17	11	6
12	3	12	7, 11
		13	13, 14
		14	8, 9, 12
		15	15

8. SUPPLEMENTARY SELF-EVALUATION QUIZ

Section 1

You will hear five situations. Respond to each in Japanese. After you respond, the correct answer will be given on the tape.

Section 2

You will hear 10 statements in Japanese. Each will be repeated. Write the English equivalents on a separate sheet of paper. When you have finished, check your translations with the key.

Key to Section 2

1. It's straight ahead here.
2. There's one on the next corner.
3. It's that way.
4. See that building over there?
5. There's one over there.
6. It's over that way.
7. There isn't one in this vicinity.
8. There's one to the right of that.
9. Restaurant? Well, let's see. . . .
10. It's in that vicinity.

9. ADDITIONAL VOCABULARY

Here is a short list of words and phrases that can be used in the situations covered in this module. You will NOT be tested on these new words. To show you how they are used, we have provided example sentences. Both the words and the sentences are on the tape to help you with pronunciation and to give you practice listening to them.

ēgakan	movie theater
Ēgakan doko ni arimasu ka?	Where is there a movie theater?
neon sain	neon sign
Asoko ni neon sain arimasu ne?	See that neon sign over there?
ginkō	bank
Ginkō doko ni arimasu ka?	Where is there a bank?
shingō	(traffic) signal
Asoko ni shingō arimasu ne?	See that signal over there?
biru	large building (Tōkeno can refer to any building.)
Asoko ni biru arimasu ne?	See that large building over there?
mukō gawa	the other side
Mukō gawa desu.	It's on the other side.
soba	near
Sono soba ni arimasu.	There's one near that.
tonari	next to
Sono tonari desu.	It's next to that.
chika	basement
Chika ni arimasu.	There's one in the basement.

ik-kai	first floor
ni-kai	second floor
san-gai	third floor
yon-kai	fourth floor
go-kai	fifth floor
San-gai ni arimasu.	There's one on the third floor.
Sumimasen. Mō ichido itte kudasai.	Excuse me. Please say that again.



Traffic signal at a busy intersection

35° 41' 59.85" N, 139° 46' 17.05" E

Image: Aimaimyi
Date: 15 November 2009
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MODULE 4

EATING OUT

I. OBJECTIVES

Upon completion of this module you will be able to

1. get the attention of a passerby;
2. ask the name of a dish you see in a display case;
3. understand "this one?";
4. say "yes, this one" or "no, this one";
5. understand "what will you have?";
6. say "just a minute, please";
7. get the attention of a waiter or waitress;
8. order an unfamiliar dish or beverage (seen in the display case and identified by a passerby);
9. ask if the restaurant has a certain dish or beverage (learned in this module);
10. understand the answers "yes, we do" and "no, we don't";
11. order a dish or beverage
 - a. in a popular Japanese restaurant,
 - b. in a popular Western restaurant,
 - c. in a noodle restaurant, and,
 - d. in a Chinese restaurant;
12. ask for one or two orders of a dish;
13. ask for one or two glasses or cups of a beverage;
14. ask for one or two bottles of beer or sake;

15. ask for one or two additional orders of a dish or beverage;
16. understand the phrase "here you are";
17. ask for the check;
18. understand the phrase "thank you"; and say "thank you."



Kyoto
Image: Ukiyoe
Date: 4 April 2007
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Paraffin models of Japanese dishes in a display case



Image: VeryBadLady/HeatherHeatherHeather
Date: 6 November 2007
cc-by-2.0

A complete dinner consisting of shrimp tempura, sliced raw fish, dinner custard, Japanese salad, soup and steamed rice



Image: Almandine
Date: 11 November 2008
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Fish and shellfish are favorite dishes of many Japanese

2. VOCABULARY

The system of writing Japanese used in this course is called the Hepburn system. Pronunciation of most of the letters presents no difficulty to an American. Those letters considered difficult to pronounce will be explained in this section of the modules.

In Module 4 you may have difficulty with the following:

1. When the letter *n* is the last letter in a word, it may sound somewhat like the *ng* in "sing." Listen:

udon

2. When double letters appear in a Japanese word, as in *chotto* and *ip-pai*, the sound is repeated. Think of double letters as having a hyphen between them and pronounce both letters distinctly. Listen:

chot-to mat-te ip-pai ip-pon

3. The letters marked with a bar, \bar{a} , \bar{e} , \bar{i} , and \bar{o} , are pronounced longer than those without a bar. Listen:

hamb \bar{a} \bar{g} \bar{a} kar \bar{e} b \bar{i} ru k \bar{o} \bar{h} \bar{i}

4. When *i* and *u* are written with a slash mark through them, they are slurred, or barely pronounced. Listen:

h \bar{i} tots \bar{u} f \bar{u} tats \bar{u} s \bar{u} kiyaki miruk \bar{u}

5. The letter *g* in the middle of a word is pronounced like the *ng* in "sing" by natives of Tokyo. Listen:

arigat \bar{o} o-negai shimas \bar{u}

The *g* in *hamb \bar{a} \bar{g} \bar{a}* , however, is not pronounced *ng* by natives of Tokyo because the word is borrowed from the English word "hamburger."

hambāgā	hamburger
karē raisū	curried rice
yakisoba	chow mein
subuta	sweet-and-sour pork
gyōza	meat dumplings
sūkiyaki	sukiyaki
ebi no tempura	shrimp tempura
tempura udon	(shrimp) tempura (in soup with) noodles
tonkatsū	pork cutlet
sashimi	sliced raw fish
kōhī	coffee
mirukū	milk
kōra	Coke (literally, cola)
mizu	water
o-cha	hot tea
aisū tī	iced tea
bīru	beer
sake	sake
sumimasen	excuse me
to īmasū	(it) is called
to īmasū ka?	is it called?
nan	what
nan to īmasū ka?	what is it called?
kore nan to īmasū ka?	what is this one called?

desú	is; am; are
desú ka?	is it?
kore desú ka?	(is it) this one?
hai	yes; yes, sir; yes, ma'am
hai, dōzo	here you are
īe	no
īya	no
īe, kore desú	no, this one
kore subuta to īmasú	this one's called sweet-and-sour pork
kore tonkatsú desú	this one is a pork cutlet
nan ni shimashō ka?	what will you have?
kudasai	please
gyōza kudasai	meat dumplings, please
chotto	a bit; say!
chotto matte kudasai	just a minute, please
arimasú	we do; we have . . .
arimasen	we don't; we don't have . . .
arimasú ka?	do you have . . . ?
ebi no tempura arimasú ka?	do you have shrimp tempura?
(hai,) arimasú	yes, we do
(īya,) arimasen	no, we don't
hītotsú	one
fūtatsú	two
sūkiyaki fūtatsú kudasai	two orders of sukiyaki, please
ip-pai	one glass; one cup
ip-pon	one bottle
ni-hai	two glasses; two cups
ni-hon	two bottles
mizu ni-hai kudasai	two glasses of water, please
mō	more; another
bīru mō ip-pon kudasai	another bottle of beer, please
kanjō o-negai shimasú	may I have the check?
dōmo arigatō gozaimashita	thank you
dōmo	thank you

3. NOTES

1. Japanese restaurants may be generally classified into those serving

- a. traditional fare;
- b. a variety of popular dishes;
- c. some specialty, such as noodles (*udon* or *soba*) or vinegared rice (*sushi*);
- d. foreign dishes (Mexican, Italian, Chinese, American, and so forth).

The first type of restaurant, called *ryōriya*, tends to be more formal and expensive, often requiring reservations. The second type is the most common in Japan and the setting is usually fairly casual. While the last three types encompass a wide range of restaurants, they are on the whole less formal and less expensive than the *ryōriya*. This module will focus on situations in these more popular restaurants.

2. Glass display cases in front of most popular eating places contain paraffin models of the dishes and beverages served. Each dish has a sign indicating the Japanese name and the price. Most restaurants use Arabic numerals, but noodle and *sushi* restaurants show the prices in Japanese characters. Wherever display cases are used, there is no need for menus.

In some eating places, especially noodle and *sushi* shops, signs showing the names and prices of food items are posted on the wall. Some restaurants, particularly those specializing in foreign dishes, have Western-style menus.

3. In most popular restaurants, the customer checks the paraffin models in front, enters, and takes a seat at whatever table is vacant. In small restaurants, when they are crowded, the customer may share a table with strangers rather than wait for a table. A few eating places are arranged so that customers order their meals as soon as they enter and obtain a meal ticket (*shokken*).

4. Restaurants serving popular dishes usually have complete dinners (*tēshokū*) in addition to the a la carte dishes. If you order a *tonkatsu tēshokū*, for example, you will get *suimono* (soup), *tsukemono* (pickled vegetables), and *go-han* (rice), in addition to the pork cutlet.

5. If you are eating in a restaurant that serves Japanese or Chinese food, you will be expected to eat with a pair of *hashi* (chopsticks), unless you ask for a *supun* (spoon), *fōkū* (fork), or *naifū* (knife).

6. Bottled Japanese beer (*bīru*) is served in most eating places. If you want to try *sake* (Japanese wine) with your meal, it is available in most restaurants serving Japanese food. It is usually served hot in a small bottle (*o-chōshi*) with a small matching cup (*sakazuki*). If you want tea (*o-cha*) with your meal, it generally comes with your order at restaurants that serve Chinese or Japanese food.

7. At some Japanese restaurants, especially *sūshi* shops, a hot, scented washcloth will be brought to you soon after you take a seat. This is a refreshing way to clean your hands and face before eating.

Paper products, such as napkins and toilet paper, are not provided in restaurants. You should get in the habit of carrying a small packet of tissues whenever you go out, as the Japanese do.

8. At popular eating places, tipping is not customary. At *ryōriya* and more exclusive restaurants, a tip is included in your check as a service charge (*sābishū-ryō*).



Image: Leonardo Sakaki
Date: 24 July 2011
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Assorted fish and vegetables to be cooked at the table

4. FLUENCY DRILLS

In this section, when you are asked to say something, speak loudly and clearly, and try hard to pronounce the words as the speaker does on the tape. After you have given your response, you will hear the correct version.

1. Many restaurants in Japan have display windows with paraffin models of the dishes served there. If you see something you would like to order, but don't know what to call it, you might stop a person on the street to ask the name of the dish or beverage. To get the attention of someone when you want a favor, you say "excuse me," *sumimasen*. Listen and repeat:

Sumimasen.

2. To ask "what is this called?" you say *kore nan to imasu ka?* Listen and repeat:

Kore nan to *imasu ka?*

Now say "excuse me, what is this called?"

3. The answer may simply be the name of the food or drink followed by *to imasu* "is called." Let's suppose you point to a plate of *sukiyaki* and say *sumimasen, kore nan to imasu ka?* The answer might be *sukiyaki to imasu*. Listen:

Sukiyaki to imasu.

The passerby might say "this one is called *sukiyaki*," *kore sukuyaki to imasu*. Listen:

Kore *sukuyaki to imasu.*

Another possible response is "it's *sukiyaki*," *sukuyaki desu* or "this one is *sukiyaki*," *kore sukuyaki desu*. Listen:

Sukuyaki desu. *Kore sukuyaki desu.*

Now you will hear some answers to your question *kore nan to imasu ka?* (*Subuta* is sweet-and-sour pork; *yakisoba* is chow mein; and *ebi no tempura* is shrimp tempura.) Give the English translation after you hear each Japanese answer.

EXAMPLE: *Sukiyaki toimasu.* YOU: It's called *sukiyaki*.

4. If the passerby does not understand which dish you are asking about, he may point and say "this one?" *kore desu ka?* Listen:

Kore desu ka?

If that is the one you mean, you say "yes," *hai*. Listen and repeat:

Hai.

If that is not the one you mean, you say "no, this one," *iya, kore desu*. Listen and repeat:

Iya, kore desu.

5. When you go into a restaurant and take a seat, the waitress should come to your table promptly to take your order. But let's assume you take a seat and no one comes to take your order. To get the attention of the waitress, you say "say," *chotto*. Listen and repeat:

Chotto.

You will be using *chotto* again: if you want to reorder something and when you want the check.

When the waitress comes, she will say *hai*, meaning "yes, sir" or "yes, ma'am." Japanese say *hai* to show that they are listening to you.

6. If the waitress comes directly to your table when you enter the restaurant, she may say "what will you have?" *nan ni shimashō ka?* Listen:

Nan ni shimashō ka?

7. If you are not ready to order, you can say "just a minute, please," *chotto matte kudasai.* Listen and repeat:

Chotto matte kudasai.

After you have said *chotto matte kudasai*, the waitress may say *hai*.

8. If you want to know about a certain dish--for example, *sukiyaki*--you ask "do you have *sukiyaki*?" *sūkiyaki arimasū ka?* Listen and repeat:

Sūkiyaki arimasū ka?

Let's suppose you want to know if they have *curried rice*. (The words for "curried rice" are *karē raisū*.) Listen and repeat:

karē raisū

Now ask if they have *curried rice*.

The word for "meat dumplings" is *gyōza*. Listen and repeat:

gyōza

Now ask if they have *meat dumplings*.

The word for "pork cutlet" is *tonkatsū*. Listen and repeat:

tonkatsū

Now ask if they have *pork cutlets*.

9. If they have the dish, the waiter will say "yes," *hai*, or "yes, we do," *hai, arimasu*. Listen:

Hai. Hai, arimasu.

If they do not have the dish, the waiter will say "no," *ie*, or he will say "no, we don't," which in Japanese can be *ie, arimasen; iya, arimasen;* or simply *arimasen*. Listen:

Ie, arimasen. Iya, arimasen. Arimasen.

If you ask a question like "do you have sake?" *sake arimasu ka?* the waiter may say "no, we don't; we have beer," *arimasen, biru arimasu*.

10. Now you are ready to order. Let's say you want to order one hamburger. First, you give the name of the dish, "hamburger," *hambaga*. Then give the number you want, "one," *hitotsu*, and add the word "please," *kudasai*. So to order one hamburger, you say *hambaga hitotsu kudasai*. Listen and repeat:

Hambaga hitotsu kudasai.

Suppose you want to order two hamburgers. Instead of *hitotsu*, you use the word *futatsu*. Listen and repeat:

futatsu

Order two hamburgers.

Hambaga futatsu kudasai.

Now ask for two orders of sukiyaki.

Suki-yaki futatsu kudasai.

There is a Japanese dish which is noodle soup with shrimp tempura. This dish is called *tempura udon*. Listen and repeat:

tempura udon

Now ask for one order of *tempura udon*.

11. Now you are ready to order your drink. The names of many drinks come from English. "Beer" is *bīru*; "iced tea" is *aisū tī*; "milk" is *mirukū*; "coffee" is *kōhī*; and "Coke" is *kōra*.

Japanese has only one word for both "a cup of" and "a glass of"--*ip-pai*. "A cup of coffee" is *kōhī ip-pai*. Listen and repeat:

kōhī ip-pai

Now order a cup of coffee.

"A glass of milk" is *mirukū ip-pai*. Listen and repeat:

mirukū ip-pai

Now order a glass of milk.

The word for "water" is *mizu*. Listen and repeat:

mizu

Now order a glass of water.

And the word for "tea" is *o-cha*. Listen and repeat:

o-cha

Now order a cup of tea.

If you order beer or sake, you will use the words *ip-pon*, "a bottle." "One bottle of beer" is *bīru ip-pon*. Listen and repeat:

bīru ip-pon

Order a bottle of beer.

Now order a bottle of sake.

If there are two of you, and you want to order two cups of coffee, you say *kōhī ni-hai kudasai*. Listen and repeat:

Kōhī ni-hai kudasai.

Listen again to "one cup of coffee, please."

Kōhī ip-pai kudasai.

Order two glasses of water.

Now order two glasses of milk.

"Two bottles of beer" is *bīru ni-hon*. To order two bottles of beer, you say *bīru ni-hon kudasai*. Listen and repeat:

Bīru ni-hon kudasai.

Listen again to "one bottle of beer, please."

Bīru ip-pon kudasai.

Now order two bottles of sake.



Shimokitazawa, Tokyo

Image: Guwashi999
Date: 20 April 2008
cc-by-2.0

12. The waitress has asked you what you will have, *nan ni shimasho ka?* You will be given a series of orders for food and drink in English. Order in Japanese.

EXAMPLE: One hamburger, one bottle of beer.

YOU: Hambāgā hitotsū, bīru ip-pon kudasai.

One hamburger,
one cup of coffee.

One order of sukiyaki,
one bottle of beer.

One order of curried rice,
one glass of milk.

One order of shrimp tempura,
one glass of water.

Two pork cutlets,
two glasses of iced tea.

Two hamburgers,
two glasses of Coke.

One hamburger, one order of
sukiyaki, two bottles of
beer.

Two orders of *tempura udon*,
one cup of coffee, one
bottle of beer.

One order of sweet-and-sour
pork, one order of meat
dumplings, two bottles of
sake.

One order of chow mein, one
order of sweet-and-sour pork,
one glass of milk, one bottle
of beer.

13. If you want to reorder a dish or a drink, you add the word "more," *mō*, to your order. For instance, "two more beers, please" is *biru mō ni-hon kudasai*. If you want to say "one more order of sukiyaki, please," you say *sukiyaki mō hitotsu kudasai*. You will hear several orders in English. Order the food in Japanese.

EXAMPLE: One more glass of Coke. YOU: *Kōra mō ip-pai kudasai*.

One more order of shrimp tempura. _____

One more order of curried rice. _____

Two more hamburgers. _____

Two more bottles of sake. _____

Two more cups of coffee. _____

One more order of sweet-and-sour
pork. _____

One more order of *tempura udon*. _____

14. When the waitress brings to you the dish or drink you've ordered, she will say "here you are," *hai, dōzo*. Listen:

Hai, dōzo.

And you will say "thank you," *dōmo*. Listen and repeat:

Dōmo.

15. When you have finished the meal and want the check, you get the attention of the waitress by saying *chotto*. When she comes to your table, she will say *hai*, and you say "may I have the check?" *kanjō o-negai shimasu*. Listen and repeat:

Kanjō o-negai shimasu.

16. When you pay, the cashier will say "thank you,"
dōmo arigatō gozaimashīta. Listen:

Dōmo arigatō gozaimashīta.

And you will say "thank you," *dōmo*.

17. In this exercise you will hear some foods and drinks that may be named when you ask "what is this called?"
kore nan to īmasū ka? After you hear the name of the dish or beverage, repeat it.

EXAMPLE: *sūkiyaki to īmasū*. YOU: *sūkiyaki*

_____	to īmasū.	_____

18. Now you will hear the same answers. When you hear the name of the dish or drink, order it in Japanese, just as you would in a real situation.

EXAMPLE: <i>Sūkiyaki to īmasū</i> .	YOU: <i>Sūkiyaki kudasai</i> .
<i>Sūika to īmasū</i> .	<i>Sūika kudasai</i> .
<i>Katsudon to īmasū</i> .	<i>Katsudon kudasai</i> .
<i>Happōzai to īmasū</i> .	<i>Happōzai kudasai</i> .
<i>Furūtsū jūsū to īmasū</i> .	<i>Furūtsū jūsū kudasai</i> .
<i>Inari zushi to īmasū</i> .	<i>Inari zushi kudasai</i> .

5. DIALOGUES

1. An accompanied American at a popular Western restaurant.

- J: Nan ni shimashō ka? What will you have?
- A: Chotto matte kudasai. Just a minute, please.
- J: Hai. Yes, sir.
- A: Hambāgā futatsu, aisu tī
ip-pai, miruku ip-pai
kudasai. Two hamburgers, one glass of
iced tea, and one glass of
milk, please.
- J: Hai. Yes, sir.
- . . .
- J: Hai, dōzo. Here you are.
- A: Dōmo. Thank you.
- . . .
- A: Chotto. Say!
- J: Hai. Yes, sir.
- A: Kanjō o-negai shimasu? May I have the check?
- J: Hai. Yes, sir.
- . . .
- J: Dōmo arigatō gozaimashita. Thank you.
- A: Dōmo. Thank you.

2. An unaccompanied American at a popular Western restaurant.

- J: Nan ni shimashō ka? What will you have?
 A: Chotto matte kudasai. Just a minute, please.
 J: Hai. Yes.
 . . .
 A: Chotto. Say!
 J: Hai. Yes, sir.
 A: Mirukū arimasū ka? Do you have milk?
 J: Hai. Arimasū. Yes, we do.
 A: Hambāgā hītotsū, mirukū One hamburger and one glass of
 ip-pai kudasai. milk, please.
 J: Hai. Yes, sir.
 . . .
 A: Chotto. Say!
 J: Hai. Yes, sir.
 A: Mirukū mō ip-pai kudasai. Another glass of milk, please.
 J: Hai. Yes, sir.
 . . .
 A: Chotto. Say!
 J: Hai. Yes, sir.
 A: Kanjō o-negai shimasū. May I have the check?
 J: Hai. Dōmo arigatō gozai- Yes, sir. Thank you.
 mashīta.
 A: Dōmo. Thank you.

3. An unaccompanied American outside a popular Japanese restaurant, asking a passerby about a dish in the display case.

- | | | |
|----|---|--|
| A: | Sumimasen. Kore nan to
īmasū ka? | Excuse me. What is this one
called? |
| J: | Kore desū ka? Tonkatsū
to īmasū. | This one? It's called a pork
cutlet. |
| A: | Dōmo. | Thank you. |
| | . . . | |
| J: | Nan ni shimashō ka? | What will you have? |
| A: | Tonkatsū hitotsū, sake
ip-pon kudasai. | One pork cutlet and one bottle
of sake, please. |
| J: | Hai. | Yes, sir. |
| | . . . | |
| A: | Chotto. | Say! |
| J: | Hai. | Yes, sir. |
| A: | Mizu ip-pai kudasai. | A glass of water, please. |
| J: | Hai. | Yes, sir. |
| | . . . | |
| A: | Chotto. | Say! |
| J: | Hai. | Yes, sir. |
| A: | Kanjō o-negai shimasū. | May I have the check? |
| J: | Hai. | Yes, sir. |
| | . . . | |
| J: | Dōmo arigatō gozaimashita. | Thank you. |
| A: | Dōmo. | Thank you. |

A: Chotto.	Say!
J: Hai.	Yes, sir.
A: Kanjō o-negai shimasu.	May I have the check?
J: Hai. Dōmo arigatō gozaimashita.	Yes, sir. Thank you.
A: Dōmo.	Thank you.

5. An accompanied American outside a Chinese restaurant, asking a passerby about a dish in the display case.

A: Sumimasen. Kore nan to īmasu ka?	Excuse me. What is this one called?
J: Kore desu ka?	This one?
A: Hai.	Yes.
J: Kore gyōza to īmasu.	This one is called meat dumplings.
A: Kore nan to īmasu ka?	What is this one called?
J: Yakisoba desu.	It's chow mein.
A: Dōmo.	Thank you.
. . .	
J: Nan ni shimashō ka?	What will you have?
A: Gyōza hitotsu, yakisoba hitotsu kudasai.	One order of meat dumplings and one order of chow mein, please.
J: Hai.	Yes, ma'am.
A: Kirin bīru arimasu ka?	Do you have Kirin Beer?
J: Hai. Arimasu.	Yes, we do.
A: Kirin ni-hon kudasai.	Two bottles of Kirin, please.
J: Hai.	Yes, ma'am.

A: Chotto. Say!
 J: Hai. Yes, ma'am.
 A: Kirin mō ip-pon kudasai. Another bottle of Kirin, please.
 J: Hai. Yes, ma'am.
 . . .
 A: Chotto. Kanjō o-negai shimasu. Say! May I have the check?
 J: Hai. Yes, ma'am.
 . . .
 J: Dōmo arigatō gozaimashita. Thank you.
 A: Dōmo. Thank you.



Image: Lombroso
 Date: 16 July 2007
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Paraffin models of food and drinks in a display case

6. An unaccompanied American outside a Chinese restaurant, asking a passerby about a dish in the display case.

A: _____ Excuse me. What is this one called?

J: Subuta desú. It's sweet-and-sour pork.

A: _____ Thank you.

. . .

J: Nan ni shimashō ka? What will you have?

A: _____ One order of sweet-and-sour pork,
please.

J: Hai. Yes, sir.

A: _____ Do you have sake?

J: Arimasen. Bīru arimasú. No, we don't. We have beer.

A: _____ One bottle of beer, please.

J: Hai. Yes, sir.

. . .

A: _____ Say!

J: Hai. Yes, sir.

A: _____ Another bottle of beer, please.

J: Hai. Yes, sir.

. . .

A: _____ Say! May I have the check?

J: Hai. Yes, sir.

. . .

J: Dōmo arigatō gozaimashīta. Thank you.

A: _____ Thank you.

7. An unaccompanied American outside a noodle restaurant, asking a passerby about a dish in the display case.

- A: _____ Excuse me. What is this one called?
- J: Tempura udon to Tmasu. It's called tempura noodles.
- A: _____ Thank you.
- . . .
- A: _____ Say!
- J: Nan ni shimashō ka? What will you have?
- A: _____ One order of tempura noodles and
one bottle of sake, please.
- J: Hai. Yes, sir.
- . . .
- A: _____ Say!
- J: Hai. Yes, sir.
- A: _____ Another order of tempura noodles
and another bottle of sake, please.
- J: Hai. Yes, sir.
- . . .
- A: _____ Say!
- J: Hai. Yes, sir.
- A: _____ May I have the check?
- J: Hai. Yes, sir.
- . . .
- J: Dōmo arigatō gozai-
mashita. Thank you.
- A: _____ Thank you.

8. An accompanied American outside a noodle restaurant, asking a passerby about a dish in the display case.

- A: _____ Excuse me. What is this one called?
- J: Tempura udon desú. It's tempura noodles.
- A: _____ Thank you.
- . . .
- J: Nan ni shimashō ka? What will you have?
- A: _____ Two orders of tempura noodles and two bottles of sake, please.
- J: Hai. Yes, ma'am.
- . . .
- A: _____ Say!
 _____ Another two orders of tempura
 _____ noodles and another two bottles
 of sake, please.
- J: Hai. Yes, ma'am.
- . . .
- A: _____ May I have the check?
- J: Hai. Yes, ma'am.
- . . .
- J: Dōmo arigatō gozai- Thank you.
 mashīta.
- A: _____ Thank you.

9. An accompanied American at a popular Western restaurant.

- A: _____ Say!
- J: Hai. Yes, ma'am.
- A: _____ Do you have Coke?
- J: Hai. Arimasu. Yes, we do.
- A: _____ One glass of Coke, one cup of
_____ coffee, and two hamburgers,
_____ please.
- J: Hai. Yes, ma'am.
- . . .
- A: _____ Say!
- J: Hai. Yes, ma'am.
- A: _____ Another two cups of coffee and
_____ another two hamburgers, please.
- J: Hai. Yes, ma'am.
- . . .
- J: Hai, dōzo. Here you are.
- A: _____ Thank you.
- . . .
- A: _____ Say! May I have the check?
- J: Hai. Dōmo arigatō Yes, ma'am. Thank you.
gozaimashita.
- A: _____ Thank you.

10. An accompanied American outside a popular Japanese restaurant, asking a passerby about a dish in the display case.

- A: _____ Excuse me. What is this one called?
- J: Kore sūkiyaki desū. This one is sukiyaki.
- A: _____ What is this one called?
- J: Kore desū ka? This one?
- A: _____ No, this one.
- J: Kore sashimi desū. This one is sliced raw fish.
- . . .
- J: Nan ni shimashō ka? What will you have?
- A: _____ Two orders of sukiyaki, one order of sliced raw fish, and two bottles of sake, please.
- J: Hai. Yes, sir.
- A: _____ Do you have iced tea?
- J: Te, arimasen. O-cha arimasū. No, we don't. We have hot tea.
- A: _____ One cup of hot tea, please.
- . . .
- A: _____ Say!
- J: Hai. Yes, sir.
- A: _____ Another two bottles of sake, please.
- J: Hai. Yes, sir.
- . . .
- A: _____ Say! May I have the check?
- J: Hai. Dōmo arigatō gozaimashita. Yes, sir. Thank you.
- A: _____ Thank you.

6. SELF-EVALUATION QUIZ

Section 1

You will hear 20 situations. Respond to each in Japanese. After you respond, the correct answer will be heard on the tape. On a separate piece of paper, keep track of which items you miss and which you answer correctly.

Section 2

You will hear 15 statements in Japanese. Select the correct English equivalent for each from the three choices provided, and write A, B, or C on a separate piece of paper. After you finish this section, check your answers with the key.

1. A. Yes, we have beer.
B. No, we don't have beer.
C. No, we don't. We have beer.
2. A. Here you are.
B. Yes, sir.
C. Yes, we are.
3. A. It's meat dumplings.
B. It's sweet-and-sour pork.
C. It's a pork cutlet.
4. A. This one? It's called chow mein.
B. This one? It's called sweet-and-sour pork.
C. This one? It's called sliced raw fish.
5. A. Thank you.
B. What will you have?
C. Yes, sir.
6. A. No, we don't. We have hot tea.
B. No, we don't have hot tea.
C. No, we don't. We have iced tea.

7. A. We have sukiyaki.
B. We don't have sukiyaki.
C. This one is called sukiyaki.
8. A. Yes, sir.
B. Thank you.
C. This one?
9. A. This one is sliced raw fish.
B. This one is sweet-and-sour pork.
C. This one is meat dumplings.
10. A. We don't have iced tea. We have hot tea.
B. We don't have milk. We have coffee.
C. We don't have beer. We have sake.
11. A. It's called meat dumplings.
B. It's called a pork cutlet.
C. It's called sweet-and-sour pork.
12. A. Yes, this one.
B. Yes, we do.
C. Yes, sir.
13. A. Thank you.
B. What is this called?
C. What will you have?
14. A. Yes, sir. It's called chow mein.
B. Yes, sir. Thank you.
C. Yes, sir. We have chow mein.
15. A. This one? It's tempura noodles.
B. This one? It's shrimp tempura.
C. This one is tempura noodles.

Key to Section 2

- | | | |
|------|-------|-------|
| 1. C | 6. A | 11. A |
| 2. A | 7. C | 12. B |
| 3. C | 8. C | 13. C |
| 4. A | 9. B | 14. B |
| 5. A | 10. B | 15. B |

7. REVIEW AND REMEDIATION

If you missed any items on the quiz, review the Fluency Drills indicated below.

If you missed more than four items in Section 1 or more than three items in Section 2, it would be a good idea to review the entire Dialogue section. Once you have reviewed the recommended exercises, take the Supplementary Self-evaluation Quiz, Part 8.

If you missed four items or fewer in Section 1 and three items or fewer in Section 2, you may go on to another module without taking the Supplementary Self-evaluation Quiz.

SECTION 1		SECTION 2	
<u>If you missed item</u>	<u>you should review drill(s)</u>	<u>If you missed item</u>	<u>you should review drill(s)</u>
1	1, 2	1	9
2	3, 4, 16, 17	2	4
3	3, 16, 17	3	3
4	3, 16, 17	4	3, 4
5	3, 4, 16, 17	5	15
6	3, 16, 17	6	9
7	4	7	3
8	7	8	4
9	5	9	3
10	8	10	9
11	10, 11, 12	11	3
12	10, 11, 12	12	9
13	10, 11, 12	13	6
14	11, 12	14	5, 15
15	11, 12, 13	15	3, 4
16	10, 12, 13		
17	10, 11, 12, 13		
18	10, 12, 13		
19	14		
20	15		

8. SUPPLEMENTARY SELF-EVALUATION QUIZ

Section 1

You will hear 10 situations. Respond to each in Japanese. After you respond, the correct answer will be heard on the tape.

Section 2

You will hear a conversation involving two Americans, a Japanese passerby, and a waitress in a Chinese restaurant. On a separate piece of paper, translate the entire conversation into English, stopping the tape whenever you need to. When you have finished, check your translation with the key.

Key to Section 2

John: Excuse me, what is this one called?

Passerby: This one?

John: Yes.

Passerby: This one is chow mein.

John: Thank you.

Waitress: What will you have?

John: One order of chow mein, one order of meat dumplings,
and one bottle of sake, please.

Waitress: We don't have sake. We have beer--Sapporo, Asahi,
Kirin. . . .

John: Two bottles of Kirin, please.

Waitress: Yes, sir.

John: Say! May I have the check?

Waitress: Yes, sir.

Waitress: Yes, sir. Thank you.

John: Thank you.

9. ADDITIONAL VOCABULARY

Here is a list of dishes you might want to order. You will NOT be tested on these new words. These words are on the tape to help you with pronunciation and to give you practice listening to them.

(When you order American dishes in Japan, be sure to pronounce the names as the Japanese do.)

hamu eggu	ham and eggs
bēkon eggu	bacon and eggs
piza	pizza
omuretsu	omelet
hotto kēki	hotcakes (pancakes)
hotto doggu	hot dog
waffuru	waffle
miruku sēki	milk shake
sandoitchi	sandwich
hamu sando	ham sandwich
chīzu sando	cheese sandwich
furai raisu	fried rice
gohan	steamed rice
sushi	sushi (see Module 1, page 25)
makizushi	sushi wrapped in seaweed
inarizushi	sushi in fried bean curd
yakitori	grilled chicken on a skewer
nizakana	boiled fish
yakizakana	grilled fish
domburi	rice combination (large bowl of rice with meat or fish on top; for example, <i>unagi domburi</i> is a large bowl of rice with eel, <i>unagi</i>)
tendon	rice with shrimp tempura (short for <i>tempura domburi</i>)
katsudon	rice with pork cutlet (short for <i>tonkatsu domburi</i>)
Sumimasen. Mō ichido itte kudasai.	Excuse me. Please say that again.

MODULE 5

SHOPPING AND REPAIRS

I. OBJECTIVES

Upon completion of this module you will be able to

1. understand such polite expressions as
 - a. "nice to have you,"
 - b. "thank you, come again," and,
 - c. "yes, sir" or "yes, ma'am";
2. get the attention of a salesclerk verbally;
3. ask "do you have . . . ?," using the Japanese words for
 - a. "radios,"
 - b. "stereos,"
 - c. "cassette recorders,"
 - d. "cameras,"
 - e. "film,"
 - f. "chinaware,"
 - g. "scrolls," and
 - h. "this" (referring to a catalogue or picture);
4. ask "do you have one that is . . . ?" with the Japanese words for
 - a. "larger" or "smaller,"
 - b. "cheaper" or "better quality," and,
 - c. "a different color";
5. understand responses such as
 - a. "no, we don't,"
 - b. "yes, we do,"
 - c. "I'm sorry, we're out of stock," and,
 - d. "yes, on the fifth floor";

6. say "I'll take this one";
7. say "I'll take one (two, three) of these";
8. ask "can you take care of this?"
9. ask "can you have this ready today (tomorrow)?"
10. understand answers such as
 - a. "yes, we can,"
 - b. "no, we can't," and,
 - c. "we can have it by tomorrow";
11. say "okay, fine then";
12. ask, as you present a ticket, "is this ready yet?"
13. understand "just a minute, please";
14. understand "I'm sorry, we'll have it tomorrow";
15. say "thank you."



Shopping in Japan
Main shopping street of Ōsu in Nagoya

Image: Gryffindor
Date: 19 April 2009
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Asakusa District of Tokyo

Image: 663highland
Date: 1 June 2007
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2. VOCABULARY

The system of writing Japanese used in this course is called the Hepburn system. Pronunciation of most of the letters presents no difficulty to an American. Those letters or combinations of letters considered difficult to pronounce will be explained in this section of the modules.

In Module 5 you may have difficulty with the following:

1. When double letters appear in a Japanese word, as in *kasetto*, *ikkai*, and *irasshaimase*, the sound is repeated. Think of double letters as having a hyphen between them and pronounce both letters distinctly. Listen:

kaset-to mot-to ik-kai rok-kai irash-shaimase
(irasshaimase)

2. When *i* and *u* are written with a slash mark through them, they are slurred, or barely pronounced. Listen to the difference between the *i* and the *ī* in *kirashīte*.

kirashīte

Now listen to the difference between the *u* and the *ū* in the words *sumimasen* and *sūtereo*.

sumimasen sūtereo

3. The letters marked with a bar, \bar{a} , \bar{i} , and \bar{o} , are pronounced longer than ones without a bar. Listen:

ashīta rekōdā iro ī no go-kai ōkī

4. The letter *g* in the middle of a word is pronounced like the *ng* in "sing" by natives of Tokyo. Listen:

arigatō o-negai shimasū san-gai

sumimasen	excuse me; I'm sorry
irasshaimase	nice to have you
setomono	chinaware
kakemono	scrolls
kamera	cameras
fuirumu	film
rajio	radios
sūtereo	stereos
kasetto rekōdā	cassette recorders
arimasu	we have
arimasen	we don't have
arimasu ka?	do you have?
setomono arimasu ka?	do you have chinaware?
kore	this (one); these
kore arimasu ka?	do you have this?
hai	yes; yes, sir; yes, ma'am
hai, arimasu	yes, we do (have them)
īe	no
iya	no
īe, arimasen	no, we don't (have them)
ima kirashite imasu	we're out of stock now
sumimasen, ima kirashite imasu	I'm sorry; we're out of stock now
ik-kai	first floor
ni-kai	second floor
san-gai	third floor
yon-kai	fourth floor
go-kai	fifth floor
rok-kai	sixth floor
san-gai desu	on the third floor
rok-kai ni arimasu	on the sixth floor
motto ōkī no	a larger one
motto chīsai no	a smaller one

motto yasui no	a cheaper one
motto ī no	a better (quality) one
hoka no	another one; a different kind
hoka no iro	a different color
motto chīsai no arimasu ka?	do you have a smaller one?
hoka no iro arimasu ka?	do you have a different color?
kudasai	please
kore kudasai	(I'll take) this one, please
hitotsu	one
futatsu	two
mittsu	three
kore futatsu kudasai	I'll have two of these, please
shōshō o-machi kudasai	just a minute, please
dekimasu	we can do it
dekimasen	we can't do it
dekimasu ka?	can you do it?
kore dekimasu ka?	can you do this?/can you fix (develop, take care of) this?
kyō	today
ashita	tomorrow
kyō dekimasu ka?	can you do it today?
iya, ashita dekimasu	no, (but) we can do it (by) tomorrow
jā, o-negai shimasu	okay, fine then
dekimashita ka?	is it done?/is it ready?
kore dekimashita ka?	is this ready?
dōmo	thank you
dōmo arigatō gozaimashita	thank you
mata dōzo	please come again
jā mata	see you later

3. NOTES

1. At department stores (*depāto*) and most other stores in Japan, neither tax exemption nor discounts should be expected. Goods sell precisely for the marked amount. Of course, you will frequently find bargain counters and sales at these stores, but the reduced prices are generally shown on tags.

There are a few camera, electronics, and jewelry stores (mostly in the Electronics District of Tokyo) where various discounts may be available upon request. If you've heard that a particular store gives discounts, you might try asking *sūkoshi benkyō dekimasen ka?* meaning "could you give me a discount?" But if you aren't positive that the store gives discounts, it would be better not to ask.

2. In cities and towns throughout Japan, you will find supermarkets (*supā*), often at or near train stations. These supermarkets are much like those in the United States.

Many *supā* carry all sorts of goods, including refrigerators and clothing. Therefore, the distinction between *depāto* and *supā* may not, at times, be clear. The word *depāto* is apparently used for long-established department stores such as *Mitsūkoshi*, *Takashimaya*, and *Daimaru*.

3. Some unique features of the Japanese *depāto* are
- a. in the basement (and sometimes subbasement), rows of specialty food shops, which are independent concessions;
 - b. on a top floor, a cafeteria or eating place serving Japanese food as well as Chinese and Western foods;
 - c. on another floor, cultural exhibits (*tenji-kai*) such as ceramics, paintings, and dolls. These exhibits change periodically;
 - d. on the roof, a playground (*yūenchi*) and a small zoo (*dōbutsū-en*) for children.

4. If you have to use the rest room in a *depato* or *supa*, it may be marked with the sign "powder room" (*keshō-shitsu*) and used by both men and women. Once inside, however, you will see that there is a partition dividing the women's and men's facilities. Generally, there are both Japanese-style and American-style toilets (*toire*), but don't expect to find toilet paper supplied. Whenever you go shopping, it would be a good idea to carry a packet of tissues, as the Japanese do.



Image: Chris 73
Date: 19 December 2004
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cropped image

5. In stores all over Japan, particularly in department stores, the clerks are usually careful to use polite and formal language. To say "just a minute, please," you, as a customer, would use the expression *chotto matte kudasai*. A typical salesclerk might use the more polite expression *shōsho o-machi kudasai*.

6. Business hours of some specialty shops (*mise*) may vary. *Depato*, *supa*, and most *mise* are open on Saturdays and Sundays, but closed on one of the weekdays. You may find one *supa* closed every Tuesday, while another nearby *supa* is closed every Wednesday.

7. The word *hai* can usually be translated as "yes" or "that's right," but not always: For example, a Japanese may say *hai* as you talk to let you know he's listening intently. In such cases, you might think of the *hai* as a noncommittal "uh-huh." The *hai* doesn't mean that he agrees with what you are saying.

4. FLUENCY DRILLS

In this section, when you are asked to say something, speak loudly and clearly, and try hard to pronounce the words as the speaker does on the tape. After you have given your response, you will hear the correct version.

1. To get a clerk's attention in a store, say "excuse me," *sumimasen*. Listen and repeat:

Sumimasen.

2. The usual greeting given a customer is "nice to have you," *irasshaimase*. Listen:

Irasshaimase.

3. You may want to ask if the store carries a certain item, for example, radios. To ask if the store has radios, you say *rajio arimasu ka?* Listen and repeat:

Rajio arimasu ka?

You may want to ask about film, *fuirumu*. Listen and repeat:

fuirumu

To ask if the store carries film, you say *fuirumu arimasu ka?* Listen and repeat:

Fuirumu arimasu ka?

Or you may want to know about cassette recorders, *kasetto rekoda*. Listen and repeat:

kasetto rekoda

Now ask if the store has cassette recorders.

The word for "chinaware" is *setomono*. Listen and repeat:

setomono

Now ask if the store has chinaware.

The word for "scroll" is *kakemono*. Listen and repeat:

kakemono

Ask if the store has scrolls.

The word for "stereo" is *sūtereo*. Listen and repeat:

sūtereo

Ask if the store has stereos.

And the word for "camera" is *kamera*. Listen and repeat:

kamera

Now ask if the store has cameras.

If you have brought a picture of the item, you can show it to the clerk and say "do you have this?" *kore arimasu ka?*
Listen and repeat:

Kore arimasu ka?

4. Now you will hear some English words. After hearing each cue, ask in Japanese if the store has the item.

5. If the answer to your question *rajio arimasu ka?* is yes, the clerk will say *hai*, "yes," or *arimasu*, "we do," or *hai, arimasu*, "yes, we do." Listen to these three answers:

Hai. Arimasu. Hai, arimasu.

6. If the answer to your question is no, the clerk will say *ie*, "no," or *arimasen*, "we don't," or *ie, arimasen*, or *iya, arimasen*, both meaning "no, we don't."

Now listen to the different answers:

Te. Arimasen. Te, arimasen. Iya, arimasen.

7. If the item you want to buy is not in stock, the clerk will say "I'm sorry; we're out of stock now," *sumimasen; ima kirashite imasu*. Listen:

Sumimasen. Ima kirashite imasu.

8. Now you will hear several possible answers to your question "do you have radios?" After you hear each Japanese answer, give the English translation.

9. When you ask *kasetto rekōdā arimasu ka?* the clerk may simply tell you the floor on which cassette recorders are sold. If they are on the first floor, the clerk says *ik-kai desu*. Listen:

Ik-kai desu.

The clerk could also have said *ik-kai ni arimasu*. There is no difference in meaning between *desu* and *ni arimasu* when used with floor numbers. Listen:

Ik-kai ni arimasu.

"The second floor" is *ni-kai*. And "they're on the second floor" is either *ni-kai desu* or *ni-kai ni arimasu*. Listen:

Ni-kai desu. Ni-kai ni arimasu.

"The third floor" is *san-gai*. To tell you that something is on the third floor, the clerk says *san-gai desu* or *san-gai ni arimasu*. Listen:

San-gai desu. San-gai ni arimasu.

"The fourth floor" is *yon-kai*. If something is on the fourth floor, the clerk says *yon-kai ni arimasu* or *yon-kai desu*. Listen:

Yon-kai ni arimasu. Yon-kai desu.

Go-kai is "the fifth floor." If something is on the fifth floor, the clerk says *go-kai ni arimasu* or *go-kai desu*. Listen:

Go-kai ni arimasu. Go-kai desu.

And "the sixth floor" is *rok-kai*. "They're on the sixth floor" is either *rok-kai desu* or *rok-kai ni arimasu*. Listen:

Rok-kai desu. Rok-kai ni arimasu.

10. Listen to six answers telling you on what floor an item can be found. After each answer, give the floor number in English.

11. You have just been shown an item in a store. You want to know if the store has a different kind or a different color or a larger size or a better quality. You ask your question using *arimasu ka?* after the appropriate words for "different kind" or "different color" or "larger size" or "better quality."

"A different kind" is *hoka no*. Listen and repeat:

hoka no

To ask if the store has a different kind, you say *hoka no arimasu ka?* Listen and repeat:

Hoka no arimasu ka?

"A different color" is *hoka no iro*. Listen and repeat:

hoka no iro

To ask if the store carries a different color, you say *hoka no iro arimasu ka?* Listen and repeat:

Hoka no iro arimasu ka?

"A big one" is *okii no*. Listen and repeat:

okii no

To say "a bigger one," you add the word *motto* to *okii no*. Listen and repeat:

motto okii no

And to ask if the store carries a bigger one, you say *motto okii no arimasu ka?* Listen and repeat:

Motto okii no arimasu ka?

"A small one" is *chīsai no*. Listen and repeat:

chīsai no

"A smaller one" is *motto chīsai no*. Listen and repeat:

motto chīsai no

And to ask if the store has a smaller one, you say *motto chīsai no arimasu ka?* Listen and repeat:

Motto chīsai no arimasu ka?

"A cheap one" is *yasui no*. Listen and repeat:

yasui no

To say "a cheaper one," add *motto* to *yasui no*--*motto yasui no*. Listen and repeat:

motto yasui no

To ask if the store has a cheaper one, you say *motto yasui no arimasu ka?* Listen and repeat:

Motto yasui no arimasu ka?

"A good one" is *ī no*. Listen and repeat:

ī no

To say "a better one," add *motto* to *ī no*. Listen and repeat:

motto ī no

To ask if the store has a better one, you say *motto ī no arimasu ka?* Listen and repeat:

Motto ī no arimasu ka?

12. You will hear six English phrases describing items. Ask the clerk in Japanese if she has these items.

13. If the clerk needs time to think about the answer or to get an item or to wrap a purchase, she will say "just a minute, please," *shōshō o-machi kudasai*. Listen:

Shōshō o-machi kudasai.

14. If you have decided to buy an item, you say "I'll take this one, please," *kore kudasai*. Listen and repeat:

Kore kudasai.

15. The word for "one" is *hitotsū*. Listen and repeat:

hitotsū

For "one of these," you say *kore hitotsū*. Listen and repeat:

kore hitotsū

For "I'll take one of these, please," you say *kore hitotsū kudasai*. Listen and repeat:

Kore hitotsū kudasai.

The word for "two" is *fūtatsū*. Listen and repeat:

fūtatsū

For "two of these," you say *kore fūtatsū*. Listen and repeat:

kore fūtatsū

And for "I'll take two of these, please," you say *kore fūtatsū kudasai*. Listen and repeat:

Kore fūtatsū kudasai.

The word for "three" is *mittsu*. Listen and repeat:

mittsu

For "three of these," you say *kore mittsu*. Listen and repeat:

kore mittsu

And for "I'll take three of these, please," you say *kore mittsu kudasai*. Listen and repeat:

Kore mittsu kudasai.

16. Give the English equivalents of four recorded Japanese sentences.

17. After you have made your purchase, the clerk will say "thank you," *domo arigato gozaimashita*. Listen:

Domo arigato gozaimashita.

And she may add "please come again" *mata dozo*. Listen:

Mata dozo.

After the clerk has thanked you and handed you the package, you say "thank you," *domo*. Listen and repeat:

Domo.

18. Let's suppose that you need a camera repaired or a spot removed from a pair of pants or some film developed. You take your camera, pants, or film to a shop and ask "can you do this?" *kore dekimasu ka?* Listen and repeat:

Kore dekimasu ka?

19. If the shop can do the work, the answer will be "yes," *hai*, or "we can," *dekimasu*, or "yes, we can," *hai, dekimasu*. Listen:

Hai. Dekimasu. Hai, dekimasu.

If the shop cannot do the work, the answer will be "no," *ie*, or "we can't," *dekimasen*, or "no, we can't," which can be either *ie, dekimasen* or *iya, dekimasen*. Listen:

Te. Dekimasen. Te, dekimasen. Iya, dekimasen.

20. To ask "can you do it today?" you say *kyo dekimasu ka?* Listen and repeat:

Kyo dekimasu ka?

The answer may be one of those heard in Drill 19: "yes, we can" or "no, we can't." Another answer might be "we can't do it today," *kyo dekimasen*. Listen:

Kyo dekimasen.

Or the word *ie* or *iya* might be used with *kyo dekimasen--ie, kyo dekimasen*, "no, we can't do it today." Listen:

Te, kyo dekimasen.

The word for "tomorrow" is *ashita*. Listen and repeat:

ashita

To ask "can you do it by tomorrow?" you say *ashita dekimasu ka?* Listen and repeat:

Ashita dekimasu ka?

The answers will be the same as those heard in Drill 19.

If you ask "can you do it today?" *kyō dekimasu ka?* you may get the answer "we can't do it today; we can do it by tomorrow," *kyō dekimasen; ashita dekimasu*. Listen:

Kyō dekimasen. Ashita dekimasu.

21. If you decide to leave the item at the shop, you say "okay, fine then," *jā, o-negai shimasu*. Listen and repeat:

Jā, o-negai shimasu.

22. If you decide not to leave the item, you just say "see you later," *jā mata*.

Jā mata.

23. When you pick up the item you left at the shop, you show your ticket and ask "is this ready?" *kore dekimashita ka?* Listen and repeat:

Kore dekimashita ka?

The clerk will take your ticket and say "yes, sir; just a minute, please," *hai, shōshō o-machi kudasai*. Listen:

Hai, shōshō o-machi kudasai.

The *hai* in the clerk's answer does not mean that the work is finished. The clerk is simply acknowledging your question. If the item is ready, the clerk will give it to you. If the work is not finished, the clerk may say something like "I'm sorry; we can do it by tomorrow," *sumimasen; ashita dekimasu*. Listen:

Sumimasen. Ashita dekimasu.

24. When you have paid, the clerk will say "thank you," *dōmo arigatō gozaimashita*. Listen:

Dōmo arigatō gozaimashita.

The clerk may add "please come again," *mata dōzo*. Listen:

Mata dōzo.

25. As you leave, you say "thank you," *dōmo*.



A supermarket in Japan
(Friendmart Saito, Saito-azagi Ibarakishi-shi Osaka)

Image: Whity
Date: 7 March 2008
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5. DIALOGUES

1.

J: Irasshaimase.

Nice to have you.

A: Rajio arimasu ka?

Do you have radios?

J: Hai. Yon-kai ni arimasu.

Yes, sir, on the fourth floor.

A: Dōmo.

Thank you.

. . .

J: Irasshaimase.

Nice to have you.

A: (looking at a radio)
Motto ōkī no arimasu ka?

Do you have a larger one?

J: Hai.

Yes, sir.

A: Hoka no iro arimasu ka?

Do you have a different color?

J: Hai. Shōshō o-machi
kudasai.

Yes, sir. Just a minute,
please.

A: Kore kudasai.

I'll take this one, please.

J: Dōmo arigatō gozaimashita.
Mata dōzo.

Thank you. Please come again.

A: Dōmo.

Thank you.

2.

J: Irasshaimase.

Nice to have you.

A: Fuirumu arimasu ka?

Do you have film?

J: Rok-kai desu.

On the sixth floor.

A: Dōmo.

Thank you.

. . .

- J: Irasshaimase. Nice to have you.
- A: Fuirumu arimasu ka? Do you have film?
- J: Hai. Yes, sir.
- A: Motto yasui no arimasu ka? Do you have a cheaper one?
- J: Shōshō o-machi kudasai. . . . Just a minute, please. . . .
Sumimasen. Ima kirashite I'm sorry; We're out of
imasu. stock now.
- A: Kore mittsu kudasai. I'll take three of these, please.
- J: Hai. Dōmo arigatō gozaimashita. Yes, sir. Thank you.
- A: Dōmo. Thank you.
- 3.
- A: (showing a picture of china-ware) Sumimasen. Kore Excuse me. Do you have this?
arimasu ka?
- J: Hai. Go-kai ni arimasu. Yes, sir. On the fifth floor.
- . . .
- A: Sumimasen. Kore Excuse me. Do you have this?
arimasu ka?
- J: Hai, arimasu. Shōshō Yes, we do. Just a minute,
o-machi kudasai. please.
- A: Hoka no arimasu ka? Do you have a different kind?
- J: Hai. Yes, sir.
- A: Motto ī no arimasu ka? Do you have a better one?
- J: Hai. Shōshō o-machi Yes, sir. Just a minute,
kudasai. please.
- A: Kore futatsu kudasai. I'll take two of these, please.
- J: Hai. Dōmo arigatō gozai- Yes, sir. Thank you.
mashita. Mata dōzo. Please come again.
- A: Dōmo. Thank you.

4.

- A: Sumimasen. Excuse me.
- J: Hai. Yes.
- A: Kasetto rekōdā arimasu ka? Do you have cassette recorders?
- J: Shōshō o-machi kudasai. . . . Just a minute, please. . . .
San-gai ni arimasu. On the third floor.
- A: Dōmo. Thank you.
- . . .
- A: (looking at a recorder)
Motto chīsai no arimasu ka? Do you have a smaller one?
- J: Sumimasen. Ima kirashite I'm sorry. We're out of stock
imasu. now.
- A: Motto yasui no arimasu ka? Do you have a cheaper one?
- J: Hai. Yes, sir.
- A: Kore kudasai. I'll take this one, please.
- J: Dōmo arigatō gozaimashita. Thank you.
- A: Dōmo. Thank you.

5.

- J: Irasshaimase. Nice to have you.
- A: (showing a picture of a camera)
Kore arimasu ka? Do you have this one?
- J: Hai. Shōshō o-machi kudasai. Yes, ma'am. Just a minute,
please.
- A: Motto yasui no arimasu ka? Do you have a cheaper one?
- J: Sumimasen. Ima kirashite I'm sorry. We're out of stock
imasu. now.
- A: (showing another picture)
Kore arimasu ka? Do you have this one?

- J: Hai. Shōshō o-machi kudasai. Yes, ma'am. Just a minute, please.
- A: Kore kudasai. I'll take this one, please.
- J: Dōmo arigatō gozaimashita. Mata dōzo. Thank you. Please come again.
- A: Dōmo. Thank you.

6.

- J: Irasshaimase. Nice to have you.
- A: (showing a picture of a stereo set)
Kore arimasu ka? Do you have this one?
- J: Shōshō o-machi kudasai. . . . Just a minute, please. . . .
Hitotsu arimasu. We have one.
- A: Motto ōkī no arimasu ka? Do you have a larger one?
- J: Te. Sumimasen. Ima kirashite imasu. No. I'm sorry. We're out of stock now.
- A: Kore kudasai. I'll take this one, please.
- J: Hai. Dōmo arigatō gozaimashita. Mata dōzo. Yes, ma'am. Thank you.
Please come again.

7.

- J: Irasshaimase. Nice to have you.
- A: Kakemono arimasu ka? Do you have scrolls?
- J: Te, arimasen. No, we don't.
- A: Dōmo. Thank you.

. . .

- A: Sumimasen. Kakemono arimasu ka? Excuse me. Do you have scrolls?
- J: Hai, arimasu. Yes, we do.
- A: Hoka no arimasu ka? Do you have a different kind?
- J: Hai, arimasu. Yes, we do.
- A: Motto T no arimasu ka? Do you have a better one?
- J: Hai. Shōshō o-machi kudasai. Yes, just a minute, please.
- A: Kore kudasai. I'll take this, please.
- J: Dōmo arigatō gozaimashita. Thank you.
- A: Dōmo. Thank you.
- 8.
- J: Irasshaimase. Nice to have you.
- A: Kore dekimasu ka? Can you take care of this?
- J: Hai, dekimasu. Yes, we can.
- A: Kyō dekimasu ka? Can you do it today?
- J: Hai. Yes, ma'am.
- A: Jā, o-negai shimasu. Okay, fine then.
- J: Hai. Dōmo arigatō gozaimashita. Yes, ma'am. Thank you.
- A: Dōmo. Thank you.

9.

- A: Sumimasen. Kore dekimasu ka? Excuse me. Can you take care of this?
- J: Hai, dekimasu. Yes, we can.
- A: Kyō dekimasu ka? Can you do it today?
- J: Iya, dekimasen. No, we can't.
- A: Ashita dekimasu ka? Can you have it by tomorrow?
- J: Hai, dekimasu. Yes, we can.
- A: Jā, o-negai shimasu. Okay, fine then.
- J: Hai. Dōmo arigatō gozaimashita. Yes, ma'am. Thank you.
- A: Dōmo. Thank you.

10.

- J: Irasshaimase. Nice to have you.
- A: Kore dekimasu ka? Can you take care of this?
- J: Hai, dekimasu. Yes, we can.
- A: Kyō dekimasu ka? Can you do it today?
- J: Te, kyō dekimasen. No, we can't do it today.
- A: Jā mata. See you later.
- J: Mata dōzo. Please come again.

11.

J: Irasshaimase. _____

A: _____ Can you take care of this?

J: Hai. _____

A: _____ Can you do it today?

J: Iya, kyō dekimasen. _____

A: _____ Can you have it ready tomorrow?

J: Tē, kore ashīta deki-
masen. _____

A: _____ See you later.

12.

A: (showing his ticket)

Excuse me. Is this ready?

J: Hai. Shōshō o-machi ku-
dasai. . . .
Dōmo arigatō gozaimashīta. _____

A: _____ Thank you.

13.

J: Irasshaimase. _____

A: (showing his ticket)

Is this ready?

J: Hai. Shōshō o-machi
kudasai. . . .
Sumimasen. Ashīta
dekimasu. _____

- A: _____ Okay, fine then.
- J: Hai. Sumimasen. _____
- 14.
- J: Irasshaimase. _____
- A: _____ Can you take care of this?
- J: Hai. Kyō dekimasu.
- A: _____ Okay, fine then.
- J: Dōmo arigatō gozaimashita. _____
- A: _____ Thank you.
- 15.
- A: _____ Excuse me. Can you take care of this?
- J: Hai, dekimasu. _____
- A: _____ Can you have it ready today?
- J: Iya, dekimasen. _____
- A: _____ Can you have it by tomorrow?
- J: Hai, dekimasu. _____
- A: _____ Okay, fine then.
- J: Hai. Dōmo arigatō gozaimashita. _____
- A: _____ Thank you.

16.

J: Irasshaimase. _____

A: _____ Do you have cameras?

J: Hai. San-gai ni arimasu. _____

A: _____ Thank you.

. . .

A: _____ Excuse me. Do you have a
bigger one?

J: Hai, arimasu. _____

A: _____ I'll take this one, please.

17.

J: Irasshaimase. _____

A: _____ Do you have radios?

J: Hai, arimasu. _____

A: _____ Do you have a smaller one?

J: Te, ima kirashite imasu. _____

A: _____ Thank you.

18.

J: Irasshaimase. _____

A: (showing a picture of
a camera)

Do you have this one?

J: Shōshō o-machi kudasai. _____

A: _____

Do you have a cheaper one?

J: Hai, arimasu.

A: _____

I'll take this one, please.

J: Dōmo arigatō gozaimashita.
Mata dōzo. _____

A: _____

Thank you.

19.

A: _____

Excuse me. Do you have scrolls?

J: Hai. Ni-kai ni arimasu. _____

A: _____

Do you have a different kind?

J: Hai. _____

A: _____

I'll take two of these, please.

J: Hai. Dōmo arigatō
gozaimashita. _____

A: _____

Thank you.

20.

J: Irasshaimase. _____

A: _____

Do you have chinaware?

J: Hai. Yon-kai desu. _____

A: _____

Thank you.

. . .

A: _____

Excuse me. Do you have a better one?

J: Ōe, arimasen. _____

A: _____

I'll take three of these, please.

J: Dōmo arigatō gozaimashita. Mata dōzo. _____

A: _____

Thank you.



A color TV and stereo shop

35° 41' 59.87" N, 139° 46' 21.1" E

Image: Ian Muttoo
Date: 5 August 2006
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6. SELF-EVALUATION QUIZ

Section 1

You will hear 20 situations. Respond to each in Japanese. After you respond, the correct answer will be heard on the tape. On a separate piece of paper, keep track of which items you miss and which you answer correctly.

Section 2

You will hear 20 statements in Japanese. Select the correct English equivalent for each from the three choices provided and write A, B, or C on a separate piece of paper. After you finish this section, check your answers with the key.

1. A. Yes, ma'am.
B. Yes, we can.
C. Yes, we do.
2. A. Please come again.
B. Just a minute, please.
C. Nice to have you.
3. A. Yes, sir. On the fourth floor.
B. Yes, sir. On the fifth floor.
C. Yes, sir. On the sixth floor.
4. A. Please come again.
B. Okay, fine then.
C. Just a minute, please.
5. A. Yes, sir. On the second floor.
B. Yes, sir. On the third floor.
C. Yes, sir. On the fourth floor.
6. A. No, I'm sorry.
B. No, we don't.
C. No, we can't.

7. A. Yes, ma'am. On the fourth floor.
B. Yes, ma'am. On the fifth floor.
C. Yes, ma'am. On the sixth floor.
8. A. We have one.
B. We have two.
C. We have three.
9. A. Yes, sir. On the fourth floor.
B. Yes, sir. On the fifth floor.
C. Yes, sir. On the sixth floor.
10. A. I'm sorry; we're out of stock now.
B. Just a minute, please.
C. I'm sorry; we can't do it today.
11. A. Yes, ma'am. On the second floor.
B. Yes, ma'am. On the third floor.
C. Yes, ma'am. On the fourth floor.
12. A. Nice to have you.
B. Thank you. Please come again.
C. Yes, sir. Just a minute, please.
13. A. No, I'm sorry.
B. No, we don't.
C. No, we can't.
14. A. No, we can't.
B. We can't do this today.
C. We can't do this by tomorrow.
15. A. Thank you.
B. I'm sorry.
C. Just a minute, please.
16. A. I'm sorry; we're out of stock now.
B. I'm sorry; we can do it by tomorrow.
C. I'm sorry; we can't do it tomorrow.
17. A. Yes, sir. Thank you.
B. Please come again.
C. Just a minute, please.

18. A. No, we can't do it today.
B. No, we're out of stock now.
C. No, we can't do it by tomorrow.
19. A. Excuse me.
B. Please come again.
C. Thank you.
20. A. Yes, we do.
B. Yes, we can.
C. Yes, sir. Thank you.

Key to Section 2

- | | | | |
|------|-------|-------|-------|
| 1. C | 6. B | 11. B | 16. B |
| 2. C | 7. B | 12. B | 17. B |
| 3. A | 8. A | 13. C | 18. A |
| 4. C | 9. C | 14. C | 19. A |
| 5. A | 10. A | 15. A | 20. B |

7. REVIEW AND REMEDIATION

If you missed any items on the quiz, review the Fluency Drills indicated below.

If you missed more than four items in either Section 1 or Section 2, it would be a good idea to review the entire Dialogue section. Once you have reviewed the recommended exercises, take the Supplementary Self-evaluation Quiz, Part 8.

If you missed fewer than four items in sections 1 and 2, you may go on to another module without taking the Supplementary Self-evaluation Quiz.

SECTION 1		SECTION 2	
<u>If you missed item</u>	<u>you should review drill(s)</u>	<u>If you missed item</u>	<u>you should review drill(s)</u>
1, 3, 5	3, 4	1	5, 8
7, 9, 11		2	2
2, 4, 6	11, 12	3	5, 8, 9, 10
8, 10, 12		4	13
13	14	5	5, 8
14	18	6	6, 8
15	15, 16	7	5, 8, 9, 10
16	23	8	5, 8, 15, 16
17	21	9	5, 8, 9, 10
18	20	10	7, 8
19	22, 25	11	5, 8, 9, 10
20	20	12	17, 24
		13	19
		14	19, 20
		15	17, 24
		16	19, 20
		17	17, 24
		18	19, 20
		19	1
		20	19

8. SUPPLEMENTARY SELF-EVALUATION QUIZ

Section 1

You will hear 10 situations. Respond to each in Japanese. After you respond, the correct answer will be heard on the tape.

Section 2

You will hear 10 statements in Japanese. On a separate piece of paper, translate the statements into English, stopping the tape whenever you need to. When you have finished, check your translations with the key.

Key to Section 2

1. No, we can't.
2. Thank you. Please come again.
3. Yes. On the third floor.
4. Nice to have you.
5. Yes, we do.
6. We can have it ready by tomorrow.
7. Just a minute, please.
8. I'm sorry. We're out of stock now.
9. Yes, we can do it today.
10. No, we don't.

9. ADDITIONAL VOCABULARY

Here is a short list of words and phrases that can be used in the situations covered in this module. You will NOT be tested on these new words. To show how they are used, we have provided some example sentences. Both the words and the sentences are on the tape to help you with pronunciation and to give you practice listening to them.

asatte	the day after tomorrow
Asatte dekimasu ka?	Can you have it by the day after tomorrow?
tokē	watches
Tokē arimasu ka?	Do you have watches?
omocha	toys
burōchi	broaches
iyaringu	earrings
ningyō	dolls
shikkī	lacquer ware
shinju	pearls
mokkō-hin	wood carving
akai no	a red one
Akai no arimasu ka?	Do you have a red one?
aoi no	a blue one
shiroi no	a white one
kuroi no	a black one
midori-iro no	a green one
kīroi no	a yellow one
Sumimasen. Mō ichido itte kudasai.	Excuse me. Please say that again.
Sukoshi benkyo dekimasen ka?	Could you give me a discount?

Appendix – List of Images

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23	16	http://commons.wikimedia.org/wiki/File:LaurelTowerUmeda-20090315-01.jpg	http://creativecommons.org/licenses/by-sa/3.0/deed.en	
29	22	http://commons.wikimedia.org/wiki/File:SUNTORY_MALTS_BEER.jpg	http://creativecommons.org/licenses/by/2.0/deed.en	
34	27	http://commons.wikimedia.org/wiki/File:Ikaho_dinner_01.jpg	http://creativecommons.org/licenses/by/2.0/deed.en	
34	27	http://commons.wikimedia.org/wiki/File:Tempura.jpg	http://creativecommons.org/licenses/by/1.0/deed.en	
36	29	http://commons.wikimedia.org/wiki/File:Ginza_district,_Tokyo.jpg	http://creativecommons.org/licenses/by/2.0/deed.en	
41	34	http://commons.wikimedia.org/wiki/File:中古カメラ(丹波市柏原町).jpg	http://creativecommons.org/licenses/by/3.0/deed.en	
44	37	http://commons.wikimedia.org/wiki/File:Yurakucho_Shinkansen.jpg	http://commons.wikimedia.org/wiki/File:Yurakucho_Shinkansen.jpg	

48	41	http://commons.wikimedia.org/wiki/File:Toji_Temple_Blossoms.jpg	http://creativecommons.org/licenses/by/2.0/deed.en	
50	43	http://commons.wikimedia.org/wiki/File:Itsukushima_jinja.JPG.jpg	http://creativecommons.org/licenses/by/2.0/deed.en	
60	53	http://www.loc.gov/pictures/item/ggb2006014327/	Public Domain	
85	78	http://commons.wikimedia.org/wiki/File:Tokyo_street_1.jpg	http://commons.wikimedia.org/wiki/File:Tokyo_street_1.jpg	
96	89	http://commons.wikimedia.org/wiki/File:Car_Free_Ginza.jpg	http://creativecommons.org/licenses/by-sa/2.0/deed.en	
100	93	http://commons.wikimedia.org/wiki/File:Japan_Toilet_sign.jpg	http://creativecommons.org/licenses/by-sa/2.0/deed.en	cropped
104	97	http://commons.wikimedia.org/wiki/File:Tokyo_Metro_logo.svg	Public Domain	
107	100	http://commons.wikimedia.org/wiki/File:Japan_Public_phone.jpg	http://creativecommons.org/licenses/by-sa/2.0/deed.en	
111	104	http://commons.wikimedia.org/wiki/File:Akihabara_-04.jpg	http://creativecommons.org/licenses/by-sa/3.0/deed.en	
113	106	http://commons.wikimedia.org/wiki/File:Japanese_food.JPG	http://creativecommons.org/licenses/by-sa/3.0/deed.en	
114	107	http://commons.wikimedia.org/wiki/File:Sushi_tempura_yakisoba_and_katsudon_by_VeryBadLady.jpg	http://creativecommons.org/licenses/by/2.0/deed.en	
115	108	http://commons.wikimedia.org/wiki/File:Seafood_nabe.jpg	http://creativecommons.org/licenses/by-sa/3.0/deed.en	
120	113	http://commons.wikimedia.org/wiki/File:Shabushabu001.jpg	http://commons.wikimedia.org/wiki/File:Shabushabu001.jpg	
126	119	http://commons.wikimedia.org/wiki/File:Jazz_&_Coffee_Masako_since_1953.jpg	http://creativecommons.org/licenses/by/2.0/deed.en	
135	128	http://commons.wikimedia.org/wiki/File:Food_samples_1.jpg	Public Domain	
147	140	http://commons.wikimedia.org/wiki/File:Main_shopping_street_(Osu_in_Nagoya_Japan).jpg	http://creativecommons.org/licenses/by-sa/3.0/deed.en	
148	141	http://commons.wikimedia.org/wiki/File:Asakusa_sensoji07s3200.jpg	http://creativecommons.org/licenses/by-sa/3.0/deed.en	

153	146	http://commons.wikimedia.org/wiki/File:JapaneseSquatToilet.jpg	http://creativecommons.org/licenses/by-sa/3.0/deed.en	cropped
164	157	http://commons.wikimedia.org/wiki/File:Friendmart_Saito.JPG	http://creativecommons.org/licenses/by-sa/3.0/deed.en	
175	168	http://commons.wikimedia.org/wiki/File:Akihabara_Ishimaru.jpg	http://creativecommons.org/licenses/by-sa/2.0/deed.en	