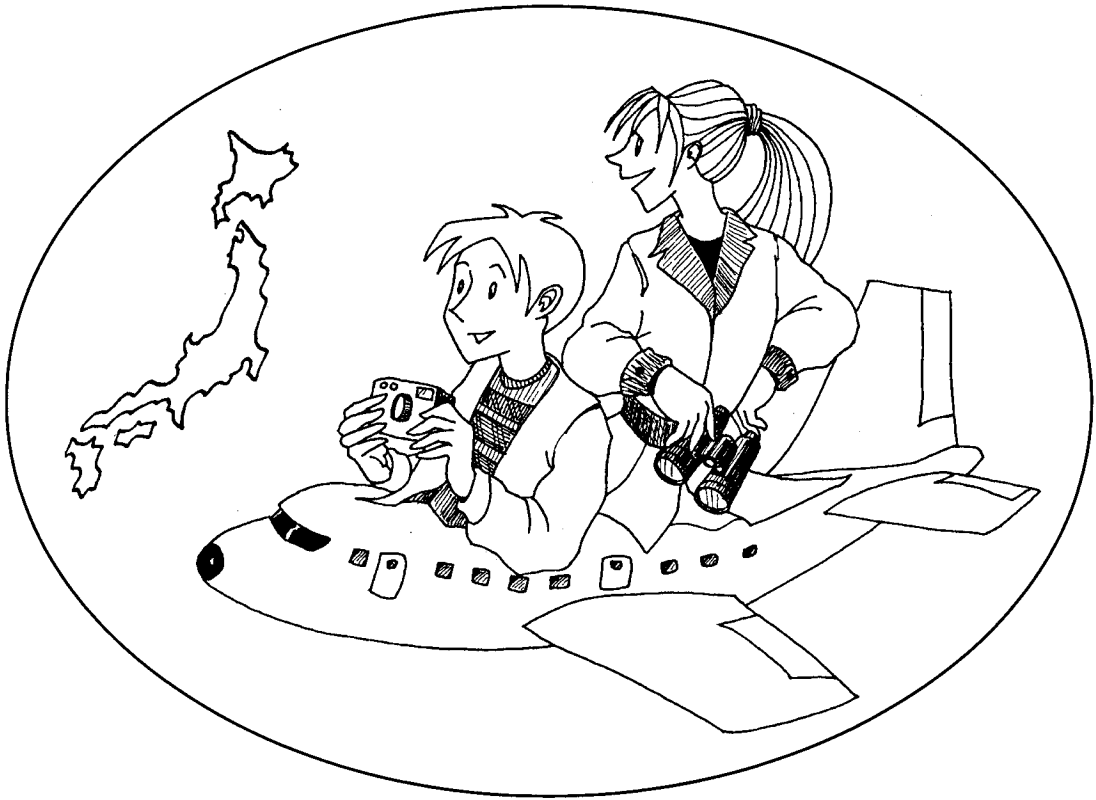


アドベンチャー  
日本語 4

ADVENTURES IN JAPANESE 4  
TEXTBOOK



**HIROMI PETERSON & NAOMI HIRANO-OMIZO**

**Illustrated by Michael Muronaka & Emiko Kaylor**



# Adventures in Japanese 4 Textbook

Hiromi Peterson & Naomi Hirano-Omizo

Illustrated by Michael Muronaka & Emiko Kaylor



CHENG & TSUI COMPANY

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Third Edition

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ADVENTURES IN JAPANESE 4 TEXT

**CONTENTS**

Foreword by Professor Seiichi Makino

To the Student

To the Teacher

Acknowledgments

Useful Expressions & <i>Kanji</i> Review			1
Lesson 1	<small>けい</small> 敬語	Honorific Language	11
Lesson 2	<small>いっせい</small> 一世のおばあさん	Life of a First Generation Immigrant	55
Lesson 3	<small>にっけいじん</small> 日系人キャンプ	A Japanese Internment Camp Experience	101
Lesson 4	<small>げんぱく</small> 原爆	The Hiroshima Atomic Bomb	149
Lesson 5	<small>ふくしゅう</small> 復習	Review	195
Lesson 6	茶道	Tea Ceremony	201
Lesson 7	詩：雨ニモマケズ	Poem: Do Not Be Defeated by Rain	247
Lesson 8	日本旅行	Traveling in Japan	285
Lesson 9	<small>ちきゅう</small> 地球人	Global Citizen	333
Lesson 10	<small>ふくしゅう</small> 復習	Review	375
もっと読み物コーナー		More Readings	382
<i>Kanji</i> Chart			428
Verb Conjugation Chart			436

# FOREWORD

As a recent author of an elementary Japanese textbook for college students I am keenly aware of the difficulty of writing an elementary textbook. It is time-consuming, energy-consuming and creativity-consuming. Writing an elementary Japanese textbook for high school students must be much harder than writing the counterpart for college students, because it involves a host of age-adequate considerations peculiar to high school students.

*Adventures in Japanese* has been prepared by highly experienced and knowledgeable high school teachers of Japanese, Hiromi Peterson and Naomi Hirano-Omizo, who know exactly what is teachable/learnable and what is not for high school students. They know how to sustain the students' interest in the Japanese language and its culture by employing so many age-adequate, intriguing activities with a lot of fun illustrations. The grammar explanations and culture notes provide accurate and succinct pieces of information, and each communicative activity is well designed to assist the students in acquiring actual skills to use grammar and vocabulary in context. In short, *Adventures in Japanese* is an up-to-date high school Japanese textbook conceived and designed with a proficiency-based approach. Among many other things, it comes with a teacher's handbook which is intended to help a novice high school teacher of Japanese teach Japanese in a pedagogically correct manner from day one.

I am pleased that at long last we have a high school textbook that is both learnable and teachable, and very importantly, enjoyable. I endorse *Adventures in Japanese* wholeheartedly.

Seiichi Makino  
Professor of Japanese and Linguistics  
Department of East Asian Studies  
Princeton University

# TO THE STUDENT

Welcome back to *Adventures in Japanese!* Congratulations on your advancement to the fourth volume of this textbook series! You have already made significant progress in your study of Japanese language and culture, and you can be sure that you will have attained an even more sophisticated understanding of both the language and culture by the time you complete this volume.

In the previous three volumes, you closely followed Ken as he progressed from very basic language skills on topics that first centered around him, his family and his community, then advanced to traveling and living in Japan using more complex language forms. In Volume 4, we no longer focus on Ken, though he and Mari occasionally resurface in conversations. The theme of Volume 4 is the "Japanese soul." By questioning moral and ethical issues, and learning how the Japanese deal with such issues, you will be examining the intricacies of soul of the Japanese. You will also be comparing the values of the Japanese to your own.

As always, this text meets the National Standards in Foreign Language, as it will enable you to:

- 1) communicate in Japanese through interpersonal exchanges in and out of the classroom by sharing information and opinions, and expressing your feelings and emotions.
- 2) understand and interpret written and spoken Japanese on diverse topics relating to values and attitudes of Japanese, and linked to the "Japanese soul."
- 3) present information, concepts, ideas and opinions to an audience of listeners and readers on topics related to the values and attitudes of the Japanese.
- 4) demonstrate your understanding of Japanese culture by studying and experiencing practices, perspectives and products of Japan and relating them to each other.
- 5) demonstrate your understanding of the nature of language through comparisons between the Japanese and English.
- 6) participate in activities that will enable you to connect to other disciplines, access information through authentic sources and interact in multicultural settings.

## Topics

In concert with the theme of the "Japanese soul," the eight central lessons in this text will take you on a journey into the hearts and minds of Japanese at depths you have not encountered at any earlier level. You will develop a greater understanding of the societal values and perspectives of the Japanese through the study of *keigo*: honorifics, or respectful language. By studying *keigo* usage, you will see how the traditional hierarchical society of old Japan and the intense sense of *uchi/soto* (in/out) continues to exist in contemporary Japan. You will learn about the traditional values of Japanese through the experiences of first generation Japanese who immigrated to the U. S. and the suffering and triumphs they experienced. You will ponder the ethical and moral issues of the Japanese-American experience during World War II through their internment and battlefield sagas and how they rose to overcome many odds. You will empathize with the Japanese victims of the Hiroshima bombing and learn how Japanese continue to deal with the effects of the deadly event. In the second half of the text, you will have opportunities to become "one" with the traditional Japanese tea ceremony and the many other forms of Japanese cultural arts that this tea ceremony enfolds encompasses. You will read an authentic piece of Japanese literature, the famous poem *Ame ni mo Makezu* by the popular Japanese writer and poet

Miyazawa Kenji, which will provide you with a philosophical perspective of life. You will see how the "Japanese soul" continues to live today as well, as you visit the heart of Japan's traditional civilizations, Kyoto and Nara, on the bullet train. Finally, this volume concludes with a contemporary manifestation of Japanese respect and stewardship of Japan's natural resources. You will learn about the efforts the Japanese are making to improve their quality of life in the lesson titled "Global Citizen."

### **Tasks**

As in previous volumes, each lesson is prefaced by tasks that you will be expected to successfully complete at the lesson's conclusion. These tasks are intentionally placed at the start of the lesson so that you will have a good idea of what you will be able to accomplish by the end of the lesson. Make it a habit to read through them before beginning each lesson.

### **Main Text**

The main text of each lesson in this volume appears in diverse forms. In some lessons, you will find the traditional dialogue you have found in previous volumes. You will also find longer narratives, two of which are personal experiences of the authors themselves. Some of the narratives are informational in nature. Another lesson's text, as mentioned earlier, is the poem *Ame ni mo Makezu*, an authentic piece of Japanese literature. One of the final lessons introduces you to a "journal" style of writing employed by many Japanese.

### **Culture Notes**

As in Volume 3, the "Culture Notes" are extensive. They will help you to gain better insight into the main text and how the text of the lesson relates to the theme of the "Japanese soul." You will learn about many aspects of Japanese culture, including: history, the Japanese-American experience, weddings, war and peace, tea ceremony etiquette, *kimono* and *yukata*, Buddhist and Shinto practices, the bullet train, and a lot more! Enjoy them!

### **Onomatopoeic Expressions**

A new section called *Perapera Koonaa* is added to this volume. You have previously learned that onomatopoeic expressions are very common in the Japanese language. In each lesson, you will be introduced to five such expressions. They are used to express sounds or the manner in which an action is done. Onomatopoeic expressions are called *kanekotoba*. The verb *kaneru* means to repeat or stack. Almost all of the expressions you learn are two syllables that are repeated. The more technical terms for such words are *giseigo* for those that closely resemble a sound, i.e., ドーン (for the sound of something heavy dropping to the ground) and *gitaigo* for words that describe the manner in which something is done, i.e., じろじろ (description of a way of looking or staring intently). It is fun to learn these expressions -- be sure to add them to your daily Japanese vocabulary.

### **Proverbs**

Another new feature added to this volume is a section on common Japanese proverbs. Proverbs are used more frequently in spoken Japanese than in spoken English. While many proverbs are universal in nature, others reveal values that are uniquely Japanese. Learning them and learning how to use them correctly will help you better understand Japanese perspectives toward life, and the attitudes and



behaviors that are valued. Native Japanese speakers will surely be impressed if you are able to freely use some of these proverbs appropriately in your conversations with them! Try them out!

### ***Kanji***

The *kanji* section in each lesson introduces about 15 new characters. As always, you are introduced to the Japanese and Chinese readings of the character, with the Japanese readings written in *hiragana* and the Chinese readings written in *katakana*. Many examples are given. Unlike in previous volumes, however, illustrated "stories" about the characters are no longer given. Instead, you are encouraged to come up with your own to help you memorize each *kanji*. Share your stories with your classmates and see if they help others learn the characters too! You will again find a section of *kanji* you have learned before that are reintroduced with new readings. You are expected to learn the new readings. Also, you will find more *kanji* that you should be able to recognize, though you will not be expected to write them. Most of these are those relating to the topic of the lesson that are often seen or used in Japan. By the end of this volume, you will have added 120 new *kanji* to your writing repertoire, along with many new readings of *kanji* you already know, as well as about 45 more for recognition. By the end of Volume 4, you should be able to write about 340 *kanji*!

### **Vocabulary**

Your vocabulary will increase dramatically as you begin to discuss matters at a much more sophisticated level. You will find that the "previous vocabulary" list is much longer, but it is essential that you spend time looking it over to review old material before tackling the new vocabulary. You will also notice that there are more words that are classified as optional. You may learn these for recognition, but you may find some of them worth memorizing as they will help you to express yourself and your personal situation more effectively.

### **Grammar**

The grammatical explanations are again kept as simple as possible. In this volume, you will learn many grammatical forms that uniquely reflect the ways of Japanese society and culture. You will see how Japanese express their sensitivity to status, degree of closeness, the concept of in vs. out, avoidance of directness, self-restraint and their acceptance of fate and forces of nature. By the end of this volume, you will be able to recognize the various forms of *keigo*, or honorific language. You will learn to use the passive construction, informal command forms, decision-making statements, causative forms, expressions of desire, hope and expectation, descriptions of appearance, informal conversation forms, and various ways of expressing doubt, among many others. Think about how many of these grammatical structures reveal the Japanese soul.

### **Class Activities**

Many class activities that you will be able to do individually, in pairs, in groups or as a class come near the end of each lesson. While most are designed to be done in class, you may choose to do some on your own for practice at home. They are a great way to review the lesson before exams too!

## Readings

Yet another new feature in Volume 4 is a reading that appears at the end of the lesson. Most are simplified folk tales or stories that are familiar to Japanese. This section not only gives you necessary practice in reading, but it also reflects many of the traditional values of Japan. You are not expected to translate any of the readings word for word. You will encounter some words and *kanji* you will not know. Do not fret about details, but try to read them to glean basic information. It is important that you prepare yourself by doing the pre-reading exercises, studying the vocabulary notes that appear in the right-hand column and reading the comprehension questions at the end, *before* plunging into the reading. These guides will all give you important hints about the content of the reading.

## OPI Checklist

Finally, each lesson concludes with an OPI Checklist that you should use to practice for your OPI task that appears at the very beginning of the lesson. Keep the checklist available as you do your task to help remind you and your partner which vocabulary and grammar forms you should be using as you progress through your task. Be sure to use as many new vocabulary and grammatical patterns as you can - remember that it is equally important to use them accurately and in appropriate contexts!

## Supplementary Readings

Near the end of the textbook, before the usual index sections, you will find additional readings that you or your teacher may want to explore. You will find many of them quite interesting as they will help you become even more aware of what the "Japanese soul" encompasses.

By the time you successfully complete this volume, you will feel a sense of accomplishment which you truly deserve! You have come a long way and as authors, we hope that the *Adventures in Japanese* series has lived up to its name -- that we have opened up doors for you to adventure into the fascinating language and culture of Japan. We hope that you will continue your studies of Japanese; there is still so much to learn and so much you will be able to do to contribute to our global society as a world citizen!

これからもがんばって下さい！

# TO THE TEACHER

In addition to the information provided in the "To the Student" section, we have added this section to provide teachers with background about the use of *Adventures in Japanese 4* and how its curriculum closely aligns with the National Foreign Language Standards. Beyond using this textbook, we highly recommend integrating ancillaries such as the audio CD, as well as suggestions provided in the teacher's handbook. We regard the projects provided in the teacher's handbook to be particularly helpful in meeting said national standards. The projects can easily be modified to suit your students' needs and your preferences, but used as is, the collection is designed to meet all of the standards. In meeting these standards, *Adventures in Japanese 4* also better prepares students for Advanced Placement program. Again, we emphasize that in order for students to be best prepared for AP test, and to meet the expectations of the national standards, we recommend incorporating the materials provided in the ancillaries, specifically the audio CDs (ISBN 978-0-88727-445-9) and the third edition teacher's handbook (ISBN 978-0-88727-531-9).

For additional ideas and activities, please consult the *Adventures in Japanese* website for teachers at <http://www.punahou.edu/aij>. Teachers are invited to submit their own supplementary activities to this website for sharing.

The following section outlines the National Standards in Japanese, and illustrates how activities in *Adventures in Japanese 4* meet these standards. While this is by no means an exhaustive discussion, it will allow you to see how these standards can be met using *Adventures in Japanese*.

## **I. Communication: Communicate in Japanese.**

**1.1 Interpersonal Communication.** *Students engage in conversations, provide and obtain information, express feelings and emotions, and exchange opinions.* Students will speak in class daily as they practice the lessons' vocabulary and grammar activities in pairs or in small groups. These exercises elicit information, feelings, emotions and opinions about matters ranging from the lives of early Japanese immigrants, to the bombing of Hiroshima, to discussions about Buddhist lifestyle, to travelling, to environmental concerns. During oral assessments, they will demonstrate their abilities to speak with proficiency, using tasks provided at the start of each lesson. While completing their projects, they interview native speakers or communicate through e-mail to obtain information about the lives of their interviewees in Japanese. In many of their projects, students also communicate through writing, as they send letters and thank you notes to native speakers who assisted them. If the opportunity arises, teleconferencing with students from Japan to discuss matters related to their lessons may be arranged. Community service projects which put students in contact with native speakers of Japanese also provide opportunities for authentic one-on-one communication with native speakers.

**1.2 Interpretive Communication.** *Students understand and interpret written and spoken language on a variety of topics.* Students engage in activities that regularly require them to actively listen and read, comprehend, then demonstrate their understanding. For example, their daily interactions with

classmates and teachers, based on pair activities or group activities, require strong listening skills. Students who are required to complete the exercises for each lesson on the audio CDs gain excellent practice in listening comprehension. Students are able to test their listening skills with native speakers as they listen for information for their projects, such as the first two suggested projects in the teacher's handbook. Students also regularly practice their reading comprehension with dialogues, narratives, poems, folk tales and letters. Reading materials are abundant in Volume 4, as a "yomimono" section has been added to each lesson in Volume 4 and seventeen additional readings along with comprehension questions have been appended at the end of the text. Each workbook lesson also includes one folktale reading and students practice reading authentic Japanese material from the internet for projects.

**1.3 Presentational Communication.** *Students present information, concepts and ideas to an audience of listeners or readers on a variety of topics.* Although short recitations and presentations are a regular part of class activities, the presentational communication goals are met through completion of the major projects we suggest in the teacher's handbook. Reporting about an interview with a native speaker, sharing one's family's wartime experiences, presenting a Japanese *haiku* the student has written, and/or discussing a community service project the student has pursued, all require students to deliver a presentation. Students may organize information and/or concepts and prepare an oral presentation using visuals for their classmates or for an audience which may extend beyond the classroom. For this kind of project, they also write a detailed report on the topic in Japanese which, again, may be shared with an audience beyond the teacher. Students are also encouraged to participate in speech contests to share their thoughts.

## **II. Cultures: Gain Knowledge and Understanding of Japanese Culture.**

**2.1** *Students demonstrate an understanding of the relationship between the practices and perspectives of Japanese culture.* Students begin Volume 4 with an introduction to *keigo*. Through this lesson, students learn how language practices reflect Japanese social values. In this lesson, they are also taught about how to present gifts, and can be encouraged to think about how the details of this practice reflect Japanese perspectives. Subsequent lessons inform students of Japanese values in the face of adversity. Traditional cultural arts--such as the tea ceremony or *Zen* meditation--as well as traditional religious teachings and lifestyles, and contemporary Japan's consideration of environmental issues all contribute to this cultural learning. In classroom discussions and through projects, students demonstrate their understanding of the ways in which suggested practices reflect Japanese their perspectives. In the final lesson, for example, students come to appreciate the diligent recycling practices of the Japanese, and how they not only reflect contemporary Japanese values, but also how concerns about the environment can be traced to more traditional Japanese perspectives in regards to nature, conservation and harmonious lifestyles.

**2.2** *Students demonstrate an understanding of the relationship between the products and the perspectives of Japanese culture.* In Volume 4, students are exposed to more sophisticated Japanese products. For example, in every lesson, students are introduced to Japanese proverbs, which teach them about perspectives that are unique to Japanese, as well as those that are universal. In this volume,

students are also introduced to many traditional folk tales, stories and readings. With each lesson, students are encouraged to think about the values of the story, or the perspective the piece of literature represents. Students learn about and write *haiku*, and explore how this is a representative genre of Japanese literature. Students engage in crafts, such as folding cranes, but are also given a context for its significance in Japanese culture, as well as its place in the history of war ravaged Hiroshima. In cultural notes, students are exposed to products found at temples and shrines, such as the *omamori*, *ema* and *omikuji*, and learn about their significance in the lives of the Japanese. Students read in great detail about Nara's *Daibutsu* and how and why it was built. Finally, if students are given the opportunity to experience arts such as tea ceremony, *ikebana*, or calligraphy, they will experience firsthand the various 'products' involved in each of these arts, and learn to appreciate the relationship these products have within the perspective of Japanese culture.

### **III. Connections: Connect with other disciplines and acquire information.**

**3.1** *Students reinforce and further their knowledge of other disciplines through the Japanese language.* In Volume 4, students enter into many other areas of discipline through language study. These include social studies (history, political science, sociology, geography, economics, ethics), science, art, philosophy, religion, art and service learning. For example, in the lessons about Japanese internment and the bombing of Hiroshima, students study, research, report and reflect deeply about these two events that have significantly affected the lives of Japanese, Japanese-Americans, and the general American population. In the process, students learn about modern Japanese and American history, political issues and decisions made during WWII, economic impacts during this period, ethical and moral issues that surround both events, as well as lessons on geography. In a later lesson on the tea ceremony, students learn about Japanese Zen practices and philosophy, Japanese art (ceramics, calligraphy, *kimono*, and gardening), architecture, and etiquette. In reading *Ame ni mo Makezu* in Lesson 7, students ponder Buddhist philosophy and the teachings of the poet Miyazawa Kenji. In the final lesson on the "global citizen," students think and communicate about environmental issues and recycling practices in Japan while doing community service projects. Through the *yomimono*, students are also exposed to specific historical events and anecdotes.

**3.2** *Students acquire information and recognize the distinctive viewpoints that are only available through Japanese language and culture.* This standard is best exemplified in the lesson on *Ame ni mo Makezu*. By reading this authentic piece of literature, students learn about many Buddhist views on how one should lead one's life, as illustrated by the ideals of its author, Miyazawa Kenji. Students raised in Western cultures find some of his thoughts and opinions incomprehensible, but learn to respect his teachings as being essential to the lives of many Japanese. Many of the folktales and readings in the textbook and workbook also teach values that are unique to the Japanese. The proverb section, a new addition to Volume 4, offers a lens through which students can view some of the distinctive practices and perspectives of Japanese life.

### **IV. Comparisons: Develop Insight into the Nature of Language and Culture.**

**4.1** *Students demonstrate understanding of the nature of language through comparison of the*

*Japanese language and their own.* At this level, language comparison occurs daily. The first lesson on *keigo* is a prime example of how the Japanese language reflects the social values of the Japanese. Students learn about hierarchical and *uchi/soto* distinctions, both of which are aspects of Japanese that are unfamiliar to our students. In Volume 4, students are also introduced to at least five onomatopoeic expressions per lesson. They become aware of the frequent usage of these terms in Japanese. Several proverbs are also introduced in every lesson, and students are encouraged to use them frequently in their speaking and writing, as do the Japanese. They learn how proverbs reveal many of the values of the Japanese, but also learn that certain teachings have a universal nature, regardless of the culture from which they emerge. Students at this level are introduced to authentic poetic styles, in the form of Miyazawa Kenji's *Ame ni mo Makezu* and in *haiku* writing. They learn to appreciate Japanese language in a more artistic way than they have in the past, and can compare the literary styles of Japanese and English. As in Volume 3, students continue to practice using the plain and polite styles, while distinguishing which to use in a given situation. As students are introduced to more subtle grammatical structures, they become aware of the differences in communicating successfully in Japanese and English. For example, the common use of passive and causative sentence constructions reveal the nature of Japanese and their society.

**4.2** *Students demonstrate understanding of the concept of culture through comparisons of Japanese culture and their own.* Volume 4 continues to be exceedingly rich in this area. With *Nihon no Kokoro* as the theme of the curriculum in this volume, students learn first how the language reflects the social values of Japanese in the lesson on *keigo*. They then witness how the values of the Japanese are manifested in their attitudes and lifestyle, specifically during World War II--perhaps the most trying time of their lives for the Japanese in both Japan and America. The text is abundant with opportunities to experience and reflect upon the products, processes and underlying values of Japanese culture, as well as compare them with students' own experiences in their respective cultures. This is especially true concerning the lesson on the tea ceremony, which may also be extended to include other Japanese art forms such as calligraphy, *ikebana* and *Zen* meditation. At a more literary level, the next lesson, *Ame ni mo Makezu*, allows students to think philosophically about their own values by comparing them to those espoused by Miyazawa Kenji. In the final lesson, students are given a contemporary look into matters that concern the Japanese, such as the ways in which Japan proactively deals with environmental issues such as pollution. This lesson will encourage your students to think more seriously about how we approach our own national concerns, and how community service plays into our responses to these concerns.

## **V. Communities: Participate in Multilingual Communities at Home and Around the World.**

**5.1** *Students use Japanese both within and beyond the school setting.* There are many opportunities to interact with the community at this level. For almost all of the projects described in the teacher's handbook, students must depart from the school setting to complete their tasks. For the first project, students interview a native speaker of Japanese who is not a family member using *keigo*, then reports about what they have learned about the interviewee's life and the interviewee's transition to life in a new community. For the second project, students interview a family member to document and learn about their families' wartime experiences. For the final project, students organize and participate in a

community service activity of their own choosing. This activity must in some way benefit the Japanese speaking community, and/or in some way expand the students' language skills or cultural understanding of Japan. Students may also participate in New Year's card writing, letter writing exchanges, local or national speech contests, year-round community service activities or travel abroad study programs. With the assistance of technology, students can reach out to destinations in Japan or other Japanese-speaking communities throughout the world. Students may engage in e-mail exchanges, chat sessions, teleconferencing and other technology-rich joint projects that take students far beyond the four walls of their Japanese classroom.

**5.2** *Students show evidence of becoming lifelong learners by using Japanese for personal enjoyment and enrichment.* Students will show evidence of beginning new practices as a result of experiences they gain at this level. For example, students are introduced to Japanese tea ceremony and Zen meditation in this volume. Introducing other experiences, such as calligraphy and *ikebana* are also encouraged. Martial arts demonstrations are also appropriate at this point. It is inevitable that a few of the students will show interest in one of these immediately, or at some later point in their lives. Students are also excited to study about Nara and Kyoto in Lesson 8, and find this background and the information about bullet trains extremely informative when they eventually have the opportunity to travel to Japan. Students also find the first lesson on *keigo* useful when they go to Japan, and encounter this language in daily interactions while shopping or listening to announcements in public venues, such as train stations or on trains. Finally, the units on the bombing of Hiroshima, the internment of Japanese-Americans, *Ame ni mo Makezu* and the global citizen each teach powerful moral and ethical lessons that we hope our students will carry with them through their adult lives.

We hope that this information provides you with suggestions on how Volume 4 of *Adventures in Japanese* can be employed to help your students meet National Language Standards, and prepare them for the Advanced Placement exam.

The ultimate goal of the authors of this text however, is one that supersedes meeting national standards or succeeding at AP exams. Our aim is to nurture students who will grow to love the language and culture of Japan. We want to see our students integrate some aspect of Japan, its culture, and language into their lives, so they may eventually contribute to a more seamless relationship between our nations. We hope that with their appreciation of the power of understanding multiple languages and cultures, students will be better prepared to someday lead us to a more peaceful and harmonious world.







Complete the following tasks to the best of your ability. You are expected to conduct a natural conversation using as many new vocabulary and grammatical structures as you can, while appropriately incorporating vocabulary and structures you have learned previously. Use the appropriate speech style, honorific speech or male/female speech if appropriate. Practice your task, but it should not be memorized. You should communicate meaningfully with your task partner.

## 【IV - 1 タスク 1】

A Japanese native speaker who now lives in the U. S. is invited to your Japanese class. Your teacher expects you to ask many questions as you will be doing a project that requires you to report on this person's life (family, interests, place of origin), his/her reasons for coming to the U. S. and his/her impressions of life in the U. S. and any similarities or differences in lifestyle between the two cultures. Since this person is older than you and someone you are meeting for the first time, use appropriate *keigo* and polite speech.

## 【IV - 1 タスク 2】

You are studying in Japan and are invited to a Japanese home by an acquaintance of your grandparents whom you do not know very well. Your host greets you at the door, invites you into the house, and offers you food and drink. Your host asks you many questions about your family, your reasons for studying in Japan and your opinions about living in Japan, and what your plans are. You leave after your visit. Use appropriate *keigo* and polite speech.

＜ケンが島社長を訪問する。＞

ケン：ごめんください。

奥さん：はあい。いらっしゃい。どうぞお入り下さい。

ケン：おじゃまします。ケン・スミスと申します。どうぞよろしく願い  
いたします。

奥さん：はじめまして。島です。よろしく。どうぞ、お上がり下さい。

ケン：失礼します。これは、少しですが、お土産です。

奥さん：これは、どうも。すみませんね... ケンさんは日本語がお上手です  
ねえ。

ケン：いいえ、とんでもないです。

奥さん：どうぞ、こちらへ。主人は二階におりますから、ちょっと呼んで  
まいりますね。少々お待ち下さい。

＜ケンが客間で待っていると、島社長が来る。そして、二人が話している間  
に、奥さんがケーキを持って来る。＞

奥さん：どうぞ、ケーキでも召し上がって下さい。

ケン：すみません、いただきます。

奥さん：ジュースとコーラとどちらになさいますか。

ケン：ジュースをいただきます。

＜ケンが島社長にインタビューをする。＞

ケン：こんにちは。よろしく願いいたします。

島社長：どうぞ、座って。何でも聞いて下さい。

ケン：では、まず、社長の御出身はどちらですか。

島社長：横浜です。

ケン：アメリカにはいついらっしゃいましたか。

島社長：もう五年も前ですね。

ケン：失礼ですが、今、おいくつですか。

島社長：五十歳です。

ケン：そうですか。社長さんは、なぜ、アメリカに来られましたか。

島社長：仕事でね。

ケン：どんなお仕事ですか。

島社長：自動車会社です。

ケン：アメリカに来られて、一番の問題は何でしたか。

島社長：そうですねえ... 言葉かな。英語でのコミュニケーションはむずかしいですね。

ケン：そうですか。アメリカに来られて、一番良かったことは何ですか。

島社長：そうですねえ... いろいろな人に会えたことかな。

ケン：日本人とアメリカ人は何が一番違うと思われませんか。

島社長：そうですねえ... アメリカ人は意見をはっきり言うけど、日本人はあまりはっきり意見を言いませんね。

ケン：そうですか。

<ケンが島社長とのインタビューが終わって、帰りのあいさつをする。>

ケン：では、そろそろ失礼いたします。今日はありがとうございました。ごちそうさまでした。

おく  
奥さん：また、いらして下さい。

ケン：おじゃましました。

\* Optional vocabulary.

## A. KEIGO (honorifics) 敬語

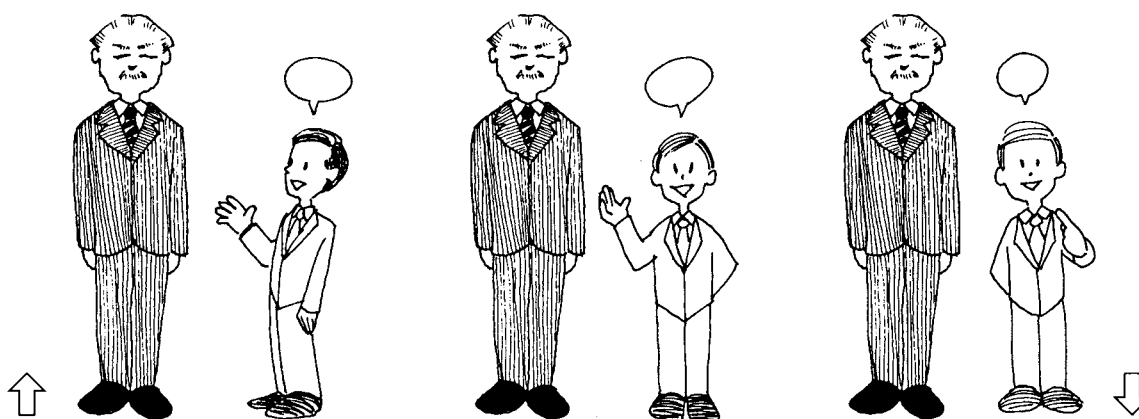
The KEIGO (honorifics) system is a prime example of Japanese language as a reflection of Japanese society and its values. KEIGO expresses respect, humility and politeness. KEIGO indicates how the speaker perceives status and degree of familiarity between himself/herself and the listener and between himself/herself and the subject(s) he/she is speaking about. The KEIGO system consists of three dimensions: SONKEIGO (respect language), KENJOGO (humble language) and TEINEIGO (polite language).

When one uses SONKEIGO, one raises the relative status of the person(s) being spoken about. SONKEIGO is used only when talking about others, never about oneself. Verbs are the most visibly affected in SONKEIGO usage. There are three major ways of transforming or using verbs in SONKEIGO. See the grammar notes for explanations.

KENJOGO is the humble equivalent of SONKEIGO and is only used when the speaker is referring to his/her own self or things/persons associated with himself/herself. When one uses KENJOGO, one lowers one's own status, thus showing respect to others. Special verb forms and regular humble systems exist for KENJOGO as for SONKEIGO.

The third aspect of KEIGO, TEINEIGO (polite language), is determined by the degree of closeness between the speaker and the person he is addressing. Use of TEINEIGO (-MASU/ -DESU endings in particular) indicates that the relationship between the speaker and his/her audience is not close. The use of the prefixes O- and GO- with nouns are used as part of the TEINEIGO system. Often, all three aspects of the KEIGO system operate together.

The use of KEIGO is difficult and is not entirely acquired by Japanese until they become working adults. Using KEIGO inappropriately can be rude, even offensive. Be certain of KEIGO before actually using it. Listen carefully to Japanese as they maneuver through this aspect of their language.



↑  
そんなかい語

SONKEIGO (respect language)

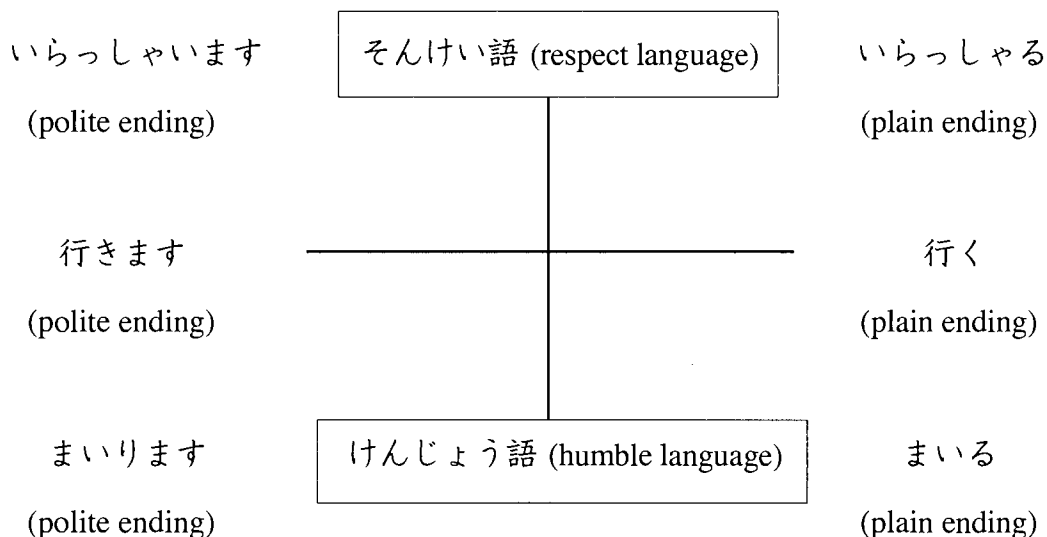
⇔  
ていねい語

TEINEIGO (polite language)

↓  
けんじょう語

KENJOGO (humble language)

The chart below is a simple representation of the entire honorific system (KEIGO). The vertical axis indicates the subject's status as perceived by the speaker. The speaker will use SONKEIGO (respect language) when the speaker is talking about a person to whom he/she wishes to show respect. On the other hand, the speaker will use KENJOOGO (humble language) when speaking about him/herself. The horizontal axis indicates the degree of closeness between the speaker and listener. For example, when the speaker speaks to a person he/she does not know well about him/herself, the speaker would use a humble form in the polite (-MASU) form.



### B. Presenting Gifts

As you learned in previous lessons, it is part of Japanese culture for a guest to present his/her hosts with OMIYAGE (souvenir gifts) or TEMIYAGE (small gift taken when one calls on others).

Often, these are food items, or they may be other small trinkets or gifts as well. One generally presents these gifts soon after some initial greeting to the host. If one is invited into the home, one usually waits until one has entered the home before presenting the gift. The gift should be presented with both hands and with a slight bow. Do not present the gift in a crumpled or soiled wrapping or bag. It is appropriate to use some remark that belittles the gift, such as TSUMARANAI MONO DESU GA or SUKOSHI DESU GA or KIMOCHI DAKE DESU GA, "It is only (a small expression of) my feelings" as one presents the gift.

Japanese do not generally immediately open their gifts in the presence of the giver.





かさ ことば  
【重ね言葉】

Onomatopoeic expressions are a very common feature of the Japanese language. These expressions are often used adverbially, that is, to describe verbs or adjectives. They are generally multi-syllabic, and the syllables are often repetitive. They are therefore called "kasanekotoba" which literally means "stacked up words" or "repeated words."

## 1. ペラペラ

This expression is used to describe a person's fluency (i.e., a foreign speaker) in a language.

「ジャンさんは日本語がペラペラだ。」

"Jan is fluent in Japanese."



## 2. ちゃんと

This expressions means "properly," or "in the right way."

「ちゃんと座って。」

"Sit properly."



## 3. さっさと

This expression is used to describe a crisp, fast pace.

「さっさと起きて。」

"Get up quickly."



## 4. ばらばらに

This adverb means "separately" or "scattered."

「試験を始めよう。ばらばらに座って。」

"Let's start the exam. Sit separately."



## 5. きよろきよろ

This expression is used to describe an action of curiously or furtively looking around.

「試験の時に、きよろきよろしてはいけない。」

"When you take an exam, you should not look around."



ことわざ  
【諺】

1. 「すきこそもののじょうずなれ<好きこそ物の上手なれ>」

What one likes, one does well.



2. 「のうあるたかはずめをかくす<能ある鷹は爪を隠す>」

A wise hawk hides its claws. He who knows best says the least. A truly wise person does not boast of his/her resources and abilities.



3. 「れいもすぎればぶれいとなる<礼もすぎれば無礼となる>」

When one is too polite, it borders on rudeness.



はいく  
【俳句】

「実るほど頭をたれる稲穂かな」松尾芭蕉

This *haiku* literally means "as the grains of the rice plant ripen, the head of the stem of the rice plant bows lower" (due to the weight of the grains). This *haiku* is used to describe a person whose humility deepens as he/she becomes older, wiser and more experienced. It is a proverb that describes a characteristic that Japanese value and respect. Just as a young inexperienced person is described as "あおい green," a mature, wise person who is humbled by lifetime experiences is compared to the "golden" color of the bowing rice plant.





1. 社 company シヤ  
ジャ
- 社長 (しゃちょう) company president  
会社 (かいしゃ) company  
旅行会社 (りょこうがいしゃ) travel agency  
社員 (しゃいん) company employee  
社会 (しゃかい) society; social studies  
神社 (じんじゃ) shrine

2. 員 member; イン  
personnel
- 社員 (しゃいん) company employee  
店員 (てんいん) store clerk  
駅員 (えきいん) station employee  
会員 (かいいん) member (of a group)

3. 店 store; shop みせ  
テン
- 店で働 (はたら) く to work at a store  
店員 (てんいん) store clerk  
喫茶店 (きっさてん) coffee shop

4. 客 guest; キヤク  
customer
- 御客様 (おきゃくさま) customer; guest  
[polite]  
客間 (きゃくま) room where guests are  
received



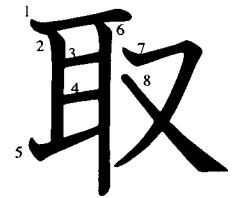
5. 島 island      しま      美 (うつく) しい島 a beautiful island  
 広島 (ひろしま) Hiroshima  
 島田 (しまだ) さん  
 しま      北島 (きたじま) さん  
 島々 (しまじま) islands



6. 座 to sit      すわ (る)      正 (ただ) しく座る to sit properly  
 ザ      正座 (せいざ) する to sit properly  
 座 (ざ) ぶとん floor cushion  
 銀座 (ぎんざ) Ginza [place name]



7. 取 to take      と (る)      日本語を取る to take Japanese



8. 卒 graduate      ソツ      卒業 (そつぎょう) する to graduate



9. 業 work; business      ギョウ      卒業 (そつぎょう) する to graduate  
 授業 (じゅぎょう) class



10. 同 same おな (じ) 同じ色 (おなじいろ) same color

11. 悪 bad わる (い) 悪い人 (ひと) a bad person

12. 両 both リョウ  
両方 (りょうほう) both  
両手 (りょうて) both hands  
両足 (りょうあし) both feet  
両親 (りょうしん) parents

13. 全 all; whole ゼン  
全部 (ぜんぶ) everything, all  
全然 (ぜんぜん) (not) at all  
全国 (ぜんこく) a whole country  
全員 (ぜんいん) everyone; all people

14. 有 exist; have ヌウ  
(inanimate)  
有名 (ゆうめい) な歌手 (かしゅ)  
famous singer  
有名人 (ゆうめいじん)  
famous person; celebrity  
有名校 (ゆうめいこう) famous school  
有料 (ゆうりょう) with a fee

15. 当 to hit

トウ

本当〔ほんとう〕 true

弁当〔べんとう〕 box lunch



### 【読みかえの漢字】

- 少 few すく (ない) \* 人〔ひと〕が少ないです。 There are few people.  
 すこ (し) \* 少し食〔た〕べました。 I ate a little.  
 ショウ 少々〔しょうしょう〕お待〔ま〕ち下〔くだ〕さい。  
 Please wait a minute. [honorific expression]

\* Previously introduced.

### 【読めればいい漢字】

- |       |       |   |
|-------|-------|---|
| 1. ~歳 | ~さい   | ~ years old [original <i>kanji</i> form of 才] |
| 2. 言葉 | ことば   | word(s); language                             |
| 3. 失礼 | しつれい  | rude  |
| 4. 御~ | ご~/お~ | [polite prefix]                               |
| 5. 願い | ねがい   | wish; request                                 |
| 6. 写真 | しゃしん  | photo   |
| 7. 横浜 | よこはま  | Yokohama [a major port city near Tokyo]       |

*Let's review previous vocabulary!*

 A. めいし Nouns

- |               |                              |                       |                    |
|---------------|------------------------------|-----------------------|--------------------|
| 1. 社長 (しゃちょう) | company president            | 14. いつ                | when?              |
| 2. おくさん       | (someone else's) wife        | 15. 五年 (ごねん) も        | as long as 5 years |
| 3. お土産 (みやげ)  | souvenir gift                | 16. おいくつ              | how old? [polite]  |
| 4. 主人 (しゅじん)  | (one's own) husband          | 17. なぜ                | why?               |
| 5. 二階 (にかい)   | second floor                 | 18. 仕事 (しごと)          | work; job          |
| 6. 客間 (きゃくま)  | room to greet guests         | 19. どんな～              | which kind of ~?   |
| 7. 二人 (ふたり)   | two (persons)                | 20. 自動車会社 (じどうしゃがいしゃ) | car company        |
| 8. ケーキ        | cake                         | 21. 一番 (いちばん)         | No. 1              |
| 9. ジュース       | juice                        | 22. 問題 (もんだい)         | problem            |
| 10. コーラ       | cola                         | 23. 言葉 (ことば)          | language           |
| 11. どちら       | which one (of two)? [polite] | 24. こと                | thing [intangible] |
| 12. 何 (なん) でも | anything                     | 25. 意見 (いけん)          | opinion            |
| 13. どちら       | where? [polite]              |                       |                    |

 B. どうし Verbs

- |                             |                           |
|-----------------------------|---------------------------|
| 26. 待っている (G1 まつ／まちます)      | is waiting                |
| 27. 話している間に (G1 はなす／はなします)  | while (they) were talking |
| 28. 持って来る (IR もってきます／もってきて) | to bring (something)      |
| 29. いただきます (G1 いただく／いただいて)  | to receive [polite]       |
| 30. 聞いて (G1 きく／ききます)        | to ask                    |
| 31. 会えた (G1 あう／あいます)        | could meet                |
| 32. ちがう (G1 ちがいます／ちがって)     | to differ                 |

 C. ふくし Adverbs

- |               |              |                |            |
|---------------|--------------|----------------|------------|
| 33. まず        | first of all | 35. あまり + Neg. | (not) very |
| 34. もう + Aff. | already      |                |            |

 D. い けいようし I Adjectives

- |           |           |               |          |
|-----------|-----------|---------------|----------|
| 36. おずかしい | difficult | 37. 良 (よ) かった | was good |
|-----------|-----------|---------------|----------|

E. な けいようし NA Adjectives

38. 失礼 (しつれい)                      rude                      39. いろいろ                      various

F. そのほか Others

40. では、                      Then,  
41. Sentence かな。                      I wonder if ~.

G. Expressions

42. どうぞよろしくおねがいします。 Nice to meet you. [lit., Please do me a favor.]  
43. はじめまして。                      How do you do?  
44. 失礼 (しつれい) します。                      Excuse me, I must be going now. I am about to trouble you. [lit., I will be rude.]  
45. これはどうも。                      Thank you for this.  
46. すみませんね...                      Thank you ...  
47. お上手ですねえ。                      You are so good (skillful)!  
48. どうぞ、こちらへ。                      This way, please.  
49. いただきます。                      [Expression used before a meal.]  
50. そうですか。                      Is that so?  
51. そうですねえ...                      Let me see...  
52. ごちそうさまでした。                      [Expression used after a meal. lit., It was a feast.]

H. カタカナ言葉 Katakana words

53. インタビュー                      interview  
54. コミュニケーション                      communication

## Activity A

1.  けいご<敬語> N honorifics

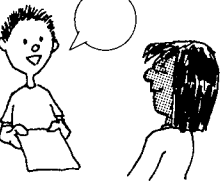
日本の社会ではよく敬語を使う。In Japanese society, people often use honorific speech a lot.

## Activity B

2.  (ご)しゅっしん<(御)出身> N place of origin

「社長、御出身はどちらですか。」 President, where are you from?


「私は東京出身です。」 I am from Tokyo.

3.  (～て)くださいませんか。／(～て)いただけませんか。


Would/Won't you do ~ for me? [request form to a superior] → 文法B

先生、この紙にサインしてくださいませんか。Teacher, won't you please sign this paper for me?


## Activity C

4.  しゃちょう<社長> N company president

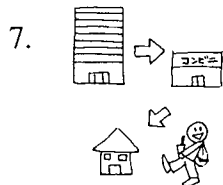
この方は大きい会社の社長さんだ。 This person is the president of a large company.

5.  しゃいん<社員> N company employee

この人は社員だ。 This person is a company employee.

6.  ていねい<丁寧> NA polite

日本の店員は客にととてもていねいな言葉を使う。 Japanese shop clerks use very polite language to their customers.



かえり<帰り> N return (home); (on one's) way home  
 [Noun form of a verb 帰る] 学校からの帰りにコンビニに寄った。

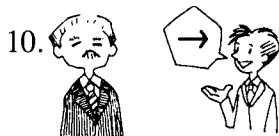
I dropped by at the convenience store on the way home from school.



～でも C+P (~ or) something  
 コーヒーでもどうぞ。 Please have coffee or something.



めしあがる<召し上がる>/めしあがります V1 to eat;  
 drink [honorific equiv. of 食べる, 飲む] → 文法C  
 どうぞ、召し上がって下さい。 Please eat/drink.

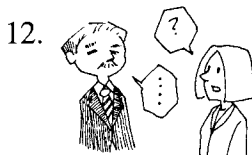


いらっしゃる/いらっしゃいます V1 to come; go; (animate)  
 exist [honorific form of 来る, 行く, いる] → 文法C

社長、明日の朝、何時に会社にいらっしゃいますか。 President, what time will you come to the company tomorrow morning?



ごらんになる<御覧になる>/ごらんになります  
 V1 to look [honorific form of 見る] → 文法C  
 社長、ゆうべテレビを御覧になりましたか。 President, did you watch television last night?



おっしゃる/おっしゃいます V1 to say [honorific form of 言う]  
 → 文法C

社長、今、何とおっしゃいましたか。 President, what did you just say?



なさる/なさいます V1 to do [honorific equiv. of する] → 文法C

社長、この週末に何をなさいましたか。 President, what did you do this weekend?



ごぞんじですか。<御存知ですか。> Exp. [honorific form  
 of 知っていますか。] → 文法D

社長、田中さんを御存知ですか。 President, do you know Mrs. Tanaka?



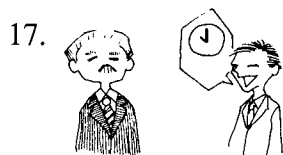
15. おやすみになる<お休みになる>/おやすみになります  
 V1 to sleep; to go to bed; to rest [honorific form of 寝る, 休む] → 文法D

社長、ゆうべ何時にお休みになりましたか。 President, what time did you go to bed last night?



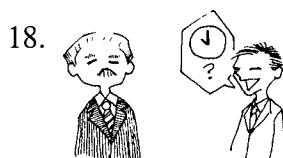
16. よぶ<呼ぶ>/よびます V1 to call for

横田さんはタクシーを呼んでいます。 Ms. Yokota is calling for a taxi.



17. Nounでございます C be [polite form of です] → 文法F

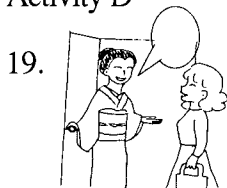
社長、明日の会は十時でございます。 President, the meeting tomorrow is at 10 o'clock.



18. よろしい A is good [polite equiv. of いい] → 文法G

社長、十時でよろしいですか。 President, is 10:00 fine?

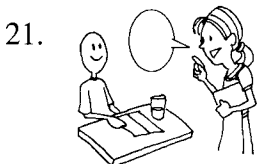
#### Activity D



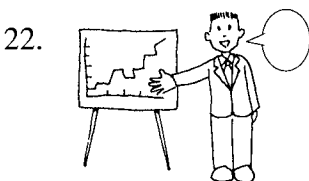
19. おはいりください。<お入り下さい。> Exp. Please come in. [More polite than 入って下さい。] → 文法E



20. お上がりください。<お上がり下さい。> Exp. Please step up. [More polite than 上がって下さい。] → 文法E



21. しょうしょう、おまちください。  
 <少々、お待ち下さい。> Exp. Just a minute, please. [More polite than ちょっと待って下さい。] → 文法E



22. ごらんください。<御覧下さい。> Exp. Please look. [More polite than 見て下さい。] → 文法E



Activity E

23.

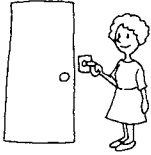


あいさつ<挨拶>(を)する / あいさつ(を)します

V3 to greet

いつも挨拶をしよう。Let's always greet (one another).

24.

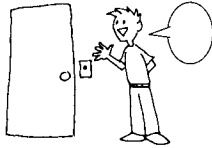


(person/placeを) ほうもんする<訪問する> / ほうもんします

V3 to visit ~

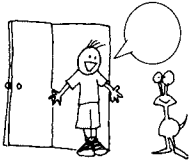
昨日、島田先生のお宅を訪問しました。I visited Mr. Shimada's home yesterday.

25.



ごめんください。 Exp. Excuse me, is anyone home? [Used before one enters someone's home.]

26.

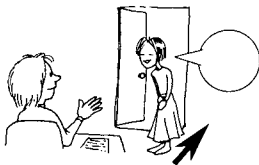


いらっしゃい。 Exp. Welcome. [Used when greeting others into one's home or other personal space.]

27.

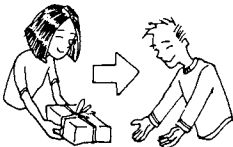


おじゃまします。 Exp. Excuse me. [lit., I will commit a rudeness by troubling you. Used after one enters a host's home as a guest.]



おじゃましました。 Exp. Thank you for allowing me to trouble you. [Used when leaving after a visit. lit., I have committed a rudeness.]

28.



わたす<渡す> / わたします V1 to hand over; pass (to)

日本でお土産をあげる時、両手で渡さなければなりません。In Japan, when you give a souvenir gift (to someone), you must hand it over with both hands.

29.



これは少しですが... Exp. This is a small gift. [Used when presenting someone with a gift.]



30.

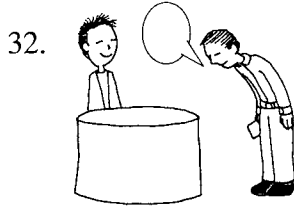
そろそろしつれい<失礼>します。

Exp. It's almost time (for me) to leave.



31.

また、いらして下さい。 Exp. Please come again. [More polite than また、来て下さい。]



32.

かしこまりました。 Exp. Certainly, Sir/Madam. [Used to politely acknowledge a request.]

「カレーを下さい。」 「はい、かしこまりました。」

"Please give me curry rice." "Yes, certainly sir."



33.

もうしわけございません。<申し訳もうわけございません。>

Exp. I am sorry. [polite equivalent of ごめんなさい。 lit., I have no reason to explain it.]

### Activity F



34.

いただく／いただきます V1 to eat; drink; receive [humble equiv. of 食べる, 飲む, もらう] → 文法H

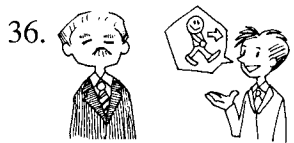
いただきます。 I'll receive (food).



35.

いたす／いたします V1 to do [humble equiv. of する] → 文法H

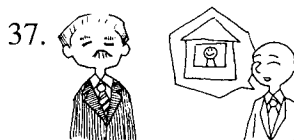
社長、その仕事は私がいたします。 President, I will do that work.



36.

まいる<参るまい>／まいります V1 to come; go [humble equiv. of 来る, 行く] → 文法H

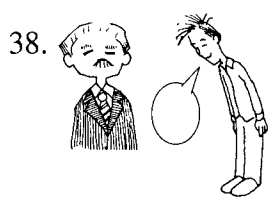
社長、私がまいります。 President, I will go.



37.

おる／おります V1 to be [humble equiv. of いる] → 文法H

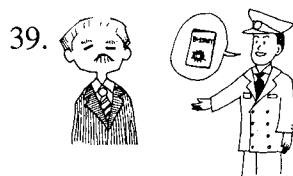
社長、私は昨日、家におりました。 President, I was at home yesterday.



38. (Nameと)もうす<申す> / (Nameと)もうします

VI to say ~ [humble equiv. of 言う] → 文法H

はじめまして。田中と申します。How do you do? I am Tanaka.



39. はいけんする<拝見する> / はいけんします V3 to look

(at); see [humble equiv. of 見る] → 文法H

パスポートを拝見します。I will look at your passport.



40. とんでもございません。 Exp. Don't mention it. [Politely denies what the other person says.]

「日本語がお上手ですねえ。」 「いいえ、とんでもございません。」

"You are very good at Japanese!" "No, far from it."

### Activity G



41. お+書き+します or お+書き+いたします

V to write (for a superior) [humble equiv. of 書く] → 文法I

社長、私が手紙をお書きします。President, I will write this letter (for you).

### 【オプション<sup>たん</sup>ナル単語】

- |             |           |     |   |
|-------------|-----------|-----|---|
| 1. はっきり     |           | Adv | clearly   |
| 2. 御客様      | おきゃくさま    | N   | customer; guest [polite]  |
| 3. 店員       | てんいん      | N   | store clerk   |
| 4. 尊敬語      | そんけいご     | N   | respect language  |
| 5. 謙譲語      | けんじょうご    | N   | humble language   |
| 6. 丁寧語      | ていねいご     | N   | polite language   |
| 7. 目上の人     | めうえのひと    | N   | someone whom you respect; a superior<br>[lit., a person above your eye level] |
| 8. 目下の人     | めしたのひと    | N   | person of inferior status<br>[lit., a person below your eye level]            |
| 9. 紅茶       | こうちゃ      | N   | black tea   |
| 10. 握手(を)する | あくしゅ(を)する | V3  | to shake hands  |



## A. Honorific (そんけい語) - Passive form.

There are three ways in which respect can be expressed through verb forms. The first, the honorific-passive, is introduced here. It is so named because the verb form is the exact same form used in a passive construction which you will soon learn. There is no humble equivalent of the honorific-passive form.

1. **Group 1 verbs:**

Group 1 verbs are identified by the verb stem, which is the verb form that remains after dropping -ます. If there are more than two *hiragana* characters remaining in the verb stem after dropping the ます and the final sound of the verb stem is an -i ending sound, the verb can usually be categorized as a Group 1 verb. To obtain the honorific-passive form, change the final -i sound of the verb stem to the corresponding -a sound, then add れます or れる. See the chart below for examples. Note that for い verbs, the い sound of the verb stem changes to わ and not あ. There is no honorific-passive form of あります. Use ございます for あります.

[ ] [ -i ] ます

	NAI FORM	MASU FORM	DIC. FORM	POTENTIAL	HONORIFIC-PASSIVE
み verbs mi	の <u>ま</u> ない nomanai	の <u>み</u> ます drink nomimasu	の <u>む</u> nomu	の <u>め</u> る nomeru	の <u>ま</u> れる nomareru
に verbs ni	し <u>な</u> ない shinanai	し <u>に</u> ます die shinimasu	し <u>ぬ</u> shinu	し <u>ね</u> る shineru	し <u>な</u> れる shinareru
び verbs bi	あ <u>そ</u> ばない asobanai	あ <u>そ</u> びます play asobimasu	あ <u>そ</u> ぶ asobu	あ <u>そ</u> べる asoberu	あ <u>そ</u> ばれる asobareru
い verbs i	か <u>わ</u> ない kawanai	か <u>い</u> ます buy kaimasu	か <u>う</u> kau	か <u>え</u> る kaeru	か <u>わ</u> れる kawareru
ち verbs chi	ま <u>た</u> ない matanai	ま <u>ち</u> ます wait machimasu	ま <u>つ</u> matsu	ま <u>て</u> る materu	ま <u>た</u> れる matareru
り verbs ri	つ <u>く</u> らない tsukuranai	つ <u>く</u> ります make tsukurimasu	つ <u>く</u> る tsukuru	つ <u>く</u> れる tsukureru	つ <u>く</u> られる tsukurareru
き verbs ki	か <u>か</u> ない kakanai	か <u>き</u> ます write kakimasu	か <u>く</u> kaku	か <u>け</u> る kakeru	か <u>か</u> れる kakareru
ぎ verbs gi	お <u>よ</u> がない oyoganai	お <u>よ</u> ぎます swim oyogimasu	お <u>よ</u> ぐ oyogu	お <u>よ</u> げる oyogeru	お <u>よ</u> がれる oyogareru
し verbs shi	は <u>な</u> さない hanasanai	は <u>な</u> します speak hanashimasu	は <u>な</u> す hanasu	は <u>な</u> せる hanaseru	は <u>な</u> される hanasareru

2. **Group 2 verbs:**

Group 2 verbs can be identified by a verb stem (verb without ます) that ends in an "-e sounding" *hiragana* or a verb stem that contains only one *hiragana*. See examples on the next page. A few special verbs do exist with -i ending verb stems. They must simply be learned as special verbs.

Group 2 verb honorific-passive forms are created by replacing ます by られます or れる. The

honorific-passive form of Group 2 verbs is identical to the potential form introduced in Volume 2. Use いらっしゃいます for います rather than いられます.

	NAI FORM	MASU FORM	DIC. FORM	POTENTIAL/ HONORIFIC-PASSIVE
[□ <u>べ</u> ます]	<u>たべない</u>	<u>たべ</u> ます to eat	<u>たべる</u>	<u>たべられる</u>
[One <i>hiragana</i> ]	<u>ねない</u>	<u>ね</u> ます to sleep	<u>ねる</u>	<u>ねられる</u>
	<u>でない</u>	<u>で</u> ます to leave, go out	<u>でる</u>	<u>でられる</u>
	<u>みない</u>	<u>み</u> ます to see, watch	<u>みる</u>	<u>みられる</u>
	<u>きない</u>	<u>き</u> ます to wear	<u>きる</u>	<u>きられる</u>
[Special verbs]	<u>おきない</u>	<u>おき</u> ます to get up	<u>おきる</u>	<u>おきられる</u>
	<u>かりない</u>	<u>かり</u> ます to borrow	<u>かりる</u>	<u>かりられる</u>
	<u>おりない</u>	<u>おり</u> ます to get off	<u>おりる</u>	<u>おりられる</u>
	<u>あびない</u>	<u>あび</u> ます to take (a shower)	<u>あびる</u>	<u>あびられる</u>
	<u>できない</u>	<u>でき</u> ます to be able to do	<u>できる</u>	×

☆ できる is already a potential form, and is not generally expressed in an honorific-passive form.

### 3. Group 3 Irregular verbs:

Only きます, します and noun + します verbs belong to this group.

	NAI FORM	MASU FORM	DIC. FORM	POTENTIAL	HONORIFIC-PASSIVE
<u>きます</u>	<u>こない</u>	<u>き</u> ます to come	<u>くる</u>	<u>こられる</u>	<u>こられる</u>
<u>します</u>	<u>しない</u>	<u>し</u> ます to do	<u>する</u>	<u>できる</u>	<u>される</u>

- 「先生、もうお昼を食べられましたか。」 "Teacher, did you eat lunch already?"
- 「社長、新聞を読まれますか。」 "President, are you going to read the newspaper?"
- 「お客様はゴルフをされますか。」 "Do you (customer) play golf?"

B. (Verb TE form) + くださいませんか。 Would/Won't you please do ~ for me?

(Verb TE form) + いただけませんか。 [Request form to a superior]

- 「先生、この紙にサインしてくださいませんか。」  
"Teacher, would you please sign this paper?"
- 「先生、大学の推薦状(すいせんじょう recommendation)を書いていただけませんか。」  
"Teacher, would you write a college recommendation for me?"

### C. Irregular Honorific (respect) Form (そんけい語)

This is the next set of honorific (そんけい語) verb forms. Only certain commonly used verbs have special verb forms. The following are some of the verbs. Using honorific forms shows respect to the subject of the sentence. Humble equivalent verb forms of the examples below appear later in this lesson.

Verbs	Honorific form (MASU form)	Honorific form (Dic. form)
食べます (to eat) 飲みます (to drink)	めしあがります	めしあがる
します (to do)	なさいます [Group 1 verb]	なさる
行きます (to go) 来ます (to come) います (to be)	いらっしゃいます [Group 1 verb]	いらっしゃる
見ます (to look at; see; watch)	ごらんになります [Group 1]	ごらんになる
言います (to say)	おっしゃいます	おっしゃる
知っています (to know)	ごぞんじです	ごぞんじだ

1. 学生：「先生、お昼をもうめしあがりましたか。」  
"Teacher, have you already eaten lunch?"

先生：「ええ、もう食べましたよ。」  
"Yes, I've already eaten."
2. ウェイトレス：「何になさいますか。」  
"What will you have?"

客：「おすしにします。」  
"I will have *sushi*."
3. 旅行会社 (Travel agent)：「どちらにいらっしゃいますか。」  
"Where are you going?"

客：「京都とに行きたいんです。」  
"I want to go to Kyoto."
4. 店員：「こちらのシャツををごらんになりますか。」  
"Would you like to see this shirt?"

客：「ええ、見せて下さい。」  
"Yes, please show it to me."
5. 社員：「社長、田中様をご存知ぞんじですか。」  
"President, do you know Mr. Tanaka?"

社長：「いいや、知らないよ。」  
"No, I don't know him."

D. お + Verb (Stem form) + に なります (そんけい語)

This formation is another way to create an honorific (そんけい語) verb form. When using this construction, one shows respect to the subject of the sentence by raising his status. Use only verbs you have previously seen in this construction, as all verbs are not used appropriately here. Verbs with verb stems that are only syllable cannot be used in this construction. Certain verbs have special honorific equivalents that are introduced in the previous grammatical section.

1. 学生：「先生、今日は何時ごろお帰りになりますか。」

"Teacher, about what time will you go home today?"

先生：「五時ごろ帰ります。」 "I will go home at around 5:00."

2. スチュワーデス：「もうお読みになりましたか。」 "Did you already read it?"

客：「ええ、もう読みました。」 "Yes, I already read it."

3. 社員：「社長、ゆうべ何時にお休みになりましたか。」

"Mr. President, what time did you go to bed last night?"

社長：「十一時ごろだったかな。」 "I wonder if it was about 11:00."

\* Summary of honorific form (そんけい語):

There are three ways to express respect (そんけい語) through verbs. They are all used to show respect to superiors. When a verb has its irregular honorific form, use the irregular honorific form. If verbs do not have an irregular honorific form, use the honorific-passive form. The お + Stem + に なります form is used most formally and its usage is limited.

MASU form	Honorific-Passive Form	Irregular Honorific Form	お + Stem + に なります
食べます	食べられます	めしあがります	お食べになります
飲みます	飲まれます	めしあがります	お飲みになります
します	されます	なさいます	X
行きます	行かれます	いらっしゃいます	お行きになります
来ます	来(こ)られます	いらっしゃいます	X
います	いられます	いらっしゃいます	X
見ます	見られます	ごらんになります	X
言います	言われます	おっしゃいます	お言いになります
知っています	知っていられます	ごぞんじです	X

E. Polite language: Noun + でございます (ていねい語)

でございます is the polite equivalent of the copula です. It is only used in very polite situations.

1. 社員：「社長、今日のミーティングは十時でございます。」

"President, today's meeting is at 10:00."

社長：「ああ、分かった。」 "Yes, I understand."

2. 客：「このシャツ、いくら？」 "How much is this shirt?"

店員：「このシャツは十五ドルでございます。」 "This shirt is on sale and is \$15."

F. Polite language: よろしいです (ていねい語)

よろしいです is the polite equivalent of the adjective いいです "is good."

1. 店員：「Mサイズでよろしいですか。」 "Is the medium size o.k.?"

客：「ええ、いいです。」 "Yes, it's o.k."

2. 生徒：「先生、トイレに行ってもよろしいですか。」

"Teacher, may I go to the restroom?"

\* Review of some new and previous polite expressions (ていねい語):

Formal Speech Style	Informal Speech Style	Meanings
おはようございます。	おはよう。	Good morning.
ありがとうございます。	ありがとう。	Thank you.
お元気ですか。	元気？	How are you?
お好きですか。	好き？	Do you like it?
この方、こちら	この人	this person
こちら、そちら、あちら、どちら？	これ、それ、あれ、どれ？	this one, that one, that one over there, which one?
こちら、そちら、あちら、どちら？	ここ、そこ、あそこ、どこ？	here, there, over there, where?
いかが？	どう？	How?
どなた？	だれ？	Who?
どちら？	どっち？	Which?
何人様〔なんにんさま〕？	何人〔なんにん〕？	How many people?
お客様〔おきゃくさま〕	客〔きゃく〕	customer
ですから、	だから、	Therefore,
しかし、	でも、	However,
よろしいです	いいです	is good
Noun + でございます	Noun + です	is (copula)



G. お + Verb (Stem form) + 下〔くだ〕さい (そんけい語) Please do ~.

This is an honorific request form. It is a more polite than the ~てください form. This form is used by a speaker to show respect to the listener. For example, it is used by a waiter/waitress to a customer, a student to a teacher, a low-ranking worker to a higher-ranking worker, etc. 見る has a special word for this form which is ごらんください "Please look."

Both this and the form introduced earlier ~てくださいませんか are polite forms of request. However, ~てくださいませんか is a form used when a request for a favor is being asked.

Compare: お書き下さい。 "Please write."  
 書いて下さいませんか。 "Would/Won't you please do ~ for me."

1. 「どうぞ、お入り下さい。」 "Please come in."
2. 「どうぞ、お上がり下さい。」 "Please step up."
3. 「少々、お待ち下さい。」 "Just a minute, please."
4. 「どうぞ、こちらにお座り下さい。」 "Please sit here."
5. 「こちらを御覧下さい。」 "Please look at this."

H. Irregular Humble Forms (けんじょう語)

These are the equivalent humble forms of the previous set of irregular そんけい語 forms. These verbs are used when talking about oneself or others associated with the speaker in one's in-group. (i.e., talking to a teacher about one's own father, or talking to the president of another company about one's own boss.) By humbling oneself, one shows respect to others. These forms exist for certain verbs only.

Verbs	Humble form (MASU)	Humble form (Dic. form)
食べます (to eat) 飲みます (to drink)	いただきます	いただく
します (to do)	いたします	いたす
行きます (to go) 来ます (to come)	まいります	まいる
います (to be)	おります	おる
言います (to say)	もうします	もうす
見ます (to look; see; watch)	はいけんします	はいけんする

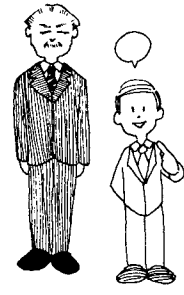
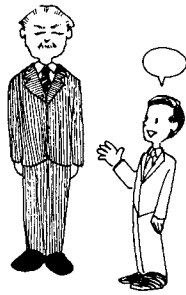
- |                       |                                     |
|-----------------------|-------------------------------------|
| 1. 社長：「ビールを飲むかい？」     | "Will you drink some beer?"         |
| 社員：「はい、いただきます。」       | "Yes, I will (drink some)."         |
| 2. 社長：「何にするかい？」       | "What are you going to have?"       |
| 社員：「天ぷらにいたします。」       | "I will decide on <i>tempura</i> ." |
| 3. 先生：「どこから来ましたか。」    | "Where did you come from?"          |
| 学生：「アメリカからまいりました。」    | "I came from the U.S."              |
| 4. 先生：「今、どこに住んでいますか。」 | "Where do you live now?"            |
| 学生：「学校の近くに住んでおります。」   | "I live near school."               |
| 5. 先生：「お名前は。」         | "What is your name?"                |
| 学生：「田中と申します。どうぞよろしく。」 | "I am Tanaka. Glad to meet you."    |
| 6. 先生：「この写真を見ますか。」    | "Will you look at these photos?"    |
| 学生：「はい、拝見します。」        | "Yes, I will look (at them)."       |

I. お + Verb (Stem form) + します / いたします。 (けんじょう語)

This is the humble equivalent of the previous お + Verb (Stem form) + になります form. お + Verb (Stem form) + します / いたします means "to do ~ (for a superior)" and is only used when talking about oneself or others associated with the speaker in one's in-group. This form cannot be used with any verb. Choosing to use いたします over します makes the statement even more humble. Verbs with single syllabled verb stems are not used.

- |                              |   |
|------------------------------|---|
| 1. スチュワーデス：「お水をお持ちいたしました。」   | "I brought some water for you."                 |
| 客：「どうもすみません。」                | "Thank you very much."                          |
| 2. 社員：「社長、タクシーをお呼びいたしましょうか。」 | "Mr. President, shall I call a taxi (for you)?" |
| 社長：「ああ、呼んでくれ。」               | "Yes (informal), call one."                     |

\* 敬語 Summary:



	RESPECT LANGUAGE	POLITE LANGUAGE	HUMBLE LANGUAGE
	? そんなけい語	⇔ ていねい語	? けんじょう語
to GO	いらっしゃいます	行きます	まいります
to COME	いらっしゃいます	来ます	まいります
to EXIST	いらっしゃいます	います	おります
to DO	なさいます	します	いたします
to EAT	めしあがります	食べます	いただきます
to DRINK	めしあがります	飲みます	いただきます
to SAY	おっしゃいます	言います	もうします
to SEE	ごらんになります	見ます	はいけんします
to ASK (question)	お聞きになります	聞きます	うかがいます
to GIVE	----	あげます	さしあげます
to SLEEP, REST	お休みになります	寝ます	----
to KNOW	ごぞんじです	知っています	ぞんじております
other forms	おV-stemになります	other VERBS	おV-stemします
	お読みになります	読みます	お読みします
request forms	おV-stemください	V-te ください	----
	お座り下さい	座って下さい	----



## A. ペアワーク : Tic Tac Toe ゲーム - けい語 (Honorific Form)

Play the Tic Tac Toe game by taking turns changing the verbs to their correct honorific forms. The answers are on the next page.

1.

待ちます	話します	作ります
楽しみます	およぎます	あそびます
働きます	しにます	思います

2.

着ます	起きます	読みます
書きます	生まれます	寝ます
見ます	行きます	聞きます

3.

します	始めます	言います
食べます	シャワーをあびます	来ます
買います	卒業します	飲みます

[答え]

1.

待たれます [待ちます]	話されます [話します]	作られます [作ります]
楽しめます [楽しみます]	およがれます [およぎます]	あそばれます [あそびます]
働かれます [働きます]	しなれます [しにます]	思われます [思います]

2.

着られます [着ます]	起きられます [起きます]	読めます [読みます]
書かれます [書きます]	生まれられます [生まれます]	寝られます [寝ます]
見られます [見ます]	行かれます [行きます]	聞かれます [聞きます]

3.

されます [します]	始められます [始めます]	言われます [言います]
食べられます [食べます]	シャワーを あびられます [シャワーをあびます]	来(こ)られます [来ます]
買われます [買います]	卒業されます [卒業します]	飲めます [飲みます]

B. ペアワーク→クラスワーク：先生を知ろう。そんけい語 (Respect Language)

Interview your Japanese teacher using honorific forms. First practice with your partner. Next, add one of your own questions in space 12. Then start the class interview of your teacher using the questions you practiced and prepared. You may ask impromptu questions during the interview as well. After the class interview, write two requests you have of your teacher for this year in the space below. Use the polite request form. Share them with your class.

1. 御出身 (ごしゅっしん) は、どちらですか。	
2. どの大学を卒業されましたか。	
3. 大学で何を専攻 (せんこう) されましたか。	
4. 先生は、いつこの学校で教え始められましたか。	
5. 先生は、なぜ先生になられましたか。	
6. この学校の生徒について、どう思われますか。	
7. 日本語を教えるのは、楽しいですか。	
8. 先生の御趣味 (ごしゅみ) は、何ですか。	
9. 先生は、今どちらに住んでいらっしゃいますか。	
10. 先生は、どんな食べ物がお好きですか。	
11. 先生は、犬を飼 (か) って (raise) いらっしゃいますか。	
12. (自分の質問)	

Write two polite requests for this year to your Japanese teacher. Use ~てくださいませんか or ~ていただけませんか。

例 (example). 先生、試験をやさしくしてくださいませんか。

1. \_\_\_\_\_

2. \_\_\_\_\_

C. ペアワーク：そんけい語 (Respect Language) & ていねい語 (Polite Language)

You are a company president and your partner is the company president's secretary. Both of you are on a business trip. You ask the following questions. Convert them to honorific speech. Your partner answers using the appropriate speech styles. Take turns.

例 (example). 社長、明日何時に起きますか。

秘書(secretary)：「社長、明日何時にお起きになりますか。」

社長：「七時に起きるよ。」



1. 社長、今、コーヒーを飲みますか。
2. 社長、今晚、ホテルの部屋にずっといますか。
3. 社長、くすりを持って来ましたか。
4. 社長、今日、何時にホテルに帰りますか。
5. 社長、ホテルへの帰りにプールに行きますか。
6. 社長、ホテルに帰ってから、家に電話をかけますか。
7. 社長、今晚、部屋でビデオでも見ますか。
8. 社長、夜、マッサージでも呼(よ)びますか。
9. 社長、昨日のレポートを今、読みますか。
10. 社長、今、何と言いましたか。
11. 社長、どこで食事をしますか。
12. 社長、今晚、何時に寝ますか。
13. 社長、明日の朝、何時に起きますか。
14. 社長、明日の朝食は、どんな料理が <u>いい</u> ですか。
15. 社長、明日、何時に出かけますか。
16. 社長、明日、タクシーに乗りますか。
17. 社長、明日のミーティングは、 <u>十時</u> ですか。
18. 社長、田中さんを知っていますか。

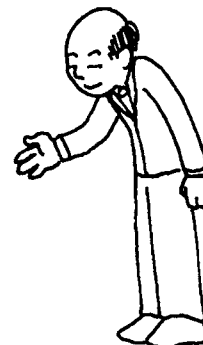
D. ペアワーク：けい語 (Honorific Form) お～下さい

You are a tour coordinator and your partner is a Japanese tourist. You take your tour group to a Japanese restaurant and make the following requests. Convert them to honorific speech. Your partner should agree to each request. Take turns.

例 (example). 座れいって下さい。

ツアーコーディネーター：「お座り下さい。」

日本人：「はい、座ります。」



1. レストランに入りって下さい。

2. くつをぬいいで下さい。

3. 上に上がって下さい。

4. 「さくら」という部屋へ行って下さい。

5. 自分の名前の所をさがして下さい。

6. 座って下さい。

7. メニューを見て下さい。

8. お茶を飲んで下さい。

9. ちよっと待って下さい。



E. ペアワーク：あいさつ

Ask your partner what greetings or expressions should be used in the following situations. Your partner should answer. Take notes. Take turns.

例 (example). 質問：朝、友達に会った時、何とあいさつしますか。

答え：おはようとあいさつします。

1. 朝、先生に会った時、何とあいさつしますか。	
2. 食べる前に、何と言いますか。	
3. 食べた後で、何と言いますか。	
4. 出かける時に、何と言いますか。	
5. 家に帰った時に、何と言いますか。	
6. 家の人が出かける時に、何と言いますか。	
7. 家の人 <sup>れい</sup> が帰って来た時に、何と言いますか。	
8. 寝る前に、何と言いますか。	
9. 訪問 (ほうもん) した家のげんかんの外で、何と言いますか。	
10. お客さんがあなたの家に来た時に、何と言いますか。	
11. 訪問 (ほうもん) した家に入る時に、何と言いますか。	
12. 人におみやげをわたす時に、何と言いますか。	
13. 帰る時間になった時に、何と言いますか。	
14. 訪問 (ほうもん) した家から出る時に、何と言いますか。	
15. お客さんがあなたの家から帰る時に、何と言いますか。	
16. レストランでお客さんが食べ物を注文 (ちゅうもん) した時に、ウェイターやウェイトレスは何と言いますか。	
17. ウェイターやウェイトレスがお客さんにていねいにあやまる (apologize) 時、何と言いますか。	

F. ペアワーク：けんじょう語 (Humble Form)

A student is at host family's home and meets the host father and mother for the first time. He/She asks the following questions. One partner takes the role of the parent while the other partner takes the role of the student. If you are male, ask the father's questions. If you are female, ask the mother's questions. The student should answer using the humble form. Take turns.

例 (example). お父さん：「アメリカのどこから来たのかい？」  
生徒：「ハワイからまいりました。」



 お父さん	 お母さん
1. 名前は？	1. お名前は？
2. 出身 (しゅっしん) はどこ？	2. 出身 (しゅっしん) はどこなの？
3. 兄弟は何人いる？	3. 兄弟は何人いるの？
4. ジュースでも飲む？	4. ジュースでも飲む？
5. 何かスポーツをする？	5. 何かスポーツをするの？
6. 部活 (ぶかつ) は何をしてる？	6. 部活 (ぶかつ) は何をしてるの？
7. この写真を見る？	7. この写真を見る？
8. ケーキでも食べる？	8. ケーキでも食べる？
9. 日本語が上手だね。	9. 日本語が上手ね。

G. ペアワーク：けんじょう語 (Humble Form) お+V-stem+いたします

You are a company president and your partner is a company employee. The president makes the following requests to the company employee. If you are male, use the male company president's questions. If you are female, use the female questions. The company employee answers the requests using the humble お+V-stem+いたします pattern. Take turns.

例 (example). 社長 (男) : 名前を書いてくれ。  
 社員 : はい、お書きいたします。



 男の社長	 女の社長
1. この英語のレポートを読んでくれ。	1. この英語のレポートを読んで。
2. うちに電話をかけてくれ。	2. うちに電話をかけて。
3. タクシーを呼 (よ) んでくれ。	3. タクシーを呼 (よ) んで。
4. レポートを英語で書いてくれ。	4. レポートを英語で書いて。
5. このレポートをコピーしてくれ。	5. このレポートをコピーして。
6. そのかばんを取ってくれ。	6. そのかばんを取って。