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Identifying and Understanding the Difference Between Japanese and English
When Giving Walking Directions

Keiko Moriyama Barney

A thesis submitted to the faculty of
Brigham Young University
in partial fulfillment of the requirements for the degree of
Master of Arts

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ABSTRACT

Identifying and Understanding the Difference Between Japanese and English When Giving Walking Directions

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In order to better identify and understand the differences between Japanese and English, the task of giving walking directions was used. Japanese and American public facilities (10 each) were randomly chosen from which to collect data over the phone in order to examine these differences based on the following five communication styles: 1) politeness, 2) indirectness, 3) self-effacement, 4) back-channel feedback (*Aizuchi*), 5) and other linguistic and cognitive differences in relation to space and giving directions. The study confirmed what the author reviewed in the literature: Japanese are more polite, English speakers tend to give directions simply and precisely, Japanese prefer pictorial information and most Americans prefer linguistic information, Japanese is a topic-oriented language and also an addressee-oriented language. The information revealed from this study will help Japanese learners develop important skills needed for developing proficiency in the target language and also teach important differences between the two languages.

Keywords: giving directions, Japanese, cross-culture, communication styles, politeness, indirectness, self-effacement, back-channel feedback, *Aizuchi*, word order, topic orientedness, addressee orientedness

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Chapter 1: Introduction

One of the main reasons for studying a foreign language is to facilitate travel to the country where a particular language is spoken. The World Travel & Tourism Council (WTTC) reported in 2014 that world tourism numbers continue to rise:

It has emerged that between January and June 2014, 517 million tourists travelled around the world, a rise of 22 million when compared to the same period in 2013. Considering that the total number of international travelers grew by five per cent in 2013 to 1.09 billion, compared to the previous year, the UN expects that this figure will rise by a further 4.5 per cent in 2014. The UN has a long-term forecast of a 3.8 per cent growth in arrivals between 2010 and 2020 (<http://www.wttc.org/global-news/articles/2014/sep/global-tourism-numbers-are-up-who-are-the-winners-and-losers/>).

It is presumed, therefore, that some world travelers are fulfilling their dream of visiting a country where the language they have studied is spoken. While traveling, especially in an unfamiliar place, asking for directions is a skill that is typically needed. Knowing how to ask for directions in the language of the country you visit would be very beneficial, but there could be situations where you do not understand what the native speakers of that country are saying in response.

The motivation for this study is based on the author's experience. When I came to the United States for the first time and asked directions, I did not understand the directions at all, even though the proficiency level of my English at that time was good enough to be accepted to enroll in a college in the US, and I should have understood the directions easily. The interlocutor, however, used cardinal descriptors (north, south, east, and west), and distance in numbers, such as 100 feet. In Japanese, the cardinal descriptors and distance in numbers are

seldom used. I assume that the difference in how the directions were given, different from what I was used to in Japanese, was the reason I did not understand the directions at that time, and not that I did not understand the language.

Teaching these differences to learners of Japanese would be critical in order for them to be able to communicate with Japanese native speakers more effectively. It would also be helpful to be able to teach Japanese, with knowledge of the kind of differences that exist and also why these differences exist. In order to identify and understand these differences, I have chosen a task based on directions.

There are actually two parts to directions. The person seeking directions first asks for the directions then the other party responds to that request with directions to whatever destination that the inquirer is seeking. For the purposes of this study I will focus on the second half, that of receiving the directions given, because helping learners of Japanese to understand the directions given to them is of primary concern.

Review of Literature

Introduction. In this review of literature, I will discuss the differences between Japanese and English from five different communication styles: 1) politeness, 2) indirectness, 3) self-effacement, 4) back-channel feedback (*Aizuchi*), 5) other linguistic and cognitive differences in relation to space and giving directions (OLCD). I chose these five communication styles because they are important and unique characteristics of spoken Japanese and therefore essential for Japanese learners to understand when communicating in Japanese. You usually ask a stranger for directions, therefore you need to be polite. To be polite, Japanese tend to be indirect and self-effacing. To make sure you understand what the direction giver (the speaker) is saying, *Aizuchi* is important. There also are other important aspects to look into when communicating in

Japanese such as word order and the differences in perception of space and direction between Japanese and English. When you hear something, you try to understand it based on your knowledge and experience. Therefore, if the word order is different from the language you are familiar with, it may be confusing. Similar to this, if you are from a place where you do not use cardinal directions and you are given directions using them, you will probably not understand the directions. Therefore, these perceptual differences are very important to consider.

Differences found between Japanese and English Communication Styles. The five points of view (politeness, indirectness, self-effacement, back-channel feedback (*Aizuchi*), and other linguistic and cognitive differences in relation to space and giving directions [OLCD]) in Japanese are discussed below in order to better understand Japanese and the differences between Japanese and English in the context of giving walking directions. These points are important and unique characteristics of spoken Japanese and therefore fundamental for Japanese learners to understand when communicating in Japanese.

Politeness. The word politeness is defined in the Oxford English Dictionary as “courtesy, good manners, or behavior that is respectful or considerate of others” (“Politeness”, 2014). Japanese are often referred to as a polite people (Matsumoto & Okamoto, 2003), but politeness and being polite are different. Ide (1989) defines the terms of politeness and polite:

The term ‘polite’ is an adjective like ‘deferential’ and ‘respectful.’ It has a positive meaning: ‘having or showing good manners, consideration for others, and/or corrected social behavior’ (Longman Dictionary of Contemporary English, 1978). Politeness, on the other hand, is the neutral term. Just as ‘height’ does not refer to the state of being ‘high,’ ‘politeness’ is not the state of being ‘polite.’ Therefore, when we talk about

linguistic politeness, we refer to a continuum stretching from polite to non-polite (i.e. zero polite, that is, unmarked for politeness) speech. (p. 225).

Ide (1989) explains, linguistically, polite is an adjective and it describes a state, and politeness is a measurement of being polite.

According to Lakoff (1973), “one aspect of politeness is...leaving a decision open, not imposing your mind, or views, or claims, on anyone else...it does not force agreement or belief on the addressee...politeness involves an absence of a strong statement” (pp. 56-57). Miyazaki (2009) describes politeness as a way for a listener to show respect to a speaker. Kitayama (2004) states that the greater the imposition toward the listener, the less the level of politeness. Ide defines:

Linguistic politeness as the language usage associated with smooth communication, realized 1) through the speaker’s use of intentional strategies to allow his or her message to be received favorably by the addressee, and 2) through the speaker’s choice of expressions to conform to the expected and/or prescribed norms of speech appropriate to the contextual situation in individual speech communities (Ide, 1989, p. 225).

The definitions above seem to indicate that politeness and being respectful or considerate of others can be important in any language, and what may be considered to be polite in one culture may be different and strange or not acceptable in another culture (Leech, 1983). Even though it seems politeness is important in many languages, in this study, only the differences between Japanese and English are examined.

Hill, Ide, Ikuta, Kawasaki, and Ogino (1986) conducted research to examine the difference of politeness between Japanese and American English by investigating *wakimae*, that is, discernment, which they state is “fundamental to politeness in Japanese” (p. 347). *Wakimae*

is defined by Hill et al. (1986) as “the almost automatic observation of socially-agreed-upon rules and applies to both verbal and non-verbal behavior” (p. 348), and claims that *wakimae* is “clearly the most important factor in questions of politeness” (p. 348) in the Japanese context. In this study by Hill et al. (1986), 30 American and 30 Japanese students who enrolled at Japanese and American universities were asked to answer a questionnaire that focused on the politeness of a request when borrowing a pen. The questionnaire had three parts, and the results showed that Japanese and American English provide “empirical evidence that these superficially different sociolinguistic systems share the factor” (p. 363) of *wakimae*. The findings from the study show that *q.* (assess the factors designated as relevant [discernment]) is obligatory and primary, and *p.* (decide the desired degree of politeness [volition]) is optional and secondary for Japanese. “Once the factors of addressee status and general situation relative to speaker’s own have been assessed, specific linguistic forms, at a conventional level of politeness, are available” for Japanese (p.362). For American English, *q.* is obligatory but secondary, and *p.* is obligatory and primary. Hill et al. state:

The factors of addressee status and (typical) situation define a very broad range of polite usage. Discernment (*q.*) functions chiefly to prevent gross breaches of politeness, and not to identify specific correct choices...., What guides the American speaker to a specific utterance is Volition (*p.*), that is, the speaker must (consciously or otherwise) choose just how much politeness to use (Hill et al., 1986, p. 362).

Discernment is the main factor for Japanese to determine how to begin a conversation, whereas the American prefers volition.

Hill et al. (1986) discuss that the findings in the study support that social distance and relative power are two major elements found in politeness and “the weights and priorities

assigned to each will vary from group to group” (p. 363). The relationship of two or more parties and their social ranks influence and determine the level of politeness, and it depends on the group to which the party belongs.

The results of the study by Hill et al. (1986) confirmed that *wakimae* was “fundamental to politeness in Japanese” (p. 347), and that it determined how Japanese start a conversation, depending on the social distance and relative power.

Another aspect of politeness, which needs to be considered, is that male and female speech is different. Lakoff (1973) outlined, “In appropriate women’s speech, strong expression of feeling is avoided, expression of uncertainty is favored, and means of expression in regard to subject-matter deemed ‘trivial’ to the ‘real’ world are elaborated” (p. 45), and “it is a truism to state that the ‘stronger’ expletives are reserved for men, and the ‘weaker’ ones for women” (p. 50).

The main differences between men’s and women’s speeches pointed out by Lakoff (1973) are:

- When naming colors--women tend to have larger vocabularies when naming colors such as beige, ecru, aquamarine, lavender, and so on
- “Meaningless” particles--[particles] “define the social context of an utterance, indicate the relationship the speaker feels between himself and his addressee, between himself and what he is talking about” (p. 50), such as “oh dear” in front of a sentence to show distress.
- Adjectives--Neutral: great, terrific, cool, neat; women only: adorable, charming, sweet, lovely, divine (p. 51)

- Tag-questions-- women use tag-questions in more conversational situations than men.

Lakoff (1973) stated that men's and women's speech is different. However, not only are they different, but women are generally more polite. This was discussed by Smith (1992), who stated that females are more polite than males in Japanese society, and that the politeness in the speech of females is due to the frequent use of honorific forms. She also explains that the speech style of Japanese females "is linked to their social powerlessness, at least in the public domain" (Smith, 1992, p.59). This is explained in more detail by Ide (1982), and she depicts the use of honorific forms and its link to social powerlessness:

The high frequency of the use of honorifics by women partly results from women obeying social Rule 1, i.e., 'be polite to a person of a higher social position.' Men's dominance over women in social positions, a legacy of feudalism, is still maintained as a basic social norm, despite the improvement of women's status in the last few decades. Women, therefore, are expected to be more polite than men. By the frequent use of honorifics together with other polite expressions, women express their deferential attitude (Ide, 1982, p. 378).

With the historical background for the frequent use of honorifics by women, Ide (1982) also investigated what makes the speech of Japanese women more polite. One point is that women use honorifics "as an expression of the speaker's demeanor" (Ide, 1982, p. 378). If one speaks English with proper pronunciation, he or she is considered to be well educated or from a higher social class. Similar to that, Ide (1982) states that women generally like to be considered to have good manners and that they use honorifics to impress others. Next, Ide (1982) points out "the proper use of high-level/formal forms" (p. 378) in women's speech, and one example of

such is first person pronouns. When men speak politely, they use a first person pronoun, *watashi*, however, *watashi* is a plain form for women. Thirdly, women do not usually use vulgar expressions. Ide (1982) explains this using the first person pronoun again: men use *ore* for I, *omae*, *kisama*, and *temee* for you, but women do not have as many choices as men do. Last of all, women tend to use “softening expressions” (Ide, 1982, p. 381) in order to make an expression polite. *Wa* and *kashira* as sentence final particles are very common (Ide, 1982).

These are some of the distinct expressions and particular forms used by women that make Japanese, spoken by women, more polite than men’s speech, and these features are something to be looked into in this research as well. It is said that Japanese are polite, but when addressing a stranger, everyone will probably be more polite than speaking to a friend. The context for this research is to receive directions from a stranger, therefore, examining the communication style of politeness is very important.

Indirectness. In the indirect communication style, speakers express their thoughts implicitly using hints or modifiers. Listeners are expected to monitor the nonverbal communication, to read contextual cues, and to relate what has been stated to all information available about the speakers and the situation at hand in order to read the real meaning. Indirect communication is often used in situations where mutual harmony is considered an important part for maintaining good relationships (Intercultural Communication Web Course of University of Jyväskylä, retrieved from <http://moniviestin.jyu.fi/ohjelmat/hum/viesti/en/ics>).

Japanese are said to be indirect and “the indirectness of Japanese speakers is partially blamed for miscommunication between Japanese and Americans in business and political negotiations” (Spees, 1994, p. 232), but Spees (1994) claims that there are not many empirical studies conducted on the subject and it is “often based only on casual observation” (p. 236). To

examine whether Japanese are truly indirect as they are said to be, Spees (1994) did a study on this topic.

In that study, 30 American and 30 Japanese female students at the University of Hawaii answered questionnaires. All the Japanese students arrived in Hawaii three months earlier and were attending a new intensive course in English. American students were either studying ESL (to be teachers or to work in a related field) or linguistics. In this study by Spees (1994), indirectness was examined by questionnaire and by role play. There were four situations: complaint and request for both the in-group and out-group. The result showed:

1. The Japanese are indirect in certain circumstances and are concerned about when they should be indirect. This contributes to miscommunication between Japanese and Americans and to the belief for both Japanese and Americans that 'Japanese are indirect.'
2. Japanese students are not necessarily more indirect than American students when the status between the subjects is equal.
3. The Japanese speech of today may be becoming more direct than in the past (Spees, 1994, p. 248).

The Spees (1994) study verified that Japanese are somewhat more indirect than Americans, but it may not be as much as they are said to be. The use of indirectness by Japanese also seems to depend on time, place, and occasion. Pizziconi (2009) states:

Japanese language no doubt makes extensive use of indirect styles—a style conveyed through the use of several grammaticalized and discourse-based devices—but evidence is available that suggests that this style is subject to a great deal of personal and situational variation, a fact that Japanese language instruction needs to proclaim more audibly (p. 249).

If using indirectness depends on personal and situation variation as Pizziconi (2009) states, it would probably make it even more difficult and challenging for Japanese learners to learn this aspect of Japanese. Spees (1994) describes particles that show indirectness in Japanese and this is probably helpful for Japanese learners trying to recognize expression of indirectness:

Ga or *keredo/kedo*: usually translated as ‘but’ or ‘though’ in English. Sentences ending with these particles are incomplete and they are used “to leave it up to the listener to make a reasonable assumption as to what might follow” (Spees, 1994, p. 232).

Tyotto: hedge marker. It literally means ‘a little,’ but if it is used in conversation, it “is often used in expressions of polite refusal or hesitation” (Spees, 1994, p. 233).

In addition to those, Tohsaku (1994) discusses the use of “*goro*,” usually translated as “about.” *Goro* is used to approximate time, and it is another example of the way Japanese express themselves vaguely rather than clearly or directly in the way they express time (Tohsaku, 1994). Japanese try to be polite when they tell time, using the word “*goro*” at the end of the time (number) such as *2-ji goro* (about 2 o’clock). Although “*goro*” is usually translated as “about,” it is not used to literally mean “about” in this context. When Japanese use the word “*goro*” with time, they are trying to be polite and are not trying to underspecify the time (Tohsaku, 1994, p. 43).

Japanese desire to maintain harmony and to avoid confrontation, and they try to say “no” indirectly (Tohsaku, 1994). It seems that Japanese almost enjoy using different ways of saying “no” indirectly, but they are just trying to be polite (Tohsaku, 1994). And the notion of grammatically correct but socially inappropriate (Christensen & Warnick, 2006) can be very challenging for Japanese learners. The literature discusses that Japanese are indirect but it depends on the situation. If it is important to be indirect when addressing a stranger, Japanese

learners need to be aware of that. Examining whether Japanese are indirect when giving directions, therefore, is important to consider as a communication style.

Self-effacement. Self-effacement is a communication style found in Japanese, and it is defined as “not claiming attention for oneself; retiring and modest” (“self-effacement”, 2014) in the Oxford dictionary. Suzuki and Yamagishi (2004) argue that self-effacement is a form of ‘default self-representation.’ They asked 110 Japanese to take a test with 20 questions, and after that to evaluate how they did on the test. The majority considered themselves to be below average. Then the Japanese were later told that they would receive an extra reward by evaluating correctly how well they did on the test. In this case, the majority considered themselves to be above average. Comparing the two results before and after informing the Japanese participants regarding the reward, they found out that “self-effacement among the Japanese is a strategy for self-presentation, which they switch on and off depending on the situation” (Suzuki & Yamagishi, 2004, p. 17). Because of this, they state that self-effacement is a form of “default self-presentation” (p. 17) among Japanese. Eight years later, using the results of this study by Suzuki and Yamagishi (2004), Yamagishi et al. (2012) conducted a study with the same method but with American students and compared the results of the two studies; one with Japanese and the other with Americans. They showed that the “default self-presentation” (p. 17) was more applicable to Japanese than American (before and after informing the reward, the results of American students did not show much difference). Then Yamagishi et al. described that the purpose of self-effacement of Japanese is not to offend others. Yamagishi et al. (2012) call this attitude, “the ‘do-not-offend-the-other’ strategy” (p. 66). They discuss that “the relative paucity of self-enhancement and the self-effacing tendency sometimes observed in East Asians are considered to be a ‘default strategy’ used to avoid accruing a negative reputation” (Yamagishi et

al., 2012, pp. 60-61). ‘Default strategy’ is defined as a decision rule people use when it is not clear what kind of decision rule should be used [p. 61]. Yamagishi et al. (2012) argue that a legitimate strategy may be always to be modest so that the risk of being disliked and sooner or later excluded from a current relationship will be reduced.

Kim and Marcus (1999) explain that East Asians would like to be similar to others around them and do not want to be noticed as different from others. The study by Matsumoto and Okamoto (2003) describes the interactional style of Japanese using a proverb: 出る杭は打たれる (*deru kui wa utareru*) [a nail that sticks out gets hammered down], and explains that “Japanese are very polite; they tend to avoid confrontations in conflict situations; they try not to assert themselves too much” (p. 29). Japanese try to avoid being seen as outstanding in order to keep harmony among themselves, and they would probably not be hammered down in fact when they are outstanding, but they would probably disturb the harmony of the community.

Crittenden and Bae (1994) describe self-effacement using the example of a certain Mr. Park who was given an award for his special achievement. In his remarks, he credited his success to the teamwork of the marketing department and the support of company management, and they refer to Mr. Park’s attitude as self-effacing. The attitude of Mr. Park toward his achievement can often be seen among East Asian people.

From the discussion above, it is probably safe to say that Japanese are self-effacing, but it depends on the situation. The reason for Japanese being self-effacing is to not offend others or to avoid drawing attention to oneself, and to maintain harmony. Therefore, determining whether giving directions is one of such situations to be self-effacing is meaningful for Japanese learners in order to be better speakers of Japanese.

Back-channel feedback (Aizuchi). *Aizuchi* is a way of showing that the listener is following the speaker and of asking the speaker to continue (Tohsaku, 1994). Many studies have been done on *Aizuchi* because it plays a very important function in Japanese. One of them is the study done by Murata (2000), and she analyzed the different functions of *Aizuchi* used by Japanese learners. The participants in this study by Murata (2000) were ten students of the University of Edinburgh, and their Japanese level ranged from novice high to advanced on the ACTFL scale. Three of them did not have the experience of having been to Japan nor had they received instructions on *Aizuchi*. I think that this raises questions about the validity of this study of Murata (2000) because she included students who have never learned *Aizuchi*. It would be very difficult for them to use *Aizuchi* without proper instructions in the interview done for this study by Murata (2000).

Murata (2000) categorizes the functions of *Aizuchi* into two groups: 1) signal of “I’m listening” and “I understand,” and 2) indication of emotion and attitude. Then she divides each group into sub-groups. For group 1, there are two sub-groups: a) in the case of signaling, “I’m listening” without understanding, and b) in the case of signaling, “I’m listening and I understand.” There are three sub-groups for group 2: c) expression of empathy, d) expression of emotion, and e) adding information (Murata, 2000, pp. 243-244).

Murata (2000) discusses four findings from the study. One of them shows that it is hard to distinguish between 1a and 1b because some learners use this kind of *Aizuchi* as a strategy, that is, it is used when the listener does not want to disturb the flow of the conversation and lets the speaker continue even though the listener does not understand the word or phrase in the conversation assuming he or she will understand it from the context eventually. From this finding, Murata suggests that it is important to practice the difference between *Aizuchi* to show

the attentiveness and *Aizuchi* to request clarification. Second, the advanced learners try to facilitate the flow of the conversation using 1b type of *Aizuchi*, but it is hard for novice learners to do the same. It was suggested that novice learners need to have as many opportunities as possible to be exposed to the natural conversation of native speakers, and let them practice *Aizuchi* during pauses the speaker makes. Next, novice learners tend to not use *Aizuchi* after turn-taking in a conversation, and this makes native speakers uncomfortable because native speakers are not sure whether the learners are listening to them. It would be a good idea, therefore, to let learners practice using *Aizuchi*, appropriately placed in sections of an actual conversation, as it would be during actual use. Lastly, *Aizuchi* can facilitate turn-taking in conversation, and it can be an important tool for managing conversation.

The study shows that there are many different functions for *Aizuchi* and it is very hard for learners to use them appropriately. Exposure to the conversation of native speakers and practicing in different authentic contexts will help learners to acquire skill with *Aizuchi*.

Murata (2000) states that more studies are needed to consider the different functions of *Aizuchi* from various viewpoints.

Another study done by Lee (2001) compares the different uses of *Aizuchi* between Japanese native speakers and Korean Japanese learners when discussing. The participants of this study by Lee (2001) consisted of eight Japanese native speakers and eight Korean Japanese learners. Their average age was 29 and they were all in graduate school in Nagoya, Japan, except one who was in a post-MA study program. Lee divided them into pairs who did not know each other and asked them to role play in the form of a debate without telling them the purpose of the study. *Aizuchi* works as the signal of hearing, the signal of understanding, the signal of agreement, the signal of disagreement, the expression of feelings, and so on. The

representational forms are *Aizuchi-shi* (part of speech) such as “*hai*,” “*ee*,” and “*soo*”; repeating a part or whole of what the other person said; paraphrasing; and anticipatory completion or guessing what the other is going to say and stating it first to facilitate communication. Among these different *Aizuchi*, Lee looked into the use of the *Aizuchi* of agreement. Interestingly, the results show that Japanese native speakers tend to use *Aizuchi* of agreement more when they do not agree with the speakers than when they agree. Lee believes that this is because Japanese want to create an atmosphere between themselves and the speakers that will allow the speakers to feel comfortable saying whatever they want to say. On the other hand, Korean Japanese learners tend to use more *Aizuchi* of agreement when they agree with the speakers than when they do not agree with the speakers. Lee states that Korean Japanese learners want to justify what they say is reasonable. In Korea, if you agree with the other person during a discussion more than necessary, you might give the impression that you are indecisive. This cultural difference between Japanese and Korean can be an obstacle to cross-cultural communication. Lee concludes that educators need to direct their attention to the cultural characteristics between Japanese native speakers and Japanese learners in order to solve issues of cross-cultural communication. Lee tried to eliminate possible extraneous variables by using the same age group and participants who had similar Japanese experience and educational background, but the number of participants was small. Similar studies with a larger number of participants are needed for statistical verification.

The results of these two studies show that the characteristics of Japanese as discussed above regarding politeness, indirectness, and self-effacement lead Japanese to express agreement with the speakers even when they do not themselves agree. They do this because they wish for the speaker to continue speaking as they wish so that the flow of conversation will not be

interrupted. There are many functions for *Aizuchi*, and this might be a skill that is difficult for Japanese learners to acquire.

Aizuchi is important in the context of giving directions because you need to make sure that an inquirer understands and is following what you say, and it is also important for the inquirer to make sure the addressee continues to give directions.

Other Linguistic and Cognitive Differences in Relation to Space and Giving directions (OLCD). There are several aspects that need to be considered in addition to the communication styles discussed above. Regarding other linguistic and cognitive differences in relation to space and giving directions, I will discuss four additional aspects in this section, and they are 1) word order, 2) directions and perceptions of space and location (DPSL), 3) topic orientedness, and 4) addressee orientedness.

1) Word Order. The first aspect to look into is the word order used in Japanese when giving directions, and this can be seen in addresses, locations, dates, or time (Tohsaku, 1994; Watabe, 1989; Watabe, 2007). For example, Japanese addresses are presented in the inverse order of American addresses; the country comes first, then prefecture, city, town, numbered district, numbered block, number, and then the person's name at the very end (Tohsaku, 1994). This applies not only to locations such as addresses but also to date, time, name, and fractions (in mathematics) (Watabe, 1989; Watabe, 2007). Smith called this aspect "mirror images in Japanese and English" because "a mirror image represents a perfect inversion of elements on the horizontal axis" (Smith, 1978, pp. 78-79). Smith used this phenomenon as a translation technique, but the mirror image can be seen in the example of addresses mentioned above. Hamada (2012) used a different example to describe the same phenomena in Japanese: *the book on the top shelf in the closet in the bedroom upstairs*. This is translated into Japanese as follows:

二階の寢室のクローゼットの一番上の棚にある本 (二階の (2-kai no) [upstairs], 寢室の (shinshitsu no) [in the bedroom], クローゼットの (kurōzetto no) [in the closet], 一番上の棚に (1-ban ue no tana ni) [on the top shelf], ある (aru) [to be], 本 (hon), [the book]). Hamada (2012) explains how this results from the structural difference between Japanese and English. Japanese verbalize a certain matter of interest starting from the outside frame toward its center, and on the other hand, English verbalize the most outstanding and recognized object first and then add other components to specify the object. In other words, for Japanese speakers, they use a reference point to recognize a target, and next the target becomes the reference point for the next target, and this process is repeated until reaching the last object (the object of the interest). This process was also described by Watabe (1987, 2007), and he uses a poem by *Takuboku Ishikawa* as an example: 東海の (Tōkai no) 小島の島の (kojima no shima no) 白浜に (shirahama ni) 我泣き濡れて (ware naki nurete) 蟹とたわむる (kani to tawamuru) [on white sands of shore in a small island in Tokai area, I'm drained in tears, playing with a crab] (p. 28). The perspective or focus of this poem moves from big to small: Tokai (big area covering four prefectures) → small island → shore → himself → tears → playing with a crab. The structural difference or other linguistic and cognitive differences in relation to space and giving directions is the word order used and may contribute to the differences seen when giving directions in Japanese and English.

2) *Directions and perceptions of space and locations.* The second aspect relates to directions and perceptions of space and locations. Suzuki and Wakabayashi (2005) compared tourist guidebooks between Japanese and Americans. They discussed how Japanese guidebooks are similar to survey maps and that American guidebooks are more like route maps and the following features are described:

- “Japan has a typical example of block-based address systems, and USA has a street-based one.” (Suzuki & Wakabayashi, 2005, p. 149)
- American people could easily find the locations of places without maps because every place is systematically numbered with a name in USA. In Japan, however, addresses are not numbered along with streets and it is hard to find a place without a map.
- Because of the complicated address system and the feature above, Japanese people need more information to find a place.
- Japanese guidebooks are rich in maps and photos that are fully colored and sophisticated, but American guidebooks are not. Maps used in American guidebooks are more abstract and need “more advanced skill for acquiring information.” (Suzuki & Wakabayashi, 2005, p. 155)
- “Japanese maps emphasized blocks and landmarks rather than streets, whereas American maps exclusively signalized streets.” (Suzuki & Wakabayashi, 2005, p. 156)
- “Japanese guidebooks arrange spatial information primarily in order of its geographic location....In contrast, American guidebooks depended basically on linguistic information.” (Suzuki & Wakabayashi, 2005, p. 161)

To sum up, Japanese addresses are complicated and it is hard to locate a place, therefore, they need sophisticated maps with pictures. American addresses are systematic, however, and it is easy to find a place using a map, and that is why maps in American guidebooks are abstract and require more skills to find information. Suzuki and Wakabayashi (2005) also discussed how these differences “can be due to the communicative convention inherent in each country. Hence,

relative advantages of the style of the spatial description probably depend on the socio-cultural context of the senders and receivers of information” (p. 161).

The cultural diversity in spatial cognition between Japanese and Americans was examined by Suzuki (2013). In this study, Suzuki asked 20 Japanese and 19 Americans to walk to a destination using either a map or written directions. The result showed that “American participants were more likely to prefer the language-based spatial information transmission whereas Japanese participants tend to rely more on the visual-based one” (p. 81). Suzuki (2013) suggests the following from the results:

The Japanese are more likely to feel ease in using visual-based spatial representations because they can obtain an overview of a certain terrain at a glance. On the contrary, literal-based spatial representations are more suited to following directions. Americans might be more comfortable while they are using written directions for their wayfinding trial, because all they have to think of is to just follow the procedure step-by-step.

(Suzuki, 2013, p. 82)

The results of this study by Suzuki (2013) are similar to the study done by Suzuki and Wakabayashi (2005) above because they both show that Japanese prefer pictorial information and Americans prefer linguistic information, at least in this context.

Regarding a part of the above quotation, “[Japanese] can obtain an overview of a certain terrain at a glance,” Watabe (2007) states that it is important to look at the whole without fixating on an individual sound or word in Japanese.

The difference between American and Dutch in giving directions was analyzed by Hund, Schmettow, and Noordzij (2012). They discussed the fact that US participants tend to use street names and cardinal descriptors (north, south, east, and west), and Dutch participants prefer using

landmarks. The study had nothing to do with Japanese, but it revealed an important perspective of Americans, that they often use street names and cardinal descriptors, and this may relate to their address system as well.

Even though he does not discuss Japanese direction giving, Psathas (1990) makes an important point, which is that directions and perceptions of space and locations depend on the familiarity with the area of the direction giver. Lynch (1960) states, “A tendency ... appeared for the people who knew the city best of all to rely more upon small landmarks and less upon either regions or paths” (as cited in Psathas, 1990, p. 120). In other words, people who know the area well use landmarks more. It is understandable because you will not be able to use landmarks without knowing the area. Psathas (1990) also discusses what elements are needed to give directions: “Theoretically, the essential elements needed to give the recipient directions are the starting point, the goal, and the information concerning a reference point and a directional indicator in the context of a pathway” (p. 123). It is important to confirm the starting point and the destination when giving directions. The starting point does not need to be where the inquirer (the direction receiver) is, but the direction giver and the inquirer need to decide where the starting point is, and the rest of the directions are given to connect those two points.

To sum up this section on directions and perceptions of space and locations, the spatial perceptions between Japanese and Americans are very different. Japanese prefer pictorial information and tend to use landmarks, and Americans favor linguistic information and tend to use cardinal descriptors and street names. However results may vary, depending on the familiarity with the area of the person giving directions.

3) *Topic orientedness*. Japanese is a topic oriented language, and the “topic” here refers to a point of reference, that moves back and forth between participants of a conversation. Edsal

(2007) states, “When shown an animation or a series of images, Westerners tended to focus on individual (“focal”) objects in the scene, while East Asians were more likely to consider relationships between focal objects and their context” (p. 123). What Edsal said applies to Japanese when having a conversation. For a Japanese conversation to flow, checking the point of reference, that is, focal subject is critical. Watabe (2015) states that it is very important to keep “the right perspective in mind” (p. 13) when speaking in Japanese. He defines “perspectives” as “being the point of view of a sentence, whether it is the speaker’s, the addressee’s, the object’s, or that of the situation” (p. 13). For example, if you are looking for a book, when you find it, you would probably say in English, “I found the book.” In Japanese, however, it would probably be, 本があつた (*hon ga atta*) [the book was here] (Watabe, 2015, p. 13). Watabe discussed that it is important to take the perspective of the situation and not the doer in Japanese. The point of reference in this example is “the book,” and that is most important in Japanese. The subject, who found the book, is not crucial here. In English, however, the sentence will not be complete without the subject “I.” Hinds (1986) states, “The English speaker likes to put person into the subject position while the Japanese speaker tried to avoid this” (p. 27), and this feature of Japanese is the reason why Watabe (2015) refers to Japanese as a “context-oriented language” (p. 8).

Hinds (1986) also describes this topic-oriented aspect using the example of “*onegai shimasu* (please).” He states that Japanese use a simple phrase “*onegai shimasu*” when they go to get some service done such as going to a bank to get money, a photo center to have film developed, or a luggage storage place to check luggage. In English, however, you will probably need to say, “I would like to withdraw money,” “I would like to have my film developed,” or “I would like to check my luggage.” He points out that English seems to be wordy compared to

Japanese and Japanese seems to be plain compared to English. Hinds (1986) also discusses other features related to topic orientedness:

- 1) English speakers tend to overspecify verbal content whereas Japanese speakers tend to underspecify verbal content,
- 2) Japanese speakers are more willing to construct complete scenarios on the basis of minimal verbal clues whereas English speakers require maximal verbal clues,
- 3) The English speaker requires that a person be mentioned while in Japanese it is preferred that a person not be mentioned. (pp. 26-27)

The following example is a conversation between two men from a story, *Hitsuji wo Meguru Bōken*, by Haruki Murakami (1985), and it shows how Japanese flows, that is, how topic moves between two men without mentioning a doer:

A: 新聞は (*shimbun wa*) [newspaper], 何を (*nani wo*) [what], 読んでいるんですか (*yondeirun desu ka*) [read] ? [What newspaper do you read?]

B: 全国紙を (*zenkoku-shi wo*) [national newspaper], 全部 (*zembu*) [all] と (*to*), [and] 地方紙を (*chihō-shi wo*) [local newspaper], 八紙 (*8-shi*) [8 newspapers] 。 [All the national newspapers and eight local newspapers.]

A: それを (*sore wo*) [them], 全部 (*zembu*) [all], 読むわけですね (*yomu wake desu ne*) [read] ? [You read all of them, don't you?]

B: 仕事 (*shigoto*) [work], の (*no*) [of], うち (*uchi*) [part], だからね (*dakara ne*) [is] 。 [That is a part of my job.] それで (*sore de*) [and] ?

A: 日曜版 (*nichiyō-ban*) [Sunday newspaper], も (*mo*) [also], 読むんですか (*yomun desu ka*) [read] ? [Do you read Sunday newspaper too?]

B: 日曜版 (*nichiyo-ban*) [Sunday newspaper], も (*mo*) [also], やはり (*yahari*) [after all], 読む (*yomu*) [read] 。 [I also read Sunday newspaper after all.]

A: 今朝 (*kesa*) [this morning], の (*no*) [of] 日曜版 (*nichiyō-ban*) [Sunday newspaper], の (*no*) [of], 馬 (*uma*) [horse], の (*no*) [of], 写真は (*shashin wa*) [picture], 見ました (*mimashita*) [did look at] ? [Did you see the picture of the horse of Sunday newspaper of this morning?]

B: 馬 (*uma*) [horse], の (*no*) [of], 写真は (*shashin wa*) [picture], 見たよ (*mita yo*) [saw] 。 [I saw the picture of the horse.]

A: 馬 (*uma*) [horse], と (*to*) [and], 騎手が (*kishu ga*) [rider], まったく (*mattaku*) [totally], 別の (*betsu no*) [different], ことを (*koto wo*) [thing], 考えてる (*kangaeteru*) [be thinking], みたいに (*mitai ni*) [seem], 見えませんか (*miemasen ka*) [do see] ? [Doesn't it look like that the horse and the rider are thinking about the totally different thing?]. (pp. 215-216)

The point of reference in this example is like a ball in a game of catch. By playing catch, the speaker and the addressee confirm their mutual understanding, and this is different from back-channel feedback (*Aizuchi*) because *Aizuchi* is to show “I’m listening” or to facilitate conversation (see the section of *Aizuchi*). The ball (=topic) comes and goes between two speakers as follows in the example above: newspaper → all the national newspapers and eight local newspapers → all of them → Sunday newspaper → a picture of a horse in Sunday newspaper → the horse and the rider. No grammatical subjects appear overtly in this conversation, but they carry the conversation without any problems. They seem to understand each other completely. There are no subjects but there are several points of reference as

common subjects. This shows, “Words in a conversation are articulated to the reaction of the other (addressee)” (Watabe, 2007, p. 40).

Before directions are given, the person asking for, or seeking directions, first must inquire after them. To reach the destination, the inquirer and the addressee will probably play catch with a common subject such as an address, a street name, or a landmark. Therefore, to look into this aspect when giving directions, it is important to pay attention to what the perspective of the conversation is and how it moves in the conversation.

4) *Addressee orientedness*. Japanese is an addressee-oriented (addressee-centered) language. Japanese usually think of the persons with whom they are talking first. This feature of Japanese can be seen in the use of the word “*sumimasen*” (Watabe, 2001). The word “*sumimasen*” is often translated as either “I’m sorry” or “excuse me” depending on the situation. It can be hard for Japanese learners to understand the concept of “*sumimasen*” (Shimada, 1987). Japanese learners try to translate the word, “*sumimasen*,” into English and want to know which of “I’m sorry” and “excuse me” is more appropriate, but it cannot be simply translated to either one of them (Shimada, 1987). Shimada (1987) states that “*sumimasen*” is used when Japanese think it is not enough to simply say “thank you” to show gratitude and when they feel sorry for having bothered the addressee at the same time, Japanese tend to use “*sumimasen*” to show appreciation. He continued that it is more polite than simply saying “thank you” for the stated reason. “*Sumimasen*” is used when the speaker is being considerate to the addressee when thanking. Watabe (2001) describes more precisely the same point as Shimada:

My feeling on “*sumimasen*” is that it is much simpler but it demonstrates the Japanese people’s addressee-oriented social behavior. For some reason... it is much more polite and preferable for the speaker to make a statement to center around the addressee’s

feelings or expected yet latent reactions rather than expressing the speaker's own feelings of gratitude when the speaker recognizes his/her actions have imposed or will impose upon the addressee. (Watabe, 2001, pp. 6-7)

Watabe (2001) did research and studied the use of "*sumimasen*" among native Japanese speakers and Japanese learners. The results showed that when the statement needed to be addressee-oriented in Japanese, Japanese native speakers tend to use "*sumimasen*" more than "*arigatou gozaimasu*" [thank you], but English native JSL (Japanese as second language) speakers preferred "arigatou gozaimasu." This feature of Japanese, that it is addressee oriented, is not only manifested in the use of "*sumimasen*" but also in the use of honorifics and bowing (Watabe, 2001).

This idea of the speaker's perspective can be seen in direction giving as follows: when giving directions there is always a starting point and a destination. Japanese native speakers relate to these two points of reference differently than English speakers usually do. An English direction giver tends to give directions to the inquirer from where the direction giver is located, using a subject "I" or "we," such as "We are in the back of Hotel XX" or "I think it takes about xx minutes" and so on. However, in the case of Japanese, the direction giver tends to speak from the point of view of the inquirer.

I discussed the five communication styles above, but there appears to be no significant literature that addresses "the difference in giving directions between Japanese and English" specifically. Also I have not found any literature that discusses giving directions using the five communication styles discussed above: politeness, indirectness, self-effacement, back-channel feedback (*Aizuchi*), and other linguistic and cognitive differences in relation to space and giving

directions. Many studies discuss those aspects individually or combined, but they do not specifically discuss how they apply to giving directions.

The literature on these topics has been discussed above and will be applied to this study. Since there appears to be no literature that addresses this topic directly, I made this the focus of my thesis. Based on the literature, I expected that there would be differences in giving directions in terms of politeness, indirectness, self-effacement, back channel feedback (*Aizuchi*), and other linguistic and cognitive differences in relation to space and giving directions.

Studying specifically the differences between directions received in Japanese versus those received in English will provide information to help students understand important differences between the two languages as well as help in the development of an important skill.

Using the findings from the five communications styles as I discussed above, I would like to examine the differences between Japanese and English from real life samples.

I hypothesize that the differences between Japanese and English are due to different communication styles (politeness, indirectness, self-effacement, back-channel feedback [*Aizuchi*], and other linguistic and cognitive differences in relation to space and giving directions [OLCD]). Next, studying specifically the differences in giving directions between Japanese and English speakers can help students develop an important skill needed for developing proficiency in the target language but also teach important differences between the two languages.

Research Questions

What kind of differences exists, and how are these differences expressed, between native Japanese speakers and native English speakers, when giving walking directions?

Chapter 2: Methodology

Participants

A Japanese native speaker called ten public facilities in Fukuoka, Japan and spoke with ten Japanese native speakers on the phone, and an English native speaker called ten public facilities in Las Vegas, in the US, and spoke with ten English speakers (including non-native speakers of English) on the phone. The public facilities were chosen using a map and each one of them was within approximately 10 to 20 minutes walking distance from a selected starting point. The selected facilities were hotels, sightseeing spots, restaurants, and so on—locations often sought out by visitors. The data for walking directions were necessary for the study, and the two areas chosen, Fukuoka and Las Vegas, are both places where many people often get around on foot, and that is why they were selected. I chose public facilities that would be used by visitors or travelers (see Table 2).

All the people who answered the phone should probably be used to being asked to give directions because of their occupations such as receptionists and information desk clerks, however, the employees of the public facilities in Las Vegas did not seem to be used to giving directions. I made this assessment based on the halting and unpolished manner of the speech that was used by the speakers in this sample set. Because the institutions were selected randomly and there is no way to know who would answer the phone, it is impossible to know beforehand the gender of the persons, what kind of educational background they have, their language level including whether they are a native speaker of Japanese or English or what kind of training on the job they have received previously. Table 1 shows the breakdown of the phone calls made, and Table 2 describes the breakdown of the types of institutions.

Table 1

Overview of the phone calls

	Phone calls made	Phone answered by a person		Recording
		Male	Female	
Japanese	10	2	8	0
English	10	2	6	2

Table 2

Overview of the types of public facilities

	Hotel	Department Store	Sightseeing Spot	Restaurant	Other
Japanese	5	1	1	—	3
English	—	1	2	5	2

Note. Japanese others include a chamber of commerce, a ward office, and an event hall, and English others include retail stores.

Materials

I gathered information on various methods used, both in Japanese and English, for asking and giving directions. Although the main focus was on acquiring walking directions to a specific destination, asking for directions is an essential part of the process, therefore, all examples include the part where directions were asked for. However, the task of giving directions will not be part of this research.

After giving examples, I will discuss their characteristics and differences at the end of the section. The examples will show what differences exist and what point of view needs to be taken in order to identify and understand the differences between Japanese and English.

Websites. First, I examined various examples of giving directions found on the web sites of public facilities such as hotels and restaurants, both in Japanese and English. I chose the following examples because the facilities were within a walking distance of 10 to 20 minutes. When people travel, they usually stay at a hotel or visit other public facilities, and asking for

directions to such places from a nearby public transportation point such as a bus stop or a station seems to happen often.

The first example is from Richmond Hotel in Hamamatsu-city, Shizuoka, Japan. The directions are given in Japanese from a nearby station, Hamamatsu Station, to the Hotel (http://richmondhotel.jp/hamamatsu/pdf/annai_toho.pdf), and it takes about 13 to 15 minutes on foot:

1. 新幹線改札口を出て、北口（右）へ (*Shinkansen Kaisatsu-guchi wo dete, Kita-guchi (migi) e*). [Go through the ticket gate of Shinkansen (Bullet Train), and go toward to North Exit (Right side).]
2. そのまままっすぐ進み、外へ出ます (*sono mama massugu susumi, soto e demasu*). [Keep going straight, and exit from the station.]
3. 外へ出たら、左方向へ (*soto e detara, hidari hōkō e*). [Once you exit, go left.]
4. 百貨店の手前の道を右へ (*hyakka-ten no temae no michi wo migi e*). [Turn right on the road in front of the department store.]
5. この道の突き当たりを左へ (*kono michi no tsukiatari wo hidari e*). [When you come to the end of the street, turn left.]
6. マツモトキヨシ（薬局）のある、大通り（かじ町通り）の交差点を渡りま
す (*Matsumoto Kiyoshi [yakkyoku] no aru, ōdōri [Kajimachi-dōri] no kōsaten wo watarimasu*). [Go across the intersection of ‘Kajimachi-dōri’ where there is Matsumoto Kiyoshi (drug store).]

7. 薬局のすぐ脇の道（有楽町）に入り、そのまま真っすぐ進みます

(*yakkyoku no sugu waki no michi [yūroku-chō] ni hairi, sono mama massugu susumimasu*). [Enter the side road (*Yūroku-chō*) by the drug store, and go straight forward.]

※途中、セブンイレブン（コンビニ）があります。ホテルのすぐ近くには御座いませんので、こちらをご利用頂くと便利です (*tochū sebum-irebun [konbini] ga arimasu. Hoteru no sugu chikaku ni wa gozaimasen node, kochira wo goriyō itadaku to benri desu*). [There is a convenience store, Seven-Eleven, on the way to the hotel.

There are no other convenience stores near the hotel, therefore, it would be convenient to use this store.]

8. 再び道路に出た所の交差点を渡り、左へ真っすぐ進みます（ゆりの木通り

へ) (*futatabi dōro ni deta tokoro no kōsaten wo watari, hidari e massugu susumimasu [Yurinoki-dōri e]*). [When you come out to the street, go across the intersection and go straight to the left (to the ‘*Yurinoki-dōri*.’]

9. 地下道のある突き当たりを右へ (*chikadō no aru tsukiatari wo migi e*). [Turn right at the end of the street with underpass.]

10. この通り沿いに御座います (*kono tōri-zoi ni gozaimasu*). [The hotel is on this street.]

11. リッチモンドホテル浜松へ到着！ (*Ricchimondo Hoteru Hamamatsu e tōchaku*) [Arrive at the Richmond Hotel Hamamatsu!]

The second example is from Kawasaki-city Youth Recreation Hall in Kawasaki-city, Kanagawa, Japan. These directions are also given in Japanese from a nearby station,

Miyazakidai Station, to the Youth Recreation Hall (<http://homepage3.nifty.com/seisyounen-ie/access/miyazakidaieki.pdf>):

宮崎台駅からの道案内（徒歩 20 分） (*Miyazakidai-eki kara no michi annai [toho 20-pun]*) [Directions from Miyazakidai Station (20 minutes on foot)]

1. 北口からの道順を紹介します (*Kita-guchi kara no michijun wo shōkai shimasu*). [Directions from the North Exit are given.]
2. 坂道を下ります (*saka-michi wo kudarimasu*)。この先には店がないので (*kono saki ni wa mise ga nai node*)、買い物があれば済ませておきましょう (*kaimono ga areba sumasete okimashō*)。[Go down the slope. There are no stores after this one, so use this store if you have anything to buy.]
3. 信号のある横断歩道を渡り (*shingō no aru ōdan-hodō wo watari*)、直進します (*chokushin shimasu*)。[Go across the crosswalk with a traffic light, and go straight.]
4. 次の角を右折すると (*tsugi no kado wo usetsu suruto*)、鉄道の高架が見えてきます (*tetsudō no kōka ga miete kimasu*)。下をくぐって進みます (*shita wo kugutte susumimasu*)。[Turn right on the next corner, you will see the railroad overpass. Go under the overpass and go straight.]
5. 案内板があります (*an-nai-ban ga arimasu*)。車に注意して横断歩道を渡りましょう (*kuruma ni chūi shite ōdan-hodō wo watarimashō*)。渡ったら左折し (*watattara sasetsu shi*)、次の角を右折します (*tsugi no kado wo usetsu shimasu*)。[There is a guideboard. Watch for cars and cross the crosswalk. After crossing the crosswalk, turn left, and turn right on the next corner.]

6. 坂道をまっすぐに進みます (*sakamichi wo massugu ni susumimasu*)。がんばれ (*gambare*) ! [Go straight up the slope. Hang in there!]
7. 登りきると中学校です (*noborikiru to chūgakkō desu*)。右折し (*usetsu shi*)、学校を回りこむように進みます (*gakkō wo mawarikomu yōni susumimasu*)。 [When coming to the top of the slope, there is a junior high school. Turn right and go forward turning around the school.]
8. 左手に学校を見ながら進むと (*hidarite ni gakkō wo minagara susumu to*)、正面に虎ノ門病院分院が見えてきます (*shōmen ni Toranomōn Byōin Bun-in ga miete kimasu*)。交差点を右折すると (*kōsaten wo usetsu suruto*)、まもなく青少年の家です (*mamonaku Seishōnen no Ie desu*)。 [You will see a branch of the Toranomōn Hospital in front of you if you go forward looking the school on your left. Turning right at the intersection, you will arrive at the Youth Recreation Hall soon.]

In the Japanese examples above, the directions are ordered with numbers. The directions are separated into segments, such as passing a landmark, turning a corner or street, and so on. Using a specific landmark or an action to enable or to help guests understand or memorize the directions in order more easily, and the fact that each segment of the directions is generally short and simple helps. Also, another characteristic that might be noticed in the Japanese examples is that landmarks such as a store, a traffic light, a railroad overpass, a school, or a hospital, are often used. These landmarks seem to be prominent in the area, and they would probably be noticed easily. In addition to these points, the directions to the hotel include a suggestion for their guests to use a convenience store on the way because there are no other stores near the hotel. This information does not relate to the directions directly, but it shows that the hotel is

mindful of their guests' needs. Similar to this, the directions to the Youth Recreation Hall also include a suggestion for their guests to use a store on the way because there are no stores near the Hall. Lastly, the directions to the Hall also includes an encouragement, "hang in there," in the middle of the directions right after climbing up the hill that may tire their guests, which also has nothing to do directly with the instructions. Both examples use fairly polite language such as *です* (*desu*), *(し) ます* (*[shi] masu*) (polite way to say "to be" or "to do") with some exceptions such as *～へ* (*e*) [to/toward]. Japanese sentences usually end with verbs, but without ending with verbs, the meaning can be conveyed without any problem in the above examples. These examples are from websites for a general audience, and information is one-directional with no need to worry about bothering or offending the addressee. Therefore, no elements that show indirectness, self-effacement, or *Aizuchi* can be seen.

The first example in English is from the Hyatt Place New York (hotel). These directions are given in English from a nearby station, Penn Station, to the hotel (<http://newyorkmidtown.place.hyatt.com/en/hotel/our-hotel/map-and-directions.html?icamp=propMapDirections>):

Directions from Penn Station

Walking: Depart W 31st Street, toward 7th Ave. Turn left onto 7th Ave. Turn right onto W 36th Street. Hyatt Place New York/Midtown-South hotel is located on your right-hand side.

The second example in English is from a restaurant, Mythos, in New York. These directions are given in English from Hyatt Place New York to Mythos (http://www.adriahotelny.com/locations/Adria_restaurants.pdf):

Travel west on Northern Blvd. Mythos will be 1 mile up on the right at Francis Lewis Blvd.

The English directions are not numbered, but they are short, simple, and straightforward, making it easier for guests to understand and remember. There are also many numbered street names included. Both of the English directions use one of the cardinal descriptors (west), and one of them uses a distance, “1 mile,” and that relate to OLCD. No elements, however, can be seen to show politeness, indirectness, self-effacement, or *Aizuchi*.

To sum up the characteristics and differences of directions both in Japanese and English from the above examples,

Japanese directions:

- In these samples each segment of the directions was numbered and separated by breakpoints, such as a landmark or an action (turning a corner, passing a landmark, etc.).
- Landmarks are used.
- No cardinal descriptors (north, south, east, and west) are used.
- No distance in numbers is used.
- A suggestion or an encouragement from the public facilities to their guests is often included.

English directions:

- Directions were not numbered in these cases.
- Numbered street names are used.
- Cardinal descriptors (north, south, east, and west) are used.
- A distance is stated with a number value.
- Simple and straightforward.

- No special suggestions or considerations for their guest can be seen.

These examples are one-directional, and their goals are to give directions to the audience without any confusion. The biggest difference here is the use or nonuse of numbered street names, cardinal descriptors, or distance in numbers, which relate to OLCD.

Textbooks and online language course materials. Next, I examined textbooks and online language course materials. For Japanese, I reviewed four college-level Japanese textbooks; *Nakama: Japanese Communication, culture, context*; *Yookoso!: Continuing with Contemporary Japanese*; *Genki: An integrated course in Elementary Japanese*; and *Japanese: The Spoken Language (JSL)*. The books I examined are all novice level textbooks, and I was able to find only simple phrases and sentences for giving directions. The information from the books can be helpful in generating some ideas. I chose these books because they are the most widely used at the college level in the US.

Chapter 6 of the second book of *Nakama* has a chapter on giving directions (pp. 282-330.) As one of the reading activities, there is a letter that includes directions to a university from a nearby station (p. 318):

本郷通りを左の方に行くと (*Hongō-dōri wo hidari no hō ni iku to*)、大きい交差点があります (*ōkii kōsaten ga arimasu*)。その交差点を通過して (*sono kōsaten wo tōtte*)、まっすぐ行くと (*massugu iku to*)、右側に赤い門が見えてきます (*migi-gawa ni akai mon ga miete kimasu*)。門の前に横断歩道がありますから (*mon no mae ni ōdan-hodō ga arimasu kara*)、道路をわたって下さい (*dōro wo watatte kudasai*)。中に入ったら (*naka ni haittara*)、すぐ左にまがります (*sugu hidari ni magarimasu*)。大山先生の研

究室は門から二番目の建物で (*Ōyama-sensei no kenkyū-shitsu wa mon kara 2-banme no tatemono de*)、三階の305号室です (*3-kai no 305 gōshitsu desu*)。

[If you go to the left on Hongo-dori, there is a big intersection. Pass the intersection, and go straight, you will see a red gate on your right. There is a crosswalk in front of the gate, so cross the road. When you enter, immediately turn left. The laboratory of Oyama-sensei is the second building from the gate, and it's the room 305 on the third floor.]

This example uses landmarks such as a big intersection, a red gate, and a crosswalk, and the direction is similar to the Japanese examples above. It is fairly polite, but there is no evidence of indirectness, self-effacement, or Aizuchi.

Yookoso has a chapter titled “Travel,” and it has a section on giving directions. This is from an activity in the Study Grammar section (p. 26):

カワムラ (*Kawamura*) : すみません (*sumimasen*)。青山神社にはどうやって行きますか (*Aoyama-jinja ni wa dōyatte ikimasu ka*)。 [Excuse me. How do I get to Aoyama Shrine?]

通行人 (*Tsūkōnin*) : ええと (*Ēto*)、この道をまっすぐ行って (*kono michi wo massugu itte*)、二本目の道を右に曲がります (*2-hon me no michi wo migi ni magarimasu*)。しばらく行くと (*shibaraku iku to*)、左側にあります (*hidari-gawa ni arimasu*)。 [Well, go straight on this road, and turn right on the second street. If you go for a while, it is on your left.]

カワムラ (*Kawamura*) : どうもありがとうございます (*dōmo arigatō gozaimasu*)。 [Thank you very much.]

通行人 (*Tsūkōnin*) : どういたしまして (*Dōitashimashite*)。 [You are welcome.]

This is a conversation between two people, and this is similar to a real life situation because it is two-directional. This dialogue does not use any landmarks, but it uses “this street” and “the second street” without using the street names, which relates to OLCD, but indirectness, self-effacement or *Aizuchi* are not shown.

Genki has a section on “directions.” It has a short conversation of giving directions (p. 131):

A: すみません (sumimasen)。郵便局はどこですか (*Yūbin-kyoku wa doko desu ka*)。

[Excuse me, where is the post office?]

B: まっすぐ行って (*massugu itte*)、三つ目の角を右に曲がってください (*3-tsu me no kado wo migi ni magatte kudasai*)。郵便局は道の右側にありますよ (*Yūbin-kyoku wa michi no migi-gawa ni arimasu yo*)。 [Go straight and turn right at the third corner.

The post office is on the right side of the street.]

A: どうもありがとうございます (*dōmo arigatō gozaimasu*)。 [Thank you very much.]

This example uses neither landmarks nor street names, but it refers to the third corner, which relates to DPSL. This is also two-directional and similar to a real life situation. It is polite, but it does not include evidence of indirectness, self-effacement, or *Aizuchi*.

The last Japanese example is from *JSL (Japanese: The Spoken Language)* (p.170):

A: ちょっと (*tyotto*)、お聞きしたいんですけど (*okikishitain desu kedo*)... [Say, I'd like to ask you something but....]

B: はい (*hai*)。 [Go right ahead.]

A: あのう (*anō*)、パルコはこっちの方でしょうか (*Paruko wa kocchi no hō deshōka*)。 [Would Parco be in this direction?]

B: はい (*hai*) ? [What did you say?]

A: あのう (*anō*)、パルコへ行きたいんですけど (*Paruko e ikitain desu kedo*)... [Uh, I'd like to go to Parco but....]

B: あっ (*a*)、じゃあ (*jā*)、これをまっすぐ行って (*kore wo massugu itte*)、次の交差点で左へ曲がって (*tsugi no kōsaten de hidari e magatte*)、すぐですよ (*sugu desu yo*)。 [Oh, well, then, go straight along this, turn left at the next intersection, and it's right there.]

This example is polite and uses a landmark, the next intersection, and this (street), but no street names are used, which relates to DPSL. In addition to that, this example shows indirectness such as お聞きしたいんですけど (*okikishitain desu kedo*)... and パルコへ行きたいんですけど (*Paruko e ikitaindesu kedo*).... The inquirer expresses that he/she feels sorry to bother the addressee by not completing those sentences. This also applies to addressee orientedness. But there are no self-effacement or *Aizuchi* appearances.

For English examples, I used four listening and speaking textbooks for ESL students which seemed to be suitable to use as examples. The first one is from *NOW YOU'RE TALKING! 1 Strategies for Conversation* (p. 47):

A: Excuse me, ma'am. Could you tell me if there's a campground near here?

B: Yes, there is. Keep going down this road another mile. It will be on your left. You can't miss it.

A: Thank you very much. I appreciate your help.

B: You're welcome.

This example is very polite using all complete sentences and includes a phrase such as ma'am. It uses "this road" and a distance with a number "another mile," but it does not use any street names or landmarks. It includes a phrase, "You can't miss it," which is not absolutely necessary but it can give assurance that the campground is easy to find if you go in the right direction. This shows consideration for the addressee, which is one aspect of OLCD, but there is no indirectness, self-effacement, or *Aizuchi*.

The second example is from *TAKE CHARGE! Book 1* (p. 123):

A: Excuse me. Is there a library in this neighborhood?

B: Yes, there is. It's across from the restaurant.

This example is very short but polite. It uses a landmark, "restaurant," but no street names or distance in numbers.

The third example is from *New Interchange* (p. 46):

Jack: Excuse me. I'm your new neighbor, Jack. I just moved in.

Woman: Oh. Yes?

Jack: I'm looking for a grocery store. Are there any around here?

Woman: Yes, there are some on the Pine Street.

Jack: OK. And is there a laundromat near here?

Woman: Well, I think there's one across from the shopping center.

Jack: Thank you.

This example is polite and uses a street name, "Pine Street," and landmark, "shopping center," but it does not specify a distance with a number.

The last example is from *Quest 1, Listening and Speaking* (p. 34):

A: Excuse me. I think I'm lost. I'm looking for Thorn Theater.

B: Oh, it's not far. It's on Thorn Drive, between Ninth and Tenth Streets. It's the fourth building from the corner.

A: Thanks a lot.

This example uses numbered street names, "Ninth and Tenth Streets," and a street name, "Thorn Drive." It also uses a landmark, "corner," but there is no distance number.

These English examples are rather short and polite. They use mostly complete sentences, but it may be because they are from textbooks.

Comparing these examples from Japanese and English textbooks, there are some characteristics that can be noted: 1) Japanese tends to use landmarks more often than in the English examples, 2) English tends to use street names such as Pine, Thorn Drive, Ninth (Street), and Tenth Street, whereas Japanese tends to use the second and the third, as in at the second intersection and not a street name, 3) English examples have more phrases that are not necessary for the conversation such as "you cannot miss it," "it's not far," but Japanese examples have only one such phrase, *すぐですよ (sugu desu yo)* [it's right there]. These are phrases to show care or considerations to others. Showing care or considerations is a part of politeness as defined in the section of review of literature, and it also relates to addressee orientedness because the direction giver is thinking of the inquirer first in these examples. 1 and 2 relate to DPSL and 3 relates to the addressee-oriented aspect of OLCD.

Videos. Lastly, I reviewed two videos, one Japanese and one English. The Japanese video is from a TV program called *リンカーン (Rinkān)*, "Lincoln." In *リンカーン*, 10 people were playing a game: three teams (three to four members each) compete with each other to see who arrives at a specified destination first. Each team travels in a car and they are not allowed to

use GPS. They can ask for directions up to three times on the way to the destination. The people who are asking for directions are famous, so you the reaction of the people who are being asked for directions may be different from when an average person asks for directions. It was not easy to find a video with a scene where directions were being given. This video may not be ideal but it has many important Japanese communication styles that can be used as examples. This is a transcript of one of the clips from リンカーン:

A: すいません (*suimasen*)。 [Excuse me.]

B: はい (*hai*)。 [Yes.]

A: お願いします (*onagai shimasu*)。 武蔵小杉の (*Musashi Kosugi no*)、 [Excuse me. In Musashi Kosugi,]

B: はい (*hai*)。 [Yes.]

A: 王将を目指しているんですけども (*Ōshō wo mezashiteirun desu kedomo*)、 [We are heading for Ōshō,]

B: はい (*hai*)。 [Yes.]

A: 行き方ってご存知ですかね (*ikikatatte go-zonji desu ka ne*) ? [Do you know how to get there?]

B: えーと (*Ēto*)、王将ですか (*Ōshō desu ka*)。 [Well, you are heading for Ōshō?]

A: はい (*hai*)。 [Yes.]

B: ええ (*ee*)、行きにくいんですけど (*ikinikuin desu kedo*)、 [It is not easy to get there,]

A: え (*e*) ? [E?]

B: この先を右折していただいて (*kono saki wo usetsu shite itadaite*)、 [Turn right ahead,]

A: この先の信号をですか (*kono saki no shingō wo desu ka*) ? [The traffic light ahead?]

B: はい (*hai*)。 [Yes.]

A: はい (*hai*)。 [Yes.]

B: 右折していただいて (*usetsu shite itadaite*)、 そうすると (*sō suru to*)、 駅前の方に出るので (*eki mae no hō ni deru node*)、 [If you turn right, you will come in front of the station,]

A: そこが武蔵小杉の駅ですか (*soko ga Musashi Kosugi no Eki desu ka*) ? [Is that Musashi Kosugi Station?]

B: 駅です (*eki desu*)。 それでENEOSのガソリンスタンドがあるので (*sore de Eneosu no gasorin sutando ga aru node*)、 [That's the station. And there is ENEOS gas station,]

A: はい (*hai*)。 [Yes.]

B: そこを左に曲がって行ったところをすぐ右側のところに (*soko wo hidari ni magatte itta tokoro wo sugu migi-gawa no tokoro ni*)。 [Turn left there, and it's on your right along the way.]

A: は (*ha*)、 ありがとうございます (*arigatō gozaimashita*)。 ありがとうございます ました (*arigatō gozaimashita*)。 [Thank you very much. Thank you very much.]

B: はい (*hai*)。 [Yes.]

Examining the scenes from *Lincoln* (they may not be completely authentic because those scenes are edited before being on the air), it seems that Japanese often used back-channel feedback (*Aizuchi*) in conversation. In this conversation, the first and second *hai* (B) used are *Aizuchi* to inform the inquirer, “I’m listening.” With this *hai*, (A) knows (B) is listening and following (A), so (A) can continue asking questions. There are other *hai* used by both (A) and (B) in the above video example, but they are not *Aizuchi* and they are simple confirmations similar to answering “yes” to a Yes /No question such as “Excuse me, (may I ask you directions)?,” “Yes, (you may)” as with the first *hai* in the above example.

They are driving, the destination is far away, and the conversation may not be exactly what you hear when you ask for directions when you are walking. (B) uses landmarks such as traffic lights and an ENEOS gas station.

The English example is intended for English language learners to watch (http://www.youtube.com/watch?v=6tRvWNld_t4&feature=youtube_gdata_player). Because this is for English learners, it includes several good points to know when giving directions. But it may not be as authentic as a real life situation because the inquirer introduces himself to the direction givers, and that usually does not happen in a real life situation:

A: I’m trying to find Pazzo’s Pizzeria. Do you know where I can find that?

B: I sure could (*sic*). You want to go right down this street here, and

A: Down this street, okay.

B: Take a left after you cross the bridge.

A: Okay, so I take this street, then take a left after the bridge.

B: After the bridge. It will be on your left.

A: It will be on my left.

This example uses a landmark, “bridge,” and it uses *Aizuchi* by repeating the part of what A said, “after the bridge.”

These two examples are video clips and probably much closer to what we really say when asking for directions than written samples from the websites of public facilities or from textbooks. Backchannel feedback is used in the video clips in both Japanese and English. Also, both Japanese and English use landmarks such as a gas station and a bridge.

Watching these video clips, one can see that actual conversation can be very different from what is learned in the classroom, which is often based on examples such as are found in the textbooks and online materials noted above. The key is to know the differences between Japanese native speakers and Japanese learners when giving directions.

These various examples show that there are some distinctive differences between Japanese and English. Giving directions is a task, and when a task is taught in a language lesson, a variety of approaches are used. Without knowing how a task is different between Japanese and English, there might be some problems for the learner in understanding directions.

Procedures

The conversations demonstrating directions given and received, between native Japanese speakers in Japanese or between English speakers (some of the English speakers were not native speakers) in English were recorded using a voice recorder. The author and the helper (the English native speaker) in the study called information desks or receptionists of different hotels, department stores, and sightseeing spots, and asked for directions to a particular location from a nearby station or hotel (see Appendix A). The researcher noticed that on previous occasions when asking for directions from an information desk, in person, the receptionist tended to use maps to give directions explaining, “We are here, and the destination is here,” just pointing to the

map. Maps are very useful when trying to understand directions, but it would be more helpful for learners to understand directions given where maps are not available because that would most likely be the case when asking for directions on the street. So for the purposes of this research all conversations were done by phone to avoid the use of maps.

So as stated, all the recordings took place over the phone and the researcher asked for directions from a place that would be within a walking distance of about 10 to 20 minutes from the location of the point of interest. Videotaping body language, including facial expressions would be ideal; however, videotaping on a street may include people who may not want to be videotaped. Also it would be necessary to receive permission separately from every affected individual, depending on the place where the videotaping occurred, such as a train station, a bus stop, a store, a movie theater, and so on, it would be very complicated when videotaping takes place in a downtown area to anticipate all the locations that might be in the videotaping. Also videotaping could be intimidating to the participants or they may react differently from a natural situation. The participants may try to respond to the author's expectation and say something different from what they would say in real life and might affect the ability to record natural conversations. In order to avoid violating the right of privacy or other such effects, data collection was done only with audio, using a voice recorder.

The recording was then transcribed by the researcher directly from the audio data. The Japanese parts were transcribed into Japanese and the English parts were transcribed into English. Japanese parts were translated into English by the researcher for convenience.

Analysis

After all the data were collected, the conversations were transcribed directly from the recording and analyzed in terms of aspects of communication style: Politeness, indirectness, self-

effacement, back-channel feedback (*Aizuchi*), and other linguistic and cognitive differences in relation to space and giving directions (OLCD). Elements from the actual conversations that fit in the categories of the five communication styles were marked and analyzed. For convenience and ease and to make it easier to recognize and understand the information from the section of reviewed literature, I summarized the characteristics and what to look for in the five communication styles into tables. Words or phrases in the examples of the following tables are Japanese examples, but English versions were also examined using the characteristics of the five communication styles as well.

Table 3 summarizes the politeness characteristics that were noted in the samples.

Table 3

Politeness characteristics and examples

Characteristics	Examples to seek
courtesy/message to be received favorably (Ide, 1989, p. 225)	<i>wakimae</i> (discernment) (Hill et al., 1986)
good manners/appropriate to the situation (Longman Dictionary, 1978)	meaningless particles (Lakoff, 1973, p. 50)
show respect or consideration of others (Miyazaki, 2009)	women only adjectives (adorable, charming, sweet, lovely, divine)
leaving a decision open	(Lakoff, 1973, p. 51)
not imposing one's mind, views, or claims	
not to force agreement or belief	tag-questions (Lakoff, 1973)
absence of a strong statement (Lakoff, 1973, pp. 56-57)	demeanor (Ide, 1982, p. 378)
little imposition toward the listener (Kitayama, 2004)	softening expressions (<i>wa</i> , <i>kashira</i>) (Ide, 1982)
female speech (Lakoff, 1973)	
express agreement w/o actually agreeing so as not to disturb the flow of the conversation (Lee, 2001)	

Table 4 summarizes indirectness characteristics flagged in the samples.

Table 4

Indirectness characteristics and examples

Characteristics	Examples to seek
use hints and modifiers	<i>keredo/kedo</i>
nonverbal communication	(Spees, 1994, p. 232)
contextual cues	<i>tyotto</i>
maintain good relationships	(Spees, 1994, p. 233)
mutual harmony	<i>goro</i>
(Intercultural Communication Web Course)	(Tohsaku, 1994, p. 43)
cause of miscommunication?	indirect "no"
(Spees, 1994, p. 232)	(Tohsaku, 1994)
concern when should be indirect	
(Spees, 1994, p. 248)	
personal and situational variation	
(Pizziconi, 2009, p.249)	
maintain harmony and to avoid confrontation	
(Tohsaku, 1994)	

Table 5 summarizes the characteristics of self-effacement sought in the samples, but there are no specific examples discussed in the section of reviewed literature.

Table 5

Self-effacement characteristics

Characteristics
not claiming attention
Retiring
Modest
("self-effacement", 2014)
switch on and off depending on the situation
strategy for self-presentation
(Suzuki & Yamagishi, 2004, p. 17)
not to offend others (do-not-offend-the-other strategy)
(Yamagishi et al., 2012, p.66)
avoid accruing a negative reputation
(Yamagishi et al., 2012, pp. 60-61)
want to be similar to others
not want to be noticed
(Kim and Marcus, 1999)
avoid confrontations
try not to assert oneself
avoid being seen
keep harmony
(Matsumoto & Okamoto, 2003, p.29)
credit success to others
(Crittenden and Bae, 1994)

Table 6 summarizes back-channel feedback characteristics (*Aizuchi*) examined in the samples.

Table 6

Back-channel feedback (*Aizuchi*) characteristics and examples

Characteristics	Examples to seek
I'm listening and understand--signal of hearing/understanding	<i>hai</i> <i>ee</i>
I'm listening w/o understanding (don't want to disturb the flow)	<i>soo</i>
expression of empathy--signal of agreement	paraphrasing
expression of emotion/feeling	anticipatory completion
adding information (Murata, 2000, pp. 243-244)	(Lee, 2001)
request clarification	
facilitate the flow of the conversation	
facilitate turn-taking (Murata, 2000)	
signal of disagreement (Lee, 2001)	

For the fifth communication style, other linguistic and cognitive differences in relation to space and giving directions (OLCD) which were examined in the data are listed in Table 7.

Table 7

OLCD characteristics and examples to seek in the samples

Characteristics	Examples to seek
word order (Tohsaku, 1994; Watabe, 1989; Watabe, 2007; Hamada, 2012)	big to small wide to narrow outside to center (Reference: same as left)
directions and perceptions (Suzuki and Wakabayashi, 2005)	landmarks street names or numbers cardinal descriptors (N, S, W, E) (Reference: same as left)
topic orientedness (Watabe, 2015, p. 13; Hinds, 1986, pp. 26-27)	playing a catch (move of point of references, confirmation of mutual understanding) use or no use of subjects (Reference: same as left)
addressee orientedness (Shimada, 1987; Watabe, 2001, pp. 6-7)	<i>sumimasen</i> to show gratitude addresser-centered point of view addressee-centered point of view (Reference: same as left)

Chapter 3: Results

The purposes of this research were to find what kind of differences exist in giving directions between native speakers of Japanese and native speakers of English. Also in this research, I sought to find out whether the differences between Japanese and English are due to different communication styles (politeness, indirectness, self-effacement, back-channel feedback, and other linguistic and cognitive differences in relation to space and giving directions). I believe that studying specifically the differences in giving directions between Japanese and English speakers will help students develop an important skill needed for developing proficiency in the target language but also teach important differences between the two languages. In order to determine the questions above, 10 Japanese and English public facilities were randomly chosen and used to get directions on how to get there from a starting point which was the distance of 10 or 20 minutes from the destination. For all the phone calls made in Japan, actual people answered, but in English, two were recordings as shown in Table 1.

The Japanese people who answered the phone seemed to be native speakers of Japanese, but some of the English speakers seemed to be non-native. There is no way of knowing what their first languages were, their educational background, or whether or how much they had previously received formal training on the job such as how to answer the phone. Even though the destinations were chosen to be about a 10 to 20 minute walk from the departure points for both Japanese and English, the number of information exchanges in Japanese was greater, as shown in Tables 8 and 9. Those numbers could vary due to the length of the path to the destination or how many segments (each segment is separated by a certain breakpoint such as turning a corner, passing a landmark, etc.) were used in the directions. English directions were short and simple, and that is probably the reason for the numbers of turn-takings being smaller.

On the other hand, Japanese directions have many more turn-takings, but this is probably due to the back-channel feedback (*Aizuchi*) provided by the inquirer. However, for this research, the focus of the study is the part of giving directions, therefore, the part of asking directions will not be discussed in this paper.

Table 8

Overview of the number of turn-takings made in samples

	< 20	< 30	< 40	< 50	< 60
Japanese		4	4		2
English	6	2			

Table 9

The number of turn-takings for each sample

Sample No.	1	2	3	4	5	6	7	8	9	10	Total	Average
Japanese	26	27	38	61	30	31	31	22	37	52	355	35.50
English	14	12	15	12	28	21	----	16	18	----	136	17.00

Note. English samples 7 and 10 are recordings, and there are no turn-takings for them.

According to the tables of characteristics and examples for the five communications styles described above, the appearance of the elements of each of the five styles were categorized and counted. The breakdown is shown in Table 10.

Table 10

Breakdown of the elements that appeared in samples

	<u>Examples</u>		<u>Total No. of Samples</u>	
	Japanese	English	Japanese	English
Politeness	130	34	10	8
Indirectness	6	0	4	0
Self-effacement	0	0	0	0
<i>Aizuchi</i>	4	2	10	2
OLCD				
Word Order	13	6	7	3
DPSL	95	63	10	8
Topic orientedness				
Playing catch	83	35	10	8
Use of a subject	0	52	0	8
Topic orientedness Total	83	87		
Addressee orientedness				
Addresser-centered point of view	8	25	4	8
Addressee-centered point of view	103	23	10	8
Addressee orientedness Total	111	48		
OLCD Total	222	96		

According to Table 10, Japanese is more polite than English. There is some appearance of indirectness in Japanese, but nothing in English. There were no examples of self-effacement in either Japanese or English. *Aizuchi* was used both in Japanese and English, but the difference is not that significant. Characteristics of word order or DPSL are different in Japanese and English, so simply comparing numbers will not lead to any meaningful results. Therefore examining each element is important for those aspects. Topic orientedness shows notable differences. The Japanese data show no occurrences of grammatical subjects, but most of the turn-taking involved playing catch. English often used grammatical subjects, but not as much playing catch compared with Japanese. There is no meaningful difference between speaker centeredness and addressee centeredness in English, but Japanese shows a noteworthy difference between them. It shows that Japanese is more addressee-centered than English.

Chapter 4: Discussion

As stated above, the purpose of this study was to examine what kind of differences exist between Japanese and English when giving directions and how these differences manifest themselves in the speech of native speakers of Japanese and native speakers of English. In this study, I also sought to find out what the reasons were for the differences between native speakers of Japanese and native speakers of English. I will organize my discussion of the study around five different communications styles: politeness, indirectness, self-effacement, back-channel feedback (*Aizuchi*), and other linguistic and cognitive differences in relation to space and giving directions (OLCD).

Politeness

Table 11 shows the numbers of politeness instances recognized in both Japanese and English in the directions examined in this study. The table shows that words and phrases that fit the characteristics of politeness appeared often in Japanese but not as much in English.

Table 11

Politeness Use in Japanese and English

Sample No.	1	2	3	4	5	6	7	8	9	10	Total	Average
Japanese	8	12	21	16	11	8	13	12	14	16	131	13.10
English	2	3	3	1	2	14	----	5	4	----	34	4.25

Note. English samples 7 and 10 are recordings.

Conversations were between an employee of a facility and its guest or customer, so it is natural for an employee to use very polite language. The average use of politeness is 13.10 in Japanese and all the samples include some politeness elements. The average for English is 4.25 and all the English samples include some politeness except Nos. 8 and 10, which were recordings. There is some variation from a low of eight to a high of 21 in Japanese and from a low of two to a high of 14 in English both among Japanese and English, but the focus here is the

differences between Japanese and English, therefore, I will not discuss the details about variation here.

Notable occurrences of politeness can be seen in the use of “courtesy, good manners, or appropriate to the situation” (Ide, 1989; “politeness”, 1978 [as cited in Ide, 1989, p. 225]), as listed in Table 3. Japanese employees often use the phrase, “*gozaimasu/gozaimashite*” (honorific form of “to be”) and “[*o*] + *verb* + *te/deitadaki/itadaku*” (humble form causative such as “have someone do something”). “*Gozaimasu/gozaimashite*” appeared in all the Japanese samples for a total of 24 times. For example, all of the Japanese employees answered the phone saying “*xxx de gozaimasu*” [This is xxx (xxx is the name of the facility)] except for samples 5, 8, and 10 whose recordings were not clear enough to hear the opening of the conversation. “[*O*] + *verb* + *te/deitadaki/itadaku*” appeared in nine of the Japanese samples for a total of 27 times. When the employees gave directions to the inquirer, they often said, “*o-koshi itadaku*” [(have the inquirer) come], “*o-hairi itadaku*” [(have the inquirer) enter], “*o-tōri itadaku*” [(have the inquirer) pass], and so on. This shows that all the employees tried to show good manners and be courteous using polite (honorific/humble form causative) phrases.

Another interesting item is “name of a place + honorific title (suffix)” such as “store name”-*san*. The use of this particular suffix was not discussed in the review of literature, but this can be another example of how to “show respect” (Ide, 1989; Miyazaki, 2009; “Politeness”, 2014) to other similar facilities. It is common in Japanese to call another organization of a like nature by the honorific title “-*san*.” Four out of 10 facilities used “store name” -*san* and it appeared seven times in total.

Another meaningful example of politeness is also to “show respect or consideration of others” (Ide, 1989; Miyazaki, 2009; “Politeness”, 2014), an aspect listed in Table 3 as well. I

will describe this aspect using cases from the Japanese samples. In the Japanese sample, the direction givers asked where the inquirer's current location was (even though the inquirer told the direction giver where the starting point was) and her means of transportation. Five employees asked the inquirer if she was familiar with the area. It seems that the employees were seeking the best way to give directions by determining the inquirer's familiarity with the area. The employee in Japanese sample 6 asked if the inquirer was familiar with the area four times, and the first instance happened right after the inquirer asked directions. He asked, "*wakaru tokoro gozaimasuka?*" [Are you familiar with the area?], and he was trying to find a starting point to give directions from. The evidence for that is that he did not start giving directions from Tenjin Station even though the inquirer specifically asked for directions from Tenjin Station. He asked if the inquirer knew the Shoppers department store that was one of the biggest department stores in the area and many people know where it is. After confirming the inquirer knew where Shoppers was, he continued asking if she knew the Japan Bank near Shoppers. He kept asking about prominent landmarks that were well known in the area one by one, leading the inquirer closer and closer to the destination. In this way, the inquirer would be able to find the destination without any problem because the direction giver made sure to use landmarks that the inquirer already knew. By doing so, this direction giver showed consideration for the inquirer by seeking the best way for her to reach the desired destination.

There are other examples that show "consideration for others." One of the employees gives a direction to go through an underground passage because it is very hot outside (the interview was done in summer). Four of them asked her to call again if she had a hard time finding it or got lost. One of them gave her additional information about the area or time required after having finished giving directions.

Forms and structures can be taught or learned through language instruction, but the consideration that the employees showed to the inquirer is not easy to teach or acquire.

An overview of words and phrases that were used in the conversations in Japanese and would be in the category of politeness is shown in Table 12. All of the phrases and sentences used by the direction givers would be under the category of “courtesy, good manners/appropriate to the situation, and show respect or consideration of others” that are listed in Table 3. Other characteristics of Table 3 did not show up in these data and it is probably that the intention was to give directions in an articulate manner so the direction givers needed to be clear and concise.

Table 12

Words and phrases from the samples in Japanese for the category of politeness

		Examples	Total No. of Samples	Sample Nos.
Politeness Phrase	honorific forms of "to be" (ございます (gozaimasu)/ございまして (gozaimashite))	24	10	1~10
	humble form causative ([お (o)]+V+て (te)/でいただき (deitadaki)/いただく (itadaku))	27	9	1~10 except 2
	a type of honorific (お (o)+V+なる (naru))	1	1	2
	a type of honorific (V+れ (re)/られ (rare))	6	3	2, 8, 10
	a type of honorific (ご (go)+V+する (suru))	1	1	3
	a type of humble form with an object being a subject (「物」が ([mono] ga)、V+まいる (mairu)/まいり (mairi))	8	5	1, 3, 5, 7, 9
	a type of humble form (V+おります (orimasu))	1	1	4
	Phrase Total	68		

Sentence	長らくお待たせしてすみませんでした (<i>nagaraku omataseshite sumimasen deshita</i>)/ 大変お待たせいたしました (<i>taihen omatase itashimashita</i>) [I am sorry to have kept your waiting for a long time]	2	2	2, 3
	お待ちください (<i>omachi kudasai</i>) [One moment please]	1	1	2
	申し訳ございません (<i>mōshiwake gozaimasen</i>) [I am sorry]	1	1	3
	どうも (<i>dōmo</i>) / ありがとうございます (<i>arigatō gozaimasu</i>) [Thank you]	4	3	2, 7, 8
	さようございます (か) (<i>sayōde gozaimasu [ka]</i>)。 [Is that so?]	2	1	3
	お待ち申し上げております (<i>omachi mōshiagete orimasu</i>) / しております (<i>shiteorimasu</i>) [We/I will be waiting for you]	3	3	4, 6, 8
	かしこまりました (<i>kashikomari mashita</i>) [Certainly]	2	2	1, 5
	失礼いたしました (<i>shitsurei itashimashita</i>) [I'm sorry]	1	1	5
	失礼いたします (<i>shitsurei itashimasu</i>) [Bye]	5	5	4, 7, 8, 9, 10
	よろしく願いいたします (<i>yoroshiku onegai itashimasu</i>) [Thank you]	3	3	5, 9, 10
	Sentence Total	24		
Others	confirmation of means of transportation	3	3	3, 4, 7
	confirmation of current location	3	3	3, 4, 10
	means when lost	4	3	3, 4, 6
	consideration about the weather	1	1	4
	confirmation of the route	0	0	-----
	confirmation of the familiarity of the area	8	5	1, 2, 6, 8, 9
	thanks for the inquiry/phone call	1	1	3
	name of a place + honorific title	7	4	7, 8, 9, 10
	time required	5	5	3, 7, 8, 9, 10
	confirmation of schedule	1	1	2
	the state of the town	1	1	5
	additional information	1	1	1
	giving more options (mean of transportation)	3	2	4, 10
	Other Total	38		
	Politeness Total	130		

Almost all employees in Japan receive training on how to answer the phone; therefore, I assume that none of the employees who answered the phone for this study were an exception to this. This may be the reason that there were not distinct differences between male and female employees in the Japanese samples. None of the features for female speech discussed in the literature review such as meaningless particles, tag-questions, softening expressions (“*wa*” or “*kashira*”) appeared. There are commonly used sentences in business situations and they are listed under “sentence.” The English translations are plain and simple without honorific or humble forms that are used in Japanese, but the sentences in Japanese are very polite using honorific and humble forms.

Words and phrases that were used in the conversations in English and would be in the category of politeness are described in Table 13.

Table 13

Words and phrases from the samples in English in the category of politeness

		Examples	Total No. of Samples	Sample Nos.
Politeness Phrase	I'm/I'll be pleased to ~	1	1	6
	Please ~	1	1	6
	Would/Could you ~?	1	1	8
	Phrase Total	3		
Sentence	Thank you for calling ~ (at the beginning)	3	3	2, 3, 6
	Thank you for calling ~ (at the end)	5	4	4, 5, 6, 9
	Can/may I help you?	2	2	2, 9
	Greetings	1	1	3
	May I (please) have your name?	1	1	6
	Who have I spoken with?	1	1	6
	It is a pleasure	1	1	6
	Have a good day	1	1	8
	You are welcome.	2	2	2, 3
	I'm sorry (for making a mistake)	1	1	6
Sentence Total	18			
Others	confirmation of the familiarity of the area	1	1	1
	confirm the understanding of the inquirer	1	1	1
	giving more options (what to take)	3	2	8, 9
	identify himself/herself	1	1	6
	offer to make a reservation for the inquirer	1	1	6
	other consideration to the inquirer	1	1	6
	time required (w/o being asked)	4	4	5, 6, 8, 9
	additional information	1	1	6
Other Total	13			
Politeness Total	34			

Some of the English speakers seemed to be non-native speakers of English. Also it seemed that most of them did not appear to be used to giving directions over the phone. I make this assessment based on the halting and unpolished manner of the speech that was used by the speakers in this sample set.

Compared to Japanese, there were not many stock phrases or sentences that employees used except “thank you” and “you are welcome.” Employees in English also showed some consideration (as defined by Ide, 1989 and Miyazaki, 2009), but these instances were related to the facts of the immediate conversation such as the means of transportation and the time required, and not as much to concern for the inquirer herself, such as whether she is familiar with the area or what to do if she gets lost or cannot find her destination.

The employee from Nobu Restaurant (English sample 6) was extremely polite compared to other employees in the English samples. However, the employee at the Nobu Restaurant was actually a concierge for Caesars Palace. The restaurant is in the Caesars Palace and all the calls to the tenants in the hotel seem to be answered by a concierge of the hotel. Table 11 shows that the average occurrences of politeness use in English are 4.25, but sample 6 has 14, which is three times more than the average. The employee was the only one to have introduced himself, and he was a concierge of a hotel (I called the number for Nobu Restaurant, but the concierge answered the phone. All the calls to the tenants of the hotel seem to be answered by a concierge); so, he had probably received training on how to answer the phone or help customers. On answering the phone, he gave a greeting and introduced himself, and then he asked for the name of the inquirer—something that never happened in the other samples. Other direction givers regularly used the subject “I,” but the concierge used “you” most of the time, such as “as you leave the Paris (hotel),” “you wanna go to the south,” “so you pass the Bally’s Casino,” and so on. This relates to one of the subcategories of addressee orientedness of OLCD for his point of view was aligned with his customer (the inquirer). He even offered to make a reservation for the inquirer, which none of the others offered, and he ended the conversation by thanking the inquirer twice.

Comparing the results of Japanese and English politeness in this study, it is fair to say that politeness is noticeably more evident in Japanese in these settings.

Indirectness

Words and phrases that were used in the samples in Japanese and in the category of indirectness are listed in Table 14. There are only Japanese data because there were no examples of English indirectness in the samples.

Table 14

Words and phrases from the samples in Japanese in the category of indirectness

Words and Phrases	Examples	Total No. of Samples
ちよつと (<i>tyotto</i>) [a little]	3	3
~とか (~ <i>toka</i>) [and/or]	3	1
Indirectness Total	6	4

ちよつと (*tyotto*) [a little] was described in the indirectness section of the review of literature above. It is used to express refusal or hesitation politely. It is used in the following expressions in the samples: ちよつと (*tyotto*)...難しい (*muzukashii*) [a little difficult] (sample 3); ちよつと見える (*tyotto mieru*) [can be somewhat seen] (sample 7); ちよつと正面に (*tyotto shōmen ni*) [rather ahead] (sample 10). All of these appeared in the different samples, and these are all used to show hesitation or to soften the degree of ‘difficult,’ ‘can be seen,’ or ‘ahead.’ The directions could have been given without using those words. Indirectness happened where it was not always necessary.

とか (*toka*) [and/or] is not one of the examples described in the review of literature, but it can be counted as a word to show indirectness. とか (*toka*) can be translated into ‘and’ or ‘or’ to list items. But in sample 6, the employee named only one place three different times (each

happened in a different utterance) and he was not trying to list places. Therefore this *とか* (*toka*) is used to avoid assertion and can be counted as indirectness.

Indirectness did not appear in English. Giving directions is to give information, and being simple and clear might be considered more important in English.

Self-effacement

Self-effacement did not occur in either Japanese or English in these samples. When giving directions, it is probably not required to keep harmony or credit success to others. Employees probably did not worry about being outstanding or modest. To give directions, being clear and assertive is expected.

Back-channel feedback (*Aizuchi*)

Aizuchi used in the Japanese and English samples are listed in Table 15.

Table 15

Aizuchi used, from the Japanese and English samples

Sample Number	1	2	3	4	5	6	7	8	9	10	Total
Japanese											
I'm listening (understand or w/o understanding)	3	1	1							1	6
facilitate the flow of the conversation				1							1
signal of agreement	2		2	2	7	1	3	4	6	4	31
request clarification			2							1	3
Japanese Aizuchi Total	5	1	5	3	7	1	3	4	6	6	41
English											
I'm listening (understand or w/o understanding)								1			1
signal of agreement									1		1
English Aizuchi Total									2		2

One of the examples of *Aizuchi* was to show that you are listening and understanding.

Therefore, in the context of giving directions, the inquirer would probably use *Aizuchi* more

often, but in this study, only the part of giving directions is under consideration. Even so, a total of 41 *Aizuchi* were used in Japanese.

The *Aizuchi* that was most used was to signaling agreement. Many of the direction givers said “*hai*” after the inquirer said “*hai*” [yes, (I understand/follow you)] to show that the inquirer was following the directions. The “*hai*” used by the direction giver was to confirm the understanding of the inquirer, such as “okay, you are following me, now I will continue.” For example, the following occurrences were seen in Japanese sample 1:

A: 博多口 (*Hakata Guchi*)、出ていただきまして (*dete itadakimashite*)、[Exit from Hakata Entrance,]

B: はい (*hai*)、[Yes,]

A: はい (*hai*)、えと (*eto*) [Yes, well...],

After A tells B to exit from Hakata Entrance, B tells A that B got it, then A says, “*hai*.”

This last “*hai*” is to make sure and confirm the understanding of B. This conversation continues:

A: はいはい (*haihai*)、それを (*sore wo*)、まっすぐ進んでいただいでですね

(*maassugu susunde itadaite desu ne*)、[Yes, yes, proceed straight ahead along the street,]

B: はい (*hai*)、[Yes,]

A: はい (*hai*)、えっと (*etto*) [Yes, well...],

This is very similar to the above example. The “*hai*” by B is “yes, I got it” and the “*hai*” by A is “okay, you are following me, then I will continue.” The rest of the “signal of agreement” is the use of this same “*hai*.”

There are two occurrences of *Aizuchi* in English, and one is from sample 8 and the other one is from sample 9. The direction giver in sample 8 says, “uh-huh,” after the inquirer tells him, “I’m gonna be in Las Vegas staying at Bellagio.” Here the inquirer is not asking a question,

but she is just giving information. So this is an example of “I’m listening” *Aizuchi*. The other example is from sample 9 and it is a signal of agreement. Here is a target portion of sample 9:

A: Ah, may be, take uhh, take about uhh 15, 20 minutes. Or so ah, mono, uhh, are you take to the monorail from the uhh stop, stop station is the Venetian they have for the monorail.

B: Okay.

A: Yeah, there are two, ah, they have a two way.

The direction giver explains that the inquirer can take a monorail to get to the destination, and the inquirer says, “okay,” but I do not know if the inquirer truly understood the direction because her English was not grammatically correct and it is kind of difficult to follow. After “okay” by B (the inquirer), the direction giver continues, “yeah.” This “yeah” is similar to what I explained in the Japanese example above. If A understood B, B would continue, and B actually gave more information about the monorail.

To answer correctly to the inquirer, it is important to confirm whether what you heard was accurate, and this is true for both Japanese and English. But from the above result, however, Japanese uses more *Aizuchi* in conversation.

Other Linguistics and Cognitive Differences in Relation to Space and Giving Directions

(OLCD)

The last characteristic to discuss is OLCD (other linguistic and cognitive differences in relation to space and giving directions). There are four points to this concept and they are 1) word order, 2) directions and perceptions of space and locations, 3) topic orientedness, and 4) addressee orientedness.

1) **Word Order.** As described above in the review of literature, the word order in Japanese is almost opposite that of English. In Japanese, the point of view moves from outside to center (big to small or wide to narrow), and in English, from the most prominent feature to other components. The directions given in Japanese in these samples demonstrated the concept, explained above, that the word order is from outside to center.

In the directions from Japanese sample 1, the way the point of view moves in the directions given demonstrates how word order is different. The direction giver told the inquirer to turn right at the corner, and to describe the corner, she said, “*migite ni...* [on your right hand side] *Hoteru Komuzu to iu hoteru ga miete kurun desu yo* [on your right hand side, you will see a hotel, *Hotel Comes.*] *de soko no 1-kai ni Famirii Māto ga haitterun desu ga* [there is a Family Mart on the first floor (of the hotel)] *migi ni magatte itadaki mashite* [there, you need to turn right].” She pointed out a bigger landmark, the hotel, first, and then explained there was a convenience store on the first floor of the hotel. The point of view moves from big to small here. In Japanese sample 4, the direction giver explains, “*kōen no naka ni* [inside of the park] *chairō no tatemono* [brown building] *...ga arimasu* [there is].” Here again, the inquirer uses the bigger landmark, the park, first, and then describes the brown building. There are three landmarks in sample 8: first a department store, second, the main building and then the new building of the department store, and then a street between the main building and the new building. In this sample, the direction giver wanted to tell the inquirer to walk along the street, and to describe the street, she started from the department store, and next she used the main and new buildings of the department store to narrow it down. This shows the word order characteristics common to Japanese. This is summarized in Table 16.

Table 16

Word order summary in Japanese samples

JS NO	Starting point	Next point	Third point	Relationship
1	博多駅 (<i>Hakata-eki</i>) [Hakata Station]	博多口 (<i>Hakata-guchi</i>) [Hakata Entrance]		big to small
1	ホテル (<i>hoteru</i>) [hotel]	1階ファミリーマー ト (<i>1-kai Famirī Māto</i>) [Family Mart (convenience store) 1F]		big to small
4	北の方 (<i>kita no hō</i>) [north]	渡辺通り (<i>Watanabe- dōri</i>) [Watanabe Blvd]		big to small
4	公園 (<i>kōen</i>) [park]	茶色の建物 (<i>chairo no tatemono</i>) [brown bldg.]		big to small
7	デパート (<i>depāto</i>) [department store]	学習塾 (<i>gakushūjuku</i>) [preparatory school]		big to small
9	デパート (<i>depāto</i>) [department store]	本館と新館 (<i>hon-kan to shin-kan</i>) [main bldg. and new bldg.]	通り (<i>tōri</i>) [street]	big to small
10	駅 (<i>eki</i>) [station]	橋 (<i>hashi</i>) [bridge]		big to small
10	デパート (<i>depāto</i>) [department store]	信号 (<i>shingō</i>) [traffic light]		big to small

Note. JS NO is Japanese sample number (see Appendix B).

In the direction giving in English as well, characteristics that move from one outstanding place or area to another component showed in the samples. This is summarized in Table 17.

Table 17

Word order summary in English samples

ES NO	Starting point	Next point	Third point	Relationship
1	casino	hotel		next to each other
1	shop	casino		small to big
5	1st floor	back (side of the floor)		big to small
5	Boulevard	hotel		next to each other
9	hotel	downstairs	food court	big to small

Note. ES NO is English sample number (see Appendix C).

In English sample 1, the point of view moves from the casino (which is not in the hotel, but next to the hotel) to the hotel. The point of view in this example moves from one place to another, they do not demonstrate a relationship that goes from big to small, wide to narrow, or outside to center. In sample 2, the point of view moves from shop to casino, and the shop is in the casino. The point of view moves from small to big. Sample 5 has three points, from hotel to downstairs and to the food court. These are related to each other because the downstairs is on the lower floor of the hotel, and there is a food court on that floor. The point of view in this example moves from big to small and it has a similar characteristic to that found in Japanese. Some of the employees speaking English may not have been native speakers of English, and I expected that their native culture might have influenced their use of language, but this is merely speculation and there is no evidence to support that. Therefore, the examples in English are not the best samples since some of the employees seemed to be non-native speakers of English.

2) Directions and perceptions of space and locations (DPSL). The second aspect to examine is directions and perceptions of space and locations. The characteristics for this

aspect show in the use of landmarks, street names or numbers, and cardinal descriptors (north, south, east, and west). This is summarized in Table 18.

Table 18

Directions and perceptions of space and locations summary

Examples	Description of Usage	Total Use		Total No. of Samples	
		Japanese	English	Japanese	English
Landmarks	buildings	37	30	9	9
	streets (big/wide, or narrow/small street)	10	0	7	0
	intersections	4	0	4	0
	total landmarks	51	30		
street names		4	6	3	5
street numbers		0	2	0	2
cardinal descriptors (N, S, W, E)		10	6	5	3
directions such as straight (ahead), right, left, or toward ~		35	19	10	8
	Total DPSL	95	63		

Note. If apparently the same characteristics appear more than once (such as first mumble then repeat the same word), it is counted as one.

This summary shows that Japanese tend to use landmarks such as buildings, streets (with descriptions), and intersections, and to provide directions such as straight (ahead), right, left, or toward ~. In the Japanese data, street numbers were not used, and there was very little use of street names compared to other characteristics. The street names used in Japanese samples are “*Watanabe-dōri*,” “*Nishi-dōri*,” and “*Kokutai-dōro*,” and they are well-known major streets in Fukuoka that are often used to describe the area. The literature reviewed in this thesis suggests that cardinal descriptors are not used much in Japanese. In this research, however, there are 10 occurrences across five samples. One of the reasons for this is that cardinal descriptors are used as a part of the proper names of buildings (East Building and West Building of Canal City in sample 3) and exits from an underground passage (East 1B Exit in sample 5), and a street name

(*Nishi-dōri* in sample 8 and 9). This study shows that Japanese may not use cardinal descriptors so much in giving directions, but they use cardinal descriptors in building and street names.

According to the data in Table 18, English speakers do use landmarks and directions as well as cardinal descriptors. There were no instances of describing streets such as big/wide or narrow/small and no use of intersections. The use of street descriptions shows the biggest difference. Japanese tend to describe which or what kind of street the inquirer needs to take, such as “the big street in front of you,” “the second street you come across,” “the street between building A and B,” and so on.

3) Topic orientedness. The next aspect is topic-oriented feature. The characteristics for this aspect are: “playing catch” (confirmation of mutual understanding) and the use or nonuse of grammatical subjects (focused on human subjects because non-human subjects can be a topic). This is summarized in Table 19.

Table 19

Topic orientedness summary

Characteristic	Total Use		Total No. of Samples	
	Japanese	English	Japanese	English
playing catch (confirmation of mutual understanding)	83	35	10	8
use of subject	0	52	0	8

Note. Two of the English samples are recordings. Simple reply, “*hai*” [yes] is counted as long as it shows the confirmation of mutual understanding and it clearly is not *Aizuchi* or “yes” to a “yes or no question.”

It can be said that it is obvious that no subject is needed to give directions in Japanese according to the result shown in Table 19. Contrary to that, the conversation cannot be carried without confirmation of mutual understanding (the topic). Mostly, “*hai*,” [yes] is used to confirm the topic, and as the note above states, it is not *Aizuchi* or simple “yes” to a “yes or no” question.

Confirming mutual understanding happens in English conversation too, and it is probably because the context is giving directions and without mutual understanding, you will probably not get to the destination. Structure-wise, a subject is usually needed in an English sentence and it is understandable that there is a lot of the use of subject. This is very different from Japanese. But if you look at the example carefully, English seems to be self-centered and sounds like the employee is talking to himself/herself. For example, in the English sample 5:

B: I'm gonna be visiting Las Vegas and staying at the Paris, and just wondered if the Cheesecake Factory is very far from there. I'll be walking.

A: Just walking only???

B: What's that?

A: what type of walking???

B: Oo, no, I just wondered if I can get to the Cheesecake factory from the Paris where I'll be staying.

A: Oh, yeah, you can. We are inside of Caesars.

B: And how close

A: In Caesars Palace.

B: is that very close to the Paris? Is it within walking distance?

A: Ahhh, like maybe, like walking, could be like 25 minutes walking.

B: What a

A: It's not that far.

B: How do I get there? Is it, do, what direction do I go when I leave the Paris?

A: What about driving???

B: I'll be walking.

A: Ok, just, well,

B: Can I get there by walking, or is it too far?

A: You can come walking because we are inside of the Mall.

B: Oh, ok.

A: Yeah, we are on the 1st floor, very, very in the back.

B: How do you get to the Mall from the Paris?

A: You just need to come all the way to the Las Vegas Boulevard, come inside of Caesar's Palace, you can find us inside.

B: Inside Caesar's Palace?

A: Yes.

In this conversation, the direction giver seemed to be in a hurry and did not appear to be listening to the inquirer; she essentially talked over the top of the inquirer seeking directions. B (the inquirer) is asking how to get to the Cheesecake Factory and A (the direction giver) says, "inside of Caesars Place." B then asks, "how far" and A answers, "In Caesars Palace" again. Then B asks, "How do I get there" and A answers, "What about driving?" even though B told A that she was walking. The conversation seems not to go well here, but B gets the directions in the end. Japanese, who need to confirm the topic throughout the conversation, may have a hard time following this kind of direction.

4) Addressee orientedness. The last aspect to examine is addressee orientedness or addressee perspective. An example of this concept is the Japanese word: "*sumimasen*" used to express gratitude, either from the addresser-centered point of view or addressee-centered point of view. This is summarized in Table 20.

Table 20

Addressee orientedness summary

Characteristics	Examples		Total No. of Samples	
	Japanese	English	Japanese	English
Addressee-oriented				
"Sumimasen"	0	0	0	0
Addresser-centered point of view	8	25	4	8
Addressee-centered point of view	103	23	10	8
Addressee-oriented Total	111	48		
OLCD Total	222	96		

One way “*sumimasen*” is used is to demonstrate gratitude. There is one example of “*sumimasen*” when giving directions in Japanese sample 2. After the inquirer thanked the direction giver, the direction giver said, “*Nagaraku omatase shite sumimasen deshita*” [I am sorry to have kept you waiting]. This “*sumimasen*” shows the addressee-oriented aspect because the direction giver apologizes for having kept the inquirer waiting even though the inquirer called for directions. However, this is the only example that showed in direction giving, and the others appeared in the part of conversation when direction was asked for. This is probably because the inquirer is the one who usually thanks the direction giver or apologizes for having taken his or her time. But for this study, only the part of giving directions is discussed.

One more characteristic about addressee orientedness worth examining is also related to addresser or addressee centered point of view. I will explain using the Japanese sample 1. When the addressee (the inquirer) asked how to get to Fukuoka Chamber of Commerce from Hakata Station, the addresser (the direction giver) answered, “博多口、出ていただきまして (*Hakata-guchi, deteitadakimashite*) [Exit from Hakata Entrance,].” Here the point of view of the direction giver is the addressee. Her starting point was where the addressee is, that is, Hakata Station. After several turn takings, the direction giver continues giving the directions saying, “そ

れを、まっすぐ進んでいただいでですね (*sore wo, māsugū susunde itadaite desu ne*)、
 [proceed straight ahead along the street]. The person proceeding along the street is the
 addressee, and the center of the point of view here again is the addressee. This again from the
 same sample, “ホテルが見えて来るんですよ (*hoteru ga miete kurun desu yo*) [you will see a
 hotel, Hotel Comes].” Once again the point of view is that of the addressee. In other words, it
 seems that the direction giver comes to the starting point, stands there by the inquirer, and shows
 the way to the inquirer. It almost sounds like that the direction giver is walking along the way
 with the inquirer. In Japanese sample 3, the direction giver uses the phrases, “*okoshi itadaku*”
 [(humble form causative) have you come this way] and “*miete mairu*” [(humble form) (a
 landmark) will come within sight] several times. These phrases show the addressee perspective
 as well because they were expressed in humble forms. There are many other such examples in
 the other Japanese samples, all demonstrating that Japanese is an addressee-oriented language as
 Table 20 shows.

Even though the data in Table 20 does not show a significant difference between
 addresser-centered and addressee-centered in English, some of the individual English samples
 show the difference between them. Using English sample No. 5 (the same example from the last
 section, topic orientedness), the opposite characteristics in English can be described. The
 addressee is asking for directions from Paris Hotel to the Cheesecake Factory, which is located
 inside Caesars Palace. When the inquirer asked if the Cheesecake Factory is within walking
 distance, the direction giver answers, “We are inside of Caesars.” Here the direction giver is
 giving the information from the point of view of the direction giver by saying, “*We* are inside of
 Caesars.” The addressee asks again if it is too far, the direction giver answers, “You can come
 walking because we are inside of the Mall.” The direction giver used the verb, “come,” here,

from the point of view of the direction giver. It seems like that the direction giver is standing at the starting point and facing the inquirer calling her, “Come this way.” In the Japanese example discussed above, however, the direction giver appeared to be with the inquirer and to show the way to her. Further in the same English sample, when the direction giver is expressing location, she says, “Yeah, we are on the 1st floor, very, very in the back.” Here again, the point of view of the direction giver is “we,” and this is a major difference from the Japanese.

Addressee orientedness can be found in English, and English sample 6 is a good example of this. The direction giver often used the subject, “you,” when giving directions such as “you leave the Paris,” “you make a right on the Strip,” and “you pass the Bally’s Casino.” The direction giver here is giving directions from the point of view of “you” (the inquirer), and it is as if he walks with the inquirer as he gives the directions.

As the examples discussed above show, one of the differences between Japanese and English is that Japanese is an addressee-oriented language and English is comparatively an addresser-oriented language. Japanese shows far more addressee-oriented statements, however, English shows a close balance because there are 25 addresser-oriented instances and 23 addressee-oriented instances according to Table 10. Therefore, it is probably fair to say that English is also rather addressee oriented but not to the same degree as Japanese.

To summarize, the research question for this study was: What kind of differences exists, and how are these differences expressed, between Japanese speakers and native English speakers, when giving walking directions? I discussed, above in the literature review, that the possible reasons can be found in five communication styles: politeness, indirectness, self-effacement, back-channel feedback (*Aizuchi*), and other linguistic and cognitive differences in relation to space and giving directions. With the exception of self-effacement, there were

various levels of occurrence for all the above mentioned styles. Actually, in the case of indirectness there were only two occurrences and those were in Japanese. Looking into the details of each communication style may have contributed to understanding why the ways of giving directions are different between Japanese and English: 1) Japanese are more polite, 2) Japanese tend to express care for the inquirer (their familiarity of the area, their current location, even consideration for the weather), 3) English speakers tend to give directions simply and precisely and often do not bother saying something that is not directly related to the directions given, 4) the word order differences between Japanese and English, 5) perception difference toward space and locations, 6) Japanese being topic oriented, and 7) Japanese being addressee oriented.

One thing I didn't expect was that Japanese often include something that does not relate directly to the act of giving directions. In the section on methodology, the samples shown from other materials included encouragement or suggestions to go shopping before arriving at the destination. Even though the examples from websites revealed such characteristics, it was surprising to see the same kind of care in the real life samples, especially from a male. There is much literature that states that women are more polite in Japan as described in chapter 2. But while the Japanese samples show that they are polite (Table 10) it was the man from the museum who was kind enough to express concern about the temperature if the inquirer were to walk above ground.

Some of the English samples include similar phrases as well. For example, "I mean does that help?" (sample 1), "Will you need a reservation?" and "If I can assist you (to make a reservation), I'll be more than happy to" (sample 6), and "Have a good day" (sample 8). These examples are, however, slightly different from the Japanese examples. The care that Japanese

direction givers showed were not directly, but somewhat related to direction giving such as familiarity with the area, means of transportation, confirmation of route or current location, and so on.

Also there was a big difference between an employee with proper training and one without, yet I do not know who might have had that kind of training. The concierge from Nobu Restaurant in the English sample 6 was very polite (more than 40% of total politeness is from the concierge). Japanese employees usually receive more politeness training for their job.

Chapter 5: Conclusion

Limitations and Suggestions for Future Study

Ten Japanese and ten English speakers from various public facilities, in a limited geographic area, were used in this study. Since the data collection was done over the phone, it is impossible to know the gender or age of the participants in advance. The age or experience at the job may not be obvious most of the time even during or after data collection. In addition, the researcher needs to consider the background of the participants. In this research, the backgrounds of the participants were not considered because the interview was done over the phone and there was no way to know the background of the employees of the public facilities. If they are not native-speakers of English, the results might be affected. In this study, there are probably some non-native speakers of English, but there is not a proper and fair way to determine that.

Also the areas used for this study, Fukuoka and Las Vegas are laid out quite differently; therefore, using areas with similar layouts may bring different results. Also I used various starting points or destinations to collect data for both Japanese and English, but using the same starting points or destinations and asking different people, or choosing destinations that have similar paths and/or the same number of turns from a starting point may lead to different results.

There was one person analyzing the data for this study, but data analysis done by multiple people may bring more accurate results.

A study covering a larger area and with many participants will be more ideal and will probably be able to lead the research to more detailed and accurate results. With a controlled environment, participants with specific information (gender, age, training, language background,

and etc.) could be adopted. It may not be very close to real life samples; however, it may bring out and disclose some important results.

Even though there may be an external validity limitation because it is impossible to cover all the Japanese or English speaking areas, and also the research recorded only ten each of Japanese and English speakers, the results have revealed some important differences in giving directions between Japanese and English that would be beneficial in Japanese pedagogy.

Conclusion

The five communication styles (1) politeness, 2) indirectness, 3) self-effacement, 4) back-channel feedback (*Aizuchi*), 5) other linguistic and cognitive differences in relation to space and giving directions [OLCD]) that I chose for this study were examined through much research individually or combined. Each of them could become the theme of independent study. However, there is no study that examines the task of giving directions covering the five communication styles. The task of giving directions was examined through ten Japanese and ten English speakers interviewed over the phone to find answers to the following question: What kind of differences exist, and how are these differences expressed, between native speakers of Japanese and native speakers of English, when giving walking directions?

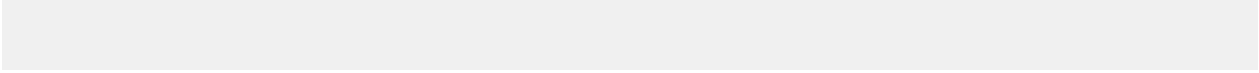
There were some non-native English speakers, but the results have revealed some important differences in giving directions between Japanese and English that would be beneficial in Japanese pedagogy.

The results showed: 1) Japanese are more polite, 2) Japanese tend to express care more for the inquirer relating to their familiarity of the area, their current location, or even consideration for the weather, 3) English speakers tend to give directions simply and precisely and often do not say something that is not directly related to the act of giving directions, 4) the

word order differences between Japanese and English can be confusing, 5) Japanese prefer pictorial information such as landmarks and most Americans prefer linguistic information such as street names, 6) Japanese do use cardinal descriptors especially in the names of buildings, streets, and so on, 7) Japanese is a topic-oriented language and playing catch is important, not requiring a subject, and that subject use is critical to Americans, 8) Japanese is an addressee-oriented language and the Japanese giving directions seemed to be “showing” directions, that is, walking with the inquirer from the starting point to the destination.

It is important for Japanese learners to know the different communications styles used in Japanese such as politeness, indirectness, self-effacement (which did not occur in this research), *Aizuchi*, other cognitive and linguistics different in relation to space and directions such as word order, directions and perceptions of space and location, topic orientedness, and addressee orientedness. As the samples and data show in this research, all these communication styles or aspects were embedded in a conversation, and they are not something that can easily be take out individually, from a context, and studied. For example, if Japanese learners want to learn how to use *Aizuchi*, they cannot simply learn from reading about it, but instead, they need to know how to use it in a conversation. In order to do so, they need to learn using a conversation. Another example is addressee orientedness, it is probably the most difficult concept for Japanese learners to acquire. Speaking from the point of view of the addressee or placing the addressee in the center of the conversation will probably be learned from practicing and communicating with Japanese native speakers. Using the samples and data from this study, Japanese teachers and learners will probably be able to see how Japanese react to the addressee. For these reasons, this research can be a good resource for Japanese teachers and Japanese learners to see what kind of differences exists and how they may appear and how they

are used in natural conversations. The information revealed from this study can help Japanese learners develop important skills needed for developing proficiency in the target language and also teach important differences between the two languages.



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Appendices

Appendix A: List of Public Facilities and Initial Questions Asked

Sample Nos.	Initial Questions
Japanese	1 Directions to Fukuoka Chamber of Commerce from Hakata Station
	2 Directions to Hakata Ward Office from Hakata Station
	3 Directions to Grand Hyatt Fukuoka from Hakata Station
	4 Directions to Fukuoka Prefectural Museum of Art from Tenjin Station
	5 Directions to Tsukushi Hall from Tenjin Station
	6 Directions to Garden Palace Fukuoka from Tenjin Station
	7 Directions to Toyoko Inn Fukuoka Tenjin from Tenjin Station
	8 Directions to Forever21 Fukuoka from Tenjin Station
	9 Directions to Plaza Hotel Tenjin from Tenjin Station
	10 Directions to Hotel Il Palazzoa from Tenjin Station
English	1 Directions to Today Restaurant from Paris Hotel
	2 Directions to M&M World from Caesar Palace
	3 Directions to Saks Fifth Avenue from Venetian
	4 Directions to Louis Vuitton Las Vegas Neiman Marcus from Venetian
	5 Directions to The Cheesecake Factory from Paris Hotel
	6 Directions to Nobu Restaurant from Paris Hotel
	7 Directions to Crystals at City Center (Recording)
	8 Directions to Dragon Noodle Co. and Sushi Bar from Bellagio
	9 Directions to Ichiban Sushi from Hotel Venetian
	10 Directions to Madame Tussaud's Celebrity Encounter (Recording)

Appendix B: Japanese Sample Transcriptions

A: Direction giver, Japanese native speaker; B: Inquirer, Japanese native speaker

???: Not clear and cannot be transcribed

J1. 福岡商工会議所 [Fukuoka Chamber of Commerce]

A: 福岡商工会議所、(名前)でございます (Fukuoka Shōkō Kaigisho de gozaimasu.). [This is Fukuoka Chamber and Commerce.]

B: すみません (sumimasen)、あの (ano)、恐れ入りますけれども (osoreirimasu keredomo)、博多駅からの (Hakata Eki kara no)、あのう (anō)、そちらまでの行き方をお尋ねしたいんですが (sochira made no ikikata wo otazune shitain desu ga)、[Excuse me, but I would like to ask for the directions from Hakata Station to get there.]

A: はい (hai)、かしこまりました (kashikomarimashita)。え(e)、博多駅ですね (Hakata Eki no desu ne)、[Yes, certainly. E, of Hakata Station,]

B: はい (hai)、[Yes,]

A: 博多口 (Hakata Guchi)、出ていただきまして (dete itadakimashite)、[Exit from Hakata Entrance,]

B: はい (hai)、[Yes,]

A: はい (hai)、えと (eto)、福岡銀行と (Fukuoka Ginkō to)、え (e)、西日本シティ銀行さんの間の通りわかりますでしょうか (Nishinippon Ginkō-san no aida no tōri wakarimasu deshōka)。キャナルシティに向かう道になるんですけど (Kyanaru Shityi ni mukau michi ni narundesu kedo)、[Yes, well, do you know the street between Fukuoka Bank and, eh, Nishinippon City Bank? The street that leads to Canal City,]

B: ああ (ā)、はい (hai)、[Ah, yes,]

A: はいはい (haihai)、それを (sore wo)、まっすぐ進んでいただいでですね (maassugu susunde itadaite desu ne)、[Yes, yes, proceed straight ahead along the street,]

B: はい (hai)、[Yes,]

A: はい (hai)、えっと (etto)、右手にですね (migite ni desu ne)、ホテルコムズという (Hoteru Komuzu to iu)、あの (ano)、ホテルが見えて来るんですよ (hoteru ga miete kurun desu yo)。

[Yes, well, on your right hand side, you will see a hotel, Hotel Comes.]

B: はい (hai)、[Yes,]

A: はい (hai)、で (de)、その1階にファミリーマートが入ってるんですが (soko no 1-kai ni Famirii Māto ga haitterun desu ga)、[Yes, then, there is a Family Mart on the first floor (of the hotel),]

B: ファミリーマート (Famirii Māto)、[Family Mart,]

A: はい (hai)、そこをですね (soko wo desu ne)、えっと (etto)、右に曲がっていただきまして (migi ni magatte itadaki mashite)、[Yes, there, well, you need to turn right,]

B: はい (hai)、[Yes,]

A: (不明 [not clear]) 今度は右手に博多警察署が見えてまいります (kondo wa migite ni Hakata Keisatsu-sho ga miete mairi masu)。[Next you will see Hakata Police Station on your right.]

B: あ (a)、警察署ですね (keisatsu-sho desu ne)。はい (hai)、[Ah, police station, okay,]

A: その警察署のですね (sono keisatsu-sho no desu ne)、えっと (etto)、すぐ (sugu)、え (e)、隣が (tonari ga)、あの (ano)、会議所ビルになりますので (Kaigisho Biru ni narimasu node)、[That police station, well, right, eh, next to it is the Chamber of Commerce building,]

B: あ (a)、その隣ですね (sono tonari desu ne)、[Ah, next to it?]

A: そうですね (so desus ne)。[That's correct.]

B: はい (hai)、わかりました (wakarimashita)。[Yes, I see.]

A: はい (hai) [Okay.]

B: すみません (sumimasen)、[Thank you.]

A: はい (hai)、[Yes,]

B: どうもありがとうございました (dōmo arigato gozaimashita)。[Thank you very much.]

J2. 博多区役所 [Hakata Ward Office]

A: はい (hai)、博多区役所でございます (Hakata Kuyaku-sho de gozaimasu)。[Yes, this is the Hakata Ward Office.]

B: あ (a)、恐れ入ります (osore irimasu)、あの (ano)、博多駅からの (Hakata Eki kara no)、あの (ano)、道順をちょっとお尋ねしたいんですが (michijun wo tyotto otazune shitaindesu ga)、[Ah, excuse me, but I would like to ask for directions from Hakata Station,]

A: ただ今 (tada ima)、こちらにお越し (kochira ni okoshi)、になられるんですか (ni nararerun desu ka)、[Are you going to come this way now?]

B: はい (hai)、そうです (so desu)。[Yes, that's correct.]

A: こちらで2箇所対応してるもので (kochira de 2-kasho taio shiteiru mon de)、??と区役所 (?? to Kuyaku-sho)...[We are in charge of two..., ?? and the Ward Office,]

B: 区役所の方で (Kuyaku-sho no ho de) [I'm calling the Ward Office,]

A: 区役所の方でよろしいですか (Kuyaku-sho no hō de yoroshii desu ka)。[Is it okay to transfer (your call) to the Ward Office?]

B: はい (hai)、[Yes,]

A: え (e)、少しお待ちください (sukoshi omachi kudasai)。[E, one moment, please.]

B: はい (hai)、すみません (sumimasen)。[Yes, thank you.]

A: あの (ano)、博多駅 (Hakata-eki)、ホテル日航 (Hoteru Nikkō)、ご存知ですか (Gozonji desu ka)。[Well, do you know Hakata Station, Hotel Nikko?]

B: あ (a)、はい (hai)、知ってます (shitte masu)。[Ah, yes, I do.]

A: ホテル日航の前を博多駅を背にして進まれましたら (Hoteru Nikkō no mae wo Hakata-eki wo se ni shite susumare mashita ra)、[You want to come to the front of Hotel Nikko with Hakata Station behind you,]

B: はい (hai)、[Yes,]

A: 博多区役所入り口という信号がございます (Hakata Kuyaku-sho Iriguchi to iu shingō ga gozaimasu)。[There is a traffic light at the entrance to the Hakata Ward Office.]

B: はい (hai)、[Yes,]

A: そこを左に入られたら (soko wo hidari ni hairaretara)、[Enter there to your left,]

B: はい (hai)、[Yes,]

A: 矢印もございますので (yajirushi mo gozaimasu node)、その信号の下に (sono shingō no shita ni)、[There is an arrow beneath the traffic light,]

B: あ (a)、そうですか (sō desu ka)、[Ah, is that so?]

A: はい (hai)、[Yes,]

B: わかりました (wakarimashita)、すみません (sumimasen)。[I see, thank you.]

A: 長らくお待たせしてすみませんでした (nagaraku omatase shite sumimasen deshita)。[I am sorry to have kept you waiting.]

B: あ (a)、いえ (ie)、ありがとうございました (arigato gozaimashita)。[Ah, no, thank you very much.]

A: はい (hai)、どうも (dōomo)。[Yes, thank you.]

B: 失礼いたします (shitsurei itashimasu)。[Bye.]

A: はい (hāi)、[Okay.]

J3. グランドハイアット福岡 [Grand Hyatt Fukuoka (hotel)]

A: 大変お待たせいたしました (taihen omatase itashimashita)。グランドハイアット福岡でございます (Gurando Haiatto Fukuoka de gozaimasu)。[I am very sorry to have kept you waiting. This is Grand Hyatt Fukuoka.]

B: あの (ano)、恐れ入りますけれども (osoreirimasu keredomo)、[Well, excuse me,]

A: はい (hai)、[Yes?]

B: 博多駅からの道順を教えてくださいませんか (Hakata-eki kara no michijun wo oshiete itadakemasen desho ka)、[Will you please give me directions from Hakata Station?]

A: あ (a)、博多駅からは歩かれますでしょうか (Hakata-eki kara wa arukaremasu desho ka)。[Are you going to be walking from Hakata Station?]

B: あ (a)、はい (hai)、すみません (sumimasen)。[Ah, yes, excuse me?]

A: 徒歩でいらっしゃいますか (toho de irasshaimasu ka)。[Will you come on foot?]

B: はい (hai)、[Yes,]

A: 今 (ima)、博多駅にいらっしゃいますでしょうか (Hakata-eki ni irasshaimasu desho ka)。[Are you at Hakata Station now?]

B: あ (a)、すみません (sumimasen)、[Ah, I'm sorry,]

A: はい (hai)、[Yes?]

B: あ (a)、すみません (sumimasen)、今 (ima)、何とおっしゃいましたでしょうか (nan to osshaimashita desho ka)。ちょっと聞こえづらい (tyotto kikoe zurai)、[Ah, sorry, but what did you just say? I cannot quite hear you,]

A: あ (a)、申し訳ございません (mōshiwake gozaimasen)。ただ今 (tadaima)、博多駅にいらっしゃいますか (Hakata-eki ni irasshai masuka)。[Ah, I am very sorry. Are you at Hakata Station now?]

B: いえ (ie)、まだなんですけれども (madanandesu keredomo)、[No, not yet,]

A: ああ (ā)、さようでございますか (sayoo de gozaimasu ka)、[Ah, is that so?]

B: はい (hai)、[Yes,]

A: そうすると (sō suru to)、ちょっと (tyotto)、口頭でご案内するのが少し難しい距離にあるのですが (kōto de go-an-nai suru no ga sukoshi muzukashii kyori ni arunodesu ga)、大体15分くらいの距離にございまして (daitai 15-fun kurai no kyori ni gozaimashite)、[In that case, it is a little difficult to explain verbally, but we are at a distance of about 15 minutes,]

B: はい (hai)、[Yes,]

A: 博多駅の一番目の前にございます大きな通りを (Hakata-eki no ichiban menomae ni gozaimasu ōkina tōri wo)、えー (ee)、お越しいただきまして (okoshi itadakimashite)、博多署入り口までお越しただいで (Hakata-sho Iriguchi made okoshi itadaite)、[The big street, the first one in front of Hakata Station, eh, come along that street to the Hakata Police Station Entrance,]

B: はい (hai)、[Yes,]

A: 左手にお入りいただくのですが (hidarite ni ohairi itadaku no desu ga)、[I need you to enter to the left,]

B: 博多署入り口 (Hakata-sho Iriguchi)、[Hakata Police Station Entrance,]

A: はあ (haa)、[Yes,]

B: はい (hai)、それから (sorekara)、左に (hidari ni)、行ったらもうすぐ (ittara mo sugu) [Yes, then, if you go to the left, it will be right there?]

A: 左にお越しいただきましたら (hidari ni okoshi itadakimashita ra)、チャンネルシティで見えてまいります (Kyanaru shityi ga miete mairimashite)、[If you turn to the left, you will see Canal City,]

B: はい (hai)、[Yes,]

A: はい (hai)、見えてまいります側が (miete mairimasu gawa ga)、イーストビルというチャンネルシティの東側になりますので (Eesuto Biru to iu Kyanaru Shiti no higashi-gawa ni narimasu node)、[Yes the side you can see is the East Building that is located on the east side of Canal City,]

B: はい (hai)、[Yes,]

A: 私どものホテルがチャンネルシティの西側になりますので (watashi domo no hoteru ga Kyanaru Shityi no nishi-gawa ni narimasu node)、[We, the hotel, is on the west side of Canal City,]

B: はい (hai)、[Yes,]

A: チャンネルシティの中をお通りいただいて (Kyanaru Shityi no naka wo otōri itadaite)、私どものホテルにお越しいただく形になるのですが (watashi domo no hoteruni okoshi itadaku katachi ni naru no desu ga)、[We would like you to come through Canal City and come to our hotel,]

B: はい (hai)、わかりました (wakarimashita)。じゃ (ja)、キャナルシティの方に行けば (Kyanaru Shityi no ho ni ikeba)、もうすぐわかる (mo sugu wakaru)、[Yes, I see. So if you walk toward Canal City, it is easy to find?]

A: あ (a)、はい (hai)、さようございます (sayo de gozaimasu)。[Ah, yes, that is correct.]

B: はい (hai)、わかりました (wakarimashita)、すみません (sumimasen)。どうもありがとうございます (domo arigato gozaimasu)。[Okay, I see. Thank you, thank you very much.]

A: わからなければ (wakaranakereba)、またご連絡くださいませ (mata go-renraku kudasai mase)。[If you don't understand, please call us again.]

B: はい (hai)、ありがとうございます (arigato gozaimasu)。[Yes, thank you very much.]

A: ありがとうございます (arigato gozaimasu)。[Thank you.]

B: 失礼します (shitsurei shimasu)。[Bye.]

J4. 福岡県立美術館 [Fukuoka Prefectural Museum of Art]

A: はい (hai)、福岡県立美術館でございます (Fukuoka Kenritsu Bijutu-kan de gozaimasu)。[Yes, this is Fukuoka Prefectural Museum of Art.]

B: あ (a)、もしもし (moshimoshi)、あの (ano)、お忙しいところ恐れ入ります (oisogashii tokoro osore irimasu)。[Ah, hello, sorry to bother you when you are busy,]

A: いいえ (iie)、[No,]

B: あの (ano)、西鉄の天神からの道順をちょっと教えていただけませんか (Nishitetsu no Tenjin-eki kara no michijun wo tyotto oshiete itadakemasen desho ka)。[Will you please give me directions from Nishitetsu Tenjin (Station)?]

A: 西鉄の天神ですか (Nishitetsu no Tenjin desu ka)。[Nishitetsu Tenjin?]

B: はい (hai)、[Yes,]

A: えっとー (ettō)、そこからですね (soko kara desu ne)、方角で言えば北の方にずっと向かって行くんですけれども (hogaku de ieba kita no hō ni zutto mukatte ikundesu keredomo)、[Well, from there, you need to continue coming to the north direction if I say,]

B: はい (hai)、[Yes,]

A: 今 (ima)、あの (ano)、地上にいらっしゃいます (chijō ni irasshaimasu) ? [Are you above ground now?]

B: あ (a)、あのう (anou)、ち (chi)、地上 (chijō)、あの (ano)、まだ (mada)、ちょっと家なんですけれども (tyotto ie nandesu keredomo)、[Ah, well, above the ground? Well, I'm still at home,]

A: そうなんです (sō nandesu ne)、[That is so,]

B: はい (hai)、[Yes,]

A: えっと (etto)、じゃあ (jā)、公共交通機関をお使いなんですか (kōkyō kōtsū kikan wo otsukai nandesu ka)、[Well, then, are you going to us the public transportation?]

B: あ (a)、あの (ano)、西鉄で行こうかと思ったんですが (Nishitetsu de ikōka to omottandesu ga)、[I will use Nishitetsu (railroad company),]

A: あ (a)、なるほど (naruhodo)、[Ah, I see,]

B: はい (hai)、[Yes,]

A: そしたらですね (soshitara desu ne)、えっと (etto)、ま (ma)、地上で行っていただく分でしたら (chijō de itteitadaku bun deshitara)、[Well, then, well, if you come above ground,]

B: はい (hai)、[Yes,]

A: あのう (anō)、大きな (ōkina)、ま (ma)、渡辺通りですね (Watanabe-dōri desu ne)、[Well, big, well, Watanabe Boulevard,]

B: はい (hai)、[Yes,]

A: 渡辺通りを北の方にはず一つと行くんですけれども (Watanabe-dōri wo kita no hō ni zūtto ikundesu keredomo)、[You need to keep coming along the Watanabe Boulevard to the north,]

B: はい (hai)、[Yes,]

A: えー (ee)、か (ka)、あるいは (aruiwa)、地下にもぐっていただいて (chika ni mogutte itadaite)、[Well, or, alternatively, you could go underground,]

B: はい (hai)、[Yes,]

A: 暑いので (atsui node)、地下にもぐっていただいて (chika ni mogutte itadaite)、[It's hot, so go underground,]

B: はい (hai)、[Yes,]

A: えっと (etto)、それも同じように北の方に行くんですけれども (sore mo onajiyōni kita no hō ni ikundesu keredomo)、[Well, similarly, you need to come the north,]

B: はい (hai)、[Yes,]

A: えーつと (ētto)、方角としたら (hōgaku to shitara)、福岡市民会館とかショッパーズとかですね (Fukuoka Shimin Kaikan toka Shoppāzu toka desu ne)、[Well, in the direction of Fukuoka Civic Hall or the Shoppers (department store),]

B: ああ (ā)、はい (hai)、[Ah, yes,]

A: はい (hai)、そういったものがあるところになりますので (soitta mono ga aru tokoro ni narimasu node)、[Yes, that will be the place where they are,]

B: はい (hai)、[Yes,]

A: えーっと (ētto)、そのまま (sonomama)、ずーっと北の方に来ていただきましたら (zūtto kita no hō ni kite itadaki mashitara)、[Well, come straight ahead to the north,]

B: はい (hai)、[Yes,]

A: ま (ma)、地下道でも地上でも (chikadō demo chijō demo)、ま (ma)、ショッパーズと言う大きなスーパーがございますので (Shoppāzu to iu ōkina sūpā ga gozaimasu node)、[Well, regardless the underground passage or above ground, there is a Shoppers, the big supermarket,]

B: はい (hai)、[Yes,]

A: はい (hai)、で (de)、地下道はそこでもう上に上がらなきゃいけないんですけど (chikadō wa sokode mō ue ni agaranakya ikenain desu kedo)、[Yes, then, you need to go up from the underground passage there,]

B: はい (hai)、[Yes,]

A: 上に上がっていただいて (ue ni agatte itadaite)、渡辺通りがそのショッパーズに沿って右の方に曲がって来ますので (Watanabe-dōri ga sono Shoppāzu ni sotto migi no hō ni magatte kimasu node)、[Come up from underground, and the Watanabe Boulevard turn to the right along that Shoppers,]

B: はい (hai)、[Yes,]

A: そのまま道なりに道、右に曲がっていただいて、まっすぐ行きますと (sonomama michinari ni michi, migi ni magatte itadaite, massugu ikimasu to)、[As the street turns to the right, turn to the right along the street, then go straight ahead,]

B: はい (hai)、[Yes,]

A: 左手に須崎公園という公園がございます (hidarite ni Suzaki Kōen to iu kōen ga gozaimasu)。[There is a park, Suzaki Park, on your left.]

B: はい (hai)、こ (ko)、[Yes, pa...]

A: で (de)、その公園の中に茶色の建物のえーっと (sono kōen no naka ni chairo no tatemono no ētto)、タワーがある建物がありますので (tawā ga aru tatemono ga arimasu node)、[then, there is a brown building in the park, the building with a tower,]

B: はい (hai)、[Yes,]

A: そこが福岡県立美術館になっております (soko ga Fukuoka Kenritsu Bijutsu-kan ni natte orimasu)。[That is Fukuoka Prefectural Museum of Art.]

B: あ (a)、わかりました (wakarimashita)。須崎公園の中ということですか (Suzaki Kōen no naka toiu koto desu ka)。[Ah, I see. So it's in Suzaki Park?]

A: 須崎公園の中で (Suzaki Kōen no naka de)、[In Suzaki Park,]

B: はい (hai)、[Yes,]

A: そうですね (sō desu ne)、えっと (etto)、向かいに福岡市民会館がございます (mukai ni Fukuoka Shimin Kaikan ga gozaimasu)。[So, well, there is the Fukuoka Civic Hall across (from the museum).]

B: あ (a)、わかりました (wakarimashita)。すみません (sumimasen)、[Ah, I see, thank you,]

A: いいえ (iie)、[Not at all,]

B: はい (hai)、[Yes,]

A: ですので (desu node)、道をお尋ねになるときは (michi wo otazune ni naru toki niwa)、福岡市民会館って聞かれた方が (Fukuoka Shimin Kaikan tte kikareta ho ga)、福岡では知名度が

あるかなと思います (Fukuoka dewa chimeido ga arukana to omoimasu)。[So if you need to ask for directions, ask for the way to Fukuoka Civic Hall because I think it is better known to the public in Fukuoka.]

B: あ (a)、あ (a)、はい (hai)、わかりました (wakarimashita)。[Ah, yes, I see.]

A: はい (hai)、[Yes,]

B: どうもありがとうございました (dōmo arigatō gozaimashita)。[Thank you very much.]

A: いいえ (iie)、お待ち申し上げております (omachi mōshiagete orimasu)。[Not at all, we'll be waiting for you.]

B: はい (hai)、失礼いたします (shitsurei itashimasu)。[Okay, bye.]

A: 失礼します (shitsurei shimasu)。[Bye.]

J5. つくし会館 [Tsukushi Hall]

A: ???

B: お忙しいところ (oisogashī tokoro)、恐れ入ります (osoreirimasu)。あの (ano)、西鉄の天神駅からの道順を教えてくださいませんか (Nishitetsu no Tenjin-eki kara no michijun wo oshiete itadakemasen deshō ka)。[I'm sorry to bother you when you are busy. Will you please give me directions from Nishitetsu Tenjin Station?]

A: あ (a)、はい (hai)、かしこまりました (kashikomarimashita)。西鉄の天神駅からですね (Nishitetsu no Tenjin-eki kara desu ne)。[Ah, yes, certainly. From Nishitetsu Tenjin Station, right?]

B: はい (hai)、[Yes,]

A: はい (hai)、この町は (kono machi wa)、あの (ano)、下に地下街が通っておりますので (shita ni chikagai ga tootte orimasu node)、[Yes, this town has an underground passage.]

B: はい (hai)、[Yes,]

A: はい (hai)、まずは地下街に下りていただいてですね (mazu wa chikagai ni orite itadaite desu ne)、[First, please go underground,]

B: はい (hai)、[Yes,]

A: はい (hai)、地下街の突き当たりに東1Bという出口がございます (chikagai no tsukiatari ni Higashi 1B to iu deguchi ga gozaimashite)、[Okay, there is an exit, East 1B, at the end of the underground passage,]

B: あ (a)、東1Bですか (Higashi 1B desu ka) ? [Ah, East 1B?]

A: はい (hai)、[Yes,]

B: はい (hai)、[Yes,]

A: はい (hai)、その出口から地上に上っていただきますと (sono deguchi kara chijo ni nobotte itadakimasu to)、ちょうどあの大きな郵便局 (chōdo ano ōkina yūbin-kyoku)、福岡中央郵便局の真正面に出ます (Fukuoka Chuō Yūbin-kyoku no mashōmen ni demasu)。[Okay, if you go out to above ground from that exit, you will come out right in front of a big post office, Fukuoka Central Post Office.]

B: はい (hai)、[Yes,]

A: はい (hai)、その郵便局のですね (sono yūbin-kyoku no desu ne)、えっと (etto)、お隣に日本銀行の建物がございます (otonari ni Nihon Ginkō no tatemono ga gozaimasu)。[Okay, well, next to that post office, there is a building, the Bank of Japan.]

B: はい (hai)、[Yes,]

A:

B: すみません (sumimasen)、ちょっと遠いんですが (tyotto tōindesu ga)、[I'm sorry, but I cannot quite hear you,]

A: あ (a)、すみません (sumimasen)、失礼いたしました (shitsurei itashimashita)。はい (hai)、あの (ano)、日本銀行の建物の正面まで移動していただけますね (Nihon Ginko no tatemono no shōmen made idō shite itadaite desu ne)、[Ah, I'm terribly sorry. Yes, well, please go to the front of the building of the Bank of Japan,]

B: はい (hai)、[Yes,]

A: はい (hai)、で (de)、その建物を通り過ぎるときにちょうど左手にみ (sono tatemono wo tōrisugiru toki ni chōdo hidarite ni mi)、あの細めの道が出てまいりますので (ano hosome no michi ga dete mairimasu node)、[Yes, then, when you pass the building, you will come to a narrow street on the left side,]

B: はい (hai)、[Yes,]

A: 日本銀行建物に沿うかたちで (Nihon Ginkō tatemono ni sou katachi de)、左に (hidari ni)、左の道に入ってください (hidari no michi ni haitte itadaite)、[Please enter that street on your left along the building of the Bank of Japan,]

B: はい (hai)、[Yes,]

A: あとは直進200メートルくらいでつくし会館が見えてまいります (ato wa tyokushin 200 mētoru kurai de Tsukushi Kaikan ga miete mairi masu)。[Then you will see Tsukushi Hall straight ahead at about 200 meters.]

B: あ (a)、はい (hai)、わかりました (wakarimashita)。あの (ano)、道路の右手ですが (dōro no migite desu ka)、左手ですか (hidarite desu ka)。[A, yes, I see. Well, is (Tsukushi Hall) on the right or left of the street?]

A: あ (a)、えっと (etto)、そうですね (sō desu ne)。日本銀行の建物を自分の左手に (Nihon Ginkō no tatemono wo jibun no hidarite ni)、大通りを右手にした状態で左折していただきます (ōdōri wo migite ni shita jōtai de sasetsu shite itadaki masu)。[Ah, well, let see, turn left with the Bank of Japan building on your left and with the boulevard on your right.]

B: あ (a)、はい (hai)、わかりました (wakarimashita)。はい (hai)、すみません (sumimasen)、どうもありがとうございました (dōmo arigatō gozai mashita)。[Ah, I see. Thank you, thank you very much.]

A: よろしく願いいたします (yoroshiku onegai itashimasu)。[Thank you very much.]

B: はい (hai)、失礼いたします (shitsurei itashimasu)。[Yes, Bye.]

J6. ガーデンパレス福岡 [Garden Palace Fukuoka (hotel)]

A: ガーデンパレス福岡でございます (Gāden Paresu de gozaimasu)。[This is Garden Palace Fukuoka.]

B: 恐れ入ります (osoreirimasu)、[Excuse me,]

A: はい (hai)、[Yes,]

B: あの (ano)、西鉄の天神駅からの道順を教えてくださいませんか (Nishitetsu no Tenji-eki kara no michijun wo oshiete itadakemasen deshō ka)。[Will you please give me directions from Nishitetsu Tenjin Station?]

A: あ (a)、はい (hai)、西鉄天神駅から (Nishitetsu Tenjin-eki kara) [Ah, yes, from Nishitetsu Tenjin Station?]

B: ???

A: 場所的には (basho-teki niwa)、わかるどころ (waku tokoro)、??? のわかるどころございますか (??? no waku tokoro gozaimasu ka)。 [As for this area, do you know, are you familiar with this area?]

B: ええ (ee)、大体周辺でしたらわかるんですが (daitai shūhen deshitara wakarun desu ga)、 [Yes, I'm familiar with the area pretty much,]

A: あ (a)、そうですか (soudesu ka)。 [Ah, I see.]

B: はい (hai)、 [Yes,]

A: 天神のショッパーズとかわかりますか (Tenjin no Shoppāzu toka wakarimasu ka) ? [Do you know Shoppers?]

B: はい (hai)、わかります (wakarimasu)。 [Yes, I know]

A: そちらの方から (sochira no hō kara)、すぐ側なんですけど (sugu sobanandesu kedo)、 [It is close to there,]

B: はい (hai)、 [Yes,]

A: ショッパーズのところ (Shoppāzu no tokoro)、あと (ato)、日本銀行とかはどうでしょうか (Nihon Ginkō toka wa dōdeshō ka) ? [Where the Shoppers is located, and what about the Bank of Japan?]

B: あ (a)、はい (hai)、わかります (wakarimasu)。 [I know where that is.]

A: 郵便局があつて (yūbin-kyoku ga atte)、日本銀行がございませよね (Nihon Ginkō ga gozaimasu yo ne)。 [There is a post office, and the Bank of Japan.]

B: はい (hai)、[Yes,]

A: はい (hai)、日本銀行からですね (Nihon Ginkō kara desu ne)、[Yes, from the Bank of Japan,]

B: はい (hai)、[Yes,]

A: あの (ano)、浜の方って言うか (hama no hōtte iu ka)、海の方に入っていれば (umi no hō ni haitte itadakereba)、つくし会館とかはわかりますかね (Tsukushi Kaikan toka wa wakarimasu ka ne)。[Well, toward the beach, enter toward the ocean, do you know Tsukushi Hall?]

B: あ (a)、はい (hai)、[Ah, yes,]

A: つくし会館の隣になります (Tsukushi Kaikan no tonari ni narimasu)。[It is next to Tsukushi Hall.]

B: あ (a)、そうですか (sō desu ka)。[Is that so?]

A: は (ha)、はい (hai)、つくし会館の真横ですね (Tsukushi Kaikan no mayoko desu ne)。[Y, Yes, it is next to Tsukushi Hall.]

B: あ (a)、はい (hai)、わかりました (wakarimashita)。[Ah, yes, I see.]

A: はい (hai)、[Yes,]

B: はい (hai)、すみません (sumimasen)。[Yes, thank you.]

A: ご連絡いただければ (go-renraku itadakereba)、[If you call us,]

B: どうもありがとうございました (dōmo arigatō gozaimashita)。[Thank you very much.]

A: お待ちしております (omachishite orimasu)。[We'll be waiting for you.]

J7. 東横イン福岡天神 [Toyoko Inn Fukuoka Tenjin (hotel)]

A: お電話ありがとうございます (odenwa arigatō gozaimasu)。東横イン福岡天神フロントコーナーでございます (Tōyoko In Fukuoka Tenjin furonto kōnā de gozaimasu)。[Thank you for calling. This is Toyoko Inn Fukuoka Tenjin front corner.]

B: お忙しいところ恐れ入ります (oisogashii tokoro osoreirimasu)。あの (ano)、西鉄天神駅からの道順を教えてくださいませんか (Nishitetsu Tenjin-eki kara no michijun wo oshiete itadakemasendeshou ka)。[I'm sorry to bother you when you are busy. Well, will you give me directions from Nishitetsu Tenjin Station?]

A: はい (hai)、と (to)、歩いて (aruite)、よろしいですか (de yoroshii desu ka)。[Yes, and, I assume you are on foot?]

B: あ (a)、はい (hai)。[Ah, yes,]

A: あ (a)、はい (hai)、そこからですと (soko kara desu to)、ロフトが (rofuto ga)、ちょっと見えると
思うんですけども (tyotto mieru to omoun desu kedo mo)、[Ah, from there, I think you can see
the loft,]

B: ロフト (rofuto) [Loft?]

A: あの (ano)、黄色と黒の看板でですね (kiiro to kuro no kanban de desu ne)、と (to)、三越さ
んを右手に (Mitsukoshi-san wo migite ni)、[Well, a yellow and black sign, and, with Mitsukoshi
(department store) on your right,]

B: はい (hai)、[Yes,]

A: 大丸さん左手にまっすぐ進んでいただきますと (Daimaru-san hidarite ni massugu susunde
itadakimasu to)、[With Daimaru (department store) on your left, go straight ahead,]

B: あ (a)、はい (hai)、[Ah, yes,]

A: と (to)、英進館という学習塾がございますので (Eishin-kan to iu gakushuu-juku ga gozaimasu node)、[And there is a preparatory school called Eishin-kan,]

B: はい (hai)、[Yes,]

A: 左手にですね (hidarite ni desu ne)、[On your left,]

B: はい (hai)、[Yes,]

A: と (to)、そこから左に曲がっていただきますと (soko kara hidari ni magatte itadakimasu to)、当ホテルが見えてまいりますので (tō hoteru ga miete mairimasu node)、[And, there you turn to left, you will see our hotel,]

B: はい (hai)。あ (a)、そうですか (soudesu ka)。じゃあ (jā)、もう (mō)、あの (ano)、そこ (soko)、東進館のところで曲がったら (Tōshin-kan no tokoro de magattara)、[Yes, ah, is it so? Then there, well, from there, if you turn right at Toshin-kan,]

A: 英進館ですね (Eishin-kan desu ne)。[It's Eishin-kan.]

B: あ (a)、英進館 (Eishin-kan)、[Ah, Eishin-kan?]

A: あ (a)、はい (hai)、[Ah, yes,]

B: すみません (sumimasen)、[Sorry,]

A: あ (a)、[Ah,]

B: そこ曲がったら (soko magattara)、もう (mō)、すぐ見えるということですか (sugu mieru toiu koto desu ka)。[If you turn there, you can see the hotel?]

A: 歩いたら (aruitara)、もう (mō)、看板が見えてまいりますので (kanban ga miete mairimasu node)、[If you proceed on foot, you can see the sign,]

B: あ (a)、そうですか (sō desu ka)。[Is that right?]

A: 大体 (daitai)、歩いて (aruite)、10分弱ぐらいですね (10-pun jaku gurai desu ne)。

[Approximately, on foot, it takes about 10 minutes or less.]

B: あ (a)、はい (hai)、わかりました (wakarimashita)。[Ah, yes, I see.]

A: はい (hai)、[Yes,]

B: はい (hai)、どうもありがとうございました (dōmo arigatō gozaimashita)。[Yes, thank you very much.]

A: はい (hai)、ありがとうございます (arigatō gozaimasu)。[Okay, thank you very much.]

B: 失礼いたします (shitsurei itashimasu)。[Bye.]

A: はい (hai)、失礼いたします (shitsurei itashimasu)。[Okay, bye.]

J8. FOREVER21 福岡店 [Forever21 Fukuoka (department store)]

A: (聞き取れない) [(not clear)]

B: お忙しいところ恐れ入ります (oisogashii koto ro osoreiri masu)。あの (ano)、西鉄の天神駅からの行き方をお尋ねしたいんですが (Nishitetsu no Tenjin-eki kara no ikikata wo otazuneshitain desu ga)。[I'm sorry to bother you when you are busy. Well, I would like to ask you for directions from Nishitetsu Tenjin Station.]

A: あ (a)、はい (hai)、ありがとうございます (arigato gozaimasu)。西鉄の天神駅からですと (Nishitetsu no Tenjin-eki kara desu to)、[Ah, yes, thank you. From Nishitetsu Tenjin Station,]

B: はい (hai)、[Yes,]

A: ええと (ēto)、外に出てください (soto ni dete itadakimashite)、あの (ano)、岩田屋さんがございまして (Iwataya-san ga gozaimashite)、[Well, if you go out, well, there is an Iwataya-san (department store),]

B: はい (hai)、[Yes,]

A: 岩田屋さんの場所 (Iwataya-san no basho)、わかりますでしょうか (wakarimasu deshou ka)。

[Do you know where Iwataya-san is?]

B: あ (a)、はい (hai)、わかります (wakarimasu)。[Ah, yes, I know.]

A: はい (hai)、えっと (etto)、岩田屋の裏に (Iwataya no ura ni)、あの (ano)、西日本シティ銀行
がございます (Nishinihon Shityi Ginkō ga gozaimasu)。[Okay, well, there is Nishinihon City
Bank behind Iwataya.]

B: あ (a)、はい (hai)。[Ah, yes,]

A: はい (hai)、で (de)、そのシティ銀行の通りを (sono Shityi Ginkō no tōri wo)、西通りと言いま
して (Nishi-dōri to iimashite)、そちらを (sochira wo)、あの (ano)、南側と言いますか (minami-
gawa to iimasu ka)、あの (ano)、国体道路の方に向かって (Kokutai Dōro no hō ni mukatte)、
[Okay, then, the street where City Bank is on is called Nishidori, and there, to the South or, well,
toward Kokutai Boulevard,]

B: はい (hai)、[Yes,]

A: 歩いて来ていただきましたら (aruite itadaki mashitara)、あの (ano)、右手に見えますね
(migite ni miemasu ne)。[If you walk, well, you will see it on your right.]

B: あ (a)、あ (a)、そうですか (sōdesu ka)。わかりました (wakarimashita)。あの (ano)、[Ah, is that
so? I see, well,]

A: はい (hai)、[Yes,]

B: 歩いてどのくらいでしょうか (aruite dono kurai deshō ka)。[How long does it take on foot?]

A: 歩いて (aruite)、今の道で行かれましたらですね (ima no michi de ikaremashitara desu ne)、ええと (eeto)、まあ (mā)、5分 (5-fun)、10分くらいですかね (10-pun kurai desu ka ne)。[On foot, if you follow the directions I just gave you, well, I think, five, ten minutes?]

B: あ (a)、はい (hai)、わかりました (wakarimashita)。どうもすみません (dōmo sumimasen)。[Ah, yes, I see. Thank you.]

A: はい (hai)、お待ちしております (omachishite orimasu)。[Okay, we'll be waiting for you.]

B: ありがとうございます (arigatō gozaimashita)。[Thank you very much.]

A: はい (hai)、失礼いたします (shitsurei itashimasu)。[Okay, bye.]

B: 失礼いたします (shitsurei itashimasu)。[Bye.]

J9. プラザホテル天神 [Plaza Hotel Tenjin]

A: プラザホテル天神でございます (Puraza Hoteru de gozaimasu)。[This is Plaza Hotel Tenjin.]

B: お忙しいところ恐れ入ります (oisogashii tokoro osoreiri masu)。あの (ano)、恐れ入りますが (osoreiri masu ga)、えー (ē)、西鉄の天神駅からの道順をお伺いしたいんですが (Nishitetsu no Tenjin-eki kara no michijun wo oukagaishitain desu ga)。[I'm sorry to bother you when you are busy. Well, I'm sorry, well, will you give me directions from Nishitetsu Tenjin Station?]

A: はい (hai)、えーと (ēto)、天神駅からでしたら (Tenjin-eki kara deshitaru)、(聞き取れず [not clear]) 10分くらいのお時間がかかってまいりまして (10-pun kurai no ojikan ga kakatte mairimashite)、[Yes, well, from Tenjin Station, (couldn't hear) it will take about ten minutes,]

B: はい (hai)、[Yes,]

A: はい (hai)、あの (ano)、岩田屋さんのデパートおわかりになりますか (Iwataya-san no depātomento owakarini narimasu ka)。 [Yes, well, do you know where Iwataya-san department store is?]

B: あ (a)、岩田屋ですか (Iwataya desu ka)。 [Ah, Iwataya?]

A: はい (hai)、 [Yes,]

B: あ (a)、はい (hai)、わかります (wakarimasu)。 [Ah, yes, I know.]

A: では (dewa)、岩田屋の方にですね (Iwataya no hō ni desu ne)、あの (ano)、出ていただいて (deteitadaite)、 [Then, toward Iwataya, well, exit (the station),]

B: あ (a)、はい (hai)、 [Ah, yes,]

A: あの (ano)、本館と新館が両サイドにある道は (hon-kan to shin-kan ga ryōsaido ni aru michi wa)、おわかりになりますでしょうか (owakarini narimasu deshō ka)。 [Well, do you know the street with the main building and the new building on both sides?]

B: あ (a)、はい (hai)、わかります (wakarimasu)。 [Ah, yes, I do.]

A: あ (a)、おわかりになりますかね (owakarini narimasu ka ne)。じゃあ (jā)、その方向にまっすぐお歩きいただきましたら (sono hōkō ni massugu oaruki itadakimashita ra)、 [Ah, you do. Then if you walk toward those buildings,]

B: はい (hai)、 [Yes,]

A: ちょうどですね (chōdo desu ne)、西通りという通りに突き当たりますので (Nishi-dōri toiu tōri ni tsukiatarimasu node)、 [Right there, you will come to a T-intersection of Nishi-dori,]

B: はい (hai)、 [Yes,]

A: はい (hai)、西通りに突き当たりましたら (Nishi-dōri ni tsukiatarimashita ra)、左ですね (hidari desu ne)、[Yes, when you come to the T-intersection of Nishi-dori, then turn left,]

B: はい (hai)、左 (hidari)、[Okay, left,]

A: はい (hai)、はい (hai)、そうでしたらですね (sōshimashitara desu ne)、すぐ向かいの右手側にですね (sugu mukai no migite-gawa ni desu ne)、[Yes, yes, then, right across there, on the right hand side,]

B: はい (hai)、[Yes,]

A: ブラックイレブンの薬局屋さんがございますので (Burakku Erebus no yakkyokuya-san ga gozaimasu node)、[There is a drug store, Black Eleven,]

B: はい (hai)、[Yes,]

A: はい (hai)、ブラックイレブンから、もう、右に入ってください (Burakku Irebusu kara, mō, migi ni haitte itadakimasu)。[Yes, from Black Eleven, there, you will enter to the right.]

B: 右、はい (hai)、[Right, okay,]

A: はい (hai)、そうでしたら (sōshimashita ra)、次の交差点のですね (tsugi no kōsaten no desu ne)、左手に (hidarite ni)、ローソンが見えてまいりますので (Rōson ga miete mairimasu node)、[Yes, then, at the next intersection, on your left, you will see Lawson (convenience store),]

B: はい (hai)、[Yes,]

A: はい (hai)、ローソンの方に今度は左ですね (Rōson no hō ni kondo wa hidari desu ne)。[Yes, toward Lawson, this time, turn left,]

B: ローソンの方に左 (Rōson no hō ni hidari)、[Toward Lawson, to the left,]

A: 左 (hidari)、[Left,]

B: はい (hai)、[Yes,]

A: そうでしたら (sōshimashitara)、大体もう100mほど先右手側に私共のエントランスが見えてまいります (daitai mō 100-mētoru hodo saki migite-gawa ni watakushi-domo no entoransu ga miete mairimasu)。[Then, in about 100 meters or so, on your right side, you will see our entrance.]

B: あ (a)、はい (hai)、わかりました (wakarimashita)。[Ah, yes, I see.]

A: はい (hai)、[Yes,]

B: どうもありがとうございます (dōmo arigatō gozaimashita)。[Thank you very much.]

A: はい (hai)、よろしく願いいたします (yoroshiku onegai itashimasu)。[Yes, thank you very much.]

B: はい (hai)、失礼いたします (shitsurei itashimasu)。[Okay, bye.]

A: 失礼いたします (shitsurei itashimasu)。[Bye.]

J10. ホテルイル・パラッツォ [Hotel Il Palazzo]

A: (聞き取れず [not clear])

B: お忙しいところ恐れ入ります (oisogashii tokoro osoreirimasu)。あの (ano)、西鉄の天神駅からの道順を教えてくださいなのですが (Nishigtetsu no Tenjin-eki kara no michijun wo oshiete itadakitain desu ga)、[I'm sorry to bother you when you are busy. Well, will you give me directions from Nishitetsu Tenjin Station?]

A: 西鉄の天神駅からですと (Nishitetsu no Tenjin-eki kara desu to)、[From Nishitetsu Tenjin Station,]

B: はい (hai)、[Yes,]

A: あのう (anō)、春吉橋に向かって (Haruyoshi-bashi ni mukatte)、[Well, toward Haruyoshi bridge,]

B: 春吉橋 (Haruyoshi-bashi)、[Haruyoshi bridge?]

A: はい (hai)、[Yes,]

B: ええと (ēto)、ちょっと (chotto)、あの (ano)、[Well, sort of, well,]

A: はい (hai)、[Yes,]

B: わからないんですけど (wakaranain desu kedo)、春吉橋 (Haruyoshi-bashi)、[I don't know Haruyoshi bridge,]

A: はい (hai)、あ (a)、今西鉄の天神駅にいらっしゃいますか (ima Nishitetsu no Tenjin-eki ni irassharimasu ka) ? [Okay, ah, are you at Nishitetsu Tenjin Station now?]

B: あ (a)、あの (ano)、まだなんですけれども (madanandesu keredomo)、[Ah, well, not yet,]

A: はい (hai)、[Yes,]

B: はい (hai)、[Yes,]

A: 西鉄の (Nishitetsu no)、そうですね (sō desu ne)、西鉄の天神駅出られると (Nishitetsu no Tenjin-eki derareruto)、ちょっと正面に大丸 (tyotto shōmen ni Daimaru)、[Nishitetsu, well, if you exit from Nishitetsu Tenjin Station, right in front, there is Daimaru,]

B: あ (a)、はい (hai)、[Ah, yes,]

A: 福岡 (Fukuoka) [Fukuoka]

B: それ (sore)、わかります (wakarimasu)。[I know that,]

A: はい (hai)、デパートがございまして (depāto ga gozaimashite)、[Yes, there is a department store,]

B: はい (hai)、[Yes,]

A: 大丸福岡とですね (Daimaru Fukuoka to desu ne)、[Daimaru Fukuoka and,]

B: はい (hai)、[Yes,]

A: 天神駅を (Tenjin-eki wo)、あ (a)、西鉄天神駅を降りられて (Nishitetsu Tenjin-eki wo orirarete)、[Tenjin Station, ah, get off at Tenjin Station,]

B: はい (hai)、[Yes,]

A: 大丸福岡 (Daimaru Fukuoka)、の (no)、あの (ano)、デパートに向かって信号を渡っていた
だきます (depāto ni mukatte shingō wo watatte itadakimasu)。[Daimaru Fukuoka, of, well,
toward the department store, walk across at the traffic light.]

B: はい (hai)、[Yes,]

A: で (de)、そのまままっすぐですね (sonomama massugu desu ne)、あの (ano)、まっすぐ進ん
でいただくと (massugu susunde itadaku to)、[Then, come straight ahead, well, proceed straight
ahead,]

B: はい (hai)、[Yes,]

A: はい (hai)、あの (ano)、右手にですね (migite ni desu ne)、[Yes, well, on your right hand
side,]

B: はい (hai)、[Yes,]

A: 玉屋というパチンコ屋さんが見えてきますので (Tama-ya toiu pachinkoya-san ga miete
kimasu node)、[You will see a pachinko parlor called Tamaya,]

B: パチンコ屋さん (pachinkoya-san)、[A pachinko parlor?]

A: はい (hai)、[Yes,]

B: はい (hai)、[Yes,]

A: そちらを右に曲がっていただきますと (sochira wo migi ni magatte itadakimasu to)、[If you turn right there,]

B: はい (hai)、[Yes,]

A: はい (hai)、あの (ano)、ホテルイル・パラッツォがございます (Hoteru Iru Parattsuo ga gozaimasu)。[Yes, well, there is Hotel Il Palazzo.]

B: あ (a)、[Ah,]

A: 大丸福岡から (Daimaru Fukuoka kara)、そう (sō)、あの (ano)、お伝えしました玉屋というパチンコ屋はかなり (otsutae shimashita Tamaya toiu pachikoya wa kanari)、あの (ano)、距離がございまして (kyori ga gozaimashite)、大体徒歩で5分から10分 (daitai toho de 5-fun kara 10-pun)、[From Fukuoka Daimaru, well, ah, the pachinko parlor, Tamaya, I mentioned, is pretty far away, and it takes about 5 to 10 minutes on foot,]

B: あ (a)、そうですか (sō desu ka)。[Is that so?]

A: はあい、[Yes,]

B: あ (a)、はい (hai)、わかりました (wakarimashita)。[Ah, yes, I see.]

A: はい (hai)、また (mata)、もし何かございましたら (moshi nani ka gozaimashitara)、ご連絡いただければと思います (go-renraku itadakereba to omoimasu)。[Okay, if you have problems again, please call us.]

B: はい (hai)、わかりました (wakarimashita)。[Yes, I will.]

A: ???

B: どうもありがとうございました (dōmo arigatō gozaimashita)。[Thank you very much.]

A: えっとですね (etto desu ne)、大丸福岡と (Daimaru Fukuoka to)、あの (ano)、玉屋は道路を挟んで (Tamaya wa dōro wo hasande)、あの (ano)、向かい側になりますので (mukai-gawa ni narimasu node)、[Well, Daimaru Fukuoka and Tamaya are facing to each other with a street between them,]

B: はい (hai)、[Okay,]

A: よろしく願いいたします (yoroshiku onegai itashimasu)。[Thank you very much.]

B: はい (hai)、ありがとうございます (arigato gozaimasu)。[Yes, thank you very much.]

A: 失礼いたします (shitsurei itashimasu)。[Bye.]

B: はい (hai)、失礼いたします (shitsurei itashimasu)。[Yes, bye.]

Appendix C: English Sample Transcriptions

A: Direction giver, English native speaker; B: Addressee, English speaker (including non-native speakers)

???: Not clear and cannot be transcribed

E1. Today Restaurant from Paris Hotel

A: ???

B: Yes, I'm, I'm gonna be, I'm gonna be in Las Vegas and staying at Paris, and I would like to eat at your restaurant. Hmm, how do I get there on foot from Paris? Is it very far?

A: Oh, no, we are in the casino right next to the Paris Hotel to the left.

B: Oh, Okay. So how, if I left Paris Hotel, how do I get to, what casino are you in?

A: Ah, do you know, the, where Planet Hollywood casino is?

B: Okay, Planet Hollywood. So I would leave Paris and go to Planet Hollywood. And then where are you, is it pretty big? Where are you with in Planet Hollywood?

A: Umm, once you get in to umm the casino,

B: Uh-huh

A: We're in the Malcom Mild??? shop that's part of Planet Hollywood casino, and we're towards the back towards the parking garage.

B: Okay, okay.

A: I mean does that help?

B: All right, that's great. Appreciate it.

A: Okay, you're welcome.

B: Okay, bye bye.

A: Bye.

E2. M&M World from Caesar Palace

A: Thank you for calling, M&M's World. This is Gaby. Can I help you?

B: Yes, I'm gonna be visiting Las Vegas and staying at the Caesars Palace, and I was just wondering, is MMW very far from the Caesars Palace?

A: We are about three long blocks south. We're just north of MGM.

B: Okay. So if I left the Caesars Palace, I would have to go north about three blocks?

A: Right.

B: Okay.

A: You're gonna go south.

B: Oh, go south, sorry, go south from from Caesars Palace. Okay, and you are right next to what?

A: MGM.

B: MGM. All right. Thank you.

A: You're welcome.

B: Bye

E3. Saks Fifth Avenue from Venetian

A: Good afternoon. Thank you for calling Saks Fifth Avenue.

B: Yes, I just have a question for you. I'm gonna be visiting Las Vegas and staying at the Venetian, and I'll be on foot, I was just wondering if Saks 5th was very far from the Venetian?

A: Umm, let's see, the Venetian is next to Caesars Palace, oh, no it is within walking distance.

B: So how would I get there from the the Venetian?

A: Umm, you would just go, umm you're gonna walk towards like you're walking towards the Wynn, which is like two casino's, two hotels, over I believe

B: Okay

A: It is right across the street from the Wynn.

B: Oh, so the Saks 5th is across the street from the Wynn?

A: n hun

B: Okay, all right, thank you.

A: And we are located in the Fashion Show mall??

B: okay. Great. Thank you.

A: Okay?

B: Bye.

A: You're welcome. Bye.

E4. Louis Vuitton Las Vegas Neiman Marcus from Venetian

B: I just have a question. I'm going to be in Las Vegas and staying at Venetian, and I would like to visit your store there. I was just wondering if your store is very far. I will be walking.

A: No, we are in walking distance.

B: How would I get to your store from Venetian?

A: It's just petty corner across the street. If you

B: Of is it?

A: If you are able to get to the window on the Strip

B: You are right across the street.

A: ???

B: Oh, great. All right. I appreciate it.

A: Okay.

B: Okay. Bye.

A: Thank you. Bye bye.

E5. The Cheesecake Factory from Paris Hotel

A: ???

B: I'm gonna be visiting Las Vegas and staying at the Paris, and just wondered if the Cheesecake Factory is very far from there. I'll be walking.

A: Just walking only???

B: What's that?

A: what type of walking???

B: Oo, no, I just wondered if I can get to the Cheesecake factory from the Paris where I'll be staying.

A: Oh, yeah, you can. We are inside of Caesars.

B: And how close

A: In Caesars Palace.

B: is that very close to the Paris? Is it within walking distance?

A: Ahhh, like maybe, like walking, could be like 25 minutes walking.

B: What a

A: It's not that far.

B: How do I get there? Is it, do, what direction do I go when I leave the Paris?

A: What about driving???

B: I'll be walking.

A: Ok, just, well,

B: Can I get there by walking, or is it too far?

A: You can come walking because we are inside of the Mall.

B: Oh, ok.

A: Yeah, we are on the 1st floor, very, very in the back.

B: How do you get to the Mall from the Paris?

A: You just need to come all the way to the Las Vegas Boulevard, come inside of Caesars Palace, you can find us inside.

B: Inside Caesar's Palace?

A: Yes.

B: Okay, thank you.

A: Thank you.

B: Bye.

E6. Nobu Restaurant from Paris Hotel

A: Thank you for calling . My name is Carlos. May I please have your name?

B: Ah, well, yes, I just actually have a question. I'm gonna be staying in Paris, ah, in Las Vegas at the Paris, and I would like to, ah, come to your restaurant. I just wondered if it's in walking distance from the Paris.

A: Oh, absolutely, yes.

B: How would I, how would I get there?

A: 10 minute, 10 minute walk.

B: Oh, good. And if, when I leave the Paris which direction do I go to get to your establishment?

A: As you, as you open, as you leave the Paris, you wanna go to the south.

B: Okay.

A: I'm sorry, to the north.

B: Oh, to the north, okay.

A: To the north on the Strip. That means you exit Paris and you make a right on the Strip.

B: Okay.

A: So you pass the Bally's Casino which is right by Paris and then we are across from Bally's diagonal.

B: Across the Bally's. All right. That sounds great. Thank you.

A: It is a pleasure. Will you need a reservation? I'll be pleased...

B: Ah, well, when I make the final determination when I will be there and I will make one.

A: Please. My name is Carlos and I'm concierge at the Ceasars. If I can assist you, I'll be more than happy to. Who have I spoken with?

B: My name is Lisa Winegar.

A: Thank you, Miss Lisa. Thank you for calling us.

B: Thank you. Bye.

A: Bye.

E7. Crystals at City Center (Recording)

A: Crystals is located at 3720 Las Vegas Boulevard South. On the corner of City Center Place.

It is directly between Mandarin Oriental Las Vegas and the Harmon Hotel.

E8. Dragon Noodle Co. and Sushi Bar from Bellagio

A: ???

B: I just have a question. I'm gonna be staying at Bellagio when I'm in town, and just wondered if I,if your restaurant is within walking distance of Bellagio.

A: Ah, could you repeat? You, you're kind of breaking up.

B: Ah, I'm gonna be in Las Vegas staying at Bellagio.

A: Uh-huh.

B: And I wonder if your, restaurant was within walking distance of the Bellagio.

A: Umm, yeah, it is. If you walk in front of the Bellagio crossover it's faster, it take may be 15 minutes or you can take a Tram which has a direct, ah, rail road, sorry, Tram to Santa Monica Boulevard or stops at City Center also.

B: Okay. What direction would I need to start walking when I left Bellagio? Do I go north or south or what direction do I go?

A: Umm, you would go north towards New York New York and MGM.

B: Okay, and are you, are you in a particular casino or are you at your own place or?

A: We are in, we are located in Santa Casino. If you come towards the front, you would go through the front entrance of Monte Carlo, and we'll be on your right hand side.

B: Oh, okay.

A: If you come, if you come through the back way, you would enter out of the street entrance, follow left all the way towards the front of the casino, okay?

B: Okay, sounds great. Thank you.

A: Right. Have a good day.

B: Bye.

E9. Ichiban Sushi from Hotel Venetian

A: Ichiban, may I help you?

B: Yes. I'm gonna be staying at the Venetian when I'm in town, and wondered if your restaurant is within walking distance of the Venetian.

A: Venetian?

B: Uh-huh.

A: Order?

B: Pardon me?

A: Ah, what, what do you mean? I couldn't understand.

B: I need directions to your restaurant from the Venetian.

A: Ahh, okay. uhhhm, sooo, we are location is the Bally's Hotel.

B: In the Bally, okay.

A: And, eh, downstairs floor, the uhh, follow, uhh, the sign to the food court. Near here.

B: Okay, and how would I get to there if I was walking from the Venetian? What direction would I go?

A: Ah, may be, take uhh, take about uhh 15, 20 minutes. Or so ah, mono, uhh, are you take to the monorail from the uhh stop, stop station is the Venetian they have for the monorail.

B: Okay.

A: Yeah, there are two, ah, they have a two way. Uhh walking, or take a bus, monorail.

B: Okay. All right, thank you.

A: Thank you very much.

B: Bye.

E10. Madame Tussaud's Celebrity Encounter (Recording)

Madam Tussaud Las Vegas is located on the Las Vegas Strip in front of the Venetian Resort Hotel Casino. The physical address is 3377 Las Vegas Blvd. South, Suite 2001, Las Vegas, NV 89109.