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A Snapshot of Japanese Family Conversation and Language Maintenance Effort

Yuya Sano
Portland State University

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A Snapshot of Japanese Family Conversation and
Language Maintenance Effort

by

Yuya Sano

A thesis submitted in partial fulfillment of the
requirements for the degree of

Master of Arts
in
Japanese

Thesis Committee:
Suwako Watanabe, Chair
Jon Holt
Karen Curtin

Portland State University
2022

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Abstract

This research examined what dominant speech style Japanese family members utilize by analyzing their conversations at home. In addition, the research conducted the Parent Interviews to find out what efforts the parents consistently make to develop and maintain their children's Japanese ability in terms of Japanese formal speech style.

The purpose of this research is twofold: (1) to examine the dominant speech style of Japanese during at-home conversations among Japanese family members and (2) to learn about the parents' effort to develop their children's Japanese ability. In order to conduct this research, two kinds of data were collected: Family Conversation Recordings and responses from Parent Interviews. The participants were four Japanese family members living in Oregon who (1) have at least one parent who is a native speaker of Japanese, (2) have at least one child who is old enough to attend 1st grade but has not graduated high school yet, (3) speak Japanese consistently and (4) hope their child will develop Japanese ability. They were asked to record their daily conversations three times via their own audio-device. In order to minimize unnatural conversation due to the recording device, only the third recordings were used as conversation data in this research. After completion of the recording submission, Parent Interviews were conducted to explore what they consistently do at home to foster their children's Japanese ability.

The conversation recordings were transcribed, and all Japanese predicates were counted and classified into distal or direct-style. The result indicated that direct-style was

a dominant speech style in the conversations among the family members. The average of their direct-style use was overall 95% and distal-style was 5 %. Moreover, a qualitative analysis of the distal-style in family conversations found the following types of usage: (1) rehearsal phrase, (2) direct quotation, (3) interview role-play, (4) requesting with *-te kudasai* pattern, and (5) child's replies to their parents' request.

The results of the Parent Interviews concluded that none of the four participating families intentionally teach distal-style (*desu masu cho*) at home with any educational materials. The awareness levels of their distal-style differed from family to family. Additionally, the levels of expectation among the parents with regard to distal-style acquisition were also different from family to family. Although all of the parent participants expected their child to be able to handle the speech styles depending on the situations, none of them felt distal-style was the primary concern compared to other Japanese academic literacy skills.

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CHAPTER 1: INTRODUCTION

In this thesis, I focus on Japanese language conversation among a sampling of four families living in Oregon. In particular, this research sheds light on how young children and their parents talk Japanese at home. In the context of related previous studies (Clancy, 1985; Cook, 1997; Suple, 2019), I specifically examine the Japanese speech style used in family conversation and the parents' perspectives on their children's Japanese language development and maintenance.

My inspiration to pursue this line of research derives from my friend's experience. My friend, Nick, a United States citizen by birth, laments that growing up he possessed few opportunities to utilize Japanese, despite his maternal Japanese ancestry. Though his mother is a native Japanese speaker, Nick and his family would mainly speak using English at home. His life experience profoundly impacted me and piqued my curiosity about what sorts of linguistic inputs Japanese families need in order to foster Japanese language ability in their children, as well as to investigate parental perspectives, efforts, and expectations with regard to children of Japanese ancestry in English speaking countries.

Furthermore, throughout the course of years of my Japanese language teaching experience at Portland State University, my colleagues and I recognized that students with Japanese backgrounds, also known as "Japanese as a Heritage Language (JHL) learners," possess different language behaviors compared to "Japanese as a Foreign Language (JFL) learners." Since these JHL learners often possess experience speaking

and/or listening to Japanese conversation at home, their utterance in a classroom sometimes tends to appear more casual or informal even in a context where they are expected to utilize a formal speech style. In the Japanese language, there are two distinctive speech styles, formal and informal speech styles, and speakers of Japanese are expected to use the speech styles as well as switch between the two appropriately according to various factors such as relationships, the formality of a given situation, social roles, and communicative intentions (e.g., being respectful, being ironic). Thus, misuse of the speech style may raise a red flag and, in some cases, be interpreted as disrespectful. Our observations are consistent with previous studies that compare a heritage language to a foreign language. The UCLA Steering Committee (2000) reported that heritage language acquisition generally starts from the home, whereas foreign language acquisition starts in a classroom. As major Japanese textbooks (e.g., Banno et al., 2011; Jordan & Noda, 1987; Noda et al., 2021) start with formal speech style, therefore, JFL learners start to learn Japanese with formal speech style. That contrasts with JHL learners who often possess more experience using informal speech style at home before they started learning Japanese in a classroom. In this sense, those who learn Japanese mainly at home would face fewer chances to hear formal speech style and one could assume that formal speech style would, therefore, prove more challenging than informal speech style.

The purposes of this thesis are to examine (1) how Japanese families who live in Oregon consistently talk at home and, (2) what the parents do for their children's maintenance and development of the Japanese language in terms of Japanese distal-style.

In order to find answers to these questions, I asked Japanese families to audio-record their conversations to analyze their use of speech styles and interviewed the parents.

In the following section, I will introduce previous research on Japanese as a heritage language and other factors pertinent to developing heritage language, and I will present Japanese speech styles research. After introducing previous research, I will explain my research questions and methodology in this thesis project.

CHAPTER 2: LITERATURE REVIEW

In this chapter, I will review how JHL learners are characterized and how heritage language is defined in the previous studies. Afterward, the role of parents and other factors in the development of heritage language development will be introduced. At the end, previous studies on Japanese speech style use and family conversation analysis will be mentioned.

2.1 Characterization of Japanese as a Heritage Language and Learners

In previous studies, the definition and categorization of the JHL learners vary from study to study. For instance, JHL learners are categorized as those who have at least one parent as a native speaker of Japanese (Kondo-Brown, 2001). However, in another research study by Kondo-Brown (2005), categorization became more refined; those who have Japanese descent without Japanese-speaking parents or grandparents were grouped as the JHL Descent Group, those who do not have Japanese-speaking parents but have at least one Japan-born grandparent as the JHL Grandparent Group, and those who have at least one Japanese-speaking parent as the JHL Parent Group.

As the two studies by Kondo-Brown indicate, identifying who JHL learners seems very complex as the profiles of Japanese speakers within family and JHL learners are diverse. Table 1 below presents the differences between a native and a heritage language based on Skutnabb-Kangas (1981) and Nakajima's later work (2017).¹

¹ The original table from Nakajima is written in Japanese, and I translated it into English. The original table is attached in Appendix A.

Table 1. Nakajima's Table - Differences Between a Native and a Heritage Language

	Native Language	Heritage Language
Origin	Language which is acquired first	Language which is acquired first
Competence	Language which they understand best	Language which does not develop fully due to interference from the local language
Function	Language which is generally used widely	Language which is mainly used at home
Internal identification	Language in which one gains their identity	Unstable language for one's identity
External identification	Language which others think of as the speaker's first language	Language which the speaker frequently feels embarrassed when others think of it as their first language

(Nakajima, 2017, p. 6)

According to this table, while both the native language and the heritage language are the first language acquired, the competence and ability would reach different levels. Since the use of the heritage language is limited, their language ability would not reach the same level as a native language level. This table also indicates that the heritage language is mainly used at home, though the native language tends to be used widely outside of the house.

To summarize, a native language is the one acquired first, most understandable, and widely used. A heritage language is, in contrast, used in a limited location and is hard to attain as high a level as the native language even though it may be the language acquired first.

In this study, I recruited Japanese families living in Oregon as my research participants. The children in this research learn Japanese as a heritage language according to the table above.

2.2 Parents and Other Factors regarding Developing a Heritage Language

Various studies on heritage languages suggest the importance of the parents' roles in developing JHL abilities. For instance, Kondo-Brown (2005) measured JHL learner's language comprehension. The researcher categorized participants into a JFL group and three JHL groups: the JHL Descent Group, the JHL Grandparent Group and the JHL Parent Group. The aim of the research was to find the language skill differences among three sub-groups of JHL learners and JFL learners. The result of their test scores indicated that JHL learners who had Japanese-speaking parent(s) outperformed the other two JHL groups and the JFL group. The results indicate that parents play an important role in developing their children's heritage language in a country where other dominant languages are mainly spoken.

Research on younger HL learners supports the importance of the parental or familial roles for children's language development. At the same time, some related studies have proposed another factor affecting the heritage language ability: the community. Shibata (2000) conducted a case study focusing on a JHL learner, Ken, who was raised in the northeastern region of the United States, and found that collaboration among JHL learners, schooling, and community support played an important role in helping Ken maintain his Japanese ability. Ken was bilingual in English and Japanese, but his Japanese ability had decreased since he and his family moved to a small city where there were comparatively less Japanese people than where they had previously lived. After their move, the parents found that Ken not only lost some of his Japanese, but also lost his motivation to use and study Japanese. His parents and other community

members decided to establish a community-collaborated Japanese Saturday school. After three years Ken's Japanese improved by making friends and taking part in the cultural programs there. Shibata's study suggested that parents need to think carefully about how to raise their children to be bilingual speakers.

In another study, Li (2006) also introduced case studies on two Chinese immigrant families living in Canada and their heritage language loss and language use at home. Li observed two Chinese families and concluded that the parents play a significant role in maintaining their children's heritage language. The case study also showed that the parents needed to collaborate with educators and ethnic communities in order to foster their children's bicultural or biliterate competence.

Kondo-Brown's research (2005) indicates that JHL learners who have Japanese-speaking parents achieve a higher level of proficiency. The Japanese language, in particular, features two major speech styles based on speakers' relationships, and the ability to use the speech styles appropriately is important for effective communication in Japan. Therefore, in order to be able to use these speech styles appropriately, Japanese language learners must practice speaking Japanese in various contexts, both inside and outside of the home. In the following section, I will explain the forms and functions of the two major speech styles of the Japanese language.

2.3 Japanese Speech Styles and Conversation Analysis

I must clarify the meaning of the word "style." Crystal (2008) defines the stylistics as "A branch of LINGUISTICS which studies the features of

SITUATIONALLY distinctive uses (VARIETIES) of LANGUAGE, and tries to establish principles capable of accounting for the particular choices made by individual and social groups in their use of language" (pp. 459-460). Thus, in a language, the "style" is a distinctive use characterized by one or more of the features that are attributed to particular individuals or social groups.

In the Japanese language, there are some distinctive speech styles introduced with various terminologies. In this research, I use the terminologies of the speech styles from Jordan and Noda (1987) consistently. Jordan and Noda (1987) introduced the following five pairs of speech styles as: *Careful* and *Casual*, *Distal* and *Direct*, *Polite* and *Plain*, *Gentle* and *Blunt*, and *Masculine* and *Feminine*, among which the careful and casual speech styles are used to describe a speaker's overall language use in terms of the degree to which the speaker wants to be formal or informal. Someone's language production in a particular situation can be characterized as Careful if it exhibits the following features:

Careful:
Predominant use of distal-style
(Predicates in sentence-final position, and elsewhere where optional)
Fewer fragments
Fewer contracted forms
Longer, more complex sentences
Less use of sentence-particles,
(particularly those marked as colloquial, assertive, confirmatory, brusque, etc.)
(Jordan & Noda, 1987, p. 227)

In contrast, Casual discourse is characterized as showing the following features:

Casual:
Predominant use of direct-style predicates
More fragments
More contracted forms

Shorter, simpler sentences
More frequent use of such particles
(Jordan & Noda, 1987, p. 227)

Not all the features above may be present in a discourse. For instance, a speaker may use some fragments and contracted forms but mainly use the distal-style, then his/her speech style is described as more Careful. Careful and Casual speech styles are not a dichotomy, but they work as a continuum, and therefore, a discourse should be described as more toward the end of Careful or Casual speech style.

As introduced above, Careful style conversation involves the predominant use of distal-style and, on the other hand, Casual style conversation involves mainly the direct-style. Jordan and Noda (1987) introduce that distal and direct-styles are determined by specific predicate forms and the use of these speech styles usually implies the speakers' relationships. In this research, I will only focus on distal and direct-speech styles in Japanese family conversation.

To classify Japanese speech into distal or direct-style, this research will use the ending form of the main clause. Jordan and Noda (1987) use predicate to divide the predicate into the following three predicate types: *verbal*, *adjectival*, and *nominal + copula*². Each predicate type has distal and direct speech styles, illustrated in Table 2 and 3 below. Table 2 and 3 below are based on Jordan and Noda (1987) and Shinkuma (2014).

² Speech style classification in this research is from Jordan and Noda (1987)

Table 2. Direct-style of the Three Predicate Types in Japanese³

Predicates	Affirmative Imperfective	Negative Imperfective	Affirmative Perfective	Negative Perfective
Verbals	Verbal root + <i>-(r)u</i>	Verbal root + <i>-(a) nai</i>	Verbal root + <i>-ta</i> or <i>-da</i>	Verbal root + <i>-(a)nakatta</i>
Adjectivals	Adjectival root + <i>-i</i>	Adjectival root + <i>-ku nai</i>	Adjectival root + <i>-katta</i>	Adjectival root + <i>-ku nakatta</i>
Nominals	<i>X - da</i>	<i>X- ja nai</i>	<i>X- datta</i>	<i>X- ja nakatta</i>

Table 3. Distal-style of the Three Predicates Types in Japanese

Predicates	Affirmative Imperfective	Negative Imperfective	Affirmative Perfective	Negative Perfective
Verbals	Verbal root+ <i>-(i)masu</i>	Verbal root+ <i>-(i)masen</i> or <i>-(a)nai desu</i>	Verbal root+ <i>-(i)masita</i>	Verbal root+ <i>-(i)masen desita</i> or <i>-(a)nakatta desu</i>
Adjectivals	Adjectival root+ <i>-i desu</i>	Adjectival root+ <i>-ku nai desu.</i> or <i>-ku arimasen</i>	Adjectival root+ <i>-katta desu</i>	Adjectival root+ <i>-ku nakatta desu</i> or <i>-ku arimaesn desita</i>
Nominals	<i>X-desu</i>	<i>X-ja nai desu</i> or <i>X-ja ari masen</i>	<i>X-desita</i>	<i>X-ja nakatta desu</i> or <i>X-ja arimaesn desita</i>

The use of distal and direct speech styles indicates the relational social distance with the addressee. Distal-style, for instance, shows speakers' deference by maintaining social

³ Romanization system in this research is based on Jordan and Noda (1987)

distance from the addressee (Jordan & Noda, 1987 p. 32).

Japanese speech style use is often based on the speakers' attitude toward an addressee. However, while the linguistic form of distal and direct-style has grammatical rules, use of speech styles in context is unstable and Japanese speakers often shift one from another even in the same conversation. Shinkuma's research (2014), for instance, demonstrated that style shifting occurs between Japanese speakers in their first conversation. Discourse analysis of four conversations between two Japanese speakers in the research showed that all participants shifted speech styles multiple times although their ages and social status differed. The research concluded that some factors may play a role in shifting their speech styles, such as: (1) introducing a new topic, (2) closing a topic, self-directed utterances and (3) questions for confirmation of inferred information. The results indicated that the speakers determine the speech style based on various factors, and style shifts occur multiple times in a conversation.

Since direct-style is usually used predominantly among people in a close relationship, we can expect to see frequent use of direct-style in conversation among Japanese family members with close relationships. However, Cook's study (1997) showed there was distal-style use in family conversations. The research collected and analyzed nine hours of conversation data from three Japanese families and found that the distal-style form, which she calls "masu form", was used when the family members: (1) talk about "matters related to a caregiver's responsibility", (2) are "quoting the 'voice' of public self," and (3) express "set formulas." Although the total number of clauses identified in this research were not listed, 196 tokens of distal-style were in the

caregiver's speech and 102 were identified in the child's speech. Research by Sukle (2019) also showed a small number of instances of distal-style were from a conversation of a family living in Tokyo. Sukle reported 3.8 percent use of distal-style ("Distant" in the original paper), 30.7 percent use of direct-style ("Direct" in the original) and 65.6 percent use of sentence fragments ("Fragment" in the original). These two studies' definitions of distal-style and direct-style are not exactly same as I defined in this research, but still results of these previous research indicate generally small number of distal-style use among family members.

The previous studies on family conversation demonstrated that family members generally tend to use the direct-style in family conversations, but the families in those studies resided in Japan. It is expected that children's exposure to distal-style at home would be limited whether they live in or outside of Japan. However, there is little empirical research examining speech style usage among children and parents who live outside of Japan. As the previous comparison of native and heritage languages shows, lack of exposure to the language outside of the home may make the development of speech styles more challenging for Japanese children living in the United States, or children learning Japanese as a heritage language.

Based on the previous research, this study will explore the following questions: (1) How do Japanese families living in the Oregon State area talk in Japanese at home? What is the dominant speech style? and (2) What do the parents do for their children's maintenance and development of the Japanese language in terms of Japanese distal-style?

In the following chapter on methodology, research questions and research methods will be explained in more detail.

CHAPTER 3: METHODOLOGY

3.1 Research Questions

The research questions that I address in this study are as follows:

- (1) How do Japanese families living in Oregon talk Japanese at home? In particular, what is the dominant speech style of Japanese used mainly in their family conversations?
- (2) What do the parents do for their children's maintenance and development of the Japanese language in terms of Japanese distal-style?
 - (a) How do they account for the use of distal-style in the recorded conversations, if there are any? What is the level of their awareness of speech styles in their daily life?
 - (b) Do parents try to teach their children "distal-style" (*desu masu cho*)? If so, what do they consistently do at home, and what do they expect to do for further development? If not, why?
 - (c) Are there any areas in their children's Japanese language ability that the parents are concerned about? If so, what are they? Which area is the most concerning?

The research questions are formulated to investigate the use of Japanese by Japanese family members living in Oregon, who (1) have at least one child, (2) have at least one parent who speaks Japanese as a native language, (3) talk Japanese at home consistently,

and (4) hope to develop the children's Japanese ability.

3.2 Research Design

In order to answer the research questions above, I collected two types of data: (1) Japanese family conversation data and (2) parents' responses to interview questions.

- (1) Japanese Family Conversation: I collected data to uncover how Japanese conversation among parents and children occurred and which speech style of Japanese is predominant in their daily conversations. I transcribed the conversation from research participants to elucidate their dominant speech style. The results of this data demonstrate the frequency and changes in Japanese speech style that children experience with their family members.
- (2) Parent interviews: The purpose of this interview is to learn about the parents' efforts and thoughts on developing and maintaining their children's Japanese abilities while raising their children in Oregon. In particular, I asked about their awareness and thoughts regarding the Japanese distal-style.

3.3 Participants

The research participants consisted of four families with a school-aged child and their parents who ordinarily speak Japanese at home. I recruited participants who currently live in Oregon and meet the following criteria: (1) at least one child, (2) at least one of the parents is a native speaker of Japanese, (3) the parent(s) and their child(ren)

regularly speak Japanese among themselves at home, and (4) the parents wish to develop their children's Japanese ability. I called for volunteer participants by sending recruitment emails (Appendix B) to parents and employees at the Sugamo Advance School where Japanese school-aged students learn school subjects and the Japanese language, and to the ATJO (Association of Teachers of Japanese in Oregon) members. Furthermore, some of the people who received my email forwarded the recruitment email to their neighbors and friends if they met the research criteria. When I recruited the participants, I also asked them if they were planning to go back to Japan or to remain in the United States.

General information of the four families (A-D) are described in the following table (Table 4). The general information is based on the Parent Interviews, which is explained in the following section.

Table 4. Japanese Families A-D General Information

	A	B	C	D
Family Name	Takahashi	Imai	Okamoto	Wakabayashi
Japanese native speaker Parent / Name	Mother/ Yayoi	Mother/ Kaede	Mother/ Ritsuko	Father/ Jun
Child/ Name Age Grade	Daughter/ Satsuki 16 years old 11th grade	Daughter/ Akane 17 years old 11th grade	Daughter/ Natsumi 9 years old 3rd grade	Son/Genki 7 years old 1st grader
Sibling(s)	No	No	No	No
Other language(s)	Mother likes Korean, and Daughter likes K-pop, but they do not communicate in Korean.	No	Yes ⁴	Spanish Not as a communication tool, just for fun
Saturday School <i>Hoshuukoo</i>	Not current Daughter used to go to other community-based group when she was younger.	Yes 1st and 2nd recording - the 2nd grader in high school which is mentioned as 11th grader in American School 3rd recording - the 3rd grader in High school, or the 12 th grader.	Yes 4th grader in Elementary School	Yes 2nd grader in Elementary School
Other information	N/A	N/A	N/A	Mother is also a native speaker of Japanese. She participated in the first recording but did not participate in the second and the third recordings.

⁴ The Okamoto family also uses other language than English and Japanese at home. In order not to identify the family, I conceal the language here.

3.4 Data Collection Procedure

I collected two types of data in this research: audio-recording of Japanese families and answers from the Parent Interviews. The data collection procedures are described in the following sections.

3.4.1 Family Conversation

In total, four parent participants decided to take part in this research with their children. I asked those four to record their family conversations three times by using their own recording device. I had anticipated that the participants needed a few experiences of being recorded to get used to the recording as they might be nervous or feel awkward when they see a recording device in front of them and conscious about their speech when they knew they were being recorded. I used only the third recording as I had thought their speech would have become more natural by the third time. I asked for the third recording to contain only family participants who had been in both the first and second recordings. In the case of the Wakabayashi family, the first recording was among the mother, the father and the son, but only the father and the son were in the second recording. Therefore, I asked the father to record the third recording with only his son, excluding the mother.

I asked the parent participants to record Japanese conversations between the parent(s) who is a native speaker of Japanese and their child. The conversation transcriptions are attached in Appendix E. I did not set any limitation for the length of the conversation but suggested that it should last approximately between ten minutes and

thirty minutes. The conversation recordings submitted by the participants were between 00:02:47 and 00:30:08 long.

Additionally, I let the participants freely decide when and where to start and stop the recordings. I suggested some examples such as dinner time, while their child is doing homework in the living room, when their child gets home from school or while their child is eating snacks in the living room. However, the time and place of the recordings were completely the parents' decision.

Due to the pandemic when contact with outsiders should be avoided, the recordings all took place only amongst family members. I asked them to use their own recording device such as a computer or a smartphone. The audio recording data was directly sent to me via email.

After I received the recordings, I transcribed the entire conversation of the third recording, and I asked the parents to clarify any unclear utterances in the Parent Interviews. I checked with the participants if any utterances contained their personal information or identifiable information, which I then deleted or replaced with pseudonyms. In the recordings, some participants shifted into English from Japanese, so I transcribed their English utterances, as well. However, I subsequently did not count their English utterances in the recording because this research only focuses on their Japanese speech style.

3.4.2 Parent Interviews

The purposes of these interviews are to (1) clarify areas in the submitted

recording, (2) ask how the parents foster their children's Japanese ability, and (3) obtain general information. Therefore, this interview took place after completing the transcription.

I interviewed the parent participants only, and the children did not participate in the interview. I asked the participants questions in the following script listed in Appendix C. During the interview, I used the terminology “*desu-masu cho*” or “*teinee na hyoogen*” instead of distal-style because distal-style is not widely used nor is it Japanese. The interviews were approximately 30 to 50 minutes long.

3.5 Procedure for Data Analysis

As explained in the previous section, I collected two kinds of qualitative data. The analytical procedures are explained in the following sections.

3.5.1 Family Conversation

After transcribing the family conversations, I classified and counted major predicates that usually occur in the sentence final position. In the case of the /nominal + copula predicate/, the copula is often omitted in casual conversation. However, a sentence ending with a nominal without copula is still included in the predicate count when that sentence is understood as a predicate as opposed to a fragment from the given context.

I included in the count (1) three predicates in the sentence final position, (2) extended predicate ending in *no/n* + copula, (3) Nominal predicate without copula, (4) copula without a preceding nominal, (5) verbal gerund form request, (6) predicates in

direct quotation, and (7) predicate ending with a clause particle. Examples of each are presented in the following section.

(1) Three predicates (Verbal, Adjectival, and nominal + copula)

A: 今日はたくさん勉強したよ。(Verbal, direct-style)

*Kyoo wa takusan benkyoo sita yo.*⁵

A: 今日はたくさん勉強しました。(Verbal, distal-style)

Kyoo wa takusan benkyoo simasita.

I studied a lot today.

A: すごくおいしかったね。(Adjectival, direct-style)

Sugoku oisikatta ne.

A: すごくおいしかったですね。(Adjectival, distal-style)

Sugoku oisikatta desu ne.

It was very delicious.

A: オレンジジュースだった。(Nominal + copula, direct-style)

Orenzi zyuusu datta.

A: オレンジジュースでした。(Nominal + copula, distal-style)

Orenzi zyuusu desita.

It was orange juice.

(2) Extended predicate

“*n da/n desu*” is regarded as “Noun + copula”. Since the only sentence ending predicate is counted, any predicate before “*n da/n desu*” is not counted. Thus, the sentences below are counted as one.

A おいしかったんですよ。(distal-style)

Oisikatta n desu yo.

That was delicious.

A: 来てほしいんだよ。(direct-style)

Kite hosii n da yo.

He wants you to come.

⁵ The romanization is based on Jorden and Noda (1987).

(3) Nominal predicate without copula

This expression is classified as direct-style.

A: これなに？

Kore nani?

What is this?

A: あの人、学生？

Ano hito, gakusee?

Is that person a student?

(4) Omitted Nominal, and only copula

This expression is also included in the predicate count, and classified style depending on with or without *desu*.

A: もしかして、 아이폰？

Mosikasite aifon?

Does he mean iphone?

B: だね。

Da ne.

Yes, it is.

The above examples (A and B) contain two direct-style predicates in total.

(5) Verbal gerund form for requesting

-te form occurs at the end of utterance as an informal request contrasted to *-te kudasai*, so it is included in the count.

A: そこにあるペン取って。

Soko ni aru pen totte.

Pass me a pen over there.

-te form itself is classified as direct-style, and *-te kudasai* expression is classified as

distal-style in this research. The requesting form *-te kudasai* is regarded as a polite expression, even though, technically, the *-te kudasai* expression does not contain the distal-style marker, as shown in the following example.

A: ちょっと、早くしてください。
Tyotto, hayaku site kudasai.
Hey, please hurry up.

While a predicate in *-te* form in coordinate construction is excluded from the predicate count, the gerund form as a request is included as it is used as a major predicate. The *-te* form in coordinate construction will be explained later.

(6) Predicate in Direct Quotation X + *to/tte*

The following example, *yari masu*, is not a major sentence ending as it is embedded in the main clause ending in *itte ta*. But it is counted as one predicate because the context indicates that it is a direct quotation.

A: 先生が明日やりますよ、って言ってた。
Sensee ga asita yari masu yo tte itteta.
A teacher said that we would do it tomorrow.

(7) Predicate ending with a clause particle

A: そんなこと言っていないんですけど。
Sonna koto itte nai n desu kedo.
I did not say such things but...

A: だってもう作っちゃったし。
Datte moo tukuttyatta si.
Because I have already made it so...

Predicates with a clause particle, such as *kedo* do not imply the final predicate in the sentence. However, when such a subordinate clause stands by itself and no major predicate follows, the subordinate clause is included in the predicate count. More information about Subordinate X + Y is explained later.

Predicates that I excluded from the count include the following: (8) predicates occurring as a sentence modifier, (9) subordinate clause, and (10) a coordinate predicate. The bold predicates in the following sentences are examples of predicates that are excluded.

(8) Sentence modifier X + Y

A: 先に猫を描いた方がいいんじゃない？

Saki ni neko o kaita hoo ga ii n zya nai?

It is better to draw a cat first, isn't it?

Kaita occurs in a sentence modifier, so it is excluded.

(9) Subordinate X + Y

A: 明日学校行くとき、傘持っていきなさい。

Asita gakkoo iku toki, kasa motte iki nasai.

When you go to school tomorrow, bring your umbrella.

A: あそこのスーパーはちょっと高いし、遠いし、もう行かない。

Asoko no suupaa wa tyotto takai si, tooi si, moo ikanai.

Because that supermarket is a little expensive and far, I will no longer go.

A: 雨が降ると来ないだろうね。

Ame ga huru to koani daroo ne.

I guess she won't come if it rains.

(10) Coordinate X + Y

Kitte is a *-te* form of “*Kiru*”, to cut, but it is not a requesting form, and not considered the final predicate. The coordinate predicate can be the index of speech style, but I counted only predicates located at the sentence ending.

A: 人参を切って、そのあとじゃがいを切る。
Ninjin o kitte, sono ato zyagaimo o kiru.
I will cut a carrot, and then, I will cut a potato.

In addition to the above three predicates, the following linguistic elements were excluded from the count: (11) Nominal followed by a phrase particle or a quotative particle and (12) repeated predicates.

(11) Nominal + phrase or quotative particle

Since the final predicate is omitted and no distal/direct style marker is available, these expressions, which are in bold, were excluded from the count.

A: そうなんだ。じゃあ、明日**は**? (Omitted the final predicate after *asita wa*?)
Soo nan da. Zyaa asita wa?
Okay, I got it. Then, how about tomorrow?

A: 先生は何**て**? (Omitted the final predicate “*itte ta*” after *nan te*.)
Sensee wa nan te?
What did the teacher say?

(12) Repeating the same predicates in one utterance was counted as one predicate, and marked with * if the speaker repeats fast.

A: 明日行くんでしょ？
Asita iku n de syo?
 You will go tomorrow, won't you?

B: *違う違う違う、行くのは来週
Tigau tigau tigau, iku no wa raisyuu.
 No, no, no you are wrong, I will go next week.

In addition to distal/direct style in predicates, I also included response tokens, *aizuchi*, in the analyses of the conversation because *aizuchi*, response tokens, in Japanese, are classified as casual or careful.

(13) *Aizuchi*, response tokens

Aizuchi, response tokens, in Japanese, are classified as casual or careful.

Table 5. *Aizuchi* tokens in Japanese

Careful <i>Aizuchi</i>	Casual <i>Aizuchi</i>
はい ええ	ああ うん そう そうなんだ なるほど はいはい ふーん

While *un* used as a response token was classified as a Casual *aizuchi*, if *un* was considered “yes”, “self-talk”, or a “hesitation noise”, the utterance was excluded from the *aizuchi* count.

The results from these recordings suggest how Japanese speech styles of *aizuchi*, careful or casual, occur in conversation among family members.

All transcriptions of the conversations are attached in Appendix E. The transcripts are tagged with (F) for the father's, (M) for the mother's, (S) for the son's, and (D) for the daughter's utterances. The gender identities were given by the parent participants.

3.5.2 Parent Interviews

I collected the interview data mainly to find answers to my second set of research questions described at the beginning of this chapter. A list of the interview questions is in Appendix C. I asked mostly open-ended questions of the participants in the interview. I summarize all categories of answers individually. Through answers from the interview, I look for any tendencies as to (1) if they teach distal-style or polite expression, *teinei na hyoogen*, (2) how they teach these styles and, (3) if they have any awareness of their style of speech in their daily conversation.

CHAPTER 4:

Findings and Discussion

I will present the results from the analyses of the conversations recorded by the four families and the interviews with the parent participants. The purposes of this research are twofold: First, I aim to uncover the dominant speech style of Japanese families in Oregon. Second, I aim to better understand the parental attempts in those families to maintain or develop their children's Japanese language ability, particularly with regard to distal-style.

4.1 Speech Styles in Family Conversation

I collected three audio recordings each from the four participants. The length of the recorded conversations ranged from 00:02:47 by the Okamoto family to 00:30:08 by the Wakabayashi family as indicated in Table 6. The time of each conversation includes inaudible portions of dialogue and silent pauses in conversations. Table 6 below also shows the average of tokens of predicates per minute and total cases of predicates in the third recording.

Table 6. Length of the Conversations and Final Predicate Counts of the Third Recording

Family Names	The length of their third recording	Average tokens of final predicates per minute	Total final Predicates
Takahashi	00:09:52	14.39	142
Imai	00:12:08	15.24	184
Okamoto	00:02:47	10.05	28
Wakabayashi	00:30:08	6.83	206

In the recordings of the four families that I transcribed, I counted 560 predicates (direct and distal) in total. As shown in Table 7, of those predicates, 95 % (532 instances) were direct-style and 5% (28 instances) were in distal-style. The dominant use of direct-style is consistent among the four families' conversations. The Wakabayashi Family marked the highest; I calculated 98.54 % of predicate usage as direct-style for them. In contrast, I calculated only 78.57 % of predicate usage by the Okamoto Family as direct-style.

Table 7. The Percentage of Direct and Distal-style Final Predicates in Family Conversations
(Rounded down to two decimal places)

	direct-style (Percent)	distal-style (Percent)	Total Predicates Direct + Distal
Takahashi	126 (88.73%)	16 (11.26%)	142
Imai	181 (98.36%)	3 (1.63%)	184
Okamoto	22 (78.57%)	6 (21.42%)	28
Wakabayasi	203 (98.54%)	3 (1.45%)	206
Total	532 (95.00%)	28 (5.00%)	560

Table 8 displays the total cases of response tokens, *aizuchi*. As explained in the methodology, I classified them into Casual and Careful. For instance, *Un* (うん) is a casual response, and Careful response include *Hai* (はい). In total, 127 response tokens were identified and none were considered to be Careful responses tokens in the entire conversation data of the four families.

Table 8. Numbers of Casual and Careful Response Tokens (RT) in Conversations

	Casual RT	Careful RT
Takahashi	72	0
Imai	32	0
Okamoto	11	0
Wakabayashi	12	0
Total	127	0

In terms of Casual response tokens, *un* appeared frequently. There were three times of “*Hai*” in the four recordings, and all of them were not used as response tokens, but rather they were used specifically to acknowledge attention name-calling or tasks, such as in the following excerpt (1).

(1) The Wakabayashi Family (F: Father, S: Son)

1. F: げんき
Genki
2. S: はい
Hai
3. F: 洗濯物
Sentakumono
4. S: はい
Haai

To summarize, the results above clearly demonstrate that the dominant speech style of all four families is the direct-style. At 98.54 %, the Wakabayashi family uses direct-style the most. At 78.57 %, the Okamoto family uses direct-style the least. The average of direct-style among the four families is 95 %. Yet, even within the Okamoto family, the dominant speech style remains direct-style. This result is consistent with data from Suple's (2019) previous study in which Japanese families in Tokyo were shown to utilize direct-style more frequently than distal-style.

4.2 Use of Distal-style

4.2.1 Parents' and Children's Use of Distal-style

I compared speech style usage between a parent and a child in each family's

conversation. Table 9. presents the number of distal-style uses counted in total. The table shows that all parent participants utilized distal-style more often than the child participants except the Okamoto family. In the Okamoto family, both the parent and the child utilized the distal-style three times in their recording.

Table 9. Numbers of the Distal-style of Parent Participant and Child Participant

	Total	Parent Participant	Child Participant
Takahashi	16	10	6
Imai	3	3	0
Okamoto	6	3	3
Wakabayashi	3	2	1
Total	28	18	10

As shown in Table 9, the children of the three families used distal-style when they interacted with their parents. Here, I will introduce distal-style uses in the four family conversations.

First, the father of the Wakabayashi family utilized a ritual expression before a meal, “*itadaki masu*”, which literally means “I humbly receive a meal.” In this context, the father asked his son if he could eat a Japanese snack, *monaka*.

- (2) The Wakabayashi family
 Father (F): Jun
 Son (S): Genki

1. F: あれげんきこの最中いらなの？
Are genki kono monaka iranai no?
2. S: 〈空白〉大丈夫
Daizyoobu
3. F: じゃあお父さん食べていい？
Zyaa otoosan tabete ii?
4. S: いいよ
Iiyo.
5. F: 本当に？
Hontoo ni?
6. S: いいよ
Iiyo.
7. F: いただきます
Itadakimasu
8. S: どうぞどうぞ、ご自由にどうぞ、最中っていったいなに？
Doozo doozo, goziyuu ni doozo, monaka tte ittai nani?

The expression “*itadakimasu*” is a formulaic expression, and this expression occurred once in the four family recordings. These expressions can occur to both parents and children in their conversation. In this research, I counted it as a case of distal-style.

In the case of the Imai family, only the mother utilized distal-style. At the beginning of the recording, the mother asked what her daughter did that day.

(3) The Imai family

Mother (M): Kaede

Daughter (D): Akane 17 years old

1. M: オッケー、あかねちゃん、どうだった、今日学校
Okkee, Akane tyan, doodatta, kyoo gakkoo
2. D: えーっと、疲れた
etto, tukareta
3. M: 〈笑い声〉 いつも疲れてますね、あの一、email、あかねちゃんに送っ
ただけど、先生に、パフォーマンスの日いつか聞いてくれた？
Itumo tukarete masu ne, anoo, email, Akane tyan ni okutta n dakedo,

sensee ni, pafoomansu no hi ituka kiite kureta?

4. D: あのー＝

Anoo

In the middle of the recording, the mother used *-te kudasai* pattern as a polite request when the daughter almost fell asleep.

5. M: 【絶対わかんないよ】私が触ってるって、〈笑い声〉オッケー〈空白〉ちょっと、寝ないでください

Zettai wakannai yo watasi ga sawatteru tte, okkee, tyotto, nenaide kudasai.

6. D: 【うん】

Un

7. M: 【起きて】ください

Okite kudasai

In this research, the Imai family was the only case in which the child did not use the distal-style in conversation. Next, I will introduce a sample of distal-style use in the Takahashi and Okamoto family, in which both the mother and the daughter utilized distal-style.

In the following excerpt from the Takahashi family's conversation, the mother and the daughter were talking about activities they need to cancel due to the pandemic and about future plans for next year.

(4) The Takahashi family

Mother (M): Yayoi

Daughter (D): Satsuki 16 years old

1. M: = ちょっと、感染者の多い外国に行くのはちょっと、やめてほしいっ

- て言う【ので】 =
Tyotto, kansensha no ooi gaikoku ni iku no wa tyotto, yametehosii tte iu node
2. D: 【うーん】
Uun
3. M: 今年はちょっと辞めたいと思います すみません
Kotosi wa tyotto yametai to omoimasu sumimasen
4. D: うーん
Uun
5. M: えー、来年は =
Ee, rainen wa
6. D: 来年はできるかも【しれない】？
Rainen wa dekiru kamo sirenai?
7. M: = 【来年は】 ちょうど娘のさつきも卒業だし/
Rainen wa tyoodo musume no satuki mo sotugyoo dasi
8. D: うんあーだけど来年私、お父さんと一緒にフランス行くもん
Un aa dakedo rainen watasi, otoosan to issyoni huransu iku mon
9. M: でもそんな1か月も行かないやろ
Demo sonna ikkagetu mo ikanai yaro
10. D: 1か月行きたいよ
Ikkagetu ikitai yo
11. M: あそういう風に思ってる【の】
A souiu huu ni omotteru no
12. D: 【1か月】ぐらい？
Ikkagetu gurai?
13. M: 【うん】
Un
14. D: 3週間？
Sansyuukan?
15. M: 3週間と1か月だいぶ違うけど
Sansyuukan to ikkagetu daibu tigau kedo
16. D: 【あ】
A
17. M: 【まあ】いいわ
Maa ii wa
18. D: すんません
Sunmasen
19. M: (笑い声) それでもいいわ、うん、じゃあフランスに =
Soredemo iiwa, un, zyaa huransu ni
20. D: ああ
Aa
21. M: 行きました
Ikimasita

22. D: (あくび)

23. M: 帰ってきました

Kaette kimasita

24. D: (あくび)

In the case of the Okamoto family, the mother and the daughter were talking about what the daughter could not do that day at school when distal-style occurred.

(5) Mother (M): Ristuko

Daughter (D): Natsumi 9 years old

1. D: 外の Track <↑> で走ろうとしたけど =

Soto no Track de hasiroo to sita kedo

2. M: うん

Un

3. D: 楽しいことができませんでした

Tanosiikoto ga dekimasen desita

4. M: 何が?

Nani ga?

5. D: Run around the red track?

6. M: できませんでしたか?

Dekimasen desita?

A close examination of the Takahashi and the Okamoto families' conversation reveals that both the mother and the daughter used the distal-style inside of conversations that mostly took place in direct-style. Although they both consistently utilized the direct-style, the distal-style was interspersed occasionally.

4.3 Analysis of the Cases of Distal-style Use in a Family

In this section, I will provide qualitative analyses of the distal-style use in family

conversations. A closer analysis of the 28 cases of the distal-style use in the four families' conversations revealed that distal-style is used in the following five ways: rehearsal mode, direct quotation, interview mode, request, and response to a request.

4.3.1 Rehearsal Phrases

The Takahashi family used the distal-style when they rehearsed what they would say to outsiders. In the following segment, the mother talked about how she would politely decline her daughter's teacher's request and rehearsed that in front of her daughter.

(6) Takahashi Family (M: Mother, D: Daughter)

1. M: =うん、本当に丁寧に、ご挨拶をして、失礼のないように挨拶をして、うん、すみませんけども、えーっと、茨城の母が=
Un, hontoo ni teinee ni, goaisatu o site, situree no naiyooni aisautu o site, un, sumimasen kedo mo, eetto, ibaraki no haha ga
2. D: うん
Un
3. M: =ちょっと、感染者の多い外国に行くのはちょっと、やめてほしいって言う【ので】
Tyotto, kansensya no ooi gaikoku ni ikuno wa tyotto, yamete hosii tte iu node
4. D: 【うーん】
Uun
5. M: =今年 は ち よ っ と や め た い と 思 い ま す す み ま せ ん
Kotosi wa tyotto yametai to omoimasu sumimasen

The mother, Satsuki, first sets up the formality of the prospective encounter by saying that she would greet the teacher very politely without being rude, and she presents an explanation for not going to Japan with the ending marked by distal-style, *omoimasu*.

Moreover, she adds an apology in distal-style, *sumimasen*. In this short excerpt, only the parent participant utilized distal-style, but this shows how the parent can serve as a model of utilizing distal-style when they interact with an outsider.

4.3.2 Direct Quotation

As previous studies (Clancy, 1985; Cook, 1997) point out, the distal-style appears frequently in the context of quotations. When people directly quote something in the distal-style, they maintain the quoted content in the way it was originally spoken. The daughter used the distal-style in the Takahashi family when she directly quoted another person.

In this scene, the daughter explains to her mother that she met a stranger who was working for a certain company, and approached him to introduce herself and tell him that she was interested in the work at his company.

(7) The Takahashi Family (M: Mother, D: Daughter)

1. D: 【そして】私 がその人に =
Sosite watasi ga sono hito ni
2. M: うん
Un
3. D: = 会って =
Atte
4. M: うん
Un
5. D: = うん、仕事 いるんだったら私、電話、電話してください =
Un, sigoto iru n dattara, watasi, denwa, denwa site kudasai
6. M: 【お】
O
7. D: 【全然】 大丈夫です 学校の後に =

Zenzen daizyoobu desu gakkoo no ato ni

8. M: うん

Un

9. D: = 時間があったら来てください、って/

Zikan ga attara kite kudasai, tte

10. M: 言ってもらえてるの？

Itte moraeteru no?

11. D: 言ってもらえてるの

Itte moraeteru no

In this case, the daughter utilized distal-style inside of a direct quotation. It is highly likely that the original conversation was English, but she used distal-style as if she spoke Japanese to the stranger.

In the Okamoto family's conversation, both the mother and the daughter used the distal-style when they quoted someone. The next sample also demonstrates how the distal-style is used in a direct quotation. The mother and the daughter were talking about what the daughter's teacher said in a classroom that day. In Line 3, the daughter pronounced the English word, "solve", but the mother replied her utterances in Japanese, Line 6.

(8) The Okamoto family (M: Mother, D: Daughter)

1. D: 田中くんが【ね】、何にも、何か、算数で〈↑〉 =

Tanaka kun ga ne, nan nimo, nan ka sansuu de

2. M: *【うん】、うん

Un, un

3. D: やってる、なんか、やって、そのあと、solveしてくださいって言ったのね、先生が

Yatteru, nanka, yatte, sono ato, solve site kudasai tte itta no ne, sensee ga

4. M: うん

Un

5. D: んで/

Nde

6. M: 【解いてくださいって言ったの】 ?
Toite kudasai tte itta no?
7. D: 【田中くん】が何の質問にしますかって聞いて、先生が怒った
Tanaka kun ga nan no situmon ni simasu ka tte kiite, sensee ga okotta
8. M: なんて？ちゃんと聞いてください、って言ったの？
Nante? Tyanto kiite kudasai tte itta no?

In contrast to the previous case by the Takahashi family, the mother and the daughter utilized distal-style for directly quoting what the other person said. The two cases proved that distal-style is used as direct quotation of their own utterances or the other's.

4.3.3 Interview Role-Play

Previous research (Clancy, 1985; Cook, 1997) notes that the distal-style is used in role-play situations among family members. In Cook's (1997) research, the author pointed out that parents use distal-style in order to make themselves sound like television personalities. Some cases of distal-style in the Takahashi family can also be categorized as "Interview Role-Play".

In the following sample from the Takahashi family, they are talking about their future plans and the mother was asked what the daughter would do on vacation by giving her example plans.

(9) The Takahashi Family (M: Mother, D: Daughter)

1. M: 違うだから、3週間 =
Tigau dakara, sansyuukan
2. D: うん
Un
3. M: = フランスに行きます

Huransu ni ikimasu

4. D: うん
Un
5. M: さオレゴンに戻りました
Sa oregon ni modorimasita
6. D: うん
Un
7. M: その後はずっとオレゴンですか?
Sono ato wa zuutto oregon desu ka?
8. D: 分かんないよ、私大学に行かないとだめもん、ABCに行く
Wakannai yo, watasi daigaku ni ikanaito dame mon, ABC ni iku

Subsequently, the subject shifted to the daughter's future academic plans, and the mother elicited the daughter's intention by asking questions in distal-style.

9. D: 編入するの
Hennyuu suru no
10. M: うん、で、編入して=
Un, de, hennyuu site
11. D: うん
Un
12. M: =まあ STU に行ったとして=
Maa STU ni itta to site
13. D: うん
Un
14. M: =で、どうしますか? 留学はどうしますか?
De, doo simasu ka? Ryuugaku wa doo simasu ka?
15. D: 留学したい
Ryuugaku sitai

In the Parent Interviews that I conducted after the conversations were submitted, the mother said that she guessed that she was probably using an "Interviewer Mode." Her suggestion of Interview Mode closely matches with what previous research (Clancy, 1985; Cook, 1997) pointed out in terms of switching from direct-style to distal-style among family members.

In contrast to the interview mode suggested by the mother, distal-style use in the Takahashi family could also be categorized as storytelling or narrative in Line 3 and 5 in Excerpt (9) on Page 40 and 41.

In Line 3 and 5, the mother is telling the order of the daughter's example plan in the future. Since the mother is not asking her daughter questions in Line 3 and 5, as one of the possible distal-style use, she might have utilized distal-style to narrate a story to her daughter. However, it is also possible to consider the mother's utterances in lines 3 and 5 as a prelude leading to the subsequent question in line 7. Thus, it is likely that the mother was in the interviewer's role starting in line 3.

4.3.4 Requesting with *-te kudasai*

In total, there were nine instances of *-te kudasai* patterns, and three of them appeared in the non-quotation context. Outside of cases of distal-style usage for the purposes of direct quotation, there are three cases of *-te kudasai* patterns in the recordings. In the Parent Interviews, the Imai family parent answered that she tends to use *desu masu cho* selectively when she makes requests of her daughter. She also speculated that she possibly utilized distal-style when she warns or scolds her daughter. I also found this pattern in the Wakabayashi family.

In the following scene, the mother and the daughter were talking while touching their cat. At that moment, the daughter almost fell asleep during the recording. The mother asked her to wake up, and implied it was in the middle of the recording.

(10) The Imai Family (M: Mother, D: Daughter)

1. D: あ
A
2. M: 嫌がってる
Iyagatteru
3. D: しっぽ、違うママが触ったから嫌が【られて】 /
Sippo, tigau mama ga sawatta kara iyagararete
4. M: 【絶対分かんないよ】私が触ってるって、(笑い声) おっけー (空白) ちょっと、寝ないでください
Zettai wakannai yo watasi ga sawatteru tte, okkee, tyotto, nenaide kudasai
5. D: 【うん】
Un
6. M: 【起きて】ください
Okite kudasai
7. D: 【あい】
Ai
8. M: 【今日】は、で、お友達は？みんな元気？
Kyoo wa de, otomodati wa? Minna genki?

The following sample is from the Wakabayashi family. They were folding laundry together, but the son was distracted and playing. The father asked him to fold laundry together.

(11) The Wakabayashi Family (F: Father, S: Son)

1. F: やめろ、〈?〉畳むんだよ
Yamero, tatamu n dayo
2. S: あー倒れたじゃないか
Aa, taoreta ja nai ka
3. F: 畳んだのを取るって言ってない
Tatanda no o toru tte itte nai
4. S: 〈笑い声〉
5. F: 畳んでくださいよ
Tatande kudasai yo
6. S: 〈咳〉

In this situation, the father switched from the dominant direct-style to distal-style. By shifting the speech style, the father changed his stance, and tried to make his son follow his request. In Line 1, the father used the command form "*Yamero* (stop)," instead of *-te kudasai* pattern, and in Line 5 "*tatande kudasai yo*". He possibly switched his speech style in order to create special distance to his son and pretend to be an outsider making a request. The distal-style shows linguistic distance between speakers. In other words, switching to distal-style use in family conversation may occur to create occasional and instant distance to change their stance. One of the reasons for the style shift is that the parents need to indicate that they are serious and it is not play time.

4.3.5 Child's Response to Their Parent's Request

In the interview, the father of the Wakabayashi family remarked that his son responds to him using distal-style the second or third time he makes a request. In the interview, the father also mentioned that his son turns polite when his father makes requests of his son on a daily basis.

(12) The Wakabayashi Family (F: Father, S: Son)

1. F: げんき
Genki
2. S: うん
Un
3. F: はいこれ、持って行って
Hai kore, motte itte
4. S: 持って行って
Motte itte

5. F: 自分の、自分の持って行って全部、【これげんきの】？
Zibun no, zibun no motte itte zenbu, kore genki no?
6. S: 【うん】、自分の持っていくの？はい、自分の持っています、まず最初はベイビーシャークね〈空白〉で、あとは、このお金たちで〈空白〉そしてここ/
Un, zibun no motte iku no? Hai, zibun no motte ikimasu, mazu saisyo wa beibii syaaku ne, de, ato wam kono okane tati de sosite koko
7. F: あれこれはげんきのじゃないの？お母さんのだよね？
Are more wa genki no zya nai no? Okaasan no da yo ne?

The son responded in the distal-style to his father's request. Regarding this use of distal-style, the father mentioned in the interview that he had experienced hearing his son use distal-style when responding to a request. The father added that when the son does not follow his father's request and his father asks twice or three times in a row, the son uses the distal-style. In this case, the son replied in distal-style, *hai motte ikimasu*, in response to his father's request. One of the possible reasons why the son switched his speech style to distal-style is that he indicated to follow his father's serious command by using distal-style (*motte ikimasu*), but in the excerpt he immediately went back to playful mode again.

4.3.6 Diary-like Storytelling

In the Parent Interviews, I showed parent participants their distal-style use in their recording and asked what made them use the distal-style. The mother of the Okamoto family said that her daughter was trying to say what she did that day as if she was writing a diary in her brain. Their conversation below took place before the daughter went to bed.

(13) The Okamoto Family (M: Mother, D: Daughter)

1. D: 田中くんが【ね】、何にも、何か、算数で〈↑〉

- Tanaka kun ga ne, Nan nimo, nanka, sansuu de,*
2. M: *【うん】、うん
Un, un
 3. D: やってる、なんか、やって、そのあと、solve してくださいって言ったのね、先生が
Yatteru, nan ka, yatte, sono ato, solve site kudasai tte ittano ne, sensee ga
 4. M: うん
Un
 5. D: んで/
Nde
 6. M: 【解いてくださいって言ったの】？
Toite kudasai tte itta no?
 7. D: 【田中くん】が何の質問にしますかって聞いて、先生が怒った
Tanaka kun ga nan no situmon ni simasu ka tte kite, sensee ga okotta
 8. M: なんて？ちゃんと聞いてください、って言ったの？
Nante? Tyanto kite kudasai, tte itta no?

Cook's (1997) found examples where one child participant utilized distal-style when he rehearsed what he would write in his compositions, and it is similar to the Okamoto mother's guess.

However, I also realized that this distal-style use is direct quotations. The above examples of distal-styles are also direct quotations (4.3.2), and, therefore, there are not sufficient elements to indicate that the daughter was speaking as if she was writing a diary as the mother suggested.

4.4 The Results of the Parent Interviews

In this section, I will discuss the parents' answers from the Parent Interviews. The Parent Interviews sought to address the following research questions;

2. What do parents do for their children's maintenance and development of the

Japanese language in terms of Japanese distal-style?

- (a) How do they account for the use of distal-style in the recorded conversations, if there are any? What is the level of their awareness of speech styles in their daily life?
- (b) Do parents try to teach their children “distal-style” (*desu masu cho*)? If so, what do they consistently do at home, and what do they expect to do for further development? If not, why?
- (c) Are there any areas in their children’s Japanese language ability that the parents are concerned about? If so, what are they? Which area is the most concerning?

In the following sections, I will address these research questions.

4.4.1 Language Maintenance and Development Attempts and Distal-style

In the Parent Interviews, I asked the parent participants what kind of effort they consistently make on a daily basis to develop their children’s general Japanese ability and distal-style.

In terms of general Japanese language development, all of the four families answered that they consistently utilize Japanese in the home. Regarding other efforts at home, the Imai and the Wakabayashi families reported they did not utilize any other extraordinary measures to instill the Japanese language. The Okamoto family answered that the mother doesn't think of the development of Japanese consciously, but she buys

Japanese books and lets her daughter watch Japanese TV programs. The mother of the Takahashi family asserts she tries to enforce a Japanese-only rule at home, so she exclusively uses Japanese and responds in Japanese even if her daughter asks or talks in English. The Okamoto family also said that she responds in Japanese even if her daughter talks in English, but sometimes conversation fragments in English occur.

In addition, the Imai, the Okamoto, and the Wakabayashi families currently send their children to Japanese Saturday School, which is called "*Hoshuukoo*". In sum, two of the four families maintain the "Japanese-only rule" at home and three of the families send their children to Japanese Saturday School.

When I asked the participants if they teach distal-style, none of the families responded that they employed materials to foster the use of distal-style. When I asked them if they intend to teach distal-style at home, they all responded they had not intended to teach it at home. The mother in the Okamoto family, Ritsuko, mentioned that she had never expected her daughter to master these polite expressions intentionally, and she herself does not know how she mastered these polite expressions.

4.4.2 Awareness of the Distal-style in Family Conversations

Despite the lack of a concerted effort to foster distal-style use, the use of distal-style was found in the recordings of all four families. In the interview, I pointed out their distal-style use, and asked them what factors possibly affected it. While the mother of the Okamoto family answered that the distal-style rarely happened at home, the Takahashi family mother answered that distal-style, *desu masu cho*, naturally occurred on some

occasions. In addition, the mother of the Takahashi family also answered that the use of distal-style in their recording did not surprise her. While the Takahashi and Imai families replied that they occasionally use polite expressions, the Okamoto and Wakabayashi families answered that they did not intentionally talk in distal-style at home. The mother of the Imai family at first mentioned that she thought she rarely utilized distal-style but later recalled that she did occasionally use distal-style on purpose. For instance, she stated that she uses distal-style when she makes requests of her daughter or wants her daughter to do something.

Based on the interview responses, the level of awareness in terms of the distal-style usage in family conversation differs from family to family. The mothers of two families replied that they are aware of occasional distal-style usage when talking to their family members. Even though none of the parents answered that they intentionally teach the distal-style, the families know the use of distal-style occasionally occurs at home.

4.4.3 Parents Expectation of Their Children's Japanese Ability in terms of Distal-style

In the Parent Interviews, I also asked the parents “Do you think it is important to teach Japanese formal speech style? Or what do you think is a priority as to your children's Japanese learning living in the United States? What other aspects of Japanese do you think are more important than *desu masu cho*”?

Regarding the importance of formal speech style, not only distal-style but also *Keigo* (special polite form), all of the parents stated that polite expressions, *desu masu*

cho, *keigo* or *teinei na hyoogen*, in Japanese are an important area for their child to master. However, the levels of expectation varied. For instance, the Takahashi family agreed that polite expressions, such as polite greetings, are important. In addition, the mother answered that she would like her daughter to express herself using polite Japanese expressions, *teinei na hyoogen*, in small chat, for instance at an airport or in a store.

In contrast, the father of the Wakabayashi family at first answered he expects his son to be able to handle appropriate speech style, but he also mentioned that the distal-style, *desu masu cho*, is not such an important ability to be acquired as long as they remain in the United States in the long run. Additionally, the Imai family agreed that it is better to talk in *kiree na kotoba* (beautiful language), meaning a polite manner rather than to talk in *kitanai kotoba* (loose language) at first. The Imai mother also said that it is necessary to acquire these polite expressions if her daughter will work as an interpreter or engage in any job that requires Japanese language skills.

Through the entire interview process, I found that all the four families expect their children to have occasions where they have to handle distal-style and polite expressions. However, the expectation levels are different depending on the parent. In particular, for those who plan to live in the United States permanently, acquisition of distal-style may not appear as a top priority.

4.4.4 Other Language Concerns for Parents

At the end of the Parent Interviews, I asked the parent participants what concerns they have about their children's Japanese ability living in the United States. At first, only

the Takahashi family mentioned specific Japanese academic literacy skills, such as Kanji (Chinese Characters), reading-writing and composition. Gradually, however, other participants also described literacy and other areas of concern for their children's Japanese.

The mother of the Takahashi family, the only family that does not send the child to *Hoshuukoo* at the time of this research, reported that reading and writing (*yomi-kaki*) was a concern. I also asked her about literacy skills, and she responded that her child's skills are not as advanced as she thought they should be. The Takahashi mother also mentioned that conversation is more important, but she wanted her daughter to have developed reading and writing.

The mother of the Okamoto family stated that as her child's use of English increased relative to Japanese, the balance of Japanese versus English was a concern for her, although she did not mention anything about literacy skills. However, after I presented some examples of literacy (Kanji, composition and reading a textbook), she answered that her daughter is struggling with difficult Kanji at the Japanese Saturday School.

The father of the Wakabayashi family answered that his son's speed of transcription (*kakiutsushi*) is a little slow, and he is slightly concerned but not significantly so. Throughout the Parent Interviews with him, the father did not express concern about his son's Japanese literacy skills overall.

The Imai family answered that no specific Japanese aspect concerns her. Even after I presented examples of Japanese literacy skills, she did not express any concern.

Throughout the interview, at first, parents explained their children's current Japanese achievements, but overall, interview results demonstrate that few Japanese families show concern about their children's Japanese literacy skills. In particular, this was true for the three families (the Imai, the Okamoto and the Wakabayashi) that send their children to the Japanese Saturday School, and this may be a reason why they were not worried about their children's Japanese ability.

After asking about their general concerns with regard to Japanese, I listed Japanese literacy skills and asked them to rank those factors and distal-style in order of importance. At this point in the interview, some participants began to express concrete concerns about their children's Japanese ability, even though they initially answered that they did not have any specific concerns. The Takahashi family answered reading and writing (*yomi kaki*), the Imai family said knowledge of words and vocabulary (*kotoba no chishiki, goi ryoku*), the Okamoto family stated composition skill, and the Wakabayashi family replied that Kanji was the most concerning area. That is, none of the four families answered with the distal-style, *desu masu cho*, as the most concerning area. The results of the interview questions indicate that distal-style is not an area of concern for parents.

4.5 Summary

Based on my analysis of the aforementioned recordings and interview answers from the four Japanese parents, I will respond to each of my research questions.

(1) How do Japanese families living in Oregon talk Japanese at home? In particular,

what is the dominant speech style of Japanese used mainly in their family conversations?

The analyses of conversation data obtained from the four Japanese families demonstrated that the majority of the Japanese conversation among family members took place in direct-style. The proportion of distal-style in the total number of final predicates identified in the data was only 5 %. Although distal-style also occurs occasionally (1.45% to 21.42%), I concluded that the overwhelming dominant speech style is direct-style in the conversational data submitted by the four families living in Oregon. This result is consistent with data from Suple's (2019) research.

(2) What do the parents do for their children's maintenance and development of the Japanese language in terms of Japanese formal speech style?

(2)-(a) How do they account for the use of distal-style in the recorded conversations, if there are any? What is the level of awareness in terms of the use of speech styles in their daily life?

By interviewing the four Japanese families, I found it possible that distal-style happens on a daily basis in some specific situations. In the interview, some of the families stated that they were also aware of distal-style use in specific contexts, and they intentionally choose to use distal-style in these specific situations. However, other

families answered that they do not use distal-style intentionally in their conversation.

(2)-(b) Do they try to teach their children “distal-style” (desu-masu cho)? If so, what do they consistently do at home, and what do they expect to do for further development? If not, why?

None of them reported they make any specific effort to teach their child distal-style or polite expressions at home. However, all parent participants agree that mastering distal-style is important.

(2)-(c) Are there any aspects in the children's Japanese language ability that the parents are concerned about? If so, what are they? Which aspect is the most concerning?

As I explained above, parent participants want their child to be able to use the appropriate speech style depending on the situation. However, compared to other language aspects, none of the four families ranked distal-style as the most concerning aspect. All of the parents stated that they are not worried about their children's acquisition of distal-style. Moreover, the Imai and the Wakabayashi families mentioned that polite expressions are less important compared to other aspects of the language as long as their children live in the United States.

From their answers in the interview, I concluded families do not prioritize

mastering the distal-style, or *desu masu cho*, compared to other aspects of the language, such as Kanji and writing compositions.

4.6 Discussion

I will discuss here more in-depth the research findings shown in the previous section in order to address my research questions. The main research questions are: How do Japanese families living in Oregon talk Japanese at home? In particular, what is the dominant speech style of Japanese used mainly in their family conversations? And what do the parents do for their children's maintenance and development of the Japanese language in terms of Japanese formal speech style?

4.6.1 The Dominant Japanese Speech Style in Family Conversations

The analyses of the parent-child conversational data of the four Japanese families in Oregon found that direct-style is the overwhelming dominant style at home. Data from previous research (Sukle, 2019) showed 3.8 percent of distal-style speech in families in Tokyo, thus the finding in this study is consistent with previous data. Moreover, the participants in this study live outside of Japan while those in Sukle's study (2019) lived in Japan at the time of data collection, so the location of residence, whether in Japan or in Oregon, does not impact their dominant speech style at home.

Although the families used direct-style for the majority of the time during the recorded conversation, cases of distal-style are still found in all four families, though small in number. Those uses of the distal-style came from the following five contexts: (1)

rehearsal phrase, (2) direct quotation, (3) interview role-play (4) requesting with *-te kudasai* and (5) the child's replies to the parent's request. And one parent participant raised one possible distal-style use "diary-like storytelling", but this research did not find sufficient elements to prove this context. Those contexts tend to occur more frequently in certain types of interactions regarding certain content. For instance, the Okamoto family, who ranked the highest percentage of distal-style use (21.42 %), talked about what the daughter did at school that day and what her teacher said in the classroom. These factors may have increased the percentage of their distal-style use. A conversation topic may also serve as a large factor in prompting the use of distal-style even in family conversations. For instance, as in the Okamoto family's conversation, family members may use distal-style when they quote a teacher's speech while they talk about what the child did at school. Despite these specific instances of use, distal-style was still a very small fraction, 5 %, of all the final predicates.

4.6.2 Parents Attempts and Thoughts on Distal-style

Throughout the Parent Interviews, I examined what they do to develop their children's Japanese ability, and what they expect from their children's distal-style ability.

In sum, for parents, the distal-style is not a critical factor for their children to acquire. The mother of the Okamoto family's reply that she did not even have any idea how she herself mastered the *desu masu cho* when she grew up implies that native speakers of Japanese are not aware of the acquisition process of distal-style.

According to all the parent participants' answers, I found that none of them taught distal-style at home with any educational materials. Despite expecting their children to be able to use the appropriate style depending on the situations, the parent participants answered that they do not make any special effort to teach distal-style at home. From the perspective of the parents, handling speech styles, direct or distal, plays an important role in Japanese socialization. However, Japanese parents' level of awareness of the use of distal-style, *desu masu cho*, appeared to be low, and was not viewed as a high priority.

All participants indicated that, at least their child, will remain in the United States permanently, and therefore, their children would not go back to schools in Japan in the future. Here, I want to note that all the findings of this research are based on participants whose children will remain in the United States indefinitely. However, it is possible that participants who plan to go back and live in Japan may respond differently.

4.6.3 Distal-style and a JHL Learner

In this research, I applied the definition of “heritage language learners” based on previous research by Kondo-Brown (2001); those who have at least one native speaker of Japanese as a parent. Therefore, all children participating in this research learn Japanese as a heritage language.

The analyses of the interview responses revealed that the parents may think that their children naturally acquire distal-style and formal speech style. As presented in the Literature Review Chapter (p 5 and Appendix A), Nakajima (2014) highlights the fact that a heritage language (継承語) is mainly used at home, whereas a native language (母

語) is not limited within the home. This research revealed that there are a small number of distal-style uses among family members, and thus, as long as children learn Japanese as a heritage language, their parents need to encourage their children to use Japanese outside of the home as well. Therefore, as long as speakers live outside of Japan where Japanese use is limited to within the household, community-based resources such as Japanese Saturday School serve as external reinforcement providing important opportunities to communicate with outsiders in distal-style. For example, through *hoshuukoo*, JHL learners may interact with their teachers or friend's parents, with whom they are expected to talk in distal-style. Sugiue (2010) noted that the mission of Portland *hoshuukoo* is to provide education in Japanese to those who reside in Portland temporarily and plan to move back to Japan in the future. However, there are a large number of students who live in the United States permanently, so *hoshuukoo* may not be able to or designed to address needs specific to JHL learners whose families do not plan to return to Japan in the future.

Moreover, if JHL learners feel more comfortable and confident to use direct-style, they may overuse direct-style even in settings where they are expected to talk in distal-style. Generally speaking, JHL learners are more likely to acquire natural Japanese pronunciation, and the mismatching between their natural pronunciation and misuse of speech style may cause conflict in communications. In order to foster JHL learners' Japanese ability in language classrooms, instructors and educators who teach Japanese in foreign countries need to be resourceful fostering JHL learners' awareness about their

speech style usage so that they can handle appropriate speech styles in Japanese classrooms and beyond.

CHAPTER 5:

CONCLUSION

In this chapter, I will summarize my findings as they pertain to my research questions and draw conclusions based on those findings. In addition to the presentation of results and conclusions, I will also note the limitations of this research and provide suggestions for further research.

5.1 Distal-styles in a Family Conversation

The analyses of the conversation between a parent and a child submitted by the four families revealed that the dominant speech style is direct-style. The percentage of distal-style use ranged from 1.45% to 21.42%, which indicates that distal-style remains very infrequent in family conversations. Furthermore, the results indicate that within the four participant families, parents tend to utilize distal-style more often than children.

5.2 Parents' Effort and Thoughts to Maintain and Develop Their Child's Japanese Abilities

In the Parent Interviews, none of the parent-participants in the four families intended to explicitly teach their children the distal-style. This seems to be supported by the dominant use of direct-style in the conversation data. Despite no clear intention to teach the distal-style, the parents in the Parent Interviews consistently mentioned that

they want their children to learn the distal-style, or *desu masu cho*, so that they can perform appropriate social behavior in the future.

5.3 Limitations of This Research

This study has some limitations. While the conversations sounded natural to the researcher, the presence of the recorder might have had an effect on how the participants interacted with each other as well as how they used speech styles. In order to make their conversation recordings as natural as possible, I asked the participants to record their conversation three times. Yet, no matter how many times the participants recorded their conversations, I found the task of collecting truly authentic conversation difficult. In the Parent Interviews, the mother of the Imai family answered that her consciousness of the fact someone was listening to their conversation might prompt the use of distal-style when asked why she used that style. In the Parent Interviews, I showed the mother her distal-style use below.

(14) The Imai Family (M:Mother, D:Daughter)

1. M: オッケー、あかねちゃん、どうだった、今日学校
Okkee, Akane tyan, doodatta, kyoo gakkoo
2. D: えーっと、疲れた
etto, tukareta
3. M: 〈笑い声〉 いつも疲れてますね、あの一、email、あかねちゃんに送ったんだけど、先生に、パフォーマンスの日いつか聞いてくれた？
Itumo tukarete masu ne, anoo, email, Akane tyan ni okutta n dakedo, sensee ni, pafoomansu no hi ituka kiite kureta?
4. D: あの一 =
Anoo

Additionally, in the Parent Interviews, the mother of the Okamoto family also answered that the consciousness of being recorded might have affected their speech style use. However, since the participants' corroborations were not affirmative, I included distal-style in the excerpt above in my count. However, I elected to exclude some of their utterances because they left a message to the researcher or their identifiable information that was difficult to replace with a pseudonym.

Second, the conversation recordings represent only snapshots of the participants' daily conversations; I found that the distal-style use varies depending on the subject of conversation. For instance, the Okamoto family showed the highest rate of distal-style use in their conversation, but one might attribute the high rate of distal-style use to the subject of the conversation: what happened at school involving what the teacher and her classmate said during class. Both the mother and daughter in that conversation talked in the distal-style to quote the teachers' phrases directly. Thus, notwithstanding the familial relationship between mother and daughter, what they talk about remains an additional factor to determine the speech style used.

Third, I recruited potential participants through the Association of Teachers of Japanese in Oregon and the Sugamo Advance School, and those members also contacted neighbors or friends who met the research criteria to participate. Therefore, the research participants tended to possess an interest in Japanese language education. In other words, some of the participants, by virtue of their background, have been more likely to hold a personal commitment to instilling the Japanese language in their children, compared to ordinary families.

Fourth, all the participants, or at least the child, are planning to remain in the United States. Therefore, this result overall does not cover Japanese families who are going back to the Japanese education system in the future.

Lastly, the sample size of this research data is very limited. To generalize research results, it will require a larger number of participants. Additionally, I did not address participants' gender, age and other personal information that might impact the results. These factors may affect the results of this research. To obtain generalizable results, future research will require not just a larger sample size, but also a sample size representative of many different heritage backgrounds.

5.4 For Further Studies

Herein, I would like to make suggestions for further research in the future.

The data analysis of the conversation recordings in this research reveals that the dominant speech style in Japanese families in Oregon is the direct-style, and that the participants rarely talk in the distal-style, *desu masu cho*. Future research recruiting a wider range and a larger number of participants may elucidate Japanese speech style use in various situations (e.g., talk over a meal, talk during homework, and talk at play), various family relations (i.e.: by family role such as father, mother, grandfather, or grandmother), and children's gender and age.

The conversation topic and context may be a confounding variable and future research should take into consideration the topic of conversation and where the conversation takes place. I found in this research that storytelling and reports tend to

contain direct quotations, which increased opportunities for distal-style to appear. Therefore, in order to control confounding variables, there may be a certain set of parameters as to the conversation circumstance (location, time, or any activities during the conversation) . In addition, for further research, the family's future plans, whether going back to Japan or remaining in the United States, should be considered when considering parents' attitude toward their children's development of different speech styles.

In spite of the limitations mentioned earlier, this research examined empirically obtained conversational data among Japanese heritage learners' family members who live in Oregon and found that the parents and child talked predominantly in direct-style and distal-style usage rarely occurred in conversation at home. The interviews with the parents indicated that the Japanese parents do not teach their children the distal-style intentionally at home with materials. Furthermore, the parents did not express any concern about mastery of distal-style. It is possible that students who learn Japanese at home outside of Japan (JHL learners) may feel more comfortable using direct-style rather than distal-style. Usually, in Japanese classrooms in the United States, JFL learners learn distal-style first. When JHL learners learn Japanese in the Japanese classroom where distal-style is dominant, they may feel alienated or find it uncomfortable. The findings in this research will help Japanese language educators understand the context in which JHL learners have acquired Japanese and address their needs in an effective way.

5.5 Conclusion

In this research, I examined conversations between a parent and a child of four JHL families living in Oregon and found that they predominantly used direct-style with only a few cases of distal-style. As previous research (Sukle, 2019) showed that family members predominantly use direct-style in their daily interactions, this finding is not surprising. However, this research confirms the tendency of using direct-style among JHL family members who live in Oregon. Moreover, through the Parent Interviews, I found that the four parent participants are not concerned about their children's distal-style acquisition, although they also expect their children to be able to handle appropriate speech styles. For instance, in the Parent Interviews, the mother of the Okamoto family mentioned that she would like her daughter to be able to perform ritualized greetings consistently using *desu masu cho*.

As explained in the Introduction, my friend experienced challenges developing their heritage language and JHL learners' tendencies of inappropriate speech style usage motivated me to examine actual conversation of JHL families at home. Furthermore, I wanted to investigate the parents' awareness and thoughts about Japanese speech styles. As a small step, I hope this research will be a bridge to further research contributing to JHL learners, their parents and Japanese instructors.

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Appendix A:

Original Texts and Tables from Skutnabb-Kangas (1981) and Nakajima (2017)

	母語	継承語
取得順序 (origin)	一番初めに覚えた言語	一番初めに覚えた言語
到達度 (competence)	最もよく理解できる言語	現地語との軌轍でフルに伸びない言語
機能 (function)	一般的に広く使用される言語	主に家庭で使われる言語
内的アイデンティティ (internal identification)	アイデンティティが持てる言語	アイデンティティが揺れる言語
外的アイデンティティ (external identification)	人に母語だと思われる言語	人に母語話者だと思われて【恥ずかしい思いをすることがよくある】言語

(Nakajima, 2017, p6)

Appendix B

Recruitment Email to Japanese Families

Title: ポートランド州立大学 修士論文の被験者募集のお願い

(A name of a related association/group)

私、ポートランド州立大学大学院修士課程に在籍しています、佐野雄矢と申します。

現在、修士論文を執筆しており、「オレゴン・ワシントン在住の日本人家族の会話分析と子どもの日本語能力の向上のためにしていること」について研究しています。この研究は、ポートランド州立大学 World Languages and Literatures にて、渡辺素和子教授の指導の下で行われています。

この研究の主な目的は、①オレゴン・ワシントン在住の日本人家族が、家庭内でどのように会話をしているか。特に、「です・ます調」が家庭内でどのように使われているか、②家族は子どもの日本語能力向上・維持のために、どのようなことをしているか、を調べ、日本語の使用が家庭内に限られる環境下で、子どもたちがどのように日本語を学んでいくか、特に丁寧な表現をどのように学ぶかを修士論文にまとめます。

そのため、家庭内の会話の録音（保護者・子ども）とインタビュー（保護者のみ）に参加してくださる方を探しています。以下に該当する方が対象となります。

1. 保護者のうち、最低でも1人が日本語母語話者であること。
2. お子さんが小学1年生以上、高校を卒業していない。
3. 家庭内で日本語で会話をしている。
4. お子さんに日本語能力を身に付けてほしいと考えている。

以上の4つに該当するご家族の中で、(A)将来日本に帰国する予定である家族、(B)アメリカに永住予定、の2つのグループに分け、各5家族のご協力を検討しています。

リサーチの内容、日時：

(1) 家庭内の会話の録音

COVID-19のため、対面でお会いすることを避けております。そのため、家庭内で保護者・子どもの会話を3回録音し、音声データをメールでお送りいただきます。録音をお願いするシチュエーションはこちらからいくつか提案をしますが、どんな状況でも構いません。また、長さもこちらから指定することはありません。日時も、お伝えした期間内で、都合の良い時間で構いません。

(2) 保護者インタビュー

(1)の家庭内の会話の録音が終了後、約1週間後に、Zoomでのインタビューを実施します。このインタビューは保護者の方のみです。約30分の予定です。

この研究の参加に関しまして興味・ご質問等がありましたら、お手数ではございますが、XXXX@pdx.eduまでご連絡をお願い致します。ご希望があれば、Zoomでもご質問にお答え致します。プライバシーの保護等を含む詳しい情報は、同意書 (Informed Consent Form) をお送りしますので、そちらをご確認ください。

お忙しいところではございますが、ご協力のほどどうぞよろしくお願い申し上げます。

佐野雄矢

XXXX@pdx.edu

Portland State University

Appendix C

Interview Agenda

- Follow up questions for a previous Family Interview Conversation

If any audio-trouble happened during the recording, I will ask them about their conversation in order to justify my transcription.

- As for the Parent Interview, I will ask questions below.

-

0. General Information

(a) When did you come to the United States, and how long have you been? How old is your child now and how old was s/he when your family came to the United States?

いつアメリカに来ましたか。来てからどのくらい経ちましたか。お子さんは現在何歳ですか、またアメリカに来たときは何歳でしたか。

(b) What school grade is your child in?

お子さん現地校では今何年生ですか。

(c) Does your child attend Japanese Supplemental School (*Hoshuko*)? If they do, which grade are they in?

お子さんは日本人学校（補習校）に通っていますか。通っている場合、何年生ですか。

(d) Who is a native speaker of Japanese in your family, mother, father or both?

家庭内で日本語母語話者はどなたですか。

(e) How long and how often do you speak Japanese at home approximately?

どのくらいの長さ、頻度で家庭内で日本語を話していますか。

(f) Do your children who have joined the recording have any siblings? How often do you go to or visit Japan? Do you have anything you do for your children's Japanese development/maintenance when you go to/visit Japan?

今回の会話録音に参加したお子さんに兄弟・姉妹はいますか？どのくらいの頻度で日本に一時帰国しています（していました）か？日本に一時帰国中に、子どもたちの日本語の維持・向上のためにしている（していた）ことはありますか？

(g) Where else does your child gain any Japanese language exposure outside of parent-child conversations and hoshuukoo? (e.g., watching TV, friends, siblings, grandparents, overhearing two parents speak to each other, etc)

親子の会話や補習校以外で、お子さんが日本語に触れる機会や場所はどこにありますか？（TV、友達、兄弟、祖父母、両親の間の会話を聞く、など）

(h) Is there another language spoken at home other than English and Japanese? If yes, what language and how is the language spoken?

家庭内で英語・日本語以外の会話が話されていますか？もしあれば、それはどのような言語で、どのように話されていますか？

(i) What is your role/gender in your family? How would you prefer to be introduced in this research? And how would your child's gender/pronouns be identified?

今回の調査では、家庭内での役割・性別をどのように表現されることを望みますか。また、調査に参加してくださったお子さんの性別はどのように表記されることを望みますか。

What they do at home in general

1. For the development of children's Japanese comprehension, what do you try to do at home?

お子さんの日本語力の向上・維持のために、家族間でどのような取り組みをされていますか。

(j) Is there anything you pay special attention to when using Japanese in conversation at home?

何か家庭内での会話で気をつけていることはありますか。

(k) Is there anything else as well as being in conversation at home, such as buying a textbook? What do you do? Please describe what you do at home, not outside of the house.

教科書購入など、家族の会話以外に取り組みはありますか。

The purpose of this question is to find out what kind of efforts they make within a household. If they try to mention a Japanese supplemental school such as *Hoshuuko*, I will ask them to focus on the Japanese use within their household.

Opinion or intention on desu/masu-cho

2. What do you care about when you talk with your children in Japanese? Do you make an effort to teach “desu/masu-cho” at home?

(子どもと日本語で話すとき、どのようなことに注意をしていますか。家庭では「です・ます調」などの丁寧な表現を教えるような努力はされていますか。)

-

(l) Do you teach *desu/masu-cho* by using a textbook? What do you do when you teach your child these polite expressions? If you do not teach these polite expressions, what makes you decide so?

教材を使って「です・ます調」などの丁寧な表現を教えていますか。これらのていねいな表現を教えるとき、どのようなことをしていますか。されていない場合、その理由はなんですか。

(m) Do you think it essential for your children to have an opportunity to talk in *desu/masu-cho*? If yes, what opportunities or support do you expect?

「です・ます調」で話す機会は子どもにとって必要不可欠なことだと思いますか。もしそうであれば、どのような機会やサポートがあればいいと思いますか。

(n) If the *desu/masu-cho* is found in their conversation, what aspect do you think affects the use? Why did you use that in the context? (with showing the result.)

録音された会話の中に「です・ます調」があった場合、それはどのような要因が考えられますか？なぜそのように話したと思いますか？

Recognition of their use of *desu/masu-cho*

3. Did you notice anything in the "*desu/masu-cho*" style used in daily conversation?

(普段の会話の中で「です・ます調」の使用に関して何か気がついたことはありますか。)

(o) Do you try to talk in *desu/masu-cho* on purpose at home? What do you think about the frequency of the use of *desu/masu-cho* at home?

わざと家庭内で「です・ます調」丁寧な表現で話すようなことをしていますか。家庭内での「です・ます調」の使用頻度に対して、何か考えることはありますか。

(p) Does your child have any chance to talk in polite forms, *desu/masu-cho* or *Kigo* on a daily basis? Who does s/he talk in polite forms with and how often?

お子さんはこれらのていねいな表現で話す機会がありますか。それは誰で、どのくらいの頻度で話しますか。

Other aspects of Japanese language

4. Do you think it is important to teach Japanese formal speech style? Or what do you think is a priority as to your children's Japanese learning living in the United States? What other aspects of Japanese do you think are more important than *desu/masu-cho*?

ていねいな表現を学ぶことは大切なことだと思いますか。もしくは、他に優先的に学ぶべきことがあると思いますか。「です・ます調」よりも大切なことことは何だと思いますか。

(q) What are your concerns about your children's Japanese ability by living in the United States?

アメリカで生活していて、お子さんの日本語の力に対して不安なことは何ですか。

-How about *Kanji*, essay writing, *Sakubun*, or reading textbooks aloud?

漢字や作文、教科書の音読などはどうですか。

- as the following, how about *desu/masu-cho*? Are these aspects above more concerning to you over *desu/masu cho*?

「です・ます調」はどうですか。上記の事柄の方が「です・ます調」よりも心配ですか。

- Please rate or state the order of how much you are concerned about these Japanese language abilities above, *Kanji*, essay writing *Sakubun*, reading textbook aloud, “*desu/masu-cho*” and what you mentioned?

上記の内容（漢字・作文・教科書の音読・「です・ます調」）やご自身が気にかかっていることを「心配している順番」に並び変えると、どうなりますか。

- If you answer that certain aspect above is especially concernable , why do you think so?

- If you answer that certain aspect above is not concernable at all, why do you think so?

Appendix D

TRANSCRIPTION CONVENTIONS

These transcription conventions are based on Cook (2008) and Shinkuma (2014).

Bold: Direct-speech Style predicate

Underline: Distal-speech Style predicate

*: combined predicate as one, due to the rapid repeating

=: latched utterances

/: cut-off, and any predicate does not follow afterward.

(?): inaudible speech

Alphabet word: English pronounced word, rather than Japanese-English pronunciation

〈 〉 : Other non-verbal audio

〈あくび〉 : Yawning

〈笑い声〉 : Laughing

〈咳〉 : Coughing

〈↑〉 : Intonation raises up, but not sentence ending.

、 : Short pause

(空白) : Longer pause than 、

? : Intonation rising at the end of the sentence

[: the point where overlapping talk starts

] : the point where overlapping talk ends

Appendix E

Conversation Transcriptions

The Takahashi family

Mother (M) Yayoi, and Daughter (D) Satsuki

Line 251 to 253 are excluded from the final predicate count because they were already off topic and tried to stop the recording.

1	M	(?)だけど、うん
2	D	うん？
3	M	うん、韓国のことね
4	D	うん
5	M	うん、ちょっと話してみようか
6	D	うん(空白)〈あくび〉ごめん
7	M	いいよ
8	D	*うん、うん
9	M	で、今ね、多分感染者が、韓国は多いから＝
10	D	うん
11	M	＝うーん、ちょっと行けなさそうやよ
12	D	あ本当？
13	M	うん
14	D	うん
15	M	とにかく、筑波のばあちゃんは/
16	D	だけど日本に行けるの？
17	M	うんだって＝
18	D	もう買ったもん
19	M	買ってある
20	D	買ってあるし
21	M	うん
22	D	うーん(空白)感染者が＝
23	M	うん
24	D	＝6月までに、うんと、低くなったら、行けるかもしれない？
25	M	そうでも6だ6月だったらね＝
26	D	うん
27	M	＝もう、チケットとかね、ないかもしれんやろ

28	D	だよね
29	M	他の人が取っちゃって
30	D	うん
31	M	うん
32	D	うーん、どうしよう、分かんない
33	M	うん、だから、韓国の先生でも＝
34	D	うん
35	M	＝来てほしいんやよ？
36	D	そう
37	M	来てほしいの、うん、だから行けたら良いんだけど＝
38	D	うん
39	M	＝だから、アンディアンディ先生にねえ＝
40	D	うん
41	M	＝うん、本当に丁寧に、ご挨拶をして、失礼のないようにご挨拶をして、うん、すみませんけども、えーっと、茨城の母が＝
42	D	うん
43	M	＝ちょっと、感染者の多い外国に行くのはちょっと、やめてほしいって言う【ので】＝
44	D	【うーん】
45	M	＝今年ちょっと辞めたいと思います <u>すみません</u>
46	D	うーん
47	M	えー、来年は＝
48	D	来年はできるかも【しれない】？
49	M	＝【来年は】ちょうど娘のさつきも卒業だし/
50	D	うんあーだけど来年私、お父さんと一緒にフランスに行くもん
51	M	でもそんな1か月も行かないやろ
52	D	1か月行きたいよ
53	M	あそういう風に思ってる【の】？
54	D	【1か月】ぐらい？
55	M	【うん】
56	D	【3週間】？
57	M	3週間と1か月だいぶ違うけど
58	D	【あ】
59	M	【まあ】いいわ
60	D	すんません
61	M	(笑い声)それでもいいわ、うん、じゃまあフランスに＝
62	D	ああ
63	M	＝行きました
64	D	(あくび)

65	M	帰ってきました
66	D	(あくび)
67	M	どこに帰ってくるの？(笑い声)
68	D	どこに？
69	M	(笑い声)
70	D	(笑い声)どこに【帰ってくる】って？
71	M	【てことは】/
72	D	【ここよ】
73	M	【オレゴン】
74	D	オレゴンよ
75	M	ってことは＝
76	D	うん
77	M	＝日本には来ない
78	D	なんで？
79	M	よくわかんない
80	D	まあ日本に行けるけど/
81	M	両方行くの？
82	D	はあ？
83	M	に、二か国
84	D	*違う、違う違う違う違う、えー？ちょっと、意味分かんない
85	M	違うだから、3週間＝
86	D	うん
87	M	＝フランスに行きます
88	D	うん
89	M	さオレゴンに戻りました
90	D	うん
91	M	その後はずーっとオレゴンですか？
92	D	分かんないよ、私大学に行かないとだめもん、ABCに行く
93	M	そう思ってるの？
94	D	ABCかSTU、どっちでもいいの私、だけど私がやりたいことは＝
95	M	うん
96	D	＝うーんと、日本語のクラスやるかもしれないし＝
97	M	うーん
98	D	＝私声優さんになりたいし、だからそういうクラスも【やるかもしれない】
99	M	【あー】、そういうクラスがあるのね
100	D	うん
101	M	【ふーん】
102	D	【そして】、うーんと漫画家にも、なりたい、なーって思ってるし

103	M	うん
104	D	【まあ】
105	M	【すんご】い大変よ
106	D	うん分かってる
107	M	うん
108	D	だから私が、色んなアートの、うーんと、トレーニングく？)いっぱいしないとだめ
109	M	あのーアシスタントにまずはならないとね
110	D	そういうこと、あー私が＝
111	M	うん
112	D	＝そのー、あー、architecture?
113	M	う、なる、 建築
114	D	うん、そういうところの、ファ、ファーム、a firm
115	M	建築会社
116	D	*うんうんうん、そういう会社が＝
117	M	あるの？
118	D	＝あるの
119	M	【うん】
120	D	【そして】私的那个人に＝
121	M	うん
122	D	＝会って＝
123	M	うん
124	D	＝うん、仕事いるんだったら私、電話、 <u>電話してください</u> ＝
125	M	【お】
126	D	＝【全然】大丈夫です学校の後に＝
127	M	うん
128	D	＝時間あったら来て <u>ください</u> 、って
129	M	言ってもらえてるの？
130	D	言ってもらえてるの
131	M	いつから？
132	D	分からない、だけど、うーんと、最初は電話しないとだめ
133	M	【最初】にね
134	D	【だから】/
135	M	なんでその人を知ってるの？
136	D	知ってないの、会ったの
137	M	あ、ああ、会ったの
138	D	うん、中、そのビルに、中に入って＝
139	M	うん
140	D	＝会って、ああ私の名前は <u>なんとか</u> です、その人の名前は、Kevin?

141	M	ケビンさん
142	D	ケビンさん
143	M	うん
144	D	うん、そして、あの人と、(?) /
145	M	でその人は、ん、な、ど、え？偶然会ったの？
146	D	ううん、まあ、偶然かもしれないけど、【その】 /
147	M	【学校の関係】？
148	D	違う、学校の関係じゃない
149	M	だって、建築会社やもんね
150	D	おん、the, the, the're construction interior design.
151	M	うんまあインテリアのデザイン
152	D	そう
153	M	うん、んで、うん、話しかけられたの？
154	D	違う、私が話しか【けたの】
155	M	【話しかけた】の、ふーん
156	D	お父さんと一緒に
157	M	ああ、そういうことね、うん
158	D	夜に晩御飯食べた後に＝
159	M	うん
160	D	＝ちょびっとそのところ見せたいなーって思って＝
161	M	うん
162	D	＝あの人も偶然、その、うーんと、まだいってたから /
163	M	そこに、お仕事してたの？それとも /
164	D	うん、【お仕事】
165	M	【なんか】、あ、お仕事だったのね
166	D	そ【う】、いっぱいプロジェクトの /
167	M	*【うん】うーんうん、で、すいません、って言って /
168	D	うん、あ、どうぞ中に <u>入ってください</u> って
169	M	あー、言っても【らえて】
170	D	【うん】
171	M	うーん、わかった
172	D	だからインターンになるかもしれない
173	M	あそうなの？
174	D	うん
175	M	で名刺ももらって、うーんと電話番号とか＝
176	D	うん
177	M	＝いただいたの？
178	D	うん

179	M	うん(空白)うーん、じゃ、それはそれで、うーんとアシスタントさんになるかインターンさんになるか分かんないけど＝
180	D	うん
181	M	＝でもそれは建築関係で、声優さんとかとは違う【ね】
182	D	【違う】 それは、まだお絵描きとかできるの
183	M	ふーん
184	D	私、声優さんだけになりたいんじゃないの
185	M	てか色々って【ことね】
186	D	【色々】 な【もの】
187	M	【あー】 、そうねうん
188	D	いっぱい、うーんと、ドリーム
189	M	夢
190	D	夢？
191	M	夢が 【あるってこと】 ね
192	D	【うん夢がある】 、色々、なんかその、演劇の仕事もできたらよかったって思う
193	M	いいなーって思うっ【てことね】
194	D	【いいなー】 って思う
195	M	うん
196	D	そして、その、ゆ、ゆ、ゆ、うん、うん、色んなものやりたい
197	M	そうね、色んな 【こと】 したいってことね、うーん、うーんとどうしよう、じゃあまあ ABC と〈↑〉STU と〈↑〉、まあ両方行ってもいいし
198	D	【そう】 、両方いい、できるの？
199	M	できないの？うん
200	D	トランスファーしないとならない
201	M	うーんと、編入って言うんだね、【あれは】
202	D	【うーん？】
203	M	編入するの
204	D	うん
205	M	うん、で、編入して＝
206	D	うん
207	M	＝まあ STU に行ったとして＝
208	D	うん
209	M	＝で、 <u>どうしますか？</u> 留学は <u>どうしますか？</u>
210	D	留学したい
211	M	うーん、で留学すればいいね、韓国も行っていいし
212	D	韓国に、仕事あるか分からないから
213	M	【うん】
214	D	【あんまり】 韓国語今は分からないし

215	M	いや、なくても英語ができるから、できるかもしれないよってそういうことよ
216	D	【うん】
217	M	【それか】、うーんと、韓国語を勉強するために、分からないから、行って、勉強するっていう ＝
218	D	あー
219	M	＝そういう方法もあるよ
220	D	(空白)ふーん、その時から私＝
221	M	うん
222	D	＝お金もうけて/
223	M	そこ、それまでにためておいた方がいいよね、貯金をね
224	D	だから、私そこで仕事やりたい【の】
225	M	【あ】そういうことか
226	D	うん、なんかそういう＝
227	M	〈?〉うん、
228	D	＝()【とか】()とかそのよう、な【レストラン】にやり、やりたくないの
229	M	*【うん】【うん】ああそういうことね
230	D	私の夢【に、近い、な仕事】があったらそれやりたい、だからそこに行ったの
231	M	*【うん、うん、うん】ふーん
232	D	その、その、会社
233	M	*うんうん *【会社ね、建築会社】ね
234	D	【うん】、そ
235	M	うーん、うん
236	D	なんかお母さんが大学生の時に＝
237	M	うん
238	D	＝お母さんが筋肉質が好きだったから＝
239	M	うん
240	D	＝ジムでバイトした
241	M	【あー】＝
242	D	【でしょ】?
243	M	*そうねそうそう、身体作りが好きで、【したくって】、【そういうことよね】、うん
244	D	*【うん、】【そう、】そう、そういう【感じが】、ママだけど、私はもっとアート
245	M	*【うん、うん】うん、そうね、【うん〈?〉】＝
246	D	【美術】
247	M	＝美術関係のことをするっ【てこと】ね
248	D	【そう】、【そう】
249	M	【うん】、いいんじゃないかな
250	D	うん
251	M	じゃあそれぐらいで終わりましょうか

252	D	はい
253	M	はい

The Imai family

Mother (M) Kaede, and Daughter (D) Akane

Line 47 was excluded from the final predicate count because the mother was talking to their cat, and she was taking care of the microphone.

From Line 164 to 182 were excluded from the final predicate count because they were introducing their personal information.

From Line 239 to 253 were excluded because they were leaving a message to the researcher.

1	M	オッケー、あかねちゃん、どうだった、今日学校
2	D	えーっと、疲れた
3	M	(笑い声)いつも疲れてますね、あの一、email、あかねちゃんに送ったんだけど、先生に、パフォーマンスの日いつか聞いてくれた？
4	D	あの一＝
5	M	こっちむいてよ
6	D	＝ジェシーに＝
7	M	うん
8	D	＝ジェシーがコーラスで学校の後にいるからジェシーに聞くように頼んだんだけど
9	M	うん、ねえ、声入りづらいかもしれないから、こっち向いてよせめてあかねちゃん、で、ジェシーからはまだ返事来てないのね
10	D	うん
11	M	だからせめてこっち向いてって
12	D	【大丈夫】
13	M	【え】、でも聞いてくれた可能性あるんだよね、今日ね
14	D	うん
15	M	早く知りたいよ
16	D	うん
17	M	Ahh, ホームズ私の枕に行かないでね、ホームズ、はあ、まあ仕方ないか、今日さ、ニックんちのさ＝
18	D	うん
19	M	＝猫がさ＝
20	D	うん
21	M	＝トイレにトラップされてたのね
22	D	うん
23	M	みゃーみゃー鳴いてたからさ、どこにいんの(↑)、って思ってさ＝

24	D	うん
25	M	=トイレ開けたらトイレに、から【出てきたんだけど】/
26	D	【(笑い声)】三匹とも？
27	M	ううん一匹だけ、どの一匹だと思っ
28	D	みけ
29	M	ぶー
30	D	えっと(空白)ラミ
31	M	ラミはあまり動かないから、もう【く?】
32	D	【たま】
33	M	そうたま、なんだけどさ=
34	D	うん
35	M	=いたずらと言うか、多分トイレから出たかったから必死だったんだと思うんだけど、トイレットペーパーガラガラって【やってて】
36	D	【へー】
37	M	すごい大量に=
38	D	【本当にく?】
39	M	=【めちゃくちゃ】になってて
40	D	それって漫画とかで見るやつじゃん
41	M	本当、漫画とかによく見るんだ、私初めて見たから、笑っちゃった
42	D	(あくび)
43	M	もったいないけど、捨てたよ
44	D	捨てたんだ
45	M	捨てた、だって、猫のひっかけ傷があるトイレットペーパー使いたくないじゃん、でしょ？
46	D	うーん
47	M	ホームズも声出す？うん？入れる？喋ったら入るよ、この Paw 入るかな
48	D	(?)
49	M	今 Pawing してるのに入るかな、録音されてるかな(笑い声)
50	D	いや、反対側がマイクだから
51	M	え？やだもー、間違ってた、いつもそう、はい、ずっと間違えてたんだ、聞こえてるかな、ちゃんと、大丈夫か
52	D	うん
53	M	そんな性能いいの、アップルって？
54	D	(空白)大丈夫(空白)おいしい
55	M	え、で、パフォーマンスはあるって？あると思うって？
56	D	分かんない、多分ね
57	M	ふーん、ジェシーってそうなんだ、コーラスクラブだったんだ、知らなかった
58	D	うん
59	M	あれはどうなったの？キャンペーンだっけ、なんだっけ？違う、卒業するときに/

60	D	セレモニー？
61	M	セレモニー、はいつなの？言った？
62	D	わかんない
63	M	卒業前かな？5月かな？
64	D	多分
65	M	それ、はやるんでしょ、あなた
66	D	【うん】
67	M	【多分】？忙しいね、5月ね
68	D	うん
69	M	がん【ばって】
70	D	【しかも】AAAテスト【が】、来週の火曜日にあるの
71	M	【うん】、AAAテストは勉強しておいたほうがいいの？
72	D	うん、まあ一応勉強のポケットみたいなのはもらったけど
73	M	ふーん、それ時間決まってるの？決まってないの？
74	D	決まってる
75	M	あー、じゃあとつとと、さっさとやんないといけないやつか
76	D	うん
77	M	頑張ってるね
78	D	うーん
79	M	うん、長時間かけていいやつはあなた得意だけどね
80	D	うーん
81	M	急ぐのは(空白)忘れるでしょ、急ぐの
82	D	そう
83	M	(笑い声)小学校1年生のときから、ほら、日本人学校で言われ【てるじゃん】
84	D	【忘れる】って言うか？
85	M	あん
86	D	うーん
87	M	忘れるんでしょ
88	D	いや、そんなことない
89	M	(空白)どういうこと、じゃあ？
90	D	よくわかんないけど忘れてはない
91	M	でも、焦らないんだ
92	D	うーん、いや、焦ってる
93	M	そう
94	D	あ
95	M	嫌がってる
96	D	しっば、違うママが触ったから嫌が【られて】？

97	M	【絶対分かんないよ】私が触ってるって、(笑い声)おっけー(空白)ちょっと、寝ないでください
98	D	【うん】
99	M	【起きて】ください
100	D	【あい】
101	M	【今日】は、で、お友達は？みんな元気？
102	D	うん
103	M	休んでない？
104	D	うん(あくびをしながら)(あくび)ん、ニコールがすごいきれいな服着てきた
105	M	どんな服着てたの？
106	D	うーんと、何ていえば良いんだろう、ガウンみたいな、でっかなガウンみたいなんだけど/
107	M	ガウンで寝る時に、着るようなやつ？
108	D	あん、【(?)】スリーブが着物【みたいな(?)】、なてるんだけどさ=
109	M	【うん】【(笑い声)】うん
110	D	=えっと、seethrough(↑)で=
111	M	うん
112	D	=先つちょっと首の周りにファーが付いてる【みたいな】/
113	M	【なにそれ】、なに、着物っぽいの？
114	D	いやあ
115	M	どこで買うの、そんなの？【作ったのかな】？
116	D	【インターネット】？
117	M	【作ってはいない】？
118	D	【誕生日】にお父【さんお母】さんに頼んだら買ってもらえたんだって
119	M	【うん】(笑い声)見たーい、写真撮ら【なかったの】？
120	D	【一応】、あの、下着のはずなんだけど=
121	M	【女ものの】？
122	D	=【下着って】言うか、なんか何ていうの(あくび)=
123	M	ネグリジェっていうの
124	D	=【ファンシーの】下着みたいな
125	M	【ああ】女用？
126	D	うーん、多分ね
127	M	ふーん、そうなんだ、それを私服みたいに、洋服みたいに着てんだ、着こなしてた？
128	D	【うん】
129	M	【似合ってた】た？
130	D	似合ってた
131	M	ニコールね、おしゃれだし、かっこいいもんな
132	D	うん
133	M	面白いね

134	D	うん
135	M	見たかったな、写真撮ってくれれば良かった
136	D	うん
137	M	エリカは？ソニーのシャツ？ソニーの、なんだっけ、【なんかジャケット着てきた】？
138	D	【うん、ソニーの】着てきてないよ
139	M	そっか、見たかったな、それも、何色なんだか着てきたら写真撮って
140	D	いやむり、エリカは写真撮らせてくれない【から】
141	M	【そうだね】、じゃあいいや、ね、プロムってさ=
142	D	【うん】
143	M	=【誰か】あなたの友達のお父さん【連れてってくれるかな】
144	D	【あ】、プロム 75ドルとか【するかもしれない】
145	M	【知ってる】、別にいいよ
146	D	私知らなかったそんな値段高いって
147	M	んべ、別にいいじゃん、ドレスは(笑い声)家にあるので済むんだし
148	D	そう【なんだ】
149	M	【だって】皆行くんでしょ、友達
150	D	多分【ね】
151	M	【うん】
152	D	うん
153	M	ね、なんか良いところじゃん【結婚式するよな】
154	D	【あー3回もあって】、3回【も】行けるんだって
155	M	【は】、なに3回あるってどういうこと？
156	D	え、Three stories
157	M	あ、なんだそっち【の階か、あの】3かいてこっちの【ロニつの三回かと思った】
158	D	【く？】【* 違う違う】、3階、階段の、3【階】
159	M	【3階】建て？
160	D	そう
161	M	っていうことね、【*はいはい】
162	D	【そう】、して、【(あくび)】オーナーシップが何回も変わったんだけど=
163	M	*【うん】、うん
164	D	= () だけ =
165	M	うん
166	D	=プロムやらせてくれるんだって、() 【だけ】 =
167	M	【うん】
168	D	=みんなビルディング大切にしてくれる【からって】
169	M	【へー】() は、(?) じゃなくて、() だよ、って言っとかないと、() ? なんだそりゃ？って() ? 佐野さんが
170	D	あー

171	M	(笑い声)
172	D	あー、そっか、いやわかるんじゃない？そんな馬鹿じゃないと思う
173	M	えー、()ってなんだってなるでしょ、普通、そんな馬鹿じゃないと思うってその言い方失礼だな
174	D	え？(笑い声)
175	M	馬鹿じゃない、とても頭がいいと思いますよ
176	D	うん、だから、分かってくれる
177	M	()ね
178	D	うん
179	M	え、()になる？()
180	D	()
181	M	は一ん、okay、ちよつと()、()、
182	D	あ、だっってどうせ、【()いわないでしょ】
183	M	【あ、だから】、うん、きい、聞きたかったのは、だから=
184	D	うん(あくび)
185	M	=エリカとか、あと誰だっけ、ヤとか、連れてってくれるかな、一緒に
186	D	そうだね、連れてってくれるんじゃない？頼んだら、うん、あ、かわいい
187	M	うん、だと良いんだけど、私多分、金曜日、仕事し、してると思うから、ピックアップは行けると思うけど、なんか結構場所が遠くて、やだなと思ったんだよねええ、まあいいや、(?)気を付けて
188	D	プロムっていつだっけ？五月の=
189	M	【五月の】/
190	D	=【はつか】？
191	M	その辺の、うん、金曜日だったと思う、その7時から10時までだったかな
192	D	それって結構遠くない？
193	M	遠かった、あれ、なに、どういう意味、遠いって、距離？それとも日にち？
194	D	日にち【(笑い声)】
195	M	【(笑い声)】遠いって言わない
196	D	(?)
197	M	結構先じゃない、っていうかな
198	D	先【(?)】
199	M	【そうだ】ね、でももうすぐ4月だよ
200	D	(あくび)———(?)なんかアクセサリーとか、か、買ってくれるの？なんかちよつとウエディングドレス
201	M	ネックレスは家にあるでしょ？
202	D	あー、ね
203	M	ヘッド、アクセみたいなもの
204	D	もっとネックレス、いこう、もっと首に近いのが、その、買いたい
205	M	見に行こうか、今度

206	D	あー、インターネットで【オーダー】/
207	M	【あー、その方】がいいかもね、【でさ】、今日さ、ニコラスと喋ってたさ＝
208	D	【うん】、うん
209	M	＝アマゾンプライムに入ってたって
210	D	oh.
211	M	【だから】＝
212	D	【(笑い声)い】いじゃん
213	M	＝その、送料が無料なの？
214	D	うーんと、早く来るの【かな】
215	M	【早く来る】プラス送料が無料だから、何かアマゾンで欲しいものがあつたら、か、代わりに買ってあげるよって言ってくれたから＝
216	D	うん
217	M	＝もし、アマゾンであつたら頼も
218	D	え、頼もうよ
219	M	うん頼もう
220	D	めっちゃ頼んじゃうよ
221	M	(笑い声)
222	D	(笑い声)【あーん】
223	M	【だって】しょっちゅうあの家、来る、郵便物が
224	D	そうなんだ
225	M	うん
226	D	なんか、いいね
227	M	そうだね、アマゾン、なんだっけ、テレビみたいなのも見れるから、いいって言ったよ
228	D	うん
229	M	(空白)〈?〉かわいいね、ホームズ
230	D	うーん、【おー(びっくりした声)】
231	M	【おー(びっくりした声)】【気を付けて】
232	D	【顔けられた】けどかわいいからいい
233	M	(笑い声)赤ちゃんみたいだね
234	D	赤ちゃんだよ
235	M	赤ちゃんじゃないんだけどね、そっか
236	D	うーん
237	M	あ、もう11分過ぎてる、これくらいにする？
238	D	うん
239	M	じゃあ、今日でこれが最後だね、録音
240	D	あん、さよならー
241	M	さよならー
242	D	【よろしく願います(笑い声)】

243	M	【(笑い声)】よろしくお願いまーす、ありがとうございます、がんばってくださいーい
244	D	はい
245	M	え/
246	D	【(笑い声)】
247	M	【(笑い声)あなたに言ったんじゃない】
248	D	(笑い声)はい【(笑い声)】
249	M	【はいじゃないでしょ】佐野さんに言ったの
250	D	うん(笑い声)
251	M	(笑い声)じゃあ、また今度
252	D	また今度(笑い声)
253	M	(笑い声)切ります

The Okamoto family

Mother (M) Ritsuko, and Daughter (D) Natsumi

Line 55 was excluded and deleted because the participant requested so.

1	D	ママ、今日、ええっと、日本人学校でしたこと、い、ゆっていい？
2	M	うん
3	D	今日ね、あのう、昼休みで＝
4	M	うん
5	D	＝りえちゃんとさちちゃんとめいちゃんとめいちゃんの友達(↑)＝
6	M	うん
7	D	＝と、ふゆこちゃん、で、鬼ごっこして＝
8	M	うん
9	D	外に出れたから＝
10	M	うん
11	D	外の track(↑)で走ろうとしたけど＝
12	M	うん
13	D	楽しいことが <u>できませんでした</u>
14	M	何が？
15	D	Run around the red track?
16	M	<u>できませんでした</u> ？
17	D	うん、It was closed.
18	M	あら、それは残念やね
19	D	うん
20	M	んで、何したの？
21	D	んで、帰って、石川先生が、あの一、ちっちゃい 15 分休み何て？
22	M	何て言うんだろう、ちょ、 長休み ？
23	D	【長休み】
24	M	【長休み】
25	D	【中休み】
26	M	【中休み？】
27	D	【中休み】
28	M	中休み【うん】
29	D	【15】分終わって、すん、でも先生はそれを忘れちゃって、ランチの前15分前、で来て、休んで、すぐランチに行った
30	M	あ、そう
31	D	うん

32	M	(笑い声)石川先生怖かった？
33	D	〈空白〉うん
34	M	〈空白〉え？怒られた？
35	D	田中くんが【ね】、何にも、何か、算数で〈↑〉＝
36	M	【うん】、うん
37	D	＝やってる、なんか、やって、そのあと、 <u>solve してください</u> って言ったのね、先生が
38	M	うん
39	D	んで/
40	M	【 <u>解いてください</u> って言ったの】？
41	D	【田中くん】が何の質問にいますかって聞いて、先生が怒った
42	M	なんて？ちゃんと聞いてください、って言ったの？
43	D	もうり、もう、もう、もう1回言わないから、もうこれは飛ばしてって怒られ/
44	M	あら、で田中くんはそれで？
45	D	黙った
46	M	あ、【そうなんだ】
47	D	【(笑い声)】
48	M	(笑い声)
49	D	なんかしょんぼ【りな感じ】
50	M	【かわいそうに】
51	D	【こうや】って
52	M	(笑い声)
53	D	で、なんか/
54	M	あら、田中くん前も怒られたんだよね
55	D	

The Wakabayashi family

Father (F) Jun, and Son (S) Genki

They sometimes left the microphone for a few minutes during the recording.

Line 1 and 2 were excluded from the final predicate count because they were confirming the recording rule.

Line 20 was excluded from the final predicate count because it was unclear that the father was possibly talking to other family members who walked through.

1	S	ママの、ママは入っちゃいけないってこと？こっちから話しかけるのはオッケー？
2	F	だから向こう行って話しかければいいんじゃない？
		(子ども退席)
3	F	あれげんきこの最中いらなの？
4	S	〈空白〉大丈夫
5	F	じゃあお父さん食べていい？
6	S	いいよ
7	F	本当に？
8	S	いいよ
9	F	〈空白〉〈笑い声〉食べちゃうよ
10	S	いいよ
11	F	いただきます
12	S	どうぞどうぞ、ご自由にどうぞ、最中っていったいなに？
13	F	最中って何だろうね
14	S	何かその、かめみたいなのが＝
15	F	【うーん】
16	S	＝【おいしくない】
17	F	そっか
18	S	〈空白〉メーガン、メーガンとモンスターブラックなショー/
20	F	あいあい、大丈夫、〈笑い声〉大丈夫、
21	S	あーうあう
22	S	〈空白〉 あ
23	S	〈空白〉 ベーガンはすごいな
24	F	ん？

25	S	ベーガンはやっぱすげえな
26	F	ベーガン？
27	S	ベーガンっていうのベイブレードのこと
28	J	あそうなんだ
29	F	英語で英語でねベーガンって言うの
30	S	英語で、あ、ベーガン？
31	F	ベーガン
32	S	へー
33	J	〈空白〉 あっちでやればうるさくないかな
34	F	そうだね
		子退席
		父退席
35	F	げんき
36	S	はい
37	F	洗濯物
38	S	はーい
39	F	よいしょ、どっこいせ 〈空白〉 げんき
40	S	また洗濯？
41	F	〈笑い声〉大変なんだよ洗濯
42	S	まだあんの？
43	F	いやこれで多分今日は最後
44	S	デンジャラス爺さんがちょうどいいところだった
45	F	デンジャラス爺さん？
46	S	デンジャラス爺さん
47	F	ああ、コロコロ？
48	S	うん
49	F	そうか、デンジャラス爺さんか、デンジャラスってどういう意味か知ってる？
50	S	分かんない、だけど知ってる
51	F	なに？
52	S	知ってるけど意味が分からない
53	F	〈笑い声〉
54	S	〈笑い声〉
55	F	確かに
56	S	危ないとか？
57	F	危ない？

58	S	危ない
59	F	危ない
		父子退室(一時的にマイクから離席)
60	F	よしじゃあげんき行こう、げんきこっちだよ、げんき、げんき
61	S	〈?〉
62	F	*タオルタオルタオル
63	S	僕の方はパパよりたくさん運んでる
64	F	そうだね、そうだ、負けないよ
65	S	こっちだって、ってゆうか洗濯か
66	F	〈笑い声〉負けないよ
67	S	〈空白〉よん、ここだ、パパ＝
68	F	うん?
69	S	＝ベイベーシャークなんでそんなところにいるの?
70	F	*なんで、なんでだろう、なんでベイベーシャークこんなところにく?〉
71	S	知らないよ
72	F	〈笑い声〉あれじゃないベイベーシャーク、げんきの部屋が嫌いになっちゃったんだよ
73	S	なに?
74	F	だからこっち来たんだよ
75	S	じゃあここで寝ることになるのか、パパよろしく、〈笑い声〉
76	F	ベイベーシャーク?
77	S	〈笑い声〉
78	F	えパパがベイベーシャークと一緒に寝ていいの?
79	S	うん
80	F	あそうなの?
81	S	潰さないでよ〈空白〉潰したらパパのく?〉の中におなら 100 回するよ
82	F	〈笑い声〉100 回もできるんだおなら
83	S	〈笑いながら〉できるよ
84	F	すごいね
85	S	〈空白〉よし、俺の勝ちだ
86	F	〈笑い声〉
87	S	よし、もう一個席ができたぞ
88	F	〈笑い声〉
89	S	〈?〉
90	F	*なにになに
91	S	よしもう一つ席が【できた】
92	F	【やめろ】
93	S	(笑い声)もう一つく?〉ができた〈笑い声〉よし、最強だ
94	F	く?〉畳むんだよ

95	S	あー倒れたじゃないか
96	F	畳んだのを取るって言ってない
97	S	〈笑い声〉
98	F	畳んでくださいよ
99	S	〈咳〉
100	F	大丈夫か？
101	S	大丈夫だよ〈空白〉そこに、ある、靴下をくれるかな
102	F	〈笑い声〉ほら、畳む、畳め、畳むんだ
103	S	〈笑い声〉
104	F	畳むんだ
105	S	〈笑い声〉〈？〉
106	F	畳み続けろ
107	S	分かった
108	F	死ぬまで＝
109	S	〈笑い声〉
110	F	＝死んだ後も、畳み続けろ
111	S	どうやって？
112	F	〈笑い声〉〈空白〉よし
113	S	こうやってしてこやってして【こうやってして】＝
114	F	【よしよ、うん】
115	S	＝できた
116	F	〈笑い声〉
117	S	〈笑い声〉〈？〉
118	F	〈空白〉よしよ、よしよ、よしよ、どっこいしょ〈？〉
119	S	必殺〈？〉
120	F	そうやって、ほこり、掃除する人いるよ〈空白〉靴下を手に、巻いて
121	S	忍者はただいま活動〈空白〉【〈？〉】
122	F	【〈笑い声〉】
123	S	分かったベイビーシャーク
124	F	〈笑い声〉
125	S	〈？〉〈空白〉*ロープ、ロープ、ロープ
126	F	げんき
127	S	うん
128	F	はいこれ、持って行って
129	S	【持って行って】
130	F	【自分の】、自分の持って行って全部、【これげんきの】？
131	S	【分かった】うん、自分の持つてくの？はい、自分のもの持っていきます、まず最初はベイビーシャークね〈空白〉で、あとは、このお金たちで〈空白〉そして【ここ】

132	F	【あれ】これはげんきのじゃないの？お母さんのだよな？
133	S	Mine.
134	F	これもげんきの？
135	S	Yeah. 〈空白〉Tha, that's not mine.
136	F	どれ？
137	S	This is not mine.
138	F	そうなの？
139	S	Yeah.
140	F	ちなみにげんき英語で違うって言うときはノーだよ
141	S	〈空白〉え？
142	F	〈笑い声〉
143	S	げんきなんて言ってた
144	F	イヤーって言ってた
145	S	いや、これ、パパさっき【これも】＝
146	F	【うん】
147	S	＝合わせて言ってたから＝
148	F	うん
149	S	Yeah, that's mine って言ってそれで＝
150	F	うん
151	S	Then, this is not mine って言ったからコレクトなんだよ、あ、やばい、何が起きたんだ、何が、何が起きたんだ
152	F	ほらげんき〈笑い声〉
153	S	〈笑い声〉戦争だー、うわー
154	F	ここウクライナじゃないから
155	S	〈笑い声〉
156	F	ウクライナ大変なんだよ〈空白〉ほらげんき
157	S	はい
158	F	洗濯ものの片付けて
159	S	はい、はい、おなか減ったなあ
160	F	ご飯食べたじゃん
161	S	はい、おなか減ったなあ
162	F	〈笑い声〉食べたばかりじゃん
163	S	食べてないよ
164	F	はい、はい、じゃあ自分の持っていく
165	S	ねえパパまだお昼ご飯まだ食べてない【よ】
166	F	【お昼ご飯食べたよ】、何言っ【てるの】
167	S	【何】、何食べた？
168	F	ご飯食べたじゃん

169	S	あれ、ちょっとしたおやつだよ
170	F	おやつじゃないよ、ご飯だよあれは〈笑い声〉
171	S	えー
172	F	ちゃんとしたご飯だよ、ご飯と、何食べたっけ？
173	S	餃子
174	F	餃子でしょ
175	S	餃子ふた、【一つと】＝
176	F	【*餃子、餃子二つ】
177	S	＝二つと、サラダちょっと
178	F	サラダちょっと
179	S	全然満タン【じゃない】
180	F	【お肉はお肉】
181	S	お肉食べなかった
182	F	豚肉
183	S	豚肉食べなかった
184	F	あ食べてないの
185	S	うん、I'm hungry.
186	F	〈笑い声〉
187	S	I'm hungry. 〈笑い声〉I'm angry. angry
188	F	あ、怒ってるのね
189	S	I'm angry. I'm a hungry.
190	F	〈笑い声〉分かったよ
191	S	I'm I'm/
192	F	何か食べ物探して来たらじゃあ？
193	S	〈空白〉もういい
194	F	〈笑い声〉
195	S	I'm、あたたたた hungry. Oh here this could 〈笑い声〉かってー、何やこれ
196	F	ロールケーキだね
197	S	でっかいや一つ、(?)ロールケーキみたいでまずそう
198	F	〈笑い声〉
199	S	よし、こうなったら＝
200	F	うん
201	S	＝ロールケーキを、こうしてかっこよく、メガげんき
202	F	〈笑い声〉
203	S	馬鹿なやつめ、メガリザードン Y 火炎放射
204	F	〈空白〉よし、はいありがとうってなにもす、なにもすすんでねえじゃねえか
205	S	〈笑い声〉
206	F	ほら、自分の自分のは自分で、〈?〉

207	S	はい
208	F	ほら自分の所に片付けてこれ、これね、これもか
209	S	うん
210	F	はい、〈?〉〈少し移動〉
211	S	パパ、一つ言うけど、これは、僕のじゃなくてママとパパの だ と思う〈笑い声〉
212	F	〈笑い声〉
213	S	パパの
214	F	君が着てる ものだ
215	S	〈笑い声〉
216	F	服 いら ないのか
217	S	〈笑い声〉いや【 だけ ど買ったのは】/
218	F	【 裸 で学校行くのか】
219	S	〈笑い声〉 違う
220	F	いい ぞ裸で学校行って
221	S	だから買ったのは パパ でしょ
222	F	だから なんだ よ
223	S	〈笑い声〉だから パパの なんだよ
224	F	なるほど
225	S	〈笑い声〉
226	F	じゃあ パパ が買ったものは全部 パパのもの なんだ
227	S	〈笑い声〉 そう だよ
228	F	じゃあ〈空白〉=
229	S	【 じゃあ 】
230	F	=【 じゃあ 】コロコロも パパのもの か
231	S	パパ 買ってないよねえ〈笑い声〉
232	F	〈笑い声〉
233	S	たまたま もらった んだよね、買ってないよね、ねえ
234	F	〈笑い声〉
235	S	すごい ね、だんだんだん、 〈空白〉 〈?〉 お金盗む 、僕のお金だ一、あっはっは
236	F	よし
237	S	だ一、よっしゃ一、 お金25ドル
238	F	良かった ね
239	S	パパ一【、こ】の 10ドル 【 なんだ けどさ】=
240	F	【〈?〉】、*【 はい はい】
241	S	= あげる
242	F	くれるの ? ありがとう、【 もら っておくよ】

243	S	【パパ】【、そ】の代わりパパのだからさ＝
244	F	*【うん】、うん
245	S	＝パパ責任あるじゃん？【あの】これお金入れて1000円払ったじゃん？
246	F	*【うん】、うん
247	S	だからこれちょうだい、1000円ちょうだい
248	F	〈笑い声〉
249	S	げんきトレードしてあげたやつだよ、ほらこれ、〈笑い声〉ほらこれ
250	F	これなんだっけこれ
251	S	パパの
252	F	パパの？
253	S	〈？〉
254	F	うん、で？
255	S	〈？〉本物ほしい？
256	F	いや、〈笑い声〉これは、これは、これはお父さんがげんきにあげたやつじゃん、【違ったっけ】？
257	S	【違うよ】、1000円払ったんだよ
258	F	1000円と交換したの
259	S	うん
260	F	〈笑い声〉
261	S	*あげる、あげる、あげる、あげるよ、あげるよ、その代わり1000円ちょうだい
262	F	え、え？
263	S	本当だよ
264	F	これ、お父さんがげんきにあげたやつじゃない？
265	S	違うよ
266	F	違う？
267	S	うん
268	F	〈笑い声〉
269	S	違う
270	F	あやしいな
271	S	僕のだよ
272	F	わかるよ別にいいよじゃあこれげんきのでしょ
273	S	うん
274	F	【だからほらほら】
275	S	【だから *あげる】、あげる
276	F	あげるじゃないよ
277	S	あげる
278	F	交換してほしいんでしょ？
279	S	うん、なんでわかった？

280	F	〈笑い声〉だから交換しないから
281	S	あげる
282	F	あげるじゃない
283	S	〈笑い声〉
284	F	それあげるとは言わない
285	S	それこういうのをあげるという、僕のではないか