

LESSON 5: DESCRIBING DATES AND MOVEMENT



Describing date

A) Months

Jan: ichi gatsu

Feb: ni gatsu

March: san gatsu

April: shi gatsu

May: go gatsu

June: roku gatsu

July: nana/shichi gatsu

Aug: hachi gatsu

Sep: ku gatsu

Oct: Jū gatsu

Nov: Jū ichi gatsu

Dec: Jū ni gatsu

Interrogative: Nan-gatsu

Q: Ima wa nan-gatsu desuka?

A: Ima wa roku gatsu desu.

Days of the month

1st: tsuitachi

2nd: futsuka

3. mikka

4. yokka

5. itsuka

6. muika

7. nanoka

8. yooka

9. kokonoka

10. tooka とおか

11. jū ichi nichi

14. **jū yokka**

15. jū go nichi

19. jū **ku** nichi

24. nijū **yokka**

29: nijū kunichi

30: san jū nichi

Interrogative: Nan-nichi

Q: Kyō wa nan-nichi desuka?

A: Jū ichi nichi desu.

Important notes on expressing date in Japanese:

- Days 1-10 have special words
- After day 10, we use the number + “nichi” (jū nana nichi – 17th, etc)

- Dates after the 10th ending with 4 or 9 are exceptional. They apply “yokka” (**not** yon nichi) and “kunichi” (**not** kyuu nichi) respectively (as indicated above).

Unlike in English or Kiswahili, when expressing date in Japanese, we say the month, then day of the month. If the year is to be included, we start with the year, then the month, then the day.

English: **Month-day-year**: July 6th, 2024

Day-month-year: 6th July 2024

Kiswahili: **day-month-year**: tarehe 6 Julai mwaka wa 2024

Japanese: **year-month-day**: 2024 nen 7gatsu muika

Interrogative for date: nan-gatsu nan-nichi

Interrogative “when”: itsu

Q: Kurisumasu wa nan gatsu nan nichi desuka? – What month & day is Christmas?

A: Kurisumasu wa jū ni gatsu nijū go nichi desu – Christmas is December the 25th

Q: Otieno-san no tanjōbi wa itsu desuka? – When is Otieno’s birthday?

A: Nana gatsu jū ichi nichi desu – July 11th

Q: KCSE wa itsu desuka? – when is KCSE?

A: 10 gatsu desu – In October

Example sentences

1. Kyō wa roku gatsu nijū kunichi desu - Today is June the 29th
2. Ashita wa roku gatsu sanjū nichi desu – Tomorrow is June the 30th
3. Watashi no tanjōbi wa jūichi gatsu mikka desu – My birthday is November 3rd
4. Otieno-san no tanjōbi wa nana gatsu jūichi nichi desu – Otieno’s birthday is July 11th
5. Margaret-san no tanjōbi wa kugatsu nijū yokka desu – Margaret’s birthday is September 24th.

Describing movement

A) Verbs of movement: ikimasu: go, kimasu: come, kaerimasu: return home

Example sentence: Watashi wa ashita Nakuru e ikimasu. I will go to Nakuru tomorrow

- Particle wa (は) topic marker
- Particle e (へ) direction marker (comes **after the place/destination/direction**)

1. Senshū Nairobi e kimashita – last week I came to Nairobi
2. Watashi wa ashita Tōkyō e ikimasu – tomorrow I will go to Tōkyō.
3. Sengetsu Mombasa e ikimashita – Last month I went to Mombasa

Q: Asatte doko e ikimasuka? Where will you go the day after tomorrow?

A: Asatte Nairobi e ikimasu - I will go to Nairobi the day after tomorrow

Q: Kinō Kisumu e kaerimashitaka? - did you go (home) to Kisumu yesterday?

A: Hai, kaerimashita – yes, I did

Q: Jeruto-chan wa kyō gakkō e ikimashitaka? – did Jeruto go to school today?

A: iie, ikimasendeshita – no, she didn't

Note: Kiswahili **does not** have an equivalent of particle “e”. In English, the equivalent is the preposition “to”, which comes before the place name. This is different from Japanese, since “e” comes after the place name.

Kesho nitaenda Nakuru

I will go to Nakuru tomorrow

Ashita Nakuru e ikimasu

~nowhere (doko mo) – used with negatives

Q: Ashita doko e ikimasuka? Where will you go tomorrow?

A: Ashita gakkō e ikimasu. Tomorrow I will go to school.

Q: Raishū doko e ikimasuka? Where will you go next week?

A: Raishū **doko mo ikimasen**. I will **not go anywhere** next week

Doko mo: nowhere, used with negatives.

Dare mo: nobody, used with negatives.

Q: Sengetsu doko e ikimashitaka? – where did you go last week?

A: Sengetsu **doko mo ikimasendeshita** – I did not go anywhere.

Describing the transport means to be used

1. SGR de Mombasa e kimashita – I came to Mombasa by SGR

Particle de: (transport) means marker – placed after the transport means.

2. Q: Magdalene-san wa **nan de** Nairobi e kimashitaka? – Magdalene, by what means did you come to Nairobi?

A: **Kuruma de** (Nairobi e) kimashita – I came (to Nairobi) **by** car.

3. Beti-san wa **aruite** kaerimashita – Beti went home on foot.

Note!

- Particle “de” (transport means marker) is equivalent to English “by” (by bus, etc), or Kiswahili “kwa” (kwa baiskeli, etc).
- When we use ‘**aruite**’ (on foot), we do not add particle ‘de’
- Beti-san wa aruite de kaerimashita – **WRONG!**

Describing company/doing something with someone: Particle “to”

In Lesson 4, we encountered particle “to”, meaning “and”.

E.g. Njoro wa Uba (T.V program) wa Mokuyōbi to Doyōbi desu – Njoro wa Uba is on Thursdays and Saturdays.

Particle “to” can also be used to mean “with”. This is equivalent to Kiswahili “na”

1. Brayo-san wa Maria-san **to** Mombasa e kaerimashita – Brayo went home to Mombasa **with** Maria – Brayo alienda nyumbani **na** Maria.

2. Q: Murugi-san wa dare to Naivasha e ikimashitaka? With whom did Murugi go to Naivasha?

A: (Murugi-san wa) kare to (Naivasha e) ikimashita – (Murugi went to Naivasha) with her boyfriend

Hitori de – Alone (no companion)

- Ephraim-san wa dare to Kyōto e ikimashitaka? – With whom did Ephraim go to Kyōto?
Hitori de ikimashita – He went **alone**.

Notes on Japanese culture/life regarding public transportation

1. In Japan, the train is the most used means of commuting. The trains are electric and operate on a very strict time schedule.
2. Buses are also available as public transport means. Buses that move within the cities and long-distance buses are available, all following a strict time schedule. Even if the bus is empty, it must move. This is different from Kenyan matatu that move upon getting full.
3. In Japanese buses, standing is allowed. This is different from Kenya, where carrying of excess passengers is illegal.
4. In Japanese buses and trains, there is a “priority seat” section that is reserved for passengers who are elderly, pregnant, sick/using walking aids, and those travelling with children. If there is space, passengers who do not fall under the priority category are allowed to sit there, on condition that they will give up their seat if a passenger that needs a priority seat boards.
5. In the train/bus, you are required to have your phone in manner mode (silent or vibration mode). If you are in the priority seat section, you are required to switch off your phone.
6. It is common, especially in the case of buses, to see Japanese people preferring to sit next to passengers of the same gender. It is also common to see someone preferring to stand even when there is an empty seat available!

Tusome Nihongo Research Class (May-July 2024): Experiment on learning materials

Participant's Explanation Form

A) Researcher's Self Introduction and Explanation on the Research Project

My name is Njeri Kagea, a PhD candidate at Tohoku University and Chairperson of the Japanese Language Teachers Association of Kenya. My research is geared at the advancement of (JLE) in Kenya. In this phase of my research, I am focusing on learning materials.

I would appreciate your cooperation if you could take part in my study that involves observing your performance after using different materials for self-study of Japanese. This study will be conducted over a period of approximately 9 weeks (between May and July 2024).

No payment will be offered for this study. However, I will give you free Japanese language and culture lessons during the study period. Each lesson will be conducted after you have studied the weekly content by yourself and submitted 2 assignment performances. Please note that the success of this program is highly dependent on your timely submission of assignments, and therefore, I will appreciate your kind cooperation.

During the lesson, you will be able to consult me on the content you will be learning, and to interact with other Kenyans who will be participating in the study.

I assure you that your personal information will not be recorded in any of your assignments and that all data obtained from you will be handled with the utmost confidentiality. I will be ready to answer any questions you may have regarding my research to your satisfaction before you begin your participation.

In addition, you have the right to opt out of the study altogether at any stage with no consequences of any kind. Further, you have the right to withdraw permission to have your data used before it is published. All data obtained from you will only be preserved within my study period as a PhD candidate at Tohoku University, after which it will be deleted/destroyed.

B) Consent form

I..... voluntarily agree to participate in this research study.

- I understand that even if I agree to participate now, I can withdraw at any time without any consequences of any kind.
- I understand that I can withdraw permission to use data obtained from me before it is published, in which case the data will be deleted.
- I have had the purpose and nature of the study explained to me in writing and I have had the opportunity to ask questions about the study.
- I understand that participation involves using different materials to study Japanese by myself, and having my performance evaluated after self-study using those materials.
- I understand that I will not benefit financially from participating in this research, though I will get free Japanese lessons from the researcher during the study period.
- I understand that all information I provide for this study will be treated confidentially.
- I understand that in any report on the results of this research, my identity will remain anonymous. This will be done by changing my name and disguising any details which may reveal my identity.
- I understand that disguised extracts from my work may be quoted in the interviewer's doctoral dissertation, conference presentations, and publications.
- I understand that signed consent forms and data received from me will be retained exclusively by the researcher and only accessed by herself and her PhD supervisor, until she completes her doctoral course.
- I understand that all documents pertaining to my participation in the study in which all identifying information has been removed will be retained for a period not going beyond when the researcher will complete her doctoral course.
- I confirm that I am an adult (at least 18 years old)

• *Signature of Participant*

Date

Researcher details

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Tusome Nihongo (MS) Post-Project survey

Dear participants,

I send my sincere thanks to you for having participated in this research project. Your data will be instrumental in informing the direction regarding issues to do with Japanese language materials in Kenya.

As a follow-up of the project, I will highly appreciate your voluntary participation and honest feedback in this post-project questionnaire, through which you can freely communicate your reflections regarding the project you took part in. The questionnaire will take approx. 15 minutes of your time. I will appreciate responses from **everyone who studied up to Minna no Nihongo Lesson 3 and beyond**.

Questions with an asterisk (*) are to be answered by everyone. Questions without an asterisk (*) are either optional or to be answered by only those that the question is targeted at.

* Indicates required question

1. Email *

2. Name/Identification Code

3. Gender *

Mark only one oval.

☐ Male

☐ Female

4. Phone number (a number that is connected to WhatsApp is preferable)

5. Did you participate in the project until the end? *

Mark only one oval.

☐ Yes

☐ No

6. For ONLY those who did not participate until the end. Which lesson were you studying at the point of quitting?

Mark only one oval.

☐ Lesson 3

☐ Lesson 4

☐ Lesson 5

☐ Lesson 6

☐ Lesson 7

☐ Lesson 8

7. For ONLY those who DID NOT participate until the end: What was the reason?
Select all reasons that apply.

Tick all that apply.

☐ I found Japanese to be harder than I expected (the language itself is hard)

☐ I was not able to study Japanese by myself (self-study of Japanese is difficult for me, but I can learn if there is a teacher)

☐ I got busy with other engagements/time was a problem

☐ The assignments were too difficult

☐ It was not easy to understand Japanese using the materials that were provided

☐ I just lost interest in the language

☐ Other: _____

8. In this project, you were required to restrict yourself to the materials that were specified, and only use other resources after submitting your 2nd assignment performance of the week. Did you review the content using other materials after your second assignment performance? *

Mark only one oval.

☐ Yes

☐ No

9. For ONLY those who used other resources after submitting the 2nd assignment performance of the week: What kind of resources/platforms did you use? Choose ALL that apply.

Tick all that apply.

☐ Textbook(s)

☐ Applications (e.g., Duolingo)

☐ Websites on language learning/E-learning materials

☐ Learning through YouTube

☐ Learning from/with other people via Whatsapp

☐ Learning from/with other people via another social media platform (not WhatsApp): In this case you can give details below under "other".

☐ Other: _____

10. For ONLY those who used supplementary textbooks to learn Japanese: Which textbooks did you use?

Tick all that apply.

☐ Genki

☐ Marugoto

☐ Shin Nihongo no Kiso

☐ Tobira

☐ Japanese for busy people

☐ Other: _____

11. For ONLY those who used applications (apps) to learn Japanese: Which apps did you use?

12. In the cases where you scored better in the second assignment performance, do you think that using the guidebook helped you perform better in the second performance? *

Mark only one oval.

- ☐ Yes, I performed better because the guidebook helped me understand the content better. Even if I had been given more time to study the lesson content using Minna no Nihongo, I would not have performed better by using Minna no Nihongo only.
- ☐ No, I performed better the second time because I was exposed to the lesson content/assignment for a longer amount of time. It was NOT because of the guidebook.
- ☐ I performed better because of both factors; Having the guidebook and being exposed to the content/assignment for longer
- ☐ I am not sure

13. How easy/difficult was it for you to understand Japanese by using **MINNA NO NIHONGO ONLY** at the level of self-study? *

Mark only one oval.

1 2 3 4 5 6 7 8 9 10

Very ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ Very easy to understand

14. How easy/difficult was it for you to understand Japanese by using **Minna no Nihongo PLUS the explanatory GUIDEBOOK** (that would be given at the point of the second assignment performance) at the level of self-study? *

Mark only one oval.

	1	2	3	4	5	6	7	8	9	10	
Very	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very easy to understand

15. On a scale of 1-10, how effective did you think the explanations in the **English translation book of Minna no Nihongo** were in helping you understand the LANGUAGE content of Minna no Nihongo? *

Mark only one oval.

	1	2	3	4	5	6	7	8	9	10	
Not	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very helpful

16. On a scale of 1-10, how effective did you think the explanations in the **GUIDEBOOK** were in helping you understand the LANGUAGE content of Minna no Nihongo? *

Mark only one oval.

	1	2	3	4	5	6	7	8	9	10	
Not	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very helpful

17. On a scale of 1-10, how useful do you think **Minna no Nihongo** was in increasing your knowledge of Japanese CULTURE? *

Mark only one oval.

	1	2	3	4	5	6	7	8	9	10	
It was not useful at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	It was very useful

18. On a scale of 1-10, how useful do you think **the guidebook** was in increasing your knowledge of Japanese CULTURE? *

Mark only one oval.

	1	2	3	4	5	6	7	8	9	10	
It was not useful at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	It was very useful

19. Do you think that you can adequately achieve your Japanese language learning goals when you use **MINNA NO NIHONGO (and its English translation) ONLY** at the level of SELF-STUDY (without a teacher)? *

Mark only one oval.

- ☐ Yes, I can adequately achieve my learning goals by using Minna no Nihongo only
- ☐ No, I cannot adequately achieve my learning goals with Minna no Nihongo only
- ☐ I can only achieve to some extent

20. Do you think that you could adequately achieve your Japanese language learning goals when you use **a textbook whose content is presented the way the guidebook content was presented**, at the level of SELF-STUDY (without a teacher)? In other words, a completely independent textbook, but whose explanations/content is presented in the same style as what was in the guidebook. *

Mark only one oval.

- ☐ Yes, I can adequately achieve my learning goals by using such a textbook
- ☐ No, I cannot adequately achieve my learning goals using such a textbook
- ☐ I can only achieve to some extent

21. How did you feel about the **GUIDEBOOK'S** explanation of Japanese language rules in comparison with Kiswahili and English language rules? *

Mark only one oval.

- ☐ I appreciate that there was comparison with Kiswahili and English language rules
- ☐ I did not like the comparison with Kiswahili and English language rules
- ☐ To me, the comparison did not change anything (it was not a big deal)

22. How did you feel about the presence of Kenyan elements in the guidebook? I.e., names of Kenyan people, Kenyan places, etc. *

Mark only one oval.

- ☐ I appreciate that there were Kenyan elements
- ☐ I did not like the inclusion Kenyan elements
- ☐ To me, their presence did not change anything (it was not a big deal)

23. What did you think about the illustrations (pictures) that were in the guidebook? *

24. Please note down any good points you noted regarding the guidebook.

25. Please note down any points of improvement regarding the guidebook.

26. Do you think you would like to continue learning Japanese through self-study? *
(Includes self-study without access to Japanese lessons or self-study while receiving Japanese lessons)

Mark only one oval.

- ☐ Yes, I would like to continue learning Japanese through self-study
- ☐ No, I do not want to continue learning Japanese through self-study
- ☐ I am not sure
- ☐ Not applicable: I do not intend to continue studying Japanese

27. Having considered the factors that had made you not learn Japanese before participating in this project (e.g. lack of money to pay for Japanese lessons, not being near the institutions that offer Japanese, lack of a Japanese program at your institution, etc.), do you think that self-study **is the ONLY way** for you to study Japanese **currently**? *

Mark only one oval.

- ☐ Yes, I can only manage to study Japanese through self-study
- ☐ No, I am in a position access Japanese lessons through an institution/a private tutor
- ☐ Not applicable: I do not intend to continue studying Japanese

28. Please note down all the characteristics of an ideal textbook that could help you learn Japanese easily through self-study. How would you describe such a book?

29. Do you desire to take the Japanese Language Proficiency Test (JLPT) in the future? The JLPT is a test that is done worldwide. A JLPT certificate can be used as evidence of your proficiency when you apply to work at Japanese companies, to join educational institutions in Japan, etc. *

Mark only one oval.

- ☐ Yes
- ☐ No
- ☐ Maybe

30. Generally, how easy/difficult do you think it is to learn Japanese language on a scale of 1-10, where 1 is very difficult, and 10 is very easy? *

Mark only one oval.

	1	2	3	4	5	6	7	8	9	10	
Very	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very easy

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