Nihongo Gakushuu: An Interplay of Romaji, Hiragana, And Katakana in Japanese Language Learning

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Abstract — Learning another language is part of world-class education and can be considered a wonderful "accent" to anyone's curriculum vitae. Nihongo is deemed as one of the high-profile languages in the business world considering that Japan boasts not only of its rich culture and tradition but also of its world-renowned brands. Taking off from that premise, this creative output was an offshoot of careful and in-depth conceptualization of how a new language could be learned. Intended for all Japanese Language enthusiasts, this creative research output contains ten lessons about Basic Japanese Language which intensively focus on the grammatical sentence structures and vocabulary with written and/or oral exercises after each lesson. All lessons are simultaneously presented and discussed using three basic Japanese forms of writing, namely, Romaji, Hiragana, and Katakana. This is done with the goal of enabling anyone who uses this work-text to both speak and write basic Japanese. In addition to the lessons, Japanese culture is also mentioned with the aim of enhancing the learner's interest. After completing the creative research work, the following conclusions are then derived- that Nihongo Gakushuu is a significant concept in creating a module for Japanese Language learning among non-native Japanese speakers and that Romaji, Hiragana, and Katakana are truly effective tools in conceptualizing and in designing a module for learning the Japanese Language. One recommendation is forwarded and that is for a separate study to be conducted aimed at evaluating and assessing the effectiveness of this material as a valid tool for learning Nihongo.

Keywords — Language Learning, Nihongo Gakushuu, Creative Research, Philippines

I.   Introduction

Japan is a fascinating country. Picturesque sceneries, sloping verdant hills and valleys, amazing waterfalls and rivers, fantastic and colorful flowers, clean and neatly manicured gardens and parks, among other wonderful display of nature. It is a land of contrasts as well. In Japan, one will see the ancient temples and shrines preserved for hundreds of years and at the same time, one will experience the technological and scientific feats of the Japanese.

Furthermore, the Japanese, numbering over 140 million people living in Japan alone, are some of the politest and most disciplined people in the planet. They are very creative and innovative as well and any research on anyone's part will let him or her discover that the Japanese

even submit patent filings at 420,000 applications annually, making them the world leaders in terms of their drive for innovation (Morgan, Learn Japanese).

Japan has the 2nd largest economy in the world and knowing their language certainly brings business opportunities. The countries, Japan and the United States of America, are deemed to be two of the largest economic powers in the world. Just these two countries alone make up around 30% of the global domestic product which is a truly essential part of world trade in terms of goods and services, and even for a huge portion of international business investment (Cooper, 2014).

Knowing Nippongo, the Japanese Language, can certainly enhance one's chances of success in dealing or working in job markets that deal with Japanese companies and establishments. World-renowned names like Sony, Sanyo, Casio, Toshiba, Honda, Toyota, Mitsubishi, Canon, Minolta, among others can be found all over this planet, not to forget that the Japanese are international tourists too, so undoubtedly, knowing Nippongo can never be understated. This has been taken from the article about the importance of learning Japanese.

Learning another language also is part of world-class education and can be considered a wonderful "accent" to anyone's curriculum vitae. It gives both professional and personal growth and development and truly expands a person's critical, analytical, and spatial thinking skills. And learning Nippongo is one of those myriads of ways that a person can grow both professionally and personally.

These are just some of the benefits of learning the Japanese language.

Objectives of the Study

This research in general bordered between qualitative and creative. Its main purpose was to come up with a simplified guide or worktext for any Japanese language learning enthusiast. Specifically, this research intended to:

1. Provide an easy step-by-step guide or formula for anybody who sought and is seeking to learn basic Nippongo;

2. Create simple learning exercises that would assist the learners along the way;

3. Stress the importance of grammar in professional Japanese language learning; and

4. Recommend more ways to find out the effectiveness of having such creative qualitative approach towards Nihongo gakushuu or Japanese language learning.

That was why this research had been conceptualized and brought forth in the process.

II. Methodology

The Nihongo Gakushuu research was an idea that the author desired to create and finish for the Nihongo learners or enthusiasts. This type of research bordered between creative and exploratory qualitative style of research which the proponent was able to do. Since the researcher had undergone an intensive Nihongo proficiency training and lessons and finished such studies more than a decade ago as of this writing, he had long ago wanted to come up with such a research that would be exploratory in nature and creative in approach about a Nihongo worktext that would prove useful and beneficial to anyone who wants to learn the language. This creative qualitative research had been created by accumulating some basic facts about the Japanese language mostly the grammatical structure, taken and noted from reputable authors and sources, yet most of the examples given were the creative license from the researcher himself. Basic facts about Japan, its beauty, its people, its economy, and its culture were lightly touched upon especially in the introduction part. The greater focus was on the construction of the interplay among Japanese characters, namely, Romaji, Hiragana, and Katakana, as these were interwoven together by the researcher in a format that was divided into ten basic lessons that would be very fundamental to the learner and would be easy to read and follow along. Lesson 1 focused mostly on the introductory Nihongo part. Lesson 2 was about describing things while Lesson 3 tackled about describing places with the emphasis on prepositional phrases. Lesson 4 talked about the existence of inanimate objects or things while Lesson 5 did the opposite, which was the existence of animate objects or things. Lesson 6 was about counting numbers while lesson 7 touched on family and family members. Lesson 8 delved on a practical approach with learning how to tell prices and how to count money. Lesson 9 was all about days, months, and years with an added lesson on the four seasons in Japan. Lesson 10 stressed out the importance of telling and knowing the time on the clock. These lessons were arbitrarily decided upon by the researcher or author himself which he thought would be a very easy manner of arranging such lessons for the benefit of the Nihongo enthusiast. Added references were cited and mentioned along the course of this paper.

III. Discussion

1. Step-by-step guide or formula to learn basic Nippongo;

Learning Nihongo is very easy. If the English sentence pattern is Subject-Verb-Predicate, the Japanese sentence pattern is Subject-Predicate-Verb. All verbs are found last. Even in the case of prepositional phrases, the complete Japanese sentence still follows the Subject-Predicate-Verb sentence pattern. This is discussed further in the succeeding paragraphs.

2. Simple learning exercises that would assist the learners

The examples under each chapter here serve as means of exercises for the learner. The formula and pattern have been shown in the previous discussion and each chapter or lesson here contains some examples for easy understanding.

3. Importance of grammar in professional Japanese language learning

Learning proper grammar in Japanese learning is very critical and significant for any Nihongo learner. Even if one is able to memorize myriad of Nihongo words and even the Japanese characters that represent those words, without proper grammar, it would be difficult to write sentences and there would be the huge challenge in terms of understanding the meaning of the sentence, knowing there would be guessing of meaning that could happen. Once the person is able to know the basic Nihongo sentence patterns, it would be easier to learn more words and use these words in sentences (Locksleyu, 2014).

4. Ways to find out the effectiveness of having such creative qualitative approach towards Nihongo gakushuu or Japanese language learning.

There are indeed many ways to find out if learning Nihongo is effective, speaking of qualitative approach. The ability of any learner to see the beauty of the language first and the impact of Japan itself to one's psyche can definitely hasten the learning ability of any Nihongo enthusiast. Applying the language in local setting, like visiting the place itself and trying out the sentences with the local people in Japan could be an effective way to gauge the effectiveness of learning the language.

IKKA (Lesson 1)

Sources: Abe (2019), Japanese Word Order (2016)

GRAMMAR

Study of sentence:

In Nippongo, the order of the sentence shall be

1. First, the subject.
2. Second, the compliment
3. Third, the verb.

However if there is a phrase or a modifier, the order of the sentence shall be:

1. First, the subject
2. Second, the phrase and / or modifier
3. Third, the compliment
4. Fourth, the verb

STUDY OF **WA:**

Wa is used to indicate or describe the subject. It has no English equivalent and only shows the word/words before it, is the topic/ subject of the sentence.

Ex: Watashi wa Yamada Kenji desu.

     S   C   V

わたしはやまだけんじです。

STUDY OF **DESU:**

Desu correspond to the English verb "to be" or "be-verb" and can be translated as "am, is, are" depending on the context

Ex. Hai, so desu (Yes, I am / Yes, it is/ Yes, we are, Yes, that's right.)

はい、そうです。

STUDY OF **DEWA ARIMASEN:**

Dewa arimasen is the negative form of desu, showing that the statement is the negative resent tense.

Ex: Iie, so dewa arimasen (No, I'm not/ No, it isn't/ No, we aren't)

いいえ、そうではありません。

STUDY OF **KA:**

When **Ka** is added at the end of the sentence, the sentence becomes interrogative.

Ex: Anata wa Firipinjin desu ka?

あなたはフィリピンじんですか？

(Are you a Filipino?)

Anata therefore is YOU while Watashi means I.

STUDY OF – **JIN:**

The word **– jin** is similar to the Japanese word hito meaning person/man, but jin is always tacked on to the end of some other words (a suffix then)

Ex. Firipinjin   (Filiipino)

Nihonjin   (Japanese)

Kankokujin (Korean)

Gaikokujin   (Foreigner)

GRAMMAR

STUDY OF **SAN:**

San is the word of respect that is used to address all people in Japan. It is used after the family name and can mean Mr., Mrs., Miss, or Ms. If you are on familiar terms, meaning you are very close to one another, you may use san with a person's FIRST name, for example, Mario san or Regine san. However, never use san after your own name for it would be embarrassing.

Sometimes, you will hear chan, instead of san. Chan is used mostly for children but you will always be safe using san.

Note:

Please bear in mind that the Japanese are more comfortable in bowing (before you, of course) than in shaking hands. Many, if not most, of the Japanese present calling cards too after introducing themselves.

GRAMMAR

STUDY OF **KONOHITO/ SONOHITO/ ANOHITO/ DONOHITO:**

1. Konohito (this person). This is used to indicate a person who is near the speaker.

2. Sonohito (that person). This is used to indicate a person who is near the person you are talking to; the person you are speaking about.

3. Anohito (that person over there). This is used to indicate that the person you are talking about is away from you and the one you are talking with.

4. Donohito (which person?) This inquires about some particular person out of a definite group of persons.

STUDY OF **DARE:**

Dare inquires about the name of the family relationships of some person concerned. Donata is a polite term of dare. It can also be interpreted as WHO.

Note: The informal version of Konohito, Sonohito, Anohito, and Donohito are Kochira, Sochira, Achira, and Dochira, respectively.

GRAMMAR

Study of plurals and pronouns:

Pronouns in Japanese change in their plural form.

Singular	Plural
Watashi	watashitachi
Anata	anatatachi
Kare	Karera
Kanojo	Kanojora

Note:

Watashi wa or Watakushi wa is used by either male or female speakers. Boku wa which also means "I" is used by male speakers only.

GRAMMAR

STUDY OF **TO:**

To stands between two nouns as connecting link. In English, to here means and.

STUDY **OF MO:**

Mo can mean also. Kimi san mo otoko no hito desu.

This means Mr. Kimi is also male.

However if there are two **(2) MO** that appears in the sentence, here is the explanation.

…mo…mo… means BOTH…AND…(affirmative)

For example:

Akihiko san mo Kazuya san mo dansei desu.

(Both Mr. Akihiko and Mr. Kazuya are males.)

…mo…mo… means NEITHER…NOR…(negative)

For example:

Akihiko san mo Kazuya san mo dansei dewa arimasen.

(Neither Mr. Akihiko nor Mr. Kazuya is female.)

NIKA (Lesson 2)

Sources: Tao (2020), St. Olaf College (2021), Mori (2019)

GRAMMAR

STUDY OF **KORE / SORE / ARE / DORE:**

Kore (this; this one). Kore is used to refer to a thing or things near the speaker.

Sore (that; that one) Sore is used to refer to a thing or things near the listener, or a thing(s) already mentioned.

Are (that; these; that one; those ones) Are refers to a thing or things at a distance from both the speaker and the listener.

Dore (which one). Dore inquires about a particular thing among a definite group of things.

GRAMMAR

STUDY OF **WATASHI NO:**

Watashi no is the English pronoun MY. Watashi no kaban wa simply means MY bag.

STUDY OF **ANATA NO:**

Anata no is the English pronoun YOUR. Anata no hon wa simply means YOUR book.

STUDY OF **WATASHITACHI NO:**

Watashitachi no is the English pronoun OUR. Watashitachi no kyoshitsu wa simply means OUR classroom.

STUDY OF **ANATATACHI NO:**

Anatatachi no is the English pronoun YOUR (plural). Anatatachi no kyoshitsu wa simply means YOUR classroom (implying you're talking to more than one)

STUDY OF **"AMY SAN NO HON, "/ "AKIHIKO SAN NO TSUKUE":**

Amy san no hon simply means Amy's book.

Akihiko san no tsukue simply means Akihiko's desk.

No, therefore is the 's in English.

GRAMMAR

STUDY OF **DORE NO:**

Dore no is the English pronoun WHOSE. Dare no uchi simply means, "WHOSE house

(is it)?" Do re no tsukue simply means WHOSE desk?

STUDY OF **KONO / SONO / ANO:**

Kono, Sono, and Ano are used when you want to refer to a specific object.

For example:

kono empitsu   (this / these pencil(s))

このえんぴつ

sono hon   (that book or those books)

そのほん

ano denwa   (that telephone over there)

あのでんわ

Compare the two sentences below:

1.   Kore wa hon desu.

2.   Kono hon wa watashi no desu.

Explanation:

Sentence one means THIS IS A BOOK. It just describes that the thing is a book, not a pencil, not a bag. The second sentence means THIS BOOK is mine. This time, the particular topic you are talking is a book. And it tells you WHO owns the book. The book is therefore YOURS, based on sentence 2.

SANKA (Lesson 3)

GRAMMAR

STUDY OF **KOKO/ SOKO/ ASOKO / DOKO:**

Koko (here; this place). The location (of the object) is close to the speaker.

Soko (there; that place). The location (of the object) is closer to the listener than to the speaker.

Asoko (that place over there). The location (of the object) is distant form both the speaker and the listener.

Doko (where; what place).

Ex: SM Mall wa doko desu ka? (Where is SM Mall?)

SMモールはどこですか？

SM Mall wa asoko desu. (SM Mall is that place over there.)

SMモールはあそこです。

GRAMMAR

STUDY OF **KOCHIRA / SOCHIRA / ACHIRA / DOCHIRA:**

Kochira   (this way; this direction; this side)

Sochira   (that way; that direction; that side)

Achira   (that way over there; yonder)

Dochira   (which way; which side; where)

STUDY OF GA:

Ga is used to emphasize the subject while Wa is used to plainly to describe or indicate the subject but the emphasis is on the predicate.

YONKA (Lesson 4)

Sources: Ichika (2021)

GRAMMAR

STUDY OF **ARIMASU:**

Arimasu is a verb that expresses the existence of objectives. It means "there is ", or "there are." It is used to describe the EXISTENCE of inanimate (cannot move; lifeless) things.

Aru is the dictionary form of arimasu. Aru still means "there is / there are."

For example:

1.   Kaban wa arimasu.   (There is a bag.)
2.   Kaban ga arimasu.   (There is a bag.)

Sentences 1 and 2 mean the same. However, sentence 2 is more emphatic because of the article ga.

Study of prepositional phrases:

There are many prepositions and prepositional. Phrases in English. So it is with Nippongo. The

following are few of the prepositional phrases in the Japanese language. The others will be tackled as lessons move on.

no ue ni	-	on; over; on top of
no shita ni	-	under; underneath
no mae ni	-	in front of
no ushiro ni	-	at the back of
no soba ni	-	beside
no naka ni	-	inside
no soto ni	-	outside; outside of
no chikaku ni	-	near; nearby
no tonari ni	-	next (to me)
no hantai gawa ni	-	across

However, the order of the words found in the phrase is different with that of the English way of phrasing.

For example:
1. beside the tree   (English)
    the tree beside   (Nippongo arrangement)

    - Ki no soba ni   (romaji)
      きのそばに
2. near the house   (English)
    the house near   (Nippongo arrangement)

    - Uchi no chikaku ni (romaji)
      うちのちかくに
3. Outside the gate   (English)
    the gate outside   (Nippongo arrangement)

    - Mon no soto ni   (romaji)
      もんのそとに

So, this English sentence, "There desks inside the classroom." can be translated into Nippongo as:

"Isu wa kyoshitsu no naka ni arimasu."

Subject   Phrase   Verb

GRAMMAR

A. *Study of **nani ka**:*

Nani ka simply means "Is there anything?" Nani ka is answerable only by Hai or Iie.

Ex: Nani ka arimasu ka? (Is there anything?)

なにかありますか？

Hai, arimasu.   (Yes, there is.)

はい、あります。

B. *Study of nani ga:*

Nani ga simply means "What is there?" Nani ga demands a SPECIFIC or CONCRETE answer, unlike Nani ka.

Ex: 1. Nani ga arimasu ka? (What is there?)

なにがありますか？

Hon ga arimasu.   (There is a book.)

ほんがあります。

2. Nani ga arimasu ka?
     なにがありますか？
     Hon to noto ga arimasu.   (There is a book and a notebook.)

ほんとノートがあります。

Study of ya:

Ya implies that there is still more to what you are saying, or counting Watashi to anata means, "You and I," but Watashi ya anata, means "You and I and other people like us."

C. *Study of nado:*

Nado means etc; and so forth; and so on. Nado implies the final element when one enumerates. Hon ya, noto ya borupen nado ga arimasu. (There are books, notebooks, ballpens and so on and so forth (and the like.)

D. *Study of nani mo arimasen:*

Nani mo arimasen means "there is nothing".

Ex: Nani ga arimasu ka?   (What is these?)

なにがありますか？

Nani mo arimasen.　　　　　(No, there is nothing.)

なにもありません。

GOKA (Lesson 5)

Sources: Using arimasu and imasu to Express Existence in Japanese (2021)

GRAMMAR

E. Study of imasu:

Imasu is used to express the existence of animate objects. Imasu is a verb that describes the existence of living things. It also means "There is / there are."

Ex:　　Kodomo ga imasu.　　　　　(There are children.)

こどもがいます。

Kodomo wa kyoshitsu ni imasu　　(There are children in the classroom.)

こどもはきょうしつにいます。

F. Study of imasen:

Imasen is simply the negative form of imasu.

Ex:　　Neko wa doa no soto ni imasu ka? (Is there a cat outside the door?)

Iie, neko wa doa no soto ni imasen (No, there is no cat outside the door.)

ROKKA (Lesson 6)

Sources: Sacasas (2020)

GRAMMAR

Study of the Japanese counting system:

ARABIC	JAPANESE ORIGIN (Materials / Things in General)	CHINESE ORIGIN
1.	Hitotsu・ひとつ	Ichi・いち
2.	Futatsu・ふたつ	Ni・に
3.	Mittsu・みっつ	San・さん

4.	Yottsu・よっつ	Shi/Yon・し よん
5.	Itsutsu・いつつ	Go・ご
6.	Muttsu・みっつ	Roku・ろく
7.	Nanatsu・ななつ	Shitchi / Nana・しち なな
8.	Yattsu・やっつ	Hatchi・はち
9.	Kokonotsu・ここのつ	Kyu/Ku・き ゅう　く
10.	Tou・とう	Ju・じゅう
How many?	Ikutsu?・いくつ？	NAN?・な ん？

GRAMMAR

The Japanese language has various numerical classifiers. There is a numerical classifier for people, for long objects, for rounded objects, for thick and thin objects, for animals, for age, for frequency, for things, etc.

*G. Study of – **nin**:*

Nin is the numerical classifier for persons. It is added to the Chinese style numerals with the exception of one and two which is HITORI and FUTARI.

*H. Study of – **mai**:*

Mai is the numerical classifier for counting flat and thin objects such as sheets of paper, handkerchiefs, boards, etc.

*I. Study of –**hon**:*

Hon is the numerical classifier for counting long objects such as pencil, ballpens, bananas, umbrellas, trousers / pants, etc. It makes euphonic changes when combined with 1, 3, 6 and 10.

*J. Study of –**satsu**:*

Satsu is the numerical classifier for counting books, magazines, and brochures. It makes euphonic changes when combined with 1, 8, and 10.

K. Study of –hiki:

Hiki is the numerical classifier for counting animals and fish. It makes the same euphonic changes as –hon.

L. Study of –soku:

Soku is the numerical classifier for counting pair of footwear – shoes, sandals, slippers, and even socks. It makes euphonic changes when combined with 1, 3, 8, and 10.

M. Study of – Hai:

Hai is the numerical classifier for counting container full of coffee, milk, juice, tea, water, etc. It makes euphonic changes when combined with 1, 3, 6 and 10.

N. Study of –Ko:

Ko is the numerical classifier for counting small rounded objects like glasses, vessels, donuts, even small apples, etc. It makes euphonic changes when combined with 1, 6, 8, and 10.

O. Study of –Kai:

Kai is the numerical classifier for counting the floors of a building and even counting frequencies (like frequent times a person eats). It makes euphonic changes when combined with 1, 6, 8, and 10.

P. Study of –SAI:

Sai is the numerical classifier for age. It makes euphonic changes when combined with 1, 8, 10, 14, 18. 20 is different. 20 years old is *hatachi.*

Q. Study of -tou

Tou is the numerical classifier for counting larger animals like lion, tiger, giraffe, crocodile, cow, etc.

R. Study of –Kyaku:

Kyaku is the numerical classifier for counting chairs and tables (those with 4 legs).

SHICHIKA (Lesson 7)

Sources: Abe (2020)

GRAMMAR

Study of arimasu:

The first **ARIMASU** discussed in lesson 4 was all about describing the existing of inanimate objects. This time, the next use of arimasu deals with POSSESSION of inanimate objects or non-living things. In other words, ths ARIMASU is the English verb has/have.

Example: 1. Watashi wa kaban ga arimasu.

(I have a bag.)

2. Kanojo wa keitai denwa ga arimasu.

(She has a cellular phone.)

Study of imasu:

The first **IMASU** discussed in lesson 5 was all about describing the existence of animate objects. This time, the next use of IMASU deals with POSSESSION of animate or living things. In other words, this IMASU is the English verb has/have.

Example: 1. Watashi wa neko ga imasu.

(I have a cat.)

2. Karera wa petto ga imasu.

(They have a pet.)

Notice:

1. Anohito wa petto ga arimasu. (That person over there has a pet.)

2. Anohito wa petto wo motte imasu. (That person over there has brought his pet with him now.)

The term "wo motte imasu" means that the object/thing being talked about has been brought by the person or the person has the object/thing at hand.

GRAMMAR

Study of nambamme:

Nambamme is the Japanese for what is your ordinal sequence in the family? (Eldest, second child, etc.)

Example: Anata wa nambamme desu ka?

あなたはなんばんめですか？

Watashi wa ichiban ue desu.

わたしはいちばんうえです。

(I am the eldest.)

HACHIKA (Lesson 8)

Sources: Zhang (2018)

GRAMMAR

Study of the suffix- ya:

Ya in itself means a shop or a store. Ya when attached to a root-word will make the root-word into another wordnwith a new meaning.

Example: Kudamono (fruit)+ ya= kudamonoya (fruitstand)

Pan (bread) + ya= panya (bakery)

Study of o:

O is spelled as wo but for short cut's sake, the wo sounds like "o". O denotes politeness or respect.

Example: Hambaga wo futatsu kudasai. (2 hamburgers please.)

ハンバーガーをふたつください。

Kohii wo nihai kudasai. (2 cups of coffee please.)

コーヒーをにはいください。

KYUKA (Lesson 9)

Sources: Abe (2020)

 GRAMMAR

Study of deshita:

Deshita is the past tense of the Japanese verb desu. Deshita means "was" or "were".

Japan has four seasons like the Western countries.

HARU　　　*(Spring)*

はる

NATSU　　*(Summer)*

なつ

AKI　　　*(Autumn)*

あき

FUYU　　*(Winter)*

ふゆ

Study of no tsugi/ no mae:

Natsu no tsugi wa AKI desu. (After Summer is Autumn.)

なつのつぎはあきです。

Natsu no mae wa HARU desu. (Before summer is Spring.)

なつのまえははるです。

Study of KARA and MADE:

The first function of kara here is the preposition FROM. In future lessons, kara will have another use/ function.

Example: Mario san wa Firipin kara kimashita.

マリオさんはフィリピンからきました。

(Mr. Mario came FROM the Philippines.)

The function of MADE here is the preposition TO and or UNTIL.

Example: Nihon dewa, rokugatsu kara hatchigatsu made NATSU desu.

Or (interchangeably)

にほんでは、ろくがつからはちがつまでがなつです。

Nihon dewa, Natsu wa rokugatsu kara hachigatsu made desu.

にほんでは、なつはろくがつからはちがつまでです。

(Particularly in Japan, the Summer is FROM June to August.)

GRAMMAR

Study of de and dewa:

The particle de means in, on, at.

Example: Nihon de (in Japan)

にほんで

Firipin de (in the Philippines)

フィリピンで

The article **dewa** is the emphatic form of de.

Example: Nihon dewa (particularly in Japan, meaning not in any place/ country)

TSUKI (moon or month)

Gatsu is the suffix used for the names of the months. Here is the list of months.

Observe the months April, July, and September. The spelling changes.

Ichigatsu - January いちがつ	**Shichigatsu- July** しちがつ
Nigatsu- February にがつ	**Hachigatsu- August** はちがつ
Sangatsu- March さんがつ	**Kugatsu- September** くがつ
Shigatsu- April しがつ	**Juugatsu- October** じゅうがつ
Gogatsu- May ごがつ	**Juuichigatsu- November** じゅういちがつ
Rokugatsu- June ろくがつ	**Juunigatsu- December** じゅうにがつ

Study of Tsuki:

Tsuki which means moon or month, can stand alone and may be used independently.

Example: Tsuki ga deru. (The moon rises.)

つきがでる

Tsuki ni ichido. (Once in a month)

つきにいちど

JUKKA (Lesson 10)

Sources: Abe (2019)

GRAMMAR

Study of imasu:

Imasu, as previously learned, is used for living or animate objects. Imasu is used for watches because watches "move" like living things.

Example: Sono tokei wa tomatte imasu.

(That watch has stopped.)

Study of the time:

Just add -**ji** meaning o'clock to the Chinese system of counting numerals.

1:00 --- ichiji	**7:00 --- shichiji**
いちじ	しちじ
2:00 --- niji	**8:00 --- hachij**
にじ	はちじ
3:00 --- sanji	**9:00 --- kuji**
さんじ	くじ
4:00 --- yoji	**10:00 --- juuji**
よじ	じゅうじ
5:00 --- goji	**11:00 --- juuichiji**
ごじ	じゅういちじ
6:00 --- rokuji	**12:00 --- juuniji**
ろくじ	じゅうにじ

Note: Be careful not to use yonji and kyuji for 4:00 and 9:00 o'clock, respectively.

Study of minute:

Add fun/pun, the numerical classifier for minute to the Chinese style numerals. It makes the following euphonic changes when combined with 1, 3, 4, 6, and 10.

1 minute ----- ippun

いっぷん

2 minutes ----- nihun

にふん

3 minutes ----- sampun

さんぷん

4 minutes ----- yonfun

よんふん

5 minutes ----- gofun

ごふん

6 minutes ----- roppun

ろっぷん

7 minutes ----- nanafun

ななふん

8 minutes ----- happun

はっぷん

9 minutes ----- kyufun

きゅうふん

10 minutes ----- jippun or juppun

じっぷん・じゅっぷん

20 minutes ----- nijippun

にじゅっぷん

30 minutes ----- sanjippun or han

さんじっぷん・はん

40 minutes ----- yonjippun

よんじっぷん

60 minutes ----- rokujippun

ろくじっぷん

Study of han:

     Han means half or a half.

Example: nijihan =2:30

Gojihan= 5: 30

Study of susunde/ okurete:

Susunde imasu literally means fast or too fast. It also implies "advance".

Example: Kare no tokei wa gofun susunde imasu.

かれのとけいはごふんすすんでいます。

(His watch is 5 minutes advance.)

Okurete imasu literally means slow or too slow. It also implies "late", as opposed to "advance".

Example: Anata no tokei wa nanafun okurete imasu.

あなたのとけいはなんふんおくれています。

(Your watch is 7minutes late.)

IV. Conclusion

After completing the creative research work, the following conclusions are derived:

1. Nihongo Gakushuu is a significant concept in creating a module for Japanese Language learning among non-native Japanese speakers.
2. Romaji, Hiragana, and Katakana are effective tools in conceptualizing and in designing a module for learning the Japanese Language.

V. Recommendations

Based on the conclusions stated, the following recommendation is forwarded.
1. An experimental study may be conducted wherein the module will be used among students in order to determine its effectiveness as a material for Japanese language learning.

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