

## Introduction to Japanese Language and Culture - II

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### Lecture: 22

*Kare wa Indo no shuukan no koto o yoku shitte imasu*

彼はインドの習慣のことをよく知っています

He knows a lot about Indian customs

*Konnichiwa minasan* / こんにちは 皆さん (FL) and welcome to the class in the second lecture series on Introduction to Japanese Language and Culture. Today we are going to do a passage and from the passage we are going to learn some expressions and some greetings. Also, we will do some new grammar with some old which we will revise over here. Now as I have written both in roman and in the script, well those of you who want to appear for the JLPT exam well you can concentrate on the script and you can practice your hiragana and katakana =

Because you know and I am sure a lot of you have already seen the site that the exam is conducted in the script with kanji characters. So, you have to be prepared with the script, *desukara hiragana mo katakana mo oboeta hou ga ii to omoimasu* / ですから ひらがなも かたかなも おぼえた ほうが いい と 思います (FL) and students who are not keen on doing the script they just want to speak and just interact well you do not have to concentrate at all on the script you can just concentrate on the roman part that will help you in speech.

Now this *kaiwa* / 会話 (FL) that I am going to do today, this passage that I have here is divided in three parts. So, the first part we are going to do today and the other two we are going to do in our later lessons. So, let us see what we have here in the *kaiwa* / 会話 (FL) for you.

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会話  
Part 1

(FL).

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Rao: Sumimasen desu ga, Nihon no shuukan no koto amari  
shiranai node, oshiete kuremasen ka?  
 Hana: Ja ne, mazu Nihon-jin wa gohan o taberu mae ni (Ko)  
 'itadakimasu' to iimasu. (Ihey say).  
 Rao: Sore wa wakarimasu kedo, tabeta ato mo nanika  
iimasu ne.  
 Hana: Sou desu ne.....Doko de kikimashita ka?  
 Rao: Kono aida Tanaka sensei no otaku ni itta toki ni  
shokuji no ato kodomo tachi ga nanika iimashita.  
Watashi wa hazukashikute kikimassen deshita.  
 Miki: Rao san hazukashii koto wa arimasen. Wakaranai toki  
itsumo kiite kudasai. Nihon-jin wa gohan o tabeta ato  
'gochisosama' to iimasu.

So, you just heard the *kaiwa* / かいわ (FL) and the *kaiwa* / 会話 (FL) is between *Rao* (FL) and *Hana* (FL), *Hana* (FL) is the Japanese name and generally *ko* / こ (FL) is added after the names of girls. So, actually it is *Hanako* (FL) but *Hana* (FL) is also used, *Hana san* / 花さん (FL) or *Hana chan* / はなちゃん. So, *sumimasen desu ga* / すみません です が, you have done this expression before asking something. So, well you would use *sumimasen desu ga* / すみません です が and *ga* / が (FL) means but, even, though I am asking you but please could you tell me, *Nihon no shuukan no koto* / 日本 の 習慣 の こと, = *shuukan* / 習慣 (FL) is culture, *culture no koto* / の こと. (FL) So, you did *koto* / こと (FL) last time this is a new usage of *koto* / こと (FL) which we are going to do now.

*Amari shiranai node* / あまり しらない ので, (FL) I do not understand Japanese culture, thus therefore *oshiete kuremasen ka* / 教えて くれませんか, will not you please tell me; the verb is *oshieru* / 教える and *kureru* / くれる (FL) these two join together and become polite which you have done just now in your lesson 21. *Ja ne,* / じゃ ね, ok that, (FL) in that case, well then *mazu* / まず, *mazu* / まず (FL) is first and foremost. *Taberu mae ni* / 食べる 前に means before eating *itadakimasu to iimasu* / いただきます と 言います; *to iimasu* / と 言います is (FL) they say and *itadakimasu* / いただきます is (FL) an expression used generally before eating or drinking by the Japanese. I have a picture also later for you. What they do is? They join their hands thank god thank the person who has cooked the meal, so, basically a prayer to the almighty.

Well he says I understand that *kedo* / けど, but informal *tabeta ato mo nanika iimasu ne* / 食べた 後 も なにか 言います ね. *Tabeta ato* / 食べた あと, *ato* / 後 (FL) is later and *tabeta* / 食べた (FL) is past tense, *tabeta ato* / 食べた あと (FL) after eating *mo* / も, (FL) also *nanika* / なにか something *iimasu ne* / 言います ね, (FL) they also say something after eating; what is that? You could have said *sore wa nan desu ka* / それ は 何 です か (FL)? Well *Hana chan* (FL) says, *sou desu ne* / そう です ね. *Doko de kikimashita ka* / どこ で 聞きました か, (FL). (FL) where did you hear it? They do say something but where did you hear it? *Kono aida* / この 間, (FL) the other day *Tanaka sensei no otaku ni itta toki ni* / 田中先生 の お宅 に 行った とき に; *otaku* / お宅 is *uchi* / 家 (FL). So, when you talk about someone else's *uchi* / 家 (FL) just to be polite and respectful you would say *otaku* / お宅 (FL) and *o* / お (FL) is the honorific over here which is now joined with the word *taku* / 宅 (FL) and has become one word and for *uchi* / 家, *otaku* / お宅 (FL) is used when you are talking about somebody else's house.

So, *sensei no otaku ni itta toki ni* / 先生 の お宅 に 行った とき に, (FL) when I had gone there, *itta* / 行った (FL) is past tense, *toki* / とき (FL) is time. So, when I was there *ni* / に me (FL) because it is time expression. So, particle *ni* / に, *shokuji no ato* / 食事 の あと, *shokuji* / 食事 (FL) is meals *no ato* / の あと, news (FL) after meals,

*kodomo-tachi ga nanika iimashita*／子供たちが なにか 言いました,(FL) they said something, *iimashita*／言いました is(FL) said and *nanika*／なにか is(FL) something. *Watashi wa hazukashikute kikimasen deshita*／私 は はずかしくて 聞きませんでした,(FL) I was very shy and thus did not ask. *Kikimasu*／聞きます means(FL) says to listen, *kiku*／聞く(FL) the verb is *kiku*／聞く(FL) to listen and to ask both. So, *kikimasen deshita*／聞きませんでした(FL) I did not ask and not I did not hear. *Rao san hazukashii koto wa arimasen*／ラオさん はずかしい ことは ありません,(FL) again *koto*／こと(FL) is used in a different way you have done it differently in your previous lesson I am just going to take it up after the explanation.

*Rao san hazukashi koto wa arimasen*／ラオさん はずかし ことは ありません,(FL) you do not have to be shy *wakaranai toki*／分からない とき,(FL) when you do not understand *itsumo*／いつも,(FL) always *kiite kudasai*／聞いて ください。(FL) please ask. They say *gochisousama*／ごちそうさま(FL). So, this is a small *kaiwa*／会話(FL) where there are two important things *itadakimasu*／いただきます(FL) and *gochisousama*／ごちそうさま(FL). So, *gochisousama*／ごちそうさま(FL) is again thank you very much for the meal.

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ラオ: すみません ですが、日本の 習慣の ことは  
あまり 知らない ので ちょっと 教えて いた  
だけませんか?

三木: 日本人は ご飯を 食べる 前に ‘いただきます’  
と います。

ラオ: それ は わかります。でも、食べた あと も  
なにか います ね?

三木: そう です ね。どこで 聞きました か?

ラオ: この 間 先生の お宅に 行った ときに 食事 の  
後 子供達 が なにか 言いました。私は 恥ずかしくて  
聞きませんでした

三木: そう ね。日本人 は 食べた あと ‘ごちそうさま’ と  
います。

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This is in the script. So, you have *Nihon*／日本(FL) again *mei ni*／前に, *gohan*／ご飯(FL) we are going to take this up, *taberu*／食べる(FL) also, *nihon-jin*／日本人,(FL) then *ato*／

後(FL) also we are going to take in the kanji. Then *kikimasu* / 聞きます, *sensei* / 先生(FL) you can go over all the kanjis(FL) and the other kanjis(FL) which are left we are going to do some time during our course.

(Refer Slide Time: 08:57)

i	na	adj	}
i + i			
i + na		adj	yasui + kute = yasukute
akakute oishii / 赤くて おいしい			
kirei / きれい			
desu / です (na)			
yasukute oishii / 安くて おいしい			
oishikute yasui / 美味しくて 安い			

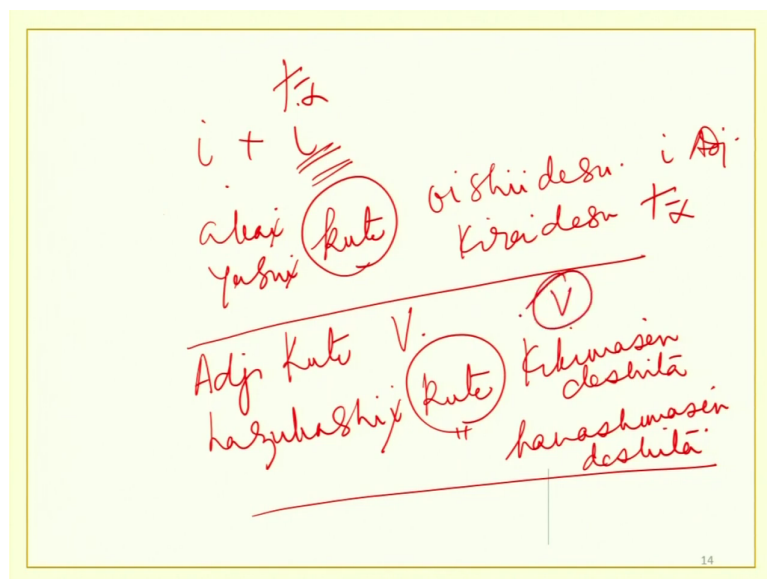
So, well you just heard the *kaiwa* / 会話(FL) and so, let us start with the first part of the *kaiwa* / 会話(FL). Now the first thing was *hazukashikute* / はずかしくて,(FL) you have done this joining of adjectives *i* / い (FL) adjectives and *na* / な (FL) adjectives with *kute* / くて(FL). So, if the first adjective is *i* / い,(FL) then if you join it with another adjective it is joint with *kute* / くて,(FL) for example *akai* / あかい, *akakute* / あかくて, *akakute kirei desu* / あかくて きれいです; *akakute oishii desu* / あかくて おいしいです; *oishikute yasui desu* / おいしくて 安いです; *nagakute benri desu* / ながくて べんりです(FL) and today we have something different which is with a verb.

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So, *hazukashikute kikimassen* / はずかしくて 聞きません (FL) so, now you will see that you can use the *kute* / くて (FL) form with verbs as well.

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Now what are those let us see; *akai* / 赤い, *yasui* / 安い (FL), remove the *i* / い (FL) from here put *kute* / くて (FL) with another adjective *i* / い and *i* / い, *akakute oishii desu* / 赤くて; *yasukute kirei desu* / 安く きれい です, *na* adjective (FL) this is what you have done so, far joining two *i* / い (FL) adjectives or joining *i* / い (FL) adjectives and *na* / な (FL) adjectives with *kute* / くて (FL). Now today what have you done? You have done adjective *kute* / くて (FL) with a verb. For example *hazukashii* / はずかしい (FL) remove the *i* / い (FL) as we did over here *kute kikimassen deshita* / くて 聞きません でした or

*hazukashikute hanashimasen desshita* / はずかしくて 話しません でした(FL). So, you will see that you can also join verbs over here with *kute* / くて(FL) form.

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N no koto / こと

Koto is a noun      about / regarding something

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Now in our last lesson we learned verb plus *koto ga dekiru* / ことができる(FL) which shows ability to perform an activity. Today we saw new usage of *koto* / こと(FL) which is noun plus *no koto* / の こと(FL). Now the word *koto* / こと(FL) is a noun, *koto* / こと(FL) means pertaining to a thing to an incident to some matter but remember it is not something material, it refers to whatever is being mentioned there in the sentence. Now noun *no koto* / の こと(FL) is used with verbs as well like *shiru* / 知る, *wasureru* / 忘れる, *hanasu* / 話す(FL).

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N + no koto ○

V + koto ○

*Sensei no koto*  
*hanasu no koto*  
*Subi no koto*

about

*hanasu koto*  
*in koto*

activity

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So, let us see what they are. *Sensei no koto* / 先生 の こと, *gakusei no koto* / 学生 の こと, (FL) what does this mean? About *sensei* / 先生, (FL) about *gakusei* / 学生, *Indo no koto* / インド の こと (FL). So, you will see that *no* / の (FL) is used with *koto* / こと, (FL) noun *no koto* / の こと, *koto* / こと means (FL) related to pertaining to about whatever the noun is. What is the difference between the two in this and this? Well this is *hanasu koto* / 話す こと, *iu koto* / 言う こと (FL). So, one there is no *no* / の (FL), two this is pertaining to the noun about the noun but this is activity. Whatever the verb is saying *hanasu koto* / 話す こと, about talking related to talking and then the verb is *dekimasu* / できます (FL) or *masen* / ません (FL) over here.


I cannot do this activity or I can do this activity that is the basic difference. So, now let us see what it means.

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**Koto – is a noun and means ‘a thing of noun’, about noun, regarding noun.**

**N no koto**

gakusei (no) (N)  
omoshiroi / omoshirokatta } + koto  
• benri (na) / datta



Okaasan (no) koto o hanashite kudasai.  
おかあさんの こと を 話して ください。  
*about*

Ashita no kaigi no koto o wasurenaide kudasai.  
明日の 会議の こと を 忘れないで ください。  
*about*

Nichiyoubi no pikunikku no koto o wasuremashita ka? <sup>about</sup>  
日曜日の ピクニックの こと は 忘れましたか? <sup>?</sup>

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As you can see over here, about noun or regarding the noun *gakusei no koto* / 学生 の こと (FL) I just told you. So, with nouns you can use with *no* / の (FL) with adjectives you will see before *koto* / こと (FL) it is either *omoshiroi* / おもしろい (FL) or in the past tense *omoshirokatta* / おもしろかった (FL) remove the *i* / い and put the *katta* / かった (FL) or with *na* (FL) adjectives *benri na koto desu* / 便利 な こと です or *benri datta koto desu* / 便利 だった こと です, (FL) of course this you may not be able to use that easily at the moment; these two will be more easy to use. So, you can see: now, *okaasan no*



*koto o hanashite kudasai* / お母さんのことを話してください, (FL) please talk about your mother; regarding your mother.

*Ashita kaigi no koto o wasurenaide kudasai* / 明日会議のことをわすれないでください, (FL) do not forget tomorrow's meeting; about tomorrow's meeting. Then

*nichiyoubi no pikunikku no koto o wasuremashita ka* / 日曜日のピクニックのことを忘れましたか?, (FL) have you forgotten about the picnic we are going to have

on Sunday, have you forgotten about the picnic? So, about again, so over here you can have any noun. Noun can be anything *daigaku no koto* / 大学のこと, *Nihon no daigaku no*

*koto o shitte imasu ka* / 日本の大学のことを知っていますか? *Toudai no koto o*

*shitte imasu ka* / 東大のことを知りませんか? *Toudai no koto o shirimasen* / 東大のことを知りませんか or *shitte imasu* / 知っています (FL).

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(N) Indo no koto o yoku shitte imasu ne.  
インドのことをよく知っていますね。

(N) Tarou wa Indo no shuukan no koto wa amari shiranai.  
太郎はインドの習慣のことはあまり知らない。

(A) Omoshiroi koto o kikimashita. / おもしろいことをききました。  
Nasadi  
daiji na / だいたい

(A) Ii koto o oshiete agemasu. / いいことをおしえてあげます。  
Good  
Omoshiroi

shiru  
hanasu  
wasureru

something

something

So, you will see over here that we have *shiru* / 知る (FL) verb, we have *hanasu* / 話す (FL) and we have *wasureru* / 忘れる (FL) these three verbs are mainly used; there are other verbs as well you will see. So, you know a lot about India is not it. *Tarou wa Indo no shuukan* / 太郎はインドの習慣, Then the (FL) about Indian culture *amari shiranai* / あまり知らない; (FL) we are going to do *amari* / あまり (FL) just now. *Amari* / あまり (FL) will make a negative sentence and the verb over here will always be in negative.

The meaning will be towards negative, he does not know much about Indian culture. *Omoshiroi koto o kikimashita* / 面白い こと を 聞きました. (FL) So, I have heard something very, very interesting, something *omoshiroi koto* / おもしろい こと, which is very, very interesting I have heard. I will tell you something very, very important. So, over here *koto* / こと (FL) is something about something. *Ii koto o oshiete agemasu* / いい こと を 教えて 上げます; *ii koto* / いい こと (FL) something very good, again something very good *oshiete agemasu* / 教えて 上げます, (FL) I will tell you.

I am sure these examples are making it very clear, how to use *koto* / こと (FL). Over here *koto* / こと (FL) is with ~~very~~ adjective, this is noun over here and then again adjective and *daiji na* / 大事な, adjective. (FL) So, I am sure this is very clear how to use *koto* / こと (FL).

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先生: Minasan, wakarimashita ka?  
 皆さん、分かりました か? <sup>things (lot)</sup>

学生: Iie, sensei, wakaranai koto ga takusan arimasu.  
 いいえ、先生、分からない事 が たくさん あります。 <sup>tabunai / yoku-</sup>

✓ Dou iu (koto) desu ka? / どう いう こと です か? <sup>matter</sup>

✓ Ashita kara suru koto ga arimasen <sup>tomorrow from do thing don't have plain form koto</sup>  
 明日 から する事 が ありません。

Tarou, okaasan ga itta koto o oboete imasu ka? <sup>told / said when remember</sup>  
 太郎、お母さん が 言ったこと を 覚えています か?

There is more for you, *minasan wakarimashita ka?* / 皆さん 分かりました か? (FL). So, I can ask you now, I have told you so much. (FL). So, *sensei* / 先生 (FL) not at all there are lot of things I do not understand; lot of things. So, over here *takusan* / たくさん (FL) is there which is similar to *yoku* / よく, *yoku* / よく (FL) you cannot measure where is *takusan* / たくさん (FL) you can count you can see you can measure. If you say *iie, sensei yoku wakarimasen kedo* / いいえ、先生 よく 分かりません けど, (FL) I do not know how many but then how many I am not very sure. *Dou iu koto desu ka* / どう 言う こと で

す か?,(FL) what is the matter; *dou iu koto desu ka* / どう 言う こと です か?, is-  
(FL) what is the matter; what it means.

So, different ways you can use *koto* / こと (FL) that is what I am trying to show to you. You did earlier with nouns, you did with adjectives and these are certain special ways you can use *koto* / こと. *Ashita kara suru koto ga arimasen* / 明日 から する こと が ありません. *Ashita* / 明日 (FL) is tomorrow as you know time expression, *kara* / から (FL) from, *suru* / する (FL) do, *koto ga arimasen* / こと が ありません I do not have. So, from tomorrow I have nothing to do; I am free, *ashita kara hima desu suru koto ga arimasen* / 明日 から ひま です する こと が ありません, (FL) I have nothing to do from tomorrow I have lot of free time. So, now somebody older is saying because he says *Tarou* (FL).

So, this is a direct statement over here to *Tarou* (FL). The person who is saying is definitely older to *Tarou* / たろう (FL) could be his father, his uncle and because he says *okaasan* / お母さん (FL) that means he knows that *Tarou* (FL) might forget what *okaasan* / お母さん (FL) or his mother has told him. So, *Tarou, okaasan itta koto* / 太郎、お母さん いった こと, (FL) whatever she has; whatever she has said *itta koto o oboeta imasu ka* / 言った ことを 覚えて います か, do you remember what she has told you said or told in this case told you. So, different ways of using *koto* / こと (FL) with verb over here; again over here with verb over here.

So, you will notice that verb is in plain form before *koto* / こと (FL). Now what happens over here is that *koto* / こと (FL) is a noun this is a verb when the two join together this becomes a noun phrase or it changes it into a noun the verb changes into a noun when *koto* / こと (FL) is added. So, then it can be used like a noun.

**(Refer Slide Time: 21:25)**

Minasan ashita no **kaigi no koto** wa wasurenaide ne.  
 みなさん、明日の **会議 の こと** は 忘れないで ね。

**Shiken de yoku dekinakatta koto o** wasurete kudasai. *Mou*  
 試験 **で** よく **できな**かった **こと** を 忘れてください。

mensetsu / めんせつ  
 touron / とうろん  
 kaigi / かいぎ  
 happyou / はっぴょう

*By* / *by*  
*Plains* / *Plains*  
*N no* / *N no*  
*As* / *As*  
*kaigi* / *kaigi*  
*Koto* / *Koto*  
*Cardo* / *Cardo*

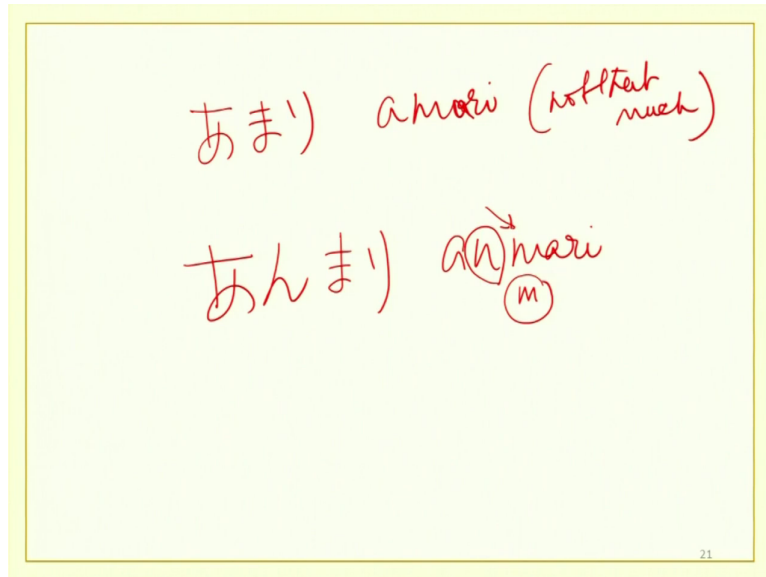
**Watashi wa fude de kanji o kaku koto ga dekimasu.**  
 私は **ふで** で **漢字** を **書く** **こと** が **できます**。

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*Shiken de* / 試験 **で**, (FL) *noun de* / **で** (FL) during the *shiken de yoku dekinakatta koto* / しけん **で** よく **できな**かった **こと**, *yoku* / よく (FL) is you do not know how much. So, some kind of degree but cannot be measured; *shiken de yoku dekinakatta koto* / しけん **で** よく **できな**かった **こと** (FL) something that you could not do during, *koto* / **こと** thing *o wasurete kudasai* / **を** 忘れてください, (FL) you also add a *mou* / もう (FL) over here *mou wasurete kudasai* / もう 忘れてください (FL) it is all right time has come for you to now forget it not to bother so much. Instead of *shiken* / しけん ~~chicken~~ you can add any of this over here, *mensetsu* / めんせつ (FL) is interview; *touron* / とうろん (FL) is debate; *kaigi* / 会議 (FL) is meeting you know and *happyou* / 発表 (FL) is presentation.

That you could not perform well please forget. Then we have *watashi wa fude de* / 私 は **ふで** **で**, (FL) *by fude kanji o kaku koto ga dekimasu* / **ふで** **漢字** を **書く** **こと** **が** **できます**, (FL) this is what we did in our last lesson this activity of writing with *fude* / **ふで** (FL) I can do; *fude* / **ふで** (FL) is brush. So, before *koto* / **こと** (FL) verb will be in plain form verb in plain form, *noun no koto* / **の** **こと** (FL) adjective as is and *na* / **な** (FL) adjective *na koto* / **な** **こと**, (FL) this is the most important part over here. This means *noun no koto* / **の** **こと** (FL) means about noun and *verb no koto* / **の** **こと** (FL) is activity.

(Refer Slide Time: 23:45)



Now we also have *amari* / あまり (FL) you just saw it is an adverb and means not that much or not very much it is used in negative sentences and meaning is always in the negative; so, *amari* / あまり (FL) not that much. Now *anmari* / あんまり (FL) is also used the spelling is *anmari* (FL) is also used in conversation for more emphasis *anmari* / あんまり. So, this *n* sound is nasal and more stresses over here like *anmari* / あんまり, though *n* is written but *m* is pronounced. But when we write *amari* / あまり (FL) is preferred and it means the same as *anmari* / あんまり (FL) is just a phonological variant and meaning is exactly the same it does not change.

(Refer Slide Time: 24:54)

Amari +

- ~~V+nai~~
- N ga arimasen
- I Adj ku arimasen
- na Adj. dewa arimasen

Pruse

Saifu ni okane ga amari arimasen.  
さいふに お金 が あまり ありません。 *tabimuch*

Eiga wa amari omoshirokunakatta desu.  
映画 は あまり 面白くなかった です。 *(omoshiroi)*

Nihongo ga amari jouzu dewa arimasen.  
日本語 は あまり 上手 ではありません。 *た 上手*

*Eiga jisho wa*  
Kono jisho wa amari benri dewa nai desu.  
この 辞書 は あまり 便利ではない です。

(-ve) →

ikitakunai  
yaritakunai  
shitakunai  
kanashitakunai

tabaji (ku) ni arimasen  
nakatta  
desu

Na & N →  
本にはあまた

For example you can say *watashi wa amari ikitaku nai* / 私 は あまり 行きたくない, (FL) with verbs. *Amari ikitakunai* / あまり 行きたくない (FL) I do not want go; *amari*

*yaritakunai*／あまり やりたくない (FL) I do not want do; *amari shitakunai*／あまり したくない. *Tanaka san to amari hanashitakunai*／田中さん と あまり 話した くない (FL) So, all the time you will see that verb is in the negative and the meaning is also in the *amari*／あまり (FL) I am not very keen on doing this. So, you have with verb then, you have with noun with adjective and with *na* (FL) adjective. See how it is made? *Amari nai*／あまり ない (FL) as is given over here, *saifu*／さいふ (FL) is your purse your wallet, *ni okane ga*／に おかね が (FL) you can see it over there *ga arimasen*／が ありません (FL).

If you say *saifu ni okane ga arimasen*／さいふ に お金 が ありません, then there is no *okane*／お金. *Saifu ni okane ga amari arimasen*／さいふ に お金 が あまり ありません (FL) you do not have that much. Now *amari omoshiroi*／あまり おもしろい (FL) and because *amari*／あまり (FL) is there you cannot use *omoshiroi*／おもしろい (FL). So, you have to change it in the negative and how do you change adjectives in the negative? *Takai*／高い (FL) remove the *i* (FL) and put *ku*／く, *takaku arimasen*／高く ありません (FL) it is not that expensive. Now this is in the past, this is past negative because you have already seen the *eiga*／映画 (FL). So, *eiga wa amari omoshirokunakatta*／映画 は あまり 面白くなかった (FL) and *desu*／です this. So, if you remember we had done that *desu*／です this does not change whether it is negative; whether it is positive; whether it is in past or past negative.

What changes over here is this part *yasukunai*／安くない, *yasuku arimasen*／安く ありません, *yasuku nai desu*／安く ない です and *takakunakatta desu*／高くなかった (FL) this is given over here, this part does not change this part changes. So, just go back to your lessons and see I have also revised it in the first week. So, you can see it over there as well. So now adjective *na*, *Nihongo ga amari*／日本語 が あまり (FL) not that much; *jouzu*／上手 (FL) is good you have done this *kanji* (FL). So, *jouzu dewa arimasen*／上手 では ありません (FL) adjectives and nouns follow a similar pattern *dewa arimasen*／では ありません; *hon dewa arimasen*／本 では ありません; *kono jisho wa amari benri dewa arimasen*／この 辞書 は あまり 便利 では ありません; *kono jisho*／この 辞書 (FL) or *kono eiwa-jiten wa amari benri dewa nai*／この えいわじてん は あまり

便利 ではない. *Kono jisho* / この 辞書 (FL) this dictionary or *eiwa-jiten* / えいわじてん English Japanese dictionary *wa amari benri dewa nai* / は あまり 便利 ではない (FL) it is not that useful it is not that convenient.

I am sure you have got it now how to use *amari* / あまり (FL) with verbs and nouns *na* (FL) adjectives and adjectives. So, practice this with your partner.

(Refer Slide Time: 29:06)

V + mae ni - a conjunction meaning - in front of or before a situation.

N + no  
V (plain form) } mae ni

Before?  
Ahead  
(front of)

つきの(に) = 本が あり  
まえに (ある)

<sup>N (last)</sup>  
Shiken no mae ni benkyou shite kudasai.  
試験 の まえに 勉強 してください。

Happyou no mae ni iroiro shinakereba narimasen.  
発表の まえに いろいろ しなければなりません。

Tarou kun to Rao san wa shiken no mae ni eiga o mimashita.  
太郎くん と ラオさんは 試験 の まえに 映画を みました。

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Now there was also a word *mae ni* / 前に (FL) you have done *mae ni* / まえに (FL) with *arimasu* / あります. *Tsukue no ue ni hon ga arimasu* / 机の上 に 本が あります (FL). So, it shows presence of an object in front of something or related to something. So, over here it is *ue* / 上 (FL) in a similar manner you can use *mae* / 前; *tsukue no mae ni isu ga arimasu* / 机の 前に いす が あります; *tsukue no mae ni isu ga aru* / 机の 前に いす が ある (FL) this is what you have done earlier showing presence of another thing with relation to another object, basically used as prepositions though they are not called prepositions in Japanese but in English 'in', 'an', 'on', 'at', 'under', 'below' is what we can relate to.

So now what does this mean *noun no mae ni* / の 前に (FL) and verb in plain form. So, it does not refer to front, it tells you about situation basically before an action something is happening. So, we will see that just now *shiken no mae ni benkyou shite kudasai* / しけん の まえに 勉強 してください (FL). So, *shiken* / しけん (FL) is noun *no mae ni* / の

まえに,(FL) before the *shiken*/しけん(FL) which is test, before the *shiken benkyou shite kudasai*/しけん 勉強 してください,(FL) who would say that? Your mother would say that or your teachers would say that or somebody who cares for you would say that.

Before *shiken*/しけん(FL) can please study *shiken no mae ni benkyou shite kudasai*/しけんのまえに 勉強 してください,(FL) or *happyou no mae ni iroiro shinakereba narimasen*/発表のまえに 色々 しなければなりません,(FL) before the *happyou*/発表,(FL) presentation I have to do a lot of things I must do a lot of things. *Tarou to Rao san wa shiken no mae ni eiga o mimashita*/太郎 と ラオさんは しけんの前に 映画 を 見ました;(FL) before the *shiken*/しけん,(FL) what did they do? They saw a film. So, this talks about situation and not about existence of a certain thing with relation to another. It is a simple construction. Noun *no mae ni*/の 前に,(FL) before a head front of are the basic meanings for *mae ni*/まえに,(FL) here we are using these two.

(Refer Slide Time: 32:06)

V + mae ni

*Before*  
Taberu mae ni te o araimasu. *aratte kudasai* 手+  
 たべる 前(前)に 手(手) を 洗(洗)います。

Neru mae ni ha o migaite kudasai/hamigaki o shite kudasai.  
 寝る 前(前)に 歯(歯)を 磨(磨)いてください 歯磨(歯磨)き を し(し)てください。

*enter Before* *Call - aloud.*  
Heya ni hairu mae ni nokku shite ne! / koe o kakete ne!  
 部屋(部屋)に入る 前(前)に ノック(ノック) して ね(ね)! 声(声)を かけ(かけ)て ね(ね)。

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Now verb plus *mae ni*/まえに,(FL) how do we use that? This is something that your mother would have always told you *taberu mae ni te o araimasu*/食べる まえに に 手 を あらいます,(FL) you wash your hands before eating; *taberu mae ni*/食べる まえに,(FL) before eating *te o arimasu*/手 を 洗います, or *taberu mae ni te o aratte kudasai*/食べる まえに 手 を 洗って 下さい, *us*-(FL) please wash your hands before eating; *te*/手(FL) of course is here very easy to remember now, 1, 2, 3 and 4, 4



stroke character you also have *mae*／まえ, (FL) over here which means ahead or before. So, you can see the character 1 2 3 you make a *tsuki*／月(FL).

And then like this I will write it again like this *mae*／前,(FL) how many strokes to it? 1, 2, 3 *ichi*／一, *ni*／二, *san*／三, *shi*／四, *go*／五 *roku*／六, *nana*／七, *hachi*／八 and *kyuu*／九. (FL) So, 9 strokes to this character. Then we also have *neru mae ni ha o migaitte kudasai*／寝る 前に 歯 を みがいて ください,(FL) please brush your teeth before you sleep or *neru mae ni hamigaki o shite kudasai*／寝る 前にはみがきを してください; *hamigaki*／はみがき(FL) brushing teeth; *hamigaki o shite kudasai*／はみがきを してください (FL) please brush your teeth before sleeping. Then you have *heya ni hairu mae ni*／部屋に入るまえに,(FL) before you enter; *hairu*／入る,(FL) that is the kanji. So, this is the first and this is the second stroke *hairu mae ni*／入る 前に,(FL) before *nokku shite ne*／ノックしてね(FL). So, your elder brother is telling you, you just entered the room without telling him and he is getting very angry and he says *heya ni hairu mae ni nokku shite ne*／部屋に入る前にノックしてね,(FL) please knock before entering.

Or *heya ni hairu mae ni koe o kakete ne*／部屋に入る前に声をかけてね,(FL) please call before entering *kakeru*／かける,(FL) is also call out aloud, *kakeru*／かける,(FL) has a lot of meanings one of them is *koe o kakete*／声をかけて,(FL) please call out before entering call my name before entering ask permission.

(Refer Slide Time: 34:41)

V + ato de → ↗  
 A conjunction which shows that after an action/state/occurrence has completed another action takes place. → ↗

N no } + ato de after / Action over → 2nd.  
V ta } past.

Shokuji no ato de eiga o mimashita.  
 食事の後で映画を見ました。  
 town

Shuchou no ato de futsuka-kan yasunda.  
 出張のあと二日間休んだ。  
 (oh) yasumimashita → (oh) 2 shukkan 7つお休み

Shokuji, owatta ato de sugu benkyou shimashita / hajimeta.  
 食事終わった後ですぐ勉強をしました/始めた。  
 (ga) after immediately (oh) dic (oh) 2 日

Sensei to hanashita ato de sugu jikken o hajimeta / yatta.  
 先生と話した後ですぐ実験をはじめた/やった。  
 (to) dic (oh) 2 日 (to) ni (to)

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Then in our *kaiwa* / 会話 (FL) we also had *ato de* / 後 (FL) で (FL) if you are going to do *mae* / 前 (FL) then you also have to do *ato* / 後 (FL) what does it mean? It is a conjunction which shows that after one action is completed the next action is going to take place. So, now how are you going to understand it you can only understand it with sentences I have lots of them. Now *noun no ato* / の あと (FL) like you did *noun no mae* / の まえ (FL). So, in a similar manner *noun no ato de* / の 後 (FL) で (FL) they after this one action is over, then you do the second action and verb is going to be in *ta* / た (FL) form which is past.

Now how is it done when you see the sentences you will understand. *Shokuji no ato de eiga o mimashita* / 食事の後で映画を見ました (FL) So, what can you see from here, that the action has completed as I told you just now and also this is talking about the past. All of this action is over because *mimashita* / 見ました (FL) is used I saw; *shokuji no ato de* / 食事の後で (FL) after I had my *shokuji* / 食事, *eiga o mimashita* / 映画を見ました (FL) I saw the film. Then you have more over here *shuchou no ato de* / 出張のあとで (FL) after I came back from my tour; *shuchou* / 出張 is (FL) tour going on office duty outside from town.

So, *shuchou no ato de* / 出張の後で (FL) after I came back to *shuchou* / 出張, *futsuka kan yasumimashita* / 二日間休みました. *Yasumu* / 休む (FL) is the verb and *yasunda* / 休んだ (FL) is the plain form the only difference between *yasumimashita* / 休みました (FL) and *yasunda* / 休んだ (FL) is that this is more informal and this is more polite to be used

with people who are senior and in formal situations meaning is exactly the same. Now you have a word over here which is *kan*／間(FL) and this shows time span(FL) example *ikkagetsu kan*／一ヶ月間, *ni-shuukan*／二週間, *mikka kan*／三日間, (FL) time span the kanji for *kan*／間(FL) is simple because you have done this and *nichi*／日(FL) again.

So, this is just an extension of *nichi*／日(FL) like this. So, now how many strokes to this character? Well 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11 and 12. So, 12 strokes to *kan*／間, *aida*／間(FL) this is also *aida*／間. (FL) You also had this word in the lesson. So, it is *kan*／間(FL) as well as *aida*／間(FL) means time span time period. Now *shokuji owatta ato de sugu benkyou shimashita*／食事 終わった 後で すぐ 勉強 しました. *Shokuji ga*／食事が, (FL) also can be used over here when talking during conversation informal *ga*／が(FL) can be removed. *Shokuji ga owatta ato de*／食事が 終わった 後で, (FL) after I finished/-after I finished my *shokuji*／食事, (FL) my meals and you will see it is in past plain form *sugu*／すぐ(FL) is immediately *benkyou shimashita*／勉強 しました(FL) or *benkyou hajimeta*／勉強 始めた(FL).

I started to study, I started doing my *benkyou*／勉強. *Shokuji owatta ato de sugu benkyou shimashita*／食事 終わった 後で すぐ 勉強 しました,(FL) again you will notice that this is all in the past, this activity is over. Now, *sensei tno hanashita ato de*／先生 と の 話した あと で,(FL) after I talk to my *sensei*／先生(FL) in your last lesson we did *to*／と(FL) also which means with *sensei*／先生, (FL) and *ni*／に(FL) also talking to *sensei*／先生(FL). So, *to*／と(FL) and *ni*／に(FL) the differences of feeling *sensei to hanashita toki*／先生 と 話した とき(FL) both are interacting whereas *sensei ni hanashita*／先生 に 話した(FL) only I am interacting so, please remember that. *Sensei to hanashita ato de*／先生 と 話した 後で,(FL) after I had talked with *sensei sugu jikken o hajimeta*／先生 すぐ 実験 を 始めた,(FL) I started doing my experiments or *sugu jikken o yarimashita*／すぐ じっけん を やりました(FL).

I did my experiment and over here it is started to do my experiments. So, all of this is in the past this action is over. You are talking of something which you did in the past.

(Refer Slide Time: 40:19)

Ashita jugyou no ato de, eiga o mimashou ka? →  
明日 授業 の 後で、映画を みましょう か？

←  
Kinou kurasu no ato de, Mira to watashi wa toshokan ni ikimashita.  
昨日 クラスの 後で、ミラ と 私は 図書館に 行きました。

at all day long slept Could not sleep  
Kusuri o nonda ato de ichi-nichi-juu nemashita/nerarenakatta.  
薬を 飲んだ 後で 一日中 ねました/ねられなかった。

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Now *ashita jugyou no ato de* / 明日 授業 の 後 で, *eiga o mimashou* / 映画 を 見ましょう, (FL) let us watch a film after our class. So, over here the activity is not over. *Kinou kurasu no ato de* / 昨日 クラス の 後 で (FL) so, the moment you have *kinou kurasu no ato* / 昨日 クラス の 後, (FL) it is in the past; *kinou kurasu no ato, Mira to watashi wa toshokan ni ikimashita* / 昨日 クラス の 後、ミラ と 私は 図書館 に 行きました, (FL) we went yesterday after class to the library. *Kusuri o nonda ato de* / 薬 を 飲んだ 後 で, (FL) after I had *kusuri* / 薬, *ichi-nichi-juu* / 一日中 (FL) all day long, *nemashita* / 寝ました (FL) I slept or *nerarenakatta* / 寝られなかった (FL) I could not sleep; *kusuri o nonda ato de* / 薬 を 飲んだ 後 で, after *nonda* / 飲んだ (FL) is drinking actually but in English we would translate it to have.

(Refer Slide Time: 41:31)

Vta ato de vs Vte kara - Though similar, 'Vte kara' indicates that action has to happen immediately after the first activity, whereas, 'Vta ato' indicates that the activity could happen anytime after the first action.

Also 'Vte kara' the second activity is in control of the speaker/subject whereas, with 'Vta ato de' the subject may not do the activity himself or the activity/action could be out of his control.

Watashi <sup>wa</sup> <sup>o</sup> <sup>ni</sup> <sup>to</sup> <sup>denwa</sup> <sup>shite</sup> <sup>kara</sup> <sup>abite</sup> <sup>kara</sup> <sup>nemasu</sup>.  
 食事の後で 映画 を 見ました。

Sanpou <sup>shite</sup> <sup>kara</sup> <sup>shawa-</sup> <sup>o</sup> <sup>abimashita</sup>.  
 散歩して から シャワーを あびました。

Mainichi <sup>sanpou</sup> <sup>shita</sup> <sup>ato</sup> <sup>de</sup> <sup>shawa-</sup> <sup>o</sup> <sup>abimasu</sup>.  
 毎日 散歩した 後で シャワー を 浴びます。

Now we just did verb *te kara* / て から (FL) and verb *ta ato de* / た 後 で (FL). Well *te kara* / て から (FL) indicates that action has to happen immediately after the first activity this is very clear with *te kara* / て から, (FL) that the moment you do your first activity immediately you have to do the second activity. Whereas with *ta ato* / た 後, (FL) generally what happens is you finish one activity and you may or may not do the activity immediately it could happen anytime later.

And also you will realize that with *te kara* / て から, (FL) the second activity is actually important and so, it is in your control that is you know that you have to do it and the time frame is also there. Whereas *ta ato de* / た 後 で with the subject may not do the activity himself or you could also say in one way that the action may not be in his control could be out of his control completely. So, you can see *watashi wa mainichi shawa- o abite kara nemasu* / 私は 毎日 シャワー を あびて から 寝ます (FL) ~~shower (FL)~~. So, this activity important this activity also important but *nete kara shawa- o abimasu* / 寝て から シャワー を あびます, no; ~~water~~ *watashi wa mainichi shawa- o abite kara nemasu* / 私は 毎日 シャワー を あべて から 寝ます (FL) after I have taken my shower I sleep.

Or you also have *watashi wa mainichi shawa- o abite denwa o shite kara nemasu* / 私は 毎日 シャワー を 浴びて 電話 を して から 寝ます or *watashi wa mainichi denwa shite kara nemasu* / 私は 毎日 電話 して から 寝ます (FL) or

you could also say *watashi wa mainichi okaasan ni denwa shite kara nemasu* / 私は毎日 お母さんに電話してから寝ます(FL) after I have given her a call talk to her I sleep. So, immediately after this activity you perform this second activity. Now *sanpo o shite kara shawa- o abimashita* / 散歩をしてからシャワーをあびました, (FL) so, after I took a walk I went for a shower I took a shower as well. So, this activity first and then this activity, not the other way around. *Mainichi sanpo shita ato de shawa- o abimasu* / 毎日散歩した後でシャワーを浴びます; *sanpo o shita ato de / 散歩をした後で* means(FL) I took a *sanpo* / 散歩(FL) sometime maybe I go after two hours take a shower maybe I take it immediately maybe I take it even later.

So, *ato de* / 後で(FL) ~~they~~ has this thing that this activity may not happen immediately after this first activity, this is the only important part over here. The more you use it the easier it becomes this is a statement not something that the person has already done. So, well I think this part is clear to all of you.

(Refer Slide Time: 44:54)

Vocabulary		
shuukan	しゅうかん	custom
mazu	まず	first of all
otaku	お宅	someone's house
hazukashii	はずかしい	embarrassing
oboeru	覚える	to memories
mensetsu	めんせつ	interview
touron	とうろん	debate, discussion
saifu	さいふ	purse
hamigaki	はみがき	brushing teeth
shokuji	食事	meal
shuccho	しゅっちょ	business trip
sanpo	さんぽ	walk

So, with this I think I will end the class here all of you should practice what we have done remember verb *te kara* / てから(FL) and verb *ta kara* / たから(FL) where it is to be used.

(Refer Slide Time: 45:07)

koto / こと  
amari / あまり  
mae ni / まえ に  
ato de / あと で  
~ te kara / ~て から  
~ ta ato de / ~て あとで

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*Koto* / こと ~~(FL)~~ is also very easy make sentences and practice with your partner you will be able to use it with nouns and with verbs and adjectives easily. Come prepared for your next class we will do something new and try to continue what we have left here in the *kaiwa* / 会話 ~~(FL)~~. There is lots more in the *kaiwa* / 会話 ~~(FL)~~ with this thank you very much all of you and *mata aimashou* / また会いましょう, *arigatou gozaimasu* / ありがとう ございます ~~(FL)~~.