

Introduction to Japanese Language and Culture - II
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Lecture: 07

~~Kodomotachi wa asonda kara benkyou ashimasu~~

~~Children will study after playing~~

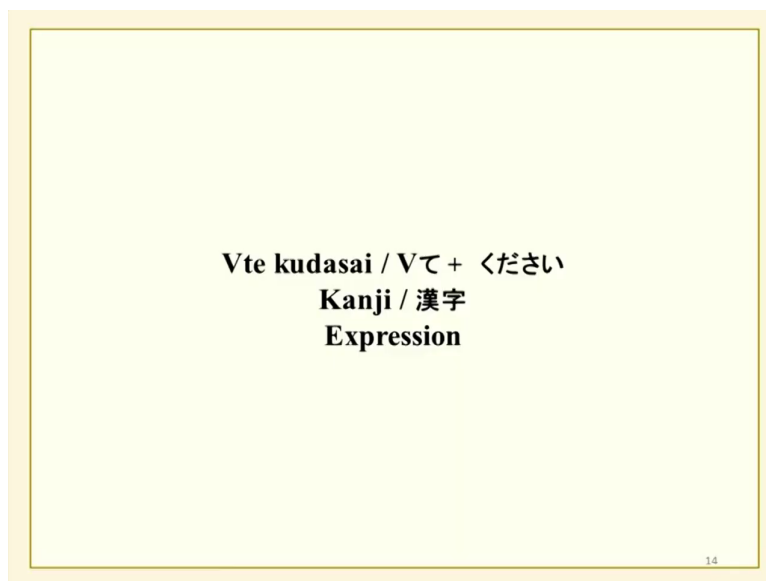
Douzo meshiagatte kudasai

どうぞ 召し上がって ください

Please eat it

Konnichiwa / こんにちは (FL) and a very warm welcome to all of you to the class, in the second lecture series on Japanese Language and Culture. Last week we had done the て form of the verb, we had done the て (FL) form with *imasu* / います (FL) and lot of other forms that we had covered with kanji. So, this week also we will try to do the て (FL) form but instead of *imasu* / います (FL) we will try to use something else and see how that helps us in conversation and what it means and how it is used?:-

(Refer Slide Time: 01:02)



But before that I want you to listen to this passage. (FL) This is about a sweet a very famous sweet *okashi* / おかし (FL) of Japan which is liked by children and adults as well. So, let us see what they are talking about?:-

(Refer Slide Time: 01:14)

Kaiwa / 会話

(FL: From 01:15 to 01:53) So, you just heard the passage and I am sure you could understand most of it, I will do the grammar with you but before that I want to tell you about *dango* / だんご (FL).

(Refer Slide Time: 02:01)



So, let us see what *dango* / だんご (FL) is? *Dango* / だんご (FL) is a dumpling or you could say a ball shaped sweet made out of sticky rice and it is like a salty *okashi* / おかし (FL) which is snack and it is liked by the Japanese people, the Japanese children a lot. It is ~~a~~ I could say a top favourite with green tea, the *macha* / まちゃ (FL) that the Japanese have. ~~Basically~~ because it is sweet and *macha* / まちゃ (FL) is a little bitter, so, the taste is balanced. *Dango* / だんご (FL) is served on a stick which is called *ushidango* / うしがんご

(FL) and you can have three or five *dango* / だんご (FL) in one skewer it can be served as a single sweet as well.

There are many varieties of *dango* / だんご (FL) and there are special *dango* / だんご (FL) as well for traditional events and for seasons ~~which are~~ which are eaten only during that special times like we have special sweets for special festivals. And one of them is coming right now which is Holi. So, all of you know we have *gujiya* (FL) at holy time. Similarly they also have special *dango* / だんご (FL) for traditional events like they have *hanami dango* / 花見 だんご (FL) for *hanami* / 花見 (FL) time which is the flower reviewing time in spring.

There is *gomadango* / ごまだんご (FL) which is the sesame *dango* / だんご, there is *chadango* / ちゃだんご (FL) which is to be had with green tea and it could be sweet or *dango* / だんご (FL) could also be salty. There is roasted *dango* / だんご (FL) as well there is *ankodango* / あんこだんご (FL) which is made out of beans and it is generally sweet. So, well you can see about *dango* / だんご (FL) on the net there is lots available with pictures and you can see how it is made and what is the method. So, you just heard the passage and I am sure you could understand most of it. So, now let us see what is new over here in store for you today?:-

(Refer Slide Time: 04:08)

Dango wa Nihon no yūmei na tabemono desu.
Kodomo-tachi mo otona mo dango ga dai-suki
desu. Dango wa amakute oishii tabemono desu.
Nihon ni kuri-dango ya yaki-dango ya hanami-
dango nado ga arimasu. Nihonjin wa Hanami no
toki hanami dango o tsukurimasu.



Watashi wa kinō gakkō no shokudo de tomodachi
to issho ni oishii dango o tabemashita. Oishiikatta
kara watashi-tachi wa ashita mo soko e itte dango o
tabemasu. Minasan mo zehi tabete mite kudasai.

Let us read the passage. ~~(FL)~~ *Yuumei* / 有名 is *naot* adjective and: ~~Sso~~, you have *na* / な ~~(FL)~~ over here, this means famous. So, *yuumei na tabemono* / 有名 な 食べ物, *tabemono* / 食べ物 ~~(FL)~~ is something that you can eat something that is edible. We have done the kanji also for *tabemono* / 食べ物 ~~(FL)~~ you can revise the kanji later. *Kodomotachi mo otona mo* / 子供たち も 大人 も ~~(FL)~~ this pattern also you have done *A mo B mo* / AもBも ~~(FL)~~ and whatever you want to say over here, *dango ga daisuki desu* / だんご が 大好き です. ~~(FL)~~. So, *ga* / が ~~(FL)~~ over here particle *ga* / が ~~(FL)~~ is basically for *suki* / 好き ~~(FL)~~ because you are emphasizing that you like something.

~~(FL)~~ So, we have done this pattern as well. *Amai* / あまい + *oishii* / おいしい, ~~(FL)~~ Sso, how do you join the 2? You join it with *kute* / く て ~~(FL)~~ both are *if* adjectives and it means ‘and’. So, *So place ni* / に *something ga arimasu* / が あります, ~~(FL)~~ we have done this pattern. Now the new thing over here is particle *ya* / や ~~(FL)~~ and *nado* / など ~~(FL)~~. So, we will do this in our lesson also *ya* / や ~~(FL)~~ basically is equivalent to *to* / と ~~(FL)~~ which is ‘and’. But you have to remember one thing with *ya* / や ~~(FL)~~, with *ya* / や ~~(FL)~~ you just name a few things and leave the rest.

The thing that the speaker thinks are important to show he will mention those and leave the rest to be understood, that there are other things as well and *nado* / など ~~(FL)~~ over here means ‘etcetera’. ~~(FL)~~ So *hanami no toki* / 花見 の とき ~~(FL)~~ at the time of *hanami* / 花見, ~~(FL)~~ during time of *hanami* / 花見, *hanami* / 花見 ~~(FL)~~ is flower viewing season, *tsukurimasu* / 作ります ~~(FL)~~ to make. This is what *dango* / だんご ~~(FL)~~ is you can see its written *dango* / だんご ~~(FL)~~ and it is looking very cute all different colours. This is *chairo* / ちゃ色 ~~(FL)~~ and this could be *sakura iro* / さくら 色 ~~(FL)~~ this is just rice *iro* / 色 ~~(FL)~~ which is colour and makes it look very, very appetizing.

(Refer Slide Time: 06:52)

だんご は 日本の 有名な 食べ物 です。子供たち も大人 も だんご が 大好き です。団子は 甘くて 美味しい 食べ物 です。日本 に くりだんご や やきだんご や はなみだんご など が あります。日本人は 花見の とき はなみだんご を 作ります。

私は 昨日 学校 の 食堂で 友達 と 一緒に 美味しい だんご を 食べました。おいしかった から 私たちは あした も そこ へ 行って 団子を たべます。みなさん も ぜひ たべて みて ください。

So, this is in the script there is lot of kanji here you can see, you can practice your hiragana do the kanji. The kanji's that you can read, the kanji's that you can write you can practice those and there are a lot of new forms that we have to study. Also I would like to say that there are certain things we will cover in this lesson from this passage and certain things we will cover in our next lesson. So, let us see what all we have in our lesson today?=-

(Refer Slide Time: 07:24)

~ te kudasai

please ↗

Vte kudasai is a form where the verb ends in ~te/de(kudasai). It is a polite request or a polite instruction to someone to do something. This form is used with people younger in age or in informal conversation. If douzo or sumimasen, precedes Vte kudasai then it emphasizes the speakers request and is considered more polite.

Koko ni senmon o kaite kudasai / ここ に 専門 を 書いてください。

juusho / じゅうしょ / 住所
kokuseki / こくせき / 国籍 *kuini*

So, the ~~(FL)~~ form *te kudasai* / て ください ~~(FL)~~ form is a form where the verb ends in *te* / て ~~(FL)~~ or *de* / で ~~(FL)~~ as is written over here and then we add *kudasai* / ください ~~(FL)~~ to it. Now what does *kudasai* / ください ~~(FL)~~ mean you have already done *kudasai* / ください ~~(FL)~~ earlier and you know that it means please it is a request. So, as is written it is a polite

request, a polite instruction to someone to do something. Now *kudasai* / ください (FL) is something which you cannot generally use with your seniors in age or in rank.

Basically you are asking somebody to do something for you but you are being polite at the same time. So, generally when you are talking to seniors in age or in rank, in experience it is better that you do not use this form. There are other ways which we are going to study later you could use those. This is with friends, with family, people who are younger to you; you can use *kudasai* / ください (FL) and because you are requesting someone then please add *sumimasen* / すみません (FL) before the request or the instruction.

For example you can see *koko ni senmon o kaite kudasai* / ここに 専門 を書いて ください (FL) over here *senmon* / 専門 (FL) is your specialization or *kaite kudasai* / を書いて ください (FL). Now this *ni* / に (FL) which you may find a little strange over here we are going to do it very soon in our next slides. So, *juusho* / 住所, *juusho* / 住所 (FL) is an address and *kokuseki* / こくせき (FL) is nationality you can figure out from this kanji over here because it means *kuni* / 国 (FL). So, something to do with *kuni* / 国 (FL) which is nationality. There could be of course other things also but this shows some membership, some belonging to some place. So, *kokuseki* / こくせき (FL).

(Refer Slide Time: 09:31)

The slide contains handwritten notes in red ink on a light green background. At the top, it lists 'No kudasai / V+te kudasai (do) please (Vte) (this) N. N(O) object'. Below this, three examples are provided with arrows pointing to specific parts of the sentences:

- Ringo/kore/o kudasai* / りんご/これ を ください。 (An arrow points from 'do' to 'kudasai' and from 'please' to 'ください'.)
- (Koko)ni namae o kaite kudasai.* / ここに 名前 を 書いて ください。 (An arrow points from 'te' to 'kaite' and from 'please' to 'ください'. A note 'kani' is written above 'kaite' and 'te' is written above '書いて'.)
- Koko ni seinengappi o kaite kudasai.* / ここに 生年月日 を 書いて ください。 (An arrow points from 'te' to 'kaite' and from 'please' to 'ください'. A note 'kani' is written above 'kaite'. A note 'te kudasai is a request.' is written to the right. A note 'date of birth' is written below '生年月日'. A note 'Kudasaru - to give. kudasai - please' is written at the bottom right.)

Now we have *kudasai* / ください (FL) and *te kudasai* / て ください (FL) as I told you earlier it is 'please' and you have done this form when you ask at the shop that please give

this to me, this will be generally a noun. So, *ringo o kudasai* / りんご を ください (FL) now what does it mean? That the noun is directly related to the verb, the action is happening on the noun and it is denoted by particle *o* / を (FL). So, basically particle *o* / を (FL) tells you about your object in the sentence. And what does it mean? It means please give this to me it is a request.

Now we with *te kudasai* / て ください (FL) form there is a verb involved over here. So, please do this, please kindly do whatever the verb is saying. The verb could be anything and the form is the *te* / て the form of the verb. So, noun *o kudasai* / を ください (FL) is very different from verb *te kudasai* / て ください (FL) first and foremost noun is here and verb is here then the meaning is completely different. Over here you are requesting to give something and over here you are requesting to do something or instructing to do something.

Now see *ringo o kudasai* / りんご を ください (FL). So, direct action of the verb is on *ringo* or *ringo o tabete kudasai* / りんご を 食べてください (FL) please eat the *ringo* / りんご (FL) or *kore o kudasai* / これ を ください (FL). So, now you can see that *ringo o kudasai* / りんご を ください (FL) please give the noun it could be ~~any noun~~ any noun, could be here *ringo o kudasai* / りんご を ください or *pen o kudasai* / ペン を ください or *tegami o kudasai* / 手紙 を ください (FL) anything so, please give it to me. *Kore* / これ (FL) is of course a pronoun, *kore o kudasai* / これ を ください. So, (FL) over here you are not naming the object but using a pronoun a demonstrative pronoun. Now *koko ni namae o kaite kudasai* / ここに名前を書いてください (FL), now over here in *te kudasai* / て ください (FL). So, you can very well see that please write your name over here.

So, you are instructing someone asking someone requesting someone as *kudasai* / ください (FL) is there to write their names over here. Now instead of *koko* / ここ (FL) I can say *kami ni namae o kaite kudasai* / 紙に名前を書いてください, (FL) please write your name on the paper. *Koko ni seinengappi o kaite kudasai* / ここに生年月日を書いてください, again you can say *kami ni seinengappi* / かみに生年月日 or (FL) your date of birth. So, *umareru* / うまれる, *nen* / 年, *gatsu* / 月 and *hi* / 日 (FL) day date and

year *o kaite kudasai* / を 書いて ください (FL) please write. So, now you can very well see that *te kudasai* / て ください (FL), ~~is a~~ now where is this *kudasai* / ください (FL) coming from? The verb is *kudasaru* / くださる (FL) which means to give it is polite. So, from there *kudasai* / ください (FL) is coming and we are using it as *kudasai* / ください (FL) as 'please', as a request.

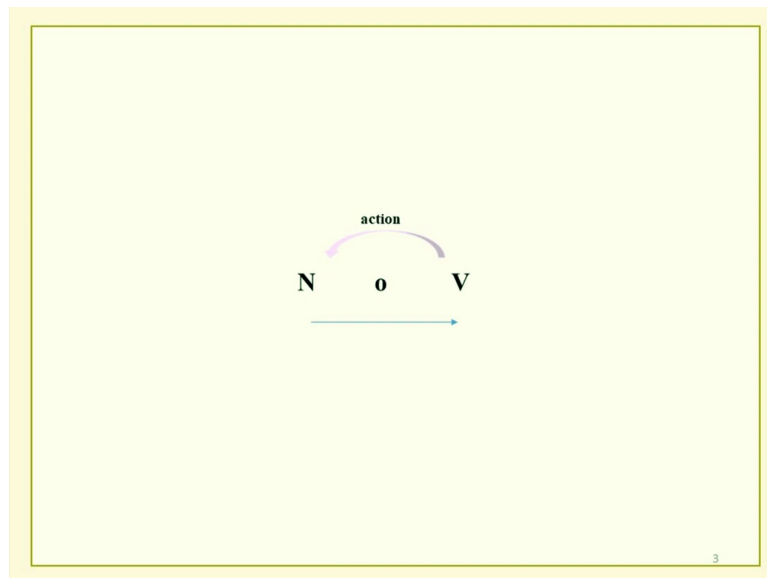
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V te kudasai	hear/ask.
きく kiite kudasai / 聞いてください	
かえる kaette kudasai / 帰ってください	
のむ nonde kudasai / 飲んでください	
はらう haratte kudasai / 払ってください	
はなす hanashite kudasai / 話してください	
つくる tsukutte kudasai / 作ってください	
たべる tabete kudasai / 食べてください	
みる mite kudasai / 見てください	
おしえる oshiete kudasai / 教えてください	おしえる.

Now *kiite kudasai* / 聞いて ください (FL). So, *kiku* / 聞く (FL) is also to here and *kiku* / 聞く (FL) is also to ask. So, *kiite kudasai* / 聞いて ください, *ongaku o kiite kudasai* / 音楽を 聞いて ください (FL) please listen to the music and *sensei ni kiite kudasai* / 先生に 聞いて ください (FL) please ask the teacher. Now you have these verbs in *te* / て form you have already done the *te* form. (FL). So, this is group 1 *ite* / いて the verb is *kiku* / 聞く, (FL) then this is *kaeru* / 帰る, *kuni e kaette kudasai* / 国へ かえって ください or *uchi e kaette kudasai* / 家へ 帰ってください, *mizu o nonde kudasai* / 水を 飲んで ください, *juu-su o nonde kudasai* / ジュースを 飲んで ください, *okane o haratte kudasai* / お金を はらってください, *harau* / はらう, *nomu* / のむ. Then *hanashite kudasai* / 話して ください (FL) you already know, *hanasu* / 話す (FL) I am writing it in *hiragana* (FL) for you to be able to recognize *hiragana* (FL). *Tukutte kudasai* / 作って ください, *tsukuru* / つくる; then *taberu* / 食べる (FL) this is group 2, then *miru* / みる (FL) this is group 2 again, this is also group 2, then we have *oshieru* / 教える (FL) which is group 2 again means 'to teach' *sumimasen mina san ni oshiete kudasai* / すみ

ません、皆さん に 教えて ください。 *Sumimasen mainichi benkyou shite kudasai* /
 すみません、毎日 勉強 して ください。 *Douzo kore o tabete kudasai* / どうぞ こ
 れ を 食べてください (FL). So, this is how you can make sentences using *te* / て (FL)
 and *de* / で (FL).

(Refer Slide Time: 15:35)



Now you all know that particle *o* / を (FL) follows a direct object, it means that it has a direct relationship with the verb. The action of the verb is happening on the noun.

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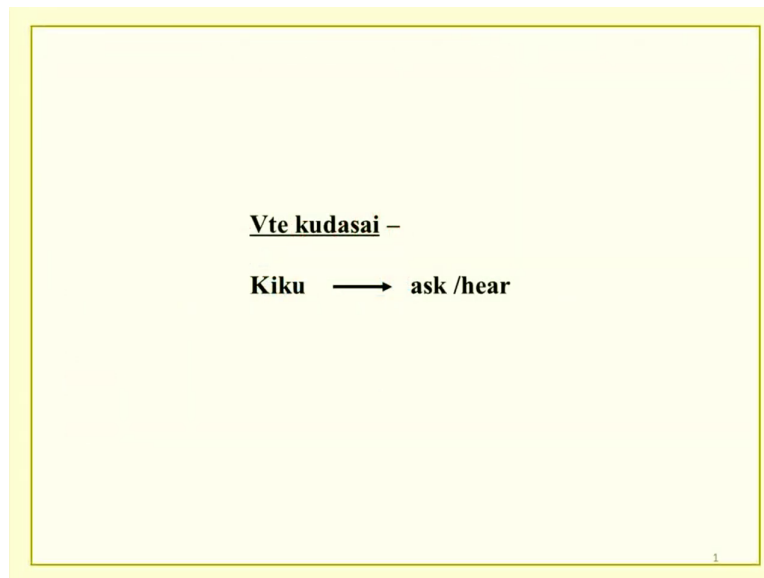
~~N~~ o kudasai / ~~V~~+te kudasai (do) please [Vte] (this) N. object
Ringo/kore/o kudasai / りんご / これ を ください。

Kami
 (Koko) ni namae o kaite kudasai.
 ここ に 名前 を 書いて ください。

Kami
 Koko ni seinengappi o kaite kudasai.
 ここ に 生年月日 を 書いて ください。
 date of birth

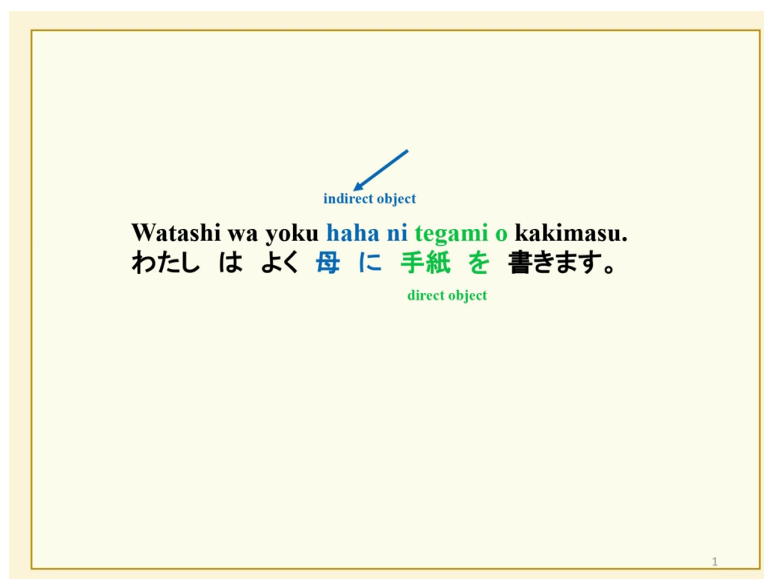
Now when we use particle *ni* / に (FL) as was there *koko ni kaite kudasai* / ここ に 書いて ください or *kami ni kaite kudasai* / 髪 に 書いて ください (FL) what happens, what does it mean, why is *ni* / に (FL) being used over there?=-

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So, well verbs like *kiku* / 聞く (FL) which means to ask and also some other verbs which we will do later take an indirect object which is marked by particle *ni* / に (FL).


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Now what does that mean? It means that an indirect object precedes the direct object that is there is this main object which is marked by particle *o* / を (FL) because the action is happening or it is directly related to the noun, noun which is used before the direct object is the indirect object which is marked by particle *ni* / に (FL). Now how does all this happen we will see now.

(Refer Slide Time: 16:52)

V ite
kiite kudasai / 聞いてください



Wakaranai toki sensei ni mondai o kiite kudasai.
 わからない とき 先生 に 問題 を 聞いてください。

Tarou, mainichi okaasan ni tegami o kaite kudasai.
 太郎、毎日 お母さん に 手紙 を 書いてください。

For example you have *kiite kudasai* / 聞いて ください (FL) from the picture you can very well understand that gentleman A or this student is asking something here. So, he is asking his teacher the verb is *kiku* / 聞く (FL) *te* / て form is *kiite kudasai* / 聞いて ください, *ite* / いて (FL) verb plus *ite* is the *te* / て (FL) form. Now what is he saying or what has somebody else told him to or asked him to do? *Wakaranai toki sensei ni kiite kudasai* / 分からない とき 先生 に 聞いて ください (FL) and the secondary or the indirect object in the sentence is *sensei* / 先生 (FL) and thus we use this particle *ni* / に (FL) to show 'to'.

So, *wakaranai toki sensei ni* / 分からない とき 先生 に, to *sensei* / 先生 (FL) please ask is what it means, somebody else is telling this student then go and ask *sensei* / 先生 (FL) this problem. So, over here you can see this particle *ni* / に (FL) which you have done in various ways how it is used in a sentence today look at this it is used as 'to' in English. There is another one over here *Tarou, mainichi okaasan ni tegami o kaite kudasai* / 太郎、毎日 お母さん に 手紙 を 書いて ください (FL). So, *tegami* / 手紙 (FL) please write every day it is a request and *o* / を (FL) over here to show this is the object.


Now this is the indirect object over here where *okaasan ni* / お母さん に, to *okaasan* / お母さん (FL). So, *ni* / に (FL) also shows indirect object. In Hindi if you want to do it *ko* (FL) maybe that will be easier for all the people who are from the Hindi belt, I am sorry I cannot tell you the equivalence in other languages.

(Refer Slide Time: 16:52)

kaku = ite = kaite masu = writing.

kaite kudasai / 書いて ください

Kono kami ni
Koko ni juusho o namae o kaite kudasai.
 ここ に 住所 と 名前 を 書いてください。



Now we have another example for you *kaku* / 書く (PL) which means to write; what is the *te* / て (PL) form? It is *kaite* / 書いて, *kaku* / 書く (PL) verbs ending in *ku* / く (PL) will take *ite* / いて (PL). So, is equal to *kaite* / 書いて. We have done *imasu* / います (PL) is *kaite imasu* / 書いて います (PL) would be writing. Now she is saying *kaite kudasai* / 書いて ください please write, *koko ni* / ここ に or *kono kami ni* / この 紙 に over here, *juusho to* / 住所 と, and *namae o kaite kudasai* / 名前 を 書いて ください, (PL) directly related over here. Now there are a few kanji's also *kaku* / かく (PL) kanji is there and the *kiku* / きく (PL) kanji was also there. So, we will do the kanji's also as well for you to be able to recognize later.

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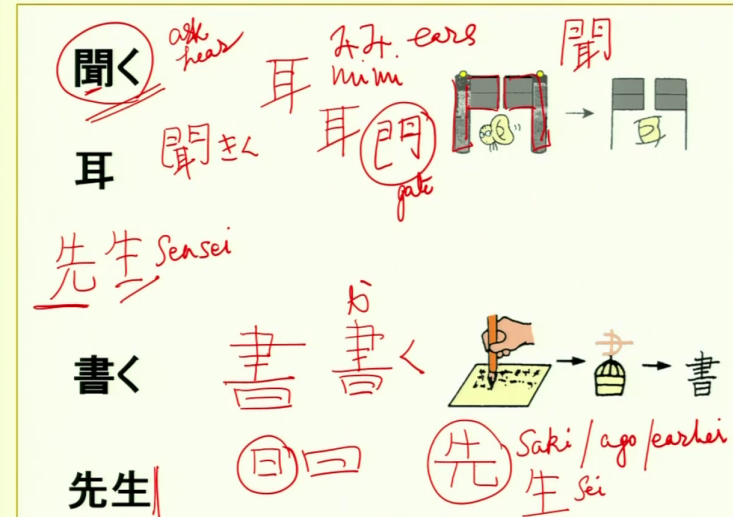
聞く *ask hear* 耳 *mimi ears* 開

耳 開 耳 開

先生 *Sensei*

書く 書 書 書

先生 先 *Saki / ago / earlei* 生 *Sei*



So, let us see what is the kanji for *kiku* / 聞く, (FL) but before that I want to tell you this kanji it is very, very simple this and this; what is this? This is *mimi* / 耳, *mi* / み (FL) and *mi* / み (FL) meaning ears. So, you can see ears over here and this is a gate. So, this *mimi* / み (FL) is written over here and it means *kiki* / きき (FL) here and the same kanji is used for ‘ask’ and ‘hear’ both. Once again I will make the kanji for ear (FL) for you 1, 2, 3, 4, 5 and over here 6 like this.

Now look at this character this is just an extension of *nichi* / 日 (FL) over here, just see over here *kiku* / 聞く (FL) I will make it again and *kiku* / 聞く (FL) ~~just this~~ just this means a gate. So, you can see the gate over here, this gate over here you can see the gate. So, at the gate somebody has put their ear or at the door and they are listening to what you are saying that is how this kanji for *kiku* / 聞く (FL) has come that is the pictogram, that is the figure that came to their mind and that is how they made this character *kiku* / 聞く (FL).

Now there is a *kotowaza* / ことわざ (FL) also, which is a proverb which I am going to do next time with you. So, that we can revise this kanji once again and it is easy for you to recognize it later. There is another kanji which is *kaku* / 書く (FL). So, somebody is holding a pen in their hand and writing with that pen or *fude* / 筆 (FL) which is a brush and that is how the character has come into being. It is a simple character though looks very, very complicated but let us see.

1, 2, 3, 4 and 5 and then you have this and *nichi* / 日 (FL) over here that is how you make 1, 2, 3, 4, 5, 6 like this *kaku* / 書く. So, you can see the stroke order very, very slowly you can look up on the net also in the dictionary and you have the order there you can see it and memorize the kanji. So, now there is another kanji for you. You have heard this word a number of times you have been using it regularly. So, I will quickly make it for you 1, 2, 3, 4 and please remember this is coming here this is coming here and it means *saki* / 先 (FL) means earlier, ago okay, earlier and then there is another one which you have also done in *gakusei* / 学生 (FL) which is like this *sei* / 生 (FL) means to be born. So, now the 2 of them together are *sensei* / 先生 (FL) I will write it over here for you *sen* / 先 (FL) and *sei* / 生 (FL) this word you have done a number of times now do the kanji as well. Remember the kanji

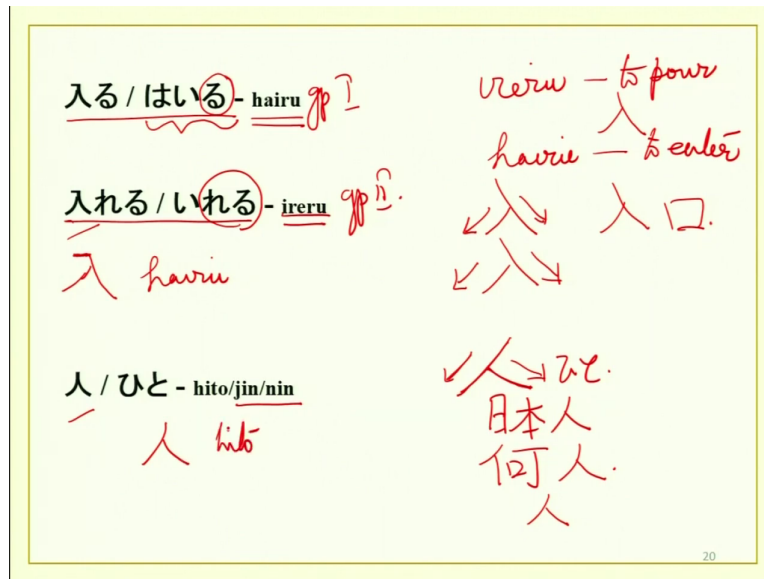
where it is coming from somebody who is born before you would definitely have more experience; would have more knowledge and definitely could be your teacher or would be your teacher.

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Now this means *ireru* / 入れる (FL) means to pour, to put into, *posuto ni irete kudasai* / ポストに入れてください (FL) now when you are making a request then generally *sumimasen* / すみません (FL) I am sorry but could you please put it in the post or could you post it for me please. Now post is your mail and *kasu* / かす (FL) is to lend. So, *okane o kashite kudasai* / お金を貸してください (FL) please could you lend some money to me. So, again *sumimasen, okane o kashite kudasai* / すみません、お金を貸してください (FL).

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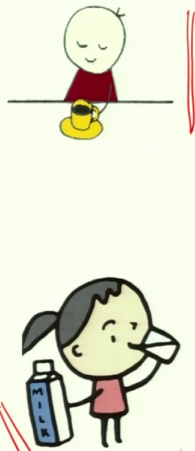


Now there was a word over there *ireru/入れる(FL)* which means to pour and the kanji character is this but there are 2 readings to this *ireru/入れる(FL)* and *hairu/入る(FL)* which is given over here which means to enter. Now it is given over here you can see *hairu/入る(FL)* and *ireru/入れる(FL)* but pay attention to the spelling *hai/入(FL)* and *ru/る(FL)* and *i/入(FL)* and *reru/れる(FL)*. Now this is group 1 and this is group 2, how are they going to be made? I just made it for you over here the stroke order is like this 1 and 2.

We have also done it with *hito/人(FL)* in similar looking kanji's in lesson one and later also. So, I am doing it again over here for you to remember the verbs now. You have also done it as *iriguchi/入口(FL)* entrance. Now there is *hito/人(FL)* you can see very similar the difference is in the stroke order, *hairu/入る(FL)* is like this, this and this, this is long. *Hito/人(FL)* is this is long and this is small this; full thing is one and then you cut it from here this is *hito/人*, *hito/人(FL)* has more readings *jin/じん(FL)* and *nin/にん(FL)*.

So, you have *Nihon-jin/日本人(FL)* and then *nan-nin/何人(FL)* and *hito/人(FL)* of course is just single character. Now how do you differentiate between the 2? Well you can one understand from the conversation and from the word itself when it is printed well it is done like this. So, this is over there which sort of shows that this is *hairu/入る(FL)* and *hito/人(FL)* does not have that and it shows that it is *hito/人(FL)*.

(Refer Slide Time: 28:05)



nomu のむ

どうぞ、ご茶を飲んでください
Dōyzo, Kocha o nonde kudasai

Mira San miruku o nonde kudasai
ミラさん ミルクを飲んでください

Now you have more practice over here, I have not given you the (FL)-te/て form I have written it in Japanese for you: ~~Sso~~, that you can practice your hiragana as well. Make the te/て (FL) form of the verb, verb *nomu* / 飲む (FL) and try to tell me, what it is? Yes read it and see (FL) that is what you did that is good. Then we have another one over here you can see what it is? (FL) Meera is an Indian name but the Japanese would use ~~me~~Mira for mMiller which is an American name.

(Refer Slide Time: 29:18)

お茶 / おちゃ - ocha お茶 — grass = kusa

茶色 / ちゃいろ - chairo 茶
Brown

茶道 / さどう - sadou tea ceremony.

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Now there was a ~~kanji~~country over there which was *ocha* / お茶, (FL) how do you write *ocha* / お茶? (FL) 1, 2, 3, 4, 5 and then you make this *ocha* / お茶 (FL) and *o* / お (FL) is honorific over here now this part over here shows that it has something to do with grass *kusa* / 草 (FL). So, anytime we are writing a kanji which has grass or which has something green

in it generally this radical will be there. Now we have different words with *ocha*／お茶, *chairo*／茶色, *cha iro*／茶色 or *chairoi*／茶色い (FL) both are used. So, you have to concentrate over here *iro*／色(FL) we will do later.

So, again you have *ocha*／お茶(FL) and you can write it like this *chairo*／茶色(FL) which is brown. Then we have *sadou*／茶道(FL). So, another reading for this character is *sa*／茶, *sadou*／茶道(FL) means tea ceremony and *dou*／道(FL) means *michi*／道(FL). So, you can concentrate again on this one and we will do the other one later.

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店員: Irasshaimase..... いらっしゃいませ...		
ミラ: <u>Sumimasen, ano kaban o misete kudasai.</u> すみません、あの かばん を 見せてください。		
店員: <u>Dore desu ka?</u> どれ ですか？		
ミラ: <u>Asoko no akai kaban desu.</u> あそこの 赤い かばん です。		
店員: <u>Chotto matte kudasai.</u> Kore desu ka? ちょっと 待ってください。これ ですか？		<i>Sumimasen,</i>
ミラ: <u>Iie, asoko no kuroi kaban no hidari no kaban desu.</u> いいえ、あそこの 赤い かばん の 左の かばん です。		
<u>kutsu</u> くつ	<u>boushi</u> ぼうし	<u>tokei</u> とけい
<u>shiroi</u> 白い	<u>ookii</u> 大きい	<u>chiisai</u> 小さい

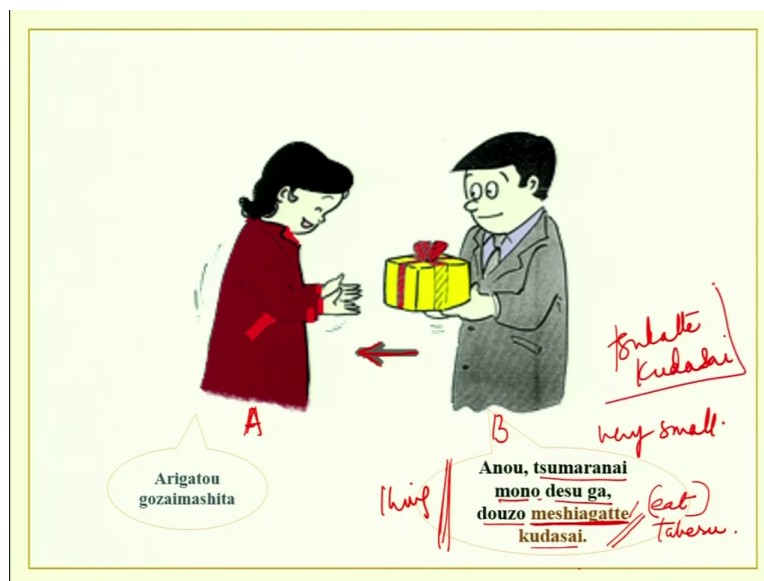
Now there is a small conversation for you between *mise no hito*／店の人(FL) and *tenin*／店員(FL). So, *irasshaimase*／いらっしゃいます (FL) you all know it is welcome used in shops when someone enters, then the people in the shop generally will say *irasshaimase*／いらっしゃいます(FL) I must say with the rising intonation. (FL) Because you are making a request over here then it is better to use *sumimasen, ano kaban*／すみません、あの かばん(FL) because the *kaban*／かばん(FL) can be seen by both the speaker and the listener. So, *ano kaban*／あの かばん(FL) which is far away from both of them maybe on shelf(FL) so, (FL) please show it to me.

(FL) Because it is far away from both of them, so, even the shopkeeper cannot understand which *kaban*／かばん(FL) she is or he is talking about. So, *dore kaban desu ka*／どれ かばん ですか(FL) which one? (FL) Red *kaban*／かばん over there so, he uses this

phrase *chotto matte kudasai* / ちょっと 待って ください (FL) please wait for a minute. So, you can use this phrase with anyone. If it is a senior, then *sumimasen* / すみません (FL) or in a formal situation then *sumimasen, chotto matte kudasai* / すみません、ちょっと 待ってください, (FL) there are more polite ways of saying exactly this and we will do those later.

-*Kore desu ka* / これ です か, (FL) and he goes and gets it, *kore desu ka* / これ です か (FL) is this, the one you are talking about. (FL) mMeans on the left side of the black (FL). So, now I am sure this is understood this is a small conversation a very short conversation but basically for you to practice. So, instead of *kaban* / かばん, (FL) now you can use *kutsu* / くつ, *boushi* / ぼうし, *tokei* / とけい (FL) and instead of *kuroi* / くろい (FL) over here you can use *shiroi* / 白い, *ookii* / 大きい or *chiisai* / 小さい (FL) practice this conversation with your partner and see how much you can do without looking at this conversation.

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Now *B san* (FL) is giving something to *A san*. *B san wa A san ni nanika o agemasu yo ne* / B さんは Aさんになにかを上げますよね, *dakara sono toki nan to imasu ka* / だから そのとき何と言いますか? (FL) mNow what is the expression? Something *ageru toki A san ni nan to iimasu ka, douzo* / 上げるとき Aさんに何と言いますか、どうぞ? *Hai, kore desu yo* / はい、これですよ. *Anou tsumaranai mono desu ga, douzo meshiagatte kudasai* / あのう つまらない物ですが、どうぞ 召し上がって ください. *Anou* / あのう (FL) it is a long *anou* / あのう

(FL) unable to say directly, fishing for words or trying to say something trying to sound very polite. So, he says *anou* / あのう (FL) catching someone's attention also and trying to think what you have to say. *Tsumaranai mono desu* / つまらない 物 です, (FL) it is something very small, something which is not very important something that is very, very small, (FL) *mono* / もの is thing please *meshiagatte kudasai* / 召し上がって ください. (FL) From *meshiagaru* / めしあがる (FL) you can understand that it is something to eat maybe a cake or pastry or something.

So, *meshiagaru* / めしあがる (FL) is polite for *taberu* / 食べる, *meshiagatte kudasai* / 召し上がって ください, (FL) this is a small gift. So, please eat it and see how it is and what does she says? She says *arigatou gozaimashita* / ありがとうございます (FL) takes it and thanks him. So, *meshiagaru* / めしあがる is only to be used when there is something to eat inside not. Any time *tsumaranai mono desu ga, tsukatte kudasai* / つまらない 物 です が、使ってください, (FL) please use when it is something that you can use or something you can keep in your house *tsukatte kudasai* / 使ってください (FL).

(Refer Slide Time: 35:28)

Vte kara - indicates order of events and focuses more on chronological order and volitional planning and control of actions.

kaivichi
 Watashi wa haha ni denwa **shite (kara)** uchi o demasu.
 私は 母 に 電話 して から 家 を 出ます。

Watashi wa mainichi shawa o **abite (kara)** gakkou e ikimasu.
 私は 毎日 シャワ を あびて から 学校 へ 行きます。

Vte + Vte - lists all actions or events like particle 'to'. **N to N**

Watashi wa Singapore e itte, kaigi ni sanko shite, omiyage o katte, kaetta.
 私は シンガポールに 行って、会議に 参加して、お土産を 買って、帰った。

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Now I have told you earlier the difference between *te kara* / て から (FL) and verb *te* / て (FL) plus verb *te* / て (FL) form. I will give you more examples. So, that it is very clear in your mind how to use it? Now as you already know verb *te kara* / て から (FL) indicates order of events. And you will see now there are some new examples for you *watashi wa haha ni denwa o shite kara uchi o demasu* / 私は 母 に 電話 を して から

家を 出ます(FL). So, now the important thing over here is if it is not something very important, if it does not matter then you can remove the *kara/から(FL)*.

Te kara/て から(FL) form is volitional planning and control of actions. So, if you feel that this is very important and then only I can go out then *kara/から(FL)* is essential. But if it is just a simple statement that okay *okaasan ni denwa shite kara uchi o demasu/お母さんに電話してから家を 出ます(FL)* that besides other things I will also do this and then only I will go out. But *mainichi okaasan ni/毎日 お母さんに/haha ni denwa shite kara uchi o demasu/母に電話してから家を 出ます(FL)* then it is something very, very important. You have decided it is your own decision that okay this I have to do only after I have done this activity then I will leave my house.

So, that time *kara/から(FL)* is essential. So, it depends totally on you how you think about the activity. There is another one *watashi wa mainichi shawa- o abite kara gakkou e ikimasu/私は毎日 シャワーを あびてから 学校へ 行きます,(FL)* this is very important probably to me. So, without taking a shower I am not going. I have to take a shower I have to take a bath and then only I will go to school. So, then *kara/から(FL)* is extremely essential. Also maybe your mother says that without taking a shower you are not going anywhere.

So, again it is an order it is a command or it has been suggested then *kara/から(FL)* is essential otherwise if it is just okay I will take a shower and then move out then it is all-right. While in this form you have to list all the actions or events like you would list in particle *to/と(FL)* with noun *to/と*, noun *to/と,(FL)* noun *to/と* when you keep going on it is exhaustive. You have to list each and everything. Similarly for this for example you see the example over here *watashi wa singaporu e itte/私は シンガポールへ 行って,(FL)* I go over there.

Kaigi ni sanko shite/会議に さんかして(FL) I attend the *kaigi/会議*, *omiyage o katte/お土産を買って*, I buy a omiyage or presents and then *uchi e/家へ* or *kuni e kaetta/国へ 帰った/kuni e kaerimashita/国へ 帰りました.(FL)* y You can also

add over here *watashi wa singaporu e itte, kaigi ni sankan shite* / 私 は シンガポールへ行って、かいぎにさんかんして、~~(FL)~~ over here, *tomodachi ni atte, tomodachi to isshoni omiyage o katte, kuni e kaerimashita* / 友達に会って、友だちと一緒に土産を買って、国へ帰りました。~~(FL)~~ So, all the things that you did over there have to be listed in this form. Now in this way if you use *te* / て ~~(FL)~~ then it is just joining verb 1 with verb 2 and verb 3 etc that is all that it means. It is the simplest form to use and you can say a lot of things in a single sentence.

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Vte kara / Vta kara

Souji o shite kara kocha o nomimashou. (after) future
 掃除をしてからこちやを飲みましょう。

Souji o shita kara kocha o nomimashou. (reason) over so
 掃除をしたからこちやをのみましょう。

Uchi ni kaette kara shawa o abimasu. X
 家に帰ってからシャワーをあびます。

Uchi ni kaetta kara shawa o abimasu. (reason/cause) ←
 家に帰ったからシャワーをあびます。



Now we had also done *te kara* / て から ~~(FL)~~ and *ta kara* / た から ~~(FL)~~. So, I will quickly go over *te kara* / て から and *ta kara* / た から, ~~(FL)~~ also you can look at this one *souji o shite kara kocha o nomimasu* / そうじをしてからこちやを飲みます ~~(FL)~~. So, only after I have done this activity I am going to do this action. First this action has to be completed and then this. This cannot take place if this part is not over. So, after doing this I am going to perform this activity and you will also notice over here that whatever is being said over here that action is not happening now it is for the future.

~~(FL)~~ So, neither you have done *souji* / そうじ ~~(FL)~~ now nor you are going to drink *kocha* / こちや ~~(FL)~~ it is all for the future and not now you are planning. You are deciding that this is what I will do. Now look at this one *souji o shita kara* / そうじをしたから ~~(FL)~~ I have completed my *souji* / そうじ ~~(FL)~~ this action is over *kocha o nomimashou* / こちやを飲みましょう, ~~(FL)~~ or ~~(FL)~~ show as this is over. So, let us do this. So, now you are

giving reason to do this activity. You have completed this action and now you want to do whatever the verb is saying over here which is *nomimasu* / 飲みます (FL).

So, it is very essential that this activity is over. Here it is just joining 2 sentences like a conjunction. Now you can see this one *uchi o kaetta kara shawa- o abimasu* / 家を帰ってからシャワーをあびます (FL). So, once I return home then I am going to take a shower, not before that this action cannot happen first and then this action; no, that is not happening. This has to take place first and then only this action will happen or will be done by the speaker. Now *uchi ni kaetta kara* / 家に帰ったから (FL) now because I have come home *shawa- o abimasu* / シャワーをあびます (FL) I will do this.

So, you are giving reason again over here this is cause over here ok, that because of this I am going to do this. Had I been outside I would not have taken a shower because I have come home thus I am going to take a shower. So, *te kara* / てから and *ta kara* / たから (FL) and (FL) please remember this action is for the future, this action has already happened, this is for past.

(Refer Slide Time: 42:04)

Vte + kara / Vta + kara


after
 Buchou no denwa ga kite kara Rao san ni denwa shimasu. (future)
 部長の電話が来てからラオさんに電話します。

come
 Buchou no denwa ga kita kara Rao san ni denwa shimasu. (past)
 部長の電話が来たからラオさんに電話します。

→
 Nihon ni itte kara Nihongo o benkyou shimasu. (future)
 日本に行ってから日本語を勉強します。

was studied
 Nihon ni itta kara Nihongo o benkyou shimashita. (past)
 日本に行ったから日本語を勉強しました。





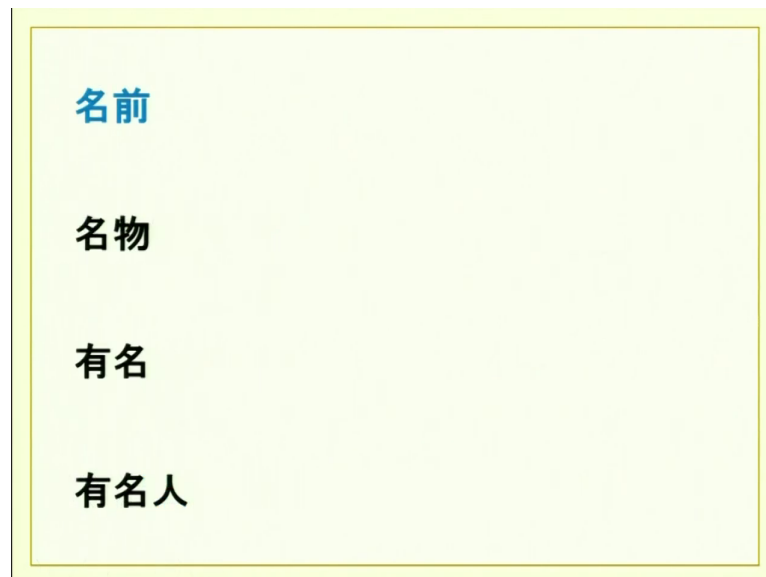
Now there are more examples in this example you had done earlier in your previous lesson. Only after his *denwa* / 電話 (FL) comes, after his *denwa* / 電話 (FL) comes I am going to call *Rao san* / ラオさん (FL) and obviously it is not for now, it is for future. In a similar manner *Buchou no denwa ga kita kara* / 部長の電話が来たから (FL) now his

denwa / 電話(FL) has already come he has called me. So, *Rao san ni denwa shimasu* / ラオさんに電話します(FL) or as in this picture *Rao san ni denwa shite imasu* / ラオさんに電話してあります(FL) this action is over and because this action is over I am doing this now. This will make it even more clear for you, you had done it last time also.

So, *Nihon ni itte kara Nihongo o benkyou shimasu* / 日本に行ってから日本語を勉強します(FL) once I go to Japan I will study Japanese over there. So, you are not studying Japanese at the moment you will do it in the future only if you go to Japan or when you go to Japan and now *Nihon ni itta kara* / 日本に行ったから(FL) I have already been to Japan and: So, *Nihongo o benkyou shimashita* / 日本語を勉強しました(FL) I was in Japan and thus I studied. So, now it is clear that in verb *te-ta kara* / たから, *kara* / から(FL) is used as a conjunction to show reason or cause for doing a certain activity.

Whereas we can say that in *te kara* / てから(FL) form it shows volitional control and the decision taken by the speaker is for future.

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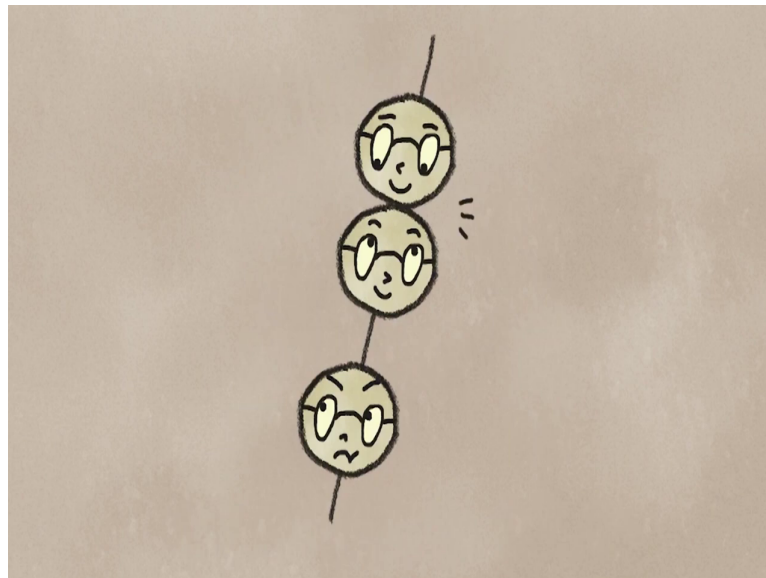
There is also some kanji for you; I will not tell you what the kanji is look up the dictionary and try to see and we are going to do this in our next lesson.

(Refer Slide Time: 44:05)

Vocabulary		
kasu	かす	to lend
kariru	かりる	borrow
ireru	いれる	to pour
irasshaimase	いらっしやいませ	welcome
meshiagaru	めしあがる	eat (polite)
okuyaku san	おきやくさん	guest
miseru	みせる	to show
okuru	おくる	to send
okoru	おこる	to scold
shitsumon	しつもん	question
kotae	こたえ	answer
tsukuru	つくる	make
hashiru	はしる	run
harau	はらう	pay
oyogu	およぐ	swim

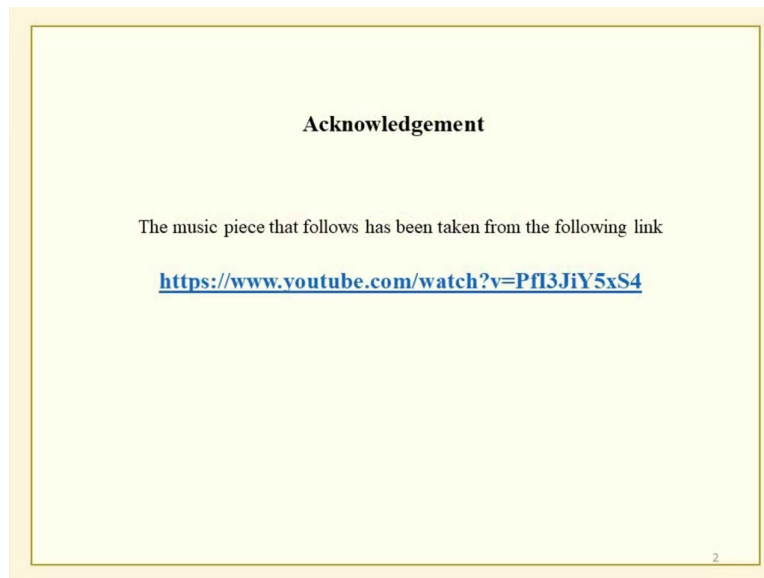
There is vocabulary for you I will read it out once *kasu* / かす, *kariru* / かりる, *ireru* / いれる, *irasshaimase* / いらっしやいませ (FL) you will see the intonation is rising *meshiagaru* / めしあがる, *okuyaku san* / おきやくさん, *miseru* / みせる, *okuru* / おくる, *okoru* / おこる, *shitsumon* / しつもん, *kotae* / こたえ, *tsukuru* / つくる, *hashiru* / はしる, *harau* / はらう, *oyogu* / およぐ (FL).

(Refer Slide Time: 44:42)



So, these are some words you can learn these and use them in your sentences. So, today we learnt about *dango* / だんご (FL) which is a very, very popular sweet in Japan and there are many types of (FL) *dangos* as you already know by now. There is also something very interesting here today for you I have found a nursery rhyme on *dango* / だんご (FL) on youtube and I am going to put it here for you.

(Refer Slide Time: 45:14)



So, that you can listen you can also watch it later on Youtube I have provided the link as well. Listening to nursery rhymes to songs, it is good practice as it improves your hearing as well. So, listen to the *uta* / うた (FL) very, very carefully (**Video Starts: 45:31**) (**Video Ends: 47:31**). I hope you enjoyed the *uta* / うた (FL) it was very, very interesting and very cute with all the animation. There was hiragana also and some amount of kanji was also there.

And I am sure as we have done a number of kanji's you would have recognized at least some of them. Now write in your notebook how many kanji's you could recognize and how many words you could catch. So, it will give you a lot of practice and you will also learn a nursery rhyme in Japanese. So, today you learnt a new way or we could say new usage of *te* / て (FL) form which is with *kudasai* / ください (FL) and where it is coming from how to use it and of course we revise the *te kara* / て から (FL) and *ta kara* / た から (FL) form as well.

So, now I want you to digest this go home study and come prepared for our next class where we are again going to continue with *te* / て (FL) form do other things with *te* / て (FL) form and *kudasai* / ください (FL) and also learn something new. - *Mata ashita aimashou* / また 明日 会いましょう, *arigatou gozaimasu* / ありがとう ございます (FL).