

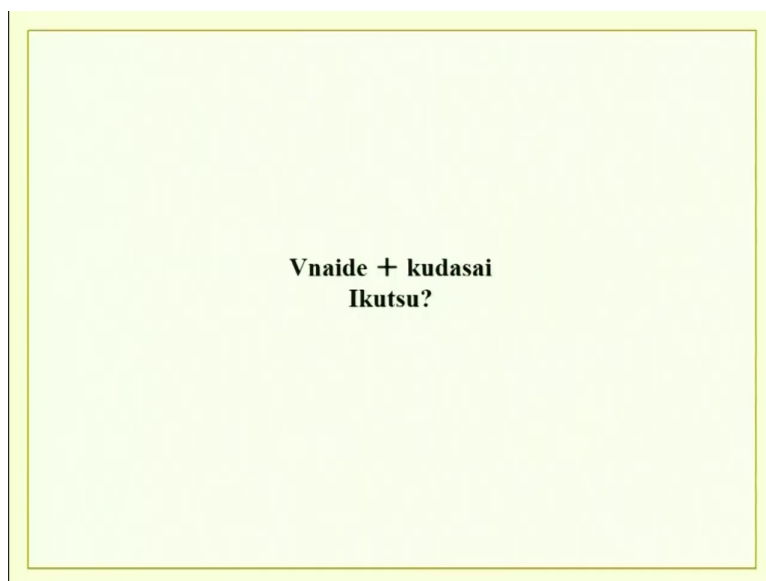
Introduction to Japanese Language and Culture - II
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Lecture: 09

Koko de tabenaide kudasai
ここで食べないでください
Please do not eat here

Konnichiwa minasan / こんにちは 皆さん (FL), namaskar and welcome to the class in the second lecture series on Japanese Language and Culture. So, last week in our lectures we did the *te* / て (FL) form of the verb with *imasu* / います (FL) with *kudasai* / ください (FL) with *kara* / から (FL). Now they all have different meanings. So, this week as you have learnt all of that last week we will try to do the negative form of *kudasai* / ください (FL). So, there is a small passage for you conversation here which you can listen to and let us see how much you understand and whatever is left we will do in the class. So, let us come to our class directly.

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~~(FL) Hi~~ So, all of you just heard the *kaiwa* / 会話 (FL) there are some things which you have done in the *kaiwa* / 会話 (FL) and there are some things which are new. So, we will do that right away.

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Mise de

Mira : Sumimasen, ningyou hitotsu to kono okashi futatsu onegaishimasu.

Ten'in: Okyakusan ka-do desu ka?

Mira: Hai, ka-do de haraimasu.

Ten'in: Shoushou o machi-kudasai. Ka-do o douzo. Issho de yoroshii desu ka?

Mira: Anou, betsu betsu ni tsutsunde kudasai. Soshite, ningyo wa okashi to onaji fukuro ni irenaide kudasai. Betsu no fukuro ni irete-kudasai.

Ten'in: Wakarimashita.

So we just did *onegaishimasu* / おねがいします with *kudasai* / ください (FL) A and we saw the difference in our last class. So, you can see very clearly over here that *onegaishimasu* / おねがいします (FL) which is a request which means please and so, does *kudasai* / ください (FL) you can see from here that an action is required though it is not mentioned but that is what *Mira* (FL) is saying-, this sweet or snacks- please give these two to me that is the meaning. She could have easily said that is please give these to me.

And because she is asking him to do something for her, she is using this word *sumimasen* / すみません (FL) which means both excuse me and sorry, sorry for the trouble and excuse me is drawing somebody's attention to yourself. Then, *tenin* / 店員 (FL) says *okyakusan ka-do desu ka* / お客さん カード です か? ok- Now *ka-do* / カード (FL) is card are you going to pay by card, *ka-do desu ka* / カード です か? (FL). So, this does not mean is it a card no, it means are you going to pay by card. This is very clear from here. So, you have done *de* / で (FL) in various ways we are going to see *de* / で they over here in the lecture now.

So, we did *shou shou omachi kudasai* / 少々お待ちください (FL) also with *chotto matte kudasai* / ちょっと待ってください (FL) and it is exactly the same meaning is exactly the same there is no change in meaning except where to use *shou shou omachi kudasai* / 少々お待ちください (FL) and where to use *chotto matte kudasai* / ちょっと待ってください (FL) *Chotto matte kudasai* / ちょっと待ってください is a little informal generally used with

friends, family, people your age in informal situations you could say and *shou shou omachi kudasai* / 少々お待ちください ~~show (FL)~~ is generally a very typical *denwa* / 電話(FL) expression where somebody in office when asks the customer or the person on phone on the other side to wait for a while that is when they will say *shou shou omachi kudasai* / 少々お待ちください(FL).

Also you can hear this in restaurants where when you go and the waiters there will say please wait for a minute by using *shou-shou omachi kudasai* / 少々お待ちください(FL). This is more polite, more formal and proper. *Ka-do o douzo* / カード を どうぞ(FL). So, what does this mean *ka-do o douzo* / カード を どうぞ?(FL). Now this is a continuation over here because she has said *ka-do de haraimasu* / カード で 払います,(FL) I will pay by card and probably she has given her card and he does all the payments and everything and then he is returning the card over here. *Douzo* / どうぞ(FL) is actually giving permission to somebody the literal meaning of *douzo* / どうぞ(FL) is giving permission to someone but *douzo* / どうぞ(FL) depends on situation. For example *ka-do o douzo* / カード を どうぞ(FL) those also somebody is giving the card to you and asking you to kindly take the card. So, well please take your card. *Issho* / いっしょ(FL) you have done with *issho ni* / 一緒に together with, it is alright if it is put it here, *issho de* / 一緒に; *yoroshii* / よろしい(FL) is very, very polite for *ii* / いい,(FL) is it alright, is it okay *ii desu ka* / いい ですか? So, this expression *anou* / あのう(FL) is very different from *ano* / あの; *ano* / あの(FL) is pointing at something which is far from the listener:

~~And~~ and the speaker both and that is *ano* / あの;(FL) this is *anou* / あのう(FL). So, when you take time to think, when you want some time to think as to what to do. Now that is when you will say *anou* / あのう.(FL) You are not sure of what you are going to say in a situation. So, that time is used *betsubetsu* / 別々, *betsubetsu ni tsutsunde kudasai* / 別々 に つつんで ください. *Tsutsumu* / つつむ(FL) is the verb, it is a group one verb which means 'to tie'. So, please wrap it up separately *betsubetsu* / べつべつ(FL) is separately. Please do not put, *ireru* / 入れる(FL) is to pour or to put.

So, *ningyou* / 人形(FL) which is doll, *okashi* / お菓子(FL) which is snacks, *onaji* / 同じ(FL) means same, *fukuro* / ふくろ(FL) is bag. So, *onaji fukuro ni* / 同じ ふくろ に,(FL) in the same bag please do not put is what it means; *betsu no fukuro ni irete kudasai* / 別の ふくろ に 入れて ください,(FL) this you have done please put it in a separate bag and he says, *wakarimashita* / 分かりました I have understood. So, we are going to do all of this now in class.

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店で

ミラ: すみません、にんぎょ 一つ と この おかし
二つ おねがいします。

店員: おきやくさん、カード です か？

ミラ: はい、カード で はらいます。

店員: 少々 お待ち下さい。カード を どうぞ。
一緒 で よろし です か？

ミラ: あのう、別々 に つつんでください。そして、
人形は おかし と 同じ ふくろ に 入れな
いください。別の袋に おね がいします。

店員: わかりました。

This is for you in the script, you can look up all of it there are some kanji *issho* / 一緒, *ka-do* / カード(FL) is written in *katakana*, *onaji* / 同じ(FL) is there, there are simple *kanji*. *Betsu* / 別, *fukuro* / 袋(FL) so many of them so, you can go over it see, I know you cannot remember all the kanji's but at least you can do the hiragana and there is *ireru* / 入れる(FL) over here which you have done which means to pour or to put you have done it as *iriguchi* / 入口(FL).

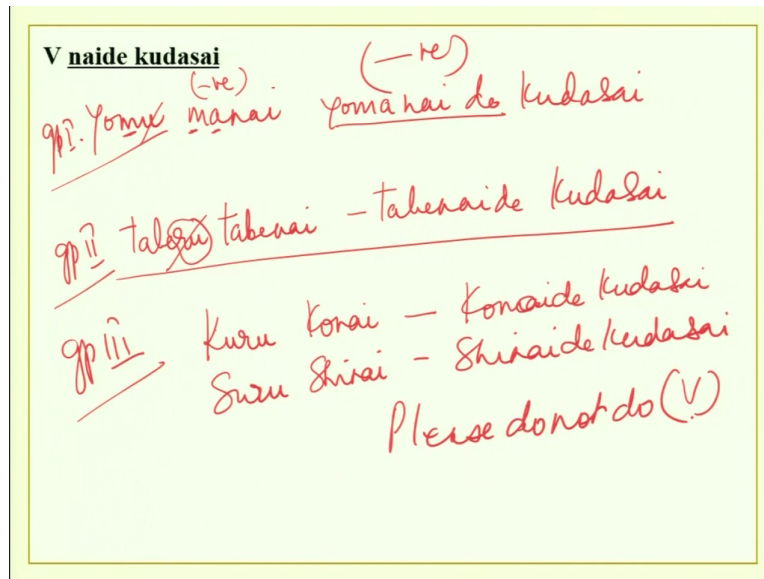
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~ないでください		Yomimasu Yomimasu (-ve)	
gpp I.			
yomu	よむ	yomanai	よまない
nomu	のむ	nomanai	のまない
iku	いく	ikanai	いかない
kaku	かく	kakanai	かかない
hashiru	はしる	hashiranai	はしらない
warau	わらう	warawanai	わらわない
hanasu	はなす	hanasanai	はなさない
asobu	あそぶ	asobanai	あそばない
gpp II.			
taberu	たべる	tabenai	たべない
miru	みる	minai	みない
akeru	あける	akenai	あけない

So, now how will you make this form, *nai de kudasai* / ない で ください (FL) it is very simple. Now if you do it with plain form of the verb, the dictionary form of the verb then you have to remove the *u* / う (FL) from here and what do you put? *Anai de kudasai* / あない で ください, just remove this *yomanai de kudasai* / 読まないでください, *nomanai de kudasai* / のまない で ください, *ikanai de kudasai* / いかない で ください, (FL) this is group one as you know and this is group two. So, *taberu* / 食べる (FL) remove this and put = *tabenai de kudasai* / たべない で ください (FL). So, over here you have to remove the *ru* / る (FL) in this case, you have to just remove the *u* / う (FL) from here and put *anai de* / あない で (FL) and over here *nai de* / ない で (FL) that is the only difference in group 1 and group 2.

You can also make it in another way which is from the negative form of the verb, now *yomimasu* / 読みます, *yomimasen* / よみません, (FL) this is *yomu* / よむ (FL) and this is *yomanai* / よまない (FL) is not it. So, well you just have to use this and put *yomanai* / よまない and *de kudasai* / で ください (FL) whichever you want you can learn and use whichever is easy you can do I am giving you both. So, *yomanai* / よまない, *nomanai* / のまない, *ikanai* / いかない, *kakanai* / かかない and just put *de kudasai* / で ください; *nai* / ない (FL) is already here and you can put *de kudasai* / で ください (FL). So, it makes a negative. So, you can do it either this way or this way whichever is convenient.

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Now I will write it for you again *yomu* / よむ, (FL) I will show it to you in roman, *yomu* / よむ *yomanai* / よまない, *yomanai* / よまない (FL) the *m* is over here and *a* / あ over here *yomanai* / よまない (FL) and *yomanai de kudasai* / よまないで ください (FL). So, both ways you can see from *yomu* (FL) make negative plane form and then do the *de kudasai* / ください (FL) for group 1. Then for group 2 you can do *taberu* / 食べる (FL) remove the *ru* / る (FL) put *tabenai* / 食べない (FL) negative and *tabenai de kudasai* / 食べないで ください (FL) then I think it is very, very clear. Group three is *kuru* / くる, *konai* / こない (FL), the form is ~~and~~ *konai* / こない (FL) and *konai de kudasai* / こないで ください and *suru* / する *shinai* / しない and *shinai de kudasai* / しないで ください (FL).

So, this is group three, group two this is the pattern and group one this is the pattern you can remember it for negative *nai de kudasai* / ないで ください please do not do this, please do not do whatever the verb is saying.

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V <u>naide kudasai</u>		
kaerimasen 帰りません	kaeranai 帰らない	kaeranai+de kudasai ✓ 帰らないでください
oshiemasen 教えません	oshienai 教えない	oshienai+de kudasai 教えないでください
nomimasen 飲みません	nomanai 飲めない	nomanai+de kudasai 飲めないでください
haraimasen ^{はらう harau} 払いません	harawanai 払わない	harawanai+de kudasai 払わないでください <i>do not pay</i>
hashirimasen 走りません	hashiranai 走らない	hashiranai+de kudasai 走らないでください <i>do not run</i>
mimasen 見ません	minai 見ない	minai+de kudasai 見ないでください

You can see over here also *kaerimasen*／帰りません, *kaeranai*／帰らない (FL) and *kaeranai de kudasai*／帰らないで ください (FL) please do not return. *Oshiemasen*／教えます, *oshienai*／おしえない, *oshienai de kudasai*／おしえないで ください (FL) please do not teach. *Nomimasen*／のみません (FL) you already know; *haraimasen*／はらいません, *harawanai*／はらわない and *harawanai de kudasai*／はらわないで ください (FL). Now why do we have a *wa*／は (FL) over here? Because this is an exception, why? Because it has two vowels it is *harau*／はらう (FL) you can see two vowels and in negative for two vowels always *wa*／わ (FL) is there. You can see it in *kau*／かう, *kawanai*／かわない, *au*／あう, *awanai*／あわない, *warau*／わらう, *warawanai*／わらわない (FL). So, all the time with two vowels you will see *wa*／わ (FL) is going to be dead that is why *harau*／はらう (FL) is in the exceptions category to pay. Now *hashirimasen*／走りません, *hashiranai*／走らない and *hashiranai de kudasai*／走らないで ください (FL) do not run please do not run; do not pay. Then *minai*／見ない (FL) already know do not see. So, you can practice like this I think by now it is very, very clear. So, let us go to the next slide.

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grp 2 close/shut
shimeru/しめる

Atsui kara mado o shimenaide kudasai.
暑い から まど を しめないで ください。



to talk
hanasu/はなす

to (isshoni) with / on using denwa
Nagai jikan tomodachi to denwa de hanasanaide kudasai.
長い 時間 友達 と 電話 で 話さないで 下さい。



So, you have practice here this is group 2. You can see verbs ending in *iru/いる*(FL) and *eru/える*(FL) are in group 2. So, *shimeru/しめる*(FL) means to close shut. So, what is he doing he is closing the window. So, *atsui kara mado o shimenai de kudasai/暑い から まど を 閉めないで ください*, (FL) please do not close the window *shimenai de kudasai/閉めないで ください*, *atsui kara/あつい から*(FL) so, giving reason for not closing the window. Then we have *hanasu/話す*(FL). So, you can see very clearly *hanasu/話す*(FL) means to talk. So, *nagai jikan/長い時間* is for a long time, *tomodachi to denwa de hanasanai de kudasai/友達 と 電話で 話さないで ください* (FL) so, with *tomodachi/友だち*(FL) using *denwa hanasanai de kudasai/電話 話さないで 下さい* or on *denwa hanasanai de kudasai/電話 話さないで ください*, in English(FL). So, *de/で* (FL) over here again you will see *de/で* they all these *de/で*(FL) that we are doing here today, we will do them in detail later also.

For the time being concentrate on the *nai de kudasai/ない で ください*(FL) form and I am giving you the meaning how it is used. You can also say *to issho ni/と 一緒に*, *issho ni/一緒に*(FL) has been removed just *to/と* though is used which means with.

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Now we have *miru*／見る(FL) over here, *miru*／見る(FL) means to see or to watch *terebi o mite kudasai*／テレビ を 見てください(FL) very, very clear please watch television. *Itsumo*／いつも is always, so always *terebi o minai de kudasai*／テレビ を みないで ください(FL) I am sure that is what your mother tells you all the time. So, you will remember this *minai de kudasai*／見ないで ください(FL). Now this is also a picture of *setsubun*／せつぶん(FL) which is a festival or we could say the changing season and the dates for *setsubun*／せつぶん(FL) in Japan are the second or the third of February when the season changes. So, this is *mamemaki*／まめまき(FL) you can look up *mamemaki*／まめまき(FL) I will maybe tell you sometime about *mamemaki*／まめまき(FL).

★ and what all is done during *mamemaki*／まめまき(FL) but here I am using it in another way (FL)*asobu*／遊ぶ. So, it is *asobanai de ne*／遊ばない で ね(FL). So, the intonation is rising because who's talking? Mother is talking and *kudasai*／ください(FL) is please. So, please generally you will use with seniors or informal situation. Of course mothers do not have to use please with small children. So, they are just ordering and please remember *kudasai*／ください(FL) is also a semi order *minai de kudasai*／見ないで ください(FL). So, I am not asking your permission; I am not asking you whether you want to watch or not I am just requesting you not to do it.

So, it is a semi order, it is a polite order. So, over here mother is saying *itsumo asobanai de ne*／いつも 遊ばない で ね ~~it is~~ and the intonation is rising please remember it is a semi

order also thus you can see her hand and she is ordering that enough is enough you better study now.

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Then you have *suu/すう*, *suu/すう* (FL) is to smoke as you can see very clearly and (FL) you have this sign at a lot of places in restaurants, on trains, in hotels that you are not to smoke over here *koko de/ここ* (FL) over here this *de/で* (FL) I am sure you will remember it is action at a place. So, *koko/ここ* (FL) is place, place *de/で* (FL) action, *place de tabako o suwanai de kudasai/で* タバコ を 吸わないで ください, (FL) it is a polite request or you could say a polite order. Then *suwaru/座る* (FL) is to sit maybe the chair is broken.

So, very clearly written that *kono isu o tsukawanai de kudasai/この いす 使わないで ください* (FL) please do not use this chair. *Tsukau/つかう* (FL) is to use *tsukanai de kudasai/つかない* (FL) please do not use, this is to sit because it is a chair. So, what else do we have? *Kono isu ni suwaranai de kudasai/この いす に すわらないで ください* (FL) please remember that *isu o tsukawanai de kudasai/いす を つかわないで ください* and *isu ni suwaranai de kudasai/いす に すわらないで ください* (FL) because you sit on the chair and you use a chair, is it clear on the chair and a chair or a thing. So, you will use something and sit on something that is the difference *kono isu ni suwaranai de kudasai/この いす に 座らないで ください* and do not write

kono isu no naka ni / この いす の 中 に(FL) because *naka ni* / 中に(FL) will mean that you will go inside over here not on the chair in the chair.

(Refer Slide Time: 20:32)

kaku/かく
 Enpitsu de kakanaide kudasai.
 えんぺつ で 書かないでください。
 (N) Enpitsu o tsukawanaide kudasai.
 えんぴつ を 使わないで下さい。

hanasu/hanasu (to hang)
hosu/hosu *hoshimasu*
 Koko de fuku o hosanaide kudasai.
 ここで 服 を ほさないで下さい。
 object o ✓

There is more for you for *kudasai* / ください(FL). So, that you can learn all these new verbs as well how to use them and make the *te* / て(FL) form, the negative *te* / て they-form of the verb and do conversation. So, you have done this *de* / で there also with the help of a pencil, using a pencil *kakanai de kudasai* / 書かないで ください(FL) basically it means do not use a pencil, pencil is not allowed. Please do not use a pencil. So, you can see *o* / を(FL) again over here with *tsukawanai de kudasai* / 使わないで ください(FL) though the noun has changed *de* / で over here is with. Now *hosu* / ほす, *hosu* / ほす(FL) means to hang, it is a group one verb like *hanasu* / 話す(FL). So, you can see over here in a similar manner you will have to make the *masu* / ます form: *hoshimasu* / ほします. (FL) Now what is the sentence? *Koko de* / ここ で over here, place *de* / て they again what is the action? *Hosu* / ほす(FL) is the action, hang(FL) is the action, *koko de fuku o* / ここで 服 を, (FL) something o *hosanai de kudasai* / ほさないで ください or *monol-object o* / を(FL) verb. I think it is very clear from these examples how to use *nai de kudasai* / ないで ください(FL) of the form and you have learnt a lot of new verbs as well. So, try to use them in your conversation.

(Refer Slide Time: 22:33)

shiru / 知る

Now in your *kaiwa* / 会話(FL) there is this verb *wakarimasu* / わかります(FL) and another verb which you did in lesson 8 *shiru* / 知る(FL). These two verbs are translated into English as I do not know, but the meaning of both the verbs is very different; these are two different verbs used in different situations with different meanings.

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wakaru / わかる / わかります

shiru / 知る / しります

But as foreigners we cannot see the difference as we are not in that environment, we are not listening to Japanese people. Though the Japanese will understand what the speaker means or is trying to say but I think it is always better to know the difference. So, verb *wakaru* / わかる(FL) which we are going to do first is used when the speaker knows what he is talking about.

(Refer Slide Time: 23:21)

Wakaru / 分かる - to understand

Is used when subject is known to the speaker i.e. telling or explaining something.

When the subject is not understood/clear then it is used in negative – wakarimasen/分かりません。

The subject is known to him, whatever he is telling or whatever the conversation the subject is known to the speaker. So, he can ask his listener '*wakarimashita ka*／*わかりました か*' ~~(PL)~~ whatever he has said, whatever the speaker is telling or explaining which he knows about and he wants the listener to understand he can always ask and say *wakarimashita ka*／*わかりました か* ~~(PL)~~ have you understood. For example in class after telling you something I can ask have you understood what I have just explained to you or what I have been explaining for so long or I could always say now have you understood the *te*／*て* ~~(PL)~~ form .

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Hai, wakarimashita.

はい、わかりました。

Minna san wakarimashita ka／*皆さん わかりました か*, ~~(PL)~~ so, if you have understood what has been explained, the answer would be in positive *hai wakarimashita*／*はい*

い、わかりました,(FL) but if you have not understood then what are you going to say? You will say *iie, wakarimasen deshita* / いいえ、わかりません でした(FL).

(Refer Slide Time: 24:16)

Wakaru / 分かる - to understand

Is used when subject is known to the speaker i.e. telling or explaining something.

When the subject is not understood/clear then it is used in negative – *wakarimasen*/わかりません。

A: *Wakarimashita ka?* /わかりましたか?
 B: *Hai, wakarimashita* / はい、わかりました。
Iie, wakarimasen / いいえ、わかりません。

I have understood
I know now

So, now you can see over here *wakaru* / 分かる(FL) means to understand and as I said is used when the subject is known to the speaker or he is explaining something he knows what he is explaining about. When the subject is not understood by the listener, then the answer could be in negative ~~sent~~ *wakarimasen* / わかりません(FL) write **right** over here, *wakarimashita ka* / わかりました か? *Hai, wakarimashita* / はい、わかりました. *Iie, wakarimasen deshita* / いいえ、わかりませんでした,(FL) I have understood, I know now. We can say both these things now.

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分ける - divide 分 分 per/for minutes.
 分かる → understand 分

分 per 十分 十一分
 自分 *ji buun* 自分
 水分 水みず - *Sui buun* 水分
 多分 *ta buun* - maybe 多分
 半分 半分 *han buun* 半分

Now let us do the kanji for *wakaru* / 分かる (FL). It is a simple kanji and you have done it earlier as *pun* / 分 (FL) or *fun* / 分 (FL) which is minutes. So, this is *wakeru* / 分ける (FL) and then we have *wakaru* / 分かる (FL) both have the same kanji character and it is coming from this sword, this is the character for sword or knife and it is coming from here. *Wakeru* / 分ける (FL) means to divide and *wakaru* / 分かる (FL) means understand. So, I will make it once again for you it is a simple kanji. So, 1, 2, 3 and please remember it is over here it is under this line so 3 and 4.

So, it is a 4 stroke character which means minutes as well as to divide and to understand. Now let us see some more words with this kanji and see you have *pun* / 分 (FL) over here *pun* / 分, *juppun* / 十分 (FL) means 10 minutes *juu-ippun* / 十一分 (FL) these are simple kanji's that we did earlier and I am doing it now. So, that it is easy for you to understand and remember the kanji. Now this is *jibun* / 自分 (FL) this is *ji* / 自 and *bun* / 分, *jibun* / 自分 (FL). Then we have *suibun* / 水分 (FL) this is *mizu* / 水 (FL) you have done it as *mizu* / 水 (FL).

Suibun So, over here four strokes and then again four strokes *suibun* / 水分 (FL). Then you have *tabun* / 多分 (FL) maybe, *suibun* / 水分 (FL) is humidity. So, *tabun* / 多分 (FL) is like this *tabun* / 多分 (FL) just concentrate on this one all these other characters we will do some point during our lectures. *Hanbun* / 半分 (FL) you understand *hanbun* / 半分, *han* / 半 (FL) and *bun* cut something into two that is *han* / 半 and *bun* / 分, *hanbun* / 半分. So, I will make it once again like this and *bun* / 分 (FL) remember this stroke is over here it does not cross this line.

(Refer Slide Time: 27:54)

shiru / 知る → **do you know,**
do you have knowledge of

Now we will take up the verb *shiru* / 知る (PL) and *shiru* / 知る (PL) means do you know do you have the knowledge of what is being asked or said, do you have any idea or information about the subject. It can be used both in negative and positive.

(Refer Slide Time: 28:13)

Tokyo denki no Tanaka san o shitte imasu ka?
東京電気の田中さんを知っていますか?

For example I can ask you *mina san Toukyou denki no Tanaka san o shitte imasu ka* / 皆さん 東京電気の田中さんを知っていますか? (PL)? If you know him you can say *hai shitte imasu* / はい、知っています hi or (PL) if you do not know you will say *ie, shirimasen* / いいえ、知りません, (PL) said that I do not know him, it is not about understanding.

(Refer Slide Time: 28:13)

Shiru -to know, to have knowledge of / idea /information about the subject.

A: (IIT Kanpur ni shiru kafe ga dekita) koto o shitte imasu ka?
B: Shirimasen deshita / shirimasen. 知りませんでした / 知りません。

Wakaru - to understand, used when subject is known to the speaker. Could be telling or explaining. →

A: Wakarimashita ka?
B: Hai, wakarimashita. Iie, wakarimasen.

It is about whether you know something or not do you have any information about it or not. So, *shiru* / 知る (FL) to know, to have knowledge of idea, information about the subject for example all those of you who are in IIT Kanpur will know, (FL) do you know that we have here at IIT Kanpur? *Shirimasen deshita* / 知りませんでした, I did not know or just *shirimasen* / 知りません (FL) I have no idea, I have no knowledge of that. So, basically when you say *shitte imasu ka* / 知っています か, (FL) do you know, do you have any knowledge or information about the subject over here:

And *wakaru* / 分かる (FL) as I just told you is to understand there is no knowledge over there involved or any information or idea it is just after I have asked you something or told you something I am inquiring, I am confirming have you understood used. When the subject is known to the speaker he could be explaining and telling and after this if the listener has understood or not. Of course you can interchange the two it does not matter when you are talking but well you should just know that is all.

(Refer Slide Time: 29:57)

A: Kondo no nichiyoubi ni nani o shimasu ka? (plan)

B: Shirimasen. ?? (✗)

Mada wakarimasen.

Mada kimetenai desu.

Iku ka dou ka wakarimasen.

A: Rao san no denwa bango shitte imasu ka? (information)

B: Shirimasen. Ima tomodachi ni kiite mimasu.

So, I am talking about your plan it has nothing to do with knowledge or information or an idea I am just talking what do you plan to do on Sunday coming Sunday? So, *shirimasen* / *知りません* (FL) will show that ok that means ~~you have~~ you have no idea about it alright but even what this gentleman is talking about you have no information. So, *shirimasen* / *知りません* (FL) will not work over here, *mada wakarimasen* / *まだ わかりません* (FL) ~~send~~ will work that I have still not decided I do not know yet.

Mada kimetenai desu / *まだ 決めてない です*, (FL) I have not decided as yet, I have no idea as of now. *Iku ka dou ka wakarimasen* / *行く かどうか わかりません*, (FL) whether I am going to do something or I am not going to do something or I am going to go out somewhere or not go out somewhere I have no idea at the moment that would be a better answer. And these are all very informal answers these are not to be used with the seniors or in formal situations. Then *Rao san no denwa bango o shitte imasu ka* / *ラオさんの 電話番号 を 知っています か*, (FL) this is an information which I want to know can you tell me this.

So, *B san* (FL) says *shirimasen* / *知りません* (FL) I do not know; I have no idea; I have no knowledge basically meaning I do not have and I do not know. *Ima tomodachi ni kiite mimasu* / *今 友達 に 聞いてみます*, (FL) we did this last time. So, I will just ask my friend and see basically get the number from him.

(Refer Slide Time: 31:44)

<u>shitte imashita / shitte ita</u> 知っていました / 知っていた I knew	<u>shiru / 知る</u> <u>shirimasu / 知ります</u> to know
<u>shirimasendeshita (shiranakatta)</u> 知りませんでした / 知らなかった <u>did not know</u>	<u>(shirimasen / 知りません)</u> <u>shiranai / 知らない</u> do not know
<u>shitte iru / 知っている / I know</u> <i>ka?</i>	

Now *shiru / 知る (FL)* you can see over here in dictionary form *shirimasu / 知ります* to know; *shirimasen / 知りません (FL)* or *shiranai / 知らない (FL)* in plain form do not know; *shitte imashita / 知っていました* or *shitte ita / 知っていた (FL)* I knew and *shirimasendeshita / 知りませんでした* or *shiranakatta / 知らなかった* in plain (FL) did not know but most of the time you will see that *shitte imasu ka / 知っています か (FL)* is used, *shitte imasu / 知っています (FL)* used that is and *ka / か (FL)* is for asking and the answer would be either in *shirimasen / 知りません (FL)* or *shiranakatta / 知らなかった (FL)*.

(Refer Slide Time: 32:26)

Counter for small things		<i>hitotsu / futatsu 1-10 っ</i>	
<u>hitotsu</u> <i>ikko</i>	一つ / ひとつ	(<i>にんぎょ</i>)	one thing/object
<u>futatsu</u> <i>niko</i>	二つ / ふたつ		two
<u>mittsu</u>	三つ / みっつ	<i>things</i>	three
<u>yottsu</u>	四つ / よっつ	<i>Small irregular object</i>	four
<u>itsutsu</u>	五つ / いつつ		five
<u>muttsu</u>	六つ / むっつ		six
<u>nanatsu</u>	七つ / ななつ		seven
<u>yattsu</u>	八つ / やっつ		eight
<u>konotsu</u>	九つ / ここのつ		nine
<u>to</u>	十 / と		ten
<u>juuikko</u>	十一個 / じゅういっこ		eleven
<u>juu-ni-ko</u>	十五個 / じゅうごこ		twelve
<u>ikutsu</u>	いくつ		how many?

Tsukue no ue ni mono ikutsu ga arimasu ka? 机の上に もの が いくつ ありますか?
 Nanatsu arimasu / 七つ あります。

Now in *kaiwa / 会話 (FL)* we also had a word *hitotsu / 一つ*, *futatsu / 二つ (FL)*. Now what does it mean and *hitotsu / 一つ* and *futatsu / 二つ? (FL)*. So, these are counters from 1

till 10 you count in *tsu*/つ;(FL) 1 till 10 you count in *tsu*/つ(FL) or the double sound *tsu*/つ(FL) and *tsu*/つ sometimes. So, *hitotsu*/一つ, *futatsu*/二つ, *mittsu*/三つ, *yottsu*/四つ, *itsutsu*/五つ, *muttsu*/六つ, *nanatsu*/七つ, *yattsu*/八つ, *kokonotsu*/九つ, *too*/十; *tsu*/つ(FL) is not used over here, *juuikko*/十一個. So, you will see till 1 till 10 it is counted as *tsu*/つ or(FL) all the double sound *tsu*/つ and this counting method is used for things, people are not counted in this manner only things small, irregular objects are counted like this.

For example you can have small round triangular, rectangular objects like keys—and and rubbers and balls things like that you can count irregular shaped boxes, small boxes you can count. Now after 10 it becomes *ko*/個(FL) of course you can use *ikko*/一個(FL) also over here *ikko*/一個, *niko*/二個(FL) till 10 it does not matter but this is also used. So, there are two systems for counting small irregular objects *ko*/個(FL) is used after 10 from *juu-ichi*/十一(FL). So, *juu-ikko*/十一個, *juu-niko*/十二個, *juu-sanko*/十三個, *juu-rokuko*/十六個(FL) for example (FL) and how many the question word is *ikutsu*/いくつ, *ikutsu arimasu ka*/いくつ ありますか? For example, *tsukue no ue ni mono ga ikutsu arimasu ka*/机の上 に物がいくつ ありますか? *Nanatsu arimasu*/七つ ありますか (FL) is that is how you ask.

(Refer Slide Time: 34:53)

Banhetto (nabe)

A: Sumimasen, hako ni ringo wa ikutsu arimasu ka?
すみません、箱に りんご は いくつ ありますか か?

B: Ringo wa itsutsu arimasu.
りんご は 五つ あります。

A: Sumimasen, ringo o ichi kiro kudasai?
すみません、りんご を いち キロ ください。

B: Hai, arigatou gozaimasu.
ありがとう ございます。

thing + number

And the important thing over here you will see. *Nabe*/のべ which is pan; (FL) *mini-ni*/に over here is in. So, *ringo wa itsutsu arimasu*/りんご は 五つ あります,(FL) *itsutsu*

／五つ is five. Now the shopkeeper says *arigatou gozaimasu*／ありがとうございます.
 (FL) sSo, what can you figure out from here what is important? Important is thing plus
 number please remember always (FL)*ringo o ichi-kiro kudasai*／りんご を 一キロ く
 ださい or (FL)*ichi-kiro ringo o kudasai*／一キロ りんご を ください is also ok it is
 used informally but the correct sentence construction would be thing plus number, make
 sentences like this and practice with your partner.

(Refer Slide Time: 36:05)

yokatta よかつた very good	ii → yoi いい → よい
yokunakatta よくなかつた	yokunai よくない not good

Yoi toshi o mukaikudasai / よい 年を 向かい ください。

Tenki ga yokunai kara ikanai houga ii desu.
 天気 が 良くない ので 行かない方がいい です。

Yokatta desu ne / よかつた です ね。

Rao san no inshou wa yokunakatta / 印象 は よくなかつた です ね。

Gakkou no toki seiseki wa yokunakatta desu.
 学校 の とき 生成 は 良くない です。

There was *yoroshii desu ka*／よろしい です か(FL) over there, so *ii*／いい(FL) you
 already know; *ii*／いい (FL) is good polite is *yoi*／よい(FL) you have done, *yokunai*／よ
 くない(FL) which is not good, *yokatta*／よかつた(FL) which is very good and *yokunakatta*
 ／良くなかつた(FL) which is not good at all. So, see the sentences over here you have used
 it a number of times in your sentences and conversation. Now see *yoi toshi o mukai kudasai*
 ／よい とし を むかい ください(FL) this is a phrase which is used during
shougatsu／正月(FL) new year, *yoi toshi*／よい とし(FL) good year please welcome a
 good year. *Yokunai*／よくない(FL) is not good.

There is a spelling mistake here *yokunai*／よくない,(FL) then *yokatta desu ne*／よかつた
 です ね(FL) for example if you get a good job. So, everybody will say *yokatta desu ne*／
 よかつた です ね(FL) that is really great, that is very good, congratulations *yokatta desu*
ne, omedetou gozaimasu／よかつた です ね おめでとうございます(FL) or you get
 good marks in class so *yokatta desu ne*／よかつた です ね, *ii desu ne*／いい です

ね(FL). Now we can take up *yokunakatta* / よくなかった(FL). So, *Rao san no inshou wa yokunakatta* / ラオさんの いんしょう は よくなかった(FL) that is the input that he gave was not very good, the ideas that he gave *yokunakatta* / よくなかった(FL) was not liked by someone or maybe all. Now (FL)-my marks, *seiseki* / せいせき is marks, so (FL)-when I was in school; (FL) my marks were not very good. So, you can use these sentences and make more using *yoi* / よい, *ii* / いい, *yokunai* / よくない, *yokatta* / よかった and *yokunakatta* / よくなかった(FL).

(Refer Slide Time: 38:38)

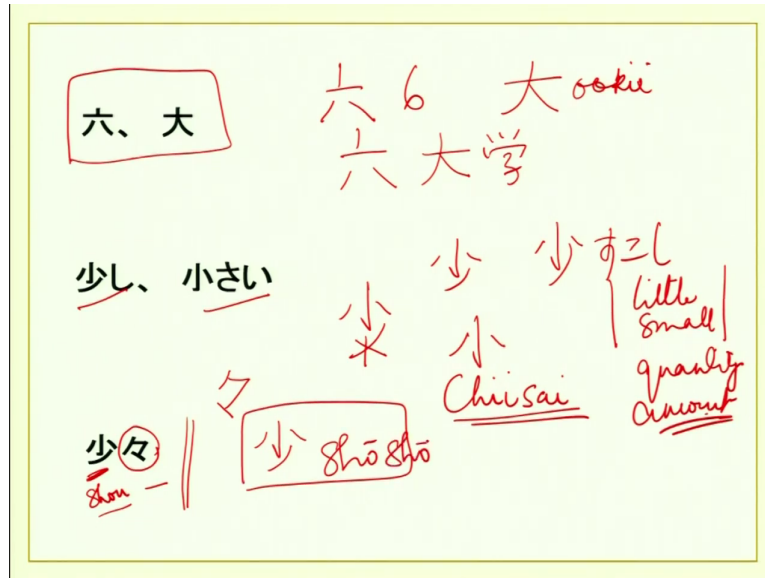
yoi/よい (ii/いい) いしょで ① yoroshii/よろしい
 Yoroshiku / よろしく hajimemashite
Yoroshiku onegaishimasu / よろしくおねがいします
 Asking permission to do something

 Kore o tsukatte ii desu ka? / これを使ってもいいですか?
 Koko ni suwaatte yoroshii desu ka?
 ここに座っても よろしい ですか?

Now *yoi* / よい, *ii desu* / いい です and *yoroshii desu ka* / よろしい ですか(FL) very, very polite, *ii* / いい he is normal generally you would say *ii desu ka* / いい ですか, *daijoubu desu ka* / 大丈夫 ですか, *ii desu ka* / いい ですか(FL). Sso, informal and *yoroshii desu ka* / よろしい ですか(FL) is very, very formal. There was a sentence in the *issho de yoroshii desu ka* / 一緒に よろしい ですか(FL) which means is it alright very, very politely asking is it alright if I put them together. So, *yoroshiku* / よろしく (FL) you have done and where have you used this word *yoroshiku* / よろしく,(FL) well *yoroshiku onegaishimasu* / よろしくおねがいします(FL) first time when you meet someone. So, *hajimemashite* / 初めまして, *yoroshiku onegaishimasu* / よろしくおねがいします, *yoroshiku* / よろしく(FL) means asking permission to do something. Now you can see *kore o tsukatte yoroshii desu ka* / これ を 使って よろしい ですか(FL) is it alright if I use this and *koko ni suwatte yoroshii desu ka* / ここ に 座って よろしい です

か, (FL) is it alright with you if I sit over here very, very polite. *Koko ni suwatte yoroshii desu ka* / ここに座ってよろしいですか, *kono isu o tsukatte yoroshii desu ka* / このいすを使ってよろしいですか, (FL) is it alright if I use this chair, so basically being very polite.

(Refer Slide Time: 40:08)



Now I have some similar looking kanji's. So, very, very quickly you have done *roku* / 六 (FL) which is six and this is *dai* / 大 (FL) or *ookii* / 大きい (FL) very similar. So, please do not make this mistake one, two, three, four and one, two and three this is used in *daigaku* / 大学 (FL). Then we have *sukoshi* / 少し (FL) and (FL) *chiisai* / 小さい. So, *sukoshi* / 少し (FL) you have just now done this is the order *sukoshi* / 少し (FL) means little or small but is used for quantity or amount and *chiisai* / 小さい (FL) like this which is similar only this is missing in *chiisai* / 小さい (FL).

So, *chiisai* / 小さい (FL) is like this *chiisai* / 小さい (FL) similar looking kanji's. So, remember them and so, *shou-shou* / 少々 another word another reading for this kanji is *shoushou* / 少々, *shou* / 少 (FL). So, when you use it twice then this is the character that is made which means you have to repeat this reading over here; we will do these words in our next chapter. You can also find look up the dictionary and find some words like this, some you already know some I will tell you for today do *shoushou* / 少々 (FL). So, and I have already explained what it means.

(Refer Slide Time: 41:54)

Vocabulary		
ningyo	にんぎょ	doll
okashi	おかし	snacks/sweets
amaimono	甘い物	sweets
harau	はらう	to pay
betsu-betsu	べつべつ	seperately
betsu	別	seperate
iremasu	入れる	to pour
wakarimashita	分かりました	have understood
wakaru	分かる	to understand
fuku	ふく	clothes
kirumono	着るもの	clothes
hosu	ほす	to hang
hoshimasu	はします	hang
suu	すう	to smoke
suimasu	すいます	smoke

Now there is this vocabulary you can go over the vocabulary remember the words there are some new verbs remember those use them in conversation, and with this I would like to end our class today. There is lots for you to practice at home digest this much make sentences with your partner practice all that we have done and come prepared for your next class. Till then *sayounara* / さようなら, *mata aimashou* / また会いましょう, (FL) namaskar and we will meet again soon.