

Introduction to Japanese Language and Culture - II
Vatsala Misra
Foreign Language Program
Indian Institute of Technology - Kanpur

Lecture: 21

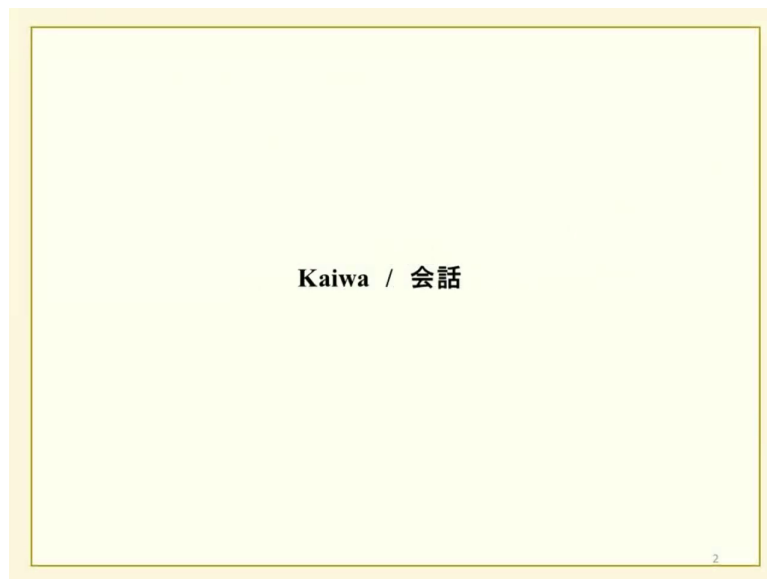
Ikka-getsu de dekimasu

一ヶ月 で 出来ます

I can do it in one month

Konnichiwa／こんにちは(FL) and welcome to the class in the second lecture series on Introduction to Japanese Language and Culture. So, today's class is a continuation of the previous class and in the previous class we did potential form for group 1 and group 2. So, now this time we are going to do for group 3 which has two verbs and you know that it is *suru*／する(FL) and *kuru*／くる(FL). So, let us see what we have today and what all we are going to do with these two verbs. Now I have your *kaiwa*／会話(FL) and you listen to the *kaiwa*／会話(FL) and see what all you can understand.

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(FL)

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Rao: **Watashi wa raigetsu Nihon e ikimasu.**
 Mira: **Ii desu ne. Doshite ureshiku nai desu ka?**
 Rao: **Jitsu wa, Nihongo o hanasu koto ga dekimasen.**
 Mira: **Ja, ima kara Nihongo o benkyoushite kudasai.**
Ikkagetsu ni sukoshi gurai wa dekimasu yo.
Watashi wa 'Ikkagetsu de Nihongo o naraimashou'
to iu hon o motte imasu. Sono hon o Rao san ni
agemasu. Desukara, shinpai arimasen.
 Rao: **Arigatou gozaimasu.**
 Mira: **Gambatte ne!**

So, you just heard the *kaiwa*／会話(FL) between *Rao*(FL) and *Mira*(FL). So, let us see what it is. I will go to Japan next month. So, this is an expression which you have done a number of times that is really good. *Doushite ureshikunai desu ka*／どうして うれしくない です か?(FL) Over here *demo*／でも could also have been used but why are you not happy? Now *ureshii*／うれしい(FL) is an adjective and how do you make negative of *ureshii*／うれしい(FL)? Remove the *i*／い(FL) and put *ku arimasen*／く ありません(FL) we have done this earlier.

Now why is *nai*／ない(FL) over here? *Nai*／ない(FL) is plain form for *arimasen*／ありません(FL). So, now we have to use it in plain form because *desu*／です this is over here. So, *doushite*／どうして(FL) is why; *doushite ureshikunai desu ka*／どうして うれしくない です か?(FL) You can make it for other adjectives also *akai*／あかい, *takai*／たかい(FL) and remove the *i*／い(FL) and put *ku*／く(FL) and *nai*／ない(FL). So, that makes a negative for adjectives. *Jitsu wa*／じつ は(FL) actually speaking if I have to tell you the truth; the truth is that so, that is what *jitsu wa*／じつ は(FL) means. So, why is he depressed or not happy because he cannot speak in Japanese.

Now this is what we are going to do over here. So, if you do not know Japanese *ja*／じゃ(FL) in that case then in that case well *ima kara*／今 から(FL) from now *nihongo o benkyou shite kudasai*／日本語 を 勉強 して ください, please(FL) start studying Japanese. *Ikkagetsu ni*／一ヶ月 に(FL) in a span of 30 days; *ikkagetsu*／一ヶ月 one

month; so you have done this book, *hon*／本(FL) which is called *ikkagetsu de Nihongo o naraimashou*／一ヶ月 で 日本語 を ならいましょう, *this hon watashi wa motte imasu*／本 私 は 持って います. *Sono hon ni Rao ni san agemasu*／その 本 に ラオ さん に 上げます, (FL) I will give it to you, this *ni*／に(FL) over here is 'to'. *Desukara*／ですから, (FL) so *shinpai arimasen*／心配 ありません, (FL) you do not have to worry anymore and *Rao san*(FL) says *arigatou gozaimasu*／ありがとう ございます. (FL) He could have also said *sore wa ii desu ne.*, *arigatou gozaimasu*／それは いい です ね。ありがとう ございます. *Gambatte ne*／がんばって ね, (FL) you have done *gambatte*／がんばって(FL) a number of times.

So, informal because they are both friends, *gambatte ne*／がんばって ね(FL) work hard at your Japanese. *Ikkagetsu de sukoshi gurai wa dekimasu yo*／一ヶ月 で 少し ぐらい は できます よ, (FL) So, they should (FL) you will be able to learn a little in a span of 30 days or one month.

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ラオ: 私は 来月 日本 に いきます。

ミラ: いい です ね。でも、どうして うれしくない ですか？

ラオ: じつは、日本語 が はなせません から です。

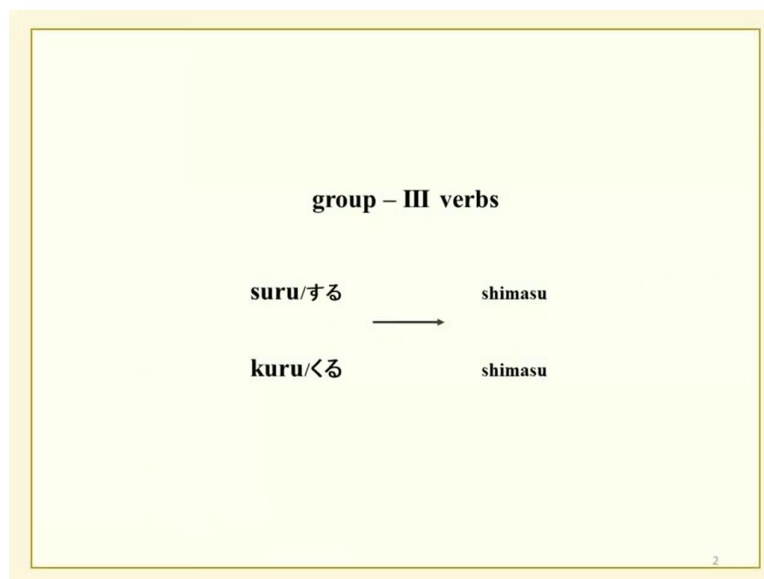
ミラ: じゃ、今 から 日本語 を 勉強して ください。一ヶ月 に 少し ぐらい が できます よ。私は '一ヶ月 で 日本語 を ならいましょう' と 言う 本 を 持っています。その 本 を ラオさん に あげます。ですから、心配 しないで ね。

ラオ: ありがとう ございます。

ミラ:がんばって ね!

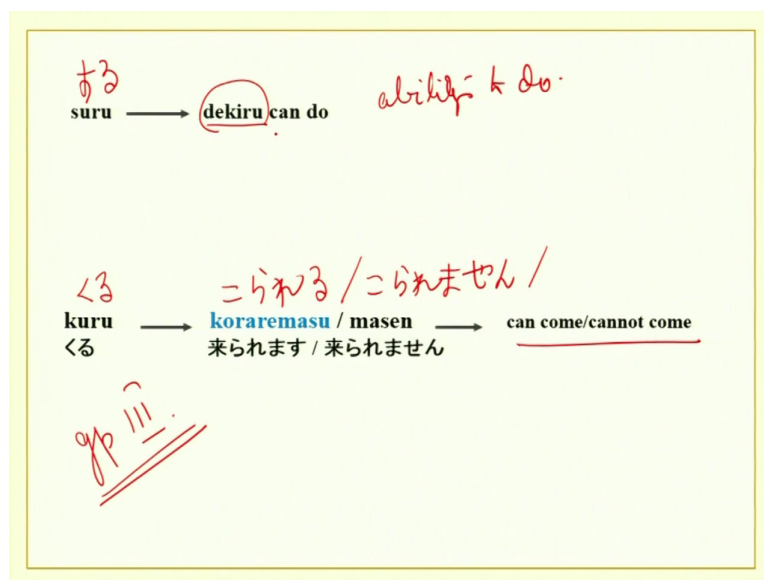
Now this is in your script, *watashi*／私 *kanji*(FL) is there; *raigetsu*／来月, *nihon*／日本, (FL) then you have *Nihongo*／日本語(FL) these *kanji*(FL) keep coming up again and again so, it is always better. There is *sukoshi*／少し(FL) over here *sukoshi*／少し(FL) means little it shows quantity. And then you have *shinpai*／心配, *iu*／言う(FL) you. So, all these are there practice this kanji. So, that you are able to read fluently.

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Now you just heard the *kaiwa*／会話(FL) between *Rao* ラオ(FL) and *Mira* ミラ(FL). Today we are going to do group 3. We have already done group one potential form verbs in our last lesson. So, the two irregular verbs of group three; can someone tell me what they are? Well they are *kuru*／くる(FL) and *suru*／する(FL).

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Now the potential form for *suru*／する(FL) is *dekiru*／できる(FL) which means can do and *kuru*／くる(FL) changes to what *kuru*／くる(FL) changes to *korareru*／こられる(FL) in potential form, which means I can come I have the ability to come. So, now in our last lesson we learned noun *ga* *dekiru*／が できる(FL) for example *Nihongo ga dekiru*／日本語 が できる(FL). Now let us see some sentences and see how it is done.

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suru → dekiru – a phrase meaning can do
 Noun ga dekiru Eigo ga dekiru potential
 Sore wa dekimasen/dekimasu / それは できます/できません
 Watashi wa Nihongo ga dekimasen/hanasemasen.
 私は 日本語 が 話せます/話せません できません。
 Kono shigoto wa ichi-ji kan de dekimasen/dekimasen.
 この 仕事 は 一時間 で できません/できません。
 ni-shū kan / 二週間 2 weeks
 mikka / 三日 3 days
 ni-ka getsu / 二か月 2 months

So, *suru*／する(FL) as I just now told you is *dekiru*／できる(FL) and these are group 3 irregular verbs; why they are irregular? Because you can see from *suru*(FL) that it does not have anything to do with *suru*／する(FL) the verb itself changes. So, *noun ga dekiru*／が できる. *Nihongo ga dekiru*／日本語 が できる, I have the ability to speak in Japanese. *Eigo ga dekiru*／英語 が できる(FL). So, I can speak in English, I have the ability or the potential to speak in English. Now *sore* is a pronoun, so, again same thing; *sore wa dekimasu*／それ は できます. You could point at something or somebody has asked you and you are saying *sore wa dekimasen*／それ は できません(FL) I am unable to do this activity.

For example *gorufu ga dekimasu ka*／ゴルフ が できます か? *Iie, gorufu ga dekimasen*／いいえ、ゴルフ が できません(FL) you have a lot of examples today. So, *watashi wa Nihongo ga dekimasen*／私 は 日本語 が できません(FL) it is similar to *watashi wa Nihongo ga hanasemasen*／私 は にほんご が 話せません, (FL) now the important part over here is that we have *ga*／が(FL) for potential form. In this case we just change the *i*／い over here and make it because it is *shie* it is a syllable. So, we just put a *seay* over here and it becomes potential form in case of *suru*／する(FL) we change the verb itself. Now you can see *kono shigoto wa ichi-jikan de dekimasu*／この 仕事 は 一時間 で できます or *dekimasen*／できません(FL) why *de*／で over here?

Because within this period of time *kono shigoto wa dekimasen*／この 仕事 は できません, **(FL)** I cannot do; *sore wa dekimasen*／それは できません**(FL)**.

Similar to this one *sore wa dekimasen*／それは できません**(FL)** or *kono shigoto wa dekimasen*／この 仕事 は できません**(FL)** but if we put time over here, then what happens? *Ich-i-jikan de*／一時間 で, **(FL)** ~~can they~~ within that allotted time within that time period. So, instead of *ichi-jikan*／一時間, **(FL)** now you can have any time expression these are time expressions we have done them. So, *ni-shuu kan de dekimasen*／二週間 で できません, *mikka de dekimasen*／三日 で できません, **(FL)** three days; *ni-shuukan*／二週間**(FL)** is two weeks three days and *ni-ka getsu*／二ヶ月**(FL)** is two months. So, *kono shigoto*／この 仕事**(FL)** could be replaced with organizing conference or preparing a paper writing an essay anything. And you can give I can do or I cannot do in a certain period of time using particle *de*／で**(FL)**.

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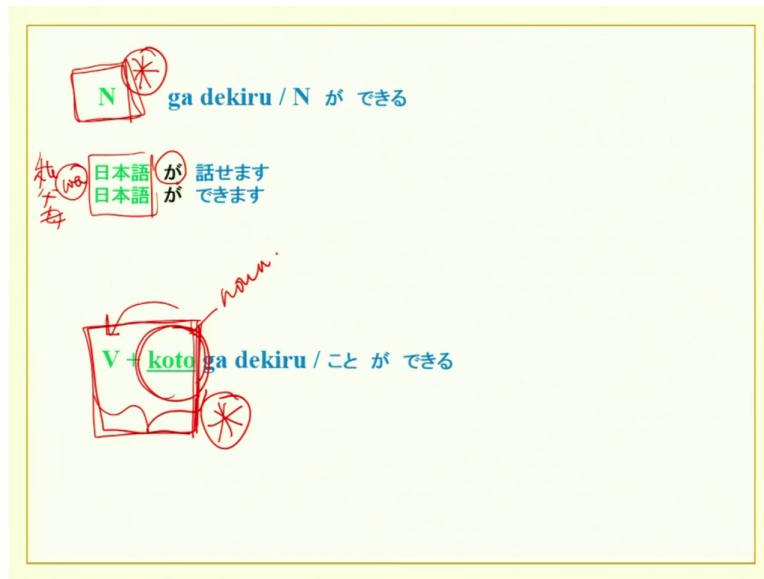
N koto + dekiru → ability

Nihongo **ga** dekimasu / dekimasen
日本語 **が** できます / できません

3

Now if we add the noun *koto*／こと to *dekiru*／できる, *verb + koto ga dekiru*／こと が できる**(FL)** is similar in meaning to the potential form done in lesson 20. *Koto*／こと **(FL)** is a noun and when it joins with a verb it turns into a noun phrase and then it can replace the noun in the *noun ga dekiru*／が できる**(FL)** pattern.

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So, *Nihongo ga dekiru* / 日本語 が できる, *gorufu ga dekiru* / ゴルフ が できる, *saikuringu ga dekiru* / サイクリング が できる (FL) it could be anyone it could be *watashi* / 私 (FL) or it could be *chichi* or *haha* / 母 (FL) anyone *wa* / は (FL) something *ga dekiru* / が できる. So, *watashi wa Nihongo ga hanasemasu* / 私 は 日本語 が 話せます (FL) now when I add *koto* / こと (FL) to this verb over here, what happens? So, it shows that this part becomes a noun phrase can be used as a noun and the rest remains the same *ga dekiru* / が できる. (FL) so, you will see noun which is over here and if we have verb plus *koto* / こと (FL) this *koto* / こと (FL) which is a noun itself this word and is added to the verb then these two make a noun phrase.

Meaning remains the same with this and this and this, the meaning remains the same; grammatically yes they are a little different but meaning wise it does not change. Now where it changes and what happens? I will tell you right now.

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V+ koto **ga** dekiru → activity of the verb

Verb plus *koto ga dekiru*／こと が できる ~~(FL)~~ basically means the activity of the verb you could say it shows that the speaker has the ability to do what the verb is saying. Well the difference between noun *ga dekiru*／が できる and ~~(FL)~~ verb plus *koto ga dekiru*／こと が できる ~~(FL)~~.

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V+ koto **ga** dekiru → activity of the verb
formal

N ga dekimasu → ability
hanasemasu
informal

Is that noun *ga dekiru*／が できる ~~(FL)~~ is very, very informal you could use it with friends informally casually it is more colloquial whereas verb plus *koto ga dekiru*／こと が できる ~~(FL)~~ is more polite and formal and to be used with seniors and in very formal situations. You have a lot of examples today. So, you can practice with those.

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V(dic. form) + **koto ga dekiru** – shows ability to perform an activity.

- Shows that Noun can do Verb.
- Particles **wa** and **ga** are used in this construction.

N wa (V plain) + koto ga dekimasu.

hanasu / 話す } **koto ga dekiru**
 taberu / 食べる }

Nihongo **ga** hanasemasu / 日本語 が 話せます。
 Nihongo o hanasu koto **ga** dekiru / 日本語 を 話す事 が できます。

Nihongo no shinbun **ga** yomemasu / 日本語 の 新聞 が よめる。
 Nihongo no shinbun o yomu koto **ga** dekiru.
 日本語の新聞を 読むことが できる。

Ichinichi de kono shousetsu o yomu koto **ga** dekinai.
 一日 で この 小説 を 読む こと が できません。

Urusai node koko de benkyou suru koto **ga** / dekimasen.
 うるさい ので ここで 勉強 する こと が できません。

The important part over here is that in this construction **wa**／は(FL) and **ga**／が(FL) both are used. So, you have noun **wa**／は, *watashi wa*／私 は(FL) verb in plain form plus **koto ga dekimasu**／こと が できます(FL) you can very well understand; why it is in plain form over here? Because we have a verb in *masu*／ます form write at the end. So, you can see *hanasu koto ga dekiru*／話す こと が できる; *taberu koto ga dekiru*／食べる こと が できる(FL). So, what *taberu koto ga dekiru*／たべる こと が できる? *Niku wa taberu koto ga dekimasu*／肉 は 食べる こと が できます. *Nihongo o hanasu koto ga dekimasu*／日本語 を 話す こと が できます(FL) I can speak; I can eat meat. Now you can see these examples, *Nihongo ga hanasemasu*／日本語 が 話せます(FL) again and again the same constructions are coming you can of course use them with other verbs as well.

This is just to make it very clear in your minds; how it is used and what particles are going to be used where. So, *Nihongo ga hanasemasu*／日本語 が 話せます. *Dare*／だれ? *Watashi wa Nihongo ga hanasemasu*／私 は 日本語 が 話せます(FL). So, you will see **ga**／が(FL) is being used *Nihongo o hanasu koto ga dekimasu*／日本語 を 話す こと が できます(FL). So, this activity of talking; what? *Nihongo*／日本語(FL) basically meaning is the same but grammatically it is a little different construction wise. So, *hanasu koto ga dekimasu*／話す こと が できます(FL) somewhere I have put it in

plain form, some places I am using *masu*／*ます* ~~s~~-form the reason here is just to show that these two mean exactly the same.

And can be used in exactly the same manner only the level of politeness degree of politeness varies this is informal and this of course is formal. So, remember *masu*／*ます* ~~s~~-form is always formal and the plain form is more informal to be used with friends. So, *Nihongo o hanasu koto ga dekimasu*／日本語 を 話す こと が できます. (FL) ~~T~~ this act of talking in Japanese this activity of talking in Japanese I can do or I am able to do basically meaning I can talk in Japanese.

So, now *Nihongo no shinbun ga yomemasu*／日本語 の 新聞 が よめます, simple construction noun *ga*／が verb in potential form; *nihongo ga yomeru*／日本語 が 読める, (FL) again I have put plain form over here. So, *Nihongo no shinbun o yomu koto ga*／日本語 の 新聞 を 読む こと が; (FL) so, I can read the paper in Japanese basically that activity of reading paper in Japanese I can do I have the ability to do. *Ichiniichi de*／一日 で, in one day; *ichiniichi*／一日 - one day; *one day de kono shousetsu o yomu koto ga dekinai*／で こと 小説 を 読む こと が できない; (FL) ~~they~~ I cannot read this novel in one day. So, ~~span time span~~, time span with particle *de*／で (FL). *Urusai node koko de benkyou suru koto ga dekimasen*／うるさい ので ここで 勉強 すること が できません. *Urusai*／うるさい (FL) it is very, very noisy, *node*／ので、~~they~~ again *kara*／から (FL) can be used as equal to *node*／ので (FL) only it is more polite; *benkyou suru koto ga dekimasen*／勉強 すること が できません, ~~like~~ (FL) I cannot study over here.

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V+ koto ga dekiru

swim
Imouto wa mainichi oyogimasu / oyogimasen.
私は 毎日 およぎます / およぎません。

Can swim → *cannot swim*
Imouto wa oyogemasen / oyogemasu.
私は 泳げません / 泳げます。

swim
Watashi wa oyogu koto ga dekimasu / dekimasen.
私は 泳ぐ こと が できます / できません。

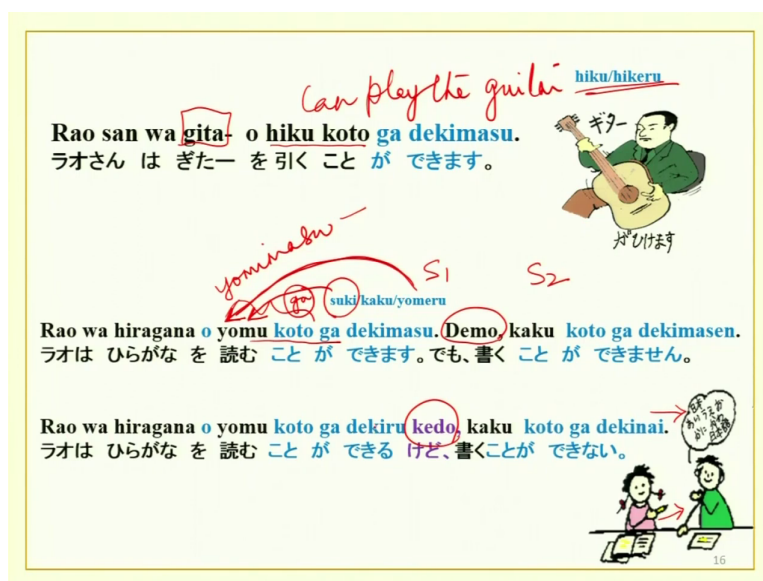
diff.
Kanji o kaku koto wa muzukashii desu / 漢字を 書くことは 難しい です。

Mira wa koukou no toki kara ryuugaku suru koto o kangaete imasu.
ミラは 高校の とき から 留学する こと を 考えています。

Then you can see *imouto wa mainichi oyogimasu* / 妹 は 毎日 泳ぎます, ~~(FL)~~ or ~~(FL)~~ swim she swims or *oyogimasen* / およぎません ~~(FL)~~ she does not swim. Instead of *imouto* / 妹 ~~(FL)~~ again you can use any noun that you want *imouto wa oyogemasu* / 妹 は 泳げます ~~(FL)~~ can swim and cannot swim. So, this is over here and this is over here, then *watashi wa oyogu koto ga dekimasu* / 私 は 泳ぐ こと が できます ~~(FL)~~ or *dekimasen* / できません basically I can swim and cannot swim *oyogu koto* / およぐ こと ~~(FL)~~ the activity of swimming I can do or cannot do. Now, *kanji o kaku koto wa muzukashii desu* / 漢字を 書くことは 難しい です; ~~(FL)~~ now you will see something different over here same construction *kanji o kaku koto* / 漢字を 書く こと ~~(FL)~~ the activity of writing kanji *wa muzukashii desu* / は 難しい です ~~(FL)~~.

So, we cannot change that there is no potential or ability shown over here, it is just simple that *kanji o kaku koto wa muzukashii desu* / 漢字を 書く こと が 難しい です, ~~(FL)~~ this it is difficult. So, you can see it can also be used with adjectives. Now *Mira wa koukou no toki kara* / ミラ は 高校の とき から, ~~(FL)~~ from the time of high school *ryuugaku suru o kangaete imasu* / 留学する を 考えて います. ~~(FL)~~ **S**she has been thinking of going out for studies; *ryuugaku* / りゅうがく ~~(FL)~~ is foreign studies, *suru koto o kangaete imasu* / すること を かんがえています; there is no *dekimasen* / できません over here. ~~(FL)~~ So, you can use this construction in a lot of ways with adjectives with *te* / て ~~(FL)~~ form of the verb with different verbs.

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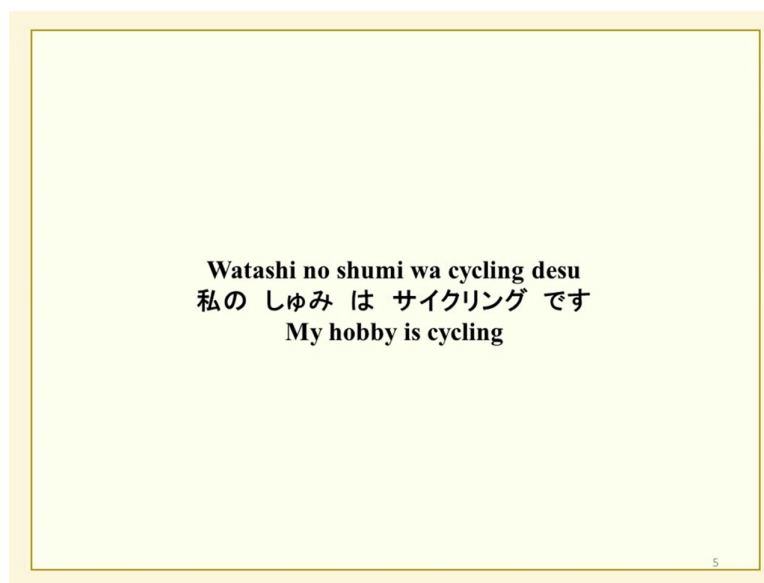
Now look at this picture and see what is this gentleman doing? He is playing the guitar. So, *gita- o hiku*／ギター を 引く (FL) is the verb and I think I have told you why we use *hiku*／ひく (FL). So, well (FL) he can play the guitar; can play the guitar and *gita-*／ギター (FL) is done in Japanese *gita-*／ギター, *hiku*／引く (FL) and *hikeru*／ひける (FL). So, you can see over here *gita- o hikimasu*／ギター を ひきます, (FL) I play the guitar; *gita- ga hikemasu*／ギター が ひけます, (FL) I can play the guitar, *gita- o hiku koto ga dekimasu*／ギター を 引く が できます, (FL) again can play the guitar. Now there is another picture over here of these two and there is lot of kanji and hiragana written.

So, somebody is giving a pencil, what is it? *Rao wa hiragana o yomu koto ga dekimasu*／ラオさんは ひらがな を 読む こと が できます, he can read, *demo*, *kaku koto ga dekimasenu*／でも、書く こと が できま~~せん~~す~~them~~. (FL) So, she is giving the pencil for him to practice. *Rao wa hiragana o yomu koto*／ラオは ひらがな を 読む こと, (FL) he can read but cannot write. *Rao wa hiragana ga suki desu*／ラオは ひらがな が 好き です, (FL) can also be used he likes reading hiragana; *hiragana ga yomemasu*／ひらがな が 読めます (FL) instead of *yomu*／読む; *hiragana o yomimasu*／ひらがな を 読みます, (FL) he reads he can read, *yomemasu*／読めます; *ga suki desu*／が すき です; *ga*／が will come over here with *suki*／好き (FL) because you are stating something, *ga suki desu*／が 好き です. Now instead of *demo*／でも (FL) you

can also use *kedo*／けど(FL) and join the sentence. This is sentence one and this is sentence two with *kedo*／けど(FL) you can join, with *demo*／でも(FL) you have to start another sentence to show contrast.

Rao wa hiragana o yomu koto ga dekiru kedo, kaku koto ga dekinai／ラオ は ひらがな を 読む こと が できる けど、書く こと が できない。(FL) Same meaning but using another conjunction which is very, very informal over here it is more colloquial so *kedo*／けど, *demo*／でも(FL) is more formal.

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Now you have done *shumi*／しゅみ(FL) in your last series and maybe during revision I have told you about *shumi*／しゅみ(FL) for example *watashi no shumi wa saikuringu desu*／私の しゅみ は サイクリング です or *watashi no shumi wa suugaku desu*／私の しゅみ は 数学 です or *watashi no shumi wa yachoukansatsu desu*／私の しゅみ は やちょうかんさつ です.(FL) cycling this or (FL) or (FL) *Yachoukansatsu*／やちょうかんさつ which is bird watching.

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photographs

Watashi no shumi wa shashin desu.
私の趣味は写真です。

likes

Mira wa shashin o toru koto ga dai-suki desu.
ミラは写真を取ることが大好きです。

cannot

Watashi wa shashin o toru koto ga dekimasu.
私は写真を取ることができます。

hobby

Shashin o toru koto wa watashi no shumi desu.
写真を取ることは私の趣味です。

19

So, let us see what we have here-; *shashin*/写真(FL) is photographs I like taking photographs. (FL) So, taking pictures she likes. So, *Mira*(FL) likes taking pictures - *shashin o toru koto ga suki desu* /写真をとることが好きです. *W*watashi wa shashin o toru koto ga dekimasen/私は写真をとることができません(FL) I cannot take pictures. (FL) So, cannot take pictures; who? *Watashi*/私, *watashi*/私(FL) can again be replaced over here by any noun basically name, *tomodachi*/友達, *otousan*/お父さん, *okaasan*/お母さん, *sensei*/先生, any one(FL). Now we have *shashin o toru koto wa*/写真をとることは(FL) this activity is *watashi no shumi*/私のしゅみ(FL) my hobby, I like doing, I have an interest in. *W*watashi no shumi desu/私のしゅみです(FL) or *watashi no shumi wa shashin o toru koto desu*/私のしゅみは写真をとることです(FL) both ways you can use it both sentences are correct.

(Refer Slide Time: 23:13)

lots/many amount. how.

A: Shiken wa dou datta / 試験 は どう だった。

B: Yoku dekinakatta / よく できなかった. -ve part. dekinasen. dekinashita. dekinasendeshita.

A: Sensei to hanashimashita ka? / 先生 と 話しました か?

B: Dekimasen deshita / できませんでした.

hanashinakatta / 話しなかった. did not. could not talk.

hanasenakatta / 話せなかった. could not do. (I=th)

dekinasen deshita / できませんでした. unable to talk. could not talk.

hanasu koto ga dekinakatta / 話すことができなかった.

to isshoni. talk.

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Now look at this *shiken wa dou datta* / 試験 は どう だった; *dou* / どう (FL) though is how; *dou datta* / どう だった. *Yoku dekinakatta* / よく できなかった; negative past negative; *dekimasu* / できます, *dekimasen* / できません, *dekimashita* / できました, *dekimasen deshita* / できませんでした (FL). So, the plain form is *dekinakatta* / できなかった (FL) and *yoku* / よく (FL) you have done, *yoku* / よく (FL) means not to that extent over here, otherwise *yoku* / よく (FL) means lots or many showing amount you have done in lesson 20. So, *yoku* / よく *dekinakatta* / できなかった (FL) has a negative meaning over here I could not do that well or that much. Now *sensei to hanashimashita ka* / 先生 と 話しました か? *Dekimasen deshita* / できませんでした (FL) I could not talk to *sensei* / 先生; (FL) you have a *to* / と (FL) over here, now you have done *to issho ni* / と 一緒に; (FL) can someone tell me, what *to* means over here? Well it means with, *watashi wa tomodachi to issho ni pikunikku ni ikimashita* / 私は 友だち と一緒に ピクニックに 行きました. (FL) picnic Went with my friend.

So, *sensei to hanashimashita* / 先生 と 話しました (FL) over here means with *sensei* / 先生, *sensei to hanashimashita* / 先生 と 話しました; (FL) I talked with *sensei* / 先生 (FL). So, two people were participating in the conversation you were talking and he was advising. Now if I say *sensei ni hanashimashita* / 先生 に 話しました (FL). So, over here you were talking and *sensei* was just listening; *tomodachi ni hanashimashita* / 友だち に 話しました; *tomodachi ni iimashita* / 友だち に 言いました (FL) I told him

something and he listened to; *tomodachi to hanashimashita*／友だち と 話しました, (FL) there was interaction between two people. Then *hanashinakatta*／話しなかった(FL) did not talk; *hanasenakatta*／話しなかった(FL) could not talk, did not; then *dekimasen deshita*／できませんでした(FL) could not do and then *hanasu koto ga dekimasen deshita*／話す こと が できません でした(FL) I was unable to talk or could not talk.

You can see the difference now in all of these. Practice this with other verbs and you will understand it better.

(Refer Slide Time: 26:13)

Benkyou o shimasu / 勉強 を します。

Benkyou ga dekimasu
勉強 が できます

Benkyou suru koto ga dekimasu.
勉強 する こと が できます。

Oyogu koto ga dekiru (to omoimasu.) I think (ka?)
泳ぐ こと が できると 思います。

Ikka-getsu de sukoshi nihongo ga dekiru to Mira ga itte imashita.
一か月 で 少し 日本語 が できると ミラが 言っていました。

Now look at this *benkyou shimasu*／勉強 します(FL) I study; *benkyou ga dekimasu*／勉強 が できます(FL) I can study; *benkyou suru koto ga dekimasu*／勉強 する こと が できます(FL) this activity of studying I can do now; *oyogu koto ga dekiru to omoimasu*／泳ぐ こと が できると 思います(FL) you have done I think I can. So, *dekiru*／できる(FL) can do, what activity? *Oyogu koto*／泳ぐ こと(FL) swimming and *to omoimasu*／と 思います(FL) is I think I think I can swim. You have done it with *hanasu koto*／話す こと; you can do *nomu koto*／飲む こと, *to omoimasu*／と 思います(FL). If you want to ask someone *oyogu koto ga dekimasu ka*／泳ぐ こと が できます か?(FL) then this has to be used particle *ka*／か(FL). Now you can practice it with your partner then, *ikkagetsu de sukoshi nihongo ga dekiru to Mira san ga itte imashita*／一ヶ月 で 少し 日本語 が できると ミラさんが 言っていました(FL). So,

we just did *de*／~~で~~ ~~they~~ within that span, *sukoshi*／少し(FL) a little (FL) ~~a little~~ *nihongo ga* *dekiru*／日本語 が できる(FL) can do, *to Mira ga itte imashita*／と ミラ が 言っ
て いました we have also done this.

This is indirect, she was saying that you can learn Japanese in a period of one month, *sukoshi*／少し(FL) Japanese little bit of Japanese you can learn in a period of one month. So, this also we have done and this also we have done you can revise it here and practice with your partner.

(Refer Slide Time: 28:18)

A: Kondo no kinyoubi wa yasumi desu. Nani o shimasu ka?
こんどの金曜日は休みです。なにをしますか？

- *watch not watch*
Terebi o miru-minai / テレビを見る-みない。
- *not doing anything have not done anything*
Nanimo shimasen / shite imasen / なにもしません/していません。
- *want to see don't want to see*
Eiga o mitai-mitakunai / 映画を見たい-たくない。
- Nanimo shitakunai desu / なにもしたくないです。

Now let us go back to our dialogue in lesson 20 where we have used *nanimo*／~~なにも~~(FL). So, what does *nanimo*／~~なにも~~(FL) mean *nani*／~~なに~~(FL) plus *mo*／~~も~~(FL). So, well when you join this question word *nani*／~~なに~~(FL) plus *mo*／~~も~~(FL) the meaning is in negative the verb at the end will always be in negative and the meaning is nothing; *nanimo tabemasen*／~~なにも 食べません~~(FL) I will not eat anything. *Nanimo mimasen*／~~なにも 見ません~~(FL) I will not see anything. So, you have these examples over here.

Gozen-chuu kurasu ga aru kedo nanimo nai node, ikeru to omoimasu／午前中 クラス
がある けど なにも ない ので、いける と 思います。(FL) So, this was the
sentence where *nanimo*／~~なにも~~(FL) is given and you can see *nai node*／~~ない~~ ので,
because there is nothing thus I think I will be able to come. Now *nani o nomimasu ka?*／何
を 飲みます か？(FL) What will you have? *Juice o nomimasu*／ジュース を

飲みます。 *Nani o tabemasu ka*／何を 食べます か? *Pizza o tabemasu*／ピザ を 食べます。 (FL) So, what will you eat or drink? So, you can answer accordingly. Now *nanimo tabemasen*／なんにも 食べません, (FL) I will not eat anything or nothing *nanimo tabemasen*／なんにも 食べません, *nanimo nomimasen*／なんにも 飲みません. So, now you will see that after *nanimo*／なんにも, *o*／を (FL) is not used. Well *o*／を (FL) is optional you may use may not use generally *o*／を (FL) is not used.

Kimochi wa wakaru kedo, nanimo dekimasen／気持ち は わかる けど、なんにも できません, (FL) Cannot do, *nanimo*／なんにも (FL) is nothing. So, *kimochi*／きもち (FL) is feeling *wa wakaru kedo*／は わかる けど, though I understand but *nanimo dekimasen*／なんにも できません I (FL) unable to do anything, it is a feeling of regret. *Nanimo shimasen*／なんにも しません, (FL) I will not do anything; *nanimo kakimasen*／なんにも 書きません, (FL) I will not write anything; *nanimo hanashimasen*／なんにも 話しません (FL). So, you can use *nanimo*／なんにも (FL) like this with different verbs with negative.

Now, *kondo no nichiyoubi wa yasumi desu*／今度 の 日曜日 は 休み です。 *Nani o shimasu ka*／何を します か? *Terebi o miru*／テレビ を 見る, (FL) I will watch TV; *terebi o minai*／テレビ を 見ない, (FL) I will not watch TV; then, *nanimo shimasen*／なんにも しません (FL) I will not do anything. *Kondo no nichiyoubi wa yasumi desu*／今度 の 日曜日 は 休み です。 *Nani o shimasu ka*／何を します か? One answer could be *nanimo shimasen*／なんにも しません (FL) I will not do anything; not do anything.

Now you have something very interesting over here, what is this? *Nanimo shimasen*／なんにも しません (FL) I will not do anything; *nanimo shite imasen*／なんにも していません (FL) I have not done anything. So, someone can ask you; what have you done? *Nanimo shite imasen*／なんにも していません (FL) I have not done anything it is not my fault. *Eiga o mitai*／映画 を 見たい / *mitakunai*／見たくない (FL) I want to see; want to see and do not want to see. So, I am giving you these examples again and again for you to understand better. *Nanimo shitakunai*／なんにも したくない (FL) or *nani o shimasu ka*／何を し

ます か, (FL) I do not want to do anything on a Sunday or on a *yasumi* / 休み (FL) day a holiday. I hope this is clear now.

(Refer Slide Time: 32:28)

Rao san wa kanji o	kakimasu.	
ラオさん は 漢字 を	かきます。	
Rao san wa kanji o	kakimasen.	does not write
ラオさん は 漢字 を	かきません。	
Rao san wa kanji o	kakitai desu.	wants to write
ラオさん は 漢字 を	書きたい です。	
Rao san wa kanji o	kakitakunai desu.	does not want to write
ラオさん は 漢字 を	書きたくない です。	
Rao san kanji o	kakimashou.	lets write kanji
ラオさん、漢字 を	かきましょう。	

So, now I have written a lot of forms that you have covered so far. So, we will just compare these forms and see what they mean and how they are used? *Rao san wa kanji o kakimasu* / ラオさん は 漢字 を 書きます; *Rao san* (FL) writes kanji; *Rao san wa kanji o kakimasen* / ラオさん は 漢字 を かきません., *Rao san* (FL) does not write kanji. Then *Rao san wa kanji o kakitai* / ラオさん は 漢字 を 書きたい, *Rao san* (FL) wants to write kanji; *Rao san wa kanji o kikitakunai* / ラオさん は 漢字 を 書きたくない (FL) does not want to write. We have done this construction a number of times, we are just comparing this part. *Rao san, kanji o kakimashou* / ラオさん, 漢字 を 書きましょう, *Rao san* let's write (FL) kanji. Or *Rao san kanji o kakimashou ka* / ラオさん 漢字 を 書きましょう か, shall we write kanji. (FL) let us it is right kanji (FL) we write kanji.

(Refer Slide Time: 33:41)

we
Rao san kanji ga kakemasu. *can write*
ラオさん 漢字 が かけません。

(-k)
Rao san wa kanji o kaku koto ga dekimasu / dekimasen.
ラオさん は 漢字 を 書く こと が できます / できません。

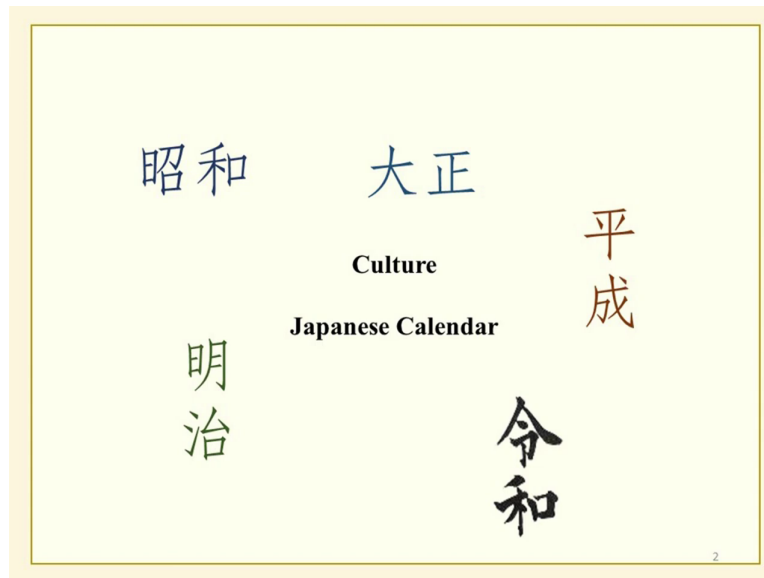
I think will be able to write
Rao san wa kanji o kaku koto ga dekiru to omoimasu.
ラオさん は 漢字 を 書く こと が できると 思います。

Then there is still more *Rao san wa kanji o kaita hou ga ii* / ラオさん は 漢字 を 書いた ほう が いい, **(FL)** it is better for you to write kanji; then, *Hana ima asobanai hou ga ii* / 花 今 遊ばない ほう が いい, **(FL)** it is better that you do not play now. So, negative do not play, again practice for *hou ga* / ほう が **(FL)** same thing here in negative as well, earlier one was past *Rao san kanji o kaita hou ga ii to omoimasu* / ラオさん 漢字 を 書いた ほう が いい と 思います, **(FL)** I think that it is better that you write in or write kanji. Then *ashita hayai node, ima terebi o minai hou ga ii to omoimasu* / 明日 早い ので、今 テレビ を 見ない ほう が いい と 思います, **(FL)** I think it is better that you do not watch tv as it is going to be very early tomorrow. *Rao san wa kanji o kaite imasu* / ラオさん は 漢字 を 書いています, **(FL)** *He* is writing it is in present continuous. *Rao san, koko ni kanji o kaite kudasai* / ラオさん、ここ に 漢字 を 書いて 下さい, **(FL)** *Please* write kanji over here.

Then *Rao san kanji o kaite mite kudasai* / ラオさん 漢字 を 書いて みて ください, **(FL)** ~~kanji okay meet a~~ **(FL)** *Rao san*, please write and see; *Rao san wa kanji ga kakemasu* / ラオさん は 漢字 が 書けます, **(FL)** he can write; then *Rao san wa kanji o kaku koto ga dekimasu* / ラオさん は 漢字 を 書く こと が できます, **(FL)** ~~He~~ *he* has the ability to write in Japanese it could also be ~~the~~ *dekimasen* / できません **(FL)** in negative.

-Then *Rao san wa kanji o kaku koto ga dekiru to omoimasu* / ラオさんは 漢字 を 書く こと が できる と 思います, (FL) I think he will be able to write I think; he will be able to write in Japanese. So, there are lot of forms here today all that we have covered this is a quick revision. So, please go over these and practice with your partner.

(Refer Slide Time: 35:48)



So, today I have requested professor Sudhir Misra from the Civil Engineering Department of IIT Kanpur to come and tell you about Japanese culture. ~~H~~-he has stayed in Japan for a very long time and ~~he~~ has worked over there. So, he has good knowledge of culture and their customs and how the Japanese people think and their lifestyle. So, he is going to share some of his experiences with you today and ~~he~~ is going to tell you about the Japanese calendar. So, ~~let us~~ listen to what he has to say.

Konnichiwa minasan. Hajimemashite. Watashi wa Misura Sudhiru desu. (FL) ~~master~~-gGood afternoon to all of you and it is a pleasure to be here. ~~M~~-my name is Sudhir Misra and as *Vatsala sensei* (FL) ~~since~~ I said I have been in Japan for a long time and I am happy to have this opportunity to talk to you about the Japanese calendar.

(Refer Slide Time: 36:43)



Now let me show you this slide. ~~Let us see which says that is~~ what is written here and what is missing from this calendar, which is for January that is *ichi-gatsu* / 一月 (FL) you know that, this is the *gatsu* / 月 (FL) part of it this *ichi* / 一 (FL). So, you know that this is the calendar for January but what you do not know is, what year are we talking about? We are talking about *heisei san-juu nen* / へいせい 三十年, (FL) that is *heisei* / へいせい ~~he say~~ year thirty. Now what is this year thirty of *heisei* / へいせい? ~~he say~~ That is what we want to talk about today.

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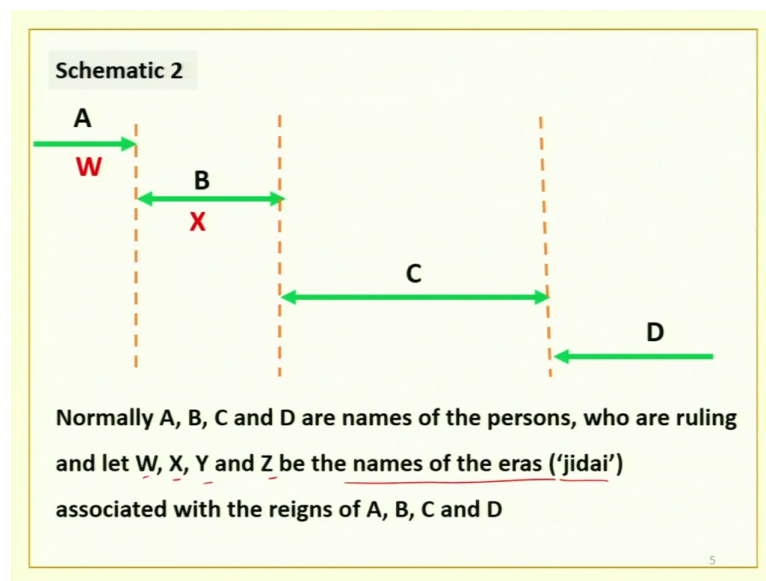
- Japan has a reigning monarch or emperor
- Today we spend some time know how the reign of the emperor is related to the calendar followed in Japan
- This calendar is in addition to the western or Gregorian calendar

So, getting started, I do not know how many of you know that Japan has a reigning monarch or an emperor. Without getting into the politics or the political science as to what is the power of the emperor, whether it is similar to the British monarchy or the Indian presidential system

and so on, we are only interested in the calendar; the fact that there is a monarch and an emperor that is something which is related to the Japanese calendar.

So, today we will spend some time to know, how the reign of the emperor is related to the calendar followed in Japan. This calendar of course is in addition to the western the Gregorian calendar.

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Now moving forward I will try to use some schematic diagrams to explain this concept to you. This is different points in time let us say time T, T-1, T-2, T-3. These are different points in time. Now at some point in time there is an emperor A, who is ruling. That reigns ends here. B's reigns start here and goes up to this point. C's reigns starts here goes up to this point, and let us say that the reigns of the emperor D is continuing.

So, this is what we would expect. and this, what happens during the reign of an emperor is taken as a period or 'era or *jidai* / じだい', (FL) that is what is very interesting to note about Japanese calendar. It is related to the duration of the reign of an emperor A, B, C and D. If there are different emperors the names of those emperors there will be different eras associated with them. In other words there is W, X, Y and Z the names of the eras or the *jidai* / じだい (FL) which is associated with the reigns of A, B, C and D.

In other words let us say the reign of emperor A is W *jidai* / じだい (FL) the reign of emperor B is X *jidai* / じだい (FL) Y *jidai* / じだい (FL) and Z *jidai* / じだい (FL). So, there is an era W, an era X, and era Y, and an era Z.

(Refer Slide Time: 39:26)

- During the reign, the emperor is referred to as 'tenno heika', which roughly could be translated as 'His excellency the emperor'
- After his reign, the emperor (of a period) is referred to by '<jidai> tenno'. For example, it is clear that Showa Tenno ruled during the Showa era, and Meiji Tenno ruled during the Meiji era

During the reign the emperor is referred to as *tenno heika* / てんの へいか (FL) which roughly could be translated as his Excellency the emperor. So, the *tenno* / てんの (FL) is the emperor and *heika* / へいか (FL) roughly translates to his Excellency. These are the things that you can probably Google and look up the internet and try to understand a little bit more after his reign the emperor of a period is referred to by *jidai* / じだい (FL) and the *tenno* / てんの (FL). So, if you are reading in X *jidai* / じだい (FL) that emperor will be called X *tenno* / てんの, then know for example it is clear that the *Shouwa tenno* / しょうわ てんの (FL) ruled during the *Shouwa* / しょうわ (FL) era, the *meiji tenno* / めいじ てんの (FL) ruled during the *Meiji* / めいじ (FL) era.

So, going back to this diagram this *jidai* / じだい (FL) will be known as the W *jidai* / じだい (FL) and it is clear that emperor A ruled in that; this *jidai* / じだい (FL) will be known as X *jidai* / じだい (FL) and it is known that empire B ruled here. The Y *jidai* / じだい (FL) emperor C ruled here, and the D *jidai* / じだい (FL) will come later. So, during this reign this person here, this person here, this person here and this person here they are just called the *tenno heika* / てんの へいか (FL). So, the *tenno heika* / てんの へいか (FL) which is the emperor his Excellency or his Excellency the emperor that is the reigning monarch and

after that reigns the person referred to by the *jidai* / じだい (FL) name and then no associated with that.

(Refer Slide Time: 40:59)

Periods in modern Japanese history					
Meiji	明治	(1868 – 1912)	Heisei	平成	(1989 – 2019)
明	mei	bright	平	hei	even, flat, peace
治	ji / chi	politics, government, administration, rule	成	sei	turn into, become, get, grow, elapse, reach
Taishou	大正	(1912 – 1926)	Reiwa	令和	(2019 – present)
大	tai	large, big	令	rei	laws, command, good
正	shou	correct, justice, righteous	和	wa	harmony, peace
Shouwa	昭和	(1926 – 1989)			
昭	shou	shining, bright			
和	wa	harmony, peace			

Now what are the periods in modern Japanese history? So, if you talk to Japanese people you will find that they always talk in terms of a modern Japanese history and of course the past history. So, in the modern Japanese history which roughly starts in 1868 there was *Meiji tenno* / めいじ てんの (FL). So, *Meiji* / めいじ (FL) is the name of the *jidai* / じだい (FL) and *Meiji tenno* / めいじ てんの (FL) ruled from 1868 to 1912; that was followed by *Taishou tenno* / たいしょう てんの, *Taishou* / たいしょう (FL) is the name of the *jidai* / じだい (FL) and *Taishou tenno* / たいしょう てんの (FL) ruled from 1912 to 1926.

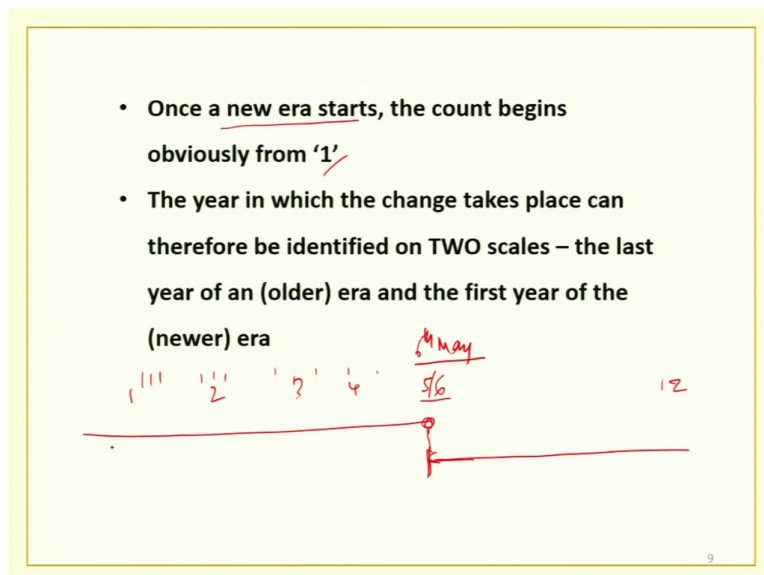
Similarly, *Sshouwa tenno* / しょうわ てんの (FL) ruled from 1926 to 1989 this was followed by *H-heisei* / へいせい (FL) which started in 1989 went up to 2019 and now from 2019 onwards we are living in the *Rreiwa jidai* / れいわ じだい (FL). Now it is interesting to see that all these *jidai* (FL)s have two characters associated with it. *Mmeiji* / めいじ, *Taishou* / たいしょう, *Sshouwa* / しょうわ, *Hheisei* / へいせい (FL) and *Rreiwa* / れいわ (FL) I am leaving it to you as an assignment to Google and find out how the selection is made for these two characters. It is a very interesting exercise, a very scholarly exercise.

And a lot of scholars and -historians, everyone gets together and identifies these two characters from the point of view that they should be easy to pronounce, they should be easy to write and most importantly perhaps the message that goes out with the two characters. So, if you look at *Meiji* / めいじ (FL) for example you are familiar with kanji and the fact that each kanji has a certain meaning associated with it.

Meiji / めいじ (FL) is bright and politics government administration rule and so on. So, it is something like bright administration if you want to call it that way. *Taishou* / たいしょう (FL) is, *tai* / 大 (FL) is large you are familiar with words like *daigaku* / 大学 (FL) *shou* / しょう is correct. So, basically the message that was sent across is, its righteous governance. Similarly, *Shouwa* / 昭和 (FL) is shining bright and harmony and peace. *Heisei* / 平成 (FL) is even, flat and peace. *T* that is the *hei* / 平 part of it and the *sei* / 成 same part of it means is-turn into, or become, or-get grow..... elapse-reach out etc.

So, there is this element of message that goes out. ~~the~~ *Reiwa* / 令和 (FL) is laws, command, good harmony, and peace. So, that is the message that has to be conveyed by the particular *jidai* / じだい (FL) to not only the people themselves but also to the rest of the world.

(Refer Slide Time: 43:38)



So, moving forward once the new error starts the count obviously begins with one. *I* in other, words the year in which the change takes place can therefore be identified on two scales. *T* the last year of the older era and the first year of the newer era. So, now if we go back to this

slide, you will notice that 1912 is the end of the *mMeiji*／めいじ(FL) era and also the start of the *tTaishou*／たいしょう(FL) era. Similarly, 1926 is the end of the *tTaishou*／たいしょう(FL) era and the start of the *sShouwa*／昭和(FL) era. Year 89 is the end of *sShouwa*／しょうわ(FL) era and is the start of *hHeisei*／へいせい(FL) era. 2019 end of *Hheisei*／へいせい(FL) era and is start of *rReiwa*／れいわ(FL) era.

Now what really happens is that we know that there are 12 months; January February March April; *ichi-gatsu*／一月, *ni-gatsu*／二月, *san-gatsu*／三月(FL) and so on and so forth, right up to 12, and there are certain number of days associated with each of these months. Now if a particular era goes up to this point and ends, that is, the new emperor takes over here, the new *jidai*／じだい(FL) starts here. What it means is that as far as the previous era is concerned it will have only let us say, if this was *go-gatsu muika*／五月六日(FL), that is, 6th of May, -

Then up to 6th of may will be designated as the last year of this era or the last dates or the last days of this era, and this era will start with the next day. So, I am leaving it to you as an assignment again, to actually find out when did the transition happen in 1912, 1926, 1989, 2019. So, these four years I have given you but I have not given you the actual days. Please try to find out when did the actual transition happen. Now I hope you understand this part which is how the era changes.... right.

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和暦	西暦	干支	年齢	和暦	西暦	干支	年齢	和暦	西暦	干支	年齢
大正 6	1917	己 未	101	昭和 26	1951	辛 酉	67	昭和 60	1985	乙 丑	33
7	1918	庚 申	100	27	1952	壬 戌	66	61	1986	丙 寅	32
8	1919	辛 酉	99	28	1953	癸 亥	65	62	1987	丁 卯	31
9	1920	壬 戌	98	29	1954	甲 子	64	63	1988	戊 辰	30
10	1921	癸 亥	97	30	1955	乙 丑	63	64	1989	己 巳	29
11	1922	甲 子	96	31	1956	丙 寅	62	2	1990	庚 午	28
12	1923	乙 丑	95	32	1957	丁 卯	61	3	1991	辛 未	27
13	1924	丙 寅	94	33	1958	戊 辰	60	4	1992	壬 申	26
14	1925	丁 卯	93	34	1959	己 巳	59	5	1993	癸 酉	25
大正 15 昭和 10	1926	戊 午	92	35	1960	庚 午	58	6	1994	甲 戌	24
2	1927	己 未	91	36	1961	辛 未	57	7	1995	乙 亥	23
3	1928	庚 申	90	37	1962	壬 申	56	8	1996	丙 子	22
4	1929	辛 酉	89	38	1963	癸 酉	55	9	1997	丁 丑	21
5	1930	壬 戌	88	39	1964	甲 戌	54	10	1998	戊 寅	20
6	1931	乙 亥	87	40	1965	乙 亥	53	11	1999	己 卯	19
7	1932	丙 子	86	41	1966	丙 子	52	12	2000	庚 辰	18
8	1933	丁 丑	85	42	1967	丁 丑	51	13	2001	辛 巳	17
9	1934	戊 寅	84	43	1968	戊 寅	50	14	2002	壬 午	16
10	1935	己 卯	83	44	1969	己 卯	49	15	2003	癸 未	15
11	1936	庚 辰	82	45	1970	庚 辰	48	16	2004	甲 申	14
12	1937	辛 巳	81	46	1971	辛 巳	47	17	2005	乙 酉	13
13	1938	壬 午	80	47	1972	壬 午	46	18	2006	丙 戌	12
14	1939	癸 未	79	48	1973	癸 未	45	19	2007	丁 亥	11
15	1940	甲 申	78	49	1974	甲 申	44	20	2008	戊 子	10
16	1941	乙 酉	77	50	1975	乙 酉	43	21	2009	己 丑	9
17	1942	丙 戌	76	51	1976	丙 戌	42	22	2010	庚 寅	8
18	1943	丁 亥	75	52	1977	丁 亥	41	23	2011	辛 卯	7
19	1944	戊 子	74	53	1978	戊 子	40	24	2012	壬 辰	6
20	1945	己 丑	73	54	1979	己 丑	39	25	2013	癸 巳	5
21	1946	庚 寅	72	55	1980	庚 寅	38	26	2014	甲 午	4
22	1947	辛 卯	71	56	1981	辛 卯	37	27	2015	乙 未	3
23	1948	壬 辰	70	57	1982	壬 辰	36	28	2016	丙 申	2
24	1949	癸 巳	69	58	1983	癸 巳	35	29	2017	丁 酉	1
25	1950	甲 午	68	59	1984	甲 午	34	30	2018	戊 戌	0

<https://notesofnomads.com/japanese-date-system/>

10

Now moving forward there is another interesting thing that happens when we follow these eras, which are associated with the emperor's reign. So, for example this is the western

calendar and this kind of a page is often inserted in a diary in Japan which enables you to convert the Gregorian calendar to the Japanese calendar and to determine how old a person is in that particular year.

So, in a Gregorian calendar it is much simpler. If you are born in 1910 or 1950 or whatever, it is 1980 and, 1950, thirty years old nineteen forty nineteen ten thirty years old but if the error changes, then age computation becomes more challenging, and this kind of a ready reckoner helps you. So, what this says is? *Taishou*/たいしょう (FL) show 6 is 1917 and in the present age that is the diary that we are looking at or the time that you are looking at you will be 101 years old.

If you were born in 1921, that is *Taishou*/たいしょう (FL) then you will be 97 years old., If you were born in *Shouwa*/しょうわ (FL) ten, which is 1935, you would be 83 years old and so on. So, if you look at this part also, you find that 1926, there is *Shouwa*/しょうわ (FL), one which is written here, that is, *Shouwa gan-nen*/しょうわ 元年 (FL) and *Taishou*/たいしょう (FL) 15. Similarly, if you look at 89, you will find *Shouwa*/しょうわ show was sixty four and *Heisei gan-nen*/へいせい 元年 (FL). And that is *Heisei*/へいせい hey say one of course *Heisei*/へいせい he say two is 1990 because that is the year that follows 1989.

So, there is something very interesting and now we have the answer to the first slide that is *Heisei* 30, (FL) refers to 2018 and of course a person born in 2018 and if we are talking of 2018 would be zero years old. So, that is the interesting part of the Japanese calendar, there is one more column in this table which we are going to talk about later and that column is this one I will probably come back and talk to you sometime about this column.

(Refer Slide Time: 48:14)

薬局問診票

記入日： 年 月 日

フリガナ		男・女	生年月日
氏名			大・昭・平・令 年 月 日
住所	〒 -		
電話番号			

Yakukan monshin hyou :: Pharmaceutical Questionnaire
薬官問診票

11

Now where all this is useful is a form like this. Very often we kind of have to fill out forms. ~~Of~~ of course in the online world things have become slightly different, but in the offline world it was quite different and this is a form which is for a pharmaceutical questionnaire. So, here we write whatever day you are talking about, that is, the particular year or the day when you are applying ~~over~~ you are filling out the form.

Then you have this part here which is name which is often in kanji. So, here is the furigana where you write it in typically hiragana, and this is *juusho*／住所, (FL) where ~~ich~~ you write the address, this is *denwa-bango*(FL) which is the telephone number. So, you fill this out then male/-female you fill that out. ~~i~~Interesting part is say *sei-nen-gappi*／せいねんがっぴ (FL) which is the year of your birth. Now for the year of the birth you have to circle you may say *Sshouwa*／しょうわ(FL) 29 *ni-gatsu*／二月, *tsuitachi*／一日 (FL) or whatever your year of birth is.

~~Or~~So, if you are born in *Hheisei*／へいせい(FL) you will say *Hheisei*／へいせい 2(FL) to whatever the month and the date. So, this is how these forms are designed in the older forms where the date of birth had to be given in the Japanese calendar. ~~Of course~~Of course, in the modern times I guess most of the forms have now been redone and you can write here 1990 or 2001 or whatever the western calendar says. So, as I mentioned this is the first slide and now we know that *Hheisei san-juu-nen*／へいせい 三十年 ~~he says~~ (FL) is nothing but ~~two~~ 2018.

So, this particular image has been taken out of the calendar for January of 2018 and you would like to verify it. ~~P~~please do that and you would have a better understanding of what things are all about; in Japan typically the emperor's name is not uttered. But of course, as far as historians are concerned there are names associated with them, ~~and~~ of course, they had their own names and I am leaving to you as a homework to find out from books internet as to what were the names of the emperors ~~m~~*Meiji*／めいじ, ~~t~~*Taishou*／たいしょう, ~~S~~*showwa*／しょうわ, ~~H~~*heisei*／へいせい (FL) and ~~R~~*reiwa*／れいわ (FL).

And with this I come to an end of our discussion today and I must thank all my Japanese friends for educating me on this and I must apologize to them as well in case there is an error in what I have communicated to you. I have communicated to you what I understood, what I found was fascinating as far as the calendar is concerned in this day and age, and thank you so much.

So, I hope you enjoyed what sir had to tell you about Japanese eras you can also find on the net and see what they are and I hope that you will also complete the assignments that he has given you. So, there is lots more to tell as sir has already said.

(Refer Slide Time: 51:21)

Vocabulary		
ikkagetsu	いっかげつ	one month
shashin	しゃしん	photo, picture
toru	とる	to take (a photo)
daisuki	大好き	like very much
oyogu	およぐ	to swim
shumi	しゅみ	hobby
gita-	ギター	guitar
kaku	かく	to write
kondo	こんど	this time
kimochi	きもち	feeling, mood
ganbaru	がんばる	to do one's best

And I am sure he is going to give us all kinds of interesting information about Japanese culture and Japanese people their lifestyle their way of living their culture their habits how to interact with them how they interact with everybody. And I am sure ~~sir Misra~~ *green Misra* has a lot of experience of that he will share some of his experiences with us. So, we all look forward to it.

(Refer Slide Time: 51:49)

potential form for group III
noun ga dekiru / が できる
~ koto / ~こと
~ koto ga dekiru / ~こと が できる

7

And here I would like to also thank sir for giving us his precious time. So, with this I would like to end our class today. Lot of things have been done potential form for group three has been covered with *dekiru*／できる.(FL) There are a few things left which we will cover in our next class till then practice hard at home do the conversation with your partner and come prepared for the next class we are going to do something interesting there as well. *Mata aimashou*／また 会いましょう. *Arigatou gozaimasu*／ありがとう ございます.