

Introduction to Japanese Language and Culture
Prof. Mrs. Vatsala Misra
Foreign Language Program
Indian Institute of Technology, Kanpur


Lecture - 32
Imoto wa ningyo o hoshigatte imasu
My sister wants a doll

Hello everybody and welcome to the class once again. You have been doing a lot of things in Japanese in the past lessons are you ready today for more Japanese. Well, we will do a lot of things; we will do new forms; we will do new kanji; we will learn about Japanese festivals, also some proverbs and of course vocabulary. But before that we will go over the assignments that I had given you last time.

(Refer Slide Time: 01:03)

Assignment - 1

Use ~te imasu and tell what they are doing



Shower o abite imasu

Kao o aratte imasu

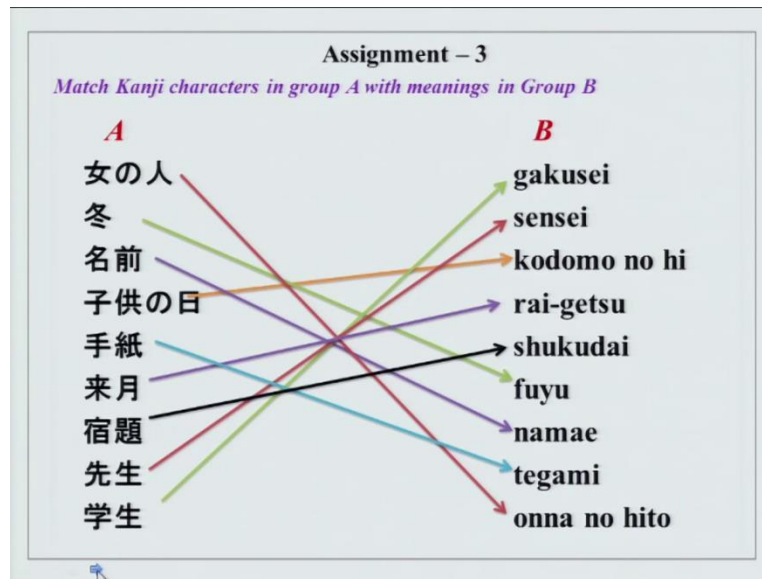
Yasunde imasu Waratte imasu

E o kaite imasu

So, well, the first assignment that I gave was the te imasu form; please revise the te imasu form. You can see a lot of pictures here; Tanaka san is doing various things. So, well, what is he doing let us see. The first one is shower o abite imasu, he is taking a shower. Te imasu form is in continuous tense where an action is in progress. So, well, kao o aratte imasu, he is washing his face. Ima yasunde imasu, he is relaxing. Ima waratte imasu he is smiling. Ima swathe imasu, he is sitting. You can also use those, for example, waratte imasu is given over here Rao san wa or Tanaka san wa ima waratte imasu. Then we have one more e o kaite imasu; kaite imasu is

actually writing, but for picture for painting, it is kaku, e is picture. So, e o kaite imasu, he is drawing or painting.

(Refer Slide Time: 02:38)



Well, the second one is match kanji characters in group A with meanings in group B. So, we have the kanji characters here. You have done most of them; you have been seeing all the characters in your lessons, the meanings are given over here in roman. You can match these please. So, onna no hito, fuyu; fuyu is winter, namae, kodomo no hi, tegami, rai-getsu, shukudai; shukudai though we have not done it formally, but always before your assignments, this character is there. You can check it out and see you should be able to recognize it now sensei, gakusei; you can see this is similar.

(Refer Slide Time: 03:49)

Assignment - 4

Change the verb form and fill in the blanks with appropriate forms.

- a) Minasan, dōzo (meshiagaru-meshiagatte kudasai). *please eat*
- b) Minna de jū-ichi ji ni (au-aimashō). *let's meet.*
- c) Watashi wa ashita pikuniku e (iku-ikitakunai). *don't want to go.*
- d) Sumimasen, chotto jimusho e (iku-itte mite kudasai). *go and see.*
- e) Sensei wa ima (oshieru-oshiete imasu). *teaching.*
- f) Seito tachi wa ima (kiku-kiite imasu). *listening.*
- g) Sensei ni pen o (sashiageru-sashiagemashita). *gave.*
- h) Okasan ni ii shatsu o (morau- moraimashita). *got.*
- i) Ima nanimo (suru-shitakunai). *want to do.*
- j) Nodo ga kawaita. Nanika (nomu- nomimashou/nomitai). *let's drink / want to drink.*

Now change the verb forms and fill in the blanks with those forms. So, well minasan, dozo meshiagaru is polite for eat, meshiagatte kudasai. Minna de ju-ichi ji ni aimasho; ni over here is for aimasho. I keep repeating it again and again for you to understand. Watashi wa ashita pikuniku e ikitakunai, I do not want to go. Sumimasen, chotto jimusho e itte mitte kudasai, please go and see. Sensei wa ima ashiete imasu, he is teaching. Seito tachi wa ima kitte imasu are listening; seito is pupils students and to make it plural as we do not have plurals in Japanese, tachi is used.

You have done gakusei tachi, o nano hito tachi kodomo tachi. So, well, tachi is a plural can be attached to any noun. Sensei ni pen o sashiageru sashiagemashita give to someone senior or older to you. Okasan ni ii shatsu o moraimashita; the subject over here is not there. It is understood watashi wa okasan ni ii shatsu o maraimashita. Ima nanimo shitakunai the negative over here shitake arimasen; nai is the plane form for arimasen. So, negative because of nanimo nothing; I do not want to do anything. So, always nanimo will take a negative verb. Nodo ga kawaita kawa ki mashita nanika nomimashou or nomitai; nanika is something, nanimo is nothing. We did it in our last lesson, so well you could go there and check it out.

(Refer Slide Time: 06:22)

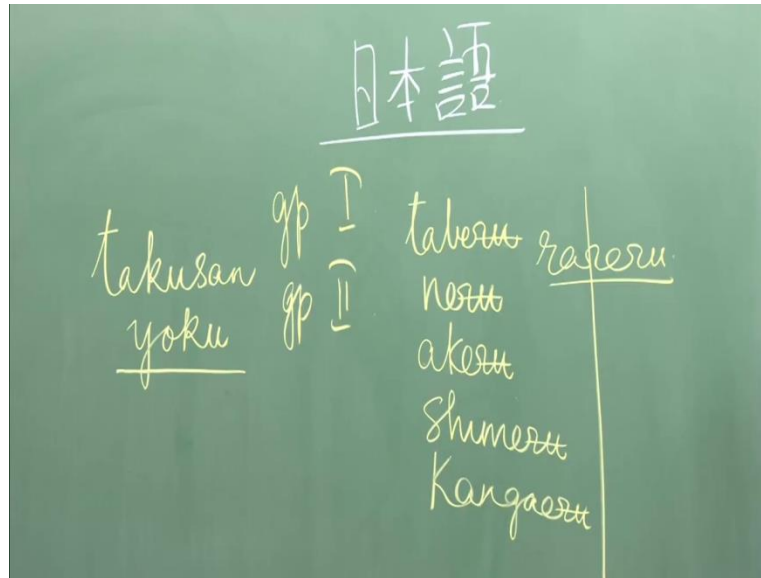
Assignment – 5

Fill in the blanks with appropriate interrogative words and particles

- a) Rao san, (doshite) ringo o kaimasu ka.
- b) De-ri wa (donna) machi desu ka.
- c) (Doshite) ke-ki o tabemasen ka.
- d) Kanpur kara Deri made (ikura) desu ka.
- e) Heya ni takusan mono ga arimasu. Tsukue (ya) hondana (ga) arimasu.
- f) Atama (ga) itai (kara) ima uchi (de) yasunde imasu.(yasumu)
- g) (Dare) ni tegami (o) kakimasu ka.
- h) Jimushitsu ni kopi no kikai wa (ikutsu/nandai) arimasu ka.
- i) Hasami (de) kami o kirimasu.
- j) Rao san no kaisha wa (dochira) desu ka.

Fill in the blanks with appropriate interrogative words and particles. So, it is a mixture; let us see. Rao san doshite ringo o kaimasu ka; doshite is why. Why are you buying apples? De-ri wa donna machi desu ka, what type of. Doshite ke-ki o tabemasen ka, why are you not eating the cake; doshite is why asking for reason. Kanpur kara deri made ikura desu ka; ikura over here is for how much is the ticket; how much does it cost. Kanpur kara deri made bus de ikura desu ka or densha de ikura desu ka, by mode of which mode of transport you want to go; you can enquire how much it costs or takes. Hey ni takusan mono go arimasu.

(Refer Slide Time: 07:31)













Takusan is lots of takusan; takusan means lots lots as in number which can be counted which can be seen which can be counted is takusan and another lots is yoku which is again lots but a little abstract cannot be counted or cannot be measured. For example, we have something here for you later on. Yoku tabe mashita, I had lots to eat. So, a small quantity would be could be lots for someone and a small quantity may not be lots for someone. So, well, yoku is lots but cannot be measured and takusan is something which can be seen which can be measured.

Atama ga itai kara ima uchi de yasunde imasu. Dare ni tegami o kakimasu ka; dare ni to hu. Jimushitsu ni kopi no kikai wa ikutsu arimasu ka nam dai arimasu ka, both are used though ikutsu is used for small things but for kopi no kikai machine ikustu is used and nandai, of course, is for big machinery or big things. So, nandai is also used. Hasami de kami o kirimasu; hasami is scissors de by means of with. Rao san no kaisha wa dochira desu ka I just explained this to you in the previous class. Dochira over here means where are you working in this situation though generally dochira means where.

(Refer Slide Time: 09:34)

Assignment – 6
Look at the pictures and write the words in hiragana

tamago たまご	kuruma くるま	kudamono くだもの	sakana さかな	kumo くも
				
				
hana はな	dango だんご	kaeru かえる	risu りす	ashi あし

Now look at the pictures and write hiragana; this is essential. You need to know your hiragana because all three scripts are written simultaneously; we are doing kanji's. So, we also need to do hiragana. There is tamago, kuruma, kudamono, sakana, kumo. So, whatever you say, you write it is very simple. Hana, dango, kaeru; kaeru is not kaerimasu. Kaeru is also a frog, risu and ashi. We have done risu in our proverbs. So I am sure you will remember risu.

(Refer Slide Time: 10:24)

Assignment - 7
What do you say in these situations

- Jiko shōkai no toki (Hajimemashite.Yoroshiku onegaishimasu).
- Uchi e kaetta toki (Tadaima).
- Uchi kara deru toki (Itte kimasu).
- Shokuji o taberu mae ni (Itadakimasu).
- Omiyage o ageru toki (Tsumaranai mono desu ga, dōzo....).
- Kurasu no mae ni/hajimeru mae ni (Hajimemashō ka).
- Kurasu ni hairu toki (Minasan ohayogozaimasu / Konnichiwa).
- Ke-ki o ageta toki nani o iimasu ka (Dōzo meshiagatte kudasai).
- Gohan o tabeta ato (Gochisosama deshita).
- Teinei ni kiku toki - "Ko-hi o nomimashō ka"(Ko-hi wa ikaga desu ka).

And then we have what do you say in these situations. So, well jiko shokai no toki hajimemashite. Yoroshiku onegaishimasu. This is an expression; uchi e kaetta toki. Can you tell me what they say? Well, it is tadaima, I am back. Uchi kara deru toki; deru toki is when you leave your house, you say itte kimasu I will go and come. Shokuji o taberu mae ni itadakimasu, thanks for the food; it is a prayer. Thanking god thanking him for the good food. Omiyage o ageru toki tsumaranai mono desu ga, dozo

You could also add a lot of things after this but this is basic tsumaranai mono desu ga. Tsumaranai mono means it is a very small thing. It is something very very small. So, please accept it and even if the thing is very big, you would always say tsumaranai mono desu. Kurasu no mae ni/hajimeru mae ni, what do you say? Well hajimemasho ka, shall we begin. Then Kurasu ni hairu toki minasan ohayogozaimasu or konnichiwa depending on the time of the day. Ke-ki o ageta toki nani o iimasu ka, dozo meshiagatte kudasai; this is polite. You can also say to your friends your age dozo tabete kudasai or you could also say dozo tabete mitte kudasai please eat and see.

Gohan o tabeta ato after you have had gohan; after you have finished eating gochisosama deshita, thank you for the good food. You thank god for the food that you have eaten and Teinei ni kiki toki; teinei is polite. Teinei ni kiki toki “Ko-hi o nomimasho ka”; what do you say instead of this well k-hi wa ikaga desu ka is the phrase. Ikaga is polite for nomimasu or just asking politely for eating or drinking of going somewhere. Now as I promised to you earlier in the lesson, we are going to talk about I want something. We have done in our previous lessons I want to do something. If you remember we did watashi wa gohan o tabetai, watashi wa kaimono o shitai, watashi wa nihongo o benkyoshitai meaning that I want to do this.

(Refer Slide Time: 13:35)

My sister wants a doll

Imouto wa ningyō o hoshigatte imasu

妹は人形をほしがっています

But over here, what we are going to do today is I want something; I want to have something. So, well, for example, I want a doll or someone else wants a doll or whatever.

(Refer Slide Time: 13:50)

Verbs - Potential form

Group-2

So, let us see; before that, we will try to do the potential form which we did in our last lesson. We did group one last time; we will do group two today. Now group two verbs will you tell me some group two verbs. Well, they are taberu, neru, akeru, shimeru, kangaeru. So, you will see all

of them end in ru. Now what you need to do for potential form to show that you are able to perform a certain thing, you are able to do a certain action. Well, you just need to remove this ru from here and add rareru. Tabe rareru I can eat. Neru ne rareru I can sleep. Ake rareru I can open it, shime rareru I can close, kangai rareru I can think. So, you can say for taberareru, watashi wa nikuga taberare imasu, watashi wa taberare imasu, watashi wa mado akerare imasu.

(Refer Slide Time: 15:27)

Verbs - Potential form			
taberu	たべる	taberareru	たべられます
neru	ねる	nerareru	ねられます
akeru	あける	akerareru	あけられます
shimeru	しめる	shimerareru	しめられます
oshieru	おしえる	oshierareru	おしえられます
shinjiru	しんじる	shinjirareru	しんじられます
shiraberu	しらべる	shiraberareru	しらべられます
kangaeru	かんがえる	kangaerareru	かんがえられます

So, I can open; I have the ability to open nikuga taberare imasu. You are stating a fact; you are stating something. Thus it is ga over here.

(Refer Slide Time: 15:43)

Practice group 2 potential form

A: Rao san Nihon-go ga hanasemasu ka.
B: Hai, sukoshi hanasemasu.

chuugoku-go		hanasu
densha	de	iku
niku	ga	taberu
o-hashhi	de	

中国語
電車
肉
箸

話す
行く
食べる

Now you can practice group two and group one both in this section over here. There is a small conversation Rao san Nihon-go ga hanasemasu ka group one hanasemasu masu form, hanasemasu potential form. Hai, sukoshi hanasemasu and this is very very cultural; even if you know something very well, even if you are able to do something very well. You are jōsu at it; you are good at it. You will still say very politely in a very humble manner sukoshi little bit; I only know very little. So, this is very very cultural and, of course, language is all about culture of a place.

So, well, it has come into the language sukoshi is you will never say that I know all or I am very good at this in Japan at least you will say I am still learning or I know little as this is given over here. Hai, sukoshi hanasemasu, I can speak a little. So, well, you can replace nihongo over here for chugoku and hanasemasu as over here hanasu can be the same. Then Rao san densha de ikemasu ka, can you go. Rao san nikuga taberaremas ka, can you eat niku which is meat or o-hashhi de with the means of o-hashhi by o-hashhi which is chopsticks taberaremas ka. So, you can ask and it could be hai, it could be iie; I cannot do or I can do. You can practice this with your partner.

You have the kanji for chugoku-go, densha which you have done. Niku is a new kanji which I will tell you and o-hashhi is again a new kanji which we will do later. We will cover this later

sometime. You can just look at the kanji's become familiar. Hanasu for talking, iku for ikimasu and taberu for tabemasu; we have done all these three characters. So, you can use potential form like this over here for group one and group two.

(Refer Slide Time: 18:28)



Now there is a small conversation here between A and B. Listen to this conversation and there are a few new things; we will try to cover them in class now.

Rao san, raigetsu Indo e kaerimasu ka.

So desu. Raigetsu no ju-san niche desu.

Dore gurai desu ka.

San-shu-kan desu. Obasan to ojisan ni mo au kara chotto nagai desu.

Omiyage o kaimshita ka.

Hai, kaimashita. Demo imoto wa mada desu. Jitsu wa, watashi wa kamera o kaitai desu ga, imoto wa nihon-ningyo ga dai suki desu kara hoshigatte imasu.

Ja, ryoho katte kudasai.

Demo, ningyo no mise shiranai kara ima komatte imasu.

Aa, so desu ka. Ja, chotto matte ne. Tomodachi ni kitte miru. Rao san daijobu yo. Tomodachi wa mise o shitte iru kara go-annai shiomasu.

Arigato. Onegaishimasu.

(Refer Slide Time: 19:35)

Kaiwa

A: Rao san, raigetsu Indo e kaerimasu ka.
B: Sō desu. Raigetsu no jū-san nichi desu.
A: Dore gurai desu ka.
B: San-shū-kan desu. Obāsan to ojisan **ni mo** au kara chotto nagai desu.
B: Omiyage o kaimashita ka.
A: Hai, kaimashita. Demo imōto wa **mada** desu. **Jitsu wa**, watashi wa kamera o kaitai desu ga, imōto wa nihon-ningyō **ga dai suki** desu kara **hoshigatte imasu**.
B: Ja, **ryohō** katte kudasai.
A: Demo, ningyō no mise **shiranai kara ima komatte imasu**.
B: Aa, sō desu ka. Ja, chotto matte ne. Tomodachi ni kiite **miru.....**Rao san daijōbu yo. Tomodachi wa mise o shitte iru kara **go-annai shiomasu**.
A: Arigatō. Onegaishimasu....

So, well, how much did you understand now tell me? Most of it I am sure I will read it now.

Rao san, raigetsu Indo e kaerimasu ka.

So desu. Raigetsu no ju-san niche desu.

Dore gurai desu ka.

San-shu-kan desu. Obasan to ojisan ni mo au kara chotto nagai desu.

Omiyage o kaimshita ka.

Hai, kaimashita. Demo imoto wa mada desu. Jitsu wa, watashi wa kamera o kaitai desu ga, imoto wa nihon-ningyo ga dai suki desu kara hoshigatte imasu.

Ja, ryoho katte kudasai.

Demo, ningyo no mise shiranai kara ima komatte imasu.

Aa, so desu ka. Ja, chotto matte ne. Tomadachi ni kitte miru. Rao san daijobu yo. Tomodachi wa mise o shitte iru kara go-annai shiomasu.

Arigato. Onegaishimasu.

So, it is a little longish but the sentence construction is very simple. You have done all of them. Over here you will notice in the fourth line that there are two particles used together which we have not done so far ni and mo. Ni over here is for imasu which means to meet and mo you have already done which means also; ni mo together means I have also to meet my grandparents. Thus my holiday is a little nagai; it is a little longish. Omiyage o kaimashita ka. Hai, kaimashita. Demo but imoto wa mada desu; for my sister I have not bought anything as yet.

Jitsu wa actually speaking kamera o kaitai desu ga, imoto wa nihon-ningyo ga dai suki desu kara hoshigatte imasu; I want to buy a camera but my sister likes Japanese dolls. Thus, I have to buy a doll for her and she is wanting a Japanese doll from me. Thus, I have to buy a Japanese doll for her. So, B san says in that case, well, why do not you buy both ryoho camera as well as a doll ryoho katte kudasai buy both but Demo, ningyo no mise Japanese doll shop I do not know. Thus I am a little worried now. Komatte imasu is I am a little worried. You do not have to be worried. Aa, so desu ka. Ja, chotto matte ne. Wait for a minute, Tomadachi ni kitte miru.

Now so far you have done masu form always in the end, but over here, you can see the sentence ends with miru which is a plain form. So, well, when you are talking to your friends in informal situation, you may use miru instead of masu form in the end as well. Rao san daijobu yo. After five minutes after talking he comes back again and he says Rao san daijobu yo. Tomodachi wa mise o shitte iru kara he knows the mise. Thus, he will guide us and Rao san obviously says arigato.

(Refer Slide Time: 23:40)

会話

A: ラオさん、来月 インド へ かえります ね。
B: そう です。 来月 の 十三日 です。
A: どれ ぐらい です か。
B: 三週間 です。 私は おばあさん と おじいさん にも 会う から ちょっと 長い です。
B: おみやげ を 買いました か。
A: はい、買いました。でも、妹 の お土産 は まだです。じつ は、私 は カメラ を 買いたいです けど、妹 は 日本人形 が 大好き ですから ほしがっています。
B: じゃ、りょうほう 買ってください。
A: でも、人形 の 店 しらない から いま こまっています。
B: そう です か。 じゃ、ちょっと 待って ね。私は 友達に 聞いてみます。ラオさん だいじょうぶ です。友達 は 店 を している から ご-あんないします。
A: ありがとう... おねがいします。

So, well, lot of new things over here; we will practice right away. This is in the script, of course; you can go over this and practice your hiragana and katakana and kanji.

(Refer Slide Time: 23:53)

Kaiwa

A: Rao san, are you going to India next month?
B: That's right. 13th of next month.
A: For how many weeks?
B: 3 weeks. I will also meet my grandparents thus it is a little long.
B: Have you bought presents for them?
A: Yes I have bought for them. But I have not bought for my younger sister yet. Actually I want to buy a camera for her but she likes Japanese dolls and so wants one.
B: Well take one for her. It's a good present.
A: But I don't know a place where Japanese dolls are sold so I am a little worried now. (I don't know where to buy dolls).
B: No problem. Just wait a minute... Let me ask my friend and see....
5 minutes later.....
B: Rao san it's alright! This friend of mine knows of a good place and has agreed to take us there.
A: Thank you.....

And this is the explanation but please remember I keep repeating this again and again but please remember that this is not a literal translation of what is given in the conversation. This is just what you would say in English; sometimes there is a literal translation which you will see sounds

a little odd as is given over here but I do not know a place where a Japanese dolls are so old. So, I am a little worried now. So, instead of that, you can say I do not know where to buy dolls. So, sometimes they sound a little odd but well.

(Refer Slide Time: 24:34)

Practice

Look at the pictures and tell what you want

megane ga hoshii desu

boushi ga hoshii desu

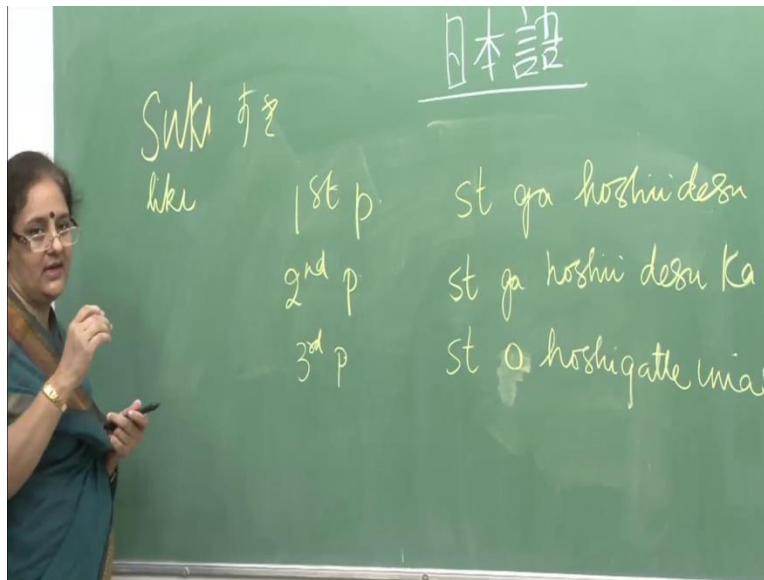
okane ga hoshii desu

kamera to komputa ga hoshii desu

You can practice this now; look at the pictures and tell what you want hoshii. The first picture is megane ga hoshii desu, I want megane megane ga hoshii desu, because you are stating a fact because you are stating something emphatically. Thus, you will use particle ga over here; hoshii will always take particle ga. The second one is boushi he wants a cap; boushi is thinking of a cap. So, boushi ga hoshii desu, then okane money; everybody wants money. So, well, okane ga hoshii desu wants to have okane.

Then in the end we have these two people talking to each other. A san wants a computer and B san wants a camera. So, well A san wa komputa ga hoshii desu and B san wa kamera ga hoshii desu. So, well, that is how it is A san wa komputa ga hoshii desu. You can practice like this with ga but remember hoshii will always take particle ga and it states expresses your desire to want something and go over this.

(Refer Slide Time: 26:18)



One thing important with hoshii is as you can see in the example also first person something ga hoshii desu. Second person enquiry something ga hoshi desu ka, and if it is third person, you are talking about someone who was not present over there about someone else's desire to want something, then third person is something ga hoshigatte imasu; I am sorry something o hoshigatte imasu.

(Refer Slide Time: 27:18)

Hoshii

“Hoshii” an i-adjective expresses desire by a person for an object. It show that the person wants something. The particles used are “wa” and “ga” where the object takes particle “ga” for emphasis. As *hoshii* expresses a very personal desire or a feeling it is used only in 1st person and when used in 2nd person it is in interrogative form. When in 3rd person then “hoshigatte imasu” is used and the particle following the object is “o”.

e.g. Watashi wa tokei ga hoshii desu 私は 時計 が ほしい です。	<i>I want a watch</i>
Rao san wa nani ga hoshii desu ka ラオさん 何 が ほしい です か。	<i>What do you want Mr. Rao?</i>
Rao sna wa kuruma o hoshigatte imasu ラオさん は クルマ を ほしょがっています。	<i>Rao sna wants a car</i>

So, please remember that as is given in the example over here watashi wa tokei ga hoshii desu. Rao san wa nani ga hoshii desu ka. Rao san wa kuruma o hoshigatte imasu. So, you will see the difference hoshii will take ga and hoshigatte imasu third person will always take o. Practice hoshi over here let us see what it is nani ga hoshi desu ka.

(Refer Slide Time: 27:43)

Practice ~ hoshii

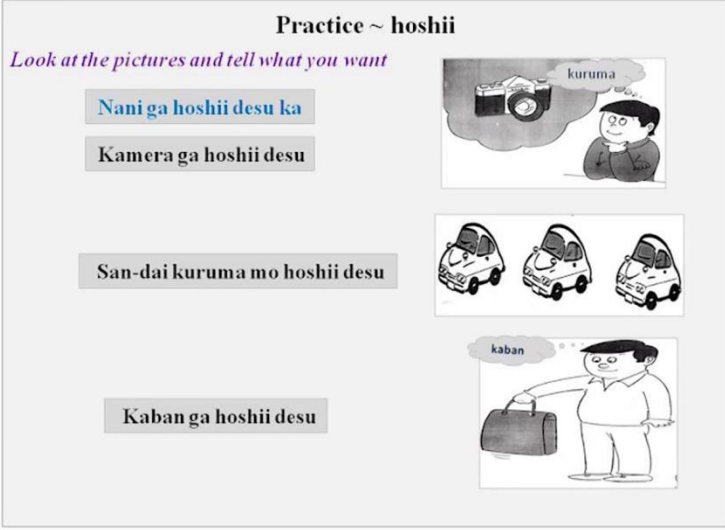
Look at the pictures and tell what you want

Nani ga hoshii desu ka

Kamera ga hoshii desu

San-dai kuruma mo hoshii desu

Kaban ga hoshii desu



Well, you can desire anything you want in the picture; he wants a camera; he also wants a kuruma. So, well let us see kamera ga hoshii desu. Rao san wa kamera ga hoshii desu and also he wants a kuruma and not only one he wants three to san-dai kuruma mo hoshii desu also san-dai kuruma mo hoshii desu. Then he wants a kaban; so, well, kaban ga hoshii desu.

(Refer Slide Time: 28:29)

Practice hoshigaru
Look at the pictures and tell what Tanaka san wants-

megane o hoshigatte imasu

boushi o hoshigatte imasu

okane o hoshigatte imasu

kamera to kompu-ta o hoshigatte imasu

Now look at this picture and let us see what Tanaka san wants. Picture is the same which we did previously that was for oneself. Now this is for third person; let us see what it is. Megane o hoshigatte imasu Mariko san wa megane o hoshigatte imasu. Tanaka san wa boushi o hoshigatte imasu boushi. Now we have michiko san wa, okane o hoshigatte imasu and A san to B san wa kamera to kompu-ta o hoshigatte imasu. You could say that separately A san wa kamera o hoshigatte imasu B san wa kompu-ta o hoshigatte imasu. So, you can practice hoshi and hoshigatte imasu like this.

(Refer Slide Time: 29:34)

Suki

A: Rao san wa nani ga suki desu ka.
B: Watashi wa aisukuri-mu ga dai suki desu.
A: (Ja, aisuku-rimu o tabemashoo.)
A: ラオさんは なに が すき です か。
B: 私はアイスクリーム が 大好き です。

chokore-to	チョコレート
pi-za	ピッツァ
ringo	りんご
bi-ru	ビール
wain	ワイン
ba-ga	ばーが

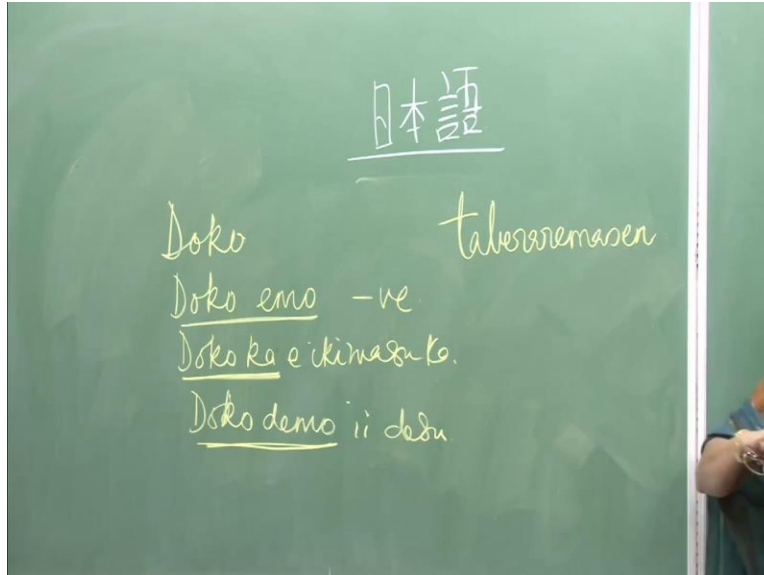
Now there was another word over there in the conversation which was suki; suki means like and the way it is pronounced in Japanese is ski. So, it sounds like skiing, but it is not skiing. It is to like someone or to like something. There is a small conversation here A san and B san. Rao san wa nani ga suki desu ka; nani ga again because you are asking choice. You are asking what someone likes. Watashi wa aisukuri-mu ga suki desu, I like ice cream. Ja, aisuku-rimu o tabemashoo, let us have ice cream. So, well you can replace ice cream for anything ice cream over here for chokore-to, pi-za, ringo, bi-ru, wain, ba-ga anything. Watashi wa chokore-to ga suki desu, watashi wa pi-za ga suki desu. Tanaka san wa pi-za ga suki desu ka. Iia watashi wa spagathi gasu ki desu. So, you can make small conversation like this using any of these.

(Refer Slide Time: 31:05)

Doko~	
Doko e ikimasu ka	Kaisha e ikimasu. Doko emo ikimasen.
Doko ka e ikimasu ka	Doko emo ikimasen. Doko emo ikitakunai.
Doko ga ii desu ka	Doko demo ii desu. Place X ga ii desu.
Doko e ikitai desu ka	Doko emo ikitakunai.

Now in our last lesson we had done nani; you have done this word interrogative word doko.

(Refer Slide Time: 31:16)



Meaning where so there are lots of things listed over here. You can see how to use and what it means; what are the combinations. So, well, doko e ikimasu ka kaisha e ikimasu. Doko emo ikimasen; I will not go anywhere. A and mo we have already done once; this is just a revision for you. Doko emo ikimasen nowhere doko emo ikimasen. Doko ka ikimasu ka, doko ka somewhere

e ikimasu ka soko emo ikimasen, doko emo ikitako nai; i do not want to go anywhere doko ka somewhere. Doko ga e desu ka, where do you think is a good place to go? Doko demo ii desu, anywhere is alright place ex ga ii desu.

You name a place, you specify a location and you say this place is very very good. Doko e kittai desu ka, where do you want to go? Doko emo ikitako nai. So, we will do doko as doko amo; we will take a negative doko amo ikimasen nowhere. Doko ka a ikimasu ka doko ka somewhere and then doko demo ii desu, anywhere is alright. Doko amo nowhere, doko ka somewhere and doko demo anywhere. So, you can use them like this as it is given over here; you can ask questions and answer and practice your small dialogue.

(Refer Slide Time: 33:30)


Practice ~tai/hoshii

haikingu e ikitai

mariko san to isshoni haikingu e ikitai

atarashii kutsu ga hoshii

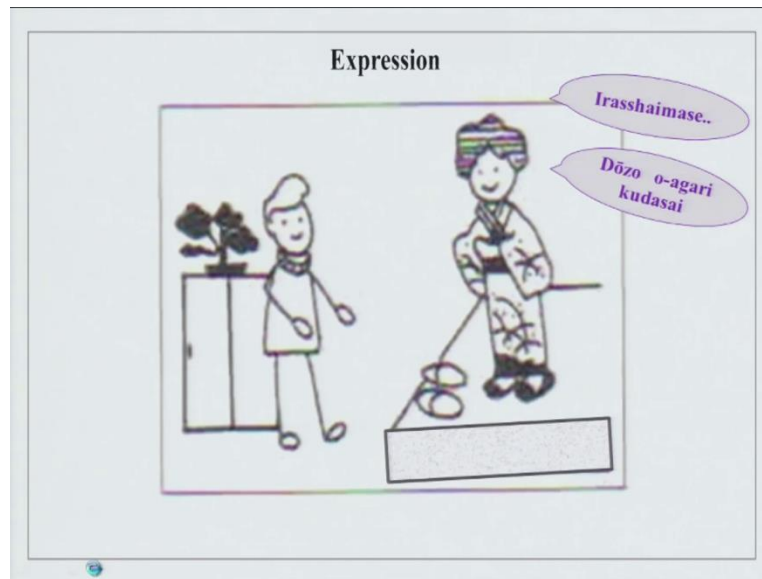
atarashii kutsu o kaitai

Now in our last lesson as I told you earlier, we did tai form of the verb which is I want to do something. Over here we are doing hoshii that I want something; I want a noun. Over there, we are using a verb in tai form. There is a small picture here you can see; Tanaka san over here or Tarokon over here and he wants to go hiking with Mariko san. So, well let us see what it is. Nani o shitai desu ka haikingu e ikitai, haikingu e shitai; Marika san to isshoni haikingu e ikitai. Then she is thinking kutsu o kaitai nani o kaitai desu ka kutsu o kaitai or nani ga hoshii desu ka atarashii kutsu ga o shi desu atarashii kutsu o kaitai. So, you can practice like this simple you can

see difference between tai form and hoshii. One is a verb form and one over here, you want something; it is a personal desire that you want a certain object.

(Refer Slide Time: 34:55)

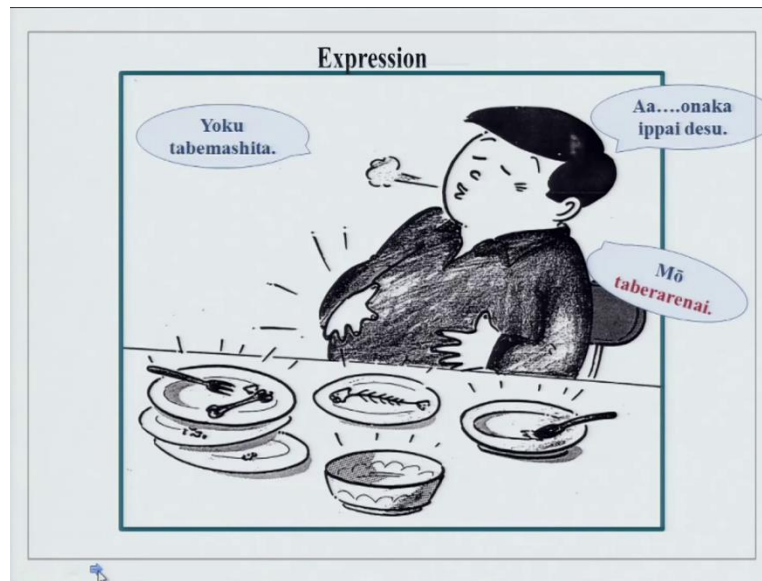


Now we have been doing expressions. This is a very very cultural thing you can see over here. The Japanese in their houses at the entrance remove shoes and then enter house. When they enter someone's house or when they enter even their house, they change into a different set of slippers which is only used inside, and the reason is that they have tatami floors. If you remember we did tatami floors in our previous lesson with fusuma, and because it is a strop flooring if you get shoes from outside, the flooring will get dirty. It cannot be cleaned and then besides that the bigger trees in the Japanese do everything. They sit on the floor; they eat on the floor; they sleep on the floor.

So, you have to change like this; there is a small step over here. You have to come up, leave your chappals over here in this area and then come up wear these and then enter the house. So, what do you say at this time? Well, this expression you have done irasshaimase when you enter a shop or you come to someone's house generally irasshaimase is used which is welcome. Now dozo o-agari kudasai, this is the expression which is used when you invite someone inside. Dozo means please, agari kudasai means please come inside step up and come inside and kudasai, of course, is please o over here is honorific and being very, very courteous and tenae which is polite dozo

o-agari kudasai. So, this is an expression you can remember and try to use if you are in Japan, always change your chappals, always change your sandals and then enter someone's house.

(Refer Slide Time: 37:00)



There is another expression here. This gentleman has eaten too much; he is totally full cannot eat any more and what does he say. Aa, onaka ippai desu; onaka is stomach, ippai is have had too much, its full. Aa, onaka ippai desu then yoku tabemashita; as I told you earlier taksan and yoku. Yoku he has had a lot to eat but you cannot count how much yoku and taksan is can be counted and measured. Mo taberarenai mo taberaremasen, this is the form that we did last time. Taberaremasen taberarenai, I cannot eat any more mo taberarenai; I cannot eat anymore now, why? Onaka ippai desu; onaka is stomach, ippai is full.

So, these were two expressions for you; you can use these expressions freely. They will make you comfortable with the language and you meet a Japanese, try to use these, its good. It gives a good feeling, breaks the eyes and you can make friends easily with the expressions that we have done in class.

(Refer Slide Time: 38:27)

Kanji			
春	haru/shūn	はる	spring (9-strokes)
夏	natsu/ka	なつ	summer (10-strokes)

Now as I always do, we will do kanji's. You have done these four kanji's that I am going to do now with you seasons in the last lesson you saw the kanji's in the pictures; we will do these kanji's now.

(Refer Slide Time: 38:47)



The first one is haru one two three four five six seven eight and nine haru. So, please remember this is long; this is a little short longest of them all like this from here from the second one like

this like this and nichi over here, this makes it haru. Ichi ni san shi go roku nana hachi and qu; this is haru. Let us see how many strokes are there to haru? Well, it is a nine stroke character haru and shun. There are two readings to it; you can only concentrate on haru that would be just fine. Then we have natsu for you again. This is a simple character like this one you have done ichi, then you have done mae, then like this natsu. So, once more, one two three four five six seven eight nine and ten; it is a ten stroke character natsu. Now what do we have after this?

(Refer Slide Time: 40:05)

Kanji			
秋	aki/shū	あき	autumn (9-strokes)
冬	fuyu/tō	ふゆ	winter (5-strokes)
梅雨	tsuyu	つゆ	monsoon
春夏秋冬	shūnkashūtō		all the year round

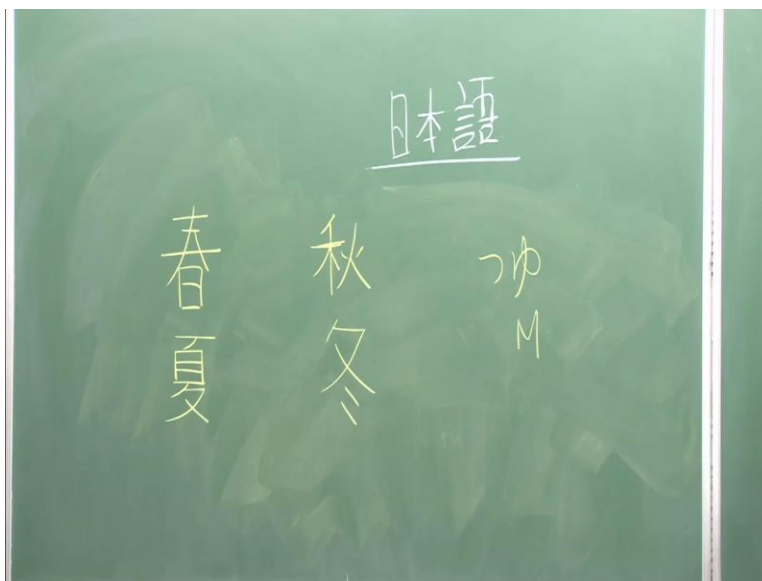
We have aki, aki is autumn autumn.

(Refer Slide Time: 40:14)



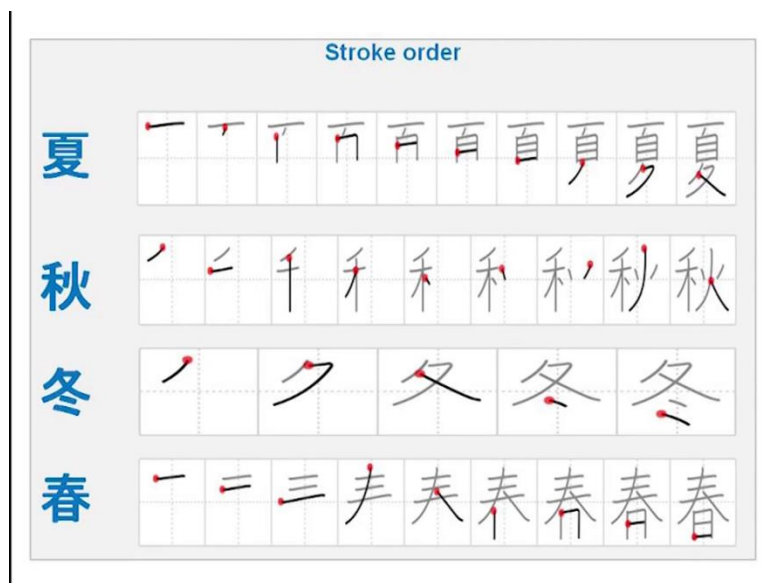
One two three four five and then you have he over here six seven eight and nine. Once again one two three four five six seven eight and nine; it is a nine stroke character. Let us see nine aki and shu, then we have fuyu which is winter one two three four and five; it is a five stroke character. So, you can see now all these four kanji characters together.

(Refer Slide Time: 41:11)



We have haru ichi ni san shi go roku nana hachi qu haru natsu ichi ni san shi go roku nana hachi qu ju natsu, then aki one two three ichi ni san shi go roku nana hachi qu and then we have fuyu ichi ni san shi and go. There are lots of words; you have done natsu yasimi, you have done haru yasimi, you have done fuyu yasimi. So, all these words are there; you can practice these words. You know the words; you can now do the kanji as well. Now four seasons we did last time. There is another season that the Japanese talk about and that is suiu which is monsoon. So, there is monsoon also before the summer, and this is the character for monsoon. And we are going to talk about the monsoon festival today which is tanabata later but before that we need to complete our kanji. So, this you have all four together shunkashuto haru natsu aki for you, shunkashuto all the year round all through you have something, then you say shunkashuto.

(Refer Slide Time: 42:52)



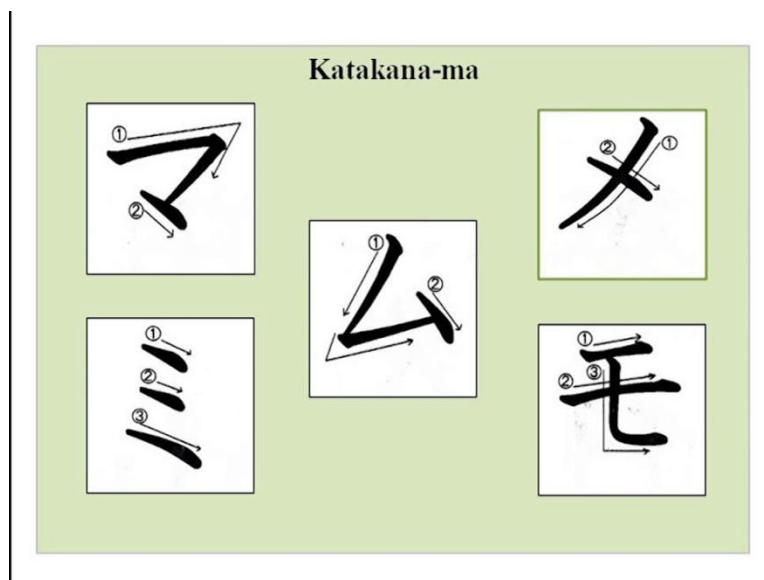
So, you can just remember this word; it is interesting that is all.

(Refer Slide Time: 42:58)

Some words with Kanji characters		
夏休み	natsu yasumi	summer vacation
夏物	natsu mono	summer clothes
秋気	shūki	autumn air
立冬	ritto	first day of winter
立夏	rikka	start of summer
秋風	aki-kaze	autumn breeze
冬休み	fuyu yasumi	winter holidays

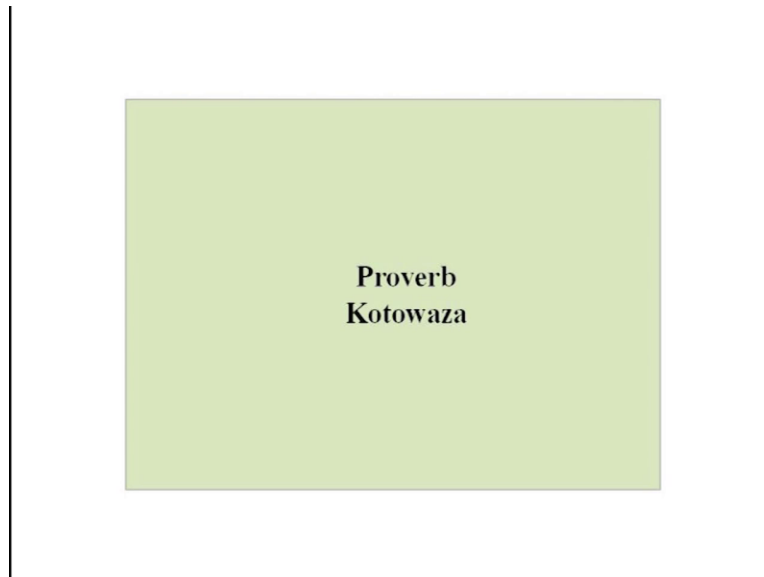
Then there are some kanji characters here for you the kanji's that we have done words you know. I have given the kanji. Natsu yasumi, natsu mono; natsu mono is clothes summer clothes, then shuki autumn air, ritto first day of winter. Now this character though I have not done, this means also to stand up. So, you can it is a simple character; you can remember it. Rikka start of summer, then aki-kaze is autumn breeze and fuyu yasumi is winter holidays. So, these are some words you can use in sentences; it will be good.

(Refer Slide Time: 43:58)



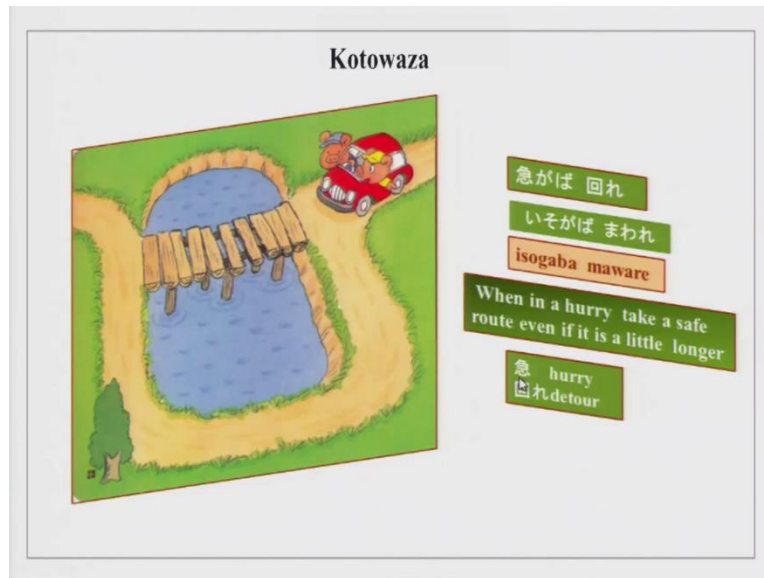
We do katakana all the time; this time we will do the ma series ma. You can see mi; you have three. It goes from here one two and three like this mi just three simple lines mi, mu two lines over here. This is one and two; generally you draw with brush, you make with brush. So, it becomes very difficult to lift it here. So, you just drag it like this and do mi mu and me, me as in eyes, me see the stroke order. This one is not first; this one is first and then this one as you need to end your character on the right bottom corner of the square. Then we have mo one two and three. Now you have all of them here in front of you; you can see how the stroke order is done, how clearly it is shown and you can practice like this. Practice on a graph sheet or math's copy which has squares big squares in it. It will make your character very very proportionate.

(Refer Slide Time: 45:34)



We have been doing proverbs and as I have been telling you proverbs tell us about a country about what people think, how they behave, how they interact and proverbs tell you about the thinking of the people of that country. It is very cultural. It has a long long history to it; whatever the proverb may be, it comes from something that has happened back sometime and very smartly that is being used, very intelligently that is being used to tell something in short convey something in very very short. Koto means word and waza means the art of using those words very intelligently and conveying in short.

(Refer Slide Time: 46:33)



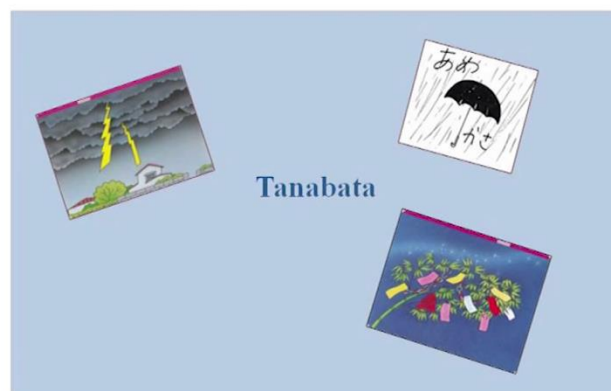
Now this is a kotowaza which tells you a lot about the Japanese people and you can see a car; this road over here. There is a small bridge. What does the kotowaza say? Well, it says isogaba maware isogaba maware; what does it mean? Well, it means that however much you are in a hurry wherever you want to go when in a hurry, always think again do not take a short road. Stop and think whether it is the best thing to do or not; always take a longer route. The short route the short cut may not be very good; it may not serve its purpose. It may not be very helpful for you. So, always whenever in a hurry whenever you want to do things in a rushed manner, well never do that; always always take the proper route always do what is to be done. That is what the proverb says. Isogu means to hurry, maware means detour. So, this is what the Japanese are, whatever the temptation always take the correct route; do it properly.

(Refer Slide Time: 48:33)

Vocabulary		
chotto	ちょっと	little
suki	すき	like
dai suki	だいすき	like very much
ryōhō	りょうほう	both
ningyō	にんぎょう	doll
annai suru	あんない する	guide
mise	みせ	shop
ippai	いっぱい	lots
onaka	おなか	stomach

And the end we have well vocabulary; there is lots of it. You can go over it; see there are words new words here. You can see the meanings and use them in sentences.

(Refer Slide Time: 48:55)



Now I have told you that I am going to tell you about tanabata about this festival monsoon festival which is celebrated in Japan during this time. So, there is kaminari which is thunder; there is rain which is ame and this is tanabata what they do during this time.

(Refer Slide Time: 49:12)

Tanabata

Tanabata or as can be understood by the pictogram is the evening of the seventh and thus the festival is celebrated in Japan annually on the 7th of July or 7th of August depending on the region.

There are stories similar to Tanabata in a number of Asian countries, but the Japanese version of the story has its origins in a Chinese folklore and celebrates the meeting of the deities **Orihime** (the weaver, represented by the star Vega) and **Hikoboshi** (the cowherd, represented by star Altair). According to legend, the Milky Way separates these lovers, and they are allowed to meet only once a year on the seventh day of the seventh lunar month. According to the legend, the king of the universe, **Tentei**, or the Jade Emperor, had a daughter **Orihime** who would sit by the river and weave cloth. Since the king was very fond of the cloth, she was obliged to weave all day long and could not meet anyone during that time. She grew very lonely and depressed on this account and upon finding this out, the king made her meet the cowherd, **Hikoboshi**, across the river. They fell in love instantly and married shortly afterwards. After the marriage, his daughter would not weave for him anymore and the cowherd did not take care of his cows.

So, well, tanabata the kanji character the pictogram is like this.

(Refer Slide Time: 49:19)



Seven tana and evening; so, this is the character for tanabata. You can see very clearly this means the seventh evening. So, tanabata is a monsoon festival and why tanabata and monsoon is because Japan was an agrarian society and everything depended on agriculture, and monsoon is the time when you sow your rice fields. You plant rice during that time and naturally when you

planting something, you would want to satisfy the gods, you would want to offer something nice. You would like to pray to them for a good crop. So, this was the time when they would hang small offerings gives small offerings to the gods and pray for a good crop.

Now slowly over period of time, this changed and everybody started doing it even children started doing it and they started during this time praying to god that they would get good marks, could write could write nicely could write kanji nicely properly, want more money, then you hang a purse or something on the trees. Now the tree that was available or the bush or the shrub grass that was available or is available during this time mainly is bamboo. And every house would have a bamboo tree bamboo grass bush. So, they would hang whatever little offering was there on the bamboo shoot and it would be displayed outside the house.

So, that was done earlier; of course, now it is done in a very, very big way and as you can see it is celebrated now it is celebrated on the seventh of July every year. Earlier it was celebrated from the seventh of July till the seventh of august. Of course, there are lot of stories associated with this and the main story as you can see is from a Chinese folklore and the folklore is about Orihime who is the daughter the princes of the god of heaven who is tentei and she weaves cloth for her father which is very beautiful and he loves it. But she weaves it the whole day and he asks her to view so much that she is unable to meet anyone; she is very depressed over it and very saddened.

So, seeing this her father introduces her to this gentlemen here Hikoboshi who is the cowherd, and when they meet, they immediately fall in love and they get married. Once they get married, then Hikoboshi and Orihime both do not do what they are supposed to do. Orihime does not weave cloth, she forgets about weaving and Hikoboshi forgets about taking his cows for grazing. So, Tente he is the emperor; he is the big man he is the king. So, he gets very angry with his daughter and his son in law and he separates them that you have not done your duty well and you cannot live together. Of course, she weeps and weeps and weeps as one can imagine and taking pity on her Tente decides that okay, they will meet once a year and that is when actually tanabata takes place that is the seventh day of the seventh moon of the lunar calendar and everybody celebrates it in a big big way in Japan.

(Refer Slide Time: 53:40)

This angered the king who separated the two lovers and allowed them to meet only on the seventh day of the seventh month. However, on the fateful day of the meeting, they could not find a bridge to cross the river and the girl cried so much that a flock of magpies came and made a bridge with their wings, and that is how the lovers were reunited. To celebrate the festival, the Japanese write their wishes on colourful small strips of paper and hang them on bamboo branches. They also decorate bamboo branches with various kinds of paper decorations and place them outside their houses. It is believed that the same celestial forces which united the lovers, can grant wishes to all.

Different decorations are symbolic of different wishes and give an insight into values that the Japanese hold close. For instance, children hang paper strips are for good handwriting and success in studies, the paper kimono charms are against disease and accidents, thousand-origami-cranes are hung for health and long life for the family members, the paper purses for good business, the net is for good fishing and harvests, the trash bag is for cleanliness. The streamers used are symbolic of the threads used by Princess Orihime in her weaving.

To celebrate this the Japanese write their wishes as I told you earlier on sheets of paper and hang them on bamboo shoots and they hang different things for different wishes, lot of origami is hung generally thousand crane gallants are hung for good health, for long life, for purses are hung for money, then kimono charms are hung for diseases and accidents and lot of other things are also done.

(Refer Slide Time: 54:21)

Tanabata



And you will see the bamboo shoot over here with lot of streamers and lot of red pink orange blue all kinds are hung, and the good thing here is that you will notice whatever is written is for good health, for long life, for children writing, for money, for good marks, but generally you will notice that people nobody writes nobody hangs anything or writes for money that is cultural that is not done.

(Refer Slide Time: 54:56)



You have these streamers here; this is a celebration in 2010 in Tokyo. The bamboo shoots are here; you can see these streamers. These signify the thread used for weaving by Orihime and lot of celebration lot of gaiety is there and people eat good food meet people.

(Refer Slide Time: 55:18)



Go out in their traditional dress which is the kimono; of course, this is yukata which the ladies wear with these wooden sandals which are called getha and they about its very hot. So, this kimono is very very good, light to wear and can take the heat.

(Refer Slide Time: 55:43)



Children its natsuyasumi which is holiday time; children have sports functions. They have these undo kaisu and they enjoy a lot, lot of hanabi is done which is fire crackers and the whole family enjoys during this festival.

(Refer Slide Time: 56:00)



Prayers offerings are made; prayers are done and all these small paper is hung whatever they want to ask they ask and always enjoy with family. So, this is about tanabata. You can read more on the net. The pictures are all from the net; they are from Google. So, you can Google them up; all the links are given. You can see and see the different versions of the legend, different places have different endings different way Tente has treated his daughter Orihime, what she does and how the mocked eyes help her or how whatever she has done you can see and learn more about tanabata. So, well now after this you have your assignments.

(Refer Slide Time: 56:58)

Assignments
Shukudai
宿題

Your shukudai, you can see the kanji over here. There are lots to do today.

(Refer Slide Time: 57:02)



There are pictures. You have to tell about what they are doing.

(Refer Slide Time: 57:12)



Then practice this form.

(Refer Slide Time: 57:18)



Tell about the seasons.

(Refer Slide Time: 57:25)



There are pictures given in group A and in group B, match the pictures and write the words.

(Refer Slide Time: 57:34)




Then we have done this earlier. Look at these pictures carefully and see what festival it is; what is done during the festival and write a small sakubun on this festival.

(Refer Slide Time: 57:50)

Assignment - 6
Match kanji characters in group A with meanings in group B

A 電気 大学 外国人 名前 一週間 父 乗る 国籍 人間 一目	B いっしょゆかん こくご にんげん ひとめ でんき なまえ だいがく ちち くる がいこくじん
---	---



Match group A with group B.

(Refer Slide Time: 57:56)

Practice - 7
Practice this conversation with your partner

A: Tomodachi wa nani o hoshigatte imasu ka.
B: Jikan desu.
A: Doshite jikan desu ka.
B: Boshuu wa made desu koto.....

お金	okane	旅行	ryokou	行きたい	aittai
車	kuruma		ホテル	san	
			to shiruben		
時間	jikan	研究	kenkyū	したい	shitai
日曜日	nichiyōbi	休み	yasumi		
カメラ	kamera	写真	shashin	撮りたい	toritai

Then there is a small conversation for you to practice with your partner, practice using these words over here. So, well now in the end you have your listening comprehension.

(Refer Slide Time: 58:10)

Listening comprehension

Just listen to this very carefully and then the exercises there; you have to do that exercise. So, this is a conversation between A and B; let us see what the conversation is [FL]. I hope you all could understand this was about making tea.

(Refer Slide Time: 59:48)

Listening Comprehension - 8

Fill in the blanks using the words given below



A: Anoo, Rao san, nodo ga (). Nanika desu.

B: Kocha o () ka.

A: Watashi wa wakarimasen. Doyatte () ka.

B: Kantan desu yo... Mazu, nabe ni mizu o () kudasai. 10 pun gurai mizu o () kudasai. 10

pun ato, nabe ni kocha no happa mo ()

kudasai. Koppu ni sato to miruku o ()

kudasai. Sorekara, tsukutta kocha o koppu ni ()

kudasai. Saigo ni supuun de kocha o ()

kudasai. Soredewa, kocha ga dekiagarimashita. Dōzo ()

() kudasai.

A: Ii kimochi desu. Kocha wa oishii desu ne.



(*kawaku, nomu, ireru, wakasu, tsukuru, mazeru*)
(*meshiagaru, mazeru, oshieru*)

So, well, try to listen to it carefully and then fill in the blanks using the words given below. Try to remember your dialogue and then try to fill these blank spaces. Well, this was your shukudai

for today and you can practice what we have done today, what we have done previously and try to do small conversation, think up of a situation, do conversations with your partner and then we will meet next time again and try to do something new.

Till then thank you and maata imashoo.