

[00:00,0]

誰かがあなたの台所の鍋やゴミなどを持ち去り 全てを森の中に埋めたとする dare ka ga anata no daidokoro no nabe ya gomi nado wo mochisari, subete wo mori no naka ni umeta to suru
Imagine someone coming into your kitchen and taking a few tools, a pan and your garbage.

12000年後、考古学者があなたについて調べている

12000 nengo, koukogakusha ga anata ni tsuite shirabete iru

Then they bury everything in the woods. 12,000 years later an archeologist is trying to figure who you were.

何を大事にされていて どんなゲームをプレイして

nan wo daiji ni shite ite, donna geemu wo purei shite

What was important to you, what video games you played, what you believed in

何を信じていて 何をもとに決断をしていたのか

nan wo shinjite ite, nan wo moto ni ketsudan wo shite ita no ka

あなたが、偶然にも興味深い時代に生まれたからだ

anata ga, guuzen ni mo kyoumi fukai jidai ni umaretakara da

and what informed your decisions. Because you happened to live during a remarkable time in human history:

人類が複数の星に住み始める「惑星革命」

jinrui ga fukusuu no hoshi ni sumi hajimeru "wakusei kakumei"

The Planetary Revolution, when humanity transitioned, becoming a multiplanetary species.

この時代、人口は爆発的に増加し

kono jidai, jinkou wa bakuhatsuteki ni zouka shi

科学技術と生活水準は 不可能とされていた水準まで向上した

kagaku gijutsu to seikatsu sui jun wa, fukanou to sarete ita sui jun made koujou shita In that time, our numbers would explode by orders of magnitude, our technology and standard of living would improve to levels previously thought impossible

人類の自己概念も不可逆的に変わり

jinrui no jiko gainen mo fukagyakuteki ni kawari

そして未来の考古学者にとって あなたの残したガラクタだけが手がかりだ

soshite mirai no koukogakusha ni totte, anata no nokoshita garakuta dake ga tegakari da and our self conception would change forever. And all the future archaeologist has to learn about is your junk in the woods.

まあこれは12000年後への 願望に過ぎないのだが

maa kore wa 12000 nengo e no, ganbou ni suginai no daga

現在、人類は同じ問題に接している

genzai, jinrui wa onaji mondai ni sesshite iru

While we can only hope this will be someone's problem in 12,000 years, we have the same problem today.

12000前の革命を 再構築しようとしているのだから

12000 mae no kakumei wo, saikouchiku shiyō to shite iru no dakara

We are trying to reconstruct a revolution that took place 12,000 years ago.

現在、当時を生きた人々の影だけが残っている

genzai, touji wo ikita hitobito no kage dake ga nokotte iru

Today, only shadows remain of the people who experienced our distant past as their present.

[01:10,0]

当時から何が残されたのか

touji kara nan ga nokosareta no ka

What Remains from our past

私たちの現在は、鮮明なカラー映像と 音声で見ることができる

watashitachi no genzai wa, senmei na karaa eizou to, onsei de miru koto ga dekiru

We can look at our present in crispy 4K, in color and sound.

3世代前は白黒の映像でしか見れない

3 sedai mae wa shirokuro no eizou de shika mirenai

Three generations ago the world was just black and white.

もう一世代前はボヤけた写真だ

mou ichi sedai mae wa boyaketa shashin da

One more generation and we see the world through blurred photographs.

さらに遡るなら、過去を知る 主な手段は絵や文章になる

sarani sakanoborunara, kako wo shiru, omona shudan wa e ya bunshou ni naru

Further back paintings and texts become our main way of experiencing the past.

たった20世代前 文字は手書きで複写する必要がある

tatta 20 sedai mae, moji wa tegaki de fukusha suru hitsuyō ga ari

A mere 20 generations before us today, every written word had to be copied by hand

報告書は少なく、信頼性も低くなる

houkokusho wa sukunaku, shinraisei mo hikuku naru

and reports became more scarce and less reliable.

最初の歴史家はたった100世代前で

saisho no rekishika wa tatta 100 sedai mae de

The first historian lived a mere 100 generations ago.

それ以前は叙事詩や伝説、あるいは 王の生前の自慢話が石に刻まれているだけだ sore izen wa joji shi

ya densetsu, aruiha, ou no seizen no jiman hanashi ga ishi ni kizamarete iru dake da

Before him, there are only epics and legends and dead kings bragging on pieces of stone.

250世代前では、地中に残された断片と

250 sedai mae de wa, chichuu ni nokosareta danpen to

実態を離れたイメージがあるのみだ

jittai wo hanareta imeeji ga aru no mida

250 generations ago there are only fragments left in the ground and images stripped of their original meaning.

[02:03,1]

やがて人類は 基本的に不可視の存在となる

yagate jinrui wa, kihonteki ni fukashi no sonzai to naru

Eventually humanity becomes basically invisible.

それでも、祖先についてわかっていることもある

sore de mo, sosen ni tsuite wakatte iru koto mo aru

Still, we do know some things about our ancestors.

彼らの物語を伝え 現在の私たちにとっての意味を考えてみたい

karera no monogatari wo tsutae, genzai no watashitachi ni totte no imi wo kangaete mitai

Let's try to tell their story and what it means for us today.

#1 人類史上最大の転換

1, jinruishijou saidai no tenkan

#1 The Greatest Transition in Human History

200万年、つまり約8万世代にわたり

200 man nen, tsumari yaku8 man sedai ni watari

祖先の生活様式は基本的に一定だった

sosen no seikatsu youshiki wa kihonteki ni ittei datta

For some two million years or roughly 80,000 generations, the life of our ancestors was basically the same.

約2万年前、つまり800世代ほど前

yaku2 man nen mae, tsumari 800 sedai hodo mae

It was around 20,000 years, or 800 generations ago that the behaviorally modern humans began a process

行動的な現生人類が 生活様式を根本的に変え始めた

koudouteki na gensei jinrui ga, seikatsu youshiki wo konponteki ni kae hajimeta

that would change our lifestyle forever.

まずは少しずつ、一部の人に

mazu wa sukoshi zutsu, ichibu no hito ni

やや急速に多くの人に

yaya kyuusoku ni ooku no hito ni

そして大多数には突如として広まった

soshite daitasuu ni wa totsujou to shite hiromatta

At first, gradually, for some of us. Then faster for more of us. And then suddenly for almost all of us.

当時、地球上には約100万人の 現生人類がいた

touji, chikyuujou ni wa yaku100 mannin no, gensei jinrui ga ita

Back then there were about one million modern humans on earth.

他の人類種のほとんどは絶滅した 祖先もその絶滅に関与したかも

hoka no jinrui shu no hotondo wa zetsumetsu shita, sosen mo sono zetsumetsu ni kan'yo shita ka mo

Most other human species had died out, probably with a little help from us.

[02:53,1]

祖先は生物学的に必要な要素を持っていた

sosen wa seibutsugakuteki ni hitsuyou na youso wo motte ita

Our ancestors' biology had given them the necessary tools: ,

物事を理解する一般知能

monogoto wo rikai suru ippan chinou

相互理解のための社会的知能

sougo rikai no tame no shakaiteki chinou

A general intelligence to understand things a social intelligence to understand each other

抽象的なアイデアを表現し 新たな概念を創造するための言語だ

chuushouteki na aidea wo hyougen shi, arata na gainen wo souzou suru tame no gengo da

and language to express abstract ideas and create new concepts.

ほとんどあなたと同じで

hotondo anata to onaji de

彼らは苦しみ、喜び、退屈し 泣きも笑いもした

karera wa kurushimi, yorokobi, taikutsu shi, naki mo warai mo shita

These were people just like you. They suffered and experienced joy, were bored, cried and laughed.

数十人の共同体で生活し

suujuunin no kyoudou tai de seikatsu shi

They lived in communities of a few dozen people.

火を操り、木や石や骨で作った道具を持っていた

hi wo ayatsuri, ki ya ishi ya hone de tsukutta dougu wo motte ite

They controlled fire and had tools made from wood, stone and bone,

物語を語り、死者を悼み、芸術を生み出した

monogatari wo katari, shisha wo itami, geijutsu wo umidashita

told stories, mourned their dead and created art.

They traded with other tribes, from obsidian to shellfish.

他の部族と黒曜石や貝の交易を行い

hoka no buzoku to kokuyouseki ya kai no koueki wo okonai

機動性に優れ、大きな獲物を仕留める者

kidousei ni sugure, ookina emono wo shitomeru mono

植物採集により依存する者

shokubutsu saishuu ni yori izon suru mono

Some hunted big game and were very mobile, others relied more on plants they collected

海産物が豊富な地域に ほぼ定住する者などがいた

kaisanbutsu ga houfu na chiiki ni, hobo teijuu suru mono nado ga ita

and others mostly stayed in one area with an abundance of seafood.

[03:43,0]

このような状態が 人類史の大半を占めているのだ

kono you na joutai ga, jinruishi no taihan wo shimete iru no da

This was the common state of humanity for most of our history.

緩やかな移行が段階的に進行し 革命に至るまで

yuruyaka na ikou ga dankaiteki ni shinkou shi, kakumei ni itaru made

Until a slow transition, step by step, turned into a revolution.

#2 段階的進行

2, dankaiteki shinkou

#2 Step by Step

最初の確かな証拠はヨルダン溪谷からで

saisho no tashika na shouko wa yorudan keikoku kara de

The first solid evidence for this stems from the Jordan Valley,

2万年以上前に祖先が野生のコムギを集めていた

2 man nen ijou mae ni sosen ga yasei no komugi wo atsumete ita

where our ancestors collected wild wheat more than 20,000 years ago.

種を埋めると 翌年の植物が増えると気づいた

shu wo umeru to, yokunen no shokubutsu ga fueru to kizuita

They noticed that seeds in the ground made more plants the next year.

良いコムギを一か所に植えれば 翌年に多数を得られた

yoi komugi wo ichi kasho ni uereba, yokunen ni tasuu wo erareta

If they put good ones in one place, the next year they had more of the good ones.

これは狩猟採集の優れた補助となった

kore wa shuryou saishuu no sugureta hojo to natta

This was a great supplement to hunting and gathering.

種をまき、翌年に戻る

shu wo maki, yokunen ni modoru

一時的な居住地を作り 食糧供給を確実なものとした

ichijiteki na kyojuu chi wo tsukuri, shokuryou kyoukyuu wo kakujitsu na mono to shita You could prepare some crops, return next year, build a temporary settlement and have a secure food supply.

手軽に得られた作物から最初のパンを焼き 最初のビールを醸造した

tegaru ni erareta sakumotsu kara saisho no pan wo yaki, saisho no biiru wo jouzou shita

Our ancestors used these bonus crops to bake the first bread and to brew the first beer.

[04:30,0]

世代を重ねるごとに 身の回りの動植物について知り

sedai wo kasanerugoto ni, minomawari no doushokubutsu ni tsuite shiri

With every generation, they gathered deeper knowledge about the plants and animals around them

利点を引き出す扱い方を熟知していったが 学ぶべき内容は大量にあった

riten wo hikidasu atsukaikata wo jukuchi shite ittaga, manabubeki naiyou wa tairyou ni atta

and how to manipulate them to their advantage.

But there was a lot to learn.

極めて緩やかに、世代を追って 知の総量は増していき

kiwamete yuruyaka ni, sedai wo otte, chi no souryou wa mashite iki

Very slowly, from generation to generation pockets of knowledge expanded

それが受け継がれては また広がっていった

sore ga uketsugarete wa, mata hirogatte itta

6

and were passed along to be expanded again.

初期の農業は、一人を養うのに必要な土地面積を 大幅に削減し始め

shoki no nogyo wa, hitori wo yashinau no ni hitsuyou na tochi menseki wo, oohaba ni sakugen shi hajime

This early agriculture started to drastically reduce the space our ancestors needed to feed one individual.

一か所に定住することが可能となった

ichi kasho ni teijuu suru koto ga kanou to natta

Which made it possible to stay in one place longer.

12000年ほど前 小さな進歩の積み重ねが臨界点に達した

12000 nen hodo mae, chiisana shinpo no tsumikasane ga rinkai ten ni tasshita

Around 12,000 years ago these little pieces of progress had reached a critical mass.

現在、私たちが摂取するカロリーのほとんどは 約15種類の祖先種に由来しており genzai, watashitachi ga sesshu suru karorii no hotondo wa, yaku15 shurui no sosenshu ni yurai shite ori

Most of the calories we consume today stem from about 15 different founder crops

このあと人類が 数千年にわたり栽培化していく

kono ato jinrui ga, suusen nen ni watari saibaika shite iku

that humans began to domesticate in earnest in the next few thousand years.

[05:11,8]

現在、農業革命と呼ばれているものは ある日突然に始まったものではない

genzai, nogyo kakumei to yobarete iru mono wa, aru hi totsuzen ni hajimatta mono de wa nai

What we call the agricultural revolution was not a thing that began suddenly one day.

小さな集団が何世代にもわたって進めた ゆっくりとしたプロセスだった

chiisana shuudan ga nan sedai ni mo watatte susumeta, yukkuri to shita purosesu datta

It was a slow process driven by small groups over many generations.

緩やかな変化はやがて、新しい時代を生み出した

yuruyaka na henka wa yagate, atarashii jidai wo umidashita

Eventually gradual change gave rise to a new era.

人類紀元

jinrui kigen

#3 The Human Era.

続く数千年の間、進歩は加速し

tsuzuku suusen nen no aida, shinpo wa kasoku shi

During the next few thousand years, progress would speed up and turn hunter gatherers into farmers

狩猟採集民は農民となり 居住地は村や町から都市へと変わった

shuryou saishuumin wa noumin to nari, kyojuu chi wa mura ya machi kara toshi e to kawatta

who lived in villages, towns and then cities.

農民が新たな土地に移動すると 遊牧民を追い出したり、農民に変えたりした noumin ga arata na tochi ni idou suru to, yuubokumin wo oidashi tari, noumin ni kae tari shita

When farmers moved into new areas they replaced the nomadic tribes or turned them into farmers too.

これは困難で痛みを伴う段階だった

kore wa konnan de itami wo tomonau dankai datta

This was neither easy nor painless.

初期には、250種類もの 動植物による多様な食生活だった

shoki ni wa, 250 shurui mono, doushokubutsu ni yoru tayou na shoku seikatsu datta In the early days people had a diverse diet made of up to 250 different plants and animals.

農耕へ移行したいくつかのグループでは 食生活の多様さが急激に失われ

noukou e ikou shita ikutsu ka no guruupu de wa, shoku seikatsu no tayousa ga kyuugeki ni ushinaware

For some of the groups transitioning to agriculture the variation in their diets declined drastically

[06:01,6]

栄養不足に陥った者すらいたようだ

eiyou fusoku ni ochiitta mono sura ita you da

and some even seem to have been undernourished.

また、動物との共同生活は 病気の温床となった

mata, doubutsu to no kyoudou seikatsu wa, byouki no onshou to natta

And living close together and with animals created a breeding ground for disease.

実際、人類に適応した微生物による感染症は どれも1万年以上前には存在しなかった jissai, jinrui ni tekiau shita biseibutsu ni yoru kansenshou wa, dore mo 1 man nen ijou mae ni wa sonzai shinakatta

Virtually every infectious disease caused by microorganisms that have adapted to humans arose in the last 10,000 years.

コレラ、天然痘、麻疹、インフルエンザ 水疱瘡、マラリアなどだ

korera, tennentou, mashin, infuruenza, suihausou, mararia nado da

Cholera, smallpox, measles, influenza, chickenpox and malaria.

特に子どもの死亡率は急増した

tokuni kodomo no shibou ritsu wa kyuuzou shita

Mortality, especially among children, rose drastically.

それでも人口は増加した

sore de mo jinkou wa zouka shita

定住により、女性は以前よりも はるかに多くの子どもを産むことができ

teijuu ni yori, josei wa izen yori mo, haruka ni ooku no kodomo wo umu koto ga deki Still, our numbers grew because living in the same place enabled women to bear far more children than before –

農家にとって子どもは 農地での労働力だったからだ

nouka ni totte kodomo wa, nouchi de no roudouryoku dattakara da

and for a farmer more kids mean more hands to work the fields.

早死にが増えてもなお 町や村は成長し続けた

hayajini ga fuete mo nao, machi ya mura wa seichou shi tsuzuketa

世界人口は爆発的に増加した

sekai jinkou wa bakuhatsuteki ni zouka shita

Even with more people dying younger, villages and towns grew. The number of humans on earth exploded.

人類紀元の始まりから100世代後 すでに400万人に達していた

jinrui kigen no hajimari kara 100 sedaigo, sudeni 400 mannin ni tasshite ita

About 100 generations after the beginning of the Human era, there were already four million of us.

食糧の需要が高まり カロリー生産の効率化を強いられ

shokuryou no juyou ga takamari, karorii seisan no kouritsuka wo shiirare

This increased the need for food and forced people to come up with ever more efficient ways of producing calories -

[06:59,1]

新たなライフスタイルが確立した

arata na raifusutairu ga kakuritsu shita

solidifying our new lifestyle.

狩猟採集に戻れば ほとんどが餓死してしまう

shuryou saishuu ni modoreba, hotondo ga gashi shite shimau

Going back to hunting and gathering would just have meant death by starvation for most.

一つの疑問が残る。なぜ？

hitotsu no gimon ga nokoru. naze?

One question remains unanswered: Why?

人々はなぜ多様な食と 自然の中での自由な生活を手放し

hitobito wa naze tayou na shoku to, shizen no naka de no jiyuu na seikatsu wo tebanashi

過酷な農作業と 単調な食生活を選んだのか

kakoku na nou sagyou to, tanchou na shoku seikatsu wo eranda no ka

Why would people exchange the freedom of living off nature with a huge variety in food for the grind of agriculture and often more limited diets?

真相は不明だ

shinsou wa fumei da

気候変動がこの移行を可能にしたようだ

kikou hendou ga kono ikou wo kanou ni shita you da

Nobody knows for sure. Climate change seems to have made the transition possible

栄養不足や人口過多などが原因とする科学者もいるが いずれも激しい議論の最中だ eiyou fusoku ya

jinkou kata nado ga gen'in to suru kagakusha mo iruga, izure mo hageshii giron no saichuu da

and some scientists argue that it was caused by external factors like undernourishment or overpopulation,

both highly contested.

現在最有力の仮説は、世界中にあった無数の共同体が 同時に、意図的に選択したというものだ

genzai saiyuuryoku no kasetu wa, sekaichuu ni atta musuu no kyoudou tai ga, douji ni, itoteki ni

sentaku shita to iu mono da

Today the most widely accepted idea is that it was a deliberate choice, made by countless communities around the globe.

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それは私たちを人間たらしめる能力に関わっていたかも 集まり、独自性を育み共有し、物語や知識 を交換する能力だ

sore wa watashitachi wo ningen tara shimeru nouryoku ni kakawatte ita ka mo, atsumari, dokujisei wo hagukumi kyouyuu shi, monogatari ya chishiki wo koukan suru nouryoku da Maybe it is also connected with what makes us human.

The ability to come together, develop shared identities and exchange stories and knowledge.

[07:51,8]

狩猟採集民は祝い事のために長距離を移動し 宴会や儀式を行っていたと考える考古学者もいる

shuryou saishuumin wa iwaigoto no tame ni choukyori wo idou shi, enkai ya gishiki wo okonatte ita to kangaeru koukogakusha mo iru

Some archaeologists think that groups of hunter gatherers traveled long and far to celebrate, to hold feasts and rituals.

その期に互いの技術革新を 語り合ったのかもしれない

sono ki ni tagai no gijutsu kakushin wo, katariatta no ka mo shirenai

They would have used these occasions to talk about their version of innovation:

狩猟方法や道具作り 動物の捕獲と繁殖の方法

shuryou houhou ya dougu tsukuri, doubutsu no hokaku to hanshoku no houhou better hunting and tool making techniques, how to catch and breed animals and which plants could be collected and multiplied,

採取と増殖可能な植物の情報を共有し 種の交換まで行ったかもしれない

saishu to zoushoku kanou na shokubutsu no jouhou wo kyouyuu shi, shu no koukan made itta ka mo shirenai

maybe they even exchanged seeds.

このような集まりが、多くの独立した集団に 農業知識を広めた可能性がある kono you na

atsumari ga, ooku no dokuritsu shita shuudan ni, nougyou chishiki wo hirometa kanousei ga aru

It is not unlikely that these gatherings were the catalysts that spread the knowledge of agriculture through the many isolated groups of humanity.

最終的に、数千世代にわたり共通だった 生活様式に終止符を打つことになった saishuuteki ni, suusen sedai ni watari kyoutsuu datta, seikatsu youshiki ni shuushifu wo utsu koto ni natta

Ultimately ending a lifestyle that was common to our species for thousands of generations.

だから一緒に集まり、祝い、共有し 互いから学ぶことができたことで

dakara issho ni atsumari, iwai, kyouyuu shi, tagai kara manabu koto ga dekita koto de

So by being able to come together, celebrate, share and learn from one another,

祖先たちが現在へのステップを進めたのかもしれない 多くのことに感謝する必要がある sosentachi ga genzai e no suteppu wo susumeta no ka mo shirezu, ooku no koto ni kansha suru hitsuyou ga aru

these humans might have taken the steps that lead to our modern world and we have much to be grateful for.

私たちは祖先と同じ人類だ 実感しづらくても
 watashitachi wa sosen to onaji jinrui da, jikkan shizurakute mo
 We are still the same humans today, even if it often doesn't feel that way.

[08:43,0]

今こそ集まり、知恵を共有し 自分たちの存在を改めて祝福する時期かもしれない ima koso atsumari,
 chie wo kyoyuu shi, jibuntachi no sonzai wo aratamete shukufuku suru jiki ka mo shirenai
 Maybe it is time to come together to share what we know and celebrate our existence once again,
 再び平和的に次の段階に進むために、それは惑星革命かもしれず
 futatabi heiwateriki ni tsugi no dankai ni susumu tame ni, sore wa wakusei kakumei ka mo shirezu
 再び、全てを一変させるかもしれない
 futatabi, subete wo ippen saseru ka mo shirenai
 to begin another peaceful transition, maybe the planetary revolution, that will change everything
 once more.

願わくば、12000年後の子孫たちが 今の私たちを感謝を持って振り返ってくれますように negawakuba,
 12000 nengo no shisontachi ga, ima no watashitachi wo kansha wo motte furikaette kuremasu
 you ni
 So hopefully, in another 12,000 years, our descendants will look back on us today with gratitude,
 彼らが住む、その美しい世界について
 karera ga sumu, sono utsukushii sekai ni tsuite
 for the amazing world they are able to inhabit.

過去12000年間の祖先の実績を祝福し 次の12000年間で希望を持って見つめるため
 kako 12000 nenkan no sosen no jisseki wo shukufuku shi, tsugi no 12000 nenkan wo kibou wo
 motte mitsumeru tame
 To celebrate the achievements of our ancestors in the last 12,000 years and to look with hope
 towards the next 12,000

人類紀元カレンダーの第5弾として 12021年版をお届けします
 jinrui kigen karendaa no dai5dan to shite, 12021 nen ban wo otodoke shimasu
 we present you with the fifth Human Era Calendar for the year 12,021 -

今回は何万年も前に始まった人類の旅について
 konkai wa nan man nen mo mae ni hajimatta jinrui no tabi ni tsuite de
 this time it is all about the journey of humanity, beginning tens of thousands of years ago,
 農耕の革命や高度な古代文明から 現代にいたるまで続き
 noukou no kakumei ya koudo na kodai bunmei kara, gendai ni itaru made tsuzuki leading into the
 revolution in agriculture, to ancient high civilizations and the beginning of modern times,
 未来の展望で締めくくります
 mirai no tenbou de shimekukurimasu
 culminating in a vision for our future.

限定版であり、売切れたら入手は不可能です（※字幕作成時点で売り切れ済み） gentei ban de
 ari, urikiretara nyuushu wa fukanou desu, (jimaku sakusei jiten de urikirezumi) You can get
 the limited Edition now until we sell out and then never again.

[09:43,2]

tsuurei doori, 12 no irasuto peeji de kousei sare, EUto amerika no kouhinshitsushi wo mochiite imasu

As always the calendar features 12 illustrated pages printed on high quality paper in Europe and the US.

そして今年は、表紙が特に輝いています

soshite kotoshi wa, hyoushi ga tokuni kagayaite imasu

And this year the cover is especially shiny.

カレンダーは壁に飾ると美しく輝かしい未来への夢がふくらむし

karendaa wa kabe ni kazaruto utsukushiku, kagayakashii mirai e no yume ga fukuramushi

人類の進歩を実感できるのですが

jinrui no shinpo wo jikkan dekiru no desuga

Not only does the calendar look great on walls and makes it easier to dream about a glorious future and realize how far we have come as a species.

Kurzgesagtの支援に最適の方法でもあります

Kurzgesagt no shien ni saiteki no houhou de mo arimasu

It is also the best way to support kurzgesagt. The calendar enables us to put in the time our videos need and release them for free, for everyone.

カレンダーのおかげで動画に時間を費やし 無料で広く公開できるのです

karendaa no okage de douga ni jikan wo tsuiyashi, muryou de hiroku koukai dekiru no desu パー

カーやインフォグラフィックポスター めいぐるみなどを合わせてご購入いただけます paakaa ya info gurafikku posutaa, nuigurumi nado wo awasete gokounyuu itadakemasu If you want, you can get the calendar with a Hoodie or infographic posters or plushie. We've made a few deals for you.

いくつかのお得なプランがあります

ikutsu ka no otoku na puran ga arimasu

毎年カレンダーを購入してくれる何千人もの人たちと チャンネルの活動を支持してくれる鳥たちに 感謝を (※パトロンになると、個人向けの鳥をデザインしてもらえます)

maitoshi karendaa wo kounyuu shite kureru nanzennin mo no hitotachi to, channeru no katsudou wo shiji shite kureru toritachi ni kansha wo, (patoron ni naruto, kojimuke no tori wo dezain shite moraeru)

Thank you so much to the thousands of people who get the calendar every year and to the birbs who love what we try to do on this channel.

12021年が幸せな一年になりますように

12021 nen ga shiawase na ichi nen ni narimasu you ni

We wish you a happy year 12,021 – And let's all hope that it will be less exciting than 12,020!

願わくば、12020年ほど刺激的にはなりませんように

negawakuba, 12020 nen hodo shigekiteki ni wa narimasen you ni