This text is taken from <https://nepalgo.tumblr.com/grammar>. Full credit goes to the original author.

Nepali is an Indo-Aryan Language which belongs to the Indo-European Family of Languages. It is approximately spoken by 17 million people and is written using The Devanagari Script. It follows a Subject+Object+Verb pattern in sentences. That means, the verb comes at the end of the sentence. So, the sentence would look like ‘John apples ate’. (Other languages that follows this pattern are: Japanese, Hindi etc.)

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SENTENCE STRUCTURE

A sentence structure is a set of structural rules which govern the composition of various grammatical and lexical aspects of a language in a sentence.

* Grammar Structure (Structure of a Sentence)
* Advanced Sentence Structure
* Question Structure
* Adjective Order
* Phrases and Clauses: Introduction
* Phrases (Grammatical Aspect)
* Clauses

.

VERBS

Words which describe an action, state, occurrence. An example: to eat

* Verbs
* More verbs
* Even more verbs
* Verb Conjugation: Introduction
* Verb Conjugation: Past Tense
* Verb Conjugation: Present Tense
* Verb Conjugation: Future Tense
* Verb Conjugation: Hunu
* Verb Conjugation: Introduction about Making Negatives
* Verb Conjugation: Negative Conjugation Rules
* Verb Conjugation: Past Tense (Negative Conjugation)
* Verb Conjugation: Present Tense (Negative Conjugation)
* Verb Conjugation: Future Tense (Negative Conjugation)
* Verb Conjugation: The Rest
* Applying Conjugated Verbs in Sentences: The Basics
* Applying Conjugated Verbs in Sentences: Intermediate
* Using Auxiliary Verbs to create New Verbs
* Irregularity in Verbs
* Infinitive Form of Verb in Nepali
* Derivations of Verbs (Pseudo-Verbs)
* Compound Verbs
* Causative Verbs

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PARTS OF A SPEECH

The various aspects of grammar.

* Adjectives
* Adverbs
* Pronouns
* Oblique Case of Pronouns
* Determiners and Interrogative-Relative Relations
* The Reflexive Pronoun ‘aafu’
* The Adverb ’pani’
* Interjectory Words (nipaat)
* Idioms

.

PARTICLES AND CONJUNCTIONS

Case-markers which tells what function that modified word performs in the sentence, similarity to Prepositions of English.

* Particles: Introduction
* Particle: Le
* Particle: Lai
* Particle: Ma
* Particle: Ko
* Particle: Bata and Dekhi
* Particle: Sanga and Sita
* Particle: Lagi
* Particle: Nera, Samma, Patti and Tarpha
* Particle: Bhanda, Bina and Bahek
* Conjunction: Ra
* Conjunction: Tara
* Conjunction: Ani
* Conjunction: Tyasaile and Tarapani
* Conjunction: Ki and Wa

.

SPEECH DIFFERENTIATION

The act of differentiating speech to represent various objects, giving it subtle characteristics to differentiate between them in speech.

* Gendered Speech: Introduction
* Gendered Speech: Nouns
* Gendered Speech: Adjectives
* Honorific Speech: Introduction
* Honorific Speech: Low Respect

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QUANTITIES

Words that are used to express quantities or amounts.

* Quantity: Introduction
* Quantity: Dherai and Thorai
* Quantity: Describing Less + Only
* Quantity: Describing More + All

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OTHER GRAMMATICAL ASPECTS

Miscellaneous aspects of Grammar which should not be overlooked.

* Singulars and Plurals
* Telling the time
* Cardinal, Ordinal and Nominal Numbers
* Counting in Nepali
* Conditionals in Nepali
* Showing Potential in Nepali
* Obligations and Permissions in Nepali
* Active, Passive and Impersonal Voice
* Transitivity
* Comparison (Comparing things)
* Expressing Feelings and Emotions

**GRAMMAR STRUCTURE OF NEPALI**

Every language needs a certain guideline to make sentences. We cannot keep words absurdly and think it makes sense. These rules, which tells us what word goes where is called the **syntax**of a sentence. In other words, the structure of a sentence.

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**INTRODUCTION**

**English** is a SVO language (so is French)whereas **Nepali** is a SOV language (so is Japanese). What does this mean? It means that, in English we put the **S**ubject first, then the **V**erb then finally the **O**bject. However in Nepali the verb comes in the last.

     .

**VOCABULARY**

घर (*ghar*) = House

ठूलो (*thulo*) = Big

सानो (*sano*) = Small

निक्कै (*nikkai*) = Very

ढिलो (*dhilo*) = Slow

गाडी (*gadi*) = Car

छिटो (*chito*) = Fast

    .

**BASICS**

Of course, before we make sentences we must know what a sentence really is. A sentence is a group of words which are arranged so that it makes *sense*. There are three basic components in a complete sentence and they are ’**Subject**’, ’**Object**’ and ’**Verb**’.

**Subject** =The subject is the doer of an action, or an **‘action-doer**’. It does the action, and the action falls directly or indirectly on the object. The subject can be a noun or a pronoun. For example: *John*ate oranges.

**Object** = The object is the receiver of an action, which was done by the subject. In other words, it is the receiver of an action. It receives its action from a subject. The Object can be a noun or a pronoun. For example: John ate *oranges*.

**Verb**=The verb is the action. An action is anything that brings about or conveys an effect. The verb or the action is done by the subject and its effect falls on the object, directly or indirectly. For example: John *ate*oranges.

          .

**TERMS**

**Transitive Verb** = A verb which requires a direct object. For example: to eat

**Intransitive Verb** = A verb which doesn’t take a direct object. For example: to sleep

**Direct Object** = An object which takes the action (verb) done by the subject directly, hence is the primary object. (Like: *cake*in ‘I ate a **cake**’)

**Indirect Object** = An object which is affected by the action but is not the primary object (like *him*in ‘I gave **him** a book’)

**Case markers** = A type of marking attached to a word to show what that 'thing’ is in a sentence. Also called *particles*or *postpositions*. They are like prepositions.

**Conjugation**= Inflection of a verb which tells about the status of the verb. For example, ‘*ate*’ is the past conjugate of ‘to eat’.

          .

**BASICS OF SENTENCE MAKING**

As you know, Nepali is a**SOV language**, so word order in would appear as ’*John apples ate*’ instead of what it is in English: John ate apples.

  .

**John watches TV.**

In this sentence, **John**is the *subject,* **watches**is the *verb* and **TV** is the *object.*Therefore,

John watches TV

Subject + verb + object

*.*

Now, in Nepali, the verb and the object switch places.

जन टिवी हेर्छ (*John tivi hercha*)

Subject + object + verb

Did you notice that **TV** shifted in the middle? The verb ’*hercha*’ is the verb here, with a meaning of 'watches’. Verbs are conjugated extensively, but more on this later. Nouns and pronouns can be either the subject or an object.

     .

**ADJECTIVES**

Adjectives are modifying words, which describe the qualities of an entity. For example, an adjective is ’*Rato*’ (रातो) which means ’**Red**’. If I say ‘Red apple’, then I know that the apple has a quality of being ‘red’.

The adjective, like in English, comes before the noun it modifies.

*Thulo Ghar* (ठूलो घर)

Adjective + Word

= Big house

 .

*sano ghar* (सानो घर)

Adjective + Word

= Small house

 .

In each case, the adjective that modifies the object comes before it. But what if you wanted to say 'House **is** big’?

घर ठूलो छ (*ghar thulo chha*)

Word + Adjective + Verb

 .

*+ 'Chha’ is a conjugation of 'hunu’. Hunu is the Nepali Version of the verb ’****To be****’. You can read more about it*[*here*](http://nepalgo.tumblr.com/post/53937235728/verb-conjugation-hunu-important)*. Anyway, if the adjective is used to describe the object like the above way, then it follows a method similar to English, but of course, the verb always comes last.*

 .

**ADVERBS**

Adverbs are words that describe the verb. Adverbs in Nepali are literally ‘Adjective of Verbs’. This must be intuitive; adverbs come before the verbs they modify!

गाडी छिटो आयो (*gadi chito aayo*)

Word + Adverb + Verb

= Car fast came.

.

We must note that adverbs that denote time usually come first.

हिजो घर आएँ (*hijo ghar aae*)

Adverb + Word + Verb

= (I) came home yesterday.

.

There is a quirk in Nepali that some adjectives are also adverbs. In order to resolve what is what, we need to place it accordingly. Failure to do so will change the meaning of the sentence:

गाडी **छिटो**आयो (*gadi****chito****aayo*) = Car came **fast**.

**छिटो**गाडी आयो (***chito****gadi aayo*) = **Fast**car came.

.

You must know that adverbs can modify adjectives as well. If you want to do so, keep the adverb before the adjective. For example:

निक्कै ढिलो (*nikkai dhilo*) = Very slow

 .

**POSTPOSITIONS**

Postpositions, which I call 'particles’ for ease of writing, modify the word preceding the particle. They are just like 'prepositions’ in English but unlike in English, these particles come after the word and modifies the word it precedes.

For example, translating **'at Rome**’ would be **'Rome ma**’ in Nepali.

A thing to be noted is that, when writing these particles, they must always stick to the word it modifies. So, in Nepali, it won’t be 'रोम मा’ but 'रोममा’. After the particle is written, we leave a gap and write another word.

In simple words, particles are not written separately!

Read more on Particles [here](http://nepalgo.tumblr.com/post/44862709163/particles-introduction).

 .

**CONJUNCTIONS**

Conjunctions join two sentences. Take this sentence:

राम राम्रो छ । राम इमान्दरी छ (*ram ramro cha* | r*am imandari cha*)

= Ram is nice. Ram is honest.

  .

Suddenly, you want to join it, what do you do? Use a conjunction of course!

The conjunction rules for Nepali are similar to as English. So you remove the unnecessary subject or object and the unnecessary verb:

राम राम्रो~~छ।राम~~ इमान्दरी छ

and then you replace it with an appropriate conjunction:

राम राम्रो **र** इमान्दरी छ

Tada! I don’t think this needs much focus on, right? But of course, you can always ask if you want to know!

   .

**ON RESTRUCTURING**

The use of Particles allow us to freely move the content of the sentence, provided that the verb remains in the end. This is applicable in speech but not in formal writing, though we would still understand the sentence perfectly.

The verb is the most important part in making sentences, and it must always comes last no matter how you restructure it. For example, we can restructure: *Ram`le Pokhara`ma Guitar kinyo* (Ram bought a guitar in Pokhara):

* *Pokhara`ma ram`le guitar kinyo*
* *Ram`le guitar pokhara`ma kinyo*

These three sentences make sense, because the verb is in the end. But the restructured sentences appear mostly in speech only.

### ADVANCED SENTENCE STRUCTURE

This lesson is long, but it covers almost everything a sentence is, or has, or will be.

Composing long sentences is what we need to master a language effectively. So how do we Compose higher level sentences?

Sentence is called ‘वाक्य’ *(bakya)* in Nepali and Word is called 'शब्द’ *(shabda).*Meaning is 'अर्थ’ (*artha*).

    .

**VOCABULARY**

वाक्य *(bakya)* = Sentence

शब्द *(sabda)* = Word

अर्थ *(artha)* = Meaning

भात *(bhat)* = Rice

व्याकरण *(byakaran/ vyakaran)* = Grammar

किताब *(kitab)* = Book

बहिनी *(bahini)* = Little Sister

चोर *(chor)* = Thief

साथी *(sathi)* = Friend

ईमान्दर *(imaandaar)* = Honest

स्वतन्त्र *(swatantra)* = Free

सबै *(sabai)* = All

व्यक्ति *(byakti)* = Individual; Human Being

जन्मजात *(janmajaat)* = By Birth

इमान *(imaan)* = Dignity; Honour

अधिकार *(adhikar)* = Rights

माम्ला *(maamla)* = Matters

   .

**TERMINOLOGY**

S = Subject

V = Verb

O = Object

Od = Direct Object

Oi = Indirect Object

A = Adjective

Av = Adverb

P/C = Postposition/Case marker

Va = Active Voice

Vp = Passive voice

.

**THE RULES**

Sentence Formation

**1. In a sentence, the subject (action doer) comes first, then comes the object (action receiver) and finally the verb.**

*Example:*

रामले भात खायो (r*am le bhat khayo*)

= Ram ate rice.

[ S + O + V ]

\_

**2. If the verb applies to two objects, the indirect object follows the subject and then the direct object follows the Indirect Object.**

*Example:*

मैले तिमीलाई व्याकरण सिकाएँ *(maile timi lai vyakaran sikaye)*

= I taught you Grammar.

[ S + Oi + Od + V ]

\_

**3. Addressing Words (like *oi*or *ey*) goes at the beginning.**

*Example:*

ए भाइ ! (*eh bhai*)

= Hey bro!

\_

**4. Adjectives that modify nouns come before the oun.**

*Example:*

रातो घर (*rato ghar*)

= Red house

[A + S]

\_

**5. Postpositions apply to the word they modify.**

*Example:*

**रामको भाइ श्याम**ले भात खायो (*ram ko bhai shyam le bhat khayo*)

= **Ram’s brother Shyam** ate Rice. [Applies to ‘Shyam’]

\_

**6. The main verb should always be kept last.**

*Example:*

भाइ किताब पढेर सुत्यो (*bhai kitab padhera sutyo*)

= Brother read a book and fell asleep.

.

Formation of Words

**1. In Active Voice Sentences, the subject’s gender, singularity and the point-of-view (1st person, 2nd person etc.) must agree with the verb while in passive voice sentences, the object’s gender, singularity and point-of-view must agree with the verb.**

Va: बहिनी घरमा बस्छे (*bahini ghar ma basche*)

= Sister stays at home.

Where *'bahini’* (sister/ female, singular, 3rd person) subject agrees with the verb *'basche’* (stays).

   .

Vp: चोरहरु पक्रिए (*Chor haru pakrie)*

= The thieves were caught.

Where *'chorharu’* (thieves/ male, plural, 3rd person) object agrees with the verb *'pakrie’* (caught)

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**2. When a single sentence contains two subjects of different gender, the conjugation of *'uniharu’*is used *(see verb conjugation lessons for more [grammar section]).***

*Example:*

जन र मेरी घर गए (*jan ra meri gharma gae*)

= John and Mary went home.

\_

**3. If the sentence has two (or more) pronouns, then the verb conjugation is done according to the highest ordinance. (1st > 2nd > 3rd)**

*Example:*

हामी तिमी साथी हौँ (*hami timi sathi hau*)

= We (and) you are friends.

.

तिमी र राम जाओ*(timi ra ram jao)*

= You and Ram (should) leave.

\_

**4. If Paired words such as 'Neither, nor’ or 'either, or’ is used in sentences, the verb form will be in singular tense. (Condition= The two subjects should be similar)**

*Example:*

कि राम कि जन आउँछ (*ki ram ki jan aaucha*)

= Either Ram or John will come.

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**5. If the paired words modify subjects of different gender, singularity status or point-of-view, the verb form is determined by the latter subject’s status. [Point of view =  Xth Person]**

**Example:**

कि छोरा कि छोरी जान्छे (*ki chora ki chori jaanche*)

= Either son or daughter will go.

.

कि छोरी कि छोरा जान्छे (*ki chori ki chora jaancha*)

= Either daughter or son will go.

\_

**6. The status of an adjective depends on the noun’s status it modifies.**

*Example:*

काली केटी (*kali keti*)

= A Black Girl

कालो केटा (*kalo keta*)

= A black boy

कला केटाहरु *(kala keta haru)*

= Black Boys

Where: original *'kalo’* (black) is for singular, male nouns, its feminine form 'kali’ and its plural form 'kala’

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**7. If the adjective ends in sounds 'o’ (ओ) and 'Ā’ (आ), its female form will usually end in the sound 'i’ (ई) and its plural form will end in the sound 'Ā’(आ) (including female plural).**

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**8. If the adjective ends in any other sound other than 'o’ or 'Ā’, then it will not be altered in any way.**

*Example:*

दयालु केटी (*dayalu keti*)

= Kind Girl

दयालु केटा (*dayalu keta*)

= Kind boy

दयालु केटीहरु (*dayalu ketiharu*)

= Kind girls

Where: *'Dayalu’* (kind) is not altered in any way. (It ends in sound 'u’)

\_

**9. If there are many adjectives modifying a single word, then the adjective will be in accordance with the word.**

*Example:*

मोटो, कालो केटा (*moto, kalo keta)*

= A fat black boy.

.

मोटी, काली केटी (*moti, kali keti*)

= A fat, black girl.

Where: The adjective *'kalo’* and *'moto’* are in accordance with both the subjects.

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**TYPES OF SENTENCES**

In Nepali, there are 3 types of sentences.

**1. सरल वाक्य (*saral bakya*)**= A complete sentence with a simple structure. It is roughly translated as 'Simple Sentence’.

*Example:*

रामले भात खायो (*ram le bhat khayo*)

= Ram ate rice.

\_

**2. मिश्र वाक्य (*mishra bakya*)** = The sentence has one main clause along with other dependent clauses. Also known as ‘Complex Sentence’.

*Example:*

तिमी जान्छौ भने म पनि जान्छु (*timi janchau bhane ma pani janchu)*

= if you go, I too, will go.

\_

**3. संयुक्त वाक्य (*samyukta bakya***) = The sentence which has two or more independent clauses. Also known as ‘Compound Sentence’.

*Example:*

त्यो मान्छे गरीब छ तर ईमान्दर छ (*tyo manche garib cha tara imandar cha*)

= That person is poor but (he) is honest.

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To fully understand how sentences work, you should read about Phrases and Clauses. To read more about Phrases, click [**here**](http://nepalgo.tumblr.com/post/113684136270/phrases). To read more about Clauses, click [**here**](http://nepalgo.tumblr.com/post/113852184365/clauses).

**QUESTION STRUCTURE**

Do you know what is a question? That was a question. To make questions, we all follow a certain format. We use words like ‘What’, 'When’, 'Why’ etc. Of course, for the questions to make sense, we all subconsciously insert them into the right places without screwing up.

P.S: You will see annoying specks of 'dots’ in your right side. Tumblr isn’t exactly a great WYSIWYG editor, so to keep spaces, they were necessary. Also, this is a very long lesson!

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*What is a question?*

= प्रश्न भनेको के हो ? (*prashna bhaneko ke ho?*)

                                                                                                            .

In English, Question Words are in a series of W’s. Similarly, in Nepali, most of them start with क *(ka).*

**INTERROGATIVE PRONOUNS**

के *(ke)* = What

कुन *(kun)* = Which

को *(ko)* = Who [When combined with 'le’, then it becomes 'कसले’(kasle)]

कसको *(kasko)* = Whose/ Whom

                                                                                                            .

**OTHER QUESTION WORDS**

कहाँ *(kaha)* = Where

कता *(kata)* = Where  (less formal)

कहिले *(kahile)* = When

किन *(kina)* = Why

कसरी *(kasari)* = How (come)

कति *(kati)* = How much

कस्तो *(kasto)* = How/ What kind

                                                                                                            .

What is the Basic Idea of a Question? It is to seek for answers right? But that means that, certain elements must be marked in order to be answered. So, When you say 'What did John eat?’, you are marking an the Object Element whose characteristics are unknown. So you might say 'John ate Pancakes’. Where that 'What’ marked an object. So, basically, it would be 'John ate What’. Standard English Grammar Rules dictate that such Question Words come first. So, in order to make sense, an auxiliary was inserted and the main verb came last. Right?

Now, when you say 'Who wrote Harry Potter?’, you are marking a subject. So, hence, you will say ’**J.K. Rowling wrote Harry Potter**’.

Similarly, the words that you mean is marked in Nepali using these…exotic words….

Also, make sure the question word comes before the verb. The MAIN VERB always comes last. An easy way to remember where the Question Words go is just before the Main Verb. But not always!

                                                                                                            .

**THE INTERROGATIVE PRONOUNS**

So, the basic idea is to 'Mark that unknown element’. The one given below is for making mundane, short questions.

IF YOU ARE MARKING SUBJECTS

So, if you are marking Subjects, then:

*Object+ Interrogative Pronoun + Verb*

An example of Subject Marking (ENGLISH) is:

What cried just now?

= An animal cried just now.

                                                                                                            .

तिमीलाई **कसले** भन्यो ? रामले भन्यो *(timi lai****kasle****bhanyo / ram le bhanyo*)

= **Who** told you? Ram told me.

                                                                                                            .

यहाँ **के** भयो ? यहाँ दुर्घटना भयो*(yaha****ke****bhayo / yaha durghatana bhayo)*

= **What** happened here? An accident happened here.

                                                                                                             .

**कसको** आएको छैन? रामको आएको छैन*(****kasko****aaeko chaina / ram ko aaeko chaina)*

= Whose hasn’t come? Ram’s hasn’t come.

                                                                                                            .

If there is an adverb, then the question word will precede the adverb.

**कुन** अगाडि आयो? फुल अगाडि आयो *(****kuna****agadi aayo / phul agadi aayo)*

= **Which** came first? The egg came first.

\_\_

IF YOU ARE MARKING OBJECTS

And if you are marking Objects, then:

*Subject+ Interrogative Pronoun + Verb*

An Example of Object Marking (ENGLISH) is:

What did you buy yesterday?

I bought a ski yesterday.

                                                                                                            .

तपाईंले **कसलाई** भन्नुभयो? मैले रामलाई भने *(tapaile****kaslai****bhannubhayo/ maile ram lai bhane)*

= **Whom** did you tell? I told to Ram.

                                                                                                            .

तिमीलाई **के** चाहियो? मलाई यो चाहियो*(timi lai****ke****chahiyo? Malai yo chahiyo)*

= **What** do you need? I need this.

                                                                                                            .

तिमीले **कुन** टिप्छौ? म पहेलो वाला टिप्छु *(Timi le****kun****tipchau / m pahelo wala tipchu)*

= **Which** (one) will you pick? I will pick this.

                                                                                                            .

तपाईंले **कसको** भेट्टाउनुभयो? मैले रामको भेटे*(tapai le kasko bhetnubhayo? / maile ramko bhete)*

= **Whose** did you pick up? I picked up Ram’s.

                                                                                                            .

**LONGER SENTENCES COMPOSITION**

The thing about Question Words are, they are usually attached before the main idea, whether you are talking about the Object or the Subject. Above, there was an absence of information on the Object or the Subject. In longer sentences, an incomplete information is provided. Hence, to make them complete, we attach the Question Words. Sometimes, the Verb is marked! For example, like 'What TO DO’?

Usually, like I said before, the Question Words come before the verb BUT not ALWAYS.

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**EXAMPLES:**

मर्ने व्यक्तिहरु मध्ये राम **कुन श्रेणीबाट** हो ?*(marne vyakti madhye ram****kun shreni****bata ho)*

= Amongst the victims, Ram belongs **to which Category**?

[Dying + Individuals + Amongst + Ram + Which + Category + From + Is]

Here, you are talking about Category, rather than 'Ram’.

So, your answer will be : “*Ram purush shreni bata ho*” (Ram is from the Male category) [Ram+Boy+Category+From+Is]

Here, the extra-information is 'मर्ने व्यक्तिहरु मध्ये’(*marne vyakti haru madhye)* and the incomplete object idea is 'श्रेणी’ *(shreni).* So, to represent a complete idea, we added *'Kun’* (which)

                                                                                                            .

रामायण **कुन व्यक्तिले** लेखेको हो *(ramayan****kun vyakti****le lekheko ho)*

= **Which individual** has written Ramayan?

[Object + Interrogative Pronoun + Subject + Verb ]

Here, we are asking information about a subject. That Subject wrote *'Ramayan’,* hence we are inquiring about that subject. Paraphrasing the word, we can write ’*Ramayan kasle lekheko ho*’. You can see here that it follows the standard question format for Subjects: Object + Question Word + Verb. ’*Lekheko ho*’ means 'Have written’ but usually, in Nepali, the perfectives are readily used in place of Simpler tenses.

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सबै उत्कृष्ट कथाहरु मध्ये लक्ष्मीप्रशादको सबै भन्दा मनपर्ने कथा **कुन थियो**? (*sabai utkrista kathaharu madhye laxmiprashad ko sabai bhanda man parne katha****kun thiyo****?)*

= Amongst all the excellent stories (written by him), **which (one) was** Laxmi Prashad’s most favourite?

Paraphrasing, we get: “…. *Katha kun thiyo*” (Which was the story). Any guesses?

                                                                                                            .

**WHY**

No, not 'why?’. More like…about 'Why’.

भानुभक्तलाई नेपालको राष्ट्रिय कवि **किन** **मानिन्छ** ? (*bhanubhakta kina nepal ko rastriya kawi****kina manincha****)*

= **Why [is]**Bhanubhakta **considered**to be the National Poet of Nepal?

Here, we are asking WHY is it. WHY is. Usually, 'why’ marks verbs.

Why 'why’? Why? That’s why. Why? Why.

But 'Why’ is very dynamic in position, and hence, can change places. More later on this page.

                                                                                                            .

Other Sentences composed of 'Why’:

आकशमामा धेरै ताराहरु **किन छन्** ? (*aakash ma dherai taraharu****kina chan***)

= **Why are** there many stars in the Sky?

[ In Sky + Many + Stars + Why + Are ]

'Why’ is pretty hard to describe. For example, while answering 'Why is the sky green’, you say 'The sky is green because….’. So, when you answer such questions, in Nepali, you omit the *'kina’* and then in the end of the sentence (the one you are dealing now) you add *'kinabhane’* or’ *kinaki’* (both means 'because’).

                                                                                                            .

When there is a predicate adjective modifying a verb, then *'kina’* will precede the predicate adjective. For example:

त्यो घर **किन ठूलो** **छ** ? *(tyo ghar****kina thulo cha****?)*

= **Why is** that house **big?**

[That + House + Why + Big + Is]

Here, the predicate is 'thulo’. We are asking WHY that house is big, not WHY that big house is something.

                                                                                                            .

**OTHER EXAMPLES**

किताब पढ्न **किन राम्रो मानिन्छ** ? *(kitab padhna****kina ramro manincha)***

= **Why** [is] reading a book **considered good?**

[ Book + Read + Why + Good + Considered ]

                                                                                                            .

हिमाल **किन ठुलो हुन्छ** ? *(Himal****kina thulo huncha)***

= Why is a mountain big?

[Mountain + Why + Big + Is]

                                                                                                            .

हामीले **के गर्नुपर्छ** ?*(hami le****ke garnuparcha****)*

= **What should** we **do** ?

[we + what + should do]

                                                                                                            .

मान्छे बिरामी हुनको कारण **किन हो** ?*(manche birami huna ko karan****kina ho****)*

= **What is** the reason for people falling sick?

[people + sick + fall + reason + what + is]

                                                                                                            .

उसले आत्महत्या**किन गरेछ** ? *(usle aatmahatya****kina garecha****)*

= **Why did** he commit suicide?

[He + Suicide + Why + Did]

                                                                                                            .

**THE OTHER QUESTION WORDS**

**कहाँ [KAHA] *(where)***

It means 'Where’. *'Kata’* is a less formal version of 'kaha’.

तिमी **कहाँ छौ** ? म यहाँ छु!! *(timi****kaha chau****/ ma yaha chu)*

= **Where are** you? I am here.

[you + where + is] [i + here + is]

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यो बच्चाहरु **कहाँ-कहाँ जान्छन्** ? *(yo bachcha haru kaha kaha jaanchan)*

= **Where** [do] these kids **go**?

[These + Kids + Where + Go]

*Note: Repetition indicates Emphasis.*

                                                                                                            .

राम्रो लुगा **कहाँ छ** ? *(ramro luga haru****kaha cha****)*

= **Where is** the good cloth(es)?

[ Good + Cloth(es) + Where + Is ]

                                                                                                            .

जङ्गलमा पाउने चराहरु आजकल **कहाँ पाँउछ** ?*(jangal maa paaune chara haru aajkal****kaha paaucha****)*

= **Where** are the birds **found** now that used to live in the jungle?

[In Jungle + Found + Birds + Nowadays + Where + Found]

\_\_

**कहिले [KAHILE] *(when)***

It means 'When’. Indicates Time. Hence, it is found in verbs that denote time or at least some indication of it.

मेरो पालो**कहिले आँउछ** ? *(mero palo****kahile aaucha)***

= **When** **will** my turn **come**?

[My + Turn + When + Will Come]

                                                                                                            .

नेपाल **कहिले विकास हुने** ? *(nepal****kahile bikash hune)***

= **When will** Nepal **develop**?

[Nepal + When + Develop]

\_\_

**कसरी [KASARI] *(How)***

It means 'How’. It is used to inquire about a thing’s working or functionality. Like 'How are things made’ or 'How do stars twinkle.\

It is NOT used to inquire about a thing’s status or condition. Like 'How is Ram’ or 'How are the buns?’

यो **कसरी बनिन्छ** ? *(yo****kasari banincha)***

= **How** [**is**] this **made**?

[This + How + Made]

                                                                                                            .

हामी **कसरी जन्मिन्छौँ** ? (*hami****kasari janminchau*)**

= **How** [are] we **born**?

[We + How + Born]

\_\_

**कति [KATI]*(how much)***

It means 'How Much’ or 'How many’. Sometimes, it is attached with 'wata’ to denote certain quantity.

यो **कति हो** ? *(yo kati ho)*

= **How much is** this?

[ This + How much + is ]

                                                                                                            .

तिमीले भात **कति खान्छौ** ?*(timile bhat****kati khanchau****)*

= **How much** rice **will**you**eat**?

[ You + How much + Rice + Eat ]

                                                                                                            .

तिमीसँग कति वटा चप्पल छ (*timi sanga****kati wata chappal****cha*)

= **How many slippers** do you have?

[with You + How many + many + Slipper + Have]

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**के [KE] (what)**

'Ke’ means 'What’. It is usually used for non-human animates and things or humans whose gender or status is unknown.

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राम **के हो** ? *(ram****ke ho****)*

= **What is** Ram?

[Ram+ What + Is]

                                                                                                            .

अस्ति देखेको फूलको नाम **के हो** (*asti dekheko phul`ko naam****ke ho*)**

= **What is** the name of the flower we saw day before yesterday?

[Day before yesterday + Saw + Flower’s + Name + What + Is]

\_\_

**कस्तो [KASTO] (what kind)**

'Kasto’ has two meanings, 'How’ and 'What kind’. *'Kasto’* as 'how’ is used to enquire about a thing’s condition or Status (like 'How is the water’) and as 'what kind’, it is used to enquire about 'What sorts of’. As how, it is not used to question a thing’s working.

                                                                                                            .

स्याउ **कस्तो छ** ?  स्याउ काँचो छ *(shyau****kasto cha****/ shyau kaacho cha)*

= **How is** the apple? The apple is Raw.

[Apple + How + is / Apple + Raw +is ]

                                                                                                            .

तिमीलाई **कस्तो किताब** पढ्न मनपर्छ ? मलाई तस्बिर किताब पढ्न मनपर्छ *(timi lai****kasto kitab****padhna manparcha/ malai tasbir kitab padhna manparcha)*

=**What kind of books** do you like to read? I like to read Picture books.

[ You + What Kind of + Books + read + Like to / I + Picture + Book + Read + Like ]

                                                                                                            .

बाजे **कस्तो हुनुहुन्छ** ? *(Baje****kasto hunuhuncha****)*

= **How is** Grandfather?

[ Grandfather + How + Is ]

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**KASTO VERSUS KASARI**

Both कस्तो *(kasto)* and कसरी *(kasari)* mean 'How’ in Nepali. But what is the difference, and where to use what?

Kasari is used when we inquire about a thing’s working, mechanism etc. In short words, it is used to find out how (a) stuff works. For example, like 'How do stars twinkle?’ and 'How does snow fall?’.

*Whereas,*

Kasto is used when we inquire about a thing’s status or condition. For example, like 'How is Grandfather’s health?’ and 'How is the status of the migrant workers?’. *Kasto* also has a meaning of 'What kind of’.

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**THE VARIATIONS OF को (KO)**

When 'ko’ (who) is joined with post-positions (particles), it seems to change forms.  [INDEX: m.s.t. =  Meaning Similar to]

When you add 'ले’ *(le)* , it becomes : कसले *(kasle)* **[m.s.t. 'whom’]**

When you add 'लाई’ *(lai)* it becomes : कसलाई *(kaslai)***[m.s.t. 'to whom’]**

When you add 'को’ *(ko)* it becomes : कसको *(kasko)***[m.s.t. 'whose’]**

When you add 'मा’ *(ma)* it becomes : कसमा *(kasma)* **[m.s.t. 'in whom]**

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**WHAT ABOUT : CAN/ DO/ WOULD YOU ETC.**

In English, you can also form question sentences without using the Question Words written above. Like 'Can you eat?’ and 'Do you dance?’. But, words like 'Can’ and 'Do’ are verbs! They are NOT interrogative pronouns.

You can just substitute the full stop (period mark) with a question mark and WALAH! You get a question like that.

Okay, first get a sentence. For example, you want to say 'Can you dance?’. Now, remove that modal verb (can). You will get 'You dance?’. Translate that 'you dance’ into Nepali and then, instead of the full stop, add a question mark. TADA! Example:

तिमीलाई किताब पढ्न मनपर्छ ? *(timilai kitab padhna manparcha)*

= Do you like Reading books?

[you + book + Read + like + ? ]

If the ’?’ was replaced with ’.’, then

तिमीलाई किताब पढ्न मनपर्छ  । *(timilai kitab padhna manparcha)*

= You like Reading books.

[ You + book + read + like + . ]

*Get it?*

**OTHER EXAMPLES**

हामी यो गर्‍यो भने अगाडि बढ्न सक्छौँ ? *(hami yo garyo bhane pani agadi badhna sakchau)*

= If we do this, can we still move forward?

[ We + this + do + if + also + front + move + able ]

                                                                                                            .

तिमी चुरोट खान्छौ ? *(timi churot khanchau)*

= Do you smoke?

[ You + Cigarette + Eat ]

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**RESTRUCTURING ANOMALY**

No grammar rules are written on stone. Things seem to get very flexible with question structure too! The following structure

भानुभक्त नेपालको राष्ट्रिय कवि किन मानिन्छ ?*(bhanubhakta nepal ko rastriya kawi kina manincha)*

Can be restructured into:

भानुभक्तलाई किन नेपालको राष्ट्रिय कवि मानिन्छ ?*(bhanubhakta lai kina nepal ko rastriya kawi manincha)* [addition of 'lai’]

And still not lose its meadning.

Why is this?

Also, भात **कति खान्छौ** ?*(bhat****kati khanchau****)*can be restructured into:

**कति**भात **खान्छौ** ?*(****kati****bhat****khanchau****)*

and still make sense!

**BUT**

यो **कति हो** *(yo kati ho)* CANNOT BE RESTRUCTURED! Strange right? Things seem to get more flexible as the sentences get more complex, but yet, the Question word 'ke’ cannot be placed anywhere in this sentence:

हाम्रो भाई रेशमले अस्ति के जित्यो ? *(hamro bhai resham le asti ke jityo)*

Weird Right? So, that leads us to one conclusion:

*Question Structure is very rigid.*

In fact, the this anomaly is so minor and…unneeded that…This Anomaly will not be covered. Also, I have to carry further research on this matter.

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**SUMMARY**

* *Ke, Kasari, Kata* etc. are some examples of Question Words.
* Question words tend to stick with verbs and represent the Missing Element.

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**EXERCISES**

**A. TRANSLATE AND TRANSLITERATE THE FOLLOWING SENTENCES INTO ENGLISH**

1. आजकलको जमानामा कसमा भर छ ?

2. स्यालले के भन्छ ?

3. बुद्ध को कति वटा हात छ ?

                                                                                                            .

**B. TRANSLATE AND TRANSLITERATE THE FOLLOWING SENTENCES INTO NEPALI**

1. Why are some people so stupid?

2. What are the chances of rainfall?*(How much chances are there for rainfall)*

3. Where are Dragons found?

                                                                                                            .

**C. ARE THE SENTENCES CORRECT?**

1. तिमीसँग कति वटा खेलौना छ ? *(timi sanga kati wata khelauna cha)*

2. कसरी हामीले भात खान्छौँ ? (kasari hami le bhat khanchau)

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**ANSWERS**

***(A and B answers can vary among individual translations and transliterations. Below for illustrative purposes only)***

**A.1.** In nowadays’ generation, whom to trust? *[aajkal ko jamana ma kasma bhar cha?]*

**A.2.** What does the fox say? [*Syal le ke bhancha?]*

**A.3.** How many hands does the Buddha have? *[Buddha ko kati wata haat cha]*

**B.1.** कुन-कुन मान्छे किन मुर्ख हुन्छ ?*(kun-kun manche kina murkha huncha)*

**B.2**. पानी पर्ने मौका कति छ ? *(pani parne mauka kati cha)*

**B.3**. ड्रेगनहरु कहाँ पाँउछ ? *(dregan haru kata paaucha)*

**C.1.** Yes

**C.2.** No

### ADJECTIVE ORDER IN NEPALI

Nepali is a **Subject + Object + Verb** language. Hence, verbs come at the end of the sentence. That means, John oranges ate would be a standard sentence. Here, **John** would be the subject whereas **Oranges** would be the object.

Adjectives, like in English, comes before the word it modifies. Hence, the word order would be like:

Adjective + Noun

So, ’thulo ghar’ means **‘Big house**’ where ’thulo’ means ’**big**’ and ’ghar’ means ’**house**’.

Let’s learn the ordering of Adjectives!

\_\_\_\_

There are two types of adjectives, the pure types and the ones made by addition of ’ko’. As you know, ’ko’ shows the relation between two object, usually ’**X’s Y**’. In Nepali, words modified by ’Ko’ is classified as 'Adjectives’. Let’s see about ’ko’ for now:

When you say ’**the green tree on the road**’, you mean ’**the green tree**’ which constitutes one part, is located on the ’**road**’, a second part. (Tree and Road are both nouns). You do not mean a tree which is located on a green road! When you use ’ko’, that word ko modifies behaves as an adjective. Due to the **SOV** property, the adjectives made by ’ko’ go from **general to specific** rather than specific to general (as in the case of English).

So breaking that sentence would give:

हरियो रुख (hariyo rukh) = Green Tree

**Where?**

बाटो (bato) = Road

Any relation between the tree and the road? Yes, a possessive relation (road is ’possessing’ the tree). Hence, the genitive marker ’ko’ is used. Hence:

बाटोको हरियो रुख (bato ko hariyo rukh)

= The green tree on the road

**[Road’s + Green + Tree]**

As you can see, the adjectives went from General (**Road**) to Specific (**Tree**). Do other sentence parts follow the same pattern? Let’s see:

अमेरिकाको विद्यालयको गुरु (amerika ko bidyalaya ko guru)

= A School Teacher from America

**[America’s + School’s + Teacher]**

The possessive element in English is hidden but you cannot ignore that in Nepali. When we convert nouns to adjectives, we usually use the genitive marker ’ko’. Since 'America’, 'School’ and 'Teacher’ are all Nouns, we cannot just simply say ’america school teacher’ in Nepali. It doesn’t make sense.

So, do you see something? The adjectives go from America (general) to Teacher (specific).

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विरुवाको पातको रेखा (biruwa ko paat ko rekha)

= Lines on Plant’s Leaves

**[Plant’s + Leaves + Lines]**

You can reword the sentence into:

Plant’s Leaves’ Lines

OR

Lines on the leaves of the plants ….. etc.

….but the meaning remains the same. So, ’paat ko rekha’ means 'Lines of leaves’. But where is it? Whose is it? It belongs to a plant. Hence it is 'biruwa ko’. Still, the word order goes from general (plants) to specific (lines).

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हाम्रो घरको ढोका (hamro ghar ko dhoka)

= Our House’s Door

**[ Our + House’s + Door]**

\_\_\_\_\_\_\_

But what if, the adjectives were….pure adjectives? Try saying ’**a big green tree**’. Makes sense right? Now say ’**a green big tree**’…doesn’t feel right is it? While natives subconsciously get that word order correct, learners can be frustrated with it. You wouldn’t know whether it is correct or not, because you are learning it after all!

So, let’s split that 'Big green tree’! Translating, you would get:

ठूलो हरियो रुख (thulo hariyo rukh)

**[Big + Green + Tree]**

And…..you see the word order is very similar to English. So, what is the tree’s colour? It is green right? Hence, the tree is a ’green tree’. What is the size of it? It is ’**Big**’ hence it is a ’**big**’ 'green tree’. It went from a’ general, noticeable character’ to a ’specific, detailed character’.

The order of Adjectives would be something like this:

Order:     Size > Age > Shape > Colour > Origin > Material     +  **Noun**

Example:Big  >  Old  >  Round  > Red  >  English > Metal      +  **Noun**

So, it is almost same as English in that case.

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What if 'ko’ and pure adjectives were mixed? In that case, it would depend on what you mean. Do you mean ’A House's yellow door’ or ’A Yellow House’s Door’? If you mean the former:

घरको पहेलो ढोका (ghar ko pahelo dhoka)

It would mean that **'a house**’ has a ’yellow door’.

However, if you mean the latter:

पहेलो घरको ढोका (pahelo ghar ko dhoka)

It would mean ’**a yellow house’** which has ’a door’ (of some colour).

\_\_\_\_\_\_\_\_\_

When adjectives, demonstratives and numerals are all present, then the order will be:

**Demonstrative > Numeral > Adjective**

त्यो एउटा ठूलो घर हो

= That is a big house.

[That + One + Big + House + Is]

\_\_\_

**EXERCISES**

**A. REARRANGE THE FOLLOWING:**

1. रातो (rato/ red)  घर (ghar/ house) ठूलो (thulo/ big) [a big red house]

2. झ्याल (jhyal/ window) घरको (ghar ko/ house’s)  सेतो (seto/ white)   [A house’s white window]

**B. IS THE WORD ORDER CORRECT?**

1. नीलो आकाशको बादल (nilo aakash ko baadal/ the cloud on the blue sky)

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**ANSWER**

A. 1. ठूलो रातो घर

A. 2. घरको सेतो झ्याल

B. 1. Yes

### PHRASES AND CLAUSES: INTRODUCTION

Conversing in longer sentences seem to be the goal of any language learner. After all, longer sentences make us more ‘professional’ in speaking a language. First thing, what is a ‘long sentence’ composed of?

For that, we we need to look at what long sentences are really made up of. As we know, long sentences are simply smaller sentences or sub-parts joined together like modules. Such ‘sub-parts’ are called Phrases or Clauses, depending on the presence of a verb. Phrases lack both a subject and a predicate but clauses don’t. A predicate is the part of a sentence that tells us something about the subject.

Phrases are called वाक्यांश (*bakyansa*) in Nepali. Clauses is usually not a prominent part of Nepali, maybe because only the end verb is considered as a true verb unless, of course the sentence is a compound sentence. However, clauses will be introduced because certain things in English have ‘clause’ in its name.

A compound sentence is usually a conjunct of two simpler sentences with their own finite verbs. I will be focusing more on phrases now, because it is more important to understand the fundamental structure of a sentence.

      .

**THE BASICS**

The basic sentence looks something like this in Nepali:

**Subject + Object + Verb**

So, a very simple sentence will look like : *John apples ate*

= जनले स्याउ खायो /*jan le syau khayo*/

  .

Let’s see the numerical aspect of apples now. So, let’s say John ate two apples:

जनले दुइटा स्याउ खायो (*jan le duita syau khayo*)

= John ate two apples.

[John + Two + Apples + Ate]

  .

Here, the word ’*duita*’ is a cardinal number (expresses quantity). When you say *Duita Syau*, the word ’*duita*’ works like an adjective. Since it is an adjective, it precedes the object 'apple’. Here, the adjectival quality shown is quantity. Therefore, when you say that, you mean ’*Two Apples*’.

 .

**PHRASES**

Phrases are the easier one to master. Now, there will be three types of Phrases that I will introduce:

**Nominal (Noun) Phrases**

Phrases that behave like a noun. For example:

उसले **ठूलो बर्गर**खायो *(usle thulo bargar khayo)*

He ate a **big burger**.

**Adjectival (Adjective) Phrases**

Phrases that behave like an adjective. For example:

त्यो**ठूलो रातो** स्याउ मीठो छ (*tyo thulo rato syau mitho cha*)

= That**big red**apple is tasty.

**Adverbial (Adverb) Phrases**

Phrases that behave like an adverb. For example:

ऊ जहिले **ठूलो स्वरले** कराउँछ (*u jahile thulo swar`le karaucha*)

= He always shouts with a **loud voice**.

To read more about Phrases, click [**here**](http://nepalgo.tumblr.com/post/113684136270/phrases). To read more about Clauses, click [**here**](http://nepalgo.tumblr.com/post/113852184365/clauses).

### PHRASES

Previously I told I would tell more about phrases. Drum rolls please \*durrrr\*

As a recap, phrase are simply group of related words within a sentence which lacks both a subject and a predicate. A sentence may be made up of many phrases! Phrases are called वाक्यांश (*bakyansha*) in Nepali.

**NOMINAL PHRASES**

Nominal phrases, also known as Noun Phrases are those phrases which behave as a noun. That means, a whole group of words behave as one noun. The component does not necessarily have only nouns, though. For example:

त्यो **रातो लुगा** राम्रो छ *(tyo rato luga ramro cha)*

= That **red dress** is good.

[That + red + dress + good + is]

The noun phrase is highlighted with bold.

Now, as we can see the two words ‘red dress’ together act as one word. In this case, it behaves as a noun. Hence, it is a nominal phrase.

Most nominal phrases use an **adjective + noun** format as the basis. For example:

सुन्दर आँखा /*sundar akha*/ = Beautiful Eye(s)

नरम छाला /*naram chala*/ = Soft Skin

In turn, these are placed in the sentence where they behave like a single word.

The first sentence was pretty simple. In fact, they are called simple sentences in Grammar. What if we wanted to make use of many noun phrases? To do such, we need to construct a slightly difference sentence format; construct a complex sentence. However, constructing one requires the use of clauses which we will explore later on. Just remember that phrases are the ‘bricks’ to the clauses which are the ‘walls’ of ‘the house’ called the sentence.

More example of nominal phrases:

यहाँ **सुन्दर फूलहरु** छन् (*yaha****sundar phul`haru****chan*)

= There are**beautiful flowers** here.

[Here + Beautiful + Flowers + are]

मैले **घरको खाना** खाएर आएको हुँ (*maile****ghar`ko khana****khaera aaeko hu*)

[I + House’s + Food + after eating + come + have]

= I have come after eating **house’s food**.

**ADJECTIVAL PHRASES**

Adjectival Phrases (better known as ‘adjective phrases’) are those phrases which behave like an adjective. For example:

**त्यो ठूलो रातो** कुरा (***tyo thulo rato****kura*)

= **That big red**thing

[That + big + red + thing]

It is important to know which order adjectives place themselves, so you can head over[this lesson](http://nepalgo.tumblr.com/post/81177940201/adjective-order-in-nepali)to find out more.

Adjectival phrases can also be constructed from a noun and the genitive particle ‘ko’:

**उसको रातो**किताब (***usko rato****kitab*)

= **His red**book

[His + red + book]

श्रेष्ठ ज्यू**मेरो अफिसको** मान्छे हो (*shrestha jyuu****mero afis`ko****manche ho*)

= Mr. Shrestha is a man **of (from) my office**

[Shrestha + Mr. + My + office’s + person + is]

ऊ **तिमी भन्दा सानो** छ (*u****timi`bhanda sano****cha*)

= He is **smaller than you**.

[He + You + than + small + is]

*While adjectival phrases seem to be trivial, later on, we will see how adjective****clauses****and relative clauses intertwine, that is the use of adjective clauses where relative clauses are used in English. For example, the clause ‘the man who walks on the street’ is simply reduced to ‘street (in) walking man’ in Nepali, simplifying things. For now, I’ll say no more.*

**ADVERBIAL PHRASE**

The last type of phrase that you’ll see is ‘**Adverbial Phrase**’. An adverbial phrase is a phrase that behaves like an adverb. First, we must distinguish between Adverbs and Adverbial Phrases. Take these sentences:

म छिटो सुत्छु (*ma chito sutchu*)

= I sleep quickly. (= I fall asleep soon)

[I + quickly+ sleep]

म **एक घण्टामा** सुत्छु (*ma****ek ghanta`ma****sutchu*)

= I sleep **in one hour**. (= I fall asleep in an hour)

[I + One + Hour in + Sleep]

What’s the difference? The first word ‘*chito*’ is a simple adverb whereas the second is an adverbial phrase. Remember that adverbial phrases still behave like adverbs and follow the standard rule of ‘adverb before verb’. Here are a few more sentences:

ऊ गाडी **धेरै राम्ररी** हाँक्छ (*u gadi****dherai ramrari****haakcha*)

= He drive the car **very well**.

[He + Car + Very + Good + Drives]

म **घरको ढोकामा** उभिएँ (*ma****ghar`ko dhoka`ma****ubhie*)

= I stood**in the house’s door**.

[ I + House’s + Door in + Stood ]

Adverbial phrases do not need to modify verbs because they can modify adjectives too. For example:

रातो रङ **एक मिनटमा** सेतो भयो (*rato rang****ek minat`ma****seto bhayo*)

= Red paint became white**in one minute**.

[red + pain + one + minute in + white + became]

\_\_

That’s all that is in Phrases. While this may seem trivial, it is vital to understand this in order to make sentences and see how they function in a sentence. Next time, you’ll learn clauses and how to use them to create better sentences.

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**EXERCISE**

**FIND OUT THE NOMINAL, ADJECTIVAL OR/AND ADVERBIAL PHRASES IN THESE SENTENCES**

1. उसले सानो हरियो कलमहरु बेच्छ /*us`le sano hariyo kalam`haru bechcha*/ (He sells small green pens)

2. उसले चिसो पानी धेरै बिस्तारै दियो  /*us`le dherai chiso pani dherai bistaarai diyo/* (He gave (me) very cold water very slowly)

3. राम हरिको साथीको छोरा हो*/ram hari`ko sathi`ko chora ho/* (Ram is Hari’s friend’s son)

**ANSWERS**

**bold**= Nominal  |  *italics*= adjectival |  underlined = adverbial

1.  उसले***सानो हरियो* कलमहरु** बेच्छ

2.  उसले ***धेरै चिसो* पानी**धेरै बिस्तारै दियो

3.  राम ***हरिको साथीको*छोरा**हो

**CLAUSES**

In Traditional (English) grammar, a clause is said to consist of a subject and a predicate. However, let’s not truly think of clauses in that way in Nepali.Instead, clauses can be defined in another way.

A clause is a unit of grammatical organization next below the sentence in rank. That means, it is the smallest grammatical unit that can express a proposition. First, we need to understand the concepts behind verbs and [verbals](http://nepalgo.tumblr.com/post/84029336829/derivations-of-verbs-pseudo-verbs).

This is an extremely lengthy lesson (according to my standards), so do have the patience to go through it. I seek to clear any misunderstandings and questions on the components of a sentence. So, if you don’t understand something, then please do inform me.

Verbs are anything that complete and conclude a sentence, meaning it is the word which shows an action,state, occurrence etc. Verbs are important because fundamentally they are the ‘core’ of a sentence. Take these sentences:

1.       The apples

2.       The apples were eaten.

3.       The apples were eaten by Mary.

                                                                                     .

The first sentence isn’t complete since it lacks a verb. The apple could exist in any state or action; it could have been eaten, pressed, squashed etc. We cannot tell what its fate is unless a verb comes in and tells us what to do.

In the second sentence, the verb finally comes and tells us that The apples **were eaten**. Finally, the sentence feels complete however we still do not know who ate it. Was it a cow or a monkey or a human? We can never know until the action-doer comes in.

In the third sentence, we now know that the apples were eaten **by Mary**. A complete sentence is formed…however, the sentence was already complete in the second step! Why?

That is because in Nepali, we do not need subjects or the action-doers to complete the sentence. In Nepali, only the final verb’s state is considered to be verbs because they complete a simple sentence. Since the ultimate verb is on the end, that part which links directly with this verb will be the main clause. The rest of them will be made up of Verbals, becoming subordinate clauses. That includes verbs which look like main verbs but appear anywhere but at the last.

*What are santa’s helpers called?  
= Subordinate clauses*

*.*

Now, what are verbals? I call them pseudo-verbs because it sounds technical (but incorrect *per se*). There is an article to it so you can click [here](http://nepalgo.tumblr.com/post/84029336829/derivations-of-verbs-pseudo-verbs)to go to it. However, in short:

·         Verbals are derivatives of verbs

·         Since they are forms of verbs, they can behave in various ways such as behaving like an adjective, an adverb etc.

·         Verbals can appear anywhere in the sentence

                                                                                    .

Here, we will be considering verbals as being the ‘predicate’ to a clause. Please know that it is vital to know verbals and their functions to go ahead! Verbals are widely employed in Nepali, so I recommend knowing verbals before going on. (I will assume you know what verbals are from this point onwards)

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So, a clause can be defined in Nepali terms as**a unit in a sentence composed of a verbal or a verb and an object (a modifier)**. The subject doesn’t need to be expressed sometimes because it can be derived from the sentence itself.

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Now, how many different types of clauses are there?

As I said above, there are two main types of Clauses:

1.       Main (or Independent) Clause

2.       Subordinate (or dependent) Clause

~~3.       Santa Claus~~

                                                                                    .

Subordinate Clauses can be further divided into three more clauses:

·         Noun Clause

·         Adjective Clause

·         Adverb Clause

.

**MAIN/ INDEPENDENT CLAUSE**

A Main/ Independent Clause is a group of words formed with a verb that expresses a complete thought. That means, if we separate the main clause from the other clauses, the main clause will still be a complete sentence by itself.

**मैले**मलाई सहयोग गर्ने **केटालाई भेटेँ**(***maile****malai sahayog garne****keta`lai bhete***)

=**I met the boy** who helped me.

[ I + me + help + do + boy + met]

                                                                                    .

Now, as you noticed the main clause is…split! However, that’s how Nepali Sentence structure works. As I have always said, Nepali follows a SOV structure meaning the **S**ubject comes first, then the **O**bject and finally the **V**erb. The un-bolded part ‘मलाई सहयोग गर्ने’ (*malai sahayog garne*) is actually the subordinate clause, but more on that later! But that still doesn’t explain why the main clause is split. Well, we can think of the subordinate clause as the modifier of the word ‘boy’. This subordinate clause is describing the boy, this subordinate clause is an adjective clause. Since adjectives come before the word they modify, it came before ‘the boy’ and can be treated as one word.

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A main clause can always stand for itself. For example, take this sentence:

**ऊ**मलाई देखेर**रिसायो** (*u malai dekhera risayo*)

= He got angry after seeing me.

[He + Me + After seeing + got angry]

                                                                                    .

The main clause ‘**ऊरिसायो**’ (*u risayo*) can stand for itself, translating into ‘He got angry’. Main clauses always expresses a complete thought hence it is the heart of any sentence. There is no such thing as a complete sentence lacking a main clause.

In fact, a standalone main clause is also called a simple sentence. A simple sentence is a sentence that has one main clause. For example:

म घर गएँ (*ma ghar gae*)

= I went home.

[I + home + went]

There isn’t much left to say on main clauses. Now comes the clauses that more important, the subordinate clauses.

                                                                                      .

**SUBORDINATE (DEPENDENT) CLAUSES**

Subordinate Clauses are clauses which do not express a complete expression or thought. Since they do not express a complete thought, they depend upon the main clause to make complete sense (hence ‘dependent’ clause). A sentence having subordinate clauses must have a main clause. Therefore, Subordinate clauses cannot stand alone as independent sentences due to these factors. However, they are very important! A subordinate clause here is a group of words containing at least one modifier with a verbal. Taking the above sentence:

मैले **मलाई सहयोग गर्ने**केटालाई भेटेँ (*maile****malai sahayog garne****keta`lai bhete*)

= I met the boy who helped me.

[ I + me + help + do + boy + met]

                                                                                    .

The subordinate clause is highlighted in bold. Notice how it has a verbal to it but does not form a complete sentence/ send complete meaning.

There are three different types of Subordinate clauses:

·         Noun Clause

·         Adjective Clause

·         Adverb Clause

                                                                                      .

**NOUN CLAUSE**

A noun clause is a subordinate clause that functions as a noun. In English they can be recognized easily because they usually start with ‘who, that, what, whomever, whoever’ etc. You can learn more about these reflexive pronouns in [this lesson](http://nepalgo.tumblr.com/post/84430720855/determiners-and-relatives-interrogative-relations-in). Now, an example:

**तिमीले जे गरे पनि** ठीक छ (***timi`le je gare pani****thik cha*)

= **Whatever you do** will still be fine.

[You + Whatever + Do + still + Fine + is]

                                                                                    .

Noun clauses essentially function like a noun, which should be obvious by this point. We can construct a bit longer sentences using finite verbs and linking it with an auxiliary. Usually, these auxiliary verbs are the -era forms of verbs. The below sentence is an example of it:

उसलाई **म परिक्षामा सफल हुनेछु भनेर** थाहा छ (*us`lai****ma pariksha`ma safal hunechu bhanera****thaha cha*)

= He knows **that I will pass in my exams.**

[He + I + In Exams + Pass + Will + that + knows]

                                                                                      .

In the above sentence, the noun clause makes use of a secondary finite verb however this will not be considered to be the main verb. Why? Look at the main clause for some time. The main clause is ‘He knows’ so we cannot assign a higher priority to the subordinate clause. However, can’t the subordinate clause stand alone too?

It cannot, simply due to the final auxiliary verb that is attached to it. Addition of an auxiliary in the end of any clause renders it unable to stand for itself. In the sentence above, the subordinate clause behaves like a noun (try replacing it with another noun like ‘apple’ and you’ll notice it does make some sense). Since it behaves like a noun, it is a noun clause.

                                                                                    .

Noun clauses are usually constructed this way:

**Subject + Predicate + -era form of verb**

With the predicate usually being a verbal, and the end of the clause being a verb in the -era form. However, any clause that functions essentially like a noun becomes a noun clause. It doesn’t necessarily have to follow the above format.

**तिमीले भनेको जोक** राम्रो थियो (***timi`le bhaneko jok****ramro thiyo*)

= **That joke you said** was good.

[You + said + joke + good + was]

                                                                                    .

Remember that to make a longer sentence we are just simply joining smaller sentences together! That’s how we construct longer sentences anyway. So, you can think of long sentences as being consisted of modules which we add to the sentence. Remembering that clauses are simply these modules is usually enough to know how to place clauses like a jigsaw puzzle. The subordinate clause **always precedes**the main clause. This is due to something that grammarians call ‘head finality’ which is completely useless for a language learner. In short, theses clauses called ‘modifiers’ must always precede the main clause because it modifies the main clause.

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Here are a few (read ‘two’) more sentences which employ a noun clause:

**जसले राम्रो काम गर्छ** ऊ स्वर्ग जान्छ (***jasle ramro kam garcha****u swarga jancha*)

= He **who does good work**goes to heaven.’

**उसले गरेको कुराले**उसलाई समस्या दिइरहेको छ (***usle gareko kura`le****uslai samasya diiraheko cha*)

**= The thing he did** has been giving him (a) problem.

**.**

**ADJECTIVE CLAUSE**

This will be the most important clause for you because it will give you great powers without great electricity bills though. Before I go ahead, I faced a dilemma…should I call this relative clause or just adjective clause? In the end, I called it adjective clause because this clause will encompass relative clause too. So, what are adjective clauses and why are they so important so suddenly?

Let’s do a small exercise. Wait! Don’t start wearing jogging equipment yet! Read this sentence:

*The person who walks on that street is my father.*

                                                                                    .

You probably noticed that relative pronoun ‘who’ is linking the two clauses together. So, you’ll probably translate the sentence into as:

जो मान्छे सडकमा हिँड्छ वँहा मेरो बाबा हो (*jo manche sadak`ma hidcha waha mero baba ho*) [ostte]

[Who + person + In street + Walks + he + my + father +is]

                                                                                    .

While correct, it is cumbersome and not how Nepali people say it at all. Rather, we use a noun modified by an adjective clause. What is an adjective clause, then?

An adjective clause is a clause that behaves like an adjective. In Nepali, it is a clause that has a verbal which modifies a noun. That means, verbals and other words are simply joined together to make up an adjective clause which modifies a noun. For example:

**घर गएको** मान्छे फेरी आयो (*ghar gaeko manche pheri aayo*)

= Person **who went home** returned again.

[home + went + person + again + returned]

                                                                                    .

Literally, it doesn’t make much sense. Home went person returned again? However, that is how adjective clauses work in Nepali.

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Here is a base format that is used to construct an adjective phrase. Note that R2 is not part of the actual clause but nevertheless important because it is the word that the adjective clause modifies:

**R1 + -eko form of verb + R2***[R represents group of words/ word that can take up the -eko form]*

or

**R1 + -ne form of verb + R2**

R1 and R2 can be nouns, locations, adverbs or nominal phrases. They cannot be adjectives though. Also, what’s the difference between the top format and the bottom format? If you know your verbals, then you know that -eko form is used to display something innate (like ***dried****fish*) or something of a past (***happened****event*) while -ne form is used to show something habitual (like ***eating****habit*) or something of the present (***walking****person*).

 .

**रातो (रङ) भएको**फूल (***rato (rang) bhaeko****phul*)

= **Red (colour) having**flower

                                                                                    .

So, what does ‘*The person who walks on that street is my father*’ translates into?

First, split the main clause and the subordinate clause:

**The person who walks on that street***is my father.* (**Sub**, *Main*)

                                                                                    .

Now, analyse the subordinate clause:

**The person who walks***on that street  (’the person who walks’ will be one component because it contains one one modifier for one object)*

                                                                                      .

We can rewrite this as:

Person who walks on that street  *(omission of articles because they do not appear in Nepali)*

**or**

on that street Person who walks *(interchanging the two parts)*

**or**

on that street walking person  *(conversion of****person who walks****into****walking person****)*

**or**

that + street + on + waking + person  *(Nepali-fication word order)*

and finally, direct translation:

***tyo sadak ma hidne manche***

Which is literally ‘that street on walking person’. So, joining that to the main clause:

***tyo sadak ma hidne manche****mero buba ho.*

= That person who walks on the street is my father.

                                                                                      .

I am sorry if this is a bit confusing but with some practice you can easily master the use of adjective clauses. In it’s true sense, the above sentence is actually a relative clause. However, relative clauses are adjective clause too!

I hope you are getting why ‘person who walks’ becomes ‘walking person’. Let’s consider this example. The word ‘eating thing’ can also be written as ‘Thing which can be eaten’. So, using the same logic the reverse is also true. ‘Person who is studying/ who studies’ becomes ‘studying person’. Similarly, ‘person who eats’ becomes ‘eating person’.

We can directly use this new powerful to write shorter and easier sentences:

**हिजो घर जाने**मान्छे को थियो ? *(hiko ghar jane manche ko thiyo*)

= Who was the person **who went home yesterday**?

[yesterday + house + going + person + who + was]

                                                                                      .

राम **जहिले पढ्ने** मान्छे हो *(ram****jahile padhne****manche ho)*

= Ram is always a person **who studies**.

[Ram + always + studies + person + is]

                                                                                      .

**माछा किनेको**व्यक्तिहरु यता बस्नुहोस् (*macha kineko byakti`haru yata basnuhos*)

= People **who have bought fish** sit here.

[fish + bought + people + here + sit]

                                                                                      .

Now, why did I call them powerful? That is because even though we have means of using relative clauses, we use the simpler one instead in daily life. It is powerful because a lot can be expressed using a lot less! Adjective clauses work because they behave like adjectives hence they must always precede the word they are modifying and definitely before the main clause.

**खल्तीमा भएको**चाबी हरायो (*khalti`ma bhaeko chabi harayo*)

= The keys that **were in pocket** got lost.

[In Pocket + Having + key + lost]

                                                                                      .

उसले **राम्रो देखिने** लुगा लगायो (*usle****ramro dekhine****luga lagayo*)

= He **wore clothes** that looks nice. (= He wore clothes which looks nice)

[He + good + looks + clothes + wears]

                                                                                      .

मेरो घरमा **घाँस काट्ने** छुरी छ (*mero ghar`ma****ghaas katne****churi cha*)

= There is **grass-cutting** knife**in my home.**

[My + in house + grass + cutting + knife + is]

                                                                                      .

However, this doesn’t mean that adjective clauses which have relative pronouns are not adjective clauses! We can still use them, especially when the verb is one that shows a state-of-being, that is ‘*ho*’:

**जो**विद्यार्थी **होईन**, त्यो स्कूल जाँदैन *(jo bidyarthi hoina tyo skul jadaina)*

= **Who is not** a student doesn’t go to school.

[who + student + is not + that + school + not go]

                                                                                      .

**ADVERB CLAUSE**

An adverb clause is a clause that behaves as an adverb. It describes or modifies the situation, action in terms of effect, conditions etc. In English, adverb clauses can be recognized because it modifies the main clause in terms of time (when, since etc.), cause (because, since etc.), contrast (while, even etc.) and condition (if, whether etc.).

**यो हुनु भन्दा अगाडी** नजाऊ

= Don’t go **until this happens**.

Adverb clauses usually tell a reason so you expect a ‘*le*’ particle to be attached to the verbal. ‘*Le*’ is really just a short-cut of saying ‘*le garda*’ so don’t be confused when you see both appear at the same time. It isn’t uncommon for the clause to appear in the beginning of the sentence because the preference of a subordinate clause coming before a main clause is usually greater than adverbs appearing before verbs.

**ऊ बिरामी भएकोले** ऊ औषधी लिन्छ (*u birami bhaekole u ausadhi lincha*)

= He takes medicines because he is ill

[He + sick + is therefore + he + medicine + takes]

                                                                                      .

**भाईले धेरै खाएकोले गर्दा**उसको पेट दुख्यो (***bhai`le dherai khaaekole garda****usko pet dukhyo*)

= Brother’s tummy was upset **because he ate a lot.**

[Brother + Lot + Ate + Do + His + Tummy + Hurt]

*Literally, ‘le garda’ means ‘by doing’, so the above sentence looks more like this:  
Brother by doing many eating, brother’s tummy got hurt (= was upset)*

                                                                                      .

**पानी परेन भने** म स्कूल जान्छु (***pani parena bhane****ma skul janchu*)

=**If it doesn’t rain then** I will go to school.

[Water + not fall + if + I + school + go]

                                                                                      .

**यो ठाउँको पानी सफा भएपछि मात्रै**माछाहरु आउँछन् (***yo thau`ko pani safa bhaepachi maatrai****macha`haru aauchan*)

= **Only after this place’s water becomes clean**fishes will come.

[This + place’s + water + clean + after becoming + only + fishes + come]

                                                                                      .

The above sentence looks unnecessarily complicated. Let me break it down for you:

यो ठाउँको पानी (*yo thau`ko pani*)  /this place’s water/  = Nominal Phrase (Part of the Adverb Clause) [this + place’s + water’

सफा भए-पछि मात्रै (*safa bhaepachi matrai*) /only after being clean/ = Adverb Clause (*Subordinate Clause*) [clean + becoming - after + only]

माछाहरु आउँछन् (*macha`haru auchan*) /fishes come/ = Main Clause [fishes + come]

Even if we literally put the sentence together, we get an understandable sentence in English:

**This place’s water only after being clean fishes come.**

                                                                                      .

To recognize an adverb clause, ask a question using ‘**how**’, ‘**why**’ or ‘**unless**’. If it is answerable, then it is an adverb clause. For example:

He takes medicines. Why? Because he is sick.

That ‘**because he is sick**’ will be your adverb clause.

                                                                                      .

**JOINING UP CLAUSES**

Now that we know the various kinds of clauses and phrases, we can now construct a sentence by joining up various clauses. It is vital to be able to split a sentence into its components and placing it back in order later on.

Here are some rules of adding clauses:

* The Subordinate clause must always precede the main clause or at least the main verb
* Mostly, the subject (if it is present) of the main clause is written first, then the subordinate clause then finally the rest of the main clause
* When clauses are used, the whole group can be treated as one word and placed accordingly
* Word order still prevails in clauses

Here is an example:

Shall I compare **thee to a summer’s day**? (finding the subordinate clause/ here, the noun clause is **bolded**)

Now, translate the subordinate clause into Nepali. We can even split it into phrases!

Thee to **a summer’s day**

a summer’s day = nominal phrase

Now, since ‘to’ is modifying the nominal phrase ‘a summer’s day’ (it behaves like one word…try saying ‘to X’), the ‘to’ will come after the phrase because in Nepali, prepositions like ‘to’ come after the word they intend to modify. (Go to [this lesson](http://nepalgo.tumblr.com/post/44862709163/particles-introduction)to find out more) To is ‘*sanga*’ in Nepali.

Now, the phrase will be ‘**summer’s day to**’ in Nepali. Joining it with ‘thee’ which is ‘*timi`lai*’ in Nepali,

तिमीलाई गर्मीको दिनसँग (*timi`lai garmi`ko din`sanga*)

[Thee + Summer’s + day + To]

Now that we have our subordinate clause, we can join it with the main clause:

Shall I compare

= म तुलना गरुँ (*ma tulana garu*)

[I + compare + shall do]

Now, join it with the subordinate clause:

म **तिमीलाई गर्मीको दिनसँग** तुलना गरुँ? (*ma timi`lai garmi`ko din`sanga tulana garu?*)

= Shall *I* compare **thee to a summer’s day**?

 [*subject*+ **subordinate clause** + main clause]

Pretty easy, right? Once you know how to work out the clauses and phrases and translate them, you can easily handle lengthier sentences. Let’s check out an example:

**Cinderella’s stepmother was a wicked woman***who treated her badly.*

The *‘who treated her badly*’ is an adjective phrase because it modifies ‘wicked woman’.

**Cinderella’s stepmother**= Nominal Phrase

**Cinderella’s stepmother was a wicked woman** = Main Clause

*who treated her badly.*= Adjective Clause

Now, we can translate them:

**Cinderella’s stepmother**

= सिंडिरेल्लाकी सौतेनी आमा (*sidirella`ki sauteni aama*)

[Cinderella’s + Step + Mother]

was a wicked woman

= एक दुष्ट स्त्री थिई (*ek dushta stri thii*)

[one + wicked + woman + was]

*who treated her badly.*

= उसलाई दुर्व्यवहार गर्ने  (*us`lai durbyawahaar garne*)

[Her + mistreat + doing]

Joining the sentence:

**सिंडिरेल्लाकी सौतेनी आमा***उसलाई दुर्व्यवहार गर्ने***एक दुष्ट स्त्री थिई**(*sindirella`ki sauteni aama uslai durbbyawahaar garne ek dushta stri thii*)

In this way, you can construct sentences.

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Phew! That was a lengthy lesson. However, I believe that after reading that, you should be able to construct better sentences. A sentence is really just clauses and phrases. I would have explained more about the types of sentences but it would take too much length. If you didn’t understand something, then please ask! Thank you!

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**EXERCISES**

**A. RECOGNIZE THE NOUN AND THE ADJECTIVE CLAUSES**

1. The tree that blooms throughout spring was planted by my father.

2. Toys that are sold in this store are of good quality.

3. रातो काडाँ भएको फूल कुन हो?

4. घर हिँड्दै जाने विद्यार्थीहरु को-को हुन्?

5. मेरो कपाल बिगार्ने को हो?

**B. RECOGNIZE THE ADVERB CLAUSE**

1. यहाँका रुखहरु स्यार नपुगेर मरे

2. If it rains the farmers will be happy.

**C. REARRANGE THESE PHRASES AND CLAUSES TO MAKE MEANINGFUL SENTENCES**

1. राम्रो हुन्थ्यो / मेरो घरमा/ बाटोमा हिँड्ने मान्छेहरु/ आएको भए (It would be good if people walking on the streets would come to my home)

2. हेपेको हो/ सबैले /सानो भएर/ तिमीलाई (Everyone despises you because you are small)

**D. TRANSLATE THE FOLLOWING SENTENCES**

1. The bird which crows in the morning is the rooster.

2. Mr. Jones ate some rice because he was hungry.

3. The person who made this art was my brother.

\_

**ANSWERS***(for illustrative purposes only)*

(**noun**, *adjective*)

A. 1. **The tree *that blooms throughout spring***was planted by my father.

A. 2. **Toys*that are sold in this store*** are of good quality.

A. 3. ***रातो काडाँ भएको*फूल** कुन हो?

A. 4. ***घर हिँड्दै जाने विद्यार्थी*हरु** को-को हुन्?

A. 5. ***मेरो कपाल बिगार्ने*****मान्छे** को हो?

(**adverb**)

B. 1. यहाँका रुखहरु **स्यार नपुगेर\*** मरे

B. 2. **If it rains** the farmers will be happy.

C. 1. मेरो घरमा बाटोमा हिँड्ने मान्छेहरु आएको भए राम्रो हुन्थ्यो

C. 2. सबैले तिमीलाई सानो भएर हेपेको हो

D. 1. बिहान बास्ने चरा भाले हो

D. 2. भोक लागेकोले जोनेस ज्यूले भात खानुभयो

D. 3. यो कला बनाउने मान्छे मेरो भाई हो

### LIST OF BASIC NEPALI VERBS

**Verbs**are about the most important part of any language. They are also known as action words. In Nepali, verbs inflect to show mood, aspect, tense etc.

Verbs are called क्रियापद (*kriyapad*) in Nepali. The following verbs are verbs which you can consider to be basic verbs. This is not an exhaustive list but rather recommendations to the more frequently used verbs in Nepali.

To Be =  हुनु *(hunu)*

To do = गर्नु *(garnu)*

To Stop = रोक्नु *(roknu)*

To Go = जानु *(janu)*

To Wait = पर्खनु *(parkhanu)*

To Walk = हिँड्नु *(hidnu)*

To Run =  दगुर्नु *(dagurnu)*

To Write = लेख्नु *(lekhnu)*

To Cry =रुनु *(runu)*

To Slip = चिप्लनु *(chiplanu)*

To Eat = खानु *(khanu)*

To Drink = पिउनु *(piunu)*

To See = देख्नु *(dekhnu)*

To Hear = सुन्नु *(sunnu)*

To Talk/Speak = बोल्नु *(bolnu)*

To Decrease = घट्नु *(ghatnu)*

To Increase = बढ्नु *(badhnu)*

To Sit/ Stay = बस्नु *(basnu)*

To Come = आउनु *(aaunu)*

To Return = फर्किनु *(pharkinu)*

To Wake up/Stand = उठ्नु *(uthnu)*

To Open = खोल्नु *(kholnu)*

To Stand = उभिनु *(ubhinu)*

To Close = बन्द गर्नु *(banda garnu)*

To Win = जित्नु *(jitnu)*

To Lose = हार्नु*(harnu)*

To Drop = झार्नु (*jhaarnu)*

To Use = चलाउनु *(chalaaunu)*

To Fall = झर्नु *(jharnu)*

To Hide = लुक्नु *(luknu)*

To Meet = भेट्नु *(bhetnu)*

To Cut = काट्नु *(katnu)*

To Wear = लगाउनु *(lagaaunu)*

To Break = भाँच्नु *(bhachnu)*

To Scold = गाली गर्नु *(gali garnu)*

To Rob = चोर्नु *(chornu)*

To Sleep = सुत्नु *(sutnu)*

To Question = प्रश्न गर्नु *(prashna garnu)*

To Live = बाँच्नु *(baachnu*)

To Honour = सम्मान गर्नु *(samman garnu)*

To Protect; Save = बचाउनु *(bachaunu)*

To Remember = सम्झनु *(samjhinu)*

To Forget = बिर्सिनु *(birsinu)*

To Move = हल्लिनु *(hallinu)*

To Cook = पकाउनु *(pakaaunu)*

To Take = लग्नु *(lagnu)*

To Learn = सिक्नु *(siknu)*

To Study; Read = पढ्नु *(padhnu)*

To Play = खेल्नु*(khelnu)*

To Buy = किन्नु *(kinnu)*

To Know = थाहा हुनु *(thaha hunu)*

To Laugh = हाँस्नु *(hasnu)*

To Sell = बेच्नु *(bechnu)*

To die = मर्नु *(marnu)*

### MORE VERBS

Here are additional verbs to the previous list (click [here](http://nepalgo.tumblr.com/post/43476791723/list-of-basic-nepali-verbs)to check the previous list).

To Tear = च्यात्नु *(chyatnu)*

To Burn = जल्नु *(jalnu)*

To Burn (something) = जलाउनु *(jalaunu)*

To Wash = धुनु *(dhunu)*

To warm up = तताउनु *(tataaunu)*

To exchange = साट्नु *(satnu)*

To trap = फसाउनु *(phasaaunu)*

To Extract; take out = निकाल्नु *(nikaalnu)*

To destroy; mess up = भत्काउनु *(bhatkaaunu)*

To be destroyed = भत्किनु *(bhatkinu)*

To get = पाउनु *(paunu)*

To die; to drop = खस्नु *(khasnu)*

To switch off; to kill = मार्नु *(maarnu)*

To drag = घिसार्नु *(ghisaarnu)*

To shine = टल्कनु *(talkanu)*

To dig = खन्नु *(khannu)*

To dry up = सुक्नु *(suknu)*

To crush = किच्नु *(kichnu)*

To Scratch = कोतार्नु *(kotaarnu)*

To Touch = छुनु *(Chunu)*

To slip = चिप्लिनु (*chiplinu*)

### EVEN MORE VERBS

Some more verbs.

To sparkle; to get exited = चम्किनु *(chamkinu)*

To tie up = बाँध्नु *(badhnu)*

To shout = कराउनु *(karaunu)*

To ignite = सल्काउनु *(salkaunu)*

To be ignited = सल्किनु *(salkinu)*

To be born = जन्मनु *(janmanu)*

To give birth = जन्माउनु *(janmaunu)*

To panic = आत्तिनु *(attinu)*

To joke/ fool (with something) = जिस्किनु *(jiskinu)*

To collide = ठोक्किनु *(thokkinu)*

To hit = हान्नु *(hannu)*

To cheat = ठग्नु *(dhagnu)*

To steal/ to cheat (on exams) = चोर्नु *(chornu)*

To mess up/ to destroy = भत्काउनु *(bhatkaunu)*

To get fat = मोटाउनु *(motaunu)*

To get thin = दुब्लाउनु *(dublaunu)*

To measure = नाप्नु *(napnu)*

To distribute = बाड्नु *(badnu)*

To be separated/ To miss (a bus etc.) =  छुट्नु *(chutnu)*

To separate something =  छुट्याउनु *(chutyaunu)*

To work = काम गर्नु *(kaam garnu)*

To fart = पाध्नु *(padhnu)*

To urinate = पिसाब फेर्नु *(pisab phernu)*

To defecate = हग्नु *(hagnu)*

To place a thing = राख्नु *(rakhnu)*

To shake = हल्लाउनु *(hallaunu)*

To be angry = रिसाउनु *(risaunu)*

To be happy by merrymaking = रमाउनु *(ramaunu)*

To bite = टोक्नु *(toknu)*

To chew = चबाउनु *(chabaaunu)*

To curse = सराप्नु *(saraapnu)*

To extinguish = निबाउनु *(nibaunu)*

To be extinguished = निब्नु *(nibnu)*

To disappear/ to be lost/ to lose = हराउनु *(haraunu)*

To bark = भुक्नु *(bhuknu)*

To be foggy = धुम्मिनु *(dhumminu)*

To spill something = पोखाउनु *(pokhanu)*

To lick = चाट्नु *(chatnu)*

To be constructed/ to be fixed = बनाउनु *(banaunu)*

To twist/ to spin something around = घुमाउनु *(ghumaunu)*

To spin/ to roam = घुम्नु *(ghumnu)*

To climb = चढ्नु *(chadnu)*

To dodge = छल्नु *(chalnu)*

To pinch = चिमट्नु *(chimaatnu)*

To get drunk = मात्नु *(maatnu)*

**VERB CONJUGATION: INTRODUCTION**

**INTRODUCTION**

Many languages express the state of the verb. Did something happen, will happen or happened? In languages, **verb conjugation**means the infliction of the verb to denote voice, mood, tense, number, and person.

For example,

I *saw*cats.

I *see*cats.

I*will see*cats.

The ones in *italics* are the conjugations of the verb ‘to see’.

Verb conjugation is very important to learn. It helps you to express the verb in many ways. Verb conjugation can be rather quite complicated, though!

In Nepali, there are three tenses and like most languages, those three tenses are further divided into 3-5 sub-groups. We’ll now learn how these verbs are conjugated. Verbs are quite Inflicted and they have to agree with the subject’s status (date, time, people, plurality etc).

   .

**PERSONS**

This is a sub-lesson that I decided to insert into this. Since this is a simple concept I will go over it briefly. **Person**is basically the perspective you are referring to. It is called पुरुष (*purush*) in Nepali. There are three types of persons:

 First person (I, We)

 Second person (You)

 Third person (He, She, It, They)

   .

**THE IMPORTANCE OF SUBJECT-VERB AGREEMENT**

When we conjugate a verb, we conjugate it accoridng to the state of the subject. As such, the two must agree with each other. This agreement is called **Subject-Verb agreement**.

Subject-Verb agreement is very important. Take an example:

’*Am*’ agrees with ‘I’ whereas ’*are*’ agrees with 'We’. We cannot say ’*We am humans*’ because it sounds weird. This is because the subject (we) and the verb (am) do not agree with each other. It is important to know the correct conjugations.

This leads to different statements depending upon the subject in question. In Nepali, we note these seven things before conjugating the verb:

* Time (Past, Present, Future)
* Number (Singular, Plural)
* Person (First, Second, Third)
* Voice (Active, Passive)
* Mood (Indicative, Imperative etc.)
* Gender (Male, Female, Neutral)
* Honour/Respect (Low, Medium, High)

Although the above seems rather complicated, it actually comes quite naturally. You are in fact doing it right now. Take this sentence:

They **ate**food.

The verb (**ate**) is: in past tense, plural , third, active, indicative, neutral, (no honour…English lacks them)

   .

**TENSES**

Nepali is divided into three tenses and they are:

* भूत काल (*bhut kal*) : Past Tense
* वर्तमान काल (*bartaman kal*) : Present Tense
* भविष्यत् काल (*bhawishyat kam*) : Future Tense

   .

These three tenses have three divisions in common:

* Simple               (e.g.:  He **eats** rice)
* Continuous        (e.g.:  He**is eating** rice)
* Perfective          (e.g.:  He **has eaten** rice)

   .

**EXAMPLE OF CONJUGATION**

Let’s take the word खानु (*khanu*) as an example on how Verbs are conjugated. It means ‘To eat’.

The *-nu* form of verb is called the Dictionary form of verb or the ‘basic form’. This is the way how verbs are listed in a dictionary. We will now learn roots of the verb, called धातु (*dhatu*).

All verbs are conjugated by using the root of the verb. The root is a single, unchanged form of the verb that remains when we conjugate something. An example in English would be like the ‘eat’ in **eat**s, **eat**ing and **eat**en.

To extract the root of the verb from the dictionary form is quite easy. We simply remove the नु (*nu*) from the verb. After that, we add suffixes which denote the different conjugations for that verb.

Nepali however conjugates verb extensively. First person forms are different from second and third. The same goes for the second and so on. To show you how verbs can change, the following is the conjugation for 3rd Person (singular):

Past tense = **खा**यो (***kha****yo*)

Present Tense = **खा**न्छ (***kha****ncha*)

Future Tense = **खा**नेछ (***kha****necha*)

The following is for 1st person (singular):

Past tense = **खा**एँ (***kha****e*)

Present Tense = **खा**न्छु (***kha****nchu*)

Future Tense = **खा**नेछु (***kha****nechu*)

   .

**EXAMPLE OF USAGE** (*3rd Person Singular*)

**Past Tense**

इसकिले भात **खायो**(*Isaki`le bhat****khayo***)

= Isaki **ate**rice.

  .

**Present Tense**

इसकि भात **खान्छ**(*Isaki bhat****khancha***)

= Isaki **eats**rice.

   .

**Future Tense**

इसकि भात **खानेछ**(*Isaki bhat****khanecha***)

= Isaki **will eat** rice.

**.**

**EXAMPLE OF USAGE** (*1st Person Singular*)

**Past Tense**

मैले भात **खाएँ**(*maile bhat****khae***)

= I **ate**rice.

   .

**Present Tense**

म भात **खान्छु**(*ma bhat****khanchu***)

= I **eat**rice.

   .

**Future Tense**

म भात **खानेछु**(*ma bhat****khanechu***)

= I **will eat** rice.

   .

**………………………………………………………**

To learn more about **Verb Conjugation**, check out Verb Section in the Grammar Category, otherwise click [here](http://nepalgo.tumblr.com/grammar).

**VERB CONJUGATION: PAST TENSE**

Past tense is called **भूत काल (***Bhut Kal*).It is used to expresses things of the past.

To see a list of basic verbs, click [her](http://nepalgo.tumblr.com/post/43476791723/list-of-basic-nepali-verbs)e. There are 5 types of *Bhut Kal,* and they are:

* **सामान्य भूत** (*Samanya Bhut)* :

**Simple Past Tense.** It indicates an action that occurred in the past that does not extend till the present. For example, the following sentence is in simple past: John *ate* oranges.

The following are rules to convert a verb into simple past:

1. Extract the root from the verb. In order to do so, just remove the **नु**’ (*nu*) from the basic form of verb.

2. If the root is one character long, then you can directly add the following: एँ (e)/ यौँ (yau)/ इस् (is)/ यौ (yau)/ यो (yo)/ ई (ii)/ ए (e)/  इन् (in). However, these suffixes depend on the grammatical person, which is given below the rules.

3. If the root is more than a character long and ends in a half consonant, then combine the half consonant with the vowel. That means, the half consonant will acquire a vowel sound. [ E.g:  बाज्नु (*bajnu /***to fight**/) =बाज् (*baj*) + एँ (*e*) = बाजेँ (*baje*) | ज् (*j*) +एँ (*e*) = जेँ (*je*) ]

4. If the root ends in a vowel, then replace the vowel with the suffix. [E.g: लुकाउनु (*lukaunu /***to hide**/) = लुकाउ (*lukau*)+ एँ (*e*) = लुकाएँ(*lukae*)].

**Exception:** Like mentioned some time ago, ’**हुनु**’ is full of exception because it’s simple past tense is ’थियो’ (thiyo). (*To prevent confusion, please do not attempt to conjugate using this verb).*Also ‘जानु’ (*janu*)’s root is 'ग’ (ga) when it is in past tense. That means, all conjugation rules for janu is applied to the root *ga*.

**\*GENERAL NOTE\*** Also, make sure to oblique the pronoun in question if 'le’ is necessary. Le is used on certain types of verbs and conjugations and sometimes not. Instead of ’*ma`le*’ it should be ’*maile*’ (*example*). More on oblique case [here](http://nepalgo.tumblr.com/post/82765988308/the-oblique-case-in-pronouns). You can read about the particle *le*[here](http://nepalgo.tumblr.com/post/49691072373/particles-le). Also visit the lesson **transitivity** to know more about where le is used and where not by clicking [here](http://nepalgo.tumblr.com/post/98640837300/transitivity).

**For ‘म’ (ma; I)  we add ‘एँ’ (e).**

रोक्नु (*roknu; to stop*) = रोक् *(rok)* + एँ  = रोकेँ (*roke*)

खानु (*khanu; to eat*) = खा (*kha*)+ एँ = खाएँ  (*khae*)

**For ‘हामी’ (hami; We) we add ‘यौँ’ (yau)**

रोक्नु = रोक् +  यौँ  = रोक्यौँ  *(rokyau)*

खानु = खा +  यौँ  = खायौँ  *(khanyau)*

**For ‘तँ’ (ta; informal rude version of you) we add ‘इस्’ (is).**

रोक्नु = रोक् + इस्  = रोकिस् (*rokis*)

खानु = खा + इस् = खाइस् (*khais*)

**For ‘तिमी’ (*timi*; Informal version of you) we add ‘यौ’ (*yau*)**

रोक्नु = रोक् + यौ  = रोक्यौ  (*rokyau*)

खानु = खा + यौ  = खायौ  (*khayau*)

**For ‘ऊ’ (*u*; him) we add ‘यो’ (*yo*)**

रोक्नु = रोक् + यो = रोक्यो (*rokyo*)

खानु = खा + यो = खायो  (*khayo*)

**If ऊ (*u*) refers to a girl, then we add ‘ ई’ (*i*) instead**

रोक्नु = रोक् + ई  =  रोकी (*roki*)

खानु = खा + ई  = खाई (*khai*)

**If we need to use honorifics to ऊ (*u*) [when u is a girl], we add ‘इन्’ (*in*)**

रोक्नु = रोक् + इन् = रोकिन् (*rokin*)

खानु = खा + इन् = खाइन् (*khain*)

**For ‘उनीहरु’ (*uniharu*; they), we add ‘ए’ (e)**

रोक्नु = रोक् + ए = रोके  (*roke*)

खानु = खा + ए   = खाए (*khae)*

**For उँहा (*uha*; respect form for him/ her) and तपाईँ (*tapai*; respect form of you), there is a slight change. We leave the verb intact (i.e. the way it is) and add ‘भयो’  (bhayo)**

रोक्नु = रोक्नु + भयो = रोक्नुभयो  (*roknubhayo)*

खानु = खानु + भयो = खानुभयो (*roknubhayo)*

* **अपूर्ण *भूत****(Apurna Bhut)* :

**Past Continuous Tense.**It describes an ongoing action which occurred in the past. An example is: He was *eating* apples.

To turn a verb to past continuous tense:

1. Add ‘**दै**’ *(dai)*to the root of the verb. If the root is only only one character long or ends in a vowel, then add a chandrabindu (ँ) before the ’*dai*’.

2. Now, add various forms of ’*thiyo*’ (with respect to the grammatical person). The various forms of *thiyo* are in this spreadsheet (click [**here**](http://t.umblr.com/redirect?z=https%3A%2F%2Fonedrive.live.com%2Fview.aspx%3Fresid%3D863DA62CAED9AD1A%215687%26cid%3D863da62caed9ad1a%26app%3DExcel&t=ZmY2NzZmZDZkM2QyM2NkZDYwY2E0N2I1MTJmZjJkMTVhZjc3NzVhNSxLcTdNZlpPVA%3D%3D&b=t%3AXsJ3BW5zQKcD5UHEzMCbjQ&p=https%3A%2F%2Fnepalgo.tumblr.com%2Fpost%2F54171370068%2Fverb-conjugation-past-tense&m=1))

For example, for ‘**म’***(ma)*, we add **दै***(dai)*and add the ’*ma*’ version of ’*thiyo*’ which is ’*thie*’.

**Therefore, for म, it will be:**

रोक्नु (*roknu)* = रोक् (*rok*) + दै (*dai*) + थिएँ (*thie*) = रोक्दै थिएँ (*rokdai thie*)

खानु (*khanu*)  = खा (kha) + दै (dai) +  थिएँ (*thie*) = खाँदै थिएँ (*khadai thie*)

**For 'ऊ’ (*u*), it will be:**

रोक्नु = रोक् + दै  + थियो = रोक्दै थियो (*rokdai thiyo*)

खानु = खा + दै + थियो = खाँदै थियो (*khadai thiyo*)

**But for तपाईँ and उहाँ, we need to leave the verb intact and add 'हुँदै’ (hudai) instead of दै (dai) and then a थियो (thiyo). So for 'तपाईँ' it will be:**

रोक्नु = रोक्नु +हुँदै + थियो = रोक्नुहुँदै थियो (*roknuhudai thiyo*)

खानु = खानु + हुँदै +थियो = खानुहुँदै थियो  (*khanuhudai thiyo*)

Using the rule provided, we can conjugate other verbs into Past Continuous Tense.

* **पूर्ण भूत** *(Purna Bhut)*:

**Past Perfect Tense.**It describes an action that was completed at some point in the **past** before something else happened. An example is: He had eaten apples.

To turn a verb into past perfect tense:

1. Add एको (eko)/ एकी (eki)/ एका (eka) to the root of the verb. If the root ends with a half consonant, add the vowel sound to it. If it ends in a vowel, replace it.

2. Then add the forms of thiyo with respect to the grammatical person involved.

The process is the same as past continuous tense, only that ’*dai*’ is replaced with ’*eko*’. *Eko* is used with singular subjects, *eka* with plural and *eki* with feminine subjects.

For example, **for ’म’:**

रोक्नु = रोक् + एको + थिएँ  = रोकेको + थिएँ = रोकेको थिएँ  (*rokeko thiye*)

खानु = खा + एको + थिएँ  = खाएको + थिएँ = खाएको थिएँ (*khaeko thiye*)

**And for 'ऊ’ it will be:**

रोक्नु = रोक् + एको + थियो  = रोकेको + थियो = रोकेको थियो  (*rokeko thiyo*)

खानु = खा + एको + थियो  = खाएको + थियो = खाएको थियो (*khaeko thiyo*)

**BUT for 'तपाईँ’ and उहाँ, instead of 'एको’ we have to add 'भएको’ (*bhaeko*). The main verb remains unaltered in case of this and थियो (*thiyo*) is added after that.**

रोक्नु = रोक्नु + भएको + थियो  = रोक्नुभएको + थियो = रोक्नुभएको थियो (*roknubhaeko thiyo*)

खानु = खानु + भएको + एको + थियो  = खानुभएको + थियो = खानुभएको थियो (*khanubhaeko thiyo*)

* **अज्ञात भूत *(agyaat bhut)***

**Past unknown Tense.** It describes of things which occurred in the past but the event remains unknown prior to the speaker’s awareness. There is no such tense like this in English. An example sentence would be: John*has eaten*apples*, I see*.

To make past unknown tense:

1. Add एछु (*echu*)/ एछौँ (*echau*)/ एछस् (*echas*)/ इछस् (*echas*)/ एछौ (*echau*)/ एछ (*echa*)/ एछन् (*echan*)/ इछ (*icha*)/ इछन् (*ichan*)/ भएछ (*bhaecha*) [depending on the context] to the root of the verb. Like before, if the root ends in a half consonant, add the vowel sound to it. Also, if the root ends with a vowel, then replace it.

**For ‘म’ (ma; I)  we add ‘एछु’ (*echu*)**

रोक्नु = रोक् *(rok)* + एछु  = रोकेछु (*rokechhu*)

खानु = खा (*kha*)+ एछु  = खाएछु (*khaechu*)

**For ‘हामी’ (hami; We) we add ‘एछौँ’ (*echau*)**

रोक्नु = रोक् + एछौँ= रोकेछौँ *(rokechau)*

खानु = खा + एछौँ = खाएछौँ  *(khaechau)*

**For ‘तँ’ (Ta; informal rude version of I) we add ‘ एछस्’. If it is a girl, we add ’ इछस्’ (*ichas*) instead**

 रोक्नु = रोक् + एछस् = रोकेछस् (*rokechas*)

खानु = खा + एछस् = खाएछस् (*khaechas*)

**For ‘तिमी’ (timi; Informal) we add ‘ एछौ’ (*echau*)**

 रोक्नु = रोक् + एछौ  = रोकेछौ (*rokechau*)

खानु = खा + एछौ  = खाएछौ (*khaechau*)

**For ‘ऊ’ (u; him) we add ‘एछ’ (*echa*)**

रोक्नु = रोक् + एछ = रोकेछ (*rokecha*)

खानु = खा + एछ = खाएछ (*khaecha*)

**If ऊ (*u*) refers to a girl, then we add ‘ इछ’ (*icha*) instead**

रोक्नु = रोक् + इछ =  रोकिछ (*rokicha*)

खानु = खा + इछ = खाइछ (*khaicha*)

**If we need to use honorifics to ऊ (*u*) [when u is a girl], we add ‘ इछन्’ (*ichan*)**

रोक्नु = रोक् + इछन् = रोकिछन् (*rokichan*)

खानु = खा + इछन् = खाइछन् (*khaichan*)

**For ‘उनीहरु’ (*uniharu*: they), we add ‘एछन्’ (*echan*)**

रोक्नु = रोक् + एछन् = रोकेछन्  (*rokechan*)

खानु = खा + एछन् = खाएछन्  *(khaechan)*

**For उँहा (uha; respect form of he/ she) or तपाईँ (tapai; respect form of you), there is a slight change. We leave the verb intact and add ‘भएछ’ (*bhaecha*)**

रोक्नु = रोक्नु + भएछ = रोक्नुभएछ (*roknubhaecha)*

खानु = खानु + भएछ = खानुभएछ (*roknubhaecha)*

* **अभ्यस्त भूत (*abhyasta bhut)***

***Past Habitual Tense.***Describes things that you or the subject used to do in the past (might not now)*.*An example sentence is: John*used to eat* oranges.

1. If the root is only 1 character long or ends with a consonant with an inherent vowel sound [like रह (*raha*) of *rahanu*], we have to add an 'न्’ (n) first. If the root is more than a character long, then we can directly add the suffixes.

2. We then add the following*:*थेँ (*the*)/ थ्यौँ (*thyau*)/ थिस् (*this*)/ थ्यो(*thyo*)/ थ्यौ (*thau*)/ थी (*thi*)/ थिन् (*thin*)/ थे (*the*)/ हुन्थ्यो (*hunthyo*) according to the context.

**For ’म’ (*ma*; I ), we add 'थेँ’ (*the*)**

रोक्नु = रोक् + थेँ = रोक्थेँ (*rokthe*)

खानु = खा + न् + थेँ  = खान्थेँ (*khanthe*)

**For ‘हामी’ (*hami*; We) we add ‘थ्यौँ’ (*thau*)**

रोक्नु = रोक् +  थ्यौँ  = रोक्थ्यौँ  *(rokthyau)*

खानु = खा + न् +  थ्यौँ  = खान्थ्यौँ  *(khanyau)*

**For ‘तँ’ (ta ; informal rude version of I) we add ‘थिस्’. (*this*)**

 रोक्नु = रोक् + थिस् = रोक्थिस् (*rokthis*)

खानु = खा + न् + थिस् = खान्थिस् (*khanthis*)

**For ‘तिमी’ (*timi*; Informal) we add ‘थ्यौ’ (*thau*)**

 रोक्नु = रोक् + थ्यौ  = रोक्थ्यौ  (*rokthyau*)

खानु = खा + न् + थ्यौ  = खान्थ्यौ (*khanthyau*)

**For ‘ऊ’ (*u*; him) we add ‘थ्यो’ (*thyo*)**

रोक्नु = रोक् + थ्यो = रोक्थ्यो  (*rokthyo*)

खानु = खा + न् + थ्यो = खान्थ्यो (*khanthyo*)

**If ऊ (*u*) refers to a girl, then we add ‘थी’ (*thi*) instead**

रोक्नु = रोक् + थी  =  रोकी  (*rokthi*)

खानु = खा + न् + थी  = खान्थी    (*khanthi*)

**If we need to use honorifics to ऊ (*u*) [when u is a girl], we add ‘थिन्’ (*thin*)**

रोक्नु = रोक् + थिन् = रोक्थिन् (*rokthin*)

खानु = खा + न् + थिन् = खान्थिन् (*khanthin*)

**For ‘उनीहरु’ (*uniharu;* they), we add ‘थे’ (*the*)**

रोक्नु = रोक् + थे = रोक्थे  (*rokthe*)

खानु = खा + न् + थे  = खान्थे (*khanthe)*

**But for 'तपाईँ’ or उहाँ, we do not alter the verb but instead we add 'हुन्थ्यो’ (*hunthyo*) to the verb:**

रोक्नु = रोक्नु + हुन्थ्यो = खानुहुन्थ्यो (*roknuhunthyo*)

खानु = खानु  + हुन्थ्यो = खानुहुन्थ्यो (*khanuhunthyo*)

AND that is pretty much it takes to conjugate verbs to past tense. Want to try out some exercise whether you grasped the concept or not?

Also, if you are confused, you can contact me for help. I will be willing to help you!

**EXERCISES**

**A.1. Turn The verbs into Simple Past Tense for ‘ऊ’**

1. हाँस्नु *(hasnu; to laugh)*
2. तिर्नु *(tirnu; to pay)*

**A. 2. Turn The verbs into Past Continuous Tense for ‘ऊ’**

1. हाँस्नु
2. तिर्नु

**A. 3. Turn The verbs into Past Perfect Tense for ‘ऊ’**

1. हाँस्नु
2. तिर्नु

**A. 4. Turn the verbs into Past Unknown Tense for ’ऊ’**

1. हाँस्नु
2. तिर्नु

**A. 5. Turn the verbs into Past Habitual Tense for ’ऊ’**

1. हाँस्नु
2. तिर्नु

**ANSWERS:**

**A.1.** 1) हाँस्यो  2) तिर्यो

**A. 2.** 1) हाँस्दै थियो   2) तिर्दै थियो

**A. 3.** 1) हाँसेको थियो  2) तिरेको थियो

**A. 4.** 1) हाँसेछ 2) तिरेछ

**A. 5.** 1) हाँस्थ्यो  2) तिर्थ्यो

Also, make sure to oblique the pronoun in question if 'le’ is supposed to added. Le is used on certain types of verbs and conjugations and sometimes not. Instead of ’*ma`le*’ it should be ’*maile*’ (*example*). More on oblique case [here](http://nepalgo.tumblr.com/post/82765988308/the-oblique-case-in-pronouns). You can read about the particle le [here](http://nepalgo.tumblr.com/post/49691072373/particles-le). Also visit the lesson transitivity to know more about where le is used and where not by clicking [here](http://nepalgo.tumblr.com/post/98640837300/transitivity).

**VERB CONJUGATION: PRESENT TENSE**

Present tense is called **वर्तमान काल (***Bartamaan Kal*). The present tense expresses an action that is currently going on or habitually performed, or in a state that currently or generally exists. Let’s learn how to conjugate verbs to present tense. To see a list of basic verbs, click [here](http://nepalgo.tumblr.com/post/43476791723/list-of-basic-nepali-verbs).

There are 3 types of *Bartaman Kal,* and they are:

* **सामान्य वर्तमान** (*Samanya Bartamaan)* :

**Simple Present Tense.**It indicates an action in the present time which is not finished. For example, the following sentence uses simple present tense: John *eats* oranges.

1. Extract the root of the verb. To do so, remove the ’**नु**’ (*nu*) from the basic form of verb.

2. If the root is only 1 character long [like खा (*kha*) of *khanu*] or ends with a consonant with an inherent vowel sound [like रह (*raha*) of *rahanu or* भत्कि (*bhatki*) of *bhatkinu*], add ’न्’ (*n*) first        (so, the root will be like khan, rahan and bhakin]

3. If the root is more than 1 character long then you can directly add the following : **छु** (*chu*)/ **छौँ**(*chau*)/**छन्**(*chan*)/ **छस्** (*Chas*)/ **छिन्** (*chin*)/ **छौ** (*chau*)/ **छ** (*cha*) with respect to the grammatical gender.

**Exception:** The simple present tense of  ’**हुनु**’ can either be ’**छ**’ or ’**हुन्छ**’ depending on the context. *(****हुनु****is full of exceptions and special uses, therefore I’ll explain later. To prevent confusion, please do not attempt to conjugate using this verb)*

**\*GENERAL NOTE\*** Also, make sure to oblique the pronoun in question if ‘le’ is necessary. Le is used on certain types of verbs and conjugations and sometimes not. Instead of 'ma`le’ it should be 'maile’ (example). More on oblique case [here](http://nepalgo.tumblr.com/post/82765988308/the-oblique-case-in-pronouns). You can read about the particle le [here](http://nepalgo.tumblr.com/post/49691072373/particles-le). Also visit the lesson **transitivity** to know more about where le is used and where not by clicking [here](http://nepalgo.tumblr.com/post/98640837300/transitivity).

**For 'म’ (*ma*; I)  we add 'छु’ (*chu*)**

रोक्नु (*roknu; to stop*) = रोक् *(rok)* + छु = रोक्छु (*rokchu*)

खानु (*khanu; to eat*) = खा (*kha*) + न् (*n*)+ छु = खान्छु (*khanchu*)

**For 'हामी’ (*hami*; We) we add 'छौँ’ (*chau*)**

रोक्नु = रोक् + छौँ = रोक्छौँ *(rokchau)*

खानु = खा + न् + छौँ = खान्छौँ *(khanchau)*

**For 'तँ’ (*ta* ; informal rude version of you) we add 'छस्’ (*chas*) ifa boy / छेस्’ (*ches*) if a girl**

रोक्नु = रोक् + छस् = रोक्छस् (*rokchas*)

खानु = खा + न् + छस्= खान्छस् (*khanchas*)

**For 'तिमी’ (*timi*; Informal) we add 'छौ’ (*chau*) if the subject is a boy/ छ्यौ (*chyau*) if the subject is a girl**

रोक्नु = रोक् + छौ = रोक्छौ  (*rokchau*)

खानु = खा + न् + छौ = खान्छौ  (*khanchau*)

**For 'ऊ’ (*u*; he) we add 'छ’ (*cha*)**

रोक्नु = रोक् + छ = रोक्छ  (*rokcha*)

खानु = खा + न् + छ = खान्छ  (*khancha*)

**If ऊ (*u*) refers to a girl, then we add 'छे’ (*che*) instead**

रोक्नु = रोक् + छे  = रोक्छे  (*rokche*)

खानु = खा + न् + छे  = खान्छे  (*khanche*)

**If we need to use honorifics to ऊ (*u*) [when u is a girl], we add ’छिन्’ (*chin*)**

रोक्नु = रोक् + छिन् = रोक्छिन्  (*rokchin*)

खानु = खा + न् + छिन् = खान्छिन्  (*khanchin*)

**For 'उनीहरु’ (*uniharu*: they), we add ’छन्’ (*chan*)**

रोक्नु = रोक् + छन् = रोक्छन्   (*rokchan*)

खानु = खा + न् + छन्  = खान्छन् (*khanchan*)

**For उँहा (*uha*; respect form for he/ she) and तपाईँ (*tapai*; respect form of you), there is a slight change. We leave the verb intact (i.e. the way it is) and add ’हुन्छ’ (*huncha*)**

रोक्नु = रोक्नु + हुन्छ = रोक्नुहुन्छ (*roknuhuncha)*

खानु = खानु + हुन्छ = खानुहुन्छ   (*khanuhuncha)*

* **अपूर्ण वर्तमान** *(apurna bartamaan)* :

**Present Continuous Tense.** It describes an ongoing action which is currently occuring. An example is: He *is* *eating* apples.

To turn a verb to present continuous tense:

1. Add ‘**दै**’ *(dai)*to the root of the verb. If the root is only only one character long or ends in a vowel, then add a chandrabindu (ँ) before the ‘*dai*’.

2. Now, add various forms of ‘*cha*’ (with respect to the grammatical person). The various forms of *cha*are in this spreadsheet (click [**here**](http://t.umblr.com/redirect?z=https%3A%2F%2Fonedrive.live.com%2Fview.aspx%3Fresid%3D863DA62CAED9AD1A%215687%26cid%3D863da62caed9ad1a%26app%3DExcel&t=YzQxNzdhNjA5MzE3NjEyYmYxM2RkOWM3NjVhOWRkYmRhNDdjZDczZCxlQldTVnloVg%3D%3D&b=t%3AXsJ3BW5zQKcD5UHEzMCbjQ&p=https%3A%2F%2Fnepalgo.tumblr.com%2Fpost%2F47768081453%2Fverb-conjugation-present-tense&m=1))

For example,  for ‘**म’***(ma)*, we add **दै***(dai)*and add the ‘*ma*’ version of ’*cha*’ which is ’*chu*’.

**Therefore, for म, it will be:**

रोक्नु = रोक् (*rok*) + दै (*dai*) + छु (*chu*)  = रोक्दै छु  (*rokdai chu*)

खानु = खा (*kha*) + दै (*dai*) + छु (*chu*) = खाँदै छु (*khadai chu*)

**For ‘ऊ’ (*u*), it will be:**

रोक्नु = रोक् + दै  + छ = रोक्दै छ (*rokdai cha*)

खानु = खा + दै + छ = खाँदै छ (*khadai cha*)

**And for तपाईँ (tapai) and उहाँ (uha), it will be:**

 रोक्नु =  रोक् + दै  + हुनुहुन्छ = रोक्दै हुनुहुन्छ (*rokdai hunuhuncha*)

खानु = खा + दै + हुनुहुन्छ = खाँदै हुनुहुन्छ (*khadai hunuhuncha*)

Using the same rules for Simple Present Tense, we can conjugate other verbs into Present Continuous Tense.

* **पूर्ण वर्तमान** *(Purna Bartamaan)*:

**Present Perfect Tense.** It describes an action or situation that started in the past and continues in the present. An example is: John has eaten apples.

*Exception*: We have to use ग (*ga*) as the root for जानु (*janu* /**to go**/) in the case of present perfect tense.

1. Add एको (*eko*)/ एकी (*eki*)/ एका (*eka*) to the root of the verb. If the root ends with a half consonant, add the vowel sound to it. [ E.g ज् (*j*) +ए (*e*) = जेँ (*je*) ] If it ends in a vowel, replace it. [E.g: लुकाउनु (*lukaunu /***to hide**/) = लुकाउ (*lukau*)+ एको (*eko*) = लुकाएको (*lukaeko*)]

2. Then add the forms of *cha* with respect to the grammatical person involved.  (just like how we did it in present continuous tense)

The process is the same as past continuous tense, only that ‘*dai*’ is replaced with ’*eko*’. *Eko* is used with singular subjects, *eka* with plural and *eki* with feminine subjects.

For example, **for ’म’:**

रोक्नु = रोक् + एको + छु = रोकेको + छु = रोकेको छु (*rokeko chu*)

खानु = खा + एको + छु = खाएको + छु = खाएको छु (*khaeko chu*)

**And for ‘ऊ’ it will be:**

रोक्नु = रोक् + एको + छ = रोकेको + छ = रोकेको छ (*rokeko cha*)

खानु = खा + एको + छ = खाएको + छ = खाएको छ (*khaeko cha*)

**BUT for ‘तपाईँ’ and उहाँ, instead of ‘एको’ we have to add ‘भएको’ (*bhaeko*). The main verb remains unaltered in case of this and छ (*cha*) is added after that.**

 रोक्नु = रोक्नु + भएको + छ = रोक्नुभएको छ (*roknubhaeko cha*)

खानु = खानु + भएको + छ = खानुभएको छ (*khanubhaeko cha*)

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AND that is pretty much it to conjugate verbs to present tense. Want to try out some exercise whether you grasped the concept or not?

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**EXERCISES**

**A.1. Turn The verbs into Simple Present Tense for 'ऊ’**

1. हाँस्नु *(hasnu; to laugh)*
2. तिर्नु *(tirnu; to pay)*

**A. 2. Turn The verbs into Present Continuous Tense for 'ऊ’**

1. हाँस्नु
2. तिर्नु

**A. 3. Turn The verbs into Present Perfect Tense for 'ऊ’**

1. हाँस्नु
2. तिर्नु

**ANSWERS:**

**A.1.** 1) हाँस्छ      2) तिर्छ  

**A. 2.** 1) हाँस्दै छ   2) तिर्दै छ

**A. 3**. 1) हाँसेको छ   2) तिरेको छ

**VERB CONJUGATION: FUTURE TENSE**

The Future Tense is called **भविष्यत् काल (***Bhabishyat Kal*). The future tense expresses an action that has not yet happened or is in a state that does not yet exist.

There are 3 types of *Bhabishyat Kal,* and they are:

* **सामान्य भविष्यत्**(*Samanya Bhabishyat)* :

**Simple Future Tense.** It is used to express an action which has not occurred yet and will occur after saying or in future. For example, the following sentence is in Simple Future Tense: John will *eat* oranges.

To turn a verb to simple present tense:

1.  Extract the root of the verb. To do so, remove the ‘**नु**’ (*nu*) from the basic form of verb.

2. Add ’**ने**’ (*ne*) to the root of the verb.

2. Then add **छु** (*chu*)/ **छौँ**(*chau*)/  **छन्**(*chan*)/ **छस्** (*Chas*)/ **छिन्** (*chin*)/   **छौ** (*chau*)/ **छ**(*cha*) with respect to the grammatical gender.

The construction is pretty much the same like [Simple Present tense](http://nepalgo.tumblr.com/post/47768081453/verb-conjugation-present-tense), except that we have to add ’*ne*’ before we add the required suffix. For simplicity, the suffix will be referred to as ’**neX**’ here.

**\*GENERAL NOTE\*** Also, make sure to oblique the pronoun in question if ‘le’ is necessary. Le is used on certain types of verbs and conjugations and sometimes not. Instead of ’*ma`le*’ it should be ’*maile*’ (*example*). More on oblique case [here](http://nepalgo.tumblr.com/post/82765988308/the-oblique-case-in-pronouns). You can read about the particle *le*[here](http://nepalgo.tumblr.com/post/49691072373/particles-le). Also visit the lesson **transitivity** to know more about where le is used and where not by clicking [here](http://nepalgo.tumblr.com/post/98640837300/transitivity).

**For ‘म’ (ma; I)  we add ‘नेछु’. *(nechu)***

रोक्नु (*roknu; to stop*) = रोक् *(rok)* + ने (*ne*) + छु (*chu*) = रोक्नेछु (*roknechu*)

खानु (*khanu; to eat*) = खा (*kha*)+ ने (*ne*) + छु (*chu*) = खानेछु (*khanechu*)

**For ‘हामी’ (hami; We) we add ‘नेछौँ’ *(nechau)***

रोक्नु = रोक् + ने + छौँ = रोक्नेछौँ *(roknechau)*

खानु = खा + ने + छौँ = खानेछौँ *(khanchau)*

**For ‘तँ’ (ta ; informal rude version of you) we add ‘नेछस्’(*nechas*)*if a boy* / नेछेस्’ (*neches*) *if a girl***

 रोक्नु = रोक् + ने + छस् = रोक्नेछस् (*roknechas*)

खानु = खा + ने + छस्= खानेछस् (*khanechas*)

**For ‘तिमी’ (*timi*; Informal you) we add ‘नेछौ’ *(nechau)* if a boy/ नेछ्यौ *(nechyau)* if the a girl**

 रोक्नु = रोक् + ने + छौ =  रोक्नेछौ (*roknechau*)

खानु = खा + ने + छौ = खानेछौ (*khanechau*)

**For ‘ऊ’ (u; he) we add ‘नेछ’ *(necha)***

रोक्नु = रोक् + ने + छ = रोक्नेछ (*roknecha*)

खानु = खा + ने + छ = खानेछ  (*khanecha*)

**If ऊ (*u*) refers to a girl, then we add ’नेछे’ *(neche)*instead**

रोक्नु = रोक् + ने + छे  = रोक्नेछे  (*rokneche*)

खानु = खा + ने + छे  = खानेछे (*khaneche*)

**If we need to use honorifics to ऊ (*u*) [when u is a girl], we add ‘नेछिन्’*(nechin)***

रोक्नु = रोक् + ने + छिन् = रोक्नेछिन्  (*roknechin*)

खानु = खा + ने + छिन् = खानेछिन्  (*khanechin*)

**For ‘उनीहरु’ (*uniharu*: they), we add ‘नेछन्' *(nechan)***

रोक्नु = रोक् + ने + छन्  = रोक्नेछन्  (*roknechan*)

खानु = खान् + ने + छन्  = खानेछन् (*khanechan*)

**For उँहा (*uha*; respect form for he/ she) or तपाईँ (*tapai*; respect form of you), there is a slight change. We leave the verb intact (i.e. the way it is) and add ‘हुनेछ’ (*hunecha*)**

रोक्नु = रोक्नु + हुनेछ = रोक्नुहुनेछ     (*roknuhunecha)*

खानु = खानु + हुनेछ = खानुहुनेछ  (*khanuhunecha)*

* **अपूर्ण *भविष्यत्****(Apurna Bhabishyat)* :

**Future Continuous Tense.** It is used to express a continued or an ongoing action in future. An example is: John *will be eating* oranges.

To turn a verb to future continuous tense:

1. 1. Add ‘**दै**’ *(dai)*to the root of the verb. If the root is only only one character long or ends in a vowel, then add a chandrabindu (ँ) before the ‘*dai*’.

2. Now, add various forms of ‘*hunecha*’ (with respect to the grammatical person). The various forms of *hunecha*are in this spreadsheet (click [**here**](http://t.umblr.com/redirect?z=https%3A%2F%2Fonedrive.live.com%2Fview.aspx%3Fresid%3D863DA62CAED9AD1A%215687%26cid%3D863da62caed9ad1a%26app%3DExcel&t=NGI5MGNkNDRmZWI3M2Y1ODZkOTZjN2VhNzE4MDEzZGU1YWM4NDFjOSxLUUVzV0NYbg%3D%3D&b=t%3AXsJ3BW5zQKcD5UHEzMCbjQ&p=https%3A%2F%2Fnepalgo.tumblr.com%2Fpost%2F55179958725%2Fverb-conjugation-future-tense&m=1)).

For example,  for ‘**म’***(ma)*, we add **दै***(dai)*and add the ‘*ma*’ version of ’*hunecha*’ which is ’*hunechu*’. Therefore, for **म,** it will be:

रोक्नु = रोक् + दै + हुनेछु = रोक्दै + हुनेछु = रोक्दै हुनेछु  (*rokdai hunechu*)

खानु = खा + दै + हुनेछु =  खाँदै + हुनेछु =  खाँदै हुनेछु (*khadai hunechu*)

**And for ऊ (u; he), it will be:**

रोक्नु = रोक् + दै  + हुनेछ = रोक्दै   + हुनेछ = रोक्दै हुनेछ  (*rokdai hunecha*)

खानु =  खा + दै + हुनेछ = खाँदै + हुनेछ = खादै हुनेछ (*khadai hunecha*)

**But for तपाईँ (*tapai*) and उहाँ (*uha*), we need to add ‘हुनु’ (*hunu*) before हुनेछ (*hunecha*). So, it will be:**

रोक्नु = रोक् + दै + (हुनु + हुनेछ) =  रोक्दै हुनुहुनेछ  (*rokdai hunuhunecha*)

खानु = खा + दै + (हुनु + हुनेछ) = खाँदै हुनुहुनेछ (*khadai hunuhunecha*)

So now you can conjugate other verbs into Future Continuous Tense into various different forms.

* **पूर्ण *भविष्यत्****(Purna Bhabishyat)*:

**Future Perfect Tense.** It is used to express an action which will occur in future and is thought to be completed in future. An example sentence: John *will have eaten* oranges.

1. Add एको (*eko*)/ एकी (*eki*)/ एका (*eka*) to the root of the verb. If the root ends with a half consonant, add the vowel sound to it. [ E.g ज् (*j*) +ए (*e*) = जेँ (*je*) ] If it ends in a vowel, replace it. [E.g: लुकाउनु (*lukaunu /***to hide**/) = लुकाउ (*lukau*)+ एको (*eko*) = लुकाएको (*lukaeko*)]

2. Then add the various forms of 'हुनेछ’ (*hunecha*) with respect to the grammatical person involved.  (just like how we did it in future continuous tense)

The process is the same as past continuous tense, only that ‘*dai*’ is replaced with ’*eko*’. *Eko* is used with singular subjects, *eka* with plural and *eki* with feminine subjects.

For example**,** **for ’म’ (ma):**

रोक्नु = रोक् + एको + हुनेछु  = रोकेको + हुनेछु  = रोकेको हुनेछु  (*rokeko hunechu*)

खानु = खा + एको + थिएँ  = खाएको + हुनेछु  = खाएको हुनेछु  (*khaeko hunechu*)

**And for ‘ऊ’ (*u*) it will be:**

रोक्नु = रोक् + एको + हुनेछ = रोकेको + हुनेछ = रोकेको हुनेछ  (*rokeko hunecha*)

खानु = खा + एको + हुनेछ  = खाएको + हुनेछ = खाएको हुनेछ (*khaeko hunecha*)

**BUT for ‘तपाईँ’ and उहाँ, instead of ‘एको’ we have to add ‘भएको’ (*bhaeko*). The main verb remains unaltered in case of this and** **'हुनेछ’ (*hunecha*) is added after that:**

रोक्नु = रोक्नु + भएको + हुनेछ = खानुभएको हुनेछ  (*roknubhaeko hunecha*)

खानु = खानु + भएको + एको + हुनेछ = खानुभएको हुनेछ (*khanubhaeko hunecha*)

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AND that is pretty much it to conjugate verbs into future tense. Want to try out some exercise whether you grasped the concept or not?

If you have finished reading this, congratulations! You have learnt all three tenses!

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**EXERCISE**

**A.1. Turn The verbs into Simple Future Tense for ‘हामी’**

1. हाँस्नु *(hasnu; to laugh)*
2. तिर्नु *(tirnu; to pay)*

**A. 2. Turn The verbs into Future Continuous Tense for ‘हामी’**

1. हाँस्नु
2. तिर्नु

**A. 3. Turn The verbs into Future Perfect Tense for ‘हामी’**

1. हाँस्नु
2. तिर्नु

**ANSWERS:**

**A.1.** 1) हाँस्नेछौँ  2) तिर्नेछौँ

**A. 2.** 1) हाँस्दै हुनेछौँ  2) तिर्दै हुनेछौँ

**A. 3.** 1) हाँसेको हुनेछौँ   2) तिरेको हुनेछौँ

### VERB CONJUGATION: HUNU (IMPORTANT)

*‘Hunu*’ (हुनु) is an important verb in Nepali. To be or not to be, that is the question. *Hunu* is the Nepali form of the english word ’**To be**’. Sometimes, *hunu* can also mean ’**To Have**’ depending on the context.

However, the verb is very irregular, with two ways (sometimes three) of saying 'is’ in the present tense. As you might have known, they are: छ (*cha*) and हो (*ho*).

Before we continue with the lesson, you must known the various forms of *Hunu*. Nepali is very inflectional with its verbs; meaning for a different (grammatical) person, we use different forms of verbs. That different form of verb is not used with others person(s), meaning they don’t agree. It is just like how 'am’ agrees only with 'I’ and not with others:

I **am** a boy.   (correct, with 'am’ agreeing with 'I’)

I **is** a boy.      (incorrect agreement, hence wrong)

So, what are the various forms of *hunu*?

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I have laid them down in a neat spreadsheet, which you can access by clicking [**here**](http://t.umblr.com/redirect?z=http%3A%2F%2F1drv.ms%2F1jVeEnb&t=M2JkNGY5ZDVlNjk2ODFkNDNhNzY5YWE4MmM3ODg5Zjc2OTNmYjNlNyxiSHFuQ3M2Nw%3D%3D&b=t%3AXsJ3BW5zQKcD5UHEzMCbjQ&p=https%3A%2F%2Fnepalgo.tumblr.com%2Fpost%2F53937235728%2Fverb-conjugation-hunu-important&m=1)**.**

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Now, once you go to the spreadsheet, you may find several conjugations. You will also see negative forms and positive forms. Nepali is a rather odd language (for an IE language family member); it forms negatives on the verb itself rather than using negatives. That means, instead of using auxiliaries (helper verbs) like 'not’, the negation is on the verb itself. Also, it has two ways of denoting the present like I said.

Its present tense has two forms, *Ho* and *Cha.* It has one future form, *Hunecha* and two Past forms, *thiyo* and *bhayo*. ’*Huncha*’ is somewhat of an intermediate between the Present and the Future, with its tense depending on the context of the sentence.

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**हो (*ho*)**

हो (*ho*) is the definer. It is also the general copula, meaning it shows the relation between two objects: A is B. If you broadly speak about it, it defines things (like A is B) and as such, its complement is usually a noun.

A complement is like, a word which states what it becomes or renames it (like **doctor** in 'I will make my son **a doctor**’).

Its past form is *'Thiyo’.*

*Note*: Ho is a rather funny verb, because it doesn’t inflect for a rather large amount of grammatical person(s). In fact, nowadays, it is considered to be acceptable to use हो (*ho*) with any grammatical person. So, you can use हो (*ho*) with: 1st Person, 2nd Person etc. and not sound 'weird’.

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Basically, *ho* shows that A is B. That means, saying ’*A B ho*’ (verbs come at the end in Nepali) means ’**A is B**’.

ऊ राम **हो**। (*u ram****ho****)*

= He **is** Ram.

Did you get it? Very easy, right? Here, ऊ (*u*) is ’**A**’ and राम (*ram*) is ’**B**’. Now, what is Ram?

           .

राम केटा **हो**। *(Ram keta****ho****)*

= Ram **is** a boy.

Can you see a pattern? Here, राम (*ram*) is ’**A**’ and केटा (*keta*) is ’**B**’.

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In both sentences above, ’*Ram*’ (a name) is being defined. That means, we are simply stating what 'something’ is in a format of **'A is B**’ (A B *ho*). Take this sentence:

मेरो नाम इसकी हो।*(mero nam isaki****ho****)*

= My name **is** Isaki.

Here, the word 'My name’ (*mero nam*) is taken altogether as ’**A**’. What is ’**B**’? If you said 'इसकी’ (*isaki*), then you are correct! Now did you get the function of *ho*?

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Now, let’s learn how to use the 1st person variation of *ho*.

म इसकी **हुँ।** *(ma isaki****hu****)*

= I **am** Isaki.

Did you notice how ’*hu*’ is used instead of ’*ho*’? Hu is the 1st Person Version of 'Ho’, meaning hu is used only with **1st Person Pronouns** (I, We). *Hu* agrees only with ’**I**’ (म /*ma*/). That means, it doesn’t agree with ऊ (*u*) which is a **3rd Person Pronoun** (He/She). Hence, you cannot say: *U Isaki hu*.

Now, you learnt how to say 'A **is** B’. So, how do you say 'A **is not** B’?

The answer will be to use Negative Conjugation. As provided in the worksheet, we use it in a similar way to express negation.

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राम केटी **होईन** (*ram keti****hoina****)*

= Ram **is not** a girl.

Did you see what happened? Here, the negative form of ho which is 'होईन’ (hoina) tells us that ’**A**’ is not ’**B**’. It is pretty easy to use too! It is just that the verbs changed. So, Ram 'A’ is not a girl 'B’.

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Let’s take another example:

मेरो नाम जन **होईन** (*mero nam jan****hoina***)

= My name**is not** John.

Here, ’**my name**’ (मेरो नाम) is ’**A**’ and John (जन) is ’**B**’. What does the sentence say? It says ’*My name***is not** *John*’.

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And last, let’s see how to say 'You are not John’ (Mid Respect):

तिमी जन **होईनौ** *(timi jan****hoinau****)*

= You**are not** John.

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Easy, right? Similarly, use the various conjugations in the spreadsheet for various Grammatical Person(s). You have now learnt how to use ’*ho*’!

But what if you wanted to say ’**X is (*adjective***)’ as in ’**X is tall’**? Saying ’*X tall ho*’ is wrong! Then, what do you use?

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**छ (*cha*)**

छ (*cha*) is the describer. ’*Cha*’ is used to describe things, meaning it describes an object’s characteristics. Cha is also used to describe the state of a thing, which can be a wide range of factors like: temperature, location, size, weight etc.

It shows that the 'thing’ it defines 'exists’. Hence, it also has a meaning of ’**To exist**’. When used with the postpositions सँग (*sanga*) or सित (*sita*), which both mean 'With’, it takes a meaning of ’**To have**’.

That means, when you say ’**A Q cha**’ it usually means ’**A** possesses the quality of being **Q’**.

Its complement is usually an adjective. However, when used with *sanga* or *sita*, the complement can be a noun. Its Past Tense is also ’*thiyo*’.

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किताब मोटो **छ** (*kitab moto****cha****)*

= The Book **is** thick

Did you get it? Here, **A** is ’*The Book*’. Now, **B** doesn’t 'exist’, because taking a 'B’ would imply the complement being a Noun. Rather, an adjectival quality exists. What is it?

The quality is ’**Thickness**’. Hence, you are telling that the **Book** (A) possesses the quality of being ’**Thick**’. Here, 'A (*thick*) cha’ implies the adjectival quality of the object.

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घर ठूलो छ *(ghar thulo cha*)

= The house is big.

Do you notice a pattern? The complement on each sentence (when using cha) is always an adjective. We are describing an object, like size in the two cases. Here, A is 'The house’ and the quality described is 'Big-ness’. Hence, **A** possesses the quality of being ’**Big**’.

Therefore, *cha* describes how the object is. It shows the quality of something, with the thing in question 'possessing’ the mentioned adjectival quality. Let’s see how it bends according to different grammatical person(s):

तिमी अग्लो छौ (*timi aglo chau*)

= You are tall.

छौ (chau) is the 2nd person (Mid. Respect) conjugation of 'cha’. The concept is very simple; we use a different form of verb for different grammatical person.

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Now, let’s see how ’*cha*’ also shows existence. When you have to display existence, you have to define the location too. We show the location using the locative case marker 'मा’ (*ma*). मा (*ma*) has multiple meanings like: On, In, At etc. The complement is also a noun when showing existence. That means, a sentence showing existence would look something like: ’**A** ma **B** cha’ which means ’**B** is in/on/at **A**’.

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टेबलमा कलम छ (*tebal ma kalam cha*)

= A pen is on the table.

Here, the ’**A**’ is ’**The Table**’. It is marked by the postposition मा (*ma*). As you know, मा (*ma*) shows location and is commonly translated into **'In/On/At**’. The ’**B**’ here is **'a pen’**. Now, ’*cha*’ is showing that ’**B**’ is on ’**A**’. B exists on A.

That means, saying ’*A ma B cha’* means that ’**B**’ exists on/in/at somewhere, and that 'somewhere’ is **A**. Let’s take another sentence:

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बगैँचामा फूल छ  (*bagaicha ma phul cha*)

= A flower is on the garden.

Here, one can see that the object is **'A flower**’ which exists on a ’**Garden**’. Where is the flower? It is on **a garden**. We can conclude that ’*cha*’ is used to indicate location or rather, existence of something somewhere. Usually, when the context is clear, the complement is dropped out, like:

फूल कहाँ छ? (*phul kaha cha*)

= Where is the flower?

बगैँचामा छ (*bagaicha ma cha*)

= On the garden.

               .

Now, let’s see how we use ’*cha*’ to mean 'have’. As I said, it usually comes with the postposition ’*sanga*’ or 'sita’ which both mean ’**With**’.

When you say ’**A sanga B cha**’, it means ’**A** have/has **B**’ or more literally, ’**B is with A’**. Please note that, the verbs ’*cha*’ doesn't inflect with A but rather B, because any word modified by ’*sanga*’ or ’*sita*’ isn’t the subject.

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मसँग कलम छ (*ma sanga kalam cha*)

= (I) have a pen with me.

Here, **A** is *Me* and **B** is *'a Pen*’. Let’s make another sentence:

              .

ऊसँग कलम छ (*u sanga kalam cha)*

= (He) has a pen with him.

Pretty easy, right?

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Congratulations! You now know how to use ’*cha*’ in a sentence. Let’s say,  you want to say ’**X is not (adjective)**’. What do we use? We use negative conjugation! We will use it in a similar fashion as we used ’*cha*’.

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किताब मोटो **छैन** (*kitab moto****chaina***)

= The book**is not** thick.

Here, the negation is shown by the verb ’*chaina*’ which means **'is not**’. By using negative forms, we show negativity. In this case, we are saying the book possesses the quality of being **'not thick**’ or in other words, the book is not thick. Let’s take another sentence:

घर ठूलो **छैन** (*ghar thulo****chaina****)*

= The house **is not** big.

                    .

Notice the pattern? Now, let’s see how it behaves with other grammatical person(s):

तिमी अग्लो **छैनौ** (*timi aglo****chainau***)

= You **are not** tall.

The concept wasn’t so difficult, was it? Just like said before, we use different forms of verb for different grammatical person(s).

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When we use a negative verb (in the case of showing existence), it means the 'thing’ does not 'exist’. So, it means ’**B** does not exist on**A**’ if we use negative conjugation.

बगैँचामा फूल **छैन**(*bagaicha ma phul****chaina***)

= A flower **is not** on the garden.

So, instead of existing, using negative conjugation indicates the thing 'doesn’t exist’.

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Now, when you say using negative verb (in the case of 'having’ something) like ’***A****sanga****B****chaina*’, it means ’**A** does not have **B**’. Again, the concept is very simple as illustrated below:

मसँग कलम **छैन**(*ma sanga kalam****chaina***)

= (I) **do not** **have** a pen with me.

                .

You have now learnt how to use ’*cha*’!

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**थियो (*thiyo*)**

You have learnt how to say 'A is B’, 'A is not B’, 'A is (quality)’ and so on. How do you express that in the past?

The differences between *ho* and *cha* collapses in the past. That means, you use a single term to cover both (in the past). So, the past form of ’*ho*’ and ’*cha*’ is ’*thiyo*’. So, when you say ’**A B thiyo**’, it means 'A was B’, as illustrated below:

ऊ राम **थियो** (*u ram****thiyo***)

= He **was** Ram.

              .

And when you say ’**A (quality) thiyo’**, it means 'A was (quality)’ as illustrated below:

किताब मोटो **थियो** (*kitab moto****thiyo***)

= The Book **was** thick.

           .

The concept was very easy, right? Thiyo being the past form of both ho and cha, it carries both meanings of what its present counterparts had. Like, you can use thiyo to express existence, define, describe etc. Of course, it expresses only things of the past. Let’s make some more examples just be be sure:

तिमी राम **थियौ** (*timi ram****thiyau***)

= You **were** Ram.

             .

बँगैचामा फूल **थियो** (*bagaicha ma phul****thiyo***)

= A flower **was** in the garden.

              .

मसँग कलम **थियो** *(ma sanga kalam****thiyo****)*

= (I) **had** a pen with me.

              .

तिमी अग्लो **थियौ** (*timi aglo****thiyau***)

= You **were** tall.

              .

Similarly, we can use negative conjugations to denote negation, like 'A was not B’ or 'A was not (quality)’ and so on as illustrated below:

ऊ राम **थिएन** (*u ram****thiena***)

= He **was not** Ram.

              .

तिमी राम **थिएनौ** (*timi ram****thienau***)

= You**were not** Ram.

             .

बँगैचामा फूल **थिएन** (*bagaicha ma phul****thiena***)

= A flower **was not** in the garden.

            .

मसँग कलम **थिएन** (*ma sanga kalam****thiena***)

= (I) **did not have** a pen with me.

           .

तिमी अग्लो **थिएनौ** (*timi aglo****thienau***)

= You **were not** tall.

           .

If you understand everything, taught up till this point, congratulations! You have learnt how to use *ho*, *cha* and *thiyo*!

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**हुन्छ (*huncha*)**

हुन्छ (*huncha*) has multiple meanings. It’s prime meaning is to state what one thing will be in the future. When used as such, it usually means something like 'to become/happen’.

When you say ’**A B huncha**’, it usually means ’**A** becomes **B**’ or **'A** will become**B**’.

ऊ डाक्टर हुन्छ (*u daktar huncha*)

= He will become a doctor.

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When there is a location of action (indicated by 'ma’), it becomes a 'catalyst’ or a 'condition’ where 'A becomes B’. This format is usually used to state facts. The location is often a condition for the fulfilment of the conversation. That means, saying ’*X ma A B huncha*’ means ’**In X, A becomes B**’.

चिसोमा पानी हिउँ **हुन्छ** (*chiso ma pani hiu****huncha***)

= In cold, water **becomes** ice.

                 .

When the complement is a quality, then it usually means **'IN X, A becomes (quality)**’:

गर्मीमा पानी तातो **हुन्छ** (*garmi ma pani tato huncha*)

= In hot (weather), water **becomes** hot.

               .

*Huncha* is also used to state things, which are often facts or perhaps obvious things. The complement in this is always a quality. So, when you say ’*A (quality) huncha*’, it means ’**A is (quality)**’ [with the quality being a feature of A].

हिउँ चिसो **हुन्छ** (*hiu chiso****huncha***)

= Snow **is** cold.       [cold being a 'permanent’ feature]

              .

हिमाल अग्लो **हुन्छ** (*himal aglo****huncha***)

= Mountain(s) **is** high.   [with 'high’ being its associated feature]

             .

पृथ्वी गोलो **हुन्छ** (*prithvi golo****huncha***)

= The Earth **is** round.   [Round being its feature]

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An interesting question may arise, how is ’*huncha*’ different from ’*cha*’? It seems that, *huncha* is also used to sort of 'describe’ something. But isn’t cha the 'describer’?

The difference is, when you use ’*huncha*’, it sends a message that the 'quality’ is a feature that is 'inbuilt’. That makes it a fact, a fact sort of that cannot be changed and is essentially THE feature of it. ’*Cha*’ doesn’t indicate that. For example:

पानी चिसो छ (*pani chiso cha*) = Water is cold.   [It might not be cold later on, meaning it is a temporary state]

पानी चिसो हुन्छ (*pani chiso huncha*) = Water is cold.  [Indicates that being ’**cold**’ is a **feature** of water, meaning it won’t be something else {like being hot later on} and will remain cold all the time]

However, we do know that 'water’ isn’t always cold, right? So the above statement is a 'lie’ and only for illustrative purposes. \***wink**\*

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You can also use ’*huncha*’ to mean ’**To be okay**’ For example:

 रातो लुगा**हुन्छ***(rato luga****huncha****)*

= Red cloth**is okay.**

However, the desired meaning must be understood from the context itself, because saying ’*rato luga huncha*’ can also mean ’**Becomes Red Cloth**’.

Now, let’s see one example which shows how *huncha* inflects for different grammatical person(s):

तिमी डाक्टर **हुन्छौ** (*timi daktar****hunchau***)

= You**will become** doctor.

               .

Easy, right?

Now, let’s express negation by using negative conjugation. By simply replacing the positive with the negative form, we show negation. The process is very simple and very easy to understand.

When you say ’***A B hunna***’, it means ’**A** will not become**B**’.

ऊ डाक्टर हुन्न (*u daktar****hunna***)

= He**will not become** a doctor.

                 .

One might expect the ’**fact**’ telling system to 'Go’ when we use negative forms of verb. However, that is not the case. It still states a fact, however is is just that the thing is in negative. For example:

गर्मीमा पानी हिउँ **हुन्न**(*garmi ma pani hiu****hunna***)

= In hot (weather), water**does not become** ice.   [Still a fact]

                      .

Saying*'chiso ma pani hiu hunna*’ would mean ’**In cold, water will not become ice’**, which is wrong. Get it? Same with others:

आगो चिसो **हुन्न** (*aago chiso****hunna***)

= Fire**is not** cold.

          .

पृथ्वी च्याप्टो **हुन्न** *(prithvi chyapto****hunna***)

= The Earth**is not** flat.

         .

It also inflects for different grammatical person(s), like:

तिमी डाक्टर **हुन्नौ***(timi daktar****hunnau****)*

= You **will not become** a doctor.

        .

When used to mean **'To be okay**’, using negative forms would mean ’**To not be okay**’:

रातो लुगा **हुन्न** (*rato luga****hunna***)

= Red cloth**is not okay**

        .

That’s all about Negative conjugation. Did you get it? If so, then you understood the concept of using ’*huncha*’.

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**भयो (*bhayo*)**

भयो (*bhayo*) is the past for of Huncha. That should be simple, because it is simply 'huncha’ in its past for. However, some features of *huncha*are not used with ’*bhayo*’.

Saying **'A B bhayo**’ means ’**A** became **B**’. For example:

ऊ डाक्टर **भयो**(*u daktar****bhayo***)

= He **became** a doctor.

               .

When a location (X) of action (indicated by 'ma’) exists, saying ’*X ma A B huncha*’ means ’**In X, A became B**’.

फ्रिजमा पानी हिउँ **भयो** (*frij ma pani hiu****bhayo***)

= In the refrigerator, water **became**ice.

                 .

When the complement is a (quality), then it usually means **'IN X, A became (quality)**’:

घाममा पानी तातो भयो *(gham ma pani tato bhayo)*

= In the sun, water **became**hot.

               .

Unlike *Huncha,*bhayo cannot be used to state things as facts. That is because, bhayo indicates things of the past and facts cannot be expressed as 'past’. As such, we cannot use it to state facts and 'features’ like *huncha*. Using it that way is wrong!

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*Bhayo* also cannot also be used to mean **'to be okay**’. However, it can be used to mean 'To be finished/ completed/ done’ as illustrated below:

काम भयो (*kaam bhayo*)

= Work is completed.

             .

*Bhayo* is used to express things that happened or became. Also, the complement is sometimes dropped, leaving the sentence to be like ’*A bhayo*’. Saying ’**A Bhayo**’ means ’**A happened**’.

घटना भयो (*ghatna bhayo*)

= Event happened.

               .

When we say ’*(quality) bhayo*’, it means ’**Became (quality)’**.

ठूलो भयो (*thulo bhayo*)

= Became big.

              .

It also inflects for different grammatical person(s). For example:

तिमी डाक्टर **भयौ** (*timi daktar bhayau*)

= You **became** a doctor.

                .

Now, let’s express negation by using negative conjugation. By simply replacing the positive with the negative form, we show negation. The process is very simple and very easy to understand.  *(I copy-pasted this text from above…don’t tell anyone \*wink\*)*

When you say ’***A B bhaena***’, it means ’**A** did not become **B**’.

ऊ डाक्टर भएन (*u daktar****bhaena***)

= He**did not become** a doctor.

                 .

Also, saying **'A bhaena**’ means ’*A Did not happen’*.

घटना **भएन** *(ghatna****bhaena****)*

= Event **did not happen**.

                 .

Saying **’(quality) bhaena**’ means ’*Did not become (quality)*’.

ठूलो **भएन***(thulo****bhaena****)*

= **Did not become** big.

              .

It also inflects for different grammatical person(s), like:

तिमी डाक्टर भएनौ *(timi daktar****bhaenau****)*

= You **did not become** a doctor.

        .

Congratulations! You have now learnt how to use *bhayo*!

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Are you confused? If yes, then please ask questions! I’ll be willing to help you!

**EXERCISE:**

FILL IN THE BLANKS WITH VARIOUS FORMS OF HUNU:

1. Mero nam Isaki \_. (my name is Isaki)

2. Ma ek din doctor \_. (I will be a doctor someday)

3. Ma sano ma hocho \_. (I was short when I was little)

4. Parikchya \_. (The exams happened)

5. Pani chiso \_. (the water is cold)

**ANSWERS:**

1. Ho

2. Hunchu

3. thiye

4. bhayo

5. cha

test

### VERB CONJUGATION: AN INTRODUCTION TO MAKING NEGATIVES

So far, we have learnt how to conjugate verbs into [Past Tense](http://nepalgo.tumblr.com/post/54171370068/verb-conjugation-past-tense), [Present Tense](http://nepalgo.tumblr.com/post/47768081453/verb-conjugation-present-tense) and [Future Tense](http://nepalgo.tumblr.com/post/55179958725/verb-conjugation-future-tense). But those were only positives. Obviously we have to know how to conjugate verbs into negatives too. So how do we do it?

For people, negatives may be ‘difficult’ to grasp, but it actually very easy. To turn a ’[basic](http://nepalgo.tumblr.com/post/43476791723/list-of-basic-nepali-verbs)’ verb into negative, just add ’न’(na) in front of the verb. Example:

न + रोक्नु (roknu; to stop) = नरोक्नु (naroknu; to not stop)

न + खानु (khanu; to eat) = नखानु (nakhanu; to not eat)

“Oh, so we have to conjugate using this right?” Wrong. If you tried to conjugate using this, then you would come up with 'gibberish’. Why? Because we use the 'ordinary’ way of conjugating and the ordinary way will derive wrong conjugations. For negatives, we use a new method. Other that ’एर’ (era) form, ’एको’(eko) and a few other forms, verbs are conjugated without the 'na’ in front. So what do we do? First, we extract the root of the verb. To do this, just eliminate the 'nu’ from the verb. Then it follows its own methods independent and individual to itself.

So why is that 'na’ needed if we were to conjugate differently? This is because that has verb forms with the 'na’ in front. It is also used whole in sentences, like: Tyo nakhanu bhanda khanu nai dherai phaida (Rather than not eating that, it is better to eat it). Also some forms like 'na-era’ 'na-ko’ also use na in front. The dash indicates the root of the verb.

Can’t we use auxiliaries to determine the negativity?Sometimes, but that sentence has to be something like in perfective. Unlike in English, where auxiliaries almost always determine the negativity of the sentence, the negatives in Nepali are usually determined by the verb itself. Unless of course, if the verb is followed by an auxiliary (like hunu, lagnu), this is when the main verb doesn’t get altered but rather, the auxiliary gets altered.

Now, if you conjugate ’नखानु’ (nakhanu) into simple past tense (negative) for ’म’(ma), it will be ’खाइन’ (khaina) while for “ it will be ’खाएनौँ’ (khaenau). The simple present (negative) for these would be ’खादिन’(khadina) and ’खादैनौँ’(khadainau) respectively while the simple future (negative) for these would be ’खानेछुइन’ (khanechuina) and ’खानेछैनौँ’(khanechainau). Why the variations for the same simple pasts? This is because the verbs are quite inflicted and it must agree with everything. (subject, date, time etc.)

So the thing is, is it difficult? As for negatives, using them might be confusing but conjugating them might prove harder. But no, any amount of good practice will be enough to be good at it.

For now, the methods to conjugate verbs into negatives will be published in the upcoming future.

If you think you are confused, then I will be willing to help. Don’t be afraid to ask questions!

### NEGATIVE VERB CONJUGATION: THE RULES

To conjugate negatives, the simplest rule is to add ’न’ (na) in the end to the basic verb. But things aren’t that ‘simple’. Stuffs are complicated in Nepali, you know.

Positives are called 'करण’ (karan) and negatives are called 'अकरण’(akaran) in Nepali. Collectively, these two are called 'करण र अकरण  (karan ra akaran) in Nepali, which means **'Positives and Negatives’.**

Anyways, I hope you have learnt the verb conjugation rules because there are three rules to conjugate verbs into Negative form.

**Rule 1: If the verb is indicating Probability, Doubt, Command and 'Icchhartha’ then add 'na’ in the Beginning.**

Remember the lesson of ’[Verb Conjugation: The rest](http://nepalgo.tumblr.com/post/57336591940/verb-conjugation-the-rest)’? Well, that was for this lesson. Anyways, this will be very easy for the 'na’ is in the beginning and adding it there will be easier than eating pie, except we aren’t eating pies.The formula is : na + form of verb

Examples:

रोक्ला(rokla/ might stop) = न (na)+ रोक्ला (rokla) = नरोक्ला (narokla/ might not stop)

खा (kha/ eat) = न (na) + खा (kha) = नखा (nakha/ don’t eat)

जाओस् (jaaos/ let (him) go) = न (na) + जाओस् (jaaos) = नजाओस् (najaaos/ not to let (him) go)

**Rule 2: If the verb form is in 'Agyaat’ form and Past Habitual Tense, the we add 'na’ in the middle.**

You know what is ’[*agyaat*](http://nepalgo.tumblr.com/post/54171370068/verb-conjugation-past-tense)’ form. In agyaat form and past habitual tense, we add the 'na’ in the middle. Sounds complicated? Not so much. In agyaat form of the verb, split 'cha’ or its various forms and then add 'na’ before the 'cha’ while for the past habitual tense, add 'dai+na’ in the root of the verb.

**Example (Past Habitual):**

पढ्थ्यो (padhthyo/ used to study) = पढ् (padh/ root of the verb)+ दैन (daina)+ थ्यो (thyo)= पढ्दैनथ्यो (padhdainathyo)

Where did the 'thyo’ come from? It comes from the verb itself, and it cannot be omitted for we are only adding 'daina’ to the past habitual form of verb.

**Example (Agyaat):**

खाएछ (khaecha/ ate) =खाए (khae) + न (na)+ छ (cha) = खाएनछ (khaenacha/ didn’t eat)

So here, the 'cha’ is split from 'khae’ and then, na is added to it and finally closed by 'cha’. This is more simpler than the above one.

More Examples:

लेख्थ्यो (lekhthyo/ used to write)= लेख् (lekh)+ दैन (daina)+ थ्यो (thyo) = लेख्दैनथ्यो (lekhdainathyo/ didn’t use to write) [Past Habitual]

निदाएछ (nidaecha/ slept) = निदाए (nidae) +न (na)+ छ (cha) = निदाएनछ (nidaenacha) [Agyaat]

पढेछ (padhecha/ read) = पढे (padhe)+ न (na)+ छ (cha) =पढेनछ (padhenacha/ didn’t read)

**Rule 3: In Simple, Continuous and Perfective Form of Past, Present and Future tense, we add 'na’ in the end.**

So finally, in the simple, continuous and the perfective form of past, present and future tense, we add 'na’ to the end. BUT the thing is, this is often irregular, unlike the above two. So, I’ll take this lesson slowly, and be tuned for another lesson on this.

Have a good day people!

**NEGATIVE VERB CONJUGATION: THE PAST**

Negatives are determined by the verb itself, unlike in English where you have to use auxiliaries. Negative conjugation might be very difficult to grasp, so…be careful?

Anyways, we add ‘na’ in the end to conjugate simple, continuous and perfective forms of verb into negative. But things really take a complicated way, and Negative takes even more complicated road. As you may have noticed, verb and its forms is the most difficult thing to learn in Nepali, and mastery over it means mastery of about 40 percent. (I am bad at approximations and numbers).

* **Simple Past (Negative)**

Negative Simple Past Tense describes of events that did not occur in the past. For example: John *did not eat* oranges.

1. Extract the root from the verb. In order to do so, just remove the **नु**’ (*nu*) from the basic form of verb.

2. If the root is one character long, then you can directly add the following: इन (*ina*)/ एनौँ (*enau*)/ इनस् (i*nas*)/ एनौ (*enau*)/ एन (ena*)/*एनन् *(enan)*. However, these suffixes depend on the grammatical person, which is given below the rules.

3. If the root is more than a character long and ends in a half consonant, then combine the half consonant with the vowel. That means, the half consonant willacquire a vowel sound. [ E.g:  बाज्नु (*bajnu /***to fight**/) =बाज् (*baj*) + एँ (*e*) = बाजेँ (*baje*) | ज् (*j*) +एँ (*e*) = जेँ (*je*) ]

4. If the root ends in a vowel, then replace the vowel with the suffix. [E.g: लुकाउनु (*lukaunu /***to hide**/) = लुकाउ (*lukau*)+ एँ (*e*) = लुकाएँ(*lukae*)].

**Exception:** Like mentioned some time ago, ’**हुनु**’ is full of exception because it’s simple past negative tense is ‘थिएन’ (thiena). (*To prevent confusion, please do not attempt to conjugate using this verb).*Also ‘जानु’ (*janu*)’s root is ‘ग’ (ga) when it is in past tense. That means, all conjugation rules for *janu* is applied to the root *ga*.

**For ‘म’ (ma; I)  we add ’इनँ’ (ina).**

रोक्नु (*roknu; to stop*) = रोक् *(rok)* + इनँ = रोकिनँ (*rokina*)

खानु (*khanu; to eat*) = खा (*kha*)+ इनँ = खाइनँ (*khaina*)

**For ‘हामी’ (hami; We) we add ‘एनौँ’ (enau)**

रोक्नु = रोक् + एनौँ  = रोकेनौँ *(rokenau)*

खानु = खा + एनौँ = खाएनौँ  *(khaenau)*

**For ‘तँ’ (*ta*; informal rude version of you) we add ‘इनस्’ (inas)**

 रोक्नु = रोक् + इनस् = रोकिनस् (*rokinas*)

खानु = खा + इनस् = खाइनस्  (*khainas*)

**For ‘तिमी’ (*timi*; Informal you) we add ‘एनौ’ (enau)**

 रोक्नु = रोक् + एनौ = रोकेनौ (*rokenau*)

खानु = खा +एनौ  = खाएनौ (*khaenau*)

**For ‘ऊ’ (*u*; him) we add ’एन’ (ena)**

रोक्नु = रोक् + एन = रोकेन (*rokena*)

खानु = खा + एन  = खाएन *(khaena)*

**If ऊ (*u*) refers to a girl, then we add ‘ इन’ (*ina*) instead**

रोक्नु = रोक् + इन   =  रोकिन (*rokina*)

खानु = खा + इन  = खाइन (*khai*)

**If we need to use honorifics to ऊ (*u*) [when u is a girl], we add ‘इनन्’ (*inan*)**

रोक्नु = रोक् + इनन् = रोकिनन् (*rokinan*)

खानु = खा + इनन् = खाइनन् (*khain*an)

**For ‘उनीहरु’ (*uniharu*; they), we add ‘एनन्’ (enan)**

रोक्नु = रोक् + एनन् = रोकेनन् (*rokenan*)

खानु = खा + एनन् = खाएनन् (*khaenan*)

**For उँहा (uha; respect form for him/ her) तपाईँ (tapai; respect form of you), there is a slight change. We leave the verb intact (i.e. the way it is) and add ‘भएन’ (*bhaena*)**

रोक्नु = रोक्नु + भएन = रोक्नुभएन (*roknubhaena)*

खानु = खानु + भएन = खानुभएन  (*khanubhaena)*

* **Past Continuous (Negative)**

**Negative Past Continuous Tense.**It describes an ongoing action which did not occur in the past. An example is: He*was not eating* apples.

Remember how to convert verbs into past continuous tense? The same rule applies here, except that the ’*thiyo*’ and its forms are replaced by 'thiena’ and its forms. Easy right?

1. Add ‘**दै**’ *(dai)*to the root of the verb. If the root is only only one character long or ends in a vowel, then add a chandrabindu (ँ) before the ‘*dai*’.

2. Now, add various forms of ‘*thiena*’ (with respect to the grammatical person). The various forms of *thiyo* are in this spreadsheet (click [**here**](http://t.umblr.com/redirect?z=https%3A%2F%2Fonedrive.live.com%2Fview.aspx%3Fresid%3D863DA62CAED9AD1A%215687%26cid%3D863da62caed9ad1a%26app%3DExcel&t=NzU3ZDdiZWZhOGM3MmNmMjNiMTliNDIyN2FiYjQ5ZTM4ZTM0NDJkYSw0bmpteTRWcw%3D%3D&b=t%3AXsJ3BW5zQKcD5UHEzMCbjQ&p=https%3A%2F%2Fnepalgo.tumblr.com%2Fpost%2F59402907292%2Fnegative-verb-conjugation-the-past&m=1))

**So, for example, for म (ma)**

रोक्नु = रोक् + दै  + थिएनँ = रोक्दै थिएनँ (*rokdai thiena*)

खानु = खा + दै  +  थिएनँ = खादै थिएनँ (*khadai thiena*)

**And for ‘ऊ’(u), it will be:**

रोक्नु = रोक् + दै  + थिएन = रोक्दै थिएन (*rokdai thiena*)

खानु = खा + दै + थियो = खादै थिएन (*khadai thiena*)

**But for तपाईँ and उहाँ, we need to leave the verb intact and add ‘हुँदै’ (hudai) instead of दै (dai) and then a ’थिएन’ (*thiena*)**

 रोक्नु = रोक्नु +हुदैँ + थिएन = रोक्नुहुदैँ थिएन (*roknuhudai thiena*)

खानु = खानु + हुदैँ +थिएन = खानुहुदैँ थिएन (*khanuhudai thiena*)

\*There are two ways to do negative for *ma*…instead of थिएनँ (thiena) we can add थिइनँ (*thiina*) which sounds more natural

Using the rule provided, we can conjugate other verbs into Negative Past Continuous Tense.

* **Past Perfect (Negative)**

**Negative Past Perfect Tense.**It describes an action that was not completed at some point in the **past** before something else happened. An example is: He *had not eaten* apples.

To turn a verb into past perfect tense:

1. Add एको (*eko*)/ एकी (*eki*)/ एका (*eka*) to the root of the verb. If the root ends with a half consonant, add the vowel sound to it. If it ends in a vowel, replace it.

2. Then add the forms of *thiena* with respect to the grammatical person involved.

The process is the same as negative past continuous tense, only that ‘*dai*’ is replaced with ’*eko*’. *Eko* is used with singular subjects, *eka* with plural and *eki* with feminine subjects.

**For example,** **for ’म’ , the following verbs will change into:**

रोक्नु = रोक् + एको + थिएनँ = रोकेको + थिएनँ = रोकेको थिएनँ (*rokeko thiena*)

खानु = खा + एको + थिएनँ = खाएको + थिएनँ = खाएको थिएनँ (*khaeko thiena*)

**And for ‘ऊ’ it will be:**

रोक्नु = रोक् + एको + थिएन = रोकेको + थिएन = रोकेको थिएन (*rokeko thiena*)

खानु = खा + एको + थिएन = खाएको + थिएन = खाएको थिएन (*khaeko thiena*)

**BUT for ‘तपाईँ’ and उहाँ, instead of ‘एको’ we have to add ‘भएको’ (*bhaeko*). The main verb remains unaltered in case of this and थिएन (*thiena*) is added after that.**

रोक्नु = रोक्नु + भएको + थिएन = रोक्नुभएको + थिएन = खानुभएको थिएन (*roknubhaeko thiena*)

खानु = खानु + भएको + एको + थिएन = खानुभएको + थियो = खानुभएको थिएन (*khanubhaeko thiena*)

**NEGATIVE VERB CONJUGATION: THE PRESENT**

Negatives are determined by the verb itself, unlike in English where you have to use auxiliaries.

* **Simple Present (Negative)**

Negative Simple Present Tense describes of an action which is not performed in the present time. For example: John *does not eat*oranges.

1. Extract the root of the verb. To do so, remove the ‘**नु**’ (*nu*) from the basic form of verb.

2. Add the following according to the context: दिनँ (*dina*)/ दैनौँ (*dainau*)/ दैनस् (*dainas*)/ दैनौ (*dainau*)/ दैन (*daina*)/ दैनन् (*dainan*).

3. Make sure to add a chandrabindu (ँ) to the root if it ends with an inherent vowel sound.

**For ‘म’ (ma; I)  we add ‘दिनँ ’ (*dina*).**

रोक्नु (*roknu; to stop*) = रोक् *(rok)* + दिनँ = रोक्दिनँ (*rokdina*)

खानु (*khanu; to eat*) = खा (*kha*) + दिनँ = खाँदिनँ (*khadina*)

**For ‘हामी’ (hami; We) we add ‘दैनौँ’ (*dainau*)**

रोक्नु = रोक् + दैनौँ  = रोक्दैनौँ *(rokdainau)*

खानु = खा + दैनौँ = खादैनौँ *(khadainau)*

**For ‘तँ’ (Ta ; informal rude version of you) we add ‘दैनस्’ (*dainas*)**

 रोक्नु = रोक् + दैनस् = रोक्दैनस् (*rokdainas*)

खानु = खा + दैनस् = खाँदैनस् (*khadainas*)

**For ‘तिमी’ (timi; Informal you) we add ‘दैनौ’ (*dainau*)**

 रोक्नु = रोक् + दैनौ = रोक्दैनौ (*rokdainau*)

खानु = खान् +दैनौ = खाँदैनौ (*khadainau*)

**For ‘ऊ’ (uu; he) we add ‘दैन’ (*daina*)**

रोक्नु = रोक् + दैन = रोक्दैन (*rokdaina*)

खानु = खा + दैन = खाँदैन *(khadaina)*

**If ऊ (*u*) refers to a girl, then we add ‘ दिन’ (d*ina*) instead**

रोक्नु = रोक् + दिन =  रोक्दिन (*rokdina*)

खानु = खा + दिन = खाँदिन  (*khadina*)

**For ‘उनीहरु’ (*uniharu*: they), we add ‘दैनन्’ (dainan)**

रोक्नु = रोक् + दैनन् = रोक्दैनन् (*rokdainan*)

खानु = खान् + दैनन् = खाँदैनन् (*khadainan*)

**For उँहा (*uha*; respect form for he/ she) and तपाईँ (*tapai*; respect form of you), there is a slight change. We leave the verb intact (i.e. the way it is) and add ‘हुँदैन’ (hudaina) or हुन्न (hunna) [your preference]**

रोक्नु = रोक्नु + हुँदैन= रोक्नुहुँदैन (*roknuhudaina)*

खानु = खानु + हुँदैन = खानुहुँदैन (*khanuhudaina)*

* **Present Continuous (Negative)**

**Negative Present Continuous Tense.**It describes an ongoing action which is not occurring currently. An example is: He*is not eating* apples.

Remember how to convert verbs into present continuous tense? The same rule applies here, except that the ‘*cha*’ and its forms are replaced by ’*chaina*’ and its forms. Easy right?

1. Add ‘**दै**’ *(dai)*to the root of the verb. If the root is only only one character long or ends in a vowel, then add a *chandrabindu* (ँ) before the ‘*dai*’.

2. Now, add various forms of ‘*chaina*’ (with respect to the grammatical person). The various forms of *chaina*are in this spreadsheet (click [**here**](http://t.umblr.com/redirect?z=https%3A%2F%2Fonedrive.live.com%2Fview.aspx%3Fresid%3D863DA62CAED9AD1A%215687%26cid%3D863da62caed9ad1a%26app%3DExcel&t=MTAwODczNGE5ZmM1MjU5MzE2NjRlMTE1ZjQ0MDY4ODBjMTQ1OGQ2YixQNmNFS1c2eQ%3D%3D&b=t%3AXsJ3BW5zQKcD5UHEzMCbjQ&p=https%3A%2F%2Fnepalgo.tumblr.com%2Fpost%2F59582692149%2Fnegative-verb-conjugation-the-present&m=1))

**So, for example, for म (*ma*)**

रोक्नु = रोक् + दै  + छैनँ = रोक्दै छैनँ (*rokdai chaina*)

खानु = खा + दै  +  छैनँ = खाँदै छैनँ (*khadai chaina*)

**And for ‘ऊ’(*u*), it will be:**

रोक्नु = रोक् + दै  + छैन = रोक्दै छैन (*rokdai chaina*)

खानु = खा + दै + छैन = खाँदै छैन (*khadai chaina*)

**And for तपाईँ (tapai) and उहाँ (uha), it will be:**

 रोक्नु =  रोक् + दै  + हुनुहुन्छ = रोक्दै हुनुहुन्न (*rokdai hunuhunna*)

खानु = खा + दै + हुनुहुन्छ = खाँदै हुनुहुन्न (*khadai hunuhunna*)

* **Present Perfect (Negative)**

**Negative Past Perfect Tense.** It describes an action or situation that did not start in the past and continues in the present. An example is: He *has not eaten* apples.

*Exception*: We have to use ग (*ga*) as the root for जानु (*janu* /**to go**/) in the case of present perfect tense.

1. Add एको (*eko*)/ एकी (*eki*)/ एका (*eka*) to the root of the verb. If the root ends with a half consonant, add the vowel sound to it. [ E.g ज् (*j*) +ए (*e*) = जे (*je*) ] If it ends in a vowel, replace it. [E.g: लुकाउनु (*lukaunu /***to hide**/) = लुकाउ (*lukau*)+ एको (*eko*) = लुकाएको (*lukaeko*)]

2. Then add the forms of *chaina*with respect to the grammatical person involved.  (just like how we did it in negative present continuous tense)

The process is the same as negative past continuous tense, only that ‘*dai*’ is replaced with ’*eko*’. *Eko* is used with singular subjects, *eka* with plural and *eki* with feminine subjects.

**For example,** **for ’म’ , the following verbs will change into:**

रोक्नु = रोक् + एको + छैनँ = रोकेको + छैनँ = रोकेको छैनँ (*rokeko chaina*)

खानु = खा + एको + छैनँ = खाएको + छैनँ = खाएको छैनँ (*khaeko chaina*)

**And for ‘ऊ’ it will be:**

रोक्नु = रोक् + एको + छैन = रोकेको + छैन = रोकेको छैन (*rokeko chaina*)

खानु = खा + एको + छैन = खाएको + छैन = खाएको छैन (*khaeko chaina*)

**BUT for ‘तपाईँ’ and उहाँ, instead of ‘एको’ we have to add ‘भएको’ (*bhaeko*). The main verb remains unaltered in case of this and छैन (*chaina*) is added after that.**

रोक्नु = रोक्नु + भएको + छैन = रोक्नुभएको + छैन = खानुभएको छैन (*roknubhaeko chaina*)

खानु = खानु + भएको + एको + छैन = खानुभएको + छैन = खानुभएको छैन (*khanubhaeko chaina*)

**NEGATIVE VERB CONJUGATION: THE FUTURE**

Negatives are determined by the verb itself, unlike in English where you have to use auxiliaries.

* **Simple Future (Negative)**

Negative Simple Future Tenseindicates an action which will not performed in the emminent future. For example: John *will not eat*oranges.

To turn a verb into simple future (negative) tense:

1. Extract the root of the verb. To do so, remove the ‘**नु**’ (*nu*) from the basic form of verb.

2. Add ने (*ne*) to the root of the verb

3. Now, add various forms of ‘*chaina*’ (with respect to the grammatical person). The various forms of *chaina*are in this spreadsheet (click [**here**](http://t.umblr.com/redirect?z=https%3A%2F%2Fonedrive.live.com%2Fview.aspx%3Fresid%3D863DA62CAED9AD1A%215687%26cid%3D863da62caed9ad1a%26app%3DExcel&t=MWNkODI3NzMxMzk5NmNkMmEyN2RmMjk0NWI4MDcxNDk1MTk2ODJlMyxyTnVCTkFaUw%3D%3D&b=t%3AXsJ3BW5zQKcD5UHEzMCbjQ&p=https%3A%2F%2Fnepalgo.tumblr.com%2Fpost%2F59677250948%2Fnegative-verb-conjugation-the-future&m=1))

**For ‘म’ (*ma*; I)  we add ‘नेछैनँ’*(nechaina).***

रोक्नु (*roknu; to stop*) = रोक् *(rok)* + ने + छैनँ = रोक्नेछैनँ (*roknechaina*)

खानु (*khanu; to eat*) = खा (*kha*)+  ने + छैनँ = खानेछैनँ (*khanechaina*)

**For ‘हामी’ (*hami*; We) we add ‘नेछैनौँ’ (*nechainau*)**

रोक्नु = रोक् + नेछैनौँ = रोक्नेछैनौँ *(roknechainau)*

खानु = खा + नेछैनौँ = खानेछैनौँ *(khanechainau)*

**For ‘तँ’ (*ta*; rude version of you) we add ‘नेछैनस्’ (*nechainas*)**

 रोक्नु = रोक् + नेछैनस् = रोक्नेछैनस्  (*roknechainas*)

खानु = खा + नेछैनस् = खानेछैनस् (*khanechainas*)

**For ‘तिमी’ (*timi*; Informal) we add ‘नेछैनौ’ (*nechainau*)**

 रोक्नु = रोक् + नेछैनौ = रोक्नेछैनौ (*roknechainau*)

खानु = खान् +नेछैनौ = खानेछैनौ  (*khanechainau*)

**For ‘ऊ’ (u; he/ she) we add ‘नेछैन’ (*nechaina*)**

रोक्नु = रोक् + नेछैन = रोक्नेछैन (*roknechaina*)

खानु = खा + नेछैन = खानेछैन *(khanechaina)*

**For ‘उनीहरु’ (*uniharu*: they), we add ‘नेछैनन्’ (*nechainan*)**

रोक्नु = रोक् + नेछैनन् = रोक्नेछैनन् (*roknechainan*)

खानु = खान् + नेछैनन् = खानेछैनन् (*khanechainan*)

**For उँहा (*uha*; respect form for he/ she) and तपाईँ (*tapai*; respect form of you), there is a slight change. We leave the verb intact (i.e. the way it is) and add ‘हुने’ (*hudaina*) and then ’*chaina*’**

रोक्नु = रोक्नु + हुने + छैन = रोक्नुहुने छैन (*roknuhune chaina)*

खानु = खानु + हुने + छैन = खानुहुने छैन  (*khanuhune chaina)*

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* **Future Continuous (Negative)**

**Negative Present Continuous Tense.** It describes an ongoing action which will not occur in the future. An example is: He*will not be eating* apples.

Remember how to convert verbs into future continuous tense? The same rule applies here, except that the ‘*cha*’ and its forms are replaced by ’*chaina*’ and its forms. Easy right?

1. Add ‘**दै**’ *(dai)*to the root of the verb. If the root is only only one character long or ends in a vowel, then add a *chandrabindu* (ँ) before the ‘*dai*’.

2. Add हुने (hune) to the newly formed word (But separate it with a space)

3. Now, add various forms of ‘*chaina*’ (with respect to the grammatical person) to the hune (this time, together). The various forms of *chaina*are in this spreadsheet (click [**here**](http://t.umblr.com/redirect?z=https%3A%2F%2Fonedrive.live.com%2Fview.aspx%3Fresid%3D863DA62CAED9AD1A%215687%26cid%3D863da62caed9ad1a%26app%3DExcel&t=MWNkODI3NzMxMzk5NmNkMmEyN2RmMjk0NWI4MDcxNDk1MTk2ODJlMyxyTnVCTkFaUw%3D%3D&b=t%3AXsJ3BW5zQKcD5UHEzMCbjQ&p=https%3A%2F%2Fnepalgo.tumblr.com%2Fpost%2F59677250948%2Fnegative-verb-conjugation-the-future&m=1))

**So, for example, for म (*ma*)**

रोक्नु = रोक् + दै  + हुनेछैनँ = रोक्दै हुनेछैनँ (*rokdai hunechaina*)

खानु = खा + दै  +  हुनेछुइन = खादै हुनेछैनँ  (*khadai hunechaina)*

**And for ‘ऊ’(*u*), it will be:**

रोक्नु = रोक् + दै  + हुनेछैन = रोक्दै हुनेछैन (*rokdai hunechaina*)

खानु = खा + दै + हुनेछैन = खादै हुनेछैन (*khadai hunechaina*)

**\*\*But for तपाईँ (*tapai*) and उहाँ (*uha*), we need to add ‘हुनु’ (*hunu*) before हुने (*hune*) and then add छैन (*chaina*). So:**

रोक्नु = रोक् + दैँ + हुनु + हुने + छैन = रोक्दै हुनुहुनेछैन  (*rokdai hunuhunechaina*)

खानु = खा + दैँ + हुनु + हुने + छैन = खादै हुनुहुनेछैन (*khadai hunuhunechaina*)

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* **Future Perfect (Negative)**

**Negative Future Perfect Tense.** It is used to express an action which will not occur in future. An example is: He *will not have eaten* apples.

1. Add एको (*eko*)/ एकी (*eki*)/ एका (*eka*) to the root of the verb. If the root ends with a half consonant, add the vowel sound to it. [ E.g ज् (*j*) +ए (*e*) = जेँ (*je*) ] If it ends in a vowel, replace it. [E.g: लुकाउनु (*lukaunu /***to hide**/) = लुकाउ (*lukau*)+ एको (*eko*) = लुकाएको (*lukaeko*)]

2. Then add the various forms of ‘हुनेछैन’ (*hunechaina*) with respect to the grammatical person involved.

**For example,** **for ’म’ , the following verbs will change into:**

रोक्नु = रोक् + एको + हुनेछैनँ = रोकेको + हुनेछैनँ = रोकेको हुनेछैनँ (*rokeko hunechaina*)

खानु = खा + एको + हुनेछैनँ = खाएको + हुनेछैनँ = खाएको हुनेछैनँ (*khaeko hunechaina*)

**And for ‘ऊ’ it will be:**

रोक्नु = रोक् + एको + हुनेछैन = रोकेको + हुनेछैन = रोकेको हुनेछैन (*rokeko hunechaina*)

खानु = खा + एको + हुनेछैन = खाएको + हुनेछैन = खाएको हुनेछैन (*khaeko hunechaina*)

**But for ‘तपाईँ’, instead of ‘एको’ we have to add ‘भएको’ (bhaeko). The main verb remains unaltered.**

रोक्नु = रोक्नु + भएको + छैन = रोक्नुभएको + हुनेछैन = खानुभएको हुनेछैन (*roknubhaeko hunechaina*)

खानु = खानु + भएको + एको + छैन = खानुभएको + हुनेछैन = खानुभएको हुनेछैन (*khanubhaeko hunechaina*)

So that is all in ‘**Future Negative Conjugation’.**

And if you are reading this, Congratulations! You have learnt all the important Conjugations of Nepali! That includes positive and negative conjugations, along with probability and others.

You should congratulate yourself if you have learnt everything. Wondering why? This is because if you have learnt the rest, then this was the last piece of the puzzle! Conjugation is Complete!

Well, almost. You now need to learn where goes where, as for example, you can’t say “Maile bhat khanubhaecha’. (I ate your honour rice?) That sounds utterly wrong in every angle. So for proper use of the conjugated verbs, I will set up a different lesson soon.

Like the lesson? Give it a +1! (ref. from wikihow)

### VERB CONJUGATION: THE REST

So far, we have learnt Past, present and future Tense. So now, lets learn the rest of the conjugations!

Now, you may be ’[What](http://24.media.tumblr.com/tumblr_m5ex1rkjLW1rwgh7wo1_500.jpg)?’ but unlike in English, there are other tenses other that the main three. It’s not ’Fest’ tense or ’preture’ tense, but rather describes chances, probability, respect etc.

**THE DOUBT EXPRESSER (सम्भावनार्थ/ sambhawanaartha)**

If you say ’He might come’ or ’I might win’, then it expresses doubt. Now, if we translate it into Nepali, it will be ’U Aula’ and ’ma jitula’. That ’aula’ is the doubt-showing conjugation. This type can also be used to denote Probability, Chance or Uncertainity. It is also known as  **Possibilitative Mood** in the fancy world of linguistics. Anyway:

First, get the root of the verb (To do this, remove the ‘nu’). Now we add various suffixes to the root.

A note is that if the root of the verb ends in a pure consonant the and the word added starts with a vowel, then you have to convert the pure consonant respective to the vowel sound. Example : रोक् (rok) + औंला (aula)–> रोकौंला (rokaula)

**For ‘म’ (ma; I)  we add ‘उँला' (ula)  otherwise उँली’ (uli) if the speaker is a boy or a girl respectively.**

रोक्नु (roknu; to stop) = रोक् (rok) + उँला =  रोकुँला (rokula)

खानु (khanu; to eat) = खा (kha)+ उँला =खाउँला (khaula)

**For ‘हामी’ (hami; We) we add 'औँला’ (aula)**

रोक्नु = रोक् + औँला = रोकौँला (rokaula)

खानु = खा + औँला = खाऔँला (kha'aula)

**For ‘तँ’ (Ta ; informal rude version of I) we add ’लास्’ (laas) if the subject is a boy /  ’लिस्’ (lis) if the subject is a girl**

 रोक्नु = रोक् + लास् = रोक्लास् (roklas)

खानु = खा + लास् = खालास् (khalas)

**For ‘तिमी’ (timi; Informal) we add ‘औला’ (aula)**

 रोक्नु = रोक् + औला  = रोकौला  (rokaula)

खानु = खा + औला  = खाऔला  (kha'aula)

**For ‘ऊ’ (uu; him) we add 'ला’ (la)**

रोक्नु = रोक् + ला  = रोक्ला (rokla)

खानु = खा + ला = खाला  (khala)

**If the 3rd Person subject is a girl, then we add ‘ली’ (li)**

रोक्नु = रोक् + ली  = रोक्ली (rokli)

खानु = खा + ली  = खाली (khali)

**If the the 3rd person subject is a girl but we need to use honorific or respect-speech, we add ‘लिन्’ (lin)**

रोक्नु = रोक् + लिन्  = रोक्लिन्  (roklin)

खानु = खा + लिन्  =  खालिन् (khalin)

**For ‘उनीहरु’ (uniharu: they), we add ‘लान्’ (laan)**

रोक्नु = रोक् + लान् = रोक्लान् (roklaan)

खानु = खा + लान् = खालान् (khalaan)

**For उँहा (uha; respect form for him/ her) तपाईँ (tapai; respect form of you), there is a slight change. We leave the verb intact (i.e. the way it is) and add ‘होला’ (hola)**

रोक्नु = रोक्नु + होला  = रोक्नुहोला     (roknuhola)

खानु = खानु + होला  = खानुहोला   (khanuhola)

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**THE COMMAND EXPRESSER (आज्ञार्थ/ aagyartha)**

If you say ’**Go study**’, then it shows a command-type sentence. You express command in the statement. That means, you are requesting that listener to do something. If you translate this into Nepali, then it will be ’Ja padh’. That 'padh’ shows command.

It is known as **Imperative Mood** i.t.f.w.o.l. (in the fancy world of linguistics)

A note is that it only applies to Second-Person Subjects, because you cannot give commands to yourself and 3rd person subjects!

The Rule: Extract the root from the verb and add various suffixes.

A note is that if the root of the verb ends in a pure consonant the and the word added starts with a vowel, then you have to convert the pure consonant respective to the vowel sound. Example : रोक् (rok) + ओस् (os) = रोकोस् (rokos)

**For ‘तँ’ (Ta ; informal rude version of I), we just leave the root intact**

रोक्नु = रोक्  = रोक् (rok)

खानु = खा = खा (khaa)

**For ‘तिमी’ (timi; Informal), if the resulting verb root is only one letter long, we add 'ऊ’ (uu); If the resulting verb root is more than one letter long, then we add 'अ ’ (a)**

रोक्नु = रोक् + अ = रोक (roka)             [More than 1 letter long]

खानु = खा + ऊ= खाऊ (khau)              [Only one letter long]

**For तपाईँ (tapai; respect form of you), there is a slight change. We leave the verb intact (i.e. the way it is) and add ‘होस्’ (hos)**

रोक्नु = रोक्नु + होस् = रोक्नुहोस्   (roknuhos)

खानु = खानु + होस् = खानुहोस्   (khanuhos)

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**THE DESIRE EXPRESSER (इच्छार्थ/ ichchhartha)**

When you say ’I Hope John passes the exam’…that sentence expresses desire. The Desire expresser is used when you 'wish’ Wishes, Blessings, Curses, Requests etc. upon others. The desire may or may not be fulfilled immediately. It is also known as**Optative Mood** i.t.f.w.o.l.

The Rule: Extract the root from the verb and add various suffixes.

**For ‘म’ (ma; I)  we add ‘ऊँ' (uu)**

रोक्नु = रोक् + ऊँ =  रोकूँ  (rokuu)

खानु = खा + ऊँ =खाऊँ (khauu )

**For ‘हामी’ (hami; We) we add 'औँ’ (au)**

रोक्नु = रोक् + औँ = रोकौँ (rokau)

खानु = खा + औँ = खाऔँ (kha'au)

**For ‘तँ’ (Ta ; informal rude version of I) we add 'एस्’ (es)**

 रोक्नु = रोक् + एस्  = रोकेस् (rokes)

खानु = खा + एस्  = खाएस् (khalas)

**For ‘तिमी’ (timi; Informal) we add ‘ए’ (e)**

 रोक्नु = रोक् + ए  = रोके  (roke)

खानु = खा + ए  = खाए    (kha'e)

**For ‘ऊ’ (uu) we add 'ओस्’ (os)**

रोक्नु = रोक् + ओस्  = रोकोस्  (rokos)

खानु = खा + ओस्  = खाओस्   (khaos)

**For तपाईँ (tapai; respect form of you), there is a slight change. We leave the verb intact (i.e. the way it is) and add ‘होओस्’ (ho'os)**

रोक्नु = रोक्नु + होओस्   = रोक्नुहोओस्     (roknuho'os)

खानु = खानु + होओस् = खानुहोओस्    (khanuho'os)

**PPLYING CONJUGATED VERBS TO SENTENCES: THE BASICS**

So you got the conjugated verbs in your hand. But you don’t know what to do with it. Sweat no more! Here are the basics.

You know that Nepali is a subject + object + verb language. But another thing to note is that that the verb comes last and it always agree with the subject (and its status). This makes things very complicated to learns of Nepali. While there are only 5 forms of verbs in English, There are more than 25 types in Nepali (if you count all, numbers can reach or even exceed 30). So juggling 30 (or more) different types of conjugated verbs can be very tricky, right?

Just imagine the verb as a bar code. The same bar code will be applied to the same product, but another bar code is used in another product. The product is the subject and bar code is the verb. In the end, they are just bar codes and products right? But each product has their own unique barcode, and you cannot use another bar code on the same product.

**FIRST PERSON (I/ We)**

म (ma/ I) is a 1st person subject. It refers to ourselves, I. If you remember your English grammar classes correctly, they did say that ‘I’ will agree with the verb form 'eat’ (or any V1 form of verb) and not with anything else? Same here. If you want 'I’ to agree with its verb, then conjugate for 'ma’ and not for anything else. So, for 'म’(ma), you will say 'म भात खान्छु’ (Ma bhat khanchu/ I eat rice) because the conjugated subject-agreeing verb 'खान्छु’ (khanchu) agrees only with 'Ma’ and not with anything else! Also, you don’t speak with respect to yourself.

*Note: 'khanchu’ is present tense*

**Taking other examples:**

Present Tense

म मासु कट्छु *(ma masu katchu)* = I cut meat.

 म सुत्छु *(ma sutchu)* = I sleep.

Past Tense

मैले मासु काटे*(maile masu kaate)* = I cut meat.

 म सुते*(ma sute)* = I slept.

Future Tense

म मासु काट्नेछु (*ma masu katnechu*) = I will cut meat.

म सुत्नेछु (*ma sutnechu*) = I will sleep.

So what can we conclude from the pattern (of the verb)?

That was 1st Person Singular. What about 1st Person plural?

The 1st person plural pronoun is 'हामी’ (hami/ we). Now, the form that agrees with hami is the 'chau’ form right? So, if you want to say 'We eat rice’, then we use the verb form that agrees with we, that is (in this case) खान्छौँ (khanchau). I hope you have been noticing the nasalization in the end of 'chau’ denoted by the small *'chandrabindhu’* mark (ँ). Therefore the sentence will be 'हामी भात खान्छौँ’ (hami bhat khanchau/ we eat rice).

The past tense of खान्छौँ (khanchau) is खायौँ (khayau) while the future tense of the same is खानेछौँ (khanechau). Therefore, 'Hami’ will take on the verbs in the following way:

**Past Tense Sentence:** हामी भात खायौँ *(hami bhat khayau*/ We ate rice)

**Present Tense Sentence:** हामी भात खान्छौँ *(hami bhat khanchau*/ we eat rice)

**Future Tense Sentence:** हामी भात खानेछौँ (*hami bhat khanechau*/ we will eat rice)

**SECOND PERSON (you)**

Moving forward to Second Person (you), there are 3 types of 'you’ in nepali. They are divided according to the level of Respect they give. Starting with तँ (ta) as being rude or least respectful, then तिमी (timi) which is pretty much neutral and तपाईं (tapai) which is the most respectful.

Most people speak in 'ta’ which speaking with their close friends or with junior people. People NEVER use 'ta’ while speaking with strangers, seniors etc. because it is VERY VERY RUDE. But for friends, it is completely acceptable.

Some people speak with 'timi’ for (almost) everyone (excludes seniors). 'Timi’ is considered to be polite or sometimes neutral. It denotes some respect, and is used if you don’t want to sound rude. You can use this for friends (if you are a guy, then you better use timi for your female friends) although they may be like 'What?’.

Finally, 'tapai’. This is the highest form of 'you’ in Nepali. YOU MUST USE THIS while talking with seniors, strangers, customers etc. Senior people will think of it as an insult if you don’t speak in 'tapai’. 'Tapai’ gives honour and respect.

**Summary**: 'Ta’ for kids, friends etc. 'Timi’ if neutral. 'Tapai’ for seniors.

Now you know the uses. Now learn how to place conjugated verbs on them.

तपाईंले भात खान्छस् *(tapai bhat khanchas)*

What is wrong with the sentence? I’ll tell you. It sounds plain wrong. Utterly wrong. The verb form for 'tapai’ is ’-nuhuncha’, (in this case: khanuhuncha). But the one used above is for 'ta’. IN simple words, these conflict and sounds wrong. IN simple words, an incorrect sentence.

So what is the correct sentence?

It is “तपाईं भात खानुहुन्छ” (tapai bhat khanuhuncha). You CANNOT use any other forms of verb, or else people will start to laugh. Note: This sentence has the highest honour you can show for a second person (the person addressed). So what about others?

For timi, you say “तिमी भात खान्छौ” (timi bhat khanchau) while for ta, it will be “तँ भात खान्छस्” (ta bhat khanchas). The same sentence (You eat rice) has three different forms in Nepali.

The difference between these three sentence is the respect it conveys. 'Ta’ sends the least respect here, 'Timi’ sends 'okay’ respect which 'tapai’ gives the highest respect there. And all these, if translated, loses their respect. A sad story for me. :-/

**Some Sentences:**

**Sentence: You are tall.**

Ta: तँ अग्लो छस्*(ta aglo chas)*

Timi: तिमी अग्लो छौ *(timi aglo chau)*

Tapai: तपाईं अग्लो हुनुहुन्छ *(tapai aglo hunuhuncha)*

**Sentence: You ate my cake!**

Ta: तैले मेरो केक खाइस् *(taile mero kek khaais)*

Timi: तिमीले मेरो केक खायौ*(timile mero kek khayau)*

Tapai: तपाईंले मेरो केक खानुभयो*(tapaile mero kek khanubhayo)*

**3rd Person and Objects (he/she/it)**

He/She/It are all 3rd Person. Nepali doesn’t have a differentiation of he and she, rather, the verb’s form shows the gender. He/she is collectively 'ऊ’ (u). He and it have the same conjugation while she has a different. You can also replace he/she with a name. (Like you can write 'Alex runs a marathon’ as 'He runs a marathon’). Also, there is no it, rather the object’s name is used instead, OR a determiner is used.

This is gender speech. Nothing complicated, it is applicable only in 3rd Person. The thing is, if we are referring a girl, we speak using feminine conjugation, even if you are a boy. This is because the verb agrees not with the speaker, but with the subject. Since the subject is a girl here, we use feminine conjugation. Simple Right?

Okay, let’s imagine 'eatas’ as the feminine version of 'eat’. Now, eatas will agree only with a feminine subject, and you have to say 'Mary eatas rice’ no matter what, even if you are guy. Now did you get it?

Sentence: He/ she/ it eats rice. (NOTE: Object = Dog)

He: ऊ भात खान्छ (*u bhat khancha*)

She: ऊ भात खान्छे (*u bhat khanche*)

Object (it): कुकुर भात खान्छ (*kukur bhat khancha*)

So, for the object and 'he’, the conjugation remains the same while for 'she’, the conjugation is a bit different. You can also replace the 'u’ in 'he’ with a boy’s name, and the 'u’ in 'she’ with a girl’s name, then it will make sense.

Also, some adjectives are inflected (they also have to agree with the subject). Some common variations are (male version left/ female version right): *Moto* (Fat)/*Moti, ramro* (good/ pretty)*/ ramri, aglo* (tall)/*agli, sano* (small)/*sani, thulo* (big)/*thuli, pudko* (short*-height-)/ pudki, dhilo* (slow)/*dhili.*You use the male version for male and inanimate or gender neutral objects while you use the female version for, well, female subjects.

You can also do the same thing with 3rd person plurals, using the conjugation provided in the previous lessons. Also, the 'respected’ form of 'u’ is 'uha’.

**More Sentences**

**Sentence:** He/She is stupid.

He: ऊ मुर्ख छ *(u murkha cha)*

She ऊ मुर्ख छे*(u murkha che)*

**Sentence**: He/She is tall.

He: ऊ अग्लो छ *(u aglo cha)*

She: ऊ अग्ली छे (*u agli che)*

**More Sentences**

**Sentence:**A car runs slow.

It: गाडी ढिलो हिँड्छ *(gadi dhilo hidcha)*

**Sentence:** The book is new.

It: किताब नयाँ छ *(kitab naya cha)*

So this are the basics. Confused? Don’t be afraid to question!

**SUMMARY**

* Verbs conjugations agree with the subject, not the speaker.
* One type of verb conjugation cannot be used in the other, and the conjugated verbs always agree with the subject’s status, condition etc.
* 3rd Person Verb Conjugation is used with Things and Objects too.

**EXERCISE**

**A. FILL IN THE BLANKS WITH THE CORRECT VERB FORM:**

1. Ram bhat \_\_\_\_\_. [**Ram eats rice**]   *(khancha/ khanche)*

2. Tyo dhunga chat bata \_\_\_\_\_\_. [**That stone had fallen from the roof**] *(khaseko thiyo/ khaseko thie)*

3. Ma Bansbari gaera ama lai \_\_\_\_. [**After going to Bansbari, I will visit my Mother**] (*bhetnecha/ bhetnechu*)

4. Ghar bata manche \_\_\_\_. [**A person came out from the house**] *(niskyo/ niske*)

5. Tapai ghar \_\_\_\_\_. [**You will go home**] *(januhunecha/ janechau)*

**B. IS THE SENTENCE CORRECT OR NOT? (translation not provided)**

1. हरी र राम राम्रो साथीहरु हुन् *(Hari ra Ram ramro sathiharu hun)*

2. म भात खान्छ *(ma bhat khancha)*

3. त्यो कुकुर रात भरी भुके *(tyo kukur raat bhari bhuke)*

4. तिमी कस्तो राम्रो छ *(timi kasto ramro cha)*

5. तँ भात खानुहुन्छ ? *(ta bhat khanuhuncha)*

6. हामी घर जादै थियौ *(hami ghar jadai thiyau)*

7. तँ भोली जान्छस्? *(ta bholi janchas?)*

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**ANSWERS:**

**A.1** *Khancha*

**A.2.** *Khaseko thiyo*

**A.3**. *Bhenechu*

**A.4.** *niskyo*

**A.5.** j*anuhunecha*

**B.1.** Yes

**B.2.** No

**B.3.** No

**B.4.** No

**B.5.** No

**B.6**. No

**B. 7.** Yes

**APPLYING CONJUGATED VERBS IN SENTENCES: INTERMEDIATE**

So you have learnt how to make simple sentences with the right conjugations in the previous [chapter](http://nepalgo.tumblr.com/post/60453674043/applying-conjugated-verbs-to-sentences-the-basics), which was published around seven months ago. Let’s learn how to use *Agyaat* and Habitual Form of Verb! Also, we will learn how ‘Present’ tense is used for 'future tense’.

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**INTRODUCTION**

So, you probably know that *Nepali* is a **SUBJECT + OBJECT + VERB** language. That means, the verb appears in the end. So “*John oranges ate*" would be a normal sentence in Nepali.

Last time, what we saw was sentences in Simple Tenses only. This time, we will learn a new aspect of Verb that is not present in English, the ’*agyaat*’ or 'Unknown’.

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**THE UNKNOWN ASPECT**

Perhaps one of the more difficult things to master in Nepali (for a learner) is the *'Unknown Aspect*’. The unknown aspect is known as 'अज्ञात भूत’ (*agyaat bhut)* in Nepali. The unknown aspect belongs to the family of Past Tense(s), hence *agyaat bhut* describes the past.

Do you know what it is? It basically encompasses things that were not aware to a subject but now the subject is aware of it. That thing can be anything, a physical notion or an abstract one. It refers to the state indicated by the verb which was not 'known’ prior to the speaker till this this current time.

There is no translation for such type of conjugations in English and hence, translators are forced to paraphrase things to convey the same meaning. Take the sentence:

रामले भात खाएछ (*ram le bhat khaecha*)

= Ram has eaten rice, I see.

                                                                                                    .

That word ’*khaecha*’ is in the unknown aspect. Prior to this report, the reporter was not aware of ’**Ram**’ eating Rice. Although Ram has already eaten rice, the reporter did not know it. Other people might have known that action but the speaker did not. However, the reporter finds out and he exclaims ’*Ram has eaten rice, I see*’ or *'Ram has eaten rice, I didn’t know*’.

So basically, the reporter was unaware of the whole situation! Someone, he finds out and hence he exclaims that statement.

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ऊ काठमाडौंबाट रहेछ*(u kathmadau bata rahecha)*

= He is from Kathmandu, I see.

                                                                                                     .

Nepali doesn’t use the verb ’हुनु’ (*hunu*) when describing unknown aspect, if you mean to make sentences like above. Rather, the verb रहनु (*rahanu*) is used. That is because, the past tenses of हुनु (*hunu*) are भयो (*bhayo*) and थियो (*thiyo*) which…kind of don’t make sense because they have a meaning of something like ’**became**’ and ’**existed**’ respectively.

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परिक्षा सजिलो रहेछ*(pariksha sajilo rahecha)*

= The exam was easy, I didn’t think so.

Now, when you say the above, the speaker had expected the Exam to be 'difficult’. However, he later finds out that it was 'not’ difficult. Hence, he later tells his friend that 'the exams was easy’. The unknown aspect dictates that prior to the knowledge of the situation to the reporter, that event and its aspects remain unknown to the reporter even though the event has already been performed. Now, the reporter can be anyone at anytime, but the unknown aspect applies in those conditions.

Suppose you were walking on the street when suddenly you found out that you have forgotten to bring your cellphone! You panic and then say ’मोबाइल ल्याउन बिर्सेछु!’ *(mobail lyauna birsechu)* which means 'I forgot to bring my Cellphone! Oh no!’ Now, you are physically present on a different location, away from your Phone however the cellphone is yours right? You do seem to remember fiddling with it during the morning. However, you were not aware of the fact that you had forgotten your phone home. You were walking on the streets, oblivious to that fact. In fact, you might even be confident that your phone was in your pocket (a false knowledge). Now, you reach for your pockets but alas! No phone and hence you exclaim that sentence 'मोबाइल ल्याउन बिर्सेछु!’. Prior to your knowledge, the phone 'existed’ in your pockets but then after you know the situation, you now know that the phone was never there in the first place. The unknown aspect is that, prior to the report or the knowledge, the condition was unknown to you. Here, the condition of the phone being missing was unknown to you.

So, did you get the unknown aspect in Nepali?

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तिमीले खाना खान बिर्सेछौ *(timi le khana khana birsechau)*

= You forgot to eat your food, it seems.

                                                                                                    .

Oh my god! How can you even forget to eat! God hath saidth in the ~~ten~~ eleven commandments-th that thou shalt never forget to eat!

Okay, so the sentence says what the translation says. Dissecting the parts, the subject here 'You’ (तिमी) is not aware of the fact that he has not eaten. However, the speaker becomes aware that he hasn’t eaten and hence conveys the said message to the subject. So, can you guess how he would reply (without going outside the box)?

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ए! मैले त खानै बिर्सेछु*(e! maile ta khanai birsechu)*

= Oh! (it seems) I have forgotten to eat!

                                                                                                    .

So, here he is now aware of the fact and reprimands himself. Prior to the reporting done by someone else, the subject himself wasn’t aware of the situation. What happens after that? The subject will probably help himself with food. Don’t ask me, and don’t use too much of [that](http://t.umblr.com/redirect?z=http%3A%2F%2F2.bp.blogspot.com%2F-rNzg8E8PZHQ%2FURzzGq1cGPI%2FAAAAAAAAEFs%2FHpflU6fEEoI%2Fs1600%2FIF-you-know-what-i-mean.png&t=OWMyNWExNzM1NTQ4MGE5NTAyMWJiNjFiMjU2NWY3YjM1YTQwMTUxNSxYQVRLNXRGeA%3D%3D&b=t%3AXsJ3BW5zQKcD5UHEzMCbjQ&p=https%3A%2F%2Fnepalgo.tumblr.com%2Fpost%2F83002580356%2Fapplying-conjugated-verbs-in-sentences&m=1)logic!

                                                                                                    .

Okay, one last example and I expect you to understand the Unknown Aspect in Nepali:

तिमीले लेखेनछौ (*timi le lekhenachau*)

= (It seems) you haven’t written.

                                                                                                    .

Wait, this doesn’t look like Unknown Aspect at all? But in fact, it is. It is in the unknown aspect, but the mood is in Negative. Put bluntly, this sentence was composed using Negative Conjugation. What happens when we use negative conjugation in Sentences then? Does it become 'Known Aspect’?

Put straightforward, no. It doesn’t become 'Known Aspect’. It rather denotes negative actions done in the past but now that the reporter knows about it. So, prior to the knowledge of the speaker, the 'non-writing’ even had already been done, just the speaker wasn’t aware of it. Now, the speaker is aware of it, the speaker points out to the subject 'तिमी’ that he hasn’t written yet. It is just the event carrying negativity. The event is done technically, but that event is ’*not do = write*’ instead of the positive ’*do = write*’.

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**THE PAST HABITUAL TENSE**

The Past Habitual Tense is called 'अभ्यस्त भूत’ (*abhyasta bhut*) in Nepali. Some people also call it ’**Past Imperfective Tense**’ but I don’t use the moniker. So, it basically indicates regular occurrence of a certain action in the past. Kind of like 'used to eat’ in the sentence 'I used to eat’.

The action may or may not be done now, however the doer of that action used to do it habitually (at regular occurrences) during the past. Understand this concept is very easy, because it does have an equivalent (Albeit using auxiliaries) in English. The auxiliaries that show habituality in English is 'Used to’ or 'would’, as in 'I used to eat rice’ or 'I would eat early’.

Take the following sentence:

जन भात खान्थ्यो*(jan bhat khanthyo)*

= John used to eat rice.

                                                                                                    .

Just as a note, subjects in sentences which uses past habitual tenses do not take the particle ले (*le*). Okay, so here, the subject 'John’ did an event in the past at regular occurrences. So, he 'Used to’ do the action. The action is 'to eat rice’. Therefore, he used to eat rice during the past in regular intervenes.

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ऊ हिमाल चड्थ्यो (*u himal chadthyo*)

= He used to climb mountains.

                                                                                                    .

Not so difficult to understand, right? However, if we use negative conjugation, then what will the results be?

जन भात खादैनथ्यो  (*jan bhat khadainathyo)*

= John did not used to eat rice.

                                                                                                    .

So, using Negative Conjugation denotes actions that was not done at regular occurrences.

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**HOW DOES PRESENT TENSE DENOTE THE FUTURE?**

Time flows on. In English, when you describe future events, you say 'X will Y’. The word 'will’ denotes that an action Y will be done by X in some point in the future. Nepali too, has a future tense. However, people usually do not use future tense to denote the future at all! People use Present Tense. Now, an interesting question arises. Even when there is a future tense, why do people use present tense then?

Read the first line! Time flows on. 1 second ago, it becomes Past; time 1 second later is the future, however we reach future quick enough. There is no absolute 'Present’. As soon as the present happens, it becomes past. The 'future’ soon becomes present!

What I mean to say is that, you cannot take any frame of time as your ’**absolute present**’. The future soon becomes present after all! However, the present was a 'future’ some time ago, right? Past is past, but present and the future keeps moving. So, this moving timeline sends its roots in Nepali…the present was after all, future at some point in time.

Well, that was a horrible explanation (at least to me), so long story short Present Tense also denotes future tense. However, by Present Tense I meant 'Simple Present Tense’. I think I forgot to mention that…Continuous Tense doesn’t denote the future partly because it describes a continuous event happening right now, whereas Present Perfect Tense denotes an event that has already been completed. \*phew\*

Now, how do you differentiate? Through Context and common sense. When you say 'म भोलि भात खान्छु’ *(ma bholi bhat khanchu)* [I + tomorrow + Rice + Eat), you automatically understand that 'You will eat rice tomorrow’. How can we describe tomorrow using today, right? In fact, simple present is seldom used as such  (a bit more than seldom…). It is often used in the context of present habitual tense.

Hence, म भात खान्छु (*ma bhat khanchu*) can also mean 'I eat rice regularly’.

So, when you say 'म अमेरिका जान्छु’ *(ma amerika janchu),* people understand by the context that you will go to America.

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**SUMMARY**

* The **Unknown Aspect** denotes the state indicated by the verb which was not 'known’ prior to the speaker till this this current time.
* The **Past Habitual Tense** denotes an action which was done at regular occurrences during the past.
* Simple Past Tense can denote Future Tense and Present Habitual Tense.

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So, that is all you have to know in the intermediate step! It wasn’t so hard right? By this time, you are expected to understand basic sentences and be able to read and write Devanagari. Remember, in order to learn a language, you need to be fluent on the script too! You cannot depend on Romanization forever!

And finally, as always, if you feel some things need to be explained to you, then you can contact me anytime.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**EXERCISES**

**A. TRANSLATE THE FOLLOWING SENTENCES**

1. रुख अग्लो रहेछ *(rukh aglo rahecha)*

2. घाम र छायाँ साथी हुन गर्दथ्यो । (gham ra chaya sathi huna gardathyo)

**B. FILL IN THE BLANKS WITH THE CORRECT VERB FORM**

1. ऊ भात  \_\_\_\_\_\_\_\_\_  (खान्थ्यो / खान्थे )

2. मेरी मेचमा \_\_\_\_\_\_\_\_\_\_  (बसेछ / बसिछे )

**C. CONVERT THE VERBS INTO WHAT THE BRACKET DENOTES**

1. सक्नु (Past Habitual Tense, 2nd Person, Low Respect, Masculine, positive)

2.  मार्नु (Unknown Aspect, 1st Person, Plural, negative)

\_\_\_\_\_\_\_\_\_\_\_\_

**ANSWERS**

A. 1. The tree was tall, I didn’t know.      *(might vary among translators)*

A. 2. The sun and the shadow used to be friends.   *(as above)*

B. 1. खान्थ्यो

B. 2. बसिछे

C. 1. सक्थिस्

C. 2. मारेनछौँ

### USING AUXILIARY VERBS TO CREATE NEW VERBS

Did you know that you can create almost any kind of verb using these three Verbs?

हुनु *(Hunu)* = To be

गर्नु *(garnu)* = To do

पर्नु *(parnu)* = For X to fall on Y

लाग्नु (*laagnu*) = \*Multiple Meanings\*

\_\_

**HUNU**

IF a noun or an adjective is followed by ‘Hunu’, then it takes a meaning of 'To be X’ where 'X’ is the word.

Formula:

\_\_\_\_\_ + हुनु (\_\_\_ + hunu)

**Examples**:

ठूलो हुनु *(thulo hunu*) [with an adjective]

= To grow up (literally: to be big)

हात्ती हुनु *(hatti hunu*) [with a noun]

= To be an elephant

Forming words using a noun is a bit weird but it makes sense!

**More Examples:**

सफल हुनु (*saphal hunu*)

= To be successful

घाइते हुनु *(ghaite hunu*)

= To be injured

\_\_

**GARNU**

'Garnu’ means 'To Do’. You can even create more verbs with these! 'Garnu’ is an essential part of Nepali Speech. You encounter it in almost every sentence in one form or another. 'Garnu’ best binds with nouns. (Adjectives also bind well). When it combines with other words, it gives a meaning of 'To do X’.

*Formula:*

\_\_\_\_\_ + गर्नु (\_\_\_ + *garnu)*

**Examples:**

काम गर्नु (*kaam garnu*) [With a noun]

= To do work

सानो गर्नु *(sano garnu*) [with an Adjective]

= To make something small (usually said for 'volume control’)

**More Examples:**

कुरा गर्नु (*kura garnu*)

= To talk

खत्तम गर्नु *(khattam garnu*)

= To destroy; to end/ finish

\_\_

**PARNU**

'Parnu’ means something like 'for X to fall on Y’. For example, 'Pani Parnu’ means 'To rain’  or more literally 'For rain to fall’. 'Acchamma Parnu’ means 'To be Surprised’ and literally 'For 'astonishment’ to fall on you’.

Parnu binds only with nouns. If it seems to bind with adjectives, then it is because there is a hidden 'kura’ element next to it.

**Example**:

लटेरी पर्नु*(lateri parnu)*

= To win (the) Lottery [We can derive from context that we won]

**More Examples**

हिऊँ पर्नु (*hiu parnu)*

= To snow [literally. for snow to fall]

दङ्ग पर्नु (*danga parnu)*

= To be delighted

झगडा पर्नु *(jhagada parnu)*

= To get in a quarrel

\_\_

**LAAGNU**

Laagnu (लाग्नु) is a verb which has multiple meanings. Combining it with words gives you verbs, which is really useful for you can describe a lot of situations with it. The following meanings are assosiated with 'laagnu’:

1. To think

**Example:**

श्यामलाई उसको सुझाव गहकिलो लाग्यो (*shyam lai usko sukhav gahakilo laagyo)*

= Shyam thought his advice was onerous.

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2. To be ready to do something

**Example:**

शान्तिपूर्ण समाधानतर्फ सबै लाग्नु पर्यो*(shantipurna samadhan tarpha sabai laagnu paryo)*

= Everyone should head towards peaceful solutions.

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3. To be hit

**Example:**

बल हातमा लाग्यो *(bal haat ma laagyo)*

= The ball hit the hand.

\_

4. To go

**Examples:**

 शानेवानिको जागिर छोडेर घरतिर लाग्नुको कारण? *(Sanewani ko jaagir chodera ghar tira laagnu ko karan?)*

= What is the reason for Shanewani’s egress from his Job?

यो ठाउँदेखि म लागेँ *(yo thau dekhi ma laage)*

= I am going from this place now.

\_

5. To start

**Example:**

स्कूल आजदेखि लाग्यो*(skool aaja dekhi lagyo)*

= School started from today.

\_

6. To feel

**Example:**

भोक लाग्यो*(bhok laagyo)*

= (I am) feeling hungry.

\_\_\_

**SIDENOTES:**

Attaching words to verbs can create new verbs, like 'Flop Khanu’. 'Flop Khanu’ is a famous verb, and it literally means 'To eat flop’ (Flop= Fail) but is used in context of 'To Fail/ Flop’. Yet, there  are certain words that are basically Nepali Counterparts of Phrasal Verbs (*Something like idioms*). They are called *'tukkaa’* and will be covered later.

**IRREGULARITY IN VERBS**

As every language learner knows, no rules of grammar is written in concrete and there are exceptions in everything and there are exceptions in every exception. Something like Exception-Inception. However, this is not a deterrent!

**IRREGULAR VERBS**

You have good news and bad news. The bad news is, there are irregular verbs in Nepali. The good news is that, there are only two irregular verbs in common use! I guess you might have guess one. The first one is हुनु *(hunu)* which means **‘to be’** and the other is 'जानु’ *(janu)* which means **'To go’**. Also, 'लानु’ *(lanu)* is somewhat the 'adulterated’ or 'casual’ version of 'लग्नु’ *(lagnu)* so, all conjugations of लानु *(lanu)* follows of 'लग्नु’ *(lagnu).*

There is already a lesson about *'Hunu’,* so you can check it [here](http://nepalgo.tumblr.com/post/53937235728/verb-conjugation-hunu-important).

Also, the good thing is, 'जानु’ *(janu)* follows standard formations. It is just that, while you conjugate *'janu’* into past tense, its root will be 'ग’ (ga) instead of 'जा’ *(jaa).* There is no other difference.

Just in case, for example, the verb 'हिंड्नु’ *(hidnu),* while conjugating, we remove the ’**nu**’ from it and add the various forms of whatever you are conjugating. So, the root of हिंड्नु *(hidnu)* is 'हिंड्’ *(hid).* As you (might) know, verbs are quite inflicted, so the Past Tense*(1st person, simple, singular)* conjugation is 'हिंड्छुँ’ *(hidchu).*

Now, in the case of *'Janu’,* instead of using 'जा’ *(jaa)* for past tense, we use 'ग’ *(ga).* Yet, for Present and Future tense, we use 'जा’ *(jaa)* as the root word. Example, the 1st person (simple, singular) Past tense will be 'गएँ’ *(gae)* yet the Present of the same would be 'जान्छु’ *(janchu)* and the Future will be 'जानेछु’ *(janechau).*

And that is it! The ’*ga*’ will follow standard verb conjugation rules which have been written in their respective lessons.

**\_\_\_**

**OTHERS**

While you conjugate verbs which have a root ending with a vowel sound to 3rd person (Simple Present Tense) then that vowel sound takes a nasalisation. For example, a normal verb like 'रोक्नु' *(roknu/* to stop) would be:

 रोक्नु *(roknu)* = रोक् *(rok)+* छ *(cha)* = रोक्छ  *(rokcha)*

But a verb like बनाउनु (banaunu) [to make] will take a ’*Chandrabindu’* (ँ) sign **[Chandrabindu dictates Nasalisation]**.

So, the verb would be conjugated into:

बनाउनु *(banaunu)* = बनाउ *(banau)* + छ *(cha)* = बनाउँछ *(banaucha)*

**But then, it behaves the same way with Present Continuous Tense too! So:**

बनाउनु *(banaunu)* = बनाउ *(banau) +* दै *(dai)* + छ *(cha)* = बनाउँदै छ *(banaucha)*

And it behaves the same way with others too! (except tapai, because it doesn’t involve roots)

So, it isn't बनाउछु *(banauchu)* but it is 'बनाउँछु’ *(banauchu).* **[Simple Present, Single, 1st Person].**

So, it isn’t 'आउछु’ but it is 'आउँछु’. [Notice the mark]

So, we have come to a conclusion that verbs which has a vowel as its end sound takes a nasalisation. This means that, the roots of such kind of vowels is not a clean vowel but rather a nasalized one.

Some verbs with vowels as the ending are:

आउनु *(aaunu/* to come)

जलाउनु *(jalaunu/* to burn something)

पकाउनु *(pakaunu/* to cook)

etc.

so, you can practically imagine their roots as :

आउँ (aau\*)

जलाउँ (jalaau\*)

पकाउँ (pakau\*)

respectively. (\* = *chandrabindhu)*

\_

**TAI OR DAI**

Sometimes the verb, while conjugating it into continuous tense, the verb takes 'तै’ *(tai)* instead of the normal *'दै’(dai).* This is often seen in Negative Conjugation.

Example, the verb 'सक्नु’ *(saknu)* [to finish] is often written as 'सक्तैन’ *(saktaina)* instead of 'सक्दैन’ *(saktaina),* especially in older texts. Another example is 'हाँस्तैन’ *(hastaina).*

However, due to the modern trends, the 'तै’ *(tai)* is often readily replaced with *'दै’(dai),* so no need to worry on that! The 'tai’ conjugation was removed, because it is archaic, confusing and of course, to standardize Nepali. 'Dai’ is more accepted nowadays. I just mentioned this because some texts do this.

In fact, nowadays, it is said that the *'hraswa’* and *'dirgha’* rules don’t really apply and now, you can write whichever you prefer! So, basically, you can write फूल *(phool)* which means 'flower’ as 'फुल’ *(phul)* which means 'egg’. Of course, there is a lot of debate still going on about this topic, so I think it is best to avoid this spelling debacle all together.

Some argue that the true meanings won’t be conveyed, like they won’t make sense.

For example, if you say 'म तिमीलाई फूल दिन्छु’*(ma timi lai phool dinchu)*, you mean you will give a flower. But if you say 'म तिमीलाई फुल दिन्छु’ *(ma timi lai phul dinchu)* then it would mean that you will give an egg. But if you meant 'flower’ but wrote 'egg’ instead (in Nepali), then will people understand? Which person would give an egg? Like, here! An egg! I love you! What?

How can you say “म तिमीलाई फुल दिन्छु’  *(ma timi lai phul dinchu)* but what you actually meant was I will give a flower? That is why there is a debate. There are a lot of words which sound the same, just differentiated by the critical, hraswa and dirgha.

Yet, people argue that this *'Hraswa’* and *'Dirgha’* rule has confused people, especially children. They say that the context makes things clear, like of course, you mean to give a 'flower’.

So, the debate goes on.

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**PRESENT TENSE AS FUTURE TENSE**

In Nepali, it is not at all **uncommon** to use Present Tense to denote the Future. Also, people use present tense to denote a habitual thing.

This leads the present tense to have three meanings:

1. As Present tense
2. As future Tense
3. As a habitual tense

**Taking the sentence:**

म भात खान्छु *(ma bhat khanchu)*

So, it means that it can be interpreted three ways:

*I eat rice.*

*I am about to eat rice. (Or I will eat rice)*

*I eat rice (as a habit).*

\_

**ANOTHER SENTENCE**

राम घर जान्छ *(ram ghar jaancha)*

*Ram goes home.*

*Ram will go home. (As now)*

*Ram goes home. (as a habit)*

The context makes it clear, usually, so it is very important to know what is being talked about.

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**VARIATION OF VERBS**

Sometimes, two verbs with same magnitude (meaning) might appear with a slight variation in their spelling. For example, in Nepali, these two verbs:

भत्कनु *(bhatkanu)*  
भत्किनु *(bhatkinu)*

Both have the same meaning, ’*To be destroyed*’. The basic difference is that, in such verbs, the second last syllable might appear with either with an 'अ’ (a) sound or an 'इ’ (i) sound. You can interswitch between those two and both are correct, though. Another example is :

सल्किनु *(salkinu)* - सल्कनु *(salkanu)* [= to be ignited]

**FACT: Saying 'inu’ is easier but conjugating 'anu’ is easier!**

But please do note that ’सकाउनु’ *(sakaaunu/ to finish)* and सकिनु *(sakinu/ to be finished)* are different things!

### INFINITIVE FORM OF VERB IN NEPALI

**INTRODUCTION**

An **Infinitive form of verb** is the basic form of a verb, without an inflection binding it to a particular subject or tense. For example, in English, it is the basic verb like ‘to eat’ or ‘to drink’. As such, they function like adverbs. An example use of an infinitive is:

**To live** is **to die** Twice.

Infinitives are also known as ‘**non-finite’** type of verbs.

In Nepali, there are two types of infinitives, the ‘Nu’ and the ‘Na’. Also, in Nepali, these terms are not considered to be ‘**verbs**’! The definition of a verb is **very strict** in Nepali so, as a consequence, the ‘**verb**’ which translates into infinitives is either classified as an Adverb or as a Noun. Since these two translates into ‘an infinitive form’ in English, hence the lesson is called ‘Infinitive Form of Verbs’. What may seem as verbs are not verbs, like how ‘you’ aren’t ‘you’. Damn parallel universes…

Just in case you were wondering, a verb in Nepali is defined as ‘An action word that gives a complete meaning to the sentence’ Since they don’t give a complete meaning, hence they aren’t considered to be ’**true verbs**’.

Like:

He cut his hand with a knife while slicing vegetables (where ‘cut’ gives complete meaning to the sentence but not the 'slicing’). Hence, infinitives are 'pseudo-verbs’.

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Remember the ‘basic’ form of verb, like ‘खानु’ (khanu)? That is Infinitive-type 1 (as I will call it); The ‘nu’ type. The ‘nu’ type of infinitive functions like a **noun**. It is not a gerund, though, but it is somewhat like a gerund, because it functions like a noun (primarily). However, it does get occasionally get translated into a gerund to keep up with the ‘flow’ of language understanding.

**BRIEF**

**The ‘na’ infinitive:**

The ‘na’ infinitive type of ‘verb’ functions like an adverb; hence it is often used in adverbial phrases or clauses.

To make a ‘na’ type infinitive, just remove the ‘u’ (उ) sound from type-one infinitive and replace it with an ‘a’ (अ) sound. For example, खानु (khanu) becomes खान (khana).

Let’s see how infinitives work in Nepali.

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## **DETAILS**

Before moving on to the lesson, I will now tell what qualifies as a noun and what qualifies as a verb or adverb in Nepali. As you know, Nepali is a **Subject + Object + Verb**language. It relies on a series of Case Markers (also known as postpositions or particles) which are like prepositions in English. As such, there is an added flexibility in the Sentence structure. Such case tell what the word is like, let’s say a Subject or an Object.

In English, when you say 'a cat ate the fish’, you understand that 'a cat’ (the subject) did a work 'ate’ to 'the fish’ (the object). English is a language largely devoid of case markers, so you have to look at  the sentence structure to see what is what. Things would be very different if you say 'The Fish ate the cat’!

In Nepali, you would say **'Cat+Fish+Ate**’ but you can also say ’**Fish+Cat+Ate**’ as long as the case markers remain attached to the words. So, translated, you can say ’biralo le macha lai khayo’ and ’macha lai biralo le khayo’ and not lose the meaning, provided the main verb stays in the end.

Now, why was this important to say? You must be wondering right now, but this is said to define what a verb is. In Nepali, unless a sentence is a complex sentence (has two verbs of equal importance), only the last (the main verb) is considered to be a 'true verb’ and the rest of them are 'pseudo-verbs’. The pseudo-verbs 'describe’ the main verb and hence behave like adverbs.

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**‘NU’ TYPE INFINITIVE**

The ‘nu’ type of infinitive functions like a noun. For example, take the following sentence:

**पढ्नु** सबैभन्दा असल काम हो (padhnu sabai bhanda asal kaam ho)

=**To study** is the greatest deed.

Here, the word padhnu (to study [type one] ) behaves as a noun. The word ‘sabai bhanda’ literally means ‘Compared with all’ and is used in a comparative degree till the superlative nature. (sabai= all, bhanda = it is a comparative compound postposition)

**जिउनु** दुई पटक **मर्नु** हो (jiunu dui patak marnu ho)

= **To live** is to die twice.

Here are two infinitives here, both in the ‘na’ type. Also, did you recognize the sentence? The word jiunu (to live) clearly acts like a noun, but what about ‘marnu’ (to die)? Is it a noun phrase too?

**PLACEMENT**

When you are making sentences using this type of infinitive, treat it like a noun. 'Nu’ types is usually uncommon…

This type of infinitive can be found far away from the main verb.

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**THE ‘NA’ TYPE INFINITIVE**

The ‘na’ type of infinitive functions like an adverb. For example, take the following sentence:

फूल **फुल्न** थाल्यो । (phool***phulna***thaalyo)

= (The) Flower(s) began **to bloom**.

The above sentence is the ‘na’ type of infinitive. As you can see, it functions like an adverb for it describes the verb ‘**to begin’**, therefore the word ‘began’ (thaalyo) is the main verb. Now, you do know that main verbs always come last in Nepali, just like how the main verb comes in the middle in English.

The word ‘phulna’, which means ‘**to bloom’**(type two) is describing the action ‘thaalyo’ (began). The flowers began…began to (do) what? With the addition of ‘phulna’, the sentence is clearer: ‘The flowers began to bloom’

This type of infinitive usually answers the question ’**Why**’ otherwise ’**To do wha**t’, so when making sentences, just ask this question, if it makes sense, then it is correct. For example:

SENTENCE: The boy sat down**to study**.

Whydid he sit down?

OR

He sat downto do what?

=**To study**   (Since the question is answered, the criteria is fulfilled and hence the ’na’ type is used) [केटा **पढ्न** बस्यो /keta***padhna***basyo/ ]

**PLACEMENT**

This type of infinitive precedes the main verb or whatever verb it modifies. That is because it is an adverb and adverbs precede the verb they describe otherwise modify. (Did you know that adverbs are called ’***Kriyavisheshan***’ in Nepali, which literally mean ’***Adjectives of Verbs***’?[*The more you know…*](http://t.umblr.com/redirect?z=http%3A%2F%2F2.bp.blogspot.com%2F-GEu7-t5_iIY%2FUtYQo6_pAJI%2FAAAAAAAAE5s%2F5n_GGc62lIs%2Fs1600%2FTheMoreYouKnow.png&t=YWI4NDliMjc3MDgxMzI3OTdjZTBkNTFjM2E5NWFhZGFkMTZmYTdmMixYNmhYOWhxNQ%3D%3D&b=t%3AXsJ3BW5zQKcD5UHEzMCbjQ&p=https%3A%2F%2Fnepalgo.tumblr.com%2Fpost%2F81290264995%2Finfinitive-form-of-verb-in-nepali&m=1))

'Na’ type is somewhat more used than the 'nu’ type.

**SOME SENTENCES**

Now that the adverbial nature of ‘na type of infinitive’ is displayed, I think we can construct more sentences, can’t we?

मलाई**हाँस्न** मनपर्‍यो (malai hasna man laagyo)

= I want **to laugh**.

Here, the word ‘hasna’ (to laugh) is describing the word ‘man laagyo’ (want) more clearly. What do I want to do? I want to laugh.

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जब उसले उसको छोराको मृत्युको बारेमा सुन्यो, ऊ **रुनथाल्यो** (jaba usle usko chora ko mrityu ko bare ma sunyo, u runa thaalyo)

= When he heard the news about the death of his son, he began **to cry**.

The word ‘runa’ (to cry) modifies the word ‘thaalyo’ (began) in this case.

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In English, the infinitives sometimes get hidden with auxiliaries, like 'can do’ or 'must be’. In that case, infinitives still apply in Nepali, even when the basic ’**to X**’ does appear in English Translation. This explains why ’na’ infinitive is used to show potentiality. An example of the hidden infinitive in English:

He can **do** it.

= ऊ **गर्न**सक्छ (u garnasakcha)

So, just relying on ’**to X’** form is not much effective…

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**SOME FOOTNOTES**

Usually in Speech, the ’na’ types is readily replaced with ’nu’ types. That means, a listener understands both as carrying the same meaning, but this is restricted to only. However, this is not an excuse to speak gibberish and is the language connoisseurs will probably jail you for doing so (if it was a crime). Written Nepali is strict in terms of this…just like you won’t write 'bro, yo dawg…wassup’ in a letter addressing to the President…well unless you use 'SWAG’ as an excuse or want to intentionally look like an uneducated swine incapable of stringing formal locutions…..

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That is all you have to learn about Infinitives! If this doesn’t satisfy your curiosity, then feel free to ask questions. Also, I am resuming **Word of the Day** feature from Tomorrow onwards. (Published in 10 AM daily, Nepal Standard Time)

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**EXERCISES**

**A. TRANSLATE AND TRANSLITERATE THE FOLLOWING**

1. म कलम किन्न जाँदैछु

2. I sat down to read a book.

**ANSWERS**(illustrative purposes only)

A. 1. I am going to buy a pen. (ma kalam kinna jaadaichu)

A. 2. म किताब पढ्न बसे (ma kitab padhna base)

### DERIVATIONS OF VERBS (PSEUDO-VERBS)

Verbs are about the most important part in any language. It is one of the four Universal Absolutes in Languages (meaning it is found in all languages). Verbs are called ‘क्रियापद’ (*kriyapad*) in Nepali.

Nepali is a **verb final language**. That means, the verb will always appear in the end. Now, that verb that appears in the end will always be the main verb and hence it will give a complete meaning to the sentence. However, one note is that, unless the sentence is a conjoined sentence with two verbs of equal importance, then the final verb is considered to be the true verb)

Verbs in Nepali is divided into three primary tenses and some other forms which denote Probability, Desire, Wishes, Command etc. Anything other than that is not a true verb. Take the following sentence:

बेन्जमिन भात खाएर सुत्यो*(benjamin bhat khaera sutyo)*

= Benjamin ate Rice and Slept.

Now, it seems a bit obvious that ’**ate**’ and ’**slept**’ are both verbs in that sentence. Here, the word 'खाएर’ (*khaera*) is somewhat equivalent to 'ate’. Now, the interesting thing is, the word खाएर (*khaera*) is not a verb! Although it is derived from the verb खानु (*khanu*), it doesn’t function as a verb but rather as an adverb. That is one of the seemingly crazy things in learning Nepali! How can a word derived from a verb act as an adverb?

In Fact, in can. This might seem an initially crazy idea, but Verbs are about the most flexible part of Nepali. Verbs perform the biggest function in Nepali, however some words derived from verbs belong to a category which is known as ’**Pseudo-Verbs**’; Words that look like verbs (or its conjugations), are derived from verbs but are not real verbs. (P.S: They are also known as **Verbals**, but I will call them pseudo verbs because it sounds science-y… yeah…)

So, what are the pseudo-verbs which we can derive from Verbs and what are their respective Functions?

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**PSEUDO-VERBS THAT FUNCTIONS AS NOUNS**

**The ’*-Nu*’ Form**

You probably already know about the *nu form* from the Lesson ['Infinitives in Nepali’](http://nepalgo.tumblr.com/post/81290264995/infinitive-form-of-verb-in-nepali). Just in short, the*nu form* functions as a noun…well the section’s name should make it obvious! It is also the basic form of verb but it functions as a noun. You can head over to that lesson about infinitives to know more about the *nu form*!

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**The ’*-Ai’* Form**

No, not the japanese word 'Love’. The ’*Ai’* (आइ/ *spelt like****'i’****of****i****ce*) form also functions as a noun. However, it doesn’t function like the***nu* form**. That is because, the ’*nu*’ form is a type of infinitive; this one isn’t. It is more like ’**studies**’ in the sentence 'Focus on your **studies**’. Kind of like ’**gerunds**’.

To convert a verb into the *ai* form, we extract the root from the basic form of verb and then add आइ (*ai)* to the root. To get the root, remove ’*nu*’ from the list of basic verbs. For example:

पढ्नु *(padhnu***/to study**/*)*

1. Remove the 'nu’ (नु)      ->   पढ्  (*padh*)

2. Now add 'ai’ (आइ)         ->  पढ्  (*padh*) + आइ (ai)   -> पढाइ (*padhai*)

पढाइ (*padhai*) = **Studies** (noun)

However, it is not possible to conjugate all verbs into the ’*ai*’ form; for example, खाआइ *(kha'ai)* doesn’t exist. Such verbs take only take ’*i*’.

Certain verbs like पढ्नु (*padhnu* **/to study/**), भन्नु (*bhannu* **/to say/)**, हेर्नु (*hernu* /**to watch**/), पिट्नु (*pitnu* /**to beat up**/) etc. take up this ’*ai*’ form. The general rule of thumb is, if the verb is more than 2 characters long, then it will take the ’*ai’* form, if not, then *'i’* form. However, there are exceptions, particularly with the ones that ends with ’-उनु’ (-*unu*). Such ’-उनु’ (-*unu*) verbs usually take up the *'i*’ form, which replaces the ’*u*’:

खुवाउनु (*khuwaunu*) = To feed

खुवाउ (*khuwau*) is the root, in which we add 'इ' *(i)* ->

खुवाउ (*khuwau*) + इ (*i*)

= खुवाइ (*khuwai*)   [**Feeding**]          ['ई’ replaces 'उ’]

Since these words function as nouns, you can treat it as such when applying it to conjugations:

पढाइले मान्छेलाई ठूलो बनाउँछ *(padhai le manche lai thulo banaaucha)*

= Studying makes a person great.

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**PSEUDO-VERBS THAT FUNCTIONS AS ADJECTIVES**

**The ’-eko’ form**

The **’-*eko*’ form (**-एको**)** is the base for making perfect (aspect) sentences; however its function is not limited to that only. The**-eko form** of verb functions as an adjective. Sometimes, the **-eko form** is used as perfectives, that is by dropping the suffixal ’*cha*’, ’*thiyo*’ or ’*hunecha*’ and is normally limited to conversations. That means, you sometimes drop off the 'cha’ or 'thiyo’ etc. while conversing, when you talk in perfective.

To convert a verb into *-eko form*, just add ’*eko*’ to the root *(note that consonant + vowel = consonant with that vowel’s diacritic)* :

पढ् (*padh*) + एको (*eko*)

पढेको (*padheko*)

As you might be aware, the 'ko’ can be inflected into*ki* or *ka*, depending on the status of the object. You can read more on this on the lesson ’[Particle: Ko](http://nepalgo.tumblr.com/post/52224398364/particles-ko)’ otherwise the lesson ['Adjective Order’](http://nepalgo.tumblr.com/post/81177940201/adjective-order-in-nepali).

So, what meaning does it carry?

When you say:**-eko form + X***(X is a noun or a pronoun)*

It means:

**X** who/which is **’-eko form’***(-eko denotes things in the past tense)*

**/otherwise/**

’*-eko form*’ X

For example,

सुकेको माछा  (*sukeko machha)* means ’**Dried Fish**’ (Fish which is dry).

Do note that, the word ’**Dried**’ behaves as an adjective which describes the Fish. Basically, when you translate **'eko Form + X**’, you get:

*Past Form of the corresponding verb + X*

So,

सुकेको (*sukeko*) stems from सुक्नु (*suknu*) which means **'To dry’**. Since सुकेको (*sukeko*) corresponds to the past form of verb in English, hence,  सुकेको (*sukeko*) means ’**Dried**’ and not ’*Drying*’ or ’*Dries*’.

Similarly, पकाएको खाना (*pakaaeko khana*) means**'Cooked Food’** (Food which is cooked). The **-eko form** usually dictate things that happened in the past. So, पकाएको खाना (*pakaaeko khana*) doesn’t mean 'F**ood which is cooking**’.

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**The ’-ne’ Form**

The **’ने’ (*ne*) form** is actually very similar to the -**eko form**, but it denotes things that are done in the present or shows habitual action (present). IT can also  To convert a verb into the ’-*ne*’ form, simply add “ने’ (*ne*) to the verb root.**For example:**

सुत्नु (*sutnu* **/to sleep/**)    ->    सुत् (*sut*)  [ROOT]

सुत् (*sut*) + ने (*ne*)   ->    **सुत्ने (*sutne*)**

The format of the -ne form is slightly different that the -eko form. It is something like this:

X + -ne form + Y  (**X and Y are Nouns or Pronouns**)

Which roughly means:

**Y which/who (-ne form action) X**

This might seem a bit complicated, but if we replace it with realistic objects, then it makes sense. For example:

भात खाने मान्छे*(bhat khane manche)* means **'Person who eats Rice**’. As you can see, the structure is:

X = भात (*bhat* /**rice**/)

ne form = खाने  (*khane*)   [Stems from ’*khanu*’ **/to eat/**]

Y = मान्छे*(manche*/**person**/)

[ *bhat + khane + manche* ] = [ bhat (**Y**) + khane **(-ne form**) + manche **(X**)]

So, it wasn’t that difficult to know what it means, right? Another Sentence:

भात पकाउने भाँडा (*bhat pakaaune bhada)*

= Utensil that cooks Rice

**Note:** The *’-ne*’ form is used to some extent as an adverb. However, this is limited to only one verb, that too to only one form. Did you guess? The ’-ne’ form as an adverb only functions as one when it is kept before 'हो ’ (*ho*) or its conjugations. When done so, it gives a meaning of ’**Shall/ Should**’:

यो गर्ने हो ? *(yo garne ho)*

= Should we do it?

However, ’-ne’ form doesn’t go with any other verb, not even with ’*chha*’.

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**PSEUDO-VERBS THAT FUNCTIONS AS ADVERBS**

***The -Daa Form***

Now comes a bizarre part; verb forms that function as adverbs. Sounds crazy, right? Perhaps, not so. An adverb is just an adjective of a verb; adverbs describe the verb’s action with more detail. As such, adverbs are always kept before the verb they modify. Here, we will look at the -daa form. (-दा)

To convert into the -*daa* form, add -दा (*daa*) to the root of the verb. For example:

लेख्नु  (*lekhnu***/to write/**) -> लेख् (*lekh*)   [**ROOT**]

लेख् (*lekh*) + दा (*daa*) -> **लेख्दा (*lekhdaa*)**

The -daa form denotes an incomplete action that was being done before another action. That means, the action of -*daa* was being done, but was left incomplete to do another task. That is, is -*daa* was**X** and the main verb was**Y**, then it would mean that **X** was being done when **Y** event happened. As such, it usually appears in this format:

-daa + Y *(where the Y is the main verb)*

It usually means:

**Y happened while doing *’-daa form’.***

\Or in other words\

-*daa* form was happening when Y started

**\otherwise\**

Y happened while doing -*daa* form

Note that the ’-*daa*’ action remains incomplete when Y is being done. As such, when translating the -*daa* part, it gets converted into the continuative form of verb (in English). The translation form can look like this too:

Y while (-*daa* form)  [-*daa* corresponds as a continuative form]

This example should make it clear:

ऊ लेख्दा रुन्छ *(u lekhda runcha)*

= He cries while writing.

As you can see, the ’*lekhda*’ corresponds to ’**writing**’ whereas ’*runcha*’ corresponds as ’**cries**’. Did you get it? The task ’**writing**’ remained incomplete, or is in the process of being completed when the main task ’**cries**’ happened.

Do not confuse this form with the ’-*dai*’ form (दै). The ’-*dai*’ form is the basis for making continuative form, and they are pivotal in making Continuative Form of verb. While removal of the ’-*daa*’ form still makes sense, removal of ’-*dai*’ form will render the sentence illegible. For example:

**He is eating while doing dishes.**

A sentence that makes sense, right? Now, remove the ’*while doing dishes’* part. The resulting sentence still makes sense, right? However, when you remove the*'is eating*’ part, the sentence doesn’t make much sense right?

The 'is eating’ part corresponds to that ’-*dai*’ form, because it is a **VERB**. However, the part 'while doing dishes’ corresponds to ’-*daa*’ form, for it is an **ADVERB** and is describing or giving more information.

There is nothing to be confused on this matter.

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***The -Era Form***

The *era* (-एर) form is very similar to *-daa* form, however it denotes complete action. The format is same as the *-daa* form, that is:

**’-era’ form + X**

= X happened after doing (-era form)

**\OR\**

= X after (-era form)

To convert a verb into the -era form, just add 'एर’ (*era*) to the root of the verb. For example:

खानु (*khanu* /**to eat**/) -> खा (*kha*)   [ROOT]

खा (*kha*) + एर (*era*) -> **खाएर (*khaera*)**

So, as you saw above, the ’*era*’ form denotes complete action instead. When translating, the -*era* form is usually translated into **'after + continuative form**’. Why continuative form? Because it makes sense that way in English. For example:

He slept after (**Read** / **reading**)

Which made more sense, read or reading? Exactly! When we translate to and forth, that 'era’ form takes the 'after (continuative)’ form.

Take this sentence:

ऊ सुतेर उठ्यो *(u sutera uthyo)*

= He woke up after sleeping.

Did you get it? The ’-era’ form correspond to the **'after sleeping’** part. After sleeping, he woke up (the main verb is to wake up). When you remove the ’**after sleeping’** information, the sentence still makes sense but not so when you remove the ’*woke up*’ part.

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***The ’-na’ form***

You can learn more about this in the lesson 'Infinitives in Nepali’, where it has been discussed thoroughly.

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Those are the common **Pseudo Verbs** you will encounter while learning Nepali. I really hope this will fill a major gap in mastering Nepali, for the language is full of these pseudo-verbs!

There are still some more, but they are not so important to learn right now. In fact, their meaning even coincide with some! However, if you want them listed, you can contact me and request for one. I will gladly add it!

Finally, if you have any queries related to this, then you can ask anytime.

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**EXERCISE**

**A. TRANSLATE THE FOLLOWING**

1. राम भात पकाएर बाहिर गयो *(ram bhat pakaaera bahira gayo)*

2. मासु काट्ने छुरी *(masu katne churi)*

**B. MAKE YOUR OWN SENTENCES USING THESE WORDS**

1. खाएर

2. लगाएर

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**ANSWERS**

A. 1. Ram went outside after cooking rice.

A. 2. Meat cutting Knife  (*or* Knife that cuts meat)

### COMPOUND VERBS FORMED BY JOINING AUXILIARIES

Verbs are perhaps the most important part of Nepali Language. A whole sentence can be completed by a verb and infact a sentence can have only a verb! Verbs are also one of the most – if not the most – difficult parts on learning Nepali. Did you learn all your basic verbs? That’s cute, because there are compound verbs too! Great, now what?

Worry no more! A compound verb is a fusion between two or more verbs (one main and other auxiliary) whose meanings join and functions as one verb. That meaning, verbs join to be one and then that compound verb functions as one single verb. Sometimes, a Noun/ Predicate + Verb combination is also called a compound verb. However, some linguists argue that they aren’t real compound verbs and only Verb + Verb compounds can be considered to be true. The point of the lesson is to teach you how to make compound verbs (V+V) in Nepali.

Compound verbs are extremely rare in English, with only a fist full like ’stirfry’ and ’forcefeed’. On the other hand, you can create many compound verbs in Nepali using only a handful of Auxiliary Verbs.

So, first let’s see the structure of V + V compounds.

In English, the auxiliary verb comes before the main verb. For example:

He has**studied**.  (auxiliary in italics, main verb in **bold**)

So as you can see, the auxiliary verbs comes before the main verb. In Nepali however, the auxiliary verb comes AFTER the main verb. Weird, right? So that means:

He **studied** has.

However, things are not simply that easy. The main verb has to be slightly modified when we add such auxiliaries. That means, the main verb is not kept unaltered when we add auxiliaries!

So first, let’s see the common auxiliary verbs in Nepali, and their original meaning:

गर्नु (garnu) = To do

दिनु (dinu) = To give

हाल्नु (halnu) = To put

राख्नु (rakhnu) = To keep; to place

सक्नु (saknu) = To finish

छोड्नु (chodnu) = To leave

पाउनु (paaunu) = To get; To receive

आउनु (aaunu) = To come

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Now, as you know, the auxiliary is kept after the main verb. But, we cannot just say, like:

खानुराख्नु (khanurakhnu)   [खानु + राख्नु]

In other words, we cannot just keep the main verb unaltered! Even though the auxiliary verb is kept unaltered, the main verb must be changed a bit. That also means, all conjugations will affect the auxiliary verb and not the main verb.

So, how do we change the main verb?

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First, extract the root from the verb. To do that, just remove  'नु’ (nu) from the verb. [E.g: खानु (khanu) -> खा (kha) / रोक्नु (roknu) -> रोक् (rok) ]

**Now:**

**For दिनु (dinu), हाल्नु (halnu), राख्नु (rakhnu), छोड्नु (chodnu) and हेर्नु (hernu):**

Add इ (i) to the root and then add the auxiliary. If the root ends in a consonant sound (AKA without an inherent vowel sound) then change the consonant into its ‘i’ sound. For example:

खा (kha) +  इ (i) + दिनु (dinu) =  खाइदिनु (khaidinu)

रोक् (rok) + इ (i) + दिनु (dinu) = रोकिदिनु (rokidinu)

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**For सक्नु (saknu) and पाउनु (paaunu):**

Add न (na) to the root and then add the auxiliary. For example:

खा (kha) +  न (na) + सक्नु (saknu) =  खानसक्नु (khanasaknu)

रोक् (rok) + न (na) + सक्नु (saknu) = रोक्नसक्नु (roknasaknu)

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**For गर्नु (garnu) and आउनु (aaunu):**

Add दै (dai) to the root and then add the auxiliary. For example:

खा (kha) +  दै (dai)  + गर्नु (garnu) =  खाँदैगर्नु (khadaigarnu)

रोक् (rok) + दै (dai)  + गर्नु (garnu) = रोक्दैगर्नु (rokdaigarnu)

**Notes:**

The auxiliary and the main verb must stick together, so for example it shouldn’t be रोक्दै गर्नु but it should be रोक्दैगर्नु.

When you add दै (dai) to verb roots that is only one character long, then you must add the nasalising diacritic ँ (chandrabindu) to the root. You can see that in the example खाँदैगर्नु (khadaigarnu).

If जानु (janu) happens to be the main verb in the condition where the root takes इ (i), the compounding is done with the root ग (ga).

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So, now you have learnt how to compound verbs. However, what are their respective meanings? As you might have guessed, the auxiliary verb loses a large amount of its original meaning. So, that means, खाइदिनु doesn’t mean 'To eat give’! So, what will happen then?

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**WHAT THEY MEAN**

**गर्नु (garnu)**

When you say ’X garnu’ (where X is the main verb), it sends a meaning of habituality and continuity of the main verb. So, for example:

खाँदैगर्नु (khadaigarnu)

= To keep eating

Easy, right? Now, the 'garnu’ part is conjugated, for example:

3rd Person Conjugation (No honour) = खाँदैगर्छ (khadaigarcha)

उ खाना खाँदैगर्छ (u khana khadaigarcha)

= He will keep eating rice.

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**दिनु (dinu)**

When you say'X dinu’ (where X is the main verb), it gives three meanings (depending on the context):

**1. Benefactive**

It means that the receiver is benefited from the action of the main verb. For example:

मैले यो तिमीलाई किनिदिएँ  (maile yo timi`lai kinidiye)

= I bought this for you.

**2. Permissive**

It gives permission or command to do the action of the main verb. For example:

यो काम गरिदेऊ (yo kaam garideu)

= Do this work

**3. intensive**

It gives emphasis to the action of the main verb. For example:

उसले त सबै काम गरिदियो! (us`le ta sabai kaam garidiyo)

= He **did** all the work!

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**हाल्नु (haalnu)**

When you say'X haalnu’ (where X is the main verb), it gives a meaning of 'to do the action of the main verb immediately’. For example:

गरिहाल्नु (garihaalnu)

= To do immediately

So,

त्यो काम गरिहाल (tyo kaam garihaala)

= Do that work immediately.

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**राख्नु (rakhnu)**

When you say ’X rakhnu’ (where X is the main verb), it gives a meaning of continuity. The difference between rakhnu and garnu is that, rakhnu might not denote habituality like garnu does. For example:

खाइराख्नु (khairakhnu)

= To keep eating

So,

उसले खाना खाइराख्यो (us`le khana khairakhyo)

= He kept eating food.

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**सक्नु (saknu)**

Using ’saknu’ denotes Potential to do some work. Since this has already been explained in the lesson 'Potentiality in Nepali’, you can head over to that lesson by clicking [here](http://nepalgo.tumblr.com/post/80867234926/showing-potential-in-nepali).

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**छोड्नु (chodnu)**

When you say ’X chodnu’ (where X is the main verb), it shows determination to do the action of the main verb. When used to describe past events, it signals that the action of the main verb was completed with determination. For example:

गरिछोड्नु (garichodnu)

= To be determined to do

And,

खाइछोड्नु (khaichodnu)

= To be determined to eat

So,

उसले खाना खाइछोड्यो (us`le khana khaichodyo)

= He ate food, (finally!).   [Indicates he was determined or kept trying]

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**पाउनु (paaunu)**

When you say ’X paaunu’ (where X is the main verb), it shows opportunity to do the action of the main verb. For example:

खानपाउनु (khanapaaunu)

= To get the opportunity to eat   (or to get to eat)

So,

रामले मीठो खाना खानपायो (ram`le mitho khana khanapaayo)

= Ram got to eat good food. (OR /Ram got the opportunity to…/)

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**आउनु (aaunu)**

When you say ’X aaunu’, then the sentence’s meaning depends on the conjugation of the auxiliary. Usually shows continuity.

खाँदैआउनु (khadaiaaunu)

= To come eating

If conjugated into **Simple**: Gives a meaning of 'To come X-ing’

For example:

ऊ भात खाँदैआयो(u bhat khadaiaayo)

= He came eating rice.

…

If conjugated into **Perfective**: Gives a meaning of continuity (since a long time). That means, the event was done since a long span of time.

For example:

ऊ पढाउँदैआएको छ(u padhaaudaiaaeko cha)

= He has been teaching (for a long time).

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**TRANSITIVITY**

The transitivity of the compound verb depends on the main verb’s transitivity. That means, even if the auxiliary verb is intransitive, if the main verb happens to be transitive, the whole compound verb will be transitive. This will guide you where to use ’le’.

**.**

**UP TO HOW MANY VERBS CAN BE COMPOUNDED?**

Theoretically up to 10 verbs can be compounded. However, for practical reasons, the standard limit is imposed to 4. Yeah, I know. I will tell more about 2+ verb compounding later. One thing is, as verb compounding gets larger and larger, the meaning gets more and more abstract. An example is:

उसले खाइदिसकिहाल्यो (us`le khaaidisakihaalyo)

= He had already eaten it immediately.

[Here: **खाइ** + दि + सकि + हाल्यो]

More about 2+ verb compounding later.

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**Q. WHAT PARTICIPIAL FORMS (like -dai, -i) ARE USED TO CONSTRUCT THESE COMPOUND VERBS? IS -era USED TOO?**

**A.** Five participial forms are used to make compound verbs:

1. Absolutive (-i)          [most used]

2. Infinitive (-na)

3. Continuative (-dai)

4. Gerundive (-nu)

5. Prospective (-ne)     [least used]

Personally, you shouldn’t be worried about this. So no, -era is not used.

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**Q. CAN WE USE ANY PARTICIPIAL TO FORM COMPOUNDS WITH ANY VERB? LIKE USING -dai WITH CHODNU?**

A. No. Verbs take only certain participials assigned to them when forming compound verbs.

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So, that is all you have to know now about compound verbs. It might be a bit of a hassle to learn first, but learning compound verbs brings you one step closer to mastering Nepali Verbs.

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**EXERCISE**

**A. FILL IN THE BLANKS WITH THE CORRECT MAIN VERB FORM:**

1.  \_\_\_\_\_\_छोड्नु  (खान, खाइ, खाँदै)

2.  \_\_\_\_\_\_सक्नु (पढ्न, पढ्नु, पढ्ने)

**B. IS THE FOLLOWING COMPOUND VERB FORM CORRECT?**

1. लेखिहाल्नु

2. गर्दागर्नु

3. रोक्नेपाउनु

**C. MAKE ANY COMPOUND VERB USING THE FOLLOWING VERBS AS THE BASE:**

1. हिँड्नु

2. छुनु

**ANSWERS**(Answers for C are for illustrative purposes only)

A. 1. खाइ

A. 2. पढ्न

B. 1. Yes

B. 2. Yes

B. 3. No

C. 1. हिँडिहाल्नु

C. 2. छुनसक्नु

### CAUSATIVE VERBS

When you make someone do something, you are causing someone to do an action. It doesn’t necessarily have to be you to make that event. Take the following sentence:

Mary made John to make food.

Here, a person is making or ‘causing’ a recipient to do an action. In other words, something is making something or someone to cause an action. The verb involved here indicates that, in the sentence, an action is being caused by something. Such verbs that indicate 'cause’ are called **Causative verbs**. In Nepali, causative verbs are called 'प्रेरणार्थक क्रिया’ (prernarthak kriya). Note that all causative verbs are transitive in Nature.

However, it is not necessary for a causative verb to be translated into as 'made’. For example, पढाउनु (padhaunu) is a causative verb in Nepali. It stems from the word 'पढ्नु’ (padhnu) which means 'To study/read’. Can we guess what पढाउनु (padhaunu) is then?

It means 'To make someone study’ like 'He made me study books’. However, we can instead of writing 'make someone study’ write 'teach’ instead. Much shorter, right?

Infact, most Causative verbs work this way (when translated into English). For example, jalaaunu stems from ’jalnu’ which means 'To be burnt' so jalaaunu basically means 'To be made to be burnt’ but can be shortened into 'To burn something’ or just simply 'To burn’.

Most causatives have ’aaunu’ as their final syllables.

Now, let’s learn how to convert verbs into causative verbs. Also, do note that intransitives can also be converted and the following are just simple guidelines and may not be applicable for all verbs. Once you convert a verb into a causative verb, it behaves like any other verb. (meaning you can conjugate it to different tenses, moods etc.)

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**CONVERTING VERBS THAT HAVE ROOTS ENDING WITH A CONSONANT**

By a consonant, I meant that half consonant we always talk about. For example, such a verb would be like बस्नु (basnu) or पढ्नु (padhnu). Anyway, the rules are:

1) Extract the root from the verb. To do this, remove the 'nu’

2) If the first syllable of the root starts with an आ (aa) sound, convert that into an अ (a) sound first

3) Add आउनु (aaunu) to the root of the verb. If the final letter of the root is a pure consonant, add an inherent vowel sound to it [E.g.: गर् (gar) + आउ (aau)  = गराउ (garaau)]

That is about it. Also do note that if the first syllable starts with an 'o’ sound, then you cannot use the above described method.

Examples:

बस्नु (basnu) -> बस् (bas) + आउनु (aaunu) -> बसाउनु (basaaunu)

लुक्नु (luknu) -> लुक् (luk) + आउनु (aaunu) -> लुकाउनु (lukaaunu)

हाँस्नु (haasnu) -> हस्ँ (has) + आउनु (aaunu) -> हँसाउनु (hasaaunu)

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**CONVERTING VERBS THAT HAVE 'AAUNU’ (आउनु) AS THEIR FINAL SYLLABLES OR VERBS THAT HAVE AN  ओ (o) SOUND IN THEIR FIRST SYLLABLE**

Some verbs have आउनु (aaunu) as their final syllables. For example, all these verbs have आउनु (aaunu) as their final syllables:

आउनु (aaunu /to come/), पाउनु (paaunu /to get/), पठाउनु (pathaaunu /to send/), समाउनु (samaaunu /to hold/) etc.

Please do note that even though these words have ’aaunu’ as their last syllables, they are NOT causatives (yet).

Some verbs also have 'o’ in their first syllable. For example:

रोक्नु (roknu /to stop/), खोक्नु (khoknu /to cough/), ढोग्नु (dhognu /to bow/, बोक्नु (boknu /to carry/) etc.

To convert them into causatives is very easy:

1) Convert the last 'नु’ (nu) into  न (na)

2) Then add लाउनु (laaunu)

Do note that लाउनु (laaunu) is a contraction of लगाउनु (lagaaunu) and all conjugations of लाउनु (laaunu) should ideally follow that of  लगाउनु (lagaaunu). Why लाउनु (laaunu)? It is much easier to say.

Simple, right? For example:

पठाउनु (pathaaunu) -> पठाउन (pathaauna) + लाउनु (laaunu) = पठाउन लाउनु (pathaauna laaunu)

रोक्नु (roknu) ->रोक्न (rokna) + लाउनु (laaunu) -> रोक्न लाउनु (rokna laaunu)

HOWEVER, it is considered to be okay to use the first method (the one for general verbs) for the 'o’ one, like we can say ’rokaaunu’ but that is completely your preference and accepted by modern guidelines.

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**CONVERTING PASSIVE VERBS**

To make causative-passive verbs, we need to first start with our active verbs. To make causative-passives:

1) Convert the active verb into an causative-active verb (rules are above!)

2) Now, convert the causative-active into a causative-passive verb

3) To do this, remove the उनु (unu) and add इनु (inu) instead

For example:

मेट्नु (metnu) -> मेटाउनु (metaaunu) -> मेटाइनु  (metaainu)

We will learn to use causative-passive verbs on a later section.

**REMEMBER**! Always convert into causative and then only passive!

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**CONVERTING SOME IRREGULAR VERBS**

There are a few irregular verbs that even though they look like they follow the first rule…they do not. Most of these irregular ones have monosyllabic roots. However, like above we can convert them into causatives with the addition of लाउनु (laaunu) to them. It isn’t that difficult and follows the same rules as above:

1) Convert the last 'नु’ (nu) into  न (na)

2) Then add लाउनु (laaunu)

So, which are the (common) verbs that do not follow the standard pattern?

हुनु (hunu /to be/), जानु (janu /to go/), पार्नु (paarnu /to enmesh; lay/), ठान्नु (thannu /to assume/), सक्नु (saknu /to finish/) etc.

I hope you know what to do now and I will just provide one example to show it:

जानु (janu) -> जान (jana) + लाउनु (laaunu) -> जान लाउनु (jana laaunu)

YET there are a few verbs that do not follow the above patterns AT ALL. There are two such common verbs and they are:

खानु (khanu /to eat/) and रुनु (runu /to cry/)

The two verb’s causatives are खुवाउनु (khuwaaunu) and रुवाउनु (ruwauunu) respectively.

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**USING CAUSATIVES**

Using causatives is actually very easy. Once you make a causative verb, it behaves like any normal verb meaning you can conjugate it for various tenses and aspects. For example, let’s use the causative verb 'बनाउनु’ (banaaunu). बनाउनु (banaaunu) stems from ’bannu’ which means 'To be made’. So basically, बनाउनु (banaaunu) means 'To be made to be made’ or in other words, 'To make’. We can conjugate it like any other verb and use it in sentences, like:

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उसले घर **बनाउँछ** (usle ghar ***banaucha***)

= He **makes** houses.

.

हामी सबै मिलेर देश **बनाउँला** (hami sabai milera desh ***banaula***)

= We will all join hand-in-hand and **make** a country.

.

It wasn’t so difficult to use causatives, right?

Sometimes, after we convert a general verb into its causative form (which ends with aaunu) we still add a लाउनु  (laaunu) after that. Why?

Sometimes, the verb has a one-one corresponding meaning that might sound wrong…an example of this happening is with ’pakaaunu’ which means 'To cook’…so when you say 'John le Mary lai pakayo’ it sounds more like 'John cooked Mary’ instead of 'John made Mary cook’. To avoid this, we add ’laaunu’. More on this on a later section.

.

For causatives that have no 'easily’ translatable counterparts like 'बनाउनु’ (banaaunu) has, then we use the following pattern:

X made/makes/make Y do Z

For example,

रामले जनलाई काम **गर्न** लगायो (ram le jan lai kam garna lagayo)

= Ram made John **do** work.

Here,

X is 'Ram'

Y is 'John’

Z is 'Work’

.

I hope you get it. Perhaps a few more examples can set things straight:

जनले मेरीलाई **हँसायो** (jan le meri lai hasayo)

= John **made** Mary **laugh**.

.

आमाले छोरीलाई **पढाउनुभयो** (aama le chori lai padhaunu bhayo)

= The mother **taught** her daughter. (or The mother **made** her daughter **study**)

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**WHY THE EXTRA LAAUNU SOMETIMES?**

Like I said before, pakaaunu usually takes up a laaunu because of its corresponding meaning to ’**Cook**’. This is probably because pakaaunu come from ’paaknu’ which means ’**To be cooked**’. However, what if we add laaunu to others, like ’hasaaunu’?

The sentence would not be grammatically correct per se but you must know the situations where it will be used. Adding that extra ’laaunu’ will add an extra ’**made**’ to the sentence. This example might set things clear:

जनले मेरीलाई **हँसायो** (jan le meri lai hasaayo)

= John **made** Mary **Laugh**.

जनले मेरीलाई हँसाउन **लगायो**(john le meri lai hasauna lagaayo)

= John made Mary **make**(something) to laugh.

.

Let’s see the example of ’pakaaunu’. As we know, pakaaunu means 'To be made to be cooked’. So,

जनले मेरीलाई पकायो (jan le meri lai pakayo)

= John made Mary to be made to be cooked.

जनले मेरीलाई पकाउन लगायो (jan le mari lai pakaauna lagayo)

=  John made Mary to make (something) to be made to be cooked.

.

These above sentences can be simplified into:

John cooked Mary.          AND

John made Mary cook.

.

As you can see, saying 'John cooked Mary’ sounds very 'Absurd’ unless he is fed up with people, I cannot tell for the sentence is technically 'correct’, grammatically.

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**CAUSATIVE-PASSIVES**

The causative-passive is simply a combination of causative and passive and as such, carries a meaning of something like:

**X is made to do Y**

Passive sentences lack an active focus to the subject. Hence one can completely omit it or decide to keep in the back burner. For example:

जन चिट्ठी लेख्छ (jan le chitthi lekhcha)

= John writes a letter. [**ACTIVE**]

.

जनद्वारा चिट्ठी लेखिन्छ (jan dwara chitthi lekhincha)

= A letter is written by John. **[PASSIVE]**

.

जनले मेरीलाई चिट्ठी लेखाउँछ (jan le meri lai chithi lekhaucha)

= John makes Mary write a letter.**[CAUSATIVE-ACTIVE]**

.

जनद्वारा मेरीलाई चिट्ठी **लेखाइन्छ** (jan dwara meri lai chithi lekhaincha)

= Mary**is made to write** a letter by John. **[CAUSATIVE-PASSIVE]**

.

Causative-Passives are not that hard to grasp but nonetheless requires some good amount of practice. Here are some sentences involving causative-passive constructions:

भाईद्वारा खाना खुवाइन्छ (bhai dwara khana ***khuwaincha***)

= Food **is made to be eaten** by Brother.

.

विद्यार्थीहरुलाई **पढाइन्छ** (bidyarthi haru lai ***padhaincha***)

= Students **will be made to be made to study**. [OR Students **will be made to study**]

.

त्यो मान्छेले मलाई १ घण्टा **पर्खाइदियो** (tyo manche le ek ghanta parkhaidiyo)

= That person **made** me **wait** 1 hour.

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**EXERCISES**

**A. CONVERT THE FOLLOWING VERBS INTO CAUSATIVES**

1. हिँड्नु (hidnu)

2. सिक्नु (siknu)

**B. CONVERT THE FOLLOWING VERBS INTO CAUSATIVE-PASSIVES**

1. हेर्नु

2. खेल्नु

**C. CONJUGATE THE FOLLOWING INTO CAUSATIVE-PASSIVE SIMPLE PAST TENSE (FOR ऊ)**

1. सिक्नु

.

**ANSWERS**

A. 1. हिँडाउनु (hidaaunu)

A. 2. सिकाउनु (sikaaunu)

B. 1. हेराइनु (heraainu)

B. 2. खेलाइनु (khelainu)

C. 1. सिकाइयो (sikaaiyo)

### LIST OF SOME ADJECTIVES

Adjectives are called ‘विशेषण’ (bisheshan) in Nepali. Adjectives are modifying words; they describe what or how an object is. An example in English would be: new (this new book)

Adjectives precede the word they modify, just like in English. So, the format would be: Adjective + Word

The following are a list of some adjectives. It contains some of the more common adjectives that you are likely to encounter everyday. It is not meant to be an exhaustive list but rather a quick list for study.

Nepali adjectives are very specific in Nature and can only be used under certain contexts. So, even when two words in Nepali translate into one word in English, they cannot be interchanged with each other.

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New = नयाँ (naya)

Old (as in an old book) = पुरानो (purano)

Old (as in an old man) = बुढो (budho)

Old (as in an old woman) = बुढी (budhi)

Warm (as in a warm blanket) = न्यानो (nyano)

Warm (as in warm water) = मनतातो (mantato)

Hot (as in hot water) = तातो (tato)

Cold (as in cold water) = चिसो (chiso)

Delicious = मीठो (mitho)

Bad-Tasting (as in bad tasting food) = नमीठो (namitho)

Bitter = तीतो (tito)

Sweet = गुलियो (guliyo)

Sour = अमिलो (amilo)

Salty = नूनिलो (nunilo)

Big = ठूलो (thulo)

Small = सानो (sano)

Tall/ High = अग्लो (aglo)

Short (as in a short ruler) = छोटो (choto)

Short (as in a short person) = पुड्को (pudko)\*

Low = होंचो (hocho)

Fast = छिट्टो (chitto)

Slow = ढिलो (dhilo)

More = धेरै (dherai)

Less = थोरै (thorai)

Bright = उज्यालो (ujyalo)

Dark/ Dim = अँध्यारो (andhyaro)

Cloudy / Blurry= धमिलो (dhamilo)

Long = लामो (lamo)

Far = टाढो (tadho)

Difficult  = गाह्रो (gahro)

Easy/ Convenient = सजिलो (sajilo)

Uncomfortable = असजिलो (asajilo)

Expensive = महँगो (mahango)

Cheap = सस्तो (sasto)

Pretty/ Good  = राम्रो (ramro)

Bad = नराम्रो (naramro)

Beautiful = सुन्दर (sundar)

Soft = नरम (naram)

Hard (as in a hard brick) = कडा (kada)

Curved = बाङ्गो (bango)

Flat = च्याप्टो (chyapto)

Circular/ Round = गोलो (golo)

Straight (as in a straight road) = सीधा (sidha)

Thin (as in a thin person) = दुब्लो (dublo)

Thin (as in thin book/ thin soup) = पातलो (patalo)

Fat = मोटो (moto)

Narrow = साँघुरो (saghuro)

Fine (as in fine print)/ Tiny (as in tiny letters) = मसिनो (masino)

Juicy = रसीलो (rasilo)

Spicy/ Hot (as in hot pepper) = पिरो (piro)

Stale = बासी (basi)

Dry = सुक्खा (sukkha)

Course/ Rough (as in a rough surface) = खस्रो (khasro)

Pointy = चुच्चो (chuchcho)

Sharp (as in a sharp blade) = धारिलो (dharilo)

Smooth = चिल्लो (chillo)

### ADVERBS

Adverbs are called ‘क्रियाविशेषण’ *(kriyabisheshan)* in Nepali. They describe the verb’s action. They precede the verb they modify. However, adverbs that describe time appears in front of the sentence.

Outside = बाहिर (*bahira*)

Inside = भित्र *(bhitra)*

Above/ Up = माथि *(mathi)*

Under = तल (*tala*)/ मुनि *(muni)*

Day before yesterday = अस्ति *(asti)*

Last Year = पोहोर *(pohor)*

Year before yesteryear = परार *(paraar)*

Later = पछि *(pachi)*

Today = आज *(aaja)*

Day after tomorrow= पर्सि *(parsi)*

Day after Day after tomorrow = निकोर्सि  (*nikorsi)*

Yesterday = हिजो *(hijo)*

Tomorrow = भोलि *(bholi)*

Slowly = बिस्तारै *(bistarai)*

Quite = निकै *(nikai)*

Fast = छिटो(*chito*)

Well/ Good = राम्रै *(ramrai)*

Almost/ Nearly = झण्डै *(jhandai)*

Only = मात्र *(matra)*

Always = सधै *(sadhai)*

Never = कहिलै *(kahilai)*

Sometimes = कहिले काई (*kahile kai*)

Mostly = धेरै जस्तो*(dherai jasto)*

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**SENTENCES**

**हिजो**घर आएँ (***hijo****ghar aae*)

= (I) came home **yesterday**.

गाडी **छिटो**आउँछ (*gadi****chito****aucha*)

= Car comes **fast**.

### PRONOUNS

Pronouns are called ‘सर्वनाम' *(sarwanaam)* in Nepali. Pronouns are those words which is used in the place of a noun. Nepali possesses a very large and complex pronominal system. However, Nepali makes no difference in gender in any of its pronouns.

Pronouns are differentiated in terms of person, number, social relationship (intimate vs. familiar vs. formal), and proximity to the speaker (proximal vs. distal vs. non-present).

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**PERSONAL PRONOUNS**

Personal Pronouns are called पुरुषवाचक सर्वनाम (*purushbachak sarwanam*) in Nepali. They are pronouns like**I, We, She** etc.

**FIRST PERSON**

I = म (*ma*)

We = हामी (*hami*)

**SECOND PERSON**

You (Low Respect) = तँ*(ta)*

You (Medium Respect) =  तिमी (*timi*)

You (High Respect) = तपाईं (*tapai*)

**THIRD PERSON**

He/ She = ऊ*(u)*

He/ She (High Respect) = उहाँ*(uha)*

They = उनीहरु (*uniharu*)

         .

**DEMONSTRATIVE PRONOUNS**

Demonstrative Pronouns are called 'दर्शकवाचक सर्वनाम’ (*darshakbachak sarwanam*) in Nepali. This category includes pronouns like This, That etc.

**PROXIMAL***(near)*

This = यो (*yo)*

These = यी (*yi)*

This (more respect)= यिनी (*yini*)

These (more respect) = यिनीहरु (*yiniharu*)

 .

**DISTAL***(far)*

That = त्यो *(tyo)*

Those = ती*(ti)*

That (more respect) = तिनी *(tini)*

Those (more repsect) = तिनीहरु (*tiniharu*)

   .

**RELATIVE PRONOUNS**

Relative Pronouns are called सम्बन्धवाचक सर्वनाम (*sambandhabachak sarwanam*) in Nepali. Relative pronouns include pronouns like ’**Who**’ in the sentence 'The person **who** is in this picture is my father’. They are not interrogative in Nature and cannot be used as such.

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**DEFINITE**

Who = जो *(jo)*

What = जे*(je)*

That; Which = जुन (*jun*)

   .

**NON-DEFINITE**

Whoever = जोसुकै (*josukai*)

Whatever; Whatsoever = जेसुकै (*jesukai*)

Whichever = जुनसुकै (*junsukai*)

         .

**INTERROGATIVE PRONOUNS**

Interrogative pronouns are called 'प्रश्नवाचक सर्वनाम’ (*prashnabachak sarwanam*). These pronouns are question words which include pronouns like 'What’, 'Which’ etc. as in ’**What** is this?’.

Who = को (*ko*)

What = के (*ke*)

Which = कुन (*kun*)

   .

**DEFINITE/ INDEFINITE PRONOUNS**

Definite/ Indefinite Pronouns are called 'निश्चय/ अनिश्चय वाचक सर्वनाम' *(nischaya/anischaya bachak sarwanam*) in Nepali. This category of pronouns include words like Everyone, Nobody etc.

**DEFINITE**

Everyone; All = सबै (*sabai*)

Each = प्रत्येक (*pratyek*)

Each /variation/ = हरेक (*harek*)

  .

**INDEFINITE**

Anyone = कोही (*kohi*)

Any = कुनै (*kunai*)

Some = केही (*kehi*)

        .

**REFLEXIVE PRONOUNS**

Reflexive Pronouns are called आत्मवाचक सर्वनाम (*aatmabachak sarwanam*) in Nepali. This category include words like Himself, Myself etc.

Oneself = आफू (*aafu*)

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So, that’s all you have to know about Pronouns in Nepali! Possessive Pronouns are not listed because they aren’t pronouns in Nepali (they are adjectives). Have fun!

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**EXAMPLES**

1. **यो** मान्छे धेरै खान्छ (*yo manche dherai khancha*)

= **This** person eats a lot.

2. **म** टिवी हेर्‍छु *(ma tivi herchu)*

=**I** watch T.V.

### THE OBLIQUE CASE IN PRONOUNS

**INTRODUCTION**

When we add postpositions to certain pronouns, the pronoun changes forms. Do you know what is an oblique case? The change of form when we add postpositions is known as the oblique case. This is an important part of learning Nepali, so you might not want to skip this part. An example of a pronoun in oblique case is the English ’**Him**’, which comes from ‘he’. So:

ऊ (u) + ले (le) = उसले (usle)

Where, उस (us) is in Oblique Form.

Oblique forms in English are usually Accusative or Dative Cases but in Nepali, they depend on the particle that modifies it.

Nouns do not undergo this process; only Pronouns undergo this process. Also, the postpositions that doesn’t require obliquing are सँग (sanga) and सित (sita).

**1ST PERSON OBLIQUE CASE**

1st Person Perspective Pronouns consist of 'म’ (ma) and हामी (hami), which mean 'I’ and 'We’ respectively. म (ma) and हामी (hami)only obliques when it is modified with a genitive marker, as you know from the lesson ['Particle: Ko’](http://nepalgo.tumblr.com/post/52224398364/particles-ko). Just in brief, a genitive marker shows possession, composition etc., like**X ko Y** means ’**X’s Y**’.

So, how does it oblique?

म (ma) and हामी (hami) doesn’t take the normal 'ko’ (such rebels!) but rather the genitive marker रो (ro). The trouble doesn’t end there, though. The last part of म (ma) and हामी (hami) obliques; it changes its last part to form a seemingly new word. Let’s see what happens to म (ma) when we add रो (ro):

म (ma) + रो (ro) = मेरो (mero)

So, that’s it! That word 'मेरो’ (mero) is the obliqued form, which has a meaning of 'My’.

 There are two more forms of रो (ro):  रा (ra) and री (ri). Adding these two will also yield the same results excluding the final vowel sound:

म (ma) + रा (ra) = मेरा (mera)         **[PLURAL]**

म (ma) + री (ri) =  मेरी (meri)            **[FEMININE]**

Please do note that 'मेरा’ (mera) doesn’t mean ’**We**’. Since these words are adjectives and the form of adjectives depend on the word they modify, hence ’mera’ is used with plural Objects. So, mera will be used when **Y** is plural, given it is in the form of **X ko Y**. Similarly, meri is used when**Y** is a feminine object.

Also, म (ma) additionally obliques with the postposition ले (le), yielding मैले (maile).

The oblique case of हामी (hami) is also very similar! You can see how it obliques in the lesson about the particle **'Ko**’. (link [here](http://nepalgo.tumblr.com/post/52224398364/particles-ko))

Just in Brief:

हामी (hami) + रो (ro) = हाम्रो (hamro)            **[SINGULAR]**

हामी (hami) + रा (ra) = हाम्रा (hamra)        **[PLURAL]**

हामी (hami) + री (ri) = हाम्री (hamri)                **[FEMININE]**

Basically, that end vowel sound is replaced by the genitive markers.

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**2ND PERSON OBLIQUE CASE**

Second Person Perspective Pronouns consist of ’**You**’. However, there are three ways to say 'you’ in Nepali. They are:

तँ (ta) = Denotes the least respect

तिमी (timi) = Denotes neutral/ medium respect

तपाईं (tapai) = Denotes the highest respect

तपाईं (tapai) doesn’t Oblique at all, so you are safe with that word. However, तँ (ta) and तिमी (timi) obliques with the genitive marker 'ro’, with तँ (ta) additionally obliquing with the Postposition ले (le).

So, तँ (ta) is obliqued with रो (ro) and its various forms into:

तँ (ta) + रो (ro) = तेरो (tero)

तँ (ta) + रा (ra) =  तेरा (tera)

तँ (ta) + री (ri) = तेरी (teri)

The above forms of तँ (ta) has a similar meaning of 'Your’, although the respect denoted is nil.

तँ (ta) is also obliqued with the postposition ले (le) to yield तैँले (taile). However, तँ (ta) is not obliqued when other postpositions are added, like when we add 'लाई’ (lai) or मा (ma), it yields तँलाई (talai) and तँमा (ta'ma) respectively.

तिमी (timi) obliques with genitive markers ’ro’ and its forms only. So, तिमी (timi) forms the following:

तिमी (timi) + रो (ro) = तिम्रो (timro)

तिमी (timi) + रा (ra) = तिम्रा (timra)

तिमी (timi) + री (ri) = तिम्री (timri)

Adding other postpositions to तिमी (timi), like ले (le) or लाई (lai) doesn’t affect the word i.e. ’timi’ doesn’t oblique in this case. So, you would say तिमीले (timi'le) or तिमीलाई (timi'lai).

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**3RD PERSON OBLIQUE CASE**

3rd Person Pronouns consist of ऊ (u) and उहाँ (uha). These two words have identical meaning but is surprisingly gender neutral. That doesn’t mean they mean 'IT’ but rather it can sometimes mean ’**He**’ and sometimes ’**She**’, depending on the situation. ऊ (u) and उहाँ (uha) collectively has a meaning of ’**He/ She**’. The differentiation in gender is done by the verb. So, what is the difference between the two? The amount of respect they denote! ऊ(u) denotes Medium/ Neutral Respect whereas उहाँ (uha) denotes High respect.

उहाँ (uha) doesn’t oblique. In fact, all words that denote High Respect do not oblique.

The oblique form ऊ (u) is उस (us). When we add postpositions, it is added to this form; उस (us).

For example, if we add ले (le) and लाई (lai), it forms उसले (us'le) and उसलाई (us'lai) respectively.

Please do note that, the end 'स’ (sa) of 'उस’ (us) doesn’t get turned into a halant form when we add postpositions! Many people write 'उस्ले’ or उस्लाई … that is wrong!

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**OBLIQUE CASE IN RELATIVE AND INTERROGATIVE PRONOUNS**

Relative Pronouns are words which introduce a relative clause. It is just like the word ’**Who**’ in the sentence: That man **who** ate food yesterday was me. In Nepali, जो (jo), जे (je) and जुन (jun).

जे (je) means ’**What**’ which is used when introducing Gender-Neutral Singular Objects only. जो (jo) which means ’**Who**’ is used when introducing Human Animates. जुन (jun) has a meaning similar to ’**That**’.

Only जो (jo) has an oblique form, which is 'जस’ (jas). When we add postpositions, it is obliqued into जस (jas).

For example:

जो (jo) + ले (le) = जसले (jas'le)

Now, Interrogative Pronouns are question words like ’**What**’ in ’**What** is this?’. You can check out the Lesson ’[Question Structure](http://nepalgo.tumblr.com/post/71755080898/question-structure)’ for the list of Interrogative Pronouns. Now, 'को’ (ko) which means ’**Who**’ is obliqued into कस (kas) when we add various postpositions. You can see its forms in that lesson, and an example is:

को (ko) + ले (le) = कसले (kas'le)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**OBLIQUE CASE IN DETERMINERS**

Determiners, like यो (yo) and त्यो (tyo) which mean ’**This**’ and ’**That**’ respectively undergo change too. Among all the determiners, these two stand unique. In Determiners, I will include Reflexive Pronouns too, to save space. (I know, I know…I want less categories okay)

The Oblique Forms of यो (yo) and त्यो (tyo) are यस (yas) and त्यस (tyas) respectively. When we add postpositions to यो (yo) and त्यो (tyo), they are always obliqued to this form, irrespective of whatever postposition you add. So:

यो (yo) + ले (le) = यसले  (yas'le)

त्यो (tyo) + मा (ma) =  त्यसमा (tyas'ma)

In short, these two are always obliqued.

Now, the most important reflexive pronoun in Nepali is आफू (aafu) which means ’**Self**’. आफू (aafu) is obliqued only when we add the genitive marker नो (no). So, when we add those two, we get:

आफु (aafu) +नो (no) = आफ्नो (aafno)               [**SINGULAR**]

आफु (aafu) +ना (na) = आफ्ना (aafna)               [**PLURAL**]

आफु (aafu) + नी (ni) = आफ्नी (aafni)                [**FEMININE**]

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

That’s all about the Oblique Case in Nepali! It is pretty easy right?

========

**EXERCISE**

**USE THE RIGHT OBLIQUE CASE IN THE FOLLOWING SENTENCES:**

1. \_\_\_\_\_\_\_ भात खायो      ( \_\_\_\_\_\_\_ bhat khayo /**he ate rice**/ )

2. \_\_\_\_\_\_\_ \_\_\_\_\_ खेलौना मलाई दियो  ( \_\_\_\_ \_\_\_\_ khelauna malai diyo/ **He gave me his toy**/ )

3. \_\_\_\_\_\_ \_\_\_\_\_ हातमा लेखेँ  [\_\_\_\_\_ \_\_\_\_\_\_ haat ma lekhe /**I wrote on your (least respect) hand**/ ]

\_\_\_\_\_\_\_\_\_\_

**ANSWERS**

1. उसले (us'le)

2. उसले (us'le), उसको (us'ko)

3. मैले (maile), तेरो (tero)

**DETERMINERS AND RELATIVES-INTERROGATIVE RELATIONS IN NEPALI**

**INTRODUCTION**

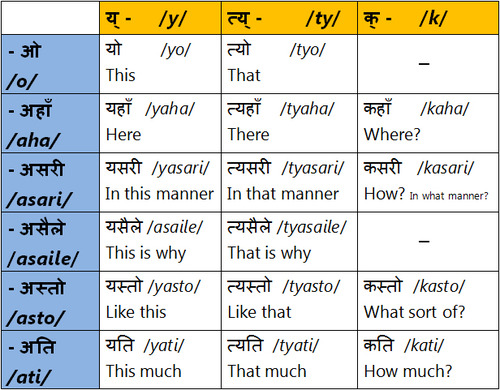
A **determiner** is a word, phrase or affix that occurs together with a noun or noun phrase and serves to express the reference of that noun or noun phrase in the context. Determiners are words like ‘This’, 'The’ etc.

**DETERMINERS IN NEPALI**

Nepali doesn’t have articles. That means, Nepali lacks 'a’, 'an’ and 'the’ in the Language. When translating to and forth, articles must be added or subtracted in the sentence. So, translating 'त्यो कुकुर हो’ (*tyo kukur ho*) can be translated into **'That is a dog**’ or ’**That is the dog**’.

However, Nepali does have determiners like 'This’, 'That’ etc. They are laid down in a system called 'य्-’ (y-) त्य्- (ty) system. I have also added a third column, which is the क् (k-) column. Together, this system is called YTY(K) system (or as so I named it).

The following table will tell you how य्- (*y-*) and त्य्- (*ty-*) combine with various suffixes to create determiners. Also below, there is a link for a printable document.



**Notes:**

+ को (*ko*) means ’**Who**’

+ कसैले (*kasaile*) can mean ’**Anyone**’ or ’**No one’** depending on the verb’s positivity

File Link: [http://1drv.ms/1mcjLht](http://t.umblr.com/redirect?z=http%3A%2F%2F1drv.ms%2F1mcjLht&t=YzMzYjEyYzkxMTAwNTA5NjUyODJhZmM3YmM2OGM3ZWI1YmE3NTZmNSw5eEl3YWFmbw%3D%3D&b=t%3AXsJ3BW5zQKcD5UHEzMCbjQ&p=https%3A%2F%2Fnepalgo.tumblr.com%2Fpost%2F84430720855%2Fdeterminers-and-relatives-interrogative-relations&m=1)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

As you can see from the above table, य् (y) row determines things that are relatively close to the speaker (This) whereas त्य् (ty) determines things that are relatively far to the speaker (that). Also, क् (k) are question words. Out of these determiners, - ओ (*-o)* is classified both as a pronoun and an adjective, - अस्तो *(-asto)* and - अति (-*ati*) as adjectives, and - असरी (-*asari*), - अहाँ (*-aha*) and - असैले (-*asaile*) are adverbs.

So,

य् (y) + ओ (o)    = यो   (*yo*)   /**this**/

त्य् (ty) + ओ (o) = त्यो (*tyo*)  /**that**/

and so on.

                                                                                                          .

**HOW DO WE USE THEM?**

Their meanings correspond to how they are used. That means, 'that’ is used as 'that’ and 'this’ is used as 'this’ and so on…

***ओ (o)  Series***

The ओ (o) are those words which function both as a pronoun and as a determiner. Formally, determiners are classified as Adjectives in Nepali. The series denotes proximity to the listener or the speaker.

The two members of this series are:

यो (*yo*) = This

त्यो (*tyo*) = That

                                                                                                          .

They are used in the same way as they are in English. For example:

* *As a pronoun*

**त्यो** मेरो भाइ हो (***tyo****mero bhai ho)*

= **That** is my brother.

                                                                                                          .

**यो** फूल हो (***yo****phul ho*)

= **This** is a Flower.

\_\_\_\_

* *As a determiner (like adjective)*

**त्यो** घर मेरो हो (***tyo****ghar mero ho)*

= **That** house is mine’s.                [’*Tyo*’ modifying ’*ghar*’ /**house**/]

\_

**यो** फूल गुलाफ हो  ***(yo****phul gulaaf ho)*

= **This** flower is (a) rose.               [’*Yo*’ modifying ’*gulaaf*’ /**rose**/]

\_\_\_\_\_\_\_

***अहाँ (aha) series***

The अहाँ (*aha*) series contains words which function as adverbs. The -aha series defines things that are present at some location.

So, the series denotes position of an object.

                                                                                                          .

The three members in this series are:

यहाँ (*yaha*) = Here

त्यहाँ (*tyaha*) = There

कहाँ (*kaha*) = Where?

They are used the same way as in English, to denote position:

                                                                                                          .

जन **कहाँ** छ ? *(jan****kaha****cha?)*

= **Where** is John?

                                                                                                          .

जन **यहाँ** छ  *(jan****yaha****cha)*

= John is **here**.

                                                                                                          .

**त्यहाँ** नजाऊ , कुकुर छ*(****tyaha****najaau, kukur cha)*

= Don’t go **there**, (for there) is (a) dog.

\_

Note that when you add उ (u) in front of त्यहाँ (tyaha /there/), it denotes things even farther than what त्यहाँ (tyaha /there/) denotes by itself. So, उ त्यहाँ (*u tyaha)* has a meaning of 'That over there’. Kind of like 'あそこ’ (*asoko*) of Japanese, if you know Japanese.

उ त्यहाँ पहाड छ *(u tyaha pahad cha)*

= There is a hill over there.

\_\_\_

***असरी (asari) Series***

The असरी (*asari*) series contains words which function as adverbs. The -asari series defines things whose actions proceed in a certain manner. This is indicated by ’**In X manner**’ in English.

The Series contains three members:

यसरी (*yasari*) = In this manner/ way

त्यसरी (*tyasari*) = In that manner/ way

कसरी (*kasari*) = In what manner/ way?  (How)

                                                                                                          .

As you can see, कसरी (*kasari*) also works as ’**How**’. Why? The reason why is because, कसरी (*kasari*) questions how things work in what/which manner. For example, the interchange of ’**how**’ with ’**in what manner**’ doesn’t change the sentence’s meaning (the how corresponds to kasari):

How does a car work?

A car works in what manner?

                                                                                                          .

As you know, Nepali has two ways of saying 'How’ and you can read more about them on ’[Question Structure](http://nepalgo.tumblr.com/post/71755080898/question-structure)’.

Using them might be a bit tricky, but they are very easy to use. Take these sentences:

गाडी **कसरी** काम गर्छ ? (*gadi****kasari****kaam garcha?)*

= **How** does a car work?    [OR A car works **in what manner?**]

                                                                                                          .

गाडी **यसरी** काम गर्छ (*gadi yasari kaam garcha)*

= A car works**in this way/ manner**.

                                                                                                          .

त्यो काम **त्यसरी** गर्ने होईन (*tyo kaam tyasari garne hoina*)

= That work should not be done**(in) that way.**

                                                                                                          .

See? It wasn’t that difficult to use it, right?

\_\_\_\_\_\_\_

***असैले (asaile) Series***

The असैले (*asaile*) series contains words which function as adverbs. The -asari series answers the question ’**Why**’. This is indicated by **'X is why**’ in English.

There are two members in this series:

यसैले (*yasaile*) = This is why

त्यसैले (*tyasaile*) = That is why

                                                                                                          .

Why doesn’t कसैले (*kasaile*) exist? Well, does ’**Why is Why**?’ make sense? Same logic. Also, कसैले (*kasaile*) is an emphasis for कसले (*kasle*) which means 'Anyone’ as in 'Can anyone do it?’.

These are usually used to answer questions and can also be translated into 'Because’ or 'hence’.

The two words are pretty easy to use, actually. Take these sentences:

मलाई भोक लाग्छ **त्यसैले** म भात खान्छु *(malai bhok laagcha tyasaile ma bhat khanchu)*

= I feel hungry **that’s** **why** I eat rice.

                                                                                                          .

यो गर्‍यो भने बिग्रिन्छ **यसैले** यो गर्न हुँदैन*(yo garyo bhane bigrincha yasaile yo garna hundaina)*

= If (we) do this then (it) will malfunction **this** **is** **why** (we) shouldn’t do this.

\_\_\_\_

***अस्तो (asto) Series***

The asto series contains words which function as adjectives. It corresponds as ’**Like X**’ in English.

There are three members:

यस्तो (*yasto*) = Like this/ This sort of

त्यस्तो (*tyasto*) = Like that/ That sort of

कस्तो (*kasto*) = What sort of?

                                                                                                          .

Using these words are not that easy as the above ones.’*Sort’* can also be replaced by ’*kind*’. ’*Kasto*’ is an intermediary between Interrogatives and non-interrogatives; *kasto* can also be used as a non question word. When *kasto* is used as a non-interrogative, it takes a meaning of ’**How much**’, ’**So**’ in that case. (basically shows emphasis)

Take these sentences:

**यस्तो** मान्छे (***yasto****manche*)

= **This sort of** person    [Or (A) person like this]

                                                                                                          .

परिक्षा **कस्तो** गाह्रो थियो ! *(pariksha****kasto****gahro thiyo!)*

= The test was **so** difficult!

                                                                                                          .

**कस्तो** काम गर्नु हुँदैन ? (***kasto****kaam garnu hudaina?)*

= **What kind of** work should (we) not do?

                                                                                                          .

**त्यस्तो** काम गर्नु हुँदैन *(tyasto kaam garnu hudaina)*

= (You) should not do **that kind of** work.

                                                                                                          .

Note: When *kasto* is used as emphasis, it usually sends a meaning like 'So’ or 'How much’ in Nepali. Such emphasis do not function as a part of a question, so the final mark should not be a question mark when used as such. For example:

कस्तो कराएको! *(kasto karaeko!)*

= How much (you) are shouting!     *[OR (you) are shouting so much!]*

                                                                                                          .

***अति  (ati) Series***

The *ati* series has words which function as adjectives. It corresponds as 'X Much’ in English and hence shows quantity.

The three members are:

यति (*yati*) = This much

त्यति (*tyati*) = That much

कति (*kati*) = How much?

                                                                                                          .

Do note that these three words can work like emphasis adjectives. As such, they are often used in situations where emphasis is given. That meaning, the 'this’ and 'that’ is readily replaced by So. However, the proximity must be respected when translating, hence the proximity is expressed in the end of the phrase. Also, कति (*kati*) can too, mean ’**So much’** and is an intermediary like कस्तो (*kasto*); कति (*kati*) can also be used as non-question words.

Take these sentences:

**कति** खाने ?*(****kati****khane?)*

=**How much** will (you) eat?

                                                                                                          .

**यति** खाने ।*(****yati****khane)*

= (I) will eat**this much**.

                                                                                                          .

**यति** धेरै मान्छे*(****yati****dherai manche)*

= **These much** people    [OR **So much** people there]

                                                                                                          .

**कति** धेरै मान्छे ! *(****kati****dherai manche!)*

= **So much** people!

                                                                                                          .

कति (*kati*) can also be used as an emphasis like *kasto*. In this case, their meanings coincide and hence they usually carry the same magnitute. That makes them interchangeable and is often interchanged. For example:

यो **कस्तो** ठूलो रहेछ *(yo kasto thulo rahecha)*

and

यो **कति**ठूलो रहेछ *(yo kati thulo rahecha)*

Both have the same meaning as **'This is so big, I see**’ (*warning*: not what she said)

\_\_\_\_

So, that was about determiners. Now, lets see what relation interrogative words have with relative words. Why not ’**interrogate**’ them to see how they ’**relate**’?

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**THE RELATIVE-INTERROGATIVE RELATION**

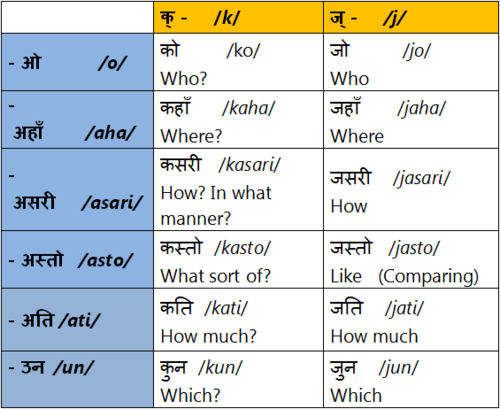
Do you know what are interrogative words? They are question words, meaning they are used to ask questions. Kind of like ’**What**’ in ’**What** is this?’

On the other hand, Relative words are those words which shows the relation between two clauses. It is like ’**Who**’ of 'That man **who** plays guitar is my father.’

So, what is their relationship in Nepali?

                                                                                                          .

In Nepali, the relation is shown by k- and j- system. The k- system is the interrogative system whereas the j- system is the Relative System. As you can see in the following table, the relation between the JK system is:



Did you see that K- system is followed by a question mark but j- system isn’t? That is because the j- system is the Relative System.

Let’s learn how to use them!

                                                                                                          .

**THE INTERROGATIVE SYSTEM**

They work as question words. Words in this system usually start with the alphabet क (ka). Since how they work is already explained in the lesson ’[Question Structure](http://nepalgo.tumblr.com/post/71755080898/question-structure)’, you can visit that lesson for more information.

Just in Brief, I will present some sentences as examples:

त्यहाँ **को** छ ?*(tyaha****ko****cha)*

= Who is **there**?

                                                                                                          .

**कुन** मान्छे भात खान्छ ? *(****kun****manche bhat khancha?)*

= **Which** person eats rice?

                                                                                                          .

यो **कति** हो ? *(yo kati ho)*

= **How much** is this?

                                                                                                          .

**THE RELATIVE SYSTEM**

Let’s learn how to use relative words! They are words like ’**Which**’ in 'The thing **which** displays images’. These words are not question words! These words usually start with the letter ज (*ja*) and have the same or at least similar meaning as their interrogative counterparts sans the interrogative nature.

                                                                                                          .

**Using जो (*jo*)**

The word जो (*jo*) has a meaning of **Who** in Nepali. It is like ’**who**’ of 'The person **who** made that painting is my brother’. Please note that the oblique form of जो (*jo*) is जस (*jas*).

The format of *Jo* is usually:

**Jo + 1st clause + Dummy Determiner (usually 'tyo’) + 2nd Clause**

Take the sentence:

The one **who** eats rice is my father.

That relative here is जो (*jo*) and the 1st clause would be the introducing clause 'the one who eats rice’. Ignoring the 'who’, the sentence in nepali would be 'one eats rice’ which is preceded by the relative. The second clause would be 'is my father’. The resulting structure will be:

**जो** भात खान्छ त्यो मेरो बाबा हो (***jo****bhat khancha tyo mero baba ho)*

**[Who + Rice + Eat + That + My + Father + Is]**

                                                                                                          .

Why is त्यो (*tyo*) added? When using relatives, a dummy determiner must be used after the first clause is introduced and the most preferred dummy is त्यो (*tyo*). वहाँ (*waha*) can also be used for people if you want to give respect.

                                                                                                          .

Let’s take another sentence:

**जो** मह काढ्छ त्यो हात चाट्छ (***jo****maha kadcha tyo haat chatcha*)

= (He) **who** extracts the Honey licks (his) hand.

**[Who + Honey + Extract + That + Hand + Lick]**

                                                                                                          .

That sentence is an quote in Nepali, which roughly means **'The one who does hard work gets to reap its rewards’.**

As you can see, a dummy determiner must be placed. Usually, the dummy determiner preferred belongs to the same family.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Using जहाँ (*jaha*)**

The word जहाँ (*jaha*) has a meaning of ’**Where**’ in Nepali. It is like ’**where**’ in the sentence 'This is **where** I slept yesterday’.

The structure is usually something like this:

**1st Clause + Jaha + 2nd Clause**

                                                                                                          .

Take the following sentence:

This is **where** the accident had happened.

The relative word here would be ’**where**’ which corresponds to as जहाँ (*jaha*). The first clause would be 'This is’ and the second clause would be 'the accident had happened’. The resulting form in Nepali would be:

यो हो **जहाँ** दुर्घटना भएको थियो (*yo ho****jaha****durghatna bhaeko thiyo*)

**[ This + Is + Where + Accident + Had Happened]**

**.**

Another Sentence:

घर हो **जहाँ** आफ्नो मन छ *(ghar ho****jaha****aafnu man cha)*

= Home is **where** the heart is.

**[Home + Is + Where + One’s + Heart + Is]**

                                                                                                          .

When ’**where**’ appears as the first word in a sentence, the structure gets converted into:

**Subject of 1st Clause + Jaha + 1st Clause Verb + Subject of 2nd Clause + Dummy Determiner + 2nd Clause Verb**

For example:

**Where** you go, I go (there).

तिमी **जहाँ** जान्छौ म त्यहाँ जान्छु *(timi****jaha****jaanchau ma tyaha jaanchu*)

**[You + Where + Go + I + There + Go]**

                                                                                                          .

The structure is a bit complicated, though. However, it can be sometimes restructured into:

**Jaha + Subject of 1st Clause + 1st Clause Verb**

when there is only one clause. (like in ’**Where** I eat food.’)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Using जसरी (*jasari*)**

जसरी (*jasari*) has a meaning of ’**How**’. It is like ’**how**’ in the sentence ’**How** I eat is how he eats’. Please note that it is not like ’**how**’ in ’**How** I eat food’. In that case, it takes कसरी (*kasari*).

*Why?*

जसरी (*jasari*) acts like a linker between two clauses where both sentences has 'how’ whereas कसरी (*kasari*) is used when there is only one clause.

The structure is something like this:

**Subject of 1st Clause+ Jasari + 1st Clause Verb +2nd Clause Subject + Dummy Determiner + 2nd Clause Verb**

For example:

तिमी **जसरी** आयौ त्यसरी जाऊ (*timi****jasari****aayau tyasari jaau)*

= **How** you came, go in the same manner.

**[ You + How + Come + that manner + Go ]**

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Using जस्तो (*jasto*)**

This will be explained in an upcoming lesson. The aspect of *jasto* is beyond the scope of this lesson and will be explained later in a new lesson.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Using जति (*jati*)**

जति (jati) has a meaning of ’**How much’.** It is just like ’**how much**’ of ’**How much** I eat is how much you eat’. It is not used when the sentence is like ’*How much work there is!’*. In that case, the expression कति (*kati*) is used. The reason is, जति (*jati*) is used when there are like two ’**how much**'es in the sentence, where as कति (*kati*) is used when there is only one ’**how much**’. कति (*kati*) is also an interrogative.

                                                                                                          .

The structure is something like this:

**Subject of 1st Clause+ Jati + 1st Clause Verb +2nd Clause Subject + Dummy Determiner + 2nd Clause Verb**

So, it is similar to others.

रामले **जति** खान्छ म त्यति खान्छु*(ram le****jati****khancha ma tyati khanchu)*

= **How much** Ram eats is how much I eat.

**[Ram + How much + Eat + I + That much + eat]**

Replacing 'how’ with 'that’ will make the translation more literal.

\_\_\_\_\_\_\_\_\_\_\_\_\_

**Using जुन (*jun*)**

जुन (*jun*) has a meaning of ’**Which**’. It is just like ’**which**’ in 'The Thing **Which** cooks’. It is also like ’**that**’ of 'The person **that** walks on the moon’

The structure is usually something like this:

**Jun + Subject of Clause + Clause’s Verb**    [Single Clause]

**AND**

**Jun +  Subject of 1st Clause + Dummy Relative (opt.) + 1st Clause Verb + Dummy Determiner + 2nd Clause               [2 clauses]**

 A sentence:

**जुन** मान्छे जूनमा हिँड्छ*(****jun****manche jun ma hidcha)*

= The person **that**walks on the moon

**[That + Person + Moon + On + Walk]**

**.**

जुन मान्छे पानी खान्छ त्यो मान्छे राम्रो हुन्छ*(****jun****manche pani khancha tyo manche ramro huncha)*

= The person **that** drinks water, that person is good.

**[ That + Person + Drink + Water + That + Person + Good + Is]**

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

That is all you have to know about Determiners and Relatives! If you are confused or need to ask something, feel free to do so.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**EXERCISE**

**A. FILL IN THE BLANKS WITH THE CORRECT DETERMINER**

1. \_\_\_\_\_\_\_\_\_ मान्छे मेरो भाई हो (That person is my Brother)

2.  टेबल र कुर्सी \_\_\_\_\_\_\_\_ छ      (The Table and the chair are there)

**B. TRANSLATE**

1. मेरो घर उ त्यहाँ छ*(mero ghar u tyaha cha)*

2. Here is where the airport will be made.

**C. CHOOSE THE CORRECT RELATIVE**

1. \_\_\_\_ घर छ त्यहाँ आमा हुन्छ (जहाँ / जुन)

2. \_\_\_\_  घर जान्छ त्यो भात खान्छ  (जो / जुन)

**ANSWERS**

A. 1. त्यो

A. 2. त्यहाँ

B. 1. My house is that over there.

B. 2. यहाँ हो जहाँ विमानस्थल बनिनेछ

C. 1. जहाँ

C. 2. जो

### THE REFLEXIVE/ INTENSIVE PRONOUN ‘AAFU’

Can you learn a language by **yourself**?

The answer depends on you, but do you know what is a reflexive pronoun? Notice how the above statement uses the word ‘yourself’. The word 'yourself’ is a reflexive pronoun. A reflexive pronoun is a pronoun which describes the subject itself. (or so according to its Nepali Definition)

In English, it is shown by compounding **-self/selves** to a personal pronoun. In Nepali, there is one word to display reflexives: आफू (aafu)

Usually, aafu is translated into as ’**Oneself**’ or ’**One’s Self**’. It typically gets converted into ’**yourself**’ or ’**myself**’, depending on the context.

Note that, आफू (aafu) has quite a few forms, such as:

**Possessive** 'आफ्नो’ (aafno)

**Emphatic** 'आफै’ (aafai)   [gives more emphasis]

\_\_\_\_\_\_\_\_\_

Take the following Sentence:

सबैजना, काम **आफै** गर (sabai jana, kaam***aafai***gara)

= Everyone, do work **yourselves**.

As I said earlier, the English translation of आफै (aafai) gets converted depending on the context. Saying ’oneselves’ instead of ’yourselves’ is rather weird sounding, right?

                             .

म**आफै** घर जान्छु (ma***aafai*** ghar jaanchu)

= I go home by **myself**.

Usually, the personal pronoun (like म here) is omitted when we use reflexives. Rather, the verb itself tells us who the subject is. That means, you can say:

**आफै**घर जान्छु(***aafai***ghar jaanchu)

= (I) go home by **oneself**.

                             .

Conjugation of the verb plays a very vital role in ’**not**’ screwing up the context of the sentence. If you used a third person conjugation, then:

**आफै** घर जान्छ(aafai ghar jaancha)

= (It) goes home by **itself**.

So, do take care with the conjugations!

                                                                                               .

Postpositions (aka Particles) can also be added to the sentence. In such, the meanings change slightly too.

**आफूमा** भरोसा राख्न सिक्नुपर्छ (***aafu ma***bharosa raakhna siknuparcha)

= (One) should learn to keep trust**in oneself.**

**.**

**आफूलाई** भोक लाग्दैन (***aafu lai***bhok laagdaina)

= (I) don’t feel hungry **myself**.

                             .

रामले **आफुलाई** सराप्यो (ram le***aafu lai***sarapyo)

= Ram **cursed** himself.

\_\_\_\_\_\_\_\_\_

As you might know from the lesson ’[Oblique Case in Pronouns](http://nepalgo.tumblr.com/post/82765988308/the-oblique-case-in-pronouns)’, the word आफू (aafu) obliques to show possession. So, the possessive form of आफू (aafu) is आफ्नो (aafno). Aafno usually means something like ’**our**’, ’**one’s**’ or ’**own**’. (depending on context)

**आफ्नो** **आँखा** सफा राख्नुपर्छ (***aafno******aakha***safa raakhnuparcha)

= (One) must Keep**one’s eyes** clean.

                             .

When we use आफ्नो (aafno), it functions as an adjective. In English, this is reflected in translations as:

**One’s X**     /OR/      **Own X**

**.**

त्यो मेरो **आफ्नो घर** हो (tyo mero***aafno ghar***ho)

= That is my **own home**.

                             .

राम **आफ्नो गाउँमा** गयो होला (ram aafno gau ma gayo hola)

= Ram might have gone **to** (his) **own village**.

                             .

**आफुले** गर्‍यो भने अरुले सुख पाउँछ(***aafu***le garyo bhane aru le sukha paaucha)

= If (one) **oneself** does (it), then others will receive peace. (fig.: If one does it, then others will benefit)

Do note here that 'one’ is not a quantity here!

\_

I had said earlier that ’aafu’ is also an intensive pronoun. That means, it provides ’**emphasis**’ or ’**intensity**’. Nothing confusing, it is just like ’**myself**’ in 'I **myself** did this work’. When used as such, it must always appear in the emphatic form, i.e. 'आफै’ (aafai)

**Example Sentence:**

मैले यो काम **आफै**गरेँ (maile yo kaam***aafai***gare)

= I **myself** did this work.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Some more sentences:**

आफै उठ्छु, आफै गर्छु (aafai uthchu, aafai garchu)

= (I) wake up myself, (I) do (it) myself.

                             .

मैले आफ्नो जिन्दगी आफै मा भर पर्छ (aafno jindagi aafaima bhar parcha)

= Our life depends on ourself.

                             .

हामी आफ्नो भाग्य आफै नियन्त्रण गर्छौँ (hami aafno bhaagya aafai niyantran garchau)

= We control our own destiny.

                             .

आफ्नो भविष्य आफै बनाउनुपर्छ (aafno bhawishya aafai banaaunuparcha)

= We should make our own future.

\_\_\_\_

Sorry I have not been posting lessons for so long. I am quite busy these days, not giving me enough time to tend this site. I do try my best to post, though. Apologies.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**EXERCISE**

**TRANSLATE THE FOLLOWING SENTENCE:**

1. (You) should bring your own lunch.

2. घार त्यहाँ छ जहाँ आफ्नो मुटुभित्र छ

**ANSWERS** (for illustrative purposes only)

1. तिमीले आफ्नो खाजा आफै ल्याउनुपर्छ

2. Home is there where one’s heart is

### THE ADVERB ‘PANI’

*You will****also****benefit from it.*

Strictly speaking, पनि (*pani*) is not a particle. It is an adverb, much like ‘*soon*’ or ‘*already*’. Well, it is not a surprise since the title blasts what it really is.

पनि (*pani*) is an adverb with meaning of: **Also; too**.

.

The reason why this particular adverb gets a separate lesson is because पनि (*pani*) is special. A lesson after a long time (I apologize for my tardiness)! I will try to post regularly from now on.

.

With the meaning of ‘Also’ or ‘too’, we can construct sentences like:

म **पनि**खान्छु (*ma****pani****khanchu*)  
= I **too**(will) eat

पोखरासम्म बस **पनि**जान्छ (*pokhara`samma bas****pani****jancha*)  
= Till Pokhara bus will **also**go

.

We should note that the meaning of the sentence shifts when the placement of ‘*pani*’ shifts. Pani modifies the preceding word as below. Take the sentence:

हामी पोखरा बसमा जान्छौँ (*hami pokhara bas`ma janchau*)  
= We (will) go to Pokhara on bus.

Depending on where you keep  पनि (*pani*), you shift the meaning:

हामी **पनि**पोखरा बसमा जान्छौँ (*hami****pani****pokhara bas`ma janchau*)  
= We **also**(will) go to Pokhara on bus.   
  
हामी पोखरा **पनि**बसमा जान्छौँ (*hami pokhara****pani****bas`ma janchau*)  
= We (will) go to Pokhara **also**on bus.   
  
हामी पोखरा बसमा **पनि**जान्छौँ (*hami pokhara bas`ma****pani****janchau*)  
= We (will) go to Pokhara on bus **also**.

.

The *first*sentence tells us that as ‘subjects’, we will go to Pokhara amongst other subjects present.  
The *second*sentence tells us that we will be going to Pokhara along with other places as well.  
The *third*sentence tells us that we will be take the bus as well, along other transportations.

.

Here are other sentences with पनि (*pani*):

मैले **पनि**सुशि खाएँ (*maile****pani****sushi khae*)  
= I too ate sushi.

स्वास्थ्यको लागि सुन्तला **पनि**राम्रो हो (*swasthya`ko lagi suntala****pani****ramro ho*)  
= For health oranges are **also**good.

चीनमा **पनि**मेला लाग्छ (*chin`ma****pani****mela laagcha*)  
= Fair takes place in China **also**.

.

Sometimes, पनि (*pani*) is amalgamated with other words to give distinct meanings:

तर पनि (*tara pani*) = But still  
जहिले पनि (*jahile pani*) = Always   [Used with positive verbs]  
कहिले पनि (*kahile pani*) = Never   [Used with negative verbs]   
Verb + पनि (*pani*) = Even after [*verb*]-ing / Despite [*verb*]-ing   (Verb must be in *-e* form)

For example,

जोखिम थाहा छ **तर पनि** म अगाडि जान्छु (*jokhim thaha cha****tara pani****ma agadi jaanchu*)  
= (I) know the risk **but still** I (will) go ahead.

ऊ यहाँ**जहिले पनि** आउँछ (*u yaha****jahile pani****aaucha*)  
= He **always**comes here.

जन करेला**कहिले पनि**खाँदैन (*jan karela****kahile pani****khadaina*)  
= John **never**eats Bitter gourds.

भात **खाए पनि** पेट भर्दैन (*bhae****khae pani****pet bhardaina*)  
= **Even after eating** rice, stomach doesn’t fill.

जति **भने पनि**सुन्दैन (*jati****bhane pani****sundaina*)  
= **Despite saying** a lot (of times), (he/she) does not listen.

.

**EXERCISE**

**TRANSLATE THE FOLLOWING SENTENCES**

1) Green is also bright colour.

2) Flame is also hot.

3) He eats this too.

4) Sit with me forever.

5) Despite him having bad habits, he is a good man.

.

**ANSWERS**(*illustrative purposes only*)

1) हरियो पनि उज्यालो रङ हो (*hariyo pani ujyalo rang ho*)

2) आगो पनि तातो हुन्छ (*ago pani tato huncha*)

3) ऊ यो पनि खान्छ (*u yo pani khancha*)

4) मसित जहिलेसम्म पनि बस (*ma`sita jahile`samma pani basa*)

5) उसको नराम्रो बानीबेहोरा भए पनि ऊ राम्रो मान्छे हो (*usko naramro banibehora bhae pani u ramro manche ho*)

### INTERJECTORY WORDS

Interjectory Words are called ‘नीपात’ (nipaat) in Nepali. Some books use 'निपात’ (nipaat) as an alternative spelling. Interjectory words are very important in Nepali Everyday speech! Some people also call them 'Emphasis’ words or Particles (since I already call something else particles, I will call them interjectory words instead). These interjectory words provide Emphasis on sentences. It also makes sentences sound more 'Native-ey’ or sound casual in tone.

Interjectory words themselves have little or no meaning to themselves but they influence the sentences very much! It is like, they have no true meaning to themselves but rather give the sentence a 'tone’. So, rather than adding some other meaning to a sentence…it gives more 'richness’ to the sentence.

So, **Interjectory words are those words which do not really have a standalone meaning to themselves but when used in a sentence, it increases the emphasis on certain words, adds flavour to the sentence and/or changes the tone of the sentence.**

An important note is that nipats can occur anywhere in the sentence.

.

**त (ta)**

Fundamentally the most, if not most, one of the most used Interjectory in Speech. Also, it has NO EXACT TRANSLATION. Since English has no such words, then I guess you can say these Interjectory are usually 'untranslatable’. Well, sort of. If you know Hindi, then 'त’ (ta) translates into 'तो’ (toh).

Ta is used to place an extra emphasis on the thing you are talking about. This can be a bit confusing as to WHERE the emphasis goes, but a rule of thumb is that it emphasizes the word (or a whole phrase) it succeeds.

त्यो कुरा त ठूलो छ (tyo kura ta thulo cha)

= That thing IS big. (Basically, putting an emphasis on that thing as being big)

यो भए त राम्रो हुन्थ्यो (yo bhae ta ramro hunthyo)

= If THIS happened it would had been good.

ऊ त आज आउँदैन (u ta aaja aaudaina)

= HE won’t be coming today.

                                  .

Tais also used to assert agreement to a previously-made sentence or affirming what had been said before.

भोलि पोखरा जाने हैन ? (bholi pokhara jaane haina)

= (We) are going to Pokhara tomorrow, right?

हामी भोलि पोखरा त जाने नि! (haami bholi pokhara ta jaane ni)

= We ARE going to Pokhara tomorrow!

यो त राम्रो रहेछ ! (yo ta ramro rahecha)

= THIS is pretty good, (I didn’t expect that).

यो त राम्रो त छ! (yo ta ramro ta cha)

= THIS IS pretty good, (you see)!

                                  .

Ta can also be used to emphasize a group of words rather than one.

यहाँका रुखहरु त कति विशाल! (yaha`ka rukh`haru ta khati bishal)

= The trees here are very massive!

                                    .

It can also work to act as a topic marker (something that shows the topic of the sentence) but not always.

यहाँको स्याउ त मीठो हुन्छ (yaha`ko syau ta mitho huncha)

= As of apples here, they are delicious.

.

**अँ (a)**

A nasalized a, it has a meaning of 'Yeah’ or 'Yes’. It is used in front of sentences to show affirmation. When used, it appears in the beginning of the sentence.

अँ, म भोलि जान्छु (a, ma bholi jaanchu)

= Yeah, I will go tomorrow.

तिमी साची हिजो गयौ ? अँ, गएँ। (timi sachi hijo gayau? a, gae)

= Did you really go yesterday? Yes, (I) went.

.

**रे (re)**

It is used to show incomprehension or unfamiliarity about a subject.It is very similar to Agyaat Tense! It is used in reported speeches so we can translate it into as 'They say that…’ or something similar. We attach ’re’ in the end of the sentence. An alternative spelling is 'अरे’ (are)

छिमेकीको घरमा चोरी भयो रे! (chimeki`ko ghar`ma chori bhayo re)

= They say that there was a thievery at neighbour’s house!

दाइ घरमा आउनुभएको छ रे!  (dai ghar`ma aaunubhaeko cha re)

= Brother has come home!

                                    .

We can also translate this into as 'I didn’t know’, 'I see’ or something similar to that.

पोखरामा पानी पर्‍यो रे! (pokhara`ma pani paryo re)

= It rained in Pokhara, I see.

.

**आ (aa)**

आ (aa) is used to display protest, dissent, objection oror disapproval. This is usually kept in the beginning of the sentence. Somewhat similar to urgh.

आ, कति कराइरहेका होलान्! (aa, kati karaairaheka holaan)

= Urgh, how much can they shout!

.

**कि (ki)**

कि (ki) is used to express a doubt or a question. It is usually used in the end of the sentence. You can think of this as a pronounced question mark, but it isn’t a substitute for a question mark! The reason why is because it expresses uncertainty in the statement.

यो हो कि ? (yo ho ki)

= Is this the one?

पानी पर्छ कि ? (pani parcha ki)

= Will it rain?

हामीले पो जित्ने हो कि ? (hami`le po jitne ho ki)

= Will it be us who will win?

.

**क्यारे (kyaare)**

क्यारे (kyaare) also denotes uncertainty on the statement. However, it is not used in to form questions. It can loosely be translated into as 'I guess’, 'Probably’ or something similar to that. It is attached in the end of the sentence.

यो होईन क्यारे (yo hoina kyaare)

= This isn’t it (thing you want), I guess.

उनीहरु आउँदैनन् क्यारे (uni`haru aaudainan kyaare)

= They won’t be coming, probably.

.

**खै (khai)**

खै (khai) has multiple uses. An alternative spelling is खोइ (khoi). One of the uses is to request, demand or plea for something. A usually used expression is  खै खै (khai khai) which is one the closest things you can get to 'Excuse me’ (eg. while you want someone out of your way) but can also be interpreted as being rude.

खै, अलिक नजिक आइदिनु त (khai, alik najik aaidinu ta)

= Excuse me (but) can you come a bit closer (for the picture).

                                    .

Khai is also used to express disappointment or dissatisfaction. Please note that the sentences below are not that literal as you would like.

खै त! (khai ta)

= Where is it! (expresses frustration)

खै आएको (khai aaeko)

= Why didn’t you come?

                                    .

Khai is also used to express unfamiliarity to something. When done so, it is usually pulled for some time. (like a long aaaaaaaaaaahh instead of a short ah)

राम आयो ? खै…. (ram aayo? khai)

= Did Ram come? Don’t know……

.

**चाहिँ (chahi)**

चाहिँ (chahi) is used to focus a subject in the sentence. This subject is always succeeded by this word. It can be translated into as 'Especially’, 'Particularly’ or something similar.

हामी चाहिँ पोखरा गएको है  (hami chahi pokhara gaeko hai)

= [Particularly] us are going to Pokhara. (In this sentence, it focuses or gives extra emphasis on 'us’)

उ चाहिँ आज आउँदैन (u chahi aaja aaudaina)

= (Particularly) him won’t be coming.

यो चाहिँ सही छ! (yo chahi sahi cha)

= This is especially good!

.

**न (na)**

It is used to show insistence or persistence. It is used in the end of the sentence. It is kind of like the word 'please’. So, we can say it gives emphasis to imperative sentences. It also softens harshness of a sentence.

यो गर न(yo gara na)

= Do this, please.

यहाँ आऊ न (yaha aau na)

= Come here, please.

.

**नि (ni)**

नि (ni) gives an emphasis on answers. When used as such, it appears in the end of the sentence.

यो हो नि ?(yo ho ni)

= This is the one, (you see).

हामी हो नि (hami ho ni)

= It is us, (you see).

                                  .

This doesn’t mean that it is used to answer only. It is also used in questions sometimes, to give an emphasis on why the speaker doesn’t know,

किन नि ?(kina ni)

= Why, (I don’t see a reason)?

त्यो के हो नि (tyo ke ho ni)

= What is that, (I can never guess)

.

**नै (nai)**

नै  (nai) is used to give an emphasis on the notion of the sentence. So, it is used to augment or emphasize a point on the sentence. It emphasizes the word it succeeds.

यो नै हो (yo nai ho)

= This IS the one.

                                  .

Compare it with and without nai:

त्यो चरा रुखमा बस्छ (tyo chara rukh`ma bascha)

= That bird sits on a tree.

VS

त्यो चरा रुखमा नै बस्छ (tyo chara rukh`ma nai bascha)

= That bird sits ON A TREE.  (you are trying to say that the bird sits nowhere else)

                                  .

The position of नै (nai) also changes the emphasis:

म नै काठमाडौंमा आएँ (ma nai kathmadaun`ma aae)

= I came to Kathmandu. (extra emphasis on I, stating of people who came to Kathmandu, it was 'I’ who came)

VS

म काठमाडौंमा नै आएँ (ma kathmadaun`ma nai aae)

= I came to KATHMANDU. (extra emphasis on Kathmandu, indicating of all places, 'I’ came to Kathmandu)

.

**पो (po)**

This interjectory word is used to emphasis the opposite of what has just been stated. For example, you invited John but Mary turned up instead. You proceed to open the door and to your surprise, you see Mary! So, you say ’Mary po aayecha’ [oh, it’s you Mary (I thought you were John)]. Bascially, you expect one but something else happens.

राम भनेको त श्याम पो रहेछ! (ram bhaneko ta shyaam po rahecha)

= Thought it was Ram, it turned out to be Shyam!

मासु खान्छु भनेको थिए सब्जी पो खानुपर्‍यो! (maasu khanchu bhaeko thie sabji po khanuparyo)

= I thought of eating meat but I ended up eating Vegetables instead.

.

**ल (la)**

This interjectory word is used to show either agreement or request. The meaning depends on how you say it or where you keep it. A standalone 'la’ (or a la in the begining) shows agreement whereas an end 'la’ shows a request. 

ल, म यो काम गरिदिन्छु (la, ma yo kaam garidinchu)

= Okay, I will do this work.  (agreement)

यो चिट्ठी लेखिदेऊ ल (yo chitthi lekhideu la)

= Write this letter, okay?  (request)

.

**लौ (lau)**

लौ (lau) indicates a surprise. When used, it mostly appears in the beginning of the sentence.

लौ, के गरेको! (lau, ke gareko)

= Wait there, what (are you) doing?

लौ, हामी त अर्कै ठाउँ पो आएछौँ (lau, hami ta arkai thau po aaechau)

= Wait a minute, we arrived somewhere else!

.

**है (hai)**

है (hai) is used to insist something. It is kind of like 'okay?’ or 'right?’

तिमीलाई यो चहियो है(timi`lai yo chahiyo hai)

= This is what you wanted, right?

भोली जाऔँ है (bholi jaao hai)

= Let’s go tomorrow, okay?

\_\_\_\_\_\_\_

 These are the most common Interjectory words used in Nepali. If there are any questions related to this, then do ask!

### IDIOMS

**INTRODUCTION**

If you think of English or any other language, then people quite do not speak so literally. For example, by saying the above, I am not *pulling your leg*.

When an expression conveys a figurative (sometimes literal) meaning, then they are called **idioms**. Their figurative meanings are different from literal ones. Such kind of expressions are vital to learn in any language if you are to speak it fluently. Here are some example sentences in English that make use of idioms (in *italics*):

She *hung up* on me.  
We should*cut out* our carbon emissions.   
The murderer killed him *in cold blood*.

Of course, she did not literally hang you up on a rope. They did not literally grab a pair of scissors and started chopping carbon dioxide molecules (if that were only possible!). The murderer did not drown the victim in a bathtub full of icy blood. Instead, they carry figurative meanings.

The above two are of a particular kind and are called **Phrasal verbs**. Together with the last one, they are called idiomatic expressions.

Idioms are called **टुक्का**(*tukka*) in Nepali.

**LIST OF IDIOMS**

The below is a non-exhaustive list. They are listed in the following format:

**Nepali Text** (*Transliteration*)  
Literal Meaning  
*Figurative Meaning or English Equivalent (if any)*  
Example Sentence (*transliteration*)  
= Translation of the sentence.

.

**आलु खानु** (*aalu khanu*)  
To eat potato  
*To fail/ To be unsuccessful*  
रामले परिक्षामा **आलु खायो** (*ram`le pariksha`ma aalu khayo*)  
= Ram **failed**in his test.

**टाप कस्नु**(*taap kasnu*)  
To tighten hoof  
*To run away/ flee*  
राम कक्षादेखि **टाप कस्यो** (*ram kaksha dekhi taap kasyo*)  
= Ram **ran away** from class.

**हात छाड्नु**(*haat chadnu*)  
To release hand  
*To beat (someone)*  
रामले भाइको माथि **हात छाड्यो** (*ram`le bhai`ko mathi haat chadyo*)  
= Ram**beat up** small brother.

**आँखा फुट्नु** (*akha phutnu*)  
To shatter eyes  
*A scolding used for people who can’t see something in plain sight or in an obvious place*  
तेरो **आँखा फुटेको** छ हो? त्यो हिमाल पनि नदेखेको? (*tero akha puteko ho? tyo himal pani nadekheko?*)  
= Are you **blind**? Not even seeing that mountain?

**सिलटिमुर खानु**(*siltimur khanu*)  
To eat *Siltimur* (a type of wild Sichuan pepper)  
*To die/ To kick the bucket*  
बुढो बाजे अस्ति **सिलटिमुर खानुभयो**(*budho baje asti siltimur khanubhayo*)  
= Old grandfather **died**day before yesterday.

**आँखा लाग्नु**(*akha laagnu*)  
To keep eyes  
*1) To be a recipient of bad omen of people who dislike your successes/beauty etc.  
2) To feel greedy*  
दुश्मनको **आँखा लागेर** मेरो परिक्षा बिग्र्‍यो (*dushman`ko akha laagera mero pariksha bigryo*)  
= Because of the **evil omen** of my enemies, my test went horribly.

**औंला भाँच्नु**(*aula bhaachnu*)  
To break fingers  
*To count/ calculate*  
मेरो उमेर थाहा पाउनुको लागि उसले **औंला भाँच्यो** (*mero umer thaha paunu`ko lagi usle aula bhaachyo*)  
= To find out my age he **calculated**.

**नाक काट्नु**(*naak kaatnu*)  
To cut nose  
*To be ashamed/dishonoured*  
तैले सुन चोरेर मेरो **नाक काटिस्**(*taile sun chorera mero naak katis*)  
= Since you stole gold, you have **dishonoured**me.

**कुरा काट्नु** (*kura kaatnu*)  
To cut talk  
*To backbite/slander*  
जन र मेरी मिलेर मेरो **कुरा काटे** (*jan ra meri milera mero kura kate*)  
= John and Mary together **backbit**me.

**ठीक पार्नु**(*thik parnu*)  
To make right  
*To take revenge/ retaliate/ redress*  
त्यो घमण्डीलाई गाली गरेर **ठीक पार्यौ** (*taile tyo ghamandi`lai gali garera thik paaryau*)  
= You have **redressed**that vain person after scolding him/her.

**नाक थाप्नु**(*naak thaapnu*)  
To support/receive nose  
*To support a person/thing in question (think this as the prevention of ‘naak katnu’)*  
घमण्डीको कति **नाक थापेको**! (*ghamandi`ko kati naak thapeko!*)  
= Why are you **supporting**that vain person!

**हावा बोल्नु** (*hawa bolnu*)/ **हावा कुरा गर्नु**(*hawa kura garnu*)  
To speak wind  
To say nonsense/ unrealistic things  
राम अमेरिका गएको छ भनेर **हावा बोल्यो**(*ram amerika gaeko cha bhanera hawa bolyo*)  
= Ram **uttered nonsense** when he said he had been to America.

**सिकसिक लाग्नु** (*siksik laagnu*)  
To feel *siksik*(onomatopoeia)  
To be disgusted/ feel repulsed  
फोहोर देखेर कस्तो**सिकसिक लाग्यो**(*phohor dekhera kasto siksik laagyo*)  
= I felt **disgusted**after seeing filth.

**भाउ खोज्नु** (*bhau khojnu*)  
To search for price  
*To aggress/ quarrel*  
मसँग धेरै **भाउ नखोज**(*ma`sanga dherai bhau nakhoja*)  
= Don’t **pick a fight** with me.

**कान थाप्नु**(*kaan thaapnu*)  
To support ear  
*To listen*  
विद्यार्थीहरु कक्षामा **कान थापे** (*bidyarthi`haru kaksha`ma kaan thaape*)  
= The students **listened**in the class.

.

Do you know any more idioms?

### PARTICLES: INTRODUCTION

Particles are called विभक्ति (bibhakti). As you know, Nepali is a **Subject + Object + Verb** language. That means, a standard sentence in Nepali would be: John Oranges Ate.

So what are particles?

Because of the SOV property of Nepali, it has a number of ‘case markers’ which tells us what plays what role in the sentence. English is largely devoid of such Case Markers. When you look at the sentence “Cats eat fish”, you can tell that 'cats’ (subject) eat (verb) 'fish’ (object). However, if you say 'fish eat cats’ then it looks very weird, right? In English, we have to look at the structure to tell what plays what role in the sentence. However, in Nepali, words are marked with case-markers which enable us to tell what role it plays in the Sentence. These case-markers are called Particles.

Such particles function like prepositions of English, however these particles modify the word it succeeds. Hence, they are also known as 'post-positions’.

Most of these particles have multiple functions and multiple translations. When particles are written, they are written conjoined with the word it modifies.

Let’s learn the classification of particles! (you may skip the next section Kaarak all together)

\_\_\_\_\_

**KAARAK**

The word that the particle modifies are called 'कारक’ (kaarak). These are also known as **cases** in the fancy world of Linguistics. There are seven types of 'कारक’ (kaarak). Kaarak are not particles! Particles just show what those ’kaarak’ do! Kaarak is kind of like ’**subjects**’ and ’**objects’**. So, the seven types of kaarak, along with their particles and definitions are as follows:

कर्ता (karta) = ’Karta’ means ’**The action doer (Agent)**’. Kind of like ’subject’. Also known as ’**Nominative Case**’ in the world of Linguistics. The particles that mark a word as 'karta’ are: ले (le), बाट (bata). This means, 'le’ and ’bata’ are subject markers and hence are used to tag subjects.

कर्म (karma) = ’Karma’ means ’**The receiver of the action’s effect**’. Kind of like 'object’. Equivalent to **'Accusative Case’**. The particle that marks a word as 'karma’ is: लाई (lai). That means, 'lai’ is an object marker (and is used to tag objects).

करण (karan) = ’Karan’ means ’**Instrument**’. An instrument (grammar) is a means by which an action is achieved or accomplished, like ’with a pen’ in the example ’He writes with a pen’. Also known as**'Instrumental Case’.** The particles that mark a word as 'karan’ are: ले (le), बाट (bata), द्वारा (dwara). Hence,le, bata and dwara are 'Instrument Markers’ and hence are used to tag instruments.

सम्प्रदान (sampradaan) = ’Sampradaan’ means **'To give to a receiver’**. As such, the particles that modify a word to be a ’samradaan’ shows that the word receives something from an object giver. Also known as a **'Dative Case**’. The particles that mark a word as ’sampradaan’ are: लाई (lai), लागि (lagi) and are hence 'Dative Markers’.

अपादान (apaadaan) = ’Apaadaan’ means ’**To separate/ depart**’. Equal to the **'Ablative Case**’. It shows a movement proceeded from a stationary Object. The particles that mark a word as’ apaadaan’ are: देखि (dekhi), बाट (bata). As such, dehki and bata are Ablative Markers and show movement proceeding from a place.

समबन्ध (sambandha) =  ’Sambandha’ means ’**Relation**’. Equivalent to ’**Genitive Case**’, it shows relation between two object, like possession (X’s Y), composition etc. The particles that mark a word as ’sambandha’ are: को (ko), रो (ro), नो (no) and their various forms. As such, these particles are Genitive markers and show the relation between two elements.

अधिकरण (adhikaran) = ’Adhikaran’ means ’**Location**’. Equivalent to ’**Locative Case**’. It shows where the action took place, basically location. The particle that marks a word as ’adhikaran’ is: मा (ma). As such, ’ma’ is a location marker and shows location.

\_\_\_\_\_\_\_

Theory is boring, right? You do not need to memorize that actually! However, if you are interested in knowing what these particles are, then you can actually memorize them…

\_\_\_\_\_\_\_\_

Click on the respective particles to know more about them!

[ले (le)](http://nepalgo.tumblr.com/post/49691072373/particles-le)                 [लाई (lai)](http://nepalgo.tumblr.com/post/49436668845/particles-lai)                  [मा (ma)](http://nepalgo.tumblr.com/post/50645915634/particles-ma)

[को(ko)](http://nepalgo.tumblr.com/post/52224398364/particles-ko)               [बाट (bata)](http://nepalgo.tumblr.com/post/60532087714/particle-bata-and-dekhi)                  [देखि (dekhi)](http://nepalgo.tumblr.com/post/60532087714/particle-bata-and-dekhi)

\_\_\_\_\_\_\_\_

So we know that particles come after the word. Therefore, translating **'in Rome**’ would be **'Rome ma**’ in Nepali.

A thing to be noted is that, when writing these particles, they must always stick to the word it modifies. So, in Nepali, it won’t be 'रोम मा’ but 'रोममा’. After the particle is written, we leave a gap and write another word.

In simple words, particles are not written separately!

So,

राम **को** साथी रोम **मा** छ (ram ko sathi rom ma cha/ Ram’s friend is in Rome) is incorrect but राम**को** साथी रोम**मा** छ is correct! (Notice the particles (in bold) sticking to the word it modifies (in italics).

**PARTICLES: LE**

Particles are very important. Particles in Nepali are like prepositions in English but they come after the word. Therefore, they modify the word they succeed.

**Particle:**  ले *(le)*

**The particle serves as an instrumental and ergative marker,  in its latter capacity it is applied to the subject in the transitive aspect.**

In simple words, the subject it modifies achieves an action on something (i.e. it shows the action-doer) and is used in sentences having transitive verbs (Intransitives don’t take *le*). However, things are not that simple, right?

**VOCABULARY:**

स्याउ (*syau*) = Apple

छुरी (*churi*) = Knife

\_\_\_\_\_

**TO SHOW THE DOER OF AN ACTION**

Nepali is a**Verb-Final Language**; the order of words appear in the following format: **Subject + Object + Verb**. So, a standard sentence in Nepali would be: *John apples ate.*

The main use of*le* is to show the doer of an action in transitive aspects. A doer of an action is like ‘John’ in the sentence: **John** ate apples  /OR/ **John** broke the glass pane. Basically, the doer of an action is the subject.

On the other hand, transitive aspects means that the sentence uses a transitive verb. A transitive verb is an action verb that requires an object. Transitive verbs include verbs like *Eat, Write, Play, Hit, Cut* etc. because those verbs bring about an effect (an action) upon something, which was done by someone. As such, they usually require Direct Objects to make complete sense. A direct object is an object that receives this action directly from the doer of the action. For example:

**John ate Apples.**

Here, **John** is the subject, ’**Ate**’ is the transitive verb and ’**apples**’ is the Direct Object. Here, the subject ’**John**’ is bring upon an action ’**to eat**’ upon the direct object ’**Apples**’. What is he doing? He is eating. What is he eating? He is eating an apple.

A transitive verb makes sense when you bring it in this format:

I am + Transitive Verb *(in -ing form)* + Object *(in plural)*

*For example:*

I am + Eating + Apples           [MAKES SENSE, hence ’*Transitive*’]

**/OR/**

I am + Reading + books        [MAKES SENSE, hence ’*Transitive*’]

**/BUT/**

I am + Sleeping + books       [DOESN’T MAKE SENSE, hence it is *not transitive*]

So, you can use that format to find out whether a verb is transitive or not.

\_

So, that was about Transitivity. Non-transitive Verbs (also known as Intransitives) are those verbs which do not take a direct object. An example of such type of verb is ’**To Sleep**’.

Now, why was transitivity necessary to say? That is because, ’*le*’ is only applied to the subject when the verb is transitive. Also, there are more rules to this which is given in the footnotes.

Take the following sentence:

जनले स्याउ काट्यो *(jan le syau katyo)*

= John cut an apple.

Now, the sentence is composed of three parts: The subject 'जन’ (*jan* /**John**/ ), the object 'स्याउ’ (*syau***/Apple/**) and the verb 'काट्यो’ (*katyo* /**cut**/). Now, do you see that little marker after 'जन’ (*jan*)? (As you know, the particles modify the preceding word). That little marker is *'le’*. That marker shows that the Subject did something over something. In other words, the Subject did an action to achieve something over an object. Who was that Subject here? The Subject was John. But, how do we know that John was the subject and not the apple?

The particle ’*le*’ tells us! Because the sentence is in a transitive aspect, 'le’ tells that the word it modifies is the Subject and hence does an action. The action here is to ’**cut**’. The Subject is bringing about the action of cutting the apples.

Hence, the particle 'le’ tells us that the word marked by it does an action over something. In other words, it shows the doer of an action.

\_\_\_\_\_\_\_\_

**TO SHOW THE INSTRUMENT**

What is an instrument (grammar)? An instrument is a means by which an action is achieved or accomplished, like ‘*with a pen*’ in the example ’*He writes****with a pen*’**.

Take the following sentence:

छुरीले काट्छ*(churi le katcha)*

= Knife cuts.

What does the knife do and what action does it do? Here, the knife is an instrument (in both senses). Here, 'le’ shows that 'churi’ (knife) is the instrument in the sentence; it is a mean by which an action **(to cut**) is done. Hence, 'le’ also functions as an instrument marker.

Another sentence:

म कलमले लेख्छु*(ma kalam le lekhchu)*

= I write with a pen.

Here, the subject 'ma’ (I) is using an instrument to bring about an action. Can you guess what is that instrument? That instrument is 'kalam’ (pen). Here, the particle *le* is marking the instrument. But why is ’*ma*’ not marked? ’*Ma*’ is a subject after all, that too in a transitive aspect! Why was ’*kalam*’ marked but not ’*ma*’? Is it that we cannot mark two things with 'le’?

That is because, Subjects in Simple Present Tense is not marked. The Instrument is obligatorily marked in a sentence though, even when the subject is not marked. There are a few more exceptions where ’*le*’ is not used to mark subjects even when the verb is transitive. The exceptions are given in the footnotes.

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Let’s look at other sentences:

रामले छुरीले मासु काट्यो *(ram churi le masu katyo)*

= Ram cut meat with a knife.

In this sentence, 'le’ is applied to both the subject and the instrument, resulting in two 'le’s. Why? Because the sentence is not in simple past tense. You have to apply 'le’ in simple past tense obligatorily in all transitive aspects. Here, the object is 'meat’. The one that controls the verb conjugation is 'Ram’ because he is the one doing the action after all! The knife is just an instrument, which is marked by le to show it is the instrument by whose means the work is being completed. The resulting structure of the above sentence is something like this:

*Subject + Instrument + Object + Verb*

Please do note that the instrument must always succeed the Subject. That means, the instrument must **NEVER** be placed before the Subject *(if the subject is present)*!

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Certain words change when we add 'le’ to it; you can read about it in the lesson ['The Oblique case in Pronouns](http://nepalgo.tumblr.com/post/82765988308/the-oblique-case-in-pronouns)’.

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Note that we can **NEVER** attach *le* if the sentence cannot take a direct object. For example,  a sentence with no direct object will be*: He died.* If we translate this to Nepali, it will be : ऊ मर्यो। (*u maryo*) **(no le)**. So, we conclude that *le* cannot be attached to sentences which cannot take direct objects, i.e. to sentences that uses intransitive verbs.

Of course, there are a few more rules:

* Le is not attached to sentences having**Intransitive verbs** *(like 'to sleep’)*
* Le is NOT attached to sentences having**Continuative form of verb** *(like 'he is eating rice’*), even if the verb is transitive
* Le is NOT attached to sentences having **Simple Present Form of Verb** (*like 'he eats rice*), even if the verb is transitive
* Le is NOT attached to sentences having**Past Habitual form of verb** (*like 'he used to eat rice*), even if the verb is transitive

Other that the above mentioned, le is attached to all sentences having transitive forms of verb. Like said before, le is not attached to intransitive verbs and its omission is not affected by the intransitive verb being in perfective. But how can you easily remember where 'le’ is not applied? Use the **CHIP** rule:

**C  =**  Continuative

**H  =**  Habituals

**I   =**  Intransitives

**P =** Present (*simple*)

So, using this ’**CHIP**’ rule, you can easily remember where*'le’* is never applied to the subject. Outside of this CHIP rule, you must use ’*Le*’.

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So that is pretty much everything *Le* does!

**SUMMARY**

* *Le* modifies the subject to show that the subject achieved an action on something (the object) in transitive aspects. In simple words, it shows the doer of an action in transitive aspects.
* *Le* is attached to indicate the instrument of an action
* *Le* is not used if the verb is intransitive, continuative, habitual or in Simple Present

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**EXERCISE:**

**FILL IN WITH EITHER LE OR LAI:**

1. Mai \_ garda *(because of me)*

2. Isaki \_ kagaj \_ phalyo. *(Isaki threw the paper)*

3. Gham \_ polcha. *(Sun burns)*

4. Isaki \_ pakaaeko khana pahuna \_ deu. (*Give the food Isaki cooked to the guests)*

5. Ma \_ kukur \_ tokyo. *(the dog bit me)*

**ANSWERS:**

1. le

2. le, lai

3. le

4. le, lai

5. lai, le

**PARTICLES: LAI**

Particles are very important. Particles in Nepali are like prepositions in English but they come after the word. Therefore, they modify the word they succeed.

**Particle**: लाई (*lai*)

The postposition लाई (*lai*) is primarily a Dative Marker. That means, it marks the indirect object. it shows where the action’s effect takes place. It also marks the direct object (sometimes). Can also be roughly translated into : **for, to**.

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**VOCABULARY**

म (*ma*) = I

विद्यार्थी (*bidyarthi*) = Student

नयाँ (*naya*) = New

विद्यालय (*bidyalaya*) = School

व्याकरण (*byakaran*) = Grammar

साथी (*sathi*) = Friend

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**IT MARKS THE INDIRECT OBJECT**

Before heading on with the lesson, I will briefly tell what is an ‘Indirect Object’. Also, you will see what is a**'Direct Object**’ and how to differentiate between them.

Nepali is a **SOV** Language. That means, the verb always appears in the end and this makes Nepali a left-branching language. Don’t stress too much on that, however. So, a standard sentence would look like: *John apples ate*.

Now, who is John? John is the subject. A subject does the work. What work did he do? He ate something. The work is also known as an 'action’ which is denoted by a verb. Now, what did John eat? He ate an apple. What is the apple?

The apple is the direct object here. But why? John is directly performing an action over an object, that meaning John is eating an apple. That means, the action ’**eat**’ is directly falling on an object (an apple) and hence, the object is labeled as a direct Object. From that statement, we conclude that a Direct Object is a part of a sentence that receives an action directly from an action doer.

Now, take the sentence: *John gave me a pen*. We get the fact that:

**John** = Subject

**Gave** = Verb

**Pen** = Direct Object

But what is *me*? What function does it do?

The word ’*me*’ here is an Indirect Object. But why? That is because, ’*me*’ is receiving the Direct Object. Simply said, an indirect object is something that receives an action but isn’t the primary object. It shows where the action’s effect takes place.

When, in a sentence, both direct and indirect objects exist, ’*lai*’ strongly marks the indirect object. Lai also happens to be a direct object marker, however it is seldom used and prefers to function as an indirect object marker. More on this later. Now, how do we use *lai*?

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Take the following sentence:

I will build *the students* a new library.

Did you note the word 'the students’? Can you guess what it is?

If your answer was **'indirect object**’, then you are correct. Why? The reason is because, you are building a library, meaning your action is to build a building and not the students. So, since the action is done on the library, the Library is the direct object. On the other hand, the students are indirectly receiving your action. Hence,*the students* is the indirect object. Now, what will *lai* mark?

If you said ’**The students**’, then you are correct! Why? As I said, *Lai* is primarily a dative marker (i.e. it marks indirect objects) and hence, even when the direct object is present, it strongly prefers marking indirect objects. In simple words, the indirect object is marked by lai.

So, the sentence in Nepali will look like this:

म विद्यार्थीहरुलाई नयाँ विद्यालय बनाउनेछु *(ma bidyarthi`haru`lai naya bidyalaya banaaunechu)*

As we can see, the word 'विद्यार्थीहरु’ (*bidyarthi'haru)* which means ’**Students**’ has been marked by ’*lai*’. Hence, the indirect object is shown by ’*lai*’.

When there is a direct object and an indirect object present on the same sentence, the structure will usually be something like this:

**Subject + Indirect Object + Direct Object + Verb**

That meaning, there is a strong tendency to keep the indirect object before the Direct Object.

Another Sentence:

मैले जनलाई व्याकरण सिकाएँ (*maile jan`lai byakaran sikae)*

= I taught Grammar to John.

The postposition ले (*le*) is a subject marker in Transitive Aspects and you can read more on it on the lesson ’[Particle: Le](http://nepalgo.tumblr.com/post/49691072373/particles-le)’. Anyway, John is the indirect object here because it is receiving the action indirectly. You are teach grammar, but not John!

In English, the indirect object is also shown by prepositions like ’**to**’ and ’**for**’. So, you can restructure sentences and still make sense, like you can say *“I am building a new library for the students*’ instead of *'I am building the students a new library’.*

Let’s take one more sentence:

जनले मलाई भात दियो*(jan`le ma`lai bhat diyo)*

 = John gave Rice to me.

I hope you get the nature of *lai*!

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**IT MARKS DIRECT OBJECTS**

Lai can also be used to mark Direct objects, but that is only if:

1. The Indirect Object is absent

2. The Direct Object is a human animate

That means, *lai* is used to mark direct objects when the object is a human animate and the indirect object is absent. Non-human animate marking is often omitted and sometimes even wrong, actually! So, if *lai* is a dative marker (marking indirect objects), why is it used to mark direct objects?

That is because, lai is a direct object marker too, however that is only done when there is no indirect object present and if the direct object is a human animate. Sorry, cats and dogs are not marked. So, how do we mark a direct object with lai?

मैले साथीलाई भेटेँ*(maile sathi`lai bhete)*

= I met my friend.

So as you can see, the direct object ’**friend**’ is marked by ’*lai*’ because:

1. There is no indirect object

2. The direct object is a human animate

Therefore, you should mark the direct object if it fulfills that criteria. Also to be note that, if an indirect object was present, then *lai* will automatically mark the indirect object. You should avoid marking inanimate direct objects like pen, paper, house etc. with *lai*, and never with verbs which has a meaning of giving. They send different meaning when done so:

मैले कलम दिएँ (*maile kalam diye)*

= I gave a pen.

मैले कलमलाई दिएँ (*maile kalam`lai diye*)

= I gave to a pen.

                           .

I had also said not to mark direct objects when there are indirect objects. So:

मैले कलमलाई रामलाई दिएँ (*maile kalam`lai ram`lai diye*)

= Jibberish, makes no sense

That also means not to mark direct objects and then not mark the indirect objects:

मैले कलमलाई राम दिएँ*(mai`le kalam`lai ram diye)*

= I gave Ram to a pen.      (Makes no sense)

Concluding, do not mark inanimate direct objects!

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**AS 'TO’ OR 'FOR’**

Sometimes, lai is used in the sense of ’**to**’ or ’**for**’ (in letters). For example:

जनलाई*(jan`lai)*

= To/ For John

In that case, the particle ’[lagi](http://nepalgo.tumblr.com/post/67566815261/particle-lagi)’ can also be used.

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**SUMMARY:**

* *Lai* is primarily a dative marker, meaning it marks indirect objects.
* *Lai* can also be used as a direct object marker, but that is only permitted when there is no indirect object and if the direct object is a human animate

**EXERCISE:**

Where will the right particle go?

1. Isaki \_ Hari \_ pustak diyo. **(lai, le)**

*(Isaki gave Hari a book)*

2. Hami \_ bus \_ ghar \_ purayo.**(le, lai, samma)**

*(The bus took us till home)*

**ANSWERS:**

1. le, lai

2. lai, le, samma

**PARTICLES: MA**

Particles are very important. Particles in Nepali are like prepositions in English but they come after the word. Therefore, they modify the word they succeed.

**Particle:**  मा (ma)

We have learnt how to mark objects, subjects but we want to know where it was done or how was it done. So which particle do we use?

Ma is a general locative case (or marker). It translates to by, in, on and at. It is used to indicate when an action took place. It is also used to show the amount or quantity. So, it you learn 1 postposition which is worth 4 prepositions!

Please note that ma is actually actually sounds and is written like maa, but for ease, it will be ma here.

**VOCABULARY:**

गाडी *(gaadi) =*Vehicle; Car

हवाइजहाज *(hawaaijhaaj) =*Aeroplane

दुर्घटना *(durghatana) =*Accident

कुना *(kuna) =*Corner

भित्ता *(bhitta) =*Wall

शनिबार *(shanibaar) =*Saturday

भुइं(*bhui*) = Floor

भारत (*bhaarat*) = India

हजार *(hajaar) =*One Thousand

असार *(asaar) =* The Third month of the *Nepal Bikram Sambhat* Calendar, starts around Mid-June and ends around Mid-July

जेठ *(jeth) =*  The Second month of the *Nepal Bikram Sambhat* Calendar, starts around Mid-May and ends around Mid-June.

 गर्मी (*garmi*) = Hot (like in summer)

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**AS ‘BY’**

It indicates means, method.

गाडीमा जाने *(gaadi ma jaane)*

= (I’ll) go by (a) car.

ऊ हवाइजहाजमा चढेर नेपाल आउने रे! *(u hawaijahajma chadhera nepal aune re!)*

= He will come to Nepal by (the means of an) Aeroplane.

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**AS 'WITHIN’**

Used to indicate a point of time. If used as within, it is conjoined with 'भित्र’ (*bhitra*). Sometimes in english, it is also translated to 'in’ or 'by’.

मेरो घर १० बजे भित्रमा आइज *(mero ghar 10 baje bhitra ma aija)*

= Come to my home within 10 o’ clock.

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**AS 'AT’**

Indicates time or location when the action took place.

मेरो भाइ घरमा छ *(mero bhai ghar ma cha)*

= My brother is at (our) home

.

दुर्घटना बागलुङमा भएको थियो। *(durghatna baglung ma bhaeko thiyo)*

= The accident happened at Baglung

.

कुनामा *(kuna ma)*

= At the corner

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**AS 'ON’**

Indicates time or location when the action took place.

तिमी शनिबारमा काम गर्न जान्छौ? *(timi shanibarma kaam garna janchau)*

= Will you go to work on Saturday?

भित्तामा टाल *(bhitta ma tala)*

= Stick it on the wall

भुइंमा *(bhui ma)*

= On the floor

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**AS 'IN’**

Indicates time or location when the action took place. Also used to point at time.

हामी जेठमा इटाली जाने हो *(hami jethma itali jane ho)*

= We are going to Italy in *Jestha*

*.*

म असारमा जन्मेको हो (*ma asaarma janmeko ho)*

= I was born in *Asaar*…

*.*

हजारमा एक *(hajaarma ek)*

= One in One Thousand

*.*

भारतमा धेरै गर्मी हुन्छ*(bhaarat ma dherai garmi huncha)*

= It is very hot in India

*.*

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**AS 'FOR’ (*niche use*)**

When it is used as for, it indicates the price you paid to get it

मैले यो किताब १ ० ०  रुपैयाँमा किनेको (*maile yo kitab ek sai rupaiya ma kineko*)

= I bought this book for 100 Rupees

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**SUMMARY:**

* *Ma* is a locative marker; It points when and where an action took place.
* *Ma* points towards a location
* *Ma* is mainly translated to : **in, at, by, on**
* *Ma* is conjoined with *'bhitra’* if we mean 'within’
* *Ma* is sometimes translated as 'for’ when we indicate the price we paid to get it
* *Ma* is used to point time
* *Ma* is used to show means, method

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**EXERCISE**

**FILL IN THE BLANKS WITH THE CORRECT PARTICLE *(le, lai, ma)*:**

1. Ghar \_ dherai kaam cha. *(there is a lot of work in my home)*

2. Hari \_ maile bato \_ bhete. *(I met Hari on the way)*

3. Hami \_ dukha payeko manche haru \_ daan diyou. (*We gave donation to the needy)*

4. Hami \_ isaki \_ Restaurant \_ lunch khwayo.*(Isaki treated us lunch in a Restaurant)*

5. Hami haru Kathmandu Plane \_ chadera auchau. *(We will come to Kathmandu by a plane)*

6. Bato \_ aile pich hudai cha. *(The road is being paved;***Can be rephrased to:***Paving work is being done on the road)*

**ANSWERS:**

1. ma

2. lai, ma

3. le, lai

4. lai, le, ma

5. ma

6. ma

**PARTICLES: KO**

Particles are very important. Particles in Nepali are like prepositions in English but they come after the word. Therefore, they modify the word they succeed.

**Particle**: को (ko)

Ko is a part of the three genitive markers, the others being ka and ki. Ko, Ka and Ki are the three genitive markers of Nepali. It marks a noun as modifying another noun.  It often marks a noun as being the possessor of another noun; however, it can also indicate various other relationships than possession. Ko is used in singular nouns, ka is used in plural nouns and ki is the feminine version. Here we will be using ‘ko’. In other words, if two nouns X and Y are taken and ko is added in the middle, then X will be agreeing with Y or it will be: X’s Y. To know more about Genitive Marker (wiki text), click [here](http://t.umblr.com/redirect?z=http%3A%2F%2Fen.wikipedia.org%2Fwiki%2FGenitive_case&t=MWYwN2RjZGJjZDZlMjA4OGYwMGMwZDI2ODZhOWQzNWI1NjNjMDU4OCxuQjFNYzZXRQ%3D%3D&b=t%3AXsJ3BW5zQKcD5UHEzMCbjQ&p=https%3A%2F%2Fnepalgo.tumblr.com%2Fpost%2F52224398364%2Fparticles-ko&m=1).

Also, if instead of Ko/ka/ki, Ma (I), Timi (you; informal) and Ta (you; informal rude) take Ro/ra/ri. It follows the same rule like ko/ka/ki though. So instead of 'तिमीको’ it will be 'तिम्रो’. More about this on the bottom.

**VOCABULARY**

जुत्ता *(jutta):* shoe

कविता *(kabita):* poem

कवि *(kabi):* poet

काठ *(kaath):* wood

चक्का *(chakka):* wheel

सिसा *(sisaa):* glass

टुक्रा *(tukraa):* piece

हुल *(hul):* crowd

बिश्वबिद्यालय *(bishwabidyalaya):* university

ताँती *(taati):* a line of ants; group of ants crawling in a line

**Possession**

Attaching Ko to the noun indicates possession of the item. It can also be similary to apostrophe of English.

इसकिको जुत्ता *(isaki ko jutta)*

Isaki’s Shoes

Isaki is X and Jutta is Y. Here, X is agreeing with Y and shows that X is the possessor of Y. So the shoes belong to Isaki.

रामको खुट्टा *(ram ko khutta)*

Ram’s Feet

कविताको कवि (*kabita ko kabi)*

Author of (this) poem

**Composition**

Attaching ko to the noun indicates it’s composition. It is similar to X of Y. Sometimes, words that appear to have no genitive marker in English actually have one in Nepali. For example, Iron Rod would be 'phalam ko danda’. If you didn’t know, Iron rod can be rephrased to 'Rod of Iron’. So, you can use this trick if you are not sure if *ko* goes or not.

काठको चक्का *(kath ko chakka)*

Wheel of Wood

It shows that the X (wood) is agreeing with Y (Wheel). So, the Wheel is made of Wood.

सिसाको टुक्रा*(sisa ko tukra)*

A Piece of Glass

मान्छेको हुल *(manche ko hul)*

A crowd of people

Why ka instead of ko? It is because ka is used in plurals.

कमिलाको ताँती *(kamila ko tati)*

A line of ants

**Origin**

Dictates the origin of something, like where a person belongs to.

काठमाडौँको मान्छे *(kathmandau ko manche)*

Person from Kathmandu

It shows that the people (X) originates from Kathmandu (Y).

**Relative Position**

It indicates the relative position of the first noun it modifies:

खाटको तल *(khatko tala)*

Under the bed

छतको माथि*(chat ko mathi)*

Above the rooftop

घरको भित्र*(ghar ko bhitra)*

Inside the house

स्कुलको बाहिर *(skulko bahira)*

Outside the school

'Ko’ can be used many times in a sentence. But unlike in english, the order of nouns will be exactly opposite, i.e. It goes from big to small, unlike small to big (as in English). It also goes from general to specific.

इसकी अमेरिकाको बिश्वबिद्यालयको विद्यार्थी हो।*(isaki amerikaa ko bishwabidyalaya ko bidhyarthi ho)*

Isaki is a student of a university in America.

बिरुवाको पातको रेखा (*biruwa ko paat ko rekha)*

The lines of a plant’s leaves

**KA AND KI**

Ka is used when the word is plural and that (plural) word is something you should respect while ki is used in feminine speech respectively. The basic rule is that ko/ ka/ ki depends on the form of the word that modifies. For example, if a word is Xko Y, then the status of Y determines the Ko/ Ka/ Ki placement. Ka’s rules are loose, but Ki’s rule are pretty much solid. One thing about feminine speech is that even if a male is speaking, if that male refers a girl, then he has to use feminine speech. More about this later. Nowadays, though, it is 'acceptable’ to use ko in almost all situations.

**Ka**

If the word is plural and you must use respect.

उसका छोराहरु *(uska choraharu)*

His Sons

रामका पिता *(ramko pita)*

Father of Ram

**Ki**

रामकी आमा*(ramki aamaa)*

Ram’s Mother

रामकी पत्नी*(ramki patni)*

Ram’s Wife

**OTHERS:**

Ro/Ra/Ri

Only a few words use the ro/ra/ro conjugation and all of them are pronouns. The words are: तिमी *(timi),* तँ *(ta),* म *(ma)* and हामी *(hami).* The functions are the same, though. I’ll conjugate it for you:

**Original | Ro | Ra | Ri**

तिमी = तिम्रो, तिम्रा, तिम्री *(Timro, timra, timri)*

तँ = तेरो, तेरा, तेरी *(tero, tera, teri)*

म = मेरो, मेरा, मेरी *(mero, mera, meri)*

हामी = हाम्रो, हाम्रा, हाम्री *(hamro, hamra, hamri)*

**Example Usage:**

तिम्रो नाम के हो? *(timro nam ke ho)*

What is your name?

तेरो बाउको टाउको*(tero bauko tauko)*

Your Father’s Head

This phrase is an insult. It is used when someone doesn’t get you and you get annoyed and say this. Literally means 'Your father’s head’. 'Father’ can be exchangeable with *'baaje’.*

मेरो नाम *(mero naam)*

My name

**No/ Na/ Ni**

There is also a rare form, that is no/ na/ ni. ONLY one word is conjugated with this and that word is आफु (afu). Afu means 'self’.

**Original | No | Na | Ni**

आफु = आफ्नो, आफ्ना, आफ्नी

*(afno, afna, afni)*

**SUMMARY**

* Ko is used to show possession, composition, origin
* Ko has two other forms; ki and ka
* Ko is used in Singular or Gender-Neutral Form
* Ka is used in Plural form
* Ki is used in Feminine Speech
* Nowadays, ko is also used in place of Ka and ki
* Ro/ Ra/ Ri are the variant of Ko/ Ka/ Ki
* Only four words are conjugated in Ro/ Ra/ Ra, and they are Timi, Ta, Ma and Hami
* No/ Na/ Ni are variant of Ko/ Ka/ Ki
* Only one word is conjugated using No/ Na/ Ni, and that is Afu
* If multiple ko’s are used, then it follows 'big to small’ order, the opposite of 'small to big’ order in English
* Ko modifies noun
* Ko is also used to show relative position

And if you have learnt this, then congratulations! You have just learnt the four Very important postpositions! *(the other three are:*[*le*](http://nepalgo.tumblr.com/post/49691072373/particles-le)*,*[*lai*](http://nepalgo.tumblr.com/post/49436668845/particles-lai)*,*[*ma*](http://nepalgo.tumblr.com/post/50645915634/particles-ma)*).*Also, if you don’t understand any part, you can just ask me! I will be willing to help!

**EXERCISE**

FILL IN THE BLANKS WITH THE APPROPRIATE ARTICLE (le, lai, ko, ma):

1. Ram \_ ma \_ kath \_ khelauna diyo.*(Ram gave me a wooden toy)*

2. Hari \_ ball khola \_ harayo.*(Hari’s Ball got lost in the river)*

3. Ruchi \_ kalam hari \_ harayo. *(Hari lost Ruchi’s pen)*

4. Kathmandu \_ basindarharu pashupatinath \_ goyera puja garchan. *(The people of Kathmandu worship in Pashupatinath)*

**ANSWERS**

1. le, lai, ko

2. ko, ma

3. ko, le

4. ko, ma

### PARTICLE: BATA AND DEKHI

Particles are very important. Particles in Nepali are like prepositions in English but they come after the word. Therefore, they modify the word they succeed.

**Particle**: बाट (bata)

Roughly translates into as ‘from’.

’Bata’ indicates the point where a motion, journey or an action starts. It also indicates the source or provenance of something or someone. It also indicates separation or removal. It also indicates prevention of something.

**INDICATOR OF POINT OF ACTION**

'Bata’ indicates the point where a motion, journey or an action starts. Examples:

म घरबाट गएँ (ma ghar bata gae)

= I went from my house.

   .

त्यो गाडी यो बाटोबाट जान्छ  (tyo gadi yo bato bata jancha)

= That car goes from this way.

**.**

**INDICATOR OF SOURCE**

It indicates the source or provenance of something or someone. For example:

म काठमाडौंबाट हो  (ma kathmandu bata ho)

= I am from Kathmandu

 .

यो बल छतबाट झरेको हो(yo balchat bata jhareko ho)

= This ball fell from the roof.

 .

झरना पहाडको चेपबाट झर्छ (jharana pahad ko chep bata jharcha)

= A waterfall falls from the crevasse of a hill.

 .

पानी खोलाबाट निकालिन्छ  (pani khola bata nikalcha)

= Water is taken out from a river.

**.**

**INDICATOR OF SEPARATION**

It indicates separation from something.

मेरो नङ छालाबाट निस्क्यो (mero nang chala bata niskyo)

= My nail separated from my skin.

 .

राम कलेज गएपछि उसको पुरानो साथीहरुबाट छुट्टयो (ram kalej gaepachi usko purano sathiharu bata chuttyo)

= After Ram went to college, he got separated from his old friends.

 .

मैले चिठी खामबाट निकालेँ (maile chithi khaam bata nikale)

= I took the letter out from the envelope.

    .

**INDICATOR OF PREVENTION**

It indicates prevention of something.

हिजो म गालीबाट बचेँ (Hijo ma gaali bata bache)

= I managed to save myself from a scolding.

सफा पानी चलायो भने पखलाबाट बँच्न सक्छौँ  (safa pani chalayo bhane pakhala bata baachna sakchau)

= If (we) use clean water, we can prevent diarrhea.

 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Particle:**देखि (dekhi)

Also translates to as ’**From**’.

’Dekhi’ indicates the distance between a particular place and another place used as a point of reference. It also indicates the point in time where an activity or event starts. It also indicates the starting point of a specified range of a scale.

**.**

**INDICATOR OF DISTANCE BETWEEN REFERENCES**

It is used to indicate the distance between one reference point to another.

कपन गुम्बा यहाँदेखि नजिक छ  (kapan gumba yaha dekhi najik cha)

= Kapan Monastery is close from here.

 .

पोखरादेखि काठमाडौं जाने बाटो मलाई थाहा छ (pokhara dekhi kathmandu jane bata malai thaha cha)

= I know the way from Pokhara to Kathmandu.

      .

**INDICATOR OF THE STARTING OF AN EVENT**

It is used to indicate the point in time where an activity or an event starts.

त्यो घटना यहाँदेखि सुरु भएको हो(tyo ghatana yaha dekhi suru bhaeko ho)

= That event started from here.

.

मेला १० देखि २ सम्म खुल्ला हुन्छ (mela dash dekhi dui samma khulla huncha)

= The fair is open from 10 till 2.

**.**

**INDICATOR OF STARTING POINT OF A SCALE**

It indicates the starting point of a specified range of a scale.

मसँग कक्षा १ देखि कक्षा ५ सम्मको पुस्तकहरु छ (ma sanga kakchya ek dekhi kakchya pach samma ko pustak haru cha)

= I have books from class 1 to class 5.

.

१० देखि १२ सम्मको केटा (dash dekhi bara samma ko keta)

= Boys from (ages) 10 till 12.

 \_\_\_

Even though they translate to the same thing in english, they are lot different in Nepali.

**\_\_\_\_**

**EXERCISE**

**DEKHI OR BATA?**

1. Yo bato purwa \_\_\_\_ paschim samma jancha. [this road goes from east to west)

2. Ram bansbari \_\_\_ ho.(Ram is from bansbari)

3. Naksa bhitta \_\_\_\_ khasyo. (The photo fell off the wall)

4. Euta thulo aeroplane akash \_\_\_\_ ayo.(A big airplane came from the sky)

5. Jamana \_\_\_\_ aaeko parampara ho yo. (This tradition has come from ages)

6. Yo pasal ek \_\_\_\_ pach samma khulla huncha. (This shop is open from one till five)

**ANSWERS**

1. dekhi

2. bata

3. bata

4. bata

5. dekhi

6. dekhi

### PARTICLES: SANGA AND SITA

Particles are very important. Particles in Nepali are like prepositions in English but they come after the word. Therefore, they modify the word they succeed.

**Particle:**  सँग (*sanga*)

Before I tell you what it does, let me tell you what category it belongs to (in Nepali of course). The particles or ‘post-positions’ (or case markers) *(le, lai, ma, ko, bata, dekhi)* that you had seen before were called 'विभक्ति’ *(bibhakti)* while the ones that will appear now is called 'नामयोगी’ *(naamyogi).* So, ’*sanga*’ is a *'naamyogi’.* But if you translate it into english, you get 'post-positions’ only, and for the ease of writing, I call them 'Particles’.

*'Sanga’* roughly translates to as 'with’.

The spelling of *sanga* varies from book to book. The two common variations are संग and सङ्ग. I would recommend you to write *sanga* as 'सँग’ only.

**VOCABULARY**

साथी *(sathi)* = Friend

झण्डा *(jhanda)* = Flag

हावा *(hawa)* = Wind

बुवा *(buwa)* = Father

आजकल *(aajkal)* = Nowadays; These days; Currently

\_\_\_\_

**TO SHOW ACCOMPANIMENT**

*'Sanga’* is used to show accompaniment by another person or a thing.

म मेरो साथी**सँग** जान्छु *(ma mero sathi sanga jaanchu)*

= I will go **with** my friend.

                                                                                           .

मीठो खाजा**सँग** नमिठो चिया… (*mitho khaja sanga namitho chiya…)*

= Tasty Snacks **with** not-so-tasty Tea…

                                                                                           .

म आज मेरो आमा**सँग** बजार गए*(ma aaja mero aama sanga bazaargaye)*

= I went to bazaar **with** my mother today.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

  .

**Particle:**सित *(sita)*

सित*(sita)*is also a ’*naamyogi*’. Anyways, *'sita’* and *'sanga’* are very similar. In fact, there are no major differences between them and like *sanga*, *sita* also translates to as ’**with**’.

However, there are certain situations where *sita* is more preferred. They as listed below.

                                                                                           .

**AS 'IN OPPOSITION TO’ OR 'ALONG WITH’**

म मेरो साथी**सित** बाज्न थालेँ *(ma mero sathi sanga baajna thale)*

= I started to fight **with** my friend.

                                                                                           .

झण्डा हावासित उड्यो *(jhanda hawa sita udyo)*

= The flag flew with the wind.

 .                                                                                           .

**AS 'IN RELATION TO’**

मेरो बुवा म**सित** रिसाउनुभएको छ *(mero buwa ma sita risaunu bhaeko cha)*

= My father is angry **with** me.

  .                                                                                         .

**AS 'ASSOCIATED WITH’**

ऊ आजकल राम**सित** हिँड्छ*(u ajkal ram sita hidcha)*

= Nowadays, he hangs out **with** Ram.  (lit. Nowadays, he walks with Ram)

                                                                                           .

*Sita* and *sanga* are usually exchangeable. In fact, the uses of *'sita’* usually apply to *'sanga’* as well! But that does not mean you skip sita altogether! Here is an example where interchanging *sita* and *sanga* results in a different meaning:

मेरो कागजको डुङ्गा खोलासँग बग्यो (*mero kaagaj ko dunga khola`sanga bagyo*)

= My paper boat went with the river.

मेरो कागजको डुङ्गा खोलासित बग्यो (*mero kaagaj ko dunga khola`sita bagyo*)

= My paper boat went along with the river.

\_\_\_\_\_\_\_\_\_\_\_\_

**\*BONUS\***

Okay, so you want to say 'A man with a scar’ but then you say ’*Chot sita manche*’ or ’*chot sanga manche*’ or whatever you make and BAM! The sentence makes no sense (in Nepali) ! So what would we do in that case?

There is also a third ’*with*’ to handle that. It isn’t really a particle, but more like an auxiliary. It is 'भएको’ *(bhaeko).* So when you say ’*chot bhaeko manche*’, it properly translates into 'A man with a scar’. So, ’*bhaeko*’ shows the possessive or the adjectival form of ’*with*’.

Also, we use ’*bhaeki*’ if the subject is a female and ’*bhaeka*’ if the subject is plural.

                                                                                           .

*Example*,

फूल भएको बगैँचा (*phool bhaeko bagaicha*)

= A garden with flowers

\_\_\_\_\_\_\_\_\_\_\_\_

**EXERCISE**

**SITA OR SANGA OR BHAEKO?**

1. Ma mero ama \_\_\_ bazaar gaye.*(I went to Market with my mother)*

2. Nilo Chitra \_\_\_ Gamala. *(A pot with a blue picture)*

3. Manche hool \_\_\_\_ hincha. *(A person walks along with the crowd)*

**ANSWERS**

1. Sanga

2. Bhaeko

3. Sita

### PARTICLE: LAGI

Particles are very important. Particles in Nepali are like prepositions in English but they come after the word. Therefore, they modify the word they succeed.

**Particle**: लागि (lagi)

‘Lagi’ roughly translates into 'for’. 'Lagi’ is a 'Naamyogi’. Lagi always comes with the particle 'ko’ and its forms. Lagi is an exceptional particle, because it is written separate from the word. Instead of 'lagi’, 'ko’ and its forms are attached to the word. So, the actual particle would be 'ko lagi’.

To read more about the Post-positions 'Ko’, click [here](http://nepalgo.tumblr.com/post/52224398364/particles-ko).

The Formula is: Xko + lagi (where 'ko’ is 'ko’ or its various forms attached to X, 'X’ is the word and 'lagi’ is 'lagi’ written separate from the word)

**\_**

**VOCABULARY**

लुगा (luga) = Cloth

जुत्ता (jutta) = Shoes

**\_**

**AS 'FOR’**

The only meaning associated with 'lagi’ is 'for’. So things should be easy.

कस**को लागि** किनेको हो ? (kas***ko lagi***kineko ho)

= **For** Whom are (you) buying it?

रामको लागि किनेको हो । (ram***ko lagi***kineko ho)

= (I am) buying it **for** Ram.

IF you see the sentences, 'ko’ is attached with 'Ram’ but 'lagi’ is individual (In the Nepali Script of course). This is what I meant by 'Separation of Lagi’.

But There is an interesting thing. You know special forms of 'Ko’ like ’Ro/Ra/Ri’ or 'No/Na/Ni’? (See the article ’[Particle: Ko](http://nepalgo.tumblr.com/post/52224398364/particles-ko)’ for more information). What will be there if there is a word like 'ma’(I)?

Will it be:

मको लागि OR मेरो लागि  (ma ko lagi / mero lagi) ?

The second option 'Mero Lagi’ is correct. This is because, attaching 'ko’ to 'ma’ makes the word 'mero’. Like I said before, see article ’[Particle: Ko](http://nepalgo.tumblr.com/post/52224398364/particles-ko)’ to see how it behaves.

Another Example:

यो लुगा ति**म्रो लागि** किनेको हो (yo luga tim***ro lagi***kineko ho)

= (I) bought this cloth **for** you.

\_

**MORE EXAMPLES:**

मैले यो जुत्ता मेरी**की लागि** किनेको हो (maile yo jutta meri***ki lagi***kineko ho)

= I bought these shoes **for** Mary.

यो खाना हा**म्रा लागि** हुन् (yo khana ham***ra lagi***hun)

= This food is **for** us.

\_\_\_

BUT wasn’t it earlier mentioned that 'lai’ can also be used as 'for’?

That is true. In fact, you can interchange 'lai’ with 'ko lagi’ in most situations (condition= lai’s meaning is 'for’). So, when you say “Yo Isaki lai ho” (This is for Isaki), you can exchange 'lai’ with ’ko lagi’ to get the same meaning “Yo Isaki ko lagi ho” (This is for Isaki). Things get very formal and infact, it is highly suggested to use ’ko lagi’ instead of 'lai’ for uses of 'for’.

Of course, it does not mean that you substitute 'lai’ with 'ko lagi’ in sentences such as ’Ram le Isaki lai bhat diyo’ (Ram gave Rice to Isaki) [Sentences where 'lai’ is marking an in/direct object] . What I meant was that, if 'lai’ seems to carry a meaning of 'for’, then it is then where you can use ’ko lagi’ instead. For Example, ’Yo Isaki lai’ (This is for Isaki) has 'lai’ taking the meaning of 'for’. Since lai is carrying the meaning of 'for’, you can exchange it with 'ko lagi’ to create ’Yo Isaki ko lagi’.

If you are confused, then you can Ask! Have a good day!

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**EXERCISE:**

**A. CAN LAI BE INTERCHANGED WITH 'KO LAGI’?**

1. Maile Ram lai kute. ( I hit ram)

2. Kam jatti gare pani hami lai thakai lagdaina. (No matter how much we work, we don’t feel exhausted)

3.Yo patro Ram lai ho. (This letter is for Ram)

**B. CORRECT THE SPELLINGS:**

1. हामीका लागि (hami ka lagi)

2. जनकी लागि (john ki lagi)

**ANSWER:**

A.1. No

A.2. No

A.3. Yes

B.1. हाम्रा लागि / हाम्रो लागि (hamro lagi/ hamra lagi)

B.2. जनको लागि(john ko lagi)

### PARTICLES: NERA, SAMMA, PATTI AND TARPHA

Particles are very important. Particles in Nepali are like prepositions in English but they come after the word. Therefore, they modify the word they succeed.

These post-postitions are ‘Naamyogi’ as usual.

**Particle**: नेर (nera)

नेर (nera/ spelt: nay-ruh) roughly translates into 'near’ or 'close by’. It has an alternative spelling, which is 'निर’ (nira) which is spelt as 'nee-rah’ or 'ni-rah’. Stictly speaking context wise, it is used when objects are close by the object you are talking about, so you can’t use this of objects are like…..far.

Also, I say 'nira’ in everyday speech so I will use 'nira’ in my examples instead of 'nera’.

**USAGE EXAMPLES**

त्यो टेबल**निर**को सामान दे (tyo tebal nira ko saman de!)

= Give that thing **near** the Table.

कलम**निर** कागज छ(kalam nira kagaj cha)

= (There is) a paper **near** the pen.

Do not Confuse 'nira’ with the adjectival form of 'near’. 'Nira’ is the preposition 'near’.

**Particle**: सम्म (samma)

'Samma’ has the meaning of 'till’. When combined with 'ahile’ (now), it gives a meaning of 'Still’ or 'till now’.

**USAGE EXAMPLES**

त्यहाँ**सम्म** जाओँ अनि देब्रे लाग(tyaha samam jao ani debre laga)

= Go till there and turn left.

घर**सम्म** जाने हो ? की नजाने ? (Ghar samma jane ho? Ki najane?)

= Shall (we) go **till** (my) home? Or not?

अहिले**सम्म** टोइलेट मा छ !(ahile samma toilet ma cha!)

= Till now he is in the Toilet! (***OR***He is***still***in the toilet)

संविधान नबन्ने कहिले सम्म ? (sambidhan nabanne kahile samma)

= Till when will the Constitution not be formed?

**Particle**: तर्फ (tarpha)

'Tarpha’ has a meaning of 'Towards’. Sometimes, tarpha is conjoined with 'bata’ to give a meaning of 'Behalf’ (behalf of 'on the behalf of the …) .

**USAGE EXAMPLE**

यो गाडी मेरोतर्फ आइराखेको छ (yo gadi mero tarpha aairakheko cha)

= This car is heading towards me.

यो हाम्रो**तर्फ** बाट हो (yo hamro***tarpha***bata ho)

= This is **from** us. (***OR***This is on***behalf***of us)

यो घर घामतर्फ फर्किएको छ(yo ghar gham tarpha pharkieko cha)

= This house faces towards the sun.

**Particle**: पट्टि (patti)

'Patti’ is a particle that points something towards a direction. Since it points towards a direction, it has no fixed 'translation’. It is similar to (but not same as) ’tira’.

**USAGE EXAMPLE**

उत्तरपट्टि फर्केको छ (uttar farkeko cha)

= (It) points towards south.

कुन पट्टि मसी लाग्यो ?(kun patti masi laagyo)

= Which (side) did the Ink get splashed?

### PARTICLES: BHANDA, BINA AND BAHEK

Particles are very important. Particles in Nepali are like prepositions in English but they come after the word. Therefore, they modify the word they succeed.

**Particle:**  भन्दा (bhanda)

“Bhanda” is a नामयोगी (Naamyogi). It has a meaning of ‘Than’.

**USE**

**INTRODUCTION OF SECOND ELEMENT FOR COMPARISON**

You use 'Bhanda’ to introduce an element to compare with the first one. For example:

**राम भन्दा** जन अग्लो छ(***ram bhanda***jan aglo cha)

= John is taller **than Ram**.

Over here, the second element introduced is 'John’. The second element of comparison comes after the primary element. So, you can paraphrase that sentence to be:

Of John, he is taller than Ram.

**बर्गर भन्दा** पिज्जा मिठो हुन्छ । **(*bargar bhanda***pijja mitho huncha)

= Pizza is more delicious **than Burger**.

If you see the sentence, then you can see that:

[Burger + Than + Pizza + Delicious + Is ]

When you translate the sentence into English, you use Comparative form of Adjective, hence 'more’ and 'taller’. Since postpositions modify the words that precede it, hence 'Bhanda’ modifies 'Burger’ rather than 'Pizza’.

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**BINA**

**Particle:**  बिना (bina)

Bina has a meaning of 'without’.

**USE AS WITHOUT**

म **तिमी बिना** बाँच्न सक्दिन (ma***timi bina***baachna sakdina)

= I cannot live**without you**.

देश**संविधान बिना** काम गर्न सक्दैन (desh***sambidhan bina***kaam garna sakdaina)

= A country cannot work**without (a) Constitution**.

**\_\_**

**BAHEK**

**Particle:**  बाहेक (bahek)

Bahek has a meaning of 'Except’ or 'besides’.

**USE AS EXCEPT**

ऊ बाहेक अरु सबै आँउछन् (***u bahek***aru sabai aauchan)

=**Except him**, others will come.

मसँग **कलम बाहेक** अरु सबै छ (ma sanga***kalam bahek***aru sabai cha)

= I have everything else **except a pen**.

**USE AS BESIDES**

**म बहेक** अरु सबै जान्छन् (***ma bahek***aru sabai jaanchan)

=**Besides me**, others will go.

**CONJUNCTION: RA**

So far we have learnt ’विभाक्ति’(*bibhakti*) which I called as ‘post-positions’ or 'particles’. Anyways, now we are going to learn Conjunctions.

Conjunctions are used to join two sentences. Conjunctions are called ’संयोजक’(*Sanyojak*) in Nepali.

**Conjunction:** ’र ’ (Ra)

Its English counterpart is 'And’.

It is used to join two or more words, phrases or clauses.

**VOCABULARY:**

सोझो *(sojho):* Honest, Straight, Candid

चिया *(chiya):* Tea

भारत *(bharat):* India

चीन *(chin):* China

देश *(desh):* Country

पर्यटक *(paryatak):* Tourist

यात्रा *(yatra):* Voyage; Trip

The definition says it all. 'Ra’ is simply the nepali version of 'and’. Take the following sentence:

राम राम्रो छ। राम सोझो छ। *(Ram ramro cha. Ram sojho cha.)*

Ram is good-natured. Ram is Honest.

Now, lets join this using Ra!

राम राम्रो र सोझो छ। *(Ram ramra ra sojho cha)*

Ram is good-natured and honest.

So, the two similar sentences is conjoined into one using 'ra’. Simple right?

**More Sentence:**

मलाई चिया**र** बिस्कुट खान मन लाग्यो *(Malai chiya****ra****biskut khana man lagyo)*

I want to have some biscuits **and** tea.

नेपाल, भारत **र** चीन देशहरु हुन् *(Nepal, Bharat****ra****chin desh haru hun)*

Nepal, India **and** China are countries.

धेरै जस्तो पर्यटकहरु काठमाडौँ**र** पोखरा जान्छन्। (*Dherai jasto paryatak haru Kathmandu****ra****Pokhara janchan)*

Most of the tourists visit Kathmandu **and** Pokhara.

कालो **र** रातो मेरो सबै भन्दा मन पर्ने रंगहरु हो*(Kalo ra Rato mero sabai bhanda manparne rangharu ho)*

Black **and** red are my favourite colours.

म **र** तिमी लामो यात्रा जाउँ है *(Ma****ra****timi lamo yatra jau hai?)*

Lets (me **and** you) go on a long trip, okay?

In this sentence, the 'you and me’ gets omitted in the english translation.

In each case, we can see that 'ra’ functions as 'and’ and shows the relation: X and Y.

Can you make more sentences using the following words?

घर *(ghar;* house) ,बगैचा *(bagaicha;* garden), हिलो *(hilo;* mud), राती *(rati;* night), हरियो *(hariyo;* green), कालो *(kalo;* black)

A point to be watched is that there is also an emphasis called 'ra’, but the good thing is that it can easily be recognized for it only comes in the end of the sentence WHILE the conjunction 'ra’ comes anywhere but the end of the sentence.

**SUMMARY**

* 'Ra’ is the Nepali Counterpart of 'and’
* 'Ra’ is used to conjoin sentences, words, phrases or clauses

**EXERCISES**

**A. TRANSLATE THE FOLLOWING:**

1. Malai pach wata kalam ra cha wata kapi dinu na!

2. Samaya ra Chaal kasai lai parkhindeina.

3. Buddhi bhanda bal thulo ra tarbar bhanda kalam thulo.

**B. RA OR LAI?**

1. Timi \_\_ maile 10 rupee diye. *(I gave you 10 rupees)*

2. Kotha ma Daraaj \_\_ khaat cha. *(There is a cupboard and a bed in my room)*

**ANSWERS:**

A.1. Please give me five pens and five copies!

A.2. Time and Tide wait for none

A.3. Brains are bigger than brawn and the pen is mightier than the sword.

B.1. lai

B.2. ra

**CONJUNCTIONS: TARA**

Conjunctions are used to join two sentences. Conjunctions are called ‘संयोजक’(*Sanyojak*) in Nepali.

**Conjunction:** ’तर’ (tara)

Its english counterpart is ‘but’, but it is a conjunction ONLY in Nepali unlike in english, where it is a preposition too.

It is used to join two contrasting words or sentences into one sentence.

**VOCABULARY:**

बदमास *(badmaas):* mischievous

प्रतियोगिता *(pratiyogita):* competition

परिक्षा *(parichya):* test; exam

'Tara’ is the conjunction form of 'but’. It is used to join two contrasting words or sentences into one.

**Take A Sentence:**

राम राम्रो छ। ऊ बदमास छ। *(Ram ramro cha. U badmaas cha)*

Ram is good-natured. Ram is Mischievous.

So let’s join the two cotradicting setences using tara!

राम राम्रो छ तर  ऊ बदमास छ।*(Ram ramro cha tara u badmaas cha)*

Ram is good natured but mischievous.

The sentences simply merge together with 'tara’ in between. Also, if the subject is repeating, then you can replace it with the appropriate pronoun.

**More Sentences:**

म चिया खान्छु तर कफी खादिन। *(Ma chiya khanchu tara cafi khadina)*

I take tea but not coffee.

रामले परिक्षाको लागि मेहेनत गरेको रहेछ तर ऊ सफल भएन। *(Ram le parichya ko lagi mehenat gareko rahecha tara u saphal bhaena)*

Rad had studied hard for the test but he did not pass.

हामी पोखरा जान्छौँ तर गोरखा जादैनौँ। *(Hami pokhara janchau tara gorkha jadeinau)*

We will go to Pokhara but not Gorkha

तिमी प्रतियोगितामा भाग लियौ तर तिमी जितेनौ।*(Timi pratiyogita ma bhag liyau tara timi jitenau)*

You participated but you did not win.

So these are the sentences we can make using 'tara’. So what if the sentence says 'I trusted no one but him’? In this case, 'but’ is a preposition in english. So what do we use? We use a 'Namyogi’ called 'bahek’. So the sentence will be ’*Ma u bahek aru kasai lai bishwas gardina’*. We will learn more on this later. So, to sum up, 'tara’ is a conjunction used to join two contrasting sentences or words into one sentence.

**SUMMARY**

* 'Tara’ is a conjunction used to join two or more contrasting words or sentences into one sentence

**EXERCISE**

**A. TRANSLATE THE FOLLOWING:**

1. Yo thau ma payena tara arko thau ma payo.

2. Seto rang huncha tara rato hudaina.

**ANSWERS**

A. 1. I didn’t get (a thing) here but I got it somewhere else.

A. 2. White is okay but red isn’t.

### CONJUNCTION: ANI

Conjunctions are used to join two sentences. Conjunctions are called ‘संयोजक’(Sanyojak) in Nepali.

**Conjunction:** अनि (ani)

The Conjunction ‘Ani’ can loosely be translated into 'and after that’. It denotes that the events of the sentence that succeeds 'ani’ happened after the events of the previous Sentence. If you shorten 'and after that’, it would be 'and’. For example, you can say 'He drank poison**and after that**, he died’ and shorten it yet make sense 'He drank poison **and** he died’ or 'He drank poison **and then** he died’. This will be a short lesson, because not much should be told about this.

Well, I hope you understand.

**TO SHOW THAT EVENT 'Y’ HAPPENED AFTER EVENT 'X’ OCCURED**

'Ani’ is basically a conjunction. A conjunction joins two sentences into one. Suppose, there are two events, X and Y, condition that Y happened after X. You can construct two sentences with those two events taking place. So it will be :

X occured. Y occurred after X.

Let’s replace those events with real life events.

Mary ate a cake. Mary ate a biscuit.

So 'Mary ate a cake’ is event X. 'Mary ate a biscuit’ is event Y. We can conclude that she ate the biscuit after she ate the cake. Therefore, this sentence satisfies the criteria of using the conjunction 'Ani’.

Or in English, you can simply say 'Mary ate a cake (first) then she ate a biscuit’. Let’s say something like that!

**Take this sentence:**

ऊ विष खायो ।  ऊ मर्यो (u bish khayo . u maryo)

= He consumed poison. He died.

You can see that the sentence fulfills the criteria of X event (poison consumption) happening before Y event (death) but both occurring in the same timeline. So we can safely write 'ani’ to join these two sentences:

ऊ विष खायो अनि ऊ मर्यो (u bish khayo ani u maryo)

= He consumed poison and then he died.

'Ani’ is a famous word in conversations, really. Take this conversation:

**A:**Hitler le Nazi Party banayo! (Hitler created the Nazi Party)

**B**: Ani (and?)

**A:** Ani usle dherai manche lai maryo! (And then he killed many people)

**B:** Ani (and?)

**A:**Tetti Nai. Ke, ma chai kathakar ho ra thora? (That much. Do you think I am a story teller?)

[Frankly, I do Nazi this going Anne where]

When 'ani’ is used in conversations, it sends a meaning of 'And’ or 'Go on’ or 'Keep saying’.

### CONJUNCTION: TYASAILE AND TARAPANI

Conjunctions are used to join two sentences. Conjunctions are called ‘संयोजक’(Sanyojak) in Nepali.

**Conjunction**: त्यसैले (tyasaile)

Tyasaile means ‘therefore’ or 'so’ or 'that’s why’. Tyasaile also has another form: 'Tyaskaran’ (त्यसकारण). If you analize ’Tyaskaran’, then you will see that it consists of 'tyas’ and 'karan’ which mean 'that’ and 'reason’ respectively. Clever right?

This lesson will be short, because 'Tyasaile’ isn’t that frequently used as the other particles like le and lai.

**EXAMPLE USES**

म परिक्षामा सफल भइन, **त्यसैले** अझै मेहनत गर्नुपर्छ जस्तो मलाई लाग्यो (ma parixa ma safal bhaina, **tyasaile**ajhai mehenat garnuparcha jasto malai laagyo)

= I failed at Exams. **Therefore**, I thought extra effort was necessary.

तैले पृथ्वीलाई नष्ट गरिस्, **त्यसैले** तँ मर्नु पर्छ (taile prithwi lai nashta garis, ***tyasaile*** ta marnu parcha)

= You destroyed Earth. **So (**now**)**you must die.

राम त “फोन आयो!” भन्दै भाग्यो । **त्यसैले** ऊ अहिले यहाँ छैन (ram ta 'fon aayo!’ bhandai bhaagyo. ***Tyasaile*** u ahile yaha chaina)

= Ram ran away saying “A call came!”. That’s why he is not here.

\_\_\_

But if you want to say 'So’ by itself, like:

He won. So?

**Then use:** Ani ke or just ani

\_\_\_

**Conjunction:** तर पनि (tara pani)

तर पनि (tara pani) can be translated into 'But still’. A clever little word, it is a portmanteau of two words 'tara’ and 'pani’, which means 'but’ and 'still’ respectively.

This is a bonus word, of course.

**EXAMPLE USES**

म पछाडि फर्किन्दा कोहि पनि थिएन **तर पनि** म हिडी राखे (ma pachadi pharkinda kohi pani thiena ***tara pani*** ma hidi rakhe)

= When I turned back, there was no one but still I kept on walking.

**तर पनि** गर्नु हुँदैन नी! (tara pani garnu hudaina ni!)

=**But still** you shouldn’t do that!

### CONJUNCTION: KI AND WA

Conjunctions are used to join two sentences. Conjunctions are called ‘संयोजक’(*sanyojak*) in Nepali.

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**Conjunction**: कि (*ki*)

Do like this this **or**that? Yes **or**no? These sentences have one thing in common and that is the word ‘**or**’. In Nepali, there are two ‘or’s’, each with a slightly different connotation. We’ll be discussing the first or here: *ki*.

‘Ki’ is used somewhat as a universal ‘or’, but it does have its specificity.

**TO DISPLAY CHOICE OR SELECTION**

‘*Ki*’ is used when you want to display alternatives to one or the other. For example:

कफी **कि**चिया लिने (*kafi****ki****chiya line*)

= (Do you want to) take coffee **or**tea?

तिमी घर **कि**स्कूल जाने? (*timi ghar****ki****skul jaane*)

= Will you go to home **or**school?

म यहाँदेखि बानेश्वर **कि**लगनखेल जाऊँ (*ma yaha dekhi baneshwar****ki****lagankhel jaau*)

= Should I go (to) Baneshwor or Lagankhel from here?

आज काम हुन्छ कि हुँदैन? (*aaja kaam huncha ki hudaina*)

= Will there be work today or not?

\_\_

**Conjunction**: वा (*wa*)

‘*Wa*’ is used when you mean ‘either X or Y’. It differs from ‘*ki*’ because here, you are not giving choices but rather an avoidable choice; one of the choice must be done but it doesn't matter which. Hence the ‘either’.

पसलबाट दुध वा दही ल्याऊ (*pasal`bata dudh wa dahi lyau*)

= Get either milk or curd from the shop.

आज कक्षामा गणित वा विज्ञान पढाउँछ (*aaja kaksha`ma ganit wa bigyaan padhaucha*)

= We’ll be taught either Maths or Science at class today.

मेरी वा जन आउँछ (*meri****wa****jan aaucha*)

= **Either**Mary **or**John (will ) come.

Most ‘*ki*’ sentences are interrogative while ‘*wa*’ sentences are affirmative. When you are unsure of the outcome, it is better to use ‘*ki*’ even in either/or situation (but *wa*isn’t incorrect!). For example:

It will either rain or be sunny tomorrow.

= भोलि पानी पर्छ वा घाम लाग्छ*(bholi paani parcha wa gham laagcha)*

OR

= भोलि पानी पर्छ कि घाम लाग्छ *(bholi paani parcha ki gham laagcha)*

‘अथवा’ (*athawa*) could be seen as a more formal version of ‘*wa*’ since they have identical uses.

\_\_

**EXERCISE**

FILL THE BLANK SPACE WITH EITHER KI OR WA

1. *Cotton \_\_\_ Wool ko kapada nyano huncha?* (Is cotton or woollen cloth more warm?)

2. *Ghar ma aaja John \_\_\_ Jack aucha.* (Either John or Jack will come home today)

3. *Yo \_\_\_ tyo ramro cha?* (Is this or that better?)

4. *Aaja jado huncha \_\_\_ ghaam huncha* (Today will either be hot or cold)

**ANSWER**

1. ki

2. wa

3. ki

4. ki / wa

### GENDERED SPEECH: INTRODUCTION

Nepali - apart from having an honourific speech system - has something which is called ’Differentiation in Speech according to Gender’ which is just a fancy word for saying ’**Gendered Speech**’. While differentiation in Gender affects Nouns, Adjectives and Verbs alike, it surprisingly does NOT affect Pronouns. Also, it doesn’t affect Adverbs, Interjections etc. Since it doesn’t affect pronouns, a consequence is that the word ‘ऊ’ (u) remains Neutral for it can mean either 'He’ or 'She’.

So what is ’**Gendered Speech**’ anyway?

Take these sentences (case 1) :

**He** is **handsome**.

**She** is **beautiful**.

and now, take these sentences (case 2):

**I** am **tall**.

**You** are **tall**.

In the first case you can see that the first sentence tells the subject is a boy (He), with the masculine predicate adjective 'handsome’ describing him; the second sentence tells the subject is a girl (she) with the feminine predicate adjective 'beautiful’ describing her. In both cases, the people talked about has a trait which is of the same magnitude but even so, we use different describing words which cannot be interchanged with each other. So, both might be 'good-looking’ but then we differentiate the two subjects with different adjectives. Since 'handsome’ is Masculine in nature, saying 'She is handsome’ sounds weird right?

Whereas, in the second case, the neutral adjective 'tall’ doesn’t help much in differentiating between the subjects’ gender right? That 'I’ could be of either gender…that 'you’ could refer to a girl or a boy. Now do you see how 'gendered’ words play some role in telling the subjects apart?

That was an example of Gendered Speech; we use different words for different genders. However, English is largely a gender neutral language, unlike Nepali which makes use of extensive gender-differentiating words.

So, there are three genders in Nepali. They are:

पुलिङ्ग (puling) =  Male Gender

स्त्रीलिङ्ग (striling) = Female Gender

नपुंसकलिङ्ग (napungsakling) = Neutral Gender

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Unlike some languages which assign gender to inanimate objects, in Nepali you don’t do the same. Rather if things are inanimate, or perhaps an animate object whose gender is unknown, then they assigned words which are wholly neutral in Gender.

Some examples of completely Masculine words:

**केटा** (keta/ boy), **भाले** (bhale/ male-), **भाइ** (bhai/ brother) etc.

.

Some examples of completely Feminine words:

**केटी** (keti/ girl), **पोथी** (pothi/ female-), **बहिनी** (bahini/ sister) etc.

.

Some examples of completely Neutral words:

मान्छे (manche/ person), किताब (kitab/ book), ढुङ्गा (dhunga/ rock)

\_\_

While the above examples might seem obvious, I was simply acquainting you to the mysterious world of Gendered Speech. Sometimes, 'Masculine’ words are also considered to be 'Neutral’ words! That means, they are fence sitters and those seemingly masculine words are used in a neutral tone too. An example of this is the word 'मोटो’ (moto) which means ’**Fat**’. Here, ’moto’ can be used in a masculine sense (like 'moto keta’) or in a neutral sense (like 'moto kitab’). However, you cannot say 'moto keti’ because it is incorrect.

That means, adjectives make a difference in gender too, for example, taking the above adjective 'moto’, their respective forms are:

मोटो (moto) = Masculine and Neutral

मोटी (moti) = Feminine

This means, you say ’moto keta’ but then, you have to say ’moti keti’. You cannot say 'moti keta’ because it is wrong.

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Verb conjugations make a difference in Gender too. This holds true especially for 3rd Person (words). Take the following sentences:

ऊ भात खान्छ (u bhat khancha)

= He eats rice.

ऊ भात खान्छे (u bhat khanche)

= She eats rice.

As you know, the word 'u’ is neutral (3rd person) but then, how did we know the subject’s gender? The verb mood told us. In the first sentence, the word 'Khancha’ (eats) is a masculine form of 3rd person verb but then in the second sentence, the word 'khanche’ (eats) is a feminine form of  3rd person verb. Please do note that 'khancha’ is also a neutral form of verb. One cannot be used with the other!

1st and 2nd person’s too make a differentiation, but not so extensively as 3rd person’s. It makes a difference only when the verb is in Perfective form. So:

म भात खान्छु(ma bhat khanchu)

= I eat rice.

The verb doesn’t help in differentiating between gender, neither does the word 'ma’. Boring right?

However, there is a difference in Perfectives, as you can see in the following case:

मैले भात खाएको छु(maile bhat khaeko chu)

= I have eaten rice. (Masculine)

मैले भात खाएकी छु(maile bhat khaeki chu)

= I have eaten rice. (feminine)

A boy cannot possibly say 'khaeki’, because that would tell he is a 'she’! Do you remember the various forms of 'को’ (ko) particle? It manifests in perfectives, with को (ko) representing Masculinity otherwise neutrality whereas की (ki) representing Femininity.

Concluding, it means the “**Subject’s Gender**” determines the overall gender tone of the sentence. Also, we saw that most masculine words are fence sitters; they can be used as neutral gender-denoting words.

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**BUT**

Nepali has changed so much, it has gotten very loose indeed. It is perfectly okay to use neutral-gender verb conjugations (which are also masculine) to describe feminine subjects. This is more prominent in Everyday speech! That means, you can say ’Mary bhat khancha’ instead of ’Mary bhat khanche’ and still make sense. I will tell more about it a bit later, once you fully understand the concepts \*clearly\*.

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Now, you saw the overall aspect of Gendered Speech. The overall gender aspect lies on the hands of the subject.

A thing to note is that, Adverbs, Interjections, Particles (other than ko), Conjunctions etc. do not change at all. Hence, it doesn’t indicate gender and remains neutral in all cases. In Fact, such words (the group of these words is called 'abyaya’) do not get inflected at all by anything.

I will post more in the upcoming future about Gendered Speech.

**GENDERED SPEECH: NOUNS**

You have already been briefed about ‘Gendered Speech’ in the [previous lesson](http://nepalgo.tumblr.com/post/79764255984/gendered-speech-introduction). Just in brief, Gendered Speech is a type of differentiation in speech according to the object’s gender.

As you know, there are three genders in Nepali. They are:

* **Masculine *(puling) -***Denotes Male Gender
* **Feminine *(striling) -*** Denotes Female Gender
* **Neutral *(napungsakling)****-* Denotes no gender otherwise unknown gender

Most of the times, neutral words are sometimes masculine words too. That doesn’t mean neutral words are masculine words! It means that some words can be used to describe both Masculine and Neutral Objects. Usually, adjectives belong to this category.

Today, we are going to learn about the gendered aspect of Nouns.

So what constitutes as a Masculine Noun, Feminine Noun and a Neutral Noun?

Nouns that describe 'masculinity’, like 'boy’,'man’ etc. are masculine nouns. Examples in Nepali: केटा *(keta/* boy),  भाले *(bhale/* male)

A feminine noun describe 'femininity’ like 'girl’, 'woman’ etc. Examples in Nepali:  केटी *(keti/* girl), पोथी *(pothi/* female-)

However, 'neutral’ gender can describe groups, inanimate objects etc. Like: Person, Birds, Pen etc. are neutral gender, because they denote a gender that is unknown or a mix (like 'person’ can be both a girl or a boy) otherwise is neutral (like 'pen’).

So how do we convert Nouns between Masculine and Feminine Genders?

Please note that, gender is usually differentiated between humans only and animals to some extent. Plants, Non-animates are not assigned a gender.

There are three ways to convert between genders, they are:

1. *By changing the whole word*
2. *By Changing the first part*
3. *Addition/ Change of suffixes*

*\_*

**BY CHANGING THE WHOLE WORD**

The whole word is changed. An example in English is: *Boy -> Girl*

An example in Nepali is: लोग्ने *(logne/* man) -> स्वास्नी *(swasni/* female)

Since you will not see any pattern, you have to memorize them unfortunately.

      \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**MALE**|             **FEMALE**

          बाबु *(babu/* father)                   -   आमा *(aama/* mother)

          भाले *(bhaale/* male-)               -    पोथी *(pothi/* female-)

          गोरु *(goru/* ox)                        -    गाई *(gai/* cow)

         राँगा *(raga/* male buffalo)         -   भैँसी *(bhaisi/* female buffalo)

         सासुरा *(sasura/* father-in-law)   -   सासू (*sasu*/ mother-in-law)

         बोका *(boka/* billy goat)              -   बाख्री (*bakhri*/ nanny goat)

        मामा *(mama/* mat. uncle)         -   माइज्यू (*maijyuu*/ wife of mama)

       \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\*mat. = maternal

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**BY CHANGING THE FIRST PART OF THE WORD**

A neutral words is preceded by a gender differentiating word. When that happens, we changed the gender differentiating word instead of changing the neutral word.

An example of this in English is: ***Male****Cat ->****Female****Cat*

An example in Nepali is: लोग्ने मानिस (*logne manis*/ male person) -> स्वास्नी मानिस (*swasni manis*/ female person)

Learn these suffixes in order to perform this!

केटा *(keta/* boy) / केटी *(keti/* girl)

लोग्ने *[logne/* male (humans only)] / स्वास्नी [*swasni*/ female (humans only)]

भाले *[bhale/* male (animals only)] / पोथी [*pothi*/ female (animals only)]

 झाँक [jhaak/ male (deer only)] / मुडुली [muduli/ female (deer only)]

मत्ता [matta/ male (elephant only)] / ढोई [dhoi/ female (elephant only)]

   \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**MALE**|               **FEMALE**

**भाले** हाँस (*bhale haas*/ male duck  )   -  **पोथी** हाँस् (*pothi haas*/ female duck)

**मुडुली** मृग (*muduli mriga*/ buck)          -  **झाँक** मृग (*jhaak*/ doe)

**मत्ता** हात्ती (*matta hatti*/ m. elephant) - **ढोई** हात्ती(*dhoi hatti*/ f. elephant)

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**BY ADDITION/ CHANGE OF SUFFIXES**

We can change genders by addition or modification of their suffixes, otherwise their last part.

An example of this in English is:  *Act****or****-> Act****ress***

An example of this in Nepali is: के**टा** *(keta/* boy) -> के**टी** *(keti/* girl)

**RULE 1:** If the ending vowel sound of a masculine noun is either ’आ’ (*aa*/ like ’**a**’ of f**a**ther) or ओ (*o*/ like ’**o**’ of ag**o**), we replace it with ’ई’ (ii/ like 'ee’ of feet) sound.

*Example:*

काका (*kaakaa*/ paternal uncle) **[ends with 'आ’ (aa) sound]**

**So,**

*Since*,        आ (*aa*)           ->   ई (*ii*)

*Therefore*, का (*kaa*)          ->   की (*kii*)

*Hence,*    का**का** (*kaakaa*) ->   का**की** (*kaakii*/ wife of *kaakaa*)

*Other examples:*

    \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**MALE                          |                    FEMALE**

घो**डा** *(ghodaa/* male horse)              - घो**डी** *(ghodii/* female horse)

च**रो** *(charo/* male bird)                     - च**री** *(charii/* female bird)

भँगे**रा** *(bhangeraa/* male sparrow)   - भँगे**री** *(bhangerii/* female sparrow)

भा**ञ्जा** *(bhanjaa/* sibling’s m. child)  - भा**ञ्जी** *(bhanjii/* sibling’s f. child)

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**RULE 2:** If the ending vowel sound of a masculine noun is 'अ’ (*a*/ sounds like ’**a**’ of **a**go), then we replace it with 'ई’ *(please note that sometimes the ’****a****’ sound gets omitted by*[*Schwa deletion*](http://nepalgo.tumblr.com/post/79973529965/a-guide-to-schwa-deletion)*…even in that case the rule doesn’t change)*

*Example,*

देव (*deva*/ god)   **[Ends with 'अ’ (a) sound]**

**So,**

*Since,*       अ (*a*)        -> ई *(ii)*

*Therefore*,   व (*va*)        -> वी (*vii*)

*Hence*,        दे**व** (*deva*)  -> दे**वी** (*devii*/ goddess)

*Other examples:*

    \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**MALE                          |                    FEMALE**

पु**त्र** (putra/ son)                               - पु**त्री** (*putri*/ daughter)

कुमा**र** (*kumar*/ a m. suffixal name) -  कुमा**री** (*kumarii*/ a f. suffixal name)

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**RULE 3:** Masculine words that describe :**Caste, Profession, Title** etc. are changed into feminine words by the addition of 'नी’ (*nii*). Please note that if the schwa is not pronounced in the masculine word, then that word (whose schwa is not pronounced) gets turned into a ligature and then the ’*nii*’ is added. Also, if the masculine ending is in ई (*ii*), then that ई (*ii*) will be converted into इ (*i*). If the masculine ending is in 'अ’ (a) which is conjuncted *(like in 'क्य’; where 'k’ is conjoined with consonant 'y’ with vowel sound 'a’)*  otherwise it is an 'आ’ (*aa*) then it will get converted into ए (*e*).

*Example,*

मालिक (*maalik*/ master)

*So,*

= मालिक (*maalik*) + नी (*nii*)

    = मालिक् (*maalik*-) + नी (*nii*)

        = मालिक्नी (*maalikni*/ mistress)

*Other examples:*

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**MALE                          |                    FEMALE**

नेवा**र** *(newar)*                                   -  नेवा**र्नी** *(newarnii)*

धो**बी** (*dhobi*/ washerman)               -  धोबि**नी** *(dhobinii/*washerwoman*)*

छे**त्री** (*chhetri*)                                   -  छेत्रि**नी** *(chhetrinii)*

सिपा**ही** (*sipahi*/ m. sepoy)                - सिपाहि**नी** *(sipahinii/* f. sepoy*)*

सु**ब्बा** (*subba*)                                  - सु**ब्बेनी** *(subbenii)*

प**न्त***(panta)                                   -* प**न्तेनी** *(pantenii)*

सापको**टा** *(saapkotaa)*                      - सापको**टेनी** *(saapkotenii*)

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**RULE 4:** If the masculine noun ends with the vowel 'अक’ (*ak)*, then we convert it into 'इका’ (*ikaa*).

*Example,*

नायक *(naayak/* hero)

*Since*,             अक (*ak*) -> इका (*ika*)

*Therefore*,       यक (*yak*) -> यिका (*yikaa*)

Hence,            ना**यक** (*naayak*) -> ना**यिका** (*naayikaa*/ heroine)

*Other Examples,*

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**MALE                          |                    FEMALE**

बा**लक** (*baalak*/ boy child)                 - बा**लिका** (*baalikaa*/ girl child)

ले**खक** (*lekhak*/ writer)                      - ले**खिका** (*lekhikaa*/ writeress)

गा**यक** (*gaayak*/ m. singer)               - गा**यिका** (*gaayikaa*/ f. singer)

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And despite these, there are special modifications given below:

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**MALE                          |                    FEMALE**

राजा (*raja*/ king)                              -  रानी (*rani*/ queen)

बाज्यै (*baajyai*/ grandfather)           -  बज्यै (*bajyai*/ grandmother)

गुरु (*guru*/ m. teacher)                   -  गुरुमा (*guruma*/ f. teacher)

गुरुङ (*gurung*)                                - गुरुङसेनी (*gurungseni*)

श्रीमान (*shriman*/ husband)           - श्रीमती (*shrimati*/ wife)

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That’s all about conversion of gender between nouns! If you are confused, then you can ask anytime. Do you notice any shortcomings? Don’t hesitate to tell!

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**EXERCISES**

**A. CONVERT THE WORDS FROM MASCULINE INTO FEMININE**

1. नट *(nat/* m. dramatist)

2. सुगा (*sugaa*/ m. parrot)

3. लिम्बू (*limbu*)

**B. CONVERT THE WORDS FROM FEMININE INTO MASCULINE**

1. सेविका *(sewika/* maid)

2. कछुवी *(kachuwi/* f. turtle)

3. रानी *(rani/* queen)

**ANSWERS**

A. 1. नटी  *(nati)*

A. 2. सुगी *(sugi)*

A. 3. लिम्बूनी *(limbuni)*

B. 1. सेवक  *(sewak)*

B. 2. कछुवा  *(kachuwa)*

B. 3. राजा *(raja)*

**GENDERED SPEECH: ADJECTIVES**

Last time you learnt how to convert gender between [nouns](http://nepalgo.tumblr.com/post/43648452777/grammar-structure-of-nepali). This time, you will learn how to convert gender of **adjectives**.

*An adjective is a type of word which modifies a noun to describe it.* An example of an adjective in English is ’*Cold*’. Translating, you get ‘चिसो’ (*chiso*).

You will encounter two types of Adjectives. They are:

1. ***'Type-One’ Adjectives*:** The ones whose gender can be changed. An example of this is 'कालो’ (*kalo*/ black). These type of adjectives generally describe animate Objects’ Personal Characteristics (like colour, shape). Please do note that **adjectives DO NOTgo under the knife to change their gender**, because someone had asked me that. Oh [lord(e)](http://t.umblr.com/redirect?z=https%3A%2F%2Fwww.youtube.com%2Fwatch%3Fv%3DLFasFq4GJYM&t=ODU1OTVhZWNjZWM3NzliYjU1YTJlMTk5ZmQyY2IzNzdmNDU3MDg4YSwyV0VHa2xsVQ%3D%3D&b=t%3AXsJ3BW5zQKcD5UHEzMCbjQ&p=https%3A%2F%2Fnepalgo.tumblr.com%2Fpost%2F80337545757%2Fgendered-speech-adjectives&m=1)…
2. ***'Type-Two’ Adjectives*:** Those whose gender cannot be changed. An example of this is 'धनी’ (*dhani*/ rich). That means, it has only one form and can be used unaltered in all situations. These type of adjectives generally describe inanimate objects but you know, it could be anything!

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Now, only*type-one* adjectives undergo change. The changes are of three types. For example, the word 'कालो ’ (*kalo*/ black) can undergo 3 changes, otherwise 2 more changes. Why? Because the word ’*kalo*’ is in **Neutral/ Masculine Form**. As you know, masculine words can be used to describe neutral-gender denoting objects but that doesn’t mean that neutral objects are masculine objects.

Anyway, the three changes are:

1. Masculine/ Neutral    *[Singular]*
2. Feminine                    *[Singular/ Plural]*
3. Masculine/ Neutral    *[Plural]*

So, the word *kalo*, being ’**Neutral Singular**’, has 2 more forms, namely:

*Feminine Form =* काली (*kali*)

*Plural Form* = काला (*kala*)

An added bonus in this lesson is that, you will also learn the plural form rather than just Masculine and Feminine form.

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***Note****: The form of the adjective depends on the status of the following word (i.e. the word it modifies)*

So, what are the words that constitute *Type-one* and *Type-Two* form of adjectives?

**Type-One:** अग्लो (*aglo*/ tall),   कालो (*kalo*/ black),  मोटो (*moto*/ fat),  दुब्लो (*dublo*/ thin), राम्रो (*ramro*/ good) … etc.

**Type-Two:**धनी (*dhani*/ rich),   गरीब (*garib*/ poor),  नरम (*naram*/ soft),  गर्मी [*garmi*/ hot (season)] … etc.

Did you notice any pattern in *Type-one* adjectives?

*Type-one Adjectives* have all ended in the vowel sound 'ओ’ (*o*). Please do note that the examples are in **Masculine/ Neutral form** of Adjective.

That is how we identify*type-one* and*type-two* adjectives. Type-one adjectives always ends with an 'ओ’ (o) sound (given the form is in masculine/ neutral form).

On the other hand, *type-two Adjectives* can end in any vowel ending, including 'ओ’ (o). So how do we distinguish between them if it ends in 'ओ’ (o)? Logic of course! You don’t describe animate objects being 'तातो’ [*tato*/ hot (temperature) ] or 'जाडो’ (*jado*/ cold (weather) ]… well unless you are mother nature of course…

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So how do we convert between gender-tone of Adjectives? We conjugate it with the masculine/ neutral form of Adjective,*i.e.* use it as our base. The rules are very simple!

**TO CONVERT IT INTO FEMININE-FORM**

Let’s take the adjective 'मोटो’ (*moto*/ fat). You can see that it is currently in the form of masculine/ neutral form. Now, to convert it into feminine-form, we simply replace the 'ओ’ (o) sound with 'ई’ (ii) sound. Easy  right? Let’s see how to do it:

मोटो (*moto*)

= मो *(mo)* + [ ट् (t) + ओ (o) ]

= मो + ( ट् + ~~ओ~~ )   [replace ओ (o) with ई (ii) ]

= मो + (ट् + ई )

= मो + टी *(tii )*

= मोटी *(motii )*

And the resulting word 'मोटी’ (*motii*) is the feminine version of the word 'मोटो’ *(moto).* Easy right? We just replace that 'o’ sound with 'ii’ sound!

*Other examples:*

कालो (*kal****o***/ black) -> काली *(kal****ii****)*

सेतो *(se****to****/* white) -> सेती *(se****tii***)

दुब्लो (du**blo**/ thin) -> दुब्ली (*du****blii***)

राम्रो (ra**mro**/ good) -> राम्री (*ra****mrii***)

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**TO CONVERT IT INTO PLURAL FORM**

Let’s use the same adjective again. This too, is easy! We replace that 'ओ’ (o) sound with 'आ’ (aa) sound.

मो**टो** (*mo****to***)

= मो (*mo*) + [ ट् (t) + ओ (o) ]

= मो + ( ट् + ~~ओ~~ )   [replace ओ (o) with आ (aa) ]

= मो + (ट् + आ )

= मो + टा (*taa*)

= मो**टा** (*mo****taa***)

So, the resulting word 'मोटा’ (*motaa*) is in Plural Form.

Other examples:

कालो (*kal****o***/ black) -> काला (*ka****laa***)

सेतो (*se****to***/ white) -> सेता (*se****taa***)

दुब्लो (*du****blo***/ thin) -> दुब्ला (*du****blaa***)

राम्रो (*ra****mro***/ good) -> राम्रा (*ra****mraa***)

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**HOW DO WE USE THEM?**

Like I said before, the form depends on what word it is modifying. So, the adjective 'X’ will depend of Y (a noun) given that  X is describing Y, *i.e.* X Y.

That means in Nepali, If I John had a wife named Mary, John would say 'I am his husband’! (*ma usko shriman ho*) That also means Mary would say 'I am her wife’! (*ma uski patni ho*) [Do note that 'his’ and 'her’ are used as Adjectives (We have a category for that…we call it *Sarwanamik bisheshan*)]

Now, If the noun is masculine otherwise neutral, we use the 'Masculine/ Neutral Singular) form of adjective, given the noun is in Singular. While this is often a 'duh’ kind of statement, most people often overlook this fact.

So, the words 'केटा’ (*keta*/ boy) and किताब (*kitab*/ book) will take Masculine/ Neutral Singular form of adjective. So:

मोटो केटा (*moto keta*)

= Fat boy

मोटो किताब (*moto kitab*)

= Fat Book

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It cannot be मोटी केटा (*moti keta*)!! That would confuse people! Now, don’t be a rebel…Nepali is a bit strict with adjectives!

If the noun is Feminine, we use the ’*Feminine*’ form of adjective. This applies both to singular and plural aspects. So, the word 'केटी’ (*keti*/ girl) will take the feminine form of adjective. So,

मोटी केटी (*moti keti*)

= Fat girl

**Get it?**

**\_\_\_\_**

Now, just because the word is ’*napungsakling*’ doesn’t mean you discard its gender. The word ’**person**’ can refer both to a girl and a boy. So, suppose you don’t want to name a person (*thingamy*) or don’t know that person, you would still have to differentiate gender if you know the gender. Therefore, saying 'मोटी मान्छे’ (*moti manche*) and 'मोटो मान्छे’ (*moto manche*) makes a big difference! When you say the former, the listener understands that THAT person being talked about is 'a girl’ whereas in the latter, the listener would understand that THAT person is 'a boy’.

Similarly, if the word is plural, then you use the 'plural’ form of adjective, unless the plural word is feminine. So, you cannot say ’*mota ketiharu*’ but instead say ’*moti ketiharu*’ with feminine Words, i.e. you use feminine Adjectives for feminine words no matter what.

Most people say 'अल्गी’ (*algi*) to describe a Tall girl, even though the proper term is 'अग्ली’ (*agli*). The reason is, ’*agli*’ sounds similar to ’**ugly**’ so people find it offensive!  Also, the word 'ramro’ can also denote the beauty of a person, so ’*ramri keti’* means 'a pretty girl’.

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**EXERCISE**

**A. CONVERT THE FOLLOWING FROM MASCULINE TO FEMININE**

1. दुब्लो *(dublo/* thin)

2. राम्रो *(ramro/* good)

3. हँसिलो *(hasilo/* cheerful)

**B. CONVERT THE FOLLOWING FROM FEMININE TO MASCULINE**

1. मोटी *(moti/* fat

2. सेती *(seti/* white)

3. पुड्की *(pudki/* short)

**C. CONVERT THE FOLLOWING INTO PLURAL**

1. रातो *(rato/* red)

2. पिरो *(piro/* spicy)

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**ANSWERS**

A. 1. दुब्ली (*dubli*)

A. 2. राम्री *(ramri)*

A. 3. हँसिली *(hasili)*

B. 1. मोटो  *(moto)*

B. 2. सेतो *(seto)*

B. 3. पुड्को *(pudko)*

C. 1. राता (*rata*)

C. 2. पिरा *(pira)*

**HONORIFIC SPEECH: INTRODUCTION**

What influences a language’s lexical and grammatical parts? The society that speaks it, of course. Culture defines what you will speak. Here, in Nepal, we have a system called ’**Honorific Speech**’ which differentiates speech between various levels of Respect. You don’t talk the same way (use the same wordings) to your seniors as you would to your friends. Honorific speech can also be called ’**Respectful Speech’**…it is a matter of personal choice.

So, what is it anyway?

Honorific Speech is differentiation in speech that encodes the relative social status of the participants of the conversation. In simple words, speech is differentiated among various people from various backgrounds. You use different wordings for your Seniors, different wordings for your Juniors, Friends etc. That means, different words are used for different individuals. It can denote or convey Politeness, Respect, Humility etc. In Nepali, Honorific Speech affects Verbs and Pronouns.

Honorific Speech is known as ‘आदर’ (*aadar*) in Nepali. The whole system of differentiation (like gender, plurality etc.) is called 'पदसङ्गति’ (*padsangati*).

English doesn’t have this kind of system, though. In Nepali, it is obligatory to use Honour Speech all the time in certain situations, which will be revealed later. \*drum rolls\*

So, There are three levels of Respect (sometimes four depending on which dialect you are speaking).

Let’s just learn the three levels of Respect right now:

1. निम्न आदर (*nimna aadar*) = **Low Respect**
2. मध्यम आदर (*madhyam aadar)* = **Medium Respect**
3. उच्च आदर (*uchcha aadar*) = **High Respect**

That wasn’t difficult, was it? Well, things are classified that way. Medium Respect (*madhyam aadar*) is also considered to be Neutral in some aspect. Low respect is sometimes offensive whereas  High Respect is…high honours.

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**BRIEF DESCRIPTION**

निम्न आदर *(nimna aadar)*

Literally means **'Inferior Respect**’. Use of words in this category is strictly limited to speaking with Juniors, Close Friends and Swearing. Its use outside of this sphere is considered highly offensive. Also considered informal in writing and appears in speech (mostly). However, use of this is considered by some people to bring friends 'closer’. Maybe that’s why close friends use it?

मध्यम आदर*(madhyam aadar)*

Literally ’**Medium Respect**’, use of words in this category is extended to Acquaintances, Colleagues, Juniors, Friends etc. You use words inside of this sphere to talk with people who are familiar to you, like friends or colleagues. However, even this is considered to be improper if you use it to talk with your seniors. For them, there is a separate category given below.

उच्च आदर *(uchcha aadar)*

It literally means ’**High Respect**’, with words in this category considered formal and 'non-attacking’. You use the words in this category to speak with Seniors, Teachers, Parents, Elder Siblings etc., places where Humility and Respect are expected. You do not use this to talk with Close friends and the use of this is typically seen in Books and writings. Words in this sphere is considered to be formal.

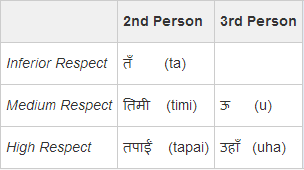
**\*bonus\*** अति उच्च आदर *(ati uchcha aadar)*

For the pompous people who claim to have \*very\* high knowledge of Nepali, there is yet another category whose name literally translates into ’**Too high Respect**’, because 'High Respect’ was too informal and boring. Apparently, using words inside this 'sphere’ will make you look like a humble person and honorifically literate.

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**CLASSIFICATION OF PRONOUNS**

So, pronominal system (system of pronouns) differentiates between respect too. However, this applies only on 2nd and 3rd Person Perspectives. There is no differentiation in 1st Person Pronouns (I, We)…well partly because you cannot talk using respect to yourself!



The above table *(it is an image, actually)* classifies Pronouns into their level of respect. As you can see, तँ (*ta*) is the least-respect denoting **2nd Person Pronoun**, तिमी (*timi*) denotes Medium respect and तपाईं (*tapai*) denotes high respect. You might be wondering what ’*X person pronoun*’ means… *1st Person Pronouns* are pronouns like**I** and **We**, *2nd Person Pronoun* is ’**You**’ whereas *3rd Person Pronouns* are **He, She and It***(in english, obviously)*. So that means, तँ (*ta*), तिमी (*timi*) and तपाईं (*tapai*) all translates into ’**You**’. So, there are three different ways to say 'you’ in Nepali!

These are used in different contexts and interchange of them results in change of Respect denotation. For example, the sentence 'You eat Rice’ can be translated according to the level of respect:

**Low Respect:**       तँ भात खान्छस्             *(ta bhat khanchas)*

**Medium Respect:** तिमी भात खान्छौ          *(timi bhat khanchau)*

**High Respect:**   तपाईं भात खानुहुन्छ     *(tapai bhat khanuhuncha)*

More about this in upcoming Lessons.

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**CLASSIFICATION OF VERBS**

You know that verbs are quite inflicted, so even when pronouns are not there to denote Respect, the verb can make a difference! Verb is the most important part in all languages (hopefully). The inflection in verb agrees with the subject and even when the subject is absent, one can get a notion of respect from the verb itself. As you can see in the above example (in the above section), different verb inflections are used even though the meaning remains the same: to eat. So why different forms? Because they denote different forms of respect.

More about this **later**!

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So that was the introduction to Honorific Speech. In order to sound formal, natural etc. this is a must. You cannot just use the same words for everyone! Finally, if you have any questions, do not hesitate to bother me. :-)

### HONORIFIC SPEECH: LOW RESPECT

You were briefly told about honorific speech in the lesson ’[Honorific Speech: Introduction](http://nepalgo.tumblr.com/post/81681583725/honorific-speech-introduction)’. As I told, speech depends on the society that speaks it. As such, there are different ways on how to speak to different people. You don’t use the same level of speech when you talk to your friends as to when you talk with your elders.

**LOW RESPECT**

Low-Respect Speech is known as ‘निम्न आदर’ (nimna aadar) in Nepali. Some books also call it as 'अनादरार्थी’ (anaadaraarthi). Both somewhat translate into as 'Nil Respect’. You get the idea.

Speech using 'low respect’ is often seen as being rude, informal, casual etc. Most books do not want you to learn this, because if you speak in this way, it sounds very rude (especially if you don’t know the person you’re speaking to!) It is a crude form of respect. It is often used to provoke a fight or to show dissent, disgust, anger etc.

**SITUATIONS WHERE IT IS USED**

The element of respect cannot be translated into English. That means, it just looks like an ordinary sentence in English. However, in Nepali, these sentences are devoid of any respect! It would be rude if you use them on someone with trained ears, so you may not try to imitate these sentences on someone like your boss or a stranger. These sentences are not sentences from Phrasebooks!

(warning: Will contain cuss words and some **humour** devices, proceed at your own risk)

**1. To talk about inanimate objects**

Because you don’t need to show honour towards rocks and trees! Of course, you always have the choice to, but who talks with rocks and trees unless you are on drugs…

Example:

त्यो ढुङ्गा ठूलो छ (tyo dhunga thulo cha)

= That rock is big.

**2. To provoke a fight**

This one seems obvious. You don’t say ’You killed my fiancé, so I humbly request thee to have a fight with me’, well…hope not. You use low respect when you want to pick up an argument or a fight. However, it should be something serious or something like that! Using low respect indicates you are very, very angry! Very strong language, indeed.

Example:

म तँलाई कुटेर छोड्छु! (ma talai kutera chodchu)

= I WILL beat you up!

**3. Towards people with a social status lower than you (might be offensive)**

This one is quite confusing. I wouldn’t talk this way to a person socially 'inferior’ to me, because it is just disrespectful (at least to me). I think it is better if you just leave it here and opt for 'Medium Respect’. If you use this towards such people, it expresses a strong (but scary-type) command.

Example:

तँ यहाँ आइज (ta yaha aija)

= You come here. [rude]

**4. To sound rude and provoking**

If you work for Organized Crime, then you are likely to use this to sound more commanding and authoritative. It is quite effective but of course, not everyone works for ~~government~~ Organized crime. As such, if you speak using low respect ONLY, you might be seen as an arrogant, rude person. [note: The President does not speak this way]

Example:

के गर्दै छस् (ke gardai chas)

= What are you doing?

**5. Towards people you hate, dissent etc.**

You meet your enemy at the street. Do you greet him or start cussing at him? Certainly not invite him to tea, unless you are planning to poison him/her! But of course, I do not advocate that. Anyway, when you talk about/ to people you do not like, you do not want to show respect, right? So, you use Low Respect in this case. Perfectly acceptable!

Example:

तँ कुकुर, चुप लाग् !  (ta kukur, chup laag)

= You dog, shut the h\*ll up!         [Strong language]

***6. To display anger, disgust, sweat at someone etc.***

Of course, who wants to show anger with honour and elegance. When you are irritated, angry etc. you tend to funnel out your anger using this. This point is somewhat similar to #5.

Example:

कस्तो जाँठा रहेछ! (kasto jatha rahecha)

= What an as\*\*\*\*e!                         [not literal]

***7. At non-human animates (dog, cat) etc.***

People do not really use respect when calling their own pets, really! If you start calling your goldfish ’timi’, expect strange looks! You want to call your dog? Use this one instead of moderate respect, because it sounds more natural and native-y. Of course, you can always use whatever you want to use to call your pets. It is not considered rude to use this to your pets.

Example:

टमी, छिट्टो आइज त (tami, chitto aija ta)

= Tommy, come fast, will you?        [Tommy is a stereotypical dog name in Nepal]

***8. To show strong command***

Low Respect does wonders if you want to express strong command; however the appropriation depends on the situation. If you say this to strangers, elders etc. then they will be very shocked and will take it as an offense. When will you use it then? I used to use it to make my younger brother do errands when I was younger (\*wink\*). When used to express command, you use it with people who are intimate with you. Like your close friends or your younger brother whom you can make them do a favour for you (\*winks vigorously\*). Of course, if you use it to strangers, then it is very, very rude.

Example:

त्यो ल्याइदे त! (tyo lyaide ta)

= Bring that one!

***9. To sound casual with close friends***

Now this is an interesting part! Close friends prefer using this when conversing with each other. For example, these generic chat phrases between two close friends are completely normal, even though they are rude to a stranger:

kata chas? = Where are you?

khana khaais? = Had your lunch?

kaile school/ office jaanchas = When will you go to school/ office?

However, you should not talk this way if your 'friend’ isn’t close. Usually, men (when speaking to other men) use low respect more, because it sounds 'harsher’ and more 'masculine’. It is also casual and natural if used as such. However, most females and males (when speaking to other females) do not use this, preferring the 'Mid-Respect’ tier instead. Maybe they want to look polite and 'charming’?

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**SITUATIONS WHERE IT IS NOT USED**

Some obvious situations where it should not be used:

***1. To talk to/about seniors, parents, elders etc.***

It is unspoken rule to use honorifics when you talk to or about your seniors, elders, parents etc. Not doing so is very disrespectful and rude. You many not want to speak this way to them!

Inappropriate Sentence towards your Elder:

सञ्चै छस् ? (sancha chas)

= Fine?  **[extremely rude]**

***2. Towards people with a high status than you in society/hierarchy***

Like your boss or not, you have to speak politely to them. Teachers, mentors count too. For example, the following sentence is VERY inappropriate to tell to your boss:

तैले खाना खाइस् ? (taile khana khais)

= Took your lunch?   [**rude**]

**3. Towards employers, customers etc.**

You do not want to shoo off potential customers or get sacked by employers, do you? Enough said.

Example:

यो समान किनिस् भने राम्रो हुन्छ (yo saman kinis bhane ramro huncha)

= If you buy this, it will be good.      [**rude**]

***4. In situations requiring humility, respect etc.***

It means, you should not talk roughly in situations where humility or politeness is expected.

Example:

नमस्ते गुरुमा, तैले प्रश्नपत्र बनाइस् ? (namaste guruma, taile prashnapatra banais)

= Salutations, did you make the question paper?  [rude]

***5. In formal writings***

Formal writings tends to focus more on humility. As such, you will usually not find low respect used in formal writings. It is not incorrect, it is just inappropriate. Very.

News Reporter: १ जना मर्यो रे!  (ek jana maryo re)

= One person died, it seems!   [**inappropriate**]

***6. Towards people you do not know***

This one is a no-brainer! You should NEVER talk with strangers in this way. It is not only rude, it is very offensive! How would you feel if someone unknown came up to you and started to swear at you? You would feel bad, right? In Nepali, the respect is encoded in the words itself, so certain words are better to use in different situations. Long explaination short, you should not talk with strangers this way. Of course, once you’ve known each other quite well, who’s stopping from speaking casually, right? \***wink**\*

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**WORDS IN THIS SPHERE**

Low Respect Speech contains words which denote low respect only. That means, these words are extensively low-respect branching. Use of such words, like mixing it with other forms of respect is usually incorrect. Some of the commonly used words are:

1. All swear words  [Eg. साले (sale)]

All swear words denote no form of respect.

2. Pronouns like: तँ (ta)

तँ (ta) is a 2nd Person Pronoun, which denotes the least respect among the trio of 2nd Person Pronouns in Nepali.

3. Some Verbs like: घिच्नु (ghichnu **/to eat/**)

This is an interesting word! The word घिच्नु (ghichnu) means 'to eat’ but how does it differ from खानु (khanu)? The word ghichnu is an extremely vulgar version of ’**to eat**’. It is something like 'To pig out’. If you ’ghich’ something, it means you pigged it out. If someone ’ghich’ something, then that person pigged it out. Anyway, it is the vulgar version of 'khanu’ and hence, you cannot say 'घिच्नुहोस्’ (ghichnuhos), because it sounds weird.

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That’s all about Low Respect Honorifics! If you feel like some things needs to be amended or expanded, feel free to tell. I don’t really think I did justice to this lesson, but the final decision lies on your hands.

### QUANTITY: INTRODUCTION

Over the next few lessons we will be focusing on Quantity. Quantity is the amount or number of a material or an immaterial substance. Hence, we will be seeing how to assign quantity words in sentences.

Quantity words are only used with nouns. That means, they are used to describe an amount of an object (noun). There are two types of nouns that take on Quantity words:

1) Countable Nouns (pens, apples etc.) - Things that can be counted

2) Uncountable Nouns (water, gold etc.) - Things that cannot be counted

                                                                                                             .

As an introduction, let’s see some quantity words in English:

There are many apples on the basket.

Two apples lay on the shelf.

                                                                                                             .

We have already discussed counting in Nepali, so we will be solely focusing on using various words like many, few, less etc. i.e. words that quantify. To go the lesson on how to count Objects in Nepali, click [here](http://nepalgo.tumblr.com/post/55872458828/counting-in-nepali).

The two basic counters we will be looking in brief are:

**Dherai - Expresses more quantity**

For example:

dherai bhat = Much Rice

dherai phulharu = Many Flowers

                     .

**Thorai - Expresses less quantity**

For example:

thorai pani = Less water

thorai manche`haru = Less people                     .

However, quantity words are not solely used for counting. There are other counting words which do denote quantity but do not do so directly (like the word ‘too’):

ati dherai bhat = Too much rice

Since this is only an introduction, we will be discussing quantity more over the next few lessons (in detail!)

Stay tuned!

### QUANTITY: DHERAI AND THORAI

The first quantity expressing words we will be looking at will be धेरै (dherai) and थोरै (thorai). Dherai denotes more quantity while thorai denotes less quantity.

**DHERAI**

धेरै (dherai) denotes more quantity, hence has a meaning of ‘more’ or 'much’. Sometimes, the meaning can also be 'a lot of’.

It is entirely optional to add the pluralizing ’haru’ after countable nouns (uncountables never take haru). However, it suggested to leave ’haru’ out because it sounds much more conversational. Also note that even though plurality should agree with the noun in question, it is more often seen that plural verb forms are used with humans and singular verb forms are used with inanimates.

Examples:

धेरै मान्छे (dherai manche) = Many People

धेरै काम (dherai kaam) = Much Work

धेरै चामल (dherai chamal) = A lot of Rice

                                                                                                              .

You can also use them in sentences, such as:

यहाँ धेरै मान्छेहरु छन् (yaha dherai manche`haru chan)

= Here are many people.

मसँग धेरै किताब छ  (ma sanga dherai kitab cha)

= I have many books.

धेरै भात नहाल्दिनु है (dherai bhaat nahaaldinu hai)

= Don’t keep a lot of rice, okay?

                                                                                                              .

Dherai is also an adverb, so the position of dherai affects the final meaning. Be careful with its arrangement! For example:

People run**a lot**. (manche`haru***dherai***kudchan)

VS

**A lot (of)** people run. (***dherai***manche`haru kudchan)

                                                                                                              .

**धेरै**घाँसमा गाईहरु चर्छन् (**dherai**ghas ma gai`haru charchan)

= Cows graze on a lot of grass.

घाँसमा **धेरै** गाईहरु चर्छन् (ghas ma***dherai***gai`haru charchan)

Many cows graze on grass.

घाँसमा गाईहरु **धेरै**चर्छन् (ghas ma gai`haru***dherai***charchan)

= Cows graze a lot on grass.

                                                                                                              .

Dheraican also be used in the sense of 'very’ or 'very much/ too much’. However, when used in terms of 'very’, it is usually used for abstract nouns (like feelings). When meant as 'too’, it is usually used for emphasizing a quantity (may or may not be tangible). For example:

मलाई **धेरै** रिस उठ्यो! (malai***dherai***ris uthyo)

= I am **very** angry!

म तिमीलाई **धेरै** मन पराउँछु (ma timi`lai***dherai***man paraauchu)

= I love you **very** **much**.

**धेरै** नकरा! (dherai nakaraa)

= Don’t shout **too much**! (Shut up!)

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**THORAI**

थोरै (thorai) denotes less quantity, hence has a meaning of 'less’ or 'little’. Sometimes, the meaning can also be 'few’.

For example:

थोरै मान्छे (thorai manche) = Few People

थोरै काम (thorai kaam) = Less/ little Work

थोरै चामल (thorai chamal) = Little Rice

                                                                                                              .

You can also use them in sentences, such as:

यहाँ **थोरै**मान्छेहरु छन् (yaha***thorai***manche`haru chan)

= **Few** people are here.

मसँग **थोरै**किताब छ  (ma sanga***thorai***kitab cha)

= I have a **few** books.

**थोरै**भात हाल्दिनु है (***thorai***bhaat haaldinu hai)

= Keep **less** rice, okay?

                                                                                                              .

Like dherai, thorai can also be an adverb, so mind its position!

मान्छेहरुले **थोरै** खाना खान्छन् (manche`haru le***thorai***khana khanchan)

= People eat **little** food.

VS

**थोरै**मान्छेहरुले खाना खान्छन् (***thorai*** manche`haru le khana khanchan)

= **Few** people eat food.

VS

मान्छेहरुले खाना **थोरै**खान्छन् (manche`haru le khana***thorai*** khanchan)

= People eat food **less**.

\_\_\_\_

Dherai and thorai were not so difficult, was it? Let’s do some exercises and find out!

 .

**EXERCISES**

**A. FILL IN THE CORRECT BLANKS WITH THORAI AND/OR DHERAI**

1) Aaja —a—   manche`haru ghar —b— jaadaithiyo (Many people were going home today.)

2)  —a— gaai haru beef lai—-b—- man paraauchan (Few cows like beef very much.)

**B. TRANSLATE THE FOLLOWING**

1) I find many mistakes in your essay.

2) Less is always more.

3) थोरै मान्छे धेरै कुर्सी!

**C. ARE THE FOLLOWING SENTENCES CORRECT?**

1) यो धेरै ठूलो छ (yo dherai thulo cha)

2) थोरै त्यो मान्छे हो (thorai tyo manche ho)

   .

**ANSWERS** (some answers for illustrative purposes only)

A. 1. Dherai in a

A. 2. Thorai in a/ dherai in b

B. 1. तिम्रो निबन्धमा धेरै गल्तीहरु भेटाएँ (timro nibandha ma dherai galti haru bhetae)

B. 2. थोरै जहिल्यै धेरै हो (thorai jahilyai dherai ho)

C. 1. Yes

C. 2. No

### QUANTITY: DESCRIBING LESS + ONLY

There are certain times when we have clearly thought less is always more. Perhaps, less spicy food might have had save you from your early morning rendezvous with the toilet or less problems are always better.

This time, we will be looking over words that describe less and as an added bonus, how to use the word ‘only’.

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**ALIKATI**

अलिकति (alikati) has a meaning of ’**Slightly**’ or ’**A little/ bit**’. Most people put an emphasis or a stress on the ’**li**’ part, so you are saying you want something very less. Addition of ’le’ causes 'alikati’ to carry of meaning of ’**by** a little’.

So, you can use it in sentences to mean ’**slightly**’, such as:

**अलिकति** सरिदिनु नि (***alikati*** saridinu ni)

= Move **slightly**, please.

रातभरिमा ग्रहहरु अलिकतिले हल्लिएको छ (raatbhari`ma graha`haru ***alikati`le*** hallieko cha)

= Throughout the night the planets have moved **slightly**.

                      .

Or you can use it to mean **'a little/ bit**’.

**अलिकतिले** छुँदैन (***alikati`le*** chudaina)

= Doesn’t touch **by a bit.**

यहाँ **अलिकतिले**रङ पुगेन (yaha ***alikati`le*** rang pugena)

= Not enough paint here **by a bit**.

**अलिकति** भात हाल्दिनु नि (***alikati*** bhaat haaldinu ni)

= Keep **a little** rice, please.

\_\_\_

**KAMTI**

कम्ती (kamti) has a meaning of ’**less**’. Kamti has other multiple uses as well.

तिमीले दिएको मिठाई **कम्ती** भयो (timi le dieko mithai ***kamti*** bhayo)

= The sweets you gave is **less**. (lit. The sweets you gave happens (to be) less)

**कम्ती** नै धेरै हो (***kamti*** nai dherai ho)

= **Less** IS more.

  .

It also has other uses, such as showing emphasis (functions as an adverb). This is very weird to some, because such sentences have a negative verb and usually, kamti must means ’**less**’! However, the final meaning would give something very positive!

For example, take this sentence:

यो मिठाई मीठो थिएन (yo mithai mitho thiena)

= This sweet was not delicious.

However, if we add 'कम्ती’ before ’mitho’ then:

यो मिठाई कम्ती मीठो थिएन (mithai kamti mitho thiena)

= This sweet was very delicious!

  .

This is because, when there are double negatives, it becomes a positive in Nepali (just like in English). In the second sentence, we are literally saying ’**This sweet is not less delicious**’ which can be rewritten as ’**This sweet is very delicious**’. Why is that 'very’ needed? That is because we stress (give more emphasis) on ’kamti’ and since an emphasis is added, we need to write that ’very’ so the meaning in both languages remain the same.

You can also use कम्ता (kamta) as an alternate spelling to the above use.

 .

हामी कम्ती धेरै हिँडिएन! (hami kamti dherai hidiena)

= We walked very much. (lit. We didn’t walk less more)

**\*note\* I have heard of people using a positive verb when 'dherai’ comes after 'kamti’. Either way is correct.**

\_\_\_

**KAM**

कम  (kam) has a meaning of 'Less’.

म जहिल्यै **कम** खान्छु (ma jahilyai ***kam*** khaanchu)

= I always eat less.

उसको **कम** साथीहरु छन् (usko ***kam*** sathi`haru chan)

= He has less friends.

\_

**ALIK**

The word अलिक (alik) has a meaning of **'A little**’. It’s use is a bit different from Alikati; Alik is an adjective whereas alikati is an adverb. Hence, Alik must always precede the thing you are trying to describe whereas alikati usually precedes the verb.

Under usual circumstances, alik behaves more of an auxiliary, so it needs quantity-denoting word after it. These words are ’thorai’ and ’dherai’. (less and more respectively) When we add ’thorai’ after ’alik’ then it gives a meaning of 'A little less’ and when we add ’dherai’ after ’alik’, we get 'A little more’. However in most cases, the context is enough to dismiss these words.

So,

**अलिक** थोरै भात हालिदिनु है (***alik***thorai bhat halidinu hai)

= Keep**a little** **bit** less rice okay.

**अलिक** धेरै भात हालिदिनु है (***alik*** dherai bhat halidinu hai)

= Keep **a little bit** more rice okay.

     .

One of the places where quantity-denoting words are not required is when you have a negative verb in the sentence. This is because they are not necessary.

यो लुगा **अलिक** सुकेन (yo luga ***alik*** sukena)

= This cloth didn’t dry **slightly**.

यो रङ **अलिक** भएन (yo rang ***alik*** bhaena)

= This colour isn’t right **slightly**. (literally This colour didn’t happen slightly)

     .

The other place is when you decide to treat is as a contraction of 'अलिकति’ (alikati), usually to declare a condition:

म **अलिक** मातेँ (ma ***alik*** mate)

= I am**a bit** intoxicated.

हामी **अलिक** ढिलो हुन्छौँ  (hami ***alik*** dhilo hunchau)

= We will be **slightly** late.

   .

Alik also has a function of the adjectival form of 'Slightly/a little’. This 'alik’ usually precedes an adjective or an adverb and is usually used to compare (hence a comparative version of the adjective is used):

ऊ **अलिक** नराम्रो छ (u ***alik*** naramro cha)

= He is **slightly** bad(der).

ऊ भन्दा म **अलिक** सानो छु  (u bhanda ma ***alik*** sano chu)

= Compared to him, I am **slightly** small(er).

हामी **अलिक** अर्कै छौँ (hami ***alik*** arkai chau)

= We're **a little** different.

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**MATRA**

मात्र (matra) is the Nepali version of ’**Only**’.

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For example:

यो मेरो **मात्र** हो (yo mero ***matra*** ho)

= This is **only** mine.

म बिरामी हुँदा ऊ **मात्र** आयो (ma birami huda u ***matra*** aayo)

= When I was sick **only** he came.

म सेवा गर्न मात्र चाहन्छु (ma sewa garna ***matra*** chaahanchu)

= I wish **only** to serve.

यो काममा उसको **मात्र** हक लाग्छ (yo kam`ma usko matra hak laagcha)

= **Only** he has the authority on this work.

  .

Since it is an adverb hence cannot be used directly as an adjective (for example, in the sentence ’The only person in the world’). We need to reword the sentence slightly if we were to send the same meaning. For example, 'the only person in the world’ would be:

संसारको एक **मात्र** मान्छे (sansar`ko ek matra manche)

= The world's **only** one person. (literal)

 .

Let’s play a game. Place ’**only**’ between any two words of this sentence:

She told me that she eats potatoes.

So we get eight sentences:

**Only** he told me that he eats potatoes.

He **only**told me that he eats potatoes.

He told **only**me that he eats potatoes.

He told me **only**that he eats potatoes.

He told me that **only**he eats potatoes.

He told me that he **only**eats potatoes.

He told me that he eats **only**potatoes.

He told me that he eats potatoes **only**.

Now this creates a problem. How do we use 'matra’ then?

Remember that ’matra' succeeds the word it is modifying. So, ***only potatoes*** would be written as ***potatoes only*** in Nepali (an example)

.

There are some sentences that are identical meanings:

He told me that he eats **only**potatoes. & He told me that he **only**eats potatoes. & He told me that he eats potatoes **only**.

He told me **only**that he eats potatoes. & He told **only**me that he eats potatoes & He **only**told me that he eats potatoes.

So, let’s eliminate these sentences.

Now, we are left with these sentences. Let’s translate it:

 .

**Only** he told me that he eats potatoes.

= उसले **मात्र** मलाई भन्यो कि ऊ आलु खान्छ (usle ***matra*** malai bhanyo ki u aalu khancha)

.

He told **only**me that he eats potatoes.

= उसले मलाई **मात्र**भन्यो कि ऊ आलु खान्छ  (usle malai ***matra***bhanyo ki u aalu khancha)

.

He told me that **only**he eats potatoes.

= उसले मलाई भन्यो कि ऊ **मात्र**आलु खान्छ  (usle malai bhanyo ki u ***matra***aalu khancha)

.

He told me that he eats**only** potatoes.

= उसले मलाई भन्यो कि ऊ आलु **मात्र**खान्छ  (usle malai bhanyo ki u aalu ***matra***khancha)

.

As you can see, if in English we write **'Only X’** then in Nepali, we write 'X only’ (**X matra**)

.

The emphatic version of ’matra’ is **matrai**(मात्रै). This gives more emphasis hence is somewhat prefered more if you are trying to give a point:

हामीलाई **मात्रै** बोलाएछ (hami`lai ***matrai*** bolaaecha)

= He called **only** us.

\_\_\_

**EXERCISE**

**A. TRANSLATE AND TRANSLITERATE THE FOLLOWING FROM NEPALI INTO ENGLISH**

1. कम खानु राम्रो हो

2. मेरो पेट अलिकति दुख्यो

3. ऊ अलिक सानो छ

4. राम भन्दा श्याम अलिक बुद्धिमानी छ

5. त्यो पानी कम्ता तातो थिएन

6. जनावरहरुमध्ये माछाहरु मात्रै पानीमा बस्छन्

  .

**B. FILL IN THE BLANKS WITH THE CORRECT WORDS GIVEN IN THE BRACKETS AND TRANSLATE THE SENTENCE**

1. यो तस्बिर \_\_\_\_\_ ठीक छैन (अलिक, कम्ती)    /yo tashbir \_\_\_ thik chaina/

2. मेरो भाईले \_\_\_\_\_ धेरै भात खाँदैन (कम्ती, अलिकती)      /mero bhai`le \_\_\_ dherai bhat khaadaina/

3. रक्सी \_\_\_\_\_ मात्र हालिदेऊ (अलिकती, मात्र)        /raksi \_\_\_\_ matra haalideu/

\_\_

**ANSWERS** (for illustrative purposes only)

A. 1. To eat less is good. (kam khanu ramro ho)

A. 2. My stomach is hurting a little. (mero pet alikati dukhyo)

A. 3. He is a bit small. (u alik sano cha)

A. 4. Shyam is a bit (more) intelligent than Ram. (ram bhanda shyam alik buddhimani cha)

A. 5. That water is very hot! (tyo pani kamta tato thiena)

A. 6. Amongst the animals only fishes live in water. (janawar`haru`madhye macha`haru matrai pani`ma baschan) **\***

B. 1. अलिक; This picture is not quite right

B. 2. कम्ती; My brother eats a lot of rice!

B. 3. अलिकति; Keep only a little alcohol

\_\_

\*Disclaimer: For illustrative use only. I know fishes are not the only things that live in water.

### QUANTITY: DESCRIBING MORE + ALL

Can we mere more-tals successfully make out what more is? Perhaps, the more we think of it, the more we do not understand it. Hmm…I think I have heard this quote somewhere. Smore. ZZZ

Let’s look over words that describe ’**more**’ in Nepali! As an added bonus, I have added how to use ‘all’ (*sabai*) as well.

**ATI**

अति (*ati*) has a meaning of ’**very**’ or ’**too**’. Hence, it describes things to a higher degree, or is an intensifier. It can also precede *dherai* to mean ’**Too much/many**’. Most of the times, *dherai* is omitted because it is derived from the context itself.

For example:

राम **अति** छिटो कुद्छ (*ram****ati****chito kudcha*)

= Ram runs **very** fast.

तिमी काम **अति** धेरै चोटि गर्छौ *(timi kam****ati****dherai choti garchau)*

= You do your work **too** many times.

**अति** भयो (***ati****bhayo*)

= **Too** (much) happened  (Its English meaning is more like the English Phrase ’**Enough**!’)

मलाई **अति** रिस उठ्यो (*malai****ati****ris uthyo*)

= I am **very** angry.

**अति**नगर (***ati****nagara*)

= Don’t do **too**(**much**)

You can also attach it to ’*thorai*’ to give a meaning of ’**Too less**’. However, you cannot omit ’*thorai*’ if you want to mean 'Too less’:

त्यो रेस्टुरेन्टमा **अति** थोरै ग्राहक आउँछन् । (*tyo resturent`ma****ati****thorai grahak aauchan*)

= **Too** few customer(s) come to that restaurant.

परीक्षामा **अति** थोरै अङ्क आयो (*pariksha`ma****ati****thorai anka aayo*)

= **Too** less marks came in Exam.   (fig. *I received very less marks in Exams*)

**KHUB**

खुब (*khub*) has a meaning of ’**very**’ (or equivalent) as well. An alternate spelling would be 'खूब’. Like above, *dherai* may or may not be attached:

म **खुब** धेरै भात खान्छु (*ma khub dherai bhat khanchu*)

= I eat **very** many rice.   (= I eat a lot of rice)

.

However, I mentioned *khub* because it is used for an emphasis…usually on a sarcastic/satirical tone. For example:

खुब ठुलो भइस् (*khub thulo bhais*)

= You became (a) big (person).

While the sentence seems innocent, it is actually sarcastic in nature. Here, a person is mocking the subject because the subject apparently boasted of something or showed arrogance, hence became 'big’. Big doesn’t mean physically big but rather like 'great’ as in 'a great person’.

.

Such sarcasm cannot be replicated so easily with ’*dherai*’, for example:

धेरै राम्रो काम गरिस् (*dherai ramro kaam garis*)

= You did a good job.  (genuine)

खुब राम्रो काम गरिस् (*khub ramro kaam garis*)

= You did a good job!  (sarcasm)

This doesn’t mean that the first sentence cannot display sarcasm at all. The tone also plays a major role. In a sarcastic tone, *khub* is given more emphasis and lengthened. It is just that, when only text is displayed…*khub* is more likely to indicate sarcasm than *dherai*.

.

The emphatic version of khub is खुबै (*khubai*).

त्यो खुबै हिरो बन्दै छ (*tyo****khubai****hiro bandai cha!*)

= He is being **very** hero-ish!  (= He is acting like he is the boss)

**JYADA**

ज्यादा (*jyada*) has a meaning of ’**Excess**’ or ’**Too (***much/many quantity***)**’. For example:

त्यो अलिक **ज्यादा** भयो *(tyo alik****jyada****bhayo)*

= That is a little bit**too much.**

**ज्यादा**बोल्नु हुन्न *(****jyada****bolnu hunna)*

= Don’t speak **excess(ively**)

फूलहरुमा **ज्यादा**पानी हाल्नु हुँदैन (*phul`haru`ma****jyada****pani halnu hudaina*)

= (We should) not place **excess**water on flowers.

Much/ many quantity doesn’t necessarily mean that it has to be a big thing or describe large lengths. It can also be something like 'short’ or 'low’:

लुगा त **ज्यादा**सानो छ (*luga ta****jyada****sano cha)*

= Cloth is **too** (much) short

**ASAADHYA**

असाध्य (*asaadhya*) comes from the word 'साध्य’ (*saadhya*) which means ’**Feasible**’. So, *asaadhya*means ’**infeasible**’. However, *asaadhya*also has another meaning, which is similar to 'jyada’ {excess, too (*much/many quantity*)}

यो किताब **असाध्य**मोटो छ*(yo kitab****asaadhya****moto cha)*

= This book is **too**thick.

त्यो बाटो नगए नि हुन्छ, **असाध्य**लामो छ *(tyo bato nagae ni huncha,****asaadhya****lamo cha)*

= It is better to not go (from) that road, it is **too**long.

सारी **असाध्य**छोटो सिलाइदिएछौ (*sari****asaadhya****choto silaaidiechau*)

= (You) stitched the saree too short.

\_\_\_

**SABAI**

सबै (*sabai*) is the Nepali version of 'All’ or sometimes, 'every X’. It is to be noted that although सबै (*sabai*) is an emphatic version of 'सब’ (*sab*), सबै (*sabai*) is used more frequently. Hence, I recommend using 'sabai’ rather than 'sab’.

हामी **सबै**नेपाली (*hami****sabai****nepali*)

= We **all** Nepali

मेरा **सबै**साथीहरु बिवाह गरिसके (*mera****sabai****sathi`haru bibah garisake*)

= **All**of my friends have married.

**सबै**जना आएका छन् ? (***sabai****`jana aaeka chan*)

= Has **everyone**come?

यहाँ **सबै**वटा समान आइसकेका छन् *(yaha****sabai****`watat samaan aaisakekaa chan)*

= Here **all**the things have arrived already.

**सबै**घरमा कोठा हुन्छ (***sabai****ghar`ma kotha huncha*)

= **Every**house has room(s).

You can also use ’*sab*’:

**सब**मान्छे एकै हुन् (***sab****manche ekai hun*)

=**All/ Every** person is the same. (lit. all people are one)

\_\_\_\_

**EXERCISE**

A. TRANSLATE AND TRANSLITERATE THE FOLLOWING FROM NEPALI INTO ENGLISH

1. अति गर्नु तर अतिचार नगर्नु

2. घर पुगेपछि खुब खानुपर्छ

3. ज्यादा खानु हुँदैन

4. असाध्य ठूलो आवाज आइरहेको छ

5. सबैजना बस

B. FILL IN THE BLANKS WITH THE CORRECT WORDS GIVEN IN THE BRACKETS AND TRANSLATE THE SENTENCE

1. यहाँ पुग्न \_\_\_\_ समय लाग्यो (सबै, अति)*/yaha pugna \_\_\_ samaya lagyo/*

2. \_\_\_ हाँसियो (खुब, सब) */\_\_\_ hasiyo/*

3. यो ठाउँमा \_\_\_ छ (सबै, अति) */yo thau`ma \_\_\_ cha/*

**ANSWERS***(for illustrative purposes only)*

A. 1. Do too much but don’t cross the limits *(ati garnu tara atichar nagarnu*)

A. 2. Once after reaching home, (we will) eat a lot *(ghar pugepachi khub khanuparcha)*

A. 3. Do not eat a lot *(jyada khanu hudaina)*

A. 4. Very loud sound is coming (*asaadhya thulo awaj aairaheko cha*)

A. 5. Everyone sit*(sabaijana asa)*

B. 1. अति; It took a lot of time to reach here

B. 2. खुब; Laughed a lot

B. 3. सबै; Everything in this place

**SINGULARS AND PLURALS**

Before I shift my attention to Conjugations, I would like to focus on Singulars and Plurals. Converting Singulars into Plurals and vice versa is very, very easy. Singulars and Plurals are called ’**एकवचन**’ (*ekbachan)* and  ’**बहुवचन**’ (*bahubachan)* respectively and are collectively known as ’**वचन**’*(bachan)*.

**Rules:**

To turn Singular to Plural, add ’**हरु**’*(haru)* to the word

To turn Plural to Singular, remove ’**हरु**’ (*haru*) from the word

It’s as easy as that!

Let’s take a singular noun ’**हात**’ *(Haat)* which means ‘hand’. To turn this to Plural, we add ’**हरु'**(*haru*) which turns to ’**हातहरु**’ *(haatharu)* which means Hands!

Now let’s take a plural noun ’**मान्छेहरु**’ (*mancheharu*) which means 'people’. Just remove the ’**हरु'**and it becomes ’**मान्छे’ (***manche****)***which means 'person’ which is obviously a singular.

**EXCEPTIONS:**

There are some singulars which end with ’**ओ**’ (o) sound like :

* चरो (*charo*) (bird)
* केटो (*keto*) (boy)

To turn these into plurals, we remove the ’**ओ**’ (o) sound and replace it with **'आ** ’ (aa) sound. Then we add ’**हरु**’ haru. Therefore, it will be:

* चराहरु (*charaharu*) (birds)
* केटाहरु (*ketaharu*) (boys)

**ANOTHER EXCEPTION:**

Uncountable nouns themselves are plurals like ’**चामल**’ (*chamal*) which means rice, even though they appear singular. Only countable nouns can be turned plural with ’**हरु**’ (haru). Obviously we can’t count individual grains of Rice, can we? That’s why **चामल** does not have a plural form with ’**हरु**' because ’**चामल**’ itself is a plural.

**EXAMPLES:**

*Singular on left and Plural on Right side*

* **खुट्टा** (*khutta*) (leg) - खुट्टाहरु (*khuttaharu*)
* **कागज** (*kagaj*) (paper) - कागजहरु (*kagajharu*)
* **गाई** (*gai*) (cow) - गाईहरु  (*gaiharu)*
* **हावा** (*hawa*) (wind) - हावा (*hawa*) **[because this is an uncountable noun!]**

**EXERCISE:**

Try your hand at converting now:

1. घडीहरू (*gharharu*) [clocks]
2. कुकुरहरु (*kukurharu*) [dogs]
3. चाँदी (*chaadi*) [silver]
4. सुन (*sun*) [gold]
5. कलम  (*kalam*) [pen]
6. घर (*ghar*) [house]

*ANSWERS:*

1. घडी
2. कुकुर
3. चाँदी
4. सुन
5. कलमहरु
6. घरहरु

### TELLING THE TIME

Since we learnt how to count till 60, we can tell time now. If you want to know more about the numbers:

Numbers: 1-30: Click [Here](http://nepalgo.tumblr.com/post/46764462342/vocabulary-numbers-1-30)

Numbers: 31-60: Click [here](http://nepalgo.tumblr.com/post/50983353508/numbers-31-60)

Now, time telling isn’t very complicated in Nepali. So how do we quote time?

First, time telling largely revolves around the verb ’बज्नु’ (bajnu) which means : to be (time concept). Bajnu can also mean to produce sound (instrument). If you know how to conjugate this verb, then you are in luck!

**VOCABULARY:**

Time: समय(samaya)

Hour: घण्टा (ghanta)

Minute: मिनेट (minet)

Second: सेकेन्ड (sekend)

Clock: घडी (ghadi)

**O’ Clock:**

For o'clocks, like 5 o'clock, we say simply say the number if there will be nothing attached.

If there is something attached (like a verb), first we say the number and then attach name and attach बजे (baje).

५ बजे भेटुम् । (pach baje bhetum)

Let’s meet at 5 o'clock.

For declaration, we attach बज्यो(bajyo).

कति बज्यो? (kati bajyo)

What’s the time?

५ बज्यो।(pach bajyo)

It’s 5 o'clock.

**Quarter (past):**

How do say Quarter past x**(x:15)**? Attach सवा(sawaa) to the hour**(x)**.

सवा ६ (sawaa cha)

6:15

Quarter past six

**Half past:**

How to say half past x **(x: 30)**? Attach साढे (sadhe) to the hour**(x)**.

साढे ४ (sadhe char)

4:30

Half Past Four

**Quarter (to):**

How to say quarter to x (x:45)? Attach पौने (paune) to the hour that succeeds the current hour. Just as quarter to **seven** means 6:45, it follows the same logic:

पौने ४ (paune char)

3:45

Quarter to Four

**Others:**

So, if the time is 6:20, what do we say?

X= Hour

Y= Minute

Formula : xy

So, 6:20 will be ६:२० (cha biss) and will be said as छ बीस(cha bis).

Also, you can also follow the english method, like you can say the above as ६ बजेर २ ० मिनेट(Chaa bajnera dash minet) which means 20 minutes past six. You can also say साढे ६ बज्नु १ ० मिनेट (sadhe cha hunu 10 minet) which means ten minutes to six thirty although this is uncommon.

How about 6:55? In this case, we can use either 1st method or 3rd method. The most common is the first one in all cases!

**What about AM and PM?**

Nepali has no AM or PM, so we have to denote the time by attaching the following depending on the time of the day:

If the time is in the morning: बिहानको x (bihana ko)

If the time is in the afternoon: दिउसोको x (deuso ko)

If the time is in the evening: बेलुकाको x(beluka ko)

If the time is in the night: रातीको x (raatii ko)

The good thing is, if you remove the ‘ko’ of above, you end up with the names of morning, evening etc.!

बिहानको -> बिहान~~को~~ -> बिहान (bihana) = Morning

**EXERCISE:**

A. WRITE THE CORRECT TIME AND NAME IN NEPALI:

1. Five Thirty (5: 30)

2. One o'clock (1:00)

3. Quarter to Three (2:45)

4. Quarter past Ten (10:15)

5. Twenty minutes past Six (6:20)

B. WRITE THE CORRECT TIME IN ENGLISH:

1. ५ बजेर १ ० मिनेट (pach bajera dash minet)

2. साढे १ २ (sadhe bahra)

3. पौने ८ (paune aath)

4. सवा १ (sawaa ek)

5. ३ (tin)

ANSWERS:

A. 1. साढे पाँच (saadhe paach)

2. एक (ek)

3. पौने तीन (paune tin)

4. सवा दश (sawaa dash)

5. छ बीस (cha bis)

B. 1. Ten Minutes past five (5:10)

2. Half Past Twelve (12:30)

3. Quarter to Eight (7:45)

4. Quarter Past One (1:15)

5. Three O'Clock (3:00)

### CARDINAL, ORDINAL AND NOMINAL NUMBERS

Let’s talk about mathematics today. This is a short post but should help you use cardinal, ordinal and nominal numbers in Nepali. It isn’t that difficult, to be honest!

**CARDINAL NUMBERS**

Cardinal numbers are numbers denoting quantity, meaning you use them to count.

What are the Pope’s favourite numbers?  
= Cardinal Numbers

They answer questions like ‘How many’?

You can read more about this in this [**lesson**](http://nepalgo.tumblr.com/post/55872458828/counting-in-nepali), because it is a bit tricky. You have to use these 'counter’ words and stuff like that.

**NOMINAL NUMBERS**

Nominal numbers are numbers that are used for numerical identification only. For example:

गाडी नं ११ (*gadi na eghara*)

= Car no. 11

घर नं ५१२५ (*ghar na pach hajaar ek saya pachis*)

= House no. 5125

You can also say ’*ekauna pachis*’ which means ’**fifty-one twenty-five’** instead of saying 'five thousand one hundred and twenty five’.

**ORDINAL NUMBERS**

Ordinal numbers show order. In other words, it is a number that defines a thing’s position in a series. In Nepali, there are different words to show order.

First = पहिलो (*pahilo*) / प्रथम (*pratham*)

Second = दोस्रो (*dosro*)

 Third = तेस्रो (tesro)

 Forth = चौथो(*chautho*)

Fifth = पाँचौं (*pachau*)

Sixth = छैटौं (*chaitau*)

Seventh = सातौं (*saatau*)

Eighth = आठौं (*aathau*)

Ninth = नवौं (*nawau*)

 Tenth = दशौं (*dashau*)

After ten, you just add 'औँ’ (*au*) after the number. Remove that trailing vowel from the number if the number ends with the sound of 'a’ of ’**a**go’ before adding ’*au*’. For example,

Seventeen = सत्र (*satra*)

सत्र (*satra*) + औँ(*au*) = सत्रौँ (*satrau*)  [NOT सत्रऔँ!!!]

Seventeenth = सत्रौँ (*satrau*)

How about with numbers like 'sixty’ (sathi)? Well, we simply add 'au’ then.

So,

**Sixteith**= *sathi`au*(साठ्ठीऔँ)

ऊ **प्रथम**भयो (*u****pratham****bhayo*)

= He became **first**.

म चै **दोस्रो**भएँ (*ma chai****dosro****bhaye*)

= I became **second**…

\_\_\_\_\_\_

Since this lesson is intended to be short, I won’t be including Exercises because…it is quite unnecessary, don’t you think? ;-) …………………… Okay fine, I am just lazy…but there isn’t much to write on it!

### COUNTING IN NEPALI

***\*This chapter has been marked as “Needing Improvement\* - 20160220SA***

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Suppose you wanted to count something. You are presented with three objects, let’s say ‘Pens’. How do you count them?

You would probably say 'Three Pens’, right? Now, you might think that in Nepali, we would say 'तीन कलम’ (tin kalam) to mean 'Three Pens’. However, that is wrong! Why?

Nepali uses words called 'Counters’ (which is known as ’*classifiers’* in the fancy world of Linguistics), which are basically words attached to objects to denote quantity. So, instead of saying 'Three Pens’, you say 'Three <*Counter*> (of) Pens’.

If you know Japanese, Chinese etc., you know what these counters are.

In the following Sentence, X is the counter:

Number + X + Object

English doesn’t have counters. Hence, grasping the concept might be a bit difficult for some! However, counters are not difficult at all in Nepali! So, how do we use them?

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There are **only** two counters in Nepali:

जना *(jana)*for people (alive/ dead/ trance)

वटा *(wata)*for everything else (other than people of course…)

Hence, you would say 'Three <*jana*> people’ instead of 'Three people’ in Nepali. Similarly, you would say 'Four <*wata*> Pens’ instead of 'Four pens’.

The concept wasn’t that difficult, was it?

Please note that, you do NOT use haru (the pluralizing suffix) when you count objects, even if the quantity is greater than one. That means, you would say 'दुइटा घर’ instead of  'दुइटा घरहरु’.

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**HOW TO USE THEM**

**जना *(jana)***

जना is used to count people. The formula is very simple, it being:

Number + Jana      (write the two conjoined)

So,

1 Person = एकजना (*ekjana*)

2 People = दुइजना (*duijana*)

100 People = सयजना (*sayjana*)

… and so on.

An example of its use:

घरमा दुइजना छन् (*ghar ma duijana chan)*

= Two people are in house.

Writing 'मान्छे’ (*manche*), मानिस (*manis*) etc., which means ’**People**’ is entirely optional. You can omit it or not, for example:

सयजना मानिस थियो*(sayjana manis thiyo)*

= (There) were 100 People.

or

सयजना थियो*(sayjana thiyo)*

= (There) were 100 People.

Why can we omit it? Since -*jana* is only used with people, it already indicates that the count is 'People’ and not something else. Context, you know.

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**वटा *(wata)***

वटा is used to count everything else (other than people of course). However, we cannot just say ’**Number + Wata + Object**’ in certain cases, because…it is wrong. There are 3 exceptions to the **'Number + Counter + Object’** rule, and they are:

1 X = एउटा X *(euta)*

2 X = दुइटा X *(duita)*

However, after you get past Two, then you can use the **'Number + Wata + Object**’ formula. For example:

3 X = तीनवटा X (*tinwata*)

4 X = चारवटा X *(charwata)*

5 X = पाँचवटा  X *(pachwata)*

100 X = सयवटा X (*saywata*)

… and so on.

An example of its use in Nepali:

टोकरीमा पाँचवटा आँप छन् *(tokri ma pach wata aap chan)*

= 5 mangoes are in the basket.

                                                       .

Note that you cannot omit the object when you use *wata*, because it would not make sense if you do. So:

चारवटा पेन छन्  *(charwata pen chan)*

= (There) are four pens.    [Shows there are four pens and not something else]

चारवटा छन्  *(charwata chan)*

= (There) are four.            [The quantity Four could denote anything]

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Do not mix up *jana* with *wata* and vice versa!

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**GROUPS IN NEPALI**

Suppose you wanted to say ’**a box of chocolates**’ or ’**a flock of birds**’. You cannot possibly use counters, right? After all, counters specify the quantity while groups don’t. So, how do we *'a box of chocolates’*?

**Groups**

So there is a large mob around your house. You won’t count them and say “42817 <*wata*> people have surrounded my house!”. You would say “A mob has surrounded my house!”. (Well, depends on you)

Group words are used to describe groups in Nepali too. These words are called 'समूहवाचक शब्द’ *(samuhabachak sabda)* in Nepali. समूह (*samuha*) means 'Group’.

                                                                                                   .

Herd of X = बथान *(bathaan)*

Bunch of X = झुप्पो *(jhuppo)*

Garland of X = माला *(mala)*

Taft of Hair = गुजुल्टो *(gujulto)*

Line of People = लहर *(lahara)*

Crowd of People = हुल *(hul)*

Thicket of Bushes = घारी *(ghaari)*

Banana Plantation = घरी *(ghari)*

Pile of Books =: खात *(khaat)*

Line of Ants = ताँती *(tati)*

Hive of Bees = गोलो *(golo)*

Box of X = बट्टा *(batta)*

[Group of Dried Corns](http://t.umblr.com/redirect?z=http%3A%2F%2Fkivafellows.files.wordpress.com%2F2011%2F11%2Fdried-corn1.jpg&t=YTVkYjJkMzc5Njc5YjJhNmM4NmQzNzZmZTc2ZWQ5YjY3MTRjZjA3MixqUUJPbWF4Tg%3D%3D&b=t%3AXsJ3BW5zQKcD5UHEzMCbjQ&p=https%3A%2F%2Fnepalgo.tumblr.com%2Fpost%2F55872458828%2Fcounting-in-nepali&m=1) = झुत्तो *(jhutto)*

                                                                                                    .

Anyway, to make the words, the formula is:

Appropriate Object + को *(ko)+* Appropriate Group

Example: A bunch of keys

**Appropriate Object + को *(ko)* + Appropriate Group**

         or चाबी *(chabi)* + को *(ko)* + झुप्पा *(jhuppa)*

                  = चाबीको झुप्पा  (*chabi ko jhuppa /*bunch of keys/ )

                                                                                                    .

मेरो चाबीको झुप्पा नै हरायो! *(mero chabi ko jhuppa nai haraayo!)*

= I lost my bunch of keys!

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Making progress, right? Now, you want to say ’**Two boxes of chocolate**’. How do you say that?

We use the knowledge we gained from earlier! So, as you might have guessed, the formula will be:

**Number + Appropriate Counter + Object + *Ko* + Group Word**

                                                                                                    .

For example:

दुइटा चकलेटको बट्टा (*duita chaklet ko batta*)

= Two box(es) of Chocolate

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There is also an informal construction, which does away with the rules. Yes, it is informal and should not be used in formal situations:

Number + Group Word + Object

For example:

दुइ बट्टा चक्लेट (*dui batta chaklet)*

= Two Box(es) (of) Chocolate)

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As a sidenote, if you don’t know which group name to assign, then you can simply assign 'समूह’ *(samuha)* which means 'group’.

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Since Nepali lacks articles, indefinite articles are usually translated into *'euta'*or just left out:

A book

= एउटा किताब *(euta kitab)*

An apple

= एउटा स्याउ *(euta shyau)*

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So that’s all!

If you are confused, you can ask! I am there!

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**EXERCISE**

**A. FILL IN THE BLANKS**

1. \_\_\_\_\_\_\_\_\_\_ dinuhos! *(Give me five books please!)*

2. Malai \_\_\_\_\_\_ le badhai disakyo. *(Two people have congratulated me already)*

3. Ekadesh ma \_\_\_\_\_\_\_\_\_\_ thiyo. *(Once upon a time, there used to be 3 iron rods)*

**B. USE THE APPROPRIATE GROUP NAME**

1. \_\_\_\_\_\_\_\_\_ le hamro khet lai bigardyo! *(A herd of cattle destroyed our crops!)*

2. Malai \_\_\_\_\_\_\_\_ khae! *(I ate two boxes of choclate)   [***INFORMAL*]***

**ANSWERS**

*A. 1. Pach kitabharu*

*A. 2. Dui jana manche*

*A. 3. tinwata phalam ko dandi*

*B. 1. Gai ko bathan*

*B. 2. dui batta chaklet*

### CONDITIONAL SENTENCES IN NEPALI

“If you are reading this, then you are trying to Nepali”

Do you know what are conditional sentences? Look at the above sentence…that was a conditional sentence. It has three primary elements, a ‘reason’ otherwise a 'cause’ which leads to an 'outcome’. It is connected by 'if’.

So, If “you are reading this” then “you are learning Nepali”

Let’s learn how to make conditional sentences!

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In English, you create a Conditional Statement like:

If + (Conditional) Cause +  Outcome (out of the condition)

So, there are two clauses, the conditional clause (first clause) and the outcome (second clause).

**Take the sentence:**

If it rains tonight, I will study today.

So,

If + It rains tonight (cause) + I will study today (outcome)

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However, in Nepali, we do not form conditional statements that way! Well, it shouldn’t surprise you at all. In Nepali, the Cause and the 'If’ switch places, i.e. the structure will be:

Cause + If + Outcome

That means,

The sentence will look like:

It rains tonight**IF,** I will study today.

So, there are two parts, the first clause, **'it rains tonight’** and the second clause, **'I will study today’**. Now, if the first clause occurs, then the second clause will be performed. Hence, if rain, by chance falls today, then you WILL take your book out and read.

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In Nepali, the first Clause is **always** denoted in Simple Past Tense and the second Clause is usually denoted in Present otherwise Future Tense.

The first clause is connected in the beginning using 'यदि’ (yadi) and the second clause is connected using 'भने’ (bhane). While 'यदि’ (yadi) is entirely optional, you cannot omit 'भने’ (bhane) from the conditional sentence. Therefore:

Yadi + First Clause + Bhane + Second Clause

As you know, 'yadi’ is entirely optional and hence I will omit it in examples.

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So, the conditional statement “If it rains tonight, I will study today” will look something like this in Nepali :

It rained Tonight + If + I will study Today

**Or**

आज पानी पर्‍यो + भने + म आज पढ्छु  (aaja pani paryo + bhane + ma aaja padhchu)

(Today + Rain + Fell  + IF + I + Today + Will Study)

Note: Present tense CAN be used to denote Future Tense. Also, addition of ’yadi’ in the beginning of the sentence doesn’t affect the sentence in any way. (yadi aaja pani…..)

Easy right? Did you notice that the first clause is in **Simple Past Tense** and the Second in Present?

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**OTHER EXAMPLES**

म कुदे भने मलाई भोक लाग्छ । (ma kude bhane malai bhok laagcha)

= If I run, I will get hungry.

**[ I + Ran + If + I + hungry + get ]**

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तिमीले भात खायौ भने तिम्रो भोक मेटिन्छ (timi le bhat khayau bhane timro bhok metincha)

= If you eat rice, your hunger will vanish.

**[ You + Rice + Ate + If + your + Hunger + Vanish ]**

यदि बसन्त ऋतु आएन भने फूलहरु फुल्दैन (yadi basanta ritu aaena bhane phul haru phuldaina)

= If Spring Season doesn’t come, then flowers won’t bloom.

**[ Spring + Season + Not Came + If + Flowers + Won’t bloom ]**

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And that’s it about conditional statements! Do ask help if you need it.

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**EXERCISES**

**TRANSLATE FROM ENGLISH INTO NEPALI**

1. If I write a poem, I will be a poet.

2. If Mary calls me, I will talk with her.

**ANSWERS (Illustrative purposes only)**

1.  मैले कविता लेखे भने म कवि हुन्छु ।(maile kavita lekhe  bhane ma kavi hunchu)

2.  मेरीले मलाई कल गर्‍यो भने म ऊसँग कुरा गर्छु ।(meri le malai kal garyo bhane ma u sanga kura garchu)

### SHOWING POTENTIAL IN NEPALI

This lesson can make you a better person…or perhaps not. To be or not to be; clearly we do see a homage being paid to Shakespeare…perhaps not. We can’t really see anything much now so let’s learn how to show Potentiality in Nepali!

So, what does it mean ‘to show potential’? Read these sentences:

“John is able to write poems"

”Mr. Durose can cook food“

Did you notice something common between the two sentences? Both display someone’s or something’s ability to ’**Do**’ a certain action. In English, you show such using auxiliaries like ’can’ or ’able to’. So, ’**John**’ is ’**able**’ to ’**write something**’, which happens to be **poems**whereas ’**Mr. Durose**’ **'can**’ **'cook something’**, which happens to be…**food**. Therefore, in both cases, there is a display of **potential** (to do an action) in both the subjects.

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So how do you show Potentiality in Nepali?

If you have gone through the list of verbs, you might have noticed the verb सक्नु (saknu)….whoops it is not there. Well, then I will tell you what it is….

सक्नु (saknu) has a meaning of ’**To Finish**’. As such, you can say:

खाना सक्यो (khaanaa sakyo)

=  The meal was finished.

However, it has another meaning too! The another meaning is ’**to be able to do something**’. However, this meaning applies only when it is conjoined with an **infinitive form** (~na). I will tell about infinitives later! It is important to know Potentiality currently…

First, let’s learn how to make that **~na form of Verb**. Take the basic form of verb (say खानु ’khanu’; to eat) and then we convert that  'उ’ (u/ like ’**u**’ of 'p**u**t’) sound into an अ (a/ like ’**a**’ of ’**a**go’) sound. So, खानु (khanu) will turn into खान (khana). Visually speaking, that ’ukar’ ( ु ) gets removed…

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Now, the formula is:

**~Na form of X Verb + Saknu**

= To be able to do X Verb’s Action

So,

Khana + Saknu

= To be able to do 'Eat’

= To be able to eat

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So, when **~na form of verb** is conjoined with ’saknu’, then it conveys a meaning of ’**To be able to do what that 'na’ form of verb does**’. Note that these two are written as one entity and conjugation affects the 'saknu’ verb and not the ’~na verb’. That means, the newly form verb is treated as one.

So, 'खानसक्नु’ (khanasaknu) means 'To be able to eat’.

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**HOW TO USE IT**

Using it is very simple! We use it just like normal verbs, with conjugation affecting ’saknu’. Let’s see an example sentence:

जन भात **खानसक्छ** (jan bhat***khanasakcha***)

= John**can eat** Rice.

Here, the verb conjugation 'खानसक्छ’ (khanasakcha/ 3rd person singular) shows that ’**John**’ is able to ’**eat rice**’. Hence, John can eat rice….or McDonalds maybe if he is tired of eating rice all the time in my articles…

We have been seeing Positive Potentiality all that time…but what if John cannot eat rice?

We use Negative Conjugation. Using Negative form of ’saknu’ gives us an idea that ’**the X verb’s action cannot be performed**’. Example:

जन भात **खानसक्दैन** (jan bhat***khanasakdaina***)

= John **cannot eat** rice.

So, using Negative conjugations display negative potential.

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**OTHER EXAMPLES**

हामीले यो काम गर्नसक्छौँ  (hami le yo kaam garnasakchau)

= We can do this work.

-

मेरी पाँच बर्षकी  भएपनि ऊ चिट्ठी लेख्नसक्छे (meri paach barsha ki bhae pani u chitthi lekhnasakche)

= Even though Mary is only 5 years old, she can write letters.

-

मेरो छोराले चिट्ठी त लेख्नसक्दैन (hoina hola… mero chora le chitti ta lekhnasakdaina)

= My son cannot write letters (yet).

-

यहाँ दुर्घटना हुनसक्दैन (yaha durghatana hunasakdaina)

= Accidents cannot happen here.

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डाक्टरहरुले कहिलेकाहि गल्ति गर्न सक्छ (daktar haru le kahilekahi galti garna sakcha)

= Doctors can make mistakes sometimes.

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**EXERCISES**

**A. TRANSLATE AND TRANSLITERATE THE FOLLOWING**

1. अमृत खाने व्यक्ति मर्नसक्दैन

2.  जन कुद्नसक्छ

**B. TRANSLATE INTO NEPALI**

1. John can count till ten.

2. To be able to dance.

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**ANSWERS (illustrative purposes only)**

A. 1. People who have drank Ambriosa (amrit) cannot die.

A. 2. John can Run.

B.1. जन १० सम्म गन्नसक्छ  (jan dash samma gannasakcha)

B. 2. नाच्नसक्नु (naachnasaknu)

### OBLIGATION AND PERMISSION IN NEPALI

*Dedicated to all those lost their lives on that fateful day of 25th April 2015, here on the 45th day since the tragedy; May your souls Rest in Peace forever.*

*\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*

## OBLIGATION

There are a few times you are obliged to do something or perform an action, for example, I have to keep this blog running (but I seem to be terrible at it). Maybe, you have to attend someone’s wedding or someone needs to go to the dentist. These things are called ‘obligations’ where you ‘have to’ perform some action. Now, the real outcome might waver (such as the person might not ultimately go to the dentist) but when you have to do something, you are showing obligation to perform an action.

**VOCABULARY**

भोक (*bhok*) = Hunger

खानेकुरा (*khanekura*) = Foodstuff

अस्पताल (*aspataal*) = Hospital

अवस्था (*awastha*) = Condition/Status/State

Take these sentences for example:

* John **has to go** to the hospital.
* The ball **has to roll** to this road.

The bolded part shows the obligation of a subject to do something, hence he/she/they etc. has to ‘do’ something. In Nepali, we express this using a compound verb. The verb construction is very simple:

**-nu form of Verb + पर्नु (*parnu*)**

= Have to do X

So, we use the basic form (the infinite form) of the verb and just join ‘*parnu*’ in the end. All conjugations apply to *parnu*and not the other one. Also, we use 3rd person conjugation for all subjects. For example,

खानु (*khanu*/to eat/) + पर्नु (*parnu*)

= खानुपर्नु (*khanuparnu*/to have to eat/)

Positive conjugations display the need to do something. However, it is not uncommon for people to often use simple past tense for the present and use past perfect tense for simple past. ‘Simple past’ for ‘simple past’ is seldom used. For example:

भोक लागेको बेला खानेकुरा **खानुपर्छ***(bhok lageko bela khanekura****khanuparcha****)*

= When hungry (we) **have to eat** food.

आज अस्पताल **जानुपर्‍यो***(aaja aspataal****jaanuparyo****)*

= (I)**have to go** to the hospital.

घरको अवस्था हेर्न **जानुपर्‍यो***(ghar`ko awastha herna****jaanuparyo****)*

= (I)**have to go**see the status of my house.

Negative conjugations on the other hand display the need to **not**do something:

भोक लागेको बेला खानेकुरा **खानुपर्दैन***(bhok lageko bela khanekura****khanupardaina****)*

= When hungry (we)**do not have to eat**food.

आज अस्पताल **जानुपरेन***(aaja aspataal****jaanuparena****)*

= **Do not have to go** to the hospital.

घरको अवस्था हेर्न **जानुपरेन***(ghar`ko awastha herna****jaanuparena****)*

= (I) **do not have to go** see the status of my house.

More sentence examples:

यो काम **गर्नुपर्छ**?*(yo kaam****garnuparcha****)*

= (Do I) **need to do** this work?

तिमीलाई पैसा चाहिन्छ भने कमाउनुपर्छ *(timi`lai paisa chahincha bhane****kamaaunuparcha****)*

= If you need money then (you)**have to earn** it.

हामी एक भएर देश बनाउनुपर्छ (*hami ek bhaera desh****banaunuparcha***)

= By being one, (we) **have to build** the country.

## PERMISSION AND APPROVAL

When you ask for permission, you are asking an approval to do or perform an action. When you receive the ‘okay’ signal, then you have received an approval.

By the very nature, when you ask for permission, it is in the form of a question. As such, all question are in ‘interrogative mood’. Similarly, when you give an approval, it is in the form of an answer. As such, it is a response and as such is never in an interrogative mood. Interchanging permission and approval is easy as such, you just change the question mark into a full stop and vice versa.

In speech, questions usually have a rising intonation.

**VOCABULARY**

पियानो (*piyano*) = Piano

बजाउँदा (*bajauda*) = Stems from the verb बजाउनु (*bajaaunu*) which means ‘To play (an instrument)’

There will be a special mandate here, we will be exploring whether an action is ‘permissible’ or not, that is whether it is *okay*or *not okay* to perform the said action. For example, these are the type of sentences that we will be exploring:

* Is it okay for me to play the piano?
* Isn’t it okay for him to go?
* It isn’t okay for you to play the piano.
* It is okay for him to go.

The basic format is:

**-da form of verb + हुन्छ (*huncha)***

or

**-nu form of verb + मिल्छ (*milcha*)**

Both forms are equivalent in meaning.

Here are some example sentences of asking permission. Negative conjugation of ‘huncha’ [which is हुँदैन (*hudaina*)] or ‘milcha’ [which is मिल्दैन (*mildaina*)] is kind of like using ‘isn’t it okay…’ :

म पियानो बजाउँदा हुन्छ? (*ma piyano bajauda huncha*)

= Is it okay for me to play the piano?

ऊ घर जाँदा हुन्छ? (*u ghar jada huncha*)

= Is it okay for him to go home?

तिम्रो किताब लग्नु मिल्छ ? (*timro kitab lagnu milcha*)

= Is it okay to take your book?

म पियानो बजाउँदा हुँदैन? (*ma piyano bajauda hudaina*)

= Isn’t it okay for me to play the piano?

Since you need to answer the approval, you need to make necessary changes in some sentences. For example, you cannot say ‘Can I take your book?’ and its equivalent approval be ‘I can take your book.’ Also it isn’t necessary for the approvals to be exactly ‘confirmative’:

तिमीले पियानो बजाउँदा हुँदैन *(timi`le piyano bajauda hudaina)*

= It isn’t okay for you to play the piano.

ऊ घर जाँदा हुन्छ*(u ghar jada huncha)*

= Is it okay for him to go home.

मेरो किताब लग्नु मिल्छ *(mero kitab lagnu milcha)*

= Is it okay (for you) to take my book.

तिमीले पियानो बजाउँदा हुन्छ *(timi`le piyano bajauda huncha)*

= It is okay for you to play the piano.

\_\_\_\_\_\_\_\_\_

**EXERCISES**

A. TRANSLATE THE SENTENCES FROM NEPALI INTO ENGLISH

1. किताब खोल्नुपर्दैन *(kitab kholnupardaina)*

2. आज मन्दिर जानुपर्छ (aaja mandir jaanuparcha)

3. गरीबलाई दान दिँदा हुन्छ? (garib`lai daan dida huncha)

4. स्वयंसेवक कार्य गर्नु मिल्छ (swamyasewak kaarya garnu milcha)

B. TRANSLATE THE SENTENCES FROM ENGLISH INTO NEPALI

1. You do not need to come today.

2. Is it okay to not open our books?

-

**ANSWER***(illustrative purposes only)*

A.1. No need to open the book.

A.2. Have to go to the temple today.

A.3. Is it okay to give donation to the poor?

A.4. It is okay to do volunteer work.

B.1. तिमी आज आउनुपर्दैन (*timi aaja aaunupardaina*)

B.2. किताब नखोल्दा हुन्छ ?*(kitab nakholda huncha)*

### ACTIVE, PASSIVE AND IMPERSONAL VOICE

I baked a cake, so the cake was baked by me.Do you know active and passive voices from those grammar lessons of English? Active voice gives priority to the Subject whereasPassive voice gives priority to the Object. We have something like that in Nepali too.

So, in Nepali, we recognize **three** types of Voices. **Voice** (like active voice) is called ‘वाच्य’ (baachya) in Nepali. So apart from just Active and Passive Voice, we have an extra Voice called 'Impersonal Voice’ which gives priority to the verb.

So, the three types of Voices are:

कर्तृवाच्य (kartribaachya) =  **Active Voice**

कर्मवाच्य (karmabaachya) = **Passive Voice**

भाववाच्य (bhaavbaachya) = **Impersonal Voice**

In spoken Nepali, most sentences made are in Active Voice. Personally, this lesson shouldn’t be a big priority in learning Nepali, so keep this one on a low tone, okay?

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**ACTIVE VOICE**

कर्तृवाच्य (kartribaachya) means ’**Active Voice**’. The word stems from कर्ता (karta) which means **'the Doer of an Action**’. The conjugation of the verb depends on the Subject in this kind of sentences. This kind of sentence is your ’**normal**’ kind of sentences. The type of verb used can be transitive or intransitive. While transitive sentences take the particle le (exceptions noted in[lesson about le](http://nepalgo.tumblr.com/post/49691072373/particles-le)), transitive sentences never take 'le’.

Just in brief, a transitive sentence takes a direct object but an intransitive sentence never has a direct object. A direct object is an object thats takes the effect of the action done by the subject.

Some example of sentences in Active Voice:

म भात खान्छु (ma bhat khanchu)

= I eat rice.

तिमी गीत गाउँछौ (timi git gauchau)

= You sing songs.

**\_\_\_**

**PASSIVE VOICE**

कर्मवाच्य (karmabaachya) means **Passive Voice**. The word stems from कर्म (karma) which means ’**Receiver of the action**’. The conjugation of the verb depends on the Object of the sentence. The type of verb used can only be Transitive in Nature. That means, intransitive verbs are NOT used in passive voice. In such type of sentences, the Subject takes the particle 'द्वारा’ (dwara) whereas the verb gets turned into non-active form. The non-active form of verb is made by adding 'इ’ (i ) to the root of the verb.

Steps in converting active (voice) verbs into non-active verbs:

Take an active verb (let’s take रोक्नु (roknu /**to stop**/) and खानु (khanu /**to eat**/):

First, extract the root by removing the ’**nu**’. So we get:

रोक् (rok) and खा (kha)

Now, add इ (i) to the roots:

रोकि (roki) and खाइ (khai )

So, we conjugate verbs using these roots. A note is that, if a half consonant is pairing with a vowel, then it leads to the half-consonant to take the vowel sound ( rok + i = roki ) and if the ending of the root is a vowel (like पकाउ /pakau/ of पकाउनु /pakaunu\**to cook**\ /), then the vowel is replaced by इ (पकाइ /pakai/)

Some sentences in passive voice:

मद्वारा केटा पिटियो (ma dwara keta pitiyo)

= A boy was beaten by me.

बाघद्वारा तिमी लखेटियौ  (bagh dwara timi lakhetiyau)

= A tiger was tussled by you.

\_\_\_

**IMPERSONAL VOICE**

Passive voice without transitivity, भाववाच्य (bhaavbaachya) focuses on the verb. The conjugation itself is not affected by the subject for the verb itself is of importance. The conjugation always in 3rd Person Singular without any gender inflection in it. The verb is always **intransitive**. The subject takes ’dwara' (द्वारा) whereas the verb is conjugated using non-active verbs. A note is that, 'म’ (ma) which means 'I’ gets turned into 'आफु’ (aafu) which means 'self’. Ma also doesn’t take ’dwara’.

Some sentences in impersonal voice:

आफु बसिन्छ (afu basincha)

= Sitting is done by me.

भाइद्वारा गाइन्छ (bhai dwara gaaincha)

= Songs are sung by (my) younger brother.

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**CONVERTING BETWEEN VOICES**

No, you do not use Voice Synthesis software to convert between grammatical voices. Rather, you follow certain guidelines to do so. Of course, if you really want to change YOUR voice, you can opt for surgery or wait for puberty to strike again.

=======

**From Active into Passive Voice**

Criteria: The verb must be transitive.

Steps:

1. Add ’dwara’ (द्वारा)  or ’bata’ (बाट) to the subject.

2. Convert the verb from **active-verb** into **non-active verb**. The non-active verb must agree with the object’s plurality, gender and the respect-denoted previously.

3. If there is an indirect object, or a word that is modified by लाई (lai), we need to remove it.

4. The tense, positivity, meaning etc. in the original verb must not be altered. If the tense in the active verb is in आज्ञार्थ (aagyartha) or इच्छार्थ (icchartha) (Singular), we add 'योस्’ (yos) to the Root whereas if the active verb is in आज्ञार्थ or इच्छार्थ (plural), we add 'यून्’ (yun)

**Example:**

रामले मलाई बोलायो (Ram le ma lai bolayo)                     **[ACTIVE]**

=> Ram called me.

Conversion: **राम**~~ले~~ +द्वारा  **म**~~लाई~~ ~~बोलायो~~ +**बोलाइएँ**(***Ram***~~le~~ +***dwara******ma***~~lai~~ ~~bolayo~~ +***bolaaie***)

Result:  रामद्वारा म बोलाइएँ (ram dwara ma bolaaie)      **[PASSIVE]**

=> I was called by Ram.

—

**Another Example:**

तिमीले कविता लेख्थ्यौ (timi le kabita lekhthyau)                                       **[ACTIVE]**

=> You used to write poems.

Conversion: **तिमी**~~ले~~**+द्वारा** **कविता** ~~लेख्थ्यौ~~  +**लेखिन्थ्यौ**(***timi***~~le~~ +***dwara******kabita***~~lekhthau~~ +***lekhinthyau***)

Result: तिमीद्वारा कविता लेखिन्थ्यौ (timi dwara kabita lekhinthau) **[PASSIVE]**

= Poems used to be written by you.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**From Active into Impersonal Voice**

Criteria: The verb must be Intransitive

Steps:

1. Add ’dwara’ (द्वारा)  or ’bata’ (बाट) to the subject. The subject can be removed, the verb is the main part of the sentence.

2. म (ma) is turned into आफू (afu). When this happens, dwara or bata is not added.

3. The verb is converted from **active-verb** into **non-active verb**.

4. The verb always remains in 3rd Person Singular Tense, which has no inflection to gender, plurality or honour-denotion. However, the tense, positivity and meaning must remain the same between conversions (like past tense must remain past tense, negative conjugation must remain negative). If the tense is in आज्ञार्थ (aagyartha) or इच्छार्थ (icchartha), we must add योस् (yos).

**Example:**

राम हिँड्यो (ram hidyo)                                     **[ACTIVE]**

= Ram walked.

Conversion: **राम +द्वारा** ~~हिड्ँयो~~ +**हिँडियो**  (***ram******dwara***~~hidyo~~ +***hidiyo***)

Result:  रामद्वारा हिँडियो (Ram dwara hidiyo)   **[IMPERSONAL]**

= Walking was done by Ram.

—–

**Another Example:**

म उठे (ma uthe)                                            **[ACTIVE]**

= I woke up.

Conversion: ~~म~~ +**आफु**~~उठे~~ +**उठियो**(~~ma~~+***aafu***~~uthe~~+***uthiyo***)

Result: आफु उठियो (aafu uthiyo)                  **[IMPERSONAL]**

= Waking up was done by me.

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***From Passive or Impersonal into Active Voice***

1. Remove द्वारा (dwara) or बाट (baata) from the Subject. If there is no subject, then a subject must be added.

2. If 'le’ is obligatory to add to the subject, it should be added.

3. If there is an indirect object, then 'lai’ must be added.

4. The verb is converted from non-active form into active form.

5. The NOW-active form of verb must agree with the subject.

6. in case when म (ma) was turned into आफू (afu), it is converted back into म (ma).

**Example:**

किताबहरु पढिए (kitab haru padhiye)                       **[PASSIVE]**

= The books were read.

Conversion: **+मैले किताबहरु** ~~पढिए~~ **+पढेँ** (+maile kitab haru~~padhiye~~padhe)

Result: मैले किताबहरु पढेँ  (maile kitab haru padhe)    **[ACTIVE]**

= I read the books.

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When you convert from Passive or Impersonal Voice into Active voice, the lack of information about the subject can make the conversion a bit flexible. So, (example) when we convert किताबहरु पढिए (kitab haru padhiye), since there is no info. about the subject, we can assign one of our own. However, the subject must still agree with the verb in this case.

So, किताबहरु पढिए (kitab haru padhi'e) can be converted into:

उसले किताबहरु पढ्यो (usle kitab haru padhyo)

= He read the books.

OR

तिमीले किताबहरु पढ्यौ(timi le kitab haru padhyau)

= You read the books.

–

However, if the subject information is known, given etc. then we must convert it into that.

\_\_\_\_\_\_\_\_\_

***Notes:***

+ Active voice is the prefered voice used in Vernacular Speech and Scholarly speech alike. However, some scholarly texts do tend to use to some extent

+ Voice is not an essential feature of Nepali. Talking in Passive voice is extremely Synthetic-sounding

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**EXERCISES**

**CONVERT BETWEEN VOICES**

1. म किताब किन्छुँ        [From active into Passive]

2. ऊद्वारा गीत गाइयो  [From Passive into Active]

3. राम उठ्यो                [From Active into Impersonal]

4. आफू बसियो             [From Impersonal into Active]

**ANSWERS**

1. मद्वारा किताब किनिन्छ

2. उसले गीत गायो

3. रामद्वारा उठियो

4. म बसेँ

**TRANSITIVITY**

Transitivity is an important aspect of Nepali. While transitivity might not be a prominent part of English (by that meaning noticeable in daily contexts), it definitely ‘is’ for Nepali. Transitivity helps to explain why some things take objects, some don’t, and why the subject sometimes takes the ’*le*’ particle.

So, what is transitivity?

Transitivity is the ability of the verb to take a direct object. Such verbs are called **'transitive verbs**’ (सकर्मक क्रिया */sakarmak kriya*/). On the other hand, verbs which do not take a direct object are called 'Intransitive verbs’ (अकर्मक क्रिया /*akarmak kriya/*). Now, what is a direct object?

A direct object is an object that is the recipient of an action done by the subject. A subject is the one who is doing an action (like *playing*). In simplest terms, a direct object receives the action done by the subject directly. A few examples might set this clear:

He kicked the **ball**.

I ate the **food**.

I gave him a **pen**.

In the above sentences, the direct objects are in **bold**. What is the nature of these words? Each one is directly receiving the action from the subject. It is directly being affected by the action.

There is an interesting case on the third sentence, what is ’*him*’? Is it a direct object too?

Unfortunately, no. It is an indirect object. But why? It is because it is not directly receiving the action. You can give a 'pen’, but not 'him’. That means, even though it is somewhat being affected by the action done by the subject, it doesn’t receive it directly.

Is there an easy way to identify the direct object? Yes! Direct objects yield an answer to 'What’ (or who if human). The following question pattern will be satisfied if it is a direct object:

<subject> <action> What?

For example, in the third example:

<I> <gave> what?

The answer 'a pen’ will satisfy the question 'what’ and hence is the direct object. The sentence becomes complete that way. However, 'Him’ doesn’t satisfy the condition (I gave him?). The sentence feels 'incomplete’ otherwise 'empty’.

Sometimes, a transitive verb requires a complement to make complete sense. For example:

*I made my son*

I made my son what? There is an information missing from the sentence. To complete it, we require to insert a complement:

*I made my son****a doctor****.*

Now, let’s move on to other fronts regarding it.

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**THE CASE OF LE**

If you have started to learn Nepali, then you probably know about the postposition ’*le*’. When you deal with ’*le*’, a particular annoyance is, sometimes it disappears entirely from the text and sometimes it just seems to repeat over and over again. In the absolute terms, 'le’ is used in transitive sentences (however, not all transitive verb forms take 'le’).

The moods that do not take ’*le*’ to the subject are:

* Continuative Forms
* Habitual Forms
* Simple Present and Future

That means, the above moods do not take 'le’ to the subject. So:

C: I am eating apples. (म स्याउ खाँदैछु */ma syau khadaichu/*)

H: I used to apples. (म स्याउ खान्थे */ma syau khanthe/*)

S(Pr): I eat apples. (म स्याउ खान्छु*/ma syau khanchu/*)

Of course, Instransitves do not take *le*. So, we can reduce this into the HICS rule. Now it is easy to memorize, right?

Do not take the marker 'le’ off everything! Even though in the sentences above, none of the subjects took the postposition 'le’, the rest of the moods (like simple past) take it!

Also, do realize that the *le* we talk about here is the subject marker *le* and not the instrumental marker *le*! It is a particular annoyance yes, but these two are independent of each other unlike in Hindi where the instrumental marker and the subject maker is different. For example:

ऊ छुरीले काट्छ (*u churi le katcha)*

The word churi is not a subject, hence it takes le. As you know, le is also an instrument maker. you can read more about this on the lesson [PARTICLE: LE](http://nepalgo.tumblr.com/post/49691072373/particles-le).

\_\_\_

**Sentence**: I eat apples.

.

*Simple Past*: I ate apples.

म स्याउ खाएँ *(ma syau khae*)         [**INCORRECT**]

VS

मैले स्याउ खाएँ (*maile syau khae*)   [**CORRECT**]

.

*Present Perfect:* I have eaten apples.

मैले स्याउ खाएको छु (*maile syau khaeko chu)* [**CORRECT**]

VS

म स्याउ खाएको छु (*ma syau khaeko chu*) [**INCORRECT**]

.

*Present Continuous:* I am eating apples.

म स्याउ खाँदैछु (*ma syau khadai chu*) [**CORRECT**]

VS

मैले स्याउ खाँदैछु (*maile syau khadai chu*) [**INCORRECT**]

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**COMMON TRANSITIVE VERBS LIST**

Here is a list showing common transitive verbs. Remember that transitive verbs in English are also transitive in Nepali and vice versa:

खानु (*khanu*) = To eat

दिनु (*dinu*) = To give

बनाउनु (*banaaunu*) = To make

पकाउनु (*pakaaunu*) = To cook

गर्नु (*garnu*) = To do

रोक्नु (*roknu*) = To stop

लेख्नु (*lekhnu*) = To write

देख्नु (*dekhnu*) = To See

सुन्नु (*sunnu*) = To hear

बोल्नु (*bolnu*) = To speak/ talk

खोल्नु (*kholnu*) = To open

चलाउनु (*chalaunu*) = To use

झार्नु (*jhaarnu*) = To drop (something)

काट्नु (*katnu*) = To cut

लगाउनु (*lagaaunu*) = To wear

सिक्नु (*siknu*) = To learn

पढ्नु (*padhnu*) = To study/ read

खेल्नु (*khelnu*) = To play

…

Of course I can list all the verbs there are but the list would be very large. You can consult any dictionary to see whether a verb is transitive or not.

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**COMMON INTRANSITIVE VERBS LIST**

Here is a list showing common intransitive verbs:

जानु (*janu*) = To go

रुनु (*runu*) = To cry

घट्नु (*ghatnu*) = To decrease

बढ्नु (*badhnu*) = To increase/ grow

बस्नु (*basnu*) = To sit

आउनु (*aaunu*) = To come

फर्किनु (*pharkinu*) = To return

उठ्नु (*uthnu*) = To wake up/ stand

उभिनु (*ubhinu*) = To stand

सुत्नु (*sutnu*) = To sleep

\_

**PECULIARITY OF (SOME) NEPALI VERBS**

In English, a verb can both be transitive or intransitive, depending on the situation. That means, the same verb is used to express both transitive and intransitive phrases. One example I can think of currently is: *To drop*

For example,

I dropped my phone. (**TRANSITIVE**)

The phone dropped.  (**INTRANSITIVE**)

However, things are not that simple in Nepali. Even if the verb gets translated into the same thing in English (like above), we have different verbs for each transitivity. That means, there is a one-one correspondence between certain verbs and transitivity. However, things are not as complex as they appear to sound. Only the form changes slightly…for example, if the transitive verbs started with the letter p, its intransitive counterpart will also start with a p. Also, some verbs are both transitive and intransitive depending on the situation, like *bolnu*.

Sometimes due to translation differences, different words might be used but that is all normal!

Here are some common transitive verbs (left) with their intransitive counterparts (right).

झार्नु (*jhaarnu*/ To drop something) - झर्नु (*jharnu* / To be dropped)

जलाउनु (*jalaaunu* / To burn something) - जल्नु (*jalnu* / To be burnt)

निकाल्नु (*nikaalnu* / To take out) - निक्लिनु (*niklinu* / To exit)

डुबाउनु (*dubaaunu* /To drown something) - डुब्नु (*dubnu* / To drown)

टाँस्नु (*taasnu* / To stick something) - टाँसिनु (*taasinu* / To be stuck)

मेट्नु (*metnu* / To erase something) - मेटिनु (*metinu* / To be erased)

छिराउनु (*chiraaunu*/ To insert something) - छिर्नु (*chirnu*/ To enter)

.

And some examples of their use:

1) झार्नु (*jhaarnu*)

मैले मोबाईल झारेँ (maile mobaail jhaare)

= I dropped the phone.

-

झर्नु (jharnu)

मोबाईल झर्यो (*mobaail* *jharyo*)

= The phone fell/ dropped.

                         .

2) मेट्नु (*metnu*)

मैले बोर्डलाई मेटेँ (*maile bord lai mete*)

= I erased the board.

-

मेटिनु (*metinu*)

बोर्डको कुरा मेटियो (*bord ko kura metiyo*)

= Things on the board got erased.

\_

**IS THERE ANY WAY TO CONVERT THEM?**

I am afraid there is no definite pattern between them given that such pairs are barely even common in the first place. However, if the intransitive verb’s root ends with a consonant sound, then it is likely it will either get converted into an ’*aa*’ sound (like f**a**ther) or into an आउ (*aau*) sound.

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**HOW TO GUESS WITH PRECISION WHETHER A VERB IS TRANSITIVE OR NOT**

The favourite technique of mine is to used the method I mentioned way earlier. However, if we are given an unknown Nepali verb without any translation, how can we guess?

Here are some tips for sorting that out:

1) If the verb ends with a ’*aaunu*’  (आउनु) sound (like *pak****aaunu***), it is likely to be transitive

2) If a verb ends with a ’*inu*’ (इनु) sound (like *met****inu***), it is likely to be intransitive

3) Generally, verbs that contain an आ (*aa*) sound around the end (like *nik****aa****lnu*) are likely to be transitive

However, there can be exceptions and it is best to consult a dictionary. For example, words that end with ’*aaunu*’ and describe emotions are usually intransitive [*risaaunu*, *ramaaunu* etc.]. Also, *nuhaaunu* (which means to bathe) is intransitive. The word’ *birsinu*’ is transitive, even though it ends with inu.

The reason why verbs that end with *aaunu* are usually transitive is because *aaunu* is the base for making causative verbs and all causative verbs are transitive. More on this topic later.

**\_**

**THE VERNACULAR USE OF LE**

An interesting thing of *le* is its employment in Vernacular Speech. In everyday conversations, it is not uncommon to use *le* in certain intransitive verbs like 'नुहाउनु’ or 'थुक्नु’ at all, given the verb is conjugated into the past. For example, the following sentences are perfectly valid (and not weird sounding) in conversations:

रामले हिजो नुहायो (*ram le hijo nuhayo)*

= Ram bathed yesterday.

.

However, this doesn’t mean it is used with other intransitives like:

रामले हिजो सुत्यो (*ram le hijo sutyo*) [**SOUNDS SO WEIRD!**]

.

Sometimes le is also used with present simple tense:

रामले भात खान्छ (*ram le bhat khancha*)

= Ram eats rice.

.

However, these should be strictly limited to everyday speech only! I recommend not to use le even in such circumstances because…bad habits can always go awry. ;-)

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That’s it about transitivity in Nepali! If there are any questions, do ask right away!

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**EXERCISE**

**ARE THEY TRANSITIVE?**

1. हिँड्नु (*hidnu*) [To walk]

2. सक्नु (*saknu*) [To finish]

3. किन्नु (*kinnu*) [To buy]

**ANSWERS**

1. No

2. Yes

3. Yes

### COMPARISON

**INTRODUCTION**

When you compare twosimilar (or dissimilar objects) in English, we use words like ’**Like**’ or ’**as**’. For example, we maysay ’*She has a pen like yours*’ or *‘John eats like a glutton*’ (sorry John). When we do so, we are comparing two objects using the connector ’**like**’.

Hence, you are finding similarity between two subjects, things etc. This entire thing is called 'Comparing’ and the act of comparing is called **Comparison**.

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**JASTO**

The word which we will use to compare two things in Nepali is 'जस्तो’ (*jasto*). जस्तो (*jasto*) corresponds to as ’**Like**’. The emphatic form of जस्तो (*jasto*) is जस्तै (*jastai*). Usually, the emphatic form is used more, because it sort of gives an extra *oomph* to the statement.

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When you compare two things in English, you follow this typical pattern:

**A is like B**

A (first object) + is (copula) + like + B (second object)

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In Nepali, we attach the ’**like**’ part after the second object. The verb also shifts to the end because Nepali, being a Verb Final Language, requires the verb to be in the end. So:

**A + B + like + is**

As you can see above, the format of comparing two things is presented in that way. Also remember that the verb will be ’*cha*’ or its various form when we compare things (not ’*ho*’).

Now, let’s make sentences!

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**COMPARING SIMILARITY**

Take the sentence:

यो घर दरवार जस्तो छ (*yo ghar darwar jasto cha*)

= This house is like a palace.

[This + House + Palace + Like + Is]

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As you can see, the format is followed in the Nepali Sentence. You are comparing 'House’ as to being like a 'Palace’.

Let’s make more sentences:

तिमी तिम्रो भाई जस्तो छौ (*timi timro bhai jasto chau*)

= You are like your younger brother.

[You + Your + Younger Brother + Like + Is]

             .

यो रुख हात्ती जस्तो छ (*yo rukh hatti jasto cha*)

= This tree is like an elephant.

[This + Tree + Elephant + Like + is]

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Applying the particle 'ko’ after the second object will result in an**’s**(apostrophe s) in the object in English. This is to omit a repetition of the complement *(not****compliment****! There is a difference)*.

For example:

उसको नेतृत्व राजाको जस्तो छ (*usko netritwa raja ko jasto cha*)

= His leadership is like a king’s.

[His + Leadership + King’s + Like + is]

Instead of saying 'उसको नेतृत्व राजाको नेतृत्व जस्तो छ’ and repeating the *netritwa* all over again, it is just easier to omit it. However, don’t forgot to place an **’s** in the English translation!

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**CASE TWO**

Suppose you wanted to say ’**Silk-like fabric’** as in 'This **silk-like fabric** is very slippery’. We are comparing, but we cannot use the sentence structure like above…which should be obvious. So, what do we do?

Like in English, we use the ’**A + like + B**’ format to solve the problem (like the sentence above). So, 'Silk-like fabric’ would be 'रेशम जस्तो कपडा’ (*resham jasto kapada*), where *resham* means **Silk** and *kapada* means **Fabric**. We can use that in sentences, like the following a translation of the above sentence: 'यो रेशम जस्तो कपडा एकदम चिप्लो छ’ (*yo resham ko kapada ekdam chiplo cha*).

Verbs and adjectives can also replace the first or the second object when you use the above format. (Adjectives cannot replace the first object though). For example:

यो घर मन्दिर जस्तो सफा छ (*yo ghar mandir jasto safa cha*)

= This house is clean like a temple.

[This + house + temple + like + clean + is]

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घरमा पकाएको खाना जस्तो मिठो (*ghar`ma pakaaeko khana jasto mitho*)

= (It is as) Delicious as (how it is) cooked in home

[In House + Cooked + Food + like + delicious]

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Also, it isn’t necessary that the comparison has to be in Present Tense. Using past tense is acceptable but sends a slightly different meaning:

यो घर दरवार जस्तो **थियो**(*yo ghar darwar jasto****thiyo***)

= This house **was**like a palace.

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**COMPARING DISSIMILARITY**

What if two things are dissimilar? For example, what if we were presented with a sentence like ’**Snow isn’t as cold as Dry Ice**.’? We can solve this problem fairly easily…infact very easily. We retain all the structure we saw above and make only one simple alteration, that is by making the verb **Negative**.

So, let’s go to our first example:

यो घर दरवार जस्तो छ (*yo ghar darwar jasto cha*)

= This house is like a palace.

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Now, if we want to say 'This house is **NOT**like a palace’, then we simply change the verb into negative:

यो घर दरवार जस्तो छैन (*yo ghar darwar jasto chaina*)

= This house is not like a palace.

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Here’s another sentence:

तिमी तिम्रो भाई जस्तो छैनौ (*timi timro bhai jasto chainau*)

= You are not like your younger brother.

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**\*BONUS\* DISPLAYING PROBABILITY**

*Jasto*can also be used to show probability. We first make a sentence (a full one with a verb) and then add ’***jasto cha***’. *Jasto cha*acts like ’**it seems**’ here. For example:

यो हो जस्तो छ (*yo ho jasto cha*)

= This might be. (= This might be the thing, it seems)

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तिमी जित्छौ जस्तो छ (*timi jitchau jasto cha*)

= You’ll win, it seems.

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आज पानी परेर म ढिलो हुन्छु जस्तो छ (*aja pani parera ma dhilo hunchu jasto cha*)

= I’ll be late since it’s raining, it seems.

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We can also use ***'jasto chaina***’ to mean ’**it doesn’t seem’**:

पानी पर्छ जस्तो छैन (*pani parcha jasto chaina*)

= It doesn’t seem rain will fall.

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More examples:

यो लुगा निलो-कालो जस्तो छ (*yo luga nilo kalo jasto cha*)

= This dress is blue-black, it seems.

हैन, यो लुगा सेतो-पहेलो जस्तो छ (*haina, yo luga seto-pahelo cha*)

= No, this dress is white-gold.

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**REMEMBER**! The verb has to agree with the subject. If you are reading this, then you probably know that verbs have many forms, each agreeing with their own respective subjects. For example:

तपाईं राम जस्तो हुनुहुन्छ *(tapai ram jasto hunuhuncha)*

= You are like Ram.

तपाईं (*tapai*) agrees with हुनुहुन्छ (*hunuhuncha*) and use of any other form (like *cha, chu* etc.) is wrong.

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**EXERCISE**

A. TRANSLATE AND TRANSLITERATE THE FOLLOWING SENTENCES

1. खोलाको पानी आइस जस्तो चिसो छ

2. खोलाको पानी आइस जस्तो छ

3. मौसम नराम्रो जस्तो छ

4. यो घर नारायणहिती जस्तो छ

5. सुन जस्तो चम्किलो धातु

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B. CHA OR CHAINA?

1. तिम्रो आँखा चिलको जस्तो तेजिलो \_\_\_\_ (Your eyes are as sharp as an eagle's */timro akha chil`ko jasto tejilo \_\_\_*/ )

2. नदी कर्नाली जस्तो ठुलो \_\_\_\_ (River is big like Karnali */nadi karnali jasto thulo \_\_\_\_/* )

3. तिम्रो लुगा मेरो जस्तो उज्यालो \_\_\_\_ (Your dress is not bright like mine */timro luga mero jasto ujyalo \_\_\_\_/* )

           .

**ANSWER** *(for illustrative purposes only)*

A. 1. The river’s water(s) is cold like ice. /*khola`ko pani ais jasto chiso cha/*

A. 2. The river’s water(s) is like ice. */khola`ko pani ais jasto cha/*

A. 3. The weather (is) bad, it seems. */mausam naramro jasto cha/*

A. 4. This house is like Narayanhiti. */yo ghar narayanhiti jasto cha/*

A. 5. Gold-like-shine (having) metal */sun jasto chamkilo dhatu/*

B.1. cha

B. 2. cha

B. 3. chaina

### EXPRESSING FEELINGS AND EMOTIONS

**INTRODUCTION**

When I sat down to type this lesson, I was torn whether to put this one first or something else. However, I ultimately decided to go with this one because time is of the essence. Not really.

There are times where you feel happy, sad, angry etc. Emotions are after all what makes us all human. Birth and marriage are events that make us happy. The recent earthquake in Nepal was an immensely saddening and frightening experience for all Nepali people. The diaspora of Nepali people around the world were in utter shock when it devastated Nepal. Throughout the range of events that occur in the life of a human being, we can all agree that the feelings we have, the emotions that run deep in our veins govern and distinguish humans from other entities. Most people agree that there are 6 basic emotions humans can express: Happiness, Sadness, Anger, Fear, Surprise and Disgust.

We all feel happy or sad during our lives. How do we express our feelings and emotions or put them in words in Nepali?

**VOCABULARY**

रीस (*ris*) = Anger

डर (*dar*) = Fear

खुशी/ खुसी (*khusi*) = Happy

अचम्म (*achamma*) = Surprise

घिन (*ghin*) = Disgust

लाज (*laaj*) = Shame

हास (*haas*) = Laughter

दु:ख (*dukha*) = Sorrow

भोक (*bhok*) = Hunger

तिर्खा (*tirkha*) = Thirst

**THE DATIVE CONSTRUCTION**

We as human beings love to express ourselves. Whether in anger or surprise, happiness or fright, we can our hearts into words. For example, take this sentence:

*I feel worried.*

Such a simple structure, right?  However in Nepali, emotions and feelings are expressed using a different construction. This construction is called ‘dative construction’ because we use a dative marker (*lai*) to mark the subject instead of the more used ‘*le*’. Why is ‘*lai*’ used in the first place?

Let’s look at the philosophical aspect of this. When you say ‘I am feeling X’, you are not acting upon that emotion but rather that emotion has been acting upon you. As such, that emotion affects you, making you the ‘*action receiver*’. Remember, ‘lai’ shows who receives the action.

Basically, the structure looks something like this:

**Subject + लाई (*lai*) + \_\_\_\_\_\_\_ + Verb [usually लाग्नु (*laagnu*)]**

The verb does not conjugate according to the subject hence it remains in 3rd Person form for all subjects.

The above structure is used for a wide range of emotions. One notable fencesitter is ‘Happiness’ because it can be expressed using both the normal and the dative construction. However, others feelings cannot be so easily expressed. These are some of the emotions and feelings that is expressed using the dative construction:

Anger, Fear, Surprise, Disgust, Sadness, Shame, Desire, Laughter, Sorrow, Regret, Hunger, Thirst, Discomfort etc.

Also, usually **simple past tense** is used rather than **simple present,**but the meaning conveyed will be usually in the present. Context matters too, so it is important to know when to understand past and when to understand present.

An example:

मलाई डर लाग्यो (*ma`lai dar laagyo*)

= I feel worried.

A negative conjugation means you do not ‘feel’ the feeling. I won’t be going in-depth here:

मलाई डर लागेन (*ma`lai dar laagena*)

= I do not feel worried.

So many feelings as I write this (pun intended). I’ll be categorizing them according to what I *feel*is necessary.

**HAPPINESS**

Now that we have our basic structure, let’s find how to express feelings of happiness. Some of these feelings that we will be going over is: Happiness, Laughter, good-ness (of something)

For happiness and good-ness (of something), we use the word ‘खुशी’ (*khushi*) and राम्रो (ramro) respectively:

मलाई खुशी लाग्यो *(ma`lai khusi laagyo)*

= I feel happy.

उसलाई राम्रो लाग्यो (*uslai ramro laagyo*)

= He found (it) nice/good.

For laughter, we use the verb ‘उठ्नु’ (*uthnu*) instead:

मलाई हास उठ्यो (*ma`lai haas uthyo*)

= I found (it) funny. (*literally*Laughter stood; figuratively I found it laughable)

**SADNESS**

There is no true word for sadness in Nepali that pertains all. When you say ‘I feel sad’, you actually mean ‘I feel sorrow’ in Nepali. The words we will be looking at is दु:ख (*dukha*) and माया (*maya*) which means ‘Sorrow’ and ‘Love’ respectively.

But wait, you all must be scratching your head why ‘*maya*’ (which means *love*) was included in Sadness. When you say ‘*maya laagnu*’, it actually means you feel sad for someone/something. Weird, right? But isn’t love some sort of pity too? Perhaps it’s this emphatic version of love why you say you feel ‘*maya*’ when you feel sad for someone.

उसको बारेमा सुन्दा मलाई माया लाग्यो (*usko barema sunda malai maya laagyo*)

= When I heard about him, I felt sympathy (for him).

बिचारा! कस्तो माया लाग्दो! (*bichara! kasto maya laagdo!*)

= Oh my! So pitiful!

मलाई दु:ख लाग्यो (*malai dukha laagyo*)

= I feel heartbroken.

Semantics here matters. When you say the above sentence, it sounds more like you feel sorry for someone, rather than telling how you feel today. Dative constructions just doesn’t express your feelings so well when you’re sad. Such a sad situation! How do we fix this? The solution is that you use a non-dative construction.

निरास (*niraas*) is a fencesitter too, but the non-dative construction sounds better: निरास (*niraas*) means ‘upset’. Obviously you need to conjugate the verb accordingly:

ऊ निरास छ (*u niraas cha*)

= He is sad.

**ANGER & FEAR**

The words for anger and fear are रीस (*ris*) and डर (*dar*) respectively. How do we use them?

Just like above, we use ‘*laagnu*’ for  डर (dar):

उसलाई भूतदेखि डर लाग्छ (*us`lai bhut`dekhi dar laagcha)*

= He feels afraid of ghosts.

मलाई डर लाग्यो *(ma`lai dar laagyo)*

= I feel scared.

We do not use ‘*laagnu*’ for anger. Like laughter, we use ‘उठ्नु’ (*uthnu*) instead. It is funny because उठ्नु (*uthnu*) means ‘To stand’.

मलाई रीस उठ्यो (*malai ris uthyo*)

= I feel angry.

मजदुरको हालत सुनेपछि उसलाई रीस उठ्यो (*majdur`ko haalat sunera uslai ris uthyo*)

= After hearing about the condition of the workers, he felt angry.

**SURPRISE & DISGUST**

The words for surprise and disgust are ‘अचम्म’ (*achamma*) and ‘घिन’ (*ghin*) respectively.

उसले यो गरेको देखेर अचम्म लाग्यो (*usle yo gareko dekhera achamma laagyo*)

= (I) became amazed after seeing him do this.

फोहोर देखेर घिन लाग्यो (*phohor dekhera ghin laagyo*)

= After seeing the filth, I felt disgusted.

There isn’t much to say here!

**DESIRES**

There will be a separate lesson for this, so stay tuned.

**OTHERS**

Finally, we all feel sweaty, hungry, thirsty, sleepy etc. Let’s explore these common terms here.

The words for hunger, thirst and sleep are भोक (*bhok*), तिर्खा (*tirkha*) and निद्रा (*nidra*):

धेरै हिनेपछि भोक लाग्छ (*dherai hide`pachi bhok laagcha*)

= After walking a lot, hunger strikes.

गर्मीमा सबैलाई तिर्खा लाग्छ (*garmi`ma sabai`lai tirkha laagcha*)

= In summer, everyone feels thirsty.

मलाई कक्षामा कस्तो निद्रा लाग्यो (*malai kaksha`ma kasto nidra laagyo*)

= I felt so sleepy at class.

You use the verb ‘आउनु’ (*aaunu*) if you are feeling sweaty. The word for sweat is पसिना (*pasina*).

मलाई पसिना आयो (*ma`lai pasina aayo*)

= I feel sweaty. (literally Sweat is coming to me)

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That’s about it on expressing emotions and feelings. I hope this covered everything you need to learn to be more expressive! Is there anything I left out?

**EXERCISES**

A. TRANSLATE THE FOLLOWING FROM NEPALI INTO ENGLISH

1. तिमीलाई निद्रा लाग्यो? (*timi`lai nidra laagyo*)

2. घरमा एक्लै बस्न डर लाग्यो *(ghar ma eklai basna dar laagyo)*

3. झुट बोलेको सुनेर उसलाई रीस उठ्यो*(jhut boleko sunera us`lai ris uthyo)*

4. रासन नपाएर चिन्ता लाग्यो (*raasan napaaera chinta laagyo*)

5. त्यो फ्लिमदेखि डर लागेन (*tyo flim dekhi dar laagena*)

B. CONSTRUCT A SENTENCE INCORPORATING THESE WORDS

1. स्कूल, भोक

2. नेपाल, खुशी

3. चुटकिला, हास

**ANSWERS***(for illustrative purposes only)*

A.1. Do you feel sleepy?

A.2. (I) feel afraid staying home alone.

A.3. He felt angry after hearing (him/her) speak lies.

A.4. Feeling worried after not getting ration.

A.5. (I) don’t feel scared from that movie

B.1.  स्कूलमा भोक लाग्यो (*skul`ma bhok laagyo*)

B.2. नेपाल मा आएर खुशी लाग्यो (*nepal`ma aaera khusi laagyo*)

B.3. चुटकिला सुनेर हास उठ्यो *(chutkila sunera haas uthyo)*