# NEPALI GRAMMAR
### AND
## VOCABULARY
#### REV. A. TURNBULL
##### THIRD EDITION, EDITED BY
##### REV. R. KILGOUR

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AND
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# Nepali Grammar
# &
# Vocabulary

REV. A. TURNBULL

# PREFACE TO THE SECOND EDITION.

THIS "second edition" of my 1887 attempt to reduce to standard rule the Nepali tongue, as spoken at cosmopolitan Darjeeling, is really an entirely new work.

In preparing it I have had the advantage of elaborate critical notes on the first edition by the most exalted authority in Kathmandu ; in passing it through the press, the invaluable assistance of the Rev. G. P. Pradhan, the highest authority in Darjeeling ; and in meeting the expense, the practical patronage of the Government of Bengal, the advance purchaser of an adequate number of the copies.

In perusing it the student will perhaps allow some of its shortcomings—to be excused by my distance from the printer, and himself to be persuaded to learn the *native* alphabet at the outset—the language is much easier in its own character than in the ill-fitting Roman—and to procure in due course *The Acts of the Apostles* in Nepali (Bible House, 23, Chowringhi, Calcutta) and in English (R.V.), as complemental text-books.

The Vocabulary is not so full as in the first edition, but may prove of working utility pending its purposed extension and publication in a separate volume.

A. TURNBULL.

LINLITHGOW, SCOTLAND,
    JANUARY, 1904.

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# PREFACE TO THE THIRD EDITION.

BY request, this edition is practically a page for page reproduction of the earlier work with the correction of obvious mistakes.

It may assist the scholar to know that the whole Bible is now available in Nepali. Before his death, Mr. Turnbull, with the help of his and my fellow-worker, the Rev. Ganga Prashad Pradhan, had completed the translation of the New Testament.

A Nepali Dictionary begun on the lines laid down by Mr. Turnbull is now in the press.

R. KILGOUR.

THE BIBLE HOUSE, LONDON,
    MAY, 1923.

# INDEX.

# NEPALI GRAMMAR.

## NEPALI

by which name we call the Court language and *lingua franca* of Nepal * (*ne-pāl*), is no longer Newārī, the language of the Newars (*ne-wār*), but Gorkhālī,† or as the natives themselves call it, Parbate, or Parbatiyā, the language of the Gorkhās, who have ruled the country since 1768.

It is really a dialect of Hindī, akin to those of Rajputana, very like Kumāonī and Garhwālī, and spoken "from the Gogarī to the Sankhassī River."

It varies more or less with locality, as all dialects do, but the scope of the present attempt to reduce it to a common standard, or " High Nepālī " form, only admits of reference to its Kāthmāndū variations, as being the most important. ‡

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* Length, 500 miles; breadth, 150; population, over 5,600,000, now mostly Hindus; Capital, Kāthmāndū (commonly pronounced *Kāthmānrū*). The name "Nepal," applied in political geography to the whole country, and so used in the present work, is restricted by the natives themselves to the Kāthmāndū valley; the rest of the country they distinguish as " Pahār " ("the hills "). " Parbate," their term for the "Nepālī" of the present work, means " hill,"—the " hill " dialect of the Gorkhās. They also frequently refer to the language as " Pahārī," or " Pahāriyā," though, strictly speaking, it is only one of the many forms of Pahārī. (The figures are quoted from *The Statesman's Year Book*, 1922.)

† Also called " Khas Kurā" from " Khas" the name of the real Gorkhā caste, and " Kurā " meaning " word." " Gorkhālī " (or " Gorkha ") is the adjective of " Gorkhā."

‡ Sir G. A. Grierson's *Linguistic Survey of India*, Vol. IX, Part IV, pp. 1–99, has an interesting survey of the language, which he prefers to spell Naipālī.

## THE ALPHABET

is practically that of Sanskrit and Hindī, the " Devanāgarī," or " Nāgarī."

In the following table the first column gives the " Devanāgarī " letters in their alphabetic order; the second, their " Roman " equivalents; and the third, by the italics, their approximate " English " pronunciation.

The second form of vowel in the first column is the medial, used except at the beginning of a word or syllable.

Blanks in the third column mean that the pronunciation has no example in English.

### Vowels.

| | | | |
|---|---|---|---|
| 1. | अ | *a* | *u*ndone |
| 2. | आ ा | *ā* | *a*rm f*a*r |
| 3. | इ ि | *i* | *e*ternal s*ee*n |
| 4. | ई ी | *ī* | *e*dict s*ei*ze |
| 5. | उ ु | *u* | *u*lema w*oo*d |
| 6. | ऊ ू | *ū* | *oo*ze w*oo*ed |
| 7. | ऋ ृ | *ṛi* | *r*eply t*r*eat * |
| 8. | ए े | *e* | *ai*d m*ai*n |
| 9. | ऐ ै | *ai* | *ai*sle m*i*ne |
| 10. | ओ ो | *o* | *o*ak n*o* |
| 11. | औ ौ | *au* | *ow*l n*ou* |

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* But the *r* has really no English equivalent.

## GUTTURALS.

| | | | |
|---|---|---|---|
| 12. | क | ka | kick |
| 13. | ख | kha | kick him |
| 14. | ग | ga | gag |
| 15. | घ | gha | gag him |
| 16. | ङ | ña | king |

## PALATALS.

| | | | |
|---|---|---|---|
| 17. | च | cha | church |
| 18. | छ | chha | church him |
| 19. | ज | ja | judge |
| | झ | za | size |
| 20. | भ (or झ or ज) | jha | judge him |
| 21. | ञ | ña | linch |

## CEREBRALS.

| | | | |
|---|---|---|---|
| 22. | ट | ṭa | to treat |
| 23. | ठ | ṭha | treat him |
| 24. | ड | ḍa | do dread |
| | ड़ | ṛa | |
| 25. | ढ | ḍha | dread him |
| | ढ़ | ṛha | |
| 26. | ण | ṇa | rend |

### DENTALS.

| | | | |
|---|---|---|---|
| 27. | त | *ta* | |
| 28. | थ | *tha* | |
| 29. | द | *da* | |
| 30. | ध | *dha* | |
| 31. | न | *na* | |

### LABIALS.

| | | | |
|---|---|---|---|
| 32. | प | *pa* | *pop* |
| 33. | फ | *pha* | *pop him* |
| | फ़ | *fa* | *phase* |
| 34. | ब | *ba* | *bribe* |
| 35. | भ | *bha* | *bribe him* |
| 36. | म | *ma* | *member* |

### SEMI-VOWELS.

| | | | |
|---|---|---|---|
| 37. | य | *ya* | *you beyond* |
| 38. | र | *ra* | *rare* |
| 39. | ल | *la* | *loyal* |
| 40. | व | *wa* | *we bewail* |
| | व़ | *va* | *valve* |

### SIBILANTS.

| | | | |
|---|---|---|---|
| 41. | श | *sha* | *shun ocean* |

| 42. | ष | *sha* | *sh*ut u*sh*er |
| 43. | स | *sa* | *s*en*s*e |

### ASPIRATES.

| 44. | ह | *ha* | *hah* |
| 45. | : | *ḥ* | hu*h* |

### ANUSVĀR.*

| 46. | | *ṇ* | mo*n* (French) |

### VIRĀM.

As seen above, each consonant is vocalised by inherent *a*. For instance, क is not merely *k*, but *ka*. To make क *k*, the virām is written below it thus, क् . So तर *tara*, तर् *tar* ; कांड *kānra*, कांड् *kānṛ*. But Nepālī writing frequently omits the virām when it ought to appear.

### CONJUNCTS.

When, in the same word, two or even three consonants come together without vowel intervention, written or inherent, they are usually conjoined in one compound of the two or three. च् ष coming together, with, as the virām shews, no vowel between, make the conjunct च्ष ; च् ष य, the conjunct च्ष or च्ष्य .

The following is a list of the commonest :—

| क्क | क्ख | क्त | क्म | क्य | क्र | क्ल | क्व | च्ष | ख्य | ख्व |
|---|---|---|---|---|---|---|---|---|---|---|
| *kka* | *kkha* | *kta* | *kma* | *kya* | *kra* | *kḷa* | *kwa* | *ksha* | *khya* | *khwa* |

| ग्ग | ग्घ | ग्ध | ग्द | ग्न | ग्म | ग्य | ग्र | ग्व | ग्ल | घ्य | घ्न | घ्र |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| *gga* | *ggha* | *gdha* | *gda* | *gna* | *gma* | *gya* | *gra* | *gwa* | *gla* | *ghya* | *ghna* | *ghra* |

| ङ्क | ङ्ख | ङ्ग | ङ्घ | | च्च | च्छ | च्य | छ्य | छ्र |
|---|---|---|---|---|---|---|---|---|---|
| *ṅka* | *ṅkʰa* | *ṅga* | *ṅgha* | | *chcha* | *chchha* | *chya* | *chhya* | *chhra* |

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* ANUNĀSIK is frequently used for nasalization weaker than anusvār ; and is often written with two dots ·· instead of the °. See p. 9.

| ज्ज | ज्झ | ज्ञ* | ज्म | ज्य | ज्र | ज्व | ज्ह्य | | ञ्च |
|---|---|---|---|---|---|---|---|---|---|
| jja | jjha | jña | jma | jya | jra | jwa | jhya | | ñcha |

| ञ्छ | ञ्ज | ञ्झ | | ट्ट | ट्ठ | | ड्ग | ड्ड | ड्र | ण्ण |
|---|---|---|---|---|---|---|---|---|---|---|
| ñchha | ñja | ñjha | | ṭṭa | ṭṭha | | ḍga | ḍḍa | ḍra | ṇṇa |

| ण्य | ण्ट | ण्ठ | ण्ड | ण्ढ | | त्क | त्त | त्य | त्न |
|---|---|---|---|---|---|---|---|---|---|
| ṇya | ṇṭa | ṇṭha | ṇḍa | ṇḍha | | tka | tta | ttha | tpa tna |

| त्म | त्य | त्र | त्व | त्स | थ्य | | द्ग | द्द | द्ध |
|---|---|---|---|---|---|---|---|---|---|
| tma | tya | tra | twa | tsa | thya | | dga | dda | ddha |

| द्भ | द्न | द्म | द्य | द्व | ध्य | ध्र | ध्व | | न्न | न्त |
|---|---|---|---|---|---|---|---|---|---|---|
| dbha | dna | dma | dya | dwa | dhya | dhra | dhwa | | nna | nta |

| न्थ | न्द | न्ध | न्म | न्य | न्र | न्ह | न्छ | | प्प | प्फ |
|---|---|---|---|---|---|---|---|---|---|---|
| ntha | nda | ndha | nma | nya | nra | nha | nchha | | ppa | ppha |

| प्त | प्न | प्म | प्य | प्र | प्ल | प्स | | ब्ब | ब्भ |
|---|---|---|---|---|---|---|---|---|---|
| pta | pna | pma | pya | pra | pla | psa | | bba | bbha |

| ब्ज | ब्द | ब्ध | ब्य | ब्र | भ्य | भ्र | | म्म | म्न |
|---|---|---|---|---|---|---|---|---|---|
| bja | bda | bdha | bya | bra | bhya | bhra | | mma | mna |

| म्य | म्र | म्ल | म्ह | | य्य | | र्र | र्ण | र्म | र्य | र्व |
|---|---|---|---|---|---|---|---|---|---|---|---|
| mya | mra | mla | mha | | yya | | rra | rṇa | rmu | rya | rwa |

| र्ष | र्ष | र्ह | र्क | र्ख | र्ग | र्घ | र्च | र्छ | र्ज | र्झ |
|---|---|---|---|---|---|---|---|---|---|---|
| rsha | rsha | rha | rka | rkha | rga | rgha | rcha | rchha | rja | rjha |

| र्ट | र्ठ | र्ड | र्ढ | र्त | र्त्त | र्द | र्ध | र्न | र्प | र्फ | र्ब |
|---|---|---|---|---|---|---|---|---|---|---|---|
| rṭa | rṭha | rḍa | rḍha | rta | rtta | rda | rdha | rna | rpa | rpha | rba |

| र्भ | र्का | र्कि | र्की | र्कु | र्कू | र्के | र्कै | र्को | र्कौ |
|---|---|---|---|---|---|---|---|---|---|
| rbha | rkā | rki | rkī | rku | rkū | rke | rkai | rko | rkau |

| र्कं | र्कौं | रु | रू | | ल्ल | ल्म | ल्य | ल्ह | ल्द | ल्प |
|---|---|---|---|---|---|---|---|---|---|---|
| rkaṇ | rkauṇ | ru | rū | | lla | lma | lya | lha | lda | lpa |

| ल्ब | | व्व | व्य | व्र | | श्न | श्र | श्ल | श्च |
|---|---|---|---|---|---|---|---|---|---|
| lba | | wwa | wya | wra | | shna | shra | shla | shcha |

| श्व | श्य | | श्म | श्य | श्व | श्क | श्ट | श्ठ | श्प |
|---|---|---|---|---|---|---|---|---|---|
| shwa | shya | | shma | shya | shwa | shka | shta | shtha | shpa |

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* Pronounced *gyā* (one syllable): ज्ञान *g-yān*; आज्ञा *āg-yā*.

| स्स | ब्न | स्म | स्य | स्ल | स्र | स्व | स्क | स्त | स्त्र | स्थ |
|------|------|------|------|------|------|------|------|------|------|------|
| ssa | sna | sma | sya | sla | sra | swa | ska | sta | stra | stha |

| स्प | स्फ | ह्म | ह्य | ह्ल | ह्व | हु ॡ | हू ह्ॡ |
|------|------|------|------|------|------|------|------|
| spa | spha | hma | hya | hla | hwa | hu | hū |

## REMARKS ON THE ALPHABET.

The letters are named by adding *kār* to each : चकार *akār*, ' the letter *a* ' ; ककार *kakār*, ' the letter *ka*.'

1–11. The first form of each of the 11 vowels in the table is used only initially at the beginning of words and syllables : चक *aka*, चकचक *akaaka*, कइ *ka-i*. The second form is used in every other position, medially. च *a*, being inherent in each consonant has no written medial form : क *ka*. The medial forms of the other 10 vowels, when used, are substituted for this inherent unwritten *a* : का *kā*, कि *ki*, की *kī*, कु *ku*, कू *kū*, कृ *kri*, के *ke*, कै *kai*, को *ko*, कौ *kau*. Notice that ि is written before the consonant it follows in pronunciation ; ु ृ and ॢ under it ; and ैॅ over it.

It follows that after an immediately preceding vowel, inherent or written, in the same word, it is the first form that must be used : भइ *bhai*, भाइ *bhāi*, पाइइ *pāii*. Distinguish मै *bhai* (one syllable) from भइ *bha-i* (two syllables).

ु following र is written रु; following ह, हु or ॡ . ृ following र is written रृ; following ह, हू or ॡ .

12. How the consonants are pronounced is suggested by their classification as Gutturals, etc., and indicated by the examples furnished, but the only safe rule is to get a native *paṇḍit*, or teacher. The pronunciation of some of them cannot be learned otherwise.

13. ख *kha* is just क *ka* uttered with a forcible expiration. The same is the relation of *gha* to *ga*, *chha* to *cha*, etc.

In writing, Nepālis generally use ष *ṣha* for ख, which, however, of course, retains its own proper pronunciation : मुषिया (for मुखिया) *mukhiyā*, ' a chief.'

16. ङ *ña* can be conjoined, as the list of conjuncts has shewn, only with consonants of its own class—that is, with Gutturals, not with Palatals, etc. The same rule applies to the other nasals ञ *ña* and ण *ṇa* but not to न *na*, which occurring as it does in the stem of certain verbs, for instance, can be conjoined with छ *chha*, a Palatal: जान्छु *jānchhu*, ' I shall know.' For other न exceptions see the list of conjuncts.

20    Note the three ways of writing *jha* ; भ. झ. ज्

21. ञ *ña* is sometimes loosely used for य *ya* · ञाहाँ *ñāhāṇ*, for याहाँ *yāhāṇ* (more properly यहाँ *yahāṇ*), ' here.'

24, 25. ड *ṛa* and ढ *ṛha* (which are just ड *ḍa* and ढ *ḍha*, with the diacritical point) have no corresponding sound in English. '' Place the tongue in the same position as for *ḍa* and *ḍha*, on the roof of the mouth, that is, and then try to pronounce the English *r* ''

27–31. The Dentals, त *ta*, etc., have no corresponding English sound. The English *t, d*, etc., correspond more nearly to the Nepālī Cerebrals ट *ṭa*, ड *ḍa*, etc. ; though not exactly, for in pronouncing the latter the tongue has to strike, not the gums, as for the English *t, d*, etc., but the roof of the mouth. For the Dentals त *ta*, etc., place the tongue against the back of the teeth.

34. ब *ba* is often written व, which is properly the letter *wa*.

37. य *ya* is often written य, and often pronounced *ja* · युग or युग् *yug* or *jug*, ' an age.' It is often written for ए *e* : यक *yak*, for एक *ek*, ' one.'

38. र *ra* in combination with another consonant, as also with and ॢ, must be carefully studied, as exhibited in the list of conjuncts.

When first in a conjunct, it is written as a semi-circle, called reph,' over the consonant following it : सर्ब *sarba*.

When a medial vowel follows the conjunct, the reph ' is written over, or to the right of the vowel : सर्बा *sarbā*, सर्बी *sarbī* ; when anusvār follows, the ' reph ' encloses it : सर्बं *sarbaṇ*, सर्बौं *sarbauṇ*.

When last in a conjunct, it is written in front of the foot of the consonant preceding it : स्रब *sraba*, क्रत *krata*. स्त्री *strī*.

Two exceptions to the 'reph' rule are important. Before य *ya* and ह *ha, ra*, in conjunction, is usually written, not as 'reph.' but as in the last preceding paragraph : गर्यो *garyo*, बार्है *bārhai*. In a word, र्य is not *yra*, but *rya* ; र्ह is not *hra*, but *rha*.

40. व *wa*, since, as already seen, it often means ब *ba*, is itself often represented by व़ ; but it is desirable to reserve this latter form for *va*.

41, 42. Pronouncing ष *ṣha* the lingual contact is slightly further back than for श *sha*.

As already said, Nepālīs often write ष *ṣha* when they mean and say ख *kha* : षत् *ṣhat*, for खत् *khat*. This has resulted in ष, in some words in which it is quite correctly written, being nevertheless pronounced as if it represented ख : विषय् *biṣhay*, 'a matter,' pronounced *bikhay* ; इष् *iṣh*, 'zeal.' pronounced *ikh*.

43. स *sa*, before त *ta* and न *na*, at the beginning of a word, has often an incorrect *a* prefixed : अस्तुति *astuti*, for *stuti*, 'praise '; अस्नान asnān, for snān, ' bathing.' So before क *ka* it may have an incorrect *i* : इस्कुल् *iskul*, for *skul*.

45. : *ḥ*, called ' *visarg*,' is rare : अन्तःकरण *antaḥkaran*, 'the heart ' (in the moral sense).

46. ं *ṃ*, called ' *anusvār*,' denotes the nasalization of the preceding vowel, inherent or written. To nasalize an inherent vowel, or ु , ृ , or ृ , it is written over the vocalised consonant : मं *maṃ*, ' I '; मुं *muṃ* ; मूं *mūṃ* ; मृं *mṛiṃ*. To nasalize the other vowels, it is placed over, or to the right of them : मां *māṃ*, ' in '; मों *moṃ* ; इं *iṃ* ; ईं *īṃ* ; अंस *aṃsa*, ' an impression ' (copy); अंश *aṃsha*, ' a part.' Its pronunciation is well indicated in the French ' mon.'

Besides its stricter use, it is often substituted for *ñ*, *ṅ*, *ṇ*, *n* and *m*, when these stand first in a conjunct : अंग *aṃga*, for अङ्ग *aṅga* ; अंच *aṃcha*, for अञ्च *añcha* ; अंड *aṃda*, for अण्ड *aṇda* ; अंद *aṃda*, for अन्द *anda* ; उंभो *uṃbho*, for उम्भो *umbho*, ' up.' In such cases its pronunciation is that of the nasal for which it is substituted.

It is gradually displacing ँ, ' *anunāsik*,' which is not uncommon in Nepālī works.

2

Conjuncts will not be found at all difficult, after the simple letters have been mastered.

<div align="center">ARITHMETICAL FIGURES</div>

| ० | १ | २ | ३ | ४ | ५ | ६ | ७ | ८ | ९ | १० |
|----|----|----|----|----|----|----|----|----|----|----|
| 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| *sun* | *ek* | *dui* | *tīn* | *chār* | *pān̥ch* | *chha* | *sāt* | *āṭh* | *nau* | *das* |

० is also used. like the English period, to mark abbreviation : ति॰ *ti.*, short for तिथि *tithi*, ' day of the month ' ; १॰, '1st' ; २॰, ' 2nd.'

१ is also used to mark repetition : घर १, for घर घर *ghar ghar*, ' houses.'

२ is used in the same way, after श्री *shrī*, ' illustrious,' for instance : श्री २, for श्री श्री श्री *shrī shrī shrī*, ' thrice-illustrious.'

[See further, under NUMERAL ADJECTIVES.]

<div align="center">PUNCTUATION.</div>

।, called ' *chhewa*,' may be used at the end of sentences ; ॥, ' *dabal chhewa*,' at the end of paragraphs ; . , ' *nukta*,' for minor divisions within sentences : बुराईं देखि न जीतो . तर भलाईंले बुराईलाइ जीत् । खामीन ॥

In verse, । is used at the end of the first line of a couplet, ॥ at that of the second.

In native works spaces are not left between words, and no attention is paid to syllabic division at the end of lines. The example given above would run. for instance, बुराइंदेखिनजीतोतर भलाईंलेबुराईलाइजीत् । खामीन ॥

<div align="center">1.   EXERCISE IN TRANSLITERATION.</div>

The student might cover over the one line when doing the other. The words are for the most part mere arbitrary collocations of letters for the purpose of the exercise. Some of the Roman could be transliterated in more ways than the one chosen in the exercise : *jasle* = जस्ले or जस्ले; *ārgghā* = आर्घा or आर्ग्घा; and so on.

1. *taba   jas   jasle   usko   bachan   khushī   saña   sunyera*

१° तब ज‍स् जस्ले उस्को बचन् खुशी सङ सुन्येर

*grahan   garye   tiniharu   baptismā   bhaye.   tyes   din   3000*

ग्रहण गर्ये तिनिहरु बप्तिस्मा भये। त्येस् दिन् २०००

*janāko   arkal   shiksheharu   saña   misiye ;   hūnhūnhūnhūnza :*

जनाको अड्कल् शिच्छेहरु सङ मिसौये. हूंह्हंहुंऊंज्ञ.

*añkacnka.*

व्ङ्क‍एंक ॥

2. *ārgghākāf   dharmmī   ichichhīījāañjhjhahkara.*

२ । व्आर्घाकाफ़् धर्मौं इचिच्छीईजाव्ञ्भ्ऊंकर ॥

3. *ūnṭṭhūuḍarhuḍhūṭnunū   jhījhīj   ritrithridanadh.*

३ । ऊऋट्ठूउडढुठ्टनुणू ड्झींभ्रींऊ् ऋचिथृदनध् ॥

4. *kshamā   makāmbhinsambhītipphubon   rin.*

४ । च्छमा मकांभींसम्भौतिप्फुबों ऋटण ॥

5. *eyenrainaileshairrav   bārhaun   gardaunna.*

५ । ए‍र्ये रैंऐलेप्रैवत्र बाङ्रौं गदौंन ॥

6. *rurūnoshausohaaukshaujnakārchitutripaipāi.*

६ । रुर्हंओषौसोहव्ञौत्तौच्चकार्चिंटुट्टपैपाऌ ॥

7. *bār   haun.   ājñāruryonrhā ;   kārttīsiyan.*

७ । बार् हौं । व्आज्ञारुर्योंत्रा . कात्तींसियन् ॥

8. *bārhābhrātriya   tyesmānutpanna   janmye.*

८ । बाङ्राभ्राट्य . त्येस्मांउत्पन्न जन्म्ये ॥

9. *janmāūnjyāl   samma   khrishṭa   mānchhe.*

ए । जन्माउंज्याल् सम्म ख्रीष्ट मान्छे ॥

10. *swapna   swapna   tyesle   chichchyāyera.*

१० । स्वप्न २ त्येस्ले चिच्च्यायेर ॥

11. *lekhye   bhakta   ātmā   mānyo   mānryo.*

११ । लेख्ये भक्त व्आत्मा मान्यो मांन्यो ॥

12. *buddhipashchāttāp   īshwar   striorhlyepachchhyā.*

१२ । बुद्धिपश्चात्ताप् ईश्वर् स्त्रीओऋ‍ल्येपच्छ्या ॥

The exercise is a little up-hill, no doubt, but it is a short-cut to the top ; and to love short-cuts, the steeper the better, is good Nepāli !

## II. Exercise in Pronunciation of the Vowels.

[The third line gives the approximate pronunciation in English words.]

| *pitāle* | *ramāhaṭlāi* | *agambaktā* | *āhan* |
|---|---|---|---|
| पिटाले | रमाहट्लाइ | व्यगम्बक्टा | व्याहन् |
| peat ah lay | rum ah hut lie | a gum buck't ah | ah Hun |

| *āgo* | *ago* | *aher* | *akāsh* | *bikul* | *boṭ* | *chīr* | *yeshū* |
|---|---|---|---|---|---|---|---|
| व्यागो | व्यगो | व्यहेर | व्यकाश् | बिकुल् | बोट् | चौर् | येश्रू |
| ah go | aga | a hare | a cash | be cool | boat | cheer | yea shoe |

| *mail* | *rog* | *ik* | *aul* | *bhoy* | | *jīwan* | *apabe.* |
|---|---|---|---|---|---|---|---|
| मैल् | रोग् | इक् | व्रौल् | भोय् | | जीवन् | व्यपबे ॥ |
| mile | rogue | eke | owl | 'bhoy' (Irish) | | jee won | up a bay. |

## ARTICLE.

There is no **Article** in Nepālī: *chhoro* is ' son,' ' a son,' or ' the son,' according to the context. When the sense requires or admits of a word for the English article, एक् *ek*; or एक् जना *ek janā*, or येउटा *yeutā*, ' one.' or कोई *koi*, ' some,' may be used for ' a '; यो *yo*, ' this,' त्यो *tyo*, ' that,' or चइ *chain*, ' the...one.' for 'the': *yeutā keto*, ' a boy '; *ti keṭāharu*, ' the boys.'

## THE NOUN

has **two genders**: Masculine and Feminine; **two numbers**: Singular and Plural; **seven cases**: Nominative, Accusative, Dative, Agent, Genitive, Locative and Vocative.

All females, and females only, are **Feminine**.

For the **Plural**, हरु *haru* is, with the after-noted exceptions, added to the Singular. The pronunciation of this affix is peculiar, the *har* being almost like the English ' her.' Indeed, it is sometimes written हेरु *heru*.

[For a note on the formation of compound and abstract nouns, see Exercise VIII. 38.]

### DECLENSION.

Practically all possible changes are shewn in the following example :—

Sing.

|     |                  |                  |          |
|-----|------------------|------------------|----------|
| N.  | छोरो             | *chhoro*         | son..    |
| Ac. | छोरोलाई          | *chhorolāi*      | ..son    |
| D.  | छोरोलाइ          | *:hhorolāi*      | to son   |
| Ag. | छोरोले           | *chhorole*       | *by son  |
| G.  | छोरोको (की. का)  | *chhoroko (kī, kā)* | of son |
| L.  | छोरोमां          | *chhoromā<u>n</u>* | †in son |
| V.  | ए छोरा           | *e chhorā*       | O son    |

Plu.

|     |                   |                      |          |
|-----|-------------------|----------------------|----------|
| N.  | छोराहरु           | *chhorāharu*         | sons..   |
| Ac. | छोराहरुलाइ        | *chhorāharulāi*      | ..sons   |
| D.  | छोराहरुलाइ        | *chhorāharulāi*      | to sons  |
| Ag. | छोराहरुले         | *chhorāharule*       | *by sons |
| G.  | छोराहरुको (की. का) | *chhorāharuko (kī, kā)* | of sons |
| L.  | छोराहरुमां        | *chhorāharumā<u>n</u>* | †in sons |
| V.  | ए छोराहरु हो       | *e chhorāharu ho*    | O sons   |

REMARKS ON DECLENSION.

In the above example the final *o* of the noun is changed to *ā* for the V. sing., and throughout the plu., but it is practically only in nouns ending in *o* that such, or any changes occur.‡ All others, as a rule, remain **unmodified**; and even some nouns ending in *o*, e.g. :—

डालो *ḍālo*, 'a small basket'; *ḍālo*, 'a basket'; *e ḍālo*, 'O basket'; *ḍāloharuko*, 'of baskets'

*ghoṛā*, 'a horse'; *e ghoṛā*, 'O horse'; *ghoṛāharuko*, 'of horses'

*chhori*, 'a daughter'; *e chhori*, 'O daughter'; *chhoriharuko*, of daughters.'

*phul*, 'an egg'; *e phul*, 'O egg'; *phulharuko*, 'of eggs.

The **Feminine** of some masc. nouns is made, when they end in an unvocalised consonant, by adding *ī*; when they end in *ī*, by changing the *ī* to *inī*; when they end otherwise, by adding *nī*. This lengthening of the word may occasion the shortening of its stem vowel. Examples :—

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* Or 'with,' etc., in the instrumental sense.
† Or 'into,' 'among,' 'on'; 'to,' 'at' (a place).
‡ It is not uncommon, however, to find this final *o* changed to *ā* in all the oblique forms, thus :—*chhorālai*, *chhorāle*, and *chhorāko*.

| दास *dās* | दासी *dāsi* | slave |
|---|---|---|
| पापी *pāpi* | पापिनी *pāpini* | sinner |
| मित्र *mitra* | मित्रनी *mitrani* | friend |
| अगम्बक्ता *agambaktā* | अगम्बक्तानी *agambaktāni* | prophet |
| चिमेकि *kshimeki* | चिमेकिनी *kshimekini* | neighbour |
| शिच्चे *shikshe* | शिच्चेनी *shiksheni* | disciple |
| भाँक्रि *jhānkri* | भंक्रेनी *jhankreni* | diviner |

It will be noticed that the last example is slightly irregular (probably due to the masc. also sometimes ending in *e*) but it exemplifies the shortening of the stem vowel *ā* to *a*.

The fem. final *i*, and, indeed, final *ī* generally, is, as often as not, loosely written *i*.

For emphasis, as a rule, when a word ends in a consonant, *ai* is added; when a word ends in a vowel, the vowel is changed to *ai*, or *nai* or *i* is added : *dās, dāsai; chhoro, chhorai* (or *chhoronai*); *pāpi, pāpinai; mitra, mitranai; -lāi, -lāinai; -le, -lei* (or *-lenai*); *-ko* (or *-kī* or *-kā*), *-kai; -man, -māni* (or *-mānnai*); *-haru, -harui; tyeso, tyesai.* But there are exceptions : *yo, yei; tyahān, tihīn;* etc. Emphasis may also, however, be secured for a word without changing its normal spelling by merely changing its normal position in the sentence, or by the use of a following word, such as *tā, ·* indeed '; *po, ·* indeed '; *chain,* ' as for.'

The **Accusative**, especially of inanimate objects, is usually the same as the Nom. The affix, *-lāi,* is not used especially if there be also a Dative, expressed or understood, in the same clause : *chhorolāi kalam diyo,* he gave the son a pen.'

The **Dative** is used only in the strictly dative sense. · To ' a place is made by the Loc. : *kamānmān,* ' to the tea-garden.'

The **Acc.** and **Dat.** affix *-lāi* may be changed to *-kana* to indicate respect : राजाकन *rājākana,* instead of राजालाइ *rājālāi,* ' ..the king,' ' to the king.'

[The affix *-lāi* is to be distinguished from the word *lāi,* the conjunctive participle of *lāunnu,* 'to wear' : जुत्तालाइ *juttālāi,* ..' boots'; जुत्ता लाइ *juttā lāi,* ' wearing boots.']

The **Agent** case is that of the instrument or cause, translated ' by,' ' with,' ' from,' ' through,' because of,' etc. It is accordingly used as the nominative to active transitive verbs : *chhoro*

*āyo*, ' the boy came' ; *chhorole garyo*, ' the boy did.' It is this important usage that gives it its name. See p. 98.

[The affix *-le* is to be distinguished from the word *le*, the regular 2nd sing. imperative of *li̱nnu*, ' to take,' and the irregular 2nd sing. imperative of *lyāu̱nnu*, ' to bring ' : *chhorole*, ' by the boy ' : *chhoro le*, ' take (or bring) the boy.']

The **Genitive** has three terminations : *-ko*, used before nouns masc. sing. ; *-kī*, before nouns fem., sing. or plu. ; *-kā*, before nouns masc. plu. It is the English Possessive :—

| | | | | | |
|---|---|---|---|---|---|
| राजाको छोरोलाइ | *rājāko chhorolāi* | to the king's son. | | | |
| राजाकी छोरीलाइ | *rājākī chhorīlāi* | ,, | ,, | ,, | daughter. |
| राजाकी छोरीहरू | *rājākī chhoriharu* | ,, | ,, | ,, | daughters. |
| राजाका छोराहरू | *rājākā chhorāharu* | ,, | ,, | ,, | sons. |

[The affix *-ko* is to be distinguished from the word *ko*, the interrogative pronoun, ' who ? ' : *chhoroko ho*, ' it is the son's ' ; *chhoro ko ho*, ' who is the son ? ' : and from *ko* meaning ' at all ' used in negative sentences *layak ko chhaina*, ' not at all worthy.' *-kō* and *-kā* are sometimes shortened to *o* and *ā* : जांचो *jā̱ncho*, for जांचको *jā̱nchko*, ' of the examination ' ; अर्काआ *arkāā*, for अर्काका *arkākā*, ' of the others. ']

[The form *-koni*, for *-ko*, is used interrogatively : छोरोकोनि *chhorokoni*, ' of the boy ? '. *-ni* may be added to any word in the same way, as an emphasis mark of interrogation : राजदलनि कहां छ *rājdalni kahā̱n chha*, ' where is Rajdal ? ' ; गर्योनि *garyoni*, ' did (he) do (it) ? ' The affix *-koni* is to be distinguished from the word *koni*, ' who knows ? ', to which, possibly, it owes its origin, or *vice versâ*.]

The G. of nouns is much used **adjectively** : *gā̱nuko keṭo*, ' the village boy ' ; *kāṭhko*, ' wooden ' ; *sunko*, ' golden.'

The **Locative** means ' in,' ' into,' ' among ' (persons, places or things) ; ' on ' (places or things) ; ' to,' ' at ' (places). ' On ' (persons) is *mā̱nthi* ; ' to ' (persons) is *thā̱ni* ; ' at ' (persons) is *-kā̱n*. See under PREPOSITIONS, p. 116.

The **Vocative**, in respectful address, substitutes *he* for *e* : हे ईश्वर *he īshwar*, ' O God.' Final *o* is usually changed to *ā* : केटो *keṭo*, ' boy ' ; ए केटा *e keṭā*, ' O boy.' [The *ho* of the plu. is to be distinguished from the verb *ho*, ' is.']

The **Plural** affix -*haru* may be dropped, provided the plurality is clear from the context, and especially, therefore, when a numeral accompanies the noun : सात केटा *sāt keṭā*, 'seven boys.' It is frequently omitted with words signifying inanimate objects.

Instead of the affix -*haru*, the word *log*, 'people,' may be used : केटा लोग *keṭā log*, 'boys'; केटा लोगले *keṭā logale*, 'by boys'; or the sing. may simply be repeated : घर *ghar*, 'house'; घर घर *ghar ghar*, 'houses' (this is frequently used in distributive plural where each is thought of separately); or if the sing. have 'virām,' this, when there is an affix, may be removed : हात् *hāt*, 'hand,' हात् *hāt*, or हात्हरु *hātharu* (but not हात *hāta*) 'hands'; हातले *hātale*. 'by hands.' Nouns compounded of two nouns, both, or the first of which has ' virām,' may form their plu. by removing the 'virām' of the first : दुखभोग *dukhbhog*, ' suffering'; दुखभोग *dukhabhog*, ' sufferings.'

Nouns ending in *u*, preceded by a vowel, generally change the *u* to *wa* in the oblique plu.; जीउ *jīu*, 'body,' जीवहरुको *jiwaharuko*, ' of bodies '; नाउ *nānu*, ' name,' नांवहरुको *nānwaharuko*, ' of names.' The *haru* may be dropped, of course.

### III. EXERCISE IN TRANSLATION.
As a rule, the order of words in a sentence is subject, predicate. copula : ' the king money gave.'

The indirect object precedes the direct : ' the king to his subjects money gave.'

Qualifying words—possessives. adjectives, adverbs—precede the words qualified ; and prepositions (with one exception, *binā*) follow the words they govern : ' the adored king's many very wise ministers his famine-with afflicted many subjects-to the necessary money and clothes quite willingly gave.'

Supposing all the declension cases to occur in a sentence, the normal order would be, say : N., Ag., D., L., Ac., (mnemonically, ' Nagdlac '), with the G., as already said, always before its object, and the V., as a matter of course, always before everything : ' the king his subjects-to as follows loudly spoke, O my beloved people, I. my ministers-through, you-to, your own hands-into, the you-by needed money will give. But them-of one, that year-of high priest being, the king-to answering said, O king, they nothing need.'

But emphasis may have to be expressed, and a word is rendered emphatic in proportion as it is displaced, from its normal position. For instance, the verb, whose normal position is at the end, may be emphasized by being put at the beginning : ' (he) *is* the house-in.'

In a word, seeing the connection can always be gathered from the inflexions, considerable freedom as to the collocation of words in a clause or sentence is permissible. The collocation must be that which best conveys the required meaning and emphasis.

In apposition, nouns usually reverse the English order : ' God our Father' is, in Nepāli, ' our Father God '; ' the word boy' is ' boy the word.' But the English order is not uncommon : ' his father Rāmlāl.' · When the words in apposition are in an oblique case, only the last one receives the case affix : हांमिहरको पिता ईश्वरलाइ *hānmiharuko pitā ishwarlāi*, ' to God our Father.' Of course in verb-apposition tne order is as in English : *keto rāmlāl bhaninda chha*, ' the boy is called Rāmlāl.'

The order of pronouns of different persons, following one another in the same construction, is the reverse of the English : not ' you and I,' as in English, but ' I and you.' A verb agreeing with ' I and you ' would of course be in the 1st per. plu.

### VOCABULARY (IN NEPĀLĪ ALPHABETIC ORDER).

| | | | |
|---|---|---|---|
| *āye* | came (3d plu.) | *ḍālo* | basket |
| *ishwar* | God | *tarawār* | sword |
| *kām* | work | *tilangā* | soldier |
| *keṭī* | girl | *dājyu* | elder brother |
| *keṭo* | boy | *dān* | gift |
| *ganye* | counted (3d plu.) | *didī* | elder sister |
| *garye* | did        ,, | *diye* | gave (3d plu.) |
| *gānu* | village | *phūl* | flower |
| *ghar* | house | *bal* | force |
| *chor* | thief | *bainnī* | younger sister |
| *chha* | is | *bhāī* |        ,,      brother |
| *chhan* | are        ,, | *mānrye* | killed (3d plu.) |
| *chhorī* | daughter | *mānchhe* | person |
| *chhoro* | son | *mālī* | gardener |
| *juttā* | shoes | *roṭī* | bread |

3

| | | | |
|---|---|---|---|
| *lauro* | stick | *sātai* | the seven |
| *lāi* | wearing | *sāp* | snake |
| *le* | take | *stri* | woman |
| *sahar* | city | *hāt* | hand |
| *sāt* | seven | *ho* | is. |

*mānchheko chhoroki bainniharukā ḍālomān sāp chha*

मान्केको कोरोकी बैनीहरुका डालोमां साप् छ

There is a snake in the baskets of the person's son's y. sisters.

*gānukā keṭāharu balle keṭiko gharmān āye*

गांउका केटाहरु बल्ले केटीको घर्मां ब्याये

The village boys came by force into the girl's house.

*tilangāharule chorlāi tarawārale mānrye*

तिलंगाहरुले चोर्लाइ तर्वार्ले मांये

The soldiers killed the thief with swords.

*māliharule keṭilāi ḍālomān phūl diye*

मालीहरले केटीलाइ डालोमां फूल् दिये

The gardeners gave the girl flowers in the basket.

*mānchheharu juttā lāi sahar saharmān āye*

मान्केहर जुत्ता लाइ सहर् २मां ब्याये

The persons came into the cities wearing shoes.

*e didī roṭi le; he ishwar dān le*

ए दिदी रोटी ले. हे ईश्वर दान् ले

O e. sister, take bread; O God, take the gift.

*e chhorā chhoriharu ho dājyubhāiharuko kām ho*

ए कोरा कोरीहर हो दाज्युभाईहरको काम् हो

O sons (and) daughters, (it) is the work of the brethren

*sāt keṭā sātai gharmān chhan*

सात् केटा सातै घर्मां छन्

Seven boys are in the seven houses.

*tilangā logale hātale kām garye*

तिलंगा लोगले हातले काम् गये

The soldiers did the work with (their) hands.

*sātai keṭāle striko hātmān lauro diye*

सातै केटाले स्त्रीको हात्मां लउरो दिये

The 7 boys gave the stick into the woman's hand.

*chha gharmān.     pitā īshwarlāi.     keṭo shabda.*

छ  घर्मां ।     पिता ईश्वर्लाइ ।     केटो  श्ब्द ।

(He) *is* in the house.   To God the Father.   The word 'boy.'

*māliharule     sātai     tilangālāi     chor     ganye.*

मालीचरले  सावै  तिलंगालाइ  चोर्  गन्ये ।

The gardeners counted the seven soldiers thieves.

*mānchhe     ko     ho.     ghar chhani.     koni.*

मान्छे  को  छो ।  घर्  छनि ।  कोनि ॥

Who is the person ?   Is there a house ?   I am not sure.

## THE PRONOUN.

### * First Personal Pronoun.

#### Sing.

| | | | |
|---|---|---|---|
| N. | मं | *maṇ* | I |
| Ac. | मंलाइ | *maṇlāi* | me |
| D. | मंलाइ | *maṇlāi* | to me |
| Ag. | मैंले | *mainle* | by me |
| G. | मेरो (ी, ा) | *mero* ( *ī, ā* ) | my |
| L. | मंमां | *maṇmāṇ* | in me |

#### Plu.

| | | | |
|---|---|---|---|
| N. | हांमिचरु | *hāṇmiharu* | we |
| Ac. | ,, लाइ | *hāṇmiharulāi* | us |
| D. | ,, लाइ | *hāṇmiharulāi* | to us |
| Ag. | ,, ले | *hāṇmiharule* | by us |
| G. | ,, को (को, का) | *hāṇmiharuko* ( *kī, kā* ) | our |
| L. | ,, मां | *hāṇmiharumāṇ* | in us |

Darjeeling colloquial for *maṇ* is *moṇ*. In Kāṭhmāṇḍū it is simply *ma*.

Before nouns fem., sing. or plu., the G. sing. is *merī* ; the G. plu., *hāṇmiharukī*. Before nouns masc. plu., the G. is *merā*, *hāṇmiha·ŗkā* : *mero, hāṇmiharuko. chhoro*, 'my, our, son' ; *merī*,

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* ' 1st Person ' is *uttam puruṣh* ; ' 2nd,' *madhyam puruṣh* ; ' 3d,' *anya puruṣh*.

*ñānmiharukī, chhorī, chhorīharu*, ' my, our, daughter, daugh-
ters'; *merā, hānmiharukā, chhorāharu*, ' my, our, sons.'

The plu. affix *haru* may be and generally is droppe d, in which
case the G. plu. is shortened to हांम्रो ( ी, ा) *hānmro* (*ī*, *ā*)

## SECOND PERSONAL PRONOUN.
### Sing.

| N. | तं | *tan* | thou |
|---|---|---|---|
| Ac. | तंलाइ | *tanlāi* | thee |
| D. | ,, | ,, | to thee |
| Ag. | तैंले | *tainle* | by thee |
| G. | तेरो ( ी, ा) | *tero* (*ī*, *ā*) | thy |
| L. | तंमां | *tanmān* | in thee |
| V. | ए तं | *e tan* | O thou |

### Plu.

| N. | तिमिहरु | *timiharu* | you.. |
|---|---|---|---|
| Ac. | ,, लाइ | *timiharulāi* | ..you |
|  | | etc. | |

The plu. affix *haru* may be and generally is dropped, in
which case the G. plu. is shortened to तिम्रो ( ी, ा) *timro* (*ī*, *ā*),
' your.'

## THIRD PERSONAL PRONOUN.

### Sing.

| N. | उ | *u* | he, she |
|---|---|---|---|
| Ac. | उस्लाइ | *uslāi* | him, her |
| D. | ,, | ,, | to him, her |
| Ag. | उस्ले | *usle* | by him, her |
| G. | उस्को ( ी, ा) | *usko* (*ī*, *ā*) | his, her |
| L. | उस्मां | *usmān* | in him, her |

### Plu.

| N. | उनिहरु | *uniharu* | they |
|---|---|---|---|
| Ac. | ,, लाइ | *uniharulāi* | them |
|  | | etc. | |

Instead of the above, the Demonstrative Pronoun त्यो *tyo* may, and for the English neuter, 'it,' must be used. *u* is more respectful than *tyo*. In our Nepālī translation of the Bible we have invariably used the former for the Divine Persons.

The plu. affix *haru* may be and generally is dropped, in which case, in the oblique cases, the *uni* may be changed to *un* or *una* : *unilāi*, or *unlāi*, or *unalāi*, 'them'; and so on.

### HONORIFIC FORMS OF THE PERSONAL PRONOUNS

are used in token of eminence or respect, in the case of the First and Third persons singular, and of the Second person singular and plural. For the First and Third persons sing. the plu. is used, generally in its shortened form : *hānmī*, 'I' (or, as Royalty says in English, 'We'); *uni*, 'he.' For the Second person the usage is as follows :—

<div align="center">Sing.</div>

| | | | | | | |
|---|---|---|---|---|---|---|
| N. | *timi* | or | *āphu* | or | *tapāni*, | thou |
| Ac. | *timilāi* | ,, | *āphulāi* | ,, | *tapānilāi*, | thee |
| | | | etc. | | | |

<div align="center">Plu.</div>

| | | | | |
|---|---|---|---|---|
| N. | *āphuharu* | or | *tapāniharu*, | you.. |
| Ac. | *āphuharulāi* | ,, | *tapāniharulāi*, | ..you |

*hānmi*, for 'I,' while correct at Kāṭhmāṇḍū, is not usual at Darjeeling, where they modestly say *mān*.

तपांइ *tapāni* is sometimes shortened to पांइ *pāni*, and sometimes written तपाञि *tapāñi*.

### HOW THE HONORIFICS ARE USED WITH VERBS.

They take their verb in the plu.; or, impersonally, in the Infinitive. For example, the ordinary indefinite perfect of the verb *āunnu*, 'to come,' being as follows :—

| | | | |
|---|---|---|---|
| *man āyen* | I came | *hānmiharu āyūn* | we came |
| *tan āis* | thou camest | *timiharu āyau* | you ,, |
| *u āyo* | he came | *uniharu āye* | they ,, |

—and *bhayo*, 'was,' being the 3rd sing. of the same tense of the verb *hunnu*, 'to be,' the honorific usages of 'came' are :—

| | |
|---|---|
| I came | *hānmi āyūn* |

thou camest { *timi    āyau*
             { *āphu*  }
             { *tapāṇi* } *āyau,*  or *āuṇnu bhayo*

he came        *uni āye*          ,,     ,,      ,,
we  ,,         *hāṇmiharu āyūṇ,,*  ,,     ,,
               { *timiharu*              ,,      ,,
you ,,         { *āphuharu*              ,,      ,,
               { *tapāṇiharu*            ,,      ,,
they ,,        *uniharu*                 ,,      ,,

The respectful **Imperative** is of constant occurrence : *timi* (or *āphu*, or *tapāṇi*) or *timiharu* (or *āphuharu*, or *tapāṇiharu*) *āuṇnu hawas*, ‘ come.’

With Active Transitive verbs, of course, not the Nom., but the **Agent** case would be used : *āphule garnu bhayo*, ‘thou didst’ ; *āphule garnu hawas*, ‘do.’

The student should master the Honorific idiom from the first. *taṇ*, ‘thou,’ addressed to other than inferiors or familiars, is disrespectful. *āphu* is more respectful than *timi*, and *tapāṇi* than either. In our Nepālī translation of the Bible, *tapāṇi* is reserved for the Divine Persons, and beings are made to address Jesus Christ as *taṇ, timi, āphu* or *tapāṇi*, according to their characteristic attitude towards Him.

The Kāṭhm. authorities give *uṇhāṇ*, for *uni*, and they translate, for instance, ‘ I am not ’ *hāṇmi hunnauṇ* ; ‘ thou art not ’ *tapāṇi hunnu hunna* ; ‘ he is not ’ *uṇhāṇ hunnu hunna* ; ‘ I shall not be ’ *hāṇmi hundainauṇ* ; ‘ thou wilt not be ’ *tapāṇi hunnu hoina* ; ‘ he will not be ’ *uṇhāṇ hunnu hoina*.

### DEMONSTRATIVE PRONOUNS.

#### Sing.

|     | ‘ this one ’ |            | ‘ that one ’ |              |
| --- | ------------ | ---------- | ------------ | ------------ |
| N.  | यो           | *yo*       | त्यो         | *tyo*        |
| Ac. | येस्लाइ       | *yeslāi*   | त्येस्लाइ     | *tyeslāi*    |
| D.  | ,,           | ,,         | ,,           | ,,           |
| Ag. | येस्ले        | *yesle*    | त्येस्ले      | *tyesle* .   |
| G.  | येस्को ( ी, ा ) | *yesko (ī, ā)* | त्येस्को ( ी, ा ) | *tyesko (ī, ā)* |
| L.  | येस्मां       | *yesmāṇ*   | त्येस्मां     | *tyesmāṇ*    |

## Plu.

| | 'these ones' | | 'those ones' | |
|---|---|---|---|---|
| N. | यिनिहरू | yiniharu | तिनिहरू | tiniharu |
| Ac. | ,, लाइ | yiniharulāi | ,, लाइ | tiniharulāi |
| | etc. | | etc. | |

*tes-*, for *tyes-*, is a common variant; and *iniharu*, for *yini-haru*, with the contractions, *yi, i, yin, in, yina, ina, yini, ini*; and *ti, tini, tina, tini*, for *tiniharu*, especially for inanimate objects.

*yo* and *tyo* are also used as Demonstrative **Adjectives**, 'this,' 'that,' and for the **Definite Article**, 'the,' declined as above, except that the case affixes are dropped, and that the plu. is simply *yi, ti* : *yo thok*, 'this thing'; *yes thokko*, 'of this thing'; *yi thokamān̲*, 'in these things'; *tyes dailole*, 'by that door'; *ti dailāharu*, 'those doors.'

*tyo* is also used for *u*, the Third Personal Pronoun (page 20). *u* is used for *tyo*, both as pronoun and adjective : *u kothā*, 'that room'; *us kothāmān̲*, 'in that room'; *una kothāharumān̲*, 'in those rooms'; *usle*, 'by that one.'

'**The same**' is made by the emphatic of *tyo* or *u* : *tyei, ui*, 'the same one'; *tyesaile* (or *usaile*), 'by the same one'; *tyei* (or *ui*) *māli*, 'the same gardener'; *tyesai* (or *usai*) *māliko*, 'of the same gardener'; *tinai* (or *unai*) *kūliharu*, 'the same coolies.' *tyei, ui* = literally 'that very.'

## RELATIVE OR CONJUNCTIVE PRONOUNS.

'who,' 'which,' 'that.'

### Sing.

| | | | | | |
|---|---|---|---|---|---|
| N. | जो | jo | or | जुन् | jun |
| Ac. | जस्लाइ | jaslāi | | जुन्लाइ | junlāi |
| D. | ,, | ,, | | etc. | |
| Ag. | जस्ले | jasle | | | |
| G. | जस्को ( ी, ा ) | jasko (ī, ā) | | | |
| L. | जस्मां | jasmān̲ | | | |

### Plu.

| | | | | | |
|---|---|---|---|---|---|
| N | जो जो | jo jo | or | जुन्हरू | junharu |
| Ac. | जस् जस्लाइ | jas jaslai | | जुन्हरूलाइ | junharulāi |

The plu. oblique cases of *jo* are sometimes made by doubling the *s* : *jasslāi*, ' to whom ' (plu.)

The sing. is frequently used for the plu., especially as the subject of the verb, for then the verb shews the plurality : *jo āye*, ' who came ' : ' *jasle garye*,' ' who did.'

<div align="center">' that which,' ' what.'</div>

|   | Sing. |   |   | Plu. |   |
|---|-------|---|---|------|---|
| N. | ञ्ये | *jye* | ञ्ये ञ्ये | *jye jye* |
| Ac. | ञ्येलाइ | *jyelāi* | ञ्ये ञ्येलाइ | *jye jyelāi* |
|   | etc |   |   | etc. |

*jye* is often written *je*.   As with *jo*, so with *jye*, the plu. may be the same as the sing.

' -ever ' is -*sukai* : *josukai*, or *junsukai*, ' whoever ' (Ac., *josukailāi*, or *junsukailāi* ; plu., *jo josukai*, or *junsukai*) ; *jyesukai*, ' whatever.'   These compounds, with *pani*, ' even,' added, are much used in the sense of ' every ' : *jyesukai kurāko bishaymān pani*, ' concerning every word.'   Their noun is put in the plu.

Any of the above can be used adjectively, dropping their case affixes : *jun mānchhe*, ' the person who ' (relatively) or, ' which person ' (absolutely) ; *jas* (or *jun*) *mānchhelāi*, ' the person to whom,' or ' to which person ' ; *jun mānchheharuko*, ' the persons whose,' or ' which persons ' ; *jye kurole*, ' the word by which,' or ' by which word ' ; *junsukai mānchhe*, ' whichever person ' ; *jyesukai kuro*, ' whichever word ' : *prem garne junsukai pani*, ' whichever ( = every) lover.'

<div align="center">INTERROGATIVE PRONOUNS.</div>

<div align="center">' who ? '</div>

<div align="center">Sing.</div>

|   |   |   |   |   |   |
|---|---|---|---|---|---|
| N. | को | *ko* | or | कुन | *kun* |
| Ac. | कस्लाइ | *kaslāi* | | कुन्लाइ | *kunlāi* |
| D. | ,, | ,, | | | etc. |
| Ag | कस्ले | *kasle* | | | |
| G. | कस्को (ी, ा) | *kasko (ī, ā)* | | | |
| L. | कस्मां | *kasmān* | | | |

## Plu.

| | | | | | |
|---|---|---|---|---|---|
| N. | क्रो को | ko ko | or | कुन्हरु | kunharu |
| Ac. | कस् कस्लाइ | kas kaslāi | | कुन्हरुलाइ | kunharulāi |

etc.

### 'what?'

| | Sing. | | | Plu. | |
|---|---|---|---|---|---|
| N. | क्ये | kye | | क्ये क्ये | kye kye |
| Ac. | क्येलाइ | kyelāi | | क्ये क्येलाइ | kye kyelāi |
| | etc. | | | etc. | |

The plu. oblique cases of *ko* may be made by doubling the *s* of the sing. : *kasslāi*, 'to whom?'

The sing. may be used for the plu., especially as the subject of a verb : *ko āye*, 'who came?'

*kole, kolāi*, etc., for *kasle kaslāi*, etc., are colloquial variants.

*kun* is more respectful than *ko*

*ke* is sometimes written for *kye*.

*kyā*, for *kye*, is used in verb-apposition : *tero nānu kyā ho*, 'what is thy name?'

*kye* is also used as a sign of interrogation : *kye u* (or *u kye*) *āyo*, 'did he come?'; *kye tero nānu chha*, 'hast thou a name?'

*kun* is also used adjectively, dropping its affix : *kun mānchhe-harulāi*, 'to which persons?'; *kun kārānle*, 'for what cause?' *ko* and *kye* also are so used, but not so frequently as *kun* : *kas mānchheko*, 'what person's?'; *kye bhūlle*, 'by what mistake?' 'Which one?' is *kun chain* : *kun chain mānchheko*; *kunchainle*. [*kunai*, the emphatic of *kun*, means 'some or other,' 'any'; *kunai ritle*, 'in some manner or other.']

### INDEFINITE PRONOUNS.

| 'some one,' 'any one.' | | | 'something,' 'anything.' | |
|---|---|---|---|---|
| | Sing. | | | Sing. |
| N. | कोई | koi | क्येइ | kyei |
| Ac. | कसैलाइ | kasailāi | क्येइलाइ | kyeilāi |
| D. | ,, | ,, | | etc. |
| Ag. | कसैले | kasaile | | |

4

G.    कसैको (ी, ा)      *kasaiko* (*i*, *ā*)
L.    कसैमां           *kasaimān*

|            Plu.                    |                           Plu.                    |
|---|---|

N.    कोई कोई         *koi koi*           क्येइ क्येइ        *kyei kyei*
Ac.   कसै कसैलाइ       *kasai kasailāi*    क्येइ क्येइलाइ     *kyei kyeilāi*
              etc.                                   etc.

The plu. oblique cases of *koi* may by made by doubling the *s* of the sing. : *kassailāi*, 'to some ones.'

The sing. may be used for the plu., especially as the subject of a verb : *koi āye* 'some ones came ' ; *kasaile garye*, 'some ones did.'

*koi* and *kohi*, for *koi* ; and *kehi*, for *kyei*, are common variants.

*koi* and *kyei* may be used for 'a,' 'an' ; *koi mānchhe*, 'a person' ; *kyei kuro*, 'a word.'

The sense of '—soever' is imparted to *koi* and *kyei* by the word *pani*, 'even' : *koi pani*, 'any one whatever' ; *kyeilāi pani*, 'to anything whatever.'

'some.'

Sing.

N.    कति              *kati*
Ac.   कतिलाइ           *katilāi*
            etc.

Plu.

N.   कति कति       or  कत्ति           *kati kati*      or  *katti*
Ac.  कति कतिलाइ    ,,  कत्तिलाइ         *kati katilāi*   ,,  *kattilāi*
            etc.

'another,' 'the other.'

Sing

N.   अरु     or  अर्को (ी, ा)              *aru*    or  *arko* (*i*, *ā*)
Ac.  अरुलाइ  ,,  अर्कोलाइ                  *arulāi*  ,,  *arkolāi*
            etc.

Plu.

N. अरु अरु or अरुहरु or अर्का (ी) *aru aru* or *aruharu* or *arkā* (*i*)
            etc.

The sing., *aru*, may also be used for the plu.

*kati* conveys the idea of quantity or number. It means, literally, 'how much ?'

*aru* is properly indefinite, 'another'; *arko*, definite, 'the other'; but the distinction is not observed in practice. It may be the origin of the plu. affix *haru*, though a similar plural termination is found in Rajasthani and Kanauji.

*arkā* (*ī*) may take the plu. affix *haru*.

The Indef. Pronouns may be used adjectively, dropping their case affixes : *koī mānchhe* 'some, or any, person'; *kasai mān-chhelāi* (Ac.); *kyei thok*, 'some, or any, thing'; *kati ḍar*, 'some fear'; *katti pāpīharu*, 'some sinners'; *aru ghar*, 'another house'; *aru aru rājāharu*, 'other kings'; *arkī bainnī*, 'the other y. sister'; *arkā dājyuharu*, 'the other e. brother.'

Used adjectively, *koī* may remain uninflected in the oblique cases : *koī na koī parile*, 'in some way or others.'

'None' [='not any,' 'not some'] is made by *koī* or *kyei* and the negative verb : *koī āyena*, 'none came'; *kyei chhaina* 'there is none.'

'Not one at all' [='not even some'] is made like 'none,' with *pani* added : *koī pani āyena*, 'not one came.'

'One another' is *ekā arkā* : *ekāle arkālāi pyāro gara*, 'love one another.' Loc., *āpastamān*.

'One..another..' may be made by *arkai..arkai* : *keṭāharuko rīt arkai chha keṭīharuko rīt arkai chha*, 'boys have one custom; girls have another custom.' [And see Exercise VIII. 28, 30.]

Used adjectively *aru*, when it precedes its noun, means 'other' (different); when it follows it, 'more' (additional) : *aru log āye*, 'other people came'; *log aru āye*, 'more people came.'

## REFLEXIVE PRONOUN.

### ' -self,' ' -selves.'

#### Sing.

| N. | आफु | *āphu* |
|----|------|--------|
| Ac. | आफुलाइ | *āphulāi* |
| D. | ,, | ,, |
| Ag. | आफुले | *āphule* |

| | | | |
|---|---|---|---|
| G. | (आफ्नु) ी, ा | | *āphnu* (*i, a*) |
| | आफुमां | | *āphumān* |

Plu.

| | | | |
|---|---|---|---|
| N. | आफु आफु | | *āphu āphu* |
| Ac. | ,, आफुलाइ | | ,, *āphulāi* |
| D | ,,    ,, | | ,,    ,, |
| Ag. | ,, आफुले | | ,, *āphule* |
| G. | आफ्नु (ी, ा) २ | | *āphnu* (*i, ā*) *āphnu* (*i, ā*) |
| L. | आफु आफुमां | | *āphu āphumān* |

The plu. may also be the same as the sing.

The L. plu., when the meaning is 'among..selves,' is *āpasta-mān*.

'I myself' is *man āphai ;* Ac., *man āphailāi ;* G., *man āphai-ko*, or sometimes *mero āphnu ;* Ag., *man āphaile*, or *mainle āphai*, according as the sense is 'I did it of myself' (without others), or 'I myself (as well as others) did it.'

Of course, when the 'self,' expressed or understood is a different person from the subject, not the Reflex., but the Pers. pron. is used : 'he put his own garment on him' is *usle uslāi āphnu* (Refl.)., or *usaiko* (Per.), *bastra lagāyo*, according as the garment is that of the subject, 'he,' or of the indirect object, 'him.'   '(He) put his garment on him' may be *āphulāi āphnu*, or *āphulāi usko*, or *uslāi āphnu*, or *uslāi usko*, *bastra lagāyo*, according as 'he,' 'his,' 'him,' refer to one and the same person ; or 'he,' 'him,' to one person, 'his,' to another ; or 'he,' 'his' to one person, 'him,' to another : or 'he,' to one person, 'his,' 'him,' to another.

The Honorific *āphu* (p 21) is declined like the Reflex., except that its G. is *āphuko* (*i, ā*), and its plu. *āphuharu*. In other words, it is declined exactly like a noun.

### EMPHATIC FORMS OF THE PRONOUNS

are much used.   The following list contains typical examples :—

| | |
|---|---|
| *aru, arunai* | for   *aru* |
| *arkai* | *arko* (*i, ā*) |
| *āphai, āphainai āphu aphai* | *āphu* (Reflex.) |
| *āphui, aphuinai* | ,,   (Honor.) |

| | |
|---|---|
| *āphnai, āphnu āphnai* | *āphnu* |
| *ui, uinai* | *u* |
| *usailāi* | *uslāi* |
| *katti, katinai* | *kati* |
| *kassailāi* | *kasailāi* |
| *kasslāi* | *kaslāi* |
| *jasaiko* | *jasko* |
| *jasailāi* | *jaslāi* |
| *junnai* | *jun* |
| *joi* | *jo* |
| *tan, tannai* | *tan* |
| *tainlāi* | *tanlāi* |
| *tapāninai* | *tapāni* |
| *tinai* | *ti* |
| *tyei, tyeinai* | *tyo* |
| *tyesaiko* | *tyesko* |
| *main, mannai* | *man* |
| *mainlāi* | *manlāi* |
| *mainlei, mainlenai* | *mainle* |
| *merai, meroi* | *mero* |
| *yei, yeinai* | *yo* |
| *yesaiko* | *yesko* |
| *hānmiharui, hānmiharunai* | *hānmiharu* |
| *hānmiharuiko* | *hānmiharuko.* |

## PRONOUNS AS ADJECTIVES.

To the examples already given, this new one may be added that the Personal Pronouns themselves may be said to be used adjectively, though it is really a case of a noun in apposition to a pronoun : *man rājā*, 'I, the king' ; *man rājālāi*, 'to me, the king' ; *hānmiterā chhorāharuko*, 'of us, thy sons' ; *us mānchhe-lāi*, 'to him, the person,' ' to that person.'

So used, they drop their case and number affixes ; but there is this exception, that qualifying *sabai*, ' all,' they themselves take the number affix : *hānmiharu sabailāi* ' to us all.'

### IV. EXERCISE.

#### VOCABULARY.

| | |
|---|---|
| *man chhu* | I am |

*tan chhas*                              thou art
*u chha*, or *ho*                        he, she, is ; *chhaina, hoina*, ‘ is
                                             not ’

*hānmiharu chhaun*                       we are
*timiharu chhau*                         you ,,
*uniharu chhan*, or *hun*                they ,,
*mainle garyen, diyen*                   I did, gave
*tainle garis, diis*                     thou didst, gavest
*usle garyo, diyo*                       he did, gave
*hānmiharule garyūn, diyūn*              we  ,,      ,,
*timiharule garyau, diyau*               you ,,      ,,
*uniharule garye, diye*                  they,,      ,,

| | | | |
|---|---|---|---|
| *āi* | (she) came | *gothālā* | shepherd |
| *āyena* | (he) came not | *gohār* | help |
| *āyo* | ,, came | *jasto* | same as |
| *usle dii* | she gave | *dosh* | blame |
| *u bhai* | ,, was | *na* | not |
| *garnu* | to do | *pani* | also, even |
| *garyena* | (he) did not | *pari* | way, manner |
| *garun* | (I) may do | *pāp* | sin |
| *dinnu* | to give | *bābu* | father |
| *diyena* | (he) gave not | *bālakha* | child |
| *dekhyena* | ,, saw ,, | *bibād* | argument |
| *dekhyo* | ,, ,, | *bishwās* | faith |
| *bhayena* | ,, was not | *byāhā* | marriage |
| *hunda chha* | (he, she) is | *bhāg* | share |
| *hunnu* | to be | *bhed* | difference |
| *adhikār* | inheritance | *mānthi* | upon |
| *ani* | and | *ra* | and |
| *āimāi* | woman | *rāt* | night |
| *ānmā* | mother | *logne* | husband |
| *āsāmi* | debtor | *lugā* | clothes |
| *ekā arkā* | one another | *sab* | all |
| *ki* | or | *swāmī* | master |
| *-ko bishaymān* | concerning | *swāsni* | wife |
| *kshamā* | forgiveness | *ho* | is, yes |
| *khet* | field | *hoina* | is not, no, not. ] |
| *khetālā* | ,, labourer | | |

*u  gothālākī  arkī  chhorīkī  mitranī  bhaī.*

उ गोठालाकी अर्की छोरीकी मित्रनी भई ।

She was the friend of the shepherd's other daughter.

*mainle  tyo  uslāi  diyen : terā  bhāīharu  mero  bābuko*

मैंले त्यो उस्लाइ दियें. तेरा भाईछरु मेरो बाबुको

I gave it to him (or her) : thy brothers are in my father's

*gharmān  chhan.*

घर्मां छन् ।

house.

*hānmiharu  ra  timiharukī  ānmāharumān  bhed  chha.*

छांमिछरु र तिमिछरुकी आंमाछरुमां भेद् छ ।

There is a difference between our mothers and yours.

*e  tan  yesle  tanlāi  kye  diyo.*

ए तं‍ येस्ले तंलाइ क्ये दियो

O thou, what did this one give thee ?

*e  chhorā  kye  yes  mānchhele  tanlāi  kyei  diyo.*

ए क्ोरा क्ये येस् मान्छेले तंलाइ क्येइ दियो ।

O son, did this person give thee anything ?

*e  timi  chorharu  ho  yo  timiharuko  kyā  ho.*

ए तिमि चोर्छरु छो यो तिमिछरुको का छो ।

O you thieves, what is this of yours ?

*timile  aru  kattilāi  āphnu  bhāg  dinnu  hunda  chha.*

तिमिले अरु कत्तिलाइ आफ्नु भाग् दिंनु हुंद छ ।

Thou (hon.) art giving thy share to some others.

*timi  koī  na  koī  parile  arkāharuko  adhikārmān*

तिमि कोई न कोई परिले अर्काछरुको अधिकार्मां

Thou (hon ) camest in some way or other into the inheritance

*āyau.*

आयौ ।

of the others.

*āphu  hānmi  khetālāharukā  swāmī  hunnu  bhayo.*

आफु छांमि खेतालाछरुका स्वामी हुनु भयो ।

Thou (hon.) wast us labourers' master.

*he īshwar tapānile hānmiharulāi kshamā garnu bhayo.*

हे ईश्वर् तपांइले हांमिहरुलाइ च्तमा गर्नु भयो।

O God, Thou didst forgive us.

*timiharule āphnā āsāmiharulāi kshamā garyau.*

तिमिहरुले व्याफ्ना व्यासामिहरुलाइ च्तमा गर्यौ॥

You forgave your debtors.

*tainle āphnai hoina usaiko āsāmi kshamā garis.*

तैंले व्याफ्तै होइन उसैको व्यासामि च्तमा गरिस्।

Thou forgavest, not thine own, (but) his debtor.

*usle āphnu chhorolāi kyei roṭī diyo.*

उस्ले व्याफ्नु क्षोरोलाइ कोइ रोटी दियो।

He gave his (own) son some bread.

*usle usko chhorolāi kyei roṭī diyo.*

उस्ले उस्को क्षोरोलाइ कोइ रोटी दियो।

He gave his (another's) son some bread.

*yinale āphai manlāi ti diye.*

यिनले व्याफै मंलाइ ति दिचे।

These themselves gave me them.

*ti sabai hānmiharu sabaikā sabai khetamān āye.*

ति सबै हांमिहरु सबैका सबै खेतमां व्याये।

These all came into all the fields of us all.

*jasle yo garyo tyesle kasko pāp garyo.*

जस्ले यो गर्यो त्येस्ले कस्को पाप् गर्यो।

Against whom did he sin who did this ?*

*jo josukai āye tiniharule kasai kasailāi kyei kyei*

जो जोसुकै व्याये तिनिहरुले कसै कसैलाइ कोइ कोइ

Whosoever came, they gave certain things to certain (per-

*diye.*

दिचे।

sons).

---

* Notice the order : (1) relative clause, (2) antecedent.

THE PRONOUN.

*koīni timro gharmān chha.*

कोईनि तिम्रो घरमां छ ।

Is there some one in thy (hon.) house ?

*timiharukā gharamān kun chaiṉ āye yini ki tiṉi.*

तिमिहरुका घरमां कुन् चइं आये यिनि कि तिनि ।

Which (hon.) came into your houses ?   This, or that ?

*he prabhu ani uni ko hun ra maṉ uni mānṯhi*

हे प्रभु अनि उनि को ऊन् र मं उनि मांथि

And who is he (hon.), Lord, that I should believe on

*bishwās garuṉ.*

बिश्वास् गरं ।

him ?

*jas jasle tyeslāi dosh diye tinailāi dosh chha.*

जस् जस्ले त्येस्लाइ दोष् दिये तिनैलाइ दोष् छ ।

The blame is to them that blamed him.

*jye jye usle garyo ti kasaile dekhyo ki dekhyena.*

न्ये न्ये उस्ले गर्यो ति कसैले देख्यो कि देख्येन ।

Did any one see the things he did, or not ?

*kye aruharule arkālāi kyei diye hoina ekāle*

क्ये अरुहरुले अर्कालाइ क्येइ दिये होइन एकाले

Did others give the others anything ?   No ; (they) gave to one

*arkālāi diye.*

अर्कालाइ दिये ।

another.

*tyo sabai āpastamān bhāg bhāg garye.*

त्यो सबै आपस्तमां भाग २ गर्ये ।

(They) shared it all amongst themselves.

*kye koī āyo.   koī āyena.   koī panī āyena.*

क्ये कोई आयो ।   कोई आयेन ।   कोई पनि आयेन ।

Did any one come ?   No one came.   No one at all came.

*tainle ti kaslāi diis.   āphailāi hoina tara āphu-*

तैंले ति कस्लाइ दिइस् ।   आफैलाइ होइन तर आफु

To whom didst thou give them ?   (I) gave them, not to myself,

5

*harukina diyen.*

हरुकन दिये .

but to you (hon.)

*kas kasle yo garye ; hānmiharu āphaile garyūn.*

कस् कस्ले यो गर्ये. हांमिहरु व्याफैले गर्यूं।

Who (plu.) did this ?   We did (it) ourselves.

*āphule āphai yes kāmko bishaymān gohār garnu bhayo*

व्याफुले व्याफै येस् काम्को बिषयमां गोहार् गर्नु भयो।

Thou (hon.) thyself didst help concerning this work.

*kasaile pani gohār garyena timiharu āphu āphaile garyau.*

कसैले पनि गोहार् गर्येन तिमिहरु व्याफु व्याफैले गर्यौ।

No one at all helped, you did (it) your very selves.

*yo kasko ho.     merā bābu ānmāko jasto chha.*

यो कस्को हो। मेरा बाबु व्यांमाको जस्तो छ।

Whose is this ?   It is like my parents'.

*tinale āpastamān yesai bishaymān bibād garye.*

तिनले व्यापत्तमां येसै बिषयमां बिबाद् गर्ये।

They argued among themselves concerning this very matter.

*timiharule āphai uslāi usaikā lugā diyau.*

तिमिहरुले व्याफै उस्लाइ उसैका लुगा दियौ।

You gave him his own clothes yourselves.

*tyesai āimāile katti bālakhalāi kati kati dān dū.*

त्येसै व्याइमाइले कत्ति बालखलाइ कति कति दान् दिई।

The same woman gave some children some gifts.

*timiharulāi kye kyei pani bal bhayena.*

तिमिहरुलाइ क्ये क्येइ पनि बल् भयेन।

Had you no strength at all ?

*hānmi kāthmāndūkāharulāi āphu āphumān bil chha.*

हांमि काठमाण्डुकाहरुलाइ व्याफु व्याफुमां बल् छ।

We Kāthmāndū (people) have strength in ourselves.*

---

* Notice 'have' made by the D. and *chha*: 'there is to us.'

*tyo kaskī swāsnī bhaī. kye ti sabaikī kī.*

त्यो कस्की स्वास्नी भई। क्ये ति सबैकी कि।

Whose wife was she ?　Of all those, or (what) ?

*yesai rātmān yinalāi dinnu bhayo ani tinalāi dinnu*

येसै रात्मां यिनलाइ दिनु भयो अनि तिनलाइ दिनु

This very night (thou) (hon.) gavest to these, and not to

*bhayena*

भयेन।

those.

*usle kunai parile kassai arulāi kyei diyena.*

उस्ले कुनै पर्ले कस्सै अरुलाइ क्येइ दियेन।

He by no means gave anything to any more.

*aru kasle kati diyo.　mero chain* [See p. 38.] *arko*

अरु कस्ले कति दियो।　मेरो चइं　　　अर्को

*jasto chha.*

जस्तो छ।

Who else gave some ?　Mine is like the other.

*timro bibādko bishay kyā ho.　kyei pani hoina.*

तिम्रो बिबाद्को बिषय् क्या हो।　क्येइ पनि होइन।

What is your matter of dispute ?　Nothing at all.

*kye bibādko kunai bishay chha. kunai pani chhaina.*

क्ये बिबाद्को कुनै बिषय् छ।　कुनै पनि छैन।

Is there any matter of dispute ?　None at all.

*āphuharuni yinai gharakā swāmī hunnu hunda chha.*

आफुहरनि यिनै घरका स्वामी हुंनु हुंद छ।

Are you (hon.) the masters of these very houses ?

*junharule yo garye merā āsāmi tinai hun.*

जुन्हरुले यो गर्ये मेरा आसामि तिनै हुन्।

(They) who did this, *they* are my debtors.

*gharko swāmī uinai ho arko chain hoina.*

घर्को स्वामी उइनै हो अर्को चइं होइन॥

He, not the other, is the master of the house.

## THE ADJECTIVE.

### INFLEXION.

Adjectives ending in an unvocalised consonant do not, as a rule, undergo any change for gender or number ; but there are exceptions : *abyāhit* (m.), *abyāhitā* (f.), 'unmarried' ; *nirdosh* (m.), *nirdoshinī* (f.), 'guiltless.'

Those ending in a vocalised consonant change, as a rule, the inherent *a* to *ā* for the fem. : *yogya* (m.), *yogyā* (f.), ' worthy ' ; *bhakta* (m.), *bhaktā* (f.), ' pious.'

Those ending in *ā* change this, as a rule, to *ī* for the fem. : *baulāhā* (m.), *baulāhī* (f.), 'mad ' ; *bhalāchangā* (m.) *bhalīchangī* (f.), ' healthy ' [the latter, a compound adjective, inflects both parts].

Those ending in *i* or *ī* change this, as a rule, to *inī* or *inī* for the fem. : *atteri* (m.) *atterinī* (f.), ' obstinate ' ; *pāpī* (m.), *pāpinī* (f.), 'sinful' ; *byabhichārī* (m.), *byabhichārinī* (f.), ' adulterous.' A notable exception is *jāti*, ' good,' which does not change, as a rule.

Those ending in *e* change this, as a rule, to *ī* or *enī* for the fem. : *alchhe* (m.), *alchhī* (f.), ' lazy ' ; *upakāre* (m.), *upakārenī* (f.), ' helpful ' ; *rupwante* (m.), *rupwantī* (f.), ' shapely.'

Those ending in *o* or *u* (except those in *ālu* or *elu*) change this, as a rule, to *ī* for the fem., sing. and plu., and to *ā* for the masc. plu. : *baro* (m. s.), *barī* (f. s. and p.), *barā* (m. p.) ' great ' ; *sānnu* (m. s.), *sānnī* (f. s. and p ), *sānnā* (m. p.), 'small.' There is a considerable number of exceptions, however : *pragato*, ' manifest ' ; *dherjaso*, ' several ' ; *aru*, ' other,' which do not change.

Exceptions to the above rules—the sing. masc. form used for both genders and numbers—are especially frequent when the adjective stands in the predicate : *uskā mārga sojo pāra*, ' make his paths straight ' ; *usle strīlāi niko pāryo*, ' he healed the woman.'

For honorific purposes, the masc. plu. is used for the masc. sing. : *baro ājñā* (बाड़ा, pronounced *āg-yā*), ' a great commandment ' ; *barā ājñā*, ' THE GREAT commandment.'

The above rules (disregarding exceptions) are exemplified in the following table of typical adjectives :—

| Masc. | | Fem. | | |
|---|---|---|---|---|
| Sing. | Plu. | Sing. | Plu. | |
| assal | assal | assal | assal | first-rate |
| pavitra | pavitra | pavitrā | pavitrā | holy |
| andhā | andhā | andhī | andhī | blind |
| aṭṭeri | aṭṭeri | aṭṭerinī | aṭṭerinī | obstinate |
| pāpī | pāpī | pāpinī | pāpinī | sinful |
| thulo | thulā | thulī | thulī | big |
| sānnu | sānnā | sānnī | sānnī | little |
| alchhe | alchhe | alchhī | alchhī | lazy |
| jhagare | jhagare | jhagarenī | jhagarenī | quarrelsome |
| dayālu | dayālu | dayālu | dayālu | merciful |

## Nouns and Pronouns as Adjectives

this usage has already been noted (pp. 15, 23, 24, 25, 27, 29).

## Possessive Adjectives.

are of course just the G. of the pronouns : *mero*, ' my ' ; *āphnu*, ' own.'

## Quantitative Adjectives.

*sab* (emphat., *sabai*) ' all,' ' every,' precedes its noun in the sing., but may follow it in the plu. : *sabai keṭolāi* ' to every boy ' ; *sab keṭāharulāi*, or *keṭāharu sabailāi*, ' to all boys.'

*sab*, ' all,' *katti*, ' some,' ' how many ? ' *dherai*, ' many,' *thorai*, ' few,' may take the word *janā* before nouns of person, and the affix *waṭā* (*ī*) before nouns of person or thing : *sabai janā rājāharulāi*, or *rājāharu sabai janālāi*, ' to all kings ' ; *dherai janā*, or *dheraiwaṭī*,, *bidhuwīharu*, ' many widows ' ; *katti janā*, or *katiwaṭā*, *rājāharu*, ' some (or, how many ?) kings ' ; *thoraiwaṭā roṭī*, ' a few loaves ' ; *timiharu sabai janāko*, ' of you all.'

## Distributive Adjectives.

*janange* (before persons), and *goṭā* or *goṭai pichchhe* (before not-persons), ' each,' ' every,' usually precede their noun in the sing., and follow it in the plu. They are really adverbs in Nepāli, though representing adjectives in English, and do not affect the syntax : *timiharu janangele āphnu bhāīlāi kshamā garyau*, ' you each forgave your brother ' ; *tiniharu janangele uslāi bhannu lāgye*, ' they each began to say to him ' ; *janange āsāmilāi*, ' to

each debtor'; *āsāmiharu janangelāi*, 'to every debtor'; *sabai āsāmiharu janangeko*, 'of all the debtors severally;' *gotai pichchhe hāngāmān*, 'on each branch'; *hāngāharu gotai pickchhemān*, 'on every branch'; *gotā ser*, 'a (=each) seer'; *jīundāharu janange jantulāi* (idiomatic, for *jīundā jantuharu janangelāi*), 'to every living thing.'

Even in the sing. *janange* follows its noun when that is formed from the Infinitive of a verb : *bishwās garne janangelāi*, 'to each (or every) believer,' where *garne* is the noun of *garnu*, ' to do.'

Even in Nepāli *janange* is sometimes used as a true adjective : *timiharumānko janangelāi*, ' to each among you.'

'Either (one)' is *koī pani* ; 'neither (one),' *koī pani*, with the verb in the negative : *tinamānko koī pani hunchha* (or, *hundaina*), ' either of them (or neither of them) will do.'

### DISTINGUISHING ADJECTIVES, OR ARTICLES.

See pp. 13, 23, 26.

### DISTINGUISHING PARTICLE.

This is the word *chain*. Translated ' as for,' it might be considered a preposition ; but translated ' the..one,' it may be classified as an adjective. It follows what it qualifies : *keto chain*, ' the boy one'; *ketolāi chain*, or (qualifying only the noun itself, not also the relationship indicated by the case ending) *ketochainlāi*, ' to the boy one' ; *yo chain*, ' this one' ; *kun chain*, ' which one ?' ; *timiharulāi chain*, or *timiharuchainlāi*, ' to the you ones.' It does not always require or admit of translation (see p. 35). Notice that when it falls between the noun and its case affix, it is written as one word with them : *yeschainlāi*, but *yeslāi chain*, ' to this one.'

The distinguishing conjunction *tā*, 'indeed,' has much the same force as *chain* : *keto tā*, 'the boy, indeed' ; *ketolāi tā*, ' to the boy, indeed.'

### COMPARISON

is indicated by *bhandā* for the Comparative, and *sabai bhandā* for the Superlative, when the object with which the comparison is made is expressed ; when this object is not expressed, the Positive stands for all three degrees ; *dekhi* is sometimes used instead of *bhandā* :—

*keṭi sānnī chha* $\left\{\begin{array}{l} \text{' the girl is small ' (Pos.)} \\ \quad ,, \quad ,, \quad ,, \text{ smaller ' (Comp.)} \\ \quad ,, \quad ,, \quad ,, \text{ smallest ' (Sup.)} \end{array}\right.$

*keṭo bhandā* <br> *,, dekhi* $\left.\right\}$ *keṭi sānnī chha,* ' the g. is smaller than the boy.'

*sabai bhandā* <br> *,, dekhi* $\left.\right\}$ *,, ,, ,,* ' the g. is the smallest.'

Comparison may be expressed by the L. case : *keṭo ra keṭimān keṭī sānnī* : ' the girl (is) smaller than the boy '; *sabaimān keṭi sānnī*, ' the girl (is) the smallest.'

*bhandā* is the Imperfect participle of *bhannu*, ' to say '; *dekhi* the Conjunctive partic. of *dekhnu*, ' to see,' is the preposition ' from.'  Both are translatable as ' than.'

## Numeral Adjectives.

The student need not master these, or the immediately follow-ing tables, right off, but should rather refer to them on occasion.

The Cardinals are, of course, translated ' one,' ' two,' ' three,' etc. ; the Ordinals, ' first,' ' second,' ' third,' ' fourth,' ' fifth,' etc.

The Devanāgari Figures have already been given, on p. 10.

| | Cardinal. | | | Ordinal. | |
|---|---|---|---|---|---|
| 0 | सुन् | *sun* | सुन्ने | *sunnye* | |
| 1 | एक् | *ek* | पहिलो ( ी,-ा) | *pahilo (-ī, -ā)* | |
| 2 | दुर | *dui* | दोस्रो ( ी,-ा) | *dosro (-ī, -ā)* | |
| 3 | तीन् | *tīn* | तीस्रो ( ी,-ा) | *tīsro (-ī, -ā)* | |
| 4 | चार | *chār* | चौथो ( ी,-ा) | *chautho (-ī, -ā)* | |
| 5 | पांच् | *pānch* | पांचौं | *pānchaun* | |
| 6 | क | *chha* | क्ठो ( ी,-ा) | *chhaiṭho* | |
| 7 | सात् | *sāt* | सातौं | *sātaun* | |
| 8 | आठ् | *āth* | आठौं | *āthaun* | |
| 9 | नौ | *nau* | नवं | *nawan* | |
| 10 | दस | *das* | दसैं | *dasaun* | |

| | | | | |
|---|---|---|---|---|
| 11 | एघारह् | *eghārah* | एघाह्रीं | *eghārhaun* |
| 12 | बारह् | *bārah* | बाह्रीं | *bārhaun* |
| 13 | तेरह् | *terah* | तेह्रीं | *terhaun* |
| 14 | चौदह् | *chaudah* | चौधीं | *chaudhaun* |
| 15 | पन्द्रह् | *pandrah* | पन्द्रहीं | *pandrhaun* |
| 16 | सोरह् | *sorah* | सोह्रीं | *sorhaun* |
| 17 | सत्रह् | *satrah* | सत्ह्रीं | *satrhaun* |
| 18 | अठारह् | *aṭhōrah* | अठाह्रीं | *aṭhārhaun* |
| 19 | उनीस् | *unīs* | उनीसं | *unīsan* |
| 20 | बीस् | *bīs* | बीसं | *bīsan* |
| 21 | एकाईस् | *ekkāīs* | एकाईसं | *ekkāīsan* |
| 22 | बाईस | *bāīs* | बाईसं | *bāīsan* |
| 23 | तेईस् | *teīs* | तेईसं | *teīsan* |
| 24 | चौबीस् | *chaubīs* | चौबीसं | *chaubīsan* |
| 25 | पचीस् | *pachīs* | पचीसं | *pachīsan* |
| 26 | छब्बीस् | *chhabbīs* | छब्बीसं | *chhabbīsan* |
| 27 | सताईस् | *satāīs* | सताईसं | *satāīsan* |
| 28 | अठाईस् | *aṭhāīs* | अठाईसं | *aṭhāīsan* |
| 29 | उनन्तीस् | *unantīs* | उनन्तीसं | *unantīsan* |
| 30 | तीस् | *tīs* | तीसं | *tīsan* |
| 31 | एकतीस् | *ektīs* | etc. | etc. |
| 32 | बतीस | *batīs* | | |
| 33 | तंतीस् | *tentīs* | | |
| 34 | चौंतीस् | *chauntīs* | | |
| 35 | पंतीस् | *paintīs* | | |
| 36 | छत्तीस् | *chhattīs* | | |

| 37 | सेंतीस् | *saintīs* | | |
| 38 | अड्तीस् | *artīs* | | |
| 39 | उनन्चालीस् | *unanchālīs* | | |
| 40 | चालीस् | *chālīs* | | |
| 41 | एक्चालीस् | *ekchālīs* | | |
| 42 | बयालीस् | *bayālīs* | | |
| 43 | तेंतालीस् | *tentālīs* | | |
| 44 | चौचालीस् | *chauālīs* | | |
| 45 | पेंतालीस् | *paintālīs* | | |
| 46 | क्रियालीस् | *chhiyālīs* | | |
| 47 | सेंतालीस् | *saintālīs* | | |
| 48 | अड्तालीस् | *artālīs* | | |
| 49 | उनन्चास् | *unanchās* | | |
| 50 | पचास् | *pachās* | | |
| 51 | एकावन् | *ekāwan* | | |
| 52 | बावन् | *bāwan* | | |
| 53 | तिर्पन् | *tirpan* | | |
| 54 | चौवन् | *chauwan* | | |
| 55 | पच्पन् | *pachpan* | | |
| 56 | क्प्पन् | *chhappan* | | |
| 57 | सतावन् | *satāwan* | | |
| 58 | अठावन् | *athāwan* | | |
| 59 | उन्सठ् | *unsath* | उन्सठैं | *unsathaun* |
| 60 | साठि | *sāthi* | साठैं | *sāthaun* |
| 61 | एक्सठ् | *eksath* | etc. | etc. |
| 62 | बासठ् | *bāsath* | | |
| 63 | तिर्सठ | *tirsath* | | |

6

| | | | | | |
|---|---|---|---|---|---|
| 64 | चौंसठ् | chaunsath | | | |
| 65 | पैंसठ् | painsath | | | |
| 66 | छियासठ् | chhiyāsath | | | |
| 67 | सर्सठ् | sarsath | | | |
| 68 | अड्सठ् | arsath | | | |
| 69 | उनहत्तर् | unahattar | | | |
| 70 | सत्तर् | sattar | | | |
| 71 | एकहत्तर् | ekhattar | | | |
| 72 | बहत्तर् | bahattar | | | |
| 73 | तिहत्तर् | tihattar | | | |
| 74 | चौहत्तर् | chauhattar | | | |
| 75 | पछहत्तर् | pachhattar | | | |
| 76 | छिहत्तर् | chhihattar | | | |
| 77 | सतहत्तर् | sathattar | | | |
| 78 | अठहत्तर् | athhattar | | | |
| 79 | उनासी | unāsī | | | |
| 80 | अस्सी | assī | अस्सीवं | assīwan | |
| 81 | एकासी | ekāsī | एकासीवं | ekāsīwan | |
| 82 | बयासी | bayāsī | etc | etc. | |
| 83 | तिरासी | tirāsī | | | |
| 84 | चौरासी | chaurāsī | | | |
| 85 | पचासी | pachāsī | | | |
| 86 | छियासी | chhiyāsī | | | |
| 87 | सतासी | satāsī | | | |
| 88 | अठासी | athāsī | | | |
| 89 | उननब्बे | unanabbe | | | |
| 90 | नब्बे | nabbe | | | |
| 91 | एकानबे | ekānabe | | | |
| 92 | बानबे | bānabe | | | |

| 93 | तिरानबे | tirānabe | | |
|----|---------|----------|---|---|
| 94 | चौरानबे | chaurānabe | | |
| 95 | पचानबे | pachānabe | | |
| 96 | छियानबे | chhiyānabe | | |
| 97 | सतानबे | satānabe | | |
| 98 | अठानबे | aṭhānabe | | |
| 99 | उनन्सै | unansai | उनन्सैवं | unansaiwaṉ |
| 100 | (एक्) सै, सये | (ek) sai, saye | सैयं | saiyaṉ |
| 101 | एक् सै एक् | ek sai ek | एक् सै पहिलो | ek sai pahilo |
| 102 | एक् सै दुइ | ek sai dui | एक् सै दोस्रो | ek sai dosro |
| 1,000 | (एक्) हजार | (ek) hajār | हजारौं | hajāraun |
| 10,000 | दस् हजार | das hajār | दस् हजारौं | dashajāraun |

| 1,00,000 | (एक्) लाख | (ek) lākh | लाखौं | lākhaun |
|----------|-----------|-----------|--------|-----------|
| 10,00,000 | नियुत् | niyut | नियुतौं | niyutaun |
| 100,00,000 | करोड्* | karoṛ | करोड़ौं | karoṛaun |
| 1,000,00,000 | अब् | arb | अबौं | arbaun |
| 100,000,00,000 | खब् | kharb | खबौं | kharbaun |
| 100,00,000,00,000 | नील् | nīl | नीलं | nīlaṉ |
| 100,00,00,000,00,000 | पम् | padm | पमौं | padmaun |
| 100,00,00,00,000,00,000 | संख् | shaṉkh | संखौं | shaṉkhaun |

| 153 | | एक् सै तिर्पन् | ek sai tirpan | सै तिर्पनं sai tirpanaṉ |
|-----|---|----------------|---------------|-------------------------|

## REMARKS ON THE NUMERALS.

Ordinals are really demonstrative adjectives, and follow adjective rules : final *o* becomes *ī* for the fem., sing. and plu. ; and *ā,* for the masc. plu. Final *aṉ* and *waṉ* may become *iṉ* and *wiṉ* for the fem. Final *aun* does not seem to change.

---

* Or करवर् *karawar.*

In numbering persons the word *janā*, and in numbering either persons or not-persons the affix *waṭā*, may be added to the number, except with collective nouns : *pānch janā māliharule chārwaṭā bārī lagāye*, ' 5 gardeners planted 4 gardens' ; *tin janā kaptānale bīsai kampūlāi* (or *kampanilāi*) *chha bagāl bhenṛā bakshi diye*, ' 3 captains presented the 20 companies with 6 flocks of sheep' ; *nau janāni kahān chhan*, ' where are the 9 (persons) ? '

Except in its emphatic form (*ekaiwaṭā*) the word *ekwaṭā* is not used, but, instead, the word *yeuṭā*, ' one' : *yeuṭā* (or *ek janā*) *keṭo*, ' one boy,' ' a boy.' ' 70 ' is, not *sattarwaṭa*, but *sattariwaṭa*.

The form *ekā*, ' one,' is used, not only in the phrase *ekā arkā*, ' one another' (p. 27), but also in the sense of ' a single' : *ekā thānumān*, ' in a single place.'

*euṭā* or *ewaṭā* for *yeuṭā*, *tin* for *tīn*, *tesro* for *tīsro*, *saye* for *sai*, are examples of the innumerable variants of the various numerals.

## SOME PHRASES.

| | |
|---|---|
| *ek ek gari* | one by one, each |
| *dui dui gari* | two by two |
| *ekai* | the one |
| *duwai* | the two, both |
| *dui ek* | one or two |
| *dui chār* | ' two or three ' |
| *āṭh ek* | about eight |
| *saikaṛā* | per cent. |
| *lākh lākh* (or *lākhaun lākh*) | ' hundreds of thousands ' |

## DENOMINATIVES

In multiplication the denominative, or multiplicand, is in several cases modified :—

| | | | |
|---|---|---|---|
| *ekan* | 1 | *panje* | 5 |
| *duan* | 2 | *chhakkā* | 6 |
| *tīnan* | 3 | *satte* | 7 ' |
| *chāran* | 4 | *āṭhan* | 8 |

| nawan | 9 | bīsāsai | 120 |
| dasan | 10 | chhabbīsāsai | 126 |
| ekāsai | 101 | tīsāsai | 130 |
| duwāsai | 102 | nabbesai | 190 |

Examples : *dui ekan dui*, ' 2 (times) 1 (is) 2 ' ; *chār duwāsai chār sai āth*, ' 4 (times) 102 (is) 408.'

## COLLECTIVES

in several cases add *ā* to the cardinals :—

| *bīsā* | a twenty | *batīsā* | a thirty-two |
| *tīsā* | a thirty | *chālīsā* | a forty. |

This may explain the form *ekā* (p. 44).

The following special collectives are used :—

| *jorā* | a two, couple, pair |
| *gandā* | a four, quartette |
| *panjā* | a five. quintette |
| *korī* | a, twenty, score |
| *saikarā* | a hundred, per cent. |

## FRACTIONS

are scarcely known. They are therefore, with a few exceptions, but cumbrously expressed :—

| *ādhā* | $\frac{1}{2}$ | |
| *ek ra ādhā* | $1\frac{1}{2}$ | |
| *dui ,, ,,* | $2\frac{1}{2}$ | |
| *chār hissāmān ek hissā* | $\frac{1}{4}$ | *lit.* ' in 4 parts 1 part ' |
| *tīn ,, ,, ,,* | $\frac{1}{3}$ | ,, ,, 3 ,, ,, ,, |
| *chār ,, tīn ,,* | $\frac{3}{4}$ | ,, ,, 4 ,, 3 ,, |
| *ek ra dosroko chautho* | $1\frac{1}{4}$ | ,, ' 1 and $\frac{1}{4}$ of a second ' |

In place of *hissā*, ' a part,' *bhāg, khanda* and *ansha* are also used, all with the same meaning : *ek ra trikhanda*, ' $1\frac{3}{4}$ ' ; *dasaun ansha* ' $\frac{1}{10}$ '; ' *chautho bhāg*, ' $\frac{1}{4}$ ' ; *tihāi* ' $\frac{1}{3}$ ' ; *chauthāi*, ' $\frac{1}{4}$ ' occur.

The Hindī *sārhe*, ' and a half,' is already much used in money counting ; *sārhe pānch rupiyā*, ' $5\frac{1}{2}$ rupees ' ; *sārhe sai*, ' 150 ' = 100 + $\frac{1}{2}$ (100).

## PROPORTIONALS

are expressed by the affix *gunā*, ' -fold ' :—

| *dugunā* | two-fold | *tigunā* | three-fold |

| chauguṇā | four-fold | | āṭhguṇā | eight-fold |
|---|---|---|---|---|
| panchguṇā | five ,, | | nanguṇā | 9 ,, |
| chhaguṇā | six ,, | | dasguṇā | 10 ,, |
| satguṇā | seven,, | | saiguṇā | 100 ,, |

It is obvious that they may be used for multiplication pur-
poses : *ekguṇā ek ek*, '1 time 1 (is) 1 '; *duguṇā tīn chha*, '2
times 3 (is) 6.'

For *duguṇā* other words are also used : *doharo, dohoro, dobar,
ḍabal,* all meaning 'double'; and for *tiguṇā,—triguṇā, teharo,*
all meaning 'triple.'

## MONEY TABLES (*rupiyā paisāko hisāp*).

There are two systems current ; the Mohar and the Paisā ;
and it is necessary, on each occasion, to state whether the
amount is *moharko hisāpmān*, 'on the Mohar system,' or *paisāko
hisāpmān*, 'on the Paisā system.'

### 1. The Mohar [or Ānā] System Table.

$\left.\begin{array}{l} 8\ phukādāmko \\ 4\ dām \end{array}\right\}$ 1 *paisā*    $\left.\begin{array}{l} 8\ phukādām \\ 4\ dām \end{array}\right\}$ = 1 *paisā*

| 6 *paisā* | ,, | 1 *ānā* | etc. |
|---|---|---|---|
| 2 *ānā* | ,, | 1 *suki* | |
| 4 ,, | ,, | 1 *sukā* | |
| 8 ,, | ,, | 1 *mohar* | |

$\left.\begin{array}{l} 16\ ,, \\ 2\ mohar \end{array}\right.$ ,,  $\Big\}$ 1 *rupiyā*.

### 2. The Paisā [or Gaṇḍā] System Table.

$\left.\begin{array}{l} 8\ phukādāmko \\ 4\ dām \end{array}\right\}$ 1 *paisā*

| 4 *paisā* | ,, | 1 *gaṇḍā* |
|---|---|---|
| 11 ,, | ,, | 1 *suki* |
| 22 ,, | ,, | 1 *sukā* |
| 11 *gaṇḍā* | ,, | 1 *mohar* |

$\left.\begin{array}{l} 22\ ,,\ * \\ 2\ mohar \end{array}\right\}$ 1 *rupiyā*

| 25 *rupiyā* | ,, | 1 *sunko* ('gold') *asarphī*. |
|---|---|---|

The *asarphī* (सर्फी) varies in value with the price of gold.

There is also a measure called *paisāko torā*, 'a talent of
paisā' (or copper), which may contain paisā to any amount.

---

* There is also a 24 *gaṇḍāko* "*rupiyā.*"

but generally 50 or 60 rupees worth ; and another called *rupiyā-ko toṛā*, 'a talent of rupiyā' (or silver), which may contain rupiyā to any amount, but generally 500 or 1000 rupees worth.

## The British India Table,

however, is gradually superseding the native Nepālī tables, and, as everybody knows, is as follows :—

|  |  |  |
|---|---|---|
| 3 *pāī* (' pie ') *ko* | 1 *paisā* (' pice ') |
| 12 ,,      ,, ⎫ | 1 *ānā* (' anna ') |
| 4 *paisa*    ,, ⎭ |  |
| 16 *ānā*      ,, | 1 *rupiyā* (' rupee ') |
| 16 *rupiyā*    ,, | 1 *sunko mohar* (' gold mohur '). |

[Dr. Daniel Wright's valuable "History of Nepal," in a table of ' Nepalese Coinage,' enumerates, besides the *asarphī*, mentioned above, the following other gold coins :—

|  |  |  |  |  |  |
|---|---|---|---|---|---|
| a gold *pātle* (?), | worth $\frac{2}{5}$ of the *asarphī* |
| ,, ,, *sukā* | ,, | $\frac{1}{2}$ | ,, | ,, | *pātle* |
| ,, ,, *suki* | ,, | $\frac{1}{2}$ | ,, | ,, | *sukā* |
| ,, ,, *ānā* | ,, | $\frac{1}{2}$ | ,, | ,, | *suki* |
| ,, ,, *dām* | ,, | $\frac{1}{4}$ | ,, | ,, | *ānā*.] |

MONEY NOTATION (*rupiyā paisāko lekhāī*).

The following is the usual way of writing sums of money :—
' Rupees ' ' Annas ' ' Pie '

| Rupees | Annas | Pie |  | notation | | meaning |
|---|---|---|---|---|---|---|
|  |  | 3 | is written | ⌡ⵏ | *i.e.*, | 1 paisā |
|  |  | 6 |  | ⌡ⵏⵏ |  | 2 ,, |
|  |  | 9 |  | ⌡ⵏⵏⵏ |  | 3 ,, |
|  | 1 |  |  | ⌐⌡ |  | 1 ānā |
|  | 2 |  |  | ⌐⌡ |  | 2 ,, |
|  | 3 |  |  | ⌐⌡ |  | 3 ,, |
|  | 4 |  |  | ⌐⌡ |  | 1 4-ānā |
|  | 5 |  |  | ⌐⌡ |  | 1 ,, + 1 ānā |
|  | 6 |  |  | ⌐⌡ |  | 1 ,, + 2 |
|  | 7 |  |  | ⌐⌡ |  | 1 ,, + 3 ,, |

'Rupees' 'Annas' 'Pie'

| | | | | |
|---|---|---|---|---|
| | 8 | is written  Ⅱノ | *i.e.*, | 2 4-ānā |
| | 9 | Ⅲ／ノ | | 2 ,, + 1 ānā |
| | 10 | Ⅲ〃ノ | | 2 ,, + 2 ,, |
| | 11 | Ⅲ〃ノ | | 2 ,, + 3 ,, |
| | 12 | Ⅲ!ノ | | 3 ,, |
| | 13 | Ⅲ／ノ | | 3 ., + 1 ,, |
| | 14 | Ⅲ〃ノ | | 3 ,. + 2 ,, |
| | 15 | Ⅲ〃ノ | | 3 ,, + 3 ,, |
| 1 | | १ノ | | 1 rupiyā |
| 301 | 15 | 3   ३०१Ⅲ〃ノⅡ | | |

The ノ merely marks the division between paisā and the larger denominations. To the right of it, each stroke (perpendicular) marks 1 'pice'; to the left of it, each horizontal stroke marks 1 'anna,' each perpendicular stroke, 1 'four-anna.' To the left of all, the 'rupees' are written in the ordinary figures: १／ノⅡ 1 rupee + 1 four-anna + 1 anna + 1 pice.

### MEASURES TABLE (*bharāiko hisāp*).

| | | |
|---|---|---|
| 10 *muṭhiko* | 1 *mānā* | ( = ½ 'seer' ) |
| 8 *mānā* ,, | 1 *pāthī* | ( = 4 ,, ) |
| 20 *pāthī* ,, | 1 *muri* | ( = 2 'maunds' ) |

*muṭhi* means literally 'a handful.'

### WEIGHTS TABLE (*jokhāiko hisāp*).

| | | |
|---|---|---|
| 4 *ḍoleko* | 1 *gaṇḍā* | (or *chār ḍole goṭā gaṇḍā*) |
| 28½ *gaṇḍāko* | 1 *bisaulī* | |
| 2 *bisaulīko* | 1 *dhārnī* | |

There are other sub-divisions called *boṛī, pol, nauboṛī, hamālī, sāser*, which, however, are only names to the present writer.

*gaṇḍā*, the weight of 4 *ḍole*, or 'dumpy pice,' = about 3¼ 'tolas' = about 1¼ oz.

*Ratti*, corresponding to the English 'grain,' seems to be the smallest Nepālī weight.

The commonest British India Weights are

| | | | |
|---|---|---|---|
| 4 *chauannī* (4 '4-anna bits') | = 1 *tolā* | written | ४॥ |
| 5 *tolā* | = 1 *chhaṭānk* | ,, | ५' |
| 4 *chhaṭānk* | = 1 *pāwa* ('¼') | ,, | ५' |
| 4 *pāwa* | = 1 *ser* ('seer') | ,, | १५ |
| 5 *ser* | = 1 *panserī* | ,, | ५४ |
| 8 *panserī* | = 1 *man* ('maund') | ,, | १५ |

"The Laws of Manu," VIII, 132—("Sacred Books of the East" series) gives a table of Sanskrit weights and measures, which may be worth consulting.

Wright's "History of Nepal" gives the following tables, quoted verbatim et literatim :—

"Weights used in weighing gold.

| | |
|---|---|
| 10 rattīs or lāls | = 1 māsā |
| 10 māsās | = 1 tolā. |

"Weights used in weighing silver.

| | |
|---|---|
| 8 rattīs or lāls | = 1 māsā |
| 12 māsās | = 1 tolā. |

"Weights used in weighing utensils.

| | |
|---|---|
| 4½ tolās | = 1 kanwā |
| 4 kanwās | = 1 tukn *or* pāo |
| 4 tuknīs | = 1 ser |
| 3 sers | = 1 dhāranī = 5 lbs. avoirdupois. |

"Dry measure.

| | |
|---|---|
| 2 manās | = 1 kurwā |
| 4 kurwās | = 1 pāthī = 8 lbs. avoird. |
| 20 pāthīs | = 1 murī. |

"Liquid Measure.

| | |
|---|---|
| 4 dīyās | = 1 chauthāī |
| 2 chauthāīs | = 1 ādh tuknī |
| 2 ādh tuknīs | = 1 tuknī |
| 4 tuknīs | = 1 kurwā = 1 ser |
| 4 kurwās | = 1 pāthī." |

7

TIME TABLES (*dinko hisāp*).

### 1. Hours of the Day.

| | | | |
|---|---|---|---|
| 60 *bipalā* | = 1 *palā* | ('minute') |
| 60 *palā* | = 1 *gharī* | ('hour') |
| 7½ *gharī* | = 1 *pahar* | ('watch') |
| 4 *pahar* | = 1 *din* | ('day') |
| 4 *pahar* | = 1 *rāt* | ('night') |

In the English day of 24 hours there are thus 216,000 'seconds' (*bipalā*), or 3,600 'minutes,' or 60 'hours,' or 8 'watches.'

The 'hours' are measured by water-clocks. A copper vessel, called *gharī*, is placed in a water-vessel, called *ārhi*; and the time it takes to fill, through a hole in its base, and sink and strike a metal plate, called *ghanṭā*, is one *gharī*, or 'hour.'

'Daylight,' *ujiyālo*, begins when a man can see the hairs on the back of his hand : 'dark,' *andhyāro*, when he can no longer do so.

'Midday,' *maddheni din*, and 'midnight,' *maddheni rāt*, are both called *dui pahar* (adverb, *dopahari*), 'two watches.'

'Midforenoon' is *din ek pahar gayo*, 'midafternoon,' *din ek pahar rahyo*.

As English time-pieces make their way, English time is kept, of course, and read as follows, as a rule :—

| | | |
|---|---|---|
| 12 | o'clock = 12 *baji* | |
| 12·5 | „ = „ *bajyera* | 5 *milit bhayo* |
| 12·10 | „ = „ „ 10 | „ „ |
| 12·15 | „ = „ „ 15 | „ „ |
| 12·30 | „ = „ „ *ādhā* | „ |
| 12·35 | „ = 1 *bajnulāi* 25 | „ *chha* |
| 12·53 | „ = „ „ 7 | „ „ |
| 1 | = 1 *baji* | |

*baji* is short for *baji gayo*. *bajyo* also is used. *baji, bajyera* and *bajyo* are parts of *bajnu*, 'to strike' (as a clock). *Milit* is the Nepālī attempt at 'minute.'

### 2. Days of the Week (*sātākā din*).

| | | | |
|---|---|---|---|
| *āitabār* | Sunday | *budhbār* | Wednesday |
| *saumbār* | Monday | *bihibār* | Thursday |
| *mangalbār* | Tuesday | *sukabār* (or *shukrabar*) | Friday |
| | | *sancharabār* (or *sanishcharbār*) | Saturday |

In letter-writing, instead of the name of the day, its number in the week is often given : *din* 1 (or *roj* 1), 'Sunday.'

*sātā*, 'week,' is really the Collective form of *sāt*, 'seven.'

### 3. Days of the Month (*mahīnākā din*).

For these special ordinals are used. The month is reckoned in two parts of 15 lunar days each : (1) *krishnapakshe*, or *badī*, ' the waning half of the moon '; (2) *shuklapakshe*, or *sudī*, ' the waxing half of the moon.' The 15 days of the first half run *purne dekhi aunsi samma*, ' from full to new moon '; of the second half, *aunsi dekhi purne samma*, ' from new to full moon.'

The 15 days of the first half are as follows, with *tithi*, ' lunar day,' understood after each :—

| | | | | |
|---|---|---|---|---|
| 1st | *parewā* | | 8th | *ashtamī* |
| 2nd | *dutiyā* | | 9th | *nawamī* |
| 3rd | *tritiyā* | | 10th | *dasamī* |
| 4th | *chauthī* | | 11th | *ekādasī* |
| 5th | *panchamī* | | 12th | *dwādasī* |
| 6th | *khashtī* | ( षष्ठी ) | 13th | *tridasī* |
| 7th | *saptamī* | | 14th | *chaturdasī* |

15th *aunsi*.

The 15 days of the second half are the same as above, except that the 15th is, not *aunsi*, but *purne*.

Example : *baishākh sudī ashtamī* (or *baishākh sudī* 8) is ' the 8th (day) of the (month) Baishākh, the waxing half of the moon.'

When the English method is followed, the usage is, for example : *jūnko pānchaun tithi* (or *jūnko pānch din jāndo*), ' the 5th June.' *jāndo* means ' going.'

### 4. Months of the Year (*barshakā mahīnā*).

| | | |
|---|---|---|
| *baishākh* | =(approximately) | April-May |
| *jeth* | = | May-June |
| *āshārh* (or *asār*) | = | June-July |
| *sāhun* | = | July-August |
| *bhādon* (or *bhadau*) | = | August-September |
| *asauj* | = | September-October |
| *kāttik* (or *kārttik*) | = | October-November |
| *monsīr* (or *mansīr*) | = | November-December |

| *pūs* | = (approximately) December-January |
| *māgh* | = January-February |
| *phāgun* | = February-March |
| *chait* | = March-April. |

5. Seasons of the Year (*barshakā ritu*)

| *basanta* | 'Spring' |
| *grīshma* | 'Summer' |
| *barsāt* (or *barkhā* वषी) | 'The Rains' (Baish.—Asauj) |
| *sharad* | 'Autumn' |
| *hemanta* (or *hinu*. or *hinudo*) | 'Winter.' (Kātt.—Chait) |

6. Nepāl Eras (*nepāl sambat*).

| Eras— | Commencing on— | Dating from— |
|---|---|---|
| *sambat* | 1st *baishākh badī* | 57 B.C. |
| *sāke* | ,, ,, , | 78 A.D. |
| *nepāl sambat* | ,. *kātiik* ,. | 880 A.D. |
| *kaligat* | | 3101 B.C. (?) |

Example : ' 1886 A.D.', 1886 *sambat yīshwī* (*i.e.*, 1886 of the Christian Era), is *sambat* 1943 *sāl*, or *sāke* 1808, or *nepāl sambat* 1006 *sāl*, or *kaligat* 4987. [*sāl* means ' year.']

7. Ages of the World (*jagatkā yug*).

| *satyayug* | ' the Golden Age' (or ' Age of Truth ') |
| *tretā* | ,. Silver ,, |
| *dwāpar* | ,, Brazen ,, |
| *kaliyng* (or *kaligat*) | ,, Iron ,. (or ' Age of Sin '). |

V. EXERCISE.

[VOCABULARY.

| *anugrah* | grace | *kshimeki* | neighbour |
|---|---|---|---|
| *anyadesī* | foreign | *gayo* | (he) went |
| *āntyo* | (he) was about to | *gara* | do (2nd plu ) |
| *ughāryo* | ,, opened | *gari* | doing, having |
| *kannye* | maiden | *gāi* | cow [done |
| *kaptān* | captain | *guru* | religious teacher |
| *kam* | less, minus | *gorkhālī* | Gorkhā (adj.) |
| *kisāni* | husbandman | *ghati* | diminution |
| *kuro* | word, thing | *ghari* | hour |
| *kos* | kos (2 miles) | *ghorā* | horse |

| | | | |
|---|---|---|---|
| *charhyo* | (he) ascended | *punro* | about, nearly |
| *chākare* | servant | *prabhu* | lord |
| *chhoṭo* | small | *bajnu* | to strike |
| *jatan* | effort | *baro* | great |
| *janange* | each, every | *balliyo* | strong |
| *jaba* | when | *bidhuwī* | widow |
| *jāti* | good | *baidya* | doctor |
| *jhain* | like as | *bhani* | that (conj.) |
| *ṭhulo* | big | *bhanye* | (they) said |
| *ḍhīlo* | slow, slack | *bhanyo* | (he) ,, |
| *tulyāunchhu* | (I) shall make | *bhaye* | (they) were |
| *thor, thorai* | few, little | *bhayo* | (he) was |
| *din* | day | *bhalāchangā* | in good health |
| *diyo* | (he) gave | *bhalo* | good |
| *dekhi* | from, than | *bhenrā* | sheep |
| *dailo* | door | *madhauro* | sick |
| *dhan* | riches | *mān* | honour |
| *dher, dherai* | many, much, | *miliṭ* | minute |
| *dherjaso* | several [enough | *rahandā* | remaining |
| *niko* | well, healthy | *rāt* | night |
| *paṭhāye* | (they) sent | *lagāyo* | (he) planted |
| *pahar* | watch | *lyā* | bring (2nd s.) |
| *pāpī* | sinful | *shikshe* | disciple |
| *pāyo* | (he) found | *saña* | with |
| *pāyau* | (you) ,, | *samet* | with |
| *parewā* | dove | *sānnu* | little |
| *pāryo* | (he) made | *seto* | white.] |

भलो तिलंगाका भला
कोराइरुले पापिनी जिमि-
दारनीको पापी कोरोलाइ
भेरजमो भला कुरा भन्ये ।

*bhalo tilangākā bhalā chhorāharule pāpinī jimidārnīko pāpī chhorolāi dherjaso bhalā kurā bhanye.*

The good soldier's good sons said several good words to the sinful Jimidār woman's sinful son.

बड़ा बैद्ले बड़ो जतन्ले
सांनी मधौरी केटीलाइ निको
पार्यो ।

*barā baidyale baro jatanle sānnī mādhaurī keṭīlāi niko pāryo.*

The great doctor with great effort made the little sick girl whole.

मेरी दुवै बेनीहरू भलो-चंगी (or निको. or निकी, or ज्ञाति) छन् ।

*merī duwai bain- nīharu bhalīchangī (or niko, or nikī. or jāti) chhan*

My two younger sisters are well.

येस्ले येस चाकरेलाइ भन्यो म तं छोटोलाइ बड़ा तुल्या-उचु भनि ।

*yesle yes chākare- lāi bhanyo man tan chhoṭolāi baṛā tu- lyāunchhu bhani.*

This one said to this servant, (that) I shall make thee, a small (person), great.

जुन् (or जस्) मान्छेले यि सान्ना केटाहरूलाइ ठुलो मान् गर्यो त्येस्ले आफ्ना लोगको राजा देखि धेरै धन् र येउटा ठुलो घर् पायो ।

*jun (or jas) mān- chhele yi sānnā ke- ṭāharulāi ṭhulo mān garyo tyesle āphnā logako rājā dekhi dherai dhan ra ye- uṭā ṭhulo ghar pāyo*

The person who did these little boys great honour, re- ceived from the king of his people much riches and a big house.

सबै जना केटाहरूले (or केटाहरू सबै जनाले) तिनि- हरूका सबै छिमेकिहरूलाइ आफ्ना धेर् (or धेरै. or धेरैवटा) रोटी दिये ।

*sabai janā keṭā- harule (or keṭāharu sabai janāle) tini- harukā sabai kṣhi- mekiharulāi āphnā dher (or dherai, or dheraiwaṭā) roṭī diye.*

All the boys gave all their (others') neighbours their (own) many loaves.

कत्ति (or कति कति, or कत्ति जना. or कतिवटी, or कत्तिवटी) अन्यदेसिनी आइ- माहरू र धेरै गोर्खालिनी बिधुवीहरू आफ्नी थोरैवटी कन्न्ये केटीहरू समेत गोटै पिच्छे घर्मां छन ।

*katti (or kati kati, or katti janā, or katiwaṭī, or katti- waṭī) anyadesinī āimāiharu ra dher- ai gorkhālinī bidhu- wiharu āphnī tho- raiwaṭī kannye ke- ṭīharu samet goṭai pichchhe gharmān chhan.*

Some foreign wo men, and many Gorkhā widows, with their few mai- den daughters, are in each house.

प्रभुको अनुग्रह् तिमिहरू सबै जना सङ भयो ।

*prabhuko anugrah timiharu sabai janā saña bhayo.*

The grace of the Lord was with you all.

गुरुले आफ्ना बाह्ह गोर्खा-
ली शिच्चेरहलाइ एक् एक्
बस्त्र दियो ।

*gurule āphnā bār-*
*hai gorkhālī shikshe-*
*harulāi ek ek bastra*
*diyo.*

The guru (religi-
ous teacher) gave
his 12 Gorkhā dis-
ciples a garment
each.

तिनमांको कोई पनि घेरै
छैन ।

*tinamānko koī*
*pani dherai chhaina.*

None (or neither)
of them is suffi-
cient.

तिमिहरु (or तिमिहरुमां-
को) जनंगलाइ एक् (or
येउटा, or एक् एक्, or एक्
२) घोड़ा र पांच् (or पांच्-
वटा, or पांच् २ वटा) गाई
छन् ।

*timiharu (or timi-*
*harumānko) janan-*
*gelāi ek (or yeuṭā,*
*or ek ek, or ek 2)*
*ghoṛā ra pānch (or*
*pānchwaṭā, or pānch*
*2 waṭā) gāī chhan.*

There are to each
(or every) one of
you 1 horse and 5
cows.

येस्ले ता होइन तर ठुलो
चइं केटोले सेतो चइं दैलो
उघार्यो ।

*yesle tā hoina tara*
*thulo chain keṭole*
*seto chain dailo*
*ughāryo.*

Not this one, but
the big boy, opened
the white door.

तिमिहरुचइंले तिनिहरुले
जैं न गर ॥

*timiharuchainle*
*tiniharule jhain na*
*gara.*

Do not you do
like as they (do).

उनिहरुचइंमां ठुला ठुला
कुन चइं भये ।

*uniharuchainmān*
*thulā thulā kun*
*chain bhaye.*

Who were the
biggest of them?

उ मं भन्दा (or देखि)
बल्लियो भयो ।

*u man bhandā (or*
*dekhi) balliyo bha-*
*yo.*

He was (or be-
came) stronger
than I.

चारै कप्तानले तिलंगालाइ
बीस् २ गरि पठाये ।

*chārai kaptānale*
*tilangālāi bīs 2 gari*
*paṭhāye.*

The four cap-
tains sent the sol-
diers by twenties.

मेरो चइं घरी ३ मिलिट्-
को ढीलो छ ।

*mero chain ghari*
*3 miliṭko ḍhīlo chha.*

As for my watch,
it is 3 minutes slow.

नवं चइं आइमाइलाइ
बीस् एक् कोस् पठाये ।

*nawan chain āim-*
*āilāi bīs ek kos*
*paṭhāye.*

(They) sent the
ninth woman some
20 kos.

| तिनै दस् जना राजाले एकै दिनमां सैवटा तरवार् पठाये । | tinai das janā rā-jāle ekai dinmān saiwaṭā tarawār pa-ṭhāye. | The same ten kings sent 100 swords on the one day. |
|---|---|---|
| कस् (or कुन्) किसानिले येउटा बारी लगायो । | kas (or kun) kisā-nile yeuṭā bārī la-gāyo. | Which husband-man planted a garden ? |
| दुइ कोरी दस् भेंड़ा र एकावन् जोड़ा परेवा चौंसठौं दिनमां ल्या । | dui kori das bhen-rā ra ekāwan joṛā parewā chaun-saṭhaun dinmān lyā. | Bring, on the 64th day, two-score-and-ten sheep and 51 pair doves. |
| उस्ले आफैलाई रोटीका चार् हिस्सामां एक् हिस्सा दियो । | usle āphailāi ro-ṭikā chār hissāmān ek hissā diyo. | He gave himself $\frac{1}{4}$ of the loaf. |
| चार् सै र पचास् एक् बर्ष भयो । | chār sai ra pachās ek barsha bhayo. | About 450 years ago. |
| यिह्रदा (इस्कर्योती चैं होइन) रात्का चौथो पहर्मां आयो । | yihūdā (iskaryoti chain hoina) rātko chautho paharmān āyo. | Judas (not the Iscariot one) came in the 4th watch of the night. |
| जब पहर् एक् दिन चढ्यो । | jaba pahar ek din chaṛhyo. | About the third hour of the day (lit., ' when the day had ascended about a watch '). |
| उ दोस्रो अनि तीस्रो पहर् दुवै पुड्रो गये । | u dosro ani tisro pahar duwai punro gaye. | He went both about the 6th and the 9th hour (lit., 'both about the 2nd and 3rd watch.') |
| घरी एक् दिन रहंदा भयो । | ghari ek din ra-handā bhayo. | (It) was about the 11th hour of the day (lit., the day about an hour remaining '). |

| Devanagari | Transliteration | English |
|---|---|---|
| दुइ बज्नु आंद्यो । | *dui bajnu āṇṭyo.* | It is about 2 o'c. |
| ५ बज्नुलाइ २० मिलिट् छ । | *5 bajnulāi 20 miliṭ chha.* | It is 20 minutes to 5. |
| अनि ति जनंगे आफ्नु २ घर्मां गये । | *ani ti janange āphnu 2 gharmāṇ gaye.* | And they went each to his own house. |
| नैपाल् संबत् १०१६ चैत् बदी रोज ३ । | *nepāl sambat 1016 chait badī roja 3* | The 3rd Chait, waning half, 1016 N.S. |
| ख्रीष्ट संबत् (or यीश्वी, contracted यी°) १८९६ जुलाय् ५ दिन् जांदो (or जुलायको पांचां तिथि, or simply जुलाय् ५) । | *khrishṭ sambat (or yīshwī, contracted yī.) 1896 julāy 5 din jāṇdo (or julāyko pāṇchauṇ tithi, or simply julāy 5).* | The 5th July, 1896, A.D. |
| दस् रुपिया र बारह् आना कम् (or घटी) दुइ सै । | *das rupiyā ra bārah ānā kam (or ghaṭī) dui sai.* | Rs. 189-4-0 (*lit.*, ' Rs. 10-12-0 less, 200 '). |
| ४६७॥।⫽⫽⫽।।।। मां ॥ | *chār sai sarsaṭh rupiyā paṇdrah ānā tīn paisāmāṇ.* | At Rs. 467-15-9. |

## THE VERB

is of one conjugation and regular, except the following, which
are more or less irregular :—

| | | | |
|---|---|---|---|
| *huṇnu* | to be | *diṇnū* | to give |
| *dhuṇnu* | ,, wash | *liṇnu* | ,, take |
| *chhuṇnu* | ,, touch | *jāṇnu* | ,, go |
| *ruṇnu* | ,, weep | *laijāṇnu*, or *lāṇnu* | ,, take away |

These vary their stem in certain parts.

### The Stem of Verbs

is got by dropping the Infinitive termination *nu* : *gar*, the
stem of *garnu*, ' to do'; *huṇ*, of *huṇnu*, ' to be.'

8

From the stem all the parts of regular verbs are formed ;
but (what deserves the student's best attention) the Perfect
parts of those whose stem ends in _n_, a_n_, u_n_, drop this ending :
_garyo_. Indef. Perf. of _garnu_, ' to do '; _arīyo_, _arīnnu_, ' to halt ' ;
_bahyo_, of _bahannu_, ' to flow ' ; _garāyo_, of _garāunnu_, ' to cause
to be done ' ; _duhyo_. of _duhunnu_, ' to milk.'

It will be found that (dropping _n_, a_n_, u_n_, as above directed)
the stem is identical (in reg. verbs) with the 2nd sing.
Imperative : _gar, arī. bah, garā, duh._

## CAUSAL VERBS.

Many primitive verbs, which may be either intransitive, or
active or (in form) passive. have a causal form derived from
them. by. as a rule. shortening their stem vowel (if that be
long) and adding _āu_ (or _ānu_), or by simply lengthening their
stem vowel (if that be short) : i_n_ in the stem is shortened to
_y_ or _iy_. Causal. are to be distinguished from Second Causal
verbs (afterwards referred to). The former express _immediate_
causation. the latter. the _mediate_ causation of the act or state
of the primitive.

The following are some examples of Causal derivatives :—

| | | | | | |
|---|---|---|---|---|---|
| _uthnu_ | to rise | _uthāunnu_ | | to cause to rise | |
| _mārnu_ | .. die | _mārnu_ | ,, | ,, | ,, die = kill |
| _mārnu_ | .. die | _manrāunnu_ | .. | ,, | ,, be put to death |
| _jiunnu_ | ,, live | _jiyāunnu_ | ,, | ,. | ,, live |
| _bahannu_ | ,, flow | _bahāunnu_ | ,, | ,, | .. flow |
| _boknu_ | ,, carry | _bokāunnu_ | ,, | ., | ,, be carried |
| _khānnu_ | .. eat | _khuwāunnu_ | ,, give | ,, eat | |
| _piunnu_ | .. drink | _piyāunnu_ | .. | ., | ., drink |
| _garnu_ | .. do | _garāunnu_ | , cause | ,, be done | |
| _chhāpnu_ | ., print | _chhapānnu_ | .. | ,. | ., be printed |
| _arīnnu_ | .. stop. halt | _aryāunnu_ | .. | .. | ,, stop = stop (trans.) |
| _buninnu_ | ., become | _banāunnu_ | ,, | .. | .. become = make |
| _niklannu_ | .. come out | _nikālnu_ | .. | .. | .. come out |
| _balnu_ | .. burn | _bālnu_ | ., | ,. | .. burn = kindle |
| _biknu_ | .. be sold | _bechnu_ | .. | .. | .. be sold = sell |
| _bujhnu_ | . understand | _bujhāunnu_ | ,, | .. | .. be understood |

Where no causal form exists, the causal sense may be obtained by the use of *garāi diṉnu* after the primitive : *diṉnu garāi diṉnu,* ' to cause to be given ' : or by a paraphrase : *diīos bhannye ājñā garnu,* ' to cause to be given ' (*lit.,* ' to order that (it) be given ') ; or by a paraphrastic use of the Second Causal idiom : *pāuṉnu lāuṉnu,* ' to cause to be given ' (*lit.,* ' to cause to receive ').

## Compound Verbs

are an idiomatic combination of verbs with another verb, following them, to modify their meaning. It is only the modifying verb that is conjugated. The following table of the various combinations of *boknu,* ' to carry ' (for which any other verb, primitive or causal, might be substituted) exemplifies this usage. The first column gives the different kinds of compound verbs :—

| | | | |
|---|---|---|---|
| 1. | Second Causal | *boknu lāuṉnu* | |
| | | *bokne garāuṉnu* | to cause (another) to |
| 2. | Intensive | *boki diṉnu* | ,, carry away  [carry |
| 3. | Potential | *boknu saknu* | .. be able to carry |
| 4. | Completive | *boki* | .. finish carrying |
| 5. | Frequentative | *bokne garnu* | |
| | | *bokdai* ,, | ,, carry habitually |
| 6. | Inceptive | *boknu lāgnu* | |
| | | ..  *thālnu* | ,. begin to     carry |
| | | ,,  *āṉtnu* | ,, be about to     ., |
| 7. | Desiderative | ,,  *khojnu* | |
| | | *bokne ichchhe garnu* | |
| | | .,  *man*   ., | ., desire to     ,. |
| 8. | Permissive | *boknu diṉnu* | ,. permit to     .. |
| 9. | Acquisitive | ,.  *pāuṉnu* | .. be permitted to ,, |
| 10. | Continuative | *bokdai rahaṉnu* | |
| | | *boki*   .. | ., be engaged in |
| | | | [carrying |
| 11. | Progressive | *bokdai jāṉnu* | ,, go on     ,. |
| 12. | Statical | ,,  *āuṉnu* | .. come     ., |
| 13. | Reiterative | *boknu tā boknu* | ., indeed carry |

Compound verbs are conjugated as active or intransitive, according as the first verb is such, except Nos. 1, 7, 8, 9, which

are always active : (1) *usle timilāi premmān parasasta hunnu
lāwas*, ' may he cause thee to abound in love '; *kasaile timilāi
phūlpāti gumāunne na garāwas*, ' may no one cause thee to
forfeit the prize '; (2) *usle tinalāi chhoi dewas*, ' let him touch
them,'; *u majhuwā bhai diyo*, ' he intervened '; (3) *u āunnu
sakchha*, ' he will be able to come '; *usle mānrnu sakchha*, ' he
will be able to kill '; (4) *u āi sakyo*, ' he has quite (or already)
come ; *usle mānri sakyo*, ' he has quite (or already) killed ';
(5) *tyo āunne* (or *āundai*) *garyo*, ' he came habitually '; *tyesle
bokne* (or *bokdai*) *garyo*, ' he carried habitually '; (6) *tyo āunnu
lāgyo* (or *thālyo*, or *āntyo*), ' he began to come '; *tyesle garnu
lāgyo*, etc., ' he began to do '; (7) *tyesle āunnu khojyo* (or *āunne
ichchhe*, or *man, garyo*), ' he sought (or wished, or was minded)
to come '; (8) *tyesle manlāi āunnu diyo*, ' he let me come ';
(9) *tyesle āunnu pāyo*, ' he was permitted to come ' (*lit.*, ' he
found to come '); (10) *tyo āundai* (or *āi*) *rahyo*, ' he was engaged
in (or he continued) coming '; *tyesle bhandai* (or *bhani*) *rahyo*,
' he continued saying '; (11) *tyo jāndai gayo*, ' he went on
going '; *tyesle bhandai gayo*, ' he went on saying '; (12) *tyo
bahandai āyo*, ' it came flowing '; *usle bhandai āyo*, ' he came
saying '; (13) *timiharule piunnu tā piyaulā*, ' you will indeed
drink '; *timiharu āunnu tā āyau*, ' you did indeed come.'

(2) In the formation of Intensives other verbs than *dinnu*
also are used, and in the same way : *rākhnu*, ' to keep,' *basnu*,
' to stay,' *āunnu*, ' to come,' *jānnu*, ' to go,' *uthnu*, ' to rise,'
*hālnu*, ' to cast,' *parnu*, ' to happen,' *linnu*, ' to take,' *rahannu*,
' to continue,' '*lāgnu*,' ' to get home, hit.'   *E.g.*, *āphāli rākhnu*,
' to throw away '; *birsi hālnu*, ' to forget '; *āi lāgnu*, ' to come
upon '; and so on.

(5) The form *bokne garnu*, in the sense of ' to carry habitu-
ally,' is not sanctioned by the Kāthmāndū authorities, who
say it means ' to see that (one) carries '—is, in a word. a
Second Causal ; but it is not only in general currency at Dar-
jeeling, but, meaning literally, as it does, ' to play the carry-er,'
grammatically natural.  The Kāthmāndū usage as well, how-
e ver, is not unknown at Darjeeling : *tiniharu āphnu 2 man
pherne gari manātye*, ' they were persuaded into changing
their minds ' (*lit.*, ' they causing their own minds to change.

were persuaded '). *āi jāi garnu*, ' to habitually come and go,' is a Frequentative, adopted from Hindī.

(6) The form represented by *boknu āṇṭnu*, 'to be about to carry,' ' to be on the point of carrying,' is, like the Greek μελλειν *mellein*, also used to express a settled futurity : *bishwās garnu āṇṭneharulāi*, ' to them who shall hereafter believe.'

(13) *rahi rahaṇnu*, ' to remain '; *khāṇdai pani na khāwas*, ' neither let him eat,' are examples of other Reiterative forms.

## CLASSIFICATION OF VERBS.

Verbs are Transitive or Intransitive. *boknu*, ' to carry,' is Trans.; *āuṇnu*, ' to come,' Intrans. Some, which may be Trans. in English, are Intrans. in Nepālī : *bolnu*, ' to speak '; *pachhtāuṇnu*, ' to repent '; *karāuṇnu*, ' to cry.'

The nominative to trans. verbs (active voice, of course) is put in the Agent case, except in the first pers. sing. and plu. of the indefinite and imperfect tenses. (See p. 98.)

## INFLEXION OF VERBS.

Verbs are changed or modified for voice, mood, tense, gender, number, person and negation. This is done, partly by inflexion, partly by the use of the auxiliary verb, *huṇnu*, ' to be.'

## VOICE.

Trans. verbs have 2 Voices, Active and Passive.

The Passive is formed from the Act., by insert. g, after the stem, *ī* before nothing, vowels and semi-vowels, and *īṇ* before consonants, except that where the stem ends in *āu*, the *ī* takes the place of the *u* :

| *gar* (act.) | *garī* (pass.) |
|---|---|
| *garī* | *garīī* |
| *garuṇ* | *garīuṇ* |
| *garyo* | *garīyo* |
| *garda* | *garīṇda* |
| *garāuṇnu* | *garāīṇnu.* |

The *ī*, or *īṇ*, corresponds to the Braj *i*, or *ij*, and the Mārwārī *ij*. Its pronunciation is often like *īi*, or *iya*, but the only way of reducing its use to rule seems to be to write it invariably *ī*, *īṇ*.

## Mood.

Verbs have five Moods : Indicative, Subjunctive, Conditional, Imperative (used also as an Optative and a Potential) and Infinitive.

## Tense

Verbs have fifteen Tenses: three groups of four each, centering round the three chief tenses, Present, Past and Future, with one extra tense added to the second group, and two to the third :—

| | | | | |
|---|---|---|---|---|
| I. | Present— | 1. | Indefinite | |
| | | 2. | Imperfect | |
| | | 3. | Perfect | |
| | | 4. | ,, | Continuous |
| II. | Past— | 5. | Indefinite | |
| | | 6. | Imperfect | |
| | | 7. | Perfect | |
| | | 8. | ,, | Continuous |
| | | 9. | Indefinite Perfect | |
| III. | Future— | 10. | Indefinite | |
| | | 11. | Imperfect | |
| | | 12. | Perfect | |
| | | 13. | ,, | Continuous |
| | | 14. | Contingent | |
| | | 15. | Perfect Contingent. | |

Nos. 4, 8, 11, 13 are of comparatively rare occurrence.

## Gender, Number, Person.

The changes of the verb in these respects will be shewn in the detailed examples that follow.

## Negation.

The modification of verbs for Negation is one of the most important peculiarities of Nepāli. It consists, generally speaking, in the addition or insertion of *na* in the Positive form, and of course makes Conjugation doubly long.

## Paradigm.

The following general paradigm of the terminations of the various moods, tenses (1st pers. masc. sing.) and participles (masc. sing.), positive and negative, of every verb, shews that Nepālī conjugation, though extended, is not really difficult.

The hyphen in the Paradigm marks where the stem (act. or pass.) comes in.

The first line opposite each tense is the positive form ; the second, the negative.

Fill in the stem of any verb, and the other persons, number and gender, and you have the conjugation of that verb (regular) complete.

| Tenses. | Indicative. | Subjunctive. |
|---|---|---|
| Pres. Ind. | -ne chhu, or hun<br>,, chhuinna or hu- | |
| ,, Imp. | -da chhu [inna<br>-dinna | Same as the Indica- |
| ,, Per. | -yeko chhu<br>,, chhuinna | tive, with bhanye<br>dekhi, or ta, added. |
| ,, ,, Con. | -ne bhayeko chhu<br>,, ,, chhuinna | |
| Past Ind. | -thyen<br>-daina thyen | -do hun<br>na -do ,, |
| ,, Imp. | -da thiyen<br>-daina ,, | Same as<br>Past Ind. |
| ,, Per. | -yeko thiyen<br>,, thiinna | -yeko bhaye dekhi<br>na ,, ,, ,, |
| ,, ,, Con. | -ne bhayeko thiyen<br>,, ,, thiinna | -ne bhayeko ,, ,,<br>,, na ,, ,, ,, |
| ,, Ind. Per. | -yen<br>-inna | Same as Indicative,<br>with ta added. |
| Fut. Ind. | -chhu<br>-dinna | -yen bhanye dekhi<br>-inna ,, ,, |
| ,, Imp. | -dai hunchhu<br>-daina ,, | -dai bhayen ,, ,,<br>-daina .. ,, ,, |
| ,, Per. | -yeko ,,<br>,, hundinna | -yeko ,, ,, ,,<br>,, bhainna ,, ,, |
| ,, ,, Con. | -ne bhayeko hunchhu<br>,, ,, hundinna | -ne bhayeko<br>bhayen . ,,<br>,, ,, bhainna . ,, |
| ,, Conting. | -unlā<br>-oinna, or -wainna | } Same as the Indica- |
| ,, Per. ,, | -yeko hounlā<br>,, howainna | } tive with ta added. |

| Conditional. | Imperative. | Infinitive. | Participles. |
|---|---|---|---|
| | -*un* | -*nu* | Imperfect. |
| | *na* -*un* | *na* ,, | |
| | -*da houn* | -*dai hunnu* | -*do* |
| | -*daina* ,, | -*daina* ,, | *na* ,, |
| | -*yeko houn* | -*yeko* ,, | ·*dā* |
| | - ,, *na* ,, | ,, *na* ,, | *na* ,, |
| | | -*ne bhayeko* ,, | -*dāhunni* |
| | | ,, ,, *na* ,, | *na* ,, |
| | | | -*dākheri* |
| | | | *na* ,, |
| | | | -*dai gardākheri* |
| | | | -*daina* ,, |
| | | | -*dāmān* |
| | | | *na* ,, |
| | | | Perfect. |
| | | | -*dai garyeko* |
| | | | -*daina* ,, |
| -*ne thiyen* | | | -*yekɔ* |
| ,, *thiinna* | | | *na* ,, |
| | | | Conjunctive. |
| | | -*nu āntnu* | |
| | | ,, *na* ,, | -*i* |
| | -*yes* | -*nu āntyeko hunnu* | *na* ,, |
| | *na* -*yes* | ,, ,, *na* ,, | -*ikana* |
| | | | *na* ,, |
| | | | -*yera* |
| | | | *na* ,, |

### CONJUGATION.

In the following detailed examples of conjugation, (I) that of the irregular intransitive verb *hunnu*, 'to be,' or 'to become,' is given in full ; (II) that of the regular transitive verb *garnu*, 'to do,' or 'to make,' and of the other irregular verbs is only sufficiently indicated.

### I.  *hunnu*, 'TO BE,' 'TO BECOME.'

This verb, like its English equivalent, is used (1) as a notional or principal verb : *īshwar chha*, 'God is,' where 'is' means 'exists' ; *īshwar ho*, 'it is God,' *īshwar srishṭikarttā ho*, 'God is Creator,' 'it is the Creator God,' where 'is' is merely a copula or joiner ; (2) as an auxiliary to a principal verb, or to an adjective, viewed as a principal verb : *īshwarle garda chha*, 'God is doing,' *īshwar pavitra chha*, 'God is holy.'

In the following conjugation, the feminine, where it differs from the masc., is indicated parenthetically.   In the following paragraphs the Kāthmāndū variations are indicated thus : [K..].

### INDICATIVE MOOD.

#### PRESENT INDEFINITE TENSE.

##### Positive.

| म | रु or ॐ *man* | *chhu* | or | *hun* | I am |
|---|---|---|---|---|---|
| तं | बस् ,, दोस् *tan* | *chhas* | ,, | *hos* | thou art |
| उ | र ,, रो *u* | *chha* | ,, | *ho* | he, she, it, is |
| हामिहरु हौं ,, हैं *hānmiharu* | | *chhaun* | ,, | *haun* | we are |
| तिमिहरु दौ ,, दौ *timiharu* | | *chhau* | ,, | *hau* | you ,, |
| उनिहरु छन् ,, उन् *uniharu* | | *chhan* | ,, | *hun* | they ,, |

As the personal pronouns are the same throughout the conjugation, they will not be again expressed, though always understood. *tyo, timiharu*, may be used instead of *u, uniharu*, and must be used for English neuters (p. 21).

The colloquial *chhes, chhe, chheu, chhin,* as feminines of *chhas, chha, chhau, chhan,* should not be countenanced, though they are found in frequent use.

Negative—' I am not,' etc.

| | | | | | |
|---|---|---|---|---|---|
| कुइन | or | ड्इन | *chhuinna* | or | *huinna* |
| क्रैनस् | ,, | होइनस् | *chhainas* | ,, | *hoinas* |
| क्रैन | ,, | होइन | *chhaina* | :: | *hoina* |
| क्रैांन | ,, | हैांन | *chhaunna* | :, | *haunna* |
| क्रैन | ,, | हौन | *chhauna* | ,, | *hauna* |
| क्रैनन् | ,, | होइनन् | *chhainan* | :: | *hoinan* |

The colloquial *chhinas, chhina, chheuna, chhinan,* as feminines of *chhainas, chhaina, chhauna, chhainan,* should not be countenanced, though they are found in frequent use.

[K.—*chhaina,* for *chhuinna* ; *hoina,* for *huinna* ; *chhainau,* for *chhaunna* and *chhauna* ; *hoinau,* for *haunna* and *hauna.*]

Emphatics : *chhunai, chhasnai,* etc. A strong form of *chhaina* is *chhandai chhaina* ; and of *hoina, hundai hoina.* These express absolute certainty.

### How *chhu* and *hun* are used *

The alternative forms *chhu* and *hun* are not used indifferently, and their right use is for the foreigner somewhat difficult. The following rules will be found helpful.

1. The general rule has been already incidentally indicated (p. 66). *chhu* is used as a **notional,** when the sense is ' exist,' and also as an **auxiliary** to a notional verb or adjective : *ishwar chhu,* ' God is (exists),' ' there is a God ' ; *ishwar chhaina,* ' God is not (does not exist),' ' there is not a God ' ; *ishwarle garda chha,* ' God is doing ' ; *ishwar apavitra chhaina,* ' God is not unholy.'

---

* NOTE.— Compare what Wenger says in his Bengali Grammar on *āchhi* and *haon* : " *āchhi* (*chhu*) has exclusive reference to the subject indicated " by the nominative, and describes its existence, presence, or state, at a " particular time or place ; while *haon* (*hunnu*) which properly means ' to " become,' usually describes what the subject is to others, and is used in " the sense of ' to turn out,' ' to prove oneself,' being generally accom- " panied by an adjective, participle, etc.."

*Hun* also is used as a notional, but only as a formal copula or connective, and as an **auxiliary**, but only in the Past Ind and Imp. Subjunctive : *īshwar ho,* '(it) is God '; *īshwar srish-ṭikarttā ho,* 'God is the Creator,' ' (it) is the Creator God '; *īshwar apavitra hundo ho,* 'if God were unholy.'

2.   A special rule is that *hun* has always the implicit sense of (and, especially in the third sing. (*ho, hoina*), is often used expressly for), ' **yes**,' ' it is so,' ' is it so ? ', ' **no**,' ' it is not so,' ' is it not so ? ' : *īshwar srishṭikarttā ho,* 'God the Creator,—yes '; *īshwar apavitra hoina pavitra chha,* 'God unholy,—no ; (he) is holy,' 'God is, not unholy, (but) holy.'

3.   The foregoing rules point to the distinction, that *chhu* expresses more a quality or action of the subject spoken of ; *hun*, more an assertion on the part of the subject speaking,— a distinction which explains many apparent exceptions.

The above abstract, may now be reduced to the following mechanical rules :—

4.   *chhu* is used, as a NOTIONAL, whenever the sense is ' **exist**,' so that the verb stands alone, a verb of complete predication : *īshwar chha,* 'God is (exists),' 'there is a God '; *kye koī chha ki chhaina,* ' is there any one or not ? '; *man rājā chhu,* ' I, the king, am.'

5.   *chhu* is further used, as an AUXILIARY, with whatever is, or is syntactically equivalent to, an ADJECTIVE, that is to say :—

with an adjective : *pavitra chhu,* ' I am holy ';

,,    a participle, which is really an adjective : *man āyeko chhu,* ' I have come '; *man āundo chhu,* ' I am coming '—[except in the two cases given below (7) in which *hun* is used] ;

,,    an indefinite noun or pronoun in the nominative (in verb-apposition to the subject), which, being indefinite, is really equivalent to an adjective : *man rājā chhu,* ' I am a king,' ' I am of the quality of a king '; *tyo koī chha,* ' he is some one ' ;

,,    a noun or pronoun in the dative, which involves the idea of a participle of existence, ' belonging ' : *manlāi chha,* ' (it) is (belongs) to me,' ' I have .. ';

with an indefinite noun or pronoun in the agent case : *rājāle chha*, ' it is by a king ' ;

,, a noun or pronoun in the genitive, when this states the relation of the possessor : *rājāko ghar chha*, 'the king has a house ' ; or when it is indefinite (in which case it is equivalent to an adjective) : *rājāko ghar chha*, ' (it) is a king's house, ' ' it is the house of a king,' ' it is a house such as a king has ' ;

,, a noun or pronoun in the locative, which involves the idea of a participle of existence, ' resting in ' : *gharmān chha*, ' (it) is in the house ' ;

,, an adverb of rest in a place, which is equivalent to a noun in the locative : *kahān chha*, ' where is (it) ? ' ;

,, a preposition (except of source or agency) : *mero lāgi chha*, ' (it) is for me,' which is equivalent to a dative.

6.    *hun* is used, as a NOTIONAL, with whatever is, or is syntactically equivalent to, a NOUN, that is to say :—

with a definite noun or pronoun in the nominative (in verb-apposition to the subject) : *ishwar ho* ' it is God ' ; *ishwar srishtikarttā ho*, ' God is the Creator,' ' it is the Creator God ' ; *main hun*, ' it is I ' ; *man rājā hun*, ' I am the king ' ; *shabda yei ho*, ' this is the word ' ; *timro nānu kyā ho*, ' what is your name ? ' ;

,, a definite noun or pronoun in the agent case : *rājāle ho*, ' it is by the king ' ;

,, a definite noun or pronoun in the genitive when this states the relation of the possessed, *rājāko ho*, ' it is the king's ' ; ' *mero ghar ho*,' ' it is my house ' ; *ghar merai ho*, ' the house is mine ' ; *jati mero chha sabai tero ho*, ' as much as I have is thine ' ;

,, an adjective used as a definite noun ; *ti bishwāsyogya hun*, ' they are the faithful ' ;

,, an infinitive, which is really a noun : *dharmma dharmma garnu ho*, ' righteousness is to do righteousness ' ;

,, an adverb (except of rest in a place) : *u katā ho*, where (*lit.*, whither) is he ? ' ; *abasse ho*, ' it certainly is ' ; *āiu ho*, ' it is to-day ' ; *kasogari ho*, ' how is it ? '

with a preposition of source or agency : *ti sabai ekai dekhi hun*, 'they are all of (from) the one'; *rājāko kāranle ho*, 'it is because of the king.'

7. *huṉ* is further used, as an AUXILIARY, with a participle, in the past indefinite and imperfect subjunctive only : *man hundo huṉ*, ' if I were'; *ishwarle bhando ho*, ' did God say.'

Apparent exceptions will be found but to prove the seven rules given above. For example :—

(1) *jaslāi mainlei sirjyeko ho*, ' whom I myself have created.' Here *ho* has the force of 'yes' (rule 2), and *chhu* is understood before it (rule 5) : ' whom I myself have, it is true, created.'

(2) *jasori jiu ātmā binā murdā chha tyesairi bishwās pani karmma binā murdā ho*, ' as the body is dead without the spirit, so also is faith dead without works.' Here *ho* is an assertion, on the part of the subject speaking (rule 3), and *chha* is understood before it (rule 5).

In many other cases, indefiniteness will explain a *chhu*, where the rules seem to require a *huṉ*; and assertion, a *huṉ*, where a *chhu* seems required.

How the use of *chhu* or *huṉ* affects the sense is well exemplified in these sentences : *meri swāsni chhaina*, ' I have not a wife'; *meri swāsni hoina*, ' she is not my wife' : *timro nāṉu kyā ho*, ' what is your name ?'; *timro nāṉu kye chha*, ' have you a name' ?

An emphatic form of the Pres. Ind.

having the sense of ascertainment on enquiry, is current at Darjeeling [though it seems unknown at K.]. It is probably a corruption of *rahye chhu* the pres. perf. Indic. of *rahaṉnu*, ' to remain,' and may be translated literally ' I am, after all,' etc. :—

Positive.

| रांछु | or | हो रांछु | *rāṉchhu* or *ho rāṉchhu* |
|---|---|---|---|
| रैक्स् | ,, | ,, रैक्स् | *raichhas* ,, ., *raichhas* |
| रछ | etc. | | *rachha* etc. |
| रांछौं | | | *rāṉchhauṉ* |
| राछौ | | | *rāchhau* |
| राछन् | | | *rāchhan* |

## Negative.

| | | | | | |
|---|---|---|---|---|---|
| रैनक्कु | or | होइन रांकु | rainachhu | or | haina rānchhu |
| रैनक्कस् | ,, | ,, रैक्कस् | rainachhas | ,, | ,, raichhas |
| रैनक्क | etc. | | rainachha | etc. | |
| रैनकैं | | | rainachhaun | | |
| रैनकौ | | | rainachhau | | |
| रैनक्कन् | | | rainachhan | | |

rānchhu corresponds to chhu; and ho rānchhu, to hun.

The forms rahechhu, etc., rahenachhu, etc. are also found.

rānchhu, etc., may be used with any part of any verb, in the same way as with ho and hoina: garda rānchhu, 'I am, after all, doing'; gardaina rānchhu, 'I am not, after all, doing'; garyeko raichhas, 'thou hast after all done'; garyeko raina· chhas, 'thou hast not, after all, done'; tapāni īshwarko patti bāto niskannu bhayeko ho rachha, 'Thou hast, after all, come forth from God.'

Such idioms as chhu ra, chhas ra, 'I am,' 'thou art,' are common, at the end of a sentence, and are elliptical for 'I am, and [therefore so and so, understood, follows],' 'am I, that [therefore so and so, understood, should follow]'? ra, which means 'and,' may follow any part of any verb in the same way: garyo ra, 'he did, and [so and so, understood, follows]'; roṭi lyāyekā chhaunna ra, 'we have not brought bread and [therefore he has said that to us]' (Matt. xvi. 7).

### PRESENT IMPERFECT.
#### Pos.

| | | | | |
|---|---|---|---|---|
| हुंद कु | hunda chhu | I am | | being, I am |
| ,, कस् | ,, chhas | thou art | | ,, etc. |
| ,, क | ,, chha | he, she, it, is | | ,, |
| ,, कैं | ,, chhaun | we are | | ,, |
| ,, कौ | ,, chhau | you ,, | | ,, |
| ,, कन् | ,, chhan | they ,, | | ,, |

For the above, when the tense if unmistakable, the fut. ind., hunchhu, etc., may be used, for brevity.

Neg.—' I am not being ', etc.

| | | | | | |
|---|---|---|---|---|---|
| हुँदैन | or | हुन्न | *hundinna* | or | *hunna* |
| हुँदैनस् | ,, | हुन्नस् | *hundainas* | ,, | *hunnas* |
| हुँदैन | ,, | हुन्न | *hundaina* | ,, | *hunna* |
| हुँदैनौं | ,, | हुन्नौं | *hundaunna* | or | *hunnnaun* |
| हुँदैनौ | ,, | हुन्नौ | *hundauna* | ,, | *hunnnau* |
| हुँदैनन् | ,, | हुन्नन् | *hundainan* | ,, | *hunnan* |

The second form, though given here, is mainly used in the fut. indef. tense, which see (p. 77).

The same contraction takes place in other verbs whose stem ends in a vowel and anusvār : *dinna*, of *dinnu*, ' to give '; *jānna*, of *jānnu*, ' to go '; and occasionally also in other verbs : *garnna* of *garnu*, ' to do,' but not as a rule.

*hunnna* is formally correct, but in practice the *n* is usually dropped, and the word written *hunna*, the same as the third sing.

*hunnnaun* and *hunnnau* are K. forms, but may well be adopted as standard.

[K. for *hundaunna* is *hundainaun*; and for *hundauna*, *hundainau*.]

In honorific speech it is the short form, *hunna*, that is used ; *āphule yo garnu hunna*, ' thou art not doing this.' The reason is that the long form, *hundaina*, often has the imperative force, ' it won't do,' which would not be respectful.

The emphatic of *hunda* is *hundai*, or *hundainai* (to be carefully distinguished from *hundaina*).

When the meaning is ' exist,' *chhandai* is substituted for *hunda*, and, generally, the form *chhand-*, for *hund* : *chhandai chhaun*, ' we have our being.'

This tense is often made by the compound inceptive (p. 59) ; *hunnu lāgyen* ' I have begun to be,' which is of course a very expressive imperfect.

## PRESENT PERFECT.

### Pos.

| | | | | |
|---|---|---|---|---|
| बयेको ( ी ) कु | *bhayeko* (*ī*) *chhu* | I | have been | |
| ,, ,, कस् | ,, ,, *chhas* | thou hast | ,, | |
| ,, ,, क | ,, ,, *chha* | he | has | ,, |
| भयेका ,, कौं | *bhayekā* ,, *chhaun* | we | have | ,, |
| भयेका ( ी ) कौ | *bhayekā* (*ī*) *chhau* | you | have | been |
| ,, ,, कन् | ,, ,, *chhan* | they | ,, | ,, |

[Here, as throughout after this, 'he' stands for 'he, she, it.']

### Neg.—'I have not been,' etc.

| | | | | |
|---|---|---|---|---|
| भयेको ( ी ) कुइंन | *bhayeko* | (*ī*) | *chhuiṇna* | |
| ,, ,, कैनस् | ,, | ,, | *chhainas* | |
| ,, ,, कैन | ,, | ,, | *chhaina* | |
| भयेका ,, कौंन | *bhayekā* | ,, | *chhauṇna* | |
| ,, ,, कौन | ,, | ,, | *chhauna* | |
| ,, ,, कैनन् | ,, | ,, | *chhainan* | |

When the nom. is fem., *bhayekī* is used; when masc. plu., *bhayekā*. In other words, *bhayeko*, which is the perf. participle, follows the rule of adjectives. [K., strangely, makes the fem. plu. the same as the masc. plu.]

*bhayeko* (*ī, ā*) may be shortened to *bhaye*, especially when used as a sort of Historical pres. perf.: *bhaye chha*, 'he has been.'

A colloquial form is *bhāko*; another is *bhayāko*.

In the above tense the word 'have' is used as an AUXILIARY. When it is used as a NOTIONAL, it is translated by the verb 'to be,' with the dat., or gen., or gen.-loc.: *uslāi adhikār chha*, 'he has authority'; *usko yeuṭā chhoro chha*, 'he has a son': *uskān dhan chha*, 'he has riches'; *merān gāigoru thiyo*, 'I had cattle.' [*-kān* = -*komān*; *merān* = *meromān*: a combination of the gen. and loc. affixes.]

10

So, 'having': *dhan hunne mānchhe,* 'a person having wealth'; *āṅkhā hundā hundai,* 'while (though) having eyes'; *gaṅgā nānu bhayeko ek janā newār,* 'a Newar having the name (named) Ganga.'

### PRESENT PERFECT CONTINUOUS.

#### Pos.

हुंने भयेको ( ी ) छु   *hunne bhayeko (ī) chhu* I have been being

 ,,   ,,   ,, छस्   ,,    ,,   ,, *chhas* thou hast ,,   ,,

etc.

Neg.—'I have not been being,' etc.

हुंने भयेको ( ी ) छुइंन   *hunne bhayeko (ī) chhuinna*

,,   ,,   ,, छैनस्   ,,    ,,   ,, *chhainas*

etc.

An alternative form is the compound continuative (p. 59), *hundai rahyeko chhu,* etc., 'I have continued being'; *rahyeko* being the perf. partic. of *rahannu,* 'to continue.'

### PAST INDEFINITE.

#### Pos.

| | | | |
|---|---|---|---|
| थियें | *thiyen* | I | was |
| थिइस | *thiis* | thou wast |
| थियो ( थिई ) | *thiyo (thiī)* | he | was |
| थियूं | *thiyūn* | we | were |
| थियौ | *thiyau* | you | ,, |
| थिये ( थिइन ) | *thiye (thiin)* | they | ,, |

Notice the change of termination in the 1st plu. The rule is: *-aun,* after a consonant (except in fut. conting., and pres. imperat.); *-ūn,* after a vowel, or after the semi-vowel, *y.*

[Throughout conjugation, final *e* is often written *ā*: *thiyān,* for *thiyen; thiyā,* for *thiye; bhayā,* for *bhaye; bhayāko,* for *bhayeko; hunyā,* for *hunne;* and so on.]

A very common abbreviation is to drop the first *i*: थ्यें *thyen,* etc.

The forms in parentheses are the feminine, of course.

Neg.—'I was not,' etc.

| थिइन | _thiinna_ |
| थिइनस् | thiinas |
| थियेन ( थिइन ) | thiyena (thūna) |
| थियूंन | thiyūnna |
| थियौन | thiyauna |
| थियेनन् (थिइनन्) | thiyenan (thiinan) |

[K. for _thiyauna, thiyenau._]

## Past Imperfect.

### Pos.

| ड्ंद थियें | hunda thiyen | I | was | being |
| ,, थिइस् | ,, | thiis | thou | wast | ,, |

etc.

Neg.—'I was not being,' etc.

| ड्ंदैन थियें | hundaina thiyen |
| ,, थिइस् | ,, | thiis |

etc.

**Abbreviations :** _thyen_, for _thiyen_, _this_ for _thiis_, etc. ; _hun-thyen_, for _hunda thiyen_ ; _hunthis_, for _hunda thiis_, etc. [K., _hunthen_, _hunthis_, etc.]

_hundaina thiyen_, etc., must be carefully distinguished from _hundainai thiyen_, which is not neg., but pos., and means 'while I was in the act of being.'

This tense, like the pres. imperf. (p. 71), is sometimes made by the compound inceptive : _hunnu lāgyeko thiyen_, 'I had begun to be.' 'Was existing' is _thindai thiyen_, etc.

## Past Perfect.

### Pos.

| भयेको ( ी ) थियें | bhayeko (ī) thiyen | I | had | been |
| ,, ,, थिइस् | ,, | ,, | thiis | thou hadst | ,, |

etc.

.Neg.—' I had not been,' etc.

| भयेको (ी) थिइन्न | | | bhayeko | (i) | thii<u>nn</u>a |
|---|---|---|---|---|---|
| ,, | ,, | थिइनस् | ,, | ,, | thiinas |

etc.

[K. fem. plu. same as masc. plu.]

PAST PERFECT' CONTINUOUS.

Pos.—' I had been 'being.' etc.

| हुन्ने भयेको (ी) थियें | | | | hu<u>n</u>ne | bhayeko | (i) | thiye<u>n</u> |
|---|---|---|---|---|---|---|---|
| ,, | ,, | ,, | थिइस् | ,, | ,, | ,, | thiis |

Neg.—' I had not been being,' etc.

| हुन्ने भयेको (ी) थिइन्न | | | hunne bhayeko (i) thii<u>nn</u>a |
|---|---|---|---|
| ,, ,, ,, थिइनस् | | | ,, ,, ,, thiinas |

**Alternative** : the compound continuative form (p. 59), *bhai rahyeko thiye<u>n</u>*, ' I had continued being.'

INDEFINITE PERFECT.

Pos.

| भयें | bhaye<u>n</u> | I | was, | or | have been |
|---|---|---|---|---|---|
| भइस् | bhais | thou wast | ,. | hast | ,, |
| भयो ( भई ) | bhayo (bhai) | he | was | ,, | has ,, |
| भयूं | bhayū<u>n</u> | we | were | ,, | have ,, |
| भयौ | bhayau | you | ,, | ,, | ,, ,, |
| भये ( भइन् ) | bhaye (bhain) | they | ,, | ,, | ,, ,, |

Neg.—' I was not, or have not been,' etc.

| भइन्न | bhai<u>nn</u>a |
|---|---|
| भइनस् | bhainas |
| भयेन ( भईन ) | bhayena (bhaina) |
| भयूंन | bhayū<u>nn</u>a |
| भयौन | bhayauna |
| भयेनन् (भइनन्) | bhayenan (bhainan) |

Students who do not know the Devanāgarī must note that *bhais*, *bhain* are words of two syllables (*bha-is*, *bha-in*): *bhain-na*, *bhainas*, *bhainan*, of three.

*bhayeu* is sometimes written for *bhayau*, especially in the fem., and also as the plu. fut. perf. imperat.

**Emphatic forms** add *nai* : *bhayennai*, *bhaisnai*, etc.

**Colloquial** for *bhayo* is *bho*.

[K.: *bhayenaun*, *bhayenau*, for *bhayūnna*, *bhayauna*; and 3rd. plu. fem. same as 3d. plu. masc.]

## FUTURE INDEFINITE.

### Pos.

| | | | | | | |
|---|---|---|---|---|---|---|
| हुन्छु | *hunchhu* | I | shall, | or | will | be |
| हुन्छस् | *hunchhas* | thou wilt | ,, | shalt | ,, |
| हुन्छ | *hunchha* | he | will | ,, | shall | ,, |
| हुन्छौं | *hunchhaun* | we | shall | ,, | will | ,, |
| हुन्छौ | *hunchhau* | you | will | ,, | shall | ,, |
| हुन्छन् | *hunchhan* | they | ,, | ,, | ,, | ,, |

Neg.—' I shall, or will, not be,' etc.

हुँदीन or हुन्न   *hundīnna* or *hunnna*

etc.

The negative is the same as of Pres. Imperf., which, with the notes thereon, see (p. 71).

In honorific address, the Fut. Conting. *holā* is sometimes, when modesty requires, used instead of *hunchha*; *āphule tyo garnu holā*, ' thou wilt do that ' ; and for the negative the short form, *hunna* is always used, not *hundaina*, which has an authoritative force inconsistent with respectfulness : *āphule tyo garnu hunna*, ' thou wilt not do that.'

Distinguish *hunnan* of this tense from *hunan* of the Fut. Conting. (p. 80).

The tense, as the translation of it shews, is used, not only to express simple futurity (' I shall,' ' thou wilt,' etc.,) but also determination (' I will,' ' we will ') and authority (' thou shalt,' ' he shall,' etc.)

When ' will ' means ' WISH,' it is rendered by the compound desiderative (p. 59) : *hunne ichchhe garda chhu*, ' I wish to be.'

When ' shall ' expresses COMMAND, it is best made by the imperative : *jhūṭho na ho*, ' thou shalt not be false,' ' be not false.'

*hunchha* has sometimes the sense of permission or approval ; and *hundaina*, of prohibition or disapproval : *hunchha*, ' it will do,' ' you have permission,' ' yes ' ; *hundaina*, ' it won't do,' ' you shan't,' ' it is impossible,' ' no ' ; *hundai hundaina*, ' it won't do at all.'

' I won't be ' is *hunna* (short for *hunnna*) ; ' I won't go,' *jānna* ; ' I won't give,' *dinna* ; and so on with other verbs whose stem ends in a vowel and anusvār.

' must ' may be made by the fut. and *abasse*, ' necessarily ' ; *abasse hunchhu*, ' I must be ' ; or by the fut. of *parnu*, ' to happen,' and the infinitive : *man hunnu parchha*, ' I must be.'

Besides the regular fut. indef., there is also the logical future and settled futurity form, *hunne chhu*, which is the full pres. indef. form, and, indeed, is the unabridged form of *hunchhu* itself. It means ' I am a be-er ' ' a be-er now and always, and therefore also at the future time in question ' (logical future) ; or ' I am the be er,' ' the one who is to be ' ( settled futurity). So with other verbs ; *āunne chhu*, ' I shall come ' ; ' I am the coming one ' ; *tyesle garne chha*, ' he shall do ' ; ' he is the doing one.' [This is the explanation of the K. fut. indef., *hunyāchhu*.]

### FUTURE IMPERFECT.

#### Pos

| | | | | | | |
|---|---|---|---|---|---|---|
| इदं इसु | *hundai hunchhu* | I | shall, | or | will, | be being, |
| ,, इसस् | ,, *hunchhas* | thou wilt, | ., | shalt | , | .. |

etc.

Neg.—' I shall, or will, not be being,' etc.

इुँदैन इुँछु     *hu̱daina hu̱chhu*

,,   इुँछस्     ,,     *hu̱chhas*

etc.

## FUTURE PERFECT.

Pos.—' I shall, or will, have been,' etc.

भयेको ( ी ) इुँछु     *bhayeko (ī) hu̱chhu*

,,    ,,   इुँछस्     ,,     ,, *hu̱chhas*

etc.

Neg.—' I shall, or will, not have been,' etc.

भयेको ( ी ) इुँदीन     *bhayeko (ī) hu̱dīnna* or (p. 72).

,,    ,, इुँदैनस्     ,,     ,, *hu̱dainas*

etc.

This tense may sometimes be translated as if it were the **fut. indef.**, regarding the *bhayeko*, not as a part of the verb, but as an adjective, pure and simple : ' I shall be a been one.'

## FUTURE PERFECT CONTINUOUS.

Pos.—' I shall, or will, have been being,' etc.

इुँने भयेको ( ी ) इुँछु     *hu̱ne bhayeko (ī) hu̱chhu*

,,   ,,   ,, इुँछस्     ,,    ,,    ,, *hu̱chhas*

etc.

Neg.—' I shall, or will, not have been being,' etc.

इुँने भयेको ( ी ) इुँदीन    *hu̱ne bhayeko (ī) hu̱dīnna* or (p. 72).

,,   ,,   ,, इुँदैनस्   ,,     ,,     ,, *hu̱dainas*

etc.

**Alternative :** *hu̱dai rahyeko hu̱chhu*, ' I shall have continued being,' etc.

## FUTURE CONTINGENT.

### Pos.

| | | |
|---|---|---|
| रोडंला ( ी ) | *houṇlā* (*ī*) | I shall be |
| रोलास् ( ीस् ) | *holās* (*īs*) | thou will ,, |
| रोला ( ी ) | *holā* (*ī*) | he will ,, |
| रोजंला ,, | *hoūṇlā* ,, | we shall ,, |
| रोचौला ,, | *hoaulā* ,, | you will ,, |
| ऊनन् (ऊत्रिन्) | *hunan* (*hunin*) | they ,,   ., |

### Neg.—'I shall not be,' etc.

| | |
|---|---|
| रोवैंन | *howaiṇna* |
| रोवैनस् | *howainas* |
| रोवैन | *howaina* |
| रोवैनैं | *howainauṇ* |
| रोवैनौ | *howainau* |
| रोवैनन् (रोवैनिन्) | *howainan* (*howainin*) |

This tense is used when the event is deemed, not certain, but contingent, and is sometimes translated 'may be,' or as present ('is,' etc.) : *jahāṇ loth holā tyahāṇ giddha bhelā huṇchhan*, 'where the carcase is, there will the vultures be gathered together.' Here there is an element of uncertainty or contingency in the first clause ('is' being equivalent to 'may be'), but a declaration of certainty in the second.

*holā* is used after any part of any verb to express probability : *chha holā*, 'it probably is'; *garyo holā*, 'he probably did'; *huṇchhu holā*, 'I shall probably be'; *huṇdaina holā*, 'it probably will not be'; *holā ho* is a strong form of *holā*.

In honorific speech *holā*, as already noted (p. 77), is often preferable to *huṇchha*, for the fut. indef.

The l of this tense should properly be n (as seen in the 3rd plu.); but the substitution is characteristic of Indian. Ask a Native to say 'number,' and he will probably say 'lumber' His word for 'blue' is as often *līl* as the correct form, *nīl*.

[K. substitutes *o* for *a* in the second syllable of the negative : *howoiṇna*, *howoinas*, etc. For the standard rule, see note on the fut. conting. of *garnu*.]

### FUTURE PERFECT CONTINGENT.

Pos.—' I shall have been,' etc.

| | | | | |
|---|---|---|---|---|
| भयेको (ी ) होउंला (ी ) | *bhayeko* | (*ī*) | *houṇlā* | (*ī*) |
| ,, ,, होलास् (ीस् ) | ,, | ,, | *holās* | (*īs*) |

etc.

Neg.—' I shall not have been,' etc.

| | | | |
|---|---|---|---|
| भयेको (ी ) होवैंन | *bhayeko* | (*ī*) | *howaiṇna* |
| ,, ,, होवैनस् | ,, | ,, | *howainas* |

etc.

Example : *jye jye bhūl bhayekā hunan*, ' whatever mistakes there will (or may) have been.'

[K. has, for plu. of neg., *huoyinauṇ*, *huoyinau*, *huoyinan*.]

## SUBJUNCTIVE MOOD.

The PRESENT group of tenses is the same as for the Indicative, with *bhanye dekhi*, ' if,' or *ta*, ' then,' ' therefore,' added.

The PAST and FUTURE groups are different from the Indicative; except the indef. perf., which is the same as for the Indicative, with *ta* added; but these also, if they are, or are equivalent to quotations, may be the same as the Indic., with the conjunction added. See EXERCISE VIII. 17.

*bhanye dekhi* is short for *bhanyeko* (partic. of *bhannu*, ' to say') *dekhi*, lit., ' from having said ' = ' if you say ' = ' if.' The *dekhi* is frequently omitted; *chhu bhanye*, ' if I am.' [K. : *bhane*, for *bhanye dekhi*.]

*ta*, ' then,' ' therefore,' is the conjunctive adverb, and indicates that the statement it follows is subjunctive, or subjoined to the principal statement.

[Such ENGLISH Subjunctive usages as (1) **Oh!** that he were, (2) ' **lest** thou be poor,' (3) ' **whoever** he be,' are respectively

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rendered : (1) *nāy u buddhimān bhaye dekhi tā hunthyo* (lit., 'Oh! had he indeed been wise, it should have been [all right]') ; (2) *na bhaye tā tan kangāli holās* (lit., 'otherwise indeed thou mayest be poor '), or *tan kangāli na hunnulāi* (lit., 'in order to thy not being poor'), or *tan kangāli na ho bhani* (lit., ' saying, be thou not poor '), or *ra tan kangāli na ho* (lit., ' in order that thou be not poor ') ; (3) *u junsukai hawas* (lit., 'let him be whosoever').]

PRESENT INDEFINITE.—' If I am, or be,' etc.

| Pos. | | Neg. | |
|---|---|---|---|
| *chhu*, or *hun* | { *bhanye dekhi* / *ta* | *chhuinna*, or *huinna* | { *bhanye dekhi ta* |

PRESENT IMPERFECT.—' If I am, or be, being,' etc.

*hunda chhu* { *bhanye dekhi* / *ta*

PRESENT PERFECT.—' If I have been,' etc.

*bhayeko* (ī) *chhu* { *bhanye dekhi* / *ta*

PRESENT PERFECT CONTINUOUS.—' If I have been being,' etc.

*hunne bhayeko* (ī) *chhu* { *bhanye dekhi* / *ta*

For the rest of these tenses, see the corresponding Indicative, Positive and Negative (pp. 66—74).

On ' if I am,' ' if I be,' see p. 85, on the fut. indef. of this mood.

PAST INDEFINITE AND PAST IMPERFECT.

Pos.

| उन्दो (ी) उ | *hundo* | (ī) | *hun* | if I | were, or were I |
| ,, ,, रोस् | ,, | ,, | *hos* | ,, thou wert | ,, wert thou |
| ,, ,, रो | ,, | ,, | *ho* | ,, he | were ,, were he |
| उन्दा ,, हैं | *hundā* | ,, | *haun* | ,, we | ,, ,, ,, we |
| ,, ,, रौ | ,, | ,, | *hau* | ,, you | ,, ,, ,, you |
| ,, ,, उन् | ,, | ,, | *hun* | ,, they | ,, ,, ,, they |

Neg.—'If I were, or were I, not,' etc.

न हुंदो ( ी ) हुं      na huṇdo (ī) huṇ

,,   ,,    ,,   होस्     ,,    ,,    ,, hos

<center>etc.</center>

[K. translates: 'I may or might have been'; and, for the neg., gives: huṇdaina huṇ, huṇdaina hos, etc.]

<center>PAST PERFECT.</center>

Pos.—'If I had, or had I, been,' etc.

भयेको भये देखि      bhayeko bhaye dekhi

Neg.—'If I had, or had I, not been,' etc.

न भयेको भये देखि      na bhayeko bhaye dekhi

This tense is really impersonal, and does not vary for person, number or gender.

Sometimes it is shortened to bhaye, na bhaye (dropping the -ko bhaye dekhi) with the distinguishing conjunctive adverb tā, 'indeed,' added.

It is sometimes used for the indef. perf. tense, 'if I was, or have been.'

<center>It has an alternative form, viz.—</center>

<center>Pos.</center>

भयेको ( ी ) हुंदो ( ी ) हुं      bhayeko (ī) huṇdo (ī) huṇ

,,   ,,   ,,   ,, होस्     ,,    ,,    ,,    ,, hos

<center>etc.</center>

<center>Neg.</center>

,,    ,, न ,,   ,,   ,,      ,,    ,, na ,,    ,,    ,,

<center>etc.</center>

<center>PAST PERFECT CONTINUOUS.</center>

Pos.—'If I had been being,' etc.

हुंने भयेको भये देखि      huṇne bhayeko bhaye dekhi

Neg.—' If I had not been being,' etc.

हुन्ने न भयेको भये देखि    *hunne na bhayeko bhaye dekhi.*

Or *hundo hun*, etc., may be substituted for *bhaye dekhi*, as in past per.

### INDEFINITE PERFECT.

#### Pos.

| | | | |
|---|---|---|---|
| भयें त | *bhayen ta* | if I was, | or have been |
| भइस् ,, | *bhais* ,, | ,, thou wast ,, hast ,, |

etc.

Neg.—' If I was not, or have not been,' etc.

| | |
|---|---|
| भइन त | *bhainna ta* |
| भइनस् ,, | *bhainas* ,, |

etc.

This is just the Indic. tense, with *ta* added.

### FUTURE INDEFINITE.

Pos.—' If I shall, or should, or were to, be,' etc.

| | |
|---|---|
| भयें भन्ये देखि | *bhayen bhanye dekhi* |
| भइस् ,, ,, | *bhais* ,, .. |

etc.

Neg.—' If I shall not be,' etc.

| | |
|---|---|
| भइन भन्ये देखि | *bhainna bhanye dekhi* |
| भइनस् ,, ,, | *bhainas* ,, ,, |

etc.

See note on the fut. perf., below.

This is the same form as the preceding, with *bhanye dekhi* instead of *ta*. The Nepāli throws himself, in imagination, forward into the future, and supposes it already past ; ' supposing it to be said, when the time has passed, that I was,' or ' supposing the time to have passed, and that I was,' *i.e.*, ' if I shall be.'

It is obvious that the above form can only express simple futurity, not determination or authority, etc., (p. 78). To express these the fut. indef. INDICATIVE form must be used, with *ta* added ; or recourse must be had to some periphrasis.

When the English 'if I am,' 'if I be,' have a future sense, as they often have, they are of course rendered in Nepālī, not by the pres. indef., but by the fut. indef.

### FUTURE IMPERFECT.

Pos.—' If I shall, or should, or were to, be being,' etc.

| हुँदै भयें भन्ये देखि | *hundai bhayen bhanye dekhi* |
| ,, भइस् ,, ,, | ,, *bhais* ,, ,, |
| etc. | |

Neg —' If I shall, etc., not be being,' etc.

| हुँदैन भयें भन्ये देखि | *hundaina bhayen bhanye dekhi* |
| ,, भइस् ,, ,, | ,, *bhais* ,, ,, |
| etc. | |

### FUTURE PERFECT.

Pos.—' If I shall, or should, or were to, have been,' etc.

| भयेको ( ी ) भयें भन्ये देखि | *bhayeko (ī) bhayen bhanye dekhi* |
| ,, ,, भइस् ,, ,, | ,, ,, *bhais* ,, ,, |
| etc. | |

Neg —' If I shall, etc., not have been,' etc.

| भयेको ( ी ) भइन भन्ये देखि | *bhayeko (ī) bhainna bhanye dekhi* |
| ,, ,, भइनस् ,, ,, | ,, ,, *bhainas* ,, ,, |
| etc. | |

The fut. indef. is often used loosely for this form.

### FUTURE PERFECT CONTINUOUS.

Pos.—' If I shall, or should, or were to, have been being,' etc.

| हुन्ने भयेको ( ी ) भयें भन्ये देखि | *hunne bhayeko (ī) bhayen bh. d.* |
| ,, ,, ,, भइस् ,, ,, | ,, ,, ,, *bhais* ,, ,, |
| etc. | |

Neg.—'If I shall, etc., not have been being,' etc.

ङने भयेको ( ी ) भइन भन्ये देखि   *hunne bhayeko (i) bhainna bh. d.*

,,    ,,    ,, भइनस ,,   ,,        ,,      ,,      ,, *bhainas* ,, ,,

                           etc.

## FUTURE CONTINGENT.

## FUTURE PERFECT CONTINGENT.

Properly speaking, the Subj. Mood has no fut., or fut. perf., conting.; but, if necessary, they can always be formed by merely adding *ta*, 'then,' to the Indic. forms.

## CONDITIONAL MOOD.

This mood has only one tense: the English "Future Subjunctive," without its conjunction :—

Pos.—' I should, or would, be, or should, or would, have been,' etc.

ङने थियें                *hunne thiyen*

,, थिइस                    ,,   *thiis*

                    etc.

Neg.—' I should, etc., not have been,' etc.

ङने थिइन                *hunne thiinna*

,, थिइनस                  ,,   *thiinas*

                    etc.

This is the same form as the past indef. Indicative, with *hunne* before it (p. 74), and is subject to the same abbreviations as the past imperf. Indic.: *hunthyen*, etc.

Of course, when ' should ' means ' ought,' or ' would ' means ' could wish,' they cannot be rendered simply as above: ' you should be,' *timiharu hunnu parda chha* (or *parchha*); ' you should have been,' *timiharu hunnu parthyo* (or *paryo,*); ' you would not ' *timiharule ichchhe garyauna*; ' would that we were,' *timiharu bhaye tā hunthyo*; ' I would all were like me,' *ichchhe garne thiyen sabai man jastai houn bhani*; and so on. (See EXERCISE VIII. 22. 34).

'**Might**' in the Conditional sense would require some such contingent word as *holā* or *koni* to be added to the Conditional tense ; ' I might be,' *huṉne thiyeṉ holā*, or *koni huṉne thiyeṉ* ; or, changing to direct speech, simply *houṉlā*, ' I shall possibly be.' For ' might ' in other senses, see under IMPERATIVE MOOD, p. 88.

'**Could**' in the Conditional sense would require the Conditional tense of the compound potential (p. 59) : ' I could be,' *huṉnu sakne thiyeṉ* ; or, in direct speech, *huṉnu sakuṉlā*, ' I likely shall be able to be.'

What has been said of ' should,' ' would,' ' might,' ' could,' applies equally to ',should have,' etc.

## IMPERATIVE, OPTATIVE and POTENTIAL MOOD.

### PRESENT INDEFINITE AND IMPERFECT.*

#### Pos.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| होउं | *houṉ* | let me be; | may | I | be ; | (that) I may or might be | | |
| हो | *ho* | be thou | mayest | thou ,, | ,, | thou ,, might-,, mayest est | | |
| हवस् | *hawas* | let him be | may | he | ,, ,, | he may,, might ,, | | |
| होउं | *houṉ* | ., us | ,, | ,, | we ,, ,, | we ·,, ,, ,, ,, | | |
| हव | *hawa* | be you | | ,, | you ,, ,, | you ,, ,, ,, ,, | | |
| होउन् | *houn* | let them be | ,, | they | ,, ,, | they,, ,, ,, :ɔ | | |

Neg.—' Let me, etc., not be,' etc.

न होउं              *na houṉ*

,, हो                 ,, *ho*

etc.

*houṉ, houṉ* are sometimes written *houñ, houñ*.

*ho* is often lengthened to *hou*, as a respectful form, and *hou* is not infrequently lengthened out to *houna*. So also with other verbs : *deu, deuna*, ' give ' ; *jāu, jāuna*, ' go ' ; *garauna*, ' do.'

*hawas* is often contracted to *hos*.

---

* The formal Impf., *huṉda* (Neg., *huṉdaina*) *houṉ*, occurs.

'**That**' with this part, is translated by *ra* before the verb, or *bhani*, or *bhanyera*, or *bhannye khātirle*, after the verb : *ra man houn*, or *man houn bhani* (or *bhanyera*, or *bhannye khātirle*), 'that I may be.' [The same sense may be rendered by the Infinitive : *man hunnulāi*, or *man hunnuko lāgi*, or *man hannu bhani*, or *man hunnu bhanyera*, 'that I may be.'] See on SUBORDINATIVE CONJUNCTIONS.

'**Let**,' when it means 'allow,' requires the compound permissive form (p. 59) : *manlāi hunnu deu*, " allow me to be.'

On '**may**' in the contingent sense, see p. 80. When it means 'can,' it is of course rendered by the compound potential (p. 59) : *hunnu sakda chhu* 'I may (can) be.' When 'can' means 'may,' it is rendered by the Potential Mood : ' you can go,' *jāu, jāwa, jānnu, jānnu hawas, jānnu hunchha.*

How it is that properly 'may' tenses may, as here, be rendered 'might,' is, that what in English is INDIRECT, is often in Nepālī changed into DIRECT speech : *u bhāiharu jasto hunnu paryo dayāwanta hawas bhannye khātirle*, ' he had to be like the brethren that he might (*lit.*, may) be merciful' [notice the rendering of 'had to' by *paryo* (*lit.*, 'it was necessary,' etc.)] ; *sodhye yo kye holā bhani*, ' they asked what this might (*lit.*, may) be' ; *manlāi nirbhay chha ra pani*, ' though I might be bold' (*lit.*, to me is [ = I have] boldness '). [In other senses, ' might ' is rendered in other ways : *tyesle u saña hunnulāi u sita binti garyo*, ' he besought him that he might be (*lit.*, to be) with him.'] See p. 87.

This idiom of direct, for indirect speech, that is, of present. for past tenses, is all-pervasive in Nepālī, and should be kept in mind by the student. See the paragraph on the subject under SYNTAX.

The form *hounjyāl* [K., *hunjyāl*] is from this tense. It is combined with the word *samma*, 'level with,' 'till' : *man hounjyāl samma*, 'till I am not,' *lit.*, 'as long as I am (may be)' ; *man na hounjyāl samma*, ' till I am,' *lit.*, 'as long as I

am not (may not be).' [So with other verbs : *garunjyāl*, of *garnu*, ' to do ' ; *banāunjyāl*, of *banāunnu*, ' to make.'] When the sense is ' **exist**,' the form *chhaunjyāl* छउञ्याल is substituted for *hounjyāl* : *man chhaunjyāl samma*, ' **as long as I exist.**' Observe that when the proper translation is ' till,' the negative Nepālī stands for the positive English, and vice versâ ; but that when the proper translation is ' as long as ', the negative or positive is the same in both languages.

The **honorific** form of the Imperative is :—
*hoūn*
*hou, houna, hunnu, hunnu hawas*
*houn*
*hoūn*
*hunnu, hunnu hawas*
*houn*

So with other verbs : *āphule garnu hawas*, ' do thou ' ; etc.
For the pronouns of the form, see p. 21.

### PRESENT PERFECT.

Pos.—' Let me, may I, (that) I may or might, have been,' etc.

| भयेको ( ी ) होउं | *bhayeko (ī) houn* |
| ,, ,, ( ही | ,, ,, ,, |

etc.

Neg.—' Let me, etc.. not have been,' etc.

| भयेको ( ी ) न होउं | *bhayeko (ī) na houn* |
| ,, ,, ही | ,, ,, ,, *ho* |

etc.

### FUTURE PERFECT.

Pos.—' Thou shalt, or shouldst, be, or have been.'
भयेस्      *bhayes*

Neg.—' Thou shalt, etc., not be, or have been.'
न भयेस्     *na bhayes*

*bhayes* is probably a contraction of *bhayeko hunchhas* (fut. perf Indic.), ' thou shalt have been,' and it may be called the Completive Imperative. Its emphatic is भयेसहै *bhayes-hai* ? Its plu. is *bhayeu*, p. 77.

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## INFINITIVE MOOD.

### PRESENT INDEFINITE.

Pos.—'To be.'

हुनु     *hunnu*

Neg.—'Not to be.'

न हुनु     *na hunnu*

### PRESENT IMPERFECT.

Pos.—'To be being.'

हुंदै हुनु     *hundai hunnu*

Neg.—'Not to be being.'

हुंदैन हुनु     *hundaina hunnu*

### PRESENT PERFECT.

Pos.—'To have been.'

भयेको ( ी ) हुनु     *bhayeko (ī) hunnu*

Neg.—'Not to have been.'

भयेको ( ी ) न हुनु     *bhayeko (ī) na hunnu*

The *na* may also precede the *bhayeko*, if the sense require. So, in the tenses that follow.

### PRESENT PERFECT CONTINUOUS.

Pos.—'To have been being.'

हुन्ने भयेको ( ी ) हुनु     *hunne bhayeko (i) hunnu*

Neg.—'Not to have been being.'

हुन्ने भयेको ( ी ) न हुनु     *hunne bhayeko (ī) na hunnu*

### FUTURE.
Pos.—'To be about to be.'

हुनु षांट्नु     *hunnu āntnu*

THE VERB.

Neg.—' Not to be about to be.'

इंनु न श्रांट्नु          *hunnu na āntnu*

This is really one of the compound Inceptive-forms (p. 59).

### FUTURE PERFECT.

Pos.—'To have been about to be.'

इंनु श्रांत्येको ( ी ) इंनु      *hunnu āntyeko* (*ī*) *hunnu*

Neg.—' Not to have been about to be.'

इंनु श्रांत्येको ( ी ) न इंनु    *hunuu āntyeko* (*ī*) *na hunnu*

The Infinitive is really a verbal noun, used and declined as such : *hunnu kathin chha*, ' to be is difficult' ; *hunnu khāncho chha*, ' to be is necessary' ; *usle hunnu khojyo*, ' he sought to be' ; *hunnuko lāgi*, ' for the sake of being.'

As gerund, *hunnu* usually takes the form *hunnā* : *dharmmī hunnāle jīunchhu*, ' I shall live by being righteous.'

The gerundial infinitive is made by adding -*lāi* or -*ko lāgi* : *u baptismā hunnulāi* (or *hunnuko lāgi*) *āyo*, ' he came to be baptized' ; but these. as also other affixes, may be dropped, though understood : *u baptismā hunnu āyo*, ' he came to be baptized' ; *hunnu kathin*, ' difficult to be' ; *boknu kathin bhayekā bojhā*, ' burdens difficult to carry.' See on " Gerundial Infinitive," under SYNTAX.

By changing the final *u* to *e* its adjective is formed : *hunne*, ' a being (one)' (or, used as a noun, a ' be-er ') ; *dhanna naram hunneharu*, ' blessed (are) the meek' ; *dhan hunne āimāi*, ' a woman having riches' (p. 73).

The Infinitive may be used as a mild or respectful Imperative (see p. 89) : *timi hunnu*, ' be thou' ; *bhalā hunnu*, ' be good.' Doubtless the construction is elliptical, as in Greek.

*hunna*, for *hunnu* ; and *hunnye, hunnye, hunyā*, for *hunne*, often occur. So with all other verbs : *garna*, for *garnu* ; *garnyā*, for *garne* (see p. 74).

## PARTICIPLES.

### IMPERFECT.

Pos. — ' Being.'

| | | | |
|---|---|---|---|
| 1. | झंदो | *hundo* | (local) |
| 2. | झंदा ( ी ) | *hundā (ī)* | (modal) |
| 3. | झंदाझंनि | *hundāhunni* | (temporal) |
| 4. | झंदाखेरि | *hundākheri* | ,, |
| 5. | झंदै गर्दाखेरि | *hundai gardākheri* | ,, |
| 6. | झंदामां | *hundāmān* | ,, |

Neg. —' Not being.'

| | | |
|---|---|---|
| 1. | न झंदो | *na hundo* |
| | | etc. |
| 5. | झंदैन-गर्दाखेरि | *hundaina gardākheri* |
| 6. | न झंदामां | *da hundāmān* |

1 is mostly of place: *bāto hundo,* 'in the way'; *parbat hundo,* 'through the mountains'; *yahān hundo,* 'about here'; *yetā hundo holā,* 'it will be hereabouts'; *utai hundo pāinchha,* 'thereabouts will it be found': *hundo ani āundo jiunni,* 'the life here and hereafter'; *yo hundo barttamān dushta jagat,* 'this present evil world.'

It is also used to form the past indef. and imperf. subjunctive: *ui hundo ho ta āndhī hunne thiyena,* 'were it that (person), then there would not be a storm.'

2 is mostly of manner or circumstance: *jatane hundā āyen,* 'I came with diligence'; *alchhe na hundā,* 'not being slothful': *alchhe hundā āinna,* 'I did not come lazily'; *phalāni āimāi byāulākān byāuli hundā* (or *-i, āi,* 'a certain (such-and-such a) woman came to (chez) the bridegroom as bride'; *shaitān hawwā thāni sāpko jiumān pasyeko hundā āyo,* 'Satan came to Eve enclosed in the body of the serpent'; *īshwar putra autāri hundā sansār saña bolyo,* 'God the Son, being incarnate, spake to the world.'

3-6 are mostly of time, ' while being.' 5 means ' while in the act of being ' *man girjākā pāth chhāndai hundāhunni* (or *hundākheri,* or *hundāmān) manlāi na chaiā na bolā,* ' while I am selecting the church lessons, do not disturb me ' ; *man mānsuko dokānmān hundāhunnī,* etc., *timi yeso bajār tira āyau,* ' while I was in the butcher's shop, you came on towards the Bazar ' ; *tycsle lekhyeko hundai gardākheri,* etc., *mainle tyeslāi hallāi diyen,* ' when he was engaged in writing I shook him.'

3-6 are often shortened to *hundā,* the same form as 2 : *man pāth chhāndai hundā,* ' while I am (or was) selecting the lessons.' When *hundā* is thus short for *hundāhunni,* etc , it does not change for the feminine, as, indeed, 2 itself sometimes does not do.

The emphatics are formed by changing -*do,* -*da,* to -*dai,* and have the force of greater definiteness or completeness.

The form *hundā hundai* is used in a concessive sense, ' although being, or having ': *kye ānkhā hundā hundai pani dekhdauna,* ' even with eyes, do you not see ? ' The form *hun-dai* is used as the primitive in four of the compounds (p. 59).

When the sense is ' exist' the *chhan-* forms are used : *tyesle jīundo chhandākheri bhanyo,* ' he, while he was yet alive, said.'

These participles can be used only as qualifying the subject. To qualify the object, one of the Perfect participles must be used. No. 1, however, when used purely as an adjective, may be used also with the object, of course.

## PERFECT.

Pos.—' Having been, or being.'

1. इंदै गयेको ( ी, ा )     *hundai garyeko (ī, ā)*
2. भयेको ( ी, ा )     *bhayeko (ī, ā)*

Neg.—' Not having been, or not being.'

1. इंदैन गयेको ( ी, ा )     *hundaina garyeko (ī, ā)*
2. न भयेको ( ी, ा )     *na bhayeko (ī, ā)*

1 is really past imperfect in meaning : *11 bajyeko na hundā kheri rel jāndai garyeko dekhyen,* " 11 o'clock yet unstruck, I saw the train go '; *chaurastā jāndā dawāīko bikri hundai*

*garyeko dekhyen*, 'while going to the Chaurasta, I saw the sale of medicine taking place'; *tero byāhā hundai garyekomān andhyāro thiyo*, ' on the occasion of thy wedding, it was dark '; *kinabhanye tyesle tyeslāi nikānandai* (pronounced *nikāndai*) *hundai garyeko pheri pāyo*, ' because he recovered him safe and sound '; *sungurharule khāndai garyekā kosā*, ' the husks which the swine did eat.'

In any of the above examples the *garyeko* might be left un-expressed, though understood.

2 is a true perfect, and, as such, is used in the perfect tenses of the various moods. As participle, it is a most useful form : *timiharu bhandā agāṛi bhayekā agambaktāharu*, ' the prophets which were before you ' ; *jaba yi sabai bhayekā dekhaulā*, ' when ye will see all these things come to pass ' ; *yeti bhayekomān man āunchhu*, ' when so much has come to pass (= thereupon) I shall come ' ; *dushṭa bhayekole*, ' by being wicked,' ' because of (his) wickedness '; *uslāi gharmān bhayekī dekhda chhu*, ' I see her in the house.'

In any of the above examples the form may be shortened to *bhaye*; *bhayekā* may further be shortened to *bhayā*. So *hirkāye*, *hirkāā*, for *hirkāyekā* ; etc.

These participles can be used as qualifying either subject or object ; and. like other adjectives, may of course be used as nouns.

### CONJUNCTIVE.

Pos.—' Being, or having been.'

| | | | | | |
|---|---|---|---|---|---|
| 1. | होइ | or होइकन | *hoi* | or *hoikana* | } (concurrent) |
| 2. | भइ | ,, भइकन | *bhai* | ,, *bhaikana* | |
| 3. | भयेर | | *bhayera* | | (preliminary) |

For the NEG. put न *na* before each of the above.

They are called conjunctive, because used as verbal con-junctions, rather than as verbal adjectives. They imply a logical or moral connection between the fact stated by the participle and that stated by the principal verb, which is absent in the case of the other participles.

They can be used only with the subject

With the first two, the statements conjoined are concurrent; with the third, the one statement is preliminary to the other.

The first is imperfect, the second perfect, the third past perf.

Examples: *tainle mānchhe hoi* (or *hoikana*) *īshwar hun bhanda chhas*, ' thou, being a man, sayest thou art (*lit.*, ' I am ') God'; *tinale nirdayālu bhai* (or *bhaikana*) *ayogya kām garda chhan*, ' they being (*lit.*, ' been ') merciless do unworthy works '; *tiniharu tripta bhayera ghar gaye*, ' they, having been (= ' when they had been ') satisfied, went home,' or ' they were satisfied, and went home '; *u shokit bhai royo*, ' he wept in sorrow '; *u shokit bhayera royo*, ' he was sorry, and wept '; *dhanna tyo dās jaslāi tyesko prabhule āyera yeso gardai garyeko bheṭāulā*, ' blessed (is) the servant (slave) whom his Lord will come and find so doing.'

*hoi* and *bhai* are also used with *jānnu*, ' to go,' or *āunnu*, ' to come,' to form a compound verb meaning ' to become '. *hoi* is so used in the present and imperfect tenses; *bhai*, in the past and perfect : *tyo mūrkha hoi jānda chha, bhai gayo, bhai gayeko chha, hoi jānchha, bhai guyeko hunchha*, ' he is becoming, became, has become, will become, will have become foolish '; *bhasma hoi jā*, ' become thou ashes,' ' be consumed '; *shaitānko kshay ho jāwas*, ' may the destruction of Satan come about '; *dukha pāunne gat hoi āundā mati beglai hunchha*, ' as the state of suffering comes on, your opinion will be different '; *uṛāū putrale harikangāl hoi jāndā pashchāttāp garyo*, ' the prodigal son, as he became destitute, repented.'

*hoi* and *bhai* are also used as the primitive in three of the compound verbs (Nos. 2, 4, 10, p. 59); *tyo jhan chāmchum bhai diyo*, ' he was all the quieter '; *tyo hoi na sakunjyāl samma*, ' till it be accomplished '; *bhai sakyo*, ' it is completed '; *bhai rahyena*, ' he did not continue to be.'

*hoi* is also used in a locative sense, like *hundo*, but while the latter signifies ' being in,' *hoi* signifies ' being at,' a place : *phāgu kamān jāndā relmān gayau bhanye dekhi jalpāigari hoi baṭāigol niski sāinli hāṭ dekhi ukālo lāgnu parchha*, ' if, going to Phagu tea-garden, you go by rail, you must, arriving at Jalpaiguri and coming out at Bataigol, begin the ascent at Sylee Bazar.'

The emphatics are formed by adding *ai* or *nai* : *hoinai*, *hoikanai*, etc.

## VI.  EXERCISE.

1.  Name and complete, with personal pronouns and meaning, the tenses beginning, respectively, *chhu*, *hun*, *chhuinna*, *huinna*, *hundinna*, *thiyen*, *thiinna*, *bhayen*, *bhainna* *hunchhu*, *hounlā*, *hunnna*, *howainna*, *hundo hun*, *bhayeko bhaye dekhi*, *bhayeko na hundo hun*, *bhayen ta*, *bhayen bhanye dekhi*, *hunne thiyen*, *houn*, *bhayes*.

2.  What, with meaning, are *hunnu āntnu*, *hundā*, *hundāhunni*, *chhandākheri*, *chhandai gardākheri*, *hundai garyekī*, *bhayekā* ?

3.  What is the difference between *chhu* and *hun*, *hunnan* and *hunan*, *bhayo ta* and *bhayo bhanye dekhi*, *hundaina* and *hundainai*, *hundā* and *hundākheri*, *hundo* and *hoi*, *hoi* and *bhai*, *bhai* and *bhayera* ; *ho*, *hou* and *houna* ; *hos* and *hawas* ?

4.  Write out in full the honorific forms of the Indef. **Perf.** Indic. and Pres. Imp. Imperative.

5.  Translate : *rājākān*, *rājākana*, *hunne chhu*, *hoi jānnulāi*, *bhai gayen*, *bhai diis*, *bhai sakyau*, *bhai rahandaunna*, *hoi sakunjyāl samma*, *uthāunnu*, *mānrnu*, *khuwāunnu*, *hunnu lāunnu*, *hunnu saknu*, *hundai garnu*, *hunnu thālnu*, *hunne tchchhe garnu*, *hunnu dinnu*, *hunnu pāunnu*, *hundai rahannu*, *hundai jānnu*, *hoi āunnu*, *hundai āunnu*, *hunnu tā hunchhas*, *bhayo ra*, *bho*, *bhāko*, *hunthis*

6.  Translate : he will be able to come, he will be able to kill, neither let him *eat*, there is a house, it is the house, it is not my house, I have not a house, the house is *mine*, he is (after all) the king, he has a son, he has riches, I have cattle, a person having riches, though having eyes, a certain woman named Sukhmāyā, in the act of being, while he was in the act of being, I won't be, it won't do, no, it won't do at all, he must be, I probably was, Oh ! that he were not foolish (*mūrkha*), lest he be foolish, whoever he was, if I be foolish, (pres. and fut.), if I had been here I should have been foolish, you should (ought to) be, that I may not be foolish, let me be (Imperat.), let me be (permissive), he had to be, they asked (*sodhye*) what this might be, till I am, as long as I have being, difficult to be, it is necessary to be, for the sake of becoming

the meek (verbal, plu.), in the mountains, thereupon, the pro-
phets which were before you, I saw the sale of medicine taking
place, he came in sorrow (partic.), he was sorry (partic.) and
came, when in the Bazar I was foolish, till I be king, that I
may be king, it is the king's, it is a king's, what is your name ?
have you a name ?

7. Which of the participles are imperfect, as to tense ?
Which, perfect ? Which, past perfect ? Which can be used
with either subject or object ? Which, only with the subject ?

8. What is the essential distinction between the Conjunctive
and the other participles ?

### II. *garnu*, 'TO DO,' 'TO MAKE.'

As the inflexion endings are the same as of *hunnu*, 'to be,'
only the 1st pers. sing. masc. of each tense need now be shewn.

With each part, the corresponding part of other two repre-
sentative regular verbs, *jānnu*, 'to know,' and *garāunnu*, 'to
cause to be done,' and of each of the irregular verbs, *hunnu*,
'to be,' *dhunnu*, 'to wash,' *dinnu*, 'to give,' *jānnu*, 'to go,'
and *laijānnu* (or *lānnu*), 'to take away,' is indicated.

Of the other irregulars, on p. 57, *chhunnu*, 'to touch,' and
*runnu*, 'to weep,' are conjugated like *dhunnu*; and *linnu*, 'to
take,' like *dinnu*.

For the slight irregularity of verbs like *duhunnu*, 'to milk,'
and *tuhunnu*, 'to miscarry,' see the rule on p. 58.

The subject of an INTRANSITIVE verb (as already seen in the
conjugation of *hunnu*), or of a transitive in the PASSIVE voice,
is put in the nominative case :—

| | | | | | |
|---|---|---|---|---|---|
| *mānchhe* | *chha* | the person is | | | |
| *ko* | *āyo* | who came ? | | | |
| *koi* | *gariyo* | 'some one was made' | | | |
| *man* | *āyen* | I came | *hānmiharu āyūn* | | we came. |
| *tan* | *āis* | thou camest | *timiharu* | *āyau* | you ,, |
| *u* | *āyo (āi)* | he (she) came | *uniharu* | *āye (āin)* | they ,, |

The subject of a transitive verb in the ACTIVE voice is put
in the Agent case :—

| | | |
|---|---|---|
| *mānchhele garyo* | the person did. | |
| *kasle* ,, | who ,, ? | |
| *kasaile* ,, | some one ,, | |

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| | | | | |
|---|---|---|---|---|
| *mainle garyen* | I did | *hānmiharule garyūn* | | we did. |
| *tainle garis* | thou didst | *timiharule garyau* | | you ,, |
| *usle garyo (rī)* | he (she) did | *uniharule garye (rin)* | | they ,, |

To this rule there is in Nepali as spoken in Darjeeling a notable exception. The **1st pers.**, sing. and plu., of the Indefinite and Imperfect tenses [marked in what follows with an asterisk before and after the name of the tense], even of active transitives, is as a rule, in the nominative :—

| *man garne chhu* | I do | *man garchhu* | I shall do. |
|---|---|---|---|
| ,, *garda* ,, | I am doing | ,, *gardai hunchhu* | ,, ,, be doing. |
| ,, *garthyen* | I did | ,, *garunlā* | ,, ,, do. |
| ,, *garda thiyen* | I was doing | | |

That the fut. indef. Subj. is *mainle garyen bhanye dekhi* is an exception that proves the rule, for it is really the indef. perf. Indic., with *bhanye dekhi* added.

The 2nd pers. is sometimes made to follow the above rule of the 1st, but not usually.

It must be recorded, however, that very frequently Nepali follows the usual custom of the Hindi languages and puts the 1st person also in the Agent case.

In the Infinitive mood, and with the participles, the subject of an active transitive is always in the Agent case : *mainle garnu, mainle gardā*, etc.

Moreover, in the Inf. mood, and with the partic. of any verb, the subject must always be expressed, because otherwise, seeing that these parts are uninflected, the subject could not be known. The subject of *hunchhu*, though unexpressed, will be understood to be *man*, from the form; but the subject of *hunnu*, to be known, must be expressly stated, unless, of course, it can be gathered from the context.

The rule for the formation of the passive voice of trans. verbs is so simple and regular (except of *laijānnu*, or *lānnu*, ' to take away ')—see p. 61—that the single example of its conjugation furnished in what follows is all that is needed.

To each tense, in the following examples of conjugation, the respective notes already given in the conjugation of *hunnu* apply, *mutatis mutandis*, and ought to be referred to.

## INDICATIVE MOOD.

### PRES. INDEF.

'I am a doer'; 'I do.'

Pos.— मं ग्नें छु or छ    *man garne chhu*    or *hun*
Neg.— ,, ,, छुइन ,, छइन    ,,    ,,    *chhuinna* ,, *huinna*
Pass.—*garinne chhu* or *hun*, etc.

*garne chhu* is sometimes shortened to *garchhu*, and *garne chhuinna*, to *gardinna*, the fut. indef. forms (see p. 102).

*garne* is sometimes written *garnyā*.

When the form is *garne hun*, the subject is nom. case throughout.

So—*jānne, garāunne, hunne, dhunne, dinne, jānne, laijānne* or *lānne* (Pass. *laginne*) *chhu* or *hun*.

### *PRES. IMPERF.*

'I am doing'; 'I do'; lit. 'I am a-doing.'

Pos.— मं गर्द छु    *man garda chhu*
Neg.— ,, गर्दैं न    ,,    *gardinna*

*tainle* or *tan garda chhas* ; *tyesle garda cha*, etc.

Pass.—*garinda chhu, garindinna*

*garda chhu* is sometimes shortened to *garchhu*.

So—*jānda, garāunda, hunda, dhunda, dinda, jānda, laijānda* or *lānda* (Pass. *laginda*) *chhu*.

### PRES. PERF.

'I have done.'

Pos.— मैले गर्येको छु    *mainle garyeko chhu*
Neg.— ,, ,, छुइन    ,,    ,,    *chhuinna*
Pass.—*gariyeko chhu, chhuinna*

So—*jānyeko, garāyeko, bhayeko, dhoyeko, diyeko, gayeko, lagyeko* (Pass. *lagiyeko*) *chhu*.

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For the meaning of the * * see p. 98.

## PRES. PERF. CONTINUOUS.

'I have been doing.'

Pos.— मं गर्ने भयेको छु    *man garne bhayeko chhu*

Neg.— ,, ,, ,, छुइन्न ,, ,, ,, *chhuinna*

Pass.—*garinne bhayeko chhu, chhuinna*

Alternative form : *man gardai rahyeko chhu* (p. 59).

So—*jānne, garāunne, hunne, dhunne, dinne, jānne, laijānne*
or *lānne* (Pass. *laginne*) *bhayeko chhu.*

## *PAST INDEF.*

'I was doing'; 'I did.'

Pos.— मं गर्थ्यें    *man garthyen*

Neg.— ,, गर्दैन थ्यें ,, *gardaina thyen*

*tainle* or *tan garthis, tyesle garthyo,* etc.

Pass.—*garinthyen, garindaina thyen*

So—*jānthyen* (Pass. *jāninthyen*), *garāunthyen, thyen, dhun-thyen, dinthyen, jānthyen, laijānthyen* or *lānthyen* (Pass. *laginthyen*).

## *PAST IMPERF.*

'I was doing.'

Pos.— मं गर्दं थियें    *man garda thiyen*

Neg.— ,, गर्दैन ,, ,, *gardaina* ,,

*tainle* or *tan garda thiis, tyesle garda thiyo,* etc.

Pass.—*garinda thiyen, garindaina thiyen*

Sometimes it is shortened to the past indef. forms.

So—*jānda, garāunda, hunda, dhunda, dinda, jānda, laijānda*
or *lānda* (Pass. *laginda*) *thiyen.*

## PAST PERF.

'I had done.'

Pos.— मैंले गर्येको थियें    *mainle garyeko thiyen*

Neg.— ,, ,, थिइन्न ,, ,, *thiinna.*

Pass.—*gariyeko thiyen, thiinna*

So—*jānyeko, garāyeko, bhayeko, dhoyeko, diyeko, gayeko, lagyeko* (Pass. *lagiyeko*) *thiyen.*

## PAST PERF. CONTINUOUS

### 'I had been doing.'

Pos.— मं गर्ने भयेको थियें     <span>man</span> garne bhayeko thiyen

Neg.— ,, ,, ,, थिइन्न     ,, ,, ,, thiinna

Pass.—garīnne bhayeko thiyen, thiinna

Alternative form : man gari rahyeko thiyen (p. 59).

So—jānne, garāunne, hunne, dhunne, dinne, jānne, laijānne or lānne (Pass. laginne) bhayeko thiyen.

## INDEF. PERF.

### 'I did' ; 'I have done.'

Pos.— मैंले गर्यें     mainle garyen

तैंले गरिस्     tainle garis

त्येस्ले गर्यो ( गरी )     tyesle garyo (garī)

हांमिहरुले गर्यूं     hānmiharule garyūn

तिमिहरुले गर्यौ     timiharule garyau

तिनिहरुले गर्ये ( गरिन् )     tiniharule garye (garin)

Neg.— मैंले गरिन     mainle garinna

तैंले गरिनस्     tainle garinas

त्येस्ले गर्येन ( गरीन )     tyesle garyena (garīna)

हांमिहरुले गर्यूंन     hānmiharule garyūnna

तिमिहरुले गर्यौन     timiharule garyauna

तिनिहरुले गर्येनन् ( गरिनन् )     tiniharule garyenan (garinan)

Pass.—garīiyen, garīinna

[K. : elide the y in 1st sing. and 3rd plu. pos., and 3rd sing. and plu. neg.]

garyen, garye, are often garyān, garyā.

So—jānyen, garāyen, bhayen, dhoyen, diyen, gayen, lagyen (Pass. lagiyen). Neg.—jāninna (P. jānīinna), garāinna (P. garāiinna), etc.

## *Fut. Indef *

'I shall do' ; 'I will do.'

Pos.— मं गर्छु     *man garchhu*

Neg.— ,, गर्दैन     ,. *gardinna*

*tainle* or *tan garchhas*, *tyesle garchha*, etc.

This form is often used for the Present Indefinite also. See p. 99.

Pass.—*garinchhu, garindinna*

So—*jānchhu, garāunchhu, hunchhu, dhunchhu, dinchhu, jān chhu, laijānchhu* or *lānchhu* (Pass. *laginchhu*).  Neg.—*jāndinna, garāundinna* or *garāunna, hundinna* or *hunna, dhundinna* or *dhunna, dindinna* or *dinna, jāndinna* or *jānna, laijāndinna* or *laijānna* or *lāndinna* or *lānna* (Pass. *lagindinna* or *laginna*. See note on pp. 77, 72).

## *Fut. Imperf.*

'I shall, or will, be doing.'

Pos.— मं गर्दै छंछु     *man gardai    hunchhu*

Neg.— ,, गर्दैन ,,       ,, *gardaina*   ,,

*tainle* or *tān gardai hunchhas*, *tyesle gardai hunchha*, etc.

Pass.—*garindai, garindaina hunchhu*

So—*jāndai, garāundai, hundai, dhundai, dindai, jāndai, laijāndai* or *lāndai* (Pass. *lagindai*) *hunchhu*.

## Fut. Perf.

'I shall. or will, have done.'

Pos.— मैले गर्येको छंछु . *mainle garyeko hunchhu*

Neg.— ,,    ,, छंदैन    ,,    ,,    *hundinna* or (p. 71)

Pass.—*gariyeko hunchhu, hundinna*

So—*jānyeko, garāyeko, bhayeko, dhoyeko, diyeko, gayeko, lagyeko* (Pass. *lagiyeko*) *hunchhu*.

## Fut. Perf. Continuous.

'I shall, or will, have been doing.'

Pos.— मं गर्ने भयेको छंछु *man garne bhayeko hunchhu*

Neg.— ,, ,,    ,, छंदैन ,,      ,,      ,,     *hundinna* or (p. 71)

Pass.—*garinne bhayeko hunchhu, hundinna*

Alternative : *man gardai rahyeko hunchhu*

So—*jānne, garāunne, hunne, dhunne, dinne, jānne, laijānne* or *lānne* (Pass. *laginne*) *bhayeko hunchhu*.

## *FUT. CONTINGENT.*

### 'I shall do.'

Pos.— मं गर्लाैा ( ी )  *man garunlā (ī)*

तैंले or तं गर्लांस् ( ीस् ) *tainle or tan garlās (īs)*

त्येह्ले गर्ला  ( ी ) *tyesle garā (ī)*

हांमिहरु गर्लाैा ,, *hānmiharu garūnlā (ī)*

तिमिहरुले or तिमिहरु *timiharule or timiharu*

 गरौला ( ी )  *garaulā (ī)*

तिनिहरुले गर्नन् ( गर्निन् ) *tiniharule garnan (garnin)*

Pass.— *garīunlā (ī)*  *garīūnla (ī)*

*garīlās* or *garīyelās (īs)* *garīaulā ,,*

*garīlā ,, garīyelā (ī)* *garīnan (in)*

Neg.— मं गरोइंन  *man garoinna*

तैंले or तं गरोइनस् *tainle or ta garoinas*

त्येह्ले गरोइन  *tyesle garoina*

हांमिहरु गरोइनैां *hanmiharu garoinaun*

तिमिहरुले or तिमिहरु *timiharule or timiharu*

 गरोइनौ  *garoinau*

तिनिहरुले गरोइनन् ( गरोइनिन् ) *tiniharule garoinan (garoinin)*

Pass.— *garīwainna*  *garīwainaun*

*garīwainas*  *garīwainau*

*garīwaina*  *garīwainan (in)*

The forms *garīlās*, *garīlā*, though more regular, are not so popular as the more euphonious *garīyelās, garīyelā*.

 So—*jānunlā, jānlās .. jānnan*

  *garāunlā, garāulās .. garāunan*

  *hounlā, holās .. hunan*

  *dhounlā, dholās .. dhunan*

  *diunla, delās, delā, diūnlā, deaulā, dinan*

  *jāunlā, jālās, jālā, jāūnlā, jāaulā, jānan*

  *laijāunla, laijālās .. laijānan*

Neg.—*jānoinna, garāwainna, howainna, dhowainna, diwainna, jāuainna, laijāwainna*.

Pos. Pass.—*jāniunla, jānilās* or *jāniyelās* ..
        *garāiunlā, garāilās* or *garāiyelās* ..
        *dhoiunlā, dhoilās* or *dhoiyelās* ..
        *diiunlā, diilas* or *diiyelās* ..
        *lagiunlā, lagilās* or *lagiyelās* ..

Neg. Pass.—*jāniwainna, jāniwainas* ..
        *garāiwainna* ..
        *dhoiwainna* ..
        *diiwainna* ..
        *lagiwainna* ..

It will be observed that the rule for the neg. of this form is that after a stem ending in a consonant the termination runs : *oinna, oinas,* etc. ; after a vowel : *wainna, wainas,* etc. It follows that the **Pass.** must always take the *wainna* termination.

<center>FUT. PERF. CONTING.</center>

<center>'I shall have done.'</center>

Pos.— मैंले म्येको रोउंला *mainle garyeko hounlā*

Neg.— ,,    ,,   रोवैन     ,,       ,,    *howainna*

Pass.—*gariyeko hounlā, howainna*

So—*jān yeko. garāyeko, bhayeko, dhoyeko, diyeko, gayeko, lagyeko* (Pass. *lagiyeko*) *hounlā.*

<center>SUBJUNCTIVE MOOD.</center>

<center>PRES. INDEF.</center>

<center>' If I am, or be, a doer ' ; ' If I do.'</center>

Pos.—*man garne chhu,*     or *hun,*    *bhanye dekhi,* or *ta*
Neg.— ,,     ,,   *chhuinna* ,, *huinna*    ,,       ,,     ,, ..
Pass.—*garinne* ..

<center>*PRES. IMPERF.*</center>

<center>' If I am, or be, doing ' ; ' If I do '</center>

Pos.—*man garda chhu bhanye dekhi.* or *ta*
Neg.— ,,   *gardinna*       ,,       ,,   ,, ,,
*tainle* or *tan garda chhas, tyesle garda chha,* etc.
Pass.—*garinda chhu, garindinna* ..

### PRES. PERF.

#### ' If I have done.'

Pos.—*mainle garyeko chhu* . *bhanye dekhi*, or *ta*.
Neg.— ,, ,, *chhuinna* ,, ,, ,, ,,
Pass.—*gariyeko chhu, chhuinna..*

### PRES. PERF. CONTINUOUS.

#### ' If I have been doing '

Pos.—*man garne bhayeko chhu* *bhanye dekhi*, or *ta*.
Neg.— ,, ,, ,, *chhuinna* ,, ,, ,, ,,
Pass.—*garinne..*

Alternative : *gardai rahyeko chhu bh. d.*, or *ta*.

The above four tenses being the same as the same tenses of
the Indic. (p. 99), with *bhanye dekhi*, ' if,' or *ta*, ' then,' added,
it is unnecessary to represent them here more fully.

### PAST INDEF. AND PAST IMPERF.

#### ' If I did ' ; ' Did I.'

Pos.— मं गर्दों ड़ *man gardo hun*.
Neg.— ,, न ,, ,, ,, *na* ,, ,,
Pass.—*garindo, na garindo hun*

So—*jāndo, garāundo, hundo, dhundo, dindo, jāndo, laijāndo*
or *lāndo* (Pass. *lagindo*) *hun*.

### PAST PERF.

#### ' If I had, or had I, done.'

Pos.— मैंले गऱ्येको भये देखि *mainle garyeko bhaye dekhi*.
Neg.— ,, न ,, ,, ,, ,, *na* ,, ,, ,,
Pass.—*gariyeko, na gariyeko bhaye dekhi*

### Alternative Form of Past Perf.

Pos.— मैंले गऱ्येको हुंदो ड़ *mainle garyeko hundo hun*.
Neg.— ,, ,, न ,, ,, ,, ,, *na* ,, ,,
Pass.—*gariyeko hundo, na hundo hun*

So—*jānyeko, garāyeko, bhayeko, dhoyeko, diyeko, gayeko,*
*lagyeko* (Pass. *lagiyeko*) *bhaye dekhi*, or *hundo hun*.

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## Past Perf. Continuous.

### 'If I had, or had I, been doing.'

Pos.— मं गर्ने भयेको भये देखि *man garne bhayeko bhaye dekhi.*

Neg.— ,, ,, न ,, ,, ,, ,, ,, *na* ,, ,, ,,

Pass.—*garinne*..

Alternative : *hundo hun*, etc., in place of *bhaye dekhi.*

So—*jānne*, etc. (p. 102), *bhayeko bhaye dekhi,* or *hundo hun.*

## Indef. Perf.

### 'If I did, or have done.'

Pos.— मैंले गर्यें त        *mainle garyen ta.*

Neg.— ,, गरिन ,,        ,, *garinna* ,,

Pass.—*gariyen, gariinna ta.*

So—*jānyen*, etc. (see the indef. perf. Indic., p. 101, with which this part is the same, with *ta* added).

## Fut. Indef.

### 'If I shall, or should, or were to, do' ; 'If I do.'

Pos.— मैंले गर्यें भन्यें देखि      *mainle garyen bhanye dekhi.*

Neg — ,, गरिन ,, ,,     ,, *garinna* ,, ,,

Pass —*gariyen, gariinna bhaye dekhi*

So—*jānyen*, etc. (see the preceding tense, with which it is the same, with *bhanye dekhi* instead of *ta*).

## Fut. Imperf.

If I shall, or should, or were to, be doing ' ; ' If I be doing.'

Pos — मं गर्दैं अयें भन्ये देखि    *man gardai bhayen bhanye dekhi.*

Neg.— ,, गर्दैंन ,, ,, ,,   ,, *gardaina* ,, ,, ,,

Pass.—*garindai, garindaina bhayen bhanye dekhi*

So—*jāndai, garāundai, hundai, dhundai, dindai, jāndai, lai-jāndai or lāndai* (Pass. *lagindai*) *bhayen bhanye dekhi.*

## Fut. Perf.

### 'If I shall, or should, or were to, have done.'

Pos.— मैंले गर्येको भयें भन्ये देखि *mainle garyeko bhayen bhanye dekhi*

Neg.— ,, ,, भइन ,, ,, ,, ,, *bhainna* ,, ,,

Pass —*gariyeko*..

So - *jānyeko*, etc. (p. 105), *bhayen bhanye dekhi.*

### FUT. PERF. CONTINUOUS.

' If I shall, or should, or were to, have been doing.'

Pos.

मं गर्ने मयेको भयें भन्ये देखि    *man garne bhayeko bhayen bhanye dekhi.*

Neg.

मं गर्ने भयेको भइन्न भन्ये देखि   *man garne bhayeko bhainna bhanye dekhi.*

Pass.—*garinne*..

Alternative : *gardai rahyeko bhayen* ..

So—*jānne*, etc. (p. 102), *bhayeko bhayen bhanye dekhi.*

### FUT. CONTING., AND FUT. PERF. CONTING.

Where necessary, these are formed by adding *ta* to the Indic. form.

See note, p. 86.

### *CONDITIONAL MOOD.*

' I should, or would, do ' ; ' I should, or would, have done.'

Pos.— मं गर्ने थियें    *man garne thiyen.*

Neg.— ,, ,, थिइन्न    ,, ,, *thiinna.*

*tainle* or *tan garne thiis, tyesle garne thiyo,* etc.

Pass.—*garinne thiyen, thiinna.*

So—*jānne*, etc. (p. 102), *thiyen.*

## IMPERATIVE, OPTATIVE, AND POTENTIAL MOOD.

### *PRES. INDEF. AND IMPERF.*

' Let me do '; ' May I do '; ' (That) I may, or might, do '

Pos.

| मं गरुं | *man garun* | हांमिहरू गरूं | *hānmiharu garūn.* |
| तैंले or तं गर् | *tainle* or *tan gar* | तिमिहरूले or तिमिहरू गर | *timiharule* or *timiharu gara.* |
| त्येस्ले गरोस् | *tyesle garos* | तिनिहरूले गरुन् | *tiniharule garun.* |

Neg.

न गरुं    *na garun*, etc.

The Infinitive गर्नु *garnu* may also be used as a mild or respectful Imperative.

Alternative Imperf. : *man garda, gardaina houn*, etc.

| Pass.—*gariun* | *gariūn.* |
| ·*gari* | *gariyau.* |
| *garios* | *gariun.* |

*garun, garūn,* are sometimes written *garuñ, garūñ.*

[K. : *gariis,* for *gari* ; *gariinas,* for *na gari* ; *garienau,* for *na gariyau.*]

So—*jānuṇ, jān, jānos, jānūṇ, jāna, jānun.*
    *garāuṇ, garā, garāwas, garāūṇ, garāwa, garāun.*
    *houṇ, ho, hawas, hoūṇ, hawa, houn.*
    *dhouṇ, dho, dhowas, dhoūṇ, dhowa, dhoun.*
    *diuṇ, de, dewas, diūṇ, dewa, diun.*
    *jāuṇ, jā, jāwas, jāūṇ, jāwa, jāun.*
    *laijāuṇ, laijā*

Pass.—*jāniuṇ, jānī, jānios, jānīūṇ, jāniyau, jāniun.*
    *garāiuṇ, garāī, garāios, garāiūṇ, garāiyau, garāiun.*
    *dhoiuṇ, dhoī, dhoios, dhoiūṇ, dhoiyau, dhoiun.*
    *dīiuṇ, diī, diios, diiūṇ, dīiyau, dīiun.*
    *lagiuṇ, lagī, lagios, lagiūṇ, lagiyau, lagiun.*
    *le*, the 2nd sing. Imperat. of *linnu*, ' to take,' is some-
times written *lī*.

The grammatical 2nd sing. and plu. Imperat. of verbs in—*annu*, like *niskannu*, ' to go out,' are respectively *nisk, niska,* etc., but are often written *niski,* which, however, is really the Conjunctive participle, with *jā* (sing.), or *jāwa* (plu.) under-stood : *nisk, niski, niski jā,* ' go thou out.' The 2nd sing. imperat. of *āunnu* is *ā,* or *āija,* ' come.'

See notes, pp. 88, 89.

### PRES. PERF.

' Let me, may I, (that) I may or might, have done

Pos.— मैले गच्येको होउं      *mainle garyeko    houṇ.*
Neg.— ,,    ,, न ,,            ,,      ,,   *na* ,,
Pass.—*garīyeko, garīyeko na houṇ.*
So—*jānyeko,* etc. (p. 105), *houṇ.*

### FUT. PERF.

' Thou shalt, or shouldst, do, or have done.'

Pos.— तैंले गच्येस्      *tāinle garyes.*
Neg.— ,, न ,,        ,, *na*    ,,
Pass.—*garīyes, na garīyes.*
Sometimes it is written *gares* (Pass. *garīes).*
So—*jānyes, garāyes, bhayes, dhoyes, diyes, gayes, lagyes,*
(Pass. *lagīyes*).

# INFINITIVE MOOD.

## Pres. Indef.

### 'To do.'

Pos.— गर्नु     garnu.
Neg —न ,,     na ,,
Pass.—garinnu, na g.

Sometimes it is written garna, garinna.

So—jānnu (Pass. jāninnu), garāunnu (P. garāinnu), hunnu, dhunnu (P. dhuinnu), dinnu (P. diinnu), jānnu, laijānnu or lannu (P. laginnu).

The infinitive is sometimes used as a mild or respectful Imperative : and as a verbal noun or Gerund see p. 91.

## Pres. Imperf.

### 'To be doing.'

Pos.—गर्दै छन्     gardai    hunnu.
Neg —गर्दैन ,,     gardaina    ,,
Pass.—garindai, garindaina hunnu
So—jāndai, etc. (p. 106), hunnu.

## Pres. Perf.

### 'To have done.'

Pos.—गर्येको छन्     garyeko    hunnu.
Neg.— ,, न ,,     ,,    na ,,
Pass.—gariyeko, gariyeko na hunnu
So—jānyeko, etc (p. 105), hunnu.

## Pres. Perf. Continuous.

### 'To have been doing.'

Pos.—गर्ने भयेको छन्     garne bhayeko    hunnu.
Neg.— ,, ,, न ,,     ,,    ,,    na ,,
Pass.—garinne..
Alternative : gardai rahyeko hunnu.
So—jānne, etc. (p. 102), bhayeko hunnu.

## Future.

### 'To be about to do.'

Pos.— गर्नु आंट्नु     garnu āntnu.
Neg.— ,, न ,,     ,, na ,,
Pass.—garinnu āntnu, na āntnu.
So—jānnu, etc. (p. 59), āntnu.

## FUT. PERF.

'To have been about to do.'

Pos.— गर्नु बांच्येंको ङंनु      *garnu*    *āṇtyeko huṇnu.*

Neg.— ,,    ,, न ,,         ,,        ,, *na* ,,

Pass.—*gariṇnu*        *āṇtyeko huṇnu, na huṇnu.*

So—*jānnu*, etc. (p. 59),      ,,     ,,    ,,    ,,

VERBAL ADJECTIVE गर्ने *garne*, 'a doer.'

## PARTICIPLES.

### IMPERF.

'Doing, by doing, while doing, in doing,' etc.

| Pos. | | | Neg. | |
|---|---|---|---|---|
| 1. | गर्दों | *gardo* | —*na* | *gardo.* |
| 2. | गर्दा | *gardā* | ,, | *gardā.* |
| 3. | गर्दाङंनि | *gardāhuṇni* | ,, | ,, *huṇni.* |
| 4. | गर्दाखेरि | *gardākheri* | ,, | ,, *kheri.* |
| 5. | गर्दैं गर्दाखेरि | *gardai gardākheri gardaina* | ,, | ,, |
| 6. | गर्दामां | *gardāmāṇ* | *na gardāmāṇ.* | |

The slight distinctions in the meanings of these six forms may be indicated thus :— (1) is used mostly of place ; (2) of manner or circumstance ; (3) and (4) of time ; (5) really means 'in the very act of'; and (6) gives the actual time.

Pass.—*gariṇdo, gariṇdā, gariṇdāhuṇni, gariṇdākheri, gariṇdai, gardākheri, gariṇdāmāṇ.*

So—*jāṇdo .... jāṇdai*      *gardākheri ..*
    *garāuṇdo .... garāuṇdai*    ,,
    *huṇdo .... huṇdai*        ,,
    *dhuṇdo .... dhuṇdai*      ,,
    *diṇdo .... diṇdai*        ,,
    *jāṇdo .... jāṇdai*       ,,
    *laijāṇdo or lāṇdo .. laijāṇdai*    ,,

Pass.—*jāniṇdo, garāiṇdo, dhuiṇdo, diūṇdo, lagiṇdo*, etc.

*huṇdo* and *jāṇdo* are practically the only two of the above No. 1 forms that are used, except of course to form the Past Indef. and Imperf. Subjunctive (p. 105), for which purpose they are all used. *jāṇdo* is used principally in dating ; *julāy 5 din jāṇdo*, 'on the 5th July.' *maṇrdo*, 'dying,' *jīuṇdo*, 'living,' *āuṇdo*, 'coming.' are other familiar examples, used mostly purely as adjectives.

See EXERCISE viii. 24 ; and all the notes, pp. 92, 93.

### PERF.

'Having done'; 'Doing.'

1. गर्दैं गर्‍येको *gardai garyeko* Neg.—गर्दैन गर्‍येको *gardaina garyeko*.
    Pass.—*garindai* ,, ,, *garindaina* ,,
2. गर्‍येको *garyeko* ,, न गर्‍येको *na garyeko*.
    Pass.—*gariyeko* ,, *gariyeko*.
    So—1. *jāndai*, etc. (p. 106), *garyeko*.
        2. *jānyeko*, etc. (p. 105).

1 is almost a Past Imperfect ; and 2 an actual Perfect.

### CONJUNCTIVE.

'Doing'; 'Having done.'

1. गरि or गरिकन *gari* or *garikana*.
    Neg.— न ,, ,, न ,, *na* ,, ,, *na* ,,
    Pass.—*garii* ,, *gariikana* ,, *garii* ,, ,, *gariikana*.
2. गर्‍येर *garyera*.
    Neg.— न ,, *na* ,,

1 is usually used of concurrent action ; and 2 of preliminary action.
    Pass.—*gariyera* *na gariyera*.
    [K. : no Pass.]

*gari* corresponds to *bhai* of *hunnu*. *āunnu, jānnu, laijānnu* are practically the only verbs which have parts corresponding to *hoi* (p. 94), namely, *āi, jāi, laijāi.*

So—*jāni, jānikana, jānyera.*
    *garāi, garāikana, garāyera.*
    *hoi, hoikana, bhai, bhaikana, bhayera.*
    *dhoi, dhoikana, dhoyera.*
    *dii, diikana, diyera.*
    *jāi, jāikana, gai, gaikana, gayera.*
    *laijāi, laijāikana, lagi, lagikana, laggera* (Pass. *lagii, lagiikana, lagiyera*).

### VII. EXERCISE.

Translate—

1. I am a knower ; thou art not causing to be done.
2. He has been washed ; we have been doing (2 ways).

3.  You were not giving ; they had not been taken away.
4   She had been going (2 ways) ; thou (fem.) didst not.
5.  He will know ; he will go ; he can know ; he can go.
6.  We shall not be causing to be done ; you will have been.
7.  They will have been washed ; he will give (conting.).
8.  Thou will not go (conting.) ; he will be taken away (conting.).
9.  Ye will not be known (conting.) ; if we go [ (1) pres., (2) fut.]
10  We shall not have been taken away (conting.).
11. If thou didst not know ; if thou do not know (fut.).
12. If thou hast been washing (2 ways) ; if he were to go.
13. If he went ; did he go ; did he go ? if he had gone (2 ways).
14. If she had been doing ; if thou gavest ; if she is doing.
15. If we shall wash ; if they (fem.) will not go (conting ).
16. If you should have been taking away.
17. Thou wouldst give (conditional) ; thou wouldst give (desiderat.).
18. Know thou (honorif.) ; let him know (imperat.) ; let him know (permiss.)
19. That we may give ; that it may be given.
20. Let them be taken away ; be thou known ; come out (sing.).
21. That they (fem.) may have taken away.
22. Thou shalt not have given (imperat.) ; to be washed.
23. To be about to be taken away ; going (modal).
24. Having gone (prelim.) ; not having washed (conourr.).
25. He must go ; he might go ; he ought to go.

Translate--

1.  *janāunchhas ; hunnu lāunaa chhan ; dinne garāi.*
2.  *lagi diis ; dhoi sakyo : dhunnu sakdaina.*
3.  *garāunne garchha ; jāndai garyeko hundo hos.*
4.  *dinnu khojne chha ; hunne ichchhe na gara.*
5.  *lānne man garyo holā ; laijānnu lāglā.*
6.  *lānnu thālyo ta ; dhunnu āntyo bhanye.*
7.  *dhunnu lāgnu de ; jānnu pānnu hundainu.*
8.  *jāndai rahannu hawas ; gai rahyo ta.*
9.  *dindai rahyeko bhaye dekhi tā hunthyo.*
10. *gardai āis ; jānnu tā jānin ; jānnu sakoina.*
11. *jāninne man garauli ; garāinnu āntyen*
12. *dinnu lāyeko chha holā ho ; jānnu khojdāmān.*
13. *parbat hundo gayo ; gānu hoi niskyo.*

14. *jānikana diyo; dhoyera jānnu hawas.*

[But translation is much easier when there is a context.]

## THE ADVERB.

is indeclinable, and practically a mere matter of vocabulary.

It is put, as near as possible, **before** the word it modifies : *aghor algo,* ' very high ' ; *chhito jā,* ' go quickly.' But there are exceptions.

**Any** word or clause may be used adverbially by adding the word *gari* · doing ' : *prem gari,* ' lovingly ' ; *rāmro gari,* ' beautifully.' The preposition *saña,* ' with,' is much used in the same way: *prem saña,* ' lovingly ' ; *kathin saña,* ' hardly,' ' with difficulty.'

The concurrent **conjunctive** partic. of verbs is often best translated adverbially : *dugurikana,* ' at a run.'

Many adverbs are really **adjectives** as well : *chhito,* ' quick,' ' quickly ' ; and those which are not also adjectives already, can always be turned into adjectives, as nouns are, that is, by adding the gen. affix : *aghar,* ' exceedingly ' ; *aghorko* (*ī*, *ā*), · exceeding.' (See next paragraph.)

**Emphasis** is expressed by (1) doubling the central consonant, (2) *ai* or *nai*. (3) repeating the word, (4) other means : *aghor,*— *agghor, aghorai, agghorai, aghor aghor, agghor agghor* ; *chhito,*— *chhitto, chhitai, chhittai, chhito chhito chhittai chhittai* ; *aba.* · now,'—*abba. abanai, abbai ; duguri,*—*dugurikanai, duguri duguri; prem gari,*—*premai gari, prem garikanai ; na,* ' not,'— *nanai, nāhīn ; tyahān,* ' there,'—*tihīn.*

Adverbs admit of **comparison** as adjectives do :..*bhandā chhito,* ' more quickly than..' ; ..*-mān chhito,* ' most quickly of '.. ' Go more quickly ' is *besi* (or *aru*) *chhito jā,* or simply *chhito jā.*

Adverbs are **simple,** merely modifying the words they go with : *aile,* ' now ' ; or conjunctive, also connecting one sentence or clause with another: *aba,* ' now.' The following are the only ones that call for any remark. For others see the VOCABULARY in the APPENDIX.

—*kaile,* when ?; *kaile kaile,* ' sometimes ' ; *kaile pani,* ' ever '— *kaile āyo,* ' when did he come ? ' ; *kaile kaile āyo* ' he sometimes came ' ; *kaile pani* (or *kailei*) *āyo,* ' did he ever come ? ' ; *kaile pani āyena,* ' he never came.' ' **When** ' is *jaba* : *jaba āyo taba gayen,* ' when he came then I went.'

15

—*jahān samma . . ta tyahān samma*, 'inasmuch as'—
*jahān samma* (or *jasogari*) *tyeslāi diyau ta tyahān samma* (or *ta yes ansār gari*) *manlāi diyau*, 'inasmuch as you gave (it) to him, you gave it to me.'

### *ajha*, 'further'

*dherai log yahān samma gari bhelā bhaye ān duwārko chheumān pani ajha aṭāyenan*, 'many people assembled, insomuch that, yea, round the door even, they no further (or longer) got in.'; *ajhai pani ṭhānu chha*, 'even still (further) there is room.'

### *jhan*, 'the more'

*jati tinale tyeslāi hakārye tati tyo jhan sāro karāyo*, 'the more they rebuked him, the more he cried aloud'; *ta tyesle kyei hunnu na sakyeko tara jhan khailābailā uṭhdai garyeko dekhyera hundaina holā bhanyera bhanyo*, 'so he, when he saw that it availed nothing, but that the tumult was the more rising, said, I am afraid it won't do'; *jahān pāp besi baniyo tyahān anugrah jhan besi gari parasasta bhayo*, 'where sin multiplied, there grace the more increasingly abounded'; *ta jhan kati jyāsti gari*, 'then how much the more greatly . . ?'

### *koni*, 'who knows?'; *katai*, 'someway'

*tara buddhimānharule uttar dii bhanin koni hānmi ra timiharuko lāgi pugoina baru bechneharukān gayera āphnu lāgi kini lyāwa bhani*, 'but the wise (women) said in answer, Peradventure (who knows?) it will not suffice for us and you; rather go to the sellers and buy and fetch for yourselves'; *koni katai uslāi chhāmyera bheṭāunan*, 'haply (who knows?) they will someway grope after and find Him.' *katai* is often used in interrogative clauses as a mark of tone, expressing an intimation of the reality of the matter respecting which the question is asked, or the contrary; *kye katai khrisht yei ho*, 'can this be the Christ?' *kahin* 'anywhere,' is used in much the same way as *katai*, *kahin* is the emphatic form of *kahān*, 'where?'

### *khāli . . māntrai*, 'only'

*khāli man māntrai āyen*, 'only I came'; *man khāli āyen māntrai*, 'I came only.' Either the *khāli* or the *māntrai* may be unexpressed: *khāli man*, or *man māntrai āyen*, 'only I came.'

*tā*, 'indeed'; *ta*, 'then,' 'therefore,' 'so'

*tā* follows its word or clause, and is frequently untranslatable, except by emphasis; *krodh gara tai pāp tā na gara*, 'be angry, yet do not *sin*.' It is a DISTINGUISHING adverb, and often best translated 'however.'

*ta* regularly precedes its clause: *manlāi dākyo ta gayen*, 'he called to me, so I went'; *āwa ta dekhchhau*, 'come, and you will see.' See also p. 81. It is sometimes extended to *ta taba tā*, 'so then,' 'it follows that.'

*yeso*, 'in this way'; *tyeso*, 'in that way'; *tyahān*, 'there'

are also written *yaso, taso, tahān*. The emphatic of *tyahān* is *tihīn*.

### *po*, 'indeed'; *hoina*, 'no'

*po* follows its word or clause, and is almost untranslatable, though its general significance is that of 'indeed,' used RESTRICTIVELY: *yo tā kye po hunchha holā*, 'whatever, indeed, is this going to be?'; *yeso hoina tara phūtphāt po*, 'not so, but, indeed, division'; *kye jhan tyesle tyeslāi mainle khāunjyāl piunjyāl samma kammar bāndhyera mero sewā gar ani tanchainle tyespachhi khānchhas piunchhas po bhandaina*, 'will he not rather (*jhan*) say to him, Till I have eaten and drunken, gird thyself and serve me; and as for thee, afterwards, indeed, thou shalt eat and drink?'; *yo tā kāmkājīnai gari usko gharmānnai tara tyo chain putrai gari usko ghar mānthinai po*, 'this one [was so and so] as a *servant in* his house, but that one, as a *son over* his house.' The right use of *po* and *tā*, as of *chhu* and *hun*, can only be learned from practice, not from rules. *hoina*, it will be observed, follows its (expressed or understood) word or clause.

*yetā* 'hither'; *utā*, 'thither'; '*yeso*,' 'in this direction'; *uso*, 'in that direction'

These forms are worth noting. Another form of *utā* is *tyetā* or *tatā*: *yetā āu*, 'come hither'; *utā jāu*, 'go thither'; *yetā ra utā dula*, 'walk up and down'; *tan uso pulis lain tira jāndai gardā man yeso mānsutolā tira lāgyera mānsu kinnu lāgyen*, 'when thou (wast) going in the other direction towards the Police Lines, I set out in this direction towards the Fleshmarket (*lit.*, Flesh Quarter) and set about buying flesh.'

### ..*bhari*, 'throughout'

*bhari*, the conjunct. partic. of *bharnu*, 'to fill,' is a useful word. It is, when viewed as the partic., a separate word, but

when viewed as an adverb, joined on to the word it modifies : *tyesle dinbharimān sāt khep tero pāp garyo bhanye dekhi tyeslāi kshamā garyes*, ' if he sin against thee seven times in the day ' thou shalt forgive him : *barshabhari*, ' throughout the year '; *hātbhari de*, ' give a handful '; *hāt bhari de*, ' give with a full hand '; *hānmiharule garnu paryebhariko māntrai garyūn*, ' we have only done our duty ' [*lit.* : ' the full of what was necessary (*parnu*) for us to do.' After -*ko*, understand *kām*].

<div align="center">jaso ; jhain, ' as '</div>

*jaso* precedes, *jhain* follows its word : *jaso usle garyo*, or *usle garyeko jhain*. ' as he did ' : *jaso lekhiyeko chha*, or *lekhiyeko jhain*, ' as it is written '; *jaso timiharu saña*, or *timiharu saña jhain tyeso hānmiharu saña*, ' as with you, so with us.' *jaso, tyeso*, are often written, in full, *jasogari, tyesogari*, or *jasori, tyesori*.

<div align="center">aile ; aba, ' now '</div>

*aile* is a simple, *aba* a conjunctive adverb. *aile* = ' at the present time.' ' already '; *aba* = ' this being the case,' ' after this ' : *aile āunchha*, ' he will come just now '; *aile āija*, ' come now '; *aba āija*, ' now come '; *aba hera*, ' now behold '; *aba yeutā rājā thiyo* ; ' now there was a king. ' ' already ' is often expressed by the compound completive (p. 59) : *gari sakyo*, ' he has already done it.'

## THE PREPOSITION.

with one exception. follows its word : *mānchhe saña*, ' with the person ' : *mero pachhi*, ' after me '; *mero aghi*, ' before me.'

The measure of the relation expressed goes between the preposition and the word it governs : *mero alik aghi*, ' a little before me '; *yesko chār din agāri*, ' four days before this.'

The exception above referred to is *binā*, ' without,' which sometimes follows, sometimes precedes its word : *bastra binā*, ' without the garment '; *binā dawalko*, ' without form.' It generally follows when its word is a pronoun ; *mero binā*, ' without me,' ' without mine '; but ' without mine ' may also be *binā mero*. It always precedes when its word is a participle : *binā garikana*, ' without doing.'

Excepting the case endings, *lāi, le, ko, mān*, which are really prepositions, prepositions are written as a separate word : *man saña*, ' with me '; *mero saña*, ' with mine.' To this rule *kān*, ' in. or to, or at (the place, house, possessions) of,' and *kānto*, ' from (the place, etc.) of,' are only apparent exceptions ; for

*kān* is short for *komān*, and *kānto*, for *komān bāto*: *uskān*, ' at
his place '; *uskānto*, ' from his place ': *merān*, ' at my place '
(p. 73); *merānto*, ' from my place.'

*mān* is sometimes run into its word: *thāplān = thāplomān*,
' on the head '; *belān = belāmān*, ' at the time.' So also *ko*,
*kā*: *galāo = galāko*; *galāā = galākā*, ' of the throat.'

The preposition can be used as an adjective, by throwing it
into the form of a noun in the genitive: *bastra bināko mānchhe*,
' a garmentless person '; *agārikā dinamān*, ' in the former days.'

Some prepositions govern the genitive; some, the unin-
flected accusative [some. indeed, really the nom.].

Some are really nouns, in the ag. or loc. case. and govern
the gen.: (*-ko*) *sātomān* ' instead of '; (*-ko*) *kāranle*, ' by rea-
son of '; some, verbs: (*-ko*) *lāgi*, for the sake of ': *dekhi*.
' from '; some, adjectives: (*-ko*) *yogya*, ' worthy of.'

### Some Prepositions that govern the Genitive :

| | | | |
|---|---|---|---|
| *agāri* | before | *bātole* | by means of |
| *aghi* | in front of | *bāto bāro (or bātāro)* | through (*viâ*) |
| *ansārmān* | according to | *binā (or bin)* | without |
| *uprānta* | besides | *biblyānto* | the opposite of |
| *ultāulo* | the reverse of | *biruddhamān* | against |
| *kāranmān* | in the cause of | *bishaymān* | concerning |
| *kāranle* | because of | *bichmān* | between |
| *khātirle* | for the purpose of | *bhitra* | inside of |
| *chheumān* | at the side of | *mānjhamān* | in the middle of |
| *najik* | near | *mukhenji* | before the face of |
| *nimiimān* | with a view to | *yogya (ā)* चोग्य | worthy of |
| *pachhāri* | behind | *lāgi* | for the sake of |
| *pachhi* | after | *wāri* | on this side of |
| *patti* पछि | beside | *wārpār* | through and through |
| *patti bāto* | forth from | *waripari* | on all sides of |
| ,, *bāro* | ,, ,, | *sānmu* | in presence of |
| *pāri* | on the other side of | *sānmunne* | opposite to |
| *punro* | about (time) | *sātomān* | in return for |
| *bāira* | outside of | *sathamān* | in company of |
| *bāto* | from the direction of | *thānumān* | in place of . |

Sometimes the genitive **affix** is unexpressed; *bidhi ansār*, for *bidhiko ansār*, 'according to the rule'; *ghar bhitra*, for *gharko bhitra*, 'inside the house'; *tyes samay punro*, for *tyes samayko punro*, 'about that season.'

Sometimes the **case ending** of the preposition itself is **unexpressed**; see *ansār*, for *ansārmān*, in the above paragraph; *mero kāran*, for *mero kāranmān*, 'in my cause,' or *mero kāranle*, 'because of me'

Some of them (*uprānta, najik, pachhi, bāira, bhitra, biblyānto* बिब्ल्यांटो), instead of governing of genit. in -*ko* may also govern the accus. with *dekhi*; *ghar dekhi bāira* instead of *gharko bāira*, 'outside the house.' *punro*, with *dekhi*, means 'beyond' : *bābel dekhi punro*, 'beyond Babylon.'

Some of them, when they govern a demonstrative pronoun in the singular, form one word with it : *yeskhātirle*, 'for the purpose of this'; *yeskāranle*, 'because of this'; *yeslāgi*, 'for the sake of this'; *tyespachhi*, 'after that.' Others may form one word with the noun they govern ; *dharmmānsār*, for *dharmmako ansārmān*, 'according to righteousness'; *bishwāsyogya*, 'trustworthy.'

Some are used with the participle or infinitive of verbs :—

| | | | |
|---|---|---|---|
| *garyeko ansār* | | according as | ... did |
| ,, | *agāri* | before | ... ,, |
| ,, | *uprānta* | besides | doing |
| ,, | *kāranle* | because of | ,, |
| ,, | *pachhi* | after | ,, |
| ,, | *bātole* | through | ,, |
| ,, | *biruddhamān* | against what | ... did |
| ,, | *sātomān* | in return for ,, | ... ,, |
| *garyekole* | | by | doing |
| *garyekomān* (or *garyemān*) | | on | ,, |
| *garne khātirle* | | for the purpose of | ,, |
| ,, | *nimtimān* | with a view to | ,, |
| ,, | *yogya* | worthy of | ,, |
| *garnāle* (or *garnule*) | | by | ,, |
| *garnuko iāgi* | | for the sake of | ,, |
| *garnu bhandā agāri* | | before | ,, |
| *garnulāi* | | in order to | ,, |
| *binā garyekole* | | without | ,, |
| ,, | *garikana* | ,, | ,, |

Some Prepositions that govern the Accusative :—

| | | | |
|---|---|---|---|
| *tala | below | mānthi bāto | off (from upon) |
| tira | towards | māphikko (ī, ā) | befitting |
| thāni | to, at (person) | *māstira | upwards from |
| dekhi | from, since | *muni | beneath |
| „ ūndho | down below | *muntira | downwards from |
| „ ūmbho | up above | rahit | wanting |
| „ bāhik | besides | saña | (along) with |
| nira | beside | samet | including |
| bāro | viâ | samma | as far (or long) as, till |
| bittikai | immediately after | sari | like |
| bhayethānu | to (the place of) | sahit | having |
| *mānthi | on, over, above | sita | with, at (person) |

Those with an *asterisk may, like *ūndho*, etc., take *dekhi* before them, when the relation expressed includes comparison : *postak mej mānthi chha*, ' the book is upon the table ' ; *chhotā girjā hānmro hātā dekhi mānthi* (or *māstira*) *chha*, ' the Little Church is above our compound ' ; *kāgat āphālne tokarī mej muni chha*, ' the wastepaper basket is beneath the table ' ; *hānmro hātā chhotā girjā dekhi muntira* (or *tala*, or *tala tira*) *chha*, ' our compound is below the Little Church.' They are, indeed, really adverbs, but for the *dekhi* : *tyo ūndho gaī*, ' she is gone down ' (say, to Calcutta) ; *gīng kahān chha tala chha*, ' where is Ging ? It is down below ' ; *jalapahār kati mānthi chha*, ' how far up is Jalapahar ? ' ; *jhandai ādhā kos mānthi chha*, ' it is nearly half a kos up ' ; *barā lāt sāhep sabai mānthiko ho*, ' the Governor-General is over all ' ; *swarga prithiwī dekhi ūmbho chha*, ' heaven is above the earth ' ; *prithiwī swarga dekhi ūndho chha*, ' the earth is below heaven.' The above examples also serve to exemplify the distinction in application of the various synonyms.

On the other hand, the *dekhi* is often unexpressed : *yo bāhik*, ' besides this.'

*thāni* is used only with animate objects : *man thāni āwa*, ' come to me ' ; *man thāni dekhi gayo*, ' he went from me ' (from my place).

' To ' a place is *mān* : *tarāīmān gayo*, ' he went to the Terai.'

' To ' a thing, in this sense, is *bhayethānu* : *rukh bhayethānu gayo*, ' he went to the tree ' (*lit* : to the tree-been place).

*dekhi* means ' from,' as source. It is, accordingly, also used for ' by,' in relation to the Passive, when the agent is a volitive

being : *man dekhi mānriyo*, ' he was killed by me ' ; but *dhungole mānriyo*, ' he was killed by a stone ' It is also used in comparison (p. 39).

*bāro* is used only after *bāto* and *patti* : *tyo bāto bāro koi pani jānn sakdaina thiyo*, ' no one could go by that road ' ; *yo prabhuko patti bāro bhayo*, ' this was from the Lord.' *bāto bāro* is sometimes contracted to *bāṭāro*.

*bittikai* is used only after the infin. of verbs : *tyo jānnu bittikai*, ' immediately after his going.'

*saña* is of elastic use. like the English ' with.' It is sometimes written *sañ*, especially with *ek : ek sañ hunnu*. ' to come together.' It may be combined with *samet* : *samet u saña*, ' together with him.'

*samet* usually attracts the case affix of the word it governs to itself : *dhuirolāi āphnā shiksheharu sametlāi* (not *shiksheharu-lāi samet*) *bolāyo*. ' he called the multitude, including (or as well as) his disciples ' : but *tiniharule aruharuko lāgi samet* (not *aruharu sametko lāgi*) *sewā bigārnan*. ' they will spoil the service for others as well ' (where *samet* is really an adverb) ; *kina tyesle bhūmilāi bikāme samet garāunda chha*, ' why doth it render the ground useless as well ? '

*samma* may be said to come under the *samet* rule : *dosrole. pani ani tisro sātai janā sammale tyesai garye* : ' the second also. and the third, unto the seventh, did likewise.' *yahān samma pugyo*, ' he arrived as far as here.' shews its ordinary use.

*sāthamān* differs from *saña*, in that it is only used with persons, and these generally superiors, *swāmīko sātha āye*. ' they came with the master.'

*sita*, like *saña*, is of elastic use : *bachan īshwar sita thiyo*, ' the Word was with God ' : *man sita sodhyo*, ' he asked me ' (or ' at me ') ; *man sita bolyo*. ' he spoke to (with) me.' In the last two examples, the dative also would be in order : *manlāi sodhyo, bolyo*. So would *saña* : *man saña sodhyo, bolyo*.

Some of the above prepositions. too, may be used with verbs :—

| | |
|---|---|
| *garyeko dekhi* | from, or since, doing |
| ,,    ., *bāhik* | besides .. |
| ,,    *samet* | as well as ., |
| *garunjyāl samma* | as long as .. |
| *garnu bittikai* | immediately on ., |
| *garne māphikko (ī. ā)* | befitting .. |

# THE CONJUNCTION.

The mastery of this part of Nepāli speech is half the student's battle of the idioms.

Conjunctions may be classified as co-ordinative and sub-ordinative.

## CO-ORDINATIVE CONJUNCTIONS.

connecting co-ordinate sentences, clauses, or words are used much as in English. The following is a list:—

| | | |
|---|---|---|
| 1. | *ani* | and. |
| 2. | *ra* | ,, |
| 3. | *..pani* | also, even. |
| 4. | *..pani ani..pani* | both..and.. |
| 5. | *tara* | but. |
| 6. | *tarai* (or *tai*) *pani* | nevertheless. |
| 7. | *ki* | or. |
| 8. | *ki tā* (or *ta*)..*ki tā* (or *ta*) | either..or.. |
| 9. | *chāhe..chāhe* | ,,   ,, |
| 10. | *na..(ani) na* | neither..nor. |
| 11. | *ui pani (ajha)* | and that. |

Those with the continuation marks before them follow their word : *ani yo*, 'and this'; but *yo pani*, 'also this.'

1, 2. *ani* differs from *ra*, in that the latter is only a sub-conjunction connecting not distinct words, clauses, or sentences, but those of the same regimen, (it almost corresponds to the Latin—*que*) : *ani usle dhuirāharu ra āphnā shiksheharulāi pani bhanyo shāstri ra pharisiharu mūsāko baithakmān basyekā chhan ani tiniharule garhun ani boknu kathin bhayekā bojhā bāndhda chhan bhani*, 'and he said also to the multitudes and his disciples, The Scribes and Pharisees sit in Moses' seat, and they bind on burdens heavy and difficult to bear.' 'And' is often best rendered by the conjunctive participle : *āyera dekhyo*, 'he came and saw'; *hoina bhanye tā ahankārle phulīi shaitānko bichārmān parlā*, 'lest he be puffed up and fall into the judgment of Satan.'

4. *logne pani ani uski swāsni pani*, 'both the man and his wife'; *āgomān pani ani pānimān pani*, 'both into the fire and into the water.' *duwai*, 'the two,' 'both,' also is used : *logne rā uski swāsni duwai ; āgo ra pāni duwaimān*.

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6. *tarai pani* (or *tai pani*, or *tai*) *pāyenan*, 'nevertheless they found not.'

7. *ki* is used as in English. It is often elliptical at the end of a clause or sentence : *herūn āunchha ki*, ' let us see (whether) he will come or (not).' *hoina bhanye tā*, ' or then,' may be substituted for *ki* : *logne ki* (or *hoina bhanye tā*) *uskī swāsni*, ' the man or his wife '

8. *ki tā* is emphatic : *ki tā dosh lagāundai ki tā uttar dindai*, ' either accusing or else excusing.' *ki ta* is argumentative : *ki ta agambhanāī ki ta sikāī*, ' either prophesying or then teaching.'

9. *chāhe* has the special sense of ' choosing '; *chāhe rukhlāi jāti tulyāwa chāhe rukhlāi kharāb tulyāwa*, ' either make the tree good or make the tree bad '

10. *na jāti na* (or *ani na*) *kharāb*, 'neither good nor bad '; *na āyo ani na pachhtāyo*, ' he neither came nor repented.'

11. *Lit.*, 'that also, moreover' : *an tara timiharuchainle annye ra thageīn garda chhau ui pani* (or *ui pani ajha*) *bhāiharu sita po*, ' yea but, as for you, you do wrong and defraud, and that the brethren.'

### SUBORDINATIVE CONJUNCTIONS.

| | | |
|---|---|---|
| 1. | *ra* .. | ⎫ |
| 2. | ...*bhani* | ⎬ in order that. |
| 3. | ...*bhanyera* | ⎪ |
| 4. | ...*bhannye khātirle* | ⎭ |
| 5. | ...*bhani* | |
| 6. | ...*bhanyera* | ⎫ |
| 7. | ...*bhanye* | ⎬ that. |
| 8. | ...*bhanyeko* | ⎪ |
| 9. | ...*bhannye* | |
| 9a | ...*bhanye* | as for. |
| 9b | *yeso* (or *uso*) *bhaye tā* | then. |
| 10. | ...*bhanye dekhi* | ⎫ |
| 11. | ...*bhaye* ,, | ⎬ if. |
| 12. | ...*yeso bhaye tā* | ⎭ |
| 13. | ...*bhani* | if so be that..may, etc. |
| 14. | ...*pani* | ⎫ |
| 15. | ...*bhanye dekhi pani* | ⎬ though, although. |
| 16. | ...*ra pani* | ⎭ |
| 17. | *kinabhanye* | ⎫ |
| 18. | *kasogaribhanye* | ⎬ because, for. |
| 19. | ...*bhanyera* or *bhani* | ⎭ |

| | | |
|---|---|---|
| 20. | *na bhaye tā* | ⎫ |
| 21. | *hoina bhanye tā* | ⎪ |
| 22. | *natra (tā)* | ⎪ |
| 23. | *na...bhani* | ⎬ lest, otherwise. |
| 24. | *ra na* | ⎪ |
| 25. | *ta...na* | ⎪ |
| 26. | *...bhani* | ⎭ |
| 27. | *jaba...ta* | since, seeing that. |
| 28. | *....bhanye jhain gari* | ⎫ as if, as though. |
| 29. | *...jhain gari* | ⎭ |
| 30. | *cye* | whether. |
| 31. | *kye...kye* | ⎫ whether,...or... |
| 32. | *...bhaye pani..bhaye pani* | ⎭ |
| 33. | *... -na bhanye dekhi* | ⎫ unless, except. |
| 34. | *...na bhaye dekhi tā* | ⎭ |
| 35. | *yeso ho bhanye dekhi tā* | wherefore. |
| 36. | *yeso bhayekole tā* | so that. |
| 37. | *yahān samma gari* | insomuch that. |

'In order that'; 'That.'

1. *ra* (*lit.*, 'and') precedes its clause and generally puts its verb in the **Imperat.**: *āphu saña ek ki dui janā aru le ra dui ki tīn sākshīharukā mukha dekhi sabai kuro ṭhaharāïos*, 'take with thee one or two others, in order that every word may be determined at the mouths of two or three witnesses'; *man ko hun ra rājākān jāun*, 'who am I, that I should go to the king?'; *ra yesori usko mahimā gaṛios*, 'that so he may be glorified.' But it puts its verb in the **Indic.**, when it is so in the English, though then its meaning is more the literal 'and': *mānchhe kyā ho ra tyesko samjhanā garnu hunda chha*, 'what is man, that thou art mindful of him?'; *tainle jatan saña oshati khānne garis bhanye dekhi āundo sātā sammamān tan niko bhayeko holās ra tainle pheri kāmmān jānnu pāulās*, 'if thou diligently take medicine, thou wilt, by the coming week, have become well, that thou mayest manage to go to work again.'

2. *bhani* (*lit.*, 'saying') follows its clause and puts its verb in the **Imperat.**, generally in the 1st or 2nd pers., changing, that is, indirect to direct speech, as so commonly in Nepālī; *tinale āpastamān sallāh garye uslāi ghāt garāun bhani*, 'they took counsel among themselves that they might (*lit.*, 'saying, let us') put him to death'; *tyesle tinalāi hakāryo chup rahun* (or *raha*)

*bhani*, 'he rebuked them, that they should hold their peace.' The principal predicate may also go at the end of the sentence, after *bhani*: ..*uslāi ghāt garāūn bhani sallāh garye*; ..*chup rahun* (or *raha*) *bhani hakāryo*.

3. *bhanyera* (*lit* , 'having said') follows its clause and generally puts its verb in the Imperat., indirect form, in the 3rd pers., that is: *usle tinalāi chetāyo tinale khrisht yei ho bhani* (No. 5) *kasailāi na bhanun bhanyera*, 'he charged them that they should tell no one that (No 5) this was the Christ.' But it may also put its verb in the Infinit. : *usle ..na bhannu bhanyera*. And the principal predicate may go at the end : *usle.. kasailāi na bhanun* (or *bhannu*) *bhanyera chetāyo*.

The difference between *bhani* and *bhanyera*, here and elsewhere (Nos. 5, 6, 19, 26), is that between the concurrent and preliminary conjunctive participles (p. 95). The fact expressed by *bhani* is concurrent with that expressed by the principal verb; that by *bhanyera* at least begins before that by the principal verb. The distinction is, however, much disregarded.

4. *bhannye khātirle* (*lit.*, 'for the purpose that') follows its clause and puts its verb in the Imperat. : *u āyo jyotiko bishaymān sākshī dewas bhannye khātirle*, 'he came that he might bear witness concerning the light'; *u timiharuko kāranmān kangāli baniyo timiharu dhanī baniyau bhannye khātirle*, 'he became poor on your behalf, that you might become rich.' The *-le* may be dropped, and the principal predicate may go at the end : *u jyotiko bishaymān sākshī dewas bhannye khātir āyo* : *u timiharuko kāranmān timiharu dhanī baniyau bhannye khātirle kangāli baniyo*. The *bhannye* may be separated from the *khātirle* : *tara yo sabai yes khātirle bhayo bachan pūro hawas bhannye*, 'but all this came to pass for this purpose, that the word might be fulfilled.'

Instead of the Imperat. or Indic., with the above conjunctions, the gerundial infinit. may be used (p. 91) : *sabai kuro thaharāinnuko lāgi*, 'that every word may be determined'; *uslāi ghāt garāunnulāi*, 'that they might put him to death.'

'That.'

5. *bhani* (*lit.*, 'saying') follows its clause, does not affect the mood of its verb, though it may its tense and person by changing indirect to direct speech, and must, as a rule, be expressed in Nepāli, even when only understood in English : *sodhyen yo ko ho bhani*, 'I asked who it was' (*lit.*, 'that who is this?'); *jānda chhu āyo bhani*, 'I know he is come' (or 'came,' or 'has

come,' or ·had come '); *taba usle uttar dii tyeslāi bhanyo tero ichchhe ansār hawas bhani*, ' then he in reply said to her, Be it according to thy wish.' The principal predicate may go at the end: *mainle yo ko ho bhani sodhyen*.

6. *bhanyera* is used exactly like *bhani*, when the fact it connects with the principal verb is not properly concurrent with it, but more or less anterior to it : *lekhiyeko chha mero ghar prārthanāko ghar bhaninchha bhanyera*, ' it is written, My house shall be called a house of prayer.' But it is often loosely used without regard to this rule, especially with *bhannu* itself as the principal verb, as in the perpetual Darjeeling colloquialism,... *bhanyera bhanyo*, ' he said that,' instead of the grammatical *bhanyo.. bhani ;* for what he said could not well be said before he said it.

The principal verb may of course go at the end:.. *bhaninchha bhanyera lekhiyeko chha*.

7, 8. *bhanye* and *bhanyeko* (perf. part. of *bhannu*, · to say ') are really the same word, the former being short for the latter, follow their clause, and are used· when their clause is regarded not only as something connected with the principal verb, but as its object. The principal verb generally follows them : *jaba tyesle u yahān bāto jāndai chha bhanye* (or *bhanyeko*) *sunyo taba bhanyo, he prabhu man mānthi dayā garnu hawas*, ' when he heard that he was actually passing that way (*lit.*, ' is passing by here '), then he said, ' Lord have mercy on me.' But the principal verb may also go first: *jaba tyesle sunyo*...It is mainly with such principal verbs as *sunnu* and *dekhnu* that these conjunctions are used.

9. *bhannye*, or *bhanne* (*lit.*, ' named,' ' called,' being probably a corruption of *bhaninne*, the adj. form of the infin. pass. of *bhannu*), is used instead of Nos. 5–8, when the word to be connected with the principal verb is a noun or a noun's equivalent : *karāi bhayo niski āwa bhannye*, ' there arose the cry, Come out ' ; *usle prachār garyo khrisht yei ho bhannye*, ' he preached that this was the Christ ' ; *usko anugrah jānda chhau u kangāli baniyo bhannye*, ' you know his grace, how that he became poor.' What, in these examples, the *bhannye* connects with the principal clause is the nouns *karāi, prachār, anugrah*. This becomes all the clearer, when, as is quite legitimate, the principal clause

goes at the end : *niski āwa bhannye karāi bhayo ; khrīsht yei ho bhannye prachār garyo ; u kangālī baniyo bhannye usko anugrah jānda chhau.* The same thing has already been seen in the con-junction *bhannye khātirle, khātir,* ' purpose,' being a noun.

9a. *bhanye (lit.,* ' if ') is used like a preposition : *aba bhanye,* ' as for now '; *bhitra patti bhanye,* ' as for the inside ' ; *tara ti āphai bhanye,* ' but as for them themselves.'

9b. *Lit.,* ' this (or that) being indeed so ' : *yeso bhaye tā chhorāharu chain chhutyekā rāchhan.* ' then are the sons let off ' : *uso bhaye tā uslāi kasogari prabhu bhanda chhan,* ' then how do they call him Lord ? '

<div style="text-align:center">' If.'</div>

10, 11. *bhanye dekhi* and *bhaye dekhi* [see on the Subj. Mood (pp. 81–86] : *man āphnu bishaymān sākshī dinda chhu bhanye de-khi* (or *ta*) *mero sākshī sachchā chhaina,* ' if I testify concerning myself, my testimony is not true ' ; *tan ishwarko putra hos bhanye dekhi ta bhani de ra yi dhungā roti baniun,* ' if thou be the Son of God, command that these stones become bread ' [the *bhani* here is not the conjunction, but, with the *de,* the compound intensive (p. 59] ; *tyahān milāpko santān rachha bhanye dekhi* (or *ta*) *timi-haru ko milāp tyo mānthi thāmīnchha,* ' if a son of peace be there, your peace will rest upon him ' ; *iara tyesle sunyena bhanye dekhi tin janā aru le,* ' but if he hear not, take two persons more '; *man āyera tinihurulāi na bolyeko bhaye dekhi tiniharukān pāp hunne thiyena,* ' if I had not come and told them, they would not have had sin.' In the above examples the principal clause stands last ; but the order may be reversed, except when the conjunction is *ta.* Further, the *dekhi* may be dropped : *mero sākshī sachchā chhaina man āphnu bishaymān sākshī dinda chhu bhanye.*

12. *yeso bhaye tā,* besides its common use referred to on p.122, and 9b above, is also used exactly in the sense of ' if ' : *u āyo yeso bhaye tā kyei āshā dekhnu sakdinna,* ' if he has come, I cannot see any hope.'

<div style="text-align:center">' If so be that..may.'</div>

13. *bhani* is of such elastic usage that another of its uses may be particularized here : *tara kheddai jānda chhu katai jyeko lāgi khrīsht dekhi samāti lūyen tyo samāti liunlā bhani,* ' but I press on, if so be that I may apprehend that for which I was appre-hended by Christ.' It puts its verb in the conting. fut. [On *katai,* see p. 114. *samāti linnu* is a compound intensive (p. 60)].

### 'Though'; 'Although.'

14. *pani* (*lit.*, 'even') **follows** its clause and puts its verb in whichever of the participles best expresses the connection : *adhikārī sabai thokko dhanī bhai pani dās bhandā beglai chhaina*, 'the heir, though owner of everything, is not different from a slave' ; *dhanī bhayera pani kangāli bhanīyo*, 'though he was rich, he became poor' ; *sharīrmāni hinṛdai pani sharīr ansār tā kām gardaunna*, 'though we walk in the flesh, we do not work according to the flesh' ; *timiharukā das hajār janā gurugothāle bhaye pani dherai janā bābu tā chhainan*, 'though ye should have 10,000 tutors, ye have not many fathers' ; *katai merai bishwās na garye pani ti kāmaiko bishwās gara*, 'though ye should not believe me, believe those works' ; *kinabhanye* (No. 17) *mainle tyes patrale timiharulāi shokit pāryeko bhaye pani pachhtāunda thiyen bhanye pani* (No. 15) *aba tā puchhtāundinna, kasogaribhanye* (No. 18) *dekhda chhu tyes patrale khāli alik ber samma māntrai bhaye pani timiharulāi shokit pāryo bhani* (No. 5), 'because though I should have made you sorry by that epistle, I do not now regret it, though I did not regret it ; for I see that that epistle did make you sorry, though only for a short time' ; *sharīrmān gayel bhaye pani ātmāmān tā timiharu sañai chhu*, 'though absent in the body, I am with you in the spirit' ; *bāire mānchhe bigrandai jānne bhaye pani bhitre chain tā nayā garāindai jānda chha*, 'though the outward man is decaying, the inward one is being renewed' ; *manchainle tā sharīr mānthi pani bharosā rākhye pani hunthyo*, 'though I, indeed, might well have confidence even in the flesh' ; *tara byāhā garyei* (emphatic) *pani pāp tā garinas*, but even though thou marry, thou hast not sinned.' The perf. part., then, it appears, is used, in hypothetical connections ; the conjunct. or imperf., in actual. In the following : *usle manlāi bishwāsyogya ganyo an man pahile nindak ra sdtāunne ra upadre bhayekolāi pani*, 'he accounted me faithful, though I was before a blasphemer and a persecutor and injurious,' we see how the 'though' sense may be got from *pani* in its literal meaning, 'even,' and how its conjunctive meaning came about.

15. *bhanye dekhi pani* is just *bhanye dekhi*, 'if,' with *pani*, 'even,' added, and is used exactly like it : *tapāni saña manrnu paryo bhanye dekhi pani tapānilāi aswikār gardinna* 'though I should have to die with Thee, I will not deny Thee.' The *dekhi* is often unexpressed.

'Though' is sometimes translated directly by *tarai pani*, 'nevertheless' : *tarai pani u āphaile hoina tara uskā shikshe-*

*harule māntrai baptismā garda thiye*, 'though, not he himself, but only his disciples were baptizing.'

16.   *ra pani* (*lit.,* 'and even') follows its clause : *kye kye bhanda chhan bhani chāl na pāundai ra pani*, 'though not knowing what they say' ; *man kyei huinna ra pani ti dekhi ghaṭī chhuinna*, 'though I am nothing, I come not short of them' ; *u samundra dekhi bānchyeko thiyo ra pani niyā garnele uslāi jīi rahannu diyena*, 'though he had escaped the sea, the Justice did not allow him to live' ; *bhār hunnu sakda thiyūn ra pani*, 'though we might have been a burden.'

<h3 style="text-align:center">'Because'; 'For.'</h3>

17.   *kinabhanye* (*lit.,* 'if you say, Why?') precedes its clause and states the reason why : *kinabhanye manko tiyārī sānmel chha ta tyo sugrahanyogya hunda chha*, 'because if the willingness is present, it is acceptable' ; *u bhāgyo kinabhanye darāyo*, 'he fled, because he feared.'   This last example may also stand : *u bhāgyo kina bhāgyo bhanye darāyo*, or *u bhāgyo kina bhāgyo darāyo.*

18.   *kasogaribhanye* (*lit.,* 'if you say, How?') is used like the above, but states the explanation how : *tinamān pānchwāṭī mūrkha thiin kasogaribhanye tel liinan*, '5 of them (fem.) were foolish, for they did not take oil.'   It may be shortened to *kasoribhanye.*

Sometimes No. 18 is used when No. 17 seems called for.   It is then to be understood as meaning, 'How is it that you say such a thing?'

19.   *bhanyera* and *bhani*, 'that' (Nos. 6, 5), have sometimes the sense, 'because,' 'because that' : *tiniharule uslāi usle bishrāmko dinmān yo garyo bhanyera satāye*, 'they persecuted him, because he had done this on the Sabbath'; *tinalāi bhāi hun bhani tuchchh na thāna*, 'despise them not because they are brethren' (*lit.,* 'saying, They are brothers').

Instead of the above constructions with the conjunctions, the **ag.** case of the infinit. or the perf. part. may be used : *mainle tyo birsyekole garinna*, 'I did not do it, because I forgot.'

<h3 style="text-align:center">'Lest'; 'Otherwise' (or 'else').</h3>

20.   *na bhaye tā* (*lit.,* 'if..have not taken place,' 'failing..') precedes its clause and puts its verb in the fut. indef., for 'otherwise,' and in the fut. conting., for 'lest' : *tyo manlāi deu na bhaye*

*tā manrchhu,* 'give it to me, otherwise I shall die'; *tyo manlāi deu na bhaye tā manrunlā,* 'give it to me, lest I die.'

21. *hoina bhanye tā* (*lit.,* 'if not') precedes its clause and is used exactly like No. 20 : *charmān hoina hoina bhanye tā khailā-bailā hunchha* (or *holā*), 'not during the Feast, otherwise there will be (or lest there be) a tumult.'

22. *natra (tā)* : *dām pathāunnu parchha natra āunne chhaina,* 'you must send (its) price, otherwise (it) won't come.'

23. *na..bhani* (*lit.,* 'in order that (No. 2) not') goes at the end of its clause, with its verb, in the Imperat., between its two parts, and is best translated 'lest,' not 'otherwise' : *chankha basa kasaile timiharulāi* (or, in direct speech, *hānmiharulāi*) *na bharmāwas bhani,* 'take heed, lest some one mislead you.' [In this particular example, the direct form is ambiguous : it is not clear that the warner is not included with the warned.]

24. *ra...na* (*lit.,* 'in order that (No. 1) not') precedes its clause and puts its verb in the Imperat., with the predicate extension, if there be one, between the *ra* and *na* : *jāgi basa ani prārthanā gara ra parīkshāmān na para,* 'watch and pray, lest ye fall into temptation.'

25. *ta...na* (*lit.,* 'then not') is used like No. 24, except that it puts its verb in the fut. conting. : *man āphuko kyei pani linna ta mainle tyeslāi dhanī garāyen bhani* (No. 5) *na bhannu holā* (honorif. for *bhanoinas*), 'I won't take aught of thine, lest thou shouldst say thou mad'st me rich' [notice the direct, 'I made him rich'].

26. *bhani* (No. 5) has also the sense of 'lest,' putting its verb in the fut. conting. : *yeso ho bhanye dekhi tā* (No. 35) *man ubhīi rahyeko chhu bhani* (No. 5) *thānne larunlā bhani* (No. 26) *chankha rahos,* 'wherefore let him that thinketh he standeth' (*lit.,* 'the that I stand thinker') 'take heed lest he (*lit.,* 'I') fall.'

Instead of these conjunctions, the **neg. gerundial infin.** may be used : *tara hānmiharule tinalāi thokar na khuwāunnuko lāgi,* 'but lest we cause them to stumble.'

### 'Since'; 'Seeing that'

27. *jaba..ta* (*lit.,* 'when, or whereas,..therefore') puts its clause between : *kasogaribhanye* (No. 18) *jaba sansārle ishwarlāi chinyena ta ishwar prachārko bātole bachāunnulāi khushi bhayo,*

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'seeing that the world did not know God, it pleased God to save through the preaching.'   The *ta* is sometimes omitted.

Instead, *ta yeskāraṇ*, 'therefore, for this reason,' may be used : *saṇsārle īshwarlāi chinyena ta yeskāraṇ īshwar....*

### 'As if'; 'As though.'

28.   *bhanye (bhanyeko) jhaiṇ gari* (*lit.*, 'as if said' follows its clause and does not affect its verb, save that it may of course put it directly, for indirectly : *ta aba āphuharule mahāsabhā sametle sahasrapatilāi āphnu ichchhe janāi diṇnu hawas tyesle tyeslāi āphuharuko sāṇmu utāri lyāi dewas bhannye* (No. 9) *tyesko biṣhaykā kurā aru ṭhīk gari bichāri thāhā pāuṇnu khojda chhauṇ bhanye jhaiṇ gari*,' therefore, now, do you, including the Supreme Council, make known to the chief captain your wish that he bring him down before you, as if you sought (*lit.*, 'we seek') to investigate his case more exactly.'   The *gari* may be omitted : *usle hāṇmro bāṭole timiharu sita binti garthyo bhanye jhaiṇ*, 'as though he were beseeching you through us.'

29.   *jhaiṇ gari* (*lit.*, 'doing like as') follows its clause in the imperf. or perf. part. or in the adj. infin. : *mānchheharulāi khush pārdai jhaiṇ gari hoina tara īshwarlāi*, 'not as pleasing men, but God'; *ani tiniharu jāṇdai garyeko tyes gāṇuko najik āye ani usle aru ṭāṛo jāṇnu khojyeko jhaiṇ garyo*, 'and they came near that village they were going to, and he made as if he wished to go further'; *jye thok chhaṇdai chhainan tinalāi ti bhaye jhaiṇ* (*gari* omitted) *bolāuṇda chha*, 'he calleth the things that are not, as though they were'; *ani na mānchhehāt dekhi sewā liṇda chha kyei thokko ghaṭī bhaye jhaiṇ*, 'nor does he accept service from men's hands as though he had lack of anything'; *saṇsārkā mūlshikṣhā dekhi para gari manṛyau ta kina saṇsārmāṇ jīi rahaṇneharu jhaiṇ gari bidhi bidhi muni pari rahaṇda chhau.* 'if you have died to the rudiments of the world, why do you, as though you were living (*lit.*, 'doing as livers') in the world, continue in subjection to ordinances ? '

*jhaiṇ*, the conj., is to be distinguished from *jhaiṇ* the adv. (p. 116) : *lekhīyeko jhaiṇ*, 'like what is written.'

### 'Whether.'

30.   *kye* (*lit.*, 'what?') is in this sense merely a sign of indirect interrogation, and is used exactly as in English : *thāhā*

*pāunchhau kye tyo īshwar dekhi ho rachha bhani*, ' you will know whether it be (*lit.*, ' is it ? ') from God.'

'Whether..or..'

31.  *kye..kye..* (*lit.*, ' whether..whether ') is used like the English : *thāhā pāunchhau kye tyo īshwar dekhi ho rachha ki kye* (the *ki* is immaterial) *man āphnu paṭṭi bāṭo bolda rānchhu bhani*, ' you will know whether it be of God, or whether I be speaking from myself '; *kye jāgūn kye sutūn*, ' whether we sleep or wake '; *kye logne kye āimāi*, ' whether man or woman ' [where it may also be translated ' both..and.. '].

Instead,..*ta..ta*, ' if, if,' may be used : *tara kashṭit garāīnda chhaun ta yo timiharuko shānti ra muktiko lāgi ho shānta garāīnda chhaun ta yo timiharuko shāntiko lāgi ho*, ' but whether we be afflicted, it is for your comfort and salvation, or comforted, it is for your comfort '; or, *ki* ' or,' between two imperatives : *timi-haru dekhi hawas ki aruharu dekhi hawas*, ' whether it be from you or from others '; *āyera timiharulāi herun ki gayel houn*, ' whether I come and see you or be absent.' The *ki* even may be omitted : *sharīr hawas ātmā hawas*, ' whether flesh or spirit '; *bhanos na bhanos*, ' whether he say or not.'

32.  ..*bhaye pani..bhaye pani* (*lit.*, ' though..though..' (No. 14) follows the clauses : *man īshwar tira prārthanā garne thiyen thoraile bhaye pani dheraile bhaye pani āphu māntrai hoina tara āju mero sunneharu sabai pani man jastai houn bhannye* (No. 9) *khāli yi bandhan chhāri*, ' I would to God that, whether with little or with much, not thou only, but also all that hear me this day might become such as I am, excepting only these bonds ' [after *mero* understand *kuro*] ; *mānchhe bhaye pani pashu bhaye pani*, ' whether man or beast ' (or ' both man and beast '). *bhaye* is often shortened to *bhay*.

'Unless '; ' Except.'

33.  -*na bhanye dekhi* (*lit.*, ' if not ') is used like No. 10 : *bhojan kinyūnna bhanye dekhi*, ' unless (or except) we should buy food.'

34.  *na..bhaye dekhi tā* (*lit.*, ' if not ') is used like No. 11 : *usle yeuṭā bansha chhori na diyeko bhaye dekhi tā*, ' unless he had left a seed (posterity).'

Instead, *binā*, ' without,' (p. 117) may be used : *binā hānmiharule bhojan kinikana* (or *kinyekole*), ' except we should buy food.'

Comparison of this last example with its form under No. 33, will remind the student of the rule on p. 98, that the subject of participles and infinitives must be expressly stated, unless it can be gathered from the context.

### 'Wherefore.'

35. *yeso ho bhanye dekhi tā* (*lit.*, 'if it be indeed so') precedes its clause and is used mostly at the beginning of a sentence which sums up a foregoing argument : *yeso ho bhanye dekhi tā yi bachanale ekāle arkālāi shānta garāwa*, 'Wherefore comfort one another with these words.'

Instead, *yeso* (or *uso*) *bhaye tā* (p. 122), or *jaba yeso chha ta* (No. 27), 'since this is so,' may be used.

### 'So that.'

36. *yeso bhayekole tā* (*lit.*, 'through its being so') precedes its clause : *tyesle pani manlāi shānta garāyo yeso bhayekole tā jhan jyāsti ramāyen*, 'he also comforted me, so that I rejoiced the more greatly.' 'So that,' in tne sense of 'and,' is made by *ra* : *ko karāyo ra nānī uthyo*, 'who shouted, so that the baby got up ? '

### 'Insomuch that.'

37. *yahān samma gari* (*lit.*, 'as far as here') precedes its clause and usually follows and repeats the principal verb : *bhāri bhogyūn yahān samma bhogyūn jīi rahannu pani kasogari ho bhani syāntthai. anyolmān paryūn*, 'we were burdened, insomuch that we were quite at a loss as to how even to survive.' But it is sometimes possible to avoid the repetition : *dherai log yahān samma bhelā bhaye thānu aru thiyena*, 'many people assembled, insomuch that there was no more room.'

## THE INTERJECTION

is used just as in English and, with one exception, *are*, needs no explanation. The following is a list :—

| | | | | |
|---|---|---|---|---|
| e | O ! (vocative) | | *hat teri* | bother ! |
| ei | ,, | ,, emphatic | *dhanna* | benediction ! |
| he | ,, | ,, respectful | *dhikkār* | malediction ! |
| hei | ,, | ,, ,, emphatic | *khabardār* | take care ! |
| āhā | ,, admiration | | *hāy* | alas ! |
| yei | oh ! (surprise) | | *jay* | hurrah ! |

| | | | | |
|---|---|---|---|---|
| *abi* | oh ! (surprise) | | *chhīchhī* | fie ! |
| *abuī* | „ | „ | *shābāsh* | bravo ! |
| *abis* | „ | „ | *chup* | silence ! |
| *is* | „ | „ | *para* | out of the way ! |
| *oh* | „ | (alarm) | *bagal* | to one side ! |
| *uh* | „ | „ | *lu* | come ! |
| *ukh* | „ | fatigue | *e bābā* | dreadful ! |
| *hart* | „ | (disapproval) | *bābainai* | „ |
| *dhat* | „ | „ | *uss* | pshaw ! |
| *aiyo* | „ | (pain) | *bes* | well done ! |
| *aiyā* | „ | „ | *besai bhayo* | ,. |
| *aiyai* | „ | „ | *swasti* | hail ! |
| *āchchhā* | „ | „ | *salām* | salutation ! |
| *thū* | „ | (disgust) | *namaskār* | obeisance ! |
| *hera* | behold ! (plu.) | | *āge shubhamm* | farewell ! |
| *her* | „ | (sing.) | *are* | ——— |

*are*, the last, is an exclamation to draw attention, and un-translatable. It is used after a verb setting forth the statement of another person, to give the statement more vivid directness: *tyeslāi bhani dewa āphnu sewāmān tyo pūro garnuko lāgi chankha basnu hawas are bhani*, ' tell him to take heed to his ministry, to fulfil it '; *kye bhanda chhan man ko hun are bhani*, ' who do they say that I am ? '; *tinamān phāṭāphāṭ hunda chhan are bhani sunda chhu*, ' I hear that there exist divisions among them.' It appears, then, that *are* draws attention to the statement or injunction of a third party.

*shubhamm*, ' farewell,' in closing epistles is frequently contracted to शुभम् *shubhm*. It is often written *subhamm*.

## SYNTAX.

In now adding some rules of syntax, it will be sufficient to indicate such as are different from the English. Some have already been indicated and need not now be repeated : those as to the order of words in a sentence (p. 16), and words in apposition (pp. 17, 25, 29), for instance.

### Direct for indirect speech.

One of the most important rules, which also has been already referred to (pp. 88, 124, 125, 129), is that in Nepāli the direct form of speech is largely substituted for the indirect in English.

The general effect is to change the 2nd pers. to the 1st, the 3rd to the 1st or 2nd, past tenses to pres., and the subj. mood to the indic. : *jye garda chhau tyo prānai dekhi gara sātopharkāi pāunchhaun bhani jānikana*, 'what you do, do from the heart, knowing that you (*lit.*, 'we') will receive recompense'; *usle bhanyo āunchhu bhani*, 'he said he would (*lit.*, 'I shall') come'; *tinale tyo sita sān garye usko nānu kye rākhchhau bhannye*, 'they made signs to him, as to what name he would (*lit.*, 'you will') give him'; *ishwarle hānmiharuko bātole manāunda chha bhanye jhain*, 'as though God were (*lit.*, 'is') persuading through us'; *u āyo..katai tyesmān kyei pāunlā ki bhani*, 'he came..if haply he might (*lit.*, 'I may') find something on it'; *jye jye tapāniko hāt ra manle hawas bhani agāri dekhi thaharāyo ti garnuko lāgi*, 'to do those things, which thy hand and counsel fore-ordained to (*lit.*, 'let it') come to pass.'

### Relative and antecedent.

Another important general rule is that a relative word or clause precedes its antecedent, as instanced in the last example above, *jye..ti*; *jo āyo tyo .*, 'he who came..'; except when it, not merely defines the antecedent, but introduces a new fact about it : *taba tyo āunchha jaslāi prabhule pasāunchha*, 'then he will come whom the Lord will destroy,' where 'whom' really = 'and him.'

The antecedent must, as a rule, be expressed, *jaba tyo āyo taba mainle tyeslāi dekhyen* 'I saw him (then) when he came'; *jas jaslāi dewaharule pyāro garda chhan ti juwānaimān manri jānda chhan*, 'whom the gods love, die young'; *jo mānthi bharosā rākhyen tyesle mero āshā mānri diyena*, 'he on whom I relied did not disappoint me.'

### The relative and its renderings.

In the above examples the relative is construed, as in English, with a finite verb, but it may also be with an infinitive (gerund), infinitive adjective, or participle : *kām garnumān* (or *gardā*) *khushi chhu*, 'I am happy when I am working : *annye garnele jye annye garyo tyesko phirtā pāunchha*, 'he that doeth wrong shall receive again for the wrong that he hath done'; *mainle tyeslāi diyeko ghorā*, 'the horse which I gave him.'

The advantage of thus making a subordinate relative clause a mere adjectival enlargement is particularly seen when its verb is passive : *dherai dūiyeko junsukai dekhi dherai khoji liinchha*

*ani dherai jimmā rākhīyeko junsukai dekhi logale jhan bəsi māngchhan,* ' to whomsoever much is given, of him shall much be required ; and to whom much is committed, of him will they ask the more ' ; *ani dhuiroko kāraṇle u dekhi najik āuṇnu na sakyekole tiniharule chhānā ujarye ani yo upkāi sakye ṇachhi tyes arddhāṇgī pasrīi rahyeko khāṭlāi surkyāi diye,* ' and when they could not come nigh unto him for the crowd, they uncovered the roof, and when they had broken this up, they let down that bed whereon the (man) sick of the palsy lay.' A somewhat similar instance of condensation is : *khāli aile samma bīch dekhi na uṭhāīnjyāl sammako yeuṭā thuni rākhne chha,* ' only there is one that till now restraineth, until he be removed out of the way ' (*lit.*, ' only there is till now an until-he-be-removed-out-of-the-way restrainer ').

An adjective, or its equivalent, qualifying the subject of the enlarged clause follows its verb, when that is a participle : *maiṇle tyeslāi diyeko thulo ghoṛā,* ' the big horse which I gave him ' ; *īshwar mānchhele banāuṇdai garyeko tyo sahar hernulāi utri āyo.* ' God came down to behold that city which man was building ' ; *kinabhanye he bhāīharu ho āshıyāmāṇ bhayeko haṇmiharuko kashṭako bishaymāṇ thāhā na pāwa bhannye ichchhe gardauṇnc',* ' for, brethren, we would not have you ignorant concerning the affliction which befel us in Asia ' ; *maiṇle tyesle garyeko tyesko kām jāti jānyeṇ,* ' I considered his work, which he had done, good ' ; *tyesle āphule garyeko āphnu kām jāti jānyo,* ' he considered his (own) work, which he had done, good.' But while this is the rule with the participle, it is not, with the relative infinitive adjective : *ani tyes āphnu prabhuko ichchhe jānne ani tiyār ṇa banāuṇne aṇi ṇa usko ichchhe ansār garne dāsle dherai piṭāi khānchha taror⏤ɡ jānṇe choṭ pāuṇne māphikko kām garnechaiṇle thorai piṭāi khānchha,* ' and that servant who knew his Lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes ; but the one that knew not, and did things worthy of stripes, shall be beaten with few stripes ', . Here the *tyes* precedes the inf. adj., far from its subject, *dāsle.*

### Proximity of qualifying to qualified word.

It is a general and natural rule that the qualifying word should be as near what it qualifies as possible. The rule already given as to the adjective following the participle, that it may be near its subject, is one example. The position of

th. adverb' or conjunction, for instance, furnishes other examples : *khāli usle māntrai manlāi 3 diyo*, 'only he gave me 3 ' ; *usle khāli manlāi māntrai 3 diyo*, ' he gave only me 3 '; *usle manlāi 3 khāli diyo māntrai*, ' he only gave me 3 '; *usle manlāi khāli 3 māntrai diyo*, ' he gave me only 3 '; *usle pani manlāi diyo*, ' he also gave me '; *usle manlāi pani diyo*, ' he gave me also '; *usle manlāi diyo pani*, ' he also gave me.' It is plain that the sense depends altogether on the proximity in question.

### Emphatic nominative.

An emph. nom., besides taking the emph. termination (p. 14), may also be placed, not at the beginning of the sentence, but at the end, before the verb (p. 17) : *bhakti garnu parne īshwarai ho*, ' it is God that is to be worshipped '; *khrīsht yeshūnai ho*. ' Jesus is the Christ '; *rājā main hun*, ' I am the king.'

### No nominative absolute.

The English nom. absol. must, in Nepālī, be CONNECTED in some way with the rest of the sentence : *bhānsā sakkiyemān ghar gayūn*, ' dinner over, we went home,' where ' dinner over ' is absolute in the Eng., but connected (by *mān*) in the Nep.

### No preparatory nominative.

The Eng. prep. nom., ' it,' is not required in Nep. : *dānrā mānthi charhnu sāro kathin chha*, ' (it) is very difficult to climb the hill.'

### No preparatory adverb.

The Eng. prep. adv., ' there,' is not required in Nep. : '*ghar chha*,' ' (there) is a house.'

### The preparatory conjunction.

The Eng. prep. conj., ' that,' is generally rendered by *yo*, ' this,' standing, not before, but after its clause : *u ghar gayo yo sānchai chha*, ' that he is gone home is certain.'

### Plurality of nominatives.

Two or more singular nouns, that are subjects connected by ' and,' expressed or understood, require their verb in the plu.; or in the sing., in agreement with the last. When the verb is in the plu., it is put in the plu. masc., if the subjects are of different gender: *logne ra uskī swāsnī āye* (or *āī*), ' the man

and his wife have come.' The same rules apply, if one or more of the nominative be plu.

The same rules apply in the case of **pronouns**. If these be of different person, their verb, if in the plu., agrees with the highest person involved : *mānchhe ra man āyūn* (or *āyen*),' 'the person and I came'; *man ra timi āyūn*, 'you and I (p. 17) came'; *timi ra u āyau* (or *āyo*), 'you and he came.'

One or more nominatives, joined to another, or others, by *samet*, ' as well as,' ' including,' or by *saña*, ' with,' do not affect the agreement of the verb : *guru āphnā shiksheharu samet* (or *saña*) *āyo*, ' the guru, as well as (or with) his disciples, came.'

<center>Agent Case.</center>

The subject of an act. trans. verb is, with the exceptions as to the 1st pers. sing. noted at p. 98, put in the ag. case : *rājāle garyo*, ' the king did.' The other uses of this case are to translate ' by ' and its equivalents : *balle*, ' by force '; *hātale* ' with the hands '; *tinale jāti chain sipānigiri garne gar bhannye khātirle*, ' that through them thou mayest war the good warfare.'

' By,' in relation to a verb in the passive, when the agent is capable of volition, is made by *dekhī* (p. 119) : *mānchhe dekhi mānrīyo*, ' he was killed by the person '; but *dhungole mānrīyo*, ' he was killed by the stone.'

<center>Direct object.</center>

When the dir. obj. of a verb is a noun or pronoun, it is put in the accusative : *mānchhelāi bhetyūn*, ' we met the person '; *manlāi dekhyo*, ' he saw me.' That of verbs like *sunnu*, ' to hear,' and *mānnu*, ' to obey,' is sometimes apparently in the genitive, *mānchheko sunyo* ' he heard, or listened to, the person '; *mero mānyo*, ' he obeyed me '; but the accus. *kuro*, ' word,' or *ājñā*, ' command,' is understood.

When it is a verbal noun, it is made by the infin., with the perf. part. of *hunnu : larnu hundai garyeko dekhyen*, ' I saw the fighting.'

When it is an infin., it is made by the infin. : *larnu aru jāti jānda chhu*, ' I prefer to fight'; *bhannu thālyo*, ' he began to speak.'

When it is a noun sentence it is made as such : *u gayo bhanyeko* (p. 125) *sunyen*, ' I heard that he had left.'

When it has a cognate meaning to that of the verb it is made

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by the locative: *jas jiunnimān aba jiunda chhu*, ' the life which I now live.'

<h2 style="text-align:center">Indirect object.</h2>

When the ind. obj. is a **noun or pron.** it is put in the **dative** · *mānchhelāi ek rupiyā diyen*, I gave the person a rupee '; *man-lāi roṭi diyo*, ' he gave me bread.'

When it is **factitive** it is made by the uninflected **accus.**: *uslāi rājā tulyāye*, ' they made him a **king** '; *uslāi māli jānye*, they took him for the gardener.'

<h2 style="text-align:center">Compound object.</h2>

*yeslāi* (or *yesle*) *bhandai garyeko sunye*, ' they heard him say '; *tyeslāi jāndai garyeko dekhyo*, ' he saw him going '; *hera man swargaharu ughāriyekā ani mānchheko putralāi ishwarko dāhinno hāt paṭṭi ubhii rahyeko herda chhu*, ' behold, I behold the heavens opened, and the Son of Man standing at the right hand of God '; *tinale tyeslāi tyesle yeso bhandai garyekomān lohoryāye he prabhu mero ātmālāi grahan garnu hawas bhani*, ' they stoned him, (he) saying, Lord, receive my spirit '; but this last example is of a comp. obj. only in the Eng., not in the Nep., in which it is turned into a subordinate clause connected by *mān* with the principal clause. In *tinalāi āunne dekhyo*, 'he saw them coming,' *āunne* is really the indirect object : ' he saw them comers.'

It will be observed that in the above examples, where the objective verb is put in the **part.**, the time of the two verbs is concurrent; when they are not concurrent the **infin.** is used, as in Eng.: *tyeslāi merān lekhnu arhāyen*, ' I ordered him to write me.' When the object. vb. is **passive**, its clause has to be turned into a subordinate conjunctive : *tyo diios bhani arhāyo*, ' he commanded it to be given.'

<h2 style="text-align:center">Subject and object enlargements.</h2>

Eng. enlarge. of subj. or obj. may require to be turned into subordinate relative clauses in Nep., and, if more than one, to be connected by an expressed conjunction : *aba kaisariyāmān karniliyus nānu bhayeko ek janā mānchhe thiyo jo itāli bhaninne palṭanko yeuṭā kaptān ani bhakta ra āphnu sabai jahān samet ishwar dekhi darāunne ra logalāi dherai dayādān dinne ra ishwar sita barābar binti garne thiyo*, ' now there was a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian band, a devout man, and one than feared God with

all his house, who gave much alms to the people, and prayed to God alway.' [From the context, distinguish the *ḍarāunne, dinne, garne thiyo* from the conditional mood].

### Predicate extension.

*gari*, the concurr. part. of *garnu*, which may be used adverbially with any word or part of a sentence (*chāhā gariko hisāple*, ' in a voluntary manner,' for example) is especially useful in composing extensions of predicate ? *uslāi prabhu gari swīkār garyo*, ' he confessed him as Lord '; *yo napanā gari dekhāyo*, ' he shewed this for an example.' See also p. 113.

### The genitive.

is, or is not separated from its object by words qualifying its object, as the sense demands or permits : *pāul yeshūko īshwarko ichchheko bāṭole prerit*, ' Paul, an apostle of Jesus by the will of God,' [understand *bhayeko* after *bāṭole*], where *yeshūko* is separated from *prerit*; but *sharīr ansārkā timiharukā ṭhākurharu*, ' your masters according to the flesh,' not *timiharukā sharīr ansārkā ṭhākurharu*, for then it would not be clear whether *timiharukā* governed *sharīr* or *ṭhākurharu* [*ansārkā* is the adjectival gen. (p. 15, 117)]; *hānmiharu saña prem garne hānmiharuko pita īshwar*, ' God our Father, who loveth us.'

### Gerundial infinitive.

The Eng. ger. inf. is made in Nep. by putting the inf in the dat., or in the gen. with *lāgi* (p. 91) : *thatthā garnulāi* (or *garuko lāgi*) *āyekā mūrkhaharu prārthanā garnulāi* (or *garnuko lāgi*) *rahi gaye*, ' fools that came to scoff remained to pray.'

Construed with a noun, it is usually rendered by the inf. adj. (p. 91); *bikne ghar* ' a house to sell '; or by its cognate noun, used as an adj. : ' *bikriko ghar* ' ; ' *khānne roṭi*,' 'bread to eat.'

Construed with an adj., it is usually put in the loc. : *hernumān rāmro*; ' beautiful to behold '; but the case affix may be dropped : *boknu kathin* ' difficult to carry '; *sahannu sañilo*, ' easy to bear ' (p. 91).

### Infinitive adjective.

The infin. adj. (p. 91), as already seen, is very freely used. Let it now be added that it is used regardless of tense, or rather takes its tense from the context, and that it may govern either the gen. or acc., as it is viewed as a noun or verb : *āphnu bhartī garnelāi khush pāros bhannye khātirle*, ' that he may please him that enrolled him ' ; *usko* (or *uslāi*) *pakarāi āinne*, ' his betrayer ' (or ' he that betrayed him ').

Infinitive passive.

The Eng. inf. pass. is sometimes rendered by the active in Nep. : *bhakti* garnu *parne īshwarai ho*, 'it is God that is to be worshipped' ; *patyāro* garne *māphikko*, 'worthy to be believed.' The explanation is that the verb is used in an absolute sense, apart from its connection with its subject.

Perfect participle passive.

The Eng. perf. part. pass. may often be, alternatively, active in Nep. : *man pāūlko* (p. 29) *āphnu hātle lekhīyeko* (or **lekhyeko**) *salām*, 'the salutation of me Paul, written with mine own hand' ; *jaso lekhīyeko* (or **lekhyeko**) *chha*, 'as it is written' ; *hānmiharuko lāgi dherai janā dekhi—hānmiharulāi dherai janāko bātole dīyeko* (or **diyeko**) *anugrahdānko lāgi—dhannabād garios bhannye khātirle*; 'in order that—for the gift bestowed upon us by means of many—thanks may be given by many persons on our behalf.' Of course, after an agent with **dekhi**, only the pass. could be used : *man dekhi lekhīyeko* (not *lekhyeko*) *patra*, 'the letter written by me' (pp. 119, 137).

On the perf. part., generally, see p. 94.

Imperfect participle absolute.

The imp. part. may be used in an adverbial or absolute way : *pānī hāldā seto hunne oshati*, 'a medicine that becomes white on the application of water,' where *pānī hāldā* is really an absolute construction, not syntactically connected with the rest of the sentence.

On this part., generally, see p. 93.

Conjunctive participles.

The Eng. conj. part. is sometimes best rendered in Nep. by a subordinate clause introduced by the conjunction *kasoribhanye* 'for' or *kinabhanye*, 'because' (p. 128) : *usle manlāi bishwās- yogya ganyo kasoribhanye sewāgarāīmān thaharāi rākhyo*, 'he accounted me worthy, appointing me to his service.'

On these part., generally, see p. 95.

VIII. EXERCISE.

This concluding exercise is so framed as to exhibit some typical Nepali idioms, under English index headings :—

1. about to ; on the point of—

| | |
|---|---|
| *garnu āṉtyo* | He is on the point of doing |
| „ *āṉtyeko thiyo* | „ was about to do |

2. ago ; since—

| | |
|---|---|
| *tīn din bhayo* | Three days ago |
| *uile dekhi* | Long ago |
| *kaile* „ | How „ „ ? Since when ? |
| „ „ *ko* | Of „ „ „ |
| *u itāliyā bāṭo āyeko alik din bhayeko thiyo* | It was a few days since he had come from Italy |
| *ta usle āyera tyeslāi chihānmāṉ rākhyeko aba chār din bhaye-ko bheṭāyo* | So when he came, he found that he had been in the tomb four days already |

[-*ko ber*, ' a period of,' is understood after *din*.]

3. as ; as much as—

| | |
|---|---|
| *maṉ pheri tapāṉiko chhoṟo bhanīṉne māphikko chhuiṉna maṉlāi āphnā baṉni garne-harumāṉko yeuṭā jattiko tul-yāuṉnu hawas* | I am no longer worthy to be called thy son ; make me as (much as) one of thy hired servants |
| *timiharulāi rāyoko geṟā jatro bishwās chha bhanye dekhi yes kimbuko rukhlāi bhanne thiyau ukhelīyera samundra-māṉ ropī bhani ani tyesle timiharuko mānne thiyo* | If ye had faith as (much as) a grain of mustard seed, ye would say to this sycamine tree, Be rooted up and be planted in the sea, and it would have obeyed you |
| *kasogaribhanye yi sabaile āphnu ubāromāṉko bheṭi-harumāṉ hālye tara yeschaiṉ-le tā āphnu apugdomāṉko āphnu sabai jīwikā jati bhayeko hālī* | For all these did of their superfluity cast in unto the gifts : but this (woman) of her want did cast (as much as) all the living that she had |
| *aba tyo ṭhāṉu saharko najik kos ek jatimāṉ thiyo* | Now the place was nigh unto the city, about (as much as) a kos off |

[*jattiko, jatro, jati bhayeko, jatimāṉ*, are adjectival enlarge-ments jatro expresses size ; the others, quantity.]

4.  any longer—

| | |
|---|---|
| *pānī khānne aru yeso na ho tara āphnu oḍroko ra lagātār duḳhyeko kāraṇ thoṛai dākh-rasko chalan gar* | Be no longer a water drinker, but on account of thy stomach and often infirmities use a little wine |
| *pānī khānne aru ṿso bhayena* | He was not a water drinker any longer |

5.  according as any—

| | |
|---|---|
| *ani tiniharule āphnā dhan sampatti bechikana jaslāi jasto khāncho parthyo sabai-lāi bānṛi diṇthye* | And they sold their possessions, and parted them to all, according as any had need |
| *jas jaslāi jasto jasto khāncho parda thiyo tyesto janaṇgelāi bāṇṛi bāṇṛi dūṇda thiyo* | Distribution was made to each, according as any had need [*lit.*, such as (was) to whom] |

[The 2nd example extends the more compressed construction of the 1st.]

6.  all ; every—

| | |
|---|---|
| *jo junsukai pani mānchheharu-ko muktidātā ho sabai bhandā besi gari bishwās garneharuchainko* | Who is the Saviour of all men, especially of them that believe |
| *tyesle junsukai pani bhalo kām pachchhyāi rahyekī chha* | She has continued to follow every good work |
| *ani yeso hunchha prabhuko nānu linne junsukai pani bachāinchha* | And it shall come to pass that every one that calleth upon the name of the Lord shall be saved |
| *ishwarprerṇā bhayeko junsukai pani dharmmashāstra* | Every scripture inspired of God |

[*junsukai pani* = lit., 'even whosoever.'   See pp. 24, 29, 37.]

7.  become of ; no small ; as soon as—

| | |
|---|---|
| *aba jasai din bhayo taba ti-laṇgāharumān patrus kye bhayo taba bhannye ghabrāī thoṛai tā bhayena* | Now, as soon as it was day, there was no small stir among the soldiers as to what was become of Peter (*patrus kye bhayo taba*) |

8. Before ; by—

| | |
|---|---|
| *priya swāmī sāhep chhuṭṭī pūro hunnu 10 din rahandai āunchhu* | Dear Sir, 10 days before the holidays close I shall come |
| *3 bāji samma hājir hunnu* | Be present by 3 o'clock |

9. Call ; name ; so-called—

| | |
|---|---|
| *tinamānko yeuṭāle pani kyei thok āphnai bhani bhandaina thiyo* | Not one of 'them called anything his own |
| *uslāi prabhu bhanchhan* | They will call him Lord |
| *uṭhyera sojo bhaninne gallīmān jā* | Arise, and go to the street called Straight |
| *guru guru na bhaniyau* | Be not called guru |
| *tyesko nānu rāmlāl rākhye* | They named him Ramlal |
| *gangā nānu bhayeko ek janā mālī* | A gardener named Ganga |
| *jhūṭho nānu bhayeko jñān* | Knowledge so-called |

10. Call ; summon ; send for ; fetch ; call to—

| | |
|---|---|
| *tyeslāi bolāu*, or *bolāi deu* | Call him |
| „ *ḍāka*, or *ḍāki* „ | „ to him |
| *postak mangāi paṭhāye* | They sent for the book |
| *mālī bolāi* „ | „ „ „ „ gardener |
| *tyeslāi* „ *lyāye* | „ „ and fetched him |
| *bolāiyekā dherai chhan tara chhāniyekā tā thorai chhan* | Many are called but few chosen |

11. Compel—

| | |
|---|---|
| *tinalāi abasse bhitra āunnu lagā* | Compel them to come in |

12. Cause ; at random—

| | |
|---|---|
| *uslāi jatābhābi bolnu lāunnu lāgye* | They began to cause him to speak at random |

[See pp. 58, 59.]

13. Cannot but ; but—

| | |
|---|---|
| *koi thiyena jo usko lāgi manrnulāi tiyār hunne thiyena* | There was no one but would have died for him |
| *yo kyā ho jhūṭh chhāri* | What is this but a lie ? |
| *yi na boli sakdai sakdaunna* | We cannot but speak these things |

[*na boli* is not here part of the compound completive (p. 59), but, unconnected with *sakdai*..., means 'not speaking' = 'without speaking'; the primitive of the compound is not expressed].

14. Every—

| | |
|---|---|
| *sānjh sānjh pardā*, or *sānjh pardā pardā* | Every evening |

15. Henceforth ; thenceforth ; since ; from—

| | |
|---|---|
| *aba dekhi yeso manlāi dekhne chhauna jaile samma bhanne chhauna dhanna prabhuko nānumān āunne bhani* | Henceforth ye shall not see me, till ye shall say, Blessed is he that cometh in the name of the Lord |
| *taba dekhi uso kaile pani āyena* | Thenceforth he never came |
| *tīn barsha dekhi yeso phal khojdai āunda chhu* | (Since) these 3 years I come seeking fruit |
| *dui pahar dekhi yeso tīsro pahar samma* | From the sixth hour until the ninth hour |

16. Howsoever ; never so ; by any means ; means—

| | |
|---|---|
| *tyo kastai thulo bhayo bhanye pani tyo dekhi ḍarāundīnna* | However big he be, I do not fear him |
| *jattisukai māngyau bhanye pani dinchhu* | Ask you never so much, I will give it |
| *jānda chhau jaba anyadesī thiyau taba jaunai parile lihinṛālīye pani ti abolā mūrttiharu tira laginthyau bhani* | You know that when you were Gentiles, you were led away towards those dumb idols, however you might be led |

[These constructions are really those of 'though' (p. 127).]

| | |
|---|---|
| *kunai* (or *koī pani*) *parile* | By any means |
| "          "  *patyāundauna* | Ye will in no wise believe |
| *jasle īshwarko rājlāi bālakhale jhain grahan garoina tyo tyesmān kastai garikana pani pasdoina* | Whosoever shall not receive the kingdom of God as a little child, shall by no means enter therein |
| *ani hera athārah barsha dekhi nirbaleīnko ātmā lāgyekī yeutī strī thiī ani tyo kuprī ani āphailāi kastai garikana pani sojyāunnu na sakne thiī* | And behold, a woman which had a spirit of infirmity 18 years; and she was bowed together, and could in no wise lift herself up |

| | |
|---|---|
| *kunai parile pani hoina* | Not by any means |
| *sabai tira bāṭo* | By all means |
| *kastai* (or *kaso*) *garikana* | ,, what ,, ? |
| *thageīnko bāṭole* | ,, means of fraud |
| *garne upāy* | A ,, ,, doing |
| *hātaparāīko upāy* | ,, ,, ,, gain |

### 17.  If ; though—

| | |
|---|---|
| *mānchheko putra tā usko biṣhay-mān lekhyeko jhaiṅ hinri jāṅda chha tara hāy tyo mānchhe mānthi jasko bāṭole pakarāi dūṅda chha jāti hunthyo tyes mānchheko lāgi tyesko janmai na bhayeko bhaye dekhi* | The Son of man goeth, as it is written of him : but woe unto that man through whom he is betrayed ! good were it for that man if he had not been born |
| *hunnu sakdo ho* | If it were possible |
| *tan aulko jarole pakkā bhayeko bhaye dekhi* (or *bhayeko hundo hos*) *ta tanlāi pheri pheri aulko bethā lāgne thiyena* | If thou hadst been seasoned to malarial fever, thou wouldst not have had the malarial sickness coming again and again |
| *tara pakkā bhayeko bhaye pani* (or, colloquial, *bhay pani* or *bhāpani*) *pheri manlāi jaro āyeko kāraṇ yo ho najāti thok khāi diyeṅ* | But, though I have been seasoned, the reason of the fever coming back to me is, that I ate something bad |
| *hoina hoina tainle najāti thok khāyekai bhaye pani tan aule jarole pakkā bhayeko thiis bhanye dekhi* (quotation—p. 81) *tanlāi jaro na āunnu parthyo* | No, no ; if thou hadst [as thou sayest] been seasoned to malarial fever, the fever ought not to come to thee, even though thou didst eat a bad thing |
| *an tyo belā sammamān man niko bhayeko bhayeṅ bhanye dekhi tā nisse āphnu kāmmān gai sakyeko hunchhu* | Yea, I shall certainly have already gone to my work by that time, if I shall have been cured |
| *ani tyesai hunnulāi dayāluko dayā bhayo bhanye tā aru* | And if there be the mercy of the merciful to admit of this, |

19

arule talab thāpdā man pani
talab thāpne thiyen ani tyes-
pachhi mainle pani chandā
diyeko hunchhu holā

when others drew their pay,
I also would draw mine, and
thereafter I too, it may be,
shall have given a collection

tan 'yiti belā man saña bhais
bhanye mainle chandā diyeko
dekhlās

If thou shalt be with me so
long, thou wilt see me give
the collection

18.　Incredible ; inconsistent—

tyeskā kurā patyāi na sakne ra
goṭai pichchhe na milne thiye

His words were incredible and
inconsistent

[After patyāi, which is the noun, ' belief,' understand hunnu.]

19.　Like ; as—

tai pani tyeslāi satturlāi jasto
na gana tara bhāilāi jasto
chetanne dewa

And yet count him not as an
enemy, but admonish him as
a brother

apavitra garne ra būrhiharukā
jastā kahanniharu dekhi
māph māng

Decline profane and old wives'-
like fables

kasai briddhalāi na hakār tara
bābulāi jhain upades de

Rebuke not an elder, but
exhort him as a father

ani arko jo tyo jastai chha yei
ho tainle āphnu kshimeki saña
āphai saña jhain prem gar

And a second, like unto it, is
this, Thou shalt love thy
neighbour as thyself

20.　Lifetime, In one's—

āphnu jiundo jiwanmān tyesai
bhanyo

He said so in his lifetime (lit.,
in his living life)

21.　More than once—

ek an katti khep āyo

He came more than once (lit.,
one, yea, several times)

22.　Must ; ought ; have to ; shall ; duty ; bound ; neces-
sary—

udek na mān mainle tanlāi timi-
harulāi nayā gari janmanné
khāncho chha bhanyera bha-
nyen bhani

Marvel not that I said unto
thee, Ye must be born anew
(lit., there is to you being-
born necessity)

timiharu pavitra hunnu abasse
parda chha

You must be holy

| | |
|---|---|
| usle abasse yeso garnu parchha | He shall have to do thus |
| manlāi baptismā hunnu parne yeutā baptismā chha ani man kasto sakasmān chhu tyo hoi na sakunjyāl samma | I have a baptism that I must be baptized with, and how am I straitened till it be accomplished |
| yinalāi garnu ani tinalāi na chhori dīnnu timiharule parthyo | These ought ye to have done, and not ᵖto have left the others undone |
| wahān runnu ra dārā kiṭnu parchha | There shall be the weeping and gnashing of teeth |
| mainle kye garnu ho jānyen | I am resolved what I shall do |
| mainle yo garnu chha | I have to do this |
| tyestai timiharule pani jaba ājñā bhayekā sab kām garyekā hoaulā taba bhana bikāme dās chhaun garnu paryebhariko jattī (p. 116) māntrdi garyūn bhani | Even so ye also, when ye will have done all the things which are commanded you, say, We are unprofitable servants : we have but done what it was our duty to do |
| hānmiharule prārthanā garnu parda chha | We are bound to pray |

[N.B.—parnu is intrans., and in the above examples its nom. is the whole clause. In the last ex., for instance, hānmiharule prārthanā garnu is the nom. to parda chha ; and the connection of hānmiharule is, not with parda chha, but with garnu,—hence the ag. case. In timiharu pavitra hunnu parda chha, the ag. case would be wrong, because hunnu is not an act. trans. verb,—a rule, however, very frequently violated.]

| | |
|---|---|
| niski gayera tyo hernu manlāi khāncho chha | I must needs go and look at it |
| kinabhanye jye jye bhannye or (bhanne, or bhannu) khāncho chha ti pavitra ātmāle tyesai gharī timiharulāi sikāunchha | Because the Holy Spirit will teach you in that very hour what things it is necessary to say |
| yesaigari pashchāttāp garnu khāncho na bhayekā unansai dharmmīharu bhandā jyāsti | Even so there is joy in heaven over one sinner that repenteth, more than over 99 |

| | |
|---|---|
| *pashchāttāp garne ek janā pāpiko lāgi swargamān ramā-haṭ chha* | righteous persons that need not repentance |
| *kye abasse thiyena khrishṭle yi dukha bhognu* | Was it not needful that Christ should suffer these things ? |
| *sabaile mānchheharuko bhandā baru īshwarko āṇā mānnu khāncho chha* | All must needs obey God rather than men |
| *timilāi jānne khāncho chhaina* | You need not go |
| *khāncho chha man bajārmān jānnu* | I must needs go to the bazar |
| *manlāi khāncho pari āyekā thok* | My necessities |
| *khānchopariawāi ansār* | As need may arise |
| *khānchohuwāiharumān* | In necessities |
| *abasse paryekole hoina* | Not from necessity |
| *āphuko bhalāi khancho pariko jasto hoina tara chāhā ग़iriko hisāple hawas* | Let your beneficence not be as of necessity, but of free will |

*N.B.*—*khāncho* is used either as a noun, ' necessity,' when it makes its verb an adj and puts its subject in the dat. ; *manlāi jānne khāncho chha*, ' I have going-necessity ' ; or as an adj , ' necessary,' when ʃt makes its verb a noun and puts its subject in the nom. or ag. : *man jānnu, mainle garnu, khāncho chha*, ' I-to-go, I-to-do, is necessary.'

*abasse* is used either as an adj. or adv.

See also p. 87.

On *khānchopariawāi* [see no. 38 below.]

23    **Not that ; imitate —**

| | |
|---|---|
| *hānmiharulāi adhikārai chhaina bhani hoina (or yeso hoina) tara āphulāi timiharu- lāi—timiharu hānmiharuko jasto chālmān hinṛnuko lāgi— napanā tulyāi diūn bhannye khātirle ho (or diūn bhani yeso ho)* | (It is) not that we have not authority, but (it is) in order that we may render ourselves an example to you, in order that you may imitate us |

*23a.*   **Over ; across ; side ; sides ; through ; beyond—**

| | |
|---|---|
| *yetā wāri yes kamānmān hānmro gohārmān āija* | Come over to this tea-garden and help us |
| *utā pāri jā* | Go over |
| *hānmilāi kye kām nadī wāri lyāunnu bhayo nadī pāri laijānnu hawas* | To what purpose did you bring us across the river ? Take us away across the river |
| *lauro bāhik kyei na lii nadī wār* (or *wāri*) *tari āyen tara aba tā dui mandalī bhai rānchhu* | I came (*lit.*, ferried) across the river with nothing but a stick, but now I am become two bands |
| *nadī pār* (or *pāri*) *khwā lindaunna kinabhanye nadī dekhi yeso wārinai patti tā hānmro khwā paryo* | We will not take our territory on the other side of the river, because our territory was to be on this side of the river |
| *nadī dekhi pāri jāndainas* | Thou shalt not go over the river |
| *tan nadī wāri tarnu pāundainas tara yi chain tā wāri tarchhan* | Thou shalt not be allowed to come across the river, but these ones shall come across |
| *tyesle mero bātolāi āṛ lāyo* | He crossed my path ( = opposed me) |
| *baru nadī pārinai santok garyera basne thiyūn* | We would rather have been content to dwell on the other side of the river |
| *dānṛā kātyo* | He crossed the hill |
| *chinnu na nānghnu* | Do not cross over the mark |
| *gallībhari aghi gaye ani turantai tyesko sāthī tyo thāni dekhi gai gayo* | They passed through the street, and suddenly his companion passed away from him |
| *timiharu thāni āunchhu jaba nepāl des bāto nikli jāunlā* | I shall come to you when I pass through Nepal |
| *kamānko mānjha bāto chhiri gayo* | He went through the middle of the tea-garden |
| *des bāto chhiri jālā* | He will go through the country |
| *man sabai dishā hundo chhiri* | While I was going through all |

| | |
|---|---|
| *jāndāmān agghor ramāi rahyen* | the districts, I kept rejoicing exceedingly |
| *wārpār kāṭa* | Cut it through |
| *manlāi waripari gherye* | They surrounded me on all sides |
| *kholchāko yeso wāri hoina bhanye tā uso pāri hunchha* | It will do, either on this side of the stream, or on the other |
| *sab tira bāṭo kashṭit pāriyo* | He was afflicted from all sides |
| *gharko chheuchhāu* | On all sides of the house |
| *ekā paṭṭi jāu* | Go to the side (of the road) |
| *tyesko kokhāmān ghāu chha* | He has a sore on his side |
| *ani yo sabai dekhi uprānta hānmiharu ra timiharuko bichmān ueuṭā thulo khānd thaharāiyeko* (or *thaharāyeko*) *chha yetā bāṭo uso pāri timiharukān jānne ichchhe garneharu na sakun ani na tyetā bāṭo yeso wāri hānmiharukān āun bhannye khātirle* | And besides all this, between us and you there is a great gulf fixed, that they which would cross over from hence to you may not be able, and that none may cross over from thence to us |
| *ḍānrāko wallo paṭṭi hoina tara pallo paṭṭi chha* | It is, not on this side of the hill, but on the other |
| *ūmbho hoina terchho jāu* | Go, not up, but across |

[See also p. 115.]

24.  As possible ; as far as—

| | |
|---|---|
| *hunnu sakne chha* | It is possible |
| *mero sakdobhar* | As far as I can |
| *sakdobhari chhiṭo* | As quickly as possible |
| *sakyebhari* | As far (or much) as possible (with past tense) |
| *hunnu sakdo ho* | Were it possible |
| *tyesko jāndobhar* | As far as he knows |

25.  Progress : fairly—

| | |
|---|---|
| *āju melo katiko saryo āju nikaı jāti gari melo saryo* | What progress has the job made to-day ? To-day the job has progressed fairly well |

26. **Right ; proper ; becoming—**

| | |
|---|---|
| *yestai rītle kām garnu hānmiharulāi* (or *hānmiharule kām garnu*) *uchit chha* | It is right for us to do the work in such a way |
| *tyo yi bandhan dekhi phukāīnnu uchit thiyo* | It was right he should be released from these bonds |
| *kyei pani na garnu mero lāgi suwāunda chha* | It is proper for me to do nothing |
| *suwāundo pahiran lāi* | In becoming apparel |

27. **Rather ; prefer—**

| | |
|---|---|
| *sunne bhandā baru boine ichchhe garne chhu* | I had rather speak than listen (or I prefer speaking to listening) |

28. **Some, one thing ; some, another—**

| | |
|---|---|
| *koī kye koī kye bhandai karāunda thiye* | Some were shouting one thing, some another |

29. **Such as ; such that**

| | |
|---|---|
| *dhanī hunne man garneharu chain yestā kuichchheharu mān parda chhan jasle mānchheharulāi bināsmān burāi dinda chhan* | They that are minded to be rich fall into such lusts as drown men in destruction |

30. **Same ; same as ; that very ; one, another—**

| | |
|---|---|
| *ustai* (or *tiniharu saña*) *ekai kārigariko hunnāle u tiniharukān rahyo* | Because he was of the same trade as they, he stayed with them |
| *kye jagātiharule pani tyesai gardainan* | Do not even the tax-gatherers the same ? |
| *jaslāi chūmā khāun ui ho usailāi samāti rākha* | Whomsoever I shall kiss, that same is he : hold him fast |
| *timi ko hau ui hun jo thālni dekhi boldai āyen* | Who art thou ? The same as I have gone on telling you from the beginning |
| *tyesai rātinān* | On that very night |
| *sabaiko prabhu ui ho* | The same Lord is Lord of all |
| *sabai angako ekai kām chhaina* | All the limbs have not the same office |

| | |
|---|---|
| *tyesle kye tinai kurā bhandaina* | Does he not say the same things ? |
| *anugrahdān waliwalikā chhan tara ātmā tā ui* | There are diversities of gifts, but the same Spirit |
| *sabʊi sharīr ekainānse sharīr hundaina tara mānchheharuko sharīr arkai chha ani pashuharuko sharīr arkai* | All flesh (corporeity) is not the same flesh : but there is one flesh of men, and another flesh of beasts |
| *jo utri gayo uinai ho jo charhi gayo pani* | He that descended is the same also that ascended |
| *ui ekai ho* | He is one and the same |
| *ekā thānumān* | In one and the same place |
| *ti sālinchhan tara tapāni tā ekainānse hunnu hunda chha* | They shall be exchanged, but Thou art the same |

[When there is reference to an antecedent the emphatics of the demonstratives are used (p. 22) ; when otherwise, those of *ek, ekainānse* represents identity in form, as well as in number.]

| | |
|---|---|
| *āpastamān* (or *ekāle arkālāi,* or *ekāle arkāko*) *gohār gara* | Help one another (p. 27). |

### 31.   The same as before ; 'as you were'—

| | |
|---|---|
| *tyesko hāt jastoko tasto pārīyo* | His hand was made the same as before ( = was restored) , |
| *jastākā tastā hunnu* | 'As you were !' |

### 32.   Set on way—

| | |
|---|---|
| *tyeslāi yetā alik wara samma puryāwa ra man thāni āwas* | Set him forward on his journey, that he may come to me |
| *manlāi tyetā alik para samma puryāunnu hawas ra āphnu gharmān jāun* | Set me forward on my journey, that I may go to my house |

### 33.   Some or other—

| | |
|---|---|
| *koi na koi āimāiharu āin* | Some women or other have come |
| *kyei na kyei bigri gayo* | Something or other has gone wrong |
| *koi na koi parile* | Somehow or other |

### 34.   Will ; wish ; would ; like ; willingly ; wilfully—

| | |
|---|---|
| *kām manlāi jāti lāgchha* | I like the work |

ichchhei gari jānnu birsi gayo — He wilfully forgot to go

chāhā gari tā āyo — He came willingly

ichchhehuwāi (or manko tiyārī) chāhinchha — Willingness is desirable

chāhindobhar linnu — Take as much as you like

timiharule kye ichchhe garda chhau timiharu thāni chharī lii āun ki prem lii āun — What will ye? That I come to you with a rod, or in love?

tyo man na āunjyāl samma rahos bhannye mero ichchhe bhayo bhanye dekhi tanlāi kye — If I will that he should tarry till I come, what is that to thee?

ichchhe garne thiyen aile timiharu thāni sānmel hunne — I could wish to be present with you now [or put first three words last]

mainle timro lāgi kye garne timro ichchhe chha (or kye ichchhe garda chhau mainle timro lāgi garnu) — What would you that I should do for you?

yi mainle tiniharù mānthi rāj garun bhannye ichchhe na garne merā satturharulāi yetā lyāwa — Bring hither these mine enemies, that would not that I should reign over them

kahān tiyār parūn bhannye tapāniko ichchhe chha — Where wilt Thou that we make ready?

thāhā na pāwa bhannye man gardaina — He is not minded that you should not know

timiharule man alikatā nirbuddhi hundāmān manlāi sahye tā hunthyo — Would that ye could bear with me in a little foolishness!

ḍarāunda chhu āyera kahin timiharulāi tyestā pāwainna jastā ichchhe garda chhu ani man chain timiharu dekhi tyesto pāiunlā jasto ichchhe gardauna ki bhani kahin timiharumān jhagarā ityādi hunan ki bhani — I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as you would not; lest there should be quarrels, et cetera, among you [See also p. 82.]

20

### 35.  While yet—

| | |
|---|---|
| *tyo jiundo chhandākheri* | While he was yet alive |
| *man timiharu saña hundaikheri* | While I was yet with you |
| *din chhaunjyāl samma* | While it is yet day |
| *jiundai pani manrī* | She is dead while she liveth |
| *tyo boldainai thiyo hera tyesko pakarāi dinne tyo thāni pugyo* | While he was yet speaking, behold, his betrayer arrived where he was |
| *tyo nirbal bhai rahyekaimān pani* | While he was yet weak (lit., on his yet remaining weak) |
| *bālakha janmyekai thiyenan ani na ki ta bhalo ki ta buro (p. 122) kyei garyekā thiye tabai yeso kahīyo jetho kān-chhoko dās hunchha bhani* | While yet the children were unborn, and had done nothing either good or bad, it was said as follows, The elder shall serve the younger |

### 36.  Whosoever ; whatsoever—

| | |
|---|---|
| *tan koi hos jasle bichār garda chhas niruttar chhas* | Thou art without excuse, who-soever thou art that judgest |
| *jastā thiye tyestai thiye manlāi kyei bhed māphikko chhaina* | Whatsoever they were, it makes no matter to me |
| *jyesukai houn* | Whatever I am |

### 37.  Word Discrimination : to fall, descend, behold, know—

| | | |
|---|---|---|
| *larnu* | ..    .. | To fall (from an erect position) |
| *khasnu* | ..    .. | To fall (from a higher position) |
| *orhlannu* | ..    .. | To descend (down a thing) |
| *utrannu* | ..    .. | To descend (through space) |
| *dekhnu* | ..    .. | To behold (see) |
| *hernu* | ..    .. | To behold (look at) |
| *jānnu* | ..    .. | To know (from comprehension) |
| *thāhā paunnu* | ..    .. | To know (from information) |
| *chāl   ,,* | ..    .. | To know (from observation) |
| *chinnu* | ..    .. | To know (from identification) |
| *kye yes mānchhelāi chinchhau* | Do you know this person ? |

[The above examples are given to show how rich the Nepāli

vocabulary of simple words is, and how carefully discriminating in its use the student must be.]

38. WORD COMPOUNDING.—While rich in concrete, Nepālī is poor in abstract words. It makes up for this, however, by admitting, as easily as German or Greek, of the formation of verbal and compound words, as the following typical examples are intended to show :—

| mānchhehāt | (two nouns) | Human hands |
|---|---|---|
| bhāiprem | (two nouns) | Brotherly love |
| dharmmānsārbichār | (two nouns + one prep.) | Righteous judgment |
| pavitrājñā | (adj. + noun) | Solemn commandment |
| garāī | (from garnu) | Doing |
| awāī | (from āunnu) | Coming |
| jawāī | (from jānnu) | Going |
| liwāī | (from linnu) | Taking |
| diwāī | (from dinnu) | Giving |
| huwāī | (from hunnu) | Being |
| thaharōī | (from thaharnu) | Decision |
| khānchopariawāī | (noun + two verbs) | Necessities |
| khānchochuwāī | (noun + verb) | Needfulness |
| atithisewāgarāī | (two nouns + verb) | Practice of hospitality |
| gharjawāī | (noun + verb) | Home-going |
| dharmmīhuwāī | (adj. + verb) | State of righteousness |
| dharmmīthaharāī | ,, | Justification |
| dharmmīthaharāīgarāī | (adj. + two verbs) | Act of Justification |
| pavitrahuwāī | (adj. + verb) | State of holiness |
| pavitragarā | ,, | Sanctification |
| mānmāphikkohuwāī | (noun + prep. + verb | Worshipfulness, gravity |
| pharkiawāī | (two verbs) | Return |

# APPENDIX.

Pending the publication of a Dictionary, it may be useful to furnish here, however meagrely, (I) a general vocabulary ; and (II) an Army phrase-list. The usefulness will be multiplied if the lessons as to **Causal** and **Compound Verbs** and **Abstract** and **Compound Nouns** (pp. 58, 59, 155) be applied.

## I. General Vocabulary.

[Numbers refer to foregoing pages.   (A.) = Accusative.
(**a.**) = adjective      (adv.) = adverb      (D.) = Dative
(*d.*) = *di̱nnu*      (f.) = feminine      (G.) = Genitive
(*g.*) = *garṇu*      (g.) = governs      (*h.*) = *hu̱nnu*
(i.) = intransitive   (n.) = noun      (ob.) = object
(sub.) = subject     (t.) = transitive     (v ) = verb]

A, An—13, 26

Able (v.)—*saknu* (59)

About—56, 59, 117, 141

Above—*mā̱nthi*, *ū̱mbho* (119)

Absent—*bihājir*, *gayel*

Abundance—*dherai*, *parasasta* (59)

Abuse (n.)—*gāli̱*, (misuse) *kubhog*

Accident—*sanyog*

According—117, 142

Account—*hisāp*, 117

Accusation—*dosh*

Acknowledge—*mānnu*

Acquaintance, An,—*chinājānā*

Acquit—*chhoṛi di̱nnu*

Acre—*ropni*, *bīghā*

Across—149

Act of, In the,—75, 93

Add—*joṛnu*

Address (direction)—*patā*, *the-gānā*

Admonition—*chetanne*

Adult—*siyānā*

Advance (money)—*pesgi̱*, (to take an a.) *kharcha li̱nnu*

Advice—*sallāh*

Adze—*bachhila*

Afford—*butā* h. (g. D. of sub. and G. of ob.)

Afraid of (v.)—*dekhi ḍarā-u̱nnu*

After—*pachhi* (117, 115, 70)

Again—*pheri*

Against—*biruddha* (117)

Age—*umer*

Aggressor—*agāṛi hāt chhāṛne*

Ago—*bhayo* (141, 56)

Agree—*lau bhannu*

Agreement—*bandabasta*

Ague—*aulko jaro*

Ails ?, What,—*kye bhayo*

Aim (v.)—*tāknu*

Air—*hāwā*

Alike—*barābar*

Aliment—*khurāk*

Alive—*jiundo*

All-—*sab* (29, 37, 142)

Allow—*dinnu*

Allowance—*bāṭā*

Almost—*jhandai*

Alone—*eklai*

Along—*lanmai tira, bāṭo* (g. G.)

Already—*aile ;* 60, 116

Also—*pani* (121, 136)

Alter—*phernu*

Alternately—*pālo pālo*

Although—93

Altogether, *syānṭṭhai, chhuṭṭi*

Always—*sadhain, barābar*

Ambush—*ghā*

Amends—*sāṭo*

Ammunition—*bāruk golī*

Among—13, 15, 28

Amount—*jamā*

And—*ani, ra, ta* (121, 115)

And that—121

Anger—*ris ;* (v.) *risāunnu*

Angle—*kunnā*

Animal—*pashu*

Annoy—*khijyāunnu*

Another—*aru, arko* (26, 151)

Answer—*juwāp*

Anvil—*līhī*

Any—*koī, kyei, kunai* (25)

Anyhow—*kastai gari pani*

Anything—*kyei*

Anywhere—*kahīn pani* (114)

Any longer—142

Apologize—*māph māngnu*

Apparatus—*tānābānā*

Apparently—*dekh gari*

Appeal—*dohai ;* (v.) *d. d.*

Appetite—*bhok*

Application—*arjī*

Apply—(ask) *māngnu ;* (put) *lagāunnu*

Appoint—*khaṭāunnu ; bhartī g.* (g. A.)

Appointment—(post) *khānki*

Apprehend—*samātnu*

Approval—*manjūrī*

Approximation—*arkal*

Arable—*kheti māphikko*

Arbitrate—*dui tira milāunnu*

Arch (n.)—*dhanurūpī sirān*

Area—*nāpo*

Argue—*bibād g.*

Arithmetic—*hisāp*

Arm—*bānhān, hāt ;* (v.) *bhirnu*

Armful—*añālobhariko*

Arms—*hatiyār*

Army—*laskar*

Arrange—*ṭhīk pārnu*

Arrears—*bānkī*

Arrest—*pakrannu*

Arrive (at)—(*samma*) *pugnu*

Artisan—*kārigar*

As—*jaso, jasto, gari, jhain* (115, 116, 141, 146, 152) ; as far as—150 ; as for—*chain,*

bhanye (13, 38, 121) ; as if —123 ; as long as—89 ; as much as—139, 141 ; as much as there is—*bhaye-bhari* ; as soon as—*jasai* (142) ; as though—123 ; as well as—*samet* (119, 120)

Ascend—*charhnu*

Ascent (acclivity) *ukālo*

Ashamed (of), To be,—(*dekhi*) *sharminnu*

Ashes—*kharāni*

Aside—*ekā paṭṭi*

Ask—*sodhnu* (g. A.)

Ass—*gadāhā* ; (f.) *gadahī*

Assault (v.)—*mānthi āi lāgnu, mānrpiṭ g., hānāmānr g.*

Assent—(v.)—*rājī h.*

Assessment—*sirtu*

Assets—*jaujāt*

Assist—*gohār g.* (g. G. or D.)

Assort—*rakam 2. g.*

Astride—*gorā pasāri*

At—*thāni,-mān,-kān,* hoi (13, 15, 57, 95, 113, 116, 119, 120)

Attend—(listen) *sundai rahannu* ; (watch) *herdai rahannu*

Auction—*līlām*

Auger—*pechī*

Authority—*aktiyār*

Average—*ausat*

Awake—(i.) *jāgnu* ; (t.) *jagāunnu*

Awl—*sutārī*

Axe—*bancharo*

Axle—*dhurī*

Baby—*nānī*

Back—(n.) *pīṭh* ; (adv.) *pharki*

Bad—*najāti, buro, kharāb* (122)

Bag—*thailo* ; (sack) *borā*

Baggage—*jhiṭimiṭi, sārdām*

Bag and baggage—*kumlosumlo*

Bail—*jamāni*

Bait—*chāro*

Bake—(dry) *seknu* ; (cook) *polnu*

Balance—(weighing) *kāṇṭā, tarājū* ; (remainder) *bānkī* ; to b.accounts—*hisāp milāunnu*

Bale—*kumlo*

Ball—*golī*

Bamboo—*bāns*

Band—(tie) *bandhan*

Bandage—*paṭṭī*

Bangle—*churā*

Bank—(earth) *dhiskā;* (river) *tīr*

Bankrupt—*phakīrī*

Bar—(rod) *ghārā* ; (bolt) *āglo* ; (gate) *tagāro*

Barbed—*kānre*

Barefoot—*nāngā gorāko*

Bark—(tree) *bōkra* ; (dog) *bhuknu*

Barley—*jau*

Barrel—*pīpā* ; (gun) *nāl*

Barren—*bānjhī* ; (land) *rūkho*

Barricade—*ār*

Barrow—*hātgāri*

Basement—*bhūinṭalā*

Basin—*chilimchī*

Basket—*doko, thunse* ; (small) *ḍālo, ṭokari*

Bat—(animal) *chamero*

Batch—*gaṭṭhā*

Bathing—*nuhāī, snān* (9)

Batten—*ghochā, baṭam*

Be—*hunnu* (66)

Beads, string of,—*mālā*

Beam (timber)— *dalān;* (small) *balo*

Bean—*simi*

Bear (animal) *bhālū*

Bear (v.)—(endure) *sahannu;* (fruit) *phalnu*

Beast—*pashu*

Beat—*pīṭnu;* (game) *ṭhaṭāk-ṭhuṭuk g.*

Beautiful—*rāmro*

Because—*kinabhanye* (123); b. of—*kāraṇle* (g. G ) (117, 14)

Become—*hunnu, hoi jānnu* 58, (95, 142)

Becoming (a.)—*suwāundo* (151)

Bed—*ochhyān, khāṭ;* (plants) *byāṛ*

Befitting—*māphikko* (119)

Before—*agāṛi, aghi, sānmu, mukhenji* (117, 143)

Begin—*thālnu, lāgnu* (59)

Behaviour—*chalan*

Behind—*pachhāṛi* (117)

Behold—*hernu* (154, 133)

Believe—*patyāunnu* (g. A.)

Bell—*ghanṭī*

Bellows—*bhānṭi, āgo phukne*

Belly—*peṭ, bhunṛi*

Belly-band—*peṭi*

Belong—*hunnu* (g. D. or G.) (68)

Below—*muni, tala, ūndho* (119)

Belt—*paṭukā :* (machinery) *doāl*

Bent—*bāngo*

Beseech—*binti g.* (130)

Beside—*nira, paṭṭi, chheu* (117, 119)

Besides—*uprānta, bāhik* (117, 119)

Besiege—*gheri basnu*

Besom—*jhāṛū ;* (soft) *kucho ;* (hard) *kharyāṭo·*

Best—*jāti, assal* (37, 39)

Between—*bīch, mānjha* (117)

Beyond—*dekhi uso, dekhi punro* (118, 149)

Bid—*hukum d.;* (offer) *ḍāk bolnu*

Bill (acct.) *hisāh ;* (exchange) *hunḍī*

Bird—*panshī ;* (small) *charā*

Birth—*janma*

Bit—(bridle) *kareli*

Bite—*ṭoknu, khānnu*

Bitter—*tīto*

Black—*kālo*

Blacksmith—*lohār*

Blade—(grass) *biruwā ;* (knife) *dhār*

Blame—*dosh*

Blanket—*rāṛi, kambal*

Blast (v.)—(powder) *suruñ hānnu*

Blemish—*khoṭ*

Blight—*rātopahenlo*

Blind—*andhā* (37)

Blister—*phokā*

Blockhead—*laṭheprā*

Blood—*ragat*

Blossom—*pos*

Blow (v.)—(as wind) *bahannu* ; (the fire) *phuknu*

Blow (n )—*hirkāi* ; (fist) *ghussā, murki*

Blow out—*nibhāunnu*

Blue—*nilo*

Blunt—*na lāgne, bodho*

Boat—*dungā*

Body—*jiu* (16)

Bog—*hilebhūin*

Boil—*umālnu, usinnu*

Boil (n.)—*pilo*

Bolt—*āglo, chhitkani*

Bond—(deed) *hātchitthā*

Bone—*hār*

Bonus—*bakshiprāpti*

Book—*kitāp*

Book-keeping—*lekhājokhā*

Boot—*juttā*

Bore—*chhenrnu*

Boring-tool—*barmā*

Born, to be,—*janmannu*

Borrow—*rin linnu*

Both—*duwai* (44) ; (conj.) 121, 131

Bottom—*tala, puchhār, thāh*

Bound—(obliged) 146

Boundary—*simānā, sānd*

Bow—(arrow) *dhanu* ; pellet) *guleli* ; stoop (v.)—*niurannu*

Box—*sampat,* " *bākas* "

Boy—*ketā*

Branch—*hāngā*

Brand—(fire) *agultho* ; (mark) *dām*

Brass—*pital*

Bravery—*ānt* ; (a.) *āntilo*

Bread—*roti*

Breadth—*gaj*

Break—*bhānchnu* ; (shatte.) *phornu* ; (open) *upkāunnu*

Bribe—*ghūs* ; (v.) *gh. d.*

Brick—*intā* ; (-laver) *gārokarmi*

Bride—*byāuli* ; (-groom) *byāulā*

Bridge—*pul*

Bridle—*lagam*

Brim—(vessel) *nimtho*

Bring—*lyāunnu*

Brittle—*phutnu sahaj* (91)

Broad—*gajilo, pharāk*

Bronze—*kānsā*

Brook—*kholchā*

Brother—*dājyu* ; (younger) *bhāi*

Bruise—(grain) *pinnu*

Brush—*kuchi*

Buckle—*chaprās*

Buckwheat—*phāpar*

Bud—*kopilā*

Buffalo—*bhainsi*

Bug—*urus*

Bugle—*bikul*

Build—*banāunnu*

Bull—*sānr goru*

Bullock—*goru*

Bullet—*goli*

Bunch—*jhuppā*

Bundle—*bitā; gatthā*

Burden—*bhāri* ; (a.) *bhāri*

Burglar—*ghar phorne*

Burn—*jalnu, balnu, darnu* (58)

Bury—*gārnu, purnu*

Bush—*pothrā* ; *jangal, jhor*

Business—*kām*

Busy—*lāgyeko*

But—*tara* (121), 143

Butt—(gun) *kunjā*

Butter—*ghiu, makkhan*

Buy—*kinnu*

By—12, 14, 44, 117, 119, 137, 143

By-way—*chorbāṭo*

Calf—*bāchchho*

Calk—*ṭālnu*

Call—*bolāunnu, ḍāknu* (143)

Called—*nānu bhayeko* (143)

Can (n.)—*gharā;* (v.) *saknu* (59, 88)

Candle—*mom batti*

Cane—*bet*

Cannon—*top*

Carcase (animal)—*sinnu*

Cardamoms—*alainchi*

Care—*phikri;* (keeping) *jimmā*

Careful—*khabardār*

Carpenter—*kāṭhkarmi, baṛhai*

Carpet—*dari*

Carriage—*baggi;* (porterage) *bokāi*

Carry—*boknu* (59)

Cart—*gāṛi*

Cash—*nakhati*

Cast—*hālnu*

Caste—*jāt*

Castrated—*khasi*

Catch—*pakrannu*

Cattle—*gāi goru*

Cause—*kāran;* (v.) 58, 59, 117, 143

Cavalry—*risāla, truksawār*

21

Ceiling—*chhānnā*

Cement—*bilāiti matti*

Census—*nānulekhāi*

Certain—*sānchai; koi, phalānā* (93)

Certainly—*nisse*

Chaff—*bhūs*

Chain—*jhinjiri, sikri*

Chair—*chauki*

Chalk—*khalimāṭi*

Challenge—*laṛāin māngnu;* (sentry) *paharshabda māngnu*

Chance—*sanyog;* (opportunity) *belā*

Change—*phernu;* (money) *reji*

Charcoal—*koilā*

Charge (cost)—*dām;* (accusation) *phirāt;* (keeping) *jimmā;* (enemy) *hamlā g.*

Cheap—*sasto*

Cheat—*thagnu*

Cheerful—*khushi;* (n.) *khushi*

Cheese—*panir*

Chew—*chabāunnu*

Chicken—*challā*

Chief—*mūl;* (n.) *mukhiyā*

Child—*bālakha:* (plu.) *lālābālā, keṭākeṭi*

Chin—*chiunṛā*

Chips—*jhūs, choiṭāchoit*

Chisel—*chhinu*

Cholera—*haizā*

Choleraic diarrhœa—*upartali*

Choose—*chhānnu*

Cinnamon—*sinkauli*

Circumference—*gherā*

Cistern—*kūp*

City—*sahar*
Claim—*dāwā*
Clay—*mānto*
Clean—*chokho*
Climate—*hāwāpānī*
Climb—(*mānthi*) *charhnu*
Cloth—*kaparā*
Clothes—*lugā*
Coal—*patthar koilā*
Coarse—*bāklo*
Coin—*reji*
Coir—*nariwalko nasā*
Cold—*chiso*; (n.) *jāro*; (sickness) *sardī*
Collect—*jamāunnu*
Colour—*rang*
Come—*āunnu* (108); (out) *niklannu* (58)
Common—*majhaule, sādhāran*
Companion—*sāthi*.
Company—*sātha* (117); (soldiers) " *kampū* "
Compare—*milāi hernu*
Compel—*abasse lagāunnu* (143)
Concerning—*bishay* (117)
Condition—*pan*; (state) *gat*
Conduct—*chāl*; (v.) *chalāunnu*
Confess—*kāel h.* (g. G.)
Conquer—*jītnu*
Consider—*bichārnu*
Constantly—*barābar*
Continue—*rahannu* (59, 61)
Continuous—*nirantar*
Contrary—*ultāulo* (117)
Convict—*doshi thaharāunnu*
Cook—*pakāunnu*; (n.) *bāwarchi*
Copper—*tāmbā*; *paisā* (46)

Coppersmith—*bānrā*
Corner—*kunnā*
Corpse—*murdā, loth*
Cost—*dām*
Cough—*khoki*
Could—87
Counsel—*sallāh*
Count—*gannu*
Country—*des*
Couple—*jorā* (45)
Cover—*dhāknu, chhopnu*
Cow—*gāi*
Coward—*kāfar*
Cradle—*kokro*
Creditor—*sāhū*
Crime—*aparādh*
Crooked—*bāngo*
Cross—*pāri jānnu* (g. G.)
Cross-examine—*sawāl kātnu*
Crowbar—*jhampal*
Crush—*michnu*
Cry—*karāunnu* (61)
Cultivation—*khetipāti*
Cunning—*chhattu*
Cup—*batuko*
Custom—*rit, behorā*
Customer—*gāhaki*
Cut—*kātnu*
Cutting (of plant)—*kalam*
Dagger—*chupi*
Daily—*dinahūn*
Damage—*noksān*
Danger—*jagjagi, jokhim*
Dark—*andhyāro* (50)
Date (day)—*tithi* (10, 51); (fruit) *khajur*
Dawn—*bihāna prātai*

Day—*din*

Day-time—*diunso*

Dead—*manryeko*

Deaf—*bahiro*

Dear—*priya;* (costly) *mahango*

Death—*kāl, mrityu*

Debt—*rin*

Debtor—*āsāmi*

Deceive—*thagnu*

Decide—*thaharāunnu*

Decrease—*ghatī ;* (v ) *ghatnu*

Declivity—*orhālo*

Deduct—*ghatāunnu*

Deep—*gahiro*

Defeat—*jītnu ;* (n.) *hār*

Defence —*bachāi ; uttar*

Deficiency—*apugdo .*

Delay—*biyānlo*

Demolish—*bhatkāunnu*

Deny—*aswīkār g.* (127)

Descend—*utrannu, orhlānnu* (154)

Deserter—*bhagaurā*

Desirable—*chāhīndo*

Despise—*tuchchh thānnu* (128)

Destitute—*harikangāl*

Detachment (party)--"*kamān*"

Dew—*sit*

Diàrrhœa—*chherauti*

Die—*manrnu* (58)

Difference—*bhed*

Different—*farak, beglai*

Difficult—*kathin, sāro*

Dig—*khannu*

Diligence—*dāstī, jatan*

Diligent—*dāste, jatane*

Dip—*chobhnu*

Direction—*tira ;* 115, 119

Dirty—*mailo*

Disappoint--*āshāmānrnu*(g.G.)

Discharge—*chhuttī ; nānu katāunnu*

Disciple—*shikshe*

Discipline—*shikshā, ainmanāi*

Disease—*bethā, rog*

Dishonest—*beimān*

Disloyal—*nimakharām*

Dismissal—*chhuttī*

Disobedience—*namanāi*

Distance—*tāro*

Disturbance—*gulmul*

Ditch—*khāral*

Divide—*bhāg bhāg g.*

Diviner—*jhānkri* (14)

Do—*garnu* (58, 97)

Do, It will,—*hunchha*

Doctor—*baidya*

Dog—*kukur*

Door—*dailo*

Double—*doharo* (46)

Doubt—*shankā*

Down—*tala, ūndho, muntira* (119)

Drain—*kulo ;* (stone) *mohorī*

Draw—*tānnu*

Drink—*piunnu, khānnu* (58)

Drive—*hānknu*

Drop—*thopo ;* (v. i.) *chuhunnu*

Drought—*obāno*

Drown—*dubi manrnu, burnu*

Drum—*dhol*

Drunk—*mātyeko*

Drunkard—*matwāl*

Dry—*sukye ;* (v. t.) *sukāunnu*

Dumb—*gongā*

Dung—*mal*

Dust—*dhūlo*

Duty—*parne kām* (146)

Dysentery—*ragatmānsi*

Each—*ek ek, janange, goṭā* (37)

Ear—*kānn*

Early—*saberai* ;        (morning) *bihānai*

Earn—*kamāunnu*

Earnings—*kamāi*

Earnest (pledge)—*bainnā*

Earth—*prithiwī* ; (soil) *mānṭo*

East—*pūrba*

Easy—*sajīlo*

Eat—*khānnu* (58)

Edge—*chheu* ; (knife) *dhār*

Effort—*jatan*

Egg—*phul*

Either (a.) 38 ; (conj.) 121

Elbow—*kuino*

Elder—*jeṭho, baro*

Elephant—*hāthī*

Else—(conj.) 128 ; (a.) *aru*

Embers—*bhubro*

Empty—*khāli*

End—*anta*

Enemy—*sattur*

Engine—*kal*

Enlist—*bhartī h.* (i.), *g.* (t.)

Enmity—*dushmani*

Enough—*dherai* ; *bhayo* (!)

Enquiry—*tāluk*

Enrol—*bhartī g.* ; *nānu lekhāunnu*

Enter—*pasnu* (g Loc.)

Entire—*gairha* ; (horse) *bokā*

Entrust to—*jimmāmān rākhnu* (g. G.)

Equal—*barābar*

Erect—*ṭhāṛo*

Escape—*bānchnu*

Escort—" *eskāuṭ* "

Especially—*assal gari*

Estimate—*arkal kāṭnu*

Et cetera—*ityādi, ādi* (153)

Even—*samma* ; (adv.) *pani* (114, 121)

Evening—*sānjh, belukā*

Ever—*kaile pani* (113);-ever—*sukai* (24, 26, 154)

Every—*sabai* (24, 37, 142, 144)

Evidence—*gawā*

Evil—*dushṭa*

Exact—*ṭhīk*

Examine—*jānchnu*

Example—*naparā*

Excavate—*khopnu*

Except—*bāṭo hernu* (g. G.)

Exchange—*sāṭnu*

Excuse—*niun, uttar* (122, 154)

Exhausted—*sakye* ; (fatigued) *galye*

Exhortation—*upades*

Expect—*..chhāri* ; (conj.) 123

Expel—*nikālnu* (58)

Expense—*kharcha*

Extend—*baṛhāunnu*

Extra—*fālṭo*

Eye—*ānkhā*

Face—*mukh*

Factory—*godām*

Fairly—*nikai* (150)

Faith—*patyāro;* (v.)*patyāunnu*

Faithful— *imāndār*

Fall—*larnu, khasnu* (154); *parnu* (60, 147, 155)

False—*jhūṭho*

Family—*jahān*

Fan— *nāñlo*

Far—*ṭāro*

Fare—*tīro*

Farewell—*shubhamm* (133); *bidā*

Fat—*moṭo*

Fatal—*prān mānrne*

Father—*bābu*

Fatigue—*thakāi*

Fault—*kasūr*

Favour—*anugrah*; (partiality) *panpasāi*

Fear—*ḍar*; (v.) *ḍarāunnu* (138)

Feed—*khuwāunnu* (58)

Feel—*thāhā pāunnu*

Fell—*ḍhālnu*

Fence—*bār bārnu*

Fetch—*lyāunnu*, 143

Fetter—*nel*

Fever—*jaro*

Few—*thorai* (37)

Field—*khet*

Fight—*larāin g.*

Fill—*bharnu* (g. Loc.)

Find—*pāunnu bheṭāunnu*

Fine—*masinno*; (n.) *jaribānā*

Finger—*aunlo*

Finish—*pūro g.; saknu* (59)

Fire—*āgo;* (gun) *parkāunnu*

Fireplace- -*chulhā*

Firewood—*dāuro*

First—*pahilo, pratham*

First-rate—*assal*

Fish—*māchchhā*

Fist—*murki*

Fit—*māphikko* (119, 120)

Flag—*dhajā, jhandi*

Flame—*juwālo*

Flank—*chheu*

Flat (a.)—*chepṭo*

Flax—*sunpāṭ*

Flea—*upinyā*

Flee—*bhāgnu*

Float—*paurannu*

Flock—*bagāl*

Floor—*majheri, bhūin*

Flow—*bahannu* (58)

Flower—*phūl*

Fly—*urnu;* (n.) *jhiñgā*

Fold—*behernu;* (enclosure) *khor;* (–fold) *gunā* (45)

Follow—*pachchhyāunnu*

Food—*khānne thok*

Fool—*mūrkha*

Foot—*gorā;* (on f.) *paidalai*

Footstep—*ḍoro*

For—*lāgi* (g. G.) (conj.) *kasogaribhanye* (123); *gari* (139); 138

Forbid—*manāhi g.*

Force—*bal*

Ford—*jañār, ghāṭ;* (v.) *tarnu*

Foreign—*anyadesi*

Forfeit—*gumāunnu* (59)

Forget—*birsannu* (60)

Fork—*kāntā*

Former—*agāriko* (117)

Forth from—*paṭṭi bāṭo* (117)

Fortified position—*balliyo ār*

Fortune—*sanyog*; (good) *su-sanyog*

Forward—*aghi*

Fowl—*kukhrā*

Frequently—*bārambār*

Fresh—*tājā, ālo*

Friend—*mitra, mit* (14)

From—*dekhi, bāṭo* (14, 116, 117, 119, 144)

Front—*agāri, aghi* (117)

Frost—*tusāro*

Fruit—*phal*; (v.) *phalnu*

Full—*pūro, bharye, bhari* (116)

Funeral—*malāmī*

Furlough—*razāy*

Furniture—*ālmāl*

Further—*ajha, aru* (114)

Gallop—*phardāwāl dugurnu*

Gamble—*juwā khelnu*

Garden—*bārī; kamān*

Gardener—*mālī*

Garrison—*chhāunnī*

Gate—*dhokā*

Gather—*baṭulnu*; (i.) *jamnu*

Gelding—*khasi*

Gently—*bistārai*

Ghee—*ghiu*

Gift—*dān*

Girl—*keṭī*

Girth—*peṭī*

Give—*dinnu* (97)

Glass—*ainā*

Go—*jānnu* (97)

Goat—*bākhrā*

Gold—*sun*

Gong—*ghaṇṭā*

Good—*jāti* (36); (normal) *bhalo*

Gorkha (a.)—*gorkhālī, gorkhe* (1)

Grain—*anna*; (corn) *dānā*; (weight) *ratti* (48)

Gram—*chānā*

Grass—*ghāns*

Gratis—*sitteinmān*

Graze—(i.) *charnu*; (t.) *charāunnu*

Great—*baro, thulo* (36)

Green—*hariyo*; (unripe) *kāncho*

Greeting—*sewā salām*

Grind—(crush) *pinnu*

Groom—*sais*

Ground—*bhūin*

Grow—*umrannu*; (increase) *barhnu*

Guard—*chaukī paharā*; (v.) *ch. p. basnu*

Guess—*bichār kāṭnu, arkalnu*

Guide—*bāṭo dekhāunnu*

Guilt—*dosh*; (a.) *doshī*

Gun—*banduk*

Gunner—*golandāz*

Gutter—*kulo*; (roof) *duni*

Habit—*bānni*; (v.) *b. basnu* (g. G.)

Habitually—59, 60, *barābar*

Hail—*asinnā*

Half—*ādhā* (45)

Halt—*ubhinnu, arinnu*

Hammer—*mārtaul*; (large) *ghan*; (gun) *ghorā*

Hand—*hāt*

Handcuff—*hatkari*

Handful—*muthi, hātbhar* (48, 115)

Handle—*benr*

Hang—(i.) *jhundinnu* ; (t.) *jhundyāunnu*

Hard—*sāro*

Hardly—*kathin saña*

Haste—*hatār* ; (v. i.) *hatārinnu*

Have—*hunnu* (68, 73, 72, 87, 91, 127, 146)

Haversack—*jholī*

He—*u, tyo* (20, 21)

Head—*sir, kapāl* ; (animal's) *tāuko*

Healthy—*niko, bhalāchangā* (36)

Heap—*thupro*

Hear—*sunnu*

Heart—*mutu*

Heat—*tāp* ; (v.) *tattāunnu* ; (sun) *ghām*

Heavy—*garhun*

Heel—*kurkucho*

Help—*gohār* (152), *upakār* (36)

Henceforth—144

Herd—*bathān*

Herdsman—*gothālā*

Here—*yahān*, 92

Hereupon—*yetimān*

Hew—*kundnu*

Hide—*luknu* ; (t.) *lukāunnu*

High—*algo*

Hill—*dānrā, parbat, pahār* ; (a.) *parbate, pahāre*

Hillside—*kachhār*

Hinder—*thunnu*

Hinge—*kabjā*

Hire—(person) *banni* ; (v.) *b. lagāunnu* (g. A.) ; (thing) *jyālā, kirāi*

Hither—*yetā* (115)

Hoe—*kodālo, faruwā*

Hole—*chhenr, dop, dulo*

Hollow—*khāral* ; (a.) *khālī*

Holy—*pawitra*

Home—*ghar* ; (v.) *ghar jānnu*

Honest—*in.āndār*

Honour—*mān, ijjat*

Hoof—*khur*

Hope—*āshā* ; (v.) *ā. dekhnu* (g. G.)

Horse—*ghorā*

Hot—*tāto*

Hour—*ghar* ; (50)

House—*ghar*

How—*kaso, kasto*

How much—*kati, katti* (27, 37)

However—*tā* (115) ; (conj.) *jaunai parile pani* (144)

Human—155

Hunger—*bhok* ; (a.) *bhoko* ; (v ) *bhokāunnu*

Hunt—*sikār khelnu*

Hunter—*sikārī*

Hurt—*chot*

Husband—*logne, khasam*

Husbandman—*kisāni*

I—*man*

Identify—*chinnu*

Idle—*alchhe*

Idol—*mūrtti*

If—81, 123, 145

If I am, be—85

If so be that—123

Ignorant of—*dekhi ajñānī h.*

Ill—*dukhye* ; (adv.) *najāti narāmro*

Immediately—*turantai*, 120

Impertinent—*dhito*

Impossible—*hundaina* (78)

In—13, 15, 92, 116, 117

In order that—122

In order to—118

Inasmuch as—114

Inch—*ainchi*

Incline—(ascent) *ukālo*

Including—*samet* (119, 120)

Inconsistent—146

Increase—*barhtī*; (v. i.) *barhnu*

Incredible—146

Indeed—*tā*, *po* (14, 38, 115)

Indian corn—*makai*

Infectious—*desānko*

Inform—*janāunnu*

Injustice—*annye*

Innocent—*nirdosh*

Inside—*bhitra* (117)

Insomuch that—123

Instalment—*kisti*; *bhāg*

Instead of—*sāto* (117)

Insubordination—*namanāi*

Intention—*man*

Intentionally—*jāni būjhikana*

Interest—(money) *byāj*

Interpreter—*domāse*

Intervene—60

Into—13, 15

Intrenchment—*ār*

Investigate—*dhūnralnu*

Invitation—*nimto*; (v.) *nimtannu*

Iron—*phalam*

It—*tyo* (21, 136)

Jackal—*suāl*

Jewel—*gahanā*

Job—*melo*, *kām*

Join—*jornu*

Joint—*jorni*, *gāntho*

Journey—*yātrā*, *pardes*

Judge—*bichārnu*; (n.) *bichāri*

Juice—*ras*

Jump—*phāl hānnu*, *uphrannu*

Jungle—*jangal*; (cutting) *phanrāi*

Just—*niyālu*

Justice—*niyā*

Keep—*rākhnu* (60)

Key—*chābi*

Kick—*lāttale hirkaunnu*

Kill—*mānrnu* (58), *kātnu*

Kiln—*bhatti*

Kin—*kutumba* (*f.*—*benī*)

Kind—*rakam*; (a.) *hitkāri*

Kindle—(t.) *salkāunnu*

Knee—*ghunrā*

Kneel—*ghunrā teknu*

Knife—*chhuri*, *karda*

Knock—*thok*; (v.) *thoknu*; (down) *bhatkāunnu*

Knot—*gāntho*

Know—*jānnu* (97), etc. (154)

Knowledge—*jñān*, *bidye*

Knuckle—*aunlāko gāntho*

'Kookree'—*khukuri*

Labourer—*kūli*; (field) *khetālā*

Ladder—*lisnu*

Lame—*khorande*; (v.) *khochyāunnu*

Lamp—*batti*

Land—*jimin*

Landslip—*pairo*

Language—*bolī*

Large—*thulo*

Last—*pachhillo*

Late—(tardy) *aberko, dhīlo*

Laugh—*hānsnu*

Law—*ain*

Lay—*rākhnu;* (eggs) *phul pārnu;* (table) *ochhyāunnu*

Lazy—*alchhe*

Lead—(metal) *sīsā;* (v.) *lihinrālnu*

Leaf—*patti*

Lean—*dublo;* (v.) *ares lāgnu* (g. L.)

Learn—*siknu*

Least—*sānnu* (39); (at l.) *kamko kam*

Leather—*chhālā*

Leave—*chhornu;* (n.) *chhuttī;* (farewell) *bidā*

Leech—*jugā*

Leg—*khuttā*

Leisure—*belā*

Lend—*rin d.*

Length—*lanmai*

Leopard—*chituwā*

Less—*sānnu* (39), *kam, ghatī*

Lest—81, 123, 129

Let—(allow) *dinnu* (88); (land) *kutmān d.;* (house, &c.) *jyālāmān d.;* (down, by a rope, e.g.) *surkyāi d.*

Letter—*chitthī*

Level—(a.) *samma, samthar;* (tool) *sādni;* (v.) *sammyāunnu*

Lid—*dhakani*

22

Licence—*parwānā*

Lie—(n.) *dhānt, jhūth;* (v.) *dhāntnu*

Lie—(down) *dhalkannu*

Life—*jiunni*

Lifetime—*jiundo jīwan* (146)

Lift—*uthāunnu uchālnu*

Light—(not heavy) *haluñ;* (not dark) *ujiyālo* (50)

Like—*jasto; jhain sari* (146, 119); (v.) 152

Lime—*chun*

Line—*lahar*

Lintel—*sañār*

List—*bahī*

Little—*sānnu, chhoto;* (not much) *alik*

Live—*jiunnu* (58); (dwell) *basnu*

Load—*bhāri, bojhā*

Lock—*tālchā;* (gun) *chāmp*

Loft—*machān*

Log—*choitā, phablyānto*

Long—*lānmo*

Look—*hernu*

Loose—*khukulo;* (v.) *phukāunnu* (151)

Lose—*harāunnu*

Loss—*noksān;* (at a l., i.e., puzzled) *anyolmān* (132)

Loud—*sāro, charko*

Low—*honcho*

Machine—*kal*

Mad—*pāgal, baulāhā* (36)

Maid—*kannye*

Main—(a.) *mūl*

Make—*banāunnu, tulyāunnu, garnu*

Mallet—*mungro*

Man—*lognemānchhe*

Manage—*chalāunnu*

Mange—*luto*

Mango—*āmp*

Manner—*rīt*

Manners—(breeding) *dhanga*

Manure—*mal*

Many—*dherai* ( 37)

Mark—*chinnu*

Marriage—*byāhā, bihā*

Marsh—*aul*

Mason—*gārokarmī, rāj*

Master—*mālik, swāmī*

Matter—*kuro, bishay* (9); (suppurating) *pip*

Maund—*man* (48)

May—(v.) 80, 88 ; (month) 51

Meaning—*ariha*

Means—*upāy* ; 144 ; 117

Measles—*pānisaro, dādurā*

Measure—*nāp* ; (v.) *nāpnu*

Measuring-rod—*tāngo*

Medicine—*oshali* (9), *dawāī*

Meet—*bhetnu*

Melt—*galnu* (i.) ; *gālnu* (t.)

Mend—*sudhārnu, tālnu, tunnu*

Merciful—*dayālu* (37)

Mercy—*dayā*

Message—*samāchār, khabar*

Metal—*darba*

Midday—50

Middle —*bīch, mānjho* (117)

Midnight—50, *ādhā rāt*

Might—*sāmartha* ; (v.) 87, 88

Mile—*mail, ādhā kos*

Milk—*dut, dud* ; (v.) *duhunnu* (97)

Mind—*man*; (v.)*dhandā mānnu* (g. G.)

Mine—*mero* ; (pit) *khāni*; (sapping) *suruñ*

Minus—*kam* (57)

Minute—50

Miscarry—*tuhunnu* (97)

Miss—*na pāunnu, na lāgnu, birāunnu*

Mist—*kuiro*

Mistake—*bhūl*

Mix—*misāunnu*

Moment—*chhin, palā* (50)

Money—*rupiyā paisā*

Month—*mahīnā, mās* (51)

Moon—*jūn*

More—*besi, jyāsti, aru* (27, 146) ; (the m.) 114 ; (m. than once) 146.

Moreover—*aru pani, ajhai*

Morning—*bihān* ; (next m.) *bholi palto* ; (in the m.) *bihāna*

Mortar—(vessel) *okhlī* ; (cement) *gāro chunpāni, muchhyeko mānto*

Moss—*jhyāu*

Most—*dherai,* 39

Mother—*ānmā*

Mould (matrix)—*sāncho*

Mount—*mānthi charhnu*

Mouth—*mukh*

Move—(i.) *chalnu, chalahala g.*; (t.) *sārnu*

Much—*dher* ; (as m.) *jati* ; (so

m.) *yeti, tyeti, tati ;* (how m.)
kati

Mud—*mānto, hilo*

Mule—*khachchar*

Multiply—(t.) *guṇā g.*

Muslin—*malmal*

Must—78, 146

Mutiny—*balwā*

Muzzle—*mahalā ;* (gun) *moṇ-horā*

My—*mero*

Nail—(finger) *nañ ;* (metal) *khīl, kāṇṭi*

Naked—*nāṇgo*

Name—*nāṇu* (16, 73, 143)

Namely—*arthāt*

Narrow—*sāṇguro*

Native—*desī ;* (n. place) *janma-des*

Nay—*nāhiṇ*

Near—*najik* (117)

Necessarily—*abasse*

Necessary—*khāṇcho* (146)

Neck—*galā*

Needle—*suiro*

Neighbour—*kshimeki* (14)

Neither—38, 121

Net—*jāl*

Never—*kaile pani hoina* (113) ; (n. so) 144

Nevertheless—121

New—*nayā*

News—*khabar*

Next—*dosro ;* (n. year) *āghuñ*

Night—*rāt ;* (at n.) *rāti*

Nip—*chimaṭnu*

Nip off—*chuṇrnu*

No—*hoina, ahaṇ* (67, 78, 113, 115) ; (no small) 142

Noise—*khailābailā*

None—27

Nor—*ani na*

North—*uttạr*

Nose—*nākh*

Not—*na* (113, 62) ; (n. that) 148

Nothing—*kyei pani hoina*

Now—*aile, aba* (113, 116)

Number—*ganti*

Nut—*bādām ;* (bolt) *dhibri*

O—132

Oath—*kasam, pashṭan*

Obey—*mānnu*

Objection—*roktok, chhekthun*

Obstinate—*aṭṭeri* (36)

O'clock—*baji* (50)

Odd—*fālṭo, furkaro*

Of—12

Off—*mānthi bāṭo* (119) ; (gone) *gai gayo*

Often—*bārambār*

Oh—132 ; (oh that) 81

Oil—*tel*

Old—(person) *būrho ;* (thing) *purānnu*

On—13, 15, 119

Once—*ek khep*

One—*ek* (38, 44, 151) ; (o. another) 151, 27

Only—*khāli* (114, 136)

Open—*ughārnu, kholnu*

Opinion—*mato, bichār*

Opportunity—*belā*

Opposite—*sānmu, sānmunne, ultāulo, biblyānto* (117)

Opposition—*birodh*

Or—*ki* (121)

Orange—*suntalā*

Order—*hukum* ; (v.) *arhāunnu;* (mandate) *chalān* ; (arrangement) *melo, thakān*

Other—*aru* (26, 27, 36)

Otherwise—123

Ought—87, 146, *chāhinchha, chāhinthyo*

Our—*hānmro*

Out—*bāira* ; (117, 133) ; (v.) *niklannu* (58)

Outstrip—*uchhinnu*

Oven—*aghennā*

Over—*mānthi* (119, 136, 148)

Overseer—*dafādār*

Overtake—*phelā pārnu*

Overturn—*ultāunnu*

Owe—*rin kārnu, rini h.*

Own—*āphnu* (37)

Owner—*dhani*

Ox—*goru*

Pack—*pokā pārnu*

Pail—*dol*

Pain—*dukha*

Paint—*rang*

Pair—*jorā* (45)

Palm—(hand) *hatkelā*

Paper—*kāgat*

Pardon—*māf*

Part—*bhāg, ansha, hissā*

Particle—*rati*

Partly—*ek chheu, ali ali*

Pass—(away) *bitnu* ; (time) *kātnu* ; (outstrip) *uchhinnu* ; (by) *bāto jānnu* (125) ; (mt.) *ghāti* ; (clearance) *chalān* ; (permit) *parwānā*

Pasture—*kharka*

Pay—*tirnu, dām dinnu*

Peace—*mel, milāp*

Peg—*phesā*

Pen—*kalam*

Pencil—*pilsiñ*

Pension—*pinshan*

People—*log* (16)

Per cent.—*saikarā* (45)

Perhaps—*holā, koni* (114)

Perjury—*jhūthkasam*

Permanent—*pakkā, sadhainko*

Permission—*ājñā* (78)

Permit—*dinnu* (59) ; (n.) *parwānā*

Person—*janā, mānchhe,* (44, 19)

Personally—*khud, āphai*

Persuade—*manāunnu* (60)

Pick—*tipnu* ; (axe) *gainti*

Piece—*tukro* ; (p. work) *thīkā*

Pig—*sungur*

Pillar—*khāmbo*

Pioneer—(soldier) *beldār*

Pious—*bhakta*

Pit—*khāral*

Pitch—*rokan* ; (tent) *tāngnu*

Pitcher—*ghailā*

Place—*thānu,* 117

Plague—*rurhi*

Plain—*maidān ;* (a.) *samma, sāf*

Plains—*mades*

Plaint—*dāwā*

Plaintiff—*phirāte, sāhū*

Plait—*bunnu*

Plan—*rīt, dhānchā*

Plane—(tool) *randhā*

Plank—*phalyāk*

Plant—*ropnu, lagāunnu* ; (n.) *biruwā*

Plantain – *kerā*

Plate—*thāl*

Play—*khelnu*

Please—*khush pārnu* (g. A.)

Pleased—*khushi*

Pleasure—*khushī*

Pledge—*bandhak*

Plenty—*saha, dherai*

Plough—*halo* ; (v.) *h jotnu*

Pluck—*ṭipnu*

Plummet—*sāhul*

Plunder—*lūṭ* ; (v.) *lūṭnu*

Point—*ṭuppā* ; 141

Poison—*bikh*

Police Office—*thānā*

Polish—*chamkāunnu*

Pommel—*kāṭhī, pāngro*

Pond—*pokhari*

Poor—*kangāli*

Possible—*hunnu sakne*, 150

Post—(door) *sañār* ; (letter) *hulāk, ḍāk;* (military) *chaukī*

Postpone—*ṭārnu*

Potato—*ālū*

Pouch—(cartridge) *tosdān*

Pour—*jhārnu, khanyāunnu*

Powder—*bāruk* ; (dust) *dhūlo*

Practise—*sādhnu*

Prefer—137, 151

Prepare—*tiyār pārnu*

Presence—*sānmel*, 117

Present—(place) *hājir* ; (time) *hundo barttamān* ; (gift) *bakshish* ; (give) *bakshi dinnu*

Preserve—*bachāi rākhnu'*

Press—(down) *khāndnu;* (urge) *dhipi lāunnu* (g. A.) ; (squeeze) *nincharnu;* (crowd) *ghachcha dinnu* (g. D.) ; (printing) *chhāpākhānā*

Pretence—*niun*

Prevent—*roknu*

Price—*dām*

Print—*chhāpnu*

Private—*ekāntako, nij*

Probably—*holā* (80)

Profit—*nāfā*

Progress—(v.) *sarnu* (150), *baṛhnu*

Promise—*karahār*

Promotion—*baṛhtī*

Proof—*sābuti*

Proper (v.)—*suwāunnu* (151)

Protection—*rakshe*

Provisions—*rasad*

Provoke—*jiskyāunnu*

Prune – *kalam kāṭnu*　　[*nu*

Pull—*tānnu;* (down) *bhatkāun-*

Punishment—*danda*

Purpose—*artha, man*, 117

Pursue—*khednu*

Push—*theinu, ghacheṭnu*

Put—*rākhnu* ; (off) *jhiknu* ; (on) *lagāunnu*

Quarrel—*jhagarā*

Quarrelsome—*jhagarelu*

Quench—*nibhāunnu*

Question—*sodhni* ; (v.) *sodhnu*

Quick—*chhiṭo*

Quiet—*chāmchum*

Quite—*syānṭṭhai, sarāsar*, 60

Race—*hoṛābāji*

Race-course—*akhāṛā*

Rafter—*ḍānṛā*

Rag—*jhumro*

Rain—*parne pāni*

Raise—*uṭhāunnu*

Ramrod—*gaj*

Random—*jatābhābi* (143)

Rank—*darjā*

Rate—*hisāp, bhāu*

Rather—*baru, jhan* (114, 115, 151)

Ravine—*khol. hā*

Raw—*kāncho, kachchā*

Reach—*summa pugnu*

Read—*parnu*

Ready—*tiyār*

Rebellion—*balwā*

Rebuke—*dhamki*; (v.) *hakārnu*

Receive—*pāunnu; grahan g.*

Recently—*asti. alik din bhayo*

Recognize—*chinnu*

Recommend—*sarkāunnu*

Reconnoitre—*khoji hernu*

Recruit—*bhartī g.*

Red—*rāto, lāl*

Refuse—*kasingar*; (v.) *nāhin bhannu*

Regiment—*palṭan*

Regularly—*barābar*

Rein—*lagam*

Relay—*ḍāk*; (v.) *ḍāk basāunnu*

Relief—(military) *badali*

Remain—*rahannu* (61, 139)

Remainder—*bānki*

Remember—*samjhannu*; (n.) *samjhanā*

Remind—*samjhāunnu*

Rent—*tīro, kirāi, bāhāli*

Repair—*sājnu, sudhārnu*

Repent—(*dekhi*) *pachhtāunnu* (61)

Reply—*juwāp*

Reprimand—*ghurki*

Reproof—*dhamki*

Request—*binti*

Require—*māngnu*

Reserve—*rakhi chhornu*

Resolve—*ṭhaharāunnu*

Respect—*mān*

Respectable—*sajjan*

Responsible—*juwāp dinnu parne*

Rest—*bishrām*; (v.) *bisāunnu*; (platform) *phalainchā*

Result—*nikās, phal*

Retire—*pharki jānnu*

Retreat—*haṭi jānnu*

Return—*pharkannu*; (t.) *pharkāunnu*; (in r. for) *sāṭomān*

Reverse—(opposite) *ulṭāulo* (117)

Revetment—*parkāl*

Reward—*inām*

Rice—*chānwal*; (cooked) *bhāt*; (growing) *dhān*

Riches—*dhan*

Ride—*sawāri h.*

Ridge—*lekh, deñ*; (piece) *balo*

Right—*ṭhik*, 151; (n.) *aktiyār*; (hand) *dāhinno*

Ring—*mundro*

Ripe—*pākye, pakkā*

Rise—*uthnu* (58)

River—*nadī* ; (small) *kholā*

Road—*bāṭo* ; (paved) *saṭak*

Road-metal—*roṛā*

Roast—*sekaunnu*

Rob—*thagnu*

Rock—*shilāpatthar* ;    (out-standing) *ḍhānr*

Rod—*lauro*

Roll—*palṭaunnu;* (tea) *mānṛnu*

Roof—*chhānā*

Room—*koṭhā* ; (space) *thānu*

Root—*jarā* ; (up) *ukhelnu*

Rope—*ḍori* ; (porter's) *nāmlo*

Rot—*kuhunnu* (58)

Rough—*khasro* ;       (ground) *kharbar*

Round—*ḍallo* ; (spherical) *gol* ; (prep.) *chheuchhāu* ; (all r.) *chārai tira*

Row—*lahar*

Rub—*malnu*

Rubbish—*kasīngar*

Rule—*bidhi*

Run—*dugurnu*

Rush upon—*mānthi jāi lāgnu*

Rust—*khīyā*

Sack—*borā*

Saddle—*jīn* ; (v.) *j. kasnu*

Sake—*lāgi* (117)

Sale—*bikri*

Salt—*nun* ; (a.) *nunīlo*

Saltpetre—*sorā*

Same—*tyei, jastai* (23, 151, 152)

Sand—*bāluwā*

Satisfied—*santushṭa*

Save—*bachāunnu*

Saw—*ārā*

Say—*bhannu, kahannu*

Scabbard—*khol, ḍāp*

Scarce—*thorai*

Scatter—(t.) *phinjāunnu*

Scissors—*kainchi*

Scoff—*thatthā g.*

Scrape—*khurkannu*

Screw—*pech*

Screwdriver—*pechkas*

Seal—*chhāp*

Seat—*pīrhā*

Season—*ritu, samay*

Seasonable—*belā māphikko*

Seasoned—(matured) *pakkā*

Second—*dosro*

Secret—(a.) *gupta*

Secretly—*luki luki*

See—*dekhnu*

Seed—*biu* ; (tea) *geṛā* ; (-ling) *biruwā*

Seeing that—123

Seek—*khojnu*

Seem—*jasto h.*

Seer—(weight) *ser* (48, 49)

Seize—*samātnu*

Seldom—*kaile 2 māntrai*

Select—*chhānnu*

Self—*āphai* (27, 28)

Sell—*bechnu* (58)

Send—*pathāunnu* (143)

Sentry—*sentri, paharū* ; (v.) *paharā* (or *chauki*) *basnu*

Sentry-box—*tauwā*

S. parate—*alag* ; (v.) *a. g.*

Serpent—*sāp*

Servant—*nokar, chākare*

Set—*rākhnu* ; (fire to) *āgo lagāunnu* ; (out) *sidhārnu* ; (on way) 152

Several—*dherjaso* (36)

Sew—*silāi g.*

Shake—*hallāunnu*

Shall—78, 146

Shallow—*jañāre*

Shape—*ḍawal, rūp*

Share—*bhāg*

Sharp—*lāgne*

Sharpening-stone—*sān*

Shavings—*jhūs*

She—*u, tyo* (20)

Sheath—*dāp*

Shed—*kaṭerā*

Sheep—*bhenṛā*

Sheet—*chaddar*

Shelter—*āṛ*

Shepherd—*goṭhālā*

Shew—*dekhāunnu*

Shoe—*juttā* ; (horse) *nāl*

Shoot—*banduk parkāunnu, golile hānnu* ; (plant) *ṭusā*

Short—*chhoṭo* ; (to be s. of) 130

Shortly—(soon) *alik dinmān*

Should—87

Shoulder—*kum, kāndh*

Shout—*karāunnu*

Shower—*jharī*

Shut—*thunnu*

Shutter—*jhilmile*

Sick—*bīmār, madhauro*

Sickle—*hansiyā*

Sickly—*rogī* ; (plant) *sikro*

Side—*chheu, paṭṭi, tira* ; (on this s.) *yeso* (or *wallo*) *paṭṭi* ; (on that s.) *uso* (or *pallo*) *paṭṭi* ; (on all s.) *chheuchāu, waripari* (117, 119, 148, 133)

Sieve—*chālni*

Sift—*chālnu*

Sight—(gun) *makkhī, diy*

Sign—*chinnu*

Signal—*sān*

Signature—*sahī*

Silence—*chup*

Silver—*chāndī*

Sin—*pāp* ; (v.) *p. g.*

Sinner—*pāpī* (14)

Since—119, 123, 129, 141, 144

Singe—*alik ḍarāunnu*

Single—*eklo, ekā* (44)

Singly—*ek ek garī*

Sister—*didī*, (younger) *bainnī*

Sit—*basnu*

Size—*ḍāl, kad*

Skill—*sip*

Skilful—*sipālu*

Skin—*chhālā*

Slack—*ḍhīlo*

Slave—*kamānṛā, dās*

Sleep—*sutnu* ; (n.) *nīnd*

Slip—*chiplinnu*

Slippery—*chiplo*

Slow—*susto, ḍhīlo*

Small—*sānnu, chhoṭo* (36)

Small-pox—*māī*

Smear—*lipnu*

Smell—*gandha* ; (v. t ) *sūnghnu*

Smoke—*dhuwān*

Smooth—*chillo*

Snake—*sāp*

Snow—*hinu*

So—*yeso, tyeso, yesto, tyesto; ta* (114-116)

Soever—26

So much—*yeti, tyeti*

So that—123

So then—*ta taba tā* (115)

So-called—143

Soft—*naram*

Solder—*rāng*

Soldier—*tilangā, sipāni*

Some—*koi, kyei, kati* (26,27,37, 151 ; (s. or other) 25, 27, 152

Somehow—*katai, kunai parile* (144)

Sometimes—*kaile kaile* (113)

Somewhere—*kahīn, katai*

Son—*chhoro* (12)

Soon—*chānrai ;* (as s. as) *jasai*

Sore—*ghāu*

Sorrow—*shok*

Sort—*rakam ;* (v.) *chhānnu*

Sound—*sor ;* (a.) *niko ;* (v.) *bajāunnu*

Sour—*amīlo*

South—*dakkhin*

Sow—*chharnu*

Spade—*belchā*

Spare—(a.) *fālto;* (v.) *tithāunnu*

Speak—*bolnu* (61, 120)

Spear—*bhālā*

Special—*nij*

Speed—*dhāwā*

Spend—*kharchannu ;* (time) *kātnu*

Spider—*mākuro*

Spill—*pokhnu*

Spin—*kātnu*

Spit—*thūknu*

Splinter—*chirā*

Split—*chirnu*

Split bamboo—*kapterā*

Spoil—*bigārnu*

Spoke—*pakheto*

Spoon—*chamach, dāru*

Spread—(t.) *phailāunnu*

Spring—(gun) *kamāni ;* 52

Spring-water—*jaruwāpāni*

Sprout—*tusā*

Spy—*bhediyā*

Square—(a.) *chārpāte, chār-kunne*

Squeeze—*nincharnu, chepnu*

Stab—*ghochnu*

Stair—(stone) *bharyāñ ;* (wood) *sinrhi*

Stale—*bāsi*

Stalk—*dānth*

Stall—*katerā*

Stand—*ubhinnu*

Standing-order—*chalyeko ain*

State—(condition) *gat*

Stay—*basi rahannu*

Steal—*chornu*

Steam—*bāf*

Steel—*ispāt*

Steep—(up) *ukālo ;* (down) *orhālo*

Step—*pharkā;* (stair) *khurkīlo;* foots.) *doro*

Stick—*lauro ;* (be caught) *al jhannu*

Still—(adv.) *aile samma, ajha* (114) ; (v.i.) *na chali basnu*

Stirrup—*rikāb*

Stone—*dhungā*

Stool—*chauki*

Stop—(t.) *thāmnu* ; (i.) 58

Store—*bhanṛār* ; (room) *godām*

Storey—*talā*

Storm—*āndhī*

Straight—*sojo*

Strange—*parāyko, udekko*

Straw—*parāl*

Strength—*sāmartha, shakti, bal*

Stretch—(t.) *pasārnu*

Strike—*hirkāunnu* ; (o'clock) *bajnu* (50)

Strip—*nikhārnu* ;     (clothes) *kārnu*

Strong—*balliyo*

Stubble—*buchkā*

Stumble—*thes khānnu*

Subjection—*tābi*

Substantial—*pakkā*

Substitute—*badalī*

Such—*yesto, tyesto* (151)

Suddenly—*ekkāsi*

Suffering—*dukha* (16)

Sufficient—*dherai;* " *bho* " (77)

Suitable—*māphikko* (119, 120)

Sulphur—*gandhak*

Summon—143

Sun—*ghām* ; (-rise) *uday*

Supply—*lyāi d., pāri d.*

Support—*sambhālnu* ; *pālnu* ; (n.) *tekan*

Surely—*sānchai*

Surrender—*pakarā parnu;* (t ) *sumpi d.*

Surround—*ghernu*

Survive—*jī rahannu*

Suspicion—*shankā*

Swear —*kasam khānnu*

Sweat—*pasīnā*                    [ *nu*

Sweep—*barhārnu* ; (up) *sohar*

Sweet—*mītho*

Swim—*paurannu*

Sword—*tarawār, kharga*

Table—*mej*

Tail—*puchhar*

Take—*līnnu, lyāunnu* ; (away) *laijānnu, lānnu* ; (out) *nikāl-nu, jhiknu*

Tame—*taha lāyeko, paluwā*

Tank—*pokhari*

Target—*tārā*

Task—*kām*

Taste—*chākhnu*

Tea—*chiyā*

Teach—*sikāunnu*

Teak—*tuni*

Tear—*phātnu*

Telegraph—*tār*

Telescope—*durbin*

Tell—*bhani d.*

Temporary—*kachchā*

Tent—*pāl, chhāhāri*

Than—*bhandā* (39)

Thank—*gun mānnu* (g. G.); (" thank you ") *āphukā gun*

That—*tyo, u* (22, 136) ; *bhani* (88, 122)

Thatch—*khar*

The—13

Their—*tinako* (23, 20)

Then—*taba, ta* (113, 115, 121)

Thence—*tyahān bāto*

Thenceforth—144

There—*tyahān* 114, 115, 136)

Thereabouts—92

Therefore—*ta, yeskāraṇ* (115)

Thereupon—*tyetimān* (94)

These—*yi* (23)

They—*ti* (23, 20)

Thick—*moṭo ;* (dense) *bāklo*

Thief—*chor ;* (v.) *chornu*

Thin—*pātulo ;* (lean) *dublo*

Thing—*thok*

Think—*thānnu ;* (care) *sochnu*

Thirst—*tirkhā;* (v.) *tirkhāunnu*

This—*yo* (22)

Thistle—*bihīn*

Thither—*utā* (115)

Thorn—*kānṛā*

Thorough—*pakkā*

Though—123, 128, 145

Thread—*dhāgo*

Threat—*dhamkī*

Through—*mānjha bāto* (14, 115, 117, 92, 148)

Throughout—*bhari* (115)

Throw—*āphālnu* (60)

Thumb—*burhiaunlo*

Thus—*yeso* (115)

Tidy—*thīkthāk*

Tie—*kasnu*

Tile—*jhiñgaṭi*

Till—*samma* (88, 119, 120)

Time—*belā ;* (season) *samay ;* (turn) *phero, khep, bār, pālo*

Tip—*ṭuppo*

To—12, 13, 14, 15, 116, 119

To-day—*āju*

Toe—*aunlo*

Together—*ek saña*

To-morrow—*bholi ;* (d. after t.) *parsi*

Tongue—*jibro*

Too—(adv.) *sārai, hunnu na sakne gari ;* (conj.) *pani*

Tool—*hatiyār*

Tooth—*dānt*

Top—*ṭuppo, thāpli, phurkā*

Torch—*rānko*

Torrent—*chhāngo*

Total—*jamā*

Touch—*chhunnu*

Towards—*tira* (119)

Town—*sahar*

Trace—*goho*

Track—*pāilo*

Trade—*bepār*

Trample—*dalnu*

Trap—*pāso*

Tray—*ārhi* (50)

Treachery—*kapaṭ*

Tread on—*kulchi d. ;* (grain) *dānin g.*

Treason—*rājdroh*

Treasury—*dhansār*

Tree—*rukh*

Trench—*khāwā*

Trespass—*nānghi pasnu*

Tribute—*kar* [ *kal*

Trigger—*liblibi, trigar, aunlā-*

Trigger-guard—*trigargāraṭ*

Trip—*thes khānnu*

Triple—*teharo* (46)

Trot—*kadam dugurnu*

Trouble—*dukha*

Trough—*ḍonr*

Trowel—*khurpi*

True—( *ṣāncho, sachchā*

Trust—*bharosā*

Try—*khojnu ;* (judge) *bichār g.*

Turn—(i.) *ghumnu ;* (back) *pharkannu*

Turns, By,—*pālo pālo*

Twist—*bāṭnu*

Umbrella—*chhātā*

Unawares—*bithāhā*

Under—*muni ; tala* (119)

Understand—*būjhnu* (58)

Ungrateful—*auguni*

Uniform—(n.) *bānā, urdi*

Uniformly—*ekainānse*

Unite—*saña joṛnu*

Unjust—*anyāi*

Unless—123

Unload—*bhāri orhālnu*

Unripe—*kāncho*

Unite—*phukālnu*

Unwilling—*aman*

Up—*mānthi, ūmbho* (119)

Up and down—115

Upper—*mānthillo*

Uproot—*ukhelnu*

Upside down—*ulṭā*

Upwards—*māstira*

Use—*kām;* (v.) *lāunnu; chalan g.* (g. G.)

Useful—*kāmuko*

Useless—*berthai*

Vaccinate—*khopāunnu*

Valid—*pakkā*

Valley—*tari*

Value—*mol*

Various—*waliwalikā* (152)

Vegetable—*sāgpāt*

Velocity—*beg*

Verdict—*bichārājñā*

Very—*baṛo, agghor* (151)

Vessel—*bhānṛā*

Via—*bāṛo* (117, 119)

Victory—*jīt*

View to, With a,—*nimti* (117)

Village—*gānu*

Violence—*bal*

Visit—*bheṭ ;* (v.) *darsanmān jānnu* (g. G.)

Voluntarily—*āphaile, āphnu khushile, chāhā gari*

Wages—*talab, dormāhā*

Waist—*kammar*

Wait—*purkhi basnu*      [ *nu*

Wake—(i.) *jāgnu ;* (t.) *jagāun-*

Walk—*hinṛnu ;* (about) *dulnu* (115)

Wall—*gāro, bhittā, dewāl ;* (large) *parkhāl*

Wander—*abāṭo lāgnu*

Want—*ghaṭī ;* (v.) *māngnu*

Wanted—*chāhindo*

Wanting in—*rahit* (119)

Warm—*tāto*

Warn—*chetāunnu*

Warrant—*parwānā*

Wash—*dhunnu* (97)

Waste—*noksān*

Watch—*gharī, pahar* (50) ; (v.) *heri rahannu*

Water—*pāni ;* (v.) *p. lagāunnu*

Way—*pari*; (road) *bāṭo*

Weak—*nirbal*

Wear—(clothes)*lāunnu*;(away. i.) *khīinnu*, (t.) *khīyāunnu*

Weary—*thākye*

Weed—*jhār*

Week—*sātā* (50)

Weep—*runnu* (97)

Weigh—*jokhnu, taulannu* (48)

Weighing-machine—*kāntā*; (large) *tulo, tarāju*

Weight—*bhār*: (measure) *dhak, ser*

Well—(a.) *rāmro*; (healthy) *niko*; (adv.) *jati*; (n.) *kuwā*

West—*pachchhiun*

Wet—*bhijāunnu*

What—*kye. kyā* (25)

Whatever. Whatsoever—24, . 25, 26, 154

Wheat—*gahūn*

Wheel—*paiyā*

When—*kaile?, jaba* (94, 113, 134)

Whence—*kahān bāṭo?, jahān bāṭo*

Where—*kahān?. jahān* (114)

Whereas—*jaba..ta* (129)

Wherefore—123

Whether—123

Which—*kun?, jo. jun* (23. 25)

Whichever—24

While—75, 93, 94; (wh. yet) 154

Whistle—*swisalā*

White—*seto*

Whitewash—*chun lāunnu*

Whither—*katā?, jatā*

Who—*ko, kun?; jo, jun* (23. 24)

Whoever, Whosoever—(24, 81, 154)

Whole—*sabai, singai*

Why—*kina*

Wick—*saleto*

Wide—*gajilo, pharāk*

Widow—*bidhuwī* | *bār*

Wife—*swāsnī, mukhennī, ghar-*

Wilfully—152

Will—*ichchhe*, 78, 152

Willing—*rāji*

Willingly—152

Wind—*batās*

Window—*jhyāl, khirkī*

Winnow—*niphannu,battāunnu*

Winter—*hinudo, jāṛo*, 52

Wipe—*puchhnu*

Wisdom—*buddhi*

Wish—*ichchhe, man* (59, 78, 152)

With—*saña, sita* (12, 14, 116, 119, 120)

Wither—(i.) *oilhinnu*

Within—*bhitra* (117)

Without—*binā* (116, 117)

Witness—*gawāī*; (testimony) *gawāh*

Woman—*āimāi, strī*

Won't—78

Wood—*kāṭh*

Wool—*ūn*

Word—*kuro; shabda*

Work—*kām*

World—*lok, jagat, sansār*

Worm—*aunsā, kirā*

Worship—*pūjā*

Worth—*mol*

Worthy—*yogya, māphikko* (36, 117)

Would—87, 152

Wound—*choṭ ; ghāu*

Wrap—*behernu*

Wring—*nimaṭhnu*

Wrist—*dunṛulo*

Write—*lekhnu*

Wrong—*anuchit ;* (n.) *annye ;* (error) *bhūl*

Yard—*gaj ;* (court) *āghan*

Yea—*an*

Year—*barsha, sāl.* (51)

Yearly—*bārshik, sālenni*

Yellow—*pahenlo*

Yes—*jyu, ho, an* (67, 78)

Yesterday—*hijo ;* (day before y.) *asti*

Yet—*aile samma ;* (conj ) *tai*

Yield—*dihālnu ;* (fruit) *up-jāunnu ;* (assent) *swikār g.*

You—*timiharu* (20, 21)

Young—*juwān;*    (progeny) *bāchchho ;* (of birds, serpents, &c.), *bacharā*

Younger—*kānchho, chhoṭā*

Youth—(time) *jobhān, jawāni ;* (lad) *tarun* (f. *taruni*)

Zeal—*dhuni, ish* (9)

## II.  ARMY FORMULARY.

[The following sample set of conventional words and sentences is founded, by kind permission, on the " Manual of Khas Gurkhali or Parbatiya, by Major A. G. F. Browne, D.S.O. : 2nd Edition: Lucknow : 1892 ;" collated with Lieutenant M. E. Dopping-Hepenstal's " Khas Gurkhali Grammar and Vocabulary : 1899."]

Who is it ?.                        *ko ho.*

Who are you ?                     *timi ko hau.*

What is your name ?            *nānu kyā ho.*

What is your caste ?           *kun jātkā hau.*

What branch [of the caste] ?   *thar kyā.*

How old are you ?              *umer kati barshako bho.*

I am 21.                         *manlāi ekkāis barsha bho.*

Can you read and write ?      *parnu lekhnu jānda chhau ki.*

Where do you come from ?    *kahān bāṭo āyau.*

Where are you going ?         *katā jānchhau.*

Where do you live ?           *kahān baschhau.*

How long have you lived there ?  *tyahān basyeko kati din bho.*

How long will you remain ?    *kaile samma rahanchhau holā*

Stop, I wish to speak to you.   *parkhatimilāi kyei bhannu chha.*

| | |
|---|---|
| What service have you ? | *nokari garyeko katiko bho.* |
| What regiment are you ? | *kun palṭanmān chhau.* |
| Have you any acquaintances ? | *kye timrā koi̯ chinhāru chhan.* |
| Are you married ? | *bihā [ or byāhā ] bhayo̯ ] o* |
| Where is your wife ? | *swāsni [or gharbār] kahān chha.* |
| How many children have you ? | *timrā kati chhorā chhori chhan.* |
| Were you at drill and on par-ade to-day ? | *āju ḍalel ra paredmān thiyau.* |
| No ; I was on guard. | *hoina paharāmān thiyen.* |
| Which is the way to the Order-ly-room ? | *ārdali rum jānne bāṭo kun chain ho.* |
| How far is the Mess from here ? | *messkoṭ yahān dekhi kati ṭaṛo chha.* |
| How many men are in your [company ? | *timro kampanimān kati janā [ chhan.* |
| Are you a marksman or first-class shot ? | *kye mārksman ki ʃastkilas hau.* |
| Can one see the range from here, or not ? | *yahān bāṭo chāndmāri dekhnu sakchha ki sakdaina.* |
| No, Sir, it is on the other side of the hill, not on this. | *sakdaina sāhep ḍānṛāko pallo paṭṭi chha wallo paṭṭi hoina.* |
| I have never been on active service. | *laṛāinmān po kaile pani gainna.* |
| Go and report yourself sick at the hospital. | *aspaṭālmān gayera bimār chhu bhani raporṭ gara.* |
| Give over your orders. | *āphule pāyekā hukum bhani deu.* |
| Several days' march. | *katti dinko bāṭo.* |
| Do you understand what I say ? | *mainle bhanyeko kye būjhchhau.* |
| Give my salaams to the suba-dar-major and tell him I wish to see him | *subidār-mejar sāhepkana mero salām diyera bhana uniko bheṭ māngchhu bhani.* |
| Call the havildar-major. | *hawaldār-mejarkana bolāu.* |
| Call to him. | *uslāi ḍāka.* |
| When is your furlough due ? | *timro razāy kaile parlā.* |
| When your elder brother was wounded was your younger brother with him ? | *jaba timro dājyu ghāyal pāriyo taba timro bhāi kye usko sāth-man thiyo.* |

| | |
|---|---|
| Tell your family they may go to the " lines." | *āphnu jahānlāi bhana lainmān jānnu hunchha bhani.* |
| What is your height, and chest meas rement ? | *kati algo ani chhātīko nāp kati.* |
| Please, be seated. | *basāi hawas.* |
| How many medals have you ? | *timrā kati tagmā bhaye.* |
| Are you a good shot ? | *golī hānnumān assal chhau ki.* |
| I heard him saying there would be drill to-day. | *mainle tyesle yeso bhandai garyeko sunyen āju dale hunchha bhani.* |
| Call them by name. | *nānu kāri kāri bolāu.* |
| Come what may, you must stay. | *jo hos so hos [ or jye jye holā holā] timi rahi jānnu parchha.* |
| Before he had done speaking I came. | *tyesle bhani sakyeko thiyena [or bhani sakdā na sakdā] man āyen.* |
| Here is the wood, but where is the fire ? | *i dāurā tā chha tara āgo khoi.* |
| Tell the bugler to sound the " fall in " | *bigul arlāi fālin bajāunnu bhana* |
| Hold yourself up. | *sojo hou.* |
| Look to the right, not straight to your front. | *dāhinno hera sojo hoina.* |
| Heads up ! | *manto uchāla.* |
| Do not crowd up on the left. | *debre tira na dhalka [or micha].* |
| Don't lose your dressing. | *dresiñ na bigāra.* |
| Don't move. | *chalahala na gara.* |
| Close to the left. | *debre tira mila.* |
| Keep step. | *kadam milāi hinra.* |
| Work smartly. | *phurti saña gara.* |
| At the gate of the fort [ firing exercise ]. | *killāko dhokā mānthi.* |
| | *[lagāu.]* |
| Aim lower. | *aru tala tāka [or sirristā ali tala* |
| Take a fine sight. | *masinno tāka.* |
| Adjust your sights. | *makkhī thīk thīk pāra.* |
| Keep in your proper section of fours. | *āphnu āphnu sekshanafforz thīk rākha.* |

You are not working together.    *mili mili gardauna.*

Tell the band to march away for practice.    *beṇḍlāi prākṭis garnulāi mārach garnu bhana.*

All your accoutrements are upside down.    *timro sabai asbāb ulṭā, chha.*

No talking !    *bāt na mānra [ or chup raha ].*

The bayonets and rifle-barrels of this whole file are all very dirty ; they must after this be kept thoroughly clean.    *yes singai failkā saṅgin ra ṭāfalkā berral sārai mailā chhan aba dekhi khūb safā 'rākhnu parchha.*

Shew me your kookree scabbards.    *manlāi āphnu āphnu khukuriko dāp dekhāwa.*

The rear rank is not properly dressed.    *riar renk rāmro ḍres bhayena.*

Eight days' imprisonment with hard labour.    *sāro mihinnat sañako āṭh din kaidkhānā.*

Dismiss the parade    *pareḍ ḍismis garnu hawas.*