

A Course in Nepali

by
DAVID MATTHEWS
Lecturer in Urdu and Nepali
School of Oriental and African Studies

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PREFACE

Nepali¹, the official language of the Kingdom of Nepal, is widely spoken throughout the Eastern Himalayas, where it functions as one of the major vehicles of communication. Nepali has also been adopted by peoples of the Himalayan region who belong to different linguistic groups, and is now understood throughout the whole of Nepal, the Darjeeling region of West Bengal, Sikkim, Bhutan and parts of Tibet, where it has functioned as a language of trade and commerce for well over two centuries.

Like most of the languages of the northern subcontinent, Nepali belongs to the Indo-Aryan family, being ultimately derived from Sanskrit, the classical language of India. The Indo-Aryan languages are historically related to many of the languages of Europe, including English, though at first sight the relationship may appear to be remote. Linguistically, Nepali is most closely related to Hindi, with which it shares a large proportion of its technical vocabulary, and a script, which differs from that of Hindi in only a few minor details. The two languages are in fact so close to each other (Italian and Spanish would be a fair European parallel) that early Western grammarians regarded Nepali merely as a dialect of Hindi. The two languages are, however, by no means mutually comprehensible and are now considered to be completely distinct from each other.

Although there is enough evidence to show that Nepali has been spoken in the Eastern Himalayas for several centuries, literature, in the real sense of the term, was not written in it until the beginning of the nineteenth century when classical Sanskrit was gradually abandoned in favour of the vernacular. One of the earliest and most revered Nepali works is the *Rāmāyaṇ* of the Brahmin poet, Bhānubhakta Āchāryā, who completed his long epic relating the exploits of Rāma in 1853. The collapse of the Rāṇā regime in 1949 led to a great upsurge in Nepali writing, and since that time many novels, short stories, plays and poetical works have been published from the two major centres of Kathmandu and Darjeeling.

When learning Nepali, a number of peculiar difficulties are encountered which do not have to be faced when beginning the more frequently studied European languages.

¹Nepali is often referred to as *Gorkhālī* 'the language of the people of Gorkha'. In the past the terms *Khas Kurā* and *Parbatiya* were also used.

As might be expected, Nepali, which is spoken over a large and fairly remote area, where the rate of illiteracy is still high, has a number of dialects. In some cases, the difference between the dialects is not very great and amounts only to slight variations in pronunciation or the preference of one word or grammatical form to another. On the other hand, an inhabitant of Kathmandu might find the dialect spoken in the hills of the far west of Nepal difficult to understand without a good deal of practice. However, over the last two decades, a rapid increase in education and an improvement in communications have greatly eased the dialect problem and a standard form of Nepali, based largely on the speech of the educated Brahmins and Chetris of central Nepal is gradually emerging, and this is now understood over the greater part of the language area.

Another difficulty lies in the fairly big differences which exist between the spoken and the written language. The latter, which is employed in most printed works, newspapers and the broadcasts of Radio Nepal, is characterised by the large number of words taken over from Sanskrit, a more or less consistent use of grammatical gender and certain verbal forms which feature only sporadically in everyday speech. Although in the first half of this century, the literary language would have been regarded as artificial, and understood only by the educated elite, an increase in literacy and the growing use of the transistor have radically altered the situation. The effect of the written style on speech has given rise to a certain inconsistency, and it is no longer uncommon to hear both literary and colloquial forms of the same word in the space of a few sentences. The debate among Nepali speakers about which form is 'correct' is endless!

Orthography, which tended to be erratic and inconsistent in earlier printed works, has now, largely by the efforts of the Royal Nepal Academy, been standardised, though variant spellings of the same word are still occasionally encountered. Most of the variants are obvious and the slight inconsistency which still prevails causes little difficulty once the nature of the script has been understood.

The aim of this course is to present a full description of both the spoken and written forms of modern standard Nepali, and to enable the student to understand, speak and read most types of Nepali he or she is likely to encounter. The earlier lessons concentrate mainly on the spoken style, and the conversation passages contain material which will prove useful for those who are about to travel in Nepal, as one usually does, on foot! The reading passages in the later lessons concern religious, political and literary topics, and will enable those who wish to read more widely in Nepali to do so without much difficulty.

The Nepali script has been employed throughout the course, and the spelling, based on that suggested by Bālchandra Sharmā in his excellent dictionary, *Nepālī Shabdakosh*, is consistent throughout. However the most commonly encountered orthographical and dialectal variants have been pointed out at various stages in the course.

The introductory chapter deals with the pronunciation of Nepali and the script used for writing the language. The script is logical and can be learnt without much difficulty. Correct pronunciation is obviously difficult to learn from a book, and if possible should be learnt with a native Nepali speaker.

Each lesson consists of a discussion of the grammar and the words required for tackling the reading passages and exercises which follow. The material of one lesson should be thoroughly mastered before the next lesson is started. Nepali vocabulary may at first seem difficult to learn, since few words (unlike those of French and German for example) bear any resemblance to those of English. The vocabulary, which is listed in each lesson in the correct alphabetical order, should always be memorized. The best test of whether you have learnt the words is to proceed from the English side of the list to the Nepali.

This course covers the whole grammar and all the constructions of modern Nepali, and introduces most of the spoken and written styles of the language.

For the preparation of the course I am indebted to the help given to me by many Nepali friends. Special thanks are due to Maṇi Rāṇā, Padma Prakāsh Shrestha, Drubha Adhikārī and Miss Shāntā Shrestha who have checked the material and offered many invaluable suggestions. I would like to thank the Publications Committee of the School of Oriental and African Studies for meeting the cost of publication.

Nepal is a land which already provides great enjoyment to the increasing number of visitors from the West. A knowledge of the language leads to a deeper understanding of the culture of its people, and the object of this course is to provide the means of learning it without too much difficulty.

Abbreviations

adj.	adjective
adv.	adverb
affirm.	affirmative
cf.	compare
colloq.	colloquial
e.g.	for example
emph.	emphatic
esp.	especially
fem.	feminine
fut.	future
HGH	High Grade Honorific
hon.	honorific
i.e.	that is
inf.	infinitive
intrans.	intransitive
LGH	Low Grade Honorific
lit.	literally
masc.	masculine
MGH	Middle Grade Honorific
n.	noun
neg.	negative
obl.	oblique
part.	participle
perf.	perfect
plup.	pluperfect
pl.	plural
pron.	pronoun
ps.	person
sing.	singular
syn.	synonymous with
trans.	transitive
vb.	verb

PRONUNCIATION AND SCRIPT

In this introductory chapter, we shall be concerned with the pronunciation of Nepali, and the script which is used for writing the language.

In the sections below, the sounds of Nepali are first introduced by means of a transcription into Roman letters. The sounds are briefly described, where possible, with reference to the nearest equivalent sounds in English, or in one of the commonly studied European languages.

Each section is followed by a discussion of the various symbols necessary for writing the words which have been introduced in the pronunciation exercises. You should learn how to read and write the Nepali script as quickly as possible, and should not come to rely on the transcription, which is merely a convenient guide to the pronunciation.

Fortunately, the Nepali script (known as the *devanāgarī* script), though far from being 'phonetic', is a good deal more logical than those used to represent most European languages, and the spelling of Nepali presents far fewer problems than that of English or French. In most cases, therefore, once a number of fairly simple rules have been learnt, it is possible to deduce the correct pronunciation of a word from the way it is written.

As we have pointed out in the Preface, the spelling encountered in many Nepali books and newspapers (especially those printed during the first half of this century) tends to be somewhat erratic. Even though the situation is now greatly improved, spelling has not yet been completely standardized, and even in modern works one word may have two or more possible spellings.

In this course, consistency in spelling has been aimed at, but common alternatives have been given. You should, therefore, have no difficulty when you eventually come to reading original Nepali texts.

Section 1

Vowels a ā

Consonants g n b m r l s

Pronunciation

- a This vowel varies from something like the Southern English pronunciation of *u* in *but* to something like the *o* in *not*. After and before velars (**k**, **g**, **kh**, **gh**, **ŋ**) and labials (**p**, **b**, **ph**, **bh**,

- m) the pronunciation of **a** approaches that of the *o* in *not*. In other contexts it is more like the *u* in *mug*. There is, however, considerable variation.
- a** Similar to the *a* in *father*.
 - g** Like the *g* in *go*, *mug*.
 - n** Like the *n* in *not*.
 - b**
 - (i) In initial position like the *b* in *bull*.
 - (ii) Between vowels and in final position, **b** is pronounced laxly, with the lips hardly touching.
 - In some words final -**b** is pronounced like *p* (see Section 6 below) and is occasionally written so. For instance, the word **kitāb** (a book) is also written **kitāp**.
 - m** Like the *m* in *may*, *time*.
 - r** is tapped, like the *r* sometimes heard in *very* or in Italian *Maria*. It is never very strongly rolled.
 - r** must be pronounced clearly in all positions. Special care must be taken when it is preceded by a vowel, which must not become a diphthong like the English vowels heard in *care*, *mere*, *poor*, etc.
 - l** is always 'clear' like the *l* in *leaf*, and never like the *l* in *milk*, *feel*.
 - s** in all positions like the *s* in *sing*.

Pronunciation Exercise 1

aba 'now' ma 'I' ra 'and' la 'there' basa 'sit' gara 'do' laga 'take'
 nagara 'do not do' bā 'father' mā 'in' āmā 'mother' mārā 'kill'
 ā 'come' bas 'bus' ban 'forest' sab 'all' rām 'Ram' sāl 'year'
 māl 'goods' sāgar 'sea' bās 'lodging'

Script

Nepali is written in the **devanāgarī** script. The same script, with a few minor differences, is used for Sanskrit, Hindi and several other Indian languages.

The **devanāgarī** script is written from left to right. There are no special forms for capital letters.

Simple consonant characters represent not 'letters' but syllables containing the vowel -**a**. This vowel is known as the *inherent* vowel. Thus the character **ग** represents the syllable *ga* and not merely the consonant *g*.

The consonants introduced so far are :

ग ga न na ब ba म ma ल la र ra स sa

The word **basa** is then written बस्, **nagara** नगर, **ra** र etc., each consonant being pronounced with its inherent vowel -**a**.

Vowels, with one exception, each have two symbols:

(i) vowel character – used in initial position and after other vowels, or when the vowel is isolated.

(ii) vowel signs – used after consonants.

The vowel character आ ā has the corresponding vowel sign ई.

The word **āmā** is then written आमा, the initial vowel being represented by the vowel character आ, and the second vowel by the vowel sign ई, because it occurs after the consonant character म. The addition of the vowel sign cancels the inherent vowel of the consonant.

The vowel character अ has no corresponding vowel sign, since the vowel **a** is already inherent in the consonant. Thus the word **aba** is written अब. The vowel character अ is used in initial position. The second vowel -**a** is already inherent in ब.

अ and आ have alternative forms अ, आ a and ā. In printed works both forms are encountered.

The inherent vowel -**a** is cancelled by placing the sign - (known as **virām**) at the foot of the consonant character.¹ Thus बस् is pronounced **bas** as opposed to बस् **basa**. The **virām** indicates that the inherent vowel in the consonant is not to be pronounced.

The use of the **virām** in Nepali books is unfortunately sporadic. As a rule it is used only when the editor feels that confusion is likely to arise: for instance, to distinguish forms like गर् **gar** (the 2nd person singular imperative of the verb 'to do') and गर् **gara** (the 2nd person plural imperative). Of course, a Nepali speaker would usually know whether the inherent vowel is to be pronounced or not, and would not need the device to tell him. But since there is no way in which a foreign student of the language could know, the **virām** has been used consistently throughout this course.

The examples given in transcription in Pronunciation Exercise 1 are written in the **devanāgarī** script as follows:

अब	म	र	ल	बस्	गर्	लग	नगर
आ	मा	आमा	मार	आ			
बस्	बन्	सब्	राम्	साल्	माल्	सागर्	बास्

Section 2

Vowels i ī u ū

Consonants ch y h

Pronunciation

i, ī Both vowels are pronounced the same, like the *ee* in *seem* but

¹The sign is also referred to as *halanta*.

without the diphthongisation of the English sound. The *i* of French *dit* is much nearer to the Nepali sound.

u, ū Both pronounced the same, like the *oo* in *boot* or the *ou* in French *coup*.

Although there are good reasons for maintaining the difference between **u** and **ū**, **i** and **ī** in writing, they are pronounced the same in similar contexts. In unstressed positions they tend to be shorter and in stressed and final positions longer.

ch This is one of a number of strongly aspirated consonants. The aspiration is indicated in the transcription by the letter **-h** as the second element of the symbol. **ch**, however, represents only *one* character of the **devanāgarī** script. The same applies to other aspirated consonants such as **jh**, **dh**, **bh** etc. which are discussed later.

In order to pronounce **ch** press the blade of the tongue behind the upper teeth and try to say **ts**, at the same time exerting strong breath pressure.

y Like the *y* in *yes*. Before **i** and **ī**, the *y* is almost inaudible.

h Like the *h* in *horse*, *aha*.

Pronunciation Exercise 2

binā 'without' sīmānā 'frontier' chu 'am' cha 'is' unī 'he/she'
u 'he/she' banāi 'she made' banāū 'make' āū 'come' linu 'to take'
 lugā 'clothes' hālā 'put' lāī 'she wore' chānā 'roof' māchā 'fish'
 mahārānī 'queen' ālu 'potato' basūn 'let them sit' lāūn 'let them wear'
 yini 'he/she' yi 'these' yī āimāiharū 'these women'

	Script				
Vowel characters	{ i }				
Vowel signs	{ ī }				

The vowel sign **ī** is written before the consonant after which it is pronounced:

सि bi- गि gi- लि li-

The vowel sign **ī** follows the consonant:

सी si- गी gi- ली ri-

The vowel signs **-i** and **-ī** are written at the foot of the consonant:

लु lu- लू lū- नु nu- नू nū-

When joined to **r** the vowels **-i** and **-ī** are written thus: रु ru रू rū.

Consonants

छ ch य y ह h

(From now on, it is assumed that a consonant character, unless modified by the **virām** or a vowel sign, contains the inherent vowel **-a**. When individual consonants are referred to, the inherent vowel will not be included in the transcription. Thus **ग** will simply be transcribed **g**, **य** **y**, etc.)

Script version of Pronunciation Exercise 2

बिना सीमाना छु छ उनी उ बनाइ बनाऊ आऊ
 लिनु लुगा हाल लाई छाना माछा महारामी
 आलु बसून लाऊनु यिनी यी यी |आइमाइहरू

Section 3

Vowels ă ā ū ū o

Consonant ॥

Pronunciation

The sign **~** placed above vowels indicates nasalisation.

ă Rather like the French syllable in *élan*. First, the vowel **ă** is pronounced and the air stream is diverted through the nose. The same process is followed for **ā**, **ū**, **ū**.

o A 'pure' vowel with rounded lips, like the *o* in French *töt*.

॥ Like the *ng* in *hanger*. This sound never occurs in initial position, and is almost always followed by the consonant **g**. The Nepali word **sāga** (with), may also be written **sāṅga**, but in either case it is always pronounced **sāṅga** (almost rhyming with 'hanger'). In this course, we shall use the first spelling **sāga**, which is now preferred by most Nepali editors.

-y- When **-y-** occurs between two vowels, it is merely a glide sound, resembling, if anything, the *e* in *hen*.

Pronunciation Exercise 3

हाँ 'yes' चाह्याँ 'shade' हाँगो 'branch' नायाँ 'new' गाँहु 'may I do?'
 गाँव 'village' ायो 'came' गायो 'went' ागो 'fire' ाँचा 'comes'
 बनाँचा 'makes' साँगा 'with' चोरासाँगा 'with the boy' गाँचु 'I sing'
 गाँव 'sing' गाँहु 'may I sing' यो 'this' होइना 'is not' रामाँलो 'nice'
 ओ 'dew' रोयो 'wept' ाँमा 'I did not come' गरिना 'I did not do'

Script

The mark of nasalisation has two signs in the **devanāgarī** script. The first we shall consider is **~**, known as **candrabindu** (literally 'moon-dot'). This is placed

above vowel characters and vowel signs, no part of which extends above the top line. Thus:

अॅ ा हॅ hā अॉ ा हॉ hā उॅ उॉ hū ऊू ऊॉ hū

Vowel character ओ

Vowel sign य

ओस् os होइन hoīna आयो āyo

Consonant ड ङ

This consonant rarely appears by itself, but is mostly combined with ग which is written underneath it. Thus: ङ ङg.

ङ ङg may alternatively be written ~ग ~g. Thus the word hāgo has two possible spellings: हाङ्गो or हाँगो. The latter is rather more common.

The word sāga is written either संग or सङ्, the former being more common. (Note that the spelling सङ् saṅga, adopted by some European grammarians is not found in Nepali works.)

Script version of Pronunciation Exercise 3

हैं छायाँ हाँगो (हाङ्गो) नयाँ गरूं गाउँ आयो
गयो आगो आउँछ बनाउँछ सँग (सङ्) छोरासँग
गाउँछ गाऊ गाऊँ यो होइन रमाइलो ओस्
रोयो आइनँ गरिनँ

Section 4

Vowels e ē i ī

Consonants ड ठ द

Pronunciation

e A pure vowel like the é in French été.

ē The nasal counterpart of e.

i, ī The nasal counterparts of i and ī, both pronounced the same.

ङ One of a series of retroflex consonants. ङ sounds not unlike the d in day, but at the point of articulation the tip of the tongue is curled back.

Retroflex d's and t's are the most noticeable feature of the 'Indian' pronunciation of English. When an English loan word is taken into Nepali containing d, the English consonant is represented as ङ. e.g. sodjam 'sodium'.

ঠ This is in fact the medial (i.e. between vowels) and final form of ঙ. The articulation is similar to that of ঙ, but the tongue is very rapidly flapped forward and down.

d A dental consonant, like the d of French and Italian. The tongue is spread out, the tip touching the cutting edge of the upper front teeth.

We have noted that the English d suggests the sound of ঠ to a Nepali. On the other hand, the dental d is felt to be nearer to the th in English the which would be transcribed in Nepali as ঢi.

Pronunciation Exercise 4

darāunu 'to fear' doli 'sedan chair' ঢুগা 'boat' lāre 'they fought'
hār 'bone' ঢারো 'ridge' hīrera 'having walked' dāl 'lentils'
dinu 'to give' de 'give' duī 'two' bādal 'cloud' e 'oh' garē 'I did'
darāē 'I feared' nadarāū 'do not fear' nadagura 'do not run'
dagurē 'I ran' āena 'did not come' aē 'I came' dūnā 'I did not give'
diera 'having given'

Script

Vowel character এ

Vowel sign ্য

আए āe লে le গরে gare

The second mark of nasalisation (referred to in 3) is ~ (known as **anusvār**). This is placed above vowel characters and vowel signs which extend above the top line.

ঢ এ (nasalisation marked with **candrabindu**), but the corresponding vowel sign ~ ে is marked with **ansuyār** because it is written above the top line. Similarly:

হেঁ ে, vowel sign f
হিঁ ি, vowel sign t

হেঁ ে হেঁ ে
হিঁ ি হিঁ ি
হীঁ ী হীঁ ী

It should be noted that some editors prefer the **candrabindu** ~ as a mark of nasalisation in all cases, writing হেঁ, হিঁ etc., reserving the **anusvār** to represent one of the nasal consonants, as explained in Section 11 below. In this course the rule outlined above will be followed.

Consonants ঢ ঢঠ ঠ

It will be noted that the same sign is used to represent both ঢ and ঠ. The pronunciation ঠ is sometimes indicated by a dot written under the character.

Thus ঢ d, ঠ t.

This is in fact a convention borrowed from Hindi and only very occasionally observed in Nepali. Throughout this course, however, the sound *t* will be consistently written त.

Script version of Pronunciation Exercise 4

डराउनु डोली डुंगा लडे हाइ डाँडो हिडेर
दाल् दिनु दे दुइ बादल् ए गरे डराएँ
नडराऊ नदगुर दगुरे आएन आए दिइन दिएर

Section 5

Diphthong ौy

Consonants kh th ph

Pronunciation

- ौy A diphthong. The first element (ौ) is pronounced like the *a* in *arise*, the second element (y) like the *i* in *city*.
- kh Strongly aspirated. Try saying *bulkhead* with the stress on the second syllable.
- th Try saying *hothouse*, dividing it thus: *ho-’thouse* with the stress on the second syllable. *th* is articulated with the tongue curled back (see note on q in Section 4).
- th A dental aspirated consonant (see note on d in Section 4).
- ph Try saying *haphazard*, dividing it thus: *ha-’phazard* with the stress on the second syllable. Some speakers pronounce the sound by bringing the lips closely together without interrupting the air stream. It will then sound something like *f*, but the upper teeth do not rest on the lower lip.

Pronunciation Exercise 5

(a) khौy 'what' chayna 'is not' hौy (interrogative particle) ौyn 'law'
āudayna 'does not come' lāudayna 'does not wear' khela 'play'
ākha 'eye' rākha 'put' rukh 'tree' thaū 'place' thūlo 'big' āth 'eight'
thiyo 'was' māthi 'above' phul 'egg' pheri 'again' āphay 'oneself'
māph 'forgiveness'

(b) mānche 'man' huncha 'becomes' lāgcha 'seems' khelcha 'plays'
khelnu 'to play' kheldayna 'does not play' garnu 'to do' garcha 'does'
gardayna 'does not do' basnu 'to sit' hāscha 'laughs' bascha 'sits'

(c) rāmsāga 'with Ram' sagarmāthā 'Mt. Everest' darbār 'court'
banmā 'in the forest' chorūnu 'to give up' chorcha 'gives up'

Vowel character	ऐ
Vowel sign	ौy
Thus:	ऐन् ौyn, आउदैन ाूdāyna
Consonants	ख kh ठ th थ th फ ph

Script

Script version of Pronunciation Exercise 5a

खै छैन है ऐन् आउदैन लाउदैन खेल आँखा
राख रुखू ठाउँ ठूलो आ॒ थियो माथि
फुल् फेरि आ॑फे माफ्

Conjunct consonants

When two or more consonants occur together without an intervening vowel, e.g. sch in *bascha* (sits) or nch in *mānche* (man), the combination is written as a single unit, known as a *conjunct consonant*.

For example, स and छ are joined together thus: स्छ sch as in बस्छ *bascha*, न and च are joined thus: न्च nch as in मान्चे *mānche*. In these two conjunct consonants, the elements स and न preceding छ are easily recognizable as parts of the consonant characters स and न respectively.

Similarly, in the conjunct consonant र्च gch, the first element is recognizable as part of the full consonant र, in ल्ल lñ, the first element is recognizable as part of the full consonant ल. Thus when joined to other consonants in this way स, न, ग, ल, become स्, न्, ग्, ल्.

The various elements of some conjunct consonants are not so easily recognizable. When र precedes another consonant, it is written 'र', and placed directly over the consonant character to which it is joined. If part of that character extends above the top line 'र' is placed to the right of it. Thus:

र्च rch as in गर्च garcha, न्च rn as in गर्नु garnu, द्व rd as in गर्दैन gardayna (note that the sign is written to the right of the vowel sign). The sign 'र' is known as *reph* रेफ्.

In this section the following conjuncts are used:

स्छ gch न्च nch ल्ल lñ ल्ल lñ र्च rch द्व rd न्च rn स्छ sch
स्न sn.

Script version of Exercise 5b

मान्छे हुन्छ लाग्छ खेल्छ खेल्नु खेल्दैन गर्नु गर्च
गर्दैन बस्नु हाँस्छ बस्छ

long 'k' sound in *bookcase*, but of course, without any trace of aspiration.

In Nepali, most consonants can be doubled.

Pronunciation Exercise 7a

pāȳtis 'thirty-five' sātəw 'seventh' əwlo 'finger' kāthmān̄d̄w 'Kathmandu'
 pāȳəw 'we found' əyc 'subjection' jānu 'to go' hajārōw 'thousands'
 bajār 'market' lāj 'shyness' ciso 'cold' pāc 'five' pācəw 'fifth'
 kāycī 'scissors' akkal 'intelligence' pakkā 'decided' sattā 'instead'
 hāttū 'elephant' baccā 'child' aqqā 'office' kinnu 'to buy'

	<i>Script</i>	
<i>Vowel character</i>	ऐ {əy	औ {əw
<i>Vowel sign</i>	े	ौ
Thus:	ऐच् əyc औलो əwlo	ऐतीस् pāȳtis सातौं sātəw
<i>Consonants</i>	च c ज j	
<i>Conjunct consonants</i>	क्क kk or कङ् ट्ट tt or टङ् इच् ty	च्च cc or चङ् हु dd or हङ् न्न nn or नङ्

Note that double consonants are often written one on top of the other.

Script version of Exercise 7

ऐतीस् सातौं औलो काठमाडौं पायौं ऐच् जानु
 हजारौं बजार् लाज् चिसो पाँच् पाँचौं केँची
 अक्कल् पक्का सट्टा हात्ती बच्चा अहु किन्

Section 8

Consonants

gh These are aspirated counterparts of g, d, t, and d, enunciated with strong breath pressure. Care must be taken not to pronounce gha as if it were gaha. (See the note on cha in Section 2 above.)

Pronunciation Exercise 8

ghorā 'horse' aghi 'before' māgh (10th Nepalese month) qhokā 'door'
 qhilō 'late' aṭhāi 'two and a half' sīghī 'stairs' pāgħa 'read' dhulo 'dust'
 ādhā 'half' pāgnu 'to read' pāghyo 'read' paryo 'fell'
 cāghcha 'goes up' sodhnu 'to ask' ādhyāro 'darkness'
 pradhānmantri 'Prime-Minister' dhūmrāpān 'smoking' timro 'your'
 grām 'village' natra 'else' mahendra 'Mahendra'

Script

<i>Consonants</i>	घ gh ङ qh छ ch ञ dh
-------------------	------------------------------

Conjunct consonants ह्न hn ङ्ह ङ्छ ch ञ्च ch ञ dh ञ्छ dh

When च follows a consonant, it is usually written as a small stroke and joined to the right hand vertical line of the consonant character, or in the case of characters without vertical lines (like ङ, छ, ञ etc.) it is placed directly underneath. Thus: घ gr, ङ्ह dr, ञ्च pr, ञ्छ mr. But note ञ्छ tr and the combinations न्त्र ntr, न्द्र ndr.

reph (Section 5) is often joined to य thus: च्य ry. In certain words (mostly loans from Sanskrit), the combination ry is written र्य. In Nepali words च्य is preferred. Thus paryo is written पर्यो and seldom पर्य .

Script version of Exercise 8

घोडा अघि माघ ढोका ढीलो अढाई सिंही पह
 धुलो आधा पह्नु पह्न्यो पर्यो चह्न्य सोधु
 अङ्ग्यारो प्रधानमन्त्री धूम्रपान् तिम्रो ग्राम् नत्र
 महेन्द्र

Section 9

Consonants jh bh ḥ s ſ

Pronunciation

- jh The aspirated counterpart of j.
- bh The aspirated counterpart of b.
- ḥ A retroflex nasal consonant, i.e. n pronounced with a slight curling back of the tongue. For this reason ḥ is written instead of n before a retroflex consonant, e.g. ghanṭā (hour). Most speakers pronounce it exactly like n.
- s A retroflex sibilant, i.e. s pronounced with a slight curling back of the tongue, sounding something like the sh in wished. Most speakers, however, pronounce ṣ like s. It occurs only in words borrowed from Sanskrit.
- ſ Like the sh in ship. Many speakers, however, pronounce it like s.

The combination ks is pronounced like the ci in auction. In colloquial speech ksā- is often pronounced che-. For example the colloquial pronunciation of ksamā (forgiveness) is chemā. In medial position, there is a tendency to pronounce -ksā- as -kcha-: e.g. rakṣak (defender) is often pronounced rakchak.

Pronunciation Exercise 9

jhan 'all the more' jhul 'net' ajha 'yet' bhāt 'rice' lobhī 'greedy'
 bhandenāw 'we do not say' bhitra 'inside' ājā 'hope' fākā 'doubt'
 pafu 'cattle' ses 'remainder' usā 'dawn' əwsadhi 'medicine'
 jhyāl 'window' bujhnu 'to understand' kṣan̄ 'moment' akṣar 'letter'
 kṣamā 'forgiveness' syām 'Shyām' śrī 'Mr.' śrenī 'rank' ghanṭā 'hour'
 paṇḍit 'scholar'

Script

Consonants झ jh झ bh ण n ष s श ſ

Note that झ may be alternatively written ख and ण as रा.

There is now a tendency in Nepal to use the letter झ for jh. Over the past few years, this form of the letter has been frequently employed in official notices and publications.

Conjunct consonants

अ ks च्छ cch ण्ण n̄ (or ण) ण्ण n̄ (or ण) इम jhm (or भ्म)
 झ्य jhy (or भ्य) श्व sr श्व sc श्य sy
 अ is also found written ञः.

Script version of Exercise 9

झन् झुल् अझ भात् लोभी भन्दैनौ भित्र आशा
 झौंका पशु शेष् उषा औषधि झ्याल् बुझु धान्
 अभर् केमा श्याम् श्री श्रेणी घण्टा पण्डित्

Section 10

Vowel ऊ

Consonants ज्ञ v

Pronunciation

- १ The so-called 'vocalic r' occurs only in words borrowed from Sanskrit. It is pronounced like the syllable *ri* in *river*.
- २ A palatal nasal consonant pronounced like the *ni* in *opinion*. For this reason it most frequently occurs before the palatal consonants *c* and *j*.
- ३ Usually like the *b* in *book*.
When *v* occurs after another consonant or immediately after *u*, it is pronounced like the *w* in *away*. In a few words *v* is pronounced like *w* in initial and intervocalic position. Such cases will be indicated as they occur.
- ४ When the syllable *ya* occurs before *t*, *n* and *s* it is pronounced like the *e* in *bed* (e.g. *yati* 'so much', *tyasto* 'such').

*PRONUNCIATION AND SCRIPT**-h-*

When *h* occurs between vowels (e.g. *yahā* 'here') or after a vowel and before another consonant (e.g. *gāhro* 'hard'), it is almost inaudible, amounting only to a slight breathiness. Thus *yahā* sounds almost like *yā*, the vowel being rather longer than usual.

Pronunciation Exercise 10

ितु 'weather' हृदया 'heart' कृष्णा 'Krishna' पञ्चायत 'Panchayat'
 अंजुलि 'cupped hands' त्यास्को 'his' त्याति 'so much' यसारी 'in this way'
 अहिले 'now' पाहिरो 'landslide' कोही 'someone' गाह्रो 'hard' साह्रेय 'very'
 यहां 'here'

Words in which v is pronounced b

विद्यार्थी 'student' विश्वविद्यालय 'university' अवस्था 'condition'
 व्यावस्था 'arrangement' विक्रम (name of Nepalese era)

Words in which v is pronounced w

वरिपरि 'around' वास्ता 'care' मुवां 'mother' म्वाँ 'kiss' वाहां 'there'
 स्वाद 'taste' स्वतन्त्रा 'independent' ध्वाङ्ग 'bucket'

Script

Vowel character ऊ

Vowel sign {

Thus: ऋतु ितु कृषि कृषि

Note हृ हृ as in हृदय हृदया

Consonants ज्ञ j, व v

Conjunct consonants

ऋ kr च्छ pc झ्य nj ध्व dhv व्य dy म्व mv व्य vy थ्रथ्थ ण्ण sŋ स्क sk स्त st
 स्थ sth स्व sv श्व ſv (or श)² ह्व br

Script version of Exercise 10

ऋतु हृदय कृष्णा पञ्चायत् अञ्जुलि त्यस्को त्याति यसारी अहिले पाहिरो
 कोही गाह्रो साह्रेय यहां
 विद्यार्थी विश्वविद्यालय अवस्था व्यवस्था विक्रम्
 वरिपरि वास्ता मुवां म्वाँ वहां स्वाद् स्वतन्त्र ध्वाङ्ग

¹In Nepal, there is a growing tendency to spell the nasalised diphthong -ai as आञ्जि . Thus the spelling तपाञ्जि for तपाइ is sometimes encountered.

²Note the conjunct form श which is commonly used as an alternative to श ; and the conjunct consonant श्रfr.

*Section 11**Special points*(a) The *anusvār* as a nasal consonant

In certain words, the *anusvār* (Section 3) may be used to represent one of the nasal consonants (*ŋ*, *j̄*, *ɳ*, *n*, *m*) in combination with the letter that follows.

Before k, kh, g, gh, <i>ŋ</i> ,	the <i>anusvār</i> may stand for <i>ŋ</i> .
Before c, ch, j, <i>j̄</i> , <i>ɳ</i> ,	the <i>anusvār</i> may stand for <i>j̄</i> .
before t, <i>t̄</i> , d, <i>d̄</i> , <i>n</i> ,	the <i>anusvār</i> may stand for <i>ɳ</i> .
Before t, <i>t̄</i> , d, <i>d̄</i> , <i>n</i> ,	the <i>anusvār</i> may stand for <i>n</i> .
Before p, ph, b, <i>b̄</i> , <i>m</i> ,	the <i>anusvār</i> may stand for <i>m</i> .
Before s, <i>s̄</i> , h,	the <i>anusvār</i> may stand for <i>m</i> .

In many cases either the *anusvār* or the relevant nasal consonant may be written, but there is a growing tendency to use the nasal consonant in preference to the *anusvār*. Thus:

संबन्ध or सम्बन्ध	sambandha connection
अंग्रेज् or अङ्ग्रेज्	angrej Englishman
अञ्जुलि or अञ्जुलि	ajñuli cupped hands

In certain words (all loans from Sanskrit), the *anusvār* is preferred:

सिंह simha (sometimes pronounced <i>sigha</i>)	lion
वंश vamṣa (usually pronounced <i>bamsa</i>)	race, lineage

(b) z in loanwords

The word अंग्रेज् *angrej* is in fact a loan from Urdu *angrez*. The Urdu *z* is represented in Nepali by *j*. Similarly *z* in a number of loans from English is represented by *j* in Nepali. For example, the English words *zoo* and *visa* are written in Nepali as जू *jū*, भीजा *bhijā* (भ representing as often the English *v*).

(c) Visarga

The symbol : (known as विसर्ग visarga) occurs only in a few loanwords from Sanskrit. In most cases it is disregarded in pronunciation. Thus, प्रायः (usually, mostly) is transcribed and pronounced *prāya*. However, the word दुःख is pronounced *dukkha* (pain). In this particular case, the visarga has the effect of doubling the consonant.

Pronunciation Exercise 11

sambandha 'connection' vamṣa 'lineage' angrej 'Englishman' simha 'lion'
jū 'zoo' bhijā 'visa' prāya 'usually' dukkha 'pain'

Script version of Exercise 11

संबन्ध वंश अंग्रेज् सिंह जू भीजा प्रायः दुःख

*Section 12**Punctuation and numerals*

The most commonly used punctuation signs are: ! full stop, , comma, ? question mark, " quotation marks.

The numerals are written as follows:

१	२	३	४	५	६	७	८	९	१०
---	---	---	---	---	---	---	---	---	----

The numerals are written from left to right:

१९७८ 1978
३२९८ 3298 etc.

*Section 13**Stress in Nepali words*

The rules which determine the position of the stress in Nepali words are complicated. The following guidelines, which should constantly be referred to, apply to the majority of cases.

1. The position of the stress depends upon both the length of the vowels and the nature of the syllables in a given word. The following vowels are regarded as *short*:

अ a	इ i	उ u	ऋ r
आ ā	ई ī	ऊ ū	ऋ̄ ū̄

The following vowels are regarded as *long*:

आ ā	ई ī	ऊ ū	ए e	ऐ āy	ओ o	औ āw
आ॑ ā	ई॑ ī	ऊ॑ ū	ए॑ ē	ऐ॑ āy	ओ॑ o	औ॑ āw

Syllables which end in a vowel are termed *open*. Syllables which end in a consonant are termed *closed*. Thus:

अब	a-ba	open-open
सामान्	sā-mān	open-closed
पञ्चमी	paj-cim-i	closed-closed-open

In general, Nepali words may be stressed on the last syllable, the penultimate (last but one) syllable or the antepenultimate (preceding the last but one) syllable:

सामान् sā-mān last syllable

खेरो	khə́y-ro	penultimate syllable
पश्चमी	páš-cim-i	antepenultimate syllable

In words of two syllables, the stress is on the *first* (penultimate) syllable when the final syllable is open: अब á-ba, उनी ú-ni, खेरो khə́y-ro, सधैं sá-dhə́y, घण्टा ghán-ta.

or if the final syllable is a closed syllable containing a short vowel: खबर khá-bar भारत bhá-rat, पश्चम pás-cim, स्मृत् sám-skṛt.

The stress is on the *final* syllable, if the final syllable is closed and contains a long vowel: सामान् sā-mán, प्राचीन् prá-cín, चुरोट् cu-rót̄.

The following exceptions to the above rules should be noted:

- (a) certain adverbial and pronominal forms ending in the syllables -hā, -hī and -hī are stressed on the final syllable: वहाँ va-hā, कहाँ ka-hā, त्यहीं tyā-hī, उहीं u-hī, etc.
- (b) the emphatic suffix -ey (see Lesson 5.9) is often stressed: घरै gharéy, जानै jānēy, etc.

In words of more than two syllables, if the penultimate syllable is long, it is stressed: सीमाना sī-má-nā, भारतीय bhā-rat-í-ya, अवलोकित् avalókit.

If the final syllable is closed and contains a long vowel or if the final syllable ends in two consonants, the final syllable is stressed: हिन्दुस्तान् hin-du-stán, इतिहास् i-ti-hás, अमरलोक् a-mar-lók, बन्दोबस्तु ban-do-bást.

If the penultimate syllable is short and the final syllable is open or a closed syllable containing a short vowel followed by only one consonant, the antepenultimate syllable is stressed: हलुको há-lu-ko, समानता sa-má-na-ta, परिषद् páriṣad.

4. The plural suffix हरू -harū is never stressed and the word to which it is added retains its original stress (see Lesson 2.2): राजा राजाहरू rájā rájaharū, तपाई तपाईहरू tapái tapáiharū etc.

5. The negative prefix न na- always attracts the stress: गर नगर gára nágara, गर्नुहोला नगर्नुहोला gárnuholá nágarnuholá etc.

6. All verbal infinitives are stressed on the first syllable (Lesson 5.3). This stress remains fixed in most forms of the verb. The major exceptions are:

- (a) negative forms of the Simple Indefinite Tense formed with the suffix -døy-, which is stressed (Lesson 6.2).
- (b) negative forms with the stressed prefix na- (see 5 above).

Thus गर्नु gárnu गरेको gáreko गर्दै छौ gárdøy chow etc.

but	गर्दैन	गर्दैनन्	नगरिएको
	gardéyna	gardéýnan	nágarieko etc.

The devanāgarī syllabary

All the symbols of the *devanāgarī* syllabary have now been introduced. In the table below, the symbols are set out in the traditional order employed in Nepali dictionaries. The following points should be noted.

- (a) The table is read from left to right. Thus in alphabetical listing, the vowel अ precedes the vowel आ, the consonant क precedes the consonant ख etc.
- (b) In dictionaries, letters bearing the marks of nasalisation (*anusvār* and *candrabindu*) are listed first. Thus अँ and अँ precede कँ.¹
- (c) It will be seen that consonants are grouped according to the mode and point of their articulation. In the first line, all the sounds are *velar*, the first (e.g. क) being voiceless and non-aspirated, the second (e.g. ख) being voiceless and aspirated, the third (e.g. ग) being voiced and non-aspirated, the fourth (e.g. घ) being voiced and aspirated, and the fifth (e.g. ङ) being nasal.

The sounds in the second line are all *palatal*, in the third line all *retroflex*, in the fourth line all *dental*, in the fifth line all *labial*.

The remaining letters follow in the order indicated.

- (d) The letters ङ and ङ, though often distinguished from ङ and ङ by means of a subscript dot are not listed separately in dictionaries. Thus पङ्क्तु parhnu is listed as if it were written पङ्क्तु.

There are several different systems found in European works for the transliteration of the *devanāgarī* script into Roman letters. The most common alternatives are listed on page 20.

A handwritten version of the script is given on pages 21 and 22.

¹Some dictionaries list letters bearing *candrabindu* before those bearing *anusvār*, whereas some make no distinction between the two.

*Anusvār**Candrabindu*

Vowel characters अ आ इ ई उ ऊ ऋ ए ऐ ओ औ

Vowel signs

a	ā	i	ī	u	ū	e	ey	o	ow
---	---	---	---	---	---	---	----	---	----

*Consonants**Velar*

क	ख	ग	ঘ	ঢ
k	kh	g	gh	ঢ

Palatal

চ	ছ	জ	ঝ	ঢ
c	ch	j	jh	ঢ

Retroflex

ট	ঠ	ঢ	ণ	ঢ়
t	th	d	dh	ঢ়

Dental

ত	থ	দ	ধ	ন
t	th	d	dh	n

Labial

প	ফ	ব	ভ	ম
p	ph	b	bh	m
য	ৰ	ল	ৱ	শ
y	r	l	v	ʃ

Visarga

ঁ	ঁ	ঁ	ঁ	ঁ
---	---	---	---	---

Virām

ঁ	ঁ	ঁ	ঁ	ঁ
---	---	---	---	---

Alternative forms

ঁ	ঁ	ঁ	ঁ	ঁ
---	---	---	---	---

ঁ	ঁ	ঁ	ঁ	ঁ
---	---	---	---	---

A note on other systems of transliteration

When transliterating Nepali names into English (in translations, learned articles etc.), the following signs are often used, and should be noted:

ঁ	r̥ or r̤
ঁ	ai
ঁ	au
ঁ	ñ
ঁ	ch
ঁ	cch
ঁ	ñ

ঁ	t
ঁ	th
ঁ	d
ঁ	dh
ঁ	ñ
ঁ	sh or ś
ঁ	ś

Nasalised vowels are often written: añ, āñ, iñ etc.

For other letters, the system of transcription described above is most commonly used.

The following examples illustrate the two types of transliteration. The first is that used in the text of this course, and the second is that most often found elsewhere:

	কৃষ্ণা	ভেরব	পৌড়্যাল	খুমজুঙ্গ	চামে	চেত্রী
(1)	kṛṣṇa	hhəyrava	pəwtyāl	khumjung	cāme	chetrī
(2)	kṛṣṇa	bhairava	paudyāl	khumjung	chāme	chhetri
	অঞ্জলি	ঠাকুৰ	ঢোকা	শিব	ভাদ্বাঁ	
(1)	apjali	thākur	ঢোকা	siva	bhādgāū	
(2)	añjali	thākur	ঢোকা	śiva	bhādgāun	
				shiva		

Proper names transliterated according to the second system are usually written with a capital letter: e.g. Kṛṣṇa, Śiva etc.

Nepali handwriting

Here is a handwritten version of the *devanāgarī* syllabary given on page 20. An examination of the letters will show you that the differences between the written and printed characters are small. Just as in writing any other language you should adapt the letters to suit your own style.

*Anusvār**Candrabindu*

Vowels অ আ ই ঈ উ ঊ ঋ এ ঐ ও ঔ

Velar

ক র্ব গ ঘ ঙ

Palatal

চ ছ জ ঝ ঙ

Retroflex

ট ঠ ড ঢ ণ ঙ

Dental	त	थ	द	ध	न
Labial	प	फ	ब	भ	म
	य	र	ल	व	श ष स ह
Visarga	:				
Virām	\				
Alternatives	अ	आ	ओ	औ	म् or ऽ रा

The following is a handwritten version of Exercise 1a (p. 26).

१. मेरो किताब् कहाँ छ ? टेबुल्मा छ |
२. त्यो मान्छे को हो ? हाम्रो नोकर हो |
३. राम् कहाँ छ ? रङ्गल्मा छ |
४. त्यो मन्दिर् धेरै पुरानो हो |
५. सगरमाथा नेपाल्मा छ |
६. काठमाडौं कहाँ छ ? नेपाल्मा छ |
७. तिम्रो घर् कहाँ छ ? त्यहाँ छ |
८. काठमाडौं ठूलो शहर् हो तर पोखरा धेरै सानो हो |
९. तिम्रो नाउँ के हो ? मेरो नाउँ राम् हो |
१०. धोबी कहाँ छ ? मेरो धर्मा छ |
११. ढोकामा को छ ? मेरो ढोरा छ |
१२. त्यो मान्छे को हो ? धोबी हो |

LESSON 1

1. Nepali has no equivalent of the English definite or indefinite articles 'the', 'a'. Thus शहर् *sahar* means *a town* or *the town*, मान्छे *mânche* *a man* or *the man*. (Note that शहर् is sometimes written सहर् *sahar*.)

2. Adjectives always precede the noun they qualify:

पुरानो मन्दिर्	<i>purâno mandir</i>	the/an old temple
ठूलो शहर्	<i>thûlo sahar</i>	the/a big city
राम्रो सिनेमा	<i>râmro sinemâ</i>	the/a good film

The English loan word सिनेमा means both *cinema* and *film*.

3. The demonstrative adjectives are: यो *yo* 'this' and त्यो *tyo* 'that'.

यो किताब्	<i>yo kitâb</i>	this book	त्यो देश	<i>tyo des</i>	that country
यो केटा	<i>yo ketâ</i>	this boy	त्यो आइमाई	<i>tyo aimâi</i>	that woman

(Note that किताब् is often pronounced *kitâp* – Introduction, Section 1.)

4. The third person singular forms छ *cha* and हो *ho* both mean 'is'. The difference between them is that, generally speaking, छ locates (i.e. indicates where someone or something is) and हो defines (i.e. indicates how, who or what someone or something is). The verb usually comes at the end of the sentence.

किताब् कहाँ छ ?	<i>kitâb kahâ cha?</i>	where is the book? (छ locates)
कलम् राम्रो हो	<i>kalam râmro ho</i>	the pen is good (हो defines)
नोकर त्यहाँ छ	<i>nokar tyahâ cha</i>	the servant is there
त्यो मान्छे को हो ?	<i>tyo mânche ko ho?</i>	who is that man?

5. छ is often used in contexts where according to the above rule हो would be expected. For instance, it would be quite correct to say कलम् राम्रो छ without any real difference being made to the sense. In certain idiomatic expressions like थीक छ *thik cha* 'it's all right', हो would in fact be incorrect. In statements, therefore, छ is often used in place of हो to define. In questions asking for a definition (usually with के 'what?' and को 'who?') हो is invariably used. Thus in the question तिम्रो नाउँ के हो ? *timro nâu ke ho?* 'what is your name?' छ would be incorrect.

6. The possessive adjectives मेरो *mero* 'my', तिम्रो *timro* 'your', हाम्रो *hâmro* 'our', like all other adjectives precede the noun they qualify.

मेरो घर् त्यहाँ छ
हाम्रो देश् नेपाल् हो

mero ghar tyahā cha my house is there
hāmro des nepāl ho our country is Nepal

7. यो and त्यो are also used as third person singular pronouns 'he', 'she', 'it'. यो refers to the person or thing nearer the speaker, and त्यो to the person or thing farther away. When no such distinction is implied, त्यो is usually employed.

त्यो को हो? tyo ko ho? who is he?
यो के हो? yo ke ho? what is this? or, what is it?
त्यो त्यहाँ छ tyo tyahā cha he/she/it is there

Obviously the translation *he*, *she*, *it* will depend on the context.

Unless ambiguity is likely to arise, the pronominal subject of the verb may be omitted. Thus यो, हो could mean 'he/she/it is'. The translation will be decided by the context.

हाम्रो नोकर् कहाँ छ ? त्यहाँ छ
hāmro nokar kahā cha? tyahā cha
Where is our servant? He is there
मेरो किताब् कहाँ छ? यहाँ छ
mero kitāb kahā cha? yahā cha
Where is my book? It is here
त्यो मान्छे को हो ? धोबी हो
tyo mānche ko ho? dhobī ho
Who is that man? He is the washerman

8. Words like -मा -mā 'in, at, on', -सित -sita 'with', -सँग sāga 'with', follow the word they govern and are known as *postpositions*. In writing they are joined to the word they follow. If that word ends in a consonant, the junction is effected by means of the *virām*.

नेपालमा	nepālmā	in Nepal
स्कूलमा	skūlmā	at school
टेबुलमा	tebulmā	on the table
द्वाकामा	dhokāmā	at the door
मान्छेसित	mānchesita	with the man
मेरो छोरासँग	mero chorāsāga	with my son

The translation of -मा 'in, at, on' is decided by the context. -सँग and -सित are largely synonymous. In certain idiomatic phrases, which will be discussed later, one may be preferred to the other.

सगरमाथा नेपालमा छ
sagarmāthā nepālmā cha
Mt. Everest is in Nepal
राम् स्कूलमा छ
rām skūlmā cha
Ram is at school

किताब् टेबुलमा छ
kitāb tebulmā cha
The book is on the table
नोकरसँग को छ?
nokarsāga ko cha?
Who is with the servant?

Vocabulary 1

आइमाई	āimāi	woman
कलम्	kalam	pen
कहाँ	kahā	where?
काठमाडौं	kāthmāḍāw	Kathmandu
किताब्	kitāb	book
को	ko	who?
घर्	ghar	house, home
छारा	chorā	son
टेबुल्	tebul	table
ठीक्	thik	all right
ठूलो	thūlo	big
द्वाका	dhokā	door
तिम्रो	timro	your
त्यहाँ	tyahā	there
त्यो	tyo	that
देश्	des	country, land
धेरै	dheray	much, very
धोबी	dhobī	washerman
नाउँ	nāu	name
नेपाल्	nepāl	Nepal
नोकर्	nokar	servant
पुरानो	purāno	old
पोखरा	pokharā	Pokhara
मन्दिर्	mandir	temple
-मा	mā	in
मान्छे	mānche	man, person
मेरो	mero	my
यहाँ	yahā	here
यो	yo	this
राम्	rām	Ram (man's name)
राम्रो	rāmro	nice, good, beautiful
शहर् (सहर्)	sahar (sahar)	city
सगरमाथा	sagarmāthā	Mt. Everest
-सँग	-sāga	with

A COURSE IN NEPALI

साइकल्	sāikal	cycle
सानो(सानु)	sāno (sānu)	small
-सित	-sita	with
स्कूल्	skūl	school
हाम्रो	hāmro	our

Exercise 1a

Translate into English

१. मेरो किताब् कहाँ छ? टेब्लमा छ।
२. त्यो मान्छे को हो? हाम्रो नोकर हो।
३. राम् कहाँ छ? स्कूलमा छ।
४. त्यो मन्दिर् धेरै पुरानो हो।
५. सगरमाथा नेपालमा छ।
६. काठमाडौं कहाँ छ? नेपालमा छ।
७. तिमो घर् कहाँ छ? त्यहाँ छ।
८. काठमाडौं ढूले शहर् हो तर पोखरा धेरै सानो हो।
९. तिमो नाउँ के हो? मेरो नाउँ राम् हो।
१०. धोबी कहाँ छ? मेरो धरमा छ।
११. ढोकामा को छ? मेरो छोरा छ।
१२. त्यो मान्छे को हो? धोबी हो।

Exercise 1b

Translate into Nepali

1. Our house is in Pokhara.
2. Where is my cycle?
3. The servant is at the door.
4. This book is very good.
5. Kathmandu is in Nepal. It is a very big city.
6. What is your name?
7. Who is in your house?
8. My town is Kathmandu.
9. This temple is very old.
10. My son is with the servant.

Exercise 1c

Use छ or हो as appropriate

१. मेरो किताब् कहाँ ---- ?
२. त्यो के ---- ?
३. हाम्रो घर नेपालमा ---- !
४. राम् यहाँ ---- !
५. त्यो शहर् धेरै ढूलो ---- !

LESSON ONE

६. तिमो नाउँ के ---- ?
७. ढोकामा को ---- ?
८. मेरो छोरा स्कूलमा ---- !

Exercise 1d

Translate into Nepali

In the house; on the table; with Ram; this country is Nepal; he is a washerman; who is that? he is in Nepal; it's all right; where is Kathmandu? she is in the temple; with the little boy.

LESSON TWO

In written and occasionally in the spoken language, adjectives ending in **-o** change their endings to **-ā** before a plural noun.

ठूला राजाहरु	ṭhūlā rājāharū	great kings
पराना शहरहरु	purānā saharharū	old cities
मेरा किताब्हरु	merā kitābhārū	my books

Some adjectives in **-o** have an alternative form in **-u**, e.g. सानो **sāno** or सानू **sānu** 'small'. These also have a plural form in **-ā**. Thus साना **sānā**.

5. When a plural suffix is added to 'non-countable' nouns denoting inanimate objects (e.g. words like *rice, tea, clothes* etc.), it implies 'and other things'.

भातू	bhāt	'cooked rice'	भातहरु	bhāt-harū	rice and other things to eat
लुगा	lugā	'clothes'	लुगाहरु	lugāharū	clothes and other things to wear

Note that लुगा 'clothes' is singular in Nepali:

मेरो लुगा त्यहाँ छ my clothes are there

6. When हरु is added to a proper name, it implies 'the person and his family or people'.

रामहरु	rāmharū	Ram and his family
सीताहरु	sītāharū	Sita and her friends

7. The plural forms corresponding to छ and हो are छन् **chan** and हुन् **hun**, both meaning 'are'.

ती मान्छेहरु कहाँ छन्?	Where are those men?
ती आइमाईहरु को हुन्?	Who are those women?

In sentences like 'my sons are students', where in English both nouns are plural, in Nepali the plural suffix **-हरु** is added only to the first noun. The noun in the predicative position does not usually require the plural suffix.

मेरो (मेरा) छोराहरु विद्यार्थी हुन्
mero (or merā) chorāharū vidyārthī hun

My sons are students

8. In spoken Nepali, the singular form of the demonstrative यो, त्यो and the singular form of the verb छ, हो are often used even when the subject of the sentence is plural. Thus the following would be acceptable in the spoken language.

त्यो मान्छेहरु कहाँ छ?
त्यो आइमाईहरु को हो?

मेरो छोराहरु विद्यार्थी हो

1. New conjunct consonants

ज्य	jy	as in	दाज्यू	dājyū	elder brother
थ्व	thv	as in	पृथ्वी	pṛthvī	earth
प्त	pt	as in	हप्ता	haptā	week
र्ख	rkh	as in	गोर्खा	gorkhā	Gorkha ¹
ल्त	lt	as in	खल्ती	khaltī	pocket
ल्ल	ll	as in	दिल्ली	dillī	Delhi
स्व	sv	as in	स्वास्नी	svāsnī	wife

2. The plural of nouns is formed by adding the plural suffix **-हरु harū** directly to the noun. When the noun to which the suffix is added ends in a consonant, the junction is effected by means of the *virām*.

राजा	rājā	king	राजाहरु	rājāharū	kings
मान्छे	mānche	man	मान्छेहरु	mānchēharū	men
शहर	sahar	city	शहरहरु	saharharū	cities
बाहुन	bāhun	Brahmin	बाहुनहरु	bāhunharū	Brahmins
खेत	khet	field	खेतहरु	khet-harū	fields
किताब	kitāb	book	किताब्हरु	kitābhārū	books

3. Before plural nouns, the demonstratives यो and त्यो (1.3) become यी **yī** and ती **tī** respectively.

यो मन्त्री	yo mantri	this minister
यी मन्त्रीहरु	yī mantriharū	these ministers
त्यो घोड़ा	tyo ghōḍā	this horse
ती घोड़ाहरु	tī ghōḍāharū	these horses

4. In spoken Nepali, other adjectives usually have the *same* form before both singular and plural nouns.

परानो मन्दिरहरु	purānō mandirharū	old temples
मेरो छोराहरु	mero chorāharū	my sons
ठूलो शहरहरु	ṭhūlo saharharū	big cities

¹This word is often written गोरुदा

The replacement of plural endings by the singular is a common feature of the spoken language.

9. The numerals are set out in Appendix 1 (p. 251). At this stage numerals 1 to 10 should be learnt.

When preceded by a numeral, the noun usually remains singular. Thus: दुइ दिन् dui din 'two days', पाँच साल् pāc sāl 'five years', दस् महीना das mahīnā 'ten months', छ हजार मील् cha hajār mil 'six thousand miles', सातु कोस् sāt kos 'seven kos'. (kos is a measure of distance approximately two miles. In villages kos is used more frequently than मील् or किलोमीटर् kilometer.)

10. When a noun is qualified by धेरै dheray 'much, many', the addition of the plural suffix is optional and in spoken Nepali is often omitted. Thus: धेरै किताब् or धेरै किताबहूहरू.

In spoken Nepali verbal concord may be singular or plural. In the written language it is usually plural.

पुस्तकालयमा धेरै किताबहूहरू
pustakālayamā dheray kitāb-harū chan
In the library there are many books

In spoken Nepali, the same sentence may be expressed:

प्रस्तकालयमा धेरै किताब् छ।

11. All Nepali verbs have special negative forms. The negative forms corresponding to छ and हो are छैन chayna and होइन hoina respectively. The plural negative forms are छैनन् chayan and होइनन् hoinan.

मेरो किताब् यहाँ छैन
My book is not here
त्यो मान्छे बाहुन् होइन
That man is not a Brahmin
मेरो छोराहरू स्कूलमा छैनन्
My sons are not at school
गी आइमाईहरू नेपाली होइनन्
These women are not Nepalis

12. Questions may be asked by using an interrogative word like कहाँ kahā? 'where?' के ke? 'what?', को ko? 'who?', कुन् kun? 'which?'. Note that कुन् is an adjective. कुन् देशमा kun deśmā? 'in which country?' कुन् किताब् kun kitāb? 'which book?' कुन् किसिम् kun kisim? 'which sort?'

In questions which require the answer 'yes' or 'no', the order of words remains the same as in the statement, but the pitch of the voice rises at the end of the sentence.

यो किताब् हो?	Is this a book?
त्यो मान्छे नेपाली हो?	Is that man a Nepali?
ती विद्यार्थीहरू विश्वविद्यालयमा छन्?	Are those students at university?

Such questions are answered by repeating the main verb in the affirmative for 'yes' and in the negative for 'no'.

मेरो किताब् टेब्लमा छ? छ Is my book on the table? Yes (it is)
त्यो मान्छे बाहुन् हो? होइन Is that man a Brahmin? No (he is not)

The word हजार् hajār (literally 'sir') is often added to the answer for the sake of politeness.

चिया छ? छ, हजार्
ciyā cha? cha hajār
Is there (any) tea? Yes, sir

Questions are commonly asked by using the expressions छ कि छैन? cha ki chayna? हो कि होइन? ho ki hoina? 'is there or isn't there?'

पसल्मा फलफुल छ कि छैन?
pasalmā phalphul cha ki chayna?

In the shop is there any fruit (or not)?

त्यो मान्छे छेत्री हो कि होइन?
tyo mānchē chetri ho ki hoina?
Is that man a Chetri¹ (or not)?

तरकारी मीठो छ कि छैन?
tarkāri mītho cha ki chayna?

Are the vegetables good (or not)?

Note that तरकारी 'vegetables' is singular in Nepali.

13. In Nepali there are number of words for 'good':

(a) राम्रो rāmro, though strictly speaking means 'pleasing to the eye', 'beautiful', is now used in most senses of the English 'good'.

(b) मीठो means 'good to the taste' and is only used for food and drink.

(c) असल् asal means 'of good quality' or 'morally good'.

त्यो राम्रो मान्छे हो He's a good-looking man
त्यो असल् मान्छे हो He's a good man (ref. to character)
पानी मीठो छ The water tastes good
पानी असल् छ The water is good (for drinking)

(d) बेस् bes and its emphatic form¹ बेसै besay again refers to quality:

त्यो होटेल बेसै छ That hotel is good
सिनेमा बेसै छ The film is fairly good

14. The informal greeting कस्तो छ? kasto cha? 'how goes it?', 'how are you?'

¹A Nepalese caste.

'Emphatic forms (Lesson 5.9) all end in the suffix -ay. All words may have emphatic forms, which are not always very different in meaning from the simple form. *thik cha* and *thikay cha* are more or less synonymous. Note that the emphatic forms *besay* and *ramray* are used in the sense of 'fairly good', 'not too bad'.

may be answered:

- बेसु छ or बेसै छ bes/besay cha,
- ठीकू छ or ठीकै छ thik/thikay cha
- राम्रो छ or राम्रै छ rāmro/rāmr̥ay cha,
- सन्चो छ or सन्चै छ sanco/sancay cha

All these expressions may be translated 'all right'.

The most common form of greeting in Nepal is नमस्ते namaste or नमस्कार namaskār, used at any time of the day. When taking leave of someone नमस्ते is used where we should say 'goodbye'. In this case it may be preceded by some remark like मजाहैंत? ma jāū hēy ta? (literally 'may I go now?').

15. The interrogative pronouns को 'who?' and के 'what?' have no separate plural forms. Plurality is indicated by repeating the pronoun.

तिप्पो घरपाको को छ? (ठन्)

Who (i.e. what people) are in your house?

पसलमा को को छ?

What things are in the shop?

Similarly, repetition of an adjective indicates plurality:

त्यो पसलमा असल असल माल छ
tyo pasalmā asal asal māl cha

There are all kinds of good things in the shop

Note especially the reduplicated forms सान्साना sānsānā 'small', and ठुळठुला thūlthūlā 'big' which always have the plural ending -ā.

खोलामा सान्साना माछा धेरै छन्
kholāmā sānsānā māchā dheray chan

In the river there are lots of little fish

भारतमा ठुळठुला शहरहरू छन्

bhāratmā thūlthūlā saharharū chan
In India there are many big cities

16. The postposition -को '-ko' of' deserves special attention. 'The book of the boy' or 'the boy's book' is expressed छोराको किताबु chorāko kitāb 'boy-of book'. Compare the following sentences:

नोकर्को नार्दै के हो?

nokarko nāū ke ho?

What is the servant's name?

रामको पसल कहाँ छ?

rāmko pasal kahā cha?

Where is Ram's shop?

नेपालको राजधानी काठमाडौं हो

nepālko rajdhānī kāthmāḍāw ho
The capital of Nepal is Kathmandu

रामुको पसलमा कन किसिम्को माल छ?

rāmko pasalmā kun kisimko māl cha?

What sort of goods are there in Ram's shop

In written and sometimes in spoken Nepali, -को changes to -का kā before plural nouns. In this respect it behaves like an adjective:

नेपालुका मान्छेहरु	nepālkā māncheharū	men of Nepal
छोराका किताबुहरु	chorākā kitāb-harū	the boy's books
रामुका बहिनीहरु	rāmkā bahiniharū	Ram's sisters

17. Nepali possesses a large number of relationship terms, which will be encountered throughout the course.¹ बहिनी bahini is a term applied to a sister younger than oneself. दिदी didi is an elder sister. Similarly, भाइ bhai is a younger brother, and दाइ dāi or दाज्यु dājyū is an elder brother.

These terms are commonly used even when addressing strangers. If we stopped a man of about our own age, or a little older, in the street to enquire the way to the teashop, we might say:

ए दाज्यु चियापसल कहाँ छ?
e dājyū, ciyāpasal kahā cha

Excuse me ('o elder brother!'), where is the teashop?

In the same way, a woman might be politely addressed as दिदी . If she is much older than oneself, she would be addressed as आमा āmā 'mother', or if very much older as बज्यै bajyey 'grandmother'. Younger men may be addressed as भाइ and younger women as बहिनी . Children are frequently addressed as नानी nānī.

The honorific suffix -ज्यु -jyū when added to male proper names is the equivalent of 'Mr.'

गणेशज्यु	gaṇeṣjyū	Mr. Ganesh
बिष्टज्यु	bistajyū	Mr. Bista

Occasionally, the Hindi form of the suffix -जी -ji is also used.

18. The postpositions -बाट -bāṭa and -देखि -dekhī both mean 'from'.

काठमाडौंदेखि पोखरा कति टाढा छ?

kāthmāḍāwdekhī pokharā kati tāḍhā cha?

How far is Pokhara from Kathmandu?

लन्दनबाट नेपाल छ हजार मील टाढा छ

landanbāṭa nepal cha hajār mil tāḍhā cha

Nepal is six thousand miles away from London

(Note the use of the adjective टाढा 'far' in the second sentence.)

In sentences like the following only -देखि may be used:

¹A list of relationship terms is given on p.256.

त्यो मान्छे पाँच महीनादेखि यहाँ छ

tyo mānche pāc mahīnādekhī yahā cha

That man has been here for five months ('is here from five months')

मेरो छोरा तीन हप्तादेखि विरामी छ

mero chorā tīn haptādekhī bīrāmī cha

My son has been ill for three weeks

19. Postpositions may be added to adverbs like यहाँ, त्यहाँ, कहाँ

त्यो मान्छे यहाँको होडन

That man is not from ('of') here

यो मान्छे कहाँको हो?

Where does he come from? (lit. 'He is a man of where?')

यहाँबाट शहर कति टाढा छ?

How far is the city from here?

Vocabulary 2

अरु	arū	other, else
अरु के	arū ke	what else?
अलि	ali	rather, a little
असल	asal	good, sound
ऊ त्यही	ū tyahī	over there
उकाला	ukālo	steep
कति	kati	how much?
कति टाढा?	kati ṭāḍhā	how far?
कस्तो	kasto	how
किसिम	kisim	kind, sort
कुन्	kun	which
खल्ती	khaltī	pocket
खेत	khet	field
खोला	kholā	river
गाउँ	gāū	village
घोडा	ghoḍā	horse
चिया	ciyā	tea
चियापसल्	ciyāpasal	teashop
छेत्री	chetrī	Chetri
-ज्यू	-jyū	honorific suffix, Mr.
टाढा	ṭāḍhā	far
ठूलूठूला	ṭhūlūṭhūlā	big (pl. adj.)
तर	tara	but
तरकारी	tarkārī	vegetables
दरबार	darbār	court, palace
दाइ (दाज्य)	dāī (dājyū)	elder brother

दिन	din	day
दिल्ली	dilli	Delhi
दिदी	didi	elder sister
दृध	dūdh	milk
-दर्ख	-dekhī	from, since
धेरै	dherøy	much, many
नमस्ते (नमस्कार)	namaste (namaskār)	Hello, goodbye
नानी	nānī	child
नेपाली	nepālī	Nepali
पण्डित	panḍit	scholar (of Sanskrit)
पानि	pani	also, even
पासल	pasal	shop
पुस्तकालय	pustakālaya	library
पृथ्वीनारायण	prithvīnārāyan	Prithvirayhan
पैसा	paysā	money
फल्फुल	phalphul	fruit
बजार	bajār	bazaar, market
ब्रह्मी	brahmī	younger sister
बज्यै	bajyey	grandmother
-वाट	-bāṭa	from
बाटो	bāṭo	road
बाहून	bāhūn	Brahmin
बिरामी	bīrāmī	ill
बढो	baddo	old man
बैसु	baiesu	good, fine
भाइ	bhai	younger brother
भात्	bhāt	cooked rice
भारत्	bhārat	India
मन्त्री	mantri	minister
महीना	mahīnā	month
माछा	māchā	fish
माथि	māthi	on, above, up
माल	māl	goods, wares
मास्टर	māstār	schoolmaster
मिठो	mītho	pleasant tasting
मिल	mīl	mile
राम्रो	rāmrō	good, beautiful
राजधानी	rajdhānī	capital
रुपिया ¹	rupiyā	rupee ¹
लंदन	landan	London
लुगा	lugā	clothes
विद्यार्थी	vidyārthī	student

¹The major unit of currency in Nepal.

A COURSE IN NEPALI

विश्वविद्यालय	vijavādīyālāya	university
सन्चो	sanco (<i>emph.</i> sancay)	in good health, well
सानूसाना	sānsānā	little (pl. adj.)
साल्	sāl	year
सिपाही	sipāhī	soldier, seepoy
स्वास्ती	svāstī	wife
हजार्	hajār	thousand
हजूर	hajūr	sir
हप्ता	haptā	week
होटेल	hotel	hotel, restaurant

Reading Passage

अ. दाज्यू नमस्ते।
 आ. नमस्ते
 अ. यहाँबाट गोखाँ कर्ति टाढा छ ?
 आ. धेरै टाढा छैन हजूर्, उत्थाएँ छ, माथि।
 अ. बाटो कस्तो छ ? उकालो छ ?
 आ. अलि उकालो छ हजूर।
 अ. शहरु कस्तो छ ? ठूलो छ कि छैन ?
 आ. धेरै ठूलो छैन, तर बजारमा पसलुहरू धेरै छन्।
 अ. शहरमा अरू के के छ ? मन्दिरहरू छन् ?
 आ. छन् हजूर। पृथ्वीनारायणको पुरानो दरबारु पनि छ।
 मेरो गाउँ यहाँ छ। म जाउँ है त हजूरनमस्ते।
 अ. नमस्ते,

Exercise 2a

Translate into English

१. त्यो पसलमा धेरै किसिमूको माल छ।
२. तिम्रो छोराको नार्डे के हो ? गणेश हो हजूर।
३. ती मान्छेहरू को हनु ? ती मान्छेहरू सिपाही हनु।
४. तिम्रो पसलमा चिया छ कि छैन ? छ हजूर तर दृधु छैन।
५. भारतको राजधानी के हो ? दिल्ली हो।
६. ए दाज्यू नमस्ते ! कस्तो छ ? राष्ट्री छ।
७. काठमाडौं कन्तु देशमा छ ? नेपालमा छ।
८. त्यो तरकारी मीठो हो कि होइन ? धेरै मीठो हो।
९. गोल्या काठमाडौंबाट अलि टाढा छ।
१०. काठमाडौंमा धेरै पुराना मन्दिरहरू छन्।
११. शहरदेखि विश्वविद्यालय कर्ति टाढा छ ? धेरै टाढा छैन।
१२. मेरो छोराहरू विद्यार्थी हनु। विश्वविद्यालयमा छन्।
१३. त्यो ठूलो होटेल कस्तो छ ? बेसै छ।

LESSON TWO

१४. त्यो मान्छे दुइ महीनादेखि नेपालमा छ।
१५. तिम्रो गाउँ कहाँ छ ? ऊ न्यही छ हजूर।
१६. रामको पसलमा असल असल मालु छ।
१७. त्यो बूढो यहाँको मान्छे होइन। गोर्खाको हो।
१८. तिम्रो खल्तीमा के के छ ?
१९. मेरो भाइ पोखरामा छ।
२०. नेपालका शहरहरू ठूला छैनन्।

Exercise 2b

Translate into Nepali

1. How far is the hotel from here?
2. Where is Ram's shop? It is in the city.
3. Is there (any) milk in the shop?
4. What is the capital of Nepal? It is Kathmandu.
5. That man has been in Kathmandu for two years.
6. My sisters are at the university.
7. Is this temple old? Yes, it is very old.
8. Excuse me. How far is the library from here?
9. How is the rice? It is very tasty.
10. My son's name is Ganesh.
11. Hello, how are you? I am very well.
12. There are many big cities in India.

Exercise 2c

Translate into Nepali using the plural form of the adjective where necessary
 my books; eight rupees; many great cities; our servants; five days; great
 kings; your clothes; those villages; three kos.

Exercise 2d

Put the following into the plural

शहर, स्वास्ती, छेत्री, विद्यार्थी, योकिताब, त्यो घोडा,
 ठूलो मान्छे, पुरानो मन्दिर, तिम्रो छोरा मेरो भाइ,
 सानु खेत,

Exercise 2e

Translate into Nepali

the servant's house; the capital of India; Ganesh's wife; the university of
 Kathmandu; this old man is not from here; he comes from Gorkhā; the villages
 of India; the big cities of Pākistān.

Exercise 2f

Translate into English

१. नेपालमा गाउँहरू धेरै छन् ।
२. रामको बहिनीको नाउँ सीता हो ।
३. गणेशज्यु, नमस्कार, कस्तो छ? बेसै छ ।
४. ए नानी, तिम्रो धैर्यहाँबाट कति टाढा छ ।
धेरै टाढा छैन, हजूर । ऊ त्यहीं छ ।
५. पोखरा कहाँ छ? नेपालमा छ ।
६. दिल्ली कहाँ छ? दिल्ली भारतमा छ । दिल्ली भारतको राजधानी हो ।
७. काठमाडौंमा पुराना मनिदरहरू धेरै छन् ।
८. हिमालयमा ठूल्ठूला नदीहरू छन् ।
९. यो त्र्यकारी मिठो छैन । तिम्रो पसलमा अरु के के छ?
१०. मेरो भाइ तीन महीनादेखि भारतमा छ ।

LESSON 3

1. New conjunct consonants

ग्ल	gl	as in	अग्लो	aglo	high
र्ज, झ	rj, ng	as in	दार्जिलिङ्ग	dārjiling	Darjeeling
झ	ddh	as in	बृद्धिमान्	buddhimān	clever
ध्य	dhy	as in	अध्यापक	adhyāpak	lecturer
फ्र	phr	as in	फ्रान्स	phrāns	France
ल्क	lk	as in	कलकत्ता	kalkattā	Calcutta
ष्ट्र	str	as in	राष्ट्रपति	rāṣtrapati	president
ज	jn	as in	जानी	jnāni	well behaved

The combination of ज and ञ (written ङ) is pronounced gy exactly the same as ग्ल. In the word जानी the ा is pronounced like the a in Southern English hat.

2. We shall now discuss the rather complex system of personal pronouns and the full conjugation of the verbs छ and हो which you have met in the first two lessons.

Second person pronouns ('you') and third person pronouns ('he', 'she', 'it', 'they') may be grouped into three major honorific grades:

- (a) Low Grade Honorific (LGH) pronouns – used mainly for children in one's own family, family retainers and animals.
- (b) Middle Grade Honorific (MGH) pronouns – used mainly for other children, social inferiors, younger relations and intimate friends.
- (c) High Grade Honorific (HGH) pronouns – used mainly for older relations, acquaintances of equal status, and people to whom one owes a measure of respect.

For example, a family servant, one's son or daughter might be addressed as ताँ tā 'you' (LGH). The pronoun can equally be used to insult or to express endearment. A child belonging to someone else, a waiter in a hotel or a taxi driver might be addressed as तिमी timī 'you' (MGH). An elder relation, one's father, teacher or any older acquaintance would be addressed as तपाईं tapāī 'you' (HGH). Although one might compare French *tu* and *vous*, it should be noted that the form of address, once established, is never changed.

The honorific scale also extends to third person pronouns. Thus उ 'he/she' is LGH, 'उनी unī is MGH, and वहाँ vahā and यहाँ yahā are HGH. Whereas in

third person pronouns there is no distinction of gender (उ, उनी mean both 'he' and 'she'), a distinction of nearness and farness is maintained. See for example Lesson 1.7, where we found that यो denotes the person nearer to and त्यो the person farther from the speaker.

In most cases, plural pronouns are formed by adding the plural suffix-हरु to the singular form. Thus तपाईं tapāī 2. sing. HGH, तपाईंहरु tapāīharū 2. plur. HGH.

The following is a complete list of the personal pronouns:

Singular

1	म	ma	I
2 LGH	तै	tā	you
2 MGH	तिमी	timī	you
2 HGH	तपाईं	tapāī	you
3 LGH	उ	u	he/she
3 LGH	यो	yo	tyo
3 MGH	यिनी	yinī	तिनी
3 MGH	यहाँ	yahā	वहाँ
			उनी unī
			वहाँ vahā

Plural

1	हामी	hāmī	we
	हामीहरु	hāmīharū	
2 LGH/MGH	तिमी	timī	you
	तिमीहरु	timīharū	
2 HGH	तपाईंहरु	tapāīharū	you
3 LGH/MGH	यिनीहरु	yinīharū	they
	उनीहरु	unīharū	
3 HGH	यहाँहरु	yahāharū	वहाँहरु
			vahāharū

The 2nd person LGH pronoun तै has no plural form. Instead, the MGH form is used. The 3rd person LGH pronoun उ and the 3rd person plural pronouns refer only to persons, not to things. The usage of the personal pronouns is discussed in section 4 below.

3. The affirmative and negative paradigms of the verbs छ and हो are as follows:

(a)

Personal pronoun	Affirmative	Negative
म	छु	छैन
तै	छस्	छैनम्
यो त्यो उ	छ	छैन
उनी, यिनी, तिनी	छन्	छैनन्
तपाईं, तपाईंहरु	हुनुहुन्छ	हुनुहुन्न

LESSON THREE

१ प्र०	हामी, हामीहरु	छौ	chəw	छैनौ	chəynəw
२ उ० प्र०	तिमी, तिमीहरु	छौ	chəw	छैनौ	chəynəw
३ उ० प्र०	उनीहरु, यिनीहरु, तिनीहरु	छन्	chan	छैनन्	chəyanan
३ म० प्र०	यहाँ, वहाँ	हुनुहुन्छ	hunuhuncha	हुनुहुन्न	hunuhunna
३ व० प्र०	यहाँहरु, वहाँहरु	हुनुहुन्छ	hunuhuncha	हुनुहुन्न	hunuhunna

(b)

Personal pronoun	Affirmative	Negative
म	है	होइन
तै	होस्	होइनस्
उ	हो	होइन
उनी	हुन्	होइनन्
तपाईं	हुनुहुन्छ	हुनुहुन्न
हामी	है	होइनौ
तिमी	है	होइनौ
उनीहरु	हुन्	होइनन्
वहाँ	हुनुहुन्छ	हुनुहुन्न
वहाँहरु	हुनुहुन्छ	हुनुहुन्न

From the above tables it will be clear that the 3rd person MGH pronouns (उनी, तिनी, यिनी) require the 3rd person plural verb forms छन् and हुन् and that all the HGH pronouns (तपाईं, वहाँ etc.) take the same forms. It will also be noted that the HGH forms of उ and हो are identical.

The two verbs also share a common infinitive हुनु hunu 'to be'. In English both verbs are translated as 'I am', 'you are', 'he/she is' etc., but as we have already seen, the function of छ is to *locate* and that of हो is to *define*.

4. The following sentences illustrate the use of the personal pronouns. 1 sing. म ma 'I' requires little comment:

म विश्वविद्यालयमा छु
I am in the university
म अद्धारमा छैन
I am not in the office
म अङ्गेजू हैं। हिन्दुस्तानी होइन
I am English, not Indian

Note that the personal pronoun may be omitted in cases where confusion is not likely to arise.

2 sing. LGH तै tā 'you' is reserved for social inferiors usually in the family. Children and servants of the speaker's family are often addressed as तै . It is also used when speaking to animals and often used in poetry, something like English 'thou'.

ए नानी तैं कहाँ छस्?
Child, where are you?
तैं जानी होइनस्?
Aren't you good (little boy)?

2 sing. MGH तिमी **timi** 'you' is reserved for social inferiors and for children not of the speaker's family. It may be used to address younger members of the family (sisters, brothers etc.). A man may address his wife as तिमी but she would not generally use it for her husband. A foreigner would do well not to use तिमी when addressing adult strangers.

2 sing. HGH तपाईं **tapai** 'you' is used for anyone to whom respect is due: It is becoming customary to use तपाईं for any adult stranger regardless of his or her social status. A woman usually addresses her husband as तपाईं .

तपाईंहिजोआजाकहाँ हुनुहुन्छ, बिष्टज्य?
Where are you nowadays, Mr. Bista?
ए दाइ, तपाईं बाहुन् हुनुहुन्छ?
Excuse me, are you a Brahmin?

2 pl. MGH and HGH तिमीहरू **timiharu**, तपाईहरू **tapaiharu** 'you' are used to address several people who would individually be addressed as तिमी and तपाईं . Occasionally in books and speeches, when a number of people are addressed as a group, the singular forms are used.

तपाईहरू विद्यार्थी हुनुहुन्छ?
Are you students?
तपाईहरू छेत्री हुनुहुन्छ?
Are you Chetris?

Note that the noun in predicative position remains singular.

1 pl. हामी **hami** 'we' and the form हामीहरू **hamiharu** are in most respects synonymous and interchangeable. Occasionally हामी may be used by the speaker to refer to himself, in which case it would be translated 'I'.

हामीहरू मज्द्र हाँ
We are labourers
हामी नेपाली हाँ
We are Nepalis

3 sing. LGH उ **u** 'he/she', यो, त्यो **yo, tyo** 'he/she/it'. We have already seen that the demonstratives may be used as 3rd person singular pronouns (see Lesson 1.7.). When proximity or distance is not implied त्यो is used rather than यो . These pronouns refer to persons, to whom no particular respect is due, and to things. उ is used only for persons.

उ घरमा छ
He/she is at home

त्यो दार्जीलिङ्गमा छ
He/she is in Darjeeling
त्यो धेरै राम्रो हो
That's very good
यो नेपालमा छ तर त्यो भारतमा छ
He is in Nepal, but he (the other one) is in India

3 sing. MGH यिमी **yini**, तिनी **tini** उनी **uni** 'he/she' are used for persons to whom a certain measure of respect is due. They are frequently used to refer to persons in novels and historical narrative, but not usually to refer to the royalty of Nepal or their ancestors. यिमी refers to the person nearer the speaker and तिनी to the person farther away. उनी is more or less synonymous with तिमी and perhaps used more frequently in speech.

यिमी को हुन्?
Who is he/she?
उनी लन्दनमा छन्
He is in London
तिनी कहाँ छन्?
Where is he?

Nouns denoting persons who would be referred to with a MGH pronoun take a 3rd person plural verb:

राम् कहाँ छन्? उनी घरमा छन्
Where is Ram? He is at home

The plural verb in the question and the use of उनी in the answer makes the sentences more polite than if the singular छ and त्यो had been used.

3 sing. HGH यहाँ **yahā** वहाँ **vahā** (sometimes written उहाँ **uhā**) 'he, she' are used to refer to people who would be addressed as तपाईं in the 2nd person. The difference between यहाँ and वहाँ is again one of proximity.¹

वहाँ अद्वाया हुनुहुन्छ
He is at the office
यहाँ बाहुन् हुनुहुन्छ
He (the person here) is a Brahmin

Nouns denoting persons referred to with a HGH pronoun require the honorific form of the verb.

मेरो बबा कल्कत्तामा हुनुहुन्छ। वहाँ मन्त्री हुनुहुन्छ
My father is in Calcutta. He is a minister
मेरो दिदी धरै हुनुहुन्छ। बिरामी हुनुहुन्छ
My elder sister is at home. She is ill

¹'yahā' and 'vahā' are occasionally used in place of 'tapai' to address a second person, in which case, of course, they would be translated 'you' in English. This usage is felt to be extra polite.

When such a noun is preceded by the postposition *-को* in written and occasionally in spoken Nepali, *-को* becomes *-का* *-कां* (the plural concord denotes respect).

जापानका प्रधानमन्त्री टोक्योमा हुनुहुन्त

The Prime Minister of Japan is not in Tokyo

फ्रान्सका राष्ट्रपति बेलायतमा हुनुहुन्त

The President of France is in England.

3 pl. LGH/MGH यिनीहरू *yinīharū* तिनीहरू *tinīharū* उनीहरू *unīharū*
'they' are used only for persons:

यिनीहरू बाहन हुन्

They are Brahmans

उनीहरू हिजोआज विश्वविद्यालयमा छैनन्

They are not at the university nowadays

तिनीहरू कहाँ छन्?

Where are they?

Note that 'they' referring to things is left unexpressed:

मेरो (मेरा) किताबहरू कहाँ छन्? यहाँ छन्

Where are my books? They are here

In colloquial speech the singular forms of the adjectives and verbs may be used:

तिनीहरू कहाँ छ?

मेरो किताबहरू कहाँ छ?

3 pl. HGH यहाँहरू *yahāharū*, वहाँहरू *vahāharū* correspond to their singular counterparts.

वहाँहरू दरबारमा हुनुहुन्त

They are at court

5. Feminine forms

We have seen that there is usually no distinction of gender in the 2nd and 3rd person forms of pronouns and verbs. A number of separate feminine verb forms, however, do exist, and these are found in both written and spoken Nepali, though usage is by no means consistent. The following feminine forms of छ are the most common:

2 sing. LGH	तैंछेस	<i>tā ches</i>	you (f.) are
3 sing. LGH	उ, त्यो, योछे	<i>u, tyo, yo che</i>	she is
3 sing. MGH	उनी, तिनी, यिनी छिन्	<i>unī, tinī, yinī chin</i>	she is

Adjectives ending in *ओ* -*o* and the postposition *-को* have a feminine singular form in *-ई* -*i* (e.g. बूढी, मेरी, *-की*), which is occasionally used with nouns denoting females. Thus:

मेरी स्वास्नी	<i>merī svāsnī</i>	my wife
बूढी आइमाई	<i>būḍhī āimāī</i>	an old woman
रामकी केटी	<i>rāmkī kēṭī</i>	Ram's daughter

The use of a feminine verb with a feminine noun is obligatory:

रामकी स्वास्नी कहाँ छे?

Where is Ram's wife?

मेरी बहिनी मन्दिरमा छे

My little sister is in the temple

तपाईँकी स्वास्नी कहाँ छिन्? उनी घरमा छिन्

Where is your wife? She is at home

Note तपाईँकी *tapāīki* 'of you', 'your'

Feminine forms, though occasionally employed in spoken Nepali, are largely a feature of the written language. In normal colloquial speech, रामको स्वास्नी...छ, मेरो बहिनी....छ, तपाईँको स्वास्नी....छन् etc. are more frequently heard than the forms given in the examples above.

6. At first sight, the Nepali pronominal system, with its three honorific grades and special forms denoting nearness and farness, appears extremely complicated. Added to this is the fact that in speech the system is not always consistently employed and many speakers change grade within the space of a short conversation. The foreign student of the language might do well to follow the rough guidelines set out below:

- (a) When addressing a second person, always use तपाईँ except for children who should be addressed as तिमी .
 - (b) A third person, who is not present, may usually be referred to by one of the LGH pronouns उ, यो, त्यो, unless special respect is due, in which case the HGH pronouns यहाँ, वहाँ should be used. For example, an absent friend or acquaintance might be referred to as उ, the parent, relation, teacher of the interlocutor would usually be referred to as वहाँ .
 - (c) The MGH pronouns (उनी, यिनी, तिनी) which are now largely a feature of the written language, can for most purposes be ignored in speech.
 - (d) Feminine forms can also be ignored in speech. It will be enough to recognize them when they occur.
 - (e) Nepalese royalty should be referred to by the HGH pronouns, or by the special form हजार which will be discussed later in the course (Lesson 20).
 - (f) Older people frequently address younger people as तिमी or तैं. The younger person, however, would not respond with the same pronoun, but would show respect by using तपाईँ .
7. Comparison of adjectives is effected by means of the postposition *-भन्दा* *-bhanda* than'.

(a) Comparative

कलकत्ता दिल्लीभन्दा ठूलो छ
kalkattā dillibhandā thūlo cha
 Calcutta is bigger than Delhi (lit. 'than-Delhi is big')
 यो तरकारी त्यो तरकारीभन्दा मीठे छैन
 These vegetables are not as nice as those vegetables
 तपाईंको पर मेरो घरभन्दा राम्रो छ
 Your house is more beautiful than my house

(b) Superlative

This is effected by means of the phrase सब्भन्दा **sab-bhandā** 'than all':
 स्कूलको सब्भन्दा बुद्धिमान् विद्यार्थी राम हो ।
skūlkō sab-bhandā buddhimān vidyārthī rām ho
 Ram is the cleverest boy in the school (lit. 'than all clever student')
 काठमाडौं नेपालको सब्भन्दा ठूलो शहर हो
 Kathmandu is the biggest city in ('of') Nepal

The adjective सब् **sab** 'all', 'every' usually takes a singular noun:
 शहरको सब् पसल् बन्द छ
jaharko sab pasal banda cha
 Every shop in the city is closed

8. Nepali possesses a number of particles, which are mostly monosyllabic words like पो **po**, नि **ni**, है **hay**, त **ta** etc. The meaning given to these particles depends very much on the context in which they are used, and may often be rendered in English merely by a change of tone. Here we shall deal with a few of the most common particles. Others will be introduced in later lessons.

(a) पो **po**, usually precedes the main verb of the sentence and implies a contradiction of something that has already been said. For example, if someone says त्यो होटेल राम्रो छ । **tyo hotel rāmro cha** 'that hotel is good', when you have found that it is not, you may contradict the statement by replying नराम्रो पो छ । **narāmro po cha** 'it's not, I tell you'. The pitch on which पो is uttered is higher than that of the other words in the sentence. The sentence तपाईं ब्राह्मण् पो हुनुहुन्छ **tapāī brāhmaṇ po hunuhunčha** might be translated as, 'oh, I see you are a Brahmin' (whereas I thought you were something else). (Note that ब्राह्मण् **brāhmaṇ** is a literary form of ब्राह्म 'a Brahmin').

(b) The particle नि **ni** usually comes at the end of the sentence. In statements it implies that the information given is common knowledge and may be translated 'you know'.

त्यो सगरमाथा हो नि
 That's Mt. Everest, you know

In short interrogative phrases, it may be translated 'what about . . . ?'

यो होटेल धेरै राम्रो छैन । त्यो होटेल नि
 This hotel is not very good. What about that hotel?

(c) The particle त **ta**, which never stands as the first word in the sentence,

LESSON THREE

has a number of functions. One is to emphasise the word or phrase it follows.

म त ब्राह्मण् हुँ
 I am a Brahmin
 मेरो भाइ त कलेजमा छ
 My brother is at college

When linking two sentences, त may be translated 'but'.

तपाईं धनी हुनुहुन्छ, म त गरीब छु ।
 You are rich but I am poor

होइन त? **hoina ta?** (or simply होइन?) , standing at the end of a sentence turns the statement into a question (something like French *n'est-ce pas?*):

त्यो सगरमाथा होइन त ?
 That's Mt. Everest, isn't it?
 रक्सौल भारतमा छ, होइन?
 Raxaul's in India, isn't it?

The affirmative answer to such a question is हो **ho** 'yes'.

त and पो may occur in the same sentence, giving emphasis to an assertion:
 त्यो होटेल त राम्रो पो छ त
tyo hotel ta rāmro po cha ta
 But that hotel is nice, I tell you

(d) The particle है **hay** is interrogative, often used in polite requests. We have already seen the expression:

म जाऊँ है त
 All right if I go now?

The other uses of particles are discussed in later lessons.

9. कोही **kohī** 'someone' and केही **kehī** 'something' are 3rd person singular indefinite pronouns. (Note that they are often pronounced *koi* and *kei* respectively.) In English they may also be translated 'anyone', 'anything', and in negative sentences 'no one', 'nothing'.

ढोकामा कोही छ?
 Is there anyone at the door?
 घरमा केही छैन
 There isn't anyone at home
 हिजोआज पसलुहरूमा केही छैन
 There's nothing in the shops these days
 ढोकामा कोही छैन
 There's no one at the door

In negative sentences, the indefinite pronouns are often emphasised with the adverb पनि **pani** 'at all', 'also':

मेरो खल्तीमा केही पनि छैन
 There's nothing at all in my pocket.
 त्यो गाउँमा कोही पनि छैन
 There isn't anyone at all in that village.

A COURSE IN NEPALI
Vocabulary 3

अंग्रेज् (अङ्ग्रेज्)	angrej	Englishman
अंग्रेजी (अङ्ग्रेजी)	angrejī	English language
अग्लो	aglo	high
अड्डा	addā	office
अध्यापक्	adhyāpak	lecturer
अमेरिका	amerikā	America
आज	āja	today
आज्ञाकल् (आज्ञाकाल्)	ājkal (ājkāl)	nowadays
आयो	āyo	came, has come
एक दम् (एक दमै)	ek dam (emph. ek damay)	extremely, very
कपडा	kaptā	cloth
कलेज्	kalej	college
कलकत्ता	kalkattā	Calcutta
काम्	kām	work
केहि	kehi	something
कोही	kohī	somebody
गरीब्	garib	poor
घरै	gharay	at home
चीन्	cīn	China
जात्	jāt	caste
जापान्	jāpān	Japan
ज्ञानी	jñānī	well-behaved
त	ta	but, however
दार्जिलिङ्	dārjiling	Darjeeling
दुनियाँ	duniyā	world
धनी	dhani	rich
नराम्रो	narāmro	bad
नि	ni	'you know', 'what about'
नेपाल्	nepāl	Nepal
पल्टन्	paltan	army, regiment
पो	po	'on the contrary'
प्रधानमन्त्री	pradhānmantri	Prime Minister
फ्रान्स्	phrāns	France
बन्द	banda	closed, shut
बस्	bas	bus
बिजुली	bijulī	electricity
विदा	bidā	holiday
बुद्धिमान्	buddhimān	clever
बद्वा	buvā	father
बेलायत्	belāyat	England
मज्दूर्	majdūr	labourer

LESSON THREE

महँगो	mahāgo	expensive
र	ra	and
राष्ट्रपति	rāṣṭrapati	President
ल	la	look, there
विभाग्	vibhāg	department
सब्	sab	all
सस्तो	sasto	cheap
सीमाना	simānā	frontier
हिजोआज	hijoāja	nowadays
हिन्दुस्तानी	hindustānī	Indian
हिमाल्	himāl	mountain
है	hāy	interrogative particle

Reading Passage

- अ. नमस्ते। कस्तो छ?
- आ. सन्चो छ।
- अ. तिमी हिजोआज कहाँ छौ?
- आ. म विश्वविद्यालयमा छु। तिमी नि?
- अ. म त अड्डामा छु। मेरो भाइ विश्वविद्यालयमा छ। अंग्रेजी विभागमा।
- आ. उनी आज कहाँ छन्?
- अ. घरै छ। आज विश्वविद्यालय बन्द छ, होइन?
- आ. हो, आज बिदा छ।
- अ. तिमी दाइ आज्ञाकाल् कहाँ हुनुहुन्छ?
- आ. भारतमा हुनुहुन्छ, पल्टन्मा।
- अ. ल, मेरो बस् आयो। म जाऊँ है त? आज घरमा अलि काम् छ। नमस्ते।
- आ. नमस्ते।

Exercise 3a

Translate into English

- त्यो ठूलो होटेल नि? सस्तो छ? सस्तो छैन, महँगो पो छ।
- आज हामी घरमा कोही पनि छैन।
- ती मान्छेहरू को हुन्? तिमीहरू बाहुन् हुन्।
- मेरो बुवा अध्यापक् हुनुहुन्छ।
- नेपालमा ठूला शहरहरू धरै छैनन्। काठमाडौं नेपालको सब् भन्दा ठूलो शहर हो।
- यो बाटो त्यो बाटोभन्दा राम्रो छ।
- तिमी जात् के हो? म छैनी हूँ, हजर।
- सगरमाथा दुनियाको सब् भन्दा अल्लो दिमाल् होइन त? हो।
- हामी त नेपाली हाँ, हजर। हिन्दुस्तानी होइनन्।
- मेरो दाज्यू दार्जिलिङ्मा हुनुहुन्छ।
- त्यो ठूलो पसलमा कुनू किसिम्को माल छ? कपडा र लुगाहरू।
- हामी गरीब् छौ, हजर। हामो घरमा बिजुली छैन।
- त्यो कोठामा केहि पनि छैन।

१४. अमेरिकाका राष्ट्रपति हिजोआज चीनमा हुनुहुन्छ ।
१५. रामका छोराहरू एक दम् जानी छन् ।
१६. मेरी बहिनी धूमा छे । आज स्कूलमा छैन ।
१७. आज त बिदा छ । सबू पसल् बन्द छ ।
१८. नेपालुको सीमाना दार्जीलिङ्गबाट टाढा छैन ।
१९. त्यो किताब् तिम्रो होडन । मेरो पो हो त ।
२०. त्यो बाटो एकदम् उकालो छ, हजूर । सबूभन्दा राम्रो यो बाटो हो ।

Exercise 3b*Translate into Nepali*

1. There is nothing at all in my pocket.
2. Calcutta is the biggest city in India.
3. My elder sister is (LGH) in Darjeeling.
4. What is your (LGH) caste? I am a Brahmin, sir.
5. In which country is Delhi? It is the capital of India.
6. What about that hotel? Is it good?
7. It is a holiday today. The college is closed, isn't it?
8. My elder brother is (LGH) a lecturer in the university. He is in the Nepali department.
9. The Prime Minister is (LGH) in India nowadays.
10. Tokyo is the biggest city in the world, you know.
11. How far is your (MGH) village from here? It's not very far.
12. Mr. Pradhan's shop is in Kathmandu. He (LGH) is very rich, you know.

Exercise 3c*Translate into Nepali*

All the shops; the biggest temple; he (MGH) is a Nepali; that's my book; isn't it? is there anyone there? I must be going now; where is your (MGH) little sister? my mother is (LGH) at the market; she is (MGH) not from here, she is from England.

Exercise 3d

Complete the following sentences with the correct negative forms of the verbs छ and हो :

१. हाम्रो घरमा कोही पनि ----- । २. म त अंग्रेज् ----- । ३. आज राम्को पसल् बन्द ----- । ४. त्यो होटेल सस्तो ----- । ५. हामीहरू त मज्दूर ----- ।
६. काठमाडौँ भारतमा --- । ७. वहाँ धनी ----- ।

LESSON 4**1. New conjunct consonants**

ग	gg	as in	जग्गा	jaggā	land, estate
ग्द	gd	as in	चाख्लाग्दो	cākhlagdo	interesting
ब्द	bd	as in	शब्द	sabda	word
र्ष	rs	as in	वर्ष	varṣa	year ¹
श्च	sc	as in	निश्चय	niscaya	certainty
ह्र	hr	as in	बाह्र	bāhra	twelve

2. Postpositions may be added directly to the personal pronouns, with a few exceptions discussed below: मसित masita 'with me', तैलाई tālāī 'to/for you' (-लाई 'to', 'for'), तिमीसंग timisaga 'with you', तपाईंको 'of you, your', हामीकहाँ hāmikahā 'at our house' (-कहाँ 'at the house of', like French *chez*), केमा kemā 'in what?', उनीहरूको unīharūko 'of them, their'.

3. -को may *not* be added to the pronouns म, तै, हामी, or तिमी. Instead, the possessive adjectives मेरो mero 'of me, my'; तेरो tero 'of you, your' (LGH); हाम्रो 'of us, our'; तिम्रो 'of you your' (MGH) are used.

4. Before the majority of postpositions, यो and त्यो change to यस् yas and त्यस् tyas respectively (see note on pronunciation, Section 12). Similarly, before postpositions, उ changes to उस् us, तिन् to तिन् tin, यिन् to यिन् yin, and उन् to उन् un. Thus:

यसको	yasko	of him/her, his/her
त्यसुसंग	tyassāga	with him/her
उसको	usko	of him/her, his/her
उन्लाई	unlāī	to him/her (MGH)
त्यसुपछि	tyaspachi	after that, afterwards (-पछि 'after')

Note that उस्लाई uslāī is often pronounced ullāī and sometimes written उल्लाई 'to him/her' (LGH). Similarly यस्लाई and त्यस्लाई are often pronounced yallāī and tyallāī and occasionally written यल्लाई, त्यल्लाई.

The forms यसको yasko, त्यसको tyasko, उसको usko, यिन्को yinko, तिन्को tinko, यहाँको yahāko, वहाँको vahāko, तिनीहरूको tinīharūko,

¹Also commonly written वर्ष barṣa.

उनीहरुको unīharūko are used as 3rd person possessives: 'his', 'her', 'their'. They are illustrated in the following sentences:

- यसको नार्त के हो? What is his/her name? (LGH)
- यिन्हेको अङ्ग कहाँ छ? Where is his office? (MGH)
- उसको कपाल् कालो छ His/her hair is black (LGH)
- वहाँको किताब् चाखुलादो हो? Is his/her book interesting? (HGH)
- तपाईंहरुको देश् कहाँ छ? Where is your country (HGH plur.)
- उनीहरुको गाउँ उ माथि छ Their village is up there (LGH/MGH)

The adverb **उ** **ू** is always uttered on a high pitch. It occurs in expressions like **उ माथि ू māthi** 'up there', **उ त्यहीं ू tyahī** 'over there'.

- तिमीहरुको गाउँ कहाँ छ? Where is your village? (MGH, plur.)
- तपाईंको बुवा भारतमा हुनुहुन्छ? Is your father in India? (HGH)

5. The forms **यस्**, **त्यस्**, **उस्**, **यिन्**, **तिन्**, etc. are often referred to as the *oblique* forms of the pronouns. These forms usually occur only before postpositions, but in certain expressions they are used idiomatically with nouns not governed by a postposition. For example:

यस् बेला	yas belā	at this time
त्यस् ताक	tyas tāk	at that moment
त्यस् कारण्	tyas kāraṇ	for that reason

6. In written, but only occasionally in spoken, Nepali, the oblique forms of the demonstratives (**यस्**, **त्यस्**) are used to qualify a noun governed by a postposition.

- यस् शब्दको माने के हो? yas jabdako māne ke ho?
- What is the meaning of this word?
- त्यस् देशको राज्‌धानी राम्रो हो tyas deško rājdhānī rāmro ho
- The capital of that country is beautiful

In spoken Nepali, **यो** शब्दको . . ., **त्यो** देशको . . . would be rather more common.

7. The postposition **-लाई** -lāi 'to/for' is used idiomatically in expressions like:

- मलाई थाहा छ malāi thāhā cha

I know ('to me there is knowledge')

उसलाई थाहा छैन

He/she does not know ('to him/her there is not knowledge')

त्यसलाई रुचि छैन

tyaslāi ruci chēyna

He has no appetite

उसलाई निश्चय छ

He/she is certain

निश्चय niscaya 'certainty' is often pronounced niscey or nissay. Note also the expressions:

तपाईंलाई कस्तो छ?

tapāllāi kasto cha?

How are you ('to you how is it')?

रामलाई कस्तो छ?

How is Ram?

8. The numerals 11-20 should now be learnt (Appendix 1 p. 251).

Numerals in their simple form are used:

(a) when counting or enumerating.

(b) with बजे ... baje 'at ... o'clock' and बज्यो ... bajyo 'it is ... o'clock'

कति बजे? At what time? ('at how much o'clock?')

एक बजे At one o'clock.

पाँच बजे At five o'clock.

बाहु बजे At twelve o'clock.

कति बज्यो ? What time is it?

नौ बज्यो It is nine o'clock.

एवार बज्यो It is eleven o'clock.

मेरो घडीमा तीन् बज्यो

mero ghāṭīmā tin bajyo

According to my watch it is three o'clock.

Note the use of **-मा** in this expression.

(c) with nouns denoting periods of time, measures, weights and receptacles:

दुइ हप्ता two weeks

पन्द्र दिन् fifteen days

बीस् मील् twenty miles

सोह वर्ष sixteen years

चौद्द किलो fourteen kilos

तीन् कप् चिया three cups of tea

After numerals nouns always retain their singular form.

(d) in expressions of age:

तिम्रो उमेरु कति हो?
timro umer kati ho?
 How old are you? ('how much is your age?')
 म बीसू बर्षको हुँ
ma bis barsako hū
 I am twenty ('I am of twenty years')

9. When a numeral precedes a noun denoting a human being, the classifier -जना -janā is added to the numeral:

दुइजना मान्छे	duijanā mānche	two men
चार्जना छोरा	cārjanā chorā	four sons
छजना आइमाई	chajanā aimai	six women

As usual, the noun remains singular.

10. When a numeral qualifies a noun denoting an animal or an inanimate object, the classifier -वटा -vatā (pronounced -əwṭā and occasionally written -औटा) is added to the numeral. The first two numerals have slightly irregular forms: एउटा **eutā** (often pronounced yawṭā), दुइटा **duītā** (occasionally written दुइवटा and pronounced duīəwṭā). Thereafter तीनवटा **tīnvatā**, चारवटा **cārvatā**, दसवटा **dasvatā**, बीसवटा **bisvatā**, etc.

एउटा किताब	eutā kitāb	one book
चारवटा भैंसी	cārvatā bhēyśi	four buffaloes
बीसवटा धरू	bisvatā ghar	twenty houses

11. The classifiers are also added to the interrogative adjective कति 'how much?, how many'.

कतिजना मान्छे?	katijanā mānche	how many men
कतिवटा चुरोट	kativatā curoṭ	how many cigarettes?

Note that कतिवटा is pronounced **katīewṭā**.

12. एकजना, एउटा may sometimes be translated by the English indefinite article 'a, an'.

नेपाल हिमालयको एउटा सानो राज्य हो
 Nepal is a small kingdom in the Himalayas
 ढोकामा एकजना मान्छे छ
 There is a man at the door

13. 'To have' may be expressed in Nepali by means of the verb छ used with the postposition -को or a possessive adjective (मेरो, हाम्रो, तिम्रो etc.)

यसको तीनवटा घर छ
 He has three houses ('of him there are three houses')
 तपाईंको कतिजना छोरा छ(न)?
 How many sons do you have?

उसको पाँचजना छोराछोरी छन्
 He has five children

If the thing possessed is portable and is with the possessor, the postpositions -सँग and -सित are used:

तपाईंसँग कलम् छ कि छैन ?
 Do you have a pen (with you) or not?
 मस्तंग पैसा छैन
 I have no money (with me)
 मस्तंग पाँच रुपियाँ मात्रै छ
 I only have five rupees (on me)

14. The third person singular verb रहेनछ rahecha is used in place of छ and हो implying that a fact has just been discovered or that it was contrary to what had been expected. It may often be translated 'Oh, I see that . . . is'. रहेछ is frequently used with the particle पो .

मेरो किताबू तिम्रो कोठामा रहेछ
 Oh, I see that my book is in your room
 त्यो होटेल महँगो पो रहेछ
 No, in fact that hotel is expensive.

The negative form is रहेछ rahlenacha:

मेरो खल्तीमा केही पनि रहेनछ !
 I find that I have nothing in my pocket
 त्यो गाउँमा चियापसल् रहेनछ !
 It seems that there is no teashop in that village.

The last sentence may also be idiomatically expressed:

त्यो गाउँमा चियापसल् छैन रहेछ'

Vocabulary 4

अहिले	ahile	now
ऊ माथि	ū māthi	up there
उमेर	umer	age
कपाल	kapāl	hair
-कहाँ	-kahā	at the house of
कारण	kāraṇ	reason
कार्तो	kālo	black
किलो	kilo	kilogramme
कप्	kap	cup
खाना	khānā	food, meal
चाख्यालगदो	cākhlāgdo	interesting
चुरोट	curoṭ	cigarette

A COURSE IN NEPALI

छोराछोरी	chorāchorī	children
दक्षा	tukrā	piece
ठाउँ	thāū	place
ठाउँ ठाउँमा	thāū thāūmā	in places, here and there
जग्गा	jaggā	land, estate
ताक	tāk.	moment
त्यस् ताक	tyas tāk	at that moment
थाहा	thāhā	knowledge
धने	dhanē	Dhane (man's name)
निकै	nikkay	very, extremely
निश्चय	niscaya	certainty
-पाचि	-pachi	after
पाटन्	pātan	Patan (town in Kathmandu Valley)
वर्ष (वर्ष)	varṣa (barsa)	year
बेला	belā	time, occasion
भाषण	bhāṣan	speech
मात्रै	mātray	only
माने	māne	meaning
राज्य	rājya	kingdom
सचि	ruci	appetite
-लाई	-lāi	to, for
विदेशी	videši	foreigner
हिमालय	himalaya	Himalayas
हिलो	hilo	mud
हुलाक	hulāk	post
हुलाक्खर	hulakghar	post-office ¹

Reading Passage

- अ. ए दाइ नमस्ते । कस्तो छ तपाईंलाई ?
 आ. सन्चै छ हजूर । तपाईं नि ।
 अ. राम्रो छ । तपाईंको गाउँ यहाँबाट कति टाढा छ ।
 आ. धेरै टाढा छैन । ऊ माथि छ ।
 अ. गाउँमा चियापसल् छ कि छैन ।
 आ. छ हजूर । राम्रो चियापसल् छ । त्यहाँ चिया पनि छ भात् पनि ।²
 अ. तपाईंको नाउँ के हो दाइ ?
 आ. मेरो नाउँ रण् बहादुर हो ।
 अ. र तपाईंको जातु ?
 आ. म त छेत्री हुँ, हजूर ।
 अ. तपाईंको कतिजना छोराछोरी छन् ?

¹ हुलाक refers to the Nepalese postal service only. The postal service of other countries is called डाक् qāk.

² bhāt 'boiled rice', the staple diet of many Nepalis.

LESSON FOUR

- आ. दुइजना छोरा र एकजना छोरी छन् । तपाईं कहाँको हुनुहन्छ ।
 अ. म अंग्रेज् हुँ । मेरो देश बेलायत् हो नि । तर हिजोआज म नेपालमा छु ।
 आ. तपाईंसँग चुरोट् छ, हजूर ?
 अ. छ, धेरै छ । दुइटा चुरोट् लिनुहोस् (take) । ल त म जाऊँ है त ? नमस्ते ।
 आ. नमस्ते

Exercise 4a

Translate into English

१. तपाईंको घडीमा कति बज्यो ? अहिले चार बज्यो ।
२. त्यो मान्छे एक दम् धनी हो । शहरमा त्यस्को दुइटा पसल् छन् ।
३. यहाँबाट पाटनु कति टाढा छ ? निकै टाढा छ हजूर ।
४. तपाईंसँग पैसा छ कि छैन ? धेरै छैन । मेरो खल्लीमा दुइ रुपियाँ मात्रै छ ।
५. धनेको कतिजना छोराछोरी छन् ? उनको दुइजना छोरा र एकजना छोरी छन् ।
६. यो बाटो राम्रो रहेनछ । ठाउँ ठाउँमा धेरै हिलो छ ।
७. ए भाइ, कति बज्यो ? थाहा छैन, मसँग घडी छैन ।
८. ती मान्छेहरू एक दम् गरीब छन् । तिनीहरूको गाउँमा केही पनि छैन ।
९. काठमाडौँको विश्वविद्यालयमा कतिजना विद्यार्थी छनु ?
१०. त्यो होटेलको खाना नि ? सस्तो छ ? सस्तो छैन । महँगो पो छ ।
११. उसको घरभन्दा तिप्री घर् ढूलो छ ।
१२. रामको पसल् कहाँ छ ? तपाईलाई थाहा छ ? थाहा छ हजूर । त्यो हुलाक्खर् छ नि, हो, त्यही छ ।
१३. ए नानी, तिथो उमेर कति हो ? म बाह वर्षको हुँ, हजूर ।
१४. यस बेला काठमाडौँमा धेरै विदेशीहरू छनु ?
१५. तिप्री अध्यापक कहाँको हुनुहन्छ ? वहाँ भारतको हुनुहन्छ ।
१६. मेरी स्वास्ती आजुकाल् दार्जीलिङ्गमा छै । उसको घर् त्यहाँ छ नि ।
१७. प्रधानमन्त्रीको भाषण निकै चाखलाख्दो रहेछ, होइन त ?
१८. टोक्यो लन्दन्भन्दा ढूलो हो ? हो, दुनियाँको सब॑भन्दा ढूलो शहर हो ।

Exercise 4b

Translate into Nepali

1. Dhane has three sons and two daughters.
2. How old is your daughter? She is five years old.
3. What is the meaning of this word? I don't know.
4. What is the time now? It is seven o'clock.
5. Is the water in (of) that river good to drink?
6. Oh, I see you have electricity in your house.
7. My little sister has been ill for two weeks. She has no appetite.
8. Where is Mr. Pradhan's house? It is over there.
9. Is the university far from the city? Yes, sir. It is six miles away ('far') from the city.
10. How many children do you have? I have no children, sir.

Exercise 4c

Translate into Nepali

With you (HGH); to him (LGH); he knows (HGH); our books; my sons; his fields (LGH); do you know (HGH); with his son (HGH); at Ram's house; what is his age (MGH); I am not certain; five men; how many books; at six o'clock; what time is it by your (HGH) watch; two cups of tea; four kings; do you (HGH) have a cigarette? I see that you (HGH) have no money.

Exercise 4d

Complete the following sentences, using affirmative forms of the verbs

१. मेरो दाज्यू लन्दन्मा ---- ।
२. तपाइलाई कस्तो ---- ।
३. रण् बहादुरको गाउँ यहाँबाट टाढा ---- ।
४. तिमी हिजाआज कहाँ ---- ?
५. मेरी स्वास्नी काठमाडौंमा ---- । उनको घर् त्यहाँ ---- नि ।
६. क्रान्तिका प्रधानमन्ती बेलायतमा ---- ।
७. तपाइसींग चुरोट ---- , हजूर ?
८. उहाँ कहाँको ---- ?

Exercise 4e

Translate into Nepali

I have two sons; he (LGH) has nothing in his pocket; do you have (MGH) a cigarette? she (MGH) has four rupees; I have a house in Kathmandu; they (HGH) have a nice library; they (LGH) have three fields.

Exercise 4f

Answer the following questions in Nepali

१. तपाइको नाउँ के हो ?
२. तपाइको घर लन्दन्बाट टाढा छ कि छैन ?
३. तपाइका कैतिजना दाइहरू छन् ?
४. तपाइको घर् कुनू शहरमा छ ?
५. तपाइको देस कुनू हो ?

LESSON 5

1. New conjunct consonants

डच	dy	as in	डच्यूटी	dyūṭī	duty, shift
तछ	tch	as in	सुत्छ	sutchā	sleeps
ल्न	tn	as in	सुल्नु	sutnu	to sleep
म्म	mm	as in	-सम्म	-samma	up to, until
र्स	rs	as in	विर्सनु	birsanu	to forget
ल्प	lp	as in	पाल्पा	pālpā	Palpa

2. The Nepali verb has several infinitives. The infinitive by which the verb is referred to in dictionaries ends in the suffix -नु -nu. Thus: गर्नु *garnu* 'to do', आउनु *āunu* 'to come', जानु *jānu* 'to go'. We have already seen that the verbs छ and हो share a common infinitive हुनु *hunu* 'to be'.

3. The *Primary Base* of the verb, to which suffixes are added to form certain tenses and participles, is obtained from the infinitive by dropping the suffix -नु .

Group	Infinitive	Primary Base
(i)	गर्नु <i>garnu</i>	गर- <i>gar-</i> to do
	बस्नु <i>basnu</i>	बस- <i>bas-</i> to sit, to stay
(ii)	खानु <i>khānu</i>	खा- <i>khā-</i> to eat
	जानु <i>jānu</i>	जा- <i>jā-</i> to go
	दिनु <i>dinu</i>	दि- <i>di-</i> to give
	उभिनु <i>ubhinu</i>	उभि- <i>ubhi-</i> to stand
(iii)	धुनु <i>dhunu</i>	धु- <i>dhu-</i> to wash
	रुनु <i>runu</i>	रु- <i>ru-</i> to weep
(iv)	बिर्सनु <i>birsanu</i>	बिर्स- <i>birs-</i> to forget
	दुहुनु <i>duhunu</i>	दुहु- <i>duhu-</i> to milk
(v)	आउनु <i>āunu</i>	आउ- <i>āu-</i> to come
	पठाउनु <i>pathāunu</i>	पठाउ- <i>pathāu-</i> to send
	पिउनु <i>piunu</i>	पिउ- <i>piu-</i> to drink

Verbs are then divided into five groups according to the nature of their Primary Base.

- (i) Base ending in a consonant: गर्, बस् *gar-*, *bas-*
- (ii) Base ending in the vowels -ā and -i: खा-khā-, जा-jā-, दि-di-
- (iii) Base of one syllable ending in the vowel -u: धु-duhu-, रु-ru-
- (iv) Base of more than one syllable ending in the vowels -a and -u: विर्स-*birs-*, दुहु- *duhu-*
- (v) Base ending in the vowels -āu, and -iu: पठाउ-*pāthāu-*, आउ-āu पिउ- *piu-*

Verbs belonging to groups (iii), (iv) and (v) also have a secondary base which is discussed in Lesson 9.

4. The affirmative suffixes of the *Simple Indefinite Tense* are as follows:

1 sing. (म)	-छु	1 plur. (हामी etc.)	-छौं
2 sing. (तैं)	-छस्	2 MGH (तिमी etc.)	-छौं
3 sing. LGH (उ etc.)	-छ	3 MGH, plur. (उनी, उनीहरू)	-छन्

There are also four special feminine suffixes:

2 LGH -छेस् 3 LGH -छे 2 MGH -छयौ 3 MGH छिन्

It will be noted that the suffixes of the Simple Indefinite are identical to the forms of छ given in Lesson 3.

5. The suffixes are added directly to the *Primary Base* of the verbs belonging to Group (i).

म गर्छु	ma garchu	I do
तैं बस्छस्	tā baschas	you sit
तिनीहरू सुत्छन्	tiniharū sutchan	they sleep

Verbs belonging to Groups (ii), (iii), (iv) have -n- infix between the vowel of the Primary Base and the suffix:

म खान्छु	ma khānchu	I eat
उ दिन्छे	u dinche	she gives
त्यो जान्छ	tyo jāncha	he goes
हामी बिर्सन्छौं	hāmī birsanchew	we forget

Verbs belonging to Group (v) have the second vowel of the Primary Base nasalised before the suffix:

म पठाउँछु	ma pāthāuchu	I send
हामी आउँछौं	hāmī aūchew	we come
तिनीहरू पिउँछन्	tiniharū piūchan	they drink

6. MGH (तपाईँ, वहाँ etc.) forms of all groups have the suffix-हुन्छ -huncha added to the infinitive:

तपाईँ गर्नुहुन्छ	tapāī garnuhuncha	you do
वहाँहरू आउनुहुन्छ	vahāharū aūnuhuncha	they come
मेरो बुवा पठाउनुहुन्छ	mero buvā pāthāunuhuncha	my father sends

LESSON FIVE

7. The full conjugation of the Simple Indefinite Tense of गर्नु is as follows:

1 sing.	म	गर्छु	garchu
2 sing. LGH	तैं	गर्छेस्	garchas (f. garches)
3 sing. LGH	उ, त्यो, यो	गर्छे	garcha (f. garche)
1 plur.	हामी (-हरू)	गर्छौं	garchew
2 sing. pl. MGH	तिमी (-हरू)	गर्छौं	garchew (f. garchyew)
3 sing. MGH	उनी, तिनी, यिनी	गर्छन्	garchan (f. garchin)
3 plur. LGH, MGH	उनीहरू	गर्छन्	
2 sing. pl. HGH	तपाईँ (-हरू)	गर्नुहुन्छ	garnuhuncha
3 sing. pl. HGH	वहाँ (-हरू)	गर्नुहुन्छ	garnuhuncha

Similarly:

म	खान्छु	khānchu
तैं	खान्छेस्	khānchas, etc.
म	धुन्छु	dhunchu
तैं	धुन्छेस्	dhunchas, etc.
म	बिर्सन्छु	birsanchu
तैं	बिर्सन्छेस्	birsanchas, etc.
म	आउँछु	āuchu
तैं	आउँछेस्	āuchas, etc.

8. The Simple Indefinite Tense refers to action performed at regular intervals or as a matter of habit. It can often be translated by the English simple present tense: 'I do', 'I eat', 'I go' etc.

म दिनहाँ काम् गर्छु

I work ('do work') every day

मेरो छोरा महाविद्यालयमा पढ्छु

My son studies ('reads') at the college

हिजोआज वहाँ नेपालमा बस्नुहन्छु

Nowadays he lives in Nepal

Note that बस्नु means both 'to sit down' and 'to reside':

म बेलायतमा बस्छु

I live in England

म मेच्चमा बस्छु

I sit down in a chair

तपाईँ चुरोट खानुहन्छ?

Do you smoke cigarettes?

Note the expression चुरोट खानु 'to consume cigarettes', i.e. 'to smoke'. खानु means both to eat and to drink:

त्यो मान्छे मासु खान्छु

That man eats meat

त्यो जोगी पानी मात्रै खान्छु

The holy man (jogi) drinks only water

The verb पिउनु 'to drink', though it may be used for any liquid, is frequently used in the context of alcohol.

हामी त कहिले कही मात्रै रक्सी पिउँछौ
We sometimes drink spirits

रक्सी raksi Nepalese spirit may be used loosely for any alcoholic drink.

नेपालीहरू अक्सर भातू नै खान्छन्
The Nepalese often eat only (cooked) rice

The particle नै nay emphasises the word it follows. It may often be translated 'only' when it follows a noun.

9. Most Nepali words have emphatic forms (already briefly mentioned in 2.14). They are formed thus:

(a) When a word ends in a vowel, the final vowel is changed to ay. Thus:

बिहान	bihāna	morning	emph.	बिहानै	bihānay
गर्नु	garnu	to do	emph.	गर्नै	garnay
मा	ma	I	emph.	मै	may

(b) When a word ends in a consonant, the syllable -ay is added to the word:

घर	ghar	house	emph.	घरै	gharay
त्यस	tyas	obl. of tyo	emph.	त्यसै	tyasay
सब	sab	all	emph.	सबै	sabay

Note that सबै is often pronounced sappay.

Many emphatic forms have special or modified meanings, which cannot be explained simply in terms of emphasis. For example: घरै 'at home', बिस्तारै 'slowly', एकबिहानै 'early in the morning', बिहानै बेलुकै 'morning and evening'.

The emphatic form मात्रै mātray (often pronounced mattay) is used in preference to the ordinary form मात्रा mātra 'only'.

गाउँलेहरू बिहानै बेलुकै दई पटक नै दालू र भातू खान्छन्
gāuleharū bihānay belukay dinko duī paṭak nay dāl ra bhāt khānchan
Villagers eat rice and lentils twice a day morning and evening

Note the expression दिनको दुई पटक 'two times a day'. Similarly, महीनाको चार पटक 'four times a month'.

The particle नै, itself an emphatic form, adds further emphasis.

तयो त घेरै नै लामो बाटो छ
But that's an extremely long way round (lit. 'long road')

(c) In some cases the final consonant of a word may be doubled before the emphatic suffix -ay. For example निको niko 'good', 'well', निककै nikkay 'extremely well', 'very much'.

10. The Simple Indefinite Tense is also used with reference to future time and in some contexts may be translated, 'I shall do', 'I am doing', etc.

आउने सालू म नेपाल जान्छू

Next year I am going to Nepal¹

आउने बिहिबारू त्यो मकहाँ आउँछू

Next Thursday he is coming to my place

म बेलुका आठू बजे तपाईंकहाँ आउँछू है

I'll come to your house at eight in the evening, all right?

Note the use of the interrogative particle है in the above sentence.

ए दाइ, यो बाटो कता जान्छ ? दार्जिलिङ्गसम्म जान्छ

Excuse me, where does this road go to? It goes to Darjeeling

कता katā 'to where', 'to which place'. Whereas कहाँ may be used both in the sense of 'in which place' and 'to which place', कता may only be used in the latter sense.

The postposition -सम्म -samma means 'up to', 'as far as', 'until':

तपाई नेपालमा कति बस्नुहन्छ ?

जूनसम्म बस्नु

How long (lit. 'how much') will you stay in Nepal?

I'll stay until June

11. A Present Continuous Tense (corresponding to the English 'I am doing') is formed with the Imperfect Participle in -दै -dāy followed by the auxiliary verb छ.

The Imperfect Participle is formed by adding the suffix -दै directly to the base of verbs belonging to group (i). The final vowel of the Primary Base of verbs belonging to other groups is nasalised before the addition of the suffix.

गर्दै garday, बस्दै basday, खादै khāday, जादै jāday, दिदै diday, धुदै dhūday, आउदै äuday, पिउदै piūday, etc.

The Present Continuous Tense is then formed thus:

म गर्दै छु	ma garday chu	I am doing
उ खादै छ	u khāday cha	he/she is eating
हामी जादै छौं	hāmī jāday chāw	we are going
तपाई आउदै हुनुहन्छ	tapāi äuday hunuhuncha	you (HGH) are coming
उनीहरू धुदै छन्	uniharū dhūday chan	they are washing etc.

This tense, examples of which will be found in later reading passages, is frequently used in colloquial speech. Like the Simple Indefinite Tense, it may also be used with reference to future time.

तपाई के गर्दै हुनुहन्छ ? म काम गर्दै छु
What are you doing? I am working

'आउनेअनु 'next', 'coming' is the infinitival participle of the verb आउनु. This participle which functions as a verbal adjective is fully discussed in Lesson 15.

राम् शहर् जाँदै छ
Rām is going to town
आउने विहिबार् त्यो मकहाँ आउँदै छ
Next Thursday he is coming to my house

Vocabulary 5

अक्सर्	aksar	usually, often
अलि अलि	ali ali	very little
आउन्	ānu	to come
आउने	ānē	next
उपहार्	upahār	gift
उभिनु	ubhinu	to stand
कता	katā	whither, to where
कहिले कहीं	kahile kahī	sometimes
काम्	kām	work (noun)
काम् गर्नु	kām garnu	to work
खान्	khānu	to eat
गर्नु	garnu	to do
गाउँले	gāule	villager
चुरोट्	euroṭ	cigarette
चुरोट् खान्	euroṭ khānu	to smoke
जान्	jānu	to go
ठाउँ	thāu	place
डराउनु	darānu	to fear, be frightened
डचूटी	dyūṭi	shift, duty
दाल्	dāl	lentils
दिनहुँ	dinahū	daily, every day
दिन	dinu	to give
दुहुन्	duhunu	to milk
देख्नु	dekhnu	to see
धुनु	dhunu	to wash
निककै	nikkay	very, much
पटक्	paṭak	time, occasion
एक पटक्, दुइ पटक्	ek paṭak, dui paṭak	once, twice, etc.
पठाउन्	paṭhānu	to send
पढ्नु	paṭhnu	to read, study
पाल्पा	pālpā	Palpa (town in Nepal)
पिउन्	piunu	to drink
बस्नु	basnu	to sit, reside
बानेश्वर्	bānesvar	Baneshvar (suburb of Kathmandu)
बिरस्नु	birsanu	to forget

LESSON FIVE

विहान	bihāna	morning
विहिबार्	bihibār	Thursday
बेरा	berā	waiter (Eng. 'bearer')
बेलुका	belukā	evening
भोलि	bholi	tomorrow
मासु	māsu	meat
महाविद्यालय	mahāvidyālaya	college
रक्सी	raksi	wine, spirits
लामो	lamo	long
शुरु हुन्छ	shurū huncha	will begin
-सम्म	-samma	up to, until
साथी	sāthī	friend
हवाईजहाज्	havāijahāj	aeroplane
हवाईजहाज्मा	havāijahājmā	by air
हेर्नु	hernu	to look at

Reading Passage

- अ. नमस्ते।
 आ. नमस्ते हजूर।
 अ. तपाईँ कहाँको हुनुहुन्छ ?
 आ. म पाल्पाको है हजूर। तर हिजोआज म काठमाडौंमा बस्छु।
 अ. यहाँ के काम् गर्नुहुन्छ ?
 आ. म होटेलमा बेरा काम् गर्दू।¹
 अ. तपाईँ कहिले कहीं घर् जानुहुन्छ ?
 आ. कहिले कहीं मातै जान्छु हजूर। पाल्पा यहाँबाट एक दम् टाढा छ। तपाईँ कहाँको हुनुहुन्छ नि ?
 अ. म त अंग्रेज् हैं। म लन्दन्‌मा बस्छु। तपाईलाई लन्दन् कहाँ छ थाहा छ ?²
 आ. थाहा छ हजूर। बेलायतमा छ, होइन ? तपाईँ यहाँ कुन् ठाउँमा बस्नुहुन्छ ?
 अ. म एक्जना साथीकहाँ बानेश्वरमा बस्छु।
 आ. नेपालमा करिं बस्नुहुन्छ ?
 अ. यहाँ छ महीना बस्छु। त्यसपछि म भारत् जान्छु। कल्कत्तामा अलिकरिं काम् छ ?
 आ. बेलायतमा के काम् गर्नुहुन्छ ?
 अ. म विद्यार्थी हूँ। लन्दन्‌को विश्वविद्यालयमा पढ्छु।
 आ. तपाईँको घडीमा करिं बज्यो हजूर ?
 अ. मेरो डचूटी पाँच् बजे शुरु हुन्छ।
 आ. ए, मेरो डचूटी पाँच् बजे शुरु हुन्छ। म जाऊँ है त ?
 अ. नमस्ते

'berā kām 'the work of a waiter'.

²Literally, 'to you where is London is it known?' Do you know where London is?¹The English word dyūṭi 'a shift', 'a turn of duty'.

Exercise 5a

Translate into English

१. तिमी चुरोट खान्छौ? कहिले कही मात्रै सान्छु, हजूर। तपाईं नि? म त निकै खान्छु।
२. तपाईं कुन् होटेलमा बस्नुहुन्छ? त्यो ठूलो होटेल छ नि, हो, म त्यहाँ बस्तु।
३. ए दिदी, त्यो बाटो कता जान्छ? थाहा छ? दार्जीलिङ्गसम्म जान्छ।
४. मेरो बुवा दिनहुँ शहर जानुहुन्छ। वहाँको अड्डा त्यहाँ छ।
५. नेपालका धेरै मान्छेहरू दाल र भात मात्रै खान्छन्।
६. तपाईं भोलि कति बजे मर्कार्ह आउनुहुन्छ? बेलुका सात बजे आउँछु।
७. ए नानी, स्कूलमा पढ्छस? पढ्छु हजूर।
८. मेरो दाइ महीनाको दुइ पटक कल्कस्ता जानुहुन्छ।
९. ती मान्छेहरू के काम् गर्छन्? बेरा काम् गर्छन्।
१०. म छ महीनपछि लन्दन जान्छु। केमा जानुहुन्छ? हवाईजहाजमा।
११. त्यो मान्छे हिन्दस्तानी पो रहेछ। नेपाली त हाइन रहेछ।
१२. उनी आउने विहार हवाईजहाजमा दिल्ली जान्नन्।
१३. म काड्माझौमा पन्थ दिन बस्तु, त्यसपछि म पोखरा जान्छु।
१४. त्यो पसलमा चामल धेरै नै महंगो रहेछ।
१५. मेरो साथी आउने हप्ता दार्जीलिङ्ग जाई छु।
१६. तपाईं के गर्वै हुनुहुन्छ, दाइ? म किताब पढ्दै छु।

Exercise 5b

Translate into Nepali

1. Excuse me, where does this road lead to? It leads to Patan.
2. How many children do you have? I have one son and two daughters.
3. Next week, I am going to Pokhara. How are you going? I am going by air.
4. How long will you be staying in Darjeeling? I'll stay only two weeks.
5. What time are you coming to our house? I'll come at five o'clock.
6. Oh, I see there is no one in the house.
7. How many cigarettes do you smoke? I smoke ten.
8. Mr Bista lives in India nowadays. He only sometimes comes to Nepal.
9. What time is it by your (HGH) watch? It is now twelve o'clock.
10. Does his (HGH) son study in Patan College? I don't know.
11. These days many foreigners go to Nepal.
12. My office is closed today. There's a holiday, you know.

Exercise 5c

Complete the following sentences by giving the correct affirmative form of the verb in brackets:

१. तपाईं कुन् होटेलमा (बस्न्)
२. उनीहरू बेरा काम् (गर्नु)
३. मेरो बुवा शहरमा काम् (गर्नु)
४. वहाँहरू हामीकहाँ कति बजे (आउन्)

LESSON FIVE

५. मेरी बहिनी महाविद्यालयमा (पढ्नु)
६. तपाईं आजकाल कहाँ (हनु)
७. हामी पाल्पामा (बस्न्)
८. म अलिकर्ति भातु (खान्) त्यसपछि म घर (जान्)

Exercise 5d

Read the following passage, then answer the questions in Nepali

रण बहादुर छेत्री हुनुहुन्छ। वहाँ पाल्पाको माथे हुनुहुन्छ तर हिजोआज काढ्माझौमा बस्नुहुन्छ। वहाँ शहरको एउटा ठूलो अड्डामा काम् गर्नुहुन्छ। रण बहादुरका दुइजना छोरा र एकजना छोरी छन्। एकजना छोरा राष्ट्र बैंकमा काम् गर्छ, उस्को भाई त्रिचन्द्र महाविद्यालयमा पढ्छ, र छोरी स्कूलमा पढ्छे। रण बहादुरको घर अड्डाबाट धेरै टाढा छैन। त्यसु कारण वहाँ दिनहुँ अड्डामा हिँडेरै जानुहुन्छ। वहाँको जहान् धेरैजसो घरमा बस्नुहुन्छ।

१. रण बहादुरको जात् के हो?
२. वहाँका कर्तिजना छोराछोरी छन्?
३. वहाँ अड्डामा कसरी जानुहुन्छ?
४. वहाँ हिजोआज कहाँ बस्नुहुन्छ?
५. वहाँको जहान् के गर्नुहुन्छ?

त्रिचन्द्र महाविद्यालय

Trichandra College (a famous college in Kathmandu, founded by the Prime Minister, Chandra Shamsher)

The State Bank

wife (a politer term than स्वास्नी)
on foot
usually

राष्ट्र बैंक
जहान्
हिँडेरै
धेरैजसो

LESSON SIX

गर्दैनौ	gardəynəw
गर्दैन्	gardəynan

When the base ends in an unvoiced consonant, i.e. क, ख, च, छ, ट, ठ, त, थ, प, फ, स, the द of the suffix may be 'devoiced' to त, i.e. -दिन -dina becomes -तिन -tina. Thus मा बस्तिन ma bastina 'I do not sit', उ सुतैन u suttaina 'he does not sleep'. There is, however, a growing tendency to use the suffix in -द-, whatever the nature of the base, and बस्तैन basdəyna etc. is now commonly written and spoken.

4. Verbs belonging to all other groups (i.e. with primary bases ending in a vowel) have the final vowel nasalised before the suffix is added:

म जाँदिन	ma jādina	I do not go
तै खाँदेस्	tā khādēy়as	I do not eat
उ धुँदैन	u dhūdēy়ana	he does not wash
हामी बिर्सदैनौं	hāmī birsādēy়anōw	we do not forget
उनीहरू आउँदैन्	uniharū āudēyan	they do not come

5. HGH forms have the suffix -हुन्न -hunna added to the infinitive in -न्.

तपाइ जानुहुन्न	tapāi jānuhunna	you do not go
वहाँ देख्नुहुन्न	vahā dekhnuhunna	he does not see
मेरो बवा निस्कनुहुन्न	mero buvā niskanuhunna	my father does not go out

The negative of the Simple Indefinite Tense has the following feminine forms:
3 sing. LGH उ गर्दिन gardina, 3 sing. MGH उनी गर्दिन् gardinan.

6. Verbs belonging to groups (ii), (iii), (iv) and (v) have alternative negative forms of which the suffixes are:

म	-न्न	-nna
तै	-न्नस्	-nnas
उ	-न्न	-nna
हामी	-न्नौं	-nnəw
तिमि	-न्नौ	-nnəw
उनी (हरू)	-न्	-nnan

These suffixes are added directly to the Primary Base.

म जान	ma jānna	तै आउन्नस्	tā āunnas
उ खान	u khānna	उनी पिउन्नन्	unī piunnan
हामी धुन्नौं	hāmī dhunnəw	तिमि बिर्सन्नौ	timi brisannəw
उनीहरू जान्नन्	uniharū jānnan	etc.	

7. Verbs which may take a direct object are known as *transitive verbs*. For example गर्नु 'to do', मेट्नु 'to meet', पिट्नु 'to hit', हेर्नु 'to look at', दहनु 'to milk' are all transitive verbs.

LESSON 6

1. New conjunct consonants

क्ल kl	as in	क्लास् kläs	class
ख्ड khd	as in	देख्दैन dekhdēy়an	does not see
ज्ञ jn	as in	बज्ञु bajnu	to strike
ट्छ tch	as in	भेट्छु bhetcha	meets
ठ्ठ t̄h	as in	अट्ठाइस् att̄hāis	twenty-eight
ट्न tn	as in	भेट्नु bhetnu	to meet
झ्ड̄ phd	as in	पाझ्डैन pažhdēy়an	does not read
ब्ब bb	as in	छब्बीस् chabbis	twenty-six
म्च mc	as in	नाम्चे nämce	Namche
म्ब mb	as in	खुम्बु khumbu	Khumbu
र्म rm	as in	गर्मी garmi	heat, summer
र्य ry	as in	पर्यटक paryaták	tourist

2. We have already seen that all Nepali verbs have special negative forms (2.11). The negative suffixes of the Simple Indefinite Tense are as follows:

-दिन	-dina
-दैनस्	-dēy়as
-दैन	-dēy়an
-दैनौं	-dēy়anōw
-दैनौ	-dēy়anw
-दैनन्	-dēy়an

The final vowel of the 1st person singular suffix is sometimes nasalised -दिनौं -dinā.

3. The negative suffixes are added directly to the base of verbs belonging to group (i):

गर्दिन	gardina	I do not do, etc.
गर्दिनস्	gardēy়as	
गर्दिन	gardēy়an	
गर्दैनौं	gardēy়anōw	

Verbs which cannot take a direct object, such as जानु 'to go', आउनु 'to come', बस्नु 'to sit/remain', are known as *intransitive verbs*.

When the object of a transitive verb is (a) a proper noun (राम्, गणेश् etc.) or (b) a noun or pronoun referring to a person (मान्छे, बहिनी, म, उ, त्यो, etc.), the postposition -लाई -lai must be added to the object of the verb.

The *oblique case* of 3rd person pronouns (Lesson 4.4) is, of course, used before -लाई.

केटालाई किन पिट्ठौ ?

Why do you beat the boy?

म राम्लाई हेर्दै छु ।

I am looking at Ram

म तपाईलाई एकू बजेतिर भेट्टौ है ?

I'll meet you at about one o'clock, shall I?

Note the postposition -तिर -tira 'towards', 'about', 'approximately'.

त्यस् मान्छेलाई चिन्नहुन्छ ?

Do you recognise that man?

म त्यस्लाई चिन्निन

I do not know him

The verb चिन्नु cinnu 'to recognise/know (a person)' is like French *connaître*.

When the object of a verb is a noun denoting a thing or an animal, the postposition -लाई is not usually required:

राम् गाई दहन्छ

Ram milks the cow

त्यो सिनेमा हेर्दैन

He does not watch films

हामी दिनहाँ काम् गर्छौ

We work ('do work') every day

8. The postposition-ले -le deserves special attention. It may be translated 'by', 'with', 'from', 'of', 'in' etc. according to the context in which it occurs. It is encountered in many idiomatic expressions which must be learnt as they are found. Note the following:

मेरो विचारले

औलोले मर्ने

पानीले भिजेको

दूलो स्वर्ले बोल्नु

मान्छेहरूले भरिभराउ

mero bicarle

ewhole marnu

paniile bhijeko

thulo svarle bolnu

manciharule bharibharau

in my opinion

to die of malaria

soaked with water

to talk *in* a loud voice

packed with people

विचार् is also written विचार् vicar 'opinion' स्वर् is usually pronounced sor (but rarely spelt सोर्).

मेरो विचारले आज पानी पर्दैन

In my opinion, it will not rain today

Note पर्नु parnu 'to fall' and पानीपर्छ 'water falls', i.e. 'it rains'

गर्मीमा धेरै मान्छे हैजाले मर्हन्

In the hot season many people die of cholera

काठमाडौंको होटेलहरू पर्टकहरूले भरिभराउ छन्

The hotels of Kathmandu are packed with tourists

त्यो सधै दूलो स्वर्ले बोल्छ

He always speaks in a loud voice/shouts

तिप्रो लुगा पानीले भिजेको छ

Your clothes are soaked with water

9. The postposition-ले is often added to the third person *subject* of a transitive verb in the Simple Indefinite:

प्रधानमन्त्रीले आज भाषण गर्नहुन्छ

The Prime Minister will make a speech today

टचापसीले कर्ति लिन्छ?

How much will the taxi take (i.e. 'how much will it cost by taxi?')

लिनु linu 'to take'

त्यो बाटोले कहाँ कहाँ लान्छ है ?

Where does that road lead to?

लानु lānu 'to take away'. The repetition of कहाँ implies 'to which different places?' है hā is an interrogative particle, something like English 'huh', 'eh'.

When the 3rd person singular pronouns are used, -ले requires the oblique case: उस्ले, यस्ले, त्यस्ले, उन्ले, तिन्ले, यिन्ले. The LGH forms are often pronounced yalle, tyalle, ulle (c.f. 4.4.).

उस्ले मलाई चिन्नैन

He does not know me

उस्ले मलाई भन्छ

He says to me/tells me

When -ले is added to the pronouns म and तँ, their forms are मैले mayle and तैले tayle respectively.

The addition of the postposition-ले to the 3rd person subject of a verb in the Simple Indefinite Tense makes no difference to the meaning. It will be noted that with certain verbs the addition of the postposition is optional while with others it is obligatory. We shall see later that with certain past tenses the addition of -ले to the subject of a transitive verb is obligatory in all cases. Correct usage can only be learnt by observation and experience.

10. The indirect object of a transitive verb is indicated by the postposition -लाई -lai 'to', 'for'.

म तिमीलाई पैसा दिन्छू

I'll give you some money

त्यस्ले मलाई केही पनि भन्दैन

He does not tell me anything at all ('say to me')

The verb भन्नु **bhannu** 'to say' with an indirect object may be translated 'to tell':

म यसलाई भन्छु
I'll tell him
उसले मलाई भन्छु
He will tell me

11. The interrogative adverb कहिले **kahile**? means 'when?'

तपाईँ मकहाँ कहिले आउन्हुन्छ ?
When are you coming to my house?
राम दिल्ली कहिले जान्छ ?
When is Ram going to Delhi?

The phrase कहिले कहीं **kahile kahi** means 'sometimes':

त्यो कहिले कहीं मात्रै मासु खान्छ
He eats meat only sometimes
म कहिले कहीं नेपाल जान्छ
I sometimes go to Nepal

कहिले पनि **kahile pani** followed by a negative verb means 'never', 'not ever':

म त कहिले पनि रक्सी पिउँदिन
I never drink spirits
हामी उसलाई कहिले पनि भेट्दैनी
We never meet him

Similarly, the adverb कतै **katey** 'somewhere' followed by a negative verb may be translated 'nowhere', 'not anywhere'.

त्यो त कतै जान्न
He does not go anywhere/he goes nowhere

The interrogative adverb कसरी **kasari** 'how?', 'by what means?' must be distinguished from the adjective कस्तो **kasto** 'how?', 'of what quality?' 'in what state'. Compare the following:

कसरी जानुहुन्छ ? म हवाईजहाजमा जान्छु
How are you going? I'm going by aeroplane
सिनेमा कस्तो छ ? बेरै छ
What is the film like? It is not too bad

Note that adverbs and adverbial phrases often directly precede the verb they qualify:

तपाईँ कहाँ जाँदै हुनुहुन्छ ? म त कतै जान्न
Where are you going? I'm not going anywhere

12. We have already seen that the verbs छ and हो share a common infinitive हुन् 'to be'.

*कहिले has the emphatic form कहिल्ये.

A Simple Indefinite Tense is also regularly formed from the Primary Base हु- **hu-**:

	<i>Affirmative</i>	<i>Negative</i>
म	हुन्छु	हुदिन
त्यौ	हुन्सु	हुदैनस
उ	हुन्छ	हुदैन
हामि	हुन्छाँ	हुदैनाँ
तिमी	हुन्छौ	हुदैनौ
उनी (हरू)	हुन्छन्	हुदैनन्
तपाईँ	{ हुन्हुन्छु	हुदैनन्
वहाँ	हुनुहुन्छु	हुनुहुन्ना

The alternative negative forms are:

हुन्न	hunna	हुन्नौ	hunnaw
हुन्सु	hunnas	हुन्नौ	hunnaw
हुन्न	hunna	हुन्नन्	hunnan

13. हुन्छ , though usually translated 'is', differs from उ and हो in that it is used to denote a *general* fact or occurrence. For this reason हुन्छ is frequently used with adverbs like अक्सर **aksar** 'often', सधै **sadhai** 'always' (often pronounced **saday**), and थेरैजसो **dherayjaso** 'mostly, usually'. For example, the sentence 'mangoes are sweet' states a general fact. They are sweet by nature. This is rendered in Nepali as आँप गुलियो हुन्छ **āp guliyo huncha**. In the sentence 'This mango is sweet', a particular instance is referred to: यो आँप गुलियो छ **yo āp guliyo cha** (or **ho**). Compare the following:

यहाँको बस्तुहरू सधै भरिभराउ हुन्छन्	The buses are always crowded (general)
यो बस भरिभराउ छ	This bus is crowded (particular)
नेपाली केटीहरू एक दमै रामो हुन्छन्	Nepalese girls are extremely pretty (general)
सुन्दरी राम्री केटी हो	Sundari is a pretty girl (particular)
काठमाडौंमा थेरैजसो त्यतिको गर्मी हुदैन	It is not usually so hot in Kathmandu ¹ (general)
यो कोठामा थेरै गर्मी छ	It is very warm in this room (particular)

14. The Simple Indefinite Tense हुन्छ is also used with reference to future time. Thus म हुन्छ also means 'I shall be' etc.

¹Literally 'there is not usually so much (tyatiko) heat'. **garmi** means both 'the hot season', and 'heat' (of the weather, a fire etc.)

A COURSE IN NEPALI

आउने हप्ता शहरको सबै अहुा बन्द हुन्छ तर पसल बन्द हुँदैनन्
Next week all the offices in the city will be closed, but the shops will not
be

म आज दुइ बजेदेखि पाँच बजेसम्म थारै हुन्छु
I'll be at home today from two o'clock till five o'clock
मेरो डचूटी थीक पाँच बजे शुरू हुन्छु
My shift will start at five o'clock precisely

शुरू *surū* is a noun meaning 'beginning', 'start'. Note the expression शुरूमा *surūmā* 'in the beginning'. The verbal phrase शुरू हुन् *surū hunu* means 'to begin'. थीक in expressions of time means 'precisely'.

आज सिनेमा कति बजे शुरू हुन्छ ? थीक सात बजे शुरू हुन्छ
At what time will the film start today? It will start at seven sharp

15. So far we have met four verbs which can be translated by the English verb 'to be':

- (i) हो used only to define and obligatory in questions of the type: के हो ?, को हो ? 'what is?', 'who is?'
- (ii) छ used mainly to locate, but also frequently in statements in place of हो to define.
- (iii) हुन्छ used to denote a generality or a regular occurrence, and also with reference to future time.
- (iv) रहेछ used in place of छ and हो indicating surprise.

The above points are illustrated in the following sentences:

यो के हो ? आँप हो ! गुलियो हो ? हो
What is this? It is a mango. Is it sweet? Yes
आँप टेबुलमा छ ! धेरै मीठो छ
The mango is on the table. It is nice-tasting
आँप सधै गुलियो हुन्छ ! स्याउ अक्सर गुलियो हुँदैन
A mango is always sweet. Apples are frequently not sweet
यो आँप गुलियो पो रहेछ
Why, this mango is sweet after all

Vocabulary 6

आँप	āp	mango
आइतबार	āitbār	Sunday
औलो	əwlo	malaria
क्लास	klas	class
खुम्बु	khumbu	Khumbu (N.E. Nepal)
गर्मी	garmī	heat, hot season
गाई	gāi	cow

LESSON SIX

गाईको मास्	gāiko māsu	beef
गुलियो	guliyō	sweet
चिन्नु	cinnu	to know (someone)
जाडो	jāro	cold, cold season
टचाक्सी	tyāksī	taxi
डिल्ली बजार्	dillī bajār	Dilli Bazar (area of Kathmandu)
—तिर	-tira	about
त्रिभुवन	tribhuvan	Tribhuvan (King of Nepal, d. 1955)
त्रिभुवन विश्वविद्यालय	tribhuvan viśvavidyālaya	Tribhuvan University (Kathmandu)
त्यातिको	tyatiko	so much
दिउँसो	diuso	in the afternoon
धेरैजसो	dherayjaso	generally, often
नाम्चे बजार्	nāmce bajār	Namche Bazar (Sherpa town)
निस्कन्	niskanu	to go out
पकाउनु	pakānu	to cook
पट्ना	paṭnā	Patna (town in India)
पर्यटक्	paryatāk	tourist
पानी	pānī	water
पानी पर्छ	pānī parcha	it rains/will rain
पिट्नु	piṭnu	to hit, beat
पुग्नु	pugnu	to arrive
बाहिर	bāhira	out, outside
बोल्नु	bolnu	to speak
भने	bhanē	however (syn. ta)
भन्नु	bhannu	to say, tell (with -lāi)
भरिभराउ	bharibharāu	full, crowded
भरे	bhare	this evening
भाषण्	bhaṣaṇ	speech
भेट्नु	bhetnu	to meet
मनु	mānu	to die
मास्	māsu	meat
राति	rāti	at night
रेल	rel	rail, train
रेलमा	relmā	by rail
लानु	lānu	to take away, lead to
लिनु	linu	to take
विचार् (विचार्ले)	vicār (vicārlē)	opinion
मेरो विचार्ले	mero vicārlē	in my opinion, I think that
सधै	sadhai	always

A COURSE IN NEPALI

सञ्चरबार	sajcarbār	Saturday
सिपाही	sipāhī	soldier
स्याउ	syāu	apple
सुन्	sunnu	to hear
हजारौ	hajārōw	thousands of
हरेक (हरपक)	harek	every, each
हिङेर (हिङेरै)	hīgera (emph. hīgeray)	on foot, walking
हिङेरै जानु	hīgeray jānu	to go on foot
हैजा	hējā	cholera

Reading Passage

- अ. नमस्ते
 आ. नमस्ते
 अ. तपाइंको घर कहाँ छ ?
 आ. मेरो घर डिल्ली बजारमा छ ।¹
 अ. तपाईं कै गर्नुहुन्छ ?
 आ. म विद्यार्थी हुँ । त्रिभुवन विश्वविद्यालयमा पढ्छु ।²
 अ. कुन विभागमा हुन्हुन्छ ?
 आ. म अंग्रेजी विभागमा छु ।
 अ. तपाइंको कलास्मा करिजना विद्यार्थी पढ्छन् ?
 आ. पच्चीसजना पढ्छन् ।
 अ. विश्वविद्यालय तपाइंको घरदेखि कति टाढा छ ?
 आ. धेरै टाढा छैन । हाम्रो घरदेखि दई मील टाढा छ ।
 अ. तपाईं कसरी जानुहुन्छ ? बसुमा ?
 आ. धेरेजसो म बसुसा जान्छु । कहिले कहीं हिङेरै पनि जान्छु ।
 अ. तपाईं दिनहुँ विश्वविद्यालय जानुहुन्छ ?
 आ. दिनहुँ भने जान ।³ हप्ताको पाँच पटक मात्रै जान्छु । सञ्चरबार विदा हुन्छ नि ।
 अ. तपाइंको बुवा को कामू गर्नुहुन्छ ?
 आ. मेरो बुवा शहरको एउटा अड्डामा कामू गर्नुहुन्छ ।
 अ. तपाइंको आमा नि ?
 आ. आमा त घरै बस्नुहुन्छ । कहिले पनि बाहिर जानुहुन्न ।

Exercise 6a

Translate into English

१. भोलि बिहान ठीक नौ बजे हामी तपाईंकहाँ आउँदै छौं।
 २. मेरो विचारले आज पानी पर्छ । म त बाहिर जान ।
 ३. मेरो बुवा आज अड्डा जानुहुन्न । विदा छ नि ।
 ४. हामी कहिले पनि गाईको मासु खादैनौ ।

¹Dilli Bazaar – an area of Kathmandu, about a mile from the centre.

²Tribhuvan University – named after the present King's grandfather.

³'bhān' is used like the particle *ta*. Trans. 'I don't go *every day*'. In Nepal Saturday is a holiday, Sunday is a normal working day.

gāiko māsu 'the meat of a cow' = 'beef', never eaten by Hindus or Buddhists.

LESSON SIX

५. प्रधानमन्त्रीज्ञले आज पाटनमा तीन बजेतिर भाषण गर्नुहुन्छ, होइन त ?
 ६. बाहुनहरू मासु खान्दैनन् । दाल, भात र तरकारी मात्रै खान्छन् ।
 ७. जाडोमा त पानी पर्दैन । गर्मीमा त धेरै नै पर्छ ।
 ८. तिमी नाम्चे बजार कसरी जान्छौ ? हिङेरै जान्छु ।
 ९. यो बाटोले कहाँ लान्छ, दाइ ? तपाईलाई थाहा छ ? थाहा छ, हजार । गोर्खासम्म जान्छ ।
 १०. मदेसमधेरै गर्मी हुन्छ, तर काठमाडौंमा त्यतिको गर्मी हुन्दैन ।¹
 ११. जाडोमा हजारौ अमेरिकी पर्यटकहरू नेपाल जान्छन् ।
 १२. नेपालमा सञ्चरबार बिदा हुन्छ । आइतबार बिदा हुन्दैन ।
 १३. आउने हप्ता बवाले मलाई एउटा राम्रो उपहार दिनहुन्छ ।
 १४. तिमी आज शहर जान्छौ ? आज त म जान । धर्मा धेरै काम छ ।
 १५. म आउने हप्ता दिल्ली जाँदै छु ।
 केमा जानहुन्छ ?
 म हवाईजहाजमा पट्टनासम्म जान्छु, अनि त्यसुपछि रेलमा जान्छु ।
 १६. तपाईं मकहाँ कर्ति बजे आउनुहुन्छ ? म भरे आहू बजेतिर आउँछु ।
 १७. ए दाइ, तपाइंको घडीमा कर्ति बज्यो ? मेरो घडीमा एधार बज्यो ।
 १८. यो किताब त मेरो पो हो । म तिमीलाई दिदिन ।
 १९. आज त म खान । रुच छैन ।
 २०. आउने महीना मेरो दाज्यू भारत जाँदै हुनुहुन्छ । म त यहाँ बस्नु ।

Exercise 6b

Translate into Nepali

1. My elder sister is going to England next month. How is she going? She is going by aeroplane.
 2. Will it rain today or not? I don't know.
 3. What time are you going to the university? I'm not going today. It's a holiday, you know.
 4. Where does that road lead to? It leads to our village. But it's a terribly long way round.
 5. In the hotseason tourists do not usually go to the Terai. It's very hot there at that time. *rājanekha*
 6. Brahmins never eat beef. They usually only eat vegetables.
 7. Oh, I don't seem to have any money in my pocket. I'll go on foot. *enjoyably for*
 8. The buses in ('of') London are always crowded at five o'clock.
 9. This week he will not give me anything. Next week he'll give me ten rupees.
 10. Why are you hitting your son? He is very well behaved.
 11. Where are you studying these days? I'm not studying. I'm in an office, you know. But (*ta*), my young brother is in the English department of the university.
 12. I won't have anything to eat now. I have no appetite. *bhokchaina* vs. *bagko chaina*

¹mādes, derived from the Sanskrit term madhya-deś 'midlands', is applied to the plains of India and to the Terai region of Nepal.

Exercise 6c

Translate into Nepali

I do not go; she (MGH) does not eat; we do not send; you (GHG) do not drink; they (LGH) do not take; he (LGH) milks the cow; do you know that man; I do not know him; they (GHG) never speak in a loud voice; we sometimes go to Kathmandu; it is always hot in Calcutta; Nepali girls are very pretty; the film begins at two o'clock sharp.

Read the following passage, then answer the questions in Nepali

नेपालमा सञ्चर्बार विदा हुन्छ । अहो र धैरेजसौ पसलुहरू बन्द हुन्छन् । म दिनहुँ अहोमा काम गर्नु, तर सञ्चर्बार म अहोमा जान्न । रामो छ । म दस् बजेसम्म सुत्छु, त्यसूपाठि बजारप्रतिर जान्छु । त्यहाँ कुनै¹ चियापसलमा साथीहरूलाई भेटाउ । चिया खान्छु, अनि त्यसूपाठि घरप्रतिर जान्छु । हामी बाह बजेतिर भातु खान्छौं । डिउंसो म बाहिर निस्कन्न । घरमै आराम् गर्नु ।

1. नेपालमा विदा कहिले हुन्छ ?
2. सञ्चर्बार अहोहरू बन्द हुन्छन् कि हुन्दैनन्?
3. तपाईँ धैरेजसौ कति बजे सुन्नहुन्छ ?
4. तपाईँ कति बजे भातु खान्नहुन्छ ?
5. बेलायतमा सञ्चर्बार विदा हुन्छ कि हुन्दैन?

LESSON 7

1. New conjunct consonants

क्न	kn	as in	हाँक्नु	hāknū	to drive
क्ष्य	kṣy	as in	उपलक्ष्य	upalakṣya	occasion
त्व	ttv	as in	महत्व	mahattva	importance
न्ध	ndh	as in	गान्धी	gāndhī	Gandhi
न्म, त्स	nm, ts	as in	शुभजन्मोत्सव	subhajanmotsava	birthday
भ्र	bhr	as in	भ्रमण	bhramaṇ	tour
च्र	rc	as in	खर्च	kharca	expense

2. The numerals 21 to 30 (page 251) should now be learnt. Remember that all numerals take the classifiers—जना and—बदा (Lesson 4.9).

पचीसजना सिपाही 'twenty-five soldiers', उनन्टीसूबटा किताब् 'twenty-nine books', इक्कीसूबटा घर् 'twenty-one houses'. But तीस् दिन् 'thirty days', तैतीस् मिनेट् 'twenty-three minutes'.

3. The most important fractions are:

पाउ	pāu	a quarter	तिहाई	tihāī	a third
आधा	ādhā	half	डेढ़	deḍh	one and a half
अडाई	āṭhāī	two and a half			

These function in the same way as other numerals: आधा मील् 'half a mile', डेढ़ महीना 'one and a half months', अडाई रुपियाँ 'two and a half rupees'.

The word रुपियाँ rupiyā may also be written and pronounced रूपैयाँ rupayā.

4. The words सबा savā 'plus one quarter', साडे sāḍhe 'plus one half', पौने pāwne 'less one quarter' are always followed by another numeral.

सबा चार	'four plus one quarter'	four and a quarter
साडे चार	'four plus one half'	four and a half
पौने पाँच	'five less one quarter'	four and three quarters

Occasionally साडे एक् and साडे दुइ are used in place of डेढ़ (1½) and अडाई (2½).

5. In telling time, divisions of the hour are expressed as follows:

चार बजे	at four o'clock
सबा चार बजे	at a quarter past four

¹ कुनै 'any', 'some'.

साढे चार बजे at half past four
पैने पाँच बजे at a quarter to five

In other words, one says 'at four and a quarter o'clock' etc. Note in particular:

देह बजे or साढे एक बजे at half past one
अद्वार्ष बजे or साढे दुइ बजे at half past two

6. Minutes to and past the hour are expressed as follows:

चार बजलाई पाँच मिनेट बाँकी छ
cār bajnalāi pāc mineṭ bākī cha

It is five to four (lit. 'for four striking five minutes are left')¹

बाह बजलाई पच्चीस मिनेट बाँकीमा
bārha bajnalāi paccis mineṭ bākimā

At twenty-five to twelve.

Note that बाँकी **bāki** is an adjective meaning 'left over, remaining':

पैसा बाँकी छैन there is no money left

केही परि बाँकी रहेनछ why, there is nothing left at all

दस बजेर बीस मिनेट गयो

◦ das bajera bis mineṭ gayo

It is twenty past ten (lit. 'ten having struck twenty minutes have gone')

एधार बजेर दस मिनेमा

eghāra bajera das mineṭmā

at ten past eleven

7. The postposition-तिर -tira 'towards, about' is used in expressions of time for a rough approximation:

तीन बजेतिर at about three o'clock

साढे पाँच बजेतिर at about half past five

-तिर is also used with reference to place:

म खुम्बतिर जाँदै छु

I'm going towards Khumbu/I'm heading for Khumbu

उ पहाड़तिर जाँदै छु

He is going towards the hills

पहाड़ pahāṭ 'hills, mountains' is a term generally used in Nepal for the Himalayan foothills. पहाड़ी pahāṭī or पहाड़िया pahāṭiyā is a 'hillman' who lives in the hill villages, as distinct from मदेसी madesī – someone who lives in the southern Nepalese plains (मदेस mades or तराई tarāī).

¹bajnalāi 'for striking' is the second infinitive of the verb bajnu 'to strike' (Lesson 12) followed by the postposition -lāi.

8. Other points

(a) ठीक with expressions of time means 'exactly, precisely'

ठीक छ बजे at exactly six o'clock

ठीक सवा नौ बजे at 9.15 precisely

(b) The adverbs बिहान bihāna 'in the morning', दिउसो diūso 'in the afternoon', भरे bhare 'this evening', बेलूका belukā 'in the (early) evening', राति rāti 'at night' precede the expression of time:

हवाइजहाजु बिहान नौ बजे काठमाडौं पुग्छ

The aeroplane reaches Kathmandu at nine in the morning

म भरे सात बजेतिर तपाईंकहाँ आउँछु

I'll come and see you this evening at about seven

(c) The postposition -मा is used in the following expressions:

बस दुइ दुइ घण्टामा आउँछु

The bus comes every two hours

The repetition of the numeral implies that the bus comes at regular intervals:

रेल करि करि बेलामा आउँछु ?

How often do the trains run?

बजेमा / साढेमा / सवामा / आउँछु

They come on the hour/on the half hour/on the quarter

रेल हरेक घण्टामा आउँछु

The train goes every hour

Note हरेक harel (sometimes written हरएक) 'every': हरेक मान्छे 'every man', हरेक किसिम 'every kind', हरेक दिन 'every day'.

9. The suffix चाहिँ -cāhi may be added to adjectives, nouns and pronouns.

(a) When added to adjectives, 'चाहिँ' has the effect of turning them into nouns, and may usually be rendered into English as 'the . . . one'.

ठुलोचाहिँ	thūlocāhī	'the big one'
मेरोचाहिँ	merocāhī	'my one', 'mine'

In the same way चाहिँ may be added to demonstrative and pronominal adjectives, and to a possessive formed with the postposition-को:

त्योचाहिँ	tyocāhī	that one
योचाहिँ	yocāhī	this one
कुनूचाहिँ	kuncāhī	which one?
रामकोचाहिँ	rāmkocāhī	Ram's one
त्यसुकोचाहिँ	tyaskocāhī	his/her one
उनीहरूकोचाहिँ	uniharūkocāhī	their one, theirs etc.

(b) When added to nouns and pronouns, 'चाहिँ' has the effect of emphasising them and may be translated in English as 'as for', or simply by a change of tone.

मचाहिँ macāhī as for me

उचाहि	<i>ucāhī</i>	as for him/her
रामुचाहि	<i>rāmcāhī</i>	as for Ram
गर्मीमाचाहि	<i>garmīmācāhī</i>	in the <i>hot</i> season (as opposed to others)

Note the use of चाहि in the following sentences:

त्यो गाउँमा कनचाहि चियापसल् सबभन्दा रामो छ ?
Which (one) is the best tea shop in that village?

मेरो घर् रामको चाहिभन्दा ठूलो रहेछ
I see that my house is bigger than Ram's (one)
यो घडी रामो हो तर त्योचाहि त्यति रामो होइन
This watch is nice but that one is not so nice

Note that त्यति *tyati* is an adverb which modifies an adjective: त्यति ठूलो 'so big', त्यति अग्लो 'so high', त्यति रामो 'so nice'.

The adjective त्यतिको *tyatiko* (plural form त्यतिका *tyatikā*) qualifies a noun: त्यतिको गर्मी 'so much heat', त्यतिका किताबहरू 'so many books'.

मचाहि जे पनि खान्छु । उचाहिं खाली भातु र दाल मात्रै खान्छु
As for me, I eat anything. *He* eats only rice and lentils
जे पनि *je pani* 'anything at all'
खाली मात्रै *khālī mātr̄ay* very emphatic 'only', 'nothing but'

10. The oblique forms of को *ko*? 'who?', कोको *koko*? 'who?' (plural), and कोही *kohī* 'someone' are कस् *kas*, कसकस् *kaskas*, and कसै *kasay* respectively. The oblique forms are used before postpositions:

कस्को किताब्	<i>kasko kitāb</i>	whose book?
कसकसुकहाः	<i>kaskaskahāḥ</i>	at whose place? ('of which people')
म करैलाइ दिदिन	<i>ma kasaylāī didina</i>	I shan't give it to anyone

Note that कस्लाई *kaslāī* 'to whom?' and कस्ले *kasle* are often pronounced *kallāī* and *kalle* respectively (cf. 4.4).

त्यो उपहार् कस्लाई दिन्छौ ?
To whom are you giving that present?
कस्ले भन्छ ?
Who says so?

11. के *ke*? 'what?' and केही *kehī* 'anything' have no oblique forms.

केमा जानहुन्छ ? हवाईजहाज्रामा जान्छु
How (in what) are you going? I'm going by air
केको हत्पत् ?
What's the hurry (lit. 'of what . . .')?

12. Certain postpositions or postpositional phrases consist of two or more words, the first of which is -को. Such expressions are:

-को लागि	<i>-ko lägi</i>	for, for the sake of
-को बारेमा	<i>-ko bāremā</i>	about, concerning

-को निमित्त	<i>-ko nimti</i>	for, for the sake of
-को निमित्त	<i>-ko nimitta</i>	for (a literary synonym of - <i>ko nimti</i>)
-को बाद	<i>-ko bād</i>	after (syn. with -पछि)

म पञ्च दिन्को लागि भारत् जावै छु
I'm going to India for a fortnight

Note that भारत् *bhārat* is synonymous with हिन्दुस्तान् *hindustān*. Both terms are used for 'India', the former being more frequently used in official contexts.

नेपालको बारेमा के थाहा छ ?
What do you know about Nepal?

When a postpositional phrase with -को as the first element follows one of the pronouns म, तै, हामी, तिमी, the possessive adjective is used.

उस्ले मेरो निमित्त केही पानि गर्दैन
He does nothing for me ('for my sake')
विवाहको निमित्त नेपालीहरू धेरै पैसा खर्च गर्नु
Nepalis spend a lot of money on weddings ('for the sake of a wedding')

खर्च गर्नु *khareca garnu* 'to spend (money)'
विवाह *vivāha* – the literary form of the colloquial विहा *bihā* 'wedding'. In spoken Nepali the latter is more common.

मेरो बिहा आउने महीना हान्छ
My marriage will take place next month
त्यस्को बाद म घर् जान्छु
After that I shall go home

त्यस्पचि *tyaspachi* could also have been used.

13. Certain postpositional expressions consist of -को and a noun followed by -मा.

-को विषयमा *-ko viṣayamā* on the subject of, about
को उपलक्ष्यमा *-ko upalakṣyamā* on the occasion of

बहाँले नेपाली साहित्यको विषयमा भाषण् गर्नहुन्छ
He is making a speech on the subject of Nepali literature
महाराजाधिराजको शुभजन्मोत्सवको उपलक्ष्यमा
On the occasion of the birthday of His Majesty

महाराजाधिराज् *mahārājādhirāj* is the title of the King of Nepal.

14. A member of the Nepalese royal family is given the honorific title श्री ५ *sri* *pāc* (lit. 'five times Lord'), and is often referred to in this way. The full title of the present King is:

श्री ५ महाराजाधिराज् बिरेन्द्र वीर् विक्रम् शाह देव
sri *pāc* *mahārājādhirāj* *birendra vir vikram sāh dev*

वीर् and विक्रम literally mean 'hero', 'brave'; शाह is the family name; देव् 'a god' indicates the King's considered divinity.

The term श्री sī and the feminine counterpart श्रीमती śrimatī are used on formal occasions before proper names corresponding to the English titles Mr. and Mrs. Verbal concord is of course HGH.

श्री भुट्टो आज पीकिङ्गबाट इस्लामाबाद फर्कनुहुन्छ
Mr. Bhutto will return from Peking to Islamabad today
श्रीमती गान्धीले आउने महीना बिहारको भ्रमण गर्नुहुन्छ
Mrs. Gandhi will make a tour of Bihar next month.

श्रीमती also means 'wife' and is used in preference to स्वास्ती when talking about someone else's wife:

तपाईंकी श्रीमती पनि पाल्नुहन्छ ?
Will your wife also be coming?

पाल्नु pālnu 'to come/go' is used only in HGH contexts.

Note that the word शुभजन्मोत्सव 'birthday' in the example above is a combination of three Sanskrit words: शुभ *subha* 'auspicious', जन्म *janma* 'birth', उत्सव *utsava* 'festival'. शुभनाम् *subhanām* (lit. 'auspicious name') is a polite word for नाम्. The polite way to ask someone's name is: तपाईंको शुभनाम् के हो ?

15. In written Nepali, the first element -को in compound postpositional phrases, like those considered above, is often changed to -का -kā, which is the oblique form of the postposition:

-का लागि -kā lägi
-का निमित्त -kā nimitta

Similarly, adjectives ending in -o have the ending changed to -ā if they qualify a noun which is governed by a postposition (i.e. they become oblique):

त्यस् साना देशका राजधानीमा
tyas sānā deśkā rājdhānīmā
in the capital of that small country

This, however, is entirely restricted to the written language and consistency is not always observed. The last sentence would be spoken:

त्यो सानो देशको राजधानीमा

16. The postposition -बाट -bāṭa is used idiomatically in certain expressions like:

बस्बाट	<i>basbāṭa</i>	by bus
हवाईजहाजबाट	<i>havāijahājbāṭa</i>	by air
यो बाटोबाट	<i>yo bāṭobāṭa</i>	by this road
कुनू बाटोबाट	<i>kun bāṭobāṭa</i>	by which road?

-बाट is also used with adverbs like बाहिर bāhira 'outside', नजीक najik 'nearby':

पर्यटकहरू धेरैजसो काठमाडौंबाट बाहिर जाँदैनन्
Tourists do not usually go outside Kathmandu
यहाँबाट सबैभन्दा नजीकको गाँउ कूनचाहिं हो ?
Which is the nearest village to here?

नजीक् may also be used as a postposition:

त्यो मेरो घरनजीक् बस्तु
He lives near my house
पाटन् काठमाडौंनजीक् छ
Patan is near Kathmandu

17. जस्तो jasto 'like', 'such as' may be used as an adjective and an adverb. When used as an adjective it follows the noun it qualifies:

मेरो कोटू उसको (कोटू) जस्तो रहेछ
My coat is like his (coat)
कलकत्ता र शाङ्खाई जस्ता एशियाका ठूला शहरहरू
The great cities of Asia like Calcutta and Shanghai

When used adverbially जस्तो immediately precedes the verb:

उसको कुरा साँचो जस्तो छैन
What he says does not sound true (lit. 'his word is not like true')
आज पानी पछि जस्तो छैन
It does not look as if it will rain today (lit. 'today it will rain as if it is not')
आज आउँदैन जस्तो छ
It looks as if he is not coming today

Note that कुरा kurā may mean 'a thing' in the general sense, but often refers to something said. Thus तपाईंको कुरा may be translated 'what you said'. The expression कुरा गर्नु means 'to talk', 'to have a word':

म भोलि तपाईंसँग कुरा गर्नु
I'll have a word with you tomorrow

18. अर्को arko 'other' (usually 'the other of two') is used mainly with singular nouns. अरू arū 'other', 'else', 'more' is used mainly with plural nouns and non-countable nouns like चिया, भात्, etc.

तपाईंलाई अर्को किताबू दिन्छु
I'll give you the other book
यसको सट्टा अर्को मान्छे आउँछ
The other man is coming in place of this one
-को सट्टा
-ko saṭṭā 'in place of'
म अर्को महीना आउँदै छु
I'll come next month
अरू चिया खानुहोस्
Drink some more tea (see below 19)

यो घरमा अरु कोही बस्दैन
No-one else lives in this house
अरु कोही साथमा छ ?
Is anyone else with you?
मेरो खल्तीमा अरु केही पनि छैन
I have nothing else at all in my pocket
अरु के लिनुहुन्छ ?
What else will you take?
अरु कुनू किताब् पढ्नुहुन्छ ?
Which other book will you read?

19. The HGH imperative is formed by adding —होस -hos to the infinitive of the verb:

गर्नुहोस्	garnuhos	do
बस्नुहोस्	basnuhos	sit
आउनुहोस्	ānuhos	come
भित्र पाल्नुहोस्	bhitra pālnuhos	please come in

Note that भित्र is used both as an adverb and a postposition 'in', 'inside':

म भित्र जान्छु	I'll go inside
हाम्रो घरभित्र	inside our house
काठमाडौँभित्र	inside Kathmandu

The negative of the HGH imperative is formed by adding the prefix न—na- to the positive form.

नआउनुहोस्	naānuhos	do not come
नरिसाउनुहोस्	narisānuhos	do not be angry

The ending —नुहोस् -nuhos is often pronounced and sometimes written as —नोस् -nos:

पाल्नुहोस् or पाल्नोस्	pālnos	come, go
नआउनुहोस् or नआउनोस्	naāunos	do not come
गर्नुहोस् or गर्नेस्	garnos	do

The suffix —होला -holā instead of —होस् -hos may be used to convey extra politeness.

मोट्र विस्तारै हाँक्नुहोला	
Please drive the car slowly	
नरिसाउनुहोला	
Please do not be angry	

The particles न na and त ta, following the imperative, have the effect of making the command less brusque. They may be rendered in English as 'won't you?', 'please' etc.

मलाई भन्नुहोस् त
Please tell me
चिया खानुहोस् न
Have some tea, won't you?

20. The particle रे re (always coming at the end of a sentence) indicates that the words which precede it are reported or that the information is at second hand. It may be translated: 'they say that . . .', 'he says that . . .', 'I hear that . . .' etc.

भरे पानी पछि रे
They say that it's going to rain this evening
आउने हप्ता बिदा छ रे
I hear there's a holiday next week
उस्को खल्तीमा केही पनि छैन रे
He says that he's got nothing at all in his pocket
के रे ?
What does he say?

Vocabulary 7

अचेल	acel	now, nowadays
अढाइ	aīhāi	two and a half
अत्यन्त	atyanta	extremely
अन्तर्राष्ट्रीय	antarrāṣṭriya	international
अर्थ—व्यवस्था	artha-vyavasthā	economy
आधा	ādhā	half
—को उपलक्ष्यमा	-ko upalakṣyamā	on the occasion of
एशिया	ēsiyā	Asia
ओहोरे दोहोरे गर्नु	ohor dohor garnu	to come and go, to make a round trip
औद्योगिक	āwdyogik	industrial
काल्प	kākh	lap, heart
करा	kurā	thing, matter
केयन्	kēyyan	several
खाली...मात्रै	khālī . . . mātray	only, nothing but
खर्च गर्नु	kharca garnu	to spend
खुला	khulā	open
घण्टा	ghāntā	hour
चालु	cālu	operating, in motion
छिन्	chin	moment
एक् छिन्	ek chin	just a moment
जस्तो	jasto	like, as if
जे पनि	je pani	whatever, anything at all
जोड्नु	joḍnu	to join, link
जोड्ने	joḍne	linking

टुंडिखेल	tūñikhel
डेह	deñ
ঢাকা	dhākā
তরাই	tarāi
ত্যাতি	tyati
নজীক	najik
নাউঁ গরেকো	nāuñ gareko
-কো নিমিত্ত	-ko nimitta
-কো নিমিত্ত	-ko nimita
পালু	pālū
পীকিঙ্গ	pīkiñg
পু়জা	pūjā
পু়জা গর্নু	pūjā garnu
পৌনে	pōwne
ফর্কনু	pharkanu
বাংলাদেশ	bānglades
বাহির	bāhira
-কো বাদ	-ko bād
-কো বারেমা	-ko bāremā
-বাহেক	-bāhek
বিরাটনগর (বিরাটনগর)	birāñnagar (virāñnagar)
বিস্তারৈ	bistārøy
বিহা	bihā
বিহার	bihār
বীচ	-bic
বীর়গ়জ	bīrganj
ব্যাংকক	byākak
ভন্নে	bhanne
ভিত্তি	bhitra
ভ্রমণ	bhramañ
ভ্রমণ গর্নু	bhramañ garnu
মহত্ত্ব	mahattva
মহারাজাধিরাজ	mahārājādhirāj
মিনেট	mineñ
মোটর	moñar
মৌসম	məwsam
জাড়ো মৌসম	jāço məwsam
রক্সোল	raksøwl
রঙ্গুন	rañgūn
রাজপথ	rājpath

Tundikhel (a parade ground in Kathmandu)
one and a half
Dacca (Bangladesh)
the Terai
so, that much
near, nearby
by name, called
for the sake of
for the sake of
to come, go (HGH)
Peking
worship
to worship
less a quarter
to come back, return
Bangladesh
out, outside
after
about, concerning
except
Biratnagar (town in Terai)
slowly
wedding
Bihar
between
Birganj (town in Terai)
Bangkok
by name, called
inside, in tour
tour
to make a tour
importance
title of King of Nepal
minute
motor car
season, weather
cold season, winter
Raxaul (border town in India)
Rangoon
Rajpath (the name of the road running between Kathmandu and Raxaul)

risāunū	to be angry
-কো লাগি	for, for the sake of
বারিশডন	Washington
বিমান	aeroplane
বিমানসেবা	airservice
বিমানস্থল	airport
বি঵াহ	wedding
বিষয়	subject
-কো বিষয়মা	on the subject of
ব্যবস্থা	arrangement ¹
শাঙ্খাই	Shanghai
শুভনাম	name (polite word)
শ্রভজন্মোৎসব	birthday
-কো সদ্ব	instead of
সড়ক	road (syn. bāto)
সবা	plus one quarter
সাঁচো	true
সাড়ে	plus one half
সাথুমা	along with
সীমানা	border, frontier
সুন্দর	beautiful
হত্যপ্ত	hurry
হাওয়াপানী	climate ²
হাঁকনু	to drive (a car etc.)

Reading Passage

The following Reading Passage is a reasonably straightforward piece of connected prose, but is rather more complicated than anything encountered so far. The style of the passage tends to be more literary than colloquial and is fairly typical of (though simpler than) the Nepali found in modern newspapers. It will be noted that plural verbal and adjectival concord is observed throughout.

The passage also contains a number of terms (largely borrowings from Sanskrit) which, though common in the literary language, would not be used so frequently in everyday speech. For example, the word *বিমান* vimān 'aeroplane' is almost entirely restricted to the written language – an official term for the colloquial *হবাইঝাজ* . Similarly, the term *বিমানস্থল* vimānsthal 'airport' is used much less frequently than its colloquial synonyms *গৌচরন্ত* gəwaran (originally meaning 'cow-pasture') and *হবাইঘাট* havāighāt. The expression *ভারতকা কৈয়ন্ত* শহরহল bhāratkā kəyyan saharharū would usually be rendered in

¹Usually pronounced *bebasthā*

²A compound of *havā* 'wind' and *pāni* 'water'.

the spoken language as भारतको केही शहर **bhāratko kehi sahar**, and the expression अत्यन्त सुन्दर **atyanta sundar** as एक दम् रामे **ek dam rāmro**.

Words such as औद्योगिक् **awdyogik** ‘industrial’, अर्थ—व्यवस्था **artha-vyavasthā** ‘economy’, महत्व **mahattva** ‘importance’ etc., which have no colloquial synonyms, though nowadays quite familiar to any Nepali who reads the newspaper or listens to the radio, tend to be used only in comparatively sophisticated circles.

Finally, the passage contains one or two verbal forms and constructions which are fully dealt with in later lessons. The expressions in which they occur have been explained in the footnotes and for the moment may be learnt as items of vocabulary.

हिमालयको काखुमा नेपाल् नाउँ गरेको^१ एउटा सानो राज्य छ। नेपाल्को राजधानी काठमाडौं हो। काठमाडौंमा एउटा अन्तर्राष्ट्रीय विमानस्थल् छ। भारतका कैयन् शहरहरूबाट यहाँ विमानहरू ओहोर् दोहोर् गर्नेन् र एशियाका अरू शहरहरू जस्ता ढाका, ब्यांकक् र रङ्गनवाट पनि यहाँ विमानहरू आउँछन्। काठमाडौंबाहेक् नेपाल्मा एक दुइवटा^२ अरू पनि ठूला शहरहरू छन्। तराईका बीरायंज् र बिराटनगर् जस्ता ठूला शहरहरू औद्योगिक् शहरहरू हुन्। प्रस् कारण् नेपाल्को अर्थ—व्यवस्थामा यी शहरहरूको ठूलो महत्व छ।

काठमाडौंलाई भारतसँग जोड्नेदुवटा सङ्कहरू छन्। सबूभन्दा पुरानोचाहिं राज्यपथ् हो। यो बाटो भारतको रक्सील् भन्ने^३ एउटा सानो शहरसम्म जान्छ। काठमाडौंलाई चीनको सीमानासँग जोड्ने बाटो पनि अहिले खुला छ।

नेपालमा पोखरा नाउँ गरेको एउटा सानो तर अत्यन्त सुन्दर् शहर् पनि छ। काठमाडौं र पोखराबीच् विमानसेवा चालु छ^४ र दिनदिनै विमानहरू ओहोर् दोहोर् गर्नेन्। नेपाल्मा अचेल् निकके पर्यटकहरू आउँछन्। जाइको मौसममा काठमाडौंका सबै होटेलहरू पर्यटकहरूले भरिभराउ हुन्छन्।

Notes

1. **nepāl nāu gareko** ‘Nepal by name’, ‘called Nepal’. **gareko** is the 1st perfect participle of the verb **garnu** lit. ‘having done’. This participle is dealt with in Lesson 12.
2. **ek duivata arū** ‘one (or) two others’. For the form of the numeral, see Lesson 4, 10.
3. **kāthmāṭewlāi bhāratsāga jogne . . .**: ‘linking Kathmandu with India’.

jogne is the infinitival participle of the verb **jognu** ‘to link, join’. The infinitival participle is often used as a verbal adjective. Cf. **āune** ‘coming, next’.

4. **raksəwl bhanne**: ‘called Raxaul’. **bhanne**, here translated ‘called’, is the infinitival participle of the verb **bhannu**. The Rajpath runs almost due north from the Indian border (Bihar) to Kathmandu. It is one of the oldest roads linking Nepal with India.
5. **vimānsevā**: ‘air-service’. **sevā** literally means ‘service’ (of any kind). Cf. the expression **kasayko sevā garnu** ‘to serve someone’. The Royal Nepal Airlines Corporation (R.N.A.C.) is known in Nepali as शाही नेपाल वायुसेवा निगम् **shāhī nepāl vāyusevā nigam** – a literal rendering of the English words. **vāyu** is a Sanskrit word meaning ‘air, wind’. Thus **vāyusevā** ‘air-service’. वायुयान् **vāyuyān** is yet another term for aeroplane, commonly used in the written language. **yān** is literally ‘a carriage’.

Exercise 7a

Translate into English

1. आउने हप्ता म दुइ महीनाको लागि नेपाल् जाँदै छु।
2. केको हतुपत् दाइ? एक छिन् बस्नुहोसु न।
3. श्री ५ का भाषणहरू धेरै मान्छे घङ्गठन्।
4. यो बाटोमा धेरै हिलो छ। सोटर् विस्तारै हाँकन्होसु।
5. काठमाडौंको सबूभन्दा महेंगो होटेल् त्योचाहिं होइन त?
6. हाम्रो धनुष्याक् एउटा सानो मन्दिर् छ। मेरा बाहिनीहरू त्यहाँ दिनहुँ पूजा गर्नेन्।
7. त्यो बाटोबाट नजानुहोसु है। एक दम् उकालो छ।
8. जाडोमा नेपाल्को हावापानी धेरैजसो राम्रो हुन्छ। राम्मीचाहिं त्यति राम्रो हुँदैन।
9. महाराजाधिराज्यको शुभजन्मोत्सवको उपलक्ष्यमा प्रधानमन्त्रीले दुइ बजे दिउँसो टुङ्गिखेलमा^५ भाषण् गर्नुहन्छ।
10. भित्र पालनुहोसु हजूर। एक छिन् बस्नुहोसु त।
11. रामको बिहा आउने हप्ता हन्छ रे।
12. मेरो छोरा आज स्कूल् जाँदैन। बिदा छ रे।
13. मेरो आमा सधै धैरै बस्नुहन्छ। कहिले पनि बाहिर निस्कन्हुन्न।
14. बेलुकाको हवाइजहाज कति बजे पुग्छ? पाँच बजे पुग्छ रे।
15. तपाईं नेपालमा कस्कहाँ बस्नुहन्छ? धेरैजसो म एकजना साथीको घरमा बस्णु।
16. मेरी बाहिनी आज त खादिन। रुचि छैन रे।
17. छेत्रीहरू अक्सर् जे पनि खान्छन्। बाहुन्हरूचाहिं खाली तरकारी मात्रै खान्छन्।
18. त्यो गाउँमा सबूभन्दा राम्रो चियापसल् कुन्चाहिं हो? राम्कोचाहिं।
19. तपाईंको नोकरको कुरा साँचो जस्तो छैन। म त बाहिर जान्छ। बेलुका पाँच बजे फर्क्नलु।
20. आज पानी पर्छ जस्तो छैन। म त बाहिर जान्छ। बेलुका पाँच बजे फर्क्नलु।

Exercise 7b

Translate into Nepali

1. Which is the best cinema in Kathmandu? In my opinion that one is the best. The one in Patan is also very good.

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2. What time are you coming home this evening? I'll be home about half past seven.
3. They say the President of Pakistan will meet Mrs. Gandhi next month.
4. Nowadays there is an air-service between Kathmandu and Jumla. The aeroplanes go twice a month. मैरा विस्तर लेनुपर्याय
5. They say the road is very bad. Drive slowly won't you?
6. Excuse me, how far is the airport away from the hotel? It is not very far. A bus leaves every hour.
7. When are you getting married? I'm getting married next year.
8. What is the climate of England like (How is . . .)? The climate of England is very good usually.
9. Why, your pen is just like mine! Give it to me a moment, will you?
10. They say that all the shops in ('of') the city will be closed tomorrow. Is it true? Yes, there's a holiday you know.
11. What's the hurry? Sit down. Have some tea won't you? No, we are going to the cinema, and the film starts in ten minutes. यहाँ फ़िल्म
12. On the occasion of His Majesty's birthday, many tourists come to Kathmandu. At that time the hotels are crowded with people.

Exercise 7c

Translate into Nepali

How many men? twenty-five days; three and a half hours; half a kilo; twice a day; after three months; five and a half miles; one cup of tea; two sons and one daughter; four times a fortnight; nine men.

Exercise 7d

Translate into English

१. हामी दुइ बजेतिर तपाइकहाँ आउँदै छौं।
२. रेल पटनाबाट हरेक घण्टामा रक्सील जान्छ रे।
३. सिनेमा थीक छ बजे शुरू हुन्छ।
४. बस यहाँ कति कति बेलामा आउँछ? साडेमा आउँछ, हजूर।
५. तिमो घडीमा कति बज्यो? मेरो घडीमा द बज्ञलाई १० मिनेट बाँकी छ।
६. कति बज्यो अहिले त? अहिले थीक सबा नौ बज्यो।

Exercise 7e

Complete the following sentences by giving the correct affirmative form of the verb in brackets

१. हामी धेरैजसो त्यो होटलमा (बस्नु)
२. तपाईं के काम् (गर्नु)
३. हाम्हे नोकर बिहान बेलुकै दिनको दुइ पटक गाई (दुहनु)
४. तपाईं कति बजे (सुन्नु)
५. मेरो बुवा पोखरामा (बस्नु)। म त काठमाडौंमा काम् (गर्नु)

LESSON 8

1. *New conjunct consonants*

थ	thy	as in	थाङ्गोचे	thyāṅgoche	Thyangboche
न्थ	nthy	as in	हुनुहुन्थ्यो	hunuhunthyo	was, were (HGH)
म्न	mn	as in	घुम्नु	ghumnu	to travel
ल्ध	lqh	as in	ओखल्धुङ्गा	okhaldhungā	Okhaldhunga
श्न	fn	as in	प्रश्न	prajna	question

2. In Lesson 5, we saw that Nepali verbs are divided into five groups, according to the Nature of their *Primary Base*.

Verbs belonging to groups (i) and (ii) i.e. bases ending in a consonant like गर्नु and बस्नु or in the vowels -ā or -i like खानु and दिनु in fact only have one base.

Verbs belonging to group (iii) – monosyllabic base ending in -u like धुनु, group (iv) – base of more than one syllable ending in -a or -u like बिस्नु and दुहनु, and group (v) – base ending in -āu or -iu like आउनु and पिउनु also have a *Secondary Base*, which is used in the formation of certain tenses and participles.

The Secondary Base of verbs belonging to group (iii) is formed by changing the Primary Base vowel -u to -o. That of verbs belonging to groups (iv) and (v) is formed by dropping the final vowel of the Primary Base. Thus:

	<i>Infinitive</i>	<i>Primary Base</i>	<i>Secondary Base</i>
(iii)	धुनु	धु	धो
(iv)	बिस्नु	बिस	बिस्
	दुहनु	दुहु	दुह
(v)	आउनु	आउ-	आ-ā-
	पिउनु	पिउ	पि

The group (ii) verb जानु jānu (Primary Base जा jā) has an irregular Secondary Base ग ga-.

3. The personal suffixes of the Simple Past Tense, which are added to the Primary Base of Verbs belonging to groups (i) and (ii) and to the Secondary Base of Verbs belonging to groups (iii), (iv) and (v) are as follows:

<i>Pronoun</i>	<i>Affirmative</i>	<i>Negative</i>
म	८	इन्

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तैं	-हस्	-is	-हनस्	-inas
उ, त्यो, यो	-यो	-yo	-एन	-ena
हामी (-हरु)	-याँ	-yāñ	-एनौ	-enəw
तिमी (-हरु)	-यौ	-yəw	-एनौ	-enəw
उनी (-हरु)	-ए	-e	-एनन्	-enan

The HGH forms of the Simple Past Tense have the suffixes -भयो **-bhayo** (affirm.) and -भएन **bhaena** (neg.) added to the infinitive. The subject of a transitive verb in the Simple Past Tense *always* takes the postposition -ले.

4. The Simple Past Tenses of गर्नु (transitive) and आउनु (intransitive) are thus:

(a) गर्नु	<i>Affirmative</i>	<i>Negative</i>
मैले	गरे	गरिनैं
तैले	गरिस्	गरिनस्
उसुले	गर्यो	गरेन
हामीले	गर्याँ	गरेनौ
तिमीले	गर्यौ	गरेनौ
उनुले, उनीहरुले	गरे	गरेनन्
तपाईंले वहाँले	गर्नुभयो	गर्नुभएन

(b) आउनु	<i>Affirmative</i>	<i>Negative</i>
म	आएँ	आइनैं
तैं	आइस्	आइनस्
उ	आयो	आएन
हामी	आयाँ	आएनौ
तिमी	आयौ	आएनौ
उनी (-हरु)	आए	आएनन्
तपाईं वहाँ	आउनुभयो	आउनुभएन

Similarly:

म बसे	I sat/stayed	मैले थाएँ	I ate	मैले दिएँ	I gave
मैले बिर्से	I forgot	मैले दहो	I milked	मैले धोएँ	I washed
मैले पठाएँ	I sent	म गाएँ	I went		

Take each of these verbs and conjugate them with the pronouns in the Simple Past Tense as was done above with गर्नु and आउनु. When the verb is transitive, be careful to add the postposition -ले to the pronoun. Note that म and तैं with -ले become मैले **mayle** and तैले **tayle**.

5. Third person forms have the following optional feminine suffixes

Pronoun	<i>Affirmative</i>	<i>Negative</i>
उ	-ई	-i
उनी	-इन्	-in
त्यो गई	tyo gaī	she went

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मेरी बहिनीले गरिन	merī bahinile garina	my sister did not do
तिनी आइन्	tinī ain	she (MGH) came
यिन्ले धोइनन्	yinle dhoinan	she (MGH) did not wash

The feminine forms of the Past Simple Tense, though optional alternatives to the masculine forms in spoken Nepali, tend to be used more frequently in speech than the feminine forms of the Simple Indefinite Tense.

6. The Simple Past Tense denotes action completed at some time in the past, and as we have seen in the above examples may usually be translated by the English past tense: 'I went', 'he did not go', 'you saw' etc.

पोहोर साल् म नेपाल् गएँ
Last year I went to Nepal

Note पोहोर साल् **pohor sāl** or simply पोहोर **pohor** 'last year'
तपाईंको छोरा काहिले आयो ? अस्ति आयो
When did your son come? He came the other day

अस्ति **asti** strictly means 'the day before yesterday', but is frequently used loosely in the sense of 'the other day'. अस्तिको **astiko** preceding the days of the week means 'last'.

अस्तिको बिहिबार् म घरै बसे
Last Thursday, I stayed at home

गएको **gaeko** (often pronounced **gāko**) means 'last' in all contexts.

गएको महीना पानी परेन
Last month it did not rain
गएको सञ्चरबार् उ मकहाँ आयो
He came to my house last Saturday

In written Nepali गत **gata** is used for 'last'. Thus गत बिहिबार् 'last Thursday', गत वर्ष 'last year' (वर्ष **varṣa** is an alternative literary spelling of वर्ष **barsa** 'year').

तीन् वर्ष अधि मैले नेपालमा पाँच् महीना बिताएँ
Three years ago, I spent five months in Nepal
तपाईंले के भन्नुभयो ? मैले त केही पनि भनिनैं
What did you say? I did not say anything

7. The past tense of the verbs छ and हो (corresponding to English 'was' and 'were') is formed from the base थि **thi-**, to which the suffixes are added regularly.

Pronoun	<i>Affirmative</i>	<i>Negative</i>
म	थिएँ	थिनैं
तैं	थिइस्	थिनस्
उ	थियो	थिएन

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हामी	थियौ	थिएनौ	thienəw
तिमी	थियौ	थिएनौ	thienəw
उनी (-हरू)	थिए	थिएन्	thienan
F. उ	थिई	थिईन	thiina
उनी (-हरू)	थिईन्	थिईन्	thiinan
HGH तपाईं वहाँ	हुनहुन्थ्यो	हुनहुन्थ्यो	hunuhunthyo

Note that the HGH suffixes **-hunthyo** (affirmative) and **-hunnathyo** (neg.) are added to the infinitive. **थियो** is used both to locate and define.

अस्तिको शक्रबाट म रामकहाँ थिएँ

Last Friday I was at Ram's place

तपाईं कहाँ हुनहुन्थ्यो ? घरमा हुनहुन्थ्यो

Where were you? You were not at home

मेरी बहिनी सिकिस्त बिरामी थिई

My little sister was seriously ill

हिजोउनी अड्डामा थिएनन्

Yesterday he (MGH) was not at the office

8. The base **भ-** **bha-** is used only with past tense and past participle suffixes. Strictly speaking **भ-** functions as the Secondary Base of the verb **हुन्** though usage of the tenses and participles formed from this base should be carefully noted. The Simple Past Tense is formed from the base **भ-** regularly:

Pronoun	Affirmative	Negative
म	भएँ	भइन्
तै	भइस्	भइन्स्
उ	भयो	भएन्
हामी	भयौ	भएनौ
तिमी	भयौ	भएनौ
उनी (-हरू)	भए	भएन्
F. उ	भई	भइन्
उनी (-हरू)	भइन्	भइन्
HGH तपाईं, वहाँ	हुनुभयो	हुनुभएन

The 3rd person singular form **भयो** **bhayo** is often pronounced and sometimes written **भो bho**.

भयो may literally be rendered in English as 'has become', 'became'. The alternative translations in the following examples should, however, be carefully noted:

म बिरामी भएँ
I became ill/I fell ill

but म बिरामी थिएँ
I was ill

LESSON EIGHT

पसल् बन्द भयो
The shop has (become) closed/the shop is closed
but पसल् बन्द थियो
The shop was closed
वहाँ मन्त्री हुनुभयो
He became/was appointed minister
but वहाँ मन्त्री हुनहुन्थ्यो
He was a minister
त्यो साइकल् एक बम् पुरानो भयो
That cycle has become/is terribly old
मेरो घडी ढीलो भयो
My watch is ('has become') slow
गाउँको सबै घर नाश भयो
Every house in the village was ('became') destroyed
नाश हुन् nāsh hunu 'to be destroyed'

Note the following idiomatic expressions:

के भयो ? (के ओ ?)	What's the matter?
गर्मी भयो	It has got warm
अबेहु भयो	It is late already (has become late)
धेरै नोकसान् भयो	Much damage has been done

भयो is used as an interjection, meaning 'enough', 'stop'. In this case it is usually pronounced **bho**.

भो, भो, अब त खान्न

That's enough. I can't eat any more

भो, भो, त्यो त धेरै नै भयो

Stop. That's plenty

9. *The days of the week*

आइत्कार	āitkār	Sunday
सोम्बार	sombār	Monday
मङ्गलबार	māngalbār	Tuesday
बुधबार	budhbār	Wednesday
बिहिबार	bihibār	Thursday
शुक्रबार	shukrabār	Friday
सञ्चर्वार	sañcarbār	Saturday

The suffix **-बार -bār** is often written **वार -vār**. Note the expression: आज के वार ? **āja ke bār?** 'What day of the week is it today?'

Three days have alternative literary forms, which are often used in newspapers and other official contexts:

रविवार्
वृहस्पतिवार्
शनिवार्

ravivār
vṛhaspativār
šanivār

Sunday
Thursday
Saturday

Vocabulary 8

अधि	aghi	ago
अतिनै	atīnay	very much, all that
अब	aba	now, from now on
अबेर्	aber	late
अस्ति	asti	day before yesterday, the other day
आखिरी	ākhirī	end, last day (of month, etc.)
एकलै	ekløy	alone
ओखलदुङ्गा	okhaldhungā	Okhaldhunga (town in East Nepal)
कहीं कहीं	kahī kahī	here and there
किन ?	kina?	why
केटाकेटी	keṭākeṭī	children, childhood
खूब् (खूप्)	khüb (khüp)	very, extremely
खुम्जुङ्ग	khumjung	Khumjung (Sherpa village in Khumbu)
गत	gata	last (with days of week)
गएको	gaeko	last (with days of week)
घण्टाघर्	ghanṭāghar	clock-tower
चुन्नु	ghumnu	to travel, stroll
चल्नु	calnu	to go, run (of buses, planes)
छाड्नु (छोड्नु)	chāḍnu (choḍnu)	to leave, give up
छापा	chāpā	newspaper
जन्	jūn	June
झीलो	jhilo	slow (of watch, etc.)
तरीका	tarikā	method, way
त्यसैले	tyasəyle	therefore, for that reason
त्यही	tyahī	emph. of tyo 'that very'
थ्याङ्गबोचे	thyāṅgboce	Thyangboce (Sherpa village)
दोहोस्याउन्	dohoryāunu	to repeat
नाश	nāṣ	destroyed
नाश हुन्	nāṣ hunu	to be destroyed
नेपेसान्	noksān	loss, destruction
पहिले	pahile	first of all
पहिलो	pahilo	first (adj.)
पहिलो पटक	pahilo paṭak	the first time
पाहुना	pāhunā	guest

LESSON EIGHT

पोहोर्	pohor	last year
प्रश्न	praśna	question
फेरा	pherā	time, turn
फेरि	pheri	again
विताउनु	bitāunu	to spend (time)
भर्खर्	bharkhar	recently, just now
भीजा	bhijā	visa
बुझनु	bujhnu	to understand
माइटी (माइत)	māitī (māita)	wife's father's home
माफ् गर्ने	māph garnu	to excuse
माफ् गनुहोस्	māph garnuhos	excuse me, forgive me
मैलौ	maylo	soiled, dirty
रेडियो	rediyo	radio
शेर्पा	serpā	Sherpa
साहै	sāhēy	very, absolutely
सिकिस्त	sikista	gravely (ill)
हिजो	hijo	yesterday
हिजोआज	hijoāja	nowadays
हिजो राति	hijo rāti	last night

The ordinal numerals are as follows: पहिलो pahilo 'first', दोस्रो dosro 'second', तेस्रो tesro 'third', चौथो cewtho 'fourth', पाँचौ pācew 'fifth', छठो chaṭew 'sixth', सातौ sātəw 'seventh'. Thereafter the suffix ओ -əw is added to the cardinal numeral: दसौ dasəw 'tenth', बीसौ bisəw 'twentieth', etc.

Reading Passage

- अ. नमस्ते ज्यू । कस्तो छ तपाईंलाई ? सन्चै छ ?
 आ. राम्रो छ । तपाईं नि ?
 अ. ठीकै छ । तपाईले सन्नुभयो ? म आउने साल छ महीनाको लागि नेपालू जाँदै छु । तपाईं पनि नेपालू जानुभयो, होइन त ?
 आ. हो । म पोहोर् सालू नेपालमा थिएँ । कस्तो राम्रो थियो । भन्नुहोस्, तपाईं कहिले जानुहुन्छ ?
 अ. मलाई निश्चय छैन । मेरो विचारले म जूनको आखिरीमा जान्छु ।
 आ. तपाईं त्यहाँ कहाँ कहाँ जानुहुन्छ ?
 अ. पहिले म भीजा लिन काठमाडौं जान्छु । त्यसपछि, ओखलदुङ्गतिर जान्छु । भन्नुहोस् मलाई, काठमाडौंदेखि हवाईजहाज् पनि जान्छ त्यहाँ ?
 आ. हवाईजहाज् छन त छ, तर जून महीनामा धेरै पानी पर्छ नि । कहिले कहाँ हवाईजहाज् चढैन ।
 अ. तपाईं नेपालमा कहाँ जानुभयो ? काठमाडौंबाट बाहिर पनि जानुभयो ?
 आ. गाएँ । धेरै ठाउँहरू घुमें । पहिलो दुइ महीना मैले काठमाडौंमा बिताएँ । त्यसपछि, खुम्बुतिर गाएँ ।
 अ. ए । केमा जानुभयो ?

आ. धेरैजसो पैदल् नै थुमें ।⁵ नेपालमा घुम्ने तरीका व्यही मात्रै हो नि ।⁶
 अ. तपाईं एकलै जानुभयो कि साथमा अरु पनि थिए?
 आ. होइन । एकजना साथी पनि मसँग थियो ।
 अ. खुम्बुको बाटो करतो थियो?
 आ. कहीं कहीं त बाटो एक दम् नरामो थियो । ठाउँ ठाउँमा उकालै उकालो ।⁷ तर मौसम त खूब
 राम्रो थियो ।
 अ. खुम्बुमा कस्कहाँ बस्नुभयो?
 आ. म एकजना शोर्को घरमा बसे । खुम्जुङ्ग तारुँ गरेको गाउँमा । त्यहाँबाट हामी दुइ फेरा
 याड्बोचे गयो । त्यो त धेरै सुन्दर ठाउँ हो नि ।
 अ. याड्बोचे खुम्जुङ्गनजीकै छ होइन त? त्यहाँबाट करी ठाढा छ?
 आ. धेरै ठाढा छैन, तर बाटो अलि उकालो रहेछ ।

Notes

1. **bhījā līna kāthmāt̄əw jānchū:** 'I'm going to get (lit. 'take') a visa'. **līna** is the Second Infinitive of the verb **līnu**. In this case it is used to express purpose: 'in order to take'. The Second Infinitive is discussed in Lesson 11.
2. 'Aeroplanes go there as well, don't they?' In speech the adverb is often placed at the end of the sentence.
3. **havāījahāj chana ta cha:** 'Well, there are aeroplanes but . . .' **chana ta cha** is a colloquial expression.
4. **jūn mahināmā:** 'in the month of June' cf. **jāto mahināmā** 'in the winter months'.
5. 'I usually travelled on foot': **pāydal jānu** is the same as **hīteray jānu**.
6. **ghumne tarikā tyahī mātray ho:** 'that is the only way of travelling'. **ghumne** is the infinitival participle 'the travelling way'. Cf. **jōnē bāto** 'a linking road'.
7. **ukālāy ukālo:** 'terribly steep' – the adjective is repeated for emphasis.

*Exercise 8a**Translate into English*

1. म आज बजार् गएँ तर सबै पसल् बन्न थियो ।
2. तिमी शहरबाट कहिले आयो? म भर्वर आएँ ।
3. हिजो राति त म सुतिनै । अतिनै गर्मी थियो ।
4. तपाई़ले हिजो राति रेडियो सुन्नुभयो? अहै, सुनिनै । हाम्रो घरमा पाहुनाहरू थिए ।
5. मेरो साथी सिसिकस्त बिरामी थियो । अहिले त सन्चै छ ।
6. माफ गर्नुहोला तर मैले तपाई़को नाउँ बिर्सै ।
7. मैले तपाई़को प्रश्न बुझिनै । एकू फेरा केरि दोहो चाउलुहोला कि?¹
8. अस्ति मैले उसलाई पहिलो पटक भेटें ।
9. राम् कता गयो? मैले त्यसलाई पसल् पठाएँ । घरमा तरकारी थिएन ।
10. मेरी स्वास्नी दुइ हप्ता अधि दार्जिलङ्ग गइन् । उन्को माइत त्यहीं छनि ।
11. तिमी हिजो किन आएनौ? माफ गर्नुहोला । घरमा धेरै काम् थियो ।

¹Here **ki** is used as an interrogative particle. Translate 'Would you mind repeating?'

LESSON EIGHT

12. अहिले करी बज्ञो दाइ? मेरो घडीमा नौ बजेर पच्चीस मिनेट् गयो, तर घण्टाघरमा साडे नौ बज्यो । मेरो घडी ढीलो रहेछ ।
13. मेरो लगा साहै भैलो भयो । भोलि म धोबीलाई दिनछु ।
14. अलिकैत भातु खानुहोसु न । भो भो । अब त म खान्न ।
15. नेपालमा कहाँ कहाँ घुम्नुभयो? धेरै ठाउँहरू थमें ।
16. पोहोर् साल् पानी परेन । त्यसैले खेतुमा धेरै नोकसान भयो ।
17. बिष्टज्यू मन्त्री हुनुभयो रे । तपाई़लाई थाहा छ? मलाई थाहा छ । आज छापामा
 पढे ।
18. पोहोर् साल् उन्ले दुइ महीना खुम्जुङ्गमा बिताए रे ।

*Exercise 8b**Translate into Nepali*

1. What did he (LGH) say? I did not understand his question.
2. Where did you (LGH) study? I studied in London.
3. At the end of June, my father went to Calcutta. How did he go? He went by aeroplane to Delhi first of all, and from there he went to Calcutta by rail.
4. Where were you yesterday? Why didn't you come to my place? Yesterday I was at home. There was a lot of work (to do).
5. Three years ago, the President of America went to Peking.
6. I am sorry, but I did not understand your question. Would you mind repeating it please.
7. The shops have closed. I'll go to the market tomorrow morning.
8. His pen was just like mine.
9. Did you wash my clothes? (MGH) No I didn't. I'll wash (them) tomorrow.
10. They say that it did not rain ('much water did not fall') in the Tarai last year.
11. What time did you (go to) sleep last night? I went to sleep at about ten o'clock.
12. Did you (MGH) not see that new film? It was very good indeed.
13. My wife went (MGH fem.) to India two years ago. She spent three months in Delhi. Her father's house (**māti**) is there, you know.
14. It was extremely hot in Biratnagar. I was there last week.
15. When did he (MGH) come to Kathmandu? He arrived last month, and says he will spend one year here. After that he will return to England.

*Exercise 8c**Translate into Nepali*

- We ate; he (LGH) did not work; my lecturer said; the servant did not come; who says so?; do you (LGH) smoke?; he (MGH) drank some tea; they (LGH) forgot; my friend became (LGH) ill; it did not rain last month; drive carefully;

we spent two days in a village; my little sister is gravely ill; she (LGH) fell ill;
please do not be angry.

LESSON 9

1. New conjunct consonants

न्च	nc	as in	उनचालीस्	unancālis	thirty-nine
न्य	ny	as in	धन्यवाद्	dhanyavād	thank you
र्त	rt	as in	फिर्ता	phirtā	back, again

2. Many Nepali verbs have passive or impersonal counterparts which are formed by adding the suffix -i to the base of verbs belonging to groups (i) and (ii) and to the secondary base of verbs belonging to groups (iii), (iv) and (v). Thus the active verb गर्नु garnu 'to do' is made passive by extending the base with the suffix -i: गरिनु garinu 'to be done'. Such verbs are often referred to as 'I-stem' verbs. In general only the infinitive, 3rd person forms and certain participles of such verbs are used.

I-Stem verbs are conjugated like other verbs belonging to group (ii) with a base ending in -i, e.g. दिनु dinu, and have the full range of tenses and participles. Firstly we shall consider the I-Stem forms of गर्नु.

<i>I-Stem base</i>	गरि-	gari-
<i>Infinitive</i>	गरिनु	garinu
<i>Simp. Indef. 3 s. aff.</i>	गरिन्छ	garincha
<i>Simp. Indef. 3 s. neg.</i>	गरिदैन	garidāyna
	गरिन्न	garinna
<i>Simp. Indef. 3 pl. aff.</i>	गरिन्छन्	garinchān
<i>Simp. Indef. 3 pl. neg.</i>	गरिदैनन्	garidāyān
	गरिन्नन्	garinnañ
<i>Simp. Past 3 s. aff.</i>	गरियो	gariyo
<i>Simp. Past 3 s. neg.</i>	गरिएन	gariena

Similarly with other verbs:

भन्नु bhannu 'to say', I-Stem Base भनि- bhani-, भनिनु bhaninu 'to be said', भनिन्छ bhanincha 'it is said', भनिदैन bhanidāyna 'it is not said', भनियो bhaniyo 'it was said', भनिएन bhaniena 'it was not said', etc.

सुन्नु sunnu 'to hear', सुनिनु suninu 'to be heard', सुनिन्छ sunincha 'it is heard', etc.

देख्नु dekhnu 'to see', देखिनु dekhinu 'to be seen', देखिन्छ dekhincha 'it is seen', etc.

चाहन् cāhanu 'to want/require', चाहिन् cāhinu 'to be wanted/required', चाहिन्छ cāhincha 'it is wanted/required', etc.

पाउन् pānu 'to find/get/acquire', पाइन् pāinu 'to be found/got/acquired', पाइन्छ pāincha 'it is found', etc.

Note that all I-Stem verbs may have the alternative Simple Indefinite negative forms: गरिन् garinna, देखिन् dekhinna, चाहिन् cāhinna, पाइन् pāinna.

3. In the following examples which illustrate the use of the I-Stem verbs the English translation should be carefully noted. Whereas English usually prefers a personal construction – 'you want', 'they say', 'you can see' etc. – Nepali tends to prefer the passive or impersonal construction – 'it is wanted', 'it is said', 'it is seen' etc.

काठमाडौंबाट पनि सगरमाथा देखिन्छ

You can see Mt. Everest even from Kathmandu (lit. E. 'is seen')

हवाइजहाजू आकाशमा देखियो

The aeroplane was seen in the sky

त्यहाँबाट केही पनि देखिवैन

You can't see anything at all from there (lit. 'nothing is seen')

त्यसको स्वरू यहाँबाट सुनिन्छ

You can hear his voice from here (lit. 'his voice is heard')

Note that स्वर् svar 'voice' is usually pronounced sor.

केही पनि सुनिएन

You could not hear a sound (lit. 'nothing at all was heard')

अलि महाँगो होटलहरूमा हरेक कुरा पाइन्छ

In the rather more expensive hotels you can get anything (lit. 'everything is acquired')

म बजार् गाएँ तर पसलहरूमा केही पनि पाइएन

I went to the market but couldn't get anything in the shops (lit. 'nothing at all was found')

The transitive verb पाउन् pānu means 'to find', 'to receive', 'to get', 'to earn money', etc. Thus:

मैले गएको मझलुबार् तपाईंको चिठी पाएँ
I received your letter last Tuesday

म चालीस् रुपियाँ पाउँछु
I earn forty rupees

तिमीले के पायो ? केही पनि पाइन्
What did you get? I got nothing at all

The Simple Past forms of the transitive verb पायो, पाएन् (usle) pāyo 'he got', (usle) pāena 'he did not get' must be carefully distinguished from the impersonal forms पाइयो pāiyo 'it was found' and पाइएन pāienā 'it was not found'.

यो शब्द नेपालीमा भनिदैन
You can't use this word in Nepali (lit. 'this word is not said')

नेपालीमा 'chair', को लागि के भनिन्छ ?

What do they say for 'chair' in Nepali (lit. 'what is said')?

नेपालमा 'मेच्' भनिन्छ. तर दार्जीलिङ्गमा 'कुर्सी' भनिन्छ। 'कुर्सी' त हिन्दी शब्द हो नि In Nepal they say mec but in Darjeeling they say kursi. kursi is a Hindi word, you know

In such sentences, the 3rd person singular of the transitive verb bhannu may also be used:

यस्लाई नेपालीमा के भन्छ ? यस्लाई किताब, भन्छ

What do they call this (yaslai) in Nepali? They call it kitab

समाचारपत्रमा निकै संस्कृत शब्दहरू प्रयोग गरिन्छ

In the newspapers many Sanskrit words are used

समाचारपत्र samācārpatra is a rather official word for 'newspaper'. More common terms are छाप chāpā (derived from छाप्नु chāpnu 'to print') and अखबार akhbār (a loan from Urdu).

प्रयोग गर्नु prayog garnu 'to use', प्रयोग गरिनु prayog garinu 'to be used'.

4. The I-Stem verb चाहिन् cāhinu 'to be required', 'to be needed' is formed from the comparatively rarely used transitive verb चाहन् cāhanu 'to want'.

The Simple Indefinite form चाहिन्छ cāhincha is mainly used to express 'it is generally required' or 'it will be required', whereas the Simple Past चाहियो cāhiyo expresses 'it is required now' or 'it was required'. Thus:

माथेहरूलाई रोटी सधै चाहिन्छ

Men always need bread (lit. 'to men bread is required')

तपाईंलाई अब के चाहियो ? मलाई चिया चाहियो

What do you want (now)? I want some tea

बाटोको लागि हामीहरूलाई के के चाहिन्छ ?

What things shall we need for the journey?

Note the use of लाई in this construction.

In practice the Simple Indefinite चाहिन्छ is sometimes used where according to the above rule चाहियो would be expected. Thus चिया चाहिन्छ is also correct, but less common.

यो रोटी बासी रहेछ ! मलाई त चाहिन्न बा

This bread is stale. I don't want it

बा bā is an exclamation of disgust.

5. In general, only transitive verbs possess I-Stem counterparts. There are, however, a few intransitive verbs which also possess them. One common example is पुगिन् puginu 'to be reached', formed from the intransitive verb पुग्नु pugnu 'to arrive':

हाम्हो घर सजिलैसँग यहाँबाट पुगिन्छ

You can reach our house easily from here (lit. 'our house is arrived at')

सजिलैसँग sajillaysāga 'with ease', 'easily'

बेलामा पुगिएन्

We did not arrive on time (lit. 'it was not arrived')

In these examples the verb is used impersonally. However if a subject word is expressed, the transitive verb पुग्न् must be used:

तपाईँ कर्ति बजे पुग्नुहुन्छ ? छ बजे पुग्नु

What time will you arrive? I'll arrive at six o'clock

6. The verb पुग्न् may also mean 'to suffice', 'to be enough'. In this case the postposition-लि is always added to the subject word:

त्याति पैसाले पुग्दैन रे

He says that that much money is not enough

त्याति भात्ले मलाई पुग्छ

That's enough rice for me (lit. 'that much rice will suffice to me')

7. In spoken Nepali, पुछ and पुदैन are often used impersonally instead of their *I-stem* counterparts:

बेलकासम्म पुछ कि पुदैन ?

Can we get there by evening or not?

Strictly speaking पुगिन्छ and पुगिदैन would be correct.

In the same way, पाउँछ is often used in place of पाइन्छ. This usage, though 'grammatically' incorrect, is so common in speech, that it should be noted.

यहाँ चिया पाउँछ कि पाउँदैन ? पाउँछ, साहेब्

Can I get some tea here? Yes, sir.

साहेब् saheb (often pronounced *sahab* or *sab*) is a loan from Urdu and is frequently used by Nepalis to address foreigners.

8. The transitive verb खोल्नु kholnu 'to open' has an intransitive counterpart खुल्नु khulnu 'to be opened', 'to come open' (roughly the difference between French *ouvrir* and *s'ouvrir*).

कोठामा गर्नी छ । म इयाल खोल्नु

It is hot in the room. I'll open the window

पैखा खोल्नहोस् त

Switch (lit. 'open') the fan please

Note that 'to switch on a light' is बत्ती बाल्नु batti bālnu:

अंधारो भयो, बत्ती बाल्नहोस् है

It's dark (lit. 'darkness has become'). Switch on the light, will you?

पसलु कर्ति बजे खुल्छ ? आज त खुल्दैन । विदा छ नि

What time will the shop open? It won't open today. It's a holiday

The adjective खुला khulā means 'open'

बाटो अहिले खुला छ रे

They say the road is now open

9. Open Conditional Sentences (i.e. in which nothing is implied as to the

LESSON NINE

fulfilment of the condition) of the type, 'If he comes, I shall go' are expressed as follows.

The subordinate 'if' clause consists of a verb in the Simple Past Tense followed by the word भने bhane. The verb in the main clause is in the Simple Indefinite Tense:

त्यो आयो भने म जान्छु

If he comes, I shall go

तिमीले काम् गरेनौ भने पैसा पाउँदैनौ रे

He says that if you don't do any work, you won't get any money

भोलि पानी परेन भने म बाहिर जान्छु

If it does not rain tomorrow, I shall go out

रोटी भएन भने म भात् नै खान्छु

If there is no bread, I'll just have boiled rice

नोकर्ले आज पनि ढीलो गम्यो भने खबू झाँटुहोस्

If the servant is late again today, give him a good scolding

The expressions ढीलो गर्नु and ढीलो आउन् both mean 'to be late (in arriving)'.

माफ गर्नहोला, म ढीलो आएँ

Excuse me, I am late

ढीलो नगर्नहोस् है

Don't be late, will you

Note also the expression अबेर भयो 'it is already late' (ref. to time).

10. The numerals 31 to 50 (p.251) should now be learnt. Remember that the classifiers -जना and -वटा are added in the usual manner: चौतीसवटा घर '34 houses', छ्यालीसजना मान्छे '46 men', अङ्ग्रीस रुपियाँ '38 rupees'.

11. Expressions of price, weight and measure etc.

(a) The Nepalese and Indian rupee (रुपियाँ) consists of 100 paisa (पैसा). रुपियाँ rupiyā is often written and pronounced रुपैयाँ rupayā. In writing, रुपियाँ is usually abbreviated to रु. Thus रु १०० is read एक सय रुपियाँ ek say rupiyā. पैसा pāysā is used as a general term for money:

कर्ति पैसा चाहिन्छ ?

How much money will be needed?

मेरो खल्तीमा पैसा रहेन्छ

I have no money in my pocket

(b) In Nepal (but not in India) the term मोहर mohar (often pronounced mor) is used to denote half a rupee (i.e. 50 paisa) and the term सुका sukā to denote a quarter of a rupee (i.e. 25 paisa). All over Nepal, small sums of money are usually reckoned in terms of *mohars* and *sukas*. Thus:

एक मोहर् 50 paisa

एक मोहर् सुका 75 paisa

तीन मोहर् 1 rupee 50 paisa
पाँच मोहर् सुका 2 rupees 75 paisa

However, only uneven numbers can be used before these terms, i.e. 2 rupees cannot be expressed as चार मोहर्. In Nepal, Indian rupees are often referred to as कम्पनी **kampanī** i.e. East India Company rupees.

(c) Price is indicated in various ways. The following expressions are among the most common:

यो कलमको मोल् कर्ति हो ?

What (lit. 'how much') is the price of this pen?

यो (यस) कलमलाई कर्ति पर्छ ?

How much does this pen cost? (lit. 'how much falls to ...')

फूलको कर्ति पैसा ? or फूलको कर्ति ?

How much do eggs cost?

एउटाको एक सुका

25 paisa (one **sukā**) each/for one

यो कपडा गजको कर्ति ?

How much a yard is this cloth?

गज् **gaj** is roughly a yard (equal to four spans वित्तो **bitto**)

मासिनो चामलको भाउ के हो ?

What is the market price of fine quality rice?

मासिनो **masino** 'soft', 'fine', चामल् **cāmal** 'rice' in grain as opposed to भाउ **bhāt** 'boiled rice'.

तीन मोहर् माना

It is one and a half rupees a **mānā** (approx. 1 lb.)

सन्तला कसरी छ ? सैकडा कर्तिमा दिन्छ रे ?

How much do the oranges cost? How much is he asking for a hundred? (lit. 'in how much will he give per hundred')

Note कर्तिमा **katimā** 'for how much':

त्यो मोटर् कर्तिमा लिनुभयो ?

How much did you buy ('take') that car for?

बीसू हजार् रुपियाँमा किने

I bought it for twenty thousand rupees

मैले यो कोटू सस्तोमा किने.

I bought this coat cheaply

यो कोट्रको कर्ति त ? तपाईंलाई एक सय् बीसमा दिन्छु

How much for this coat then? I'll let you have it for 120

After कोट्रको a word like मोल् 'price' must be understood.

नेपालमा चीनिया माल् सस्तोमा पाइन्छ

In Nepal you can get Chinese goods cheaply

त्यो त अलि महँगो भयो नि, साहूजी
That's a bit expensive, you know

Any shopkeeper (पसले **pasale**) may be addressed as साहूजी **sāhūjī**. साहू means 'a rich man', 'a trader'.

12. *The imperative*

So far, we have met only the HGH imperative forms. These are the forms you will need to use most often. The LGH (तै) imperative is formed as follows:

(a) Verbs belonging to groups (i) and (ii) – the LGH imperative is identical with the base of the verb:

गर् **gar** do बस् **bas** sit down

खाए **khā** eat उभि **ubhi** stand

(b) Verbs belonging to groups (iii) and (v) – the LGH imperative is identical with the Secondary Base of the Verb:

धो **dho** wash पठा **paṭhā** send

पि **pi** drink आ **ā** come

(c) Verbs belonging to group (iv) in most cases have the suffix ई -ī or ईई -īī added to the secondary base of the verb:

दुही **duhī** milk बिर्सिई **birsīī** forget

साम्झी **samjhi** remember

(d) दिनु and लिनु have irregular LGH imperatives: दे **de** 'give', ले **le** 'take'. The LGH imperative of आजनु is sometimes आइज **āija** as well as आ **ā**.

The MGH (तिमी) imperative is formed as follows.

(a) Verbs belonging to group (i) have the suffix -ा added to the base:
गर **gara** do बस **basa** sit down

(b) Verbs belonging to group (ii) have the suffix -ृ and sometimes the suffix -ो added to the base:
खाऊ **khāu** eat जाऊ **jāu** go उभिऊ **ubhiū** or उभिओ **ubhio** stand up

(c) Verbs belonging to groups (iii) and (v) have the suffix -ृ added to the secondary base:
धोऊ **dhoū** wash आऊ **āu** come ल्याऊ **lyāu** 'bring'

(d) Verbs belonging to group (iv) have the suffix -ा added to the secondary base:
दुह **duha** wash बिर्स **birsa** forget सम्झ **samjha** remember

(e) दिनु and लिनु have irregular imperative forms for the MGH:
देऊ **deū** give लेऊ **leū** take

The verb हो has the imperative forms:

LGH हो **ho** MGH हाऊ **hōu** be

The negative of the imperative is formed by adding the prefix न na-:

नगर **nagara**

नखाऊ **nakhāu**

नदेऊ **nadeū**

नआ **naa**

नहोऊ **nahōu**

नविर्सी **nabirsū**, etc.

Examples of the imperative

LGH

भातु खा त, नामी
Eat your dinner, won't you, child
यता आइज । त्यहाँ नबसु
Come here. Don't sit there

यता *yata* 'to here', 'hither'

ए रामे, मलाई त्याति भातु नदे, हँ
Rame, don't give me so much rice

MGH

यो कोठामा गर्मी छ । पैंखा खोल त
It's hot in this room. Switch on the fan, please
ए भाइ, चिया ल्याऊ, पानी पनि ल्याऊ
Waiter, bring some tea. Bring some water as well

Note that waiters may be addressed as ए भाइ and the MGH imperative may be used.

यहाँ चुरोटू नखाऊ । मनाई छ । सन्धौ तिमीले ?
Don't smoke here. It's forbidden. Didn't you hear?

The official term for 'no smoking', written in buses, cinemas etc., is:
धूमपान् मनाई छ **dhūmrāpan manāi cha**. मनाई *manāi* 'forbidden' is sometimes spelt मनाही

HGH

नमरकार् विष्टज्यू । भित्र पालनहोसु । बस्नुहोसु त
Good morning, Mr. Bista. Come in and sit down
मोटर् बिस्तारै हाँक्नुहोला । बाटोमा हिलो छ
Drive the car slowly. There's mud on the road

Vocabulary 9

अँधारो	<i>ādhyāro</i>	darkness
आकाश	<i>ākāś</i>	sky, heaven
उभिन्	<i>ubhinu</i>	to stand up
ऊनी	<i>ūni</i>	woollen
कपडा	<i>kapṭā</i>	cloth
कम्	<i>kam</i>	less
कहीं पनि	<i>kahī pani</i>	anywhere at all
किन्तु	<i>kinnu</i>	to buy
कुर्सी	<i>kursī</i>	chair
खलबल्	<i>khalbal</i>	noise, commotion
खुल्	<i>khulnu</i>	to be opened, come open
खोल्	<i>kholnu</i>	to open
गज्	<i>gaj</i>	yard

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चहन्	<i>cāchnu</i>	to go up, mount
चाँडै	<i>cārēy</i>	soon, quickly
चाहन्	<i>cāhanu</i>	to wish, want
चाहिन्	<i>cāhinu</i>	to be required, wanted
चिठी (चिट्ठी)	<i>cīthī (cītthī)</i>	letter
चीनिया	<i>cīnyā</i>	Chinese
चोमोलोङ्ग्मो	<i>comolōngmō</i>	the Tibetan name for Mt. Everest
छिटो छिटो	<i>chīto chīto</i>	quickly
जस्ता	<i>jutta</i>	shoes
जार्	<i>jor</i>	pair
झाँटन्	<i>jhāṭnu</i>	to scold
झ्याल्	<i>jhyl</i>	window
ढीलो	<i>ḍhīlo</i>	slow, late
ढीलो गर्न्	<i>ḍhīlo garnu</i>	to be late
थोरै	<i>thoray</i>	a little, few
दाम्	<i>dām</i>	price
देखिन्	<i>dekhinu</i>	to be seen, to appear, to seem
धन्यवाद्	<i>dbanyavād</i>	thank you
धूम्रपान्	<i>dhūmrāpan</i>	smoking
-नेर	<i>-nera</i>	next to, nearby
पैंखा	<i>pākhā</i>	fan
पसले	<i>pasale</i>	shopkeeper
पाउन्	<i>pānu</i>	to find, get, acquire
पाइन्	<i>pānu</i>	to be found, etc.
पिरो	<i>piro</i>	spicy, hot (of food)
पुगिन्	<i>pugnu</i>	to be reached
पुग्नु	<i>pugnu</i>	to reach, to arrive
प्रयोग गर्न्	<i>prayog garnu</i>	to use, employ
फिर्ता	<i>phirtā</i>	back, returned
बत्ती	<i>batti</i>	lamp, light
बर्सादी	<i>barsādī</i>	raincoat
बा	<i>bā</i>	exclamation of disgust
बाकलो	<i>bāklo</i>	thick, heavy (of cloth)
बाल्न्	<i>bālnu</i>	to burn, switch on (lights)
बास्	<i>bās</i>	lodging for the night ¹
बासी	<i>bāsī</i>	stale (of food)
बेलामा	<i>belāmā</i>	on time, in time
भाउ	<i>bhāu</i>	market rate, price
भैग्यो (भाइग्यो)	<i>bhāygo (bhaigyo)</i>	very well, all right
भोट	<i>bhot</i>	Tibet
भोटे	<i>bhotē</i>	a Tibetan, Tibetan speaking person

¹Note especially: बास पाइन्छ ? *bās pāncha?* 'can I get a lodging for the night?' When travelling in Nepal lodgings in villagers' houses can usually be arranged.

A COURSE IN NEPALI

मनाई	manāī	forbidden
मसिनो	masino	soft, good quality (rice)
मेच	mec	chair
मोल	mol	price
यता	yata	to here, hither
रङ्ग	rāg	colour
रहनु	rahanu	to stay, remain
रातो	rāto	red
रोटी	rotī	bread
लाइहेर्नु	laihernu	to try on (clothes)
ल्याउनु	lyāunu	to bring
संस्कृत	samsk.īt (sāsk.īt)	Sanskrit
मजिलो	sajilo	easy
साहब्	sāheb	Sir, Mr.
साहूजी	sāhūjī	term of address for shopkeepers
सुनिनु	suninu	to be heard
सन्तला	suntalā	orange
सेतो	seto	white
सैकडा	saykaṛā	per hundred
हिँडनु	hiṇnu	to walk

Reading Passage

पसलमा

- अ. भन्नुहोसु हजूर । के चाहिन्छ ?
 आ. कोट्हरु हेर्न न, साहूजी । तपाईंकहाँ कस्तो कस्तो कोट् छ ? मलाई अलि बाकलो ऊनी कोट् चाहियो । म आउने हप्ता पहाइतर पैदल् जाँदै छ ।
- अ. मकहाँ किसिमु किसिमका कोट्हरु छन् हजूर । तपाईंलाई जस्तो चाहिन्छ म दिन्छु ।
- आ. यो कोट् ऊनी हो किं होइन ?
- अ. हो । असलु कपडा हो, हजूर ।
- आ. यो कोट्को कति त ?
- अ. तपाईंलाई एक सय् बीसमा दिन्छु ।
- आ. ओहो, साहूजी । त्यो त अलि भएन् धेरै नै महँगो भयो ।
- अ. के महँगो भन्नुहन्छ ? योभन्दा कम् दाममा त कहीं पनि पाउनुहन्न ?
- आ. यो सेतो रहेछ । अरु के रङ्ग छ तपाईंकहाँ ?
- अ. ई ! एउटा रातो छ । यस्कोचाहिं सय् रुपियाँ, हजूर ।
- आ. हो । रातोचाहिं त अलि राम्रो रहेछ, तर सय् रुपियाँ त अलि महँगो भयो । सत्तरी (७०) रुपियाँमा दिन्होसु न त ।
- अ. ल, तपाईंले नब्बे (९०) रुपियाँ भयो । योभन्दा सस्तो त हँदैन । लाइहेर्न्होसु न एक फेरा ।
- आ. अँ, ठीक् छ । ल, पचासी (५५) रुपियाँमा लिएँ ।
- अ. ल भैगोँ । त्यतिमै लिन्होसु ।
- आ. मलाई एक जोर् जुत्ता पनि चाहियो साहूजी । तपाईंसँग छ कि छैन ?

LESSON NINE

अ. जुत्ता त मकहाँ छैन । ऊ त्यहोनेरै जुत्तापसलु छ नि, हेन्होसु न । ल, तपाईंको पैसा फिर्ता लिन्होसु ?
 आ थन्यवाद, साहूजी, नमस्ते ।
 अ. नमस्ते ।

Notes

1. **herū na?** ‘may I see?’ **herū** is the 1st person singular of the injunctive of **hernu** (cf. **ma jāū hay ta?** ‘may I go now?’).
2. **tyo ta ali bhaena:** ‘that will not do at all’.
3. Lit. ‘you will not find (them) anywhere at all for (-mā) less price than this’. **dām** ‘price’ is synonymous with **mol**.
4. **i:** an exclamation of surprise or hesitation ‘er’, ‘ah’. Note, the numerals in the following sentences: **sattari** ‘seventy’, **nabbe** ‘ninety’, **pacāsi** ‘eighty five’.
5. **bhəygo:** a contraction of **bhai-gayo** lit. ‘having become it went’ – used as an exclamation ‘all right’, ‘let it pass’, etc.
6. **tyatimay:** ‘for that much’ . **-māy** the emphatic form of the postposition **-mā**.
7. **ū tyahānera:** ‘just near there’, ‘just over there’.
7. **pəysā phirtā linuhos:** ‘take back your money’, i.e. ‘here’s your change’. The word **cāncun** is used for ‘small change’ (coins).

Exercise 9a

Translate into English

१. भोलि पानी परेन भने म तपाईंलाई दस् बजेतिर भेट्छु । पानी पन्यो भने म घरै बस्थु ।
२. छिटो छिटो हिँडचौ भने बेलुकासम्म पुगिन्छ रे ।
३. नेपालीमा निकै हिन्दी शब्द प्रयोग गरिन्छन् ।
४. आज्ञाकाल नेपालमा चीनिया माल्ताल एक दम् सस्तोमा पाइन्छ । हिजो मात्रै मैले दस् रुपियाँमा एउटा राम्रो वसार्दी किने ।
५. काठमाडौंमा पसल्हरु धेरैजसो बिहान साढे आळू बजे नै खुल्छन् ।
६. यो बाटोबाट जानुभयो भने चाँडै नै पग्नुहन्छ ।
७. ए नारी, जानी होऊ । खल्लु नगर त ।
८. माफ् गर, म ढीलो आएँ । सिनेमा कति बजे शुरू हन्छ ?
९. तपाईंले योचाहिं लिनुभयो भने पैतालीसु रुपैयाँ पर्छ ।
१०. यो पहाडू चढ्दैयों भन सगरमाथा राम्रा देखिन्छ रे ।
११. अ. ए भाद, महीनामा कति पैसा पाउँछै ?
 आ. एक सय् बीस रुपियाँ पाउँछ, हजूर ।
१२. त्यो चुरा ठीक् जस्तो सुनिदैन । फेरि भन त ।
१३. माउन्द् एभ्रेस्टलाई नेपालीमा सगरमाथा भनिन्छ । भोटेहरूचाहिं यस्लाई चोमोलोङ्मो भन्छन् ।
१४. ए दाइ, तपाईंको धरूमा बासु पाइन्छ कि पाइदैन ? पाइन्छ, हजूर । भिन्न पाल्नुहोसु न ।
१५. बत्ती बाल त । यहाँ केही पनि देखिन्न ।
१६. मलाई एक जोर् जुत्ता चाहियो, साहूजी तपाईंकहाँ कस्तो कस्तो जुत्ता छ ?

Exercise 9b

Translate into Nepali

1. How much do the oranges cost? They cost twenty-five pice each, sir.
2. It looks as if it will rain today. Do you have a raincoat with you?
3. If you go by air, you will arrive there in about an hour.
4. That watch is very nice. You can't get such good ones in Nepal.
5. This woollen cloth is very good, but it costs sixteen rupees a yard.
6. Nowadays on (-mā) Radio Nepal they use many Sanskrit words.
7. How far is Gorkha from here? Can we get there by evening?
8. In the shops in Kathmandu you can get anything you want. In the hill villages it is rather difficult.
9. My elder brother is in Darjeeling these days. I got a letter ('I received his letter') the day before yesterday.
10. Excuse me, can I get a night's lodging in your village?
11. How much does this raincoat cost? Only twenty-five rupees, sir. But that's far too much. Take twenty rupees. Oh, very well, I'll let you have it for twenty-two.
12. The university library usually remains open till half past six, but on Saturday it closes at one o'clock.
13. It's dark in here. I can't see anything at all. Switch the light on, will you (MGH)?
14. If you go by this road, you will arrive in Darjeeling. If you go by that one, you will come to Kalimpong.
15. How much did you pay for that watch? I bought it cheaply. It cost me only 145 rupees.

Exercise 9c

Give the HGH and MGH imperatives of the following verbs:

आउनु लिनु पठाउनु धनु दोहोचाउनु भन्नु जानु
पढ्नु खोल्नु सुन्नु उभन्नु

Exercise 9d

Translate into Nepali

this word is used only in the Nepali of Darjeeling; the Sherpa says that eight rupees is not enough; switch on (MGH) the fan; that's enough, I can't eat any more; Nepali cigarettes cost four or five rupees; how much is he asking for that red hat?; I'm sorry to be late; we shall need three hundred rupees for the road; it is hot in this room. I'll open the window; my watch appears to be (*rahecha*) slow; we spent five days in Pokhara; he (LGH) arrived at six o'clock sharp; what's the hurry?; have some tea (HGH); last year it did not rain; another servant is coming in place of this one.

LESSON 10

1. New conjunct consonants

क्ख	kkh	as in	सुख्खा	sukkhā	dry
ग्न	gn	as in	लाग्नु	lägnu	to seem
ल्ट	lt	as in	भोलिपल्ट	bholipalṭā	the next day

2. The Conjunctive Participles are formed by adding one of the three suffixes: (a) -एर -era, (b) -ई -i, (c) -ईकन -ikana to the Base of verbs belonging to groups (i) and (ii) and to the Secondary Base of verbs belonging to groups (iii), (iv), (v). Thus:

Group (a)		(b)		(c)
(i)	गरेर	garera	गरी	gari
	बसेर	baserā	बसी	basi
(ii)	खाएर	khāera	खाई	khāī
	दिएर	diera	दिई	dīi
(iii)	धोएर	dhoera	धोई	dhoī
(iv)	विसेर	birserā	विसी	birsi
	दहेर	duherā	दुही	duhi
(v)	आएर	äera	आई	äi
	पिएर	piera	पिई	pū
	जानु	gaera	गई	gai
	भएर	bhaera	भई	bhal

Of the three forms, the participle in -era is by far the most common. The other two forms are by and large stylistic alternatives. The form of the participle is invariable.

The negative of the conjunctive participle is formed by prefixing the negative particle न-*na-* to the positive form:

नगरेर nagarera	नगरी nagari	नगरीकन nagarikana
नआएर naäera	नआई naäi	नआईकन naäikana

3. In sentences where the subject of the conjunctive participle is the same as the subject of the main verb, the participle may literally be translated 'having done', 'having come' etc.

भात् खाएर म घर् जान्छु

Having eaten dinner, I shall go home

English, however, often prefers a sentence containing two main clauses linked by the conjunction 'and', or a subordinate clause introduced by an adverb like 'when', 'after', 'as soon as' etc. Thus the sentence above could be translated: 'I'll go home after I've had something to eat'. Note the way in which the following sentences are translated:

काम् गरेर त्यो घर् जान्छु रे

He says he'll finish his work and go home ('having done ... he'll go')

एक छिनूपछि गृहकृत्य गरेर उसकी स्वास्ती कोठामा पसी

After a while his wife finished the housework and entered the room ('having done ... entered')

यहाँ बसेर आराम् गर्नहोस् है

Sit down and rest for a moment ('having sat ... rest')

4. The Conjunctive Participle in *इ* may be used in exactly the same way.

म हवाईजहाज्मा चढी बेलायत् गाएँ

I boarded the plane and went to Britain

When a long narrative contains several conjunctive participles, the participle in *-इ* is often used to avoid the monotonous repetition of the syllables *एर -era*. Note the forms in the following passage:

घर्बाट दाज्यु र म बिहानै हिँडेर कालिम्पोङ पुग्यौं र एक रात् त्यहाँ सुत्यौं। भोलिपल्ट गेल स्टेशनमा झाँच्यौं र टिकट काटी, रेल्मा चढी, राति सात् बजेतिर हामी सिलिगुडी पुग्यौं। त्यहाँदियि बिहानै उठी, हामी सिलिगुडी स्टेशन् पुग्यौं

My elder brother and I left home ('having walked ...') early in the morning and arrived at Kalimpong, and stayed one night there. The next morning we went down to Gel station, took our tickets, got into the train and arrived at Siliguri about seven o'clock ('having taken ... having mounted ... arrived'). We got up early in the morning and from there arrived at Siliguri station ('from there having got up ... arrived')

रात् सुन्नु *rāt sunnu* 'to stay the night'.

बास् बस्नु *bās basnu* 'to stay the night in lodgings'

टिकट काट्नु *tikat kātnu* lit. 'to cut a ticket' i.e. 'to buy a ticket'

5. The participle in *-ईकन* is more emphatic than the other two forms and is used rather less frequently:

भात् खाइकन घर्बाट हिँड्यौं

We left just as soon as we had eaten

घरमा पसीकन त्यसलाई खब् जाउं

I went straight into the house and scolded him

6. When the subject of the conjunctive participle is *different* from the subject of the main verb of the sentence, it may often be rendered by a causal clause in English. The postposition *-ने* is added to the subject of the conjunctive participle of a transitive verb:

उस्ले भनेर मैले त्यो काम् गरे

I did it because he told me to ('he having said ... I did')

पोहोर् साल् पानी नपरेर जमीन् साहै सक्खा भयो

Because it did not rain last year the ground has become very dry. ('rain not having fallen ... the ground became ...')

7. In the following sentences, the conjunctive participle is used idiomatically. The expressions in which it occurs should be carefully noted:

निया लिएर आउनुहोस् न

Bring us some tea please ('having taken ... come')

लिएर आउनु *liera aunu* (often pronounced and written लेराउनु *leräunu*) is synonymous with the verb ल्याउनु *lyäunu* 'to bring'. Distinguish these verbs from लिनु *linu* 'to take' and लानु *lanu* 'to take away' 'to lead to'.

बस् त छुट्यो । अब गाडी गरेर के काम् ?

We've missed the bus (lit. 'the bus has been missed'). It's no use cursing now ('having cursed, what work?')

आज सब् पसल् बन्द छ नि । बजार् गएर के फाइदा ?

All the shops are closed today, you know. What's the point of going to the market? ('having gone ... what use?')

दधु त पोखियो । अब रोएर के काम् ?

The milk has got spilled. What's the use of crying about it?

हवाईजहाज् कलकत्ता भएर आयो

The aeroplane came via Calcutta ('having been to C.')

यो पोको धेरै गाउँगो छ । होश् गरेर बोक है ।

This package is very heavy. Be careful how you carry it, now.

होश् गर्नु *hos garnu* 'to take care'

8. We have already seen that speech may be reported by using the particle *रे*. This is largely a feature of spoken Nepali.

An alternative method of reporting speech is to quote the words exactly as they were spoken. The spoken words are followed by the conjunctive participle *भनेर bhanera* or *भनी bhanī* 'having said', and then by some part of the verbs *भन्नु bhannu* 'to say', *सोध्नु sodhnu* 'to ask', *अहाउनु ahräunu* 'to command' etc. Thus the statement म भोलि आउँछु may be reported:

उस्ले म भोलि आउँछु भनेर भन्नो

He said he would come tomorrow ('he, "I am coming tomorrow", having said, said')

Similarly, the statement पोहोर् साल् म नेपालमा थिएँ may be reported:

वहाँले पोहोर साल् म नेपालमा थिएँ भनेर भन्नुभयो
He (HGH) told me he was in Nepal last year

When reporting questions, the verb सोध्नु must be used:

मेरो बबाले तिमी कति बजे जान्छौ भनेर सोध्नुभयो
My father asked me what time I was going ('having said asked . . .')
रामे कहाँ छ भनेर उस्ताई सोधै
I asked him where Rame was ('where is Rame having said I asked')

When the original question does not contain an interrogative word like कति, कहाँ, कहिले, को, etc., the interrogative particle कि ki is usually placed at the end of the reported question.

वहाँले तिमी आज शहर गयो कि भनेर सोध्नुभयो
He asked (me) if I had been to town today

The question is spoken with a rising intonation, the highest pitch falling on the interrogative particle कि which is followed by a short pause.

यहाँ चिया पाइन्छ कि जनी पसलेलाई सोध्याँ
We asked the shopkeeper if we could get some tea there

When reporting commands, the verb भन्नु is used:

बिष्ट्यले भोलि तीनू बजेतिर मकहाँ आउनुहोसु भनेर हामीलाई भन्नुभयो
Mr. Bista told us to come to his house at about three o'clock tomorrow

The verb अहाउनु 'to command' is used when the command is addressed to an inferior:

बाले यसो गर भनेर मलाई अहाउनुभयो
My father ordered me to do it this way

यसो yaso 'in this manner', 'thus'
सुबेदारले राइफल सीधा समाऊ भनेर सिपाहीलाई अहाए
The Subedar ordered the soldier to hold his rifle straight

Unless another word intervenes between भनेर and the main verb, e.g., as in मलाई भन्यो 'he said to me', the conjunctive participle may be omitted:

उस्तु म भोलि आउँछु भन्यो
He said he would come tomorrow

Occasionally, speech may be reported by using the conjunction कि ki 'that':
तप्स्तु भन्यो कि म भोलि आउँदै छु
He said that he was coming tomorrow

Note that the statement is reported by using the words just as they were spoken.

The construction with कि (modelled on the Hindi construction) is often regarded as being inelegant or even incorrect. It is, however, common in speech and in long prose narratives where the construction with **bhanera** might lead to confusion.

9. The verb लाग्नु lagnu (basically meaning 'to be applied', 'to become attached' then 'to be felt', 'to seem') deserves special attention. Some common expressions in which this verb is used are given in the following examples:

मेरो लगामा हिलो लाग्यो
My clothes are muddy ('mud has been attached to my clothes')
मलाई भोक् लाग्यो
I feel hungry ('hunger has been applied to me')
मलाई तिर्खा लाग्यो
I feel thirsty (tirkha 'thirst')
मलाई रुधा लाग्यो
I have a head cold (rugha 'a cold')
मलाई थकाई लाग्यो
I feel tired (thakai 'tiredness')
मलाई उँग् लाग्यो
I feel drowsy (ug 'drowsiness')

In the above examples, the Simple Past Tense लाग्यो has been translated by an English present tense. If one bears in mind the basic meaning of लाग्यो 'has become attached', the reason for this will be obvious. All these examples refer to particular instances. Thus मलाई भोक् लाग्यो means 'I feel hungry (at this particular moment)'. On the other hand, the Simple Indefinite लाग्छ denotes a general or regular occurrence:

बेलुका पाँचू बजेतिर मलाई सधै भोक् लाग्छ
I always feel hungry about five in the evening ('hunger attaches itself')
but
आज मलाई भोक् लागेन
I do not feel hungry today
तपाईलाई हिन्दुस्तानी खाना कस्तो लाग्छ ?
How do you like Indian food (in general)?
but
तपाईलाई नेपाल कस्तो लाग्यो ?
How do you like Nepal/what do you think of Nepal (a particular instance)?
आज धाम् लाग्यो
It is sunny today ('sunshine has applied itself')
but
जाडोमा खूब धाम लाग्छ ।
In the cold season, it is (generally) nice and sunny

धाम् ghām 'sunshine', as opposed to सूर्य् sūryā (often pronounced surje) 'the sun'; e.g. सूर्य कति बजे अस्तार्ज्ञ ? 'What time does the sun set?'
शुक्रबार् शुक्रबार् यहाँ बजार् लाग्छ
A market is held here every Friday.

The repetition of शुक्रबार् implies regularity.

आज राति मलाई दुइ बजेसम्म निद्रा लागेन
Last night I did not get to sleep ('sleep did not attach itself') till two o'clock

10. We have already met the verb पर्न **parnu** (basically meaning 'to fall') in expressions like पानी पर्छ 'it rains', यसलाई कैति पर्छ ? 'how much does it cost'. The usage of this verb is often very idiomatic. Some of the common expressions in which it occurs are given in the following examples:

आज पानी पर्छ कि पर्दैन मलाई थाहा छैन
I don't know whether it will rain today or not
काठमाडौंमा हिउँ कहिले पनि पर्दैन, पहाइतिर त निकफै पर्छ
It never snows in Kathmandu, but in the hills it snows a lot

हिउँ **hiu** 'snow', 'ice'
मेरो साथी मदेसु गाईकन सिकिस्त बिरामी पन्यो
As soon as my friend got to the Terai, he fell seriously ill
त्यो नयाँ सिनेमा कस्तो थियो ? तिमीलाई मनु पन्यो कि परेन ?
How was that new film? Did you like it or not?

मन **man** literally means 'heart', 'mind'. The idiomatic expression कसैलाई मनु पर्नु **kasaylāi man parnu** (lit. 'to fall to the heart of someone') means 'to like (something)'.

मलाई मनु पर्छ **malāi man parcha** is more or less synonymous with मलाई राम्रो लाग्छ **malāi rāmro lāgcha**. In both these expressions, the Simple Past Tense refers to a particular instance and the Simple Indefinite to a general instance:

त्यो घडी कस्तो लाग्यो ? तिमीलाई मनु पन्यो कि परेन ?
How do you find that watch? Do you like it or not?
मलाई हिन्दस्तानी खाना उस्तो मनु पर्दैन । कहिले कहीं त धेरै नै पिरो हुन्छ
I don't like Indian food all that much. Sometimes it's far too hot

उस्तो **usto** 'so much'

Note that पिरो **piro** means 'hot' in the sense of 'peppery'. तातो **tato** means 'hot to the touch' e.g. तातो पानी 'hot water', तातो दूध 'hot milk'. Referring to climate or weather, 'hot' and 'cold' are expressed by गर्मी **garmi** 'heat' and जाङो **jāgo** 'coldness':

आज त अलि गर्मी छ
It's quite warm today
मदेसमा धेरै गर्मी हुन्छ रे
They say that it gets very warm in the Terai
मलाई गर्मी भयो
I feel warm ('to me warmth has become')
जूनदेखि गर्मी लाग्छ
It gets warm from June onwards
यो कोठामा जाङो छ
It's cold in this room
हिमालमा जाङो हुन्छ
It's usually cold in the mountains

चिसो **ciso** means 'cold' or 'damp' (to the touch)

चिसोमा बस्यौ भने रुधा लाग्छ । सुन्धी तिमीले ?

If you sit in the cold/damp you'll get a cold. Did you hear me?

11. Age may be expressed in the following ways:

तिमो उमेरु कैति हो/भयो ?
How old are you? (either **ho** or **bhayo**)

म तीस् बर्षको हूँ
or

म तीस् बर्ष लाग्यो
or

म तीस् बर्ष पुगें

All the above expressions mean 'I am thirty'

त्यसको उमेरु कैति भयो ? पैतालीस् बर्ष लाग्यो क्यारे
How old is he? He's about forty-five

क्यारे **kyare** a particle used to express doubt, frequently used in the context of age.

Vocabulary 10

अथवा	athavā	or, or else
अनुसन्धान	anusandhān	research
अन्डरग्राउन्ड	andargräund	Underground
अलग्ग	alagga	separate
अलग्ग गर्नु	alagga garnu	to separate
अस्ताउनु	astāunu	to set (of the sun)
अहाउनु	ahrāunu	to command
आदि	ādi	and so on
आराम्	ārām	rest
आराम् गर्नु	ārām garnu	to rest
आशा	ājā	hope
आशा गर्नु	ājā garnu	to hope
उइनु	uñhnu	to get up, rise
उच्चर	uttar	North
उस्तो	usto	so much, that much
उँग	ūg	drowsiness
उँग लाग्नु	ūg lāgnu	to feel drowsy
कमाउनु	kamāunu	to earn (money)
काटनु	kātņu	to cut
कालिम्पोङ	kālimpong	Kalimpong (town in Bengal)
कनै	kunay	some, any, a certain
क्यारे	kyare	about, roughly, I suppose
खडा हुनु	khaṭā-hunu	to stand, be standing

A COURSE IN NEPALI

खास गरेर	khas garera
महान्	gahrūgo
गाली गर्नु	gāli garnu
नेल्	gel
गृहकृत्य	ghakritya
धाम्	ghām
धाम् लाग्नु	ghām lagnu
जीवन्	jīvan
जीविका	jīvikā
चड्नु	cañhnu
चमेनाधर्	camenāghar
चिसो	ciso
चीनिया	cīniyā
छुट्नु	chuṭnu
चलाउन	calāunu
जसीन्, जिसीन्	jamīn, jimīn
जलपान्	jalpān
झर्ने	jharnu
टिकट्	ṭikaṭ
तातो	tato
तिर्खा	tirkhā
तिर्खा लाग्नु	tirkhā lagnu
थकाई	thakāi
थकाई लाग्नु	thakāi lagnu
दक्षिण्	dakṣin
दृष्टिकोण्	dṝṣṭikōṇ
नयाँ	nayā
निद्रा	nidrā
नहाउनु	nuhāunu
नोभेम्बर्	nobhembar
पञ्च	padma
पर्वत्	parkhanu
पश्चिम (पच्छिम्)	paścim, pacchim
पस्तु	pasnu
पिरो	piro
पूर्व	pūrva
पीको	poko
पोखिन्	pokhinu
पोखु	pokhnu
फाइदा	pbāidā
बर्गेचा	bagačā
बस-बसौनी	bas-basəwnī
बाँड्नु	bāñnu

LESSON TEN

बा	bā	father (syn. buvā)
बास् बस्नु	bās basnu	to take lodgings for the night
बोकन्	boknu	to carry
भोक्	bhok	hunger
भोक् लाग्नु	bhok lagnu	to feel hungry
भोलिपल्ट	bholipalṭa	the next day
मद्रास्	madrās	Madras
मन् पर्नु	man parnu	to like
मिठाई	mitħāi	sweets
मरु	mukh	face, mouth
मौका	mawkā	opportunity
यसो	yaso	in this way, thus
रमाइलो	ramāilo	pleasant
रमाइलो गर्नु	ramāilo garnu	to have fun, enjoy oneself
राइफल्	rāphal	rifle
रात्	rāt	night
रानु	runu	to weep
रुधा	rughā	a cold
रुधा लाग्नु	rughā lagnu	to have/catch a cold
लगाउनु	lagāunu	to put on (clothes)
लम्किन्	lamkinu	to hurry
लिएर आउनु (लेराउनु)	lierā ūnu, lerāuna	to bring (syn. lyāunu)
लेक्चर्	lekcar	lecture
विभिन्न	vibhinnā	various
समाउनु	samāunu	to hold up, catch
समात्नु	samātnu	to catch (a bus, etc.)
साहित्य	sāhiṭya	literature
सीधा	sīdhā	straight
सुख्खा	sukkhā	dried, dry
सुवेदार्	subedār	Subedar (military rank)
सूर्य	surya	sun
संज्ञी	sojhay	direct(ly)
सोधनु	sodhnu	to ask
हात्	hāt	hand
हालत्	halat	state, condition
हिँड़े	hiū	snow
हिँड़े पुर्न	hiū parnu	snow to fall
होश् गर्नु	boś garnu	to be careful

Reading Passage

अ. पद्मज्यु । नमस्कार् । तपाईं लन्दनको विश्वविद्यालयमा विद्यार्थी हुनुहुन्छ, होइन त ? तपाईं कहाँको हुनुहुन्छ ?
आ. म काठमाडौंको हुँ, तर हिजोआज म लन्दनमा बस्छु । दुइ बर्षदेखि यहाँको

A COURSE IN NEPALI

- विश्वविद्यालयमा नेपाली साहित्यको विषयमा अनुसन्धान गर्दैछु।
 अ. तपाईंलाई लन्दन् कस्तो लायो ? राम्रो लाग्यो कि लागेन ?
 आ. धेरै नै राम्रो लायो । काठमाडौंभन्दा लन्दन् शहर निकै ठूलो छ नि । एउटा ट्रैक्टोपार्काट लन्दन्को जीवन् सजिलो देखिन्छ तर कहिले कहीं हामी नेपालीहरूको लागि गाहो पनि हुन्छ । साथीहरू त धेरै छन् । त्यस् कारण् मलाई रमाइलो लाग्यो ।
 अ. तपाईं धेरैजसो हप्ता-दिन् के गर्नुहुन्छ ?
 आ. धेरैजसो म बिहान सात् बजेतिर उठेर, मुख् हात् धोई, ^१अथवा कहिले कहीं नुहाएर आद् बजे बस् बसानीतिर लायिन्छु । त्यहाँबाट स्टेशनसम्म दस् मिनेटको बाटो मात्रै हो । फेरि अन्डरग्राउन्ड समातिर मेरो अड्डासम्म जान्छु ।
 अ. तपाईं बिहान अड्डामा काम् गर्नुहुन्छ कि ?
 आ. गर्नु । हिजोआज विद्यार्थीको हालत् उस्तो राम्रो छैन । के गर्ने? त्यस् कारण् जीविका चलाउनालाई^२अड्डामा काम् गरेर अलिकिति पैसा कमाउँदै छु ।
 अ. त्यहाँ तपाईं के गर्नुहुन्छ ?
 आ. अड्डाको काम धेरै गाहो तछैन । बिहानको डाँक् अलगग गरेर विभिन्न विभागहरूमा बाँड्छु ।
 अ. तपाईं कति बजेसम्म त्यहाँ काम् गर्नुहुन्छ ?
 आ. म वाह बजेसम्म मात्रै काम् गर्नु । त्यस्पछि अड्डाको चमेनाघरमा भात^३ खाएर विश्वविद्यालयतिर जान्छु । त्यहाँ पगेर दुइ बजेदेखि पुस्तकालयमा पढ्दैछु । हप्ताको दुइ पटक अध्यापकरूपैँ भेट्दैछु । कहिले कहीं कुनै चाखलागदो विषयको बारेमा लेकचर भयो भने म सुन्न जान्छु ।^४
 अ. सञ्चरबाटूर आइतबार बिदा हुन्छ, होइन त ? बिदाको दिन् के के गर्नुहुन्छ ?
 आ. बिदाको दिन् साथीहरूसँग भेटेर, रमाईलो गर्नु । धाम् लाग्यो भने लन्दन्को कुनै बरोचामा हामी आराम गर्छौं । पानी पन्नो भने सिनेमा हेर्न जान्छौं^५अथवा धरूमा बसेर रेडियो सुन्छौं । त्यो त धेरै नै राम्रो लाग्छ नि ।
 अ. नेपाल् फक्केर के गर्ने बिचार् छ ?
 आ. अहिलेसम्म त थाहा छैन । तर मौका पाइयो भने काठमाडौंको विश्वविद्यालयमा नेपाली साहित्य पढाउने आशा गर्नु ।^६

Notes

1. **mukh hāt dhunu:** 'to wash one's hands and face'. **hāt** is strictly speaking 'the forearm'.
2. **jīvikā calaunālāi:** 'in order to make (lit. 'to run') a living'. Note the use of **-lāi** with the second infinitive in **-na** to express purpose.
3. **bhāt:** 'cooked rice' is often used in the general sense of 'food'.
4. **ma sunna jānchu:** 'I go to hear it'. Here the second infinitive expresses purpose. Cf. note 2.
5. **sinemā herna jānchāw:** 'we go to watch a film'.
6. **ghumna jānchāw:** 'we go to stroll'.
7. **ke garne bicār cha:** 'what do you have in mind to do'. **garne** is the infinitival participle of **garnu**. Cf. **ke garne?** 'what to do?'
8. **parhäune āśā garchu:** 'I hope to teach' (lit. 'I do a teaching hope').

LESSON TEN

Exercise 10a

Translate into English

1. भोलि धाम् लाग्यो भने म बिहान सबैरे उठेर तपाईंको घर् आउँछु ।
2. मेरो दाजू पटना भएर काठमाडौं आउनुभयो ।
3. होश् गरेर मोटर् हाँकहोस् त । हिजाआज बाटो एकदम् नरामो छ ।
4. हामी ढीलो रक्सौल पुर्याँ तर होटेल सजिलैसँग पायाँ । भोलिपल्ट बिहान सबैरे उठेर जल्पान् गरी स्टेशनतिर हिँड्चै
5. कस्ले भनेर तिमी मेरो कोठामा पस्यौ ?
6. त्यहाँ खडा होऊ सुबेदार्ले सिपाईलाई अङ्गायो ।
7. यो बाटोले कहाँ कहाँ लान्छ भनेर उसले सोध्यो ।
8. हाम्रो देश तपाईंलाई कस्तो लाग्यो ? मलाई त एकदम् राम्रो लाग्यो ।
9. एक ठिन् पर्खनुहोस्, म छिटो नुहाएर आउँछु ।
10. नेपाली मिठाई तपाईंलाई मन् पर्छ कि पर्दैन ? उस्तो मन् पर्दैन । मलाई अतिनै गुलियो लाग्छ ।
11. यित्रो भाइको उमेर कति भयो ? दस् बर्ष लाग्यो क्यारे ।
12. यो उपन्यास् कस्तो लाग्यो ? मन् पक्यो कि परेन ? मलाई त उस्तो मन् परेन ।
13. दक्षिण भारतमा, बासु गरी मदास् आदि शहरहरूमा, जाडो कहिले पनि हुँदैन । तर उत्तर भारतमा जाडो महीनामा अतिनै जाडो हुँन्छ ।
14. यो चिया एकदमै चिसो भयो । अलि तातो पानी लिएर आऊ न ।
15. उसले त्यो गहुँगो पोको एकलैले बोकेर त्यायो ।
16. तपाईंले मलाई यो होटेल राम्रो हो भन्नुभयो तर नराम्रो पो रहेछ ।
17. बिहानको हवाईजहाज् सोसँ थोख्या जान्छ तर बेलुकाकोचाहिं थोख्या भएर जान्छ ।
18. पोहोर् साल् मदेस् गईकन म सिकिस्त बिरामी परें ।

Exercise 10b

Translate into Nepali

1. How old is that boy? He says he's fifteen.
2. I feel thirsty. Give (HGH) me a little water, please.
3. He said that he did not like Indian food. What about you? Do you like it? Yes, I do, but sometimes it is rather hot.
4. Tomorrow morning, I'll get up early and go to town. Do you know what time the shops open?
5. In countries like India and Nepal, most people eat only rice and vegetables. Meat is always very expensive.
6. Does the aeroplane go direct to Madras from here? No. It goes via Delhi.
7. I'll quickly have a bath and come. Wait a little while, will you?
8. The Subedar asked the soldier how old he was. The soldier said that he was about thirty.
9. Yesterday was a holiday. My elder sister got up early, had a bath, and went straight to the temple. But I ('as for me') slept until twelve o'clock.
10. I see this package is very heavy. Be careful how you (MGH) carry it.
11. How do you like Kathmandu? I find it very interesting.
12. These days the condition of students in ('of') many countries is not very good. But what's the use of moaning about it?

Exercise 10c

Translate into Nepali

Who says so?; which one; so many villages; I shall not tell anyone; how are you going?; he is getting married next week; my cycle is like his; the vegetables do not taste good; drive carefully; we feel thirsty; last year it did not rain very much; he is twenty-five years old; where does he (LGH) come from?; it is quite warm today; bring some tea (MGH).

Exercise 10d

Give correct forms of the verbs in brackets:

म दस् बजे (उठ्नु) तपाईङ्कहाँ (आउनु)
वहाँले तिम्रो उमेर कति (हुनु) भनेर (सोध्नु)
मेरो भाइ भात (खान) घरबाट (निस्क्नु)
पानी पर्यो भने, म त (जानु)
ए नानी खलबल (गर्नु) भनेर बालो (भन्नु)
एक छिन् (पर्ख्नु) । म छिटो (नहाउनु) तपाईङ्कहाँ (आउनु)

LESSON 11

1. New conjunct consonants

त्त	tn	as in	प्रयत्न	prayatna	effort
च्च	cn	as in	बेच्चु	becnu	to sell
द्द	dv	as in	द्वीप	dvip	island

2. Obligation – ‘must’, ‘have to’, ‘it is necessary to’ is expressed by the infinitive in -nu followed by a 3rd person singular form of the verb पर्नु. The infinitive and the relevant part of पर्नु are written together as one word:

गर्नुपर्छ	garnuparcha	it is necessary to do/must do
खानुपर्दैन	khānupardēna	it is not necessary to eat/must not eat
धुनुपर्यो	dhunuparyo	it was necessary to wash/had to wash
आउनुपरेन	āunuparena	it was not necessary to come etc.

The construction is impersonal. Therefore the subject is often omitted when it is clear on whom the obligation falls:

कहिले कहीं त आराम् गर्नुपर्छ

You have to/one has to rest sometimes

बिहानको हवाईजहाज् आउँदैन-रे । बेलुकासम्म पर्द्दनुपर्छ

They say the morning plane is not coming. We'll have to wait till the evening

Emphasis may be conveyed by using the emphatic form of the infinitive:

काश् त गर्नेपर्छ

One just has to work

खल्तीमा त पैसा हानुपर्छ

One really has to have some money in one's pocket ('it is necessary for there to be . . .')

3. When a subject word (i.e. a noun or pronoun denoting the person on whom the obligation falls) needs to be expressed, it takes either -लाई or -ले. -लाई is preferred for the 1st person sing. pronoun in all cases. Other words tend to take -लाई when the infinitival verb is intransitive and -ले when it is transitive. No hard and fast rule, however, can be given.

मलाई काम् गर्नुपर्छ

I have to/it is necessary for me to work

उसुले खानुपर्यो
He had to eat
हामीले पर्खनुपरेन
We did not have to wait
उसुलाई घर् जानुपर्यो
He had to go home
आज त टचाकसी पाइएन। शहरबाट हिँडेरै आउनुपर्यो
I could not get a taxi today. I had to walk back from town

When the infinitival verb is intransitive, the postposition is sometimes omitted from the subject word:

म जानुपर्छ
I'll have to go

Often, the Simple Past पर्यो tends to be used to denote a particular instance, while the Simple Indefinite पर्छ denotes a general or regular occurrence:

मलाई दिनहुँ काम्मा जानुपर्छ
I have to go to work every day (general)
अबेर भयो। अब त जानुपर्यो
It's late already. I must go now (particular)

4. The reflexive pronominal adjective आफ्नो *aphno* refers back to the subject of the sentence, and may be used in place of the other possessives when they denote the same person as the subject word. For example, in the sentence: 'he is going to *his* room', where 'he' and 'his' refer to the same person, 'his' may be rendered आफ्नो.

त्यो आफ्नो कोठामा जाँदै छ
He is going to his (own) room
म आफ्नो कोठामा जाँदै छु
I am going to my (own) room
उद्योगमन्त्रीले आफ्नो भाषण्मा नेपालको औद्योगिक विकासको लागि भर्सक प्रयत्न गर्नुपर्छ
भन्नुभयो
In his speech the minister of industry said that it was necessary to make every effort for the development of Nepal

भर्सक प्रयत्न *bharsak prayatna* 'every possible effort' – a rather literary phrase.

In written Nepali, the reflexive possessive आफ्नो is invariably used in such sentences. In the spoken language, the other possessives may be employed: म मेरो कोठामा जाँदै छु, etc. would be acceptable in speech.

5. The Second Infinitive, examples of which have been encountered in earlier reading passages, is formed by changing the termination नु -nu of the First Infinitive to न -na. Thus: गर्न *garña*, बस्न *basna*, खान *khāna*, आउन *āuna*, etc.

6. The Second Infinitive may function as a verbal noun, and can be translated 'doing', 'to do' etc.

धाम्मा बस्न रमाइलो हुन्छ
It is pleasant to sit in the sunshine
गाईको मासु खान पाए हो नि
It is a sin to eat beef, you know
जाङ्गोमा हिमालमा हिँडन गाहो हुन्छ
It is difficult to walk in the mountains in winter
बस्ना जान बेसु हुन्छ
It is better to go by bus
मार्न राप्नो होइन
It is not good to beg

मानु *māgnu* 'to ask for', 'to beg'

The Infinitive in -nu may also be used in the same way, but is less frequent: Thus धाम्मा बस्न रमाइलो हुन्छ is equally acceptable. The Infinitive in -ni is used before the adverb अगाडी *agāṛī* or the phrase भन्दा अगाडी *bhanda agāṛī* meaning 'before':

तपाईंकहाँ आउनुभन्दा अगाडी मलाई अलि काम् सिद्ध्याउनुपर्छ
Before coming to see you, I have to finish some work

सिद्ध्याउनु *siddhyāunu* 'to finish, complete'

सिद्धिनु *siddhinu* 'to be finished'

सर्य अस्ताउनु अगाडी काम् सिद्धिनुपर्छ
The work must be finished before the sun sets
त्यो काम् त सिद्धियो
Well?, that job's finished

7. The Second Infinitive is used with हुन्छ and हुँदैन, which in this context may be translated 'it is all right to', 'one may' etc. The construction is impersonal and the subject word is often omitted:

त्यहाँ जान हुन्छ ?
Is it all right to go there?
ए नारी, गाली गर्न हुन्न
You should not swear, you naughty boy

If a subject word is expressed, -से is added to the subject when the infinitival verb is transitive:

केटाकेटीहरूले रक्सी खान हुँदैन
Children should not drink *raksi*
मैले बत्ती बालन हुन्छ ?
Will it be all right if I switch on the light?
म भित्र जान हुन्छ ?
May I go inside?

8. हुन्छ and हुन्न may be used to answer a question or command:

भोलि म तपाईङ्कहाँ आउँछु । त्यो त हुन्न । म बाहिर जान्छु
I'll come and see you tomorrow. No, that won't do. I'm going out
चिया ल्याऊ हुन्छ, साहेब
Bring some tea. Very well, sir

हवस् havas (usually pronounced hos) means 'very well' in reply to questions and commands:

अ. म जाऊँ है त । भोलि भेटौला
आ. हवस् म २ बजे आउँछु
A. I'll be off now. See you tomorrow
B. Very well. I'll come at two o'clock

भेटौला bhetəwlā 'we shall probably meet'. This form is discussed in Lesson 17. The expression should, however, be remembered.

9. The Second Infinitive is used to express purpose 'in order to', etc.

पहिले म भीजा लिन काठमाडौं जान्छु
First of all I'm going to Kathmandu to get a visa
हामी भात खान जान्छौ
We are going to have dinner
रामे आज ताश् खेल आउँदैन रे
Rame says he's not coming to play cards today
त्यो त ताश् खेल जीहले पनि तयार छ
He's always ready to have a game of cards

जिहिले पनि jahile pani 'whenever', 'at any time', 'always'

10. In the following sentences, the Second Infinitive is used in expressions involving लाग्छ and लाग्यो . The examples should be carefully noted:

बेलका 'शहरमा डुलन मजा लाग्छ
It's fun strolling through the city in the evening
(गर्न) मजा लाग्छ (garna) majā lāgcha 'it's fun (to do)'
तपाईँ अगाडी नेपाली बोलन मलाई लाज् लाग्छ
I am ashamed to speak Nepali in front of you
(गर्न) लाज् लाग्छ (garna) lāj lāgcha 'one feels ashamed (to do)'
सिनेमा हेर्न जान मन् लाग्छ कि लाग्दैन ?
Do you like going to the pictures or not?
(गर्न) मन् लाग्छ (garna) man lāgcha 'one likes (to do)'

Note that मन् लाग्नु is used with a verb:

मलाई जान मन् लाग्छ	I like to go
हामीलाई हेर्न मन् लाग्छ	we like to watch
तिमीलाई गर्न मन् लाग्छ	you like to do etc.

मन् पछ (Lesson 10) is used only with nouns:

त्यो सिनेमा मन् पचो कि परेन ?
Did you like that film or not?

The Simple Past मन् लाग्यो refers to a particular instance, and may often be translated: 'I want to', 'I feel like' etc.

सिनेमा हेर्न जान मन् लाग्यो
I want to go to see a film (now)
चिया खान मन् लाग्यो कि लागेन ?
Do you want to drink tea or not (at this moment)?
but मलाई विहान चिया खान मन् लाग्दैन
I do not (usually) like to drink tea in the mornings

11. The verb चाहनु cāhanu 'to wish', 'to want', is used with the Second Infinitive:

तपाईँ कहिले जान चाहन्हुन्छ ?
When do you wish to go?
म प्रधानमन्त्रीलाई भेटून चाहन्छु
I want to meet the Prime Minister

चाहनु is, however, rather formal and literary. In speech it is more usual to find the construction with मन् लाग्नु

जन् बेला मन् लाग्छ, त्यति बेला आज्
Come at any time you wish ('whatever time you wish, come at such a time')

जुन् jun 'whichever'.

12. The Second Infinitive is used with लाग्नु in expressions like:

कति बेर् लाग्छ ? 'how much time does it take to ...'
कति खर्च लाग्छ ? 'how much does it cost to ...'

यहाँबाट गोर्खा पुग्न कति दिन् लाग्छ ?
How many days does it take to reach Gorkha from here?
मेरो बिचारले आउन जान दस दिन् जति लाग्छ
In my opinion, it will take about ten days to go and come back

जति jati 'approximately' follows the word it qualifies.

काठमाडौंबाट नाम्चे बजार पुग्न तीन् हप्ता जति लाग्यो
It took about three weeks to get to Namche Bazar from Kathmandu
अ. यहाँबाट पाटन् कति टाढा छ ?
आ. हिंडेर जान त टाढा छ, बस्मा जानुभयो भने दस मिनेट जति लाग्छ
A. How far is it to Patan from here?

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B. It's quite a long way on foot, but if you go by bus it will take about fifteen minutes

In such sentences (especially if they are short) -लाई may be added to the infinitive:

त्यहाँ पुग्नलाई करि बेर लाग्छ ?
How long does it take to get there?
हवाईजहाजमा बेलायत जानलाई करि खर्च लाग्छ ?
How much does it cost to go to England by air?
यो काम सिद्धाउनलाई धेरै बेर लाग्छ
It takes a long time to finish this work

13. The verb दिन् is used with the Second Infinitive in the sense of 'to allow to', 'to let'.

धेरै हल्ला नगर। उसलाई पढून देउ न
Don't make such a noise. Let him read
दुइ बज्ञ अगाडी सिंह दरबारमा कसैलाई पस्त रिहेनन्
Before two o'clock, they don't let anyone go inside the Singha-Darbar

सिंह दरबार the H.Q. of the Nepalese Civil Service in Kathmandu

मेरो चश्मा लिएर उस्ले मलाई पढूने दिएन
He took my glasses away and just would not let me read

पढूने conveys emphasis, Cf. 2 above.

Vocabulary 11

अगाडी	agāṛī	before
आगो	āgo	fire
आगो ताप्नु	ago tāpnū	to warm oneself by a fire
आफ्नो	āphno	one's own
उद्योग	udyog	industry
उद्योगमन्त्री	udyogmantri	minister of industry
उपमहाद्वीप	upamahādvip	subcontinent
कम्भेसेकम्	kamsekam	at least
किन्नु	kinnu	to buy
किसान्	kisān	peasant, farmer
कोरिश्य	kośīj	effort
खाने कुरा	khāne kurā	food, 'things for eating'
खेल्नु	khelnu	to play (games)
चश्मा	caṣmā	glasses
चाहनु	cāhanu	to want, wish, desire
छाता	chātā	umbrella
जता ततै	jatā tatay	everywhere, all over

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जम्मा	jammā	altogether, in total
जुन्	jun	whichever
ज्यापु	jyāpu	peasant, farmer
झिक्नु	jhiknu	to pull out, take out
टायारसी	tyāksī	taxi
डाक्टर	dākṭar	doctor
डल्न्	dulnu	to stroll
तायार्	tayār	ready
तल	tala	down, below
ताप्तु	tāpnu	to warm oneself
ताश्	tāš	playing-cards
ताश् खेल्नु	tāš khelnu	to play cards
थोरै	thoray	a few, very few
दराज्	darāj	drawer
दाँजो	dājo	comparison
को दाँजोमा	-ko dājomā	in comparison with
दाउरा	daura	firewood
धारा	dhāra	water-spout (for washing in villages)
पठाइदिनु	paṭhāidinu	to send for
पल्लो	pallo	next, neighbouring
पाप्	pāp	sin
पुरिया	puriyā	box, carton
प्रयत्न	prayatna	effort
बट्टा	battā	packet
बाबु	bābu	term of address for children
बिस्कुट	biskuṭ	biscuit
बेच्नु	becnu	to sell
बेर	ber	time, delay, lateness
बोलाउनु	bolāunu	to call, summon
भरस्क्	bharsak	every possible, fullest
भुइ	bhuī	ground ¹
मजा	maja	fun, pleasure
मन् लानु	man lagnu	to want to
मान्नु	māgnu	to ask for, beg
मुख	mukh	face, mouth
रमाइलो	ramailo	pleasant
लाज्	laj	shame
लैजानु	leyjanu	to take away ²
विकास्	vikās	development, progress

¹Usually pronounced bhuē or bhēy.

²Synonymous with lānu. It is only used in tenses derived from its Primary Base. The past tenses are supplied from lānu.

साँझ	sājh	evening
साँझ पनु	sājh parnu	of evening to fall
सिद्धिन्	siddhinu	to be completed
सिद्धाउन्	siddhyāunu	to complete
हल्ला	hallā	noise
हल्ला गर्नु	hallā garnu	to make a noise
हवस् (होस्)	havas (hos)	very well
हात्	hāt	hand, forearm
होला	holā	maybe, perhaps

Reading Passage

बाटोमा

- अ. ए दाज्यू । पल्लो गाड़ यहाँबाट करि टाढा छ ? त्यहाँ पुग्नलाई करि बेर लाग्छ होला ?
 आ. टाढा छ, हजूर । यहाँबाट कमसेकम् दुइ घट्टा लाग्छ।
 अ. साँझ पनु अगाडी पुगिन्छ कि पुगिनेन ?
 आ. पुगिनेन, हजूर । बाटो अलि उकालो छ नि । हाम्रो गाड़ यहाँनजीक छ । आज त्यहीं बस्नुहोस् ।
 भोलि विहान सबरै उठेर जानुहोस् न ।
 अ. हवस् । तपाईंको गाउँमा बास् पाइन्छ ?
 आ. पाइन्छ, हजूर । तपाईं मेरो घरमा बस्न आउनुहोस् न । करिजना हुनुहुन्छ ?
 अ. हामी दुइजना मात्रै छौं ।

अलि बेरपछि गाउँमा पुगेऽ

- आ. ल मेरो घर यही हो । भित्र पाल्नुहोस् । म एक छिनूपछि आउँछु ।
 अ. खाने करा पनि पाइन्छ, वाड ? हामीलाई धेरै भोक्त लाग्यो ।
 आ. पाइन्छ, हजूर । दालू भात् र तरकारी दिउँला नि ।²
 अ. बास्को लागि करि पैसा लिनुहुन्छ त ?
 आ. खाने कुराको तीन् मोहर, दाउराको एक रुपियाँ । जम्मा पाँच मोहर लिन्छु क्यारे ।
 अ. ल हुन्छ । ठीके छ ।

किसान् गाई दुहन र दाउरा लिन जान्छ । हामीचाहिं घरमा पसरे जुता
 खोली भूईमा बस्छौं ।³ १५ मिनेट्पछि किसान् घरभित्र आउँछ ।

- आ. चिया खानुहुन्छ त अहिले ?
 अ. हुन्छ । तपाईकहाँ चिरकूट पनि छ ?
 आ. मकहाँ त छैन तर पसलूमा पाइन्छ होला । छोरालाई लिन पठाइदिन्छु । करि चाहिन्छ
 तपाईलाई ?
 अ. एक पुरिया मात्रै । ल, एक रुपियाँ लिनुहोस् । आज त अलि जाडो छ, होइन, दाज्यू ?
 आ. हो । पहाड्मा साँझ परेपछि अलि चिसो हुन्छ⁴ । त्यहाँ बसेर आगो ताप्नुहोस् न ।

किसान्ले छोरालाई बोलाउँछ ।

- आ. ए बाबू, जा तरै त्यहाँबाट एक पुरिया बिस्कुट किनेर लेर⁵ । अरु केही ल्याउनुपर्छ पसल्बाट,
 हजूर ?

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- अ. चुरोट पनि बेच्छ भने दुइ बट्टा असा लिन पठाउनुहोस्⁶ । हामी धारामा हात् मुख धोएर एक
 छिनूपछि आउँछै ।⁸
 आ. हवस् । धारा ऊ तल छ ।

Notes

- holā 'maybe', 'perhaps', follows a verb, e.g. **ma āchu holā** 'perhaps I'll come', **khāne kurā pāincha holā** 'you may be able to get something to eat'. **holā** is in fact the future tense of **ho**, discussed in lesson 17.
- diūla**: the future tense of **dinu**. Translate 'I shall be able to give you'.
- juttā kholnu**: 'to untie ('open') one's shoes'.
- sānjh parepachi**: 'after sunset', lit. 'after the falling of the sun'. **pare** is the Second Perfect Participle of **parnu**, which will be discussed in full later.
- babu**: a term of address, mostly for children and younger relations.
- lerā**: a colloquial form of **liera** à 'bring'.
- āsā**: the name of a popular cheap brand of cigarettes, usually the only type available in Nepalese villages.
beccha bhane 'if they sell'. The use of the Simple Indefinite rather than the Simple Past indicates that a specific time or instance is being referred to. For example: **timro khaltimā pāysā cha bhane, malā ek rūpiyā deu** 'If you have any money in your pocket (now), lend me a rupee'. Had **becyo bhane** been used, the meaning would be rather 'if ever they do sell ...'
- dhāra**: 'a water spout', usually a small stream or pond outside a village serving as a communal washing place. In Kathmandu the **dhāras** are huge structures, where people still go to bathe.

Exercise 11a

Translate into English

- काठमाडौंबाट नान्चे बजार् पुग करि दिन् लाग्छ ? छिटो हिंडनुभयो भने दस् दिन् जति लाग्छ
- घर् जान ढीलो भयो भनेर म बस्मा चढुन गएँ ।
- अबेरू भयो । अब मलाई जानुपयो । भोलि भेटौला है । हवस् । मकहाँ दस् बजेतिर आउनुभयो भने म भेट्टु ।
- कसले भनेर तिमीले मेरो किताब् दराज्बाट क्षिक्याँ ?
- जाडोमाचाहिं मदेस् गएर बस्न एक्दम् मजा हुन्छ । धाम् सधै लाग्छ र काठमाडौंमा जस्तो जाडो कहिले पनि हुँदैन ।
- ए नानी, तिमीलाई मारन लाज् लाग्दैन ?
- मेरो लुगामा हिलो लाग्यो । भोलि त धोबीलाई दिनुपछि ।
- नेपालीहरू शाईको मास खान पाए हो भन्छन् ।
- साँझ पनु अगाडी पुगेनै भने गाउँमा बास् पाइदैन रे ।
- हवाइजहाजरा कलकत्ता आउन जान करि खर्च लाग्छ ? तीन् सय पचास् रुपियाँ लाग्छ ।
- बाटोमा सजिलैसंग बास् पाईछ तर गाउँतिर खाने कुरा पाउन अलि गाहो हुन्छ । खाने कुराचाहिं काठमाडौंमा नै किनेर लैजानुहोस् ।
- सगरमाथा राम्ररी हेर्नलाई खुम्बुतिर जानुपछि ।

१३. काठमाडौं युरोपका शहरहरूको दाँजोमा त सानो भन्नुपर्छ तर त्यहाँ ठूलूला होटेलहरू पनि छन् र बजाएँ जे पनि पाइन्छ।
१४. खासी हिन्दुहरूलाई मात्रै पश्चिमानाथ्को मन्दिरमा जान दिन्छन्।
१५. यो काम सिद्धाउनलाई कर्ति बेरु लाग्छ ? कम्सेकम् दुइ घण्टा लाग्छ ।
१६. हल्ला नगर त । नानीताई सुन्न देउ । सुन्नै तिमीले ?
१७. आज पानी पर्छ कि पर्दैन मलाई थाहा छैन, तर छाता लिईकन जान बेस् हुन्छ ।
१८. भरे पाँच बजे म आउन हुन्छ त ? हुन्छ ।

Exercise 11b

Translate into Nepali

1. The soldier said that we should not go into the temple. I think they only let Hindus go inside.
2. I'll be going now. We'll meet again tomorrow. All right. Come to my place about ten thirty. If it is sunny we'll go for a walk outside the town.
3. Do you like playing cards? Yes, I do occasionally.
4. What time shall I come? Come whenever you like.
5. How long does it take to go from London to Kathmandu by air? If you go by air, it takes about twenty-four hours.
6. How much did you pay for those shoes? They cost me twenty-eight rupees.
7. In the villages of Nepal, it is usually quite easy to get a lodging for the night.
8. In order to see the mountains well, you have to go to Khumbu. You can see Mt. Everest very well from there, you know.
9. After getting up in the morning, I wash my hands and face and then have breakfast at about half past seven.
10. It is very cold today. Sit here and warm yourself by the fire.
11. How do you like Nepal? I like it very much. Kathmandu is a very beautiful city. You can even see the Himalayas from here. Before coming, I didn't know that.
12. Before going into a temple, you have to take off ('open') your shoes.
13. In order to earn some money, I have to work in an office in the morning. But I only work until twelve o'clock, and the work is not very hard.
14. On weekdays, I get up early and go out of the house after I have breakfast. I usually arrive home after ten in the evening. On Saturdays and Sundays, I just have to have a rest.
15. Compared with the big cities of India, the towns of Nepal are quite small. But towns like Pokhara and Gorkha are very beautiful.

LESSON 12

1. New conjunct consonants:

ज्य	jy	as in	ज्योति	jyoti	light, flame
न्य	ny	as in	न्यानो	nyāno	warm, cosy
ह्य	hm	as in	ब्रह्मपुत्र	brahmaputra	Brahmaputra
र्ण	rñ	as in	अन्नपूर्णा	annapūrnā	Annapurna
ल्ड	ld	as in	खाल्डो	khāldo	valley

2. The First Perfect Participle is formed by adding the suffix -एको -eko to the Base of verbs belonging to groups (i) and (ii) and to the Secondary Base of verbs belonging to groups (iii), (iv) and (v). Thus:

गरेको	gareko	done, having done
बसेको	baseko	sat, having sat
खाएको	khäeko	eaten, having eaten
दिएको	dieko	given, having given
धोएको	dhoeko	washed, having washed
बिसेको	birseko	forgotten, having forgotten
आएको	äeko	come, having come
गएको	gaeko	gone, having gone
भएको	bbaeko	been, having been

The negative is formed by prefixing the negative particle **ना-** to the affirmative: नगरेको **nagareko**, नआएको **naäeko**, नभएको **nabhaeko**, etc. The HGH has the suffix -भएको **-bhaeko** added to the infinitive in -nu: गर्नुभएको **garnubhaeko** नआउनुभएको **naäunubbaeko**, etc.

3. In speech the suffix -एको -eko is often pronounced -yā (sounding a little like English *yeah*), when it occurs after a base ending in a consonant. Thus गरेको may be pronounced **garyā**, देखेको **dekyā**, बसको **basyā**, etc.

When the suffix -एको follows a base ending in -ā or -a, -आएको **-äeko** and -अएको **-äeko** are often pronounced -äko, or -ayā and -ayā respectively. Thus गाएको may be pronounced **gäko** or **gayā**, खाएको **khäko** or **khayā**, भएको **bhäko** or **bhayā**, etc. Both forms of pronunciation are heard in normal speech. In more formal situations (broadcasts, public speeches, etc.) only the forms in **eko** are used. In the initial stages, the student would be advised to use the 'formal' pronunciation, but be prepared to hear and recognise the variants.

4. The First Perfect Participle is a verbal adjective, and to some extent is used like the English past participle 'done', 'having done'. In earlier lessons we have met a few examples of the 1st Perf. Part., which have been translated in English by an adjective or an adjectival phrase:

गएको महीना	gaeko mahinā last month ('the having-gone month')
नेपाल नाउँ गरेको	nepāl nāu gareko called Nepal ('having-done-the-name . . .')

Compare the following:

मेरो साइकल् बिग्रेको छ

My cycle is broken (**bigranu** 'to be broken, to break')

मलाई उमालेको पानी चाहियो

I want some boiled water (**umālnu** 'to boil liquids')

त्यो उम्लेको पानीमा हातु नहाल है । हातु पोल्छ

Don't put your hand in that boiling water. Your hand will be scalded

उम्लन् **umlanu** – the intransitive counterpart of उमाल्न – means 'to come to the boil' (of liquids). Thus उम्लेको पानी 'the having-come-to-the-boil-water' i.e. 'boiling water' as opposed to उमालेको पानी **umaleko pāni** 'boiled water'.

अहिलेसम्म पानी उम्लेको छैन

The water is not boiling yet

उमालेको पानी पिउनुपछ

You should drink boiled water

Note that उसिन्नु **usinnu** means 'to boil food'. Thus उसिनेको फल् **usineko phul** 'a boiled egg'.

मेरो पेट् दुखेको छ

My stomach is aching ('is in a position of having ached')

दुख्छ **dukhcha** (Simp. Indef.) means 'aches' (usually) or 'will ache':

अग्लो हिमाल्या सधैं टाउको दुख्छ

In the high Himalayas your head always aches

मेरो टाउको दुखेको छ

My head is aching (now)

राम त्यहाँ बसेको छ

Ram is sitting ('is having-sat') there

The Simp. Indef. बस्छ would mean 'usually sits':

उ सधैं त्यो मेचूमा बस्छ

He always sits in that chair

The difference between बस्छ and बसेको छ is comparable to the difference between French *il s'assied* and *il est assis*.

पानी परेको छ

It is raining ('water is having-fallen')

पानी पार्छ would mean 'it rains' or 'it will rain'.

5. In written and often in spoken Nepali, gender and number are distinguished in the 1st Perf. Part. as with other adjectives:

M. Sing.

गरेको

आएको

F. Sing.

गरेकी

आएकी

M. F. Plur.

गरेका

आएका

उसूकी स्वास्ती पल्लो कोठामा सुतेकी थिई

His wife was sleeping (was having-slept) in the next room

तिनीहरू मनिदरमा बसेका थिए

They were sitting in the temple

उनी पढे-लेखेका मान्छे हुन्

He is a well read man (MGH)

In the last example, पढे-लेखेका is plural agreeing with the MGH pronoun उनी . Note पढे-लिखेका **parphe-lekhekā** 'having read and written'. Here पढे- may be regarded as a reduced form of the participle. This form is used when two closely related verbs occur in idiomatic phrases. cf. भत्के-बिग्रेको **bhatke-bigreko** 'smashed', 'destroyed'. भत्कन् **bhatkanu** 'to be smashed' is a near synonym of बिग्रन् .

6. The 1st Perf. Part. may also take a subject. When this is the case, it may usually be translated by a relative ('who', 'which') clause in English. The subject of the participle of a transitive verb *always* takes -ले .

म आएको बेला

The time at which I came ('the I-having-come-time')

हिजो आएकी नोकर्नी

The servant-girl who came yesterday

हाम्रो घरमा बस्न आएका पाहुनाहरू

The guests who have come to stay in our house

मैले लेखेको किताब

The book which I wrote ('the I-having-written book')

त्यस्ते गरेको काम्

The work which he did

तपाइले भन्नभएको कुरा

The thing which you said/What you said

तपाइंको घरमा आएका पाहुनाहरू कहिलेसम्म बस्तून् ?

How long ('till when') are the guests who have come to your house going to stay?

तपाइले लेख्नभएको चिठी मसाँग छ

I have the letter which you wrote

A COURSE IN NEPALI

सर्व अस्ताएको बेलामा हवाईजहाज् आकाशमा देखियो
The aeroplane appeared in the sky just as ('at the time when') the sun
was setting
मैले तिम्रो चिठी गएको हप्ता पाएँ । जवाफ् ढीलो भएकोमा माफ् गर, तर आजुकाल् मलाई
एक छिन् फुर्स्त छैन
I got your letter the other week. I am sorry to have been late in replying
(‘in the answer-having-been-late forgive me’), but I just don’t have a
minute’s leisure these days

जवाफ् javāph ‘answer’ (the *v* is pronounced like English *w*)

7. In the following sentences, all involving expressions of time, the 1st Perf.
Part. is translated by a temporal clause or phrase in English:

म नेपालमा आएको दुइ वर्ष भयो
I have been in Nepal for two years ('I-having-come-in Nepal, two years
have happened')
तपाईं यहाँ आउनुभएको कति दिन् भयो ?
How long ('how many days') have you been here?
मैले उस्तुलाई भेटेको अस्ति जस्तो लाग्छ
It seems just like the other day that I met him

8. The 1st Perf. Participle, followed by -ले or हुनाले **hunāle** is translated by a
causal ('since', 'because') clause in English:

नेपालमा थोरै दिन् मात्रै बसेकोले, म काठमाडौं खाल्डोबाट बाहिर गइन्न
Because I stayed only for a few days in Nepal, I did not go outside the
Kathmandu valley
मर्तांग पैसा नभएको हुनाले, हिँडैरै जानुप्यो
Since I had no money, I had to go on foot
पानी नपरेको हुनाले, बाली-नाली सबै नोकसान् भयो
Because it did not rain, all the crops were destroyed
जमीन् सुख्खा भएकोले, पहिरो गयो
Because the ground was dry, there was a landslide

- पहिरो **pahiro** (sometimes also written and pronounced पैरो **peyro**) ‘a land-
slide’. Note the expression पहिरो गयो ‘a landslide went’.
-ले and हुनाले may sometimes be omitted:

पानीमा गएको, मेरो लुगा सबै भिज्यो
Because I went out in the rain, all my clothes got wet

- भिज्नु **bhijnu** ‘to become wet’. Note that भिजेको **bhijkeko** means ‘wet’,
'soaked'.

मेरो लुगा भिजेको रहेछ
Why, my clothes are wet through

LESSON TWELVE

9. In the following sentences, the 1st Perf. Part. is translated by a participle or
adjectival phrase in apposition to a noun or pronoun:

उस्तु गीत गाएको मैले सुने
I heard him singing a song

गाउनु **gānu** ‘to sing’. Do not confuse गाएको **gāeko** with गएको **gaeko**.

एउटा खाली टचाकसी आएको देखेर त्यसुलाई रोकेर र त्यसैमा घर् आएँ
Seeing an empty taxi coming, I stopped it and came home in that

त्यसैमा **tyasaymā** the emphatic form of त्यसुमा .

उस्तु के भनेको मलाई थाहा छैन
I don’t know what he’s saying
वहाले नेपालीमा भाषण् गर्नुभएको सुन्नौं
We heard him giving a speech in Nepali

10. The Second Infinitive is used in conjunction with a number of verbs such as
सक्नु **saknu** ‘to be able’, पाउनु **pānu** ‘to manage to’, थाल्नु **thālnu** ‘to begin to’,
छोड्नु **chōḍnu** ‘to give up/stop’ and लाग्नु **lāgnu** ‘to begin to/to be in the process
of’.

- (a) सक्नु and पाउनु

In most contexts both verbs may be translated ‘to be able’, ‘can’ etc. सक्नु ,
however, is used mostly in the sense of *being physically able* to do something,
while पाउनु implies that *permission has been given* or that *conditions are
favourable*. Thus म जान सक्छु means ‘I can go’ (i.e. am capable of going).
म जान पाउँछु means ‘I can go’ (i.e. am allowed to go, nothing is stopping me from
going, etc.).

When the infinitival verb is transitive and the tense of सक्नु or पाउनु is past
(i.e. Simple Past or one of the other past tenses which will be introduced later),
the postposition -ले is added to the subject of the verb.

म जान सक्ने
I was able to go
मैले त्यो काम् गर्न सकिन्न
I could not do that job
म पस्न पाएँ
I managed to enter
मैले तिम्रो चिठी पढ्न पाइन्न
I did not manage to read your letter
माफ् गर्नुहोस्, हाम्रो घरमा पाहुनाहरू आएकोले म हिजो तपाईंकहाँ आउन पाइन्न
I’m sorry, but since we had guests, I could not get along to see you
yesterday
तिमी पौडी खेल सक्छौ ? पौडी त खेलन सकिन, तर घोडा चढ्न सक्छू
Can you swim ('play swimming')? I cannot swim, but I can ride a horse

तिमीले लेखेको चिठी हराएको हुनाले, मैले पढ्न पाइन्न
Because I lost your letter, I couldn't read it
तपाईं नेपाली बोल्न सक्नहुन्छ? सक्छ, राम्रो बोल्न सक्छ
Can you speak Nepali? Yes, I can speak it fluently

The last sentence could also have been expressed: तपाईंलाई नेपाली आउँछ ? lit.
'does Nepali come to you?'

तपाईंलाई नेवारी आउँछ ? अलि अलि मात्रै आउँछ
Do you speak Newari? I only know a little

The impersonal I-Stem forms सकिन्छ **sakincha** and पाइन्छ **paincha** are frequently used:

त्यो बाटोबाट जान सकिन्छ ? सकिन्छ, हजूर
Is it possible to go by that road? Yes, sir
सञ्च पर्न अमाङ्गी पुग्न सकिदैन
It will be impossible to arrive before nightfall
अलिकति चिया खान पाइन्छ ?
Is it possible to get a little tea to drink?
मोटर खराब भएकोले, बेलामा पुग्न सकिएन
Since the car went wrong, it was impossible to arrive on time

(b) थाल्नु and छोड्नु

The subject takes -ने when the infinitival verb is transitive and the main verb past. Occasionally -ले may be added to the subject even when the infinitival verb is intransitive:

म आजदेखि काम गर्न थाल्नु
I'll start working from today
उस्ते अंगेजी सिक्न थाल्यो
He began to learn English
पानी पर्न थाल्यो
It started to rain
उ अफ्नो साथीको घरमा जान छोड्यो
He stopped going to his friend's house
मैले चरोट खान छोड्नैपर्छ
I really must give up smoking

(c) लाग्नु

Only past tenses of लाग्नु are used with the Second Infinitive, in the sense of 'has begun to', 'is in the process of':

पानी पर्न लाग्यो
It came on to rain
उनी बोल्न लागे
He began to speak

ए भाइ, कता जान लाग्यो ? म घर जान लागे
Where are you off to (where have you begun to go)? I'm going home
म शहर जान लागेको बेलामा मेरो साथी आइपुग्यो
As I was going to town, my friend arrived

आइपुग्नु **aipugnu** 'to arrive' – a compound of आउन् and पुग्नु

11. सकेसम्म **sakesamma** before adjectives and adverbs means 'as ... as possible'.

त्यो सकेसम्म छिटो दारुरेर आयो
He came running as quickly as possible
सकेसम्म छिटो चिया त्याज
Bring the tea as quickly as you can
सकेसम्म विस्तारै मोटर हाइनुहोस्
Drive the car as slowly as possible

Vocabulary 12

अद्वै	ajhay	yet, so far
अनि	ani	and then
अर्थ	arth	meaning
अन्नपूर्णा	annapurnā	Annapurna
अलिकति	alikati	a little
अहिलेसम्म	ahilesamma	till now, still
आइपुग्नु	aipugnu	to arrive
उँचाई	ūcāi	height, altitude
उत्पति	utpati	source, origin
उत्पन्न हुनु	utpanna hunu	to originate, to rise
उमाल्नु	umālnu	to boil (trans.)
उम्लानु	umlanu	to boil (intrans.)
उसिन्नु	usinnu	to boil (of food)
ओषधि	əwṣadhi	medicine
करीब	karib	about, approximately
खराब	kharāb	spoilt, bad
खाल्डी	khālđo	valley
खोज्नु	khojnu	to seek, look for
गंगा	gāngā	Ganges
गाउनु	gānu	to sing
गीत	gīt	song
घोडा	ghorā	horse
घोडा चढ्नु	ghorā cāhnu	to ride ('mount') a horse
छुट्ट्याउनु	chuṭṭyāunu	to separate
जमुना (यमुना)	jamunā (yamunā)	Jamuna (river)

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जवाफ्	javāph	answer
ज्योति	jyoti	flame, light
झैं	jhāy	like, as if, just as
टाकरो	tākuro	peak (of mountain)
डाँडो	dāঁgo	ridge, crest
ढाकिनु	dhākinu	to be covered
तट	taṭ	bottom, bank, level
त्यसो भए	tyaso bhae	in that case
दगर्नु	dagurnu	to run
दुख्नु	dukhnu	to ache
दृश्य	dīsha	view
देखाउनु	dekhāunu	to show
धौलागिरि	dhāwlāgiri	Dhaulagiri
नगरकोट	nagarkot	Nagarkot (a ridge in Kathmandu valley)
नदी	nadi	river
नेवारी	nevāri	Newari (language spoken in Nepal)
नोकरी	nokarni	servant girl
न्यानो	nyāno	warm, cosy
पग्लन्	paglanu	to melt
पढ़-लेखेको	paṭhe-lekhēko	well-read, educated
पनि...पनि	pani . . . pani	both . . . and
पहिरो (पैरो)	pahiro (pairo)	landslide
पहेलो	pahēlo	yellow
पेट	peṭ	stomach
पोल्नु	polnu	to be burnt, scalded
पौडी खेल्नु	pāwṛī khelnu	to swim
फरक्	pharak	difference
फूट	phut	foot (measure)
फुर्सत् (फुर्सद)	phursat (phursad)	leisure
बढ़ी	haṭhi	more (than), greater
बन्नु	hannu	to be made
आली-नाली	bālī-nālī	crops
बिग्रन्	higranu	to be broken
ब्रह्मपुत्र	brahmputra	Brahmaputra
बोलाई	bolāi	the spoken language
भत्कनु	bhatkanu	to smash
भाषा	bhāṣā	language
भिज्	bhijnu	to be soaked
मकालु	makālu	Makalu (mountain in Himalayas)
मतलब्	matlab	meaning
मध्ये	madhye	midst, middle

LESSON TWELVE

मनोहर्	manohar	charming
यसो	yaso	like this, in this way
यस्तो	yasto	such (as this)
रोक्नु	roknu	to stop (trans.)
रोकिनु	rokīnu	to be stopped
विदेशी	videśī	foreigner
शिखर्	śikhār	peak (of mountain)
सकेसम्म	sakesamma	as . . . as possible
सक्नु	saknu	to be able
सफर्	saphar	journey
समुद्र	samudra	sea
साञ्च-सवेरै	sāñč-savere	evening and morning
साधारण्	sādharan	ordinary
सिक्नु	siknu	to learn
सिंधु	sindhu	Indus (river)
सीमाना	sīmānā	frontier
सूर्	sun	gold
सुन्ले बनेको	sunle haneko	made of gold, golden
सेतो	seto	white
हराउनु	harāunu	to lose
हिमाल्	himāl	mountain (esp. in Himalayas)

Reading Passage

नेपाल् र हिमालय

संस्कृत भाषामा 'हिम्' को अर्थ हिर्दैं र 'आलय' को अर्थ घर हो । त्यसै कारण् भारतीय उपमहाद्वीपको उत्तरमा रहेका पहाड़हरूलाई हिमालय भनिएको हो^१ । हिमालयका सबूभन्दा अग्ला शिखरहरू सग्रमाथा, मकालु, अन्नपूर्णा, र धौलागिरि हुन् । यी हिमालहरूले नेपाल् र भोट्को सीमाना छुट्टचाउँछन् । यी मध्येको^२ सबूभन्दा अग्लो हिमाल् सग्रमाथा हो । यसूको उँचाई समुद्रको तटबाट^३ उनन्तीस् हजार् फुटभन्दा बढी छ । समुद्रको तटबाट धेरै नै माथि भएकोले यी हिमालका टाकुराहरू सधै नै हिउले ढाकिएका हुन्छन्^४ । गरीमा त्यहाँको हिउँ परलेर, नदीहरूको उत्पति हुन्छ । गंगा, जमुना, ब्रह्मपुत्र सिंधु र अरू ठूला ठूला नदीहरू यहाँबाट उत्पन्न हुन्छन् । काठमाडौं खाल्डोमा नगरकोट नाउँ गरेको डाँडोबाट हिमालका टाकुराहरू राम्ररी हेर्न सकिन्छ । त्यहाँबाट साँझ-सवेरै अत्यन्त मनोहर् दृश्य देखिन्छ । पहेलो धाम्को ज्योति सेतो हिउँमा परेको बेलामा ती हिमालहरू सुन्ले बनेका छौं देखिन्छन्^५ । यस्तो दृश्य हेर्नलाई टाढा टाढाबाट विदेशी पर्यटकहरू त्यहाँ जान्छन् । तर सग्रमाथा राम्ररी हेर्नलाईचाहिं नाच्चे बजास्तिर जानुपर्छ । नाम्बे

A COURSE IN NEPALI

बजार नेपालका शोर्पहरूको सबभन्दा ढूलो गाउँ हो । यो गाउँ काठमाडौंबाट करीबूँ एक सय् मील टाढा छ । नाम्चे बजार नजीकैको लुक्ला भन्नै^१ ठाउँसम्म काठमाडौंबाट सानुसाना हवाईजहाजहरू जान्छन् । तर यसरी हवाईजहाजमा जान धेरै नै महँगो पर्छ । साधारण् मानिसहरूले चाहिँ पैदलै सफर् गर्नुपर्छ^२ ।

पश्चिम नेपालमा पोखरा नाउँ गरेको अर्को एउटा सानो तर अत्यन्त सुन्दर शहर् छ । यो शहर् अनन्पूर्णा र धीलापिरिको काखुमा छ । यस्को उँचाई समुद्रको तटबाट २००० फूट मात्रै भएको हुनाले जाडोमा पनि यहाँ न्यानो^३ हुन्छ, र दिनदिनै हिउँले ढाकिएका हिमालहरूका टाकुराहरू हेर्न पर्यटकहरू आउँछन् ।

Notes

1. *rahekā . . . bhanieko ho*: 'the mountains having-remained in the north of the subcontinent are called'.
2. *yī madhyeko*: 'among them . . .'
3. *samudrako taṭ*; 'sea level'.
4. *hiūle qhāiekā*: 'covered with snow'. Note the use of -le.
5. *pahēlo . . . belāmā*: 'at the time of the light of the yellow sunshine having fallen on the white snow'.
6. *sunle . . . dekhinchān*: 'are seen as if having-been-made-of-gold', i.e. 'seem to be made of gold'.
7. *karib*: 'about', 'almost'. *ek say mil jati* would mean the same thing.
8. Lukla is a small landing strip situated at about 10,000 feet near Namche Bazar, the principal Sherpa village of the area.
bhanne: 'by name' (cf. Reading Passage 7).
9. *mānis*: 'a man', in the sense of a human being.
10. *nyāno* (also *nyānho*): 'warm and comfortable'.

Exercise 12a

Translate into English

१. तपाईँ नेपाल आउनुभएको कति दिन् भयो ? म यहाँ आएको तीनू हप्ता मात्रै भयो ।
२. पानी परेको बेलामा, बर्सारी नलिइकन वाहार गयौ भने रुधा लाग्छ ।
३. तराईमा बिराट्नगर नाउँ गरेको एउटा सानो औद्योगिक शहर् छ ।
४. चियाको पानी अबै उम्लेको छैन । पाँच मिनेट पर्खनुहोस् अनि म लिएर आउँछु ।
५. पेटू दुखेको बेलामा औषधि खानैपर्छ ।
६. हिजो पानी परेको हुनाले म तपाईंहाँ आउन पाइनै । आज म आउन सक्छु ?
७. म भोलि तिमीलाई भेट्न आउन सकिन्न। घरमा अलि कम् छ नि ।
८. ए भाइ, कता जान लाग्यो ? म खेतमा काम् गर्न जान लाग्ने, हजूर ।
९. म लन्दन आएको अस्ति जस्तो लाग्छ । यहाँ मलाई धेरै राम्रो लाग्याँ ।
१०. हामीहरू सकेसम्म छियो हिँच्याँ तर साँझ पर्नु अगाडी धर् पुग्न सकिएन ।

LESSON TWELVE

११. बहाँ नेपालु आउनुभएको धेरै भयो । बहाँलाई नेपाली पनि आउँछ, नेवारी पनि ।
१२. पोहोर् साल् पानी नपरेकोले बाली—नाली सबै नाश् भयो ।
१३. मेरो चश्मा हराएको जस्तो लाग्छ । पल्लो कोठामा छ कि खोज त ।
१४. नेपाली समाचारपत्र पङ्क अलि गाहो हुन्छ । बोलाई र लेखाईको भाषामा धेरै नै फरक् छ, होइन त ?
१५. ए दिदी, मलाई तिर्खा लाग्यो । अलिकिति पानी खान पाइन्छ कि ?
१६. उस्तु नेपाली सिक्न थालेको छ महीना भयो रे ।
१७. उस्तु भनेको मैले त बुझिनै । तपाईँ बुझनुहुन्छ कि ?
१८. नाम्चे बजारको उचाई समुद्रको तटबाट एधार हजार फुट् भएको हुनाले जाडो महीनामा त्यहाँ धेरै हिउँ पर्छ ।

Exercise 12b

Translate into Nepali

1. How long have you been in London? I have been here for two years.
2. Because it did not rain last year, the people in ('of') the villages cannot get anything to eat.
3. Kathmandu is four thousand five hundred feet above sea-level.
4. Because the ridge of Nagarkot is so high, you can see many Himalayan peaks from there. Both morning and evening, you get the most exquisite views.
5. The shopkeeper charged ('took') a hundred and twenty rupees for this woollen coat. That was far too much, you know.
6. It took me six months to learn Nepali, but I still find it difficult to understand the newspaper. There are so many Sanskrit words used.
7. These days, small aeroplanes go to Lukla. From there you have to go on foot to Namche Bazar. But ordinary people have to walk from Kathmandu.
8. The big rivers of the Indian subcontinent all rise from the Himalayas.
9. Where are you going? I'm going to cut some firewood.
10. If you walk quickly, you will reach the village before three o'clock.
11. I have lived in Nepal for many years, but I cannot speak Newari. It is a very difficult language, you know.
12. Because we had guests in our house, I could not come to see you. Will it be all right if I come tonight?
13. Waiter, bring some tea. There is no tea, sir. The water has not boiled yet.
14. I feel hungry. Can I get anything to eat here?
15. He can speak Nepali very well. But because there are so many Sanskrit words used in the written language, he says he cannot understand the newspaper.

Exercise 12c

Translate into English

आउनुभन्दा अगाडी ; त्यो काम् त !सिद्धियो ; भित्र आउन हुन्छ ?
भोलि भेटौला ; सिनेमा हेर्न मन् लाग्छ ; यो किताब् मलाई मन् परेन ;

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उ जहिले पनि ताश् खेल्छ; उ पाँच् वर्ष पुर्यो क्यारे? यता आऊँ; यहाँ बास् पाइन्छ ?
पैखा खोल है; ल, भैगो, त्यतिमै दिन्छु; यो कपडा गज्ज्को करि ? पहिरो गयो.

Exercise 12d

Translate into Nepali

a boiled egg; about two hundred miles; can you ride a horse? as quickly as possible; it is raining; the village was destroyed; he arrived the other day; he was sitting in the room; my head aches; the village called Lukla; cities like Rangoon and Calcutta; waiter, bring (MGH) some tea; I'll wash my hands and face before going out; compared to Delhi, the capital of Nepal is small.

LESSON 13

1. *New conjunct consonants*

कट	kṭ	as in	डाक्टर	dākṭar	doctor
इब	ɪb	as in	गड्बड	gaḍbaḍ	disorder
एड	ɛd	as in	झण्डै	jhaṇḍay	almost

2. The First Perfect Tense consists of the First Perfect Participle followed by some part of the verb छ which acts as an auxiliary. The subject of a transitive verb always takes -ने .

म आएको छु ma āeko chu I have come
उसूले गरेको छ usle gareko cha he/she has done

In written and frequently in spoken Nepali, gender and number are indicated by the participle (Lesson 12.5). However, the feminine forms of the auxiliary (छे,छिन्) are not commonly used.

MGH 3rd person pronouns require plural concord.

मेरी बहिनी आएकी छ	My little sister has come
हाम्रो घरमा पाहुनाहरू आएका छन्	Guests have come to our house
उन्नले देखेका छैनन्	He/she has not seen

The HGH forms consist of the HGH First Perfect Participle followed by the auxiliary छ (affirm.), छैन् (neg.). Gender and number are not indicated in the participle:

तपाई जानभएको छ	tapāī jānubhaeko chā
मेरी दिदीले भन्नुभएको छ	merī didile bhannubhaeko chā
वहाहरूले हर्नुभएको छैन	vahāharūle hernubhaeko chāyna

3. In the following table, the First Perfect Tense of गर्नु is set out in full:

M. sing.	Pronoun	Affirmative	Negative
	मैले	गरेको छु	गरेको छैन
	तैले	गरेको छस्	गरेको छैनस्
	उसूले	गरेको छ	गरेको छैन

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M.	हामी (हरू) ले	गरेका छौं	गरेका छैनौं
F.	तिमी (हरू) ले	गरेका छौ	गरेका छैनौ
Pl.	उनीहरूले	गरेका छन्	गरेका छैनन्
F. Sing.	मैले	गरेकी छु	गरेकी छैन
	तैने	गरेकी छस्	गरेकी छैनस्
	उस्ले	गरेकी छ	गरेकी छैन
MGH	उन् यिन तिन	{ ले गरेका छन्	गरेका छैनन्
HGH	तपाईं (हरू) बहाँ (हरू)	{ ले गर्नुभएको छ	गर्नुभएको छैन

Note that ले is not added to the subject of an intransitive verb. Thus:
म आएको छु त्यो गएको छैन हामी भएका छौं तिनीहरू बसेका छैनन्

4. Spoken forms

In spoken Nepali, feminine and plural forms of the First Perfect Tense are used, but with no great consistency. Many speakers ignore the distinctions and use only the masculine singular form of the participle, regardless of the gender and number of the subject. Thus the following examples might be heard in the speech of many people:

मेरो बाहिनी आएको छ	mero bahini äeko cha
पाहुनाहरू आएको छ (न)	pähunäharü äeko cha(n)
उनीहरूले गरेको छ (न)	uniharüle gareko cha(n)

The participle may also be pronounced as described in Lesson 12.3.

म आएको छु	ma äyä or äko chu
उस्ले गरेको छैन	usle garyä chöyna
तिमी गएको छौं	timü gäko chëw

In radio broadcasts, speeches and other formal contexts, the participle is pronounced as it is written (i.e. *ma äeko chu* rather than *ma äyä chu*) and this is often the case in less formal speech also. In the first stages, you would do well to use the standard (written) pronunciation which will be acceptable at all times.

5. The First Perfect Tense in many cases corresponds to the English perfect tense 'I have come', 'you have done' etc. and denotes a present state resulting from a past action. In the following examples, alternative forms are given in brackets.

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अज्ञ हाम्रा (हाम्रो) पाहुनाहरू आएका (आएको) छैनन्
So far our guests have not arrived
त्यसलाई मैले चिनी किन्न पठाएको एक घण्टा भयो तर अहिलेसम्म फर्केको छैन
I sent him to buy some sugar an hour ago, but he has not returned yet

Note that अज्ञ **ajha** and अहिलेसम्म **ahilesamma** both mean 'yet', 'still'.

तपाईं कहिले भारत् जानुभएको छ ? अहैं । गएको छैन
Have you ever been ('gone') to India? No, I haven't

In questions of this type कहिले is translated 'ever'.

- A. तिमीले खोजेको किताब् पायाँ ?
 - आ. अहैं । पाइनँ । तिमीले देखेको छौ ?
 - A. Did you find the book you were looking for?
 - B. No, I did not. Have you seen it?
- मेरी बहिनीले भांत् पकाएकी छैन
My little sister has not cooked the dinner

6. In short questions – usually containing interrogative adverbs like किन, कहाँ, कहिले, कता, को, कुन् etc., and in statements in which the adverb झण्डै **jhanḍay** 'almost' is used, the First Perfect Participle may be used instead of a main verb:

- तिमी कहाँबाट आएको ?
- Where have you come from?
- मकहाँ यतिका दिन्सम्म किन नआएको ?
- Why haven't you been to see me for so long?

यतिका दिन्सम्म **yatikā dinsamma** 'up to so many days'

- अस्तिको बिहिबार् आजन सकितन भनेर मलाई किन नभनेको ?
- Why did you not tell me you could not come last Thursday?
- ए बाबू, कता हिँडेको ?
- Hey, boy. Where are you off to ('to where having set out')?
- उ चिसोले झण्डै मरेको ।
- He almost died of the cold
- त्यो ककरनीदृ नजाउ है । हिजो त्यस्ले मलाई झण्डै टोकेको
- Don't go near that dog. He almost bit me yesterday

टोक्नु **toknu** 'to bite' (only of animals)

मोटरले केटीलाई झण्डै, कुचेको
The car almost knocked the girl down

7. The First Perfect Participle, followed by त or तर may be translated by a concessive ('although') clause in English:

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मैले उसुलाई भनको तर मानेन

Although I told him, he did not obey ('I having told . . . but . . .')

मान्नु mānnu 'to obey', 'listen to', 'agree with'

मोल घटाउन खोजेको त उस्ले मानेन

Although I tried to bring the price down, he would not agree

घटाउन ghatānu 'to make less'

भोलिपल्ट त्यहाँ जान टाक्सी खोजेको तर ड्राइभरहरूले बाटो राम्रो छैन भनेर जान मन् गरेनन्

The next day I looked for a taxi to go there but the taxi-drivers said that the road was not good and refused

(गर्न) मन् गर्नु¹ (*garna*) **man garnu** 'to be willing to (do)'

मैले त्यसुलाई बाह बजे भेट्दछ भनेको त फुर्सती पाइनै

I said I would meet him (I intended to meet him) at twelve, but I couldn't find the time

Note that 'to intend to', 'to mean to' etc. can often be translated by भन्नु. Thus, 'I intended to go but I did not' is rendered in Nepali as: म जान्दू भनेको त गइनै.

8. The First Pluperfect Tense consists of the First Perfect Participle and some part of थियो which acts as an auxiliary. The subject of a transitive verb always takes -ने. Gender and number are distinguished in the participle (as with the First Perfect Tense) and in the auxiliary. Thus:

म गएको थिएँ

उ गएको थियो

उस्ले देखेको थिएन

हामीले गरेका थिएँ

मेरी बहिनीले हेरेको थिई

तपाईंले भन्नुभएको थियो

ma gaeko thiē

u gaeko thiyo

usle dekheko thiena

hāmīle garekā thiyēw

meri bahinile hereki thiī

tapāile bhannubhaeko thiyo, etc.

The same considerations for the distinction of gender and number and the alternative pronunciation of the participle apply to the Pluperfect as to the Perfect, discussed above. In speech, therefore, we often encounter forms such as:

उनीहरू गएको थियो (थिए)

मेरी बहिनीले गरेको थियो

पाहुनाहरू आएको थियो (थिए).

uniharū gaeko thiyo (or thiē)

merī bahinile gareko thiyo

pāhunāharū āeko thiyo (or thiē), etc.

9. The First Pluperfect Tense often corresponds to the English pluperfect 'I had done', 'we had gone', etc.

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त्यसुभन्दा अधि मैले काठमाडौंमा कहिले बस्नमा चढेको थिएनै

Before that, I had never got into a bus in Kathmandu

उनी खर्खर पहाडबाट राज्यधानीमा आइयोका थिए

He had just arrived in the capital from the hills

धेरै सन्तानू भएको हुनाले बलबीर खानीले धेरै धन् कमाउन सकेको थिएन

Because he had so many children, Balbir Khatri had not been able to earn a large fortune

10. In many cases, however, the First Pluperfect Tense may be used in place of the Simple Past Tense, meaning 'I did', 'we came' etc. This is often so when the event referred to took place in the recent past or when the actual time is specified:

गएको हप्ता मैले एउटा राम्रो सिनेमा हेरेको थिएँ

Last week I saw a very good film

भानुभक्त आचार्यको जन्म पश्चिम नेपालको एउटा सानो गाउँमा भएको थियो

Bhanubhakta Acharya was born in a small village in West Nepal ('B's birth came about')

म लन्दनमा जन्मेको थिएँ तर हिजोआज म फ्रान्समा बस्छु ।

I was born in London, but now I live in France

हिजो म तिमीकहाँ आएको थिएँ तर तिमी घर्मा थिएनै

I came to see you yesterday, but you were not at home

11. With certain verbs and verbal expressions such as जान्नु *jānnu* 'to know (a fact)', चिन्नु *cinnu* 'to know (a person)', मन् लाग्नु *man lāgnu* 'to want to', मन् पर्नु 'to like' etc., the First Perfect Tense is used where the present tense would be used in English. The past of such expressions is made by the First Pluperfect Tense:

तिमीले घोडा चड्न जानेको छो ?

Do you know how to ride ('mount') a horse?

गर्न जान्न *garna jānna* 'to know how to'

मेरो छोराले अंग्रेजी जानेको छ

My son knows English

तपाईंले नेपाली जान्नभएको छ ?

Do you know Nepali?

तपाईंले प्रधान्त्युलाई चिन्नुभएको छ ?

Do you know Mr. Pradhan?

Occasionally the Simple Indefinite may also be used in such sentences, so that तपाईं.....चिन्नहुन्छ ? would also be possible.

¹Bhanubhakta Acharya – the famous nineteenth-century Nepali poet.

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म काठमाडौंमा दुइ महीना बस्नु होला । त्यहाँ आलि दिन्
घुम्म मन् लागेको छ
I shall probably stay in Kathmandu for about two months. After that I
shall go to the east. I want to travel there for a little while

मन् लागेको छ **man lägeko cha** 'I want to' ('at this particular time')
मन् लाग्छ **man lägcha** would imply 'I usually want to'

हिजो पौडी खेलन मन् लागेको थियो
Yesterday I wanted to go swimming
यो नयाँ उपन्यास मन् परेको छ कि छैन ?
Do you like this new novel?
बहाँले लेख्न भएको किताब् मलाई मन् परेको थिएन
I did not like the book he has written

Similarly, the First Perfect Tense of लाग्नु 'to begin to' and पर्नु 'must' (discussed in Lessons 11 and 12) is used to refer to a particular instance in present time. The First Pluperfect to a particular instance in the past:

म पनि उत्तै जान लागेको छु
I am also going ('I have begun to go') in that direction
उ सिनेमा हेन जान लागेको थियो
He was going to see a film
मलाई त अलि धेरै नै मालुताल किन्नपरेको छ, साहजी
I need to buy quite a lot of things (at this moment)
गएको हप्ता मलाई दिल्ली जानुपरेको थियो
Last week I had to go to Delhi

12. A variant form of the First Perfect Tense exists in which the auxiliary is हो rather than छ . 1st and 3rd person forms are those most commonly encountered:

मैले गरेको हुँ **mayle gareko hū**
उस्तु गरेको हो **usle gareko ho**
उनीहरूले गरेका हुन् **uniharüle garekā hun**, etc.

The two forms of the First Perfect Tense differ from each other in respect of emphasis.

मैले यो तस्वीर खिंचेको हुँ may be translated 'I am the one who did'
मैले गरेको छु is simply 'I have done'

मैले यो तस्वीर खिंचेको हुँ
I am the one who painted this picture
यो मान्छे पहाडबाट आएको हो
This is the man who has come from the hills
उस्तु यो काम आफैले गरेको हो भन्छ
He says he did this by himself

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आफै **aphay** (the emphatic form of the reflexive pronoun आफू **aphu**) 'self', 'oneself'.

13. The Second Infinitive is used with the verbs खोज्नु **khojnu** 'to seek to/to try to', बिर्सनु **birsanu** 'to forget to' सम्जाउनु **samjhäunu** 'to remind to' लाउनु **lāunu** 'to force to'.

उसले भनेको कुरा मैले बुझ खोजें, तर बुझन सकिनै
I tried to understand what he said, but I was unable to do so
माझ गर्नुहोला तर मैले तपाईंको चिरी खसाल बिर्सेको थिएँ
I am sorry but I forgot to post your letter
यसो गर्न नविर्स है
Don't forget to do it this way

Note that 'to remember' is often expressed as नविर्सनु 'not to forget'.

नविर्सिकन गर है
Be sure you remember to do it ('not having forgotten, do . . .')
मैले उस्तुलाई भीजा लिन सम्जाएको थिएँ
I reminded him to get a visa
आफैलागि **aphnay lāgi** 'for oneself'. आफै is the emphatic form of आफू.
गर्न त भएन **(garna) to bhaena** 'it is not right to (do)'

14. The numerals from 50-70 should be learnt at this stage. Remember that all numerals require appropriate classifiers:

पच्चपन्नजना मान्छे fifty-five men
साठीबटा घर् sixty houses
सत्तरी दिन् seventy days, etc.

Vocabulary 13

अज्ञ (अज्ञै)	ajha (emph. ajhay)	still, yet
अहँ	ahā	no
आफू (आफै)	aphū (emph. aphay)	self, oneself
एक न एक दिन्	ek na ek din	one of these days
औलो	əwlo	malaria
औषधि	əwsadhi	medicine, drugs
औषधि लेखिदिन्	əwsadhi lekhidinu	to write a prescription
कम	kam	less
कुकुर	kukur	dog
कुखुरा	kukhurā	chicken
कुलचन्	kulcanu	to knock down, trample
कुहर्नु (कर्नु)	kuhru (kurnu)	to wait for

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खसाल्	khasālnu	to post (a letter)
विच्चु	khicnu	to draw, to pull
बोजू	khojnu	to seek, to try
खै	khøy	well, why, oh
गड्बड़	gaṭbaṭ	disorder ¹
घटाउन्	ghaṭāunu	to decrease, make less
घर्-बार	ghar-bär	household, family
घर्-बार बसाल्नु	ghar-bär basālnu	to start a family
जन्म	janma	birth
जन्मनु (जन्मिनु)	janmanu (janminu)	to be born
जरो	jaro	fever
जाँच्	jäc	examination
जाँच्नु	jäcnu	to examine
जाँचिहाल्नु	jäcihälnu	to examine (thoroughly) ²
जान्	jännu	to know (a fact)
जिझ्रो	jibhro	tongue
झण्डे	jhanḍay	almost
टोक्नु	toknu	to bite, sting
डाक्टर्	däkṭar	doctor
ड्राइभर्	drāibhar	driver
तस्वीर्	tasvir	picture, photograph
तस्वीर् खिच्चु	tasvir khicnu	to draw a picture, to take a photo
तिर्नु	tiRNA	to pay
थोक्	thok	thing, matter
दिसा	disä	diarrhoea
देखाउन्	dekhäunu	to show
धरान्	dharän	Dharan (town in East Nepal)
पकाउन्	pakäunu	to cook
पठाइदिनु	paṭhāidinu	to send for
फाइदा भयो	phäidä bhayo	got better, recovered
बनाउन्	banäunu	to make
भइहाल्यो	bhaihälyo	all right, don't mention it
-भन्दा बढी	-bhandä baṭhi	greater than
भानुभक्त आचार्य	bhanubhakta äcärya	Bhanubhakta Acharya (famous nineteenth-century Nepali poet)
मनु गर्नु	man garnu	to be keen on
मान्	männu	to agree, obey
मोल्	mol	price
राम्ररी	rämrarī	well, happily

¹Note the phrase *pet gaṭbaṭ cha* 'my stomach is upset'.

²A compound verb, slightly more emphatic than *jäcnu*.

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लाउनु	läunu	to cause to, to put on clothes, to shut
लेखिदिनु	lekhidinu	to write out
सम्झाउनु	samjhäunu	to remind
सन्तान्	santän	offspring, children
सफा	saphä	clean
समय्	samay	time, period
साबून्	säbun	soap
हेरविचार् गर्नु	herabicär garnu	to look after (oneself)

Reading Passage

डाक्टरकहाँ

- अ. नमस्कार्, डाक्टर् साहेब् । म आउन हुन्छ ?
 आ. नमस्कार् । आउनहोस् । बस्नहोस् । तपाई़लाई के भयो, भन्नहोस् ।
 अ. खै त दुइ दिनैरेखि सन्चो छैन । मलाई जरो आएको जस्तो छ,² टाउको दुख्छ र केही खान
 सकेको छैन ।
 आ. दिसा पनि लागेको छ ?
 अ. दिसा त लागेको छैन, तर पेट अलि गड्बड़ छ ।
 आ. खै त एक फेरा जाँचू ?³ जिझ्रो देखाउनहोस् त । पेट पनि दुख्छ ?
 अ. अलि अलि दुख्छ । धैरै होइन ।
 आ. तपाई़ यहाँ खाना कहाँ खानहुन्छ ?
 अ. म त धेरेजसो शहरको होटेलहरूमा खान्छु, तर सफा ठाउँमा जान खोज्छु । यस्भन्दा अघि त
 केही पनि भएको छैन ।⁴
 आ. पानी उमालेर पिउनहुन्छ कि ?
 अ. कहिले कही त उमालेको पानी छान्छु तर साथीहरूकहीं गएको बेलाभा त्यसो गर्न सकिदैन नि ।⁵
 उनीहरूलाई आपनैलागि मात्रै पानी उमालन लाउन त भएन ।
 आ. त्यो त हो, तर सकेसम्म सधै उमालेको पानी पिउने 'पानहोस् न ।' शहरको पानी उस्तो राम्रो
 छैन, र हामी नेपालीहरूको सधै पानी कहिले कहीं पेट खराब हुन्छ । तपाई़लाई अरु थोक् त केही
 पनि भएको छ जस्तो छैन । म औषधि लेखिदिन्छु । बजारमा किन्नहोस् । पेट दुखेको कम्भ
 भएन भने मकहाँ फेरि आउनहोस् । म अस्पताल पठाइदिन्छु⁶ जरो त अलि अलि मात्रै छ ।
 भालि एक दिन् आराम् गर्नुभयो भने कम्भ हुन्छ होला । अनि पानीचाहिं उमालेर खान
 नविर्सन्होस् ।
 अ. धन्यवाद, डाक्टर् साहेब् । करि तिर्ने त ?⁸
 आ. थीक छ । भइहाल्यो । राम्रोसित हेरविचार् गर्नहोला है ।

Notes

- tapäilä ke bhayo? 'what has happened to you?', 'what's the matter with you?'
- malai jaro äeko jasto cha: 'I seem to have got a temperature.' Note the expression *jaro äunu* 'to have a fever'.
- ek pherä jäcü? 'let me have a look at you'. *jäcü* – 1st sing. injunctive. cf. *ma jäü* 'let me go'.
- yasbhandä aghi: 'before/prior to this'.

A COURSE IN NEPALI

5. *tyaso garna sakidāyna ni*: 'it is not always possible to do thus'.
6. *sakesamma sadhāy*: 'as often as possible'.
- piune garnuhos*: 'keep on drinking'. The construction is discussed in Lesson 15.
7. *aspatal paṭhāidinhu*: 'I'll send you to hospital'. **paṭhāidinu** (a compound of **paṭhānu** and **dinu**) is rather more emphatic than the simple verb.
8. *kati tirne ta?* 'how much do I owe you?'

Exercise 13a

Translate into English

1. पानी परेको छ । छाता लान नविर्स है ।
2. तपाईँ कुन देशबाट आउनुभएको हजूर ? म अंग्रेज् हूँ
3. तपाईँ त नेपाली राष्ट्रे बोल्नुहुन्छ । कहाँ सिकनुभएको ? यहाँ आउनु अगाडी मैले बेलायतबाट सिक्केर आएको ।
4. मेरो साथी निकौ बिरामी परेको थियो । तर अहिले फाइदा भएको छ ।
5. एक घण्टाभन्दा बढी मैले तिमीलाई कुहै । तिमीले यति हीलो किन गरेको ?
6. हाप्रो नोकट् वार्जालिङ्गमा जन्मेको थियो तर काठमाडौंमा उसुले धेरै समय बिताएको छ ।
7. यो कुरा मलाई किन नसुनाएको त तिमीले ?
8. पोहोर् सालू मदेस् गईकन त्यो सिफिस्त बिरामी परेको थियो । औलोले झण्डै मरेको ।
9. भोलि बिहान उठर म शहर जाउ छु । त्यहाँ मलाई धेरै नै सामान् किन्नुपरेको छ ।
10. तपाईँको जन्म कहाँ भएको थियो ? म धरान्तमा जन्मेको थिएँ । तर सानोमा म काठमाडौं बस्न आएँ । यहाँ बसेको बीस् बर्ष भयो ।
11. हामीहरू माथिको गाउँसम्म जान सोजेको तर बाटो नराप्रो भएको हुनाले फर्कनुपरेको थियो ।
12. म हिजो पौडी खेल गएको त ज्ञाउ रुधा लाय्यो ।
13. म एक न एक दिन् बिहान त गर्छ तर अहिले नै धर-बार वसालन मन् लागेको छैन ।
14. शहर गएको बेलामा आफ्नो साथीसंघ भेटेको थिएँ ।
15. तपाईँ कहिले भारत जानुभएको छ ? अहिलेसम्म त गएको छैन तर जान मन् लागेको छ ।

Exercise 13b

Translate into Nepali

1. Have you ever been to London? Yes, I was there six months ago.
2. I waited for him for over an hour, but he did not come. Therefore, I came by myself.
3. I tried to get a visa, but they said that foreigners were not allowed to go to Bhūtān. Because it is on the borders of China, it is very difficult to get there.
4. He says he built this house all by himself.
5. I did not understand what your friend was saying. He doesn't speak Nepali very well, does he?
6. I'm sorry but I forgot to telephone you last night.
7. Do you know the man who has just arrived in our village?
8. How long have you been in Nepal? I haven't been here all that long. I arrived last November.

LESSON THIRTEEN

9. Gautama Buddha was born in a small town in the Terai called Lumbini. Have you ever seen his birth-place¹?
10. These taxi drivers drive their cars far too quickly. The other day, I was almost knocked down.
11. If your head-ache does not get any better, come back to see me and I'll give you a prescription.
12. One can't very well make one's friends cook English food just for oneself.

Exercise 13c

In the following sentences, give the correct form of the First Perfect Participle, making agreement for gender and number

हामीहरू कहिले पनि काठमाडौं (जान) छैनौ
मेरी बहिनीले मन्दिरमा पूजा गर्न (जान) छ
हिजो प्रधानमन्त्रीले भाषण् (गर्न) थियो
तपाईंले (लेन्दु) किताब् मलाई त मन् (पनि) थिएन
मैले आउन (खोजु) त आउन सकिन्त

¹'birthplace' जन्मस्थल janmasthan.

LESSON 14

1. New conjunct consonants

ट् ट्व् tv	as in	द्वाल्ट्वाल्ती tvaltvāltī	staring
ठ् थ् thy	as in	उठ्यो uthyo	got up
म् घ् mgh	as in	रम्घा ramghā	Ramgha

2. The Infinitival Participle, of which we have already had a number of examples in earlier lessons, is formed by adding the suffix -ने to the Primary Base of the verb: गर्ने garne, खाने khāne, जाने jāne, आउने āune.

The negative is formed by adding the prefix न- to the positive form: नगर्ने nagnarne, नखाने nakhāne, नजाने najāne, नआउने naāune.

HGH forms have -हुने added to the infinitive in -nu: गर्नुहुने garnuhune, नआउनुहुने naāunuhune, etc.

3. The Infinitival Participle has many functions. It is basically a verbal adjective, corresponding in some ways to the English participle 'coming', 'doing', etc.

आउने हप्ता

Next week ('the coming week')

खाने कुरा

Something to eat/food ('eating things')

काठमाडौंलाई पोखरासँग जोड्ने बाटो

A road linking Kathmandu to Pokhara

पोखरा जाने बसु कहाँ पाइन्छ ?

Where can I get a bus going to Pokhara?

उताबाट नजाऊ है। त्यो बाहिर निस्कने ढोका हो। भित्र पस्ते ढोका यता छ
Don't go that way. That's the exit ('going out door'). The entrance ('coming in door') is over here

उता utā 'in that direction' यता yata 'in this direction'

4. The Infinitival Participle may often be translated by a relative clause with reference to present or future time – 'who does', 'who will do'.

भोलि आउने मान्छे

The man who is coming tomorrow ('the tomorrow coming man')

LESSON FOURTEEN

Compare the use of the First Perfect Participle in Lesson 12, 6:

हिजो आएको मान्छे

The man who came yesterday

खाने कुरा बोक्ने भरिया कता गयो हैं ?

What's happened to the porter carrying the provisions?

पाटन जाने बाटो कुनूचाहि हो, दाइ ? त्यहाँ जाने बस कहाँ पाइन्छ होला ?

Which is the road that goes to Patan? Where will I be able to find a bus going there?

तिमीले हेनूपर्ने किताबू त्यही हो

That's the book you ought to look at (lit. 'you having to look at book')

5. The Infinitival Participle followed by बेलामा can often be translated by a temporal 'when' clause, with reference to present or future time.

धान् रोने बेलामा, धेरै काम् हुन्छ

When they plant paddy, there's a lot of work to do

रमेश सधै भात् खाने बेलामा आउँछ

Ramesh always arrives at dinner time

If the verb in the main clause is in one of the past tenses, the Infinitival Participle has the sense of 'when one was about to ...'

काठमाडौंबाट हिँड्ने बेला, तिमो चिठी पाएँ

When I was about to leave Kathmandu, I received your letter

6. In short questions and statements, the Infinitival Participle may be used instead of a main verb. This function is very common in speech. Unless ambiguity is likely to arise, the personal pronouns may be omitted.

आज (हासी) के गर्ने ? ताश् खेल्ने ?

What shall we do today? Shall we play cards?

ए दाइ, कता जाने ? नेपाल् जाने

Where are you off to? I'm going to Kathmandu

Note that Kathmandu is often referred to as नेपाल् by people living outside the Valley.

उस्लाई भेट्न किन नजाने ?

Why not go and meet him?

आज पानी पर्ने रे

They say it's going to rain today

7. The Infinitival Participle is used in the following expressions which involve a noun or adjective and the verbs गर्नु or हुन् :

गर्ने विचार् गर्नु to think about doing, to decide to do

गर्ने कोशिश् गर्नु to attempt to do

गर्ने पक्का गर्नु to decide to do
 गर्ने निश्चय गर्नु to be certain to do, to decide to do
 गर्ने बन्दोबस्त गर्नु to make arrangements to do
 गर्ने पक्का हुनु to be decided to do

मैले अर्को वर्ष भारत जाने विचार गरेको छु
 I've decided to go to India next year
 म आज आउन सकिन्न भोलि आउने कोशिश् गर्दु
 I can't come today. I'll endeavour to come tomorrow
 रामेले सिनेमा हेन जाने पक्का गरेको थियो
 Rame decided to go to the pictures
 यहाँ जूनसम्म बस्ने पक्का भयो
 It's settled that we shall stay here till June
 हिजो हामीले फूलचोक चढ्ने निश्चय गरेका थियो
 Yesterday we made up our minds to climb Phulchok (a hill in the Kathmandu Valley)
 नाम्चे बजार जाने बन्दोबस्त गरेका थियो
 We had made arrangements to go to Namche Bazaar

8. The Infinitival Participle is used with the adverb वित्तिकै bittikay 'as soon as'. The subject of a transitive verb takes -ले.

मैले पैसा पाउने वित्तिकै, तिमीलाई होटेलमा लगेर खुवाउँछु
 As soon as I get my money, I'll take you out to a hotel and buy you dinner

लन्त lagnu 'to take away', 'to take along'
 खुवाउनु khuvāunu 'to cause to eat', 'to feed'

गाई दुहने वित्तिकै, उ भित्र गएर आगो ताप्न लायो
 As soon as he had milked the cow, he came inside and began to warm himself by the fire
 पानी थामिने वित्तिकै, म कुकुरलाई घुमाउन लैजान्छु
 As soon as it stops raining, I'll take the dog out for a walk

थामिनु thāminu 'to stop' (esp. of rain, wind etc.)
 घुमाउनु ghumāunu 'to cause to stroll', 'take for a walk'

9. भन्ने bhanne (the Infinitival Participle of भन्नु) is used to link a subordinate clause to verbal expressions which consist of a noun and a verb such as खबर आउनु khabar āunu 'news to come that', थाहा हनु thāha hunu 'to know that' कुरा उठ्नु kurā uṭhnu 'the question to arise that', दावी गर्नु dāvi garnu 'to claim that', etc.

हाम्रो गाउँनंजीक पहिरो गयो भन्ने खबर आयो
 It was reported that there was a landslide near our village

के गर्ने भन्ने कुरा उठ्यो
 The question arose as to what we should do
 नयाँ बाटो खुलेको छ कि छैन भन्ने मलाई थाहा थिएन
 I did not know whether the new road was open or not

Note that the words preceding भन्ने are reported as they were originally stated. Compare the section on reported speech in Lesson 10.

हिमाल्मुनिका गाउँहरू भन्नें कि अगला चुचुराहरूमा 'यती' भन्ने अनौठो किसिमुका जनावरहरू बस्छन् । कसैकसैलेचाहि यी जनावरहरू देखेका छौं भन्ने पनि दावी गर्दछन्

The Sherpas who live in the villages under the mountains say that (ki) in the high peaks strange kinds of animals, called 'yatis', live. Some of them even claim to have seen these animals

हिमाल्मुनिका गाउँहरू himālmunikā gāūharū 'the villages under (-muni) the mountains'

After a proper noun, भन्ने may be translated 'by name', 'called'

पश्चिम नेपालमा जुम्ला भन्ने एउटा सानो शहर् छ
 The small town called Jumla is in Western Nepal

10. In sentences like 'I have heard that', 'I understood that', where the main verb is past, भनेको introduces the subordinate clause.

तपाईं राम्री नेपाली बोल्नुहुन्छ भनेको सुने
 I have heard that you speak Nepali very well

In other words, one says 'I have heard (them) saying that . . .' In certain contexts भन्नु may imply 'to wonder', 'to think that', etc.

जोग्बनी पुग्ने वित्तिकै, सिलिगुडी जाने रेल पाइन्छ कि भनेर खोज थाल्यो र दिन्मा चार पाँचवटा रेल् जान्छ भनेको सुनेर हामीलाई धेरै खुशी लायो
 As soon as we arrived at Jogbani (a frontier town in Bihar), we enquired whether we might get a train for Siliguri ('we began to search having said "Can we get a train or not?"'), and when we heard that there were four or five trains a day, we were very happy

हामीलाई खुशी लायो hāmīlāi khufi lagyo 'we became happy'

11. The Nepali calendar

The Hindu calendar, which is in general use in Nepal, but used mainly for ritual purposes in India, is known as विक्रम संवत् vikram samvat (abbreviated in writing to वि.स.). It is named after King Vikramāditya of Ujjain, who founded the present era in the year corresponding to 57-58 B.C.

Each Nepali month corresponds roughly to the last half and the first half of two English months. The year begins with the month of वैशाख Vaiśakh – mid-April to mid-May. In the following table, the names of the twelve Nepali

months are given in both their written and colloquial forms. The written forms are always used in official contexts.

<i>Spoken</i>	<i>Written</i>			
बैसाख	baysākh	बैशाख	veyjākh	Apr.-May
जेठ	jēth	ज्येष्ठ	jyēṣṭha	May-June
असार	asār	आषाढ	āṣāḍh	June-July
साउन	sāun	श्रावण्	śrāvaṇ	July-Aug.
भदौ	bhadəw	भाद्र	bhādra	Aug.-Sept.
असोज्	asoj	आश्विन्	āśvin	Sept.-Oct.
कार्तिक्	kārtik	कार्तिक्	kārtik	Oct.-Nov.
मंगसीर	māngsīr	मार्ग	mārga	Nov.-Dec.
पूस्	pūs	पौष्	pāws	Dec.-Jan.
माघ	māgh	माघ्	māgh	Jan.-Feb.
फागुन्	phāgun	फाल्गुन्	phālguṇ	Feb.-March
चैत्र	cayt	चैत्र	caytra	March-Apr.

The *Vikram Samvat* year can be converted to the corresponding Christian year by subtracting 57 from the former, except in the case of the last three months, when 56 must be subtracted. Thus *Śrāvaṇ* 2029 V.S. corresponded to July-August 1972 A.D.

When referring to the Vikram calendar, the word गते gate is used with the number indicating the date: एक् गते 'the first', चौबीस् गते 'the twenty fourth' आज कति गते? 'what is the date today?'

A date is fully written thus:

बैसाख एक् गते दुइ हजार उनन्तीस् साल
baysākh ek gate dui hajār unantīs sāl
असोज् बाह गते उन्नाईस् सय् त्रिपन्न साल
asoj bārhā gate unnāis say tripanna sāl

The Christian era, which is generally used in India, but still rarely in Nepal, is termed इसावी सन् isāvi san (इसा isā 'Jesus'). The names of the Christian months, which have all been adapted from English, are spelt in Nepali as follows:

जनवरी	janvari	जूलाई	jūlāī
फेब्रुअरी	februari	अगस्त्	agast
मार्च	mārc	सितेम्बर्	sitembar
अप्रिल	april	अक्टोबर्	akṭobar
मई	māi	नोभेम्बर्	nobhembar
जून	jūn	डिसेम्बर्	disembar

When the Christian calendar is used, the word तारीख् tārikh is used in place of गते. तीन् तारीख् the third, दस् तारीख् the tenth, etc.

Vocabulary 14

अगिल्लो	agillo	the last (month, etc.)
आर्जु	āghū	later, next year
अनौठो	anəwtho	strange, curious
अन्त	anta	end, conclusion, finally
अलूमल् गर्नु	almal garnu	to wait around, hang about
आखिरी	ākhiri	the end (of a month)
ईसवी	īsavi	Christian (era)
ईता	īsā	Jesus
उता	utā	in that direction
कोशिश् गर्नु	koſiſ garnu	to try, attempt
कोसेली	koſeli	a present, gift
खबर्	khabar	news
खुवाउनु	khuvāunu	to feed
खरी	kuſi	happiness
गते	gate	date (with Nepali months)
गार्ड	gārd	guard (of a train)
घुमाउनु	ghumāunu	to take (for a walk, etc.)
घुमफिर्	ghumphir	travelling, strolling
घूम्	ghūm	Ghum (a town near Darjeeling)
चन्चुया	cucurā	peak (of a mountain)
जैचाइहाल्नु	jācāihālnu	to get examined
जनावर्	janāvar	animal
जिउ	jiu	body
जोग्बनी	jogbani	Jogbani (border town in Bihar)
जोम्सोम्	jomsom	Jomsom (name of a village in North Central Nepal)
ज्यान्	jyān	life, soul
ज्यापू	jyāpū	peasant
झै	jhāy	like, as if (syn. <i>jasto</i>)
ट्वाल्ट्वाल्टी हेर्नु	tvāl'tvāltī hernu	to stare
डाम	dām	mark, bite
तान्सेन्	tānsen	Tansen (town in central Nepal)
तापनि	tāpani	even so, however
तारीख्	tārikh	date (of Christian calendar)
थामिनु	thāminu	to stop (of rain, etc.)
दावी गर्नु	dāvī garnu	to claim
दुलही	dulahi	bride
धान्	dhān	paddy (growing rice)
निश्चय गर्नु	niſcaya garnu	to decide, to be sure of
पक्का गर्नु	pakkā garnu	to decide
पक्कै पनि	pakkøy pani	certainly, of course

A COURSE IN NEPALI

प्रिय	priya	dear (in letters)
फुलचोक	phulchoki	Phulchoki (a hill near Kathmandu)
फानू गर्नु	phon garnu	to telephone
बन्दोबस्तु गर्नु	bandobast garnu	to arrange to
बल्ल-बल्ल	balla-balla	at last, with difficulty
बानी	bāni	habit
वित्तिकै	bittikay	as soon as
भरिया	bhariyā	porter
-भरि	-bhari	all over, all through
भौदू	bhit	crowd
-मुनि	-muni	under
भैरहवा	bhayrhavā	Bhairava (town in Terai)
मान्तु	mānau	to agree, obey, honour
राहदानी	rāhadāni	permit, passport
रोप्नु	ropnu	to plant
लग्नु	lagnu	to take away, take out
लाम्कुट्टे	lāmkhutte	mosquito
यता	yata	in this direction
रिक्षा	rikṣā	rickshaw
रिक्षावाला	rikṣāvāla	rickshaw driver
लुम्बिनी	lumbini	Lumbini (a village in the Terai, the site of the birthplace of the Buddha)
सजिलोसित	sajilosita	easily
सर्वैँ छैं	sadháy jhāj	as always
हिलो	hilo	mud
जिल्ला	jillā	(administrative) district
तनहुँ	tanahū	Tanahun (district of Central Nepal)
राम्घा	ramghā	Ramghā (village in Tanahun district, the birthplace of the poet, Bhānubhakta)

Reading Passage

पोखराबाट चिठी

पोखरा
असारू ८ गते २०२३ साल् ।

प्रिय श्याम्,

दुइ हप्ता अगाडी भैरहवा पुग्ने वित्तिकै, मैले तिम्रो लामो र चाखुलादो चिठी पाएँ । अगिल्लो महीनाको अन्तितर म आफ्नो साधी रमेश्वरेण काठमाडौंबाट हिँडेको तिमीलाई थाहा छैंदै छैं । सधैं

LESSON FOURTEEN

झैं^३ हवाईजहाज् ढीलो भएको थियो, तर साँझ पर्नु अगाडी, हामी भैरहवाको विमानस्थलमा आइपुग्यौ । त्यसैले रिक्षा पाउन केही गाड्हो भएन^४ । विमानस्थलबाट शहरको केन्द्र धेरै टाढा छैन । तापनि रिक्षावालाले पाँच रुपियाँ नै लिन्छु भनेर भन्यो । हामीले मोलू घटाउन खोजेको त ज्यान गए मानेन^५ । शहर आइपुने वित्तिकै, हामीले बस्ने ठाडै खोज्न शुरू गन्यौ । बल्ल बल्ल एउटा होलेलमा सानो कोठा पायौ । थार्काई लागोको हुनाले, हामी चाँडै सुत्न गयौ, तर कोठामा एक दम् गर्मी थियो र लाम्खुट्टेले रात् भरी टोकेको हुनाले, हामी सुत्नै सकेनौ ।

भोलिपल्ट बिहान उठ्या त, जिउभरी लाम्खुट्टेले टोकेका ढाम् बसेका रहेछन्^६ । त्यसैले भैरहवाबाट सकेसम्म छिटो पहाडितर जाने बन्दोबस्त गर्न थाल्यौ ।

तिमीलाई थाहा छैंदै छ, हामी लुम्बिनी हर्न मातै भैरहवा आएका थियौ । भोलिपल्ट त्यहाँ जानलाई टचाक्षरी खोजेको त ड्राइरहरूले बाटोमा हिलो भएको हुनाले जान मन् गरेनन् । भैरहवाबाट लुम्बिनी धेरै टाढा भएकोले त्यहाँसम्म पैदल् जान सकेनौ ।

हामीले भैरहवामा जम्मा तीन् दिन् बित्तायौ र त्यहाँबाट हिँड्ने बेलामा, मैले हुलाक्घरमा तपाईंको चिठी पाएँ । भैरहवाबाट तानुसेन् जाने बस् सजिलोसित केला पन्यो,^७ र बाटो राप्रो भएको हुनाले, त्यहाँ पुग्न धेरै बेर् लागेन ।

तानुसेन् पुग्ने वित्तिकै, पोखरा जाने बस् पाइन्छ कि भनेर खोज्न थाल्यौ र दिन्मा चारू पाँचवटा बस् जान्छ भनेको सुनेर हामीलाई अतिनै खुशी, लाग्यो । काठमाडौंबाट हिँड्नु अगाडी, नयाँ बाटो खुलेको छ कि छैन भन्ने मलाई थाहा थिएन । तानुसेन् त मलाई एक दम् मन् पन्यो र अगलो ठाडै भएकोले अलि चिसो थियो । पोखरा जानु अगाडी, त्यहाँ दुइ तीन् दिन् दिन बस्ने विचार् गन्यौ ।

यस् चिठीबाट तिमीले थाहा पायौ होला^८ कि हामी अहिले पोखरामा नै छौं । यहाँ आराम् गरेर, दुइ तीन् दिनपाइले हामी जोम्सोमूति जाने बस्ने विचार् गर्ने?

अबचाहिं हामीले भारी बोक्ने भरियाहरू मातै खोज्नुपरेको छ । जोम्सोमूबाट फर्केर त्यहाँको सबै कुरा म तिमिलाई लेख्छु ।

तिम्रो साथी,
सूर्य प्रकाश्

Notes

This letter describes a journey made from Bhairava, a town in the Nepalese Terai, to Jomsom, a village near the border of Mustang. Bhairava is close to the site of Buddha's birthplace at the village of Lumbini. A bus goes from Bhairava, via the hill-town of Tansen, to Pokhara. From there the journey to Mustang is done on foot. For such journeys, it is usual to arrange for the services of a porter (*bhariyā*) who will cook and help with luggage. Trekking permits (*rāhadāni*) are usually required by foreigners who wish to travel in the Nepalese countryside.

1. **thāhā chādāy cha:** 'you are knowing', 'you must know'. **chādāy cha** is the present continuous tense of **cha** (cf. **gardāy cha**, etc.).
2. **sadhāy jhāy:** 'as always', 'as usual'.
3. **rikjā pānu kehī gāhro bhaena:** 'it did not prove at all difficult to get a rickshaw'.
4. **jyān gae mānena:** lit. 'even if his life went, he would not agree', i.e. 'he would not agree under any circumstances'.
5. **bholipalta ujhādā . . . basekā rahechan:** lit. 'the next morning on getting up, all over the body the mosquito-having-bitten marks were (to our surprise - *rahechan*) having remained', i.e. 'When we got up the next day, we were horrified to find mosquito bites all over our bodies.'
- ujhādā** – the Imperfect Participle 'on getting up' (Lesson 19).
- bhari** – 'all over', 'all through', cf. **rātbhari** 'all night long'.
6. **bas phelā paryo:** 'a bus was caught', i.e. 'we got a bus'.
7. **timile thāhā pāyāw hōla:** 'you have probably found out'. Note the expression **thāhā pānu** 'to find out', 'to acquire information'.

Exercise 14a

Translate into English

1. मेरो काम् सिद्धनै वित्तिकै, म तिमिलाई भेट्न आउँछु ।
2. काठमाडौंमा वस्ने मान्छेहरूको धेरै घुम्फिर गर्ने बानी छैन ।
3. दुलही निस्क्ने वित्तिकै, सबैले ट्राल्ट्राल्टी हेर्न थाले ।
4. अँधारो हुन लायो, अब के गर्ने भनेर उस्ले भन्यो ।
5. अहिलेसम्म म काठमाडौं खाल्डोबाट बाहिर गएको छैन । आर्थू त पूर्वीतर जाने विचार छ ।
6. पाँच बजे वित्तिकै, म घर जान्छु । हाप्तो घरमा पाहुनाहरू आउँछन् भन्ने खबर आयो ।
7. अब फेरि यहाँ अल्मल् गर्याँ भने गाउँमा बासु वस्ने थाउँ पाइँदैन भनेर मैले भनें ।
8. दार्जीलङ्ग पुने वित्तिकै मेरो दाइसित भेट्न जानुहोस् न । वहाँको घर घूमतिर जाने बाटोमा छ नि ।
9. तपाईँको घरमा विजुली बत्ती छ भन्ने मलाई थाहा थिएन ।
10. सिलिगुडी जाने रेल् कति बजे आउँछ भनेर मैले गाईलाई सोधेको त भोलि बिहान मात्रै आउँछ भन्यो ।

LESSON FOURTEEN

११. लम्दन्बाट फक्ने बेलामा साथीहरूको लागि कोसेली फिल्न नविस है ।
१२. भानुभवत आचार्य को जन्म सं १८७१ साल्को आषाढ़ महिनामा नेपाल्को तनहुँ भन्ने जिल्लाको रम्धा गाउँमा भएको थियो ।
१३. तपाईँको गाउँमा थाने कृषा पाइन्छ कि भनेर मैले ज्यापूलाई सोधें ।
१४. अंग्रेजी सिनलाई तिमीले हर्नुपर्ने किताब् त्यही हो ।
१५. त्यहाँबाट काठमाडौं कसरी फक्ने भन्ने कुरा उठ्यो ।

Exercise 14b

Translate into Nepali

1. Shall we have a game of cards? No, not now. I don't have the time.
2. What a strange man (**kasto mānche**)! He tried to leave by the entrance. I suppose he'll try to come in through the exit next time.
3. Excuse me. What time does the Patan bus leave from here? The Patan bus does not go from here. The bus stop is by that post-office.
4. As soon as we reach the next village, I'll try to find another porter. This one says he's not coming any farther (**aghi**).
5. If you wish to learn Nepali, this is the book you ought to read. That one is not so good.
6. The Sherpa who came today said that he will make all the arrangements for going to Namche Bazar. We'll have to give him 300 rupees.
7. As soon as you arrive in London, telephone me from the airport and I'll come and meet you. If I come by car, it only takes me twenty minutes to get there from my house, you know.
8. As usual the bus came late and was packed with people, but since there wasn't another, we just had to come by that.
9. As you will see from this letter, I am now in Delhi. If I can get an aeroplane, I shall arrive in Kathmandu the day after tomorrow.
10. I did not know that the road leading from Pokhara to Kathmandu was open.
11. I think that I shall stay in this hotel for two or three weeks. After that I shall try to find another place to live ('another living-place').
12. As soon as he came out of his house, everyone began to stare at him.

Exercise 14c

Translate into English

आउने हप्ता; भोलि आउने पाहुनाहरू; तिमीले गर्नुपर्ने काम्; नेपाल् जाने विचार गर्नु; काठमाडौं पुने वित्तिकै; बस फेला पर्यो; आउने महिनाको अन्तसम्म; बैशाख तीन् गते; भदौ सात गते दुइ हजार बीस साल; जून आठ तारीख उन्नाईस् सय छहत्तर साल.

LESSON 15

1. New conjunct consonants

प्य	py	as in	गोप्य	gopya	obscure
भ्य	bhy	as in	भ्याउन्	bhyāunu	to reach
ह्य	hy	as in	गुह्य	guhya	hidden, obscure

2. The Infinitival Participle, followed by the Conjunctive Participle गरी is the equivalent of a final ('so that . . . , in order that . . .') clause in English. Only the conjunctive participle in -i may be used in this construction. The subject of the sentence, if expressed, takes -से when the verb is transitive.

अर्ले बुझे गरी, चिठी लेख है।

Write the letter so that others may understand it

दुर्घट्ना नहुने गरी, विस्तारै मोटूरू हाँक्नुहोला।

Drive the car slowly so that there may not be an accident

त्यो औषधि नानीले नभ्याउने गरी दराजमा राख्नुहोला।

Put that medicine in the drawer so that the child cannot reach it

कर्सैले नदेख्ने गरी रामे घरबाट सुटुक्क गयो।

Rame crept out of the house so that no one would see him

सुटुक्क जानु **sutukka janu** 'to go stealthily'

3. The Infinitival Participle followed by गर्नु is frequentative (to keep on doing, etc.).

उमालेको पानी पिउने गर्नुहोस्।

Keep on drinking boiled water

त्यसो धेरैजसो हुने गर्दैन

That never usually keeps happening

स्वास्थ्य राम्रो राख्न्नाई, बिहान बिहान खुला हावामा डुल्ने गर्नुहोस्।

To maintain your health, keep going for a walk every morning in the open air

4. Followed by हुनाले, the Infinitival Participle expresses a causal clause with reference to what is usually the case ('because it is usually the case that . . . ', 'because I usually do . . .' etc.) Compare the following sentences:

LESSON FIFTEEN

नेपालमा थोरै दिन मात्रै बस्ने हुनाले, पर्यटकहरू काठमाडौंबाट बाहिर जाँदैनन्।

Because they (usually) stay only for a few days in Nepal, tourists do not go outside Kathmandu

नेपालमा थोरै दिन मात्रै बसेको हुनाले म काठमाडौंबाट बाहिर गइन्नै।
Because I stayed only for a few days in Nepal, I did not go outside Kathmandu

मदेसमा चर्कें धाम् लाने हुनाले, जिमीन साहै सुख्या हुन्छ।
In the Terai, because the sun is very harsh, the ground becomes quite dry

मदेसमा पानी नपरेको हुनाले, बाली-नाली नाश् भयो।
Because it did not rain in the Terai, the crops failed

5. The Infinitival Participle may often function as a noun. For example:

ओड्ने **oṛhne** (from ओड्नु 'to wrap around') a wrap
माग्ने **mägne** (from माग्नु 'to ask, beg') a beggar

मार्ग महीनामा बेलुकातिर ओड्ने ओड्नपछ

In the month of Marga, towards evening one has to wear a wrap

काठमाडौंमा, खास् गरी मन्दिरहरू बरिएरि, मानेहरू धेरै हुन्छन्।

In Kathmandu, especially around the temples, there are many beggars

भनेको नमान्नेलाई सल्लाह दिएर के काम् ?

What's the use of giving advice to someone who does not listen to what you say?

6. The Infinitival Future Tense consists of the Infinitival Participle and the verb छ, usually written as one word:

म गर्नेछु	garnechu
तै गर्नेछुस्	garnechas
उ गर्नेछु	garnecha
हामी गर्नेछौं	garnechəw
तिमी गर्नेछौं	garnechəw
उमीहरू गर्नेछन्	garnechan
तपाईं { 'गर्नुहुनेछु	garnuhunecha
वहाँ	

Negative: गर्नेछैन garnechayna, गर्नेछैनस् garnechaynas, etc.

The feminine forms गर्नेछैस् garneches, गर्नेछै garneche, गर्नेछैन् garnechin, are occasionally found in the written language.

The Infinitival Future refers to future time ('I shall do', ctc.) but tends to be more emphatic than the Simple Indefinite, and is therefore used with adverbs like जरुरै **jarūrāy** 'certainly', अवश्य **avasya** 'of course', etc. Note that अवश्य is often pronounced **abasse**.

Compare the following sentences:

Simp. Indef. त्यो बाह बजेभित्र आउँछ
He'll come by twelve o'clock today

Inf. Fut.	त्यो आज अवश्य आउनेछ Of course he will come today
Simp. Indef.	खल्बल नगर । बुवा रिसाउनहुनेछ Don't make a noise. Father will be angry
Inf. Fut.	जीचम फेल भई भने, बुवा पक्कै पनि रिसाउनहुनेछ If I fail the exam, father really will be angry

The Infinitival Future is therefore used in making predictions or forecasts:

काठमाडौं उपत्यकामा आज पानी पर्ने सम्भावना छ । जल्दीप्रोत्तथा जल्दायु विज्ञान विभागको अनुसार, आज अधिकतम तापक्रम १२ देखि १४ डिग्री सेन्टीग्रेड रहनेछ

Today in the Kathmandu Valley there is a possibility of rain. According to the meteorological office, today the maximum temperature will remain between 12 and 14 degrees centigrade

जल jal 'water' (a literary synonym of पानी), स्रोत srot 'current'
जल्दायु jalvayu 'climate' (lit. 'water and wind'. cf. हावापानी)
विज्ञान् vijñān 'science'
तथा tatha 'and', a Sanskrit word commonly used in official Nepali.

त्यसरी हाँकुभयो भने दुर्घटना हुनेछ

If you drive like that, there will surely be an accident

त्यसरी tyasari 'in that manner'

दक्षिण-पूर्व एशियामा ठूलो लडाई हुनेछ

In South East Asia, I predict there is going to be a great war

पहिरो जानेछ जोगीले भन्न्यो

The jogi predicted there would be a landslide

आज अवश्य पानी पर्नेछ

It will certainly rain today

7. The following construction, which is very common in spoken Nepali, consists of the Second Infinitive (in -na), followed by the particle त and some part of the verb followed by तर

गर्न त गर्ने तर he will do it but . . .

पानी पर्न त पन्यो तर it did rain but . . .

In colloquial speech, the Infinitival Participle is often used in place of the main verb:

जान त जाने तर I shall go but . . .

गर्न त गर्ने तर I will do it but . . .

काम गर्न त गर्ने तर के काम गर्ने भन त

I shall work but tell me what work am I to do

चिठी लेख्न त लेख्ने तर आज फूर्सदू छैन रे

He says he will write the letter, but he has no time today

उसुले विहा गर्न त गर्छ तर भनेको जस्तो केटी फेला पारेको छैन
He will get married but he has not found the right kind of girl

भनेको जस्तो केटी bhaneko jasto kēti 'a girl fulfilling all the requirements'
फेला पार्नु phelā pārnū 'to find, to acquire' (the transitive form of फेला
पार्नु 'to be acquired, to be found')

काठमाडौंबाट पोखरा जाने बाटो खुन्नो ?

खल्त त खुन्नो तर हवाई जहाजमा जान फाइदा छ

Has the road from Kathmandu to Pokhara opened yet?

It has opened, but it's still better to go by air

The verb छ possesses a second infinitive छन chana, which is mainly employed in this construction:

छन त छ तर . . . 'there is/are but . . .'

जम्मुला जाने हवाईजहाज पाउन त पाइन्छ, तर साउंमा ठूलो पानी पर्ने हुनाले, कहिले कही चल्दैन

Well, there are aeroplanes going to Jumla, but in Śrāvaṇ it rains so heavily that they sometimes do not run

8. The Third Infinitive (really an inflected oblique form of the infinitive in -nu) is formed by changing the termination of the first infinitive to -ना -nā: गर्ना garnā, खाना khānā, आउना āuṇā, हुना hūṇā, etc. The Third Infinitive is used only with postpositions:

गर्नाको लागि garnākō lāgi	for the sake of doing
आउनासाथै aūnāsāth	along with coming ('as soon as I came')
गर्नाले garnālē	by doing ('because I did')

साँझ पन्नासाथै, राम शिकारू खेल बन्दूक लिएर जङ्गलितर गयो

As evening was falling, Ram took his gun and went to the jungle to hunt

Note that हुनाले 'by being', 'because there is', etc., which we have met in constructions like गरेको हुनाले is the third infinitive of हुन followed by -ले. हुनाले may often be used in the sense of भएको हुनाले 'because there is', 'since it was'.

हिमाल्मा धेरै चिसो हुनाले, सधै न्यानो लुगा लाउनुपर्छ
Because it is very cold in the mountains, you always have to put on warm clothes

हिन्दुस्तान भन्न्या नेपालमा मालताल सस्तो पाइन्छ । त्यसो हुनाले, धेरै हिन्दुस्तानीहरू नेपालमा किन्मेल गर्न आउँछन्
Goods are cheaper in Nepal than in India. This being so, many Indians come to do their shopping in Nepal

किन्मेल गर्नु kinmel garnu 'to do shopping'

A COURSE IN NEPALI

अंग्रेज़हरू छुट्टी मनाउन दक्षिण यूरोपियर जानाको अर्को कारण व्याहाँको राशो मौसम् पनि हो
Another reason for English people going to southern Europe to spend their holidays is the nice weather they have there.

With -को and compound postpositions containing -को, the infinitive in -नु may also be used. Thus:

जानुको कारण	the reason for going
जानका निमित्त	for the sake of going
गन्को साथै	along with doing, while doing

The use of the first or third infinitive in such constructions is a matter of personal preference. However, the infinitive in -नु is always used with अगाडी or भन्दा अगाडी.

जानुभन्दा अगाडी	before going
काम् गर्नु अगाडी	before working

Vocabulary 15

अति	ati	very, exceedingly
अदृश्य	adrisya	unseen, invisible
अधिकतम्	adhiktam	maximum
अधिराज्य	adhirajya	Kingdom (of Nepal)
(-का) अनुसार	(-kā) anusār	according to
अनेक, अनेकौं	anek, anekāw	several, many
अवश्य	avasya	indeed, of course
आकार्	ākār	form, shape
आक्रमण्	ākraman	attack
आजा	ājā	worship
उपत्यका	upatyaka	valley
उपाध्याय	upādhyāya	a class of Brahmins
किन भने	kinabhane	because
किन्मेल् गर्नु	kinmel garnu	to do shopping
कुखुरा	kukhurā	chicken
स्याति	khyāti	fame
गर्म-महीना	garm-mahinā	the warm months, summer
गहूं	gahū	wheat
गृह्य	guhya	dark, obscure
गोदावरी	godāvari	Godavari (village near Kathmandu)
गोप्य	gopya	hidden, obscure
घट्ना	ghāṭnā	accident, event
चढाउनु	cāḍhānu	to offer up
चर्को	carko	harsh (of the sun)

LESSON FIFTEEN

चलन्	calan	usage, use, operation
चौक्	cok	a square
छुट्टी	chutti	holiday
छुट्टी मनाउनु	chutti manāunu	to spend/celebrate a holiday
जातातै	jatātatay	everywhere, all over
जनता	janatā	people, the public
जस्तै	jarüray	certainly
जल्	jal	water
जलवायु	jalvayu	climate
जलस्रोत	jalsrot	stream of water, rainfall
जिल्ला	jillā	a district
जन्	jun	whichever
जेल्	jel	jail
डर्	dar	fear
डर्लागदो	darlāgdo	frightening
जुनसूकै	junsukay	whichever
तथा	tathā	and
तला	tala	a storey, floor
तल्लो	tallo	bottom (adj.)
तानुसेन्	tānsen	Tansen (town in central Nepal)
तापक्रम्	tāpkram	temperature
तेसिन्	tersinu	to be spread out
त्यसरी	tyasari	thus, in that manner
निशल्	nishal	trisul
दशन्	dashan	darsan
दर्घटना	durghatnā	durghatnā
देउता	deutā	deutā
देखाइनु	dekhainu	dekhainu
देवस्थल्	devasthal	devasthal
दैनिक्	dānik	dānik
दुःखद्	dukhad	dukkhad
धर्मभीरु	dharmabhiru	dharmabhiru
धातु	dhātu	navarātri
नवरात्री	navarātri	nāth
नाथ्	nāth	Navaratri (see note to text)
निराश्	niraj	lord, god (ref. esp. to Gorakhnāth)
पक्कै पनि	pakkay pani	disappointed
पर्व	parva	certainly, for sure
पिठो	piṭho	festival
पुजारी	pujāri	kind of rice cake
पूजान्	pyūṭhan	priest, worshipper
प्रख्यात्	prakhyat	Pyuthan (town in Terai) celebrated, famous

A COURSE IN NEPALI

प्रतिस्थापन्	pratisthāpan	set up, established
प्रथम्	pratham	first
प्रमुख्	pramukh	head, chief
प्राचीन्	prācīn	ancient
प्राप्त	prāpta	acquired
प्राप्त हुन्	prāpta hunu	to acquire
बड़ो	baṛo	big, great, very
बन्दूक्	bandūk	gun
बलि	bali	sacrifice
बागलुङ्	bāglung	Baglung (town in central Nepal)
बोको	boko	he-goat
भक्त (-जन्हरु)	bhakta (-janharū)	devotee(s) (of religion)
भविष्य	bhaviṣya	the future
भाग्	bhāg	part, section, fortune
भेला	bhelā	crowd, throng
भैरव	bhērava	Bhairava
भ्याउन्	bhyāunu	to reach, to fit
मार्छिन्द्रनाथ्	machindranāth	Machindranath
मदत् गर्नु	maddat garnu	to help
-मध्ये	-madhye	among, in the midst of
मनाउनु	manāunu	to celebrate
मल	malla	Malla
महन्त	mahanta	high priest
मानने	māgne	beggar
मानिन्	mānīnu	to be honoured, be agreed
मुकुन्द सेन्	mukunda sen	Mukunda Sen
मुख्य	mukhya	(most) important, main
मूर्ति	mūrti	statue
मृत्यु	mṛtyu	death
यात्रा	yātru	traveller, pilgrim
रहर्	rahar	desire, interest
राख्नु	rākhnu	to put, place, keep
राज्य गर्नु	rājya garnu	to rule
रूप	rūp	shape, form, beauty
रोट	roṭh	a big loaf
लगाउनु	lagāunu	to put on clothes
लुट्नु	luṭnu	to rob, plunder
वंश	vamṣa	lineage, race
वंशावली	vamṣāvali	traditional chronicle
(-को)वरपर्, वरिपरि	varpar, varipari	around, about
वा	vā	or (syn. <i>athavā</i>)
वाहन्	vāhan	conveyance, carriage, car

LESSON FIFTEEN

विज्ञान्	vijñān	science, study
विभिन्न	vibhinna	different, various
विस्तार्	vistār	extending, detail
विहार्	vihār	Buddhist shrine
व्यक्ति	vyakti	person, individual
शताब्दी	śatābdi	century
शिकार् खेलु	śikār khelnu	to hunt
शिव	śiva	Shiva
संख्या	sāṅkhya	number
संभव्	sambhav	possible
संभावना	sambhāvanā	possibility
सञ्जिन्	sajinu	to be decorated
समय्	samay	time (syn. <i>belā</i>)
सल्लाह्	sallāh	advice
साथै	sāthay	along with
-को साथै साथै	-ko sāth sāthay	along with, while, as
साधारणतया	sādhāraṇatayā	usually
सामान्	sāmān	luggage, things
सुटुक जानु	suṭukka jānu	to creep away, go stealthily
स्थान	sthān	place (syn. <i>ṭhāu</i>)
स्थानीय	sthāniya	local
स्थित्	sthit	placed, located
स्वास्थ्य	svāsthya	health
हतियार्	hatiyār	weapon

Reading Passage

पाल्पा-भैरव एक् अदृश्य देउता

पश्चिम् नेपालका प्रमुख् जिल्लाहरूमध्ये पाल्पा एक् मानिन्छ । इसा को सोहौं शताब्दीमा पाल्पामा सेन् वंशका राजाहरू राज्य गर्थे^१ । वंशावलीहरू अनुसार् मुकुन्द सेन् प्रथम् ले आफ्नो राज्यको विस्तार गर्नुको साथै काठमाडौं उपत्यकाका मल्ल राजाहरूमाथिः^२ आक्रमण गरेका थिए । उन्ले उपत्यकामा आक्रमण गर्दा काठमाडौं केल्टोल स्थितू^३ श्री मार्छिन्द्रनाथको विहारुमा रहेको अति छायति प्राप्त तथा प्राचीन भैरवको मूर्ति पनि लुटेका अरू अरू सामान्हरू साथै पाल्पा लगेका थिए^४ । शायद् पाल्पा स्थितू प्रख्यात् भैरव स्थान् भित्र प्रतिस्थापन् गरेको मूर्ति यो नै हुनु संभव छ ।

पश्चिमी नेपालका प्रमुख् देवस्थलहरूमध्ये पाल्पा-भैरव-स्थान्लाई पनि एक् मानिन्छ ।

पाल्पा वरपरका मात्रै होइन, पश्चिम् नेपालका टाढा टाढाका जिल्लाहरू बागलुङ्, प्यूठान्, पोखरा

आदि ठाउँहरूबाट पनि धर्मभीसहरु जनता भैरवको पूजा-आजा तथा दर्शन्^९ गर्न आउँछन्

भैरवको मन्दिर, पुजारीको घर, यात्रुहरु बस्ने घर-सबै एउटा ठूलो चोक वरिपरि छन् । मन्दिरको चोक लामो आकारको छ, र भक्तजनहरूले चढाएका धातुका ढांगो साना विभिन्न आकारका घण्टाहरू, धातुकै कुकुरहरू^{१०} त्रिशूलहरूले सजिएका छन्^{११} । भैरवको वाहन कुकुर भएको हुनाले, भक्तजनहरूले कुकुरका मूर्तीहरू चढाएको हुन सक्छ । साथै भैरवलाई शिवको अनेकौं रूपहरूमध्ये एक मनिन्छ, त्यसीले होला^{१२} शिवको हतियार त्रिशूल पनि मन्दिर वरप्रज जातातै तेर्सिएका देखिन्छन् ।

वर्षमा दुइ पटक वैशाख र मंगसीरमा खास गरी, यहाँ भक्तजनहरूको भेला हुने गर्छ । नवरात्री^{१३} पर्वमा पनि यहाँ ढूलो संख्यामा मानिसहरू पूजा-आजा, बलि आदि चढाउन आउँछन् । मन्दिरका मुख्य पुजारी नाथ-सम्प्रदायका महन्त छन् र उन्तलाई महत् गर्न उपाध्याय द्वाहमण्हरूले बोको, कुखुरा आदि बलि दिने काम् पनि गर्ने गर्छन्, जुन् साधारणतया हुने गर्दैन^{१४} ।

दैनिक साधारण पूजा-आजामा भने भक्तजनहरूले गहुँ वा चामल्को पिठोको बाक्लो रोटी, जस्तलाई स्थानीय मानिसहरू 'रोठ' भन्छन्^{१५} त्यो चढाउने गर्छन् । भैरवलाई चामल्को रोठ चढाउने चलन् नेपालका अल्प भागहरूमा देखिदैन ।

पाल्पा-तान्त्रेनसम्म पुग्ने जोसुकै मानिसहरूलाई पनि भैरव स्थानसम्म पुग्ने रहरू हुन्छ^{१६} किनभने यो भैरव स्थान् नेपाल अधिराज्यभर प्रव्याप्त छ । पहाङ्को बाटो बडो दुःख गरी भक्तजनहरू भैरवनाथको दर्शन् गर्न जान्छन् तर त्यहाँ पुदा तिनीहरूलाई निराश हुनुपर्छ,^{१७} किनभने मुख्य भैरवको मूर्ती 'कसैलाई पनि देखाइदैन र त्यो मन्दिर भित्र एउटा गुह्य कोठामा राखिएको छ ।

भनिन्छ त्यहाँ भित्र रहेको भैरवको मूर्ति साहै डरलादो छ र केही व्यसितहरूको त्यो मूर्ति देखनासाथ डरले 'मृत्यु भएथ्यो'^{१८} र भविष्यमा फेरि पनि यस्ता दुःख घटनाहरू नहुने गरी भनी भैरवको मूर्तिलाई त्यसु समयदेखि मन्दिरको तल्लो तलाको गोप्य कोठामा राखियो र त्यसै बेलादेखि पाल्पा-भैरव एक अदृश्य देउताको रूपमा रहन थाले ।

Notes

The passage has been adapted from an article by Sāphalya Amātya which appeared in the *Gorkhapatra*, Nepal's leading Nepali language newspaper on the 30th of Vaiśakh 2035. It concerns a temple of Bhairava (one of the horrific forms of the god, Shiva) in the Palpa region of West Central Nepal. The style of the passage is literary and contains many Sanskrit words, most of which,

however, would be easily understood by moderately educated people. Particularly notable is the consistent use of case and number, which is, of course, obligatory in the literary language.

1. **sen vamśākā rajāharū rājya garthe:** 'the kings of the Sen dynasty used to rule'. *garthe* is 3rd person plural Past Habitual, discussed in Lesson 18. The *vamśāvali* are traditional chronicles, many of them written in Sanskrit.
2. The Malla kings ruled in the Kathmandu Valley until the late 18th century, when they were conquered by Prithvinārāyan Shāh, the founder of the present ruling dynasty.
3. **keltol sthit:** 'situated in Keltol'. Keltol is a street in the centre of the old part of Kathmandu. Machindranath is the patron deity of the city.
4. **unle . . . gardā . . . luṭekā . . . lagekā thie:** 'by making an attack, he took away the statue of Bhairava . . . along with other things he had robbed, to Palpa'. *gardā*, the Imperfect Participle of *garnu* (Lesson 19) has the force of 'while doing', 'as he was doing'.
5. **darjan:** 'viewing', 'visiting' – particularly the viewing of a statue of a deity in a temple.
6. **dhātukāy kukurharū:** 'even dogs of metal' -*kay* is the emphatic form of -*ko*.
7. **trisūl** – the trident which is the weapon of Shiva.
8. **tyasayıle hola:** 'for this reason perhaps'.
9. **navarātri:** lit. 'nine nights' – the important Hindu festival in honour of the goddess, Durgā, which takes place during the first nine days of the month of Āśvin. Animal sacrifice (*bali*) is still common in Nepal.
10. **nāth-sampradāya:** the sect of Hindu ascetics who are followers of the deity Gorakhnāth.
11. **upādhyāya:** a class of Brahmins who traditionally teach the Vedas and other religious texts.
12. **jun . . . hune gardāyna:** 'which usually does not happen'. Brahmins do not usually sacrifice animals.
13. **jaslāi . . . bhanchan:** 'which the local people call *roṭh*'. *jas* is the oblique form of the relative pronoun *jo* 'who, which'. See Lesson 16.
14. **josukāy . . . rahar huncha:** lit. 'to whichever man arrives at Palpa-Tansen, there is a desire for arriving at the place of Bhairava', i.e. 'whoever arrives at Palpa-Tansen also desires to go to visit Bhairava'. Tansen is the main town in the Palpa region.
15. **tyahā pugdā . . . hunuparcha:** 'but on arriving there, they must be disappointed'.
16. **kehi . . . bhaethyo:** lit. 'along with seeing that statue, the death of several individuals had come about by fear'. *bhaethyo* the Second Pluperfect Tense of *hunu* (discussed in Lesson 16) which implies 'came about unexpectedly'.

Exercise 15a

Translate into English

१. सबैले सुने गरी अलि ठूलो स्वरले कुरा गर त ।
२. बसु आउन त आउँछ तर हिजेआज अलि ढीतो आउँछ ।
३. काठमाडौंवाट सगरमाथा देख्न त देखिन्छ तर धेरै नै टाढा भएको हुनाले एक दम् सानो देखिन्छ ।
४. यही औषधि खाने गर्नुहोस् । एक दुइ दिनमा नै निको हुनेछ
५. भोलि पानी पर्ने सम्भावना छ भनेको मैले रेडियोमा सुनें ।
६. यसु बर्ष पनि जाँच्मा फेल भएँ भने मेरो ब्राह्मण पक्कै पनि रिसाउनुहुनेछ ।
७. मैले पोहोरू साल् भारत जाने विचारू गरेको थिएँ तर फुस्तू पाइएन । अब त यो बर्ष जाने कोशिश् गर्नु ।
८. साँझु पर्नासाथ् हामी माथिको गाउँमा पर्याँ ।
९. जम्मातिर हवाइजहाज् जान त जान्छ तर महीनाको एक दुइ फेरा मात्रै जान्छ ।
१०. कति पानी परेको हेर । यो बर्ष बाली-नाली पक्कै पनि विघ्ननेछ ।
११. आज बल्ल-बल्ल मैले तिप्रो भाइलाई फेला पारें ।
१२. हिजो बेलुका कसैले नदेख्ने गरी म घट्टबाट सुटकक निस्केर साथीहरूसँग ताश् खेल्न गर्नु ।
१३. यो किताबू पढ्न त पढ्ने तर कसरी पढ्ने? एक दम् गाहो रहेछ ।
१४. नेपालमा, खास गरीं पहाड़ितर, माग्नेहरू धेरै छैनन । किसानहरू माग्न लाज् मान्छन् नि ।
१५. जाँच्मा पास् भयौ भने सजिलैसित काम् पाउनेछौ ।

Exercise 15b

Translate into Nepali

1. I heard on the radio that there was a possibility of rain (falling) tomorrow.
2. Go and sit over there, so that you get a good view, (MGH).
3. When you go to Nepal, make a habit of drinking boiled water. If you do not drink boiled water, you will certainly have an upset stomach.
4. He says that he has made up his mind to go to India and look for work. If he goes to Calcutta, he will certainly find work.
5. There are aeroplanes going to Western Nepal, but they do not go every day.
6. That old man is very ill. If the doctor does not come quickly, he will certainly die.
7. He went quietly out of the office, so that no one would see him, but as soon as he arrived at the exit door, he had to come back.
8. You can get food in the villages, but it is better to buy your provisions in Kathmandu before going ('having taken . . . it is better to go').
9. One sees many beggars in the cities of India, but the people of the villages are ashamed to beg.
10. What you say is quite right. I shall certainly go and see ('meet') him in hospital.

LESSON FIFTEEN

11. In the 16th century A.D., the king of Palpa made an attack on the Kathmandu Valley.
12. In that temple, Brahmins are accustomed to sacrifice animals, something which usually does not happen.

LESSON SIXTEEN

- A. How much money will you need?
 B. Two rupees will be enough ('if there are two rupees, it is enough')

आ. के खाने?

आ. भात् र दाल् भए पुण्ड

A. What do you want to eat?
 B. Rice and lentils will do

मोल् घटाउन खोजेको त ज्यान् गए मानेन।

I tried to bring the price down, but he would not agree at all
 ज्यान गए *jyān gae* 'even if his life went'

यसो गरे हुँदैन। त्यसो गर्नुपर्छ

This is not the way to do it ('if you do it this way, it is not all right'). You must do it that way

यसो *yaso* 'in this way', त्यसो *tyaso* 'in that way'

यताबाट गए पनि हुन्छ। त्यताबाट गए पनि हुन्छ

If you go this way it will be all right. If you go that way it's all right

3. A remoter type of open condition ('if one happens to do . . .', etc.) consists of the Infinitival Participle followed by भए (the 2nd Perf. Part. of हुन्)

आज तिमी सिनेमा हेर्न जाने भए म पनि आउँछु

If you happen to be going to the cinema today, I'll come too

२५ तारीखसम्म कलकत्ता पुग्नुपर्ने भए, चाँडै टिकट् लिनुपर्छ नि

If it should be necessary to arrive in Calcutta on the 25th, you'll have to get your ticket soon

4. The Second Perfect Participle followed by पनि or तापनि *tāpani*¹, is translated by a concessive ('although', 'even though') clause in English. The tense of the verb in the English translation depends on the context:

मैले गरे पनि *mayle gare pani* although I do/did
 त्यो आए तापनि *tyo ae tāpani* even though he comes/came

यो किताब् महांगो भए पनि म त किन्छु
 Even though this book is expensive, I'll buy it

तपाईंले यसो भन्नुभए पनि मलाई विश्वास् लाग्दैन
 Even though you say so, I don't believe it

ज्यादा अँधारो नभए तापनि हामीले गाउँमा बासु बस्ने कैसला गच्छौ
 Although it was not very dark, we decided to spend the night in the village

गरीब् मुलुक् भए तापनि गत दस् वर्षमा नेपालुमा निकै प्रगति हुन् लागेको छ
 Although Nepal is a poor country, in the last ten years, great progress has begun to be made there

¹ तापनि may also be used as an adverb in the sense of 'however', 'even so', etc.

LESSON 16

1. The Second Perfect Participle is formed by adding the suffix ए -e to the base of verbs belonging to groups (i) and (ii) and to the secondary base of verbs belonging to groups (iii), (iv) and (v).

गरे *gare*, खाए *khāe*, दिए *die*, बिर्से *birse*, दुहे *duhe*
 धोए *dhoe*, आए *ae*, गए *gae*, भए *bhae*, etc.

The negative is formed by adding the prefix न *na-* to the positive form:

नगरे *nagare*, नखाए *nakhāe*, नआए *naāe*, नभए *nabhae*, etc.

The HGH forms have the suffix भए -*bhae* added to the infinitive in -nu:

गर्नुभए *garnubhae*, नखानुभए *nakhānubhae*, नआउनुभए *naānumubhae*, etc.

The subject word of the Second Perfect Participle (if expressed) always takes ले when the verb is transitive.

2. The Second Perfect Participle has many functions, some of which have been encountered in the reading passages of previous lessons. The participle may be used in the subordinate clause of an open conditional sentence instead of the Simple Past followed by भने (Lesson 9). It might be noted that भने itself is the Second Perfect Participle of the verb भन्नु . Both constructions are frequently used in both speech and writing, and may be regarded simply as alternatives. Thus त्यो आए म पनि जान्छु *tyo ae ma pani jānchu* means exactly the same thing as त्यो आयो भने म पनि जान्छु .

त्यो पाँच बजेसम्म नआए , म घर् जान्छु
 If he does not come by five o'clock, I'll go home
 भोक् लागे फूल् पकाएर खान्होस्
 If you feel hungry, cook yourself an egg (and eat it)

In the above sentences त्यो . . . आएन भने and भोक् लायो भने would mean the same thing.

In the following idiomatic expressions, which all involve conditional clauses, the construction with the Second Perfect Participle is preferred:

अ. तिमीलाई करित पैसा चाहिन्छ ?
 आ. दुइ रुपियाँ भए पुण्ड

A COURSE IN NEPALI

उस्तु कहिले पनि काम् नारे तापनि उस्को खल्तीमा पैसा सधै हुन्छ नि ।
Although he never works, he always has money in his pocket

As in 3 above, the Infinitival Participle followed by भए तापनि indicates remoteness – ‘even though it might be . . .’

बसमा जहिले पनि भीइ हुन्छ । त्यसैले पैसा अलि बढूता लाग्ने भए तापनि म सधै
टचाक्षीमा जान्छु

The buses are always crowded. Therefore, even though it might cost a bit more, I usually travel by taxi

अलि बढूता ali baङ्गता ‘a bit more’

5. The Second Perfect Participle is used in the following constructions which involve a *relative* word such as जो jo ‘whoever’, जे je ‘whatever’, जहाँ jahā ‘wherever’, जस्तो jasto ‘of whatever kind’, जहिले jahile ‘whenever’. The adverb पनि usually follows the participle:

जे भए पनि मलाई आज काठमाडौं नपुगी हुँदैन
Whatever happens, I really must get to Kathmandu today

नपुगी हुँदैन napugī hūdāyna ‘not having arrived, it is not all right’

The particle -सुकै sukay may be optionally added to the relative word (e.g. जेसुकै jesukay, जहाँसुकै jahāsukay, etc.).

जेसुकै भए पनि म घर नगाई छोड्दिन
Whatever happens, I shall definitely go home

नगाई छोड्दिन nagaī chōḍdina ‘not having gone I shall not give up’

जनू किताब भए पनि हुन्छ
Any book will do (lit. ‘whichever book there is . . .’)
जो आए पनि हुन्छ
Anyone can come (‘whoever comes it is all right’)
जितसुकै छिटो हिँडे पनि बेलुकासम्म गाउँ पुन सकिदैन
However quickly you walk, it is impossible to reach the village by evening
उस्तुलाई नचाहिने करा नगर भनेर जति भने पनि मान्दैन
No matter how much you tell him not to say nasty things, he never listens

नचाहिने कुरा nacāhine kurā ‘a thing which is not required’

जहाँसुकै गए पनि उस्तु स्वास्तीलाई सैंगी लैजान्छ
Wherever he goes, he takes his wife with him
जहिलेसुकै उस्को घर गए पनि उस्तुलाई कहिले पनि भेट हुँदैन
Whenever you go to his house, you can never meet him

कसैलाई भेट हुनु kasaylāi bhet hunu ‘a meeting to come about with someone’

LESSON SIXTEEN

जस्तोसुकै राम्रो लुगा लगाए पनि त्यसै मार्गने जस्तो देखिछ

No matter how fine the clothes he puts on, he still looks like a beggar

त्यसै tyasay, the emphatic form of त्यसो ‘thus’. The second half of the sentence is literally ‘he is thus seen like a beggar’.

6. In the above examples and in previous lessons, we have met a number of adjectives and adverbs which are derived from or connected with the demonstratives, the third person, interrogative and relative pronouns. For example, it is obvious that the interrogative adverb कसरी ‘in what manner’, bears the same relationship to the pronouns के ‘what’ and को ‘who’ as the relative adverb जसरी ‘in the manner which’ bears to the pronouns जे ‘whatever’ and जो ‘whoever’, and as त्यसरी ‘in that manner’ bears to the demonstrative त्यो , etc. The following is a complete list of the various forms in current use. Emphatic forms are given in brackets. It should be noted, however, that some of the emphatic forms are only formally emphatic and sometimes have special functions of their own.

(i) Forms derived from the demonstrative त्यो tyo (emph. त्यही tyahī)

त्यहाँ (त्यही)	tyahā (emph. tyahī)	there, in that place
त्यता (त्यतै)	tyatā (emph. tyatay)	to that place, thither
त्यसो (त्यसै)	tyaso (emph. tyasay)	thus, in that way
त्यसरी	tyasarī	thus, in that way
तहिले	tahile	then, at that time
तब	taba	then, from that time onwards
त्यति	tyati	so, so much (adv.)
त्यस्तो (त्यस्तै)	tyasto (emph. tyastay)	such, of that kind, thus
त्यत्रो (त्यत्रै)	tyatro (emph. tyatray)	so big, that big (adj.)
त्यतिको (त्यतिकै)	tyatiko (emph. tyatikay)	so much, that much (adj.) ¹

(ii) Forms derived from the pronoun उ u (emph. उही uhī)²

उहाँ/वहाँ (उही)	uhā/vahā (emph. uhī)	there, in that place
उता (उतै)	utā (emph. utay)	to that place, there
उरो (उरै)	uso (emph. usay)	thus, in that way
उसरी	usarī	thus, in that way
उहिले	uhile	then, at that time
उति	uti	so, so much (adv.)
उस्तो (उस्तै)	usto (emph. ustay)	such, of that kind, thus
उत्रो (उत्रै)	utro (emph. utray)	so big, that big
उतिको (उतिकै)	utiko (emph. utikay)	such, that much, so much

¹The inflected plural form त्यतिका tyatikā ‘so many’, ‘that many’. Similarly with उतिका utikā and यतिका yatikā.

²उ may occasionally be used as a demonstrative, like त्यो. E.g. उस बखत ‘at that time’. The forms derived from उ are in most cases interchangeable with those derived from tyo.

(iii) Forms derived from the demonstrative यो yo (emph. यही yahī)

यहाँ (यहीं)	yahā (emph. yahī)	here, in this place
यता (यतै)	yata (emph. yatay)	hither, to this place
यसो (यसै)	yaso (emph. yasay)	thus, in this way
यसरी	yasari	thus, in this way
अहिले	ahile	now, at this time
अब	aba	now, from now on
यति	yati	so, this much (adv.)
यस्तो (यस्तै)	yasto (emph. yastay)	such, of this kind, thus
यत्रो (यत्रै)	yatro (emph. yatrəy)	so big, this big
यतिको (यतिकै)	yatiko (emph. yatikay)	so much, this much (adj.)

(iv) Forms derived from the relative pronouns जो jo ('whoever') जे je ('whatever')¹

जहाँ	jahā	where, wherever
जता (जतै)	jatā (emph. jatay)	whither, whereso ever
जसो (जसै)	jaso (emph. jasay)	as, in the way that
जसरी	jasari	as, in the way that
जहिले	jahile	whenever
जब	jabā	whenever, from the time which
जति	jati	as much as, approximately
जस्तो (जस्तै)	jasto (emph. jastay)	as, like, of the sort which
जत्रो (जत्रै)	jatro (emph. jatrəy)	as big as
जतिको (जतिकै)	jatiko (emph. jatikay)	as much as

(v) Forms derived from the interrogative pronouns को ko, के ke

कहाँ	kahā	where? in which place?
कहीं	kahī	somewhere, in some place ²
कता	katā	whither, to which place?
कतै	katay	somewhere, to some place
कसो (कसै)	kasō (emph. kasay)	in which way? how?
कसरी	kasari	in which way? how?
कहिले	kahile	when? at what time?
कहिले कहीं	kahile kahī	sometimes
कति	kati	how much? how many?
कस्तो (कस्तै)	kasto (emph. kastay)	how, of what kind
कत्रो (कत्रै)	katro (emph. katrəy)	how big?

¹ jo and je may occasionally function as proper relative pronouns in sentences like 'the man who came ...', 'the book which I read ...', etc. The construction (normally effected by means of participles) is rare and literary.

² **kahī** and **katay**, though strictly speaking emphatic forms of **kahā** and **katā**, do not function as such.

Note that the adjectives in -tro (त्यन्त्रो, कत्रो etc.) are the equivalent of the corresponding adverb in -ti followed by ठूलो Thus:

यत्रो मान्छे is the same as यति ठूलो मान्छे
कत्रो रुख् is the same as कति ठूलो रुख्

7. The relative pronoun जो 'who', 'which', 'that' has an oblique form जस jas. Thus जसलाई jaslai 'whom', 'to whom', जसको jasko 'whose', 'of whom'. As we have seen above, जो is mainly used in the sense of 'whoever'. English relative clauses are most frequently rendered in Nepali by means of the First Perfect Participle (ref. to past time) and the Infinitival Participle (ref. to future or present time).

हिजो आएको मान्छे
The man who came yesterday ...

मैले लेखेको चिठी
The letter which I wrote ...

भोली आउने मान्छे
The man who will come tomorrow ...

पाटन् जाने बस्
The bus which goes to Patan ...

Occasionally, the relative pronoun जो may be used to introduce a relative clause. This is, however, largely a feature of the written language, where constructions tend to be more complicated and where a large number of participles would seem inelegant or be likely to obscure the meaning. The following sentence is from an essay by the famous Nepali poet, Lakshmi Prasad Devkota;

नेपालका बन्हरूमा कति साहित्य छजो लेखिएकै छैन, न लेखिनेछ ।

यहाँ कति सावित्रीहरू छन् जसको कथा संसारले सुनेको छैन

In the forests of Nepal, how much literature there is which has not been written, nor will ever be written. Here how many Sāvitris (Sāvītṛī – a heroine of Hindu mythology) there are whose story the world has never heard

लेखिएकै lekhiekay the emphatic First Perf. Part. of लेखिनु 'to be written'.
न लेखिनेछ na lekhinecha the Infinitival Future is used to make a prediction.
न . . . न na . . . na . . . 'neither . . . nor . . .'

8. In the following examples, the main clause begins with a word *correlative* to the word which introduces the relative clause:

जे जे . . . उही उही	whatsoever (things) . . . those very (things)
जहिले . . . तहिले	at the time which . . . at that time
जब . . . तब	whenever . . . then
जबसम्म . . . तबसम्म	as long as . . . till then
जुन् दिन् . . . त्यसै दिन्	on the day which . . . on that very day

Note that जुन jun 'whichever' and कुनू kun 'which' are adjectives.

जुनू किताबू jun kitāb whichever book
कुनू किताब ? kun kitāb? which book?

The English translation of the following sentences should be carefully noted:

छोराले जे जे भन्छ, उही उही दिन्छ ! कस्तो मान्छे
He gives his son anything he asks for. What a stupid man!
खाना जहिले भन्नुहुन्छ, तहिले म लिएर आउँछु
I'll bring you your dinner when you ask for it
जब म विदेशमा हुन्छु तब म बोल्चित्र र नाटक हेर्न जान्छु
Whenever I'm abroad, (then) I go to see films and plays
जबसम्म म यहाँ काम गर्दू तबसम्म पैसाको दुःख हुँदैन
As long as I work here, I shall have no money troubles
तेपाली साहित्यको जन्म त्यसे दिन् भएको भन्नुपर्छ जुनू दिनू हाम्रा ग्रामीणहरूले
लोकगीतका सुरिला लयहरू भुखबाट उच्चारण् गर्न थाले
It must be admitted that Nepali literature was born on the day when our
villagers began to utter (from their mouths) the sweet tunes of folksongs

ग्रामीण grāmīn 'villager' a literary synonym of गाउँसे
उच्चारण् garnu, uccārāṇ garnu to utter, to pronounce

9. The Second Perfect Participle is used with the postpositions -पछि, -देखि,
-सम्म

गरेपाचि garepachi after doing/after I did
गरेदेखि garedekhi since doing/since I did
नगरेसम्म nagaresamma until I do/until I did

Note that 'until' clauses are rendered in Nepali by means of the *negative* second perfect participle followed by -सम्म

यहाँ आएपाचि एक मिनेटू पनि फुर्सतु पाएको छैन
After coming here, I haven't had a minute's leisure
भातू खाएपाचि रामे सुन्न गयो
After he had had his dinner, Rame went to bed
गर्मी सिंदिएपाचि बसाति शुरू हुन्छ
After the hot season finishes, the rainy season starts
बेलायत फर्केदेखि तपाईंसँग भेटेको छैन
Since I have returned to England, I have not met you
उ नाइएसम्म यहाँ पर्खनुपन्यो
We shall have to wait until he comes
मेरो दाइ कलेजबाट फर्केर साँझ नपरेसम्म पढ्ने गर्नुहुन्छ
After returning from college, my brother goes on reading until nightfall

The construction with -देखि may sometimes be the equivalent of an open conditional clause:

म भोलि भेट्न नगाएदेखि वहाँ रिसाउनुहोनेछ
If I don't meet him tomorrow, he'll really be angry

10. The Second Perfect Tense

The Second Perfect Tense consists of the Second Perfect Participle and the verb उ written together as one word:

मैले गरेछु mayle garechu उ आएछ u āecha उस्ते बिसेछ usle birsecha
तपाईं जानु भएछ tapāi jānubhaechā

The negative is formed by infixing the negative particle न -na- between the participle and the auxiliary:

मैले गरेनछु mayle garenachu उ आएनछ u āenacha हामीले खाएनछौं hāmīle khāenachōw, etc.

Third person feminine forms, in which the participle suffix -e is changed to i are in common use:

उस्ते गरीछ usle garicha उनी भईछन् unī bhaichan

In the following table the Second Perfect Tense of गर्नु is given in full. Feminine forms are given in brackets:

Affirmative	Negative
मैले गरेछु	गरेनछु
तैले गरेछस्	गरेनछस्
त्यसुले गरेछ	गरेनछ
(त्यसुले गरीछ)	(गरीनछ)
हामीले गरेछौं	गरेनछौं
तिमीले गरेछौ	गरेनछौ
उनी (-हरू) ले गरेछन्	गरेनछन्
(उनी (-हरू) ले गरीछन्)	(गरीनछन्)
तपाईंले { गर्नुभएछ	गरेनछन्
वहाँले } गर्नुभएछ	गरीनछन्
	garenachā
	garenachas
	garenacha
	(garīnacha)
	garenachōw
	garenachaw
	garenachan
	(garīnachan)
	garnubhaechā
	garnubhaenacha

11. The Second Perfect Tense is translated by the English perfect tense, 'I have done', etc., but implies that a fact has just been discovered or that it was contrary to what had previously been imagined. In English it may sometimes be rendered as, 'Oh, I see that . . . has done', etc.

उ भारतू गएछ
Why, he's gone to India
त्यसुले आउन बिसेछ
I see that he's forgotten to come
मैले पैसा ल्याउन बिसेछु। मेरो खल्तीमा केही पनि रहेन्छ
Oh, I've forgotten my money. I find that I've nothing in my pocket

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Note that रहेछ is the Second Perfect Tense of रहन् 'to remain'.

हेर न। इयालू थन्न बिसेछौ

Look now. You've forgotten to close the window

दोकामा को आएछ ?

Who on earth can that be at the door?

मेरो बहिनी बिरामी भएछ। डाक्टरलाई बोलाउनुपछ क्यारे

My sister is more ill than I expected. I'd better call the doctor

नोकरीले मेरो कोठा राम्ररी सफा गरीछ

Why, the chamber-maid has cleaned my room quite well

मेरो दाजू दार्जीलिङ्ग बाट आउनुभएछ

My brother has come (unexpectedly) from Darjeeling

12. रहेछ may be used with the First Perfect Participle instead of the auxiliary छ

उ आएको रहेछ u äeko rahecha

तिमीले खाएको रहेछौ timile khäeko rahechaw, etc.

The tense thus formed is the equivalent of the Second Perfect Tense, and is especially common in sentences containing the adverbs अन्त, अहिलेसम्म .

उसकी स्वास्ती अहिलेसम्म काठमाडौं गएकी रहीनछ

His wife hasn't yet gone to Kathmandu

अहिलेसम्म तिमिले भात् खाएको रहेनछौ

Why, you haven't eaten your dinner yet

त्यो स्वास्तीमान्छे कता जानलागेकी रहीछ?

Where on earth can that woman be going?

Note स्वास्तीमान्छे svāsnimānche 'woman'

लोगनेमान्छे lognemānche 'man'

13. *The Second Pluperfect Tense*

The Second Pluperfect Tense consists of the Second Perfect Participle and the following suffixes, which are, in fact, 'reduced' forms of the verb थियो .

म	-थे	-thē	हामी (हरू)	-थ्यौ	-thyəw
तै	-थिस्	-this	तिमी (हरू)	-थ्यौ	-thyəw
उ	-थ्यो	-thyo	उनीहरू	-थे	-the
उ	-थी	-thi (f.)	उनी	-थिन्	-thin (f.)
तपाईँ {	- भए	थ्यो bhaethyo			

The negative is formed by infixing the negative particle न between the participle and the suffix. In 3rd person feminine forms (the most commonly used) the participle suffix -e is changed to -i.

In the following table, the Second Pluperfect tense of गर्नु is given in full; 3rd person feminine forms are given in brackets. Transitive verbs require -ले .

LESSON SIXTEEN

Affirmative

Negative

मैले	गरेथे	गरेनथे
तैले	गरेथिस्	गरेनथिस्
उस्‌ले	गरेथ्यो (f. गरीथी)	गरेनथ्यो (f. गरीनथी)
उन्‌ले	गरेथे (f. गरीथिन्)	गरेनथे (f. गरीनथिन्)
हामीले	गरेथ्यौ	गरेनथ्यौ
तिमीले	गरेथ्यौ	गरेनथ्यौ
उनीहरूले	गरेथे	गरेनथे
तपाईँ { -ले	गर्नुभएनथ्यो	गर्नुभएनथ्यो

14. The Second Pluperfect Tense is translated in English as 'I had done', 'I did', etc. (like the First Pluperfect Tense discussed in Lesson 13.6.), but usually implies suddenness of action, or that the action was unexpected:

उ भारत गएथो

He had gone/went (unexpectedly) to India

त्यसूले आउन बिसीथी

She had forgotten to come

केही व्यक्तिहरूको त्यो मूर्ति देख्नासाथ डर्ले मृत्यु भएथ्यो

Several people, as soon as they saw the statue, dropped dead from fright

उ काठमाडौंबाट अचानक आइयोथ्यो

He arrived (suddenly) from Kathmandu

15. The numerals from 71-100 should now be learnt. Remember that all numerals require the appropriate classifiers. After 100, the numerals proceed as follows:

एक् सय् एक्	ek say ek	101
दहु सय् पचास्	dui say pacas	250
तीन् सय् उननसय्	tin say unansay, etc.	399
एक हजार्	ek hajär	1000
दस् हजार्	das hajär	10,000
नब्बे हजार्	nabbe hajär	90,000
एक् लाख्	ek lakh	100,000
दस् लाख्	das lakh	1000,000
नब्बे लाख्	nabbe lakh	9000,000
एक् कडोर्	ek kajor	10,000,000

Note especially the Nepali equivalents of 100,000, 1000,000, and 10,000,000.

Vocabulary 16

अचानक्	acānak	suddenly
अनुवाद्	anuvād	translation

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अपसोच (अपसोस्)	aphsoc (aphsos)	sorrow
अपसोच मान्तु	aphsoc mānnu	to be sorry, to regret
अबेर्	aber	late
अभाग्यले	abhägyale	unfortunately
अल्छी गर्नु	alchi garnu	to be lazy, waste time
अमाई	asäddhëy	extremely, very much
उच्चारण्	uccärañ	pronunciation, utterance
उच्चारण् गर्नु	uccärañ garnu	to pronounce, to utter class
कक्षा	kakṣā	class
क्लास्	kläs	class
खुशीसाथ	khufisäth	happily
खेर जानु	khera jānu	to be wasted, to be lost
ग्रामीण	grämīn	villager, rustic
चम्पा	camcā	spoon, spoonful
चाँडै	cäçay	quickly, soon
जाँच्	jäc	examination
जेठो	jetho	eldest
ज्यादा	jyädä	more, most, very much
तापनि	täpani	even so, although
थुन्नु	tbunnu	to close, to fasten, to lock
दिन् प्रतिदिन्	din pratidin	every day
दुवे	duvëy¹	both
नाटक	näṭak	play, drama
नोकर्नी	nokarni	female servant
पछाडि	pachäti	behind, at the back
परिश्रम गर्नु	parisram garnu	to make an effort
प्रगति	pragati	progress, advance
प्रतिदिन्	pratidin	daily
फुर्ती	pburti	smartness
फुर्तीसाथ	phurtisäth	smartly
फैसुला गर्नु	phäyslä garnu	to decide
बढी	baçhi	more, increasingly (adv.)
बढ़ता	baçhta	more, greater (adj.)
बढ़न्	baçhnu	to increase, to grow
बन्, (बन्)	ban (van)	forest
बर्सात्	barsät	rain, rainy season
बिगनु	bigranu	to be spoilt, to break down
बिचरा	bicara	poor, unfortunate
बिन्ती (बिन्ती)	binti (vinti)	request
बोलाउनु	boläunu	to call
बोलुचित्र	bolcitra	film, 'talky'
भाग्यले	bhägyale	fortunately

¹v pronounced as English w.

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भीइ	bhiç	crowd
भेट	bhet	meeting, encounter
महांगी	mähägi	expense, cost of living
माथिल्लो	mäthillo	upper
(-को) मान् गर्नु	(ko) män garnu	to give respect to country (syn. def)
मुलुक	muluk	effort
मेहनत	mehnat	to enjoy oneself
रमाइलो गर्नु	ramäilo garnu	to be stopped
रोकिनु	rokïnu	tune
लय	lay	folksong
लोकगीत	lokgit	man (as opposed to woman)
लोगनेमान्छे	lognemänche	trust, belief
विश्वास	vißväs	to believe in
विश्वासु लाग्नु	(läi) vißväs lägnu	world
संसार	samsär	successful
सफल	sapbal	clean
सफा	sapbä	to clean
सफा गर्नु	saphä garnu	problem
समस्या	samasyä	conveyance, means of transport
सवारी	saväri	to lend
सापट दिनु	säpat dinu	sweet, tuneful
सुरिलो	suriilo	to welcome
स्वागत गर्नु	svägat garnu¹	woman
स्वास्नीमान्छे	sväsnämänche	to lose, to be lost
हराउनु	haräunu	winter (syn. järo)
हिउँ	hiud	

Reading Passage

दाइ र भाइका समस्याहरू

मेरो दाइ मभन्दा तीन् वर्ष जेठो हुनुहुन्छ, तर हामी दुवैजना एउटै क्लासमा पढ्छौं। हाम्रो बुवा धेरै धनी नहुनुभए तापनि हामीलाई कलेज्मा पठाउन आसाढै मेहनत् गर्नुहुन्छ। मेरो दाइ पढनलाई धेरै परिश्रम गर्नुहुन्छ र कलेज्बाट घर फर्केपालि साँझ नपरेसम्म पढ्ने गर्नुहुन्छ। मचाहिं दिन् प्रतिदिन् साथीहरूलाई भेटन शहर जान्छ र राति अबेरसम्म त्यहाँ रमाइलो गर्दू। मैले यस्तै गर्ने गरेकोले,¹ दाइ रिसाउनुहुन्छ। वहाँ भन्नुहुन्छ:

हेर, हामी गरीब छौं। त्यसैले तिमीले अलि बढी मेहनत् गर्नुपर्छ। अर्को महीना जाँच् आउदै छ नि, र तिमीचाहिं खाली साथीहरूसँग चियापसल्लुमा बन्ने गाईँ। तिमी पक्कै पनि फेलू हुनेछौ। बुवाले खैच गर्नुभएको पैसा खेर भात्रै जानेछ।

¹v pronounced like English w.

हो, दाइले भन्नुभएको कुरा थीकै हो। दुइ वर्ष अगाडी पनि वहाले मलाई यसै भन्नुभएको थियो। तर भाग्यले म जाँचमा पासु भएँ, र अभाग्यले वहाँ फेल हुनुभयो। केरि पनि उही क्लास्मा बस्नुपरेकोले, दाइले अफसोस् मान्नुभयो^२।

हिउँदमा एक दिन साँझ्को बेला, म अङ्ग्रेजीबाट नेपालीमा अनुवाद गर्दैथिएँ। मैले गरेको अनुवाद ठीक छ कि छैन भनी हेन दाइ पाल्नुभयो^३। पछाडिबाट हेंदै^४ वहाँले भन्नुभयो:

के लेखेको त्यस्तो तिमीले ? कम्सेकम्न नेपाली लेखा बुझे गरी त लेख। तिमीले यस्तै गन्हौ भने पोहोरेको जाँचमा पासु गरे दैँ,^५ अर्को जाँचमा सफलू हुनेछैनो। गाहो हुन्छ नि।

तर अर्को वर्ष पनि म पासु भएँ र बिचरा दाइ फेल हुनुभयो। के गर्ने ? मचाहिं माथिल्लो कक्षामा गर्एँ, र वहाँलाईचाहिं उही कक्षामा नै बस्नुपरेकोले, हामी दुवैजना अहिले एउटै क्लास्मा छौं।

मैले बढी भेहन्त गर्नुपर्छ भन्ने मलाई थाहा छ। तिमीले अल्छी गन्हौ भनेर दाइले गाली गर्नुभएको पनि ठीकै हो^६। हामी एउटै क्लास्मा भए तापनि वहाँ मभन्दा जेठो हुनहुन्छ। त्यसू कारणूले, म सधै दाइको मानु गर्दू।

Notes

This passage tells the story of a careless young brother who is constantly being given advice by his hard-working elder brother. The elder brother, by failing his exams and thus being kept in the same class year after year, eventually finds himself in the same standard as his young brother, who manages to get himself promoted. The elder brother, however, by virtue of his years, is still considered wiser, even though the facts indicate the contrary. In a family children are often referred to by a term indicating the order of their birth. The terms, which are often used instead of the personal name, are as follows:

जेठो	jetho	the eldest	माहिलो	māhilo	the second
साहिलो	sāhilo	the third	काहिलो	kāhilo	the fourth
थाहिलो	thāhilo	the fifth	काँचो	kācho	the youngest

Feminine forms (used for girls) are: जेठी माहिली, साहिली काहिली, थाहिली, काँची

- məylo yasto garne garekole:** 'because I keep acting in this way'.
- aphsoc mānnu:** 'to feel sorry for oneself'.
- bhanī herna . . . pālnubhayo:** 'he came to see whether my translation was all right or not'. Note the use of the conjunctive participle **bhanī** in this construction.
- herdāy:** 'looking over my shoulder'. **herdāy** is the imperfect participle of **hernu** discussed in Lesson 19.

- pās gare jhāy:** 'as you passed in the last exam'. Note the use of the Second Perf. Part. with **jhāy**.
- timile alchi . . . thikay ho:** lit. 'having said "you wasted your time" my elder brother having scolded me, it is quite all right', i.e. my brother was of course quite right to have scolded me for wasting my time.

Exercise 16a

Translate into English

- बाटो त्यात उकालो नभए तापनि, गाउँ पुग्न हामीलाई पाँच बष्टा जति लायो।
- मैले पैसा ल्याउन बिसेष्ठू। दस् रुपियाँ साप्ट देऊ। म भोलि फिर्ता दिनछु।
- नेपालीहरू गरीब भए तापनि उनीहरू खुशीसाथू पाहनाहरूको स्वागत गर्छन्।
- मलाई वहाँको घर समयमा नपुरी हुन्नैन। अलि पैसा धेरै लाने भए तापनि, टचाक्सीमा जान्छु।
- जे जे भन्यो उही उही दिएर तिमील स्वास्तीलाई बिगान्नौ।
- हेर त त्यो लाले होइन? त्यस्तो फर्सीसाथू कहो जान लागेको रहेछ?
- पाँच रुपियाँ दिएको त रिक्शावालाले ज्यातू गए लिएन। आजकालू नेपालमा पनि कस्तो महँगी बढेको।
- मलाई जितसुकै बिन्ती गरे पनि तिमीलाई सिनेमा हेर्न जान चिन्दन।
- कति चिनी चाहिन्छ? दुइ चम्चा भए पुछ।
- मेरो काम नसिद्धिएसम्म काठमाडौंमा बन्नुपर्छ। सिद्धने बित्तिकै म पहाडितर जानेछु।
- मेरो कलम् हराएछ। चिठी कसरी लेखो?
- यो बाटोबाट गए पनि, त्यो बाटोबाट गए पनि, एउटै हो।
- हिउँदमा पहाडङ्का वरिपरि गाउँहरूमा हिउँ धेरै पर्छ।
- पानी परेको बेलामा, पहिरो जाने सम्भावना हुन्छ। त्यसो भए, बाटोहरूदुइ तीन् हप्तासम्म बन्द हुन्छन् र सबै सवारी जहाँको तहाँ रोकिन्छन्।
- म अड्डा गाएर साँझ नपरेसम्म काम् गर्दू। काम् सिद्धाध्याएपिछि घरातर फर्कन्छु।

Exercise 16b

Translate into Nepali

- Although many of the countries of Asia are poor, over the next ten years, they will make much progress.
- Even though it was dark, he decided to go as far as the next village.
- What time shall I come? Come any time you wish.
- However much money it costs, I shall definitely go to Nepal next year.
- As long as he was in Kathmandu, he was perfectly well. When he went to the mountains he fell ill.
- We shall have to wait here until the bus comes. We can't walk.
- After I returned home, I read the newspaper, and went to bed at about half past eleven.
- Who is that at the door? Why it's Rāme! Why has he come so late?
- How many (elder) brothers do you have? I have one elder brother. He is two years older than I. I am the second one in the family.
- My son has made much progress at school. This year he's even gone up to the higher standard.

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11. My wife always wants to buy everything she sees in the shops.
 12. How expensive it is in Nepal these days. I had to pay three rupees for a cup of tea this morning.
 13. Although my home is quite far away from the city, I like living there. But in the morning, if I come by car, it takes me nearly half an hour to arrive at my office.
 14. How much milk do you want in your tea? Just a little will be enough.
 15. I'll work in the library until my work is finished. After that, I intend to spend three months in the hills.

Exercise 16c

Translate into Nepali

The minister's death came about suddenly; we intend to go to England, what's the use of giving him advice?; he happened to arrive before nightfall; can I get lodgings for the night?; we called the doctor; who told you to do that?; I have a headache; whether you go by bus or train, it amounts to the same thing; whatever you say, he will not listen; the temple was decorated with metal statues; after failing the exam my eldest brother felt sorry; where can that man be going?

Exercise 16d

Give the correct form of the verb in brackets:

- किसानले एउटा राम्रो नेपाली लोकगीत (गाउन)थियो ।
 - अंग्रेज् (हुन) तापनि, उस्को उच्चारण राम्रो (रहनु)।
 - आज काठमाडौं उपत्यकामा मौसम् सफा (रहनु)
 - रामे त फूर्तीसाथ (आउन)। कहाँ जान (लाग्नु)
 - उ जाँच्मा सफल पो (हुन) ।
 - तिमील बित्ती (रग्न) पनि, (नगर्नु) पनि म जान दिन्न ।
 - पट्टना भएर (जान) पनि, बनारस् भएर (जान)पनि, दुःखण्टा त लाग्छ।
 - जेसुकै (रग्न)पनि, साँझ (पन) अगाडी पुग्न सक्नेछैनौ
 - काम (सिद्धिन) पछि, म 'शहर (जान) रमाइलो वर्ष ।

LESSON 17

1. The Injunctive

The personal suffixes of the Injunctive are as follows

म	-कूं	-ॅ	हामी	-औं	-ॉवं
त	-एस्	-ेस	तिमी	-ए	-े
त्यो	-ओस्	-ोस	उनी (-हरू)	-ऊन्	-ुन्

The suffixes are added directly to the base of verbs belonging to groups (i) and (ii) and to the secondary base of verbs belonging to groups (iii), (iv) and (v).

ਮ ਗਹੁੰ	<i>ma garū</i>	ਮ ਖਾਊੰ	<i>ma khaū</i>	ਮ ਦਿਊੰ	<i>ma diū</i>
ਮ ਬਿਸੁੰ	<i>ma birsū</i>	ਮ ਥੋਊੰ	<i>ma dhoū</i>	ਮ ਆਊੰ	<i>ma aū</i>

The Injunctive of हुँ is formed from the base हो **ho-**. Thus महोऊँ **ma hoū**, etc. However, the 2nd person LGH and MGH suffixes are added to the base भ- **bha-**. Thus: तैं भएस **ta bhaes**, तिमीभए **timī bhae**.

Similarly, the Injunctive of जान् is formed from the primary base *ja-* except in the case of the 2nd person LGH and MGH forms, which are formed from the secondary base: म जाऊँ *ma ja॒॑*, but तैं गए *ta ga॑े*. तिसी गए *timi gae*.

The affirmative forms of the injunctive of the verbs गर्नु, हनु and जानु are as follows:

म	गर्है	हाँ	जाँ
तँ	गरेस्	भएस्	गएस्
त्यो	गरोस्	होओस्	जाओस्
हामी	गरौं	होआौं	जाआौं
तिमी	गरे	भए	गए
उनी (-हल)	गरून	होऊन	जाऊन

The negative injunctive is formed by adding the negative prefix **न-****na-** to the positive forms: नगरू^० **nagarū**, नखाऊ^० **nakhaā̄**, नजाऊ^० **najāā̄**, नहोऊ^० **nahoū**.

The HGH is formed by adding the termination **-හෝස** **-hos** to the infinitive in **-nu:** **ගඳහොස** **garnuhos**, **නගරහොස** **nagarnuhos**.

It will be noted that the HGH injunctive is the same as the HGH imperative.

2. The Injunctive is most commonly used to express a wish or desire ('let me do', 'let him come', etc.) or in questions of the type 'may I do?', 'shall I do?'. In earlier lessons we have already met one or two examples:

म जार्ज हैं त ?
May I go now?

हवाईजहाजमा ठाउँ छ कि लैन म एक चोटी हेर्न
Let me see if there is any room or not in the aeroplane
अ. चियामा कति चिनी हालू ?
आ. दुइ चम्चा भए पुछ

- A. How much sugar shall I put in your tea?
B. Two spoons are enough

मेरो पैसा हाराएको जस्तो छ । अब के गर्ने ?
I seem to have lost my money. Now what shall I do?

त्यो काम भोलिसम्म रहेसु
Let that work remain till tomorrow
उसुको घर नाश भयो । अब के गरीब बिचरा ?
His house has been ruined. Now what can the poor fellow do?

खाने बेला भयो । जाओ त
It's time for dinner. Let's go

Note that जाओ is often pronounced *jām*, especially in phrases like हिङ्ग जाओ *hīga jām* 'let's be off'.

The second person forms of the Injunctive are rather infrequent. They may be translated into English as 'make sure that you do', etc. The subject of 3rd and 2nd person forms of the Injunctive of transitive verbs sometimes takes -ले

त्यो काम तैले राप्ररी गरेसु । सुनिसु तैले ?
Make sure that you do that well. Did you hear me?
धेरै पढेर भोलि पर्सी तैं ढूलो मान्छे भएसु
Study hard and you'll become a great man ('having studied, make sure you become')

3. Sentences of the type: 'whether he goes or not . . .' are rendered in Nepali by means of the Injunctive. In this case, the subject of a transitive verb usually takes -ने :

त्यो आओसु कि नआओसु 'whether he comes or not . . .'
उसुले गरोसु कि नगरोसु 'whether he does or not . . .'

उ जाओसु कि नजाओसु म त पक्के जानेछु
Whether he goes or not, I am certainly going
उसुले भनोसु कि नभनोसु हामी त जलै भित्र जानेछो
Whether he says so or not, we're going in just the same
पानी परोसु कि नपरोसु बाहिर जानेपछु
Whether it rains or not, we'll have to go out

4. The Injunctive may express the idea of 'hoping' and is used with expressions like आशा गर्नु *āśā garnu* (or आस्गर्नु *āś garnu*) 'to hope':

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उसुको कुरा साँचो होसु भन्ने म आशा गर्नु
I hope what he says is true ('Let what he says be true . . .')

भोलि पानी नपरोसु बा भनेर उसुले भन्नो
He said that he hoped it would not rain the next day. ('Let it not rain tomorrow, having said, he said')

5. Used with the conjunctive participles भनेर or भनी, the injunctive expresses purpose, when the subject of the verb in the main clause is different from that of the verb in the subordinate clause:

उसुले तिमीलाई थीक सुनोसु भनी ढूलो स्वरले बोल त
Speak louder so that he might hear you well

Alternatively उसुले थीक सुन्ने गरी . . . (the construction discussed in Lesson 15) may be used.

उसुलाई थाहा होसु भनी मैले उसुलाई बताएँ
I told him so that he might know

This sentence may be literally translated: 'Having said/thought "Let him know", I told him'.

सन्तान होसु भन्नाका निमित्त उनुले होरेकृ उपाय गरे
He did all he could to have children ('for the sake of saying, "Let there be offspring," he made every plan')

6. Sentences like: 'I was going to do something, but could not . . .' are translated by the Injunctive and the phrase कि जस्तो लागेको थियो तर

तिमिलाई भर्नू कि जस्तो लागेको थियो तर भन्न पाइन्नै
I was going to tell you, but I didn't manage it
उसुलाई भेट्न जार्ज कि जस्तो लागेको थियो तर फस्तु पाइएन
I was going to meet him, but I couldn't find the time

7. *The Future Tense*

As the name suggests, the Future Tense refers to future time, but also expresses the idea of doubt or uncertainty. In English it can usually be translated: 'I shall probably do', 'I may do', 'perhaps I'll do', etc.

The positive suffixes are as follows:

म	-उला	-ūlā	
तैं	-लासु	-lās	(f. -लिसु -lis)
त्यो	-ला	-lā	(f. -ली -li)
हामी	-औला	-owlā	
तिमी	-औला	-owlā	(f. -औली -owlī)
उनी(-हर्णु)	-लानु	-lān	(f. -लिनु -lin)

The negative suffixes are as follows:

म	-ओइन	-oina
तैं	-ओइनस्	-oinas
त्यो	-ओइन	-oina
हामी		-oinəw
तिमी		-oinəw
उनी(हरू)	-ओइनन्	-oinan

The positive suffixes are added to the base of verbs belonging to group (i) and to the base of verbs belonging to group (ii) which have the base vowel -ā (e.g. खानु).

म	गरूला	garūlā
तैं	गर्लिस्	garlās
त्यो	गर्ला	garlā
हामी	गरौला	garəwlā
तिमी	गरौला	garəwlā
उनी(-हरू)	गर्लान्	garlān
	खाउला	khāulā
	खालास्	khālās
	खाला	khālā, etc.

Verbs of group (ii) with the base vowel -i (e.g. उभिन् 'to stand') have the vowel -e- infix between the base vowel and the 2nd and 3rd sing., and the 3rd pl. suffixes:

उभिउला	ubhiūlā
उभिएलास्	ubhielās
(f. अभिएलिस् ubhielis)	
उभिएला	ubhielā
(f. अभिएली ubhieli)	
उभिऔला	ubhiəwlā
अभिऔला	ubhiəwlā
(f. अभिऔली ubhiəwli)	
अभिएलान्	ubhielān
(f. अभिएलिन् ubhielin)	

Verbs belonging to group (iii) have the suffixes added directly to the secondary base: धोउला dhoūlā, धोला dholā, धोली dholi, etc.

Verbs belonging to group (iv) have the suffixes added to the secondary base. The vowel -e- is infix between the base and the 2nd and 3rd sing., and 3rd pl. suffixes:

बिर्सला	birsula
बिर्सेलास्	birselās
(f. बिर्सेलिस् birselis)	
बिर्सेला	birsela
(f. बिर्सेली birseli)	
बिर्सौला	birsawlā
बिर्सौला	birsəwlā
(f. बिर्सौली birsəwli)	
बिर्सेलान्	birselān
(f. बिर्सेलिन् birselin)	

Verbs belonging to group (v) have the suffixes added to the secondary base. The vowel -u- is infix before the 2nd and 3rd sing., and 3rd pl. suffixes:

आउँला	āulā
आउलास्	āulās
(f. आउलिस् āulis)	
आउला	āulā
(f. आउली āuli)	
आऔला	āewlā
आऔला	āewlā
(f. आजौली āewli)	
आउलान्	āulan
(f. आउलिन् āulin)	

There are commonly used alternative forms for the 2nd person pl. (तिमी) and 3rd person pl. (उनीहरू). They are as follows:

Group	2nd pl.	3rd pl.
(i) m.	गर्लाउ	गर्नन्
f.	गर्लेउ	गर्निन्
(ii) m.	उभिएलाउ	उभिनन्
f.	उभिएलेउ	उभिनिन्
(iii) m.	धोउलाउ	धुनन्
f.	धोउलेउ	धुनिन्
(iv) m.	बिर्सेलाउ	बिर्सनन्
f.	बिर्सेलेउ	बिर्सनिन्
(v) m.	आउलान्	आउनन्
f.	आउलेउ	आउनिन्

The forms of हुन् and दिन् are slightly irregular:

हुला	hūlā	दिउँला	diūlā
होलास्	holās	देलास्	delās
होला	holā	देला	delā
होऔला	hoəwlā	दिऔला	diəwlā
होऔला	hoəwlā	दिऔला	diəwlā
होलान्	holān	देलान्	delān

The negative suffixes are added to the base of vowels belonging to groups (i) and (ii) and to the secondary base of verbs belonging to groups (iii), (iv) and (v).

गरोइन	garoina	खाओइन	khāoina
बिर्सोइन	birsoina	आओइन	āoina

धोओइन	dhooina
होओइन	hooina

Alternatively, the negative may be formed by adding the prefix न- na- to the positive form: नगरूला nagarūlā, नआउँला naāulā, etc. These forms are by far the most common in speech.

HGH forms consist of the -nu infinitive followed by गर्नुहोला garnuhola, नगर्नुहोला nagarnuhola.

The subject of the future tense of a transitive verb often takes -ते . This is frequently the case with 2nd and 3rd person forms.

¹Note that the alternative 3rd pl. suffixes are added to the Primary Base.

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तिमीले पाउलाउ (पाउला) you will find
 उस्ले के भन्नला? what will he say?
 उन्हले गर्लान् he will probably do
 बुवाले के भन्नुहोला? what will father say?

However, -ले is often omitted from the subject of 1st person forms:
 मैले गर्लू or म गर्लू 'I shall probably do'.

8. As we have seen, the future tense expresses doubt or uncertainty. We have met one example in previous lessons:

भोलि फेरि भेटौला
 We'll (probably) meet tomorrow

Here the future tense indicates that the appointment is a probability, but not altogether fixed.

Compare the following examples:

म शायदू आउने सालू नेपालू जाउँला
 I shall probably be going to Nepal next year
 शायद् *sayad* 'perhaps', 'probably'
 अ. त्यहाँ जानलाई कति बेरू लाग्ना ?
 आ.आधा घण्टा जिति लाग्ना
 A. Roughly how long will it take to go there?
 B. It'll take about half an hour
 त्यहाँ पुनलाई कति बेरू लाग्ना ?
 How long do you think it will take us to arrive there?

Note that the future tense may often be translated 'I think that ...', 'I suppose...':

यो कुरा उस्लाई कस्तो लाग्ना ?
 How do you think he'll take it?
 बाटोको लागि के के चाहिएला ?
 What things do you think we shall need for the journey?
 आज मलाई सन्तो छैन। एक दिन् आराम् गरे भने भोलि त निको होला।
 I'm not feeling well today. If I have a day's rest, it should be all right tomorrow
 कलेज्यका विद्यार्थीहरू भोलि हड्डतालू गर्लान्
 It looks as if the college students will go on strike tomorrow
 हड्डतालू *haftāl* 'a strike'
 भात् पाकेको रहेनछ भने नखाउँला।
 If the food isn't cooked, I don't think I'll eat
 पाक्नु *pāknu* 'to be cooked'

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The future tense is frequently used with the phrase जस्तो छ 'it looks as if'.
 (Lesson 7).

अ. तिमीलाइ रुधा लायो ?
 आ. लाग्ला लाग्ला जस्तो छ
 A. Do you have a cold?
 B. It looks as if I'm going to have one
 आज पानी पर्ला जस्तो छ
 It looks as if it's going to rain today
 अको वर्ष म भारत् जाउँला जस्तो लागेको छ
 It looks as if I shall be going to India next year
 हामी आज पुर्गाला जस्तो छैन
 It doesn't look as if we shall arrive today

9. As we have seen in previous lessons, होला *holā* (the 3rd sing. future of हुन्) following a verb in the Simple Indefinite, is the equivalent of the future tense. Thus म जान्छु होला *ma jānchu holā* means the same as म जाउँला 'I shall probably go'. This is extremely common in speech, especially where a negative form of the future is required. Thus म जाइदिन होला *ma jāidina holā* frequently replaces the form म जाओइन

अ. टचाक्सीमा जान करिए पर्छ होला ?
 आ. कम्पेकम् छ रुपियाँ लाग्ना
 A. How much do you think it will cost to go by taxi?
 B. It will probably cost at least six rupees
 अ. ए दाइ, हवाईजहाजुमा ठारै छ कि छैन ?
 आ.छ होला। म एकू चोटी हेर्दू
 A. Is there any room in the aeroplane?
 B. I think there is. I'll go and have a look
 त्यो आज आउँदैन होला। घरूमा पाहुनाहरू आएका छन् रे
 He probably won't come today. He has guests to stay

Similarly, the Simple Past may be followed by the future tense of हुन्. This is translated in English as 'I must have done', 'I probably have done'.

मैले गरे हुला *mayle garē hūlā* I must have done, etc.
 उस्ले गर्न्या होला *usle garyo holā* . he must have done

Note that both verbs have the appropriate personal form:

उ हिजो यहाँ आयो होला। उस्को टोपी टेबुलमा रहेछ
 He must have come here yesterday. His hat is on the table
 बाटो बन्द छ रे। पहिरो गयो होला
 They say the road's closed. There must have been a landslide
 भोलि बिवा हुन्छ। तपाईंले सुन्नभयो होला
 There's a holiday tomorrow. You must have heard about it

The First Perfect Participle may also be followed by the future of हुन् . Again the meaning is 'I must have done', etc.

तिमीले अहिलेसम्म त्यो काम् सिद्धाएको होआैला
You must have finished that work by now
वहाँ त नेपालमा धेरै दिन बस्न भएको होला
He must have lived in Nepal for a long time

Vocabulary 17

अक्सर	aksar	generally, mostly
अच्छा	acchā	very well, I see
अभ्यास्	abhyās	practice
ऑसु	āsu	tears
ऑसु जार्न	āsu jhārnū	to shed tears
आशा गर्न	ājā garnu	to hope
आस् गर्न	ās garnu ¹	to hope
इष्ट-मित्र	iṣṭa-mitra	friends
कमाउनु	kamāunu	to earn, to win
कागत्	kāgat	paper
कुन्नि	kunni	I don't know (colloq.)
केन्द्र	kendra	centre
खूबै	khubay	well, fine
चिनी	cīnī	sugar
(एक) चोटी	(ek) cotī	(one) time
छट-छिमेकी	char-chimekī	neighbours
जार्न	jhārnū	to shed, to pour
झुम्का	jhumkā	tassel, ear ring
झुम्के-शाल	jhumke-sal	tasseled shawl
टोपी	topī	hat
ठेगाना	thegānā	address, a place to stay
थुप्रै	thūpray	loads of (colloq.)
देखाउनु	dekhāunu	to show
धन्यवाद्	dhanyavād	thank you
धावा	dhāvā ²	campaign, battle
नाम्	nām ³	name, glory
नाम् कमाउनु	nām kamāunu	to win fame
निको	niko	well, in good health
-नेर, -निर	-nera, -nira	near, by
पशुपतिनाथ्	pashupatināth	Pashupatinath Temple
पहिला	pahilā	first of all

¹An alternative colloquial form for अजा.²v pronounced like English w.³A common alternative of नाम्.

pāund	pound (money)
pāknu	to be cooked
pālī	time, turn
puryāunu	to make arrive, to take along
puryāidinu	to take along
poko	bundle
pəwṭī khelnu	to swim
praṭasta	enough, much, many
pyāro	beloved
batāunu	to tell
bannu	to be made, to become
bastu (vastu)	property, cattle
bākho	goat
bābu	father
bidā dinu	to give leave to
bīr (vīr)	brave, brave man
bhanāī	saying
bhanāiko matlab	what I mean is . . .
mānmanīto	honouring, honourable treatment
māl-sāmān	luggage
māyā	love
yūropiyan	European
rakṣak	guardian, keeper
rājdūtāvās	embassy
logne	husband, man
ləw ləw	there now!
lyāidinu	to bring back
santān	offspring, children
sāṭnu	to change, to exchange
sāmān	goods
sūṭkes	suitcase
syāhār garnu	to look after
haṭṭal	a strike
haṭṭal garnu	to go on strike
havas	very well
hālnu	to put in, to tell (a tale)
her-bicār garnu	to look after, to take care of

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Reading Passage

विमानस्थलमा

(काठमाडौंको अन्तर्राष्ट्रीय विमानस्थलमा पुरेपछि, मालू-सामान्को कोठामा।)

- अ. नमस्कार, दाढ्यू म अहिले दिल्लीबाट आएको छु। मेरो हवाईजहाज् भर्खरू आइपुग्यो। त्यो भन्नुहोस्। मेरो मालू-सामानू कलातिरू होला?
- आ. यताबाट आउनुहोला। म अहिले बताउँला। पहिला, तपाईंको राहदानी देखाउनुहोस्। म एक चोटी हेर्छूँ। खै थीक जस्तो छु। तपाईंले आफ्नो भीजा लन्दनको राजदूतावासमा लिनुभयो होला। तपाईं बेलायत्बाट आउनुभएको रहेछ, होइन त? यस्भन्दा पहिला पनि नेपालू आउनुभएको छ कि यो पहिलो पाती हो?
- अ. यो पहिलो पटक हो।
- आ. त्यसो भए नेपाली कहाँ सिक्नुभएको नि?
- अ. यहाँ आउनु अगाडी मैले बेलायतमै सिकेको, लन्दनमा मेरो दुइ तीन्जना नेपाली साथी बस्छन्। यिनीहरूसँग मैले सिकन थालैँ। अहिले अभ्यास् गर्नलाई म नेपालू आएको छु।
- आ. अच्छा। नेपालमा करि बस्ने बिचारू छ त?
- अ. मेरो बिचारूले, छ महीना जिति बस्छु होला। विभुवन् विश्वविद्यालयमा अलिकति काम छ।
- आ. काठमाडौंमा कहाँ बस्नुहुन्छ त?
- आ. अहिलेसम्म त केही ठेगाना भएको छैन, तर दुइ तीन हप्ताको लागि कुनै होटेलमा गएर बस्नुपर्ना। तपाईं मलाई अलिकति सल्लाह दिनुहोस्, होटेलमा कोठा सजिलैसँग पाइएला?
- आ. गाहो हुँडैन होला। शहरमा प्रशस्त होटेलहरू छन्।
- अ. साधारणै होटेलमा एक रातको करि तिनुपर्ना? म त धेरै महाँगो होटेलमा बस्न सकिदन।
- आ. दिनुको चालीसू रुपियाँ जिताको पाउन सक्नुहुन्छ होला। अक्लम् नेपालीहरूको लागि त्यो त अलि महाँगो पर्छ तर युरोपियनहरूको लागि त्याँति महाँगो होइन। भनाइको मतलब, दुइ पाउन्ड भन्दा अलि बढ्नता पर्न आडँछ।
- अ. केही दिनुको लागि त ठीकै होला। त्यस्पछि हेर्छूँ। खै, मेरो मालू-सामानू अहिलेसम्म आइपुरेको छैन?
- आ. आयो होला कि? शायद् अर्को कोठामा छ। एक चोटी गएर हेर्नुहोस् न।
- अ. हो। ऊ त्यहीं छ मेरो सूटकेसू। खोल्नुपर्छ कि पर्दैन?
- आ. ऐगो। खोल्नुदैन। जानुहोस् त।
- अ. टचाकसी कहाँ पाइएला?
- आ. यहाँबाट बाहिर निस्कनुभएपछि, थुप्रै टचाकसीहरू पाउनुहुन्छ।
- आ. यहाँबाट शहरसम्म जान करि रुपियाँ लाग्ला?
- आ. बीस रुपियाँभन्दा बढी लाग्दैन होला। धेरै टाढा छैन नि। टचाकसी-डाइभरूले तपाईंको होटेलसम्म पुन्याइदिन्छ।
- अ. टचाकसी लिन अगाडी, मलाई अलिकति पैसा साटनुपर्छ। कहाँ जाऊँ?
- आ. हो। बाहिर निस्कने ढोकानेर पैसा साट्ने ठाउँ छ। त्यहीं गएर साटनुहोस् न।
- अ. हवस्। धेरै धेरै धन्यवाद। म जाऊँ है त। फेरि भेटौला।

LESSON SEVENTEEN

एउटा नेपाली लोकगीत

१. नरोऊ नरोऊ मेरी साहिंनी
बिदा देऊ न, आँसु नज्ञारी ।
जाँदै छु म धावैमा लौ लौ ।
फर्की आउँला नाम् कमाई ।¹
२. बूढी-बूढा आमा-बाबुलाई
हेर-बिचारू राम्ररी गर्नु ।
एउटा छोरो मायाको पोको
छाडी राखें स्याहारू गर्नु ।²
३. कुखुरा बाखरो गाई बस्तु
हेर-बिचारू राम्ररी गर्नु ।
इष्ट-मित्र, छर-छिमेकीको
मान्मनीतो खूबै गर्नु ।
४. नाम् कमाई फर्की आउँदा³
झुमके-शाल् त्याइदेउँला,
प्यारो देशको रक्षक् बनी
संसारमा म बीर बर्नैला ।

This folk song from Sikkim was sung by a woman. The words are addressed by a soldier departing for a campaign (*dhavā*) to his wife whom he calls *sāhili*, probably the name by which she is known at home.

Notes

- lit. 'having returned, I shall come, having earned a name.' *nām* is a common alternative form of *nāu*.
- lit. 'having left (him) I have put (him). Look after (him)', i.e., I am leaving him with you to look after him. Note that the infinitive is frequently used as an imperative.
- āudā* 'while coming'. The Imperfect Participle of *āunu*.

Exercise 17a

Translate into English

१. पानी पर्ला जस्तो छ । बाहिर जानु अघि छाता लिन नबिसन्होला ।
२. यहाँबाट पशुपतिनाथ जान करि बेर् लाग्ला? पैदल जानुभयो भने कम्सेकम् आधा घण्टा लाग्ला, टचाक्सीमा जानुसँसुन ।
३. प्रधानमन्त्रीको मूर्त्यु भएपछि उन्को ठाउँ कस्तुले लेला? कुन्ति ।
४. तिमीलाई चिठी लेख्दूँकि जस्तो लागेको थियो तर घरमा कागत् नभएर लेख्न पाइन् ।
५. मलाई त रुधा लाग्न लागेको किशिशु गयो, तर छोरी छोरी मात्र भयो? कै गरोसु बिचरा?
६. छोरा होसु भनेर सकेसम्म कोशिशु गयो, तर छोरी छोरी मात्र भयो? कै गरोसु बिचरा?
७. मैले साथीलाई टेलिफोनुगर्नुपरेको छ। तपाईंको फोनुबाट गर्नु?
८. छुट्टीमा पाँच हप्तासम्म हाटेलमा काम गरे भने कम्सेकम् तीनु सऱ् सुपियाँ कमाउँला ।
९. भारत जाऊँ कि जस्तो लागेको थियो तर अहिले धेरै नै गर्मी हुन्छ भनेर जान मन् लागेन ।
१०. सकेसम्म छिटा हिँड्चौ भने साँझ पर्नु अगाडी पूऱ्गएन ।
११. पानी पर्लोसु कि नपरोसु अब त मलाई नगाई हुँदैन । एधार बज्नु अगाडी विमानस्थल पुनर्नैष्ठ्य ।
१२. चियामा करि दूध हातौँ? अलिकरि मात्रै भए पुऱ्छ ।
१३. बस त आइपूऱ्यो होला । करि बजे यहाँबाट जान्छ म गएर एक चोटी सोधेर आऊँ ।
१४. तिमीले मेरो चिठी बेलामा पाउलाउ भन्ने म आसु गछु ।
१५. रोमे कता गयो? कुन्ति! बाहिर गयो होला ।
१६. लोग्ने मरेपछि के गर्ली बिचरीले? उस्को अरु कोही पनि छैन ।

Exercise 17b

Translate into Nepali

1. It will probably take us about three hours to walk to the village and back. Shall we go?
2. Do you have a cold? I think I'm going to have one. I have a nasty headache.
3. How much sugar shall I put in your tea? Two spoons will be enough.
4. It's quite late already. I'd better go. When shall I see you again?
5. I hope you receive my letter before you leave London.
6. What's the time? I don't know. I haven't got a watch. I suppose it must be five o'clock.
7. I could not finish all this work today. There's a lot left to do. Never mind, leave it ('let it remain') till tomorrow.
8. Where is the servant? I don't know. He must have gone to the bazar. He'll probably be back in an hour.
9. I learnt Nepali in London University, before going to Nepal.
10. You'll probably get a hotel room in Kathmandu for thirty rupees a day.
11. Where shall I change my money? You can change it at the airport.
12. Roughly how much will it cost me to get from the hotel to the centre (**kendra**) of the city? If you go by taxi, it will probably cost five rupees. If you go by bus it will only cost you twenty paisa.
13. It's started to rain and I don't have an umbrella. Now what shall I do?

LESSON SEVENTEEN

14. After arriving in Kathmandu, go and meet my elder brother. Shall I give you his address?
15. Whatever happens, I really must be home at six o'clock. Our guests will have arrived by then.

Exercise 17c

Translate into English

धेरै धन्यवादः केरि भेटीला तिमी कता जान लाग्यो?; पहिरो गयो होला; मतपाइलाई पुऱ्याइदिन्छु; करि पैसा कमाउँछौ?; पानी पर्ला जस्तो लाग्छ; मेहनत् गर्नैष्ठ्य, अर्को वर्ष म जाँच्नुमा सफल हुनेछु; त्यसो भए म पनि आउँछु; उस्तुले ज्यानु गए मानेन; दिन प्रतिदिन्; सबै पैसा खेर जानेछ; उनआएसम्म म यहाँ बस्छु; कसरी जाने? जो आए पनि हुन्छ; माफ् गर्नुहोला

LESSON 18

1. The Past Habitual Tense

The Personal suffixes of the Past Habitual Tense are as follows:

<i>Positive</i>	<i>Negative</i>
-थे -thē	-दिनथे -dinathē
-थिस् -this	-दैनथिस् -dāyathis
-थ्यो -thyō	-दैनथ्यो -dāyathyō
-थ्यॉ -thyōw	-दैनथ्यॉ -dāyathyōw
-थ्यौ -thyōw	-दैनथ्यौ -deynathyōw
-थे -the	-दैनथे -deynathe

The suffixes are added to the Primary Base, like the suffixes of the Simple Indefinite Tense. Verbs belonging to groups (ii), (iii), (iv) have **-n-** infix between the primary base vowel and the positive suffixes. Verbs belonging to group (v) have the last vowel of the primary base nasalised before the positive suffixes. Thus:

म गर्थे	ma garthē	उ दिनथ्यो	u dinthyo
हामी खानथ्यौ	hāmī khānthiyōw	तिमी बिर्सन्थ्यौ	timi birsanthiyōw
उनी धन्थे	uni dhunthe	म आउंथे	ma āuthē
तैं पिउथिस्	tā piūthis	उ हुन्थ्यो	u hunthyo

Bases ending in a vowel (groups ii, iii, iv, v) have the final vowel nasalised before negative suffixes:

म गर्दिनथे	ma gardinathē	उ खाँदैनथ्यो	u khādāyathyō
हामी आउदैनथ्यौ	hāmī āudāyathyōw	उनी जादैनथे	uni jādāyathe

When a base of a group (i) verb ends in an unvoiced consonant (See Lesson 6.3), the negative suffix may be written **-तिनथे -tinathē**, etc.

उ बस्तैनथ्यो	u bastāyathyo
हामी हाँक्तैनथ्यौ	hāmī hāk̄tāyathyōw

The HGH is formed with the suffixes **-हुन्थ्यो -hunthyo** (pos.) and **-हुन्थ्यौ -hunnathyō** (neg.), added to the **-nu** infinitive:

गर्नुहुन्थ्यो	garnuhunthyo	गर्नुहुन्थ्यौ	garnuhunnathyō
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LESSON EIGHTEEN

Verbs belonging to groups (ii), (iii), (iv), (v) have alternative negative forms of which the suffixes are:

-न्नथे -nnathē	-न्नथ्यौ -nnathyōw
-न्नथिस् -nnathis	-न्नथ्यौ -nnathyōw
-न्नथ्यो -nnathyō	-न्नथे -nnathe

These suffixes are added directly to the Primary Base:

खान्थें khānnathē	दिन्थें dinnathē	धन्थें dhunnathē
बिर्सन्थें birsanthē	आउन्थें aunnathē	हुन्थें hunnathē

The only feminine forms in common use are those of the 3rd person sing. and pl. positive. The suffixes are: **-थी -thī** (3 sing.), **-थिन् -thin** (3 pl.). उ आउंथी u āuthī, उनी आउंथिन् uni āuthin, etc.

2. The Past Habitual is used to express action or a state which continued over a period of time. It can often be translated in English as 'I used to do', 'I would do', '(for some time) I did', etc.

म सिनेमा हेर्न जान्थे, तर हिजोआज म जान्न
I used to go to the cinema, but nowadays I don't go
उहिले नेपालमा मालूताल् अलि सस्तो हुन्थ्यो
At that time in Nepal things used to be quite cheap
पहिले म काठमाडौंमा बस्थे, तर आज्काल् धरान्मा बस्थु
At first, I used to live in Kathmandu, but nowadays I live in Dharan
होटेल् धेरै महँगो भएकोले मैले एक्जना साथीको घरमा दुइटा कोठा बहाल्मा लिएँ। मैले
उसलाई महिनाको चालीस् 'सफियाँ मात्रै दिनुपर्थ्यो
Because the hotel was very expensive, I rented ('took on rent') two rooms in a friend's house. I used to have to give him only forty rupees a month

जोतिशीहरू देवीरमणुलाई अर्को विवाह गर्ने सल्लाह दिन्थे, परन्तु सुभद्राको आदेश बिना उनी
अर्को विवाह गर्न सक्दैनथे। सुभद्रा बहुतै पतिपरायणा रमणी थिइन्, आजसम्म कहिले उन्नले
देवीरमण्को चित्त दुखाइन्नु, मन्त्रको कुरा जानेर सेवा। पर्थिन्

The astrologers used to advise Deviraman to marry again, but without
Subhadra's consent he could not remarry. Subhadra was a woman
greatly devoted to her husband (and) to that day had never given
Deviraman any anxiety (but) would serve him completely

परन्तु	parantu but (a literary word)
बिना	binā without (usually written separately from the word it follows)
चित्त दुखाउनु	citta dukhāunu (lit. 'to give pain to the heart/feelings')
मन्त्रको कुरा जानेर	manko kurā jānera knowing the things of the heart

3. Another important use of the Past Habitual Tense is in the main clause of

'impossible' conditional sentences of the type: 'If I had come, you would have gone.' The verb in the subordinate 'if'-clause is the First Perfect Participle followed by भए . The verb in the main clause is in the Past Habitual Tense:

म आएको भए तिमी जान्थ्यौ
If I had come, you would have gone
हिजो पानी नपरेको भए म तपाईंकहाँ आउँथ्ये
If it had not rained yesterday, I would have come to see you

Alternatively, the verb in the subordinate clause may be the Second Perfect Participle followed by the particle त .

म आए त तिमी जान्थ्यौ
If I had come, you would have gone
हिजो पानी नपरे त म तपाईंकहाँ आउँथ्ये
If it had not rained yesterday, I would have come to see you

Both constructions are equally common.

अलि चाँडै आउनभए त हुन्थ्यो
If you had come a bit earlier, it would have been better
त्यो बाटोबाट गए त हुन्थ्यो
It would have been better if we had gone by that road
तिमी सिनेमा हेर्न जान्छौ भनेर थाहा पाएको भए म पनि आउँथ्ये
If I had known you were going to the cinema, I should have come too
मर्स्याङ पैसा भएको भए त म हिड्दै आउन्थ्ये
If I had had some money on me, I wouldn't have walked
हामी बेलामा नशाइपुगेको भए बा रिसाउनहुन्थ्यो
If we hadn't arrived on time, father would have been angry

4. In the main clause of 'impossible' conditional sentences the Past Habitual may be replaced by a compound tense, consisting of the Infinitival Participle and the verb थियो . The tense is known as the Infinitival Conditional Tense. The subject of a transitive verb takes -ले .

म जाने थिएँ	I would have gone
उसले गर्ने थियो	he would have done
हामी आउने थिएर्नौँ	we would not have come
तिमीले देख्ने थियौ	you would have seen

In such sentences, the Infinitival Conditional is in free variation with the Past Habitual:

म आएको भए तिमी जाने थियौ
If I had come, you would have gone
त्यतिका पिपि नखाएको भए पेट दुख्ने थिएन
If you hadn't eaten so many sweets, you would not have stomach-ache

पानी पठ्ठ भनेर थाहा पाएको भए यति टाढासम्म आउने थिइन्हे
If I'd known it was going to rain, I shouldn't have come so far

Note that गर्नुपर्ने थियो garnuparne thiyo is translated 'ought to have done'.

तिमीले यो किताब हेर्नुपर्ने थियो नि
This is the book you ought to have looked at
मलाई त त्यस्सैग भेट्न जानुपर्ने थियो
I really ought to have gone to visit him

5. A note on causative verbs

Causative Verbs (i.e. verbs meaning 'to cause someone to do', 'to cause something to happen') are formed from other verbs, in many cases, by the addition of the stem suffix **-āu/-ā**. for example गराउन् garāunu 'to cause to do' from गर्नु 'to do', चलाउन् calāunu 'to cause to move', from चल्न 'to move'. Some causative verbs are formed by a modification of the verbal root. For example, मान्न mānnu 'to cause to die/to kill' from मर्नु 'to die', खोल्नु kholnu 'to cause to come open/to open' (trans.), from खल्नु 'to come open'.

The causative of an intransitive verb is usually the corresponding transitive form of the verb. For example उड्नु 'to rise', उठाउन् 'to raise', 'to cause to rise'.

In many cases, the Nepali causative verb is translated by a completely different verb in English. For example, पढ्नु 'to read/study' पढाउन् 'to teach' ('to cause to read'). In practice causative verbs are best learnt as separate items of vocabulary, and it must be remembered that not all verbs have corresponding causative forms.

In the following list a number of the most common causative verbs are given. Many of them have been encountered in previous lessons.

(a) Causative verbs formed with the stem suffix **-āu/ā** (Group v)

उड्नु	to rise, to get up
उठाउन्	to raise, to make get up
उड्नु	to fly (intrans.)
उडाउन्	to fly (trans.), to cause to fly
गर्नु	to do
गराउन्	to cause to do
चल्नु	to move, to go, to proceed
चलाउन्	to move (trans.), to operate, to drive
दुख्नु	to ache
दुखाउन्	to give pain to
देख्नु	to see
देखाउन्	to show, to cause to see

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सम्झनु	to remember
सम्झाउनु	to remind
सुन्नु	to hear
सुनाउनु	to relate, to cause to hear
बोल्नु	to speak
बोलाउनु	to call
बझन्	to understand
बुझाउनु	to explain, to return, to give back
<i>(b) Causative verbs of I-Stem Verbs add the suffix -yāu/-yā</i>	
छुट्टिनु	to be separated
छुट्ट्याउनु	to separate
सिँडिनु	to be ended, to come to an end
सिद्ध्याउनु	to end, to finish (something)
पुगिनु	to be reached, be arrived at
पुग्याउनु	to cause to arrive, to deliver
टैंगनु	to end (intrans.)
टैंग्याउनु	to finish (something)
<i>(c) Causatives formed by some modification of the verbal root</i>	
खस्नु	to fall
खसाल्नु	to drop, to post (a letter)
बस्नु	to sit
बसाल्नु	to make sit, to settle
खुल्नु	to come open
खाल्नु	to open, to cause to come open
छूट्नु	to be abandoned, to be missed
छाइनु	to abandon
पर्नु	to fall, to happen
पार्नु	to make happen, to bring about, to lay (eggs)
मर्नु	to die
मार्नु	to kill
निस्कनु	to go out
निकाल्नु	to bring out
पिउनु	to drink
पिलाउनु, पिवाउनु	to cause to drink, to give a drink

LESSON EIGHTEEN

खानु to eat
सुखाउनु to cause to eat, to feed

बिग्रनु to be spoilt
बिगार्नु to spoil

Causative verbs may all (theoretically at least) have I-Stem passive counterparts. Thus गराइनु *garainu* 'to cause to be done', बोलाइनु *bolainu* 'to cause to be called', etc. Some verbs have a complete range of forms:

खुल्नु to come open
खुलिनु to be opened
खोल्न् to open (trans.)
खोलाउनु to cause to open
खोलाइनु to cause to be opened

With the majority of verbs, however, *all* the possible forms exist only in the dictionary, and it is advisable to use only those forms you have actually seen or heard used by Nepali speakers.

Note the following phrases involving causative verbs:

कसैबाट काम् गराउनु	to get someone to do a job
कसैलाई सिफारिश् गराउनु	to have someone recommended
मोटर चलाउन्	to start/operate a car
कसैको चित्त दुखाउनु	to give someone mental pain
गीत सुनाउनु	to sing a song
किताब बुझाउनु	to return a book
छुट्ट्याएर लेख्नु	to write clearly (separating the letters)
कसैलाई (स्टेशनसम्म) पुऱ्याउनु	to take someone (to a station, etc.)
घर-बार बसाल्नु	to start a family, set up house
कसैलाई पाग्ल तुल्याउनु	to make someone mad

त्यो काम् मैले राम्भाट गराउनुपर्छ
I'll have to get that work done by Ram
मैले राष्ट्र वैकमा जारीरु थान अध्यापकको सिफारिश् गराएँ
I had myself recommended by my teacher for a position in the Rashtra Bank

जारीर थानु *jagir khānu* to get (official) employment

मैले आफनो मोटर चलाउन खोजै तर बिप्रेको थियो
I tried to start my car, but it had gone wrong
आजसम्म स्वास्थीले परिको चित्त दुखाइन्न
To this day the wife had never hurt her husband
म पुस्तकालयमा यो किताब बुझाउन जान्छु
I'm going to return this book to the library

अरुहरुले पढ्न सक्ने गरी छुट्ट्याएर लेख न
Write clearly so that others will be able to read it
म वहालाई स्टेशनसम्म पुयाएर आउँछु
I'll just take him to the station
एक न एक दिन त घर-बारू बसालैपछि
Some day or another, one just *has* to start a family
उस्ते त मलाई पागलै तुल्याइदियो
He really made me mad

Vocabulary 18

अचम्मा	acammā	surprise
अचम्मा मान्नु	accamā mānnu	to become surprised
अनुसारण् गन्नु	anusaraṇ garnu	to follow
अवस्था	avasthā	state, condition
अहंकार	ahāṅkār	vanity, boasting
आज्ञाकाल	ājñākāl	nowadays
आदश	ādēf	permission
आनन्द	ānand	joy, happiness
उत्तर	uttar	answer
उत्पन्न गराउनु	utpanna garāunu	to cause to arise, to give rise to amazement
उदेक	udek	purpose, plan
उद्देश	uddeś	plan
उपाय	upaya	one of these days
एक न एक दिन	ek na ek din	all of a sudden
एक्सार्टी	ekkāsi	to bring into practice
कायरूप्मा ल्याउनु	kāryarūpmā lyāunu	kindness
कृपा	kṛpā	a look of kindness
कृपादर्पि	kṛpādṛṣṭi	deep
गहिरो	gahiro	at least
घटीमा	ghafīmā	household, family
घर-बारू	ghar-bār	to set up house, to start a family
घर-बारू बसालनु	ghar-bār basālnu	pride
घमड्	ghamand	to move, to operate
चलाउनु	calāunu	heart, feelings
चित्त	citta	slippery
चिप्लो	ciplo	side, flank
छेउ	cheu	jungle
जञ्जल	jaṅgal	(official) employment
जागीर	jāgir	astrologer
जोतिषी	jotiṣī	wise
ज्ञानी	jñānī	to cause, to bring about
तुल्याउनु	tulyāunu	

LESSON EIGHTEEN

daṇḍavat	respectful salutation
daśa	plight
daha	hole, pit
dīn	miserable, humble
dukhānu	to give pain to
dusṭ	wicked
dukkhī	pained, miserable
dhūrta	cunning
namra	coaxing
nāmak	by name
nīdho garnu	to decide
nivedan	request
pakranu	to catch hold of
pachi pachi jānu	to follow
pati	husband, master
patipārāyaṇā	dutiful (towards one's husband)
parantu	but (literary)
pajū	animal, cattle
pāgal	mad
piṇi	sweets (a children's word)
pūच्छर	tail
pūर्ण हनु	to be fulfilled
pūट	stomach
प्रतिनिधि	representative
प्रभाव	effect
प्रसन्न	happy
प्राप्त गर्नु	to acquire
फल	result
बचन्, (बचन्)	saying, words, speech
बल	strength
बलवान्	strong
बहाल्	rent
बहाल मा लिनु	to rent, to hire
बहुतै	very much
बाठ	cunning
बुझाउनु	to make understand, to return
बुँडि	intelligence
ब्रह्मा-देश	Burma (a literary word)
भरिन्	to be filled
भाइहो	oh brothers
भाव	feeling, effect, rate
भासिन्	to be sucked into, to fall
भेला हनु	to crowd around

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भोज	bhoj	feast
मनुपरी	manparī	at will, as one pleases
महान्	mahān	great, enormous
मालूताल्	māltāl	goods, luggage
मित्र	mitra	friend
मुसुक्क हाँस्नु	musukka hāsnu	to smile
माज्जले	mojle	with gusto, happily
रक्षा गर्नु	rakṣā garnu	to protect
रमणी	ramanī	woman
योग्य	yogya	worthy of, suitable
लोभ	lobh	greed
वश	vaj	power, subjugation
विदेशी	videšī	foreigner
विपत	vipat	trouble, difficulty
व्याङ्ग	vyāṅga	sarcastic
समस्त	samasta	all, entire
समीप्	samīp	presence
सम्पूर्ण	sampūrṇa	entire
सर्व	sarnu	to move forward
सहायता	sahāyatā	help, aid
सिफारिश	siphāriś	recommendation
सेवा	sevā	service, serving
स्थाल्	syāl	jackal
स्वरूप्	svarūp ¹	like, as, in the form of
स्वीकार गर्नु	svikār garnu ¹	to accept
हतार् हतार्	hatār hatār	slowly
हाती	hattī	elephant
हिङ्डुल् गर्नु	hiṅḍul garnu	to walk around, to stroll

Reading Passage

हाती र स्थाल्

एउटा कप्परीके¹ नाउं भएको हाती ब्रम्हा देशको कुनै ठूलो जङ्गलमा मनुपरी हिङ्डुल् गर्थ्यो । त्यसुलाई देखेर जङ्गलका समस्त स्थालहरू लोभका वशमा परी, 'यसुलाई कुनै उपायले मार्न पाए यसुको मासुले हाम्रा पेट भरिने थिए' भन्ने बिचार् गर्न लागे । यस् बिचारलाई कार्यरूपमा त्याउनलाई एउटा बूढो स्थाल्ले अघि सरेर यसो भन्यो ।

'हेर भाइहो । बुढिले जुन् काम् हुन सकछ, त्यो खाली बल्ले कदापि हुन समैन । यो हाती बडो

¹v pronounced like English w.

LESSON EIGHTEEN

बल्लान् छ, तापनि हामी आफ्ना बुढिका प्रभावले यसुलाई अवश्य पनि मार्न सक्नेछौं ।

बूढो स्थाल्का यस्ता कुरा सुनेर सबैले उदेकर अचम्म माने । त्यस्पछि त्यस् बाटो स्थाल्ले हातीका समीपमा गएर, बडो नम्र भावले दण्डबत् गरेर भन्यो² ।

'महाराज् । यस् दीन्, दुखीमाथि कृपादृष्टि राखिबक्षिसयोस्'³ ।

'स्थाल्को यस्तो नम्र बचन्नले हातीका मनुमा केही धमण्ड उत्पन्न गरायो । उसले बडो अहकार् गरी सोध्यो

'भन्, तै को होस्? किन आइस्? के मार्छस्?'

बूढो स्थाल्ले पनि नम्र भई बिन्ती चढायो ।

म जम्बुमन्त्री नामक् स्थाल् हूँ, हजूर । मलाई सम्पूर्ण जङ्गलमा पशुहरूले प्रतिनिधि स्वरूप⁴ हजूरका समीपमा पठाएका छन् । हजूर जानी होइबक्सन्तु । हामीहरू सबै राजा बिना बडो दुख पाएर दिन् काटिरहेछौं⁵ । समस्त जङ्गलमा राजा हुने योग्य कुनै पशु निस्केन । यस् कारण् म हजूरका समीपमा बिन्ती चढाउन आएको हूँ । हजूरले हाम्रा राजा भई हाम्रो रक्षा गरिबक्षिसन्पर्छ ।'

धूर्त स्थाल्को यस्तो बचन् सुनेर हातीलाई हुनसम्मको आनन्द⁶ लाग्यो । यस्पछि हातीले उत्तर दियो ।

'हुन्छ, तिमीहरूको निवेदन् म स्वीकार् गर्नु । लौ, अब कुनू बाटोबाट कहाँ जानुपर्ने हो', भन् ।

बाटो स्थाल् आफ्नो उद्देश्य पूर्ण हुन लागेको देखेर बडो प्रसन्न भयो ।

'महाराज्, मेरो अनुसरण् गरिबक्षिसयोस्⁸ । म हजूरलाई बाटो देखाउँछु' भनी स्थाल् अघि अघि बाटो देखाउंदै हिँडन⁹ लाग्यो । हाती पनि धूर्त स्थाल्को पछि पछि जान लाग्यो । राज्य प्राप्त गर्ने आशाले स्थाल्ले देखाएको बाटो हतार् हतार् हिँडवा¹⁰ हाती एककासी हिलोका एउटा गहिरो दहमा भासियो । आफ्नो त्यसतो दशा भएको देखेर हातीले भन्यो ।

'मित्र जम्बुमन्त्री ! म त महान् बिपतमा परे । सहायता गर । हेर म त यो गहिरो दहमा भासिएँ¹¹ ।

हातीको त्यो अवस्था देखेर स्थाल् मुसुक्क हाँस्यो । अनि त्यसुले हातीको छेउमा, गएर, 'हजूर, मेरो पुच्छर् पक्रेर निस्किबक्षिसयोस्', भनेर भन्यो ।

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यति भएपाइँ, 'म जस्तो धूर्त्का बचन्मा विश्वास् गर्नाले यस्तै फल हुन्छ' भन्ने व्याङ्क बचन् सुनाएर दुष्ट स्यालू त्यस् ठाउंबाट आफ्ना मित्रहरू भएका ठाउँमा गयो। त्यस्पाइँ, सबै स्यालूहरूले भेला भई त्यो हातीलाई मारेर भोजले भोजेलाए^{१)}।

Notes

This Nepali rendering of the fable (नीति कथा) of the elephant and the jackal has been slightly adapted from the version given in *Nepālī Sahitya*, vol. 4, (Macmillan, 1968). The language is fairly typical of the literary style adopted by most modern Nepali writers.

- kapūrīkī:** lit. 'with a "forehead-spot" of camphor'. The name is given to the elephant.
- dañqāvāt:** a respectful salutation made by touching the ground at the other's feet.
- kripālīṣṭi rākhibaksiyos:** lit. 'keep a look of compassion on this poor, unfortunate one'.
- rākhibaksiyos** is the imperative of the 'Royal Honorific' form of the verb **rākhnu**. The Royal Honorific is formed by adding the verb **baksanu** 'to bestow' to the Absolutive Participle of the simple verb. This form is used mainly when addressing royalty. It is fully discussed in Lesson 20.
- pratinidhi svarūp:** 'as a representative'.
- din kājirahechāw:** 'we are spending our days'. The form of the verb is discussed in Lesson 20.
- hunasammako ānand:** 'the greatest possible pleasure'.
- kahā jānuparne ho?** 'where is it that I am to go?' Note the use of the Infinitival Participle with **ho**.
- mero anusaran garibaksiyos:** 'follow me' – a very respectful phrase. An equivalent would be **pachi pachi aunuhos**.
- bāṭo dekhāuday:** 'while showing the road'.
- hitdā;** 'walking along'.
- mojle bhoj läunu:** 'to enjoy oneself having a feast'.

Exercise 18a

Translate into English

- उमालेको पानी खाएको भए तिमी बिरामी हुने थिएनौ।
- पाकिस्तानका हवाईजहाजहरू ढाका भएर काठमाडौंसम्म आउँथे तर भारतसँग लडाई शुरू भएपाइ आउन छाडेका छन्।
- अझो बाटोबाट गएको भए हुन्थ्यो। योचाहिं त एक दमू उकालो र चिप्लो पो रहेछ।
- लन्दन्मा बसेको बेला त्यो हरेक हत्ता सिनेमा हेर्न जान्थ्यो।
- पाँच बर्ष अगाडी काठमाडौंमा सबै मालूतालू सस्तो थियो, तर हिजोआज धेरै पर्यटकहरू आउने भएकोले भारतभन्दा नेपालमा महैरी बढेको छ।

LESSON EIGHTEEN

- तपाईं भारत कहिले जान चाहनुन्छ? सकेसम्म छिटो जान पाए हुन्थ्यो।
- तपाईंले आफ्नो दाइको टेपाना दिनुभएको भए म वहाँलाई भेट्न जान्थ्ये।
- मलाई फुस्त भएको भए तिमीलाई भेट्न आउँथे तर साँझ अबेलासम्म मेरो साथीसित कुरा गरेको हुनाले आउन सकिनै।
- यहाँ तिमी हैदैनौ भन्ने थाहा पाएको भए म आउने थिइनै।
- शुरूमा म बिहानदेखि बेलुकासम्म काम गर्थे, तर आज्काल म त्यतिको काम गर्न सकिनन।
- १९५०-भन्दा अगाडी विदेशीहरूलाई नेपालमा धुम निक्के गाहो हुन्थ्यो।
- मैले घर फक्ने निधो गरे। आउने महीना बेलायत छाइछु होलो।
- दुइ बर्ष पहिले थाङ्कोचे जान मनु लागेको भए त्यहाँसम्म हिडेरै जानुपर्यो। काठमाडौंबाट त्यहाँ पुग्न घटीमा दुइ हप्ता लाग्यो। तर अहिले त्यहाँ जाने विमानसेवा छ रे।

Exercise 18b

Translate into Nepali

- If you had gone by the road I showed you, you would have arrived sooner.
- I used to smoke twenty cigarettes a day, but I gave up smoking last year. Now I don't smoke.
- If he had worked harder, he would have easily passed the exam. Now he will have to try again next year.
- My father used to live in an old house near Hanumān Dhokā.
- If you (MGH) had listened to what I said, you would not be ill now.
- We used to go into the temples in the centre of the city to watch the pūjā.
- Once, I used to be able to speak Newārī well, but because I have not lived in Kathmandu for a long time, I have forgotten everything.
- In the beginning I used to work from morning till evening, but these days I cannot do so much work.
- Did you find the book you lost? No, I did not. It must have got mislaid.
- Thirty years ago there were many elephants in the Terai, but now, since much of the jungle has been destroyed, there are not so many elephants there.
- That coat was very expensive. The shopkeeper should have let (you) have it for a hundred rupees.
- If I had had the time, I should have gone to India sooner. But now whether it rains or not, I really must go. I have a lot of work there, you know.

Exercise 18c

Translate into English

- राजा मरेपाइ उन्का छोराले राज्य प्राप्त गरे; यस विचारलाई कार्यरूपमा कसरी ल्याउने?; उनी प्रतिनिधि स्वरूप महाराजाको द्रव्यात्मा पठाइएका थिए; त्यो कुरा सुनेर उसलाई अतिनै आनन्द लाग्यो। मेरो निवेदन स्वीकार गर्नुहोस, हजूर: त्यति अनौठो कुरा सुनेर उ मुसुकक हाँस्न लाग्यो, मैले एउटा राम्रो कोठा बहालमा लिएँ; तपाईं यस भन्दा पहिला नेपाल आउनुभएको छ कि छैन?; त्यो

A COURSE IN NEPALI

पसलमा थुप्रे मालूताल् पाइन्छ ; उस्ले मलाई पागलै तुल्याउँछ ; वहाँले सिंह द्रवारमा जागीर खानुभएको थियो ; तिमीले हेन्रुपर्ने किताबू त्यही हो नि ; मेरो कलम् हराएको जस्तो छ ; मलाई रुधा लागला लागला जस्तो छ ; त्यो बेलामा आओस् भनी मैले खबू झाँटे ; जीविका चलाउनलाई म होटेलमा काम् गर्नु ; ठूलो लडाई मा सिपाहीले नाम् कमायो ; म दुइ दिनभित्र फर्की आउँला

LESSON 19

1. *The Imperfect Participle*

The Imperfect Participle has four suffixes. They are as follows: (1) -द -da, (2) -दो -do, (3) -दा -dā, (4) -दै -dəy. These suffixes are added directly to the base of verbs belonging to group (i), to the nasalised base of verbs belonging to group (ii), and to the nasalised primary base of verbs belonging to other groups.

	1	2	3	4
(i)	गर्द gardā	गर्दौ gardo	गर्दा gardā	गर्दै gardəy
(ii)	खाँद khāda	खाँदो khādō	खाँदा khādā	खाँदै khādəy
(iii)	धुँद dhūda	धुँदो dhūdō	धुँदा dhūdā	धुँदै dhūdəy
(iv)	विसद visāda	विसदो visādō	विसदा visādā	विसदै visādəy
(v)	आउँद āuda	आउँदो āudo	आउँदा āudā	आउँदै āudəy
	हुनु hūda	हुन्दो hūdō	हुन्दा hūdā	हुन्दै hūdəy

In verbs belonging to group (i) of which the base ends in an unvoiced consonant, the द of the suffix may be changed to त . बस्त basta, बस्तो basto, बस्ता bastā, बस्तै bastəy. Nowadays, however, there is a tendency to generalise the suffixes in -द and write बस्त basda, सुन्दो sutdo, etc. (Cf. Lesson 6.3).

HGH forms consist of the infinitive in -न् followed by the Imperfect Participles of हो :

गर्नुहुँदो garnuhūdo	जानुहुँदा jānuhūdā	आउनुहुँदै āunuhūdəy
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The negative is formed with the prefix -न-

नगर्दो nagardo	नजाँदा najādā	नखानुहुँदै nakhanuhūdəy
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The verb छ possesses the Imperfect Participles:

छँदा chādā and छैदै chādāy

2. In previous lessons we have already met a number of examples of the imperfect participles in -दा and -दै, the two forms which are most commonly used.

The Imperfect Participle in -दा may often correspond to the English present participle 'doing', 'eating', etc., or sometimes a temporal participle phrase like 'while doing', or a clause like 'when I was doing', 'as I was going', etc. The English translation will of course depend on the context.

पहाड़बाट ओर्लदा लडेर उसको खुट्टा भाँचियो
As he was coming down the hill, he slipped and his leg broke
शहर् जाँदा मलाइ यो चिठी खसालन सम्झाऊ है
When we're on our way to town, remind me to post this letter
त्यो लन्दनमा छाँदा, हरेक हप्ता सिनेमा हेर्न जान्न्यो
When he was in London, he used to go to the pictures every week
सूर्य अस्ताउन लाग्दा, हामी त्यहाँ पुग्याँ
We arrived there, just as the sun began to set
हिजो घर् आउन लाग्दा, मैले सबै पैसा हरायो कि भन्ठानेको थिएँ, तर घर् आएर हेर्वा त
खट्टीये रहेछ
Yesterday, as I was coming home, I thought that I had lost all my money,
but when I arrived I had a look and found that it was in my pocket the
whole time

In colloquial speech, the particle -खेरि -kheri is often added to the participle in -दा when it has temporal force:

शहर् जाँदाखेरि when we were going to town
वहाँसित करा गर्दा खेरि while talking to him
काठमाडौंमा बस्दाखेरि when living in Kathmandu

3. The postposition -ले followed by the Imperfect Participle गर्दा means 'because of', 'by reason of' and is the equivalent of the phrase को कारणले

झरिले गर्दा, म आउन सकिन्नै
I couldn't come because of the rain
त्यसैले गर्दा, मैले तिम्रो चिठी पढ्न पाइन्नै
For that reason, I could not read your letter

4. The participle in -दै is morphologically an emphatic form. When it follows the participle in -दा (e.g. गर्दा गर्दै, आउँदा आउँदै), the participle phrase is temporal, but more emphatic than those in the construction discussed in 2 above. In English, such phrases may be translated as 'just as I was doing', 'at the very moment of doing', etc. More often, however, गर्दा गर्दै is simply the equivalent of गर्दा .

सिनेमा हेर्वा हेर्दै, म त भुसुकै निंदाएँछु

I fell asleep right in the middle of the film

यसु प्रकारले विचार गर्दा गर्दै, भानुभक्तले यही श्लोक बनाए

With these very thoughts in mind, Bhanubhakta wrote this verse

नेपालीहरूसँग कुराकानी गर्दा गर्दै, मैले नेपाली सिकें

I learnt Nepali, simply by talking to Nepalis

The Imperfect Participle in -दै may be used by itself as an alternative to the participle in -दा . Thus तिम्रो घर् आउँदै or तिम्रो घर् आउँदै mean more or less the same as तिम्रो घर् आउँदा (-खेरि). हुँदा and हुँदै are frequently used as an alternative of भएर in the sense of 'via'.

म बेलायतबाट दिल्ली हुँदा काठमाडौं जाउँला

I shall probably go from England to Kathmandu via Delhi

5. The participle in -दै followed by the postposition -मा has the sense of 'just because one does'. The subject word of a transitive verb in this construction requires -ले

तिमीले मलाई चोर् भन्दैमा, म चोर् हुन्छुर?

Just because you say I'm a thief, does that make me one then?

उस्तु गर भन्दैमा तिमीलाई गर्नुपर्याँ र?

Just because he told you to do it, did you have to do it then?

6. The construction त्यो गर्दै गर्दैन is emphatic and may be translated 'he absolutely refuses to do'.

त्यो केटा काम गर्दै गर्दैन। एक दम अल्ली छ

That boy just refuses to work. He's really lazy

मैले भनेको त्यो मान्दै मान्दैन। तपाईं नै भन्नुहोस् न

He absolutely refuses to listen to what I tell him. You talk to him

7. The Imperfect Participle in -दै is used to form two continuous tenses:

(a) Present Continuous (discussed in Lesson 5.11) formed by the participle in -दै followed by the verb छ : म गर्दैछु 'I am doing' म गर्दैछैन 'I am not doing'.

(b) Past Continuous, formed by the participle in -दै followed by the verb थियो . म गर्दै थिइन 'I was not doing', म गर्दै थिएँ 'I was doing'.

The HGH forms are: गर्दै हुनुहुन्छु गर्दै हुन्हुन्थ्यो, etc.

तिमी के गर्दै छौ? म किताब पढ्दैछु

What are you doing? I'm reading a book

उ काम गर्दै, गीत गाउँदै थियो

As he was working, he was singing a song

तपाईं रेडियो नेपालबाट समाचार सन्दै हुन्हुन्थ्यो

You were listening to the news from Radio Nepal

As we have already seen, the Present Continuous Tense is frequently used in speech with reference to future action, like the English continuous tense 'I am going next week'. The Simple Indefinite may be used in the same way, while the Future Tense (गर्नेल) expresses doubt and the Infinitival Future Tense (गर्नेछु) expresses great certainty. Compare the following sentences:

म आउने हप्ता भारत जान्छु
 म आउने हप्ता भारत जाँदै छु
 I'm going to India next week
 म आउने हप्ता भारत जाउँला
 I'll probably go to India next week
 म आउने हप्ता पक्कै पनि भारत जानेछु
 I am definitely going to India next week

The continuous tenses of छ- छैदैछ , छैदैथिएँ have the force of 'it still is', 'it still was', 'it obviously is', etc.

मैले अगिलो महीनाको आखिरीतिर काठमाडौंबाट हिँडेको तिमीलाई थाहा छैदै छ
 As you must know, I left Kathmandu towards the end of last month
 आज दिउँसो पानी पर्ने कुरा हामीलाई थाहा छैदै थियो
 We knew of course that it would rain this afternoon

8. The Imperfect Participle in -दो is a verbal adjective, and like other adjectives in -ो has a feminine singular form in -ी (गर्दी gardī), and a plural form in -ा (गर्दा gardā). As in the case of other adjectives agreement for gender and number is made mainly in writing.

Examples of its purely adjectival use are:

चाखलारदो interesting (चाखु 'taste', 'interest')
 ड्रलारदो frightening (ड्रु 'fear')
 आउँदो हप्ता the coming week, next week (an alternative for आउने हप्ता)

9. The Imperfect Participle in -दो is used to form three tenses with the verbs छ, रहेछ, हो acting as auxiliaries:

1. म गर्दोछु, etc.
2. म गर्दोरहेछु, etc.
3. म गर्दोहुँ, etc.

All three tenses possess feminine and plural forms:

उ गर्दीछु, उनी गर्दीछिन्, हामी गर्दाछौं,
 उनीहरू गर्दा छन्, etc.
 उ गर्दी रहीछु, उनी गर्दी रहीछन्, हामी गर्दा रहेछौं
 उनीहरू गर्दा रहेछन्, etc.
 उ गर्दी हो, उनी गर्दी हुन्, हामी गर्दा हौं
 उनीहरू गर्दा हुन्, etc.

The first of these tenses (म गर्दोछु) is an alternative to the Simple Indefinite गर्दु, but is almost entirely restricted to writing and especially poetry. Note the following verse from a poem by the modern Nepali poet, Dharañidhar Koirāla;

नेपाल तिशो मुहुङ्गा हौसिलो
 देखेर मर्दु कि यसै म मर्दु?
 चिन्ता यही चित सताउदै छ।
 आशा निराशातिर धाउदै छ

'Oh Nepal, do I die seeing your laughing face or do I just die (for no reason)? This very grief vexes my heart. Hope turns often to despair'
 धाउनु 'to come frequently'

This tense is rarely found in spoken Nepali.

The second tense (गर्दोरहेछ) indicates surprise, and may be translated 'I see that I am doing', etc. As we have seen this is the usual implication of the Second Perfect form रहेछ .

त्यो मात्ले प्रधानमन्त्रीको घरमा पनि जाँदो रहेछ
 Why, that man even goes to the Prime Minister's house
 टचाक्तीमा घम्न अलि महँगो पर्दो रहेछ
 I see that it is quite expensive to travel by taxi
 नेपाली त राष्ट्रै बोलहुँदो रहेछ। कहाँ सिक्तुभएको नि?
 Why, you speak Nepali quite well. Where did you learn it?

The third tense (म जाँदोहुँ) is conditional, and is used in the subordinate ('if') clause of impossible conditional sentences:

उ आउँदो हो त म जान्नथे
 If he had come, I would not have gone

This construction is the equivalent of those discussed in Lesson 18.3.

उ काम गर्दो हो त बाटेमा मागेर हिँड्ने नै थिएन
 If he had worked, he would not have had to walk the streets begging
 उहिले मसिह-दरबारमा जागीर खाँदो हुँत अहिले मलाई पैसाको दुख हुने नै थिएन
 If I had taken a post in the Singha Darbar, I would not have any money troubles now

जागीर खानु 'to receive (official) employment'

10. The Imperfect Participle in -द is used only in the formation of two tenses which are merely alternative forms of the Simple Indefinite (गर्दु) and the Past Habitual (गर्दै). These alternative forms consist of the participle in -द followed by the positive suffixes of those tenses. The participle and suffixes are written together as one word:

म गर्दछु	ma gardachu
त्यो जाँदछ	tyo jādacha
म खाँदथे	ma khādathē
उनी बस्दथे	unī basdathe, etc.

The alternative forms are in every respect synonymous with the two tenses introduced in earlier lessons (viz. गर्दु and गर्थे), but are almost entirely restricted to the written language, being particularly common in newspaper Nepali.

Vocabulary 19

अन्तमा	antamā	finally, in the end
अल्पी	alchī	lazy
आउँदो	āūdo	coming, next
इतिहास्	itihās	history
ओलन्	orlanu	to descend, to come down
कट्वाल्	kaṭval	Katval (place name)
कमल्	kamal	lotus
कर्कटक्	karkotak	Karkotak (name of a Naga)
कात्न	kātnu	to twine thread, make a lamp
किनाकि	kinaki	because (syn. kinabhane)
घासिदिनु	ghasidinu	to rub in
किराँत्	kirāt	the Kirant people
खुट्टा	khuṭṭā	leg, foot
-खेरि	-kheri	temporal particle used with the imperfect participle
चलन्	calan	usage, use, custom
चिन्ता	cintā	worry, care
चिन्	cirnu	to cleave, to cut through
चोभार	cobhār	Chobhar (place name)
चोर	cor	thief
जागीर् खानु	jāgīr kbānu	to get official employment
जाति	jāti	caste, class, clan
झारी	jhāri	rain, shower
टुप्पा	tuppā	top, summit
टौदह	tōwdaha	Taudaha (name of a lake)
तपस्वी	tapasvī	ascetic, pilgrim
थरी	tharī	sect, group
देवल्	deval	temple (syn. mandir)
धाउन्	dhānu	to come repeatedly
धागो	dhāgo	thread
नाग्	nāg	a Naga (serpent god), cobra

LESSON NINETEEN

निंदाउनु	nidāunu	to go to sleep
निकाल्नु	nikālnu	to take out
निकलन्	niklanu	to go out (syn. niskanu)
निराशा	nirāṣā	disappointment
न्हसिकाप्	nhasikāp	Nhasikap (place name)
पंचमी	pāñcamī	period of five days (see note to text)
पछिल्तर	pachiltira	towards the back, behind
पल्ट	palta	time, turn, occasion
पोखरी	pokhārī	lake
प्रकार्	prakār	sort, kind
यस् प्रकारले	yas prakārlē	in this way
बृहु-धर्म	buddha-dharma	Buddhism
भौक्तिपूर्वक्	bhaktipūrvak	devotedly
भन्दैन्यन्	bhanḍānny	to assume, to think
भान्चन्	bhāncinu	to be broken
भाद्रांड	bhādgāū	Bhadgaon (town in Kathmandu Valley, also called Bhaktapur)
भिक्षु	bhikṣu	beggar, religious mendicant
भुसुक्के निंदाउनु	bhusukkay nidāunu	to fall asleep (suddenly)
मञ्जुश्री	manjuṣrī	Manjushri
मुहुर्दा	muhuṛā	face, countenance
मेला	melā	fair, festival
मोक्षदा	moksadā	Mokshada (name of goddess)
वरदा	varadā	Varada (name of goddess)
विपश्ची बुद्ध	vipashvi buddha	Vipashvi Buddha (name of an ascetic)
विवरण्	vivaraṇ	description, account
वेग् (वेग्)	veg (beg)	speed, force
शाखा	śākhā	branch
श्लोक	śloka	a verse
सताउनु	satāunu	to trouble, vex
समाचार्	samācār	news
सम्मान् गर्नु	sammān garnu	to honour greatly
सरस्वती	sarasvatī	Sarasvati (name of goddess)
साँच्चै	sāccay	really, truly
सङ्ग	sūjbā	recalling, recollection
साँच्चु	socnu	to think, to consider
स्वयंभ	svayambhū	Svayambhu
हासिली	hāsilo	laughing, humorous

Reading Passage

श्री मञ्जुश्री

स्वयंभू डाँड़ाको पछिल्तरको मन्दिर 'मञ्जुश्री' को हो । यहाँ श्रीपंचमीको दिन^१ मेला लागछ । यस देवल्लाई एक थरी सरस्वतीको मन्दिर भनी पूजा गर्छन्, अर्को थरी मञ्जुश्रीको देवल भनी सम्मान गर्छन् । बुद्ध-धर्म मान्नेहरू यस्लाई मञ्जुश्री मान्दछन्^२ । शिव-धर्म मान्ने हिन्दुहरू सरस्वती भन्दछन् । श्रीपंचमीको दिन यहाँ दुवै थरीका मान्ठेहरू पुगछन् । एक थरी मञ्जुश्री अर्को थरी सरस्वती मानी, दुवै थरी नै त्यतिकै भक्तिपूर्वक पूजा गर्दछन् । साँच्चै नै यो अनौठोलागदो कुरा हो किनकि मञ्जुश्री लोगेमान्छे र सरस्वती स्वास्तीमान्छे हुन् । नेपालको इतिहासमा मञ्जुश्रीको ख्रूमान् छ । यिनी सबभन्दा पहिले चीन्बाट आएका हुन् । यिन्तु नै आएर नेपाल-खाल्डो बनाएका हुन् भन्ने प्रचलन् छ । त्यो कथाको विवरण् यस प्रकारको छ ।

नेपाल-खाल्डो पहिले एउटा ठूलो पोखरी रहेछ । यस पोखरीलाई नागपोखरी भन्दछन् । यहाँ विष्वामी बुद्ध भन्ने भिक्षुले आएर कमल रोपेछन् । यस कमलमा स्वयंभू खडा भएछन्^३ । अनि स्वयंभूको दर्शन् गर्न थेरै तपस्वीहरू यहाँ आइपुगे । यो खाल्डो पोखरी छाँदा पनि स्वयंभू पहाइको टुप्पा पानीको माथि नै पथ्यो । यस्लाई देवता भनी दर्शन् गर्न आएका होलान् ।

यिनै^४ 'स्वयंभू' को दर्शन् गर्न चीन्बाट मञ्जुश्री पनि यहाँ आए । स्वयंभूको दर्शन् गरेपछि उन्तु खाल्डोको पानीलाई बाहिर निकाल्ने सूझ गरे । यसभन्दा पहिले उनी चीन्बाट आएर भाद्रगाउँतिरको एउटा डाँडामा बसेका थिए । यहीबाट उन्तु पोखरीको पानी निकाल्ने विचार गरेका हुन् रे । पोखरीको पानी बाहिर निकाल्ने विचार गरी मञ्जुश्रीले दुइवटा पहाइमा अर्थो 'वरदा' र 'मोक्षदा' भन्ने देवीहरू खडा गरे । आजसम्म पनि देवीहरूको पूजा गर्न त्यही पहाइहरूमा मेला लागछ ।

त्यसुपछि मञ्जुश्री आफ्नो विचार अनुसार पोखरीबाट पानी बाहिर पठाउने कामुका लागे । कुन ठाउँमा पानी निकालन सकिन्छ भनी सोचे । अन्तमा उन्तु 'कट्टवाल'^५ भन्ने ठाउँलाई चिरेर त्यहाँबाट पानी निकालन लगाए । त्यो ठाउँलाई 'नहसिकपू' पनि भन्दछन् । यो चोभार डाँडामा पर्दछ ।

मञ्जुश्रीले पहाइलाई चिरेपछि यहाँको पानी ठूलो बेग्ले बाहिरतिर बग्न थाल्यो । सबै नागहरू^६ निकलन लागे । 'कर्कोट्क' भन्ने नाग पनि निस्कन लाग्यो । मञ्जुश्रीले उस्लाई रोकेर 'टौदह' भन्ने पोखरीमा लगी राखे ।

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यसरी पोखरीको पानी निस्केपछि यो खाल्डो एउटा ठूलो ठाउँ बन्यो । अनि मञ्जुश्रीले यो ठाउँमा ठूलो शहर बसाले । उनको नाम्बाट यस्को नाम पनि 'मञ्जुपत्तन'^७ हुन गयो^८ । त्यसुपछि उन्तु यस शहरमा मानिसहरू बसाई एकजनालाई राजा बनाए र आफू चीनमै फक्केर गए ।

यिनै^९ मञ्जुश्रीको नाम्मा पछि एउटा मन्दिर स्वयंभूको पछाडी बन्यो । यहाँ सालुको एक पल्ट श्री पंचमीको दिन मेला लागछ । त्यस दिन मञ्जुश्रीको पूजा गर्दा नेवार स्वास्तीमान्छेरू आफूले कातेको बत्ती, धागो आदि चढाउँछन् र तेल पनि घसिदिने चलन् छ ।

मञ्जुश्रीले पहाइ काटी पानी निकालेर बनाएको खाल्डोको यो शहरलाई पहिले मञ्जुपत्तन भनिन्थ्यो । पछि यहाँ किराँतहरूको^{१०} एक 'शाखा' 'नेपार' जातिका मान्ठेहरू रहन थाले । यिनै नेपारबाट यस ठाउँको नाउँ 'नेपाल' भएको भन्ने कुरा त लेखिसकिएको छ ।

Notes

This short passage in which the legend of Manjushri and the naming of Nepal is recounted, has been slightly adapted from an article written by Chittaranjan Nepali in *Nepali Itihās Paricaya*, published by Ratna Pustak Bhandar. The Bhoddisatva Manjushri is said to have come from China, and to have drained the Nepal Valley by cutting the gorge of Chobhar. A temple dedicated both to Manjushri and the Hindu goddess, Sarasvati, was erected near the hill of Svayambhunath, which now houses the vast stupa.

- śrīpājcāmi:** the spring festival (*vasant-pajcāmi*) which takes place in Phālgun. Sarasvati is worshipped on this day.
- śiva-dharma:** i.e. the branch of Hindus who regard the god Shiva as the most important deity.
- svayambhū:** the name given to several deities, including Bramha, Shiva and Vishnu, and also the Buddha. The Svayambhu stupa is one of the famous landmarks of the Kathmandu Valley.
- yinēy:** the plural of the demonstrative is used for respect.
- nāg:** the serpent gods. *nāg* is now used in the sense of 'cobra'.
- majjupattan:** *pattan* 'city, town'.
- nām . . . huna gayo** 'its name came to be', i.e. 'it was named'.
- kirāt:** the Kirant people are often considered to be the oldest inhabitants of Nepal. This is one of the many theories about the etymology of 'Nepal', which still remains obscure.

Exercise 19a

Translate into English

- मेरो साथीको घर्मा बस्दा बस्दै मलाई जरो आयो ।
- तिमीले ठीक हो भन्दैमा, ठीक हुन्छ र ?

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३. त्यो मान्छे के भन्दै छ? अलि ठूलो स्वरले सबैले सुन्ने गरी भने पो हुन्छ ।
४. उस्ले राजदूतावासुमा काम् गर्दै गर्दै धेरै पैसा कमाएको होला ।
५. दुइ हप्ता अगाडी भैँहवामा हुँदा मैले तिश्रो चिठी पाएको थिएँ ।
६. हाम्रो घरमा कोठा खाली छैंदै छ । अहिले मन् लाग्छ उहिले आऊ ।
७. तपाईं लन्दनमा के गर्दै हुनुहुन्छ त अहिले? म विश्वविद्यालयमा काम् गर्दै छु ।
८. ए दाह, अबेला हुँदै छ । अहिले जान बेस् होला नि ।
९. उस्ले पढ्द्यो हो त जाँचूमा फेलु हुने नै थिएन ।
१०. काठमाडौंमा एक दुइ पटक् टचाक्सीमा धुमेको छु, तर अलि मर्हंगो पर्दो रहेछ ।
११. म सुन्न जाँदाखेरि, तलबाट आवाज् आएको सुन्ने । मैले चोर् घर्भित्र पस्यो भन्ठानी तल हेर्न जाँदा, ढोका लगाएर आउन बिसेको रहेछु ।
१२. उमेर छैंदा त म कोसौं हिङ्गथै तर अहिले त घरै बस्न मन् लाग्छ ।
१३. बीसौं शताब्दीको आरम्भ भारपृष्ठि नेपाली साहित्यले अनेकौं विज्ञवाधाहरू पार् गर्दै विकासको क्षेत्रमा प्रवेश गर्दै^१ ।
१४. उस्ले एकलै जाऊ भन्दैमा तिमीलाई जानुपर्यो र?
१५. यस्तो गर्मी हुन्छ भनेर थाहा पाएको भए त आज दिउसो पौँडी खेल जाने थिएँ ।
१६. त्यो मान्छे के भन्दै छ? म यहाँबाट सुन्न सकिदैन ।
१७. तिश्रो घर् आउंदा, म कुन् बाटोबाट आऊँ?
१८. रामे छ महीनाको लागि बेलायतू आएको थियो र अहिलेसम्म यहाँ छैंदै छ ।

Exercise 19b

Translate into Nepali

1. While in Kathmandu, he used to go to the University Library every day.
2. Because of the rain, there was a landslide. After that the road was closed for three days.
3. How did you learn Nepali? I learnt it by sitting in teashops and talking to Nepalis.
4. Just because he told you to go home early, did you have to go?
5. That boy just refuses to work. If he does not learn to read and write English, he certainly will not get a job.
6. As I was going to my office this morning, I met your young brother. I see he's working in the State Bank these days.
7. While working in India, he must have earnt a lot of money. I want to go there too.
8. When I was young, I used to be able to get to my village in two hours. Now as I walk along the road, I have to rest. For that reason, it now takes me three hours.
9. Just because he told you to buy this book, did you have to buy it?
10. While I was listening to the Prime Minister's speech, I dropped off to sleep.

¹ārambha 'beginning', vighnavādhā 'obstacle', pār garnu 'to cross', vikāsko kṣetra 'the field of progress'.

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Exercise 19c

Translate into English

उनी घर् बनाउने काम् माले ; मञ्जुश्रीले नेपाल्-खाल्डो बनाएका हुन् भन्ने प्रचलन् छ; बुवाले भन्नुभएको त्यो मान्दै मान्दैन ; पहिरो जाने करा यिनीहरूलाई थाहा छैंदै थियो ; त्यसैले गर्दा, म जान सकिनँ ; लन्दनमा बसेको बेला वहाँले धेरै काम् गर्नुभयो ; धूत मान्छेको कुरामा विश्वास् गर्नुपर्दैन ; अलि चाँडै जानुभए त हुन्थयो ; मैले उस्लाई नेपाली पढ्ने सल्लाह दिएँ ; हामीले एउटा सानो कोठा बहाल्मा लियौँ ; मलाई बिदा देउ न ; उस्ले काम् गरोसु कि नगरोसु , जाँचूमा सफल् हुनेछ ; उस्ले ज्यान् गए मानेन ।

LESSON 20

1. The Absolutive Participle

The Absolutive Participle, which is used in the formation of compound verbs and certain compound tenses, is formed by adding the suffix -इ to the base of verbs belonging to groups (i) and (ii) and to the secondary base of verbs belonging to other groups:

गरि-	खाइ-	दिइ-	धोइ-	बिर्सि-	आइ-
gari-	khai-	dii-	dhoi-	barsi-	ai-

The verbs हनु and जानु have two absolutive participles:

- | | |
|--------------|--------------|
| 1. जाइ- jai- | 2. गाइ- gai- |
| 1. होइ- hoi- | 2. भइ- bhai- |

The Absolutive Participle, the suffix of which is written with a short -i, should be distinguished from the Conjunctive Participle, the suffix of which is written with a long i.

Conj. Part. गरी gari Absol. Part. गरि gari-

The Absolutive Participle is always compounded with another verb. It can never stand alone. It therefore has no negative or HGH forms.

2. The Absolutive Participle is used in the formation of a number of continuous ('I am doing', 'I was doing', etc.) tenses, and frequentative ('I keep on doing', 'I kept on doing') tenses and participles. These are all formed by the Absolutive Participle followed by the various tenses of the verb रहनु rahanu 'to remain'. The most commonly encountered forms are given in the following list:

(a) Present Frequentative (Abs. Part. and Simple Indef. of रहनु)
म गरिहन्छु ma garirahanchu

I keep/shall keep on doing

(b) Past Habitual Frequentative (Abs. Part. and Past Hab. of रहनु)
म गरिहन्थे ma garirahanthé

I used to keep on doing

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- (c) Past Frequentative (Abs. Part. and Past of रहनु)
म गरिरहें ma garirahé
I kept on doing
- (d) Present Continuous (1) (Abs. Part. and 1st Perf. of रहनु)
म गरिरहेको छु ma gariraheko chu
I am doing
- (e) Present Continuous (2) (Abs. Part. and 2nd Perf. of रहनु)
म गरिरहेछु ma garirahechu
I am doing
- (f) Past Continuous (Abs. Part. and 1st Plup. of रहनु)
म गरिरहेको thié
म गरिरहेको थिएँ I was doing
- (g) Future Continuous (Abs. Part. and Future Perf. of रहनु)
म गरिरहेको हुला ma gariraheko hulā
I (probably) shall be doing
- (h) Continuous Participle (1)
गरिरहांदो garirahāndo
while doing/as I am/was doing
- (i) Continuous Participle (2)
गरिरहेको gariraheko
while doing/as I am/was doing

Tenses (d) and (e) are in free variation with each other. There is no difference in the meaning.

3. The continuous tenses (d), (e) and (f) express continuous action like the English tenses 'I am doing', 'I was doing', etc., and may be used in place of the continuous tenses म गर्दै छु and म गर्दैथिएँ which were discussed in Lesson 19. The use of one set of tenses or the other is a matter of personal choice, and both are equally common. Thus म किताब पढिरहेको छु or म किताब पढिरहेथु mean exactly the same thing as म किताब पढ्दै छु. Similarly उ गीत गाइरहेको थियो means exactly the same thing as उ गीत गाउँदै थियो.

Feminine and Plural forms of the continuous tenses are commonly used in the written language and are optional in the spoken language. The rules are the same as those for the First Perfect and Pluperfect Tenses (Lesson 13) and the Second Perfect Tense (Lesson 16). Thus:

- मेरी बहिनी लगा सिइरहेकी छु
My sister is sewing her clothes
- सिउनु siunu 'to sew' is a group (v) verb like पिउनु
- मेरी दिवी भात् पकाइरहेकी थिइन्
My elder sister was cooking dinner

किसानहरू धान् रोपिरहेका थिए

The peasants were planting paddy in the fields

4. The HGH forms of all the tenses listed above are as follows:

(a) गरिरहनुहुन्छ	garirahanuhuncha
(b) गरिरहनुहुन्थ्यो	garirahanuhunthyo
(c) गरिरहनुभयो	garirahanubhayo
(d) गरिरहनुभएको छ	garirahanubhaeko cha
(e) गरिरहनुभएछ	garirahanubhaecha
(f) गरिरहनुभएको थियो	garirahanubhaeko thiyo
(g) गरिरहनुभएको होला	garirahanubhaeko holā

मेरो बबा थार्काई मारिरहनुभएको छ

My father is resting

तपाईं के गरिरहनुभएको थियो

What were you doing?

5. In the above tenses and participles, the verb **राख्नु rakhnu** is sometimes used as an auxiliary in place of **रहन्**.

म गरिराखेको छु	ma garirākheko chu	I am doing
गरिराखेको	garirākheko	while doing

This is largely a feature of the spoken language and is rarely found in written Nepali.

6. The tenses discussed above are illustrated in the following sentences. Note that -ले is sometimes used with 3rd person forms of transitive verbs:

बस नआएसम्म म यहीं बसिरहन्तु

I'll keep sitting here until the bus comes

उ जहिले पनि जुवा खेलिरहन्थ्यो

He always used to keep on gambling

घर् आउने चित्तिकै मैले उपन्यास् पढन् शुरू गरेँ, र नसिद्धिएसम्म पढिरहें

As soon as I got home, I started reading the novel and went on reading it until it was finished

डाक्टरले मलाई औषधि खाइराख्नु भनेका थिए

The doctor told me to keep taking the medicine

आज बस्-चालकहरूले हड्डिताल् गरिरहेका छन्

The bus drivers are on strike ('are striking') today

रामे कहाँ छ? ऊ त्यहाँ उभिरहेलु

Where is Rame? He's standing over there

आज मेरो टाउको एक दम् नराप्रोसित दुखिरहेको छ

I've got a terrible headache today ('my head is aching')

दिन् भरि हावा चलिरहेको थियो र साँझ पनासाथ् पानी पर्न थाल्यो

The wind was blowing all day long and as evening fell it began to rain

छानाबाट झण्डा [फ्रूफराइरहेको]थियो

The flag was flying from the roof

7. The continuous participles are illustrated in the following sentences:

म बाटो काटिरहाँदा, दुर्कुले मलाई झाँडै कुचेको

As I was crossing the road, a truck almost knocked me over

नदी तर्नलाग्ना, त्यो अचानक् चिल्लेर लड्चो

Just as he was crossing the river, he slipped and fell

डाँडाको टुप्पाबाट हाम्रा साथीहरूले नदी तरिरहेका हामीले देख्यौं

From the top of the ridge, we could see our friends crossing the stream

8. In earlier lessons, we have met a number of compound verbs like **लाइहेर्नु laihernu** 'to try on (clothes)', **आइपुग्नु aipugnu** 'to arrive', etc., which are made up of two verbs, the first of which is in the form of the Absolutive Participle. The two verbs compounded in this way convey a single idea. Such verbs must be learnt as separate items of vocabulary.

Other types of compound verbs, in which the first element is the Absolutive Participle, are as follows:

- (a) those of which the second element is the verb **दिनु** implying that the action is performed on behalf of someone else, or that the action is sudden or final. For example:

लेखिदिनु	lekhidinu	to write for someone
खसालिदिनु	khasalidinu	to post (a letter) for someone
गरिदिनु	garidinu	to do for someone
खाइदिनु	khaidinu	to eat up

शहर् जाँदाखेरि, मेरो चिठी खसालिदेउ न

When you go to town, post my letter for me

डाक्टर साहेबले औपूर्धि लेखिदिए

The doctor wrote me out a prescription

तिप्रो काम् मै गरिदिन्छु

I'll do the work for you

धेरै भोकाएको हुनाले, केटाले सबै भात् खाइदियो

The little boy was so hungry that he ate up all the rice

- (b) those of which the second element is the verb **हाल्नु hālnu** 'to put in, to pour', which adds a certain amount of emphasis. In colloquial speech, there is in fact little difference in the meaning of the simple verb and that of the verb compounded with **हाल्नु**

लुगा मैले भयो। भोलि म धोइहाल्छु

The clothes are dirty. I'll wash them through tomorrow

वहाँलाई थाहा छैन होला। वहाँको अहु गएर म भनिहाल्छु

Perhaps he doesn't know. I'll go to his office and tell him

म एक छिन्मा आइहाल्यु
I'll come in just a moment

Note also the expression भइहाल्यो **bhaihālyo** (often written and pronounced भैहाल्यो **bhayhālyo**) which means 'never mind', 'let it pass'.

(c) those of which the second element is the verb सक्नु (e.g., गाइसक्नु **gaisaknu**, मरिसक्नु **marisaknu**, etc.), which implies that the action is completed once and for all. In general, only the Simple Past and the Perfect tenses are used.

सिनेमा शुरू भइसक्यो
The film has already started
हास्त्रो बूढो नोक्रू मरिसक्यो
Our old servant has (just) died
काम् तसिदिसक्यो, म जार्जे अहिले त?
All the work is finished, sir. May I go home now?
म नेपालमा हुँदो हुँत अहिले सुतिसक्को हुँन्थै
If I were in Nepal now, I would be (already) fast asleep

The I-Stem verb सकिनु **sakinu** is frequently used in the sense of 'to be finished', 'to be over'.

त्यो काम् त सकियो
Well, that job's over

Note also the expression बजिसक्यो **bajisakyo** 'it's already . . . o'clock':

चारू बजिसक्यो। मलाई त जानुप्यो
It's already four o'clock. I must be off now

(d) two verbs of which the second element is लाग्नु

जाइलाग्नु **jailagnu** 'to go for, to attack'
आइलाग्नु **ailagnu** 'to come for, to attack'

Note that the Absolutive Participle जाइ- (and not गइ-) is used in this compound.

आइलाग्नेमाथि जाइलाग्नुपछि
One has to go for one's attacker (a proverb)

9. The 'royal honorific'

As the name implies, the 'royal honorific' forms are used mainly when addressing or talking about royalty, especially the royalty of Nepal. The second person forms may also be used for people to whom particular respect is due, but nowadays the HGH is preferred in this case. In historical works, the MGH (उनी, यिनी, तिनी) is often used for dead royalty, but it is now the practice in Nepal to use the 'royal honorific' forms for all the ancestors of the Nepalese royal family.

The 'royal honorific' consists of the absolute participle followed by the auxiliary verb बक्सनु **baksanu** (or in some cases बक्सिनु **baksinu**).¹ The same form is used for both second and third persons. The honorific word हजूर **hajür** acts as a 2nd and 3rd person pronoun.

The following forms of the 'royal honorific' are in common use. Note that -ले is added to the subject of transitive verbs:

Infinitive	गरिबक्सनु	garibaksanu
Simp. Indef. Aff.	गरिबक्सन्ठ	garibaksancha
Simp. Indef. Neg.	गरिबक्सन्न	garibaksanna
Simp. Past	गरिबक्स्यो	garibaksyo
Simp. Past Neg.	गरिबक्सेन	garibaksena
Habit. Past Aff.	गरिबक्सन्थ्यो	garibaksanthyo
Habit. Past Neg.	गरिबक्सन्थ्यो	garibaksannathyo
Imperative/Injunctive	गरिबक्सियोस्	garibaksiyos
Infinit. Part.	गरिबक्सिने	garibaksine
1st Perf. Part.	गरिबक्सेको	garibakseko
2nd Perf. Part.	गरिबक्से	garibakse

The 'royal honorific' of हनु is formed with the absolute participle होइ . Thus: होइबक्सनु **hoibaksanu**, होइबक्सन्ठ **hoibaksancha**, etc. A number of special honorific words and phrases are used in the context of the 'royal honorific', such as:

सवारी होइबक्सनु	savārī boibaksanu	to go
ज्युनार् गरिबक्सनु	jyunār garibaksanu	to eat/drink
अनुसरण गरिबक्सनु	anusaran garibaksanu	to follow

The King of Nepal is often referred to as मौसूफ् **məwsūph** or मौसूफ् सरकार् **məwsūph sarkār**, or simply as श्री ५ **śrī pāc** ('five times lord'). The latter term is used before the titles of all the members of the Nepalese royal family:

श्री ५ महाराजाधिराज्	the King of Nepal
श्री ५ बडा राजारानी	the Queen of Nepal
श्री ५ युवराजाधिराज्	the Crown Prince of Nepal

For example, the present King of Nepal has the following title:

श्री ५ महाराजाधिराज् विरेन्द्र वीर विक्रम शाह देव
śrī pāc mahārājādhirāj birendra vīr vikram śāh dev

Formerly, the Rānā Prime Ministers of Nepal took the title श्री ३ **śrī tīn**. The kingdom of Nepal is referred to as अधिराज्य **adhirājya**.

¹ बक्सनु is derived from the Persian verb *bakhshidan* 'to bestow'. The language of the Nepalese court and the jargon of the law courts abound in words of Persian origin, inherited from the Indian Mughal administration.

हजुरले चिया ज्युनार् गरिबकसन्तु?

Will you have some tea, Your Majesty?

श्री ५ बाट हुक्म भयो (lit. 'an order came about from . . .')

An ordinance was issued by the King

महाराज्, मेरो अनुसरण् गरिबकिसयोस्

My lord, please follow me

श्री ५ दुइ हाप्ताका लागि पोखरा सवारी होइबकसन्तु

His Majesty is going to Pokhara for two weeks

आज श्री ५ महाराजाधिराज् बाउन्नौ वर्ष प्रदेश् गरिबकस्यो

Today His Majesty entered his fifty second year

श्री ५ को सर्कारले यो घोषणा गरेको छ

His Majesty's government has made the following announcement

10. The construction with -जेल् -jel 'as long as', 'until'

The particle -जेल् -jel 'as long as', 'while' is added to the secondary base of the verb which is extended by the syllable ऊँ -ūp (or rarely ऊँ -ip). The form of the verb is invariable. Transitive verbs in this form require -ले.

मैले गहूँजेल्	møyle	garūpjel	as long as I do/did
तिमी बसूँजेल्	timi	basūpjel	as long as you stayed/stay
उसूले धोउँजेल्	usle	dhoūpjel	as long as he washes/washed
हामी आऊँजेल्	hāmī	āūpjel	as long as we come/came

The negative is formed with the negative prefix न- and has the sense of 'until I do/did', etc.

उसूले नगरूँजेल्	usle	nagarūpjel	until he does/did
म नआऊँजेल्	ma	naāūpjel	until I come/came

The tense of the verb in the English translation depends on the context

मैले यहाँ काम् गरूँजेल्, राम्रो तलब् पाउँछु
As long as I am working here, I'll earn a good salary

म पानी लिन जान्छु। म फर्केर नआऊँजेल् यहाँ बसिराख्नु

I'm going to get some water. Sit here till I come back

किताब् नलेखिसकूँजेल् लेखकलाई संतोष् भएन्

The writer was not content until he had finished writing his book

Note also यतिज्जेल् *yatijnjel* 'during this time', 'meanwhile', and त्यतिज्जेल् *tyatijnjel* 'during that time', 'meanwhile'.

The construction with -जेल् is exactly the equivalent of that involving the Second Perfect Participle followed by -सम्म (Lesson 16), the latter being by far the most common. The above sentences could be equally well written:

मैले यहाँ काम् गरेसम्म राम्रो तलब् पाउँछु।

म फर्केर नआएसम्म यहाँ बसिराख्नु।

किताब् नलेखिसकेसम्म लेखकलाई संतोष् भएन्।

The construction with जेल् is now used rather infrequently, the one with -सम्म being preferred.

Vocabulary 20

अध्यक्ष	adhyakṣa	chairman, leader
अपराह्न	aparāhṇa	afternoon (literary)
अभिनन्दन्	abhinandan	greeting, welcome
अभिवादन्	abhivādan	greeting, salute
अरुणोदय	arunodaya	daybreak
अवसर्	avasar	interval, time, occasion
आयोजना	āyojanā	plan, function
आरोग्य	ārogya	good health, freedom from disease
आस्था	āsthā	devotion
आस्थापूर्ण	āsthāpūrṇa	devoted(ly)
उच्च-पदस्थ	ucca-padastha	high-class, top
उड्नु	uṭnu	to fly
उल्लास्	ullās	joy, delight
उल्लासमय	ullāsmaya	joyful
कतै कतै	katāt katāy	here and there, everywhere
कर्मचारी	karmacārī	civil servant
कामना	kāmanā	good wishes, congratulations
क्षेत्र	kṣetra	field (of study, etc.), area
घाँस्	ghāśi	grass
घाँसी	ghāśī	grass-cutter
घोषणा	ghoṣaṇā	announcement
चढाइनु	caṭbainu	to be offered up
चक्र	carko	harsh (of sun)
चालक्	cālak	driver
छहारी	chahāri	shade
छाना	chānā	roof
जर्गी	jaṅgi	military (adj.)
जता ततै	jatā tatāy	here and there, everywhere
जुवा खेल्नु	juvā khelnu¹	to gamble
जुनाफ्	junāph	presence (royal hon. word)
झण्डा	jhāṇḍā	flag
झीगा	jhīṅgā	a fly
टकचाउनु	takryāunu	to present
झुल्नु	dułnu	to stroll, walk
तलब्	talab	wages
तयार्	tayār	ready
तिब्बत्	tibbat	Tibet (syn. bhot)

¹v pronounced like English w.

तोप्	top	cannon, gun
दिवस्	divas	day, a special day
दीर्घायु	dirghāyu	long life
धुलो	dhulo	dust
ध्वनित् गर्नु	dhvanit garnu	to sound, be sounded
नत्र	natra	otherwise, if not
नदी	nadī	river
नर्-नारी	nar-nārī	men and women
निजामती	nijāmatī	civil, civilian
न्यायाधीश्	nyāyādīsh	justice, magistrate
पञ्च	pajc	member of a panchayat
परेवा	parevā	dove, pigeon
पुनीत्	punīt	sacred, auspicious
पुष्प	puṣpa	flower
पुष्प-गुच्छा	puṣpa-gucchā	bunch of flowers
प्रति	prati	before, by, <i>per</i>
प्रधान्	pradhān	chief, main, head
प्रवेश् गर्नु	praveś garnu	to enter
प्रहरी	praharī	guard
बाजाउनु	bajāunu	to make sound, to strike
बाउन्नौं	bāunnōw	fifty-second
भक्ति	bhakti	devotion
भक्तिपूर्ण	bhaktipūrṇa	devotedly
भक्तिभावना	bhaktibhāvana	sentiments of devotion
-भर्	-bhar	throughout (syn. bhari)
भाग्	bhāg	part, region (of a country)
भूमि	bhūmi	land
भेग्	bheg	nearby, neighbouring
भेग् र विश्व	bheg ra viṣva	near and far
संच	majc	stage
सज्दूर	majdūr	labourer
मन्त्रीगण्	mantrīgaṇ	ministers
महाकाली नदी	mahakāli nadi	Mahakali River
माल्यापन्	mālyārpān	garlanding
मेची नदी	mecī nadi	Mechi River
मैदान्	moydān	plain, the plains
राज्यसभा	rājsabha	Royal Council, State Council
राष्ट्रनायक्	rāstranāyak	head of state
रिभ्याली	ribhyālī	reveille
वर्गीय	vargīya	class (adj.)
विशेष्	viṣeṣ	special
विशेष्-आस्था	viṣeṣ-āsthā	special devotion
विश्व	viṣva	universe, world

LESSON TWENTY

शाही	jahi	royal
संगठन्	sangat̄han	assembly, organisation
संपन्न	sampanna	completed, accomplished
सदस्य	sadasya	member
समारोह	samāroh	celebration
समिति	samiti	committee
सम्मान्	samān	honour, respect
सरकार्	sarkār	government
सलामी	salāmī	a salute
सिउनु	siunu	to sew
सुख्नु	sukhnu	to dry up
सेना	senā	army
सोल्लास्	sollas	with great pleasure
सैनिक	søynik	military (adj.), soldier (noun)
स्थायी	sthāyi	standing, acting
हार्दिक	hardik	heartfelt

Reading Passage

श्री ५ को बाउन्नौं शुभजन्मोत्सव

सोल्लास् संपन्न

अधिराज्यभर् भक्ति-र आस्थापूर्ण अभिनन्दन् समारोह

कार्यालय प्रतिनिधि^१। काठमाडौं ज्येष्ठ, ३० गते

राष्ट्रनायक् श्री ५ महाराजाधिराज् महेन्द्र वीर विक्रम् शाह देव एकाउन्नौं वर्ष पूर्ण गरी बाउन्नौं वर्ष प्रवेश् गरिक्नेको पुनीत् उपलक्ष्यमा आज नेपाल अधिराज्य भर् मौसूफ सरकारको शुभजन्मोत्सव विशेष्-आस्था र भक्तिभावनाका साथ् विभिन्न कार्यक्रमहरूको आयोजना गरी मनाइयो^२।

आजको उल्लासमयै दिवसुमा^३ देशका समस्त भेग् र विश्वका विभिन्न भाग्मा बस्ने राजभक्त नेपालीहरूले राष्ट्रनायक् श्री ५ महेन्द्रको दीर्घायु र आरोग्य कामनाका साथ् मौसूफका तस्वीरमा माल्यापण् र अभिवादन् गरे।

आज बिहान अरुणोदयका साथ् भीमसेन् स्तम्भबाट^४ शाही सेनाले रिभ्याली बाजाएर शुभजन्मोत्सवको हार्दिक उल्लास् ध्वनित् गर्ने।

राससु^५ अनुसार् श्री ५ महाराजाधिराज् सरकारको ५२ औं शुभजन्मोत्सवको उपलक्ष्यमा आज अपराह्न शाही सैनिक् मंचमा एक् विशेष् समारोहका बीच् मौसूफ सरकारको तस्वीरमा माल्यापण्

तथा पृष्ठ-गुच्छहरु चढाइयो ।

सो अवसरमा^६ श्री ५ महाराजाधिराज् सरकारको सम्मानमा शाही सलामी चढाउनाका साथै ३१ तोपको सलामी पनि टक्राइएको थियो ।

सो अवसरमा ५२ सेता परेवाहरु पनि उडाइएका थिए । साथै श्री ५ महाराजाधिराज् सरकारको जुनाफ्मा मौसूफ् सरकारको ५२ औं शुभजन्मोत्सवको उपलक्ष्यमा तयार् गरिएको अभिनन्दन पत्र^७ र उपहारहरु नारायण्हिटी राजदर्बारमा^८ चढाउन पठाइयो ।

सो अवसरमा प्रधानमन्त्री श्री कीर्तिनिधि बिष्ट, प्रधानन्यायाधीश श्री रत्नबहादुर बिष्ट, मन्त्रीगण, समारोह समितिका अध्यक्ष श्री रंगनाथ शर्मा, राजसभा स्थायी समिति तथा राष्ट्रीय पञ्चायत्रका सदस्यहरू^९, निजामती, जंगी, तथा प्रहरीका उच्च-पदस्थ कर्मचारीहरूले मौसूफ् सरकारको तस्वीरमा माल्यार्पण तथा पृष्ठ-गुच्छहरु चढाउनुभएको थियो ।

साथै मौसूफ् सरकार प्रति^{१०} अभिवादन् टक्राउन शाही सैनिक मंच अगाडी पञ्च तथा वर्गीय संगठनहरुका सदस्यहरु, विद्यार्थीहरु, स्काउट तथा नर-नारीहरु भेला भएका थिए ।

Notes

This passage, taken from the Gorkhapatra, is a fairly straightforward account of the celebrations held for the late King Mahendra's 52nd birthday. The language, which is highly Sanskritised, is typical of many articles in modern Nepali newspapers, and although it would be difficult for uneducated villagers to understand, most of the words (that one hears constantly repeated on Radio Nepal) would be familiar to moderately educated Nepalis. The events described in the article took place in 1971 A.D.

1. *kāryālaya pratinidhī*: 'staff-reporter'. *kāryālaya* is a commonly used 'official' term for 'office' (syn. *adda*).
2. *subhajanmotsava . . . manāiyō*: 'having done a project of various programmes, the birthday was celebrated', i.e. it was celebrated with a number of arranged programmes.
3. *ka sāth*: 'with', 'along with'.
4. *divas*: a special day on which a particular event is celebrated.
5. *bhimse stambha*: 'the Bhimsen Column', popularly referred to as धरहरा *dharahrā* – a prominent landmark of Kathmandu.
6. *rāsas*: an abbreviation for राष्ट्रीय समाचार समिति *rāṣṭriya samācār samiti* 'the National News Agency'.
7. *so avasarmā*: 'on that occasion'. *so* in certain phrases may be used as a demonstrative (syn. *tyo*) or as an adverb meaning 'thus'.
7. *abhinandan patra*: 'letters of greeting'. *patra* is a literary synonym of *cīthi*.

8. The Narayanhit Palace in the centre of the old town of Kathmandu is the traditional residence of the Nepalese Royal Family.
9. *rāṣṭriya pāncāyat*: 'the state panchayat'. Nepal is governed by a 'partyless panchayat system'.
10. *prati*: a Sanskrit word, used as a postposition in literary Nepali, in the sense of 'towards', 'in front of', 'for the sake of'. As a prefix it denotes 'per', e.g. प्रति घण्टा 'per hour', प्रति दिन् 'per day', दिन् प्रतिदिन् 'every day'.

Reading Passage 2

The following passage is an extract from a short story, entitled *Bihā*, by Pandit Vishveshvar Prasad Koirālā. When he hears that the elderly Subbā Kāṭak Bahādūr is to marry a young, fourteen-year-old girl, the author reflects upon the subject of marriage. Supplementary vocabulary is given at the end of the passage.

बिहा

सुब्बा कट्क बहादुरले १४ वर्षकीलाई^१ बिहा गरेर घर् लिएर आए ।

भन्नुपर्ने कुरा यत्ति हो, र कट्क बहादुरलाई नचिन्ने मानिसू योभन्दा धेरै कुरा सुन्न पनि चाहैदैनन् । तर मलाई^२ १४ वर्षकी भन्नासाथ, केटीको विषयमा जान्ने रहर् लाग्छ । सुब्बा कट्क बहादुर निश्चय नै छिपिएका होलान्^३ । मैले सानो उमेरको सुब्बा देखेको छैन । भरसकू यो उन्को अर्को बिहा हो । पहिलेकी दुलहीबाट दुइवटा छोरा होलान्, र उसको मृत्यु भएपछि, यिन्ले १४ वर्षकीलाई बिहा गर्ने विचार गरेका होलान्^४ कट्क बहादुरलाई त के छ? बिहाको क्षेत्रमा खरगु र निपूण भइसकेका मानिसलाई^५ दिनभरी कलभू घस्ता^६ र अडाका साथी-भाइसंग खेल-ठट्टा गर्दा, शायद नै १४ वर्षकी हरिमति^७ को^८ ध्यान् आउँदो हो । तर हरिमति, भखरै १४ वर्षकी, बिहाको अर्थ बुझ नसक्ने उमेरमै बिहाको अनुभव गर्न थालेकी हरिमतिको कुरा नै भिन्नै होला ।

मैले एउटा बिहा देखेको छु । म जन्तीपट्टि^९ थिए । हामीहरूलाई चार् बजेको निम्ता थियो, तर जन्ती सात बजे भन्दा पहिले निस्केनन् । हामीहरू बाहिर बसी बरी जन्ती निकाले उच्चोग्मा थियौं तर दुलहाले नै अबेर लगाए । उनी सिंगार^{१०} पारिरहेका छन् रे । बिहाको अवसरमा एक चोटि सिंगारिने मौका पाइन्छ भनी हामीहरू चुप्प लागी उन्को प्रतीक्षा गरिरहेका थियौं । मैले दुलहालाई देखेको थिइन्तै कस्ता होलान् । गाउँका स्वास्तीमानिसहरू पनि आएर उभिरहेका थिए । तिनिहरू पनि दुलहालाई हेठैन् रे कस्ता होलान् । दुलहा भन्नासाथ^{११} २०, २२ वर्षको युवकको कल्पना हुन्

थाल्दछ, र ती ग्रामीण रमणीहरू पनि यस्तै दुलहाको कल्पना गरी, हेन उभिरहेका होलान् । धेरै बेरपछि ढोकातिर खल्वली भयो । 'दुलहा आए, दुलहा आए' भनेर, सबू उतातिर ओइरिन लागे, तर मैले चिन्न सकिनै कुन्चाहिने^{१०} दुलहा हुन् । सबू छिपिएका उमेरका मानिसहरू ढोकाबाट बाहिर निस्के । तेसो ठम्याउन नसके पनि पहिरन्ते ती कालो कोट्ट लाउने नै दुलहाहुन् भगिठानें^{११} न भन्नै तिनी रहेछन्^{१२} । अफ्नो खुरी र सुखलाई नदेखाउँ भन्दा भन्दै पनि,^{१३} उन्को चलाई र बोलाईसे नै तिनी दुनियाँको सबै भन्दा सुखी मानिसु जस्ता देखियच्यो । ठीक आठ बजे जन्मी घर्भाट बाहिर निस्क्यो । दुलहा हात्तीमा चढे औं हामीहरू पैदल हिँड्यौं । मलाई दुलहा देखेनासाथ दुलहीको ध्यान आउन् थाल्यो । दुलही पनि त्यस्तै ३५, ४० की ढोकाबाट निस्की भने मेरो सारा उत्साह व्यर्थ हुनेछ । तर सानी १४ वर्ष निस्की भने? मैले त्यो हात्तीमा चढेको दुलहातिर हेरें र म नजीकै हिँड्ने एउटा भद्र मानिसलाई सोधें 'दुलहाको यो पहिलो बिहा हो?

उन्ले उत्तर दिए । 'अहैं' ।

पैलेकी दुलही नि?^{१४}

'उ मरेर त ई अकर्णे बिहा गर्न हिँडेका । इन्की पैलेकी दुलहीबाट, दुइऔं छोरा छन् । घर्मा स्वास्नीमानिसु न भएर, घर न चल्ने, तेस्मा पनि छोराहरूलाई हेरिदिने कोई नहुँदा, इन्ले बिहा गर्नुपरेको ।'

दुलहापट्टिबाट निश्चन्त भई, म दुलहीको कल्पना गर्न थालें । दुलहाको त घरू चलाउनु थियो^{१५} र ती साना साना केटाकेटीहरूलाई हेरिदिने मानिसु ल्याउनु थियो र बिहा गरे । तर यिनुको घरू चलाउने र यिनुका छोराछोरीलाई हेरिदिने आउने दुलही कस्ती होलिन्? ती निश्चय नै बढेकी होलिन्^{१६} न त्र कसरी घरू चलाउनु, कसरी छोराछोरीलाई हेरिन? म दुलहीको विषयमा पनि निश्चन्त भएँ र दुलहीको घर्मा पुने बखतमा^{१७} मलाई फेरि उत्साह आउन थाल्यो । नाच्गान्मा र वहाँको उत्साहमा म पनि खूबू शामिल भएँ र दुलही निस्क्ने बखतमा हत्पतर्द मण्डपमा आएँ । गाउँका स्वास्नीमानिसुहरूले मण्डप बेरिएको थियो । तिनीहरू कस्ती दुलहीको कल्पना गरिरहेका होलान्? २५, ३० वर्षकी, घर्को कामू चलाउन निपुण, दुलहाको सारा व्यवहारलाई थाम्ने दुलहीको कल्पना गरिरहेका होलान्? म त यस्तै दुलहीको कल्पना गरिरहेको थिएँ, तलदेखि माथिसम्म रातो लुगाले छोपिएकी एउटी सानी बालिकालाई डोरचाउँदै ठेल्दै दुइ तीन् स्वास्नीमानिसु मण्डपमा पुगे । यहाँ पनि मेरो कल्पनाले मलाई धोका दियो । म वहाँको उत्साहदेखि विरक्त भाएँ । मैले विचारू गर्न सकिन्ने

LESSON TWENTY

कसरी यी १४ वर्षकी कलिली बालिकाले दुलहाको घरू थाम्लिन् र उन्का छोराहरूको हेर-विचार गर्न सकिलन् । म यी बालिकाका विषयमा गम्न थालें, यिनी दुलहाको घर्मा कसरी बस्लिन्, यिन्को र दुलहाको कस्तो संबन्ध रहला? अहिले यिनी के सोञ्च थालेका होलिन् इत्यादि । त्यसपाँच मैले कुनै बिहामा जाने साहस गरिनै । मलाई अब पनि बिहा हेन्ने रहरू लारदैन ।

Supplementary vocabulary for Reading Passage 2

अनभव्	<i>anubhav</i>	experience, feeling
अबैर लगाउनु	<i>aber lagāunu</i>	to delay, hang around et cetera
इत्यादि	<i>ityādi</i>	answer
उत्तर	<i>uttar</i>	joy, peace of mind
उत्साह	<i>utsāh</i>	effort, industry
उच्चोग	<i>udyog</i>	fall headlong, drop
ओइरिनु	<i>oirinu</i>	and, but
आौ	<i>au</i>	unripe, slender
कलिलो	<i>kalilo</i>	clever, smart
घर्गु	<i>khaggu</i>	noise, fuss
खल्वली	<i>khalbalī</i>	to ponder
गम्न	<i>gamnu</i>	village (adj.), rustic
ग्रामीण	<i>grāmīṇ</i>	to drag, push (a pen)
घस्नु	<i>ghasnu</i>	be surrounded
घेरिनु	<i>gberinu</i>	actions, behaviour
चलाई	<i>calai</i>	to be silent
चुप्प लानु	<i>cuppa lāgnu</i>	to be getting on (in years)
छिपिनु	<i>chipinu</i>	wedding party (of groom)
जन्ती	<i>janti</i>	joke
ठट्टा	<i>ṭhatṭā</i>	to make up one's mind
ठम्याउनु	<i>ṭhamyāūnu</i>	to push, shove
ठेल्नु	<i>ṭhelnu</i>	to lead (by a rope)
डोरचाउनु	<i>doryāunu</i>	on top of that, in addition
त्यस्माथि पनि	<i>tyasmāthi pani</i>	to support, sustain
थाम्न	<i>thāmnū</i>	to deceive
धोका दिनु	<i>dhokā dinu</i>	attention
ध्यान्	<i>dhyān</i>	dancing and singing
नाच्गान्	<i>nācgañ</i>	experienced
निपुण्	<i>nipuṇ</i>	invitation
निम्ता (निम्तो)	<i>nimtā (nimto)</i>	unworried, carefree
निश्चन्त्	<i>niscint</i>	on the side of
-पट्टि	<i>-patṭi</i>	clothes, dress
पहिरन्	<i>pahiran</i>	

प्रतीक्षा गर्नु	pratikṣā garnu
बखत	bakhat
बढेको उमेर	bāheko umer
बालिका	bālikā
भद्र	bhadra
भनिठानु	bhanīṭhānu ¹
भरसक्	bharsak
भिन्न	bhinnā
मण्डप्	maṇḍap
मौका	maukā
युवक्	yuvak
रमणी	raman̄jī
रहर	rahar
विरक्त	virakta
व्यर्थ	vyartha
व्यवहार	vyavahār
शामिल्	jāmil
संबन्ध	sambandha
सारा	sārā
साहस्	sahas
सिंगार पानु	singār pānū
सिंगारिनु	singārinu
सुख	sukh
सुखी	sukhi
सोच्नु	sochu
हत्यापताउनु	batpataunu
हेरिदिनु	heridinu ²

Notes

1. **cəwdha varsaki:** 'a fourteen-year-old girl'.
2. **chipinu:** 'to become ripe', hence **chipieko** – a colloquial term for 'getting on in years'.
3. **kalam ghasnu:** 'to push a pen', 'to do an office job'.
4. **Harimati** – the name of his new bride.
5. **janti:** 'a wedding party', especially the guests on the groom's side. -*patti* 'on the side of' cf. **arkopatti** 'on the other side'.
6. **singār:** 'make up', 'dressing up'.
7. **dulahā bhanñāsāth:** 'as soon as anyone mentions (the word) bridegroom'.
8. **kuncāhine:** an alternative form of **kuncāhi** 'which one'.

¹A compound of भन्नु and ठान्नु **ṭhānnu** 'to decide'. The word is frequently pronounced and written भन्ठान्नु bhanṭhānu.

²A compound of हेन्नु and दिनु .

9. **pahiranle:** 'from his dress, I imagined that the one wearing the black coat must be the bridegroom'.
10. **bhanīṭhānu:** a compound of **bbannu** and **ṭhānnu** 'to decide'.
11. **nabhanday tini rahechan:** 'it went without saying he was (the bridegroom)'.
12. **nadekhāū bhandā bhanday pani:** 'he did not have to say in so many words how happy he was', lit. 'although saying let me not show ...'
13. **In the answer the spelling of the words i (yī), inkī (yinkī), payle (pahile), duiawṭā (duivāṭā), tesmā (tyasmā), koī (kohī), inle (yinle) reflect the colloquial pronunciation. This device is often used in novels and plays where speech is portrayed.**
14. **ghar calānuu thiyo:** 'it was necessary to manage the house'.
15. **baṭheki:** 'advanced (in years)'.
16. **bakhat:** 'time', a synonym of **belā**.

*Exercise 20a**Translate into English*

१. श्री ५ महाराजाधिराज आउँदो महीना पश्चिम मेपाल्को भ्रमण गरिबिक्सनेछ ।
२. साँझ नपरेसम्म म यहाँ बसी काम् गरिरहन्छ । काम् सिइएपाईछ म तपाईंहाँ आइहाल्छु ।
३. मेरी बहिनी घटमा छै । उ मेलाको लागि लुगा सिइरहेकी छ ।
४. मदेसूतिर विशेष गरी जेठ र असार् महीनामा अतिनै गर्मी पर्छ । चर्को घाम् लाग्ने हुनाले, जमीनु सुखेर जान्छ । त्यसैले गर्दा, जता ततै धलो उडिरहन्छ ।
५. ओहो, नौ बजिसक्यो । मलाई त जानप्यो नन्ह स्वास्ती रिसाउनेछ ।
६. नेपाल्को सीमाना यसु प्रकार छ । पूर्वमा मेरी नदी, पश्चिममा महाकाली नदी, दक्षिणमा तराईको मैदान् र उत्तरमा सेतो हिमाल् । हिमाल्पछिलिर पनि कै कै नेपाल्को भूमि पर्छ र त्यसुभन्दा उत्तर चीनको तिब्बत् क्षेत्र पर्दछ ।
७. एक दिन् भानुभक्त जंगलमा डुला डुल्दै थकाई लागेर एउटा स्खुको छहारीमा बसेछन् । त्यहाँ एउटा धाँसीलाई धाँसु क्लाटन लागेको देखी, उनी समय काटनलाई त्यसुसाँग कुरा गर्नु लागेछन् ।
८. मेरो टाउको नराप्रोसिंत दुइरहेको छ । बजार् गएर अलिकति औषधि ल्याइविन्होस न ।
९. आज पनि विद्यार्थीहरू हुँदृष्टाताल् गरिरहेका छन् । हिजोआज विश्वविद्यालयहरूमा त्यो सधै भइरहन्छ ति ।
१०. तपाईंको पेटमा अलिकति गङ्गबङ्ग रहेछ । ठीक नभएसम्म औषधि खाइराख्नुहोस् ।
११. रामे बहिनी आउँछे कि भनेर बाटो हेरिरहेको थियो ।
१२. यो कोट् एक दम् बाक्लो छ, हजार् । एक फेरा लाइहर्नहोस् त ।

*Exercise 20b**Translate into Nepali*

1. What were you doing in the library? I was reading a book on the subject of Nepali history.
2. We shall go on sitting in the tea-bar until the aeroplane arrives.
3. As we walked to Jomsom, the wind was blowing and it was raining very hard.

4. I tried on the coat that the shopkeeper showed me, but because it was too big, I did not buy it.
5. If you have got stomach trouble, go and see the doctor. He will write you out a prescription.
6. It is already six o'clock. I must be going now. You will have to wait here until Mr. Pradhān arrives.
7. His Majesty will go to India on the 1st of Phālgun.
8. The staff-correspondent of the Gorkhā Patra was talking on the radio last night. Did you hear what he said?
9. What are you doing? I am trying to translate this Nepali letter into English. I wish my friend would write clearly.
10. The women of the village were all standing around the house and imagining what the bride would be like.
11. Because there was no one in the house to look after the children he had to get married again.
12. The girl was covered from head to foot in yellow clothes.

Exercise 20c

Give the correct form of the verb in brackets

१. शहर (जान) बस कुनचाहिं(हुन) दाइ?
२. काठमाडौं(पुग्न) वितिके, म उसुलाई (भेट्न)गएँ।
३. भोलिपट (उठ्न)नुहाउन गएँ।
४. यस लिखीबाट तिमीले थाहा (पाउन) होला कि म नेपालमा (हुन)।
५. के(गर्न) भनेर उस्ले (सोध)।
६. सञ्च (पन्न)साथ हामी गाउँसम्म(पुग्न)।
७. जो (आउन)पनि हुन्छ।
८. मैले उसुले गीत (गाउन)सुने।
९. उ गरीब(हुन)तापनि कहिले पनि (मार्न)।
१०. त्यो कास् भोलिसम्म (रहन)।

Exercise 20d

Translate into English

- जेसकै भए पनि आज नपुगी हुँदैन।
 सधै दैं बस ढीलो आयो।
 म तयहाँसम्म पैदल जान सकिनँ।
 आज पानी अवश्य पर्नेछ।
 मेरो साथी सिक्षित विरासी थियो।
 पानीले गर्दा म बाहिर जान सकिनँ।
 उसुले त्यता जाऊ भद्रैमा तिमीलाई जानुपर्थो र?
 त्यो त्यस होटेलमा पनि जाँदो रहेछ।
 श्री पञ्चमीको दिन सरस्वतीको मन्दिरमा मेला लाग्छ।
 त्यो नेपाली पढ्ने काममा लाग्यो।

APPENDIX 1

The Nepali Numerals

At first sight, the Nepali numerals look bewildering, since there is no obvious pattern running through the system, as, for instance, there is in English. You are advised to learn them gradually at the places suggested in the lessons. Note that whereas the English system is divided into hundreds, thousands and millions, the Nepali system is divided into hundreds (सू), thousands (हजार), hundred thousands (लाख), and ten millions (करोड).

Nepali numerals (0-99)

०	शून्य	२५	पञ्चीस	५०	पचास	७५	पचहत्तर
१	एक	२६	छब्बीस	५१	एकाउन्न	७६	छयहत्तर
२	द्वि	२७	सत्ताईस	५२	बाउन्न	७७	सत्तहत्तर
३	तीन्	२८	अट्टाइस	५३	त्रिपन्न	७८	अट्टहत्तर
४	चार्	२९	उनन्तीस	५४	चौबन्न	७९	उनासी
५	पाँच	३०	तीस	५५	पच्चपन्न	८०	असी
६	छ	३१	एकतीस	५६	छपन्न	८१	एकसी
७	सात्	३२	बत्तीस	५७	सताउन्न	८२	बयासी
८	आठ्	३३	तेत्तीस	५८	अठाउन्न	८३	त्रियासी
९	नौ	३४	चैत्तीस	५९	उनसष्ठी	८४	चौरासी
१०	दस्	३५	पैतीस	६०	साठी	८५	पचासी
११	एधार	३६	छत्तीस	६१	एकसष्ठी	८६	छयासी
१२	बाह	३७	सैतीस	६२	बियसष्ठी	८७	सतासी
१३	तेह	३८	अट्टीस	६३	त्रिसष्ठी	८८	अठासी
१४	चौध	३९	उनन्चालीस	६४	चौसष्ठी	८९	उनासन्ब्बे
१५	पन्ध	४०	चालीस	६५	पैसष्ठी	९०	नब्बे
१६	सोह	४१	एकतालीस	६६	छयसष्ठी	९१	एकान्नब्बे
१७	सत्र	४२	बयालीस	६७	सतसष्ठी	९२	बयान्नब्बे
१८	अठार	४३	त्रिचालीस	६८	अठसष्ठी	९३	त्रियान्नब्बे
१९	उन्नाईस	४४	चौचालीस	६९	उन्हत्तर	९४	चौरान्नब्बे
२०	बीस्	४५	पैतालीस	७०	सतरी	९५	पचान्नब्बे
२१	एकवाईस	४६	छयालीस	७१	एकहत्तर	९६	छयान्नब्बे
२२	बाईस्	४७	सत्चालीस	७२	बहत्तर	९७	सन्तान्नब्बे
२३	तेईस	४८	अठचालीस	७३	त्रिहत्तर	९८	अन्ठान्नब्बे
२४	चौबीस्	४९	उनन्चास	७४	चौहत्तर	९९	उनान्सय

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Nepali numerals (100 onwards)

१००	एक सय्	१०.०००	दस् हजार्
१०१	एक सय् एक	२०.०००	बीस् हजार्
१०२	एक सय् दुइ	१००.०००	एक लाख्
२००	दुइ सय्	२००.०००	बीस् लाख्
३००	तीन् सय्	१०००.०००	दस् लाख्
५००	नौ सय्	१०.०००.०००	एक करोड़
१०००	एक हजार्		
२०००	दुइ हजार्		

Ordinal numbers

The first four ordinal numbers are formed irregularly. Thereafter, the ordinal is formed by adding the suffix *-āv* to the cardinal. The first four ordinals behave like other adjectives in *-o*, and may have feminine and plural forms:

पहिलो,-ली,-ला	first
दोस्रो,-सी,-सा	second
तेस्रो,-री,-रा	third
चौथो,-री,-रा	fourth
पाँचौं	fifth
छठ्याँ	sixth
दस्री	tenth
बीसीं	twentieth

In spoken Nepali, the numerals have a number of dialectal variants, and in some cases alternative spellings in the written language. The most commonly found alternatives are as follows:

- ० सून्य, सून्ने
- ६ छः
- १५ पन्द्र
- ४३ त्रितीलीस्
- ५९ उनन्तसाठी
- ६९ उनान्तसत्तर्

The numeral 10 is often found written as *दश्* (still the case on banknotes), and the numeral 100 as *शय्*.

All Nepali numerals may take the classifiers *-जना* and *-वटा*. The first two are slightly irregular:

- १ एउटा
- २ दझटा or दुइवटा
- ३ तीनूवटा, ४ चारवटा etc.

Note that *-वटा* is pronounced *-awṭā* and is sometimes written *-औटा*, e.g. *तीनूवटा* or *तीनौटा*, etc.

APPENDIX 2

Names of countries and cities

The Nepali names for most countries and cities outside the subcontinent have been adapted from English, either directly or through Hindi. Here are some of the most important:

अफगानिस्तान्	Afghanistan
अफ्रिका	Africa
अम्बोख्यागंज	Amlekhganj
अमेरिका	America
अरब	Arabia
अस्ट्रेलिया	Australia
आइरलैण्ड	Ireland
इंग्लैण्ड	England
इण्डोनीश्या	Indonesia
इज्राइल्	Israel
इटली	Italy
इलाम्	Ilam
इस्लामाबाद्	Islamabad
ईरान्	Iran
एम्स्टर्डम्	Amsterdam
ओखलढुङ्गा	Oxhalhunga
कनडा	Canada
कपिलवस्तु	Kapilvastu
कलकत्ता	Calcutta
कान्तिपुर्	Kantipur (Kathmandu)
काठमाडौं	Kathmandu
काबुल्	Kabul
काशमीर्	Kashmir
काहिरा	Cairo
कुआला-लुम्पुर	Kuala-Lumpur
गान्तोक्	Gantok
गोरखा	Gorkha
चित्वन्	Chitwan
चीन्	China

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चीन जनवादी गणराज्य	Chinese People's Republic
जनकपूर	Janakpur
जुम्ला	Jumla
जर्मनी	Germany
जापान्	Japan
जनेवा	Geneva
टर्की	Turkey
टोकियो	Tokyo
डोल्पा	Dolpa
दाका	Dacca
ताश्केंट	Tashkent
तिब्बत्	Tibet
तिब्रिकोट	Tibrikot
तेहरान	Tehran
थाइलैंड (थाइल्यान्ड)	Thailand
दार्जीलिङ्ग	Darjeeling
दिल्ली	Delhi
दैलेख	Dailekh
धन्कुटा	Dhankuta
धरान्	Dharan
नाम्चे-बजार	Namche Bazar
नुवाकोट	Nuvakot
नेपाल्	Nepal
न्यूयार्क	New York
न्यूजिलैंड	New Zealand
पट्टना	Patna
पाकिस्तान्	Pakistan
पाटन्	Patan
पाल्पा	Palpa
पीकिङ (पेकिङ)	Peking
पेरिस्	Paris
पोखरा	Pokhara
फ्रान्स	France
बंगलादेश	Bangladesh
बनारस् (वाराणसी)	Benares (Varanasi)
बर्मा	Burma
बर्लिन्	Berlin
बिराटनगर (बिराटनगर)	Biratnagar
बिहार	Bihar
बीरगंज	Birganj
बैलायत्	U.K.
बेल्जियम्	Belgium
बैंकाक (बैंकाक)	Bangkok

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बोन्	Bonn
भक्तपूर	Bhaktapur (Bhadgaun)
भाद्रगाउँ	Bhadgaun
भारत्	India
भियत्नाम्	Vietnam
भैरहवा	Bhairava
भोजपूर	Bhojpur
भोट	Tibet
मद्रास्	Madras
मनाङ	Manang
मस्याङ्गडी	Marsyandi
मालेशिया	Malaysia
मास्को	Moscow
मिस्र	Egypt
यूनान्	Greece
रूस्	Russia
रोम्	Rome
लन्दन (लन्डन)	London
ललितपूर्	Lalitpur (Patan)
ल्हासा	Lhasa
वाराणसी	Benares (Varanasi)
श्री लंका	Sri Lanka (Ceylon)
संयुक्त अरब् गणराज्य	United Arab Republic
सिक्किम्	Sikkim
सुर्खेत्	Surkhet
सोवियत् संघ	Soviet Union
स्पैन	Spain
हालैंड	Holland
हिन्दुस्तान्	India
हुम्ला	Humla

APPENDIX 3

Nepali relationship terms

Nepali possesses many more relationship terms than English. Here are the most important:

बुवा, बा, बाबू, पिता	Father
आमा, माता, महतारी, जननी	Mother
बाजे	Grandfather
बज्जै	Grandmother
वराज्यू	Great grandfather
जिज्यू आमा	Great grandmother
दाइ, दाज्यू	Elder brother
भाइ	Younger brother
भाउज्यू	Elder brother's wife
बहारी	Younger brother's wife
सोल्ली	Brother's wife's sister
भतीजो	Brother's son
भतीजी	Brother's daughter
दिदी	Elder sister
बहिनी	Younger sister
भिना (-ज्जु)	Elder sister's husband
जुवाइ	Younger sister's husband
भान्जो, (भानिज)	Sister's son
भान्जी	Sister's daughter
छोरा	Son
बुहारी	Son's wife
नाति	Grandson
नातिनी	Granddaughter
छोरी	Daughter
ठुलो बा	Father's elder brother
ठुली आमा	Father's elder brother's wife
काका	Father's younger brother
काकी	Father's younger brother's wife
फुकु,	Father's sister
फुफा, (फुपा)	Father's sister's husband

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मामा	Mother's brother
लोग्ने, पोइ, पति, खसम्	Husband
स्वास्नी, जोइ, पत्नी, जहान्	Wife
ससुरा	Father-in-law
सास्	Mother-in-law
जेठान	Husband's elder brother
जेठानी	Husband's elder brother's wife
देवर्	Husband's younger brother
देवरानी	Husband's younger brother's wife
आमाज्यू	Husband's elder sister
नन्द	Husband's younger sister
जेठान्	Wife's elder brother
साली	Wife's younger brother
जेठी सास्	Wife's elder sister
साली	Wife's younger sister

Terms for uncles and aunts (*thulo bā, kaka*) are often qualified by an adjective like *jetho, kancho*, etc., indicating the exact position in the family. Cousins are simply 'brothers' and 'sisters' (*dai, didi, bhai*, etc.) There are no special terms in common use. All elder relations require the HGH forms of the verb and, in writing, plural adjectival concord.

The above list is by no means exhaustive and there are many local variants.

KEY TO EXERCISES

The translations from Nepali into English in the Key have been done as literally as possible in order to help you understand the Nepali construction. In the translations from English into Nepali, where one may have the choice of several constructions, only one (usually that which has been dealt with in the lesson preceding the exercise) has been used. Admittedly, many English sentences can have several different Nepali renderings.

If you require further practice in translating, you will find it useful to translate back from the Key, comparing your version with that in the lesson.

Lesson 1

1a

1. Where is my book? It is on the table. 2. Who is that man? He is our servant. 3. Where is Rām? He is at school. 4. That temple is very old. 5. Mt. Everest is in Nepal. 6. Where is Kathmandu? It is in Nepal. 7. Where is your house? It is there. 8. Kathmandu is a big town, but Pokhārā is very small. 9. What is your name? My name is Rām. 10. Where is the washerman? He is in my house. 11. Who is at the door? It is my son. 12. Who is that man? He is the washerman.

1b

१. हाम्रो घर पोखरामा छ । २. मेरो साइकल कहाँ छ? ३. नोकर ढोकामा छ । ४. यो किताब धेरै राम्रो हो / छ । ५. काठमाडौं नेपालमा छ धेरै ठूलो शहर छ । ६. तिम्रो नाउँ के हो? ७. तिम्रो घरमा को छ? ८. मेरो शहर काठमाडौं हो । ९. यो मन्दिर धेरै पुरानो हो / छ । १०. मेरो छारा नोकरसँग छ ।

1c

१.छ, २.हो ३.छ, ४.छ, ५.हो / छ, ६.हो ७.छ, ८.छ.

1d

धरूमा; टेबुलमा; रामसँग; यो देश नेपाल हो; त्यो धोबी हो; त्यो को हो? त्यो नेपालमा छ; ठीक छ; काठमाडौं कहाँ छ? त्यो मन्दिरमा छ; सानो केटासँग.

Lesson 2

Reading Passage

A. Hello (lit. 'elder brother, hello')

KEY TO EXERCISES

- B. Hello.
- A. How far is Gorkha from here?
- B. It is not very far, sir. It is over there. Above.
- A. How is the road? Is it steep?
- B. It is rather steep, sir.
- A. How is the town? Is it big (or not)?
- B. It is not very big, but in the market there are many shops.
- A. What else is there in the town? Are there (any) temples?
- B. There are, sir. The old court of Prithvinarayan is also there. My village is here. I'll take my leave now, sir. Goodbye.
- A. Goodbye.

2a

1. In that shop there are all sorts of goods. 2. What is your son's name? It is Ganesh, sir. 3. Who are those men? Those men are soldiers. 4. Is there tea in your shop or not? There is, sir, but there is no milk. 5. What is the capital of India? It is Delhi. 6. Hello (elder brother), how are you? Quite well. 7. In which country is Kathmandu? It is in Nepal. 8. Are those vegetables nice tasting or not? They are very good. 9. Gorkhā is rather far from Kathmandu. 10. In Kathmandu there are many old temples. 11. How far is it from the town to the University? It is not very far. 12. My sons are students. They are at the university. 13. How is that big hotel? It's all right. 14. That man has been in Nepal for two months. 15. Where is your village? It is right over there, sir. 16. In Rām's shop there are all sorts of good quality things. 17. That old man does not come from here. He's from Gorkhā. 18. What things have you got in your pocket? 19. My younger brother is in Pokhārā. 20. The cities of Nepal are not large.

2b

१. यहाँबाट होटेल किति टाङ्गाँछ? २. राम्को पसल कहाँ छ? शहरमा छ । ३. पसलमा दूध छ किछैन? ४. नेपालको राजधानी के हो? काठमाडौं हो । ५. त्यो माछे दुइ सालदेखि काठमाडौंमा छ । ६. मेरो (मेरा) बहिनीहरू विश्वविद्यालयमा छन् । ७. यो मन्दिर पुरानो हो कि होइन? हो, धेरै पुरानो हो । ८. ए दाइ, यहाँबाट पूस्तकालय किति टाङ्गा छ? ९. भात् कस्तो छ? धेरै मीठो छ । १०. मेरो छोराको नाउँ गोपेश हो । ११. नमस्ते, हजूर! कस्तो छ? धेरै राम्रो छ । १२. भारतमा ठूलठूला शहरहरू छन् ।

2c

मेरा किताबहरू; आठ रुपियाँ; धेरै ठूला शहरहरू; हाम्रा नोकरहरू; पाँच दिन्; ठूला राजाहरू; तिम्रो लुगा; ती गाउँहरू; तीनूँ कोसु ।

2d

शहरहरू; स्वास्नीहरू; छेत्रीहरू; विद्यार्थीहरू; यी किताबहरू; ती घोडाहरू; ठूला मान्छेहरू; पुराना मन्दिरहरू; तिम्रा छोराहरू; मेरा भाइहरू; साना खेतहरू ।

2e

नोकरको घर; भारतको राजधानी; गणेशको स्वास्थी; काठमाडौंको विश्वविद्यालय; यो बूढो यहाँको होइन; त्यो गोखर्को हो; भारतका गाउँहरू; पाकिस्तानका ठूला शहरहरू।

2f

1. There are many villages in Nepal. 2. Rām's sister's name is Sītā. 3. Hello, Mr. Ganesh. How are you? I'm quite well. 4. How far is your house away from here, child? It is not very far, sir. It is over there. 5. Where is Pokharā? It is in Nepal. 6. Where is Delhi? Delhi is in India. Delhi is the capital of India. 7. In Kathmandu, there are many old temples. 8. In the Himalayas there are many big rivers. 9. These vegetables do not taste good. What else do you have in your shop? 10. My brother has been in India for three months.

Lesson 3

Reading Passage

- A. Hello, how are you?
- B. Well.
- A. Where are you these days?
- B. I am at the university. And you?
- A. I'm in an office. My young brother is in the university. In the English department.
- B. Where is he today?
- A. He's at home. The university is closed today, isn't it?
- B. Yes, there's a holiday, today.
- A. Where is your elder brother nowadays?
- B. He is in India. In the army.
- A. I see. My bus is coming. I'll be off now. Today, I've got some work (to do) at home. Goodbye.
- B. Goodbye.

3a

1. What about that big hotel? Is it cheap? It is not cheap. In fact it is expensive. 2. There's no one at all in our house today. 3. Who are those men? They are Brahmins. 4. My father is a lecturer. 5. In Nepal there are not many big cities. Kathmandu is the biggest city in Nepal. 6. This road is better than that road. 7. What is your caste? I am a Chetri, sir. 8. Mt. Everest is the highest mountain in the world, isn't it? Yes. 9. We are Nepalis, sir. We are not Indians. 10. My elder brother is in Darjeeling. 11. What sort of goods do they have in that shop? Cloth and clothes. 12. We are poor, sir. There is no electricity in our house. 13. There is nothing at all in that room. 14. The President of America is in China these days. 15. Ram's sons are very well behaved. 16. My sister is at home. She is not at school today. 17. Today, there's a holiday. Every shop is

KEY TO EXERCISES

closed. 18. The border of Nepal is not far from Darjeeling. 19. That book is not yours. It is mine, I tell you. 20. That road is terribly steep, sir. This is the best road.

3b

१. मेरो खल्तीमा केही पनि छैन । २. कलकत्ता भारतको सबूभन्दा ठूलो शहर हो।
 ३. मेरी दिवी दार्जिलिङ्मा हुनुहुन्छ । ४. तपाईंको जातु के हो? म बाहुन हुँ हजूर । ५. दिल्ली कनू देशमा छ? भारतको राजधानी हो । ६. त्यो होटेल नि । रायो छ? ७. आज बिदा छ । कलेज बन्दछ, होइन त? ८. मेरो दाइविश्वविद्यालयमा अध्यापक हुनुहुन्छ । वहाँ नेपाली विभागमा हुनुहुन्छ । ९. प्रधानमन्त्री हिजोआज भारतमा हुनुहुन्छ । १०. टोक्यो दुनियाँको सबूभन्दा ठूलो शहर हो नि । ११. तिम्रो गाउँ यहाँबाट करि टाढा छ? धेरै टाढा छैन, हजूर । १२. प्रधानमन्त्रीको पसल काठमाडौंमा छ । त्यो धेरै धनि हो नि ।

3c

सबूपसल्; सबूभन्दा ठूलो मन्दिर; उनी नेपाली हुन्; त्योत मेरो किताब होइन त? त्यहाँ कोही छ? म जाउँहै त । तिम्री बहिनी कहाँ छे? मेरो आमा बजारमा हुनुहुन्छ । उनी यहाँकी होइनन्; उनी बेलायतकी हुन् ।

3d

छैन, होइन, छैन, छैन, होइनौ, छैन, हुनुहुन्छ

Lesson 4

Reading Passage

- A. Hello, how are you?
- B. Very well, sir. And you?
- A. Fine. How far is your village from here?
- B. It's not very far. It's up there.
- A. Is there a teashop in the village or not?
- B. Yes, sir. There's a good teashop. You can get both tea and food.
- A. What is your name?
- B. My name is Raj Bahadur.
- A. And your caste?
- B. I am a Chetri, sir.
- A. How many children do you have?
- B. Two sons and one girl. Where do you come from?
- A. I am English. My country is England, you know. But nowadays I am in Nepal.
- B. Do you have a cigarette, sir?
- A. Yes. I have a lot. Take two cigarettes. I'll be off now. Goodbye.
- B. Goodbye.

4a

1. What's the time by your watch? It is now 4 o'clock.
2. That man is very rich. He has two shops in the city.
3. How far is Patan from here? It's a very long way away.
4. Have you got any money on you or not? I haven't got much. I've only two rupees in my pocket.
5. How many children has Dhane got? He has two boys and one girl.
6. Why, this road is not good. In places there is a lot of mud.
7. Excuse me, what's the time? I don't know. I haven't got a watch on me.
8. Those people are very poor. There is nothing at all in their village.
9. How many students are there in Kathmandu University?
10. What about the food in that hotel? Is it cheap? It is not cheap. Indeed, it is expensive.
11. Your house is bigger than his.
12. Where is Rām's shop? Do you know? I do know, sir. You see that post-office? Well, it's just there.
13. How old are you, little boy? I am twelve, sir.
14. At this time, there are many foreigners in Kathmandu.
15. Where does your teacher come from? He is from India.
16. My wife is in Darjeeling these days. Her home is there, you know.
17. The Prime Minister's speech is (surprisingly) very interesting, isn't it?
18. Is Tokyo bigger than London? Yes. It's the biggest city in the world.

4b

१. धनेका तीनुजना छोरा र दुइजना छोरी छन् ।
२. तिम्रो छोरी कर्ति बर्षको हो? उ पाँच् बर्षको हो ।(तिम्री की)
३. यसु शब्दको माने के हो? मलाई थाहा छैन ।
४. अहिले कर्ति बज्यो? सात् बज्यो ।
५. त्यसु (त्यो) खोलाको पानी असल् हो कि होइन?
६. तपाईंको धरमा बिजली रहेछ ।
७. मेरी बहिनी दुइ हप्तावेखि बिरामी छे ।उसलाई रुचि छैन ।
८. प्रधानमन्त्र्यको घर कहाँ छ? ऊ त्यही छ, हजुर ।
९. शहरबाट विश्वविद्यालय टाढा छ कि छैन? छ, हजुर।छ मील् टाढा छ ।
१०. तपाईंको (-का) कर्तिजना छोराछोरी छन्? मेरो (मेरा) छोराछोरी छैन (न) हजुर।

4c

तपाईंसँग, उसलाई, बहालाई थाहा छ, |हाम्रा किताबहरू; मेरा छोराहरू; त्यसका खेतहरू; तपाईंलाई थाहा छ? चहाँकोछोरासँग; रामकहाँ; उन्को उमेर कर्ति हो? मलाई निश्चय छैन; पाँच् जना मान्छे; कतिवटा किताब; छ बजे; तपाईंकोघडीमा कर्ति बज्यो? दुइ कप् चिया; चार्जना राजा, तपाईंसँग चुरोट् छ कि छैन? तपाईंसँग पैसा रहेनछ ।

4d

हुनहुन्छ; छ, छ, छो; छिन् छ, हुनहुन्छ; छ; हुनहुन्छ ।

4e

मेरा दुइजना छोरा छन् ; उसको खल्तीमा केही पनि छैन ; तिमीसँग चुरोट् छ कि छैन ? तिन् सँग चार रुपीयाँ छ; मेरो घर् काठमाडौंमा छ । वहाँहरूको पुस्तकालय धेरै राम्रा हो ; उनीहरूका तीनवटा खेत् छन् ।

Lesson 5

Reading Passage

- A. Hello.
- B. Hello, sir.
- A. Where do you come from?
- B. I'm from Pālpā, sir. But nowadays I live in Kathmandu.
- A. What work do you do here?
- B. I work as a waiter in a hotel.
- A. Do you go home sometimes?
- B. I go only occasionally, sir. Pālpā is a long way from here, sir. Where do you come from then?
- A. I'm English. I live in London. Do you know where London is?
- B. I do, sir. It's in England, isn't it? Which place are you staying at here?
- A. I'm staying with a friend in Bāneshvar.
- B. How long will you stay in Nepal?
- A. I'll stay here for six months. After that I'll go to India. I have a bit of work to do in Calcutta.
- B. What work do you do in England?
- A. I'm a student. I study at London University.
- B. What's the time by your watch, sir?
- A. According to my watch, it's four o'clock.
- B. I see. My shift starts at five. I'd better be going.
- A. Goodbye.

5a

1. Do you smoke? I only smoke occasionally, sir. What about you? I smoke a lot.
2. What hotel do you stay at? You see that big hotel? I stay there.
3. Excuse me (big sister), where does that road go to? Do you know? It goes to Darjeeling.
4. My father goes to town every day. His office is there.
5. Many people in Nepal eat only lentils and boiled rice.
6. What time will you come to my place tomorrow? I'll come at seven in the evening.
7. Do you go to school, little boy? Yes, sir.
8. My elder brother goes to Calcutta twice a month.

9. What work do those men do? They work as waiters.
10. I shall go to London in six months' time. How are you going? By air.
11. Why, that man is an Indian. He's not a Nepali after all.
12. He will go by air to Delhi next Thursday.
13. I'll stay in Kathmandu for a fortnight. After that I'll go to Pokharā.
14. In that shop the rice is terribly dear.
15. My friend is going to Darjeeling next week.
16. What are you doing (elder brother)? I am reading a book.

5b

१. ए दाइ, यो बाटो कता जान्छ? पाटनसम्म जान्छ।
२. तपाईंको कवितजना छोराछोरी छन्? मेरो एक्जना छोरा र दुइजना छोरी छन्।
३. आउने हप्ता म पोखरा जान्छु। केमा जानुहन्छ? हवाईजहाज्रमा जान्छु।
४. तपाईं दार्जीलझमा करि बस्नुहन्छ? दूइ हप्ता मात्रै बस्नु।
५. तपाईं हामीकहाँ करि बजे आउनुहन्छ? म पाँच बजे आउँछु।
६. ए, घरमा कोही पनि रहेन्छ।
७. कवितवटा चुरोट खानुहन्छ? दस्तवटा खान्छु।
८. विष्टज्जु हिजोआज भारतमा बस्नुहन्छ। वहाँ कहिले कहीं मात्रै नेपाल आउनुहन्छ।
९. तपाईंको घडीमा करि बज्यो? अहिले बाह बज्यो।
१०. वहाँको छोरा पाटन् महाविद्यालयमा पढ्छ? मलाई थाहा छैन।
११. हिजोआज नेपालमा धेरै विदेशीहरू छन्।
१२. मेरो अड्डा आज बन्छ छ। बिवा छ नि।

5c

बस्नुहन्छ; गर्जन; गर्नुहन्छ; आउनुहन्छ; पढ्छे; हुनुहन्छ; बस्छौ; खान्छु; जान्छु

5d

१. छेत्री हो।
२. वहाँको दुइजना छोरा र एक्जना छोरी छन्।
३. हिउँरै जानुहन्छ।
४. हिजोआज काठमाडौंमा बस्नुहन्छ।
५. घरमा बस्नुहन्छ।

Lesson 6

Reading Passage

- A. Hello.
- B. Hello.
- A. Where is your house?
- B. My house is in Dilli Bazar.
- A. What do you do?
- B. I am a student. I study in Tribhuvan University.
- A. Which department are you in?

KEY TO EXERCISES

- B. I am in the English department.
- A. How many students study in your class?
- B. Twenty-five.
- A. How far is the University from your home?
- B. It isn't very far. It is two miles away from our house.
- A. How do you go? By bus?
- B. Usually I go by bus. Sometimes I also go on foot.
- A. Do you go to the University every day?
- B. I don't go *every* day. I go only five times a week. Saturday is a holiday, you know.
- A. What work does your father do?
- B. My father works in an office in the city.
- A. What about your mother?
- B. Mother just stays at home. She never goes out at all.
- 6a
1. We are coming to your place tomorrow morning at nine sharp.
2. In my opinion, it will rain today. I shall not go out.
3. My father will not go to the office today. There's a holiday, you know.
4. We never eat beef at all.
5. The Prime Minister will give a speech in Patan today at three o'clock, won't he?
6. Brahmins do not eat meat. They only eat lentils, rice and vegetables.
7. It does not rain in the winter, but in summer it rains a great deal.
8. How will you go to Namche Bazar? I'll go on foot.
9. Where does this road lead to (elder brother)? Do you know? Yes, sir. It leads to Gorkha.
10. It is (usually) very hot in the Terai, but it is never so hot in Kathmandu.
11. In the winter, thousands of American tourists go to Nepal.
12. Saturday is a holiday in Nepal. Sunday is not a holiday.
13. Next week father will give me a nice present.
14. Will you go to town today? I shall not go today. There's a lot of work (to do) at home.
15. I am going to Delhi next week. How are you going? I shall go by air as far as Patna, then after that I shall go by train.
16. What time will you come to see me? I'll come around eight this evening.
17. Excuse me, what do you make the time? I make it eleven o'clock.
18. This book is mine, I tell you. I shall not give it to you.
19. I won't eat today. I have no appetite.
20. Next month my elder brother is going to India. But I shall stay here.
- 6b
१. आउने महीना मेरी दिदी बेलायत जानुहन्छ। केमा जानुहन्छ? हवाईजहाज्रमा जानुहन्छ।
२. आज पानी पर्छ कि पर्दैन? मलाई थाहा छैन।

३. तपाईँ विश्वविद्यालय करि बजे जानुहुन्छ? आज त म जान्न। बिदा छ नि ।
 ४. त्यो बाटोले कहाँ कहाँ लान्छ? / कता जान्छ? / हाम्रो गाउँसम्म जान्छ तर धेरै नै लामो बाटो हो नि ।
 ५. गर्मीमा धेरैजसो पर्यटकहरू मदेसिर जाईनन् । त्यस बेला त्यहाँ धेरै गर्मी हुन्छ ।
 ६. बाहुनहरू गाईको मासु कहिले पनि स्थाईनन् । धेरैजसो त्रैकारी मात्रै खान्छन् ।
 ७. ए, मेरा खल्तीमा पैसा रहेन्छ । म दिँडेरै जान्छु ।
 ८. लन्धनका बस्तुहरू पाँच बजे सधै भरीभराउ हुन्छन् ।
 ९. यो हप्ता उसुले मलाई केही पनि दिनैन । आउने हप्ता उसुले मलाई दस् स्पियाँ दिन्छ ।
 १०. छोरालाई चिन पिटनुहुन्छ? त्यो त धेरै जानी हो ।
 ११. हिजोआज तिमी कहाँ पहाड्छी? म त पढ्दिन । म अड्हामा छुनि । मेरो भाइ त विश्वविद्यालयको अंग्रेजी विभागमा छ ।
 १२. अहिले त म खान्न । रुचि छैन ।
- 6c
म जाईन/जान्न; उनी खाँदैन/खान्न; हामी (हरू) पठाउँदैनौं; तपाईँपिउनुहुन्न, उनीहरू लिईनन्/लिईनन्; उ गाई दुहन्छ ; तपाईँ त्यस मान्छालाई चिन्नुहुन्छ? म त्यसलाई चिन्दिन ;उनीहरू ठूलो स्वरूप कहिले पनि बोल्दैनन्; हामी कहिले कहाँ काठमाडौँ जान्छौं; कल्कतामा संधै गर्मी हुन्छ; नेपाली केटीहरू राम्रो /राम्रा /हुन्छन् सिनेमा ठीक् दुइ बजे शुरू हुन्छ ।

Lesson 7

Reading Passage

In the heart of the Himalayas is a small kingdom called Nepal. The capital of Nepal is Kathmandu. In Kathmandu there is an international airport. From several cities in India aeroplanes come and go, and aeroplanes come also from the other cities of Asia like Dacca, Bangkok and Rangoon. Apart from Kathmandu there are also one or two other big towns in Nepal. In the Terai, big towns like Birganj and Biratnagar are industrial towns. For this reason, these towns have great importance in the economy of Nepal.

There are two roads linking Kathmandu with India. The oldest of these is the Rajpath. This road leads to a small town in India called Raksaul. There is also a road now open which links Kathmandu to the Chinese border.

In Nepal, there is also a small but very beautiful town called Pokhara. An air-service operates between Kathmandu and Pokhara and every day aeroplanes make the round trip. Nowadays large numbers of tourists come to Nepal. In the winter season, all the hotels of Kathmandu are filled with tourists.

7a

1. Next week, I am going to Nepal for two months.
2. What's the hurry (elder brother)? Sit down for a while, won't you?
3. Many people read the speeches of His Majesty.
4. There's a lot of mud on this road. Drive the car carefully.

KEY TO EXERCISES

5. The most expensive hotel in Kathmandu is that one, isn't it?
6. There is a small temple near our house. My young sisters worship there every day.
7. Don't go by that road. It is terribly steep.
8. In the winter season the climate of Nepal is usually good. In the hot season, however, it is not so good.
9. In honour of the birthday of His Majesty the Prime Minister will make a speech on Tundikhel at two o'clock in the afternoon.
10. Please come in, sir. Won't you take a seat for a minute?
11. They say that Rām is getting married next week.
12. My son will not go to school today. He says there is a holiday.
13. My mother always stays at home. She never goes outside at all.
14. What time does the evening plane arrive? They say it arrives at five o'clock.
15. With whom do you stay in Nepal? I usually stay in the house of a friend of mine.
16. My little sister will not eat today. She says she has no appetite.
17. Chetris will usually eat anything. As for Brahmins, they only eat vegetables.
18. In that village, which one is the best teashop? Rām's (one).
19. What your servant says does not seem true.
20. It does not look as if it will rain today. I'll go out. I'll be back at five o'clock.

7b

1. काठमाडौंको सबभन्दा राम्रो सिनेमा कुनचाहिं हो? मेरो विचारले सबभन्दा राम्रो त्योचाहिं हो । पाटनकोचाहिं पनि धेरै राम्रो हो ।
2. भरे कति बजे धर् फर्कन्छ? म साढे सात बजेतिर फर्कन्छ ।
3. पाकिस्तानका राष्ट्रपति आउने महीना श्रीमती गान्धीलाई भेटनुहुन्छ रे ।
4. हिजोआज काठमाडौँ र जुम्ला बीच् हवाई सेवा चालु छ । हवाईजहाज्हरू महीनाको दुइ पटक ओहार दोहोरा गर्नेछ ।
5. बाटो धेरै राम्रो छैन रे । बस्तारै हाँकनुहोस् न ।
6. ए दाइ । होटेलबाट विमानस्थलू करि टाढा छ? धेरै टाढा छैन । बस् हरेक घण्टामा जान्छ ।
7. तपाईँको बिहा कहिले हुन्छ? मेरो बिहा आउने महीना हुन्छ ।
8. बेलायतको हावापानी कस्तो हुन्छ? बेलायतको हावापानी धेरैजसो राम्रो हुन्छ ।
9. तपाईँको कलम मेरो जस्तो रहेछ । मलाई एक छिन दिनहोस् न?
10. भोलि शहरको सबू पसल् बन्द हुन्छ रे । साँचो हो कि होइन? हो बिदा हुन्छ नि ।
11. केको हतपत? बस्नुहोस् त । अहं, हामी सिनेमा जाँदै छौं र फिल्म दस् स्पिनेटपालि शुरू हुन्छ ।
12. श्री ५ महाराजाधिराजको शुभजन्मोत्सवको उपलक्ष्यमा, काठमाडौंमा धेरै पर्यटकहरू आउँछन् । त्यस बेला सबै होटेल मान्छेहरूले भरीभराउ हुन्छ ।

7c

- कतिजना मान्छे; पच्चीस दिन; साढे तीन घण्टा; आधा किलो; दिनको दुइ पटक; तीन महीनापछि; साढे पाँच मील; एक कप् चिया; दुइजना छोरा र एक्जना छोरी; पन्धि दिनको चार् पटक, नौजना मान्छे ।

7d

1. We are coming to your place at two o'clock. 2. They say that the train goes from Patnā to Raksaul every hour. 3. The film will start at exactly six o'clock. 4. At what time does the bus come here? It comes on the half hour, sir. 5. What is the time by your watch? According to my watch, it is ten minutes to eight. 6. What is the time now, please? It is now exactly quarter past nine.

7e

बस्टौँ: गर्हन्तुँ; दुहन्तुँ; सुत्नुहन्तुँ; बस्तुहन्तुँ गार्डुँ:

Lesson 8

Reading Passage

- A. Hello. How are you? Are you well?
 B. Yes, I am. What about you?
 A. I'm all right. Have you heard? Next year, I'm going to Nepal for six months. You have been to Nepal, as well, haven't you?
 B. Yes. I was in Nepal last year. How nice it was. Tell me. When are you going.
 A. I am not certain. I think I shall go at the end of June.
 B. What places will you go to there?
 A. First of all, I shall go to Kathmandu to get a visa. After that, I shall go towards Okaldhunga. Tell me, do planes also go there from Kathmandu?
 B. There are aeroplanes but it rains heavily in June, you know. Sometimes, the plane does not go.
 A. Where did you go in Nepal? Did you also go outside Kathmandu?
 B. Yes. I travelled to many places. I spent the first two months in Kathmandu. After that, I went towards Khumbu.
 A. What did you go by?
 B. I mostly went on foot. That's the only way to get about in Nepal.
 A. Did you go alone, or did others go along with you?
 B. No. A friend was also with me.
 A. What was the road to Khumbu like?
 B. Here and there the road was very bad. In places it was terribly steep. But the weather was splendid.
 A. Who did you stay with in Khumbu?
 B. I stayed in the house of a Sherpa, in a village called Khumjung. From there, we went twice to Thyangboche. That's a very lovely place.
 A. Thyangboche is near Khumjung, isn't it? How far is it from there?
 B. Not very far. But the road proved to be rather steep.

8a

- I went to the market today, but every shop was closed.
- When did you come from town? I have just come.
- I did not sleep last night. It was extremely hot.
- Did you hear the radio last night? No, I didn't. We had guests in our house.
- My friend was gravely ill. Now he is in good health.
- I am sorry (excuse me), but I have forgotten your name.
- I did not understand your question. Would you mind repeating it?
- I met him, for the first time the other day (lit. 'day before yesterday').
- Where did Rām go? I sent him to the shop. There were no vegetables in the house.
- Two weeks ago, my wife went to Darjeeling. Her parents' home is there, you know.
- Why didn't you come yesterday? I am sorry. I had a lot of work (to do) at home.
- Excuse me, what is the time? I make it nine twenty-five. But according to the Clock Tower it is half past nine. My watch seems to be slow.
- My clothes are (have become) very dirty. I'll give them to the washerman tomorrow.
- Have a little (cooked) rice, won't you? No, I've had enough. I can't eat any more now.
- Where did you travel in Nepal? I travelled to a lot of places.
- It did not rain last year. Therefore, there was great loss in the fields.
- Mr. Bista has been appointed minister, so they say. Do you know? I know, I read it in the newspaper today.
- He says he spent two months in Khumjung last year.

8b

- वहाँले के भन्नुभयो?...मैले वहाँको प्रश्न बुझिन्नैं।
- तपाइँले कहीं पहनुभयो?...मैले लद्दन्मा पढें।
- मेरो बुवा जूनको आखिरीमा कलकत्ता जानुभयो? केमा जानुभयो? पहिले हवाईजहाज्रमा दिल्लीसम्म जानुभयो त्यसपछि रेल्मा कलकत्ता जानुभयो।
- तिमी हिजो कहाँ थियो? मकहाँ किन आएनै? हिजो म घरै थिएँ। धेरै काम् थियो
- तीन् साल अधि अमेरिकाका राष्ट्रपति, श्री निक्सन्, पीकिङ जानुभयो।
- माफ् गर्नुहोला, तर मैले तपाईँको प्रश्न बुझिन्नैं। एक फेरा केरि दोहचाउनुहोला कि?
- पसल् बन्द भयो। म भोलिविहान बजार जान्छु।
- उसको कलम् मेरो जस्तो थियो।
- तिमीले मेरो लगा थोयो? अहं, धोइन्नैं। भोलि धुन्छु।
- पोहोर् साल मदसुमा पानी परेन रे।
- तपाईँ हिजो राति करि बजे सुल्तुभयो? म दस् बजेतिर सुतें।
- तिमीले यो नर्या सिनेमा हेरेनै? एक दम् राप्नो थियो।
- मेरी स्वास्नी दुइ साल् अधि भारत् गइन्। उन्तै दिल्लीमा तीन् महीनाबिताइन्। उन्को माइती त्यहीं छ ति।

१४. बिराटनगरमा अतिनै गर्मी थियो । म गएको हप्ता त्यहाँ थिएँ ।
 १५. उनी काठमाडौं कहिले आए? उनी गएको महीना पुगे, र एक बर्ष यहाँ बिताउँछन् रे,
 त्यसपछि उनी बेलायत् फर्कन्छन् ।

8c

हामीले खायौं; उसले काम् गरेन; मेरो अध्यापकले भन्नुभयो; नोक्र आएन; कस्ले भन्छ? तपाईं चुरोट् खानुहुन्छ? उन्ले चिया खाए; उनीहरूले बिसें; मेरो साथी बिरामी भयो; गएको महीना पासी परेन विस्तारे हाँचनुहोला; हामीले गाउँमा दुइ दिन बितायौं; मेरी बहिनी सिकिस्त बिरामी छें; त्यो बिरामी भई: नरिसाउनुहोला ।

Lesson 9

Reading Passage

- A. Tell me, sir. What do you require?
 B. May I look at the coats please, shopkeeper? What sort of coats do you stock? I need a fairly heavy woollen coat. Next week, I am going to the hills on foot.
 A. I have all sorts of coats, sir. I'll give you just the sort you need.
 B. Is this coat woollen or not?
 A. Yes. It's good quality cloth, sir.
 B. Well, how much is this coat?
 A. I'll let you have it for 120 (rupees).
 B. Really, shopkeeper. That won't do at all. It's far too expensive.
 A. What do you mean - dear? You won't find it for less money anywhere else.
 B. This one is white. What other colours do you stock?
 A. Look. Here's a red one. For this one, 100 rupees, sir.
 B. Yes. The red one is rather nice, but 100 rupees is a bit dear. Let me have it for 70 rupees, won't you?
 A. There. 90 rupees and it's yours. I can't make it any cheaper than that. Just try it on, won't you?
 B. Yes. It's all right. There, I'll take it (lit. 'I took') for 85 rupees.
 A. Very well. Have it for that.
 B. I also need a pair of shoes, shopkeeper. Do you have any or not?
 A. I don't stock shoes. There's a shoe-shop over there, you know. Look. Here, take your change.
 B. Thank you, shopkeeper, goodbye.
 A. Goodbye.

9a

- If it does not rain tomorrow, I'll meet you around ten o'clock. If it rains, I'll stay at home.
- If we walk quickly, they say we shall manage to arrive by evening.

KEY TO EXERCISES

- Very many Hindi words are used in Nepali.
- These days in Nepal Chinese goods are found extremely cheaply. Just yesterday I bought a nice raincoat for ten rupees.
- In Kathmandu the shops usually open at half past eight in the morning.
- If you go by this road, you will arrive very soon.
- Be good, little boy. Don't make such a noise.
- I'm sorry. I have come late. What time does the film start?
- If you take (buy) this one, it will cost you 45 rupees.
- If you climb this hill, they say you will get a good view of Mt. Everest.
- A. How much money do you earn a month?
 B. I earn 120 rupees, sir.
 A. That seems rather a little. Is that much enough?
 B. It is not enough, sir.
- That (thing) does not sound right. Say it again, will you?
- In Nepali Mt. Everest is called 'Sagarmatha'. The Tibetans call it 'Chomolongmo'.
- Excuse me, can I have a lodgings in your house (or not)? You can, sir. Please come in.
- Put on the light then. I can't see anything here.
- I need a pair of shoes, shopkeeper. What sorts of shoes do you stock?

9b

- सुन्तलाको करित? एउटाको एक सुका, हजूर ।
- आज पानी पर्छ जस्तो लाग्छ । तपाईंसँग बसादी छ?
- हवाईजहाज्रबाट जानुभयो भने, एक घण्टामा जति पुगिन्छ।
- त्यो घडी एक दम् रामो रहेछ। नेपालमा त्यति रामोचाहिं पाइँदैन।
- त्यो ऊंकी कपडा धेरै रामो छ, तर गजुको सोहू रूपियाँ पर्छ।
- हिजोआज रेडियो नेपालमा धेरै संस्कृत शब्द (हरू) प्रयोग गरिन्छन् ।
- यहाँबाट गोरखा करि याढ़ा छ? बेलुकासम्म पुगिन्छ कि पुगिदैन?
- काठमाडौंको पसलहरूमा ज्ञे पनि पाइन्छ। पश्चात्को गाउँहरूमा पाउन अलि गाहो हुन्छ।
- हिजोआज मेरो दाइ दाजीलिङ्गमा हुन्हुन्छ। अस्ति नै मैले वहाँको चिठी पाएँ ।
- ए दाइ, तपाईंको गाउँमा बास पाइन्छ कि पाइँदैन?
- यस्(यो) वसादीलाई करि पर्छ त? पच्चीस् रुपियाँ मात्रै पर्छ, हजूर। त्यो त धेरै नै भयो। बीस् रुपियाँ लिनुहोस् त। लै भैगो, म तपाईलाई बाइस् रुपियाँमा दिन्छु।
- विश्वविद्यालयको पुस्तकालय क्लैरेजसो साडे छ बजेसम्म खुला रहन्छ, तर सञ्चरबार् एक बजे बन्द हुन्छ।
- यहाँ अंध्यारो भयो। केही पनि देखिन्न। बत्ती बाल त।
- यो बाटोबाट जानुभयो भने दाजीलिङ्ग पुगिन्छ त्योचाहिंबाट जानुभयो भने कालिम्पोङ्सम्म पुगिन्छ।
- त्यो घडी करिमा लिनुभयो? मैले सस्तोमा किनें। एक सय् पैंतालीस् रुपियाँमा मात्रै लिएँ।

9c

आउनुहोस् आऊ लिनुहोस्, लेउ पठाउनुहोस् पठाऊ; धुनुहोस् धोऊ; दोहरचाउनुहोस्

वोह्याकृ; भन्नुहोस् भन; जानुहोस् जाऊ; पहङ्गुहोस् पढ़, खोल्नुहोस् खोल; सुन्नुहोस् सुन; उभिनुहोस् उभिऊः

9d

यो शब्द वाजिलिङ्गको नेपालीमा मात्रै प्रयोग गरिन्छ: शेर्पालाई आदू रूपियाँले पुढैन रे. पैंखा खोल त; पो भो, अब म खान्न; नेपाली चुरोटलाई चार् पाँच सपियाँ पर्छ, त्यो रातो टोपी करितमा दिन्छुरे? माफ् गर्नुहोला, म हीलो आएँ; बाटोको लागि तीन् सय् रूपियाँ चाहिन्छ; यस्/यो/कोठामा गर्मी छ; मेरो घडी हीलो रहेछ; हामीले पोखरामा पाँच दिन् बितायौः उ थीक् छ बजे पुर्यो; केको हत्पत् त? अलिकरिति चिया खानुहोस् न? पोहोर साल् पानी परेन; यस्को सट्टा अर्को नोकर् आउँदै छ।

Lesson 10

Reading Passage

- A. Hello, Padma. You are a student at London University, aren't you? Where do you come from?
- B. I come from Kathmandu. But nowadays, I am living in London. I have been doing research into (the subject of) Nepali literature in this University for two years.
- A. How do you find London? Do you like it or not?
- B. I like it very much. Compared to Kathmandu, the city of London is very big, you know. From one point of view, life in London seems easy, but sometimes for us Nepalis, it is also difficult. I have many friends. For that reason, I find it pleasant.
- A. What do you usually do on weekdays?
- B. Usually, I get up about seven in the morning, I have a wash, or sometimes I have a bath, and at eight o'clock, I rush off to the bus-stop. From there it only takes me ten minutes to get to the station. Then, I catch the underground and go to my office.
- A. Do you work in an office in the morning?
- B. Yes. These days, the condition of students is not all that good. What can we do about it? Therefore, in order to make both ends meet (lit. 'in order to run my livelihood'), I am working in an office, and earning a bit of money.
- A. What do you do there?
- B. The work in the office is not very difficult. I sort out the morning post, and distribute it to the different departments.
- A. What time do you work there till?
- B. I work only till 12 o'clock. After that, I have lunch in the office canteen, and go to the University. When I arrive there, from two o'clock onwards, I read in the library. Twice a week I meet my supervisor. Sometimes, if there is a lecture about some interesting subject, I go and listen to it.

KEY TO EXERCISES

- B. Saturday and Sunday are holidays, aren't they? What sort of things do you do on holidays?
- A. On holidays, I meet my friends and enjoy myself. If it is sunny, we rest in some London park. If it rains, we go to see a film. Otherwise, we sit at home and listen to the radio. In the summer, we sometimes go out of London and go for a walk at the seaside. That is a very nice experience, you know.
- A. When you return to Nepal, what do you plan to do?
- B. So far, I don't know. But if I get the chance, I hope to teach Nepali literature in Kathmandu University.

10a

1. If it is sunny tomorrow, I shall get up early and come to your house.
2. My elder brother came to Kathmandu via Patna.
3. Drive carefully, won't you? These days the road is very bad.
4. We got to Raxaul late, but easily found a hotel. The next morning we got up early, had our breakfast and walked to the station.
5. Who told you to go into my room?
6. The Subedar ordered the soldier to stand there.
7. He asked where the road led to.
8. How do you like our country? I like it very much.
9. Wait a moment. I'll have a quick bath and come.
10. Do you like Nepali sweets or not? I don't care for them all that much. They are too sweet for me.
11. How old is your young brother? He must be ten.
12. How did you find this novel? Did you like it or not? I did not like it all that much.
13. In South India, especially in cities like Madras, it is never cold. But in North India in the winter months, it is very cold.
14. This tea has become absolutely cold. Bring some hot water, please.
15. He carried and brought that heavy package by himself.
16. You told me that this hotel was good, but I find it terrible.
17. The morning plane goes directly to Pokhara, but the evening one goes via Gorkha.
18. Last year, as soon as I got to the Terai, I fell gravely ill.

10b

१. त्यो (त्यस्)केटाको उमेर् करि भयो? पन्ध साल लाग्यो रे।
२. मलाई तिर्थी लाग्यो। अलिकरिति पानी दिनुहोस् न
३. हिन्दुस्तानी खाना मन् पर्दैन रे। तपाइलाई मन् पर्छ नि? मलाई त मन् पर्छ, तर कहिले कही मलाई धेरै पिरो लाग्छ।
४. भोजी विदान म सवैरै उठेर शहर जान्छु। पसलहरू करि बजे खुल्छन्? तपाइलाई थाहा छ?
५. भारत् र नेपाल् जस्ता देशहरूमा, धेरैजसो मान्डेहरू भात् र दाल् मात्रै खान्छन्। सधै नै मासु महँगो पाइन्छ।

६. यहाँबाट हवाईजहाज सोझी मद्रास जान्छ? होइन, दिल्ली भएर जान्छ।
 ७. म छिटो नुहाएर आउँछु। एक छिन् पर्खनुहोसु न।
 ८. सुबेदारले तिग्रो उमेर कति भयो भनेर सिपाहीलाई सोधे। सिपाहीले म तीस् वर्ष लागें क्यारे भनेर भन्न्यो।
 ९. हिजो बिचा थियो। मेरी दिदी सबैरे उठी छिटो नुहाइ सोझी मन्दिरमा जानुभयो। मचाहिं बाह बजेसम्म सते।
 १०. यो पोको धेरै गहुँगो रहेछ। होश गरेर बोक है।
 ११. काठमाडौं तपाईलाई कस्तो लाग्यो? धेरै चाखलारादो रहेछ।
 १२. अचेल धेरै जसो देशका विद्यार्थीहरूको हालत उस्तो राम्रो छैन। तर गाली गरेर के काम?
- 10c
कस्ले भन्छ? कुन्चाहिं? त्यतिका गाउँहरू; म कसैलाई पनि भन्दिन; केमा जानुहुन्छ? उस्को बिहा आउने हप्ता हुन्छ, मेरो साइकल उस्को जस्तो रहेछ; तरकारी मिठो छैन; होश गरी हाँन्होसु; हामीलाई तिर्था लाग्यो; पोहार साल धेरै पानी परेन; त्यो पच्चीस् वर्ष लाग्यो; त्यो कहाँको हो? आज अलि गर्मी छ; अलिकति चिया त्याऊँ;
- 10d
उठेर आउँछु; भयो सोधनभयो; खाएर निस्क्यो; जान्न; नगर भन्नभयो; पर्खनुहोसु नुहाएर आउँछु:

Lesson 11

Reading Passage

On the road

- A. Excuse me. How far is the next village from here? How much time do you think it will take us to get there?
- B. It is far away. From here it will take you at least two hours.
- A. Can we arrive there before nightfall or not?
- B. No, sir. The road is rather steep, you know. Our village is nearby. Stay there today. Get up early tomorrow morning and go.
- A. Very well. Can we get a lodging for the night in your village?
- B. Yes, sir. Why don't you come and stay in my house? How many of you are there?
- A. Just the two of us.

A little later, after reaching the village

- B. There, my house is this one. Come in. I'll be back in a moment.
- A. Can we also get something to eat? We're very hungry.
- B. Yes, sir. I can give you lentils, rice and vegetables.
- A. How much will you charge us for the lodging then?

KEY TO EXERCISES

- B. One and a half rupees for the food, one rupee for the firewood – altogether two and a half rupees I suppose.
- A. Very well. That's all right.

The peasant goes to milk the cow and to get firewood. We go into the house, undo our shoes and sit down on the ground. In 15 minutes the peasant comes into the house.

- B. Will you have tea now?
- A. Very well. Have you got biscuits as well?
- B. I don't have any, but I'll probably be able to get them from the shop. I'll send my son to get them. How many do you want?
- A. Just one packet. Here, take one rupee. It's a bit cold today, isn't it?
- B. Yes. In the hills it is always a little cold after nightfall. Sit there and warm yourselves by the fire.

The peasant calls his boy

- B. Hey, boy. Go (somewhere for me). Buy a packet of biscuits from over there and bring them back. Do you want anything else from the shop, sir?
- A. If they sell cigarettes, send (him) to get a packet of Asha. We'll go to the watering place, wash our hands and faces, and be back in a moment.
- B. Very well. The watering place is down there.

11a

1. How many days does it take to get from Kathmandu to Namche Bazar? If you walk quickly, it takes about ten days.
2. Thinking that I was late going home, I went to get a bus (lit. 'to get up on a bus').
3. It's late. I must go now. We'll meet tomorrow. Very well. If you come to my place around ten o'clock, I'll meet you.
4. Who told you to take my book out of the drawer?
5. In the winter, it is very pleasant to go and stay in the Terai. It is always sunny, and it is never as cold as it is in Kathmandu.
6. Aren't you ashamed to beg, little boy?
7. I've got mud on my clothes. I'll have to give them to the washerman tomorrow.
8. Nepalis think ('say') that it is a sin to eat beef.
9. Before nightfall if we do not arrive, they say we shall not find lodgings in the village.
10. How much does the return trip to Calcutta by air cost? It costs 350 rupees.
11. You can get a lodging for the night on the road quite easily, but it is a bit difficult to find food in the villages. As far as food is concerned, buy it in Kathmandu and take it (with you).
12. In order to see Mt. Everest well, you have to go to Khumbu.

13. In comparison with the cities of Europe, you must say that Kathmandu is small, but there are many big hotels there, and you can find all you require in the market.
14. They only allow Hindus to go into Pashupatinath temple.
15. How long will it take to finish this work? It will take at least two hours.
16. Don't make a noise. Let the baby sleep. Did you hear me?
17. I don't know whether it will rain today or not. But it will be best to go with ('taking') an umbrella.
18. Will it be all right if I come at five this evening? Yes.

11b

१. सिपाहीले हामीलाई मन्दिरमा जान हुन्न भनेर भन्यो। खाली हिन्दुहरूलाई मात्रै जान दिन्छन् क्यारे?
२. अब मलाई जन्नुपत्यो भोलि भेटीला। हवस्। साडे दस् बजेतिर मकहाँ आउनुहोस्। धाम् लाग्यो भने शहरबाट बाहिर गएर थुम् जान्छौं।
३. तपाईंलाई ताश् खेलन मन् लाग्छ? हो, कहिले कहाँ मन् लाग्छ।
४. कति बजे आउन हुन्छ? जहिले पनि आउनुहोस्।
५. लन्दनबाट काठमाडौंसम्म हवाईजहाज्रामा जान कति बेर् लाग्छ? हवाईजहाज्रामा जानुभयो भने। चौबीस् घण्टा जाति लाग्छ।
६. तपाईंले त्यो जुत्ता कतिमा किन्नुभयो? मैले अठाईस् रुपियाँमा किन्ने।
७. नेपालका गाउँहरूमा वास् धेरैजसो सजिले पाइन्छ।
८. हिमालय राम्ररी हेर्नलाई खम्बुतिर जानुपर्छ। त्यहाँबाट सग्रामाथा एक दम् राम्रो देखिन्छ नि।
९. बिहान उठेर, मुख हात् धोइँ साके साके बजेतिर जल्पान् गर्दू।
१०. आज धेरै जाङ्ग छ। यहाँ बसेर आगो तापनुहोस् न।
११. तपाईंलाई नेपाल कस्तो लाग्यो? मलाई धेरै राम्रो लाग्यो। काठमाडौं धेरै सुन्दर शहर हो। यहाँबाट हिमालय पनि देखिन्छ। आउनु अगाडी मलाई थाहै थिएन।
१२. मन्दिरमा जानुभन्दा अगाडी, जुत्ता स्थोल्पुर्छ।
१३. अलिकति पैसा कमाउनलाई मैले बिहान अड्हामा काम् गर्नुपर्छ तर म बाह बजेसम्म मात्रै काम् गर्दूर काम धेरै गाहो छैन।
१४. हत्तामा, सबैरै उठी र जलपान् गरी म धरबाट निस्कन्छु। धेरैजसो बेलुका दस् बजेपछि धर फर्कन्छु। सञ्चरबाट र आइत्वार मैले आराम् गर्नेपर्छ।
१५. भारतका ठूला शाहरहरूको दाँजोमा, नेपालका शाहरहरू अलि साना छन्। तर पोखरा र गोरखा जस्ता शहरहरू धेरै सुन्दर छन्।

Lesson 12

Reading Passage

In the Sanskrit language, *him* means 'snow' and *ālaya* means 'home'. For that very reason, the mountains situated in the north of the Indian subcontinent are called the 'Himalayas'. The highest peaks of the Himalayas are Mt. Everest, Makalu, Annapurna and Dhaulagiri. These Himalayas divide the border of Nepal and Tibet. Among these, the highest mountain is Mt. Everest. Its height is more than 29,000 feet above sea-level. Because they are so high above the

KEY TO EXERCISES

level of the sea, the summits of the Himalayas are always covered with snow. In the summer, when the snow there melts, rivers are formed. The Ganges, the Jamna, the Bramhaputra, the Indus and many other great rivers rise from there. It is possible to see the peaks of the mountains well from the ridge in the Kathmandu Valley, called Nagarkot. From there both evening and early morning, extremely ravishing views can be seen. When ('at the time of') the rays of the yellow sunlight fall on the white snow, these mountains seem to be made of gold. In order to see such a sight (as this) foreign tourists from many far off (lands) go there. But as far as seeing Mt. Everest well is concerned, one has to go to Namche Bazar. Namche Bazar is the largest village of the Sherpas of Nepal. This village is about 100 miles distant from Kathmandu. Small aircraft go from Kathmandu as far as a place called Lukla quite near to Namche Bazar. But it is very expensive to go like this in an aeroplane. As far as ordinary men are concerned, they have to make the journey on foot.

In Western Nepal, there is another small but extremely beautiful town called Pokhara. This town is in the lap of Annapurna and Dhaulagiri. Because its height above sea-level is only 2000 feet, it is warm and cosy there even in the winter, and every day tourists come to see the peaks of the mountains, which are covered with snow.

12a

1. How long is it since you came to Nepal? It is only three weeks since I came here.
2. When it rains, if you go out without ('not having taken') an umbrella, you will get a cold.
3. In the Terai there is a small industrial town called Biratnagar.
4. The water for the tea has not boiled yet. Wait five minutes and I'll bring it.
5. When you have stomach-ache, you just have to take medicine.
6. Because it rained yesterday, I did not manage to come and see you. Will it be all right if I come today?
7. I cannot come to meet you tomorrow. I've got a bit of work at home.
8. Hey, where are you off to? I'm going to do some work in the fields, sir.
9. It seems just like yesterday since I came to London. I like it here very much.
10. We walked as fast as possible, but it was impossible to reach home before nightfall.
11. He has been in Nepal for ages. He knows Nepali and Newari.
12. Because it did not rain last year, the entire crop failed.
13. I seem to have lost my glasses. Look and see if they are in the next room.
14. It is rather difficult to read Nepali newspapers. There is a great difference between the spoken and the written language, isn't there?
15. Excuse me (elder sister), I'm thirsty. Can I get a little water to drink, please.

16. He says he started to learn Nepali six months ago.
 17. I didn't understand what he said. Can you understand him?
 18. Because Namche Bazar is 11,000 feet above sea-level, in the winter months, a lot of snow falls there.

12b

१. तपाईं लन्दन् आउनुभएको कति दिन् भयो? म यहाँ आएको दुइ वर्ष भयो ।
 २. पोहोर साल पानी नपरेकोले, गाउँका मानिसहरूलाई खाने कुरा अहिले पाइँदैन
 ३. काठमाडौंको उच्चाई सम्बन्धको तटबाट चार् हजार् पाँच सय् फूट छ ।
 ४. नगरकोटको डाँडाए त्यातै अगलो भएको हुनाले, त्यहाँबाट हिमालयका धेरै टाकुराहरू देखिन्छन् । बिहान बेलुका, अत्यन्त मनोहर दृश्य देखिन्छन् ।
 ५. यो ऊपी कोटको लाग्या साहूपीले एक सय बीस् रुपियाँ लिए । त्यो त धेरै नै भयो नि ।
 ६. नेपाली सिक्कलाई छ महीना लाग्ये, तर अहिलेसम्म छापा पड्न मलाई गाही लाग्छ । त्यतिका संस्कृत शब्द प्रयोग् गरिन्छन् ।
 ७. अचेल साना हवाईजहाज् लुकलासम्म त जान्छन् । त्यहाँबाट नाम्चे बजारसम्म हिँडेरै जानुपर्छ । साधारण मानिसहरूले चाहिँ काठमाडौंबाट पैदल नै जानुपर्छ ।
 ८. भारतीय उपमहाद्वीपका ठूला नदीहरू सबू हिमालयबाट उत्पन्न हुन्छन् ।
 ९. ए भाइ कता जान लानुभएको ? दाउरा काट्न जान लागे ।
 १०. छिटो हिँडनुभयो भने तीन् बजू अगाडी गाउँ पुन्हुन्छ ।
 ११. म नेपालमा बसेको धेरै वर्ष भयो तर मलाई नेवारी आउदैन । धेरै नै गाहो भाषा हो नि ।
 १२. हाम्रो घरमा पाहुनाहरू आएका हुनाले म तपाईंकहाँ आउन पाइन्नै । आज बेलुका (भरे) आउन हुन्छ कि ?
 १३. ए भाइ, चिया लिएर आऊ /त्याऊ/। चिया लैन हजूर । अहिलेसम्म पानी उम्लेको छैन ।
 १४. मलाई भोक्तु लाग्यो । यहाँ भातू खान पाईछ ?
 १५. त्यो नेपाली राम्री बोलन सक्छ, तर लेखाईको भाषामा त्यतिका संस्कृत शब्द प्रयोग् गरिएका हुनाले, छापा पढ्न सक्तैन रे ।

12c

before coming; well, that job's done; may I come in; we'll meet tomorrow; I like to see a film; I did not like this book; he always plays cards; he is about five-years-old; come here; can I get a night's lodging?; very well, I'll let you have it for that much; how much a yard is this cloth?; there was a landslide.

12d

उसिनेको फुल; करीब दुइ सय मील : तपाईं घोडा चहन सक्नुहुन्छ? सकेसम्म छिटो; पानी परेको छ; गाउँ नाश् भयो; उ अस्ति आयो; त्यो कोठामा बसेको थियो; मेरो दाउको दुखेको छ; गाउँ लुक्ला नाउँ गरेको; रङ्गन र कलकत्ता जस्ता शहरहरू; ए भाइ, चिया त्याऊ; निस्कनु भन्दा अगाडी म मुख्य हात धुन्छु; दिल्लीको दाँजोमा नेपालको राजधानी सानो छ

Lesson 13

Reading Passage

At the doctor's

- A. Good morning, doctor. May I come in?
 B. Good morning. Come in. Take a seat. Tell me, what's the matter with you?
 A. Well, for two or three days, I have not been feeling right. I seem to have a temperature. My head aches, and I have not been able to eat anything.
 B. Do you also have diarrhoea?
 A. No, I don't, but my stomach is a bit upset.
 B. Well, let me have a look at you. Show me your tongue. Do you also have stomach-ache?
 A. A little, but not very much.
 B. Where do you have your meals here?
 A. I usually eat in the hotels in the city. But I try to go to clean places. I've never had anything like this before.
 B. Do you drink boiled water?
 A. I sometimes drink boiled water. But when one goes to see friends it is not always possible to do that, you know. It is not right to make them boil the water just for oneself.
 B. That's true, but drink boiled water as far as possible. The city water supply is not all that good, and we Nepalis sometimes get an upset stomach. It doesn't look as if there is anything else wrong with you. I'll write you a prescription. Get it in the market. If your stomach ache does not get any better, come and see me again, and I'll send you to the hospital. You have only got a slight temperature. If you have rest for one day tomorrow, it will probably go down. And don't forget to drink boiled water.
 A. Thank you, doctor. How much do I owe you?
 B. That's all right. Never mind. Look after yourself, now.

13a

1. It's raining. Don't forget to take your umbrella, now.
 2. Which country have you come from, sir? I am English.
 3. You speak good Nepali. Where did you learn it? I learnt it before coming here from England.
 4. My friend fell very ill. But he has got better now.
 5. I waited for you for over an hour. Why were you so late?
 6. Our servant was born in Darjeeling, but he has spent a long time in Kathmandu.
 7. Why didn't you tell me this?
 8. Last year, when he went to the Terai, he fell gravely ill. He almost died of malaria.
 9. I'm getting up tomorrow morning and going to town. I have to do a lot of shopping there.

A COURSE IN NEPALI

10. Where were you born? I was born in Dharan.
11. We tried to go to the village above, but because the road was bad, we had to turn back.
12. Yesterday I went swimming and almost caught a cold.
13. I shall get married one of these days, but I don't feel like settling down just yet.
14. When I went to town, I met my friend.
15. Have you ever been to India? I have not been yet, but I want to go.

13b

१. तपाईँ लन्दन् जानुभएको छ? गर्एँ, म छ महीना अघि त्यहाँ थिएँ।
२. मैले एक घण्टाभन्दा बढी उसुलाई कुहे, तर उ आएनात्यसैले म आफै आएँ।
३. मैले भीजालिन खोजेको तर विदेशीहरूलाई भूटान् जान दिईन (न) रे। चीनको सीमानामा भएकोले त्यहाँ पुन धेरै नै गाहो हुन्छ।
४. उसुले यो घर आफैले बनाएको हो रे।
५. तपाईँको साथीले भनेको मैले तपाईँलाई फोन गर्न चिर्टैं। त्यसलाई नेपाली राम्री आउँदैन, होइन त?
६. माफ गर्नुलो, हिजो राति मैले तपाईँलाई फोन गर्न चिर्टैं।
७. हाम्रो गाउँमा भर्खूँ आएको मान्छेलाई तपाईँले चिन्नुभएको छ?
८. तपाईँ नेपाल आउनुभएको कति दिन भयो? धेरै त भएन। मग एको नोभेम्बर आएको थिएँ।
९. गौतम बहु लुम्बिनी नाउँ गरेको तराईको सानो शाह्रमा जन्मेका थिए। तपाईँले उन्को जन्मस्थल कहिले देख्नुभएको छ?
१०. यी टचाकसी ड्राइभरहरू धेरै नै छिटो मोटर हाँचिन। अस्ति मोटरले मलाई झाडै कुलचेको।
११. याउको कम दुखेको भएन भने मकहाँ फेरि आउनुहोस्। म औषधि लेखिदिन्छु।
१२. साथीहरूलाई आफैलागि मात्रै अंग्रेजी खाना पकाउन लाउन त भएन।

13c

गएका; गएकी; गर्नुभएको; लेख्नुभएको परेको; खोजेको

Lesson 14

Reading Passage

A letter from Pokhara

Pokhara Asar 8, 2023 V.S.

Dear Shyam,

Two weeks ago, as soon as I arrived at Bhairava, I received your long and interesting letter. As you know, I left Kathmandu with my friend, Ramesh, towards the end of last month. As always, the plane was late, but we arrived at Bhairava airport before nightfall. Therefore, there was no difficulty in finding a rickshaw. The city centre is not very far away from the airport. Even so, the

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rickshaw driver insisted upon having five rupees. We tried to bring down the price, but they would not agree under any circumstances. As soon as we reached the town, we began to look for a place to spend the night. Finally, we got a small room in a hotel. Because we were tired, we went to bed early. But it was very hot in the room, and because the mosquitoes were biting all night long, we could not get to sleep. When we got up the next morning, we found to our surprise that we had mosquito-bites all over our body. For that reason, we began to make arrangements to go from Bhairava to the hills as soon as possible.

As you know, we came to Bhairava just to see Lumbini. The next day, we looked for a taxi to go there, but because there was mud on the road, the drivers were not inclined to go. Because Lumbini is a long way from Bhairava, we could not go there on foot.

Altogether we spent three days in Bhairava and as we were leaving, I got your letter in the post-office. We easily got a bus going from Bhairava to Tansen, and since the road was good, it did not take us much time to arrive there.

As soon as we arrived in Tansen, we looked to see if we could get a bus going to Pokhara, and were very relieved to find that there were four or five buses a day. Before leaving Kathmandu, I did not know whether the new road was open or not. I enjoyed Tansen immensely. And since it is high up, it was quite cold. Before going to Pokhara, we decided to stay there for two or three days.

From this letter, you will gather that we are now in Pokhara. We'll have a rest here, and set off for Jomsom in two or three days' time. We tried to go to Mustang from there, but we could not get a permit. What to do?

Now all we have to do is to look for porters to carry our luggage. When we get back from there, I'll write you all the news of Jomsom.

Your friend,
Surya Prakash.

14a

1. As soon as my work is finished, I shall come and meet you.
2. The people who live in Kathmandu are not accustomed to travel around very much.
3. As soon as the bride came out, everybody began to stare.
4. 'It is getting dark. Now what shall we do?' he said.
5. So far I have not been outside the Kathmandu Valley. But later I intend to go to the east.
6. I am going home sharp at five ('as soon as it is . . .'). I have had news that guests are coming to our house.
7. 'If we hang around here again, we won't be able to find a lodging for the night in the village,' I said.
8. As soon as you arrive in Darjeeling, go and meet my elder brother. His

- house is on the road that goes in the direction of Ghūm.
9. I did not know that you had the electric light in your house.
 10. I asked the guard what time the train going to Siliguri arrived, but he said it would not come before ('it only comes') the next day.
 11. When you return from London, don't forget to buy presents for your friends.
 12. Bhānubhakta Acharya was born in 1871 V.S. in the month of Āṣāḍh in the village of Ramgha in the district called Tanahun.
 13. I asked the *jyapu* (Newar peasant) whether I could get food in his village.
 14. That is the book you ought to read if you want to learn English.
 15. The matter arose as to how we might get back to Kathmandu from there.

14b

१. ताश खेलने? अहँ, अहिले न खेलो। मलाई फुस्त छैन ।
२. कस्तो माञ्चे ? भित्र आउने ढोकाबाट निस्कन खोज्यो । आधूं त निस्कने ढोकाबाट भित्र आउने कोशिश गर्छ क्यारे ?
३. ए दाइ, पाटन् जाने बस यहाँबाट करि बजे जान्छ? पाटन् जाने बस यहाँबाट त जाँदैन । बस-बसौनी त्यो हुलाकथनेर छ नि ।
४. पल्लो गाउँ पुने वित्तिकै, अर्को भरिया खोज्ने कोशिश गर्दू । योचाहिं अघि जाँदैन रे ।
५. नेपाली सिक्कलाई हेनुपर्ने किताब् यही हो । त्योचाहिं उस्तो राप्ने छैन ।
६. आज आएको शेर्पाले नाम्चे बजाए जाने सबै बन्दोबस्त गर्छ रे । उसलाई तीन सय् सूचियाँ दिनुपर्छ रे ।
७. लन्दन् पुग्ने वित्तिकै, हवाईघाटबाट मलाई फोन् गर्नहोस । म तपाईलाई भेटन् आउँछु । म मोटरमा आएँ भने, मेरो घरबाट त्यहाँ पुग्न बीसु मिनेट् मात्रै लाग्छ नि ।
८. सर्दै ज्ञै बस ढीलो आयो र मान्छहरूले भरिभराउ थियो । तर अर्को बस नभएकोले, त्यसैमा आउनुपन्यो ।
९. यस् चिठीबाट तिमीले थाहा पायौ होला कि म अहिले दिल्लीमा छु । हवाईजहाज् पाइयो भने, म काठमाडौं पर्सी पुग्नु ।
१०. काठमाडौंबाट पोखरा जाने बाटो खुलेको छ भन्ने मलाई थाहा थिएन ।
११. मेरो विचारले म दुइ तीन् हप्तासम्म यस् होटेलमा बस्नु । त्यस्पछि अर्को बसने ठाउँ खोज्ने कोशिश गर्दू ।
१२. उ घरबाट निस्कने वित्तिकै, सब मान्छेहरूले ट्वालट्वाली हेर्न थाले ।

14c

next week; the guests who are coming tomorrow; the work you ought to do; to decide to go to Nepal; as soon as we reached Kathmandu; I got a bus; up to the end of next month; the third of Vaishakh; the seventh of Bhadra 2020 V.S.; the eighth of June 1976.

Lesson 15

Reading Passage

Pālpā Bhairava — an invisible god

Pālpā is considered to be one of the important districts (*jillā*) of Western Nepal. In the 16th century A.D., the Sen dynasty of kings ruled in Pālpā. According to the *Vamshāvalis* ('chronicles'), Mukunda Sen I, while extending his kingdom, made an attack upon the Malla kings of the Kathmandu Valley. While making this attack on the Valley, along with the other goods he stole, he took back to Pālpā, as well, the extremely famous and ancient statue of Bhairavā which was ('remained') in the *Vihāra* of Lord Macchindranāth, situated in Kathmandu's Keltol. Perhaps it is possible that the statue set up inside the famous Bhairava temple, situated in Pālpā, is this very one.

The Pālpā Bhairava temple is also considered to be one of the most important temples of Western Nepal. Not only from (the places) around Pālpā, but also from the far-off districts of Western Nepal, (such as) Bāglung, Pyūthān and Pokhara, etc., religious-minded people come (there) to worship Bhairava and to look at (the deity).

The Bhairava temple, the house of the officiating priest, the houses where the pilgrims stay — are all around a large square. The temple-square is long in shape, and large and small metal bells of various shapes which the devotees have offered are decorated even with metal dogs and tridents. Since the conveyance of Bhairava is a dog, it is possible that the devotees have offered statues of dogs. Along with this, Bhairava is recognised as one of Shiva's many forms. It may be for this reason, the weapons of Shiva, the tridents are seen scattered all over the place around the temple.

Twice a year, especially in Vaishakh and Mangsir, a gathering of devotees is accustomed to take place here. On the festival of Navarātri also, great numbers of people worship here and offer up sacrifice. The main officiant of the temple is the high priest of the *Nāth-Sampradāya* (the sect of the followers of Gorakhnāth), and to help him, the Upadhyāya Brahmins are also accustomed to fulfil the function of making sacrifices of he-goats, chickens, etc., which usually does not happen.

However, in the day-to-day, ordinary worship, the devotees are accustomed to offer thick bread made of the dough of wheat or rice, which the local people call *roṭhi*. The practice of offering rice-bread to Bhairava is not found in other regions of Nepal.

Any people who come as far as Pālpā-Tānsen, also desire to go to the Bhairava temple, because this Bhairava temple is renowned throughout the whole of the Kingdom of Nepal. The devotees, suffering the great trouble of the mountain road, go to view Bhairava, but when they arrive there, they must be disappointed, because the main statue of Bhairava is shown to no one at all, and is placed inside that temple in a secret room.

It is said that the statue of Bhairava (remaining) inside there is extremely frightening, and several individuals, upon seeing that statue, died from fright, and to avoid such painful events occurring again in the future, from that time onwards, the statue of Bhairava was put in a dark room on the lower floor of that temple, and from that very time the Pālpā Bhairāva began to assume (lit. 'remain in') the form of an invisible god.

15a

1. In order that everyone may hear, speak loudly, will you?
2. The bus will come, but these days it comes a bit late.
3. You can see Mt. Everest from Kathmandu, but because it is very far away, it looks quite small.
4. Keep taking this medicine. You will certainly be better in a couple of days.
5. I heard on the radio that there was a possibility of rain tomorrow.
6. If I fail in the exam again this year, my father will certainly be angry.
7. I planned to go to India last year, but could not find the time. I shall try to go this year now.
8. We reached the village above just as night fell.
9. Aeroplanes do go towards Jumla, but they only go once or twice a month.
10. Look how it is raining. This year the crops will certainly be spoilt.
11. Today I just managed to meet your young brother.
12. Last night, without anyone seeing, I crept out of the house and went to play cards with friends.
13. I should read this book, but how can I read it? I find it too difficult.
14. In Nepal, especially in the hills, there are not many beggars. The peasants are ashamed to beg, you know.
15. If you pass the exam, you will easily find a job.

15b

१. भोलि पानी पर्ने संभावना छ भनेको मैले गेडियोमा सुने।
२. राम्ररी हेने गरी उता गएर बस त।
३. नेपाल पुगेर, उमालेको पानी पिउने गर्नुहोस्। उमालेको पानी पिउनुभएन भने पेट पकै पनि गडबड हुन्छ।
४. उस्तु भारत गएर काम खोजे पक्का गम्यो भन्छ। कलकत्ता गयो भने, त्यहाँ काम अवश्य पाउन्छ।
५. पश्चिम नेपाल जाने हवाईजहाज छन त छ, तर दिनहुँ भने जान।
६. त्यो बढो सिक्स्ट बिरामी छ। डाक्टर छिटो आएन भने, उ अवश्य मर्नेछ।
७. कर्सेल नदेले गरी त्यो अड्डाबाट सुटुक्क निस्क्यो, तर भित्र आउने ढोकासम्म पुग्ने बित्तिकै, फक्तनुरेको थियो।
८. गाउँतर साने कुरा पाइन त पाइन्छ, तर काठमाडौंबाट सामान लिएर जानु बेसु हुन्छ।
९. भारतका शहरहरूमा धेरै माग्नेहरू देखिन्छन्, तर गाउँका मान्छेहरू मान्न लाजु मान्छन्।
१०. तपाइले भन्नुभएको ठीक हो। म अस्पताल गएर उस्ताई पकै पनि भेट्नेछु।

११. ईसाको सोहो शताब्दीमा, पाल्पाका राजाले काठमाडौंको उपत्यकामा आक्रमण गरेका थिए।
१२. त्यसु मन्दिरमा ब्राह्मणहरूले जनावरहरूको बलि दिने काम गर्ने गर्छन् जुन् साधारणतया हुने गर्दैन।

Lesson 16

Reading Passage

The problems of a younger and elder brother

My elder brother is three years older than I, but both of us are in the same class. Although our father is not very rich, he works extremely hard to send us to college. My elder brother makes a great effort to study, and when he returns home from college he makes a habit of reading until nightfall. As for me, I go every day to town to meet my friends, and till late at night, I enjoy myself there. Because I keep doing that, my elder brother gets angry. He says:

'Look here. We are poor people. Therefore you should work a little harder. There is an exam coming next month, you know, and all you do is to sit with your friends in the tea-shop. You will certainly fail, and all the money father has spent will be wasted.'

Indeed, what my elder brother says is quite right. He told me just the same thing two years ago as well. But fortunately, I passed the exam, and unfortunately, he failed. Because he had to stay down in the same class, my elder brother was sorry.

One evening in the winter, I was doing a translation from English into Nepali. My elder brother came to see whether the translation I had written was right or not and looking over my shoulder, said:

'What on earth is that you have written? At least when you write Nepali, write something (others) can understand. If you go on like that, you won't be successful in the next exam, as you passed in last year's exam. It is difficult, you know.'

But the next year, I passed and my poor brother failed. What to do? I went up a class, and he had to stay down in the same class. We are now both in the same class.

I know that I have to work harder. My elder brother is quite right to scold me and tell me I have been lazy. Although we are in the same class, he is older than I. For that reason, I always respect my elder brother.

16a

1. Although the road was not all that steep, it took us almost five hours to reach the village.
2. I have forgotten to bring any money. Lend me ten rupees. I'll pay you back tomorrow.

A COURSE IN NEPALI

3. Although Nepalis are poor, they are happy to welcome guests.
4. I simply must reach his house on time. Even though it might cost a bit more money, I'll go by taxi.
5. By giving her everything she asked for, you spoilt your wife.
6. Look, that's Lâle, isn't it? Where on earth can he be off to, looking so smart?
7. I offered five rupees, but the rickshaw driver would not accept it under any circumstances. How the cost of living has gone up these days, even in Nepal.
8. No matter how much you plead with me, I shall not let you go and see the film.
9. How much sugar do you want? Two spoons will be enough.
10. I shall have to stay in Kathmandu until my work is finished. As soon as it is finished, I shall definitely go travelling in the hills.
11. I seem to have lost my pen. How can I write the letter?
12. Whether you go by this road, or go by that road, it's the same.
13. In the winter, a lot of snow falls in the villages around the mountains.
14. When it rains, there is a possibility of landslides. In that case, the roads are closed for two or three weeks, and all transport is stopped everywhere.
15. I'll go to my office and work till nightfall. I'll come back home as soon as my work is finished.

16b

१. एशियाका धेरै देशहरू गरीब् भए तापनि, आउने दस् सालुभित्र धेरै प्रगति गर्नेछन् ।
२. अँधारो भए तापनि, उसले पल्लो गाँडसम्म जाने कैसुला गयो ।
३. म किंति बजे आउन हुन्छ? जहिले पनि आउनहोसु ।
४. जति खर्च लागे पनि म आउने वर्ष नेपाल जानेछु ।
५. त्यो काठमाडौंमा बसेसम्म एक दस् संचो थियो । पहाड्तिर गाएपछि, बिरामी पच्यो ।
६. बस् नआएसम्म, हामीलाई यहाँ पर्खनपछि हिंडेरै जान त हुँदैन ।
७. घर फर्केपछि, यापा पहन लागें र साढे एघार बजेतिर सुन्न गएँ ।
८. ढोकामा को आएउँ? ए, रामे रहेछ । किन यति ढीलो आएको?
९. तपाईंका क्षतिजना दाइहरू छन्? मेरो एक्जना दाइ छ । वहाँ मध्न्दा दुइ वर्ष जेठो हुनुहुन्छ । म माहिलो छु ।
१०. मेरो छोराले स्कल्मा धेरै प्रगति गरेको छ । यो साल् माथिल्लो कक्षामा गयो नि ।
११. पसलमा जे जे दीखेन्छ स्वास्नीलाई उही उही चाहिन्छ ।
१२. हिजो आज नेपालमा महाँगी कस्तो बढेको । आज बिहान मैले एक कप् चियाको लागि तीन् रुपियाँ दिनपरेको थियो ।
१३. मेरो घर् शहर्बाट अलि दाढा भए तापनि त्यहाँ बस्न मलाई भनु लाग्छ । तर बिहानचाहि मोटरमा आएँ भने, अड्डासम्म पुग्नलाई आधा घण्टा जति लाग्छ नि ।
१४. चियामा कति दधि चाहियो? अल्लकिंति मात्रै भए पुर्छ ।
१५. मेरो काम् नसिद्धिएसम्म भ पुस्तकालयमा काम् गर्नु । त्यसुपछि पहाड्तिर तीन् महीना बिताउने विचार छ ।

KEY TO EXERCISES

16c

मन्त्रीको मृत्यु अचानक् भएथ्यो; बेलायत् जाने विचार छ; उसुलाई सल्लाह दिएर के फाइदा? साँझ पर्नु अगाडी पुरोथ्यो; मलाई बास् पाइन्छ? हामीले डाक्टरलाई बोलायाँ; कसले भनेर तिमीले त्यसो गन्चै । मेरो टाउको दुखेको छ बस्मा गए पनि, रेल्मा गए पनि, एउटै हो; जे भने पनि, त्यो त मान्चेछैन । धातुका मूर्तिहरूले मन्दिर् सजिएको थियो; जाँच्मा केल् भएपछि, मेरो दाइले अफसोस् मान्नुभयो, त्यो मान्छेका रहेछ?

16d

गाएको; भए रहेछ; रहनेछ; आएछ लागेको; भएथ्यो;
गरे नगरे; गए; गरे पर्नु; सिद्धिधए, गएर।

Lesson 17

Reading Passage

At the airport

(After arrival in Kathmandu International Airport, in the baggage lounge)

- A. Excuse me. I have just come from Delhi. My aeroplane landed a little while ago. Tell me. Where do you think my luggage will be?
- B. Come this way, please. I'll show you now. First of all, let me see your passport. Let me just have a look at it. Well, it seems in order. You must have got your visa from the London embassy. You've come from England, haven't you? Have you ever been in Nepal before, or is this your first visit?
- A. This is the first time.
- B. In that case, where did you learn Nepali?
- A. I learnt it in England, before coming here. Two or three Nepali friends of mine live in London. I began to learn it with them. Now I have come to Nepal to practise.
- B. I see. How many days do you intend to spend in Nepal, then?
- A. I think I shall stay for six months probably. I have a bit of work in Tribhuvan University.
- B. Where will you stay in Kathmandu?
- A. So far, I have no fixed address, but for two or three weeks, I shall probably have to go in a hotel and stay there. You give me a little advice. Will I easily get a room in a hotel?
- B. It shouldn't be difficult. There are many hotels in town.
- A. How much do you think I shall have to pay for a night in an ordinary hotel? I can't stay in a very expensive hotel.
- B. You will probably be able to find a room for about 40 rupees a day. For most Nepalis that is a bit expensive, but it is not so expensive for Europeans. What I mean to say is that it comes to a little more than two pounds.

- A. That will be all right for a few days. I'll look around after that. Well, hasn't my luggage arrived yet?
- B. It must have. It is probably in the next room. Just go and have a look.
- A. Yes. My suitcase is over there. Do I have to open it or not?
- B. That's all right. No need to open it. Go on.
- A. Where do you think I can get a taxi?
- B. After you go out from here, you will find lots of taxis.
- A. How much roughly will it cost to go to town from here?
- B. It shouldn't cost more than 20 rupees. It's not very far, you know. The taxi driver will take you up to your hotel.
- A. Before I take a taxi, I shall have to change some money. Where shall I go?
- B. Yes. There's a place to change money near the way-out. Go there and change it.
- A. Very well. Thank you very much. I'll be going now. I hope we shall meet again.

A Nepali folksong

1. Do not cry, my darling. Give me leave without shedding tears. See, I am going to war. I shall return, when I have won my reputation.
2. The old ones, mother and father – look after them well. I have left behind a son, a bundle of love, keep him safe.
3. The chickens, the goat, the cow and cattle – look after them well. Do honour to our friends and neighbours.
4. When I have made my name and come back, I shall bring you a tasselled shawl. Becoming the defender of my dear land, I shall be a hero in the world.

17a

1. It looks as if it is going to rain. Don't forget to take an umbrella, before you go out.
2. How long do you think it will take to get to Pashupatinath from here? It will take at least half an hour. Why don't you go by taxi?
3. After the Prime Minister's death, who do you think will take his place? I don't know.
4. I was going to write you a letter, but since there was no paper in the house, I didn't manage to.
5. I think I've got a cold coming on. Perhaps I'd better not go swimming today.
6. He did his best to have a son, but all he had was daughters. What can he do, the poor fellow?
7. I have to telephone a friend. Can I use your phone?
8. If I work in a hotel for five weeks in the vacation, I'll earn at least 300 rupees.

KEY TO EXERCISES

9. I was going to go to India, but thinking it would be so hot there now, I did not feel like going.
10. If we walk as quickly as possible, we ought to arrive before the evening.
11. Whether it rains or not, I simply must go. I have to arrive at the airport before eleven.
12. How much milk shall I pour into your tea? Just a little will do.
13. The bus must have arrived. Let me come back when I've been to ask at what time it leaves.
14. I hope you receive my letter on time.
15. Where is Rame? I don't know. He must have gone out.
16. What will the poor woman do, now her husband is dead? She has no one else at all.

17b

- १ . गाउँसम्म आउन जान तीन् घण्टा जति लाग्ला । हामी जाँचौं कि नजाओं?
- २ . तपाईलाई रुधा लाग्यो? लाग्ला लाग्ला जस्तो छ । टाउको नराम्रोसित दुखेको छ ।
- ३ . तपाईंको चियामा कति चिनी हालूँ? दुइ चम्चा भए पुरछ ।
- ४ . अलि अबेर भयो । म जाँचूं त । केरी कहिले भेटीला?
- ५ . तपाई लन्दन्बाट जानुभन्दा अगाडी मेरो सिकिङ्गी पाउनुहोला भन्ने मलाई आशा छ ।
- ६ . कति बज्यो? कुन्नि, मसेंग घडी छैन । पाँच बज्यो होला ।
- ७ . यो सबू काम आज सिद्धार्थाउन सकिन्नै । थेरै नै बाँकी छ । बैगो, केही छैन । भोलिसम्म रहोसु ।
- ८ . नोकर कता गयो? कुन्नि । बजार् गयो होला । एक घण्टामा फर्केला/फर्कन्छ होला ।
- ९ . मैले नेपाल् जान भन्दा अगाडी नै लन्दन्को विश्वविद्यालयमा नेपाली सिकेको थिएँ ।
- १० . काठमाडौंमा होटेलको कोठा तीस् रुपियाँया पाइएला ।
- ११ . म पैसा कहाँ साटै? हवाईघाट्या साटून सुक्नुहुन्छ ।
- १२ . होटेल्बाट शहरको केन्द्रसम्म जान करि खर्च लाग्ला? टचाक्सीबाट गयी भने ५ रुपियाँ लाग्ला ।
बसमा गए, बीसूँ पैसा मात्रै लाग्लु ।
- १३ . पानी पर्न लाग्यो र मसैँग थाता छैन । अब के गर्है?
- १४ . काठमाडौंमा पुगेपछि, मेरो दाइसेंग भेटून जानुहोसु । वहाँको टेगाना देउँ?
- १५ . जे भए पनि, छ बजेसम्म चैर नपुगी हुँदैन । यस् बेलासम्म हाम्रा पाहुनाहरू आइपरेका होलान् ।

17c

thank you very much; we'll meet again; where are you going? there must have been a landslide; I shall take you along; how much money do you earn?; it looks as if it is going to rain; one must work hard; next year I will be successful in the exam; in that case, I shall come as well; he would not agree under any circumstances; every day; all the money will be wasted; I shall sit here until he comes; how does one go?; anyone may come; excuse me.

Reading Passage

An elephant, called Kapurtike, used to stroll, just as he pleased, in some big jungle in Burma. Seeing him, all the jackals of the jungle, overcome by envy, began to think that if they could kill him by some means, their stomachs would be filled with meat. In order to bring this idea into practice, an old jackal, moving forward, spoke in this way:

'Look, brothers. Work that can be accomplished by intelligence, can never be accomplished merely by strength. This elephant is very strong. Even so, we can certainly kill him by the force of our own intelligence.'

Hearing the words of the old jackal, all of them expressed amazement and surprise. Afterwards, the cunning jackal, going into the presence of the elephant, greeted him in a very coaxing manner, and said:

'Your Majesty, look with kindness upon this poor, miserable creature.'

Such coaxing words of the jackal gave rise to some pride in the elephant's heart. With great vanity he asked:

'Tell me. Who are you? Why have you come? What do you want?'

Then, the old jackal, becoming even more coaxing, made this request:

'I am the jackal called Jambumantri, sir. In the whole of the jungle, the animals have sent me into Your Majesty's presence as a representative. Your Majesty is wise. All of us have found great trouble and spend our days without a king. In the whole jungle, no animal has turned out worthy of being king. For this reason, it is I who have come to Your Majesty's presence to make a request. Your Majesty must become our king and protect us.'

Hearing the speech of the cunning jackal, the elephant was overjoyed. After this, the elephant answered:

'Very well. I accept your request. Now, tell me by what road and where I must go.'

The cunning jackal, seeing that his purpose was being fulfilled, became very happy.

'Your Majesty, be good enough to follow me. I shall show you the way,' said the jackal, and going ahead to show the way, began to proceed. The elephant also began to go behind the cunning jackal. In the hope of gaining a kingdom, as the elephant walked quickly along the road the jackal showed him, he suddenly fell into a deep pit of mud. Seeing the misfortune that had befallen him, the elephant said:

'My friend, Jambumantri, I am in great difficulty. Assist me. Look, I am stuck in this deep pit.'

Seeing the plight of the elephant, the jackal smiled. Then going to the side of the elephant, said:

'Your Honour, catch hold of my tail and come out.'

After this had happened, the evil jackal said sarcastically, 'By trusting the words of someone as sly as I, this is the result', and he went from that place to

KEY TO EXERCISES

the place where his friends were. After that, all the jackals crowded around, and killing the elephant, enjoyed themselves by having a feast.

18a

1. If you had drunk boiled water, you would not have been ill.
2. Pakistan's aeroplanes used to come to Kathmandu via Dacca, but after the beginning of the war with India, they have stopped coming.
3. It would have been better to go by the other road. This one has turned out to be very steep and slippery.
4. When he was living in London, he used to go and see a film every week.
5. Five years ago, all the goods in Kathmandu were cheap. But these days since so many tourists come, the cost of living in Nepal is higher than in India.
6. When do you want to go to India? It would be better to go as soon as possible.
7. If you had given me your brother's address, I should have gone to meet him.
8. If I had had the time, I should have come to meet you, but since I was talking to my friends till late in the evening, I could not come.
9. If I had known that you were not here, I would not have come.
10. In the beginning, I used to work from morning till evening, but these days I am not capable of doing so much work.
11. Before 1950 it was very difficult for foreigners to travel in Nepal.
12. I have decided to go home. I shall probably leave England next month.
13. If you had wanted to go to Thyangboche two years ago, you would have had to go on foot. It used to take at least two weeks to get there from Kathmandu. But now they say there is an air-service that goes there.

18b

- १ . मैले देखाएको बाटोबाटा जानुभएको भए, चाहे पुनहुन्थ्यो।
- २ . म हरेक दिन बीसवटा चौरोट खान्थे, तर पोहार सालू मैले खान छोडे। अहिले त म खाउदिन।
- ३ . उसले बढता मैहनत गरेको भए, जाँचमा सजिले नै सफल हुने थियो। अब त अको सालू फेरि कोशिश गर्नुपर्छ।
- ४ . मेरो बुवा हनुमारु ढोकानेर एउटा परानो घरमा बस्नुहुन्थ्यो।
- ५ . तिमीले मेरो कुरा सुनेको भए, अहिलै बिरामी हुने थिएन्तै।
- ६ . पूजा हेनलाई हामी शहरको केन्द्रमा भएका मन्दिरहरूमा जान्थ्यौ।
- ७ . पहिले म नेवारी भाषा राम्ररी बोल्न सक्खै, तर धेरै दिनदेखि काठमाडौंमा नबसेकोले मैले सबू बिसेको छु।
- ८ . शरूमा म बिहानदेखि बेलुकासम्म काम् गर्थे, तर हिजोआज म त्यतिको काम् गर्न सकिन।
- ९ . तिमीले खोजेको किताब पढ्यो? अहै, पाइएन। हराएको होला।
- १० . तीसू वर्ष अधिक मदेसमाधेरै हाथी थिए, तर अहिले जंगलको ठूलो भाग् काटिएको हुनाले, त्यतिका हाथी छैनन।
- ११ . त्यो कोटि धेरै नै महँगो भयो, साहूजीले सयू रूपियाँमा दिएको भए त हुन्थ्यो।

१२ मलाई फुर्सतु भए त म चाँडै नै भारत जान्थे । अहिले त पानी परोस कि नपरोस मलाई जानैपार्छ ।
त्यहाँ धेरे काम्खु नि ।

18c

After the king died, his son acquired the kingdom; how to bring this idea into practice?; he was sent to the Maharaja's court as a representative; hearing this, he was overjoyed; please accept my request, sir; hearing such a strange thing, he began to smile; I have rented a nice room; have you been to Nepal before this or not?; you can get lots of things in that shop; he makes me mad; he had found official employment in the Singha Darbar; this is the book you ought to look at, you know; it seems that I have lost my pen; I think I am about to get a cold; I scolded him and told him to come on time; I work in a hotel to earn my living; the soldier made his name in the great war; I'll probably come back in two days' time.

Lesson 19

Reading Passage

The temple behind the Svayambhu Ridge belongs to Manjushri. Here, on the day of Shripanchami, a fair is held. One sect holds this temple to belong to Sarasvati and worships her. Another sect, holding it to belong to Manjushri, honours him. The Buddhists hold it to belong to Manjushri. Those Hindus who follow the Shiva religion, hold it to belong to Sarasvati. On the day of Shripanchami people of both sects come there. Both sects – one followers of Manjushri and the other followers of Sarasvati – worship in an equally devoted manner. Indeed, this is a surprising thing, because Manjushri is male, and Sarasvati is female. In the history of Nepal, Manjushri is greatly honoured. He first came from China. It is traditionally accepted that after coming (to Nepal), it was he who made the Nepal Valley. The account of the tale goes like this.

The Nepal Valley was first of all a great lake. This lake was called Nāg-pokhar. Coming here, an ascetic called Vipashvi Buddha planted a lotus. Svayambhū stood up (appeared) on this lotus, and then many pilgrims arrived here to gaze upon Svayambhū. As long as this valley was a lake, the peak of the Svayambhū hill was above the water. Imagining it (to be) a god, they must have come to gaze upon it.

Manjushri also came here from China to gaze upon this very Svayambhū. After gazing on Svayambhū, he recalled (his plan) to take the water out of the valley. Before this, he had come from China, and had sat on a ridge near Bhādgāon. They say that it was from here that he decided to take out the water from the valley.

Having decided to take the water out of the valley, Manjushri stood the

KEY TO EXERCISES

goddesses named Varada and Mokṣada high up on two hills. To this day, a festival takes place on those very hills to worship the goddesses.

After that, in accordance with his decision, Manjushri set about sending the water out of the lake. He thought in which place it would be possible to take the water out. Finally, cleaving the place called Kāṭvāl, he made the water come out from there. They also call that place Nhasikāp. It is on the ridge of Chobhār.

After Manjushri had cut the hill, the water here began to flow out with great force. All the Nāgas began to emerge. The Nāga known as Karkotak also came out. Manjushri stopped him and, taking him away, put him in the lake, called Taudaha.

After the water of the lake had come out in this way, a great place was made in the valley. And then, Manjushri founded a great city in this place. From his name, its name also came to be Manjupattan. After that, he set men in this city, made one of them king, and went back, himself, to China.

In the name of this very Manjushri, afterwards, a temple was built behind Svayambhū. Here, once a year, a fair takes place on the day of Shripanchami. On that day, while worshipping Manjushri, the Newar women, offer up lamps they have made themselves, thread, and so on, and it is also customary to rub in oil.

When Manjushri cut the hill and took out the water, the town in the valley he made was first named Manjupattan. Afterwards, a branch of the Kirānts, the men of the Neper caste, began to live here. It has been written that from these Nepars the name of the place became Nepal.

19a

1. While I was sitting in my friend's house, I got a fever.
2. Just because you say it is all right, does it become all right?
3. What is that man saying? If he speaks louder so that everyone can hear, it will be better.
4. He must have earned a lot of money, when he was working in the embassy.
5. I received your letter two weeks ago when I was in Bhairava.
6. There's a room empty in our house. Come whenever you like.
7. What are you doing in London now? I am working in the university.
8. It is getting late. It will probably be better to go now, you know.
9. If he had studied, he would simply not have failed the exam.
10. I have travelled once or twice in a taxi in Kathmandu, but now I find it rather expensive.
11. As I was going to sleep, I heard a noise coming from downstairs. I thought that a thief had come into the house, and on going downstairs to look, I found that I had forgotten to close the door.
12. When I was young, I could walk for miles, but now I like to stay at home.
13. After the beginning of the twentieth century, Nepali literature crossing countless obstacles, entered the field of progress.

14. Did you have to go alone, just because he told you to?
15. If I had known that it was going to be as hot as this, I would have gone swimming this afternoon.
16. What is that man saying. I can't hear from here.
17. When I come to your place, by what road shall I come?
18. Rāme came to London for six months and is still here.

19b

१. काठमाडौंमा हुँदा, त्यो दिनहुँ विश्वविद्यालयको पुस्तकालयमा जान्थ्यो ।
२. पानीले गर्दा पाहरो गयो । त्यसूपाइ बाटो तीन् दिनसम्म बन्द थियो ।
३. तपाईंले नेपाली कसरी सिकुनुभएको थियो? चियापसल्हरूमा बसेर नेपालीहरूसँग कुराकानी गर्दा गर्दै मैले सिके ।
४. उस्ले छिटो घर जाऊ भन्दैमा, तिमीलाई जानुपर्थ्यो र?
५. त्यो केतो काम् गर्दै गर्दैन । अंग्रेजी पढ्न र लेखन सिकेन भने, काम् पाउनेछैन ।
६. आज दिवान अड्हुमा जाँदाखेरि, तपाईंको भाइसँग भेटे । हिजोआज राष्ट्र बैंकमा काम् गर्दै रहेक्छ ।
७. उस्ले भारतमा काम गर्दा गर्दै धेरै पैसा कमायो होला । मलाई पनि त्यहाँ जान मन् लाग्छ ।
८. उमेर छैंदा म आफ्नो गाउँसम्म दुङ्ग घण्टामा पुन रक्खें अहिले बाटोमा हिङ्ग दा हिङ्ग दे मलाई आराम गर्नपर्छ । त्यसैले गर्दा हिजोआज तीन् घण्टा लाग्छ ।
९. उस्ले यो किताब किन भन्दैमा, तिमीले किन्नुपर्थ्यो र?
१०. प्रधानमन्त्रीको भाषण सुन्ना सुन्नै म त भुसुकै निंदाएङ्ग ।

19c

he set about building the house; there is a tradition that Manjushrī was the one who made the Nepal Valley; he just refuses to accept what his father says; of course, he must have known there would be a landslide; for that reason, I could not go; when he lived in London, he did a lot of work; one must not trust the word of a cunning man; it would have been better to go sooner; I advised him to study Nepali; we rented a small room; give me leave (to go) please; whether he works or not, he will pass the exam; he would not agree under any circumstances.

Lesson 20

Reading Passage

The 52nd birthday of His Majesty accomplished
with great pleasure

Throughout the Kingdom celebrations welcomed with devotion
Staff Reporter: Kathmandu, Jyestha 30

KEY TO EXERCISES

On the auspicious occasion of the Leader of the State, His Majesty King Mahendra's completing his 51st year and entering his 52nd year, today, throughout the Kingdom of Nepal, his Majesty's birthday was celebrated with special respect and sentiments of devotion in a number of different arranged programmes.

On this joyful day, loyal Nepalis, living near and far in different parts of the entire country, along with wishes of long life and good health to King Mahendra, garlanded his Majesty's picture and greeted it.

This morning, at the crack of dawn, the Royal Army sounded the reveille from the Bhimsen tower and gave voice to the heart-felt happiness of the birthday.

According to RSS, on the occasion of His Majesty's 52nd birthday, this afternoon, on the royal military platform, in the course of a special celebration, His Majesty's picture was garlanded and bunches of flowers were offered.

On that occasion, along with the offering of a royal salute, in honour of His Majesty, a 31 gun salute was also fired.

On that occasion, 52 white doves were also released. In addition, letters of greeting and gifts, prepared in honour of His Majesty's 52nd birthday, were sent to the Narayanhit Palace to be offered to His Majesty the King.

On that occasion, the Prime Minister, Mr. Kirtinidhi Bista, the Chief Justice, Mr. Ratnabahadur Bista, the ministers, the chairman of the celebrations committee, Mr. Rangnāth Sharma, members of the Rājsabhā standing committee and the State Panchayat, civilians and military, and high ranking civil servants of the guard, garlanded His Majesty's picture and offered bunches of flowers.

At the same time, in front of the royal military platform, members of the panchayat and class organisation, students, scouts and men and women gathered to offer greetings to His Majesty.

Reading Passage 2

A wedding

Subbā Kāṭak Bahādur married a 14-year-old girl and brought her home.

This is all there is to say, and someone who does not know Kāṭak Bahādur, does not even want to hear much more than this. But as soon as you tell me she is 14 years old, I get a desire to know about the girl. Subbā Kāṭak Bahādur will certainly be getting on. I never saw Subbā when he was young. This is probably his second marriage. He probably has a couple of children from his first wife, and after her death, he must have decided to marry a 14-year-old girl. What does it matter to Kāṭak Bahādur? A man who has already become clever and experienced in the field of marriage, pushing his pen all day and playing around and joking with his mates in the office – it is very probable that he started thinking about the 14-year-old Harimati. But as for Harimati, only just 14, at

an age when she could not understand the meaning of marriage and when she had just begun to sense (the idea of) marriage, Harimati's case is quite different.

I have seen one wedding. I was on the side of the groom's guests. We were invited for four o'clock, but the procession did not come out before seven. We were all sitting outside, occupied with getting the procession out, but the bridegroom delayed. We heard that he was getting himself dressed up. Thinking that you only get one chance to dress up, on the occasion of a wedding, we stayed silent and were waiting for him. I had not seen the groom (and did not know) what he would look like. The women of the village had also come and were standing there. They were also watching to see how the groom would be, so we heard. As soon as anyone says 'bridegroom' you start to imagine a young man of 20 to 22 years old, and these village ladies, imagining such a bridegroom as this, were probably standing there to watch. After a long time, there was a commotion near the door. Calling out 'The bridegroom's come, the bridegroom's come', all of them started to tumble in that direction, but I could not recognise which one was the groom. All the elderly men emerged from the door. Although I could not be absolutely certain, from the dress I reckoned that the one wearing the black coat must be the bridegroom. It went without saying it was him. He did not have to say how happy and joyful he was, his actions and speech were enough to make him seem the happiest man in the world.

The procession came out of the house on the dot of eight. The bridegroom got up onto his elephant, and we went on foot. As soon as I saw the bridegroom, I began to turn my attention towards the bride. If a 35 to 40-year-old bride also comes out of the door, all my enthusiasm will be for nothing. But what if a little 14-year-old steps out? I looked towards the bridegroom on that elephant, and I enquired of one gentleman, who was walking nearby,

'Is this the bridegroom's first marriage?'

'No,' he replied.

'What about the first bride then?'

'When she died, he took steps to marry again. He's got two sons from his first wife. Without a woman at home, the house couldn't be run. On top of that, since there was no one to look after the boys, he had to get married again.'

Having satisfied myself about the groom, I started to wonder about the bride. The bridegroom had to run his house and had to get someone to look after those little children, and so he got married. But how would the bride be who was coming to run the house and look after his little children? She'll certainly be getting on, otherwise, how will she run the house, how will she look after the children? I was also satisfied about the bride, and by the time I got to the bride's house, my enthusiasm began to return to me. I wholeheartedly joined in the singing and dancing and the excitement (going on) there, and as the bride was coming out, hurried off to the pavilion. The pavilion was surrounded by the village women. How must they have imagined the bride? Would they have

KEY TO EXERCISES

imagined the bride as a 25 to 30-year-old, clever at managing the house work, able to run all the bridegroom's business? That's the kind of bride I imagined when, two or three women arrived in the pavilion, tugging and pushing a little girl covered from head to foot in red clothes. Here as well my imagination had deceived me. I removed myself from the merry-making going on there. I could not think how that 14-year-old, unripe girl could manage the groom's house and look after his children. I began to think about that girl – what sort of relationship will she have with the groom? What must she be starting to think now? And so on. After that I never had the courage to go to a wedding. Even now, I have no desire to see a marriage.

20a

1. His Majesty will make a tour of Western Nepal next month.
2. I shall continue to sit here and work till evening. When my work is finished, I'll come over to your place.
3. My little sister is at home. She is sewing clothes for the fair.
4. In the Terai, especially in the months of Jeth and Asār, it is extremely hot. Because of the harsh sun, the ground dries up. For that reason, dust keeps flying all over the place.
5. Oh, it is already nine o'clock. I must go, otherwise my wife will be angry.
6. The frontier of Nepal is like this: In the east, the river Mechi, in the west, the river Mahākālī, in the south, the plains of the Terai, in the north, the white mountains. The territory of Nepal in places, lies behind the Himalayas, and farther north than that, lies the area of Chinese Tibet.
7. One day, while wandering in the jungle, Bhanubhakta felt tired and happened to sit down in the shade of a tree. There, seeing a grasscutter cutting grass, he started to talk to him.
8. I have an awful headache. Go to the market and bring some medicine, will you?
9. The students are striking today as well. That's always happening in the universities these days, you know.
10. You seem to have a bit of trouble with your stomach. Keep taking the medicine until it gets better.
11. Rāme was looking to see if his sister was coming.
12. This coat is very thick, sir. Try it on, won't you?

20b

1. तपाईँ पुस्तकालयमा के गरिरहनुभएको थियो? म नेपालको इतिहासको विषयमा किताब् पढिरहको थिएँ।
2. हवाइजहाजू नपुगेसम्म/नपगञ्जेल/हामी चियापसलमा बसिरहनेछौं।
3. हामी जोमसोमूतिर हिङ्कार्खारै, हावा चलिरहेको थियो र धेरै पानी परिरहेको थियो।
4. पसलेले देखाएको कोट मैले लाइहरै, तर धेरै नै ठूलो भएकोले, मैले किनिहाँ।

A COURSE IN NEPALI

- ५ पेटौ गङ्गाबहुौ भयो भने डाक्टरकहाँ जानुहोस् । वहाँ औषधि लेखिदिनहुन्छ ।
- ६ छ बजिसक्यो । मलाई त जानुप्पथ्यो । प्रधानज्यू नआउनभएसम्म तपाईलाई यहाँ पर्खनुपर्छ ।
- ७ फालगुन एक गते श्री ५ महाराजाधिराज भारत सवारी होइवकिसनेछ ।
- ८ गोखापत्रक कार्यालय-प्रतिनिधि हिजो राति रेडियोमा बोल्दै हुनुहुन्थ्यो/बोलिरहनुभएको थियो/वहाँले के भन्नुभएको तपाईंले सुन्नुभयो?
- ९ के गरिरहेछौ त? म यस् नेपाली चिठीको अनुवाद अंग्रेजीमा गर्ने कोशिश गरिरहेको छु । मेरो साथीले छुट्टाएर लेखेको भए त हुन्थ्यो ।
- १० गाँउका आइमाइहरू दलही कस्तो हाली भनेर घर्नेर उभिरहेकाथिए ।
- ११ घरमा छोराहरूलाई हेरिदिने कोही नहाँदा, उसले अर्को बिहा गर्नुपरेको थियो ।
- १२ केटी तलदेखि माथिसम्म पहेला लुगाले छोपिएकी थिई ।

20c

जाने हो; पुग्ने भेट्न; उठेर; पायी छु; गर्ने साध्यो; पर्ना पुर्याँ;
आए; गाएको; भए मार्दैन; रहोस्

20d

whatever happens, we just must arrive today; as usual, the bus came late; I could not go there on foot; it will certainly rain today; my friend was gravely ill; because of the rain, I could not go out; just because he told you to go there, did you have to go?; why, he even goes into that hotel; on the day of Shri Panchami, a fair takes place in the temple of Sarasvati; he set about studying Nepali.

NEPALI-ENGLISH VOCABULARY

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अँ	yes
अँधारो	darkness
अँधारो भयो	it is dark
अँहै	no
अंग	limb (see अङ्ग)
अंग्रेज	Englishman
अंग्रेजी	English (language)
अकल्	intelligence (see अकल्)
अक्सर (अक्सर)	frequently
अकस्मात्	suddenly
अक्षकल्	intelligence
अक्षर्	letter of the alphabet
अख्यात्र	newspaper
आगाडी	before, in front of
जानुभन्दा आगाडी	before going
अगिल्लो, अघिल्लो	former, previous, last
अगिल्लो महीना	last month
अलो	high
अघि	before, ago
दुइ हप्ता अघि	two weeks ago
अघि जानु	to go on, proceed
अङ्ग	limb, member
अङ्ग्रेज	see अंग्रेज
अङ्ग्रेजी	see अंग्रेजी
अचम्म	surprise
अचम्म मान्नु	to be surprised
अचानक्	suddenly

A COURSE IN NEPALI

अचेल्	nowadays
अच्छा	very well, I see, O.K.
अञ्चल्	(administrative) district
अञ्जुलि	cupped hands
अझ	yet, still
अझै	yet (emph. of अझ)
अहा	office, (bus) station
अहाइ	two and a half
अति	very, too much
अतिनै	extremely
अत्यन्त	very, extremely
अथवा	or, otherwise
अदृश्य	invisible, unseen
अधिक्	much, many, very
अधिकृतम्	maximum
अधिकार्	right, authority
अधिराज्य	kingdom, the Kingdom of Nepal
अध्यक्ष	chairman, leader
अध्यक्षता	chairmanship
अध्यापक्	teacher, lecturer
अनि	and, and then, and so
अनुभव	feeling, experience
अनुवाद्	translation
(-को) अनुवाद गर्नु	to translate
अनुसन्धान्	research
अनुसरण् गर्नु	to follow
(को) अनुसार्	according to
अनुस्वार्	anusvār, the sign of nasalisation
अनुहार्	face, countenance
अनेक	much, many
अनेकौं	many, several
अनौठो	strange, unique
अन्त	end, finish
अन्तमा	at last, in the end
अन्तर्	difference
अन्तर्राष्ट्रीय	international
अन्तिम	last, final
अन्दाजी	roughly, at a guess
अन्नपूर्णा	Annapurna
अपराह्न	afternoon
अप्ठचारो	difficult, awkward
अफसोच्	sorrow
अफसोच्को कुराहो	it's a pity

NEPALI-ENGLISH VOCABULARY

अफसोच् मान्नु	to feel sorry, regret
अफसोस्	see अफसोच्
अब	from now on, now
अबदेखि	from now on
अबेर्	late(ness)
अबेर् भयो	it's late
अबेर् लगाउनु	to delay
अबेला	late, untimely
अबेलासम्ब	till late
अभायले	unfortunately
अभिनन्दन	greeting, welcome
अभ्यास्	practice
अभ्यास गर्नु	to practise
अमेरिका	America
अमेरिकाली	American
अरुणोदय	dawn
अरू	other (of several), else, more what else?
अरू के?	more tea
अरू चिया	others, other people
अरूहरू	other (of two), next, another
अर्को	next week
अर्को हप्ता	meaning, economy
अर्थ	economy
अर्थ व्यवस्था	separate(ly)
अलगग	to separate, to sort out
अलगग गर्नु	to wait around, delay
अलुमल् गर्नु	a little 'bit; rather
अलि	a little, some
अलिकति	to be lazy, waste time
अलीडी गर्नु	certainly
अवश्य	period, occasion, time
अवसर्	on that occasion
त्यस् अवसरमा	state, condition
अवस्था	voice (see आवाज्)
आवाज्	difficult, not easy
असजिलो	good, of good quality
असल्	a good man
असल् मान्छे	very, extremely
असाध्य, असाढै	to set (of the sun)
अस्ताउनु	the day before yesterday
अस्ति	hospital
अस्पताल्	no
अहैँ	

A COURSE IN NEPALI

अहंकार्
अहिले
अहिल्यै
अहाउनु

boasting
now
emph. of अहिले
to order, command

आ

आँखा
आँखा नदेख्ने
आँप्
आँसु
आँसु जानु
आइत्वार्
आइपुग्नु
आइलाग्नु
आइमाई
आउँदो
आउँदो महीना
आउन्
आउने
आउने हप्ता
आकार्
आकाश
आक्रमण
आक्रमण् गर्नु
आविधि
आगो
आगो ताप्तु
आगो लाग्नु
आचार्य
आज
आजुकल्, आजुकाल्
आजभोलि
आजा
आदि
आदेश
आधा
आधुनिक
आनन्द
आनन्दपूर्वक
आफुसमा
आफू, आफै
आफनो

eye
blind
mango
tear
to shed tears
Sunday
to arrive
to attack
woman
next
next month
to come
next
next week
shape
sky
attack
to attack
last, the end (of a month)
fire
to warm oneself by a fire
to catch fire
Acharya (a Brahmin name)
today
nowadays
nowadays
worship
et cetera, and so on
command, order
half
modern
joy
joyfully
together, amongst oneselfs
self, one's self, by one's self
one's own (reflexive pronominal adj.)

आमा
आयोजना
आरम्भ
आराम
आरामै
आराम् गर्नु
आरोग्य
आलु
आवाज्
आशा
आशा गर्नु
आसू
आस्था

इच्छा
इतिहास्
इत्यादि
इनार्
इन्, इनी
इनीहरू
इस्टमिन

ई, ई
ईश्वर
ईस्टी
ईसा

उ
उँग्
उँग लाग्नु
उँचाई
उखान्
उकालो
उच्च-पदस्थ
उच्चारण्
उठ्नु

NEPALI-ENGLISH VOCABULARY

mother
plan
beginning
rest, ease
restfully, slowly
to rest
healthy, free from disease
potato
voice
hope
to hope
see आशा
faith, devotion

wish, desire
history
et cetera
a well
see यिन्, यिनी
see यिनीहरू
friends and relations

see यी
oh, I see
God
Christian, Christian era
Jesus

उ, उ
drowsiness
to feel drowsy
height, altitude
proverb
steep
high ranking
pronunciation
to rise, get up

A COURSE IN NEPALI

उठाउन्	to lift
उड्नु	to fly
उत्ता	to make fly
उत्तापट्टि	there, in that direction
उत्तर	over there
उत्तर	north
उत्तरि	answer
उत्तन्न हुन्	rise, origin, source
उत्साह	to rise (of rivers)
उद्वेक	enthusiasm, joy
उद्वेश	surprise
उद्योग	desire
उनी	industry
उपत्यका	he, she
उपमहाद्वीप	valley
-को उपलक्ष्यमा	subcontinent
उपहार	in honour of
उपाय	gift
उभिनु	means, way
उमालु	to stand
उमालेको पानी	to boil (trans.)
उमेर	boiled water
उम्लनु	age
उल्लासू	to boil (intrans.)
उल्लासूमय	joy, pleasure
उसिन्न	joyful
उसिनेको फुल	to boil (food)
उस्तो	boiled egg
उहाँ	such, like that see वहाँ

ऊ

ऊ त्यहाँ	over there
ऊ माथि	up there
ऊँट	camel
ऊन	wool
ऊनी	woollen

ऋ

ऋण	debt
ऋतु	weather

NEPALI-ENGLISH VOCABULARY

ए

ए	eh, oh
एक	one, a
एउटा	one
एक्जना	one (person)
एकू दम् एक्दम्	absolutely
एकू न एक	one or other
एक्कात्ती	suddenly
एक्लो	alone
एक्लै	emph. of एक्लो
एशिया	Asia एक्लो
एस्तो	see यस्तो

ऐ

ऐनु	constitution
ऐना	mirror
ऐने	see अहिले
ऐश्	pleasure, enjoyment

ओ

ओइरिनु	fall forward, rush forward
ओखरी	medicine, drug
ओछाचानु	bedding
ओढ्नु	to wrap around, cover
ओढ्ने	a wrap, quilt
ओल्नु	to descend, come down
ओस्	dew
ओहा	oh, aha
ओहोर् दोहोर् गर्नु	to come and go, make a round trip

औ

औ	and, so
औलो	finger
औयोगिक्	industrial
औले	malaria
औषधालय	druggist's, chemist's shop
औषधि	medicine
औषधि लेखिदिनु	to write a prescription

कक्षा	class (in school)
कड्डोर्	crore, 10,000,000
कता	to where?
काति	how much, how many?
काति टाढा?	how far?
काति पर्छ?	how much does it cost?
कर्तै	somewhere, (neg.) nowhere
कर्त्री?	how big?
कथा?	story
कथा हालु	to tell a story
कप्	cup
कपूङ्गा	cloth
कपाल्	hair, head
कपाल् दुखु	to have a headache
कपी	coffee
कम्	less, a little
कमल्	lotus
कम्पेक्सम्	at least
कमाइ	earnings
कमाउन्	to earn, to make one's name
कर्त्री	less, a little
कर्पनी	company, Indian rupees
करीब्	almost, approximately
करोइ	a hundred <i>lakhs</i> , 10,000,000
कर्मचारी	civil servant
कलम्	pen
कला	art
कलाकार्	artist
कलिलो	slender, young, tender
कलेज्	college
कल्पना	imagination
कल्पना गर्नु	to imagine
कवि	poet
कविता	poetry
कसरी	how? in what manner?
कस्ती	how? in what manner?
कस्तो	what sort of? how?
कहाँ	where?
-कहाँ	at the house of
कहिले	when, ever
कहिले कहाँ	some times

कहिल्यै	emph. of कहिले
कहीं	somewhere, anywhere
का	obl. and pl. of को
काका	paternal (younger) uncle
काकी	wife of काका
काख्	lap, side
कागर्	paper
काट्नु	to cut
काट्नु	Kathmandu
काट्नु	to thread
कान्	ear
कान्ठो	youngest (in a family)
कान्तिपूर	Kantipur, Kathmandu
काम्	work, employment
काम् गर्नु	to work
कामना	good wishes, congratulations
कारण्	reason
त्यस् कारण्	for that reason
कार्यरूपमा ल्याउन्	to put into practice
काल	period, age, time
कालिम्पोङ्	Kalimpong
कालो	black
काष्ठमण्डप	'the wooden pavilion', Kathmandu
कि	(i) or (ii) interrogative particle (iii) that (in reported speech)
किताब्	book
किन	why? ^
किनकि	because
किनभने	because
किन्त्रिमेल् गर्नु	to go shopping
किन्तु	to buy
किलो	kilo(gram)
किलोमीटर्	kilometre
किसान्	peasant, farmer
किसिम्	sort, kind
कुन् किसिमुको	of what kind?
कुकुर्	dog
कुखुरा	chicken
कुन्	which?
कनचाहि	which one?
कुन्न	I don't know
कुरा	thing, something said, speech

A COURSE IN NEPALI

करा गर्नु	to converse
कुराकानी	conversation
कर्त्ता	chair
कुहन	to trample, knock over
कुहनु	to wait for
कृपा	kindness
कृपाहरूमध्ये राख्नु	to look kindly on
कृषि	agriculture
कृष्ण-पक्ष	the dark half of the lunar month
के?	what?
केको?	of what, what for?
केटा	boy
केटाकेटी	children, childhood
केटी	girl
केन्द्र	centre
केन्द्रीय	central
केवल	only
केही	something, anything
केही छैन	it does not matter
कैयन्	several
को	who?
-को (-की, -का)	of
कोट	coat
कोठ	room
कोशिश	attempt
कोशश् गर्नु	to try
कोस	kos (distance of approx. 2 miles)
कोसेली	present, gift
कोही	someone (neg.) no one
कोहीकोही	some people
क्या?	what?
क्यारे	why? what do you think?
क्लास	class
क्षत्रिय	Kshatriya (see लेत्री)
क्षमा	forgiveness
क्षेत्र	field (of study, etc.), aspect

ख

खडा हुनु	to stand up
खतम्	end, finish
खतम् गर्नु	to finish
खतम् हुनु	to be finished

NEPALI-ENGLISH VOCABULARY

खबर	news
खबर आउनु	news to come, to be reported
खराब्	bad, spoilt
खर्च	expense
खर्चगर्नु	to spend
खर्च लाग्नु	to cost
जान करि खर्च लाग्छ?	how much does it cost to go?
खलूबल् गर्नु	to make a fuss, noise
खल्ती	pocket
खस् कुरा	Khas Kura (a form of the Nepali language)
खसम्	husband
खसाल्नु	to drop, to post
खस्नु	to fall
खाना	food
खान	to eat
खाने कुरा	food-stuff
खाली	empty, only
खाली मात्रै	only
खाल्डो	valley
खास्	special
खासु गरेर	especially
खिंच्नु	to draw, to take a photo
खुकुरी	khukuri (a Nepalese knife)
खुदा	leg
खुम्बु	Khumbu
खुला	open
खुल्नु	to be opened, to come open
खुवाउन	to feed
खुशी (खुसी)	happy, happiness
मलाइ खुशी भयो	I am glad
खुसी	see खुशी
खूब् (खूप)	well, very, extremely
खूबै	emph. of खूब्
खेत	field (cultivated)
खेतीकमाई	farming, agriculture
खेर जानु	to be wasted
-खेरि	while (particle added to imperf. part.)
खेल्	game
खेल्नु	to play
खै	well, why, so
खोइ	where is? where are you?
खोज्नु	to search for, to try
खोला	stream, river

खोलिनु
खोलन्
छ्याति

A COURSE IN NEPALI
to be opened
to open
fame, renown

ग

गंगा
गएको
गएको हप्ता
गञ्ज
गड्डबहु
गणतन्त्र
गत
गत वर्ष
गते
चारू गते
गन्तु
गम्भी
गरीब
गरीबी
-ले गदा
गर्न
गर्म
गर्मी
गलैचा
गढिरो
गहाँ
गङ्गायो
गाई
गाईको मासु
गाउँ
गाउँले
गाउनु
गाडी
गान
गाहु
गाली
गाली गनु
गाहो
गिरि
गीत
गुच्छ
गुप्त

Ganges
past, last
last week
yard
confusion, confused, upset
republic
last
last year
date (of Vikram era only)
the fourth (of the month)
to count
to ponder, reflect
see गर्म
poor, indigent
poverty
because of
to do
hot
heat, hot season
carpet
deep
wheat
heavy
cow
beef
village
villager
to sing
cart, car, train
song
guard
oath, abuse
to swear, abuse
difficult
mountain
song
bunch (of flowers)
hidden

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गुफा
गुरु
गुलियो
गुह्य
गृहकृत्य
गोचर
गोप्य
गोरु
ग्रामीण

घटना
घटनु
घटाउनु
घटीमा
घण्टा
घण्टा-घरु
घरु
घरु-बार
घरु-बार बसाल्नु
घरै
घाँस
घाँसी
घाम्
घाम्लाग्नु
घस्नु
घुइँचा
घुम्-फिर
घुमाउनु
घूम्नु
घेरिनु
घेर्नु
घोडा
घोडा चड्नु
घोषणा

चकितु
चढ्नु
चढाउनु
चमेना
चम्चा
चरो

NEPALI-ENGLISH VOCABULARY
cave
guru, teacher
sweet, sugary
dark, obscure
housework
cow-pasture, air-field
obscure, hidden
bull
rustic, vulgar

घ

event, accident
to become less, decrease
to make less, bring down (a price)
at least
hour, bell
clock tower
house, home, building
family, household
to start a family, set up house
at home
grass
grass-cutter
sunshine
to be sunny
to drag, push
crowd
travelling, strolling
to take for a walk
to travel, stroll
to be surrounded
to surround
horse
to ride/mount a horse
announcement

च

surprised
to mount, go up, ride (a horse)
to offer up
cold meal, snack
spoon, spoonful
bird

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A COURSE IN NEPALI

चर्को	
चर्नु	harsh, severe
चलन्	to graze
चलाउनु	use, custom
चल्लु	to make move, drive, operate
चशमा	to move, run (of machinery)
चाँडो	spectacles
चाँडै	quick, fast
चाँद	quickly, soon
चाँद	moon
चाखलाए	interesting, tasty
चाल्नु	to taste
चामल	rice (in grain)
चालाक्	clever, cunning
चालु	operating, running
चाहन्	to want, wish
चाहिन्	to be wanted, required
-चाहि	(particle) -one, as for,
मचाहि	as for me
रामोचाहि	the good one
चिटी	letter
चित्त	heart, mind, feelings
चित्त दुखाउनु	to hurt the feelings
चित्त बुझाउनु	to console, satisfy
चित्र	picture
चिनी	sugar
चिन्ता	anxiety, worry, care
चिन्नु	to know, be acquainted with
चिप्लन्	to slip
चिप्लो	slippery
चिन्नु	to tear, split
चिया	tea
चियापसल्	teashop
चिसो	cold, damp
चीज्	thing, object
चीन	China
चीनिया	Chinese
चुचुरो	peak (of mountain)
चुप्पलाग्नु	to be silent, shut up
चुरोट्	cigarette
चुरोट् खानु	to smoke
चौक	square (in a city)
चोटी	time, occasion
चोर	thief

NEPALI-ENGLISH VOCABULARY

छ, छैन	
छहारी	is, is not (see हन्)
छाइनु	shade
छाता	to abandon, leave
छाती	umbrella
छाना	breast, chest
छापा	roof
छान्	newspaper
छिटो	to print
छिन्	quick, quickly
एक छिन्	moment
छिमेकी	just a moment, in a moment
छुट्टचाउनु	neighbour
छुट्टी	to separate
छेउ	holiday, leave
छेत्री	side, vicinity
छोटो	Chetri
छोड्नु	short
छोरा	to give up, leave
छोराडोरी	boy
छोरी	children, sons and daughters
छोपिनु	girl
	to be covered
जंगी	
जंचाउनु	military
जग्गा	to examine
जङ्गल्	land, landed property
जतन्	jungle
जतन् गरेर	care, carefulness
जता	carefully
जता ततै	wherever
जति	here and there, everywhere
जत्रो	however much, approximately
जनता	however big
जना	people, populace
जन्म	numeral classifier denoting human beings
जन्म हन्	birth
जन्मस्थल्	to be born
जन्मन् जन्मिन्	birth-place
जब	to be born whenever

A COURSE IN NEPALI

जबसम्म	
जमीन्	until the time that, as long as
जम्ना	land (for agriculture)
जम्मा	Jamuna (river)
ज्य	in all, altogether
जहरै	long live
जरो (ज्वर)	certainly
जल्	fever
जलपान्	water
जल-वायु	snack, breakfast
जवान्	climate
जवाफ्	young, young man, private soldier
जस्तो	answer
जहाँ	as, in the way which, like
जहान्	where, wherever
जहिले	wife, family
जहिले पनि	whenever
जाच्	at any time
जागीर्	examination
जागीर् खान्	official employment
जाडो	to be employed
जाडो लाग्नु	the cold, cold season
जात्, जाति	to feel cold
जात्रा (यात्रा)	caste
जानकारी	procession
जान्	information
जान्नु	to go
जापान्	to know (a fact)
जिउँदो	Japan
जिउन्	alive
जिन्दगी	to be alive
जिभो	life
जिल्ला	tongue
-जी	district
जिउ	see ज्यू
जीवन्	body
जीविका	life, way of life
जीविका चलाउनु	livelihood
जुता	to exist, lead one's life
जुँ	shoe
जुनाफ्	that which, whichever
जुवा खेलु	presence
जे	to gamble
	whatever

NEPALI-ENGLISH VOCABULARY

जेठो	
-बेल्	-eldest (of the family)
जेल	as long as, until
जो	jail
जोइ	who, whoever
जोरी	wife
जोड्नु	jogi, religious ascetic
जोर्	to join, link
एक् जोर् जुता	pair
जी	a pair of shoes
जान्	barley
जानी	knowledge
ज्यादा	wise, good
ज्यापू	more, much, very
ज्यू	peasant
ज्योति	suffix added to a name denoting respect, Mr., sir
ज्योतिषी	light, gleam
ज्वर्	astrologer
	fever

झ

झगडा	fight, battle
झण्डा	flag
झाँडै	almost
झरी	shower
झर्नु	to come down, descend
झाँटनु	to scold
झान्	to shed (tears)
झिक्न	to pull out, take out
झीझी	a fly
झौं	like, as
झ्याल्	window

ट

टक्राचाउनु	bestow, offer up, sound (a reveille)
टाउको	head
टाक्हो	top (of a hill)
टाढा	far
टिक्कू	ticket
टुक्रा	piece, bit
टुप्पा	summit
टेबुल्	table
टोक्नु	to bite (of an animal)

A COURSE IN NEPALI

दोपी
टचाक्सी
द्वालड्वाल्टी हेर्नु

hat
taxi
to stare at

ठ

ठट्टा
ठम्याउनु
ठण्डा
ठारै
ठाउँठाउँमा
ठान्तु
ठीक्
ठीक् चारू बजे
ठुलो
ठेगाना
ठेलु

joke
to decide, ascertain
cold
place
in places
to decide, imagine
all right, well, exactly
at four o'clock precisely
big, elder
address, place of residence
to drag

ड

डर्
डराउनु
डाँक्
डाँडो
डाक्टर्
डाक्नु
डाम्
डुच्च
डुलु
डेह
डोको
ड्राइभर्

fear
to fear, be afraid
post, mail
ridge
doctor
to summon, send for
mark, stain, insect bite
to sink
to walk, stroll
one and a half
basket
driver

ढ

ढाँकिन्
ढाँटनु
ढाइ
ढाका
ढालो
ढालो आउनु
ढाँगा
ढाका
ढोगनु

to be covered
to tell lies
two and a half
Dacca
late
to arrive late
stone, pebble
door
to greet, reverence

त
तै
तट
तथा
तपस्वी
तपाईं
तब
तबसम्म
तयार्
तर
तरकारी
तराई
तरीका
तन्
तल
तलबू
तला
तल्लो
तसुवीर्
तहिले
ताका
ताजा
तातो
तान्
तापनि
ताप्रक्रम्
ताप्नु
तारा
तारीख्
तारीक्
तालीम्
ताश्
तिरी
तिर्थत्
तिमी
-तिर
तिर्खा
तिर्खा लाग्नु
तिन्
ती
तीर्थ

NEPALI-ENGLISH VOCABULARY

त

however, but, even
2 sing. pron. 'you'
bank (of river), level (of sea)
and
religious ascetic
HGH 2 pers. pron. 'you'
then, from then on
up to that time
ready
but
vegetables
Terai
way, method
to cross (a river)
below, under
wages
storey, floor
lower
picture, photograph
then, at that time
time, occasion
fresh
warm, hot
to pull, tighten
although, even so
temperature
to warm oneself
star
date (of Christian calendar)
praise
education
cards (game)
MGH 3 sing. pron. 'he', 'she'
Tibet
MGH 2 pers. pron. 'you'
towards, approximately
thirst
to feel thirsty
to pay, hand over (money)
pl. of त्यो
pilgrimage

A COURSE IN NEPALI

तृत्याजनु	
तैर्सन्	
तेत्र्	
तोप्	
त्यता	
त्यति	
त्यतिको	
त्यत्रो	
त्यसी	
त्यसेले	
त्यसो	
त्यसो भए	
त्यस्तो	
त्यहाँ	
त्यो	
त्रिशूल्	

थ

थकाई	
थकाई लाग्नु	
थरी	
थामिन्	
थाम्न्	
थालु	
थाहा पाउनु	
थाहा हुन्	
मलाई थाहा छैन	
थुन्तु	
थुप्रो	
थप्रे	
थोक्	
थोरै	

द

दक्षिण्	
दगराउनु	
दर्गन्	
दण्डवत्	
एक दम्	
दया	
द्रव्यार्	
दर्शन्	

NEPALI-ENGLISH VOCABULARY

दशा	
दह	
दही	
दाँजो	
दाँजु	
दांत	
दाइ	
दाउरा	
दाज्य	
दाम्	
दाल	
दावी गर्नु	
दिउँसो	
दिवक	
दिवक मान्न	
दिदी	
दिन	
दिनुदिनै	
दिनहुँ	
दिनु	
दिल्ली	
दिवस्	
दिशा	
दिसा	
दीयायु	
दुःख	
दुःखद्	
दुर्दी	
दुखाउनु	
दुख्लु	
दुनियाँ	
दुर्दशा	
दुलहा	
दुलही	
दुवै	
दुष्ट	
दुहन्	
दुध	
दृष्टि	
दृष्टिकोण	
देखाइनु	
देखाउनु	
देखेख	

A COURSE IN NEPALI

देखिनु
देख्नु
देवता (देउता)
देवल्
देवस्थल्
देवी
देश
दैनिक
दोष
दोसो
दोहोत्याउनु
द्वारा
द्वीप

to be seen, appear
to see
a god
temple
temple
goddess
country
daily
blame
second
to repeat
by means of
island

ध

धन
धनी
धन्यवाद
धर्म
धर्मचीरु
धाउनु
धागो
धातु
धान्
धारा
धार्मिक
धावा
धुन्
धुली
धूमपान्
धृत
धैरे
धेरेजसो
धोका
धोकादिनु
धोबी
ध्यान्
ध्वनित् गर्नु

riches
rich
thank you
duty, religion
religious devotee
to run to and fro
thread
metal
paddy
stream, fountain, washing place
religious, pertaining to religion
battle, war
to wash (things)
dust
smoking
cunning
much, many
often, usually
deception
to deceive
washerman
attention, concentration
to sound, make sound

न

negative particle
neither . . . nor

न -
न...न

NEPALI-ENGLISH VOCABULARY

नक्षा
नगर
नजीक्
नत्र
नदी
नमस्कार्
नमस्ते
नम्र
नया
नर-नारी
नराम्रो
नराम्रोसित
नवरात्रि
नार्ति
नार्ति गरेको
नाक्
नाग
नागरिक्
नाच्
नाच-गान्
नाच्चु
नानी
नाटक्
नाथ्
नाम्
नामक्
नायक्
नाश हनु
नि
निकलनु
निको
निकै
निगम्
निजामती
निवाउनु
निद्रा
निद्रा लाग्नु
निधो गर्नु
निपुण्
-को निमित्त
कोनिमित्त
निम्तो, निम्ता
निर

map
city
near, nearby
otherwise
river
a greeting: 'hello', 'goodbye'
see (नमस्कार्)
polite, coaxing
new
men and women
bad
badly
Navaratri (Hindu festival)
name
by name, called
nose
cobra, a Naga
citizen, pertaining to a city
dance
dancing and singing
to dance
baby, child
play, drama
Lord, God, the saint, Gorakhnath
name (see नार्ति)
by name, called
leader
to be destroyed
particle: 'you know', 'what about'
to take out, let out
good, healthy
emph. of निको , well, very good, very
corporation, company
civil
to fall asleep
sleep
to feel sleepy
to decide
clever, expert
for the sake of
for the sake of
invitation
see -नेर

A COURSE IN NEPALI

निराश्	disappointed
निराशा	disappointment
निवेदन	request
निश्चय	certainty
मलाई निश्चय हैन	I am not certain
निश्चय नै	certainly
निश्चत्त	carefree, untroubled
निस्कन्	to come out
नीलो	blue
नुहाउन्	to bathe, have a bath
नून्	salt
नेपाल	Nepal
नेपाली	Nepali
-नेर	near, nearby, next to
नेवारी	Newari
नै	only, just, indeed
नोक्र	servant
नोकर्नी	female servant
नोक्सान्	loss, damage
नौनी	butter
न्यानो	comfortable, warm
न्याय	justice
न्यायाधीश्	judge, a justice

प

पँखा	fan
पकाउन्	to cook
पक्का	certain, decided
पक्का गर्न्	to decide
पक्कै पनि	certainly
पक्षी	bird
परलन्	to melt
पच्छम्	west, see पश्चिम्
पछि	behind, after
पछाडी	after, behind
पछिल्लिर	at the back of, behind
पछिल्लो	last, hindmost
पञ्चायत्	Panchayat
पटक्	time, turn
एक् पटक्	once
पहिलो पटक्	for the first time
-पटि	in the direction of

NEPALI-ENGLISH VOCABULARY

पढाउन्	to cause to read, teach
पढन्	to read, study
पढे-लेखेको	literate
पण्डित्	pandit, scholar
पति	husband, master
पत्नी	wife, mistress
पत्र	letter
पत्रिका	magazine
पति	also, even
परत्	but
परिवर्तन्	change, alteration
परिवार्	family
परिवार-नियोजन्	family-planning
परिश्रम्	effort
परिश्रमी	hard working
परीक्षा	examination
परेवा	dove, pigeon
पर्खन्	to wait for
पर्न	to fall, come about, be necessary, to have to, to cost
काते पर्छ?	how much does it cost?
पानी पर्छ	it is raining
पर्यटक्	tourist
पर्व	festival
पर्सी	the day after tomorrow
पल्टन्	army
पल्लो	the next, the farther
पश्	cattle, animal
पशुपतिनाथ्	Shiva, a temple in Kathmandu
पश्चिम्	west
पसल्	shop
पसले	shopkeeper
पस्तु	to enter
पहाड्	hill, mountain, foothill
पहिरो	landslide
पहिला	first of all
पहिलो	first
पहिले	first of all, firstly
पहेलो	yellow
पाइन्	to be found, be acquired
पाउन्	receive, get, find
पाउड्र	pound
पाकिस्तान्	Pakistan
पाक्न्	to be cooked

A COURSE IN NEPALI

पाटल	
पाटन	
पाठ	
पानी	
पाय	
पात्र	
पात्र गर्नु	
पार्न	
पाली	
पाल्पा	
पाहुना	
मिउनु	
मिहुनु	
मिठी	
मिति	
मित्र	
मिरो	
मीठ	
पुर् नपुर्	
पुन्	
पुजारी	
पुच्छर्	
पुणीत्	
पुरानो	
पूरिया	
फुच्चाउन्	
पुष्प-गुच्छा	
पुस्तक	
पुस्तकालय	
पूजा	
पूजा-आजा	
पूजा गर्नु	
पूरा	
पूर्ण	
पूर्ण गर्नु	
पूर्व पूर्व	
पूर्वी	
पूर्वीनारायण शाह	
पैद	
पैदल	
पैसा	
पैरो, पैले	
mad	
Patan	
lesson	
water, rain	
sin	
across	
to cross	
to cause to come about, to lay (eggs)	
turn, time	
to look after, to enter, to come (hon.)	
Palpa	
guest	
to drink	
to beat, hit	
kind of rice cake	
father	
ancestor	
hot (of food), spicy	
the back	
about, approximately	
to arrive, to suffice	
worshipper	
tail	
holy, auspicious	
old, ancient	
packet	
to cause to arrive, to fulfil	
bunch of flowers	
book	
library	
worship	
worship	
to worship	
full, entire	
full; entire	
to fulfil	
east	
earth	
Prithvinarayan Shah	
stomach	
on foot	
money, pice	
see पहिरो, पहिले	

NEPALI-ENGLISH VOCABULARY

पोइ	on the contrary, indeed
पोको	husband
पोखरा	parcel, bundle
पोखरी	Pokhara
पोखिन्	lake, pond
पोल्कु	to be spilt
पोहार (साल)	to burn, scald
पौडी खेल्नु	last year
पौने	to swim
पौने चार्	minus a quarter
प्यारो	three and three quarters
प्रकार्	darling, dear
यस् प्रकारले	kind, sort
प्रव्यात्	in this fashion, of this sort
प्राप्ति	famed
प्राप्ताम्	advance, progress
प्रति	respect
प्रतिदिन	towards, for
प्रतिनिधि	every day
प्रतिस्थापन् गर्नु	representative
प्रतीक्षा	to set up, establish
-को प्रतीक्षा गर्नु	waiting
प्रथम्	to wait for
प्रधान	first
प्रधानमन्त्री	chief
प्रभाव्	Prime Minister
प्रमद्	effect
प्रयत्न	most important, chief
प्रयोग् गर्नु	effort, trial
प्रवेश	to use
प्रवेश गर्नु	entry
प्रशस्त	to enter
प्रश्न	much, many
प्रसन्न	question
प्रसन्न	happy, delighted
प्रसिद्ध	famous
प्राचीन्	ancient
प्राप्त हुन्	to be acquired
प्रायः	usually
प्रिय	dear (in letters)
प्रेम्	love

A COURSE IN NEPALI

क

फरक्
फरफराउन्
फर्केनु
फरकाउन
फल
फलफुल
फाइदा
फिक्री
फिक्री गर्नु
फिर्ता
फिर्ता दिनु
फुट
फुर्ती
फुर्तीसाथ
फुर्सत्, फुर्सद
मलाई फुर्सत् छैन
फल
फल
फिरा
फेर
फेलुहनु
फेला पन्न
फेस्ला
फोनूगर्नु
फोहरु
फोज्
फयाँक्न
फान्स
फ्रान्सीसी

difference
to flutter, wave
to return, come back
to give back
fruit, result
fruit
advantage
worry, care
to worry
back
to give back, give change
foot (measure)
elegance
elegantly
leisure, time
I do not have the time
egg
flower
time, occasion
again, once more
to fail
to be found, acquired
decision
to telephone
dirty
army
to throw
France
French (language)

ब

(See also under व)
Bangladesh
to bestow, auxiliary used in forming the 'royal honorific'
time
garden
to flow
Bengal
word, speech
to play (an instrument)

बग्लादेश
बक्सनु
बख्त
बर्गेचा, बर्धेचा
बन्नु
बञ्जल
बचन् (बचन्)
बजाउनु

बजार
...बचे
बज्ञ
बज्ञै
...बज्यो
बडो
बढाउनु
बढी, बढता
बताउनु
बती
बन् (वन्)
बनाउनु
बन्द
बन्दूक
बन्दोबस्त
बन्नु
बस
बख्त
बर्ष (वर्ष)
बसाति
बसादी
बलवान्
बलि
बल्ल-बल्ल
बस्
बस्-बसौनी
बसाल्न
बस्तु (वस्तु)
बन्नु
बहाल्
बहाल्मा
बहिनी
बहुत
बहुतै
बाँकी
बाँझ्नु
बाँध्नु
बा
बा
बाकलो
बाजे
-बाट
-को बाद्

NEPALI-ENGLISH VOCABULARY

market
at . . . o'clock
to strike, to sound (of a bell, etc.)
grandmother
it is . . . o'clock
great, big
to increase
more, greater
to tell, relate
lamp, light
forest, jungle
to make, construct
closed
gun
arrangements
to be made, become
moreover, otherwise
rain, rainy season
year
rainy season
raincoat
strong
sacrifice
with difficulty, finally
bus
bus-stop
to set up, establish
cattle, household effects
to sit, stay, reside
rent
rented
younger sister
much, very
emph. of बहुत
left over, remaining
to distribute
to bind, tie up
father
ugh, particle expressing disgust
thick, sturdy
grandfather
from, by
after

A COURSE IN NEPALI

बादल्	cloud
बाती	habit
बाब	father, boy, child
-बारे	about, concerning
-को बारेमा	about, concerning
बालक	boy, son
बालिका	girl
बाली-नाली	crops
बाल्नु	to burn, to switch on
बास	lodging
बासी	stale, bad (of food)
बाहिर्	outside
बाहन	Brahmin
बाहेक	except
विगार्नु	to spoil, break
बिग्रन्	to be spoilt, broken
विचरा	poor, unfortunate
विचार्	see विचार्
विजुली	electricity, lightning
विताउन्	to spend (time)
वित्तिकै	as soon as
विदा	holiday, leave
विदा दिन्	to give leave
बिना	without
बिन्ती	request
बिराटनगर्, विराटनगर्	Biratnagar
बिरामी	ill
बिरामी पर्नु	to fall ill
बिरालो	cat
बिस्तनु	to forget
बिस्कट्	biscuit
बिस्तारै	slowly, quietly
विहा (बिहे)	marriage
बिहान	morning
बिहार्	Bihar, see विहार्
बिहिबार्	Thursday
बीच्	middle, in the middle, among, between
-को बीचमा	in the middle of
बीरांज्	Birganj
बुझाउनु	to explain, to hand back, return
बुझनु	to understand
बुद्ध	Buddha
बुद्ध-धर्म	Buddhism

NEPALI-ENGLISH VOCABULARY

चुदिपान्	intelligent
बुधबार्	Wednesday
बुवा	father
बूढी	old woman
बूढो	old man
बैच्नु	to sell
बेला	time, period
बेलायत्	England
बेलुका	evening
बेर	delay, lateness, time
अलि बेर्	for some time
बेरा	waiter
बेस	good, fine
बोको	he-goat
बोकन्	to carry
बोल-चित्र	film, talky
बोलाई	dialect, spoken language
बोलाउनु	to call
बोलनु	to speak, talk
ब्याँकक	Bangkok
ब्रम्हपुत्र	Bramhaputra
ब्राह्मण्	Brahmin

भ

भइयायो (भैयो)	very well, let it pass
भइहाल्यो (भैहाल्यो)	very well, that's that
भक्त	devotee (of God)
भक्तजन्महरू	devotees
भक्तपूर्	Bhaktapur
भक्ति	devotion, worship
भावान्	God
भत्कल्प	to be broken, demolished
भर्के-विग्रेको	smashed, demolished
भनिठानु	to imagine, suppose
भने	if, saying that
-भन्दा	than, in comparison with
भन्तु	to say, to think
भन्ने	by name, however
भयो	see हनु
-भ्र	all through, all over
भ्रसक्	as much as possible, probably
-भरि	all through, all over
भरिभराउ	full, crowded

A COURSE IN NEPALI

भरिया	
भरे	porter, carrier
भर्खर्	this evening
भर्नु	recently
भविष्य	to fill, draw (water)
भाँचु	future
भाइ	to break
भाउ	younger brother
भाग्	(see भाव्)
भान्	section, part
भाग्यले	to run away
भात्	fortunately
भानुभक्त	boiled rice, dinner
भारत	Bhanubhakta (Nepali poet)
भारतीय	India
भाव्	Indian
भाषण्	state, quality, price, rate
भाषा	speech
भासिनु	language
भिक्षु	to sink down
भिजु	beggar, Buddhist monk
भित्र	to get wet
भिन्न	inside, in
भिरालो	separate, various
भीह	steep
भई भई	crowd
भेग् र विश्व	ground, floor
भेट	near and far
भेटनु	meeting
भेला	to meet
भेला हुनु	crowd
भैसी	to crowd around
भैरव	female buffalo
भो	Bhairava, Shiva
भोक्	see हुन्
भोक् लाग्नु	hunger
भोजु, भोजन्	to feel hungry
भोट	dinner, feast
भोटिया	Tibet
भोलि	Tibetan
भोलिपल्ट	tomorrow
स्थाउनु	the next day
भ्रमण्	to reach, to manage to do, to fit
	tour

NEPALI-ENGLISH VOCABULARY

म

मंच	I
मङ्गलवार्	stage, platform
मञ्चदूर्	Tuesday
मजा	labourer
मञ्जुश्री	fun, pleasure
मण्डप्	Manjushri
मतलब्	canopy, pavilion
मदेश् (मदेश)	meaning
मद्दत् गर्नु	plains, the Terai
मध्ये	to help
मन्	in the middle of, among
मन् पन्	heart, mind, feelings
मन् लाग्नु	to like (something)
मन् गर्नु	to like (to)
मनाई (मनाही)	to feel like
मनाउनु	forbidden
मनि	to celebrate, to spend (holidays)
मनोहर्	under, underneath (see मुनि)
मन्त्री	enchanting
मन्दिर्	minister
मन्	temple
मल्ल	to die
मसिनो	Malla
महाँगो	soft, good quality
महत्व	expensive
महत्वपूर्ण	importance
महन्त	important
महान्	high priest
महाराजा	great, huge
महाराजाधिराज्	king, emperor
महारानी	His Majesty (title of King of Nepal)
महाविद्यालय	queen
महीना	college
महेन्द्र	month
-मा	Mahendra
माइत, माइती	in, on, at
मामन्	the home of the wife
मामने	to ask for, to beg
माथा	beggar
माता	fish
मात्र	mother
	only

A COURSE IN NEPALI

मात्रै	
माथि	only (emph. of मात्र)
माथिल्लो	above, upon, over
मान् गर्नु	upper
मानमनितो गर्नु	to honour
मानिन्	to honour, to treat well
मानिस्	to be admitted, to be celebrated
माने	person, man
मान्छे	meaning
मान्नु	man, person
माफ् गर्ने	to admit, agree
माफ गर्नुहोला	to forgive
माया	excuse me, forgive me
मार्नु	love, enchantment
माल्	to kill, murder
माल्-ताल्	property, goods
मल-सामान्	goods, things
मला	luggage
माल्यार्पन्	garland
मासु	garlanding
माहिलो	meat
मिजासी	second eldest child in the family
मिठाई	polite
मित्र	a sweet
मिनेट	friend
मीठो	minute
मील	good tasting
मुख	mile
मुख्य	face, mouth
मुटु	chief, important
-मुनि	heart
मुलुक	under, underneath
मारिकल्	country, state
मुरिकल्लो	difficult
मुस्तक हाँस्नु	with difficulty
मूर्ती	to smile
मूल-सङ्क	statue
मृत्यु	main road
मञ्च	death
मेला	chair
मेहनत	fair, spectacle
मेहनती	effort, hard work
मैदान्	hard-working (unploughed) field, ground, plain

मैलो	
मोज्	soiled, dirty
मोटर्	enjoyment
मोटो	motor-car
मोल्	fat
मोहर्	price
मौका	a coin of 50 <i>paisa</i>
मौसम्	occasion, opportunity
मौसूफ्	weather, climate, season
म्वाइं	honorable title applied to a member of the Nepalese Royal Family
	kiss
यता	प
यता-उता	hither, in this direction
यति	here and there
यतिको	so, so much
यत्रो	so much, such
यवि	so big
यस्	if
यसरी	oblique of यो
यसो, यसै	in this manner
यस्तो	thus, in this manner
यहाँ	of this kind, like this
यहीं	here, hon. 3rd pers. pron.
यही	in this very place
यात्रा	this very one
यात्र	journey
यिनी	traveller
यिनीहरू	MGH 3rd pers. pron.
यी	they (LGH, MGH)
युरोप	these (pl. of यो)
यवक्	Europe
येती	young man
यो	Yeti
योगी	this, LGH 3rd pers. pron.
योग्य	yogi, Hindu ascetic
योजना	worthy of
यौटा	plan
	see एउटा

and, exclamation of surprise

A COURSE IN NEPALI

रंग (रङ्ग)	colour
रक्षक	keeper, defender
रक्षा गर्नु	to keep
रक्षी	rakṣī, Nepalese spirit
रात् (रक्त)	blood
रामाइलो	enjoyable, interesting
रामाइलो गर्नु	to have a good time, enjoy oneself
रहन्	to remain
रहर्	desire, great interest
रहेछ	it seems to be, it is
रांगो	male buffalo
राइफल	rifle
राल्नु	to put, to place, to keep
राजकमारू	prince
राजकमारी	princess
राजदूत	ambassador
राजदूतावास्	embassy
राजा	king
राज्यधानी	capital
राज्य	kingdom, rule
राज्य गर्नु	to rule
राणा	Rana
रात्	night
राति	at night
रातो	red
रानी	queen
राम्री	nicely
राप्तो	good, beautiful, handsome
राष्ट्र	state, nation
राष्ट्र-नायक	'leader of the nation', King of Nepal
राष्ट्रपति	president
राहदानी	passport, permit (to travel)
रिक्शा	rickshaw
रिक्शावाला	rickshaw driver
रिस्	anger
रिसाउनु	to become angry
रुचा	a cold
रुचा लाग्नु	to have a cold
रुचि	appetite
रुन्	to cry, weep
संपर्याँ (स्पैर्याँ)	rupee
रुख्	tree
रूप्	form, face, manner

NEPALI-ENGLISH VOCABULARY

लस्	Russia
हसी	Russian
रे	particle used to report speech
रेडियो	radio
रेल	rail, train
रोकिन्	to be stopped
रोकन्	to stop
रोटी	bread
रोप्नु	to plant (rice, etc.)
ल	ल
लगाउनु	there, look
लान्	to join, fix, connect
लडाइ	to take away
लहन्	war, battle
लम्किन्	to slip, to fight
लय्	to hurry, stride out
लाइहेन्	tune, air
-लाई	to try on (clothes)
लाउनु	to, for
लाख्	to attach, put on (clothes), to oblige to, to close (a door)
-को लागि	one hundred thousand
लाग्नु	to, for, for the sake of
लाज्	to be attached, to seem, to happen, to begin to shame
लाज् लाग्नु	to feel ashamed
लान्	to take away, to lead to
लामौ	long
लाम्बुद्दे	mosquito
लिन्	to take, to buy
लिएर आउनु	to bring
लागा	clothes
लूटन्	to plunder, rob, loot
लेख	article, essay
लेखक	author
लेखु	to write
लेराउनु	see लिएर आउनु
लैजान्	to take away, to lead
लोक-गीत्	folk-song
लोग्ने	man, husband
लोग्नेमान्ते	man, male

A COURSE IN NEPALI

लोभ
लौ
त्याउनु
ल्हासा

वंश
वंशावली
वचन् (बचन्)
-वटा
वन्
वर्तप्र
वरिपरि
वर्ग
वर्णिय
वर्ष (वर्ष)
वर्षा
वस्तु
वहाँ (उहाँ)
वही (उही)
वा
वायुयान्
वास्ता गर्नु
वाहन्
विकासु
विक्रम
विक्रम-संवत्
विक्रमाव्द
विचार् (विचार्)
मेरो विचारले
विचार् गर्नु
विज्ञान
विवेशी
विद्यार्थी
विद्वान
विना (विना)
विपति
विभाग्
विभिन्न
विमान्
विमानसेवा

greed
there, there you are
to bring
Lhasa

व

(See also under ब)

race, lineage
chronicle
word, saying
numerical classifier for things
forest
around
around, all around
class
class (adj.)
year
rain, rainy season
thing, property, cattle
HGH 3rd pers. pron., there
in that very place
or
aeroplane
to care for
carriage, conveyance, motor car
progress
Vikram
Vikram Samvat era
the Vikram era
opinion
in my opinion
to think about, to intend
science
foreigner
student
scholar
without
trouble
department
different, various
aeroplane
air service

NEPALI-ENGLISH VOCABULARY

विमानस्थल्
विरक्त
विवरण्
विवाह
विशाल्
विशेष
विशेषगरी
विशेषता
विश्व
विश्वविद्यालय
विश्वासु
विश्वासु लाग्नु
विषय्
-को विषयमा
विस्तार
विहार् (विहार्)
वीर (वीर)
व्यक्ति
व्यर्थ
व्यर्थै
व्यवस्था
व्यवहार्
व्यापार् (बेपार्)

श

शंका
मलाई शंका छ
शताब्दी
शनिवार्
शब्द
शब्दकोश
शरीर
शहर्
शाखा
शान्ति
शामिल्
शाह
शाही
शिकार्
शिकार् खेल्नु
शिवर
शिव

doubt
I doubt
century
Saturday
word
dictionary
body
town, city
branch
peace
included, joining in
Shah (name of ruling dynasty of Nepal)
royal
hunting
to hunt
peak (of a mountain)
Shiva

A COURSE IN NEPALI

शीतल्	cold, cool
शुक्रबाहु	Friday
शुभ	auspicious
शुभजन्मोत्सव	birthday (hon.)
शुभनाम्	name (hon.)
शुरू	beginning
शुरूगर्नु	to begin
शुरूमा	in the beginning
शेर्पा	Sherpa
श्री	honorific title used before the names of Gods, Lord, Mr.
श्री पाँच्	title of the King of Nepal
श्रीमती	wife, Mrs.
श्लोक	verse of a poem

स

संख्या	number
-संग	with
संगसंगै	all together
संगठन्	association, organisation
संपन्न	completed, performed
संबन्ध	connection
संभव	possible
संभावना	possibility
संयुक्त	joined, conjunct
संयुक्त अक्षर्	conjunct character
संसार	world
संस्कृत्	Sanskrit
संकेकम्म...	as . . . as possible
संकेसम्म छिटो	as quickly as possible
संकिन्	to be possible, to be finished
संक्षु	to be able
संग्रहालय	Mount Everest
संडृश्या	see संख्या
संझ	see संग
संझसङ्गै	see संगसंगै
संझठन्	see संगठन्
संजिन्	to be decorated
संजिलो	easy
संजिलोसित	easily
सञ्चरबाहु	Saturday
-को सट्टा	instead of

NEPALI-ENGLISH VOCABULARY

सड़क्	street, road
सत्ताजनु	to vex, tease
सदस्य	member
सधैं (संधैं)	always
सन्चो	in good health
सन्चै	emph. of सन्चो
सन्तान	issue, offspring, children
सफर्	journey
सफल	successful
सफलता	success
सफा	clean
सब	all, whole
सबै (सबै)	emph. of सब्
सभा	council
समय्	time
समस्त	entire, all
समस्य	problem
समाउनु	to catch
समाचार्	news
समाचारपत्र	newspaper
समात्नु	to catch (hold of)
समाप्त हुनु	to be finished
समारोह्	celebrations
समिति	committee
समीप्	presence, nearness
समुद्र	sea
सम्बन्ध	to remember
-सम्म	to remind
सम्मान् गन्	see संबन्ध
सय्	up to, until, as far as
सरकार्	to honour
सरकारी	hundred
सर्नु	government, title of King of Nepal
सर्नाई	official
सर्नामी	to move, shift (intr.)
सल्लाह्	match
सबा	greeting, salute
सबा तीन्	advice
सबारी	plus a quarter
सबारी होइबकसन्	three and a quarter
सबाल्	conveyance
	to go (royal hon.)
	question

A COURSE IN NEPALI

सत्तो
सत्तोमा
सहर्
सहायता
साँचो
साँचो
साँचै
साँझ
साँझ सवेरे
साइकल्
सागर्
साटन्
साहू
साडे तीन्
साथ्
साथसाथै
-को साथमा
साथी
साधारण्
साधारण्तय
सानु
सानो
सानोमा
साप्टदिनुँ
साक्
साबुन्
सामान्
सारा
साल्
पोहार् साल्
साहस्
साहित्य
साहजी
साहेब्
साहै
सिंगार्
सिंगारपानु
सिंगररिन्
सिधु
सिंह
सिंह दरबार
सिउन्
सिकिस्त विरामी

cheap
cheaply
see शहर्
aid
true
key
really, truly
evening
evening and morning
cycle
sea
to exchange
plus a half
three and a half
with, along with, as soon as
all together
in the company of
friend
usual, ordinary
usually
see सानो
small, young
in one's childhood
to lend
clean, clear
soap
luggage
whole, all
year
last year
courage, inclination
literature
shopkeeper, money-lender
Mr., sir
very, quite
make-up, decoration
to make oneself up
to be made up
Indus
lion
Singha Darbar (Nepalese Secretariat)
to sew
gravely (ill)

NEPALI-ENGLISH VOCABULARY

सिक्का
सिङ्गर
-सित
सिद्धिन्
सिद्धाउन्
सिनेमा
सिपाही
सिफारिश्
सीधा
सीमा
सीमाना
सुका
सुकै

सुख्या
सुक्नु (सुख्नु)
सुख
सुखक जानु
सुन्तु
सुर्
सुनाउनु
सुनिनु
सुन्तला
सुन्दर्
सुन्नु
सुविदार्
सुरिलो
सुरु
सुर्ज
सुर्य
संतो
सेना
सैकड़ा
सेवा
सौनिक्
सो
सोझो
सोझै
सोच्नु
सोधन्
सोमवार्
सोइ
सोल्लास्

to learn
see सिंगर
with
to be finished
to finish
cinema, film
soldier
recommendation
straight
border, boundary
border, frontier
coin of 25 paisa
suffix added to relative pronouns and adverbs:
जोसुकै 'whoever', etc.

dry
to dry up
pleasure, peace of mind
to go quietly
to sleep
gold
to cause to hear, relate
to be heard
orange
beautiful
to hear
Subedar (military rank)
sweet, pleasant
see शरू
perception, understanding
sun
white
army
service
per hundred
military, soldier
that, thus, so
straight
directly
to think
to ask
Monday
see स्वर्
great pleasure

A COURSE IN NEPALI

स्कूल	school
स्तम्भ	pillar, column
स्थान्	place
स्थायी	local, fixed, standing
स्थानीय	local
स्थित्	situated
स्याउ	apple
स्याल्	jackal
स्याहार गर्नु	to look after
स्रोत्	stream, downpour
स्वर्	voice, noise
ठुलू स्वरूपे	in a loud voice, aloud
स्वरूप्	aspect, guise, in the guise of
स्वागत्	welcome
स्वागत गर्नु	to welcome
स्वाद्	taste
स्वास्थ्य	health
स्वास्त्री	woman, wife
स्वास्त्रीमान्ते	woman, female
स्वीकार् गर्नु	to accept

ह

हैंसलो	laughing
हजार्	thousand
हजारौं	thousands of
हजूर	sir, Your Majesty, respectful pronoun
हज्जताल्	strike
हज्जताल् गर्नु	to be on strike
हतपत्	hurry, fuss
हतपताउनु	to hurry
हतियार्	weapon
हनुमान्	Hanumān
हप्ता	week
आउने हप्ता	next week
गएको हप्ता	last week
हम्मला गर्नु	attack
हरेक्	see हरेक्
हराउनु	to lose, be lost
हरियो	green
हरेक्	every, each
हल्ला	noise, fuss
हवस्	so be it, very well

NEPALI-ENGLISH VOCABULARY

हवाई-धाट्	airport
हवाई-जहाज्	aeroplane
हैंकन्	to drive
हाँगो	branch (of tree)
हाँस्नु	to laugh
हाइ	bone
हात्	hand, forearm
हाती	elephant
हामी (-हरू)	we
हामो	our
हार्दिक्	heartfelt
हाल्	the present, now, recently
हालत्	state, condition
हाल्	to put (into), pour, tell (a story)
हावा	wind, air
हावापानी	climate
हिङ्ग-हल्	strolling
हिङ्हन्	to walk, go on foot
हिँचैं	snow
हिँचैं पर्नु	to snow
हिँदुंदु	winter
हिज्जो	yesterday
हिज्जो राति	last night
हिज्जोआज	nowadays
हिन्दी	Hindi
हिन्दुस्तान्	India
हिन्दू	Hindu
हिमाल्	mountain, range of mountains
हिमालय	Himalayas
हिलो	mud
हिसाब्	accounts, reckoning
हिक्म	order
हिन् (हो,छ,हुन्छ भयो)	to be
हिलाक्	post, mail, postal system (of Nepal)
हिलाक्-घर्	post office
हिद्दय	heart
हेन्	to look at, see
हेर्-विचार् गर्नु	to look after
है	interrogative particle
हैजा	cholera
हो	see हुन्
होटेल्	hotel
होला	see हुन् , maybe, perhaps

A COURSE IN NEPALI

होश
होश गर्नु
होश्यार

sense(s)

to be careful

clever, careful