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nepali

michael hutt
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introduction

Welcome to Teach Yourself Nepali

Nepali is a member of the Indo-Aryan group of languages that includes most of the languages of the northern half of the Indian sub-continent. These languages are derived from Sanskrit in much the same way that the European Romance languages are derived from Latin, and each has developed its own distinctive character over the course of many centuries. Nepali is the lingua franca of the central and eastern Himalaya, and the national language of Nepal. It is also recognized by the Indian Constitution as a major language of India because of its dominance in Sikkim and the Darjeeling district of West Bengal. Bhutan promotes the use of its own national language, Dzongkha, but there too Nepali is widely spoken and understood.

Nepal is one of the world's most linguistically variegated countries; more than 40 different languages have been recorded. Just over half the population has Nepali as its mother tongue: the mother-tongue Nepali-speakers are primarily the higher caste and politically dominant Bahuns (Brahmins) and Chetris. Most of the rest of the population speaks either Indo-Aryan languages such as Maithili, Bhojpuri, Awadhi and Hindi, or Tibeto-Burman languages such as Tibetan, Tamang, Newari, Gurung, Magar, Rai and Limbu. The use of these languages was discouraged until 1990, when a democracy movement succeeded in granting some rights to Nepal's linguistic minorities. However, the level of bilingualism with Nepali is now very high in most parts of the kingdom.

This book is designed to enable those with no previous knowledge of Nepali to progress to a point where they can communicate

effectively in Nepali on a range of everyday topics, and can also read and write the language. Like every language, Nepali has a range of different styles and levels of sophistication. A hillfarmer who has a Tibeto-Burman language as his mother tongue may use the same verb ending for all genders, numbers and levels of politeness, because for him Nepali is a workaday link-language that enables him to communicate with people who have other languages as their mother tongue. In contrast, an educated urbanite will use various verb endings which depend not only upon the number and gender of the subjects performing the actions of the verbs, but also on how polite s/he chooses to be about them. Meanwhile, inside the royal palace a completely new set of verbs and honorific vocabulary (not covered here!) comes into play.

By and large, the Nepali in this book is that which Nepali speakers use unselfconsciously in the various situations that are introduced. Where choices arise, however, we err towards the more grammatically correct. While accepting that some Nepali speakers would not make the same choices in everyday conversation, we take the view that it is better to learn rules before learning the exceptions to those rules. Similarly, the language of this book admits only a handful of English words, although many Nepali-speakers (particularly in the capital) do make free use of English vocabulary in their conversation.

How to use the book

The book is divided into 24 units. Each unit contains from one to three Nepali dialogues (in Unit 13, instead of a dialogue, there is an exchange of letters, in Unit 20 a prose passage). In the first four units all of the Nepali appears in both Devanagari (the script in which Nepali is written) and Roman transliteration. Each dialogue is followed by a box containing the new vocabulary it contains, and a literal English translation. Each dialogue or passage is followed by a section of more detailed grammatical explanation including further examples and exercises. The key to each exercise is given at the end of the book, followed by a complete end vocabulary.

You should begin by learning the characters of the Devanagari script and their pronunciation. Although the book can be used on its own, the descriptions of the sound of each character can only be approximate and the cassette that is available to accompany the book

will be of great help to you in developing accurate pronunciation at an early stage.

You may choose how to approach each unit: you might wish to learn the dialogue and its meaning first by hearing and repeating it, and then work through the translation and the grammar section to understand why it means what it does; alternatively, you might prefer to work through the grammar section first and then turn back to the dialogue to see the grammar in action, as it were. Whichever way you approach each unit, it is important not to move on until you have:

- mastered the dialogue;
- fully digested the grammar section and the examples it contains;
- learned all new vocabulary;
- completed the exercises and checked them against the key;
- repeated the exercises if they were not correct the first time.

The grammatical explanations are intended to be as clear and jargon-free as possible, although it is not possible to explain the structures of a language without using some grammatical terminology. The book cannot claim to cover every feature of Nepali, but it does contain all of the most common verb constructions and a basic vocabulary of some 1600 words. It will equip you with what you need to speak and read, and if you continue with Nepali after you have mastered this book your vocabulary and your familiarity with more complex constructions will grow very quickly. As well as helping you to master the Nepali language, the dialogues are also intended to provide you with an insight into Nepali culture and daily life.

The authors of this book wish you all the very best in your efforts to learn the Nepali language.

Further reading

Other beginners' courses in Nepali include Tika B. Karki and Chij K. Shrestha's *Basic Course in Spoken Nepali* (Kathmandu, various editions) and David Matthews's *A Course in Nepali* (London, School of Oriental and African Studies, 1984). The first of these has been used for many years to teach Nepali to Peace Corps volunteers without introducing the Devanagari script. The second adopts a more academic approach and also introduces more complex grammatical structures.

Once you have completed *Teach Yourself Nepali*, you might wish to move on to the later units of the Matthews course to supplement your understanding of Nepali grammar. You will also find the following textbooks useful: M.K. Verma and T.N. Sharma's *Intermediate Nepali Structure* and *Intermediate Nepali Reader*, both published by Manohar Publishers in New Delhi in 1979; and Michael Hutt's *Modern Literary Nepali: an Introductory Reader*, published by Oxford University Press in New Delhi in 1997.

The best Nepali-English dictionary currently on the market is *A Practical Dictionary of Modern Nepali*, produced by an editorial board headed by Ruth Laila-Schmidt and published by Ratna Sagar Publishers in New Delhi in 1993. Ralph Turner's celebrated Nepali dictionary, first published in 1930, was reprinted in India in 1981; this is a work of immense interest, but is perhaps a little forbidding for a beginner in the language.

Pradyumna P. Karan and Hiroshi Ishii's *Nepal: a Himalayan Kingdom in Transition* (United Nations University Press, 1996) is a good introduction to all aspects of the country, while Jan Salter and Harka Gurung's beautifully illustrated book *Faces of Nepal* (Himal Books, Kathmandu, 1996) describes the cultures of Nepal's many ethnic groups.

For English translations from modern Nepali literature, see Michael Hutt's *Himalayan Voices: an Introduction to Modern Nepali Literature* (University of California Press, 1991); for a descriptive account of the history of Nepali literature, see Abhi Subedi's *Nepali Literature: Background and History* (Sajha Publishers, Kathmandu, 1978).

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Abbreviations & symbols

M	middle (case)	Dr	doctor
L	low (case)	Er.	elder
H	high (case)	Yr.	younger
Q	question	Mat.	maternal
A	answer	Pat.	paternal
S	statement	bro	brother
m.	masculine	sis	sister
f.	feminine	D	daughter
ej.ptc.	conjunctive participle	S	son

flags those passages that you can listen to on the recording that accompanies this book.

Vocabulary boxes follow each dialogue. Use these to make sure you've understood the dialogue.

The **exercises**, throughout the book, give you plenty of opportunity to practise the Nepali language points as you learn.

The **grammar** section gives a clear explanation of the grammatical issues explored in that chapter.

When you have read through this section, listen to the recording, so that you can hear the vowels and consonants of the Devanagari script.

Nepali is written in the **Devanāgarī** (or ‘Nagari’) script, which is also used for Hindi, Sanskrit and Marathi, with only minor modifications being made to accommodate the special features of the Nepali sound system. Devanagari is a phonetic script, which means that almost every word is pronounced exactly as it is written: learning a character means also learning a sound. The system is comprised of three kinds of characters: vowels, consonants, and conjunct characters. There are no capital letters.

Vowels

The Devanagari script has 11 vowels. Every vowel except अ a has two symbols. The first symbol is the full form of the vowel, called the *vowel character*. This is used when the vowel is the first letter of a word or syllable, and when it follows another vowel. The second symbol is the *vowel sign*, which is used after a consonant, i.e. when the vowel is the second letter of a syllable. The alphabet begins with the vowels, and the vowel characters are shown opposite.

Consonants

The Devanagari script has 33 consonants. The traditional Indian system very helpfully orders consonants according to the way they are pronounced, and they are listed here in alphabetical order. Each of the first five groups of consonants has as its final member a nasal consonant (a consonant pronounced through the nose).

अ	a	like the ‘a’ in <i>ago</i> , but like the ‘o’ in <i>pot</i> when it follows a labial consonant (a consonant pronounced on the lips)
आ	ā	like the ‘a’ in <i>father</i>
ई	i	like the ‘ee’ in <i>feet</i> ; rarely like the ‘i’ in <i>hit</i>
ई	ī	like the ‘ee’ in <i>feet</i>
उ	u	like the ‘oo’ in <i>food</i> ; rarely like the ‘u’ in <i>put</i>
ऊ	ū	like the ‘oo’ in <i>food</i>
ऋ	r	like the ‘ri’ in <i>trip, ripple</i> (only occurs in words borrowed from Sanskrit)
ए	e	like the first part of the vowel sound in <i>made</i>
ऐ	ai	like the ‘oy’ sound in <i>boy</i> or the ‘i’ sound in <i>quite</i>
ओ	o	like the first part of the vowel sound in <i>hole</i>
औ	au	like the ‘ow’ sound in <i>cow</i>

Each Devanagari character is followed by a Roman transliteration which consists of the consonant followed by the letter **a**. This is because, in the absence of any other vowel sign, each consonant is held to contain the inherent अ a vowel. Because each Devanagari consonant therefore comes to represent a syllable, some scholars call the Devanagari system a ‘syllabary’ rather than an ‘alphabet’. In words that end in a consonant, the inherent **a** of the final letter is sometimes pronounced, but is more often silent. This final **a** will appear in transliteration only when it is to be pronounced.

Two important contrasts that exist in Nepali, but not in English, should be pointed out. The first is between *aspirated* and *non-aspirated* consonants, the second between *dental* and *retroflex* consonants.

- Aspirated consonants are pronounced with a strong expulsion of breath, while non-aspirated consonants are pronounced with only minimal breath being expelled. The amount of breath expelled during the pronunciation of an English consonant is usually somewhere between these two extremes, so discipline is required to learn the Nepali way: less breath than normal while uttering a non-aspirated consonant, much more breath than normal while uttering an aspirated one. Hold a mirror in front of your face as you practise, and compare the extent to which it clouds up in each instance! Or put a hand in front of

your mouth to feel the difference. Take care also to utter each aspirate consonant as a single sound: although the second letter of the Roman transliteration of Devanagari aspirates is 'h', this is there to indicate the expulsion of breath, not to suggest that there are two separate sounds.

- To pronounce Nepali words correctly, it is also important to differentiate between dental consonants and retroflex consonants, and most particularly between dental **ta** and **da** and retroflex **ʈa** and **ɖa**. For dental consonants the tongue should touch the back of the upper front teeth, for retroflex consonants it should be curled back up against the roof of the mouth. For the English 't' and 'd' the tongue is held somewhere between these two positions, which sounds like a retroflex to a Nepali-speaker's ear. Learners therefore need to work harder to pronounce dental consonants than they do to pronounce retroflex ones, though they often imagine the opposite.

Velar or guttural consonants (pronounced in the throat)

क	ka	as the 'k' in <i>skit</i>
ख	kha	as ka but with a strong release of breath
ग	ga	as the 'g' in <i>go</i>
ঘ	gha	as ga but with a strong release of breath
ঙ	ନ	as the 'n' in <i>sing</i>

Palatal consonants (pronounced at the palate or the upper gum-line)

চ	ca	like the 'ch' in <i>cheese</i> , but with less release of breath and pronounced with the tip of the tongue touching the lower front teeth
ছ	cha	somewhere between the 'ch' in <i>cheese</i> and the 'ts' in <i>tsar</i> , pronounced with a strong release of breath
জ	ja	as the 'j' in <i>jug</i>
ঝ	jha	as ja but with a strong release of breath
ঞ	ନ୍ତା	as the 'n' in <i>injury</i>

Retroflex consonants (pronounced with the tongue curled back to touch the palate)

ଟ	ତା	like the 't' in <i>stop</i> , but with the tongue curled up to touch the roof of the mouth
ଢ	ଥା	as ତା but with a strong release of breath
ଦ	ଦା	<i>when the first letter of a syllable:</i> as the 'd' in <i>dug</i> , but with the tongue curled up to touch the roof of the mouth
ଧ	ଧା	<i>in the middle or at the end of a word:</i> as the 'r' in <i>rug</i> , but with the tongue curled up to touch the roof of the mouth
ନ	ନା	as ଦା but with a strong release of breath
ନ୍ତ	ନ୍ତା	like the 'n' in <i>and</i> , but with the tongue curled up to touch the roof of the mouth

Dental consonants (pronounced with the tongue touching or close to the upper front teeth)

ତ	ତା	like the 't' in <i>tip</i> , with the tip of the tongue against the back of the upper front teeth
ଥ	ଥା	as ତା but with a strong release of breath
ଦ	ଦା	as the 'd' in <i>dip</i>
ଧ	ଧା	as ଦା but with a strong release of breath
ନ	ନା	as the 'n' in <i>nip</i>

Labial consonants (pronounced on the lips)

ପ	ପା	as the 'p' in <i>pot</i>
ଫ	ଫା	as ପା but with a strong release of breath; often like the 'f' in <i>father</i>
ବ	ବା	as the 'b' in <i>bud</i>
ଭ	ଭା	as ବା but with a strong release of breath; sometimes like a breathy 'v' as in <i>driver</i>
ମ	ମା	as the 'm' in <i>mud</i>

Semi-vowels

य	ya	as the 'y' in <i>yes</i>
र	ra	like the 'r' in <i>run</i> , but pronounced with a trill of the tongue, not on the lips
ल	la	like the 'l' in <i>lot</i> , but pronounced with the tongue further forward
व	va	pronounced either as the 'b' in <i>bud</i> or as the 'w' in <i>worse</i>

Sibilant ('hissing') consonants

श	śa	as the 'sh' in <i>shun</i> , but also frequently pronounced 's'
ष	ṣa	as the 'sh' in <i>shun</i> , but also frequently pronounced 's'
स	sa	as the 's' in <i>sun</i>

Aspirate consonant

ह	ha	as the 'h' in <i>hug</i>
---	----	--------------------------

Script exercise 1 Make a flash card for each character, with the Devanagari letter on the front and the Roman transliteration on the back. Use these to help you memorize each character.

Script exercise 2 Write out the following Nepali words in Devanagari:

jhan	saral	thap	bhavan	kamal	had
chad	bakhat	jarah	yas	thag	dar
tara	gāna	śahar	daśak	nabh	vaś
calan	tāth	ma	ghar	phaṭ	rath
dhaval	ḍhab	lay	paḍha	ṣath	khatam

Constructing syllables

Every vowel except अ a has a vowel sign which is added to a consonant to form a syllable. The अ a vowel is inherent in the consonant itself. When a vowel other than अ a is added to a consonant, it automatically replaces the अ a vowel. Vowel signs are attached to the consonant क k in the following ways:

क	+	अ a	=	क	ka
क ka	+	आ ā	=	का	kā
क ka	+	इ i	=	कि	ki
क ka	+	ई ī	=	की	ki
क ka	+	उ u	=	कु	ku
क ka	+	ऊ ū	=	कू	kū
क ka	+	ऋ ṙ	=	कृ	kr
क ka	+	ए e	=	के	ke
क ka	+	ऐ ai	=	कै	kai
क ka	+	ओ o	=	को	ko
क ka	+	औ au	=	कौ	kau

A vowel sign is generally attached to the stem or downstroke of a consonant – to the foot of the downstroke in the case of उ u, ऊ ū, and ऋ ṙ, to the head of the downstroke in the case of ए e and ऐ ai, as an additional downstroke attached by a loop to the head of the stem in the cases of इ i and ई ī, and as an additional downstroke with or without extra elements in the cases of आ ā, ओ o, and औ au. क ka is a single-stemmed consonant, but some consonants have two downstrokes, and in such cases the vowel sign must be attached to the right-hand member of the pair. The consonant ग ga is an example:

ग गा गि गी गु गू गृ गे गै गो गौ
ga gā gi gī gu gū gr ge gai go gau

The consonant र ra is an exception to these general rules when it takes the vowel signs -u and -ū. Instead of attaching these to the foot of the downstroke, you should allow them to nestle higher up in the crook of the character:

र + उ = रु
र + ऊ = रू

A consonant can only support one vowel at a time. In words in which one vowel follows directly after another, the second vowel must always appear as a full vowel character. Thus, to write the word दुई (two) you must write दु du followed by ई ī in its full form: दुई. Similarly, note the spellings खाउ khāu, गाई gāi, and लिए lie.

Script exercise 3 Write out the following Nepali words in Devanagari:

luṭapīṭ	bemausam	aghāunu	ghṛṇā	anauṭho
ausadhi	bhautik	risāunu	ainā	deū
khicadī	dobāṭo	gūḍh	hariyo	ukusamukus
itarinu	janatā	yahī	nakhāū	choṭakarī
odār	br̥hat	phūḍānī	guruko	śarīr
sāikal	jhilimili	taipani	bhailo	vīñā
śisī	yātāyāt	āmā	thego	īśān
daul	eghāra	ūṣār		

Nasalization

Every vowel can be nasalized. To pronounce a nasalized vowel, direct as much as you can of the breath that is involved in its pronunciation towards the nasal cavity. In Nepali, nasalization is indicated by a sign called चन्द्रबिन्दु **candrabindu** (literally, *moon dot*), whose name describes its appearance well: . In Roman transliteration, nasalization is represented by a *tilde* over the vowel (e.g. ã).

The चन्द्रबिन्दु **candrabindu** is written either over the nasalized vowel itself, e.g. कहाँ **kahā̄**, or above the consonant to which the vowel is attached, e.g. गरूँ **garū̄**, हुँ **hū̄**. If any part of the vowel is written above the headstroke, the चन्द्रबिन्दु **candrabindu** is reduced to its बिन्दु **bindu** or ‘dot’, e.g. छिडी **chiḍī**, गरे **garē**.

In some Nepali words it is customary to represent nasalization not with the चन्द्रबिन्दु **candrabindu** but with a conjunct of which the first member is one of the nasal consonants. The two most common combinations are:

ङ्	ं	+	क	ka	=	ङ्	ं	का
ङ्	ं	+	ग	ga	=	ङ्	ं	ंगा

Thus, certain words can be spelled in two different ways: हाँगो **hā̄go** or हाङ्गो **hā̄go**; गुरूँ **gurū̄** or गुरुँ **gurū̄**. The conjuncts tend to be used in words that are felt to be unique to the language, while चन्द्रबिन्दु **candrabindu** is used in words that Nepali shares with Hindi, Sanskrit, etc.

Script exercise 4 Write out the following Nepali words in Devanagari:

हाँ	chāyā	nayā	gāū	sāga
गृ॒चु	āinā	diinā	tapā̄i	jādaina
पाँ	aūlo	garē	sāsār	ākhā
गुरुंग	chāngā	mānān	āng	

Conjunct characters

The spellings of many Nepali words involve the combination or clustering of two or more consonants; these combinations are known as *conjuncts*. By joining two consonants in this way, you cancel out the inherent अ **a** between them.

Certain combinations produce what are in effect new characters rather than recognizable combinations of their constituent consonants. These *special conjuncts* are listed below:

Special conjunct characters

क ka	+	ष ṣa	=	क्ष kṣa (often pronounced ‘che’)
ज ja	+	ञ ḍña	=	ञ्ज jñña (pronounced ‘gya’)
श śa	+	ऋ ra	=	श्र śra
त ta	+	त् ta	=	त्त tta
त् ta	+	ऋ ra	=	त्र tra
द da	+	य् ya	=	द्य dya

Half characters

More than half of all the conjuncts are formed simply by dropping a downstroke from the first member and then joining what remains to the full form of the second member. For instance, to produce the conjunct **gya**, consisting of the consonants ग **ga** and य **ya**, remove the second downstroke of ग **ga** to produce र and add this to the full form of य **ya** to produce the conjunct र्य.

The following table shows all the half characters, followed by examples of ways in which they are combined with full characters to form conjuncts.

Full character	Half character	Examples
क्	क	कक kka, क्ख kkha, क्ट kṭa
क्ष	क्षा	क्षम kṣma, क्ष्य kṣya
ख्	खा	ख्य khya, ख्न khna, ख्छ khcha
ग	गा	ग्य gya, ग्ल gla, ग्व gva
घ	घा	घ्छ ghcha, घ्न ghna, घ्य ghya
च	चा	च्च cca, च्छ ccha, च्य cya
ज	जा	ज्ज jja, ज्य jya, ज्व jva
झ	ज्हा	झ्य jhya, झ्द jhda, झ्न jhna
ञ	ñ	ञ्च ñica, ञ्ज ñja
प	প	ঠঠ nṭa, ঠঠ nṭha, ণণ nyā
ত	তা	ত্ম tma, ত্ব tya, ত্স tsa
ত	ত্তা	ত্ত্ব ttva
থ	থা	থ্য thya
ধ	ধা	ধ্ছ dhcha, ধ্য dhya, ধ্ব dhva
ন	না	ন্ত nta, ন্দ ndra, ন্হ nha
প	পা	প্ঠ pṭha, প্প ppa, প্স psa
ফ	ফা	ফ্ন phna
ব	বা	ব্জ bja, ব্দ bda, ব্ব bba
ভ	ভা	ভ্য bhya
ম	মা	ম্ন mna, ম্প mpa, ম্হ mha
য	যা	য্য yya
ল	লা	ল্ক lka, ল্দ lda, ল্ল lla
ব	বা	ব্য vya
শ	শা	শ্য śya, শ্ল śla, শ্ব śva
ষ	ষা	ষ্ঠ ḫtha, ষ্ণ ḫṇa, ষ্য ḫya
স	সা	স্ক ska, স্ট sṭa, স্ত sta

The halant

If the diagonal stroke called हलन्त halant is placed at the foot of a consonant, it removes its inherent अ a. हलन्त halant is used regularly in verbs, but very rarely in other words. It is also used to show that a conjunct exists between two consonants whose joining cannot be represented in any other way. The round or oval characters ट, ठ, ड, ढ cannot drop a downstroke and remain recognizable. For this reason, if they are the first member of a conjunct they will keep their full form and the junction will be effected by the हलन्त halant, e.g.

ङ	da	+	ङ	da	=	ङङ	dङ
ঙ	ঙা	+	ঙ	ঙা	=	ঙঙ	ঙঙ
ঠ	ঠা	+	ঠ	মা	=	ঠঠ	ঠঠ
ঢ	ঢা	+	ঢ	না	=	ঢঢ	ঢঢ

Conjuncts containing the consonant र ra

When र ra is the first member of a conjunct combination, it takes a form known as रेफ repħ, which is a hook (^) written above the headstroke of the second member of the conjunct combination, e.g. गर्छ garcha, गर्न garna. If a vowel sign follows the consonant to which र ra is being joined, the रेफ repħ sign must move to the right, i.e. to the end of the syllable it precedes: गर्दा gardā, भर्ती bhartī, गर्ने garne.

When र ra is the first member of a conjunct of which the second member is य ya, it is written instead as a curved dash: गर्यो garyo, पर्यो paryo.

When र ra is the second member of a conjunct it is written as a diagonal slash down from the left of the lower part of the downstroke of the first member of the conjunct: राम्रो rāmro, उग्र ugra. If the first member of the conjunct has two stems, the diagonal slash will be added to the right-hand stem. If the first member of the conjunct is an oval or round consonant, a slightly different form is used: ঙ dra, ঠ tra. Note also the forms ঙ sra, ঙ hra, শ śra.

Other special cases

If the second member of a conjunct is य ya and the first member is a retroflex consonant, the य ya takes a special form (ঃ):

ঠ	ঠা	+	ঃ	য	যঃ	=	ঠঃ	ঠ্য
ঢ	ঢা	+	ঃ	য	যঃ	=	ঢঃ	ঢ্য

Conjuncts that consist of two identical retroflex consonants may be represented with the characters arranged vertically, e.g.

ঠ	ঠা	+	ঠ	ঠা	=	ঠ	ঠ্টা
---	----	---	---	----	---	---	------

The consonants ঠ da and ঙ ha form the following special conjuncts:

ঠ da	+	ং ga	=	ঠং dga	ঙ ha	+	ৰ ra	=	ঙং hra
ঠ da	+	ঠ da	=	ঠঠ dda	ঙ ha	+	ৰ va	=	ঙঠ hva
ঠ da	+	ঁ dha	=	ঠঁ ddha	ঙ ha	+	ল la	=	ঙঁ hla
ঠ da	+	ঁ bha	=	ঠঁ dbha	ঙ ha	+	ম ma	=	ঙঁ hma
ঠ da	+	ঁ va	=	ঠঁ dva	ঙ ha	+	ন na	=	ঙঁ hna

Script exercise 5

Write out the following Nepali words in Devanagari:

kakṣā	jñān	natra	śrīmān	hlāsā	vidyā
divya	mahattā	lakṣya	hāttī	garchin	śānti
subbā	sakdaina	śabda	bhāgya	haptā	ṭhatṭā
pakkā	addā	jhyāl	āphno	phyāknu	rāmro
kr̥ṣṇa	dīśya	pradhān	paddhati	bharyān	viśva
bhañjyāng	pañcāyat	garthyo	khelcha	kātyo	garyo
kāthmādaū	pañdhyo	vīrendra	bujhnu	mvāī	kyā
dhvani	āgrejī	kvāppa	prakhyaṭ	icchā	acyūt
ujjval	trak	āndā	utkrṣṭa	tattva	ātmā
drava	dvārā	ārambh	rāṣṭra	svāsthya	hissī

Visarga

Visarga is a sign like a colon (but with its dots further apart) that occurs at the end or in the middle of certain words. It is pronounced as *ha* and is transliterated as *ḥ*. The only word in this book that requires visarga is दुःख duḥkha.

Numerals

The Nepali numerals are as follows:

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

Dictionary order

अ	a	क	ka	ठ	ṭha	ब	ba
आ	ā	ख	kha	ड	ḍa	भ	bha
इ	i	ग	ga	ঢ	ঢha	ম	ma
ঈ	ī	ঘ	gha	ণ	ṇa	য	ya
উ	u	ঙ	na	ত	ta	ৰ	ra
ঊ	ū	চ	ca	থ	tha	ল	la
ঋ	ṛ	ছ	cha	দ	da	ব	va
এ	e	জ	ja	ধ	dha	শ	śa
়ে	ai	ঝ	jha	ন	na	ষ	ṣa
়ী	o	ঞ	ña	প	pa	স	sa
়ৌ	au	ট	ṭa	ফ	pha	হ	ha

The nasalized form of a vowel always precedes its unnasalized form in the dictionary order: thus, words beginning with अ will come before words beginning with आ, words beginning with ক় before words beginning with কু, etc.

Stress and accent

In Sanskrit, the language from which Nepali originally developed, consonants are always pronounced with their inherent अ a unless হলন্ত halant is there to cancel it out. In Nepali, however, this is no longer the rule. The হলন্ত halant is used only to mark the absence of a final अ a at the end of certain verb endings where without it some ambiguity of meaning could arise, or to mark the absence of the inherent अ a between two consonants that cannot be conjoined to form a conjunct in any other way. Otherwise, some words that end in a consonant but no vowel sign are pronounced with a final अ -a, whereas others are not. Although the best way to learn pronunciation is by hearing Nepali words spoken, certain rules can be discerned here.

The following categories of words should usually be pronounced as they are written (i.e. with the inherent अ a unless this is cancelled out with the হলন্ত halant):

- 1 verb forms, where the হলন্ত halant is used whenever necessary to cancel the inherent अ a: দিএর *diera*, গর *gara*, গর্ছন্ত *garchan*, পড়ছন্ত *padhchan*;
- 2 most adverbs and postpositions: তর *tara*, বাহির *bāhira*, আজ *āja*, তির *-tira*;
- 3 repetitive onomatopoeic words: সললল *salalala*;
- 4 words of one syllable: ম *ma*, ত *ta*;
- 5 words whose final syllable is a conjunct: কর্ম *karma*, ভক্ত *bhakta*;
- 6 most words ending in a semi-vowel: মহ *maha*, শি঵ *śiva*.

An inherent -a is usually not pronounced: *

- 1 at the end of postpositions of two or more syllables that are written as separate words (i.e. that are not joined to the noun or pronoun they follow): সমেত *samet*, বাহেক *bāhek*;
- 2 in words (other than verbs) consisting of Cv-Ca: দিন *din*, or V-Ca: আইল *aul*;
- 3 in words (other than verbs) consisting of Cv-Cv-Ca: নেপাল *nepāl*, বিকাস *bikās*, কিতাব *kitāb*;

- 4 in words consisting of Cv-Ca-Cv-Ca, where both medial and final अ a are dropped: किनमेल **kinmel**, खलबल **khalbal**, तरवार **tarvar**, लतपत **latpat**.
- * Cv = syllable consisting of consonant + any vowel (including अ a). Ca = syllable consisting of consonant + अ a.

Punctuation

Devanagari now employs all of the punctuation symbols used in English, with the exception of the full stop. This consists instead of a single downstroke: ।

Samples of Nepali handwriting

र्वपन्नम् द्वैरी अन्जीकी उपलक्ष्यमा द्वैर् द्वैर् प्रधावा
अद्विति त द्वैरी द्वैरी अद्वितीयी द्वैरी।

त्वारै नेपाल आखर भरपाइ थराँका नहीमा धेरै पानी बागिरहेको छ।

मेरो दृष्ट लिच लाहुङ्गु राहुङ्गु दृष्ट लिच लाहुङ्गु राहुङ्गु भएको छ।

त्वैर्व काठमाडौं अद्वितीयी अपहुँ लक्ष्मी भैट हुनै नै दा

Key to script exercises

Script exercise 2

झन	सरल	थप	भवन	कमल	हद
छद	बखत	जरह	यस	ठग	डर
तर	गण	शहर	दशक	नभ	वश
चलन	टठ	म	घर	फट	रथ
धवल	ढब	लय	पठ	षठ	खतम

Script exercise 3

लुटपीट	बेमौसम	अघाउनु	घृणा	अनौठो
गौषधि	भौतिक	रिसाउनु	ऐना	देझ
खिचडी	दोबाटो	गूढ	हरियो	उकुसमुक्स
इतरिनु	जनता	यही	नखाउ	छोटकरी
ओडार	बूहत	फूलदानी	गुरुको	शरीर
साइकल	झिलिमिलि	तैपनि	भैलो	बीणा
शिशी	यातायात	आमा	थेगो	ईशान
डौल	एघार	ऊषार		

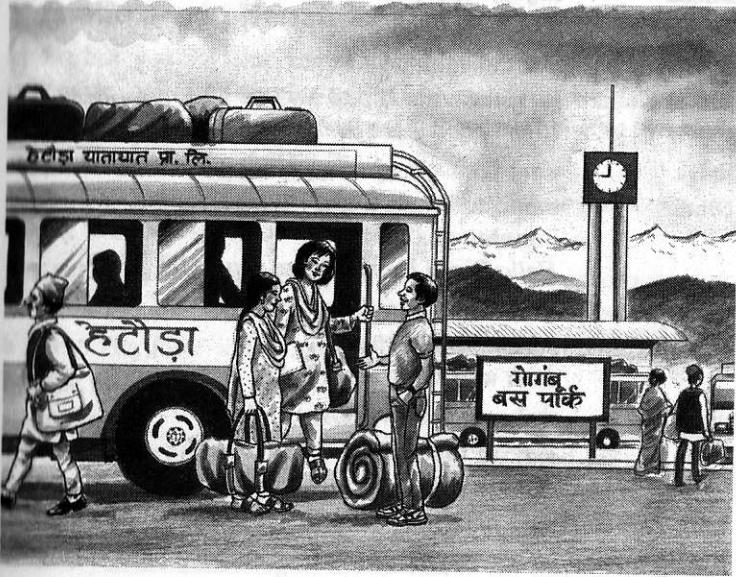
Script exercise 4

हाँ	छायाँ	नयाँ	गाउँ	सँग
गाउँछु	आइनैं	दिइनैं	तपाईं	जाँदैन
पाँच	आैलो	गरैं	सँसार	आँखा
गुण्ज	छाङ्गा	मानाङ्ग	अङ्ग	

Script exercise 5

कक्षा	ज्ञान	नत्र	श्रीमान	ह्लासा	विच्चा
दिव्य	महत्ता	लक्ष्य	हात्ती	गर्छिन्	शान्ति
सुब्बा	सकदैन	शब्द	भाग्य	हप्ता	ठट्टा
पक्का	अड्डा	इयाल	आफ्नो	फ्याँक्नु	राम्रो
कृष्ण	दृश्य	प्रधान	पद्धति	भन्याङ्ग	विश्व
भञ्ज्याङ्ग	पञ्चायत	गर्थ्यो	खेल्छ	काटचो	गन्यो
काठमाडौं	पढ्चो	वीरेन्द्र	बुझ्नु	म्वाई	क्या
ध्वनि	अँग्रेजी	क्वाप्प	प्रछ्यात	इच्छा	अच्यूत
उज्ज्वल	ट्रक	अण्डा	उत्कृष्ट	तत्त्व	आत्मा
द्रव	द्वारा	आरम्भ	राष्ट्र	स्वास्थ्य	हिस्सी

1 Meeting the bus



Gita and Bindu, two young women from Hetauda, have just arrived in Kathmandu to take up their college courses. Bimal Kumar, a senior male student, has been sent to meet them.

बिमल कुमार नमस्ते !

Bimal Kumār namaste!

Hello!

गीता हजुर ?

Gītā hajur?

Pardon?

बिमल कुमार नमस्ते ! तिमी गीता हौ ?

Bimal Kumār namaste! timī Gītā hau?

Hello! Are you Gita?

गीता हो, म गीता हूँ । नमस्ते ।

Gītā ho, ma Gītā hū. namaste.

Yes, I am Gita. Hello.

बिमल कुमार अनि तिमी बिन्दु हौ ?

Bimal Kumār ani timī Bindu hau?

And are you Bindu?

In this unit you will learn

- how to identify yourself and others
- how to ask and answer simple questions
- how to exchange greetings
- how to address people politely
- how to apply adjectives to nouns

Are you Bindu?

तिमी बिन्दु हौ ?

बिन्दु Bindu	हजुर, म बिन्दु हुँ। hajur, ma Bindu hū. <i>Yes, I am Bindu.</i>
बिमल कुमार Bimal Kumār	ल, राम्रो। म बिमल कुमार हुँ। la, rāmro. ma Bimal Kumār hū. <i>Right, good. I am Bimal Kumar.</i>
बिन्दु Bindu	नमस्ते बिमल कुमारजी! तपाईं सन्चै हुनुहुन्छ ? namaste Bimal Kumārji! tapāī sancai hunuhuncha? <i>Hello Bimal Kumarji! Are you well?</i>
बिमल कुमार Bimal Kumār	सन्चै। तिमीहरू नि ? sancai. timiharū ni? <i>I am well. How about you?</i>
गीता Gītā	सन्चै ! तपाईं शिक्षक हुनुहुन्छ ? sancai! tapāī śikṣak hunuhuncha? <i>We are well. Are you a teacher?</i>
बिमल कुमार Bimal Kumār	होइन, म विद्यार्थी हुँ। तिमीहरू पनि विद्यार्थी हौ, होइन ? hoina, ma vidyārthī hū. timiharū pani vidyārthī hau, hoina? <i>No, I am a student. You are students too, aren't you?</i>
बिन्दु Bindu	हजुर, हामीहरू पनि विद्यार्थी हौं। hajur, hāmīharū pani vidyārthī haū. <i>Yes, we are students too.</i>

नमस्ते ! **namaste!** *hello!*
(Hindu greeting; also used for *goodbye*)
हजुर? **hajur?** *yes? pardon?*
तिमी... हौं **hau?** *you are... or are you...?*
हो **ho** *yes (literally, is)*
म... हैं **ma... hū** *I am...*
अनि **ani** *and*
हजुर **hajur** *yes*
ल **la** *there! or that's it!*
राम्रो **rāmro** *good*

* Some Nepali-speakers add the suffix -ज्यू-**jyū** to names instead. The suffix -जी-**-jī** is common to both Hindi and Nepali.

बिमल कुमारजी **Bimal Kumārji** -jī is added to his name for politeness *
सन्चै **sancai** *well, in good health*
तपाईं... हुनुहुन्छ ? **tapāī hunuhuncha**
you are... or are you...?
नि ? **ni ?** *what about...?*
तिमीहरू **timiharū** *you (plural)*
शिक्षक **śikṣak** *teacher*
होइन **hoina** *no (literally, is not)*
पनि **pani** *too, also*
विद्यार्थी **vidyārthī** *student, students*
होइन ? **hoina?** *is that not so?*
हामीहरू... हौं **hāmīharū... haū** *we... are*

Grammar

1 Is and are in Nepali

In English you say that something or someone *is* large, or *is* a policeman, or *is* in Kathmandu. But in Nepali a distinction is made between two different kinds of *is*, and in the plural between two kinds of *are*. These two forms are:

a The हो **ho** form which normally defines the thing or person you are talking about with a noun:

ऊ प्रहरी हो । **ū praharī ho.** *He is a policeman.*
यो काठमाडौं हो । **yo kāṭhmāḍāu ho.** *This is Kathmandu.*

b The छ **cha** form which describes with an adjective, or locates a thing or person:

त्यो ठूलो छ । **tyo ṭhūlo cha.** *That is big (describing).*
ऊ काठमाडौंमा छ । **ū kāṭhmāḍāumā cha.** *He is in (-mā)
Kathmandu (locating).*

If you wish to say that something is large you must use छ **cha** for *is*, because you are describing it; if you wish to say that someone is in Kathmandu, you must again use छ **cha** for *is*, because you are locating them; but if you wish to state that someone is a policeman you must use हो **ho** for *is*, because you are defining him. छ **cha** and हो **ho** have different forms, depending on which of the Nepali pronouns (the words for *I, we, you, he, she, it and they*) is their subject. These forms are introduced in the pages that follow.

2 First person pronouns (*I, we*)

The first person pronouns are म **ma** *I* and हामी **hāmī** *we*. हामी **hāmī** *we* is sometimes used to mean *I* in place of म **ma**, though not with the pomposity of the English 'royal we'. When it is necessary to make it absolutely clear that हामी **hāmī** is intended to mean *we* in the plural, the pronoun is pluralized to become हामीहरू **hāmīharū**.

3 Second person pronoun (*you*)

When speaking to a person, you must address that person using a pronoun (a word for *you*) that reflects whether you are senior to him/her, or vice versa, and to what degree. This kind of seniority can depend, among other things, on age difference, family relationships, gender or social class.

The three levels of politeness, working upward, are:

LOW	(intimate or contemptuous)
MIDDLE	(familiar)
HIGH	(polite and super-polite)

LOW: the intimate or contemptuous तँ **tā** (*you* or *thou*) is used to address a social inferior (a junior servant, one's own small child, an animal, etc.), to express contempt or anger (one driver to another after a collision between their cars, perhaps!), or to address someone with whom one's relationship is intimate. Foreign speakers of Nepali will never use this pronoun. It can only be used to address an individual, and therefore has no plural form.

MIDDLE: the familiar तिमी **timī** (roughly equivalent to the French *tu*) is used to address persons significantly younger or of lower social standing than oneself (servants, children, etc.) or to address friends with whom an established informal relationship exists. To form the plural, you add the pluralizing suffix -हरू **-harū**.

HIGH: the polite तपाईं **tapāī** (roughly equivalent to the French *vous*) is used to address most equals and all superiors except those to whom especial deference is due. (Foreign speakers of Nepali inevitably find themselves using this word for *you* more commonly than any other. In fact, they will probably feel more comfortable using it to address people, such as servants or porters, whom Nepalis would tend to address as तिमी **timī**.) To form the plural, you add the pluralizing suffix -हरू **-harū**.

The super-polite हजुर **hajur** is sometimes used to express especial deference when addressing someone. It takes the same verb-forms as the other High pronouns. It might be used by a lower grade employee to address his employer, for example, or by a new bride to address her husband. It is also used as a polite word of assent (हजुर ! **hajur!** Yes!) or to indicate that one has not heard or understood (हजुर ? **hajur?** Pardon me?).

4 I am, you are, we are with हो ho

Singular

म हूँ	ma hū	I am
तँ होस्	tā hos	you (Low) are
तिमी हौ	timī hau	you (Middle) are
तपाईं हुनुहुन्छ	tapāī hunuhuncha	you (High) are

Plural

हामी हौ	hāmī haū	we are (occasionally <i>I am</i>)
हामिहरू हौ	hāmiharū haū	we are
तिमीहरू हौ	timiharū hau	you (Middle) are
तपाईंहरू हुनुहुन्छ	tapāīharū hunuhuncha	you (High) are

Negatives

Each affirmative form of हो ho has a negative form:

affirmative			negative		
हु	hū	<i>I am</i>	होइन	hoina	<i>I am not</i>
हाउ	haū	<i>we are</i>	होइनाउ	hoinaū	<i>we are not</i>
होस्	hos	<i>you (Low)</i>	होइनस्	hoinas	<i>you (Low) are not</i>
		<i>are</i>			
हौ	hau	<i>you (Middle)</i>	होइनौ	hoinau	<i>you (Middle) are not</i>
		<i>are</i>			
हुनुहुन्छ	hunuhuncha	<i>you (High)</i>	हुनुहुन्न	hunuhunna	<i>you (High) are not</i>
		<i>are</i>			

5 Nouns

Nearly all Nepali nouns have masculine gender. The only feminine nouns are those that are female and human. Many feminine nouns end in -ी. Here are some examples of feminine nouns:

केटी	keṭī	girl	आइमाई	āimāī	woman
आमा	āmā	mother	छोरी	chorī	daughter
दिदी	didī	elder sister	बहिनी	bahinī	younger sister
श्रीमती	śrīmatī	wife	साली	sālī	wife's younger sister

There is no definite article *the* in Nepali, nor is there an indefinite article *a*. Therefore a sentence such as ऊ विद्यार्थी हो ū **vidyārthī ho** can be translated as *s/he is a student* or as *s/he is the student*, depending on the context.

All nouns, and most pronouns, are pluralized simply by adding the suffix -हरू **-harū**:

Singular			Plural		
मान्छे नेपाली तपाईँ तिमी	mānche nepāli tapāī timī	person Nepali you (High) you (Middle)	मान्छेहरू नेपालीहरू तपाईहरू तिमीहरू	māncheharū nepālīharū tapāīharū timīharū	people Nepalis you people (High) you people (Middle)

However, it is not necessary to attach -हरू -harū to a noun when some other word in the sentence makes it clear that the noun is plural. In the following sentences, the word that takes the plural suffix is the one that the speaker wishes to emphasize:

हामीहरू शिक्षक हाँ। hāmīharū śikṣak haū. We are teachers.

There is no need to add -हरू -harū to शिक्षक śikṣak as well as to हामी hāmī. हामी hāmī is emphasized.

तिमीहरू विद्यार्थी हाँ। timīharū vidyārthī hau. You are students.

There is no need to add -हरू -harū to विद्यार्थी vidyārthī as well as to तिमी timī. तिमी timī is emphasized.

हामी शिक्षकहरू हाँ। hāmī śikṣakharū haū. We are teachers.

शिक्षक śikṣak is emphasized.

तिमी विद्यार्थीहरू हाँ। timī vidyārthiharū hau. You are students.

विद्यार्थी vidyārthī is emphasized.

6 Asking and answering questions

In everyday spoken Nepali, the only difference between a statement and a question is the intonation. To put it simply: the tone of your voice goes up at the end of a question, while at the end of a statement it goes down:

यो काठमाडौं हो। yo kāthmādaū ho. *This is Kathmandu.*

(हो ho pronounced in a low tone.)

यो काठमाडौं हो? yo kāthmādaū ho? *Is this Kathmandu?*

(हो ho pronounced in a rising tone.)

Nepali does possess words for yes and no: these are अँ a and अहँ ahā respectively.

Q यो काठमाडौं हो ?

A अँ, काठमाडौं हो।

or

A अहँ, पोखरा हो।

ahā, pokharā ho.

Is this Kathmandu?

Yes, this is Kathmandu.

No, this is Pokhara.

However, when answering a question it is more common to respond with the affirmative or negative form of the verb with which the question ended:

Q यो काठमाडौं हो ?

A हो, काठमाडौं हो।

or

A होइन, यो पोखरा हो।

hoina, yo pokharā ho.

Is this Kathmandu?

Yes, this is Kathmandu.

हजुर hajur is often used for yes:

Q त्यो रमेश हो ?

A हजुर, रमेश हो।

Is that Ramesh?

Yes, that's Ramesh.

Often, हो ho is and होइन hoina is not are also used to mean yes and no regardless of the verb in the question:

Q तपाई रमेशजी हुनुहुन्छ ? tapāī Rameśjī

hunuhuncha?

A हो, म रमेश हुँ।

ho, ma Rameś hū.

or

A होइन, म ओम हुँ।

hoina, ma Om hū.

Are you Rameshji?

Yes, I am Ramesh.

► 2 Arriving at the college

Gita and Bindu reach the college with Bimal Kumar.

गीता यो महेन्द्र महाविद्यालय हो ?

Gītā yo Mahendra mahāvidyālay ho?

Is this Mahendra College?

बिमल कुमार हो। यो महेन्द्र महाविद्यालय हो।

Bimal Kumār ho. yo Mahendra mahāvidyālay ho.

Yes. This is Mahendra College.

बिन्दु ती मान्छेहरू को हुन् ?

Bindu tī māncheharū ko hun?

Who are those people?

बिमल कुमार

तिनीहरू विद्यार्थी हुन् । यो सलील हो, त्यो गणेश हो, र तिनीहरू माया र अम्बिका हुन् ।

Bimal Kumār

tinīharū *vidyarthī* *hun.* *yo* *Salil* *ho*, *tyo* *Ganeś* *ho*, *ra* **tinīharū** *Māyā* *ra* *Ambikā* *hun.*

They are students. This is Salil, that is Ganesh, and those are Maya and Ambika.

गीता

अनि त्यो मान्छे शिक्षक हो ?

Gītā

ani *tyo* *mānche* *sikṣak* *ho?*

And is that person a teacher?

बिमल कुमार

हजुर । वहाँ डाक्टर रमेश थापा हुनुहुन्छ । नमस्कार डाक्टर थापा !

Bimal Kumār

hajur. *vahā* *dākṭar* *Rameś* *Thāpā* *hunuhuncha.* *namaskār* *dākṭar* *Thāpā* !

Yes. He is Dr Ramesh Thapa. Hello, Dr Thapa!

रमेश थापा

नमस्कार बिमल कुमारजी । वहाँहरू को हुनुहुन्छ ?

Ramesh Thāpā **namaskār** **Bimal Kumārjī.** **vahāharū** **ko** **hunuhuncha?**

Hello, Bimal Kumarji. Who are they?

बिमल कुमार

वहाँहरू गीता खड्का र बिन्दु शर्मा हुनुहुन्छ । नयाँ विद्यार्थीहरू ।

Bimal Kumār

vahāharū **Gītā** *Khaḍkā* *ra* *Bindu* *Śarmā* *hunuhuncha.* *nayā* *vidyārthīharū.*

They are Gita Khadka and Bindu Sharma. New students.

रमेश थापा

नमस्ते, नमस्ते ।

Ramesh Thāpā **namaste,** **namaste.**

Hello, hello.

गीता र बिन्दु

नमस्ते हजुर ।

Gītā **ra** **Bindu** **namaste** **hajur.**

Hello, sir.

महेन्द्र महाविद्यालय	Mahendra mahāvidyālay	<i>Mahendra College</i>
ती tī <i>those</i>	डाक्टर dākṭar <i>doctor</i>	
मान्छेहरू māncheharū <i>people</i>	नमस्कार namaskār <i>hello or goodbye</i> (more formal than नमस्ते namaste)	
को ko <i>who?</i>	नयाँ nayā <i>new</i>	
हुन् hun <i>are</i>		
र ra <i>and</i>		

EXERCISE 1 Answer the following questions about yourself:

- १ तपाईं बिमल कुमार हुनुहुन्छ ?
- २ तपाईं विद्यार्थी हुनुहुन्छ ?
- ३ तपाईं नेपाली हुनुहुन्छ ?

- tapāī** *Bimal Kumār* *hunuhuncha?*
tapāī *vidyārthī* *hunuhuncha?*
tapāī *nepālī* *hunuhuncha?*

Grammar

7 Third person pronouns (*he, she, they*)

If you are speaking about a person, the pronoun you choose must reflect whether that person is senior or junior to you in age, social class, etc., and must also indicate whether s/he is in the proximity or not when you speak. The same three levels of politeness exist here that apply to the second person pronouns, although they are not exact equivalents in terms of their usage:

LOW

(simple reference)

MIDDLE

(polite reference)

HIGH

(honorific reference)

LOW third person pronouns are:

ऊँ **ū** *he/she*यो **yo** *it, this*त्यो **tyo** *it, that*

ऊँ **ū** *he/she* is used to refer to a person in his/her absence when there is no need to talk about that person with deference or politeness. ऊँ **ū** cannot be used as a pronoun to refer to things or objects, and is used only to refer to human beings.

While यो **yo** and त्यो **tyo** both mean *it*, the difference between them is that यो **yo** refers to something near to the speaker ('this') while त्यो **tyo** refers to something away from the speaker ('that'). यो **yo** and त्यो **tyo** have the plural forms यी **yī** and ती **tī** respectively: the first of these is often pronounced without its initial *y*, i.e. *ī*.

यो **yo** and त्यो **tyo** can also sometimes be used to mean *he* or *she*, but this can sound impolite and it is better to use only ऊँ **ū** to refer to people at this level of politeness.

MIDDLE pronouns उनी **unī**, यिनी **yinī** and तिनी **tinī** are in their singular forms generally a feature of cultured or literary Nepali rather than of colloquial speech. When they are used in speech, they refer most commonly to women. They are used to refer to persons who are felt to deserve a modicum of honorific reference, but not the full-blown honorific grade (one example might be a man speaking about his wife).

उनी **unī** and तिनी **tinī** have distant reference, while यिनी **yinī** refers to a person who is physically close to the speaker. The plural forms उनीहरू **unīharū**, यिनीहरू **yinīharū** and तिनीहरू **tinīharū** are used much

more commonly in speech than the singular forms, and here they are simply pronouns that refer, politely but not exceptionally politely, to persons in the plural. उनीहरू **uniharū** is in most contexts the word you should use to refer to people as *they*.

HIGH pronouns यहाँ **yahā** and वहाँ **vahā** and their plural forms यहाँहरू **yahāharū** and वहाँहरू **vahāharū** are used to refer to persons very politely in their presence and absence respectively. Inevitably, you will be more polite about a person who can hear what you are saying, so वहाँ **vahā** is generally used only for persons deserving especial deference and respect: one's parents, teacher, etc. वहाँ **vahā** is often pronounced and sometimes written as उहाँ **uhā**.

8 He is, she is, it is, they are with हो ho

Singular

LOW

ऊ हो	ū ho	s/he (distant, Low) is
यो हो	yo ho	it/ this (nearby, Low) is
त्यो हो	tyo ho	it/that (distant, Low) is

MIDDLE

उनी हुन्	unī hun	s/he (distant, Middle) is
यिनी हुन्	yinī hun	s/he (nearby, Middle) is
तिनी हुन्	tinī hun	s/he (distant, Middle) is

HIGH

यहाँ हुनुहुन्छ	yahā hunuhuncha	s/he (nearby, High) is
वहाँ हुनुहुन्छ	vahā hunuhuncha	s/he (distant, High) is

Plural

LOW

यी हुन्	yī hun	they (nearby, Low) are
ती हुन्	tī hun	they (distant, Low) are

MIDDLE

उनीहरू हुन्	unīharū hun	they (distant, Middle) are
यिनीहरू हुन्	yinīharū hun	they (nearby, Middle) are
तिनीहरू हुन्	tinīharū hun	they (distant, Middle) are

HIGH

यहाँहरू हुनुहुन्छ	yahāharū hunuhuncha	they (nearby, High) are
वहाँहरू हुनुहुन्छ	vahāharū hunuhuncha	they (distant, High) are

Negatives

Each affirmative form of हो ho has a negative form:

affirmative	negative
LOW SINGULAR हो ho is	होइन् hoina is not
LOW PLURAL & MIDDLE SINGULAR हुन् hun are/is	होइनन् hoinan are not/is not
HIGH SINGULAR & PLURAL हुनुहुन्छ hunuhuncha is/are	हुनुहुन् hunu- are not/is not hunna

To be (using हो ho to define people's nationalities). Here are some examples:

affirmative

म अंग्रेज हूँ।	ma āgrej hū.	I am English.
हामी जर्मन हौँ।	hāmī jarman haū.	We are German.
तिमी भारतीय हौँ।	timī bhāratīya hau.	You (M) are Indian.
तपाई़ नेपाली हुनुहुन्छ।	tapāī nepālī hunuhuncha.	You (H) are Nepali.
ऊ अमेरिकन हो।	ū amerikan ho.	S/he (L) is American.
उनी पाकिस्तानी हुन्।	unī pākistānī hun.	S/he (M) is Pakistani.
वहाँ चिनियाँ हुनुहुन्छ।	vahā ciniyā hunuhuncha.	S/he (H) is Chinese.

negative

म जर्मन होइन।	ma jarman hoina.	I am not German.
हामी अंग्रेज होइनौ।	hāmī āgrej hoinaū.	We are not English.*
तिमी अमेरिकन होइनौ।	timī amerikan hoinau.	You (M) are not American.
तपाई़ चिनियाँ हुनुहुन्छ।	tapāī ciniyā hunuhunna.	You (H) are not Chinese.
ऊ हिन्दुस्तानी होइन।	ū hindustānī hoina.	S/he (L) is not Indian.
उनी नेपाली होइनन्।	unī nepālī hoinan.	S/he (M) is not Nepali.
वहाँ पाकिस्तानी हुनुहुन्छ।	vahā pākistānī hunuhunna.	S/he (H) is not Pakistani.

*Note: The terms अमेरिकन *amerikan* *American* and अँग्रेज *āgrej* *English* are often used to refer generally to foreigners or white people.

ताँ *tā*, the Low word for *you*, would not be used in sentences such as the above. An example of its use would be:

ताँ मूर्ख होस्।

tā mūrkh hos.

You (L) are an idiot.

9 This, that, these and those

यो *yo* and त्यो *tyo* and their plural forms यी *yī* and ती *tī* are most commonly used as adjectives to mean *this*, *that*, *these* and *those*:

- | | | |
|---------------------------------|---|--|
| त्यो मान्छे नेपाली हो। | <i>tyo mānche nepālī ho.</i> | <i>That person is Nepali.</i> |
| यो केटा विद्यार्थी हो। | <i>yo keṭā vidyārthī ho.</i> | <i>This boy is a student.</i> |
| ती मान्छेहरू अँग्रेज होइनन्। | <i>tī māncheharū āgrej hoinan.</i> | <i>Those people are not English.</i> |
| यी बहिनीहरू गीता र बिन्दु हुन्। | <i>yī bahinīharū Gītā ra Bindu hun.</i> | <i>These young girls are Gita and Bindu.</i> |

10 Adjectives

Adjectives are of two types:

a inflecting adjectives which end in the vowel -ओ -o,

b invariable adjectives ending in some other vowel, or in a consonant.

The endings of adjectives of type (a) must change ('inflect') according to the number and gender of the noun they describe. The endings are:

-ओ -o in the masculine singular,

-ई -ī in the feminine singular,

-आ -ā in the masculine and feminine plural.

a Inflecting adjectives

ठूलो राजा	<i>ṭhūlo rājā</i>	<i>great king</i>
ठूला राजाहरू	<i>ṭhūlā rājāharū</i>	<i>great kings</i>
राम्रो केटा	<i>rāmro keṭā</i>	<i>good boy</i>
राम्रा केटाहरू	<i>rāmrā keṭāharū</i>	<i>good boys</i>

सेतो किताब
सेता किताबहरू
सानी केटी
साना केटीहरू

seto kitāb
setā kitābharū
sānī keṭī
sānā keṭīharū

white book
white books
small girl
small girls

b Invariable adjectives

गरीब किसान
गरीब किसानहरू
सफा कोठा
सफा कोठाहरू
धनी मान्छे
धनी मान्छेहरू
नयाँ कलम
नयाँ कलमहरू

garīb kisān
garīb kisānharū
saphā koṭhā
saphā koṭhāharū
dhanī mānche
dhanī māncheharū
nayā̄ kalam
nayā̄ kalamharū

poor farmer
poor farmers
clean room
clean rooms
rich man / person
rich men / people
new pen
new pens

EXERCISE 2 Complete the following sentences with the appropriate form of हो *ho* to form an affirmative statement. Work in transliteration first, then write the sentences out in Devanagari:

- 1 म अँग्रेज...
- 2 हामी विद्यार्थी...
- 3 तिमी हिन्दुस्तानी...
- 4 तिमीहरू किसान ...
- 5 तपाईँ शिक्षक...
- 6 ऊ शिक्षक...
- 7 उनी धनी मान्छे...
- 8 ती मान्छेहरू प्रहरी...
- 9 वहाँ नेपाली...
- 10 यहाँहरू भारतीय...

EXERCISE 3 Convert the affirmative statements into negative statements by changing the forms of the verbs.

EXERCISE 4 Translate into Nepali, giving both the script and the transliteration forms, taking care to give the adjectives the correct endings:

- | | |
|---------------|----------------|
| 1 good farmer | 6 rich farmers |
| 2 big book | 7 good books |
| 3 rich girl | 8 small girls |
| 4 new boy | 9 poor boys |
| 5 good king | 10 rich kings |

How far is it to Kathmandu, brother?

काठमाडौं कति राहा छ ताहैं ?

In this unit you will learn

- how to describe and ask about things and people
- how to discuss distances and locations
- how to use relationship terms to address people

► 3 A view of Kathmandu

Two villagers have reached a hilltop overlooking the Kathmandu Valley. From there they can see Kathmandu and the villages that surround it. They discuss the view.



रामे त्यो शहर काठमाडौं हो, होइन ?
Râme tyo śahar kāthmādaū ho, hoina?
That town is Kathmandu, isn't it?

धने हो, त्यो शहर काठमाडौं हो ।
Dhane ho, tyo śahar kāthmādaū ho.
Yes, that town is Kathmandu.

रामे काठमाडौं ठूलो छ, होइन ?
Râme kāthmādaū ṭhūlo cha, hoina?
Kathmandu is big, isn't it?

धने हो, धेरै ठूलो छ ।
Dhane ho, dherai ṭhūlo cha.
Yes, it's very big.

रामे काठमाडौं कस्तो छ ? राम्रो छ ?
Râme kāthmādaū kasto cha? rāmro cha?
What is Kathmandu like? Is it nice?

धने	राम्रै छ ।
Dhane	rāmrai cha.
	<i>It's quite nice.</i>
रामे	अनि त्यो कुन गाउँ हो ?
Rāme	ani tyo kun gāu ho?
	<i>And which village is that?</i>
धने	त्यो गाउँ होइन, भक्तपुर शहर हो ।
Dhane	tyo gāu hoina, bhaktapur śahar ho.
	<i>That is not a village, that is Bhaktapur town.</i>
रामे	ए । त्यो शहर सानो छ, होइन ?
Rāme	e. tyo śahar sāno cha, hoina?
	<i>Oh. That town is small, isn't it?</i>
धने	हो, अलि सानो छ । धेरै ठूलो छैन । तर भक्तपुर धेरै पुरानो शहर हो ।
Dhane	ho, ali sāno cha. dherai ṭhūlo chaina. tara bhaktapur dherai purāno śahar ho.
	<i>Yes, it is quite small. It is not very big. But Bhaktapur is a very old town.</i>

शहर	sāhar	town
धेरै	dherai	very
छ	cha	is
कस्तो	kasto	like what? how?
राम्रै	rāmrai	quite nice
कुन	kun	which?
	गाउँ	village
	भक्तपुर	Bhaktapur
	ए	Oh
	अलि	quite
	तर	but
	पुरानो	old

EXERCISE 5 Answer the following questions in Nepali about Dialogue 3. If your answer to 1 is in the affirmative, write the Nepali for Yes, Kathmandu is big; if your answer is negative, write the Nepali for No, Kathmandu is not big, it is small, and so on.

1. काठमाडौं ठूलो छ ?
kāṭhmāḍāu ṭhūlo cha?
2. भक्तपुर गाउँ हो?
bhaktapur gāu ho?
3. काठमाडौं राम्रो छ?
kāṭhmāḍāu rāmro cha?
4. काठमाडौं शहर हो ?
kāṭhmāḍāu śahar ho?
5. भक्तपुर पुरानो छ?
bhaktapur purāno cha?
6. भक्तपुर नयाँ शहर हो?
bhaktapur nayā śahar ho?

Grammar

11 Pronouns with छ cha

You must use the हो **ho** form of the verb *to be* if you are defining something or someone with a noun, but if you are locating the thing or person you are talking about or describing it with an adjective you must use the छ **cha** form. The High forms हुनुहुन्छ **hunuhuncha** (affirmative) and हुनुहुन्न **hunuhunna** (negative), which were introduced in Unit 1, are the same regardless of whether they are defining, describing or locating. The other forms are as follows:

Verb form	Pronoun(s)
छु	म ma
छाँ	हामी hāmī and हामीहरू hāmīharū
छस्	तैं tā
छौ	तिमी timī and तिमीहरू timīharū
छ	ऊ यो yo त्यो tyo
छन्	उनी uni यिनी yinī and तिनी tinī यी yī and ती tī
	उनीहरू uniharu, यिनीहरू yinīharū and तिनीहरू tinīharū

Negatives

Each affirmative form of छ has a negative form:

Affirmative	Negative
छु	छैन
छाँ	छैनौ
छस्	छैनस्
छौ	छैनौ
छ	छैन
छन्	छैनन्

Feminine forms of छ cha

If you are talking to a particular woman or girl and addressing her as तैं tā or तिमी timī you can choose to use the following feminine forms of छ cha:

तैं छेस्
तिमी छचौ

tā ches
timī chyau

you (Low) are
you (Middle) are

If you are talking *about* a particular woman or girl and intend to use the Low pronoun for *she* (उ उ), you can choose to use the feminine form of छ cha, which is छे che:

ऊ छे

ū che

she (Low) is

If you are talking *about* a particular woman or girl and are using one of the Middle words for *he* or *she* (उनी unī, यिनी yinī, or तिनी tinī), you can choose to use the feminine form of छन् chan, which is छिन् chin:

उनी छिन्
यिनी छिन्
तिनी छिन्

unī chin
yinī chin
tinī chin

she (distant, Middle) is
she (nearby, Middle) is
she (distant, Middle) is

These feminine forms are not used very consistently in everyday spoken Nepali, but they are often used by men to refer politely to their wives and other female relatives, and they should always be used in the written language. There are no feminine negative forms of छ cha.

12 अलि ali quite and धेरै dherai very, many

Nepali adjectives can be qualified or emphasized by putting the words अलि ali *quite* or धेरै dherai *very* in front of them.

ऊ अलि दुब्लो छ। ū ali dublo cha.

राम धेरै मोटो छैन। Rām dherai moṭo chaina.

उनी अलि होची छिन्। unī ali hocī chin.

मधेरै अग्लो छु। ma dherai aglo chu.

He is quite thin.

Ram is not very fat.

She is rather short.

I am very tall.

A second way to qualify or emphasize an adjective is to change its ending to -ऐ -ai if it ends in a vowel or to add -ऐ -ai to the end of the word if it ends in a consonant:

दुब्लो	dublo	thin	दुब्लै	dublai	quite thin
मोटो	moṭo	fat	मोटै	moṭai	quite fat
होचो	hoco	short in stature	होचै	hocai	rather short in stature
अग्लो	aglo	tall	अग्लै	aglai	fairly tall
राम्रो	rāmro	good, nice	राम्रै	rāmrai	nice enough
सानो	sāno	small	सानै	sānai	rather small
सफा	saphā	clean	सफै	saphai	clean enough

धेरै dherai very has a second meaning, which is *many*. It means *very* when it comes before an adjective, but if it comes before a noun, or on its own, it means *many*:

Q नेपालमा धेरै शहरहरू छन्? nepālmā dherai
śaharharū chan?

A अहैं, धेरै छैनन्। ahā, dherai chainan. No, there are
not many.

But if you want to ask *are there many big towns in Nepal?* you have the problem that धेरै ठूला शहरहरू dherai ṭhūlā śaharharū could be taken to mean *very big cities* instead of *many big cities*. You get over this problem by moving the position of धेरै dherai in the sentence:

Q नेपालमा ठूला शहरहरू धेरै nepālmā ṭhūlā
शहरहरू धेरै dherai towns in Nepal?
चन्? chan? ('are big towns
many in Nepal?')

A अहैं, धेरै छैनन्। ahā, dherai chainan. No, there are
not many.

One other commonly used word is अलिकति alikati *a small quantity of*, which should only be used to qualify nouns:

अलिकति दृध	alikati dūdh	a little milk
अलिकति चिनी	alikati cīni	a little sugar
अलिकति पानी	alikati pāni	a little water

13 Questioning words (interrogatives)

In Nepali, many questioning words (called *interrogatives*) begin with a क k- and belong to a group of words that follows a set pattern. Those beginning with य y- are 'this-words', those beginning with त्य ty- or उ u- are 'that-words', and those beginning with क्त k- are words that ask a question.

'this-word'	'that-word'	interrogatives
ऊ ū	he/she	को ko who?
यो yo	it/this	के ke what?
यो yo	it/this	कुन kun which?
यति yati	this much	कति kati how much?
यस्तो yasto	like this	कस्तो kasto like what?
यहाँ yahā	here	कहाँ kahā where?
त्यहाँ	tyahā	

उति **uti** and उस्तो **usto** are alternative forms for *that much* and *like that* respectively.

Because कुन **kun** means *which?*, an enquiry that involves the use of कुन **kun** may use either the verb हो **ho** or the verb छ **cha**:

यो कुन देश हो ?
यो देश नेपाल हो ।

पसलमा कुन साबुन
सस्तो छ ?

काठमाडौंमा कुन होटेल
राम्रो छ ?

yo kun deś ho? *Which country is this?*
yo deś nepāl ho. *This country is Nepal.*

pasalmā kun sābun *In the shop which
sasto cha?* *soap is cheap?*

kāthmāḍāumā kun *In Kathmandu, which
hotel rāmro cha?* *hotel is good?*

Because कस्तो **kasto** means *like what?*, a question in which it is used usually asks for a ‘describing’ reply. So, an enquiry that involves the use of कस्तो **kasto** usually uses the verb छ **cha**:

यो देश कस्तो छ ?
यो देश राम्रो छ ।

यो पानी कस्तो छ?
यो पानी सफा छ ।

yo deś kasto cha? *What is this country like?*
yo deś rāmro cha. *This country is good.*

yo pānī kasto cha? *What is this water like?*
yo pānī saphā cha. *This water is clean.*

However, it is also possible to ask *what kind of country is this?*, in which case you are asking for a ‘defining’ statement and calling for the use of हो **ho**:

यो कस्तो देश हो ?
यो धेरै धनी देश हो ।

यो कस्तो पानी हो ?
यो मैलो पानी हो ।

yo kasto deś ho? *What kind of country
is this?*

yo dherai dhanī deś ho. *This is a very
rich country.*

yo kasto pānī ho? *What kind of water
is this?*

yo mailo pānī ho. *This is dirty water.*

14 The simple sentence

You have no doubt realized by now that Nepali has a different word order from English. In Nepali, the natural place for the verb is at the end of a sentence. Simply, an English speaker says *I am English*, while a Nepali speaker says:

म नेपाली हुँ ।

तपाईं विद्यार्थी हुनुहुन्छ ।

ma nepālī hū.

tapāī vidyārthī

‘I Nepali am’.

‘You student are’.

Unless there is some good reason for it not to, a Nepali sentence will always begin with a subject and end with a verb: everything else will come in between. If a change is made to this word order it has an effect on the meaning of a sentence: it may emphasize something, or express hesitation or doubt:

नेपाली हुँ म ।

विद्यार्थी हुनुहुन्छ तपाईं ?

nepālī hū ma.

vidyārthī

I’m a Nepali, I am!

Are you a student,

hunuhuncha tapāī? *then?*

■ 4 Near and far

Salil has just arrived in town and he needs to visit the bank and the post office. He asks a passer-by for directions.

सलील ए भाइ, नमस्ते ! यहाँ हुलाक घर छ ?

Salil e bhāi, namaste! **yahā hulāk ghar cha?**

Oh (younger) brother, hello! Is there a post office here?

रने छ दाइ ।

Rane cha dāi.

Yes, (elder) brother.

सलील यहाँबाट हुलाक घर कति टाढा छ ?

Salil yahābāta hulāk ghar kati tāḍhā cha?

How far is the post office from here?

रने धेरै टाढा छैन, नजिकै छ दाइ ।

Rane dherai tāḍhā chaina, najikai cha dāi.

It’s not very far, it’s quite near, (elder) brother.

सलील त्यहाँ बैंक पनि छ ?

Salil tyahā baik pani cha?

Is there a bank there too?

रने छ, बैंक पनि छ । ठूलै छ ।

Rane cha, baik pani cha. thūlai cha.

Yes, there’s a bank too. It’s quite big.

सलील हुलाक घरदेखि बैंक धेरै टाढा छ ?

Salil hulāk ghardekhi baik dherai tāḍhā cha?

Is the bank very far from the post office?

रने अहौं, त्यो पनि नजिकै छ। बैंक र हुलाक घर यहाँबाट टाढा छैन।

Rane ahā, tyo pani najikai cha. baīk ra hulāk ghar yahābāta tāḍhā chaina.

No, that's quite near too. The bank and the post office are not far from here.

सलील आज बैंक र हुलाक घरमा भीड छ ?

Salil āja baīk ra hulāk gharmā bhīḍ cha?

Are the bank and the post office crowded today?

रने छैन दाइ।आज बैंक र हुलाक घर बन्द छन्।आज सरकारी बिदा छ।

Rane chaina dāi. āja baīk ra hulāk ghar banda chan. āja sarkāri bidā cha.

No, (elder) brother. Today the bank and the post office are closed. There's a government holiday today.

भाइ **bhāi** (younger) brother

यहाँ **yahā** here

हुलाक घर **hulāk ghar** post office

दाइ **dāi** (elder) brother

यहाँबाट **yahābāta** from here

कति **kati** how much?

टाढा **tāḍhā** far, distant

नजिकै **najikai** quite near

त्यहाँ **tyahā** there

बैंक **baīk** bank

हुलाक घरदेखि **hulāk ghardekhi** from the post office

आज **āja** today

भीड **bhīḍ** crowd

घर **ghar** house, home, building

बन्द **banda** shut, closed

सरकारी **sarkāri** governmental

बिदा **bidā** holiday

Grammar

15 Postpositions: -मा -mā, -बाट -bāṭa, -देखि -dekhī

In English there is a category of words called prepositions: *to, at, in, from, for, etc.* These are called prepositions because they come *in front of* the noun or pronoun they are acting upon: *to the man, at the house, from London, etc.* The Nepali equivalents of these words are called postpositions because they come *after* the noun they are acting upon: *the man to, the house at, London from.* In writing they must always be joined to the end of the noun or pronoun.

The postposition **-मा mā** means *in, at or on:*

नेपालमा

टेबुलमा
बैंकमा

nepālmā

tebulmā
baīkmā

in Nepal

on the table
at the bank

Two other postpositions that are used in Dialogue 4 are **-बाट -bāṭa** from and **-देखि -dekhī** from, since. Both of these mean from, but only **-देखि -dekhī** can also be used with expressions of time:

काठमाडौंबाट

लण्डनदेखि

आजदेखि

हिजोदेखि

kāṭhmāḍāubāṭa

laṇḍandekhī

ājadekhī

hijodekhī

from Kathmandu

from London

from today

since yesterday

If you need to ask how far away something is, you will use the adjective **टाढा tāḍhā** distant with one or other of these two postpositions. When stating or discussing distances, the word **टाढा tāḍhā** must usually be retained, even when you also mention some units or measures of distance.

भक्तपुरबाट काठमाडौं कति **bhaktapurbāṭa**

टाढा छ ?

kāṭhmāḍāū kati

tāḍhā cha?

भक्तपुरबाट काठमाडौं आठ **bhaktapurbāṭa**

माइल टाढा छ।

kāṭhmāḍāū āṭh māil

tāḍhā cha.

How distant is

Kathmandu from
Bhaktapur?

Kathmandu is eight
miles distant from
Bhaktapur.

If you wish to say that something has been the case for a certain period of time, and still is the case, you should use **-देखि -dekhī** with the present tense of the verb:

म हिजोदेखि नेपालमा छु। **ma.hijodekhī**

nepālmā chu.

अबदेखि म नेपालमा छु। **abadekhī ma**

nepālmā chu.

I am in Nepal since
yesterday.

From now on I am
in Nepal.

Units of distance

Nepalis think in terms of both miles and kilometres, though the metric system is gradually becoming prevalent:

आठ माइल

नौ किलोमिटर

āṭh māil

nau kilomiṭar

eight miles

nine kilometres

In the hills of Nepal, a traditional measure of distance is the कोस kos, which is usually interpreted to mean *two miles*, or sometimes *half an hour's walk*. Foreigners walking in Nepal often find the कोस kos an elusive concept, perhaps because it measures distance partly in terms

of the time taken to travel it, and because Nepalis are naturally much more adept at negotiating the steep ups and downs of their landscape than foreign visitors.

16 Using relationship terms to address people

It is common practice in Nepali for people to address others, whether they are strangers, friends, or acquaintances, by using a relationship term. Obviously, you need to judge which term is appropriate for the person you are addressing, but it is perfectly acceptable to address a male younger than yourself as भाइ **bhāi** *younger brother*, or a female who is older than you as दिदी **didi** *elder sister*. Elderly people may be addressed as बा **bā** *father* or आमा **āmā** *mother*; no stigma is attached to age in Nepal. These terms are often also added to people's personal names in conversation: अमिता दिदी **Amitā didi**, सलील भाइ **Salil bhāi**. A chart of kinship terminology is given in the Appendices at the back of this book.

नेपाली परिवार **nepālī parivār** *A Nepali family*

1 To be addressed and referred to with High pronouns

बुवा, बा	buvā or bā	father
आमा, मा	āmā or mā	mother
बुवा-आमा, बा-आमा	buvā-āmā or bā-āmā	mother and father
हजुरबा, बाजे	hajurbā or bājē	grandfather
हजुरआमा, बज्यै	hajurāmā or bajyai	grandmother

2 To be addressed with High pronouns and usually referred to with High (male) or Middle (female) pronouns

स्वास्नी, श्रीमती	svāsnī or śrimatī *	wife
लोग्ने, श्रीमान्	logne or śrimān *	husband
दिदी	didi	elder sister
दाइ, दाज्यू, दाजु	dāi or dājyū or dāju	elder brother

3 To be addressed with Middle pronouns and usually referred to with Low (male) and Middle (female) pronouns

भाइ	bhāi	younger brother
बहिनी	bahinī	younger sister
छोरा	chorā	son
छोरी	chorī	daughter
छोराछोरी	chorāchorī	sons and daughters

नाति
नातिनी
नाति-नातिनी

nāti
nātinī
nāti-nātinī

grandson
granddaughter
grandchildren

*When referring to a known individual, the foreign speaker should use the honorific terms श्रीमान् **śrimān** and श्रीमती **śrimatī**. लोग्ने **logne** and स्वास्नी **svāsnī** are used to refer to husbands and wives more generally. In rural areas, some people use the words जोई **joi** or बूढी **būdhī** ('old woman') for wife and पोई **pōi** or बूढा **būdhā** ('old man') for husband.

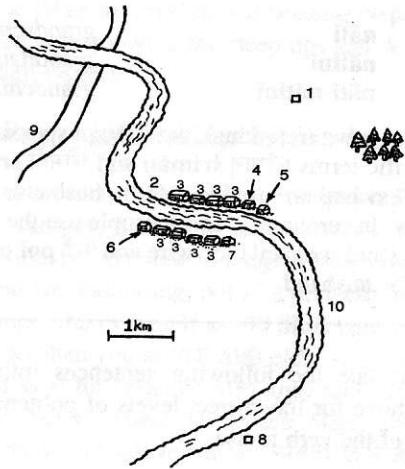
EXERCISE 6 Translate the following sentences into Nepali, referring to the box above for the correct levels of politeness when choosing which form of the verb to use.

- Younger brother is at school.
- Elder brother is in Darjeeling.
- Elder sister is at Mahendra Mahāvidyālay.
- Tomorrow mother and father are at home.
- There are many brothers and sisters in the family.

EXERCISE 7 Convert the affirmative Nepali sentences you have completed for Exercise 6 into negative statements, by changing the forms of the verbs.

EXERCISE 8 Overleaf there is a simple map of the part of Nepal in which you are staying, showing:

1	सरस्वती मन्दिर	sarasvatī mandir	Saraswati temple
2	बजार	bajār	marketplace
3	पसलहरू	pasalharū	shops
4	बैंक	baīk	bank
5	हुलाक घर	hulāk ghar	post office
6	प्रहरी थाना	praharī thānā	police station
7	होटेल	hotel	hotel
8	डाँफे लज	ḍāphe laj	Danphe Lodge
9	सेती खोला	setī kholā	Seti Khola (a river)
10	सडक	sadak	road



Referring to the map, and assuming that you are staying in the lodge, answer the following questions in Nepali:

- १ प्रहरी थाना नजिक छ ?
- २ हुलाक घर टाढा छ ?
- ३ लजबाट बजार कति टाढा छ ?
- ४ बजारमा के के छ ?
- ५ प्रहरी थाना कहाँ छ ?
- ६ सरस्वती मन्दिर बजारबाट कति टाढा छ ?

**prahari thānā najik cha?
hulāk ghar tāḍhā cha?
lajbāṭa bajār kati tāḍhā cha?
bajārmā ke ke cha?
prahari thānā kahā cha?
sarasvatī mandir bajārbāṭa
kati tāḍhā cha?**

कति ?

how many?

०

१

In this unit you will learn

- how to count and enumerate people, things and units
- how to talk about portable possessions

► 5 Students at the language school

The Minister for Education is visiting a school and is asking the teacher how many students are studying each language.

- मन्त्री mantri** नेपाली कक्षामा कतिजना विद्यार्थीहरू छन् ?
nepāli kakṣāmā katijanā vidyārthīharū chan?
How many students are there in the Nepali class?
- शिक्षक sīkṣak** दसजना विद्यार्थी छन् । पाँचजना केटा र पाँचजना केटी ।
dasjanā vidyārthī chan. pāčjanā keṭā ra pāčjanā keṭī.
There are ten students. Five boys and five girls.
- मन्त्री mantri** ए । अनि अङ्ग्रेजी कक्षामा कतिजना विद्यार्थीहरू छन् ?
e. ani āgrejī kakṣāmā katijanā vidyārthīharū chan?
Oh. And how many students are there in the English class?
- शिक्षक sīkṣak** त्यो कक्षा अलि ठूलो छ । नौजना केटा र दसजना केटी छन् । जस्मा उन्नाइसजना विद्यार्थीहरू छन् ।
tyo kakṣā ali thūlo cha. naujanā keṭā ra dasjanā keṭī chan. jammā unnāisjanā vidyārthīharū chan.
That class is quite big. There are nine boys and ten girls. All together there are 19 students.
- मन्त्री mantri** नेपाली कक्षामा विदेशीहरू मात्रै छन् ?
nepāli kakṣāmā videśiharū matrai chan?
Are there only foreigners in the Nepali class?
- शिक्षक sīkṣak** विदेशीहरू मात्रै छन् मन्त्रीज्यू । तीनजना चिनियाँ, पाँचजना अङ्ग्रेज, र दुईजना जर्मन छन् ।
videśiharū mātrai chan mantrijyū. tīnjanā ciniyā, pāčjanā āgrej, ra duījanā jarman chan.
There are only foreigners, Minister. Three Chinese, five English and two Germans.

मन्त्री mantri minister

कक्षा kakṣā class

मा mā in

कतिजना katijanā how many?

दसजना **dasjanā** ten

पाँचजना केटा **pāčjanā keṭā** five boys

पाँचजना केटी **pāčjanā keṭī** five girls

नौजना केटा **naujanā keṭā** nine boys

दसजना केटी **dasjanā keṭī** ten girls

जस्मा **jammā** all together, in total

उन्नाइसजना **unnāisjanā** 19

विदेशीहरू **videśiharū** foreigners

मात्रै **mātrai** only

मन्त्रीज्यू **mantrijyū** form of address for a minister

Grammar

17 The Nepali numerals

The Nepali numerals are very similar to the Hindi numerals, with only a few exceptions. The system is complex, and it is necessary to learn each number from one to 100 as a separate item of vocabulary, though each group of ten has its own internal logic and it is occasionally possible to guess! The first ten numbers are given here, both on their own and with the classifier suffixes they often need to take (as explained below). You are advised to learn the numbers in sets of ten (see the appendices).

Numbers and numeral classifiers: summary

number	+ human classifier	+ non-human classifier
1 १	एक ek एकजना ekjanā	एउटा euṭā दुइटा duiṭā
2 २	दुई dui दुईजना duījanā	तीनवटा tīnvaṭā चारवटा cārvatā
3 ३	तीन tīn तीनजना tīnjanā	पाँचवटा pāčvatā छारवटा chārvatā
4 ४	चार cār चारजना cārjanā	सातवटा sātvatā आठवटा āṭhvatā
5 ५	पाँच pāč पाँचजना pāčjanā	नौवटा nauvaṭā दसवटा dasvaṭā
6 ६	छ cha छजना chajanā	
7 ७	सात sāt सातजना sātjanā	
8 ८	आठ āṭh आठजना āṭhjanā	
9 ९	नौ nau नौजना naujanā	
10 १०	दस das दसजना dasjanā	

18 Numbers of people

When you are using numbers to enumerate human nouns – i.e. words that represent people – you should add the classifier -जना **janā** to the end of the number. It is incorrect to say एक मान्छे **ek mānche** one person: the correct form is एकजना मान्छे **ekjanā mānche**. If the number is plural, there is no need to add the plural suffix -हरू **-harū** to the noun, because the number already tells you that there is more than one person and therefore -हरू **-harū** is superfluous:

एकजना मान्छे	ekjanā mānche	one person
दुईजना लोग्ने-मान्छे	duījanā logne-mānche	two men (literally, husband-person)
तीनजना स्वास्नी-मानिस	tīnjanā svāsnī-mānis	three women (literally, wife-person)

The words मान्छे **mānche** and मानिस **mānis** are interchangeable, though the first is used more commonly. Both mean *person*, but unless qualified by the addition of स्वास्ति **svāstī** (*woman/wife*) they can usually be taken to represent a male.

EXERCISE 9 Answer the following questions in Nepali on Dialogue 5:

नेपाली कक्षामा:

१. कतिजना विद्यार्थीहरू छन् ?
२. कतिजना अङ्ग्रेजहरू छन् ?
३. कतिजना जर्मनहरू छन् ?
- अङ्ग्रेजी कक्षामा:
४. कतिजना विद्यार्थीहरू छन् ?
५. कतिजना केटाहरू छन् ?
६. कतिजना केटीहरू छन् ?

nepālī kakṣāmā:

- katijanā vidyārthīharū chan?
katijanā āgrejharū chan?
katijanā jarmanharū chan?
āgrejī kakṣāmā:
katijanā vidyārthīharū chan?
katijanā keṭāharū chan?
katijanā keṭīharū chan?

► 6 Setting up the exam room

Poshan, a junior teacher, is setting up a room for an examination. Ramesh, the principal, comes to check that all is well.

रमेश यो कोठामा कतिवटा टेबुल छन् ?

Ramesh yo koṭhāmā katiyatā ṭebul chan?
How many tables are there in this room?

पोषण दसवटा छन् हजुर।

Poshan dasvatā chan hajur.
There are ten, sir.

रमेश अनि कतिवटा मेच छन् ?

Ramesh ani katiyatā mec chan?
And how many chairs are there?

पोषण आठवटा मात्रै छन्।

Poshan āṭhvatā mātrai chan.
There are only eight.

रमेश एकक्षामा दसजना विद्यार्थी छन्, होइन ?

Ramesh e. kakṣāmā dasjanā vidyārthī chan, hoina?
Oh. There are ten students in the class, aren't there?

पोषण हजुर, दसजना छन्। अर्को कोठामा दुई-चारवटा मेच छन्।

Poshan hajur, dasjanā chan. arko koṭhāmā duī-cārvatā mec chan.
Yes, there are ten. There are a few chairs in the next room.

रमेश ठीक छ। कलम र कागतहरू पनि ठीक छन् ?

Ramesh ṭhik cha. kalam ra kāgatharū pani ṭhik chan?
OK. Are the pens and papers OK too?

पोषण हरेक टेबुलमा एउटा कलम र कागत छ हजुर।

Poshan harel ṭebulmā euṭā kalam ra kāgat cha hajur.
On each table there is a pen and paper, sir.

कोठा **koṭhā** *room*

कतिवटा **katiyatā** *how many?*

टेबुल **ṭebul** *table*

दसवटा **dasvatā** *ten*

मेच **mec** *chair*

आठवटा **āṭhvatā** *eight*

मात्रै **mātrai** *only*

अर्को **arko** *other, next*

दुई-चारवटा **duī-cārvatā** *two or four (= 'a few')*

ठीक **ṭhik** *fine, correct*

कलम **kalam** *pen*

कागत **kāgat** *paper*

हरेक **harek** *each, every*

एउटा **euṭā** *one or a*

Grammar

19 Numbers of things

When you are using numbers to enumerate non-human nouns – i.e. animals and inanimate objects – you must always add the classifier -वटा **vatā** to the end of the number. It is incorrect to say चार किताब **cār kitāb** *four books*: the correct form is चारवटा **cārvatā kitāb**. Again, -हरू **-harū** is superfluous when the number is plural.

The classifier -वटा **vatā** is not pronounced as it is spelled: the correct pronunciation is 'auṭā'. It is added to the numbers in a rather less regular way than the classifier -जना **janā**. When it is added to एक **ek** one, the combination produces एउटा **euṭā**, pronounced and often spelled यौटा **yautā**, and when it is added to दुई **duī** two the combination produces दुइटा **duīṭā**, pronounced 'dwīṭā'. For obvious practical reasons, these two are used very commonly in everyday spoken Nepali.

एउटा किताब

दुइटा मेच

euṭā ('yautā') **kitāb**

duīṭā ('dwīṭā') **mec**

one book

two chairs

Perhaps because Nepali does not have an indefinite article *a*, एउटा **euṭā** is often used with human nouns, e.g. एउटा मान्छे **euṭā mānche** *one man or a man* to refer to a person about whom the speaker feels no need to be especially polite.

20 How many?

When you are asking the question *how many?* you must add one of the classifiers to the interrogative कति **kati**, the choice of classifier depending upon whether you are asking about people or other things. Because -जना **janā** can only be used to enumerate people and -वटा **vatā** can only be used to enumerate things and animals, the combination of a number plus a classifier can also be used on its own:

घरमा कतिजना मान्छे छन् ? **gharmā katijanā mānche chan?**

दसजना छन् । **dasjanā chan.**

घरमा कतिवटा कोठा छन् ? **gharmā kativatā koṭhā chan?**

तीनवटा छन् । **tinvatā chan.**

How many people are in the house?

There are ten.

How many rooms are there in the house?

There are three.

However, when the question concerns units of measurement, कति **kati** can be used without a classifier suffix (see Grammar 22).

► 7 Kamal and Amrit

Kamal bumps into Amrit on the street. Kamal, an office worker, always has money to spare, while Amrit, a young student, is always penniless.

कमल अहो अमृत भाइ !

Kamal aho Amṛt bhāī!
Oh, it's Amrit!

अमृत नमस्कार कमल दाइ !

Amrit namaskār Kamal dāī!
Hello, Kamal!

कमल नमस्कार ! अहिले कतातिर ?

Kamal namaskār! ahile katātira?
Hello! Where are you off to now?

अमृत घरतिर ।

Amrit ghartira.
Home.

कमल अनि हालखबर कस्तो छ ?

Kamal ani hālkhabar kasto cha?
And how are things?

अमृत राम्रै छ ।

Amrit rāmrai cha.
Fine.

आज तिमीसँग पैसा छ ?

āja timisāga paisā cha?

Do you have any money on you today?

मसँग? अलिकति छ । एक मोहर मात्रै छ ।

masāga? alikati cha. ek mohar mātrai cha.

On me? I have a little. I have just one half-rupee.

केही छैन । आज मसित दस रुपियाँ छ ।

kehī chaina. āja masita das rupiyā cha.

It doesn't matter. I've got ten rupees today.

मसँग न पैसा छ न चुरोट छ । तपाईंसँग चुरोट छ ?

masāga na paisā cha na curoṭ cha. tapaisāga curoṭ cha?

I have neither money nor cigarettes. Do you have a cigarette?

छ, मसँग एक बट्टा याक चुरोट छ ।

cha, masāga ek baṭṭā yāk curoṭ cha.

Yes, I have a packet of Yak cigarettes.

आहा, याक चुरोट राम्रो छ !

Amrit āhā, yāk curoṭ rāmro cha!

Oh, Yak cigarettes are good!

होइन, तिमी सानो केटा हाउ । धुम्रपान खराब छ ।

Kamal hoīna, timī sāno keṭā hau. dhūmrāpan kharāb cha.

No, you are a small boy. Smoking is bad.

अहो **aho** (an exclamation of pleasure or surprise)

अहिले **ahile** now

कता **katā** where, in which direction

तिर **tira** towards

घरतिर **ghartira** towards home

हालखबर **hālkhabar** news

तिमीसँग **timisāga** with you

पैसा **paisā** money

मसँग? **masāga?** with me?

एक मोहर **ek mohar** one mohar (a half-rupee)

केही छैन **kehī chaina** it doesn't matter

आज **āja** today

मसित **masita** with me

दस रुपियाँ **das rupiyā** ten rupees

चुरोट **curoṭ** cigarette

न... न... **na... na** neither... nor...

एक बट्टा **ek baṭṭā** one packet

आहा **āhā** (another exclamation of pleasure or surprise)

धुम्रपान **dhūmrāpan** smoking (a rather highflowed Sanskrit term)

खराब **kharāb** bad

Grammar

21 Possession of portable items

Nepali does not have a verb that is the equivalent of the English *to have* or *to own*, but establishes ownership and possession in different ways. The first way is used in relation to things that someone can carry around on his/her person. Often, these are things that are disposable or acquired temporarily: money, for instance, comes and goes, and items such as pens generally run out of ink and have to be discarded.

Possession is indicated by using either one of two postpositions that both have exactly the same meaning: *with*. The two words are -सँग **sāga** (sometimes spelt सङ्ग **saṅga**) and -सित **sita**. These are added directly on to nouns, names and pronouns:

केटासँग	keṭāsāga	or	केटासित	keṭāsita <i>with the boy</i>
कुमारसँग	Kumārsāga	or	कुमारसित	Kumārsita <i>with Kumar</i>
मसँग	masāga	or	मसित	masita <i>with me</i>

Having added one or other of these words to the possessor, all that is left to create a simple statement of possession is to state the thing possessed and end with the verb, which is always छ **cha** (because you are *locating* the possession on the person of the possessor):

त्यो मान्चेसँग दुई रुपियाँ छ ।	tyo mānchesāga duī rupiyā cha.	<i>That man has two rupees (on his person).</i>
ऊसँग एउटा कलम छ ।	ūsāga euṭā kalam cha.	<i>He has a pen (on his person).</i>

If the statement or question is about someone *not* possessing something, use the negative form of छ **cha**:

मसित पैसा छैन ।	masita paisā chaina.	<i>I don't have any money (on my person).</i>
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गीतासँग साबुन छैन ।	Gitāsāga sābun chaina.	<i>Gita does not have any soap (with her).</i>
---------------------	-------------------------------	--

22 Using numbers without classifiers

When you are talking about sums of money, weights and measures, units of time, distances, or any other kind of measure or unit, there is no need to add a classifier to the numerals involved, or to use the

plural suffix -हरू **-harū**. Nor is it correct to use the plural form of a verb when its subject is a plural numerical quantity.



Currency

The Nepali रुपियाँ **rupiyā** *rupee* consists of 100 पैसा **paisā**. There are also special words for a quarter-rupee (**सुका sukā**) and a half-rupee (**मोहर mohar** or **मोहोर mohor**), though these terms are gradually falling into disuse, partly as a result of inflation. The abbreviation for *rupee* is Rs. in Roman script, and रु. **ru.** in Devanāgarī. The Nepali rupee is sometimes referred to as the ने० रु. **ne. ru.** (short for नेपाली रुपियाँ **nepālī rupiyā**), to distinguish it from the भा० रु. **bhā. ru.** (भारतीय रुपियाँ **bhāratīya rupiyā**) or Indian rupee.

Prices and sums of money can be expressed in three different ways:

- by using numbers with the terms साडे **sāḍhe plus one half**, सवा **savā plus one quarter** and पौने **paune minus one quarter**. There are special words for *one and a half* and *two and a half*:

एक रुपियाँ	ek rupiyā	रु० १	Rs.1
सवा एक रुपियाँ	savā ek rupiyā	रु० १.२५	Rs.1.25
डेढ रुपियाँ	deḍh rupiyā	रु० १.५०	Rs.1.50
पौने दुई रुपियाँ	paune duī rupiyā	रु० १.७५	Rs.1.75
दुई रुपियाँ	duī rupiyā	रु० २	Rs.2
सवा दुई रुपियाँ	savā duī rupiyā	रु० २.२५	Rs.2.25
अढाई रुपियाँ	adhāī rupiyā	रु० २.५०	Rs.2.50

- by expressing small sums in terms of मोहर **mohar** and सुका **sukā**:

एक रुपियाँ सुका	ek rupiyā sukā	रु० १.२५	Rs.1.25
तीन मोहर	tīn mohar	रु० १.५०	Rs.1.50
तीन मोहर सुका	tīn mohar sukā	रु० १.७५	Rs.1.75
पाँच मोहर	pāč mohar	रु० २.५०	Rs.2.50
पाँच मोहर सुका	pāč mohar sukā	रु० २.७५	Rs.2.75

- by expressing sums in terms of रुपियाँ **rupiyā** and पैसा **paisā**:

एक रुपियाँ पच्चीस पैसा	ek rupiyā paccīs paisā	रु १.२५ Rs.1.25
एक रुपियाँ पचास पैसा	ek rupiyā pacās paisā	रु १.५० Rs.1.50
दुई रुपियाँ पच्चीस पैसा	dui rupiyā paccīs paisā	रु २.२५ Rs.2.25
दुई रुपियाँ पचास पैसा	dui rupiyā pacās paisā	रु २.५० Rs.2.50

Weights and capacities

There are two systems of measuring weights and quantities current in Nepal. One is the metric European system of kilograms (किलो **kilo**), the other is a more complicated traditional system based on capacity, which is particularly suited to measuring quantities of grain:

चौथाई	cauthāī	one quarter of a mānā
आधा माना	ādhā mānā	half a mānā
एक माना	ek mānā	one mānā (= 0.7 litres or 20 ounces)
एक कुरुवा	ek kuruvā	(= two mānās)
एक पाथी	ek pāthī	(= eight mānās)
एक मुरी	ek murī	(= 20 pāthīs)

Neither kind of unit requires the use of classifiers or plural suffixes:

एक किलो आलू	ek kilo ālu	one kilo of potatoes
पाँच किलो स्याउ	pāc kilo syāu	five kilos of apples
दुई माना चामल	dui mānā cāmal	two mānās of rice
एक पाथी दाल	ek pāthī dāl	one pāthī of lentils

Note that words such as *cup* and *pot* are also treated as measures of quantity in phrases such as the following, and therefore the numbers do not take a classifier:

दुई कप चिया	dui kap ciyā	two cups of tea
एक पाट चिया	ek pāt ciyā	one pot of tea

Units of time

एक सेकण्ड	ek sekaṇḍ	one second
एक चिन	ek chin	one moment
दुई मिनेट	dui minēṭ	two minutes
तीन घण्टा	tīn ghanṭā	three hours
चार दिन	cār din	four days
पाँच हप्ता	pāc haptā	five weeks
छ महिना	cha mahinā	six months
सात वर्ष	sāt varṣā	seven years

EXERCISE 10 Translate the following sentences into Nepali:

- 1 I have ten rupees and a packet of cigarettes.
- 2 We have been in Nepal for three weeks.

- 3 There are ten men, three women and five boys in the post office.
- 4 How much money do you have with you?
- 5 That Indian man has no money, but the Nepali boy has ten rupees.
- 6 The rich farmer has ten **pāthīs** of rice and ten kilogrammes of potatoes.
- 7 There are two cups of tea on each table.
- 8 The teacher has no books and the students have no pens.

EXERCISE 11 Write six Nepali sentences that define each of the people in the left-hand column as teachers, using an appropriate form of the verb *to be* from the right-hand column. Then do the same thing for each once again, but this time locating them at home.

भाइ	bhāī	हुनुहुन्छ	hunuhuncha
दिदी	didī	हो	ho
भाइहरू	bhāiharū	छन्	chan
दाज्यू	dājyū	हुन्	hun
आमा	āmā	छ	cha
म	ma	छिन्	chin
		हुँ	hū
		छु	chu

EXERCISE 12 Translate into Nepali:

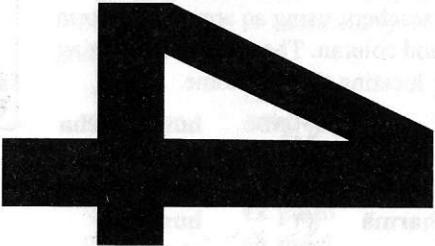
- 1 one week
- 2 two men
- 3 three books
- 4 four boys
- 5 five rupees
- 6 six chairs
- 7 seven women
- 8 eight classes
- 9 nine kilos
- 10 ten foreigners
- 11 two kilos
- 12 seven and a half kilos
- 13 three **pāthīs**
- 14 two and a half **mānās**
- 15 three rupees and seventy-five **paisā**
- 16 nine and a half rupees.

whose is it?

In this unit you will learn

- how to talk about ownership
- how to express and ask about knowledge
- how to ask further questions

कौनका है ?



8 Jyoti's houses

Anil and Bijay are comparing notes on Jyoti, a new acquaintance.

अनिल ज्योतिका कतिवटा घरहरू छन् ? तपाईँलाई थाहा छ ?

Anil Jyotikā katiyatā gharharū chan? tapāīlāi thāhā cha?
How many houses does Jyoti have? Do you know?

बिजय थाहा छ । ज्योतिका दुइटा घर छन् : एउटा सानो र एउटा ठूलो ।
Bijay thāhā cha. Jyotikā duiṭā ghar chan: euṭā sāno ra
euṭā ṭhūlo.

I know. Jyoti has two houses: one big and one small.

अनिल ए । ज्योतिको सानो घर कहाँ छ ?

Anil e. Jyotiko sāno ghar kahā cha?
I see. Where is Jyoti's small house?

बिजय ज्योतिको सानो घर बजारमा छ । त्यहाँ ज्योतिको बुवाको एउटा पसल पनि छ ।
Bijay Jyotiko sāno ghar bajārmā cha. tyahā Jyotiko buvāko
euṭā pasal pani cha.

Jyoti's small house is in the marketplace. Jyoti's father has a shop there too.

अनिल अनि ज्योतिको ठूलो घर नि ?

Anil ani Jyotiko ṭhūlo ghar ni?
And what about Jyoti's big house?

बिजय ज्योतिको ठूलो घर पोखराबाट दुई कोस टाढा छ ।
Bijay Jyotiko ṭhūlo ghar Pokharābāta duī kos ṭāḍhā cha.
Jyoti's big house is two kos away from Pokhara.

अनिल त्यो घर निकै ठूलो छ ?

Anil tyo ghar nikkai ṭhūlo cha?
Is that house very large?

बिजय हो, निकै ठूलो छ । त्यो घरमा दसवटा कोठा छन् ।
Bijay ho, nikkai ṭhūlo cha. tyo gharmā dasvaṭā koṭhā chan.

अनिल Yes, it's very large. There are ten rooms in that house.

ज्योतिको परिवार पनि ठूलो छ ?
Anil Jyotiko parivār pani ṭhūlo cha?
Is Jyoti's family large too?

बिजय ठूलो छैन, तर उनीहरू धनी छन् । हरेक शहरमा ज्योतिको बुवाका दुई-चारवटा
पसल छन् ।

Bijay ṭhūlo chaina, tara uniharū dhanī chan. harek śaharmā
Jyotiko buvākā duī-cārvatā pasal chan.

It's not large, but they are rich. Jyoti's father has several shops in every town.

अनिल अनि ज्योतिको दाजु-भाइ छैनन् ?

Anil ani Jyotiko dāju-bhāi chainan?

And does Jyoti not have any brothers?

बिजय छैनन् । ज्योतिकी एउटी बहिनी छ, कान्ती । हिजोआज उनी दार्जीलिङ्गको
एउटा स्कूलमा छिन् ।

Bijay chainan. Jyotikī euṭi bahinī cha, Kāntī. hijoāja unī
Darjeelingko euṭā skūlmā chin.

*No. He has one sister, Kanti. Nowadays she is at a school
in Darjeeling.*

ज्योतिका **Jyotikā** *Jyoti's, belonging to Jyoti* (plural possessions)

थाहा **thāhā** *knowledge, information*

ज्योतिको **Jyotiko** *Jyoti's, belonging to Jyoti* (single possession)

निकै **nikkai** *very* (used only with adjectives)

दाजु-भाइ **dāju-bhāi** *brothers*

ज्योतिकी **Jyotikī** *Jyoti's, belonging to Jyoti* (female possession)

एउटी **euṭi** *one* (feminine ending)

हिजोआज **hijoāja** *nowadays*

दार्जीलिङ्ग **Dārjiliṅg** *Darjeeling*

स्कूल **skūl** *school*

Grammar

23 Ownership: -को -ko, -की -kī, -का -kā with nouns and names

Unless you are using -सँग -sāga or -सित -sita to talk about possessions that are 'with' an owner at the time, the particle -को -ko must be used to link an owner to a thing that is owned. The particle performs the same function, and occurs in the same place in a sentence or phrase, as the 'apostrophe s' ('s) in English, and can be attached to nouns and names in the same way:

रामको किताब
सेतीको बुवा

Rāmko kitāb
Setīko buvā

Ram's book
Seti's father

However, -को -ko behaves like an inflected adjective in that the vowel must change according to the number and gender of whatever is owned – to -ī when a female human noun is owned, and to -ā when

the owned nouns are plural:

रमेशकी आमा
नेपालका गाउँहरू

Rameśkī āmā
Nepālkā gāūharū

Ramesh's mother
Nepal's villages

As in statements of possession using -सँग -sāga or -सित -sita, statements of ownership involve the use of the verb छ cha:

रमेशका दुईजना दाजु छन् ।
बिन्दूको दाजु छैन ।

Rameśkā duījanā
Bindūko dāju

*Ramesh has two
elder brothers.*
*Bindu does not have
an elder brother.*

However, if something is being identified as a belonging then it becomes necessary to use हो ho instead of छ cha:

यो सानो घर ज्योतिको हो ।
ऊ बिन्दूको दाजु होइन ।

yo sāno ghar Jyotiko
ū Bindūko dāju

*This small house
is Jyoti's.*
*He is not Bindu's
elder brother.*

It is possible to use -को -ko in a string of ownerships:

ज्योतिको साथी
ज्योतिको साथीको बुवा
ज्योतिको साथीको
बुवाको घर

Jyotiko sāthī
Jyotiko sāthīko buvā
Jyotiko sāthīko buvāko
Jyotiko sāthīko buvāko gharkā

Jyoti's friend
Jyoti's friend's father
*Jyoti's friend's
father's house*
*Jyoti's friend's father's
house's windows*

24 Words for and: र ra, अनि ani

So far you have met two different Nepali words that are both translated as *and*. र ra is used to link pairs or the members of a group of nouns, pronouns, or names:

ज्योति, अम्बिका र राम
बैंक र हुलाक घर

Jyoti, Ambikā ra Rām
baīk ra hulāk ghar

*Jyoti, Ambika and
Ram*
*the bank and the
post office*

अनि ani, on the other hand, is used to mean *and* when we wish to introduce another topic or to ask an additional question: it can often mean *and then*. In spoken Nepali, a sentence can never begin with र ra, but it is possible to begin a sentence with अनि ani.

अनि बैंक कहाँ छ ?

अनि ?

अनि तिमी को हौ ?

ani baik kahā cha?

ani?

ani timī ko hau?

And where is the bank?

*And then?
anything else?*

And who are you?

A third word for *and* that is used only in scholarly, formal or official contexts as a substitute for *र* **ra** is the Sanskrit loan तथा **tathā**.

25 I know, you know, etc. using थाहा **thāhā**

थाहा **thāhā**, often pronounced **thā**, means *knowledge* or *information*. The most common way to state that you know something is to say that the knowledge exists *for you* or *to you*, using the postposition -**लाई** -**lāi**, which means *to or for*:

मलाई थाहा छ ।

malāi thāhā cha.

I know ('to me there is knowledge').

तपाई़लाई थाहा छैन ।

tapāilāi thāhā chaina.

You do not know ('to you there is not knowledge').

बिन्दुलाई पक्का थाहा छ ? **Bindūlāi pakkā thāhā cha?**

Does Bindu know for sure? ('to Bindu is there certain knowledge?')

These questions and statements are frequently abbreviated:

थाहा छ ।

thāhā cha.

I know.

थाहा छ ?

thāhā cha?

Do you know?

थाहा छैन ।

thāhā chaina.

I don't know.

9 Ratan's motorcar

Subir and Anand have just spotted their friend Ratan driving past in a red car.

सुबीर रातो मोटरमा त्यो को हो ?

Subir rāto moṭarmā tyo ko ho?
Who is that in the red car?

आनन्द रतन, होइन ?

Anand Ratan, hoina?
It's Ratan, isn't it?

सुबीर हो, त्यो रतन हो ।

Subir ho, tyo Ratan ho.
Yes, that's Ratan.

आनन्द त्यो रातो मोटर रतनजीको आफ्नो मोटर हो ?

Anand tyo rāto moṭar Ratanjiko āphno moṭar ho?
Is that red car Ratanji's own car?

सुबीर होइन, रतनको साथीको मोटर हो ।

Subir hoina, Ratanko sāthiko moṭar ho.
No, it's Ratan's friend's car.

आनन्द तपाई़को पनि मोटर छ ?

Anand tapāiko pani moṭar cha?
Do you too have a car ?

सुबीर अहै, मेरो मोटर छैन । तर मेरो दाज्यूको एउटा मोटर छ ।

Subir ahā, mero moṭar chaina. tara mero dājyūko euṭā moṭar cha.

No, I don't have a car. But my elder brother has a car.

तपाई़को दाज्यूको मोटर कस्तो छ ?

Anand tapāiko dājyūko moṭar kasto cha?
What's your elder brother's car like?

सुबीर दाज्यूको मोटर अलि पुरानो छ, तर राम्रो छ, एकदम राम्रो । तपाई़को मोटर छ कि छैन नि ?

Subir dājyūko moṭar ali purāno cha, tara rāmro cha, ekdam rāmro. tapaiko moṭar cha ki chaina ni?

*Elder brother's car is rather old, but it's nice, really nice.
So do you have a car or not?*

आनन्द छैन ! मेरो एउटा साइकल मात्रै छ ।

Anand chaina ! mero euṭā sāikal mātrai cha.
No! I have only a bicycle.

रातो **rāto** *red*

मोटर **moṭar** *car*

आफ्नो **āphno** *own*

साथी **sāthī** *friend*

एकदम **ekdam** *really, very*

साइकल **sāikal** *bicycle*

EXERCISE 13 Answer the following questions about Dialogue 9:

१ रतनजीको आफ्नो मोटर छ ?

२ रातो मोटर रतनको हो ?

३ सुबीरको आफ्नो मोटर छ ?

Ratanjiko āphno moṭar cha?

rāto moṭar ratanko ho?

Subirko āphno moṭar cha?

कु सुबीरको दाज्यूको मोटर छ कि छैन ?

Subirko dājyūko moṭar cha
ki chaina?

Grammar

26 Ownership using -को, -की, -का with unchanged ('direct case') pronouns

The postposition **-को** can be added to two kinds of pronouns in exactly the same way that it is added to nouns and names, i.e. without requiring any change to be made to these pronouns. The two categories are:

- i The most polite pronouns (तपाई tapāī, यहाँ yahā, वहाँ vahā, हजुर hajur),
- ii Plural pronouns that end in -हरू.

यहाँको शुभनाम के हो ?

yahāko śubhanām

ke ho?

What is this
person's name? *

वहाँको काम के हो ?

vahāko kām ke ho?

What is his job?

उनीहरूको लुगा अनौठो छ !

unīharūko lugā

Their clothing is

anauṭho cha!

strange!

*Using शुभनाम **śubhanām** *auspicious name* to ask a personal name is more polite than using नाम nām.

27 My, your, our

-को **-ko** cannot be added to the pronouns म ma I, तैं tā you, तिमी timī you and हामी hāmī we. Instead, these four pronouns have special ownership ('genitive') forms:

म ma I becomes मेरो

तैं tā you becomes तेरो

तिमी timī you becomes तिम्रो

हामी hāmī we becomes हाम्रो

mero my, mine

tero your, yours

timro your, yours

hāmro our, ours

मेरो नाम जेनी हो ।

तिम्रो नाम सोनाम होइन,

छिरङ्ग हो ।

mero nām Jenī ho.

timro nām Sonām

hoina, Chiring ho.

My name is Jenny.

Your name is not

Sonam, it is

Tsering.*

Our family name
is Adhikari.

हाम्रो थर अधिकारी हो ।

hāmro thar
Adhikāri ho.

* These are both Tibetan names, current among people who live along Nepal's northern border, and also among Tibetan refugees in

Nepal. Nepali does not have a letter to represent the Tibetan sound ts, so it uses छ ch instead.

EXERCISE 14 Create sentences that state ownership, using the elements provided:

Owner	Quantity	Possession
E.g.I = मेरा दुइटा घर छन्	2	houses <i>I have two houses</i>
	merā duiṭā	ghar chan
1 Dhan Bahādur's wife	2	elder sisters
2 I	0	mother and father
3 My mother	4	grandchildren
4 They	0	sons and daughters
5 He (High)	9	cows (गाई gāī)
6 We	5	fat buffaloes (भैसी bhaīsī)

28 One's own: emphasizing ownership using आफ्नो āphno

The word आफ्नो āphno means *own* and can be used with any of the possessive pronouns. It does not matter whether it is being used to mean *my own* or *your own* or anyone else's *own*; the word remains the same. It is an adjective, however, so its ending must change according to the number and gender of the thing or things owned:

मेरो आफ्नो साथी	mero āphno sāthī	my own friend
तपाईंका आफ्ना छोराछोरी	tapāīkā āphnā	your own children
chorāchorī		
अमिताकी आफ्नी बहिनी	Amitākī āphnī bahinī	Amita's own younger sister

To emphasize that the thing that is owned is the owner's very own possession and does not belong to anyone else, the ending of आफ्नो āphno is changed to -ai:

रमेशको आफ्नै साइकल । Rameško āphnai sāikal. Ramesh's very
own bicycle.

अमिताकी आफ्नै बहिनी । Amitākī āphnai bahinī. Amita's very own
younger sister.

यिनीहरू मेरा आफ्नै
छोराछोरी हुन्। yinīharū merā āphnai
chorāchorī hun. These are my own
children.

29 Asking questions: the use of कि ki

The word order of a question in Nepali is exactly the same as the word order of a statement: when spoken, the difference lies in the intonation; when written, the only difference between a statement and a question is the absence or presence of a question-mark. However, Nepali-speakers frequently end a question with the questioning word कि ? **ki?** which literally means *or...? हो कि ? ho ki ?* and छ कि ? **cha ki ?** mean *is it or...? and is there or...?*

यो तपाईंको आफ्नो साइकल	yo tapāīko āphno	<i>Is this your own bicycle, or...?</i>
हो कि ?	sāikal ho ki?	
तपाईंको घरमा साइकल	tapāīko gharmā	<i>Is there a bicycle in your house, or...?</i>
छ कि ?	sāikal cha ki?	

The question might also include the negative form of the verb, to mean *is it or isn't it? or is there or isn't there?*

चिया हो ?	ciyā ho?	<i>is it tea?</i>
चिया हो कि ?	ciyā ho ki?	<i>is it tea or...?</i>
चिया हो कि होइन ?	ciyā ho ki hoina?	<i>is it tea or not?</i>
चिया छ ?	ciyā cha?	<i>is there any tea?</i>
चिया छ कि ?	ciyā cha ki?	<i>is there any tea or...?</i>
चिया छ कि छैन ?	ciyā cha ki chaina?	<i>is there any tea or not?</i>

These last three questions carry the implication that if there is any tea the speaker would like to drink it. Similarly, a sentence such as:

तपाईंको घरमा नून छ कि ?	tapāīko gharmā nūn cha ki?	<i>Is there salt in your house?</i>
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suggests that the person asking the question is in need of salt.

EXERCISE 15 Translate into Nepali:

- 1 You (Middle) are my son's friend, aren't you? Is your name Gautam (**gautam**)?
- 2 Is your (Middle) friend's father's name Ganesh Man (**gañeś mān**)? Do you know or don't you?
- 3 His (High) name is Laksmi Nath (**lakṣmī nāth**). I know that.
- 4 My home is not far from here. Where is your (Middle) home?
- 5 Your (High) father is at the bank. Does your mother know?
- 6 Their (Middle) cows are in our field. Don't they know?
- 7 Our family name is Pokharel (**pokharel**). We are Brahmins.
- 8 This is not your (Middle) watch. It is my mother's.

EXERCISE 16 Write a simple account of the members of your family, along the following lines:

My name is... My home is in...

In my family we are... people: (list the members of your family, using relationship terms).

Next, give the following information about each member of your family:

My elder sister's name is...

She is in... (give the name of the town where she lives).

Repeat this information for each member of your family.

If any of your siblings is married, state the name of their husband or wife.

► 10 Whose book is this?

रश्मि यो कस्को किताब हो ?

Raśmi **yo kasko kitāb ho?**

Whose book is this?

प्रीति मेरो विचारमा त्यो सूर्यकी छोरीको किताब हो ।

Priti **mero vicārmā tyo Sūryakī chorīko kitāb ho.**

I think that is Surya's daughter's book.

रश्मि सूर्यकी छोरी छ र ? मलाई थाहा छैन ।

Raśmi **Sūryakī chorī cha ra? malāī thāhā chaina.**

Does Surya have a daughter then? I don't know.

प्रीति मेरो विचारमा उनका एकजना छोरा र एकजना छोरी छन् ।

Priti **mero vicārmā unka'ekjanā chorā ra ekjanā chorī chan.**

I think he has one son and one daughter.

रश्मि छोरीको नाम के हो त ?

Raśmi **chorīko nām ke ho ta?**

What's the daughter's name then?

प्रीति थाहा छैन ।

Priti **thāhā chaina.**

I don't know.

रश्मि छोराको नाम के हो ?

Raśmi **chorāko nām ke ho?**

What's the son's name?

प्रीति Priti	उसको नाम गिरीश हो। <i>usko nām Girīś ho.</i> <i>His name is Girish.</i>
रश्मि Raśmi	अनि उसको उमेर कति हो? थाहा छ? <i>ani usko umer kati ho? thāhā cha?</i> <i>And how old is he? Do you know?</i>
प्रीति Priti	उसको उमेर कति हो थाहा छैन। <i>usko umer kati ho thāhā chaina.</i> <i>I don't know how old he is.</i>
रश्मि Raśmi	ए ठीकै छ नि! किताबमा गिरीशको नाम छ। यो किताब उसैको हो। <i>e ṭhīkai cha ni! kitābmā Girīśko nām cha. yo kitāb usaiko ho.</i> <i>Oh, it's OK. Girish's name is on the book. This book is his.</i>

कसको **kasko** *whose?*
विचार **vicār** *thought, opinion*
र? **ra?** *indeed? then?*

उमेर **umer** *age*
उसैको **usaiko** *his (and no-one else's)*

- EXERCISE 17** Answer the following questions about Dialogue 10:
- १ सूर्यका कतिजना छोराछोरी छन्? **Sūryakā katijanā chorāchorī chan?**
 - २ प्रीतिको विचारमा सूर्यकी छोरी छ कि छैन? **Pritiko vicārmā Sūryako chorī cha ki chaina?**
 - ३ सूर्यको छोराको नाम के हो? **Sūryako chorāko nām ke ho?**
 - ४ अनि किताबमा कसको नाम छ? **ani kitābmā kasko nām cha?**

Grammar

30 Ownership using **-ko**, **-ki**, **-ka** with changed ('oblique case') pronouns

Nepali grammar has only two cases. A noun or pronoun is always in either the 'direct' case, which means that it remains as it appears in a dictionary, or the 'oblique' case, which means that its ending might need to change.

A word will always take the 'oblique case' when a postposition has been added to it; whether this means that its ending actually has to

change depends on what the word is. Generally, nouns do not change in the oblique case, but certain pronouns do. When **-को -ko** is added to pronouns (except (i) the most polite forms, (ii) plurals ending in **-हरू -harū** and (iii) म ma, तँ tā, तिमी timī, and हामी hāmī – see Grammar 26 and 27), the pronouns have to be modified slightly, and are said then to have changed into the oblique case, from their original, unchanged direct case:

direct case	oblique case	+ को -ko
ऊ ū	उस us	उसको usko his/her
यो yo	यस yas	यसको yasko his/her/its
त्यो tyo	त्यस tyas	त्यसको tyasko his/her/its
उनी unī	उन un	उनको unkō his/her (polite)
यिनी yinī	यिन yin	यिनको yinko his/her (polite)
तिनी tinī	तिन tin	तिनको tinko his/her (polite)

The oblique forms of the pronouns यो **yo** *this* and त्यो **tyo** *that* are not pronounced exactly as they are spelled:

direct form	oblique form	pronunciation
यो yo	यस yas	'es'
त्यो tyo	त्यस tyas	'tes'

When the postposition **-लाई -lāī** is added to the oblique forms of यो yo, त्यो tyo, and ऊ ū the word is often pronounced as if the 's' has been lost and the 'l' has been doubled:

spelling	pronunciation
यसलाई	'ellāī'
त्यसलाई	'tellāī'
उसलाई	'ullāī'

All of the pronouns in the box above must change to their oblique forms whenever a postposition is added to them. The examples given in the box show what happens when the postposition is **-को -ko**, but exactly the same changes are necessary when other postpositions are involved:

उनलाई थाहा छैन। यसमा चिनी छ?	unlāī thāhā chaina. yasmā cīnī cha?	<i>S/he does not know. Is there (any) sugar in this?</i>
---------------------------------	--	--

An exception to this rule is the postposition **-सँग -sāga** *with*, which is always added to the unchanged ('direct case') form of a pronoun:

ऊर्सैंग पैसा छैन।

ūśāga paisā chaina. *He has no money (on his person).*

When **यो yo** and **त्यो tyo** are being used before a noun to mean *this* and *that*, they should take their oblique form if a postposition is added to the noun.

यो शहर becomes	yo śahar	<i>this town</i>
यस शहरमा त्यो दिन becomes	yas śaharmā tyo din	<i>in this town</i> <i>that day</i>
त्यस दिनदेखि	tyas dindekhi	<i>since that day</i>

However, this is a rule that is often ignored in everyday spoken Nepali. It is particularly likely to be ignored if **यो yo** and **त्यो tyo** are separated from the noun they describe by another adjective or adjectives. The longer the following phrase becomes, the more permissible it is to use the direct form **यो yo this** instead of its oblique form **यस yas**:

<i>In this town:</i>	यस शहरमा	yas śaharmā
or	यो शहरमा	yo śaharmā
<i>In this big town:</i>	यस ठूलो शहरमा	yas ṭhūlo śaharmā
or	यो ठूलो शहरमा	yo ṭhūlo śaharmā
<i>In this big old town:</i>	यस ठूलो पुरानो शहरमा	yas ṭhūlo purāno śaharmā
or	यो ठूलो पुरानो शहरमा	yo ṭhūlo purāno śaharmā

यी **yī** *these* and ती **tī** *those* do not take oblique forms:

यी शहरहरू	yī śaharharū	<i>these towns</i>
यी शहरहरूमा	yī śaharharūmā	<i>in these towns</i>
ती घरहरू	tī gharharū	<i>those houses</i>
ती घरहरूबाट	tī gharharūbāṭa	<i>from those houses</i>

31 Interrogatives: कसको **kasko whose**, केको **keko of what**, कहाँको **kahāko of / from where?**

The Nepali word for *who?* is **को ko?** When the **-को -ko** that links owner to owned is added to the **को ko** that means *who?*, the latter must change to its oblique form, which is **कस kasko**:

को ko who?	+	-को -ko 's	=	कसको kasko whose?
कसको किताब		kasko kitāb		<i>whose book?</i>
कसका छोराहरू		kaskā chorāharū		<i>whose sons?</i>
कसकी बहिनी		kaskī bahinī		<i>whose sister?</i>

Most other interrogatives (e.g. के **ke what?**, कहाँ **kahā where?**) do not have an oblique form, so they do not change when **-को -ko** is added to them:

यो केको मासु हो ?	yo keko māsu ho?	<i>What kind of meat is this?</i>
त्यो कुखुराको मासु हो ?	tyo kukhurāko māsu ho.	<i>That is chicken's meat.</i>

In English it is said that a person is 'from' a particular place, if that is where that person resides or has his/her origin. In Nepali, the same expression uses the genitive **-को -ko**, instead of any word meaning *from*:

ऊ कहाँको मान्छे हो ?	ū kahāko mānche ho?	<i>Where is he from? (literally, 'he is a person of where?)</i>
ऊ गोरखाको मान्छे हो ?	ū Gorkhāko mānche ho.	<i>He is from Gorkha. (literally, 'he is a person of Gorkha')</i>
यो कहाँको चामल हो ?	yo kahāko cāmal ho?	<i>Where is this rice from?</i>
त्यो पोखराको चामल हो ?	tyo Pokharāko cāmal ho.	<i>It is rice from Pokhara.</i>

EXERCISE 18 Create sentences that state ownership, observing grammatical rules to the letter and using the elements provided:

Owner	Quantity	Possession
E.g. he	2	house
= उसका दुइटा घर छन्	uskā duiṭā ghar chan	<i>he has two houses</i>
1 That boy	2	houses
2 This big village	only 1	teashop
3 He (Low)	8	daughters
4 She (Middle)	4	sons
5 This man	many	friends
6 Who	0	friend?

► 11 The cook and the pilot

Ravi is soon to marry Shailendra's younger sister, and the two men are meeting for the first time. Ravi's job takes him all over South Asia, while Shailendra is tied down to his work in a Kathmandu hotel. Ravi, who is very much Shailendra's elder, feels he knows more about the world than Shailendra, but Shailendra has the last word.

रवि तिमी शैलेन्द्र, होइनौ ?

शैलेन्द्र हजुर, म शैलेन्द्र । तपाईं रविज्यू हुनुहुन्छ, होइन ?

रवि हो, म रवि ।

शैलेन्द्र तपाईं कहाँ काम गर्नुहुन्छ, रविज्यू ?

रवि म आर० एन० सी०मा काम गर्नु । अनि तिमी नि ?

शैलेन्द्र म साँगिला होटेलमा काम गर्नु ।

रवि तिमी कहिले काहाँ नेपालबाहिर पनि जान्छौ ?

शैलेन्द्र अहै । म कहिल्यै पनि बाहिर जाँदिन । म सधैं यहाँ हुन्छु । तर तपाईं सधैं बाहिर जानुहुन्छ, होइन ?

रवि अँ, अलि अलि धूम्छु । दिल्ली जान्छु, कलकत्ता जान्छु, ढाका जान्छु, कराँची जान्छु । कहिले काहाँ दुवई पनि जान्छु ।

शैलेन्द्र तपाईं के काममा बाहिर जानुहुन्छ ?

रवि म हवाई जहाजको पाइलट हुँनि !

शैलेन्द्र लण्डन जानुहुन्न ?

रवि जाँदिन । धेरै जसो म भारत मात्रै जान्छु । धेरै विदेशी पर्यटकहरू हाम्रो विमानबाट नेपाल आउँछन् ।

शैलेन्द्र म पनि हाम्रो होटेलमा विदेशी पाहुनाहरूको लागि खाना पकाउँछु नि ।

रवि ए, तिमी भान्से हौ ?

शैलेन्द्र हो, म पाँच वर्षदेखि त्यस होटेलको भान्से हुँनि ।

रवि ल, कस्तो राम्रो ! अबदेखि म हरेक शनिवार तिम्रो होटेलमा आउँछु र मीठो खाना खान्छु ।

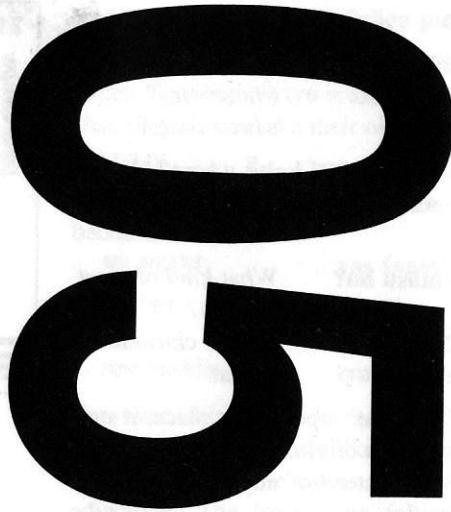
शैलेन्द्र तर म यहाँ हुँदिन ! एक हप्तापछि म लण्डन जान्छु । त्यहाँ म एउटा नयाँ रेष्टुरॉ खोल्छु ।

तपाईं के जन्मन्थान ?

what do you do?

In this unit you will learn

- how to talk about what you and others do normally, habitually or in the near future
- how to use simple adverbs
- how to discuss times, days, and frequency



काम गर्नु <i>to work</i>	लण्डन <i>London</i>
आरू एन० ए० सी० <i>Royal Nepal Air Corporation</i>	धेरै जसो <i>usually</i>
होटेल <i>hotel</i>	भारत <i>India</i>
जानु <i>to go</i>	पर्यटक <i>tourist</i>
कहिले काही० <i>sometimes</i>	विमान <i>flight</i>
बाहिर <i>outside</i>	आउनु <i>to come</i>
कहिल्यै पनि <i>never</i>	पाहुना <i>guest</i>
यही० <i>right here</i>	को लागि <i>for</i>
सदै० <i>always</i>	खाना <i>food</i>
हुनु <i>to be</i>	पकाउनु <i>to cook</i>
अलि अलि <i>a little</i>	भास्ने <i>cook</i>
थुम्नु <i>to travel</i>	शनिवार <i>Saturday</i>
दिल्ली <i>Delhi</i>	मीठो <i>tasty</i>
कलकत्ता <i>Calcutta</i>	खानु <i>to eat</i>
ঢাকা <i>Dhaka</i>	হप्तা <i>week</i>
করাচী <i>Karachi</i>	পछि <i>after</i>
দুবई <i>Dubai</i>	রেস্টুৱাঁ <i>restaurant</i>
হবाइঁ জহাজ <i>aeroplane</i>	খোল্নु <i>to open</i>
পাইলট <i>pilot</i>	

- Ravi You're Shailendra, aren't you?
 Shailendra Yes, I'm Shailendra. You are Ravijyu, aren't you?
 Ravi Yes, I'm Ravi.
 Shailendra Where do you work, Ravijyu?
 Ravi I work at RNAC (the Royal Nepal Air Corporation). And you?
 Shailendra I work at the Shangri-la Hotel.
 Ravi Do you go outside Nepal sometimes too?
 Shailendra No. I never go outside. I am always here. But you always go outside, don't you?
 Ravi Yes, I travel a little. I go to Delhi, I go to Calcutta, I go to Dhaka, I go to Karachi. Sometimes I go to Dubai as well.
 Shailendra On what work do you go outside?
 Ravi I am an aeroplane pilot, you know!
 Shailendra Don't you go to London?
 Ravi No I don't. Usually I go only to India. Many foreign tourists come to Nepal by our flight.
 Shailendra I too cook food for the foreign guests in our hotel, you know.
 Ravi Oh, you're a cook?

Shailendra Yes, I've been that hotel's cook for five years.

Ravi There, how splendid! From now on I will come to your hotel every Saturday and eat good food.

Shailendra But I shan't be here! After a week I go to London. There I will open a new restaurant.

Grammar

32 The dictionary form of verbs

A verb is a word that indicates the performance or occurrence of an action, or the existence of a state or condition. English verbs are words like *see, run, do, eat* and *hear*. So far, you have encountered the various forms of *ছ* and *হো* that mean *am, is, and are*. These are all forms of the Nepali verb **হুনু *hunu*** *to be*.

The dictionary form of a Nepali verb always ends in **-নু -nu**. This **-নু** ending is attached to the 'verb base' – the part of the verb that distinguishes it from all other verbs.

For instance,

গৰ্নু *garnu* *to do* consists of verb base **গৰ-** *gar-* + the dictionary form ending **-নু -nu**;

বস্নু *basnu* *to sit, to reside* consists of verb base **বস-** *bas-* + the dictionary form ending **-নু -nu**;

বোল্নু *bolnu* *to speak* consists of verb base **বোল-** *bol-* + the dictionary form ending **-নু -nu**,

and so on.

33 The habitual present tense

A tense is a set of forms of a verb which indicates what the relationship is between the time the verb is spoken or written and the time when its action takes place. That is: are you speaking or writing the verb after it has taken place, while it is taking place, or before it takes place? Most Nepali verbs have a full set of past, present and future tenses. The *habitual present tense* is used to make statements about habits or regular occurrences such as *I do, he lives, they eat, she takes, etc.* It can also be used to refer to the future: *I go tomorrow, they come next year, she arrives on Thursday, etc.*

The *habitual present* tense of all Nepali verbs consists of the verb base + a verb ending. (The verb bases introduced here are the present tense verb bases. As will be explained later on, there are also past tense bases.) Nasalization is added between the base and ending of certain verbs. If the verb is affirmative (*I do, I go, I come*), its ending is one of the 7 forms of हुन् to be as set out in **Grammar 11**. If the verb is negative (*I do not, I don't go, I don't come*), its ending will be -दैन् **dain** + the same ending taken by छ in the affirmative form of the verb. The only exception to this rule is the form of the verb taken by म, where -छु in the affirmative becomes -दिन **dina** in the negative:

Affirmative	Negative
-छ -cha	-दैन -daina (with ऊ, यो, त्यो)
-छु -chu	-दिन -dina (with म)
-छस् -chas	-दैनस् -dainesas (with त्रैं)
-छौ -chau	-दैनौ -daineau (with तिमी)
-छौं -chaū	-दैनौं -daineau (with हामी, हामीहरू)
-छ्न् -chan	-दैनन् -dainen (with यी, ती, उनी, यिनी, तिनी, and the plural forms of उनी, यिनी and तिनी)

There are three categories of verb: C-verbs, V-verbs and VV-verbs. If the base of a verb ends in a consonant, it is a C-verb; if it ends in a vowel it is a V-verb and if it ends in two vowels it is a VV-verb:

Dictionary form	Base	Category
गर्नु garnu to do	गर्-	C-verb
बस्नु basnu to sit, reside	बस-	C-verb
हुनु hunu to be	हु-	V-verb
खानु khānu to eat	खा-	V-verb
लिनु linu to take	लि-	V-verb
आउनु āunu to come	आउ-	VV-verb
पिउनु piunu to drink	पिउ-	VV-verb

The way in which the verb base and the ending are joined together depends on which category the verb belongs to. All C-verbs behave in the same way as the verb गर्नु to do, in which the final consonant of the base forms a conjunct with the ending:

गर्नु garnu to do

	Affirmative	Negative
singular		
म	गर् + -छु = गर्छु	गर् + -दिन = गर्दिन
हामी, हामीहरू	गर् + -छौं	गर् + -दैनौं = गर्दैनौं
त्रैं	गर् + -छस्	गर् + -दैनस् = गर्दैनस्
तिमी, तिमीहरू	गर् + -छौ	गर् + -दैनौ = गर्दैनौ
ऊ, यो, त्यो (m.)	गर् + -छ	गर् + -दैन = गर्दैन
उनी, यिनी, तिनी	गर् + -छन्	गर् + -दैनन् = गर्दैनन्
यी, ती		
उनीहरू, यिनीहरू, तिनीहरू		

In V-verbs, a 'half n' (ञ) is infixated between the base and the ending in the affirmative form, and the vowel is nasalized in the negative form. This is an important spelling convention, though both affirmative and negative forms are pronounced as if there is an 'n' in the middle of the word:

जानु jānu to go

	Affirmative	Negative
singular		
म	जा + न + -छु = जानछु	जा + न + दिन = जाँदिन
हामी, हामीहरू	जा + न + -छौं	जा + न + -दैनौं = जाँदैनौं
त्रैं	जा + न + -छस्	जा + न + -दैनस् = जाँदैनस्
तिमी, तिमीहरू	जा + न + -छौ	जा + न + -दैनौ = जाँदैनौ
ऊ, यो, त्यो	जा + न + -छ	जा + न + -दैन = जाँदैन
उनी, यिनी, तिनी	जा + न + -छन्	जा + न + -दैनन् = जाँदैनन्
यी, ती		
उनीहरू, यिनीहरू, तिनीहरू		

In VV-verbs, the second of the two vowels is nasalized before the ending is added:

आउनु āunu to come

	Affirmative	Negative
singular		
म	आउ + न + -छु = आउछु	आउ + न + दिन = आउँदिन
हामी, हामीहरू	आउ + न + -छौं	आउ + न + -दैनौं = आउँदैनौं
त्रैं	आउ + न + -छस्	आउ + न + -दैनस् = आउँदैनस्
तिमी, तिमीहरू	आउ + न + -छौ	आउ + न + -दैनौ = आउँदैनौ
ऊ, यो, त्यो	आउ + न + -छ	आउ + न + -दैन = आउँदैन
उनी, यिनी, तिनी	आउ + न + -छन्	आउ + न + -दैनन् = आउँदैनन्
यी, ती		
उनीहरू, यिनीहरू, तिनीहरू		

With the High pronouns (तपाईँ, वहाँ, यहाँ, हजुर) the verbs behave differently. The base is simply the dictionary form ending in -न्, and the affirmative and negative endings are -हुन्छ huncha and -हुन्न hunna respectively. The verbs remain exactly the same in the singular and the plural.

High forms

गर्नु garnu to do

Affirmative

गर्नु + -हुन्छ = गर्नुहुन्छ

आउनु aunu to come

Affirmative

आउनु + -हुन्छ = आउनुहुन्छ

Negative

गर्नु + -हुन्न = गर्नुहुन्न

Negative

आउनु + -हुन्न = आउनुहुन्न

34 Using the habitual present tense

The habitual present tense is used

for habitual actions in the present:

म पोखरामा काम गर्नु।

उनीहरू नेपालमा बस्न्।

I work in Pokhara.

They live in Nepal.

to describe facts or situations that are regularly or generally true:

दार्जीलिङ्गको चिया मीठो हुन्छ।

नेपालका धेरै किसानहरू गरीब हुन्छन्।

Darjeeling tea is good-tasting.

*Many of Nepal's farmers
are poor.*

for actions that are going to occur at a specific time, usually in the near future:

भोलि म लण्डन जान्छु।

*Tomorrow I (shall) go
to London.*

म एक घण्टापछि तपाईलाई भन्नु।

After an hour I shall tell you.

The habitual present tense of हुनु can be used in place of the हो and छ forms, in order to create an important difference of meaning. Compare the following four sentences:

म यहाँ छु।

I am here.

This is a simple statement of fact and therefore it needs nothing more than the simple present tense छु।

म यहाँ हुन्छु।

I am here.

This means *I am here (on a regular basis)* or *I shall be here.*

आज म यहाँ छु।

I am here today.

Again, this is a simple statement of fact and therefore it needs nothing more than the simple present tense छु।

आज म यहाँ हुन्छु।

I am here today.

This implies that I am regularly here on this particular day: *this is where I am on this day of the week* or that this is a statement about the future: *I shall be here today.*

Any sentence that is in the present tense and uses an adverb such as *usually*, *always*, *every day*, *monthly*, *often*, etc. must use this tense:

म हरेक दिन अफिसमा हुन्छु।

ऊ सधैं त्यहाँ हुन्छु।

I am in the office every day.

He is always there.

35 धेरै जसो **usually**

धेरै जसो is a combination of धेरै *much, many* with जसो *similarly*. Therefore the phrase means, literally, *like much* or *like many*, and is used to mean *mostly* or *usually*:

ऊ धेरै जसो कुन रेष्टराँमा भात खान्छ ?

नेपालीहरू धेरै जसो हिन्दू हुन्छन्।

*In which restaurant does he
usually eat?**

Nepalis are mostly Hindus.

* भात rice is virtually a synonym for food in Nepali.

36 मात्रै **only**, पनि **also, too, even**

मात्रै (and occasionally its non-emphasized form मात्र) is used to mean much the same thing as the English word *only*, but it comes after the noun or pronoun it qualifies in a sentence:

म मात्रै भारत जान्छु।

म भारत मात्रै जान्छु।

ऊ मात्रै भात खान्छ।

ऊ भात मात्रै खान्छ।

*Only I go to India (I am the only one
who goes to India).*

*I go only to India (India is the only
place I go to).*

*Only he eats rice (he is the only one
who eats rice).*

*He eats only rice (rice is the only thing
he eats).*

The first meaning of पनि is *too* or *also*:

म पनि भारत जान्छु।

म भारत पनि जान्छु।

ऊ पनि भात खान्छ।

ऊ भात पनि खान्छ।

I too go to India (as well as other people).

*I go to India too (as well as to other
countries).*

He too eats rice (as well as other people).

He eats rice too (as well as other foods).

The second meaning of पनि is *even*, especially when it is used in negative statements:

घरमा भात पनि छैन । *There isn't even any rice in the house.*
 मसँग एक रुपियाँ पनि छैन । *I don't have even one rupee.*
 तिमो घरमा मूसा पनि भोको हुन्छ । *In your house even a mouse is hungry.*

37 कहिले ? when?, कहिले काहीं sometimes, कहिल्यै पनि never

कहिले is primarily an interrogative word meaning *when?*

तपाईं भारत कहिले जानुहुन्छ ? *When do you/will you go to India?*
 उनीहरू बजार कहिले जान्छन् ? *When do they/will they go to the market?*

Two very useful two-word phrases that include कहिले and its emphasized form कहिल्यै are: कहिले काहीं *sometimes*, and कहिल्यै पनि *never*. The first is usually only used in affirmative statements, the second can be used only in negative statements; both can form part of a question:

Q तिमी कहिले काहीं नेपाल जान्छौ?

A अहैँ, म कहिल्यै पनि जाँदिन ।

Q वहाँ कहिल्यै पनि त्यहाँ जानुहुन्छ ?

A कहिल्यै पनि जानुहुन्न तर कहिले काहीं म जान्छु ।

Do you go to Nepal sometimes?

No, I never go.

Does he never go there?

He never goes, but sometimes I go.

38 Modes of transport

The postposition -बाट, despite its primary meaning of *from*, is also used to mean *by* in connection with modes of transport:

वहाँ साइकलबाट आउनुहुन्न ।

सुरेश ट्याक्सीबाट घर जाँदैन, बसबाट जान्छ ।

He does not come by bicycle.

Suresh doesn't go home by taxi, he goes by bus.

39 New postpositions: -पछि after, -सम्म up to, until; -को लागि for

The single-word postpositions -पछि *after* and -सम्म *up to, until* (pronounced **samma**) are used in exactly the same way as other simple postpositions:

त्यसपछि

दुई बजेपछि

after that

after 2 o'clock

-सम्म is often used in phrases that also contain either -बाट *from* or -देखि *from, since* (do not forget that only -देखि can be used with expressions of time to mean *since*):

उनी दिल्लीदेखि काठमाडौंसम्म हवाई

Jahajबाट Jānčchū.

बहाँ दुई बजेदेखि छ बजेसम्म घरमा हुनुहुन्छ । *From two o'clock until six o'clock he is at home.*

तिनीहरू मेरो घरसम्म मात्रै आउँच्न् ।

She goes from Delhi to Kathmandu by plane.

From two o'clock until six o'clock he is at home.

They only come as far as my house.

-को लागि is one of a small number of two-word postpositions that begin with the ownership suffix -को. It means *for*, in the sense of *for the sake of* or *intended for*:

ऊ मेरो बुवाको लागि खाना पकाउँछ ।

He cooks food for my father.

यो किताब उसको लागि हो ।

This book is for him.

तिमी मेरो लागि के गर्छौ ?

What do you do for me?

EXERCISE 19 Translate into Nepali:

- We won't go to the market today. There isn't even one rupee in the house.
- What work does Rāju do? He works in the Nepal Rāstra Bank. His elder brother works there too.
- Where do you (High) live? Nowadays I live in Kathmandu.
- Does your (High) younger brother go to the office by taxi? No, he goes by bus.
- People from Darjeeling usually speak good Nepali.

EXERCISE 20 Construct sentences along the following lines:

Subject	Time	Place	Verb
1 म	every day	Kathmandu	go.
2 उनीहरू	usually	in Pokhara	live.
3 तिमी	always	in father's shop	speak(बोल्नु) Nepali.
4 हामीहरू	nowadays	in Ram's office	work.
5 ऊ	never	in school	speak English.
6 त्यो मान्छे	after one week	London	goes.

► 12 Women in the villages

Anne, a Nepali-speaking British woman who works in Kathmandu, is making her first visit to rural Nepal. She is now on familiar terms with Shanti, who lives in the village where she is staying. Unusually for a Nepali woman of her age, Shanti is unmarried.

एन तिमी धेरै जसो कति बजे उठ्छ्याँ ?

शान्ती म धेरै जसो छ बजे उठ्छु । तर मेरी भाऊज्यू चार बजेतिर उठ्छिन् ।

एन किन त्यति बिहानै उठ्छिन् ? चार बजेतिर अँध्यारो नै हुन्छ, होइन ?

शान्ती अँध्यारै हुन्छ, जाडो पनि हुन्छ ! भाऊज्यू उठ्छिन् र धारातिर जान्छिन् । त्यसपछि उनी घरका सबै मानिसको लागि चिया पकाउँछिन् ।



एन तर तिमीलाई सजिलो छ । बिहान काम छैन, होइन ?

शान्ती म यहाँ बा-आमाको घरमा वस्तु नि, मेरो भागमा घरको काम धेरै हुँदैन ।

एन अनि तिमो दाज्यू कति बजेतिर उठ्नुहुन्छ नि ?

शान्ती वहाँ सात बजेसम्म सुल्तुहुन्छ । त्यसपछि उठ्नुहुन्छ, हातमुख धुनुहुन्छ, चिया खानुहुन्छ र खेततिर जानुहुन्छ ।

एन खेतमा तिमो दाज्यू एकलै जानुहुन्छ ?

शान्ती होइन, वहाँ बुवा र भाइसँग जानुहुन्छ ।

एन उनीहरू बेलुका मात्रै फर्कन्छन् कि ?

शान्ती होइन, एधार बजेपछि गाउँका सबै लोग्नेमान्छेहरू खेतबाट फर्कन्छन् । अनि सादे एधार बजेतिर भात खान्छन् ।

एन सधैं स्वास्नी-मानिसहरू भात पकाउँछन् कि ?

शान्ती भात पकाउन सधैं स्वास्नी-मानिसहरूको काम हुन्छ ।

एन लोग्नेमान्छेहरू कहिल्यै पनि भात पकाउँदैनन् ?

शान्ती कहाँ लोग्नेमान्छेहरू भात पकाउँछन् ? पकाउँदैनन्, हाम्रो घरमा त्यो पनि भाऊज्यूको काम हुन्छ !

एन तिमीहरू बेलुका पनि भात खान्छौ ?

शान्ती हो । हामीहरू बिहान बेलुका दिनको दुई पटक भात खान्छौ ।

एन तिमो भाऊज्यूको जिन्दगी कति गाहो छ ?

शान्ती बिहापछि स्वास्नी-मानिसहरूको जिन्दगी गाहो हुन्छ ।

एन अनि तिमी बिहा गर्दिनौ त ?

शान्ती अहँ, म कहिल्यै पनि बिहा गर्दिन ।

कति बजे *at what time?*

उठ्नु *to get up*

छ बजे *at six o'clock*

भाऊज्यू *elder brother's wife*

-तिर *about*

त्यति *so, that much*

बिहानै *early morning*

अँध्यारो *dark*

नै *emphasizing word*

जाडो *cold*

धारा *spring, watersource*

त्यसपछि *after that, then*

सबै *all (emphasized)*

चिया *tea*

सजिलो *easy*

बस्तु *to live, reside*

भाग *share*

सुल्नु *to sleep*

हातमुख *hands and face*

धुनु *to wash*

खेत *wet or irrigated field*

एकलै *alone, on one's own*

फर्क्नु *to return*

साडे एधार बजे *at half past eleven*

पटक *time, turn*

जिन्दगी *life*

गाहो *hard*

बिहा *marriage*

Anne At what time do you usually get up?

Shanti I usually get up at 6 o'clock. But my sister-in-law gets up at about 4 o'clock.

Anne Why does she get up so early in the morning? At about 4 o'clock it is very dark, isn't it?

Shanti It certainly is dark, and it's cold too. Sister-in-law gets up and goes to the spring. Then she makes tea for everyone in the house.

Anne But it's easy for you. In the morning you've no work, is that so?

Shanti I live here in my parents' home you see, I don't have much housework to do.

- Anne** And when does your (elder) brother get up then?
Shanti He sleeps until 7 o'clock. Then he gets up, washes his face and hands, drinks tea and goes to the fields.
- Anne** Does your brother go to the fields on his own?
Shanti No, he goes with Father and younger brother.
- Anne** Do they only return in the evening?
Shanti No, after 11 o'clock all the men of the village return from the fields. And at about half past 11 they eat rice.
- Anne** Is it always the women who cook the rice?
Shanti Cooking the rice is always the women's job.
- Anne** Do the men never cook the rice?
Shanti Where do men ever cook rice?* They do not, in our house that is always sister-in-law's job.
- Anne** Do you eat in the evening too?
Shanti Yes. We eat in the morning and the evening, twice a day.
- Anne** How hard your sister-in-law's life is!
Shanti After marriage women's life is hard.
- Anne** And will you not marry then?
Shanti No, I will never marry.

*Note: This is sarcastic, and should not be taken literally.

Grammar

40 The habitual present tense: feminine forms

The छ forms of हुन् have special feminine forms (see **Grammar 11**). These may be used as feminine endings in the habitual present tense:

तैँ आउँछेस् ।	<i>You (Low) come.</i>
तिमी गष्ठर्चौ ।	<i>You (Middle) do.</i>
ऊ जाउँछे ।	<i>She (Low) goes.</i>
उनी सुत्तिछन् ।	<i>She (Middle) sleeps.</i>

Each of the four affirmative endings has a negative counterpart. The difference between these and the masculine negative endings is that the **-दै-**, **-dai-** of the masculine becomes **-दि-**, **-di-** in the feminine:

तैँ आउँदिनस् ।	<i>You (Low) do not come.</i>
तिमी गर्दिनौ ।	<i>You (Middle) do not do.</i>
ऊ पकाउँदिन ।	<i>She (Low) does not cook.</i>
उनी रैँदिनन् ।	<i>She (Middle) does not weep.</i>

It is fairly uncommon for speakers of Nepali to use these forms in conversation, and in many contexts they would sound almost pedantically over-correct. They are encountered much more commonly in literary, official, and journalistic language.

41 Times of day

The word बजे is derived from the verb बज्नु which means *to ring, strike*. It translates as *at... o'clock*:

एक बजे	<i>at 1 o'clock</i>
दुई बजे	<i>at 2 o'clock</i>
तीन बजे	<i>at 3 o'clock</i>

Three further words are of use here: साडे *plus a half*; सत्रा *plus a quarter*; पौने *minus a quarter*:

सत्रा तीन बजे	<i>at a quarter past 3</i>
साडे पाँच बजे	<i>at half past 5</i>
पौने चार बजे	<i>at a quarter to 4</i>

This is the general pattern, but there are two exceptions to it:

- Instead of साडे एक बजे, it is customary to express *half past 1* as डेढ बजे;
- Instead of साडे दुई बजे, it is customary to express *half past 2* as अडाई बजे.

To make it clear whether one is talking about a.m. or p.m. (because most Nepalis do not use the 24-hour clock), it is sometimes necessary to specify the time of day when using बजे, by using one of the following terms:

बिहान	<i>morning (from dawn to late morning)</i>
दिउँसो	<i>daytime (from late morning to dusk); also used to mean afternoon</i>
बेलुका	<i>evening (after sunset, before night begins)</i>
राति	<i>night</i>
बिहान आठ बजे	<i>at 8 o'clock in the morning</i>
दिउँसो दुई बजे	<i>at 2 o'clock in the afternoon</i>
बेलुका छ बजे	<i>at 6 o'clock in the evening</i>
राति दस बजे	<i>at 10 o'clock at night</i>

Two further times of day are साँझ *dusk* and मध्यान्त *midday*.

► 42 Days of the week

The word for *day* that is used to denote a day-long period of time is दिन, but when it is necessary to specify one particular day of the week, the word used for *day* is वार (pronounced *bār*):

आज के वार हो?

What day (of the week) is it today?

Accordingly, each day of the week has a Nepali name that ends in वार, just as the names of English weekdays end in '-day':

Sunday	आइतवार	Thursday	बिहिवार
Monday	सोमवार	Friday	शुक्रवार
Tuesday	मङ्गलवार	Saturday	शनिवार
Wednesday	बुधवार		

In Nepal, Sunday is the first working day of the week, and offices are closed on Saturdays. In India, both Saturday and Sunday are holidays.

In everyday spoken Nepali, the word अस्ति *the day before yesterday* is used to denote a day of the previous week, while अर्को *other* is used to denote a day of the week to come:

अस्ति शुक्रवार
अर्को शनिवार

last Friday
next Saturday

43 Frequency: पटक

The word पटक can be used in combination with a number to communicate the frequency of an occurrence:

एक पटक
दुई पटक
तीन पटक

one time, once
two times, twice
three times

These phrases can then be joined to a period of time (a week, a day, etc.), using either -को or -मा, to express how often something happens or is done within that period:

मेरी आमा एक हप्तामा एक पटक
बजार जानुहुन्छ।

मेरी बहिनी हप्ताको पाँच पटक स्कूल जान्छे। *My younger sister goes to school five times a week.*

*My mother goes to the market
once a week.*

Nepali has several words that are near synonyms of पटक. These are चौटि, बाजि and पल्ट. For the time being, use पटक in preference to these others.

EXERCISE 21 Construct sentences along the following lines:

Subject	Time	Place	Verb
1 तपाईं	at 7 o'clock	at home	eat rice.
2 त्यो मान्छे	in the evening	in the hotel	drinks tea.
3 वहाँहरू	on Thursday	to my house	come.
4 यिनीहरू	twice a week	to the temple	go.
5 यो केटी	on Saturday	at a friend's house	sleeps.

EXERCISE 22 Construct sentences along the following lines:

Subject	from	to	verb, etc.
1 म	2 p.m.	6 p.m.	am not at home.
2 तपाईं	Wednesday	Friday	are not in Birātanagar.
3 उनीहरू	Tuesday	Thursday	do not work.
4 तिमी	8 a.m.	10.30 a.m.	do not go out.
5 यिनीहरू	1 p.m.	2 p.m.	do not study.

१३ give me 25 rupees

पञ्चवीस रुपियाँ दिनहोस्

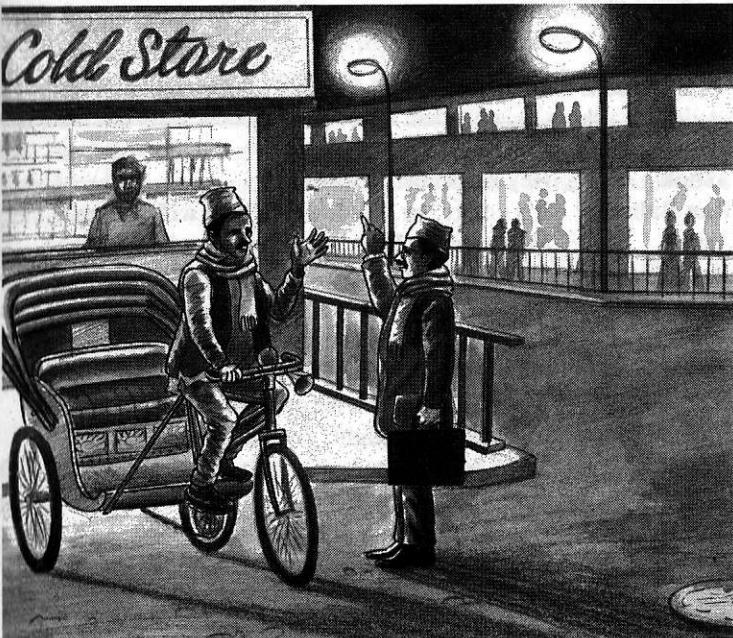
give me 25

- In this unit you will learn
- how to ask or tell people to do or not to do things
 - how to use the postposition *-लाई* with the indirect objects of verbs
 - how to use the alternative negative forms of the habitual present tense
 - how to use the postposition *-तिर*
 - how to use the words for *but*, *why* and *because*; express agreement and assent

► 13 Hiring a rickshaw

It is a late evening in winter. Ashok, a government official, needs to get to his home in Maharajganj, a northern suburb of Kathmandu. Ran Bahadur, a rickshaw driver, is not keen to travel out so far at this time of night, but he is prepared to take Ashok part of the way if the price is right.

अशोक	ए रिक्शा ! खाली हो ?
रण बहादुर	खाली छ हजुर। बस्नुहोस्। कहाँ जानुहन्छ ?
अशोक	महाराजगंज। कति पैसा लिन्छौ ?
रण बहादुर	हेर्नुहोस्, राति म महाराजगंज जान्नै। टाढा छ, जाडो पनि छ। म तपाई़लाई लाजिम्पाटसम्म मात्रै लान्छु। त्यहाँबाट टचाक्सी लिनुहोस् न।
अशोक	हुन्छ, हुन्छ। तर कति लिन्छौ नि? अनि हेर। मलाई अलि हतार छ। छिटो गर है।
रण बहादुर	हतार छ हजुर ? ल, पचास रुपियाँ दिनुहोस्।
अशोक	पचास रुपियाँ ? म त टचाक्सीलाई पनि पचास रुपियाँ दिन्नै !
रण बहादुर	टचाक्सीलाई कति दिनुहन्छ त ?
अशोक	यो टचाक्सी होइन, रिक्शा हो। ल, बीस रुपियाँ लेऊ अनि हिंड !



रण बहादुर तीस रुपियाँ दिनुहोस् साहेब। बीस रुपियाँमा म राति यस्तो जाडोमा कतै जान्नँ ।
 अशोक ठीकै छ। कतै नजाऊँ ! म अर्को रिक्षा लिन्छु ।
 रण बहादुर यो जाडोमा तपाईँ अर्को रिक्षा पाउनुहुन्न । म मात्रै छु अहिले ।
 अशोक ठीकै छ । म टचाक्सीबाट जान्छु । फरक पर्दैन ।
 रण बहादुर टचाक्सी त झन् महंगो पछै हजुर । अनि यतातिर राति टचाक्सी पाउनुहुन्न । हुन्छ, मलाई पञ्चीस रुपियाँ दिनुहोस् । म छिटै लान्छु ।
 अशोक ल, ल । अब ढिलो नगर है, छिटो चलाऊ ।

रिक्षा *rickshaw*खाली *empty*बस्नु *to sit down*महाराजगंज *Maharajganj*, a suburb of Kathmanduलिनु *to take*हेर्नु *to look*लानु *to transport, take somewhere*लाजिम्पाट *Lazimpat*, a part of Kathmanduटचाक्सी *taxi*न *won't you?*हुन्छ *all right*हतार *hurry** हिंडनु means both *to walk* and *to begin a journey or to set out*.छिटो गर्नु *to act quickly, hurry*है *hey! / do you hear?*दिनु *to give*त *though, but, then*हिंडनु *to set out, get going **कतै *anywhere*पाउनु *to get, find*फरक पर्नु *to make a difference*झन् *even more*महंगो पर्नु *to be expensive*छिटै *quickly*अब *now*ढिलो गर्नु *to act slowly, be late*चलाउनु *to drive, operate***Ashok** Hey rickshaw! Is it empty?**Ran Bahadur** It's empty, sir. Sit down. Where will you go?**Ashok** Maharajganj. How much money will you take?**Ran Bahadur** Look, I won't go to Maharajganj at night. It's a long way, and it's cold too. I will take you only as far as Lazimpat. Please take a taxi from there, won't you?**Ashok** All right, all right. But how much will you take? And look. I'm in a bit of a hurry. Go quickly.**Ran Bahadur** In a hurry sir? Right, give me 50 rupees.**Ashok** 50 rupees? But I wouldn't even pay a taxi 50 rupees!**Ran Bahadur** How much would you pay a taxi then?**Ashok** This isn't a taxi, it's a rickshaw. Right, take 20 rupees and get going.**Ran Bahadur** Give me 30 rupees, Saheb. I won't go anywhere at night in this cold for 20 rupees.**Ashok** That's fine. Don't go anywhere! I'll take another rickshaw.**Ran Bahadur** You won't find another rickshaw in this cold. There's only me now.**Ashok** OK then. I'll go by taxi. It makes no difference.**Ran Bahadur** A taxi will be even more expensive, sir. And you won't get a taxi around here at night. All right, give me 25 rupees. I'll take you quickly.**Ashok** Right, right. Now don't be slow, drive quickly.

Grammar

44 The imperatives

An imperative is a form of a verb that is used to give orders or make requests. Imperatives range from peremptory commands to polite requests. In English, the different levels of politeness are usually distinguished by the use or omission of a word such as *please*, or a phrase such as *would you...?* but in Nepali levels of politeness are implicit in the grammatical forms of the various imperatives. There are four levels of politeness, corresponding with the Low, Middle and High second-person pronouns plus an extra Super-Polite level.

The Low and Super-Polite are not forms that a foreign speaker is likely to use. The four levels are given below, using the verb *गर्नु* *to do*. The English translations are not meant to be literal, but to give a sense of the level of politeness.

LOW	गर्	gar	do! (used to give commands or advice to a person you would normally address as तैं)
-----	-----	------------	---

MIDDLE	गर	gara	do! (used to instruct a person of lower status than yourself, or a familiar, whom you would address as तिमी)
--------	----	-------------	--

HIGH	गर्नुहोस्	garnuhos	please do! (used to ask a request of someone you would address politely as तपाईँ)
------	-----------	-----------------	--

SUPER-POLITE गर्नुहोला *garnuholā* *please would you do!* (used to ask a request of someone you might address deferentially)

You are advised to use the High imperatives in all contexts, at least until you are sure of your reasons for using another level.

Negative imperatives are exactly the same as positive imperatives, except that they take a negative prefix, न- *na-*.

LOW नगर् **nagar** *don't!*

MIDDLE नगर **nagara** *don't!*

HIGH नगर्नहोस् **nagarnuhos** *please don't!*

SUPER-POLITE नगनुहोला **nagarnuholā** *please would you not do!*

Clearly, the more polite the imperative is, the longer the word becomes: in its positive form the most polite is a word of four syllables, while the least polite has only one syllable. The High and Super-Polite forms consist of the dictionary form + a suffix (the suffixes are -होस् and -होला respectively). For C-verbs, the Low and Middle forms are simply the verb base without and with a final -a vowel respectively.

Summary of imperative forms

C-verbs

affirmative

	गर्नु <i>to do</i>	बस्नु <i>to sit</i>
Low	गर्	बस्
Middle	गर	बस
High	गर्नहोस्	बस्नुहोस्
Super-Polite	गर्नुहोला	बस्नुहोला

negative

	नगर्	नबस्
Low	नगर	नबस
Middle	नगर्नहोस्	नबस्नुहोस्
High	नगर्नुहोला	नबस्नुहोला

The Middle imperatives of all V- and VV-verbs take the suffix -उँ, which is added to the verb base. At Low and Middle levels, five commonly used V-verbs behave irregularly by adopting special imperative bases. These verbs are:

Dictionary form Imperative base

<i>to take</i>	लिनु	ले-
<i>to give</i>	दिनु	दे-
<i>to wash</i>	धुनु	धो-
<i>to weep</i>	रुनु	रो-
<i>to be</i>	हुनु	हो-

The second vowel is dropped from the bases of VV-verbs:

<i>to come</i>	आउनु	आ-
<i>to send</i>	पठाउनु	पठा-

Summary of imperative forms

V-verbs and VV-verbs

affirmative

	जानु <i>to go</i>	लिनु <i>to take</i>	धुनु <i>to wash</i>	आउनु <i>to come</i>	पठाउनु <i>to send</i>
Low	जा	ले	धो	आ	पठा
Middle	जाऊ	लेऊ	धोऊ	आऊ	पठाऊ
High	जानुहोस्	लिनुहोस्	धुनुहोस्	आउनुहोस्	पठाउनुहोस्
S-P	जानुहोला	लिनुहोला	धुनुहोला	आउनुहोला	पठाउनुहोला

negative

	नजा	नले	नधो	नआ	नपठा
Low	नजाऊ	नलेऊ	नधोऊ	नआऊ	नपठाऊ
Middle	नजानुहोस्	नलिनुहोस्	नधुनुहोस्	नआउनुहोस्	नपठाउनुहोस्
High	नजानुहोला	नलिनुहोला	नधुनुहोला	नआउनुहोला	नपठाउनुहोला

One additional form of the imperative is simply the dictionary form of a verb with its final vowel lengthened from उ to ऊ. This you use to give specific instructions to a person of lower status than yourself, or to a familiar. Again, the negative form has the prefix न-:

अब यो किताब पढ्नु।

रातो लुगा तातो पानीमा नधूनु।

रङ्ग जान्छ नि।

Now read this book.

Don't wash the red clothes in hot water. They'll fade, you know.

EXERCISE 23 Translate the following commands into Nepali:

a addressing the person concerned as तिमी:

- Hey, don't sit on that chair, sit on this chair.
- Speak Nepali in Kathmandu, don't speak English.
- Read the big red book, don't read the newspaper.
- Give the boy an apple, don't give him an orange.

b addressing the person concerned as तपाईँ:

- 5 Please don't come at 6 o'clock, come at about 8 o'clock.
- 6 Please tell me but don't tell him.
- 7 Please take this cup and give that cup to him.
- 8 Please go to Nepal. Please speak Nepali there.

45 The postposition -लाई -lāī as object marker

All verbs must have a subject: the subject of a verb is the thing or person that is performing the action of the verb. In the sentence *the man eats rice*, the verb is *eats* and its subject is *the man*. Many verbs (those verbs that are called ‘transitive verbs’, as explained in Grammar 58) can also have an object. In the sentence above, the object is *rice*, because that is what is eaten: the rice receives the action of the verb.

Objects can be of two kinds: *direct* or *indirect*. In Nepali, an indirect object must always carry the postposition -लाई, which will often be translatable as *to* or *at*:

म तिमीलाई भन्छु।

ऊ मलाई दिन्छ।

तपाई उसलाई दिनुहोस्।

I say to you.

He gives to me.

Please give to him.

In sentences that contain only one object, the general rule is that personal names, human nouns and human pronouns (*he*, *she*, *we*, etc.) should carry -लाई when they are the object of a verb, while inanimate nouns need not:

म भात खान्छु।

हामी टी० भी० हेर्छौ।

उनीहरू गीत गाउँछन्।

ऊ चिठी लेख्छ।

म वहाँलाई सोध्छु।

उनीहरू मलाई हेर्छन्।

I eat rice.

We watch television.

They sing a song.

He writes a letter.

I'll ask him.

They watch me.

However, there are certain situations in which this rule is broken:

- in contexts in which a human being is being treated as a commodity that can be bought or given away (giving a daughter in marriage, for example), in which case it will be treated as an inanimate noun and will not take -लाई;

- when an inanimate noun is being treated like an animate being (a devout person might bow to a book, or offer worship to a sacred rock, for instance), in which case it will be treated as an animate noun and take -लाई;
- if the subject carries the subject-marking suffix -ले (introduced in Grammar 59) and it is obvious what its object is, it is sometimes unnecessary to mark the object with -लाई.

More complex sentences may include both a direct and an indirect object. In these the indirect object carries -लाई but the direct object does not, and the rules about animate and inanimate nouns become irrelevant:

म तिमीलाई यो कुरा भन्छु।

ऊ मलाई पैसा दिन्छ।

तपाई उसलाई त्यो किताब दिनुहोस्।

I say this thing to you.

He gives money to me.

Please give that book to him.

This is a complex area of Nepali grammar, and the foreign learner must develop an intuitive sense of when to use and when not to use -लाई.

46 The habitual present tense: alternative negative forms

All V- and VV-verbs have a second series of negative endings, which sound more abrupt than the standard -दैन -daina range. In this, the दै dai or दि di syllable is replaced by a half n (ñ) while the vowel of the verb base is no longer nasalized.

standard ending	alternative ending
-दैन	-daina
-दिन	-dina
-दैनस्	-dainas
-दैनौ	-dainau
-दैनौं	-dainaü
-दैनन्	-dainan
	-n̄
	-n̄ñ
	-n̄s
	-n̄ौ
	-n̄ौं
	-n̄n
	-n̄na
	(with ऊ, यो, त्यो)
	-nn̄
	-nn̄ñ
	-nn̄s
	-nn̄ौ
	-nn̄ौं
	-nn̄n
	(with ऊ, यो, त्यो, तिमी, हामीहरू)
	-nn̄a
	(with त्यो, ती, उनी, यिनी, तिनी, and the plural forms of उनी, यिनी and तिनी)

These endings are commonly used with the verbs जान् and खान्:

ऊ जान्न	<i>S/he does not / will not go</i>	ऊ खान्न	<i>S/he does not / will not eat</i>
म जान्नै	<i>I do not / will not go</i>	म खान्नै	<i>I do not / will not eat</i>
तैं जान्नस्	<i>You do not / will not go</i>	तैं खान्नस्	<i>You do not / will not eat</i>
तिमी जान्नौ	<i>You do not / will not go</i>	तिमी खान्नौ	<i>You do not / will not eat</i>
हामी जान्नौं	<i>We do not / will not go</i>	हामीहरू खान्नौं	<i>We do not / will not eat</i>
यिनी जान्नन्	<i>S/he does not / will not go</i>	उनीहरू खान्नन्	<i>They do not / will not eat</i>

The use of the alternative negative ending is obligatory in the phrases *I do not/will not give* and *I do not/will not take*:

म तपाईँलाई मेरो साइकल दिन्नै।

I shall not give you my bicycle.
I will not take money from your hand.

म तपाईँको हातबाट पैसा लिन्नै।

Otherwise, these alternative negative endings are generally interchangeable with the standard forms, but they are most often used with the first person pronoun (**म I**) to convey the sense of *I shall not* or *I will not* rather than *I do not*. That is, they are often used to express refusal to do something:

म भात खाँदिन।

I do not eat rice.

म भात खान्नै।

I will not eat rice.

म स्कूल जाँदिन।

I do not go to school.

म स्कूल जान्नै।

I will not go to school.

47 The postposition -तिर **towards**

-तिर **-tira** is a postposition used with words that denote a place or location. It means either (i) *in the direction of* that place or location, or (ii) *in the vicinity of* that place or location. It is also used (iii) with times of day to mean *about* or *approximately*.

i When the phrase or sentence involves a verb of movement -तिर means literally *in the direction of* (though often it can be translated as *to*):

दिदी दार्जीलिङ्गतिर जान्छन्।

पर्यटकहरू पहाडतिर जान्छन्।

Elder sister goes to Darjeeling.

Tourists go to the hills.

ii If no verb of movement is involved in the phrase or sentence, -तिर means *in the vicinity of* the place or location to which it is added:

दार्जीलिङ्गतिर मान्छेहरू नेपाली बोल्छन्।

Around Darjeeling, people speak Nepali.

पहाडतिर मौसम अलि चिसो हुन्छ।

In the hill areas the weather is rather cold.

iii -तिर can be added to the word बजे *at...* o'clock to introduce a measure of vagueness to statements of time:

म एक बजेतिर आउँछु।

हामी दस बजेतिर भात खान्छौं।

I'll come at about 1 o'clock.

We eat at about 10 o'clock.

48 The negative particle न

न **na** means *do not* before an imperative, but *won't you?* after an imperative:

भात न खानुहोस्।

यहाँ न आउनुहोस्।

भात खानुहोस् न।

यहाँ आउनुहोस् न।

Please don't eat the rice.

Please don't come here

Please eat the rice, won't you?

Please come here, won't you?

It also means both *neither* and *nor*:

यहाँ न पसल छ न स्कूल।

Here there is neither a shop nor a school.

मसँग न पैसा छ न चुरोट।

I have neither any money nor any cigarettes.

49 तर **but**, त **though**

There are two ways of saying *but* in Nepali. तर is pretty well an exact translation of *but* and can be used in much the same way as *but* at the beginning of or in the middle of a sentence:

किताब राम्रो छ, तर अलि छोटो छ।

The book is good, but it's rather short.

भोलि म बिराटनगर जान्छु तर राति बस्दिन।

Tomorrow I shall go to Biratnagar but I shall not stay the night.

त can never be the first word in a sentence. It can follow a time, or a subject, or something else, which it qualifies. When used in statements, it means *as for, though, but or however*.

म त शाकाहारी हुँै। म मासु खाँदिन।

I am a vegetarian. I do not eat meat.

काठमाडौं त नेपालको राजधानी हो,
भारतको राजधानी होइन।

But Kathmandu is the capital of Nepal, not the capital of India.

नेपाली भाषा त सजिलै छ, किन बुझनुहुन्छ ?

But the Nepali language is quite easy, why don't you understand?

त may also end a question or a command, in which case it translates as *then or in that case*:

तपाईंकी आमा नेपालमा हुनुहुन्छ ?

Is your mother in Nepal?

हुनुहुन्छ ।

No.

कहाँ हुनुहुन्छ त ?

Where is she then?

भारतमा हुनुहुन्छ ।

She's in India.

तपाईं तीन बजेतिर मेरो घर आउनुहुन्छ ?

Will you come to my house at about three o'clock?

होइन, त्यो बेला फुर्सद हुँदैन।

No, I don't have the time then.

कति बजे आउनुहुन्छ त ?

At what time will you come, then?

यो तिम्रो झोला हो ?

Is that your bag?

होइन ।

No.

कसको हो त ?

Whose is it then?

मेरो साथीको ।

My friend's.

50 हवस् and हुन्छ: OK, all right

If a Nepali-speaker is asked or told to do something, and s/he agrees to do it, the response given is commonly either हवस् **havas** or हुन्छ **huncha**. These words are both derived from the verb हुन् to be. हवस् translates as *may it be so*, and is a polite word that indicates assent. The middle व of हवस् is pronounced as if it were a vowel, and the word is pronounced '**haus**':

ए धने, तिमी पाहुनाहरूको लागि
चिया पकाऊ है ।

हवस् हजुर ।

Hey Dhane, make tea for the guests!

Certainly, sir.

हुन्छ means something like *it is good* or *OK*; it has much the same meaning as हवस्, but is rather less deferential.

EXERCISE 24 Translate into Nepali:

- Those women never come to the bazaar on Thursday. When do they come, then? They usually come on Tuesday.
- Foreigners go from Kathmandu to Lukla by plane. Nepalis usually go by bus up to Jiri. From Jiri they walk to Lukla.
- At what time do those men go to the fields? They go at about 8 o'clock and they come home after three hours.
- I will stay in Nepal only until tomorrow. At 10.30 tomorrow morning I go to Delhi. After that I go to London.
- After 8 o'clock at night all the shops are shut. I won't go to the market for you now. I will go tomorrow morning.
- What work will you (Middle) do for me? I'll go to the market for you (High), OK?
- My younger sister never cooks food for the family. Sometimes elder sister cooks, sometimes mother cooks.
- She (Low) goes to school every day, and so does he (Low). But their little brother doesn't go.

14 Towns and villages

Bimla is doing her homework. She has to write an essay about the differences between life in a city and life in a village. Her younger brother and her parents are helping her out.

बिमला आज अलिकति स्कूलको काम छ। मलाई सहयोग गर्नुहोस् है बुवा।

बुवा हुन्छ, म सहयोग गर्नु।

बिमला सौंसारको सबैभन्दा ठूलो शहर कुन हो, थाहा छ?

मुरेश थाहा छ। काठमाडौं हो।

बिमला सौंसारको सबैभन्दा ठूलो शहर काठमाडौं हो? कहाँको काठमाडौं हुनु?

आमा हो, दिल्ली, लण्डन, टोक्यो सौंसारका ठूला शहरहरू हुन्।

बुवा तर टोक्योभन्दा ठूलो शहर छैन यो सौंसारमा। टोक्यो सौंसारको सबैभन्दा ठूलो शहर हो।

बिमला ठीक छ। तपाईंलाई ठूलो शहर मन पर्छ? मलाई त मन पर्दैन।

मुरेश किन मन पर्दैन?

बिमला किनभने शहरको जीवन जटिल हुन्छ। गाउँको जीवन सजिलो हुन्छ।

मुरेश कहाँको सजिलो हुनु? शहरको जीवनभन्दा गाउँको जीवन बढी गाहो हुन्छ नि। गाउँमा न ठूला पसलहरू हुन्छन् न सिनेमा-घरहरू हुन्छन् न त राम्रा स्कूलहरू हुन्छन्। मलाई त शहर नै मन पर्छ।

बिमला कुरा त ठीकै हो। तर गाउँमा हावा सफा हुन्छ, पानी पनि मीठो हुन्छ। गाउँमा दालभात स्वादिलो हुन्छ। होइन त आमा?

आमा हो, तिम्रो कुरा साँचो हो। तर शहरमा यातायात, अस्पताल, स्कूल, बजारहरूका सुविधा हुन्छन्। धेरै मान्छेहरू शहरको जीवन मन पराउँछन्।

बुवा बिमला, अब तिमीलाई गाउँ र शहरको जीवनमा फरक त थाहा छ। अब भन, तिमीलाई शहर र गाउँमा कुन मन पर्छ?

बिमला शहरको जिन्दगी मलाई मन पर्दैन। मलाई गाउँको जीवन देऊ!

सहयोग गर्नु *to assist, help*

सौंसार *the world*

सबैभन्दा ठूलो *biggest*

भन्दा *than*

टोक्यो *Tokyo*

मन पर्नु *to be liked*

किन *why?*

किनभने *because*

जीवन *life*

जटिल *complicated, difficult*

हावा *air*

सफा *clean*

स्वादिलो *tasty, flavoursome*

कुरा *thing, matter*

साँचो *true*

यातायात *transport*

अस्पताल *hospital*

सुविधा *facility, convenience*

मन पराउनु *to like*

- In this unit you will learn**
- how to make comparisons
 - how to express likes and dislikes

- Bimala** Today I have some school work. Please help me, Father.
Father All right, I'll help.
- Bimala** Which is the world's biggest city, do you know?
- Suresh** I know. It's Kathmandu.
- Bimala** The world's biggest city is Kathmandu? How can it be Kathmandu? Delhi is bigger than Kathmandu, isn't it Mother?
- Mother** Yes, Delhi, London, Tokyo are the world's big cities.
- Father** But there is no city bigger than Tokyo in this world. Tokyo is the world's biggest city.
- Bimala** OK. Do you like big towns? I don't like them.
- Suresh** Why don't you like them?
- Bimala** Because town life is complicated. Village life is easy.
- Suresh** How can it be easy? Village life is much harder than town life. In a village there are neither big shops nor cinemas, nor are there good schools. The town is what I like.
- Bimala** What you say is true enough. But in a village the air is clean, and the water tastes good too. In a village the food is flavoursome. Isn't that so, Mother?
- Mother** Yes, what you say is true. But in a town there are the facilities of transport, hospitals, schools and marketplaces. Many people like town life.
- Father** Bimala, now you know the difference between village and town life. Tell me now, out of the town and the village, which do you prefer?
- Bimala** I don't like town life. Give me village life!

Grammar

51 Comparatives and superlatives

When you compare things in English, you say that something is *bigger than* or *better than* something else. Much the same convention exists in Nepali, where the equivalent of the English preposition *than* is a postposition, -भन्दा. But in Nepali the adjective remains the same as it would if you were simply describing what you are talking about – for example, राम्रो *good* remains as राम्रो *good*, and there is no single Nepali word that means *better*. Comparative sentences can be cast either way:

- मेरो घर तिम्रो घरभन्दा ठूलो छ ।
 तिम्रो घरभन्दा मेरो घर ठूलो छ ।
 त्यो दाल यो दालभन्दा मीठो हुन्छ ।
 यो दालभन्दा त्यो दाल मीठो हुन्छ ।
- My house is bigger than your house.*
Than your house my house is bigger.
That dāl is tastier than this dāl.
Than this dāl that dāl is tastier.

The words बढी or ज्यादै *more*, or the emphatic ज्यादै *much more*, are often put in front of the adjective to make it absolutely clear that a comparison is being made:

- मेरो गाउँ तिम्रो गाउँभन्दा बढी ठूलो छ ।
 जुम्लाका स्याउ ज्यादै मीठो हुन्छन् ।
- My village is bigger than yours.*
Apples from Jumla are much tastier.

To express a superlative – that is, to say that something is the *best* or the *cheapest* – the same construction is used, except that instead of comparing something to one or a number of other things you simply compare it to सबै, *all*, or to सबै, *absolutely all*:

- मेरो गाउँ सबभन्दा ठूलो छ ।
 तातोपानीका सुन्तला सबैभन्दा मीठो हुन्छन् ।
- My village is the biggest (of all).*
Oranges from Tatopani are the tastiest (of all).

Since all of these examples have been descriptive, they have used either छ or हुन्छ. However, it is possible to define something as *the biggest village* or *the cheapest rice*: in these cases the noun may be mentioned twice (though it need not be), and the हो form of the verb can be used:

- मेरो घर सबभन्दा ठूलो (घर) हो ।
 त्यो आँप सबभन्दा मीठो (आँप) हो ।
 अमेरिकनहरू सँसारका सबैभन्दा धनी मानिसहरू हुन् ।
- My house is the biggest (house).*
That mango is the tastiest (mango).
Americans are the world's richest people.

EXERCISE 25 Translate into Nepali:

- 1 London is bigger than Kathmandu.
- 2 American people are usually richer than English people.
- 3 Kathmandu is further from England than Delhi.
- 4 Kathmandu is Nepal's biggest town.

- 5 Which is the world's poorest country?
 6 There is no language easier than Nepali.

52 Likes and dislikes using मन पर्नु

The simplest way of expressing a like or a dislike of something is to use the verb phrase मन पर्नु which literally means *mind* (मन) to fall (पर्नु) but translates as *to be liked*. The subject of this verb phrase is not the person who is doing the liking, but the thing that is being liked.

If no person is mentioned in a statement that uses मन पर्नु, then the person who is doing the liking is most probably the person who is making the statement:

त्यो गीत मन पर्छ ।
 लण्डन मन पर्दैन ।

That song is liked. ('I like that song').
London is not liked.

यो पत्रिका मनै पर्दैन ।

('I do not like London').
This magazine is not liked at all.
('I do not like this magazine at all').

If no person is mentioned in a question that uses मन पर्नु, then the person who is doing the liking is most probably the person to whom the question is being addressed:

नीलो रङ्ग मन पर्छ ?

Is blue colour liked?

रातो रङ्ग मन पर्छ कि मन पर्दैन ?

('do you like blue?')
Is red colour liked or not?
('do you like red or don't you?')

If it is necessary to state *by whom* a thing is liked or disliked, then the person who likes, or the pronoun that stands for that person, must take the postposition -लाई :

मलाई पहेलो रङ्ग मन पर्छ ।
 सुशीललाई हरियो रङ्ग मन पर्छ ।
 तपाईलाई कालो रङ्ग मन पर्दैन ?
 उसलाई यो सेतो कपडा मन पर्दैन ।

I like the colour yellow.
Sushil likes the colour green.
Do you not like the colour black?
He does not like this white cloth.

Less commonly, the liker of something can become the subject of this kind of sentence by using the verb मन पराउन्, in which case the postposition -लाई is sometimes added to the thing that is liked.

म खैरो रङ्ग मन पराउँछु ।
 तपाई प्याजी रङ्गलाई मन पराउहुन्छ ?

I like the colour brown.
Do you like the colour purple?

EXERCISE 26 Construct sentences about likes and dislikes along the following lines:

Person	Colour	likes?
Example: my mother	red	✗ = मेरी आमालाई रातो रङ्ग मन पर्दैन । ✓ = मेरी आमालाई रातो रङ्ग मन पर्छ ।
1 grandfather	blue	✓
2 my elder sisters	black	✗
3 you (High)	green	✓
4 his younger brothers	yellow	✗
5 they	purple	✓

53 किन why, किनभने because

किन ? why? can be used on its own to ask a question:

A आज म अफिस जान्छु ।

Today I shall go to the office.

B किन ?

Why?

A उसलाई त्यो पसल मन पर्छ ।

He likes that shop.

B किन ?

Why?

More commonly, however, किन ? why? is part of a longer question:

आज तपाई किन छिटै अफिस जानुहुन्छ ?

Why will you go to the office early today?

उसलाई त्यो पसल किन मन पर्छ ?

Why does he like that shop?

In such questions, the position of किन ? depends on what the question asked actually focuses on. In these examples, it focuses on *going to the office* and on *liking*, so it is positioned immediately before them in the sentence. Nepali questions very rarely begin with किन ?. The replies to such questions generally, however, do begin with किनभने, because:

किनभने अफिसमा धेरै काम छ ।

Because there is a lot of work at the office.

किनभने त्यो पसल अलि सस्तो हुन्छ ।

Because that shop is quite cheap.

किनभने because can of course be used in a sentence to link a cause and its effect:

म गाइको मासु खाँदिन किनभने म हिन्दू हुँ । *I do not eat beef because I am a Hindu.*

ऊ नेपाली बोल्दैन किनभने ऊ हिन्दीभाषी हो । *He does not speak Nepali because he is a Hindi-speaker.*

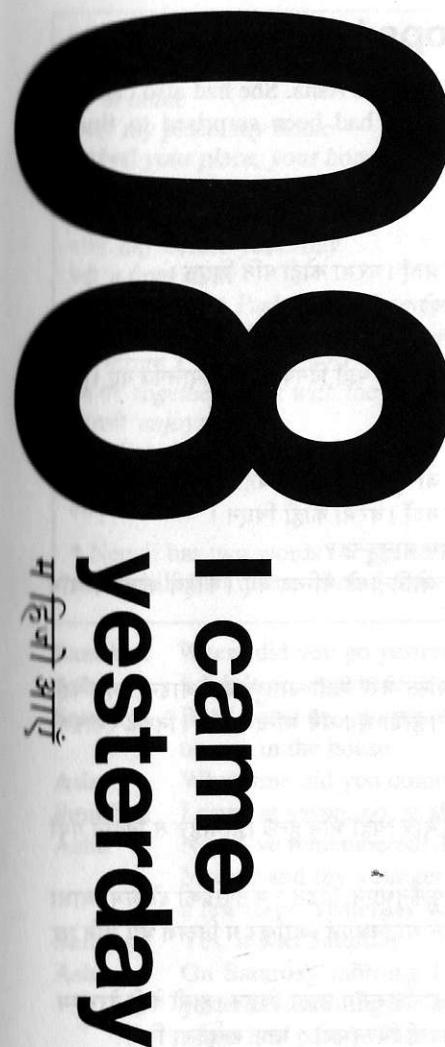
EXERCISE 27 पढेर बुझनुहोस् (Read and understand)

The following is your first encounter with a passage of connected prose. Look up any unfamiliar words in the Nepali–English glossary at the back of the book, and then answer the questions that follow in Nepali.

हामी नेवार हाँूँ । हाम्रो घर एउटा सानो शहरमा छ । शहरको नाम साँखु हो । काठमाडौंदेखि हाम्रो घर अलि टाढा छ । तर बा हरेक दिन काठमाडौं जानुहुन्छ । वहाँको अफिस त्यहाँ छ । कहिले काहीं म बासेंग जान्छु । म हरेक दिन जान्नै । भोलि म बासेंग जान्छु किनभने भोलि धेरै किनमेल छ । म बालाई मदत गर्छु । मा कहिल्यै पनि काठमाडौं जानुहुन्न । वहाँ घरै बस्नुहुन्छ र घरको काम गर्नुहुन्छ । हामीहरूको लागि वहाँ भात पकाउनुहुन्छ । मालाई दुईजना वहिनी मदत गर्छन् । हाम्रो घरनजिक एउटा धारा छ । हरेक दिन बेलुकातिर कान्छी बहिनी गाग्री लिन्छे र धारा जान्छे । गाग्री भर्ने र घर ल्याउँछे । बारीमा इनार छ, तर हामीहरू कहिल्यै पनि इनारको पानी खान्नौं । अर्को शहरका मान्छेहरू धेरैजसो बिरामी हुन्छन् किनभने उनीहरू इनारको पानी खान्छन् ।

प्रश्नहरू (questions)

- १ हामी कहाँ बस्छौं ?
- २ भोलि म बासेंग किन शहर जान्छु ?
- ३ मा काठमाडौं जानुहुन्छ ?
- ४ घरमा मा के गर्नुहुन्छ ?
- ५ बेलुका को धारा जान्छु ?
- ६ अर्को शहरका मान्छेहरू किन धेरैजसो बिरामी हुन्छन् ?



- In this unit you will learn**
- how to use the simple past tense of verbs
 - how to use the agentive suffix -le
 - how to name the parts of the body

► 15 Sandhya drops by

Sandhya has come to call on her friend Asha. She had also called at the house the morning before, but had been surprised to find it deserted. Asha explains.

सन्ध्या हिजो तपाईं कहाँ जानुभयो ?

आशा हिजो म कतै गइनँ । घरै बसें ।

सन्ध्या तर हिजो बिहान म तपाईकहाँ आएँ । घरमा कोही पनि थिएन ।

आशा तपाई मकहाँ कति बजे आउनुभयो ?

सन्ध्या म सात, होइन, साढे सात बजेतिर आएँ । म अलि ढिलो भएँ ।

आशा अब सम्झ्यो ! अस्ति बुवा, आमा र भाइहरू केही दिनको लागि नेपालगञ्ज गए । हिजो शनिवार थियो, होइन ?

सन्ध्या हो, शनिवार थियो ।

आशा शनिवार बिहान म सध्यै मन्दिर जान्छु । अनि हिजो बिहान हामीहरू साढे पाँच बजेतिर पशुपतिनाथको मन्दिर गयौं । घरमा कोही थिएन ।

सन्ध्या तपाई हरेक शनिवार पशुपतिनाथ जानुहुन्छ ?

आशा होइन । अस्ति शनिवार म बज्र जोगिनीको मन्दिर गएँ । कहिले काही म चाँग नारायण पनि जान्छु ।

सन्ध्या हिजो कोसँग जानुभयो ?

आशा म धेरै जसो एकलै जान्छु तर अस्ति मेरी दिदी बाग्लुङ्बाट आइन् । अब केही दिनसम्म हाम्रो घरमा बस्थिन् । हामी सँग-सँगै मन्दिर गयौं । निकै रमाइलो भयो नि ।

सन्ध्या मन्दिरमा भीड थियो ?

आशा थिएन । शनिवार सात बजेपछि मात्र त्यहाँ भीड हुन्छ । हामीहरू त बिहानै गयौं अनि भीड थिएन ।

सन्ध्या तर तपाईहरू पशुपतिबाट सीधै फर्कनुभएन, होइन ? म तपाईको ढोकामा आधा घण्टासम्म पर्खे तर पनि तपाईहरू आउनुभएन । अखिर म निराश भएँ अनि घर फर्के ।

आशा बीचबाटोमा ठूलो पानी पच्यो । हामीहरूसँग छाता थिएन । हामी केही बेरसम्म एउटा रुख्को ओतमा बस्यौं । तपाई भिजुभयो ? माफ गर्नुहोला कि ?

सन्ध्या होइन, केही छैन । मसँग छाता थियो । यतातिर आकाश अँध्यारो भयो र सिमसिमे पानी मात्रै पच्यो ॥

आशा हवस् त दिदी । आज त भेट भयो नि । बस्नुहोस, चिया लिनुहोस, सबै खबर सुनाउनुहोस ।

हिजो *yesterday*

कतै *anywhere*

घरै *at home*

मकहाँ *my place, my home*

तपाईकहाँ *your place, your home*

कोही *someone*

सम्झनु *to remember*

अस्ति *day before yesterday*

केही *a few, some*

पशुपतिनाथको मन्दिर *Pashupatinath temple*

बज्र जोगिनीको मन्दिर *Bajra Jogini temple*

चाँगु नारायण *Changu Narayan (a temple)*

सँग-सँगै *together, each with the other*

रमाइलो *enjoyable*

सीधै *directly, straight*

आधा *half*

पर्खनु *to wait*

तर पनि *but even so*

आखिर *in the end*

निराश *without hope*

बीचबाटोमा *on the way*

ठूलो पानी *heavy rain*

बेर *time (a quantity of)*

रुख *tree*

ओत *shelter **

भिजु *to get wet*

माफ गर्नु *to forgive*

छाता *umbrella*

आकाश *sky*

सिमसिमे पानी *light rain*

भेट हुनु *to meet up*

खबर *news*

सुनाउनु *to tell, relate*

* Nepali has two words for shelter: ओत means *shelter from the rain*, while छाता means *shelter from the sun*.

Sandhya Where did you go yesterday?

Asha I didn't go anywhere yesterday. I stayed at home.

Sandhya But I came to your place yesterday morning. There was no one in the house.

Asha What time did you come to my place?

Sandhya I came at seven, no, at about half past 7. I was a bit late. Now I've remembered! The day before yesterday Father, Mother and my younger brothers went to Nepalganj for a few days. Yesterday was Saturday, wasn't it?

Sandhya Yes, it was Saturday.

Asha On Saturday morning I always go to the temple. And yesterday morning we went to Pashupatinath temple at about half past 5. There was no one at home.

Sandhya Do you go to Pashupatinath every Saturday?

Asha No. Last Saturday I went to Bajra Jogini temple. Sometimes I go to Changu Narayan temple too.

Sandhya Who did you go with yesterday?

- Asha** I usually go alone but the day before yesterday my elder sister came from Baglung. Now she will stay a few days in our house. We went to the temple together. It was very enjoyable, you know.
- Sandhya** Was there a crowd at the temple?
- Asha** No. There's a crowd there only after 7 o'clock on a Saturday. We went very early, so there wasn't a crowd.
- Sandhya** But you didn't come straight back from Pashupati, did you? I waited at your door for half an hour but even so you did not come. In the end I lost hope and I went back home.
- Asha** On the way back it rained heavily. We didn't have an umbrella. We sat in the shelter of a tree for a while. Did you get wet? Will you forgive me?
- Sandhya** No, it doesn't matter. I had an umbrella. Over here the sky became dark and only light rain fell.
- Asha** All right then sister. Today we have met up anyway. Please sit down, have some tea, tell me all the news.

Grammar

54 The simple past tense

The *simple past tense* refers to actions and events that happened in the past, or describes situations and conditions that were true in the past. It usually corresponds with the English *I went, you came, he said, they were, it was*, etc., but can also sometimes be similar to the English present perfect: *I've gone, the rain has come*.

Past tense verb bases

The past tense bases of all C-verbs and most V-verbs are the same as the present tense bases (that is, they are formed by taking the dictionary form and dropping the ending -नु – see Grammar 33). However, there are four particular V-verbs which form their past tense bases differently. These are:

Verb	Present tense base	Past tense base
धुन् to wash	धु-	धो-
रन् to weep	र-	रो-
जान् to go	जा-	ग-
हुन् to be	हु-	यि- or भ-

These four verbs take the same endings as all other verbs. It should also be noted that the final -a of the present tense base of the V-verb जिर्नु to forget is dropped before the past tense ending is added:

Verb	Present tense base	Past tense base
जिसन् to forget	जिस-	जिस्- birsa-

The bases of VV-verbs in past tenses are shortened forms of the present tense verb bases (see Grammar 33). The second vowel of the present tense base is dropped to form the past tense base:

VV-verb	Present tense base	Past tense base
आउन् to come	आउ-	आ-
पकाउन् to cook	पकाउ-	पका-
पिउन् to drink	पिउ-	पि-

Past tense verb endings

The simple past tense is formed by taking the past tense base of a verb and adding an ending to it. As always, the choice of ending depends upon what or who the subject of the verb is, and the endings must be learned by heart. They are:

	Affirmative	Negative
<i>singular</i>		
म	-ैं	-इन्
हामी, हामीहरू	-यौं	-एनौं
तैं	-इस्	-इनस्
तिमी, तिमीहरू	-यौ	-एनौ
ऊ, यो, त्यो (m.)	-यो	-एन
ऊ, यो, त्यो (f.)	-ई	-इन
उनी, यिनी, तिनी (m.)	-ए	-एनन्
उनी, यिनी, तिनी (f.)	-इन्	-इनन्
यी, ती, उनीहरू etc.	-ए	-एनन्

The boxes that follow contain the simple past tense forms of the VV-verb आउन् to come and the irregular V-verb जान् to go.

आउन् to come

	Affirmative (I came, you came, etc.)	Negative (I did not come, you did not come, etc.)
म	आ + -ैं	= आैं
हामी, हामीहरू	आ + -यौं	= आयौं
तैं	आ + -इस्	= आइस्

तिमी, तिमीहरू	आ + -यौ	= आयौ	आ + -एनौ	= आएनौ
ऊ, यो, त्यो (m.)	आ + -यौ	= आयौ	आ + -एन	= आएन
ऊ, यो, त्यो (f.)	आ + -ई	= आई	आ + -इन	= आइन
उनी, यिनी, तिनी (m.)	आ + -ए	= आए	आ + -एनन्	= आएनन्
उनी, यिनी, तिनी (f.)	आ + -इन्	= आइन्	आ + -इनन्	= आइनन्
यी, ती, उनीहरू etc.	आ + -ए	= आए	आ + -एनन्	= आएनन्

जानु to go

	Affirmative	Negative
(I went, you went, etc.)	(I did not go, you did not go, etc.)	
म	ग + -एँ	= गएँ
हामी, हामीहरू	ग + -यौं	= गयौं
तैं	ग + -इस्	= गइस्
तिमी, तिमीहरू	ग + -यौं	= गयौं
ऊ, यो, त्यो (m.)	ग + -यौं	= गयौं
ऊ, यो, त्यो (f.)	ग + -ई	= गई
उनी, यिनी, तिनी (m.)	ग + -ए	= गए
उनी, यिनी, तिनी (f.)	ग + -इन्	= गइन्
यी, ती, उनीहरू etc.	ग + -ए	= गए

The High forms of the simple past tense consist of the dictionary form of a verb (हुनु, आउनु, जानु etc.), combined with:

- the suffix -भयो in the affirmative
- the suffix -भएन in the negative.

These forms are always the same, regardless of the number and gender of their subject.

High forms**आउनु to come**

Affirmative	Negative
आउनु + -भयो	= आउनुभयो

जानु to go

Affirmative	Negative
जानु + -भयो	= जानुभयो

Note the following examples in which the Nepali simple past tense must be translated with the English present perfect tense:

पानी आयो !

It has begun to rain!

गुरुजी आउनुभयो ?

Has Guruji arrived?

बत्ती गयो !

*Power cut! **

Note: *Power cuts are an unfortunate feature of daily life in Nepal. बत्ती means *lamp* but by extension it is also used to mean *electric light*. When power is restored after a power cut, the cry is बत्ती आयो !

55 The simple past forms of हुनु to be: थियो and भयो

थि-	भ-
Affirmative	Negative
थिएँ	थिइनै
हामी, हामीहरू	थियौं
तैं	थिइस्
तिमी, तिमीहरू	थियौं
ऊ, यो, त्यो (m.)	थियो
ऊ, यो, त्यो (f.)	थिई
उनी, यिनी, तिनी (m.)	थिए
उनी, यिनी, तिनी (f.)	थिइन्
यी, ती, उनीहरू etc.	थिए

High forms

तपाईं, तपाईंहरू etc. हुनुहुन्थ्यो हुनुहुन्नथ्यो हुनुभयो हुनुभएन

The simple past tense of the verb हुनु to be has two forms. The थियो form translates as was or were, and this form of the verb is used to talk about situations and conditions in the past:

हिजो म नेपालमा थिइनै, अमेरिकामा थिएँ। *Yesterday I was not in Nepal, I was in America.*

भात जूठो थिएन, चोखो थियो। *The food was not polluted, it was pure.**

हिजोको मौसम असाध्य नरामो थियो। *Yesterday's weather was very bad.*

धन बहादुरका दुइजना छोरा थिए। *Dhan Bahadur had two sons.*

* The word जूठो is loosely translated as *polluted*. Any food that has come into contact with someone's mouth – either directly, or indirectly via a hand or a utensil – is considered जूठो and therefore may not be eaten by any other person. This everyday concern about cleanliness and hygiene is given a deeper meaning by notions of caste and ritual purity. The observance of this rule is traditionally stricter among higher Hindu castes such as the Bahuns than among, for instance, the various Tibeto-Burman-speaking ethnic groups, and it also varies between families and social classes. While parents and elder siblings may share food with the younger children of a family, as an outsider you should observe these rules unless and until you know for sure that the people with whom you are eating do not observe them so strictly themselves. Food should be touched only with the right hand, because the left hand is used for toilet ablutions.

The भयो form refers to changes, events and transformations in the past and may often be translated as *happened* or *became*:

ऊ लाटो थियो, पछि त पण्डित भयो ।

He was stupid, but later he became a Pandit.

खाना तातो थियो, पछि त चिसो भयो ।

The food was hot, but then it became cold.

ऊ सुखी थियो, पछि त दुःखी भयो ।

He was happy, but later he became sad.

कोठा फोहोर थियो, पछि पनि सफा भएन ।

The room was dirty, and later it didn't become clean either.

ओहो गोविन्दजी, तपाईंलाई के भयो ? मलाई त केही भएन ।

Oho Govindajī, what happened to you? Nothing has happened to me.

The following pairs of statements illustrate the difference in the meaning of the two forms:

मेरी बहिनी बिरामी थिइन् ।
मेरी बहिनी बिरामी भइन् ।

*My sister was ill.
My sister became ill.*

कोठामा गर्मी थियो ।

*It was hot in the room.
It became hot in the room.*

पसलहरू बन्द थिए ।
पसलहरू बन्द भए ।

*The shops were shut.
The shops became shut.*

भयो and भएन are commonly used on their own to tell someone that something has or has not been done or completed, when both speakers know what it is that they are talking about. For instance, A and B, who are both staying in the same hotel, had previously been discussing B's difficulty in getting an air ticket. A sees B coming back to the hotel, and he knows that he has been to the airline office. Instead of asking him *did you succeed in booking your ticket?* all he needs to say is:

A भयो ? *Did it happen?/Any luck?*

to which B will give one of the following replies:

B भयो ! *Yes, it's done!* or B भएन ! *No, no luck!*

56 Location and movement

Nepali has two sets of words that mean *here*, *there*, and *where*. The first, ending in -हाँ, refers mainly to static locations, while the second, ending in -ता, is most commonly used with verbs of motion:

यहाँ	here, in this place	यता	over here, in this direction, hither
त्यहाँ	there, in that place	उता	over there, in that direction, thither
कहाँ	where, in which place	कता	in which direction? whither?
कहीं	somewhere, in any place	कतै	to somewhere, in any direction

57 Someone and something: the uses of केही and कोही

As an adjective, केही means *some* or *a few*:

केही दिन	<i>a few days</i>	केही पैसा	<i>some money</i>
केही मान्छेहरू	<i>some people</i>	केही न केही	<i>something or other</i>

As an adjective, कोही also means *some*, but can only be used with human nouns, and usually in the singular:

कोही मान्छे	<i>some man (whom I do not know)</i>
कोही न कोही	<i>someone or other</i>

Much more commonly, these two words are used as third-person pronouns, and they can be understood to have the following meanings, depending on the kind of sentence they occur in:

	Affirmative statement	Negative statement	Question
केही	<i>something</i>	<i>nothing</i>	<i>anything</i>
कोही	<i>someone</i>	<i>no-one</i>	<i>anyone</i>

घरमा कोही छ ? घरमा कोही छैन । उनीहरू बगैँचामा छन् ।	<i>Is there anyone in the house? There is no-one in the house. They are in the garden.</i>
--	--

तिम्रो हातमा के छ ? मेरो हातमा केही त छैन आमा ।	<i>What do you have in your hand? I don't have anything in my hand, mother.</i>
---	---

In negative sentences पनि even, also can be added to both केही and कोही to heighten the negativity of the sentence: *nothing at all, nobody whatsoever*:

मेरो हातमा केही पनि छैन । घरमा कोही पनि छैन ।	<i>I don't have anything at all in my hand. There is no-one at all in the house.</i>
--	--

EXERCISE 28 Translate into Nepali:

- 1 Please open the window, it has become very hot in this room.
- 2 Yesterday morning the children were all here. But today no-one came to school at all.
- 3 Last Wednesday it rained heavily. I didn't have an umbrella, and I got soaked.
- 4 Grandfather had two sons. One was called Sanju and one was called Niroj. Sanju became very rich but Niroj was very poor.
- 5 The people of that country were very poor and there was nothing at all in their houses.
- 6 Yesterday many people went to Paśupatināth temple, because yesterday was a full moon day (*pūrṇimā*).

16 A visit from Shankarprasad

Shankarprasad Acharya is a priest and teacher of high social status. Motilal phoned Shankarprasad Acharya a little earlier, to invite him to his house. He is anxious to cultivate good relations with such a man. Shankarprasad Acharya has just arrived, but the domestic arrangements are not running smoothly.

मोतीलाल आचार्यजी, नमस्कार।

आरामै हुनुहुन्छ ?

शंकरप्रसाद आराम ! तपाईं नि ?

मोतीलाल मलाई राप्नो छ ।

बस्नुहोस्, के लिनुहुन्छ
तपाईं ?

शंकरप्रसाद तपाईं जे लिनुहुन्छ म
त्यही नै लिन्छु नि ।

मोतीलाल हवस् त । एके छिन । म

श्रीमतीलाई खबर गर्नु ।

आज उनले के के

पकाइन् मलाई थाहा

भएन । म सोधुँ, है ? ...

ए, अंजु, अंजु, तिमी
कता गयौ हैं ? खाना

तयार भएन ?

अंजु हजुर ? म भरखरै

बजारबाट आईं । के गर्नु



र, काम धेरै छ । म एकलै छु । म पहिला चिया तयार गर्नु नि । तपाईंहरू बस्नुहोला ।

मोतीलाल ओहो कस्तो ढिलो भयो आज । मैले वहाँलाई घरमा बोलाएँ । वहाँ टाढाबाट आउनुभयो, तर तिमीले खाना पकाएनौ ।

अंजु सुन्नुहोस् । मलाई गाली नगर्नुहोस् । घरमा अरू पनि धेरै काम थियो ।

मोतीलाल ठीक छ, ठीक छ, अब चाँडै गर । ... आचार्यजी, माफ गर्नुहोला । पहिला चिया लिनुहुन्छ कि ?

शंकरप्रसाद हुन्छ, हुन्छ । केही छैन ।

मोतीलाल ए ल चिया पनि आइपग्यो । बिस्कुट पनि लिनुहुन्छ कि ?

शंकरप्रसाद हुन्छ । एउटा दिनुहोस् न ।

Acharya a respectful title for
a religious teacher or a learned man

आरामै *in good health* (polite)

जे *that which*

त्यही *that same* (emphasized form of त्यो *that*)

एके *just one*

खबर गर्नु *to inform*

सोधनु *to ask*

तयार *ready*

भरखरै *recently, just now*

बोलाउनु *to call, invite*

गाली गर्नु *to tell off, abuse*

अरू *other, additional*

चाँडै गर्नु *to do immediately*

माफ गर्नु *to forgive*

पहिला *firstly*

आइपुग्नु *to arrive*

बिस्कुट *biscuit*

Motilal

Acharyaji, greetings. Are you well?

Shankarprasad I am well. And you?

Motilal I am well. Please sit down, what would you like?*¹

Shankarprasad I will have whatever you are going to have.

Motilal That's fine then. Just one moment. I will tell my wife. I don't know what*² she has cooked today. I'll ask her, all right? ... Oh, Anju, Anju, where have you gone, huh?*³ Isn't the food ready?

Anju What? I have only just come from the market. What to do, indeed, there's lots of work. I am all alone. I'll prepare tea first, for sure. You people please sit down.

Motilal Oho, how late things are today! I invited him to our home. He came from far away, but you didn't cook any food.

Anju Listen. Don't tell me off. There was a lot of other work in the house.

Motilal OK, OK, now do it immediately ... Acharyaji, please forgive (me). Will you first take tea?

Shankarprasad Yes, yes. It doesn't matter.

Motilal There now, the tea has arrived too. Would you like a biscuit as well?

Shankarprasad Yes. Please give me one, would you?

*¹ के लिनुहन्छ ?what will you take? is a more polite way of asking someone what they would like to eat or drink than के खानुहन्छ what will you eat?

*² के is repeated because Motilal expects his wife to have cooked a number of different things.

*³ Motilal and his wife Anju are a traditional couple in that their use of pronouns is asymmetrical: he addresses her as तिमी, while she calls him तपाईँ. Less traditional couples nowadays address one another as तिमी.

Grammar

58 Transitive and intransitive verbs

All Nepali verbs are either transitive or intransitive. When using the simple past tense of any verb it is important to know which category the verb belongs to.

A transitive verb is a verb that must have an object. For instance, we cannot see without seeing *something*, and that something is the object of our seeing: it receives the action of our seeing. We cannot eat, or do, or make, or look, without something being eaten, done, made or looked at: therefore, all of these verbs, plus many others, are said to be 'transitive' because they act upon something, which is their object.

An intransitive verb is a verb that cannot have an object. For instance, all verbs of motion are intransitive: we may go to a place, or come from a place, but these places are not receivers of the action of motion, they are simply destinations or sources.

59 Transitive verbs and the suffix -ले

The subject of a transitive verb in the simple past tense must take the agentive (or 'subject-marking') suffix -ले. Linguistically, -ले is a relic of an old passive construction, and it has the original meaning of *by*. Because -ले is a postposition, the subject word must change to the

oblique case when -ले is added to it. म and तै take special forms when -ले is added to them:

म	becomes	मै	producing	मैले
तै	becomes	तै	producing	तैले

All of the other pronouns change in exactly the same way as they do with other postpositions:

कौ	becomes	उस	producing	उसले (often pronounced ulle)
यो	becomes	यस	producing	यसले (often pronounced elle)
त्यो	becomes	त्यस	producing	त्यसले (often pronounced telle)
को	becomes	कस	producing	कसले (often pronounced kalle)
उनी	becomes	उन	producing	उनले
यिनी	becomes	यिन	producing	यिनले
तिनी	becomes	तिन	producing	तिनले
मैले	काम गरे।			

हामीले फिलिम हेच्यौं।

उसले मलाई नमस्ते गरेन।

उनीहरूले एउटा चिठी पनि लेखेन्।

I worked.

We watched a film.

He did not greet me.

They did not write even one letter.

Did you give her a present?

Some commonly used verbs are a combination of a noun with either the verb गर्नु to do or the verb हुनु to be. Such a verb is transitive with गर्नु but intransitive with हुनु:

उनीहरूले सिनेमा-घर बन्द गरे।

सिनेमा-घर बन्द भयो।

हामीहरूले काम शुरू गच्यौं।

काम शुरू भयो।

सरकारले हडताल खतम गच्यो।

हडताल खतम भयो।

They shut the cinema.

The cinema closed.

We started work.

The work began.

The government stopped the strike.

The strike ended.

EXERCISE 29 Put the following sentences into the simple past tense, beginning each new sentence with the word हिजो yesterday and removing the word आज today :

१ आज तपाईँ चिया खानुहन्छ ?

२ आज म एउटा किताब किन्नु।

३ आज हामीहरू मासु खाँदैनौं।

४ आज उनीहरू भात खाँदैनन्। उनीहरूको घरमा चामल छैन।

५ आज तिमी रेडियो किन सुन्दैनौं? आज अम्बर गुरुङ गीत गाउनुहन्छ।

६ आज आमा उठनुहन्छ। वहाँ बिरामी हुनुहन्छ।

60 Further uses of -ले

a With the subject of a transitive verb in tenses other than the past

-ले must always be affixed to the subject of a transitive verb in the simple past tense, but it can also be used to emphasize the subject of a transitive verb in the habitual present tense in the following circumstances:

- if the sentence says that it is part of the natural order of things for the subject to perform the verb, and therefore states that this is a role that is specific to the subject:

कुखुराले फूल पार्छ ।
बाघले बाखा खान्छ ।
धामले न्यानो दिन्छ ।
पव्वा बाहुनले रक्सी खाँदैन ।

*A chicken lays eggs.
A tiger eats goats.
Sunshine gives warmth.
A proper Brahmin does not drink alcohol.*

- if the sentence is a question asking who or what is the subject of a transitive verb:

कसले त्यो कुरा भन्छ ?
आज कसले चिया बनाउँछ ?

*Who says that?
Who will make the tea today?*

- if the sentence is a response to a question such as those above, or focuses in any way upon the subject of the verb:

आमाले भन्नुहुन्छ नि ।
आज भाइले चिया बनाउँछ ।

*Mother says so, you know!
Today younger brother will make the tea.*

b To denote the use of faculties or instruments

हामी कानले सुन्छौं ।
हामी दाँतले टोक्छौं ।
हामी आँखाले हेहाँ ।
हामी मुखले बोल्छौं ।
हामी नाकले सुँच्छौं ।
नेपालीहरू दाहिने हातले भात खान्छन् ।

*We hear with (our) ears.
We bite with (our) teeth.
We look with (our) eyes.
We speak with (our) mouths.
We smell with (our) noses.
Nepalis eat rice with (the) right hand.
Nepalis do not eat rice with (the) left hand.*

c With nouns to mark a causal function

यस कारणले
त्यस कारणले
के कारणले ?

*because of this
because of that
because of what?*

The phrases त्यस कारणले and यस कारणले mean due to that cause and due to this cause respectively, and they are commonly used to mean so or thus:

ऊँकलिलो उमेरको केटा हो । यस कारणले
उसलाई चुरोट नदिनुहोला ।

पोहोर साल कम पानी पर्यो । त्यस कारणले
बजारमा चामल साहै महंगो भयो ।

*He is a boy of a tender age.
So please do not give him a cigarette.*

*Last year little rain fell.
Therefore rice became very expensive in the market.*

The abbreviated forms of this phrase, त्यस कारण and त्यसैले, are very commonly used.

Other nouns can take -ले when they are the cause of an event or a condition, regardless of whether the main verb of the sentence is transitive or not:

अनिकालको बेलामा धेरै मानिसहरू भोकले
मर्छ्न ।
मेरो लुगा पानीले भिज्यो ।

*In time of famine, many people die of hunger.
My clothes were made wet by rain.*

EXERCISE 30 फेदर बुझनुहोस्

अस्ति शनिवार थियो । नेपालमा शनिवार बिदा हुन्छ र अस्ति सबै पसल र अफिसहरू बन्द थिए । त्यो दिन ठलो पानी पनि पर्यो । रामसँग छाता थिएन, ऊ बाहिर गएन । उसले एउटा किताब पढ्दयो । हिजो आइतवार थियो । नेपालमा आइतवार बिदाको दिन हुँदैन । हिजो पानी परेन र राम अफिस गयो । रामको बुवा पनि अफिस जानभयो । रामकी आमा बिहानै मन्दिर जानुभयो । मन्दिरमा वाहालै पूजा गर्नुभयो र आठ बजेतिर घर फर्क्कनुभयो । राम र रामकी बहिनी माया साढे छ बजे उठे । उनीहरूले चिया र रोटी खाए । “ अब म अफिस जान्छु र बाटोमा म एउटा छाता किन्नु ” रामले भन्यो ।

प्रश्नहरू

- १ अस्ति के वार थियो ?
- २ अस्तिको मौसम कस्तो थियो ?
- ३ अस्ति रामले के गर्यो ?
- ४ हिजो के वार थियो ?
- ५ हिजो राम कता गयो ?
- ६ हिजो रामकी आमा कहाँ जानुभयो ?
- ७ राम र माया कति बजेसम्म सुते ?

61 Parts of the body

HEAD

टाउको
मुख, अनुहार

head
face

ARMS

पाखुरा	upper arm
हात	hand/ forearm
आँला	finger
कुहिनो	elbow
नग	fingernail
बूढी आँला	thumb

आँखा

नाक

मुख

कान

कपाल

दाँत

जिहो

घाँटी

चिउँडो

दाढी

BODY

शरीर

पिठ्ठू

पेट

छाती

काँध

कम्मर

मुट्ठ

फाँक्सो

eye

nose

mouth

ear

hair

tooth

tongue

neck/throat

chin

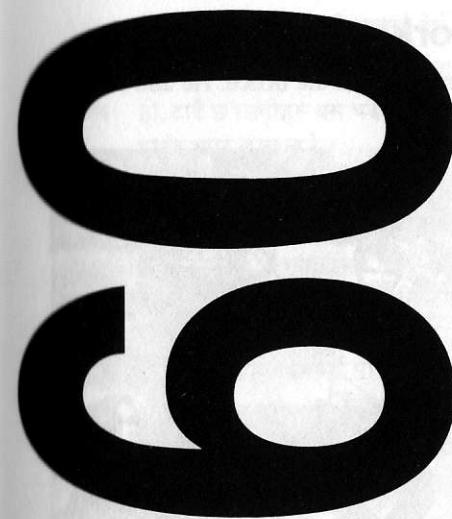
beard

LEGS

खुटा	leg
खुटा	foot
घुडा	knee
कुक्कचा	heel
आँला	toe

OTHER

रगत	blood
छाला	skin
हाड	bone



म भात खाएर जान्छु

I'll go when
've eaten

In this unit you will learn

- how to use two verbs in one sentence
- how to report information from other sources
- how to use the continuous tenses of verbs
- how to discuss people's ages

► 17 A day off work

Rajiv has just completed his first week at the office. He and Keshav discuss plans for their day off.



राजीव भोलि हाम्रो छुट्टी होइन र ?

केशव हो । भोलि त शनिवारै हो नि ! शनिवार हरेक अफिसको लागि छुट्टीको दिन हुन्छ । तपाईं छुट्टी लिनुहुन्न कि कसो ?

राजीव लिन्छु नि ! तपाईं धेरै जसो छुट्टीको दिन कसरी बिताउनुहुन्छ ? दिनभरि सुल्नुहुन्छ ?

केशव दिनभरि सुत्दिन । जिन्दगी त्यति लामो हुँदैन ! म छुट्टीका दिनहरू धेरै जसो केही-न-केही गरर अथवा कता-न-कता गएर बिताउँछु । कहिले काहीं म अफिसका केही साथीहरूसँग भेटेर बाहिर जान्छु । आज बिहान मैले दौलतजीसँग कुरा गरें । भोलि पनि यस्तै कार्यक्रम छ रे ।

राजीव भोलिको कार्यक्रम कहाँ छ नि ?

केशव उनीहरू गोदावरी जान्छन् रे ।

राजीव तपाईं पनि जानुहुन्छ कि ?

केशव म कोशिश गर्छ । भोलि बिहान मेरी श्रीमती बजार जान्छन् रे । त्यसैले भोलि

बिहान म घरै बसेर नानीहरूलाई हेर्नु ।

राजीव तपाईंका साथीहरू हिँडेर जान्छन् ? अलि टाढा छ, होइन ?

केशव हो, टाढै छ । उनीहरू बस चेदर जान्छन् रे । गोदावरीका बसहरू घण्टा-घण्टामा पाठन भएर जान्छन् रे ।

राजीव गोदावरी पुगेर उनीहरू के गर्छन् ?

केशव उनीहरू यहाँबाट केही खाने कुरा लिएर जान्छन् रे । केही हप्ता अघि हामीहरू पिकनिक लिएर सुन्दरीजल पनि गयाँ । सुन्दरीजल पुगेर हामीहरूले खालाको बगरमा बसेर खाना खायाँ अनि रमाइलो गन्याँ । कोही साथीहरूले रुखको छायाँमा बसेर ताश खेले अथवा गफ गरे । कोही साथीहरू भुइमा पल्टेर निदाए । त्यस्तै हुन्छ । भोलि तपाईं पनि गोदावरी जानुहुन्छ कि ?

राजीव भोलि बिहान ससुरालीमा निम्तो छ । त्यस कारणले अप्द्यारो छ । उनीहरू कति बजेतिर हिँड्छन् ?

केशव त्यो त अहिलेसम्म पक्का भएन । बेलुकातिर म दौलतजीलाई फोन गरेर पता लगाउँछु ।

राजीव थाहा पाएर मलाई पनि फोन गर्नुहोस्, है त । भरे बेलुका म घरै हुन्छु ।

केशव हवस् । भरे बेलुका म तपाईंलाई फोन गर्छु । अब त अबेर भयो । आज छुट्टीको दिन होइन, हाकिम रिसाएर हामीलाई गाली गर्नुहुन्छ ।

फुटी *day off, holiday*

कसो ? *how? in what manner?*

बिताउनु *to spend time*

दिनभरि *all day*

लामो *long*

केही-न-केही *something or other*

अथवा *or*

कता-न-कता *somewhere or other*

भेट्नु *to meet*

कुरा गर्नु *to talk, converse*

कार्यक्रम *programme*

ऐ a word marking information gathered elsewhere

कोशिश गर्नु *to try*

त्यसैले *therefore*

नानी *small child*

हिँडेर *on foot*

बस चढ्नु *to board a bus*

पाठन the second largest city of the Kathmandu valley

पिकनिक *picnic*

बोला *river*

बगर *bank of a river*

रमाइलो गर्नु *to enjoy oneself*

छायाँ *shade*

ताश *cards*

बेलु *to play*

गफ गर्नु *to chat*

भुइ *ground*

पल्ट्नु *to lie down*

निदाउनु *to fall sleep*

ससुराली *the home of a man's parents-in-law*

निम्तो *invitation*

अप्द्यारो *difficult, awkward*

फोन गर्नु *to phone*

पक्का *decided*

पता लगाउनु *to find out*

थाहा पाउनु *to find out*

है त *OK then?*

भएर via
पुन्ह to reach, arrive
खाने कुरा things to eat; food
अघि ago

भरे बेलुका *this evening*
हाकिम *boss*
रिसाउन् *to become angry*

Rajiv Tomorrow's our day off, isn't it?

Keshav Yes. Tomorrow *is* Saturday, you know! Saturday is a day off for every office. Won't you take the day off, or what?

Rajiv I certainly will, you know! How do you usually spend a day off? Do you sleep all day?

Keshav I do not sleep all day. Life isn't that long! I usually spend my days off doing something or other or going somewhere or other. Sometimes I meet up with some office friends and go out. This morning I talked to Daulatji. He says there is just such a programme tomorrow too.

Rajiv Where is tomorrow's programme then?

Keshav He says they will go to Godavari.*¹

Rajiv Will you go too?

Keshav I shall try. My wife says she will go to the market tomorrow morning. So tomorrow morning I will stay at home and look after the children.

Rajiv Will your friends go on foot? It's quite far, isn't it?

Keshav Yes, it is rather far. They say they will go by bus. Apparently buses for Godavari go every hour, via Patan.

Rajiv What will they do when they have reached Godavari?

Keshav They say they will take some food from here. A few weeks ago we took a picnic to Sundarjal too.*² When we reached Sundarjal we sat on the riverbank and ate and enjoyed ourselves. Some friends sat in the shade of a tree and played cards or chatted. Some friends lay down on the ground and went to sleep. That's how it is. Will you go to Godavari tomorrow too?

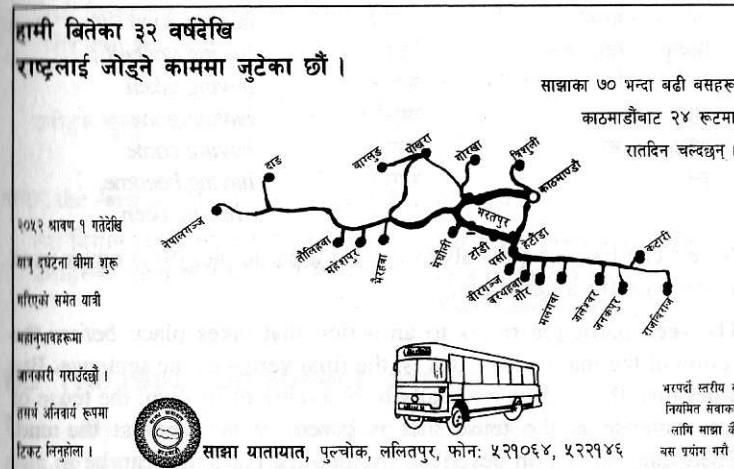
Rajiv Tomorrow morning we are invited to my in-laws' house. So it's difficult. At about what time will they leave?

Keshav That has not been decided yet. This evening I'll phone Daulatji and find out.

Rajiv When you find out please phone me too, OK? I'll be at home this evening.

Keshav Sure. I'll phone you this evening. But now it's late. Today isn't a day off, the boss will get angry and tell us off.

Notes *¹ A popular picnicking spot in the south of the Kathmandu Valley where there are botanical gardens.
**¹ A beauty spot to the northeast of Kathmandu.



Sājhā bus network map, Nepal

Grammar

62 Two verbs with the same subject: the -एर participle

In English, if a sentence or a part of a sentence (a clause) contains two verbs performed by the same person, both of the verbs take the same tense and the word 'and' is used to link them, e.g. *I came and (I) sat down, I ate the rice and went out*. In Nepali, the first of the two verbs almost always takes a special form (called the 'conjunctive participle'), and the literal translation of the same sentences in Nepali becomes *having come in I sat down and having eaten the rice I went out*.

A participle is a form of a verb that may be used adjectivally (to describe nouns) or as one part of a verb phrase in certain tenses. Nepali has a variety of different participles, each with a different ending and its own technical name. In this book, each participle will be referred to by the ending that distinguishes it from all the others.

The conjunctive participle of a Nepali verb is most commonly formed by taking its past tense base and adding the ending -एर -era to it. Therefore, we will call it the '-era participle':

Verb	Past tense base	-era participle
गर्नु	गर-	गरेर <i>having done</i>
हिँड्नु	हिँड-	हिँडेर <i>having walked</i>
लिनु	लि-	लिएर <i>having taken</i>
जानु	ग-	गएर <i>having gone</i>
आउनु	आ-	आएर <i>having come</i>
हुनु	भ-	भएर <i>having become*</i> having been*

Note *The base of हुनु is always भ- for a participle. थि- is never used as the base for a participle.

The -era participle refers to an action that takes place *before* the action of the main verb – that is, the final verb – of the sentence. But other than that it does not really have a tense of its own: the tense of the sentence is the tense that is given by the verb at the end. Therefore, the action described by the -era participle can be in any tense: past, present or future:

Nepali

म आएर बसें।
म आएर बस्छु।
म भोलि आएर बस्छु।

म भात खाएर बाहिर गएँ।

म भात खाएर बाहिर जान्छु।

भोलि म भात खाएर बाहिर जान्छु।

English

I came and sat down.
I come and sit down.
I shall come and sit down tomorrow.

I ate rice and went out.
I eat rice and go out.
Tomorrow I shall eat rice and go out.

In the English sentences, both verbs are in the same tense; in the Nepali versions only the main final verb has a tense. The subject of the Nepali sentence is usually stated at the very beginning of the sentence, as in these examples, but sometimes it is not mentioned until after the -era participle:

भात खाएर म बाहिर जान्छु।

Having eaten rice I go out.

The -era participle is formed in exactly the same way, no matter what or who the subject of the sentence is: the level of politeness is indicated by the main verb of the sentence. If the main verb is transitive and in a past tense, the subject must take -ले.

उसने झ्यालनेर बसेर एउटा केरा खायो। *He sat near the window and ate a banana.*

म उसको लुगा धोएर तपाईंलाई दिन्छु। *I shall wash his clothes and give them to you.*

हिँजो किशनजीले हाम्रो पसलमा आएर एक जोर जुता किन्नुभयो। *Yesterday Kishanji came into our shop and bought a pair of shoes.*

उनीहरू खुम्बु गएर सगरमाथा चढे। *They went to Khumbu and climbed Mount Everest.*

भएर, the -era participle of हुनु *to be*, is also used to mean via:

त्यो विमान दिल्ली भएर जान्छ। *That flight goes via Delhi.*
उनीहरूको बस पोखरा भएर काठमाडौं गयो। *Their bus went to Kathmandu via Pokhara.*

63 The reported speech-marker रे

रे can only be used as an appendage to a sentence, and never on its own. When it is added to the end of a statement, the word रे indicates that the person speaking has been told what s/he has just said by someone else. It is usually possible to ascertain who or what the source of the information is, but sometimes it is left quite vague, just as in English one reports a rumour by beginning 'I hear that...' or 'they say that...'

If someone says:

तपाईंको छोरालाई भोक लाग्यो रे।

Your son is hungry

(+ reported speech-marker)

the presence of तपाईंको छोरा *your son* in the sentence means that the person speaking has probably been told by your son that he is hungry, in which case the sentence could be translated *your son says he's hungry*. However, it could also mean that someone else has informed the speaker of this fact: one can only be sure if one knows the context in which the statement is made.

Similarly, a sentence such as:

आज अफिस जाँदैन रे।

(He) won't go to the office

today (+ reported

speech-marker)

could mean *he says he won't go to the office today* or *she says he won't go to the office today* or *they say he won't go to the office*

today. Without knowing the context in which the statement is made you really cannot choose between these translations.

This kind of confusion should not occur during a conversation, because the meaning is always clear in its context. Sometimes, however, a speaker will add *रे* to the end of a statement in order to disown responsibility for its truth or falsity. The following statements suggest that the speaker has heard the news s/he reports on the radio, or has read them in a newspaper:

आज पानी पर्दैन रे।

भारतको राष्ट्रपति आज नेपाल आउँछ रे।

They say it will not rain today.

The Indian president comes to Nepal today, I hear.

If someone said something but you did not hear what they said, you might wish to ask someone else what was said. A quick way of doing this is simply to say:

के रे?

What was said?

EXERCISE 31 Convert the following pairs of sentences into one sentence by changing the first verb into the -era participle.

Example

म घर जान्छु। त्यसपछि म खाना खान्छु। = म घर गएर खाना खान्छु।

I shall go home. After that I shall eat. I shall go home and eat.

१ म नेपाल जान्छु। त्यसपछि म तपाईंलाई चिठी लेख्नु।

२ म विचार गर्नु। म तपाईंलाई भन्नु।

३ उनीहरू किताब किन्छन्। त्यसपछि तपाईंकहाँ आउँछन्।

४ यो केटी स्कूल जान्छे। त्यहाँ अंग्रेजी सिक्छे।

५ म अफिस जान्छु। म तपाईंलाई फोन गर्नु।

६ वहाँ झापा जानुभयो। वहाँ मेरो दाइको घरमा बस्नुभयो।

EXERCISE 32 Construct sentences that tell someone to do two things, one after the other, along the following lines:

तपाईं / भात खानु / सुन्नु
you / eat rice / sleep

= तपाईं भात खाएर सुन्नुहोस्।
You please eat the rice and go to sleep.

- १ तिमी / घर जानु / काम गर्नु
- २ तपाईं / रेडियो सुन्नु / घर जानु
- ३ तिमी / चुरोट लिनु / आउनु
- ४ तपाईं / यो किताब पढ्नु / मलाई दिनु
- ५ तिमी / लण्डन पुग्नु / मकहाँ आउनु
- ६ तपाईं / झापा जानु / मेरो दाइको घरमा बस्नु

► 18 A chance encounter in Darjeeling

Subir is a resident of Darjeeling, and Ashesh lives in Kathmandu. Some months ago the two men met while Subir was visiting Kathmandu. Now Subir is surprised to meet Ashesh unexpectedly in Darjeeling.

सुबीर अहो! तपाईं यहाँ के गर्दै हुनुहुन्छ ? तपाईंलाई देखेर म छक्क परें नि ! तपाईंहरू दार्जिलिङ्गमा बसाई सर्नुभयो कि क्या हो ?

अशेष होइन, म एक हप्तादेखि यहाँको बन संरक्षण विभागमा काम गर्दै छु। पोहोर साल पनि म नेपालमा यस्तै काम गर्दै थिएँ नि।

सुबीर अनि कति बस्नुहुन्छ दार्जिलिङ्गमा ? परिवार पनि सँगै छन् ?

अशेष श्रीमती र छोरीहरू मसँग छन् तर छोराहरूलाई छाडेर आयौं यसपालि। कान्छो छोराको उमेर अहिले तेहै वर्षे भयो, जेठो छोरा चाहिं सोहू वर्ष लाग्यो। स्कूल नगई उनीहरूको प्रगति हुँदैन। त्यस कारणले उनीहरू उतै पढ्दै छन्।

सुबीर हो, तपाईंका तीनजना छोरीहरू छन्, अब याद आयो। कान्छो छोरीको नामचाहां लक्ष्मी अनि जेठो छोरीकोचाहां सरस्वती, होइन ? तर माहिली छोरीको नाम के हो? मैले बिर्सै।

अशेष माहिली छोरीको नाम राधिका हो। अहिले लक्ष्मी र राधिका एभेरेष्ट होटेलमा पौडी खेल्दै छन्। सरस्वती र मेरी श्रीमती बजारमा किनमेल गर्दै छन्। स्कूलहरू भोलिदेखि खुल्छन् नि, आज छुट्टीको अन्तिम दिन हो।

सुबीर उनीहरू भोलीदेखि कुनचाहिं स्कूल जान्छन् ? लोरेटो कलेज ?

अशेष हो, लोरेटो कलेज जान्छन्। स्कूल असाध्य रास्तो छ रे। त्यो कुरा थाहा पाएर उनीहरूलाई त्यही स्कूलमा राख्याँ हामीहरूले। उनीहरू दुई महिनासम्म त्यहाँ पढ्छन्। दुई महिनापछि हामी काठमाडौं फर्क्न्छौं।

सुबीर ठीक गर्नुभयो तपाईंले। अब तपाईं एभेरेष्ट होटेलसम्म हिडेरै जानुहुन्छ ? निकै माथि छ नि, उकालो पनि छ।

अशेष म बिर्सैर घरबाट पैसा नलिईकन निस्कें। त्यस कारणले हिडेर जाँदै छु। तपाईं कता जाँदै हुनुहुन्छ ?

सुबीर मेरो अफिसको काम पाँच बजे सिद्धियो, अनि म ऊ त्यो चियापसलमा बसेर साथीहरूसँग गफ गर्दै थिएँ। अलिपछि घर जान्छु। मेरो घर पनि उतै छ नि। तर यो बाटोचाहिं अलि धुमाउरो छ। म तपाईंसँग अलि माथिसम्म गएर तपाईंलाई अर्को बाटो देखाउँछु, हुन्न ? त्यो बाटो नधुमीकन सीधै होटेलमा पुग्छ।

अशेष बिस्तारै चिया खाएर आउनुहोस् न त। केही हतार छैन।

सुबीर भैगो, चिया चिसो भयो। चिया नखाईकन आउँछु। अबेर भयो, श्रीमती रिसाउँछिन्। ल, साहूजी, म गएँ, नमस्कार।

चम्क पर्नु <i>to be surprised</i>	खुल्नु <i>to open</i>
देख्नु <i>to see</i>	अन्तिम <i>last, final</i>
बसाई सर्नु <i>to move house</i>	कृनचाहि <i>which?</i>
क्या <i>what?</i>	असाध्य <i>extremely</i>
वन <i>forest</i>	राख्नु <i>to put, place</i>
संरक्षण <i>conservation</i>	माथि <i>up, above</i>
विभाग <i>department</i>	उकालो <i>steep, uphill</i>
छाइनु <i>to leave, quit</i>	निस्कनु <i>to come out</i>
यसपाल <i>this time</i>	सिँडिनु <i>to end</i>
कान्छो <i>youngest</i>	ऊत्यो <i>that one, over there</i>
जेठो <i>eldest</i>	-चाहि <i>as for</i>
लाग्नु <i>to begin to be, tend towards</i>	घुमाउरो <i>indirect</i>
प्रगति <i>progress</i>	देखाउनु <i>to show</i>
जतै <i>there</i> (emphasized form of जता)	घम्नु <i>to circle, wander</i>
पढ्नु <i>to study</i>	सीधे <i>directly</i>
माद <i>memory</i>	बिस्तारै <i>slowly, gently</i>
माहिलो <i>second eldest</i>	भैगो <i>it's over</i>
बिर्सनु <i>to forget</i>	चिसो <i>cold</i>
पौडी खेल्नु <i>to swim</i>	अबेर <i>lateness</i>
किनमेल <i>shopping</i>	साहूजी <i>shopkeeper</i>

Subir Oho! What are you doing here? I was surprised to see you, you know! Have you moved to Darjeeling or what?

Ashesh No, I've been working in the Forest Conservation Department since one week ago. Last year too I was doing the same kind of work in Nepal, you know.

Subir And how long will you stay in Darjeeling? Are the family with you too?

Ashesh My wife and daughters are with me but this time we came without our sons. The younger son is 13 years old now, the elder is just 14. If they don't go to school they won't make progress. So they are studying there.

Subir Yes, you have three daughters, now I remember. The youngest is called Lakshmi and the eldest Sarasvati, is that not right? But what is the middle daughter's name? I have forgotten.

Ashesh The middle daughter's name is Radhika. Now Lakshmi and Radhika are swimming at the Everest Hotel. Sarasvati and my wife are shopping in the market. The schools open from tomorrow, you know, today is the last day of the holiday.

Subir Which school will they go to from tomorrow? Loretto College?

Ashesh Yes, they will go to Loretto College. I hear the school is extremely good. When we got to know that we put them in that school. They will study there for two months. After two months we will return to Kathmandu.

Subir You did the right thing. Are you going to walk to the Everest Hotel now? It's a long way up, you know, and it's steep too.

Ashesh I forgot and I came out of the house without any money. That's why I'm walking. Where are you going?

Subir My office work finished at 5 o'clock, and I was sitting in that teashop over there, chatting with my friends. I'll go home in a little while. My house is in the same direction, you know. But this path is rather indirect. I'll come a little way up with you and show you another path, no? That path goes straight to the hotel without any diversions.

Ashesh But please drink your tea slowly and then come, won't you? There's no hurry.

Subir Forget it,* the tea's gone cold. I'll come without drinking the tea. It's 6 o'clock now, it's late. My wife will be cross. Here, shopkeeper, I'm off, goodbye.

Note * भैगो is a colloquial expression meaning *that's over and done with*, or *that's not something that need detain us further*.

Grammar

64 The continuous tenses in -दै छ

The *continuous present tense* refers to actions that are occurring even as the verb is being stated, and is the exact equivalent of English verb phrases such as *I am going, they are watching, we are eating*. Just as in English, the tense can also be used to talk about the future, so long as something else in the sentence makes this clear: *I am going tomorrow, we are eating out next Sunday*. This tense of a verb consists of a word that is the Nepali equivalent of *going / watching / eating*, followed by the appropriate form of वा *is* or *are*. To form the first word, the ending **-दै** is added to the present tense base of the verb.

If the base ends in a vowel, this vowel must be nasalized. The ending is invariable: that is, it is always the same no matter what or who the subject of the verb may be. वा is the verb that must change according to number, gender and level of politeness.

गर्नु garnu to do

म	गर् + -दै छु	= गर्दै छु	I am doing
हामी, हामीहरू	गर् + -दै छाँ	= गर्दै छाँ	we are doing
ताँ	गर् + -दै छस्	= गर्दै छस्	you are doing
तिमी, तिमीहरू	गर् + -दै छौ	= गर्दै छौ	you are doing
ऊ, यो, त्यो (m.)	गर् + -दै छ	= गर्दै छ	he is doing
ऊ, यो, त्यो (f.)	गर् + -दै छे	= गर्दै छे	she is doing
उनी, यिनी, तिनी (m.)	गर् + -दै छन्	= गर्दै छन्	he is doing
उनी, यिनी, तिनी (f.)	गर् + -दै छिन्	= गर्दै छिन्	she is doing
यी, ती, उनीहरू etc.	गर् + -दै छन्	= गर्दै छन्	they are doing

जानु jānu to go

म	जा + -दै छु	= जाँदै छु	I am going
हामी, हामीहरू	जा + -दै छाँ	= जाँदै छाँ	we are going
ताँ	जा + -दै छस्	= जाँदै छस्	you are going
तिमी, तिमीहरू	जा + -दै छौ	= जाँदै छौ	you are going
ऊ, यो, त्यो (m.)	जा + -दै छ	= जाँदै छ	he is going
ऊ, यो, त्यो (f.)	जा + -दै छे	= जाँदै छे	she is going
उनी, यिनी, तिनी (m.)	जा + -दै छन्	= जाँदै छन्	he is going
उनी, यिनी, तिनी (f.)	जा + -दै छिन्	= जाँदै छिन्	she is going
यी, ती, उनीहरू etc.	जा + -दै छन्	= जाँदै छन्	they are going

The *continuous past* tense is used to describe what was actually going on at a particular time, and is the exact equivalent of English verb phrases such as *I was going*, *they were watching*, *we were eating*. It is formed by adding the invariable ending *-दै* to the present tense base of a verb to create the Nepali for *going* / *watching* / *eating*, just as in the continuous present tense. Instead of ending with *छ*, however, the verb phrase must end with the *थि-* form of the past tense of *हुन्*, meaning *was* or *were*. With High pronouns, these tenses end with *हुनुहुन्छ* in the present and *हुनुहुन्थ्यो* in the past.

Continuous present

हाम्रा साथीहरू गीत गाउँदै छन्।
बहिनी कविता पाठ गर्दै छे।

आमा समाचार पत्र हेदै हुनुहुन्छ।

*Our friends are singing a song.
Younger sister is reading out
a poem.
Mother is looking at the
newspaper.*

*Our friends were joking.
Younger sister was
performing puja.
Mother was making tea.*

Continuous past

हाम्रा साथीहरू ठट्टा गर्दै थिए।
बहिनी पूजा गर्दै थिई।

आमा चिया पकाउँदै हुनुहुन्थ्यो।

Theoretically, the negative form of these tenses should be created by changing *छ* to *छैन*, *थिए* to *थिएन*, and so on. But in real life these forms are very rarely used. For instance, if someone asks: *तपाईं काम गर्दै हुनुहुन्छ?* *are you working?*, and in fact you are simply reading a book, your answer should be along the lines of *होइन*, *म किताब पढ्दै छु* *No, I'm reading a book.*

There is a specialized continuous present form of *छ* *is*. This is used to say that something exists in a particular place, contrary to a listener's expectations, or to state or emphasize the fact of its existence plainly. It occurs only in the singular form *छाँदै छ*:

आखिर, पोखरामा हाम्रो घर छाँदै छ।

After all, we do have a house

पोखरा

काठमाडौंमा विमानस्थल छाँदै छ नि !

There is an airport in

Kathmandu, you know!

EXERCISE 33 Change the tense of the verb in the following sentences into the continuous present:

- १ तपाईं अखबार पढ्नुहुन्छ ?
- २ भाइ किताब पढ्छ ।
- ३ म बाहिर जान्छु ।
- ४ उनीहरू नेपाली भाषा बोल्छन् ।
- ५ अब ऊत्यही कलमले चिठी लेख्छ ।

EXERCISE 34 Change the tense of the verb in the following sentences into the continuous past, and make any other changes to the sentences that thus become necessary:

- १ बुवाले अखबार पढ्नुभयो ।
- २ तिमीले त्यो किताब पढच्यै ?
- ३ मैले जापानी भाषा सिकें ।
- ४ उनीहरूले टी० भी० हेरे ।
- ५ बुवाले बारीमा के गर्नुभयो ?

65 Which one? This one! The uses of -चाहि

The word *चाहि* is frequently added to adjectives, or to words such as *यो*, *त्यो*, *कुन* to replace a noun. In this context it can be understood to mean *one*:

अग्लोचाहि
रातोचाहि
कुनचाहि ?

the tall one
the red one
which one?

त्योचाहि
योचाहि

that one
this one

तपाईंको घर कुनचाहिं हो ? मेरो घर ऊत्यो
अगलोचाहिं हो ।

तपाईंले कुनचाहिं किन्तुभयो ? सस्तोचाहिं
किनै ।

The second usage of चाहिं is contrastive. Here it means as for:

म रातो बङ्गला स्कूल जान्छु । दाईचाहिं स्कूल
जानुहुन्न, अफिस जानुहुन्छ ।

यो मान्छे बाहुन हो, त्योचाहिं नेवार हो ।

*Which one is your house? My
house is that tall one
over there.*

*Which one did you buy?
I bought the cheap one.*

*As for elder brother, (he) does
not go to school, he goes to
the office.*

*This man is a Brahmin, but
that one is a Newar.*

66 Other forms of the conjunctive participle

There are two other forms of conjunctive participle which mean much the same as, but are used less frequently than the -एर participle. These forms end in -ई-इ and -ईकन -ikana:

Verb		cj. ptc. 1	cj.ptc.2	cj.ptc. 3
गर्नु	to do	गर्रेर	गरी	गरीकन
हिँड्नु	to walk	हिँडेर	हिँडी	हिँडीकन
लिनु	to take	लिएर	लिई	लिईकन
जानु	to go	गएर	गई	गईकन
हुनु	to be	भएर	भई	भईकन

The negative forms of all participles are formed simply by adding the prefix न- na- to the affirmative form:

cj. ptc. 1	cj.ptc. 2	cj.ptc. 3
नगरेर	नगरी	नगरीकन
नहिँडेर	नहिँडी	नहिँडीकन
नलिएर	नलिई	नलिईकन
नगएर	नगई	नगईकन
नभएर	नभई	नभईकन

In practice, affirmative forms almost always take the -एर ending, while negative forms most usually take the -ईकन ending. Because -ईकन is the longest of the three possible endings, it is emphatic. Consider the differences between the following pairs of sentences:

म भात खाएर बाहिर गएँ ।
म भात नखाईकन बाहिर गएँ ।

*I ate and went out.
I went out without having eaten.*

The form ending in -इ is less commonly used, though it is obligatory in certain idiomatic expressions:

तपाईंसँग नभेटी हुँदैन ।

*I simply have to meet you
(‘having not met you it will
not be all right’).*

मेरी छोरीलाई सिनेमा नगई सुख छैन ।

*My daughter simply has to
go to the cinema (literally,
if my daughter does not go
to the cinema there is no
happiness).*

आयो दसै ढोल बजाई, गयो दसै रिन
बोकाई ।

*Dasain came beating the
drum, Dasain left, having
given us debts to bear.**

*Note ** A proverb. ढोल बजाउनु to play a drum; बोकाई is from the verb बोकाउनु, which is the causative of बोक्नु to carry. Dasain is Nepal's most important annual Hindu festival.

Incidentally, Nepali poets are blessed by this wealth of choice, which makes it much easier for them to adjust the number of beats in a line of verse.

मेरा छोराछोरीहरू हात धोएर भात खान्छन् । *My children wash their
hands before they eat. It's
not good to eat without
washing your hands.*

उनी तुहाएर सुतिछन् । ननुहाईकन कहिल्यै पनि
सुतिनन् । *She takes a shower before
she goes to bed. She never
goes to bed without
showering first.*

EXERCISE 35 Construct sentences that state that each of the people in column 1 performed each of the verbs in column 3 *without* performing the verb in column 2, thus producing 12 different sentences:

1 उनका छोराहरू
मेरी आमा
तिमी
रामे
रामेकी दिदी
म

2 भात खानु

3 चिठी लेख्नु
मन्दिर जानु

67 Expressions of age

There are several ways in which a person's age is expressed in Nepali. The most straightforward is simply to define a person's age using हो :

मेरो छोराको उमेर बीस वर्ष हो ।
संजयको बुवाको उमेर अस्सी वर्ष हो ।

*My son's age is 20 years.
Sanjay's father's age is 80 years.*

More commonly, however, a person is described as being of a certain age, using the possessive -को :

मेरी जेठी छोरी बाइस वर्षकी हो ।

*My eldest daughter is
22 years old.*

म चालीस वर्षको हाँ र मेरी श्रीमती
उनन्चालीस वर्षकी हुन् ।

*I am 40 years old and my
wife is 39.*

In all of the above examples, the verb at the end of the sentence is equally likely to be the past tense भयो, indicating that this is the age that has been attained or reached by the person concerned:

मेरो छोराको उमेर बीस वर्ष भयो ।
संजयको बुवाको उमेर अस्सी वर्ष भयो ।
मेरी जेठी छोरी बाइस वर्षकी भई ।
म चालीस वर्षको भाँ र मेरी श्रीमती उनन्चालीस वर्षकी भइन् ।

68 Further relationship terms

The various offspring of a family each has a title that indicates the relative status in terms of age. As average family size decreases, some of these titles are falling into disuse, but five are still quite common:

Brothers or sons	Sisters or daughters	
जेठो	जेठी	eldest
माहिलो	माहिली	second eldest
साहिलो	साहिली	third eldest
काहिलो	काहिली	fourth eldest
कान्छो	कान्छी	youngest

These terms are primarily adjectives:

मेरो जेठो छोरा केही वर्षसम्म बिराटनगरमा बस्यो ।

हिजो उसकी माहिली छोरीको बिहा भयो ।

तपाईं मध्नदा तीन वर्ष जेठो हुनुहुन्छ ।

My eldest son stayed in Biratnagar for some years.

Yesterday his second daughter was married.

You are three years older than me.

Although जेठो is used to mean *older* or *senior to*, both कान्छो and सानो *small* can be used to mean *younger* or *junior to*:

तिमी मध्नदा तीन वर्ष कान्छो छौ ।
तिमी मध्नदा तीन वर्ष सानो छौ ।

You are three years younger than me.

कान्छा and जेठा are often used rather like nicknames for children. कान्छा and कान्छी *youngest* can also be used to address or refer to young children whose names one does not know:

ए कान्छी, एक छिन यता आऊ !
ए कान्छा, चिया ल्याऊ !

*Hey girl, come here a minute!
Hey boy, bring the tea!*

in the market

बजारमा

- In this unit you will learn
 - how to discuss the prices and availability of various foods
 - how to declare needs and wants

► 19 Out shopping



Anjali and her younger sister have gone to the vegetable market to buy food for the evening meal. Dil Bahadur, who has a stall at the market, sells them some of the items they need.

- | | |
|------------|---|
| अञ्जली | साहूजी नमस्ते ! |
| दिल बहादुर | नमस्ते दिदी । तपाईंलाई के चाहियो ? |
| अञ्जली | यहाँ तरकारी पाइन्छ ? |
| दिल बहादुर | पाइन्छ दिदी, किन पाइँदैन ? यो तरकारी-पसल हो नि ! मकहाँ हरेक किसिमको तरकारी सस्तोमा पाइन्छ । |
| अञ्जली | आलुको दाम कति हो ? |
| दिल बहादुर | यो रातो आलु किलोको आठ रुपियाँ हो, त्यो सेतो आलु किलोको छ रुपियाँ हो । तपाईंलाई कस्तो आलु चाहियो ? |
| अञ्जली | कुनचाहिं मीठो हुन्छ नि ? |
| दिल बहादुर | रातो आलु मीठो हुन्छ रे तर सेतोचाहिं पनि ठीकै छ । कुनचाहिं लिनुहुन्छ दिदी ? |
| अञ्जली | हामीलाई तीन किलो रातो आलु दिनुहोस् । प्याज छ ? |
| दिल बहादुर | छ । किलोको दस रुपियाँ । |
| अञ्जली | एक किलो दिनुहोस् । रायोको साग मुठाको कति हो ? |

दिल बहादुर मुठाको पाँच रुपियाँ। तपाईंलाई कति चाहियो ?
 अञ्जली एक मुठा मात्रै दिनुहोस्। अलि महंगो छ। चामल र दाल पनि छ ?
 दिल बहादुर अहँ, छैन। यो तरकारी-पसल हो नि ! चामल र दालको लागि अर्को
 पसलमा जानुहोस्।
 अञ्जली अनि मासु ?
 दिल बहादुर मासु पनि यहाँ पाइँदैन। मासु खिचापोखरीमा पाइन्छ। त्यहाँ माछा पनि
 पाइन्छ।
 अञ्जली हुन्छ। अब हामी उतै जान्छौं। कति भयो ?
 दिल बहादुर एक छिन, म हिसाब गर्नु। ल, उनन्वालीस रुपियाँ भयो।
 अञ्जली मसँग सयको नोट मात्रै छ। चानचुन छ ?
 दिल बहादुर छ, त्यो समस्या होइन। तर तपाईंहरूलाई खुसानी चाहिदैन ?
 अञ्जली अहँ, चाहिदैन। आजलाई यति हो ?
 दिल बहादुर कस्तो अनौठो कुरा ! सबै नेपालीहरूलाई खुसानी मन पर्छ, होइन ?
 तपाईंहरूलाई पिरो खाना मीठो लाग्दैन ?
 अञ्जली मीठो त लाग्छ, तर हाम्रो घरमा आजकल अङ्ग्रेज साथीहरू छन्।
 उनीहरूलाई पिरो खाना मनै पर्दैन।

चाहिनु *to be wanted, needed*तरकारी *vegetables*पाइनु *to be available*किसिम *type, kind*सस्तो *cheap*आलु *potato(es)*दाम *price*प्याज *onion(s)*रायो *mustard*साग *greens*मुठा *bunch*चामल *uncooked rice*दाल *lentils*मासु *meat*खिचापोखरी *Khichapokhari*
(an area of Kathmandu)माछ *fish*हिसाब गर्नु *to add up, calculate*नोट *note (of currency)*चानचुन *change*समस्या *problem*खुसानी *chilli pepper(s)*यति *this much*अनौठो *strange*पिरो *spicy*आजकल *nowadays***Anjali**

Shopkeeper, hello!

Dil Bahadur

Hello sister. What do you want?

Anjali

Are vegetables available here?

Dil Bahadur

Yes they are, sister, why wouldn't they be? This is a vegetable shop, you know! In my shop every kind of vegetable is available cheaply.

Anjali

How much are the potatoes?

Dil Bahadur

These red potatoes are eight rupees a kilo, those white potatoes are six rupees a kilo. Which kind of potatoes would you like?

Anjali

Well, which one tastes good?

Dil Bahadur

They say the red potatoes are tasty, but the white ones are fine as well. Which will you take, sister?

Anjali

Give us three kilos of red potatoes. Do you have any onions?

Dil Bahadur

Yes. Ten rupees a kilo.

Anjali

Give me one kilo. How much are the mustard greens per bunch?

Dil Bahadur

Five rupees a bunch. How much do you want?

Anjali

Just give me one bunch. It's a bit expensive. Do you have rice and lentils too?

Dil Bahadur

No, I don't. This is a vegetable shop, you know!

Anjali

Please go to another shop for rice and lentils.

Dil Bahadur

And meat?

Anjali

You can't get meat here either. You can get meat in Khichapokhari. You can get fish there too.

Dil Bahadur

All right. We'll go there now. How much do I owe you?

Anjali

One moment, I'll add it up. Right, it comes to 39 rupees.

Dil Bahadur

I have only a 100 rupee note. Do you have change?

Anjali

Yes, that's not a problem. But don't you want any chilli peppers?

Dil Bahadur

No, we don't. This is enough for today.

Anjali

What a strange thing! All Nepalis like chilli, don't they? Don't you like spicy food?

Dil Bahadur

Yes we do, but nowadays we have some English friends at our house. They don't like spicy food at all.

Grammar

69 Needed and available: चाहिनु and पाइनु

The passive verbs पाइनु *to be obtained/be available* and चाहिनु *to be needed/be wanted* belong to a category of verbs called 'i-stem verbs'

because a short **i** vowel (इ) is added to the verb base to create them. It is a feature of Nepali, and other related languages, that verbs such as *to want*, *need*, *get* are expressed in passive terms: rather than *I need*, Nepali-speakers say *is necessary to/for me*; instead of *I got*, they will often say *was obtained to/for me*. The thing that is wanted, needed or obtained is made the subject of the passive verb, while the wanter, needer or obtainer becomes its indirect object, marked by the postposition -लाई.

चाहिनु

चाहिनु *to be needed / wanted* is the passive form of the verb चाहनु *to wish*. चाहनु is used mostly with other verbs: *I wish to leave*, *I want to learn English* (see Grammar 110), whereas चाहिनु is used when some thing is needed or wanted.

The habitual present tense of चाहिनु is used to denote needs that are regular or habitual:

जिन्दगीमा मान्छेहरूलाई के चाहिन्छ ?
मान्छेहरूलाई पानी चाहिन्छ ।

What do people need in life?
People need water.

मान्छेहरूलाई अरु के चाहिन्छ ?
मान्छेहरूलाई खाने कुरा पनि चाहिन्छ ।

What else do people need?
People also need food.

बिरामीहरूलाई के चाहिन्छ ?
बिरामीहरूलाई औषधि चाहिन्छ ।

What do sick people need?
Sick people need medicine.

To express the sense *I want something*, Nepali uses the simple past tense चाहियो, e.g.:

मलाई चिनी चाहियो ।
उसलाई पैसा चाहियो ।

I want sugar.
He wants money.

Such sentences denote a need or desire that is very much in the *present*, despite the *past* tense of the verb. The person who is speaking considers that this need or desire arose immediately before s/he gave utterance to it.

The negative form चाहिदैन is grammatically in the present tense, but it is used as the negative form of both चाहिन्छ and चाहियो to mean *is not wanted* or *is not needed*:

ए दिदी, तपाईंलाई चिनी चाहियो ? अहँ, Hey elder sister, do you want
चाहिदैन ।

स्वस्थ मानिसलाई औषधि पटककै चाहिदैन । A healthy person has
absolutely no need of
medicine.

पाइनु

The passive verb पाइनु means *to be obtained/be available*, and it is the passive form of the verb पाउनु *to get/obtain*. Its most common use has the sense of *to be available*:

ए दिदी, यहाँ बास पाइन्छ ? यहाँ पाइँदैन हजुर,
उता गएर सोधनुहोस् । Hey elder sister, is lodging
available here? It is not
available here sir, go and
ask over there.

नेपालमा गाईको मासु पाइँदैन तर राङ्गोको You cannot get beef in Nepal,
मासु पाइन्छ । but you can get buffalo meat.

Sometimes the active and the passive form of the verb are equally appropriate. For instance, if you wish to inform someone that you received the letter they sent you, you can choose between the following:

अस्ति मैले तपाईंको चिठी पाएँ ।

*I received your letter the
other day.*

अस्ति तपाईंको चिठी पाइयो ।

*Your letter was received the
other day.*

If the passive form is used, it is normal to leave out a mention of who received the letter. This will be understood to be the person speaking unless it is stated otherwise.

EXERCISE 36 Answer the following questions about Dialogue 19:

- १ दिल बहादुरको पसलमा तरकारी पाइन्छ ?
- २ रातो आलुको दाम कति हो ?
- ३ अनि सेतो आलुको दाम नि ?
- ४ दिल बहादुरको पसलमा मासु पाइन्छ ?
- ५ मासु कहाँ पाइन्छ त ?
- ६ अञ्जलीलाई खुसानी चाहिन्छ कि चाहिदैन ?

70 Food vocabulary

	Vegetables		Fruits
तरकारी		फलफूल	Fruits
आलू	<i>potato</i>	अम्बा	<i>guava</i>
कॉक्रो	<i>cucumber</i>	आँप	<i>mango</i>
काउली, फूलकोपी	<i>cauliflower</i>	कागती	<i>lime</i>
बन्दा कोपी	<i>cabbage</i>	केरा	<i>banana</i>
गोलभेडा	<i>tomato</i>	निनुवा	<i>lemon</i>
चना	<i>chickpea</i>	सुन्तला	<i>orange</i>
प्याज	<i>onion</i>	स्याउ	<i>apple</i>
फर्सी	<i>pumpkin</i>		
मूला	<i>radish</i>	मासु	Meat
रामतोरियाँ	<i>okra</i>	कुखुराको मासु	<i>chicken meat</i>
साग	greens (of several varieties)	खसीको मासु	<i>goat meat</i>
सिमी	<i>beans</i>	राङ्गोको मासु	<i>buffalo meat</i>
			<i>pig meat</i>
Other foods			
अचार	<i>chutney</i>	अदुवा	<i>ginger</i>
कोदो	<i>millet</i>	खुसर्नी	<i>chilli</i>
घिउ	<i>ghee</i>	चामल	<i>rice</i>
दाल	<i>lentils</i>	दही	(uncooked) <i>yoghurt</i>
फुल	<i>egg</i>	भटमास	<i>soybean</i>
भात	<i>rice (cooked)</i>	मकै	<i>corn, maize</i>
माछा	<i>fish</i>	लसून	<i>garlic</i>
नौनी	<i>butter</i>		

71 Using -लाई instead of -को लागि

Although the principal use of *-लाई* is as an 'object-marker', it is often interchangeable with the postposition *-को लागि for*:

बुवाको लागि	or	बुवालाई	<i>for father</i>
एक महिनाको लागि	or	एक महिनालाई	<i>for a month</i>
मेरो लागि	or	मलाई	<i>for me</i>
यो कोसेली मेरी आमालाई हो ।			<i>This gift is for my mother.</i>
उषालाई ।			<i>For Usha (dedication on the title page of a book of poems).</i>

आजलाई तिमीलाई के के चाहियो ?

What things do you need
for today?

EXERCISE 37 Create ten sentences using the elements below, first stating whether people need the nouns listed in the middle column, and then whether buffaloes (भैंसीहरू) need the same things:

मान्छेहरूलाई	पानी	चाहिन्छ or चाहिदैन
भैंसीहरूलाई	हावा	
	घाँसपात (<i>fodder</i>)	
	शिक्षा (<i>education</i>)	
	बिजूली (<i>electricity</i>)	

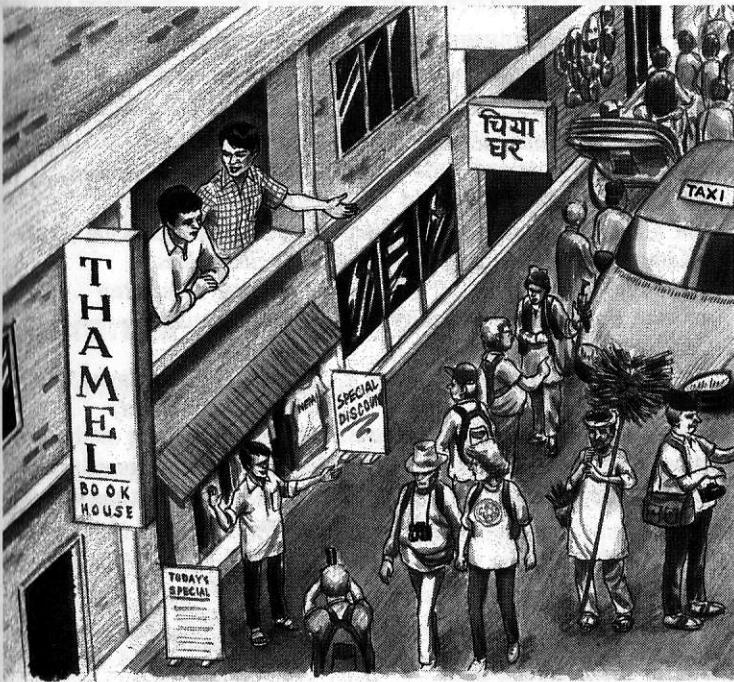
it seems fine to me

मलाई उमेर जस्तो लाग्दू

- In this unit you will learn
- how to describe feelings and impressions
 - how to discuss resemblances

► 20 A place to stay in Kathmandu

Dipak and Mahesh have both come to Kathmandu to study at Trichandra College. Their first need was to find places to stay. They compare how each has fared in the search for accommodation.



दीपक तपाईंले डेरा सजिलैसँग पाउनुभयो ?

महेश अहँ, पाइन्नै। अलि गाहो भयो। बल्कि बल्ल ठमेलमा यो सानो कोठा पाइयो। तपाईंले नि ?

दीपक मलाई खूब राम्रो भयो। म बाग बजारमा एकजना साथीकहाँ बस्छु। उसको घरदेखि त्रिचन्द्र कलेज पाँच मिनेटमा पुगिन्छ। कलेज इयालबाट नै देखिन्छ !

महेश ओहो, मेरो डेरा त अलिक टाढा पन्यो। इयालबाट कुनै कलेज देखिन्दैन। पसल, रेष्टराँ र ट्रूरिष्टहरू मात्रै देखिन्छन् र पप सँगीत मात्रै सुनिन्छ।

दीपक डेरा तपाईंलाई राम्रो लागेन जस्तो छ।

महेश कोठा ठीकै छ। तर घरपति काठ्माडौं बाहिरको मान्छे हो। ऊ राम्रोसँग नेपाली बोल्दैन। कहिले काहीं ऊर्जांग कुरा मिल्दैन।

दीपक कहाँको मान्छे हो ?

- Mahesh** ऊ मानाङ्कको हो । तपाईं पनि एक पटक मानाङ्क पुग्नुभयो, होइन ?
Dipak हो, म एक पटक गएँ । उतारिर नेपाली भाषा अलि कम बोलिन्छ किनभने त्यहाँका मानिसहरूको आफ्नै भाषा हुन्छ ।
- Mahesh** ठाउँ कस्तो लाग्यो त ?
Dipak मानाङ्क त मलाई एकदम मन पन्यो । त्यहाँबाट हिमाल छर्लज्जु देखिन्छ । हावाको सुइँ-सुइँ र खोला-नालाहरूको कलकल ध्वनी बाहेक अरु केही सुन्दैनें । ठमेल जस्तो होइन । एकदम सुन्दर र शान्त ठाउँ हो ।

डेरा <i>lodgings, rented accommodation</i>	चरपति <i>landlord</i>
सजिलैरेंग <i>easily</i>	मिलु <i>to match, accord, come together</i>
बल्ल बल्ल <i>eventually, in the end</i>	मानाङ्क <i>Manang (central Nepal)</i>
ठमेल a locality in north-central Kathmandu where many tourists stay	कम <i>little, less</i>
खूब <i>really, very</i>	बोलिनु <i>to be spoken</i>
बाग बाजार <i>Bag Bazaar: a locality in east-central Kathmandu</i>	भाषा <i>language</i>
त्रिचन्द्र कलेज <i>Trichandra College</i>	ठाउँ <i>place</i>
पुगिनु <i>to be reached</i>	हिमाल <i>the Himalayas</i>
झ्याल <i>window</i>	छर्लज्जु <i>clear, clearly</i>
देखिनु <i>to be seen, visible</i>	हावा <i>wind, air</i>
अलिक <i>slightly, a little</i>	सुइँ-सुइँ <i>sighing sound</i>
कुनै <i>any</i>	खोला-नालाहरू <i>rivers and streams</i>
टूरिष्ट <i>tourist</i>	कलकल <i>the sound of running water</i>
पप <i>pop</i>	ध्वनी <i>sound</i>
संगीत <i>music</i>	बाहेक <i>except for</i>
सुनिनु <i>to be heard, audible</i>	सुन्दर <i>beautiful</i>
लाग्नु <i>to strike, affect, seem</i>	शान्त <i>peaceful</i>
जस्तो <i>like, similar to</i>	

- Dipak** Did you find lodgings easily?
Mahesh No, I didn't. It was rather difficult. In the end I found this little room in Thamel. What about you?
Dipak It went very well for me. I will stay at a friend's place in Bag Bazaar. From his house you can reach Trichandra College in five minutes. You can even see the college from the window!
Mahesh Oho, my lodgings are rather far away. You can't see any college from the window. You can see only shops, restaurants and tourists, and you can hear only pop music.
Dipak It seems that you don't like the lodgings.

Mahesh The room's OK. But the landlord comes from outside Kathmandu. He doesn't speak Nepali well. Sometimes we misunderstand one another.

Dipak Where is he from?

Mahesh He's from Manang. You once went to Manang too, didn't you?

Dipak Yes, I went once. Over there they don't speak very much Nepali because the people have their own language.

Mahesh But how did you like the place?

Dipak I really liked Manang. You can see the Himalayas clearly from there. You can't hear anything except the sighing of the wind and the sound of running water. It's not like Thamel. It's a really beautiful and peaceful place.

Grammar

72 Feelings: the use of nouns with लाग्नु

In English, people actively experience physical or mental conditions such as hunger, thirst or happiness: *I feel hungry, I am thirsty, I was happy*. In Nepali, however, the relationship between the condition and the person who experiences it is reversed, and the condition (*hunger, thirst, happiness*) becomes an active agent which *affects* the person who experiences it. That person becomes the indirect object of the condition, and is therefore marked by the suffix **-लाई**, while the condition becomes the subject of the verb **लाग्नु** which can be translated in various ways according to context but here means *to affect/be felt*.

As with **चाहिन्**, *to be wanted*, if the person in the sentence is experiencing the condition at the time the sentence is uttered, the verb **लाग्नु** must be in the simple past tense, to show that the condition has *affected* that person or *been felt* by him/her. Thus, an English phrase such as *I feel hungry* becomes in Nepali translation *me+object-marker hunger affected*:

मलाई भोक लाग्यो ।

I feel hungry.

If the person in the sentence experienced the condition in the past, the verb **लाग्नु** should be in one of the various past tenses, including the simple past tense. However, if the simple past tense is used, the time needs to be mentioned to avoid ambiguity:

हिजो मलाई भोक लाग्यो ।

I felt hungry yesterday.

If the verb लाग्नु is in the habitual present tense, it implies a regular or habitual occurrence:

हरेक दिन पाँच बजेतिर मलाई भोक लाग्छ । *I feel hungry at about 5 o'clock every day.*

In all such sentences, despite the fact that they translate as *I feel, you are, etc.*, the grammatical subject of the verb is the condition that is experienced, not the person who experiences it, and so the verb लाग्नु to be felt can take only third person singular endings (लाग्छ/लाग्दैन or लाग्यो/लागेन).

हिजो मैले धेरै चिउरा खाएँ र मलाई तिर्खा लाग्यो ।

Yesterday I ate a lot of chiurä and I was thirsty.

तपाईंसँग भेटेर मलाई खुशी लाग्यो ।

I am very pleased to have met you.

राति उसलाई जाडो लाग्यो । केही दिनपछि उसलाई रुधा लाग्यो ।

*In the night he felt cold.
A few days later he caught a cold.*

रामेकी आमा चैतमा खस्नुभयो र सबैजनालाई दुःख लाग्यो । *

Rame's mother died in (the month of) Chait and everyone was sad.

मलाई मध्यराततिर निद्रा लाग्यो ।

I fell asleep around midnight.

Note * खस्नु, literally *to fall*, is used as an honorific verb meaning *to die*. The non-honorific verb meaning *to die* is मर्नु.

In statements of general fact, the person or people affected need not always be mentioned:

पूस महिनामा जाडो लाग्छ ।

In the month of Pus one feels cold.

यहाँका बसहरूमा कहिले काहीं उकुस-मुकुस लाग्छ ।

On the buses here one sometimes feels suffocated.

Another meaning of लाग्नु is *to apply* in a more literal, physical sense:

मेरो कमिजमा हिलो लाग्यो ।
घरमा आगो लाग्यो ।

*My shirt became muddy.
The house caught fire.*

EXERCISE 38 Construct sentences that say that the following people felt, experienced or contracted the following things:

Example: म

१	तपाईं	happiness (खुशी)
२	दिदी	thirst (तिर्खा)
३	रामेकी बहिनी	hunger (भोक)
४	मेरो दाइ	sadness (दुःख)
५	बुवा	diarrhoea (दिसा)
६	तिमी	tiredness (थकाइ)
७	हामी	coldness (जाडो)
८	म	a headcold (रुधा)
९	केटी	a cough (खोकी)
१०	छोरा	embarrassment (लाज)
११	वहाँ	sleep (निद्रा)
१२	रामे	fear (डर)
		liquor (रक्सी)

= मलाई खुशी लाग्यो ।

73 How do you like Nepal? Using adjectives with लाग्नु

The verb लाग्नु occurs with adjectives with the basic sense of *to strike one as, or to seem*, and the person affected by the verb takes the postposition -लाई. The question कस्तो लाग्यो? means *what did you think of it?, how did you like it? or how did you find it?* with reference to a particular point in time:

(तपाईंलाई) नेपाल कस्तो लाग्यो ?
नेपाल मलाई धेरै राम्रो लाग्यो ।

*How did you like Nepal?
I liked Nepal very much.*

अङ्ग्रेजी भाषा कस्तो लाग्यो ?

How did you find the English language?

मलाई असाध्य गाहो लाग्यो ।

I found it very difficult indeed.

अनि जापानी भाषा कस्तो लाग्यो ?

And how did you find Japanese?

त्यो भाषा झन् गाहो लाग्यो ।

I found that language even harder.

The question कस्तो लाग्छ? with the verb लाग्नु in the habitual present tense means *what do you think of it? or how do you like it? in more general terms*. Contrast the following pairs:

हिजो रातिको खाना कस्तो लाग्यो ?

How did you find the food last night?

नेपाली खाना कस्तो लाग्छ ?

What do you think of Nepali food?

त्यो उपन्यास कस्तो लाग्यो ?
नेपाली साहित्य तपाईंलाई कस्तो लाग्छ ?

*How did you like that novel?
How do you find Nepali literature?*

EXERCISE 39 Construct sentences that say that the people in the left-hand column did **not** find the things in the central column to be as described in the right-hand column.

Example

तपाईं	this food	good-tasting = तपाईंलाई यो खाना मीठो लागेन।
१ म	that song	sweet-sounding (मीठो)
२ रामेकी आमा	his village	strange (अनौठो)
३ उनीहरू	Japanese	difficult
४ बुवा	India	nice
५ मेरो भाइ	Nepali	easy

74 More passive verbs

Every transitive verb in Nepali can, at least in theory, produce a passive ‘i-stem’ counterpart:

Examples of active and passive verbs

बोल्नु	<i>to speak</i>	बोलिनु	<i>to be spoken</i>
देख्नु	<i>to see</i>	देखिनु	<i>to be seen</i>
सुन्नु	<i>to hear</i>	सुनिनु	<i>to be heard</i>
बुझ्नु	<i>to understand</i>	बुझिनु	<i>to be understood</i>
भन्नु	<i>to say</i>	भनिनु	<i>to be said</i>
खानु	<i>to eat</i>	खाइनु	<i>to be eaten</i>

There are also a few intransitive verbs that can do the same:

पुग्नु	<i>to arrive</i>	पुगिनु	<i>to be reached</i>
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जापानमा नेपाली भाषा बुझिन्दैन।

भनिन्छ एउटा भूत यहाँ हरेक रात आउँछ।

नेपाल संसारको एकमात्र हिन्दू राज्य हो। त्यस कारणले यहाँ गाईको मासु खाइँदैन।

In Japan the Nepali language is not understood.

It is said (that) a ghost comes here every night.

Nepal is the world's only Hindu kingdom. For that reason, beef is not eaten here.

Often the passive form of the verb is used instead of the active form to indicate that something is or is not possible: सुनिन्छ *can be heard, is audible*, देखिन्छ *can be seen, is visible*:

मेरो स्वर त्यहाँबाट सुनिन्छ कि सुनिन्दैन ? *Can you or can you not hear my voice from there?*

नगरकोटबाट सगरमाथा राम्रोसँग देखिन्छ। *From Nagarkot, Everest is easily visible.*

अब हाम्रो गाउँ एक घण्टाभित्र पुगिन्छ। *Now our village can be reached within one hour.*

75 Similar to:

जस्तो is a member of the group of words that also includes यस्तो *like this*, उस्तो or त्यस्तो *like that*, and कस्तो *like what? / how?* It is used in two slightly different ways:

जस्तो can be used as a postposition to mean *similar to* or *like*:

मजस्तो मान्छे। *A person like me.*

तपाईंको छोरा मेरो भाइजस्तो छ। *Your son is like my younger brother.*

तपाईंहरूको भाषा नेपालीजस्तो सुनिन्छ। *Your language sounds like Nepali.*

The following phrases can also be appended to a statement to make it less categorical:

... जस्तो छ।

... जस्तो मलाई लाग्छ।

... जस्तो मलाई लाग्यो।

... *it seems*

... *it seems to me*

... *it seemed to me*

आज पानी पर्दैन जस्तो छ।

ऊआज आउँछ जस्तो मलाई लाग्दैन।

It looks like it won't rain today.

It doesn't seem to me that he will come today.

नेपाल एउटा भूस्वर्ग हो जस्तो मलाई लाग्यो। *It seemed to me that Nepal was a heaven on earth.*

76 Making adjectives into adverbs

Adjectives (words that describe nouns) can be made into adverbs (words that describe the actions of a verb) in a variety of ways. Some have the postposition -सँग added to them:

छिटो
ढिलो

quick
slow

छिटोसँग
ढिलोसँग

quickly
slowly

सजिलो	<i>easy</i>	सजिलोसँग	<i>easily</i>
राम्रो	<i>good</i>	राम्रोसँग	<i>well</i>

Some adjectives can also be made into adverbs simply by emphasizing them:

छिटो	<i>quick</i>	छिटै	<i>quickly</i>
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Others can be made into adverbs by adding the postposition *-ले* to them:

गाहो	<i>difficult</i>	गाहोले	<i>with difficulty</i>
मुश्किल	<i>difficult</i>	मुश्किलले	<i>with difficulty</i>

The two sets of adverbs in the following box are derived from the set of adjectives to their left:

<i>Adjective</i>		<i>Adverb</i>		
यस्ता	<i>like this</i>	यसरी or	यसो	<i>in this manner</i>
त्यस्तो or उस्तो	<i>like that</i>	त्यसरी or उसरी	त्यसो or उसो	<i>in that manner</i>
जस्तो	<i>similar to</i>	जसरी or	जसो	<i>similarly</i>
कस्तो	<i>like what?</i>	कसरी or	कसो	<i>how?</i>

The ubiquitous adjective **राम्रो** can also take the adverbial form **राम्ररी**.

त्यो काम मुश्किलले गरियो।

That work was done with difficulty.

यो अक्षर यसरी लेख्नुहोस्।

Write this letter like this.

त्यो मान्छे जर्मन हो तर नेपाली राम्ररी बोल्छ।

That man is German but he speaks Nepali well.

EXERCISE 40 Insert **-लाई** or **-ले** in the gaps in the following sentences:

- १ म _____ तिर्खा लागेन।
- २ मेरो भाइ _____ एउटा किताब किन्यो।
- ३ उस _____ मेरो घर राम्रो लाग्यो।
- ४ मेरी आमा _____ थकाइ लाग्यो।
- ५ हामीहरू _____ गीत गायौं।
- ६ उस _____ दाहिने हात _____ भात खायो।
- ७ वहाँ _____ चार बजेतिर सधैं निद्रा लाग्छ।
- ८ तपाईं _____ पोखरा कस्तो लाग्यो ?
- ९ म _____ रक्सी लागेन।
- १० हामी _____ धेरै रक्सी खायौं।

EXERCISE 41 Translate into Nepali:

- १ The Himalayas can be seen from my window.
- २ The Magar language is spoken around Pokhara.
- ३ Your (High) voice cannot be heard from here.
- ४ Your (Middle) village will not be reached in an hour.
- ५ It is said (that) there is a witch (**boksī**) in that house.
- ६ In Tibet the Nepali language is sometimes understood.
- ७ Please walk slowly (High). We'll reach the village easily now.
- ८ I am very happy to have met your (High) son. He seemed like a very clever (**calāk**) boy to me.

where has he gone?

अक्षरा याप्ति छ.

- In this unit you will learn
- how to use the completed tenses
 - how to state the time of day
 - how to report what others have said
 - how to use verb forms to specify causes

21 A late start

The Paudel family have overslept, and to make matters worse Father has lost his watch and they do not know what time it is.

- लक्ष्मी बा, बा, अहिले कति बज्यो ?
 बा थाहा छैन छोरी । शायद आठ बजेको होला । भाइ उठेको छैन ?
 लक्ष्मी उठेको छैन बा । अझ पनि आफ्नै कोठामा छ ।
 बा उसलाई उठाऊ अब । पहिला तिमी छिटो तल गएर पसलको भित्ते-घडी हेरेर आऊ त ।
 लक्ष्मी हवस् । पहिला म घडी हेरेर आउँछु अनि त्यसपछि मात्र भाइलाई उठाउँछु ।
 बा उमा, मेरो घडी कता पन्यो ? तिमीले देख्यौ ?
 आमा खै, कुन्नि मैले त देखिनै । तपाईंले हिजो कुन कोट लाउनुभयो ? ऊ त्यो कालो कोट, होइन ? त्यसको भित्री खल्तीमा छान्नुहोस् त । त्यहाँ छ कि ?
 लक्ष्मी बा ! बा ! आठ बजेको होइन, पैने नौ बजेको छ ।
 बा अहो आज साहै ढिलो भयो । तिमो भाइ उठेको छैन अहिलेसम्म ? खोइ चिया बनाएनौ तिमीहरूले ?
 लक्ष्मी पानी भरखर उम्लेको छ । अब म तुरुल्तै बनाउँछु ।
 आमा लक्ष्मी, ए लक्ष्मी ! धोबी आएन अहिलेसम्म ?
 लक्ष्मी आएको छैन, आमा । तपाईंले उसलाई मेरो नयाँ सारी दिनुभएन ?
 आमा दिएको छैन छोरी, तिमो भाइको स्कूलको लुगा मात्रै दिएँ ।
 लक्ष्मी ठीकै छ नि । आज आइतवार हो । भाइको स्कूल छुट्टी छौंदै छ । भरेसम्म लुगा ल्याउँछ नि । ल, चिया तयार भयो, आउनुहोस् । बा पनि आउनुहोस् ।
 आमा ल, ल, बाबुछोरी चिया खानुहोस् । म भाइलाई पनि उठाएर ल्याउँछु ।

बा father, dad

अहिले now

बज्नु to ring, strike

शायद perhaps

होला it might be (see Grammar 92 on होला)

अझ पनि still, even now

उठाउनु to rouse, lift up

पहिला first (adverb)

तल down, below

भित्ते-घडी wall clock

खै well; I don't know

कुन्नि who knows? search me!

कोट coat

लाउनु to wear

भित्री inner

खल्ती pocket

छान्नु to feel with the hand

पैने a quarter to

खोइ well; I don't know

उम्लनु to come to the boil

तुरुल्तै immediately

धोबी laundryman

सारी sari; woman's dress

लुगा clothes

भरे this evening

बाबुछोरी father and daughter

- Lakshmi** Father, Father, what time is it now?
Father I don't know, daughter. Perhaps it's 8 o'clock. Is your brother not up yet?
- Lakshmi** No he's not. He is still in his own room.
Father Get him up now. But first go quickly downstairs, look at the wall clock in the shop and come back.
- Lakshmi** Very well. First I'll look at the clock, and only after that I'll get brother up.
Father Uma, where's my watch got to? Have you seen it?
Mother Well I don't know, I haven't seen it. Which coat did you wear yesterday? It was that black coat over there, wasn't it? Feel inside its inner pocket, then. Is it there?
- Lakshmi** Father, father! It's not 8 o'clock, it's a quarter to nine!
Father Oho, we're really late today. Hasn't your brother got up yet? And haven't you made any tea?
- Lakshmi** The water has only just boiled. Now I'll make it right away.
Mother Lakshmi, oh Lakshmi! Hasn't the washerman come yet?
Lakshmi No he hasn't, mother. You haven't given him my new sari?
- Mother** No I haven't, daughter, I only gave him your brother's school clothes.
Lakshmi Then that's all right, you know. Today is Sunday. It's brother's school holiday. He'll bring the clothes by this evening, you know. There, the tea's ready, please come. Father please come too.
- Mother** There, there, father and daughter drink your tea. I'll get brother up and bring him too.

Grammar

77 The completed present tense

This tense describes an event or action that happened in the past but still has some bearing on the present because nothing has happened since to supersede or negate it. It is the equivalent of the English *he has come, she has seen, they have done*, but in Nepali the English *has* is replaced by the Nepali for *is* or *are* (छ, छू, छौ etc.)

The tense consists of two words. Technically, the first word is called the 'perfect participle', because it describes an action that has been

'perfected' or 'completed'. We shall see later that this participle can be used on its own and in other tenses too. It is formed very simply by adding the ending **-एको -eko** to the past tense base of the verb or, in the case of the High forms, by adding **-भएको -bhaeko** to the dictionary form of the verb. The **-एको** participle describes the condition of its subject in terms of something it has done or has been in the past.

<i>High forms</i>		<i>All other forms</i>		
गर्नु + भएको	= गर्नुभएको	गर्-	+ एको	= गरेको <i>done</i>
बस्नु + भएको	= बस्नुभएको	बस्-	+ एको	= बसेको <i>seated</i>
बिर्सनु + भएको	= बिर्सनुभएको	बिर्स्-	+ एको	= बिर्सेको <i>forgotten</i>
आउनु + भएको	= आउनुभएको	आ-	+ एको	= आएको <i>come</i>
जानु + भएको	= जानुभएको	ग-	+ एको	= गएको <i>gone</i>
ल्नु + भएको	= ल्नुभएको	रो-	+ एको	= रोएको <i>cried</i>
हुनु + भएको	= हुनुभएको	भ-	+ एको	= भएको <i>been</i>

The second word in the completed present tense is the appropriate form of the verb छ, according to the number and gender of the subject of the verb. If the verb is transitive, the subject must take **-ले** because grammatically this is a past tense:

मैले गरेको छु।
 तिमी सुतेको छैनौ।
 उसले किनेको छ।
 हामीले बिर्सेका छौं।
 उनीहरू गएका छैनन्।

I have done.
You are not asleep.
He has bought..
We have forgotten.
They have not gone.

The **-एको** participle can take feminine and plural endings, just as adjectives do. If the subject of the verb is feminine, the ending should be **-एकी -eki**:

बहिनी स्कूल गएकी छे।

Younger sister has gone to school.

If the subject is plural the ending should change to **-एका -ekā**:

केटाहरूले नमस्ते भनेका छन्।

The boys have said hello.

These rules are observed consistently in written Nepali, but less consistently in the spoken language. As always, the High forms are the same regardless of the number and gender of the subject.

Although the completed present tense generally refers to an action that was completed in the past, certain verbs must be translated into the continuous present in English. These verbs should be thought of as verbs that indicate a specific limited action (for instance, बस्नु to sit down and सुल्नु to go to bed or to fall asleep), or that refer to the beginning of an action:

ऊ मेचमा बसेको छ ।

पानी परेको छ ।

मेरो टाउको दुखेको छ ।

पानी उम्लेको छ ।

ऊ माथिको कोठामा सुतेको छ ।

He is sitting on a chair (he has sat down on a chair).

It is raining (it has begun to rain).

My head is hurting (my head has begun to hurt).

The water is boiling (the water has come to the boil).

He is sleeping (he has gone to bed/fallen asleep) in the upstairs room.

The completed present tense is often used to give negative answers to questions that have been posed in the simple past tense, because the simple past (as explained earlier) does sometimes mean much the same as the completed present:

Q को आयो ?

A कोहि आएको छैन ।

Who has come?

No one has come.

In everyday speech, the -एको -eko ending is often dropped in the negative, and if the base ends in -a or -ā the vowel is lengthened:

कोहि आ'छैन ।

म गा'छैन ।

No one has come.

I have not gone.

EXERCISE 42 Translate into Nepali:

- 1 Elder brother has gone to Darjeeling.
- 2 Sister-in-law has stayed in Kathmandu.
- 3 Has anyone come to your (High) house? Your (Middle) younger brother has come, but apart from him nobody has come.
- 4 The water hasn't boiled yet.
- 5 I have given your clothes to the washerman.
- 6 He (Low) has bought five new books.

EXERCISE 43 Answer the following questions with (a) a simple past affirmative and (b) a completed present negative:

Example

कान्छाले भाँडा माइयो ? a अँ, माइयो । (Yes he has).

(Has Kānchā scrubbed the pots?) b अहैं, माइयोको छैन । (No he hasn't).

१ दाइ दार्जीलिङ्ग जानुभयो ?

२ भाउज्य काठ्माडौं आउनुभयो ?

३ तपाईंको घरमा त्यो मान्छ आयो ?

४ तिमीले भात खायो ?

78 Stating the time of day using बज्यो

बज्यो is the simple past tense of the verb बज्नु, to ring or to strike. Literally, बज्यो means it struck or it rang, and its subject is a number: three rang, half past four rang, etc. The verb remains singular (that is, it ends in -यो in the affirmative) in all instances.

Although it is grammatically in the past tense, बज्यो is used to ask or tell the present time. The negative form is usually बजेको छैन.

अहिले चार बज्यो ?

अँ, चार बज्यो ।

Is it 4 o'clock now?

Yes, it is 4 o'clock.

or

अहैं, चार बजेको छैन ।

No, it is not 4 o'clock.

It is very important to distinguish between the verb ... बज्यो ... bajyo, it is... o'clock now, and the adverb ... बजे ... baje, at... o'clock:

तपाईं कति बजे घर जानुहुन्छ ?

म साढे पाँच बजे जान्छु ।

आहिले सवा पाँच बज्यो, होइन ?

हो, म पन्ध मिनेटपछि जान्छु ।

At what time do you go home?

I go at half past 5.

It's a quarter past 5 now, isn't it?

Yes, I'll go in ('after')

15 minutes.

Stating times that include minutes past or minutes to the hour (other than half and quarter hours) involves the use of two different forms of the verb बज्नु to ring: these are the -era participle बजेर and the infinitive form बज plus the postposition -लाई:

पाँच बजेर बीस मिनेट ।

पाँच बज्नलाई बीस मिनेट ।

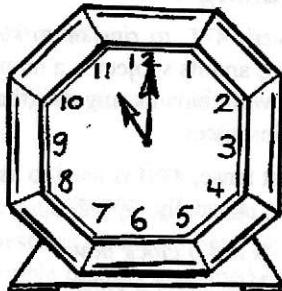
Twenty minutes past 5.

Twenty minutes to 5.

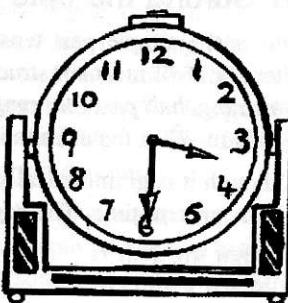
EXERCISE 44 Answer the following questions about the clockfaces below:

- घडी नं० १ मा कति बज्यो ?
 घडी नं० २ मा कति बज्यो ?
 घडी नं० ३ मा कति बज्यो ?
 घडी नं० १ मा साढे दस बज्यो ? कति बज्यो त ?
 घडी नं० २ बाहू बज्यो ? कति बज्यो त ?

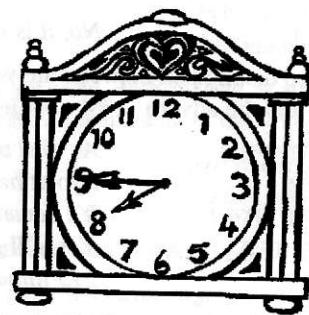
I.



II.



III.



► 22 Which countries have you visited?

Surya Prakash has come to visit Om Bahadur and his son Dhan Bahadur, and the conversation has turned to the subject of foreign travel. Dhan Bahadur relates an unfortunate experience he once had in London.

सूर्य प्रकाश तपाईं विदेशमा कहाँ कहाँ धुम्नुभएको छ ?

ओम बहादुर म भारतमा धुमेको छु र बर्मामा पनि । तपाईं नि ?

सूर्य प्रकाश पोहोर सालसम्म म भारतसम्म भात्रै धुमेको थिएँ तर गएको पूस महिनामा म बेलायत गएँ । तपाईं यूरोप जानुभएको छैन ?

ओम बहादुर यूरोप त म गएको छैन । मेरो जेठो छोरा धन बहादुर दुई वर्ष अघि लण्डन पुगेको थियो कामको सिलसिलामा । ऊबाहेक हास्त्रो परिवारको कोही पनि यूरोप गएको छैन ।

सूर्य प्रकाश तपाईंको छोरालाई लण्डन मन पन्यो त ?

ओम बहादुर साहै रमाइलो छ रे । अस्ति मात्रै म अलिपछि दोस्रो पटक बेलायत जान्छु भनेर भन्दै थियो । लण्डनका रमाइला अनुभवहरू बिर्सेको छैन उसले । तर लण्डन बसेको बेलामा उसलाई एउटा नरमाइलो घटना पनि भयो रे ।

सूर्य प्रकाश के भयो त ?

ओम बहादुर ए धने, यता आएर सूर्य प्रकाशजीलाई आफ्नो कथा सुनाउन !

धन बहादुर हवस् त बुवा । एक दिन मेरो काम साँझितर सिद्धिएको थियो । मेरो डेरा अफिसबाट टाठा भएकोले र पानी परेकोले म बस चढेर त्यसैमा घर गएँ । बस हिडेको बेलासम्म खाली सीट नपाएकोले म अर्को मान्छेको छेउमा बसें । बीचबाटोमा छेउमा बसेको मान्छे उठेर गयो र त्यसको अलि बेरपछि बस कण्डक्टर आएर मसाँग टिक्टक्को पैसा मार्यो ।

सूर्य प्रकाश अँ, अनि के भयो ?

धन बहादुर छेउमा बसेको मानिसले मेरो झोलाबाट वालेट निकालेर भागेको थियो तर मैले केही पनि थाहा पाएको थिइनैँ ।

सूर्य प्रकाश अनि त्यसपछि के भयो ?

धन बहादुर कण्डक्टर साहै असल मानिस थियो । उसले अबदेखि आफ्नो पैसा सुरक्षित ठाउँमा राख्नुहोस् भनेर मलाई सल्लाह दियो ।

सूर्य प्रकाश पैसाबाहेक अरु थोक त हराएको थिएन ?

धन बहादुर थिएन । पैसा मात्रै हरायो ।

ओम बहादुर अनि पैसा यसरी हराएर तिमीले एउटा उपयोगी पाठ सिक्याउ, होइन त ?

धन बहादुर हजुर ! सिक्के ।

विदेश <i>abroad</i>	कृष्णकर <i>conductor</i>
धुम्न <i>to travel</i>	टिकट <i>ticket</i>
बर्मा <i>Burma</i>	माग्नु <i>to ask for</i>
पोहोर साल <i>last year</i>	झोला <i>bag</i>
गएको <i>last, previous</i>	वालेट <i>wallet</i>
पूस <i>Pūs</i> (the name of a month)	निकाल्नु <i>to extract, take out</i>
यूरोप <i>Europe</i>	भाग्नु <i>to run away</i>
सिलसिला <i>course, process</i>	असल <i>of good character, honest</i>
अनुभव <i>experience</i>	सुरक्षित <i>secure</i>
घटना <i>incident</i>	सल्लाह <i>advice</i>
धने the familiar form of the son's name	थोक <i>thing, item</i>
कथा <i>story</i>	हराउनु <i>to be lost</i>
बेला <i>time, occasion</i>	उपयोगी <i>useful</i>
सीट <i>seat</i>	पाठ <i>lesson</i>
-को छेउमा <i>beside</i>	सिक्नु <i>to learn</i>

- Surya Prakash** To which places have you travelled abroad?
Om Bahadur I have travelled in India and in Burma too. What about you?
- Surya Prakash** Up until last year I had travelled only as far as India, but last Pūs I went to England. Have you not visited Europe?
- Om Bahadur** Europe is somewhere I haven't visited. My eldest son Dhan Bahadur got to London two years ago in the course of his work. Apart from him, no-one in our family has visited Europe.
- Surya Prakash** Did your son like London then?
- Om Bahadur** He says it's very pleasant. Just the other day he was saying that after a little while he will go to London a second time. He hasn't forgotten the enjoyable experiences of London. But when he stayed in London one unpleasant incident apparently also occurred.
- Surya Prakash** What happened?
- Om Bahadur** Oh Dhane, come here and tell Surya Prakash your story, won't you?
- Dhan Bahadur** Certainly, father. One day my work had finished around dusk. Because my lodgings were far from the office and because it was raining, I boarded a bus and went home in that. Because I couldn't find

an empty seat before the bus set off, I sat down beside another man. On the way, the man who was sitting beside me got up and left, and a little while later the bus conductor came and asked me for the money for the ticket.

Yes, and then what happened?

The man who was sitting beside me had taken the wallet out of my bag and run away, but I had not known at all.

And what happened after that?

The conductor was a very good man. He advised me, saying that I should from now on keep my money in a secure place.

Apart from the money, no other thing was lost?

No. Only the money was lost.

And, having lost money like this, you learned a useful lesson, didn't you?

Yes, I did!

Surya Prakash

Dhan Bahadur

Surya Prakash

Dhan Bahadur

Surya Prakash

Dhan Bahadur

Om Bahadur

Dhan Bahadur

Grammar

79 The completed past tense

The -एको participle is used with the appropriate form of the verb थियो (was, were) to describe an action that occurred in the past and does not necessarily tell us anything about the present. The technical name for this tense is the 'pluperfect'. Often, the sense is that the action or event described has been superseded or negated by some other action or event. This tense can usually be translated by using the English word *had*, but in Nepali the tense is used whenever the speaker feels that there is a certain remoteness between the event that is described and the present time. The following examples illustrate the contrast in meaning between the 'completed present' tense that takes था and the 'completed past' tense that takes थियो:

म घर फर्क्को छु।

म घर फर्क्को थिएँ।

I have returned home (and that is where I am now).

I had returned home (but I am not necessarily there any more).

उसकी दिदीले बिहा गरेकी छैन् ।

उसकी दिदीले बिहा गरेकी थिइन् ।

मेरो छोराले यो किताब पढेको छैन ।

मेरो छोराले यो किताब पढेको थिएन ।

पानी परेको छ ।

पानी परेको थियो ।

मेरो टाउको दुखेको छ ।

मेरो टाउको दुखेको थियो ।

His elder sister has not married (she is currently unmarried).

His elder sister had not married (but this is not to say that she has not married since).

My son has not read this book (and still hasn't read it).

My son had not read this book (but he might have read it by now).

It is raining (it has begun to rain).

It was raining (it had begun to rain).

My head is hurting (my head has begun to hurt).

My head was hurting (my head had begun to hurt).

EXERCISE 45 Translate into Nepali:

- 1 My father had never been abroad.
- 2 In 1978 I went ('had gone') to Nepal for the first time.
- 3 They (Middle) were sitting in the bus station (**bas bisaunī**) but the bus had not come.
- 4 It was raining but Rame had not brought his umbrella.
- 5 His (Low) head was hurting but he had not taken any medicine.
- 6 They (Middle) had come from Ilām but they had not brought any tea.

80 Reporting speech using भनेर

In English, when one reports what someone else has said, the usual construction is 's/he said that' following which one summarizes what was said: 'she said that she was going out'. In Nepali, however, speech is usually reported by quoting the actual words that a person has uttered: 'she said "I am going out".' If a woman has told you that she will come to visit your mother tomorrow, in Nepali you would

report her words verbatim to your mother: 'the woman said "I will come to visit your mother tomorrow".'

The natural place for a Nepali verb is at the end of a Nepali sentence, and so the Nepali for *said* or *asked* or *told* usually comes after the words that are being quoted. In addition, the word for *said* or *asked* or *told* is usually preceded by the -एर -era participle of the verb भन्नु *to say*, (i.e. भनेर, but occasionally भनी) which serves the purpose of marking the end of the quotation. Speech marks are not usually used when reported speech is written down. The basic structure of a sentence that reports what someone has said is:

quoted person + -ले — verbatim quote — भनेर — said / told / asked, etc.

उसले तिमो नाम के हो भनेर मलाई सोध्यो । *He asked me what my name was.*

उसले टोपी लगाउ भनेर केटालाई अहायो । *He ordered the boy to put his hat on.*

तिमो साथीले म आउँछु तर आमा आउनुहुन् *Your friend has said that he will come but his mother will not.*

If the person whose words are being quoted was making an enquiry of any kind, the quotation will end with the interrogative word कि to show that it was a question:

उसले आज तिमी बाहिर गयौ कि भनेर मसैंग सोध्यो । *He asked me whether I had been out today.*

मेरो गाइडले तपाईलाई थकाइ लाग्यो कि भनी सोध्यो । *My guide asked whether I was tired.*

EXERCISE 46 Report that the person in column A said the thing in column B to the person or persons in column C:

A	B	C
1 my younger brother	it won't rain today	said to father
2 that tall man	are you English?	asked me
3 mother	is your friend hungry?	asked my sister
4 the teacher	close your books	told the children
5 father	don't go out tomorrow	advised us

81 Because it is, because it was: the -eko participle with -ले

The -एको -eko participle is used in combination with the word कारण (*cause, reason*) plus -ले (the subject-marking suffix introduced in Grammar 59) to show that the action of a verb is the cause of something else:

हिजो पानी परेको कारणले मैले एउटा
छाता किनें।

*Because it was raining
yesterday I bought
an umbrella.*

टाउको दुखेको कारणले मि दिनभरि घरै बसें। *Because I had a headache
I stayed home all day.*

The word कारण is very often dropped from this construction, leaving only the -एको participle plus -ले :

अमेरिकामा नेपाली साथी नभएकोले कृष्णलाई *Because he had no Nepali
friend in America, Krishna
felt lonely.*

तातो चिया खानुभएकोले वहाँको जिन्नो
पोल्यो। *Because he drank hot tea, his
tongue got burned.*

EXERCISE 47 Combine the pairs of sentences to produce a single sentence, along the following lines:

Example: खाना चिसो छ। त्यसैले मैले खाइनँ। = खाना चिसो भएकोले मैले खाइनँ।

- १ तपाईंले धेरै पिरो खाना खानुभयो। त्यसैले तपाईंलाई दिसा लाग्यो।
- २ वहाँको पेट दुख्यो। त्यसैले वहाँ स्कल जानुभएन।
- ३ बाहिर गर्नी छ। त्यसैले हामी बाहिर जाँदैनौ।
- ४ उसँग कलम छैन। त्यसैले उसले चिठी लेखेन।
- ५ उनको श्रीमान बिरामी हुनुभयो। त्यसैले उनलाई दुःख लाग्यो।

82 Using the -eko participle as an adjective

In English, sentences containing constructions such as 'the man who...' or 'the house where...' are very common, but in Nepali such constructions are rare. Instead, a phrase such as 'the man who came yesterday' becomes in Nepali 'the yesterday-came man' and 'the house where Ram lives' becomes 'the Ram-lived house':

हिजो आएको मान्छे *the man who came
yesterday* Literally:
yesterday-came man

राम बसेको घर *the house where
Ram lives*

Ram-lived house

तिमीले भनेका कुराहरू *the things you said* by-you-said things
पोहोर साल परेको पानी *the rain that fell last year* last-year-fallen rain
हामीहरू सुतेको बेला *the time we went to bed* we-slept time
गएको सोमवार *last Monday* gone Monday

In these phrases, the -एको participle behaves like an adjective, and its -ो ending must change according to the number and gender of the nouns it describes:

हिजो आएको लोग्ने-मान्छे	<i>the man who came yesterday</i>
हिजो आएकी केटी	<i>the girl who came yesterday</i>
हिजो आएका केटाहरू	<i>the boys who came yesterday</i>
देवकोटाले लेखेको चिठी कुनचाहिं हो ?	<i>Which is the letter that Devkota wrote?</i>
तपाईंलाई भेटेको दिन अस्ति जस्तो लाग्छ।	<i>The day I met you seems like just the other day.</i>
पढे-लेखेका मान्छेहरू यस्ता किताबहरू पढ्दैनन्।	<i>Educated people do not read books like this.</i>

83 Ordinal numbers

The ordinal numbers (*first, second, third, etc.*) function as adjectives, just as they do in English. With five exceptions, they are all formed by adding the suffix -ौं to the number in question. Thus:

चार	<i>four</i>	चारौं	<i>fourth</i>
पाँच	<i>five</i>	पाँचौं	<i>fifth</i>
बीस	<i>20</i>	बीसौं	<i>20th</i>
तेत्तीस	<i>33</i>	तेत्तीसौं	<i>33rd</i>

The following numbers have special forms:

एक	<i>one</i>	पहिलो	<i>first</i>
दुई	<i>two</i>	दोस्रो	<i>second</i>
तीन	<i>three</i>	तेस्रो	<i>third</i>
छ	<i>six</i>	छैठौं	<i>sixth</i>
नौ	<i>nine</i>	नवौं	<i>ninth</i>

यो महाराजाधिराजको आठौं
नेपाल-भ्रमण हो। *This is His Majesty's eighth
tour of Nepal.*

असारको पहिलो दिनमा हाम्रो गाउँमा पहिरो *On the first day of Asar there had been a landslide in our village.*

पहिलो, *first*, can also be used as an adverb to mean *before* or *previously*, by changing its ending from *-o* to *-ā*:

तपाईं पहिला पनि नेपाल आउनुभयो ?
होइन, यो मेरो लागि पहिलो पटक हो ।

*Have you visited Nepal previously as well?
No, this is the first time for me.*

When it is added to certain large numbers, the suffix *-ī* modifies their meanings in a rather different way:

सय hundred
हजार thousand
लाख hundred thousand

करोड ten million

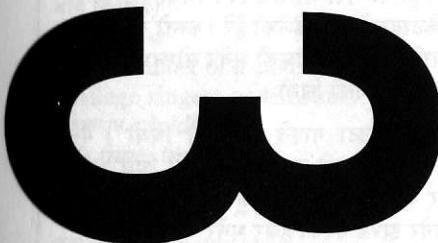
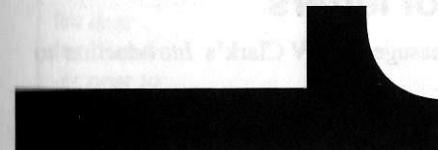
दोस्रो विश्व-युद्धमा लाखीं मान्छेहरू मरे।
तीमध्य हजारौं नेपाली नागरिकहरू
पनि थिए।

सयौं hundreds of
हजारौं thousands of
लाखौं hundreds of thousands
of ('lakhs of')
करोडौं tens of millions
of ('crores of')

Hundreds of thousands of people died in the Second World War. There were thousands of Nepali citizens among them too.

EXERCISE 48 Translate into Nepali:

- 1 The guests who came yesterday are all English.
- 2 It's raining outside. Take that umbrella you (Middle) bought in the bazaar last week.
- 3 The month when you (Middle) arrived in Nepal is Baisākh.
- 4 This is the tenth time that I have visited Nepal.
- 5 The house that you (High, plural) stayed in is very old.
- 6 Last Friday I had not received the letter you (High) wrote.
- 7 He (Low) is not the man who came from India.
- 8 This is not the present you (Middle) gave to mother.



प्रिय राजु...

dear Raju

- In this unit you will learn
- how to say how long ago something happened
- how to talk about seeing or hearing actions performed by others
- how to discuss intentions and the meanings of words
- how to use dates

23 An exchange of letters

This text is adapted from a passage in TW Clark's *Introduction to Nepali*, first published in 1963.

काठमाडौं
२०४५ / ६ / ६

प्रिय मित्र राजु

भोलिदेखि म स्कूल जाँदिन। आज स्कूलमा मेरो अन्तिम दिन थियो। ढोकानेर उभिएर मैले मध्नदा साना उमेरका केटाहरूले गट्टा खेलेको हरें। कस्तो रमाइलो! एउटा मास्टरले मलाई देखेर अबेर भयो किन घर नगएको भनेर सोधनुभयो। मैले मुख फकाईँ किनभने मेरा आँखाबाट आँसु बगेको थियो।

बिस्तारै ढोकासम्म पगे। ढोकाबाहिर एउटा गाइने उभिएको थियो। मैले बाल्यकालमा धेरै चोटि उसले गाएको र सारङ्गी बजाएको सुनेको थिएँ। मैले उसको हातमा अलिकति पैसा राखेर यतिका दिनसम्म स्कूलमा किन नआएको भनेर सोधें। म विरामी भएँ, हैजा लागेर झण्डे मरेको हजुर भन्न्यो।

बाले मलाई घरभित्र पसेको देख्नुभयो। किन यस्तो ढिलो भएको भनेर सोधनुभयो। मैले जवाफ दिइन्न तर वहाँले बुझ्नुभएको जस्तो थियो।

तपाईंको चिठी नपाएको धेरै भयो। अब चाँडै लेख्नुहोला। तपाईं र तपाईंका प्रियजनलाई प्रेम र शुभकामना।

तपाईंको मित्र, कुमार

दार्जीलिङ्ग
२५ फेब्रुअरी १९८६

प्रिय मित्र कुमार

तिमीले काठमाडौंबाट पठाएको चिठी पाएर खुशी लाग्यो। गएको महिनादेखि नै अब जवाफ लेख्छु लेख्छु भनेको तर हरेक दिन कुनै न कुनै काम परेकोले लेखिँ। यति ढिलो गरेकोमा मलाई माफी देउ।

तिमीले लेखेको स्कूलको अन्तिम दिनको बयान मर्मस्पर्शी थियो। मैले एकजना सम्पादक साथीलाई सुनाएँ। उनको नाम कुमार भण्डारी हो। उनले ज्यादै मन पराए। अलि लामो बयान लेखेर मलाई पठाउ भनेका छन्। मनमा लागेको जे कुरा पनि लेख्नु भनेका छन्। कुमार भण्डारी तिमो दाइले चिनेका मान्छे हुन् क्यारे, होइन? तर तिमो दाइसँग नभेटेको धेरै महिना भयो रे। उनी सिक्किमबाट बसाई सरेर आएका हुन्।

आमालाई मेरो नमस्कार सुनाऊ। चिठी नलेखेकोमा म वहाँसँग क्षमा माग्छु। वहाँको दर्शन नपाएको पनि धेरै वर्ष भयो। कति वर्ष भयो सम्झना छैन।

तिमो हितैषी, राजु

प्रिय dear	प्रवृत्ति to enter
मित्र friend	बृहद्दु to understand
नेर near to	प्रियजन loved ones
उभिएर to stand upright	प्रेम love
गट्टा a game played with pebbles	शुभकामना good wish(es)
मास्टर schoolmaster	फेब्रुअरी February
मुख face	पठाउनु to send
फर्काउनु to turn	जवाफ reply
आँसु tear(s)	लेख्नु to write
बान् to flow	माफी forgiveness
गाइने a member of a caste of itinerant village singers or minstrels	बयान account, description
बाल्यकाल childhood	मन पराउनु to like
चोटि time, turn	चिन्नु to know (a person)
सारङ्गी fiddle, Nepali violin	क्यारे I think
गाउनु to sing	क्षमा forgiveness
बजाउनु to play music	दर्शन पाउनु to get to see someone (ultra-polite)
बिरामी ill	सम्झना memory
हैजा cholera	
झण्डे almost	
मर्नु to die	

Kathmandu, 2045/9/9

Dear friend Raju,

From tomorrow I will not go to school. Today was my last day at school. I stood near the gate and watched boys younger than me playing with pebbles. What fun! A master saw me and asked me why I hadn't gone home, it was late. I turned my face away because tears were flowing from my eyes.

Slowly I reached the gate. A Gaine was standing outside the gate. In my childhood I had heard him singing and playing the fiddle many times. I put a little money in his hand and asked him why he hadn't been to the school for so many days. He said that he had been ill, that he had caught cholera and nearly died.

Father saw me enter the house. He asked me why I was so late. I did not answer him, but Father seemed to understand.

It's been a long time since I received a letter from you. Now please write soon. Love and good wishes to you and your loved ones.

Your friend, Kumar.

Dear friend Kumar,

I was happy when I received the letter you sent from Kathmandu. Since last month I have been intending to write but I didn't write because every day some job or other came my way. Forgive me for being so late.

The description you wrote of your last day at school was very touching. I read it out to an editor friend. His name is Kumar Bhandari. He liked it very much. He says you should write a slightly longer account and send it to him. He says you should write whatever you like. I think Kumar Bhandari is someone your brother knows, is that not so? But he says he hasn't met your brother for many months. He has moved here from Sikkim.

Please convey my greetings to your mother. I ask her forgiveness for not having written a letter. It is many years since I have seen her. I cannot remember how many years it is.

Your well-wisher, Raju.

Grammar

84 Using the -एको participle as a verb

The -एको participle is used on its own, without any auxiliary verb, to form an abbreviated completed present tense. In this case, the negative is formed by adding the prefix न-:

ऊ कहिले आएको ?

हिजो आएको ।

तिमीहरू अघि किन नआएको ?

खै, कुन्ति किन नआएको हजुर !

के गरेको तिमीले ?

आफ्नै काम गरेको ।

When did he come?

He came yesterday.

Why didn't you come before?

*Well, who knows why we
didn't come sir!*

What have you done?

Just my own work.

85 How long is it since... ?

The -एको participle is used to express the idea of time having elapsed since something happened. For example, if you wish to ask someone how long they have been in Nepal you can phrase the question 'you Nepal come how much time happened':

तिमी नेपाल आएको कति दिन भयो ?

*How many days has it been
since you came to Nepal?*

The word दिन *day(s)* is optional here. It can be left out, or have another word for a period of time (e.g. हफ्ता *week*, महिना *month*, or वर्ष *year*) substituted for it. A person who has *not* visited Nepal for a long time might be asked the question

तिमी नेपाल नगएको कति वर्ष भयो ?

*How many years is it that
you have not gone to Nepal?
(i.e. since you last went to
Nepal?)*

मासू नखाएको दुई महिना भयो ।

It's two months since I ate meat.

हिन्दी फिलिम नहेरेको धेरै भएको छ ।

*It's been a long time since
I watched a Hindi film.*

86 Seeing or hearing another person's actions

The -एको participle is used to describe what someone is doing when another person sees or hears them. The sentences on the left-hand side below say that someone saw or heard someone else. The sentences on the right amplify them by noting what the person who is seen or heard was doing at the time.

In such sentences, the -एको participle translates as *going, singing, playing, speaking* etc. and in the word order it must follow the person who is being seen or heard. If the person who is seen or heard is performing a transitive verb, then s/he must take the suffix -ले

अस्ति मैले तिमीलाई देखें ।

I saw you two days ago.

अस्ति मैले तिमीलाई स्कूल गएको देखें ।

*I saw you going to school
two days ago.*

बुवाले मलाई सुन्नुभयो ।

Father heard me.

बुवाले मैले गीत गाएको सुन्नुभयो ।

*Father heard me singing
a song.*

आमाले बच्चाहरूलाई हेर्नुभयो ।

Mother watched the children.

आमाले बच्चाहरूले गटा खेलेको

हेर्नुभयो ।

*Mother watched the children
playing pebbles.*

EXERCISE 49 Translate into Nepali:

- She (Middle) saw him (Low) playing cards yesterday.

- 2 I heard her (Middle) singing that song last month.
- 3 He (Low) saw him (High) coming home three days ago.
- 4 I saw you (Middle) smoking a cigarette last Wednesday.
- 5 He (High) heard her (Middle) speaking Hindi last week.
- 6 They (Middle) saw you (Middle) going to school the day before yesterday.

87 The -एको participle with हो or होइन

The -एको participle is also used in combination with the appropriate form of the verb हो to form a completed present tense which identifies and emphasizes the subject of the verb (this is less common than the combinations with छ and थियो):

त्यो काम उसले गरेको हो ।
ऊ मेरी प्रेमिका हो, बिहा गरेको होइन ।

*That job is the one he did.
She is my girlfriend, we are
not married.*

The -एको participle is also used with हो or होइन to form a completed present tense which emphasizes the fact that something is or is not the truth:

मैले माछा किनेको होइन ।
उनीहरू मन्दिर गएका होइनन् ।

*It is not fish that I bought.
It is not true that they went to
the temple.*

88 Thoughts and intentions using भनेर and भनेको

The primary meaning of the verb भन्नु is *to say* or *to tell*, but it also has the important secondary meaning of *to think/to remember*. You might find it helpful to think of the -एर participle of भन्नु, (i.e., भनेर) as meaning *saying to oneself* in the following sentences:

भरे घरमा पाहुनाहरू आउँदै छन् भनेर म
बजारतिर लागें ।

*Remembering ('saying
(to myself)') that guests
were coming to my home
in the evening, I headed
for the market.*

जिरीबाट खुम्बु टाढा छ भनेर उनीहरू चामल,
दाल, नून र चिया बोकेर हिडे ।

*They set out carrying rice,
dāl, salt and tea, remembering
('saying (to themselves)')
that Khumbu is far from Jirī.*

भाँडामा कोदो बाँकि छ कि भनेर उसले
भित्र हेच्यो ।

The -एको participle of भन्नु followed by त or तर, (i.e. भनेको त... or भनेको तर...) means *I intended to but...* It follows a statement of what the speaker intended to do:

आज बिहान बजार जान्छु भनेको
त पैसा नै भएन ।

चिठी लेख्नु भनेको त बत्ती नै गयो ।

*Wondering ('saying (to
himself)') if there was any
millet left in the
pot, he looked inside.*

*This morning I thought I'd
go to the market, but I
didn't even have any money.
I thought I'd write a letter,
but there was a power cut.*

89 What does this word mean?

Another use of the -एको participle of भन्नु is to state or ask the meaning of a word.

अङ्ग्रेजीमा 'किताब' भनेको के हो ? अङ्ग्रेजीमा *What is the meaning of the word 'kitaab' in English? In English 'kitaab' means 'book'.*

नेपालीमा 'book' भनेको के हो ? नेपालीमा *What is the meaning of the word 'book' in Nepali? In Nepali, 'book' means 'किताब'.*

A second way of asking the meaning of a word involves the use of the word अर्थ, *meaning*:

हिमालयको अर्थ हिउँको घर हो । *

पुस्तकालयको अर्थ पुस्तकहरूको घर हो । पुस्तक
भनेको किताब हो ।

*The meaning of himālaya is
'home of snow'.*

*The meaning of
'pustakālaya' is home of
books'. pustak means 'book'.*

EXERCISE 50 Fill in the gaps in the following sentences:

- १ अङ्ग्रेजीमा पूल भनेको _____ हो ।
- २ अङ्ग्रेजीमा ओरालो भनेको _____ हो ।
- ३ अङ्ग्रेजीमा हैजा भनेको _____ हो ।
- ४ नेपालीमा letter भनेको _____ हो ।
- ५ नेपालीमा face भनेको _____ अथवा _____ हो ।
- ६ नेपालीमा month भनेको _____ हो ।

90 The Nepali year

In Nepal, most people use the traditional Bikram calendar, the विक्रम संवत्, instead of the Western or Gregorian calendar. The Bikram year begins on the first day of the spring month of बैसाख, which falls sometime around the middle of April (on April 19 in 1998). The months are solar rather than lunar, so the correspondence between Western and Bikram dates is slightly different from year to year.

The Bikram calendrical era runs 56 years ahead of the Western calendar from January 1 to the first day of बैसाख, and 57 years ahead from the first day of बैसाख until December 31. Thus, January 1998 begins in the middle of the month of पूर्णिमा in the Bikram year of 2054, while September 1998 begins in the middle of the month of भद्रौ and ends in the middle of असोज in the Bikram year of 2055.

Bikram Sambat dates may be expressed in full:

२०५४ साल कात्तिक २२ गते शुक्रवार

*Friday, the 22nd day of Kāttik,
year 2054 (= 7 November,
1997)*

or in an abbreviated form:

२०५४ असार ३१ गते

*31st day of Asār, 2054
(= 15 July, 1997)*

The word गते means *day of the solar month*. Thus, if you want to know the date in the Bikram year it is common to ask

आज कुन गते हो ?

आज एकाइस गते हो ।

*What's the date today?
It's the 21st today.*

The Bikram Sambat is used less commonly among Nepali-speakers outside Nepal itself. In Nepali-speaking communities in North-east India and Bhutan, the Western calendar is more generally used, and in this case the word गते is replaced by the word तारीख, *day of a month in the Western calendar*:

१९९३ मा मेरी कान्छी छोरीको जन्म भयो । कुन *My youngest daughter was*
महिनामा ? जून महिनाको तेईस तारीखमा । *born in 1993. In which*
month? On the 23rd of the
month of June.

The word साल is used to refer to particular years, instead of the other word for *year*, वर्ष, which is used for periods of time (तीन वर्ष *three years*, एक सय वर्ष *one hundred years*). Nepali-speakers often omit the दुई हजार *two thousand* when mentioning a particular year, just as English speakers might talk about what happened in '97, rather than '1997'. So, instead of saying that something happened in दुई हजार सात साल *the year 2007*, they will often simply refer to that year as सात साल *the year seven*.

तपाईँ कुन सालमा पहिलो पटक नेपाल

आउनुभयो ?

म चार वर्ष अघि, एकाउन्न सालमा आएँ । *I came four years ago, in the year 51.*

In which year did you first come to Nepal?

The months of the Hindu year have classical Sanskrit names which take slightly different colloquial forms in each of the languages of South Asia. The classical names are used on formal or official documents, the colloquial names in everyday speech and also often in writing.

EXERCISE 51 Translate the following dates into Nepali:

The months of the Nepali year

	Classical name	Colloquial name
१	बैशाख	बैसाख <i>mid-April to mid-May</i>
२	ज्येष्ठ	जेठ <i>mid-May to mid-June</i>
३	आषाढ	असार <i>mid-June to mid-July</i>
४	श्रावण	साउन <i>mid-July to mid-August</i>
५	भाद्र	भद्रौ <i>mid-August to mid-September</i>
६	आश्विन	असोज <i>mid-September to mid-October</i>
७	कार्तिक	कात्तिक <i>mid-October to mid-November</i>
८	मार्गशीर्ष	मङ्सीर <i>mid-November to mid-December</i>
९	पौष	पूर्णिमा <i>mid-December to mid-January</i>
१०	माघ	माघ <i>mid-January to mid-February</i>
११	फाल्गुण	फाल्गुन <i>mid-February to mid-March</i>
१२	चैत्र	चैत <i>mid-March to mid-April</i>

- 1 Thursday 10th January 1921.
- 2 Tuesday 10th Chaitra 2016.
- 3 Sunday 26th November 1956.
- 4 Friday 1st Phalgun 2042.

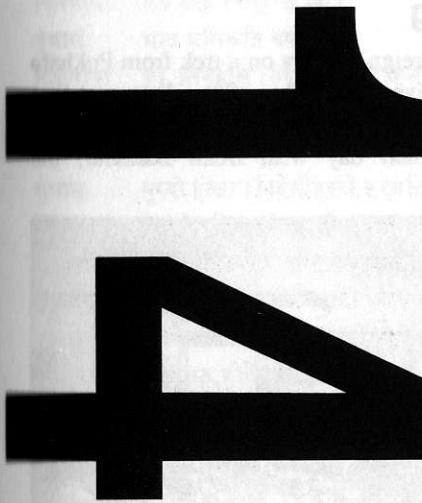
EXERCISE 52

पढ़ेर बुझन्होस् ।

सुरेन्द्रको दाइ जापान गएको दुई वर्ष भयो । गएको साल दाइले नेपाल फर्केर सुरेन्द्रलाई एउटा राम्रो क्यामेरा दिनभयो । दुई हप्ता अधि एउटा राम्रो रेडियो पनि पठाउनुभयो । दाइले दिएका क्यामेरा र रेडियो दुवै जापानमा बनेका हुन् । त्यस कारणले राम्रा र बलिया छन् । एक हप्ता अधि दार्जीलिङ्गबाट आउनुभएको काकाले पनि सुरेन्द्रलाई एउटा क्यामेरा दिनुभयो । तर काकाले दिएको क्यामेरा दाइले दिएको क्यामेरा जस्तो राम्रो र बलियो देखिएन । सुरेन्द्रलाई दुइटा क्यामेरा चाहिदैन । उसलाई एउटा क्यामेरा मात्रै चाहिन्छ । गएको सोमवार काका दार्जीलिङ्ग फर्कनुभयो । र आज विहान सुरेन्द्रले काकाले दिएको क्यामेरा एउटा साथीलाई बेच्यो । उसले ठूलो नाफा गरेको छ तर उसकी आमा यो कुरा थाहा पाएर रिसाउनुभएको छ । आमा भन्दै हुनुहुन्छ ‘केही दिनपछि तेरो काका फेरि आउनुहुन्छ नि । अनि ताँ वहाँलाई के भन्छस् ? ‘तपाईंले दिनुभएको क्यामेरा मैले बेचौं’ भनेर भन्छस् ? तरुतै साथीकहाँ गएर बेचेको क्यामेरा फिर्ता ले र साथीलाई पैसा फिर्ता दे । नातेदारले दिएको कोसेली बेच्नु अपराध हुन्छ, बुझिस् ? ।

प्रश्नहरू

- १ सुरेन्द्रको दाइ जापान गएको कति वर्ष भयो ?
- २ सुरेन्द्रको दाइले जापानबाट के पठाउनुभयो ?
- ३ दाइले दिएका क्यामेरा र रेडियो किन बलिया र राम्रा छन् ?
- ४ सुरेन्द्रको काका कहाँबाट आउनुभएको थियो ?
- ५ सुरेन्द्रलाई कितिवटा क्यामेरा चाहिन्छ ?
- ६ आमा सुरेन्द्रसँग किन रिसाउनुभयो ?



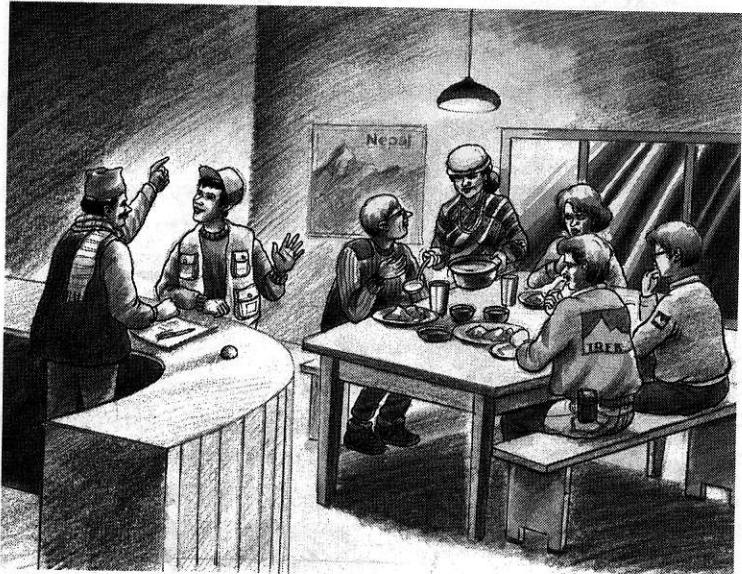
पाची पच्यो चैने...
if it rains
:

In this unit you will learn

- how to construct conditional sentences
- how to express doubt
- how to make suggestions
- how to discuss whether something is enough

► 24 Out trekking

Subhas is leading a group of foreign visitors on a trek from Pokhara to Jomsom. They have just arrived at a lodge after a long wet first day. As they eat their evening meal, served by Dilmaya, Subhas discusses the route for the next day with Bekh Bahadur, the lodgekeeper.



दिलमाया तपाईंहरू यतातिर बसेर भात खानुहोस् हैं त ! यति भातले पुग्छ कि पुग्दैन ?
 सुभास यति भातले मलाई शायद पुग्दैन होला दिदी । अरू पनि छ कि ?
 दिलमाया पुगेन भने केही छैन । अरू थुप्रै छ ।
 बेख बहादुर भोलि तपाईंहरू कतातिर लाग्ने नि ?
 सुभास गण्डकी पुल झरेर जोमसोमतिर जाने । बाटो ओरालो छ, होइन ? भोलि मौसम सफा भयो भने हामीहरू साँझातिर तातोपानी पुग्छौं होला । तर आज जस्तो भोलि पनि पानी पच्यो भने अलि गाहो होला । बाटो चिप्लो हुन्छ, बिस्तारै बिस्तारै हिंडेर तातोपानी साँझसम्म पुगिदैन होला । साँझसम्म तातोपानी पुगिएन भने राति कहाँ बास बस्ने त ?
 बेख बहादुर तातोपानीभन्दा तल अर्को एउटा सानो गाउँ छ । बाटोमा ढिलो भयो भने त्यहाँ बास बस्नुहोस् न । गाउँको नाम त बिर्से । तर त्यहाँबाट तातोपानी माथितिर पर्छ, बाटो अलि उकालो पनि छ । तपाईंहरू त्यहाँ बस्नुभयो भने बेस होला । ए दिलमाया, भात खोइ त !

दिलमाया अरू केही लिनुहुन्छ कि ?
 सुभास भात अलिकति थप्ने ।
 दिलमाया लौ, लिनुहोस् । तरकारी पनि थप्ने ?
 सुभास हवस, तरकारी पनि थप्नुहोस् । अलिकति दाल छ कि ?
 दिलमाया दाल त सकियो । साथीहरूलाई भात पुग्यो ?
 सुभास पुग्यो होला । विदेशीहरूले त त्यति धेरै भात खाँदैनन् ।
 दिलमाया हातले पनि खाँदैनन्, होइन ?
 सुभास हो, उनीहरूलाई अलि अष्ठचारो हुन्छ ।
 बेख बहादुर भोलि तपाईंहरू घोडेपानी भएर जाँदै हुनुहुन्छ, होइन ?
 सुभास अर्को बाटै छैन । अरू कसरी जाने त ?
 बेख बहादुर यहाँबाट घोडेपानी जाने बाटो र घान्दुङ्ग जाने बाटो एउटै हो । तर पल्लो गाउँदेखि बाटो छुटिन्छ । तलको बाटोचाहिं घोडापानी जाने बाटो हो, माथिकोचाहिं घान्दुङ्ग जाने बाटो हो । भोलि ठूलो पानी पच्यो भने घान्दुङ्ग बाटोबाट जानुहोस्, अलि सजिलो होला ।
 सुभास त्यो बाटोबाट धवलागिरी देखिदैन होला । घोडेपानीबाट राम्रोसँग देखिन्छ रे । हिमाल हेर्न यिनीहरूको कस्तो रहर हुन्छ, हगि ?
 बेख बहादुर त्यो त हो तर ठूलो पानी परेको बेलामा कतैबाट केही पनि देखिदैन । आउने हप्ता तपाईंहरू त त्यही बाटोबाट फर्कनुहुन्छ, होइन त ? भोलि पानी परेन भने मात्र घोडेपानी जानुहोस् ।
 सुभास ल त, धन्यवाद । अब त सुल्ने बेला भयो । है त ? भोलि भेटौंला ।

भात *cooked rice, food, meal*

पुग्नु(1) *to be enough*

शायद *perhaps*

थुप्रै *heaps*

गण्डकी *the Gandaki river*

पुल *bridge*

झर्नु *to descend*

जोमसोम *Jomsom (a village)*

मौसम *weather*

सफा *clear*

तातोपानी *Tatopani (a village)*

पुग्नु(2) *to reach, arrive*

बास बस्नु *to stay for a night*

भन्दा तल *below, lower down than*

बेस *best, better*

थनु *to add, supplement, top up*

सकिनु *to be finished*

घोडेपानी *Ghorepani (a village)*

घान्दुङ्ग *Ghandruk (a village)*

पल्लो *next, further*

छुटिनु *to divide, bifurcate*

धवलागिरि *Dhaulagiri (a mountain)*

रहर *desire*

हगि ? *isn't that so?*

भेटौंला *we will meet (probable future tense: see Grammar 96)*

- Dilmaya** Please sit over here and eat. Will this much rice be enough or not?
- Subhas** This much rice might not be enough for me, sister. Is there any more?
- Dilmaya** If it's not enough it doesn't matter. There's heaps more.
- Bekh Bahadur** Where are you heading tomorrow, eh?
- Subhas** We're going down to the Gandaki bridge and then towards Jomsom. The path is downhill, isn't it? If the weather is clear tomorrow we'll probably reach Tatopani around dusk. But if it also rains tomorrow like it did today it will be rather difficult. The path will be slippery, and walking slowly we probably won't reach Tatopani by dusk. If we don't reach Tatopani by dusk, where shall we lodge for the night?
- Bekh Bahadur** Below Tatopani there is another small village. If you are slow on the way stay there. I've forgotten the name of the village, though. But from there Tatopani is higher up, the path is rather steep too. If you stay there that will be better. Oh Dilmaya, where's the rice?
- Dilmaya** Will you have something more?
- Subhas** A little more rice, please.
- Dilmaya** There you are. Shall I put vegetables too?
- Subhas** Sure, please put vegetables too. Is there a little bit of **dal** too?
- Dilmaya** I'm afraid the **dal**'s finished. Have your friends had enough rice?
- Subhas** I expect they've had enough. Foreigners don't eat such a lot of rice.
- Dilmaya** They don't eat with their hands either, do they?
- Subhas** Yes, it's a bit difficult for them.
- Bekh Bahadur** Tomorrow you're going via Ghorepani, aren't you?
- Subhas** There's no other way. How else can we go?
- Bekh Bahadur** From here, the path to Ghorepani and the path to Ghandrung are one and the same. But from the next village the path divides. The lower path is the path going to Ghorepani, the higher one is the path

- going to Ghandrung. If it rains heavily tomorrow, go by the Ghandrung path, it will be a bit easier. You probably can't see Dhaulagiri from that path. I gather that you can get a good view of it from Ghorepani. How they long to see the Himalayas, right?
- Bekh Bahadur** That's true, but when it rains heavily nothing can be seen from anywhere. Next week you will come back by that path, won't you? Only go to Ghorepani if it doesn't rain tomorrow.
- Subhas** Right then, thank you. Now it's time for bed. OK? We'll meet tomorrow.

Grammar

91 Real conditional sentences

A real conditional sentence is the equivalent of a sentence in English that begins with *if*, and talks about events that might happen or situations that might exist in the future. It is called a 'real' conditional sentence because it always refers to what will be or what might be, and therefore what it describes is *possible*: *if it doesn't rain I will go out*. There is another kind of conditional sentence that talks about what might have been, but was not, and is therefore *impossible* or *unreal*: *if it hadn't rained I wouldn't have gone out*. This second kind of conditional sentence is introduced in **Grammar 130**.

To form a real conditional sentence in Nepali, you take two sentences and link them together with the word भने. भने is a participle of the verb भन्नु *to say* that is not easily translated when it is used in this way, because it simply marks the end of the 'if' clause of the sentence. The closest English parallel is found in an informal expression such as *say / suppose it doesn't rain...* The 'if' clause of the sentence usually comes before the main clause. When it is referring to some possibility in the future, its verb must be in the *simple past* tense. The 'if' clause of a conditional sentence can begin with यदि *if*, and in fact it often does, but यदि *if* is not essential. भने is essential in such sentences whether यदि is used or not.

To construct a Nepali sentence that means *if it doesn't rain I will go out*, begin with the simple past tense of *to rain* as the 'if' clause, then

add भने to show that the 'if' clause has ended, and then state that you will go out:

(यदि) पानी परेन	भने	म बाहिर जान्छु ।
(If it didn't rain	(marks end of 'if' clause)	I will go out.
(condition)		(consequence)
= पानी परेन भने म बाहिर जान्छु ।		<i>If it doesn't rain I will go out.</i>
यदि तिमी आएनौ भने म एकलै जान्छु ।		<i>If you don't come I will go alone.</i>
यदि आमा रुनुभयो भने दिदी पनि रुन्निन् ।		<i>If mother cries elder sister will cry too.</i>
यदि दालमा खुसार्नी राख्नुभएन भने मीठो हुँदैन ।		<i>If you don't put any chilli in the däl it won't taste good.</i>

The second half of a real conditional sentence can also take the form of a request or a command, instead of a prediction:

यदि तपाईंलाई थकाई लाग्यो भने मेरो कोठामा	<i>If you feel tired, please lie down in my room.</i>
यदि बजारमा लसून पाइएन भने अदुवा मात्रै किन्तू, बुझ्यौ ?	<i>If garlic is not available in the market, just buy ginger, do you understand?</i>

EXERCISE 53 Translate into Nepali:

- 1 If you are tired, please rest.
- 2 If you are thirsty, please drink this water.
- 3 If our guests are hungry I will go to the market and buy fruit and vegetables.
- 4 If you (Middle) do not come tomorrow, mother will stay at home and cry.
- 5 If I do not come to the office by 5 o'clock, please meet me at the temple.
- 6 If father does not send me a letter this week I will phone him at home.

92 Using होला to mean perhaps, might be

होला is the *probable future* tense of the verb हुन् to be, and means *it (probably) will be*. It can be added to the end of statements, regardless of their tense, to qualify them and make them less categorical.

For instance, shopkeeper A is asked whether there is any rice in his shop, and he is sure that there isn't, so he answers categorically:

Q साहूजी, चामल छ ?	<i>Any rice, shopkeeper?</i>
A छैन !	<i>No!</i>

But shopkeeper B is less certain; he thinks there probably isn't any, but feels he had better check:

Q साहूजी, चामल छ ?	<i>Any rice, shopkeeper?</i>
B छैन होला ।	<i>Probably not...</i>
आज पानी पर्दैन होला ।	<i>It probably won't rain today.</i>
आज गिरीश घरै छ ? थाहा छैन, घरै छ होला ।	<i>Is Girish at home? I don't know, he probably is at home.</i>
बजारमा मासु पाइँदैन होला ।	<i>You probably won't get any meat in the market.</i>

The probable future tense is introduced in full in **Grammar 96**.

93 The -ने -ne participle as an adjective

This participle is simply the dictionary form of a verb with its ending changed from -तु -nu to -ने -ne:

dictionary form	-ne participle
जानु to go (verb)	जाने going (adjective)
खानु to eat (verb)	खाने eating (adjective)
गर्नु to do (verb)	गर्ने doing (adjective)

The first use of the -ने -ne participle is to describe nouns:

पोखरा जाने बाटो	<i>the road to Pokhara ('Pokhara going road')</i>
खाने कुरा	<i>things to eat ('eating things')</i>
आउने हत्ता	<i>next week ('coming week')</i>
सुले कोठा	<i>bedroom ('sleeping room')</i>
काम गर्ने मान्छे	<i>a working man</i>
नेपाली बोल्ने मानिस	<i>a Nepali-speaking person</i>

It is important to distinguish between the -ने participle and the -एको participle, because both are used to describe nouns. However, the -एको participle always refers to actions or situations that are in the past as compared with the main verb of the sentence, while the -ने participle refers to situations that are either coterminous or in the future as compared with the main verb:

हामी नेपाल बसेको बेलामा ।
हामी नेपाल बस्ने बेलामा ।
सगरमाथा चढेको मान्छे ।
सगरमाथा चढ्ने मान्छे ।

प्रवचन दिएको मान्छे ।
प्रवचन दिने मान्छे ।

When we lived in Nepal.
When we live in Nepal.
A person who has climbed Everest.
A person who does/will climb Everest.
The person who gave the lecture.
The person who gives lectures / will give a lecture.

The negative is formed simply by adding the prefix न- to the verb:

नपाइने
नखाने
नबिसिने
रक्सी नखाने मान्छेलाई किन रक्सी दिएको तिमीसै ?
अङ्ग्रेजी नबुझ्ने केटालाई अङ्ग्रेजीमा किन गाली गर्छौ ?
नेपालमा नपाइने फलफूल अमेरिकामा जतातै पाइन्छ ।
आज बादल लागेकोले सगरमाथा देख्ने कुरै छैन ।

unavailable
not eating
unforgettable
Why have you given raksī to a person who does not drink?
Why do you tell off a boy who does not understand English in English?
Fruits that are not available in Nepal can be found everywhere in America.
Because it is cloudy today there's no chance of seeing Everest.

94 Using the -ने participle to talk about future actions

The second use of the -ने participle is as a kind of grammatical shortcut to talk about plans and intentions for the near future. It is used frequently in informal conversation, and people who speak Nepali as a second language (both Nepalis and foreigners) find it so convenient (because the verb ending is the same no matter who the subject of the verb is) that they sometimes use it excessively:

तपाईंहरू भोलि जाने ?
होइन, भोलि बस्ने, पर्सि जाने ।

*Are you leaving tomorrow?
No, we're staying tomorrow and leaving the day after tomorrow.*

तपाईं चिया खाने कि कफी खाने ?

Will you drink tea or coffee?

म चिया खाने ।
चियामा चिनी राख्ने ?
चिनी नराख्ने, दूध मात्रै राख्ने ।
अब जाने, होइन ?
हो, अबेर भयो, अब अलिपछि जाने ।

I'll drink tea.
Shall I put sugar in the tea?
Don't put sugar, just put milk.
We're off now, aren't we?
Yes, it's late, we'll leave in a little while now.

These usages are acceptable, but it is more polite to use the variable verb endings, especially when talking to someone you are addressing as तपाईं.

95 The verb पुग्नु to arrive, suffice

This verb has two different uses. In the first, it is used to mean *to reach/arrive at a destination*, and in this context it is intransitive (that is, the subject never needs to take -ले):

यो विमान साडे तीन बजे दिल्ली पुग्छ ।
This flight reaches Delhi at half past 3.

Although it is an intransitive verb, पुग्नु also has a passive 'i-stem' version, which is पुगिन् *to be reached*:

मेरो गाउँ टाढै छ । साँझसम्म पनि पुगिन्दैन होला ।
My village is quite a long way away. We probably won't reach it even by nightfall.

When the subject of the verb *to arrive* is *coming towards the speaker*, rather than going away from him/her, then the compound verb आइपुग्नु (consisting of the 'i-stem' of आउन् + पुग्नु) is commonly used:

ल, हेर त, वाराणसीको विमान आइपुग्यो ।
There, look, the Varanasi flight has arrived.

The second use of पुग्नु is to mean *to suffice/be enough*, and in these contexts the verb is transitive (i.e. its subject must take -ले in past tenses, and will most often take -ले in the habitual present tense too). The person for whom the commodity mentioned suffices or has sufficed must take the object-marking suffix -लाई. For instance, if you wish to say that five rupees will be enough money for you, the sentence will be constructed as follows:

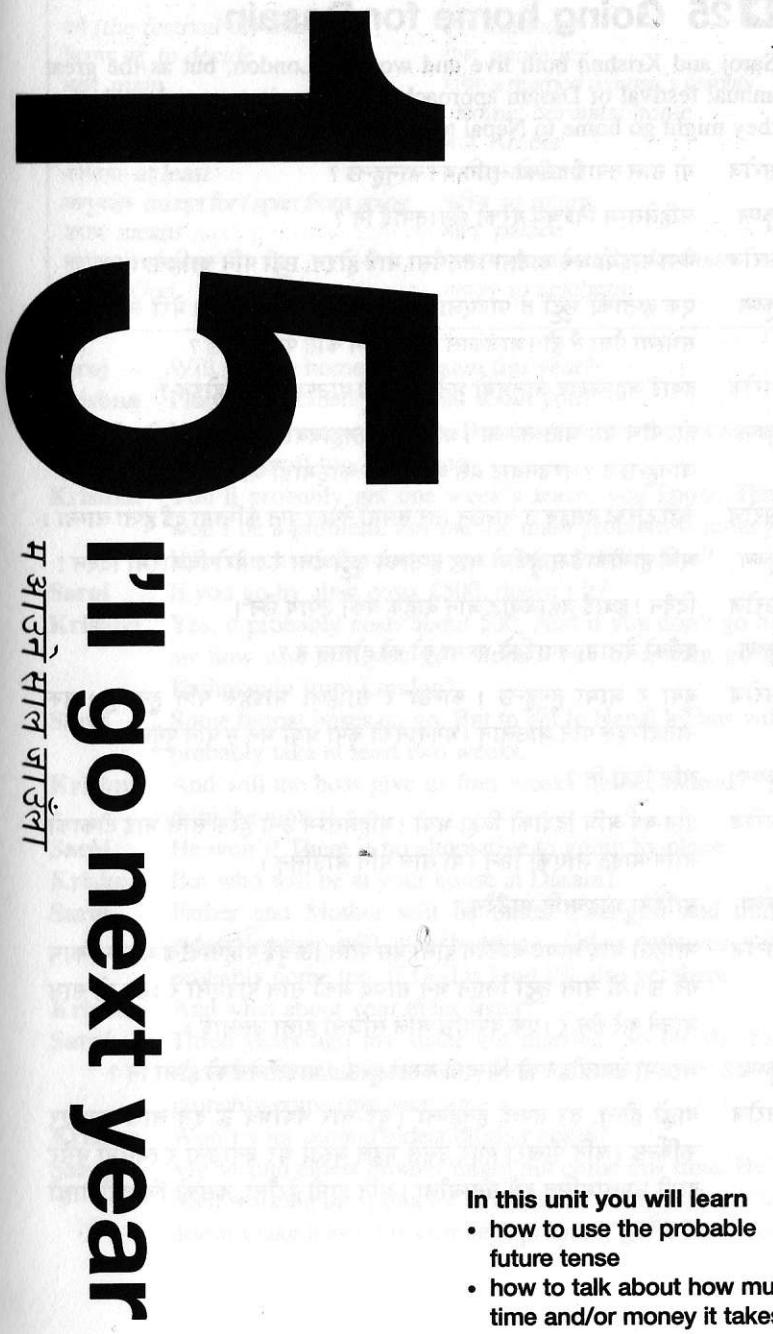
मलाई	पाँच रुपियाँले	पुग्छ ।
for me	five rupees + -ले	suffices.

EXERCISE 54 Write Nepali sentences stating that the amounts or commodities in the right-hand column were or were not enough for the people in the left-hand column:

- | | | |
|-----------------------------------|----------------|---|
| 1 the tourists who came yesterday | food | ✓ |
| 2 the Sherpa who helped us | ten rupees | ✗ |
| 3 the woman who cooked the food | a kilo of ghee | ✗ |

EXERCISE 55 Write Nepali sentences stating that the amounts or commodities in the right-hand column might or might not be enough for the people in the left-hand column:

- | | | |
|--|----------------|---|
| 1 the tourists who are coming tomorrow | food | ✗ |
| 2 the Sherpa who is going to help us | ten rupees | ✓ |
| 3 the woman who cooks the food | a kilo of ghee | ✓ |



In this unit you will learn

- how to use the probable future tense
- how to talk about how much time and/or money it takes to do something

► 25 Going home for Dasain

Saroj and Krishna both live and work in London, but as the great annual festival of Dasain approaches they begin to wonder whether they might go home to Nepal to celebrate it.

- सरोज यो साल तपाईं दसैंको लागि घर जानुहुन्छ ?
 कृष्ण अहिलेसम्म निश्चय गरेको छैन। तपाईं नि ?
 सरोज पैसा पाइयो भने जाउँला । तर पैसा मात्रै होइन, छुटी पनि चाहिन्छ नि ।
 कृष्ण एक हप्ताको छुटी त पाइएला नि । त्यो समस्या नहोला । मेरो लागि मुख्य समस्या पैसा नै हो । आजकाल नेपाल पुग्न करि पैसा लाग्छ ?
 सरोज हवाई जहाजबाट जानुभयो भने पाँच सय पाउण्ड लाग्छ, होइन ?
 कृष्ण हो, पाँच सय जति लाग्ला । अनि हवाई जहाजबाट जानुभएन भने पनि कसरी जानुहुन्छ त ? लण्डनबाट बस अथवा रेल काठ्माडौं जान्छ त ?
 सरोज केही टूरिष्ट बसहरू त जान्छन् । तर बसमा नेपाल पुग्न कम्तिमा दुई हप्ता लाग्ला ।
 कृष्ण अनि हामीलाई साहूजीले चार हप्ताको छुटी देला र ? मेरो विचारमा दिँदैन !
 सरोज दिँदैन ! हवाई जहाजबाट जानु बाहेक अर्को उपाय छैन ।
 कृष्ण दसैंको बेलामा तपाईंको घरमा को को होलान् त ?
 सरोज बुवा र आमा हुनुहुन्छ । कान्छा र साहिंला भाइहरू पनि हुन्छन् । अरू नातेदारहरू पनि आउलान् । भगवानको कृपा भयो भने म पनि पुँगुला ।
 कृष्ण अनि दिदी नि ?
 सरोज तीन वर्ष अघि दिदीको बिहा भयो । अहिलेसम्म उनी हरेक साल भाइ टीकाको लागि माइत आएकी छिन् । यो साल पनि आउलिन् ।
 कृष्ण माहिंला भाइचाहिं आउँदैन ?
 सरोज माहिंलो भाइ शायद आउँदैन होला यस पालि । ऊ दुई महिनादेखि अरबमा काम गर्दै छ । यो साल छुटी लिएन भने शायद अर्को साल पाइएला रे । तर यो साल आउने कुरै छैन रे । एक वर्षपछि अलि सजिलो होला उसलाई ।
 कृष्ण अरबमा नेपालीहरूको जिन्दगी कस्तो हुन्छ ? भाइले लेखेको होला नि ?
 सरोज गाहो होला, तर तपाईं हेर्नुहोला । दुई-चार वर्षभित्र ऊ दस लाख कमाएर फर्किन्छ । अनि पोखरा गाएर उसले महल जस्तो घर बनाउला र त्यसैमा बसेर हामी धूमधामसित दसैं मनाओँला । अनि हामी हेरौंला, कसको जिन्दगी गाहो छ भनेर !

दसैं (the festival of) Dasain

निश्चय गर्नु to decide

मुख्य main

पाउण्ड pound

जति as much as

कम्तिमा at least

जानुबाहेक except for / apart from going

उपाय means

नातेदार relative

भगवान God

कृपा kindness

टीका anointing

माइत a married woman's parents' home; her natal home

अरब Arabia

कमाउनु to earn

फर्किनु to return

महल palace

धूमधाम pomp and splendour

मनाउनु to celebrate

Saroj

Will you go home for Dasain this year?

I haven't decided yet. What about you?

Saroj If I get the money I'll go. But it's not just the money, I need time off too, you know.

Krishna You'll probably get one week's leave, you know. That won't be a problem. For me the main problem is money. How much does it cost to get to Nepal these days?

Saroj If you go by air it costs £500, doesn't it?

Krishna Yes, it probably costs about 500. And if you don't go by air how else will you go? Does a bus or a train go to Kathmandu from London?

Saroj Some tourist buses do go. But to get to Nepal by bus will probably take at least two weeks.

Krishna And will the boss give us four weeks' leave, indeed?^{*1} I think he won't!

Saroj He won't! There is no alternative to going by plane.

Krishna But who will be at your house at Dasain?

Saroj Father and Mother will be there. Youngest and third eldest brother will also be there. Other relatives will probably come too. If God is kind I'll also get there.

Krishna And what about your elder sister?

Saroj Three years ago my sister got married. So far she has come to the natal home every year for Bhai Tika.^{*2} She'll probably come this year.

Krishna Won't your second eldest brother come?

Saroj My second eldest brother might not come this time. He's been working in Arabia for two months. He says that if he doesn't take leave this year he'll probably get it next year.

Krishna

But this year he says there's no question of coming. After a year it will be a bit easier for him.

What is life like for Nepalis in Arabia? Your brother must have written?

Saroj

It's probably hard, but you watch! Within a few years he will earn a million and come back. Then he'll go to Pokhara and build a house like a palace, and we'll stay in it and celebrate Dasain with pomp and splendour. Then we'll look to see whose life is hard!

Notes *¹ The addition of र makes a question rhetorical: the person asking knows that the answer is 'no'.

*² भाइ टीका is a day of the Dasain festival when sisters anoint their brothers.

Grammar

96 The probable future tense

Nepali has several different ways of expressing the future tense, and the main difference between them lies in their degree of certainty.

The habitual present and continuous present tenses can be used to refer to the future, just as they can in English:

भोलि मेरो भाइ भारत जान्छ।

Tomorrow my brother goes to India.

भोलि मेरो भाइ भारत जाँदै छ।

Tomorrow my brother is going to India.

Of course, both of these sentences would be in the present tense if the word भोलि were removed from them. The probable future tense, however, is used exclusively to refer to the future, and it contains within it a measure of uncertainty:

भोलि मेरो भाइ भारत जाला।

Tomorrow my brother will (probably) go to India.

In the affirmative, the probable future tense consists of a verb base plus an ending; the endings are as follows:

Probable future tense: verb endings

म	-उँला
हामी, हामीहरू	-आँला
तैं	-लास्
तिमी, तिमीहरू	-औला
ऊ, यो, त्यो (m.)	-ला
ऊ, यो, त्यो (f.)	-ली
उनी, यिनी, तिनी (m.)	-लान्
उनी, यिनी, तिनी (f.)	-लिन्
यी, ती, उनीहरू etc.	-लान्

Probable future tense: verb bases

The formation of the verb bases for the probable future tense has five rules:

- 1 The endings are added to the bases of C-verbs in a regular manner (म गर्श्छा I will do, तैं गर्लास् you will do, तिमी गरौला you will do, etc.)
- 2 If the base of a V-verb ends in -ā, the endings are added in a regular manner (म खाउँला I will eat, ऊ खाला he will eat, उनी खालान् he will eat, etc.).
- 3 The V-verbs दिनु to give, लिनु to take, and हुन् to be are irregular:
 - a दिनु employs the base दि- in first person forms (म दिउँला I will give, हामी दिआँला we will give) and दे- in all others (ऊ देला he will give, उनीहरू देलान् they will give, etc.)
 - b लिनु employs the base लि- in first person forms (म लिउँला I will take, हामी लिआँला we will take) and ले- in all others (ऊ लेला he will take, उनीहरू लेलान् they will take, etc.)
 - c हुन् employs the base हो- in all forms except the first person singular; thus म हुँला I will be, but उनी होलिन् she will be.
- 4 Verbs other than दिनु and लिनु whose bases end in -i (principally the passive 'i-stem' verbs) take an intervening -e- between base and ending, e.g. बिर्सिएला it will be forgotten, पाइएला it will be obtained, etc.
- 5 The base of a VV-verb is usually the normal present tense base (आउ- from आउनु, पिड- from पिजनु etc.). But for the first person forms the second vowel is dropped. Thus: म आउँला I will come, हामी आआँला we will come, but ऊ आउला he will come, उनीहरू आउलान् they will come, etc.

Probable future tense

	हुन् to be	जान् to go	गर्न् to do	आउन् to come	दिन् to give
म	हुँला	जाउँला	गरूँला	आउँला	दिउँला
हामीहरू	होअैला	जाओैला	गरौंस्	आओैला	दिओैला
तैं	होलास्	जालास्	गरौला	आउलास्	देलास्
तिमी, तिमीहरू	होअैला	जाओैला	गरौला	आउला	देअैला
ऊ (m.)	होला	जाला	गर्ला	आउला	देला
ऊ (f.)	होली	जाली	गर्ली	आउली	देली
उनी (m.)	होलान्	जालान्	गर्लान्	आउलान्	देलान्
उनी (f.)	होलिन्	जालिन्	गर्लिन्	आउलिन्	देलिन्
यी, ती, उनीहरू	होलान्	जालान्	गर्लान्	आउलान्	देलान्

Formally, Nepali grammar contains negative forms of these verbs in which their endings change to -ओइन, -ओइनस्, -ओइनौ, etc. but these are encountered very rarely indeed and there is very little purpose in the foreign learner memorizing them. Generally, the future negative is formed either by adding the prefix न- to the forms listed above, or by using the habitual present tense in the negative and adding होला *perhaps* to the end of the statement. The meaning varies slightly, according to which form is used:

म जाउँला।

म नजाउँला।

I'll probably go.

I'll probably not go (with the sense that the person who is being spoken to would prefer the person who is speaking not to go).

म जाँदिन होला।

ऊ एउटा सिपाही होला।

ऊ सिपाही नहोला।

ऊ सिपाही हुँदैन होला।

I probably won't go.

He may be a soldier.

He may not be a soldier.

He probably won't be a soldier.

Because of the slightly doubtful tone of this future tense, it *has* to be used in sentences that refer to the future and begin with the word शायद, *perhaps*:

आज जाँदिन। शायद भोलि-पर्सि जाउँला। *I won't go today. Perhaps I'll go tomorrow or the day after.*

The following proverb uses the probable future tense of the verb भन् to fill:

तैं रानी मै रानी को भर्ला कुवाँको पानी ?

(If) you're a queen and I'm a queen, who will fill water from the well?

The High form of the probable future tense consists of the dictionary form of the verb + होला. It is therefore identical to the Super-Polite imperative (see Grammar 44) and in fact the two meanings do converge:

बेलायतबाट मलाई चिठी लेख्नुहोला।

Please write me a letter

from England.

बेलायतबाट मलाई चिठी लेख्नुहोला कि ?

Will you write me a letter

from England?

97 The infinitive + लाग्नु: **What does it cost to... ?, How long does it take to... ?**

The verb लाग्नु is used to mean:

- *to cost* when it is combined with a sum of money:

कति पैसा लाग्छ ?

बीस रुपियाँ लाग्छ।

How much does it cost?

It costs 20 rupees.

- *to take* when it is combined with a quantity of time:

कति समय लाग्छ ?

तीन घण्टा लाग्छ।

How much time does it take?

It takes three hours.

Note: there is no Nepali equivalent of the English 'it' in these sentences; and, although the subject of the verb लाग्नु may be plural (e.g. *three hours*), the verb behaves as if it is singular; hence तीन घण्टा लाग्छ, not तीन घण्टा लाग्छन्.

These sentences may be extended by prefacing them with a verb, which must appear in its infinitive form. This is very simply the dictionary form minus its final -u:

Dictionary form Infinitive

जान्	जान	to go
आउन्	आउन	to come
पुग्न्	पुग्न	to reach

Both forms of the verb (-न् and -न) can be translated as *to go*, *to come* and so on, and there is very little difference in their meaning. However, only the form ending in -न may be used in this kind of sentence:

गोरखा जान कति पैसा लाग्छ ?

How much does it cost to go

to Gorkha?

गोरखा पुग्न तीन घण्टा लाग्छ ।

गोरखा जान र आउन पूरा एक दिन लाग्छ ।

If the sentence involves nouns or pronouns (e.g. *how long does it take you...*, or *how much does it cost them...*) then these must take the postposition -लाई:

पोखराबाट मुक्तिनाथ पुग्न उनीहरूलाई एक *It took them a week to reach Muktinath from Pokhara.*

जुम्लाबाट हुम्ला पुग्न हामीलाई एक हप्ता *It probably won't take us a week to reach Humla from Jumla, it will probably only take us three or four days.*

EXERCISE 56 Put the following sentences into the probable future tense, substituting the word भोलि for हिजो in each:

- १ हिजो मौसम साहै राम्रो थियो ।
- २ हिजो दिल्लीबाट काठमाडौं पुग्न दुई घण्टा जति लाग्यो ।
- ३ हिजो नानीहरूले खेतमा फुटबल खेले । उनीहरूको लुगामा हिलो लाग्यो ।
- ४ हिजो सीताले घर राम्रोसँग सफा गरिन् ।
- ५ हिजो दिदीले भात पकाइन्, दाइले पकाए ।
- ६ हिजो घरमा पाहुनाहरू भएको कारणले उनीहरू स्कूल आएनन् ।

98 Words for approximately

Nepali has various words that can be used to mean *about* or *approximately*:

-तिर	<i>about</i> (with expressions of time only)
करीब	<i>approximately, roughly</i>
जति	<i>about as much as</i>
झण्डै	<i>almost, virtually</i>

The postposition -तिर (see Grammar 47) is used with expressions of time to mean *at roughly such-and-such a time*:

दस बजेतिर आउनुहोस् ।

Please come at about 10 o'clock.

छिटो हिंडचौं भने हामी साँझतिर पुगौला ।

If we walk quickly we will arrive at around dusk.

The word **करीब** is used before an expression of quantity to mean *about* or *approximately*:

एक महिनाको लागि हामीलाई करीब दुई किलो *We will probably need about two kilos of salt for a month.*

यहाँबाट मेरो घर पुग्न करीब दस मिनेट लाग्छ *It takes about ten minutes to reach my house from here.*

The word **जति** is used after an expression of quantity or time to mean *as much as* or *as many as*:

यस गाउँका बाह्रजना जति मानिसहरू दोस्रो *As many as 12 people from this village died in the Second World War.*

झण्डै has the sense of *almost* or *very nearly*:

यी व्यापारीहरूलाई ल्लासा पुग्न झण्डै एक हप्ता लाग्यो । *It took these traders almost a week to reach Lhasa.*

EXERCISE 57 Translate into Nepali:

It costs £500 to go to Nepal by air from London, and it takes 15 hours to reach Kathmandu. I always buy an interesting book at the airport! When I went to Nepal last year I bought a very fat novel and it took me about ten hours to read it. I will probably go to Nepal again next year, and I might buy two novels this time. In Nepal, I went to Bhadrapur. If you go to Bhadrapur by bus from Kathmandu it's quite cheap but it takes a whole day to arrive there. There were a lot of people on the bus going to Bhadrapur and the road leading to Bhadrapur was very bad. I didn't buy a book for that journey, because I was going with one or two Nepali friends. If you go to Bhadrapur by plane it costs a lot of money but it doesn't take much time. A plane going to Bhadrapur leaves the capital every morning at 10 o'clock. If I go to Bhadrapur again next year, I will probably go by plane.

What should I do?

कै गर्नुपछ?

What should I do?

In this unit you will learn

- how to use expressions meaning *should*, *ought*, *must* and *had to*

26 Arriving at Tribhuvan International Airport



Harish has returned to Nepal after an absence of 20 years. He finds the airport completely unrecognizable, and he enlists the help of Nirmal, an airport attendant, to see him through the various formalities.

- | | |
|--------|--|
| हरिश | नमस्ते ! |
| निर्मल | नमस्ते हजुर। तपाईं लण्डनबाट आउनुभएको हो ? |
| हरिश | हजुर, भरखरै आइपुगेको आर० ए० को विमानमा। सुन्होस् न, मलाई नेपाल नआएको धेरै वर्ष भयो। पहिले विमानस्थल गौचर मात्रै थियो। भन्होस् न, कता जानुपर्छ, के के गर्नुपर्छ ? |
| निर्मल | ठीक छ, म तपाईंको लागि सबै कुरा मिलाउँछु। तपाईंलाई भिसा चाहियो? त्यसो हो भने तपाईंलाई ऊत्यो लाइनमा उभिनुपर्छ। |
| हरिश | मत नेपाली नागरिक हुँ नि। भिसा लिनुपर्दैन ! |
| निर्मल | ए, माफ गर्नुहोस् है। ऊ, सामान आइपुग्यो। अब सामान टिनुपर्यो। |
| हरिश | मेरो सामान त अहिलेसम्म निस्केको छैन। यहाँ धेरै बेरसम्म कुर्नुपर्छ कि के हो ? |

- निर्मल** पर्दैन होला । धेरै जसो पाँच मिनेट पनि लाग्दैन ।
(पाँच मिनेटपछि)
- हरिश** अझ पनि आएको छैन । बीचबाटोमै हरायो कि के हो ?
चिन्ता गर्नुपर्दैन । म भित्र गएर तपाईंको सामान निकालछु । तर तपाईंले
मलाई दस रुपियाँ दिनुपर्छ ।
- हरिश** दस रुपियाँ ? मसँग नेपाली पैसा छैन । पैसा साट्नुपच्यो ।
ऊ त्यहाँ बैक छ । त्यहाँ गएर साट्नुहोस् ।
(पाँच मिनेटपछि)
- निर्मल** भयो ? हेर्नुहोस्, तपाईंको सामान आइपुग्यो । अब तपाईंलाई सामान
लिएर भन्सारतिर जानुपच्यो ।
(भन्सारमा)
- हरिश** नमस्कार, नमस्कार ।
भन्सार अधिकृत पासपोर्ट देखाउनुहोस् त । आज कहाँबाट आउनुभएको ?
हरिश लण्डनबाट । झोला खोल्नुपर्छ ?
भन्सार अधिकृत खोल्नुपर्छ । हामीले भित्र हेर्नुपर्छ एक चोटि । तपाईंले आफै प्याक गरेको
हो ?
हरिश हो, मैले आफै प्याक गरेको । लुगा-फाटाबाहेक यसमा अरू खास त केही
छैन ।
- भन्सार अधिकृत त्यस्तै होला, तर हामीले हेर्नुपर्छ, के गर्ने ? ल, ठीक छ । भयो ।
निर्मल आउनुहोस् हजुर म तपाईंको लागि टचाकसी बोलाउँछु । सामान पनि
दिनुहोस्, तपाईं त थाक्नुभयो होला, म बोक्छु ।
पर्दैन, गहुँगो छैन ।
- हरिश तपाईं कहाँसम्म जाने ? होटेलको रिजर्वेशन भयो ?
निर्मल पर्दैन । दाइको घर छ नक्सालमा ।
हरिश लौ त । यहाँबाट नक्साल पुग्न टचाकसीमा एक सय रुपियाँ जति लाग्छ ।
निर्मल अनि तपाईंले मलाई पनि एक सय दिनुपच्यो । धन्यवाद । फेरि भेटौला है ।

आर.ए. R.A. (Royal Nepal Air Corporation)

गौचर cow pasture
भिसा visa

अधिकृत official
पासपोर्ट passport
खोल्नु to open
आफै self, oneself

लाइन queue, line	प्याक गर्नु to pack
नागरिक citizen	लुगा-फाटा clothes and such like
सामान luggage	खास special, particular
टिनु to pick up	थाक्नु to be tired
कुनू to wait	बोक्नु to carry
अझ पनि still	गहुँगो heavy
चिन्ता गर्नु to worry	रिजर्वेशन reservation
साट्नु to exchange	नक्साल Naxal (a district of Kathmandu)
भन्सार Customs	

- Harish** Hello!
- Nirmal** Hello sir. Have you come from London?
- Harish** Yes, on the R.A. flight that has just arrived. Listen, I have not visited Nepal for many years. Before, the airport was just a cow pasture. Tell me, where should I go, what things do I have to do?
- Nirmal** OK, I'll organize everything for you. Do you need a visa? If so, you have to stand in that queue over there.
- Harish** But I'm a Nepali citizen, you know. I don't need to get a visa.
- Nirmal** Oh, please forgive me. Look, the luggage has arrived. Now you must pick up your luggage.
- Harish** But my luggage hasn't come yet. Does one have to wait a long time here, or what?
- Nirmal** Probably not. It usually doesn't even take five minutes.
After five minutes:
- Harish** It still hasn't come. Has it been lost on the way or something?
- Nirmal** No need to worry. I'll go inside and get your luggage out. But you must give me ten rupees.
- Harish** Ten rupees? I haven't any Nepali money. I must exchange some money.
- Nirmal** There's a bank over there. Go there and exchange it.
After five minutes:
- Nirmal** Done? Look, your luggage has arrived. Now you must take the luggage and go towards Customs.
- At Customs...**

- Harish** Hello, hello.
Customs official Show me your passport then. Where have you come from today?
Harish From London. Should I open my bag?
Customs official Yes. We have to take a look inside. Did you pack it yourself?
Harish Yes, I packed it myself. There's nothing special in it apart from clothes and such like.
Customs official That's probably how it is, but we have to look, what to do? There, that's OK. It's done.
Nirmal Come sir, I'll call a taxi for you. Give me your luggage too, you must be tired, I'll carry it.
Harish There's no need, it's not heavy.
Nirmal How far are you going? Have you made a hotel reservation?
Harish No need. There's my brother's house in Naksal. That's that then. To get from here to Naksal by taxi costs about 100 rupees. And you must give me 100 too. Thank you. See you again!

Grammar

99 Must, should, don't have to

The combination of the dictionary form of a verb with third person singular forms of the verb पर्नु to fall (पर्छ and पर्दैन in the present tense, and पर्यो and परेन in the past) is used to express meanings such as *must*, *need to*, *should*, *have to*, and *ought to*. The two words are joined together when written:

हुनुपर्छ	must be / should be / has to be / ought to be
बोल्नुपर्छ	must speak / should speak / has to speak / ought to speak
गर्नुपर्छ	must do / should do / has to do / ought to do

If the sentence mentions a person upon whom this need or obligation 'falls', s/he must be marked in the sentence – with the postposition -लाई if the verb is intransitive:

तिमीहरूलाई भोलि आउनुपर्दैन।

You do not have to come tomorrow.

– or with -ले if the verb is transitive:

केटा-केटीहरूले साँचो बोल्नुपर्छ।

Boys and girls should speak the truth.

The affirmative construction is commonly used to prescribe correct behaviour in general terms:

विद्यार्थीहरूले गुरुलाई आदर गर्नुपर्छ।

Students should respect their teacher.

सबैले ईश्वरलाई मान्नुपर्छ।

Everyone should believe in God.

लोगले स्वास्नीलाई माया गर्नुपर्छ।

A husband should love his wife.

स्वतंथ्र मात्र बाँचा पाउँनु एक मानव अधिकार हो,
यो अधिकार हरेक महिलाले पाउँनु पर्दै।

मेरी श्रीमती गर्भवती भएको बेलामा

उनको स्थाहार पुर्यो, कि पुरेन

भनेर ऐले विचार पुर्याउनु पर्दै।

मलाई याहा छ, हामीकहाँ गर्भवतीको

आना र पोषणमा त्याति ध्यान दिने

चलन छैन। गर्भको बच्चालाई

स्वयं जन्माउने कुरामा परिवारका

सदस्यहरूको निकै सूखो हात हुन्छ।

छोरीलाई थोरै महत्त दिने र छोरी

जन्मदा रात्रो हेरचाह नगर्ने पनि चलन

छ। यसो गर्वा छोरीलाई सानैदेखि

कम्बोरीको 'हीन' भावना आउँदै र

पढ्दि सम्म पनि समाजमा अधि बढन

गाहो हुन्छ।

हामी पुरुष जातिले समाज र परिवार

बाटै यस्तो 'हीन' भावना हटाएर

समाजमा महिला प्रति राम्रो धारणा

ल्याउन सक्छौ।



a UNICEF advertisement in Nepali

the main heading translates 'To be able to live healthily is a human right, every woman should get this right'

The meaning of the negative construction with पर्दैन is not exactly the opposite of this. Rather than saying that it is wrong to do something, it simply states that there is no need to do it:

उनीहरूलाई म भन्न्हु, तपाईंले भन्नुपर्दैन।

I will tell them, you do not need to.

मसँग दुइटा कलम छ, तपाईंले किन्नुपर्दैन।

I have two pens, you do not need to buy (one).

मेरो छोरा आफ्ना साथीहरूसँग राम्रोसँग मिल्छ। *My son gets along well with his friends.*

The verb मिलाउनु is the causative of मिल्नु. That is, it causes a coming together, a matching, etc. and translates into English as *to arrange, assemble, adjust, bring together, sort out:*

त्यो त अलि महांगो भयो, साहूजी। दाम
मिलाएर दिनुहोस्।

*That's a little expensive,
shopkeeper. Please adjust the
price for me.*

भोलि कति बजे भेट्ने ? समय मिलाउनुपच्यो। *What time shall we meet
tomorrow? We must arrange
a time.*

एक छिन पर्खनुहोस् है। कपाल मिलाउनुपच्यो। *Wait a moment, won't you.
I have to tidy my hair.
Now you are in agreement.
Please shake hands.*

अब तपाईंहरूको कुरा मिल्यो। हात
मिलाउनुहोस्।



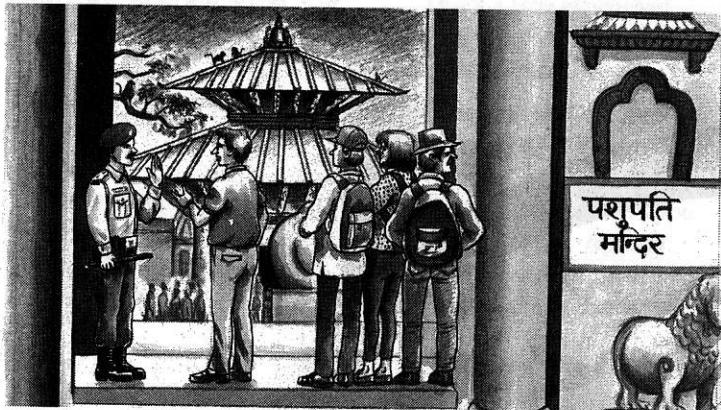
धित्र जान हेदेन

**you're not
allowed in**

- In this unit you will learn**
- how to ask and state what is right and what is wrong
 - how to ask and state what one is allowed to do
 - how to identify some basic facts about religion in Nepal

► 27 Americans at Pashupati temple

Jim has been living in Nepal for three months, and he is showing some American friends who have come to visit him the sights of the Kathmandu Valley. He wonders if he might take them into Pashupati temple. The policeman at the entrance explains why he cannot.



जिम हामी मन्दिरभित्र जान हुन्छ ?

प्रहरी तपाईंहरू कुन देशबाट आउनुभएको ?

जिम हामीहरू अमेरिकाबाट आएको ।

प्रहरी हो र ? कति रासो नेपाली बोल्नुहुन्छ तपाईं । तपाईंले नेपाली भाषा कहाँ सिक्नुभयो ?

जिम वहाँ अमेरिकामा अलिकति सिकें । अहिले नेपाल बसेको तीन महिना भयो । २०४

हामी मन्दिरभित्र...

प्रहरी अहो, अमेरिकामा पनि नेपाली भाषा सिक्न पाइन्छ ? मलाई थाहा थिएन । नेपाली सिकाउने मानिसहरू छन् ?

जिम प्रश्नस्त छन् । भन्नुहोस् न, हामी मन्दिरभित्र पस्न हुन्छ कि हुन्न ?

प्रहरी तपाईंहिन्दू धर्मावलम्बी हुनुहुन्छ ?

जिम धर्मावलम्बी भनेको के हो ? मैले बुझिन्नै ।

प्रहरी भनाइको मतलब, तपाईंहिन्दू हुनुहुन्छ ?

जिम अहँ, म हिन्दू होइन । हामीहरू हिन्दू नभएको कारणले तपाईं हामीलाई भित्र पस्न दिनुहन्न ?

प्रहरी अलि मिल्दैन । यो पशुपतिनाथको मन्दिर नेपालको सबैभन्दा प्राचीन तीर्थस्थल हो । त्यो तपाईलाई थाहा हुनुपर्छ । त्यसैले यहाँ विशेष नियमहरू लाग्छन् । पुजारीहरूले हिन्दूहरूलाई मात्र भित्र पस्न दिन्छन् । अनि हिन्दू भएर पनि कसैले

छालाबाट बनेको कुनै कुरा लाउन हुँदैन ।

जिम केही छैन । हामी हिन्दू नभएकोले भित्र पस्ने कुरै छैन जस्तो छ । तर मन्दिरको आँगन हर्न पाइन्छ कि ?

प्रहरी बागमती खोलाभन्दा पर ऊ त्यो रुखै रुखले ढाकेको थुम्को छ नि । त्यसलाई मृगस्थली भन्छन् । तपाईंहरू बागमती खोला ऊ त्यो पुरानो पुलबाट तर्नुहोस् । पुलबाट राजराजेश्वरी घाट देखिन्छ । त्यहाँ काठमाडौंका हिन्दूहरूले आफ्ना मृतहरू जलाउँछन् । त्यसको फोटो खिंच्न हुँदैन । साहै अनुचित हुन्छ ।

जिम बुझें । तर मृगस्थलीमा के छ ? रुखहरू मात्रै ?

प्रहरी होइन, मृगस्थलीमा पुराना शिवालयहरू धेरै छन् । बाँदरहरू पनि थुप्रै छन् । त्यहाँ घाममा बसेर पशुपतिनाथको मन्दिरको साहै रास्तो दृश्य हर्न पाइन्छ ।

जिम त्यहाँबाट मन्दिरको फोटो खिंच्न हुन्छ ?

प्रहरी हुन्छ, एकदमे ठीक छ । तर बाँदरहरूसँग होश गर्नुहोस् । बाँदरहरूलाई फलफूल दिन हुँदैन । दुःख दिन्छन् ।

वहाँ *there; in that very place*

सिकाउनु *to teach*

धर्मावलम्बी *a follower of a religion*

भनाइ *utterance, something said*

मतलब *meaning*

प्राचीन *ancient*

तीर्थस्थल *place of pilgrimage*

विशेष *special*

नियम *rule*

छाला *leather*

बन्नु *to be made*

आँगन *courtyard, compound*

बागमती खोला *the Bagmati river*

-भन्दा पर *the other side of*

दाङ्गु *to be covered*

थुम्को *hillock*

तर्नु *to cross*

मृत *dead person*

जलाउन *to burn, cremate*

फोटो खिंच्नु *to take a photograph*

अनुचित *improper*

शिवालय *Shiva temple*

दृश्य *view*

होश गर्नु *to be careful*

दुःख *trouble*

Jim Is it all right for us to go into the temple?

Policeman Which country have you come from?

Jim We have come from America.

Policeman Is that so? What good Nepali you speak! Where did you learn the Nepali language?

Jim Right there in America I learned a little. Now I have lived in Nepal for three months. Can we...

Policeman Aho, can you learn Nepali language in America too? I didn't know. Are there people who teach Nepali?

Jim There are plenty. Tell me, is it or isn't it all right for us to enter the temple?

- Policeman** Are you a follower of Hinduism?
Jim What does **dharmavalambī** mean? I didn't understand.
Policeman What I mean is, are you a Hindu?
Jim No, I am not a Hindu. Will you not allow us into the temple because we are not Hindus?
Policeman It's a bit inappropriate. This temple of Pashupatinath is Nepal's most ancient pilgrimage place. That you should know. So special rules apply here. The priests only allow Hindus to enter. And even if they are Hindus, no-one is supposed to wear anything made from leather.
Jim It doesn't matter. It seems that because we are not Hindus there is no question of going inside. But can one get to look at the temple courtyard?
Policeman On the far side of the Bagmati river over there, the hillock covered by trees, right? They call that Mrigasthali. Cross the Bagmati river by that old bridge over there. From the bridge you can see Rajarajeshwari Ghat.* There, Kathmandu's Hindus burn their dead. It is not right to take a photo of that. It is extremely improper.
Jim I've understood. But what is there at Mrigasthali? Just trees?
Policeman No, at Mrigasthali there are many Shiva shrines. There are lots of monkeys too. You can sit in the sun there and look at a very fine view of Pashupatinath temple.
Jim Is it all right to take a photo of the temple from there?
Policeman Yes, that's absolutely fine. But be careful with the monkeys. You shouldn't give the monkeys any fruit. They'll give you trouble.

Note * A **ghāt** is a stepped platform leading down to a river. **Ghāts** are often used for the performance of religious devotions and as cremation sites.

Grammar

102 Is it all right to... ? Using the infinitive with हुन्छ / हुँदैन

The combination of the infinitive of a verb + हुन्छ / हुँदैन expresses meanings such as *should / should not, is / is not permitted, is / is not*

advisable, is / is not all right. Often, no subject is mentioned in these sentences, which are often general statements about what is and what is not correct behaviour: in such cases it can be understood to mean *one should... or one should not...*

मन्दिरमा जुत्ता लाउन हुँदैन।

हिन्दू धर्म अनुसार गाई काट्न हुँदैन।

इस्लामी धर्म अनुसार सुँगूरको मासु खान हुँदैन। According to Islamic religion, it is wrong to eat pork.

*One should not wear shoes in a temple.**

According to Hindu religion, it is wrong to kill a cow.

*Note ** The soles of the feet or shoes are unclean, and shoes should be removed before entering the interiors of houses, temples, etc. It is also insulting to sit with one's legs crossed in such a way that the sole of one's shoe is in front of another person's face. Similarly, care should be taken not to let one's feet pass above any part of a Nepali person's body, nor should one touch another person on the crown of the head.

The alternative negative form of हुन् (हुन्न instead of हुँदैन) is also frequently used in these contexts. The subject of a verb in a sentence of this type must take -ले if the verb is transitive:

तिमीले पिरो धेरै खान हुन्न,
अलिकति खान त हुन्छ।

You should not eat too much spicy (food), but it's OK to eat a little.

103 They don't allow you to...

Nepali uses the verb दिनु to give to mean to *let or to allow*. The subject of दिनु will usually take -ले in all tenses, to make it absolutely clear who the subject is. When one of the first person pronouns (म or हामी) is the subject, however, it is unlikely to take -ले except in past tenses. The structure of such a sentence is typically:

Allower + -ले Person allowed+ -लाई Infinitive दिनु (*to allow*)

मैले घरमा उसलाई चुरोट खान दिइर्नैं। *I did not allow him to smoke a cigarette in the house.*

प्रहरीले तिमीलाई मन्दिरमा जुत्ता लाउन दिदैन होला। *The policeman probably won't allow you to wear shoes in the temple.*

बत्ती किन बन्द गर्याँ तिमीले ? बत्ती खोलेर मलाई अखबार पढ्न देउन ।

यहाँैभन्दा माथि जान दिदैनन् । पहिरो जाने खतरा छ ।

*Note ** The Nepali equivalent of *to switch on* is खोल्नु *to open*, while *to switch off* is बन्द गर्नु, *to shut*.

EXERCISE 60 Create five sentences along the following lines:

allower	allowee	place/ time	verb	allow?
I	people	in my house	smoke	×

= म मान्छेहरूलाई मेरो घरमा चुरोट खान दिन्नै ।

allower	allowee	place/ time	verb	allow?
1 mother	my friends	in our house	drink alcohol	×
2 they	us	into the temple	go	✓
3 elder brother	children	in the morning	watch TV	✓
4 father	us	in the evening	go out	×
5 you (High)	tourists	in the temple	wear shoes	✓ ?

104 भएर **being** and भएर पनि **despite being**

भएर, the -एर participle of हुन्, is commonly used to point out the cause of something, in much the same way that the -एको participle is used in combination with -ले to create a part of a sentence beginning with *because*. When भएर is used, however, the cause is stated less emphatically:

नेवार भएर उनीहरू नेपाली मात्रै होइन नेपाल भाषा पनि बोल्छन् । *Being Newars, they speak not only Nepali but Nepal Bhasha too.**

मेरी हजुरआमा बूढी भएर घरबाट धेरै कम निस्कनुहुन्छ । *Being old, my grandmother very seldom comes out of the house.*

*Note ** The official name for the Newari language is नेपाल भाषा. The Kathmandu Valley, where it is the indigenous language, was known as नेपाल until the present century.

*Why have you switched off the light? Switch it on and let me read the newspaper, won't you! **

(They) don't let you go higher than this. There is a danger of landslides.

The English translation of each of the above sentences could equally begin *because they are Newars...* and *because she is old...*

The addition of पनि (even, also) to भएर makes the sentence mean that although what is stated is indeed the case, other things are not as might be expected:

नेवार भएर पनि उनीहरू नेपाली मात्रै बोल्छन् ।

बूढी भएर पनि मेरी हजुरआमा हरेक दिन मन्दिर जानुहुन्छ ।

Despite being Newars, they speak only Nepali.

Despite being old, my grandmother goes to the temple every day.

105 Religion in Nepal

Religion is an integral part of traditional life in Nepal, which is the only country in the world with Hinduism as its official religion. The concept of धर्म (righteousness, duty, morality, religion) pervades many activities, and religious concepts have played an important role in the shaping of society. Most Nepali-speaking people are Hindus, though there are many Buddhist Newars and Buddhism is also prevalent among the people of the high mountain regions. Islam is represented in most Tarai towns, and there is a Muslim community in Kathmandu. The Christian community is very small.

For Hindus, religion consists in the worship (पूजा) of special beings (gods: देव, देवता) at particular times (certain times of the day, holy days of the week or month, annual festivals, etc.), in particular holy places (at a family altar, at a temple, etc.). They share a belief in the principle of rebirth, the consequence of actions (कर्म), and the illusory nature of the material world (संसार). The ultimate aim of religious practice is deliverance (मोक्ष) from the endless cycle of birth and rebirth, but most Hindus simply hope for a better rebirth through the accumulation of merit (पूण्य).

Buddhism and Hinduism are closely intertwined in the Kathmandu Valley towns, and sometimes it is difficult to decide whether a particular temple has a Buddhist or a Hindu dedication. For many Nepalis, the distinction is meaningless. However, Buddhism is a distinct religion which, unlike Hinduism, has a founder, the historical Buddha called Gautama, who is also given the title Shakyamuni. Buddhism shares many beliefs in common with Hinduism, but it has a different conception of the concept of deliverance, which is निर्वाण,

the ‘snuffing out’ of desire. Unlike Hinduism, Buddhism is also practised by monastic communities. The religion has its own pantheon of deities. Of these, the Bodhisattvas (beings who have delayed their own attainment of निर्वाण and have vowed to work for the enlightenment of all sentient beings) are widely worshipped.

To state that a particular deity is worshipped at a particular place or time, use the verb phrase **को पूजा हन्तु**

यो मन्दिरमा महादेवको पूजा हन्तु।

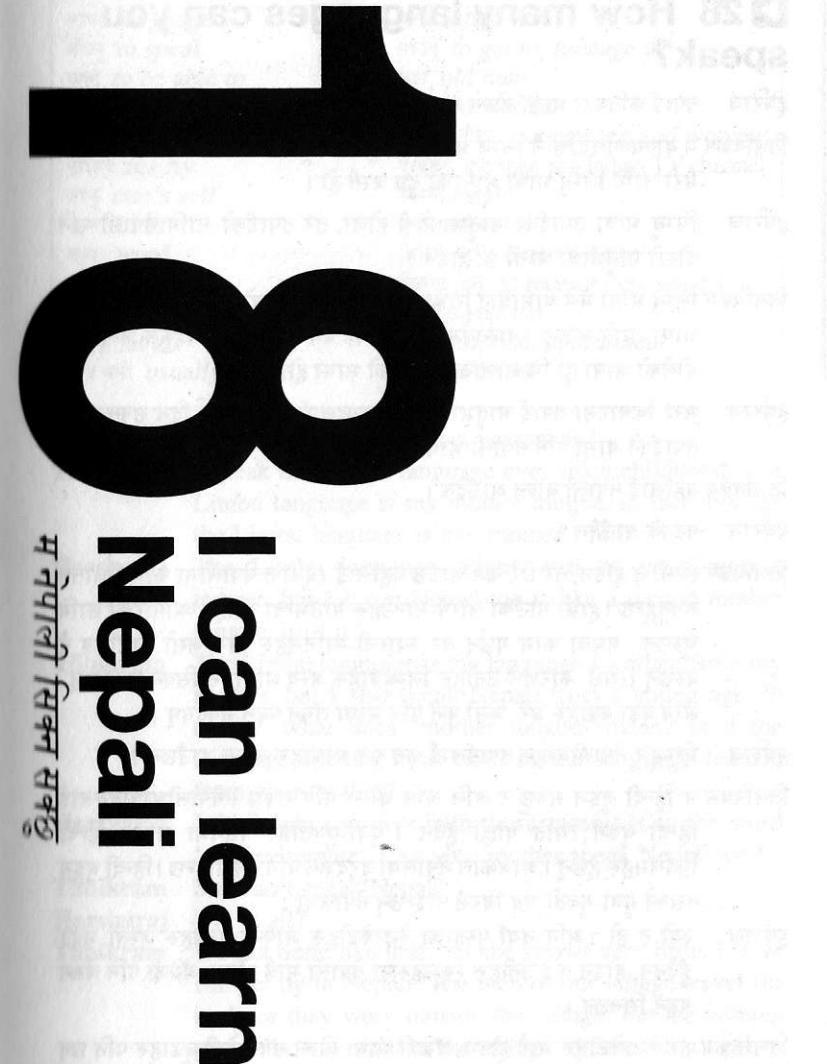
Mahādev is worshipped at this temple.

दसैंको ठूलो पर्वमा दुर्गा देवीको पूजा हन्तु।

The goddess Durga is worshipped in the great festival of Dasain.

EXERCISE 61 Translate into Nepali:

- A Which god does this temple belong to? Is it all right to go inside?
- B This is the temple of Ganesh. Yes, it is all right for you to go inside, but you must take your shoes off.
- A Is this a very old temple?
- B Yes, it is very ancient. People come here every morning and do **pūjā** of Ganesh.
- A Why do they have to come here every morning?
- B They do not have to come, but it is good to come here every day. If you do **pūjā** of Ganesh every morning your day will be successful. That is a belief of ours.
- A What should I do now?
- B You have done **darśan** of the god, and that is good. Please give a little money for the temple.
- A I do not have very much money on me. But perhaps it will be all right to give ten rupees?
- B Yes, that is fine. Please come, it is late. Now we must go to Paśupati temple. It is not so far. If we walk there we can reach it in half an hour.
- A Which deity is worshipped at Paśupati temple?
- B Shivajī is worshipped there.



In this unit you will learn

- how to use the Nepali verbs that mean can
- how to describe verbs
- how to talk about learning and teaching
- how to talk about wanting to do something

28 How many languages can you speak?

हर्षराज तपाईं कतिवटा भाषा बोल्न सक्नुहुन्छ ?

तिलविक्रम म बाल्यकालदेखि नै लिम्बू भाषा बोल्नु। लिम्बू भाषा मेरो मातृभाषा नै हो ।
मेरो लागि लिम्बू भाषा आमाको दूध जस्तै हो ।

हर्षराज लिम्बू भाषा तपाईंको मातृभाषा नै होला, तर तपाईंको लागि नेपाली पनि
दोस्रो मातृभाषा जस्तो छ, होइन ?

तिलविक्रम लिम्बू भाषा मैले आमाबाट सिकेको भाषा हो, तर सानो उमेरदेखि नै म नेपाली
भाषा पनि बोल्नु। वास्तवमा मातृभाषा भनेको के हो ? आफुले जन्मदेखि
बोलेको भाषा हो कि आमाबाट सिकेको भाषा हो ?

हर्षराज मेरो विचारमा तपाईं मातृभाषा भन्ने शब्दलाई ती दुवै अर्थ दिन सक्नुहुन्छ ।
तपाईंकी आमा पनि नेपाली भाषा बोल्न सक्नुहुन्छ ?

तिलविक्रम वहाँलाई नेपाली बोल्न आउँदैन ।

हर्षराज पटकै आउँदैन ?

तिलविक्रम त्यसो त होइन, तर धेरै कम आउँछ वहाँलाई । बुवा त नेपालीमा काम चलाउन
सक्नुहुन्छ । हाम्रो गाउँका लोग्ने-मान्छेहरू गाउँभन्दा बाहिर व्यापारको लागि
घुम्छन् अथवा काम गर्नु तर स्वास्नी-मानिसहरू प्राय जसो गाउँभित्र नै
बस्छन् । त्यसै कारणले उनीहरू लिम्बाहेक अन्य भाषाहरू सिक्न पाउँदैनन् ।
अनि बूढा बूढीहरू धेरै जसो कुनै पनि भाषा लेख्न पढ्न सक्दैनन् ।

हर्षराज लिम्बू र नेपालीबाहेक तपाईलाई कुन कुन भाषाहरू बोल्न आउँछन् ?

तिलविक्रम म हिन्दी बुझ्न सक्छु र अलि अलि बोल्न पनि सक्छु । नेपालीभाषीहरूलाई
हिन्दी बुझ्न त्यति गाहो हुँदैन । युवा-युवतीहरू सिनेमा घरमा हिन्दी
फिलिमहरू हेर्न्छन् । आजकाल नेपालमा दूरदर्शन पनि हेर्न पाइन्छ । हिन्दी बुझ्न
नसक्ने युवा-युवती अब बिरलै पाइन्छन् नेपालमा ।

हर्षराज त्यो त हो । अनि नयाँ पुस्ताका केटाकेटीहरू आफ्ना पुर्खाहरू जस्ता अपढ
हुँदैनन्, होइन त ? उनीहरू स्कूलहरूमा नेपाली मात्रै होइन, अङ्ग्रेजी पनि लेख्न
पढ्न सिक्छन् ।

तिलविक्रम तर केटाकेटीहरू मात्रै होइन, अङ्ग्रेजी भाषा बोल्न सक्ने केही बूढाहरू पनि छन्
हाम्रो गाउँमा । उनीहरू धेरै जसो ब्रिटिश आर्मीको पिन्सेन खान्छन् । बोल्न
मात्रै होइन, कोही-कोही बूढाहरू त अङ्ग्रेजी भाषा पढ्न पनि सक्छन् । गजबको
कुरा हो नि । एक समयमा मलाई पनि अङ्ग्रेजी सिक्न मन लागेको थियो ।
तपाईलाई कहिल्यै अङ्ग्रेजी सिक्न मन लागेन ?

हर्षराज अङ्ग्रेजी त म पढ्न सक्छु तर बोल्न सक्दिन । अभ्यास गर्न त मन लाग्छ तर
अङ्ग्रेजी जान्ने साथी छैन । के गर्ने ?

भाषा language

बोल्नु to speak

सक्नु to be able to

दूध milk

मातृभाषा mother tongue

वास्तव reality

आफु one's self

जन्म birth

शब्द word

दुवै both

काम चलाउन to get by, function

पटकै at all

प्राय जसो usually, mostly

अन्य other

पाउनु to get to, manage to

बूढा old man

बूढी old woman

युवा-युवतीहरू young men and women

दूरदर्शन the state-run Indian TV channel

बिरलै rarely

पुर्खा ancestor

ब्रिटिश आमी British Army

पिन्सेन खानु to receive ('consume')

a pension

गजब surprise, amazement

जान्नु to know

Harsharaj How many languages can you speak?

Tilbikram I speak the Limbu language ever since childhood. The Limbu language is my mother tongue, in fact. For me the Limbu language is like mother's milk.

Harsharaj The Limbu language might well be your mother tongue, but for you Nepali too is like a second mother tongue, isn't it?

Tilbikram The Limbu language is the language I learned from my mother, but I also speak Nepali from a young age. In reality, what does 'mother tongue' mean? Is it the language spoken from birth or the language learned from your mother?

Harsharaj I think you can give both those meanings to the word 'mother tongue'. Can your mother speak Nepali too?

Tilbikram She can't speak Nepali.

Harsharaj Not at all?

Tilbikram It's not quite like that, but she knows very little. Father can get by in Nepali. The men of our village travel for trade or they work outside the village, but the women generally stay right in the village. So they don't get to learn any languages other than Limbu. And the old men and women usually can't read or write any language.

Harsharaj What languages can you speak except for Limbu and Nepali?

Tilbikram I can understand Hindi and I can speak just a little as well. It's not so hard for Nepali-speakers to understand Hindi. The young men and women watch Hindi films at

the cinema. Nowadays you can get to watch Doordarshan in Nepal as well. It's rare to find young people who cannot understand Hindi in Nepal today.

Harsharaj That's true. And the children of the new generation are not illiterate like their ancestors, are they? In schools they learn to write and read not only Nepali but English too.

Tilbikram But it's not just children, there are also some old men in our village who can speak English. Most of them receive British Army pensions. And there are some old men who can not only speak but can also read English. It's amazing, you know. At one time I wanted to learn English too. Did you never want to learn English?

Harsharaj I can read English but I can't speak it. I'd like to practise it but I don't have a friend who knows English. What to do?

Grammar

106 To be able to...

Nepali has two verbs that mean *can*. They are each used in combination with the infinitive of a verb. सक्नु means *can* in a way that refers to the inherent or physical capability of its subject to perform the verb in question:

ऊ सगरमाथा चढ्न सक्छ।

He can climb (is capable of climbing) Everest.

ऊ सगरमाथा चढ्न सक्दैन।

He cannot climb (is not capable of climbing) Everest.

In sentences in past tenses, the subject will take -ले if the verb that it was able or unable to perform is transitive:

Present tense

ऊ तपाईंको कुरा बुझ्न सक्दैन।

He can't understand what you say. He couldn't understand what you said.

म त्यो किताब पढ्नु सक्दिन।

I can't read that book.

Past tense

उसले तपाईंको कुरा बुझ्न सकेन।

He couldn't understand what you said.

मैले त्यो किताब पढ्नु सकिनँ।

I couldn't read that book.

When discussing a person's ability to speak a language, a common construction has it that the language *comes* to that person:

मलाई नेपाली अलि अलि आउँछ।

*I know just a little Nepali.
मलाई अङ्ग्रेजी बोल्न आउँछ तर लेख्न आउँदैन। I can speak English but I cannot write it.*

EXERCISE 62 Write nine short Nepali sentences stating that each of the persons on the left is able to perform each of the verbs on the right:

I

speak Nepali

she (Middle)

cook Nepali food

you (High)

understand this book

107 To get to, manage to

पाउनु means *can* in the sense of *getting the opportunity to/managing to*. It suggests that permission has been granted, or that circumstances are in some other way favourable. The difference in meaning between पाउनु and सक्नु is particularly marked in negative sentences:

लण्डनमा म नेपाली बोल्न पाउँदैन।

In London I can't (don't get the chance to) speak Nepali.

नेपालमा मैले अङ्ग्रेजी सिक्न पाइनँ।

In Nepal I couldn't (didn't get the chance to) learn English.

उसले सगरमाथा चढ्न पाएन।

He could not (did not get a chance to) climb Everest.

लण्डनमा तपाईं गुन्दूक खान पाउनुहन्न।

You won't be able to (won't get the chance to) eat gundruk in London.

The passive form of पाउनु, i.e. पाइनु, can also be used impersonally to state that something is permitted, or that the opportunity exists to do something:

लण्डनमा नेपाली बोल्न पाइँदैन।

In London one doesn't get to speak Nepali.

जाडो मौसममा सगरमाथा चढ्न पाइँदैन।

One cannot (get permission to) climb Everest during the cold weather.

हेलाम्बुतिर गुन्दूक खान पाइन्छ।

One gets (the chance) to eat gundruk in the Helambu area.

EXERCISE 63 Write nine short Nepali sentences stating that each of the persons on the left managed to perform each of the verbs on the right yesterday:

- | | |
|---------------|-------------------|
| he (Low) | climb Everest |
| they (Middle) | make a phone call |
| you (Middle) | eat gundruk |

108 Describing a verb

Nepali usually uses the infinitive of the verb (e.g. सिक्न *to learn*, *learning*) when that verb is being described with an adjective. If you wish to celebrate the ease with which you have mastered Nepali so far, you might like to declare:

नेपाली सिक्न सजिलो हुन्छ ।

उसको उच्चारण अलि अनौठो छ । त्यस कारणले उसको नेपाली बुझन गाहो छ ।

नातेदारबाट पैसा माग्न अप्ठचारो हुन्छ ।

To learn Nepali is easy.

His pronunciation is a little odd. So it is difficult to understand his Nepali. It is awkward to ask a relative for money.

अप्ठचारो and गाहो can both be translated as *difficult*, but they have slightly different connotations. गाहो means *difficult* in the sense of something being hard or tough, while अप्ठचारो means that something is problematic, awkward or tricky.

109 To learn to, teach to

सिक्न means *to learn*. It is used with both nouns and verbs; when combined with another verb in a phrase meaning *to learn to...*, the verb that is learned takes its infinitive form:

म नेपाली भाषा सिक्दै छु ।
म नेपाली भाषा पढ्न सिक्दै छु ।

म चिनियाँ भाषा सिक्दै थिएँ ।
म चिनियाँ भाषा लेखन सिक्दै थिएँ ।

अब रामे गाडी हाँचन सिक्दै छ ।

मेरी छोरीले अहिलेसम्म साइकल चढ्न सिकेकी छैन ।

*I am learning Nepali.
I am learning to read Nepali.*

*I was learning Chinese.
I was learning to write Chinese.*

Now Rame is learning to drive a car.

My daughter has not learned to ride a bicycle yet.

सिकाउनु is the causative of सिक्न and it therefore means *to cause to learn or to teach*.

गाउँको एउटा बूढाले मलाई यो गीत गाउन सिकाएको थियो ।
वहाँ यी साना बच्चाहरूलाई अक्षर पढ्न सिकाउँदै हुनुहुन्छ ।

*An old man in the village taught me to sing this song.
She is teaching these small children to read the alphabet.*

A second verb that means *to teach* is पढाउनु, which is actually the causative of पढ्नु *to read, to study*. Therefore, पढाउनु is only used in more academic contexts, and only सिकाउनु is used in combination with the infinitive of a verb to mean *to teach to...*

तपाईंयो स्कूलमा के पढाउनुहुन्छ ?

What do you teach at this school?

म गणित पढाउँछ यहाँ ।

I teach mathematics here.

आज तपाईं बच्चाहरूलाई के गर्न सिकाउनुहुन्छ ?

What will you teach

the children to do today?

आज म उनीहरूलाई हिसाब गर्न सिकाउँछ ।

Today I shall teach them

to add up.

School subjects

इतिहास	History	विज्ञान	Science
गणित	Mathematics	अङ्ग्रेजी	English
भूगोल	Geography	नेपाली	Nepali

110 To want to...

There are several ways of expressing a wish to do something. The first is to use the verb चाहनु *to want to* in combination with the infinitive form of a verb:

गुरुजीले नानीहरूलाई एउटा कुरा भन्न चाहनुहुन्छ ।

नेपालमा तपाईं आफ्नो परिवारको लागि कस्ता उपहारहरू किन्न चाहनुहुन्छ ?

Guruji wants to tell the children something.

What sort of presents do you want to buy for your family in Nepal?

The second way of expressing a wish to do something is to use the past tense of the verb phrase मन लाग्नु, which is मन लाग्यो. This is perhaps a more typically Nepali way of expressing the same idea. मन लाग्यो means something like *mind struck* or *mind tended*. It is in the

past tense because the person in question has in the very recent past conceived the wish to perform whatever the verb might be: the wish has just 'struck' him/her. In their simplest form, such sentences are structured as follows:

subject + लाई – infinitive verb – मन लाग्यो

मलाई रुन मन लाग्यो ।

उसलाई घर जान मन लाग्यो ।

I want to cry.

He wants to go home.

The negative form is मन लागेनः

तपाईलाई हामीकहाँ बस्न मन लागेन ?

Don't you want to stay at our place?

खै, तिमीलाई गीत गाउन किन मन लागेन ?

Well, why don't you want to sing a song?

If the sentence is about a wish that was conceived in the past but is no longer entertained, मन लाग्नु must take the completed past tense:

मलाई अमेरिकाको कुनै यूनिवर्सिटीमा पढ्न I wanted to study in some American university, but मन लागेको थियो, तर सकिनैँ ।

मलाई नेपाल पुगेर तपाईंको परिवारलाई फोन गर्न मन लागेको थियो, तर नम्बर फेला परेन ।

I wanted to study in some American university, but I could not.

I wanted to phone your family when I reached Nepal, but I could not find the number.

111 Verbs meaning to believe

The English verb *to believe* translates into Nepali in several different ways, and the question of which verb to use depends very much on context. The three main verbs are:

(-लाई) मान्नु

(-मा) विश्वास गर्नु

पत्याउनु

म तपाईंको दाईलाई धेरै मान्छु ।

म हिन्दू धर्मलाई पनि मान्छु, बौद्ध धर्मलाई पनि मान्छु ।

म उनीहरूको कुरामा विश्वास गर्दिन ।

देवी-देवताहरूमा म धेरै विश्वास गर्छु ।

उनीहरूले भनेको कुरा पत्याउन गाहो छ ।

*to accept, regard well, respect
to trust in, have faith in
to accept as a factual truth*

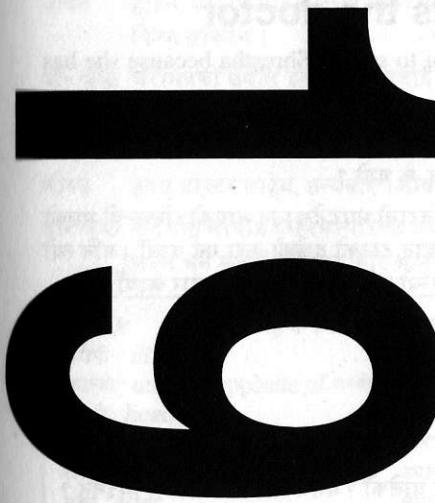
I respect your elder brother a lot.

I believe in both Hinduism and Buddhism.

I don't trust in what they say.

I believe strongly in the gods and goddesses.

It is difficult to believe what they say.



at the doctor's

In this unit you will learn

- how to talk about purpose and beginning to do something
- how to talk about remembering and forgetting

► 29 Kalyani visits the doctor

Jivan takes his daughter Kalyani to see Dr Shrestha because she has been complaining of sore eyes.

जीवन नमस्ते डाक्टर साहेब।

डा० श्रेष्ठ नमस्ते। बसुहोस्। भन्नुहोस् त, के भयो?

जीवन डाक्टर साहेबलाई मेरी छोरी विरामी भएर देखाउन आएको। विसन्चो भएको दुईचार दिन भयो। आज बिहान टाउको दुखेको कुरा गर्न थाली। अनि त्यो सुनेपछि डाक्टरलाई देखाउनपछ्यो भनेर हामीहरू हतार हतार आयौं।

डा० श्रेष्ठ ए, ठीक गर्नुभयो तपाईंले... नानी, तिम्रो नाम के हो त?

कल्याणी कल्याणी, डाक्टर साहेब।

डा० श्रेष्ठ अनि तिम्रो उमेर?

कल्याणी सात वर्ष, डाक्टर साहेब।

डा० श्रेष्ठ इनको टाउको आज मात्र दुख्न थालेको? यसभन्दा अघि विरामी थिएनन्?

जीवन केही दिनदेखि आँखा दुखेको कुरा गर्दै थिए। हिजो हेरेर थाहा पाएँ दुवै आँखा रातो भएका थिए।

डा० श्रेष्ठ भन त नानी, तिमीलाई कस्तो छ?

कल्याणी आँखा दुख्यो डाक्टर साहेब।

डा० श्रेष्ठ एक चोटि जिब्रो देखाऊ त। कुनचाहिं आँखा दुख्यो नि?

कल्याणी दुवै आँखा दुख्छ डाक्टर साहेब।

डा० श्रेष्ठ आँखा कहिले दुख्न थाल्यो?

कल्याणी बुधवार स्कूल पुगेपछि दुख्न थाल्यो डाक्टर साहेब। म किताब पढ्न बसें अनि त्यही बेला मेरो आँखा दुख्न थाल्यो।

डा० श्रेष्ठ टाउको पनि दुख्छ?

कल्याणी आज बिहान दुखेको थियो, डाक्टर साहेब। अब त निको भयो।

डा० श्रेष्ठ अनि पेट नि?

कल्याणी दुख्दैन डाक्टर साहेब।

डा० श्रेष्ठ तपाईंकी छोरीको स्वास्थ्य धेरै जसो कस्तो हुन्छ?

जीवन केही महिना अघि यसलाई दिसा लागेको थियो डाक्टर साहेब। दिसा लागेपछि हामीले जीवन-जल दियैँ अनि चाँडै निको भयो। त्यसबाहेक केही त भएको छैन।

डा० श्रेष्ठ घरमा तपाईंहरू केमा भात पकाउनुहुन्छ?

जीवन चूलोमा डाक्टर साहेब।

डा० श्रेष्ठ मट्टीतेलको चूलो?

जीवन होइन, डाक्टर साहेब, हामी दाउरामा पकाउँछौं। हामी गरीब मान्छे, मट्टीतेल किन्न सकिंदैन।

डा० श्रेष्ठ घरभित्रको धूवाँले इनका आँखालाई अलि बिगारेको हुन सकछ। म तपाईंलाई यसको औषधि दिन्छु। अनि केही दिनसम्म बिहान र बेलुका दिनको दुई पटक उमालेर सेलाएको पानीले सफा गर्न नबिर्सनू, है त?

जीवन हवस् डाक्टर साहेब, धन्यवाद। औषधि किन्न कता जानुपर्छ?

डा० श्रेष्ठ कुनै पनि औषधि पसलमा पाइन्छ। ल, बिस्तारै जानुहोस्। चार दिनभित्र निको भएन भने मलाई देखाउन फेरि आउनुहोस्।

डा० Dr

विरामी *ill*

विसन्चो *unwell* (opposite of सन्चो)

टाउको *head*

दुख्न *to hurt*

थाल्न *to start, begin*

-पछि *after*

नानी *child, little one*

जिब्रो *tongue*

दिसा *diarrhoea*

जीवन-जल *life-water: a diarrhoea remedy*

चूलो *cooker, stove, cooking hearth*

दाउरा *firewood*

धूवाँ *smoke*

बिगानु *to spoil, pollute, cause harm to*

उमाल्नु *to boil*

सेलाउनु *to cool*

औषधि *medicine*

किनू *to buy*

फेरि *again*

Jivan

Hello Doctor Saheb.

Dr Shrestha Hello. Sit down, Tell me then, what's happened?

Jivan My daughter's become ill and I have come to show her to Doctor Saheb. She's been unwell for several days. This morning she began to say that her head hurt. And when we heard that we thought we should show her to Doctor Saheb and we came in a hurry. Oh, you did the right thing... Child, what is your name?

Dr Shrestha

Kalyani, Doctor Saheb.

Dr Shrestha And your age?

Kalyani Seven years, Doctor Saheb.

Dr Shrestha

Did her head only begin to hurt today? She wasn't ill before this?

Jivan

For several days she was saying that her eyes hurt. Yesterday I looked and discovered that both eyes had become red.

Dr Shrestha

Tell me child, how are you?

Kalyani

My eyes hurt, Doctor Saheb.

- Dr Shrestha** Just show me your tongue then. Which eye hurts?
Kalyani Both eyes hurt, Doctor Saheb.
- Dr Shrestha** When did your eyes begin to hurt?
Kalyani My eyes began to hurt after I got to school on Wednesday, Doctor Saheb. I sat down to read a book and at that moment my eyes started to hurt.
- Dr Shrestha** Does your head hurt too?
Kalyani It was hurting this morning, Doctor Saheb. But now it's better.
- Dr Shrestha** And what about your stomach?
Kalyani It doesn't hurt, Doctor Saheb.
- Dr Shrestha** How is your daughter's health usually?
Jivan A few months ago she had diarrhoea, Doctor Saheb. When she got diarrhoea we gave her 'Jivan-Jal' and she got better quickly. Apart from that, nothing has happened.
- Dr Shrestha** What do you cook your food on at home?
Jivan On a cooker, Doctor Saheb.
- Dr Shrestha** A kerosene cooker?
Jivan No, Doctor Saheb, we cook on firewood. We are poor people, kerosene cannot be afforded.
- Dr Shrestha** The smoke inside the house might have harmed her eyes a little. I will give you medicine for this. And for a few days do not forget to wash her eyes twice a day, morning and evening, with water that has been boiled and cooled, OK?
- Jivan** Very well, Doctor Saheb, thank you. Where should I go to buy the medicine?
- Dr Shrestha** You can get it in any medicine shop. There, take care. If she is not better within four days come to show (her to) me again.

Grammar

112 Expressing purpose

The infinitive of a verb can be used in combination with verbs such as जानु *to go*, आउनु *to come*, and also with other verbs, to express purpose. In these contexts, the infinitive of the verb means *in order to do* whatever the verb might be:

हेर्न जानु	<i>to go (in order) to watch</i>
लिन पठाउनु	<i>to send (in order) to get</i>
गर्न आउनु	<i>to come (in order) to do</i>
हामीहरू दाउरा काट्न बनतिर जाँदै छौं।	<i>We are going to the forest to cut firewood.</i>
आज दिउँसो पल्लो गाउँको मान्छे हाम्रो गाई हेर्न आउँदै छ।	<i>This afternoon a man from the next village is coming to look at our cow.</i>

Sometimes, the postposition -लाई is added to the infinitive of the verb to emphasize the sense of purpose. This is especially necessary in spoken Nepali, when purpose is often expressed outside the framework of a full sentence:

उनीहरू किन पोखरा जाँदै छन् ? सिनेमा हेर्नलाई ?	<i>Why are they going to Pokhara. To watch a film?</i>
तिमीहरू किन बनभित्र पसेको ? दाउरा काट्नलाई ?	<i>Why have you entered the forest? To cut firewood?</i>

Another context in which purpose is expressed is one in which you wish to say that some thing is needed in order for a particular verb to happen. In this case, the postposition -को लागि for is added to the infinitive of the verb:

फोटो खिंच्नको लागि के चाहिन्छ ? फोटो खिंच्नको लागि क्यामेरा चाहिन्छ।	<i>What does one need to take a photograph? To take a photograph you need a camera.</i>
यो रेडियो बजाउनको लागि मैले एउटा ब्याटरी किन्नुपर्यो।	<i>In order to play this radio I had to buy a battery.</i>

113 Beginning to do something

Nepali has four verbs that mean *to begin*. These are: शुरू हुनु, शुरू गर्नु, थाल्नु, and लाग्नु.

शुरू हुनु and शुरू गर्नु

शुरू is a noun meaning *beginning*. Thus, शुरुमा means *in the beginning*. शुरू हुनु is intransitive, while शुरू गर्नु is transitive; they have the sense of *to commence* and *to start* respectively. They are both used as the main verb of a sentence and cannot be combined with any other verb:

आजको कार्यक्रम कति बजे शुरू हुन्छ ?	<i>At what time does today's programme begin?</i>
काम साहै ढिलो भयो। अब हामीले शुरू गर्नुपर्यो।	<i>The work is very overdue. We must start now.</i>

थाल्नु

थाल्नु and लाग्नु can both be used with the infinitive of a verb to indicate the beginning of an event or action. Although थाल्नु and लाग्नु both mean *to begin*, there are certain tenses and contexts in which one should be used instead of the other, and in some contexts there is some difference in meaning between the two verbs. Nepali-speakers use these two verbs rather more than English-speakers use the English verb *to begin*.

थाल्नु has the sense *to start to...* In the past tense, it means that the subject began to perform the verb with which थाल्नु is combined, but it does not imply that the verb is still being performed:

ऊ मन्दिर जान थाल्यो।
मेरी बहिनी रून थाली।

He started to go to the temple.
My younger sister started to cry.

थाल्नु is transitive when it is used with transitive verbs, so the subject must take -ले in the past tense:

मैले अस्ति बुधवारदेखि अफिसमा
काम गर्न थालै।

बाले भरखरै अखबार पढ्न थाल्नुभएको थियो। *Father had just started to read the newspaper.*

I started to work at the office from last Wednesday.

थाल्नु is used in the present tense in situations where the subject makes a voluntary choice to perform the verb:

म आजै गर्न थाल्नु।
भोलिदेखि ऊ अँग्रेजी सिक्न थाल्न रे।

I shall start to do it today.
He says he will start to learn English from tomorrow.

लाग्नु

लाग्नु has the sense *to begin to...* It is very rarely used in the present tense, where it gives way to थाल्नु. In the past tense, it often means that the verb has begun to happen or be performed, but is still on-going. For instance, the sentences म घर जान लागें and म घर जान लागेको छु might be taken literally to mean *I began to go home* and *I have begun to go home* but in fact they can both mean *I am going home* or *I am on my way home*:

ए भाइ, तिमी कता जान लागेको?

*Hey, brother, where are you off to?
I'm going to Thamel. What about you?
I'm on my way to Bhotahiti.*

म ठमेल जान लागेको। तिमी नि?

म भोटाहिटी जान लागेको।

Compare the translations of the following sentences, one of which uses लाग्नु and the other थाल्नु:

ऊ मन्दिर जान लागेको छ।

ऊ मन्दिर जान थालेको छ।

He is on his way to the temple / he is about to set out for the temple.

He has started going to the temple.

The first sentence means that he has *begun to go* to the temple, and is currently headed in that direction. The second sentence suggests that he was not previously in the habit of visiting the temple, but has *started to go* recently.

लाग्नु is more suited than थाल्नु to casual or involuntary actions or events. It never takes -ले, even in the past tense when the verb it is linked with is transitive.

Further examples of लाग्नु and थाल्नु

ए दीपक, तिमी के गर्न लाग्यो ?

म भात खान लागेको, आमा !

पानी पर्न लाग्यो। अब छाता खोल्नुपच्यो।

कार्तिक महिनादेखि मौसम अलि चिसो
हुन थाल्छ।

Hey Deepak, what are you doing?

I'm eating rice, mother!

It's started to rain. Now we must open the umbrella.

From the month of Karttik the weather starts to be rather cold.

114 After doing something

The postposition -पछि *after* is added to the past tense base of verbs, with the -e- vowel forming a junction between them, to mean:

खाएपछि

गएपछि

भनेपछि

उठेपछि

भएपछि

रातमा नराङ्गो सपना देखेपछि ऊ फेरि
निदाउन सकेन।

बा-आमा मरेपछि साना बच्चाहरूलाई
कसले हेर्छ?

after eating

after going

after saying

after getting up

after being /becoming

*After he had a nightmare in the night, he could not sleep again.**

After mother and father have died, who will look after the small children?

झिसमिसे बिहानमा उठेर हातमुख धोएर दाँत माझेपछि म बाहिर निस्कें।

I went out after I had got up in the pale early dawn, washed my hands and face, and brushed my teeth.

Note * In Nepali, one 'sees' a dream or nightmare.

115 Remembering and forgetting

The verb बिस्मन् means *to forget*:

हामीलाई नबिस्मन्होस् ! *

माफ गर्नुहोस् है, मैले तपाईंको नाम बिस्मै।

आज तिमी स्कूलबाट किन ढिलो आयौ ? बाटो बिस्मर कि क्या हो ?

Don't forget us!

Please forgive me, I have forgotten your name.

Why did you come home late from school today? Did you forget the way or what?

Note * also the expression माया नमार्नुहोस् ! literally, *don't kill affection*, which means 'don't forget me/us' or 'keep in touch'.

बिस्मन् is also combined with the infinitive of a verb to mean *to forget to...*

क्षमा गर्नुहोला, मैले तपाईंको ठेगाना टिज बिस्मै।

बिहा गर्न हतपतले उसले केटी माग्न बिस्मर्यो।

Please forgive me, I forgot to take a note of your address.

*Because of (his) hurry to get married he forgot to ask for a girl.**

Note * A proverb which describes how in one's rush to get something done one can often forget some crucial ingredient.

If you wish to tell someone to remember to do something, you should tell them *not to forget* to do it, using बिस्मन्:

बेलायत फर्केपछि हामीलाई चिठी लेख्न नबिस्मै है त !

After you return to England, remember (don't forget) to write us a letter, OK?

Please remember (don't forget) to listen to the news on the radio this evening.

There are two verbs that mean *to remember* – याद हुन् and सम्झन् . These are used in slightly different ways.

याद is a noun meaning *memory* or *recollection*. One way of saying that you do or do not remember something is simply to state:

मलाई याद छ ।

I remember ('to me there is memory').

मलाई याद छैन ।

I don't remember ('to me there is not memory').

In practice, this construction is used most commonly in the negative to state that someone has no recollection of some fact or event from the past:

यो धेरै अघिको कुरा हो ! तपाईंलाई याद छैन होला ।

This is something that happened a long time ago. Perhaps you don't remember.

In the constructions that use याद, the person who is or is not remembering is passive. S/he is not actively remembering or forgetting the matter in question. But the verb सम्झन् is used to mean *to remember/recall* in a more active sense. As explained above, it rarely occurs in the negative, because the verb बिस्मन् to forget fulfills that role.

बल्ल सम्झ्ये । तपाईंले छ बजे आउन् भनेर भन्नुभएको थियो, होइन ?

At last I've remembered. You said to come at 6 o'clock, didn't you?

कहिले काहीं म आफ्नो बिहाको दिन सम्झेर हाँस्नु ।

Sometimes I recall my wedding day and I smile.

The causative of सम्झन् is सम्झाउन्, which literally means *to remind*. However, it is most commonly used to mean *to explain/counsel*:

मेरो छोरा बिहा गर्न मान्दैन । उसलाई अलि सम्झाउनुहोस् न ।

My son refuses to marry. Just explain things to him, would you?

116 Before doing something: postpositions beginning with -भन्दा

There is a set of two-word postpositions of which the first word is -भन्दा. Because -भन्दा is also used to make comparisons (see Grammar 51), these postpositions have at least a vaguely comparative sense to them. Three of them mean *before*, and can be used with nouns or verbs:

-भन्दा पहिले	<i>before, previous to, ago</i>
-भन्दा अघि	<i>before, previous to, ago</i>
-भन्दा अगाडि	<i>before, previous to, ago</i>
आजभन्दा दस वर्ष अघि यस टोलमा एउटा चियापसल पनि थिएन।	<i>Ten years ago there wasn't even a teashop in this part of town.</i>
सन् १९६९ भन्दा पहिले कसैले चन्द्रमामा पाइला टेकेको थिएन।	<i>Before 1969 no-one had set foot on the moon.</i>

These three postpositions are also used with verbs to mean *before*. In such constructions, -भन्दा must be added to the dictionary form of the verb:

मन्दिरभित्र पस्नुभन्दा पहिले जुत्ता खोल्न
नविर्सनुहोस्।

*Please remember (don't
forget) to take off your
shoes before going
into the temple.*

धर जानुभन्दा अगाडि म तपाईंलाई यो कोसेली
दिन चाहन्छु।

*Before going home I want to
give you this gift.*

सुलुभन्दा अघि तिमीहरूले हात खुट्टा
किन नधोएको ?

*Why didn't you wash your
hands and feet before going
to bed?*

EXERCISE 64 Translate into Nepali:

My elder sister got married two weeks ago. Now she lives in Dhulikhel (**dhulikhel**). Dhulikel is about ten miles from Bhaktapur. Last Sunday we went there to meet her husband and her new family.

To get to Dhulikhel we had to take a taxi as far as Ratna Park. At Ratna Park we had to board a bus that was going to Panchkhal (**pācakhāl**). Dhulikel is on the way to Panchkhal.

After we arrived at Ratna Park father had to go into a shop. He had forgotten to buy any presents (**upahār**). You have to give presents when you are visiting someone for the first time. Father had to go into three shops to buy cloth (**kapaḍā**), sweets (**mīṭhāī**) and bangles (**curā**). Mother began to feel worried because it had begun to get rather late. We did not know that it takes only one hour to reach Dhulikhel. We did not know either that buses leave (**chuṭnu**) every hour.

After father had bought the gifts we began to search for the Dhulikhel bus. A man standing beside a new blue bus had begun to shout (**karāunu**) 'Panchkhal! Panchkhal!' Father went to the office to buy

our tickets. Before father returned with the tickets I asked the driver (**eñlak**) if the bus would also go to Dhulikhel. He said that it would. He also said that there was no question of not going to Dhulikhel because there is a good hotel there. Before the bus sets out from Dhulikhel for Panchkhal all the passengers (**yātruharū**) eat their morning meal there, he said. Suddenly it began to rain, so we all found a place to sit on the bus. After a few minutes our journey (**yātrā**) began.

N

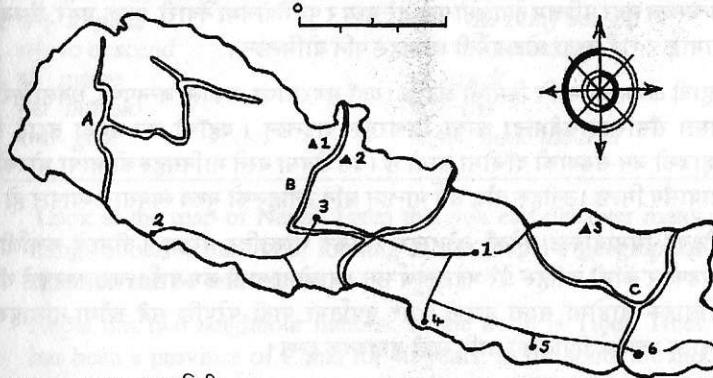
the map of Nepal

नेपालको नक्सा

In this unit you will learn

- about the geography of Nepal
- how to use *bhanne* to mean *called* and *that*
- how to discuss physical locations

30 The map of Nepal



[Mountain] 1	धबलगिरि	[Town] 4	वीरगंज
[Mountain] 2	अन्नपूर्णा	[Town] 5	जनकपुर
[Mountain] 3	सगरमाथा	[Town] 6	विराटनगर
[Town] 1	काठमाडौं	[River] A	कर्णली
[Town] 2	नेपालगंज	[River] B	गण्डकी
[Town] 3	पोखरा	[River] C	कोशी

नेपालको नक्सा हेर्नहोस् । यसबाट तपाईं नेपालको बारेमा धेरै कुरा थाहा पाउन सक्नुहुन्छ। यसलाई हेरेपछि नेपालको भोगौलिक स्थिति पनि बुझिन्छ ।

नेपालका दुइटा छिमेकी राष्ट्रहरू छन् । उत्तरमा भोट छ । भोट चालीस वर्षदेखि चीनको एउटा प्रान्त भएको छ । दक्षिणमा भारतका उत्तर प्रदेश, बिहार, र पश्चिम बंगाल भन्ने प्रदेशहरू छन् । पूर्वितर सिक्किम छ, अनि सिक्किमभन्दा पर भूटान पनि देखिन्छ यो नक्सामा । तर भटान चीन र भारतजस्तो नेपालको छिमेकी राष्ट्र होइन ।

तपाईं दक्षिण नेपालको सिमानादेखि उत्तरतिर चढ्नुभयो भने तपाईंले तीनवटा भोगौलिक क्षेत्रहरू पार गर्नुपर्छ । दक्षिणमा तराई क्षेत्र छ । यसलाई नेपालीहरू मदेस पनि भन्छन् । तराईको जमीन समतल छ अनि त्यहाँ उत्तर भारतको जस्तो गर्मी हुन्छ । पहिला पहिला यहाँ जंगल थियो तर करीब दुई सय वर्ष अघि किसानहरू यहाँ खेतीपाती गर्न आए । उनीहरूले जङ्गल फाडेर खेती गर्न थाले । अहिले अलिकति जंगल मात्रै बाँकि छ । नेपालगंज, वीरगंज, जनकपुर र विराटनगर तराईका शहरहरू हुन् । तराईमा नेपाली मात्रै होइन, मैथिली, भोजपुरी, अवधी, थारु र अन्य भाषाहरू पनि बोलिन्छन् ।

तराई क्षेत्रभन्दा माथि पहाडी क्षेत्र छ । यहाँको जमीन प्राय जसो उकालो र ओरालो हुन्छ । किसानहरू बेसीहरूमा धान रोप्न तल झार्छन्, पाखाहरूमा मैके रोप्न माथि चढ्छन् । उनीहरू भैसी, बाखा र अन्य पशुहरू पनि पाल्छन् । काठमाडौंको ढुलो उपत्यका पहाडी क्षेत्रमा पर्छ । यो नेपाल अधिराज्यको राजनैतिक र सांस्कृतिक केन्द्र हो । पहाडी क्षेत्रमा जन-

संख्या ज्यादै बढेको कारणले खेतीपातीको लागि जमीनको अभाव छ । त्यस कारणले पहाडका मानिसहरू हिजोआज कामको खोजीमा विदेशिन लागेका छन् । नेपाली भाषाको जन्मस्थल सुदूर पश्चिम नेपालमा पर्छ, तर मध्य र पूर्व नेपालमा नेवारी, गुरुङ, मगर, लिम्बू, तामाङ्ग र राई जस्ता भोट-बर्मली भाषाहरू पनि बैलिन्छन् ।

पहाडी क्षेत्रभन्दा माथि हिमाली क्षेत्र छ । यहाँ सगरमाथा, मकालु अन्नपूर्णा, धबलागिरी जस्ता सैंसारका सबैभन्दा अग्ला शिखरहरू पाइन्छन् । यहाँको जन-संख्या तराई र पहाडको जन-संख्याको दाँजोमा सानो छ । त्यस क्षेत्रमा बस्ने मानिसहरूको भाषा भोटको भाषासँग मिल्छ । उनीहरू बौद्ध धर्म मान्छन् अनि उनीहरूको मुख्य व्यवसाय व्यापार हो । भोटको सिमानाबाट अनेकों खोलाहरू निस्केर भारततिर बग्छन् । तीमध्ये कण्ठली, गण्डकी र कोशी नदीहरू धेरै महत्त्वपूर्ण छन् । जाडोमा पानी कम पर्छ । त्यस कारणले यी खोलाहरू जाडोमा साना हुन्छन् । तर वर्षात्मा पानी परेपछि सबै खोला-नालाहरू बढ्छन् । त्यो खेतीपातीको लागि साहै आवश्यक हुन्छ ।

नेपालमा बाटोहरू धेरै कम छन् भन्ने कुरा यो नक्सालाई हेरेर तपाईं थाहा पाउन सक्नुहुन्छ । ती बाटोहरूमा बस, टक र गाडीहरू प्रशस्त चल्छन् । तर पनि आ-आफ्ना घर पुग्न धेरै जसो नेपालीहरूलाई अझै पनि हिँडनैपर्छ ।

नक्सा map	पशु animal, livestock
-को बारेमा about	पाल्नु to rear
भोगीलिक geographical	उपत्यका valley
स्थिति situation	पर्नु to be located
छिमेकी neighbour	अधिराज्य kingdom
राष्ट्र nation	राजनैतिक political
उत्तर north	सांस्कृतिक cultural
प्रान्त province	केन्द्र centre
प्रदेश state	जन-संख्या population
पूर्व east	बढ्नु to increase, grow
दक्षिण south	खोजी search
सिमाना border	विदेशिनु to go abroad
क्षेत्र region	जन्मस्थल birthplace
पार गर्नु to cross, traverse	सुदूर remote, far
जमीन land	पश्चिम west
समतल level, flat	मध्य mid-
गर्म heat	भोट-बर्मली Tibeto-Burman
पहिला पहिला long ago	गिर्भर peak
जंगल jungle, uninhabited place	-को दाँजोमा compared to
खेतीपाती agriculture, farming	व्यवसाय occupation
फाइनु to cut down	अनेकों many
खेती agriculture, farming	मध्ये among
बाँकि remaining	नदी river

पहाडी क्षेत्र the hill region

धान growing rice, paddy

रोनु to plant

झन्नु to descend

मके maize

भैंसी buffalo

बाढा goat

महत्त्वपूर्ण important

जाडो the cold season

वर्षात the rainy season

आवश्यक necessary

ट्रक truck

गाडी car

तर पनि none the less

Look at the map of Nepal. From this you can discover many things about Nepal. After looking at this Nepal's geographical situation can be understood.

Nepal has two neighbour nations. In the north is Tibet. Tibet has been a province of China for 40 years. In the south are the states of India called Uttar Pradesh, Bihar and West Bengal. To the east is Sikkim, and beyond Sikkim Bhutan is also seen on this map. But Bhutan is not a neighbour nation of Nepal as China and India (are).

If you climb from the border of southern Nepal towards the north you have to cross three geographical regions. In the south is the Tarai region. Nepalis also call this Mades. The land of the Tarai is flat and there is heat like northern India's. Long ago there was jungle here but about 200 years ago farmers came here to do agriculture. They cut down the jungle and began to farm. Now there is only a little jungle left. Nepalganj, Birganj, Janakpur and Biratnagar are towns of the Tarai. In the Tarai not only Nepali but also Maithili, Bhojpuri, Awadhi, Tharu and other languages are spoken.

Above the Tarai region is the Hill region. Here the land is mostly uphill and downhill. The farmers go down to plant paddy rice in the valleys, and climb up to plant maize on the hillsides. They also rear buffaloes, goats and other animals. The large valley of Kathmandu is located in the Hill region. This is Nepal's political and cultural centre. Because the population has increased greatly in the Hill region there is a shortage of land for agriculture. For that reason the people of the hills have begun nowadays to go abroad in search of work. The birthplace of the Nepali language is in far west Nepal, but in middle and east Nepal Tibeto-Burman languages such as Newari, Gurung, Magar, Limbu, Tamang and Rai are also spoken.

Above the Hill region is the Himalayan region. Here one finds the world's highest peaks, such as Sagarmatha, Makalu, Annapurna, Dhaulagiri. The population here is small compared to the population of the Tarai and the Hills. The language of the people who live in this region is similar to the language of Tibet. They believe in Buddhism and their main occupation is trade.

Many rivers emerge from the Tibetan border and flow toward India. Among them, the Karnali, Gandaki and Koshi are very important. In the winter little rain falls. Therefore these rivers are small in the winter. But after rain falls in the rainy season all the rivers and streams grow. That is very necessary for agriculture.

You can discover that there are very few roads in Nepal by looking at this map. Many buses, trucks and cars run on those roads. None the less, most Nepalis still have to walk to reach their homes.

EXERCISE 65 Answer the following questions about the geography of Nepal:

- १ नेपालीहरू तराई क्षेत्रलाई के भन्छन् ?
- २ नेपाली भाषाबाहेक तराई क्षेत्रमा असु कुन कुन भाषाहरू बोलिन्छन् ?
- ३ पहाडी क्षेत्रको जमीन प्राय जसो कस्तो हुन्छ ?
- ४ नेपाली भाषाबाहेक पहाडी क्षेत्रमा असु कुन कुन भाषाहरू बोलिन्छन् ?
- ५ नेपालका नदीहरूमध्ये कुन कुनचाहिं महत्वपर्ण छन् ?
- ६ घर पुग्नलाई धेरै जसो नेपालीहरूले के गर्नुपर्छ ?

Grammar

117 Using पर्नु with locations

The simplest way to state the location of something is to use the verb हुन् to be, which in the present tense must take its छ form. However, the verb पर्नु, literally to fall, is often used when the discussion of a location involves some sense of direction:

तपाईंको गाउँ कतातिर पर्छ ?

Where (in which direction) is your village located?

It is also used to locate places within countries, districts or zones, in which case it can be thought of as meaning falls within:

ललितपुर शहर बागमती अञ्चलमा पर्छ ।

The town of Lalitpur falls within the Bagmati zone.

118 Above, below, beyond: more postpositions beginning with -भन्दा

A set of two-word postpositions, of which the first word is -भन्दा, deals with the physical locations of things, in terms of height, distance and so on:

-भन्दा माथि

above

-भन्दा तल

below

-भन्दा पर

beyond, on the far side of

हाम्रो गाउँभन्दा माथि बस्ती छैन । गाउँभन्दा माथि वनै बन छ । तर गाउँभन्दा तल त धेरै खेतहरू छन् । गाउँभन्दा तलका खेतहरूमा हामी धान रोप्छौं ।

There are no settlements above our village. Above our village there is nothing but forest. But below the village there are many fields. We plant rice in the fields below our village.

Of course, both माथि and तल are also used as adverbs to describe the up-and-down way in which much human movement must take place in the Himalayas:

मिरमिरे बिहानमा हामी गाई-बाख्ता चराउन माथि चढचाँौं । साँझ पनुभन्दा अघि हामी तल गाउँतिर झाङ्याँौं ।

In the pale early dawn we climbed up to graze the cows and goats. Before dusk fell we came down to the village.

119 The use of भन्ने to mean named

भन्ने is the -ने participle of the verb भन्नु to say. It can often be translated as called or named:

पूर्वनेपालको इलाम भन्ने सानो शहर

a small town called Ilam in east Nepal

यती भन्ने अनौठो प्राणी

a strange creature called the Yeti

गीता खड्का भन्ने नयाँ विद्यार्थी

a new student named Gita Khadka

Note the word order of the phrases above. Instead of 'a new student named Gita Khadka', Nepali has *Gita-Khadka-named new student*.

120 The use of भन्ने to mean *that*

भन्ने is also used to link a question, a fact, etc. with its content:

कुनचाहि होटल सबभन्दा राम्रो होला
भन्ने प्रश्न उठ्यो ।

*The question arose as to
which hotel would be
the best.*

तपाईं नेपाल आउनुभएको थियो भन्ने मलाई *I did not know that you had
come to Nepal.*

तपाईं चाँडै निको हुनुहुन्छ भन्ने म आशा गर्नु । *I hope that you will be
well soon.*

It is perhaps useful to think of the sentences given above as containing a question or an item of knowledge that is described by भन्ने, *saying*:

the 'which hotel will be the best'-saying question

the 'you had come to Nepal'-saying knowledge

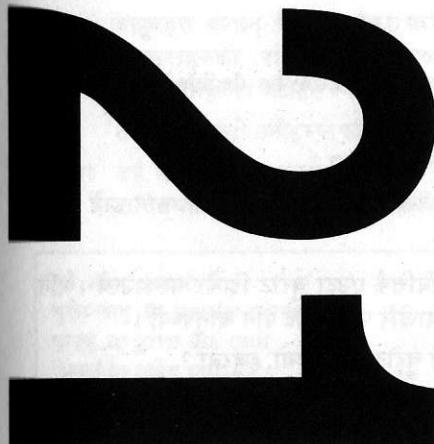
a 'you will be well soon'-saying hope

Nepali is rich in proverbs (उखान), which might also be quoted using भन्ने:

बालुवा निचोरेर तेल आउन्न भन्ने उखान । *The proverb that says that oil
does not come from
squeezing sand.*

इमान भनेको लाख हो, धन भनेको
खाक हो भन्ने उखान । *The proverb that says that
honour means a great deal
(but) wealth means ashes.*

हीराको मोल कीराले जान्दैन भन्ने उखान । *The proverb that says that an
insect doesn't know the
value of diamonds.*



प्रचरण उच्चारण

I used to smoke

In this unit you will learn

- how to use the habitual past tense
- how to use expressions meaning *while* and *as soon as*
- how to talk about hopes and desires

31 Bad habits

An old man tells his grandson about how he decided to give up smoking.

- नाति तपाईं कुनै बेला चुरोट खानुहुन्थ्यो, हजुरबा ?
हजुरबा पहिला खान्थ्ये, अब खाँदिन । करीब बीस वर्ष अघि मैले चुरोट खान छाडें ।
नाति तपाईं धेरै चुरोट खानुहुन्थ्यो ?
हजुरबा अँ, थुप्रै खान्थ्ये । बिहान उठ्नेबित्तिकै एउटा चुरोट झिकेर सल्काउन्थ्ये । अनि चिया खान्थ्ये । तर चिया खाँदाखेरि पनि चुरोट पनि खानुपर्थ्यो ।
नाति एक दिनमा तपाईं कति किल्ली चुरोट खानुहुन्थ्यो, हजुरबा ?
हजुरबा खै, अहिले सम्झनै छैन ! हिंदाखेरि खान्थ्ये, बस्दाखेरि खान्थ्ये, खेतमा काम गर्दाखेरि खान्थ्ये, भात खानुभन्दा अघि खान्थ्ये, भात खाएपछि खान्थ्ये । धेरै खान्थ्ये !
नाति अनि सुत्दाखेरि नि ?
हजुरबा सुन्न गएपछि एक-दुई वटा खान्थ्ये तर निदाएपछि चुरोट खान अलि अप्ठचारो हुन्छ, कान्छा । शायद सपनामा पनि खान्थ्ये कि ? खै, थाहा छैन !
नाति अनि छाड्ने निधो कसरी गर्नुभयो ?
हजुरबा सानो उमेरदेखि नै तेरो बाले डाक्टर बन्ने आकाङ्क्षा राखेको थियो । उसले कलकत्ता विश्वविद्यालयमा ठाउँ पायो अनि पढन गयो । डाक्टर बन्न उसले धेरै वर्षसम्म पढ्नुपन्थो त्यहाँ, तर बल्ल-बल्ल डाक्टर भयो । घर फर्केपछि उसले मलाई बा किन चुरोट खानुहुन्छ भनेर गाली गर्न थाल्यो ।
नाति डाक्टर भएपछि त वहाँले भन्नैपन्थो नि, हजुरबा !
हजुरबा हो, चुरोट खाने बानी स्वास्थ्यलाई हानीकारक छ भनेर भन्थ्यो, बारम्बार । कुनै दिन छाड्नैपर्ला भन्थ्यो । अनि ऊ कलकत्ताबाट फर्केको केही दिनभित्र नै मलाई रुधा- खोकी लाग्यो । अनि फोक्सो दुख्न थाल्यो । त्यही बेला उसकी आमाले पनि मलाई गाली गर्न थाली तिमी किन चाँडै मर्न चाहन्छौ भनेर ।
नाति अनि चुरोट खान छाड्नुभएको, हो ?
हजुरबा हो, छाड्नैपन्थो नि । अनि चुरोट न खाएको दुई-चार हप्तापछि मलाई केही फाइदा भएको थाहा पाएँ ।
नाति कस्तो फाइदा ?
हजुरबा रुचि बढ्यो । पहिला म भात अलि कम खान्थ्ये किनभने भात खाँदाखेरि चुरोटको तलतल लाग्य्यो । तर चुरोट छाडेको केही दिनभित्र त्यो पुरानो तलतल हरायो अनि मैले राम्रारी खान थालें ।
नाति तपाईं त रक्सी खानुहन्न, हो ?
हजुरबा म रक्सी खाँदिन । कहिले पनि खाएको छैन । यस जिल्लाका गाउँहरूमा धेरै जसो

बाहुनहरू बस्थन् नि । यहाँका मानिसहरूले केही वर्ष अघिसम्म पुराना परम्पराहरूको पालन गर्थे । रक्सी खाँदैनथे, मासु पनि खाँदैनथे, जिल्लाबाहिरका केटीहरू ल्याउँदैनथे, तर...

नाति तर तपाईं जस्तो उनीहरूले पनि चुरोट खान्थ्यो, होइन ?

हजुरबा अहैं, खाँदैनथे । म र एउटा पसलको साहूजी मात्रै खान्थ्याँ । हामीहरूबाहेक कसैले खाँदैनथ्यो । छिमेकीहरू मलाई बिग्रेको भन्थ्ये !

कुनै *any, some*

चुरोट खानु *to smoke cigarettes*

छाड्नु *to give up, quit*

झिक्नु *to take out*

सल्काउनु *to set light to*

-दाखेरि *while*

सपना *dream*

निधो *decision*

आकाङ्क्षा *ambition*

बानी *habit*

स्वास्थ्य *health*

हानीकारक *harmful*

चाहनु *to want to*

फाइदा *benefit*

रुचि *appetite*

तलतल *craving*

परम्परा *tradition*

पालन गर्नु *to maintain, foster*

जिल्ला *district*

ल्याउनु *to bring*

बिग्रनु *to go wrong, be corrupted*

Grandson

Did you smoke at any time, grandfather?

Grandfather I used to smoke before, now I don't. I quit smoking about 20 years ago.

Grandson Did you smoke a lot?

Grandfather Yes, I smoked heaps. As soon as I got up in the morning I would get out a cigarette and light it. Then I would drink tea. But even while I was drinking the tea I had to smoke a cigarette as well.

Grandson In one day how many cigarettes did you smoke, grandfather?

Grandfather Well, I don't even remember now! I smoked while I was walking, I smoked while I was sitting down, I smoked while I was working in the field, I smoked before meals, I smoked after meals. I smoked a lot!

Grandson And what about while you were sleeping?

Grandfather After I had gone to bed I would smoke one or two but after you have fallen asleep it's a bit difficult to smoke a cigarette, Kancha. Perhaps I smoked in my dreams? Well, I don't know!

Grandson And how did you decide to give up?

Grandfather Your father had had an ambition to become a doctor

from a very young age. He got a place at Calcutta University and he went to study. To become a doctor he had to study for many years there, but in the end he became a doctor. After he came home he began to tell me off saying 'Why does Father smoke cigarettes?'

Grandson But after he became a doctor he had to say that, you know grandfather!

Grandfather Yes, he used to say again and again that the habit of smoking cigarettes is harmful to health. He used to say that I'd have to quit some day. And within a very few days after he returned from Calcutta I caught a cough and cold. And my lungs began to hurt. At that very time his mother also began to tell me off, saying 'Why do you want to die soon?*',

Grandson And you quit smoking, right?

Grandfather Yes, I had to quit, you know! And a few weeks after I quit I realized that I had had some benefit.

Grandson What sort of benefit?

Grandfather My appetite increased. Before, I used to eat rather little rice because while I was eating I would crave a cigarette. But within a few days of quitting cigarettes that old craving was lost and I began to eat well.

Grandson But you don't drink alcohol, right?

Grandfather I don't drink alcohol. I never have. It's mostly Brahmins who live in the villages of this district. Up until a few years ago the people here maintained old traditions. They didn't drink alcohol, they didn't eat meat either, they didn't bring girls from outside the district (as brides), but...

Grandson But like you they also smoked cigarettes, no?

Grandfather No, they didn't. Only I and one shopkeeper smoked. Apart from us no-one smoked. The neighbours said I was corrupted!

Note * When quoting what someone actually said to them, Nepali-speakers will usually refer to themselves using the Low or Middle pronoun (तैं or तिमी).

Grammar

121 The habitual past tense

The habitual past tense is used to describe an event or action that happened repeatedly or as a matter of habit or custom in the past: *I used to eat, he used to drink, they used to smoke.*

Bases and endings

The habitual past tense of a verb in the affirmative is formed in a similar way to the habitual present tense, as set out in Grammar 33. The verb base is exactly the same as it is in the habitual present, but in the habitual past tense the ending is simply the थियो form of the verb हुन् to be, minus its 'i' vowel:

Pronoun	थियो form	Habitual past ending
म	थिएँ	-थे
हामी, हामीहरू	थियौं	-थ्यौं
तैं	थिइस्	-थिस्
तिमी, तिमीहरू	थियौ	-थ्यौ
ऊ (m.)	थियो	-थ्यो
ऊ (f.)	थिई	-थी
उनी (m.)	थिए	-थे
उनी (f.)	थिइन्	-थिन्
यी, ती, उनीहरू	थिए	-थे

Affirmative forms in गर्नु

	Habitual present	Habitual past
म	गर्नु	गर्थे
हामी, हामीहरू	गर्नु	गर्थ्यौं
तैं	गर्नुस्	गर्थ्यैस्
तिमी, तिमीहरू	गर्नु	गर्थ्यौ
ऊ (m.)	गर्नु	गर्थ्यो
ऊ (f.)	गर्नु	गर्थी
उनी (m.)	गर्नुन्	गर्थे
उनी (f.)	गर्निन्	गर्थिन्
यी, ती, उनीहरू	गर्नुन्	गर्थे

The negative form of the habitual past tense is very simply the third person singular negative form of the habitual present (गर्द्दन्, हुँदैन etc.) + the appropriate ending, taken from the list above. The one exception to this rule is the form that is used with म I, which takes the ending on to the first person form (that is, आउँदिन instead of आउँदैन).

Negative forms

		Habitual present	Habitual past
म	आउँदिन	I do not come	आउँदिनथे पकाउँदैनथौं
हामी, हामीहरू	पकाउँदैनौं	we do not cook	पकाउँदैनथौं
ताँ	खाउँनेस्	you do not eat	खाउँनेथिस्
तिमी, तिमीहरू	सत्वैनौ	you don't sleep	सत्वैनथौं
ऊ (m)	हुँदैन	he is not	हुँदैनथो
ऊ (f)	गर्दिन	she does not	गर्दैनथी
उनी (m)	जाउँदैन२	they do not go	जाउँदैनथे
उनी (f)	रुँदैनन्	she does not cry	रुँदैनथिन्
उनीहरू	दिदैनन्	they do not give	दिदैनथे

Alternative negative forms

The same endings may also be added to the alternative negative forms of the habitual present (for which, see **Grammar 46**):

Habitual present Habitual past

म जान्नै	I do not go	म जान्नथे	I used not to go
ऊ खान्न	he does not eat	ऊ खान्नथो	he used not to eat
तिमी आउन्नौ	you do not come	तिमी आउन्नथो	you used not to come

High forms

The High forms of the habitual past tense are simply adapted forms of the habitual present tense:

- In the affirmative, the habitual present ending -हुन्छ becomes the habitual past ending -हुन्थो.
- In the negative, the habitual present ending -हुन्न becomes the habitual past ending -हुन्नथो.

High forms

Habitual present	Habitual past
तपाईँहुन्छ	you watch
तपाईँहुन्न	you do not watch
वहाँ आउन्हुन्छ	s/he comes
वहाँ आउन्हुन्न	s/he does not come
तपाईँहुन्थो	you used to watch
तपाईँहुन्नथो	you used not to watch
वहाँ आउन्हुन्थो	s/he used to come
वहाँ आउन्हुन्नथो	s/he used not to come

The habitual past tense may often be translated as *used to go*, *used to eat*, *used to watch*, *used to say* and so on. It cannot express an action or an event that has happened only once or is part of a discrete series, because this is the function of the simple past tense. For instance, ऊ काठमाडौं गयो means *he went to Kathmandu*, with the sense that this was a one-time action, whereas ऊ काठमाडौं जान्थ्यो means *he used to go to Kathmandu*, indicating that this was his regular routine at some time in the past.

The following sentences illustrate this difference further. Those on the left-hand side refer to a specific event or action, those on the right describe a regular habit or truth:

मैले साथीको घरमा भात खाएँ।

I ate at a friend's house.

उसले गाउँ गएर रक्सी खायो।

He went to the village and drank raksi.

म साथीको घरमा भात खान्थ्यैं।

I used to eat at a friend's house.

ऊ गाउँ गएर रक्सी खान्थ्यो।

He used to go to the village and drink raksi.

Although the habitual past is obviously a past tense, the subject of a transitive verb need not take -ले in this tense unless it is being emphasized: this is the same rule that applies to the habitual present tense.

गर्मीमा घाँस काट्न चमेली कहाँ जान्थी ?

Where used Chameli to go to cut grass during the summer?
पहिले हामीलाई बिजुली चाहिदैनथो, अहिले सधैं चाहिन्छ।

तीस वर्ष अघिसम्म तराई क्षेत्रमा धेरै मान्छेहरू औलोले मर्थे।

Up until 30 years ago many people used to die of malaria in the Tarai region.
काठमाडौंको वातावरण बिग्रेको छ।

Kathmandu's environment has been spoiled. Long ago it used to be very good here, they say.

EXERCISE 66 Change the following sentences into the habitual past tense:

- यस गाउँका किसानहरू धान रोप्दैनन्। उनीहरू मैकै रोप्छन्।
- भात खाएपछि हामीने हात-मुख धुनुपर्छ।
- चियापसलमा चिया पनि पाइन्छ, खाने कुरा पनि पाइन्छ।

- ४ तिमी भारत गएर के काम गर्दै ? म चौकिदारको काम गर्दू ।
 ५ दाइहरू जुम्लामा बस्नुहुन्छ, दैलेखमा बस्नुहुन्छ ।
 ६ म हरेक हप्ता उसलाई एउटा लामो चिठी लेख्छु ।

122 Finishing, stopping, quitting

Nepali has a number of verbs that mean *to end, finish, be completed, stop*, that can be used only with nouns:

Intransitive

खतम हुन्	<i>to end</i>
टुङ्गिन्	<i>to come to a end</i>
समाप्त हुन्	<i>to conclude</i>
सिद्धिन्	<i>to be finished</i>
रक्न्	<i>to stop, cease moving</i>
सकिन्	<i>to be finished</i>

Transitive

खतम गर्न्	<i>to finish</i>
टुङ्ग्याउन्	<i>to bring to a end</i>
समाप्त गर्न्	<i>to bring to a conclusion</i>
सिद्ध्याउन्	<i>to finish off</i>
रोक्न्	<i>to stop, prevent</i>

२००७ सालमा राणाहरूको शासन खतम भयो र *In the year 2007 the Ranas' regime ended and democracy was established in Nepal.*

आजको सामाचार समाप्त भयो । तपाईं रेडियो नेपाल सुन्नै हुनुहुन्छ । *That is the end of today's news. You are listening to Radio Nepal.*

यति शब्दहरू बोलेपछि प्रधान मन्त्रीको भाषण टुङ्गियो । *When he had spoken this many words, the Prime Minister's speech came to an end.*

भक्तपुर जाने बस त ठिमीमा रुक्दैन भाइ ! *But the Bhaktapur bus doesn't stop at Thimi, brother!*

The verb छाइन् *to stop, leave off, quit*, is used with the infinitive of a verb to show that the subject has stopped performing that verb. In past tenses the subject of छाइन् must take -ले if the verb is transitive.

आफ्नो स्वास्थ्य बिप्रिन थालेको देखेर बुवाले *Seeing his health declining, Father gave up smoking cigarettes.*

आमालाई घरको काममा सधाउनुपरेकोले चमेली स्कूल जान छाडी । *Because she had to help Mother out at home, Chameli stopped going to school.*

छोरालाई औषधि खान छाइन नदिनुहोस् *Don't let your son stop taking the medicine, or else he won't get well.*

123 While doing, immediately after doing

Every complete Nepali sentence must contain a verb, whose normal place is at the end of the sentence. This is the main verb of a sentence, and it provides the sentence with a tense (past, present or future). Sentences may contain other words which are derived from a verb but have no tense of their own. So far we have met two of these:

- i the past tense base of a verb plus -एर (or -ई or -ईकन):
- ii the past tense base of a verb plus -एप्ति :

Two new words of this type are introduced here.

a Present tense verb base + -दाखेरि while...

The suffix -दाखेरि is added to the present tense base of a verb to mean that the rest of the sentence happens/happened/ will happen at the same time as that verb. It can often be translated as *while doing, while going, while eating, etc.*

The ending is added to verb bases in exactly the same way as the -दै ending is added to bases to form the continuous present tense (see Grammar 64): it is added directly to the bases of C-verbs, but when a base ends in a vowel that vowel must be nasalized:

Verb	Base	Suffix	=	Meaning
गर्न्	गर्	+ दाखेरि	= गर्दाखेरि	while doing
बोल्न्	बोल्	+ दाखेरि	= बोल्दाखेरि	while speaking
आउन्	आउ	+ दाखेरि	= आउँदाखेरि	while coming
जानु	जा	+ दाखेरि	= जाँदाखेरि	while going

भक्तपुर जाँदाखेरि म तिमो दाइसँग भेट्न्ता । *On my way to Bhaktapur I'll (probably) meet your elder brother.*

बच्चाहरू बारीमा खेल्दाखेरि घरभित्र शान्ति हुन्छ । *While the children are playing in the field there is peace in the house.*

भात खाँदाखेरि गफ गर्न हुँदैन । *It is not good to talk while eating.*

This suffix can be added to the हुँ- base of the verb *to be*, and also to its छ form; there is a slight difference in meaning between the two:

हुँदाखेरि while becoming / being (in a defining sense)
छँदाखेरि while being (in a describing or locating sense)

मानिसहरू बूढो हुँदाखेरि धर्म मान्न थाल्छन्। When people are becoming old they begin to believe in religion.

त्यो केटा सानो छँदाखेरि उसको बा मर्नुभयो। When that boy was small his father died.

The -दाखेरि suffix is often shortened to -दा, with no change in meaning:

भक्तपुर जाँदा...
मानिसहरू बूढो हुँदा...

While going to Bhaktapur...
When people are becoming old...

b The -ने participle + -बित्तिकै as soon as

This suffix is added to the -ने participle of a verb to mean that something else happened immediately after it. If the verb is transitive, its subject must take -ले.

मैले भात खानुहोस् भन्नेबित्तिकै
सबैजनाले खपाखप खान थाले।

As soon as I said 'please eat',
everyone began to eat voraciously.

सिपाहीले खुकुरी टिखेबित्तिकै सबैजना भागे। As soon as the soldier picked up the kukri, everyone ran away.

मदनलाई देखेबित्तिकै मुनालाई उसको माया
लायो। As soon as she saw Madan,
Muna fell in love with him.*

Note * Muna and Madan are the eponymous hero and heroine of a narrative poem by Lakshmi Prasad Devkota (1905–59), first published in the 1930s, which is the most popular book ever written in Nepali.

124 Will have to, used to have to

Combinations of पर्छ / पर्दैन and पन्चो / परेन with the dictionary form of a verb to mean *must*, *should*, *have to* and *had to* are introduced in Grammar 99 and 100. It is of course sometimes necessary to talk about what someone used to have to do in the past or what someone might have to do in the future. In such cases पर्ने takes the habitual past

tense forms पर्यो / पर्दैनथ्यो and the probable future tense form पल्रा respectively:

ब्रिटिश आर्मीमा हुँदाखेरि मैले चकु, काँटा र
चम्चाले खाना खानुपर्यो। तिमीले पनि
भर्तिमा गएपछि त्यसरी नै खानुपल्रा।

While I was a soldier in the British Army, I used to have to eat with knife, fork and spoon. After you have enlisted you will probably have to eat in exactly the same way.

यहाँ बिजुली आउनुभन्दा अगाडि
दिदी-बाहिनीहरूलाई पानी लिन
खोलासम्म झर्नुपर्यो।

Before the electricity (supply) came here, the young women used to have to go down to the river to fetch water.

125 Wishing, hoping and deciding

In English, you say that someone wishes, hopes or decides to do something. In Nepali, desires, hopes or decisions to do something are often expressed passively, using the expression मन लाग्नु, or actively by using the verb चाहनु to want to (Grammar 110). However, there is one other way of expressing these ideas in Nepali, and this uses the -ने participle of a verb to describe the wish, hope, etc.:

जाने इच्छा गर्नु	to wish to go ('to do a going wish')
हेर्ने रहर हनु	to have a desire to see ('a seeing desire')
लेखे निधा गर्नु	to decide to write ('to do a writing decision')
बस्ने विचार गर्नु	to consider staying ('to do a staying thought')
पाउने आशा गर्नु	to hope to get ('to do a getting hope')
बन्ने आकाङ्क्षा राख्नु	to have an ambition to become ('a becoming ambition')
हाप्नो घरमा बस्दाखेरि उनीहरूले बिहा गर्ने	While they were living in our house they decided to get married.
निधो गरेका थिए।	

सानै उमेरदेखि नै मैले काठमाडौं जाने इच्छा
गरेको थिएँ, आखिर म जान पाएँ।

Right from a young age I wanted to go to Kathmandu, eventually I managed to go.

म केही दिनभित्र उसको चिठी पाउने आशा
गर्दै छु।

I am hoping to receive a letter from him within a few days.

Note also the construction with -पर्ने:

पढ्नुपर्ने किताब

a book one should read

भेट्नुपर्ने मान्छे

अँग्रेजी सिक्न मन लायो भने तपाईंले पढ्नुपर्ने
किताब यही हो ।

तपाईंलाई मुस्ताङ्ग जान अनुमति चाहियो भने
भेट्नुपर्ने मान्छे लोबसाङ्ग नामग्याल हुन् ।

a person one should meet

*If you want to learn English
this is the book you
should read.*

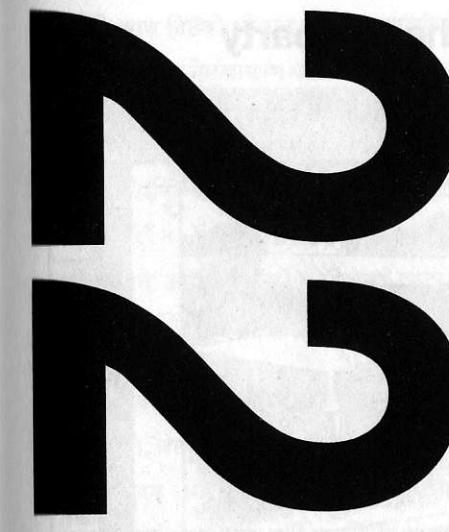
*If you need permission to go
to Mustang, the man you
should meet is
Lobsang Namgyal.*

EXERCISE 67 Translate into Nepali:

I used to live with my mother and father in a small town called Panauti. Panauti is in the south-east corner of the Kathmandu Valley. I used to study in a small school there. As soon as my age reached 11 years I had to quit that small school. From that time on I had to study in a big school in a town called Bhaktapur. I used to have to take a bus every morning at seven o' clock. Many of my friends used to go on that bus too. While we were returning in the evening we used to sing songs and when we reached Paunati we were very happy.

Below my house there was a big river. In the summer months we used to swim in the river as soon as we got home. Sometimes my school clothes were all wet and Mother used to be angry. She would have to wash them as soon as I came home and it was difficult to dry (*sukāunu*) them. But because Saturday was a holiday she used to let me swim on Fridays.

While I was studying in the big school at Bhaktapur I decided to become a teacher when I was big. Because I hoped to become a teacher I studied well. As soon as I left that school I went to Tribhuvan University and nowadays I live in Kathmandu. After a few days I will have to give my final exams (*parikṣā*). I am still hoping to become a teacher. If I am successful in my exams I will have to seek (*khojnu*) a job (*jāgir*).



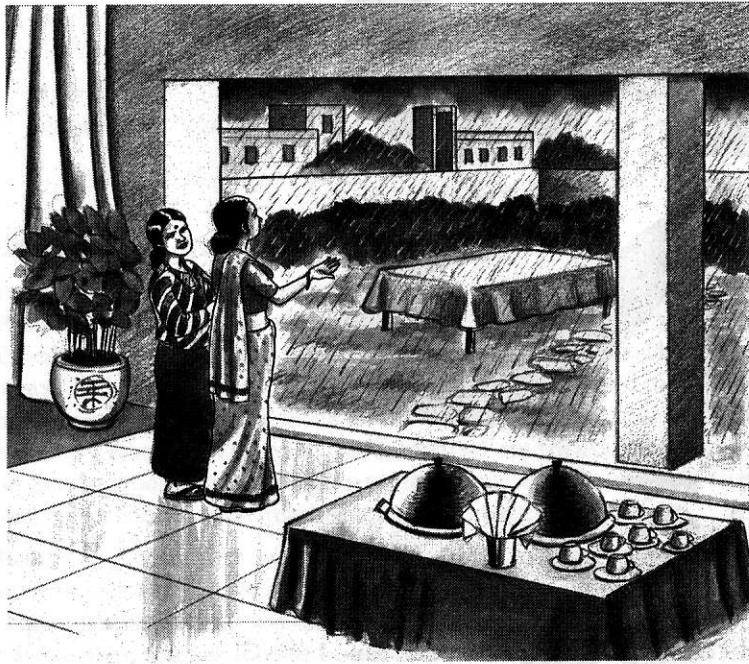
shall I make tea?

म चिया पकाउँ ?

In this unit you will learn

- how to use the subjunctive forms of verbs
- how to use compound verbs with **दिन**
- how to talk about trying and searching

32 Cancelling the tea party



Like many middle-class urban Nepali housewives, Parvati has an older woman to help her with her chores. On this particular Wednesday the weather is against them.

जाई आज के काम छ ? पहिले चिया पकाउँ ?

पार्वती हुन्छ दिदी, पकाउनुहोस् न । चिया खाएर म तपाईंलाई भनुँला ।

जाई चियामा चिनी र दूध राखिदिउँ ?

पार्वती एक चम्चा चिनी र अलिकति दूध राखिदिनुहोस् ।

जाई चिनी कता पन्यो ?

पार्वती दराजभित्र खोज्नुहोस् । त्यहाँ हुनुपर्छ ।

जाई हवस्... । ल, चिया कहाँ राखूँ ? टेबुलमा राखिदिउँ ?

पार्वती टेबुल डढ्ला कि ? ऊत्यो कपडामाथि राखिदिनुहोस् ।

जाई हवस् । आज के के गर्नुपर्छ ? म थाहा पाउँन ?

पार्वती आज दिउँसो श्रीमान अफिसका साथीहरू लिएर आउँदै हुनुहुन्छ ।

जाई उनीहरू बेलुकासम्म बस्ने कि ? म भरे भात पकाउन नपरोस् भनेर मैले

चिया-सियाको लागि मात्रै निम्त्याउनू भनेको छु वहाँलाई । वहाँ समझनुहुन्छ कि बिसनुहुन्छ म भन्न सकिदै । तपाईंलाई थाहै छ न दिदी, लोग्ने-मान्छेको जात !

जाई हेरौं न । बिसनुहुन्न क्यारे । कतिजना आउँदै छन् ?

पार्वती मैले उनीहरूको लागि बगेंचामा दुइटा टेबुल राखेको छु । पछि तपाईं आठवटा मेचहरू मिलाइदिनुहोस् । आज पानी नपरोस् । घरभित्र आठजना अटाउने ठाउँ नै छैन !

जाई हवस् त । एक छिनपछि बजार जानुपर्ला, विस्कुट-सिस्कुट किन्नलाई, होइन ?

पार्वती हो, जानुपर्छ । मलाई पनि उता जानुपर्छ दिउँसो । सँगै जाओं ।

जाई हवस् । अब म घर सफा गर्न थाल्छु ।

पार्वती हुन्छ । एक पटक चर्पी र नुहाउने कोठामा पनि हेनुहोस् । भरसक पाहुनाहरूलाई असुविधा नहोओस् न । म भान्सा-कोठामा हुन्छु ।

जाई सुले कोठा पनि मिलाइदिउँ ?

पार्वती पर्दन दिदी । सबै अलपत्र छ । म पछि आफै मिलाउँला ।

जाई आमै ! पानी आयो ! सर्वनाश भयो !

पार्वती धन्दा नमान्नुहोस् । म अफिसमा फोन गरेर एक पटक सम्झाउन खोज्छु । अब उनीहरू आउन् कि नआऊन् हामीलाई त घरभित्रै बस्नुपन्यो नि ।

पहिले

first

चम्चा

spoon

दराज

drawer

खोज्नु

to search, look for

डढ्नु

to burn, scorch

चिया-सिया

tea and snacks

निम्त्याउनु

to invite

जात

species, type

चिनी

garden

दराजभित्र

to fit, be accommodated

विस्कुट-सिस्कुट

biscuits and such like

चर्पी

lavatory

नुहाउने कोठा

bathroom

भरसक

as much as possible

असुविधा

inconvenience

भान्सा-कोठा

kitchen

सुले कोठा

bedroom

अलपत्र

untidy

आमै !

mother! (an exclamation of alarm)

सर्वनाश

disaster

धन्दा मान्नु

to worry

Jai What work is there today? Shall I make tea first?

Parvati OK sister, please do make some. I'll tell you while we drink tea.

- Jai Should I put sugar and milk in the tea?
 Parvati Please put one spoonful of sugar and a little milk.
 Jai Where has the sugar got to?
 Parvati Search in the drawer. It should be there.
 Jai Very well... Now, where shall I put the tea? Shall I put it on the table?
 Parvati Might the table be marked? Put it on that cloth over there.
 Jai Very well. What things do we have to do today? May I know?
 Parvati This afternoon my husband is bringing some office friends.
 Jai Will they stay until the evening? Shall I cook rice this evening?
 Parvati Because it's Wednesday today the cook won't come. For that reason, so that we wouldn't have to cook food, I have told him to invite them only for tea and snacks.* Whether he will remember or forget I cannot say. You know, don't you sister, what men are like!
 Jai Well, let's see. Perhaps he won't forget. How many are coming?
 Parvati I have put two tables for them in the garden. Later, please arrange eight chairs. I hope it won't rain today. There really isn't room in the house for eight people!
 Jai Certainly. In a moment I'll have to go to the market to buy biscuits and such like, no?
 Parvati Yes, you will. I have to go that way too this afternoon. Let's go together.
 Jai Of course. Now I'll start cleaning the house.
 Parvati Fine. Take a look in the lavatory and the bathroom too. As far as possible let there be no inconvenience for the guests. I'll be in the kitchen.
 Jai Shall I tidy the bedroom too?
 Parvati It's not necessary sister. Everything's untidy. I'll tidy it myself later.
 Jai Oh mother! It's raining. It's a disaster!
 Parvati Don't worry. I'll phone the office and try to explain. Now, whether they come or they don't, we have to sit inside the house.

Note * चिया-सिया tea and snacks. It is possible to add a meaningless rhyming word to certain words to mean *and things associated with it*.

Grammar

126 May I? Verbs in the subjunctive

The subjunctive form of a Nepali verb is used in three contexts:



a Nepali AIDS warning

- i to ask whether or suggest that you might do something:
may I come in? let's wash these clothes!
- ii to express a wish that something might happen: *may the weather be good today! may you all be successful in your examination!*
in phrases along the lines of *whether it does or it doesn't*.

Nepali grammar provides subjunctive forms of the verb for all possible subjects, but in practice you rarely need to know more than the four that are set out below.

Subject	ending	गर्नु	हुनु	आउनु	दिनु
म	- उ	गर्हूँ	होऊँ	आऊँ	दिउँ
ऊ, त्यो, यो	-os	गरोस्	होओस्	आओस्	देओस्
हामी	- a ū	गराँ	होआँ	आआँ	दिआँ
उनीहरू	-ūn	गरन्	होउन्	आउन्	दिउन

With म I and हामी we, the subjunctive is very similar to the probable future tense minus its -त ending (see Grammar 96), except that हुनु to be keeps the base हो- in every instance, even with म I.

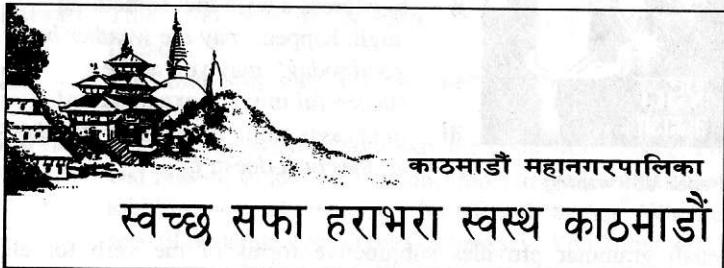
- | | |
|--|---|
| म तपाइलाई एउटा गुनासो सुनाऊँ? तपाईं रिसाउनुहन्न ? | May I tell you of a complaint?
You won't be angry? |
| ऊ ठाक समयमा आइपुगोस् ! | He'd better arrive on time. |
| नेपाली साहित्य फलोस् फुलोस् ! | May Nepali literature fruit and bloom! |
| बाहुनको बाबुले न च्याउ खाओस् न च्याउको स्वाद पाओस् । | A Brahman's boy shall neither eat a mushroom nor know its taste.* |

Note *A proverb. Certain Brahmins follow a strict dietary code, and avoid garlic, onions, mushrooms and many other foods.

EXERCISE 68

Finish the following sentences with a subjunctive verb:

- १ तपाईंको छोरा चाँडै निको (*be*).
- २ भोलि हामीहरू फिलिम हर्न पोखरा (*go*)?
- ३ हामीहरू तपाईंको आमालाई के (*say*)?
- ४ तपाईंको जिन्दगी सुखी (*be*).
- ५ आजको बस ढिलो (*not be*).
- ६ म तपाईंकहाँ कति बजे (*come*)?



an environmental message from Kathmandu Municipal Council

127 Doing something for another person: compound verbs with दिनु

Any transitive verb may be combined with the verb दिनु *to give*, producing what is called a 'compound verb', when the action of the verb is being referred away from the person who performs the action. Often this means that the verb is being performed for someone else's benefit, or on someone else's behalf. In this context, the verb in question must take its 'i-stem', in which a short i vowel is attached to its past tense base:

<i>verb</i>	<i>base</i>	<i>i-stem</i>	<i>compound verb</i>	<i>to do for someone else</i>
गर्नु	गर-	गरि	गरिदिनु	<i>to do for someone else</i>
भन्नु	भन-	भनि	भनिदिनु	<i>to inform</i>
लेख्नु	लेख-	लेखि	लेखिदिनु	<i>to write for</i>

Because the meaning of a compound verb focuses very much on its positive aspect, it rarely occurs in the negative.

डाक्टर साहेबले हाम्रो लागि औषधि
लेखिदिनुभयो।

*The doctor wrote out a
prescription for us.*

चिठी चाँडै पठाइदिनुहन्त कि ?

अलि पर्खनुपर्ला। थाहा पाउनेबित्तिकै म
तपाईंलाई भनिदिन्नु।

*Will you send the letter
immediately?*

*You might have to wait
a while. As soon as I find out
I will tell you.*

128 Trying and seeking

The verb खोज्नु has two meanings:

खोज्नु means *to search for* when it is associated with a noun or pronoun:

घरको साँचो कता पन्यो ? दिनभरि
खोजेर पनि भेटाउन सकिनँ।

म उनीहरूको घर खोज्दै थिएँ। त्यो
बेला उनीहरू पनि त्यहाँ टूलुक्क आइपुगे।

*Where has the house key got to?
Despite searching all day I
could not find it.*

*I was looking for their house.
Then they suddenly arrived
there too.*

खोज्नु means *to try to* when it is associated with the infinitive of a verb:

मैले बारम्बार सरकारी जागिर पाउन खोजें तर *I tried again and again to get
a government job, but I was
unsuccessful every time.*

मैले तपाईंलाई फोन गर्न खोजें तर *I tried to phone you but the
line was really busy.*

An alternative to खोज्नु is the verb कोशिश गर्नु, which can be used in combination with the infinitive of a verb in much the same way as खोज्नु, or on its own:

मैले भोटिया भाषा पनि सिक्न कोशिश
त गरेको थिएँ, तर पढ्ने फूर्सद नभएको
कारणले असफल भएँ।

हामीलाई भोलि आउन अलि अप्णचारो
होला, तर कोशिश गरौंला।

*I did try to learn Tibetan, but I
failed because I didn't have
the time to study.*

*It might be a bit difficult for
us to come tomorrow, but
we will try.*

if he'd taken the medicine

उसले औषधि खाएको भए

In this unit you will learn

- how to say that things have already happened
- how to construct unreal conditional sentences
- how to convey the sense that something has just been realized

► 33 A death in the neighbourhood

One of Sita's neighbours has died. She tells Manju how it happened.

मंजु हिजो मैले तपाईंलाई अस्पताल जान लागेको देखेको थिएँ, हो ? विरामी हुनुदृढ़ कि के हो ?

सीता होइन, म छिमेको एउटा चिनेको मान्छेसँग भेट्न गएको थिएँ। अस्ति उसको छोरासँग बजारमा भेट्दा उसले बालाई कमलपित्त भएर अस्पताल जानुभएको छ भन्यो।

मंजु ए, सिकिस्त विरामी भएको रहेछ तपाईंको छिमेकी ? अहिले कस्तो छ रे ?

सीता अस्पताल पुग्नेबित्तिकै मैले उसलाई जाँचे डाक्टरसँग सोधें। तर बिचरा दुई घण्टा अधि नै मरिसकेको रहेछ।

मंजु ए। तपाईं अस्ति जानुभएको भए भेट हुन्थ्यो, हगि ?

सीता हो नि, तर के गर्ने र ? ऊ त्यति छिटै मर्छ भन्ने कुरा मैले कल्पना पनि गरेको थिइनैं। त्यस्तो थाहा भएको भए त म चाँडै जान्थ्ये नि। यस्तो उमेरमा नमरेको भए हुन्थ्यो। उसको आत्माले शान्ति पाओस् भन्नुपन्यो, अरु के भन्ने र ?

मंजु मान्छे त्यति बूढो होइन, क्यारे ?

सीता बूढो भएको भए त त्यति दुःखको कुरा पनि हुँदैनथ्यो नि। तर मान्छे पैतीस वर्षको मात्रै रहेछ ! डाक्टरको भनाइ अनुसार रक्सी धेरै खान्थ्यो रे। रक्सी नखाइकन औषधि खाएको भए त यसरी अकालै मर्ने नै थिएन नि।

मंजु दाह-सँस्कार भइसकेको छ ?

सीता आज बिहानै पशुपतिमा भइसक्यो नि। कति चाँडै भएछ ! अफिसमा काम नभएको भए मेरो श्रीमान जानुदृढ़यो। तर मिलेन। भरे बेलुका उसकी स्वास्नीलाई भेट्न जानुपर्ला।

मंजु छोराछोरी कत्रो रहेछन् नि ?

सीता छोराको बिहा भइसक्यो क्यारे। छोरी पनि तरुनी भइसकेको छ। अब बिचरा त्यो आइमाईले एकलै छोरीको बिहाको कुरा मिलाउनुपन्यो।

मंजु तर सन्तान नभएको भए उसलाई झन् गाहो हुन्थ्यो नि। छोरा ठूलो भइसकेको रहेछ नि, केही छैन, उसले आमालाई सधाइदिन्छ।

चिन्नु *to know, be acquainted with*

कमलपित्त *jaundice*

सिकिस्त *gravely, seriously (ill)*

रहनु *to remain, be*

जाँचु *to examine*

शान्ति *peace*

दुःख *sorrow*

अनुसार *according to*

अकालै *early, untimely*

दाह-सँस्कार *cremation rite*

भेट meeting	कत्रो how big?
कल्पना गर्नु to imagine	तर्ली young woman
हुन्यो it would have been all right	सन्तान offspring
आत्मा soul	सप्ताउनु to help

- Manju** I saw you going to the hospital yesterday, did I? Are you ill, or what is it?
- Sita** No, I went to see a man I know from the neighbourhood. The other day when I met his son in the market he said his father had contracted jaundice and had gone to hospital.
- Manju** Oh is he seriously ill, your neighbour? How do they say he is now?
- Sita** As soon as I reached the hospital I asked the doctor who examined him. But the poor man had already died just two hours earlier.
- Manju** Oh. If you had gone two days ago you'd have seen him, no?
- Sita** That's right, but what to do, indeed? I had never even imagined that he would die quickly like that. If I'd known that I'd have gone right away. It would have been better if he hadn't died at such an age. We must say 'may his soul find peace', what else can we say, after all?
- Manju** So the man wasn't so old, eh?
- Sita** If he'd been old then it wouldn't have been such a sad affair either, you know. But the man is only 35 years old! According to the doctor, he used to drink a lot. If he had taken his medicine and hadn't drunk alcohol he wouldn't have died such an untimely death, you know.
- Manju** Has the funeral ceremony taken place?
- Sita** It took place at Pashupati early this morning. How quickly it has happened! If there hadn't been work at the office my husband would have gone. But it wasn't convenient. This evening I'll have to go and see his wife.*
- Manju** How big are the children?
- Sita** I think the son's already married. The daughter's a young woman already too. Now, poor thing, that woman has to arrange her daughter's marriage alone.
- Manju** But if she didn't have children it would be even harder for her, you know. The son's grown up already you know, it doesn't matter, he will help his mother.

Note * Among Nepali Hindus, it is unusual for a woman to attend a funeral.

Grammar

129 Already done: compound verbs with सक्नु

The verb सक्नु has been encountered before, in combination with the infinitive of a verb, where it means *can/be able*. However, the same verb has the second meaning of *to finish/be completed*. Its i-stem form सकिनु can therefore be used interchangeably with the verb सिद्धिनु to mean *to finish*:

आजको काम सकियो।
हिजोको पाठ अझै पनि सिद्धिएको छैन।

Today's work is finished.
Yesterday's lesson is still not finished.

The i-stem form of any verb (see Grammar 69), whether transitive or intransitive, may also be combined with सक्नु to emphasize that its action has already been completed. The compound verb consists of the i-stem of the verb + सक्नु, written as a single word:

मैले पढिसकें।
तिमी आइसकेको थियो।
ऊ सुतिसकेको छ।
वहाँ मरिसक्नुभयो।

I have already read.
You had already come.
He is already asleep.
He has already died.

Because it serves to emphasize that something is over and done with when it is the second part of a compound verb, the verb सक्नु almost always takes a past tense in this context – usually this is the simple past or the completed past. For the same reason, it is rarely used in the negative. The completed present tense is also sometimes used, but often its meaning (*has already...*) is conveyed by the shorter simple past tense.

In Nepali, compound verbs with सक्नु are used much more commonly than the English translation *already* might suggest. In a context where an English-speaker might say *it's become dark* or *he has left*, a Nepali-speaker will often say अँध्यारो भइसक्यो *it's already become dark* and ऊ गइसक्यो *he's already left*.

मेरो त बिहा भइसक्यो नि। मेरो लागि दुलही *But I am already married, you know. You don't need to seek for a bride for me.*

आज म मन्त्रालय दुई पटक गइसके। अब तेस्रो पटक जानु नपरोस् !

त्यो उपन्यास त मैले धेरै अधि पढिसके।

कुनै उपन्यास एक पटक पढिसकेपछि दोस्रो पटक पढन मनै लाग्दैन।

I've already been to the ministry twice today. Let me not have to go a third time now!

I read that novel a long time ago.

After I have read any novel once I really don't wish to read it a second time.

130 Unreal conditional sentences

Unreal conditional sentences state that if something *had been* the case in the past something else *would have* happened: *if it had rained I wouldn't have gone out; if it hadn't rained I would have gone out.* Such sentences are 'unreal' because anyone who utters, hears, reads or writes them knows that in fact the reality turned out differently.

The 'if' clause must end with a combination of the -एको participle of whichever verb is involved, followed by the short -e participle of the verb हुनु to be, i.e. -एको भए. If the verb is negative it takes the prefix न-.

Real condition

पानी पर्यो भने...

If it rains...

ऊ आएन भने...

If he doesn't come...

Unreal condition

पानी परेको भए...

If it had rained...

ऊ नजाएको भए...

If he hadn't come...

In general, the form -एको भए is used no matter who or what the subject is, regardless of number, gender, or level of politeness. But occasionally, if the subject is felt to deserve especial deference or politeness, the High form consisting of the dictionary form + भएको भए is used instead:

तपाईं जानुभयो भने...

If you go...

तपाईं जानुभएन भने...

If you don't go...

तपाईं जानुभएको भए...

If you had gone...

तपाईं नजानुभएको भए...

If you hadn't gone...

The second part of an unreal conditional sentence usually ends with a verb that is exactly the same as the habitual past tense. However, the meaning of this tense when it is the conclusion of an unreal conditional sentence is very different:

त्यो रेष्टराँमा हामीहरू गुन्दूक खान्थ्यों।

त्यो रेष्टराँमा गएको भए हामीहरू गुन्दूक खान्थ्यों।

We used to eat gundruk in that restaurant.

If we had gone into that restaurant we would have eaten gundruk.

In fact, the final verb of an unreal conditional sentence is actually a shortened form of a tense that consists of the -ने participle + थियो. The second of the two sentences above could read as follows:

हामी त्यो रेष्टराँमा गएको भए हामी गुन्दूक खाने थियों।

If we had gone into that restaurant over there we would have eaten gundruk.

This tense is also used on its own to talk about intentions in the past – usually intentions that were not fulfilled:

म सगरमाथा चढ्ने थिएँ।

I was going to climb / would have climbed Everest.

This sentence does not make it clear whether the speaker actually got on to the mountain or not. When the same phrase becomes the second half of an unreal conditional sentence, however, it becomes clear that he did not:

हिउँ नपरेको भए म सगरमाथा चढ्ने थिएँ। *If it had not snowed I would have climbed Everest.*

The meaning remains exactly the same when the shorter form of the verb (the habitual past) is used instead:

हिउँ नपरेको भए म सगरमाथा चढ्यें।

If it had not snowed I'd have climbed Everest.

मसँग पैसा भएको भए म परिवारको लागि कोसेलीहरू किन्थ्ये।

If I'd had any money on me I'd have bought presents for the family.

तपाईं त्यो कुरा अङ्गेजीमा भन्नुभएको भए उसले बुझ्यो।

If you had said that thing in English he would have understood.

घाम लागेको भए बच्चाहरू बाहिर खेल्ये।

If the sun had shone the children would have played outside.

बासी भात नखाएको भए तिम्रो पेट दुख्दैनथ्यो।

If you hadn't eaten stale rice your stomach wouldn't be hurting.

EXERCISE 69 Match up the beginnings and ends below to create five unreal conditional sentences. Translate the five sentences into English.

- | | |
|------------------------------|-------------------------------------|
| १ मलाई भ्रोक लागेको भए... | ... त्यो मान्छे अकालै मर्दनथ्यो । |
| २ पानी नपरेको भए... | ... हाम्रो घरमा बिजुली हुँदैनथ्यो । |
| ३ पहाडमा खोलाहरू नभएको भए... | ... बेलुका झन रमाइलो हुँस्यो । |
| ४ बेलामा औषधि खाएको भए... | ... उनीहरू भात खान आउँथे । |
| ५ साथीले गीत गाएको भए... | ... म खपाखप भात खान्थ्ये । |

131 The short completed present tense

The completed present tense is explained in **Grammar 77**. In everyday spoken Nepali, this tense may take a shortened form, partly because it is rather longwinded. After all, why use five syllables to say 'I've done' in Nepali when you need only use three? The short forms of the completed present tense are also used to imply that something happened suddenly or unexpectedly.

The short form of the completed present tense is simply the full form minus the final -को of the -एको participle that is the first word of the pair. The two words of the full form become a single word in the short form:

Full form

म गएको छु
उनीहरू आएका छन्
तपाईंले गर्नुभएको छ

Short form

म गएछु
उनीहरू आएछन्
तपाईंले गर्नुभएछ

132 Realization: using रहेछ at the end of sentences

रहेछ is the short form of रहेको छ, the completed present tense of the verb रहन् to remain/continue to be. रहेछ can be thought of as an add-on word similar to होला (**Grammar 92**), although there is a difference in that रहेछ must take the place of another verb, and cannot simply be appended to any statement. रहेछ or its negative form रहेन्छ may be used instead of छ, छैन, हो or होइन at the end of a sentence to indicate that the speaker has just realized what s/he is saying. It has no real equivalent in English, unless it be the exclamation mark, or the old-fashioned exclamation 'why!' with which an observation can begin in English.

Simple statements

- तपाईंको घर राम्रो छ ।
Your house is nice.
उसको हातमा बन्दूक छ ।
There is a gun in his hand.
तपाईंको छोरा आलो भइसक्यो ।
Your son has become tall.
मेरो खल्तीमा पैसा छैन ।
There is no money in my pocket.

Realizations

- तपाईंको घर राम्रो रहेछ !
Why, your house is nice!
उसको हातमा बन्दूक रहेछ !
Hey, he's got a gun in his hand!
तपाईंको छोरा आलो भइसकेको रहेछ !
Why, your son has become tall!
मेरो खल्तीमा पैसा रहेन्छ !
Why, there's no money in my pocket!

133 The verb चिन्नु to know/recognize

This verb is used exclusively with human nouns as indirect objects. In the habitual present tense it means *to recognize* while in past tenses it means *to be acquainted with*.

तपाईं त्यस मान्छेलाई चिन्नुहुन्छ ? अहैं,
चिन्दिन । वहाँ को हुनुहुन्छ ?

त्यहाँ कोही चिनेको मान्छे भएको भए
म उसैलाई भन्न्यै ।

खबरदार, मैले तिमीलाई राम्रोसँग चिनेको छु ! Beware, I know you
very well!

*Do you recognize that person? No, I don't.
Who is he?*

If there had been anyone there that I knew, I'd have told him/her.

EXERCISE 70 Translate into Nepali:

Today some people we know are coming to our house for dinner at 6 o'clock. I return home from the university at 4 o'clock, but the house is empty! And I look in my bag to see if the key is there and the bag is empty too! Where might it have gone? I search in every place but I cannot find the key.

The cook should have come at half past 3 but he has not come yet. Perhaps he has already come to the house and then gone to the market. If he had stayed in the house until 4 o'clock this problem would not have occurred. Should I break a window to get in? Or shall I go back to the university and search for the key in my office? I don't know, what shall I do?

Oh, now the cook has arrived and he has the key in his hand! If I had broken (फोड्नु to break) a window my husband would have really told me off!

It is already a quarter past 4. He opens the door for me. Shall I phone my husband and tell him to come home soon? No, there's probably no need. The cook has already bought all the food and now he will cook it for us.

24 if that's how it is ... त्यसो भए...

In this unit you will learn

- some verses of a Nepali folksong
- how to intensify the action of a verb
- the longer continuous tenses
- the short real conditional sentence

► 34 Two porters and a folksong

Mahila works as a porter in the hills. On his way home one day he meets another porter, and they agree to keep each other company along the way.



भरिया ए भाइ, आज कतातिर ?

माहिंला आज घरतिर जाने ।

भरिया कहाँ हो घर ?

माहिंला त्रिसुली नदीपारि, फेदी गाउँ ।

भरिया आज कहाँबाट हिडिको ?

माहिंला आज नुवाकोटबाट बिहानै हिडिको ।

भरिया एक्लै हिङ्दाखेरि अलि डर हुन्छ नि । साथी छैन ?

माहिंला साथी-भाइहरूसँग हिडिको थिएँ उनीहरू त धादिङ्गतिर गएछन् । उनीहरूको बाटो
उता पन्चो, मेरो बाटो यता पन्चो । के गर्ने ?

भरिया ल, त्यसो भए तपाईंको र मेरो बाटो यहाँदेखि एउटै भयो । यहाँबाट सँगै जाओँ ।
माहिंला हुन्छ, रमाइलो हुन्छ । तपाईंको भारी ठूलो रहेछ । के छ त्यसमा ?

भरिया यसमा नून, तेल र कपडा छ । देउरालीको एउटा साहूको भारी हो यो ।

माहिंला मलाई थकाइ लाग्यो । कस्तो चर्को धाम लागेको, हगि ? ऊत्यो पीपलको बोटमुनि
एक छिन थकाइ मारैन ।

भरिया हुन्छ, बसौँ । कस्तो तिर्खा लाग्यो ! यतातिर पानी पाइन्छ कि ?

माहिंला हेनुहोस, ऊत्यहाँ तलबाट एउटा केटा आइरहेको छ । घर नजिकै होला उसको । म
सोध्यु, है... ए कान्छा, तिम्रो घर कहाँ हो ?

केटा यहीनेर छ, दाइ । किन र ?

माहिंला त्यसो भए एक लोटा पानी ल्याउन सक्छौ ? चर्को धाम लागेको छ, हामीलाई
तिर्खा लाग्यो ।

केटा भइहाल्छ नि दाइ, म लिएर आउँछु ।

(पाँच मिनेटपछि)

केटा ल, पानी लिनुहोस । ए तपाईंको साथी त सुतिहाल्नुभएछ ।

माहिंला ल, उसलाई उठाउन एउटा गीत गाउनुपन्चो । तिमीलाई गीत गाउन आउँछ ?

केटा आउँछ दाइ । गाउँ त ? ल, सुन्नुहोस् है त ।

रेसम फिरिरि, रेसम फिरिरि

उडेर जाऊँ कि डाँडामा भन्ज्याङ्ग, रेसम फिरिरि

कुखुरालाई कुटीमा कुटी, विरालोलाई सुरी

तिम्रो हाम्रो माया प्रीति दोबाटोमा कुरी

रेसम फिरिरि, रेसम फिरिरि

उडेर जाऊँ कि डाँडामा भन्ज्याङ्ग, रेसम फिरिरि

एकनाले बन्दुक दुइनाले बन्दुक मृगलाई ताकेको

मृगलाई मैले ताकेको होइन मायालाई डाकेको

रेसम फिरिरि, रेसम फिरिरि

उडेर जाऊँ कि डाँडामा भन्ज्याङ्ग, रेसम फिरिरि

माहिंला ए यो भाइले पानी ल्याइदिएको छ । मैले त खाएँ । तिमी सुतिरहेको थियो । खाने
हो ?

-पारि	<i>on the far side of</i>	कूखुरा	<i>chicken</i>
डर	<i>fear</i>	बिरालो	<i>cat</i>
चर्को	<i>hot, sharp</i>	माया	<i>love, affection</i>
थकाइ मार्नु	<i>to rest ('to kill weariness')</i>	प्रीति	<i>love, affection</i>
यहाँ	<i>right here</i>	दोबाटो	<i>crossroads</i>
-नेर	<i>near</i>	एकनाले	<i>single-barrelled</i>
लोटा	<i>jug, steel cup</i>	बन्दुक	<i>gun</i>
रेसम	<i>silk (handkerchief)</i>	दईनाले	<i>double-barrelled</i>
फिरिरि	<i>rippling (in the breeze)</i>	मृग	<i>deer</i>
उड्नु	<i>to fly</i>	ताक्नु	<i>to aim</i>
डाँडा	<i>hill, ridge</i>	डाक्नु	<i>to call, invite</i>
भन्ज्याङ्ग	<i>pass</i>		

- Porter** Oh brother, where are you going today?
Mahila I'm going home today.
Porter Where's home?
Mahila The other side of the Trisuli river, Phedi village.
Porter Where did you start from today?
Mahila Early this morning I set out from Nuwakot.
Porter It's a bit frightening when you walk alone, you know. Have you no companions?
Mahila I set out with some friends, but they have gone to Dhading. Their path was in that direction, mine in this. What to do?
Porter Well, if that's how it is your path and mine are the same from here. Let's go together from here.
Mahila OK, it will be pleasant. Your load is big. What is in it?
Porter There's salt, oil and cloth in this. This is a load for a businessman in Deurali.
Mahila I'm tired. How hot the sun is, don't you think? Let's rest beneath that pipal tree for a moment.
Porter Yes, let's sit down. How thirsty I am! Can we get some water somewhere here?
Mahila Look, there's a boy coming from lower down. His house will be nearby. I'll ask... Hey Kancha, where's your house?
Boy It's just near here. Why do you ask?
Mahila If that's so, can you bring a jug of water? The sun is hot, we are thirsty.
Boy No problem brother, I'll bring it.
After five minutes:

- Boy** Here, take the water. Oh, your friend has gone to sleep.
Mahila Right, we'll have to sing a song to wake him up. Can you sing?
Boy Yes I can, brother. Shall I sing then? Right, listen to me.*¹
*Silk (handkerchief) rippling (in the breeze), Silk (handkerchief) rippling (in the breeze),**
Shall I go flying (over the) hills and passes? Silk (handkerchief) rippling (in the breeze).
(Saying) 'kuti kuti' to a chicken, (saying) 'suri' to a cat
Your love and my love, waiting at the crossroads.
Silk (handkerchief) rippling...
One-barrelled gun, two-barrelled gun, aiming at a deer,
It's not a deer that I am aiming at, it's love that I am calling.
Silk (handkerchief) rippling...

Mahila Oh, this brother has brought some water. I have drunk some. You were sleeping. Will you drink?

Note *¹ The boy sings a few verses of one of the most famous Nepali folksongs, रेसम फिरिरि. Like many folksongs, रेसम फिरिरि contains a lot of wordplay that is difficult to translate.

*² It is an old tradition for young men and women to exchange handkerchiefs as love tokens.

Grammar

134 Compound verbs with हाल्न्

When used on its own, the verb हाल्न् means *to insert, put in*. It may be compared to the verb राख्नु *to place upon, keep*. In fact, राख्नु is felt by some Nepali-speakers to be a more polite way of saying *to put in*, so that one will hear some speakers saying म चियामा चिनी हालिदिङ्गँ? *shall I put sugar in the tea?* and others saying म चियामा चिनी राखिदिङ्गँ? *I put sugar in the tea?*

When it is combined with the i-stem of a verb to form a compound verb, however, हाल्न् simply reinforces and underlines the sense of that verb without changing its essential meaning.

ऊ गयो	<i>he went</i>	ऊ गइहाल्यो	<i>he's gone away</i>
भयो	<i>it's happened</i>	भइहाल्यो	<i>it's over and done with</i>

तपाईंले देख्नुभयो *you saw*तपाईंले देखिहाल्नुभयो *you have surely seen*

ऊँधेरै दिन बसेन। तीन दिनपछि त गइहाल्यो नि।

तपाईंले देखिहाल्नुभयो यहाँ दिन दिनै बत्ती जान्छ।

तीनवटा उदाहरण भएपछि त भइहाल्यो नि।

*He didn't stay long. After three days he was gone, you know.**You have seen very well that there is a power cut here every day**After three examples it's over and done, you know.*

135 Continuous tenses using रहन्

When used on its own, the verb रहन् means *to remain, continue*. It is frequently combined with the i-stem of a verb to form a compound verb that emphasizes the continuous nature of an action. The -एको participle of such a compound verb is used to form a continuous tense:

अब हेनुहोस् नगर पालिकालाई आज म यो सुझाव लेखिरहेको छु। यस्तै सुझाव

Look now, today I am writing this suggestion for the municipality.

पोहोर साल पनि यही बेला लेखिरहेको थिएँ। तर कसैले पनि ध्यान दिइरहेका छैनन्।

Last year too I was writing the same kind of suggestion at exactly this time. But no-one is giving this matter any attention.

म एउटा नेपाली भाषाको पाठ्य पस्तक लेख्न सोचिरहेको थिएँ। साथीहरू नलैख भनिरहेका थिए। तर लेख्न शुरू गरिहाले। अहिलेसम्म पनि लेखिरहेको छु।

I was thinking of writing a textbook of the Nepali language. (My) friends were telling me not to write (it). Even so I began to write. I am still writing it now.

Because of the greater length of these verbs, they are used instead of the other continuous tenses (गर्दै छ, गर्दै थियो etc.) when there is a need to stress the continuous nature of an activity.

EXERCISE 71 Convert the tense of the following sentences from an habitual tense to a continuous tense with रहन्:

*Examples*म अफिसमा काम गर्नु। म अफिसमा काम गरिरहेको छु।
म अफिसमा काम गर्ने। म अफिसमा काम गरिरहेको थिएँ।

- १ उनीहरू जाँड-रक्सी धेरै पिउँथ्ये।
- २ गोपाल रामा रामा गीत गाउँथ्यो।
- ३ मेरो भाइ टाढाको एउटा स्कलमा जान्छ।
- ४ खैरेनीबाट काठमाडौंमा धेरै तरकारी आउँछ।
- ५ म यहाँबाट कीर्तिपुरसम्म हिँडेर जान्यो।

136 Short real conditional sentences

The -e participle consists of a verb's past tense base + the vowel e or (another way of looking at it) the -एको participle minus its -को.

Grammar 91 explained how to construct a real conditional sentence by using the simple past tense of a verb followed by भने for the 'if' clause, and a present or future tense (or an imperative) for the 'then' clause. A second, quicker way of expressing the same meaning replaces the verb of the 'if' clause with the short -e participle of the verb, and leaves out the word भने. For example, compare the long and short versions of the sentences *if it rains I won't go out* and *if it doesn't rain I will probably go out*:

Long versionपानी पच्चो भने म बाहिर जाँदिन।
पानी परेन भने म बाहिर जाउँला।**Short version**पानी परे म बाहिर जाँदिन।
पानी नपरे म बाहिर जाउँला।

Often, the -e participle will be followed by त, *though, but*, to underline the conditional nature of the sentence.

अलिकति भात भए पुग्छ।

A little rice will be enough ('if there is a little rice it will suffice').

भोक लागे त भात खाऊ न भाइ।

*If you're hungry just eat, younger brother,
But if there is no money how will we pay the bill?
अङ्ग्रेजी बोले पनि हुन्छ, नेपाली बोले पनि हुन्छ। It is OK if you speak English, and it's OK if you speak Nepali too.*

पैसा नभए त बिल कसरी तिर्ने ?

EXERCISE 72 Create one short real conditional sentence from each pair of sentences below:

Example

पानी पर्दैन। म बाहिर जाउँला। = पानी नपरे म बाहिर जाउँला।

१ भोक लाग्दैन। म खाजा नखाउँला।

२ थकाइ लाग्यो। म आराम गर्खेला।

३ काठमाडौं छाडेर जान मन लाग्दैन। काठमाडौंमै बसैला।

४ नेपाली सिक्कन गाहो लाग्यो। हिन्दी सिक्कन पनि गाहो लाग्यो। जापानी सिकुँला।

५ गुन्दुक मीठो लागेन र आलु-तामा पनि मीठो लागेन। कालो दाल खाउँला।

EXERCISE 73 Translate into Nepali:

I went with elder brother to the airport yesterday. Some guests were coming from Delhi to stay with us. Early in the morning we had phoned the RNAC office and a woman had said that the Delhi flight would arrive at 3 o'clock in the afternoon. 'If that's the case then we must set out from home at 2.30', said elder brother.

As soon as we arrived at the airport elder brother asked an official (कर्मचारी) about the flight. The official told him that it had left Delhi only recently because the weather had been very bad. 'In that case how long will we have to wait here?', elder brother asked. 'It is flying (उड्नु) towards Nepal now', the official said, 'it will arrive within one hour.'

'The aeroplane is late and we will have to wait here', elder brother said. 'But mother and father are waiting at home', I told him, 'They do not know that the plane is coming late.'

'You go and phone them', elder brother said. 'Tell them that we will come straight home after the plane arrives.'

Cardinal numbers

०	शून्य	११	एधार	२१	एकाइस	३१	एकतीस	४१	एकचालीस
१	एक	१२	बाह	२२	बाईस	३२	बत्तीस	४२	बयालीस
२	दुई	१३	तेह	२३	तेईस	३३	तेत्तीस	४३	त्रिचालीस
३	तीन	१४	चौध	२४	चौबीस	३४	चौतीस	४४	चवालीस
४	चार	१५	पन्ध	२५	पच्चीस	३५	पैतीस	४५	पैतालीस
५	पाँच	१६	सोह	२६	छब्बीस	३६	छत्तीस	४६	छयालीस
६	छ	१७	सत्र	२७	सत्ताइस	३७	सैतीस	४७	सतचालीस
७	सात	१८	अठार	२८	अट्ठाइस	३८	अठ्ठीस	४८	अठचालीस
८	आठ	१९	उन्नाइस	२९	उन्तीस	३९	उनन्वालीस	४९	उनन्वास
९	नौ	२०	बीस	३०	तीस	४०	चालीस	५०	पचास
१०	दस	२१	एकसट्ठी	४१	एकहत्तर	५१	एकासी	६१	एकानब्बे
११	बाउन्न	२२	बैंसट्ठी	४२	बहत्तर	५२	बयासी	६२	बयानब्बे
१२	त्रिपन्न	२३	त्रिसट्ठी	४३	त्रिहत्तर	५३	त्रियासी	६३	त्रियानब्बे
१३	चउन्न	२४	चौंसट्ठी	४४	चौहत्तर	५४	चौरासी	६४	चौरानब्बे
१४	पचपन्न	२५	पैंसट्ठी	४५	पचहत्तर	५५	पचासी	६५	पच्चानब्बे
१५	छपन्न	२६	छैंसट्ठी	४६	छहत्तर	५६	छयासी	६६	छयानब्बे
१६	सन्ताउन्न	२७	सतसट्ठी	४७	सतहत्तर	५७	सतासी	६७	सन्तानब्बे
१७	अन्ठाउन्न	२८	अठसट्ठी	४८	अठहत्तर	५८	अठासी	६८	अन्ठानब्बे
१८	उनन्साठी	२९	उनहत्तर	४९	उनासी	५९	उनास्य	६९	उनान्स्य
१९	साठी	३०	सतरी	५०	असी	६०	नब्बे	१००	सय

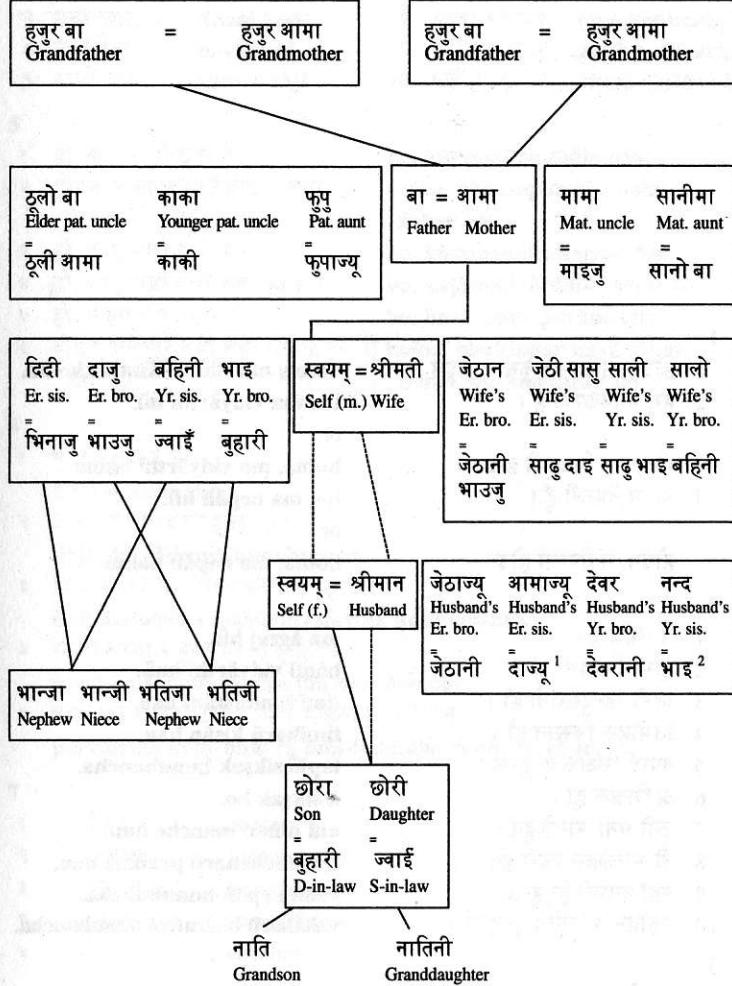
Above 100, the numbers proceed as they do in English, but omitting the English 'and':

१०१	एक सय एक
२६२	दुई सय चैसठी
१०००	एक हजार or हजार
१४२३	एक हजार चार सय तेह्सि
२५१०८	पच्चीस हजार एक सय आठ
१०००००	एक लाख
११६४३२	एक लाख तेह्सि हजार चार सय तेत्सीस
३१००००	सौतीस लाख
१००००००	एक करोड़

If commas are used to split up large numbers, the placing of the commas reflects the system of हजार, लाख, and करोड़, rather than thousands and millions. For example, the number 31,350,226 will appear as:

३,१३,५०,२२६ तीन करोड़ तेह्सि लाख पचास हजार दुई सय छब्बीस

Kinship terms



¹ more formally, आमाज्यू दाज्यू

² more formally, नन्दे भाइ

key to exercises

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- 1
 1 होइन, म बिमल कुमार होइन।
 2 हो, म विद्यार्थी हूँ।

होइन, म विद्यार्थी होइन।
 3 हो, म नेपाली हूँ।

होइन, म नेपाली होइन।

- 2
 1 म अँग्रेज हूँ।
 2 हामी विद्यार्थी हैं।
 3 तिमी हिन्दुस्तानी हौ।
 4 तिमीहरू किसान हौ।
 5 तपाई शिक्षक हुनुहुन्छ।
 6 ऊ शिक्षक हो।
 7 उनी धनी मान्छे हुन्।
 8 ती मान्छेहरू प्रहरी हुन्।
 9 वहाँ नेपाली हुनुहुन्छ।
 10 यहाँहरू भारतीय हुनुहुन्छ।

- 3
 1 ... होइन। ... hoina.
 2 ... होइनौं। ... hoinaū.
 3 ... होइनौ। ... hoinau.
 4 ... होइनौ। ... hoinau.
 5 ... हुनुहुन्न। ... hunuhunna.

- 4
 1 राम्रो किसान rāmro kisān

hoina, ma Bimal Kumār hoina.
 ho, ma vidyārthī hū.
 or
 hoina, ma vidyārthī hoina.
 ho, ma nepālī hū.
 or
 hoina, ma nepālī hoina.

ma āgrej hū.
 hāmī vidyārthī haū.
 timī hindustāni hau.
 timīharū kisān hau.
 tapāī sikṣak hunuhuncha.
 ū sīkṣak ho.
 uni dhanī mānche hun.
 tī māncheharū praharī hun.
 vahā nepālī hunuhuncha.
 yahāharū bhāratiya hunuhuncha.

- 6
 6 ... होइन। ... hoina.
 7 ... होइनन्। ... hoinan.
 8 ... होइनन्। ... hoinan.
 9 ... हुनुहुन्न। ... hunuhunna.
 10 ... हुनुहुन्न। ... hunuhunna.

6 धनी किसानहरू dhani
 kisānharū

- 2 ठूलो किताब ḫhūlo kitāb
 3 धनी केटी dhani keṭī
 4 नयाँ केटा nayā keṭā
 5 राम्रो राजा rāmro rājā
- 7 राम्रा किताबहरू rāmra
 kitābharū
 8 साना केटीहरू sānā keṭīharū
 9 गरीब केटाहरू garib keṭāharū
 10 धनी राजाहरू dhani rājāharū

5

- 1 हो, काठमाडौं ठूलो छ।
 2 होइन, भक्तपुर गाउँ होइन, शहर हो।
 3 हो, काठमाडौं राम्रै छ।
 4 हो, काठमाडौं ठूलो शहर हो।
 5 हो, भक्तपुर पुरानो छ।
 6 होइन, भक्तपुर नयाँ शहर होइन, पुरानो शहर हो।

ho, kāṭhmāḍāū ḫhūlo cha.
 hoina, bhaktapur gaū hoina,
 śahar ho.
 ho, kāṭhmāḍāū rāmrai cha.
 ho, kāṭhmāḍāū ḫhūlo śahar ho.
 ho, bhaktapur purāno cha.
 hoina, bhaktapur nayā śahar
 hoina, purāno śahar ho.

6

- 1 भाइ स्कूलमा छ।
 bhāi skūlmā cha.
 2 दाजु दार्जिलिङ्गमा हुनुहुन्छ।
 dāju dārjiliṅgmā hunuhuncha.
 3 दिदी महेन्द्र महाविद्यालयमा हुनुहुन्छ।
 didī mahendra mahāvidyālaymā hunuhuncha.
 4 भोलि आमा र बुवा घरमा हुनुहुन्छ।
 bholi āmā ra buvā gharmā hunuhuncha.
 5 परिवारमा दाजु-भाइ र दिदी-बहिनीहरू धेरै छन्।
 parivārmā dāju-bhāi ra didī-bahiniharū dherai chan.

7

- 1 ... छैन। ... chaina.
 2 ... हुनुहुन्न। ... hunuhunna.
 3 ... हुनुहुन्न। ... hunuhunna.
 4 ... हुनुहुन्न। ... hunuhunna.
 5 ... छनन्। ... chainan.

8

- 1 प्रहरी थाना नजिक छैन, अलि टाढा छ।
 praharī thānā najik chaina, ali ṭāḍhā cha.
 2 हो, हुलाक घर अलि टाढा छ।
 ho, hulāk ghar ali ṭāḍhā cha.
 3 लजबाट बजार तीन किलोमीटर टाढा छ।
 lajbāṭa bajār tin kilomēṭar ṭāḍhā cha.

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key to exercises

- ४ बजारमा प्रहरी थाना, पसलहरू, हुलाक घर र बैंक छ ।
bajārmā praharī thānā, pasalharū, hulāk ghar ra baik cha.
- ५ प्रहरी थाना बजारमा छ ।
praharī thānā bajārmā cha.
- ६ सरस्वती मन्दिर बजारबाट तीन किलोमीटर टाढा छ ।
sarasvati mandir bajārbāta tīn kilomītar tāḍhā cha.

9

नेपाली कक्षामा:

१ दसजना विद्यार्थीहरू छन् ।

२ पाँचजना अङ्ग्रेजहरू छन् ।

३ दुईजना जर्मनहरू छन् ।

अंग्रेजी कक्षामा:

४ उन्नाइसजना विद्यार्थीहरू छन् ।

५ नौजना केटाहरू छन् ।

६ दसजना केटीहरू छन् ।

nepālī kakṣāmā:**dasjanā vidyārthīharū chan.****pācjanā āgrejharū chan.****duījanā jarmanharū chan.****āgrejī kakṣāmā:****unnāisjanā vidyārthīharū chan.****naujanā keṭāharū chan.****dasjanā keṭīharū chan.**

10

१ मसँग दस रुपियाँ र एक बट्टा चुरोट छ ।
masāga das rupiyā̄ ra ek batṭā curoṭ cha.

२ हामीहरू तीन हप्तादेखि नेपालमा छौं ।

hāmīharū tīn haptādekhī nepālmā chaū.

३ हुलाक घरमा दसजना लोग्ने-मान्छे, तीनजना आइमाई र पाँचजना केटा छन् ।
hulāk gharmā dasjanā logne-mānche, tīnjanā āimāi ra pācjanā keṭā chan.

४ तपाइँसँग कति पैसा छ ?

tapāīsāga kati paisā cha?

५ त्यो भारतीय मान्छेसँग पैसा छैन, तर नेपाली केटासँग दस रुपियाँ छ ।
tyo bhāratīya mānchesāga paisā chaina, tara nepālī keṭāsāga das rupiyā̄ cha.

६ धनी किसानसँग दस पाथी चामल र दस किलो आलु छ ।

dhanī kisānsāga das pāthī cāmal ra das kilo ālu cha.

७ हरेक टेबुलमा दुई कप चिया छ ।

harek ṭebulmā duī kap ciyā cha.

८ शिक्षकसँग निताब छैन र विद्यार्थीहरूसँग कलम छैन ।

śikṣaksāga kitāb chaina ra vidyārthīharūsāga kalam chaina.

11

भाइ शिक्षक हो । **bhai śikṣak ho.**

दिदी शिक्षक हुन् । **didī śikṣak hun.**

भाइ घरमा छ । **bhai gharmā cha.**

दिदी घरमा छिन् । **didī gharmā chin.**

भाइहरू शिक्षक हुन् । **bhāiharū śikṣak hun.** भाइहरू घरमा छन् । **bhāiharū gharmā chan.**

दाज्यू शिक्षक हुनुहुन्छ । **dājyū śikṣak hunuhuncha.**

आमा शिक्षक हुनुहुन्छ । **āmā śikṣak hunuhuncha.**

म शिक्षक हुँ । **ma śikṣak hū.**

दाज्यू घरमा हुनुहुन्छ । **dājyū gharmā hunuhuncha.**

आमा घरमा हुनुहुन्छ । **āmā gharmā hunuhuncha.**

म घरमा छु । **ma gharmā chu.**

12

१ एक हप्ता **ek haptā**

२ दुईजना मान्छे **duījanā mānche**

३ तीनवटा किताब **tīnvaṭā kitāb**

४ चारजना केटा **cārjanā keṭā**

५ पाँच रुपियाँ **pāc rupiyā̄**

६ छवटा मेच **chavaṭā mec**

७ सातजना आइमाई **sātjanā āimai**

८ आठवटा कक्षा **āṭhvaṭā kakṣā**

९ नौ किलो **nau kilo**

१० दसजना विदेशी **dasjanā videsī**

११ दुई किलो **dui kilo**

१२ साडे सात किलो **sāḍhe sāt kilo**

१३ तीन पाथी **tīn pāthī**

१४ अडाई माना **adhāi mānā**

१५ तीन रुपियाँ पचहत्तर पैसा **tīn rupiyā̄ pacahattar paisā**

१६ साडे नौ रुपियाँ **sāḍhe nau rupiyā̄**

13

१ रतनजीको आफ्नो मोटर छैन ।

Ratanjīko āphno moṭar chaina.

२ रातो मोटर रतनको होइन । रतनको साथीको हो ।

rātō moṭar Ratanko hoina. Ratanko sāthīko ho.

३ सुबीरको आफ्नो मोटर छैन ।

Subīrko āphno moṭar chaina.

४ सुबीरको दाज्यूको एउटा मोटर छ ।

Subīrko dājyūko eutā moṭar cha.

14

१ धन बहादुरकी श्रीमतीका दुईजना दिदी छन् ।

Dhan Bahādurkī śrimatīka duījanā didī chan.

२ मेरो बुवा-आमा छैन ।

mero buvā-āmā chaina.

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Key to exercises

- ३ मेरी आमाका चारजना नाति-नातिनी छन् ।
merī āmākā cārjanā nāti-nātīnī chan.
- ४ उनीहरूको छोराभोरी छैन ।
uniharūko chorāchorī chaina.
- ५ वहाँका नौवटा गाई छन् ।
vahākā nauvātā gāi chan.
- ६ हाम्रा पाँचवटा मोटा भैंसी छन् ।
hāmrā pāčvātā moṭā bhaīsī chan.
- 15**
- १ तिमी मेरो छोराको साथी हौ, होइन ? तिम्रो नाम गौतम हो ?
timī mero chorāko sāthī hau, hoina? timro nām Gautam ho?
- २ तिम्रो साथीको बुवाको नाम गणेश मान हो ? थाहा छ कि छैन ?
timro sāthīko buvāko nām Gaṇeś Mān ho? thāhā cha ki chaina?
- ३ वहाँको नाम लक्ष्मी नाथ हो । त्यो मलाई थाहा छ ।
vahākō nām Lakṣmī Nāth ho. tyo malāi thāhā cha.
- ४ मेरो घर यहाँबाट टाढा छैन । तिम्रो घर कहाँ छ ?
mero ghar yahābāta tāḍhā chaina. timro ghar kahā cha?
- ५ तपाईंको बुवा बैंकमा हुनुहुन्छ । तपाईंकी आमालाई थाहा छ ?
tapāīko buvā baikmā hunuhuncha. tapāīki āmālāi thāhā cha?
- ६ उनीहरूका गाई हाम्रो खेतमा छन् । उनीहरूलाई थाहा छैन ?
uniharūkā gāi hāmro khetmā chan. uniharūlāi thāhā chaina?
- ७ हाम्रो थर पोखरेल हो । हामी बाहुन हौं ।
hāmro thar pokharel ho. hāmī bāhun haū.
- ८ यो तिम्रो घडी होइन । मेरी आमाको हो ।
yo timro ghadī hoina. merī āmāko ho.
- 16**
- मेरो नाम... हो । मेरो घर... मा छ । मेरो परिवारमा हामी... जना हौँ... र... ।
mero nām... ho. mero ghar... mā cha. mero parivārmā hāmī... janā haū... r... ra...
- मेरी दिदीको नाम... हो । वहाँ... मा हुनुहुन्छ ।
merī didikō nām... ho. vahā... mā hunuhuncha.
- मेरी दिदीको श्रीमानको नाम... हो ।
merī didikō śrimānko nām... ho.
- 17**
- १ सूर्यका एकजना छोरा र एकजना छोरी छन् ।
sūryakā ekjanā chorā ra ekjanā chorī chan.
- २ प्रीतिको विचारमा सूर्यकी छोरी छ ।
Pṛitiko vicārmā Sūryakī chorī cha.
- ३ सूर्यको छोराको नाम गिरीश हो ।
Sūryako chorāko nām Girīś ho.

- ४ किताबमा गिरीशको नाम छ ।
kitābmā Girīsko nām cha.
- 18**
- १ त्यस केटाका दृष्टा घर छन् ।
tyas ketākā duiṭā ghar chan.
- २ यस ठूलो गाउँको एउटा चियापसल मात्रै छ ।
yas ṭhūlo gāuko eutā ciyāpasal mātrai cha.
- ३ उसका आठजना छोरी छन् ।
uska āṭhjanā chorī chan.
- ४ उनका चारजना छोरा छन् ।
unkā cārjanā chorā chan.
- ५ यस मान्छेका धेरै साथीहरू छन् ।
yas mānchekā dherai sāthīharū chan.
- ६ कसको साथी छैन ?
kasko sāthī chaina?
- 19**
- १ आज हामी बजार जाँदैनै । घरमा एक रुपियाँ पनि छैन ।
- २ राजुके काम गर्छ ? ऊनेपाल राष्ट्र बैंकमा काम गर्छ । उसको दाजु पनि त्यहाँ काम गर्छ ।
- ३ तपाईं कहाँ बस्नुहुन्छ ? हिजोआज म काठमाडौंमा बस्छु ।
- ४ तपाईंको भाइ ट्याक्सीबाट अफिस जान्छ ? होइन, ऊ बसबाट जान्छ ।
- ५ दार्जीलिङ्गका मान्छेहरू धेरै जसो राम्रो नेपाली बोल्छन् ।
- 20**
- १ म हरेक दिन काठमाडौं जान्छु ।
- २ उनीहरू धेरै जसो पोखरामा बस्न्छ ।
- ३ तिमी सधैं बुवाको पसलमा नेपाली बोल्छौ ।
- ४ हामीहरू हिजोआज रामको अफिसमा काम गर्छौ ।
- ५ ऊ कहिल्यै पनि स्कूलमा अङ्ग्रेजी बोल्दैन ।
- ६ त्यो मान्छे एक हृतापाठि लण्डन जान्छ ।
- 21**
- १ तपाईं सात बजे घरमा भात खानुहुन्छ ।
- २ त्यो मान्छे बेलुका होटेलमा चिया खान्छ ।
- ३ वहाँहरू बिहिवार मकहाँ (मेरो घर) आउनुहुन्छ ।
- ४ यिनीहरू हप्ताको दुई पटक मन्दिर जान्छन् ।
- ५ यो केटी शनिवार साथीकहाँ (साथीको घरमा) सुत्छे ।
- 22**
- १ म दिउँसो दुई बजेदेखि छ बजेसम्म घरमा हुँदिन ।
- २ तपाईं बुधवारदेखि शक्वारासम्म बिराटनगरमा हुनुहुन्न ।
- ३ उनीहरू मझलवारदेखि बिहिवारसम्म काम गर्दैन् ।

- ४ तिमी आठ बजेदेखि साढे दस बजेसम्म बाहिर जाँदैनै ।
 ५ यिनीहरु दिउँसो एक बजेदेखि दुई बजेसम्म पढ्दैनन् ।

23

- १ ए, त्यो मेचमा नबस, यो मेचमा बस ।
 २ काठ्माडौंमा नेपाली बोल, अङ्ग्रेजी नबोल ।
 ३ ठूलो रातो किताब पढ, अखबार नपढ ।
 ४ केटालाई एउटा स्पाइ देऊ, सुन्तला नदेऊ ।
 ५ छ बजे नआउनुहोस, आठ बजेतिर आउनुहोस ।
 ६ मलाई भन्नुहोस् तर उसलाई नभन्नुहोस् ।
 ७ यो कप लिनुहोस् र त्यो कप उसलाई दिनुहोस् ।
 ८ नेपाल जानुहोस् । त्यहाँ नेपाली बोल्नुहोस् ।

24

- १ ती आइमाईहरु विहिवार कहिल्यै पनि बजारमा आउँदैनन् । कहिले आउँछन् त ? उनीहरु धेरै जसो मङ्गलवार आउँछन् ।
 २ विदेशीहरु काठ्माडौंबाट लुकलासम्म हवाई जहाजमा जान्छन् । नेपालीहरु धेरै जसो बसबाट जिरीसम्म जान्छन् । जिरीबाट उनीहरु लुकलासम्म हिँड्छन् ।
 ३ ती लोग्ने-मान्छेहरु करि बजे खेतमा जान्छन् ? उनीहरु आठ बजेतिर जान्छन् अनि तीन घण्टापछि फर्किन्छन् ।
 ४ म भोलिसम्म मात्रै नेपालमा बस्छु । भोलि विहान साढे दस बजे म दिल्ली जान्छु । त्यसपछि म लण्डन जान्छु ।
 ५ राति आठ बजेपछि सबै पसल बन्द हुन्छन् । म तपाईंको लागि अहिले बजार जान्नै । म भोलि विहान जान्छु, हुन्छ ?
 ६ तिमी मेरो लागि के काम गर्छ ? म तपाईंको लागि बजार जान्छु, हुन्छ ?
 ७ मेरी बहिनी कहिन्यै पनि परिवारको लागि खाना पकाउँदिन । कहिले काहीं दिदी पकाउनुहुन्छ, कहिले काहीं आमा पकाउनुहुन्छ ।
 ८ ऊहरेक दिन स्कूल जान्छे, ऊ पनि जान्छ । तर उनीहरुको भाइ जाँदैन ।

25

- १ लण्डन काठ्माडौंभन्दा ठलो छ ।
 २ अमेरिकनहरु धेरै जसो अङ्ग्रेजहरुभन्दा धनी हुन्छन् ।
 ३ काठ्माडौं बेलायतबाट दिल्लीभन्दा टाढा छ ।
 ४ काठ्माडौं नेपालको सबभन्दा ठूलो शहर हो ।
 ५ संसारको सबभन्दा गरीब देश कुन हो ?
 ६ नेपाली भाषाभन्दा सजिलो भाषा छैन ।

26

- १ हजुरबालाई नीलो रङ्ग मन पर्छ ।
 २ मेरा दिदीहरुलाई कालो रङ्ग मन पर्दैन ।
 ३ तपाईंलाई हरियो रङ्ग मन पर्छ ।
 ४ उसका भाइहरुलाई पहेलो रङ्ग मन पर्दैन ।
 ५ उनीहरुलाई प्याजी रङ्ग मन पर्छ ।

27

- १ तपाईंहरु साँखुमा बस्नुहुन्छ ।
 २ किनभने भोलि धेरै किनमल छ अनि तपाईं बालाई मदत गर्नुहुन्छ ।
 ३ मा कहिल्यै पनि काठमाडौं जानुहुन्छ ।
 ४ घरमा मा घरको काम गर्नुहुन्छ र भात पकाउनुहुन्छ ।
 ५ बेलुका तपाईंकी कान्छी बहिनी धारा जान्छे ।
 ६ किनभने उनीहरु इनारको पानी खान्छन् ।

28

- १ इयाल खोल्नुहोस्, यस कोठामा धेरै गर्मी भयो ।
 २ हिजो विहान बच्चाहरु सबै यहाँ थिए । तर आज कोही पनि स्कूल आएन ।
 ३ अस्ति बुधवार ठूलो पानी पच्यो । मसँग छाता थिएन अनि म भिँजें ।
 ४ हजुरबाका दुईजना छोरा थिए । एकजनाको नाम संजु थियो, र एकजनाको नाम निरोज थियो । संजु धेरै धनी हुनुह्यो तर निरोज धेरै गरीब हुनुह्यो ।
 ५ त्यो देशका मानिसहरु धेरै गरीब थिए अनि उनीहरुका घरहरुमा केही पनि थिएन ।
 ६ हिजो धेरै मानिसहरु पशुपतिनाथको मन्दिर गए, किनभने हिजो पूर्णिमा थियो ।

29

- १ हिजो तपाईंले चिया खानुभएन ?
 २ हिजो मैले एउटा किताब किनें ।
 ३ हिजो हामीहरुले मासु खाएनाँ ।
 ४ हिजो उनीहरुले भात खाएनन् । उनीहरुको घरमा चामल थिएन ।
 ५ हिजो तिमीले रेडियो किन सुनेनै ? हिजो अम्बर गुरुङले गीत गाउनुभयो ।
 ६ हिजो आमा उठनुभएन । वहाँ बिरामी हुनुह्यो ।

30

- १ अस्ति शनिवार थियो ।
 २ अस्ति ठूलो पानी पच्यो ।
 ३ उसले एउटा किताब पढ्यो ।
 ४ हिजो आइतबार थियो ।
 ५ हिजो राम अफिस गयो ।
 ६ हिजो रामकी आमा मन्दिर जानुभयो ।
 ७ राम र माया साढे छ बजेसम्म सुते ।

31

- १ म नेपाल गएर तपाईंलाई चिठी लेख्छु ।
 २ म विचार गरेर तपाईंलाई भन्छु ।
 ३ उनीहरु किताब किनेर तपाईंकहाँ आउँछन् ।
 ४ यो केटी स्कूल गएर अङ्ग्रेजी सिक्छे ।
 ५ म अफिस गएर तपाईंलाई फोन गर्छु ।
 ६ वहाँ झापा गएर मेरो दाइको घरमा बस्नुभयो ।

- १ तिमी घर गएर काम गर ।
- २ तपाईं रेडियो सुनेर घर जानुहोस् ।
- ३ तिमी चुरोट लिएर आऊ ।
- ४ तपाईं यो किताब पढेर मलाई दिनुहोस् ।
- ५ तिमी लण्डन पुगेर मकहाँ आऊ ।
- ६ तपाईं झापा गएर मेरो दाइको घरमा बस्नुहोस् ।

- १ तपाईं अखबार पढ्दै हुनुहुन्छ ?
- २ भाइ किताब पढ्दै छ ।
- ३ म बाहिर जाँदै छु ।
- ४ उनीहरू नेपाली भाषा बोल्दै छन् ।
- ५ अब ऊत्यही कलमले चिठी लेख्दै छ ।

- १ बुवा अखबार पढ्दै हुनुहुन्यो ।
- २ तिमी त्यो किताब पढ्दै थियो ?
- ३ म जापानी भाषा सिक्कै थिएँ ।
- ४ उनीहरू टी० भी० हेर्दै थिए ।
- ५ बुवा बारीमा के गई हुनुहुन्यो ?

उनका छोराहरूले भात नखाईकन चिठी लेखे ।
 मेरी आमाले भात नखाईकन चिठी लेखुभयो ।
 तिमीले भात नखाईकन चिठी लेख्यो ।
 रामेले भात नखाईकन चिठी लेख्यो ।
 रामेकी दिदीले भात नखाईकन चिठी लेखिन् ।
 मैले भात नखाईकन चिठी लेखें ।
 उनका छोराहरू भात नखाईकन मन्दिर गए ।
 मेरी आमा भात नखाईकन मन्दिर जानुभयो ।
 तिमी भात नखाईकन मन्दिर गयो ।
 रामे भात नखाईकन मन्दिर गयो ।
 रामेकी दिदी भात नखाईकन मन्दिर गइन् ।
 म भात नखाईकन मन्दिर गएँ ।

- १ पाइन्छ । दिल बहादुरको पसलमा तरकारी पाइन्छ ।
- २ रातो आलुको दाम किलोको आठ रुपियाँ हो ।
- ३ सेतो आलुको दाम किलोको छ रुपियाँ हो ।
- ४ पाइँदैन । दिल बहादुरको पसलमा मासु पाइँदैन ।
- ५ मासु खिचापोखरीमा पाइन्छ ।
- ६ अञ्जलीलाई खुर्सानी चाहिँदैन ।

- १ मान्छेहरूलाई पानी चाहिन्छ ।
- २ मान्छेहरूलाई हावा चाहिन्छ ।
- ३ मान्छेहरूलाई धाँसपात चाहिँदैन ।
- ४ मान्छेहरूलाई शिक्षा चाहिन्छ ।
- ५ मान्छेहरूलाई बिजुली चाहिन्छ ।
- ६ भैंसेहरूलाई पानी चाहिन्छ ।
- ७ भैंसेहरूलाई हावा चाहिन्छ ।
- ८ भैंसेहरूलाई धाँसपात चाहिन्छ ।
- ९ भैंसेहरूलाई शिक्षा चाहिँदैन ।
- १० भैंसेहरूलाई बिजुली चाहिन्छ ।

- १ तपाईंलाई तिखा लाग्यो ।
- २ दिदीलाई भोक लाग्यो ।
- ३ रामेकी बहिनीलाई दुख लाग्यो ।
- ४ मेरो दाइलाई दिसा लाग्यो ।
- ५ बुवालाई थकाइ लाग्यो ।
- ६ तिमीलाई जाडो लाग्यो ।
- ७ हामीलाई रुधा लाग्यो ।
- ८ रामेलाई रक्सी लाग्यो ।
- ९ वहाँलाई डर लाग्यो ।
- १० छोरालाई निद्रा लाग्यो ।
- ११ केटीलाई लाज लाग्यो ।
- १२ मलाई खोकी लाग्यो ।

- १ मलाई त्यो गीत मीठो लागेन ।
- २ रामेकी आमालाई उसको गाउँ अनौठो लागेन ।
- ३ उनीहरूलाई जापानी भाषा गाहो लागेन ।
- ४ बुवालाई भारत रामो लागेन ।
- ५ मेरो भाइलाई नेपाली भाषा सजिलो लागेन ।

- १ मलाई तिखा लागेन ।
- २ मेरो भाइले एउटा किताब किन्यो ।
- ३ उसलाई मेरो घर रामो लाग्यो ।
- ४ मेरी आमालाई थकाइ लाग्यो ।
- ५ हामीहरूले गीत गायों ।
- ६ उसले दाहिने हातले भात खायो ।
- ७ वहाँलाई चार बजेतिर सधै निद्रा लाग्छ ।
- ८ तपाईंलाई पोखरा कस्तो लाग्यो ?

- ६ मलाई रक्सी लागेन ।
१० हामीले धेरै रक्सी खायों ।

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- १ मेरो इयालबाट हिमालय देखिन्छ ।
२ मगर भाषा पोखरातिर बोलिन्छ ।
३ तपाईंको स्वर यहाँ सुनिदैन ।
४ तिन्नो गाउँ एक घण्टामा पुगिन्दैन ।
५ भनिन्छ त्यो घरमा बोक्सी छ ।
६ भोटमा नेपाली भाषा कहिले काहीं बुझिन्छ ।
७ बिस्तारै हिंडनुहोस् है । अब गाउँ सजिले पुगिन्छ ।
८ तपाईंको छोरासँग भेर मलाई खुशी लाग्यो । मलाई धेरै चलाक केटा जस्तो लाग्यो ।

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- १ दाजु दार्जीलिङ्ग जानुभएको छ ।
२ भाउज्यु काठमाडौंमा बस्नुभएको छ ।
३ तपाईंको घरमा कोही आयो ? तिन्नो भाइ आएको छ, तर ऊबाहेक कोही आएको छैन ।
४ पानी अहिलेसम्म उम्लेको छैन ।
५ मैले तिन्नो लुगा धोबीलाई दिएको छु ।
६ उसले पाँचवटा नयाँ किताब किनेको छ ।

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- १ अँ, जानुभयो । अहँ, जानुभएको छैन ।
२ अँ, आउनुभयो । अहँ, आउनुभएको छैन ।
३ अँ, आयो । अहँ, आएको छैन ।
४ अँ, खाएँ । अहँ, खाएको छैन ।

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- घडी नं० १ मा एधार बज्यो ।
घडी नं० २ मा साढे तीन बज्यो ।
घडी नं० ३ मा पैने आठ बज्यो ।
घडी नं० १ मा साढे दस बजेको छैन । एधार बजेको छ ।
घडी नं० २ बाह्र बजेको छैन । साढे तीन बजेको छ ।

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- १ मेरो बुवा कहिल्यै पनि विदेश जानुभएको थिएन ।
२ १६५ मा म पहिलो पटक नेपाल गएको थिएँ ।
३ उनीहरू बस बिसौनीमा बसेका थिए तर बस आएको थिएन ।
४ पानी परेको थियो तर रामेले छाता ल्याएको थिएन ।
५ उसको टाउको दुखेको थियो तर उसले औषधि खाएको थिएन ।
६ उनीहरू इलामबाट आएका थिए तर उनीहरूले चिया ल्याएका थिएनन् ।

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- १ मेरो भाइले आज पानी पर्दन भनेर बुवालाई भन्यो ।
२ त्यो अग्लो मान्छेले तिमी अँग्रेज है कि भनेर मलाई सोध्यो ।
३ आमाले तिन्नो साथीलाई भोक लाग्यो कि भनेर मेरी दिदीसँग सोध्यो ।
४ शिक्षकले किताबहरू बन्द गर भनेर बच्चाहरूलाई अहाउनुभयो ।
५ बुवाले भोलि बाहिर नजाऊ भनेर हामीलाई सल्लाह दिनुभयो ।

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- १ (तपाईंले) धेरै पिरो खाना खानुभएकोले तपाईंलाई दिसा लाग्यो ।
२ (वहाँको) पेट दुखेकोले वहाँ स्कूल जानुभएन ।
३ (बाहिर) गर्मी भएकोले हामी बाहिर जाँदैनै ।
४ (ऊससँग) कलम नभएकोले उसले चिठी लेखेन ।
५ (उनको) श्रीमान बिरामी हुनुभएकोले उनलाई दुख लाग्यो ।

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- १ हिजो आएका पाहुनाहरू सबै अँग्रेज हुन् ।
२ बाहिर पानी परेको छ । तिमीले गएको हप्ता बजारमा किनेको छाता लिएर जाऊ ।
३ तिमी नेपाल पुगेको महिना बैसाख हो ।
४ म नेपाल आएको यो दसौं पटक हो ।
५ तपाईंहरू बस्नुभएको घर धेरै पुरानो छ ।
६ अस्ति शुक्रवार मैले तपाईंले लेख्नुभएको चिठी पाएको थिइनै ।
७ भारतबाट आएको मान्छे (त) होइन ।
८ यो तिमीले आमालाई दिएको उपहार होइन ।

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- १ हिजो उनले उसले ताश खेलेको देखिन् ।
२ गएको महिना मैले उनले त्यो गीत गाएको सुनें ।
३ तीन दिन अघि उसले वहाँलाई घर आएको देख्यो ।
४ अस्ति बुधवार मैले तिमीले चुरोट खाएको देखें ।
५ गएको हप्ता वहाँले उनले हिन्दी बोलेको सुन्नुभयो ।
६ अस्ति उनीहरूले तिमीलाई स्कूल गएको देखे ।

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- १ अँग्रेजीमा पल भनेको bridge हो ।
२ अँग्रेजीमा ओरालो भनेको downhill हो ।
३ अँग्रेजीमा हैजा भनेको cholera हो ।
४ नेपालीमा letter भनेको चिठी अथवा अक्षर हो ।
५ नेपालीमा face भनेको मुख अथवा अनुहार हो ।
६ नेपालीमा month भनेको महिना हो ।

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- १ बिहिवार, १० जनवरी १६२१
२ २०१६ साल चैत्र १० गते, मङ्गलवार

- ३ आइतवार, २६ नोवेम्बर १९५६
 ४ २०४२ साल काल्युण १ गते, शुक्रवार

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- १ सुरेन्द्रको दाइ जापान गएको दुई वर्ष भयो ।
- २ सुरेन्द्रको दाइले जापानबाट एउटा रास्तो रेडियो पठाउनुभयो ।
- ३ दाइले दिएका क्यामेरा र रेडियो दुवै जापानमा बनेका हुन् । त्यसै कारण बलिया र राप्रा छन् ।
- ४ सुरेन्द्रको काका दार्जीलिङ्गाट आउनुभएको थियो ।
- ५ सुरेन्द्रलाई एउटा क्यामेरा मात्रै चाहिन्छ ।
- ६ किनभने सुरेन्द्रले काकाले दिएको क्यामेरा एउटा साथीलाई बेचेको छ ।

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- १ यदि (तपाईंलाई) थकाइ लाग्यो भने आराम गर्नुहोस् ।
- २ यदि (तपाईंलाई) तिर्खा लाग्यो भने यो पानी खानुहोस् ।
- ३ यदि हाम्रा पाहुनाहरूलाई भोक लाग्यो भने म बजार गएर फलफुल र तरकारी किन्नु ।
- ४ यदि तिमी भोलि आएन्नै भने आमा घरै बसेर रुहुन्छ ।
- ५ यदि म पाँच बजेसम्म अफिसमा आइन्नै भने मलाई मन्दिरमा भेट्नुहोस् ।
- ६ यदि यो हप्ता बुवाले मलाई चिठी पठाउनुभएन भने म वहाँलाई घरमा फोन गर्नु ।

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- १ हिजो आएका पर्यटकहरूलाई खानाले पुग्यो ।
- २ हामीलाई मदत गरेको शेपालाई दस रुपियाँले पुगेन ।
- ३ खाना पकाएकी आइमाईलाई एक किलो घिउले पुगेन ।

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- १ भोलि आउने पर्यटकहरूलाई खानाले पुग्दैन होला ।
- २ हामीलाई मदत गर्ने शेपालाई दस रुपियाँले पुग्छ होला ।
- ३ खाना पकाउने आइमाईलाई एक किलो घिउले पुग्छ होला ।

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- १ भोलि मौसम साहै रास्तो होला ।
- २ भोलि दिल्लीबाट काठमाडौं पुग्न दुई घण्टा जति लाग्ला ।
- ३ भोलि नानीहरू खेतमा फुटबल खेल्लान । उनीहरूको लुगामा हिलो लाग्ला ।
- ४ भोलि सीताले घर राम्रोसँग सफा गर्निन् ।
- ५ भोलि दिदीले भात नपकाउलिन् दाइले पकाउलान् ।
- ६ भोलि घरमा पाहुनाहरू भएको कारणले उनीहरू स्कूल नआउलान् ।

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लण्डनबाट नेपाल जान पाँच सय पाउण्ड लाग्छ र काठमाडौं पुग्न पन्थ घण्टा लाग्छ । म विमानस्थलमा सधैँ एउटा चाखलाग्दो किताब किन्नु । पोहोर साल नेपाल गएको बेलामा मैले एउटा मोटो उपन्यास किने अनि त्यो पढ्न मलाई करीब दस घण्टा लाग्यो । म आउने साल फेरि नेपाल जान्नु होला अनि यस पालि चाहिं

दुइटा उपन्यास किन्नु होला । नेपालमा म भद्रपुर गएँ । काठमाडौंबाट बसमा जानुभयो भने एकदम सस्तो हुन्छ तर त्यहाँ पुग्न पूरै एक दिन लाग्छ । भद्रपुर जाने बसमा धेरै मान्छेहरू थिए अनि भद्रपुर जाने बाटो साहै खराब थियो । मैले त्यो यात्राको लागि कुनै किताब किन्निनै किनभने म एक-दुईजना नेपाली साथीहरूसँग गएको थिएँ । तपाईं भद्रपुर हवाई जहाजबाट जानुभयो भने धेरै पैसा लाग्छ तर समय धेरै लाग्दैन । भद्रपुर जाने हवाई जहाज हरेक बिहान दस बजे राजधानी छोड्छ । म अर्को साल फेरि भद्रपुर गएँ भने हवाई जहाजबाटै जान्नु होला ।

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- १ हामीले ईश्वरलाई पूजा गर्नुपर्छ ।
- २ मेरो भाइले हरेक दिन दाल भात खानुपर्छ ।
- ३ आज बिदा हो, हामीहरूलाई अफिसमा जानुपर्दैन ।
- ४ उनीहरूले हामीलाई त्यो कथा सुनाउनुपर्दैन ।
- ५ सीताले घर सफा गर्नुपर्दैन । त्यो काम एउटा नोकरले गर्नुपर्छ ।
- ६ आज मैले भात पकाउनुपर्दैन । मेरो श्रीमानले पकाउनुपर्छ ।

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- १ अब बुवालाई पशुपतिनाथको मन्दिर जानुपर्यो ।
- २ अब तिमीले अलिकति भात खानुपर्यो ।
- ३ अब मलाई चाँडै सुल्तुपर्यो ।
- ४ हिजो मैले धेरै काम गर्नुपरेन ।
- ५ हिजो किसानहरूलाई खेतमा जानुपरेन ।
- ६ हिजो आमालाई बजार जानुपरेन ।

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- १ आमाले मेरा साथीहरूलाई हाम्रो घरमा रक्सी खान दिनुहुन्न ।
- २ उनीहरूले हामीलाई मन्दिरभित्र जान दिन्छन् ।
- ३ दाजुले बच्चाहरूलाई बिहान टी० भी० हर्न दिनुहुन्छ ।
- ४ बुवाले हामीलाई बेलका बाहिर जान दिनुहुन्न ।
- ५ तपाईं पर्यटकहरूलाई मन्दिरमा जुता लाउन दिनुहुन्छ ?

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- यो कुन देवताको मन्दिर हो ? भित्र जान हुन्छ ?
- यो गणेशको मन्दिर हो । भित्र जान हुन्छ तर जुता खोल्नुपर्छ ।
- यो धेरै पुरानो मन्दिर हो ?
- हो, धेरै पुरानो हो । मान्छेहरू हरेक दिन बिहान आएर गणेशको पूजा गर्नुन् ।
- उनीहरूलाई हरेक बिहान किन आउनुपर्छ ?
- आउनैपर्दैन तर हरेक दिन यहाँ आउनु रास्तो हो । तपाईंले हरेक दिन गणेशको पूजा गर्नुभयो भने तपाईंको दिन सफल हुन्छ । त्यो हाम्रो एउटा विश्वास हो ।
- अब मैले के गर्नुपर्छत ?
- तपाईंले भगवानको दर्शन गर्नुभयो, रास्तो भयो । मन्दिरको लागि अलिकति पैसा दिनुहोस् ।
- मसँग त्यति पैसा छैन । तर दस रुपियाँ दिन हुन्छ होला ?

- (B) हुन्छ, ठीक छ। ल, आउनुहोस्, ढिलो भयो। अब हामीलाई पशुपतिको मन्दिर जानुपर्छ। त्यति टाढा छैन। हिंडेर आधा घण्टामा पुगिन्छ।
 (A) पशुपतिको मन्दिरमा कुन देवताको पूजा हुन्छ?
 (B) त्यहाँ शिवजीको पूजा हुन्छ।

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- १ म नेपाली बोल्न सक्छु।
- २ म नेपाली खाना पकाउन सक्छु।
- ३ म यो किताब बुझ्न सक्छु।
- ४ उनी नेपाली बोल्न सक्छुन्।
- ५ उनी नेपाली खाना पकाउन सक्छुन्।
- ६ उनी यो किताब बुझ्न सक्छुन्।
- ७ तपाईं नेपाली बोल्न सक्नुहुन्छ।
- ८ तपाईं नेपाली खाना पकाउन सक्नुहुन्छ।
- ९ तपाईं यो किताब बुझ्न सक्नुहुन्छ।

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- १ उसले हिजो सगरमाथा चढ्न पायो।
- २ उसले हिजो फोन गर्न पायो।
- ३ उसले हिजो गुन्डुक खान पायो।
- ४ उनीहरूले हिजो सगरमाथा चढ्न पाए।
- ५ उनीहरूले हिजो फोन गर्न पाए।
- ६ उनीहरूले हिजो गुन्डुक खान पाए।
- ७ तिमीले हिजो सगरमाथा चढ्न पायो।
- ८ तिमीले हिजो फोन गर्न पायो।
- ९ तिमीले हिजो गुन्डुक खान पायो।

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दुई हप्ता अघि मेरी दिदीको बिहा भयो। अहिले वहाँ धुलिखेलमा बस्नुहुन्छ। धुलिखेल भक्तपुरबाट झाण्डै दस माइल टाढा छ। अस्ति आइतवार हामीहरू भिनाज्यू र दिदीको नयाँ परिवारलाई भेटन गएका थिएँ। धुलिखेल जान (लाई) हामीहरूले रत्न पार्कसम्म ट्याक्सी लिनुपर्यो। रत्न पार्कमा पाँचखाल जाने बस चढ्नुपर्यो। धुलिखेल पाँचखाल जाने बाटोमा पर्छ। रत्न पार्क पर्गेपछि बवालाई एउटा पसलमा जानुपर्यो। वहाँले उपहार किन्न बिर्सनुभएको थिएँ। पर्हिलो पटक कसैको घरमा जाँदा (-खेरि) उपहार दिनुपर्छ। बुवालाई लुगा, मिठाई र चुरा किन्ता तीनवटा पसलमा जानुपर्यो। अलि ढिलो हुन लागेकोले आमालाई अलि चिन्ता लाग्न थाल्यो। धुलिखेल पुग्न एक घण्टा मात्रै लाग्छ भन्ने कुरा हामीलाई थाहा थिएन। बुवाले उपहारहरू किन्नू भएपछि हामीहरूले धुलिखेल जाने बस खोज्न थाल्यो। एउटा नयाँ नीलो बसको छेउमा उभिएको मान्छे पाँचखाल पाँचखाल भनेर कराउन थालेको थिएँ। बुवा हाम्रो टिक्ट किन्न अफिसमा जानुभयो। बुवा टिक्ट

लिएर फर्किनुभन्दा पहिला नै यो बस धुलिखेल जाने हो कि भनेर मैले चालकलाई सोध्यैँ। जाने हो भनेर उसले भन्यो। धुलिखेल नजाने कौरै छैन किनभने त्यहाँ राम्रो होटेल छ भनेर उसले भन्यो। धुलिखेलबाट पाँचखालको लागि बस जानुभन्दा पहिला नै सबै यात्रुहरू बिहानको खाना त्यहाँ खान्छन् भनेर भन्यो। अकस्मात पानी पर्न थाल्यो अनि हामीले बसभित्र बस्ने ठाउँ पायो। केही मिनेटपछि हाम्रो यात्रा शुरु भयो।

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- १ नेपालीहरू तराई क्षेत्रलाई मदेस भन्छन्।
- २ नेपाली भाषाबाहेक तराई क्षेत्रमा मैथिली, भोजपुरी, अवधी, थारु र अन्य भाषाहरू बोलिन्छन्।
- ३ पहाडी क्षेत्रको जमीन प्राय जसो उकालो र ओरालो हुन्छ।
- ४ नेपाली भाषाबाहेक पहाडी क्षेत्रमा नेवारी, गुरुङ, मगर, लिम्बू, तामाङ्ग र राई जस्ता भोट- बर्मली भाषाहरू बोलिन्छन्।
- ५ नेपालका नदीहरूमध्ये कर्णाली, गण्डकी र कोशी महत्त्वपूर्ण छन्।
- ६ घर पुनलाई धरै जसो नेपालीहरूले हिँडैपर्छ।

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- १ यस गाउँका किसानहरू धान रोप्दैन्ये। उनीहरू भै रोप्ये।
- २ भात खाएपछि हामीले हात-मुख धुनुपर्द्यौ।
- ३ चियापसलमा चिया पनि पाइन्थ्यो, खाने कुरा पनि पाइन्थ्यो।
- ४ तिमी भारत गएर के काम गर्द्यो? म चौकिदारको काम गर्द्यो।
- ५ दाइहरू जुम्लामा बस्नुहुन्थ्यो, दैलेखमा बस्नुहुन्थ्यो।
- ६ म हरेक हप्ता उसलाई एउटा लामो चिठी लेख्यै।

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म पनौती भन्ने एउटा सानो शहरमा मेरो बुवा-आमासँग बस्यै। पनौती काठमाडौं उपत्यकाको दक्षिण-पर्वत कुनामा पर्छ। म त्यहाँको एउटा सानो स्कूलमा पढ्यै। म एधार वर्ष पुग्नेबित्तिकै मैले त्यो सानो स्कूल छाड्नुपर्यो। त्यो बेलोदेखि मैले भक्तपुर भन्न शहरको एउटा ठूलो स्कूलमा पढ्नुपर्यो। मैले हरेक बिहान सात बजे बस लिनुपर्यो। मेरा धेरै जसो साथीहरू त्यहाँ बसबाट जान्यै। साँझमा फर्किदाखेरि हामीहरू गीत गाउँथ्यौ अनि पनौती आइपेपछि धेरै खुशी हुन्थ्यौ। मेरो घरभन्दा तल एउटा ठूलो नदी थियो। गर्भमा महिनामा घर पुग्नेबित्तिकै हामी त्यो नदीमा पौडी खेल्न जान्थ्यौ। कहिले काहीं मेरा स्कूलका लुगाहरू भित्ते अनि आमा रिसाउनुहुन्थ्यो। म घर आउनेबित्तिकै वहाँले ती लुगा धुनुपर्यो अनि सुकाउन गाहो हुन्थ्यो। तर शनिवार बिदा भएको कारणले आमा मलाई शुक्रवार पौडी खेल दिनुहुन्थ्यो। भक्तपुरको ठूलो स्कूलमा पढ्दाखेरि मैले ठूलो भएपछि शिक्षक बन्ने निधो गरें। शिक्षक बन्ने आशाले मैले राम्रो पढ्दै। स्कूल छाड्नेबित्तिकै म त्रिभवन विश्वविद्यालयमा पढ्न गएँ अनि हिजोआज म काठमाडौंमा बस्छु। केही दिनपछि मैले मेरो अन्तिम परिक्षा दिनुपर्छ। अझै पनि मेरो शिक्षक बन्ने आशा छ। परिक्षामा सफल भएँ भने एउटा जागिर खोज्नुपर्छ।

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- १ तपाईंको छोरा चाँडै निको होओस् ।
- २ भोलि हामीहरू फिलिम हर्न पोखरा जार्दै ?
- ३ हामीहरू तपाईंकी आमालाई के भनौं ?
- ४ तपाईंको जिन्दगी सुखी होओस् ।
- ५ आजको बस ढिलो होओस् ।
- ६ म तपाईंकहाँ कति बजे आऊँ ?

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- १ मलाई भोक लागेको भए म खपाखप भात खान्दै ।
 - २ पानी नपरेको भए उनीहरू भात खान आउँदै ।
 - ३ पहाडमा खोलाहरू नभएको भए हाम्रो घरमा बिजली हुँदैनथ्यो ।
 - ४ बेलामा औषधि खाएको भए त्यो मान्छे अकालै मर्दनय्यो ।
 - ५ साथीले गीत गाएको भए बेलुका झन रमाइलो हुन्य्यो ।
- 1 If I had been hungry I would have eaten voraciously.
 2 If it had not rained they would have come for a meal.
 3 If there were no streams in the hills there would not be electricity in our house.
 4 If he had taken the medicine on time that man would not have died young.
 5 If a friend had sung a song the evening would have been even more enjoyable.

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आज केही चिनेका मान्छेहरू हाम्रो घरमा साँझ छ बजेतिर खाना खान आउँदै छन् । म चार बजे विश्वविद्यालयबाट घर फर्किन्छ त घर रित्त रहेछ ! अनि झोलामा साँचो छ कि भनेर हेर्दै त झोला पनि रित्त रहेछ । साँचो कहाँ गयो होला त ? म सबै ठाउँमा खोज्नु तर पाउँदिन । भान्से साढे तीन बजे आउनुपर्थ्यो तर अहिलेसम्म आएको छैन । शायद घरमा त आइसकेको होला तर पसलतिर गयो होला । घरमा चार बजेसम्म बसेको भए त यो समस्या आउने थिएन । इयाल फोडेर भित्र जाऊँ कि ? विश्वविद्यालयमा फर्कर अफिसमा गएर साँचो खोज्नु कि ? खै, के गरूँ ? ल भान्से पनि आइपुछ । साँचो उसको हातमा रहेछ । मैले इयाल फोडेको भए मेरो श्रीमानले मलाई गाली गर्नुहुन्य्यो । सवा चार बजिसकेछ । ऊ मेरो लागि ढोका खोलिदिन्छ । श्रीमानलाई फोन गरेर अलिक छिटो घर आउनुहोस् भनूँ कि ? खै, के गरूँ ? पर्दैन होला । भान्सेले सबै कुरा किनेर ल्याएको छ अनि हामीलाई खाना पकाइदिन्छ ।

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- १ उनीहरू जाँड-रक्सी धेरै पिइरहेका थिए ।
- २ गोपाल रामा रामा गीत गाइरहेका थियो ।
- ३ मेरो भाइ टाढाको एउटा स्कूलमा गइरहेको छ ।
- ४ खैरेनीबाट काठमाडौंमा धेरै तरकारी आइरहेको छ ।
- ५ म यहाँबाट कीर्तिपुरसम्म हिँडेर गइरहेको थिएँ ।

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- १ भोक नलागे म खाजा नखाउँला ।
- २ थकाइ लागे म आराम गर्लैला ।
- ३ काठमाडौं छाडेर जान मन नलागे काठमाडौंमै बसूँला ।
- ४ नेपाली सिकन गाह्नो लागे र हिन्दी सिकन पनि गाह्नो लागे जापानी सिकुँला ।
- ५ गुन्दुक मीठो नलागे र आलु-तामा पनि मीठो नलागे कालो दाल खाउँला ।

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म हिजो दाइसँग विमानस्थल गएँ । दिल्लीबाट हामीकहाँ बस्न केही पाहुनाहरू आइरहेका थिए । बिहानै हामीहरूले आर० एन० ए० सी० अफिसमा फोन गरेका थियो अनि एउटी आइमाइले दिल्लीबाट विमान दिउँसो तीन बजे आइपुछ भनेर भनेकी थिइन । त्यसो भए हामीलाई ठीक साढे दुई बजे घर छोडनुपर्छ भनेर दाइले भन्नुभयो । विमानस्थलमा पग्नेबित्तिकै दाइले विमानको बारेमा त्यहाँको कर्मचारीसँग सोच्नुभयो । मौसम खराब भएकोले विमान भरखरै मात्रै दिल्लीबाट उड्चो भनेर कर्मचारीले दाइलाई भन्यो । त्यसो भए हामीहरूलाई कति बेरसम्म पर्खनुपर्ला भनेर दाइले सोच्नुभयो । अब नेपालतिर उडिरहेको छ एक घण्टाभित्र आइपुछ भनेर राम्रो भनेर दाइले भन्नुभयो । तर बुवा-आमा घरमा पर्खिरहनुभएको छ भनेर मैले भनें, हजाई जहाज ढिलो भएको कुरा वहाँहरूलाई थाहा छैन नि । तिमी गएर वहाँहरूलाई फोन गर भनेर दाइले भन्नुभयो । हामीहरू हवाई जहाज आइपुगेपछि घर सीधै आउँछौं भनेर भनिदेउ ।

Nepali-English glossary

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Words marked * are transitive verbs.	
अ	
अँ	yes
अङ्ग्रेज	English
अङ्ग्रेजी	English language
अङ्धारो	dark, darkness
अकाले	untimely
अक्षर	letter of alphabet
अखबार	newspaper
अगलो	tall, high
अघि	ago, before
अचार	pickle
अझ पनि	yet, still
अञ्चल	administrative zone
अटाउनु	to fit into a space
अडाइ	two and a half
अथवा	or
अदुवा	ginger
अधिकृत	official
अधिराज्य	kingdom
अनि	and, then
अनिकाल	famine
अनुचित	inappropriate
अनुभव	experience
अनुमति	permission
अनुसार	according to
अनुहार	face
अनौठो	strange, odd
अन्तिम	final, last
अपढ	
अपराध	crime, offence
अचारो	difficult, awkward
अफिस	office
अब	now, from now
अबेर	late, lateness
अभाव	lack, absence
अभ्यास गर्नु *	to practise
अमेरिकन	American
अम्बा	guava
अम्रीकन	American
अरब	Arabia; the Middle East
अर्ह	other, more
अर्को	another, next
अर्थ	meaning
अलपत्र	untidy
अलि	quite, rather
अलिक	slightly
अलिकति	a small amount of
अलिपछि	after a little while
अवधी	Awadhi (language)
अवश्य	certainly
असफल	unsuccessful
असल	of good character
असाध्य	extremely, very
असार (आषाढ)	third month of the Nepali year
असुविधा	inconvenience
illiterate	

असोज (आश्विन)	sixth month of the Nepali year	आशा	hope
अस्ति	<i>the day before yesterday; last week</i>	इ	
अस्पताल	hospital	इच्छा	wish, desire
अहैं	no	इतिहास	history
अहिले	now	इनार	well
अहिलेसम्म	yet	इमान	honour
अहाउनु *	<i>to order, command</i>	इस्लामी	Islamic
		ई	
		ईश्वर	<i>the Lord; God</i>
		उ	
आँखा	eye	उकालो	uphill; steep
आँगन	courtyard	उकुस-मुकुस	feeling of suffocation
आँप	mango	उखान	proverb
आँसु	tear, tears	उचाइ	height
आइतवार	Sunday	उच्चारण	pronunciation
आइपुग्नु	to arrive	उड्नु	to get up
आइमाई	woman	उड्नु	to fly
आउनु	to come	उता	there, over there
आकाँक्षा	ambition	उत्तर	north
आकाश	sky	उदाहरण	example
आखिर	<i>in the end, after all</i>	उनी	s/he (Middle)
आगो	fire	उनीहरू	they (Middle)
आज	today	उपत्यका	valley
आजकाल	nowadays	उपन्यास	novel
आठ	eight	उपयोगी	useful
आठौं	eighth	उपहार	gift
आत्मा	soul	उपाय	means
आदर गर्नु *	to respect	उभिन्	to be standing up
आधा	half	उमाल्नु *	to boil
आफु	oneself	उमेर	age
आफे	oneself (emphasized)	उम्लनु	<i>to come to the boil</i>
आफ्नो	one's own	उसरी	<i>in that manner</i>
आमा	mother	उसो	<i>in that manner</i>
आराम, आरामै	<i>in good health</i>	उहाँ	see वहाँ
आराम गर्नु *	to rest	ऊ	
आलु	potato		
आलु-तामा	potatoes and bamboo shoots		
आवश्यक	necessary		

ए	<i>hey, oh</i>	करीब	<i>approximately</i>
एउटा	<i>one, a</i>	कलकल	<i>ten million sound of running water</i>
एक	<i>one</i>		
एकदम	<i>absolutely</i>	कलम	<i>pen</i>
एकनाले	<i>single-barrelled</i>	कलिलो	<i>young, tender</i>
एकमात्र	<i>one and only</i>	कलेज	<i>college</i>
एकैलै	<i>alone</i>	कल्पना गर्नु *	<i>to imagine</i>
		कविता	<i>poem, poetry</i>
		कसको	<i>whose?</i>
ओ	<i>quilt</i>		
ओत	<i>shelter from rain</i>	कसरी	<i>in what manner?</i>
ओरालो	<i>downhill; steep</i>	कसो?	<i>how?</i>
			<i>in what manner?</i>
औ			<i>how?</i>
आँला	<i>finger, toe</i>	कस्तो	<i>like what? how?</i>
आौलो	<i>malaria</i>	कहाँ?	<i>where?</i>
आौषधि	<i>medicine</i>	-कहाँ	<i>at the home of</i>
		कहिले?	<i>when?</i>
क			
कक्षा	<i>class</i>	कहिले काही	<i>sometimes</i>
कण्डक्टर	<i>conductor</i>	कहिल्यै पनि	<i>ever</i>
कता	<i>where? to where?</i>	कहीं	<i>somewhere</i>
कता-न-कता	<i>somewhere or other</i>	काँको	<i>cucumber</i>
कति	<i>how many?</i>	काँटा	<i>fork</i>
	<i>how much?</i>	काँध	<i>shoulder</i>
कतिजना	<i>how many people?</i>	काउली	<i>cauliflower</i>
कतिवटा	<i>how many things?</i>	काका	<i>younger paternal uncle</i>
कतै	<i>anywhere</i>		
कत्रो	<i>how big?</i>	कागत	<i>paper</i>
कथा	<i>story</i>	कागती	<i>lime</i>
कप	<i>cup</i>	काटनु *	<i>to cut, to kill</i>
कपडा	<i>cloth</i>	कार्तिक (कार्तिक)	<i>seventh month of the Nepali year</i>
कपाल	<i>hair (of the head)</i>		
कफी	<i>coffee</i>	कान	<i>ear</i>
कम	<i>rarely, less, few</i>	कान्छी	<i>youngest girl</i>
कमलपित्त	<i>jaundice</i>	कान्छो	<i>youngest boy</i>
कमिज	<i>shirt</i>	काम	<i>work</i>
कम्तिमा	<i>at least</i>	काम गर्नु *	<i>to work</i>
कम्मर	<i>waist</i>	कारण	<i>reason</i>
कराउनु	<i>to shout, make a loud noise</i>	कार्यक्रम	<i>programme</i>
		कालो	<i>black</i>

काहिलो	<i>fourth eldest</i>	-को लागि	<i>for</i>
कि	<i>or</i>	कोशिश गर्नु *	<i>to try</i>
किताब	<i>book</i>	कोस	<i>approximately</i>
किन	<i>why?</i>		<i>two miles</i>
किनभने	<i>because</i>	कोसेली	<i>gift</i>
किनमेल	<i>shopping</i>	क्यामेरा	<i>camera</i>
किन्तु *	<i>to buy</i>	क्यारे	<i>I guess, I suppose</i>
किलो	<i>kilogramme</i>	क्षमा	<i>forgiveness</i>
किलोमिटर	<i>kilometre</i>	क्षमा गर्नु *	<i>to forgive</i>
किल्ली	<i>stick</i>	क्षेत्र	<i>area, region</i>
किसान	<i>farmer</i>		ख
किसिम	<i>type, kind</i>	खतम गर्नु *	<i>to stop</i>
कीरा	<i>insect, worm</i>	खतम हनु	<i>to end</i>
कुखुरा	<i>chicken</i>	खतरा	<i>danger</i>
कुन	<i>which?</i>	खपाखप खानु *	<i>to gobble up</i>
कुनचाहिं	<i>which one?</i>	खबर	<i>news</i>
कुन्नि	<i>I don't know</i>	खबर गर्नु *	<i>to inform</i>
कुरसी	<i>chair</i>	खबरदार	<i>beware!</i>
कुरा	<i>thing, matter, talk</i>	खराब	<i>bad</i>
कुरा गर्नु *	<i>to talk, converse</i>	खत्ती	<i>pocket</i>
कुरुवा	<i>a measure of weight equal to two mānās</i>	खसालनु *	<i>to drop, post (a letter)</i>
	<i>heel</i>	खसी	<i>gilded goat</i>
कुर्कच्चा		खस्नु	<i>to fall; die</i>
कुर्नु	<i>to wait for</i>	खइनु	<i>to be eaten</i>
कुवाँ	<i>well</i>	खाक	<i>ash</i>
कुहिनो	<i>elbow</i>	खाजा	<i>snack, light meal</i>
कृपा	<i>kindness, favour</i>	खाना	<i>food</i>
के	<i>what?</i>	खानु *	<i>to eat, drink, consume</i>
केन्द्र	<i>centre</i>	खाने कुरा	<i>food</i>
केटा	<i>boy</i>	खाली	<i>empty, only</i>
केटी	<i>girl</i>	खास	<i>special, particular</i>
केरा	<i>banana</i>	खिंच्नु *	<i>to pull, take</i>
केही	<i>some, something</i>		<i>a photograph</i>
केही-न-केही	<i>something or other</i>	खुकरी	<i>kukri knife</i>
को	<i>who?</i>	खुट्टा	<i>leg, foot</i>
कोट	<i>coat</i>	खुर्सानी	<i>chilli pepper</i>
कोठा	<i>room</i>	खुल्नु	<i>to open</i>
-को दाँजोमा	<i>compared with</i>	खुवाउनु *	<i>to feed</i>
कोदो	<i>millet</i>		

खुशी	<i>happy, happiness</i>	गुन्दूक	a traditional dish
खूब	<i>very, thoroughly</i>		made from dried vegetables
खेत	<i>irrigable field</i>		
खेती	<i>farming, agriculture</i>	गुरु	<i>guru, teacher</i>
खेतीपाती	<i>farming, agriculture</i>	गुरुङ	<i>Gurung (an ethnic group)</i>
खेल	<i>game</i>		
खेल्नु *	<i>to play</i>	गोजी	<i>pocket</i>
खै	<i>well! what about?</i>	गोलभेडा	<i>tomato</i>
खैरो	<i>brown</i>	गीचर	<i>cow pasture</i>
खोइ	<i>well! what about?</i>		घ
खोकी	<i>cough</i>	घटना	<i>incident, event</i>
खोजी	<i>search</i>	घडी	<i>watch, clock</i>
खोज्नु *	<i>to seek; try to</i>	घण्टा	<i>hour, bell</i>
खोला	<i>river, stream</i>	घर	<i>house, home</i>
खोला-नाला	<i>rivers and streams</i>	घरपति	<i>landlord</i>
खोल्नु *	<i>to open</i>	घाँटी	<i>throat, neck</i>
ग		घाट	<i>steps beside river</i>
गजब	<i>wonder, amazement</i>	घाँस	<i>grass</i>
गटा खेल्नु *	<i>to play a game with pebbles</i>	घाम	<i>sunshine</i>
गणित	<i>mathematics</i>	घिउ	<i>ghee (clarified butter)</i>
गते	<i>day of a month in the Bikram calendar</i>	घुँडा	<i>knee</i>
गफ गर्नु *	<i>to chat, converse</i>	घुमाउरो	<i>indirect</i>
गरीब	<i>poor</i>	घुम्नु	<i>to turn, travel</i>
गर्नु *	<i>to do</i>		च
गर्मी	<i>heat</i>	चकु	<i>knife</i>
गहना	<i>jewellery</i>	चढूनु	<i>to climb, mount</i>
गर्हणो	<i>heavy</i>	चना	<i>chickpea</i>
गाइड	<i>guide</i>	चन्द्रमा	<i>moon</i>
गाइने	<i>minstrel</i>	चम्चा	<i>spoon</i>
गाउँ	<i>village</i>	चराउनु *	<i>to take to graze</i>
गाउनु *	<i>to sing</i>	चर्को	<i>hot, loud</i>
गाप्नी	<i>water pitcher</i>	चर्पी	<i>lavatory</i>
गाडी	<i>car, wheeled vehicle</i>	चलाउनु *	<i>to cause to move, drive</i>
गाली गर्नु *	<i>to tell off</i>	चल्नु	<i>to move, go, function quickly,</i>
गाहो	<i>difficult, hard</i>	चाँडै	<i>immediately, early</i>
गीत	<i>song</i>		
गुनासो	<i>complaint</i>		

चाँदी	<i>silver</i>	छाया॑	<i>shade from the sun</i>
चानचुन	<i>small change</i>	छाला	<i>skin</i>
चामल	<i>uncooked rice</i>	छिमेक	<i>neighbourhood</i>
चार	<i>four</i>	छिमेकी	<i>neighbour</i>
चारौं	<i>fourth</i>	छिटै	<i>quickly</i>
चाहनु *	<i>to want to</i>	छिटो	<i>quick, fast</i>
चाहिनु	<i>to be wanted,</i> <i>needed</i>	छिन	<i>moment</i>
चिउँडो	<i>chin</i>	छुट्टुनु	<i>to split, bifurcate</i>
चिउरा	<i>parched beaten rice</i>	छुट्टी	<i>time off work</i>
चिठी	<i>letter</i>	छेउ	<i>side</i>
चिनापर्ची	<i>acquaintance</i>	छैटौं	<i>sixth</i>
चिनियाँ	<i>Chinese</i>	छोटो	<i>short, brief</i>
चिनी	<i>sugar</i>	छोरा	<i>son</i>
चिन्ता गर्नु *	<i>to worry</i>	छोराछोरी	<i>sons and daughters</i>
चिन्तु *	<i>to recognize, be acquainted with</i>	छोरी	<i>daughter</i>
चिप्लो	<i>slippery</i>	ज	
चिया	<i>tea</i>	जंगल	<i>jungle;</i>
चियापसल	<i>teashop</i>	जटिल	<i>uninhabited land</i>
चिया-सिया	<i>tea and snacks</i>	जतातौं	<i>complicated,</i>
चिसो	<i>cold, damp</i>	जति	<i>difficult</i>
चीन	<i>China</i>	जन-संख्या	<i>everywhere</i>
चुरोट	<i>cigarette</i>	जन्म	<i>approximately,</i>
चूल्हो	<i>stove, hearth</i>	जन्मनु	<i>as much as</i>
चैत (चैत्र)	<i>twelfth month of the Nepali year</i>	जन्मस्थल	<i>population</i>
चोखो	<i>pure, unsullied</i>	जमीन	<i>birth</i>
चोटि	<i>turn, time</i>	जम्मा	<i>to be born</i>
चौकिदार	<i>watchman, guard</i>	जम्मा हुनु	<i>birthplace</i>
चौथाई	<i>one quarter</i>	जर्मन	<i>land</i>
च्याउ	<i>mushroom</i>	जलाउनु *	<i>all together, in total</i>
		जवाफ	<i>to gather, assemble</i>
		जसरी	<i>German</i>
		जसरी	<i>to burn</i>
		जसरी	<i>reply, answer</i>
		जसरी	<i>in a similar</i>
छक्क पर्नु	<i>to be surprised</i>	जसरी	<i>manner to</i>
छल्क्क	<i>clearly</i>	जसो	<i>in a similar</i>
छाइनु *	<i>to leave, quit</i>	जस्तो	<i>manner to</i>
छाता	<i>umbrella</i>	जाँच	<i>similar to</i>
छाती	<i>breast, chest</i>	जाँचु *	<i>examination</i>
छाम्नु *	<i>to feel with the hand</i>	जाँचु *	<i>to examine</i>

जाँड-रक्सी	<i>alcoholic drink</i>	टी०भी०	TV
जागिर	<i>salaried job</i>	टुङ्गि०	<i>to come to an end</i>
जाडो	<i>cold, coldness</i>	टुङ्गचाउनु *	<i>to bring to an end</i>
जात	<i>species, type, caste</i>	टुप्लुक्क	<i>suddenly, out</i>
जानिनु	<i>to be known</i>		<i>of nowhere</i>
जानु	<i>to go</i>	टूरिष्ट	<i>tourist</i>
जानु *	<i>to know</i>	टेक्नु *	<i>to stand, set down,</i>
जिन्दगी	<i>life</i>		<i>rest upon</i>
जिन्हो	<i>tongue</i>	टेबुल	<i>table</i>
जिल्ला	<i>district</i>	टोक्नु *	<i>to bite</i>
-जी	<i>honorific suffix</i>	टोपी	<i>hat</i>
जीवन	<i>added to names</i>	टोल	<i>town quarter</i>
जीवन-जल	<i>life</i>	ट्याचार्सी	<i>taxis</i>
जुत्ता	<i>diarrhoea remedy</i>	ट्रक	<i>truck</i>
जूठो	<i>shoe, shoes</i>		ठ
जे	<i>impure, sullied, polluted</i>	ठट्टा गर्नु *	<i>to joke</i>
जे ठ (ज्येष्ठ)	<i>that which</i>	ठाँड़	<i>place</i>
जे ठो	<i>second month of the Nepali year</i>	ठीक	<i>fine, OK</i>
जोई	<i>eldest, elder</i>	ठूलो	<i>big</i>
जोर	<i>wife</i>	ठैगाना	<i>address</i>
ज्यादा	<i>pair</i>		ड
ज्यू	<i>more</i>	डह्नु	<i>to scorch, burn</i>
	<i>honorific suffix added to names</i>	डर	<i>fear</i>
		डलर	<i>dollar</i>
		डाँडा	<i>hill ridge</i>
		डाँफे	<i>monal pheasant</i>
		डाक्टर	<i>doctor</i>
झ		डाक्नु *	<i>to summon, call for</i>
झण्डै	<i>almost</i>	डेढ	<i>one and a half</i>
झन्	<i>even more</i>	डेरा	<i>rented</i>
झन्नु *	<i>to descend</i>		<i>accommodation</i>
झिक्नु *	<i>to take out, extract</i>		ढ
झिसमिसे	<i>very early morning</i>	ढिलो	<i>slow, late, slack</i>
झोला	<i>bag</i>	ढोका	<i>door, gate</i>
झ्याल	<i>window</i>	ढोल	<i>drum</i>
ठ			त
टाउको	<i>head</i>		
टाढा	<i>distant, far</i>	तैं	<i>you (Low)</i>
टिक्ट	<i>ticket, postage stamp</i>	त	<i>but, though, however</i>
टिन्नु *	<i>to pick up</i>		

तपाईँ	<i>you (High)</i>	थ	
तयार	<i>ready</i>	थकाइ	<i>tiredness</i>
तयार गर्नु *	<i>to prepare</i>	थन्नु *	<i>to add, refill</i>
तर	<i>but</i>	थर	<i>family name</i>
तरकारी	<i>vegetables</i>	थाक्नु	<i>to become tired</i>
तराई	<i>the Tarai region</i>	थारु	<i>Tharu (an ethnic group)</i>
तस्मी	<i>young woman</i>	थाल्नु *	<i>to begin, start to</i>
तर्नु	<i>to cross</i>	थाहा	<i>knowledge, information</i>
तल	<i>below, downwards</i>	थाहा पाउनु *	<i>to find out</i>
तलतल	<i>craving</i>	थियो	<i>was</i>
तथा	<i>and</i>	थुपै	<i>lots of, heaps of</i>
ताक्नु *	<i>to take aim</i>	थोक	<i>thing, matter</i>
तातो	<i>hot</i>		द
तामाङ्ग	<i>Tamang (an ethnic group)</i>	दक्षिण	<i>south</i>
तारीख	<i>day of a month</i>	दरबार	<i>palace</i>
	<i>in the Western calendar</i>	दराज	<i>drawer</i>
ताल्चा	<i>door lock</i>	दर्जा	<i>class</i>
ताश	<i>cards</i>	दर्शन	<i>sight, vision</i>
तिनी	<i>s/he (Middle)</i>	दशक	<i>decade</i>
तिमी	<i>you (Middle)</i>	दस	<i>ten</i>
तिमो	<i>your</i>	दसैं	<i>Dasain festival</i>
तिर	<i>towards, near, at about</i>	दसौं	<i>tenth</i>
तिर्खा	<i>thirst</i>	दही	<i>yoghurt</i>
तिर्नु *	<i>to pay</i>	दाँत	<i>tooth</i>
ती	<i>they, those</i>	दाइ	<i>elder brother</i>
तीन		दाउरा	<i>firewood</i>
तीर्थस्थल	<i>place of pilgrimage</i>	दाजु	<i>elder brother</i>
तुरुत्त, तुरुन्तै	<i>immediately</i>	दाज्यू	<i>elder brother</i>
तेरो	<i>your</i>	दाढी	<i>beard</i>
तेल	<i>oil, fuel</i>	दाम	<i>price</i>
तेस्रो		दाल	<i>lentils</i>
त्यति	<i>third</i>	दालभात	<i>lentils and rice</i>
त्यसरी	<i>that much</i>	दाह-सैंस्कार	<i>funeral ceremony</i>
त्यसो	<i>in that manner</i>	दाहिने	<i>right</i>
त्यस्तो	<i>in that manner</i>	दिउसो	<i>afternoon, daytime</i>
त्यहाँ	<i>like that</i>	दिदी	<i>elder sister</i>
त्यही	<i>there</i>	दिन	<i>day</i>
त्यो	<i>that very that</i>	दिनभरि	<i>all day</i>

दिनु *	<i>to give</i>	धर्मावलम्बी	<i>religious adherent</i>
दिसा	<i>diarrhoea</i>	धान	<i>growing rice</i>
दुइटा	<i>two (with non-human nouns)</i>	धारा	<i>spring, watersource</i>
दुई	<i>two</i>	धुनु *	<i>to wash</i>
दुईनाले	<i>double-barrelled</i>	धुम्रपान	<i>smoking</i>
दुःख	<i>sadness, pain, trouble</i>	धूवाँ	<i>smoke</i>
दुःखी	<i>sad, suffering</i>	धमधाम	<i>pomp, splendour</i>
दुख्तु	<i>to hurt</i>	धरै	<i>very, many</i>
दुब्लो	<i>thin</i>	धोबी	<i>washerman</i>
दुलहा	<i>bridegroom</i>	ध्यान दिनु *	<i>to pay attention</i>
दुलही	<i>bride</i>	ध्वनी	<i>sound</i>
दुवै	<i>both</i>	न	
दूध	<i>milk</i>	न	<i>negative particle</i>
दूरदर्शन	<i>Indian television service</i>	नंग	<i>fingernail</i>
दृश्य	<i>view</i>	नक्सा	<i>map</i>
देखाउनु *	<i>to show</i>	नगर पालिका	<i>municipality, town council</i>
-देखि	<i>from, since</i>	नजिक	<i>close, nearby</i>
देखिनु	<i>to be seen, be visible</i>	नत्र	<i>otherwise</i>
देख्नु *	<i>to see</i>	नदी	<i>river</i>
देख्रे	<i>left</i>	नमस्कार	<i>word of greeting</i>
देवर	<i>husband's younger brother</i>	नमस्ते	<i>word of greeting</i>
देवता	<i>god, deity</i>	नयाँ	<i>new</i>
देवी	<i>goddess</i>	नरमाइलो	<i>unpleasant</i>
देश	<i>country</i>	नराम्रो	<i>bad</i>
दोबाटो	<i>crossroads</i>	नवौं	<i>ninth</i>
दोस्रो	<i>second</i>	नाक	<i>nose</i>
दौड्नु	<i>to run</i>	नागरिक	<i>citizen</i>
-द्वारा	<i>by</i>	नाति	<i>grandson</i>
	ध		<i>granddaughter</i>
धनी	<i>rich</i>	नातिनी	<i>relative</i>
धन्दा मान्नु *	<i>to worry</i>	नातेदार	<i>small child</i>
धन्यवाद	<i>thank you</i>	नानी	<i>name</i>
धर्म	<i>religion, righteousness</i>	नाफा गर्नु *	<i>to make a profit</i>
		नाम	<i>name</i>
		नि	<i>you know; what about?</i>
		निकाल्नु *	<i>to take out, extract</i>
		निको	<i>well, healthy</i>

निकै	<i>very, extremely</i>	<i>scholar</i>
निचोर्नु *	<i>to press, squeeze</i>	<i>to find out</i>
निदाउनु	<i>to fall asleep</i>	<i>to believe</i>
निद्रा	<i>sleep, sleepiness</i>	<i>magazine</i>
निधो गर्नु *	<i>to decide</i>	<i>also, even</i>
निबुवा	<i>lemon</i>	<i>pop music</i>
निम्तो	<i>invitation</i>	<i>beyond, on the other side of</i>
निम्त्याउनु *	<i>to invite</i>	<i>tradition</i>
नियम	<i>rule</i>	<i>family</i>
निराश	<i>without hope</i>	<i>parivar</i>
निर्वाण	<i>Nirvana</i>	<i>to wait</i>
निश्चय गर्नु *	<i>to decide</i>	<i>to fall</i>
निस्कन्तु	<i>to emerge, come out</i>	<i>tourist</i>
नीलो	<i>blue</i>	<i>festival</i>
नुहाउनु	<i>to bathe</i>	<i>the day after</i>
नुहाउने कोठा	<i>bathroom</i>	<i>tomorrow</i>
नून	<i>salt</i>	<i>next, further</i>
नेपाल भाषा	<i>Newari (language)</i>	<i>turn, time</i>
नेपाली	<i>Nepali</i>	<i>to lie down</i>
नेपालीभाषी	<i>Nepali-speaker</i>	<i>animal</i>
-नेर	<i>near to</i>	<i>west</i>
नेवार	<i>Newar (an ethnic group)</i>	<i>shop</i>
नोकर	<i>servant</i>	<i>to enter</i>
नोट	<i>note</i>	<i>hill</i>
नौ	<i>nine</i>	<i>of the hill region</i>
नौनी	<i>butter</i>	<i>landslide</i>
न्यानो	<i>warm</i>	<i>previously, before, ago</i>
	प	
पकाउनु *	<i>to cook</i>	<i>first</i>
पक्का	<i>ripe, firm, proper</i>	<i>yellow</i>
पछि	<i>after, later</i>	<i>five</i>
-पछि	<i>after</i>	<i>fifth</i>
पटक	<i>turn, time</i>	<i>to be acquired, be available</i>
पटकै	<i>not even a little</i>	<i>pilot</i>
पठाउनु *	<i>to send</i>	<i>footstep, footprint</i>
पढाउनु *	<i>to teach</i>	<i>to take a step</i>
पठे-लेखको	<i>educated</i>	<i>pound</i>
पढ्नु *	<i>to read, study</i>	<i>to get, acquire, be able to, manage to</i>
पण्डित	<i>Pandit; a traditional</i>	

पाकिस्तानी	<i>Pakistani</i>	पूजा गर्नु *	<i>to worship</i>
पाक्नु	<i>to ripen, be cooked</i>	पूरा	<i>whole</i>
पाखा	<i>hillside</i>	पूर्णिमा	<i>full-moon day</i>
पाखुरा	<i>upper arm</i>	पूर्व	<i>east</i>
पाठ	<i>lesson</i>	पूस (पौष)	ninth month of the Nepali year
पाठ गर्नु *	<i>to recite</i>		
पाठ्य पुस्तक	<i>textbook</i>	पेट	<i>stomach</i>
पाथी	measure of quantity or volume equal to eight mānās	पैसा	<i>money; one hundredth of one rupee</i>
पानी	<i>water, rain</i>	पोई	<i>husband</i>
पार गर्नु *	<i>to cross</i>	पोल्नु *	<i>to burn</i>
-पारि	<i>on the far side of</i>	पोहोर	<i>last year</i>
पालन गर्नु *	<i>to maintain, foster</i>	पौडी खेल्नु *	<i>to swim</i>
पाला	<i>heyday, turn, time</i>	पौने	<i>less one quarter</i>
पाल्नु *	<i>to rear, keep (livestock)</i>	प्याक गर्नु *	<i>to pack</i>
पासपोर्ट	<i>passport</i>	प्याजी	<i>purple</i>
पाहाना	<i>guest</i>	प्रगति	<i>progress</i>
पिउनु *	<i>to drink</i>	प्रजातन्त्र	<i>democracy</i>
पिकनिक	<i>picnic</i>	प्रदेश	<i>state</i>
पिठ्ठूँ	<i>back</i>	प्रधान मन्त्री	<i>prime minister</i>
पिन्सेन	<i>pension</i>	प्रवचन	<i>lecture, speech</i>
पिरो	<i>spicy</i>	प्रशस्त	<i>plentiful</i>
पीपल	<i>pipal tree</i>	प्रश्न	<i>question</i>
पीर गर्नु *	<i>to worry, be troubled</i>	प्रहरी	<i>police, police officer</i>
पुग-न-पुग	<i>almost</i>	प्राचीन	<i>ancient</i>
पुगिनु	<i>to be reached</i>	प्रान्त	<i>province</i>
पुग्नु *	<i>to be enough, suffice</i>	प्राय जसो	<i>mostly, usually</i>
पुग्नु	<i>to arrive</i>	प्रारम्भ हुनु	<i>to commence</i>
पुजारी	<i>priest</i>	प्रिय	<i>dear</i>
पुण्य	<i>religious merit</i>	प्रियजन	<i>dear people</i>
पुरानो	<i>old</i>	प्रीति	<i>love</i>
पुर्खा	<i>ancestor</i>	प्रेम	<i>love</i>
पुल	<i>bridge</i>	प्रेमिका	<i>girlfriend</i>
पुस्तक	<i>book</i>	फ	
पुस्तकालय	<i>library</i>	फरक	<i>difference</i>
पुस्ता	<i>generation</i>	फर्क्नु	<i>to return</i>

फर्क्नु *	<i>to cause to return</i>	बढ्नु	<i>to increase, advance</i>
फर्क्नु	<i>to return</i>	बत्ती	<i>lamp, light</i>
फर्सी	<i>pumpkin</i>		<i>electricity</i>
फलफुल	<i>fruit</i>		
फल्नु	<i>to flower</i>	बनाउनु *	<i>to make, mend</i>
फाइदा	<i>benefit</i>	बन्द	<i>shut</i>
फागुन (फाल्गुण)	eleventh month of the Nepali year	बन्द गर्नु *	<i>to shut</i>
फाड्नु *	<i>to smash, break open</i>	बन्दा कोपी	<i>to be closed</i>
फिरिरि	<i>rippling</i>	बन्दोबस्त	<i>cabbage arrangements</i>
फिर्ता दिनु *	<i>to give back</i>	बन्दूक	<i>gun</i>
फिर्ता लिनु *	<i>to take back</i>	बन्नु	<i>to become</i>
फिलिम	<i>film</i>	बयान	<i>account, description</i>
फुकालु *	<i>to untie, take off</i>	बर्मा	<i>Burma</i>
फुटबल	<i>football</i>	बल्ली	<i>strong</i>
फुर्सद	<i>spare time</i>	बल्ल बल्ल	<i>eventually, at last</i>
फुल	<i>egg</i>	बस	<i>eventually, at last bus</i>
फुल पार्नु *	<i>to lay an egg</i>	बस चढ्नु	<i>to board a bus</i>
फुल्नु	<i>to flower, bloom</i>	बसाइँ सर्नु	<i>to move home</i>
फूल	<i>flower</i>	बस्ती	<i>settlement, village</i>
फूलकोपी	<i>cauliflower</i>	बस्तु	<i>to reside, sit</i>
फेला पर्नु	<i>to be found</i>		<i>down, stay</i>
फोक्सो	<i>lung</i>	बहिरी	<i>younger sister</i>
फोटो	<i>photograph</i>	बाँकि	<i>left over,</i>
फोन गर्नु *	<i>to make a phone call</i>		<i>remaining monkey</i>
फोहोर	<i>dirty</i>	बाँदर	<i>father</i>
ब		बा	<i>goat</i>
बगर	<i>riverbank</i>	बाखा	<i>tiger</i>
बगैंचा	<i>garden</i>	बाजि	<i>turn, time</i>
बग्नु	<i>to flow</i>	बाजे	<i>grandfather</i>
बच्चा	<i>child</i>	-बाट	<i>from, by</i>
बजाउनु *	<i>to play a musical instrument</i>	बाटो	<i>road, path, way</i>
बजार	<i>bazaar, marketplace</i>	बादल	<i>clever, smart</i>
बजे	<i>at... o'clock</i>	बाबू	<i>cloud</i>
बज्जै	<i>grandmother</i>	बारम्बार	<i>little boy</i>
बट्टा	<i>packet</i>	बारी	<i>repeatedly</i>
बढी	<i>more</i>	बालुवा	<i>dry field sand</i>

बाल्यकाल	<i>childhood</i>	बैसी	<i>valley floor</i>
बास	<i>lodging</i>	बेच्नु *	<i>to sell</i>
बास बस्नु	<i>to lodge for a night</i>	बेर	<i>time</i>
बासी	<i>stale</i>	बेला	<i>time, occasion</i>
बाहिर	<i>outside</i>	बेलायत	<i>Britain, England</i>
बाहून	<i>Brahmin</i>	बेलुका	<i>evening</i>
बाहेक	<i>except for, apart from</i>	बेस	<i>better, good</i>
बिगार्नु *	<i>to spoil</i>	बैंक	<i>bank</i>
बिग्रन्	<i>to be spoiled, go to the bad</i>	बैसाख (वैसाख)	<i>first month of the Nepali year</i>
बिचरा	<i>unfortunate</i>	बोकाउनु *	<i>to cause to carry</i>
बिजी	<i>busy</i>	बोकु *	<i>to carry</i>
बिजुली	<i>electricity</i>	बोट	<i>tree</i>
बिताउनु *	<i>to spend (time)</i>	बोतल	<i>bottle</i>
बिदा	<i>holiday, time off work, leave</i>	बोलाउनु *	<i>to call, invite</i>
बियर	<i>beer</i>	बोलिनु	<i>to be spoken</i>
बिरलै	<i>rarely, seldom</i>	बोल्नु *	<i>to speak</i>
बिरामी	<i>sick, ill</i>	बौद्ध	<i>Buddhist</i>
बिरालो	<i>cat</i>	ब्याटरी	<i>battery</i>
बिसन्चो	<i>unwell</i>	भ	
बिर्सन् *	<i>to forget</i>	भगवान	<i>God</i>
बिर्सिन्	<i>to be forgotten</i>	भट्टास	<i>soybean</i>
बिस्कुट	<i>biscuit</i>	भट्टी पसल	<i>inn</i>
बिस्तारै	<i>slowly, carefully</i>	भदौ (भाद्र)	<i>fifth month of the Nepali year</i>
बिहा	<i>wedding, marriage</i>	भनाइ	<i>statement, utterance</i>
बिहा गर्नु *	<i>to marry</i>	भनिनु	<i>to be said, be called</i>
बिहान	<i>morning</i>	भन्ज्याङ्ग	<i>pass, col</i>
बिहिवार	<i>Thursday</i>	-भन्दा	<i>than</i>
बीच	<i>between</i>	-भन्दा अगाडि	<i>before, in front of</i>
बीचबाटोमा	<i>on the way, en route</i>	-भन्दा अधि	<i>before</i>
बुझिन्	<i>to be understood</i>	-भन्दा तल	<i>below</i>
बुझन् *	<i>to understand</i>	-भन्दा पर	<i>beyond</i>
बुधवार	<i>Wednesday</i>	-भन्दा पहिले	<i>before</i>
बुता	<i>father</i>	-भन्दा माथि	<i>above</i>
बूढा	<i>old man, husband</i>	भन्नु *	<i>to say, tell</i>
बूढी	<i>old woman, wife</i>	भन्सार	<i>Customs</i>
बूढी आँला	<i>thumb</i>	भरखर, भरखरै	<i>recently, just now</i>
बूढी	<i>old, aged</i>	भरसक	<i>as far as possible</i>

-भरि	<i>throughout, filling</i>	भोक	<i>hunger</i>
भरिया	<i>porter</i>	भोको	<i>hungry</i>
भरे बेलुका	<i>this evening</i>	भोगौलिक	<i>geographical</i>
भर्ति	<i>recruitment, enrolment</i>	भोजपुरी	<i>Bhojpuri (language)</i>
भर्नु *	<i>to fill</i>	भोट	<i>Tibet</i>
भाँडा	<i>pot, vessel</i>	भोट-बर्मेली	<i>Tibeto-Burman</i>
भाइ	<i>younger brother</i>	भोटिया	<i>Tibetan</i>
भाइ टीका	<i>a special day on which women and girls anoint their brothers</i>	भोलि	<i>tomorrow</i>
		भ्रमण	<i>tour</i>
		म	
भाउज्यू	<i>elder brother's wife</i>	म	<i>I</i>
भाग	<i>share, portion</i>	मकै	<i>maize, corn</i>
भाग्नु	<i>to run away, escape</i>	मङ्गलवार	<i>Tuesday</i>
भात	<i>cooked rice; a meal</i>	मङ्ग्सीर (मार्गशीर्ष)	<i>eighth month of the Nepali year</i>
भान्सा-कोठा	<i>kitchen</i>	मट्रीतेल	<i>kerosene</i>
भान्से	<i>cook</i>	मतलब	<i>meaning</i>
भारत	<i>India</i>	मदत गर्नु *	<i>to help</i>
भारतीय	<i>Indian</i>	मदेस	<i>Tarai (region)</i>
भारी	<i>load</i>	मध्यरात	<i>midnight</i>
भाषा	<i>language</i>	मध्य	<i>mid-</i>
भाषण	<i>speech, lecture</i>	मध्याळ्य	<i>midday</i>
भिज्नु	<i>to become wet</i>	मन	<i>among</i>
भित्ता	<i>interior wall</i>	मन पराउनु *	<i>heart, mind</i>
भित्ते-घडी	<i>wall clock</i>	मन पर्नु	<i>to like</i>
भित्र	<i>within, inside</i>	मन लाग्नु	<i>to be liked</i>
भिर्नु *	<i>to strap on</i>	मनाउनु *	<i>to want to</i>
भिसा	<i>visa</i>	मन्त्रालय	<i>to celebrate</i>
भीड	<i>crowd</i>	मन्त्री	<i>ministry</i>
भुई	<i>ground</i>	मन्दिर	<i>minister</i>
भूगोल	<i>geography</i>	मर्न	<i>temple</i>
भूटान	<i>Bhutan</i>	मर्मस्पर्शी	<i>to die</i>
भूत	<i>ghost</i>	महंगो	<i>touching, moving</i>
भूस्वर्ग	<i>heaven on earth</i>	महत्त्वपूर्ण	<i>expensive</i>
भेक	<i>area, district</i>	महल	<i>important</i>
भेट	<i>meeting, encounter</i>	महाराजाधिराज	<i>palace</i>
भेटनु	<i>to meet</i>	महाविद्यालय	<i>His Majesty the King</i>
भेटाउनु *	<i>to find, locate</i>	महिना	<i>college</i>

-मा	<i>in</i>	मुख्य	<i>main, principal</i>
मा	<i>mother</i>	मुट्ट	<i>heart</i>
माइत	<i>woman's natal home</i>	मुठा	<i>bunch</i>
माइल	<i>mile</i>	मुरी	<i>measure of weight</i>
माग्नु *	<i>to ask for</i>		<i>or quantity equal to</i>
माघ	<i>tenth month of the Nepali year</i>	मुशिकल	<i>20 pāthīs</i>
माछा	<i>fish</i>	मूर्ख	<i>difficult, difficulty</i>
माझ्नु *	<i>to scrub, scour</i>	मूला	<i>fool</i>
मातृभाषा	<i>mother tongue</i>	मूसा	<i>radish</i>
मात्र, मात्रै	<i>only</i>	मृग	<i>mouse</i>
माथि	<i>above, up</i>	मृत	<i>deer</i>
माना	<i>a measure: 0.7 litres or 20 ounces</i>	मेच	<i>dead, deceased</i>
मानिस	<i>person</i>	मेरो	<i>person</i>
मान्छे	<i>person</i>	मैथिली	<i>chair</i>
मान्नु *	<i>to agree, accept, believe</i>	मैलो	<i>my, mine</i>
माफ गर्नु *	<i>to forgive</i>	मोक्ष	<i>Maithili (language)</i>
माफी दिनु *	<i>to forgive</i>	मोटर	<i>dirty</i>
माया	<i>love, affection</i>	मोटो	<i>salvation,</i>
माया गर्नु *	<i>to love</i>	मोल	<i>deliverance</i>
माया मार्नु *	<i>to forget a friend</i>	मोहर, मोहोर	<i>motorcar</i>
मासु	<i>meat</i>	मौसम	<i>fat</i>
मास्टर	<i>schoolmaster</i>		<i>value, price</i>
माहिलो	<i>second eldest</i>	य	<i>a half-rupee</i>
मिटर	<i>metre</i>	यता	<i>weather</i>
मिठाई	<i>sweets</i>		
मित्र	<i>friend</i>	यति	<i>here, in this</i>
मिनेट	<i>minute</i>	यती	<i>direction</i>
मिरमिरे	<i>very early in the morning</i>	यसपालि	<i>this much</i>
मिलाउनु *	<i>to arrange, assemble, adjust, bring together, sort out</i>	यसरी	<i>Yeti</i>
मिल्नु	<i>to come together, match, fit, get along</i>	यस्तो	<i>this time</i>
मीठो	<i>good-tasting</i>	यहाँ	<i>in this manner</i>
मुख	<i>face, mouth</i>	यहाँ	<i>in this manner</i>

यी	<i>they, these</i>	रुचि	<i>appetite</i>
युवती	<i>young woman</i>	रुङ्	<i>to cry</i>
युवा	<i>young man</i>	रुपियाँ	<i>rupee</i>
यूरोप	<i>Europe</i>	रुख	<i>tree</i>
यो	<i>this</i>	रुमाल	<i>handkerchief</i>
योजना	<i>plan</i>	रे	<i>particle indicating that the information imparted by the speaker comes from another source</i>
		र	
र	<i>and</i>		
रङ्ग	<i>colour</i>		
रक्सी	<i>liquor</i>		
रगत	<i>blood</i>		
रमाइलो	<i>pleasant, enjoyable</i>	रेडियो	<i>radio</i>
रमाइलो गर्नु *	<i>to enjoy oneself</i>	रेल	<i>train</i>
रहर	<i>strong desire</i>	रेस्टराँ	<i>restaurant</i>
राई	<i>Rai (ethnic group)</i>	रेसम	<i>silk</i>
राङ्गनु *	<i>to put, keep</i>	रोक्नु *	<i>to stop</i>
राङ्गो	<i>a male buffalo</i>	रोटी	<i>bread</i>
राजधानी	<i>capital</i>	रोपाई	<i>the planting of a crop</i>
राजनैतिक	<i>political</i>	रोन्नु *	<i>to plant</i>
राजमार्ग	<i>national highway</i>		
राजा	<i>king</i>	ल	
राज्य	<i>kingdom</i>		
राणा	<i>Rana</i>	ल	<i>there!</i>
राति	<i>at night</i>	लखतरान	
रातो	<i>red</i>	लगाउनु *	<i>exhausted</i>
रानी	<i>queen</i>	लज	
रामतोरियाँ	<i>okra</i>	लसून	<i>to put on</i>
राम्रो	<i>good, nice</i>	लाइन	<i>garlic</i>
रायो	<i>mustard</i>	-लाई	<i>line, queue</i>
राष्ट्र	<i>nation</i>	लाउनु *	<i>to, for, at</i>
राष्ट्रपति	<i>president</i>	लाख	<i>to wear</i>
राहदारी	<i>passport</i>		<i>one hundred</i>
रिक्षा	<i>rickshaw</i>		<i>thousand</i>
रिजर्वेशन	<i>reservation</i>		<i>hundreds of</i>
रिन	<i>debt</i>		<i>thousands</i>
रिसाउनु	<i>to be angry</i>	लाग्नु	<i>to be felt, affect,</i>
रुक्नु	<i>to stop</i>		<i>seem, apply,</i>
रुधा	<i>head cold</i>		<i>begin, cost,</i>
रुधा-खोपी	<i>cold and cough</i>		<i>take time, be imposed, head for, set in</i>

लाज	<i>embarrassment, shame</i>	विभाग	<i>department</i>
लाटो	<i>stupid</i>	विमान	<i>flight</i>
लानु *	<i>to take away</i>	विमानस्थल	<i>airport</i>
लामो	<i>long</i>	विरह	<i>loneliness</i>
लिनु *	<i>to take</i>	विशेष	<i>special, particular</i>
लिम्बू	<i>Limbu (ethnic group)</i>	विश्व-युद्ध	<i>world war</i>
लुगा	<i>clothing, clothes</i>	विश्वविद्यालय	<i>university</i>
लुगा-फाटा	<i>clothes</i>	विश्वास गर्नु *	<i>to believe, trust</i>
ले	<i>by, because of, due to</i>	व्यवसाय	<i>occupation</i>
लेख्नु *	<i>to write</i>	व्यवहार	<i>behaviour</i>
लोगने	<i>husband</i>	व्याकरण	<i>grammar</i>
लोगने-मान्छे	<i>man</i>		श
लोटा	<i>metal water pot</i>	शताब्दी	<i>century</i>
लौ	<i>there! you see!</i>	शनिवार	<i>Saturday</i>
ल्याउनु *	<i>to bring</i>	शब्द	<i>word</i>
		शरीर	<i>body</i>
		शहर	<i>city, town</i>
वन	<i>forest</i>	शाकाहारी	<i>vegetarian</i>
वर्ष	<i>year</i>	शान्त	<i>peaceful</i>
वर्षात	<i>monsoon rain</i>	शान्ति	<i>peace</i>
वहाँ	<i>s/he (High)</i>	शायद	<i>perhaps</i>
वहीं	<i>right there</i>	शासन	<i>rule, regime</i>
वात्य	<i>sentence</i>	शिक्षक	<i>teacher</i>
वातावरण	<i>atmosphere, environment</i>	शिक्षा	<i>education</i>
		शिखर	<i>mountain peak</i>
वार	<i>day of the week</i>	शिवरात्रि	<i>Shivarati festival</i>
वालेट	<i>wallet</i>	शिवालय	<i>Shiva temple</i>
वास्तवमा	<i>really, actually</i>	शील्ड	<i>shield</i>
विचार	<i>opinion</i>	शुक्रवार	<i>Friday</i>
विचार गर्नु *	<i>to consider, think about</i>	शुभकामना	<i>good wishes</i>
		शुभनाम	<i>given name</i>
विज्ञान	<i>science</i>	शुरु गर्नु *	<i>to start</i>
विदेश	<i>abroad, a foreign country</i>	शुरु हुन्	<i>to begin</i>
विदेशिन्	<i>to go abroad</i>	शेर्पा	<i>Sherpa (ethnic group)</i>
विदेशी	<i>foreign, foreigner</i>	श्रीमती	<i>wife</i>
विद्यार्थी	<i>student</i>	श्रीमान	<i>husband</i>
विद्यालय	<i>school</i>		

स	<i>with</i>	सल्काउनु *	<i>to set light to advice</i>
-सँग	<i>together</i>	सल्लाह	<i>plus one quarter</i>
सँगीत	<i>music</i>	सवा	<i>wife's parents' home</i>
संरक्षण	<i>conservation</i>	सस्राली	<i>cheap</i>
संवत	<i>calendrical era</i>	सस्तो	<i>cheaply</i>
सँसार	<i>world</i>	सहयोग गर्नु *	<i>to help</i>
सकिनु	<i>to finish</i>	साँचो	<i>true</i>
सक्नु	<i>to be able to</i>	साँचो	<i>key</i>
सगरमाथा	<i>Mount Everest</i>	साँझ	<i>dusk</i>
सघाउनु *	<i>to help, to assist</i>	साँस्कृतिक	<i>cultural</i>
सजिलो	<i>easy</i>	साइकल	<i>bicycle</i>
सडक	<i>street, road</i>	साउन (श्रावण)	<i>fourth month of the Nepali year</i>
सधैं	<i>always</i>	साग	<i>greens</i>
सन्चो	<i>in good health</i>	साठनु *	<i>to exchange (money)</i>
सन्तान	<i>offspring</i>	साठनु	<i>plus one half</i>
सपना	<i>dream</i>	साढे	<i>seven</i>
सफल	<i>successful</i>	सात	<i>seventh</i>
सफा	<i>clean</i>	सातो	<i>friend, companion</i>
सफा गर्नु *	<i>to clean</i>	साथी	<i>small</i>
सब	<i>all</i>	सानो	<i>soap</i>
समतल	<i>level, flat</i>	साबुन	<i>luggage</i>
समस्या	<i>problem</i>	सामान	<i>Nepali violin</i>
समाचार	<i>news</i>	सारङ्गी	<i>sari; a woman's dress</i>
समाचार पत्र	<i>newspaper</i>	सारी	<i>year</i>
समाप्त	<i>finished</i>	साल	<i>wife's younger sister</i>
सम्झना	<i>memory</i>	साली	<i>third eldest</i>
सम्झनु *	<i>to remember</i>	साहिंलो	<i>literature</i>
सम्झाउनु *	<i>to remind, counsel</i>	साहित्य	<i>merchant; business proprietor</i>
सम्पादक	<i>editor</i>	साहू	<i>term used to address a professional</i>
सम्भावना	<i>possibility</i>	साहेब	<i>extremely</i>
-सम्म	<i>up to, as far as, until</i>	साहै	<i>to teach</i>
सम्मान	<i>honour, respect</i>	सिकाउनु *	<i>gravely</i>
सय	<i>hundred</i>	सिकिस्त	<i>Sikkim</i>
सरकार	<i>government</i>	सिविकम	
सरकारी	<i>governmental</i>		
सरस्वती	<i>Saraswati (goddess)</i>		
सर्वनाश	<i>disaster</i>		

सिक्नु *	<i>to learn</i>	स्नान गर्नु *	<i>to bathe</i>
-सित	<i>with</i>	स्याउ	<i>apple</i>
सिँडिनु	<i>to end</i>	स्वर	<i>voice</i>
सिद्धाचाउनु *	<i>to finish</i>	स्वर्ग	<i>heaven</i>
सिनेमा-धर	<i>cinema</i>	स्वस्थ	<i>healthy</i>
सिपाही	<i>soldier</i>	स्वाद	<i>taste, flavour</i>
सिमसिमे पानी	<i>light rain</i>	स्वादिलो	<i>tasty</i>
सिमाना	<i>border</i>	स्वास्थ्य	<i>health</i>
सिमी	<i>bean</i>	स्वास्ती	<i>wife</i>
सिलसिला	<i>series, sequence</i>	स्वास्ती-मानिस	<i>woman</i>
सीट	<i>seat</i>	ह	
सीधै	<i>directly, straight</i>	हगि	<i>right?, isn't that so?</i>
सुङ्गुर	<i>pig</i>	हजार	<i>thousand</i>
सुँच्नु *	<i>to sniff, smell</i>	हजारौं	<i>thousands of</i>
सुइ-सुइ	<i>the sound of the wind</i>	हजुर	<i>sir, yes</i>
सुका	<i>a quarter rupee</i>	हजुरामा	<i>pardon?</i>
सुखी	<i>happy</i>	हजुरबा	<i>grandmother</i>
सुझाव	<i>suggestion</i>	हडताल	<i>grandfather</i>
सुल्तु	<i>to sleep; lie down</i>	हतपत	<i>strike</i>
सुल्ते कोठा	<i>bedroom</i>	हतार	<i>hurry</i>
सुदूर	<i>remote, very distant</i>	हप्ता	<i>hurry</i>
सुनाउनु *	<i>to relate, tell</i>	हराउनु	<i>week</i>
सुन्दर	<i>beautiful</i>	हरियो	<i>to be lost</i>
सुन्दरी	<i>beautiful (woman)</i>	हरेक	<i>green</i>
सुनिनु	<i>to be heard, be audible</i>	हवाई जहाज	<i>every</i>
सुन्तला	<i>orange</i>	हाँक्नु *	<i>aeroplane</i>
सुन्नु *	<i>to hear, listen</i>	हाँस्नु	<i>to drive (a vehicle)</i>
सुरक्षित	<i>secure, protected</i>	हाकिम	<i>to smile, laugh</i>
सुविधा	<i>convenience</i>	हाड	<i>boss</i>
सेतो	<i>white</i>	हात	<i>bone</i>
सेलाउनु	<i>to cool down</i>	हातमुख	<i>hand, arm</i>
सोच्नु *	<i>to think</i>	हानीकारक	<i>hands and face</i>
सोध्नु *	<i>to ask</i>	हामी, हामीहरू	<i>harmful</i>
सोफा	<i>sofa</i>	हाम्रो	<i>we</i>
सोमवार	<i>Monday</i>	हालखबर	<i>our, ours</i>
स्कूल	<i>school</i>	हावा	<i>news</i>
स्थापना	<i>establishment</i>	हिँडँ	<i>wind, air</i>
स्थिति	<i>situation, circumstances</i>	हिजो	<i>snow</i>
		हिँडेर जानु	<i>yesterday</i>
			<i>to go on foot</i>

हिंडु	<i>to walk, set out</i>	हीरा	<i>diamond</i>
हितपी	<i>well-wisher</i>	हुलाक घर	<i>post office</i>
हिन्दी	<i>Hindi</i>	हुन्	<i>to be</i>
हिन्दीभाषी	<i>Hindi-speaker</i>	हुनु *	<i>to look</i>
हिन्दुस्तानी	<i>Indian</i>	हुचो	<i>short-statured</i>
हिन्दू	<i>Hindu</i>	हुटेल	<i>hotel</i>
हिमाल	<i>the Himalayas</i>	होश गर्नु *	<i>to be careful</i>
हिमाली	<i>Himalayan</i>	है	<i>do you hear?, OK?</i>
हिलो	<i>mud</i>	हैजा	<i>cholera</i>
हिसाब गर्नु *	<i>to add up</i>		

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about (time)	-तिर	-tira	bad	खराब, नराम्रो kharāb, narāmro
about (quantity)	करीब	karīb		
abroad	विदेश	videś	bag	झोला jholā
acquire	पाउनु	pānu	bangle	चूरा cūrā
advice	सल्लाह	sallāh	bank	बैंक baik
advise	सल्लाह दिनु	sallāh	become	बन्नु bannu
		dinu	before	-भन्दा अघि -bhandā
after	-पछि	-pachi		अघि aghi
afternoon	दिउँसो	diūso	begin	शुरु गर्नु, śuru
age	उमेर	umer		गर्नु, garnu,
ago	अघि, पहिले	aghi, pahile		शुरु हुनु śuru
airport	विमानस्थल	vimānsthal		लाग्नु, थाल्नु lāgnu, thālnu
alcohol	रक्सी	raksī		
all	सब, सबै	sab, sabai	belief	विश्वास viśvās
allow	दिनु	dinu	below	तल tala
always	सबै	sadhai	big	ठूलो ṭhūlo
angry, to be	रिसाउनु	risāunu	black	कालो kālo
anyone	कोही	kohī	blue	नीलो nīlo
apple	स्याउ	syāu	board (vb)	चाढ्नु caḍhnu
arrive	पुग्नु, आइपुग्नु	pugnu, aipugnu	boil (vb)	उम्लनु umlanu
ask	सोध्नु	sodhnu	book	किताब kitāb
at home	घरै, घरमा	gharai, gharmā	Brahmin	बाहुन bāhun
			break	फोड्नु phoḍnu

bridge	पुल	pul	cry	रु	runu
bring	ल्याउनु	lyāunu	cup	कप	kap
brother, elder	दाइ	dāi			
brother, younger	भाइ	bhāi	daughter	छोरी	chorī
buffalo	भैंसी	bhaīsī	day	दिन	din
bus	बस	bas	day before	अस्ति	asti
bus station	बस बिसौनी	bas	yesterday	निधो गर्नु	nidho
		bisauni	decide		
buy	किन्नु	kinnu			
capital	राजधानी	rājdhāni	deity	देवता	devatā
cards	ताश	tāś	Delhi	दिल्ली	dilli
central	मध्य	madhya	diarrhoea	दिसा	disā
chair	मेच	mec	difficult	गाहो,	gāhro,
cheap	सस्तो	sasto		अप्चारो	apthyāro
children	बच्चाहरू	baccāharū	dirty	मैलो	mailo
Chinese	चिनियाँ	ciniyā	distant	टाढा	ṭāḍhā
cholera	हैजा	haijā	door	दोका	ḍokā
cigarette	चुरोट	curoṭ	downhill	ओरालो	orālo
city	शहर	śahar	drink	खानु, पिजनु	khānu,
class	कक्षा	kakṣā		piunu	
clean	सफा	saphā	driver	ड्राइभर	ḍrāibhar
clever	चलाक	calāk	dry (vb)	सुकाउनु	sukāunu
climb (vb)	चढ्नु	caḍhnu			
close	बन्द गर्नु	banda	each	हरेक	harek
		garnu	easily	सजिलोसँग	sajilosāga
cloth	कपडा	kapadā	east	पूर्व	pūrva
clothes	लुगा	lugā	easy	सजिलो	sajilo
cold	चिसो	ciso	eat	खानु	khānu
coldness	जाडो	jāḍo	embarrassment	लाज	läj
colour	रङ्ग	rāṅg	empty	रित्तो	ritto
come	आउनु	āunu	English	अङ्ग्रेज	āgrej
cook (n)	भान्से	bhānse	evening	बेलुका	belukā
cook (vb)	पकाउनु	pakāunu	Everest	सगरमाथा	sagarmāthā
corner	कुनाँ	kunā	exam	जाँच	jāc
cough	खोकी	khokī	expensive	महंगो	mahāgo
country	देश	dēś	eye	आँखा	ākhā
cow	गाई	gāī			

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face	मुख, अनुहार	mukh, anuhār	green	हरियो	hariyo
family	परिवार	parivār	guest	पाहुना	pāhunā
family name	थर	thar	half	आधा	ādhā
farmer	किसान	kisān	happiness	खुशी	khuśī
fat	मोटो	moṭo	he (High)	वहाँ	vahā
father	बुवा, बा	buvā, bā	he (Low)	ऊँ	ū
fear	डर	ḍar	he (Middle)	उनी	uni
field	खेत, बारी	khet, bārī	head	टाउको	ṭāuko
find	पाउनु	pānu	head cold	रुधा	rughā
finish	सिद्ध्याउनु	siddhyānu	heard, to be	सुनिनु	suninu
first	पहिलो	pahilo	heat	गर्मी	garmī
flight	विमान	vimān	help	मदत गर्नु	madat
food	खाना, भात	khānā, bhāt		garnu	
		bhāt	here	यहाँ	yahā
foreigner	विदेशी	vidēshī	Himalaya	हिमालय	himālaya
forget	बिर्सनु	birsanu	holiday	बिदा, छुट्टी	bidā, chutti
Friday	शुक्रवार	śukravār		चुत्ती	
friend	साथी	sāthī	home	घर	ghar
from	-देखि, -बाट	-dekhī, -bāṭ	hope	आशा	āśā
		-bāṭa	hot	गर्म, तातो	garm,
fruit	फलफूल	phalphūl		tāto	
Ganesh	गणेश	gaṇeś	hotel	होटेल	hotel
German	जर्मन	jarmān	hour	घण्टा	ghaṇṭā
get	पाउनु	pānu	house	घर	ghar
ghee	घिउ	ghiu	how much?	कति ?	kati?
gift	उपहार,	upahār,	how, like what?	कस्तो ?	kasto
	कोसेली	koſeli	how, in what		
girl	केटी	keṭī	manner?	कसरी ?	kasarī
give	दिनु	dinu	hunger	भोक	bhok
go	जानु	jānu	hurt	दुख्नु	dukhnu
god	देवता	devatā	husband	श्रीमान, लोग्ने	śrimān, logne
good	राम्रो	rāmro		logne	
granddaughter	नातिनी	nātīnī			
grandfather	हजुरबा	hajurbā	I	मा	ma
grandmother	हजुरआमा	hajurāmā	in	-मा	-mā
grandson	नाति	nāti	India	भारत	bhārat

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father	बुवा, बा	buvā, bā	he (Low)	ऊँ	ū
fear	डर	ḍar	he (Middle)	उनी	uni
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finish	सिद्ध्याउनु	siddhyānu	heard, to be	सुनिनु	suninu
first	पहिलो	pahilo	heat	गर्मी	garmī
flight	विमान	vimān	help	मदत गर्नु	madat
food	खाना, भात	khānā, bhāt		garnu	
		bhāt	here	यहाँ	yahā
foreigner	विदेशी	vidēshī	Himalaya	हिमालय	himālaya
forget	बिर्सनु	birsanu	holiday	बिदा, छुट्टी	bidā, chutti
Friday	शुक्रवार	śukravār		चुत्ती	
friend	साथी	sāthī	home	घर	ghar
from	-देखि, -बाट	-dekhī, -bāṭ	hope	आशा	āśā
		-bāṭa	hot	गर्म, तातो	garm,
fruit	फलफूल	phalphūl		tāto	
Ganesh	गणेश	gaṇeś	hotel	होटेल	hotel
German	जर्मन	jarmān	hour	घण्टा	ghaṇṭā
get	पाउनु	pānu	house	घर	ghar
ghee	घिउ	ghiu	how much?	कति ?	kati?
gift	उपहार,	upahār,	how, like what?	कस्तो ?	kasto
	कोसेली	koſeli	how, in what		
girl	केटी	keṭī	manner?	कसरी ?	kasarī
give	दिनु	dinu	hunger	भोक	bhok
go	जानु	jānu	hurt	दुख्नु	dukhnu
god	देवता	devatā	husband	श्रीमान, लोग्ने	śrimān, logne
good	राम्रो	rāmro		logne	
granddaughter	नातिनी	nātīnī			
grandfather	हजुरबा	hajurbā	I	मा	ma
grandmother	हजुरआमा	hajurāmā	in	-मा	-mā
grandson	नाति	nāti	India	भारत	bhārat
face	मुख, अनुहार	mukh, anuhār	green	हरियो	hariyo
family	परिवार	parivār	guest	पाहुना	pāhunā
family name	थर	thar	half	आधा	ādhā
farmer	किसान	kisān	happiness	खुशी	khuśī
fat	मोटो	moṭo	he (High)	वहाँ	vahā
father	बुवा, बा	buvā, bā	he (Low)	ऊँ	ū
fear	डर	ḍar	he (Middle)	उनी	uni
field	खेत, बारी	khet, bārī	head	टाउको	ṭāuko
find	पाउनु	pānu	head cold	रुधा	rughā
finish	सिद्ध्याउनु	siddhyānu	heard, to be	सुनिनु	suninu
first	पहिलो	pahilo	heat	गर्मी	garmī
flight	विमान	vimān	help	मदत गर्नु	madat
food	खाना, भात	khānā, bhāt		garnu	
		bhāt	here	यहाँ	yahā
foreigner	विदेशी	vidēshī	Himalaya	हिमालय	himālaya
forget	बिर्सनु	birsanu	holiday	बिदा, छुट्टी	bidā, chutti
Friday	शुक्रवार	śukravār		चुत्ती	
friend	साथी	sāthī	home	घर	ghar
from	-देखि, -बाट	-dekhī, -bāṭ	hope	आशा	āśā
		-bāṭa	hot	गर्म, तातो	garm,
fruit	फलफूल	phalphūl		tāto	
Ganesh	गणेश	gaṇeś	hotel	होटेल	hotel
German	जर्मन	jarmān	hour	घण्टा	ghaṇṭā
get	पाउनु	pānu	house	घर	ghar
ghee	घिउ	ghiu	how much?	कति ?	kati?
gift	उपहार,	upahār,	how, like what?	कस्तो ?	kasto
	कोसेली	koſeli	how, in what		
girl	केटी	keṭī	manner?	कसरी ?	kasarī
give	दिनु	dinu	hunger	भोक	bhok
go	जानु	jānu	hurt	दुख्नु	dukhnu
god	देवता	devatā	husband	श्रीमान, लोग्ने	śrimān, logne
good	राम्रो	rāmro		logne	
granddaughter	नातिनी	nātīnī			
grandfather	हजुरबा	hajurbā	I	मा	ma
grandmother	हजुरआमा	hajurāmā	in	-मा	-mā
grandson	नाति	nāti	India	भारत	bhārat
face	मुख, अनुहार	mukh, anuhār	green	हरियो	hariyo
family	परिवार	parivār	guest	पाहुना	pāhunā
family name	थर	thar	half	आधा	ādhā
farmer	किसान	kisān	happiness	खुशी	khuśī
fat	मोटो	moṭo	he (High)	वहाँ	vahā
father	बुवा, बा	buvā, bā	he (Low)	ऊँ	ū
fear	डर	ḍar	he (Middle)	उनी	uni
field	खेत, बारी	khet, bārī	head	टाउको	ṭāuko
find	पाउनु	pānu	head cold	रुधा	rughā
finish	सिद्ध्याउनु	siddhyānu	heard, to be	सुनिनु	suninu
first	पहिलो	pahilo	heat	गर्मी	garmī
flight	विमान	vimān	help	मदत गर्नु	madat
food	खाना, भात	khānā, bhāt		garnu	
		bhāt	here	यहाँ	yahā
foreigner	विदेशी	vidēshī	Himalaya	हिमालय	himālaya
forget	बिर्सनु	birsanu	holiday	बिदा, छुट्टी	bidā, chutti
Friday	शुक्रवार	śukravār		चुत्ती	
friend	साथी	sāthī	home	घर	ghar
from	-देखि, -बाट	-dekhī, -bāṭ	hope	आशा	āśā
		-bāṭa	hot	गर्म, तातो	garm,
fruit	फलफूल	phalphūl		tāto	
Ganesh	गणेश	gaṇeś	hotel	होटेल	hotel
German	जर्मन	jarmān	hour	घण्टा	ghaṇṭā
get	पाउनु	pānu	house	घर	ghar
ghee	घिउ	ghiu	how much?	कति ?	kati?
gift	उपहार,	upahār,	how, like what?	कस्तो ?	kasto
	कोसेली	koſeli	how, in what		
girl	केटी	keṭī	manner?	कसरी ?	kasarī
give	दिनु	dinu	hunger	भोक	bhok
go	जानु	jānu	hurt	दुख्नु	dukhnu
god	देवता	devatā	husband	श्रीमान, लोग्ने	śrimān, logne
good	राम्रो	rāmro		logne	
granddaughter	नातिनी	nātīnī			
grandfather	हजुरबा	hajurbā	I	मा	ma
grandmother	हजुरआमा	hajurāmā	in	-मा	-mā
grandson	नाति	nāti	India	भारत	bhārat

pen	कलम	kalam	rice (cooked)	भात	bhāt
people	मान्छेरू	mānche-	rice (uncooked)	चामल,	cāmal
	harū	harū	rich	धनी	dhani
person	मान्छे	mānche	river	खोला, नदी	kholā,
phone	फोन	phon			nadī
pick up	उठाउनु	uṭhānu	road	बाटो	bāṭo
place	ठाउँ	ṭhāū	room	कोठा	kothā
plane	हवाई जहाज	havāī jahāj	rupee	रुपियाँ	rupiyā̄
	jahāj				
play	खेल्नु	khelnu	sadness	दुःख	duḥkha
Pokhara	पोखरा	pokharā	said, to be	भनिन्	bhaninu
police	प्रहरी	praharī	Saturday	शनिवार	śanivār
police station	प्रहरी थाना	praharī	say	भन्नु	bhannu
	thānā		school	स्कूल	skūl
poor	गरीब	garib	search	खोज्नु	khojnu
post office	हुलाक घर	hulāk	see	देख्नु	dekhnu
	ghar		seen, to be	देखिनु	dekhinu
potato	आलु	ālu	send	पठाउनु	paṭhānu
pound	पाउण्ड	pāuṇḍ	she (High)	वहाँ	vahā̄
present	उपहार,	upahār,	she (Low)	ऊ	ū
	कोसेली	koseli	she (Middle)	उनी	unī
problem	समस्या	samasyā	Shiva	शिव	śiva
purple	प्याजी	pyājī	shoes	जुत्ता	juttā
			shop	पसल	pasal
question	प्रश्न	praśna	since	-देखि	-dekhī
quit	छाइनु	chāiñu	sing	गाउनु	gānu
quite	अलि	ali	sister, elder	दिदी	didī
			sister, younger	बहिनी	bahinī
rain	पानी	pānī	sister-in-law	भाऊजु, बुहारी	bhāju, bhārī
reached, to be	पुगिनु	puginu		buhārī	
read	पढ्नु	paḍhnū	sleep	निद्रा	nidrā
receive	पाउनु	pānu	sleep	सुलु	sutnu
recently	भरखर	bharkhar	slowly	बिस्तारै	bistārai
rest	आराम गर्नु	ārām	smoke	चुरोट खानु	curoṭ
	garnu			khānu	
restaurant	रेष्टुराँ	reṣṭurā̄	soaked, to be	भिज्नु	bhijnu
return	फर्किनु	pharkinu	some (people)	कोही	kohī

some (thing)	कोही	kohī	tenth	दसैं	dasaū
somebody	कोही	kohī	that	त्यो	tyo
sometimes	कहिले काहीं	kahile	there	त्यहाँ	tyahā̄
				उनीहरू	unihārū
son	छोरा	chorā	thirst	तिर्खा	tirkhā
song	गीत	gīt	this	यो	yo
south	दक्षिण	dakṣiṇ	thousands	हजारौं	hajāraū
speak	बोल्नु	bolnu	Thursday	बिहिवार	bihivār
spoken, to be	बोलिनु	bolinu	Tibet	भोट	bhot
stay	बस्नु	basnu	ticket	टिकट	tiκat
straight	सीधा	sīdha	time	बेला, समय	belā, samay
strange	अनीठो	anauṭho			
street	सडक	sadak	tiredness	थकाइ	thakāi
student	विद्यार्थी	vidyārthī	today	आज	āja
student hostel	छात्रावास	chātrāvās	tomorrow	भोलि	bholi
study	पढ्नु	paḍhnū	tourist	पर्यटक	paryaṭak
successful	सफल	saphal	towards	-तिर	-tira
suddenly	अकस्मात	akasmāt	Tuesday	मङ्गलवार	maṅgalvār
summer	गर्मी	garmī	TV	टी. भी.	ti. bhi.
Sunday	आइतवार	āitavār	twice	दुई पटक	dui paṭak
sweet-sounding	मीठो	mīṭho			
sweets	मिठाइ	mīṭhāi	umbrella	छाता	chātā
swim	पौडी खेल्नु	pauḍī	understand	बुझनु	bujhnu
				बुझिनु	bujhinu
			understood, to be		
			university	विश्वविद्यालय	viśvavid-
table	टेबुल	ṭebul			yālaya
take	लिनु	linu	until	-सम्म	-samma
take off	फुकाल्नु	phukālnu	up to	-सम्म	-samma
tall	अग्लो	aglo	uphill	उकालो	ukālo
tasty	मीठो	mīṭho	usually	धेरै जसो	dherai
taxi	टचाक्सी	tyāksī			jaso
tea	चिया	ciyā			
teacher	शिक्षक	sikṣak	valley	उपत्यका	upatyakā
tell	भन्नु	bhannu	vegetables	तरकारी	tarkārī
tell off	गाली गर्नु	gāli	very	धेरै	dherai
				गाउँ	gāū
temple	मन्दिर	mandir	violon	सारङ्गी	sāraṅgī

visit	जानु	jānu	whose?	कसको	kasko?
voice	स्वर	svar	wife	श्रीमती,	śrimati,
wait	पर्खनु	parkhanu	window	स्वास्नी	svāsnī
wash	धुनु	dhunu	witch	झाल	jhyāl
washerman	धोबी	dhobī	woman	बोक्सी	bokṣī
watch	घडी	ghaḍī	work	आइमाई	āimāi
water	पानी	pānī	work	काम	kām
we	हामी	hāmī		काम गर्नु	kām garnu
wear	लाउन्	lāunū	worry	चिन्ता गर्नु	cintā garnu
weather	मौसम	mausam			
Wednesday	बुधवार	budhavār	worship	पूजा	pūjā
week	हप्ता	haptā	write	लेख्नु	lekhnu
well	राम्रारी	rāmrarī			
west	पश्चिम	paścim	year	साल, वर्ष	sāl, varṣa
wet	भिजेको	bhijeko	yellow	पहेलो	pahēlo
what?	के?	ke?	yesterday	हिजो	hijo
when?	कहिले?	kahile?	yet	अहिलेसम्म	ahile-samma
where?	कहाँ?	kahā?			
white	सेतो	seto	you (High)	तपाईं	tapāī
whole	पूरा, पूरै	pūrā, pūrai	you (Low)	ताँ	tā
			you (Middle)	तिमी	timī