

A  
Course in  
Nepali

by  
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## PREFACE

Nepali<sup>1</sup>, the official language of the Kingdom of Nepal, is widely spoken throughout the Eastern Himalayas, where it functions as one of the major vehicles of communication. Nepali has also been adopted by peoples of the Himalayan region who belong to different linguistic groups, and is now understood throughout the whole of Nepal, the Darjeeling region of West Bengal, Sikkim, Bhutan and parts of Tibet, where it has functioned as a language of trade and commerce for well over two centuries.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### Abbreviations

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

### PRONUNCIATION AND SCRIPT

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

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

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

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

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

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

#### Section 1

Vowels a ā

Consonants g n b m r l s

Pronunciation

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

m) the pronunciation of a approaches that of the *o* in *not*. In other contexts it is more like the *u* in *mug*. There is, however, considerable variation.

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

### Pronunciation Exercise 1

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

### Script

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

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

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

The consonants introduced so far are :

ग ga न na ब ba म ma ल la र ra स sa

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

Vowels, with one exception, each have two symbols:

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

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

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

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

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

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

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

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

### Section 2

Vowels i ī u ū

Consonants ch y h

Pronunciation

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

<sup>1</sup>The sign is also referred to as *halanta*.

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

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

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

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

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

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

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

*Pronunciation Exercise 2*

**binā** 'without' **simānā** 'frontier' **chu** 'am' **cha** 'is' **unī** 'he/she'  
**u** 'he/she' **banāi** 'she made' **banāū** 'make' **āū** 'come' **linu** 'to take'  
**lugā** 'clothes' **hāla** 'put' **lāi** 'she wore' **chānā** 'roof' **māchā** 'fish'  
**mahārānī** 'queen' **ālu** 'potato' **basūm** 'let them sit' **lāūm** 'let them wear'  
**yinī** 'he/she' **yī** 'these' **yī āimāiharū** 'these women'

*Script*

Vowel characters

इ } ई } उ } ऊ }  
 ि } ि } उ } ऊ }  
 ि } ि } उ } ऊ }

Vowel signs

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

बि **bi-** गि **gi-** लि **li-**

The vowel sign **ी** follows the consonant:

सी **sī-** गी **gī-** री **rī-**

The vowel signs **उ** and **ऊ** are written at the foot of the consonant:

लु **lu-** लू **lū-** नु **nu-** नू **nū-**

When joined to **र** the vowels **उ** and **ऊ** are written thus: रु **ru** रू **rū**.

*Consonants*

छ **ch** य **y** ह **h**

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

*Script version of Pronunciation Exercise 2*

बिना सीमाना छु छ उनी उ बनाई बनाऊ आऊ  
 लिनु लुगा हाल लाई छाना माछा महारानी  
 आलु बसून् लाऊन् यिनी यी यी आइमाईहरू

*Section 3*

Vowels **ā ā ū ū o**

Consonant **ṅ**

Pronunciation

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

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

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

**ṅ** Like the *ng* in *hanger*. This sound never occurs in initial position, and is almost always followed by the consonant **g**.

The Nepali word **sāṅga** (with), may also be written **saṅga**, but in either case it is always pronounced **saṅga** (almost rhyming with 'hanger'). In this course, we shall use the first spelling **sāṅga**, which is now preferred by most Nepali editors.

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

*Pronunciation Exercise 3*

**hā** 'yes' **chāyā** 'shade' **hāgo** 'branch' **mayā** 'new' **garū** 'may I do?'  
**gāū** 'village' **āyo** 'came' **gayo** 'went' **āgo** 'fire' **āūcha** 'comes'  
**banāūcha** 'makes' **sāga** 'with' **chorāsāga** 'with the boy' **gāūchu** 'I sing'  
**gāū** 'sing' **gāū** 'may I sing' **yo** 'this' **hoinā** 'is not' **ramāilo** 'nice'  
**os** 'dew' **royo** 'wept' **ainā** 'I did not come' **garinā** 'I did not do'

*Script*

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

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

अँ ā हँ hā आँ ā हाँ hā उँ ū हँ hū ऊँ ū हँ hū

Vowel character ओ }  
o

Vowel sign । }  
o

Consonant ड ण  
ओस् os होइन hoina आयो āyo

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

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

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

Script version of Pronunciation Exercise 3

हँ छायाँ हाँगो (हाङ्गो) नयाँ गरुँ गाउँ आयो  
गयो आगो आउँछ बनाउँछ सँग (सङ्ग) छोरासँग  
गाउँछु गाऊ गाऊँ यो होइन रमाइलो ओस्  
रोयो आइनेँ गरिनेँ

Section 4

Vowels e ē ī ī

Consonants ɖ ɽ ɖ

Pronunciation

- e A pure vowel like the é in French *été*.
- ē The nasal counterpart of e.
- ī, ī The nasal counterparts of i and ī, both pronounced the same.
- ɖ One of a series of retroflex consonants. ɖ sounds not unlike the d in *day*, but at the point of articulation the tip of the tongue is curled back. Retroflex d's and t's are the most noticeable feature of the 'Indian' pronunciation of English. When an English loan word is taken into Nepali containing d, the English consonant is represented as ɖ. e.g. *soḍiam* 'sodium'.
- ɽ This is in fact the medial (i.e. between vowels) and final form of ɖ. The articulation is similar to that of ɖ, but the tongue is very rapidly flapped forward and down.

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

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

Pronunciation Exercise 4

ɖarāunu 'to fear' ɖoli 'sedan chair' ɖūgā 'boat' laɽe 'they fought'  
hāɽ 'bone' ɖāɽo 'ridge' hīɽera 'having walked' dāl 'lentils'  
dīnu 'to give' de 'give' dui 'two' bādāl 'cloud' e 'oh' garē 'I did'  
ɖarāē 'I feared' naɖarāū 'do not fear' nadagura 'do not run'  
dagurē 'I ran' āena 'did not come' āē 'I came' dūnā 'I did not give'  
diera 'having given'

Script

Vowel character ए }  
e

Vowel sign ऎ }  
e

आए āe ले le गरे gare

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

एँ ē (nasalisation marked with *candrabindu*), but the corresponding vowel sign ऎ̃ ē̃ is marked with *anusvār* because it is written above the top line. Similarly:

इँ ī̃, vowel sign ऎ̃

इँ ī̃, vowel sign ऎ̃

एँ ē̃ हँ hē̃

इँ ī̃ हिं hī̃

इँ ī̃ हीं hī̃

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

Consonants ड ɖ ɽ

द d

It will be noted that the same sign is used to represent both ɖ and ɽ. The pronunciation ɽ is sometimes indicated by a dot written under the character. Thus ड ɖ, ड ɽ.

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

*Script version of Pronunciation Exercise 4*

डराउनु डोली डुंगा लडे हाङ्ग डाँडो हिडेरे  
दाल् दिनु दे दुइ बादल् ए गरेँ डराएँ  
नडराऊ नदगुर दगुरेँ आएन आएँ दिइनेँ दिएर

*Section 5*

*Diphthong* əy

*Consonants* kh th ph

*Pronunciation*

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

*Pronunciation Exercise 5*

(a) **khəy** 'what' **chəyna** 'is not' **həy** (interrogative particle) **əyn** 'law'  
**āūdəyna** 'does not come' **lāūdəyna** 'does not wear' **khela** 'play'  
**ākhā** 'eye' **rākha** 'put' **rukha** 'tree' **thāū** 'place' **thūlo** 'big' **āth** 'eight'  
**thiyo** 'was' **māthi** 'above' **phul** 'egg' **pheri** 'again' **āphəy** 'oneself'  
**māph** 'forgiveness'

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

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

*Script*

*Vowel character* ऐ

*Vowel sign* े

Thus: ऐन् əyn,

*Consonants* ख kh

ठ th

थ th

फ ph

आउँदैन āūdəyna

*Script version of Pronunciation Exercise 5a*

खै छैन है ऐन् आउँदैन लाउँदैन खेल आँखा  
राख रुख ठाउँ ठूलो आठ थियो माथि  
फुल् फेरि आफै माफ्

*Conjunct consonants*

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

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

Similarly, in the conjunct consonant र्छ **gch**, the first element is recognizable as part of the full consonant ग, in ल्न **ln**, the first element is recognizable as part of the full consonant ल. Thus when joined to other consonants in this way स, न, ग, ल, become स्, न्, र्, ल्.

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

र्छ **rch** as in गर्छ **garcha**, र्न **rn** as in गर्नु **garnu**, र्द **rd** as in गर्दैन **gardəyna** (note that the sign र् is written to the right of the vowel sign). The sign र् is known as **reph** रेफ्.

In this section the following conjuncts are used:

र्छ **gch** न्छ **nch** ल्छ **lch** ल्द **ld** ल्न **ln** र्छ **rch** र्द **rd** र्न **rn** स्छ **sch**  
स्न **sn**.

*Script version of Exercise 5b*

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

Some consonants like **ड d**, **ढ ṛ** **ठ th** have no special conjunct form. The junction is then effected by means of the **virām**. Thus **choṛnu** (to give up) is written छोड्नु, the inherent vowel in ड being cancelled by the **virām**. In a compound word like **sagarmāthā** (Mt. Everest), which is formed from two components **sagar** and **māthā**, the consonant junction is again effected by the **virām**. Thus: सगरमाथा

Similarly, when a word like **-mā** (in) or **-sāga** (with) is attached to a word ending in a consonant,<sup>1</sup> the **virām** is employed at the junction of the consonants. Thus: रामसँग **rāmsāga** (with Ram), **banmā** बन्मा (in the forest).

In certain loanwords, the **virām** is employed at a consonant junction rather than a conjunct consonant. One example (a loanword from Urdu) is दरबार **darbār** (court, palace).

#### Script version of Exercise 5c

रामसँग सगरमाथा दरबार बन्मा छोड्नु  
छोड्छ

### Section 6

Diphthong **əw**

Consonants **k t p**

Pronunciation

- əw** A diphthong, the first element of which is like the *a* in *arise* and the second like the *u* in *put*.
- k** An unaspirated consonant, released with the minimum of breath. Note that in English, *k*, *t*, and *p* are almost always aspirated. This breathiness must as far as possible be eliminated, otherwise the unaspirated consonants of Nepali will sound more like their aspirated counterparts.
- t** A retroflex consonant articulated with the tip of the tongue curled back.
- ṭ** A dental consonant, resembling the *t* in French *tu*.
- p** Unaspirated as in English *spin*.

#### Pronunciation Exercise 6

**əwlo** 'malaria' **chəw** 'you are' **məwsam** 'climate' **kalam** 'pen'  
**gareko** 'done' **khukuri** 'Nepalese knife' **ke** 'what' **ko** 'who?'  
**keṭākeṭī** 'childhood' **bāṭo** 'road' **basbāṭa** 'by bus' **pasal** 'shop'  
**nepāl** 'Nepal' **pānī** 'water' **aksar** 'often' **raksəwl** 'Raxaul'

<sup>1</sup>Such words, corresponding to English prepositions, always follow the noun they govern, and are thus termed 'postpositions'.

**dekhnu** 'to see' **dekhchəw** 'you see' **kāṭyo** 'cut' **sāṭnu** 'to change'  
**pugyo** 'arrived' **tyo** 'that' **pasyo** 'entered' **pākistān** 'Pakistan'

#### Script

Vowel character औ }  
Vowel sign ी } əw

Thus: औलो **əwlo** मौसम **məwsam** गर्छौ **garchəw**

Consonants क **k**  
ट **ṭ**  
त **t**  
प **p**

Conjunct consonants

क्स **ks** ख्छ **khch** ख्न **khn** ग्य **gy** ट्न **ṭn** ट्य **ty** त्य **ty** न्त **nt** न्द **nd**  
म्त **st** स्द **sd** स्प **sy**

Note that **ट ṭ** usually has no special conjunct form and the **virām** is used to effect the junction as in काट्नु **kāṭnu**. When **य y** follows **ट** and certain other letters it has a special form च as in काट्चो **kāṭyo**.

The other conjunct letters are easily recognisable from their full form:

#### Script version of Exercise 6

औलो छौ मौसम कलम् गरेको खुकुरी के को  
केटाकेटी बाटो बसबाट पसल नेपाल पानी  
अक्सर रक्सौल देख्नु देख्छौ काट्चो साट्नु पुग्यो  
न्यो पस्यो पाकिस्तान

### Section 7

Diphthongs **əy əw̄**

Consonants **c j**

Pronunciation

- əy** The nasalised counterpart of the diphthong **əy**.
- əw̄** The nasalised counterpart of the diphthong **əw**.
- c** An unaspirated consonant, like the initial *ty* sound in *tutor* but pronounced with the tip of the tongue pointing downwards and touching the lower teeth.
- j** Something like *dz* pronounced with the tip of the tongue pointing downwards and touching the lower teeth.

Double consonants must be given their full force, as they are in Italian for instance. The double **kk** in **pakkā** (decided) is like the

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

In Nepali, most consonants can be doubled.

*Pronunciation Exercise 7a*

pāyṭis 'thirty-five' sāṭaw 'seventh' awlo 'finger' kāṭhmārāw 'Kathmandu'  
 pāyāw 'we found' ayc 'subjection' jānu 'to go' hajārāw 'thousands'  
 bajār 'market' lāj 'shyness' ciso 'cold' pāc 'five' pācāw 'fifth'  
 kāyēci 'scissors' akkal 'intelligence' pakkā 'decided' saṭṭā 'instead'  
 hātū 'elephant' baccā 'child' aḍḍā 'office' kinnu 'to buy'

*Script*

Vowel character	ऐँ } aī	औँ } aw
Vowel sign		
Thus:	ऐँच् aīc	पैँतीस् pāyṭis
	औँलो awlo	सातौँ sāṭaw
Consonants	च c	
	ज j	
Conjunct consonants	क्क kk or क्क	च्च cc or च्च
	ट्ट tt or ट्ट	ड्ड dd or ड्ड
	ड्य cy	त्त tt or त्त

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

*Script version of Exercise 7*

पैँतीस् सातौँ औँलो काठमाडौँ पायौँ ऐँच् जानु  
 हजारौँ बजार लाज् चिसो पाँच् पाँचौँ केँची  
 अककल् पक्का सट्टा हात्ती बच्चा अड्डा किनु

*Section 8*

*Consonants*

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

*Pronunciation Exercise 8*

ghorā 'horse' aghi 'before' māgh (10th Nepalese month) ḍhokā 'door'  
 ḍhilo 'late' aḥāi 'two and a half' siṭhī 'stairs' paḥa 'read' dhulo 'dust'  
 ādhā 'half' paḥnu 'to read' paḥyo 'read' paryo 'fell'  
 caḥcha 'goes up' sodhnu 'to ask' ādhyāro 'darkness'  
 pradhānmantri 'Prime-Minister' dhūmrapān 'smoking' timro 'your'  
 grām 'village' natra 'else' mahendra 'Mahendra'

*Script*

Consonants घ gh  
 ढ ḍh  
 ढ ṭh  
 ध dh

Conjunct consonants ह्न ḥn ह्छ ḥch ह्य ḥy छ dh छ dhy

When र follows a consonant, it is usually written as a small stroke ʀ and joined to the right hand vertical line of the consonant character, or in the case of characters without vertical lines (like ड, ट, द etc.) it is placed directly underneath. Thus: ग्र gr, द्र dr, प्र pr, म्र mr. But note त्र tr and the combinations न्त्र ntr, न्द्र ndr.

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

*Script version of Exercise 8*

घोडा अघि माघ् ढोका ढीलो अडाई सिँडी पड्  
 धुलो आधा पड्नु पढ्यो पय्यो चह्छ सोछ्  
 अँध्यारो प्रधानमन्त्री धूम्रपान् तिम्रो ग्राम् तत्र  
 महेन्द्र

*Section 9*

Consonants जh bh ण् s ज

*Pronunciation*

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

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

## Pronunciation Exercise 9

jhan 'all the more' jhul 'net' ajha 'yet' bhāt 'rice' lobhī 'greedy'  
 bhandenāw 'we do not say' bhitra 'inside' āfā 'hope' jākā 'doubt'  
 pafu 'cattle' feṣ 'remainder' uṣā 'dawn' oṣadhī 'medicine'  
 jhyāl 'window' bujhnu 'to understand' kṣaṇ 'moment' akṣar 'letter'  
 kṣamā 'forgiveness' jyām 'Shyām' frī 'Mr.' frenjī 'rank' ghaṇṭā 'hour'  
 paṇḍit 'scholar'

## Script

Consonants झ ज् भ bh ण ण् ष ṣ श श्

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

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

## Conjunct consonants

क्ष ks च्छ cch ण्ट ṅṭ (or एट्) ण्ड ṅḍ (or खड्) झम jhm (or भम)

झ्य jhy (or भ्य) श्र fr श्च fc श्य sy

झ is also found written ज्ञ.

## Script version of Exercise 9

झन् झुल् अझ भात् लोभी भन्देनीं भित्र आशा  
 शंका पशु शेष उषा औषधि झ्याल् बुझ्नु क्षण्  
 अक्षर् क्षमा श्याम् श्री श्रेणी घण्टा पण्डित्

## Section 10

Vowel ɹ

Consonants ɹ v

## Pronunciation

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

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

## Pronunciation Exercise 10

itu 'weather' hṛdaya 'heart' kṛṣṇa 'Krishna' paṇcāyat 'Panchayat'  
 aṅjuli 'cupped hands' tyasko 'his' tyati 'so much' yasari 'in this way'  
 ahile 'now' pahiro 'landslide' kohī 'someone' gāhro 'hard' sāhṛay 'very'  
 yahā 'here'

## Words in which v is pronounced b

vidyārthī 'student' viśvavidyālaya 'university' avasthā 'condition'  
 vyavasthā 'arrangement' vikram (name of Nepalese era)

## Words in which v is pronounced w

varipari 'around' vāstā 'care' muvā 'mother' mvāī 'kiss' vahā 'there'  
 svād 'taste' svatantra 'independent' dhvāṅg 'bucket'

## Script

Vowel character ऋ } ɹ  
 Vowel sign ृ }

Thus: ऋत्तु itu कृषि kṛṣi

Note ह् हृ as in हृदय hṛdaya

Consonants ɹ<sup>1</sup> ɹ, व v

## Conjunct consonants

क्र kr क्च ɹc क्ज ɹj ध्व dhv द्य dy म्व mv व्य vy र्थ rth ण्ण ṅṅ स्क sk स्त st  
 स्थं sth स्व sv श्व ṣv (or च )<sup>2</sup> ह् ह br

## Script version of Exercise 10

ऋत्तु हृदय कृष्ण पञ्चायत् अञ्जुलि त्वस्को त्यति यसरी अहिले पहिरो  
 कोही गाह्रो साह्रै यहाँ  
 विद्यार्थी विश्वविद्यालय अवस्था व्यवस्था विक्रम्  
 वरिपरि वास्ता मुवा म्वाई वहाँ स्वाद् स्वतन्त्र ध्वाङ्ग

<sup>1</sup>In Nepal, there is a growing tendency to spell the nasalised diphthong -āī as आञि . Thus the spelling तपाञि for तपाई is sometimes encountered.

<sup>2</sup>Note the conjunct form र् which is commonly used as an alternative to र्च ; and the conjunct consonant श्रि.

## Section 11

## Special points

(a) The **anusvār** as a nasal consonant

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

Before <b>k, kh, g, gh, ṅ,</b>	the <b>anusvār</b> may stand for <b>ṅ.</b>
Before <b>c, ch, j, jh, ṇ</b>	the <b>anusvār</b> may stand for <b>ṇ.</b>
before <b>ṭ, ṭh, ḍ, ḍh, ṅ,</b>	the <b>anusvār</b> may stand for <b>ṅ.</b>
Before <b>t, th, d, dh, n,</b>	the <b>anusvār</b> may stand for <b>n.</b>
Before <b>p, ph, b, bh, m</b>	the <b>anusvār</b> may stand for <b>m.</b>
Before <b>s, ś, h,</b>	the <b>anusvār</b> may stand for <b>m.</b>

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

संबन्ध	or	सम्बन्ध	<b>sambandha</b> connection
अंग्रेज	or	अङ्ग्रेज	<b>aṅgrej</b> Englishman
अञ्जलि	or	अञ्जलि	<b>aṅjuli</b> cupped hands

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

सिंह	<b>simha</b> (sometimes pronounced <b>siṅha</b> ) lion
वंश	<b>vamṣa</b> (usually pronounced <b>bamṣa</b> ) race, lineage

(b) **z** in loanwords

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

(c) **Visarga**

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

## Pronunciation Exercise 11

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

## Script version of Exercise 11

संबन्ध वंश अंग्रेज सिंह जू भिजा प्रायः दुःख

## Section 12

## Punctuation and numerals

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

The numerals are written as follows:

१	1	६	6
२	2	७	7
३	3	८	8
४	4	९	9
५	5	१०	10

The numerals are written from left to right:

१९७८ 1978  
३२९८ 3298 etc.

## Section 13

## Stress in Nepali words

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

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

अ a	इ i	उ u	ऋ ṛ
अँ ā	इँ ī	उँ ū	

The following vowels are regarded as *long*:

आ ā	ई ī	ऊ ū	ए e	ऐ ay	ओ o	औ aw
आँ ā	ईँ ī	ऊँ ū	एँ ē	ऐँ ay	औँ ō	औँ aw

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

अब	<b>a-ba</b>	open-open
सामान्	<b>sā-mān</b>	open-closed
पश्चिमी	<b>paś-cim-ī</b>	closed-closed-open

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

सामान्	<b>sā-mān</b>	last syllable
--------	---------------	---------------

खैरो **khāy-ro** penultimate syllable  
पश्चिमी **pāf-cim-ī** antepenultimate syllable

In words of two syllables, the stress is on the *first* (penultimate) syllable when the final syllable is open: अब **á-ba**, उनी **ú-nī**, खैरो **khāy-ro**, सधैं **sá-dhāy**, घण्टा **ghāṅ-tā**.

or if the final syllable is a closed syllable containing a short vowel: खबर **khá-bar** भारत **bhā-rat**, पश्चिम् **pāf-cim**, संस्कृत **sám-sk.r.t.**

The stress is on the *final* syllable, if the final syllable is closed and contains a long vowel: सामान् **sā-mān**, प्राचीन् **prā-cīn**, चुरोट् **cu-rót**.

The following exceptions to the above rules should be noted:

- (a) certain adverbial and pronominal forms ending in the syllables **-hā**, **-hī** and **hī** are stressed on the final syllable: वहाँ **va-hā**, कहाँ **ka-hā**, त्यही **tya-hī**, उही **u-hī**, etc.  
(b) the emphatic suffix **-ay** (see Lesson 5.9) is often stressed: घरै **gharāy**, जानै **janāy**, etc.

In words of more than two syllables, if the penultimate syllable is long, it is stressed: सीमाना **si-mā-nā**, भारतीय **bhā-rat-ī-ya**, अवलोकित् **avalókit**.

If the final syllable is closed and contains a long vowel or if the final syllable ends in two consonants, the final syllable is stressed: हिन्दुस्तान् **hin-du-stān**, इतिहास् **i-ti-hās**, अमरलोक **a-mar-lók**, बन्दोबस्त **ban-do-bást**.

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

4. The plural suffix हरू **-harū** is never stressed and the word to which it is added retains its original stress (see Lesson 2.2): राजा राजाहरू **rāja rājāharū**, तपाईं तपाईंहरू **tapāī tapāīharū** etc.

5. The negative prefix न **na-** always attracts the stress: गर नगर **gāra nāgara**, गर्नुहोला नगर्नुहोला **gārnuholā nāgarnuholā** etc.

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

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

Thus गर्नु **gārnu** गरेको **gāreko** गर्दै छौं **gārdāy chāw** etc.

but गर्दैँन **gardāyṅna** गर्दैँनन् **gardāyṅnan** नगरिएको **nāgarieko** etc.

### The devanāgarī syllabary

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

(a) The table is read from left to right. Thus in alphabetical listing, the vowel अ precedes the vowel आ, the consonant क precedes the consonant ख etc.

(b) In dictionaries, letters bearing the marks of nasalisation (**anusvār** and **candrabindu**) are listed first. Thus कँ and कं precede क .<sup>1</sup>

(c) It will be seen that consonants are grouped according to the mode and point of their articulation. In the first line, all the sounds are *velar*, the first (e.g. क ) being voiceless and non-aspirated, the second (e.g. ख ) being voiceless and aspirated, the third (e.g. ग ) being voiced and non-aspirated, the fourth (e.g. घ ) being voiced and aspirated, and the fifth (e.g. ङ ) being nasal.

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

The remaining letters follow in the order indicated.

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

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

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

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

<i>Anusvār</i>	.										
<i>Candrabindu</i>	◌										
<i>Vowel characters</i>	अ	आ	इ	ई	उ	ऊ	ऋ	ए	ऐ	ओ	औ
<i>Vowel signs</i>	a	ā	i	ī	u	ū	ṛ	e	ay	o	aw
<i>Consonants</i>											
<i>Velar</i>	क	ख		ग	घ	ङ					
	k	kh		g	gh	ṅ					
<i>Palatal</i>	च	छ		ज	झ	ञ					
	c	ch		j	jh	ṇ					
<i>Retroflex</i>	ट	ठ	ड	ढ	ण	ड	ढ				
	t	th	ḍ	ḍh	ṇ	ṭ	ṭh				
<i>Dental</i>	त	थ	द	ध	न						
	t	th	d	dh	n						
<i>Labial</i>	प	फ	ब	भ	म						
	p	ph	b	bh	m						
	य	र	ल	व	श	ष	स	ह			
	y	r	l	v	ś	ṣ	s	h			
<i>Visarga</i>	:										
<i>Virām</i>	◌										
<i>Alternative forms</i>	अ	आ	ओ	औ	ऋ or ए	ण					
	a	ā	o	aw	ṛ or e	ṇ					

*A note on other systems of transliteration*

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

ऋ	rī or r
ऐ	ai
औ	au
ङ	ṅ
च	ch
छ	cch
ज	j

ट	t
ठ	th
ड	d
ढ	ḍh
ण	ṇ
श	sh or ś
ष	ṣ

Nasalised vowels are often written: aṅ, āṅ, iṅ etc.

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

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

	कृष्ण	भैरव	पौड्याल्	खुम्जुङ्ग	चामे	छेत्री
(1)	kṛṣṇa	bhāyava	pawṛyāl	khumjung	cāme	chetri
(2)	kṛṣṇa	bhairava	pauḍyāl	khumjuṅg	chāme	chhetri
	अञ्जलि	ठाकुर	ढोका	शिव	भाद्गाउँ	
(1)	añjali	ṭhākur	ḍhokā	śiva	bhādgāu	
(2)	añjali	ṭhākur	ḍhokā	śiva	bhādgāu	

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

*Nepali handwriting*

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

<i>Anusvār</i>	.
<i>Candrabindu</i>	◌
<i>Vowels</i>	अ आ इ ई उ ऊ ऋ ए ऐ ओ औ
<i>Velar</i>	क ख ग घ ङ
<i>Palatal</i>	च छ ज झ ञ
<i>Retroflex</i>	ट ठ ड ढ ण इ ऋ

Dental	त	थ	द	ध	न
Labial	प	फ	ब	भ	म
	य	र	ल	व	श ष स ह

Visarga :

Virām \

Alternatives अ आ औ औ ऋ or ॠ रा

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

१. मेरो किताब कहाँ छ ? टेबुलमा छ ।
२. त्यो मान्छे को हो ? हाम्रो नोकर हो ।
३. राम कहाँ छ ? स्कूलमा छ ।
४. त्यो मन्दिर धेरै पुरानो हो ।
५. सगरमाथा नेपालमा छ ।
६. काठमाडौं कहाँ छ ? नेपालमा छ ।
७. तिम्रो घर कहाँ छ ? त्यहाँ छ ।
८. काठमाडौं ठूलो शहर हो तर पोखरा धेरै सानो हो ।
९. तिम्रो नाउँ के हो ? मेरो नाउँ राम हो ।
१०. धोबी कहाँ छ ? मेरो घरमा छ ।
११. ठोकामा को छ ? मेरो छोरा छ ।
१२. त्यो मान्छे को हो ? धोबी हो ।

## LESSON 1

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

2. Adjectives always precede the noun they qualify:

पुरानो मन्दिर	<b>purāno mandir</b>	the/an old temple
ठूलो शहर	<b>thūlo fahar</b>	the/a big city
राम्रो सिनेमा	<b>rāmro sinemā</b>	the/a good film

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

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

यो किताब	<b>yo kitāb</b>	this book	त्यो देश	<b>tyo def</b>	that country
यो केटा	<b>yo keṭā</b>	this boy	त्यो आइमाई	<b>tyo āimāi</b>	that woman

(Note that किताब is often pronounced *kitāp* – Introduction, Section 1.)

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

किताब कहाँ छ?	<b>kitāb kahā cha?</b>	where is the book? ( छ locates)
कलम राम्रो हो	<b>kalam rāmro ho</b>	the pen is good ( हो defines)
नोकर त्यहाँ छ	<b>nokar tyahā cha</b>	the servant is there
त्यो मान्छे को हो?	<b>tyo mānche ko ho?</b>	who is that man?

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

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

मेरो घर त्यहाँ छ      **mero ghar tyahā cha** my house is there  
 हाम्रो देश नेपाल हो      **hāmro deś nepāl ho** our country is Nepal

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

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

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

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

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

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

नेपालमा	<b>nepālmā</b>	in Nepal
स्कूलमा	<b>skūlmā</b>	at school
टेबलमा	<b>tebulmā</b>	on the table
ढोकामा	<b>dhokāmā</b>	at the door
मान्छेसित	<b>mānchesita</b>	with the man
मेरो छोरसँग	<b>mero chorāsāga</b>	with my son

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

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

किताब टेबलमा छ  
**kitāb tebulmā cha**  
 The book is on the table  
 नोकरसँग को छ?  
**nokarsāga ko cha?**  
 Who is with the servant?

## Vocabulary 1

आइमाई	<b>āimāi</b>	woman
✓ कलम्	<b>kalam</b>	pen
कहाँ	<b>kahā</b>	where?
✓ काठमाडौं	<b>kā(hmārāw)</b>	Kathmandu
✓ किताब	<b>kitāb</b>	book
✓ को	<b>ko</b>	who?
✓ घर	<b>ghar</b>	house, home
✓ छोरा	<b>chorā</b>	son
✓ टेबल	<b>tebul</b>	table
ठीक	<b>thik</b>	all right
ठूलो	<b>thūlo</b>	big
ढोका	<b>dhokā</b>	door
तिम्रो	<b>timro</b>	your
त्यहाँ	<b>tyahā</b>	there
त्यो	<b>tyo</b>	that
✓ देश	<b>deś</b>	country, land
धेरै	<b>dherai</b>	much, very
धोबी	<b>dhobī</b>	washerman
नाउँ	<b>nāū</b>	name
✓ नेपाल	<b>nepāl</b>	Nepal
✓ नोकर	<b>nokar</b>	servant
✓ पुरानो	<b>purāno</b>	old
✓ पोखरा	<b>pokharā</b>	Pokhara
✓ मन्दिर	<b>mandir</b>	temple
✓ -मा	<b>-mā</b>	in
मान्छे	<b>mānche</b>	man, person
✓ मेरो	<b>mero</b>	my
यहाँ	<b>yahā</b>	here
✓ यो	<b>yo</b>	this
राम	<b>rām</b>	Ram (man's name)
✓ राम्रो	<b>rāmro</b>	nice, good, beautiful
✓ शहर (सहर)	<b>shahar (sahar)</b>	city
सगरमाथा	<b>sagarmāthā</b>	Mt. Everest
✓ -सँग	<b>-sāga</b>	with

साइकल	sāikal	cycle
सानो(सान)	sāno (sānu)	small
-सित	-sita	with
स्कूल	skūl	school
हाम्रो	hāmro	our

*Exercise 1a**Translate into English.*

- १ . मेरो किताब कहाँ छ? टेबलमा छ।
- २ . त्यो मान्छे को हो? हाम्रो नोकर् हो।
- ३ . राम कहाँ छ? स्कूलमा छ।
- ४ . त्यो मन्दिर धेरै पुरानो हो।
- ५ . सगरमाथा नेपालमा छ।
- ६ . काठमाडौँ कहाँ छ? नेपालमा छ।
- ७ . तिम्रो घर कहाँ छ? त्यहाँ छ।
- ८ . काठमाडौँ ठूलो शहर हो तर पोखरा धेरै सानो हो।
- ९ . तिम्रो नाउँ के हो? मेरो नाउँ राम हो।
- १० . धोबी कहाँ छ? मेरो घरमा छ।
- ११ . ढोकामा को छ? मेरो छोरा छ।
- १२ . त्यो मान्छे को हो? धोबी हो।

*Exercise 1b**Translate into Nepali*

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

*Exercise 1c**Use छ or हो as appropriate*

1. मेरो किताब कहाँ ----- ?
2. त्यो के ----- ?
3. हाम्रो घर नेपालमा -----।
4. राम यहाँ -----।
5. त्यो शहर धेरै ठूलो -----।

6. तिम्रो नाउँ के ----- ?
7. ढोकामा को ----- ?
8. मेरो छोरा स्कूलमा -----।

*Exercise 1d**Translate into Nepali*

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

## LESSON 2

### 1. New conjunct consonants

ज्य	<b>jy</b>	as in	दाज्यु	<b>dājyū</b>	elder brother
थ्व	<b>thv</b>	as in	पृथ्वी	<b>p.r̥thvī</b>	earth
प्त	<b>pt</b>	as in	हप्ता	<b>haptā</b>	week
खं	<b>rkh</b>	as in	गोर्खा	<b>gorkhā</b>	Gorkha <sup>1</sup>
लत	<b>lt</b>	as in	खल्ती	<b>khalti</b>	pocket
ल्ल	<b>ll</b>	as in	दिल्ली	<b>dilli</b>	Delhi
स्व	<b>sm̥v</b>	as in	स्वास्ती	<b>svāsni</b>	wife

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

राजा	<b>rājā</b>	king	राजाहरू	<b>rājāharū</b>	kings
मान्छे	<b>mānche</b>	man	मान्छेहरू	<b>māncheharū</b>	men
शहर	<b>jahar</b>	city	शहरहरू	<b>jaharharū</b>	cities
बाहुन	<b>bāhun</b>	Brahmin	बाहुनहरू	<b>bāhunharū</b>	Brahmins
खेत	<b>khet</b>	field	खेतहरू	<b>khet-harū</b>	fields
किताब	<b>kitāb</b>	book	किताबहरू	<b>kitāb-harū</b>	books

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

यो मन्त्री	<b>yo mantri</b>	this minister
यी मन्त्रीहरू	<b>yī mantriharū</b>	these ministers
त्यो घोडा	<b>tyo ghoḍā</b>	this horse
ती घोडाहरू	<b>tī ghoḍāharū</b>	these horses

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

पुरानो मन्दिरहरू	<b>purāno mandirharū</b>	old temples
मेरो छोराहरू	<b>mero chorāharū</b>	my sons
ठूलो शहरहरू	<b>thūlo jaharharū</b>	big cities

<sup>1</sup>This word is often written गोरखा

## LESSON TWO

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

ठूला राजाहरू	<b>thūlā rājāharū</b>	great kings
पुराना शहरहरू	<b>purānā jaharharū</b>	old cities
मेरा किताबहरू	<b>merā kitāb-harū</b>	my books

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

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

भात	<b>bhāt</b>	'cooked rice'	भातहरू	<b>bhāt-harū</b>	rice and other things to eat
लुगा	<b>lugā</b>	'clothes'	लुगाहरू	<b>lugāharū</b>	clothes and other things to wear

Note that लुगा 'clothes' is singular in Nepali:  
मेरो लुगा त्यहाँ छ my clothes are there

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

रामहरू	<b>rāmharū</b>	Ram and his family
सीताहरू	<b>sītāharū</b>	Sita and her friends

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

ती मान्छेहरू कहाँ छन्?	Where are those men?
ती आइमाईहरूको हुन्?	Who are those women?

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

मेरो (मेरा) छोराहरू विद्यार्थी हुन्	<b>mero (or merā) chorāharū vidyārthī hun</b>
My sons are students	

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

त्यो मान्छेहरू कहाँ छ?	
त्यो आइमाईहरूको हो?	
मेरो छोराहरू विद्यार्थी हो	

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

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

When preceded by a numeral, the noun usually remains singular. Thus: दुइ दिन् **dui din** 'two days', पाँच साल् **pāc sāl** 'five years', दस महीना **das mahinā** 'ten months', छ हजार मील **cha hajār mīl** 'six thousand miles', सात कोस् **sāt kos** 'seven kos'. (kos is a measure of distance approximately two miles. In villages kos is used more frequently than मील or किलोमीटर **kilomītar**.)

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

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

पुस्तकालयमा धेरै किताबहरू छन्  
**pustakālayamā dheray kitāb-harū chan**  
In the library there are many books

In spoken Nepali, the same sentence may be expressed:

पुस्तकालयमा धेरै किताब छ।

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

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

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

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

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

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

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

The word हजूर **hajūr** (literally 'sir') is often added to the answer for the sake of politeness.

चिया छ? छ, हजूर  
**ciyā cha? cha hajūr**

Is there (any) tea? Yes, sir

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

पसलमा फलफूल छ कि छैन?

**pasalmā phalphul cha ki chayna?**

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

त्यो मान्छे छेत्री हो कि होइन?

**tyo mānche chetri ho ki hoina?**

Is that man a Chetri<sup>1</sup> (or not)?

तरकारी मीठो छ कि छैन?

**tarkārī mīṭho cha ki chayna?**

Are the vegetables good (or not)?

Note that तरकारी 'vegetables' is singular in Nepali.

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

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

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

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

त्यो राम्रो मान्छे हो He's a good-looking man

त्यो असल् मान्छे हो He's a good man (ref. to character)

पानी मीठो छ The water tastes good

पानी असल् छ The water is good (for drinking)

(d) बेस् **bes** and its emphatic form<sup>1</sup> बेसै **besay** again refers to quality:

त्यो होटेल बेस् छ That hotel is good

सिनेमा बेसै छ The film is fairly good

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

<sup>1</sup>A Nepalese caste.

<sup>1</sup>Emphatic forms (Lesson 5.9) all end in the suffix -**ay**. All words may have emphatic forms, which are not always very different in meaning from the simple form. **ṭhik cha** and **ṭhikay cha** are more or less synonymous. Note that the emphatic forms **besay** and **ramray** are used in the sense of 'fairly good', 'not too bad'.

may be answered:

बेसु छ or बेसै छ **bes/besəy cha,**  
 ठीक छ or ठीकै छ **thik/thikəy cha**  
 राम्रो छ or राम्रै छ **rāmro/rāmṛəy cha,**  
 सन्चो छ or सन्चै छ **sanco/sancəy cha**

All these expressions may be translated 'all right'.

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

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

तिघो घरमा को को छ? (छन्)  
 Who (i.e. what people) are in your house?  
 पसलमा के के छ?  
 What things are in the shop?

Similarly, repetition of an adjective indicates plurality:

त्यो पसलमा असल असल मालु छ  
**tyo pasalmā asal asal māl cha**  
 There are all kinds of good things in the shop

Note especially the reduplicated forms सान्साना **sānsānā** 'small', and ठूलठूला **thūl(thūlā** 'big' which always have the plural ending -ā.

खोलामा सान्साना माछा धेरै छन्  
**kholāmā sānsānā māchā dherəy chan**  
 In the river there are lots of little fish  
 भारतमा ठूलठूला शहरहरू छन्  
**bhāratmā thūl(thūlā faharharū chan**  
 In India there are many big cities

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

नोकरको नाउँ के हो?  
**nokarko nāū ke ho?**  
 What is the servant's name?  
 रामको पसल कहाँ छ?  
**rāmko pasal kahā cha?**  
 Where is Ram's shop?  
 नेपालको राजधानी काठमाडौं हो  
**nepālko rājdhanī kāthmāṛəw ho**  
 The capital of Nepal is Kathmandu

रामको पसलमा कुन किसिमको मालु छ?  
**rāmko pasalmā kun kisimko māl cha?**  
 What sort of goods are there in Ram's shop

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

नेपालका मान्छेहरू	<b>nepālka māncheharū</b>	men of Nepal
छोराका किताबहरू	<b>chorākā kitāb-harū</b>	the boy's books
रामका बहिनीहरू	<b>rāmka bahiniharū</b>	Ram's sisters

17. Nepali possesses a large number of relationship terms, which will be encountered throughout the course.<sup>1</sup> बहिनी **bahini** is a term applied to a sister younger than oneself. दिदी **didī** is an elder sister. Similarly, भाइ **bhāi** is a younger brother, and दाइ **dāi** or दाज्यू **dājyū** is an elder brother.

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

ए दाज्यू चियापसल कहाँ छ?  
**e dājyū, ciyāpasal kahā cha**  
 Excuse me ('o elder brother!'), where is the teashop?

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

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

गणेशज्यू	<b>gaṇeṣjyū</b>	Mr. Ganesh
बिष्टज्यू	<b>biṣṭajyū</b>	Mr. Bista

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

18. The postpositions -बाट **-bāta** and -देखि **-dekhi** both mean 'from'.

काठमाडौंदेखि पोखरा कति टाढा छ ?  
**kāthmāṛəwdekhi pokharā kati tāḥā cha?**  
 How far is Pokhara from Kathmandu?  
 लन्दनबाट नेपाल छ हजार मील टाढा छ  
**landanbāta nepāl cha hajār mīl tāḥā cha**  
 Nepal is six thousand miles away from London  
 (Note the use of the adjective **tāḥā** 'far' in the second sentence.)

In sentences like the following only -देखि may be used:  
<sup>1</sup>A list of relationship terms is given on p.256.

त्यो मान्छे पाँच महिनादेखि यहाँ छ

**tyo mānche pāc mahinādekhi yahā cha**

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

मेरो छोरा तीन हप्तादेखि बिरामी छ

**mero chorā tīn haptādekhi birāmī cha**

My son has been ill for three weeks

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

त्यो मान्छे यहाँको होइन

That man is not from ('of') here

यो मान्छे कहाँको हो?

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

यहाँबाट शहर कति टाढा छ?

How far is the city from here?

### Vocabulary 2

अरू	arū	other, else
अरू के	arū ke	what else?
अलि	ali	rather, a little
असल	asal	good, sound
ऊ त्यही	ū tyahī	over there
उकालो	ukālo	steep
कति	kati	how much?
कति टाढा?	kati tãḥā	how far?
कस्तो	kasto	how
किसिम	kisim	kind, sort
कुन	kun	which
खल्ली	khalti	pocket
खेत	khet	field
खोला	kholā	river
गाउँ	gāū	village
घोडा	ghoḥā	horse
चिया	ciyā	tea
चियापसल	ciyāpasal	teashop
छेत्री	chetri	Chetri
-ज्यू	-jyū	honorific suffix, Mr.
टाढा	tãḥā	far
ठूलठूला	thūl(thūlā)	big (pl. adj.)
तर	tara	but
तरकारी	tarkārī	vegetables
दरबार	darbār	court, palace
दाइ (दाज्यू)	dāi (dājyū)	elder brother

दिनु	din	day
दिल्ली	dilli	Delhi
दिदी	didi	elder sister
दूध	dūdh	milk
-देखि	-dekhi	from, since
धेरै	dheray	much, many
नमस्ते (नमस्कार)	namaste (namaskār)	hello, goodbye
नानी	nāni	child
नेपाली	nepālī	Nepali
पाण्डित	paṇḍit	scholar (of Sanskrit)
पनि	pani	also, even
पसल	pasal	shop
पुस्तकालय	pustakālaya	library
पृथ्वीनारायण	pṛthvīnārāyaṇ	Prithvīnarayan
पैसा	paysā	money
फल्फुल	phalphul	fruit
बजार	bajār	bazaar, market
बहिनी	bahini	younger sister
बज्यै	bajyay	grandmother
-बाट	-bāṭa	from
बाटो	bāṭo	road
बाहुन	bāhun	Brahmin
बिरामी	birāmī	ill
बुढो	būḥo	old man
बेस	bes	good, fine
भाइ	bhāi	younger brother
भात	bhāt	cooked rice
भारत	bhārat	India
मन्त्री	mantri	minister
महिना	mahinā	month
माछा	māchā	fish
माथि	māthi	on, above, up
माल	māl	goods, wares
मास्टर्	māstār	schoolmaster
मीठो	mīṭho	pleasant tasting
मील	mīl	mile
राम्रो	rāmro	good, beautiful
राजधानी	rājdhāni	capital
रुपियाँ	rupiyā	rupee <sup>1</sup>
लन्दन	landan	London
लुगा	lugā	clothes
विद्यार्थी	vidyārthī	student

<sup>1</sup>The major unit of currency in Nepal.

विश्वविद्यालय	<b>vijvavidyālaya</b>	university
सन्धो	<b>sanco (emph. sancōy)</b>	in good health, well
सान्साना	<b>sānsānā</b>	little (pl. adj.)
साल्	<b>sāl</b>	year
सिपाही	<b>sipāhī</b>	soldier, seepoy
स्वास्नी	<b>svāsni</b>	wife
हजार	<b>hajār</b>	thousand
हजूर	<b>hajūr</b>	sir
हप्ता	<b>haptā</b>	week
होटेल्	<b>hotel</b>	hotel, restaurant

**Reading Passage**

अ. दाज्यू नमस्ते।

आ. नमस्ते

अ. यहाँबाट गोर्खा कति टाढा छ ?

आ. धेरै टाढा छैन हजूर. ऊ त्यहीं छ, माथि।

अ. बाटो कस्तो छ? उकालो छ ?

आ. अलि उकालो छ हजूर।

अ. शहर कस्तो छ? ठूलो छ कि छैन?

आ. धेरै ठूलो छैन, तर बजारमा पसलहरू धेरै छन्।

अ. शहरमा अरू के के छ? मन्दिरहरू छन्?

आ. छन् हजूर। पृथ्वीनारायणको पुरानो दरबार पनि छ।

मेरो गाउँ यहाँ छ। म जाउँ है त हजूर! नमस्ते।

अ. नमस्ते।

**Exercise 2a****Translate into English**

१. त्यो पसलमा धेरै किसिमको मालु छ।
२. तिम्रो छोराको नाउँ के हो? गणेश हो हजूर।
३. ती मान्छेहरू को हुन्? ती मान्छेहरू सिपाही हुन्।
४. तिम्रो पसलमा चिया छ कि छैन? छ हजूर तर दूध छैन।
५. भारतको राजधानी के हो? दिल्ली हो।
६. ए दाज्यू नमस्ते। कस्तो छ? राम्रै छ।
७. काठमाडौं कुन देशमा छ? नेपालमा छ।
८. त्यो तर्कारी मीठो हो कि होइन? धेरै मीठो हो।
९. गोर्खा काठमाडौंबाट अलि टाढा छ।
१०. काठमाडौंमा धेरै पुराना मन्दिरहरू छन्।
११. शहरदेखि विश्वविद्यालय कति टाढा छ? धेरै टाढा छैन।
१२. मेरो छोराहरू विद्यार्थी हुन्। विश्वविद्यालयमा छन्।
१३. त्यो ठूलो होटेल कस्तो छ? बेसै छ।

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

**Exercise 2b****Translate into Nepali**

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

**Exercise 2c**

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

**Exercise 2d****Put the following into the plural**

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

**Exercise 2e****Translate into Nepali**

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

## Exercise 2f

Translate into English

१. नेपालमा गाउँहरू धेरै छन् ।
२. रामको बहिनीको नाउँ सीता हो ।
३. गणेशज्यू, नमस्कार, कस्तो छ? बेसै छ ।
४. ए नानी, तिम्रो घर यहाँबाट कति टाढा छ ।  
धेरै टाढा छैन, हजुर । ऊ त्यहीँ छ ।
५. पोखरा कहाँ छ? नेपालमा छ ।
६. दिल्ली कहाँ छ? दिल्ली भारतमा छ । दिल्ली भारतको राजधानी हो ।
७. काठमाडौँमा पुराना मन्दिरहरू धेरै छन् ।
८. हिमालयमा ठूलूला नदीहरू छन् ।
९. यो तर्कारी मिठो छैन । तिम्रो पसलमा अरु के के छ?
१०. मेरो भाइ तीन महीनादेखि भारतमा छ ।

## LESSON 3

## 1. New conjunct consonants

ग्ल	gl	as in	अग्लो	aglo	high
ज, ङ	rj, ng	as in	दार्जीलिङ	dārjiling	Darjeeling
ड	ddh	as in	बुद्धिमान्	buddhimān	clever
ध	dhy	as in	अध्यापक	adhyāpak	lecturer
फ्र	phr	as in	फ्रान्स	phrāns	France
लक	lk	as in	कल्कत्ता	kalkattā	Calcutta
ष्ट्र	ṣṭr	as in	राष्ट्रपति	rāṣṭrapati	president
ज्ञ	jñ	as in	ज्ञानी	jñānī	well behaved

The combination of ज and ङ (written ज्ञ) is pronounced *gy* exactly the same as ग्य . In the word ज्ञानी the ā is pronounced like the *a* in Southern English *hat*.

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

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

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

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

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

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

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

The following is a complete list of the personal pronouns:

**Singular**

1	म	<b>ma</b>				I	
2 LGH	तैं	<b>tā</b>				you	
2 MGH	तिमी	<b>timī</b>				you	
2 HGH	तपाईं	<b>tapāī</b>				you	
3 LGH	उ	<b>u</b>				he/she	
3 LGH	यो	<b>yo</b>	त्यो	<b>tyo</b>		he/she/it	
3 MGH	यिनी	<b>yini</b>	तिनी	<b>tinī</b>	उनी	<b>uni</b>	he/she
3 MGH	यहाँ	<b>yahā</b>	वहाँ	<b>vahā</b>			he/she

**Plural**

1	हामी	<b>hāmī</b>				we
	हामीहरू	<b>hāmīharū</b>				
2 LGH/MGH	तिमी	<b>timī</b>				you
	तिमीहरू	<b>timīharū</b>				
2 HGH	तपाईंहरू	<b>tapāīharū</b>				you
3 LGH/MGH	यिनीहरू	<b>yiniharū</b>	तिनीहरू	<b>tinīharū</b>		they
	उनीहरू	<b>unīharū</b>				
3 HGH	यहाँहरू	<b>yahāharū</b>	वहाँहरू	<b>vahāharū</b>		they

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

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

(a)

Personal pronoun	Affirmative	Negative
1 म	छु <b>chu</b>	छैन <b>chayna</b>
2 तैं	छस् <b>chas</b>	छैनस् <b>chaynas</b>
3 यो त्यो उ	छ <b>cha</b>	छैन <b>chayna</b>
उनी, यिनी, तिनी	छन् <b>chan</b>	छैनन् <b>chaynan</b>
तपाईं, तपाईंहरू	छनुहुन्छ <b>hunuhuncha</b>	छनुहुन्न <b>hunuhunna</b>

हामी, हामीहरू	छौं <b>chəw</b>	छैनौं <b>chəynəw</b>
तिमी, तिमीहरू	छौ <b>chəw</b>	छैनौ <b>chəynəw</b>
उनीहरू, यिनीहरू, तिनीहरू	छन् <b>chan</b>	छैनन् <b>chəynan</b>
यहाँ, वहाँ	हुनुहुन्छ <b>hunuhuncha</b>	हुनुहुन्न <b>hunuhunna</b>
यहाँहरू, वहाँहरू	हुनुहुन्छ <b>hunuhuncha</b>	हुनुहुन्न <b>hunuhunna</b>

(b)

Personal pronoun	Affirmative	Negative
म	हुँ <b>hū</b>	होइन <b>hoina</b>
तैं	होस् <b>hos</b>	होइनस् <b>hoinas</b>
उ etc.	हो <b>ho</b>	होइन <b>hoina</b>
उनी etc.	हुन् <b>hun</b>	होइनन् <b>hoinan</b>
तपाईं etc.	हुनुहुन्छ <b>hunuhuncha</b>	हुनुहुन्न <b>hunuhunna</b>
हामी etc.	हौं <b>həw</b>	होइनौं <b>hoinəw</b>
तिमी etc.	हौ <b>həw</b>	होइनौ <b>hoinəw</b>
उनीहरू etc.	हुन् <b>hun</b>	होइनन् <b>hoinan</b>
वहाँ etc.	हुनुहुन्छ <b>hunuhuncha</b>	हुनुहुन्न <b>hunuhunna</b>
वहाँहरू etc.	हुनुहुन्छ <b>hunuhuncha</b>	हुनुहुन्न <b>hunuhunna</b>

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

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

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

- म विश्वविद्यालयमा छु  
I am in the university
- म अड्डामा छैन  
I am not in the office
- म अंग्रेज हुँ । हिन्दुस्तानी होइन  
I am English, not Indian

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

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

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

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

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

तपाईं हिजो आज कहाँ हुनुहुन्छ, बिष्टज्यू?  
Where are you nowadays, Mr. Bista?  
ए दाइ, तपाईं बाहुन् हुनुहुन्छ?  
Excuse me, are you a Brahmin?

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

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

Note that the noun in predicative position remains singular.

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

हामीहरू मज्दूर हौं  
We are labourers  
हामी नेपाली हौं  
We are Nepalis

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

उ घरमा छ  
He/she is at home

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

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

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

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

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

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

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

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

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

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

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

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

जापानका प्रधानमन्त्री टोक्योमा हुनुहुन्न  
The Prime Minister of Japan is not in Tokyo  
फ्रान्सका राष्ट्रपति बेलायतमा हुनुहुन्छ  
The President of France is in England.

3 pl. LGH/MGH यिनीहरू yiniharū तिनीहरू tiniharū उनीहरू uniharū  
'they' are used only for persons:

यिनीहरू बाहुन् हुन्  
They are Brahmins  
उनीहरू हिजोआज विश्वविद्यालयमा छैनन्  
They are not at the university nowadays  
तिनीहरू कहाँ छन्?  
Where are they?

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

मेरो (मेरो) किताबहरू कहाँ छन्? यहाँ छन्  
Where are my books? They are here

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

तिनीहरू कहाँ छ ?  
मेरो किताबहरू कहाँ छ ?

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

वहाँहरू दरबारमा हुनुहुन्छ  
They are at court

### 5. Feminine forms

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

2 sing. LGH	तँ छेस्	tā ches	you (f.) are
3 sing. LGH	उ, त्यो, यो छे	u, tyo, yo che	she is
3 sing. MGH	उनी, तिनी, यिनी छिन्	unī, tinī, yinī chin	she is

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

मेरी स्वास्नी	merī svāsni	my wife
बूढी आइमाई	būḥī āimāi	an old woman
रामकी केटी	rāmki keṭī	Ram's daughter

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

रामकी स्वास्नी कहाँ छे?  
Where is Ram's wife?  
मेरी बहिनी मन्दिरमा छे  
My little sister is in the temple  
तपाईंकी स्वास्नी कहाँ छिन्? उनी घरमा छिन्  
Where is your wife? She is at home

Note तपाईंकी tapāiki 'of you', 'your'

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

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

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

7. Comparison of adjectives is effected by means of the postposition -भन्दा -bhandā than'.

## (a) Comparative

कल्कत्ता दिल्लीभन्दा ठूलो छ

**kalkatā dillibhandā thūlo cha**

Calcutta is bigger than Delhi (lit. 'than-Delhi is big')

यो तरकारी त्यो तरकारीभन्दा मीठो छैन

These vegetables are not as nice as those vegetables

तपाईंको घर मेरो घरभन्दा राम्रो छ

Your house is more beautiful than my house

## (b) Superlative

This is effected by means of the phrase सबभन्दा **sab-bhandā** 'than all':

स्कूलको सबभन्दा बुद्धिमान् विद्यार्थी राम् हो ।

**skūlko sab-bhandā buddhimān vidyārthī rām ho**

Ram is the cleverest boy in the school (lit. 'than all clever student')

काठमाडौं नेपालको सबभन्दा ठूलो शहर हो

Kathmandu is the biggest city in ('of) Nepal

The adjective सब **sab** 'all', 'every' usually takes a singular noun:

शहरको सब पसल बन्द छ

**sharko sab pasal banda cha**

Every shop in the city is closed

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

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

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

त्यो सगरमाथा हो नि

That's Mt. Everest, you know

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

यो होटेल धेरै राम्रो छैन । त्यो होटेल नि

This hotel is not very good. What about that hotel?

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

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

म त ब्राह्मण हूँ

I am a Brahmin

मेरो भाइ त कलेजमा छ

My brother is at college

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

तपाईं धनी हुनुहुन्छ, म त गरीब छु ।

You are rich but I am poor

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

त्यो सगरमाथा होइन त ?

That's Mt. Everest, isn't it?

रक्सौल भारतमा छ, होइन?

Raxaul's in India, isn't it?

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

त and पो may occur in the same sentence, giving emphasis to an assertion:

त्यो होटेल त राम्रो पो छ त

**tyo hotel ta rāmro po cha ta**

But that hotel is nice, I tell you

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

म जाऊँ है त

All right if I go now?

The other uses of particles are discussed in later lessons.

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

ढोकामा कोही छ?

Is there anyone at the door?

घरमा कोही छैन

There isn't anyone at home

हिजोआज पसलहरूमा केही छैन

There's nothing in the shops these days

ढोकामा कोही छैन

There's no one at the door

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

मेरो खल्तीमा केही पनि छैन

There's nothing at all in my pocket.

त्यो गाउँमा कोही पनि छैन

There isn't anyone at all in that village.

A COURSE IN NEPALI  
Vocabulary 3

अंग्रेज (अङ्ग्रेज्)	angrej	Englishman
अंग्रेजी (अङ्ग्रेजी)	angrejī	English language
अग्लो	aglo	high
अड्डा	adḍā	office
अध्यापक	adhyāpak	lecturer
अमेरिका	amerikā	America
आज	āja	today
आजकाल (आजकाल)	ājkal (ājkāl)	nowadays
आयो	āyo	came, has come
एक दम (एक दमै)	ek dam (emph. ek daməy)	extremely, very
कपडा	kaprā	cloth
कलेज	kalej	college
कल्कत्ता	kalkattā	Calcutta
काम	kām	work
केही	kehī	something
कोही	kohī	somebody
गरीब	garib	poor
घरे	gharəy	at home
चीन	cīn	China
जात	jāt	caste
जापान	jāpān	Japan
जानि	janāni	well-behaved
त	ta	but, however
दार्जीलिङ्ग	dārjiling	Darjeeling
दुनियाँ	duniyā	world
धनी	dhanī	rich
नराम्रो	narāmro	bad
नि	ni	'you know', 'what about'
नेपाल	nepāl	Nepal
पल्टन्	palṭan	army, regiment
पो	po	'on the contrary'
प्रधानमन्त्री	pradhānmantri	Prime Minister
फ्रान्स	phrāns	France
बन्द	banda	closed, shut
बस्	bas	bus
बिजुली	bijuli	electricity
बिदा	bidā	holiday
बुद्धिमान्	buddhimān	clever
बुवा	buvā	father
बेलायत्	belāyat	England
मजदूर	majdūr	labourer

LESSON THREE

महँगो	mahāgo	expensive
र	ra	and
राष्ट्रपति	rāṣṭrapati	President
ल	la	look, there
विभाग	vibhāg	department
सब	sab	all
सस्तो	sasto	cheap
सीमाना	simānā	frontier
हिजोआज	hijoāja	nowadays
हिन्दुस्तानी	hindustāni	Indian
हिमाल	himāl	mountain
है	hay	interrogative particle

Reading Passage

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

Exercise 3a

Translate into English

- त्यो ठूलो होटेल नि? सस्तो छ? सस्तो छैन, महँगो पो छ।
- आज हाम्रो घरमा कोही पनि छैन।
- ती मान्छेहरू को हुन्? तिनीहरू बाहुन् हुन्।
- मेरो बुवा अध्यापक हुनुहुन्छ।
- नेपालमा ठूला शहरहरू धेरै छैनन्। काठमाडौँ नेपालको सबभन्दा ठूलो शहर हो।
- यो बाटो त्यो बाटोभन्दा राम्रो छ।
- तिम्रो जात के हो? म छेत्री हुँ, हजूर।
- सगरमाथा दुनियाँको सबभन्दा अग्लो हिमाल होइन त? हो।
- हामी त नेपाली हौं, हजूर। हिन्दुस्तानी होइनौं।
- मेरो दाज्यू दार्जीलिङ्गमा हुनुहुन्छ।
- त्यो ठूलो पसलमा कुन किसिमको माल छ? कपडा र लुगाहरू।
- हामी गरीब छौं, हजूर। हाम्रो घरमा बिजुली छैन।
- त्यो कोठामा केहि पनि छैन।

१४. अमेरिकाका राष्ट्रपति हिजोआज चीन्मा हुनुहुन्छ ।  
 १५. रामका छोराहरू एक दम जानी छन् ।  
 १६. मेरी बहिनी घरमा छे । आज स्कूलमा छैन ।  
 १७. आज त बिदा छ । सब पसल बन्द छ ।  
 १८. नेपालको सीमाना दार्जीलिङबाट टाढा छैन ।  
 १९. त्यो किताब तिम्रो होइन । मेरो पो हो त ।  
 २०. त्यो बाटो एकदम उकालो छ , हजूर । सबभन्दा राम्रो यो बाटो हो ।

Exercise 3b

Translate into Nepali

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

Exercise 3c

Translate into Nepali

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

Exercise 3d

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

१. हाम्रो घरमा कोही पनि ----- ।    २. म त अंग्रेज ----- ।    ३. आज रामको पसल बन्द ----- ।  
 ४. त्यो होटेल सस्तो ----- ।    ५. हामीहरू त मजूर ----- ।  
 ६. काठमाडौं भारतमा --- ।    ७. वहाँ धनी ----- ।

LESSON 4

1. New conjunct consonants

ग	gg	as in	जग्गा	jaggā	land, estate
द	gd	as in	चाखुलादो	cākhlagdo	interesting
ब्द	bd	as in	शब्द	ṣabda	word
र्ष	rṣ	as in	वर्ष	varṣa	year <sup>1</sup>
श्च	ṣc	as in	निश्चय	niṣcaya	certainty
ह	hr	as in	बाह्र	bāhra	twelve

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

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

4. Before the majority of postpositions, यो and त्यो change to यस *yas* and त्यस *tyas* respectively (see note on pronunciation, Section 12). Similarly, before postpositions, उ changes to उस *us*, तिनी to तिन *tin*, यिनी to यिन *yin*, and उनी to उन *un*. Thus:

यसको	yasko	of him/her, his/her
त्यससँग	tyassāga	with him/her
उसको	usko	of him/her, his/her
उनलाई	unlāi	to him/her (MGH)
त्यसपछि	tyaspachi	after that, afterwards (-पछि 'after')

Note that उसलाई *uslāi* is often pronounced *ullāi* and sometimes written उल्लाई 'to him/her' (LGH). Similarly यसलाई and त्यसलाई are often pronounced *yallāi* and *tyallāi* and occasionally written यल्लाई, त्यल्लाई.

The forms यसको *yasko*, त्यसको *tyasko*, उसको *usko*, यिनको *yinko*, तिनको *tinko*, यहाँको *yahāko*, वहाँको *vahāko*, तिनीहरूको *tiniharūko*,

<sup>1</sup>Also commonly written वर्ष *barṣa*.

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

- यसको नाउँ के हो?  
What is his/her name? (LGH)  
यिन्को अड्डा कहाँ छ ?  
Where is his office? (MGH)  
उसको कपाल कालो छ  
His/her hair is black (LGH)  
वहाँको किताब चाख्लाग्दो हो ?  
Is his/her book interesting? (HGH)  
तपाईंहरूको देश कहाँ छ?  
Where is your country (HGH plur.)  
उनीहरूको गाउँ ऊ माथि छ  
Their village is up there (LGH/MGH)

The adverb ऊ **ū** is always uttered on a high pitch. It occurs in expressions like ऊ माथि **ū māthi** 'up there', ऊ त्यहाँ **ū tyahā** 'over there'.

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

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

यस बेला	yas belā	at this time
त्यस ताक	tyas tāk	at that moment
त्यस कारण	tyas kāraṇ	for that reason

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

- यस शब्दको माने के हो?  
yas śabdako māne ke ho?  
What is the meaning of this word?  
त्यस देशको राजधानी राम्रो हो  
tyas deśko rājdhāni rāmro ho  
The capital of that country is beautiful

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

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

- मलाई थाहा छ  
malāi thāhā cha

I know ('to me there is knowledge')

- उसलाई थाहा छैन  
He/she does not know ('to him/her there is not knowledge')  
त्यसलाई रुचि छैन  
tyaslāi ruči chāyna  
He has no appetite  
उसलाई निश्चय छ  
He/she is certain

निश्चय **niścaya** 'certainty' is often pronounced **niscāy** or **nissāy**. Note also the expressions:

- तपाईंलाई कस्तो छ?  
tapāilāi kasto cha?  
How are you ('to you how is it')?  
रामलाई कस्तो छ?  
How is Ram?

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

Numerals in their simple form are used:

- (a) when counting or enumerating.  
(b) with बजे . . . **baje** 'at . . . o'clock' and बज्यो . . . **bajyo** 'it is . . . o'clock'

कति बजे?	At what time? ('at how much o'clock?')
एक बजे	At one o'clock.
पाँच बजे	At five o'clock.
बाह्र बजे	At twelve o'clock.
कति बज्यो ?	What time is it?
नौ बज्यो	It is nine o'clock.
एघार बज्यो	It is eleven o'clock.

मेरो घडीमा तीन बज्यो  
mero ghaṭimā tin bajyo  
According to my watch it is three o'clock.

Note the use of -मा in this expression.

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

दुइ हप्ता	two weeks
पन्द्र दिन	fifteen days
बीस मील	twenty miles
सोह्र वर्ष	sixteen years
चौद किलो	fourteen kilos
तीन कप चिया	three cups of tea

After numerals nouns always retain their singular form.

- (d) in expressions of age:

तिम्रो उमेर कति हो?

**tīmro umer kati ho?**

How old are you? ('how much is your age?')

म बीस वर्षको हूँ

**ma bis barsako hū**

I am twenty ('I am of twenty years')

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

दुइजना मान्छे	<b>duijanā mānche</b>	two men
चारजना छोरा	<b>cārjanā chorā</b>	four sons
छजना आइमाई	<b>chajanā āimāi</b>	six women

As usual, the noun remains singular.

10. When a numeral qualifies a noun denoting an animal or an inanimate object, the classifier -वटा -vaṭā (pronounced -əwṭā and occasionally written -औटा ) is added to the numeral. The first two numerals have slightly irregular forms: एउटा **euṭā** (often pronounced **yəwṭā**), दुइटा **duiṭā** (occasionally written **duiəwṭā**) and pronounced **duiəwṭā**). Thereafter तीनवटा **tīnvaṭā**, चारवटा **cārvaṭā**, दसवटा **dasvaṭā**, बीसवटा **bīsvaṭā**, etc.

एउटा किताब	<b>euṭā kitāb</b>	one book
चारवटा भैंसी	<b>cārvaṭā bhāysī</b>	four buffaloes
बीसवटा घर	<b>bīsvaṭā ghar</b>	twenty houses

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

कतिजना मान्छे?	<b>katijanā mānche</b>	how many men
कतिवटा चुरोट	<b>kativaṭā curoṭ</b>	how many cigarettes?

Note that कतिवटा is pronounced **katiəwṭā**.

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

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

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

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

उसको पाँचजना छोराछोरी छन्  
He has five children

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

तपाईंसँग कलम छ कि छैन ?  
Do you have a pen (with you) or not?

मसँग पैसा छैन  
I have no money (with me)

मसँग पाँच रुपियाँ मात्रै छ  
I only have five rupees (on me)

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

मेरो किताब तिम्रो कोठामा रहेछ  
Oh, I see that my book is in your room

त्यो होटेल महँगो पो रहेछ  
No, in fact that hotel is expensive.

The negative form is रहेछ **rahenacha**:

मेरो खल्तीमा केही पनि रहेनछ ।  
I find that I have nothing in my pocket

त्यो गाउँमा चियापसल रहेनछ ।  
It seems that there is no teashop in that village.

The last sentence may also be idiomatically expressed:

त्यो गाउँमा चियापसल छैन रहेछ

#### Vocabulary 4

अहिले	<b>ahile</b>	now
ऊ माथि	<b>ū māthi</b>	up there
उमेर	<b>umer</b>	age
कपाल	<b>kapāl</b>	hair
-कहाँ	<b>-kahā</b>	at the house of
कारण	<b>kāraṇ</b>	reason
कालो	<b>kālo</b>	black
किलो	<b>kilo</b>	kilogramme
कप	<b>kap</b>	cup
खाना	<b>khānā</b>	food, meal
चाखुलाग्दो	<b>cākhlagdo</b>	interesting
चुरोट	<b>curoṭ</b>	cigarette

छोराछोरी	chorāchorī	children
टुक्रा	ṭukrā	piece
ठाउँ	thāū	place
ठाउँ ठाउँमा	thāū thāūmā	in places, here and there
जग्गा	jaggā	land, estate
ताक	tāk	moment
त्यस ताक	tyas tāk	at that moment
थाहा	thāhā	knowledge
धने	dhane	Dhane (man's name)
निककै	nikkay	very, extremely
निश्चय	nishchaya	certainty
-पछि	-pachi	after
पाटन्	pātan	Patan (town in Kathmandu Valley)
वर्ष (बर्ष)	varṣa (barṣa)	year
बेला	belā	time, occasion
भाषण	bhāṣan	speech
मात्रै	mātray	only
मानै	māne	meaning
राज्य	rājya	kingdom
रुचि	ruci	appetite
-लाई	-lāi	to, for
विदेशी	videṣī	foreigner
हिमालय	himālaya	Himalayas
हिलो	hilo	mud
हुलाक	hulāk	post
हुलाकघर	hulākghar	post-office <sup>1</sup>

## Reading Passage

- अ. ए दाइ नमस्ते । कस्तो छ तपाईंलाई ?  
 आ. सन्चै छ हजूर, तपाईं नि ।  
 अ. राम्रो छ । तपाईंको गाउँ यहाँबाट कति टाढा छ ।  
 आ. धेरै टाढा छैन । ऊ माथि छ ।  
 अ. गाउँमा चियापसल छ कि छैन ?  
 आ. छ हजूर । राम्रो चियापसल छ । त्यहाँ चिया पनि छ भात पनि ।<sup>2</sup>  
 अ. तपाईंको नाउँ के हो दाइ ?  
 आ. मेरो नाउँ रणु बहादुर हो ।  
 अ. र तपाईंको जात ?  
 आ. म त छेत्री हुँ, हजूर ।  
 अ. तपाईंको कतिजना छोराछोरी छन् ?

<sup>1</sup> हुलाक refers to the Nepalese postal service only. The postal service of other countries is called डाँक dāk.

<sup>2</sup> bhāt 'boiled rice', the staple diet of many Nepalis.

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

## Exercise 4a

## Translate into English

१. तपाईंको घडीमा कति बज्यो ? अहिले चार बज्यो ।
२. त्यो मान्छे एक दम धनी हो । शहरमा त्यसको दुइटा पसल छन् ।
३. यहाँबाट पाटन् कति टाढा छ ? निककै टाढा छ हजूर ।
४. तपाईंसँग पैसा छ कि छैन ? धेरै छैन । मेरो खल्लीमा दुइ रुपियाँ मात्रै छ ।
५. धनेको कतिजना छोराछोरी छन् ? उनको दुइजना छोरा र एकजना छोरी छन् ।
६. यो बाटो राम्रो रहेनछ । ठाउँ ठाउँमा धेरै हिलो छ ।
७. ए भाइ, कति बज्यो ? थाहा छैन, मसँग घडी छैन ।
८. ती मान्छेहरू एक दम गरीब छन् । तिनीहरूको गाउँमा केही पनि छैन ।
९. काठमाडौंको विश्वविद्यालयमा कतिजना विद्यार्थी छन् ?
१०. त्यो होटेलको खाना नि ? सस्तो छ ? सस्तो छैन । महँगो पो छ ।
११. उसको घरभन्दा तिम्रो घर ठूलो छ ।
१२. राम्रोको पसल कहाँ छ ? तपाईंलाई थाहा छ ? थाहा छ हजूर । त्यो हुलाकघर छ नि, हो, त्यही छ ।
१३. ए नानी, तिम्रो उमेर कति हो ? म बाह्र वर्षको हुँ, हजूर ।
१४. यस बेला काठमाडौंमा धेरै विदेशीहरू छन् ।
१५. तिम्रो अध्यापक कहाँको हुनुहुन्छ ? वहाँ भारतको हुनुहुन्छ ।
१६. मेरी स्वास्नी आजकाल दार्जीलिङमा छे । उसको घर त्यहाँ छ नि ।
१७. प्रधानमन्त्रीको भाषण निककै चाखलाग्दो रहेछ, होइन त ?
१८. टोक्यो लन्दनभन्दा ठूलो हो ? हो, दुनियाँको सबभन्दा ठूलो शहर हो ।

## Exercise 4b

## Translate into Nepali

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

Exercise 4c

Translate into Nepali

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

Exercise 4d

Complete the following sentences, using affirmative forms of the verbs

१. मेरो दाज्यू लन्दनमा ----- ।
२. तपाईंलाई कस्तो ----- ।
३. रणु बहादुरको गाउँ यहाँबाट टाढा ---- ।
४. तिमी हिजोआज कहाँ ---- ?
५. मेरी स्वास्नी काठमाडौंमा ---- । उनको घर त्यहाँ ---- नि ।
६. फ्रान्सका प्रधानमन्त्री बेलायतमा ---- ।
७. तपाईंसँग चुरोट ----, हजूर ?
८. उहाँ कहाँको ---- ?

Exercise 4e

Translate into Nepali

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

Exercise 4f

Answer the following questions in Nepali

१. तपाईंको नाउँ के हो ?
२. तपाईंको घर लन्दनबाट टाढा छ कि छैन ?
३. तपाईंका कतिजना दाइहरू छन् ?
४. तपाईंको घर कुन शहरमा छ ?
५. तपाईंको देस कुन हो ?

LESSON 5

1. New conjunct consonants

डच	dy	as in	डचूटी	dyūṭī	duty, shift
त्छ	tch	as in	सुत्छ	sutcha	sleeps
त्न	tn	as in	सुत्नु	sutnu	to sleep
म्म	mm	as in	-सम्म	-samma	up to, until
र्स	rs	as in	बिसर्नु	birsanu	to forget
ल्प	lp	as in	पाल्पा	pālpā	Palpa

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

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

Group	Infinitive	Primary Base	
(i)	गर्नु <b>garnu</b> बस्नु <b>basnu</b>	गर्- <b>gar-</b> बस्- <b>bas-</b>	to do to sit, to stay
(ii)	खानु <b>khānu</b> जानु <b>jānu</b> दिनु <b>dīnu</b> उभिनू <b>ubhinu</b>	खा- <b>khā-</b> जा- <b>jā-</b> दि- <b>dī-</b> उभि- <b>ubhi-</b>	to eat to go to give to stand
(iii)	धुनु <b>dhunu</b> रुनु <b>runu</b>	धु- <b>dh-</b> रु- <b>ru-</b>	to wash to weep
(iv)	बिसर्नु <b>birsanu</b> दुहनु <b>duhunu</b>	बिसर्- <b>birsa-</b> दुहु- <b>duhu-</b>	to forget to milk
(v)	आउनु <b>ānu</b> पठाउनु <b>pa[hānu]</b> पिउनु <b>piunu</b>	आउ- <b>āu-</b> पठाउ- <b>pa[hāu-</b> पिउ- <b>piu-</b>	to come to send to drink

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

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

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

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

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

There are also four special feminine suffixes:

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

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

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

म गर्छु	<b>ma garchu</b>	I do
तँ बस्छस्	<b>tā baschas</b>	you sit
तिनीहरू सुत्छन्	<b>tiniharū sutchan</b>	they sleep

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

म खान्छु	<b>ma khānchu</b>	I eat
उ दिन्छे	<b>u dīnche</b>	she gives
त्यो जान्छ	<b>tyo jāncha</b>	he goes
हामी बिसन्छौं	<b>hāmī birsanchāw</b>	we forget

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

म पठाउँछु	<b>ma paṭhāūchu</b>	I send
हामी आउँछौं	<b>hāmī āūchāw</b>	we come
तिनीहरू पिउँछन्	<b>tiniharū piūchan</b>	they drink

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

तपाईं गर्नुहुन्छ	<b>tapāī garnuhuncha</b>	you do
वहाँहरू आउनुहुन्छ	<b>vahāharū āunuhuncha</b>	they come
मेरो बुवा पठाउनुहुन्छ	<b>mero buvā paṭhāunuhuncha</b>	my father sends

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

1 sing.	म	गर्छु	<b>garchu</b>
2 sing. LGH	तँ	गर्छस् (गर्छेस्)	<b>garchas (f. garches)</b>
3 sing. LGH	उ, त्यो, यो	गर्छ (गर्छे)	<b>garcha (f. garche)</b>
1 plur.	हामी (-हरू)	गर्छौं	<b>garchāw</b>
2 sing. pl. MGH	तिमी (-हरू)	गर्छौं (गर्छ्यौं)	<b>garchāw (f. garchyāw)</b>
3 sing. MGH	उनी, तिनी, यिनी	गर्छन् (गर्छिन्)	<b>garchan (f. garchin)</b>
3 plur. LGH, MGH	उनीहरू	गर्छन्	
2 sing. pl. HGH	तपाईं (-हरू)	गर्नुहुन्छ	<b>garnuhuncha</b>
3 sing. pl. HGH	वहाँ (-हरू)	गर्नुहुन्छ	<b>garnuhuncha</b>

Similarly:	म	खान्छु	<b>khānchu</b>
	तँ	खान्छस्	<b>khānchas, etc.</b>
	म	धुन्छु	<b>dhunchu</b>
	तँ	धुन्छस्	<b>dhunchas, etc.</b>
	म	बिसन्छु	<b>birsanchu</b>
	तँ	बिसन्छस्	<b>birsanchas, etc.</b>
	म	आउँछु	<b>āūchu</b>
	तँ	आउँछस्	<b>āūchas, etc.</b>

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

म दिनहुँ काम गर्छु  
I work ('do work') every day  
मेरो छोरा महाविद्यालयमा पढ्छ  
My son studies ('reads') at the college  
हिजो आज वहाँ नेपालमा बस्नुहुन्छ  
Nowadays he lives in Nepal

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

म बेलायतमा बस्छु  
I live in England  
म मेचुमा बस्छु  
I sit down in a chair  
तपाईं चुरोट खानुहुन्छ?  
Do you smoke cigarettes?

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

त्यो मान्छे मासु खान्छ  
That man eats meat  
त्यो जोगी पानी मात्रै खान्छ  
The holy man (jogī) drinks only water

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

हामी त कहिले कही मात्रै रक्सी पिउँछौं  
We sometimes drink spirits

रक्सी **rakṣī** Nepalese spirit may be used loosely for any alcoholic drink.  
नेपालीहरू अक्सर भात नै खान्छन्  
The Nepalese often eat only (cooked) rice

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

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

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

बिहान	<b>bihāna</b>	morning	emph.	बिहानै	<b>bihāṅay</b>
गर्नु	<b>garṅnu</b>	to do	emph.	गर्ने	<b>garṅṅay</b>
म	<b>ma</b>	I	emph.	मै	<b>māy</b>

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

घर	<b>ghar</b>	house	emph.	घरै	<b>gharāy</b>
त्यस	<b>tyas</b>	obl. of <b>tyo</b>	emph.	त्यसै	<b>tyasāy</b>
सब	<b>sab</b>	all	emph.	सबै	<b>sabāy</b>

Note that सबै is often pronounced **sappāy**.

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

The emphatic form मात्रै **mātrāy** (often pronounced **mattāy**) is used in preference to the ordinary form मात्र **mātra** 'only'.

गाउँलेहरू बिहानै बेलुकै दिनुको दुई पटक नै दाल र भात खान्छन्  
**gāūleharū bihāṅay belukāy ḍinko ḍui paṭak ṅay dāl ra bhāt khānchan**  
Villagers eat rice and lentils twice a day morning and evening

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

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

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

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

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

आउने साल म नेपाल जान्छु  
Next year I am going to Nepal  
आउने बिहिबार त्यो मकहाँ आउँछ  
Next Thursday he is coming to my place  
म बेलुका आठ बजे तपाईंकहाँ आउँछु है  
I'll come to your house at eight in the evening, all right?

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

ए दाइ, यो बाटो कता जान्छ ? दार्जीलिङ्गसम्म जान्छ  
Excuse me, where does this road go to? It goes to Darjeeling

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

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

तपाईं नेपालमा कति बस्नुहुन्छ ?  
जूनसम्म बस्छु  
How long (lit. 'how much') will you stay in Nepal?  
I'll stay until June

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

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

गर्दै **gardāy**, बस्दै **basḍay**, खाँदै **khāḍay**, जाँदै **jāḍay**, दिँदै **ḍiḍay**, धुँदै **dhūḍay**, आउँदै **āūḍay**, पिउँदै **piūḍay**, etc.

The Present Continuous Tense is then formed thus:

म गर्दै छु	<b>ma gardāy chu</b>	I am doing
उ खाँदै छ	<b>u khāḍay cha</b>	he/she is eating
हामी जाँदै छौं	<b>hāmī jāḍay chāw</b>	we are going
तपाईं आउँदै हुनुहुन्छ	<b>tapāī āūḍay hunuhuncha</b>	you (HGH) are coming
उनीहरू धुँदै छन्	<b>uniharū dhūḍay chan</b>	they are washing etc.

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

तपाईं के गर्दै हुनुहुन्छ ? म काम गर्दै छु  
What are you doing? I am working

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

राम् शहर जाँदै छ  
Ram is going to town  
आउने बिहिवार त्यो मकहाँ आउँदै छ  
Next Thursday he is coming to my house

## Vocabulary 5

अक्सर्	aksar	usually, often
अलि अलि	ali ali	very little
आउनु	āunu	to come
आउने	āune	next
उपहार	upahār	gift
उभिनु	ubhinu	to stand
कता	katā	whither, to where
कहिले कहीं	kahile kahī	sometimes
काम्	kām	work (noun)
काम् गर्नु	kām garnu	to work
खानु	khānu	to eat
गर्नु	garnu	to do
गाउँले	gāūle	villager
चुरोट	curoṭ	cigarette
चुरोट खानु	curoṭ khānu	to smoke
जानु	jānu	to go
ठाउँ	ṭhāū	place
डराउनु	ḍarāunu	to fear, be frightened
ड्यूटी	ḍyūṭī	shift, duty
दाल्	dāl	lentils
दिनहुँ	dīnahū	daily, every day
दिनु	dīnu	to give
दुहुनु	duhunu	to milk
देख्नु	dekhnu	to see
धुनु	dhunu	to wash
निककै	nikkəy	very, much
पटक	paṭak	time, occasion
एक पटक, दुइ पटक	ek paṭak, dui paṭak	once, twice, etc.
पठाउनु	paṭhāunu	to send
पढ्नु	paṭhnu	to read, study
पाल्पा	pālpā	Palpa (town in Nepal)
पिउनु	piunu	to drink
बस्नु	basnu	to sit, reside
बानेश्वर्	bāneṣvar	Baneshvar (suburb of Kathmandu)
बिर्सनु	birsanu	to forget

बिहान	bihāna	morning
बिहिवार	bihibār	Thursday
बेरा	berā	waiter (Eng. 'bearer')
बेलुका	belukā	evening
भोलि	bholi	tomorrow
मासु	māsu	meat
महाविद्यालय	mahāvīdyālaya	college
रक्सी	raksī	wine, spirits
लामो	lāmo	long
शुरू हुन्छ	शुरू हुन्छ	will begin
-सम्म	-samma	up to, until
साथी	sāthī	friend
हवाईजहाज	havāijahāj	aeroplane
हवाईजहाजमा	havāijahājma	by air
हेर्नु	hernu	to look at

## Reading Passage

- अ. नमस्ते।  
आ. नमस्ते हजूर।  
अ. तपाईं कहाँको हुनुहुन्छ ?  
आ. म पाल्पाको हुँ हजूर। तर हिजोआज म काठमाडौंमा बस्छु।  
अ. यहाँ के काम गर्नुहुन्छ ?  
आ. म होटेलमा बेरा काम गर्छु।<sup>1</sup>  
अ. तपाईं कहिले कहीं घर जानुहुन्छ ?  
आ. कहिले कहीं मात्रै जान्छु हजूर। पाल्पा यहाँबाट एक दम् टाढा छ। तपाईं कहाँको हुनुहुन्छ नि ?  
अ. म त अंग्रेज हुँ। म लन्दनमा बस्छु। तपाईंलाई लन्दन कहाँ छ थाहा छ ?<sup>2</sup>  
आ. थाहा छ हजूर। बेलायतमा छ, होइन ? तपाईं यहाँ कुन ठाउँमा बस्नुहुन्छ ?  
अ. म एकजना साथीकहाँ बानेश्वरमा बस्छु।  
आ. नेपालमा कति बस्नुहुन्छ ?  
अ. यहाँ छ महीना बस्छु। त्यसपछि म भारत जान्छु। कल्कत्तामा अलिकति काम् छ।  
आ. बेलायतमा के काम गर्नुहुन्छ ?  
अ. म विद्यार्थी हुँ। लन्दनको विश्वविद्यालयमा पढ्छु।  
आ. तपाईंको घडीमा कति बज्यो हजूर ?  
अ. मेरो घडीमा चार बज्यो।  
आ. ए, मेरो ड्यूटी पाँच बजे शुरू हुन्छ। म जाऊँ है त ?  
अ. नमस्ते

<sup>1</sup>berā kām 'the work of a waiter'.

<sup>2</sup>Literally, 'to you where is London is it known?' Do you know where London is?

<sup>3</sup>The English word ḍyūṭī 'a shift', 'a turn of duty'.

## Exercise 5a

Translate into English

१. तिमी लुट्टो खान्छौ? कहिले कहीं मात्रै खान्छु, हजूर। तपाईं नि ? म त निकै खान्छु।
२. तपाईं कुन होटेलमा बस्नुहुन्छ ? त्यो ठूलो होटेल छ नि, हो, म त्यहाँ बस्छु।
३. ए दिदी, त्यो बाटो कता जान्छ ? थाहा छ ? दार्जीलिङ्गसम्म जान्छ।
४. मेरो बुवादिनहुँ शहर जानुहुन्छ। वहाँको अड्डा त्यहाँ छ।
५. नेपालका धेरै मान्छेहरू दाल र भात मात्रै खान्छन्।
६. तपाईं भोलि कति बजे मकहाँ आउनुहुन्छ? बेलुका सात बजे आउंछु।
७. ए नानी, स्कूलमा पढ्छस् ? पढ्छु हजूर।
८. मेरो दाइ महीनाको दुइ पटक कल्कत्ता जानुहुन्छ।
९. ती मान्छेहरू के काम गर्छन् ? बेरा काम गर्छन्।
१०. म छ महीनापछि लन्दन जान्छु। केमा जानुहुन्छ ? हवाईजहाजमा।
११. त्यो मान्छे हिन्दुस्तानी पो रहेछ। नेपाली त होइन रहेछ।
१२. उनी आउने बिहिबार हवाईजहाजमा दिल्ली जान्छन्।
१३. म काठमाडौंमा पन्ध्रदिन बस्छु, त्यसपछि म पोखरा जान्छु।
१४. त्यो पसलमा चामल धेरै नै महँगो रहेछ।
१५. मेरो साथी आउने हप्ता दार्जीलिङ्ग जाँदै छ।
१६. तपाईं के गर्दै हुनुहुन्छ, दाइ ? म किताब पढ्दै छु।

## Exercise 5b

Translate into Nepali

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

## Exercise 5c

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

१. तपाईं कुन होटेलमा (बस्नु)
२. उनीहरू बेरा काम (गर्नु)
३. मेरो बुवा शहरमा काम (गर्नु)
४. वहाँहरू हामीकहाँ कति बजे (आउनु)

५. मेरी बहिनी महाविद्यालयमा (पढ्नु)
६. तपाईं आजकाल कहाँ (हुनु)
७. हामी पाल्पामा (बस्नु)
८. म अलिकति भात (खानु) त्यसपछि म घर (जानु)

## Exercise 5d

Read the following passage, then answer the questions in Nepali

रण बहादुर छेत्री हुनुहुन्छ। वहाँ पाल्पाको मान्छे हुनुहुन्छ तर हिजोआज काठमाडौंमा बस्नुहुन्छ। वहाँ शहरको एउटा ठूलो अड्डामा काम गर्नुहुन्छ। रण बहादुरका दुइजना छोरा र एकजना छोरी छन्। एकजना छोरा राष्ट्र बैंकमा काम गर्छ, उसको भाई त्रिचन्द्र महाविद्यालयमा पढ्छ, र छोरी स्कूलमा पढ्छे। रण बहादुरको घर अड्डाबाट धेरै टाढा छैन। त्यस कारण वहाँ दिनहुँ अड्डामा हिडेरै जानुहुन्छ। वहाँको जहान धेरैजसो घरमा बस्नुहुन्छ।

१. रण बहादुरको जात के हो ?
२. वहाँका कतिजना छोराछोरी छन् ?
६. वहाँ अड्डामा कसरी जानुहुन्छ ?
४. वहाँ हिजोआज कहाँ बस्नुहुन्छ ?
५. वहाँको जहान के गर्नुहुन्छ ?

त्रिचन्द्र महाविद्यालय

राष्ट्र बैंक  
जहान  
हिडेरै  
धेरैजसो

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

The State Bank  
wife (a politer term than स्वास्नी)  
on foot  
usually

## LESSON 6

### 1. New conjunct consonants

क्ल	kl	as in	क्लास्	klās	class
ख्द	khd	as in	देख्देन	dekhdayna	does not see
ज्	jn	as in	बज्नु	bajnu	to strike
ट्छ	tch	as in	भेट्छ	bhetcha	meets
ठ्	t(h)	as in	अठ्ठाईस्	aṭṭhāis	twenty-eight
ट्	tn	as in	भेट्नु	bhetnu	to meet
ह्द	hhd	as in	पह्दैन	paḥdayna	does not read
ब्ब	bb	as in	छब्बीस्	chabbis	twenty-six
म्च	mc	as in	नाम्चे	nāmce	Namche
म्ब	mb	as in	खुम्बु	khumbu	Khumbu
र्म	rm	as in	गर्मी	garmī	heat, summer
र्य	ry	as in	पर्यटक	paryaṭak	tourist

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

-दिन	-dina
-दैनस्	-daynas
-दैन	-dayna
-दैनौ	-daynāw
-दैनौ	-daynāw
-दैनन्	-daynan

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

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

गर्दिन	gardina	I do not do, etc.
गर्दैनस्	gardaynas	
गर्दैन	gardayna	
गर्दैनौ	gardaynāw	

## LESSON SIX

गर्दैनौ	gardaynāw
गर्दैनन्	gardaynan

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

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

म जाँदिन	ma jādina	I do not go
तँ खाँदिस्	tā khādaynas	I do not eat
उ धुँदैन	u dhūdayna	he does not wash
हामी बिर्सदिनी	hāmī birsdaynāw	we do not forget
उनीहरू आउँदैनन्	uniharū āudaynan	they do not come

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

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

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

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

म	-न्न	-nna
तँ	-न्नस्	-nnas
उ	-न्न	-nna
हामी	-न्नी	-nnāw
तिमि	-न्नी	-nnāw
उनी (हरू)	-न्न	-nnan

These suffixes are added directly to the Primary Base.

म जान्न	ma jānna	तँ आउन्नस्	tā āunnas
उ खान्न	u khānna	उनी पिउन्नन्	unī piunnan
हामी धुन्नौ	hāmī dhunnāw	तिमी बिसर्नौ	timī brisannāw
उनीहरू जान्नन्	uniharū jānnan, etc.		

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

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

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

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

केटालाई किन पिट्छौ ?  
Why do you beat the boy?

म रामलाई हेर्दै छु ।  
I am looking at Ram

म तपाईंलाई एक बजेतिर भेट्छु है ?  
I'll meet you at about one o'clock, shall I?

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

त्यस मान्छेलाई चिन्नुहुन्छ ?  
Do you recognise that man?

म त्यसलाई चिन्दैन  
I do not know him

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

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

राम् गाई द्हुन्छ  
Ram milks the cow

त्यो सिनेमा हेर्दैन  
He does not watch films

हामी दिनहुँ काम गर्छौं  
We work ('do work') every day

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

मेरो बिचारले	mero bicārlē	in my opinion
औलोले मर्नु	āwlole marnu	to die of malaria
पानीले भिजेको	pānilē bhijeko	soaked with water
ठूलो स्वरले बोल्नु	thūlo svarlē bolnu	to talk in a loud voice
मान्छेहरूले भरिभराउ	mānc̄heharūlē bharibharāu	packed with people

बिचार is also written बिचार् *vicār* 'opinion' स्वर is usually pronounced *sor* (but rarely spelt सौर).

मेरो बिचारले आज पानी पर्दैन  
In my opinion, it will not rain today

Note पर्नु *parnu* 'to fall' and पानी पर्छ 'water falls', i.e. 'it rains'

यर्मीमा धेरै मान्छे हैजाले मर्छन्  
In the hot season many people die of cholera  
काठमाडौंको होटेलहरू पर्यटकहरूले भरिभराउ छन्  
The hotels of Kathmandu are packed with tourists  
त्यो सधैं ठूलो स्वरले बोल्छ  
He always speaks in a loud voice/shouts  
तिम्रो लुगा पानीले भिजेको छ  
Your clothes are soaked with water

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

प्रधानमन्त्रीले आज भाषण गर्नुहुन्छ  
The Prime Minister will make a speech today

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

लिनु *linu* 'to take'  
त्यो बाटोले कहाँ कहाँ जान्छ है ?  
Where does that road lead to?

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

When the 3rd person singular pronouns are used, -ले requires the oblique case: उसले, यसले, त्यसले, उनले, तिनले, यिनले. The LGH forms are often pronounced *yalle, tyalle, ulle* (c.f. 4.4.).

उसले मलाई चिन्दैन  
He does not know me  
उसले मलाई भन्छ  
He says to me/tells me

When -ले is added to the pronouns म and तँ, their forms are मैले *māyle* and तैले *tāyle* respectively.

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

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

म तिम्रीलाई पैसा दिन्छु  
I'll give you some money  
त्यसले मलाई केही पनि भन्दैन  
He does not tell me anything at all ('say to me')

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

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

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

तपाईं मकहाँ कहिले आउनुहुन्छ ?  
When are you coming to my house?  
राम् दिल्ली कहिले जान्छ ?  
When is Ram going to Delhi?

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

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

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

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

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

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

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

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

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

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

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

<sup>1</sup>कहिले has the emphatic form कहिल्यै.

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

Affirmative		Negative	
म हुन्छु	<b>hunchu</b>	हुँदिन	<b>hūdina</b>
तँ हुन्छस्	<b>hunchas</b>	हुँदैनस्	<b>hūdāynas</b>
उ हुन्छ	<b>huncha</b>	हुँदैन	<b>hūdāyna</b>
हामि हुन्छौं	<b>hunchāw</b>	हुँदैनौं	<b>hūdāynāw</b>
तिमी हुन्छौ	<b>hunchāw</b>	हुँदैनौ	<b>hūdāynāw</b>
उनी (हरू) हुन्छन्	<b>hunchan</b>	हुँदैनन्	<b>hūdāynan</b>
तपाईं } हुनुहुन्छ	<b>hunuhuncha</b>	हुनुहुन्न	<b>hunuhunna</b>
वहाँ }			

The alternative negative forms are:

हुन्न	<b>hunna</b>	हुन्नौं	<b>hunnaōw</b>
हुन्नस्	<b>hunnas</b>	हुन्नौ	<b>hunnaōw</b>
हुन्न	<b>hunna</b>	हुन्नन्	<b>hunnaan</b>

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

यहाँको बसहरू सधैं भरिभराउ हुन्छन्  
The buses are always crowded (general)  
यो बस भरिभराउ छ  
This bus is crowded (particular)  
नेपाली केटीहरू एकू धेरै राम्रो हुन्छन्  
Nepalese girls are extremely pretty (general)  
सुन्दरी राम्री केटी हो  
Sundari is a pretty girl (particular)  
काठमाडौंमा धेरैजसो त्यतिको गर्मी हुँदैन  
It is not usually so hot in Kathmandu<sup>1</sup> (general)  
यो कोठामा धेरै गर्मी छ  
It is very warm in this room (particular)

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

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

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

म आज दुइ बजेदेखि पाँच बजेसम्म घरै हुन्छ  
I'll be at home today from two o'clock till five o'clock  
मेरो ड्यूटी ठीक पाँच बजे शुरू हुन्छ  
My shift will start at five o'clock precisely

शुरू **jurū** is a noun meaning 'beginning', 'start'. Note the expression शुरूमा **jurūmā** 'in the beginning'. The verbal phrase शुरू हुनु **jurū hunu** means 'to begin'. ठीक in expressions of time means 'precisely'.

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

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

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

The above points are illustrated in the following sentences:

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

### Vocabulary 6

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

गाईको मासु	gāiko māsu	beef
गुलियो	guliyo	sweet
चिन्नु	cinnu	to know (someone)
जाडो	jāṛo	cold, cold season
ट्याक्सी	tyāksī	taxi
दिल्ली बजार	dillī bajār	Dilli Bazar (area of Kathmandu)
—तिर	-tira	about
त्रिभुवन	tribhuvan	Tribhuvan (King of Nepal, d. 1955)
त्रिभुवन विश्वविद्यालय	tribhuvan vijvavidyālaya	Tribhuvan University (Kathmandu)
त्यतिको	tyatiko	so much
दिउँसो	diūsō	in the afternoon
धेरैजसो	dherājaso	generally, often
नाम्चे बजार	nāmce bajār	Namche Bazar (Sherpa town)
निस्कनु	niskanu	to go out
पकाउनु	pakāunu	to cook
पटना	pa(nā	Patna (town in India)
पर्यटक	paryatka	tourist
पानी	pānī	water
पानी पर्छ	pānī parcha	it rains/will rain
पिट्नु	piṭnu	to hit, beat
पुग्नु	pugnu	to arrive
बाहिर	bāhira	out, outside
बोल्नु	bolnu	to speak
भने	bhane	however (syn. ta)
भन्नु	bhannu	to say, tell (with -lāi)
भरिभराउ	bharibharāu	full, crowded
भरे	bhare	this evening
भाषण	bhāṣaṇ	speech
भेट्नु	bheṭnu	to meet
मर्नु	marnu	to die
मासु	māsu	meat
राति	rāti	at night
रेल्	rel	rail, train
रेल्मा	relmā	by rail
लानु	lānu	to take away, lead to
लिनु	linu	to take
विचार (विचार)	vicār (bicār)	opinion
मेरो विचारले	mero vicārle	in my opinion, I think that
सधैं	sadhāy	always

सञ्चरबार	sañcarbār	Saturday
सिपाही	siṣāhī	soldier
स्याउ	syāu	apple
सुनु	sunnu	to hear
हजारौं	hajārāw	thousands of
हरेक (हरएक)	harek	every, each
हिंडेर (हिंडेरै)	hiṅera (emph. hiṅeraḃ)	on foot, walking
हिंडेरै जानु	hiṅeraḃ jānu	to go on foot
हैजा	hayjā	cholera

## Reading Passage

- अ. नमस्ते  
 आ. नमस्ते  
 अ. तपाईंको घर कहाँ छ ?  
 आ. मेरो घर डिल्ली बजारमा छ ।<sup>1</sup>  
 अ. तपाईं के गर्नुहुन्छ ?  
 आ. म विद्यार्थी हुँ । त्रिभुवन विश्वविद्यालयमा पढ्छु ।<sup>2</sup>  
 अ. कनू विभागमा हुनुहुन्छ ?  
 आ. म अंग्रेजी विभागमा छु ।  
 अ. तपाईंको क्लासमा कतिजना विद्यार्थी पढ्छन् ?  
 आ. पच्चीसजना पढ्छन् ।  
 अ. विश्वविद्यालय तपाईंको घरदेखि कति टाढा छ ?  
 आ. धेरै टाढा छैन । हाम्रो घरदेखि दई मील टाढा छ ।  
 अ. तपाईं कसरी जानुहुन्छ ? बस्मा ?  
 आ. धेरैजसो म बस्सा जान्छु । कहिले कहीं हिंडेरै पनि जान्छु ।  
 अ. तपाईं दिनहुँ विश्वविद्यालय जानुहुन्छ ?  
 आ. दिनहुँ भने जान्छु ।<sup>3</sup> हप्ताको पाँच पटक मात्रै जान्छु । सञ्चरबार बिदा हुन्छ नि ।  
 अ. तपाईंको बुवा के काम गर्नुहुन्छ ?  
 आ. मेरो बुवा शहरको एउटा अड्डामा काम गर्नुहुन्छ ।  
 अ. तपाईंको आमा नि ?  
 आ. आमा त घरै बस्नुहुन्छ । कहिले पनि बाहिर जानुहुन्छ ।

## Exercise 6a

## Translate into English

- भोलि बिहान ठीक नौ बजे हामी तपाईंको आउँदै छौं ।
- मेरो विचारले आज पानी पर्छ । म त बाहिर जान्छु ।
- मेरो बुवा आज अड्डा जानुहुन्छ । बिदा छ नि ।
- हामी कहिले पनि गाईको मासु खाँदैनौं ।

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

<sup>2</sup>Tribhuvan University – named after the present King's grandfather.

<sup>3</sup>bhane is used like the particle ta. Trans. 'I don't go every day'. In Nepal Saturday is a holiday, Sunday is a normal working day.

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

- प्रधानमन्त्रीज्यूले आज पाटनमा तीन् बजेतिर भाषण गर्नुहुन्छ, होइन त ?
- बाहुहरू मासु खान्दैनन् । दाल, भात तरकारी मात्रै खान्छन् ।
- जाडोमा त पानी पर्दैन । गर्मीमा त धेरै नै पर्छ ।
- तिमी नाम्चे बजार कसरी जान्छौ ? हिंडेरै जान्छु ।
- यो बाटोले कहाँ जान्छ, दाइ ? तपाईंलाई थाहा छ ? थाहा छ, हजूर । गोर्खासम्म जान्छ ।
- मदेसमा धेरै गर्मी हुन्छ, तर काठमाडौंमा त्यतिको गर्मी हुँदैन।<sup>1</sup>
- जाडोमा हजारौं अमेरिकी पर्यटकहरू नेपाल जान्छन् ।
- नेपालमा सञ्चरबार बिदा हुन्छ । आइतबार बिदा हुँदैन ।
- आउने हप्ता बुवाले मलाई एउटा राम्रो उपहार दिनुहुन्छ ।
- तिमी आज शहर जान्छौ ? आज त म जान्छु । घरमा धेरै काम छ ।
- म आउने हप्ता दिल्ली जाँदै छु ।  
केमा जानुहुन्छ ?  
म हवाईजहाजमा पटनासम्म जान्छु, अनि त्यसपछि रेलमा जान्छु ।
- तपाईं मकहाँ कति बजे आउनुहुन्छ ? म भरे आठ बजेतिर आउँछु ।
- ए दाइ, तपाईंको घडीमा कति बज्यो ? मेरो घडीमा एघार बज्यो ।
- यो किताब त मेरो पो हो । म तिमीलाई दिदिन ।
- आज त म खान्छु । रुचि छैन ।
- आउने महीना मेरो दाज्यू भारत जाँदै हुनुहुन्छ । म त यहाँ बस्छु ।

## Exercise 6b

## Translate into Nepali

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

<sup>1</sup>mades, derived from the Sanskrit term madhya-deś 'midlands', is applied to the plains of India and to the Terai region of Nepal.

Exercise 6c

Translate into Nepali

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

Read the following passage, then answer the questions in Nepali

नेपालमा सञ्चरबार विदा हुन्छ । अड्डा र धेरैजसो पसलहरू बन्द हुन्छन् । म दिनहुँ अड्डामा काम गर्छु, तर सञ्चरबार म अड्डामा जान्न । राम्रो छ । म दस बजेसम्म सुत्छु, त्यसपछि बजारतिर जान्छु । त्यहाँ कुनै<sup>1</sup> चियापसलमा साथीहरूलाई भेट्छु । चिया खान्छु, अनि त्यसपछि घरतिर जान्छु । हामी बाह्र बजेतिर भात खान्छौं । दिउँसो म बाहिर निस्कन्न । घरमै आराम गर्छु ।

१. नेपालमा विदा कहिले हुन्छ ?
२. सञ्चरबार अड्डाहरू बन्द हुन्छन् कि हुँदैनन् ?
३. तपाईं धेरैजसो कति बजे सुत्नुहुन्छ ?
४. तपाईं कति बजे भात खान्नुहुन्छ ?
५. बेलायतमा सञ्चरबार विदा हुन्छ कि हुँदैन ?

<sup>1</sup> कुनै 'any', 'some'.

LESSON 7

1. New conjunct consonants

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

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

पच्चीसजना सिपाही 'twenty-five soldiers', उनन्तीसवटा किताब 'twenty-nine books', इक्कीसवटा घर 'twenty-one houses'. But तीस दिन 'thirty days', तैतीस मिनेट 'twenty-three minutes'.

3. The most important fractions are:

पाउ	pāu	a quarter	तिहाई	tihāī	a third
आधा	ādhā	half	ढेढ	deḥ	one and a half
अढाई	aḥāī	two and a half			

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

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

4. The words सवा *saṅā* 'plus one quarter', साढे *sāḥe* 'plus one half', पौने *pāune* 'less one quarter' are always followed by another numeral.

सवा चार	'four plus one quarter'	four and a quarter
साढे चार	'four plus one half'	four and a half
पौने पाँच	'five less one quarter'	four and three quarters

Occasionally साढे एक and साढे दुइ are used in place of ढेढ (1½) and अढाई (2½).

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

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

साढे चार् बजे at half past four  
पौने पाँच बजे at a quarter to five

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

डेहू बजे or साढे एक बजे at half past one  
अढ़ाई बजे or साढे दुइ बजे at half past two

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

चार् बज्जलाई पाँच मिनेट बाँकी छ  
**cār bajnalāi pāc mineṭ bāki cha**  
It is five to four (lit. 'for four striking five minutes are left')<sup>1</sup>  
बाह्र बज्जलाई पच्चीस मिनेट बाँकीमा  
**bārha bajnalāi paccīs mineṭ bākīmā**  
At twenty-five to twelve.

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

पैसा बाँकी छैन there is no money left  
केही पनि बाँकी रहेनछ why, there is nothing left at all

दस बजेर बीस मिनेट गयो  
**das bajera bis mineṭ gayo**  
It is twenty past ten (lit. 'ten having struck twenty minutes have gone')

एघार बजेर दस मिनेटमा  
**eghāra bajera das mineṭmā**  
at ten past eleven

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

तीन बजेतिर at about three o'clock  
साढे पाँच बजेतिर at about half past five

—तिर is also used with reference to place:

म खुम्बुतिर जाँदै छु  
I'm going towards Khumbu/I'm heading for Khumbu  
उ पहाडतिर जाँदै छु  
He is going towards the hills

पहाड **pahār** 'hills, mountains' is a term generally used in Nepal for the Himalayan foothills. पहाडी **pahāṛī** or पहाडिया **pahāṛiyā** is a 'hillman' who lives in the hill villages, as distinct from मदेसी **madesī**—someone who lives in the southern Nepalese plains ( मदेस **mades** or तराई **tarāi**).

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

8. Other points

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

ठीक छ बजे at exactly six o'clock  
ठीक सवा नौ बजे at 9.15 precisely

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

हवाईजहाज बिहान नौ बजे काठमाडौं पुग्छ  
The aeroplane reaches Kathmandu at nine in the morning  
म भरे सात बजेतिर तपाईं कहाँ आउँछु  
I'll come and see you this evening at about seven

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

बस दुइ दुइ घण्टामा आउँछ  
The bus comes every two hours

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

रेलु कति कति बेलामा आउँछ ?  
How often do the trains run?  
बजेमा / साढेमा / सवामा / आउँछ  
They come on the hour/on the half hour/on the quarter  
रेलु हरेक घण्टामा आउँछ  
The train goes every hour

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

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

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

ठूलोचाहिँ	<b>thūlocāhī</b>	'the big one'
मेरोचाहिँ	<b>merocāhī</b>	'my one', 'mine'

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

त्योचाहिँ	<b>tyocāhī</b>	that one
योचाहिँ	<b>yocāhī</b>	this one
कुनचाहिँ	<b>kuncāhī</b>	which one?
रामकोचाहिँ	<b>rāmkocāhī</b>	Ram's one
त्यसकोचाहिँ	<b>tyaskocāhī</b>	his/her one
उनीहरूकोचाहिँ	<b>unīharūkocāhī</b>	their one, theirs etc.

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

मचाहिँ	<b>macāhī</b>	as for me
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उचाहिं	<b>ucāhī</b>	as for him/her
राम्चाहिं	<b>rāmchāhī</b>	as for Ram
गर्मीमाचाहिं	<b>garmimāchāhī</b>	in the <i>hot</i> season (as opposed to others)

Note the use of चाहिं in the following sentences:

त्यो गाउँमा कनूचाहिं चियापसल सबभन्दा राम्रो छ ?  
Which (one) is the best tea shop in that village?  
मेरो घर राम्कोचाहिंभन्दा ठूलो रहेछ  
I see that my house is bigger than Ram's (one)  
यो घडी राम्रो हो तर त्योचाहिं त्यति राम्रो होइन  
This watch is nice but that one is not so nice

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

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

मचाहिं जे पनि खान्छु। उचाहिं खाली भात र दाल मात्रै खान्छु  
As for me, I eat anything. He eats only rice and lentils

जे पनि	<b>je pani</b>	'anything at all'
खाली मात्रै	<b>khālī mātrāy</b>	very emphatic 'only', 'nothing but'

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

कस्को किताब	<b>kasko kitāb?</b>	whose book?
कसकसकहाँ	<b>kaskaskahā</b>	at whose place? ('of which people')
म कसैलाई दिदिन	<b>ma kasəylāi dīdina</b>	I shan't give it to anyone

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

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

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

केमा जानुहुन्छ ? हवाईजहाज्मा जानुछु  
How (in what) are you going? I'm going by air  
केको हतपत् ?  
What's the hurry (lit. 'of what . . .')?

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

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

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

म पन्ध्र दिनको लागि भारत जाँदै छु  
I'm going to India for a fortnight

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

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

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

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

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

मेरो बिहा आउने महीना हुन्छ  
My marriage will take place next month  
त्यसको बाद म घर जान्छु  
After that I shall go home

त्यस्पछि **tyaspachi** could also have been used.

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

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

वहाँले नेपाली साहित्यको विषयमा भाषण गर्नुहुन्छ  
He is making a speech on the subject of Nepali literature  
महाराजाधिराज्को शुभजन्मोत्सवको उपलक्ष्यमा  
On the occasion of the birthday of His Majesty

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

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

श्री ५ महाराजाधिराज् बिरेन्द्र वीर् विक्रम् शाह देव  
**śrī pāc mahārājādhirāj birendra vir vikram śāh dev**

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

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

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

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

तपाईंकी श्रीमती पनि पाल्नुहुन्छ ?  
Will your wife also be coming? .

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

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

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

-का लागि -*kā lāgi*  
-का निमित्त -*kā nimitta*

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

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

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

त्यो सानो देशको राजधानीमा

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

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

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

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

नजीक may also be used as a postposition:  
त्यो मेरो घरनजीक बस्छ  
He lives near my house  
पाटन काठमाडौंनजीक छ  
Patan is near Kathmandu

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

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

When used adverbially जस्तो immediately precedes the verb:

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

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

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

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

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

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

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

गर्नुहोस्	<b>garnuhos</b>	do
बस्नुहोस्	<b>basnuhos</b>	sit
आउनुहोस्	<b>āunuhos</b>	come
भिन्न पाल्नुहोस्	<b>bhitra pālunhos</b>	please come in

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

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

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

नआउनुहोस्	<b>naāunuhos</b>	do not come
नरिसाउनुहोस्	<b>narisāunuhos</b>	do not be angry

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

पाल्नुहोस् or पाल्नोस्	<b>pālnos</b>	come, go
नआउनुहोस् or नआउनोस्	<b>naāunos</b>	do not come
गर्नुहोस् or गर्नोस्	<b>garnos</b>	do

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

मोटर बिस्तारै हाँक्नुहोला  
Please drive the car slowly  
नरिसाउनुहोला  
Please do not be angry

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

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

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

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

## Vocabulary 7

अचेल	<b>acel</b>	now, nowadays
अर्धै	<b>aṛhāi</b>	two and a half
अत्यन्त	<b>atyanta</b>	extremely
अन्तर्राष्ट्रीय	<b>antarrāṣṭriya</b>	international
अर्थ—व्यवस्था	<b>artha-vyavasthā</b>	economy
आधा	<b>ādhā</b>	half
—को उपलक्ष्यमा	<b>-ko upalakṣyamā</b>	on the occasion of
एशिया	<b>eṣiyā</b>	Asia
ओहोर् दोहोर् गर्नु	<b>ohor dohor garnu</b>	to come and go, to make a round trip
औद्योगिक	<b>āwdyogik</b>	industrial
काख	<b>kākh</b>	lap, heart
कुरा	<b>kurā</b>	thing, matter
केयन्	<b>kəyyan</b>	several
खाली... मात्रै	<b>khālī . . . mātray</b>	only, nothing but
खर्च गर्नु	<b>kharca garnu</b>	to spend
खुला	<b>khulā</b>	open
घण्टा	<b>ghaṇṭā</b>	hour
चालु	<b>čālu</b>	operating, in motion
छिन्	<b>chin</b>	moment
एक छिन्	<b>ek chin</b>	just a moment
जस्तो	<b>jasto</b>	like, as if
जे पनि	<b>je pani</b>	whatever, anything at all
जोड्नु	<b>joṛnu</b>	to join, link
जोड्ने	<b>joṛne</b>	linking

टुंडिखेल	tūṛikhel	Tundikhel (a parade ground in Kathmandu)
डेह	deḥ	one and a half
ढाका	ḍhākā	Dacca (Bangladesh)
तराई	tarāi	the Terai
त्यति	tyati	so, that much
नजीक	najik	near, nearby
नाउँ गरेको	nāū gareko	by name, called
—को निमित्त	-ko nimitta	for the sake of
—को निम्ति	-ko nimti	for the sake of
पाल्नु	pālṇu	to come, go (HGH)
पीकिङ्ग	piking	Peking
पूजा	pūjā	worship
पूजा गर्नु	pūjā garnu	to worship
पौने	pāwne	less a quarter
फर्कनु	pharkanu	to come back, return
बंगलादेश	bāḡladeṣ	Bangladesh
बाहिर	bāhira	out, outside
—को बाद	-ko bād	after
—को बारेमा	-ko bāremā	about, concerning
—बाहेक	-bāhek	except
बिराटनगर (विराटनगर)	birāṭnagar (virāṭnagar)	Biratnagar (town in Terai)
विस्तारै	bistārāy	slowly
बिहा	bihā	wedding
बिहार	bihār	Bihar
बीच	-bic	between
बीरगंज	birganj	Birganj (town in Terai)
ब्याक	byākak	Bangkok
भन्ने	bhanne	by name, called
भित्र	bhitra	inside, in tour
भ्रमण	bhramaṇ	tour
भ्रमण गर्नु	bhramaṇ garnu	to make a tour
महत्त्व	mahattva	importance
महाराजाधिराज	mahārājādhirāj	title of King of Nepal
मिनेट	mineṭ	minute
मोटर	moṭar	motor car
मौसम	māwsam	season, weather
जाडो मौसम	jāṭo māwsam	cold season, winter
रक्सौल	raksāwl	Raxaul (border town in India)
रङ्गून	raṅgūn	Rangoon
राजपथ	rājpath	Rajpath (the name of the road running between Kathmandu and Raxaul)

रिसाउनु	risāunu	to be angry
—को लागि	-ko lāgi	for, for the sake of
वाशिङ्टन	vāṣiṅtan	Washington
विमान	vimān	aeroplane
विमानसेवा	vimānsevā	airservice
विमानस्थल	vimānsthāl	airport
विवाह	vivāha	wedding
विषय	viṣaya	subject
—को विषयमा	-ko viṣayamā	on the subject of
व्यवस्था	vyavasthā	arrangement <sup>1</sup>
शाङ्घाई	śāṅghāi	Shanghai
शुभनाम	śubhanām	name (polite word)
शुभजन्मोत्सव	śubhajanmotsava	birthday
—को सट्टा	-ko saṭṭā	instead of
सड़क	saṛak	road (syn. hāṭo)
सवा	savā	plus one quarter
साँचो	sāco	true
साढे	sāḥe	plus one half
साथमा	sāthmā	along with
सीमाना	sīmānā	border, frontier
सुन्दर	sundar	beautiful
हतपत्	hatpat	hurry
हावापानी	hāvāpāni	climate <sup>2</sup>
हाँकनु	hāknū	to drive (a car etc.)

## Reading Passage

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

The passage also contains a number of terms (largely borrowings from Sanskrit) which, though common in the literary language, would not be used so frequently in everyday speech. For example, the word विमान vimān 'aeroplane' is almost entirely restricted to the written language – an official term for the colloquial हवाईजहाज. Similarly, the term विमानस्थल vimānsthāl 'airport' is used much less frequently than its colloquial synonyms गौचरन् gāwcaran (originally meaning 'cow-pasture') and हवाईघाट havāighāṭ. The expression भारतका कैयन् शहरहरू bhāratkā kāyyan faharharū would usually be rendered in

<sup>1</sup>Usually pronounced bebasthā<sup>2</sup>A compound of hāvā 'wind' and pāni 'water'.

the spoken language as भारतको केही शहर **bhāratko kehī jahar**, and the expression अत्यन्त सुन्दर **atyanta sundar** as एक दम् राम्रो **ek dam rāmro**.

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

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

हिमालयको काखमा नेपाल नाउँ गरेको एउटा सानो राज्य छ। नेपालको राजधानी काठमाडौँ हो। काठमाडौँमा एउटा अन्तर्राष्ट्रिय विमानस्थल छ। भारतका केयन् शहरहरूबाट यहाँ विमानहरू ओहोर् दोहोर् गर्छन् र एशियाका अरू शहरहरू जस्ता ढाक, ब्याँक्क र रङ्गूबाट पनि यहाँ विमानहरू आउँछन्। काठमाडौँबाहेक नेपालमा एक दुइवटा अरू पनि ठूला शहरहरू छन्। तराईका वीरगञ्ज र बिराटनगर जस्ता ठूला शहरहरू औद्योगिक शहरहरू हुन्। यस कारण नेपालको अर्थ-व्यवस्थामा यी शहरहरूको ठूलो महत्त्व छ।

काठमाडौँलाई भारतसँग जोड्ने दुइटा सडकहरू छन्। सबभन्दा पुरानोचाहिँ राजपथ हो। यो बाटो भारतको रक्सौल भन्ने एउटा सानो शहरसम्म जान्छ। काठमाडौँलाई चीनको सीमानासँग जोड्ने बाटो पनि अहिले खुला छ।

नेपालमा पोखरा नाउँ गरेको एउटा सानो तर अत्यन्त सुन्दर शहर पनि छ। काठमाडौँ र पोखराबीच विमानसेवा चालु छ र दिनुदिनै विमानहरू ओहोर् दोहोर् गर्छन्। नेपालमा अचेल निकै पर्यटकहरू आउँछन्। जाडोको मौसममा काठमाडौँका सबै होटेलहरू पर्यटकहरूले भरिभराउ हुन्छन्।

#### Notes

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

**joṅne** is the infinitival participle of the verb **joṅnu** 'to link, join'. The infinitival participle is often used as a verbal adjective. Cf. **āune** 'coming, next'.

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

#### Exercise 7a

##### Translate into English

१. आजने हप्ता म दुइ महीनाको लागि नेपाल जाँदै छु।
२. केको हतपत् दाइ? एक छिन् बस्नुहोस् न।
३. श्री ५ का भाषणहरू धेरै मान्छे पढ्छन्।
४. यो बाटोमा धेरै हिलो छ। मोटर बिस्तारै हाँक्नुहोस्।
५. काठमाडौँको सबभन्दा महँगो होटेल त्योचाहिँ होइन त?
६. हाम्रो धर्मजीक एउटा सानो मन्दिर छ। मेरा बहिनीहरू त्यहाँ दिनहुँ पूजा गर्छन्।
७. त्यो बाटोबाट नजानुहोस् है। एक दम् उकालो छ।
८. जाडोमा नेपालको हावापानी धेरैजसो राम्रो हुन्छ। गर्मीमाचाहिँ त्यति राम्रो हुँदैन।
९. महाराजाधिराजको श्रमजन्तोत्सवको उपलक्ष्यमा प्रधानमन्त्रीले दुइ बजे दिउँसो टुँडिखेलमा भाषण गर्नुहुन्छ।
१०. भित्र पाल्नुहोस् हजूर। एक छिन् बस्नुहोस् त।
११. राम्रोको बिहा आजने हप्ता हुन्छ रे।
१२. मेरो छोरा आज स्कूल जाँदैन। बिदा छ रे।
१३. मेरो आमा सधैं घरै बस्नुहुन्छ। कहिले पनि बाहिर निस्कनुहुन्न।
१४. बेलुकाको हवाईजहाज कति बजे पुग्छ? पाँच बजे पुग्छ रे।
१५. तपाईं नेपालमा कसकहाँ बस्नुहुन्छ? धेरैजसो म एकजना साथीको घरमा बस्छु।
१६. मेरी बहिनी आज त खाँदैन। रुचि छैन रे।
१७. छेत्रीहरू अक्सर जे पनि खान्छन्। बाहुनहरूचाहिँ खाली तरकारी मात्रै खान्छन्।
१८. त्यो गाउँमा सबभन्दा राम्रो चियापसल कुनचाहिँ हो? राम्रोचाहिँ।
१९. तपाईंको नोकरको कुरा साँचो जस्तो छैन।
२०. आज पानी पछे जस्तो छैन। म त बाहिर जान्छु। बेलुका पाँच बजे फर्कन्छु।

#### Exercise 7b

##### Translate into Nepali

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

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

*Exercise 7c*

*Translate into Nepali*

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

*Exercise 7d*

*Translate into English*

१. हामी दुइ बजेतिर तपाईं कहाँ आउँदै छौं।
२. रेल पटनाबाट हरेक घण्टामा रक्सौल जान्छ रे।
३. सिनेमा ठीक छ बजे शुरू हुन्छ।
४. बस् यहाँ कति कति बेलामा आउँछ? साढेमा आउँछ, हजुर।
५. तिम्रो घडीमा कति बज्यो? मेरो घडीमा न बज्जलाई १० मिनेट बाँकी छ।
६. कति बज्यो अहिले त? अहिले ठीक सवा नौ बज्यो।

*Exercise 7e*

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

१. हामी धेरैजसो त्यो होटलमा (बस्नु)
२. तपाईं के काम (गर्नु)
३. हाम्रो नोकर बिहान बेलुकै दिनुको दुइ पटक गाई (दुहुनु)
४. तपाईं कति बजे (सुत्नु)
५. मेरो बुवा पोखरामा (बस्नु)। म त काठमाडौंमा काम (गर्नु)

LESSON 8

1. New conjunct consonants

थ्य	thy	as in	थ्याङ्गोचे	thyā ṅboce	Thyangboche
न्थ्य	nthy	as in	हुनुहुन्थ्यो	hunuhunthyo	was, were (HGH)
मन्	mn	as in	घुम्नु	ghumnu	to travel
ल्ड	ldh	as in	ओखल्डङ्गा	okhaldhūngā	Okhaldhunga
श्न	jn	as in	प्रश्न	praśna	question

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

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

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

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

	<i>Infinitive</i>	<i>Primary Base</i>	<i>Secondary Base</i>
(iii)	धुनु	धु dhunu	धो dho-
(iv)	बिसर्नु	बिसर् birsanu	बिर्स birs-
	दुहुनु	दुहु duhunu	दुह duh-
(v)	आउनु	आउ āunu	आ ā-
	पिउनु	पिउ piunu	पि pi-

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

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

<i>Pronoun</i>	<i>Affirmative</i>	<i>Negative</i>
म	एँ -ē	इँ -inā

तैं	-हस्	-is	-हनस्	-inas
उ, त्यो, यो	-यो	-yo	-एन	-ena
हामी (-हरू)	-यौं	-yāw	-एनी	-enāw
तिमी (-हरू)	-यी	-yāw	-एनी	-enāw
उनी (-हरू)	-ए	-e	-एनन्	-enan

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

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

(a) गर्नु	<i>Affirmative</i>	<i>Negative</i>
मैले	गरें <b>garē</b>	गरिनैं <b>garinā</b>
तैले	गरिसु <b>garis</b>	गरिनस् <b>garinas</b>
उसुले	गर्यो <b>garyo</b>	गरेन <b>garena</b>
हामीले	गर्न्यौं <b>garyāw</b>	गरेंनी <b>garenāw</b>
तिमीले	गर्न्यौ <b>garyāw</b>	गरेंनी <b>garenāw</b>
उनुले, उनीहरूले	गरे <b>gare</b>	गरेंनन् <b>garenan</b>
तपाईंले वहाँले	गर्नुभयो <b>garnubhayo</b>	गर्नुभएन <b>garnubhaena</b>

(b) आउनु	<i>Affirmative</i>	<i>Negative</i>
म	आएँ <b>āē</b>	आइनैं <b>āinā</b>
तैं	आइस् <b>āis</b>	आइनस् <b>āinas</b>
उ	आयो <b>āyo</b>	आएन <b>āena</b>
हामी	आयौं <b>āyāw</b>	आएनी <b>āenāw</b>
तिमी	आयो <b>āyāw</b>	आएनी <b>āenāw</b>
उनी (-हरू)	आए <b>āe</b>	आएनन् <b>āenan</b>
तपाईं वहाँ	आउनुभयो <b>āunubhayo</b>	आउनुभएन <b>āunubhaena</b>

Similarly:

म बसेँ	I sat/stayed	मैले खाएँ	I ate	मैले दिएँ	I gave
मैले बिसेँ	I forgot	मैले दहेँ	I milked	मैले धोएँ	I washed
मैले पठाएँ	I sent	म गएँ	I went		

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

5. Third person forms have the following optional feminine suffixes

<i>Pronoun</i>	<i>Affirmative</i>	<i>Negative</i>
उ	-ई -i	-इन -ina
उनी	-इन् -in	-इनन् -inan
त्यो गई	tyo gāi	she went

मेरी बहिनीले गरिन	<b>meri bahinile garina</b>	my sister did not do
तिनी आइन्	<b>tinī āin</b>	she (MGH) came
यिनले धोइनन्	<b>yinle dhoinan</b>	she (MGH) did not wash

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

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

पोहोर् साल म नेपाल गएँ  
Last year I went to Nepal

Note पोहोर् साल **pohor sāl** or simply पोहोर् **pohor** 'last year'

तपाईंको छोरा कहिले आयो ? अस्तित आयो  
When did your son come? He came the other day

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

अस्तितको बिहिबार म घरै बसेँ  
Last Thursday, I stayed at home

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

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

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

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

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

<i>Pronoun</i>	<i>Affirmative</i>	<i>Negative</i>
म	थिएँ <b>thiē</b>	थिइनँ <b>thiinā</b>
तैं	थिइस् <b>thiis</b>	थिइनस् <b>thiinas</b>
उ	थियो <b>thiyo</b>	थिएन <b>thiena</b>

हामी	थियौ	thiyāw	थिएनौ	thienāw
तिमी	थियो	thiyāw	थिएनो	thienāw
उनी (-हरू)	थिए	thie	थिएनन्	thienan
F. उ	थिएँ	thii	थिएन	thiina
उनी (-हरू)	थिएन	thiin	थिएनन्	thiinan
HGH तपाईं वहाँ	हुनहुन्थ्यो	hunuhunthyo	हुनहुन्नथ्यो	hunuhunnathyo

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

अस्तिको शुक्रवार म रामकहाँ थिएँ  
Last Friday I was at Ram's place  
तपाईं कहाँ हुनहुन्थ्यो ? घरमा हुनहुन्नथ्यो  
Where were you? You were not at home  
मेरी बहिनी सिकिस्त बिरामी थिएँ  
My little sister was seriously ill  
हिजोउनी अड्डामा थिएनन्  
Yesterday he (MGH) was not at the office

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

Pronoun	Affirmative	Negative
म	भएँ <b>bhaē</b>	भइनँ <b>bhainā</b>
तँ	भइस् <b>bhais</b>	भइनस् <b>bhainas</b>
उ	भयो <b>bhayo</b>	भएन <b>bhaena</b>
हामी	भयौ <b>bhayāw</b>	भएनौ <b>bhaenāw</b>
तिमी	भयो <b>bhayāw</b>	भएनो <b>bhaenāw</b>
उनी (-हरू)	भए <b>bhae</b>	भएनन् <b>bhaenan</b>
F. उ	भएँ <b>bhai</b>	भइन <b>bhaina</b>
उनी (-हरू)	भइन् <b>bhain</b>	भइनन् <b>bhainan</b>
HGH तपाईं, वहाँ	हुनुभयो <b>hunubhayo</b>	हुनुभएन <b>hunubhaena</b>

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

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

म बिरामी भएँ  
I became ill/I fell ill  
*but* म बिरामी थिएँ  
I was ill

पसल बन्द भयो  
The shop has (become) closed/the shop is closed  
*but* पसल बन्द थियो  
The shop was closed  
वहाँ मन्त्री हुनुभयो  
He became/was appointed minister  
*but* वहाँ मन्त्री हुनहुन्थ्यो  
He was a minister  
त्यो साइकल एक् दम् पुरानो भयो  
That cycle has become/is terribly old  
मेरो घडी ढीलो भयो  
My watch is ('has become') slow  
गाउँको सबै घर नाश भयो  
Every house in the village was ('became') destroyed  
नाश हुनु **nāś hunu** 'to be destroyed'

Note the following idiomatic expressions:

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

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

भो, भो, अब त खान्न  
That's enough. I can't eat any more  
भो, भो, त्यो त धेरै नै भयो  
Stop. That's plenty

9. *The days of the week*

आइतबार	āitbār	Sunday
सोमबार	sombār	Monday
मङ्गलबार	maṅgalbār	Tuesday
बुधबार	budhbār	Wednesday
बिहिवार	bihibār	Thursday
शुक्रबार	śukrabār	Friday
सञ्चरबार	sañcarbār	Saturday

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

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

रविवार्	ravivār	Sunday
बृहस्पतिवार्	v.īhaspativār	Thursday
शनिवार्	janivār	Saturday

## Vocabulary 8

अघि	aghi	ago
अतिनै	atinəy	very much, all that
अब	aba	now, from now on
अबेर्	aber	late
अस्ति	asti	day before yesterday, the other day
आखिरी	ākhirī	end, last day (of month, etc.)
एकलै	ekləy	alone
ओखलढुङ्गा	okhaldhungā	Okhaldhunga (town in East Nepal)
कहीं कहीं	kahī kahī	here and there
किन ?	kina?	why
केटाकेटी	keṭakeṭi	children, childhood
खूब (खूप)	khūb (khūp)	very, extremely
खुम्जुङ्ग	khumjung	Khumjung (Sherpa village in Khumbu)
गत	gata	last (with days of week)
गएको	gaeko	last (with days of week)
घण्टाघर	ghanṭāghar	clock-tower
घुम्नु	ghumnu	to travel, stroll
चल्नु	calnu	to go, run (of buses, planes)
छाड्नु (छोड्नु)	chāṭnu (choṭnu)	to leave, give up
छाप	chāpā	newspaper
जून	jūn	June
ढीलो	qhīlo	slow (of watch, etc.)
तरीका	tarikā	method, way
त्यसैले	tyasəyle	therefore, for that reason
त्यही	tyahi	emph. of tyo 'that very'
थ्याङ्गबोचे	thyāngboce	Thyangboce (Sherpa village)
बोहोन्थ्याउनु	dohoryāunu	to repeat
नाश	nāṣ	destroyed
नाश हुनु	nāṣ hunu	to be destroyed
नोक्सान	noksān	loss, destruction
पहिले	pahile	first of all
पहिलो	pahilo	first (adj.)
पहिलो पटक	pahilo paṭak	the first time
पाहना	pāhunā	guest

पोहोर्	pohor	last year
प्रश्न	praṣna	question
फेरा	pherā	time, turn
फेरि	pheri	again
बिताउनु	bitāunu	to spend (time)
भर्खर्	bharkhar	recently, just now
भीजा	bhija	visa
बुझ्नु	bujhnu	to understand
माइती (माइत)	māitī (māita)	wife's father's home
माफ गर्नु	māph garnu	to excuse
माफ गर्नुहोस्	māph garnuhos	excuse me, forgive me
मैलो	məylo	soiled, dirty
रेडियो	reḍiyo	radio
शेर्पा	ṣerpā	Sherpa
साह्रै	sāhrəy	very, absolutely
सिकिस्त	sikista	gravely (ill)
हिजो	hijo	yesterday
हिजो आज	hijoaja	nowadays
हिजो राति	hijo rāti	last night

The ordinal numerals are as follows: पहिलो **pahilo** 'first', दोस्रो **dosro** 'second', तेस्रो **tesro** 'third', चौथो **caṭho** 'fourth', पाँचौँ **pācəw** 'fifth', छटौँ **chaṭəw** 'sixth', सातौँ **sātəw** 'seventh'. Thereafter the suffix औँ **-əw** is added to the cardinal numeral: दसौँ **dasəw** 'tenth', बीसौँ **bisəw** 'twentieth', etc.

## Reading Passage

- अ. नमस्ते ज्यू । कस्तो छ तपाईंलाई ? सन्चै छ ?  
 आ. राम्रो छ । तपाईं नि ?  
 अ. ठीकै छ । तपाईंले सुन्नुभयो ? म आउने साल् छ महीनाको लागि नेपाल् जाँदै छु । तपाईं पनि नेपाल् जानुभयो, होइन त ?  
 आ. हो । म पोहोर् साल् नेपाल्मा थिएँ । कस्तो राम्रो थियो । भन्नुहोस्, तपाईं कहिले जानुहुन्छ ?  
 अ. मलाई निश्चय छैन । मेरो विचारले म जूनको आखिरीमा जान्छु ।  
 आ. तपाईं त्यहाँ कहाँ कहाँ जानुहुन्छ ?  
 अ. पहिले म भीजा लिन काठमाडौँ जान्छु ।<sup>1</sup> त्यसपछि, ओखलढुङ्गातिर जान्छु । भन्नुहोस् मलाई, काठमाडौँदेखि हवाईजहाज् पनि जान्छ त्यहाँ ?<sup>2</sup>  
 आ. हवाईजहाज् छैन त छ,<sup>3</sup> तर जून महीनामा धेरै पानी पर्छ नि ।<sup>4</sup> कहिले कहीं हवाईजहाज् चल्दैन ।  
 अ. तपाईं नेपाल्मा कहाँ जानुभयो ? काठमाडौँबाट बाहिर पनि जानुभयो ?  
 आ. गएँ । धेरै ठाउँहरू घुमे । पहिलो दुइ महीना मैले काठमाडौँमा बिताएँ । त्यसपछि, खुम्जुङ्गातिर गएँ ।  
 अ. ए । केमा जानुभयो ?

- आ. धेरैजसो पैदल नै घुम्ने ।<sup>५</sup> नेपालमा घुम्ने तरीका त्यही मात्रै हो नि ।<sup>६</sup>  
 अ. तपाईं एकलै जानुभयो कि साथमा अरू पनि थिए ?  
 आ. होइन । एकजना साथी पनि मसँग थियो ।  
 अ. खुम्बुको बाटो कस्तो थियो ?  
 आ. कहीं कहीं त बाटो एक दम नराम्रो थियो । ठाउँ ठाउँमा उकालै उकालो ।<sup>७</sup> तर मौसम त खूब राम्रो थियो ।  
 अ. खुम्बुमा कसकहाँ बस्नुभयो ?  
 आ. म एकजना शेर्पाको घरमा बसें । खुम्जुङ्ग नाउँ गरेको गाउँमा । त्यहाँबाट हामी दुइ फेरा थ्याङ्गोचे गयौं । त्यो त धेरै सुन्दर ठाउँ हो नि ।  
 अ. थ्याङ्गोचे खुम्जुङ्गनजीक छ होइन त ? त्यहाँबाट कति टाढा छ ?  
 आ. धेरै टाढा छैन, तर बाटो अलि उकालो रहेछ ।

## Notes

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

## Exercise 8a

## Translate into English

१. म आज बजार गएँ तर सबै पसल बन्द थियो ।
२. तिमि शहरबाट कहिले आयौ ? म भर्खर आएँ ।
३. हिजो राति त म सुतिनँ । अतिनै गर्मी थियो ।
४. तपाईंले हिजो राति रेडियो सुन्नुभयो ? अहँ, सुनिनँ । हाम्रो घरमा पाहुनाहरू थिए ।
५. मेरो साथी सिक्किस्त बिरामी थियो । अहिले त सन्चै छ ।
६. माफ गर्नुहोला तर मैले तपाईंको नाउँ बिर्सिँ ।
७. मैले तपाईंको प्रश्न बुझिनँ । एक फेरा फेरि दोहो-याउनुहोला कि ?<sup>१</sup>
८. अस्तित्व मैले उसलाई पहिलो पटक भेटें ।
९. राम कता गयो ? मैले त्यसलाई पसल पठाएँ । घरमा तर्कारी थिएन ।
१०. मेरी स्वास्थ्यनी दुइ हप्ता अघि दार्जीलिङ गइन् । उनको माइत त्यहाँ छनि ।
११. तिमि हिजो किन आएनौ ? माफ गर्नुहोला । घरमा धेरै काम थियो ।

<sup>१</sup>Here **ki** is used as an interrogative particle. Translate 'Would you mind repeating?'

१२. अहिले कति बज्यो दाइ ? मेरो घडीमा नौ बजेर पच्चीस मिनेट गयो, तर घण्टाघरमा साढे नौ बज्यो । मेरो घडी ढिलो रहेछ ।
१३. मेरो लगा साह्रै मैलो भयो । भोलि म धोबीलाई दिन्छु ।
१४. अलिकति भात खानुहोस् न । भो भो । अब त म खान्ने ।
१५. नेपालमा कहाँ कहाँ घुम्नुभयो ? धेरै ठाउँहरू घुम्ने ।
१६. पोहोर् साल पानी परेन । त्यसैले खेतमा धेरै नोकसान भयो ।
१७. विष्टज्यू मन्त्री हुनुभयो रे । तपाईंलाई थाहा छ ? मलाई थाहा छ । आज छापामा पढे ।
१८. पोहोर् साल उन्ले दुइ महीना खुम्जुङ्गमा बिताए रे ।

## Exercise 8b

## Translate into Nepali

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

## Exercise 8c

## Translate into Nepali

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

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

## LESSON 9

### 1. New conjunct consonants

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

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

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

<i>I-Stem base</i>	गरि-	<b>gari-</b>	
<i>Infinitive</i>	गरिनु	<b>garinu</b>	to be done
<i>Simp. Indef. 3 s. aff.</i>	गरिन्छ	<b>garincha</b>	it is done
<i>Simp. Indef. 3 s neg.</i>	गरिंदैन	<b>garidāyna</b>	it is not done
	गरिन्छन्	<b>garinna</b>	
<i>Simp. Indef. 3 pl. aff.</i>	गरिन्छन्	<b>garinchan</b>	they are done
<i>Simp. Indef. 3 pl. neg.</i>	गरिंदैनन्	<b>garidāynan</b>	they are not done
	गरिन्छन्	<b>garinnan</b>	
<i>Simp. Past 3 s. aff.</i>	गरियो	<b>gariyo</b>	it was done
<i>Simp. Past 3 s. neg.</i>	गरिएन	<b>gariena</b>	it was not done, etc.

Similarly with other verbs:

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

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

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

चाहनु *cāhanu* 'to want/require', चाहिनु *cāhinu* 'to be wanted/required', चाहिन्छ *cāhincha* 'it is wanted/required', etc.  
पाउनु *pāunu* 'to find/get/acquire', पाइनु *pāinu* 'to be found/got/acquired', पाइन्छ *pāincha* 'it is found', etc.

Note that all I-Stem verbs may have the alternative Simple Indefinite negative forms: गरिन्छ *garinna*, देखिन्छ *dekhinna*, चाहिन्छ *cāhinna*, पाइन्छ *pāinna*.

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

काठमाडौँबाट पनि सगरमाथा देखिन्छ  
You can see Mt. Everest even from Kathmandu (lit. E. 'is seen')  
हवाईजहाज् आकाशमा देखियो  
The aeroplane was seen in the sky  
त्यहाँबाट केही पनि देखिदैन  
You can't see anything at all from there (lit. 'nothing is seen')  
त्यसको स्वर यहाँबाट सुनिन्छ  
You can hear his voice from here (lit. 'his voice is heard')

Note that स्वर *svār* 'voice' is usually pronounced *sor*.

केही पनि सुनिएन  
You could not hear a sound (lit. 'nothing at all was heard')  
अलि महँगो होटलहरूमा हरेक कुरा पाइन्छ  
In the rather more expensive hotels you can get anything (lit. 'everything is acquired')  
म बजार गएँ तर पसलहरूमा केही पनि पाइएन  
I went to the market but couldn't get anything in the shops (lit. 'nothing at all was found')

The transitive verb पाउनु *pāunu* means 'to find', 'to receive', 'to get', 'to earn money', etc. Thus:

मैले गएको मङ्गलबार तपाईंको चिठी पाएँ  
I received your letter last Tuesday  
म चालीस रुपियाँ पाउँछु  
I earn forty rupees  
तिमीले के पायो ? केही पनि पाइनँ  
What did you get? I got nothing at all

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

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

नेपालीमा 'chair' को लागि के भनिन्छ ?

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

नेपालमा 'मेच' भनिन्छ तर दार्जीलिङमा 'कर्सि' भनिन्छ। 'कर्सि' त हिन्दी शब्द हो नि  
In Nepal they say *mec* but in Darjeeling they say *kursi*. *kursi* is a Hindi word, you know

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

यसलाई नेपालीमा के भन्छ ? यसलाई किताब भन्छ  
What do they call this (*yasāi*) in Nepali? They call it *kitāb*  
समाचारपत्रमा निकै संस्कृत शब्दहरू प्रयोग गरिन्छन्  
In the newspapers many Sanskrit words are used

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

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

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

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

मान्छेहरूलाई रोटी सधैं चाहिन्छ  
Men always need bread (lit. 'to men bread is required')  
तपाईंलाई अब के चाहियो ? मलाई चिया चाहियो  
What do you want (now)? I want some tea  
बाटोको लागि हामीहरूलाई के के चाहिन्छ ?  
What things shall we need for the journey?

Note the use of लाई in this construction.

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

यो रोटी बासी रहेछ । मलाई त चाहिन्छ बा  
This bread is stale. I don't want it  
बा *bā* is an exclamation of disgust.

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

हाम्रो घर सजिलैसँग यहाँबाट पुगिन्छ  
You can reach our house easily from here (lit. 'our house is arrived at')

सजिलैसँग *sajilāysāga* 'with ease', 'easily'

बेलामा पुगिएन

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

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

तपाईं कति बजे पुग्नुहुन्छ ? छ बजे पुग्छु

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

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

त्यति पैसाले पुग्दैन रे

He says that that much money is not enough

त्यति भातले मलाई पुग्छ

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

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

बेलुकासम्म पुग्छ कि पुग्दैन ?

Can we get there by evening or not?

Strictly speaking पुगिन्छ and पुगिदैन would be correct.

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

यहाँ चिया पाउँछ कि पाउँदैन ? पाउँछ, साहेब

Can I get some tea here? Yes, sir.

साहेब sāheb (often pronounced sāhab or sāb) is a loan from Urdu and is frequently used by Nepalis to address foreigners.

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

कोठामा गर्मी छ । म झ्याल खोल्छु

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

पंखा खोल्नुहोस् त

Switch (lit. 'open') the fan please

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

अँध्यारो भयो, बत्ती बाल्नुहोस् है

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

पसल कति बजे खुल्छ ? आज त खुल्दैन । बिदा छ नि

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

The adjective खुला **khulā** means 'open'

बाटो अहिले खुला छ रे

They say the road is now open

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

fulfilment of the condition) of the type, 'If he comes, I shall go' are expressed as follows.

The subordinate 'if' clause consists of a verb in the Simple Past Tense followed by the word भने **bhane**. The verb in the main clause is in the Simple Indefinite Tense:

त्यो आयो भने म जान्छु

If he comes, I shall go

तिमीले काम गरेनौ भने पैसा पाउँदैनौ रे

He says that if you don't do any work, you won't get any money

भोलि पानी परेन भने म बाहिर जान्छु

If it does not rain tomorrow, I shall go out

रोटी भएन भने म भात नै खान्छु

If there is no bread, I'll just have boiled rice

नोकरले आज पनि ढीलो गर्‍यो भने खूब डाँट्नुहोस्

If the servant is late again today, give him a good scolding

The expressions ढीलो गर्नु and ढीलो आउनु both mean 'to be late (in arriving)'.

माफ गर्नुहोला, म ढीलो आएँ

Excuse me, I am late

ढीलो नगर्नुहोस् है

Don't be late, will you

Note also the expression अबेर भयो 'it is already late' (ref. to time).

10. The numerals 31 to 50 (p.251) should now be learnt. Remember that the classifiers -जना and -वटा are added in the usual manner: चौतीसवटा घर '34 houses', छयालीसजना मान्छे '46 men', अठ्ठीस रुपियाँ '38 rupees'.

11. Expressions of price, weight and measure etc.

(a) The Nepalese and Indian rupee ( रुपियाँ ) consists of 100 paise ( पैसा ). रुपियाँ **rupiyā** is often written and pronounced रुपैयाँ **rupayā**. In writing, रुपियाँ is usually abbreviated to रु. Thus रु १०० is read एक सय रुपियाँ **ek say rupiyā**. पैसा **paysā** is used as a general term for money:

कति पैसा चाहिन्छ ?

How much money will be needed?

मेरो खलीमा पैसा रहेनछ

I have no money in my pocket

(b) In Nepal (but not in India) the term मोहर **mohar** (often pronounced *mor*) is used to denote half a rupee (i.e. 50 paise) and the term सुका **sukā** to denote a quarter of a rupee (i.e. 25 paise). All over Nepal, small sums of money are usually reckoned in terms of *mohars* and *sukās*. Thus:

एक मोहर 50 paise

एक सुका 25 paise

तीनु मोहर 1 rupee 50 paisa  
पाँच मोहर सुका 2 rupees 75 paisa

However, only uneven numbers can be used before these terms, i.e. 2 rupees cannot be expressed as चार मोहर. In Nepal, Indian rupees are often referred to as कम्पनी **kampani** i.e. East India Company rupees.

(c) Price is indicated in various ways. The following expressions are among the most common:

यो कलमको मोल् कति हो ?  
What (lit. 'how much') is the price of this pen?  
यो (यस्) कलमलाई कति पर्छ ?  
How much does this pen cost? (lit. 'how much falls to . . .')  
फुल्को कति पैसा ? or फुल्को कति ?  
How much do eggs cost?  
एउटाको एक सुका  
25 paisa (one **sukā**) each/for one  
यो कपडा गज्को कति ?  
How much a yard is this cloth?

गज् **gaj** is roughly a yard (equal to four spans बित्तो **bitto**)  
मसिनो चामलको भाउ के हो ?  
What is the market price of fine quality rice?

मसिनो **masino** 'soft', 'fine', चामल् **cāmal** 'rice' in grain as opposed to भात् **bhāt** 'boiled rice'.

तीनु मोहर माना  
It is one and a half rupees a **mānā** (approx. 1 lb.)  
सन्तला कसरी छ ? सैकड़ा कतिमा दिन्छ रे ?  
How much do the oranges cost? How much is he asking for a hundred?  
(lit. 'in how much will he give per hundred')

Note कतिमा **katimā** 'for how much':

त्यो मोटर कतिमा लिनुभयो ?  
How much did you buy ('take') that car for?  
बीस हजार रुपियाँमा किनें  
I bought it for twenty thousand rupees  
मैले यो कोट सस्तोमा किनें  
I bought this coat cheaply  
यो कोटको कति त ? तपाईंलाई एक सय बीसमा दिन्छु  
How much for this coat then? I'll let you have it for 120

After कोटको a word like मोल् 'price' must be understood.

नेपालमा चीनिया माल सस्तोमा पाइन्छ  
In Nepal you can get Chinese goods cheaply

त्यो त अलि महँगो भयो नि, साहूजी  
That's a bit expensive, you know

Any shopkeeper ( पसले **pasale**) may be addressed as साहूजी **sāhūji**. साहू means 'a rich man', 'a trader'.

### 12. The imperative

So far, we have met only the HGH imperative forms. These are the forms you will need to use most often. The LGH ( तँ ) imperative is formed as follows:

- (a) Verbs belonging to groups (i) and (ii) – the LGH imperative is identical with the base of the verb:
- |    |                |     |                     |
|----|----------------|-----|---------------------|
| गर | <b>gar</b> do  | बस् | <b>bas</b> sit down |
| खा | <b>khā</b> eat | उभि | <b>ubhi</b> stand   |
- (b) Verbs belonging to groups (iii) and (v) – the LGH imperative is identical with the Secondary Base of the Verb:
- |    |                 |     |                   |
|----|-----------------|-----|-------------------|
| धो | <b>dho</b> wash | पठा | <b>paṭhā</b> send |
| पि | <b>pi</b> drink | आ   | <b>ā</b> come     |
- (c) Verbs belonging to group (iv) in most cases have the suffix ई -i or ईई -ū added to the secondary base of the verb:
- |       |                        |       |                     |
|-------|------------------------|-------|---------------------|
| दही   | <b>duhī</b> milk       | बिसिई | <b>birsū</b> forget |
| सामझी | <b>samjhi</b> remember |       |                     |
- (d) दिनु and लिनु have irregular LGH imperatives: दे **de** 'give', ले **le** 'take'. The LGH imperative of आउनु is sometimes आइज **āija** as well as आ **ā**.

The MGH ( तिमी ) imperative is formed as follows.

- (a) Verbs belonging to group (i) have the suffix -a added to the base:
- |    |                |    |                      |
|----|----------------|----|----------------------|
| गर | <b>gara</b> do | बस | <b>basā</b> sit down |
|----|----------------|----|----------------------|
- (b) Verbs belonging to group (ii) have the suffix -ū and sometimes the suffix -o added to the base:
- |     |                 |     |               |      |  |
|-----|-----------------|-----|---------------|------|--|
| खाऊ | <b>khāū</b> eat | जाऊ | <b>jaū</b> go | उभिऊ | <b>ubhiū</b> or उभिओ <b>ubhiō</b> stand up |
|-----|-----------------|-----|---------------|------|--|
- (c) Verbs belonging to groups (iii) and (v) have the suffix -ū added to the secondary base:
- |     |                  |    |                |       |                     |
|-----|------------------|----|----------------|-------|---------------------|
| धोऊ | <b>dhoū</b> wash | आऊ | <b>āū</b> come | ल्याऊ | <b>lyāū</b> 'bring' |
|-----|------------------|----|----------------|-------|---------------------|
- (d) Verbs belonging to group (iv) have the suffix -a added to the secondary base:
- |    |                  |     |                     |     |                        |
|----|------------------|-----|---------------------|-----|------------------------|
| दह | <b>duha</b> wash | बिस | <b>birsa</b> forget | समझ | <b>samjha</b> remember |
|----|------------------|-----|---------------------|-----|------------------------|
- (e) दिनु and लिनु have irregular imperative forms for the MGH:
- |     |                 |     |                 |
|-----|-----------------|-----|-----------------|
| देऊ | <b>deū</b> give | लेऊ | <b>leū</b> take |
|-----|-----------------|-----|-----------------|

The verb हो has the imperative forms:

LGH हो **ho** MGH होऊ **hoū** be

The negative of the imperative is formed by adding the prefix न **na-**:

नगर	<b>nagara</b>	नखाऊ	<b>nakhāū</b>	नदेऊ	<b>nadeū</b>
नआ	<b>naā</b>	नहोऊ	<b>nahōū</b>	नबिसिई	<b>nabirsū</b> , etc.

## Examples of the imperative

LGH

भात् खा त, नामी  
Eat your dinner, won't you, child  
यता आइज । त्यहाँ नबस्  
Come here. Don't sit there

यता **yatā** 'to here', 'hither'

ए रामे, मलाई त्यति भात् नदे, हँ  
Rame, don't give me so much rice

MGH

यो कोठामा गर्मी छ । पँखा खोल त  
It's hot in this room. Switch on the fan, please  
ए भाइ, चिया ल्याऊ, पानी पनि ल्याऊ  
Waiter, bring some tea. Bring some water as well

Note that waiters may be addressed as ए भाइ and the MGH imperative may be used.

यहाँ चुरोट नखाऊ । मनाई छ । सून्यौ तिमिले ?  
Don't smoke here. It's forbidden. Didn't you hear?

The official term for 'no smoking', written in buses, cinemas etc., is: धूम्रपान् मनाई छ **dhūmrāpān manāi cha**. मनाई **manāi** 'forbidden' is sometimes spelt मनाही

'HGH

नमस्कार् विष्टज्यू । भित्र पालनुहोस् । बस्नुहोस् त  
Good morning, Mr. Bista. Come in and sit down  
मोटर् बिस्तारै हाँक्नुहोला । बाटोमा हिलो छ  
Drive the car slowly. There's mud on the road

## Vocabulary 9

अँध्यारो	<b>ādhyāro</b>	darkness
आकाश	<b>ākāś</b>	sky, heaven
उभिनु	<b>ubhinu</b>	to stand up
ऊनी	<b>ūni</b>	woollen
कपडा	<b>kapṭā</b>	cloth
कम्	<b>kam</b>	less
कहीं पनि	<b>kahī pani</b>	anywhere at all
किन्नु	<b>kinnu</b>	to buy
कर्सि	<b>kursī</b>	chair
खलबल्	<b>khalbal</b>	noise, commotion
खुल्नु	<b>khulnu</b>	to be opened, come open
खोल्नु	<b>kholnu</b>	to open
गज्	<b>gaj</b>	yard

चहनु	<b>caḥnu</b>	to go up, mount
चाँदै	<b>cāḍay</b>	soon, quickly
चाहनु	<b>cāhanu</b>	to wish, want
चाहिनु	<b>cāhinu</b>	to be required, wanted
चिठी (चिट्ठी)	<b>ciṭhī (ciṭṭhī)</b>	letter
चीनिया	<b>ciniyā</b>	Chinese
चोमोलोङ्गमो	<b>comolongmo</b>	the Tibetan name for Mt. Everest
छिटो छिटो	<b>chiṭo chiṭo</b>	quickly
जुता	<b>juttā</b>	shoes
जोर्	<b>jor</b>	pair
जाँटनु	<b>jhātnu</b>	to scold
झ्याल्	<b>jhyāl</b>	window
ढीलो	<b>ḍhilo</b>	slow, late
ढीलो गर्नु	<b>ḍhilo garnu</b>	to be late
थोरै	<b>thoray</b>	a little, few
दाम्	<b>dām</b>	price
देखिनु	<b>dekhinu</b>	to be seen, to appear, to seem
धन्यवाद	<b>dbanyavād</b>	thank you
धूम्रपान्	<b>dhūmrāpān</b>	smoking
-नेर	<b>-nera</b>	next to, nearby
पँखा	<b>pākhā</b>	fan
पसले	<b>pasale</b>	shopkeeper
पाउनु	<b>pāunu</b>	to find, get, acquire
पाइनु	<b>pāinu</b>	to be found, etc.
पिरो	<b>piro</b>	spicy, hot (of food)
पुगिनु	<b>puginu</b>	to be reached
पुग्नु	<b>pugnu</b>	to reach, to arrive
प्रयोग् गर्नु	<b>prayog garnu</b>	to use, employ
फिर्ता	<b>phirtā</b>	back, returned
बत्ती	<b>batti</b>	lamp, light
बसाँदी	<b>barsādi</b>	raincoat
बा	<b>bā</b>	exclamation of disgust
बाक्लो	<b>bāklo</b>	thick, heavy (of cloth)
बाल्नु	<b>bālnu</b>	to burn, switch on (lights)
बास्	<b>bās</b>	lodging for the night <sup>1</sup>
बासी	<b>bāsi</b>	stale (of food)
बेलामा	<b>belāmā</b>	on time, in time
भाउ	<b>bhāu</b>	market rate, price
भैगो (भइगयो)	<b>bhāygo (bhaigayo)</b>	very well, all right
भोट	<b>bhoṭ</b>	Tibet
भोटे	<b>bhoṭe</b>	a Tibetan, Tibetan speaking person

<sup>1</sup>Note especially: बास् पाइन्छ ? **bās pāincha?** 'can I get a lodging for the night?' When travelling in Nepal lodgings in villagers' houses can usually be arranged.

मनाई	manāi (manāhi)	forbidden
मसिनो	masino	soft, good quality (rice)
मेच	mec	chair
मोल	mol	price
यता	yata	to here, hither
रंग	rāg	colour
रहनु	rahanu	to stay, remain
रातो	rāto	red
रोटी	roṭi	bread
लाइहेर्नु	laihernu	to try on (clothes)
ल्याउनु	lyāunu	to bring
सस्कृत	samskṛt (sāskṛt)	Sanskrit
सजिलो	sajilo	easy
साहेब	sāheb	Sir, Mr.
साहूजी	sāhūji	term of address for shopkeepers
सुनिनु	suninu	to be heard
सुन्तला	suntalā	orange
सेतो	seto	white
सैकड़ा	saykaṛā	per hundred
हिंडनु	hiṅnu	to walk

## Reading Passage

पसलुमा

- अ. भन्नुहोस् हजूर । के चाहिन्छ ?  
 आ. कोटहरू हेर्नु न, साहूजी । तपाईंकहाँ कस्तो कस्तो कोट छ ? मलाई अलि बाक्लो ऊनी कोट चाहियो । म आउने हप्ता पहाडतिर पैदल जाँदै छु ।  
 अ. मकहाँ किसिम किसिमका कोटहरू छन् हजूर । तपाईंलाई जस्तो चाहिन्छ म दिन्छु ।  
 आ. यो कोट ऊनी हो कि होइन ?  
 अ. हो । असल कपडा हो, हजूर ।  
 आ. यो कोटको कति त ?  
 अ. तपाईंलाई एक सय बीसमा दिन्छु ।  
 आ. ओहो, साहूजी । त्यो त अलि भएन, धेरै नै महँगो भयो ।  
 अ. के महँगो भन्नुहुन्छ ? योभन्दा कम दाममा त कहीं पनि पाउनुहुन्न ?  
 आ. यो सेतो रहेछ । अरु के रंग छ तपाईंकहाँ ?  
 अ. ई<sup>१</sup>। एउटा रातो छ । यसकोचाहिँ सय रुपियाँ, हजूर ।  
 आ. हो । रातोचाहिँ त अलि राम्रो रहेछ, तर सय रुपियाँ त अलि महँगो भयो । सत्तरी (७०) रुपियाँमा दिनुहोस् न त ।  
 अ. ल, तपाईंको नब्बे (९०) रुपियाँ भयो । योभन्दा सस्तो त हुँदैन । लाइहेर्नुहोस् न एक फेरा ।  
 आ. अँ, ठीक छ । ल, पचासी (८५) रुपियाँमा लिएँ ।  
 अ. ल भैगो<sup>२</sup> । त्यतिमै लिनुहोस् ।  
 आ. मलाई एक जोर जुत्ता पनि चाहियो साहूजी । तपाईंसँग छ कि छैन ?

- अ. जुत्ता त मकहाँ छैन । ऊ त्यहाँनेर<sup>३</sup> जुत्तापसलु छ नि, हेर्नुहोस् न । ल, तपाईंको पैसा फिर्ता लिनुहोस्<sup>४</sup> ।  
 आ. धन्यवाद, साहूजी, नमस्ते ।  
 अ. नमस्ते ।

## Notes

1. **herū na?** 'may I see?' **herū** is the 1st person singular of the injunctive of **hernu** (cf. **ma jāū hay ta?** 'may I go now?').
2. **tyo ta ali bhaena:** 'that will not do at all'.
3. Lit. 'you will not find (them) anywhere at all for (-mā) less price than this'. **dām** 'price' is synonymous with **mol**.
4. **i:** an exclamation of surprise or hesitation 'er', 'ah'. Note, the numerals in the following sentences: **sattari** 'seventy', **nabbe** 'ninety', **pacāsi** 'eighty five'.
5. **bhaygo:** a contraction of **bhai-gayo** lit. 'having become it went' – used as an exclamation 'all right', 'let it pass', etc. **tyatimay:** 'for that much'. -**māy** the emphatic form of the postposition -**mā**.
6. **ū tyahānera:** 'just near there', 'just over there'.
7. **paysā phirtā liuhos:** 'take back your money', i.e. 'here's your change'. The word **cāncun** is used for 'small change' (coins).

## Exercise 9a

## Translate into English

१. भोलि पानी परेन भने म तपाईंलाई दस् बजेतिर भेट्छु । पानी फयो भने म घरै बस्छु ।
२. छिटो छिटो हिंडौं भने बेलुकासम्म पुगिन्छ रे ।
३. नेपालीमा निककै हिन्दी शब्द प्रयोग गरिन्छन् ।
४. आजकाल नेपालमा चीनिया मालुताल एक दम् सस्तोमा पाइन्छ । हिजो मात्रै मले दस् रुपियाँमा एउटा राम्रो बसाँदी किनेँ ।
५. काठमाडौंमा पसलहरू धेरैजसो बिहान साढे आठ बजे नै खुल्छन् ।
६. यो बाटोबाट जानुभयो भने चाँडै नै पुग्नुहुन्छ ।
७. ए नानी, ज्ञानी होऊ । खलबल नगर त ।
८. माफ गर, म ढीलो आएँ । सिनेमा कति बजे शुरू हुन्छ ?
९. तपाईंले योचाहिँ लिनुभयो भने पैतालीस रुपियाँ पर्छ ।
१०. यो पहाड चढौं भने सगरमाथा राम्ररी देखिन्छ रे ।
११. अ. ए भाइ, महीनामा कति पैसा पाउँछौ ?  
 आ. एक सय बीस रुपियाँ पाउँछु, हजूर ।  
 अ. त्यो त अलि थोरै जस्तो छ । त्यतिले पुग्छ ?  
 आ. पुग्दैन, हजूर ।
१२. त्यो कुरा ठीक जस्तो सुनिँदैन । फेरि भन त ।
१३. माउन्ट एभरेस्टलाई नेपालीमा सगरमाथा भनिन्छ । भोटेहरूचाहिँ यसलाई चोमोलोङ्गमो भन्छन् ।
१४. ए दाइ, तपाईंको घरमा बास् पाइन्छ कि पाइँदैन ? पाइन्छ, हजूर । भिन्न पाल्नुहोस् न ।
१५. बत्ती बाल त । यहाँ केही पनि देखिन्छ ।
१६. मलाई एक जोर जुत्ता चाहियो, साहूजी तपाईंकहाँ कस्तो कस्तो जुत्ता छ ?

## Exercise 9b

## Translate into Nepali

- How much do the oranges cost? They cost twenty-five pice each, sir.
- It looks as if it will rain today. Do you have a raincoat with you?
- If you go by air, you will arrive there in about an hour.
- That watch is very nice. You can't get such good ones in Nepal.
- This woollen cloth is very good, but it costs sixteen rupees a yard.
- Nowadays on (-mā) Radio Nepal they use many Sanskrit words.
- How far is Gorkha from here? Can we get there by evening?
- In the shops in Kathmandu you can get anything you want. In the hill villages it is rather difficult.
- My elder brother is in Darjeeling these days. I got a letter ('I received his letter') the day before yesterday.
- Excuse me, can I get a night's lodging in your village?
- How much does this raincoat cost? Only twenty-five rupees, sir. But that's far too much. Take twenty rupees. Oh, very well, I'll let you have it for twenty-two.
- The university library usually remains open till half past six, but on Saturday it closes at one o'clock.
- It's dark in here. I can't see anything at all. Switch the light on, will you (MGH)?
- If you go by this road, you will arrive in Darjeeling. If you go by that one, you will come to Kalimpong.
- How much did you pay for that watch? I bought it cheaply. It cost me only 145 rupees.

## Exercise 9c

Give the HGH and MGH imperatives of the following verbs:

आउनु लिनु पठाउनु धुनु दोहोल्याउनु भन्नु जानु  
पहनु खोल्नु सुन्नु उभिनु

## Exercise 9d

## Translate into Nepali

this word is used only in the Nepali of Darjeeling; the Sherpa says that eight rupees is not enough; switch on (MGH) the fan; that's enough, I can't eat any more; Nepali cigarettes cost four or five rupees; how much is he asking for that red hat?; I'm sorry to be late; we shall need three hundred rupees for the road; it is hot in this room. I'll open the window; my watch appears to be (rahecha) slow; we spent five days in Pokhara; he (LGH) arrived at six o'clock sharp; what's the hurry?; have some tea (HGH); last year it did not rain; another servant is coming in place of this one.

## LESSON 10

## 1. New conjunct consonants

क्ख	kkh	as in	सुक्खा	sukkhā	dry
ग्न	gn	as in	लाग्न	lāgnu	to seem
ल्ट	lt	as in	भोलिपल्ट	bholipalṭa	the next day

2. The Conjunctive Participles are formed by adding one of the three suffixes: (a) -एर -era, (b) -ई -i, (c) -ईकन -ikana to the Base of verbs belonging to groups (i) and (ii) and to the Secondary Base of verbs belonging to groups (iii), (iv), (v). Thus:

Group (a)	(b)	(c)
(i) गरेर <b>garera</b>	गरी <b>garī</b>	गरीकन <b>garikana</b>
बसेर <b>basera</b>	बसी <b>basī</b>	बसीकन <b>basikana</b>
(ii) खाएर <b>khāera</b>	खाई <b>khāī</b>	खाईकन <b>khāikana</b>
दिएर <b>diera</b>	दिई <b>dīī</b>	दिईकन <b>dīikana</b>
(iii) धोएर <b>dhoera</b>	धोई <b>dhoī</b>	धोईकन <b>dhoikana</b>
(iv) बिसेर <b>bisera</b>	बिसी <b>bīsī</b>	बिसीकन <b>bisikana</b>
दुहेर <b>dubera</b>	दुही <b>duhī</b>	दुहीकन <b>duhikana</b>
(v) आएर <b>āera</b>	आई <b>āī</b>	आईकन <b>āikana</b>
पिएर <b>piera</b>	पिई <b>pīī</b>	पिईकन <b>pīikana</b>
जाएर <b>gaera</b>	गई <b>gai</b>	गईकन <b>gaikana</b>
हुएर <b>bhaera</b>	भई <b>bhāī</b>	भईकन <b>bhāikana</b>

Of the three forms, the participle in -era is by far the most common. The other two forms are by and large stylistic alternatives. The form of the participle is invariable.

The negative of the conjunctive participle is formed by prefixing the negative particle न-na- to the positive form:

नगरेर <b>nagarera</b>	नगरी <b>nagarī</b>	नगरीकन <b>nagarikana</b>
नआएर <b>naāera</b>	नआई <b>naāī</b>	नआईकन <b>naāikana</b>

3. In sentences where the subject of the conjunctive participle is the same as the subject of the main verb, the participle may literally be translated 'having done', 'having come' etc.

भात् खाएर म घर जान्छु  
Having eaten dinner, I shall go home

English, however, often prefers a sentence containing two main clauses linked by the conjunction 'and', or a subordinate clause introduced by an adverb like 'when', 'after', 'as soon as' etc. Thus the sentence above could be translated: 'I'll go home after I've had something to eat'. Note the way in which the following sentences are translated:

काम् गरेर त्यो घर जान्छ रे  
He says he'll finish his work and go home ('having done . . . he'll go')  
एक छिनुपछि गृहकृत्य गरेर उसकी स्वास्नी कोठामा पसी  
After a while his wife finished the housework and entered the room ('having done . . . entered')  
यहाँ बसेर आराम् गर्नुहोस् है  
Sit down and rest for a moment ('having sat . . . rest')

4. The Conjunctive Participle in ई may be used in exactly the same way.  
म हवाईजहाजमा चढी बेलायत गर्दै  
I boarded the plane and went to Britain

When a long narrative contains several conjunctive participles, the participle in -ई is often used to avoid the monotonous repetition of the syllables एर -era. Note the forms in the following passage:

घरबाट दाज्यु र म बिहानै हिंडेर कलिम्पोङ पुग्यौं र एक रात् त्यहाँ सुत्थौं । भोलिपल्ट गेलु  
स्टेशनमा झन्थौं र टिकट काटी, रेलमा चढी, राति सात् बजेतिर हामी सिलिगुडी पुग्यौं । त्यहाँदेखि  
बिहानै उठी, हामी सिलिगुडी स्टेशन पुग्यौं

My elder brother and I left home ('having walked. . .') early in the morning and arrived at Kalimpong, and stayed one night there. The next morning we went down to Gel station, took our tickets, got into the train and arrived at Siliguri about seven o'clock ('having taken . . . having mounted . . . arrived'). We got up early in the morning and from there arrived at Siliguri station ('from there having got up . . . arrived')

रात् सुत्नु **rāt sutnu** 'to stay the night'.  
वास बस्नु **bās basnu** 'to stay the night in lodgings'  
टिकट काट्नु **tikaṭ kaṭnu** lit. 'to cut a ticket' i.e. 'to buy a ticket'

5. The participle in -ईकन is more emphatic than the other two forms and is used rather less frequently:

भात् खाईकन घरबाट हिंड्यौं  
We left just as soon as we had eaten  
घरमा पसीकन त्यसलाई खुब झट्टें  
I went straight into the house and scolded him

6. When the subject of the conjunctive participle is *different* from the subject of the main verb of the sentence, it may often be rendered by a causal clause in English. The postposition -ले is added to the subject of the conjunctive participle of a transitive verb:

उसले भनेर मैले त्यो काम गरे  
I did it because he told me to ('he having said . . . I did')  
पोहोर् साल् पानी नपरेर जमीन् साहै सुक्खा भयो  
Because it did not rain last year the ground has become very dry. ('rain not having fallen . . . the ground became . . .')

7. In the following sentences, the conjunctive participle is used idiomatically. The expressions in which it occurs should be carefully noted:

चिया लिएर आउनुहोस् न  
Bring us some tea please ('having taken . . . come')

लिएर आउनु **lierā āunu** (often pronounced and written लेराउनु **lerāunu**) is synonymous with the verb ल्याउनु **lyāunu** 'to bring'. Distinguish these verbs from लिनु **liu** 'to take' and लानु **lanu** 'to take away' 'to lead to'.

बस त छुट्यो । अब गाली गरेर के काम ?  
We've missed the bus (lit. 'the bus has been missed'). It's no use cursing now ('having cursed, what work?')  
आज सब पसल बन्द छ नि । बजार गएर के फाइदा ?  
All the shops are closed today, you know. What's the point of going to the market? ('having gone . . . what use?')  
दूध त पोखियो । अब रोएर के काम ?  
The milk has got spilled. What's the use of crying about it?  
हवाईजहाज कल्कत्ता भएर आयो  
The aeroplane came via Calcutta ('having been to C.')

यो पोको धेरै गहुँगो छ । होशु गरेर बोक है ।  
This package is very heavy. Be careful how you carry it, now.

होशु गर्नु **hoṣu garnu** 'to take care'

8. We have already seen that speech may be reported by using the particle रे . This is largely a feature of spoken Nepali.

An alternative method of reporting speech is to quote the words exactly as they were spoken. The spoken words are followed by the conjunctive participle भनेर **bhanera** or भनी **bhani** 'having said', and then by some part of the verbs भन्नु **bhannu** 'to say', सोध्नु **sodhnu** 'to ask', अहाउनु **ahāunu** 'to command' etc. Thus the statement म भोलि आउँछु may be reported:

उसले म भोलि आउँछु भनेर भन्यो  
He said he would come tomorrow ('he, "I am coming tomorrow", having said, said')

Similarly, the statement पोहोर् साल् म नेपालमा थिएँ may be reported:

वहाँले पोहोर् साल म नेपालमा थिएँ भनेर भन्नुभयो  
He (HGH) told me he was in Nepal last year

When reporting questions, the verb सोध्नु must be used:

मेरो बुवाले तिमी कति बजे जान्छी भनेर सोध्नुभयो  
My father asked me what time I was going ('having said asked . . .')  
रामे कहाँ छ भनेर उसलाई सोधेँ  
I asked him where Rame was ('where is Rame having said I asked')

When the original question does not contain an interrogative word like कति, कहाँ, कहिले, को, etc., the interrogative particle कि ki is usually placed at the end of the reported question.

वहाँले तिमी आज शहर गयी कि भनेर सोध्नुभयो  
He asked (me) if I had been to town today

The question is spoken with a rising intonation, the highest pitch falling on the interrogative particle कि which is followed by a short pause.

यहाँ चिया पाइन्छ कि भनी पसलेलाई सोध्यौं  
We asked the shopkeeper if we could get some tea there

When reporting commands, the verb भन्नु is used:

बिष्टज्यले भोलि तीन बजेतिर मकहाँ आउनुहोस् भनेर हामीलाई भन्नुभयो  
Mr. Bista told us to come to his house at about three o'clock tomorrow

The verb अहाउनु 'to command' is used when the command is addressed to an inferior:

बाले यसो गर भनेर मलाई अहाउनुभयो  
My father ordered me to do it this way

यसो yaso 'in this manner', 'thus'  
सुबेदारले राइफल सीधा समाऊ भनेर सिपाहीलाई अहाए  
The Subedar ordered the soldier to hold his rifle straight

Unless another word intervenes between भनेर and the main verb, e.g., as in मलाई भन्यो 'he said to me', the conjunctive participle may be omitted:

उसले म भोलि आउँछु भन्यो  
He said he would come tomorrow

Occasionally, speech may be reported by using the conjunction कि ki 'that':

त्यसले भन्यो कि म भोलि आउँदै छु  
He said that he was coming tomorrow

Note that the statement is reported by using the words just as they were spoken.

The construction with कि (modelled on the Hindi construction) is often regarded as being inelegant or even incorrect. It is, however, common in speech and in long prose narratives where the construction with **bhanera** might lead to confusion.

9. The verb लाग्नु **lagnu** (basically meaning 'to be applied', 'to become attached' then 'to be felt', 'to seem') deserves special attention. Some common expressions in which this verb is used are given in the following examples:

मेरो लुगामा हिलो लाग्यो  
My clothes are muddy ('mud has been attached to my clothes')  
मलाई भोक लाग्यो  
I feel hungry ('hunger has been applied to me')  
मलाई तिखा लाग्यो  
I feel thirsty (**tirkhā** 'thirst')  
मलाई रुघा लाग्यो  
I have a head cold (**rughā** 'a cold')  
मलाई थकाई लाग्यो  
I feel tired (**thakāi** 'tiredness')  
मलाई उँग लाग्यो  
I feel drowsy (**ūg** 'drowsiness')

In the above examples, the Simple Past Tense लाग्यो has been translated by an English present tense. If one bears in mind the basic meaning of लाग्यो 'has become attached', the reason for this will be obvious. All these examples refer to particular instances. Thus मलाई भोक लाग्यो means 'I feel hungry (at this particular moment)'. On the other hand, the Simple Indefinite लाग्छ denotes a general or regular occurrence:

बेलुका पाँच बजेतिर मलाई सधैं भोक लाग्छ  
I always feel hungry about five in the evening ('hunger attaches itself')  
*but* आज मलाई भोक लागेन  
I do not feel hungry today  
तपाईंलाई 'हिन्दुस्तानी खाना कस्तो लाग्छ ?  
How do you like Indian food (in general)?  
*but* तपाईंलाई नेपाल कस्तो लाग्यो ?  
How do you like Nepal/what do you think of Nepal (a particular instance)?  
आज घाम लाग्यो  
It is sunny today ('sunshine has applied itself')  
*but* जाइँमा खूब घाम लाग्छ ।  
In the cold season, it is (generally) nice and sunny

घाम् **ghām** 'sunshine', as opposed to सूर्य **sūryā** (often pronounced **sūrje**) 'the sun'; e.g. सूर्य कति बजे अस्ताउँछ ? 'What time does the sun set?'

शुक्रबार शुक्रबार यहाँ बजार लाग्छ  
A market is held here every Friday.

The repetition of शुक्रबार implies regularity.

आज राति मलाई दुइ बजेसम्म निद्रा लागेन  
Last night I did not get to sleep ('sleep did not attach itself') till two o'clock

10. We have already met the verb पर्नु **parnu** (basically meaning 'to fall') in expressions like पानी पर्छ 'it rains', यसलाई कति पर्छ ? 'how much does it cost'. The usage of this verb is often very idiomatic. Some of the common expressions in which it occurs are given in the following examples:

आज पानी पर्छ कि पर्दैन मलाई थाहा छैन  
I don't know whether it will rain today or not  
काठमाडौंमा हिउँ कहिले पनि पर्दैन, पहाडतिर त निककै पर्छ  
It never snows in Kathmandu, but in the hills it snows a lot

हिउँ **hiū** 'snow', 'ice'

मेरो साथी मदेस् गईकन सिक्किस्त बिरामी पन्यो  
As soon as my friend got to the Terai, he fell seriously ill  
त्यो नयाँ सिनेमा कस्तो थियो ? तिमीलाई मन् पन्यो कि परेन ?  
How was that new film? Did you like it or not?

मन् **man** literally means 'heart', 'mind'. The idiomatic expression कसैलाई मन् पर्नु **kasāylāi man parnu** (lit. 'to fall to the heart of someone') means 'to like (something)'.

मलाई मन् पर्छ **malāi man parcha** is more or less synonymous with मलाई राम्रो लाग्छ **malāi rāmro lāgcha**. In both these expressions, the Simple Past Tense refers to a particular instance and the Simple Indefinite to a general instance:

त्यो घडी कस्तो लाग्यो ? तिमीलाई मन् पन्यो कि परेन ?  
How do you find that watch? Do you like it or not?  
मलाई हिन्दुस्तानी खाना उस्तो मन् पर्दैन । कहिले कहीं त धेरै नै पिरो हुन्छ  
I don't like Indian food all that much. Sometimes it's far too hot

उस्तो **usto** 'so much'

Note that पिरो **piro** means 'hot' in the sense of 'peppery'. तातो **tato** means 'hot to the touch' e.g. तातो पानी 'hot water', तातो दूध 'hot milk'. Referring to climate or weather, 'hot' and 'cold' are expressed by गर्मी **garmi** 'heat' and जाडो **jaṛo** 'coldness':

आज त अलि गर्मी छ  
It's quite warm today  
मदेस्मा धेरै गर्मी हुन्छ रे  
They say that it gets very warm in the Terai  
मलाई गर्मी भयो  
I feel warm ('to me warmth has become')  
जुनदेखि गर्मी लाग्छ  
It gets warm from June onwards  
यो कोठामा जाडो छ  
It's cold in this room  
हिमालमा जाडो हुन्छ  
It's usually cold in the mountains

चिसो **ciso** means 'cold' or 'damp' (to the touch)  
चिसोमा बस्यो भने रुघा लाग्छ । सुन्यो तिमिले ?  
If you sit in the cold/damp you'll get a cold. Did you hear me?

11. Age may be expressed in the following ways:

तिम्रो उमेर कति हो/भयो ?  
How old are you? (either **ho** or **bhayo**)

or  
म तीस् वर्षको हूँ

म तीस् वर्ष लागे

or  
म तीस् वर्ष पुगे

All the above expressions mean 'I am thirty'

त्यस्को उमेर कति भयो ? पैंतालीस् वर्ष लाग्यो क्यारे  
How old is he? He's about forty-five

क्यारे **kyāre** a particle used to express doubt, frequently used in the context of age.

### Vocabulary 10

अथवा	<b>athavā</b>	or, or else
अनुसन्धान	<b>anusandhān</b>	research
अन्डर्ग्राउन्ड	<b>andargraund</b>	Underground
अलग	<b>alagga</b>	separate
अलग गर्नु	<b>alagga garnu</b>	to separate
अस्ताउनु	<b>astāunu</b>	to set (of the sun)
अह्राउनु	<b>ahrāunu</b>	to command
आदि	<b>ādi</b>	and so on
आराम	<b>ārām</b>	rest
आराम गर्नु	<b>ārām garnu</b>	to rest
आशा	<b>āṣā</b>	hope
आशा गर्नु	<b>āṣā garnu</b>	to hope
उठ्नु	<b>uṭhnu</b>	to get up, rise
उत्तर	<b>uttar</b>	North
उस्तो	<b>usto</b>	so much, that much
उँग	<b>ūg</b>	drowsiness
उँग लाग्नु	<b>ūg lāgnu</b>	to feel drowsy
कमाउनु	<b>kamāunu</b>	to earn (money)
काट्नु	<b>kāṭnu</b>	to cut
कालिम्पोङ्ग	<b>kālimpong</b>	Kalimpong (town in Bengal)
कुनै	<b>kunāy</b>	some, any, a certain
क्यारे	<b>kyāre</b>	about, roughly, I suppose
खडा हुनु	<b>khaṛā-hunu</b>	to stand, be standing

खास् गरेर	<b>khās garera</b>	especially
गह्रुंगो	<b>gahrūgo</b>	heavy
गाली गर्नु	<b>gālī garnu</b>	to swear, curse
गेल	<b>gel</b>	Gel (town near Darjeeling)
गृहकृत्य	<b>gṛhakarṭya</b>	housework
घाम्	<b>ghām</b>	sunshine
घाम् लाग्नु	<b>ghām laḡnu</b>	to be sunny
जीवन्	<b>jīvan</b>	life
जीविका	<b>jīvikā</b>	livelihood
चह्रनु	<b>caḥnu</b>	to mount, go up, get in (a bus)
चमेनाघर्	<b>camenāghar</b>	restaurant, canteen
चिसो	<b>ciso</b>	cold, damp
चीनिया	<b>cīniyā</b>	Chinese
छुट्नु	<b>chuṭnu</b>	to be missed (of a bus, etc.)
चलाउनु	<b>calāunu</b>	to make move, to direct, drive
जमीन्, जिमीन्	<b>jamīn, jimīn</b>	land, earth
जल्पांन्	<b>jalpān</b>	snack, breakfast
झर्नु	<b>jharnu</b>	to come down, descend
टिकट्	<b>ṭikaṭ</b>	ticket
तातो	<b>tāto</b>	hot, warm
तिर्खा	<b>tirkhā</b>	thirst
तिर्खा लाग्नु	<b>tirkhā laḡnu</b>	to feel thirsty
थकाई	<b>thakāī</b>	tiredness
थकाई लाग्नु	<b>thakāī laḡnu</b>	to feel tired
दक्षिण्	<b>dakṣiṇ</b>	South
दृष्टिकोण्	<b>dṛṣṭikon</b>	point of view
नयाँ	<b>nayā</b>	new
निद्रा	<b>nidrā</b>	sleep
नुहाउनु	<b>nuhāunu</b>	to bathe, take a bath
नोभेम्बर्	<b>nobbembar</b>	November
पद्म	<b>padma</b>	Padma (man's name)
पर्खनु	<b>parkhanu</b>	to wait
पश्चिम (पच्छिम)	<b>paścim, pacchim</b>	West
पस्नु	<b>pasnu</b>	to enter
पिरो	<b>piro</b>	hot, spicy
पूर्व	<b>pūrva</b>	East
पोको	<b>poko</b>	package
पोखिनु	<b>pokhinu</b>	to be spilt
पोख्नु	<b>pokhnu</b>	to spill
फाइदा	<b>pbāidā</b>	use, advantage
बगीचा	<b>bagāyčā</b>	garden, park
बस्-बसौनी	<b>bas-basāwnī</b>	bus stop
बाँड्नु	<b>bāṇnu</b>	to distribute, divide

बा	<b>bā</b>	father (syn. <i>buṅā</i> )
बास् बस्नु	<b>bās basnu</b>	to take lodgings for the night
बोक्नु	<b>boknu</b>	to carry
भोक्	<b>bhok</b>	hunger
भोक् लाग्नु	<b>bhok laḡnu</b>	to feel hungry
भोलिपल्ट	<b>bholipaltā</b>	the next day
मद्रास्	<b>madrās</b>	Madras
मन् पर्नु	<b>man parnu</b>	to like
मिठाई	<b>miṭhāī</b>	sweets
मुख्	<b>mukh</b>	face, mouth
मौका	<b>māwkā</b>	opportunity
यसो	<b>yaso</b>	in this way, thus
रमाइलो	<b>ramāilo</b>	pleasant
रमाइलो गर्नु	<b>ramāilo garnu</b>	to have fun, enjoy oneself
राइफल	<b>rāiphal</b>	rifle
रात्	<b>rāt</b>	night
रुनु	<b>runu</b>	to weep
रुघा	<b>rughā</b>	a cold
रुघा लाग्नु	<b>rughā laḡnu</b>	to have/catch a cold
लगाउनु	<b>lagāunu</b>	to put on (clothes)
लम्किनु	<b>lamkinu</b>	to hurry
लिएर आउनु (लेराउनु)	<b>liera āunu, leraūna</b>	to bring (syn. <i>lyāunu</i> )
लेक्चर्	<b>lekcar</b>	lecture
विभिन्न	<b>vibhinna</b>	various
समाउनु	<b>samāunu</b>	to hold up, catch
समाल्नु	<b>samātnu</b>	to catch (a bus, etc.)
साहित्य	<b>sāhitya</b>	literature
सीधा	<b>sīdhā</b>	straight
सुक्खा	<b>sukkhā</b>	dried, dry
सुबेदार	<b>subedār</b>	Subedar (military rank)
सूर्य	<b>sūrya</b>	sun
सोझै	<b>sojhay</b>	direct(ly)
सोध्नु	<b>sodhnu</b>	to ask
हात्	<b>hāt</b>	hand
हालत्	<b>hālat</b>	state, condition
हिउँ	<b>hiū</b>	snow
हिउँ पर्नु	<b>hiū parnu</b>	snow to fall
होश् गर्नु	<b>boj garnu</b>	to be careful

## Reading Passage

अ. पञ्चज्यु । नमस्कार् । तपाईं लन्दन्को विश्वविद्यालयमा विद्यार्थी हुनुहुन्छ, होइन त ? तपाईं कहाँको हुनुहुन्छ ?  
आ. म काठमाडौंको हुँ , तर हिजोआज म लन्दन्मा बस्छु । दुइ वर्षदेखि यहाँको

- विश्वविद्यालयमा नेपाली साहित्यको विषयमा अनुसन्धान गर्दै छु।
- अ. तपाईंलाई लन्दन् कस्तो लाग्यो ? राम्रो लाग्यो कि लागेन ?
- आ. धेरै नै राम्रो लाग्यो । काठमाडौंभन्दा लन्दन् शहर निककै ठूलो छ नि । एउटा दृष्टिकोणबाट लन्दन्को जीवन् सजिलो देखिन्छ तर कहिले कहीं हामी नेपालीहरूको लागि गाह्रो पनि हुन्छ । साथीहरू त धेरै छन् । त्यस् कारण मलाई रमाइलो लाग्यो ।
- अ. तपाईं धेरैजसो हप्ता-दिन के गर्नुहुन्छ ?
- आ. धेरैजसो म बिहान सात बजेतिर उठेर, मुख हात धोई, अथवा कहिले कहीं नुहाएर आठ वजे बस् बसौनीतिर लम्किन्छु । त्यहाँबाट स्टेशन्सम्म दस् मिनेटको बाटो मात्रै हो । फेरि अन्डरग्राउन्ड समातेर मेरो अड्डासम्म जान्छु ।
- अ. तपाईं बिहान अड्डामा काम गर्नुहुन्छ कि ?
- आ. गर्छु । हिजोआज विद्यार्थीको हालत उस्तो राम्रो छैन । के गर्ने ? त्यस् कारण जीविका चलाउनलाई अड्डामा काम गरेर अलिकति पैसा कमाउँदै छु ।
- अ. त्यहाँ तपाईं के गर्नुहुन्छ ?
- आ. अड्डाको काम धेरै गाह्रो त छैन । बिहानको डाँक् अलग गरेर विभिन्न विभागहरूमा बाँड्छु ।
- अ. तपाईं कति बजेसम्म त्यहाँ काम गर्नुहुन्छ ?
- आ. म बाह्र बजेसम्म मात्रै काम गर्छु । त्यसपछि अड्डाको चमेनाघरमा भात खाएर विश्वविद्यालयतिर जान्छु । त्यहाँ पुगेर दुइ बजेदेखि पुस्तकालयमा पढ्छु । हप्ताको दुइ पटक अध्यापकसँग भेट्छु । कहिले कहीं कुनै चाख्लाग्दो विषयको बारेमा लेक्चर भयो भने म सुन्न जान्छु ।<sup>4</sup>
- अ. सञ्चरबार् र आइतबार् बिदा हुन्छ, होइन त ? बिदाको दिन के के गर्नुहुन्छ ?
- आ. बिदाको दिन साथीहरूसँग भेटेर, रमाइलो गर्छु । घाम लाग्यो भने लन्दन्को कुनै बगैँचामा हामी आराम गर्छौं । पानी फ्याँकेर भने सिनेमा हेर्न जान्छौं, अथवा घरमा बसेर रेडियो सुन्छौं । गर्मीमा कहिले कहीं लन्दन्बाट बाहिर निस्केर हामी समुद्रतिर घुम्न जान्छौं । त्यो त धेरै नै राम्रो लाग्छ नि ।
- अ. नेपाल फर्केर के गर्ने बिचार छ ?<sup>7</sup>
- आ. अहिलेसम्म त थाहा छैन । तर मौका पाइयो भने काठमाडौंको विश्वविद्यालयमा नेपाली साहित्य पढाउने आशा गर्छु ।<sup>8</sup>

## Notes

1. **mukh hāt dhunu:** 'to wash one's hands and face'. **hāt** is strictly speaking 'the forearm'.
2. **jivikā calāunalāi:** 'in order to make (lit. 'to run') a living'. Note the use of **-lāi** with the second infinitive in **-na** to express purpose.
3. **bhāt:** 'cooked rice' is often used in the general sense of 'food'.
4. **ma sunna jānchu:** 'I go to hear it'. Here the second infinitive expresses purpose. Cf. note 2.
5. **sinemā herna jānchaw:** 'we go to watch a film'.
6. **ghumna jānchaw:** 'we go to stroll'.
7. **ke garne bicār cha:** 'what do you have in mind to do'. **garne** is the infinitival participle of **garnu**. Cf. **ke garne?** 'what to do?'
8. **paṅhāune āfā garchu:** 'I hope to teach' (lit. 'I do a teaching hope').

## Exercise 10a

## Translate into English

1. भोलि घाम लाग्यो भने म बिहान सवेरे उठेर तपाईंको घर आउँछु ।
2. मेरो दाज्यू पटना भएर काठमाडौं आउनुभयो ।
3. होश गरेर मोटर हाँक्नुहोस् त । हिजोआज बाटो एकदम नराम्रो छ ।
4. हामी ढीलो रकसील पुग्यौं तर होटेल सजिलैसँग पायौं । भोलिपल्ट बिहान सवेरे उठेर जल्पाउ गरी स्टेशन्तिर हिँड्छौं ।
5. कसले भनेर तिमि मेरो कोठामा पस्यो ?
6. त्यहाँ खडा होऊ सुबेदारले सिपाहीलाई अहायो ।
7. यो बाटोले कहाँ कहाँ लान्छ भनेर उसले सोध्यो ।
8. हाम्रो देश तपाईंलाई कस्तो लाग्यो ? मलाई त एकदम राम्रो लाग्यो ।
9. एक छिन् पर्खनुहोस्, म छिटो नुहाएर आउँछु ।
10. नेपाली मिठाई तपाईंलाई मनु पर्छ कि पर्दैन ? उस्तो मनु पर्दैन । मलाई अतिनै गुलियो लाग्छ ।
11. तिम्रो भाइको उमेर कति भयो ? दस वर्ष लाग्यो क्यारे ।
12. यो उपन्यास कस्तो लाग्यो ? मनु पयो कि परेन ? मलाई त उस्तो मनु परेन ।
13. दक्षिण भारतमा, खास गरी मद्रास् आदि शहरहरूमा, जाडो कहिले पनि हुँदैन । तर उत्तर भारतमा जाडो महीनामा अतिनै जाडो हुन्छ ।
14. यो चिया एकदमै चिसो भयो । अलि तातो पानी लिएर आऊ न ।
15. उसले त्यो गहुँगो पोको एकलैले बोकेर ल्यायो ।
16. तपाईंले मलाई यो होटेल राम्रो हो भन्नुभयो तर नराम्रो पो रहेछ ।
17. बिहानको हवाईजहाज् सोझै पोखरा जान्छ तर बेलुकाकोचाहिँ गोर्खा भएर जान्छ ।
18. पोहोर् साल् मदेस् गईकन म सिक्किस्त बिरामी परें ।

## Exercise 10b

## Translate into Nepali

1. How old is that boy? He says he's fifteen.
2. I feel thirsty. Give (HGH) me a little water, please.
3. He said that he did not like Indian food. What about you? Do you like it? Yes, I do, but sometimes it is rather hot.
4. Tomorrow morning, I'll get up early and go to town. Do you know what time the shops open?
5. In countries like India and Nepal, most people eat only rice and vegetables. Meat is always very expensive.
6. Does the aeroplane go direct to Madras from here? No. It goes via Delhi.
7. I'll quickly have a bath and come. Wait a little while, will you?
8. The Subedar asked the soldier how old he was. The soldier said that he was about thirty.
9. Yesterday was a holiday. My elder sister got up early, had a bath, and went straight to the temple. But I ('as for me') slept until twelve o'clock.
10. I see this package is very heavy. Be careful how you (MGH) carry it.
11. How do you like Kathmandu? I find it very interesting.
12. These days the condition of students in ('of') many countries is not very good. But what's the use of moaning about it?

## Exercise 10c

## Translate into Nepali

Who says so?; which one; so many villages; I shall not tell anyone; how are you going?; he is getting married next week; my cycle is like his; the vegetables do not taste good; drive carefully; we feel thirsty; last year it did not rain very much; he is twenty-five years old; where does he (LGH) come from?; it is quite warm today; bring some tea (MGH).

## Exercise 10d

Give correct forms of the verbs in brackets:

- म दस् बजे (उठ्नु) तपाईंकोहाँ (आउनु)  
 वहाँले तिम्रो उमेर कति (हुनु) भनेर (सोध्नु)  
 मेरो भाइ भात (खानु) घरबाट (निस्कनु)  
 पानी पियो भने, म त (जानु)  
 ए नानी खलबल (गर्नु) भनेर बाले (भर्नु)  
 एक छिन् (पर्खनु) । म छिटो (तहाउनु) तपाईंकोहाँ (आउनु)

## LESSON 11

## 1. New conjunct consonants

त्न	tn	as in	प्रयत्न	prayatna	effort
च्न	cn	as in	बेच्नु	becnu	to sell
द्व	dv	as in	द्वीप	dvīp	island

2. Obligation – ‘must’, ‘have to’, ‘it is necessary to’ is expressed by the infinitive in **-nu** followed by a 3rd person singular form of the verb पनु . The infinitive and the relevant part of पनु are written together as one word:

गर्नुपर्छ	<b>garnuparcha</b>	it is necessary to do/must do
खानुपर्दैन	<b>khānupardāyna</b>	it is not necessary to eat/must not eat
धुनुपर्यो	<b>dhunuparyo</b>	it was necessary to wash/had to wash
आउनुपर्ने	<b>āunuparena</b>	it was not necessary to come etc.

The construction is impersonal. Therefore the subject is often omitted when it is clear on whom the obligation falls:

कहिले कहीं त आराम गर्नुपर्छ

You have to/one has to rest sometimes

बिहानको हवाईजहाज आउँदैन-रे । बेल्कासम्म पर्खनुपर्छ

They say the morning plane is not coming. We'll have to wait till the evening

Emphasis may be conveyed by using the emphatic form of the infinitive:

काम त गर्नुपर्छ

One just has to work

खस्तीमा त पैसा हुनुपर्छ

One really has to have some money in one's pocket ('it is necessary for there to be . . .')

3. When a subject word (i.e. a noun or pronoun denoting the person on whom the obligation falls) needs to be expressed, it takes either -लाई or -ले . -लाई is preferred for the 1st person sing. pronoun in all cases. Other words tend to take -लाई when the infinitival verb is intransitive and -ले when it is transitive. No hard and fast rule, however, can be given.

मलाई काम गर्नुपर्छ

I have to/it is necessary for me to work

उसले खानुप्यो  
He had to eat  
हामीले पर्खनुपरेन  
We did not have to wait  
उसलाई घर जानुप्यो  
He had to go home  
आज त ट्याक्सी पाइएन । शहरबाट हिंडेरै आउनुप्यो  
I could not get a taxi today. I had to walk back from town

When the infinitival verb is intransitive, the postposition is sometimes omitted from the subject word:

म जानुपर्छ  
I'll have to go

Often, the Simple Past प्यो tends to be used to denote a particular instance, while the Simple Indefinite पर्छ denotes a general or regular occurrence:

मलाई दिनहुँ काममा जानुपर्छ  
I have to go to work every day (general)  
अबेर भयो । अब त जानुप्यो  
It's late already. I must go now (particular)

4. The reflexive pronominal adjective आफ्नो **aphno** refers back to the subject of the sentence, and may be used in place of the other possessives when they denote the same person as the subject word. For example, in the sentence: 'he is going to his room', where 'he' and 'his' refer to the same person, 'his' may be rendered आफ्नो .

त्यो आफ्नो कोठामा जाँदै छ  
He is going to his (own) room  
म आफ्नो कोठामा जाँदै छु  
I am going to my (own) room

उद्योगमन्त्रीले आफ्नो भाषणमा नेपालको औद्योगिक विकासको लागि भरसक प्रयत्न गर्नुपर्छ भन्नुभयो  
In his speech the minister of industry said that it was necessary to make every effort for the development of Nepal

भरसक प्रयत्न **bharsak prayatna** 'every possible effort' – a rather literary phrase.

In written Nepali, the reflexive possessive आफ्नो is invariably used in such sentences. In the spoken language, the other possessives may be employed: म मेरो कोठामा जाँदै छु, etc. would be acceptable in speech.

5. The Second Infinitive, examples of which have been encountered in earlier reading passages, is formed by changing the termination नु **-nu** of the First Infinitive to न **-na**. Thus: गर्न **garna**, बस्न **basna**, खान **khāna**, आउन **āuna**, etc.

6. The Second Infinitive may function as a verbal noun, and can be translated 'doing', 'to do' etc.

घाममा बस्न रमाइलो हुन्छ  
It is pleasant to sit in the sunshine  
गाईको मासु खान पाप् हो नि  
It is a sin to eat beef, you know  
जाडोमा हिमालमा हिंड्न गाह्रो हुन्छ  
It is difficult to walk in the mountains in winter  
बस्मा जान बेस् हुन्छ  
It is better to go by bus  
माग्न राम्रो होइन  
It is not good to beg

माग्न **māgnu** 'to ask for', 'to beg'

The Infinitive in **-nu** may also be used in the same way, but is less frequent: Thus घाममा बस्नु रमाइलो हुन्छ is equally acceptable. The Infinitive in **-nu** is used before the adverb अगाडी **agāṛi** or the phrase भन्दा अगाडी **bhandā agāṛi** meaning 'before':

तपाईंकोहाँ आउनुभन्दा अगाडी मलाई अलि काम सिद्ध्याउनुपर्छ  
Before coming to see you, I have to finish some work

सिद्ध्याउनु **siddhyāunu** 'to finish, complete'

सिद्धिनु **siddhinu** 'to be finished'

सूर्य अस्ताउनु अगाडी काम सिद्धिनुपर्छ  
The work must be finished before the sun sets  
त्यो काम त सिद्धियो  
Well?, that job's finished

7. The Second Infinitive is used with हुन्छ and हुँदैन, which in this context may be translated 'it is all right to', 'one may' etc. The construction is impersonal and the subject word is often omitted:

त्यहाँ जान हुन्छ ?  
Is it all right to go there?  
ए नानी, गाली गर्न हुन्न  
You should not swear, you naughty boy

If a subject word is expressed, -ले is added to the subject when the infinitival verb is transitive:

केटाकेटीहरूले रक्सी खान हुँदैन  
Children should not drink *raksi*  
मैले बत्ती बाल्न हुन्छ ?  
Will it be all right if I switch on the light?  
म भित्र जान हुन्छ ?  
May I go inside?

8. हुन्छ and हुन्न may be used to answer a question or command:  
 भोलि म तपाईंकोहाँ आउँछु । त्यो त हुन्न । म बाहिर जान्छु  
 I'll come and see you tomorrow. No, that won't do. I'm going out  
 चिया ल्याऊ। हुन्छ, साहेब  
 Bring some tea. Very well, sir

हवस् **havas** (usually pronounced **hos**) means 'very well' in reply to questions and commands:

- अ. म जाऊँ है त । भोलि भेटौँला  
 आ. हवस् म २ बजे आउँछु  
 A. I'll be off now. See you tomorrow  
 B. Very well. I'll come at two o'clock

भेटौँला **bhetāwāla** 'we shall probably meet'. This form is discussed in Lesson 17. The expression should, however, be remembered.

9. The Second Infinitive is used to express purpose 'in order to', etc.

पहिले म भीजा लिन काठमाडौँ जान्छु  
 First of all I'm going to Kathmandu to get a visa  
 हामी भात खान जान्छौं  
 We are going to have dinner  
 रामे आज ताश खेल्न आउँदैन रे  
 Rame says he's not coming to play cards today  
 त्यो त ताश खेल्न जहिले पनि तयार छ  
 He's always ready to have a game of cards

जहिले पनि **jahile pani** 'whenever', 'at any time', 'always'

10. In the following sentences, the Second Infinitive is used in expressions involving लाग्छ and लाग्यो. The examples should be carefully noted:

बेलुका शहरमा डुल्न मजा लाग्छ  
 It's fun strolling through the city in the evening  
 (गर्न) मजा लाग्छ (**garna**) **maja lāgcha** 'it's fun (to do)'  
 तपाईं अगाडी नेपाली बोलन मलाई लाज लाग्छ  
 I am ashamed to speak Nepali in front of you  
 (गर्न) लाज लाग्छ (**garna**) **lāj lāgcha** 'one feels ashamed (to do)'  
 सिनेमा हेर्न जान मन् लाग्छ कि लाग्दैन ?  
 Do you like going to the pictures or not?  
 (गर्न) मन् लाग्छ (**garna**) **man lāgcha** 'one likes (to do)'

Note that मन् लाग्नु is used with a verb:

मलाई जान मन् लाग्छ I like to go  
 हामीलाई हेर्न मन् लाग्छ we like to watch  
 तिमिले गर्न मन् लाग्छ you like to do etc.

मन् पर्छ (Lesson 10) is used only with nouns:

त्यो सिनेमा मन् फयो कि परेन ?  
 Did you like that film or not?

The Simple Past मन् लाग्यो refers to a particular instance, and may often be translated: 'I want to', 'I feel like' etc.

सिनेमा हेर्न जान मन् लाग्यो  
 I want to go to see a film (now)  
 चिया खान मन् लाग्यो कि लागेन ?  
 Do you want to drink tea or not (at this moment)?

but मलाई बिहान चिया खान मन् लाग्दैन  
 I do not (usually) like to drink tea in the mornings

11. The verb चाहनु **cahanu** 'to wish', 'to want', is used with the Second Infinitive:

तपाईं कहिले जान चाहनुहुन्छ ?  
 When do you wish to go?  
 म प्रधानमन्त्रीलाई भेट्न चाहन्छु  
 I want to meet the Prime Minister

चाहनु is, however, rather formal and literary. In speech it is more usual to find the construction with मन् लाग्नु

जुन् बेला मन् लाग्छ, त्यति बेला आऊ  
 Come at any time you wish ('whatever time you wish, come at such a time')

जुन् **jun** 'whichever'.

12. The Second Infinitive is used with लाग्नु in expressions like:

कति बेर लाग्छ ? 'how much time does it take to ...'  
 कति खर्च लाग्छ ? 'how much does it cost to ...'

यहाँबाट गोर्खा पुग्न कति दिन लाग्छ ?  
 How many days does it take to reach Gorkha from here?  
 मेरो बिचारले आउन जान दस दिन जति लाग्छ  
 In my opinion, it will take about ten days to go and come back

जति **jati** 'approximately' follows the word it qualifies.

काठमाडौँबाट नाम्चे बजार पुग्न तीन हप्ता जति लाग्यो  
 It took about three weeks to get to Namche Bazar from Kathmandu

अ. यहाँबाट पाटन कति टाढा छ ?  
 आ. हिंडेर जान त टाढा छ, बस्मा जानुभयो भने दस मिनेट जति लाग्छ  
 A. How far is it to Patan from here?

B. It's quite a long way on foot, but if you go by bus it will take about fifteen minutes

In such sentences (especially if they are short) -लाई may be added to the infinitive:

त्यहाँ पुग्नलाई कति बेर लाग्छ ?

How long does it take to get there?

हवाईजहाजमा बेलायत जानलाई कति खर्च लाग्छ ?

How much does it cost to go to England by air?

यो काम सिद्ध्याउनलाई धेरै बेर लाग्छ

It takes a long time to finish this work

13. The verb दिनु is used with the Second Infinitive in the sense of 'to allow to', 'to let'.

धेरै हल्ला नगर । उसलाई पढ्न देऊ न

Don't make such a noise. Let him read

दइ बज्नु अगाडी सिंह दरबारमा कसैलाई पस्त दिदैनन्

Before two o'clock, they don't let anyone go inside the Singha-Darbar

सिंह दरबार the H.Q. of the Nepalese Civil Service in Kathmandu

मेरो चश्मा लिएर उसले मलाई पढ्नै दिएन

He took my glasses away and just would not let me read

पढ्नै conveys emphasis, Cf. 2 above.

### Vocabulary 11

अगाडी	agāri	before
आगो	āgo	fire
आगो ताप्नु	āgo tāpnu	to warm oneself by a fire
आपनो	āphno	one's own
उद्योग	udyog	industry
उद्योगमन्त्री	udyogmantri	minister of industry
उपमहाद्वीप	upamahādvip	subcontinent
कमसेकम्	kamsekam	at least
किन्नु	kinnu	to buy
किसान्	kisān	peasant, farmer
कोशिश	kojij	effort
खाने कुरा	khāne kurā	food, 'things for eating'
खेल्नु	khelnu	to play (games)
चश्मा	cajmā	glasses
चाहनु	cāhanu	to want, wish, desire
छाता	chātā	umbrella
जता ततै	jatā tatāy	everywhere, all over

जम्मा	jammā	altogether, in total
जुनु	jun	whichever
ज्यापु	jyāpu	peasant, farmer
झिक्नु	jhiknu	to pull out, take out
ट्याक्सी	tyāksi	taxi
डाक्टर	ḍāktar	doctor
डल्नु	ḍulnu	to stroll
तयार	tayār	ready
तल	tala	down, below
ताप्नु	tāpnu	to warm oneself
ताश	tāj	playing-cards
ताश खेल्नु	tāj khelnu	to play cards
थोरै	thorāy	a few, very few
दराज	darāj	drawer
दाँजो	dājō	comparison
को दाँजोमा	-ko dājomā	in comparison with
दाउरा	dāurā	firewood
धारा	dhārā	water-spout (for washing in villages)
पठाइदिनु	paṭhāidinu	to send for
पल्लो	pallo	next, neighbouring
पाप	pāp	sin
पुरिया	puriyā	box, carton
प्रयत्न	prayatna	effort
बट्टा	baṭṭā	packet
बाबु	bābu	term of address for children
बिस्कुट	biskuṭ	biscuit
बेच्नु	becnu	to sell
बेर	ber	time, delay, lateness
बोलाउनु	bolāunu	to call, summon
भरसक्	bharsak	every possible, fullest
भुई	bhuī	ground <sup>1</sup>
मजा	majā	fun, pleasure
मन् लाग्नु	man lāgnu	to want to
मान्नु	māgnu	to ask for, beg
मुख	mukh	face, mouth
रमाइलो	ramāilo	pleasant
लाज	lāj	shame
लैजानु	lāyjanu	to take away <sup>2</sup>
विकास	vikās	development, progress

<sup>1</sup>Usually pronounced bhuē or bhāy.

<sup>2</sup>Synonymous with lānu. It is only used in tenses derived from its Primary Base. The past tenses are supplied from lānu.

साँझ	sājh	evening
साँझ पर्नु	sājh parnu	of evening to fall
सिद्धिनु	siddhinu	to be completed
सिद्ध्याउनु	siddhyāunu	to complete
हल्ला	hallā	noise
हल्ला गर्नु	hallā garnu	to make a noise
हवस् (होस्)	havas (hos)	very well
हात्	hāt	hand, forearm
होला	holā	maybe, perhaps

## Reading Passage

बाटोमा

- अ. ए दाज्यू । पल्लो गाउँ; यहाँबाट कति टाढा छ ? त्यहाँ पुग्नलाई कति बेर् लाग्छ होला ?<sup>1</sup>  
 आ. टाढा छ, हजूर । यहाँबाट कम्सेकम् दुइ घण्टा लाग्छ।  
 अ. साँझ पर्नु अगाडी पुगिन्छ कि पुगिंदैन ?  
 आ. पुगिंदैन, हजूर । बाटो अलि उकालो छ नि । हाम्रो गाउँ यहाँनजीक छ । आज त्यही बस्नुहोस् ।  
 भोलि बिहान सवेरै उठेर जानुहोस् न ।  
 अ. हवस् । तपाईंको गाउँमा बास् पाइन्छ ?  
 आ. पाइन्छ, हजूर । तपाईं मेरो घरमा बस्न आउनुहोस् न । कतिजना हुनुहुन्छ ?  
 अ. हामी दुइजना मात्रै छौं ।

अलि बेर्पछि गाउँमा पुगेर

- आ. ल मेरो घर यही हो । भित्र पाल्नुहोस् । म एक छिन्पछि आउँछु ।  
 अ. खाने कुरा पनि पाइन्छ, दाइ ? हामीलाई धेरै भोक् लाग्यो ।  
 आ. पाइन्छ, हजूर । दाल, भात र तरकारी दिउँला नि ।<sup>2</sup>  
 अ. बास्को लागि कति पैसा लिनुहुन्छ त ?  
 आ. खाने कुराको तीन मोहर, दाउराको एक रुपियाँ । जम्मा पाँच मोहर लिन्छु ब्यारे ।  
 अ. ल हुन्छ । ठीकै छ ।

किसान् गाई दुहन र दाउरा लिन जान्छ । हामीचाहिँ घरमा पसेर जुत्ता  
 खोली भूईंमा बस्छौं ।<sup>3</sup> १५ मिनेटपछि किसान् घरभित्र आउँछ ।

- आ. चिया खानुहुन्छ त अहिले ?  
 अ. हुन्छ । तपाईंकहाँ बिस्कट पनि छ ?  
 आ. मकहाँ त छैन तर पसलमा पाइन्छ होला । छोरालाई लिन पठाइदिन्छु । कति चाहिन्छ  
 तपाईंलाई ?  
 अ. एक रुपियाँ मात्रै । ल, एक रुपियाँ लिनुहोस् । आज त अलि जाडो छ, होइन, दाज्यू ?  
 आ. हो । पहाडमा साँझ परेपछि अलि चिसो हुन्छ ।<sup>4</sup> त्यहाँ बसेर आगो ताप्नुहोस् न ।

किसान्ले छोरालाई बोलाउँछ ।

- आ. ए बाबू, जा त<sup>5</sup> । त्यहाँबाट एक रुपियाँ बिस्कट किनेर लेर<sup>6</sup> । अरु केही ल्याउनुपर्छ पसलबाट,  
 हजूर ?

- अ. चुरोट पनि बेच्छ भने दुइ बट्टा आमा लिन पठाउनुहोस्<sup>7</sup> । हामी धारामा हात् मुख धोएर एक  
 छिन्पछि आउँछौं ।<sup>8</sup>  
 आ. हवस् । धारा ऊ तल छ ।

Notes

1. **holā** 'maybe', 'perhaps', follows a verb, e.g. **ma āūchu holā** 'perhaps I'll come', **khāne kurā pāincha holā** 'you may be able to get something to eat'. **holā** is in fact the future tense of **ho**, discussed in lesson 17.
2. **diūla**: the future tense of **dinu**. Translate 'I shall be able to give you'.
3. **juttā kholnu**: 'to untie ('open') one's shoes'.
4. **sānjh parepachi**: 'after sunset', lit. 'after the falling of the sun'. **pare** is the Second Perfect Participle of **parnu**, which will be discussed in full later.
5. **bābu**: a term of address, mostly for children and younger relations.
6. **lerā**: a colloquial form of **liera ā** 'bring'.
7. **āḍā**: the name of a popular cheap brand of cigarettes, usually the only type available in Nepalese villages. **beccha bhane** 'if they sell'. The use of the Simple Indefinite rather than the Simple Past indicates that a specific time or instance is being referred to. For example: **timro khaltimā pāysā cha bhane, malāi ek rūpiyā deu** 'If you have any money in your pocket (now), lend me a rupee'. Had **becyo bhane** been used, the meaning would be rather 'if ever they do sell . . .'
8. **dhāra**: 'a water spout', usually a small stream or pond outside a village serving as a communal washing place. In Kathmandu the **dhārās** are huge structures, where people still go to bathe.

## Exercise 11a

Translate into English

1. काठमाडौँबाट नाम्चे बजार पुग्न कति दिन लाग्छ ? छिटो हिँड्नुभयो भने दस दिन जति लाग्छ
2. घर जान ढीलो भयो भनेर म बस्मा चढ्न गएँ ।
3. अबेर भयो । अब मलाई जानुपर्ने । भोलि भेटौँला है । हवस् । मकहाँ दस बजेतिर आउनुभयो भने म भेट्छु ।
4. कसले भनेर तिमिले मेरो किताब दराजबाट झिक्यौ ?
5. जाडोमाचाहिँ मदेस् गएर बस्न एकदम मजा हुन्छ । घाम सधैँ लाग्छ र काठमाडौँमा जस्तो जाडो कहिले पनि हुँदैन ।
6. ए नानी, तिमिलाई माग्न लाज लाग्दैन ?
7. मेरो लुगामा हिलो लाग्यो । भोलि त धोबीलाई दिनुपर्छ ।
8. नेपालीहरू गाईको मासु खान पाप् हो भन्छन् ।
9. साँझ पर्नु अगाडी पुगेनौँ भने गाउँमा बास् पाइँदैन रे ।
10. हवाईजहाजमा कल्कत्ता आउन जान कति खर्च लाग्छ ? तीन सय पचास रुपियाँ लाग्छ ।
11. बाटोमा सजिलैसाँघ बास् पाइँछ तर गाउँतिर खाने कुरा पाउन अलि गाह्रो हुन्छ । खाने कुराचाहिँ काठमाडौँमा नै किनेर लैजानुहोस् ।
12. सगरमाथा राम्ररी हेर्नलाई खुम्बुतिर जानुपर्छ ।

१३. काठमाडौं यूरोपका शहरहरूको दौजोमा त सानो भन्नुपर्छ तर त्यहाँ ठूलूला होटेलहरू पनि छन् र बजारमा'जे पनि पाइन्छ।  
 १४. खाली हिन्दूहरूलाई मात्रै पशुपतिनाथको मन्दिरमा जान दिन्छन् ।  
 १५. यो काम सिद्ध्याउनलाई कति बेर लाग्छ ? कम्सेकम् दुइ घण्टा लाग्छ ।  
 १६. हल्ला नगर त । नानीलाई सुत्न देऊ । सुन्यौ तिमीले ?  
 १७. आज पानी पर्छ कि पर्दैन मलाई थाहा छैन, तर छाता लिईकन जान बेस् हुन्छ ।  
 १८. भरे पाँच बजे म आउन हुन्छ त ? हुन्छ ।

Exercise 11b

Translate into Nepali

- The soldier said that we should not go into the temple. I think they only let Hindus go inside.
- I'll be going now. We'll meet again tomorrow. All right. Come to my place about ten thirty. If it is sunny we'll go for a walk outside the town.
- Do you like playing cards? Yes, I do occasionally.
- What time shall I come? Come whenever you like.
- How long does it take to go from London to Kathmandu by air? If you go by air, it takes about twenty-four hours.
- How much did you pay for those shoes? They cost me twenty-eight rupees.
- In the villages of Nepal, it is usually quite easy to get a lodging for the night.
- In order to see the mountains well, you have to go to Khumbu. You can see Mt. Everest very well from there, you know.
- After getting up in the morning, I wash my hands and face and then have breakfast at about half past seven.
- It is very cold today. Sit here and warm yourself by the fire.
- How do you like Nepal? I like it very much. Kathmandu is a very beautiful city. You can even see the Himalayas from here. Before coming, I didn't know that.
- Before going into a temple, you have to take off ('open') your shoes.
- In order to earn some money, I have to work in an office in the morning. But I only work until twelve o'clock, and the work is not very hard.
- On weekdays, I get up early and go out of the house after I have breakfast. I usually arrive home after ten in the evening. On Saturdays and Sundays, I just have to have a rest.
- Compared with the big cities of India, the towns of Nepal are quite small. But towns like Pokhara and Gorkha are very beautiful.

LESSON 12

1. New conjunct consonants:

ज्य	<b>jy</b>	as in	ज्योति	<b> jyoti</b>	light, flame
न्य	<b>ny</b>	as in	न्यानो	<b>nyāno</b>	warm, cosy
ह्य	<b>hm</b>	as in	ब्रह्मपुत्र	<b>brahmaputra</b>	Brahmaputra
र्ण	<b>rn</b>	as in	अन्नपूर्णा	<b>annapūrṇā</b>	Annapurna
ल्ड	<b>ld</b>	as in	खाल्डी	<b>khaldō</b>	valley

2. The First Perfect Participle is formed by adding the suffix -एको -eko to the Base of verbs belonging to groups (i) and (ii) and to the Secondary Base of verbs belonging to groups (iii), (iv) and (v). Thus:

गरेको	<b>gareko</b>	done, having done
बसेको	<b>baseko</b>	sat, having sat
खाएको	<b>khæko</b>	eaten, having eaten
दिएको	<b>dieko</b>	given, having given
धोएको	<b>dhoeko</b>	washed, having washed
बिर्सको	<b>birseko</b>	forgotten, having forgotten
आएको	<b>æko</b>	come, having come
गएको	<b>gaeko</b>	gone, having gone
भएको	<b>bbaeko</b>	been, having been

The negative is formed by prefixing the negative particle **na-** to the affirmative: नगरेको **nagareko**, नआएको **naæko**, नभएको **nabhaeko**, etc. The HGH has the suffix -भएको -bhaeko added to the infinitive in -नु: गर्नुभएको **garnubhaeko** नआउनुभएको **naaunubhaeko**, etc.

3. In speech the suffix -एको -eko is often pronounced -yā (sounding a little like English *yeah*), when it occurs after a base ending in a consonant. Thus गरेको may be pronounced **garyā**, देखेको **dekhyā**, बसेको **basyā**, etc.

When the suffix -एको follows a base ending in -ā or -a, -आएको -æeko and -अएको -aeko are often pronounced -āko, or -āyā and -ayā respectively. Thus गएको may be pronounced **gāko** or **gayā**, खाएको **khāko** or **khāyā**, भएको **bhāko** or **bhayā**, etc. Both forms of pronunciation are heard in normal speech. In more formal situations (broadcasts, public speeches, etc.) only the forms in **eko** are used. In the initial stages, the student would be advised to use the 'formal' pronunciation, but be prepared to hear and recognise the variants.

4. The First Perfect Participle is a verbal adjective, and to some extent is used like the English past participle 'done', 'having done'. In earlier lessons we have met a few examples of the 1st Perf. Part., which have been translated in English by an adjective or an adjectival phrase:

गएको महीना **gaeko mahinā** last month ('the having-gone month')  
नेपाल नाउँ गरेको **nepāl nāu gareko** called Nepal ('having-done-the-name . . .')

Compare the following:

मेरो साइकलु बिग्रेको छ  
My cycle is broken (**bigranu** 'to be broken, to break')  
मलाई उमालेको पानी चाहियो  
I want some boiled water (**umālnu** 'to boil liquids')  
त्यो उम्लेको पानीमा हात नहाल है । हात पोल्छ  
Don't put your hand in that boiling water. Your hand will be scalded

उम्लनु **umlanu** – the intransitive counterpart of उमाल्नु – means 'to come to the boil' (of liquids). Thus उम्लेको पानी 'the having-come-to-the-boil-water' i.e. 'boiling water' as opposed to उमालेको पानी **umāleko pāni** 'boiled water'.

अहिलेसम्म पानी उम्लेको छैन  
The water is not boiling yet  
उमालेको पानी पिउनुपर्छ  
You should drink boiled water

Note that उसिन्नु **usinnu** means 'to boil food'. Thus उसिनेको फुलु **usineko phul** 'a boiled egg'.

मेरो पेट दुखेको छ  
My stomach is aching ('is in a position of having ached')

दुख्छ **dukhcha** (Simp. Indef.) means 'aches' (usually) or 'will ache':

अग्लो हिमालमा सधैं टाउको दुख्छ  
In the high Himalayas your head always aches  
मेरो टाउको दुखेको छ  
My head is aching (now)  
राम त्यहाँ बसेको छ  
Ram is sitting ('is having-sat') there

The Simp. Indef. बस्छ would mean 'usually sits':

उ सधैं त्यो मेचमा बस्छ  
He always sits in that chair

The difference between बस्छ and बसेको छ is comparable to the difference between French *il s'assied* and *il est assis*.

पानी परेको छ  
It is raining ('water is having-fallen')

पानी पर्छ would mean 'it rains' or 'it will rain'.

5. In written and often in spoken Nepali, gender and number are distinguished in the 1st Perf. Part. as with other adjectives:

<i>M. Sing.</i>	<i>F. Sing.</i>	<i>M. F. Plur.</i>
गरेको <b>gareko</b>	गरेकी <b>gareki</b>	गरेका <b>garekā</b>
आएको <b>aeke</b>	आएकी <b>aeke</b>	आएका <b>aeke</b> etc.

उसकी स्वास्नी पल्लो कोठामा सुतेकी थिई  
His wife was sleeping (was having-slept) in the next room  
तिनीहरू मन्दिरमा बसेका थिए  
They were sitting in the temple  
उनी पढे-लेखेका मान्छे हुन्  
He is a well read man (MGH)

In the last example, पढे-लेखेका is plural agreeing with the MGH pronoun उनी . Note पढे-लिखेका **paṛhe-lekheka** 'having read and written'. Here पढे- may be regarded as a reduced form of the participle. This form is used when two closely related verbs occur in idiomatic phrases. cf. भत्के-बिग्रेको **bhatke-bigreko** 'smashed', 'destroyed'. भत्कनु **bhatkanu** 'to be smashed' is a near synonym of बिग्रनु .

6. The 1st Perf. Part. may also take a subject. When this is the case, it may usually be translated by a relative ('who', 'which') clause in English. The subject of the participle of a transitive verb *always* takes -ले .

म आएको बेला  
The time at which I came ('the I-having-come-time')  
हिजो आएकी नोकर्नी  
The servant-girl who came yesterday  
हाम्रो घरमा बस्न आएका पाहुनाहरू  
The guests who have come to stay in our house  
मैले लेखेको किताब  
The book which I wrote ('the I-having-written book')  
त्यसले गरेको काम  
The work which he did  
तपाईंले भन्नुभएको कुरा  
The thing which you said/What you said  
तपाईंको घरमा आएका पाहुनाहरू कहिलेसम्म बस्छन् ?  
How long ('till when') are the guests who have come to your house going to stay?  
तपाईंले लेख्नुभएको चिठी मसँग छ  
I have the letter which you wrote

सूर्य अस्ताएको बेलामा हवाईजहाज आकाशमा देखियो  
The aeroplane appeared in the sky just as ('at the time when') the sun was setting  
मैले तिम्रो चिठी गएको हप्ता पाएँ । जवाफ् ढीलो भएकोमा माफ गर, तर आजकाल मलाई एक छिन् फुर्सत छैन  
I got your letter the other week. I am sorry to have been late in replying ('in the answer-having-been-late forgive me'), but I just don't have a minute's leisure these days

जवाफ् **javāph** 'answer' (the *v* is pronounced like English *w*)

7. In the following sentences, all involving expressions of time, the 1st Perf. Part. is translated by a temporal clause or phrase in English:

म नेपालमा आएको दुई वर्ष भयो  
I have been in Nepal for two years ('I-having-come-in Nepal, two years have happened')  
तपाईं यहाँ आउनुभएको कति दिन भयो ?  
How long ('how many days') have you been here?  
मैले उसलाई भेटेको अस्तित्व जस्तो लाग्छ  
It seems just like the other day that I met him

8. The 1st Perf. Participle, followed by -ले or हुनाले **hunāle** is translated by a causal ('since', 'because') clause in English:

नेपालमा थोरै दिन मात्रै बसेकोले, म काठमाडौं खाल्डोबाट बाहिर गइनँ  
Because I stayed only for a few days in Nepal, I did not go outside the Kathmandu valley  
मसँग पैसा नभएको हुनाले, हिंडेरै जानुपर्‍यो  
Since I had no money, I had to go on foot  
पानी नपरेको हुनाले, बाली-नाली सब नोकसान भयो  
Because it did not rain, all the crops were destroyed  
जमीन सुक्खा भएकोले, पहिरो गयो  
Because the ground was dry, there was a landslide

पहिरो **pahiro** (sometimes also written and pronounced पैरो **payro**) 'a landslide'. Note the expression पहिरो गयो 'a landslide went'.  
-ले and हुनाले may sometimes be omitted:

पानीमा गएको, मेरो लुगा सबै भिज्यो  
Because I went out in the rain, all my clothes got wet

भिज्नु **bhijnu** 'to become wet'. Note that भिजेको **bhijeko** means 'wet', 'soaked'.

मेरो लुगा भिजेको रहेछ  
Why, my clothes are wet through

9. In the following sentences, the 1st Perf. Part. is translated by a participle or adjectival phrase in apposition to a noun or pronoun:

उसले गीत गाएको मैले सुने  
I heard him singing a song

गाउनु **gāunu** 'to sing'. Do not confuse गाएको **gāeko** with गएको **gaeko**.

एउटा खाली ट्याक्सी आएको देखेर त्यसलाई रोके र त्यसैमा घर आएँ  
Seeing an empty taxi coming, I stopped it and came home in that

त्यसैमा **tyasəymā** the emphatic form of त्यसमा .

उसले के भनेको मलाई थाहा छैन  
I don't know what he's saying  
वहाँले नेपालीमा भाषण गर्नुभएको सुन्यौं  
We heard him giving a speech in Nepali

10. The Second Infinitive is used in conjunction with a number of verbs such as सकनु **saknu** 'to be able', पाउनु **pāunu** 'to manage to', थाल्नु **thālu** 'to begin to', छोड्नु **choḍnu** 'to give up/stop' and लाग्नु **lāgnu** 'to begin to/to be in the process of'.

(a) सकनु and पाउनु

In most contexts both verbs may be translated 'to be able', 'can' etc. सकनु, however, is used mostly in the sense of *being physically able* to do something, while पाउनु implies that *permission has been given* or that *conditions are favourable*. Thus म जान सक्छु means 'I can go' (i.e. am capable of going). म जान पाउँछु means 'I can go' (i.e. am allowed to go, nothing is stopping me from going, etc.).

When the infinitival verb is transitive and the tense of सकनु or पाउनु is past (i.e. Simple Past or one of the other past tenses which will be introduced later), the postposition -ले is added to the subject of the verb.

म जान सके  
I was able to go  
मैले त्यो काम गर्न सकिनँ  
I could not do that job

म पस्न पाएँ  
I managed to enter  
मैले तिम्रो चिठी पढ्न पाइनँ  
I did not manage to read your letter

माफ गर्नुहोस्, हाम्रो घरमा पाहुनाहरू आएकोले म हिजो तपाईंकोहाँ आउन पाइनँ  
I'm sorry, but since we had guests, I could not get along to see you yesterday  
तिमी पौडी खेल्न सक्छौ ? पौडी त खेल्न सकिन्न, तर घोडा चढ्न सक्छु  
Can you swim ('play swimming')? I cannot swim, but I can ride a horse

तिमीले लेखेको चिठी हराएको हुनाले, मैले पढ्न पाइनँ  
 Because I lost your letter, I couldn't read it  
 तपाईं नेपाली बोल्न सक्नुहुन्छ? सक्छु, राम्ररी बोल्न सक्छु  
 Can you speak Nepali? Yes, I can speak it fluently

The last sentence could also have been expressed: तपाईंलाई नेपाली आउँछ ? lit. 'does Nepali come to you?'

तपाईंलाई नेवारी आउँछ ? अलि अलि मात्रै आउँछ  
 Do you speak Newari? I only know a little

The impersonal I-Stem forms सकिन्छ **sakincha** and पाइन्छ **pāincha** are frequently used:

त्यो बाटोबाट जान सकिन्छ ? सकिन्छ, हजूर  
 Is it possible to go by that road? Yes, sir  
 साँझ पर्नु अगाडी पुग्न सकिदैन  
 It will be impossible to arrive before nightfall  
 अलिकति चिया खान पाइन्छ ?  
 Is it possible to get a little tea to drink?  
 मोटर खराब भएकोले, बेलामा पुग्न सकिएन  
 Since the car went wrong, it was impossible to arrive on time

## (b) थाल्नु and छोड्नु

The subject takes -ले when the infinitival verb is transitive and the main verb past. Occasionally -ले may be added to the subject even when the infinitival verb is intransitive:

म आजदेखि काम गर्न थाल्छु  
 I'll start working from today  
 उसले अंग्रेजी सिक्न थाल्यो  
 He began to learn English  
 पानी पर्न थाल्यो  
 It started to rain  
 उ आफ्नो साथीको घरमा जान छोड्यो  
 He stopped going to his friend's house  
 मैले चरोट खान छोड्नेपर्छ  
 I really must give up smoking

## (c) लाग्नु

Only past tenses of लाग्नु are used with the Second Infinitive, in the sense of 'has begun to', 'is in the process of':

पानी पर्न लाग्यो  
 It came on to rain  
 उनी बोल्न लागे  
 He began to speak

ए भाइ, कता जान लाग्यो ? म घर जान लागे  
 Where are you off to (where have you begun to go)? I'm going home  
 म शहर जान लागेको बेलामा मेरो साथी आइपुग्यो  
 As I was going to town, my friend arrived

आइपुगनु **āipugnu** 'to arrive' – a compound of आउनु and पुगनु

11. सकेसम्म **sakesamma** before adjectives and adverbs means 'as ... as possible'.

त्यो सकेसम्म छिटो दगुरेर आयो  
 He came running as quickly as possible  
 सकेसम्म छिटो चिया ल्याऊ  
 Bring the tea as quickly as you can  
 सकेसम्म बिस्तारै मोटर हाँक्नुहोस्  
 Drive the car as slowly as possible

## Vocabulary 12

अझै	<b>ajhəy</b>	yet, so far
अनि	<b>ani</b>	and then
अर्थ	<b>arth</b>	meaning
अन्नपूर्णा	<b>annapūrṇā</b>	Annapurna
अलिकति	<b>alikasi</b>	a little
अहिलेसम्म	<b>ahilesamma</b>	till now, still
आइपुगनु	<b>āipugnu</b>	to arrive
उँचाई	<b>ūcāi</b>	height, altitude
उत्पत्ति	<b>utpati</b>	source, origin
उत्पन्न हुनु	<b>utpanna hunu</b>	to originate, to rise
उमाल्नु	<b>umālnu</b>	to boil (trans.)
उम्लनु	<b>umlanu</b>	to boil (intrans.)
उसिन्नु	<b>usinnu</b>	to boil (of food)
औषधि	<b>əṽṣadhi</b>	medicine
करीव	<b>karīb</b>	about, approximately
खराब	<b>kharāb</b>	spoilt, bad
खाल्डो	<b>khālḍo</b>	valley
खोज्नु	<b>khojnu</b>	to seek, look for
गंगा	<b>gaṅgā</b>	Ganges
गाउनु	<b>gāunu</b>	to sing
गीत	<b>git</b>	song
घोडा	<b>ghoṛā</b>	horse
घोडा चढ्नु	<b>ghoṛā caṛhnu</b>	to ride ('mount') a horse
छुट्ट्याउनु	<b>chuṭṭyāunu</b>	to separate
जमुना (यमुना)	<b>jamunā (yamunā)</b>	Jamuna (river)

जवाफ्	<b>javāph</b>	answer
ज्योति	<b>jyotī</b>	flame, light
झैं	<b>jhāy</b>	like, as if, just as
टाकुरो	<b>ṭākuro</b>	peak (of mountain)
डाँडो	<b>dāṅo</b>	ridge, crest
ढाकिनु	<b>ḍhākinu</b>	to be covered
तट्	<b>taṭ</b>	bottom, bank, level
त्यसो भए	<b>tyaso bhae</b>	in that case
दगुनु	<b>dagurnu</b>	to run
दुख्नु	<b>dukhnu</b>	to ache
दृश्य	<b>ḍṛjya</b>	view
देखाउनु	<b>dekḥāunu</b>	to show
धौलागिरि	<b>dhāwlagiri</b>	Dhaulagiri
नगरकोट्	<b>nagarkoṭ</b>	Nagarkot (a ridge in Kathmandu valley)
नदी	<b>nadī</b>	river
नेवारी	<b>nevāri</b>	Newari (language spoken in Nepal)
नोकर्नी	<b>nokarnī</b>	servant girl
न्यानो	<b>nyāno</b>	warm, cosy
पगलनु	<b>paglanu</b>	to melt
पढ्ने-लेखेको	<b>paṭhe-lekheko</b>	well-read, educated
पनि...पनि	<b>pani . . . pani</b>	both . . . and
पहिरो (पैरो)	<b>pahiro (pāyro)</b>	landslide
पहेलो	<b>pahēlo</b>	yellow
पेट्	<b>peṭ</b>	stomach
पोल्नु	<b>poḷnu</b>	to be burnt, scalded
पौडी खेल्नु	<b>pāwṛī khelnu</b>	to swim
फरक्	<b>pharak</b>	difference
फुट्	<b>phuṭ</b>	foot (measure)
फुर्सत् (फुर्सद्)	<b>phursat (phursad)</b>	leisure
बढी	<b>haṭhī</b>	more (than), greater
बन्नु	<b>hannu</b>	to be made
बाली-नाली	<b>bāli-nālī</b>	crops
बिग्रनु	<b>higranu</b>	to be broken
ब्रह्मपुत्र	<b>brahmaputra</b>	Brahmaputra
बोलाई	<b>bolāi</b>	the spoken language
भत्कनु	<b>bhatkanu</b>	to smash
भाषा	<b>bhāṣā</b>	language
भिज्नु	<b>bhijnu</b>	to be soaked
मकालु	<b>makālu</b>	Makalu (mountain in Himalayas)
मतलब्	<b>matlab</b>	meaning
मध्ये	<b>madhye</b>	midst, middle

मनोहर्	<b>manohar</b>	charming
यसो	<b>yaso</b>	like this, in this way
यस्तो	<b>yasto</b>	such (as this)
रोक्नु	<b>roknu</b>	to stop (trans.)
रोकिनु	<b>rokinu</b>	to be stopped
विदेशी	<b>videṣī</b>	foreigner
शिखर्	<b>ṣikhar</b>	peak (of mountain)
सकेसम्म	<b>sakesamma</b>	as . . . as possible
सक्नु	<b>saknu</b>	to be able
सफर्	<b>saphar</b>	journey
समुद्र	<b>samudra</b>	sea
साँझ-सवेरै	<b>sājh savere</b>	evening and morning
साधारण्	<b>sādharan</b>	ordinary
सिक्नु	<b>siknu</b>	to learn
सिंधु	<b>sindhu</b>	Indus (river)
सीमाना	<b>simānā</b>	frontier
सुन्	<b>sun</b>	gold
सुनुले बनेको	<b>sunle haneko</b>	made of gold, golden
सेतो	<b>seto</b>	white
हराउनु	<b>harāunu</b>	to lose
हिमाल्	<b>himāl</b>	mountain (esp. in Himalayas)

## Reading Passage

नेपाल् र हिमालय

संस्कृत् भाषामा 'हिम्' को अर्थ हिउँ र 'आलय' को अर्थ घर हो । त्यसै कारण् भारतीय उपमहाद्वीपको उत्तरमा रहेका पहाडहरूलाई हिमालय भनिएको हो<sup>1</sup> । हिमालयका सब्भन्दा अग्ला शिखरहरू सगरमाथा, मकालु, अन्नपूर्णा, र धौलागिरि हुन् । यी हिमालहरूले नेपाल् र भोटको सीमाना छुट्ट्याउँछन् । यी मध्येको<sup>2</sup> सब्भन्दा अग्लो हिमाल् सगरमाथा हो । यसको उँचाई समुद्रको तट्बाट<sup>3</sup> उनन्तीस हजार फुट्भन्दा बढी छ । समुद्रको तट्बाट धेरै नै माथि भएकोले यी हिमाल्का टाकुराहरू सधैं नै हिउँले ढाकिएका हुन्छन् ।<sup>4</sup> गर्मीमा त्यहाँको हिउँ पग्लेर, नदीहरूको उत्पत्ति हुन्छ । गंगा, जमुना, ब्रह्मपुत्र सिंधु र अरू ठूला ठूला नदीहरू यहींबाट उत्पन्न हुन्छन् । काठमाडौं खाल्डोमा नगरकोट् नाउँ गरेको डाँडोबाट हिमाल्का टाकुराहरू राम्ररी हेर्न सकिन्छ । त्यहाँबाट साँझ-सवेरै अत्यन्त मनोहर् दृश्य देखिन्छ । पहेंलो घाम्को ज्योति सेतो हिउँमा परेको बेलामा ती हिमाल्हरू सुनुले बनेका झैं देखिन्छन् ।<sup>5</sup> यस्तो दृश्य हेर्नलाई टाढा टाढाबाट विदेशी पर्यटकहरू त्यहाँ जान्छन् । तर सगरमाथा राम्ररी हेर्नलाईचाहिं नाम्चे बजारतिर जानुपर्छ । नाम्चे

बजार नेपालका शोपहरूको सबभन्दा ठूलो गाउँ हो । यो गाउँ काठमाडौँबाट करीब एक सय मील टाढा छ । नाम्चे बजार नजीकको लुक्ला भन्ने<sup>९</sup> ठाउँसम्म काठमाडौँबाट सान्त्वाना हवाईजहाजहरू जान्छन् । तर यसरी हवाईजहाजमा जान धेरै नै महँगो पर्छ । साधारण मानिसहरूलेचाहिँ पैदलै सफर गर्नुपर्छ<sup>१०</sup> ।

पश्चिम नेपालमा पोखरा नाउँ गरेको अर्को एउटा सानो तर अत्यन्त सुन्दर शहर छ । यो शहर अन्नपूर्णा र धौलागिरिको काखमा छ । यसको उँचाई समुद्रको तटबाट २००० फुट मात्रै भएको हुनाले जाडोमा पनि यहाँ न्यानो<sup>१०</sup> हुन्छ, र दिनुदिनै हिउँले ढाकिएका हिमालहरूका टाकुराहरू हेर्न पर्यटकहरू आउँछन् ।

## Notes

1. **rahekā . . . bhanieko ho:** 'the mountains having-remained in the north of the subcontinent are called'.
2. **yī madhyeko:** 'among them . . .'
3. **samudrako taṭ:** 'sea level'.
4. **hiūle qhākiekā:** 'covered with snow'. Note the use of **-le**.
5. **pahēlo . . . belāmā:** 'at the time of the light of the yellow sunshine having fallen on the white snow'.
6. **sunle . . . dekhinchān:** 'are seen as if having-been-made-of-gold', i.e. 'seem to be made of gold'.
7. **karib:** 'about', 'almost'. **ek say mil jati** would mean the same thing.
8. Lukla is a small landing strip situated at about 10,000 feet near Namche Bazar, the principal Sherpa village of the area.  
**bhānne:** 'by name' (cf. Reading Passage 7).
9. **mānis:** 'a man', in the sense of a human being.
10. **nyāno** (also **nyāno**): 'warm and comfortable'.

## Exercise 12a

## Translate into English

१. तपाईं नेपाल आउनुभएको कति दिन भयो ? म यहाँ आएको तीन हप्ता मात्रै भयो ।
२. पानी परेको बेलामा, बसाँदी नलिईकन बाहिर गयो भने रुचा लाग्छ ।
३. तराईमा बिराटनगर नाउँ गरेको एउटा सानो औद्योगिक शहर छ ।
४. चियाको पानी अझै उम्लेको छैन । पाँच मिनेट पर्खनुहोस् अनि म लिएर आउँछु ।
५. पेट दुखेको बेलामा औषधि खानैपर्छ ।
६. हिजो पानी परेको हुनाले म तपाईंकहाँ आउन पाइनँ । आज म आउन सक्छु ?
७. म भोलि तिमीलाई भेट्न आउन सक्तन । घरमा अलि काम छ नि ।
८. ए भाइ, कता जान लाग्यो ? म खेतमा काम गर्न जान लागें, हजुर ।
९. म लन्दन आएको अस्ति जस्तो लाग्छ । यहाँ मलाई धेरै राम्रो लाग्यो ।
१०. हामीहरू सकेसम्म छिटो हिउँछौं तर साँझ पर्नु अगाडि घर पुग्न सकिएन ।

११. वहाँ नेपाल आउनुभएको धेरै भयो । वहाँलाई नेपाली पनि आउँछ, नेवारी पनि ।
१२. पोहोर् सार्नु पानी नपरेकोले बाली-नाली सबै नाश भयो ।
१३. मेरो चश्मा हराएको जस्तो लाग्छ । पल्लो कोठामा छ कि खोज त ।
१४. नेपाली समाचारपत्र पढ्न अलि गाह्रो हुन्छ । बोलाई र लेखाईको भाषामा धेरै नै फरक छ, होइन त ?
१५. ए दिदी, मलाई तिर्खा लाग्यो । अलिकति पानी खान पाइन्छ कि ?
१६. उसले नेपाली सिक्न थालेको छ महीना भयो रे ।
१७. उसले भनेको मैले त बुझिनँ । तपाईं बुझ्न सक्नुहुन्छ कि ?
१८. नाम्चे बजारको उँचाई समुद्रको तटबाट एघार हजार फुट भएको हुनाले जाडो महीनामा त्यहाँ धेरै हिउँ पर्छ ।

## Exercise 12b

## Translate into Nepali

1. How long have you been in London? I have been here for two years.
2. Because it did not rain last year, the people in ('of') the villages cannot get anything to eat.
3. Kathmandu is four thousand five hundred feet above sea-level.
4. Because the ridge of Nagarkot is so high, you can see many Himalayan peaks from there. Both morning and evening, you get the most exquisite views.
5. The shopkeeper charged ('took') a hundred and twenty rupees for this woollen coat. That was far too much, you know.
6. It took me six months to learn Nepali, but I still find it difficult to understand the newspaper. There are so many Sanskrit words used.
7. These days, small aeroplanes go to Lukla. From there you have to go on foot to Namche Bazar. But ordinary people have to walk from Kathmandu.
8. The big rivers of the Indian subcontinent all rise from the Himalayas.
9. Where are you going? I'm going to cut some firewood.
10. If you walk quickly, you will reach the village before three o'clock.
11. I have lived in Nepal for many years, but I cannot speak Newari. It is a very difficult language, you know.
12. Because we had guests in our house, I could not come to see you. Will it be all right if I come tonight?
13. Waiter, bring some tea. There is no tea, sir. The water has not boiled yet.
14. I feel hungry. Can I get anything to eat here?
15. He can speak Nepali very well. But because there are so many Sanskrit words used in the written language, he says he cannot understand the newspaper.

## Exercise 12c

## Translate into English

आउनुभन्दा अगाडि ; त्यो काम त सिद्धियो ; भित्र आउन हुन्छ ?  
भोलि भेटौंला ; सिनेमा हेर्न मन् लाग्छ ; यो कित्ताब मलाई मन् परेन ;

उ जहिले पनि ताश् खेल्छ; उ पाँच वर्ष पुर्यो क्यारे? यता आऊ; यहाँ बास् पाइन्छ ?  
पँखा खोल हे. ल, भैगो, त्यतिमै दिन्छु; यो कपडा गज्को कति ? पहिरो गयो.

Exercise 12d

Translate into Nepali

a boiled egg; about two hundred miles; can you ride a horse? as quickly as possible; it is raining; the village was destroyed; he arrived the other day; he was sitting in the room; my head aches; the village called Lukla; cities like Rangoon and Calcutta; waiter, bring (MGH) some tea; I'll wash my hands and face before going out; compared to Delhi, the capital of Nepal is small.

LESSON 13

1. New conjunct consonants

कट	kt	as in	डाक्टर	ḍākṭar	doctor
डूब	ṛb	as in	गडूबडू	garḅar	disorder
ण्ड	ṇḍ	as in	झण्डै	jhaṇḍəy	almost

2. The First Perfect Tense consists of the First Perfect Participle followed by some part of the verb छ which acts as an auxiliary. The subject of a transitive verb always takes -ले .

म आएको छु **ma aeko chu** I have come  
उसले गरेको छ **usle gareko cha** he/she has done

In written and frequently in spoken Nepali, gender and number are indicated by the participle (Lesson 12.5). However, the feminine forms of the auxiliary (छे, छिन् ) are not commonly used.

MGH 3rd person pronouns require plural concord.

मेरी बहिनी आएकी छ  
My little sister has come  
हाम्रो घरमा पाहुनाहरू आएका छन्  
Guests have come to our house  
उन्ले देखेका छैनन्  
He/she has not seen

The HGH forms consist of the HGH First Perfect Participle followed by the auxiliary छ (affirm.), छैन (neg.). Gender and number are not indicated in the participle:

तपाईं जानुभएको छ **tapāi janubhaeko cha**  
मेरी दिदीले भन्नुभएको छ **meri didile bhannubhaeko cha**  
वहाँहरूले हेर्नुभएको छैन **vahāharule hernubhaeko chāyna**

3. In the following table, the First Perfect Tense of गर्नु is set out in full:

	Pronoun	Affirmative	Negative
M. }	मैले	गरेको छु	गरेको छैन
sing. }	तँले	गरेको छस्	गरेको छैनस्
	उसले	गरेको छ	गरेको छैन

M. } F. } Pl. }	हामी (हरू) ले तिमी (हरू) ले उनीहरूले	गरेका छौं गरेका छौं गरेका छन्	गरेका छैनौं गरेका छैनौं गरेका छैनन्
F. } Sing. }	मैले तैले उसले	गरेकी छु गरेकी छस् गरेकी छ	गरेकी छैन गरेकी छैनस् गरेकी छैन
MGH	उन् यिन तिन	} ले गरेका छन्	गरेका छैनन्
HGH	तपाईं (हरू) वहाँ (हरू)		

Note that ले is not added to the subject of an intransitive verb. Thus:  
म आएको छु त्यो गएको छैन हामी भएका छौं तिनीहरू बसेका छैनन्

#### 4. Spoken forms

In spoken Nepali, feminine and plural forms of the First Perfect Tense are used, but with no great consistency. Many speakers ignore the distinctions and use only the masculine singular form of the participle, regardless of the gender and number of the subject. Thus the following examples might be heard in the speech of many people:

मेरो बहिनी आएको छ	<b>mero bahini āeko cha</b>
पाहुनाहरू आएको छ (न्)	<b>pāhunaharū āeko cha(n)</b>
उनीहरूले गरेको छ (न्)	<b>unīharūle gareko cha(n)</b>

The participle may also be pronounced as described in Lesson 12.3.

म आएको छु	<b>ma āyā or āko chu</b>
उसले गरेको छैन	<b>usle garyā chāyna</b>
तिमी गएको छौं	<b>timī gāko chāw</b>

In radio broadcasts, speeches and other formal contexts, the participle is pronounced as it is written (i.e. **ma āeko chu** rather than **ma āyā chu**) and this is often the case in less formal speech also. In the first stages, you would do well to use the standard (written) pronunciation which will be acceptable at all times.

5. The First Perfect Tense in many cases corresponds to the English perfect tense 'I have come', 'you have done' etc. and denotes a present state resulting from a past action. In the following examples, alternative forms are given in brackets.

अझ हाम्रा (हाम्रो) पाहुनाहरू आएका (आएको) छैनन्  
So far our guests have not arrived

त्यसलाई मैले चिनी किन्न पठाएको एक घण्टा भयो तर अहिलेसम्म फर्केको छैन  
I sent him to buy some sugar an hour ago, but he has not returned yet

Note that अझ **ajha** and अहिलेसम्म **ahilesamma** both mean 'yet', 'still'.

तपाईं कहिले भारत जानुभएको छ ? अहं । गएको छैन  
Have you ever been ('gone') to India? No, I haven't

In questions of this type कहिले is translated 'ever'.

अ. तिमीले खोजेको किताब पायो ?

आ. अहं । पाइनं । तिमीले देखेको छौ ?

A. Did you find the book you were looking for?

B. No, I did not. Have you seen it?

मेरी बहिनीले भात पकाएकी छैन

My little sister has not cooked the dinner

6. In short questions – usually containing interrogative adverbs like किन, कहाँ, कहिले, कता, को, कुन् etc., and in statements in which the adverb झण्डै **jhaṅḍāy** 'almost' is used, the First Perfect Participle may be used instead of a main verb:

तिमी कहाँबाट आएको ?

Where have you come from?

मकहाँ यतिका दिनसम्म किन नआएको ?

Why haven't you been to see me for so long?

यतिका दिनसम्म **yatikā dinsamma** 'up to so many days'

अस्तिको बिहिवार आउन सक्षितन भनेर मलाई किन नभनेको ?

Why did you not tell me you could not come last Thursday?

ए बाबू, कता हिडेको ?

Hey, boy. Where are you off to ('to where having set out?')

उ चिसोले झण्डै मरेको ।

He almost died of the cold

त्यो कुकुरनजीक नजाऊ है । हिजो त्यसले मलाई झण्डै टोकेको

Don't go near that dog. He almost bit me yesterday

टोक्नु **toknu** 'to bite' (only of animals)

मोटरले केटीलाई झण्डै कूल्चेको

The car almost knocked the girl down

7. The First Perfect Participle, followed by त or तर may be translated by a concessive ('although') clause in English:

मैले उसलाई भनेको तर मानेन  
Although I told him, he did not obey ('I having told . . . but . . .')

मान्नु **mānu** 'to obey', 'listen to', 'agree with'

मोल् घटाउन खोजेको त उसले मानेन  
Although I tried to bring the price down, he would not agree

घटाउनु **ghaṭaunu** 'to make less'

भोलिपल्ट त्यहाँ जान ट्याक्सी खोजेको तर ड्राइभरहरूले बाटो राम्रो छैन भनेर जान मन्  
गरेनन्  
The next day I looked for a taxi to go there but the taxi-drivers said that the road was not good and refused

(गर्न) मन् गर्नु **(garna) man garnu** 'to be willing to (do)'

मैले त्यसलाई बाह्र बजे भेट्छु भनेको त फुर्सती पाइनँ  
I said I would meet him (I intended to meet him) at twelve, but I couldn't find the time

Note that 'to intend to', 'to mean to' etc. can often be translated by भन्नु . Thus, 'I intended to go but I did not' is rendered in Nepali as: म जान्छु भनेको त गइनँ .

8. The First Pluperfect Tense consists of the First Perfect Participle and some part of थियो which acts as an auxiliary. The subject of a transitive verb always takes -ले . Gender and number are distinguished in the participle (as with the First Perfect Tense) and in the auxiliary. Thus:

म गएको थिएँ	<b>ma gaeko thiē</b>
उ गएको थियो	<b>u gaeko thiyo</b>
उसले देखेको थिएन	<b>usle dekheko thiena</b>
हामीले गरेका थियौं	<b>hāmīle garekā thiyāw</b>
मेरी बहिनीले हेरेकी थिई	<b>merī bahinīle herekī thīi</b>
तपाईंले भन्नुभएको थियो	<b>tapāīle bhannubhaeko thiyo, etc.</b>

The same considerations for the distinction of gender and number and the alternative pronunciation of the participle apply to the Pluperfect as to the Perfect, discussed above. In speech, therefore, we often encounter forms such as:

उनीहरू गएको थियो (थिए)	<b>unīharū gaeko thiyo (or thie)</b>
मेरी बहिनीले गरेको थियो	<b>merī bahinīle gareko thiyo</b>
पाहुनाहरू आएको थियो (थिए)	<b>pāhunāharū āeko thiyo (or thie), etc.</b>

9. The First Pluperfect Tense often corresponds to the English pluperfect 'I had done', 'we had gone', etc.

त्यसभन्दा अघि मैले काठमाडौंमा कहिले बसमा चढेको थिएँ  
Before that, I had never got into a bus in Kathmandu  
उनी भर्खर पहाडबाट राजधानीमा आइपुगेका थिए  
He had just arrived in the capital from the hills  
घेरै सन्तान भएको हुनाले बलबीर खत्रीले घेरै धन कमाउन सकेको थिएन  
Because he had so many children, Balbir Khatri had not been able to earn a large fortune

10. In many cases, however, the First Pluperfect Tense may be used in place of the Simple Past Tense, meaning 'I did', 'we came' etc. This is often so when the event referred to took place in the recent past or when the actual time is specified:

गएको हप्ता मैले एउटा राम्रो सिनेमा हेरेको थिएँ  
Last week I saw a very good film  
भानुभक्त आचार्यको जन्म पश्चिम नेपालको एउटा सानो गाउँमा भएको थियो  
Bhanubhakta Acharya was born in a small village in West Nepal ('B's birth came about')<sup>1</sup>  
म लन्डनमा जन्मेको थिएँ तर हिजोआज म फ्रान्समा बस्छु ।  
I was born in London, but now I live in France  
हिजो म तिमिकहाँ आएको थिएँ तर तिमि घरमा थिएँनै  
I came to see you yesterday, but you were not at home

11. With certain verbs and verbal expressions such as जान्नु **jānu** 'to know (a fact)', चिन्नु **cinnu** 'to know (a person)', मन् लाग्नु **man laṅnu** 'to want to', मन् पर्नु 'to like' etc., the First Perfect Tense is used where the present tense would be used in English. The past of such expressions is made by the First Pluperfect Tense:

तिमीले घोडा चढ्न जानेको छौ ?  
Do you know how to ride ('mount') a horse?

गर्न जान्नु **garna jānu** 'to know how to'

मेरो छोरा अंग्रेजी जानेको छ  
My son knows English  
तपाईंले नेपाली जान्नुभएको छ ?  
Do you know Nepali?  
तपाईंले प्रधानज्यूलाई चिन्नुभएको छ ?  
Do you know Mr. Pradhan?

Occasionally the Simple Indefinite may also be used in such sentences, so that तपाईं.....चिन्नुहुन्छ ? would also be possible.

<sup>1</sup>Bhanubhakta Acharya – the famous nineteenth-century Nepali poet.

म काठमाडौंमा दुई महीना बस्छु होला । त्यसपछि म पूर्बतिर जान्छु । त्यहाँ अलि दिनु घुम्न मन् लागेको छ

I shall probably stay in Kathmandu for about two months. After that I shall go to the east. I want to travel there for a little while

मन् लागेको छ **man lägeko cha** 'I want to' ('at this particular time')  
मन् लाग्छ **man lägcha** would imply 'I usually want to'

हिजो पौडी खेलन मन् लागेको थियो  
Yesterday I wanted to go swimming  
यो नयाँ उपन्यास मन् परेको छ कि छैन ?  
Do you like this new novel?  
वहाँले लेख्नु भएको किताब मलाई मन् परेको थिएन  
I did not like the book he has written

Similarly, the First Perfect Tense of लाग्नु 'to begin to' and पर्नु 'must' (discussed in Lessons 11 and 12) is used to refer to a particular instance in present time. The First Pluperfect to a particular instance in the past:

म पनि उच्चै जान लागेको छु  
I am also going ('I have begun to go') in that direction  
उ सिनेमा हेर्न जान लागेको थियो  
He was going to see a film  
मलाई त अलि धेरै नै मालुताल् किन्नुपरेको छ, सहजी  
I need to buy quite a lot of things (at this moment)  
गएको हप्ता मलाई दिल्ली जानुपरेको थियो  
Last week I had to go to Delhi

12. A variant form of the First Perfect Tense exists in which the auxiliary is हो rather than छ. 1st and 3rd person forms are those most commonly encountered:

मैले गरेको हुँ **māyle gareko hū**  
उसले गरेको हो **usle gareko ho**  
उनीहरूले गरेका हुन् **unihartile garekā hun**, etc.

The two forms of the First Perfect Tense differ from each other in respect of emphasis.

मैले गरेको हुँ may be translated 'I am the one who did'  
मैले गरेको छु is simply 'I have done'

मैले यो तस्वीर खिचेको हुँ  
I am the one who painted this picture  
यो मान्छे पहाडबाट आएको हो  
This is the man who has come from the hills  
उसले यो काम आफैले गरेको हो भन्छ  
He says he did this by himself

आफै **āphay** (the emphatic form of the reflexive pronoun आफू **āphu**) 'self', 'oneself'.

13. The Second Infinitive is used with the verbs खोज्नु **khajnu** 'to seek to/to try to', विर्सनु **birsanu** 'to forget to' सम्झाउनु **samjhāunu** 'to remind to' लाउनु **lāunu** 'to force to'.

उसले भनेको कुरा मैले बुझ्न खोजें, तर बुझ्न सकिनँ  
I tried to understand what he said, but I was unable to do so  
माफ गर्नुहोला तर मैले तपाईंको चिठी खसाल्न बिर्सको थिएँ  
I am sorry but I forgot to post your letter  
यसो गर्न नबिर्स है  
Don't forget to do it this way

Note that 'to remember' is often expressed as नबिर्सनु 'not to forget'.

नबिर्सिकन गर है  
Be sure you remember to do it ('not having forgotten, do . . .')  
मैले उसलाई भीजा लिन सम्झाएको थिएँ  
I reminded him to get a visa  
आफ्नैलागि मात्रै साथीहरूलाई धेरै पैसा खर्च गर्न लाउन त भएन  
It is not right to force one's friends to spend a lot of money on oneself

आफ्नैलागि **āphāy lägi** 'for oneself'. आफ्नै is the emphatic form of आफ्नु. गर्न त भएन **(garna) to bhaena** 'it is not right to (do)'

14. The numerals from 50-70 should be learnt at this stage. Remember that all numerals require appropriate classifiers:

पच्चपन्नजना मान्छे fifty-five men  
साठौंघटा घर sixty houses  
सत्तरी दिनु seventy days, etc.

### Vocabulary 13

अझ (अझै)	<b>ajha</b> (emph. <b>ajhāy</b> )	still, yet
अहँ	<b>ahā</b>	no
आफू (आफै)	<b>āphū</b> (emph. <b>āphāy</b> )	self, oneself
एक न एक दिनु	<b>ek na ek din</b>	one of these days
औलो	<b>awlo</b>	malaria
औषधि	<b>awsadhi</b>	medicine, drugs
औषधि लेखिदिनु	<b>awsadhi lekhidinu</b>	to write a prescription
कम्	<b>kam</b>	less
कुकुर	<b>kukur</b>	dog
कुखुरा	<b>kukhura</b>	chicken
कुल्चनु	<b>kulcanu</b>	to knock down, trample
कहनु (कनु)	<b>kuhrnu (kurnu)</b>	to wait for

खसाल्नु	<b>khasālnu</b>	to post (a letter)
खिच्नु	<b>khicnu</b>	to draw, to pull
खोज्नु	<b>khojnu</b>	to seek, to try
खै	<b>khəy</b>	well, why, oh
गड्बड्	<b>gaṛbaṛ</b>	disorder <sup>1</sup>
घटाउनु	<b>ghaṭāunu</b>	to decrease, make less
घर्-बार्	<b>ghar-bār</b>	household, family
घर्-बार् बसाल्नु	<b>ghar-bār basālnu</b>	to start a family
जन्म	<b>janma</b>	birth
जन्मनु (जन्मिनु)	<b>janmanu (janminu)</b>	to be born
जरो	<b>jaro</b>	fever
जाँच्	<b>jāc</b>	examination
जाँच्नु	<b>jācnu</b>	to examine
जाँचिहाल्नु	<b>jācīhālnu</b>	to examine (thoroughly) <sup>2</sup>
जान्नु	<b>jānnu</b>	to know (a fact)
जिभ्रो	<b>jībho</b>	tongue
झण्डै	<b>jhaṇḍāy</b>	almost
डोकनु	<b>ḍoknu</b>	to bite, sting
डाक्टर	<b>ḍāktar</b>	doctor
डाइभर्	<b>ḍrāibhar</b>	driver
तस्वीर्	<b>tasvīr</b>	picture, photograph
तस्वीर् खिच्नु	<b>tasvīr khicnu</b>	to draw a picture, to take a photo
तिर्नु	<b>tirnu</b>	to pay
थोक्	<b>thok</b>	thing, matter
दिसा	<b>disā</b>	diarrhoea
देखाउनु	<b>dekhāunu</b>	to show
धरान्	<b>dharān</b>	Dharan (town in East Nepal)
पकाउनु	<b>pakāunu</b>	to cook
पठाइदिनु	<b>paṭhāidinu</b>	to send for
फाइदा भयो	<b>phāidā bhayo</b>	got better, recovered
बनाउनु	<b>banāunu</b>	to make
भइहाल्यो	<b>bhāihālyo</b>	all right, don't mention it
-भन्दा बढी	<b>-bhandā baḥī</b>	greater than
भानुभक्त आचार्य	<b>bhānubhakta ācārya</b>	Bhanubhakta Acharya (famous nineteenth-century Nepali poet)
मनु गर्नु	<b>man garnu</b>	to be keen on
मान्नु	<b>mānnu</b>	to agree, obey
मोल्	<b>mol</b>	price
राम्ररी	<b>rāmraṛī</b>	well, happily

<sup>1</sup>Note the phrase *peṭ gaṛbaṛ cha* 'my stomach is upset'.

<sup>2</sup>A compound verb, slightly more emphatic than *jācnu*.

लाउनु	<b>lāunu</b>	to cause to, to put on clothes,
		to shut
लेखिदिनु	<b>lekhidinu</b>	to write out
सम्झाउनु	<b>samjhāunu</b>	to remind
सन्तान्	<b>santān</b>	offspring, children
सफा	<b>saphā</b>	clean
समय	<b>samay</b>	time, period
साबुन्	<b>sābun</b>	soap
हेरबिचार गर्नु	<b>herbicār garnu</b>	to look after (oneself)

## Reading Passage

## डाक्टरकहाँ

अ. नमस्कार, डाक्टर साहेब । म आउन हुन्छ ?

आ. नमस्कार । आउनुहोस् । बस्नुहोस् । तपाईंलाई के भयो, भन्नुहोस् ।<sup>1</sup>

अ. खै, दुइ तीन दिनदेखि सन्धो छैन । मलाई जरो आएको जस्तो छ,<sup>2</sup> टाउको दुख्छ र केही खान सकेको छैन ।

आ. दिसा पनि लागेको छ ?

अ. दिसा त लागेको छैन, तर पेट अलि गड्बड् छ ।

आ. खै त एक फेरा जाँच् ?<sup>3</sup> जिभ्रो देखाउनुहोस् त । पेट पनि दुख्छ ?

अ. अलि अलि दुख्छ । धेरै होइन ।

आ. तपाईं यहाँ खाना कहाँ खानुहुन्छ ?

अ. म त धेरैजसो शहरको होटेलहरूमा खान्छु, तर सफा ठाउँमा जान खोज्छु । यसूभन्दा अघि त केही पनि भएको छैन ।<sup>4</sup>

आ. पानी उमालेर पिउनुहुन्छ कि ?

अ. कहिले कहीं त उमालेको पानी खान्छु तर साधीहरूकहाँ गएको बेलामा त्यसो गर्न सकिदैन नि ।<sup>5</sup> उनीहरूलाई आफ्नैलागि मात्रै पानी उमाल्न लाउन त भएन ।

आ. त्यो त हो, तर सकेसम्म सधैं उमालेको पानी पिउने गर्नुहोस् न ।<sup>6</sup> शहरको पानी उस्तो राम्रो छैन, र हामी नेपालीहरूको पनि कहिले कहीं पेट खराब हुन्छ । तपाईंलाई अरू थोक् त केही पनि भएको छ जस्तो छैन । म औषधि लेखिदिन्छु । बजारमा किन्नुहोस् । पेट दुखेको कम् भएन भने मकहाँ फेरि आउनुहोस् । म अस्पताल पठाइदिन्छु ।<sup>7</sup> जरो त अलि अलि मात्रै छ । भोलि एक दिन आराम गर्नुभयो भने कम् हुन्छ होला । अनि पानीचाहिँ उमालेर खान नबिसर्नुहोस् ।

अ. धन्यवाद, डाक्टर साहेब । कति तिर्ने त ?<sup>8</sup>

आ. ठीक छ । भइहाल्यो । राम्रोसित हेरबिचार गर्नुहोला है ।

## Notes

1. **tapāilāi ke bhayo?** 'what has happened to you?', 'what's the matter with you?'
2. **malāi jaro āeko jasto cha:** 'I seem to have got a temperature.' Note the expression **jaro āunu** 'to have a fever'.
3. **ek pherā jācū?** 'let me have a look at you'. **jācū** – 1st sing. injunctive. cf. **ma jāū** 'let me go'.
4. **yasbhandā aghi:** 'before/prior to this'.

5. **tyaso garna sakādayna ni:** 'it is not always possible to do thus'.
6. **sakesamma sadhāy:** 'as often as possible'.
- piune garnuhos:** 'keep on drinking'. The construction is discussed in Lesson 15.
7. **aspatāl paṭhāidinchu:** 'I'll send you to hospital'. **paṭhāidinu** (a compound of **paṭhāunu** and **dinu**) is rather more emphatic than the simple verb.
8. **kati tirne ta?** 'how much do I owe you?'

### Exercise 13a

Translate into English

१. पानी परेको छ । छाता लान नबिर्स है ।
२. तपाईं कतु देशबाट आउनुभएको हजूर ? म अंग्रेजु हूँ
३. तपाईं त नेपाली राम्रै बोलनुहुन्छ । कहाँ सिक्नुभएको ? यहाँ आउनु अगाडी मैले बेलायतबाट सिक्केर आएको ।
४. मेरो साथी निककै बिरामी परेको थियो । तर अहिले फाइदा भएको छ ।
५. एक घण्टाभन्दा बढी मैले तिमिलाई कूहेँ । तिमिले यति ढीलौ किन गरेको ?
६. हाम्रो नोकर दाजीलिङ्मा जन्मेको थियो तर काठमाडौंमा उसले धेरै समय बिताएको छ ।
७. यो कुरा मलाई किन नसुनाएको त तिमिले ?
८. पोहोर् सलु मदेसु गर्दकन त्यो सिकिस्त बिरामी परेको थियो । औलोलै झण्डै मरेको ।
९. भोलि बिहान उठेर म शहर जाँदै छु । त्यहाँ मलाई धेरै नै सामान् किन्नुपरेको छ ।
१०. तपाईंको जन्म कहाँ भएको थियो ? म धरानमा जन्मेको थिएँ । तर सानोमा म काठमाडौं बस्न आएँ । यही बसेको बीस बर्ष भयो ।
११. हामीहरू माथिको गाउँसम्म जान खोजेको तर बाटो नराम्रो भएको हुनाले फर्कनुपरेको थियो ।
१२. म हिजो पीडी खेल गएको त झण्डै रुघा लाग्यो ।
१३. म एक न एक दिन बिहान त गर्छु तर अहिले नै घर-बार् बसाल्न मनु लागेको छैन ।
१४. शहर गएको बेलामा आफ्नो साथीसंग भेटेको थिएँ ।
१५. तपाईं कहिले भारत जानुभएको छ ? अहिलेसम्म त गएको छैन तर जान मनु लागेको छ ।

### Exercise 13b

Translate into Nepali

1. Have you ever been to London? Yes, I was there six months ago.
2. I waited for him for over an hour, but he did not come. Therefore, I came by myself.
3. I tried to get a visa, but they said that foreigners were not allowed to go to Bhūṭān. Because it is on the borders of China, it is very difficult to get there.
4. He says he built this house all by himself.
5. I did not understand what your friend was saying. He doesn't speak Nepali very well, does he?
6. I'm sorry but I forgot to telephone you last night.
7. Do you know the man who has just arrived in our village?
8. How long have you been in Nepal? I haven't been here all that long. I arrived last November.

9. Gautama Buddha was born in a small town in the Terai called Lumbini. Have you ever seen his birth-place?'
10. These taxi drivers drive their cars far too quickly. The other day, I was almost knocked down.
11. If your head-ache does not get any better, come back to see me and I'll give you a prescription.
12. One can't very well make one's friends cook English food just for oneself.

### Exercise 13c

In the following sentences, give the correct form of the First Perfect Participle, making agreement for gender and number

हामीहरू कहिले पनि काठमाडौं (जानु) छैनौं  
मेरी बहिनीले मन्दिरमा पूजा गर्न (जानु) छ  
हिजो प्रधानमन्त्रीले भाषण (गर्नु) थियो  
तपाईंले (लेख्नु) किताब मलाई त मनु (पर्नु) थिएन  
मैले आउन (खोज्नु) त आउन सकिनँ

'birthplace' जन्मस्थलु jammasthal.

## LESSON 14

### 1. New conjunct consonants

ट्व [tv	as in	ट्वाल्ट्वाल्ती [vāl[vaṭi	staring
ठ्य [thy	as in	उठ्यो [uṭhyo	got up
म्घ [mgh	as in	रम्घा [ramghā	Ramgha

2. The Infinitival Participle, of which we have already had a number of examples in earlier lessons, is formed by adding the suffix -ने to the Primary Base of the verb: गर्ने **garne**, खाने **khāne**, जाने **jāne**, आउने **āune**.

The negative is formed by adding the prefix न- to the positive form: नगर्ने **nagarne**, नखाने **nakhāne**, नजाने **najāne**, नआउने **naāune**.

HGH forms have -हुने added to the infinitive in -नु: गर्नुहुने **garnuhune**, नआउनुहुने **naāunuhune**, etc.

3. The Infinitival Participle has many functions. It is basically a verbal adjective, corresponding in some ways to the English participle 'coming', 'doing', etc.

आउने हप्ता  
Next week ('the coming week')

खाने कुरा  
Something to eat/food ('eating things')

काठमाडौंलाई पोखरासँग जोड्ने बाटो  
A road linking Kathmandu to Pokhara

पोखरा जाने बस् कहाँ पाइन्छ ?  
Where can I get a bus going to Pokhara?

उताबाट नजाऊ है । त्यो बाहिर निस्कने ढोका हो । भित्र पस्ने ढोका यता छ  
Don't go that way. That's the exit ('going out door'). The entrance ('coming in door') is over here

उता **utā** 'in that direction' यता **yatā** 'in this direction'

4. The Infinitival Participle may often be translated by a relative clause with reference to present or future time - 'who does', 'who will do'.

भोलि आउने मान्छे  
The man who is coming tomorrow ('the tomorrow coming man')

## LESSON FOURTEEN

Compare the use of the First Perfect Participle in Lesson 12, 6:

हिजो आएको मान्छे  
The man who came yesterday  
खाने कुरा बोक्ने भरिया कता गयो है ?  
What's happened to the porter carrying the provisions?  
पाटन् जाने बाटो कनुचाहिं हो, दाइ ? त्यहाँ जाने बस् कहाँ पाइन्छ होला ?  
Which is the road that goes to Patan? Where will I be able to find a bus going there?  
तिमीले हेर्नुपर्ने किताब त्यही हो  
That's the book you ought to look at (lit. 'you having to look at book')

5. The Infinitival Participle followed by बेलामा can often be translated by a temporal 'when' clause, with reference to present or future time.

धान् रोप्ने बेलामा, धेरै काम हुन्छ  
When they plant paddy, there's a lot of work to do  
रमेश सधैं भातु खाने बेलामा आउँछ  
Ramesh always arrives at dinner time

If the verb in the main clause is in one of the past tenses, the Infinitival Participle has the sense of 'when one was about to . . .'

काठमाडौंबाट हिंड्ने बेला, तिम्रो चिठी पाएँ  
When I was about to leave Kathmandu, I received your letter

6. In short questions and statements, the Infinitival Participle may be used instead of a main verb. This function is very common in speech. Unless ambiguity is likely to arise, the personal pronouns may be omitted.

आज (हामी) के गर्ने ? ताशु खेल्ने ?  
What shall we do today? Shall we play cards?  
ए दाइ, कता जाने ? नेपाल जाने  
Where are you off to? I'm going to Kathmandu

Note that Kathmandu is often referred to as नेपाल् by people living outside the Valley.

उसलाई भेट्न किन नजाने ?  
Why not go and meet him?  
आज पानी पर्ने रे  
They say it's going to rain today

7. The Infinitival Participle is used in the following expressions which involve a noun or adjective and the verbs गर्नु or हुनु :

गर्ने विचार गर्नु to think about doing, to decide to do  
गर्ने कोशिश गर्नु to attempt to do

गर्ने पक्का गर्नु to decide to do  
 गर्ने निश्चय गर्नु to be certain to do, to decide to do  
 गर्ने बन्दोबस्त गर्नु to make arrangements to do  
 गर्ने पक्का हुनु to be decided to do

मैले अर्को वर्ष भारत जाने विचार गरेको छु  
 I've decided to go to India next year  
 म आज आउन सक्तन । भोलि आउने कोशिश गर्छु  
 I can't come today. I'll endeavour to come tomorrow  
 रामेले सिनेमा हेर्न जाने पक्का गरेको थियो  
 Rame decided to go to the pictures  
 यहाँ जूनसम्म बस्ने पक्का भयो  
 It's settled that we shall stay here till June  
 हिजो हामीले फुल्चोक चढ्ने निश्चय गरेका थियौं  
 Yesterday we made up our minds to climb Phulchok (a hill in the Kathmandu Valley)  
 नाम्चे बजार जाने बन्दोबस्त गरेका थियौं  
 We had made arrangements to go to Namche Bazaar

8. The Infinitival Participle is used with the adverb **bittikay** 'as soon as'. The subject of a transitive verb takes -ले.

मैले पैसा पाउने बित्तिकै, तिमीलाई होटेलमा लगेर खुवाउँछु  
 As soon as I get my money, I'll take you out to a hotel and buy you dinner

लग्नु **lagnu** 'to take away', 'to take along'  
 खुवाउनु **khuvāunu** 'to cause to eat', 'to feed'

गाई दुहने बित्तिकै, उ भित्र गएर आगो ताप्न लाग्यो  
 As soon as he had milked the cow, he came inside and began to warm himself by the fire  
 पानी थामिने बित्तिकै, म कुकुरलाई घुमाउन लैजान्छु  
 As soon as it stops raining, I'll take the dog out for a walk

थामिनु **thāminu** 'to stop' (esp. of rain, wind etc.)  
 घुमाउनु **ghumāunu** 'to cause to stroll', 'take for a walk'

9. भन्ने **bhanne** (the Infinitival Participle of भन्नु) is used to link a subordinate clause to verbal expressions which consist of a noun and a verb such as खबर आउनु **khavar āunu** 'news to come that', थाहा हुनु **thāhā hūnu** 'to know that' कुरा उठ्नु **kurā uṭhu** 'the question to arise that', दावी गर्नु **ḍāvī garnu** 'to claim that', etc.

हाम्रो गाउँजकीक पहिरो गयो भन्ने खबर आयो  
 It was reported that there was a landslide near our village

के गर्ने भन्ने कुरा उठ्यो  
 The question arose as to what we should do  
 नयाँ बाटो खुलेको छ कि छैन भन्ने मलाई थाहा थिएन  
 I did not know whether the new road was open or not

Note that the words preceding भन्ने are reported as they were originally stated. Compare the section on reported speech in Lesson 10.

हिमालूमनिका गाउँहरूमा बस्ने शेर्पाहरू भन्छन् कि अग्ला चुचुराहरूमा 'यती' भन्ने अनौठो किसिमका जनावरहरू बस्छन् । कसैकसैलेचाहिँ यी जनावरहरू देखेका छौं भन्ने पनि दावी गर्छन्  
 The Sherpas who live in the villages under the mountains say that (ki) in the high peaks strange kinds of animals, called 'yatis', live. Some of them even claim to have seen these animals

हिमालूमनिका गाउँहरू **himālmunika gāūharū** 'the villages under (-muni) the mountains'

After a proper noun, भन्ने may be translated 'by name', 'called'

पश्चिम नेपालमा जुम्ला भन्ने एउटा सानो शहर छ  
 The small town called Jumla is in Western Nepal

10. In sentences like 'I have heard that', 'I understood that', where the main verb is past, भनेको introduces the subordinate clause.

तपाईं राम्ररी नेपाली बोल्नुहुन्छ भनेको सुने  
 I have heard that you speak Nepali very well

In other words, one says 'I have heard (them) saying that . . .' In certain contexts भन्नु may imply 'to wonder', 'to think that', etc.

जोगबनी पुगे बित्तिकै, सिलिगुडी जाने रेल पाइन्छ कि भनेर खोज्न थाल्यौं र दिनुमा चार पाँचवटा रेल जान्छ भनेको सुनेर हामीलाई धेरै खुशी लाग्यो  
 As soon as we arrived at Jogbani (a frontier town in Bihar), we enquired whether we might get a train for Siliguri ('we began to search having said "Can we get a train or not?")', and when we heard that there were four or five trains a day, we were very happy

हामीलाई खुशी लाग्यो **hāmīlāi khufī lagyo** 'we became happy'

11. *The Nepali calendar*

The Hindu calendar, which is in general use in Nepal, but used mainly for ritual purposes in India, is known as विक्रम संवत् **vikram samvat** (abbreviated in writing to वि.सं. ). It is named after King Vikramāditya of Ujjain, who founded the present era in the year corresponding to 57-58 B.C.

Each Nepali month corresponds roughly to the last half and the first half of two English months. The year begins with the month of वैशाख **Vaiśakh** – mid-April to mid-May. In the following table, the names of the twelve Nepali

months are given in both their written and colloquial forms. The written forms are always used in official contexts.

<i>Spoken</i>		<i>Written</i>		
बैसाख्	bəysākḥ	वैशाख्	veyśākḥ	Apr.-May
जेठ्	jeṭḥ	ज्येष्ठ	jyeṣṭha	May-June
असार	aśār	आषाढ	aśāṭḥ	June-July
साउन	sāun	श्रावण	śrāvaṇ	July-Aug.
भदौ	bhadāw	भाद्र	bhādra	Aug.-Sept.
असोज्	asoḥ	आश्विन	aśvin	Sept.-Oct.
कार्तिक	kārtik	कार्तिक	kārtik	Oct.-Nov.
मंगसीर	maṅgsir	मार्ग	mārḡa	Nov.-Dec.
पुस	pūs	पौष	pāṷṣ	Dec.-Jan.
माघ	māgh	माघ	māgh	Jan.-Feb.
फागुन्	phāgun	फाल्गुन्	phālḡun	Feb.-March
चैत्र	çayt	चैत्र	çaytra	March-Apr.

The *Vikram Samvat* year can be converted to the corresponding Christian year by subtracting 57 from the former, except in the case of the last three months, when 56 must be subtracted. Thus Śrāvaṇ 2029 V.S. corresponded to July-August 1972 A.D.

When referring to the Vikram calendar, the word गते *gate* is used with the number indicating the date: एक गते 'the first', चौबीस गते 'the twenty fourth' आज कति गते? 'what is the date today?'

A date is fully written thus:

बैसाख् एक गते दुइ हजार उनन्तीस साल्  
**bəysākḥ ek gate dui hajār unantīs sāl**  
 असोज् बाह गते उन्नाईस सय त्रिपन्न साल्  
**asoḥ bārha gate unnāis say tripanna sāl**

The Christian era, which is generally used in India, but still rarely in Nepal, is termed ईसवी सन् *isavī san* (ईसा *isā* 'Jesus'). The names of the Christian months, which have all been adapted from English, are spelt in Nepali as follows:

जनुवरी	janvarī	जुलाई	julāi
फेब्रुअरी	februari	अगस्त	agast
मार्च्	mārc	सितेम्बर्	sitembar
अप्रिल्	april	अक्टोबर्	akṭobar
मई	mai	नोभेम्बर्	nobhembar
जून	jūn	डिसेम्बर्	ḍisembar

When the Christian calendar is used, the word तारीख् *tāriḥ* is used in place of गते. तीन् तारीख् the third, दस तारीख् the tenth, etc.

*Vocabulary 14*

अगिल्लो	agillo	the last (month, etc.)
आयुं	āghū	later, next year
अनीछो	anəwṭho	strange, curious
अन्त	anta	end, conclusion, finally
अलमल् गर्नु	almal garnu	to wait around, hang about
आखिरी	ākhirī	the end (of a month)
ईसवी	isavī	Christian (era)
ईसा	isā	Jesus
उता	utā	in that direction
कोशिश् गर्नु	koṣiṣ garnu	to try, attempt
कोसेली	koselī	a present, gift
खबर	khabar	news
खुवाउनु	khuvāunu	to feed
खुशी	khujī	happiness
गते	gate	date (with Nepali months)
गाई	gārd	guard (of a train)
घुमाउनु	ghumāunu	to take (for a walk, etc.)
घुम्फिर्	ghumphir	travelling, strolling
घुम्	ghum	Ghum (a town near Darjeeling)
चुचुरा	cucurā	peak (of a mountain)
जाँचाइहाल्नु	jacāihālnu	to get examined
जनावर्	janāvar	animal
जिउ	jiu	body
जोग्बानी	jogbanī	Jogbani (border town in Bihar)
जोम्सोम्	jomsom	Jomsom (name of a village in North Central Nepal)
ज्यान	jyān	life, soul
ज्याप्	jyāpū	peasant
झैं	jhay	like, as if (syn. <i>jasto</i> )
टुवाल्टुवाली हेनुं	ṭvālṭvālī hernu	to stare
डाम्	dām	mark, bite
तान्सेन्	tānsen	Tansen (town in central Nepal)
तापनि	tāpani	even so, however
तारीख्	tāriḥ	date (of Christian calendar)
थामिनु	thāminu	to stop (of rain, etc.)
दावी गर्नु	dāvī garnu	to claim
दुलही	dulahī	bride
धान्	dhān	paddy (growing rice)
निश्चय गर्नु	nīṣṭhaya garnu	to decide, to be sure of
पक्का गर्नु	pakkā garnu	to decide
पक्के पनि	pakkəy pani	certainly, of course

प्रिय	priya	dear (in letters)
फुल्चोक	phulcoki	Phulchoki (a hill near Kathmandu)
फोन् गर्नु	phon garnu	to telephone
बन्दोबस्त गर्नु	bandobast garnu	to arrange to
बल्ल-बल्ल	balla-balla	at last, with difficulty
बानी	bāni	habit
बित्तिकै	bittikay	as soon as
भरिया	bhariya	porter
-भरि	-bharī	all over, all through
भीड्	bhīḍ	crowd
-मुनि	-muni	under
भैरहवा	bhāyrahavā	Bhairava (town in Terai)
मान्नु	mānnu	to agree, obey, honour
राहदानी	rāhadāni	permit, passport
रोप्नु	ropnu	to plant
लग्नु	lagnu	to take away, take out
लाम्खुट्टे	lāmkhutte	mosquito
यता	yatā	in this direction
रिक्शा	rikṣā	rickshaw
रिक्शावाला	rikṣāvālā	rickshaw driver
लुम्बिनी	lumbini	Lumbini (a village in the Terai, the site of the birthplace of the Buddha)
सजिलोसित	sajilosita	easily
सधैं झैं	sadhāy jhāy	as always
हिलो	hilo	mud
जिल्ला	jillā	(administrative) district
तनहुँ	tanahū	Tanahun (district of Central Nepal)
रम्घा	ramghā	Ramghā (village in Tanahun district, the birthplace of the poet, Bhānubhakta)

## Reading Passage

पोखराबाट चिठी

पोखरा

असार ८ गते २०२३ साल ।

प्रिय श्याम्,

दुइ हप्ता अगाडी भैरहवा पुग्ने बित्तिकै, मैले तिम्रो लामो र चाख्लाग्दो चिठी पाएँ । अगिल्लो महीनाको अन्ततिर म आफ्नो साथी रमेशसँग काठमाडौँबाट हिँडेको तिम्रीलाई थाहा छँदै छ । सधैं

झैं<sup>२</sup> हवाईजहाज् ढीलो भएको थियो, तर साँझ् पर्नु अगाडी, हामी भैरहवाको विमानस्थलमा आइपुग्यौं । त्यसैले रिक्शा पाउन केही गाह्रो भएन<sup>३</sup> । विमानस्थलबाट शहरको केन्द्र धेरै टाढा छैन । तापनि रिक्शावालाले पाँच रुपियाँ नै लिन्छु भनेर भन्यो । हामीले मोल् घटाउन खोजेको त ज्यान गए मानेन<sup>४</sup> । शहर आइपुग्ने बित्तिकै, हामीले बस्ने ठाउँ खोज्न शुरू गर्नु । बल्ल बल्ल एउटा होटेलमा सानो कोठा पायौं । थकाई लागेको हुनाले, हामी चाँडै सुत्न गयौं, तर कोठामा एक दम् गर्मी थियो र लाम्खुट्टेले रातभरी टोकेको हुनाले, हामी सुत्नै सकेनौं ।

भोलिपल्ट बिहान उठ्दा त, जिउभरी लाम्खुट्टेले टोकेका डाम् बसेका रहेछन्<sup>५</sup> । त्यसैले भैरहवाबाट सकेसम्म छिटो पहाडतिर जाने बन्दोबस्त गर्न थाल्यौं ।

तिमीलाई थाहा छँदै छ, हामी लुम्बिनी हेर्न मात्रै भैरहवा आएका थियौं । भोलिपल्ट त्यहाँ जानलाई ट्याक्सी खोजेको त डाइरहरूले बाटोमा हिलो भएको हुनाले जान मन् गरेनन् । भैरहवाबाट लुम्बिनी धेरै टाढा भएकोले त्यहाँसम्म पैदल जान सकेनौं ।

हामीले भैरहवामा जम्मा तीन दिन बितायौं र त्यहाँबाट हिँड्ने बेलामा, मैले हुलाकघरमा तपाईंको चिठी पाएँ । भैरहवाबाट तान्सेन् जाने बस् सजिलोसित फेला पर्नो,<sup>६</sup> र बाटो राम्रो भएको हुनाले, त्यहाँ पुग्न धेरै बेर लागेन ।

तान्सेन् पुग्ने बित्तिकै, पोखरा जाने बस् पाइन्छ कि भनेर खोज्न थाल्यौं र दिनुमा चार पाँचवटा बस् जान्छ भनेको सुनेर हामीलाई अतिनै खुशी लाग्यो । काठमाडौँबाट हिँड्नु अगाडी, नयाँ बाटो खुलेको छ कि छैन भन्ने मलाई थाहा थिएन । तान्सेन् त मलाई एक दम् मन् पयो र अग्लो ठाउँ भएकोले अलि चिसो थियो । पोखरा जानु अगाडी, त्यहाँ दुइतीन दिन बस्ने विचार गर्नु ।

यस् चिठीबाट तिम्रीले थाहा पायो होला<sup>७</sup> कि हामी अहिले पोखरामा नै छौं । यहाँ आराम गरेर, दुइतीन दिनपछि हामी जोम्सोमुतिर जाँदै छौं । त्यहाँबाट मुस्ताङसम्म जान खोजेको तर हामीले राहदानी पाएनौं, के गर्ने?

अबचाहिँ हामीले भारी बोक्ने भरियाहरू मात्रै खोज्नुपरेको छ । जोम्सोमुबाट फर्केर त्यहाँको सबै कुरा म तिम्रीलाई लेख्छु ।

तिम्रो साथी,

सूर्य प्रकाश

## Notes

This letter describes a journey made from Bhairava, a town in the Nepalese Terai, to Jomsom, a village near the border of Mustang. Bhairava is close to the site of Buddha's birthplace at the village of Lumbini. A bus goes from Bhairava, via the hill-town of Tansen, to Pokhara. From there the journey to Mustang is done on foot. For such journeys, it is usual to arrange for the services of a porter (**bharyā**) who will cook and help with luggage. Trekking permits (**rāhadāni**) are usually required by foreigners who wish to travel in the Nepalese countryside.

1. **thāhā chādāy cha**: 'you are knowing', 'you must know'. **chādāy cha** is the present continuous tense of **cha** (cf. **gardāy cha**, etc.).
2. **sadhāy jhāy**: 'as always', 'as usual'.
3. **rikjā pāunu kehī gāhro bhaena**: 'it did not prove at all difficult to get a rickshaw'.
4. **jiyān gae mānena**: lit. 'even if his life went, he would not agree', i.e. 'he would not agree under any circumstances'.
5. **bholipalṭa uḥdā . . . basekā rahechan**: lit. 'the next morning on getting up, all over the body the mosquito-having-bitten marks were (to our surprise - **rahechan**) having remained', i.e. 'When we got up the next day, we were horrified to find mosquito bites all over our bodies.'  
**uḥdā** - the Imperfect Participle 'on getting up' (Lesson 19).  
**-bhari** - 'all over', 'all through', cf. **rātbhari** 'all night long'.
6. **bas phelā paryo**: 'a bus was caught', i.e. 'we got a bus'.
7. **timile thāhā pāyow holā**: 'you have probably found out'. Note the expression **thāhā pāunu** 'to find out', 'to acquire information'.

## Exercise 14a

## Translate into English

१. मेरो काम सिद्धिने बित्तिकै, म तिमिलाई भेट्न आउँछु ।
२. काठमाडौंमा बस्ने मान्छेहरूको धेरै घुम्फिर गर्ने बानी छैन ।
३. दुलही निस्कने बित्तिकै, सबैले ट्वाल्ट्वाली हेर्न थाले ।
४. अँध्यारो हुन लाग्यो, अब के गर्ने भनेर उसले भन्यो ।
५. अहिलेसम्म म काठमाडौं खाल्डोबाट बाहिर गएको छैन । आघुँ त पूर्वतिर जाने बिचार छ ।
६. पाँच बजे बित्तिकै, म घर जान्छु । हाम्रो घरमा पाहुनाहरू आउँछन् भन्ने खबर आयो ।
७. अब फेरि यहाँ अलमल गर्नु भने गाउँमा बास् बस्ने ठाउँ पाइँदैन भनेर मैले भनँ ।
८. दार्जीलिंग पुग्ने बित्तिकै मेरो दाइसित भेट्न जानुहोस् न । वहाँको घर घूमतिर जाने बाटोमा छ नि ।
९. तपाईंको घरमा बिजुली बत्ती छ भन्ने मलाई थाहा थिएन ।
१०. सिलिगुडी जाने रेल कति बजे आउँछ भनेर मैले गाईलाई सोधेको त भोलि बिहान मात्रै आँउछ भन्यो ।

११. लन्दनबाट फर्कने बेलामा साथीहरूको लागि कोसेली किन्न नबिसर्स है ।
१२. भानुभक्त आचार्य को जन्म सं १८७१ सालको आषाढ महिनामा नेपालको तनहुँ भन्ने जिल्लाको रम्घा गाउँमा भएको थियो ।
१३. तपाईंको गाउँमा खाने कुरा पाइन्छ कि भनेर मैले ज्यापूलाई सोधें ।
१४. अंग्रेजी सिक्नलाई तिमिले हेर्नुपर्ने किताब त्यही हो ।
१५. त्यहाँबाट काठमाडौं कसरी फर्कने भन्ने कुरा उठ्यो ।

## Exercise 14b

## Translate into Nepali

1. Shall we have a game of cards? No, not now. I don't have the time.
2. What a strange man (**kasto mānche**)! He tried to leave by the entrance. I suppose he'll try to come in through the exit next time.
3. Excuse me. What time does the Patan bus leave from here? The Patan bus does not go from here. The bus stop is by that post-office.
4. As soon as we reach the next village, I'll try to find another porter. This one says he's not coming any farther (**aghi**).
5. If you wish to learn Nepali, this is the book you ought to read. That one is not so good.
6. The Sherpa who came today said that he will make all the arrangements for going to Namche Bazar. We'll have to give him 300 rupees.
7. As soon as you arrive in London, telephone me from the airport and I'll come and meet you. If I come by car, it only takes me twenty minutes to get there from my house, you know.
8. As usual the bus came late and was packed with people, but since there wasn't another, we just had to come by that.
9. As you will see from this letter, I am now in Delhi. If I can get an aeroplane, I shall arrive in Kathmandu the day after tomorrow.
10. I did not know that the road leading from Pokhara to Kathmandu was open.
11. I think that I shall stay in this hotel for two or three weeks. After that I shall try to find another place to live ('another living-place').
12. As soon as he came out of his house, everyone began to stare at him.

## Exercise 14c

## Translate into English

आउने हप्ता ; भोलि आउने पाहुनाहरू ; तिमिले गर्नुपर्ने काम ; नेपाल जाने बिचार गर्नु ; काठमाडौं पुग्ने बित्तिकै ; बस फेला पर्यो ; आउने महिनाको अन्तसम्म ; बैशाख तीन् गते ; भदौ सात गते दुइ हजार बीस साल ; जून् आठ तारीख उन्नाईस् सय छहत्तर साल ।

## LESSON 15

### 1. New conjunct consonants

प्य <b>py</b>	as in	गोप्य <b>gopya</b>	obscure
भ्य <b>bhy</b>	as in	भ्याउनु <b>bhyāunu</b>	to reach
ह्य <b>hy</b>	as in	गुह्य <b>guhya</b>	hidden, obscure

2. The Infinitival Participle, followed by the Conjunctive Participle गरी is the equivalent of a final ('so that . . . , in order that . . .') clause in English. Only the conjunctive participle in -ī may be used in this construction. The subject of the sentence, if expressed, takes -ले when the verb is transitive.

अरूले बुझ्ने गरी, चिठी लेख है

Write the letter so that others may understand it

दुर्घटना नहुने गरी, बिस्तारै मोटर हाँक्नुहोला

Drive the car slowly so that there may not be an accident

त्यो औषधि नानीले नभ्याउने गरी दराजमा राख्नुहोला

Put that medicine in the drawer so that the child cannot reach it

कसैले नदेखे गरी रामे घरबाट सुटुकक गयो

Rame crept out of the house so that no one would see him

सुटुकक जानु **suṭukka jānu** 'to go stealthily'

3. The Infinitival Participle followed by गर्नु is frequentative (to keep on doing, etc.).

उमालेको पानी पिउने गर्नुहोस्

Keep on drinking boiled water

त्यसो धेरैजसो हुने गर्दैन

That never usually keeps happening

स्वास्थ्य राम्रो राख्नलाई, बिहान बिहान खुला हावामा ढुल्ने गर्नुहोस्

To maintain your health, keep going for a walk every morning in the open air

4. Followed by हुनाले, the Infinitival Participle expresses a causal clause with reference to what is usually the case ('because it is usually the case that . . .', 'because I usually do . . .') etc.) Compare the following sentences:

## LESSON FIFTEEN

नेपालमा थोरै दिनु मात्रै बस्ने हुनाले, पर्यटकहरू काठमाडौँबाट बाहिर जाँदैनन्

Because they (usually) stay only for a few days in Nepal, tourists do not go outside Kathmandu

नेपालमा थोरै दिनु मात्रै बसेको हुनाले म काठमाडौँबाट बाहिर गइँन

Because I stayed only for a few days in Nepal, I did not go outside Kathmandu

मदेसमा चर्को घाम लाग्ने हुनाले, जमीन साँझ सुक्छा हुन्छ

In the Terai, because the sun is very harsh, the ground becomes quite dry

मदेसमा पानी नपरेको हुनाले, बाली-नाली नाश भयो

Because it did not rain in the Terai, the crops failed

5. The Infinitival Participle may often function as a noun. For example:

ओढ्ने **oḥne** (from ओढ्नु 'to wrap around') a wrap

मान्ने **māgne** (from माग्नु 'to ask, beg') a beggar

मार्ग महीनामा बेलुकातिर ओढ्ने ओढ्नुपर्छ

In the month of Marga, towards evening one has to wear a wrap

काठमाडौँमा, खास गरी मन्दिरहरू वरिपरि, मान्नेहरू धेरै हुन्छन्

In Kathmandu, especially around the temples, there are many beggars

भनेको नमान्नेलाई सल्लाह दिएर के काम ?

What's the use of giving advice to someone who does not listen to what you say?

6. The Infinitival Future Tense consists of the Infinitival Participle and the verb छ, usually written as one word:

म गर्नेछु

**garnechu**

तँ गर्नेछस्

**garnechas**

उ गर्नेछ

**garnecha**

हामी गर्नेछौं

**garnechəw**

तिमी गर्नेछौ

**garnechəw**

उनीहरू गर्नेछन्

**garnechan**

तपाईं } गर्नेछु

**garnehunecha**

वहाँ }

Negative: गर्नेछैन **garnechəyna**, गर्नेछैनस् **garnechəynas**, etc.

The feminine forms गर्नेछेस् **garneches**, गर्नेछे **garneche**, गर्नेछिन् **garnechin**, are occasionally found in the written language.

The Infinitival Future refers to future time ('I shall do', etc.) but tends to be more emphatic than the Simple Indefinite, and is therefore used with adverbs like जरुरै **jarūrəy** 'certainly', अवश्य **avəjya** 'of course', etc. Note that अवश्य is often pronounced **abasse**.

Compare the following sentences:

Simp. Indef.

त्यो बाह्र बजेभित्र आउँछ

He'll come by twelve o'clock today

Inf. Fut.	त्यो आज अवश्य आउनेछ Of course he will come today
Simp. Indef.	खल्बल् नगर । बुवा रिसाउनुहुन्छ Don't make a noise. Father will be angry
Inf. Fut.	जाँचमा फेल भएँ भने, बुवा पक्कै पनि रिसाउनुहुनेछ If I fail the exam, father really will be angry

The Infinitival Future is therefore used in making predictions or forecasts:

काठमाडौँ उपत्यकामा आज पानी पर्ने सम्भावना छ । जल्सोत् तथा जलवायु विज्ञान विभागको अनुसार, आज अधिकतम तापक्रम १२ देखि १४ डिग्री सेन्टीग्रेड रहनेछ  
Today in the Kathmandu Valley there is a possibility of rain. According to the meteorological office, today the maximum temperature will remain between 12 and 14 degrees centigrade

जल	<b>jal</b> 'water' (a literary synonym of पानी), स्रोत <b>srot</b> 'current'
जलवायु	<b>jalvāyu</b> 'climate' (lit. 'water and wind'. cf. हावापानी)
विज्ञान	<b>viññān</b> 'science'
तथा	<b>tathā</b> 'and', a Sanskrit word commonly used in official Nepali.

त्यसरी हाँक्नुभयो भने दुर्घटना हुनेछ  
If you drive like that, there will surely be an accident

त्यसरी **tyasari** 'in that manner'

दक्षिण-पूर्व एशियामा ठूलो लडाईँ हुनेछ  
In South East Asia, I predict there is going to be a great war  
पहिरो जानेछ जोगीले भन्यो  
The *jogi* predicted there would be a landslide  
आज अवश्य पानी पर्नेछ  
It will certainly rain today

7. The following construction, which is very common in spoken Nepali, consists of the Second Infinitive (in **-na**), followed by the particle त and some part of the verb followed by तर

गर्न त गर्ने तर he will do it but ...  
पानी पर्न त पर्नो तर it did rain but ...

In colloquial speech, the Infinitival Participle is often used in place of the main verb:

जान त जाने तर I shall go but ...  
गर्न त गर्ने तर I will do it but ...  
काम गर्न त गर्ने तर के काम गर्ने भन त  
I shall work but tell me what work am I to do  
चिठी लेख्न त लेख्ने तर आज फुर्सद छैन रे  
He says he will write the letter, but he has no time today

उसले विहा गर्न त गछ तर भनेको जस्तो केटी फेला पारेको छैन  
He will get married but he has not found the right kind of girl

भनेको जस्तो केटी **bhaneko jasto kēṭī** 'a girl fulfilling all the requirements'  
फेला पार्नु **phelā pārnu** 'to find, to acquire' (the transitive form of फेला पर्नु 'to be acquired, to be found')

काठमाडौँबाट पोखरा जाने बाटो खुल्यो ?  
खुल्ल त खुल्यो तर हवाई जहाजमा जान फाइदा छ  
Has the road from Kathmandu to Pokhara opened yet?  
It has opened, but it's still better to go by air

The verb छ possesses a second infinitive छन **chana**, which is mainly employed in this construction:

छन त छ तर ... 'there is/are but ...'

जुम्ला जाने हवाईजहाज पाउन त पाइन्छ, तर साउँमा ठूलो पानी पर्ने हुनाले, कहिले कहीं चल्दैन  
Well, there are aeroplanes going to Jumla, but in Śrāvāṇ it rains so heavily that they sometimes do not run

8. The Third Infinitive (really an inflected oblique form of the infinitive in **-nu**) is formed by changing the termination of the first infinitive to **-na**: गर्ना **garnā**, खाना **khānā**, आउना **aunā**, हुना **hunā**, etc. The Third Infinitive is used only with postpositions:

गर्नाको लागि	<b>garnako lagi</b>	for the sake of doing
आउनासाथ	<b>aunāsāth</b>	along with coming ('as soon as I came')
गर्नाले	<b>garnāle</b>	by doing ('because I did')

साँझ पर्नासाथ, राम शिकार खेल्न बन्दूक लिएर जङ्गलतिर गयो  
As evening was falling, Ram took his gun and went to the jungle to hunt

Note that हुनाले 'by being', 'because there is', etc., which we have met in constructions like गरेको हुनाले is the third infinitive of हुनु followed by -ले. हुनाले may often be used in the sense of भएको हुनाले 'because there is', 'since it was'.

हिमालमा धेरै चिसो हुनाले, सधैं न्यानो लुगा लगाउनुपर्छ  
Because it is very cold in the mountains, you always have to put on warm clothes  
हिन्दुस्तानभन्दा नेपालमा मालुताल् सस्तो पाइन्छ । त्यसो हुनाले, धेरै हिन्दुस्तानीहरू नेपालमा किन्मेल गर्न आउँछन्  
Goods are cheaper in Nepal than in India. This being so, many Indians come to do their shopping in Nepal

किन्मेल गर्न **kinmel garnu** 'to do shopping'

अंग्रेजहरू छुट्टी मनाउन दक्षिण यूरोपतिर जानाको अर्को कारण त्यहाँको राम्रो मौसम पनि हो  
Another reason for English people going to southern Europe to spend their holidays is the nice weather they have there.

With -को and compound postpositions containing -को, the infinitive in -नु may also be used. Thus:

जानुको कारण	the reason for going
जानका निमित्त	for the sake of going
गनुको साथै	along with doing, while doing

The use of the first or third infinitive in such constructions is a matter of personal preference. However, the infinitive in -नु is always used with अगाडी or भन्दा अगाडी .

जानुभन्दा अगाडी	before going
काम् गर्नु अगाडी	before working

## Vocabulary 15

अति	ati	very, exceedingly
अदृश्य	adaḷya	unseen, invisible
अधिकतम	adhiktam	maximum
अधिराज्य	adhirājya	Kingdom (of Nepal)
(-का) अनुसार	(-kā) anusār	according to
अनेक, अनेकौं	anek, anekāw	several, many
अवश्य	avaḷya	indeed, of course
आकार	ākār	form, shape
आक्रमण	ākramaṇ	attack
आजा	ājā	worship
उपत्यका	upatyakā	valley
उपाध्याय	upādhyāya	a class of Brahmins
किन भने	kinabhane	because
किन्मेल गर्नु	kinmel garnu	to do shopping
कुखुरा	kukhurā	chicken
ख्याति	khyāti	fame
गर्म-महीना	garm-mahinā	the warm months, summer
गहुँ	gahū	wheat
गुह्य	guhya	dark, obscure
गोदावरी	godāvārī	Godavari (village near Kathmandu)
गोप्य	gopya	hidden, obscure
घटना	ghaṭnā	accident, event
चढाउनु	caḷhāunu	to offer up
चर्को	carko	harsh (of the sun)

चलनु	calan	usage, use, operation
चोक	cok	a square
छुट्टी	chufṭi	holiday
छुट्टी मनाउनु	chufṭi manāunu	to spend/celebrate a holiday
जतातै	jatātātāy	everywhere, all over
जनता	janatā	people, the public
जरुरै	jarūrāy	certainly
जल	jal	water
जलवायु	jalvāyu	climate
जलस्रोत	jalsrot	stream of water, rainfall
जिल्ला	jillā	a district
जुन	jun	whichever
जेल	jel	jail
डर	dar	fear
डरलाग्दो	darlagdo	frightening
जुनसुकै	junsukāy	whichever
तथा	tathā	and
तला	talā	a storey, floor
तल्लो	tallo	bottom (adj.)
तानसेन	tānsen	Tansen (town in central Nepal)
तापक्रम	tāpkrām	temperature
तेर्सिनु	tersinu	to be spread out
त्यसरी	tyasārī	thus, in that manner
त्रिशूल	triṣūl	trident
दर्शन	darṣan	viewing (a holy place, etc.)
दुर्घटना	durghaṭnā	accident
देउता	deutā	a god
देखाइनु	dekhāinu	to be shown
देवस्थल	devasthal	temple
दैनिक	dāynik	daily
दुःखद्	dukkhad	painful
धर्मभीरु	dharmabhiru	a religious devotee
धातु	dhātu	metal
नवरात्री	navarātrī	Navaratri (see note to text)
नाथ	nāth	lord, god (ref. esp. to Gorakhnāth)
निराश	nirāḷ	disappointed
पक्कै पनि	pakkāy pani	certainly, for sure
पर्व	parva	festival
पिठो	piṭho	kind of rice cake
पुजारी	pujārī	priest, worshipper
प्यूठान	pyūṭhān	Pyuthan (town in Terai)
प्रख्यात	prakhyāt	celebrated, famous

प्रतिस्थापन्	<b>pratisthāpan</b>	set up, established
प्रथम्	<b>pratham</b>	first
प्रमुख्	<b>pramukh</b>	head, chief
प्राचीन्	<b>prācīn</b>	ancient
प्राप्त	<b>prāpta</b>	acquired
प्राप्त हुनु	<b>prāpta hunu</b>	to acquire
बडो	<b>baṛo</b>	big, great, very
बन्दक्	<b>bandūk</b>	gun
बलि	<b>bali</b>	sacrifice
बाग्लुङ्ग	<b>bāgluṅg</b>	Baglung (town in central Nepal)
बोको	<b>boko</b>	he-goat
भक्त (-जन्हरू)	<b>bhakta (-janharū)</b>	devotee(s) (of religion)
भविष्य	<b>bhavisya</b>	the future
भाग्	<b>bhāg</b>	part, section, fortune
भेला	<b>bhelā</b>	crowd, throng
भैरव	<b>bhāyrava</b>	Bhairava
भ्याउनु	<b>bhyāunu</b>	to reach, to fit
मछिन्द्रनाथ	<b>machindranāth</b>	Machindranath
मद्दत् गर्नु	<b>maddat garnu</b>	to help
-मध्ये	<b>-madhye</b>	among, in the midst of
मनाउनु	<b>manāunu</b>	to celebrate
मल्ल	<b>malla</b>	Malla
महन्त	<b>mahanta</b>	high priest
मान्ने	<b>māgne</b>	beggar
मानिनु	<b>māninu</b>	to be honoured, be agreed
मुकुन्द सेन्	<b>mukunda sen</b>	Mukunda Sen
मुख्य	<b>mukhya</b>	(most) important, main
मूर्ति	<b>mūrti</b>	statue
मृत्यु	<b>mṛtyu</b>	death
यात्रु	<b>yātru</b>	traveller, pilgrim
रहर्	<b>rahar</b>	desire, interest
राख्नु	<b>rākhnu</b>	to put, place, keep
राज्य गर्नु	<b>rājya garnu</b>	to rule
रूप्	<b>rūp</b>	shape, form, beauty
रोट्	<b>roth</b>	a big loaf
लगाउनु	<b>lagāunu</b>	to put on clothes
लुट्नु	<b>luṭnu</b>	to rob, plunder
वंश	<b>vamṣa</b>	lineage, race
वंशावली	<b>vamṣāvali</b>	traditional chronicle
(-को)वर्पर, वरिपरि	<b>varpar, varipari</b>	around, about
वा	<b>vā</b>	or (syn. <b>athavā</b> )
वाहन्	<b>vāhan</b>	conveyance, carriage, car

विज्ञान्	<b>viṅṅān</b>	science, study
विभिन्न	<b>vibhinna</b>	different, various
विस्तार्	<b>vistār</b>	extending, detail
विहार	<b>vihār</b>	Buddhist shrine
व्यक्ति	<b>vyakti</b>	person, individual
शताब्दी	<b>śatābdi</b>	century
शिकार् खेल्नु	<b>śikār khelnu</b>	to hunt
शिव	<b>śiva</b>	Shiva
संख्या	<b>saṅkhyā</b>	number
संभव्	<b>sambhav</b>	possible
संभावना	<b>sambhāvanā</b>	possibility
सजिनु	<b>sajinu</b>	to be decorated
समय्	<b>samay</b>	time (syn. <b>belā</b> )
सल्लाह	<b>sallāh</b>	advice
साथै	<b>sāthay</b>	along with
-को साथ् साथै	<b>-ko sāth sāthay</b>	along with, while, as
साधारण्तया	<b>sādhāraṅtayā</b>	usually
सामान्	<b>sāmān</b>	luggage, things
सुटुकक जानु	<b>suṭukka jānu</b>	to creep away, go stealthily
स्थान्	<b>sthān</b>	place (syn. <b>ṭhāū</b> )
स्थानीय	<b>sthāniya</b>	local
स्थित्	<b>sthit</b>	placed, located
स्वास्थ्य	<b>svāsthya</b>	health
हतियार्	<b>hatiyār</b>	weapon

## Reading Passage

पाल्पा-भैरव एक अदृश्य देउता

पश्चिम् नेपालका प्रमुख जिल्लाहरूमध्ये पाल्पा एक मानिन्छ । ईसा को सोह्रौं शताब्दीमा पाल्पामा सेन् वंशका राजाहरू राज्य गर्थे ।<sup>१</sup> वंशावलीहरू अनुसार मुकुन्द सेन् प्रथमले आफ्नो राज्यको विस्तार गर्नुको साथ साथै काठमाडौं उपत्यकाका मल्ल राजाहरूमाथि<sup>२</sup> आक्रमण गरेका थिए । उनले उपत्यकामा आक्रमण गर्दा काठमाडौं केल्टोल् स्थित<sup>३</sup> श्री मछिन्द्रनाथको विहारमा रहेको अति ख्याति प्राप्त तथा प्राचीन भैरवको मूर्ति पनि लुटेका अरू अरू सामानहरू साथै पाल्पा लगेका थिए ।<sup>४</sup> शायद् पाल्पा स्थित प्रख्यात भैरवस्थान् भित्र प्रतिस्थापन् गरेको मूर्ति यो नै हुनु संभव छ ।

पश्चिमी नेपालका प्रमुख देवस्थलहरूमध्ये पाल्पा-भैरव-स्थानलाई पनि एक मानिन्छ । पाल्पा बर्परका मात्रै होइन, पश्चिम् नेपालका टाढा टाढाका जिल्लाहरू बाग्लुङ्ग, प्युठान, पोखरा

आदि ठाउँहरूबाट पनि धर्मभीरुहरू जनता भैरवको पूजा-आजा तथा दर्शन<sup>९</sup> गर्न आउँछन्

भैरवको मन्दिर, पुजारीको घर, यात्रुहरू बस्ने घर-सबै एउटा ठूलो चोक वरिपरि छन् । मन्दिरको चोक लामो आकारको छ, र भक्तजनहरूले चढाएका धातुका ठूलो साना विभिन्न आकारका घण्टाहरू, धातुका कुकुरहरू<sup>१०</sup> र त्रिशूलहरूले सजिएका छन्<sup>११</sup> । भैरवको वाहन कुकुर भएको हुनाले, भक्तजनहरूले कुकुरका मूर्तिहरू चढाएको हुन सक्छ । साथै भैरवलाई शिवको अनेकौं रूपहरूमध्ये एक मानिन्छ, त्यसैले होला<sup>१२</sup> शिवको हतियार त्रिशूल पनि मन्दिर वरपर जताततै तेसिएका देखिन्छन् ।

वर्षमा दुई पटक वैशाख र मंगसीरमा खास गरी, यहाँ भक्तजनहरूको भेला हुने गर्छ । नवरात्री<sup>१३</sup> पर्वमा पनि यहाँ ठूलो संख्यामा मानिसहरू पूजा-आजा, बलि आदि चढाउन आउँछन् । मन्दिरका मुख्य पुजारी नाथ - सम्प्रदायका महन्त छन् र उनलाई महत् गर्न उपाध्याय ब्राह्मणहरूले बोको, कुखुरा आदि बलि दिने काम पनि गर्ने गर्छन्, जुन साधारणतया हुने गर्दैन<sup>१४</sup> ।

दैनिक साधारण पूजा-आजामा भने भक्तजनहरूले गहुँ वा चामलको पिठोको बाक्लो रोटी, जसलाई स्थानीय मानिसहरू 'रोट्ट' भन्छन्,<sup>१५</sup> त्यो चढाउने गर्छन् । भैरवलाई चामलको रोट्ट चढाउने चलन नेपालका अरू भागहरूमा देखिदैन ।

पाल्पा-तान्सेनुसम्म पुग्ने जोसुकै मानिसहरूलाई पनि भैरव स्थानसम्म पुग्ने रहर हुन्छ<sup>१६</sup> किनभने यो भैरव स्थान नेपाल अधिराज्यभर प्रख्यात छ । पहाडको बाटो बढो दुःख गरी भक्तजनहरू भैरवनाथको दर्शन गर्न जान्छन् तर त्यहाँ पुग्दा तिनीहरूलाई निराशा हुनुपर्छ,<sup>१७</sup> किनभने मुख्य भैरवको मूर्ति कसैलाई पनि देखाईदैन र त्यो मन्दिर भित्र एउटा गुहच कोठामा राखिएको छ ।

भनिन्छ त्यहाँ भित्र रहेको भैरवको मूर्ति साह्रै डरलाग्दो छ र केही व्यक्तिहरूको त्यो मूर्ति देखनासाथ डरले मृत्यु भएथ्यो,<sup>१८</sup> र भविष्यमा फेरि पनि यस्ता दुःख घटनाहरू नहुने गरी भनी भैरवको मूर्तिलाई त्यस समयदेखि मन्दिरको तल्लो तलाको गोप्य कोठामा राखियो र त्यसै बेलादेखि पाल्पा-भैरव एक अदृश्य देउताको रूपमा रहन थाले ।

#### Notes

The passage has been adapted from an article by Sāphalya Amātya which appeared in the *Gorkhapatra*, Nepal's leading Nepali language newspaper on the 30th of Vaisākh 2035. It concerns a temple of Bhairava (one of the horrific forms of the god, Shiva) in the Palpa region of West Central Nepal. The style of the passage is literary and contains many Sanskrit words, most of which,

however, would be easily understood by moderately educated people. Particularly notable is the consistent use of case and number, which is, of course, obligatory in the literary language.

1. **sen vamśakā rājāharū rājya garthe**: 'the kings of the Sen dynasty used to rule'. **garthe** is 3rd person plural Past Habitual, discussed in Lesson 18. The **vamśavali** are traditional chronicles, many of them written in Sanskrit.
2. The Malla kings ruled in the Kathmandu Valley until the late 18th century, when they were conquered by Prithvinārāyan Shāh, the founder of the present ruling dynasty.
3. **keltol sthit**: 'situated in Keltol'. Keltol is a street in the centre of the old part of Kathmandu. Machindranath is the patron deity of the city.
4. **unle . . . gardā . . . luṭekā . . . lagekā thie**: 'by making an attack, he took away the statue of Bhairava . . . along with other things he had robbed, to Palpa'. **gardā**, the Imperfect Participle of **garṇu** (Lesson 19) has the force of 'while doing', 'as he was doing'.
5. **darjan**: 'viewing', 'visiting' – particularly the viewing of a statue of a deity in a temple.
6. **dhātukāy kukurharū**: 'even dogs of metal' -**kāy** is the emphatic form of -**ko**.
7. **triṣūl** – the trident which is the weapon of Shiva.
8. **tyasāyle holā**: 'for this reason perhaps'.
9. **navarātri**: lit. 'nine nights' – the important Hindu festival in honour of the goddess, Durgā, which takes place during the first nine days of the month of Āśvin. Animal sacrifice (**balli**) is still common in Nepal. **nāth-sampradāya**: the sect of Hindu ascetics who are followers of the deity Gorakhnāth. **upādhyāya**: a class of Brahmins who traditionally teach the Vedas and other religious texts.
10. **jun . . . hune gardāyina**: 'which usually does not happen'. Brahmins do not usually sacrifice animals.
11. **jaslāi . . . bhanchan**: 'which the local people call roṭh'. **jas** is the oblique form of the relative pronoun **jo** 'who, which'. See Lesson 16.
12. **josukāy . . . rahar huncha**: lit. 'to whichever man arrives at Palpa-Tansen, there is a desire for arriving at the place of Bhairava', i.e. 'whoever arrives at Palpa-Tansen also desires to go to visit Bhairava'. Tansen is the main town in the Palpa region.
13. **tyahā pugdā . . . hunuparcha**: 'but on arriving there, they must be disappointed'.
14. **kehī . . . bhaethyo**: lit. 'along with seeing that statue, the death of several individuals had come about by fear'. **bhaethyo** the Second Pluperfect Tense of **hunu** (discussed in Lesson 16) which implies 'came about unexpectedly'.

## Exercise 15a

Translate into English

१. सबैले सुन्ने गरी अलि ठूलो स्वरले कुरा गर त ।
२. बस् आउन त आउँछ तर हिजोआज अलि ढीलो आउँछ ।
३. काठमाडौँबाट सगरमाथा देख्न त देखिन्छ तर धेरै नै टाढा भएको हुनाले एक दम् सानो देखिन्छ ।
४. यही औषधि खाने गर्नुहोस् । एक दुइ दिनमा नै निको हुनेछ ।
५. भोलि पानी पर्ने सम्भावना छ भनेको मैले रेडियोमा सुने ।
६. यस वर्ष पनि जाँचमा फेल भएँ भने मेरो बुबा पक्कै पनि रिसाउनुहुनेछ ।
७. मैले पोहोर् सार्नु भारत जाने विचार गरेको थिएँ तर फुर्सत पाइएन । अब त यो वर्ष जाने कोशिश गर्छु ।
८. साँझ पर्नासाथ हामी माथिको गाउँमा पुग्यौं ।
९. जुम्लातिर हवाईजहाज जान त जान्छ तर महीनाको एक दुइ फेरा मात्रै जान्छ ।
१०. कति पानी परेको हेर । यो वर्ष बाली-नाली पक्कै पनि बिग्रनेछ ।
११. आज बल्ल-बल्ल मैले तिम्रो भाइलाई फेला पारेँ ।
१२. हिजो बेलुका कसैले नदेख्ने गरी म घरबाट सुटुक्क निस्केर साथीहरूसँग ताश खेल्न गएँ ।
१३. यो किताब पढ्न त पढ्ने तर कसरी पढ्ने? एक दम् गाह्रो रहेछ ।
१४. नेपालमा खास गरी पहाडतिर, माग्नेहरू धेरै छैनन् । किसानहरू माग्नु लाज मान्छन् नि ।
१५. जाँचमा पास भयो भने सजिलैसित काम पाउनेछी ।

## Exercise 15b

Translate into Nepali

1. I heard on the radio that there was a possibility of rain (falling) tomorrow.
2. Go and sit over there, so that you get a good view, (MGH).
3. When you go to Nepal, make a habit of drinking boiled water. If you do not drink boiled water, you will certainly have an upset stomach.
4. He says that he has made up his mind to go to India and look for work. If he goes to Calcutta, he will certainly find work.
5. There are aeroplanes going to Western Nepal, but they do not go every day.
6. That old man is very ill. If the doctor does not come quickly, he will certainly die.
7. He went quietly out of the office, so that no one would see him, but as soon as he arrived at the exit door, he had to come back.
8. You can get food in the villages, but it is better to buy your provisions in Kathmandu before going ('having taken . . . it is better to go').
9. One sees many beggars in the cities of India, but the people of the villages are ashamed to beg.
10. What you say is quite right. I shall certainly go and see ('meet') him in hospital.

11. In the 16th century A.D., the king of Palpa made an attack on the Kathmandu Valley.
12. In that temple, Brahmins are accustomed to sacrifice animals, something which usually does not happen.

## LESSON 16

1. The Second Perfect Participle is formed by adding the suffix ए -e to the base of verbs belonging to groups (i) and (ii) and to the secondary base of verbs belonging to groups (iii), (iv) and (v).

गरे **gare**, खाए **khāe**, दिए **diē**, बिरसे **birse**, दुहे **duhe**  
धोए **dhoe**, आए **āe**, गए **gae**, भए **bhae**, etc.

The negative is formed by adding the prefix न **na-** to the positive form:

नगरे **nagare**, नखाए **nakhāe**, नआए **naāe**, नभए **nabhāe**, etc.

The HGH forms have the suffix भए **-bhae** added to the infinitive in **-nu**:

गर्नुभए **garnubhae**, नखानुभए **nakhānubhae**, नआउनुभए **naāunubhae**, etc.

The subject word of the Second Perfect Participle (if expressed) always takes ले when the verb is transitive.

2. The Second Perfect Participle has many functions, some of which have been encountered in the reading passages of previous lessons. The participle may be used in the subordinate clause of an open conditional sentence instead of the Simple Past followed by भने (Lesson 9). It might be noted that भने itself is the Second Perfect Participle of the verb भन्नु . Both constructions are frequently used in both speech and writing, and may be regarded simply as alternatives. Thus त्यो आए म पनि जान्छु **tyo āe ma pani jānchu** means exactly the same thing as त्यो आयो भने म पनि जान्छु .

त्यो पाँच बजेसम्म नआए , म घर जान्छु

If he does not come by five o'clock, I'll go home

भोक लागे फल पकाएर खानुहोस्

If you feel hungry, cook yourself an egg (and eat it)

In the above sentences त्यो . . . आएन भने and भोक लाग्यो भने would mean the same thing.

In the following idiomatic expressions, which all involve conditional clauses, the construction with the Second Perfect Participle is preferred:

अ. तिमीलाई कति पैसा चाहिन्छ ?

आ. दुइ रुपियाँ भए पुग्छ

## LESSON SIXTEEN

A. How much money will you need?

B. Two rupees will be enough ('if there are two rupees, it is enough')  
अ. के खाने?

आ. भात र दाल भए पुग्छ

A. What do you want to eat?

B. Rice and lentils will do

मोल् घटाउन खोजेको त ज्यान् गए मानेन।

I tried to bring the price down, but he would not agree at all

ज्यान गए **jyān gae** 'even if his life went'

यसो गरे हुँदैन। त्यसो गर्नुपर्छ

This is not the way to do it ('if you do it this way, it is not all right'). You must do it that way

यसो **yaso** 'in this way', त्यसो **tyaso** 'in that way'

यताबाट गए पनि हुन्छ। त्यताबाट गए पनि हुन्छ

If you go this way it will be all right. If you go that way it's all right

3. A remoter type of open condition ('if one happens to do . . .', etc.) consists of the Infinitival Participle followed by भए (the 2nd Perf. Part. of हुनु )

आज तिमि सिनेमा हेर्न जाने भए म पनि आउँछु

If you happen to be going to the cinema today, I'll come too

२५ तारीखसम्म कलकत्ता पुग्नुपर्ने भए, चाँडै टिकट लिनुपर्छ नि

If it should be necessary to arrive in Calcutta on the 25th, you'll have to get your ticket soon

4. The Second Perfect Participle followed by पनि or तापनि **tāpani**<sup>1</sup>, is translated by a concessive ('although', 'even though') clause in English. The tense of the verb in the English translation depends on the context:

मैले गरे पनि **māyle gare pani** although I do/did

त्यो आए तापनि **tyo āe tāpani** even though he comes/came

यो किताब महँगो भए पनि म त किन्छु

Even though this book is expensive, I'll buy it

तपाईंले यसो भन्नुभए पनि मलाई विश्वास लाग्दैन

Even though you say so, I don't believe it

ज्यादा अँध्यारो नभए तापनि हामीले गाउँमा बास् बस्ने फैसला गर्थौं

Although it was not very dark, we decided to spend the night in the village

गरीब मुलुक भए तापनि गत दस वर्षमा नेपालमा निककै प्रगति हुन लागेको छ

Although Nepal is a poor country, in the last ten years, great progress has begun to be made there

<sup>1</sup> तापनि may also be used as an adverb in the sense of 'however', 'even so', etc.

उसले कहिले पनि काम नगरे तापनि उसको खलीमा पैसा सधैं हुन्छ नि ।  
Although he never works, he always has money in his pocket

As in 3 above, the Infinitival Participle followed by भए तापनि indicates remoteness – 'even though it might be ...'

बसुमा जहिले पनि भीड हुन्छ । त्यसैले पैसा अलि बढ्ता लाग्ने भए तापनि म सधैं ट्याक्सीमा जान्छु

The buses are always crowded. Therefore, even though it might cost a bit more, I usually travel by taxi

अलि बढ्ता **ali baḥtā** 'a bit more'

5. The Second Perfect Participle is used in the following constructions which involve a *relative* word such as जो **jo** 'whoever', जे **je** 'whatever', जहाँ **jahā** 'wherever', जस्तो **jasto** 'of whatever kind', जहिले **jahile** 'whenever'. The adverb पनि usually follows the participle:

जे भए पनि मलाई आज काठमाडौं नपुगी हुँदैन  
Whatever happens, I really must get to Kathmandu today

नपुगी हुँदैन **napugi hūdayna** 'not having arrived, it is not all right'

The particle -सुकै **sukāy** may be optionally added to the relative word (e.g. जेसुकै **jesukāy**, जहाँसुकै **jahāsukāy**, etc.).

जेसुकै भए पनि म घर नगई छोड्दिन  
Whatever happens, I shall definitely go home

नगई छोड्दिन **nagai chorḍina** 'not having gone I shall not give up'

जन् किताब भए पनि हुन्छ  
Any book will do (lit. 'whichever book there is ...')

जो आए पनि हुन्छ  
Anyone can come ('whoever comes it is all right')

जतिसुकै छिटो हिंडे पनि बेलुकासम्म गाउँ पुग्न सकिँदैन  
However quickly you walk, it is impossible to reach the village by evening

उसलाई नचाहिने कुरा नगर भनेर जति भने पनि मान्दैन  
No matter how much you tell him not to say nasty things, he never listens

नचाहिने कुरा **nacāhine kurā** 'a thing which is not required'

जहाँसुकै गए पनि उसले स्वास्नीलाई सँगै लैजान्छ  
Wherever he goes, he takes his wife with him

जहिलेसुकै उसको घर गए पनि उसलाई कहिले पनि भेट् हुँदैन  
Whenever you go to his house, you can never meet him

कसैलाई भेट् हुनु **kasāylāi bheṭ hunu** 'a meeting to come about with someone'

जस्तोसुकै राम्रो लुगा लगाए पनि त्यसै मान्ने जस्तो देखिन्छ  
No matter how fine the cloths he puts on, he still looks like a beggar

त्यसै **tyasāy**, the emphatic form of त्यसो 'thus'. The second half of the sentence is literally 'he is thus seen like a beggar'.

6. In the above examples and in previous lessons, we have met a number of adjectives and adverbs which are derived from or connected with the demonstratives, the third person, interrogative and relative pronouns. For example, it is obvious that the interrogative adverb कसरी 'in what manner', bears the same relationship to the pronouns के 'what' and को 'who' as the relative adverb जसरी 'in the manner which' bears to the pronouns जे 'whatever' and जो 'whoever', and as त्यसरी 'in that manner' bears to the demonstrative त्यो, etc. The following is a complete list of the various forms in current use. Emphatic forms are given in brackets. It should be noted, however, that some of the emphatic forms are only formally emphatic and sometimes have special functions of their own.

(i) Forms derived from the demonstrative त्यो **tyo** (emph. त्यही **tyahī**)

त्यहाँ (त्यहीँ)	<b>tyahā</b> (emph. <b>tyahī</b> )	there, in that place
त्यता (त्यतै)	<b>tyatā</b> (emph. <b>tyatāy</b> )	to that place, thither
त्यसो (त्यसै)	<b>tyaso</b> (emph. <b>tyasāy</b> )	thus, in that way
त्यसरी	<b>tyasari</b>	thus, in that way
तहिले	<b>tahile</b>	then, at that time
तब	<b>taba</b>	then, from that time onwards
त्यति	<b>tyati</b>	so, so much (adv.)
त्यस्तो (त्यस्तै)	<b>tyasto</b> (emph. <b>tyastāy</b> )	such, of that kind, thus
त्यत्रो (त्यत्रै)	<b>tyatro</b> (emph. <b>tyatrāy</b> )	so big, that big (adj.)
त्यतिको (त्यतिकै)	<b>tyatiko</b> (emph. <b>tyatikāy</b> )	so much, that much (adj.) <sup>1</sup>

(ii) Forms derived from the pronoun उ **u** (emph. उही **uhī**)<sup>2</sup>

उहाँ/वहाँ (उहीं)	<b>uhā/vahā</b> (emph. <b>uhī</b> )	there, in that place
उता (उतै)	<b>utā</b> (emph. <b>utāy</b> )	to that place, there
उसो (उसै)	<b>uso</b> (emph. <b>usāy</b> )	thus, in that way
उसरी	<b>usari</b>	thus, in that way
उहिले	<b>uhile</b>	then, at that time
उति	<b>uti</b>	so, so much (adv.)
उस्तो (उस्तै)	<b>usto</b> (emph. <b>ustāy</b> )	such, of that kind, thus
उत्रो (उत्रै)	<b>utro</b> (emph. <b>utrāy</b> )	so big, that big
उतिको (उतिकै)	<b>utiko</b> (emph. <b>utikāy</b> )	such, that much, so much

<sup>1</sup>The inflected plural form त्यतिका **tyatikā** 'so many', 'that many'. Similarly with उतिका **utikā** and यतिका **yatikā**.

<sup>2</sup>उ may occasionally be used as a demonstrative, like त्यो. E.g. उस बखत 'at that time'. The forms derived from **u** are in most cases interchangeable with those derived from **tyo**.

(iii) Forms derived from the demonstrative यो **yo** (emph. यही **yahī**)

यहाँ (यही)	<b>yahā</b> (emph. <b>yahī</b> )	here, in this place
यता (यतै)	<b>yatā</b> (emph. <b>yatāy</b> )	hither, to this place
यसो (यसै)	<b>yaso</b> (emph. <b>yasāy</b> )	thus, in this way
यसरी	<b>yasari</b>	thus, in this way
अहिले	<b>ahile</b>	now, at this time
अब	<b>aba</b>	now, from now on
यति	<b>yati</b>	so, this much (adv.)
यस्तो (यस्तै)	<b>yasto</b> (emph. <b>yastāy</b> )	such, of this kind, thus
यत्रो (यत्रै)	<b>yatro</b> (emph. <b>yatrāy</b> )	so big, this big
यतिको (यतिकै)	<b>yatiko</b> (emph. <b>yatikāy</b> )	so much, this much (adj.)

(iv) Forms derived from the relative pronouns जो **jo** ('whoever') जे **je** ('whatever')<sup>1</sup>

जहाँ	<b>jahā</b>	where, wherever
जता (जतै)	<b>jatā</b> (emph. <b>jatāy</b> )	whither, whereso ever
जसो (जसै)	<b>jaso</b> (emph. <b>jasāy</b> )	as, in the way that
जसरी	<b>jasari</b>	as, in the way that
जहिले	<b>jahile</b>	whenever
जब	<b>jaba</b>	whenever, from the time which
जति	<b>jati</b>	as much as, approximately
जस्तो (जस्तै)	<b>jasto</b> (emph. <b>jastāy</b> )	as, like, of the sort which
जत्रो (जत्रै)	<b>jatro</b> (emph. <b>jatrāy</b> )	as big as
जतिको (जतिकै)	<b>jatiko</b> (emph. <b>jatikāy</b> )	as much as

(v) Forms derived from the interrogative pronouns को **ko**, के **ke**

कहाँ	<b>kahā</b>	where? in which place?
कहीं	<b>kahī</b>	somewhere, in some place <sup>2</sup>
कता	<b>katā</b>	whither, to which place?
कतै	<b>katay</b>	somewhere, to some place
कसो (कसै)	<b>kaso</b> (emph. <b>kasāy</b> )	in which way? how?
कसरी	<b>kasari</b>	in which way? how?
कहिले	<b>kahile</b>	when? at what time?
कहिले कहीं	<b>kahile kahī</b>	sometimes
कति	<b>kati</b>	how much? how many?
कस्तो (कस्तै)	<b>kasto</b> (emph. <b>kastāy</b> )	how, of what kind
कत्रो (कत्रै)	<b>katro</b> (emph. <b>katrāy</b> )	how big?

<sup>1</sup>jo and je may occasionally function as proper relative pronouns in sentences like 'the man who came . . .', 'the book which I read . . .', etc. The construction (normally effected by means of participles) is rare and literary.

<sup>2</sup>kahī and katay, though strictly speaking emphatic forms of kahā and katā, do not function as such.

Note that the adjectives in **-tro** (त्यत्रो, कत्रो etc.) are the equivalent of the corresponding adverb in **-ti** followed by ठूलो Thus:

यत्रो मान्छे	is the same as	यति ठूलो मान्छे
कत्रो रूख	is the same as	कति ठूलो रूख

7. The relative pronoun जो 'who', 'which', 'that' has an oblique form जस् **jas**. Thus जस्लाई **jaslāi** 'whom', 'to whom', जस्को **jasako** 'whose', 'of whom'. As we have seen above, जो is mainly used in the sense of 'whoever'. English relative clauses are most frequently rendered in Nepali by means of the First Perfect Participle (ref. to past time) and the Infinitival Participle (ref. to future or present time).

हिजो आएको मान्छे	The man who came yesterday . . .
मैले लेखेको पत्र	The letter which I wrote . . .
भोली आउने मान्छे	The man who will come tomorrow . . .
पाटन जाने बस	The bus which goes to Patan . . .

Occasionally, the relative pronoun जो may be used to introduce a relative clause. This is, however, largely a feature of the written language, where constructions tend to be more complicated and where a large number of participles would seem inelegant or be likely to obscure the meaning. The following sentence is from an essay by the famous Nepali poet, Lakshmi Prasad Devkota:

नेपालका बन्धुहरूमा कति साहित्य छ, जो लेखिएकै छैन, न लेखिनेछ ।

यहाँ कति सावित्रीहरू छन् जसको कथा संसारले सुनेको छैन

In the forests of Nepal, how much literature there is *which* has not been written, nor will ever be written. Here how many *Sāvitṛī* (*Sāvitṛī* – a heroine of Hindu mythology) there are *whose* story the world has never heard

लेखिएकै **lekhiēkay** the emphatic First Perf. Part. of लेखिनु 'to be written'.  
न लेखिनेछ **na lekhiṇecha** the Infinitival Future is used to make a prediction.  
न . . . न **na . . . na . . .** 'neither . . . nor . . .'

8. In the following examples, the main clause begins with a word *correlative* to the word which introduces the relative clause:

जे जे . . . उही उही	whatsoever (things) . . . those very (things)
जहिले . . . तहिले	at the time which . . . at that time
जब . . . तब	whenever . . . then
जबसम्म . . . तबसम्म	as long as . . . till then
जुन दिन . . . त्यसै दिन	on the day which . . . on that very day

Note that जुन् **jun** 'whichever' and कुन् **kun** 'which' are adjectives.

जुन् किताब **jun kitāb** whichever book  
कुन् किताब ? **kun kitāb?** which book?

The English translation of the following sentences should be carefully noted:

छोराले जे जे भन्छ, उही उही दिन्छ । कस्तो मान्छे  
He gives his son anything he asks for. What a stupid man!  
खाना जहिले भन्नुहुन्छ, तहिले म लिएर आउँछु  
I'll bring you your dinner when you ask for it  
जब म विदेशमा हुन्छु तब म बोल्चित्र र नाटक हेर्न जान्छु  
Whenever I'm abroad, (then) I go to see films and plays  
जबसम्म म यहाँ काम गर्छु तबसम्म पैसाको दुःख हुँदैन  
As long as I work here, I shall have no money troubles  
नेपाली साहित्यको जन्म त्यसै दिन भएको भन्नुपर्छ जुन दिन ग्रामीणहरूले  
लोकगीतका सुरिला लयहरू मुखबाट उच्चारण गर्न थाले  
It must be admitted that Nepali literature was born on the day when our  
villagers began to utter (from their mouths) the sweet tunes of folksongs

ग्रामीण **grāmīṇ** 'villager' a literary synonym of गाउँले  
उच्चारण गर्नु, **uccāraṇ garnu** to utter, to pronounce

9. The Second Perfect Participle is used with the postpositions -पछि, -देखि,  
-सम्म

गरेपछि	<b>garepachi</b>	after doing/after I did
गरेदेखि	<b>garedekhi</b>	since doing/since I did
नगरेसम्म	<b>nagaresamma</b>	until I do/until I did

Note that 'until' clauses are rendered in Nepali by means of the *negative* second perfect participle followed by -सम्म

यहाँ आएपछि एक मिनेट पनि फुर्सत पाएको छैन  
After coming here, I haven't had a minute's leisure  
भात खाएपछि रामै सुत्न गयो  
After he had had his dinner, Rame went to bed  
गर्मी सिद्धिएपछि बसार्तु शुरू हुन्छ  
After the hot season finishes, the rainy season starts  
बेलायत फर्केदेखि तपाईंसँग भेटेको छैन  
Since I have returned to England, I have not met you  
उ नआएसम्म यहाँ पर्खनुपर्ने  
We shall have to wait until he comes  
मेरो दाइ कलेजबाट फर्केर साँझ नपरेसम्म पढ्ने गर्नुहुन्छ  
After returning from college, my brother goes on reading until nightfall

The construction with -देखि may sometimes be the equivalent of an open conditional clause:

म भोलि भेट्न नगएदेखि वहाँ रिसाउनुहुनेछ  
If I don't meet him tomorrow, he'll really be angry

10. The Second Perfect Tense

The Second Perfect Tense consists of the Second Perfect Participle and the verb छ written together as one word:

मैले गरेछु **māyle garechu** उ आएछ **u āecha** उसले बिसेछ **usle birsecha**  
तपाईं जानु भएछ **tapāi jānu bhāecha**

The negative is formed by infixing the negative particle न **-na-** between the participle and the auxiliary:

मैले गरेनछु **māyle garenachu** उ आएनछ **u āenacha** हामीले खाएनछौं **hāmīle khāenachāw**, etc.

Third person feminine forms, in which the participle suffix **-e** is changed to **i** are in common use:

उसले गरीछ **usle garicha** उनी भईछन् **unī bhāichan**

In the following table the Second Perfect Tense of गर्नु is given in full. Feminine forms are given in brackets:

	Affirmative		Negative	
मैले	गरेछु	<b>garechu</b>	गरेनछु	<b>garenachu</b>
तैले	गरेछस्	<b>garechas</b>	गरेनछस्	<b>garenachas</b>
त्यसले	गरेछ	<b>garecha</b>	गरेनछ	<b>garenacha</b>
(त्यसले	गरीछ)	<b>(garicha)</b>	(गरीनछ)	<b>(garinacha)</b>
हामीले	गरेछौं	<b>garechāw</b>	गरेनछौं	<b>garenachāw</b>
तिमीले	गरेछौ	<b>garechāw</b>	गरेनछौ	<b>garenachāw</b>
उनी (-हरू) ले	गरेछन्	<b>garechan</b>	गरेनछन्	<b>garenachan</b>
(उनी (-हरू) ले	गरीछन्)	<b>(garichan)</b>	गरीनछन्	<b>(garinachan)</b>
तपाईंले } वहाँले }	गर्नुभएछ	<b>garnubhāecha</b>	गर्नुभएनछ	<b>garnubhāenacha</b>

11. The Second Perfect Tense is translated by the English perfect tense, 'I have done', etc., but implies that a fact has just been discovered or that it was contrary to what had previously been imagined. In English it may sometimes be rendered as, 'Oh, I see that . . . has done', etc.

उ भारत गएछ  
Why, he's gone to India  
त्यसले आउन बिसेछ  
I see that he's forgotten to come  
मैले पैसा ल्याउन बिसेछु । मेरो खल्तीमा केही पनि रहेनछ  
Oh, I've forgotten my money. I find that I've nothing in my pocket

Note that रहेछ is the Second Perfect Tense of रहनु 'to remain'.

हेर न। झ्याल् थुन्न बिसँछौ  
Look now. You've forgotten to close the window  
ढोकामा को आएछ ?  
Who on earth can that be at the door?  
मेरो बहिनी बिरामी भएछ । डाक्टरलाई बोलाउनुपर्छ क्यारे  
My sister is more ill than I expected. I'd better call the doctor  
नोकनीले मेरो कोठा राम्ररी सफा गरीछ  
Why, the chamber-maid has cleaned my room quite well  
मेरो दाज्यू दार्जीलिङ्ग बाट आउनुभएछ  
My brother has come (unexpectedly) from Darjeeling

12. रहेछ may be used with the First Perfect Participle instead of the auxiliary छ

उ आएको रहेछ u ãeko rahecha  
तिमीले खाएको रहेछौ timile khãeko rahechaw, etc.

The tense thus formed is the equivalent of the Second Perfect Tense, and is especially common in sentences containing the adverbs अझ, अहिलेसम्म .

उसकी स्वास्ती अहिलेसम्म काठमाडौं गएको रहींछ  
His wife hasn't yet gone to Kathmandu  
अहिलेसम्म तिमिले भात खाएको रहेनछौ  
Why, you haven't eaten your dinner yet  
त्यो स्वास्नीमान्छे कता जान लागेकी रहींछ?  
Where on earth can that woman be going?

Note स्वास्नीमान्छे svãsnimãnche 'woman'  
लोग्नेमान्छे lognemãnche 'man'

### 13. The Second Pluperfect Tense

The Second Pluperfect Tense consists of the Second Perfect Participle and the following suffixes, which are, in fact, 'reduced' forms of the verb थियो .

म	-थे	-thē	हामी (हरू)	-थ्यौं	-thyōw
तैं	-थिसु	-this	तिमी (हरू)	-थ्यौ	-thyōw
उ	-थ्यो	-thyo	उनीहरू	-थे	-the
उ	-थी	-thī (f.)	उनी	-थिन्	-thin (f.)
तपाईं } वहाँ }	-भएथ्यो bhaethyo				

The negative is formed by infixing the negative particle न between the participle and the suffix. In 3rd person feminine forms (the most commonly used) the participle suffix -e is changed to -i.

In the following table, the Second Pluperfect tense of गर्नु is given in full; 3rd person feminine forms are given in brackets. Transitive verbs require -ले .

	Affirmative	Negative
मैले	गरथेँ	गरैनथेँ
तैले	गरथिसु	गरैनथिसु
उसुले	गरथ्यो (f. गरीथी)	गरैनथ्यो (f. गरीनथी)
उनुले	गरथे (f. गरीथिन्)	गरैनथे (f. गरीनथिन्)
हामीले	गरथ्यौं	गरैनथ्यौं
तिमीले	गरथ्यौ	गरैनथ्यौ
उनीहरूले	गरथे	गरैनथे
तपाईं } वहाँ }	-ले गर्नुभएनथ्यो	गर्नुभएनथ्यो

14. The Second Pluperfect Tense is translated in English as 'I had done', 'I did', etc. (like the First Pluperfect Tense discussed in Lesson 13.6.), but usually implies suddenness of action, or that the action was unexpected:

उ भारत गएथ्यो  
He had gone/went (unexpectedly) to India  
त्यसुले आउन बिसींथी  
She had forgotten to come  
केही व्यक्तिहरूको त्यो मूर्ति देखासाथ डर्ले मृत्यू भएथ्यो  
Several people, as soon as they saw the statue, dropped dead from fright  
उ काठमाडौंबाट अचानक आइपुगेथ्यो  
He arrived (suddenly) from Kathmandu

15. The numerals from 71-100 should now be learnt. Remember that all numerals require the appropriate classifiers. After 100, the numerals proceed as follows:

एक सय एक	ek say ek	101
दुइ सय पचास	dui say pacās	250
तीन सय उनसय	tin say unansay, etc.	399
एक हजार	ek hajār	1000
दस हजार	das hajār	10,000
नब्बे हजार	nabbe hajār	90,000
एक लाख	ek lākh	100,000
दस लाख	das lākh	1,000,000
नब्बे लाख	nabbe lākh	9,000,000
एक करोड	ek karor	10,000,000

Note especially the Nepali equivalents of 100,000, 1,000,000, and 10,000,000.

### Vocabulary 16

अचानक	acānak	suddenly
अनुवाद	anuvād	translation

अफसोच्च (अफसोस्)	aphsoc (aphsos)	SORROW
अफसोच्च मान्नु	aphsoc mānnu	to be sorry, to regret
अबेर	aber	late
अभाग्यले	abhāgyale	unfortunately
अल्छी गर्नु	alchī garnu	to be lazy, waste time
अमाद्धे	asāddhēy	extremely, very much
उच्चारण	uccāraṇ	pronunciation, utterance
उच्चारण गर्नु	uccāraṇ garnu	to pronounce, to utter
कक्षा	kakṣā	class
क्लास्	klās	class
खुशीसाथ	khujisāth	happily
खेर जानु	khera jānu	to be wasted, to be lost
ग्रामीण	grāmiṇ	villager, rustic
चम्चा	camcā	spoon, spoonful
चाँडै	cāṭṭay	quickly, soon
जाँच	jāc	examination
जेठो	jeṭho	eldest
ज्यादा	jyādā	more, most, very much
तापनि	tāpani	even so, although
थुन्नु	tbunnu	to close, to fasten, to lock
दिनु प्रतिदिनु	din pratidin	every day
दुवै	duvay <sup>1</sup>	both
नाटक	nāṭak	play, drama
नोकर्नी	nokarni	female servant
पछाडि	pachāṛi	behind, at the back
परिश्रम गर्नु	pariśram garnu	to make an effort
प्रगति	pragati	progress, advance
प्रतिदिनु	pratidin	daily
फुर्ती	pburti	smartness
फुर्तीसाथ	phurtisāth	smartly
फैसला गर्नु	phāyslā garnu	to decide
बढी	baḥi	more, increasingly (adv.)
बढ्ता	baḥtā	more, greater (adj.)
बढ्नु	baḥnu	to increase, to grow
बनु, (वन्)	ban (van)	forest
बसार्नु	barsāt	rain, rainy season
बिग्रनु	bigranu	to be spoilt, to break down
बिचरा	bicarā	poor, unfortunate
बिन्ती (विन्ती)	binti (vinti)	request
बोलाउनु	bolāunu	to call
बोल्चित्र	bolcitra	film, 'talky'
भाग्यले	bhāgyale	fortunately

<sup>1</sup>v pronounced as English w.

भीड	bhiḥ	crowd
भेट	bheṭ	meeting, encounter
महँगी	mahāgi	expense, cost of living
माथिल्लो	māthillo	upper
(-को) मान्नु गर्नु	(ko) mān garnu	to give respect to
मुलुक	muluk	country (syn. def)
मेहनत्	mehnat	effort
रमाइलो गर्नु	ramāilo garnu	to enjoy oneself
रोकिनु	rokinu	to be stopped
लय	lay	tune
लोकगीत	lokgit	folksong
लोग्नेमान्छे	lognemānche	man (as opposed to woman)
विश्वास	viśvās	trust, belief
विश्वास लाग्नु	(lāi) viśvās laḡnu	to believe in
संसार	samsār	world
सफल	sapbal	successful
सफा	sapbā	clean
सफा गर्नु	sapbā garnu	to clean
समस्या	samasyā	problem
सवारी	savāri	conveyance, means of transport
सापट् दिनु	sāpaṭṭ dinu	to lend
सुरिलो	surilo	sweet, tuneful
स्वागत गर्नु	svāgat garnu <sup>1</sup>	to welcome
स्वास्नीमान्छे	svāsnimānche	woman
हराउनु	harāunu	to lose, to be lost
हिउँद	hiūd	winter (syn. jāṛo)

## Reading Passage

दाइ र भाइका समस्याहरू

मेरो दाइ मभन्दा तीन वर्ष जेठो हुनुहुन्छ, तर हामी दुवैजना एउटै क्लासमा पढ्छौं। हाम्रो बुवा धेरै धनी नहुनुभए तापनि 'हामीलाई कलेज्मा पठाउन आसाद्धै मेहनत् गर्नुहुन्छ। मेरो दाइ पढ्नलाई धेरै परिश्रम गर्नुहुन्छ र कलेज्बाट घर फर्केपछि साँझ नपरेसम्म पढ्ने गर्नुहुन्छ। मचाहिँ दिनु प्रतिदिनु साथीहरूलाई भेटन शहर जान्छु र राति अबेरसम्म त्यहाँ रमाइलो गर्छु। मैले यस्तै गर्ने गरेकोले,<sup>1</sup> दाइ रिसाउनुहुन्छ। वहाँ भन्नुहुन्छ:

हेर, हामी गरीब छौं। त्यसैले तिमिले अलि बढी मेहनत् गर्नुपर्छ। अर्को महीना जाँच आउँदै छ नि, र तिमिचाहिँ खाली साथीहरूसँग चियापसलमा बस्ने गर्छौं। तिमि पक्कै पनि फेल हुनेछौं। बुवाले खर्च गर्नुभएको पैसा खेर मात्रै जानेछ।

<sup>1</sup>v pronounced like English w.

हो, दाइले भन्नुभएको कुरा ठीकै हो। दुइ वर्ष अगाडी पनि वहाँले मलाई यसै भन्नुभएको थियो। तर भाग्यले म जाँच्नमा पास भएँ, र अभाग्यले वहाँ फेल हुनुभयो। फेरि पनि उही क्लासमा बस्नुपरेकोले, दाइले अफसोच्च मान्नुभयो<sup>२</sup>।

हिउँदमा एक दिन साँझको बेला, म अँग्रेजीबाट नेपालीमा अनुवाद गर्दै थिएँ। मैले गरेको अनुवाद ठीक छ कि छैन भनी हेर्न दाइ पाल्नुभयो<sup>३</sup>। पछाडिबाट हेँदै<sup>४</sup> वहाँले भन्नुभयो:

के लेखेको त्यस्तो तिमिले? कमसेकम् नेपाली लेख्दा बुझ्ने गरी त लेख। तिमिले यस्तै गन्यौ भने पोहोर्को जाँच्नमा पास गरे झैं,<sup>५</sup> अर्को जाँच्नमा सफल हुनेछैनौ। गाहो हुन्छ नि।

तर अर्को वर्ष पनि म पास भएँ र बिचरा दाइ फेल हुनुभयो। के गर्ने? मचाहिँ माथिल्लो कक्षामा गएँ, र वहाँलाईचाहिँ उही कक्षामा नै बस्नुपरेकोले, हामी दुवैजना अहिले एउटै क्लासमा छौं।

मैले बढी मेहनत गर्नुपर्छ भन्ने मलाई थाहा छ। तिमिले अलछी गन्यौ भनेर दाइले गाली गर्नुभएको पनि ठीकै हो<sup>६</sup>। हामी एउटै क्लासमा भए तापनि वहाँ मभन्दा जेठो हुनुहुन्छ। त्यस कारणले, म सधैं दाइको मान् गर्छु।

#### Notes

This passage tells the story of a careless young brother who is constantly being given advice by his hard-working elder brother. The elder brother, by failing his exams and thus being kept in the same class year after year, eventually finds himself in the same standard as his young brother, who manages to get himself promoted. The elder brother, however, by virtue of his years, is still considered wiser, even though the facts indicate the contrary. In a family children are often referred to by a term indicating the order of their birth. The terms, which are often used instead of the personal name, are as follows:

जेठो	<b>jeṭho</b>	the eldest	माहिलो	<b>māhilo</b>	the second
साहिलो	<b>sāhilo</b>	the third	काहिलो	<b>kāhilo</b>	the fourth
थाहिलो	<b>thāhilo</b>	the fifth	काँछो	<b>kācho</b>	the youngest

Feminine forms (used for girls) are: जेठी माहिली, साहिली काहिली, थाहिली, काँछी

1. **māyle yasto garne garekole**: 'because I keep acting in this way'.
2. **aphsoc mānnu**: 'to feel sorry for oneself'.
3. **bhani herna . . . pālhubhayo**: 'he came to see whether my translation was all right or not'. Note the use of the conjunctive participle **bhani** in this construction.
4. **herday**: 'looking over my shoulder'. **herday** is the imperfect participle of **hernu** discussed in Lesson 19.

5. **pās gare jhāy**: 'as you passed in the last exam'. Note the use of the Second Perf. Part. with **jhāy**.
6. **timile alchi . . . thikay ho**: lit. 'having said "you wasted your time" my elder brother having scolded me, it is quite all right', i.e. my brother was of course quite right to have scolded me for wasting my time.

#### Exercise 16a

##### Translate into English

१. बाटो त्यति उकालो नभए तापनि, गाउँ पुग्न हामीलाई पाँच घण्टा जति लाग्यो।
२. मैले पैसा ल्याउन बिर्सछु। दस रुपियाँ सापट देऊ। म भोलि फिर्ता दिन्छु।
३. नेपालीहरू गरीब भए तापनि उनीहरू खुशीसाथ पाहुनाहरूको स्वागत गर्छन्।
४. मलाई वहाँको घर समयमा नपुगी हुँदैन। अलि पैसा धेरै लाग्ने भए तापनि, ट्याक्सीमा जान्छु।
५. जे जे भन्यो उही उही दिएर तिमिले स्वास्नीलाई बिगान्यौ।
६. हेर त त्यो लाले होइन? त्यस्तो फर्तीसाथ कहाँ जान लागेको रहेछ?
७. पाँच रुपियाँ दिएको त रिक्शावालाले ज्यान् गए लिएन। आजकाल नेपालमा पनि कस्तो महेगी बढेको।
८. मलाई जतिसुकै बिन्ती गरे पनि तिमिलाई सिनेमा हेर्न जान दिँदिन।
९. कति चिनी चाहिन्छ? दुइ चम्चा भए पुरछ।
१०. मेरो काम नसिद्धिएसम्म काठमाडौँमा बस्नुपर्छ। सिद्धिने बित्तिकै म पहाडतिर जानेछु।
११. मेरो कलम हराएछ। चिठी कसरी लेख्ने?
१२. यो बाटोबाट गए पनि, त्यो बाटोबाट गए पनि, एउटै हो।
१३. हिउँदमा पहाडका वरिपरि गाउँहरूमा हिउँ धेरै पर्छ।
१४. पानी परेको बेलामा, पहिरो जाने सम्भावना हुन्छ। त्यसो भए, बाटोहरू दुइ तीन हप्तासम्म बन्द हुन्छन् र सबै सवारी जहाँको तहाँ रोकिन्छन्।
१५. म अड्हा गएर साँझ नपरेसम्म काम गर्छु। काम सिद्ध्याएपछि घरतिर फर्कन्छु।

#### Exercise 16b

##### Translate into Nepali

1. Although many of the countries of Asia are poor, over the next ten years, they will make much progress.
2. Even though it was dark, he decided to go as far as the next village.
3. What time shall I come? Come any time you wish.
4. However much money it costs, I shall definitely go to Nepal next year.
5. As long as he was in Kathmandu, he was perfectly well. When he went to the mountains he fell ill.
6. We shall have to wait here until the bus comes. We can't walk.
7. After I returned home, I read the newspaper, and went to bed at about half past eleven.
8. Who is that at the door? Why it's Rāme! Why has he come so late?
9. How many (elder) brothers do you have? I have one elder brother. He is two years older than I. I am the second one in the family.
10. My son has made much progress at school. This year he's even gone up to the higher standard.

11. My wife always wants to buy everything she sees in the shops.
12. How expensive it is in Nepal these days. I had to pay three rupees for a cup of tea this morning.
13. Although my home is quite far away from the city, I like living there. But in the morning, if I come by car, it takes me nearly half an hour to arrive at my office.
14. How much milk do you want in your tea? Just a little will be enough.
15. I'll work in the library until my work is finished. After that, I intend to spend three months in the hills.

*Exercise 16c*

*Translate into Nepali*

The minister's death came about suddenly; we intend to go to England; what's the use of giving him advice?; he happened to arrive before nightfall; can I get lodgings for the night?; we called the doctor; who told you to do that?; I have a headache; whether you go by bus or train, it amounts to the same thing; whatever you say, he will not listen; the temple was decorated with metal statues; after failing the exam my eldest brother felt sorry; where can that man be going?

*Exercise 16d*

*Give the correct form of the verb in brackets:*

१. किसानले एउटा राम्रो नेपाली लोकगीत (गाउनु) थियो ।
२. अंग्रेज (हुनु) तापनि, उसको उच्चारण राम्रो (रहनु) ।
३. आज काठमाडौं उपत्यकामा मौसम सफा (रहनु) ।
४. रामे त फुर्तीसाथ (आउनु) । कहाँ जान (लाग्नु) ।
५. उ जाँच्नुमा सफल पो (हुनु) ।
६. तिमिले बिन्ती (गर्नु) पनि, (नगर्नु) पनि म जान दिन्न ।
७. पटना भएर (जानु) पनि, बनारस भएर (जानु) पनि, दुइ घण्टा त लाग्छ ।
८. जेसुकै (गर्नु) पनि, साँझ (पर्नु) अगाडी पुग्न सक्नेछैनौं ।
९. काम (सिर्दिक्नु) पछि, म शहर (जानु) रमाइलो गर्छु ।

LESSON 17

1. *The Injunctive*

The personal suffixes of the Injunctive are as follows:

म	-ऊँ	-ū	हामी	-औँ	-āw
तँ	-एस्	-es	तिमी	-ए	-e
त्यो	-ओस्	-os	उनी (-हरू)	-ऊन्	-ūn

The suffixes are added directly to the base of verbs belonging to groups (i) and (ii) and to the secondary base of verbs belonging to groups (iii), (iv) and (v).

म गरूँ	ma garū	म खाऊँ	ma khāū	म दिऊँ	ma diū
म बिसूँ	ma birsū	म धोऊँ	ma dhoū	म आऊँ	ma āū

The Injunctive of हुनु is formed from the base हो ho-. Thus म होऊँ ma hoū, etc. However, the 2nd person LGH and MGH suffixes are added to the base भ- bha-. Thus: तँ भएस् ta bhaes, तिमि भए timi bhae.

Similarly, the Injunctive of जानु is formed from the primary base jā- except in the case of the 2nd person LGH and MGH forms, which are formed from the secondary base: म जाऊँ ma jāū, but तँ गएस् ta gaes, तिमि गए timi gae.

The affirmative forms of the injunctive of the verbs गर्नु, हुनु and जानु are as follows:

म	गरूँ	हाऊँ	जाऊँ
तँ	गरेस्	भएस्	गएस्
त्यो	गरोस्	होओस्	जाओस्
हामी	गरौँ	होऔँ	जाऔँ
तिमी	गरे	भए	गए
उनी (-हरू)	गरून्	होऊन्	जाऊन्

The negative injunctive is formed by adding the negative prefix न- na- to the positive forms: नगरूँ nagarū, नखाऊँ nakhāū, नजाऊँ najāū, नहोऊँ nahōū.

The HGH is formed by adding the termination -होस् -hos to the infinitive in -नु: गर्नुहोस् garnuhos, नगर्नुहोस् nagarnuhos.

It will be noted that the HGH injunctive is the same as the HGH imperative.

2. The Injunctive is most commonly used to express a wish or desire ('let me do', 'let him come', etc.) or in questions of the type 'may I do?', 'shall I do?'. In earlier lessons we have already met one or two examples:

म जाऊँ है त ?  
 May I go now?  
 हवाईजहाजमा ठाउँ छ कि छैन म एक चोटी हेरूँ  
 Let me see if there is any room or not in the aeroplane  
 अ चियामा कति चिनी हालूँ ?  
 आ. दुई चम्चा भए पुग्छ  
 A. How much sugar shall I put in your tea?  
 B. Two spoons are enough  
 मेरो पैसा हराएको जस्तो छ । अब के गरूँ ?  
 I seem to have lost my money. Now what shall I do?  
 त्यो काम भोलिसम्म रहोस्  
 Let that work remain till tomorrow  
 उसको घर नाश भयो । अब के गरोस् गरीब बिचरा ?  
 His house has been ruined. Now what can the poor fellow do?  
 खाने बेला भयो । जाऔँ त  
 It's time for dinner. Let's go

Note that जाऔँ is often pronounced **jām**, especially in phrases like हिंड जाऔँ **hiṅa jām** 'let's be off'.

The second person forms of the Injunctive are rather infrequent. They may be translated into English as 'make sure that you do', etc. The subject of 3rd and 2nd person forms of the Injunctive of transitive verbs sometimes takes -ले

त्यो काम तैले राम्ररी गरेस् । सुनिस् तैले ?  
 Make sure that you do that well. Did you hear me?  
 धेरै पढेर भोलि पर्सी त ठूलो मान्छे भएस्  
 Study hard and you'll become a great man ('having studied, make sure you become')

3. Sentences of the type: 'whether he goes or not . . .' are rendered in Nepali by means of the Injunctive. In this case, the subject of a transitive verb usually takes -ले :

त्यो आओस् कि नआओस् 'whether he comes or not . . .'  
 उसले गरोस् कि नगरोस् 'whether he does or not . . .'

उ जाओस् कि नजाओस् म त पक्कै जानेछु  
 Whether he goes or not, I am certainly going  
 उसले भनेस् कि नभनेस् हामी त जरूरै भित्र जानेछौं  
 Whether he says so or not, we're going in just the same  
 पानी परोस् कि नपरोस् बाहिर जानेपर्छ  
 Whether it rains or not, we'll have to go out

4. The Injunctive may express the idea of 'hoping' and is used with expressions like आशा गर्नु **āṣā garnu** (or आस् गर्नु **ās garnu**) 'to hope':

उसको कुरा साँचो होस् भन्ने म आशा गर्छु  
 I hope what he says is true ('Let what he says be true . . .')  
 भोलि पानी नपरोस् बा भनेर उसले भन्यो  
 He said that he hoped it would not rain the next day. ('Let it not rain tomorrow, having said, he said')

5. Used with the conjunctive participles भनेर or भनी, the injunctive expresses purpose, when the subject of the verb in the main clause is different from that of the verb in the subordinate clause:

उसले तिमीलाई ठीक सुनोस् भनी ठूलो स्वरले बोल त  
 Speak louder so that he might hear you well

Alternatively उसले ठीक सुने गरी . . . (the construction discussed in Lesson 15) may be used.

उसलाई थाहा होस् भनी मैले उसलाई बताएँ  
 I told him so that he might know

This sentence may be literally translated: 'Having said/thought "Let him know", I told him'.

सन्तान् होस् भन्नाका निमित्त उनले हरेक उपाय गरे  
 He did all he could to have children ('for the sake of saying, "Let there be offspring," he made every plan')

6. Sentences like: 'I was going to do something, but could not . . .' are translated by the Injunctive and the phrase कि जस्तो लागेको थियो तर

तिमिलाई भनूँ कि जस्तो लागेको थियो तर भन्न पाइनँ  
 I was going to tell you, but I didn't manage it  
 उसलाई भेट्न जाऊँ कि जस्तो लागेको थियो तर फुर्सत पाइएन  
 I was going to meet him, but I couldn't find the time

#### 7. The Future Tense

As the name suggests, the Future Tense refers to future time, but also expresses the idea of doubt or uncertainty. In English it can usually be translated: 'I shall probably do', 'I may do', 'perhaps I'll do', etc.

The positive suffixes are as follows:

म	-उँला	-ūlā	
तँ	-लास्	-lās	(f. -लिस् -lis)
त्यो	-ला	-lā	(f. -ली -lī)
हामी	-औंला	-əw̄lā	
तिमी	-औला	-əwlā	(f. -औली -əw̄lī)
उनी(-हरू)	-लान्	-lān	(f. -लिन् -lin)

The negative suffixes are as follows:

म	-ओइन	-oina
तँ	- ओइनस्	-oinas
त्यो	-ओइन	-oina
हामी		-oinəw̄
तिमी		-oinəw
उनी(हरू)	-ओइनन्	-oinan

The positive suffixes are added to the base of verbs belonging to group (i) and to the base of verbs belonging to group (ii) which have the base vowel -ā (e.g. खान्).

म	गरुंला	garūlā	
तँ	गरास्	garlās	(f. गरिस् garlis)
त्यो	गरा	garlā	(f. गरि गरि)
हामी	गरौंला	garəwlā	
तिमी	गरौला	garəwlā	(f. गरौली garəwli)
उनी (-हरू)	गरान्	garlān	(f. गरिन् garlin)
	खाउँला	khāūlā	
	खालास्	khālās	
	खाला	khālā, etc.	

Verbs of group (ii) with the base vowel -i (e.g. उभिन् 'to stand') have the vowel -e- infixed between the base vowel and the 2nd and 3rd sing., and the 3rd pl. suffixes:

उभिउँला	ubhiūlā	
उभिेलास्	ubhielās	(f. अभिेल्स् ubhielis)
उभिेला	ubhielā	(f. अभिेल् ubhieli)
उभिौंला	ubhiəwlā	
अभिौला	ubhiəwlā	(f. अभिौली ubhiəwli)
अभिेलान्	ubhielān	(f. अभिेलिन् ubhielin)

Verbs belonging to group (iii) have the suffixes added directly to the secondary base: धोउँला dhoūlā, धोला dholā, धोली dholi, etc.

Verbs belonging to group (iv) have the suffixes added to the secondary base. The vowel -e- is infixed between the base and the 2nd and 3rd sing., and 3rd pl. suffixes:

बिर्सुला	birsūlā	
बिर्सेलास्	birselās	(f. बिर्सेलिस् birselis)
बिर्सेला	birselā	(f. बिर्सेली birseli)
बिर्सौंला	birsəwlā	
बिर्सौला	birsəwlā	(f. बिर्सौली birsəwli)
बिर्सेलान्	birselān	(f. बिर्सेलिन् birselin)

Verbs belonging to group (v) have the suffixes added to the secondary base. The vowel -u- is infixed before the 2nd and 3rd sing., and 3rd pl. suffixes:

आउँला	āulā	
आउलास्	āulās	(f. आउलिस् āulis)
आउला	āulā	(f. आउली āuli)
आऔला	āəwlā	
आऔला	āəwlā	(f. आऔली āəwli)
आउलान्	āulān	(f. आउलिन् āulin)

There are commonly used alternative forms for the 2nd person pl. ( तिमी ) and 3rd person pl. ( उनी / उनीहरू ). They are as follows:

Group	2nd pl.		3rd pl.	
(i) m.	गराउ	garlāu	गरन्	garnan
f.	गरेउ	garleu	गरिन्	garnin
(ii) m.	उभिेलाउ	ubhielāu	उभिन्	ubhinan
f.	उभिेलेउ	ubhielēu	उभिनिन्	ubhinin
(iii) m.	धोलाउ	dholāu	धुन्	dhuman <sup>1</sup>
f.	धोलेउ	dholeu	धुनिन्	dhunin
(iv) m.	बिर्सेलाउ	birselāu	बिर्सन्	birsanan <sup>1</sup>
f.	बिर्सेलेउ	birseleu	बिर्सनिन्	birsanin
(v) m.	आउलान्	āulān	आउनन्	āunan <sup>1</sup>
f.	आउलेउ	āuleu	आउनिन्	āunin

The forms of हुन् and दिन् are slightly irregular:

हुंला	hūlā	दिउँला	diūlā
होलास्	holās	देलास्	delās
होला	holā	देला	delā
होऔला	hoəwlā	दिऔला	diəwlā
होऔला	hoəwlā	दिऔला	diəwlā
होलान्	holān	देलान्	delān

The negative suffixes are added to the base of vowels belonging to groups (i) and (ii) and to the secondary base of verbs belonging to groups (iii), (iv) and (v).

गरौइन	garōina	खाओइन	khāoina	धोओइन	dhoōina
बिर्सौइन	birsōina	आओइन	āoina	होओइन	hoōina

Alternatively, the negative may be formed by adding the prefix न- na- to the positive form: नगरुंला nagarūlā, नआउँला naāulā, etc. These forms are by far the most common in speech.

HGH forms consist of the -nu infinitive followed by गर्नुहोला garnuholā, नगर्नुहोला nagarnuholā.

The subject of the future tense of a transitive verb often takes -ले . This is frequently the case with 2nd and 3rd person forms.

<sup>1</sup>Note that the alternative 3rd pl. suffixes are added to the Primary Base.

तिमीले पाउलाउ (पाओला)	you will find
उसूले के भन्ला?	what will he say?
उन्ले गर्लान्	he will probably do
बुवाले के भन्नुहोला?	what will father say?

However, -ले is often omitted from the subject of 1st person forms: मैले गर्लैला or म गर्लैला 'I shall probably do'.

8. As we have seen, the future tense expresses doubt or uncertainty. We have met one example in previous lessons:

भोलि फेरि भेटौंला  
We'll (probably) meet tomorrow

Here the future tense indicates that the appointment is a probability, but not altogether fixed.

Compare the following examples:

म शायद् आउने साल् नेपाल् जाउँला  
I shall probably be going to Nepal next year

शायद् *śayad* 'perhaps', 'probably'

अ. त्यहाँ जानलाई कति बेर् लाग्ला ?

आ. आधा घण्टा जति लाग्ला

A. Roughly how long will it take to go there?

B. It'll take about half an hour

त्यहाँ पुग्नलाई कति बेर् लाग्ला ?

How long do you think it will take us to arrive there?

Note that the future tense may often be translated 'I think that ...', 'I suppose ...'

यो कुरा उसूलाई कस्तो लाग्ला ?

How do you think he'll take it?

बाटोको लागि के के चाहिएला ?

What things do you think we shall need for the journey?

आज मलाई सन्चो छैन । एक दिन आराम् गरे भने भोलि त निको होला ।

I'm not feeling well today. If I have a day's rest, it should be all right tomorrow

कलेजका विद्यार्थहरू भोलि हड्ताल गर्लान्

It looks as if the college students will go on strike tomorrow

हड्ताल *hartal* 'a strike'

भात् पाकेको रहेनछ भने नखाउँला।

If the food isn't cooked, I don't think I'll eat

पाक्नु *paknu* 'to be cooked'

The future tense is frequently used with the phrase जस्तो छ 'it looks as if'. (Lesson 7).

अ. तिमीलाई रुघा लाग्यो ?

आ. लाग्ला लाग्ला जस्तो छ

A. Do you have a cold?

B. It looks as if I'm going to have one

आज पानी पर्ला जस्तो छ

It looks as if it's going to rain today

अर्को वर्ष म भारत् जाउँला जस्तो लागेको छ

It looks as if I shall be going to India next year

हामी आज पुगौंला जस्तो छैन

It doesn't look as if we shall arrive today

9. As we have seen in previous lessons, होला *holā* (the 3rd sing. future of हुनु) following a verb in the Simple Indefinite, is the equivalent of the future tense. Thus म जान्छु होला *ma jānchu holā* means the same as म जाउँला 'I shall probably go'. This is extremely common in speech, especially where a negative form of the future is required. Thus म जाँदिन होला *ma jā'dina holā* frequently replaces the form म जाओइन

अ. ट्याक्सीमा जान कति पर्छ होला ?

आ. कम्सेकम् छ रुपियाँ लाग्ला

A. How much do you think it will cost to go by taxi?

B. It will probably cost at least six rupees

अ. ए दाइ, हवाईजहाज्मा ठाउँ छ कि छैन ?

आ. छ होला। म एक चोटी हेर्छु

A. Is there any room in the aeroplane?

B. I think there is. I'll go and have a look

त्यो आज आउँदैन होला। घरमा पाहुनाहरू आएका छन् रे

He probably won't come today. He has guests to stay

Similarly, the Simple Past may be followed by the future tense of हुनु. This is translated in English as 'I must have done', 'I probably have done'.

मैले गरेँ हुँला *mayle garē hūlā* I must have done, etc.

उसूले गयो होला *usle garyo holā* he must have done

Note that both verbs have the appropriate personal form:

उ हिजो यहाँ आयो होला। उसूको टोपी टेबुल्मा रहेछ

He must have come here yesterday. His hat is on the table

बाटो बन्द छ रे। पहिरो गयो होला

They say the road's closed. There must have been a landslide

भोलि विदा हुन्छ। तपाईंले सुन्नुभयो होला

There's a holiday tomorrow. You must have heard about it

The First Perfect Participle may also be followed by the future of हुनु. Again the meaning is 'I must have done', etc.

तिमीले अहिलेसम्म त्यो काम सिद्ध्याएको होओला  
You must have finished that work by now  
वहाँ त नेपालमा धेरै दिनु बस्नुभएको होला  
He must have lived in Nepal for a long time

## Vocabulary 17

अक्सर	aksar	generally, mostly
अच्छा	acchā	very well, I see
अभ्यास	abhyās	practice
आँसु	āsu	tears
आँसु झार्नु	āsu jhārnū	to shed tears
आशा गर्नु	āśā garnū	to hope
आसु गर्नु	ās garnū <sup>1</sup>	to hope
इष्ट-मित्र	iṣṭa-mitra	friends
कमाउनु	kamāunu	to earn, to win
कागत्	kāgat	paper
कुनै	kunni	I don't know (colloq.)
केन्द्र	kendra	centre
खुबै	khūbay	well, fine
चिनी	cinī	sugar
(एक) चोटी	(ek) coṭī	(one) time
छर्-छिमेकी	char-chimeki	neighbours
झार्नु	jhārnū	to shed, to pour
झुम्का	jhumkā	tassel, ear ring
झुम्के-शाल्	jhumke-śāl	tasselled shawl
टोपी	ṭopī	hat
ठेगाना	ṭhegānā	address, a place to stay
थुप्रै	thūprāy	loads of (colloq.)
देखाउनु	dekhāunu	to show
धन्यवाद	dhanyavād	thank you
धावा	dhāvā <sup>2</sup>	campaign, battle
नाम्	nām <sup>3</sup>	name, glory
नाम् कमाउनु	nām kamāunu	to win fame
निको	niko	well, in good health
-नेर, -निर	-nera, -nira	near, by
पशुपतिनाथ	pafupatināth	Pashupatinath Temple
पहिला	pahilā	first of all

<sup>1</sup>An alternative colloquial form for āśā.

<sup>2</sup>v pronounced like English w.

<sup>3</sup>A common alternative of nām.

पाउन्ड	pāund	pound (money)
पाक्नु	pāknu	to be cooked
पाली	pālī	time, turn
पुन्याउनु	puryāunu	to make arrive, to take along
पुन्याइदिनु	puryāidinu	to take along
पोको	poko	bundle
पौडी खेलनु	pāwṛī khelnu	to swim
प्रशस्त	prafasta	enough, much, many
प्यारो	pyāro	beloved
बताउनु	batāunu	to tell
बन्नु	bannu	to be made, to become
बस्तु (वस्तु)	bastu (vastu)	property, cattle
बाख्रो	bākhro	goat
बाबु	bābu	father
बिदा दिनु	bidā dinu	to give leave to
बीर (वीर)	bīr (vīr)	brave, brave man
भनाई	bhanāi	saying
भनाईको मतलब	bhanāiko matlab	what I mean is . . .
मान्मनीतो	mānmanīto	honouring, honourable treatment
माल्-सामान्	māl-sāmān	luggage
माया	māyā	love
युरोपियन्	yuropiyan	European
रक्षक	rakṣak	guardian, keeper
राजदूतावास	rājdūtāvās	embassy
लगने	logne	husband, man
लौ लौ	lāw lāw	there now!
ल्याइदिनु	lyāidinu	to bring back
सन्तान्	santān	offspring, children
साट्नु	sāṭnu	to change, to exchange
सामान्	sāmān	goods
सूटकेस्	sūṭkes	suitcase
स्याहार गर्नु	syāhār garnu	to look after
हड्ताल	haṭtāl	a strike
हड्ताल गर्नु	haṭtāl garnu	to go on strike
हवस्	havās	very well
हाल्नु	hālnu	to put in, to tell (a tale)
हेर-बिचार गर्नु	her-bicār garnu	to look after, to take care of

विमानस्थलमा

(काठमाडौंको अन्तर्राष्ट्रीय विमानस्थलमा पुगेपछि, माल्-सामान्को कोठामा।)

- अ. नमस्कार, दाज्यू म अहिले दिल्लीबाट आएको छु। मेरो हवाईजहाज् भर्खर् आइपुग्यो। त्यो भन्नुहोस्। मेरो माल्-सामान् कतातिर् होला?
- आ. यताबाट आउनुहोला। म अहिले बताउँला। पहिला, तपाईंको राहदानी देखाउनुहोस्। म एक चोटी हेरूँ। खै ठीक् जस्तो छ। तपाईंले आफ्नो भीजा लन्दनको राजदूतावासमा लिनुभयो होला। तपाईं बेलायतबाट आउनुभएको रहेछ, होइन त? यस्भन्दा पहिला पनि नेपाल आउनुभएको छ कि यो पहिलो पाली हो?
- अ. यो पहिलो पटक हो।
- आ. त्यसो भए नेपाली कहाँ सिक्नुभएको नि?
- अ. यहाँ आउनु अगाडी मैले बेलायतमै सिकेको, लन्दनमा मेरो दुइ तीनजना नेपाली साथी बस्छन्। यिनीहरूसँग मैले सिक्न थालें। अहिले अभ्यास् गर्नलाई म नेपाल आएको छु।
- आ. अच्छ। नेपालमा कति बस्ने बिचार छ त?
- अ. मेरो बिचारले, छ महीना जति बस्छु होला। त्रिभुवन विश्वविद्यालयमा अलिकति कान् छ।
- आ. काठमाडौंमा कहाँ बस्नुहुन्छ त?
- आ. अहिलेसम्म त केही ठेगाना भएको छैन, तर दुइ तीन हप्ताको लागि कुनै होटेलमा गएर बस्नुपर्ला। तपाईं मलाई अलिकति सल्लाह दिनुहोस्, होटेलमा कोठा सजिलैसँग पाइएला?
- आ. गाह्रो हुँदैन होला। शहरमा प्रशस्त होटेलहरू छन्।
- अ. साधारण् होटेलमा एक रातको कति तिर्नुपर्ला? म त धेरै महँगो होटेलमा बस्न सक्दिन।
- आ. दिनुको चालीस् रुपियाँ जतिमा कोठा पाउन सक्नुहुन्छ होला। अक्सर् नेपालीहरूको लागि त्यो त अलि महँगो पर्छ तर युरोपियनहरूको लागि त्यति महँगो होइन। भनाइको मतलब, दुइ पाउन्ड भन्दा अलि बढ्ता पर्न आउँछ।
- अ. केही दिनुको लागि त ठीकै होला। त्यस्पछि हेरूँला। खै, मेरो माल्-सामान् अहिलेसम्म आइपुगेको छैन?
- आ. आयो होला कि? शायद् अर्को कोठामा छ। एक चोटी गएर हेर्नुहोस् न।
- अ. हो। ऊ त्यहीं छ मेरो सूटकेस्। खोल्नुपर्छ कि पर्दैन?
- आ. भैगो। खोल्नुपर्दैन। जानुहोस् त।
- अ. ट्याक्सी कहाँ पाइएला?
- आ. यहाँबाट बाहिर निस्कनुभएपछि, थुप्रै ट्याक्सीहरू पाउनुहुन्छ।
- अ. यहाँबाट शहरसम्म जान कति रुपियाँ लाग्ला?
- आ. बीस् रुपियाँभन्दा बढी लाग्दैन होला। धेरै टाढा छैन नि। ट्याक्सी-ड्राइभरले तपाईंको होटेलसम्म पुऱ्याइदिन्छ।
- अ. ट्याक्सी लिनु अगाडी, मलाई अलिकति पैसा साट्नुपर्छ। कहाँ जाऊँ?
- आ. हो। बाहिर निस्कने ढोकानेर पैसा साट्ने ठाउँ छ। त्यहीं गएर साट्नुहोस् न।
- अ. हवस्। धेरै धेरै धन्यवाद। म जाऊँ है त। फेरि भेटौंला।

१. नरोऊ नरोऊ मेरी साहिंली  
बिदा देऊ न, आँसु नझारी।  
जाँदै छु म धावैमा लौ लौ।  
फर्की आउँला नाम् कमाई।<sup>१</sup>
२. बूढी-बूढा आमा-बाबुलाई  
हेर्-बिचार राम्ररी गर्नु।  
एउटा छोरो मायाको पोको  
छाडी राखे स्याहार गर्नु।<sup>२</sup>
३. कुखुरा बाखुरो गाई बस्तु  
हेर्-बिचार राम्ररी गर्नु।  
इष्ट-मित्र, छर्-छिमेकीको  
मान्मनीतो खूबै गर्नु।
४. नाम् कमाई फर्की आउँदा<sup>३</sup>  
झुमके-शाल् ल्याइदेउँला,  
प्यारो देशको रक्षक् बनी  
संसारमा म बीर बनूँला।

This folk song from Sikkim was sung by a woman. The words are addressed by a soldier departing for a campaign (**dhavā**) to his wife whom he calls **sāhili**, probably the name by which she is known at home.

Notes

- lit. 'having returned, I shall come, having earned a name.' **nām** is a common alternative form of **nāu**.
- lit. 'having left (him) I have put (him). Look after (him)', i.e., I am leaving him with you to look after him. Note that the infinitive is frequently used as an imperative.
- āūdā** 'while coming'. The Imperfect Participle of **āunu**.

## Exercise 17a

Translate into English

१. पानी पर्ला जस्तो छ । बाहिर जानु अघि छाता लिन नबिसनुहोला ।
२. यहाँबाट पशुपतिनाथ जान कति बेर लाग्ला? पैदल जानुभयो भने कम्सेकम् आधा घण्टा लाग्ला, ट्याक्सीमा जानुहोस् न ।
३. प्रधानमन्त्रीको मृत्यु भएपछि उनको ठाउँ कसले लेला? कुनै ।
४. तिमिलार्इ चिठी लेख्नु कि जस्तो लागेको थियो तर घरमा कागत् नभएर लेख्न पाइने ।
५. मलाई त रुघा लाग्न लागेको जस्तो छ । आज पौडी खेल्न नजाऊँ क्यारे ?
६. छोरा होस् भनेर सकेसम्म कोशिश गर्नु, तर छोरी छोरी मात्र भयो । के गरेको बिचरा ?
७. मैले साथीलार्इ टेलिफोन गर्नपरेको छ । तपाईंको फोनबाट गहूँ ?
८. छुट्टीमा पाँच हप्तासम्म होटेलमा काम गरे भने कम्सेकम् तीन सय रुपियाँ कमाउँला ।
९. भारत जाऊँ कि जस्तो लागेको थियो तर अहिले धेरै नै गर्मी हुन्छ भनेर जान मन् लागेन ।
१०. सकेसम्म छिटो हिंड्याँ भने साँझ पर्नु अगाडी पुगिएला ।
११. पानी परोस् कि नपरोस् अब त मलाई नगई हुँदैन । एघार बज्नु अगाडी विमानस्थल पुग्नैपर्छ ।
१२. चियामा कति दूध हाल्नु? अलिकति मात्रै भए पुग्छ ।
१३. बस त आइपुग्यो होला । कति बजे यहाँबाट जान्छ म गएर एक चोटी सोधेर आऊँ ।
१४. तिमिले मेरो चिठी बेलामा पाउलाउ भन्ने म आस् गर्छु ।
१५. रोमे कता गयो? कुनै । बाहिर गयो होला ।
१६. लाग्ने मरेपछि के गर्नी बिचरीले ? उसको अरु कोही पनि छैन ।

## Exercise 17b

Translate into Nepali

1. It will probably take us about three hours to walk to the village and back. Shall we go?
2. Do you have a cold? I think I'm going to have one. I have a nasty headache.
3. How much sugar shall I put in your tea? Two spoons will be enough.
4. It's quite late already. I'd better go. When shall I see you again?
5. I hope you receive my letter before you leave London.
6. What's the time? I don't know. I haven't got a watch. I suppose it must be five o'clock.
7. I could not finish all this work today. There's a lot left to do. Never mind, leave it ('let it remain') till tomorrow.
8. Where is the servant? I don't know. He must have gone to the bazar. He'll probably be back in an hour.
9. I learnt Nepali in London University, before going to Nepal.
10. You'll probably get a hotel room in Kathmandu for thirty rupees a day.
11. Where shall I change my money? You can change it at the airport.
12. Roughly how much will it cost me to get from the hotel to the centre (**kendra**) of the city? If you go by taxi, it will probably cost five rupees. If you go by bus it will only cost you twenty paisa.
13. It's started to rain and I don't have an umbrella. Now what shall I do?

14. After arriving in Kathmandu, go and meet my elder brother. Shall I give you his address?

15. Whatever happens, I really must be home at six o'clock. Our guests will have arrived by then.

## Exercise 17c

Translate into English

धेरै धन्यवाद; फेरि भेटौंला तिमि कता जान लाग्यौ?; पहिरो गयो होला; म तपाईंलाई पुन्याइदिन्छु; कति पैसा कमाउँछौ?; पानी पर्ला जस्तो लाग्छ; मेहनत गर्नेपर्छ; अर्को वर्ष म जाँचूमा सफल हुनेछु; त्यसो भए म पनि आउँछु; उसले ज्यान् गए मानेन; दिनु प्रतिदिनु; सबै पैसा खेर जानेछ; उन आएसम्म म यहीं बस्छु; कसरी जाने? जो आए पनि हुन्छ; माफ गर्नुहोला

## LESSON 18

### 1. The Past Habitual Tense

The Personal suffixes of the Past Habitual Tense are as follows:

Positive		Negative	
-थे	<b>-thē</b>	-दिनथे	<b>-dinathē</b>
-थिस्	<b>-this</b>	-दैनथिस्	<b>-dāynathis</b>
-थ्यो	<b>-thyo</b>	-दैनथ्यो	<b>-dāynathyo</b>
-थ्यौ	<b>-thyāw</b>	-दैनथ्यौ	<b>-dāynathyāw</b>
-थ्यौ	<b>-thyāw</b>	-दैनथ्यौ	<b>-deynathyāw</b>
-थे	<b>-the</b>	-दैनथे	<b>-deynathe</b>

The suffixes are added to the Primary Base, like the suffixes of the Simple Indefinite Tense. Verbs belonging to groups (ii), (iii), (iv) have **-n-** infixed between the primary base vowel and the positive suffixes. Verbs belonging to group (v) have the last vowel of the primary base nasalised before the positive suffixes. Thus:

म गर्थे	<b>ma garthē</b>	उ दिनथ्यो	<b>u dinthyo</b>
हामी खान्थ्यौ	<b>hāmī khānthyo</b>	तिमी बिसन्थ्यौ	<b>tīmī birsanthyo</b>
उनी धन्थे	<b>unī dhunthe</b>	म आउँथे	<b>ma āūthē</b>
तँ पिउँथिस्	<b>tā piūthis</b>	उ हुन्थ्यो	<b>u hunthyo</b>

Bases ending in a vowel (groups ii, iii, iv, v) have the final vowel nasalised before negative suffixes:

म गर्दिनथे	<b>ma gardinathē</b>	उ खाँदैनथ्यो	<b>u khādāynathyo</b>
हामी आउँदैनथ्यौ	<b>hāmī āūdāynathyāw</b>	उनी जाँदैनथे	<b>unī jādāynathe</b>

When a base of a group (i) verb ends in an unvoiced consonant (See Lesson 6.3), the negative suffix may be written **-tinathē**, etc.

उ बस्तेनथ्यो	<b>u bastāynathyo</b>
हामी हाँक्तेनथ्यौ	<b>hāmī hāktāynathyāw</b>

The HGH is formed with the suffixes **-hunthyo** (pos.) and **-hunnathyo** (neg.), added to the **-nu** infinitive:

गर्नुहुन्थ्यो	<b>garnuhunthyo</b>	गर्नुहुन्नथ्यो	<b>garnuhunnathyo</b>
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## LESSON EIGHTEEN

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

-न्नथे	<b>-nnathē</b>	-न्नथ्यौ	<b>-nnathyāw</b>
-न्नथिस्	<b>-nnathis</b>	-न्नथ्यो	<b>-nnathyo</b>
-न्नथ्यो	<b>-nnathyo</b>	-न्नथे	<b>-nnathe</b>

These suffixes are added directly to the Primary Base:

खान्नेथे	<b>khānnathē</b>	दिन्नथे	<b>dinnathē</b>	धुन्नथे	<b>dhunnathē</b>
बिसन्नेथे	<b>birsannathē</b>	आउन्नथे	<b>āunnathē</b>	हुन्नथे	<b>hunnathē</b>

The only feminine forms in common use are those of the 3rd person sing. and pl. positive. The suffixes are: **-थी** (3 sing.), **-थिन्** (3 pl.). उ आउँथी **u āūthī**, उनी आउँथिन् **unī āūthin**, etc.

2. The Past Habitual is used to express action or a state which continued over a period of time. It can often be translated in English as 'I used to do', 'I would do', '(for some time) I did', etc.

म सिनेमा हेर्ने जान्थे, तर हिजो आज म जान्न  
I used to go to the cinema, but nowadays I don't go  
उहिले नेपालमा मालुमालु अलि सस्तो हुन्थ्यो  
At that time in Nepal things used to be quite cheap  
पहिले म काठमाडौंमा बस्थे, तर आजकाल धरानमा बस्छु  
At first, I used to live in Kathmandu, but nowadays I live in Dharan  
होटेल धेरै महँगो भएकोले मैले एकजना साथीको घरमा दुइटा कोठा बहालमा लिएँ । मैले  
उसलाई महिनाको चालीस रुपियाँ मात्रै दिनुपर्थ्यो  
Because the hotel was very expensive, I rented ('took on rent') two  
rooms in a friend's house. I used to have to give him only forty rupees a  
month

जोतिषीहरू देवीरमणलाई अर्को विवाह गर्ने सल्लाह दिन्थे, परन्तु सुभद्राको आदेश बिना उनी  
अर्को विवाह गर्न सक्दैनथे । सुभद्रा बहुतेक पतिपरायणा रमणी थिइन्, आजसम्म कहिले उन्ले  
देवीरमणको चित्त दुखाइदन्, मन्को कुरा जानेर सेवा गरिन्थे  
The astrologers used to advise Deviraman to marry again, but without  
Subhadra's consent he could not remarry. Subhadra was a woman  
greatly devoted to her husband (and) to that day had never given  
Deviraman any anxiety (but) would serve him completely

परन्तु **parantu** but (a literary word)  
बिना **binā** without (usually written separately from the  
word it follows)  
चित्त दुखाउनु **citta dukhāunu** (lit. 'to give pain to the heart/feelings')  
मन्को कुरा जानेर **manko kurā jānera** knowing the things of the heart

3. Another important use of the Past Habitual Tense is in the main clause of

'impossible' conditional sentences of the type: 'If I had come, you would have gone.' The verb in the subordinate 'if'-clause is the First Perfect Participle followed by भए . The verb in the main clause is in the Past Habitual Tense:

म आएको भए तिमी जान्थ्यौ  
If I had come, you would have gone  
हिजो पानी नपरेको भए म तपाईंकहाँ आउँथेँ  
If it had not rained yesterday, I would have come to see you

Alternatively, the verb in the subordinate clause may be the Second Perfect Participle followed by the particle त .

म आए त तिमी जान्थ्यौ  
If I had come, you would have gone  
हिजो पानी नपरे त म तपाईंकहाँ आउँथेँ  
If it had not rained yesterday, I would have come to see you

Both constructions are equally common.

अलि चाँडै आउनुभए त हुन्थ्यो  
If you had come a bit earlier, it would have been better  
त्यो बाटोबाट गए त हुन्थ्यो  
It would have been better if we had gone by that road  
तिमी सिनेमा हेर्न जान्छौ भनेर थाहा पाएको भए म पनि आउँथेँ  
If I had known you were going to the cinema, I should have come too  
मसँग पैसा भएको भए त म हिँड्दै आउन्नथेँ  
If I had had some money on me, I wouldn't have walked  
हामी बेलामा नआइपुगेको भए बा रिसाउनुहुन्थ्यो  
If we hadn't arrived on time, father would have been angry

4. In the main clause of 'impossible' conditional sentences the Past Habitual may be replaced by a compound tense, consisting of the Infinitival Participle and the verb थियो . The tense is known as the Infinitival Conditional Tense. The subject of a transitive verb takes -ले .

म जाने थिएँ I would have gone  
उसले गर्ने थियो he would have done  
हामी आउने थिएँनौँ we would not have come  
तिमीले देखे थियौ you would have seen

In such sentences, the Infinitival Conditional is in free variation with the Past Habitual:

म आएको भए तिमी जाने थियौ  
If I had come, you would have gone  
त्यतिक्का पिपि नखाएको भए पेट दुख्ने थिएँन  
If you hadn't eaten so many sweets, you would not have stomach-ache

पानी पर्छ भनेर थाहा पाएको भए यति टाढासम्म आउने थिइँन  
If I'd known it was going to rain, I shouldn't have come so far

Note that गर्नुपर्ने थियो **garnuparne thiyo** is translated 'ought to have done'.

तिमीले यो किताब हेर्नुपर्ने थियो नि  
This is the book you ought to have looked at  
मलाई त त्यससँग भेट्न जानुपर्ने थियो  
I really ought to have gone to visit him

#### 5. A note on causative verbs

Causative Verbs (i.e. verbs meaning 'to cause someone to do', 'to cause something to happen') are formed from other verbs, in many cases, by the addition of the stem suffix -**āu/-ā**. for example गराउनु **garāunu** 'to cause to do' from गर्नु 'to do', चलाउनु **calaunu** 'to cause to move', from चल्नु 'to move'. Some causative verbs are formed by a modification of the verbal root. For example, मारनु **māru** 'to cause to die/to kill' from मर्नु 'to die', खोल्नु **kholu** 'to cause to come open/to open' (trans.), from खुल्नु 'to come open'.

The causative of an intransitive verb is usually the corresponding transitive form of the verb. For example उठ्नु 'to rise', उठाउनु 'to raise', 'to cause to rise'.

In many cases, the Nepali causative verb is translated by a completely different verb in English. For example, पढ्नु 'to read/study' पढाउनु 'to teach' ('to cause to read'). In practice causative verbs are best learnt as separate items of vocabulary, and it must be remembered that not all verbs have corresponding causative forms.

In the following list a number of the most common causative verbs are given. Many of them have been encountered in previous lessons.

#### (a) Causative verbs formed with the stem suffix -**āu/ā** (Group v)

उठ्नु	to rise, to get up
उठाउनु	to raise, to make get up
उड्नु	to fly (intrans.)
उड़ाउनु	to fly (trans.), to cause to fly
गर्नु	to do
गराउनु	to cause to do
चल्नु	to move, to go, to proceed
चलाउनु	to move (trans.), to operate, to drive
दुख्नु	to ache
दुखाउनु	to give pain to
देख्नु	to see
देखाउनु	to show, to cause to see

सम्झनु	to remember
सम्झाउनु	to remind
सुन्नु	to hear
सुनाउनु	to relate, to cause to hear
बोल्नु	to speak
बोलाउनु	to call
बुझ्नु	to understand
बुझाउनु	to explain, to return, to give back

## (b) Causative verbs of I-Stem Verbs add the suffix -yāu/-yā

छुट्टिनु	to be separated
छुट्ट्याउनु	to separate
सिद्धिनु	to be ended, to come to an end
सिद्ध्याउनु	to end, to finish (something)
पुगिनु	to be reached, be arrived at
पुयाउनु	to cause to arrive, to deliver
टुंगिनु	to end (intrans.)
टुंग्याउनु	to finish (something)

## (c) Causatives formed by some modification of the verbal root

खस्नु	to fall
खसाल्नु	to drop, to post (a letter)
बस्नु	to sit
बसाल्नु	to make sit, to settle
खुल्नु	to come open
खोल्नु	to open, to cause to come open
छुट्टनु	to be abandoned, to be missed
छोड्नु	to abandon
पनु	to fall, to happen
पानु	to make happen, to bring about, to lay (eggs)
मनु	to die
मानु	to kill
निस्कनु	to go out
निकाल्नु	to bring out
पिउनु	to drink
पिलाउनु, पिवाउनु	to cause to drink, to give a drink

खानु	to eat
सुवाउनु	to cause to eat, to feed
बिग्रनु	to be spoilt
बिगार्नु	to spoil

Causative verbs may all (theoretically at least) have I-Stem passive counterparts. Thus गराइनु **garāinu** 'to cause to be done', बोलाइनु **bolāinu** 'to cause to be called', etc. Some verbs have a complete range of forms:

खुल्नु	to come open
खुलिनु	to be opened
खोल्नु	to open (trans.)
खोलाउनु	to cause to open
खोलाइनु	to cause to be opened

With the majority of verbs, however, *all* the possible forms exist only in the dictionary, and it is advisable to use only those forms you have actually seen or heard used by Nepali speakers.

Note the following phrases involving causative verbs:

कसैबाट काम् गराउनु	to get someone to do a job
कसैलाई सिफारिश् गराउनु	to have someone recommended
मोटर चलाउनु	to start/operate a car
कसैको चित्त दुखाउनु	to give someone mental pain
गीत सुनाउनु	to sing a song
किताब बुझाउनु	to return a book
छुट्ट्याएर लेख्नु	to write clearly (separating the letters)
कसैलाई (स्टेशन्सम्म) पुयाउनु	to take someone (to a station, etc.)
घर-बार बसाल्नु	to start a family, set up house
कसैलाई पागल् तुल्याउनु	to make someone mad

त्यो काम् मैले राम्बाट गराउनुपर्छ

I'll have to get that work done by Ram

मैले राष्ट्र बैंकमा जागीर् खान अध्यापकको सिफारिश् गराएँ

I had myself recommended by my teacher for a position in the Rashtra Bank

जागीर खान् **jāgīr khānu** to get (official) employment

मैले आफ्नो मोटर चलाउन खोजेँ तर बिग्रेको थियो

I tried to start my car, but it had gone wrong

आजसम्म स्वास्नीले पतिको चित्त दुखाइनु

To this day the wife had never hurt her husband

म पुस्तकालयमा यो किताब बुझाउन जान्छु

I'm going to return this book to the library

अरुहरूले पढ्न सक्ने गरी छुट्ट्याएर लेख न  
Write clearly so that others will be able to read it  
म वहाँलाई स्टेशन्सम्म पुऱ्याएर आउँछु  
I'll just take him to the station  
एक न एक दिन त घर-बार बसाल्नैपछि  
Some day or another, one just *has* to start a family  
उसले त मलाई पागलै तुल्याइदियो  
He really made me mad

## Vocabulary 18

अचम्मा	acammā	surprise
अचम्मा मान्नु	accamā mānnu	to become surprised
अनुसरण गर्नु	anusaraṇ garnu	to follow
अवस्था	avasthā	state, condition
अहंकार	ahaṅkāra	vanity, boasting
आज्काल	ājkal	nowadays
आदेश	ādeṣ	permission
आनन्द	ānand	joy, happiness
उत्तर	uttar	answer
उत्पन्न गराउनु	utpanna garāunu	to cause to arise, to give rise to
उदेक	udek	amazement
उद्देश	uddeṣ	purpose, plan
उपाय	upaya	plan
एक न एक दिन	ek na ek din	one of these days
एकसाँसी	ekkāsī	all of a sudden
कार्यरूपमा ल्याउनु	kāryarūpmā lyāunu	to bring into practice
कृपा	kṛpā	kindness
कृपादृष्टि	kṛpādṛṣṭi	a look of kindness
गहिरो	gahiro	deep
घटीमा	ghaṭimā	at least
घर-बार	ghar-bār	household, family
घर-बार बसालनु	ghar-bār basālnu	to set up house, to start a family
घमण्ड	ghamaṇḍ	pride
चलाउनु	calāunu	to move, to operate
चित्त	citta	heart, feelings
चिप्लो	ciplo	slippery
छेउ	cheu	side, flank
जङ्गल	jaṅgal	jungle
जागीर	jāgir	(official) employment
जोतिषी	jotiṣī	astrologer
ज्ञानी	jñānī	wise
तुल्याउनु	tulyāunu	to cause, to bring about

दण्डवत्	daṅḍavat	respectful salutation
दशा	dajā	plight
दह	daha	hole, pit
दीन	dīn	miserable, humble
दुखाउनु	dukhāunu	to give pain to
दुष्ट	duṣṭ	wicked
दुःखी	dukkhī	pained, miserable
धूर्त	dhūrta	cunning
नम्र	namra	coaxing
नामक	nāmak	by name
निधो गर्नु	nidho garnu	to decide
निवेदन	nivedan	request
पकनु	pakranu	to catch hold of
पछि पछि जानु	pachi pachi jānu	to follow
पति	pati	husband, master
पतिपारायणा	patipārāyaṇā	dutiful (towards one's husband)
परन्तु	parantu	but (literary)
पशु	paṣu	animal, cattle
पागल	pāgal	mad
पिपि	pipi	sweets (a children's word)
पुच्छर	pucchar	tail
पूर्ण हुनु	pūrṇa hunu	to be fulfilled
पेट	peṭ	stomach
प्रतिनिधि	pratidinidhi	representative
प्रभाव	prabhāv	effect
प्रसन्न	prasanna	happy
प्राप्त गर्नु	prāpta garnu	to acquire
फल	phal	result
बचनु, (बचनु)	bacan (vacan)	saying, words, speech
बल	bal	strength
बलवान्	balvān	strong
बहाल	bahāl	rent
बहालमा लिनु	bahālmā linu	to rent, to hire
बहुतै	bahutāy	very much
बाढो	bāṭho	cunning
बुझाउनु	bujhāunu	to make understand, to return
बुद्धि	buddhi	intelligence
ब्रम्हा-देश	bramhā-deṣ	Burma (a literary word)
भरिनु	bharinu	to be filled
भाइहो	bhāiho	oh brothers
भाव	bhāv	feeling, effect, rate
भासिनु	bhāsinu	to be sucked into, to fall
भेला हुनु	bhelā hunu	to crowd around

भोज	bhoj	feast
मन्परी	manpari	at will, as one pleases
महान्	mahān	great, enormous
माल्ताल्ल	māltāl	goods, luggage
मित्र	mitra	friend
मुसुकक हाँस्नु	musukka hānsnu	to smile
मोज्जुले	mojle	with gusto, happily
रक्षा गर्नु	rakṣā garnu	to protect
रमणी	ramaṇī	woman
योग्य	yogya	worthy of, suitable
लोभ	lobh	greed
वश	vaj	power, subjugation
विदेशी	videṣī	foreigner
विपत	vipat	trouble, difficulty
व्याङ्ग	vyāṅga	sarcastic
समस्त	samasta	all, entire
समीप्	samīp	presence
सम्पूर्ण	sampūrṇa	entire
सर्नु	sarnu	to move forward
सहायता	sahāyatā	help, aid
सिफारिश	siphāriṣ	recommendation
सेवा	sevā	service, serving
स्याल्	syāl	jackal
स्वरूप	svarūp <sup>1</sup>	like, as, in the form of
स्वीकार गर्नु	svikār garnu <sup>1</sup>	to accept
हतार् हतार्	hatār hatār	slowly
हात्ती	hātī	elephant
हिँड्डुल् गर्नु	hiṅḍḍul garnu	to walk around, to stroll

## Reading Passage

## हात्ती र स्याल्

एउटा कपूरटीके<sup>1</sup> नाउँ भएको हात्ती ब्रम्हा-देशको कुनै ठूलो जङ्गलमा मन्परी हिँड्डुल् गर्थ्यो । त्यसलाई देखेर जङ्गलका समस्त स्याल्हरू लोभका वशमा परी, यसलाई कुनै उपायले मार्न पाए यसको मासुले हाम्रा पेट भरिने थिए' भन्ने बिचार गर्न लागे । यस बिचारलाई कार्यरूपमा ल्याउनलाई एउटा बूढो स्याल्ले अघि सरेर यसो भन्यो ।

'हेर भाइहो । बुद्धिले जुन काम हुन सक्छ, त्यो खाली बल्ले कदापि हुन सक्दैन । यो हात्ती बडो

<sup>1</sup>v pronounced like English w.

बलवान् छ, तापनि हामी आफ्ना बुद्धिका प्रभावले यसलाई अवश्य पनि मार्न सक्नेछौं' ।

बूढो स्याल्ला यस्ता कुरा सुनेर सबैले उदेकर अचम्म माने । त्यसपछि त्यस बाटो स्याल्ले हात्तीका समीपमा गएर, बडो नम्र भावले दण्डवत् गरेर भन्यो<sup>2</sup> ।

'महाराज । यस दीन, दुःखीमाथि कृपादृष्टि राखिबक्सियोस्'<sup>3</sup> ।

'स्याल्लाको यस्तो नम्र बचनले हात्तीका मन्मा केही घमण्ड उत्पन्न गरायो । उसले बडो अहंकार गरी सोध्यो

'भन्, तँ को होस्? किन आइस्? के मागछस्?'

बूढो स्याल्ले पनि नम्र भई विन्ती चढायो ।

मजम्बुमन्त्री नामक स्याल्ले हुँ, हजूर । मलाई सम्पूर्ण जङ्गलमा पशुहरूले प्रतिनिधि स्वरूप<sup>4</sup> हजूरका समीपमा पठाएका छन् । हजूर जानी होइबक्सन्छ । हामीहरू सबै राजा बिना बडो दुःख पाएर दिनु काटिरहेछौं<sup>5</sup> । समस्त जङ्गलमा राजा हुने योग्य कुनै पशु निस्केन । यस कारण म हजूरका समीपमा विन्ती चढाउन आएको हुँ । हजूरले हाम्रा राजा भई हाम्रो रक्षा गरिबक्सिनुपर्छ ।'

धूर्त स्याल्लाको यस्तो बचन सुनेर हात्तीलाई हुनसम्मको आनन्द<sup>6</sup> लाग्यो । यसपछि हात्तीले उत्तर दियो ।

'हुन्छ, तिमीहरूको निवेदन म स्वीकार गर्छु । लौ, अब कुन बाटोबाट कहाँ जानुपर्ने हो', भन् ।

बाटो स्याल्ले आफ्नो उद्देश्य पूर्ण हुन लागेको देखेर बडो प्रसन्न भयो ।

'महाराज, मेरो अनुसरण गरिबक्सियोस्<sup>8</sup> । म हजूरलाई बाटो देखाउँछु' भनी स्याल्ले अघि अघि बाटो देखाउँदै हिँड्न<sup>9</sup> लाग्यो । हात्ती पनि धूर्त स्याल्लाको पछि पछि जान लाग्यो । राज्य प्राप्त गर्ने आशाले स्याल्ले देखाएको बाटो हतार् हतार् हिँड्दा<sup>10</sup> हात्ती एककासी हिलोका एउटा गहिरो दहमा भासियो । आफ्नो त्यसतो दशा भएको देखेर हात्तीले भन्यो ।

'मित्र जम्बुमन्त्री । म त महान् विपत्तमा परें । सहायता गर । हेर म त यो गहिरो दहमा भासिएँ'<sup>11</sup> ।

हात्तीको त्यो अवस्था देखेर स्याल्ले मुसुकक हाँस्यो । अनि त्यसले हात्तीको छेउमा गएर, 'हजूर, मेरो पुच्छर पक्रेर निस्कबक्सियोस्', भनेर भन्यो ।

यति भएपछि, 'म जस्तो धूर्तका बचन्मा विश्वास गर्नाले यस्तै फल हुन्छ' भन्ने व्याङ्ग बचन् सुनाएर दुष्ट स्याल् त्यस् ठाउँबाट आफ्ना मित्रहरू भएका ठाउँमा गयो। त्यसपछि, सबै स्याल्हरूले भेला भई त्यो हात्तीलाई मारेर मोज्ले भोजेलाए ११।

## Notes

This Nepali rendering of the fable ( नीति कथा ) of the elephant and the jackal has been slightly adapted from the version given in *Nepālī Sāhitya*, vol. 4, (Macmillan, 1968). The language is fairly typical of the literary style adopted by most modern Nepali writers.

1. **kapūṛṭike**: lit. 'with a "forehead-spot" of camphor'. The name is given to the elephant.
2. **daṅḍavat**: a respectful salutation made by touching the ground at the other's feet.
3. **kāpādāṣṭi rākhibakṣiyos**: lit. 'keep a look of compassion on this poor, unfortunate one'.  
**rākhibakṣiyos** is the imperative of the 'Royal Honorific' form of the verb **rākhu**. The Royal Honorific is formed by adding the verb **baksanu** 'to bestow' to the Absolutive Participle of the simple verb. This form is used mainly when addressing royalty. It is fully discussed in Lesson 20.
4. **pratiniḍhi svarūp**: 'as a representative'.
5. **din kāṭirāhechaw**: 'we are spending our days'. The form of the verb is discussed in Lesson 20.
6. **hunasammako ānand**: 'the greatest possible pleasure'.
7. **kahā jānuparne ho?** 'where is it that I am to go?' Note the use of the Infinitival Participle with **ho**.
8. **mero anusaraṅ garibakṣiyos**: 'follow me' – a very respectful phrase. An equivalent would be **pachi pachi ānuhos**.
9. **bāto dekhāuday**: 'while showing the road'.
10. **hīrdā**: 'walking along'.
11. **mojle bhoj lānu**: 'to enjoy oneself having a feast'.

## Exercise 18a

## Translate into English

१. उमालेको पानी खाएको भए तिमि बिरामी हुने थिएनौ।
२. पाकिस्तानका हवाईजहाजहरू ढाका भएर काठमाडौंसम्म आउँथे तर भारतसँग लडाईं शुरू भएपछि आउन छाडेका छन्।
३. अर्को बाटोबाट गएको भए हुन्थ्यो। यो चाहिँ त एक दम् उकालो र चिप्लो पो रहेछ।
४. लन्दनमा बसेको बेला त्यो हरेक हप्ता सिनेमा हेर्न जान्थ्यो।
५. पाँच बर्ष अगाडी काठमाडौंमा सबै मालूताल् सस्तो थियो, तर हिजोआज धेरै पर्यटकहरू आउने भएकोले भारतभन्दा नेपालमा महँगो बढेको छ।

६. तपाईं भारत कहिले जान चाहनुहुन्छ? सकेसम्म छिटो जान पाए हुन्थ्यो।
७. तपाईंले आफ्नो दाइको ठेगाना दिनुभएको भए म वहाँलाई भेट्न जान्थे।
८. मलाई फुर्सत भएको भए तिमिलाई भेट्न आउँथे तर साँझ अबेलासम्म मेरो साथीसित कुरा गरेको हुनाले आउन सकिनँ।
९. यहाँ तिमि हुँदैनौ भन्ने थाहा पाएको भए म आउने थिइँनँ।
१०. शुरुमा म बिहानदेखि बेलुकासम्म काम गर्थे, तर आजकाल म त्यतिको काम गर्न सकिन्न।
११. १९५०-भन्दा अगाडी विदेशीहरूलाई नेपालमा घुम्न निकै गाह्रो हुन्थ्यो।
१२. मैले घर फर्कने निधो गरे। आउने महीना बेलायत छाड्छु होला।
१३. दुइ बर्ष पहिले थ्याङ्गबोचे जान मनु लागेको भए त्यहाँसम्म हिंडेरै जानुपर्थ्यो। काठमाडौंबाट त्यहाँ पुग्न घटीमा दुइ हप्ता लाग्थ्यो। तर अहिले त्यहाँ जाने विमानसेवा छ रे।

## Exercise 18b

## Translate into Nepali

1. If you had gone by the road I showed you, you would have arrived sooner.
2. I used to smoke twenty cigarettes a day, but I gave up smoking last year. Now I don't smoke.
3. If he had worked harder, he would have easily passed the exam. Now he will have to try again next year.
4. My father used to live in an old house near Hanumān Dhokā.
5. If you (MGH) had listened to what I said, you would not be ill now.
6. We used to go into the temples in the centre of the city to watch the **pūjā**.
7. Once, I used to be able to speak Newāri well, but because I have not lived in Kathmandu for a long time, I have forgotten everything.
8. In the beginning I used to work from morning till evening, but these days I cannot do so much work.
9. Did you find the book you lost? No, I did not. It must have got mislaid.
10. Thirty years ago there were many elephants in the Terai, but now, since much of the jungle has been destroyed, there are not so many elephants there.
11. That coat was very expensive. The shopkeeper should have let (you) have it for a hundred rupees.
12. If I had had the time, I should have gone to India sooner. But now whether it rains or not, I really must go. I have a lot of work there, you know.

## Exercise 18c

## Translate into English

राजा मरेपछि उनका छोराहरूले राज्य प्राप्त गरे; यस विचारलाई कार्यरूपमा कसरी ल्याउने?; उनी प्रतिनिधि स्वरूप महाराजाको दरबारमा पठाइएका थिए; त्यो कुरा सुनेर उसलाई अतिनै आनन्द लाग्यो। मेरो निवेदन स्वीकार गर्नुहोस्, हजूर: त्यति अनौठो कुरा सुनेर उ मुसक हँस्न लाग्यो; मैले एउटा राम्रो कोठा बहालमा लिएँ; तपाईं यसभन्दा पहिला नेपाल आउनुभएको छ कि छैन?; त्यो

पसलमा थुप्रै मालूताल् पाइन्छ ; उसले मलाई पागलै तुल्याउँछ; बर्होले सिंह दरबारमा जागीर खानुभएको थियो ; तिमिले हेर्नुपर्ने किताब त्यही हो नि ; मेरो कलम हराएको जस्तो छ ; मलाई रुघा लाग्ला लाग्ला जस्तो छ ; त्यो बेलामा आओस् भनी मैले खूब झँटो ; जीविका चलाउनलाई म होटेलमा काम गर्छु ; ठूलो लडाईंमा सिपाहीले नाम कमायो; म दुइ दिनभित्र फर्की आउँला

LESSON 19

1. *The Imperfect Participle*

The Imperfect Participle has four suffixes. They are as follows: (1) -द -**da**, (2) -दो -**do**, (3) -दा -**da**, (4) -दै -**dāy**. These suffixes are added directly to the base of verbs belonging to group (i), to the nasalised base of verbs belonging to group (ii), and to the nasalised primary base of verbs belonging to other groups.

	1	2	3	4
(i)	गर्द <b>garda</b>	गर्दो <b>gardo</b>	गर्दा <b>gardā</b>	गर्दै <b>gardāy</b>
(ii)	खाँद <b>khāda</b>	खाँदो <b>khādo</b>	खाँदा <b>khāda</b>	खाँदै <b>khāday</b>
(iii)	धुँद <b>dhūda</b>	धुँदो <b>dhūdo</b>	धुँदा <b>dhūda</b>	धुँदै <b>dhūday</b>
(iv)	बिर्सद <b>birsāda</b>	बिर्सदो <b>birsādo</b>	बिर्सदा <b>birsāda</b>	बिर्सदै <b>birsāday</b>
(v)	आउँद <b>āūda</b>	आउँदो <b>āūdo</b>	आउँदा <b>āūda</b>	आउँदै <b>āūday</b>
हुनु	हुँद <b>hūda</b>	हुँदो <b>hūdo</b>	हुँदा <b>hūda</b>	हुँदै <b>hūday</b>

In verbs belonging to group (i) of which the base ends in an unvoiced consonant, the द of the suffix may be changed to त . बस्त **bastā**, बस्तो **basto**, बस्ता **bastā**, बस्तै **bastāy**. Nowadays, however, there is a tendency to generalise the suffixes in -द and write बस्द **basda**, सुन्दो **sutdo**, etc. (Cf. Lesson 6.3).

HGH forms consist of the infinitive in -न् followed by the Imperfect Participles of हो :

गर्नुहुँदो <b>garnuhūdo</b>	जानुहुँदा <b>jānuhūdā</b>	आउनुहुँदै <b>āunuhūdāy</b>
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The negative is formed with the prefix -न

नगर्दो <b>nagardo</b>	नजाँदा <b>najādā</b>	नखानुहुँदै <b>nakhānuhūdāy</b>
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The verb छ possesses the Imperfect Participles:

छँदा chādā and छँदै chādāy

2. In previous lessons we have already met a number of examples of the imperfect participles in -दा and -दै, the two forms which are most commonly used.

The Imperfect Participle in -दा may often correspond to the English present participle 'doing', 'eating', etc., or sometimes a temporal participle phrase like 'while doing', or a clause like 'when I was doing', 'as I was going', etc. The English translation will of course depend on the context.

पहाडबाट ओर्लदा लडेर उसको खुट्टा भाँचियो  
As he was coming down the hill, he slipped and his leg broke  
शहर जाँदा मलाई यो चिठी खसाल्न सम्झाऊ है  
When we're on our way to town, remind me to post this letter  
त्यो लन्दनमा छँदा, हरेक हप्ता सिनेमा हेर्न जान्थ्यो  
When he was in London, he used to go to the pictures every week  
सूर्य अस्ताउन लाग्दा, हामी त्यहाँ पुग्यौं  
We arrived there, just as the sun began to set  
हिजो घर आउन लाग्दा, मैले सबै पैसा हरायो कि भन्ठानेको थिएँ, तर घर आएर हेर्दा त  
खलतीमै रहेछ  
Yesterday, as I was coming home, I thought that I had lost all my money,  
but when I arrived I had a look and found that it was in my pocket the  
whole time

In colloquial speech, the particle -खेरि -kheri is often added to the participle in -दा when it has temporal force:

शहर जाँदाखेरि when we were going to town  
वार्तासित करा गर्दाखेरि while talking to him  
काठमाडौंमा बस्दाखेरि when living in Kathmandu

3. The postposition -ले followed by the Imperfect Participle गर्दा means 'because of', 'by reason of' and is the equivalent of the phrase को कारणले

झरीले गर्दा, म आउन सकिनँ  
I couldn't come because of the rain  
त्यसैले गर्दा, मैले तिम्रो चिठी पढ्न पाइनँ  
For that reason, I could not read your letter

4. The participle in -दै is morphologically an emphatic form. When it follows the participle in -दा (e.g. गर्दा गर्दै, आउँदा आउँदै), the participle phrase is temporal, but more emphatic than those in the construction discussed in 2 above. In English, such phrases may be translated as 'just as I was doing', 'at the very moment of doing', etc. More often, however, गर्दा गर्दै is simply the equivalent of गर्दा.

सिनेमा हेर्दा हेर्दै, म त भुसुकै निदाएछु  
I fell asleep right in the middle of the film  
यस प्रकारले विचार गर्दा गर्दै, भानुभक्तले यही श्लोक बनाए  
With these very thoughts in mind, Bhanubhakta wrote this verse  
नेपालीहरूसँग कुराकानी गर्दा गर्दै, मैले नेपाली सिक्ने  
I learnt Nepali, simply by talking to Nepalis

The Imperfect Participle in -दै may be used by itself as an alternative to the participle in -दा. Thus तिम्रो घर आउँदै or तिम्रो घर आउँदै आउँदै mean more or less the same as तिम्रो घर आउँदा (-खेरि). हुँदा and हुँदै are frequently used as an alternative of भएर in the sense of 'via'.

म बेलायतबाट दिल्ली हुँदा काठमाडौं जाउँला  
I shall probably go from England to Kathmandu via Delhi

5. The participle in -दै followed by the postposition -मा has the sense of 'just because one does'. The subject word of a transitive verb in this construction requires -ले

तिमीले मलाई चोर भन्दैमा, म चोर हुन्छु र?  
Just because you say I'm a thief, does that make me one then?  
उसले गर भन्दैमा तिम्रीलाई गर्नुपर्थ्यो र?  
Just because he told you to do it, did you have to do it then?

6. The construction त्यो गर्दै गर्दै is emphatic and may be translated 'he absolutely refuses to do'.

त्यो केटा काम गर्दै गर्दै न । एक दम अल्छी छ  
That boy just refuses to work. He's really lazy  
मैले भनेको त्यो मान्दै मान्दै न । तपाईं नै भन्नुहोस् न  
He absolutely refuses to listen to what I tell him. You talk to him

7. The Imperfect Participle in -दै is used to form two continuous tenses:  
(a) Present Continuous (discussed in Lesson 5.11) formed by the participle in -दै followed by the verb छ: म गर्दै छु 'I am doing' म गर्दै छैन 'I am not doing'.  
(b) Past Continuous, formed by the participle in -दै followed by the verb थियो. म गर्दै थिइन 'I was not doing', म गर्दै थिएँ 'I was doing'.  
The HGH forms are: गर्दै हुनुहुन्छ गर्दै हुनुहुन्थ्यो, etc.

तिमी के गर्दै छौ? म किताब पढ्दै छु  
What are you doing? I'm reading a book  
उ काम गर्दै, गीत गाउँदै थियो  
As he was working, he was singing a song  
तपाईं रेडियो नेपालबाट समाचार सुन्दै हुनुहुन्थ्यो  
You were listening to the news from Radio Nepal

As we have already seen, the Present Continuous Tense is frequently used in speech with reference to future action, like the English continuous tense 'I am going next week'. The Simple Indefinite may be used in the same way, while the Future Tense ( गर्नु ) expresses doubt and the Infinitival Future Tense ( गर्नेछु ) expresses great certainty. Compare the following sentences:

म आउने हप्ता भारत जान्छु  
म आउने हप्ता भारत जाँदै छु  
I'm going to India next week  
म आउने हप्ता भारत जाउँला  
I'll probably go to India next week  
म आउँने हप्ता पक्कै पनि भारत जानेछु  
I am definitely going to India next week

The continuous tenses of छ- छँदै छ, छँदै थिएँ have the force of 'it still is', 'it still was', 'it obviously is', etc.

मैले अगिल्लो महीनाको आखिरीतिर काठमाडौँबाट हिँडेको तिमिलाई थाहा छँदै छ  
As you must know, I left Kathmandu towards the end of last month  
आज दिउँसो पानी पर्ने कुरा हामीलाई थाहा छँदै थियो  
We knew of course that it would rain this afternoon

8. The Imperfect Participle in -दो is a verbal adjective, and like other adjectives in -o has a feminine singular form in -ि ( गर्दी **gardī**), and a plural form in -ा ( गर्दा **gardā**). As in the case of other adjectives agreement for gender and number is made mainly in writing.

Examples of its purely adjectival use are:

चाख्लागदो interesting ( चाख् 'taste', 'interest')  
डर्लागदो frightening ( डर् 'fear')  
आउँदो हप्ता the coming week, next week (an alternative for आउने हप्ता )

9. The Imperfect Participle in -दो is used to form three tenses with the verbs छ, रहेछ, हो acting as auxiliaries:

1. म गर्दो छु, etc.
2. म गर्दो रहेछु, etc.
3. म गर्दो हुँ, etc.

All three tenses possess feminine and plural forms:

उ गर्दी छे, उनी गर्दी छिन्, हामी गर्दा छौँ,  
उनीहरू गर्दा छिन्, etc.  
उ गर्दी रहीछ, उनी गर्दी रहीछिन्, हामी गर्दा रहेछौँ  
उनीहरू गर्दा रहेछिन्, etc.  
उ गर्दी हो, उनी गर्दी हुन्, हामी गर्दा हौँ  
उनीहरू गर्दा हुन्, etc.

The first of these tenses ( म गर्दो छु ) is an alternative to the Simple Indefinite गर्नु, but is almost entirely restricted to writing and especially poetry. Note the following verse from a poem by the modern Nepali poet, Dharañidhar Koirālā;

नेपाल् तिम्रो मुहुडा हँसिलो  
देखेर मर्छु कि यसै म मर्छु?  
चिन्ता यही चित्त सताउँदो छ ।  
आशा निराशातिर घाउँदो छ

'Oh Nepal, do I die seeing your laughing face or do I just die (for no reason)? This very grief vexes my heart. Hope turns often to despair'

घाउनु 'to come frequently'

This tense is rarely found in spoken Nepali.

The second tense ( गर्दो रहेछ ) indicates surprise, and may be translated 'I see that I am doing', etc. As we have seen this is the usual implication of the Second Perfect form रहेछ .

त्यो मान्छे प्रधानमन्त्रीको घरमा पनि जाँदो रहेछ  
Why, that man even goes to the Prime Minister's house  
ट्याक्सीमा घुम्न अलि महँगो पर्दो रहेछ  
I see that it is quite expensive to travel by taxi  
नेपाली त राम्रै बोल्नुहुँदो रहेछ । कहाँ सिक्नुभएको नि?  
Why, you speak Nepali quite well. Where did you learn it?

The third tense ( म जाँदो हुँ ) is conditional, and is used in the subordinate ('if') clause of impossible conditional sentences:

उ आउँदो हो त म जान्नेथेँ  
If he had come, I would not have gone

This construction is the equivalent of those discussed in Lesson 18.3.

उ काम गर्दो हो त बाटोमा मागेर हिँड्ने नै थिएन  
If he had worked, he would not have had to walk the streets begging  
उहिले म सिंह-दरबारमा जागीर् खाँदो हुँ त अहिले मलाई पैसाको दुःख हुने नै थिएन  
If I had taken a post in the Singha Darbar, I would not have any money troubles now

जागीर् खानु 'to receive (official) employment'

10. The Imperfect Participle in -द is used only in the formation of two tenses which are merely alternative forms of the Simple Indefinite ( गर्नु ) and the Past Habitual ( गर्थे ). These alternative forms consist of the participle in -द followed by the positive suffixes of those tenses. The participle and suffixes are written together as one word:

म गर्दछु	<b>ma gardachu</b>
त्यो जाँदछ	<b>tyo jādacha</b>
म खाँदथे	<b>ma khādathē</b>
उनी बस्दथे	<b>unī basdathe, etc.</b>

The alternative forms are in every respect synonymous with the two tenses introduced in earlier lessons (viz. गर्छु and गर्थे), but are almost entirely restricted to the written language, being particularly common in newspaper Nepali.

## Vocabulary 19

अन्तमा	<b>antamā</b>	finally, in the end
अल्छी	<b>alchi</b>	lazy
आउँदो	<b>āūdo</b>	coming, next
इतिहास	<b>itihās</b>	history
ओर्लनु	<b>orlanu</b>	to descend, to come down
कट्वाल्	<b>kaṭṭval</b>	Katval (place name)
कमल	<b>kamal</b>	lotus
ककोटक	<b>karkoṭak</b>	Karkotak (name of a Naga)
कात्नु	<b>kātnu</b>	to twine thread, make a lamp
किनकि	<b>kinaki</b>	because (syn. <b>kinabhane</b> )
घसिदिनु	<b>ghasidinu</b>	to rub in
किराँत	<b>kirāt</b>	the Kirant people
खुट्टा	<b>khuttā</b>	leg, foot
-खेरि	<b>-kheri</b>	temporal particle used with the imperfect participle
चलनु	<b>calan</b>	usage, use, custom
चिन्ता	<b>cintā</b>	worry, care
चिर्नु	<b>cirnu</b>	to cleave, to cut through
चोभार	<b>cobhār</b>	Chobhar (place name)
चोर्	<b>cor</b>	thief
जागीर् खानु	<b>jāgīr kbānu</b>	to get official employment
जाति	<b>jāti</b>	caste, class, clan
झरी	<b>jhari</b>	rain, shower
टुप्पा	<b>ṭuppa</b>	top, summit
टौदह	<b>ṭaudaha</b>	Taudaha (name of a lake)
तपस्वी	<b>tapasvī</b>	ascetic, pilgrim
थरी	<b>tbari</b>	sect, group
देवल्	<b>deval</b>	temple (syn. <b>mandir</b> )
धाउनु	<b>dhāunu</b>	to come repeatedly
धागो	<b>dhāgo</b>	thread
नाग	<b>nāg</b>	a Naga (serpent god), cobra

निदाउनु	<b>nidāunu</b>	to go to sleep
निकाल्नु	<b>nikālnu</b>	to take out
निकलनु	<b>niklanu</b>	to go out (syn. <b>niskanu</b> )
निराशा	<b>nirāṣā</b>	disappointment
न्हसिकाप्	<b>nhasikāp</b>	Nhasikap (place name)
पंचमी	<b>pañcamī</b>	period of five days (see note to text)
पछिल्लिर	<b>pachiltira</b>	towards the back, behind
पल्ट	<b>palṭa</b>	time, turn, occasion
पोखरी	<b>pokharī</b>	lake
प्रकार	<b>prakār</b>	sort, kind
यस प्रकारले	<b>yas prakārole</b>	in this way
बुद्ध -धर्म	<b>buddha-dharma</b>	Buddhism
भक्तिपूर्वक	<b>bhaktipūrvak</b>	devotedly
भनुठान्नु	<b>bhanṭhānnu</b>	to assume, to think
भाँचिनु	<b>bhācinu</b>	to be broken
भाद्गाँउ	<b>bhādgāū</b>	Bhadgaon (town in Kathmandu Valley, also called Bhaktapūr)
भिक्षु	<b>bhikṣu</b>	beggar, religious mendicant
भुसुककै निदाउनु	<b>bhusukkəy nidāunu</b>	to fall asleep (suddenly)
मञ्जुश्री	<b>mañjuśrī</b>	Manjushri
मुहुड़ा	<b>muhuṭā</b>	face, countenance
मैला	<b>mela</b>	fair, festival
मोक्षदा	<b>mokṣadā</b>	Mokshada (name of goddess)
वरदा	<b>varadā</b>	Varada (name of goddess)
विपश्ची बुद्ध	<b>vipaśvī buddha</b>	Vipashvi Buddha (name of an ascetic)
विवरण	<b>vivaraṇ</b>	description, account
वेग (वेग)	<b>veg (beg)</b>	speed, force
शाखा	<b>ṣakhā</b>	branch
श्लोक	<b>ṣloka</b>	a verse
सताउनु	<b>satāunu</b>	to trouble, vex
समाचार	<b>samācār</b>	news
सम्मान गर्नु	<b>sammān garnu</b>	to honour greatly
सरस्वती	<b>sarasvatī</b>	Sarasvati (name of goddess)
साँच्चै	<b>sāccəy</b>	really, truly
सुझ	<b>sūjba</b>	recalling, recollection
सोचनु	<b>socnu</b>	to think, to consider
स्वयम्भु	<b>svayambhū</b>	Svayambhu
हँसिलो	<b>hāsilo</b>	laughing, humorous

स्वयंभू डाँडाको पिछलितरको मन्दिर 'मञ्जुश्री' को हो । यहाँ श्रीपंचमीको दिन<sup>१</sup> मेला लाग्छ । यस देवललाई एक थरी सरस्वतीको मन्दिर भनी पूजा गर्छन्, अर्को थरी मञ्जुश्रीको देवल भनी सम्मान गर्छन् । बुद्ध-धर्म मान्नेहरू यसलाई मञ्जुश्री मान्दछन्<sup>२</sup> । शिव-धर्म मान्ने हिन्दुहरू सरस्वती भन्छन् । श्रीपंचमीको दिन यहाँ दुवै थरीका मान्नेहरू पुग्छन् । एक थरी मञ्जुश्री अर्को थरी सरस्वती मानी, दुवै थरी नै त्यतिकै भक्तिपूर्वक पूजा गर्दछन् । साँच्चै नै यो अनौठोलाग्दो कुरा हो किनकि मञ्जुश्री लोनेमान्छे र सरस्वती स्वास्नीमान्छे हुन् । नेपालको इतिहासमा मञ्जुश्रीको खूब मान्छे छ । यिनी सबभन्दा पहिले चीनबाट आएका हुन् । यिनले नै आएर नेपाल-खाल्डो बनाएका हुन् भन्ने प्रचलन छ । त्यो कथाको विवरण यस प्रकारको छ ।

नेपाल-खाल्डो पहिले एउटा ठूलो पोखरी रहेछ । यस पोखरीलाई नागपोखरी भन्दछन् । यहाँ विपश्ची बुद्ध भन्ने भिक्षुले आएर कमल रोपेछन् । यस कमलमा स्वयंभू खडा भएछन्<sup>३</sup> । अनि स्वयंभूको दर्शन गर्न धेरै तपस्वीहरू यहाँ आइपुगे । यो खाल्डो पोखरी छँदा पनि स्वयंभू पहाडको टुप्पा पानीको माथि नै पर्थ्यो । यसलाई देवता भनी दर्शन गर्न आएका होलान् ।

यिनै<sup>४</sup> 'स्वयंभू' को दर्शन गर्न चीनबाट मञ्जुश्री पनि यहाँ आए । स्वयंभूको दर्शन गरेपछि उनले खाल्डोको पानीलाई बाहिर निकाल्ने सूझ गरे । यसभन्दा पहिले उनी चीनबाट आएर भाद्रगाउँतिरको एउटा डाँडामा बसेका थिए । यहीबाट उनले पोखरीको पानी निकाल्ने विचार गरेका हुन् रे ।

पोखरीको पानी बाहिर निकाल्ने विचार गरी मञ्जुश्रीले दुइवटा पहाडमा अग्लो 'वरदा' र 'मोक्षदा' भन्ने देवीहरू खडा गरे । आजसम्म पनि देवीहरूको पूजा गर्न त्यही पहाडहरूमा मेला लाग्छ ।

त्यसपछि मञ्जुश्री आफ्नो विचार अनुसार पोखरीबाट पानी बाहिर पठाउने काममा लागे । कुन ठाउँमा पानी निकाल्न सकिन्छ भनी सोचे । अन्तमा उनले 'कट्वाल्' भन्ने ठाउँलाई चिरेर त्यहाँबाट पानी निकाल्न लगाए । त्यो ठाउँलाई 'न्हसिकाप' पनि भन्दछन् । यो चोभार डाँडामा पर्छ ।

मञ्जुश्रीले पहाडलाई चिरेपछि यहाँको पानी ठूलो बेग्ले बाहिरतिर बग्न थाल्यो । सबै नागहरू<sup>५</sup> निकलन लागे । 'कक्कोटक' भन्ने नाग पनि निस्कन लाग्यो । मञ्जुश्रीले उसलाई रोकेर 'टीदह' भन्ने पोखरीमा लगी राखे ।

यसरी पोखरीको पानी निस्किएपछि यो खाल्डो एउटा ठूलो ठाउँ बन्यो । अनि मञ्जुश्रीले यो ठाउँमा ठूलो शहर बसाले । उनको नामबाट यसको नाम पनि 'मञ्जुपत्तन' हुन गयो<sup>६</sup> । त्यसपछि उनले यस शहरमा मानिसहरू बसाई एकजनालाई राजा बनाए र आफू चीनमै फर्केर गए ।

यिनै<sup>४</sup> मञ्जुश्रीको नाममा पछि एउटा मन्दिर स्वयंभूको पछाडी बन्यो । यहाँ सालको एक पल्ट श्री पंचमीको दिन मेला लाग्छ । त्यस दिन मञ्जुश्रीको पूजा गर्दा नेवार स्वास्नीमान्छेहरू आफूले कातेको बत्ती, धागो आदि चढाउँछन् र तेल पनि घसिदिने चलन छ ।

मञ्जुश्रीले पहाड काटी पानी निकालेर बनाएको खाल्डोको यो शहरलाई पहिले मञ्जुपत्तन भनिन्थ्यो । पछि यहाँ किराँतहरूको<sup>७</sup> एक शाखा 'नेपार' जातिका मान्छेहरू रहन थाले । यिनै नेपारबाट यस ठाउँको नाउँ 'नेपाल' भएको भन्ने कुरा त लेखिसकिएको छ ।

## Notes

This short passage in which the legend of Manjushri and the naming of Nepal is recounted, has been slightly adapted from an article written by Chittaranjan Nepali in *Nepali Itihās Paricaya*, published by Ratna Pustak Bhanḍār. The Bhoddisatva Manjushri is said to have come from China, and to have drained the Nepal Valley by cutting the gorge of Chobhar. A temple dedicated both to Manjushri and the Hindu goddess, Sarasvati, was erected near the hill of Svayambhunath, which now houses the vast stupa.

1. **fripapcamī**: the spring festival (**vasant-papcamī**) which takes place in Phālgun. Sarasvatī is worshipped on this day.
2. **jiva-dharma**: i.e. the branch of Hindus who regard the god Shiva as the most important deity.
3. **svayambhū**: the name given to several deities, including Bramha, Shiva and Vishnu, and also the Buddha. The Svayambhu stupa is one of the famous landmarks of the Kathmandu Valley.
4. **vinay**: the plural of the demonstrative is used for respect.
5. **nāg**: the serpent gods. **nāg** is now used in the sense of 'cobra'.
6. **manjupattan**: **pattan** 'city, town'.  
**nām . . . huna gayo** 'its name came to be', i.e. 'it was named'.
7. **kirāt**: the Kirant people are often considered to be the oldest inhabitants of Nepal. This is one of the many theories about the etymology of 'Nepal', which still remains obscure.

## Exercise 19a

## Translate into English

१. मेरो साथीको घरमा बस्दा बस्दै मलाई जरो आयो ।
२. तिमिले ठीक हो भन्दैमा, ठीक हुन्छ र ?

३. त्यो मान्छे के भन्दै छ? अलि ठूलो स्वरले सबैले सुन्ने गरी भने पो हुन्छ ।
४. उसले राजदूतावासमा काम गर्दा गर्दै धेरै पैसा कमाएको होला ।
५. दुइ हप्ता अगाडी भैरहवामा हुँदा मैले तिम्रो चिठी पाएको थिएँ ।
६. हाम्रो घरमा कोठा खाली छँदै छ । जहिले मनु लाग्छ उहिले आऊ ।
७. तपाईं लन्दनमा के गर्दै हुनुहुन्छ त अहिले? म विश्वविद्यालयमा काम गर्दै छु ।
८. ए दाइ, अबेला हुँदै छ । अहिले जान बेस् होला नि ।
९. उसले पढ्दो हो त जाँचमा फेल हुने नै थिएन ।
१०. काठमाडौँमा एक दुइ पटक ट्याक्सीमा घुमेको छु, तर अलि महँगो पर्दो रहेछ ।
११. म सुत्न जाँदाखेरि, तलबाट आवाज आएको सुनेँ । मैले चोर् घरभित्र पस्यो भन्ठानी तल हेर्न जाँदा, ढोका लगाएर आउन बिसेको रहेछ ।
१२. उमेर छँदा त म कोसौँ हिंडुधेर तर अहिले त घरै बस्न मनु लाग्छ ।
१३. बीसौँ शताब्दीको आरम्भ भएपछि नेपाली साहित्यले अनेकौँ विघ्नवाधाहरू पार् गर्दै विकासको क्षेत्रमा प्रवेश गर्नु ।
१४. उसले एकलै जाऊ भन्दैमा तिमिलार्इ जानुपर्छ र?
१५. यस्तो गर्मी हुन्छ भनेर थाहा पाएको भए त आज दिउँसो पौडी खेल्न जाने थिएँ ।
१६. त्यो मान्छे के भन्दै छ? म यहाँबाट सुन्न सकिदैन ।
१७. तिम्रो घर आउँदा, म कुन बाटोबाट आऊँ?
१८. रामे छ महीनाको लागि बेलायत आएको थियो र अहिलेसम्म यहाँ छँदै छ ।

## Exercise 19b

Translate into Nepali

1. While in Kathmandu, he used to go to the University Library every day.
2. Because of the rain, there was a landslide. After that the road was closed for three days.
3. How did you learn Nepali? I learnt it by sitting in teashops and talking to Nepalis.
4. Just because he told you to go home early, did you have to go?
5. That boy just refuses to work. If he does not learn to read and write English, he certainly will not get a job.
6. As I was going to my office this morning, I met your young brother. I see he's working in the State Bank these days.
7. While working in India, he must have earned a lot of money. I want to go there too.
8. When I was young, I used to be able to get to my village in two hours. Now as I walk along the road, I have to rest. For that reason, it now takes me three hours.
9. Just because he told you to buy this book, did you have to buy it?
10. While I was listening to the Prime Minister's speech, I dropped off to sleep.

<sup>1</sup>arambha 'beginning', vighnavādhā 'obstacle', pār garnu 'to cross', vikāsko kṣetra 'the field of progress'.

## Exercise 19c

Translate into English

उनी घर बनाउने काममा लागे; मञ्जुश्रीले नेपाल-खाल्डो बनाएका हुन् भन्ने प्रचलन छ; बुवाले भन्नुभएको त्यो मान्दै मान्दैन; पहिरो जाने कुरा यिनीहरूलाई थाहा छँदै थियो; त्यसैले गर्दा, म जान सकिनेँ; लन्दनमा बसेको बेला वहाँले धेरै काम गर्नुभयो; धूर्त मान्छेको कुरामा विश्वास गर्नुपर्दैन; अलि चाँडै जानुभए त हुन्थियो; मैले उसलाई नेपाली पढ्ने सल्लाह दिएँ; हामीले एउटा सानो कोठा बहालमा लियौँ; मलाई बिदा देऊ न; उसले काम गरोस् कि नगरोस्, जाँचमा सफल हुनेछ; उसले ज्यान गए मानेन ।

## LESSON 20

### 1. The Absolutive Participle

The Absolutive Participle, which is used in the formation of compound verbs and certain compound tenses, is formed by adding the suffix-इ to the base of verbs belonging to groups (i) and (ii) and to the secondary base of verbs belonging to other groups:

गरि-	खाइ-	दिइ-	घोइ-	बिसि-	आइ-
gari-	khāi-	dii-	dhoi-	birsi-	ai-

The verbs हुनु and जानु have two absolutive participles:

1. जाइ- jāi-	2. गइ- gai-
1. होइ- hoi-	2. भइ- bhai-

The Absolutive Participle, the suffix of which is written with a short -i, should be distinguished from the Conjunctive Participle, the suffix of which is written with a long ī.

Conj. Part. गरी **garī** Absol. Part. गरि **gari-**

The Absolutive Participle is always compounded with another verb. It can never stand alone. It therefore has no negative or HGH forms.

2. The Absolutive Participle is used in the formation of a number of continuous ('I am doing', 'I was doing', etc.) tenses, and frequentative ('I keep on doing', 'I kept on doing') tenses and participles. These are all formed by the Absolutive Participle followed by the various tenses of the verb रहनु **rahanu** 'to remain'. The most commonly encountered forms are given in the following list:

- (a) Present Frequentative (Abs. Part. and Simple Indef. of रहनु )  
म गरिहन्छु **ma garirahanchu**  
I keep/shall keep on doing
- (b) Past Habitual Frequentative (Abs. Part. and Past Hab. of रहनु )  
म गरिहन्थे **ma garirahanthē**  
I used to keep on doing

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- (c) Past Frequentative (Abs. Part. and Past of रहनु )  
म गरिरहे **ma garirahē**  
I kept on doing
- (d) Present Continuous (1) (Abs. Part. and 1st Perf. of रहनु )  
म गरिरहेको छु **ma gariraheko chu**  
I am doing
- (e) Present Continuous (2) (Abs. Part. and 2nd Perf. of रहनु )  
म गरिरहेछु **ma garirahechu**  
I am doing
- (f) Past Continuous (Abs. Part. and 1st Plup. of रहनु )  
**ma gariraheko thiē**  
म गरिरहेको थिएँ I was doing
- (g) Future Continuous (Abs. Part. and Future Perf. of रहनु )  
म गरिरहेको हुँला **ma gariraheko hūlā**  
I (probably) shall be doing
- (h) Continuous Participle (1)  
गरिरहेदो **garirahāndo**  
while doing/as I am/was doing
- (i) Continuous Participle (2)  
गरिरहेको **gariraheko**  
while doing/as I am/was doing

Tenses (d) and (e) are in free variation with each other. There is no difference in the meaning.

3. The continuous tenses (d), (e) and (f) express continuous action like the English tenses 'I am doing', 'I was doing', etc., and may be used in place of the continuous tenses म गर्दै छु and म गर्दै थिएँ which were discussed in Lesson 19. The use of one set of tenses or the other is a matter of personal choice, and both are equally common. Thus म किताब पढिरहेको छु or म किताब पढिरहेछु mean exactly the same thing as म किताब पढ्दै छु. Similarly उ गीत गाइरहेको थियो means exactly the same thing as उ गीत गाउँदै थियो.

Feminine and Plural forms of the continuous tenses are commonly used in the written language and are optional in the spoken language. The rules are the same as those for the First Perfect and Pluperfect Tenses (Lesson 13) and the Second Perfect Tense (Lesson 16). Thus:

मेरी बहिनी लुगा सिइरहेकी छे  
My sister is sewing her clothes

सिउनु **siunu** 'to sew' is a group (v) verb like पिउनु

मेरी दिदी भात पकाइरहेकी थिइन्  
My elder sister was cooking dinner

किसानहरू धान रोपिरहेका थिए

The peasants were planting paddy in the fields

4. The HGH forms of all the tenses listed above are as follows:

- (a) गरिरहनुहुन्छ **garirahanuhuncha**  
 (b) गरिरहनुहुन्थ्यो **garirahanuhunthyo**  
 (c) गरिरहनुभयो **garirahanubhayo**  
 (d) गरिरहनुभएको छ **garirahanubhaeko cha**  
 (e) गरिरहनुभएछ **garirahanubhaecha**  
 (f) गरिरहनुभएको थियो **garirahanubhaeko thiyō**  
 (g) गरिरहनुभएको होला **garirahanubhaeko hola**

मेरो बुवा थकाई मारिरहनुभएको छ

My father is resting

तपाईं के गरिरहनुभएको थियो

What were you doing?

5. In the above tenses and participles, the verb राख्नु **rākhnu** is sometimes used as an auxiliary in place of रहनु

म गरिराखेको छु **ma garirākheko chu** I am doing  
 गरिराखेको **garirākheko** while doing

This is largely a feature of the spoken language and is rarely found in written Nepali.

6. The tenses discussed above are illustrated in the following sentences. Note that -ले is sometimes used with 3rd person forms of transitive verbs:

बस नआएसम्म म यहीं बसिरहन्छु

I'll keep sitting here until the bus comes

उ जहिले पनि जुवा खेलिरहन्थ्यो

He always used to keep on gambling

घर आउने बित्तिकै मैले उपन्यास पढ्न शुरू गरेँ, र नसिद्धिएसम्म पढिरहेँ

As soon as I got home, I started reading the novel and went on reading it until it was finished

डाक्टरले मलाई औषधि खाइराख्नु भनेका थिए

The doctor told me to keep taking the medicine

आज बस-चालकहरूले हड़ताल् गरिरहेका छन्

The bus drivers are on strike ('are striking') today

रामे कहाँ छ? ऊ त्यहाँ उभिरहेछ

Where is Rame? He's standing over there

आज मेरो टाउको एक दम नराम्रोसित दुखिरहेको छ

I've got a terrible headache today ('my head is aching')

दिनभरि हावा चलिरहेको थियो र साँझ पर्नासाथ पानी पर्न थाल्यो

The wind was blowing all day long and as evening fell it began to rain

छानाबाट झण्डा फर्फराइरहेको थियो

The flag was flying from the roof

7. The continuous participles are illustrated in the following sentences:

म बाटो काटिरहँदा, ट्रकले मलाई झण्डै कुल्चेको

As I was crossing the road, a truck almost knocked me over

नदी तर्नलाग्दा, त्यो अचानक चिप्लेर लड्यो

Just as he was crossing the river, he slipped and fell

डाँडाको टुप्पाबाट हाम्रा साथीहरूले नदी तरिरहेका हामीले देख्यौं

From the top of the ridge, we could see our friends crossing the stream

8. In earlier lessons, we have met a number of compound verbs like लाइहेर्नु **lāihernu** 'to try on (clothes)', आइपुग्नु **aipugnu** 'to arrive', etc., which are made up of two verbs, the first of which is in the form of the Absolutive Participle. The two verbs compounded in this way convey a single idea. Such verbs must be learnt as separate items of vocabulary.

Other types of compound verbs, in which the first element is the Absolutive Participle, are as follows:

(a) those of which the second element is the verb दिनु implying that the action is performed on behalf of someone else, or that the action is sudden or final. For example:

लेखिदिनु	<b>lekhidinu</b>	to write for someone
खसालिदिनु	<b>khasālidinu</b>	to post (a letter) for someone
गरिदिनु	<b>garidinu</b>	to do for someone
खाइदिनु	<b>khāidinu</b>	to eat up

शहर जाँदाखेरि, मेरो चिठी खसालिदेऊ न

When you go to town, post my letter for me

डाक्टर साहेबले औषधि लेखिदिए

The doctor wrote me out a prescription

तिम्रो काम् मै गरिदिन्छु

I'll do the work for you

धेरै भोकाएको हुनाले, केटाले सबै भात खाइदियो

The little boy was so hungry that he ate up all the rice

(b) those of which the second element is the verb हाल्नु **hālnu** 'to put in, to pour', which adds a certain amount of emphasis. In colloquial speech, there is in fact little difference in the meaning of the simple verb and that of the verb compounded with हाल्नु

लुगा मैलो भयो। भोलि म धोइहाल्छु

The clothes are dirty. I'll wash them through tomorrow

वहाँलाई थाहा छैन होला। वहाँको अड्डा गएर म भनिहाल्छु

Perhaps he doesn't know. I'll go to his office and tell him

म एक छिन्मा आइहाल्छु  
I'll come in just a moment

Note also the expression भइहाल्यो **bhāihālyo** (often written and pronounced भैहाल्यो **bhāyhālyo**) which means 'never mind', 'let it pass'.

(c) those of which the second element is the verb सकनु (e.g., गइसकनु **gaisaknu**, मरिसकनु **marisaknu**, etc.), which implies that the action is completed once and for all. In general, only the Simple Past and the Perfect tenses are used.

सिनेमा शुरू भइसक्यो  
The film has already started  
हाम्रो बूढो नोकर मरिसक्यो  
Our old servant has (just) died  
काम त सिद्धिसक्यो, म जाऊँ अहिले त?  
All the work is finished, sir. May I go home now?  
म नेपालमा हुँदा हुँ त अहिले सुतिसकेको हुँथेँ  
If I were in Nepal now, I would be (already) fast asleep

The I-Stem verb सकिनु **sakinu** is frequently used in the sense of 'to be finished', 'to be over'.

त्यो काम त सकियो  
Well, that job's over

Note also the expression बजिसक्यो **bajisakyo** 'it's already . . . o'clock':

चार बजिसक्यो । मलाई त जानुपर्ने  
It's already four o'clock. I must be off now

(d) two verbs of which the second element is लाग्नु

जाइलाग्नु **jāilāgnu** 'to go for, to attack'  
आइलाग्नु **āilāgnu** 'to come for, to attack'

Note that the Absolutive Participle जाइ- (and not गइ-) is used in this compound.

आइलाग्नेमाथि जाइलाग्नुपर्छ  
One has to go for one's attacker (a proverb)

### 9. The 'royal honorific'

As the name implies, the 'royal honorific' forms are used mainly when addressing or talking about royalty, especially the royalty of Nepal. The second person forms may also be used for people to whom particular respect is due, but nowadays the HGH is preferred in this case. In historical works, the MGH ( उनी , यिनी , तिनी ) is often used for dead royalty, but it is now the practice in Nepal to use the 'royal honorific' forms for all the ancestors of the Nepalese royal family.

The 'royal honorific' consists of the absolutive participle followed by the auxiliary verb बक्सनु **baksanu** (or in some cases बक्सिनु **baksinu**).<sup>1</sup> The same form is used for both second and third persons. The honorific word हजूर **hajūr** acts as a 2nd and 3rd person pronoun.

The following forms of the 'royal honorific' are in common use. Note that -ले is added to the subject of transitive verbs:

Infinitive	गरिबक्सनु	<b>garibaksanu</b>
Simp. Indef. Aff.	गरिबक्सन्छ	<b>garibaksancha</b>
Simp. Indef. Neg.	गरिबक्सन्न	<b>garibaksanna</b>
Simp. Past	गरिबक्स्यो	<b>garibaksyo</b>
Simp. Past Neg.	गरिबक्स्येन	<b>garibaksena</b>
Habit. Past Aff.	गरिबक्सन्थ्यो	<b>garibaksanthyo</b>
Habit. Past Neg.	गरिबक्सन्थ्ये	<b>garibaksannathyo</b>
Imperative/Injunctive	गरिबक्सियोस्	<b>garibaksiyos</b>
Infinit. Part.	गरिबक्सिने	<b>garibaksine</b>
1st Perf. Part.	गरिबकसेको	<b>garibakseko</b>
2nd Perf. Part.	गरिबकसे	<b>garibakse</b>

The 'royal honorific' of हुनु is formed with the absolutive participle होइ . Thus: होइबक्सनु **hoibaksanu**, होइबक्सन्छ **hoibaksancha**, etc. A number of special honorific words and phrases are used in the context of the 'royal honorific', such as:

सवारी होइबक्सनु	<b>savārī hoibaksanu</b>	to go
ज्युनार् गरिबक्सनु	<b>jyunār garibaksanu</b>	to eat/drink
अनुसरण गरिबक्सनु	<b>anusaraṅ garibaksanu</b>	to follow

The King of Nepal is often referred to as मौसूफ **māwsūph** or मौसूफ सरकार **māwsūph sarkār**, or simply as श्री ५ **śrī pāc** ('five times lord'). The latter term is used before the titles of all the members of the Nepalese royal family:

श्री ५ महाराजाधिराज	the King of Nepal
श्री ५ बडा महारानी	the Queen of Nepal
श्री ५ युवराजाधिराज	the Crown Prince of Nepal

For example, the present King of Nepal has the following title:

श्री ५ महाराजाधिराज बिरेन्द्र वीर विक्रम शाह देव  
**śrī pāc mahārājādhirāj birendra vīr vikram śah dev**

Formerly, the Rāṇā Prime Ministers of Nepal took the title श्री ३ **śrī tīn**. The kingdom of Nepal is referred to as अधिराज्य **adhirājya**.

<sup>1</sup> बक्सनु is derived from the Persian verb **bakhshidan** 'to bestow'. The language of the Nepalese court and the jargon of the law courts abound in words of Persian origin, inherited from the Indian Mughal administration.

हजरले चिया ज्युनार् गरिबक्सन्छ?

Will you have some tea, Your Majesty?

श्री ५ बाट हुकुम् भयो (lit. 'an order came about from ...')

An ordinance was issued by the King

महाराज, मेरो अनुसरण गरिबक्सियोस्

My lord, please follow me

श्री ५ दुइ हप्ताका लागि पोखरा सवारी होइबक्सन्छ

His Majesty is going to Pokhara for two weeks

आज श्री ५ महाराजाधिराज बाउन्नी वर्ष प्रवेश गरिबक्स्यो

Today His Majesty entered his fifty second year

श्री ५ को सरकारले यो घोषणा गरेको छ

His Majesty's government has made the following announcement

#### 10. The construction with -जेल् -jel 'as long as', 'until'

The particle -जेल् *jel* 'as long as', 'while' is added to the secondary base of the verb which is extended by the syllable ऊँ -ūṅ (or rarely इँ -iṅ). The form of the verb is invariable. Transitive verbs in this form require -ले .

मैले गरूञ्जेल्	<b>māyle garūṅjel</b>	as long as I do/did
तिमी बसूञ्जेल्	<b>timī basūṅjel</b>	as long as you stayed/stay
उसले धोऊञ्जेल्	<b>usle dhoūṅjel</b>	as long as he washes/washed
हामी आऊञ्जेल्	<b>hāmī āūṅjel</b>	as long as we come/came

The negative is formed with the negative prefix न- and has the sense of 'until I do/did', etc.

उसले नगरूञ्जेल्	<b>usle nagarūṅjel</b>	until he does/did
म नआऊञ्जेल्	<b>ma naāūṅjel</b>	until I come/came

The tense of the verb in the English translation depends on the context.

मैले यहाँ काम गरूञ्जेल्, राम्रो तलब पाउँछु

As long as I am working here, I'll earn a good salary

म पानी लिन जान्छु । म फर्केर नआऊञ्जेल् यहीं बसिराख्नु

I'm going to get some water. Sit here till I come back

किताब नलेखिसकेञ्जेल् लेखकलाई संतोष भएन

The writer was not content until he had finished writing his book

Note also यतिञ्जेल् *yatiṅjel* 'during this time', 'meanwhile', and त्यतिञ्जेल् *tyatiṅjel* 'during that time', 'meanwhile'.

The construction with -जेल् is exactly the equivalent of that involving the Second Perfect Participle followed by -सम्म (Lesson 16), the latter being by far the most common. The above sentences could be equally well written:

मैले यहाँ काम गरेसम्म राम्रो तलब पाउँछु ।

म फर्केर नआएसम्म यहीं बसिराख्नु ।

किताब नलेखिसकेसम्म लेखकलाई संतोष भएन ।

The construction with जेल् is now used rather infrequently, the one with -सम्म being preferred.

#### Vocabulary 20

अध्यक्ष	<b>adhyakṣa</b>	chairman, leader
अपरान्ह	<b>aparāṅha</b>	afternoon (literary)
अभिनन्दन्	<b>abhinandan</b>	greeting, welcome
अभिवादन	<b>abhivādan</b>	greeting, salute
अरुणोदय	<b>aruṅodaya</b>	daybreak
अवसर्	<b>avasara</b>	interval, time, occasion
आयोजना	<b>āyojanā</b>	plan, function
आरोग्य	<b>ārogya</b>	good health, freedom from disease
आस्था	<b>āsthā</b>	devotion
आस्थापूर्ण	<b>āsthāpūrṅa</b>	devoted(ly)
उच्च-पदस्थ	<b>ucca-padastha</b>	high-class, top
उड्नु	<b>uṅnu</b>	to fly
उल्लास	<b>ullāsa</b>	joy, delight
उल्लासमय	<b>ullāsmaya</b>	joyful
कतै कतै	<b>katāy katāy</b>	here and there, everywhere
कर्मचारी	<b>karmacārī</b>	civil servant
कामना	<b>kāmanā</b>	good wishes, congratulations
क्षेत्र	<b>kṣetra</b>	field (of study, etc.), area
घाँस	<b>ghāsa</b>	grass
घाँसी	<b>ghāsī</b>	grass-cutter
घोषणा	<b>ghoṣaṅā</b>	announcement
चढाइनु	<b>caṅbāinu</b>	to be offered up
चर्को	<b>carṅko</b>	harsh (of sun)
चालक	<b>cālak</b>	driver
छहारी	<b>chahārī</b>	shade
छाना	<b>chānā</b>	roof
जंगी	<b>janṅgī</b>	military (adj.)
जता ततै	<b>jatā tatāy</b>	here and there, everywhere
जुवा खेल्नु	<b>juvā khelnu</b>	to gamble
जुनाफ	<b>junāph</b>	presence (royal hon. word)
झण्डा	<b>jhaṅḍā</b>	flag
झीगा	<b>jhīngā</b>	a fly
ढक्रघाउनु	<b>ḍakryāunu</b>	to present
डुल्नु	<b>ḍulnu</b>	to stroll, walk
तलब	<b>talab</b>	wages
तयार्	<b>tayār</b>	ready
तिब्बत्	<b>tibbat</b>	Tibet (syn. <b>bhot</b> )

<sup>1</sup>v pronounced like English w.

तोप्	top	cannon, gun
दिवस्	divas	day, a special day
दीर्घायु	dirghāyu	long life
धुलो	dhulo	dust
ध्वनित् गर्नु	dhvanit garnu	to sound, be sounded
नत्र	natra	otherwise, if not
नदी	nadi	river
नर्-नारी	nar-nārī	men and women
निजामती	nijāmāti	civil, civilian
न्यायाधीश	nyāyādhiṣ	justice, magistrate
पंच	pañc	member of a panchayat
परेवा	parevā	dove, pigeon
पुनीत्	punit	sacred, auspicious
पुष्प	puṣpa	flower
पुष्प-गुच्छ	puṣpa-gucchā	bunch of flowers
प्रति	prati	before, by, per
प्रधान	pradhān	chief, main, head
प्रवेश गर्नु	praveṣ garnu	to enter
प्रहरी	praharī	guard
बजाउनु	bajāunu	to make sound, to strike
बाउन्नौ	bāunnāw	fifty-second
भक्ति	bhakti	devotion
भक्तिपूर्ण	bhaktipūrṇa	devotedly
भक्तिभावना	bhaktibhāvana	sentiments of devotion
-भर्	-bhar	throughout (syn. bhari)
भाग	bhāg	part, region (of a country)
भूमि	bhūmi	land
भेग	bheg	nearby, neighbouring
भेग र विश्व	bheg ra viśva	near and far
मंच	mañc	stage
मजदुर	majdūr	labourer
मन्त्रीगण	mantrīgaṇ	ministers
महाकाली नदी	mahākālī nadi	Mahakali River
माल्यार्पण	mālyārpan	garlanding
मेची नदी	mecī nadi	Mechi River
मेदान	māydan	plain, the plains
राजसभा	rājsabhā	Royal Council, State Council
राष्ट्रनायक	rāṣṭranāyak	head of state
रिभ्याली	ribhyālī	veille
वर्गीय	vargīya	class (adj.)
विशेष	vīṣeṣ	special
विशेष-आस्था	vīṣeṣ-āsthā	special devotion
विश्व	vīṣva	universe, world

शाही	śāhī	royal
संगठन्	saṅgathan	assembly, organisation
संपन्न	sampanna	completed, accomplished
सदस्य	sadasya	member
समारोह	samāroh	celebration
समिति	samiti	committee
सम्मान	sammān	honour, respect
सरकार	sarkār	government
सलामी	salāmī	a salute
सिउनु	siunu	to sew
सुखु	sukhnu	to dry up
सेना	senā	army
सोल्लास्	sollās	with great pleasure
सैनिक	sāynik	military (adj.), soldier (noun)
स्थायी	sthāyī	standing, acting
हार्दिक	hārdik	heartfelt

## Reading Passage

श्री ५ को बाउन्नौ शुभजन्मोत्सव

सोल्लास् संपन्न

अधिराज्यभर् भक्ति-र आस्थापूर्ण अभिनन्दन् समारोह

कार्यालय प्रतिनिधि <sup>१</sup>। काठमाडौं ज्येष्ठ, ३० गते

राष्ट्रनायक श्री ५ महाराजाधिराज महेन्द्र वीर विक्रम शाह देव एकाउन्नौ वर्ष पूर्ण गरी बाउन्नौ वर्ष प्रवेश गरिबक्सेको पुनीत् उपलक्ष्यमा आज नेपाल अधिराज्य भर् मौसूफ सरकारको शुभजन्मोत्सव विशेष आस्था र भक्तिभावनाका साथ विभिन्न कार्यक्रमहरूको आयोजना गरी मनाइयो <sup>२</sup>।

आजको उल्लास्मय दिवसमा <sup>३</sup> देशका समस्त भेग र विश्वका विभिन्न भागमा बस्ने राजभक्त नेपालीहरूले राष्ट्रनायक श्री ५ महेन्द्रको दीर्घायु र आरोग्य कामनाका साथ मौसूफका तस्वीरमा माल्यार्पण र अभिवादन गरे।

आज विहान अरुणोदयका साथ भीमसेन स्तम्भबाट <sup>४</sup> शाही सेनाले रिभ्याली बजाएर शुभजन्मोत्सवको हार्दिक उल्लास् ध्वनित गर्यो।

रासस् <sup>५</sup> अनुसार श्री ५ महाराजाधिराज सरकारको ५२ औं शुभजन्मोत्सवको उपलक्ष्यमा आज अपरान्ह शाही सैनिक मंचमा एक विशेष समारोहका बीच मौसूफ सरकारको तस्वीरमा माल्यार्पण

तथा पुष्प-गुच्छाहरू चढाइयो ।

सो अवसरमा<sup>६</sup> श्री ५ महाराजाधिराज् सरकारको सम्मानमा शाही सलामी चढाउनाका साथै ३१ तोपको सलामी पनि टक्र्याइएको थियो ।

सो अवसरमा ५२ सेता परेवाहरू पनि उड़ाइएका थिए । साथै श्री ५ महाराजाधिराज् सरकारको जुनाफ्मा मौसूफ् सरकारको ५२ औं शुभजन्मोत्सवको उपलक्ष्यमा तयार् गरिएको अभिनन्दन् पत्र<sup>७</sup> र उपहारहरू नारायणहिटी राजदरबारमा<sup>८</sup> चढाउन पठाइयो ।

सो अवसरमा प्रधानमन्त्री श्री कीर्तिनिधि बिष्ट, प्रधानन्यायाधीश श्री रत्नबहादुर बिष्ट, मन्त्रीगण, समारोह समितिका अध्यक्ष श्री रंगनाथ शर्मा, राजसभा स्थायी समिति तथा राष्ट्रीय पञ्चायतका सदस्यहरू<sup>९</sup>, निजामती, जंगी, तथा प्रहरीका उच्च-पदस्थ कर्मचारीहरूले मौसूफ् सरकारको तस्वीरमा माल्यार्पण तथा पुष्प-गुच्छाहरू चढाउनुभएको थियो ।

साथै मौसूफ् सरकार प्रति<sup>१०</sup> अभिवादन टक्राउन शाही सैनिक मञ्च अगाडी पञ्च तथा वर्गीय संगठनहरूका सदस्यहरू, विद्यार्थीहरू, स्काउट तथा नर-नारीहरू भेला भएका थिए ।

#### Notes

This passage, taken from the Gorkhapatra, is a fairly straightforward account of the celebrations held for the late King Mahendra's 52nd birthday. The language, which is highly Sanskritised, is typical of many articles in modern Nepali newspapers, and although it would be difficult for uneducated villagers to understand, most of the words (that one hears constantly repeated on Radio Nepal) would be familiar to moderately educated Nepalis. The events described in the article took place in 1971 A.D.

1. **kāryālaya pratīdhi:** 'staff-reporter'. **kāryālaya** is a commonly used 'official' term for 'office' (syn. **aḍḍā**).
2. **subhajanmotsava . . . manāiyo:** 'having done a project of various programmes, the birthday was celebrated', i.e. it was celebrated with a number of arranged programmes.
3. **kā sāth:** 'with', 'along with'.
4. **divas:** a special day on which a particular event is celebrated.
5. **bhimsen stambha:** 'the Bhimsen Column', popularly referred to as धरहरा **dharaḥrā** – a prominent landmark of Kathmandu.
6. **rāsas:** an abbreviation for राष्ट्रीय समाचार समिति **rāṣṭriya samācār samiti** 'the National News Agency'.
7. **so avasarmā:** 'on that occasion'. **so** in certain phrases may be used as a demonstrative (syn. **tyo**) or as an adverb meaning 'thus'.
8. **abhinandan patra:** 'letters of greeting'. **patra** is a literary synonym of **ciṭhi**.

8. The Narayanhi Palace in the centre of the old town of Kathmandu is the traditional residence of the Nepalese Royal Family.
9. **rāṣṭriya pañcāyat:** 'the state panchayat'. Nepal is governed by a 'partyless panchayat system'.
10. **prati:** a Sanskrit word, used as a postposition in literary Nepali, in the sense of 'towards', 'in front of', 'for the sake of'. As a prefix it denotes 'per', e.g. प्रति घण्टा 'per hour', प्रति दिन् 'per day', दिन् प्रतिदिन् 'every day'.

#### Reading Passage 2

The following passage is an extract from a short story, entitled *Bihā*, by Paṇḍit Vishveshvar Prasād Koirāla. When he hears that the elderly Subbā Kaṭak Bahādur is to marry a young, fourteen-year-old girl, the author reflects upon the subject of marriage. Supplementary vocabulary is given at the end of the passage.

#### बिहा

सुब्बा कटक् बहादुरले १४ वर्षकीलाई<sup>१</sup> बिहा गरेर घर लिएर आए ।

भन्नपर्ने कुरा यत्ति हो, र कटक् बहादुरलाई नचिन्ने मानिस् योभन्दा धेरै कुरा सुन्न पनि चाहँदैनन् । तर मलाई १४ वर्षकी भन्नासाथ, केटीको विषयमा जान्ने रहर लाग्छ । सुब्बा कटक् बहादुर निश्चय नै छिपिएका होलान्<sup>२</sup> । मैले सानो उमेरको सुब्बा देखेको छैन । भर्सक् यो उन्को अर्को बिहा हो । पहिलेकी दुलहीबाट दुइवटा छोरा होलान्, र उस्को मृत्यु भएपछि, यिनले १४ वर्षकीलाई बिहा गर्ने विचार गरेका होलान् । कटक् बहादुरलाई त के छ? बिहाको क्षेत्रमा खगु र निपुण भइसकेका मानिसलाई दिन्भरी कलम् घस्दा<sup>३</sup> र अड्डाका साथी-भाइसँग खेल्-ठट्टा गर्दा, शायद् नै १४ वर्षकी हरिमतिको<sup>४</sup> ध्यान आउँदो हो । तर हरिमति, भर्खरै १४ वर्षकी, बिहाको अर्थ बुझ्न नसक्ने उमेरमै बिहाको अनुभव गर्न थालेकी हरिमतिको कुरा नै भिन्नै होला ।

मैले एउटा बिहा देखेको छु । म जन्तीपट्टि<sup>५</sup> थिएँ । हामीहरूलाई चार् बजेको निम्ता थियो, तर जन्ती सात् बजेभन्दा पहिले निस्केनन् । हामीहरू बाहिर बसी बसी जन्ती निकाल्ने उद्योगमा थियौं तर दुलहाले नै अबेर लगाए । उनी सिंगार<sup>६</sup> पारिरहेका छन् रे । बिहाको अवसरमा एक चोटि सिंगारिने मौका पाइन्छ भनी हामीहरू चुप्प लागी उन्को प्रतीक्षा गरिरहेका थियौं । मैले दुलहालाई देखेको थिइनँ कस्ता होलान् । गाउँका स्वास्नीमानिसहरू पनि आएर उभिरहेका थिए । तिनिहरू पनि दुलहालाई हेर्छन् रे कस्ता होलान् । दुलहा भन्नासाथ<sup>७</sup> २०, २२ वर्षको युवक्को कल्पना हुन

थाल्दछ, र ती ग्रामीण र मणीहरू पनि यस्तै दुलहाको कल्पना गरी, हेर्न उभरहेका होलान् । धेरै बेरपछि ढोकातिर खल्वली भयो । 'दुलहा आए, दुलहा आए' भनेर, सब उतातिर ओइरिन लागे, तर मैले चिन्न सकिनँ कुनचाहिने दुलहा हुन् । सब छिपिएका उमेरका मानिसहरू ढोकाबाट बाहिर निस्के । तेसो ठम्याउन नसके पनि पहिरनले ती कालो कोट लाउने नै दुलहाहुन् भनिठाने<sup>१०</sup> नभन्दै तिनी रहेछन्<sup>११</sup> । आफ्नो खुशी र सुखलाई नदेखाउँ भन्दा भन्दै पनि,<sup>१२</sup> उनको चलाई र बोलाईले नै तिनी दुनियाँको सबै भन्दा सुखी मानिस जस्ता देखिन्थे । ठीक आठ बजे जन्ती घरबाट बाहिर निस्क्यो । दुलहा हात्तीमा चढे औ हामीहरू पैदल हिँड्यौं । मलाई दुलहा देखनासाथ दुलहीको ध्यान आउनु थाल्यो । दुलही पनि त्यस्तै ३५, ४० की ढोकाबाट निस्की भने मेरो सारा उत्साह व्यर्थ हुनेछ । तर सानी १४ वर्ष निस्की भने? मैले त्यो हात्तीमा चढेको दुलहातिर हेरेँ र म नजीकै हिँड्ने एउटा भद्र मानिसलाई सोधेँ 'दुलहाको यो पहिलो बिहा हो?

उन्ले उत्तर दिए । 'अहँ' ।

पैलेकी दुलही नि?<sup>१३</sup>

'उ मरेर त ई अर्को बिहा गर्न हिँडेका । इन्की पैलेकी दुलहीबाट, दुइऔटा छोरा छन् । घरमा स्वास्नीमानिस नभएर, घर नचल्ने, तेसमा पनि छोराहरूलाई हेरिदिने कोइ नहुँदा, इन्ले बिहा गर्नुपरेको।'

दुलहापट्टिबाट निश्चिन्त भई, म दुलहीको कल्पना गर्न थालें । दुलहाको त घर चलाउनु थियो<sup>१४</sup> र ती साना साना केटाकेटीहरूलाई हेरिदिने मानिस ल्याउनु थियो र बिहा गरे । तर यिन्को घर चलाउने र यिन्का छोराछोरीलाई हेरिदिने आउने दुलहा कस्ती होलिन? ती निश्चय नै बढेकी होलिन<sup>१५</sup> नत्र कसरी घर चलाउलिन्, कसरी छोराछोरीलाई हेर्लिन्? म दुलहीको विषयमा पनि निश्चिन्त भएँ र दुलहीको घरमा पुग्ने बखतमा<sup>१६</sup> मलाई फेरि उत्साह आउन थाल्यो । नाचगानमा र वहाँको उत्साहमा म पनि खूब शामिल भएँ र दुलही निस्कने बखतमा हतपताई मण्डपमा आएँ । गाउँका स्वास्नीमानिसहरूले मण्डप घेरिएको थियो । तिनीहरू कस्ती दुलहीको कल्पना गरिरहेका; होलान्? २५, ३० वर्षकी, घरको काम चलाउन निपुण, दुलहाको सारा व्यवहारलाई थाम्ने दुलहीको कल्पना गरिरहेका होलान्? म त यस्तै दुलहीको कल्पना गरिरहेको थिएँ, तलदेखि माथिसम्म रातो लुगाले छोपिएकी एउटी सानी बालिकालाई डोरचाउँदै ठेल्दै दुइ तीन् स्वास्नीमानिस मण्डपमा पुगे । यहाँ पनि मेरो कल्पनाले मलाई धोका दियो । म वहाँको उत्साहदेखि विरक्त भएँ । मैले विचार गर्न सकिनँ

कसरी यी १४ वर्षकी कलिली बालिकाले दुलहाको घर थाम्लिन् र उन्का छोराहरूको हेर्-विचार गर्न सक्लिन् । म यी बालिकाका विषयमा गम्न थालें, यिनी दुलहाको घरमा कसरी बस्लिन्, यिन्को र दुलहाको कस्तो संबन्ध रहला? अहिले यिनी के सोच थालेका होलिन् इत्यादि । त्यसपछि मैले कुनै बिहामा जाने साहस् गरिँनँ । मलाई अब पनि बिहा हेर्ने रहर् लाग्दैन ।

### Supplementary vocabulary for Reading Passage 2

अनुभव	anubhav	experience, feeling
अबैर लगाउनु	aber lagāunu	to delay, hang around
इत्यादि	ityādi	et cetera
उत्तर	uttar	answer
उत्साह	utsāh	joy, peace of mind
उद्योग	udyog	effort, industry
ओइरिनु	oirinu	fall headlong, drop
औ	au	and, but
कलिलो	kalilo	unripe, slender
खग्नु	khaggu	clever, smart
खलबली	khālbali	noise, fuss
गम्नु	gamnu	to ponder
ग्रामीण	grāmīṅ	village (adj.), rustic
घस्नु	ghasnu	to drag, push (a pen)
घेरिनु	gberinu	be surrounded
चलाई	calāi	actions, behaviour
चुप्प लाग्नु	cuppa lāgnu	to be silent
छिपिनु	chipinu	to be getting on (in years)
जन्ती	janti	wedding party (of groom)
ठट्टा	thattā	joke
ठम्याउनु	thamyāunu	to make up one's mind
ठेल्नु	thelnu	to push, shove
डोरचाउनु	ḍoryāunu	to lead (by a rope)
त्यसमाथि पनि	tyasmāthi pani	on top of that, in addition
थाम्नु	thāmnū	to support, sustain
धोका दिनु	dhokā dinu	to deceive
ध्यान	dhyan	attention
नाचगान	nācḡān	dancing and singing
निपुण	nipuṅ	experienced
निम्ता ( निम्तो )	nimtā (nimto)	invitation
निश्चिन्त	nīścint	unworried, carefree
-पट्टि	-paṭṭi	on the side of
पहिरनु	pahiran	clothes, dress

प्रतीक्षा गर्नु	<b>pratīkṣā garnu</b>	to wait for
बखत्	<b>bakhat</b>	time
बढेको उमेर	<b>baṛheko umer</b>	advanced years
बालिका	<b>bālikā</b>	young girl
भद्र	<b>bhadra</b>	kind, gentle
भनिठान्नु	<b>bhaniṭhānnu<sup>1</sup></b>	to surmise, conclude
भरसक्	<b>bharsak</b>	probably, as much as possible
भिन्न	<b>bhinna</b>	different, other
मण्डप	<b>maṇḍap</b>	canopy
मौका	<b>maukā</b>	opportunity
युवक	<b>yuvak</b>	a youth
रमणी	<b>ramaṇī</b>	woman
रहर	<b>rahar</b>	interest, desire
विरक्त	<b>virakta</b>	detached, indifferent
व्यर्थ	<b>vyartha</b>	in vain
व्यवहार	<b>vyavahār</b>	business, trade, practice
शामिल्	<b>ṣāmil</b>	included
संबन्ध	<b>sambandha</b>	connection
सारा	<b>sārā</b>	whole, entire
साहस	<b>sāhas</b>	courage, resolve
सिंगार पार्नु	<b>siṅgār pārnu</b>	to make up, decorate oneself
सिंगारिनु	<b>siṅgārinu</b>	to be made up
सुख	<b>sukh</b>	peace, relief
सुखी	<b>sukhī</b>	at ease, happy
सोच्नु	<b>socnu</b>	to think, ponder
हत्पताउनु	<b>batpataunu</b>	to hurry, jostle
हेरिदिनु	<b>heridinu<sup>2</sup></b>	to look after

## Notes

1. **cawdha varṣaki**: 'a fourteen-year-old girl'.
2. **chipinu**: 'to become ripe', hence **chipieko**—a colloquial term for 'getting on in years'.
3. **kalam ghasnu**: 'to push a pen', 'to do an office job'.
4. **Harimatī**—the name of his new bride.
5. **janṭi**: 'a wedding party', especially the guests on the groom's side. **-paṭṭi** 'on the side of' cf. **arkopaṭṭi** 'on the other side'.
6. **siṅgār**: 'make up', 'dressing up'.
7. **dulahā bhannāsāth**: 'as soon as anyone mentions (the word) bridegroom'.
8. **kuncāhine**: an alternative form of **kuncāhī** 'which one'.

<sup>1</sup>A compound of भन्नु and ठान्नु ṭhānnu 'to decide'. The word is frequently pronounced and written भन्ठान्नु bhanṭhānnu.

<sup>2</sup>A compound of हेनु and दिनु .

9. **pahiranle**: 'from his dress, I imagined that the one wearing the black coat must be the bridegroom'.
- bhaniṭhānnu**: a compound of **bbannu** and **ṭhānnu** 'to decide'.
10. **nabhanday timi rahechan**: 'it went without saying he was (the bridegroom)'.
- nadekhāu bhandā bhanday pani**: 'he did not have to say in so many words how happy he was', lit. 'although saying let me not show . . .'
11. In the answer the spelling of the words **i (yi)**, **inki (yinki)**, **payle (pahile)**, **duiawṭā (duivaṭā)**, **tesmā (tyasmā)**, **koi (koi)**, **inle (yinle)** reflect the colloquial pronunciation. This device is often used in novels and plays where speech is portrayed.
12. **ghar calaunu thiyo**: 'it was necessary to manage the house'.
13. **baṛheki**: 'advanced (in years)'.
14. **bakhat**: 'time', a synonym of **belā**.

## Exercise 20a

## Translate into English

१. श्री ५ महाराजाधिराज् आउँदो महीना पश्चिम नेपालको भ्रमण गरिबक्सिनेछ ।
२. साँझ नपरेसम्म म यहाँ बसी काम गरिरहन्छु । काम सिद्धिएपछि म तपाईंको आइहाल्छु ।
३. मेरी बहिनी घरमा छे । उ मेलाको लागि लुगा सिद्धिहेकी छ ।
४. मदेसुतिर विशेष गरी जेट र असार् महीनामा अतिनै गर्मी पर्छ । चर्को घाम लाग्ने हुनाले, जमीन सुखेर जान्छ । त्यसैले गर्दा, जता ततै धूलो उडिरहन्छ ।
५. ओहो, नौ बजिसक्यो । मलाई त जानुपर्ने नत्र स्वास्नी रिसाउनेछ ।
६. नेपालको सीमाना यस प्रकार छ । पूर्वमा मेची नदी, पश्चिममा महाकाली नदी, दक्षिणमा तराईको मैदान र उत्तरमा सेतो हिमाल । हिमालपछिल्लर पनि कतै कतै नेपालको भूमि पर्छ र त्यसभन्दा उत्तर चीनको तिब्बत क्षेत्र पर्दछ ।
७. एक दिन भानुभक्त जंगलमा डुल्दा डुल्दै थकाई लागेर एउटा रुखको छायाँमा बसेछन् । त्यहाँ एउटा घाँसीलाई घाँस काट्न लागेको देखी, उनी समय काट्नलाई त्यससँग कुरा गर्नु लागेछन् ।
८. मेरो टाउको नराम्रोसित दुखिरहेको छ । बजार गएर अलिकति औषधि ल्याइदिनुहोस् न ।
९. आज पनि विद्यार्थीहरू हिँड्ताल् गरिरहेका छन् । हिजोआज विश्वविद्यालयहरूमा त्यो सधैं भइरहन्छ नि ।
१०. तपाईंको पेटमा अलिकति गडबड रहेछ । ठीक नभएसम्म औषधि खाइराख्नुहोस् ।
११. रामे बहिनी आउँछे कि भनेर बाटो हेरिरहेको थियो ।
१२. यो कोट एक दम बाक्लो छ, हजूर । एक फेर लाइहेर्नुहोस् त ।

## Exercise 20b

## Translate into Nepali

1. What were you doing in the library? I was reading a book on the subject of Nepali history.
2. We shall go on sitting in the tea-bar until the aeroplane arrives.
3. As we walked to Jomsom, the wind was blowing and it was raining very hard.

4. I tried on the coat that the shopkeeper showed me, but because it was too big, I did not buy it.
5. If you have got stomach trouble, go and see the doctor. He will write you out a prescription.
6. It is already six o'clock. I must be going now. You will have to wait here until Mr. Pradhān arrives.
7. His Majesty will go to India on the 1st of Phālgun.
8. The staff-correspondent of the Gorkhā Patra was talking on the radio last night. Did you hear what he said?
9. What are you doing? I am trying to translate this Nepali letter into English. I wish my friend would write clearly.
10. The women of the village were all standing around the house and imagining what the bride would be like.
11. Because there was no one in the house to look after the children he had to get married again.
12. The girl was covered from head to foot in yellow clothes.

*Exercise 20c*

Give the correct form of the verb in brackets

१. शहर (जान्) बस् कनचाहिं(हुन्) दाइ?
२. काठमाडौं(पुग्नु) बित्तिकै, म उसलाई (भेट्नु)गएँ ।
३. भोलिपल्ट (उठ्नु)नुहाउन गएँ ।
४. यस चिठीबाट तिमिले थाहा (पाउनु) होला कि म नेपालमा (हुनु) ।
५. के(गर्नु)भनेर उसले (सो धुनु) ।
६. साँझ (पर्नु)साथ हामी गाउँसम्म(पुग्नु) ।
७. जो (आउनु)पनि हुन्छ ।
८. मैले उसले गीत (गाउनु)सुनेँ ।
९. उ गरीब(हुनु)तापनि कहिले पनि (मार्नु) ।
१०. त्यो काम् भोलिसम्म (रहनु) ।

*Exercise 20d*

Translate into English

- जेसुकै भए पनि आज नपुगी हुँदैन ।  
सधैं झैं बस् ठीलो आयो ।  
म त्यहाँसम्म पैदल जान सकिनँ ।  
आज पानी अवश्य पर्नेछ ।  
मेरो साथी सिभिल्ट बिरामी थियो ।  
पानीले गर्दा म बाहिर जान सकिनँ ।  
उसले त्यता जाऊ भन्दैमा, तिमिले जानुपर्छ र?  
त्यो त्यसु होटेलमा पनि जाँदो रहेछ ।  
श्री पंचमीको दिन सरस्वतीको मन्दिरमा मेला लाग्छ ।  
त्यो नेपाली पद्धति कम्ममा लाग्यो ।

APPENDIX 1

*The Nepali Numerals*

At first sight, the Nepali numerals look bewildering, since there is no obvious pattern running through the system, as, for instance, there is in English. You are advised to learn them gradually at the places suggested in the lessons. Note that whereas the English system is divided into hundreds, thousands and millions, the Nepali system is divided into hundreds ( सय ), thousands ( हजार ), hundred thousands ( लाख ), and ten millions ( करोड ).

Nepali numerals (0-99)

०	शून्य	२५	पच्चीस्	५०	पचास्	७५	पचहत्तर
१	एक	२६	छब्बीस्	५१	एकाउन्न	७६	छयहत्तर
२	दइ	२७	सत्ताईस्	५२	बाउन्न	७७	सत्हत्तर
३	तीन्	२८	अठ्ठाईस	५३	त्रिपन्न	७८	अठहत्तर
४	चार	२९	उनन्तीस्	५४	चौवन्न	७९	उनासी
५	पाँच	३०	तीस्	५५	पचपन्न	८०	असी
६	छ	३१	एकतीस्	५६	छपन्न	८१	एकृसी
७	सात्	३२	बत्तीस्	५७	सताउन्न	८२	बयासी
८	आठ	३३	तेत्तीस्	५८	अठाउन्न	८३	त्रियासी
९	नौ	३४	चौँतीस्	५९	उनुसठ्ठी	८४	चौरासी
१०	दस	३५	पैंतीस्	६०	साठी	८५	पचासी
११	एघार	३६	छत्तीस्	६१	एकसठ्ठी	८६	छयासी
१२	बाह	३७	सैंतीस्	६२	बयसठ्ठी	८७	सतासी
१३	तेह	३८	अठ्तीस्	६३	त्रिसठ्ठी	८८	अठासी
१४	चौध	३९	उननुचालीस्	६४	चौसठ्ठी	८९	उनान्नब्बे
१५	पन्ध	४०	चालीस्	६५	पैंसठ्ठी	९०	नब्बे
१६	सोह	४१	एकतालीस्	६६	छयसठ्ठी	९१	एकान्नब्बे
१७	सत्र	४२	बयालीस्	६७	सतसठ्ठी	९२	बयान्नब्बे
१८	अठार	४३	त्रिचालीस्	६८	अठसठ्ठी	९३	त्रियान्नब्बे
१९	उन्नाईस्	४४	चौबालीस्	६९	उनुहत्तर	९४	चौरान्नब्बे
२०	बीस्	४५	पैंतालीस्	७०	सत्तरी	९५	पंचान्नब्बे
२१	एक्काईस्	४६	छयालीस्	७१	एकहत्तर	९६	छयान्नब्बे
२२	बाईस्	४७	सत्चालीस्	७२	बहत्तर	९७	सत्तान्नब्बे
२३	तेईस्	४८	अठचालीस्	७३	त्रिहत्तर	९८	अठान्नब्बे
२४	चौबीस्	४९	उननुचास्	७४	चौहत्तर	९९	उनानुसय्

Nepali numerals (100 onwards)

१००	एक सय	१०.०००	दस हजार
१०१	एक सय एक	२०.०००	बीस हजार
१०२	एक सय दुइ	१००.०००	एक लाख
२००	दुइ सय	२००.०००	बीस लाख
३००	तीन सय	१०००.०००	दस लाख
९००	नौ सय		
१०००	एक हजार	१०.०००.०००	एक करोड
२०००	दुइ हजार		

Ordinal numbers

The first four ordinal numbers are formed irregularly. Thereafter, the ordinal is formed by adding the suffix *औ* to the cardinal. The first four ordinals behave like other adjectives in *-o*, and may have feminine and plural forms:

पहिलो, -ली, -ला	first
दोस्रो, -सी, -सा	second
तेस्रो, -सी, सा	third
चौथो, -थी, -था	fourth
पाँचौं	fifth
छटौं	sixth
दसौं	tenth
बीसौं	twentieth

In spoken Nepali, the numerals have a number of dialectal variants, and in some cases alternative spellings in the written language. The most commonly found alternatives are as follows:

०	सून्य, सूनने
६	छः
१५	पन्द्र
४३	त्रितालीस
५९	उनान्साठी
६९	उनान्सत्तर

The numeral 10 is often found written as *दश* (still the case on banknotes), and the numeral 100 as *शय*.

All Nepali numerals may take the classifiers *-जना* and *-वटा*. The first two are slightly irregular:

१	एउटा
२	दुइटा or दुइवटा
३	तीनुवटा, ४ चारवटा etc.

Note that *-वटा* is pronounced *-əw[ā]* and is sometimes written *-औटा*, e.g. *तीनुवटा* or *तीनौटा*, etc.

APPENDIX 2

Names of countries and cities

The Nepali names for most countries and cities outside the subcontinent have been adapted from English, either directly or through Hindi. Here are some of the most important:

अफगानिस्तान्	Afghanistan
अफ्रिका	Africa
अमलेखगंज	Amlekhganj
अमेरिका	America
अरब	Arabia
अस्ट्रेलिया	Australia
आइरलैंड	Ireland
इंग्लैंड	England
इण्डोनीश्या	Indonesia
इज्राइल	Israel
इटली	Italy
इलाम	Ilam
इस्लामाबाद्	Islamabad
ईरान्	Iran
एम्स्टर्डम्	Amsterdam
ओखलढुङ्गा	Okhaldhunga
कनडा	Canada
कपिलवस्तु	Kapilvastu
कल्कत्ता	Calcutta
कान्तिपुर	Kantipur (Kathmandu)
काठमाडौं	Kathmandu
काबुल्	Kabul
काशमीर्	Kashmir
काहिरा	Cairo
कुआला-लुम्पूर	Kuala-Lumpur
गान्तोक	Gantok
गोर्खा	Gorkha
चित्तवन्	Chitwan
चीन्	China

चीन् जनवादी गणतन्त्र	Chinese People's Republic
जनकपुर	Janakpur
जुम्ला	Jumla
जर्मनी	Germany
जापान्	Japan
जेनेवा	Geneva
टर्की	Turkey
टोकियो	Tokyo
डोल्पा	Dolpa
ढाका	Dacca
ताशकन्द्	Tashkent
तिब्बत्	Tibet
तिब्रिकोट	Tibrikot
तेहरान	Tehran
थाइलैंड (थाइल्यान्ड)	Thailand
दार्जीलिङ्ग	Darjeeling
दिल्ली	Delhi
दैलेखु	Dailekh
धनकुटा	Dhankuta
धरान्	Dharan
नाम्चे-बजार	Namche Bazar
नुवाकोट	Nuvakot
नेपाल्	Nepal
न्यू यार्क	New York
न्यू जिर्लैंड	New Zealand
पटना	Patna
पाकिस्तान्	Pakistan
पाटन्	Patan
पाल्पा	Palpa
पीकिङ्ग (पेकिङ्ग)	Peking
पेरिस्	Paris
पोखरा	Pokhara
फ्रान्स्	France
बंगलादेश्	Bangladesh
बनारस् (वाराणसी)	Benares (Varanasi)
बर्मा	Burma
बर्लिन	Berlin
बिराटनगर (बिराटनगर)	Biratnagar
बिहार	Bihar
बीरगंज	Birganj
बेलायत्	U.K.
बेल्जियम्	Belgium
ब्याङ्क (बैंकाङ्क)	Bangkok

बोन्	Bonn
भक्तपुर	Bhaktapur (Bhadgaun)
भद्रगाउँ	Bhadgaun
भारत्	India
भियतनाम्	Vietnam
भैरहवा	Bhairava
भोजपुर	Bhojpur
भोट	Tibet
मद्रास्	Madras
मनाङ्ग	Manang
मर्स्याङ्डी	Marsyandi
मालेशिया	Malaysia
मास्को	Moscow
मिस्र	Egypt
यूनान्	Greece
रुस्	Russia
रोम्	Rome
लन्दन (लन्डन्)	London
ललितपुर	Lalitpur (Patan)
ल्हासा	Lhasa
वाराणसी	Benares (Varanasi)
श्री लंका	Sri Lanka (Ceylon)
संयुक्त अरब गणतन्त्र	United Arab Republic
सिक्किम	Sikkim
सुर्खेत	Surkhet
सोभियत् संघ	Soviet Union
स्पेन्	Spain
हलैंड	Holland
हिन्दुस्तान्	India
हुम्ला	Humla

### APPENDIX 3

#### *Nepali relationship terms*

Nepali possesses many more relationship terms than English. Here are the most important:

बुवा, बा, बाबु, पिता	Father
आमा, माता, महतारी, जननी	Mother
बाजे	Grandfather
बज्यै	Grandmother
वराज्यु	Great grandfather
जिज्यु आमा	Great grandmother
दाइ, दाज्यु	Elder brother
भाइ	Younger brother
भाउज्यु	Elder brother's wife
बुहारी	Younger brother's wife
सौल्टी	Brother's wife's sister
भतीजो	Brother's son
भतीजी	Brother's daughter
दिदी	Elder sister
बहिनी	Younger sister
भिना (-ज्यु)	Elder sister's husband
जुवाई	Younger sister's husband
भान्जो, (भानिजु)	Sister's son
भान्जी	Sister's daughter
छोरा	Son
बुहारी	Son's wife
नाति	Grandson
नातिनी	Granddaughter
छोरी	Daughter
ठूलो बा	Father's elder brother
ठूली आमा	Father's elder brother's wife
काका	Father's younger brother
काकी	Father's younger brother's wife
फुफु,	Father's sister
फुफा, (फुपा)	Father's sister's husband

### APPENDIX 3

मामा	Mother's brother
लोग्ने, पौइ, पति, खसम्	Husband
स्वास्नी, जोइ, पत्नी, जहान्	Wife
ससुरा	Father-in-law
सासू	Mother-in-law
जेठान्	Husband's elder brother
जेठानी	Husband's elder brother's wife
देवर्	Husband's younger brother
देवरानी	Husband's younger brother's wife
आमाज्यु	Husband's elder sister
नन्द	Husband's younger sister
जेठान्	Wife's elder brother
सालो	Wife's younger brother
जेठी सासू	Wife's elder sister
साली	Wife's younger sister

Terms for uncles and aunts (**thūlo bā, kākā**) are often qualified by an adjective like **jeṭho, kāncho**, etc., indicating the exact position in the family. Cousins are simply 'brothers' and 'sisters' (**dāi, didi, bhāi**, etc.) There are no special terms in common use. All elder relations require the HGH forms of the verb and, in writing, plural adjectival concord.

The above list is by no means exhaustive and there are many local variants.

## KEY TO EXERCISES

The translations from Nepali into English in the Key have been done as literally as possible in order to help you understand the Nepali construction. In the translations from English into Nepali, where one may have the choice of several constructions, only one (usually that which has been dealt with in the lesson preceding the exercise) has been used. Admittedly, many English sentences can have several different Nepali renderings.

If you require further practice in translating, you will find it useful to translate back from the Key, comparing your version with that in the lesson.

## Lesson 1

1a

1. Where is my book? It is on the table. 2. Who is that man? He is our servant. 3. Where is Rām? He is at school. 4. That temple is very old. 5. Mt. Everest is in Nepal. 6. Where is Kathmandu? It is in Nepal. 7. Where is your house? It is there. 8. Kathmandu is a big town, but Pokharā is very small. 9. What is your name? My name is Rām. 10. Where is the washerman? He is in my house. 11. Who is at the door? It is my son. 12. Who is that man? He is the washerman.

1b

१. हाम्रो घर पोखरामा छ। २. मेरो साइकल कहाँ छ? ३. नोकर ढोकामा छ। ४. यो किताब धेरै राम्रो हो / छ। ५. काठमाडौं नेपालमा छ धेरै ठूलो शहर छ। ६. तिम्रो नाउँ के हो? ७. तिम्रो घरमा को छ? ८. मेरो शहर काठमाडौं हो। ९. यो मन्दिर धेरै पुरानो हो / छ। १०. मेरो छोरा नोकरसँग छ।

1c

१. छ, २. हो ३. छ, ४. छ, ५. हो / छ, ६. हो ७. छ, ८. छ।

1d

घरमा; टेबलमा; रामसँग; यो देश नेपाल हो; त्यो घोडी हो; त्यो को हो? त्यो नेपालमा छ; ठीक छ; काठमाडौं कहाँ छ? त्यो मन्दिरमा छ; सानो केटासँग।

## Lesson 2

## Reading Passage

A. Hello (lit. 'elder brother, hello')

B. Hello.

A. How far is Gorkha from here?

B. It is not very far, sir. It is over there. Above.

A. How is the road? Is it steep?

B. It is rather steep, sir.

A. How is the town? Is it big (or not)?

B. It is not very big, but in the market there are many shops.

A. What else is there in the town? Are there (any) temples?

B. There are, sir. The old court of Prithvinarayan is also there. My village is here. I'll take my leave now, sir. Goodbye.

A. Goodbye.

2a

1. In that shop there are all sorts of goods. 2. What is your son's name? It is Ganesh, sir. 3. Who are those men? Those men are soldiers. 4. Is there tea in your shop or not? There is, sir, but there is no milk. 5. What is the capital of India? It is Delhi. 6. Hello (elder brother), how are you? Quite well. 7. In which country is Kathmandu? It is in Nepal. 8. Are those vegetables nice tasting or not? They are very good. 9. Gorkhā is rather far from Kathmandu. 10. In Kathmandu there are many old temples. 11. How far is it from the town to the University? It is not very far. 12. My sons are students. They are at the university. 13. How is that big hotel? It's all right. 14. That man has been in Nepal for two months. 15. Where is your village? It is right over there, sir. 16. In Rām's shop there are all sorts of good quality things. 17. That old man does not come from here. He's from Gorkhā. 18. What things have you got in your pocket? 19. My younger brother is in Pokharā. 20. The cities of Nepal are not large.

2b

१. यहाँबाट होटेल कति टाढा छ? २. रामको पसल कहाँ छ? शहरमा छ। ३. पसलमा दूध छ कि छैन? ४. नेपालको राजधानी के हो? काठमाडौं हो। ५. त्यो मान्छे दुइ सालदेखि काठमाडौंमा छ। ६. मेरो (मेरा) बहिनीहरू विश्वविद्यालयमा छन्। ७. यो मन्दिर पुरानो हो कि होइन? हो, धेरै पुरानो हो। ८. ए दाइ, यहाँबाट पुस्तकालय कति टाढा छ? ९. भात कस्तो छ? धेरै मीठो छ। १०. मेरो छोराको नाउँ गणेश हो। ११. नमस्ते, हजूर। कस्तो छ? धेरै राम्रो छ। १२. भारतमा ठूलो शहरहरू छन्।

2c

मेरा किताबहरू; आठ रुपियाँ; धेरै ठूला शहरहरू; हाम्रा नोकरहरू; पाँच दिन; ठूला राजाहरू; तिम्रो लुगा; ती गाउँहरू; तीन् कोस।

2d

शहरहरू; स्वामीहरू; छेत्रीहरू; विद्यार्थीहरू; यी किताबहरू; ती घोडाहरू; ठूला मान्छेहरू; पुराना मन्दिरहरू; तिम्रा छोराहरू; मेरा भाइहरू; साना खेतहरू।

2e

नोकरको घर; भारतको राजधानी; गणेशको स्वास्थ्य; काठमाडौंको विश्वविद्यालय; यो बूढो यहाँको होइन; त्यो गोर्खाको हो; भारतका गाउँहरू; पाकिस्तानका ठूला शहरहरू।

2f

1. There are many villages in Nepal. 2. Rām's sister's name is Sitā. 3. Hello, Mr. Ganesh. How are you? I'm quite well. 4. How far is your house away from here, child? It is not very far, sir. It is over there. 5. Where is Pokharā? It is in Nepal. 6. Where is Delhi? Delhi is in India. Delhi is the capital of India. 7. In Kathmandu, there are many old temples. 8. In the Himalayas there are many big rivers. 9. These vegetables do not taste good. What else do you have in your shop? 10. My brother has been in India for three months.

## Lesson 3

## Reading Passage

- A. Hello, how are you?  
B. Well.  
A. Where are you these days?  
B. I am at the university. And you?  
A. I'm in an office. My young brother is in the university. In the English department.  
B. Where is he today?  
A. He's at home. The university is closed today, isn't it?  
B. Yes, there's a holiday, today.  
A. Where is your elder brother nowadays?  
B. He is in India. In the army.  
A. I see. My bus is coming. I'll be off now. Today, I've got some work (to do) at home. Goodbye.  
B. Goodbye.

3a

1. What about that big hotel? Is it cheap? It is not cheap. In fact it is expensive. 2. There's no one at all in our house today. 3. Who are those men? They are Brahmins. 4. My father is a lecturer. 5. In Nepal there are not many big cities. Kathmandu is the biggest city in Nepal. 6. This road is better than that road. 7. What is your caste? I am a Chetri, sir. 8. Mt. Everest is the highest mountain in the world, isn't it? Yes. 9. We are Nepalis, sir. We are not Indians. 10. My elder brother is in Darjeeling. 11. What sort of goods do they have in that shop? Cloth and clothes. 12. We are poor, sir. There is no electricity in our house. 13. There is nothing at all in that room. 14. The President of America is in China these days. 15. Ram's sons are very well behaved. 16. My sister is at home. She is not at school today. 17. Today, there's a holiday. Every shop is

closed. 18. The border of Nepal is not far from Darjeeling. 19. That book is not yours. It is mine, I tell you. 20. That road is terribly steep, sir. This is the best road.

3b

१. मेरो खलतीमा केही पनि छैन। २. कलकत्ता भारतको सबभन्दा ठूलो शहर हो।  
३. मेरी दिदी दार्जीलिंगमा हुनुहुन्छ। ४. तपाईंको जात के हो? म बाहुन हुँ हजूर। ५. दिल्ली कुन देशमा छ? भारतको राजधानी हो। ६. त्यो होटेल नि। राम्रो छ? ७. आज बिदा छ। कलेज बन्द छ, होइन त? ८. मेरो दाइ विश्वविद्यालयमा अध्यापक हुनुहुन्छ। वहाँ नेपाली विभागमा हुनुहुन्छ। ९. प्रधानमन्त्री हिजो आज भारतमा हुनुहुन्छ। १०. टोक्यो दुनियाँको सबभन्दा ठूलो शहर हो नि। ११. तिम्रो गाँउ यहाँबाट कति टाढा छ? धेरै टाढा छैन, हजूर। १२. प्रधानज्यूको पसल काठमाडौंमा छ। त्यो धेरै धनि हो नि।

3c

सब पसल: सबभन्दा ठूलो मन्दिर; उनी नेपाली हुन्; त्यो त मेरो किताब होइन त? त्यहाँ कोही छ? म जाउँ है त। तिम्री बहिनी कहाँ छे? मेरो आमा बजारमा हुनुहुन्छ। उनी यहाँकी होइनन्; उनी बेलायतीकी हुन्।

3d

छैन, होइन, छैन, छैन, होइनौं, छैन, हुनुहुन्न

## Lesson 4

## Reading Passage

- A. Hello, how are you?  
B. Very well, sir. And you?  
A. Fine. How far is your village from here?  
B. It's not very far. It's up there.  
A. Is there a teashop in the village or not?  
B. Yes, sir. There's a good teashop. You can get both tea and food.  
A. What is your name?  
B. My name is Raṅ Bahādur.  
A. And your caste?  
B. I am a Chetri, sir.  
A. How many children do you have?  
B. Two sons and one girl. Where do you come from?  
A. I am English. My country is England, you know. But nowadays I am in Nepal.  
B. Do you have a cigarette, sir?  
A. Yes. I have a lot. Take two cigarettes. I'll be off now. Goodbye.  
B. Goodbye.

4a

1. What's the time by your watch? It is now 4 o'clock.
2. That man is very rich. He has two shops in the city.
3. How far is Patan from here? It's a very long way away.
4. Have you got any money on you or not? I haven't got much. I've only two rupees in my pocket.
5. How many children has Dhane got? He has two boys and one girl.
6. Why, this road is not good. In places there is a lot of mud.
7. Excuse me, what's the time? I don't know. I haven't got a watch on me.
8. Those people are very poor. There is nothing at all in their village.
9. How many students are there in Kathmandu University?
10. What about the food in that hotel? Is it cheap? It is not cheap. Indeed, it is expensive.
11. Your house is bigger than his.
12. Where is Rām's shop? Do you know? I do know, sir. You see that post-office? Well, it's just there.
13. How old are you, little boy? I am twelve, sir.
14. At this time, there are many foreigners in Kathmandu.
15. Where does your teacher come from? He is from India.
16. My wife is in Darjeeling these days. Her home is there, you know.
17. The Prime Minister's speech is (surprisingly) very interesting, isn't it?
18. Is Tokyo bigger than London? Yes. It's the biggest city in the world.

4b

१. धनेका तीनुजना छोरा र दुइजना छोरी छन् ।
२. तिम्रो छोरी कति बर्षको हो? उ पाँच बर्षको हो । (तिमी की )
३. यसु शब्दको माने के हो? मलाई थाहा छैन ।
४. अहिले कति बज्यो? सात बज्यो ।
५. त्यसु (त्यो) खोलाको पानी असलु हो कि होइन?
६. तपाईंको घरमा बिजुली रहेछ ।
७. मेरी बहिनी दुइ हप्तादेखि बिरामी छे । उसलाई रुचि छैन ।
८. प्रधानज्युको घर कहाँ छ? ऊ त्यहीँ छ, हजूर ।
९. शहरबाट विश्वविद्यालय टाढा छ कि छैन? छ, हजूर । छ मील टाढा छ ।
१०. तपाईंको (-का) कतिजना छोराछोरी छन्? मेरो (मेरा) छोराछोरी छैन (न्) हजूर ।

4c

तपाईंसँग, उसलाई, वहाँलाई थाहा छ; हाम्रा किताबहरू; मेरा छोराहरू; त्यसका खेतहरू; तपाईंलाई थाहा छ; वहाँको छोरासँग; रामकहाँ; उनको उमेर कति हो? मलाई निश्चय छैन; पाँचजना मान्छे; कतिबटा किताब; छ बजे; तपाईंको घडीमा कति बज्यो? दुइ कप चिया; चारजना राजा, तपाईंसँग चुरोट छ कि छैन? तपाईंसँग पैसा रहेनछ ।

4d

हुनहुन्छ; छ, छ; छौं; छिन् छ, हुनहुन्छ; छ; हुनहुन्छ ।

4e

मेरा दुइजना छोरा छन्; उसको खलतीमा केही पनि छैन; तिमिसँग चुरोट छ कि छैन? तिनसँग चार रुपियाँ छ; मेरो घर काठमाडौंमा छ। वहाँहरूको पुस्तकालय धेरै राम्रो हो; उनीहरूका तीनुवटा खेत छन् ।

## Lesson 5

## Reading Passage

- A. Hello.
- B. Hello, sir.
- A. Where do you come from?
- B. I'm from Pālpā, sir. But nowadays I live in Kathmandu.
- A. What work do you do here?
- B. I work as a waiter in a hotel.
- A. Do you go home sometimes?
- B. I go only occasionally, sir. Pālpā is a long way from here, sir. Where do you come from then?
- A. I'm English. I live in London. Do you know where London is?
- B. I do, sir. It's in England, isn't it? Which place are you staying at here?
- A. I'm staying with a friend in Bāneshvar.
- B. How long will you stay in Nepal?
- A. I'll stay here for six months. After that I'll go to India. I have a bit of work to do in Calcutta.
- B. What work do you do in England?
- A. I'm a student. I study at London University.
- B. What's the time by your watch, sir?
- A. According to my watch, it's four o'clock.
- B. I see. My shift starts at five. I'd better be going.
- A. Goodbye.

5a

1. Do you smoke? I only smoke occasionally, sir. What about you? I smoke a lot.
2. What hotel do you stay at? You see that big hotel? I stay there.
3. Excuse me (big sister), where does that road go to? Do you know? It goes to Darjeeling.
4. My father goes to town every day. His office is there.
5. Many people in Nepal eat only lentils and boiled rice.
6. What time will you come to my place tomorrow? I'll come at seven in the evening.
7. Do you go to school, little boy? Yes, sir.
8. My elder brother goes to Calcutta twice a month.

9. What work do those men do? They work as waiters.
10. I shall go to London in six months' time. How are you going? By air.
11. Why, that man is an Indian. He's not a Nepali after all.
12. He will go by air to Delhi next Thursday.
13. I'll stay in Kathmandu for a fortnight. After that I'll go to Pokharā.
14. In that shop the rice is terribly dear.
15. My friend is going to Darjeeling next week.
16. What are you doing (elder brother)? I am reading a book.

5b

१. ए दाइ, यो बाटो कता जान्छ? पाटनसम्म जान्छ ।
२. तपाईंको कतिजना छोराछोरी छन्? मेरो एकजना छोरा र दुइजना छोरी छन् ।
३. आउने हप्ता म पोखरा जान्छु। केमा जानुहुन्छ ? हवाईजहाजमा जान्छु ।
४. तपाईं दार्जीलिङमा कति बस्नुहुन्छ? दुइ हप्ता मात्रै बस्छु ।
५. तपाईं हामीकहाँ कति बजे आउनुहुन्छ? म पाँच बजे आउँछु ।
६. ए घरमा कोही पनि रहेनछ ।
७. कतिबटा चुरोट खानुहुन्छ? दसबटा खान्छु ।
८. विष्टजू हिजोआज भारतमा बस्नुहुन्छ । वहाँ कहिले कहीं मात्रै नेपाल आउनुहुन्छ ।
९. तपाईंको घडीमा कति बज्यो ? अहिले बाह्र बज्यो ।
१०. वहाँको छोरा पाटन महाविद्यालयमा पढ्छ? मलाई थाहा छैन ।
११. हिजोआज नेपालमा धेरै विदेशीहरू छन् ।
१२. मेरो अड्डा आज बन्द छ । बिदा छ नि ।

5c

बस्नुहुन्छ; गछैन; गर्नुहुन्छ; आउनुहुन्छ; पढ्छे; हुनुहुन्छ; बस्छौं; खान्छु; जान्छु

5d

१. छेनी हो ।
२. वहाँको दुइजना छोरा र एकजना छोरी छन् ।
३. हिंडेरै जानुहुन्छ ।
४. हिजोआज काठमाडौंमा बस्नुहुन्छ ।
५. घरमा बस्नुहुन्छ ।

## Lesson 6

## Reading Passage

- A. Hello.
- B. Hello.
- A. Where is your house?
- B. My house is in Dilli Bazar
- A. What do you do?
- B. I am a student. I study in Tribhuvan University.
- A. Which department are you in?

- B. I am in the English department.
  - A. How many students study in your class?
  - B. Twenty-five.
  - A. How far is the University from your home?
  - B. It isn't very far. It is two miles away from our house.
  - A. How do you go? By bus?
  - B. Usually I go by bus. Sometimes I also go on foot.
  - A. Do you go to the University every day?
  - B. I don't go every day. I go only five times a week. Saturday is a holiday, you know.
  - A. What work does your father do?
  - B. My father works in an office in the city.
  - A. What about your mother?
  - B. Mother just stays at home. She never goes out at all.
- 6a
1. We are coming to your place tomorrow morning at nine sharp.
  2. In my opinion, it will rain today. I shall not go out.
  3. My father will not go to the office today. There's a holiday, you know.
  4. We never eat beef at all.
  5. The Prime Minister will give a speech in Patan today at three o'clock, won't he?
  6. Brahmins do not eat meat. They only eat lentils, rice and vegetables.
  7. It does not rain in the winter, but in summer it rains a great deal.
  8. How will you go to Namche Bazar? I'll go on foot.
  9. Where does this road lead to (elder brother)? Do you know? Yes, sir. It leads to Gorkha.
  10. It is (usually) very hot in the Terai, but it is never so hot in Kathmandu.
  11. In the winter, thousands of American tourists go to Nepal.
  12. Saturday is a holiday in Nepal. Sunday is not a holiday.
  13. Next week father will give me a nice present.
  14. Will you go to town today? I shall not go today. There's a lot of work (to do) at home.
  15. I am going to Delhi next week. How are you going? I shall go by air as far as Patna, then after that I shall go by train.
  16. What time will you come to see me? I'll come around eight this evening.
  17. Excuse me, what do you make the time? I make it eleven o'clock.
  18. This book is mine, I tell you. I shall not give it to you.
  19. I won't eat today. I have no appetite.
  20. Next month my elder brother is going to India. But I shall stay here.
- 6b
१. आउने महीना मेरी दिदी बेलायत जानुहुन्छ । केमा जानुहुन्छ ? हवाईजहाजमा जानुहुन्छ ।
  २. आज पानी पर्छ कि पर्दैन ? मलाई थाहा छैन ।

३. तपाईं विश्वविद्यालय कति बजे जानुहुन्छ? आज त म जान्न । बिदा छ नि ।
४. त्यो बाटोले कहाँ कहाँ लान्छ?/ कता जान्छ?/हाम्रो गाउँसम्म जान्छ तर धेरै नै लामो बाटो हो नि ।
५. गर्मीमा धेरैजसो पर्यटकहरू मदेसतिर जाँदैनन् । त्यस बेला त्यहाँ धेरै गर्मी हुन्छ ।
६. बाहुनहरू गाईको मासु कहिले पनि खाँदैनन् । धेरैजसो तर्कारी मात्रै खान्छन् ।
७. ए, मेरो खलीमा पैसा रहेनछ । म हिँडेरे जान्छु ।
८. लन्दनका बसहरू पाँच बजे सधैं भरिभराउ हुन्छन् ।
९. यो हप्ता उसले मलाई केही पनि दिँदैन । आउने हप्ता उसले मलाई दस रुपियाँ दिन्छ ।
१०. छोरालाई किन पिटनुहुन्छ ? त्यो त धेरै जानी हो ।
११. हिजोआज तिमी कहाँ पढ्छौ? म त पढ्दिन । म अड्डामा छु नि । मेरो भाइ त विश्वविद्यालयको अंग्रेजी विभागमा छ ।
१२. अहिले त म खान्न । रुचि छैन ।

6c

म जाँदिन/जान्न; उनी खाँदैन/खान्न; हामी (हरू) पठाउँदैनौं; तपाईंपिउनुहुन्न, उनीहरू लिँदैनन्/लिन्नन्; उ गाई दुहन्छ; तपाईं त्यस मान्छेलाई चिन्नुहुन्छ? म त्यसलाई चिन्दैन; उनीहरू ठूलो स्वरले कहिले पनि बोल्दैनन्; हामी कहिले कहीं काठमाडौं जान्छौं; कल्कत्तामा सधैं गर्मी हुन्छ; नेपाली केटीहरू राम्रो / राम्रा / हुन्छन्; सिनेमा ठीक दुइ बजे शुरू हुन्छ ।

## Lesson 7

## Reading Passage

In the heart of the Himalayas is a small kingdom called Nepal. The capital of Nepal is Kathmandu. In Kathmandu there is an international airport. From several cities in India aeroplanes come and go, and aeroplanes come also from the other cities of Asia like Dacca, Bangkok and Rangoon. Apart from Kathmandu there are also one or two other big towns in Nepal. In the Terai, big towns like Birganj and Biratnagar are industrial towns. For this reason, these towns have great importance in the economy of Nepal.

There are two roads linking Kathmandu with India. The oldest of these is the Rajpath. This road leads to a small town in India called Raksaul. There is also a road now open which links Kathmandu to the Chinese border.

In Nepal, there is also a small but very beautiful town called Pokhara. An air-service operates between Kathmandu and Pokhara and every day aeroplanes make the round trip. Nowadays large numbers of tourists come to Nepal. In the winter season, all the hotels of Kathmandu are filled with tourists.

7a

1. Next week, I am going to Nepal for two months.
2. What's the hurry (elder brother)? Sit down for a while, won't you?
3. Many people read the speeches of His Majesty.
4. There's a lot of mud on this road. Drive the car carefully.

5. The most expensive hotel in Kathmandu is that one, isn't it?
6. There is a small temple near our house. My young sisters worship there every day.
7. Don't go by that road. It is terribly steep.
8. In the winter season the climate of Nepal is usually good. In the hot season, however, it is not so good.
9. In honour of the birthday of His Majesty the Prime Minister will make a speech on Tundikhel at two o'clock in the afternoon.
10. Please come in, sir. Won't you take a seat for a minute?
11. They say that Rām is getting married next week.
12. My son will not go to school today. He says there is a holiday.
13. My mother always stays at home. She never goes outside at all.
14. What time does the evening plane arrive? They say it arrives at five o'clock.
15. With whom do you stay in Nepal? I usually stay in the house of a friend of mine.
16. My little sister will not eat today. She says she has no appetite.
17. Chetris will usually eat anything. As for Brahmans, they only eat vegetables.
18. In that village, which one is the best teashop? Rām's (one).
19. What your servant says does not seem true.
20. It does not look as if it will rain today. I'll go out. I'll be back at five o'clock.

7b

१. काठमाडौंको सबभन्दा राम्रो सिनेमा कुनचाहिँ हो? मेरो विचारले सबभन्दा राम्रो त्योचाहिँ हो । पाटनकोचाहिँ पनि धेरै राम्रो हो ।
२. भरे केति बजे घर फर्कन्छौ? म साढे सात बजेतिर फर्कन्छु ।
३. पाकिस्तानका राष्ट्रपति आउने महीना श्रीमती गान्धीलाई भेट्नुहुन्छ रे ।
४. हिजोआज काठमाडौं र जुम्ला बीच हवाई सेवा चालु छ । हवाईजहाजहरू महीनाको दुइ पटक ओहोर् दोहोर् गर्छन् ।
५. बाटो धेरै राम्रो छैन रे । बिस्तारै हाँक्नुहोस् न ।
६. ए दाइ । होटेलबाट विमानस्थल कति टाढा छ? धेरै टाढा छैन । बस् हरेक घण्टामा जान्छ ।
७. तपाईंको बिहा कहिले हुन्छ? मेरो बिहा आउने महीना हुन्छ ।
८. बेलायतको हावापानी कस्तो हुन्छ? बेलायतको हावापानी धेरैजसो राम्रो हुन्छ ।
९. तपाईंको कलम मेरो जस्तो रहेछ । मलाई एक छिन दिनुहोस् न?
१०. भोलि शहरको सब पसल बन्द हुन्छ रे । साँचो हो कि होइन? हो बिदा हुन्छ नि ।
११. केको हतपत? बस्नुहोस् त । अहँ, हामी सिनेमा जाँदै छौं र फिल्म दस् मिनेटपछि शुरू हुन्छ ।
१२. श्री ५ महाराजाधिराजको शुभजन्मोत्सवको उपलक्ष्यमा, काठमाडौंमा धेरै पर्यटकहरू आउँछन् । त्यस बेला सबै होटेल मान्छहरूले भरिभराउ हुन्छ ।

7c

कतिजना मान्छे; पन्चीस दिन; साढे तीन घण्टा; आधा किलो; दिनुको दुइ पटक; तीन महीनापछि; साढे पाँच मील; एक कप चिया; दुइजना छोरा र एकजना छोरी; पन्ध्र दिनुको चार पटक, नौजना मान्छे ।

7d

1. We are coming to your place at two o'clock. 2. They say that the train goes from Patnā to Raksaul every hour. 3. The film will start at exactly six o'clock. 4. At what time does the bus come here? It comes on the half hour, sir. 5. What is the time by your watch? According to my watch, it is ten minutes to eight. 6. What is the time now, please? It is now exactly quarter past nine.

7e

बस्छौं; गर्नुहुन्छ; दुहुन्छ; सुत्नुहुन्छ; बस्नुहुन्छ गर्छु :

## Lesson 8

## Reading Passage

- A. Hello. How are you? Are you well?  
 B. Yes, I am. What about you?  
 A. I'm all right. Have you heard? Next year, I'm going to Nepal for six months. You have been to Nepal, as well, haven't you?  
 B. Yes. I was in Nepal last year. How nice it was. Tell me. When are you going.  
 A. I am not certain. I think I shall go at the end of June.  
 B. What places will you go to there?  
 A. First of all, I shall go to Kathmandu to get a visa. After that, I shall go towards Okaldhunga. Tell me, do planes also go there from Kathmandu?  
 B. There are aeroplanes but it rains heavily in June, you know. Sometimes, the plane does not go.  
 A. Where did you go in Nepal? Did you also go outside Kathmandu?  
 B. Yes. I travelled to many places. I spent the first two months in Kathmandu. After that, I went towards Khumbu.  
 A. What did you go by?  
 B. I mostly went on foot. That's the only way to get about in Nepal.  
 A. Did you go alone, or did others go along with you?  
 B. No. A friend was also with me.  
 A. What was the road to Khumbu like?  
 B. Here and there the road was very bad. In places it was terribly steep. But the weather was splendid.  
 A. Who did you stay with in Khumbu?  
 B. I stayed in the house of a Sherpa, in a village called Khumjung. From there, we went twice to Thyangboche. That's a very lovely place.  
 A. Thyangboche is near Khumjung, isn't it? How far is it from there?  
 B. Not very far. But the road proved to be rather steep.

8a

1. I went to the market today, but every shop was closed.
2. When did you come from town? I have just come.
3. I did not sleep last night. It was extremely hot.
4. Did you hear the radio last night? No, I didn't. We had guests in our house.
5. My friend was gravely ill. Now he is in good health.
6. I am sorry (excuse me), but I have forgotten your name.
7. I did not understand your question. Would you mind repeating it?
8. I met him, for the first time the other day (lit. 'day before yesterday').
9. Where did Rām go? I sent him to the shop. There were no vegetables in the house.
10. Two weeks ago, my wife went to Darjeeling. Her parents' home is there, you know.
11. Why didn't you come yesterday? I am sorry. I had a lot of work (to do) at home.
12. Excuse me, what is the time? I make it nine twenty-five. But according to the Clock Tower it is half past nine. My watch seems to be slow.
13. My clothes are (have become) very dirty. I'll give them to the washerman tomorrow.
14. Have a little (cooked) rice, won't you? No, I've had enough. I can't eat any more now.
15. Where did you travel in Nepal? I travelled to a lot of places.
16. It did not rain last year. Therefore, there was great loss in the fields.
17. Mr. Bista has been appointed minister, so they say. Do you know? I know, I read it in the newspaper today.
18. He says he spent two months in Khumjung last year.

8b

१. वहाँले के भन्नुभयो? मैले वहाँको प्रश्न बुझिनँ ।
२. तपाईंले कहाँ पढ्नुभयो? मैले लन्दनमा पढे ।
३. मेरो बुबा जूनको आखिरीमा कल्कत्ता जानुभयो । केमा जानुभयो? पहिले हवाईजहाजमा दिल्लीसम्म जानुभयो त्यसपछि रेलमा कल्कत्ता जानुभयो ।
४. तिमी हिजो कहाँ थियो? मकहाँ किन आएनी? हिजो म घरै थिएँ । घेरै काम थियो
५. तीन साल अघि अमेरिकाका राष्ट्रपति, श्री निक्सन्, पीकिङ्ग जानुभयो ।
६. माफ गर्नुहोला, तर मैले तपाईंको प्रश्न बुझिनँ । एक फेरा फेरि दोह्याउनुहोला कि?
७. पसलु बन्द भयो । म भोलि बिहान बजार जान्छु ।
८. उसको कलम मेरो जस्तो थियो ।
९. तिमीले मेरो लुगा धोयो? अहँ, धोइनँ । भोलि धुन्छु ।
१०. पोहोर साल मदेसमा पानी परेन रे ।
११. तपाईं हिजो राति कति बजे सुत्नुभयो? म दस बजेतिर सुतेँ ।
१२. तिमीले यो नयाँ सिनेमा हेरेनौ? एक दम राम्रो थियो ।
१३. मेरी स्वास्थ्यी दुइ साल अघि भारत गइन् । उनले दिल्लीमा तीन महिना बिताइन् । उनको माइती त्यहीं छ नि ।

१४. बिराटनगरमा अतिनै गर्मी थियो । म गएको हप्ता त्यहाँ थिएँ ।  
 १५. उनी काठमाडौँ कहिले आए? उनी गएको महीना पुगे, र एक बर्ष यहाँ बिताउँछन् रे, त्यसपछि उनी बेलायत फर्कन्छन् ।

8c

हामीले खायौं; उसले काम गरेन; मेरो अध्यापकले भन्नुभयो; नोकर आएन; कसले भन्छ? तपाईं चुरोट खानुहुन्छ? उनले चिया खाए; उनीहरूले बिसे; मेरो साथी बिरामी भयो; गएको महीना पानी परेन, बिस्तारै हाँक्नुहोला: हामीले गाउँमा दुइ दिन बितायौं: मेरी बहिनी सिकिस्त बिरामी छे: त्यो बिरामी भई: नरिसाउनुहोला ।

## Lesson 9

## Reading Passage

- A. Tell me, sir. What do you require?  
 B. May I look at the coats please, shopkeeper? What sort of coats do you stock? I need a fairly heavy woollen coat. Next week, I am going to the hills on foot.  
 A. I have all sorts of coats, sir. I'll give you just the sort you need.  
 B. Is this coat woollen or not?  
 A. Yes. It's good quality cloth, sir.  
 B. Well, how much is this coat?  
 A. I'll let you have it for 120 (rupees).  
 B. Really, shopkeeper. That won't do at all. It's far too expensive.  
 A. What do you mean—dear? You won't find it for less money anywhere else.  
 B. This one is white. What other colours do you stock?  
 A. Look. Here's a red one. For this one, 100 rupees, sir.  
 B. Yes. The red one is rather nice, but 100 rupees is a bit dear. Let me have it for 70 rupees, won't you?  
 A. There. 90 rupees and it's yours. I can't make it any cheaper than that. Just try it on, won't you?  
 B. Yes. It's all right. There, I'll take it (lit. 'I took') for 85 rupees.  
 A. Very well. Have it for that.  
 B. I also need a pair of shoes, shopkeeper. Do you have any or not?  
 A. I don't stock shoes. There's a shoe-shop over there, you know. Look. Here, take your change.  
 B. Thank you, shopkeeper, goodbye.  
 A. Goodbye.
- 9a
- If it does not rain tomorrow, I'll meet you around ten o'clock. If it rains, I'll stay at home.
  - If we walk quickly, they say we shall manage to arrive by evening.

- Very many Hindi words are used in Nepali.
- These days in Nepal Chinese goods are found extremely cheaply. Just yesterday I bought a nice raincoat for ten rupees.
- In Kathmandu the shops usually open at half past eight in the morning.
- If you go by this road, you will arrive very soon.
- Be good, little boy. Don't make such a noise.
- I'm sorry. I have come late. What time does the film start?
- If you take (buy) this one, it will cost you 45 rupees.
- If you climb this hill, they say you will get a good view of Mt. Everest.
- A. How much money do you earn a month?  
 B. I earn 120 rupees, sir.  
 A. That seems rather a little. Is that much enough?  
 B. It is not enough, sir.
- That (thing) does not sound right. Say it again, will you?
- In Nepali Mt. Everest is called 'Sagarmatha'. The Tibetans call it 'Chomolungmo'.
- Excuse me, can I have a lodging in your house (or not)? You can, sir. Please come in.
- Put on the light then. I can't see anything here.
- I need a pair of shoes, shopkeeper. What sorts of shoes do you stock?

9b

- सुन्तलाको कति? एउटाको एक सुका, हजूर ।
- आज पानी पर्छ जस्तो लाग्छ । तपाईंसँग बसादी छ?
- हवाईजहाजबाट जानुभयो भने, एक घण्टामा जति पुगिन्छ।
- त्यो घडी एक दम राम्रो रहेछ। नेपालमा त्यति राम्रो चाहिँ पाइँदैन ।
- त्यो ऊनी कपडा धेरै राम्रो छ, तर गज्जको सोह्र रुपियाँ पर्छ ।
- हिजो आज रेडियो नेपालमा धेरै संस्कृत शब्द (हरू) प्रयोग गरिन्छन्
- यहाँबाट गोर्खा कति टाढा छ? बेलुकासम्म पुगिन्छ कि पुगिँदैन ?
- काठमाडौँको पसलहरूमा जे पनि पाइन्छ । पहाडको गाउँहरूमा पाउन अलि गाह्रो हुन्छ ।
- हिजो आज मेरो दाइ दाजीलिक्रमा हुनहुन्छ । अस्तित्व नै मैले बर्हाको चिठी पाएँ ।
- ए दाइ, तपाईंको गाउँमा बास पाइन्छ कि पाइँदैन?
- यस(यो) बसादीलाई कति पर्छ त? पच्चीस रुपियाँ मात्रै पर्छ, हजूर । त्यो त धेरै नै भयो । बीस रुपियाँ लिनुहोस् त । ल भैगो, म तपाईंलाई बाईस रुपियाँमा दिन्छु ।
- विश्वविद्यालयको पुस्तकालय धेरैजसो साढे छ बजेसम्म खुला रहन्छ, तर सञ्चरबार एक बजे बन्द हुन्छ ।
- यहाँ अँध्यारो भयो । केही पनि देखिन्न । बत्ती बाल त ।
- यो बाटोबाट जानुभयो भने दाजीलिक्र पुग्नुहुन्छ त्यो चाहिँबाट जानुभयो भने कालिम्पोङसम्म पुग्नुहुन्छ ।
- त्यो घडी कतिमा लिनुभयो? मैले सस्तोमा किनेँ । एक सय पैंतालीस रुपियाँमा मात्रै लिएँ ।

9c

आउनुहोस् आज लिनुहोस्, लेऊ पठाउनुहोस् पठाऊ, धुनुहोस् धोऊ; दोहर्याउनुहोस्

दोहुर्याऊ; भन्नुहोस् भन; जानुहोस् जाऊ; पढ्नुहोस् पढ, खोल्नुहोस् खोल; सुन्नुहोस् सुन;  
उभिनहोस् उभिऊ:

9d

यो शब्द दाजिलिङ्गको नेपालीमा मात्रै प्रयोग गरिन्छ: शेर्पालाई आठ रुपियाँले पुग्दैन रे: पैसा खोल  
त; भो भो, अब म खान्न; नेपाली चुरोटलाई चार पाँच रुपियाँ पर्छ; त्यो रातो टोपी कतिमा दिन्छ रे? माफ्  
गर्नुहोला, म ढीलो आएँ; बाटोको लागि तीन सय रुपियाँ चाहिन्छ; यस/यो/कोठामा गर्मी छ; मेरो घडी  
ढीलो रहेछ; हामीले पोखरामा पाँच दिन बितायो; उ ठीक् छ बजे पुग्यो; केको हतपत् त? अलिकति  
चिया खानुहोस् न? पोहोर साल पानी परेन; यसको सट्टा अर्को नोकर आउँदै छ।

## Lesson 10

## Reading Passage

- A. Hello, Padma. You are a student at London University, aren't you? Where do you come from?
- B. I come from Kathmandu. But nowadays, I am living in London. I have been doing research into (the subject of) Nepali literature in this University for two years.
- A. How do you find London? Do you like it or not?
- B. I like it very much. Compared to Kathmandu, the city of London is very big, you know. From one point of view, life in London seems easy, but sometimes for us Nepalis, it is also difficult. I have many friends. For that reason, I find it pleasant.
- A. What do you usually do on weekdays?
- B. Usually, I get up about seven in the morning, I have a wash, or sometimes I have a bath, and at eight o'clock, I rush off to the bus-stop. From there it only takes me ten minutes to get to the station. Then, I catch the underground and go to my office.
- A. Do you work in an office in the morning?
- B. Yes. These days, the condition of students is not all that good. What can we do about it? Therefore, in order to make both ends meet (lit. 'in order to run my livelihood'), I am working in an office, and earning a bit of money.
- A. What do you do there?
- B. The work in the office is not very difficult. I sort out the morning post, and distribute it to the different departments.
- A. What time do you work there till?
- B. I work only till 12 o'clock. After that, I have lunch in the office canteen, and go to the University. When I arrive there, from two o'clock onwards, I read in the library. Twice a week I meet my supervisor. Sometimes, if there is a lecture about some interesting subject, I go and listen to it.

- B. Saturday and Sunday are holidays, aren't they? What sort of things do you do on holidays?
- A. On holidays, I meet my friends and enjoy myself. If it is sunny, we rest in some London park. If it rains, we go to see a film. Otherwise, we sit at home and listen to the radio. In the summer, we sometimes go out of London and go for a walk at the seaside. That is a very nice experience, you know.
- A. When you return to Nepal, what do you plan to do?
- B. So far, I don't know. But if I get the chance, I hope to teach Nepali literature in Kathmandu University.

10a

- If it is sunny tomorrow, I shall get up early and come to your house.
- My elder brother came to Kathmandu via Patna.
- Drive carefully, won't you? These days the road is very bad.
- We got to Raxaul late, but easily found a hotel. The next morning we got up early, had our breakfast and walked to the station.
- Who told you to go into my room?
- The Subedar ordered the soldier to stand there.
- He asked where the road led to.
- How do you like our country? I like it very much.
- Wait a moment. I'll have a quick bath and come.
- Do you like Nepali sweets or not? I don't care for them all that much. They are too sweet for me.
- How old is your young brother? He must be ten.
- How did you find this novel? Did you like it or not? I did not like it all that much.
- In South India, especially in cities like Madras, it is never cold. But in North India in the winter months, it is very cold.
- This tea has become absolutely cold. Bring some hot water, please.
- He carried and brought that heavy package by himself.
- You told me that this hotel was good, but I find it terrible.
- The morning plane goes directly to Pokhara, but the evening one goes via Gorkha.
- Last year, as soon as I got to the Terai, I fell gravely ill.

10b

- त्यो (त्यस)केटाको उमेर कति भयो? पन्ध्र साल लाग्यो रे।
- मलाई तिर्खा लाग्यो। अलिकति पानी दिनुहोस् न
- हिन्दुस्तानी खाना मन् पर्दैन रे। तपाईंलाई मन् पर्छ नि? मलाई त मन् पर्छ, तर कहिले कहीं मलाई धेरै पियो लाग्छ।
- भोली बिहान म सबै उठेर शहर जान्छु। पसलहरू कति बजे खुल्छन्? तपाईंलाई थाहा छ?
- भारत र नेपाल जस्ता देशहरूमा, धेरैजसो मान्छेहरू भात र दाल मात्रै खान्छन्। सधैं नै मासु महेगो पाइन्छ।

६. यहाँबाट हवाईजहाज सोझै मद्रास् जान्छ? होइन, दिल्ली भएर जान्छ ।  
 ७. म छिटो नुहाएर आउँछु । एक छिन् पर्खनुहोस् न ।  
 ८. सुबेदारले तिम्रो उमेर कति भयो भनेर सिपाहीलाई सोधे । सिपाहीले म तीस बर्ष लागेँ क्यारे भनेर भन्यो ।  
 ९. हिजो बिदा थियो । मेरी दिदी सबै उठी छिटो नुहाई सोझै मन्दिरमा जानुभयो । मचाहिँ बाह्र बजेसम्म सुतेँ ।  
 १०. यो पोको धेरै गल्लुँगो रहेछ । होशु गरेर बोक है ।  
 ११. काठमाडौँ तपाईंलाई कस्तो लाग्यो? धेरै चाखुलाग्दो रहेछ ।  
 १२. अचेल् धेरैजसो देशका विद्यार्थीहरूको हालत उस्तो राम्रो छैन । तर गाली गरेर के काम?

10c

कसले भन्छ? कुनचाहिँ? त्यतिका गाउँहरू; मकसैलाई पनि भन्दैन; केमा जानुहुन्छ? उसको बिहा आउने हप्ता हुन्छ; मेरो साइकल उसको जस्तो रहेछ; तरकारी भिठो छैन; होशु गरी हाँक्नुहोस्; हामीलाई तिर्खा लाग्यो; पोहोर साल धेरै पानी परेन; त्यो पच्चीस बर्ष लाग्यो; त्यो कहाँको हो? आज अलि गर्मी छ; अलिकति चिया ल्याऊ;

10d

उठेर आउँछु; भयो सोध्नुभयो; खाएर निस्क्यो; जान्न; नगर भन्नुभयो; पर्खनुहोस् नुहाएर आउँछु :

## Lesson 11

## Reading Passage

## On the road

- A. Excuse me. How far is the next village from here? How much time do you think it will take us to get there?  
 B. It is far away. From here it will take you at least two hours.  
 A. Can we arrive there before nightfall or not?  
 B. No, sir. The road is rather steep, you know. Our village is nearby. Stay there today. Get up early tomorrow morning and go.  
 A. Very well. Can we get a lodging for the night in your village?  
 B. Yes, sir. Why don't you come and stay in my house? How many of you are there?  
 A. Just the two of us.

A little later, after reaching the village

- B. There, my house is this one. Come in. I'll be back in a moment.  
 A. Can we also get something to eat? We're very hungry.  
 B. Yes, sir. I can give you lentils, rice and vegetables.  
 A. How much will you charge us for the lodging then?

- B. One and a half rupees for the food, one rupee for the firewood – altogether two and a half rupees I suppose.  
 A. Very well. That's all right.

The peasant goes to milk the cow and to get firewood. We go into the house, undo our shoes and sit down on the ground. In 15 minutes the peasant comes into the house.

- B. Will you have tea now?  
 A. Very well. Have you got biscuits as well?  
 B. I don't have any, but I'll probably be able to get them from the shop. I'll send my son to get them. How many do you want?  
 A. Just one packet. Here, take one rupee. It's a bit cold today, isn't it?  
 B. Yes. In the hills it is always a little cold after nightfall. Sit there and warm yourselves by the fire.

The peasant calls his boy

- B. Hey, boy. Go (somewhere for me). Buy a packet of biscuits from over there and bring them back. Do you want anything else from the shop, sir?  
 A. If they sell cigarettes, send (him) to get a packet of *Asha*. We'll go to the watering place, wash our hands and faces, and be back in a moment.  
 B. Very well. The watering place is down there.

11a

- How many days does it take to get from Kathmandu to Namche Bazar? If you walk quickly, it takes about ten days.
- Thinking that I was late going home, I went to get a bus (lit. 'to get up on a bus').
- It's late. I must go now. We'll meet tomorrow. Very well. If you come to my place around ten o'clock, I'll meet you.
- Who told you to take my book out of the drawer?
- In the winter, it is very pleasant to go and stay in the Terai. It is always sunny, and it is never as cold as it is in Kathmandu.
- Aren't you ashamed to beg, little boy?
- I've got mud on my clothes. I'll have to give them to the washerman tomorrow.
- Nepalis think ('say') that it is a sin to eat beef.
- Before nightfall if we do not arrive, they say we shall not find lodgings in the village.
- How much does the return trip to Calcutta by air cost? It costs 350 rupees.
- You can get a lodging for the night on the road quite easily, but it is a bit difficult to find food in the villages. As far as food is concerned, buy it in Kathmandu and take it (with you).
- In order to see Mt. Everest well, you have to go to Khumbu.

13. In comparison with the cities of Europe, you must say that Kathmandu is small, but there are many big hotels there, and you can find all you require in the market.
14. They only allow Hindus to go into Pashupatinath temple.
15. How long will it take to finish this work? It will take at least two hours.
16. Don't make a noise. Let the baby sleep. Did you hear me?
17. I don't know whether it will rain today or not. But it will be best to go with ('taking') an umbrella.
18. Will it be all right if I come at five this evening? Yes.

11b

१. सिपाहीले हामीलाई मन्दिरमा जान हुन्न भनेर भन्यो। खाली हिन्दूहरूलाई मात्रै जान दिन्छन् क्यारे?
२. अब मलाई जन्नुपन्थो भोलि भेटौंला। हवस्। साढे दस बजेतिर मकहाँ आउनुहोस्। घाम लाग्यो भने शहरबाट बाहिर गएर घुम्न जान्छौं।
३. तपाईंलाई ताशु खेल्न मनु लाग्छ? हो, कहिले कहीं मनु लाग्छ।
४. कति बजे आउन हुन्छ? जहिले पनि आउनुहोस्।
५. लन्दनबाट काठमाडौंसम्म हवाईजहाजमा जान कति बेर लाग्छ? हवाईजहाजमा जानुभयो भने, चौबीस घण्टा जति लाग्छ।
६. तपाईंले त्यो जुत्ता कतिमा किन्नुभयो? मैले अठ्ठाईस रुपियाँमा किनें।
७. नेपालका गाउँहरूमा बास धेरैजसो सजिलै पाइन्छ।
८. हिमालय राम्ररी हेर्नलाई खुम्बुतिर जानुपर्छ। त्यहाँबाट सगरमाथा एक दस राम्रो देखिन्छ नि।
९. बिहान उठेर, मुख हात धोई साढे सात बजेतिर जल्पान् गर्छु।
१०. आज धेरै जाडो छ। यहाँ बसेर आगो तापनुहोस् न।
११. तपाईंलाई नेपाल कस्तो लाग्यो? मलाई धेरै राम्रो लाग्यो। काठमाडौं धेरै सुन्दर शहर हो। यहाँबाट हिमालय पनि देखिन्छ। आउनु अगाडि मलाई थाहै थिएन।
१२. मन्दिरमा जानुभन्दा अगाडि, जुत्ता खोल्नुपर्छ।
१३. अलिकति पैसा कमाउनलाई मैले बिहान अड्डामा काम गर्नुपर्छ तर म बाह्र बजेसम्म मात्रै काम गर्छु र काम धेरै गाह्रो छैन।
१४. हप्तामा, सबै उठि र जल्पान् गरी म घरबाट निस्कन्छु। धेरैजसो बेलुका दस बजेपछि घर फर्कन्छु। सञ्चरबार र आइतबार मैले आराम गर्नेपर्छ।
१५. भारतका ठूला शहरहरूको दाँजोमा, नेपालका शहरहरू अलि साना छन्। तर पोखरा र गोरखा जस्ता शहरहरू धेरै सुन्दर छन्।

## Lesson 12

## Reading Passage

In the Sanskrit language, *him* means 'snow' and *alaya* means 'home'. For that very reason, the mountains situated in the north of the Indian subcontinent are called the 'Himalayas'. The highest peaks of the Himalayas are Mt. Everest, Makalu, Annapurna and Dhaulagiri. These Himalayas divide the border of Nepal and Tibet. Among these, the highest mountain is Mt. Everest. Its height is more than 29,000 feet above sea-level. Because they are so high above the

level of the sea, the summits of the Himalayas are always covered with snow. In the summer, when the snow there melts, rivers are formed. The Ganges, the Jamna, the Brahmaputra, the Indus and many other great rivers rise from there. It is possible to see the peaks of the mountains well from the ridge in the Kathmandu Valley, called Nagarkot. From there both evening and early morning, extremely ravishing views can be seen. When ('at the time of') the rays of the yellow sunlight fall on the white snow, these mountains seem to be made of gold. In order to see such a sight (as this) foreign tourists from many far off (lands) go there. But as far as seeing Mt. Everest well is concerned, one has to go to Namche Bazar. Namche Bazar is the largest village of the Sherpas of Nepal. This village is about 100 miles distant from Kathmandu. Small aircraft go from Kathmandu as far as a place called Lukla quite near to Namche Bazar. But it is very expensive to go like this in an aeroplane. As far as ordinary men are concerned, they have to make the journey on foot.

In Western Nepal, there is another small but extremely beautiful town called Pokhara. This town is in the lap of Annapurna and Dhaulagiri. Because its height above sea-level is only 2000 feet, it is warm and cosy there even in the winter, and every day tourists come to see the peaks of the mountains, which are covered with snow.

12a

1. How long is it since you came to Nepal? It is only three weeks since I came here.
2. When it rains, if you go out without ('not having taken') an umbrella, you will get a cold.
3. In the Terai there is a small industrial town called Biratnagar.
4. The water for the tea has not boiled yet. Wait five minutes and I'll bring it.
5. When you have stomach-ache, you just have to take medicine.
6. Because it rained yesterday, I did not manage to come and see you. Will it be all right if I come today?
7. I cannot come to meet you tomorrow. I've got a bit of work at home.
8. Hey, where are you off to? I'm going to do some work in the fields, sir.
9. It seems just like yesterday since I came to London. I like it here very much.
10. We walked as fast as possible, but it was impossible to reach home before nightfall.
11. He has been in Nepal for ages. He knows Nepali and Newari.
12. Because it did not rain last year, the entire crop failed.
13. I seem to have lost my glasses. Look and see if they are in the next room.
14. It is rather difficult to read Nepali newspapers. There is a great difference between the spoken and the written language, isn't there?
15. Excuse me (elder sister), I'm thirsty. Can I get a little water to drink, please.

16. He says he started to learn Nepali six months ago.  
 17. I didn't understand what he said. Can you understand him?  
 18. Because Namche Bazar is 11,000 feet above sea-level, in the winter months, a lot of snow falls there.

12b

१. तपाईं लन्दन आउनु भएको कति दिन भयो? म यहाँ आएको दुइ वर्ष भयो ।  
 २. पोहोर साल पानी नपरेकोले, गाउँका मानिसहरूलाई खाने कुरा अहिले पाईदैन  
 ३. काठमाडौंको उँचाई समुद्रको तटबाट चार हजार पाँच सय फुट छ ।  
 ४. नगरकोटको डाँडो त्यति अग्लो भएको हुनाले, त्यहाँबाट हिमालयका धेरै टाकुराहरू देखिन्छन्। बिहान बेलुका, अत्यन्त मनोहर दृश्य देखिन्छन्।  
 ५. यो ऊनी कोटको लागि साहजीले एक सय बीस रुपियाँ लिए। त्यो त धेरै नै भयो नि ।  
 ६. नेपाली सिक्नलाई छ महीना लाग्यो, तर अहिलेसम्म छापा पढ्न मलाई गाह्रो लाग्छ। त्यतिका संस्कृत शब्द प्रयोग गरिन्छन् ।  
 ७. अचेल साना हवाईजहाज लुक्लासम्म त जान्छन्। त्यहाँबाट नाम्चे बजारसम्म हिँडेरै जानुपर्छ। साधारण मानिसहरूले चाहिँ काठमाडौंबाट पैदल नै जानुपर्छ।  
 ८. भारतीय उपमहाद्वीपका ठूला नदीहरू सबै हिमालयबाट उत्पन्न हुन्छन् ।  
 ९. ए दाइ कता जान लाग्नु भएको? दाउरा काट्न जान लागे  
 १०. छिटो हिँड्नुभयो भने तीन बज्नु अगाडी गाउँ पुग्नुहुन्छ ।  
 ११. म नेपालमा बसेको धेरै वर्ष भयो तर मलाई नेवारी आउँदैन। धेरै नै गाह्रो भाषा हो नि ।  
 १२. हाम्रो घरमा पाहुनाहरू आएका हुनाले म तपाईं कहाँ आउन पाइनेँ। आज बेलुका (भरे) आउन हुन्छ कि?  
 १३. ए भाइ, चिया लिएर आऊ /ल्याऊ/। चिया छैन हजूर। अहिलेसम्म पानी उम्लेको छैन ।  
 १४. मलाई भोक लाग्यो। यहाँ भात खान पाईछ?  
 १५. त्यो नेपाली राम्ररी बोल्न सक्छ, तर लेखाईको भाषामा त्यतिका संस्कृत शब्द प्रयोग गरिएका हुनाले, छापा पढ्न सक्तैन रे ।

12c

before coming; well, that job's done; may I come in; we'll meet tomorrow; I like to see a film; I did not like this book; he always plays cards; he is about five-years-old; come here; can I get a night's lodging?; very well, I'll let you have it for that much; how much a yard is this cloth?; there was a landslide.

12d

उसिनेको फुल; करीब दुइ सय मील; तपाईं घोडा चढ्न सक्नुहुन्छ? सकेसम्म छिटो; पानी परेको छ; गाउँ नाश भयो; उ अस्त आयो; त्यो कोठामा बसेको थियो; मेरो टाउको दुखेको छ; गाउँ लुक्ला नाउँ गरेको; रङ्गन र कलकत्ता जस्ता शहरहरू; ए भाइ, चिया ल्याऊ; निस्कनु भन्दा अगाडी म मुख हात धुन्छु; दिल्लीको दौजोमा नेपालको राजधानी सानो छ

## Lesson 13

## Reading Passage

## At the doctor's

- A. Good morning, doctor. May I come in?  
 B. Good morning. Come in. Take a seat. Tell me, what's the matter with you?  
 A. Well, for two or three days, I have not been feeling right. I seem to have a temperature. My head aches, and I have not been able to eat anything.  
 B. Do you also have diarrhoea?  
 A. No, I don't, but my stomach is a bit upset.  
 B. Well, let me have a look at you. Show me your tongue. Do you also have stomach-ache?  
 A. A little, but not very much.  
 B. Where do you have your meals here?  
 A. I usually eat in the hotels in the city. But I try to go to clean places. I've never had anything like this before.  
 B. Do you drink boiled water?  
 A. I sometimes drink boiled water. But when one goes to see friends it is not always possible to do that, you know. It is not right to make them boil the water just for oneself.  
 B. That's true, but drink boiled water as far as possible. The city water supply is not all that good, and we Nepalis sometimes get an upset stomach. It doesn't look as if there is anything else wrong with you. I'll write you a prescription. Get it in the market. If your stomach ache does not get any better, come and see me again, and I'll send you to the hospital. You have only got a slight temperature. If you have rest for one day tomorrow, it will probably go down. And don't forget to drink boiled water.  
 A. Thank you, doctor. How much do I owe you?  
 B. That's all right. Never mind. Look after yourself, now.
- 13a
1. It's raining. Don't forget to take your umbrella, now.
  2. Which country have you come from, sir? I am English.
  3. You speak good Nepali. Where did you learn it? I learnt it before coming here from England.
  4. My friend fell very ill. But he has got better now.
  5. I waited for you for over an hour. Why were you so late?
  6. Our servant was born in Darjeeling, but he has spent a long time in Kathmandu.
  7. Why didn't you tell me this?
  8. Last year, when he went to the Terai, he fell gravely ill. He almost died of malaria.
  9. I'm getting up tomorrow morning and going to town. I have to do a lot of shopping there.

10. Where were you born? I was born in Dharan.
11. We tried to go to the village above, but because the road was bad, we had to turn back.
12. Yesterday I went swimming and almost caught a cold.
13. I shall get married one of these days, but I don't feel like settling down just yet.
14. When I went to town, I met my friend.
15. Have you ever been to India? I have not been yet, but I want to go.

13b

१. तपाईं लन्दन जानुभएको छ? गर्र्, म छ महीना अघि त्यहाँ थिएँ ।
२. मैले एक घण्टाभन्दा बढी उसलाई कहेँ, तर उ आनात्यसैले म आफैँ आएँ ।
३. मैले भीजा लिन खोजेको तर विदेशीहरूलाई भूटान जान दिदैन (न) रे । चीनको सीमानामा भएकोले, त्यहाँ पुग्न धेरै नै गाह्रो हुन्छ ।
४. उसले यो घर आफैँले बनाएको हो रे ।
५. तपाईंको साथीले भनेको मैले बुझिनँ । त्यसलाई नेपाली राम्ररी आउँदैन, होइन त ?
६. माफ गर्नुहोला, हिजो राति मैले तपाईंलाई फोन गर्न बिसँ ।
७. हाम्रो गाउँमा भर्खर आएको मान्छेलाई तपाईंले चिन्नुभएको छ ?
८. तपाईं नेपाल आउनुभएको कति दिन भयो ? धेरै त भएन । मगएको नोभेम्बर आएको थिएँ ।
९. गौतम बुद्ध लुम्बिनी नाउँ गरेको तराईको सानो शहरमा जन्मेका थिए । तपाईंले उनको जन्मस्थल कहिले देख्नुभएको छ ?
१०. यी ट्याक्सी ड्राइभरहरू धेरै नै छिटो मोटर हाँकछन् । अस्ति मोटरले मलाई झण्डै कल्चेको ।
११. टाउको कम दुखेको भएन भने मकहाँ फेरि आउनुहोस् । म औषधि लेखिदिन्छु ।
१२. साथीहरूलाई आफ्नैलागि मात्रै अंग्रेजी खाना पकाउन लाउन त भएन ।

13c

गएकी; गएकी; गर्नुभएको; लेख्नुभएको परेको; खोजेको

## Lesson 14

## Reading Passage

## A letter from Pokhara

Pokhara Asar 8, 2023 V.S.

Dear Shyam,

Two weeks ago, as soon as I arrived at Bhairava, I received your long and interesting letter. As you know, I left Kathmandu with my friend, Ramesh, towards the end of last month. As always, the plane was late, but we arrived at Bhairava airport before nightfall. Therefore, there was no difficulty in finding a rickshaw. The city centre is not very far away from the airport. Even so, the

rickshaw driver insisted upon having five rupees. We tried to bring down the price, but they would not agree under any circumstances. As soon as we reached the town, we began to look for a place to spend the night. Finally, we got a small room in a hotel. Because we were tired, we went to bed early. But it was very hot in the room, and because the mosquitoes were biting all night long, we could not get to sleep. When we got up the next morning, we found to our surprise that we had mosquito-bites all over our body. For that reason, we began to make arrangements to go from Bhairava to the hills as soon as possible.

As you know, we came to Bhairava just to see Lumbini. The next day, we looked for a taxi to go there, but because there was mud on the road, the drivers were not inclined to go. Because Lumbini is a long way from Bhairava, we could not go there on foot.

Altogether we spent three days in Bhairava and as we were leaving, I got your letter in the post-office. We easily got a bus going from Bhairava to Tansen, and since the road was good, it did not take us much time to arrive there.

As soon as we arrived in Tansen, we looked to see if we could get a bus going to Pokhara, and were very relieved to find that there were four or five buses a day. Before leaving Kathmandu, I did not know whether the new road was open or not. I enjoyed Tansen immensely. And since it is high up, it was quite cold. Before going to Pokhara, we decided to stay there for two or three days.

From this letter, you will gather that we are now in Pokhara. We'll have a rest here, and set off for Jomsom in two or three days' time. We tried to go to Mustang from there, but we could not get a permit. What to do?

Now all we have to do is to look for porters to carry our luggage. When we get back from there, I'll write you all the news of Jomsom.

Your friend,  
Surya Prakash.

14a

1. As soon as my work is finished, I shall come and meet you.
2. The people who live in Kathmandu are not accustomed to travel around very much.
3. As soon as the bride came out, everybody began to stare.
4. 'It is getting dark. Now what shall we do?' he said.
5. So far I have not been outside the Kathmandu Valley. But later I intend to go to the east.
6. I am going home sharp at five ('as soon as it is . . .'). I have had news that guests are coming to our house.
7. 'If we hang around here again, we won't be able to find a lodging for the night in the village,' I said.
8. As soon as you arrive in Darjeeling, go and meet my elder brother. His

- house is on the road that goes in the direction of Ghūm.
9. I did not know that you had the electric light in your house.
  10. I asked the guard what time the train going to Siliguri arrived, but he said it would not come before ('it only comes') the next day.
  11. When you return from London, don't forget to buy presents for your friends.
  12. Bhānubhakta Acharya was born in 1871 V.S. in the month of Āṣāṛh in the village of Ramgha in the district called Tanahun.
  13. I asked the *gyapu* (Newar peasant) whether I could get food in his village.
  14. That is the book you ought to read if you want to learn English.
  15. The matter arose as to how we might get back to Kathmandu from there.

14b

१. ताशु खेल्ने? अहं, अहिले नखेल्ले। मलाई फुर्सत छैन।
२. कस्तो मान्छे। भित्र आउने ढोकाबाट निस्कन खोज्यो। आधुँ त निस्कने ढोकाबाट भित्र आउने कोशिश् गछु ब्यारे?
३. ए दाइ, पाटन् जाने बस् यहाँबाट कति बजे जान्छ? पाटन् जाने बस् यहाँबाट त जाँदैन। बस्-बसौनी त्यो हुलाकघरनेर छ नि।
४. पल्लो गाउँ पुग्ने बित्तिकै, अर्को भरिया खोज्ने कोशिश् गछु। यो चाहिँ अधि जाँदैन रे।
५. नेपाली सिक्नलाई हेर्नुपर्ने किताब यही हो। त्यो चाहिँ उस्तो राम्रो छैन।
६. आज आएको शोपले नाम्चे बजार जाने सबै बन्दोबस्त गछु रे। उसलाई तीन सय रुपियाँ दिनुपर्छ रे।
७. लन्दन् पुग्ने बित्तिकै, हवाईघाटबाट मलाई फोन गर्नुहोस्। म तपाईंलाई भेटन् आउँछु। म मोटरमा आएँ भने, मेरो घरबाट त्यहाँ पुग्न कीस् मिनेट मात्रै लाग्छ नि।
८. सर्वे झै बसु ढीलो आयो र मान्छेहरूले भरिभराउ थियो। तर अर्को बसु नभएकोले, त्यसैमा आउनुपर्यो।
९. यस् चिठीबाट तिमिले थाहा पायो होला कि म अहिले दिल्लीमा छु। हवाईजहाज पाइयो भने, म काठमाडौँ परी पग्छु।
१०. काठमाडौँबाट पोखरा जाने बाटो खुलेको छ भन्ने मलाई थाहा थिएन।
११. मेरो विचारले म दइ तीन हप्तासम्म यस् होटेलमा बस्छु। त्यसपछि अर्को बस्ने ठाउँ खोज्ने कोशिश् गछु।
१२. उ घरबाट निस्कने बित्तिकै, सब मान्छेहरूले ट्वालट्वाली हेर्न थाले।

14c

next week; the guests who are coming tomorrow; the work you ought to do; to decide to go to Nepal; as soon as we reached Kathmandu; I got a bus; up to the end of next month; the third of Vaishākh; the seventh of Bhadau 2020 V.S.; the eighth of June 1976.

## Lesson 15

## Reading Passage

## Pālpā Bhairava — an invisible god

Pālpā is considered to be one of the important districts (*jillā*) of Western Nepal. In the 16th century A.D., the Sen dynasty of kings ruled in Pālpā. According to the *Vamshāvalis* ('chronicles'), Mukunda Sen I, while extending his kingdom, made an attack upon the Malla kings of the Kathmandu Valley. While making this attack on the Valley, along with the other goods he stole, he took back to Pālpā, as well, the extremely famous and ancient statue of Bhairavā which was ('remained') in the *Vihāra* of Lord Macchindranāth, situated in Kathmandu's Kelṭol. Perhaps it is possible that the statue set up inside the famous Bhairava temple, situated in Pālpā, is this very one.

The Pālpā Bhairava temple is also considered to be one of the most important temples of Western Nepal. Not only from (the places) around Pālpā, but also from the far-off districts of Western Nepal, (such as) Bāglung, Pyūṭhān and Pokhara, etc., religious-minded people come (there) to worship Bhairava and to look at (the deity).

The Bhairava temple, the house of the officiating priest, the houses where the pilgrims stay — are all around a large square. The temple-square is long in shape, and large and small metal bells of various shapes which the devotees have offered are decorated even with metal dogs and tridents. Since the conveyance of Bhairava is a dog, it is possible that the devotees have offered statues of dogs. Along with this, Bhairava is recognised as one of Shiva's many forms. It may be for this reason, the weapons of Shiva, the tridents are seen scattered all over the place around the temple.

Twice a year, especially in Vaishākh and Mangsir, a gathering of devotees is accustomed to take place here. On the festival of Navarātri also, great numbers of people worship here and offer up sacrifice. The main officiant of the temple is the high priest of the *Nāth-Sampradāya* (the sect of the followers of Gorakhnāth), and to help him, the Upadhyaṃya Brahmins are also accustomed to fulfil the function of making sacrifices of he-goats, chickens, etc., which usually does not happen.

However, in the day-to-day, ordinary worship, the devotees are accustomed to offer thick bread made of the dough of wheat or rice, which the local people call *roṭh*. The practice of offering rice-bread to Bhairava is not found in other regions of Nepal.

Any people who come as far as Pālpā-Tānsen, also desire to go to the Bhairava temple, because this Bhairava temple is renowned throughout the whole of the Kingdom of Nepal. The devotees, suffering the great trouble of the mountain road, go to view Bhairava, but when they arrive there, they must be disappointed, because the main statue of Bhairava is shown to no one at all, and is placed inside that temple in a secret room.

It is said that the statue of Bhairava (remaining) inside there is extremely frightening, and several individuals, upon seeing that statue, died from fright, and to avoid such painful events occurring again in the future, from that time onwards, the statue of Bhairava was put in a dark room on the lower floor of that temple, and from that very time the Pālpā Bhairāva began to assume (lit. 'remain in') the form of an invisible god.

15a

1. In order that everyone may hear, speak loudly, will you?
2. The bus will come, but these days it comes a bit late.
3. You can see Mt. Everest from Kathmandu, but because it is very far away, it looks quite small.
4. Keep taking this medicine. You will certainly be better in a couple of days.
5. I heard on the radio that there was a possibility of rain tomorrow.
6. If I fail in the exam again this year, my father will certainly be angry.
7. I planned to go to India last year, but could not find the time. I shall try to go this year now.
8. We reached the village above just as night fell.
9. Aeroplanes do go towards Jumla, but they only go once or twice a month.
10. Look how it is raining. This year the crops will certainly be spoilt.
11. Today I just managed to meet your young brother.
12. Last night, without anyone seeing, I crept out of the house and went to play cards with friends.
13. I should read this book, but how can I read it? I find it too difficult.
14. In Nepal, especially in the hills, there are not many beggars. The peasants are ashamed to beg, you know.
15. If you pass the exam, you will easily find a job.

15b

- १ . भोलि पानी पर्ने संभावना छ भनेको मैले रेडियोमा सुनें ।
- २ . राम्ररी हेर्ने गरी उता गएर बस त ।
- ३ . नेपाल पुगेर, उमालेको पानी पिउने गर्नुहोस् । उमालेको पानी पिउनुभएन भने पेट पक्कै पनि गहबहह हुनेछ ।
- ४ . उसले भारत गएर काम खोज्ने पक्का गयो भन्छ । कलकत्ता गयो भने, त्यहाँ काम अवश्य पाउनेछ ।
- ५ . पश्चिम नेपाल जाने हवाईजहाज छन त छ, तर दिन्छु भने जान्छु ।
- ६ . त्यो बूढो सिक्किम चिरामी छ । डाक्टर छिटो आएन भने, उ अवश्य मर्नेछ ।
- ७ . कसैले नदेख्ने गरी त्यो अड्डाबाट सुटुक्कै निस्कियो, तर भित्र आउने ढोकासम्म पुग्ने बित्तिकै, फर्कनुपरेको थियो ।
- ८ . गाउँतिर खाने कुरा पाइन त पाइन्छ, तर काठमाडौँबाट सामान लिएर जानु बेस् हुन्छ ।
- ९ . भारतका शहरहरूमा धेरै मान्नेहरू देखिन्छन्, तर गाउँका मान्छेहरू मान्न लाज मान्छन् ।
- १० . तपाईंले भन्नुभएको ठीकै हो । म अस्पताल गएर उसलाई पक्कै पनि भेट्नेछु ।

- ११ . ईसाको सोह्रौं शताब्दीमा, पाल्पाका राजाले काठमाडौँको उपत्यकामा आक्रमण गरेका थिए ।
- १२ . त्यस मन्दिरमा ब्राह्मणहरूले जनावरहरूको बलि दिने काम गर्ने गर्छन् जुन साधारणतया हुने गर्दैन ।

## Lesson 16

## Reading Passage

*The problems of a younger and elder brother*

My elder brother is three years older than I, but both of us are in the same class. Although our father is not very rich, he works extremely hard to send us to college. My elder brother makes a great effort to study, and when he returns home from college he makes a habit of reading until nightfall. As for me, I go every day to town to meet my friends, and till late at night, I enjoy myself there. Because I keep doing that, my elder brother gets angry. He says:

'Look here. We are poor people. Therefore you should work a little harder. There is an exam coming next month, you know, and all you do is to sit with your friends in the tea-shop. You will certainly fail, and all the money father has spent will be wasted.'

Indeed, what my elder brother says is quite right. He told me just the same thing two years ago as well. But fortunately, I passed the exam, and unfortunately, he failed. Because he had to stay down in the same class, my elder brother was sorry.

One evening in the winter, I was doing a translation from English into Nepali. My elder brother came to see whether the translation I had written was right or not and looking over my shoulder, said:

'What on earth is that you have written? At least when you write Nepali, write something (other's) can understand. If you go on like that, you won't be successful in the next exam, as you passed in last year's exam. It is difficult, you know.'

But the next year, I passed and my poor brother failed. What to do? I went up a class, and he had to stay down in the same class. We are now both in the same class.

I know that I have to work harder. My elder brother is quite right to scold me and tell me I have been lazy. Although we are in the same class, he is older than I. For that reason, I always respect my elder brother.

16a

1. Although the road was not all that steep, it took us almost five hours to reach the village.
2. I have forgotten to bring any money. Lend me ten rupees. I'll pay you back tomorrow.

3. Although Nepalis are poor, they are happy to welcome guests.
4. I simply must reach his house on time. Even though it might cost a bit more money, I'll go by taxi.
5. By giving her everything she asked for, you spoiled your wife.
6. Look, that's Lale, isn't it? Where on earth can he be off to, looking so smart?
7. I offered five rupees, but the rickshaw driver would not accept it under any circumstances. How the cost of living has gone up these days, even in Nepal.
8. No matter how much you plead with me, I shall not let you go and see the film.
9. How much sugar do you want? Two spoons will be enough.
10. I shall have to stay in Kathmandu until my work is finished. As soon as it is finished, I shall definitely go travelling in the hills.
11. I seem to have lost my pen. How can I write the letter?
12. Whether you go by this road, or go by that road, it's the same.
13. In the winter, a lot of snow falls in the villages around the mountains.
14. When it rains, there is a possibility of landslides. In that case, the roads are closed for two or three weeks, and all transport is stopped everywhere.
15. I'll go to my office and work till nightfall. I'll come back home as soon as my work is finished.

16b

१. एशियाका धेरै देशहरू गरीब भए तापनि, आउने दस सालभित्र धेरै प्रगति गर्नेछन् ।
२. अंधारो भए तापनि, उस्ले पल्लो गाँउसम्म जाने फेसला गर्‍यो ।
३. म कति बजे आउन हुन्छ? जहिले पनि आउनुहोस् ।
४. जति खर्च लागे पनि म आउने वर्ष नेपाल जानेछु ।
५. त्यो काठमाडौंमा बसेसम्म एक दसु संचो थियो । पहाडतिर गएपछि, बिरामी पयो ।
६. बस नआएसम्म, हामीलाई यहाँ पखनुपर्छ । हिंडेरै जान त हुँदैन ।
७. घर फर्केपछि, छापा पढ्न लागेर साढे एघार बजेतिर सुत्न गएँ ।
८. ढोकामा को आएछ? ए, रामे रहेछ । किन यति ढीलो आएको?
९. तपाईंका कतिजना दाइहरू छन्? मेरो एकजना दाइ छ । वहाँ मभन्दा दुइ वर्ष जेठो हुनुहुन्छ । म माहिलो छु ।
१०. मेरो छोराको स्कूलमा धेरै प्रगति गरेको छ । यो साल माथिल्लो कक्षामा गयो नि ।
११. पसलमा जे जे देखिन्छ स्वास्नीलाई उही उही चाहिन्छ ।
१२. हिजोआज नेपालमा महँगो कस्तो बढेको । आज बिहान मैले एक कप चियाको लागि तीन रुपियाँ दिनपरेको थियो ।
१३. मेरो घर शहरबाट अलि टाढा भए तापनि त्यहाँ बस्न मलाई मनु लाग्छ । तर बिहानचाहिँ मोटरमा आएँ भने, अड्डासम्म पुग्नलाई आधा घण्टा जति लाग्छ नि ।
१४. चियामा कति दूध चाहियो? अलिकति मात्रै भए पुग्छ ।
१५. मेरो काम नसिद्धिएसम्म म पुस्तकालयमा काम गर्छु । त्यसपछि पहाडतिर तीन महिना बिताउने विचार छ ।

16c

मन्त्रीको मृत्यु अचानक भएथ्यो; बेलायत जाने विचार छ; उसलाई सल्लाह दिएर के फाइदा? साँझ पर्नु अगाडी पुगेथ्यो; मलाई बास पाइन्छ? हामीले डाक्टरलाई बोलायौं; कसले भनेर तिमीले त्यसो गर्‍यो। मेरो टाउको दुखेको छ बस्मा गए पनि, रेलमा गए पनि, एउटै हो; जे भने पनि, त्यो त मान्नेछैन। धातुका मूर्तिहरूले मन्दिर सजिएको थियो; जाँचमा फेल भएपछि, मेरो दाइले अपसोच मान्नुभयो, त्यो मान्छे कता जान लागेको रहेछ?

16d

गाएको; भए रहेछ; रहनेछ; आएछ लागेको; भएथ्यो; गरे नगरे; गए; गरे पर्नु; सिद्धिए, गएर।

## Lesson 17

## Reading Passage

## At the airport

(After arrival in Kathmandu International Airport, in the baggage lounge)

- A. Excuse me. I have just come from Delhi. My aeroplane landed a little while ago. Tell me. Where do you think my luggage will be?
- B. Come this way, please. I'll show you now. First of all, let me see your passport. Let me just have a look at it. Well, it seems in order. You must have got your visa from the London embassy. You've come from England, haven't you? Have you ever been in Nepal before, or is this your first visit?
  - A. This is the first time.
  - B. In that case, where did you learn Nepali?
    - A. I learnt it in England, before coming here. Two or three Nepali friends of mine live in London. I began to learn it with them. Now I have come to Nepal to practise.
    - B. I see. How many days do you intend to spend in Nepal, then?
      - A. I think I shall stay for six months probably. I have a bit of work in Tribhuvan University.
        - B. Where will you stay in Kathmandu?
          - A. So far, I have no fixed address, but for two or three weeks, I shall probably have to go in a hotel and stay there. You give me a little advice. Will I easily get a room in a hotel?
            - B. It shouldn't be difficult. There are many hotels in town.
          - A. How much do you think I shall have to pay for a night in an ordinary hotel? I can't stay in a very expensive hotel.
        - B. You will probably be able to find a room for about 40 rupees a day. For most Nepalis that is a bit expensive, but it is not so expensive for Europeans. What I mean to say is that it comes to a little more than two pounds.

- A. That will be all right for a few days. I'll look around after that. Well, hasn't my luggage arrived yet?  
 B. It must have. It is probably in the next room. Just go and have a look.  
 A. Yes. My suitcase is over there. Do I have to open it or not?  
 B. That's all right. No need to open it. Go on.  
 A. Where do you think I can get a taxi?  
 B. After you go out from here, you will find lots of taxis.  
 A. How much roughly will it cost to go to town from here?  
 B. It shouldn't cost more than 20 rupees. It's not very far, you know. The taxi driver will take you up to your hotel.  
 A. Before I take a taxi, I shall have to change some money. Where shall I go?  
 B. Yes. There's a place to change money near the way-out. Go there and change it.  
 A. Very well. Thank you very much. I'll be going now. I hope we shall meet again.

*A Nepali folksong*

1. Do not cry, my darling. Give me leave without shedding tears. See, I am going to war. I shall return, when I have won my reputation.
2. The old ones, mother and father – look after them well. I have left behind a son, a bundle of love, keep him safe.
3. The chickens, the goat, the cow and cattle – look after them well. Do honour to our friends and neighbours.
4. When I have made my name and come back, I shall bring you a tasselled shawl. Becoming the defender of my dear land, I shall be a hero in the world.

17a

1. It looks as if it is going to rain. Don't forget to take an umbrella, before you go out.
2. How long do you think it will take to get to Pashupatinath from here? It will take at least half an hour. Why don't you go by taxi?
3. After the Prime Minister's death, who do you think will take his place? I don't know.
4. I was going to write you a letter, but since there was no paper in the house, I didn't manage to.
5. I think I've got a cold coming on. Perhaps I'd better not go swimming today.
6. He did his best to have a son, but all he had was daughters. What can he do, the poor fellow?
7. I have to telephone a friend. Can I use your phone?
8. If I work in a hotel for five weeks in the vacation, I'll earn at least 300 rupees.

9. I was going to go to India, but thinking it would be so hot there now, I did not feel like going.
10. If we walk as quickly as possible, we ought to arrive before the evening.
11. Whether it rains or not, I simply must go. I have to arrive at the airport before eleven.
12. How much milk shall I pour into your tea? Just a little will do.
13. The bus must have arrived. Let me come back when I've been to ask at what time it leaves.
14. I hope you receive my letter on time.
15. Where is Rame? I don't know. He must have gone out.
16. What will the poor woman do, now her husband is dead? She has no one else at all.

17b

१. गाउँसम्म आउन जान तीनु घण्टा जति लाग्ला । हामी जाऔं कि नजाऔं?
२. तपाईंलाई रुघा लाग्यो? लाग्ला लाग्ला जस्तो छ । टाउको नराम्रोसित दुखेको छ ।
३. तपाईंको चियामा कति चिनी हालू? दुइ चम्मच भए पुग्छ ।
४. अलि अबेर भयो । म जाऊँ त । फेरी कहिले भेटौंला?
५. तपाईं लन्दनबाट जानुभन्दा अगाडी मेरो चिठी पाउनुहोला भन्ने मलाई आशा छ ।
६. कति बज्यो? कुन्नि, मसँग घडी छैन । पाँच बज्यो होला ।
७. यो सब काम आज सिद्ध्याउन सकिनँ । धेरै नै बाँकी छ । भैगो, केही छैन । भोलिसम्म रहोस् ।
८. नोकर कता गयो? कुन्नि । बजार गयो होला । एक घण्टामा फर्केला/फर्कन्छ होला ।
९. मैले नेपाल जानुभन्दा अगाडी नै लन्दनको विश्वविद्यालयमा नेपाली सिकेको थिएँ ।
१०. काठमाडौंमा होटलको कोठा तीस रुपियाँमा पाइएला ।
११. म पैसा कहाँ साट्टे? हवाईघाटमा साटन सुक्नुहुन्छ ।
१२. होटलबाट शहरको केन्द्रसम्म जान कति खर्च लाग्ला? ट्याक्सीबाट गयो भने ५ रुपियाँ लाग्ला । बसमा गए, बीस रुपियाँ मात्रै लाग्छ ।
१३. पानी पर्न लाग्यो र मसँग छाता छैन । अब के गरूँ?
१४. काठमाडौंमा पुगेपछि, मेरो दाइसँग भेट्न जानुहोस् । वहाँको ठेगाना देऊँ ?
१५. जे भए पनि, छ बजेसम्म धेरै नपुगी हुँदैन । यस बेलासम्म हाम्रा पाहुनाहरू आइपगेका होलान् ।

17c

thank you very much; we'll meet again; where are you going? there must have been a landslide; I shall take you along; how much money do you earn?; it looks as if it is going to rain; one must work hard; next year I will be successful in the exam; in that case, I shall come as well; he would not agree under any circumstances; every day; all the money will be wasted; I shall sit here until he comes; how does one go?; anyone may come; excuse me.

## Reading Passage

An elephant, called Kapurṭike, used to stroll, just as he pleased, in some big jungle in Burma. Seeing him, all the jackals of the jungle, overcome by envy, began to think that if they could kill him by some means, their stomachs would be filled with meat. In order to bring this idea into practice, an old jackal, moving forward, spoke in this way:

'Look, brothers. Work that can be accomplished by intelligence, can never be accomplished merely by strength. This elephant is very strong. Even so, we can certainly kill him by the force of our own intelligence.'

Hearing the words of the old jackal, all of them expressed amazement and surprise. Afterwards, the cunning jackal, going into the presence of the elephant, greeted him in a very coaxing manner, and said:

'Your Majesty, look with kindness upon this poor, miserable creature.'

Such coaxing words of the jackal gave rise to some pride in the elephant's heart. With great vanity he asked:

'Tell me. Who are you? Why have you come? What do you want?'

Then, the old jackal, becoming even more coaxing, made this request:

'I am the jackal called Jambumantri, sir. In the whole of the jungle, the animals have sent me into Your Majesty's presence as a representative. Your Majesty is wise. All of us have found great trouble and spend our days without a king. In the whole jungle, no animal has turned out worthy of being king. For this reason, it is I who have come to Your Majesty's presence to make a request. Your Majesty must become our king and protect us.'

Hearing the speech of the cunning jackal, the elephant was overjoyed. After this, the elephant answered:

'Very well. I accept your request. Now, tell me by what road and where I must go.'

The cunning jackal, seeing that his purpose was being fulfilled, became very happy.

'Your Majesty, be good enough to follow me. I shall show you the way,' said the jackal, and going ahead to show the way, began to proceed. The elephant also began to go behind the cunning jackal. In the hope of gaining a kingdom, as the elephant walked quickly along the road the jackal showed him, he suddenly fell into a deep pit of mud. Seeing the misfortune that had befallen him, the elephant said:

'My friend, Jambumantri, I am in great difficulty. Assist me. Look, I am stuck in this deep pit.'

Seeing the plight of the elephant, the jackal smiled. Then going to the side of the elephant, said:

'Your Honour, catch hold of my tail and come out.'

After this had happened, the evil jackal said sarcastically, 'By trusting the words of someone as sly as I, this is the result', and he went from that place to

the place where his friends were. After that, all the jackals crowded around, and killing the elephant, enjoyed themselves by having a feast.

## 18a

1. If you had drunk boiled water, you would not have been ill.
2. Pakistan's aeroplanes used to come to Kathmandu via Dacca, but after the beginning of the war with India, they have stopped coming.
3. It would have been better to go by the other road. This one has turned out to be very steep and slippery.
4. When he was living in London, he used to go and see a film every week.
5. Five years ago, all the goods in Kathmandu were cheap. But these days since so many tourists come, the cost of living in Nepal is higher than in India.
6. When do you want to go to India? It would be better to go as soon as possible.
7. If you had given me your brother's address, I should have gone to meet him.
8. If I had had the time, I should have come to meet you, but since I was talking to my friends till late in the evening, I could not come.
9. If I had known that you were not here, I would not have come.
10. In the beginning, I used to work from morning till evening, but these days I am not capable of doing so much work.
11. Before 1950 it was very difficult for foreigners to travel in Nepal.
12. I have decided to go home. I shall probably leave England next month.
13. If you had wanted to go to Thyangboche two years ago, you would have had to go on foot. It used to take at least two weeks to get there from Kathmandu. But now they say there is an air-service that goes there.

## 18b

- १ . मैले देखाएको बाटोबाटै जानुभएको भए, चाँडै पुग्नुहुन्थ्यो।
- २ . म हरेक दिन बीसवटा चुरोट खान्थे, तर पोहोर् सार्थक मैले खान छोडे। अहिले त म खाँदिन।
- ३ . उसले बढ्दा मेहनत गरेको भए, जाँच्नमा सजिलै नै सफल हुने थियो। अब त अर्को साल फेरि कोशिश गर्नुपर्छ।
- ४ . मेरो बुवा हनुमान् ढोकानेर एउटा पुरानो घरमा बस्नुहुन्थ्यो।
- ५ . तिमीले मेरो कुरा सुनेको भए, अहिले बिरामी हुने थिएनौ।
- ६ . पूजा हेर्नलाई हामी शहरको केन्द्रमा भएका मन्दिरहरूमा जान्थौ।
- ७ . पहिले म नेवारी भाषा राम्ररी बोल्न सक्थे, तर धेरै दिनदेखि काठमाडौंमा नबसेकोले मैले सब् बिसको छु।
- ८ . शुरुमा म बिहानदेखि बेलुकासम्म काम गर्थे, तर हिजोआज म त्यतिको काम गर्न सकिदैन।
- ९ . तिमीले खोजेको किताब पाइयो? अहँ, पाइएन। हराएको होला।
- १० . तीस वर्ष अघि मदेसुमा धेरै हाथी थिए, तर अहिले जंगलको ठूलो भाग काटिएको हुनाले, त्यतिका हाथी छैनन्।
- ११ . त्यो कोट धेरै नै महँगो भयो, साहजीले सय रुपियाँमा दिएको भए त हुन्थ्यो।

१२ मलाई फुर्सत भए त म चाँडै नै भारत जान्थे । अहिले त पानी परोस् कि नपरोस् मलाई जानैपर्छ । त्यहाँ धेरै काम छ नि ।

18c

After the king died, his son acquired the kingdom; how to bring this idea into practice?; he was sent to the Maharaja's court as a representative; hearing this, he was overjoyed; please accept my request, sir; hearing such a strange thing, he began to smile; I have rented a nice room; have you been to Nepal before this or not?; you can get lots of things in that shop; he makes me mad; he had found official employment in the Singha Darbar; this is the book you ought to look at, you know; it seems that I have lost my pen; I think I am about to get a cold; I scolded him and told him to come on time; I work in a hotel to earn my living; the soldier made his name in the great war; I'll probably come back in two days' time.

### Lesson 19

#### Reading Passage

The temple behind the Svayambhu Ridge belongs to Manjushri. Here, on the day of Shripanchamī, a fair is held. One sect holds this temple to belong to Sarasvatī and worships her. Another sect, holding it to belong to Manjushrī, honours him. The Buddhists hold it to belong to Manjushrī. Those Hindus who follow the Shiva religion, hold it to belong to Sarasvatī. On the day of Shripanchamī people of both sects come there. Both sects – one followers of Manjushrī and the other followers of Sarasvatī – worship in an equally devoted manner. Indeed, this is a surprising thing, because Manjushrī is male, and Sarasvatī is female. In the history of Nepal, Manjushrī is greatly honoured. He first came from China. It is traditionally accepted that after coming (to Nepal), it was he who made the Nepal Valley. The account of the tale goes like this.

The Nepal Valley was first of all a great lake. This lake was called Nāg-pokharī. Coming here, an ascetic called Vipashvī Buddha planted a lotus. Svayambhū stood up (appeared) on this lotus, and then many pilgrims arrived here to gaze upon Svayambhū. As long as this valley was a lake, the peak of the Svayambhū hill was above the water. Imagining it (to be) a god, they must have come to gaze upon it.

Manjushrī also came here from China to gaze upon this very Svayambhū. After gazing on Svayambhū, he recalled (his plan) to take the water out of the valley. Before this, he had come from China, and had sat on a ridge near Bhādgāon. They say that it was from here that he decided to take out the water from the valley.

Having decided to take the water out of the valley, Manjushrī stood the

goddesses named Varada and Mokṣada high up on two hills. To this day, a festival takes place on those very hills to worship the goddesses.

After that, in accordance with his decision, Manjushrī set about sending the water out of the lake. He thought in which place it would be possible to take the water out. Finally, cleaving the place called Kaṭvāl, he made the water come out from there. They also call that place Nhasikāp. It is on the ridge of Chobhār.

After Manjushrī had cut the hill, the water here began to flow out with great force. All the Nāgas began to emerge. The Nāga known as Karkoṭak also came out. Manjushrī stopped him and, taking him away, put him in the lake, called Ṭaudaha.

After the water of the lake had come out in this way, a great place was made in the valley. And then, Manjushrī founded a great city in this place. From his name, its name also came to be Manjupattan. After that, he set men in this city, made one of them king, and went back, himself, to China.

In the name of this very Manjushrī, afterwards, a temple was built behind Svayambhū. Here, once a year, a fair takes place on the day of Shripanchamī. On that day, while worshipping Manjushrī, the Newar women, offer up lamps they have made themselves, thread, and so on, and it is also customary to rub in oil.

When Manjushrī cut the hill and took out the water, the town in the valley he made was first named Manjupattan. Afterwards, a branch of the Kirānts, the men of the Nepar caste, began to live here. It has been written that from these Nepars the name of the place became Nepal.

19a

1. While I was sitting in my friend's house, I got a fever.
2. Just because you say it is all right, does it become all right?
3. What is that man saying? If he speaks louder so that everyone can hear, it will be better.
4. He must have earned a lot of money, when he was working in the embassy.
5. I received your letter two weeks ago when I was in Bhairava.
6. There's a room empty in our house. Come whenever you like.
7. What are you doing in London now? I am working in the university.
8. It is getting late. It will probably be better to go now, you know.
9. If he had studied, he would simply not have failed the exam.
10. I have travelled once or twice in a taxi in Kathmandu, but now I find it rather expensive.
11. As I was going to sleep, I heard a noise coming from downstairs. I thought that a thief had come into the house, and on going downstairs to look, I found that I had forgotten to close the door.
12. When I was young, I could walk for miles, but now I like to stay at home.
13. After the beginning of the twentieth century, Nepali literature crossing countless obstacles, entered the field of progress.

14. Did you have to go alone, just because he told you to?
15. If I had known that it was going to be as hot as this, I would have gone swimming this afternoon.
16. What is that man saying. I can't hear from here.
17. When I come to your place, by what road shall I come?
18. Rāme came to London for six months and is still here.

19b

१. काठमाडौंमा हुँदा, त्यो दिनहुँ विश्वविद्यालयको पुस्तकालयमा जान्थ्यो ।
२. पानीले गर्दा पहिरो गयो । त्यसपछि बाटो तीन दिनसम्म बन्द थियो ।
३. तपाईंले नेपाली कसरी सिक्नुभएको थियो? चियापसलहरूमा बसेर नेपालीहरूसँग कुराकानी गर्दा गर्दै मैले सिकें ।
४. उसले छिटो घर जाऊ भन्दैमा, तिमिलाई जानुपर्थ्यो र?
५. त्यो केटा काम गर्दै गर्दा अंग्रेजी पढ्न र लेख्न सिकेन भने, काम पाउनेछैन ।
६. आज बिहान अड्डामा जाँदाखेरि, तपाईंको भाईसँग भेटें । हिजोआज राष्ट्र बैंकमा काम गर्दै रहेछ ।
७. उसले भारतमा काम गर्दा गर्दै धेरै पैसा कमायो होला । मलाई पनि त्यहाँ जान मन् लाग्छ ।
८. उमेर छँदा म आफ्नो गाउँसम्म दूड घण्टामा पुग्न सक्थें । अहिले बाटोमा हिंडुवा हिंडुवा मलाई आराम गर्नपर्छ । त्यसैले गर्दा हिजोआज तीन घण्टा लाग्छ ।
९. उसले यो किताब किन भन्दैमा, तिमिले किननुपर्थ्यो र?
१०. प्रधानमन्त्रीको भाषण सुन्दा सुन्दै म त भुसुकै निंदाएछु ।

19c

he set about building the house; there is a tradition that Manjushri was the one who made the Nepal Valley; he just refuses to accept what his father says; of course, he must have known there would be a landslide; for that reason, I could not go; when he lived in London, he did a lot of work; one must not trust the word of a cunning man; it would have been better to go sooner; I advised him to study Nepali; we rented a small room; give me leave (to go) please; whether he works or not, he will pass the exam; he would not agree under any circumstances.

## Lesson 20

## Reading Passage

The 52nd birthday of His Majesty accomplished  
with great pleasure

Throughout the Kingdom celebrations welcomed with devotion

Staff Reporter: Kathmandu, Jyestha 30

On the auspicious occasion of the Leader of the State, His Majesty King Mahendra's completing his 51st year and entering his 52nd year, today, throughout the Kingdom of Nepal, his Majesty's birthday was celebrated with special respect and sentiments of devotion in a number of different arranged programmes.

On this joyful day, loyal Nepalis, living near and far in different parts of the entire country, along with wishes of long life and good health to King Mahendra, garlanded his Majesty's picture and greeted it.

This morning, at the crack of dawn, the Royal Army sounded the reveille from the Bhimsen tower and gave voice to the heart-felt happiness of the birthday.

According to RSS, on the occasion of His Majesty's 52nd birthday, this afternoon, on the royal military platform, in the course of a special celebration, His Majesty's picture was garlanded and bunches of flowers were offered.

On that occasion, along with the offering of a royal salute, in honour of His Majesty, a 31 gun salute was also fired.

On that occasion, 52 white doves were also released. In addition, letters of greeting and gifts, prepared in honour of His Majesty's 52nd birthday, were sent to the Narayanhi Palace to be offered to His Majesty the King.

On that occasion, the Prime Minister, Mr. Kirtinidhi Bista, the Chief Justice, Mr. Ratnabahadur Bista, the ministers, the chairman of the celebrations committee, Mr. Rangnath Sharmā, members of the Rājsabhā standing committee and the State Panchayat, civilians and military, and high ranking civil servants of the guard, garlanded His Majesty's picture and offered bunches of flowers.

At the same time, in front of the royal military platform, members of the panchayat and class organisation, students, scouts and men and women gathered to offer greetings to His Majesty.

## Reading Passage 2

## A wedding

Subbā Kaṭak Bahādur married a 14-year-old girl and brought her home.

This is all there is to say, and someone who does not know Kaṭak Bahādur, does not even want to hear much more than this. But as soon as you tell me she is 14 years old, I get a desire to know about the girl. Subbā Kaṭak Bahādur will certainly be getting on. I never saw Subbā when he was young. This is probably his second marriage. He probably has a couple of children from his first wife, and after her death, he must have decided to marry a 14-year-old girl. What does it matter to Kaṭak Bahādur? A man who has already become clever and experienced in the field of marriage, pushing his pen all day and playing around and joking with his mates in the office – it is very probable that he started thinking about the 14-year-old Harimati. But as for Harimati, only just 14, at

an age when she could not understand the meaning of marriage and when she had just begun to sense (the idea of) marriage, Harimati's case is quite different.

I have seen one wedding. I was on the side of the groom's guests. We were invited for four o'clock, but the procession did not come out before seven. We were all sitting outside, occupied with getting the procession out, but the bridegroom delayed. We heard that he was getting himself dressed up. Thinking that you only get one chance to dress up, on the occasion of a wedding, we stayed silent and were waiting for him. I had not seen the groom (and did not know) what he would look like. The women of the village had also come and were standing there. They were also watching to see how the groom would be, so we heard. As soon as anyone says 'bridegroom' you start to imagine a young man of 20 to 22 years old, and these village ladies, imagining such a bridegroom as this, were probably standing there to watch. After a long time, there was a commotion near the door. Calling out 'The bridegroom's come, the bridegroom's come', all of them started to tumble in that direction, but I could not recognise which one was the groom. All the elderly men emerged from the door. Although I could not be absolutely certain, from the dress I reckoned that the one wearing the black coat must be the bridegroom. It went without saying it was him. He did not have to say how happy and joyful he was, his actions and speech were enough to make him seem the happiest man in the world.

The procession came out of the house on the dot of eight. The bridegroom got up onto his elephant, and we went on foot. As soon as I saw the bridegroom, I began to turn my attention towards the bride. If a 35 to 40-year-old bride also comes out of the door, all my enthusiasm will be for nothing. But what if a little 14-year-old steps out? I looked towards the bridegroom on that elephant, and I enquired of one gentleman, who was walking nearby,

'Is this the bridegroom's first marriage?'

'No,' he replied.

'What about the first bride then?'

'When she died, he took steps to marry again. He's got two sons from his first wife. Without a woman at home, the house couldn't be run. On top of that, since there was no one to look after the boys, he had to get married again.'

Having satisfied myself about the groom, I started to wonder about the bride. The bridegroom had to run his house and had to get someone to look after those little children, and so he got married. But how would the bride be who was coming to run the house and look after his little children? She'll certainly be getting on, otherwise, how will she run the house, how will she look after the children? I was also satisfied about the bride, and by the time I got to the bride's house, my enthusiasm began to return to me. I wholeheartedly joined in the singing and dancing and the excitement (going on) there, and as the bride was coming out, hurried off to the pavilion. The pavilion was surrounded by the village women. How must they have imagined the bride? Would they have

imagined the bride as a 25 to 30-year-old, clever at managing the house work, able to run all the bridegroom's business? That's the kind of bride I imagined when, two or three women arrived in the pavilion, tugging and pushing a little girl covered from head to foot in red clothes. Here as well my imagination had deceived me. I removed myself from the merry-making going on there. I could not think how that 14-year-old, unripe girl could manage the groom's house and look after his children. I began to think about that girl – what sort of relationship will she have with the groom? What must she be starting to think now? And so on. After that I never had the courage to go to a wedding. Even now, I have no desire to see a marriage.

20a

1. His Majesty will make a tour of Western Nepal next month.
2. I shall continue to sit here and work till evening. When my work is finished, I'll come over to your place.
3. My little sister is at home. She is sewing clothes for the fair.
4. In the Terai, especially in the months of Jeth and Asār, it is extremely hot. Because of the harsh sun, the ground dries up. For that reason, dust keeps flying all over the place.
5. Oh, it is already nine o'clock. I must go, otherwise my wife will be angry.
6. The frontier of Nepal is like this: In the east, the river Mechī, in the west, the river Mahākālī, in the south, the plains of the Terai, in the north, the white mountains. The territory of Nepal in places, lies behind the Himalayas, and farther north than that, lies the area of Chinese Tibet.
7. One day, while wandering in the jungle, Bhanubhakta felt tired and happened to sit down in the shade of a tree. There, seeing a grasscutter cutting grass, he started to talk to him.
8. I have an awful headache. Go to the market and bring some medicine, will you?
9. The students are striking today as well. That's always happening in the universities these days, you know.
10. You seem to have a bit of trouble with your stomach. Keep taking the medicine until it gets better.
11. Rāme was looking to see if his sister was coming.
12. This coat is very thick, sir. Try it on, won't you?

20b

- १ . तपाईं पुस्तकालयमा के गरिरहनु भएको थियो? म नेपालको इतिहासको विषयमा किताब पढिरहेको थिएँ ।
- २ . हवाईजहाज नपुगेसम्म/नपुग्जेलु/हामी चियापसलमा बसिरहनेछौं ।
- ३ . हामी जोमसोमुतिर हिंडुवाखेरि, हावा चलिरहेको थियो र धेरै पानी परिरहेको थियो ।
- ४ . पसलेले देखाएको कोट मैले लाइहेरें, तर धेरै नै ठूलो भएकोले, मैले किननै ।

५. पेट गड्ढा भयो भने डाक्टरकहाँ जानुहोस् । वहाँ औषधि लेखिदिनुहुन्छ ।  
 ६. छ बजिसक्यो । मलाई त जानुपर्छ । प्रधानज्यू नआउनुभएसम्म तपाईंलाई यहाँ पर्खनुपर्छ ।  
 ७. फाल्गुन एक गते श्री ५ महाराजाधिराज भारत सवारी होइवक्सिनेछ ।  
 ८. गोरखापत्रका कार्यालय-प्रतिनिधि हिजो राति रेडियोमा बोल्दै हुनुहुन्थ्यो/बोलिरहनुभएको थियो/वहाँले के भन्नुभएको तपाईंले सुन्नुभयो?  
 ९. के गरिरहेछौ त? म यस नेपाली चिठीको अनुवाद अंग्रेजीमा गर्ने कोशिश गरिरहेको छु । मेरो साथीले छुट्ट्याएर लेखेको भए त हुन्थ्यो ।  
 १०. गाँउका आइमाईहरू दुलही कस्तो होली भनेर घरनेर उभिरहेका थिए ।  
 ११. घरमा छोराहरूलाई हेरिदिने कोही नहुँदा, उसले अर्को बिहा गर्नुपरेको थियो ।  
 १२. केटी तलदेखि माथिसम्म पहेंलो लुगाले छोपिएकी थिई ।

20c

जाने हो, पुग्ने भेट्न; उठेर: पायौ छु; गर्ने साधो; पर्ना पुग्यो;  
 आए; गाएको; भए माग्दै; रहोस्

20d

whatever happens, we just must arrive today; as usual, the bus came late; I could not go there on foot; it will certainly rain today; my friend was gravely ill; because of the rain, I could not go out; just because he told you to go there, did you have to go?; why, he even goes into that hotel; on the day of Shri Panchami, a fair takes place in the temple of Sarasvati; he set about studying Nepali.

NEPALI-ENGLISH VOCABULARY

अ

अँ	yes
अँध्यारो	darkness
अँध्यारो भयो	it is dark
अँहँ	no
अंग	limb (see अङ्ग )
अंग्रेज	Englishman
अंग्रेजी	English (language)
अकल्	intelligence (see अक्कल् )
अकस् (अकस्)	frequently
अकस्मात्	suddenly
अकल्	intelligence
अक्षर्	letter of the alphabet
अखुबार्	newspaper
अगाडी	before, in front of
जानुभन्दा अगाडी	before going
अगिल्लो, अघिल्लो	former, previous, last
अगिल्लो महीना	last month
अग्लो	high
अघि	before, ago
दुइ हप्ता अघि	two weeks ago
अघि जानु	to go on, proceed
अङ्ग	limb, member
अङ्ग्रेज	see अंग्रेज
अङ्ग्रेजी	see अंग्रेजी
अचम्म	surprise
अचम्म मान्नु	to be surprised
अचानक	suddenly

अचेल	nowadays
अच्छा	very well, I see, O.K.
अञ्चल	(administrative) district
अञ्जलि	cupped hands
अझ	yet, still
अझै	yet (emph. of अझ )
अह्रा	office, (bus) station
अर्धौ	two and a half
अति	very, too much
अतिनै	extremely
अत्यन्त	very, extremely
अथवा	or, otherwise
अदृश्य	invisible, unseen
अधिक	much, many, very
अधिकृतम्	maximum
अधिकार	right, authority
अधिराज्य	kingdom, the Kingdom of Nepal
अध्यक्ष	chairman, leader
अध्यक्षता	chairmanship
अध्यापक	teacher, lecturer
अनि	and, and then, and so
अनुभव	feeling, experience
अनुवाद	translation
(-को) अनुवाद गर्नु	to translate
अनुसन्धान	research
अनुसरण गर्नु	to follow
(को) अनुसार	according to
अनुस्वार	anusvār, the sign of nasalisation
अनुहार	face, countenance
अनेक	much, many
अनेकौ	many, several
अनौठो	strange, unique
अन्त	end, finish
अन्तमा	at last, in the end
अन्तर	difference
अन्तर्राष्ट्रीय	international
अन्तिम	last, final
अन्दाजी	roughly, at a guess
अन्नपूर्णा	Annapurna
अपरान्ह	afternoon
अपठ्यारो	difficult, awkward
अपसोच	sorrow
अपसोचको कुरा हो	it's a pity

अपसोच मान्नु	to feel sorry, regret
अपसोस	see अपसोच
अब	from now on, now
अबदेखि	from now on
अबेर	late(ness)
अबेर भयो	it's late
अबेर लगाउनु	to delay
अबेला	late, untimely
अबेलासम्म	till late
अभाग्यले	unfortunately
अभिनन्दन	greeting, welcome
अभ्यास	practice
अभ्यास गर्नु	to practise
अमेरिका	America
अमेरिकाली	American
अरुणोदय	dawn
अरू	other (of several), else, more
अरू के?	what else?
अरू चिया	more tea
अरूहरू	others, other people
अर्को	other (of two), next, another
अर्को हप्ता	next week
अर्थ	meaning, economy
अर्थ व्यवस्था	economy
अलग	separate(ly)
अलग गर्नु	to separate, to sort out
अल्मल् गर्नु	to wait around, delay
अलि	a little 'bit', rather
अलिकति	a little, some
अल्छी गर्नु	to be lazy, waste time
अवश्य	certainly
अवसर	period, occasion, time
त्यस अवसरमा	on that occasion
अवस्था	state, condition
अवाज	voice (see आवाज )
असजिलो	difficult, not easy
असल	good, of good quality
असल मान्छे	a good man
असाध्य, असाधै	very, extremely
अस्ताउनु	to set (of the sun)
अस्तित	the day before yesterday
अस्पताल	hospital
अहँ	no

अहंकार्	boasting
अहिले	now
अहिल्यै	emph. of अहिले
अहाउनु	to order, command

## आ

आँखा	eye
आँखा नदेख्ने	blind
आँप्	mango
आँसु	tear
आँसु झार्नु	to shed tears
आइत्वार	Sunday
आइपुग्नु	to arrive
आइलाग्नु	to attack
आइमाई	woman
आउँदो	next
आउँदो महीना	next month
आउनु	to come
आउने	next
आउने हप्ता	next week
आकार्	shape
आकाश	sky
आक्रमण	attack
आक्रमण गर्नु	to attack
आखिरी	last, the end (of a month)
आगो	fire
आगो ताप्नु	to warm oneself by a fire
आगो लाग्नु	to catch fire
आचार्य	Acharya (a Brahmin name)
आज	today
आजकल, आजकल्	nowadays
आजभोलि	nowadays
आजा	worship
आदि	et cetera, and so on
आदिश	command, order
आधा	half
आधुनिक	modern
आनन्द	joy
आनन्दपूर्वक	joyfully
आफुसमा	together, amongst oneself
आफू, आफै	self, one's self, by one's self
आफ्नो	one's own (reflexive pronominal adj.)

आमा	mother
आयोजना	plan
आरम्भ	beginning
आराम	rest, ease
आरामै	restfully, slowly
आराम गर्नु	to rest
आरोग्य	healthy, free from disease
आलु	potato
आवाज	voice
आशा	hope
आशा गर्नु	to hope
आस्	see आशा
आस्था	faith, devotion

## इ

इच्छा	wish, desire
इतिहास	history
इत्यादि	et cetera
इनार्	a well
इनु, इनी	see यिनु, यिनी
इनीहरू	see यिनीहरू
इष्टमित्र	friends and relations

## ई

ई	see यी
ई	oh, I see
ईश्वर	God
ईसवी	Christian, Christian era
ईसा	Jesus

## उ

उ	he, she
उम्	drowsiness
उंग लाग्नु	to feel drowsy
उँचाई	height, altitude
उखान्	proverb
उकालो	steep
उच्च-पदस्थ	high ranking
उच्चारण	pronunciation
उठ्नु	to rise, get up

उठाउनु	to lift
उड्नु	to fly
उडाउनु	to make fly
उता	there, in that direction
उतापट्टि	over there
उत्तर	north
उत्तर	answer
उत्पति	rise, origin, source
उत्पन्न हुनु	to rise (of rivers)
उत्साह	enthusiasm, joy
उदेक	surprise
उदेश	desire
उद्योग	industry
उनी	he, she
उपत्यका	valley
उपमहाद्वीप	subcontinent
-को उपलक्ष्यमा	in honour of
उपहार	gift
उपाय	means, way
उभिनु	to stand
उमाल्नु	to boil (trans.)
उमालेको पानी	boiled water
उमेर	age
उम्लनु	to boil (intrans.)
उल्लास्	joy, pleasure
उल्लासमय	joyful
उसिन्नु	to boil (food)
उसिनेको फुल्	boiled egg
उस्तो	such, like that
उहाँ	see वहाँ

ऊ

ऊ त्यहाँ	over there
ऊ माथि	up there
ऊँट	camel
ऊन	wool
ऊनी	woollen

ऋ

ऋण	debt
ऋतु	weather

ए

ए	eh, oh
एक	one, a
एउटा	one
एकजना	one (person)
एक दम् एकदम्	absolutely
एक न एक	one or other
एककासी	suddenly
एकलो	alone
एकलै	emph. of एकलो
एशिया	Asia एकलो
एस्तो	see यस्तो

ऐ

ऐनु	constitution
ऐना	mirror
ऐले	see अहिले
ऐश	pleasure, enjoyment

ओ

ओझरिनु	fall forward, rush forward
ओखती	medicine, drug
ओछचान्	bedding
ओढ्नु	to wrap around, cover
ओढ्ने	a wrap, quilt
ओर्लनु	to descend, come down
ओस्	dew
ओहो	oh, aha
ओहोर् दोहोर् गर्नु	to come and go, make a round trip

औ

औ	and, so
औलो	finger
औद्योगिक	industrial
औलो	malaria
औषधालय	druggist's, chemist's shop
औषधि	medicine
औषधि लेखिदिनु	to write a prescription

## क

कक्षा	class (in school)
कड़ोर्	crore, 10,000,000
कता	to where?
कति	how much, how many?
कति टाढा?	how far?
कति पर्छ?	how much does it cost?
कतै	somewhere, (neg.) nowhere
कत्रो?	how big?
कथा	story
कथा हाल्नु	to tell a story
कप	cup
कपडा	cloth
कपाल	hair, head
कपाल् दुख्नु	to have a headache
कफी	coffee
कम्	less, a little
कमल्	lotus
कम्सेकम्	at least
कमाई	earnings
कमाउनु	to earn, to make one's name
कन्सी	less, a little
कम्पनी	company, Indian rupees
करीव	almost, approximately
करोड	a hundred <b>lākh</b> s, 10,000,000
कर्मचारी	civil servant
कलम्	pen
कला	art
कलाकार	artist
कलिलो	slender, young, tender
कलेज	college
कल्पना	imagination
कल्पना गर्नु	to imagine
कवि	poet
कविता	poetry
कसरी	how? in what manner?
कसो	how? in what manner?
कस्तो	what sort of? how?
कहाँ	where?
-कहाँ	at the house of
कहिले	when, ever
कहिले कहीं	sometimes

कहिल्यै	emph. of कहिले
कहीं	somewhere, anywhere
का	obl. and pl. of को
काका	paternal (younger) uncle
काकी	wife of काका
काख्	lap, side
कागत्	paper
काट्नु	to cut
काठमाडौं	Kathmandu
कात्नु	to thread
कान्	ear
कान्छो	youngest (in a family)
कान्तिपुर	Kantipur, Kathmandu
काम्	work, employment
काम् गर्नु	to work
कामना	good wishes, congratulations
कारण	reason
त्यस् कारण	for that reason
कार्यरूपमा ल्याउनु	to put into practice
काल	period, age, time
कालिम्पोङ	Kalimpong
कालो	black
काष्ठमण्डप	'the wooden pavilion', Kathmandu
कि	(i) or (ii) interrogative particle (iii) that (in reported speech)
किताब	book
किन	why?
किनकि	because
किनभने	because
किन्नेल् गर्नु	to go shopping
किन्नु	to buy
किलो	kilo(gram)
किलोमीटर्	kilometre
किसान्	peasant, farmer
किसिम	sort, kind
कुन् किसिमको	of what kind?
कुक्कुर	dog
कुखुरा	chicken
कुन्	which?
कुन्चाहिं	which one?
कुन्न	I don't know
कुरा	thing, something said, speech

कुरा गर्नु	to converse
कुराकानी	conversation
कुसी	chair
कुल्चनु	to trample, knock over
कहनु	to wait for
कृपा	kindness
कृपादृष्टि राख्नु	to look kindly on
कृषि	agriculture
कृष्ण-पक्ष	the dark half of the lunar month
के?	what?
केको?	of what, what for?
केटा	boy
केटाकेटी	children, childhood
केटी	girl
केन्द्र	centre
केन्द्रीय	central
केवल	only
केही	something, anything
केही छैन	it does not matter
कैयन्	several
को	who?
-को (-की, -का)	of
कोट	coat
कोठा	room
कोशिश	attempt
कोशिश गर्नु	to try
कोस	kos (distance of approx. 2 miles)
कोसेली	present, gift
कोही	someone (neg.) no one
कोहीकोही	some people
क्या?	what?
क्यारे	why? what do you think?
क्लास्	class
क्षत्रिय	Kshatriya (see छेत्री )
क्षमा	forgiveness
क्षेत्र	field (of study, etc.), aspect

## ख

खडा हुनु	to stand up
खतम्	end, finish
खतम् गर्नु	to finish
खतम् हुनु	to be finished

खबर	news
खबर आउनु	news to come, to be reported
खराब्	bad, spoilt
खर्च	expense
खर्चिगर्नु	to spend
खर्च लाग्नु	to cost
जान कति खर्च लाग्छ?	how much does it cost to go?
खलबल् गर्नु	to make a fuss, noise
खल्ली	pocket
खस् कुरा	Khas Kura (a form of the Nepali language)
खसम्	husband
खसाल्नु	to drop, to post
खस्नु	to fall
खाना	food
खानु	to eat
खाने कुरा	food-stuff
खाली	empty, only
खाली मात्रै	only
खाल्डो	valley
खास्	special
खास् गरेर	especially
खिच्नु	to draw, to take a photo
खुकुरी	khukuri (a Nepalese knife)
खुट्टा	leg
खुम्बु	Khumbu
खुला	open
खुल्नु	to be opened, to come open
खुवाउनु	to feed
खुशी (खुसी)	happy, happiness
मलाई खुशी भयो	I am glad
खुसी	see खुशी
खुब् (खुप्)	well, very, extremely
खुबै	emph. of खुब्
खेत	field (cultivated)
खेतीकमाई	farming, agriculture
खेर जानु	to be wasted
-खेरि	while (particle added to imperf. part.)
खेल्	game
खेल्नु	to play
खै	well, why, so
खोइ	where is? where are you?
खोज्नु	to search for, to try
खोला	stream, river

खोलिनु	to be opened
खोल्नु	to open
ख्याति	fame, renown

## ग

गंगा	Ganges
गएको	past, last
गएको हप्ता	last week
गज्ज	yard
गड्ढबड्ढ	confusion, confused, upset
गणतन्त्र	republic
गत	last
गत वर्ष	last year
गते	date (of Vikram era only)
चार गते	the fourth (of the month)
गन्नु	to count
गम्नु	to ponder, reflect
गरम्	see गर्म
गरीब	poor, indigent
गरीबी	poverty
-ले गर्दा	because of
गर्नु	to do
गर्म	hot
गर्मी	heat, hot season
गलैचा	carpet
गहिरो	deep
गहुँ	wheat
गहुँगो	heavy
गाई	cow
गाईको मासु	beef
गाउँ	village
गाउँले	villager
गाउनु	to sing
गाडी	cart, car, train
गान	song
गाह्र	guard
गाली	oath, abuse
गाली गर्नु	to swear, abuse
गाह्रो	difficult
गिरि	mountain
गीत	song
गुच्छ	bunch (of flowers)
गुप्त	hidden

गुफा	cave
गुरु	guru, teacher
गुलियो	sweet, sugary
गुहच	dark, obscure
गृहकृत्य	housework
गोचर्	cow-pasture, air-field
गोप्य	obscure, hidden
गोरु	bull
ग्रामीण	rustic, vulgar

## घ

घटना	event, accident
घट्नु	to become less, decrease
घटाउनु	to make less, bring down (a price)
घटीमा	at least
घण्टा	hour, bell
घण्टा-घर्	clock tower
घर्	house, home, building
घर-बार	family, household
घर-बार बसाल्नु	to start a family, set up house
घरै	at home
घाँस	grass
घाँसी	grass-cutter
घाम	sunshine
घाम लाग्नु	to be sunny
घस्नु	to drag, push
घुइँचो	crowd
घुम्-फिर्	travelling, strolling
घुमाउनु	to take for a walk
घुम्नु	to travel, stroll
घेरिनु	to be surrounded
घेर्नु	to surround
घोडा	horse
घोडा चढ्नु	to ride/mount a horse
घोषणा	announcement

## च

चकित्	surprised
चढ्नु	to mount, go up, ride (a horse)
चढाउनु	to offer up
चमेना	cold meal, snack
चम्चा	spoon, spoonful
चरो	bird

चको	harsh, severe
चर्नु	to graze
चलन्	use, custom
चलाउनु	to make move, drive, operate
चल्नु	to move, run (of machinery)
चशमा	spectacles
चाँडो	quick, fast
चाँडै	quickly, soon
चाँद	moon
चाखुलागदो	interesting, tasty
चाखु	to taste
चामल्	rice (in grain)
चालाक्	clever, cunning
चालु	operating, running
चाहनु	to want, wish
चाहिन्	to be wanted, required
-चाहिं	(particle) -one, as for,
मचाहिं	as for me
राम्रोचाहिं	the good one
चिठी	letter
चित्त	heart, mind, feelings
चित्त दुखाउनु	to hurt the feelings
चित्त बुझाउनु	to console, satisfy
चित्र	picture
चिनी	sugar
चिन्ता	anxiety, worry, care
चिन्नु	to know, be acquainted with
चिप्लनु	to slip
चिप्लो	slippery
चिर्नु	to tear, split
चिया	tea
चियापसल्	teashop
चिसो	cold, damp
चीज्	thing, object
चीन	China
चीनिया	Chinese
चुचुरो	peak (of mountain)
चुप्प लाग्नु	to be silent, shut up
चुरोट्	cigarette
चुरोट् खानु	to smoke
चोक	square (in a city)
चोटी	time, occasion
चोर्	thief

## छ

छ, छैन	is, is not (see हुनु)
छहारी	shade
छाड्नु	to abandon, leave
छाता	umbrella
छाती	breast, chest
छाना	roof
छापा	newspaper
छापुनु	to print
छिटो	quick, quickly
छिन्	moment
एक छिन्	just a moment, in a moment
छिमेकी	neighbour
छुट्ट्याउनु	to separate
छुट्टी	holiday, leave
छेउ	side, vicinity
छेत्री	Chetri
छोटो	short
छोड्नु	to give up, leave
छोरा	boy
छोराछोरी	children, sons and daughters
छोरी	girl
छोपिनु	to be covered

## ज

जंगी	military
जँचाउनु	to examine
जग्गा	land, landed property
जङ्गल्	jungle
जतन्	care, carefulness
जतन् गरेर	carefully
जता	wherever
जता ततै	here and there, everywhere
जति	however much, approximately
जत्रो	however big
जनता	people, populace
-जना	numeral classifier denoting human beings
जन्म	birth
जन्म हुनु	to be born
जन्मस्थल्	birth-place
जन्मनु, जन्मिनु	to be born
जब	whenever

जबसम्म	until the time that, as long as
जमीन्	land (for agriculture)
जमुना	Jamuna (river)
जम्मा	in all, altogether
जय्	long live
जरुरै	certainly
जरो (ज्वर)	fever
जल्	water
जल्पां	snack, breakfast
जल्-वायु	climate
जवान्	young, young man, private soldier
जवाफ्	answer
जस्तो	as, in the way which, like
जहाँ	where, wherever
जहान्	wife, family
जहिले	whenever
जहिले पनि	at any time
जाँच्	examination
जागीर्	official employment
जागीर् खानु	to be employed
जाडो	the cold, cold season
जाडो लाम्नु	to feel cold
जात्, जाति	caste
जात्रा (यात्रा)	procession
जान्कारी	information
जानु	to go
जान्नु	to know (a fact)
जापान्	Japan
जिउँदो	alive
जिउनु	to be alive
जिन्दगी	life
जिभो	tongue
जिल्ला	district
-जी	see ज्यू
जिउ	body
जीवन्	life, way of life
जीविका	livelihood
जीविका चलाउनु	to exist, lead one's life
जुत्ता	shoe
जुन्	that which, whichever
जुनाफ्	presence
जुवा खेल्नु	to gamble
जे	whatever

जेठो	eldest (of the family)
-जेल	as long as, until
जेल	jail
जो	who, whoever
जोई	wife
जोगी	jogi, religious ascetic
जोड्नु	to join, link
जोर्	pair
एक जोर् जुत्ता	a pair of shoes
जौ	barley
ज्ञान्	knowledge
ज्ञानी	wise, good
ज्यादा	more, much, very
ज्यापू	peasant
ज्यू	suffix added to a name denoting respect, Mr., sir
ज्योति	light, gleam
ज्योतिषी	astrologer
ज्वर	fever

## झ

झगडा	fight, battle
झण्डा	flag
झण्डै	almost
झरी	shower
झर्नु	to come down, descend
झाँट्नु	to scold
झानु	to shed (tears)
झिकनु	to pull out, take out
झीङ्गो	a fly
झैं	like, as
झ्याल्	window

## ट

टक्र्याउनु	bestow, offer up, sound (a reveille)
टाउको	head
टाकुरो	top (of a hill)
टाढा	far
टिकट	ticket
टुक्रा	piece, bit
टुप्पा	summit
टेबुल्	table
टोक्नु	to bite (of an animal)

टोपी	hat
ट्याक्सी	taxi
टालटाली हेर्नु	to stare at
ठ	
ठट्टा	joke
ठम्याउनु	to decide, ascertain
ठण्डा	cold
ठउँ	place
ठउँठाउँमा	in places
ठान्नु	to decide, imagine
ठीक्	all right, well, exactly
ठीक् चार बजे	at four o'clock precisely
ठूलो	big, elder
ठैगाना	address, place of residence
ठेलनु	to drag

## ड

डर्	fear
डराउनु	to fear, be afraid
डाँक्	post, mail
डाँडो	ridge
डाक्टर	doctor
डाक्नु	to summon, send for
डाम्	mark, stain, insect bite
डुब्नु	to sink
डुल्नु	to walk, stroll
डेइ	one and a half
डोको	basket
डाइभर्	driver

## ढ

ढाँकिनु	to be covered
ढाँटनु	to tell lies
ढाइ	two and a half
ढाका	Dacca
ढीलो	late
ढीलो आउनु	to arrive late
ढुंगा	stone, pebble
ढोका	door
ढोगनु	to greet, reverence

## त

त	however, but, even
तैं	2 sing. pron. 'you'
तट्ट	bank (of river), level (of sea)
तथा	and
तपस्वी	religious ascetic
तपाईं	HGH 2 pers. pron. 'you'
तब	then, from then on
तबसम्म	up to that time
तयार्	ready
तर	but
तरकारी	vegetables
तराई	Terai
तरीका	way, method
तर्नु	to cross (a river)
तल	below, under
तलब	wages
तला	storey, floor
तल्लो	lower
तस्वीर्	picture, photograph
तहिले	then, at that time
ताका	time, occasion
ताजा	fresh
तातो	warm, hot
तान्नु	to pull, tighten
तापनि	although, even so
तापक्रम	temperature
तापनु	to warm oneself
तारा	star
तारीख	date (of Christian calendar)
तारीफ	praise
तालीम्	education
ताशु	cards (game)
तिनी	MGH 3 sing. pron. 'he', 'she'
तिब्बत	Tibet
तिमी	MGH 2 pers. pron. 'you'
-तिर	towards, approximately
तिर्खा	thirst
तिर्खा लाग्नु	to feel thirsty
तिर्नु	to pay, hand over (money)
ती	pl. of त्यो
तीर्थ	pilgrimage

तल्याउनु	to cause to be, make into
तेर्सिन्	to be scattered
तेल्	oil
तोप्	cannon
त्यता	in that direction
त्यति	so much, so
त्यतिको	so much, that much
त्यत्रो	that big
त्यसरी	in that manner
त्यसैले	therefore
त्यसो	thus
त्यसो भए	in that case
त्यस्तो	in that manner
त्यहाँ	there
त्यो	that, he, she, it
त्रिशूल	trident

## थ

थकाई	tiredness
थकाई लाग्नु	to feel tired
थरी	sect
थामिन्	to be stopped, to cease
थाम्नु	to stop
थाल्नु	to begin
थाहा पाउनु	to find out
थाहा हुनु	to know
मलाई थाहा छैन	I don't know
थुन्नु	to shut
थुप्रो	heap, quantity
थुप्रै	loads of, many
थोक	thing, matter
थोरै	a few, a little

## द

दक्षिण	south
दगुराउनु	to make run
दगुनु	to run
दण्डवत्	respectful salutation
एक् दम्	absolutely
दया	pity, compassion
दर्बार्	court, palace
दर्शन	seeing, meeting, visiting (a shrine, etc.)

दशा	plight
दह	pit, hole
दही	curd
दाँजो	comparison
दाँज्नु	to compare
दाँत्	tooth
दाइ	elder brother
दाउरा	firewood
दाज्य	elder brother
दाम्	money, price
दाल्	lentils
दावी गर्नु	to claim
दिउँसो	afternoon
दिवक	worry, trouble
दिवक मान्नु	to be worried
दिदी	elder sister
दिनु	day
दिनुदिनै	every day
दिनहुँ	daily
दिनु	to give, allow
दिल्ली	Delhi
दिवस्	day, a special day
दिशा	direction
दिसा	dysentery
दीर्घामु	long life
दुःख	pain, grief
दुःखद्	painful
दुःखी	pained, grief-stricken
दुखाउनु	to hurt, give pain to
दुख्नु	to ache, pain
दुनियाँ	world
दुर्दशा	accident
दुलहा	bridegroom
दुलही	bride
दुवै	both
दुष्ट	wicked
दुहुनु	to milk
दुध्	milk
दृष्टि	sight, view
दृष्टिकोण	point of view
देखाइनु	to be shown
देखाउनु	to show
-देखि	from, since

देखिनु	to be seen, appear
देख्नु	to see
देवता (देउता)	a god
देबल्	temple
देवस्थल्	temple
देवी	goddess
देश्	country
दैनिक्	daily
दोष्	blame
दोस्रो	second
दोहोत्याउनु	to repeat
द्वारा	by means of
द्वीप्	island

## घ

धनु	riches
धनी	rich
धन्यवाद्	thank you
धर्म	duty, religion
धर्मवीरु	religious devotee
धाउनु	to run to and fro
धागो	thread
धातु	metal
धान्	paddy
धारा	stream, fountain, washing place
धार्मिक्	religious, pertaining to religion
धावा	battle, war
धुनु	to wash (things)
धूलो	dust
धूमपान्	smoking
धूर्त	cunning
धेरै	much, many
धेरैजसो	often, usually
धोका	deception
धोका दिनु	to deceive
धोबी	washerman
ध्यान	attention, concentration
ध्वनित् गर्नु	to sound, make sound

## न

न -	negative particle
न...न	neither . . . nor

नक्शा	map
नगर्	city
नजीक्	near, nearby
नत्र	otherwise
नदी	river
नमस्कार्	a greeting: 'hello', 'goodbye'
नमस्ते	see (नमस्कार्)
नम्र	polite, coaxing
नयाँ	new
नर-नारी	men and women
नराघ्रो	bad
नराघ्रोसित	badly
नवरात्रि	Navaratri (Hindu festival)
नाउँ	name
नाउँ गरेको	by name, called
नाक्	nose
नागु	cobra, a Naga
नागरिक्	citizen, pertaining to a city
नाच्	dance
नाच्-गान्	dancing and singing
नाच्नु	to dance
नानी	baby, child
नाटक	play, drama
नाथ्	Lord, God, the saint, Gorakhnath
नाम्	name (see नाउँ )
नामक्	by name, called
नायक्	leader
नाश् हुनु	to be destroyed
नि	particle: 'you know', 'what about'
निकाल्नु	to take out, let out
निको	good, healthy
निकै	emph. of निको, well, very good, very
निगम्	corporation, company
निजामती	civil
निदाउनु	to fall asleep
निद्रा	sleep
निद्रा लाग्नु	to feel sleepy
निधो गर्नु	to decide
निपुण्	clever, expert
-को निमित्त	for the sake of
को निमित्त	for the sake of
निम्तो, निम्ता	invitation
-निर	see -नेर

निराश	disappointed
निराशा	disappointment
निवेदन्	request
निश्चय	certainly
मलाई निश्चय छैन	I am not certain
निश्चय नै	certainly
निश्चिन्त	carefree, untroubled
निस्कन्	to come out
नीलो	blue
नुहाउनु	to bathe, have a bath
नुन्	salt
नेपाल	Nepal
नेपाली	Nepali
-नेर	near, nearby, next to
नेवारी	Newari
नै	only, just, indeed
नोकर	servant
नोकरी	female servant
नोक्सान्	loss, damage
नौनी	butter
न्यायो	comfortable, warm
न्याय	justice
न्यायधीश	judge, a justice

## प

पंखा	fan
पकाउनु	to cook
पक्का	certain, decided
पक्का गर्नु	to decide
पक्कै पनि	certainly
पक्षी	bird
पगलनु	to melt
पच्छिम	west, see पश्चिम
पछि	behind, after
पछाडी	after, behind
पछिल्लर	at the back of, behind
पछिल्लो	last, hindmost
पञ्चायत्	Panchayat
पटक	time, turn
एक पटक	once
पहिलो पटक	for the first time
-पट्टि	in the direction of

पढाउनु	to cause to read, teach
पढ्नु	to read, study
पढ्ने-लेख्नेको	literate
पण्डित	panidit, scholar
पति	husband, master
पत्नी	wife, mistress
पत्र	letter
पत्रिका	magazine
पनि	also, even
परन्तु	but
परिवर्तन्	change, alteration
परिवार	family
परिवार-नियोजन्	family-planning
परिश्रम	effort
परिश्रमी	hard working
परीक्षा	examination
परेवा	dove, pigeon
पर्खनु	to wait for
पर्नु	to fall, come about, be necessary, to have to, to cost
कति पर्छ?	how much does it cost?
पानी पर्छ	it is raining
पर्यटक	tourist
पर्व	festival
पर्सी	the day after tomorrow
पल्टनु	army
पल्लो	the next, the farther
पशु	cattle, animal
पशुपतिनाथ	Shiva, a temple in Kathmandu
पश्चिम	west
पसल	shop
पसले	shopkeeper
पस्नु	to enter
पहाड	hill, mountain, foothill
पहिरो	landslide
पहिला	first of all
पहिलो	first
पहिले	first of all, firstly
पहेलो	yellow
पाइनु	to be found, be acquired
पाउनु	receive, get, find
पाउन्ड	pound
पाकिस्तान	Pakistan
पाक्नु	to be cooked

पागल्	mad
पाटन्	Patan
पाठ्	lesson
पानी	water, rain
पाप्	sin
पार	across
पार गर्नु	to cross
पान्	to cause to come about, to lay (eggs)
पाली	turn, time
पाल्नु	to look after, to enter, to come (hon.)
पाल्पा	Palpa
पाहुना	guest
पिउनु	to drink
पिट्नु	to beat, hit
पिठो	kind of rice cake
पिता	father
पितृ	ancestor
पिरो	hot (of food), spicy
पीठ्	the back
पुग् नपुग्	about, approximately
पुग्नु	to arrive, to suffice
पुजारी	worshipper
पुच्छर्	tail
पुणीत्	holy, auspicious
पुरानो	old, ancient
पुरिया	packet
फुन्याउनु	to cause to arrive, to fulfil
पुष्प-गुच्छ	bunch of flowers
पुस्तक	book
पुस्तकालय	library
पूजा	worship
पूजा-आजा	worship
पूजा गर्नु	to worship
पूरा	full, entire
पूर्ण	full, entire
पूर्णा गर्नु	to fulfil
पूर्व, पूर्व	east
पृथ्वी	earth
पृथ्वीनारायण् शाह	Prithvinarayan Shah
पेट्	stomach
पैदल्	on foot
पैसा	money, pice
पैरो, पैले	see पहिरो, पहिले

पो	on the contrary, indeed
पोइ	husband
पोको	parcel, bundle
पोखरा	Pokhara
पोखरी	lake, pond
पोखिनु	to be spilt
पोल्नु	to burn, scald
पोहोर् (साल्)	last year
पौडी खेल्नु	to swim
पोने	minus a quarter
पोने चार्	three and three quarters
प्यारो	darling, dear
प्रकार्	kind, sort
यस् प्रकार्ले	in this fashion, of this sort
प्रख्यात्	famed
प्रगति	advance, progress
प्रणाम्	respect
प्रति	towards, for
प्रतिदिन्	every day
प्रतिनिधि	representative
प्रतिस्थापन् गर्नु	to set up, establish
प्रतीक्षा	waiting
-को प्रतीक्षा गर्नु	to wait for
प्रथम्	first
प्रधान्	chief
प्रधान्मन्त्री	Prime Minister
प्रभाक्	effect
प्रमुख्	most important, chief
प्रयत्न	effort, trial
प्रयोग् गर्नु	to use
प्रवेश्	entry
प्रवेश् गर्नु	to enter
प्रशस्त	much, many
प्रश्न	question
प्रसन्न	happy, delighted
प्रसिद्ध	famous
प्राचीन्	ancient
प्राप्त हुनु	to be acquired
प्रायः	usually
प्रिय	dear (in letters)
प्रेम्	love

## फ

फरक्	difference
फर्फराउनु	to flutter, wave
फर्कनु	to return, come back
फर्काउनु	to give back
फल	fruit, result
फलफुल	fruit
फाइदा	advantage
फिक्री	worry, care
फिक्री गर्नु	to worry
फिर्ता	back
फिर्ता दिनु	to give back, give change
फुट	foot (measure)
फुर्ती	elegance
फुर्तीसाथ	elegantly
फुसत, फुसद	leisure, time
मलाई फुसत छैन	I do not have the time
फुल	egg
फूल	flower
फेरा	time, occasion
फेरि	again, once more
फेल् हुनु	to fail
फेला पर्नु	to be found, acquired
फैसला	decision
फोन् गर्नु	to telephone
फोहर्	dirty
फौज	army
फ्याँक्नु	to throw
फ्रान्स	France
फ्रान्सीसी	French (language)

## ब

(See also under ब )

बंग्लादेश	Bangladesh
बक्सनु	to bestow, auxiliary used in forming the 'royal honorific'
बखत्	time
बगैँचा, बघैँचा	garden
बग्नु	to flow
बङ्गाल	Bengal
बचन् (बचन्)	word, speech
बजाउनु	to play (an instrument)

बजार	market
... बजे	at . . . o'clock
बज्नु	to strike, to sound (of a bell, etc.)
बज्यै	grandmother
... बज्यो	it is . . . o'clock
बडो	great, big
बढाउनु	to increase
बढी, बढ्ता	more, greater
बताउनु	to tell, relate
बत्ती	lamp, light
बन् (बन्)	forest, jungle
बनाउनु	to make, construct
बन्द	closed
बन्दक	gun
बन्दोबस्त	arrangements
बन्नु	to be made, become
बरु	moreover, otherwise
बर्खा	rain, rainy season
बर्ष (बर्ष)	year
बर्सात्	rainy season
बर्सादी	raincoat
बलवान्	strong
बलि	sacrifice
बल्ल-बल्ल	with difficulty, finally
बस्	bus
बस्-बसौनी	bus-stop
बसाल्नु	to set up, establish
बस्तु (बस्तु)	cattle, household effects
बस्नु	to sit, stay, reside
बहाल्	rent
बहाल्मा	rented
बहिनी	younger sister
बहुत्	much, very
बहुतै	emph. of बहुत्
बाँकी	left over, remaining
बाँड्नु	to distribute
बाँध्नु	to bind, tie up
बा	father
बा	ugh, particle expressing disgust
बाक्लो	thick, sturdy
बाजे	grandfather
-बाट	from, by
-को बाद्	after

बादल्	cloud
बानी	habit
बाबु	father, boy, child
-बारे	about, concerning
-को बारेमा	about, concerning
बालक	boy, son
बालिका	girl
बाली-नाली	crops
बाल्नु	to burn, to switch on
बास्नु	lodging
बासी	stale, bad (of food)
बाहिर	outside
बाहुन	Brahmin
बाहेक	except
बिगानु	to spoil, break
बिग्रनु	to be spoiled, broken
बिचरा	poor, unfortunate
बिचार्	see बिचार्
बिजुली	electricity, lightning
बिताउनु	to spend (time)
बित्तिकै	as soon as
बिदा	holiday, leave
बिदा दिनु	to give leave
बिना	without
बिन्ती	request
बिराटनगर, विराटनगर	Biratnagar
बिरामी	ill
बिरामी पर्नु	to fall ill
बिरालो	cat
बिसन्नु	to forget
बिस्कट	biscuit
बिस्तारै	slowly, quietly
बिहा (बिहे)	marriage
बिहान	morning
बिहार	Bihar, see बिहार
बिहिबार	Thursday
बीच	middle, in the middle, among, between
-को बीचमा	in the middle of
बीरगंज	Birganj
बुझाउनु	to explain, to hand back, return
बुझ्नु	to understand
बुद्ध	Buddha
बुद्ध-धर्म	Buddhism

बुद्धिमान्	intelligent
बुधवार	Wednesday
बुबा	father
बूढी	old woman
बूढो	old man
बेच्नु	to sell
बेला	time, period
बेलायत्	England
बेलुका	evening
बेर्	delay, lateness, time
अलि बेर्	for some time
बेरा	waiter
बेस्	good, fine
बोको	he-goat
बोक्नु	to carry
बोल्-चित्र	film, talky
बोलाई	dialect, spoken language
बोलाउनु	to call
बोल्नु	to speak, talk
ब्याकक्	Bangkok
ब्रम्हपुत्र	Brahmaputra
ब्राह्मण	Brahmin
भ	
भद्रगयो (भैगो)	very well, let it pass
भइहाल्यो (भैहाल्यो)	very well, that's that
भक्त	devotee (of God)
भक्तजन्हरू	devotees
भक्तपुर	Bhaktapur
भक्ति	devotion, worship
भगवान्	God
भत्कनु	to be broken, demolished
भत्के-विप्रेको	smashed, demolished
भनिठान्नु	to imagine, suppose
भने	if, saying that
-भन्दा	than, in comparison with
भन्नु	to say, to think
भन्ने	by name, however
भयो	see हुनु
-भर्	all through, all over
भर्सक्	as much as possible, probably
-भरि	all through, all over
भरिभराउ	full, crowded

भरिया	porter, carrier
भरे	this evening
भर्खर्	recently
भर्नु	to fill, draw (water)
भविष्य	future
भाँच्नु	to break
भाइ	younger brother
भाउ	(see भाव्)
भाग्	section, part
भाग्नु	to run away
भाग्यले	fortunately
भात्	boiled rice, dinner
भानुभक्त	Bhanubhakta (Nepali poet)
भारत्	India
भारतीय	Indian
भाव्	state, quality, price, rate
भाषण्	speech
भाषा	language
भासिनु	to sink down
भिक्षु	beggar, Buddhist monk
भिज्नु	to get wet
भिन्न	inside, in
भिन्न	separate, various
भिरालो	steep
भीड्	crowd
भूँ भै	ground, floor
भेगु र विश्व	near and far
भेट्	meeting
भेट्नु	to meet
भेला	crowd
भेला हुनु	to crowd around
भैसी	female buffalo
भैरव	Bhairava, Shiva
भो	see हुनु
भोक्	hunger
भोक् लाग्नु	to feel hungry
भोज्, भोजन्	dinner, feast
भोट्	Tibet
भोटिया	Tibetan
भोलि	tomorrow
भोलिपल्ट	the next day
भ्याउनु	to reach, to manage to do, to fit
भ्रमण्	tour

म	I
मंच्	stage, platform
मङ्गल्वार्	Tuesday
मजदूर्	labourer
मजा	fun, pleasure
मञ्जुश्री	Manjushri
मण्डप्	canopy, pavilion
मतलब्	meaning
मदेश् (मदेश)	plains, the Terai
मद्द् गर्नु	to help
मध्ये	in the middle of, among
मन्	heart, mind, feelings
मन् पर्नु	to like (something)
मन् लाग्नु	to like (to)
मन् गर्नु	to feel like
मनाई (मनाही)	forbidden
मनाउनु	to celebrate, to spend (holidays)
मनि	under, underneath (see मुनि )
मनोहर्	enchancing
मन्त्री	minister
मन्दिर्	temple
मर्नु	to die
मल्ल	Malla
मसिनो	soft, good quality
महँगो	expensive
महत्त्व	importance
महत्त्वपूर्ण	important
महन्त	high priest
महान्	great, huge
महाराजा	king, emperor
महाराजाधिराज्	His Majesty (title of King of Nepal)
महारानी	queen
महाविद्यालय	college
महीना	month
महेन्द्र	Mahendra
-मा	in, on, at
माइत, माइती	the home of the wife
माग्नु	to ask for, to beg
माग्ने	beggar
माछा	fish
माता	mother
मात्र	only

मात्रे	only (emph. of मात्र)
माथि	above, upon, over
माथिल्लो	upper
मान् गर्नु	to honour
मान्मानितो गर्नु	to honour, to treat well
मानिनु	to be admitted, to be celebrated
मानिस्	person, man
माने	meaning
मान्छे	man, person
मान्नु	to admit, agree
माफ् गर्नु	to forgive
माफ गर्नुहोला	excuse me, forgive me
माया	love, enchantment
मानु	to kill, murder
माल्	property, goods
माल्-ताल्	goods, things
माल-सामान्	luggage
माला	garland
माल्यार्पन्	garlanding
मासु	meat
माहिलो	second eldest child in the family
मिजासी	polite
मिठाई	a sweet
मित्र	friend
मिनेट्	minute
मीठो	good tasting
मील्	mile
मुख	face, mouth
मुख्य	chief, important
मुटु	heart
-मुनि	under, underneath
मुलुक	country, state
मशिकल्	difficult
मशिकल्ले	with difficulty
मुसुकक हाँस्नु	to smile
मूर्ती	statue
मूल्-सडक्	main road
मुत्यू	death
मेच्	chair
मेला	fair, spectacle
मेहनत्	effort, hard work
मेहनती	hard-working
मेदान्	(unploughed) field, ground, plain

मैलो	soiled, dirty
मोज्	enjoyment
मोटर्	motor-car
मोटो	fat
मोल्	price
मोहर्	a coin of 50 <i>paisa</i>
मौक	occasion, opportunity
मौसम्	weather, climate, season
मौसूफ्	honorific title applied to a member of the Nepalese Royal Family
म्वाई	kiss

## य

यता	hither, in this direction
यता-उता	here and there
यति	so, so much
यतिको	so much, such
यत्रो	so big
यदि	if
यस्	oblique of यो
यसरी	in this manner
यसो, यसै	thus, in this manner
यस्तो	of this kind, like this
यहाँ	here, hon. 3rd pers. pron.
यहीं	in this very place
यही	this very one
यात्रा	journey
यात्रु	traveller
यिनी	MGH 3rd pers. pron.
यिनीहरू	they (LGH, MGH)
यी	these (pl. of यो)
युरोप	Europe
युवक्	young man
येती	Yeti
यो	this, LGH 3rd pers. pron.
योगी	yogī, Hindu ascetic
योग्य	worthy of
योजना	plan
योटा	see एउटा

## र

र	and, exclamation of surprise
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रंग् (रङ्ग)	colour
रक्षक	keeper, defender
रक्षा गर्नु	to keep
रक्सी	raksi, Nepalese spirit
रगत (रक्त)	blood
रमाइलो	enjoyable, interesting
रमाइलो गर्नु	to have a good time, enjoy oneself
रहनु	to remain
रहर्	desire, great interest
रहेछ	it seems to be, it is
राँगो	male buffalo
राइफल	rifle
राख्नु	to put, to place, to keep
राजकुमार	prince
राजकुमारी	princess
राजदूत	ambassador
राजदूतावास	embassy
राजा	king
राजधानी	capital
राज्य	kingdom, rule
राज्य गर्नु	to rule
राणा	Rana
रात्	night
राति	at night
रातो	red
रानी	queen
राम्ररी	nicely
राम्रो	good, beautiful, handsome
राष्ट्र	state, nation
राष्ट्र-नायक	'leader of the nation', King of Nepal
राष्ट्रपति	president
राहदानी	passport, permit (to travel)
रिक्शा	rickshaw
रिक्शावाला	rickshaw driver
रिस्	anger
रिसाउनु	to become angry
रुघा	a cold
रुघा लाग्नु	to have a cold
रुचि	appetite
रुनु	to cry, weep
रुपियाँ (रुपैयाँ)	rupee
रूख	tree
रूप	form, face, manner

रूस	Russia
रूसी	Russian
रे	particle used to report speech
रेडियो	radio
रेल	rail, train
रोकिनु	to be stopped
रोक्नु	to stop
रोटी	bread
रोप्नु	to plant (rice, etc.)

## ल

ल	there, look
लगाउनु	to join, fix, connect
लगनु	to take away
लडाई	war, battle
लड्नु	to slip, to fight
लम्किनु	to hurry, stride out
लय	tune, air
लाइहेर्नु	to try on (clothes)
-लाई	to, for
लाउनु	to attach, put on (clothes), to oblige to, to close (a door)
लाख	one hundred thousand
-को लागि	to, for, for the sake of
लाग्नु	to be attached, to seem, to happen, to begin to
लाज	shame
लाज लाग्नु	to feel ashamed
लानु	to take away, to lead to
लामो	long
लाम्खेट्टे	mosquito
लिनु	to take, to buy
लिएर आउनु	to bring
लुगा	clothes
लुट्नु	to plunder, rob, loot
लेख	article, essay
लेखक	author
लेख्नु	to write
लेराउनु	see लिएर आउनु
लैजानु	to take away, to lead
लोक-गीत	folk-song
लोग्ने	man, husband
लोग्नेमान्छे	man, male

लोभ्	greed
लौ	there, there you are
ल्याउनु	to bring
ल्हासा	Lhasa

## व

(See also under ब )

वंश	race, lineage
वंशावली	chronicle
वचन् (बचन्)	word, saying
-वटा	numerical classifier for things
वन	forest
वरप्	around
वरिपरि	around, all around
वर्ग	class
वर्गीय	class (adj.)
वर्ष (बर्ष)	year
वर्षा	rain, rainy season
वस्तु	thing, property, cattle
वहाँ (उहाँ)	HGH 3rd pers. pron., there
वहीं (उहीं)	in that very place
वा	or
वायुयान्	aeroplane
वास्ता गर्नु	to care for
वाहन्	carriage, conveyance, motor car
विकास	progress
विक्रम	Vikram
विक्रम-संवत्	Vikram Samvat era
विक्रमाब्द	the Vikram era
विचार (बिचार)	opinion
मेरो विचारले	in my opinion
विचार गर्नु	to think about, to intend
विज्ञान	science
विदेशी	foreigner
विद्यार्थी	student
विद्वान्	scholar
बिना (बिना)	without
बिपत्ति	trouble
बिभाग्	department
बिभिन्न	different, various
बिमान्	aeroplane
बिमान्सेवा	air service

बिमान्स्थल्	airport
बिब्रक्त	detached, indifferent
बिबरण्	account, description
बिवाह	marriage
बिशाल्	spacious
बिशेष्	special
बिशेष गरी	especially
बिशेषता	speciality
बिश्ब	universe
बिश्बविद्यालय	university
बिश्बास्	trust, belief
बिश्बास् लाग्तु	to believe in
बिषय्	subject
-को बिषयमा	on the subject of
बिस्तार्	expansion, detail
बिहार (बिहार)	a Buddhist monastery, Bihar
वीर् (वीर्)	hero, warrior
ब्यक्ति	individual, a person
ब्यर्थ	useless, vain
ब्यर्थै	in vain
ब्यवस्था	arrangements
ब्यवहार	transactions, behaviour
ब्यापार् (बेपार्)	trade, business

## श

शंका	doubt
मलाई शंका छ	I doubt
शताब्दी	century
शनिबार्	Saturday
शब्द	word
शब्दकोश	dictionary
शरीर्	body
शहर्	town, city
शाखा	branch
शान्ति	peace
शामिल्	included, joining in
शाह	Shah (name of ruling dynasty of Nepal)
शाही	royal
शिकार्	hunting
शिकार् खेल्नु	to hunt
शिखर्	peak (of a mountain)
शिव	Shiva

शीतल्	cold, cool
शुक्रबार	Friday
शुभ	auspicious
शुभजन्मोत्सव	birthday (hon.)
शुभननाम्	name (hon.)
शुरू	beginning
शुरूगर्नु	to begin
शुरूमा	in the beginning
शोर्पा	Sherpa
श्री	honorific title used before the names of Gods, Lord, Mr.
श्री पाँच	title of the King of Nepal
श्रीमती	wife, Mrs.
श्लोक	verse of a poem

## स

संख्या	number
-सँग	with
सँगसँगै	all together
संगठन्	association, organisation
संपन्न	completed, performed
संबन्ध	connection
संभव	possible
संभावना	possibility
संयुक्त	joined, conjunct
संयुक्त अक्षर	conjunct character
संसार	world
संस्कृत	Sanskrit
सकेकम्म...	as . . . as possible
सकेसम्म छिटो	as quickly as possible
सकिनु	to be possible, to be finished
सक्नु	to be able
सगरमाथा	Mount Everest
सङ्ख्या	see संख्या
सङ्ग	see सँग
सङ्गसङ्गै	see सँगसँगै
सङ्गठन्	see संगठन्
सजिनु	to be decorated
सजिलो	easy
सजिलोसित	easily
सञ्चर्बार	Saturday
-को सट्टा	instead of

सड्क	street, road
सताउनु	to vex, tease
सदस्य	member
सधैं (सँधै)	always
सन्चो	in good health
सन्चै	emph. of सन्चो
सन्तान	issue, offspring, children
सफर्	journey
सफल	successful
सफलता	success
सफा	clean
सब	all, whole
सबै (सप्वै)	emph. of सब
सभा	council
समय	time
समस्त	entire, all
समस्य	problem
समाउनु	to catch
समाचार	news
समाचारपत्र	newspaper
समात्नु	to catch (hold of)
समाप्त हुनु	to be finished
समारोह	celebrations
समिति	committee
समीप	presence, nearness
समुद्र	sea
सम्झनु	to remember
सम्झाउनु	to remind
सम्बन्ध	see संबन्ध
-सम्म	up to, until, as far as
सम्माम् गर्नु	to honour
सय	hundred
सरकार	government, title of King of Nepal
सरकारी	official
सर्नु	to move, shift (intr.)
सलाई	match
सलामी	greeting, salute
सल्लाह	advice
सवा	plus a quarter
सवा तीन्	three and a quarter
सवारी	conveyance
सवारी होइबक्सनु	to go (royal hon.)
सवाल	question

सस्तो	cheap
सस्तोमा	cheaply
सहर्	see शहर
सहायता	aid
साँचो	true
साँचो	key
साँचै	really, truly
साँझ	evening
साँझ सवेरै	evening and morning
साइकल्	cycle
सागर्	sea
साट्नु	to exchange
साढे	plus a half
साढे तीन्	three and a half
साथ्	with, along with, as soon as
साथ्साथै	all together
-को साथमा	in the company of
साथी	friend
साधारण्	usual, ordinary
साधारण्तरय	usually
सानु	see सानो
सानो	small, young
सानोमा	in one's childhood
सापट्ट दिनुं	to lend
साफ्	clean, clear
साबुन्	soap
सामान्	luggage
सारा	whole, all
साल्	year
पोहोर् साल्	last year
साहस्	courage, inclination
साहित्य	literature
साहजी	shopkeeper, money-lender
साहेब्	Mr., sir
साहै	very, quite
सिंगार्	make-up, decoration
सिंगार् पानुं	to make oneself up
सिंगरिनु	to be made up
सिंधु	Indus
सिंह	lion
सिंह दरबार	Singha Darbar (Nepalese Secretariat)
सिउनु	to sew
सिकिस्त बिरामी	gravely (ill)

सिकनु	to learn
सिङ्गर	see सिंगार
-सित	with
सिद्धिनु	to be finished
सिदध्याउनु	to finish
सिनेमा	cinema, film
सिपाही	soldier
सिफारिष्	recommendation
सीधा	straight
सीमा	border, boundary
सीमाना	border, frontier
सुका	coin of 25 <i>paisa</i>
सुकै	suffix added to relative pronouns and adverbs: जोसुकै 'whoever', etc.
सुक्खा	dry
सुकनु (सुख्नु)	to dry up
सुख्	pleasure, peace of mind
सुटुकक जानु	to go quietly
सुत्नु	to sleep
सुन्	gold
सुनाउनु	to cause to hear, relate
सुनिनु	to be heard
सुन्तला	orange
सुन्दर्	beautiful
सुन्नु	to hear
सुबेदार	Subedar (military rank)
सुरिलो	sweet, pleasant
सुरु	see शुरु
सुझ	perception, understanding
सूर्य	sun
सेतो	white
सेना	army
सैकडा	service
सेवा	per hundred
सैनिक्	military, soldier
सो	that, thus, so
सोझो	straight
सोझै	directly
सोच्नु	to think
सोध्नु	to ask
सोम्बार्	Monday
सोर्	see स्वर
सोल्लास्	great pleasure

स्कूल	school
स्तम्भ	pillar, column
स्थान	place
स्थायी	local, fixed, standing
स्थानीय	local
स्थित	situated
स्याउ	apple
स्याल्	jackal
स्याहार गर्नु	to look after
स्रोत्	stream, downpour
स्वर	voice, noise
ठूलो स्वरले	in a loud voice, aloud
स्वरूप	aspect, guise, in the guise of
स्वागत	welcome
स्वागत गर्नु	to welcome
स्वाद	taste
स्वास्थ्य	health
स्वास्नी	woman, wife
स्वास्नीमान्छे	woman, female
स्वीकार गर्नु	to accept

## ह

हँसलो	laughing
हजार	thousand
हजारौं	thousands of
हजूर	sir, Your Majesty, respectful pronoun
हड्ताल	strike
हड्ताल गर्नु	to be on strike
हतपत्	hurry, fuss
हतपताउनु	to hurry
हतियार्	weapon
हनुमान्	Hanumān
हप्ता	week
आउने हप्ता	next week
गएको हप्ता	last week
हमला गर्नु	attack
हरएक	see हरेक
हराउनु	to lose, be lost
हरियो	green
हरेक	every, each
हल्ला	noise, fuss
हवस्	so be it, very well

हवाई-घाट	airport
हवाई-जहाज	aeroplane
हाँक्नु	to drive
हाँगो	branch (of tree)
हाँस्नु	to laugh
हाड	bone
हात्	hand, forearm
हात्ती	elephant
हामी (-हरू)	we
हाम्रो	our
हार्दिक	heartfelt
हाल्	the present, now, recently
हालत्	state, condition
हाल्नु	to put (into), pour, tell (a story)
हावा	wind, air
हावापानी	climate
हिँड्-इल्	strolling
हिँड्नु	to walk, go on foot
हिउँ	snow
हिउँ पर्नु	to snow
हिउँद	winter
हिजो	yesterday
हिजो राति	last night
हिजो आज	nowadays
हिन्दी	Hindi
हिन्दुस्तान्	India
हिन्दू	Hindu
हिमाल	mountain, range of mountains
हिमालय	Himalayas
हिलो	mud
हिसाब	accounts, reckoning
हुकम	order
हुनु (हो, छ, हुन्छ भयो)	to be
हुलाक	post, mail, postal system (of Nepal)
हुलाक-घर	post office
हृदय	heart
हेर्नु	to look at, see
हेर्-विचार गर्नु	to look after
है	interrogative particle
हैजा	cholera
हो	see हुनु
होटेल्	hotel
होला	see हुनु, maybe, perhaps

होश  
होश गर्नु  
होश्यार्

A COURSE IN NEPALI

sense(s)  
to be careful  
clever, careful