This manual is designed to provide oral practice supplementary to Section II of T.W. Clark's "Introduction to Nepali" (Cambridge, 1963). The 27 chapters contain dialogs, narrative descriptions, drills, exercises, suggestions for guided conversation practice, notes on the grammar and culture, and references to the grammatical analyses in Clark's text. Appended are two supplementary reading sections. With the exception of the grammar and cultural notes, the Nepali material is presented in Devanagari script. (AMM)
A NEPALI CONVERSATION MANUAL

By

Ruth Leila Schmidt

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.
The research reported herein was performed during 1966-1968 supported by a contract with the United States Office of Education, Department of Health, Education and Welfare.

1968

Institute of South Asia Regional Studies
The University of Pennsylvania
Philadelphia, Pennsylvania
# TABLE OF CONTENTS

Note about transliteration ........................................ ii
Introduction ......................................................... iii

## PART ONE

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter 1</td>
<td>1</td>
</tr>
<tr>
<td>Chapter 2</td>
<td>6</td>
</tr>
<tr>
<td>Chapter 3</td>
<td>13</td>
</tr>
<tr>
<td>Chapter 4</td>
<td>20</td>
</tr>
<tr>
<td>Chapter 5</td>
<td>29</td>
</tr>
<tr>
<td>Chapter 6</td>
<td>37</td>
</tr>
<tr>
<td>Chapter 7</td>
<td>44</td>
</tr>
<tr>
<td>Chapter 8</td>
<td>53</td>
</tr>
<tr>
<td>Chapter 9</td>
<td>61</td>
</tr>
<tr>
<td>Chapter 10</td>
<td>69</td>
</tr>
<tr>
<td>Chapter 11</td>
<td>77</td>
</tr>
<tr>
<td>Chapter 12</td>
<td>81</td>
</tr>
<tr>
<td>Chapter 13</td>
<td>87</td>
</tr>
<tr>
<td>Chapter 14</td>
<td>90</td>
</tr>
<tr>
<td>Chapter 15</td>
<td>97</td>
</tr>
<tr>
<td>Chapter 16</td>
<td>99</td>
</tr>
<tr>
<td>Chapter 17</td>
<td>103</td>
</tr>
<tr>
<td>Chapter 18</td>
<td>109</td>
</tr>
</tbody>
</table>

## PART TWO

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter 19</td>
<td>8</td>
</tr>
<tr>
<td>Chapter 20</td>
<td>8</td>
</tr>
<tr>
<td>Chapter 21</td>
<td>9</td>
</tr>
</tbody>
</table>
Note about transliteration

The Nepali exercises and other selections in this manual have been presented, as far as was possible, in the Devanagari script. Due to technical difficulties this could not be done with Nepali words and sentences given as examples in Grammar Notes and Cultural Notes. These words have been given in an approximation, adapted to the type-writer, of the Roman system of transcription used by Clark in Introduction to Nepali. This system is explained in the Introduction, page x, of that book.
The purpose of this manual is to provide a collection of drills, exercises, and dialogues or narrative descriptions as a supplement to Section II of T. W. Clark's Introduction to Nepali (Cambridge, 1963). This grammar is well-known to students of Nepali as a valuable reference and teaching work; however, it contains no conversation practice. The Nepali Conversation Manual is intended to provide that conversation practice, as well as additional cultural and supplementary grammatical notes, where relevant.

A Nepali Conversation Manual is key to Introduction to Nepali. Chapter One of the manual corresponds to Chapter Two* of the grammar**. References to the grammatical analyses in Introduction to Nepali are provided in each chapter of the manual; and detailed grammatical notes are included only when the forms in question are introduced in an earlier chapter in the manual than they are in Clark's book. The grammatical terminology used is that devised by Clark.

The manual is divided into Part I and Part II. Part I consists mainly of conversation lessons. Beginning with Chapter Eleven, reading lessons are introduced. Chapters Eleven, Thirteen and Fifteen are reading lessons. Part II consists entirely of reading lessons but these differ from the reading lessons in Part I in that there are no auxiliary exercises or drills.

The typical format of a standard chapter (such as Chapters 2-18 excepting the reading lessons) is:

(A) Variation/Repetition Drill. The explanations for this drill are given in Chapter One. The purpose of the Variation/Repetition Drill is to introduce the vocabulary and grammatical structures found in (D) through repetition and pattern-practice, in such a way that the student assimilates much of the new material before encountering it in the form of a dialogue or narrative.

* In the manual itself, references to Introduction to Nepali are regularly distinguished from references to other sections of the manual by using the device of writing out the chapter number (e.g. "Chapter Four") for references to the manual but giving a numerical reference to Introduction to Nepali (e.g. "Chapter 4").

** Chapter One of Introduction to Nepali is limited to a presentation of noun and pronoun paradigms.
(B) Grammar Notes. The burden of grammatical analysis is, as was mentioned, left to Section II of *Introduction* to Nepali; but in some cases new material has been introduced. In particular, the information presented in the Grammar Notes and Cultural Notes in Chapter Seven (on the use of command or request forms which avoid a reference to status-cues) was based on the results of a questionnaire survey carried out in Kathmandu in 1967.

(C) Exercises. These are developed along the lines of standard transformation drills, pattern drills, question-and-answer drills, and so forth.

(D) Dialogue, or Narrative Description, depending on the nature of the subject matter being covered. Some subjects lent themselves well to presentation in the form of dialogues, whereas other subjects were better suited to a narrative presentation.

In addition, all chapters except Chapter One and reading lessons have a supplementary section, of which the format is:

(E) Variation/Repetition Drill

(F) Supplementary Dialogue or Narrative Description

Supplementary sections are designed to provide extra conversation practice for those students whose main interest in learning the language is to be able to speak it fluently. A supplementary section explores the same general subject as the main selection, but in some other context or aspect. In Chapter Ten, for example, there is a main selection containing a dialogue between a trekker and a farmer, in which the trekker asks for directions. The supplementary dialogue presents a conversation between another trekker, his porter, and the owner of a house where the trekker hopes to find lodging for the night.

Cultural Notes are provided after the main dialogue or narrative description in each chapter except in those few instances where the material covered explains itself. In general, the purpose of these notes is to provide the student with the additional non-linguistic information he needs in order to use his knowledge of Nepali effectively.

The vocabulary for each chapter is presented at the end of the chapter. The standard format as described here has been adjusted in the reading lessons in Part I; and in every lesson, extra drills or exercises, and notes, have been included where necessary, or omitted when it was felt that they were not needed. I feel strongly that it is of less importance to have all of the chapters the same length and in the same format, than to minimize unnecessary drudgery for the student.

* * * *
This manual, consisting as it does of 15 conversation lessons and 14 reading lessons, is intended to take longer than one year of average classroom work to finish. This makes it suitable for use in intensive language classes. However, for ordinary language classes it can be utilized in either of two ways:

1. Students whose main interest in learning Nepali is to be able to converse fluently on a variety of topics, may begin each lesson in the manual with (A) and proceed through to (F), referring to the grammatical analyses in Introduction to Nepali and studying the reading selections there for additional practice. Such students will want to concentrate on Chapters One through Eighteen (excepting the reading lessons) of the manual. The Grammar Notes in those chapters provide sufficient grammatical information to see a student through ordinary conversational situations. At a later point, when time permits, such a student can continue his study of the language by going back to the reading lessons.

2. Students who plan to devote several years to the study of the language, and have adequate time to familiarize themselves with Nepali literature and newspapers, as well as to learn how to speak the language, may use the manual purely as a supplement to their study of Introduction to Nepali by doing the exercises (C) and optionally also (A) and (D) of the corresponding chapters in the manual. Part II of the manual will be very useful to this type of student as it introduces reading selections which progress gradually to an advanced level.

Wherever it has been possible to do this within the design of the manual, the content (subject matter) of each chapter in the manual is related to that of the corresponding chapter in Introduction to Nepali. It is hoped thereby that the student will find this approach flexible enough to permit him to evolve his own learning techniques employing these two books.

* * * *

On behalf of the director of research, Franklin C. Southworth, whom I wish to thank for his assistance and encouragement as well as for his receptive attitude toward a research associate who employed an experimental approach in the development of language textbooks; I would like to express my gratitude to the following friends and colleagues:

T. W. Clark, who served as the project's consultant, and provided basic directions for the conduct of research in Nepal, as well as suggestions for utilization of the data which proved invaluable when the manuscript reached the stage where the raw content was developed into substantive lessons.
Peace Corps Nepal, and particularly Frank Wallace, whose cooperation provided assistance in all kinds of matters during the periods of research in Nepal, ranging from helping to find Nepali research assistants to helping me find a place to stay in small towns and villages—and to the many Peace Corps volunteers who took such an enthusiastic interest in the development of this book.

Camella Wilson, who acted as liaison between myself and the University of Pennsylvania for the duration of the project, and who provided able assistance particularly in regard to administrative dilemmas.

The many Nepalis who assisted in the research, the preparation of the initial version of the manuscript, and its final revision, particularly: Dambar Yadav, Zakia Sharif, Narayan Raj Kharel, Bhairab Prasad Risal, Hikmat Bahadur Bista, and Gobinda B. Manandhar. Special thanks are due to Narayan Raj Kharel, for whom no research undertaking was too difficult or complex, and to Gobinda B. Manandhar, who possesses the rare ability to write humorous grammar drills.

Those who helped in the preparation of the final manuscript: Revathy Vaidyanathan, Agnes Robideaux, and Mr. and Mrs. Shankar Pradhan.

Finally, thanks to Harry Barnes, Barry Silver, Ted Riccardi, Mary Slusser, Father Marshall Moran, and Randolph Carr, who provided help in the form of suggestions, information, and referral to individuals who aided substantially in the progress of the work. I also wish to thank all those in Nepal, officials and others, who made my work in that country possible and my stay there pleasant.

The basic ideas for the development of this text emerged from several discussions between Franklin C. Southworth, Joan Mencher and myself during the winter of 1966. The development of these ideas into the present work was the responsibility of the principal investigator.

Ruth Laila Schmidt
June 1968
(A) Variation/Repetition Drill

Instructions: The student is to cover his page so that only the first column is visible. Each student taking one question, he will then read the question to the instructor and listen carefully to the response, then attempt to repeat as much of it as he remembers. The instructor will repeat the response as often as the student needs to hear it in order to repeat it correctly.

An alternative method, to be used when the instructor prefers that the student not read the question from the book, is: the instructor reads the question aloud before the class and asks them to repeat it as a group, until all the students are familiar with it. Then each student in turn asks the question of the instructor. After four students have taken turns, a new question will be reached, and the same method should be followed as with previous questions.

How to ask for the meaning of new words. Some of the responses may contain words which the student does not know. For example, if the student hears the word pasal and does not know it, he should first repeat it until he thinks he can pronounce it correctly, then ask for the meaning of it using the following question:

(pasal! bhaneko ke ho?)

The breakdown of this question is:

| वर्गाल | "shop" |
| भनेको | "said" |
| के     | "what (interrogative pronoun)" |
| हो     | "is" |

<table>
<thead>
<tr>
<th>Student I</th>
<th>Instructor II</th>
<th>Student III</th>
</tr>
</thead>
<tbody>
<tr>
<td>यो के हो?</td>
<td>यो टेबिल हो!</td>
<td>यो टेबिल हो!</td>
</tr>
<tr>
<td>यो के हो?</td>
<td>यो किताप हो!</td>
<td>यो किताप हो!</td>
</tr>
<tr>
<td>यो के हो?</td>
<td>यो कलम हो!</td>
<td>यो कलम हो!</td>
</tr>
<tr>
<td>यो के हो?</td>
<td>यो अर्नबाह हो!</td>
<td>यो अर्नबाह हो!</td>
</tr>
</tbody>
</table>
2. त्यो के हो? त्यो एकासाह हो। त्यो इयाल हो।
त्यो के हो? त्यो झोका हो। त्यो झोका हो।
त्यो के हो? त्यो मेच हो। त्यो मेच हो।
त्यो के हो? त्यो बिनुजी बनी हो। त्यो बिनुजी बनी हो।

3. किताप कहाँ द? यहाँ द। यहाँ द।
किताप कहाँ द? त्यहाँ द। त्यहाँ द।
किताप कहाँ द? देखिमा द। देखिमा द।
किताप कहाँ द? मेचमा द। मेचमा द।

4. तेमी कहाँ दौ? म यहाँ दू। म यहाँ दू।
तेमी कहाँ दौ? म बाहिर दू। म बाहिर दू।
तेमी कहाँ दौ? म कलामा दू। म कलामा दू।
तेमी कहाँ दौ? म पामा दू। म पामा दू।

5. देखिमा के छ? किताप छ। किताप छ।
देखिमा के छ? अरनबार छ। अरनबार छ।
देखिमा के छ? कलम छ। कलम छ।
देखिमा के छ? डेस्टर छ। डेस्टर छ।

6. * के लगाईसित डेस्टर छ? छ, मेसे हातमा छ।
के लगाईसित किताप छ? छ, देखिमा छ।
के लगाईसित अरनबार छ, मेचमा छ।
के लगाईसित कलम छ? छ, मेचमा छ।

* Four variations of the students question are presented here. It is suggested that the instructor develop this drill into regular conversational practice by picking up different items and asking mero hātmā ke cha; or by giving them to the student and asking him tōpāsita kitāp (akhbār etc.) cha?
(B) Grammar Notes. The difference between ho and cha.

In the exercises above, two different words meaning "is" have been used: ho "is" cha "is"

A third word, huncha, also meaning "is" will be discussed in Chapter Three. These three words are used for the most part in different contexts, and with different connotations.

ho is used in statements which (1) define something, e.g. tyo jbyāl ho, "That is a window". (2) define the nature of something, e.g. mero kukur kālo ho "My dog is a black one"* (kukur = "dog").

cha is used in statements which (1) say that something exists, e.g. pāni cha "There's water"**, cheyna "There isn't (any)". (2) locate something, e.g. kitāp mecmā cha, "The book is on the table". (3) describe the (temporary) characteristics of something, e.g. dhokā bandā cha, "The door is closed (banda = "closed")".

There is bound to be some overlapping in the use of these words. Compare:

yo kitāp rāmro cha "This book is good."
yo kitāp rāmro ho "This book is a good one (slightly emphatic)."
mero ghar pātannā cha "My house/home is in Patan (at present)."
mero ghar pātan ho "My (ancestral) home is Patan."

As ho and cha connote different things, their use in similar contexts, or the use of one in a context where the other might have been expected (such as in Example (2), mero kukur kālo ho, occurs as a device for conveying a little extra information to the reader or listener — emphasis, the permanent nature of an arrangement, and so forth. The student cannot be provided with any cut-and-dried rules for making the correct choice in every case, but with practice he will begin to know from experience which word he should use.

---

** For this example and those in Grammar Notes, Chapter Three, I am indebted to the Peace Corps Nepali teaching materials of Mr. Randolph Carr, in which many of the points of definition listed here were first clarified.
Where to look it up.

Noun and pronoun paradigms: *Introduction to Nepali*, Chapter 1, pp. 67-73
The paradigm cha: I.N., Ch. 3, pp. 79-81
The paradigm ho: I.N., Ch. 9, pp. 130-133
Numerals: I.N. pp. 72-73
Numeral classifiers: I.N. pp. 82

(C) Exercises

1. The sentences below state what a certain thing is. Respond to the instructor's statements by saying that the item mentioned is on the table.

<table>
<thead>
<tr>
<th>Instructor</th>
<th>Student</th>
</tr>
</thead>
<tbody>
<tr>
<td>घो भेटिल्ला हो।</td>
<td>भेटिल्ला टेबिलमा छ।</td>
</tr>
<tr>
<td>घो किताब हो।</td>
<td>किताब छ।</td>
</tr>
<tr>
<td>घो डर्स्टर हो।</td>
<td>डर्स्टर छ।</td>
</tr>
<tr>
<td>घो आरन्वार हो।</td>
<td>आरन्वार छ।</td>
</tr>
<tr>
<td>घो कलम हो।</td>
<td>कलम छ।</td>
</tr>
</tbody>
</table>

2. Respond to the statements by saying that the item mentioned is closed (banda).

<table>
<thead>
<tr>
<th>Ex.)</th>
<th>त्यो ईमाल हो।</th>
</tr>
</thead>
<tbody>
<tr>
<td>त्यो ठोका हो।</td>
<td></td>
</tr>
<tr>
<td>त्यो पतल हो।</td>
<td></td>
</tr>
<tr>
<td>त्यो अफिस हो।</td>
<td></td>
</tr>
<tr>
<td>त्यो स्कुल हो।</td>
<td></td>
</tr>
<tr>
<td>किताब बन्द छ।</td>
<td></td>
</tr>
</tbody>
</table>

3. The following statements are affirmative. Make them negative, by changing cha to cheyna, and ho to hoina, whichever is applicable.

<table>
<thead>
<tr>
<th>Ex.)</th>
<th>क्लासमा ईमाल छ।</th>
</tr>
</thead>
<tbody>
<tr>
<td>क्लासमा ईमाल दैन।</td>
<td></td>
</tr>
<tr>
<td>त्यो किताब मेरे हो।</td>
<td></td>
</tr>
<tr>
<td>त्यो किताब मेरो होइन।</td>
<td></td>
</tr>
<tr>
<td>त्यो किताब राख्नो छ।</td>
<td></td>
</tr>
<tr>
<td>त्यो कसल राख्नो है।</td>
<td></td>
</tr>
<tr>
<td>ईमाल र ठोका बन्द्रा छ।</td>
<td></td>
</tr>
<tr>
<td>किताब टेबिलमा छ।</td>
<td></td>
</tr>
</tbody>
</table>

* Hereafter to be referred to by the abbreviation I.N.
(Exercise 3)

अर्नबार यहाँ है।
स्कूलमा वसल दै।
कर्नट बन्द दै।

(D) Dialogue

a. यो हाम्रो क्लास हो।
b. यहाँ के के छ?
a. यहाँ दुईटा क्याले है, रस्ता ढोका है, तुलने टेबिल छ, र इसीटा मेच छ।
b. तुलने टेबिलमा के छ?
a. किताप छ, कलम छ, अर्नबार छ, कट्टर छ।

Questions

1. तपाईहरूको क्लासमा के के छ?
2. कतिउलै दुईटा क्याले छ?
3. कतिउलै मेच छ?
4. टेबिलमा के छ?

Vocabulary

किताप "book"  मेच "chair"
fलम "pen"  बिहुवी बता "electric light"
अर्नबार "newspaper"  कट्टर "blackboard eraser"
कुभाट "window"  फरनट "electric current"
ढोबा "door"
(A) Variation/Repetition Drill

The instructions for this type of drill are given in Chapter One, (A). The format of the drill is modified in that Column III (student's response) is not shown on the page. This has been done in order to provide space for the somewhat longer statements given in this chapter.

<table>
<thead>
<tr>
<th>Student I</th>
<th>Instructor II</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. तपाईंको घर कहने छ?</td>
<td>मेरो घर असनमा छ।</td>
</tr>
<tr>
<td>तपाईंको घर कहने छ?</td>
<td>मेरो घर कमन गरेकरीमा छ।</td>
</tr>
<tr>
<td>तपाईंको घर कहने छ?</td>
<td>मेरो घर महाबोधिमा छ।</td>
</tr>
<tr>
<td>तपाईंको घर कहने छ?</td>
<td>मेरो घर पाटनमा छ।</td>
</tr>
<tr>
<td>2. तपाईंको घर कहने हो?</td>
<td>मेरो घर साध्माण्डी हो।</td>
</tr>
<tr>
<td>तपाईंको घर कहने हो?</td>
<td>मेरो घर पाटन हो।</td>
</tr>
<tr>
<td>तपाईंको घर कहने हो?</td>
<td>मेरो घर धूलिसेख हो।</td>
</tr>
<tr>
<td>तपाईंको घर कहने हो?</td>
<td>मेरो घर ईलाम हो।</td>
</tr>
<tr>
<td>3. घर अधिविलित कै द?</td>
<td>घर अधिविलित कै द।</td>
</tr>
<tr>
<td>घर अधिविलित कै द?</td>
<td>घर अधिविलित देवाल छ।</td>
</tr>
<tr>
<td>घर अधिविलित कै द?</td>
<td>घर अधिविलित बाटो छ।</td>
</tr>
<tr>
<td>घर अधिविलित कै द?</td>
<td>घर अधिविलित सानु भोक छ।</td>
</tr>
<tr>
<td>4. सबभन्दा छूलो कोमा कुन हो?</td>
<td>सबभन्दा छूलो कोमा भैठक हो।</td>
</tr>
<tr>
<td>सबभन्दा छूलो कोमा कुन हो?</td>
<td>सबभन्दा छूलो कोमा भन्दा हो।</td>
</tr>
<tr>
<td>सबभन्दा छूलो कोमा कुन हो?</td>
<td>सबभन्दा छूलो कोमा दैडीको हो।</td>
</tr>
<tr>
<td>सबभन्दा छूलो कोमा कुन हो?</td>
<td>सबभन्दा छूलो कोमा मेरो हो।</td>
</tr>
</tbody>
</table>
5. संबन्ध दूलो कोठा कुन हो? बैठक हो।
 संबन्ध दूलो कोठा कुन हो? मान्द्रा हो।
 संबन्ध दूलो कोठा कसको हो? दाँडी फॉ।
 संबन्ध दूलो कोठा कसको हो? मेरो।

(B) Grammar Notes. Further note on the difference between ho and cha.

The student will remember from the previous chapter that ho sometimes
occurs in contexts where cha might have been expected, and vice versa.
The difference between the statements mero ghar pātannā cha and mero
ghar pātann ho in (A), 1 and 2, is a good example of this.

The questions: *tapaiko ghar kaha cha?*
and: *tapaiko ghar kaha ho?*

have different connotations also. *tapaiko ghar kaha cha?* means "What is
your address?" and *tapaiko ghar kaha ho?* means "Where are you from?". Because
they ask for different kinds of information, they receive different
kinds of answers.

The question sabhandā thulo kothā kun ho? is a request for identification.
It indicates that the speaker wants to be able to distinguish it from the
other rooms, as a point of information. One could also say, sabhandā
thulo kothā kuncāhi cha* in which case one would want to know not only
which room is largest, but where it is—he wants to locate and see it.

Comparison of adjectives: I.N. pp. 84-85
Number concord (agreement of subject with verb): I.N. p. 81
'rahecha and rahenacha: I.N. p. 83

(C) Exercises

1. The questions which follow ask where certain things or people are.
They are complete except for the correct form of the verb at the end of
each question. Supply the form of cha which goes with the word at the
beginning of the question.

Ex. In *pesal kaha* ____? supply cha, since *pesal* is singular.
In *unīharū kaha* ____? supply chen, since *unīharū* refers to persons,
and is plural.
In *timī kaha* ____? supply chew, since *chew* goes with *timī*.

* cāhī is a particularizing particle. See I.N., p. 84
Typical question types

There are several ways of turning statements into questions in Nepali. The simplest (and most frequent) is distinguished only by the rising intonation at the end of the question:

bhitra ko cha? "Is anyone inside?"

A question may be marked by ke:

yo ke ho? "What is this?"

ke yo nāspati ho? "Is this a nāspati?"

Questions requiring a "yes" or "no" answer frequently have a cha ki cheyna structure:

tapāiko ghar thūlo cha ki cheyna? "Is your house large or not?"

Typical answers are:

bhitra ko cha? ma'chu. "Is anyone inside?" "I am."

ke yo nāspati ho? ho, nāspati ho. "Is this a nāspati?" "Yes, it is."

ke yo nāspati ho? hoins, nāspati hoins. suntala ho. "Is this a nāspati?" "No, it's not a nāspati, it's an orange."

tapāiko ghar thūlo cha ki cheyna? thūlo cha. "Is your house large or small?" "It's large."

Note the tendency to repeat the verb in the answer, where English usage would prefer a simple "yes" or "no":

saharma pasal cha ki cheyna? "Are there any shops in the city?"

*The pronoun uni, used without the plural suffix harū, is used by many speakers to mean "she."

**"pearapple"—a kind of fruit which has the taste of a pear and the texture of an apple. It is a member of the Rosaceae family.

***I.N., p. 84.
cha, dhercy cha. "There are many."

tapāiko ghar tūlo cha ki cheyna? "Is your house large or not?"

ke vo kitāp tapāiko ho? "Is this book yours?"

hoina, rāmko. "No, it's Ram's!"

2. Answer the following questions affirmatively:

1. पर अधिकृत हो रोक छ?
2. तपाईको घर सानु छ कि छैन?
3. मो सामन्द्रा छूलो कोजा छ कि छैन?
4. घरमा के आवृत्ता कोजा छ?

3. Answer the following questions negatively:

1. तपाईको घर चौडा हो; पातन हो?
2. दोस्रो तनामा धौंडुरा कोजा छ कि छैन?
3. सन्नातू अस्ते नाटोमा दरवार छ कि छैन?
4. से वह तपाईको हो?

4. Repeat the following sentences, changing any cha to rehecha and any cheyna to rehenacha.

1. मो गाउँ मा थरै पस्ता छैन।
2. तपाईको घर छूलो रैसिट।
3. यहाँ थरै लुस्क द।
4. ढोका निकै होचो द।
5. अर्ध्व निकै ठाडो द।
6. तपाईको घरमा छूंजा कोजा छैन।

(D) Narrative Description:

हाम्रो पर पातन हो/ पर अधिकृत सानु भोक छ। घरको इम्याल र ढोका निकै होचो र सानु द। घरको दिँडीमा सान्तामा दुईटा आैके इम्याल मत्र छन। दिँडीको सउटा कुनामा माइय भाने ठाडो अर्घ्व। अर्घ्व चढ्दै पक्कि सानु मतान र तीनआैटा कोठा आउँछ। सउटा कोठा भरै र सामुको, अकै
Cultural Notes

The typical urban house in Kathmandu, Patan and Bhatgaon is a Newari house, and most of the terms designating the various parts of it have been borrowed from Newari (however, these borrowed terms are used somewhat differently by Nepali speakers than by Newaris). Such houses generally have four floors, or 

 talā: a ground floor (the front of which is usually a shop), a first floor, a second floor, and topmost floor or buīgal. Outside the main rooms on the first and second floor there are matāne—a sort of inside porch, which may be used for storage. The visitor will be invited into the baīthak, or sitting room, generally to be found on the first floor. Traditional families will entertain foreign guests in the baīthak; the foreigner should not expect to see other parts of the house.

The ground floor is not used by the family as living space; and therefore, guests arriving at the house do not usually knock at the door, but announce their presence by calling out to those inside, something on the order of bhitra ko cha? If the house happens to have a gate and a yard, visitors knock on the gate and wait for somebody to come and open it.

Questions. Give any suitable answer to the following questions.

1. पर आवासित के छ?
2. परको ईमाल र ठोका होचो छ फि छैन?
3. परको छिद्रहिमा ईमाल छ फि छैन?
4. भर्म्लौँ कस्तो छ?
5. परको सौभाग्य तला छ?
6. सबभन्दा ठूलो कोटा कुनैहो छ?
7. बुईगलमा के छ?
8. गोत्रो तलामा के के छ?

Make up answers to the questions formed in (C), Ex. 1, by the addition of a form of cha.
(E) Variation/Repition Drill

<table>
<thead>
<tr>
<th>Student</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>II</td>
</tr>
</tbody>
</table>

1. तिमिया घर कस्तो छ?
   निकै सानु छ।
   रामो छ।
   अमेरिकाको घर जस्तो छैन।

2. कोठामा के छ?
   कोठामा मच्छेबिख छ।
   कोठामा द्राज छ।
   कोठामा द्राज र तेबिल पहिली छ।

3. भुईमा के छ?
   भुऊल छ।
   भुऊल र सतर्खा छ।
   सतर्खा र गलेचा छ।
   गलेचा र चफटी छ।

(F) Supplementary Narrative

हामी चरको बैठक अमेरिकी चरको जस्तो छैन। यहाँ मेच्छेबिख छैन। भुईमा सुखुर छ। सुखुर माध्य सतर्खा छ। सतर्खा माध्य गलेचा र चफटी छ। कोठामा फुझामा द्राज र तेबिल पहिली पाई छ।
Questions

Give any suitable answer to the following questions

1. नेपाली घर अमेरिकी घर अस्तमे छै कि छैन?
2. तपाईको घरको मेंटेकेल छै कि छैन?
3. व्याचै के के छै?

Vocabulary

अठेक "courtyard (in the intersection of two city streets as well as in /a house)"
हिंदी "ground level floor"
ऑक्टोबर "small window for peeking (to admit a little light as well as to allow someone to peek out without being seen)"
नथान "staircase"
मणिन "a kind of inside porch located outside the main rooms"
बेझक "sitting-room"
आईनव "topmost floor of the house (where the kitchen is located)"
भाका "kitchen"
मुरु "straw mat"
सतर्न "thin cotton rug (designed with stripes in contrasting colors)"
गरैच "wool rug (thick wool rug of the Tibetan type)"
फकट "cotton pillow"
द्राज "large chest of drawers"
वडी "clock"
CHAPTER THREE

(A) Variation/Repetition Drill

The instructions for this drill are the same as for the previous two chapters.

Student

1. तपाईं बिलान कहाँ आन्द्रे ?
   3 बिलान कहाँ आन्द्रे ?
   5 बिलान कहाँ आन्द्रे ?
   7 बिलान कहाँ आन्द्रे ?

2. तपाईं बिलान कहाँ आनुमुद्द्रे ?
   तपाईं बिलान कहाँ आनुमुद्द्रे ?
   तपाईं बिलान कहाँ आनुमुद्द्रे ?
   तपाईं बिलान कहाँ आनुमुद्द्रे ?

3. त्यस्यधारे के गच्छ भेजने के?
   त्यस्यधारे के गच्छ भेजने के?
   त्यस्यधारे के गच्छ भेजने के?
   त्यस्यधारे के गच्छ भेजने के?

4. घर फर्केगीद्रे के गच्छ भेजने?
   भाल राज्यधारे के गच्छ भेजने?
   आराम गरेयीद्रे के गच्छ भेजने?
   काममा गरेयीद्रे के गच्छ भेजने?

Instructor

1. उ बिलान काममा आन्द्रे !
   उ बिलान स्कूल आन्द्रे !
   बागमोले !
   टूट्टिनिएल !

2. दफ्तर आन्द्रे !
   घुमन आन्द्रे !
   पढाउन आन्द्रे !
   यस्ने आन्द्रे !

3. त्यस्यधारे म भाल स्वान्नु !
   त्यस्यधारे म अफिसा आन्द्रे !
   त्यस्यधारे म घन आउँछु !
   त्यस्यधारे म हुल्ल आन्द्रे !

4. घर फर्केगीद्रे म भाल स्वान्नु !
   भाल राज्यधारे म ऑल आराम गरेछु !
   आराम गरेगीद्रे म काममा आन्द्रे !
   काममा गरेगीद्रे म घर आउँछु !

* This drill represents a departure from the usual format for variation/repetition drills, in that each new question contains a slight change from the previous one. However, the student will notice that the first two words in questions 2-4 are developed out of the last two words in responses 1-3. This drill can easily be used as a free conversation. See also (C), drill 3 for practice of this type.
5. उ काम गर्दौँ कि गर्दौँ?
उ काम गर्दौँ कि गर्दौँ?
उ काम गर्दौँ कि गर्दौँ?
उ काम गर्दौँ कि गर्दौँ?

6. तिमीह्रू स्कूललाई कै से बने पर्की?
तिमीह्रू स्कूललाई कै से बने पर्की?
तिमीह्रू स्कूललाई कै से बने पर्की?
तिमीह्रू स्कूललाई कै से बने पर्की?

(B) Grammar Notes

pachi. pachi, "after", has been used in two ways in this chapter. tyas-
pachi, "after that", or "then" describes two consecutive actions. tyas-
is actually the oblique form of tyo; it occurs before words like pachi and
bhandā, and before suffixes like-ko and -mā.
pachi also occurs after the second perfect participle (gae, gare, khā, etc.)
and in this context it means "after going", "after doing", and "after eating".

Infinitives. In the sentence ma ghūmna jānchu or ma padhāuna jānchu, ghūn-
na and padhāuna are infinitives. When infinitives are used in a sentence
to show purpose or direction, the -na ending is used. These words would be
listed in the dictionary as ghūmu and padhāunu.

huncha. In bihāna tin cēr khā asma huncha, "In the morning there are
three or four classes", huncha means "is". huncha is very frequently
used in this way to describe the general nature of a thing or things:
hiū seto huncha "Snow is white".
rāmro padhera pās huncha "If one studies well one will pass".
pasal banda huncha "The shop is closed".

The meaning of pasal banda huncha overlaps somewhat with that of pasal
banda cha but in general, pasal banda huncha indicates more that the
shop is closed as a rule — either regularly, or that it has been closed
for some time.
hunchan is the plural of huncha. As noted in I.N. p. 81, plural concord of the verb with the subject is generally restricted to cases where the subject refers to human beings.

Where to look it up:
The simple indefinite tense: I.N., Chapter 3
The Second perfect participle: I.N., Chapter 20
Infinitives in -na: I.N., Chapter 11
Days of the week: I.N. p. 91.

(C) Exercises

1. The following questions ask what you, various members of the family, or other people customarily do during the morning. Answer by saying that you (they, etc.) do your (their) lessons (skūlko pāth).

Ex.) Q. तिमी बिहान के गधाँ ?
A. म बिहान स्कुलको पाठ गद्धु /

Note that the verb garchew in the question must be changed to garchu in the answer, to go with ma.

बिहान तपाई के गद्धु ?
बिहान दिदी के गद्धु ?
बिहान कान्छा के गाई ?
बिहान निमीहरू के गद्धु ?
बिहान आई र बहिनी के गद्धु ?
बिहान तपाईको साथी के गद्धु ?

2. The following questions ask when you/other people come to class each day. Answer by saying that you/they come to class at 9:00, following the example of Exercise 1, above. In this exercise the complete questions will not be supplied. The student is expected to complete the sentences himself on the same pattern as the first sentence, and then answer them.

तिमी दिनहरू कासमा काय बजे आउँदै ?
(तपाईहरू)
(दिदी र दान्द्र)
(कान्छा)
(मातीशोभा)
(नाम गाल)
3. The following consist of two short sentences describing two actions linked by *tyaspachi*, "after that". Make the two sentences into one by replacing the *tyaspachi* with a second perfect participle and pachi construction. Note that if there is a pronoun in the second sentence it must be deleted.

Ex.) 

बिहान म भात खान्छु, त्यसपात्र म स्कूल गएन्छु।
→ बिहान म भात खाया पछि स्कूल गएन्छु।

भाग बन्न म स्कूलबाट आउँछु, त्यसपात्र म खाना र्याँदछ।
साँझ म दुःख आएन्छु, त्यसपात्र म घर आउँछु।

बिदायो देखिए म बिहान खाने आएन्छु, त्यसपात्र म धरान बस्नु।
नौकर धराको फास्त गर्दै, त्यसपात्र बजार गएन्छ।

बुजा आफिसबाट घर आउनुहोस्, त्यसपात्र तमारु र्यानुहोस्।
आमा बिहान पशुपति आनुहोस्, त्यसपात्र घर आएर भात
पकानुहोस्।


(D) Narrative Description:  म के गर्दछु

बिहान द्वे बनेरे तासरे कलेज आएन्छु, त्यहाँ कहिले हुइह, कहिले तीन, कहिले घर क्लास सम्म दुई। र त्यहाँबाट भी, मा भेट भी बनेरे फर्कन्छु। अनि घरामा भात मान खान्छु र त्यसपात्र दिउँौँस्को कलेजमा आएन्छु। त्यहाँ क्लास किसिको पाइँ भर बन्धौ, कहिले कहीं बाँट पोस बन्धौ। त्यहाँबाट घर आएन्छु। अनि त्यहाघर भस्त दुईन निस्कन्छु, अनि सार्थक-हस् भेट दुःखदृशु, सुनाकारी गद्दाँ। र आठ भी बनेरे घर फर्कन्छु। त्यसो न कहिले कहीं घर बाट निस्कन्छन्। र पदनाथ राझैँ। भैँसे रुटटा बानी दृ, कपड्दे म बुझकिन्छैँ।
Cultural Notes

Nepalis in general eat two major meals a day: the first is eaten at about 9:00 a.m. and the second between 6:00 and 9:00 p.m. These are complete meals with rice, dal (cooked lentils), vegetables and other condiments, and sometimes, meat.

In addition to this, many people also take morning tea (6:00-7:00 a.m.) and a snack, or khājā (3:00-5:00 p.m.). Frequently khājā is an occasion for a visit to a restaurant.

It can be seen from this that Nepalis are early risers. For some, the working day consists of an early morning session and an afternoon session. For others, it begins around 10:00 and ends at 4:00 p.m. A stroll along New Road is a popular recreation in the late afternoon. Many go to purchase the daily papers from India, which arrive at about 4:00 p.m. Of course, many go to New Road simply in the expectation that they will be able to meet their friends, who will also be strolling along New Road at that hour.

Questions

Give any suitable answer to the following questions.

1. तपाईं त्यस्तै भन्नुहोस्?
2. त्यस्यपद्धति फेव्र आनुहुन्छ?
3. दिउँसो भन्नुहोस्?
4. भात क्यास्पद्धति भन्नुहोस्?
5. तपाईं दिउँसो युण्ड आनुहुन्छ कृ र आनुहुन्छ?

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

<table>
<thead>
<tr>
<th>Student</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>II</td>
</tr>
<tr>
<td>1. तपाईं कस्तो छूलोमा पकाउनुहुन्छ? मादिलेलो छुलोमा।</td>
<td>तपाईं कस्तो छूलोमा पकाउनुहुन्छ? मादिलेलो छुलोमा।</td>
</tr>
<tr>
<td></td>
<td>तपाईं कस्तो छूलोमा पकाउनुहुन्छ? दाउरा बाँगने छुलोमा।</td>
</tr>
<tr>
<td></td>
<td>तपाईं कस्तो छूलोमा पकाउनुहुन्छ? कस्तो छुलोमा? जस्तो</td>
</tr>
</tbody>
</table>
Exercise

The following questions ask for a comparison between two things, or two methods of doing something, etc. Answer the question by saying that one of these things (methods) is better (bigger, easier). The answer will be determined partially by the nature of the question.

Ex.) A. काठमाडौंको घर यहाँ घर भन्ने ऐको हुन्छ?
Q. काठमाडौंको घर ऐको हुन्छ?
1. के महत्त्वलाई ऐको दाउरको ऐको भन्ने पर्दछ?
2. के दाउरको ऐको महत्त्वलाई खुलो भन्ने कोहो रुपैयाँ हुन्छ?
3. के काठमाडौंको चलका गाउँको चलका भन्ने भन्ने लफ्ट हुन्छ?
4. के रमाईला भन्ने न भन्ने भन्ने लफ्ट हुन्छ?

(F) Narrative Selection:  
हाँ, घर *

असि देखि हायो घरसा पनि महत्त्वलाई खुलोभा  
लाई प्रादर्श भन्ने भन्ने प्रकार आफै मात्र वन्द्यालाई  
फोहर  
आफालाई दाउँर भनि सहन्सो हुन्छ | दाउँरले  

* Beginning with this narrative selection, the student will be introduced to a slightly different style of writing than that to which he has become accustomed. Though it may seem unfamiliar at first, it is a highly legible style and one which is more characteristic of Nepali handwriting than that which has been used so far. These styles will alternate for some time, with the more familiar handwriting being used in all exercises and drills until Chapter Nine. Typewritten Nepali will be introduced in Chapter Eleven.
Supply a suitable answer to the following questions.

1. तियारिणी किसा केना पक्षाउनु हुन्छ?
2. के यो द्राक्षाको घूजोमा भन्ना सज्जो हुन्छ?
3. के यस्तो धुकाउँदै हुनै?

Vocabulary

दिनाप "morning"
काम "work"
झाम्रीती the river Bagmati, in which people go to bathe (as in the Ganges)
डॅडीकेल "the parade grounds"
प्रमाण "office"
पन्ताउ "to teach"
पुनु "to stroll or roam about"
भात "rice, meal"
कुलु "to go for a walk"
फर्कु "to return"
आराम "rest"
गोरु "illness"

हताउ "in a hurry"
भात साउ "rice and things (sāt is an anukaran word)
दिउम्रो "afternoon"
सिंधु "to finish (I-stem)"
बन्नु "to strike (as of time, as well as of instruments)"
लयाँ दुरु "to get ready"
मिस्त्रु "to come out of (a house)"
साणी "friend"
कुराकानी "conversation"
बास "habit, custom"
दुरु "to lie down, go to sleep"
(A) Variation/Repetition Drill

The instructions for the drill are the same as for previous chapters. The format of the drill has been further modified in that the question (Column I, Student) is given only once in each set. The drill is to be done in the usual manner, with each question being asked by four students in turn.

<table>
<thead>
<tr>
<th>Student I</th>
<th>Instructor II</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. हिजे बिहान तपाई की बजे उदनभूमि ?</td>
<td>म दे बजे उठे</td>
</tr>
<tr>
<td>2. त्यसम्बंध के गरुवैमो ?</td>
<td>त्यसप्रकृत मुख खुन गए।</td>
</tr>
<tr>
<td>3. दिउसो तपाईले के गरुवैमो?</td>
<td>दिउसो म पदेन थाले।</td>
</tr>
<tr>
<td>4. कान्दै कोहिले घर गयो?</td>
<td>भाग बने गयो।</td>
</tr>
</tbody>
</table>

20
5. तिमीला, बनामा के गयोँ?
हामीले धेरै भन्दा किन्नरी!
हामी अन्त पनि गयोँ!
हामीले नाथै सानी हेउँ!
हामीले मलाई किन्नरी!

6. बनामा तिमीले के भे किन्नरी?
मैले दुई घ्याउँ आउँ निने!
मैले एक मोटरसायकल समुच बलुङ्को र पाँच आनाको साथ झिन्ने!
मैले दुई धुए धोले राख्ने निने!
मैले रेडी पाई किन्नरी!

(8) Grammar Notes

The difference between thiyo and bhayo. The difference between thiyo and bhayo is not analogous to that between cha and ho. thiyo is the past tense of both cha and ho, and means "was" (See exercise 1 in (C)).
bhayo, however means "happened", "became", or turned into":

रात पर्यो, ख्याल्को ब्याउ। "Night fell and it began to get dark".

पाँति धामिलो ब्याउ। "The water turned murky".

अबर ब्याउ। "It's late (= it's become late)".

-ēra as an alternative to pachi. Conjunctive participles (garera, khāēra, kinera) behave in a sentence in much the same was as constructions with the second perfect participle and pachi (garepachi, khāēpachi etc.). Compare the following sentences:

dui pāu मासु kinera ghar pharkē "I bought two pāus of meat and returned home".

dui pāu मासु kinepachi मा ghar pharkē "After buying two pāus of meat I returned home".

In fact, these two constructions can usually be exchanged for each other in sentences (see Ex. 6 in this chapter).

Not all conjunctive participles behave like pachi constructions, however. In some contexts they indicate causality:

पाँति पररारा मा तपाइको धुना साकिन् "I could not come to your house because it rained".

(See Chapter Fourteen, Ex. 3 of this manual for practice in this use of the conjunctive participles.)
Conjunctive participles are also used adverbially:

- jatan garera "carefully"
- rajpath bhaera "via the Rajpath"
- yaso garera "this way, like this"
- mastn jatan garera boka hey, natra bigrincha! "Carry the machine carefully, otherwise it will break!"
- ma rajpath bhaera kathamade weko chu "I came to Kathmandu via the Rajpath."
- yaso garera huncha? "Is it all right to do it this way?"

Idiomatic use of conjunctive participles is one of the distinctive characteristics of Nepali.

Idioms with lagnu. In this chapter, two idioms with lagnu occur:

- malat ... alohi lagncha "I feel lazy ...".
- ke tapalat tamkhu khan man lagncha? "Do you like to smoke?"

lagnu is a versatile verb, occurring in a variety of idioms with a wide range of meanings. The student should memorize these idioms as he encounters them. Note the accusative case in the sentence above: malat, tapalat.

Where to look it up.

The aorist perfect tense (garvo): I.N. Ch.5

The instrumental case (mayle): I.N. Ch.1, Ch.5. See also chapters devoted to other tenses and participles for use of the instrumental case in these instances.

Conjunctive participles: regular use: I.N. Ch.13 causal use: I.N. Ch.13, pp. 163-164 adverbial use: I.N. Ch.14

Idiomatic use of lagncha and lagnyo: I.N. pp. 117-118.

(C) Exercises

1. The following questions ask what items you, other people, etc. purchased at the shop. Reply that you/they bought lasun, dhanii masal (garlic, dhania and spices). Note the use of le after the subject word here (because kinnu is transitive).

- pashalama tiemilai ke ke kinno?
- pashalama tirilai ke ke kinनुभयो?
- pashalama kandanai ke ke kinno?
- pashalama tapaiso nekari ke ke kinno?
- pashalama mahtilai ke ke kinno?
- pashalama merakai aamai ke ke kinno?
(Exercises)

2. The following questions ask where you/others went this morning. Answer by saying that you/they went to school.

आज बिहार आई कहाँ गये?
आज बिहार उनीहरू कहाँ गए?
आज बिहार तिनी कहाँ गयी?
आज बिहार दिदी कहाँ आयुष्मान?
आज बिहार कान्हा कहाँ गया?
आज बिहार बाबूली कहाँ गये?

3. The following questions ask what you/others did yesterday evening. Answer by saying that you/they went to see some friends.

हिना रात्रि तपाईले के गरुङ्घय?
हिना रात्रि दौभाले के गरुङ्घय?
हिना रात्रि गोलोसाबाले के क्या?
हिना रात्रि रामसाबाले के क्या?
हिना रात्रि मातराले के क्या?
हिना रात्रि फाँठालाले के क्या?

4. The following questions ask whether or not you like certain pastimes. Respond negatively or affirmatively, as you please.

के तपाईलाई साफकता चढन मन लाग्छ?
के तपाईलाई ललित स्वास्थ्य मन लाग्छ?
के तपाईलाई धनु उडाउन मन लाग्छ?
के तपाईलाई अकुण्डो रेलन मन लाग्छ?
के तपाईलाई नयाँ सारको छून मन लाग्छ?
के तपाईलाई बैठकमा बस्ने गर्ने मन लाग्छ?

5. Replace the garepachi-type construction with a gerera-type construction in the following sentences.

Ex.) मैले मुस्त म्हासपाटि जिमा राख्नै। → मैले मुस्त घरो रिमा राख्नै।
मैले उटेपटै मुस्त घेरेनै।
कास्को काम तक्कैपाटिक घन गयो।
रामुलाई घाडूपाटि अनुक्रम रवेच थाल्यो।
हामीहरू स्वास्पाटि भए गर्ने थाल्यो।
In the sentences which follow, change cha and ho to thiyo.

(Exercise 5)

6. विद्याको दिन

(D) Narrative Description:

अविस्त्रित मन्दा रहितो बिचार म अलि स्वेच्छक बेहो। उठें। कुई तयार नरु घरें। एक दिन पद्गाम आकर भाग नियम तयार पानु भर्यो। बिचारका तरसको हिरोका से भनेर आग्ने आफ्नो भविष्यमा भएको अन्तिम आफ्नो काळो। सृजनका पाठ धेरै ६ स्नेक हिरोका दिन्दु। तर धेरै बिचार र धेरै थिएको धेरै धेरै ६ भएको अवस्था। धेरै धेरै धेरै धेरै धेरै धेरै धेरै धेरै ६ भएको अवस्था। धेरै धेरै धेरै धेरै धेरै धेरै धेरै धेरै धेरै धेरै ६ भएको अवस्था। धेरै धेरै धेरै धेरै धेरै धेरै धेरै धेरै ६ भएको अवस्था।
Cultural Notes

The Nepalese monetary system is a decimal one, the rupee being divided into 100 paisá. In addition to the terms rúpiá and paisá, however, there are several other terms in general usage:

mor (spelled mohar) = 50 paisá. The mor was originally the designation for Nepalese currency as opposed to that of British India.

suká = 25 paisá.

ānā = 1/16th of a rupee. The term was borrowed from India (The Indian currency was originally divided into units of one sixteenth) and is still heard occasionally, mostly in the phrase pác ānā (=20 paisá).

Formerly, Indian currency used to circulate side by side with Nepalese currency in Nepal, particularly in the Terai or in outlying hill areas. In recent years, however, the use of Nepalese currency for all commercial transactions has been enforced.

The following weights and measures are in common usage:

pāyu: "one fourth" (of a ser)—a weight used to measure things such as vegetables and sugar.

dhārni: equal to a weight of three sers. Used to measure vegetables and meat.

māna: about half a ser or roughly a pound; used to measure rice, liquids.

kilo: this is the European measure, used to weigh large quantities of solids in general.

tolá: used to weigh very small quantities of things such as silver and gold, etc. 80 tolá = 1 ser.

*paisá may refer to "money" in general or to a single paisá-coin.
The ser itself is not used in Kathmandu; it is an Indian unit of measure and in Nepal it is used only in the Terai. Although the other measures are defined in terms of the ser, the ser itself is used only to measure liquids. It equals about two pounds in weight.

Questions

Give any suitable answer to the following questions*.

1. आज विलास तपाई बने उदनुभयो?
2. तपाई उदेश्य के गरुङ्यभयो?
3. तपाईले प्रदेशक ताँकी पसल धेरै टाढा भ?
4. तपाईले पसलमा के के फिनुभयो?

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

<table>
<thead>
<tr>
<th>Student I</th>
<th>Instructor II</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. तिनी कहाँ गयो?</td>
<td>माथि गरै।</td>
</tr>
<tr>
<td></td>
<td>माथि भाल यान गरै।</td>
</tr>
<tr>
<td></td>
<td>आफिर गरै।</td>
</tr>
<tr>
<td></td>
<td>आफिर खेल्न भाँ।</td>
</tr>
<tr>
<td>2. स्वाच्छ कसले कसले स्वायो?</td>
<td>मैले स्वाय।</td>
</tr>
<tr>
<td></td>
<td>आफिरिउँसै स्वाय।</td>
</tr>
<tr>
<td></td>
<td>कान्दाले स्वायो।</td>
</tr>
<tr>
<td></td>
<td>ठिकिउँले स्वानुभयो।</td>
</tr>
</tbody>
</table>

* By asking two or three consecutive questions of a single student, and adding his own questions, the instructor may develop this into a guided free conversation.
3. तिमी कहाँ गए यो फल त्याग गृह? बनारबाट।
कलो घरबाट।
त्यत बारिबाट।
काँटीको पसरबाट।

4. तपाई कती बजे मूलनुभयो? नौ बजे मूलन।
पादेनौ बजे मूत्यो।
अबेल मूत्यो।
म खाउँहून मूत्यो।

(ु) Supplementary Narrative: बिदाइको दिन

साठे दस बजे भात खायो। हामी सबै अन्ना भोल्स स्वाच
माधि गरिउ। भोल्स स्वास्थ्यको बुद्ध समालो र्वान भल्लुभयो। तु disparity समालो साथीहरूले चढ़ा उठाउन गरेल। मलाई चढ़ा उडाउन असाध्य मन राग्न। वर बजे म घरमा भाता र्वान आयौ। स्वात्ता स्वास्त समालो साथीहरूले टुंडे पेल्मा भकुन्दो स्वेल्न
गरेल। साठे द बजे सबै हामीले भकुन्दो स्वेल्न आनो भेलुका
थर आयौ। भात स्वात्ता स्वास्त सबै अन्ना एक दिन गफ्फर गरे बैठकुमा
गरिउ। अन्ति नौ बजे स्वेल गरेल।

Questions

Give any suitable answer to the following questions.
1. देिने मो तपाईले भाता स्वास्त्यको बुद्ध गरिुहन्न?
2. तपाई कती बजे स्वेल्नुहन्न?

Vocabulary

उद्दल "to get up"
अबेल "late"
"holiday"
"mouth, face"
"to wash"
"tea"
"vegetables (raw as well as cooked)"
"to read, study"
"with (= सठि; the latter is the spelling given in I.N.)"
"kite"
"to fly (causative)"
"just now, a moment ago"
"after finishing (his) work"
"goods, merchandise"
"sari (woman's garment)"
"a weight equal to three sers (see Cultural Notes)"
two typical Nepali greens. *camsur* and *pālungo* are frequently cooked and referred to together.
"mustard greens"
"to buy"
generally, as a usual practice"
"to feel lazy"
"to tell a lie, deceive"
"cloth bag (the all-purpose bag in brightly colored stripes with a shoulder strap)"
"snack, tiffin"
"ball"
"to play"
The Tundikhel or parade grounds in the center of Kathmandu
"to chat, converse"
CHAPTER FIVE

(A) Variation/Repetition Drill

Student  
I

1. तपाईसिल आजको अरन्नार छ?

Instructor  
II

मसिल दैन।
मसिल छ।
छ। लिनुहोस।
मसिल दैन। त्यहाँ टेबिलमा हेनुहोस न।

2. तपाईंकहाँ नेपाली जुता छ?

हामी जुता बेच्दैनो।
यहाँ पाइँदैन। माफामा पाइन्छ।
छ, हनुर। कस्तो जुता चाहिन्छ?

3. चिथा कहाँ पाइन्छ?

यहाँ पाइन्छ। आनुहोस न।
त्यहाँ चिथा पसलमा पाइन्छ।
त्यहाँ होलमा पाइन्छ।
यहाँ चिथा पसल दैन।

4. तपाईलाई के चाहिन्छ?

मलाई छान्ना चाहिन्छ।
मलाई कलम चाहिन्छ।
मलाई राखो जुता चाहिन्छ।
मलाई एक्स्क्रो चाहिन्छ।
(B) Gram. & Notes

parcha. Idioms with parnu, like those with lāgnu, must be learned individually:

yslāī kati parcha? "How much does this cost?"

yo sārī malāī man paryo "I like this sarī."

Note the use of parcha/paryo in financial transactions.

pārdeyna, cāhīdeyna, etc. The negative forms of the I-stems used in this chapter differ slightly from those given in Introduction to Nepali in that they contain a -dey- element. This does not mean that the forms in Introduction to Nepali are incorrect, but merely that the beginner is not likely to hear them at first, as they are used in rapid colloquial speech. What he will hear are their variant longer forms, which are therefore presented here. The longer forms mean the same as the shorter forms, but are used in somewhat slower speech. Some speakers use them in preference to the short forms.

<table>
<thead>
<tr>
<th>Short Form</th>
<th>Long Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>pānna</td>
<td>pārdeyna</td>
</tr>
<tr>
<td>cāhīnna</td>
<td>cāhīdeyna</td>
</tr>
<tr>
<td>dekhnna</td>
<td>dekhiyeyna</td>
</tr>
<tr>
<td>suniymna</td>
<td>suniyeyna</td>
</tr>
<tr>
<td>sakhnna</td>
<td>sakhiyeyna</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

Where to look it up.

Impersonal function of I-stem verbs (pāncha, pārdeyna): I.N. Ch. 6

(C) Exercises

1. The following questions ask whether certain things can be obtained in your city. Give a suitable answer, following the pattern below:

Ex.) Q. के तपायसी ताहरुमा छाना पाइनन्त्र?

A. पाइनन्त्र (or: पाइँदन)

30
2. The following questions ask what you can see from the window of your room. Give a suitable answer, using the same pattern given in Exercise 1.

- के तपाईलेको कोठाबाट प्रयाग नदी देखिन्छ?
- के तपाईलेको कोठाबाट नमोदा नदी देखिन्छ?
- के तपाईलेको कोठाबाट नदीलाई ठुला ठुला घुम्नुमा देखिन्छ?
- के तपाईलेको कोठाबाट जिल्लाको आकृति देखिन्छ?

3. The following questions ask whether certain types of outside noises can be heard inside your room. Give a suitable answer.

- के तपाईलेको कोठाबाट स्कफल नर्तक आवाज भुनिन्छ?
- के तपाईलेको कोठाबाट घोरा घोरा घुल्कुर भुनिन्छ?
- के तपाईलेको कोठाबाट घरामा काठाको घुल्कुर भुनिन्छ?
- के तपाईलेको कोठाबाट सिनेमा हल्लमा अजनाटो गहिरा भुनिन्छ?

4. The following questions ask whether you need certain items. Give a suitable answer.

- के तपाईलाई किताब आवश्यक छ?
- के तपाईलाई पुस्तक आवश्यक छ?
- के तपाईलाई पत्रकार आवश्यक छ?
- के तपाईलाई डेढपन्नी आवश्यक छ?

5. The following questions are aorist-perfect analogues of questions asked in exercises 1-4, or questions similar to those asked in Exercises 1-4. Give suitable answers.

- के तपाईलाई टिनमा रावको औषध पाउनुहोस्?
- के तपाईलाई अमेरिकामा धान्यको किताब पाउनुहोस्?
- के तपाईलाई वहाँलाई टिनमा डायरेक्ट पढ्नुहोस्?
- के तपाईलाई वहाँलाई आफ्नो जनाको गाना भुनिनुहोस्?
- के तपाईलाई बैठैमा भाँट्नुहोस्?
- के तपाईलाई फूल फैस्ला भाँट्नुहोस्?
There are a number of libraries and book shops in Kathmandu, the main center for book stores being in Bhotahity. Paperback and Western novels are available in Damkala.

The Indian newspapers arrive each day in the late afternoon and are all sold from a little stand on New Road. Across the street from this stand the Nepali newspapers are available throughout the day.
Questions

Give any suitable answer to the following questions.

1. अहाँको पसलमा रे के पाइन्छ?
2. निम्नलिखित के इस बारे मे पहाड देशिन्द्र कि देश देखेका?
3. निम्नलिखित के वार्ताको बाहिन्दा?
4. के यहाँ नजारे किताबको घसर्दृष्ट?
5. किताब पसलमा आसान र पाइन्छ?

Guided Conversational Practice

Role-playing situation: "Bookstore". There are two ways this may be done: (A) The instructor taking the part of the proprietor of a bookstore, each student in turn pretends to be a customer asking for a book. (B) Two students in turn act out the purchase, one pretending to be the proprietor and the other pretending to be the customer.

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

<table>
<thead>
<tr>
<th>Student</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>II</td>
</tr>
</tbody>
</table>
| 1. के आहियो लयाईलाई? | मलाई विक्रेताली आहियो। मलाई गोर्खालाई आहियो। लयाईकहाँ रात्रो प्रेमिला छ? लयाईकहाँ नेपालको नक्षा छ?
| 2. लयाईले के स्वोजेको? | मैनौ सा्रीको पर र्वोजेको। मैनौ नुसासको पसल स्वोजेको। आनको राइजेड: नेपाल स्वोजेको मैनौ हैल्न्ड्रूम साझी स्वोजेको। |
3. तपाईलाई बजार आन मन पर्दै ?

(क्र) Supplementary Dialogue: युगा पतलामा खिटको फारिया खेजेल्लो।

पहले - के भैलियो तपाईलाई छैन ?

गाउँ - तपाईलाई छैन?

प - वस्तुहिसानै तपाईलाई राखो फारिया ठेलाउँदै। यो राउँदै सादी जन पर्ने ?

गाउँ - होलन, म तिंक्र खोजेको, तपाईलाई छैन?

प - अहे, खिट न छैन। खिट यता फातै पाइनै। मसकन्रा हेनुहोस।

गाउँ - तपाईलाई छिटको फारिया छैन?

प - छैन। वस्तुहिसान (फयदा ठेलाउँदै)।

गाउँ - गवै। राखो छैन ? बौदाई कोटा छैन?

प - हेनुहोस। बौदाई कुज हललको छ।

गाउँ - गवै, रहेछै, मलाई तीन गन भाल्यो।

प - तीन गनले फारिया ठुपर्दै छ गन गाउँ।

गाउँ - रुटा फारियालाई कोटे पर्दै?

प - पन्त्रे सघ्नाँ।

गाउँ - ता रुटा फारिया दिनुहोस।
Questions

The questions which follow are directed toward the girls in the class:

तपाईलाई कस्तो साधि मन पर्छ ?, हैन्द्रामुख साधि कि दिर्ष्टको पारिया?
कुन रंगको साधि गाउँदै ?
तपाईलाई सानु बुट्टा अस्को फि खुलो बुट्टा अस्को मादी गाउँदै ?

Vocabulary

आज "today"
जुटा "shoe(s)"
बेचनु "to sell"
पाइन्दु "is available", "one can get"
देखिन्दु "can be seen, is/are visible"
आलिन्दु "is required" *
राखा "nice, good, beautiful"
क्षाता "umbrella"
स्प्रो "Aspro (a brand of aspirin sold in India and Nepal)"
पहाड "mountain(s)"
अर्थ "monsoon season, rainy season"
टाया "far, distant"
झाना "roof"
सहर "city"
नौला "river"
आकाश "sky"
आवाज "noise"
कुकु "dog"
भुकु "to bark (dog)"
क्वार "to shout, cry out, scream"
भाता "tap, faucet (public tap and also a tap in one's own house)"
प्लाक "next, across the way"

* The approximate meaning of this and the previous two words are given here, but for a more accurate understanding of them, see I.N. pp. 107-108.
"to play, beat (as musical instrument, etc.)"

"song"

"song, music"

"paper"

"cigarette"

"kind, type, variety"

"customer"

"word"

The Gorkhapatra (the leading newspaper in Nepal)

"red"

"to search, look for"

The Rising Nepal (the leading English-language newspaper in Nepal)

"clothes"

a kind of cotton cloth woven and printed locally in Kathmandu.

"sari" — especially the variety worn by hill women and farmer women

"to show"

"to see"

"width", also "length" may also mean "width", here, means fabric is measured by Nepali women in terms of hat "hands"; one hat (measured from the elbow to the tips of the fingers) equals about eighteen inches
(A) Variation/Repetition Drill

**Student**

1. बजारको नाम कै हो ?
2. अर्थपूर्ण मन्दिरस्थो अवरोही के पाइन्द्र ?
3. असभ्य सबै कुरा कस्तो हुन्छ ?
4. क्षिताको मोल पसलेरे के अन्य ?

**Instructor**

बजारको नाम इन्द्रबोक हो।
बजारको नाम भस्वन ठोल हो।
बजारको नाम भोजाइहे हो।
बजारको नाम असभ्य ठोल हो- पुराङ हो।

थामल थाइन्द्र ।
दल थाइन्द्र ।
थामल ख चिउरा थाइन्द्र ।
थामल र दल भोजोमा रव्वेको पाइन्द्र ।

हस्तो हुन्छ ।
राजहो हुन्छ ।
लाजा र बेस हुन्छ ।
कोरिले कोरिले मिसेको पाई हुन्छ।

पन्त्र रुपियाँ अन्य ।
बीस रुपियाँ अन्यो तर मैले मोलोल गरे ।
बीस रुपियाँ अन्यो तर मैले पन्त्र देखे ।
बीस रुपियाँ अन्यो तर मोलोल गरेरे पन्त्र रुपियाँमा दियो।
(B) Grammar Notes

Idiomatic use of lāṇu (cont.). Note additional idioms with lāṇu in the following sentences:

ke yahā tapālīt ramātio lāgcha? "Do you like it here?"
malāt ciso lāgyo "I feel cold."
malāt garāt lāgyo "I feel warm."

In ma āpnu derā tīra lāgē, lāgē means "started (toward)." One could also say: ma āpnu derā tīra lāna lāgē (same meaning).

For a discussion of this usage of lāṇu please refer to I.N. Ch. 7.

Where to look it up.

bhane to express open condition ("if"-sentences): I.N. Ch. 7
ki "whenever", I.N. Ch. 7

(C) Exercises

1. The following questions ask whether you like certain kinds of foods. Supply a suitable answer, using man parcha ("I like it") or man pardeyna ("I don't like it").

Note: The repeated elements in the questions are not written out after the first sentence. This device will be used whenever appropriate throughout the remainder of the manual.

कै तयाईलाई नेपाली रेजना मन पर्दैछ?

(हर्स भात)
(रामो को स्वाद)
(बनेरको मासु)
(पीरो)
(अढचाणी रेजन)
2. The following questions ask whether you liked certain things or events. Supply a suitable answer, using man paryo, ("I liked it"), or man parena ("I didn't like it")

के हिजोको रिनेना तपाईलाई मन गर्यो?
(त्यो अनुता)
(हिजो पुकास्को मासु)
(हिजोको आन्ता)

3. Supply a suitable yes-or-no answer to the following questions:

के तपाईलाई अलिद गाड्द?
के यहाँ तपाईलाई समालो गाड्द?
के घाम तपाईलाई समालो गाउँ?
के तपाईलाई डुलन मन गाउँ?
के तपाईलाई चिसो गाउँ?
के तपाईलाई गमी लायो?

4. The following consist of two separate sentences with a contingent relationship to each other. Make these separate sentences into one if-sentence by adding bhane to the end of the first sentence and changing the verb into the appropriate form of the aorist perfect.

Ex.) पानी पर्न। म सिनेमा आन्तु। → पानी पर्न। अन्ते म सिनेमा आन्तु।

काला महेंगो धैन। म किन्तु।
पसले भालिर आन्तु। पसल बन्न इन्दु।
पसले सेता अनुहार देरन्दु। अनि मोल बनाउँ।
कपडा राखो रृ। म लिन्छ।
तपाईले अठार र्यप्ले टिनुक्न्दु। म धान। दिन्तु।
भोली विदा इन्दु। हामी प्रियिनक अँध्रॉ।
भोली टिकट पाउँ। सिनेमा आन्तु।
भोले पानी पर्न। लेन जाउँ।
भैले विदा पाउँ। म कलात आन्तु।
कान्छा दीलो आउँछ। काम सकिनौ।
Cultural Notes

The main shopping areas in Kathmandu are Asan Tol, Indra Chowk, and New Road. Nepali style goods are to be found in Asan Tol and Indra Chowk, and bargaining is the rule. The steps of the
Taleju temple in Indra Chowk are well-known for the merchants of rugs, wool shawls and jackets, who customarily display their wares there. This is the place farmers and hill people come to sell their goods and make their purchases. Western style goods and imports are sold in New Road (and in Juddha Road) and in this area prices are usually fixed.

Other shopping areas are: Bhotahity (especially for books), the Fair Price Shop (vegetables and small household goods), and Maru Tol (vegetables and sweets), Makhan Tol (Nepali cloth, shoes), and Thahity (shoes).

Items of traditional Nepalese art and craftsmanship can be found in Patan and Bhatgaon as well as in Kathmandu. Anywhere but New Road, bargaining is the order of the day.

Questions

Supply any suitable answer to the following questions.

1. अतन्यपुर्ण मन्दिर अगाडि के के धियो?
2. असान्दोल्मा के को किन्जेल गर्न आउँछ?
3. नृपचोकमा कुन कुन प्रकारका पस्ताल्लोङकै?

SUPPLEMENTARY SECTION

(E) Variation Repetition Drill

Student

I

II

1. उ नाडी केले बुन्द?

हालै बुन्द?

तानो बुन्द?

फलमा बुन्द?

कास्वानामा गारे बुन्द?

2. उ प्रेमिना पनी बुन्द कि?

प्रेमिना बुन्द?

प्रेमिना बुद्देन, सूती घाँव बुन्द?

बुद्देन, उनी भाव बुन्द?

प्रेमिना, ऊबी सूती नबै बुन्द?
3. राड़ी बुजन्नाई कै दिन लाग्दू?

तानमां बुजन्न सके दिन भागी लाग्दू।
तानमां बुजन्न त सके दिनमा सफिन्दू।
सके दिनमा सफिन्दू: धागो अनाउनु, पिटनु, तानमा हाल्तु, सबै।
रासरी बुल्ले अने सके दिनमा सफिन्दू।

(४) Dialogue: धन्दूचौकमा राडी केही निस्तको जुना

क् - र, परोजना धनी बुजन्न तलाई?
खा - परोजना बुजुन्न।
क् - यो राडी केरे बुजन्न पवाई? हातालै कै नालो?
खा - नालो।
क् - र! धो के सिस्टमसे बुजुन्दू?
खा - धो भाँहे धाँहले तान लागायो, त्यो गलैचा बुनेको जस्तो त हो नि?
क् - यहाँ धाँहे हास्यो आउँदैकेतकमा बुजुन्न नि?
खा - त्यहाँ धाँहे बुजुन्न तल पातनमा पायी त रू लिन। भोटेनहुँडले बुजुन्न।
क् - कै दिन लाग्दू नि यो राडी लफजनालाई बुजुन्नाई?
खा - यो बुजन्न त सके दिनमा सफिन्दू। धागो बनाउनु, घिनालु, तान हाल्तु सबै।
क् - सबै?
खा - ऑ, यो भाँहे उन अवरानो राज्याँ, गत्ताको सैर्, कालोको कालै छुदायो। त्यहाँ बाट घोरो मुकायो। त्यहाँ बाट घनुराँ फित्रो। पिउसी बनानो। त्यहाँ बाट धागो कादमो।
क् - आनैले?
Questions

Give any suitable answer to the following questions.

1. राढी बन्नेले राढी कसी बुन्न्हे?

2. राढी बुन्नलाई किती दिन लाग्ने?

Vocabulary

पुकारो "old, ancient"
पासू वन "uncooked rice"
कुट "lentils"
छिन "beaten rice"
धाक "sack"
रासनु "to put, place"
मस्तो "cheap"
लामा "fresh"
बेस "good (of quality)"
मिस्तु "to mix, adulterate"
माल "price"
मोलोल "bargaining"
पाँजो "cross-roads"
मन्दिर "temple"
फिनमेल "shopping"
पड़िते "hill-folk"
बाँटत "Brahmin"
कुना "corner"
टलुवाइ "confectioner"

अनुहार "face"
बढाउन "to increase"
ओडाकुर "pots and pans"
अनली "necessary"
हेन "lodging (rented room)"
प्रेमन "(wool) shawl"
दुनु "to weave"
तान "loom"
विदु "to beat, pound"
दुपे "to separate"
अंदु "to wash"
दुकाउन "to dry"
गुंदु "bow"
पिउसी "a roll of cotton prepared for spinning thread"
पाने "thread"
कॉचे "raw"
CHAPTER SEVEN

(A) Variation/Repetition Drill

Student I

1. हृदय ताल के चाहियों?

Instructor II

मलाई सफ़ा समान ल्याउँदै।
शोभ गर्लाई तालो धानी
ल्याउँदै।
तीनजनालाई कफी ल्याउँन।
मेरो उगा तयार भस्दै कि दैन
रोकी कह्राभस्क दुःखिदैः।

2. बेगुङालाई के पकाउँ?

दाला महत रह ढङ्गः।
कुलुङा कोटेज हुङ्गिनुहोः।
पुष्प भात्र बनाई दिनुहोः।
आफ़ मेरो भारतना सार्थीः रङ
आउँछुः आफ़ मीङा स्वान
बनाउऩुहोः हः।

3. म रसभरी ल्याउँ किन्? असाभ्य राखो छ।

हुङ्गः, ल्याउः।
पदङ्गः, मलाई एक कप चिमा
ल्याउँदैः।
पदङ्गः, अरु केहि भीङ्गैः घैः?
रसभरी मानै कोङ र्खाने, राब्दी
ल्याउः।

4. अरु केहि ल्याउँ?

अरु पानी ल्याउः।
अरु ढूङ्गः कप चिमा ल्याउः।
बिला ल्याउः।
अरु केहि पदङ्गः।

44
Command and Request forms. Nepali has a variety of command and request forms: the three major types are the high grade honorific, the middle grade honorific, and the low grade honorific. (See Introduction to Nepali, Ch. 8). These three levels correspond to the pronouns tapal, timi, and tā: 

- **tapal**: garnush
- **timi**: gara
- **tā**: gar

In addition to these three, two other forms of the verb are also used as request forms or imperatives:

1) The imperative in nū (garnū). This is a variant of the middle grade honorific gara. However, the use of the word timi in the same context as a garnū-type imperative is avoided, as garnū is regarded as slightly more polite than gara.

2) The infinitival participle. This is used as a more informal variant of garnush, or in contexts where the speaker feels that gara and garnū would not be polite enough, but that garnush would be unsuitable. garnū and garne are often interchangeable but garne is used more frequently.

Compound verbs in which the final component is a form of dinu. These will be referred to in this manual as "compound-type command forms" and "compound-type request forms". Compound command/request forms occur in high, middle and low grade honorific degrees:
The compound version of a command or request form is regarded as more polite than the non-compound form of the same verb. The banāideu is slightly more polite than banāunu, banāideu is slightly more polite than banū, and so on. For example, if an employer gives an order to his servant asking him to perform some job or service, the use of gara or banāū in a context where garideu and banāideu would have been appropriate, is considered "rough".

(Note: Compound verbs are also known as absolutive verbs and are treated in Introduction to Nepali, under that heading, in Chapters 24 and 25. The term "compound" here is reserved for those absolutive verbs ending in a form of dinu, as it provides a convenient label for certain kinds of command and request forms. However, there is a variety of other types of absolutive verbs which serve functions other than the one described above.)

Where to look it up.

The aorist injunctive tense (including command and request forms):
I.N., Chapter 8
The imperative in nu : I.N., p. 125
The infinitival participle: I.N. Chapter 18

(C) Exercises

1. The sentences which follow are: timi-type imperatives (middle grade honorific). All of these verbs are compound constructions (described above in the Grammar Notes. As the instructor reads each sentence the student is to respond by giving the non-compound-type command.

Ex.) Instructor: नलाई सफा रन्माल र्याइदेकु?

Student: नलाई सफा रन्माल र्याउ?

तल चिठाँ आयो अने यहाँ सारिदेकु?

कोचा अब चिठाँ सफा गेरिदेकु हाँ?

मेरो गुणा तयार भएक जैसे भोजी कहाँ गर्र बुक्ज्यादेकु?

आज र्गां अब चिठाँ बनाइदेकु?

न्यू रोडमा गर्र आनको सवारको भए र्याइदेकु?

बन्द्दूचोकमा गर्र एटा राखो सस्तो क्याना क्मीने र्याइदेकु?

आफ्नो वाक्स मिल्च तारिदेकु?

46
(Exercises)

2. The following sentences are non-compoundtype imperatives. Respond to the sentences by giving the compound forms.

कोठा आगे दिखाए सफा गर न।
स्कूल नाच अबेर भयो दिखाए गर।
के दिरेको? बाङ्गाउ नाउ न।
आजो सज्जो धैन भन न।
किन पुरा बसेको केही कुशा गर न।
बस काटिने आउने हो एक पल्ट भुज्ये हेर।
रघु कुप्पा एक पल्ट केरिहल न।

3. The following sentences consist of tapai-type request forms. Respond to the sentences by giving the infinitival participle.

Ex. Instructor: तीन जवालाई कफी त्याउनुहोस।
Student: तीन जवालाई कफी त्याउने।
पत्र अनुसूचो, आहिर न आनुसूचो।
आज नाही तापूर्णहो।
लाबाट मेरो कलम त्याउनुहोस।
टेप रेकॉर्ड खाँड़ै पढाई ठिनुहोस।
दुआ गरम गरेर धर्मसमा हाउनुहोस।
न्यू रोडमा गास आजको आस्वाद त्याउ ठिनुहोस।

4. The following sentences consist of infinitival participle requests. Respond with the tapai-type (high grade honorific).

खाखा मेरे कोणाका त्याइ दिने।
मनान्तरका मेरे कोणाका पढाई दिने।
आज दल भाल सात्र जनाउने।
रात्रो मसी मेरो पेनमा झाल्ने।
करीमा गरहु दुर्धा त्याउने।
5. The following sentences consist of requests of the garnuparyo type. Respond to the instructor's statement by giving the tapai-type request form.

Ex.) Instructor: न आहिं आन लागेन्, डुपीस्य बोलाउनुहोस्।
    Student: न आहिं आन लागेन्, डुपीस्य बोलाउनुहोस्।

    तेरी गर्वलाई पानी र्याउनुपयोगः।
    प्यून चाँड़ै राजनुपयोगः
    यो फाइल पठाइदिनुपयोगः।
    गोर्स्यप्त पठाइदिनुपयोगः।
    बालाई कोलाइदिनुपयोगः।
    यो कुरा आम्लाई बन दिनुपयोगः।
    कौमज रामरी धुनुपयोगः।

(D) Dialogue: होटलमा

याहुना - र्य! हरी!

बेहाल - हनुः!

या - चारजनालाई कफ़ी ल्याउने।
    (केही बेर पोहि)

या - हरी, हामी बाहिर आन गर्नु। हामी बाहिर गर बोढ्दै
    सबै इत्यादि ठोका बन्द गरेको फिल्म बन्नु।
    आमवुँद्र चेष्टा भयो। अर्कि मिउने पानी पोपै व्याइम्याउँ।
    (उनहरुले आन तयार हुन्छन्)

बे - साब!

या - कै?

बे - कोमेन्ड साँचे दिसर आनुह्न्द्र कि?

या - ठीक भन्नौ।
Cultural Notes

It is evident from the grammar noter and exercises that there are quite a few ways to say "bring me a cup of tea" in Nepali. The choice of a particular construction depends on the circumstances and the person to whom one is speaking, so that in actual practice matters are not so complicated.

Several factors are relevant in choosing the proper form:
A) Whether the person one is speaking to is normally addressed as timi or tapai - or whether neither timi nor tapai seem appropriate (Note: foreigners will not have occasion to use the low grade honorific ta nor its related verb forms).
B) The status of the person speaking. In the case of a foreigner, the fact that he is a foreigner means that sometimes he is expected to use more formal constructions than a Nepali, as he does not belong to any of the well-defined family-type system of relationships that most Nepalis are part of.
C) The degree of formality or informality of a given situation. All other things being equal, one uses a higher grade honorific to servants in the house of one's friends than to servants in one's own house; to colleagues at school or in the office than to the same people while talking informally at home, and so on.

Some people have an ambiguous status in that they are addressed with middle-grade honorific forms like garchew, but receive request forms indicating a higher status, such as garnu or garne. The actual use of the pronoun timi to such an individual is generally avoided in these cases. Service personnel of a non-skilled level such as washermen and bearers tend to fall into this category. Skilled service personnel such as cooks and tailors will frequently be addressed with high-grade honorifics such as tapai, garnuhuncha, but receive the request form garne along with garnuhos. This sort of variation is characteristic of the Nepali language, and there are differences of opinion among Nepalis themselves as to which form to use on which occasion. For example, one person may use ta-type imperatives to his cook, another may use the infinitival participle (garne), and a third may use the tapai-type (particularly if the cook is a Brahmin and senior in age). The choice of a particular form tells us something not only about the age and status of the cook, but also a great deal about the employer: whether he is a Brahmin or Chetri, Newar, or person from the hills; and about his temperament among Nepalis, people who differentiate between a wide range of imperative and request forms such as garibaksios, garnuhos, gara, gar, tend to regard those who do not as "uncultured". People who do not make these speech distinctions, but tend to stick to forms such as garnuhos, garne and garnu (with an occasional gara) describe themselves as "frank and sincere" or "democratic in outlook".

* An absolutive verb composed of the elements gari-and baksinu. The form given above is the request form, which is considered more polite than garnuhos. It corresponds in status to the word hajur. Other honorific absolutive verbs are basibaksinu and hoibaksinu (See I.N. p. 271). There is a saying in Nepal that "wherever there is garibaksios, there is also ta"—i.e., in families among which the use of very high grade honorifics is common, the use of the low grade honorifics is common also.
Of course, culture plays a large role in these variations: Kathmandu-based Chetri families have traditionally paid greater attention to the distinctions in status reflected by use of such forms as garibaksios and gar, than people living in more remote areas. Language also has an effect: speakers of languages with a narrower range of request forms such as Newari or the Tibeto-Burman languages, are less likely to use a wide range of these forms when they are speaking Nepali.

Whatever the fundamental reasons for this may be, the foreigner when he begins to speak Nepali discovers that he has a choice of sorting people into middle and high grade categories, or avoiding this decision by the use of such devices as garne and garnuparcha. To a certain extent, the latter course of action can be encouraged, as the Nepalis do not expect a foreigner to be familiar with all of the Nepalese social categories. He should not, however, address his social equals or superiors with garne, etc. They should receive the high grade honorific, garnuhois.

Guided Conversational Practice

Explain to the bearer in a hotel (another student or the instructor may play this role) that you will be getting up at 6:00 a.m. tomorrow to catch the early morning plane to Simra. Tell him you will need to have tea brought to your room before 6:30. He may say that this is impossible; in that case ask him whether he can arrange to have a thermos flask filled with tea and brought to your room tonight.

SUPPLEMENTARY SECTION

(A) Variation/Repetition Drill

<table>
<thead>
<tr>
<th>Student</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>II</td>
</tr>
</tbody>
</table>

1. यो तरकारी पीरो छ्?
   यो पीरो छैन सान्बा।
   आले आले पीरो छ।
   एकदम पीरो छ, केही अर तस्मा स्थानुस्थित न।
   पीरो छैन, तर मोचाहिं जयार छैन।
II

2. विदेश चीज़ चिसो के द? : फिज़ विलेनो दूर, चिसोत दून आज त साब।

(अ) सप्रेमूर्ती डॉलुकः ये रूपान्तरांगो वा मूर्तांगो दून नहीं आता।

(ब) विदेश चीज़ चिसो के द? के अलसे, विलेनो दून आज त साब।

(स) जिसे त बियर, विन्याप्त स्क्वास दून आज स्क्वास दून आज साब।

(श) संदिग्ध डॉलुकः रेस्तरांमाः

मालकुः - सबै! मेनु हेरें!

(केयर मालकलाई मेनु दिन्दू)

णा - यो तरकारी घरी परे दूर?

बे - आफि आफि घरी परे दूर। आउनीन खान स्वानुहुः त, अलव्रही घरी परे दून साब।

णा - कुनचाँ हाईन खान स्वान?

बे - भाउ भाउ खुब मीठो दूर साब। भर्जुरेस्टार घहाँ आएर भाउ भाउ खानुहुः

णा - उसे भरे मलाई भाउ भाउ एक धेगः देखौ।

बे - आफि के खानुहुः साब?

णा - मिले बीज़ चिसो के दूर?

बे - बियर, विन्याप्त ज्यूस, अरेन्ज खानासः ...

णा - मलाई रुटा बियर ज्यूसडूः

(ख स्वान धेरहुः)

णा - केयर बिल ज्यूसडूः!

अनुंस देखिएका उत्पाडकहरूको केस्ट नुअत्तर गरेका थिए।

- Numbers describing items in containers do not occur with the qualifier
  -autā: ek plet cāu cāu, ek glās pāṇi, etc.

51
Guided conversational Practice

Order a make-believe meal in a restaurant. The instructor may write a "menu" on the blackboard and recommend certain dishes to the "customer" or "customers".

Vocabulary

पुश्करा
रंगभाँजा
ताले
लुगा
भोबी
कुकरासा
काटन
दुलु
सरभरी
राबडी
बादेस्वेत
गामस्वेत
पियेने
सॉंचो
पीने
विश्रेणु
मीठे

"clean"
"handkerchief", "towel"
"hot"
"clothes"
"washerman"
"chicken"
"to cut, slaughter (an animal)"
"to roast"
a kind of sweet dish
another kind of sweet dish
"outside"
"mosquitoes"
"many"
"drinking (as of water, etc.)"
"key"
"hot (in the sense of "spicy")"
"to be broken (I-stem)"
"good (of food)"
(A) Variation/Repetition Drill

<table>
<thead>
<tr>
<th>Student</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>II</td>
</tr>
<tr>
<td>1. यौ अमन टोल हो?</td>
<td>हैदन, आलेककी माधि* आनुहोस। हैदन, यırım इन्द्र-रोष हो। आलेककी माधि आनुहोस। ठीक अनुभयो। हैदन, यपाई मानन पुनःनुभय।</td>
</tr>
<tr>
<td>2. के लपाईलाई भांच दूर, २४० नम्बर कहाँ होता?</td>
<td>रनवैं, भांच दै। भांच दैं न, मानदेको नाम अदिलुहोस न। कुनिया, उ त्यो गती बिच होल। भांच दैं, यो हांको धर २०६ नम्बर हो।</td>
</tr>
<tr>
<td>3. यो टोला श्रेष्ठ न्यू बस्तु- हुन्दै कि?</td>
<td>यहाँ न धेरै श्रेष्ठ हरू धन। कुन्याहु पाईलाई रोजनुभयको? यहाँ श्रेष्ठ कोही धन।* कुनिया, त्यहाँ संलो फरमा श्रेष्ठ हरू बस्तु। म यो टोलको होरन, त्यो पसलमा सोध्नुहोस न।</td>
</tr>
</tbody>
</table>

* माथि, here, means "ahead (north)", tale is "ahead (south)"
** A rather rude answer. See Cultural Notes.
The imperfect tense. In the supplementary section of this chapter the word boldeychu occurs. This word is in the imperfect tense (see I.N. Ch. 27) and means "I am speaking". Contrast this with bolchu, which means "I speak".

Some contrasting pairs:

u māsu khāncha "He eats meat".
abasamma khādeycha "He is(still) eating".
āudeychu ! "I'm coming!" (response to a knock on the door)
bholi ma tāpaikahā āuchu "I'll come to your house tomorrow".

Another way of saying "I am speaking" is boliraheko chu (I.N. Ch.25). Sometimes a construction of an infinitive and lāgnu is also used to show a similar meaning, for example:

timi kahā jāna lāgekew? "Where are you going?"
ādhyāro huna lāgyo "It's getting dark" (this is the present-tense analogue to ādhyāro mayo in Chapter Four).

Note that the -na form of the infinitive is used and that the form of lāgnu is generally either a first perfect participle or in the aorist perfect tense.

Where to look it up.
The paradigm ho: I.N. Ch.9.
(C) Exercises: Review Exercises

1. The following sentences state what a certain thing is or certain things are. Respond to the instructor's statements by saying that this thing or these things is/are in the shop across the street.

   **Instructor**
   
   Ex.) यो मसला हो।
   यो चामल र टाल हो।
   यो नेपाली जुता हो।
   यो नेपाली टोपी हो।
   यो सस्तो घराला हो।
   यो अङ्कुङ्ङ डा हो।

   **Student**

2. The following questions ask where certain things are. Answer by saying that they are on New Road.

   **Ex.) जिनेमा हल कहाँ दृ?**
   सिनेमा हल नयाँ मडकमा दृ।
   मैथिली हल कहाँ दृ?
   आसान्ना स्टोर कहाँ दृ?
   नेपाल कही हाउस कहाँ दृ?
   अनुबार चूमलल कहाँ दृ?
   अवघ्य गरमिक कहाँ दृ?

3. The Definitions Bee. Directions: this exercise is designed to be conducted as a "bee" with members of the class divided into teams, competing against each other.

   The procedure is as follows: various items, such as a book, pen, chair, etc. as well as photographs of objects and people, should be brought into the classroom. The instructor or a student points to various items, photographs, or to other members of the class or even to himself. The students should respond by defining the object or identifying the person.

   For purposes of illustration, Column I, below, contains words or phrases representing the thing or person the instructor (or leader) points to. Column II contains the pattern for the students' responses. This presentation is only intended to serve as a guide, the instructor should develop the actual exercise out of the props available.

   **I**
   
   किताह
   मेच
   बिल र ज्ञान
   न
   त्याईहरु

   **II**

   त्यो किताह हो।
   त्यो मेच हो।
   सिनेमा किला र जान हुन।
   नयाँ मास्टर दुनु दुनु।
   हामी विद्याधर्म हो।
Cultural Notes

Kathmandu, like all Newari towns, is divided into tols. In regard to these tols, G.S. Nepali states that "The Newar settlement is...marked by the residential compactness in relation to caste, though it is in flux in Kathmandu town. Each caste or group lives in its own tole and more often than not the tole is named after it."* This custom is due to, or reinforced by, the Newari social customs and ties, which make it difficult to fulfill mutual obligations unless one lives in proximity to one's caste fellows.

Due to this residential pattern, certain last names predominate in certain tuls, while other last names predominate in others. Therefore, if one is looking for a particular address and person, it is essential to know the complete name of the individual in order to find him. House numbers are not always written on the buildings, and locating a certain house is generally a question of trial and error.

The second response in Drill 3 in the Repetition/Variation Drill is a rather rude response which the stranger should not encounter unless he has lost his way and does not know the full name of the person he is looking for. The speaker feels slightly insulted and is telling him, in essence, "You're in the wrong tol!" If the foreigner were to initiate the conversation by asking for the full name, as he does in Drill 4, he would not receive this response even if he were in the wrong tol.

Questions

Give any suitable answer to the following questions:

1. तथाि कहाँ अस्तुिदु है?
2. तथािको बुखा आमा कहाँ अस्तुिदु है?
3. तथािको भेगाना के हो?

Guided Conversational Practice

Role-playing situation: "Asking for directions". Each student in turn is to take the part of a stranger asking for directions to a specific place. Suggested places are: The Central Post Office, Swayambhunath Stupa, The Coronation Hotel and the Foreign Office in Singha Darbar.

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

<table>
<thead>
<tr>
<th>Student</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>II</td>
</tr>
<tr>
<td>1. यो पानोरामा होटल हो?</td>
<td>हो, पानोरामा होटल हो। पानोरामा होटल होइन। हृि रासि नम्बर डायर गर्ने भए। हो, पानोरामा होटल हो। तथाि कहौलाट भोलुभयो? पानोरामा होटल हो, तथािलाई के चाहियो?</td>
</tr>
</tbody>
</table>
Grammar Note. In the conversations above, the phrase tapăile rān nambar dāyal garnubhaecha occurs several times. This is the second perfect tense, discussed in Chapter 22 of *Introduction to Nepali*. At this point it is necessary only to mention that this kind of construction, like rahecha, occurs only when the facts in question have only just been brought to the attention of the speaker. In the telephone conversation, the speaker did not know until he heard the inquiry that a wrong number had been dialed. Similarly, in (A), Drill 1, tapăi makhān pugnuhbahaeca indicates that the speaker is slightly surprised that the stranger is looking for Asan Tol, not Makhan Tol.
Guided Conversational Practice

Role-playing situation: Telephone Conversation. The members of the class should pretend to call each other up on the telephone. Names supplied in the guided conversational practice selection in the main part of this chapter may also be used.

Vocabulary

पुरुष "to reach, arrive"
अला "knowledge" मल्ली ठाहा चा, "I know"
बहिनुहोस्, बहिनुहोला abbreviated form of the absolutive verb बहिनिद्व (both forms high grade honorific)
कुरेल "who knows?", "search me."
लागी "lane"
भिख "inside"
अतनु "to stay, live"
प्रेषण "to ask"
भन्न "to tell"
II "searching for"
पर्व "curtain"
पर "over there", "on the other side"
मन्त्रालय "ministry" पंचायत मंत्रालय, "Panchayat Ministry"
चिन "to know (in the sense of "recognize")"
बायो "left (direction)"
धाना police station
फर्मत "leisure"; एल फुरसत चेयना, "he's busy just now"
धेयाना "address" —sometimes used with the same meaning as ठाहा
आउनुभवधि some speakers would say ठेप्डी। Compare with the use of the high grade honorific form of the infinitival participle (Grammar Notes, Chapter Ten)
(A) Variation/Repetition Drill

Student

1. दरिद्र, पल्लान्नोक यहू बाट फति टाढा द जै?  

Instructor

II

पल्लान्नोक यहू बाट तिन कोस घै।  
पल्लान्नोक यहू बाट देख माइल होल।  
आधा माइल जर्ति होल।  
अ. पर त्यस्रूङ उक्तालो त हो।

2. यो बाटो कहौँ आन्द जै?  

पल्लान्नोक?  

हो, यो बाटो पल्लान्नोक आन्द।  
हो, यो पल्लान्नोक आने बाटो हो।  
यो पल्लान्नोक आने बाटो हो।  
तथापि कहौँ आन त्यस्रूङ बसेरे?  
यो मूलबाटो होड्न, केही जाँदै।

* e dāī, or e dālyū, is the accepted way of addressing a strange man in most areas of Nepal. However, in certain areas of easternmost Nepal people object to this. Limbus and Thakalis in particular should be addressed as subba. In western Nepal, dālyū and didī are the proper terms of address for strangers, dālyū of course when speaking to men, and didī when speaking to women.
(B) Grammar Notes

holi. holi is the aorist future tense of hunu, meaning "will be". It is frequently used to mean "maybe", or to convey an impression that the speaker is not absolutely sure of what he is saying:

palāncok yahābāts tīn kos holi "Palanchok must be three kos from here."
mero bhāi bholi tucha holi "I think my brother's coming tomorrow."

Compare:

palāncok yahābāts tīn kos cha "Palanchok is three kos from here."
mero bhāi bholi tucha "My brother's coming tomorrow."

hūdeyna. On p. 139 of Introduction to Nepali the following sentence is given as an example for the occurrence of hunu:

bahunle lasun khāna huna re "They say that Brahmins are not permitted to eat garlic".
The foreigner is unlikely to hear the hunna in such sentences until he achieves a high level of fluency in the language. When speaking to him, Nepalis will tend to speak somewhat slowly, and in doing so they will employ an alternative form of hunna, hudeyna:

bahunle lasun khana hudeyna re (same meaning)

This kind of alternation also occurs with I-stems as noted in Chapter 5.

Where to look it up.

Infinitives ending in -na and -nu: I.N., Ch. 10, p. 138
Idiomatic use of infinitive in -na with huncha or hunna (hudeyna)I.N.Ch.10
Infinitive in -na with saknu and pãunu: I.N. Ch. 10, pp.140-142 and p.139.

(C) Exercises

The following questions ask whether certain actions are permitted or not. Using your own judgement, answer huncha, "it's all right", or hudeyna, "it won't do".

Ex.) Q. म पसुपतिमा आन हुन्छ?
A. हुँदैङ।
के बालाजीयोभा चुइहाउनु हुन्छ?
के रत्न पार्क्षमा चुइन हुन्छ?
के धोकर्णमा थिकाल गए हुन्छ?
के आज मासु रवान हुन्छ?
के कृष्ण मादिश्रभिज नान हुन्छ?

2. The following questions ask whether you are capable of performing certain actions. Give a suitable answer.

Ex.) Q. के तपाई संगमार्था चढान सक्नुहुन्छ?
A. म सङ्गमार्था चढान सक्शैङ।
के तपाई भक्ष्मा नयापारै देन्छ सक्नुहुन्छ।
के तपाई यहाँबाट एकै घर फर्कान सक्नुहुन्छ?
के तपाई यो साइक्ल देखन सक्नुहुन्छ?
के तपाई आज भेरुकाल भस्तो आउन सक्नुहुन्छ?
के तपाई नेपाली बोल्न सक्नुहुन्छ?
के तपाई धराराबाट हाम फाल्न सक्नुहुन्छ?
(Exercises)

3. The following questions ask whether certain things are within the realm of possibility or not. Answer by saying sakincha "one can", or "it's possible", or askinna (askīdeyha) "one can't", "it's not possible".

Ex. Q. के मान्द्रे खाना पाईन अने काम गर्न सकिन्छ्?
A. काम गर्न सकिन्छै (सकिन्छै)।
के यो कैमेसारे कोटा बिजन फोटो छिड सकिन्छै?
के पद्देह माझ आँचमा पास् गर्न सकिन्छै?
के विलान हिंचह्ने गए अने सङ्क्षिप्त भुगति युग्म सकिन्छै?

4. The following questions ask whether certain actions are feasible. Supply a suitable answer. Note: if these exercises are being used for a large class it is possible to lengthen exercises 3 and 4 for asking each question in turn of each member of the class.

Ex. Q. के तिम्फः कलेज आन पाउँछौ?
A. कलेज आन पाउँछ।
आई यस सी पास गरेर माझ बिदेशमा आन पाउँछौ?
तपाईसँग बिदेशमा यस पाली अनि पाउँछुन् कि पाउँछु?

5. The following statements represent possible answers to the questions in drills 2 and 4. Rephrase the statements, changing ma to tapai and making the corresponding change in the verb at the end of the sentence.

Ex.) म सगरमाथा चढ्न सकिदै→ तपाई सगरमाथा चढ्न सकनुदैन।
म चढ्न मनोभार हेर्न सकिदैन।
म यो साइकिल शॉकन सकिदैन।
म नेवाली बोल्न सक्छ।
म आई यस सी पास गरेर माझ बिदेशमा आन पाउँदै।

(D) Dialogue: धुङ्गीवैको एउटा निदेश पत्तामा
पत्तामा निदेश आने निदेशी: ए दाई, पत्तामा निदेश बढाँ बाट फस्त टाढा द?
किसान: पत्तामा दिए र पत्तामा निदेश बढाँ बाट निन्छ कोस द।
Local public transport in Kathmandu is handled by taxis, jeep-taxis, buses, and rickshaws. The buses, all of which leave from Shahid Gate (near the Central Post Office) ply mostly between Kathmandu and the outlying suburbs or between Kathmandu and Patan (see also Chapter Twenty-three for a note on buses).

Transport within the more crowded streets of Kathmandu is mostly a function of foot or cycle rickshaw. The rate for a cycle rickshaw is never fixed, and it is up to the customer to ascertain the usual fare and bargain for it. Generally the rickshaw wallah demands a higher rate from foreigners, whom he does not expect to be familiar with the local rates. Bargaining is an art for the rickshaw wallah—but usually an acquired skill, at best, for the foreigner. However, use of Nepali in this context will help.

Taxis are of two types—those with meters and those without. The procedure commonly followed is to determine whether the taxi has a meter or not and if it does not, to initiate the bargaining process. Taxis without meters are likely to demand excessive fares.
Guided Conversational Practice

Pretend that on a sightseeing trip to Banepa you have walked out of town along a path which is said to lead to a little village having an unusually nice temple. Ask the instructor for directions for getting to that village, and find out how far you will have to walk.

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

<table>
<thead>
<tr>
<th>Student</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. कहाँ आने काजी?</td>
<td>डिल्ली बजार पुलिस सेन्ट्रल नेहर। एम.भ.म.स.क. में होटल। सिंह दरबार। लांचिमपाट, यौरेल रेस्टॉरां।</td>
</tr>
<tr>
<td>2. पुलिस सेन्ट्रल नेहर जान किते अन्यथा?</td>
<td>तीन रुपये हजुर। पाँच मोहर हजुर। दिनु होसन। पाँच मोहर हजुर। हजुरले ढेरेर दिनु होसन न।</td>
</tr>
<tr>
<td>3. के कुरा गेहौँ? तीन रुपये या बढ़ता भयो।</td>
<td>त्यसै ताटेल हुँदैन हजुर। कहैं हुन्दै हजुर? तपन्नो तामो बाटो छ। दिनु होस। भएर रुपयों अन्न पर्न धियो। अवशों अफ, पाँच रुपयों अन्न भया होल।</td>
</tr>
</tbody>
</table>
दुई रुपया त भासन काजी।
पाँच मोहर दिनुहोस काजी।
भासन काजी। बजार भाउ हनुमंतोस न।
दुई रुपया त हुंऊ हुंऊैैै, हजुर।
लाई गाळु मन दैैै।

(F) Dialogue:

रिकाजानाला र ग्राहक

ग्राहक — र रिकाजा! रामाली म? रिकाजा बाला — हो हजुर! काँ अाने?
ग्राहक — धिली बजार।
रिकाजा — ग! सवारी होस, हजुर।
ग्राहक — पुलिस सेन्टरी नेर आन कि अन्द्रै? रिकाजा — दिनुहोस। तीन रुपयाँ हजुर।
ग्राहक — आम्मी! के कुरा गरेको तीन रुपयाँमा त ट्याक्ससी राद्दून न।
रिकाजा — केन द्युंट र हजुर! त्यत्रो लामो बाटो म फेर उकालो ओहहो। त्यत्र टोट त हुंऊैैै।
ग्राहक — केही सामान दैैै। जुहु केको तीन रुपयाँ? त। त। दुई रुपी—
रिकाजा — दुई रुपियाँ त भासन काजी। बजार भाउ पानी हनुमंतोस न,
रुपियां मानो भामल रवसर कसरी काम गरेने? त त, पाँच मोहर दिनुहोस। राज होस! 

* — kahā
Dialogue

आ। - शिवल, कस्तो चिप्पो कुरा गरेको र तिमी न, तौ, हिंदुहो भने हिंद दुव रुपियाँ, नच न गरेँ।

र। ना। - पाँच मोहर न बादैन काजी।

आ। - त त, हिंदु, तिमीहरू सित कसैले सकोस।

र। ना। - त सबकस्थोस। काँ नेर काजी?

आ। - डिल्ली बजार पुसीस चौकी नेर।

Vocabulary

उकालो "steep (up)"
ओहलाडो "steep (down)"
देवीयान "temple of a goddess"
समार "the world"

माइग - कोस differences are reckoned in miles as well as in kos. A kos is about two miles.

Note: the farmer’s speech style is characterized by a great deal of repetition. In some cases this is just typical of the individual, but it may also be due to the fact that the farmer is speaking with a foreigner, and presumes that finds it difficult to understand.

ट्याकस्मी पहलु "I (can) ride in a taxi"
घाट "less"
अनात भाउ "market rate"

रुपियाँ मानो धामल रवास कसरीकाम गरेँ "How can a person get the strength to work on the rice that that much money would buy (that is, only a mana for a rupee)?"

राज दोस काजी a highly honorific equivalent of basnuhos.
काजी an honorific term of address for Chetris (like bājā for Brahmans and sāb for foreigners. However, it is used by the rickshaw wallah for any clean, well-dressed Nepali.

चिप्पो कुरा "flattery"
म गरेँ "I'm leaving (use of the aorist perfect to emphasize that the action indicated is going to take place immediately)"
CHAPTER TEN

(A) Variation/Repetition Drill

<table>
<thead>
<tr>
<th>Student</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Ii</td>
</tr>
</tbody>
</table>

1. के यी बाटो धान्योद आना?  

धान्योद आने भाटी हो।  
हो, धान्योद आने भाटी हो।  
तपाई कहाँ आन लागू भर्दो?  
यो नाटो धान्योद आठैँन, अर्रे नाटो लागू भर्दो। जे सी  
पन्नो नाटो बाट लागू भर्दो।  
हो, तर धान्योद टाठैँ र;  
आज पुस लागू भर्द।

2. के धान्योद यहाँ नाट निश्ची टाठा र?  

भर्द्रै टाठा र।  
टाठा हैन सूभ रोह भर्द।  
टाठा है। तिन, घन्धा जन्ति लागू।  
धान्योद जो जने हो। तपाई  
लाई फसफहेँ लानु र?

3. तपाई कहाँ आन लागू भर्दो?  

धान्योद।  
लागू भर्द बाट आएँ। म  
पोखरा आन लागू भर्दो।  
कुण्डा जन टाठैँ।  
कुण्डा बाट आएँ; म धान्योद  
मरर पोखरा आने।
Grammar Notes

First perfect participles. First perfect participles have a multitude of uses, and no fewer than three chapters (15, 16 and 17) are devoted to them in Introduction to Nepali. Most of these uses will not be taken up here. There is one type of first perfect participle, however, which occurs so frequently, particularly in contexts of travel and transportation, that it cannot be left until a later chapter. This is the first perfect participle used as the main verb in a sentence.

For example, in the sentence उ कहाँबाट आयो, आको can be substituted with very little change in meaning: उ कहाँबाट आको "Where did he come from, where has he come from?"

This use of the first perfect participle is very frequent in questions; and in questions with the verbs अनु न and जान in certain contexts, their use is almost obligatory. For example, when one meets someone walking along a trail and asks "Where have you come from?", the question is tapai कहाँबाट आनुहाइको?, not tapai कहाँबाट आनुहाइयो? आनुहाइयो would not be misunderstood here, but it simply is not idiomatic.
Infinitival participles. Similarly, infinitival participles may also occur as main verbs in the sentence. In this case, an infinitival participle corresponds most closely to the simple indefinite tense in meaning: bholi jânci re means the same as bholi jânci te, "He says he's going tomorrow." Again, the occurrence of infinitival participles in contexts of travel and transportation is especially frequent.

The formation of both first perfect participles and infinitival participles is discussed in Introduction to Nepali, Chapters 15 and 18, respectively. Note that both participles have high grade honorific forms:

\[
gareko: \text{garnubhaeko} \\
garne: \text{garnuhune}
\]

The high grade honorific form of the infinitival participle (garnuhune) occurs much less often than the high grade honorific form of the first perfect participle (garnubhaeko). It is perfectly all right to say tapāi yahā kahile pharkanu? "When are you coming back here?", even though in point of rule, pharkanuhune should be used with tapāi. A Nepali might say tapāi yahā kahile pharkanu? and if asked to repeat the sentence, change it to tapāi yahā kahile pharkanuhune? the second time.

The use of a form such as gareko or gaeko with tapāi, however, is not acceptable.

Where to look it up.

First perfect participles: I.N., Ch. 15
Infinitival participles: I.N., Ch. 18
Infinitives in -nu with pornu: I.N. Ch. 11, pp. 146-147
-na with lāgnu: I.N. Ch. 11, pp. 147-148
-na with dinu, thālnu, and chodnu: I.N. Ch. 11, pp. 148-150

(C) Exercises

1. A. The following questions ask where you/other people are going. Answer by saying that you/they are going to the bazaar.

Ex.) Q. तिमी कहाँ नान्तागो रेको?
A. म न्याय नान्तागो रेको।

दिदी कहाँ नान तामुन्नाटै?
कान्छो कहाँ नान तामुन्नाटै?
तयाई कहाँ नान तामुन्नाटै?
आईए कहाँ नान तागो?
नेक्ष्र कहाँ नान तागो?
मोतियाँमा कहाँ नान तागो?
राम ताल कहाँ नान तागो?
1. B. Vary this by saying that you/they are going to buy shoes.

2. Change the aorist perfect tense (gervyo) to the first perfect participle (garko) in the sentences which follow:

Ex.) तपाईं कहाँ बाट आउनुभएको? → तपाईं कहाँ बाट आउनुभएको?
       आफ्नो एक्सप्रेस बसबाट आउनुभएको।
       आफ्नो एक्सप्रेस बसबाट आउनुभएको।
       ट्ेयन्सबाट यहाँ सिट फोनमा कुणा गर्नुभएको।
       हाम्रो विश्वस्ता यहाँ प्रथामें विभागी भन्नुभएको।

3. Change the simple indefinite tense (garcha) to the infinitival participle (garno) in the sentences which follow. Note that in this case idiomatic usage may prefer to add ho to the infinitival participle.

Ex.) के यो बाट पताउन्छ आन्दू? → के यो पताउन्छ आन्दू हो?
       के यो नौका राज्यो काम गर्दै?
       के रस्तो मोटरसे पर्ने काम दिँदै?
       के मेरी क्षेत्रे राम्री पद्दृश्न?

4. The following are aorist-injunctive middle grade honorific commands (gara, layū). Change them to garnuparcha-type requests (See Grammar and Cultural Notes, Chapter Seven).

Ex.) मेरो लामो रुटा त्याक्सी न्याख। → मेरो लामो रुटा त्याक्सी न्याख।
       मलाई यहाँ काम छ उता गर्ने फोन गर।
       अफिसबाट आफ्नो गनस्थ चप्लाउ।
       बस्नु इन्चा छ भने राम्री काम गर।
       मलाई चुक्छा किन्नराई पैसा देउ।
       राम बिरामी छ, हैरन नाउ।
5. The following questions ask whether you/others have finished your study of Nepali. Reply that you/they are not finishing it, on the contrary, you have only just begun it.

Ex.) Q. के तपाइले नेपाली पढन छोडकै भयो?
   A. छोडिन्, नेपाली पढन पो थालै।
   (तपाइले साथी)
   (तपाइले देखि तिर बस्ने बिघाथी)

(Continue the drill by substituting the names of those in the class.)

(D) Dialogue: धान्याथा आने बाटोमा

बिदेसी - यो बाटो कहाँ आन्द्र है? धान्याथा?
नेपाली - हो, धान्याथा आने बाटो हो।
बि - के निकट राखा छ?
ने - हो। बेहेट राखा छ। तपाई कहाँ आन लाग्नुभएसको?
बि - धान्याथा।
ने - कहाँबाट आउनभएसको?
बि - पोक्सबाट।
ने - धान्याथा किन लाग्नुभएसको?
बि - त्यसै भुम्न फिर्न।
ने - तपाई पोक्सबाट भे गर्नुहुन्छ?
बि - म मेरो साथी भेट्न आएको।
ने - तो त। आउँछ है न।

Cultural Notes

Travel outside the Kathmandu Valley in Nepal generally means travel either by plane, helicopter, or foot, or trekking. Nepalis have no specific word for trekking, however—travel by foot simply being the accepted means of getting from one place to another. There are trails suitable for travel by horseback in some areas, and in the Terai there are roads, though these are frequently mere jeep tracks. The Nepalese Government, with the help of foreign aid, has embarked on an ambitious program of roadbuilding which has already made some areas for more ac-
cessible than they were formerly (see Chapters Thirteen and Twenty-three of this manual); but most mountain areas must still be reached by foot or helicopter.

Certain rules of etiquette govern trekking: when a trekker meets another person on the trail (bāto) he is frequently asked where he is going and where he came from. He is supposed to provide answers to these inquiries. Often he is asked the purpose of his travel; he can simply answer tyāsēy ghūmna phirnā "just hiking for the fun of it," if he wishes.

In large villages situated at the end of a day's journey, there is generally someone who is accustomed to providing travellers a place to stay for the night (bās basne thāū). He may also supply meals (gās), or depending on local custom and the general availability of foodstuffs, the traveller may be required to carry his own provisions. It is wise to make inquiries about a specific area in advance. The correct phrase for asking for a place to stay is bās basne thāū kāhā pāincha?

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

<table>
<thead>
<tr>
<th>Student</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>II</td>
</tr>
<tr>
<td>1. बास पाईन्द्र कि आज राती हुजर्?</td>
<td>पाईन्द्र।</td>
</tr>
<tr>
<td></td>
<td>पाईन्द्र, किन नपाउने?</td>
</tr>
<tr>
<td></td>
<td>कितिज्ञा द्वैर?</td>
</tr>
<tr>
<td></td>
<td>कितिज्ञा कालाई थोरियो?</td>
</tr>
<tr>
<td>2. गाँस पीन पाईन्द्र कि?</td>
<td>हो, गाँस पीन पाईन्द्र।</td>
</tr>
<tr>
<td></td>
<td>गाँस पीन पाईन्द्र। कितिज्ञा द्वैर?</td>
</tr>
<tr>
<td></td>
<td>बास पीन पाईन्द्र, गाँस पीन पाईन्द्र। कितिज्ञा द्वैर?</td>
</tr>
<tr>
<td></td>
<td>आफैले पकाउनुपरि।</td>
</tr>
<tr>
<td>3. कठेनाट हो?</td>
<td>धिरानबाट आस्को हुजर।</td>
</tr>
<tr>
<td></td>
<td>आज धिरानबाट आस्को हुजर।</td>
</tr>
<tr>
<td></td>
<td>थाकेस हैरान भए।</td>
</tr>
<tr>
<td></td>
<td>पोस्कराबाट आस्को हुजर।</td>
</tr>
<tr>
<td></td>
<td>कुन्ज्यो भाट आस्को हुजर।</td>
</tr>
</tbody>
</table>
5. सर्जीम के छ?
रामै बा।
रामै बा। सबजना आश्र बस्तन।
टुरुराई के के भाहियो? सबै ठीक गर्लिन्दू।
सबै औरजनाम गर्लिन्दू।

(F) Supplementary Dialogue: बास बसने ठाउँ

भीमा - र, हनुर, भमन को छ?
पर पहँ - म छु
भो - बास पाइन्छ कि आज रात हनुर?
पो- पाइन्छ, किन नपाउने?
भो - गाँ जीन पाइन्छ?
पो- बास जीन पाइन्छ, गाँ जीन पाइन्छ। कीर्णा छौ?
भो - दुई बला, हनुर - उड्डा भारिक - र म।
पो- कहाँबाट हो?
भो - आज मसिनबाट आस्को हनुर। थाकेर हैरान भसै।
बस्नूमयो। तपाईलो भर रामो होस।
पो- आउनुहोस, बस्नूमॉस, बन्टोबस्ता गर्लिङा नि।
भो - सर्जीम के छ?
पो- रामै बा। सबजना आश्र बस्तन।

(प्यार हरेशक्षि)
भो - सौ साथ, पल्पो भर त सक्दम रामो रहेद।
बदुना - ठीक छ त सुलने ठाउँ?
भो - मैलेहेऱँ, सुलने कल्ने ठाउँक के छ।
Guided Conversational Practice

Role-playing situation: Trekking. A. Pretend that you are lost and ask the instructor how to find the right road to Ghanchok. B. Pretend that you need lodging for the night. Ask the instructor whether it will be available in his house.

Vocabulary

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>भारिया</td>
<td>&quot;porter&quot;</td>
</tr>
<tr>
<td>पर नटी</td>
<td>&quot;house owner, house holder (patti = party, side)&quot;</td>
</tr>
<tr>
<td>आस</td>
<td>&quot;a place to stay for the night (compare जराअ, hired room)&quot;</td>
</tr>
<tr>
<td>आस वस्तु</td>
<td>&quot;to spend the night while travelling&quot;</td>
</tr>
<tr>
<td>सर्जाम</td>
<td>&quot;arrangements&quot;</td>
</tr>
<tr>
<td>ठयाक्का</td>
<td>&quot;all right, in order (term used by porters)&quot;</td>
</tr>
<tr>
<td>घानो पीन्</td>
<td>&quot;meals (slang)&quot;</td>
</tr>
<tr>
<td>भिया रिमा</td>
<td>&quot;tea, etc. (compare भाट सात)&quot;</td>
</tr>
<tr>
<td>माडुजी</td>
<td>an honorific term of address for shopkeepers or for those who engage in business in general.</td>
</tr>
<tr>
<td>बरुवा</td>
<td>traveller (one who goes along a बेटो)&quot;</td>
</tr>
<tr>
<td>बन्दोनस्त</td>
<td>&quot;arrangements&quot;</td>
</tr>
</tbody>
</table>
Note to the student: beginning with this chapter, conversationally oriented reading selections will be interspersed with the conversational units, wherever the subject matter lends itself to such a presentation and there are no new grammatical concepts to be introduced. Students who are interested in learning to read Nepali as well as to speak it may conveniently begin their reading practice at this point. Exercises or drills are provided after each reading selection. New words are given in the vocabularies; in addition, the student may wish to consult one of the following dictionaries:

M. P. Regmi: Nepālī-Hindi-Agrejī Koś (Krṣṇakumārī Devī, Vārānasī)
Bālacandra Šarmā: Nepālī Šabda-Koś (Royal Nepal Academy, Kathmandu)

Students who wish to limit their study to attaining fluency in the spoken language may skip these reading selections (Chapters 11, 13, and 15).

(A) Reading Selection: मेरो छात्र ⁹

मेरो जीती बने ठुलौ छात्र ³ | साथौं देशमा ² जातकी पनि करे ठाँचे हुन। भारत आधिक अरु देशमा पब्तन जानुपर्नु। जातकी पुन्तलाई हरै की विद्याशाखाले छात्रवृत्ति ⁸ आउँछ। मेरो पान दुई करापछि छात्रवृत्ति पाएक विद्यालय जाने विरह छ।

म असिलो वसैं क्षामामा ⁶ पन्च ²। यस पाली माध्यमा सामो लाईँ चूलको फाँचने जोँच हुनु । यसलाई यस यल सी को जोँच ⁹ भन्नु। यस यल यस पान गरेका पाणि म दुई ⁸ कर रिस्तनु कलेजमा विद्यालय पन्च ²। विद्यालय पब्तन व्यवहार गर्ने । किनकिक विद्यालय रहेरै छन तर विद्यालय कलेज दुई तीनौ वर्ष ⁸। राष्ट्रवादी असिले देखिने ⁹ जातिमा रामो विभाषन ¹⁰ व्यापन धेरै मिल्न सम्भव नगर्नु। खास गरी विद्यालय रिसाब ⁹⁰ र अग्रीजीमा रामो नबर व्यापन जानुपर्नु। अन्ना मात्र विद्यालय कलेजमा भनौ हुन ²।

दुई करापछि म पान जातकी पनि करापछि छात्रवृत्ति पाएक । दुई करापछि कलेजलाई आइ यसी ² ⁸न भनिनु। असिले यस यल सी भन्ना अरु धेरै मिल्न सम्भव नगर विभाषन आउँछ। मलाई छात्रवृत्ति पाए अमेरिकामा पब्तन जान साख्य मन लाग्न। तर अमेरिकाबाट जातकी पब्तन करने किसिमही छात्रवृत्ति आउँछ। अमेरिका जान पारपन भने म भारतमा जानु। भारतमा जातकी पास गरिन्नौलाई गौँ कराला छ।
(B) Variation/Repetition Drill

Note: The following drill is designed to provide additional conversational practice on the same subject as the reading selection. However, if the students find the reading selection difficult at first, it may optionally be done before the reading selection is begun, in order to provide a gradual introduction to the new material. Drill 2 is longer than usual; it is designed to be developed into a free conversation, after the students memorize the names for different academic subjects.

<table>
<thead>
<tr>
<th>Student</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>II</td>
</tr>
<tr>
<td>1. तपाई कुन कलेजमा पढुनुहुन्छ?</td>
<td>म रिचर्डु कलेजमा पढु।</td>
</tr>
<tr>
<td></td>
<td>म कलेज अफ एडुकेशनमा पढु।</td>
</tr>
<tr>
<td></td>
<td>म पदम विद्या कलेजमा पढु।</td>
</tr>
<tr>
<td></td>
<td>म रिचर्डूतक केवलिङ्गा कलेजमा पढु।</td>
</tr>
<tr>
<td>2. तपाई के के व्यक्ति लिनुम्छको छ?</td>
<td>म विज्ञान पढु।</td>
</tr>
<tr>
<td></td>
<td>म राजनीतिशैक्षणिक ९४ पढु।</td>
</tr>
<tr>
<td></td>
<td>म गणित ९५ पढु।</td>
</tr>
<tr>
<td></td>
<td>म नेपाली पढु।</td>
</tr>
<tr>
<td></td>
<td>म धार्मिक १६ पढु।</td>
</tr>
<tr>
<td></td>
<td>म साहित्य ९७ पढु।</td>
</tr>
<tr>
<td></td>
<td>म अर्थशास्त्र १८ नागरिकशास्त्र, र गृहविज्ञान ९९ पढु।</td>
</tr>
<tr>
<td></td>
<td>म गृहविज्ञानर मनोविज्ञान २० पढु।</td>
</tr>
<tr>
<td>3. तपाई विज्ञान किन पद लग्नुभएको?</td>
<td>मेरो बाँटकर बने एक।</td>
</tr>
<tr>
<td></td>
<td>मेरो बनिन्याय बने एक।</td>
</tr>
<tr>
<td></td>
<td>जाह्नवीतै लिन्नै भत्तर जाने एक।</td>
</tr>
<tr>
<td></td>
<td>विज्ञान पढेरिह चैरे लामो भए।</td>
</tr>
</tbody>
</table>

*Normally a student in a college studies several subjects. The last two sentences in this drill represent the course load of a student for the I.A. and B.A. degrees, respectively, in Padma Kenya College for Girls (see Cultural Notes).
Vocabulary

1. चाहन "wish, ambition"
2. देश "country"
3. बाहर "(a) foreign country, abroad"
4. सहरस्वति "fellowship"
5. विचार "thought, opinion"
6. क्षेत्र "class"
7. जाँच "examination"
8. विज्ञान "science"
9. अभिलेख देखि "from now on"
10. विद्यालय "The Nepali equivalent of "grades, marks". A first division equals an "A".
11. शिल्प "arithmetic, mathematics"
12. भर्ती हुन "to get admission, enroll"
13. आई यल "I.Sc. = Intermediate in Science (a degree)"
14. राजनीतिशास्त्र "political science"
15. गणित "mathematics"
16. इतिहास "history"
17. संस्कृति "Sanskrit"
18. अर्थशास्त्र "economics"
19. गृहविज्ञान "home science"
20. मनोविज्ञान "psychology"

(C) Cultural Notes

The S.L.C. referred to in this chapter is the "School Leaving Certificate", equivalent to a high school diploma. There are a number of colleges and one university in Nepal; they award degrees such as the I.A. (Intermediate in Arts (a two-year degree like the American A.A. degree), I.Sc., B.A., M.A., M.Sc., and so forth. Lately Tribhuvan University also offers the Ph.D.

Some Nepali academic idioms and their American-English equivalents:

<table>
<thead>
<tr>
<th>Nepali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ग्रेडस्टूडेंट</td>
<td>Undergraduate student</td>
</tr>
<tr>
<td>पोस्टग्रेडस्टूडेंट</td>
<td>Graduate student</td>
</tr>
<tr>
<td>jāc dinu</td>
<td>To take an exam, appear in an exam</td>
</tr>
<tr>
<td>jāc linu</td>
<td>To give or administer an exam</td>
</tr>
<tr>
<td>Division, class</td>
<td>Grades, marks</td>
</tr>
</tbody>
</table>

The teaching staff of an academic institution consists of lecturers, professors, and senior professors. Lecturers have less teaching experience than professors; they will, however, refer to themselves as professors.
padhna lægnubaeko. In the question tapāï bigyān kina padhna lægnubaacho ( Drill 3, above), the meaning of padhna lægnubaacho is "are you studying". The literal meaning is "have you begun to study". However, this construction of the infinitive in -na with lægnu is frequently used to describe an action going on at the time of speaking. Compare the following sentences:

Cantidad huna lægyo "It's getting dark."

tapāï kahā jāna lægnubaeko? "Where are you going?"

timī tyahā ke garna lægekew? "What are you doing there?"

Where to look it up.

Infinitive in -na expressing purpose: I.N., Ch. 12.

with læ: I.N. pp. 155-156

Questions

Give any suitable answer to the following questions:

1. आफनो पढार्ने सटेयाँ तपाली के गर्न बिचार गन्नुरिहेको छ?

2. तपाउले फाइनल जीप फिल्म देखे हुने?

3. तपाली होले जोप दिने?
CHAPTER TWELVE

(A) Variation/Repetition Drill

Student

I

(1) आजे! आज रात्रि के पकाने?

Instructor

II

आलू तारविए तुक्नु?

आलू खाए फकाए देकौ?

भेड़कर माछा भैंकिछ, स्विन्य पकाए लुक्नु?

बाल भात पकाए लुक्नु?

(2) बजार गर्ने कपि पैसा बाँधियो?

पैसा बाँधिनेन, रबे थोक छ।

पौध आभा भए पुजौ?

बुजा राखियो दिनुलेस न, भोलि पती बजार जान पाठौ?

चामल परौ जिउथन आर्यो, वस राखियो दिनुलेस न।

(3) के बजारमा राखौ बूढ़ पान्छ?

पान्छ, भेड़ो जानुन्छ।

राखौ त बाँडौ?

बाँडौ, भि पाउढ्र दिनुपर्न।

अलौ त बाँडौ, भोलि बिलान पान्छ।

Grammar Notes

The second perfect participle. Compare the following sets of sentences:

श्री तार्दिन भाने हुंचा? "Will it be all right if I fry potatoes?"

श्री तार्दिन हुंचा? (same meaning as the sentence above)

The second perfect participle may sometimes take the place of an aorist-perfect + bhane construction in an if-sentence, without any change in meaning. तार्दिन, in the first sentence, is an abbreviated form of the compound verb तारिदिनु (aorist perfect, first person singular); तार्दिन in the second sentence is a second perfect participle.

See Introduction to Nepali, Chapter 21, for a discussion of the formation of the second perfect participle and its use in conditional sentences.

"while". In the dialogue in (D) the following sentence occurs:

तार्दिन धरेवे तेल हालेरा ना तार्नुहोला "While frying (it) don't put in too much oil."
The meaning of the sentence would have been the same if kheri had been added to tārdā:

\[
tārdā kheri dhe:ey tel hālers na tārnuholā
\]

The various ways of expressing "while" by use of the imperfect participle and kheri are taken up in Introduction to Nepali, Chapter 26.

Where to look it up.

Conjunctive participles in -era, -l, ikana: I.N. Ch. 13

(C) Exercises

1. The following consist of two short clauses describing two actions linked by ani "and then". Make the two sentences into one by replacing the ani with a conjunctive participle of the garera-type. Note that if there is a pronoun in the second clause it must be deleted.

Ex.) नाले माझांला लाल्ने अनि माझा तेलमा (गारे)→ नाले माझा मसला हालेन माझा तेलमा गारे।

माझो सानसानु भाद्रै अनि तेलमा गारे।

नाले माझा तेलमा लाल्ने अनि धानी हालेन।

झान्दै लाल्ने कली मिलायो अनि शाह्डो पिठो हाल्यो।

झान्दै शाह्डो पिठो हाल्यो अनि मुसन ठाब्यो।

म स्कुल गाँव अनि मिलाअ (गारे)।

म स्कुल गाँव अनि पर परक्षनु।

राम काठमाडौ नाम्ने अनि अछू यान्द।

मोले बिहाने उद्यु अनि पशुपाति बान्द।

2. A. The following questions ask what you/other people are doing (garna lāgeko). Answer by saying that you/they are making pāu rotti (pāu rotti banāuna lāgeko).

लिन्नौ के गरि लागेसौ?

ताल्लौ के गरिला तामुसरो?

हिटौ के गरि तामुसरो?

भान्दा के गरि लागेसौ?

भान्दै के गरि लागेसौ?
2.B. Vary this by saying that you/they are cooking rice (bhāt pakānā lāgko), frying fish (mācha tārna lāgko), or roasting a wild boar (banul polna lāgko).

3. Finish the following sentences from the list of phrases given at the bottom of the page.

Ex.) म घर आँदावलेरी ..... → म घर आँदावलेरी छुटा साथिलेरी चैने।

or

म घर आँदावलेरी धानी पर्ने तान्यो
म नेपाल आँदावलेरी यही थाली?
म फुटबल खेलावलेरी यही?
आज स्कुल आँदावलेरी यही?
तिकेरे आघारहा भौला तरीरे यही?
हरी खुजा तरीरे यही?
हिनो स्वयंमु आँदा तरीरे यही?

4. Finish the following sentences from the list of phrases given at the bottom of the page, in the same manner as with Exercise 3.

म फुटबल खेलावरा ..... 
म घर फर्कैरा ..... 
तपाईंको निर्देश घाँटा ..... 
छ/नवर्षले क्लासमा बस्ता ..... 
भोजन भाइन आँदा ..... 
नेपालमा बस्ता ..... 
भस्मालिनी फोनवाराज्ज आँदा ..... 
गडको बर्जी मसेना आँदा ..... 

Phrase List
स्वयंमु आँदावलेरी भेदनु। पानी पने तान्यो। नेपाली बोर्नु। यही भौला निर्देश आँदु। निर्देशमा कुरा बन्नु। अन्नदुर्गटिंबर आँदु। घुरेट न स्वानु। झुर्ना हुनु। सॉर्टीस्ट निर्देश आँदु। नेपाली बोर्नु। घुर्नैलाग्नाटिंबर आँदु। आम स्वान पाउनु।
Guided Conversational Practice

Describe something that happened to you (A) while en route to class
(B) while returning home yesterday
(C) shopping
(D) while on your last holiday

(D) Dialogue:

म - अर्ने! आप रात्रि के पकाउने?
अर्ने - आलैकि माद्रा भोको छ, त्यही पकाइर हुँदै?
म - दुई नलाई पुर्दै कि?
अर्ने - पुर्दै!
म - धीक छ, उसो भस्म र तर रात्रि पकाउनुहोस। आलैकि व्यवस्था, भनु, अदुला र मसला मसला पाहिरे तेलभा तारेआने माद्रा काटेर ढैज़र र मसला मसला हालेर लागुहोस। तर माद्रा स्वाभिमान स्वाभिमान गरेर बन काँटनुहोस। तयाँ अर्नि बोले स्वाभिमान गरेर काँटनुहुन्दछ। नाही थरुँ र लेर हालेर न तान्छुहोला। माद्रा नारेर योहि आलैकि ब्वून र भागलिको रस हालनुहोस। आने माद्रा रस पुन्छ गरेर पानी हाली आफ्ना प्रणा भन्दै पकाउनुहोस। भुई-नहोलो?
अर्ने - हजुर! भेदै?
म - सम्भन्नुहोस है! थरै तेल न हालनुहोला नि।

Cultural Notes

A cook is usually an indispensable part of the household of a foreigner in Nepal, though he would not be so indispensable in a Nepali household. The reason for this is that his usefulness is not confined to his actual cooking duties—he also goes to the bazaar, shops, and bargains with all the various suppliers of goods and services upon which the household depends. Generally he receives a sum of money at regular intervals in order to make these purchases, and is called upon to account for his expenditures in general terms. The employer will find it helpful to have some knowledge of current rates and prices, nevertheless.
An experienced cook will know how to fix European or American dishes in addition to Nepali ones, and may be able to speak English as well, but not all cooks arrive with these credentials. The dialogues in this chapter represent the actual style employed by Nepalis when describing to each other how a certain dish is prepared.

Among Nepalis, the custom of hiring Brahmins as cooks is widespread because of the fact that the members of all castes may eat the food which Brahmins cook. The cook in the dialogue above is referred to as baje which is a title of respect for Brahmins. In this case his employer uses high grade honorifics when speaking to him. This practice varies—see the Cultural Notes, Chapter Seven.

Guided Conversational Practice

Each student is asked to give a demonstration of how his favorite recipe is prepared. The various terms used in the preparation of food are listed below.

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;ककांद&quot;</td>
<td>&quot;to cook&quot;</td>
</tr>
<tr>
<td>&quot;अन्नालु&quot;</td>
<td>&quot;to boil&quot;</td>
</tr>
<tr>
<td>&quot;नार्गा&quot;</td>
<td>&quot;to fry&quot;</td>
</tr>
<tr>
<td>&quot;फाल्नु&quot;</td>
<td>&quot;to roast&quot;</td>
</tr>
<tr>
<td>&quot;सेकाउन&quot;</td>
<td>&quot;to bake&quot;</td>
</tr>
<tr>
<td>&quot;हरलनु&quot;</td>
<td>&quot;to pour&quot;</td>
</tr>
<tr>
<td>&quot;मिलाउनु&quot;</td>
<td>&quot;to mix&quot;</td>
</tr>
</tbody>
</table>

SUPPLEMENTARY SECTION

(E) Supplementary Reading Selection: दुईटा पाउ रोटी बनाउने तरीका

1. कप मन तालो यानी
2. सामु चमचा ईस्ट
3. हुलो चमचा झुँन
4. नीच हुलो चमचा झीनी
5. फुल
6. हुलो चमचा टुप्प

घरिले मन तालो पानीमा ईस्ट हानी २० मिनेट राखनु।

* This is, of course, a recipe in Nepali—a rare item as Nepalis do not use receipts except for exotic items like Western-type bread. It shows the style employed for describing methods of preparing food.
Supplementary Reading Selection

रवीर  "rice pudding"
माधा  "fish"
अयोफि  "remaining"
शोक  "things, items, goods"
अड़डा  "office"
माइल भागु  "to return to the parental home for a visit (of a /married woman)"
मदेम  "Terai"
हारानु  "to lose"
मिन्द्रा  "sleep, dreams"
मकल  "an earthen pot for containing red hot coals (for warmth in /winter)"
आअ  "mango"
प्याज  "onion"
अदुरा  "ginger"
नायानूडोला  = na tarnuho (slightly more polite); cf also hālnuholā
कागाले  "lemon"
भरच्छा  "spoon"
फुल  "egg"  (sounds the same as फूल, "flower")
कुलनु  "to rise (of bread), blossom"
ईस्ट  "yeast"
चाहेते  "as much as necessary"
मुस्तु  "knead"
सारा  "hard, stiff"
लांनो  "rectangular pan for baking bread (also means key)"
(A) Reading Selection: विरभुजन राज प्रयास

विरभुजन राज प्रयास धानकोट भनेर ठाउँ ४। त्यो राज पथ भएका काठमाडौं महानगरको पासपोर्ट देखि आफनै पासपोर्ट देखि नाम र भएका पासपोर्ट जीत्यो र एका लाई हामी पासपोर्टको नाम र संख्यामा पुष्टि गर्नुभएका यो भएका ठाउँ गराउनुभएका।

म आफुले चौथो चौथी पासपोर्ट को बाटो आफ्नो रूप परिवर्तन गर्नुभएको । त्यसैले सरकारिआफिसले धानकोट भनेर ठाउँ ४। उसले देखि "त्यसैले आफिस नाम र संख्यामा पासपोर्ट देखि यो भएका हो तनौं ? " अनि उसले सर्को जस्ता मेरो पासपोर्ट नबनाले र यसको नम्बर र रिकर्ड गर्नुभएको। उसले मलाई म पासपोर्ट भोलेन्टिपर हुने होको भएको। र म आफुले उन्नमुलनमा दाब गर्नुभएका। मैले नेपाली तोले खानुभएको अनि सुनेछ जनहरू मलाई म नेपाली भोलेन्टिपर हुने भएका सम्बन्धमा।

(ब) Variation/Repetition Drill

Note: The instructor should use a map of Nepal, with an inset of the Kathmandu valley, as an aid in this drill. The drill is designed to be developed into guided conversational practice.

<table>
<thead>
<tr>
<th>Student</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>यस्लाई विरभुजन राज पद भनेको । यो बाटोमा जो खनु खनु ठाउँ पर्ने ।</td>
<td>धानकोट यसो पर्ने । दामन यसो पर्ने । झेटौडा यसो पर्ने । बीरगंज यसो पर्ने ।</td>
</tr>
<tr>
<td>यस्लाई को भन्ने ।</td>
<td>यस्लाई विरभुजन राज पद भन्ने । यस्लाई हिमालय भन्ने । यस्लाई काठमाडौं उपखाल भन्ने । यस्लाई तराई भन्ने ।</td>
</tr>
</tbody>
</table>
Travel in Nepal has already been described at some length in Chapters Nine and Ten. This chapter describes a situation related to motor travel by road, which in Nepal is fairly well limited to that along the Tribhuvan Rajpath, as that is the route between India and Nepal. Buses also ply along the Rapti Road and the Araniko Rajmarg* but these carry mainly passengers travelling from one local point to another.

(C) Cultural Notes

The adverbial use of conjunctive participles in two-word phrases such as rājpatbhaera was described in Chapter Four of this manual, and is discussed at length in Introduction to Nepali as noted below. "via" in Nepali is always translated by bhaera.

Where to look it up.

Conjunctive participles: I.N. Ch. 14
Bhanera in indirect speech: I.N. Ch. 14, pp. 171-173
Re: I.N. Ch. 14, p. 173

*At the time of this writing this had only recently been designated as the official name of the road, which was formerly known as the Kathmandu-Kodari highway. It was not possible for this writer to ascertain the official English spelling; in Nepali it is written अरानिको राजमार्ग. 

88
**Questions**

Give any suitable answer to the following questions.

1. आन्कोट कता छ?
2. भावगाउँ कता छ?
3. रिहभुवन राजपथ भएर काठमाण्डौ आउने बाटो कर्नबाट शुरु हुंछ?
# Chapter Fourteen

## (A) Variation/Repetition Drill

<table>
<thead>
<tr>
<th><strong>Student</strong></th>
<th><strong>Instructor</strong></th>
</tr>
</thead>
</table>
| **1.** तपाई यसै आएरो फ्रेत्यि दिन भयो? | भन्नेक एक साता भयो।  
क्योंदिन भयो मुराती भन्नेकसै।  
हिजो मात्र आएरो।  
स आलक्ल यसै। |
| **2.** कै समामा आउनु भस्को? | म पैस्कोरमा आएरो।  
म द्राजन्वृत्ति मा आएरो।  
नेपाली नाम्रमा म अध्ययन  
अर्न आएरो। |
| **3.** तपाई रक्न आउनु भस्को  
कि तपाई परिवार सलहित? | म रक्न आएरो।  
अर्न साबोहल्ल पनि दन।  
अझान र घोरादोरी पनि दन।  
वहा पनि आउनु भस्को। |

**"My wife and children are also (here)."**  
**"My husband has come also.**

Nepalis do not say "my wife", "my husband". The terms given above are the ones most commonly used. "Family" (parivār) generally means "spouse and children".
The constructions of garekole/gareko hunāle discussed in this chapter come under the heading of the first perfect participle, but they are dealt with in Chapter 16 of Introduction to Nepali, rather than Chapter 15. This discussion can be found on pp. 186-189.

The first perfect tense (gareko cha) and the first preterite tense (gareko thiyo) are taken up in Chapter 17. Note that first perfect participles tend to occur alone (without cha, etc.) in questions, whereas the first perfect tense characteristically occurs in statements:

timIle kām siddhieko? "Have you finished the work?"

sabey siddhieko chu "I've finished it all."

Where to look it up:
First perfect participle (gareko-type): I.N. Ch. 17
First perfect participle (gareko-type): cha and thiyo: I.N. Ch. 17.

(C) Exercises

1. Change the aorist perfect tense (geryo-type) to the first perfect participle (gareko-type) in the sentences which follow.

दिनो विहान तपाई फति बने उठुभन्नुहो ?
 प्रस्ताव फय अनुभन्नुहो?
 मन्न्या ओसै फय गर्नु हो?
 निमीले अनुमा फय हामी ?
 पतलमा निकले हरे के बिनो ?
 यो फला कस्तो रवाह हो?
2. The following sentences describe situations in which there is a "because" element represented by a phrase of the gareko hunāle-type. Change this phrase into a phrase of the simple garekole-type, noting that the meaning of the sentence does not substantially change.*

नेखो स्कूलमा छातौँ नभम्दा हुनाले मैल अश्वार ग्रिन्न सकिन्।
अब हो तिमी स्कूल नभम्दा हुनाले बाैर रिसाउनुभयो।
नेखो मध्ये गरी लाई बढ्देको हुनाले सानै समग्र नाउमा चाल भयो।
पानी परेको हुनाले समयमा अड्डा गन्न सकि।
एबार अङ्गी दिखाएको दुनाले मानिसो नरका जाप सकिन्।
घाँटी आस्तको हुनाले म बारी स्कुलमा आन भईन्।

3. The following sentences describe situations in which the "because" element is represented by a phrase of the gareko Gurale-type; change this phrase into a conjunctive participle (garera-type), noting that the meaning of the sentence does not substantially change.

पानी फरेको हुनाले म नयाँकैहरू आउन सकिन्।
अन तिमी नहुँत नभम्दा हुनाले भए रिसाउनुभयो।
हिजो एक बजे समग्र दाम भरेको हुनाले जान म बसुपति भए
सकि।
परमा बिहार भरेको हुनाले पदन सकि।
राम भरो अरको हुनाले चुरि भई।
हिजो स्कूलको प्राधिकृत प्रोग्राम भरेको हुनाले आज स्कुलमा बििा।
धे तेही अश्वार भरेको हुनाले स्मस्तो तोगमा भरेको ह।

*See pp. 186-187 of Introduction to Nepali for a discussion of this.
Exercises

4. The following consist of questions in which the main verb is a first perfect participle (gareko-type). Answer all the questions affirmatively, changing the first perfect participle to a verb phrase in the first perfect tense (gareko cha, etc.).

Ex.) 

5. Answer all the questions in Exercise 4 negatively.

Ex.)

6. The following questions ask whether you/others went to the movies the other day. Reply that you/they did not, you went to Godavari.

Ex.)

7. Reply simply that you/they did not go to the movies.

Ex.)
Cultural Notes

The conversation which this young man has with a shopkeeper who is a stranger to him is a typical one, both in respect to the remarks with which it begins and the type of questions the shopkeeper asks. Questions which might be regarded as unduly personal in Europe or America are considered perfectly routine in Nepal, and the foreigner should be prepared to give information about such things as his age, his work, his relatives in America and his marital status. Usually he will be asked whether he likes Nepal; Nepalis as a rule feel a strong attachment to their country and appreciate it when foreigners also show enthusiasm for it.

Guided Conversational Practice

Each student should ask some other member of the class: his or her age, the type of work or study he is engaged in, and whether he has come to Nepal (or other appropriate place) alone or with his family. If he has come alone, ask whether his family has remained at home; if he is unmarried, inquire about his father, mother, brothers and sisters. If the individual has come with his family ask how many children there are and what their ages are.
SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

<table>
<thead>
<tr>
<th>Student</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>II</td>
</tr>
</tbody>
</table>

9. तपाईलाई के के चाहियो ?
   मैले पातलो सेतो टाइप पेपर खोजेको !
   मैले पातलो सेतो टाइप पेपर र पस्तलाई बाह्योट्या खाम खोजेको !
   मैले कार्डन पेपर खोजेको !
   मैले कार्डन पेपर , पातलो सेतो टाइप पेपर र बाह्योट्या मिलने खाम खोजेको !

2. यति माल यस्तो सानु खाम*
   मा अटाइछ र ?
   अटापन !
   एउटा अलित ठूलो चाहिए चाहियो !
   अटाइछ !
   अलियसम राख्नुल्यैस र अलिल्यामा लिनु होस

(F) Dialogue: स्टेशनरी पस्तलाई

पस्तले - तपाईलाई के के चाहियो ?
ग्लाउ - मैले सँग पाता जति फँल्स्के ग्लाउको पातलो सेतो टाइप पेपर खोजेको ! जनी
   एक कर्नन कार्डन पेपर र बाह्योट्या गैनीटँग काउर र यस्तलाई मिलने बाह्योट्या
   खाम ! छ भनेर एउटा खेल पानी दिनुल्यार्न !

पस्तले - किन ने हुने ? तपाईलाई भनुमात्रको सब थोक छ ! लिनुल्यार्स .... अर्थ पनि केली
   चाहिएको ! कि ... ए ! टाइप पेपर एस्टमा अटापन ! ( अर्थ काम गर्ने
   मान्यलाई ) खेल मलाई त्यो फल्स्को ठूलो खाम बेचौ रत।
   काम गर्ने - खेल एकलुस त , मै हालिकिल्लु ! यति यो ठूलो चाहियं मा र अर्थ
   त्यस्थमा , दुःखिन त्य ह्युर ?

ग्लाउ - हुनु

* khām may refer either to an envelope or to a paper bag.
Vocabulary

कात्रुपीमा "on a fellowship"
अध्ययन "study, research"
परिचार "family (but see footnotes, p. 90)"
लोहाल "along with"
किला "marriage" — the shopkeeper pronounces it byā.
(used interchangeably)
फानेस ~ मानदे "flood"
वाठी "on the other side of (esp. a river)"
पारी "to break"
फुटलिनु "fourth finger"; the names of the fingers are:

<table>
<thead>
<tr>
<th>Finger</th>
<th>Nilgiri Oidia</th>
</tr>
</thead>
<tbody>
<tr>
<td>thumb</td>
<td>बुढी ओंला</td>
</tr>
<tr>
<td>index finger</td>
<td>धोरी ओंला</td>
</tr>
<tr>
<td>middle finger</td>
<td>माहिली ओंला</td>
</tr>
<tr>
<td>fourth finger</td>
<td>साहिली ओंला</td>
</tr>
<tr>
<td>little finger</td>
<td>सान्धी ओंला</td>
</tr>
</tbody>
</table>

This terminology is accounted for by citing a jingle:

Little finger: "हरेमी आयो" "Dasain is here"
Fourth finger: "फाँउला मेउला" "We'll feast and drink"
Middle finger: "कहाँ पाउला?" "Where'll we get it?"
Index finger: "भोली धाँडेला" "I'll steal it"
Thumb: "बतेरी वाजी, म न हुई चुडुला" "Shame on you, you good-for-nothing; I shall not have anything to do with this!"

अनी "flat"
आटी "ring cepto न्वती = "plain ring"
लागु ~ लगाबु (used interchangeably)
क्रूलस्ट्रेप "legal size"
फेल "ruler"
अटाबु "to fit into"
CHAPTER FIFTEEN

(A) Reading Selection:


(B) Exercise

The following exercise consists of sets of two short sentences. Make a single sentence out of each set by turning the first sentence into an adjectival clause (see the example and Introduction to Nepali, Ch. 6).

Ex.)

Siho pouda manhe aayo.

Mela manchelaih kitap dhey.

Mela siho aapko manchelaih kitap dhey.

1. Manisile maha pachayo.

Masha chuma mitho dhey.

2. Kano ko kafri dhey.

Kafri devlamali chha.

3. Ramle gita gaayo.

Gita chum rahto 99 dhey.


Katha nile ramdalo dhey.
Vocabulary

1. संबत isab śambat "the Christian era, A.D."
2. कालमा (during) the time (of) the administration (of)...
3. मनिर prime minister
4. भूस्वायली earthquake
5. शति loss, destruction
6. व्यास destruction (specifically that caused by an earthquake)
7. खर्च expense
8. प्रतिशत percent
9. खण loan
10. व्यवस्था arrangement
11. दोषा गर्ना to address, make an address
12. जनको रचना just like a gift
13. धन rich
14. रसिली sweet, melodious
15. पटाङु to send

Questions

Answer the following questions.

1. रामले ओरिजिनल रेक्को प्राप्तयो।
2. रेक्को टूले छ।
3. मैले तिमीले भनेको किताप ल्याउँ।
4. किताप पढ्नु ठौँको लाग्यो।

Where to look it up.

The first perfect participle in adjectival clauses (corresponding to the English relative pronouns or adverbs: I.N. pp. 185-186).
CHAPTER SIXTEEN

(A) Variation/Repetition Drill

<table>
<thead>
<tr>
<th>Student</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>II</td>
</tr>
</tbody>
</table>

(1) त्यौं धारामा पानी छैन, कहिले आईं ?

अस्त्रे आईं।
अस्त्रे आधलछ। धारा बनाउँ लागेको ४।
आच त खे आईं होला।
भरे आव सन सुबै आयो।

(2) धारा बनाइ सक्यो ?

धारा बनेको छैन।
धारा बनेछ।
कारीगरहरू भोलि मादरे आईछ।
आच अन्देर भवसहयो, भोलि मादरे
सिल्वयाँछ।

(3) धारा बनाउँ लागेको ?

लेहनु पानी सफा ४ खि छैन हेरेको।
ले, तर चाँदेबलन।
ले, आच त हजुरलाई अन्यो धारामा
जानुपर्न।
आच यो धारा बनेन।

(B) Grammar Notes

Absolutive verbs with hālnu. Compare the following sentences:

- अहिले नूछु "I'm coming now."
- अहिले आहिल्लु "I'm coming right back," "I'll be there this instant."
- मा चिया क्याँचु "I'll drink the tea."
- मा चिया आहिल्लु "I'll finish off the tea."

The use of hālnu implies emphasis.

Verbal constructions indicating action in progress at the time of speaking (the so-called present continuous etc.). The student by now has become familiar with such statements as मा ठानाबाटा बोल्देय्यु।
"I'm calling from the Police Station," and ma... parkhiraheko chu "I'm waiting...." It is clear that there exists more than one way of describing an action or motion going on during the time of speaking. One can either say ma kāṃ gairaheko chu, or ma kāṃ gairdeychu; and both mean "I am working," but the implications are different. In the first case, the implication is that the speaker is busy with the work at the very moment of speaking; in the second, that he is working but hasn't finished yet.

To a certain extent, the use of one construction or another depends on the nature of the question which elicits an answer in the present continuous or imperfect tenses: the question, "When are you going to Patan?" might bring the answer: ma roj pātna gairaheko chu "I'm going to Patan every day!" and the question "What are you doing in that bus?" the answer, ma pātna jādeychu.

Where to look it up.
First perfect tense (present continuous): I.N. Ch. 25
Imperfect tense: I.N. Ch. 27
Abwolutive verbs with hānu: I.N. pp. 268-269

(C) Exercises

1. Make the following substitutions, as shown in the example below:
Ex.) म (eating dāl-bhāt) छौ → म ढाल भात स्थायरहेको छौ।
(running a book)
(looking at a wool rug)
(drinking tea)
(taking an examination)
(fixing the tap)
(frying fish)
(driving a car*)
(purchasing 100 sheets of paper and 50 envelopes)
(telling a story**)
(cooking vegetables)
(riding a bicycle)
(bargaining with the shopkeeper)
(washing clothes)
(writing a letter)
(smoking)

1.A. Substitute timl for ma and go through the exercise again.

2. Make the following substitutions as shown in the example below. Note that these verbs behave differently than the ones in the exercise above.
Ex.) म (sitting in a chair) छौ → म बेल्फ्राम बसेको छौ।
(looking for a house in Makhan Tol)
(know how to write Nepali)
(recognize your friend)

* मोटर हाँक्नु
** कधा हाल्नु

100
2.A. Substitute tapā for ma and go through the drill again.

3. Change the simple indefinite (Nachu) to the absolutive verb with hālnu (Gihālchu) in the sentences which follow.

पानी -पाठै आउँदै।
हामी भनाउँदै अत्रिले आउँदै।
बेरे धर्मान् आन मान्दै आउँदै।
यो काम राम्जले भोली गर्न।
भार बन्यो डाक्टर आउँदै।
मलाइ यो फाट आउँदै।
लक्ष्मी मलाई भेट्न एरोल्म आउँदै।

4. Answer all of the following questions negatively, repeating the entire sentence.

के रहेका भान पकाउँदैको दै?
के लिमी आँच दिइरेको दै?
के तपाई काम भेषाली पकाउँदैको दै?
के धारागरहरु धारा अनाइर्दैको दै?
के भोकी गुंगास भोईरेको दै?
के वा अनुदा आनुभएको दै?
के रेपलो बघि दिनवर सकारात्मक घाइर्दैको दै?
के आनसो विदेशी दिनवर सकारात आएको दै?
के लिमले वहाँलाई चिलेको दै?

(D) Dialogue: (धारा विग्रहो बेलामा)

म - हरी त्यहाँ धारामा पानी छन्, काठिने आँक्खः?
हरी - आँक्खले आँक्खले, त्यहाँ तल धारो बनाउन लागेको छ।

(केही बेर पछि)

म - हरी, धारो केमो? म आँक्खले सम्म पानी पानी आँक्खकि भनेर पाउँछिल्ले को छु?
हरी - आँक्खले आँक्ख, आँक्खले।
Guided Conversational Practice

"Nepali Charades". This game is to be played in the same manner as any game of charades, with one student pantomiming some particular action, and the other students guessing what he is doing. Both the other students' questions and any hints the pantomimer may give, however, must be in Nepali.

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

<table>
<thead>
<tr>
<th>Student</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>II</td>
</tr>
</tbody>
</table>

1. ओहे! फेरी बिजुली गयो?: छ। तर चैटरी सिखियो।
   टपासील दर्श छौ? । छ। तर कला राखेको खास पनि है।
   र्यो फस्लो दरलामा । दर्श है। मेनकटी ।

(F) Supplementary Dialogue: बिजुली निभोको झेलामा

म - ओहे! फेरी बिजुली निम्यो। विदी, टपासील मेनकटी ।
   विदी - छन त थियो, छवे कला राखेको छ, कला? र्याणै दरलामा हेर त।

म - छुट्य मार्गे रहेछ।
   विदी - पर्व त मैले र्याणै माध्यम खामा पउट देख्ने जस्तो लागेको थियो। (हेरे पाटि)
   छवे, यहाँ पनि है।
   म - विदी बारित आयो।
(A) Variation/Repetition Drill

Student
I

1. युक्तवार सम्म मेरो पुण्यत क्लाउज फिक्थ दिने हो?

Instructor
II

तबस फिक्थ दिनेला।
अलिमे अलिज फहुसित छैल युक्तवार
सम्म दिन सम्बिने।
एक साता पाथ मार दिन सहितु।

2. करौ बिजाइनको गन्ने?

यो तस्वीर जस्तो बनाउनु छ।
यो क्लाउज बराबर बनाउने।
म तपाईंलाई नमूना बनापर देखाउँ
किन्नु।

tapaisisit क्याट्योग छ भने म हेरौ?

3. क्लाउज कति लामो गन्ने?

यति सम्म गर्न हुन्छ।
तस्वीरमा भएको क्लाउज जस्तो त्यति
लामो बनाउने।
अठार इत्य लामो बनाउने।

4. तपाईंसित कपडा छ कि?

मसित छ, लिनूलोस।
कपडा किन्नु पर्छ। कति गञ्ज चालियो?
धरमा छ। म भोली छिल्ल तपाईंलाई
किन्नु।

(B) Grammar Notes

In Drill I, in the first response we hear:

*havas, siti diülā.*

siti diülā is an absolutive verb, with diülā in the aorist future tense.

Other aorist future verbs:

*bholi ma tyo kitāp padhülā* "I'll read that book tomorrow."

*āia becdeyn, bholi becūlā* "Not today, I'll sell it tomorrow."

In addition to the aorist future tense, the student has so far encountered
two other tenses indicating future action:

ma tyo kitap padnechu  "I will read that book."
ma tyo kitap padhchu  "I'll read that book."

padnechu is in the infinitival future tense, and padhchu is the familiar simple indefinite tense. Of the three of these, the aorist future implies that the action mentioned is slightly less likely to take place, than is implied by the other two. In other words, if someone says ma bholi tapaikhā aūlā there is less of a chance that he will actually show up than if he says ma bholi tapaikhā aūchu or ma bholi tapaikhā ṛunechu.

Where to look it up.

The infinitival future tense: I.N. Ch. 19
The infinitival participle + garī: I.N. pp. 209-210
The aorist future tense: I.N. Ch. 20

(C) Exercises

1. Change the simple indefinite tense (garcha, garmuhuncha) to the infinitival participle (garne) in the sentences which follow:

Ex.) तुमसं लाउ भन्नु हो रें कै पड्दौ लाउ भन्नु हो?

2. Change the aorist future tense (garla etc.) to the simple indefinite tense (garcha) in the sentences which follow:

Ex.) हब्स लाउ भन्नु हो रें दब्स। लाउ भन्नु हो रें

bhane. 104
3. Change the simple indefinite tense (garcha) to the aorist future (gar1B) in the sentences which follow:

म तपाईलाई नमुना बनाएर देखाउँछु।
म कपडा भोली बिहान छिन्नु।
हवस। म डाउन सिम्यो छिन्नु।
भोक्ती भोली सबै गुणा छिन्ने र।
डाउन बनाउनलाई कति कपडा गरिन्छ?
अन हुराउँछ अर्नु धारामा। आनुपाठ।

4. The following questions ask when you/other people are coming to Nepal. Reply that you/they will be coming very soon, using the aorist future tense in your answer.

Ex.) तिएको नेपाल गएर आउँदेको? म गरेउँछ।
(विना)
(निता र अनन)

(Substitute the names of various members of the class)

(D) Dialogue: (सौजन्यक रित)

म - त्यो! तपाईलाई टक सम्म युप्रे जस्तो छ नि!
सौजन्यक - त्यसै सम्म तपाईलाई पुक्षीछन।
म - शुकबार सम्म मेरी पउट ब्लाउज सिह दिने हो?
सौ - शुकबार सम्म ... उन्नतिदीर्घा। कस्तो विडार्ने ८ को गरेको?
म - ख्वे कस्तो विडार्ने भने ८? तर म तपाईलाई नमुना ५ बनाएर देखाउँछ।
यस्तो लामो स्वभामा यस्तो कफ भएको बनाउँ। नेक साथ हो। अन पहिचित जिप राखने।
सौ - उन्नतिदीर्घा। ख्वे नाचुँ ६। ब्लाउज कति लामो गरेको ... यति सम्म गरेको?
म - अहँ छोटे भयो। एक ह्न्ते जति लामो गरुसस। अन कुम र पिठाउँ फिट हुने गरी बनाउनुहोस। मेरो पिठाउँ अलो चौजा ७ छ।
सौ - ख्वे कपडा बिनुक्षस्त त? ठिक ७, शुकबार आउनुहोस त।
म - भयावह!

Cultural Notes

This chapter presents conversations with a sūjikār (tailor) and a dhojī (washerman). So far as terms of address and request forms are concerned,
these individuals are in an intermediate position between timl and tapāñ. The sūjikār holds a status superior to that of the dhobi. Generally he is addressed as tapāñ, but request forms may be either of the garnuhoś-type or of the garne-type. Note the use of compound forms here: banāidine, etc.

The dhobi is addressed as timl, but more usually one avoids using pronouns in the conversation. Note that in the conversation given in the supplementary section the customer says kati dimmā dinchew, but īstri lagāunuparyo and arūcāhū dhune.

Note also that English loan words are frequent in the tailor's vocabulary. This is particularly the case with tailors who are accustomed to making Western-style clothes, whether they may happen to know English or not. Usually he knows enough English to communicate with his foreign customers; the dhobi's knowledge of English, however, is sure to be more rudimentary.

The common procedure followed when giving cloth to a tailor to be made into a garment, is to also provide a picture of the garment desired, or better still, a garment which already fits and which the tailor can copy.

Dhobis wash and dry the clothes out of doors and are consequently at the mercy of the weather. During the monsoon season this usually means delays for the customer. When giving clothes to a dhobi to wash, one usually makes a list of the clothes and settles the rate in advance.

Guided Conversational Practice

Role playing situation: Getting a Suit Made. Each student in turn is to pretend that he is giving instructions to a sālikṣār for getting a suit or dress made. The instructor may play the part of the tailor, asking questions about the style, etc.

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

<table>
<thead>
<tr>
<th>Student</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>II</td>
</tr>
<tr>
<td>?: yē lūga ḫunupyo?</td>
<td>yē lūga ḫune ।</td>
</tr>
</tbody>
</table>
2. कितिरिदिनमा दिन्छ?

(2) Supplementary Dialogue: धोखी सित

मात्र - यी लुगालिं धुने र यी लुगालिं धुरी लमाजुनु पर्दछ।

धोखी - यी त सफा ७ मेम साहित्य?

मा - हो। धिनीलिं धुरी लमाजुनु पर्दछ। तर अरु चारहर्दुने । ब्यो?

कितिदिनमा दिन्छ?

धोखी - खाले, मेम साहित्य दुर्दिनमा दिन्छ। हुन?

मा - दुर्दिन?

धोखी - हिंदै वेडिक यसरी पानी परिहर्नु ७। लुगा कसरी सुकाजुन?

मा - व त र दुर्दिनमा हृः लमाजुनु तर र्यो धुरी गर्ने चारहर्दै धिनी बेलुका ह्याक

धोखी - तस कितिदिनमा दिन्छ?

मा - दुर्दिनमा...

धोखी - दुर्दिनमा... तीनिदाकिम्ब, चार जोर मोजा, तीनिता अनवरक्ष, तीनिदाकिम्ब र एउटा सुनी सारी।

मा - अरु चारहर्दु लमाजुने, तीनिदाकि ब्लाजक र एउटा फ्लाक।

धोखी - भ्यू तीनिता ब्लाजक र एउटा फ्लाक।
Guided Conversation Practice

Role playing situation: Getting One's Clothes Washed. Each student in turn is to pretend that he is giving the dhobi a number of clothes for washing and/or ironing. Another student may take the part of the dhobi, counting the "clothes" and quoting a charge for his work.

Vocabulary

| गरजू  | "to sew, stitch" |
| तस्वीर  | "picture" |
| वर्णबार  | "equal, the same as" |
| नमूना  | "design, pattern, model" |

Dialogue (D) Footnotes

1. a great deal of
2. leisure, free time
3. English loan words are frequent in the tailor's vocabulary
4. that is to say, the customer does not have a blouse already made up which the tailor could copy.
5. "model", i.e., picture of the blouse
6. "May I take the measurements?"
7. "between the shoulders"
8. when a direct request is to be made, the high grade honorific form is employed; with indirect requests, the infinitival participle is used.
9. "My back is broad"; English usage would say "My shoulders are broad".

| तिरंगाल  | "to iron" |
| फैशन  | "shirt" |
| फुटरा  | "sock(s)" |
| गन्नी  | "undershirt" |
(A) Variation/Repetition Drill

<table>
<thead>
<tr>
<th>Student</th>
<th>Instructor</th>
</tr>
</thead>
</table>
| 1. अमेरिका पढ़ाने चिठ्ठिमा कतिपयो टिकट लाग्य? | हवे तौल लग्ने।
मामली चिठ्ठिमा एक राउपियाँ अस्ती पेसा को टिकट लाग्य।
यति तौललाई दुधु राउपियाँ पवास पेसा लाग्य।
मामली चिठ्ठी हो कि रजिष्टरी? |
| 2. यो घट्टी यस्ती रजिष्टरी गर्ने हो दाई? | होइन, जुने ज्ञानाले।
रजिष्टरी अखिले बन्ने हो। भोली शिलान
आउनुगरे।
हो, तपाईले टिकट देनुहोस्? |

(B) Where to look it up.

Infinitival participle + bittikey I.N. p. 117
saknesama: I.N. p. 117

(C) Exercises

1. The following sentences consist of tapāl-type requests (high grade honorifics). Respond to the sentences by giving the garnuholā construction.

Ex.) Instructor: यतै अस्त्रुहोस।
Student: यतै अस्त्रुहोस।
आध माक्षा तानुहोस।
सनेसलाई मेरो कोठामा पठाई दिनुहोस।
तल्ला वाटा मेरो कलम मामानुहोस।
टेप रेकर्डर भाँड पठाई दिनुहोस।
न्यू रोड गाड्स भालको अल्पबार ल्याई दिनुहोस।
2. Add saknesamma to the following sentences.

Ex.) उनले घर दगुर्ने लाग्ने → उनले दगुर्ने लाग्ने लाग्ने।
शेँलि स्वीटर खुन्न लाग्ने।
विदेशी सिल कुसा गर्दै दिनतो न बल्नु हो।
पहाडमा गर्दा अर्थी बढैला न लिनु हो।
वहाँको छोराले पाठ गर्न लाग्ने。
झाँगनसे फार तेज हाँकन लाग्ने।

3. Replace the conjunctive participle (garera) in the following sentences with a construction consisting of an infinitival participle + bittikey:

Ex.) उसले भन्ने सुन्ने हामीले तुर्न अनने पक्का गाउँ।
→ उसले भन्ने सुन्ने तुर्निति छैन हामीले तुर्न अनने पक्का गाउँ।

रेदी हाँसेल भाँजु किमाउँभायो।
पास भर्जो तुन्ने एराई उफ्न भाल्नुभयो।
ईलिस आएको देखिएर बन्गलीमासा भाल्नुभयो।
आकाशमा ज्यान आएको देखिएर भलाई घरको समझाबाट भयो।
अन्त्य देखिएर भलाई घरले ठाउँ आउँदै।
मास्टर आएको सुन्ने विभयाहरी बढै थालेन।

(D) Dialogue:  (हुलाक घरमा)

आ - अमेरिका पठानै घिनिसमा सविन्यो टिकट लाग्ने बताम्नै?
टिक - मायूली छि रजिस्टरी।
आ - रजिस्टरी।
टिक - रजिस्टरी लेटेर लाई त तौन रशियाँ राखेको टिकट लाग्नै। क्यो हाल हेर्दै? एक टीक ३ ल टिकट दिउँ?
आ - दिनुसै।
टिक - ले लिनुक्स। फिरि रशियाँ र टिकट को पैसाको कटाइर बौझी ...
Guided Conversational Practice

Pretend that you are sending two rolls of film from Nepal to England, and ask the registry clerk (this role to be played by the instructor) how much it will cost and how you should fill out the receipt.

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

<table>
<thead>
<tr>
<th>Student</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>II</td>
</tr>
</tbody>
</table>

1. ए बार्इ, तो आपको कति पेसा फर्न्?
   पाउटको तीस पेसा फर्न्!
   क्याँ राखो कि सानु?
   तो दूलो घासे लाई पाउटको घासे पेसा फर्न्?
   यो त माखा हो। पाउटको तपाईहाँ घासे पेसा फर्न्।
20. चालीस पैसे त महंगे भयो

चालीस पैसे घट त दियें काजी!
एक मोहरको लिनुम्बो तीनोट दिनु।
सतेकाजी बजार भाउ नै दे हो।
काजीलाई भए यतिमा दिएको, अरुलाई मोहरको चुटका दिँछ।

21. सुन्तला कसरी दिँछो नि?

राघियोको झोट।
मोहरको पौधोको।
Pुउटको प्रीच आना।
सुका को दुहट।

(२) Supplementary Dialogue: फलपूर्ण पत्तले र ग्राहक

ग्रा - र! दाई; यो भाइको क्रिय पैसा दू?
प - कुन्याहिं, यो खुलो कि मानु?
ग्रा - स्तो एको स्थानो थाहिं।
प - त्यो त मालदा हो। रुपालो तयाईलाई चालीस पैसा दियो।
ग्रा - कसो महंगो! मालदा न दो कि?
प - ला तयाईले के आफ्न चिन्नुल्लु माजी! सवासा देशिक मालदा हो।
ग्रा - यी मोझे दू। राखा त हेर्नुहोस, न मोझो भए पैसा दिँनेन दैन। किनी? दू चिनी!

ग्रा - ल! ल! बुझेन, तर चालीस पैसा त महंगो भयो। भैनो, रेगु पैसामा हिनेन भए देउ।
प - चालीस पैसा मिळि ल दिइने काजी।
ग्रा - लो! लो! चाराउटा देउ। अनि सुन्तला कसरी दिइँ नि?
प - रुपर्याँको झोट।
ग्रा - झोटा! ओहो! ग्यारनेका कसरी नि?
प - एक रुपर्यां बीस पैसा थानिन।
ग्रा - ग्यारनेका राखौ अस्तो दू। तर अलि महंगो भयो। एक रुपर्यां प्यालिन हिन्से हो?
Guided Conversational Practice

Pretend that you are buying fruits or vegetables. Bargain with the shopkeeper (instructor).

Vocabulary

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>मामूली</td>
<td>&quot;ordinary&quot;</td>
</tr>
<tr>
<td>तौल</td>
<td>&quot;weight&quot;</td>
</tr>
<tr>
<td>टास्ट्नु</td>
<td>&quot;to stick on, affix&quot;</td>
</tr>
<tr>
<td>टेगाणा</td>
<td>&quot;address&quot;</td>
</tr>
<tr>
<td>ब्लाउज्यू</td>
<td>&quot;sister in law&quot;</td>
</tr>
<tr>
<td>उघिनु</td>
<td>&quot;to jump with joy&quot;</td>
</tr>
<tr>
<td>बंगलीभारा</td>
<td>&quot;pickpocket&quot;</td>
</tr>
<tr>
<td>समझना</td>
<td>&quot;memory&quot;</td>
</tr>
<tr>
<td>याद आउनु</td>
<td>&quot;to remember&quot;</td>
</tr>
<tr>
<td>माल्टा</td>
<td>&quot;a special variety of mango&quot;</td>
</tr>
<tr>
<td>मोतिभंजा</td>
<td>&quot;tomato&quot;</td>
</tr>
<tr>
<td>नैनो</td>
<td>&quot;never mind&quot;</td>
</tr>
</tbody>
</table>
PART II

Reading Selections
Note. The speaker represented by the pronoun ma in this selection is a student from a village in East No. 1, not far from Dhulikhel. The reader will notice a slight difference between this young man's speech and that of a Nepali speaker born in Kathmandu. All of the spellings in this selection have been standardized to agree
with those in Introduction to Nepali. The footnotes below give the spellings in their original form. It should be noted that the student was spelling the words in the same way that he pronounces them.

Due to the use of numbered footnotes for presentation of these variant spellings, it was not possible to present the vocabulary in the form of footnotes in this chapter. The new words have been presented at the end of the chapter, in the same order as they occur in the dialogue.

Cultural Notes

In this chapter, an American is invited by a Nepali student to visit his village in the mountainous area of East No. 1. The village, which is described at length in the next chapter, is of course an agricultural settlement. In order to reach it, it is necessary to travel by foot.

A somewhat greater degree of informality prevails in these surroundings than in Kathmandu. To begin with, the Gorkhali house style which is found here is of a simple one-storey design, and the question of specific functions of the various parts of the house does not arise. Nevertheless, the foreigner should not expect to be invited into the kitchen.

Where to look it up.

Aorist future tense: I.N., Ch. 20
hola and aorist perfect (garya) or first perfect participle (gareko)
= garya hola, gareko hola; to express probability: I.N. pp. 227-228
Infinitive and hola (garmuhola) as polite request: I.N. pp. 228-229
Aorist future and jasto: I.N. p.229

Vocabulary

रोपाइको मेलो "paddy-transplanting bee", i.e. cooperative effort at the time of transplanting the rice.
काका "father's younger brother"
मौली a kind of "lassi", i.e. a cooling beverage made by mixing curds and water.
हवस "okay" pronounced haus.
"beaten rice" which persons of different castes may eat together without offending any of the caste interdining rules (and which is therefore kept on hand for guests).

“school-children”

(in line 15), the speaker is referring to the guest.

“cucumber”

“fieldworkers and farmhands” — cf. bhāt-sāt, etc.

“the job of grazing the cattle”

“generation”
CHAPTER TWENTY

(A) Reading Selection: पढ़ा कल्याण गाइँ

(अभिव्यक्ती साथीवान जेले एक दिन मेरो गाई खेलावन लगे)

निके धानुभयो स्वारूँः एक दिन यहूँ ठौटी ठौड़को पिसो हवामा बिद्वाउँ। कसो ? त हामीले तलबाट देखियो स्कूलको घर यहाँ त लो नै। हेमुँहोस कहिट झुङो ४। यस भक्मा ५ यहूँ माहर पउटा लाई स्कूल भएको हुनाले यहाँ वरी परी सबे गाउँबाट विद्याहरू पनन भनेर आउँछन्। यो गाउँमा हुँचक पाई ४। उ यसही सानु स्नान बोध भएको ठौंगाको घर लो। यसही घर हुँचक घर लो। पउटा भेठामा सबकार उम्मिका सम्बन्ध ६ को अपररोपित स्वर सयः उ यसो परको ठौंगो रुखमुनिको देखियो मनदिर लो। त्यसही बाहिनी आप्रा पाई लागू।

यो गाउँमा खास गरी थोटे, बाहनहरुको ने बस्ने लो। गाउँ भरी गरी पूणपुङ्ग आएर रहौँ ७ जति घर लेखान। पस्तियो त यो गाउँमा घोडेल्लाहरु माथ घिरे रे। यसही थोटे राजा ने राख्य पाई गध्यो ८ रे। पाठ बाहनहरु आप्रेर बसे।

सबैको पूणपुङ्ग आफने खेत बारी ४। ती सेटो कमेरा ६ लिखेका ७ घर छन निनियो। ती चाहिए यहूँ भोडीका घर लेको। र रातो मांदी र गोबर अनी माधि कमेराले पातेको ८ घर चाहिए बाहन बालेकर्को, त । बुनुबनी होला, वाँ तरी परीका अर गाउँ जस्तो यो गाउँको पाने मुख्य जीविकाको ९ आधार २० भेटि किसान नै लो। गाउँको स्फुकङा सय मानिस घुमाइ फिराइँ । भेटी बारीमा भर पाई २२। फि २ आफनो खेत बारी आफि गाउँन, कि अव्वलाई व्यालामा १४ गराउँछन बा अव्वलको व्याला गरी खाउँछ।

त्यो उत्तर पूर्वीतर लगरियो पॉट २३ छ नि, लो। त्यो चाहिए यो गाउँ र त्यो पारी ठौड़को गाउँ ठौड़का मानिसलक्रोको बेशी खेत २५ लो। यसही कसामा २६ धान र रक्तविनिर्देश २७ गाउँ २८ रोमन। त्यो ठौड़को पानीले घाँचि सित २९ पेलमा पनी पटाकाउँछ २०। अन्न त्यो मेरो पाँचको पाँचको किमा पिपलको चौतारा २२ मध्यको चुउर ४ नि लो। त्यसही चाहिए गाउँ मौरु र भैस्की बाङालसृ घराउँछ।
(B) Where to look it up.

The second perfect participle: I.N., Ch. 21
The second perfect participle in "if" sentences: I.N., pp. 235-236
The second perfect participle + pani: I.N., pp. 236-237
The second perfect participle + pach, dekhi, and samma

Vocabulary

Note. The ethnic group (Tamangs) living side by side with the Brahmins in Phalate are referred to locally as "Bhote". This is, however, an insulting term to Nepalis. It has been retained in this selection because to change it would have resulted in an artificiality—the people of Phalate, in Phalate, are called bahun ra bhote—but it should not be used as a term of reference by a foreigner.

1 the name of the ridge
2 to rest while climbing hills (pūribā word used by porters and walkers)
3 area
4 Consumer's Cooperative Society
5 approximately eight hundred
6 white clay
7 covered or plastered with
8 covered or plastered with (syn. with lipekā)
9 livelihood
10 base
11 directly or indirectly
12 depends upon
13 jyālā = wage
14 flat or level land
15 beśi khet = valley, i.e. paddy, field
16 during the monsoon
17 during, toward, winter
18 wheat
19 by turns
20 irrigate
21 a raised platform built of stone, in the middle of which one or two large trees have been planted and grown; they provide travellers with a place to put down their loads and rest.
22 terraced plots of land
23 millet (a staple ingredient of jād)
24 all different kinds of beans (bhātmās, kerāu, etc.)
25 grow (I-stem)
26 pumpkin (pumpkin-greens are a kind of sāg; sāg = edible greens)
27 radishes
28 a kind of long cloth wrapped around the waist
29 go down (Phalste is in the hills, whereas the road runs through the gorge of the Kosi River); see Cultural Notes, Chapter Twenty-three.
30 prosperous
31 sophisticated, aware of the world outside the village
CHAPTER TWENTY-ONE

(A) Reading Selection: बिजयपूर

नेपाल सौंगठित ९ देश हनुभवा पालिले बिजयपूर भने पूज्य राष्ट्रीय थियो। बिजयपूर त्यस देशको राजधानीको ९ नाँहि थियो। त्यस बिजयपूर राष्ट्रको बन्दरमा धर्म भयो भने बारी बेली विन्दुर्पारी ८ पुश्कर ५ छन।

पौराणिक ६ कलाम कुरु बेली ८ पापवतर ८ बनवास ९ बौद्ध सोही ९० बिजयपूर भने राज्यमा आयोजित। त्यस भेष्य त्यस ठाउँमा रज्यालाई आना थो ६६ जो जगाई थियो रे। त्यसैले त्यस ठाउँलाई मानिसहर तीर्थ ६६ मान्यो। पापवतर त्यस ६६ आयोजिति धर्म हुने हुनाले त्यस ठाउँमा यह गर्न ६६ भित्र गरेछन। यह गर्न भनेर खानो खाली ८६ (बेली) ६५ भेटने ठूलो थियो रे। यह सिध्दालि र्थो खालो (बेली) पुगने कुरा भएछ। जनी बाल्य-भाईमा सबै भन्ना सबिजय महम्मदनालाई ने त्यसैले त्यसको अरुले अनुपालन ६६। भिन्नस्थलै पान एक होला माटो थ्यापर त्यसैले खालो पुरिपिर्नि पनि र्थाली एउटा ठूलो बिस्को ६६ भएछ रे।

संस्कृतमा यह गर्न भनाएको खालोलाई बेली भन्न हुनाले यो बेलीपुरको खालोलाई बेलीपुर भन्न थालो रे किनभने "पुर " भनेको सहर हो। पछि बेलीपुरबाट बिस्को ६८ बिजयपूर भने नाँहि भनेको हो भनेर मानिसहर भएछ।

र अन्य "एउटा, पैरलाइक ६६ कथा बनि यस बारे भएछ। पापवतरा राजा मुकुन्दसेनको छोरा-नातीका एकमाले देशहर विजय गर्ने १९ यसैले बिजयपूर र समान आयोजित। विजय गरेछ त्यसैले समान आयोजित हुनाले त्यस ठाउँलाई विजयपूर भनेको हो भनेर पान भएछ।

त्यसैले मुकुन्दसेनको छोरा-नाती एकमाले विजयहर भने थाय रे। र तिनले त्यस ठाउँलाई जितेको राष्ट्र गरेको बिजयपूर भनेको भनेर थाय छन।

वास्तवमा प्रश्न नेपाल पाठपत्र पान एउटा विजयपूर भने ठाई ७। त्यसैले पाठपत्रको बिजयपूर र यो धरानरको बिजयपूर बुवे ठाउँमा पर्ने विस्मयको बालको मन्दिर भनेको हुनाले मानिसहर यस कुरामा बेली स्वयम ७ फि भनेर बिस्को गर्नु हुन।
Cultural Notes

The above kimbadantā, or legends, give several versions of the origin of Bijaypur, a town two miles east of Dharan in eastern Nepal. Bijaypur was an important center in the times of the Kiranti kings. The Raja of Bijaypur was the last of this dynasty.

Where to look it up.

The second perfect tense: I.N., Ch. 22
The second preterite tense: I.N., Ch. 22
The second perfect tense used in the main clauses of complex sentences, with bhaneko to in the subordinate clauses: I.N., pp. 247-248

Vocabulary

1 united, unified
2 kingdom
3 capital city
4 legends
5 famous
6 ancient
7 the Kuru Dynasty
8 the five Pandava brothers
9 exile in the forest
10 that (= tva, uhā)
11 rudrakā seeds or fruit (used for medicinal purposes; necklaces made of rudrakā nuts are supposed to effect cures in many ailments)
12 a place of pilgrimage
13 to make a sacrifice
14 excavation, ditch
15 altar for sacrifice
16 they ordered
17 hillock or bank of earth
18 here: corrupted
19 historical. An aitihāsik kathā is distinguished by the Nepalese from a kimbadantā. The latter are merely legends but the former are considered to have a core of truth in them.
20 conquering one country after another
CHAPTER TWENTY-TWO

(A) Reading Selection: जैगि बलदुर

४८७ देवा बाल नर हिंद की कांठी स्वास्थ्यबाट जमेका जैगि बलदुर त्यंत्र खेजो नेपालमा शान्ति - शान्ति न्व त्यंत्र भए र उनले पाला ८२ देखि राख। परिवार नेपालको राजनीतिमा बलियों भएको घिनो। उनले नै भ्रूण सुरुवात नागामा कार्यरत नागामा पौरीक ४ प्रधान मैत्रिक ५ पान। शान्ति ५ लात मौहर ७ लिपिका घिनो। उनलो जीवन सकृप्त धेरै रामदाना क्षणहरू प्राप्तिले छन। उनी बगा सुरा ९ बलदुर र चलाक २० पान घिे। तर उन फैले लेखना भनेका धिनेन।

(१) उनी जब आठ कस्तो उमेया थियो, आफ्नो पिताको लागि। कसिराजामा २२ घोथामा अठारह २२ चौथी घोथा लेखापनेछ २२। यस भन्दा पिले उनले कस्तो पान पोजा चलिएका धिनेन। तैपनी जैसै तबेलामा गरि न अङ्किनेर। २२ घोथाको धिनेन। धिठुङ्गा उनी शान्ति फिट अविषिक्षेत्र २२।

त्यसै आफो एक दिन त्यसै उमेया बौद्धमा २६ गएको बेलामा उनले पुढ्दा सुर २२ लेखेन। र उनले एकावर यस सरल्याइ हातमा लाई लेखाना २८ जस्तो बेलाउँदै आफनो बाबु आमालाई देखाउँ। बेलाउँदै उनलो जब नमो बेरिङ्को २९ घिनो। उनी आफनो बलदुरको देखाउँ। बाबु आमालाई नेका गएका सानू जी। बलदुरको त्यसै लेखामा २० देखि उनका बाबु आमाहरू समेत दरापछि। तर जी बलदुर भने दरापका धिनेन। अनि कल २२ सालाई जी। बलदुरको दरापछि २२।

(२) जब जी बलदुर जवान थिए त्यसै बेलु युवराज सुरेन्द्र २३ नलाई अनेक किसिमका बलदुरको कामहरू गरि आँचारलाई २४। यसै गरी एक दिन सन्तो घुमरखो बेलामा युवराज सुरेन्द्रको जी। बलदुरको दरापछि २४ हाम फालन २६ अङ्कए। भनेको न माने युवराज रिसाैका हुँदा उनलाई तिरु धाँ। जी। जी बलदुर धराराबाट हाम फालन राजी भए २५।

अनि उनी जै सलाब थिए नै। त्यसै त्यन अलो धराराबाट हाम फालन उनले पृष्ठ बलियो छाता बनाउँ। लगाए त्यसै हवाको लबाबाट २९ नभित्कने।
Where to look it up.

Simple preterite tense (garthyo "he used to do"): I.N., Chapter 23
Conditional sentences: I.N., pp. 257-258
The infinitival preterite tense (also "used to"): I.N., pp. 258-259.

Vocabulary

1. politically powerful
2. person, individual
3. here; "time" in the sense of "in the life and times of..."
4. hereditary
5. prime ministership
6. royal
7. Red Seal (of the Crown)
8. popular
9. courageous (synonymous with bahādur)
10. shrewd
11. which had been saddled (for his father)
12. suddenly
13. galloped away (on); daudāunu is the causative of dagurnu "to run" and means "to race, cause to run"
14. until (the horse) stopped
15. kept his seat
16. a small garden
17. snake
18. toy
19. was wrapped around
20. in such a situation (hālāst = "state of affairs, condition")
21. with great difficulty
22. they freed (his hand from the snake)
23. Crown Prince Surendra
24. used to command him (to)...
25. the Dharara, a tall tower in Kathmandu also known as Bhimsen Tower
(Vocabulary)

26 to jump from a height
27 he agreed
28 air pressure (dabāunu, "to press down on")
29 not-to-be-broken
Dhulikhel is a medium-size town in East No. 1. It lies on the first ridge after Banepa, which is situated in the next valley travelling northeast from Kathmandu. Until recent times there was no public motor transport to Dhulikhel, but now the Araniko Rajmarg has opened this area to regular bus routes. Those living in outlying villages still must make part of the journey by foot, however.

The buses between Banepa, Dhulikhel and Kathmandu leave every few hours from a place opposite Ratna Park. They travel via Bhatgaon and the trip is well worth while for sightseers.

*At the time of this writing this had only recently been made the official name of the road, which was formerly known as the Kathmandu-Kodari highway. It was not possible for this writer to ascertain the official English spelling; in Nepali it is written अरानिको राजमार्ग.
Where to look it up.

Absolutive participle (gari): I.N. Ch. 24
Absolutive verbs: with saknu: I.N. pp. 266-267
with dinu: I.N. pp. 267-268
with hainu: I.N. pp. 268-269

Vocabulary

1. hurry
2. things, items, stuff—sarsamanko kimmel would equal "shopping list"
3. a few
4. Ratna Park: a small park named after Her Majesty Queen Ratna, located at the end of the Tundikhel
5. clearly, distinctly
6. was visible (I-stem)
7. acquaintance
8. inquiries as to health and well-being
9. invitation
10. he agreed
11. were astonished
CHAPTER TWENTY-FOUR

(A) Reading Selection: गाँ जारा

नेपालको गाँ जारा भनेर बडौ अनौठोको हुँथो * रहेछ। मैले गाँ साल भाद्द्रमा घूँ रमाइलो सै। यो जारा हलेरै मौका पापो फिरेँ।

यो जारामा तपाईले धिनान सबै देखि शत्रुका बाटबरी मानिसहरेलाई रै। भिरामे धुमा (कापर रिहरुभेलो) भेटुनुदछ। गल ८ साल मरेका मानिसको आत्माकाई शान्ति भिलोस भनी यो जाराको चान चारित्सेको लो भनेर मानिसहरु खिलास गर्न। यो जारा धेरै पत्त्वे देखि यसै गरी भहरेको ३। जाराको दिन तोली बौलाल ३ जस्लो, कोसी जोगी ५ जस्तो भर धेरै मानिसहरु बाटमा हिजिरहेको हुनेछ। धेरैको गाँ भएर, त्यस ताल माढे मरेको पत्त्वे घरबाट मानिसहरु निशितको देखिँछन्। गाँ भनेको धेरै पेटोभी टोली लगाएको हुन। त्यो टोली पेटीविएको ५ गाँको मूर्ति ३ र आर्टिकल ग्रामको मूर्ति बनाएको हुन। जोर्ज असाद पटका पुस्तका भुमिमा लाई पेटीविएको हुन।

तर बौलाल भनेको बडौ बडौ रमाइलो सै। हैन्योली ६ गाँके जिहिरुभेलो देखिँछ। धिनानहरु बाटमा हिजिरहेको बेला बडौ रमाइलो हुन। मानिसहरुले पानि धिनानहरुको कुरा चाच २० लिप्र सुनुन। सबै मानिस धिनानहरुलाई ध्यानो ११ लिजिरहेको र जुनिरहेको तपाई देखनुदछ।

अनि गाँ जाराको स्पीस्सन ५२ रुपमा हिंदू नक्ता मानिसहरुलाई बाटो बाटोमा अनेक चीजहरु बिचार हेको पानि बेखिँछ।

यो जारा नेपाल खालीमा नेवालबाट बीच धेरै पत्त्चे देखि चारित्सेको ३। यो जाराको मरेको मानिसको आत्मालाई खर्च ३४ पुरानिने ४४ खिलास अनि पानि त्यस्तै पानि हुँदै ४ **।

* See I.N. P. 291 for an explanation of this.
** See I.N. p. for a discussion of constructions such as chādey cha.
Cultural Notes

This description of Gai jatra is largely self-explanatory. It is basically a Newar festival. Dor Bahadur Bista says in this regard: "All families of which one or more members died during the preceding year send decorated cows to round the city. Those who cannot afford the actual cow may employ a small boy to wear colourful dresses and a basket covered with painted papers on his head to represent the cow. This is done to help the dead members of the family to enter the gates of heaven... Morning sees the "cows" through the city streets, and later in the afternoon some people come out in varying costumes to act as clowns, criticizing or mimicking the social, political or individual peculiarities of the society of certain people, and amuse the thousands of spectators gathered for the occasion along the streets."**

Where to look it up.

Continuous and frequentative (= habitual) aspects of absolutive verbs (garirahekoche, garirahanthyo, etc.): I.N. Chapter 25.

Vocabulary

1. the past year (a Sanskrit loan word)
2. madmen
3. yogis, ascetics
4. every
5. a kind of flat bamboo basket
6. on one side
7. image
8. dragging
9. jokes
10. interest; cahh liera"avidly"
11. attentively
12. various
13. heaven, paradise
14. to cause to reach

Cultural Notes.

The festival of Dasain, or Durga Puja, is the most important of all Nepali festivals. It is celebrated for two weeks during October and during this time most government offices are closed.

The Dasain described in this chapter takes place in Pokhara, in East No. Three. The description was transcribed from a recording made by two students at Prithvi Narayan College. The Nepali spoken is typical of Pokhara.

*bhaneko.* The variant spellings in this selection have not been changed to agree with the standard spellings. Variations in spelling are a characteristic of Nepali to which the student must eventually become accustomed. Footnotes will be supplied only in those cases where the variant spelling would give rise to confusion.
Every family must sacrifice a goat during Dasain. On the 10th day or Tika Day, junior members of the family come to receive tika (a mixture of rice, curds and pink color, placed on the forehead) from their elders, and employees and servants come to receive it from their employers. All those who come to receive tika must also receive something to eat—usually goat curry and ciura.

Where to look it up.
Imperfect participle (gardā, garday): I.N. Chapter 26
Imperfect participle in “while” constructions: I.N. pp. 286-289
gardā-nagarday-type constructions meaning “had scarcely...when”: I.N. p. 290

Vocabulary

1. an absolute must
2. relatives and friends, “kith and kin”
3. smiling
4. happy
5. festival
6. “comes but once a year”
7. joyfully
8. = kam, work
9. also = kam
10. ...teraf bata, in order to
11. to clean nicely
12. here: the seventh day of the Dasain festival
13. musical instruments
14. they play
15. dancing and singing
16. boko = the goat for sacrifice, balī bedī = the place for sacrifice
17. the eighth day of the Dasain festival (also the day of the Phulpati Procession in Kathmandu)
18. = ek ek autā, i.e., one goat for every house
19. the ninth day of the Dasain festival
20. tikā-tala is defined in the Nepali šabda-koš as tikā lāune kām, or the ritual of putting on the tikā.
packed to capacity

line

(food must be given to those who come to take tikā)

cāl = terīka, method, manner

an I-stem, meaning here "to think or understand"; samjhan chu means "I remember"
CHAPTER TWENTY-SIX

(A) Dialogue: भरीया 9

यारी — प्र, बारी!
भरीया — सल्लाब!
यारी — उद्घाट भरीया 8 तथ्यों घान्योक सम्म लेजानु पनेलं धियों, तिमी जानो कि जौदेनो?
भरीया — त्य्युर जानं त जानों 9, अब तामी चुंबकी गरीब जरिद्र 8 त्यसे — पेशा कामी दिनुस्क ल्युर?
यारी — भरीया त बेरे 9 ने 4 थेरे गहुमों 6 पानं छाण स्यारे! स्त्रुमों 9 ने 4 अब गहुमों भरीया छेन । अब तिमी काम भरीया त्यमी पानं — पेशा?
भरीया — अब बैतिघु न्त्युर! अलि बादुंगी जार 8 समं, धिरानं 9 बाट बादुंगी चौर समं, चस राम्यों दिएका थिए, अलिका साबो। अब यहाँबाट आज भरे समं काम भरीया त्यमी दिनुस्क ल्युरे?
यारी — मेले पदु राम्यों समं दिनु। तिमी दिनत कुछ 90 भने लेजाउ। त्यमी भन्दा बज्या — अब भरीया गहुमों पानं छेन र घान्यों थेरे टाब पानं छेन यहाँबाट
भरीया — पदु राम्यों न भन्नो न, अलिकान बताउनोस।
यारी — पदु राम्यों भन्दा बज्या न भन्, किनैने भरीया गहुमों 99 छाण स्त्रुमा 8। फेरी बाटो पानं ठाब हैन। तिमीलाई बर 92 पिया समं बानं दिनु।
भरीया — उद्घाट जोही 93 समं दिनुस्के है?
यारी — जोही थेरे राम्यों त छेन, अलि पैंट फाटको 94 8 थेरे। गहुम भनेर मेले कम्या पानं त्यम्य 95। फाटको उद्घाट त्यमी मारे दिन स्त्रुमा। अब बज्या त छेन।
भरीया — अब नोगे सुनेर तपान्थों दुरा 96 भने पाने जे लेस, मल्ली खर्च पान म अलि बाटो खर्च।...
यारी — खर्च त लेर मेले भरीया चामल 99 बोजापर लिपर गएको हैन। चामल किनु परं मल्ली त। अब चामल किने श्लोट 98 पान ने गज्यं—अब तिमीलाई पदु राम्यों पाने दिव लाजे 8 त्यमी भन्दा बज्या मेले काम बाटाउ भने त तिमीले ने? फेरी थेरे टाबको बाटो लेडेन। लै जाउ?
भरीया — श्री, सबै भने आधा दिन दियो 96। चोराट समं त दिनुस्के है?
यारी — चोराट त म बानं लेर! मेले बाने भने मेले बोजापर दिव लाज्यै। त्यसै हनुले चोराट त दिन।
भरीया — जे भने नी अब लगो ल।
यारी — चिया समं दिने भरौल तिमीलाई।
Note

This selection consists of a conversation between a porter and a man with a pack (bhari) travelling from Pokhara to Ghanchok (about a day's walk). The dialogue is typical of such negotiations.

Where to look it up.

The imperfect tense: I.N. Ch. 27
The imperfect preterite tense: I.N. Ch. 27

Vocabulary

1. porter
2. pack
3. "of course I'm going"
4. "miserable, poor and penniless"
5. light, little
6. heavy
7. light
8. a place name
9. also a place name
10. if you agree
11. heavy, difficult
12. however
13. second-hand item of clothing
14. torn
15. "thinking that it would be heavy, I didn't bring (many) clothes"
16. kindness
17. uncooked rice
18. extra work, trouble, pains
19. the aorist perfect is used here for emphasis: "if we stay here (any longer) the day will be half gone"
20. time to leave!
CHAPTER TWENTY-SEVEN

(A) Reading Selection: बनेपाको बादेमा पछो बुझे सितको कुरा *

याहरी - लेदन, तपाईं के वास्तवमा आउनभरौ?
बुझ - मेरो यो भूमि सुधार २ मुरुदा परेको रलेछ।
या - भूमि सुधारमा मुरुदा परिरर्तछन्न Canada?
बुझ - यी फलापादको खेतको। अधिक भैले बाबामा पालामा २ कान गाल २ खाल आहो २४। पुक्को ४ पालामा। उनले आजले दिनका थिए सप्तिय ६ ग्यार्रे राजी छोडेको रियामो?
या - अनि ऐसे ५ तारः ८ रियाम र?
बुझ - नमुन ए ७ गते फल्पादको ६ दिव। गतिस २० अस्थले दर्ल २२ पाल शारीर रक्खा। रसिद गतिस २२ पाल शारीर रक्खा। कली दिन बसेर बजाएल २४ गर्ने छोरे मैले पाक जान्न २४ रियाम। घरे उंचे गो ५५ घरे कलेल ३५ गो ३५ फ्लस। त्यसैले उल्ल गार बुझा ३५, रसिद खोजेर पाक लापर ३८ रक्खा।
या - अरु छोराहुको के ५?
बुझ - भेले रैला राज् आ ब्यो २२, अस्थले घन गर्ने?
या - रियाम आयो?२०
बुझ - छ।
या - अस्थले जाँच लेन २५ त?
बुझ - लुक।

* This conversation was recorded between a farmer of East #1 and a young student from his own village. The two of them had met on the road to Kathmandu and were exchanging news.

The farmer speaks in a dialect typical of East #1. The idiosyncrasies of this dialect have been retained in the reading selection.

Where to look it up.

The imperfect participle + ko, ma: I.N. pp. 306-307
gardey gardeynam-type phrases indicating refusal: I.N. p. 307
gardey garchu-type phrases indicating continuous action: I.N. p. 307
Instrumental case (-l) and the imperfect participle meaning "on account of": I.N. p. 308
Imperfect participle + pani = "although": I.N. p. 308
Months of the year: I.N. p. 109
Vocabulary

1 "Land-Reform"
2 since the time of our forefathers
3 working hard
4 were continuously consuming (i.e. using)
5 ancestors
6 more correctly sajhā, "common property"
7 = ahile
8 date (of the court case)
9 decision
10 we won (I-stem, aorist perfect)
11 registration
12 certifying (i.e. official) receipt (rasid)
13 trying everything (lit. "using force against force")
14 to tie a hobblestick to—i.e., get the upper hand over the situation
the speaker is, of course, a farmer.
15 ghari = sometimes; ghari...uhā...gharī kahā means "first there, then
somewhere else"
16 = geyo
17 going and finding out
18 "I got hold of it and brought it back"
19 = ēeko thiyo
20 The student is on his way to Kathmandu, whereas the farmer is on his
way to the village. Therefore, the student says that the farmer's sons
came to Kathmandu, but from the farmer's viewpoint they went there.
21 = heya
SUPPLEMENTARY READING SELECTION I

घटौं कर्ण

त्यो वोजातोमा तीन युद्ध बनापर राखेको थरथरे पौष नरकट थे। यहाँ नरकटलाई तीन युद्ध बनापर ठड़पार पश्चिम राखेको घटौं कर्ण को तस्लीर वा मृति राखून। घटौं कर्ण भनेर एउटा राख्याले हो। घटौं कर्ण भयो राख्याले पालदो शुष्क दुःख दिष्टको थियो। त्यस कारणोले घाँनका मानिसहरूले त्यो घटौं कर्ण राख्याले, यस गरी मारेका हुनाले आफ्नो सम्म तरीक र त्यसको मृतो गर्न र खुशी मनाउँछन्।

यो खास गरी यहाँको नेवारहरूले छाड हो। यस पर्वमा विष्णु सबै घटौं कर्णको मृति भएको नरकट वोजातोमा ठड़पार राख्याले र जगात गर्न। अनि केटकेटीले, दृष्टि मानिसहरू पाने बाटो हिंदनेहरू नित पैसा माक्न। बाटो हिंदनेहरू मानिसहरूले पाने, त्यो कुटार राख्याले छुट्कारा पापको खुश साथ धेर घेर 2 पैसा दिष्टेन। र सौंदर्यमा त्यस घटौं कर्ण बनापको नरकटलाई सबैले मिली धिसाउँदै बागामति आफि नादिमा लगेर तोलेर मिलाउँछ।

1 जगात गरुँ "to ask for money at the time of the Ghanta Karna festival"
2 धेर घेर "much or little"
24
(२) គृण मन्दिर

पाटक दरबार स्वापर्म देखिने पहिले छेड़को कलामक हृद्धि व मन्दिर गृहण मन्दिर नै। पौर्ण बाहुकलाका मन्दिर र दरबारहरु भितिको घटाउँ मयौ आफ्नो घनाको मन्दिर गर्दै बाट टङ्कले रूपन्तिको यस मन्दिरहरु मुख्य विशेषता की भने त भनेन, हृद्धि उगाले बनेको ४। र यसमा प्रयोग गरिएको हरेक टुच्छ हृद्धि कलामक काम गरिएको ४। यस मन्दिरहरु वर्तिर परिस्थितिनु हिन्दु गृह्य रामायण र यो लागलीका विश्वसन दृष्टिकोणित गरिएको छन । तो दृष्टि हेरे त्यसे कथा यात्रा नै निद Mam । यो मन्दिरमा नेपाली कला र शिल्पको भारतीय कलामक र राजा छन् ।

गृहण मन्दिरहरु अगाडि एउटा हृद्धि अला खम्बामा लुकोको रहेको एउटा विशाल गरम्ने मूलित ४। हलाको हृद्धि मन्दिर र रहेको विभिन्न हाल म्याको आकारको देखिन । गरम्ने भने लोको खरिजको चर्चा हो । गरबलाई किषु भवानको बाह्य ४ खरिजको जन कुरा मन्दिरहरु किषुको एक अवधार भएकोले । यसै गरम्ने राखिएको हो ।

यो मन्दिर त्यस पुरानो लोक । पाटक पल राजा सियस नर सिंही मलले यो मन्दिर बनाउन लगाएको हुन । त्यसै तीन सय कर्ण्यात जारी अधि बनेको हो ।

१ हृद्धि "stone (adj.)"
२ घन "style"
३ शिल्प "sculpture"
४ गृह "dome, minaret, tower"
५ खरिज "vehicle" or "car"
(8) पपुपति नाथ

बागमति निधिके प्रक्ति किनारमा रहनेको पपुपति नाथको मन्दिर पूजा देनको निर्देशको लागि बैठे मात्र पुष्प फूली हुन्। दूसरो बालको घरिएको यो ठाउँमा हाँजाराौँ नामनामा मन्दिरलगाउँ छन्। तरुण बिलाने पिन्नको लागि हाँजाराौँ मानिन सहकर याही आईँछन्। नन खुने क्षमावर याको किनिन नेत यहाँ ठूलो भीड हुन्। वेश विदेश बाट लाखों मानिस आईँछन जान्छन्।

यस बागमति निधिमा पकाँचिर मान्छेपोलने ठाँचे पान्छ। पुघारी गरिया मान्छेपोलेको पान्छ देखियो। अनि यस्तो जान पानी बाँडर नै तपाईको अगाडि हुन्छ। यस्तो धेरै बाँडर छन्।

यो शिव मान्दिर पपुपति को उत्पत्ति बारे धेरै किसिमका किंबडनितत्व हुन्छ। सबैको भनाइको मतलब के ४ मन्दिर यस ठाउँमा श्रेष्ठ आफ्नो छर्नु अनुसार व्यापक मा र धारण गरिएको उत्पत्ति भएको। र अध्ययन समूह पानि पपुपति नाथको रूपमा यस्तो छन्।

५ महत्त्व पूर्ण "great, major, important"
२ धारण गर्नु "to assume"
३ उत्पत्ति हुनु "to be born or come into existence"