COLLOQUIAL NEPALI

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PREFACE

The sixty lessons contained in the following pages have been compiled from notes prepared by me when employed as Nepali Instructor with the Gurkha Brigade during the second World War. Many forms of the Nepali language exist in India and Nepal including firstly, a very cultured and pure form found in the central valley, sometimes termed the Court language, containing high-sounding phrases many of Sanskrit origin; secondly, a form found in eastern and western Nepal and lastly, an extremely impure form of speech, being a regimental language containing at least 60% pure Hindi words and construction, evolved for parade purposes. The form found in eastern Nepal slightly differs from, and is purer than, the western form.

My object in these pages is to put before the student a simple form of the language as spoken in eastern and western Nepal; that is, a pure form of the language as used by the young soldier or recruit in any Gurkha regiment. It would obviously be futile, indeed impossible, to attempt to teach the mixed language known as "line bât" referred to above. The young soldier does not know this form but gradually learns it on parade or at the orderly room but immediately reverts to his own speech when off parade. It varies considerably in different regiments and is certainly not standard. Regiments and individual Gurkhas domiciled in the Punjab, for instance, have included quite a number of Punjabi words and expressions in their speech. I am moreover convinced that it is highly desirable that officers should be able to speak a language which appeals to their men and which they really understand, and not merely a mixed language chiefly confined to the more senior Gurkha ranks, and even then only employed by them when speaking to non-Gurkhas in the fear that if they were to speak their own language they would not be understood. Where the eastern form is at variance with the western a note has been made to that effect.

As regards the general lay-out, the book consists of sixty lessons including certain lessons set aside for revision. Each lesson is designed to include sufficient work for one hour's study and at the end of a large number of lessons test sentences are given. The English sentences should be translated by the student without reference to the Nepali translation, in each case given after the English. The Nepali
translations should then be used as a key by the student, enabling him to correct his own work. Many notes and explanations are included with these translations. Throughout the book, where alternative Nepali forms exist, they are shewn in brackets. In the vocabularies and sentences, in many cases, references are made to the lesson in which the particular phrase or word will be found explained. In the English-Nepali vocabulary the letter "t." indicates "verb". The letters "tr." and "intr." in brackets after a verb indicate "transitive" and "intransitive" and are only inserted when a doubt might arise. At the beginning of the majority of lessons a vocabulary is given of words to be used in the lesson or test sentences. If however a word or phrase is explained in a lesson it is not included in the vocabulary for that lesson and words once included in these vocabularies or explanations are not repeated at the beginning of subsequent lessons.

I cannot lay too much stress on the importance of really mastering the sounds explained in Lessons 2 and 3 before going on to other lessons. The learning of a language is the acquisition of the spoken utterance and unless a student can really acquire these sounds which may be quite strange to him he cannot hope to speak the language in an accent readily understandable by the young soldier. Indeed, his failure to imitate the exact sounds will always handicap him and will tend to prevent him from attaining any real fluency. I have found that in the teaching of foreign languages the importance of precise sound is sometimes not sufficiently stressed. The long "a", for instance, is often dismissed by the explanation that it represents the sound of the "a" in the English word "father". In point of fact it bears little resemblance to that sound. Its precise sound will be found explained in Lesson 2. Similarly the short "a" sound bears little resemblance to the "u" sound in the English word "but" and really has no corresponding English sound, though the "ir" sound in the English word "dirt" comes very close to it. There are of course many other sounds not included in Lessons 2 and 3, but as they approximate to similar English sounds they have not been mentioned. No attempt has been made to explain the difference between the sound of the hard "d", "t", and "r" and their soft counterparts as it is considered that this can only be acquired by practice after hearing the sounds actually uttered. The cardinal importance of making syllables end on vowel sounds, as fully explained in Lesson 2, should never be lost sight of. It is the key to acquiring the correct accent. Many students have told me that the realisation and practice of this important rule has helped them more than anything else to speak the language reasonably well.

In conclusion it must be explained that consequent on variations in the language the rendering of some Nepali words in the Roman script is more or less arbitrary. As an example, the Nepali word "mānī"—"in" is pronounced "ma" in many parts of the country, and the word "māntī"—"above", "on" is often rendered "māthi". By repeated checking of both manuscript and typescript every effort has been made to ensure that, as far as these pages are concerned, precisely the same rendering of the same word is always employed. If however any slight variance is found, as for instance, in the employment or otherwise of the nasal "a" in a certain word, I am confident that it will be realised that thousands of accents have had to be carefully checked and it is always possible that one or two may have been missed.

If this book helps to further understanding and sympathy for the Gurkha, both in the Army and in civil life, I shall be satisfied that my labours have not been in vain.

My thanks are due to Capt. J. Miller, late and K. E. VII's O. Gurkhas for the help he gave me in tabulating the vocabularies, and to my wife for her invaluable help in typing the manuscript without which the production of the book would have been impossible.

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late 1st K. G. V's O. Gurkha Rifles.
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LESSON 1

ON THE ART OF SPEAKING A FOREIGN LANGUAGE

1. To acquire a language is to learn the spoken utterance. The natural receptive medium is, therefore, the ear, not the eye. It is an art very much akin to music.

2. We therefore have to acquire pitch or tone, accent or correct pronunciation of sounds, and swing of natural beauty.

3. Certain difficulties exist which tend to prevent students from acquiring these things. These are:

   (a) natural hesitation to speak in a tone or accent other than that of one’s own language caused by

      (i) a disinclination to act the part of someone else, partly caused by shyness, and

      (ii) the fact that some people are unmusical and therefore find it difficult to imitate or mimic;

   (b) a feeling that one’s own accent is good enough and therefore why go to the trouble of imitating a foreign accent?

4. To speak a foreign language well, we must not entertain any of the above ideas. We must imitate and mimic the whole time. We must never imagine that our efforts will be laughed at. There are so many hundreds of dialects in India that speaking incorrectly does not sound so odd as it might in another country.

We must also fully understand that certain sounds exist in every language which do not exist in our own language. We must learn how to pronounce these sounds. Fortunately in Nepali the foreign sounds are very few, but we must learn them before attempting to speak. We must copy and imitate exact sounds made by the Gurkha. In order to do this we must really listen when a Gurkha is speaking. Some people are only half listening, i.e., they are not concentrated.

5. Lastly, we must never hesitate to talk, talk, talk on every possible occasion. The Gurkha will never laugh at our feeble attempts at the outset. On the contrary, he will be only too pleased to help us as much as possible. And while talking, we must act and mimic.
Lesson 2

[This Lesson and the next one deal with ten sounds which are different to any English sounds and therefore must be mastered.]

1. Vowel Sounds

(a) å: pronounced something like the American pronunciation of English o; example: a child’s doll pronounced by Americans dill. It is not the same sound as the a in father. To make the sound the extreme ends of the mouth have to be slightly drawn apart; special care is necessary to pronounce it long when it comes at the end of a word.

(b) a (without the long mark): This is the short a. It is pronounced like the ir in the English word dirt. A most important rule in regard to accent must be mentioned here, namely, that as the Nepali language is a phonetic language we must, whenever possible, break up words so that each syllable ends on a vowel sound. This is the reverse of English where, as far as possible, sounds or syllables are made to end on consonants. Take, for example, the place name, Tripoli. An Englishman pronounces this TRIP-o-li, whereas a Frenchman would say TRI-po-li, which, in point of fact, is a far more logical pronunciation. This is also the Nepali pronunciation. Pan (also) is pronounced Pa-mi, the short a in pa being pronounced like the ir in dirt. An Englishman not trained in these phonetics would naturally pronounce it pan-i, making the pan sound to rhyme with the English word fun. This is quite incorrect. Where we find two consonants together in the middle of a word it is obvious that we cannot normally make each sound end on a vowel. For instance, in namro (good), the m becomes the final letter in the first syllable or sound, and the r the initial letter in the second sound. This rule does not refer to cases where h comes after a consonant, when it is pronounced with the consonant it follows, such as, Gurkhal. First syllable is Gur, second syllable is kha, third syllable is k.

Practice: Long å—må, tà, ná, bå, lå, då
å-må—mother
lå-to—dumb
ko-thå—a room (Notice long å here at end of word)
Short a—ma, ta, na, ba, hå, la, da
ban, bal, mai, man, das

Unless checked, a tendency here would be to pronounce ban like the English word bun. This is not correct. Pronounce short a like ir in dirt, thus pa-mi—as pir-mi.

(c) e: This sound is not very difficult provided that the student appreciates that it is an un-English sound. Pronounce it long and never like ai in the English tail.

Practice: me, te, ne, be, ke, le, de
mel, tel, met, Da-le (man’s name)

(d) i: This sound is something like the cockney form of he, but a little longer. When coming at the end of a word or sound such as in pani (water), there is a tremendous tendency to pronounce it like the final y in English, such as in the word slowly. This is quite incorrect.

Practice: ti-mi—you
på-mi—water
el-i—as many as this

A slightly shorter i sound also exists like the i in the English word tin.

Practice: din, hin

(e) o: This sound is very short, something like the French o. It must never be pronounced long like the sound in the English word cow.

Practice: bo, to, ro, ko
boi-na, thu-to, tol

(f) u: According to the present system of transliteration pronounced long like oo in English. It must never be pronounced short such as in the English full, and is, in fact, more like the oo sound in the English fool.

Practice: mu, tu, nu, bu, ku
bhuth—an evil spirit
dulnu—to move about, or go for a walk
LESSON 3

2. Consonant Sounds

(a) r: This sound is very difficult for an English to pronounce, especially when it comes at the end of a syllable or word. It has to be definitely pronounced and very slightly rolled, being pronounced ra as in the first sound of reliable.

Example: par-chha, dar (Fear), char (Four), lair (A Wire)
Urdu (pronounced oor-doo), bahadar, Lallir

Most English people fail to pronounce the final r; e.g., in the expression "stocks at far" the r of far is hardly pronounced; compare it with the English word fa (father). In English very little r sound is made in words such as far, car, etc.

(b) n (nasal): written with a dot (.), rather like a nasal grunt.

Example: man—in, on, jahr—Rice Beer
at, to, etc., hiarnu—to move, walk
man—I, kwarragh mirrors a place name
char—Boat
(No te long a) chahr—Quickly

(c) h: When coming after a consonant it requires practice. If the h sound is ignored this invariably produces another word having another meaning.

Example: thio—Was
tho—he, she, it

If difficulty is found, insert before the h whatever vowel comes after it. Thus, ghorr becomes gohor, and in accordance with the method of splitting up sounds to make each end in a vowel as learnt in Lesson 2 we pronounce this go-ho-ra, making the h into an initial h, which is not difficult. We gradually learn with practice to shorten this to ghor. It is purely a matter of practice.

3. The ai Sound

This sound is very common for strengthening or emphasizing nouns, adjectives and verbs, and sometimes pronouns. Note carefully, it contains the short a sound and not the long å. It is therefore pronounced a-i and not å-i.

Example: rámro—Good
thulo—Big
timi—you
ghar—House
àunu—Come
HE MUST COME

In the spoken form of the language it is used very much.

Note: The åi sound is not common and is found in the past participles of verbs ending in àunu.

Example: gаàunu—to cause to do
garai, garahana—having caused to do
àunu—to come
ai, áhana—having come

LESSON 4

VOCABULARY

forest—ban
to sit—bainu
at, on, in—mán
always—sahain
work—kam
meat—másu
to move, shake (tr.)—háláunu

this—yo
that—ño
sunday—ántwâr
house—ghar
room—kothâ
lie down—întu
day—din
to walk, move—hiarnu
every day—díne piché
own—âphenu
to move, shake (intr.)—halínu
mother—âmâ
road—bâto
where?—kahan
father—bábù
night—beluki
morning—âhâno
to, for, what?—kãta
to, for, where?—kãta

cut off the final nu and we have the stem or root to which terminations are added.

Exceptions: Verbs ending in inu all of which are intransitive take back the n in the present habitual tense. Verbs ending in àunu or ânu

The Conjugation of Verbs

Note I.—All verbs end in nu. Cut off the final nu and we have the stem or root to which terminations are added.

Exceptions: Verbs ending in inu all of which are intransitive take back the n in the present habitual tense. Verbs ending in âunu or ânu.
do the same thing. The rule is, if a vowel comes before the nu, take back the n in the present habitual tense, e.g.,

\[
\begin{align*}
\text{ubhinu (intr.)—to stand} & \quad \text{Present habitual root — ubhin} \\
\text{tarśini (intr.)—TQ fear} & \quad \text{— tarśin} \\
\text{tarśānu (tr.)—to frighten} & \quad \text{— tarśān} \\
\text{thuprinnu (intr.)—to be collected} & \quad \text{— thuprin} \\
\text{thuprānu (tr.)—to stack, collect} & \quad \text{— thuprān} \\
\text{garānu (tr. caus.)—to cause to do} & \quad \text{— garān}
\end{align*}
\]

All verbs ending in inu are intransitive. Nearly all verbs ending in ānu are transitive.

Note 2.—Very few verbs have an ending in ānu, e.g.,

\[
\begin{align*}
\text{lānu—to take (with)} & \quad \text{jānu—to go (with)} \\
\text{khānu—to eat} & \quad \text{or khānu—to descend (with)}
\end{align*}
\]

But in “line bāt”, that is, the form of speech employed by Gurkhas domiciled in India, we find a great tendency to make all verbs which should end in ānu end in āna to bring the sounds into line with Urdu verbs, a great number of which end in ānā and none in ānā; a large number of Nepali verbs do, however, end in ānu (short a).

**ACTIVE TRANSITIVE VERB:** garnu—to do

**PRESENT HABITUAL**

I do (not I am doing)

\[
\begin{align*}
\text{Maṅ gar-chhu—I do (not I am doing)} \\
\text{tan gar-chhas—thou dost (not thou art doing)} \\
\text{u or tō gar-chha—he, she, it does (not do)}
\end{align*}
\]

Note 3.—The above tense cannot be used for the present non-habitual but can be used for the near future:

\[
\begin{align*}
\text{I will do it now—maṅ āle gar-chha} \\
\text{He will sit here to-morrow—u bholi yahān baschha}
\end{align*}
\]

NEGATIVE OF PRESENT HABITUAL

\[
\begin{align*}
\text{maṅ gar-daina—I do not do (not do I)} \\
\text{tan gar-dainas—thou dost not do (not dost thou)} \\
\text{u or tō gar-daina—he, she, it does not do (not do he, she, it)}
\end{align*}
\]

In the Present habitual with verbs having a vowel sound before the final nu take back the n of the nu to form the stem. In the negative the ‘short’ negative is employed, i.e., termination nu in place of daina etc., e.g.,

\[
\begin{align*}
\text{u tarśin-na—he does not fear} \\
\text{u ubhin-na—he does not stand} \\
\text{yahān ānu-na—he does not come here} \\
\text{u khun-na—he is not (habitual)}
\end{align*}
\]

In Eastern Nepal there is a tendency to employ the long negative termination daina with these verbs.

In any question which cannot be answered by no or yes, such as **Where is your father?** We may add the sound aḥ to denote the question. The voice is slightly lowered when pronouncing it:

**Timro bābū kahān chha aḥ?**

**Sentences**

**ENGLISH**

1. He lives in the forest.
2. We speak Gurkhāli.
3. They always do it.
4. Do you work?
5. They do not speak English.
6. He does not eat meat.
7. He does not stack (collect) the boots in this room.
8. He comes to Dehra Dun on Sundays.
9. He does not sleep in the house.
10. I do not go to my home every day.
11. Where do you go in the evening?
12. He walks along the road.
13. He speaks Gurkhāli.
14. He moves (habitually).
LESSON 5

VOCABULARY

to hear, listen—sunnu
bed—khát
son—choro
daughter—chori
boy, young man—tìkhá, (E) ketá
children—ketá ketí
small—sáño, siáño
field—bári
dog—bukur
to hit—hánnu
cat—bírálu
man, person—mánchez

NOTE: ki at the end of a sentence is short for ki gardainas, i.e., do you work, or do you not work?)

SHORT NEGATIVE

7. Yo kothá mášu boot haru thupráun-na.
8. Áitwār áitwār Dehra Dun mášu áun-chha.
9. Ghar mášu sattain (lit. does not lie down).
11. Timi beluki katá ján-chha?
   (Note: No máš after beluki. Note the use of katá with verbs of movement only, but kahán may be used here and must be used with those verbs not indicating movement.)

LESSON 5

VOCABULARY

to hear, listen—sunnu
bed—khát
son—choro
daughter—chori
boy, young man—tìkhá, (E) ketá
children—ketá ketí
small—sáño, siáño
field—bári
dog—bukur
to hit—hánnu
cat—bírálu
man, person—mánchez

to eat—khánu.
valley—khólá
to descend—jharu

IMPERFECT INDICATIVE

I WAS DOING

Maín le gariáko thién—I WAS DOING
taín le gariáko thi—THOU WAS DOING
u or ni le gariáko thi—he was doing

(Pronoun in Agent Case—by MB, by thee, by him.)

RULE—Transitive Verbs: The pronoun must be in the Agent Case in past tenses or when past participle is used. It may be in the Agent Case in other tenses if it is desired to emphasise the pronoun.

Intransitive Verbs: The pronoun is never in the Agent Case. Gariáko is really a form of the past participle. In the Western form we leave out the ko when speaking only, but not in writing. In writing we usually find gariéko and not gariáko; but always use gariáko when speaking.

Eastern Nepali has a form of this tense:
maín garde thién, tain garde thi, u garde thi

This form is also used in Western Nepal but means here he was in the act of doing and has not therefore the normal Imperfect Tense meaning was doing. Note also the strong form of this tense: maín gárdá thién.

NEGATIVE

I WAS NOT DOING, ETC.

maín le gariáko thina
taín le gariáko thinas
u le gariáko thina

Note the s at the end of the negative second person.

Eastern Nepali: maín garde thina
taín garde thinas
u garde thina

Sentences

ENGLISH

1. They were listening to me.
2. They were sitting on the bed.
3. The daughter of the mother was eating.
4. The boy was not walking on the road.
5. He was sleeping on the bed.
6. You were speaking.
7. He was standing in the field.
8. He was hitting the dog.
9. Where (whither) was he running?
10. The cat was not sitting on the bed.
11. The men were going down into the valley.

Nepali
2. Uni haru khat máñ basāi ko thio.
   *(Note: Māñ—IN, INSIDE. ON, AT, TO (in regard to locality), Dehra Dun máñ—TO DEHRA DUN, Lāi—TO, LE-BY, KO—OF.)*
3. Amā ko chori thā (ko) thio.
4. Tithā bāto máñ hiārā (ko) thina. (*Eastern*: Ketī—Eastern word for boy—bāto máñ hiārā thina.)
5. U khat máñ nidhāko thio. (*Eastern*: nidhāunde thio.)
   *(Note that the Past Participles of verbs ending in ānu take the long ā only, not iā; i.e., cut off the u as well as the nu, e.g.,)*
   áyāko (ako) Past Participle of ānu—TO COME
   garāho " " of garānu—TO CAUSE TO DO
   thuprāko " " of thuprānu—TO STACK OR COLLECT)
6. Īmi boliā(ko) thio. (*Eastern*: Timi bolde thio.)
7. U bāri máñ ubbhiā(ko) thio.
8. U le kukur hānīā(ko) thio.
9. U Katā (kahā) dugurīāko thio? (*Eastern*: U katā dugurde thio?)
10. Birlā khat máñ basāi(ko) thina.
   *(Note: Umbh—UPWARDS Undh—DOWNWARDS)*

Lesson 6
Vocabulary

to-day—āju
yesterday—hijo
nowadays—hijo āju
the day after to-morrow—parsī
shortly, in a few days’ time—bholi parsī
the day before yesterday, the other day some time ago—hijo astī
to reach, suffice—pūgnā
to arrive—āpūgnā
how? in what manner?—hastorī
in that manner—tesorī
to fall (from a height)—khasnu
to overbalance (intr.)—pallānu
to cause to overbalance (tr.)—pallānu
soldier—sipāhi
hill—dāhrā
on, above—māthi
river—khola
to play—kheinu
why?—kina, kelā
night—rāt
at night—rātī
leave—biddā
speech, talk, language, thing—kurā
bag, sack—bora, bori
to take up, hold—līnu
towards—tīra
to retire—kathu
tree—rāk
branch—hāngā
bough—ānu, līra ānu
to advance, increase (intr.)—bākhānu
to increase (tr.)—bākhānu
flour—pītho
parade—kawāz
hand, arm—kāth
bird—charā

Past Indicative
I Did
As this is a past tense of a transitive verb the pronoun must be in the Agent Case.

Maṅi le garīṅi—I did
lām le gari—THOU DIDST
ul le garī—HE DID

It should be noted here that although this tense grammatically means I did, it is often used to mean I have done provided the doing is completed, e.g., ayo Gurkāṅi—THE GURKHAS HAVE COME

Negative
maṅi le garīṅi
lām le gariņā
ul le garī
THE PERFECT TENSE

I HAVE DONE

(=I AM DOING in English)

This is the tense we use for the Present Non-Habitual. Provided an action has commenced, even if it is not completed, this tense may be used. The sentence THE MEN ARE SITTING OUTSIDE THE ROOM is considered to be in the past tense because the action of sitting is complete, i.e., although in English we say are sitting, in Nepali they say HAVE SAT because the action has already commenced, indeed in this case is complete. As the tense is actually a past tense the pronoun must be in the Agent Case.

\[
\begin{align*}
\text{main le gari(i)(ko) chhu} & \rightarrow \text{I HAVE DONE} \\
\text{tai le gari(i)(ko) chhas} & \rightarrow \text{THOU hast done} \\
\text{u le gari(i)(ko) chha} & \rightarrow \text{HE has done}
\end{align*}
\]

The colloquial form of the 3rd person is gari chha which may be used in speech with all verbs having a stem ending in a consonant.

NEGATIVE

\[
\begin{align*}
\text{main le gariako chhaina} \\
\text{tai le gariako chhainas} \\
\text{u le gariako chhaina}
\end{align*}
\]

Eastern Nepali of this Present Non-Habitual is:

\[
\begin{align*}
\text{main garedai chha} \\
\text{tai garedai chhas} \\
\text{u garedai chha}
\end{align*}
\]

and so on.

Westerners also employ this form but only in the sense of IN THE ACT OF, IN PROCESS OF.

Sentences

ENGLISH

1. He reached Saharanpur yesterday.
2. How did you overbalance?
3. The Gurkhas arrived the other day.
4. The soldiers climbed the hill.
5. The bird fell to the ground.
6. The company of Japs went down to the river.
7. The children played football this morning.
8. He did the work yesterday.
9. Why did that Gurkha go to-day?
10. Where did you go last night?
11. He has gone on leave to Nepal.
12. He spoke to the recruits.
13. The sahabs are sitting in the Mess.
14. The company of enemy is retiring.
15. The birds are sitting in the branches of the trees.
16. No. 7 Platoon is advancing.
17. He is bringing the bag of flour to my house.
18. The men are going on parade.
19. He is holding his rifle in his hand.

Nepali

1. U bijo Saharanpur main pugio.
2. Taau kasori palits?
   (NOTE: dfhavr maithi—top of the hill; dfhavru maan—on the hill.)
5. Chara bhuin main khasio.
   (NOTE: khola tira jhario—in the direction of the river is very common and good Nepali.)
7. Ketia keta haru le aju bhano football khelio.
8. U le bijo karn gario.
9. Tio Gurkhai aju kina gayo (go) aau?
10. Aju raati kai gais aau?
11. U bidaa main Gurkha main go (gayo)
12. U rakrut haru sita kun gario.
13. Sahab haru mess lot main basia(ka) chha.
15. Chara haru rukh ko hanga main basia(ka) chha.
16. Sat platoon ‘advance’ gari(ka) chha [or, “barhi(ka)” chha].
17. U pitho ko boru mero ghar main jera uchha (akko chha).
18. Manchhe haru kawaz main gii(ka) chha.
19. Riffle hath main liia(ka) chha.
LESSON 7

VOCABULARY.

pit—khāllo
to dig—kānu
once, twice, etc.—ek pālī, du pālī, etc.
shop, bazar—pasal
shop-keeper—pasale
to cross (intr.)—tūnu
to take across (tr.)—tānu
to jump over, cross—nangnu
bone—hār
wall—bhīttā
office—daftar

PAST PERFECT

I HAD DONE

maṅ le gariā(ko) thien—I HAD DONE
taiṅ le gariā(ko) thīs—THOU HADST DONE
u le gariā(ko) thīo—HE HAD DONE

NEGATIVE

maṅ le gariā(ko) thina—I HAD NOT DONE
taiṅ le gariā(ko) thinas—THOU HADST NOT DONE
u le gariā(ko) thina—HE HAD NOT DONE

The student will be surprised that precisely the same form is used here as in the Imperfect, I WAS DOING. The fact is that colloquially the same form is used meaning I WAS DOING and I HAD DONE; in other words, the Past Tenses are interchangeable; the Perfect, I HAVE DONE being reserved for the Non-Habitual Present.

Sentences.

ENGLISH

1. He had dug a pit in the field.
2. The Subadar had told them three times.
3. The shop-keepers had come to the office.
4. He had crossed the river.
5. The men had jumped over the wall.
6. The dog had eaten the bone.

LESSON 8

VOCABULARY.

formerly—wile, agi
town—ār
regiment—pallān
farm (cattle)—goth
cowherd—gothālā
head—tūkho

to be—kānu
to remain—rakānu
high hills—lekh, himāl
like this—esto
like that—testo

PAST HABITUAL

I USED TO DO

In this tense we add the terminations thien, thiṅ, thiṅo to the stem of the verb and not to the Participle as in the previous tense (the Past Perfect). Being a past tense of a transitive verb the pronoun must be in the Agent Case.

maṅ le gār-thien—I USED TO DO
taiṅ le gār-thiṅ—THOU USED TO DO
u le gār-thiṅo—HE USED TO DO

NEGATIVE

The negative of this tense is irregular and very strange. We go back to the negative of the Present Habitual (See Lesson 4), maṅ le, gardainā, and add the terminations as in the Positive (thien, thiṅ, thiṅo). Thus

maṅ le gardaināthien—I USED NOT TO DO
taiṅ le gardaināthiṅ—THOU USED NOT TO DO
u le gardaināthiṅo—HE USED NOT TO DO

and so on, in the plural.
To form the above negative of verbs with a vowel before the **nu** termination, take the short negative as in the Present Habitual and add the above terminations, e.g.,

**WE USED NOT TO COME—hami dūnna thio**

(The pronoun is *not* in the Agent Case as the verb is intransitive).

**THEY USED NOT TO STAND HERE—yahān ubhina thio**

**HE USED NOT TO FRIGHTEN US—hami lāi tarsi dūnna thio**

Remember the Eastern tendency to employ the long negative with these verbs: **hami dūndaina thio**—**WE USED NOT TO COME**.

**Sentences**

**ENGLISH**

1. Formerly there used not to be a railway station in this town.
2. This regiment used to live in Subathu.
3. The cowherds used to remain in the farms.
4. The men used to go to the high hills on holiday.
5. He used not to shave his head like that.
6. He always used to stay at home at night.

**NEPALI**

1. Ule yo sār mān tesan ēkina thio.
2. Yo p-altān Subāthu mān bāsthio.
3. Goṭhālā haru goth mān raḥanthio.
4. Māṅche haru bīdā mān lekh tāra jānthio.
5. Testo śānko haiānna thio.
6. U rāti sādhaṅī ghar mān raḥanthio (bāsthio).

**LESSON 9**

**VOCABULARY**

<table>
<thead>
<tr>
<th>English</th>
<th>Nepali</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>to receive, get, find</strong></td>
<td><strong>lān</strong></td>
</tr>
<tr>
<td><strong>to be able (in the sense of getting an opportunity)</strong></td>
<td><em><em>lān mö</em> thio</em>*</td>
</tr>
<tr>
<td><strong>a little—ali, ali kāti</strong></td>
<td><strong>kāti</strong></td>
</tr>
<tr>
<td><strong>period, time—kher</strong></td>
<td><strong>khar</strong></td>
</tr>
</tbody>
</table>

**AORIST, OR PRESENT SUBJUNCTIVE**

**Let me do; May I do**

maṅ le gariṅ—**LET ME DO; MAY I DO**

taiṅ le gar—**MAY THOU DO**

u le garawas (or garos)—**LET HIM DO; MAY HE DO**

In the spoken form of the language the 3rd person, **garawas** or **garos** is often employed for all persons; e.g.,

**LE T ME GO NOW—Maṅ aile jānū pāwās**

**NEGATIVE**

maṅ le na gariṅ—**LET ME NOT DO; MAY I NOT DO**

taiṅ le na gar—**MAY THOU NOT DO**

u le na garawas (or garos)—**LET HIM NOT DO; MAY HE NOT DO**

**Sentences**

**ENGLISH**

1. Let him go on leave to Nepal.
2. In order that you may learn.
3. Let them sit for a few moments.

**NEPALI**

1. U Garkhā mān chatti (bīdā) mān jānū pāwās.
2. Timi haru le sikos.
3. Ali kher baso (or basnu pāwās).

(NOTE: This construction is largely used with the **bhanera** construction, when **bhanera** is used to mean in order to, with the object of. This will be studied in Lesson 35, para. 4.)

**LESSON 10**

**VOCABULARY**

<table>
<thead>
<tr>
<th>English</th>
<th>Nepali</th>
</tr>
</thead>
<tbody>
<tr>
<td>seed—<strong>bhu</strong></td>
<td><strong>bhāt</strong></td>
</tr>
<tr>
<td>to sow (seed)—<strong>chārnu</strong></td>
<td>at once, immediately—<strong>jhattā; chito</strong></td>
</tr>
<tr>
<td>to plant—<strong>ropnu</strong></td>
<td>to win, beat—<strong>pītu</strong></td>
</tr>
<tr>
<td>seeding, plant, sapling</td>
<td>government—<strong>sarkār</strong></td>
</tr>
<tr>
<td>rice (growing)—<strong>dhān</strong></td>
<td>servant—<strong>chākār</strong></td>
</tr>
<tr>
<td>rice (grain)—<strong>chānuwal</strong></td>
<td>to look after—<strong>kāpur gariṅ</strong></td>
</tr>
</tbody>
</table>

**pānnu**
FUTURE
I SHALL DO

This tense has two forms in the Positive, but only one in the Negative.

POSITIVE
maṅ garne chhu—I SHALL OR WILL DO
taṅ garne chhas—THOU SHALT OR WILT DO
u garne chha—he SHALL OR WILL DO

POSITIVE (ALTERNATIVE FORM)
maṅ garuṅā
taṅ garlās
u garlā

NEGATIVE
maṅ garne chhaina—I SHALL NOT OR WILL NOT DO
taṅ garne chhainas—THOU SHALT NOT OR WILT NOT DO
u garne chhaina—he SHALL NOT OR WILL NOT DO

Remember that the Present Habitual Tense (Lesson 4) can always be used for the Near Future.

The difference in meaning of the two Positive forms, maṅ garne chhu and maṅ garuṅā is that the latter is a little stronger, i.e., I will do it. Note also the form garu chha—is to do it.

The form garne ho—you will do it—is really an alternative Imperative.

Sentences

ENGLISH

1. We will sow the seeds this evening.
2. We will plant the rice tomorrow.
3. We shall go on parade at once.
4. Our soldiers will beat the Japanese.
5. The Government will always look after its servants.
6. I have to go to the bazar the day after tomorrow.
7. He will go to Dehra Dun shortly.
8. He will not be frightened.

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Note here that the Future of the verb to be (holā) added to any tense of the verb gives the idea of doubt rendered by the English word probably:

- paya ( colloquial go) — he has gone
- gayo holā — he has probably gone
- garīā — he will do it
- garīā holā — he will probably do it
- garchha — he does it
- garchha holā — he probably does it

**NEGATIVE**

The negative is formed by putting the main verb in the negative.

- gardāina holā — he probably does not do it
- garīna holā — he probably did not do it
- garīs chhaina holā — he probably will not do it

and so on.

**Sentences**

**ENGLISH**

1. We shall have marched fifteen miles by tomorrow.
2. The recruits will have arrived by this evening.
3. I shall have eaten my rations by the day after tomorrow.
4. The enemy will have had many casualties.

**NEPALI**

1. Bholi samma hami pandra “mile” hindīko holā.
2. Aju beluki samma rakrut haru āpiquirā(co) holā.
3. Mero rāsan parsi samma khā(co) holā.
4. Bāri (dashman) ko dherai ghāte bhā(co) holā.

---

**LESSON 12**

**VOCABULARY**

|hither, to here—eta, ita, ye, sat to die—marnu who?—ko? equipment—tāna bānā which?—kun? to lose (game, competition)—hānnu place—thān to lose (misplace)—hānnu to kill—marnu, mārdisu mārdisu

---

**PAST CONDITIONAL**

I SHOULD (WOULD) HAVE DONE

- maṅ (or main le) garne thīn — I SHOULD (WOULD) HAVE DONE
tāṅ (or tāṅ le) garne thī — THOU SHOULDST (WOULDST) HAVE DONE
u (or u le) garne thīo — HE SHOULD (WOULD) HAVE DONE

**NEGATIVE**

- maṅ (or main le) garne thīna — I SHOULD (WOULD) NOT HAVE DONE
tāṅ (or tāṅ le) garne thīnas — THOU SHOULDST (WOULDST)
-
u (or u le) garne thīo — HE SHOULD (WOULD) NOT HAVE DONE

Note the form: gar-nu thīn, thī, thīo (Negative—go-nu thīna, thīnas, thīna) which means ought to have done. Thus, Company Commander sāhab lāī bhanu thīo — he ought to have told the company commander;

but, Company Commander sāhab lāī bhanu thīo — he would have told the company commander.

The above Tense will be again used when we study the Conditional at length in Lesson 27.

**Note on All Tenses Studied So Far**

We observe that with the exception of the following tenses, the AORIST, the FUTURE and the FUTURE PERFECT ending in lā and holā (3rd person singular), all the tenses are formed (3rd person singular), by adding either chha or thīo to (i) the root, (ii) the infinitive, (iii) the inflected infinitive (garne), or (iv) the past participle (garchha). This fact should help students when committing to memory.

<table>
<thead>
<tr>
<th>Root</th>
<th>Infin.</th>
<th>Inflected</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>gar</td>
<td>garnu</td>
<td>add chha (3rd person)</td>
<td>garchha, garkhio—DOES, USED TO DO.</td>
</tr>
<tr>
<td></td>
<td>or</td>
<td>add thīo (3rd person)</td>
<td>garnu chha, garnu thīo—WILL HAVE TO DO, OUGHT TO HAVE DONE.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>garnu chha, garne thīo—WILL DO, WOULD (SHOULD) HAVE DONE.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>gariāko chha, gariāko thīo—is doing (HAS DONE), WAS DOING (HAD DONE).</td>
</tr>
</tbody>
</table>
SENTENCES

ENGLISH

1. He should have arrived by yesterday evening.
2. We should have told the havildar.
3. You should not have come here.
4. To what place should he have gone?
5. He ought not to have gone to the bazaar at night.
6. He would have killed the Jap.
7. You should not have come on parade like this.
8. He should not have lost his equipment.
9. They should not have lost the football match.

NEPALI

1. U hije beluki samma āipune thio.
2. Hami le havildār lái (sita) bhannu thio.
3. Taṅ yahāṅ (yeta) ānum thinas.
4. Tío ko thāṅū māṅ jánum thio aṅ?
5. U rāṅi pasal māṅ jánum thina.
6. U le Jāpan lái máṅre thio.
7. Taṅ esto (bhaera) kāwāṅ māṅ ānum thinas.
8. U le āphnu táṅa bāṅa harānum thina.

(Nota here, as hānum is intransitive the pronoun is not in the
AGENT CASE, and we say bāzi māṅ—IN THE FOOTBALL
MATCH.)

LESSON 18

VOCABULARY

door (small)—dāilo
door (large), gate—bhokā
to open—ugāru

to be opened (intr.)—ughrinu

quickly—chito, chāoro
to wash (body) (intr.)—nuhānum

to put, place—rākhnu
to catch hold of, grab—samātnu
money—paisa

boots, shoes—juṭī
to rub, polish—maṅsu

to be extended,
to spread (intr.)—phālīnu

to extend, spread
out (tr.)—phālīumu

right—dāhine
left—bākeh, debre
now—aile

to show (by pointing out)—
dekhu

to show (by verbal

EXPLANATION) —batānumu

IMPERATIVE

DO, BE PLEASED TO DO, etc.

In order to form the simple Imperative DO, we cut off the final nu
of the Infinitive of a verb, and what remains is the IMPERATIVE.

garu—TO DO
basnu—TO SIT
bcīnu—TO SPEAK
bhannu—TO SAY

Verbs ending in ānu, all of which are intransitive, follow the above
rule. Their Imperative ends, therefore, in an ā.

kālīnu—TO MOVE, SHAKE
ubhīnu—TO STAND

tarsīnu—TO FEAR

garānu—TO CAUSE TO DO

Verbs ending in ānu follow the general rule.

kālī—TO MOVE
ubhī—TO STAND

tarsī—TO FEAR

garā—CAUSE TO DO

Verbs of which the Imperative ends in a consonant such as gar /
bas / bol / bhan /, as above given, have a plural form of the Imperative
usually employed when speaking to more than one person. This is
formed by adding a short a to the form of the Imperative given above.

Thus,
gar becomes garā
bas becomes basa
bol becomes bula
bhan becomes bhanā

Great care must be taken to pronounce this final a short and not
long; for if it is pronounced long, it will, in many cases, form the
Imperative of the transitive or causative form of the same verb, the
Infinitive of which ends in ānu (See the Imperative of verbs ending
in ānu, explained above). For instance,

If the final short a in garā (DO! when addressing more than one
person) is pronounced long a it will mean CAUSE TO DO—garā! In
the same way sīkā means LEARN! (addressing more than one person),
but sīkā means TEACH!
The use of the Infinitive of the verb as a polite Imperative is not true Nepali and is borrowed from Urdu in which it is often used; e.g.,

Jaldı karnā (Urdu)—PLEASE BE QUICK
Chło garnā (Nepali)—PLEASE BE QUICK

If a polite form is required it is far better to use the form garnā holdā—WILL YOU PLEASE DO, or garnā hawas—MAY YOU DO (3rd person). (See the AORIST TENSE, Lesson 9). With these polite forms you is translated by tapaśī or āphu, and by Thaukuris and Chettris by kaur with the verb in the 3rd person singular; e.g.,

WILL YOU PLEASE SIT HERE—Tapāśī yahāh ābāsu sawas
(sometimes contracted to bāsanis)

A very polite form used by juniors to people much their senior is used by Thaukuris and Chettris and is very common at the Capital. It is formed by adding the verb bāksīnu—(TO BE KIND, CHARITABLE) to the short Past Participle of the other verb.

BE KIND ENOUGH TO SPEAK—Boli bāksīnu holdā (hawas)
BE KIND ENOUGH TO DO—Gari bāksīnu holdā (hawas)

NOTE: Bāksīnu hawas is often contracted to bāksis.

FORMATION OF THE NEGATIVE

The negative of all forms of the Imperative is rendered by adding the word na before the positive form; e.g.,

DON'T DO—Na gar
DON'T SIT THERE, YOU MEN (plural)—Tahā na bāsa
DON'T PLEASE COME TOMORROW—Tapāśī bholi na ābāna
holdā (hawas)

FUTURE IMPERATIVE

A common form not found in Urdu is that of the Future Imperative. It is used when an action is described as taking place after another action; that is, two actions being ordered in the Imperative, the two clauses in English being joined by the word AND. It is constructed by adding es to the stem of the verb; e.g.,

Basna (stem bas)  Fut. Imp. bases
garnā (stem gar)  .. gares
halāsūnū (stem halā)  .. halōs

Example: COME HERE AND SIT DOWN—Yahāh ābāra bases
GET UP QUICKLY TOMORROW MORNING AND COME TO ME—Bholi bhāna jhatā utera maṁ sita des
HAVING COME HERE THIS EVENING, DON'T MAKE A NOISE—Aju beluki yahāh ābāra khalība na gares

The use of this Future Imperative is peremptory and is therefore only used when speaking to an inferior or inferiors. Note that when we have two clauses in English joined by the word AND, in Nepali the first clause is usually put in the Past Participle. This applies not only to the Imperative but to all tenses.

GO TO THE OFFICE AND TELL THE CLERK TO COME HERE

Having gone to the office, tell the clerk to come here

HE SAT ON THE FLOOR AND COUNTED HIS MONEY

Is similarly rendered

Having sat on the floor, he counted his money

As to the Past Participle see Lesson 15.

Sentences

ENGLISH
1. Open the door.
2. Wash quickly in the river.
4. Catch hold of that Jap and bring him here.
5. Don't bunch together.
6. Extend to the right and left.
7. Polish your boots now (Addressing more than one man).
8. Stand on the top of that hill.
9. Please come to my room quickly.
10. Please show me the road.
11. Please don't shake that tree.
12. Have the kindness to give this money to the servant.
13. Have the kindness not to tell him.

NEPALI
1. Dāla ughār.
2. Khola mān chito (chānrai) nulā.
3. Tia dhungā haru chito rākha aî.
LESSON 14
Revision of Lesson 13 (the Imperative). Students to make up sentences on the Imperative.

LESSON 15
VOCABULARY
inside—bhitra
outside—bāira
to enter—paunu
to swim—pauru; pauri kehnu
limb (arm)—bāhān
to stretch, pull—tānnu
to consider, ponder—thānnu
war—thānu, tārī
noise—bhātal
must—parchha (with infin.)
to give—dinu (lāi)
information—tāhā
tent—pāl
in front of, before—agāri, aghi
behind—pachāri, pachī
you must do (habitual)—sāmi
garu parchha
just—bharakar
finishing—sidānu

PARTICIPLES
The Present and Past Participles in this language have far wider uses than in Urdu. If this lesson is mastered, a student’s power of speech should greatly improve.
1. He came into the room and sat on the bed.
2. While standing on the wall he over-balanced and fell.
3. Do not make a noise while I am speaking.
4. While going to his home he died.
5. In swimming you must stretch your limbs.
6. Having thought over this matter inform me tomorrow.
7. The men who are going to Nepal are in this tent.
8. The recruits who are sitting outside have just arrived.
9. The people who live in Dehra Dun are Hindus (habitual).
10. The soldiers who will sit here tomorrow.
11. When you have finished your work go to bed.
12. The men who have not done the work will come here.
14. We will advance after taking that hill.
15. The men who have returned from the war will go on a month's leave.

LESSON 16

VOCABULARY

ill—birami

1. temple—deota thān
temple—deota thān
temple—deota thān
temple—deota thān
temple—deota thān

of the hills—tahāri
intelligent—chakhkhi, batho
country—des
woman—aimai, swāni

big—thulo
all—sabai, jammāi
parade ground—tunikhel
this side of (linear)—wāri
the far side of (linear)—pāri
village—gāun

CONJUGATION OF THE VERB: hānu—to be

Although in the verb gurn (to do), as studied above, we have employed various parts of the verb to be in the terminations, it is important to again study this verb carefully as it is an integral part of

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all other verbs. It is, moreover, irregular in its root or stem which changes in the past tenses. This lesson is devoted to the study of the Present tense of this verb, which has three forms, as below:

**PRESENT TENSE**

<table>
<thead>
<tr>
<th>I</th>
<th>II</th>
<th>III</th>
</tr>
</thead>
<tbody>
<tr>
<td>mān hūñ</td>
<td>hunchha</td>
<td>chhu</td>
</tr>
<tr>
<td>tā hōs</td>
<td>hunchhas</td>
<td>chhas</td>
</tr>
<tr>
<td>u or tō ho</td>
<td>hunchha</td>
<td>chha</td>
</tr>
</tbody>
</table>

**NEGATIVE**

<table>
<thead>
<tr>
<th>I</th>
<th>II</th>
<th>III</th>
</tr>
</thead>
<tbody>
<tr>
<td>mān hoīna</td>
<td>hunna</td>
<td>chhāna</td>
</tr>
<tr>
<td>tā hōnas</td>
<td>hunnas</td>
<td>chhānas</td>
</tr>
<tr>
<td>u or tō hoīna</td>
<td>hunna</td>
<td>chhāna</td>
</tr>
</tbody>
</table>

The above three columns give three forms of the Present tense of the verb *hun*—to be in the positive and the negative. It is most important that a student should understand how to use them.

**Col. I:** (3rd person singular—ho; Negative—hoīna)

This is used when an unalterable fact is being expressed, when the verb comes after a noun.

This is a hospital—Yo hospital ho.

The sentence expresses an unchangeable fact, and “hospital” being a noun, the verb follows a noun. ho also means yes.

**Col. II:** (3rd person singular—hunchha; Negative—hunna)

This is also used when an unalterable fact is being expressed but in this case when the verb follows any word except a noun; i.e., adjective, preposition, adverbs, etc.

He is always in hospital—U sadhān hospital mān hunchha.

The above sentence expresses an unchangeable fact, and the verb comes after the preposition mān.

**Gurkhas are strong—Gurkhāli (hara) balo hunchha.**

This form of the verb to be also means becomes ill—U birāmi hunchha.

**Col. III:** This is used in all cases not covered by Col. I and II; that is, when the fact being expressed is not unalterable or unchangeable:

He is ill—U birāmi chha (bhaio).

It is, moreover, used of locality when an unchangeable fact is not being stated.

---

**RIFLEMAN DALBAHADUR IS NOT IN THE TENT**

—Riflemen Dalbahadur pāi mān chhaina.

It is also used in sentences expressing possession:

He has three sons—Usko tisota chora chha.

But, I am his son—Mān usko choro hūn (unchangeable after a noun).

Lastly, it is used in the sense of exists, though Col. II, hunchha, is often used.

There are five rivers in the Punjab. (Five rivers exist, etc.)—Punjāb mān phancholā kholā chha.

**Sentences**

**ENGLISH**

1. The men who are working in the fields are Gurkhas.
2. Nowadays this is not a hospital but an hotel.
3. I am a man of the hills (Hillman).
4. Are you a soldier?
5. If you drink this water you will become ill.
6. These men are very intelligent.
7. The women of this country are pretty.
8. He has a large house in Bateli.
9. All the soldiers are on the parade-ground.
10. There are two cinemas in this bazar.
11. Gurkhas are in Nepal.
12. The village is on the far side of the river.
13. The temple is on the hill (Permanently).

**NEPALI**

1. Bārī mān kārī (ko) mānchhe haru Gurkhalī hunchha. (Gurkhalī is an adjective and therefore hunchha is correct, but we often find it treated as a noun—Gurkhalī ho). The above sentence with hunchha might mean will become Gurkhas (in the near future, using the Present habitual tense as the near future).
2. Hijo ēju yo hospital hoīna tara hotel ho.
4. Taā sāpāi hoī ko?
5. Yo pānī khāera birāmi hunchhas (immediate future).
6. Yo (ini) mānchhe haru dherai chanka hunchha.
7. Yo des ko āimāi haru ramro hunchha.
8. Batoli mān usko yotā thulo ghar chha.

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FORMATION OF NEGATIVE

The negative of the "non-habitual" Present or Immediate Past form, garā ko raichha, is constructed by placing na between the rai and the chha, e.g., U rainachha.

HE HAS DONE—Garā(ko) raichha
HE HAS NOT DONE—Garā(ko) rainachha

(The form, na garā(ko) raichha is used, but is not general.)

To form the negative of the habitual Present or Immediate Future form, garne raichha, insert na before the garne; i.e., na garne raichha, or insert na between the rai and the chha as for the "non-habitual" form; i.e., garne rainachha. Of the two forms the first, na garne raichha is recommended.

NOTE: The above construction must not on any account be confused with the formation of composite verbs with rahanu—to remain, giving the idea of continuous action. (See Lesson 24, para. 2).

Basi rahanu—to continue sitting
gari rahanu—to continue doing
boji rahanu—to continue speaking

It has no connection with this construction.

Sentences

ENGLISH

1. The company is in camp in the jungle on the far side of the river (it appears).
2. The Japs are advancing towards the village (I am told).
3. The soldiers are now in the open plain.
4. The recruits from Dehra Dun have arrived.
5. The Gurkhas are not staying the night in Lahore.
6. The Japs are not now in Rangoon.
7. The men have not yet cooked their food.
9. He comes here every day.
10. This man does not speak (habitually).
11. There is no bazar in this village.

NEPALI

1. Kampani pāl tāngera khola pāri jangal mān basā(ka) raichha.
2. Jāpān haru gānū tāra barhiā(ka) raichha.
3. Sipāhī haru aile pāntī mān raichha.
4. Dehra Dun bāti āko rakrut haru āipugiā(ka) raichha.
LESSON 18
VOCABULARY

person—janā
last year—por, por sāl
but—tara
the one—chaĩ, chaĩne

ever—kaile pani (verb in pos.)
never—kaile pani (verb in neg.)
jaile—jhel khāna
recruit—rakruit

So far only the Present Tense of kunu—to be has been dealt with.

IMPERFECT
I was
Maň thīnā—I was
taň this—thou wast
u thiō—he was

NEGATIVE
Maň thīnā—I was not
taň thinas—thou wast not
u thinas—he was not

PAST INDICATIVE
I was, or became

NOTE: In all past tenses where the root is bhā, in addition to
the meaning of was, has been, had been, etc., the meaning became,
has become, had become, etc., is rendered.

Maň bhāsnā—I was of became
taň bhais—thou, wast of becamest
u bhaio (bho)—he was of became

NEGATIVE
Maň bhāina—I was not of did not become
taň bhainas—thou wast not of didst not become
u bhainas—he was not of did not become

PERFECT
I have been, or have become
Maň bhā(ko) chhua—I have been, or have become
taň bhā(ko) chhas—thou hast been of hast become
u bhā(ko) chha (colloquial form, bhai chha)—he has been
or has become.

NEGATIVE
Maň bhā(ko) chhainā—I have not been of become
taň bhā(ko) chhainas—thou hast not been of hast become
u bhā(ko) chhainā—he has not been of become

Sentences

ENGLISH
1. Five men were in the field.
2. Last year you were not in our regiment.
3. He arrived from leave and became ill.
4. The father was a Subadar but the son did not become one.
5. He has been ill five times.
6. He has never been in jail.
7. The recruits who are not ill must come here.

NEPALI
1. Pāncia janā mānchhe bāri mān thio.
2. Por taň hamro paltan mān thinas.
3. Bāi bāti āra (āipugera) birāni bho.
4. Bāhu Subadār thio tara chho chaĩ subadār bhaina.
5. U pāncia pāli birāmi bhā(ko) chha.
6. U kaile pani jhel khāna mān bhā(ko) chhaima.
7. Birāmi na bāiko rakruit haru etā āunu parchha.
(See Lesson 15 for use of the Past participle in this way.)

LESSON 19
VOCABULARY

trouble—dukha
marrige—bika
cold weather—busko
cold weather—dāju

riches—dhan
rich—dhami
comfort—sancha, sukha
younger brother—bhai
PAST PERFECT

I HAD BEEN OR BECOME

Mañ bhā(ko) thinā—I had been or become
tān bhā(ko) thinā—I had not been or become
Mañ bhā(ko) thīo—I had been or become
tān bhā(ko) thīnas—I had not been or become

NEGATIVE

Mañ bhā(ko) thinā—I had not been or become
tān bhā(ko) thinās—I had not been or become

PAST HABITUAL

I USED TO BE

Mañ hunthinā—I used to be
tān hunthinā—I used to be
Mañ hunthīo—I used to be

NEGATIVE

Mañ hunna (hundaina) thinā—I used not to be
Mañ hunna (hundaina) thīo—I used not to be

AORIST, OR PRESENT SUBJUNCTIVE

LET ME BE, MAY I BE

Mañ hunā—Let me be, may I be
tān ho—Let thou be, may thou be

NEGATIVE

Mañ na hunā—May I not be
tān na ho—May thou not be

Sentences

ENGLISH

1. He had been in trouble.
2. His marriage had taken place (had been) in the cold weather.
3. His father had been very rich.
4. Formerly there used to be a temple on the hill.
5. There used not to be a gate here.
6. May he get well quickly.
7. When his younger brother arrives do not let the dog be in the house.

LESSON 20

VOCABULARY

to spend (money)—mānsu
poor—kāngāli

FUTURE

I SHALL BE

As shewn in Lesson 10 this tense has two forms in the Positive but only one in the Negative.

POSITIVE

Mañ hune chhu—I shall or will be
tān hune chhās—I shall or will be
Mañ hune chho—He shall or will be

ALTERNATIVE FORM OF POSITIVE

Mañ hunā
tān holā

NEGATIVE

Mañ hune chhāina
tān hune chhāinas

FUTURE PERFECT

I SHALL HAVE BEEN OR BECOME

Mañ bhā(ko) hunā—I shall have been
tān bhā(ko) holās—I shall have been
Mañ bhā(ko) holā—He shall have been

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Sentences

ENGLISH
1. We will be on that hill in ten minutes.
2. Having drunk this he will be strong.
3. Not having run (unless you run) you will be late.
4. Having spent your money you will be poor.
5. Having not washed (if he does not wash) he will be ill.
6. When my father comes here I shall not have become a Jamadar.

NEPALI
1. Hami das mimit samma tio dārā mā nā holā.
2. Yo khāsera balo holā (hune chha).
   (Note here the tendency in this language to omit the pronoun.)
4. Ṛphnu paishā māsera kaṅgāli holās.
5. Na nubhāra biramī holī.
6. Mero bābu yahān āne belā mān maṅ Jemadar bhā(ko) hune chhainā.

LESSON 21
VOCABULARY

happy—ramāilo  unhappy—naramāilo  to be happy—ramāunu

PAST CONDITIONAL

I SHOULD OR WOULD HAVE BEEN

Maṅ hune theṅ—I SHOULD OR WOULD HAVE BEEN
taṅ hune this—THOU SHOULDST OR WOULDST HAVE BEEN
u hune thio—HE SHOULD OR WOULD HAVE BEEN

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LESSON 22
VOCABULARY

warm—garam
cold (of weather)—jāro
wet, cold (of water)—chiso
sadness—surūti

water—pāni
hot (of water)—tāto
to be sad—surūtī lāgnū (lā)
PARTICLÉS

Present Participles: hundá, hundo, hundá kheri, hune bela mān
Past Participles: koi, bhai, bha-era, bhai-kana, bhako (used like an adjective)

These participles are used exactly as explained in Lesson 13. Remember the tendency to put the first clause in the Past participle, where in English two clauses are joined by “and”. e.g.,
HE WAS ILL AND LAY DOWN—Birami bhaera sulpo

Remember also the use of the inflected Infinitive like an adjective in the relative sense where the Present habitual or near Future is implied, and the Past participle bhako (ko cannot be left out), when non-habitual. Present or recent Past is implied, e.g.,
Dhani hune mānchhe—men who get rich (habitual)
But, Dhani bhako mānchhe—the man who is getting (becoming) rich, or has become rich

The form, hundo—being, is not much used, its employment being most frequent in Conditional tenses explained in Lesson 27.

Sentences

ENGLISH

1. When in the water it is cold.
2. You must come when I am in the tent.
3. When my son is not here I am sad.
4. The men who are in Dehra Dun.
5. The Japanese who are across the river.
6. Before being married he died.
7. Having been enlisted he came to Dehra Dun.

NEPALI

1. Pani mañh huncth kheri jāro hunchha.
   (Note: the water is cold—Pani chhō chha.)
2. Man pāl mañh hundā kheri Timi ānū parchha.
3. Mero choro yahān na hune bela mañh mañh lāi ta sūrtā lāgchha.
4. Dehra Dun mañh hune mānchhē haru.
5. Khola pāri bhako Jāpan haru.
7. Bharti bhaikana Dehra Dun mañh āyo.

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LESSON 23

THE POLITE FORM OF THE VERB

Every verb in the language, including the verb to be—hunnu, has a polite form. It is used when speaking not only to a superior but also of a superior even if the superior is not present. Its use in the polite Imperative, garmu holā or garmu hawas, is commonly known by students; its other tenses, especially when used in speaking of a superior when he is not present, being often ignored. This is not surprising as uneducated Gurkhas very often themselves ignore it when speaking of a superior but not when speaking to a superior.

CONSTRUCTION OF POLITE FORM

The polite form may be constructed in any tense by adding to the Infinitive of the verb the appropriate tense of the verb hunnu—to be, e.g.,

THE GENERAL SAHAB IS SITTING HERE—General Sahāb yahān basnu bhā(ko) chha

WHAT DID THE COMPANY COMMANDER SAHAB SAY?—Company Commander Sahāb le ke bhannu bhā( ko) thio

THE COLONEL SAHAB IS NOT IN HIS TENT—Colonel Sahāb āphnun paī mān hunnu hanna

Note here the form hunnu hunnu. Hunnu bhako chhaina would mean has not become, in the polite form.

In Lesson 13 we described a super-polite form used by Thaukiris and Chettris with the verb baksim—to be kind, charitable. This may be used in any tense by adding the polite form of baksim to the short Past Participle of the main verb, e.g.,

HAVE THE HONOUR TO SEE HERE—Yahāh basi baksim hawas, (contracted to baksios)

THE COLONEL SAHAB IS PLAYING FOOTBALL—Colonel Sahāb le foot- ball kheli baksīm bhā( ko) chha

THE COMPANY COMMANDER IS NOT HERE—Company Commander Sahāb yahāh koī baksim hanna

Note: It is, however, quite out of place for Officers to use this construction even to Gurkha officers. It should, however, be known.
Sentences

ENGLISH
1. Have you had your food? (Speaking to a superior)
2. The company commander has told him.
3. The General was (became) ill.
4. Please don't go into the house.
5. When will you play football? (Polite form)
6. The Sahab has not come on parade.
7. The Colonel Sahab is going to Dehra Dun tomorrow.

NEPALI
1. Tapai le khānu bho?
2. Company Commander Sahab le u lāi bhannu bho.
3. General Sahāb birāmi hunu bhāio (bho) ; or “hunu bhā(ko) thīo,”
4. Ghar mān na pasnu holā.
5. Tapai (Aph) kai “football” khelnu hunchha? (Immediate future)
6. Sāhāb pared (kawāz) mān ānu bhā chhainā.
   (Note: In Nepali, when using the polite form of TO COME or TO GO, the verb pālu is often used: THE GENERAL SĀHAB HAS NOT COME—General Sāhāb pālu bhā(ko) chhainā etc.)
7. Colonel Sāhāb bhāli Dehra Dun mān pālu huncha

LESSON 24

COMPOUND VERBS

In the Nepali language the employment of Compound verbs—that is, two verbs joined together to obtain a certain meaning—is very common, especially in speech. Most of them are formed by adding a verb to either the short Past participle or to the stem of another verb. (Short Past participle of gānu—gari. Stem—gar.)

In our use of the verb bāksinu in the previous lesson, we have already learnt one compound verb formed by adding bāksinu to the short Past participle of another verb to give the meaning of TO BE KIND ENOUGH TO DO ANYTHING. Other examples are:

1. The adding of any tense of the verb dīnu—to give to the stem of any transitive verb, except when added to verbs ending in ānu, when it is added to the Past Participle ā, (e.g., gāri dīnu). This has the effect of emphasising or strengthening the first verb, and is very common in speech, especially in the Imperative.

gar—do! but garā—do it then!

Note: If we add dīnu to the Infinitive of a verb we get the meaning of TO ALLOW:

HE HAS ALLOWED HIM TO SIT—Bānu dīo (dā ko chha)

2. The adding of the verb rāhanu—to remain to the short Past participle of any verb to express continuous action. This form is very common in speech and is often used in cases where the action is not really continuous but of short duration. It is also the best form to use when expressing the non-habitual Present tense:

THey ARE SITTING INSIDE THE ROOM—Uni haru kothā bhītra
   basi rā ā dīo chha

But, they CONTINUALLY GO TO DEHRA DUN—Uni haru Dehra Dun
   mān gai rāhančha (habitual)

HE HAD LIVED IN NEPAL FOR THREE YEARS—U tin sāl (barkha)
   samma Gurkha mān basi rā(ā) thīo

WHY ARE YOU ALL TALKING (SPEAKING)?—Timi haru sabai jana
   kina boli rā ā chha

Note: It is important not to confuse the above construction with the raɪkha construction explained in Lesson 17, with which it has no connection.

3. The use of the verb sāku after the short Past participle of another verb to give the meaning of completing or finishing:

HE HAS FINISHED THE WORK—U le kām gari sāki

Bihānnu also means to FINISH:

MY WORK WILL NOT BE FINISHED TODAY—Āju mero kām
   bihānnu

It is also used in the sense of TO HAVE TIME:

HAVE YOU TIME TO DO IT NOW?—Āile timi lāi bihānnu chha ki
   bihānnu (Eastern: bihāndaina)

The verb sāku when used with the Infinitive of the other verb means to be ABLE in all senses except in the sense of getting an opportunity, or permission, when pānu must always be used. Pānu also means to FIND or to GET. In the sense of mental ability use jānnu:

HE CANNOT READ—U pānu jāndaina

HE IS UNABLE TO WALK—U hīrnu sahaida, but

HE IS UNABLE TO GO TO DEHRA DUN (NO OPPORTUNITY)—U Dehra
   Dun mān jānu pānnu (Eastern: plundaina)
MAY WE SMOKE?—Hami “cigarettes” khānu pāunchha ki?
(पाँचछा कि पाँचना)
YOU CAN GET POTATOES IN THE BAZAR—Pasal mān ālu pāunchha
(सूखा आदियो रहनु पाँचल्ला)
Mānānu—TO DEMAND, ASK FOR
Māngānu—TO SEND FOR
Māngāi pāthānu—TO CAUSE TO BE SENT FOR (of inanimate objects)
Note also the use of the verb kālna—TO PUT IN, to render the idea of FINISHING OFF:
Gari hālī—HE HAS ALREADY DONE IT (finished it)
U lāi bhāni hālī(ko) chha—HE HAS ALREADY TOLD HIM
Gari hālī!—FINISH IT OFF!

LESSON 25
VOCABULARY
trousers—surnāl
 to hunt (animals or birds)—shikār khēlnu

SENTENCES INTRODUCING USE OF COMPOUND VERBS
1. THE GENERAL SAHAB WAS KIND ENOUGH TO GIVE HIM Rs. 10/-. General Sākab le u lāi das ruśā di baksinu bho.
2. HAVE THE HONOUR TO ALLOW HIM TO SPEAK.
U lāi bolnu di baksinu holā (baksiol).
3. GIVE ALL THE RIFLES TO THE RECRUITS.
Sabai rifle ālu rahātī hara lāi dide.
4. YOU MUST TELL HIM TOMORROW MORNING.
U lāi bholi bikhānā bhandīna pārchha.

LESSON 26
VOCABULARY
service—nokari

TILL, UNTIL, AS LONG AS, AFTER
In order to render the sense of TILL, UNTIL in sentences such as the English sit here until I come, the Nepalese say sit here until I don't come, the words until I don't come being rendered by the special Past participle used to form the Past tenses of the verb in the
negative, i.e. na á (ko) samma. The above sentence would therefore be translated—

Maḥ na á (ko) samma yahān bas  
Until the general Sahab comes, you may sit—General  
Sahab na ánu bha samma (na pánu bha samma) timi  
haru basnu qāunchha

An alternative form which is not used much but is found more in the Eastern speech than that of Western Nepal, is—

in place of na áyā (á ko) samma use na áunjāl samma

" " " " na gariā (ko) samma " " na ganijāl samma

" " " " na bāsiā (ko) samma " " na bāsimjāl samma

" " " " na banā (ko) samma " " na bānānjāl samma

" " " " na bā (ko) samma " " na hunjāl samma

In order to render AS LONG AS WE employ precisely the same construction as above with the exception that the Past participle is put in the Positive instead of the Negative, e.g.,

AS LONG AS I AM HERE YOU MAY SIT—Maḥ yahān bha samma (hunjāl samma) timi haru basnu qāunchha

To render AFTER with a verb we either use the Past participle gārera, garihāna, or we use the word pāchi—AFTER with the Past Indicative of the verb, e.g.,

AFTER HE DID IT—U le gari o pāchi

Sentences

**ENGLISH**

1. You cannot go on leave until you have done three years’ service.
2. We will not get an opportunity of drinking water until we reach Dehra Dun.
3. Do not come here until five o’clock.
4. As long as I am here you may not do that.
5. As long as our men are on the hills the enemy cannot advance.

**NEPALI**

1. Tīn sāl nokari na gariā samma timi chuttī mān jinu pāunna (pāunndain).
2. Hami Dehra Dun mān na pugā (ko) samma pānī khānu pāune chайнā.
3. Pānch na bājā (ko) samma yahān na āijā.

4. Maḥ yahān bhā samma (hunjāl samma) timi le testo gānu pāunna (Eastern: pāuṇdaina).
5. Hamro māṅchhe haru dāṭrā dāṭrā mān bhā samma (hunjāl samma) bāri haru (dushman) barhnu pāunna (Eastern: pāuṇdaina).

**LESSON 27**

**THE SUBJUNCTIVE MOOD WITH CONDITIONAL**

The written form of the adjectival Past participle gariāko which we have continually employed in previous lessons is usually gariēko; similarly bāsiāko becomes bāsiēko, bāniāko—bhāniēko and so on. If we omit the ko from this last word we get bhānie which therefore means HAVING SAID or SAYING.

To form the Subjunctive in any tense therefore we add the word bhānie to the normal forms of the verb, with the exception that in the Future Subjunctive we add bhānie to the Past Indicative tense of the verb:

IF HE COMES TOMORROW (future)—U (or tīo) bhōli āyo bhānie which literally means: TOMORROW HAVING SAID (SAYING) HE HAS COME.

IF THOU COMEST TOMORROW—Taṅ bhōli ās bhānie and not U bhōli āsā bhānie or Taṅ bhōli āsā bhānie which means IF HE IS WILLING TO COME TOMORROW, IF THOU ART WILLING TO COME TOMORROW.

IF HE HAS GONE TO THE BAZAR RETURN HERE is therefore rendered Tīo pāsāl mān gā (ko) chha bhānie yahān pārināḥ pākhi (pharkhē ājā) and not Tīo pāsāl mān gāyō bhānie which would mean IF HE GOES TO THE BAZAR (in the future). It is most important to master this.

To form the Past Perfect Subjunctive IF HE HAD DONE we use quite a different construction, employing the past root of the verb to be—bhā instead of bhānie, together with the Past participles of the main verb, e.g.,

IF HE HAD DONE—U le gariā (ko) bhā

IF HE HAD NOT COME—U na áyā (á) (ko) bhā

IF YOU HAD NOT SPOKEN—Taṅ na bōli (ko) bhā

The Past Conditional tense, as explained in Lesson 12, more often than not follows the Past Perfect Subjunctive clause as above. Thus,

IF HE HAD NOT COME I SHOULD HAVE RUN AWAY—

U na áyā (á) (ko) bhā mān bhāṅge thīnē
Similarly, IF THE DOCTOR HAD NOTCOME HE WOULD HAVE DIED—
Dāktar na ḍāyā (ko) bhā u marne thio

Note the idiomatic IF THAT IS THE CASE—Teso bhā (Lesson 51, 12).

Note: In both forms of the Subjunctive as explained above, the word dekhī—(lit.) HAVING SEEN—may be added after the bhāne or after the bhā, e.g.—
Bhō hi ḍāy bhanie dekhī—IF HE COMES TOMORROW
Na ḍāy bhā dekhī—IF HE HAD NOT STOOD UP, etc., etc.

Alternative form of Past Perfect Subjunctive IF HE HAD, etc. instead of the form na gariā (ko) bhā (dekhī) used above, we find the form na gariā (ko) hundo ho. This is very common among Thaukuris and Chettiris. This form is usually (not always) employed in the sense of locality, e.g.,
IF HE HAD COME HERE—Yahān a ko hundo ho
IF THERE WERE A CINEMA HERE—Yahān semna hundo ho

The above Past Perfect Subjunctive construction (2 alternatives) can also be employed in the habitual sense, in which case we use the inflected Infinitive (garne) instead of the Past participle, e.g.,
IF HE HAD LIVED IN DEHRA DUN (habitual)—U Dehra Dun mān basne bhā (dekhī)
IF HE HAD HAD THREE SONS (habitual)—Uko tino ke corā hune bhā

(In the above sentence kune is often omitted.)
IF HE HAD BECOME RICH (habitually)—U dhani kune bhā (dekhī)
IF WE HAD SLOPED ARMS IN OUR REGIMENT (habitual)—
Hamro pālān mān “slope arms” garne bhā (dekhī)

LESSON 28
VOCABULARY

to rain—pānī pānu
fruit—phal ḍhul

THE SUBJUNCTIVE MOOD WITH CONDITIONAL—(Contd.)

Use of the word po with the Past Perfect Subjunctive IF HE HAD DONE
The word po emphasizes the word before it, e.g.,
Yahān po raichā—IT IS ACTUALLY HERE

If therefore we use po with the Past Perfect (Subjunctive), we get
Gariā (ko) bhā po—IF ONLY HE HAD DONE IT
This use is very common in speech.
IF ONLY HE HAD ARRIVED TODAY—Āju āipugā (ko) bhā po
When po is used as above the word dekhī cannot be employed after bhā.

In the habitual sense:
IF ONLY THEY WERE TO INCREASE OUR PAY—Hamro talab (khānē) barhāune bhā po
In both the above cases, i.e. Non-habitual:
Āju āipugā (ko) bhā po

and Habitual:
Hamro talab barhāune bhā po;
in speaking, the bhā is often left out: āipugā po, gariā po, barhāune po, āne po, etc., etc.

With the verb pānu—to be able (opportunity or permission), or TO FIND, GET:
IF ONLY WE COULD GET SOME FRUIT (habitual)—Phal ḍhul pānu bhā po
but Non-habitual:
IF ONLY WE HAD BEEN ALLOWED TO SMOKE—Cigarette khānu pāyā (ko) bhā po
is contracted to Cigarette khānu pā ḍhū po
i.e. pāyā (pā) bhā po contracted to pā po; pāyā bhā contracts to pā (Negative, na pā).
IF ONLY WE HAD NOT BEEN ALLOWED TO SMOKE—Cigarette khānu na pā po (po)

Sentences
ENGLISH
1. If it rains tomorrow I shall not go.
2. If he is willing to come it will be all right.
3. If they have gone on leave it will be difficult to call them.
4. If they had told me I would not have gone down the hill.
5. If only they would raise our pay (Habitual),
6. It would have been all right if only they had done it like that.
LESSON 29

VOCABULARY

The use of pani—ALSO to mean IN SPITE OF, WHETHER...OR NOT, EVEN IF (THOUGH)

The word pani—ALSO used with the adjectival Past participle of a verb gives the sense of IN SPITE OF, WHETHER...OR NOT, EVEN IF, e.g., IN SPITE OF TELLING THEM MANY TIMES—Unu haru lāi dherai pali bhanī (ko) pani

This construction cannot be used when there is no verb, such as in the English IN SPITE OF HIM. In this case we might change the sentence to

In SPITE OF HIM BEING THERE, etc.—U tahān bhā pani

WHETHER IT RAINS OR NOT (IN SPITE OF IT RAINING OR NOT)

I SHALL GO—Pani ṣāni (ko) pani na ṣāni (ko) pani mān jāunālā

Note the idiom—WHATEVER HAPPENS—Je bhā pani

WHATEVER HE SAYS (IN SPITE OF WHATSOEVER) I SHALL NOT LISTEN—U le je bhanī (ko) pani mān sundaina

EVEN IF THAT IS THE CASE—Teso (teso) bhā pani. Tai pani

Sentences

ENGLISH

1. In spite of my father coming here I shall not be able to meet him.
2. In spite of it being late we must go to Dehra Dun now.

3. Even if they don’t do it it will be all right.
4. Whether the war finishes or not I shall go to Nepal.
5. Even if he does that I don’t mind.
6. Whatever number of men had come (in spite of) he would have taken them all to Gorakhpore.
7. Even if there is no bazar it will be O.K.
8. It is not really necessary to do it (Even if you don’t do it it will be O.K.).

NEPALI

1. Mero bābu yahān āyā (ā) pani mañ un lāi bhentu pāne chhain.
2. Abelā bhā pani aile Dehra Dun (māh) jānu parchha.
3. Na gariā pani hunchha.
4. Lafāri sakī pani na sakī pani mañ Gurkha (mān) jāunīa.
5. Teso gariā pani mañ ta dhandā maundāma.
6. Jati mānhche āyā (ā) pani sabal lāi Gorakhpore mān lāne thio.
7. Pasal (bazar) na bhā pani hunchha.
8. Na gariā pani hunchha.

LESSON 30

Special uses of the words ni, ta, na, re, ke, bi, he re and ra

The correct use of the above little sounds is most important and a student who having mastered them can employ them in his speech has reached a stage where he is beginning to speak like a Gurkha. They are all very colloquial and much used.

(1) ni—This can be added to any tense of any verb except the Imperative and Participles, in order to emphasise. It is very commonly used. It gives the idea of the English of COURSE or YOU KNOW, e.g.,

OF COURSE YOU CAN GET THEM IN THE BAZAR
—Bazar mañ pānechha ni!
I SHALL COME TOMORROW (OF COURSE, DON’T FORGET)
—Mañ bhoil awa ni

Note the slightly stronger form with ta (THEN, THEREFORE), DON’T BE STUPID, OF COURSE HE IS IN THE HOUSE
—Ghar mañ chha ta ni
OF COURSE HE LIVES IN DEHRA DUN
—Dehra Dun mañ baschha (ta) ni

(2) na—This sound is used to emphasise or strengthen the Imperative, e.g.,

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DO IT QUICKLY THEN—Chito gar na
SIT HERE, YOU MEN (plural), FOR GOODNESS SAKE
—Yahānā basa na

Another common form is made by inserting the letter o between the Imperative and na, e.g.,

SAY IT NOW.—Aile bhan-o-na

This last form cannot be used with the plural Imperative.
(3) re—This little word at the end of a sentence shows that the speaker is passing on some words of fact that he has recently heard someone else say or has read in some book or document; i.e., it is used when passing on information recently acquired. It is allied to the raichha construction, studied fully in Lesson 17. Thus,

Yahān na bas re means DON’T SIT HERE, an order given on the speaker’s own initiative, but

Yahān na bas re immediately shows that the speaker is acting as a post office by passing on an order received from his superior. It therefore lends weight to the order in question.
(4) he—This word literally means WHAT? but is often used in the sense of ISN’T IT?, YOU KNOW, DON’T YOU?, e.g.,

THERE IS A BAZAR IN THE VALLEY, ISN’T THERE? WELL GO THERE AND BUY ME SOME CIGARETTES—Kholā mān pasal chha ke? Tahān gai e mān lāi cigarette kinera leide

(5) ki—This word literally means OR and is used very much in the same way as ke in the example given above, e.g.,

IS HE THERE OR NOT?—Tahān chha ki (short for Tahān chha ki chha’na; i.e., IS HE THERE OR NOT)?

IS THERE A BAZAR IN THE VALLEY OR NOT?—Kholā mān pasal chha ki (chhai na)?

(6) ke re—This is really a combination of (3) and (4) above. At the end of a sentence it gives the idea of some doubt, literally meaning WHAT IS THAT YOU SAY? as if expecting contradiction, e.g.,

HE IS IN HIS HOUSE, I THINK—U āpnu ghar mān chha ke re

I DON’T THINK WE SHOULD DO THAT—Teso garmu hunna (hundana) ke re

(7) ra—literally means and being used to join two words together and not two clauses, e.g.,

YOU AND L’imi ra mān

When placed at the end of a statement it turns that statement into a question in which the speaker considers the true facts to be the opposite to that indicated in his statement, e.g.,

YOU CAN GET IT IN THE BAZAR—Bāzār (pasal) mān pāunchha

But, DO YOU REALLY THINK YOU CAN GET IT IN THE BAZAR?

—Bāzār mān pāunchha ra?

i.e., CAN YOU GET IT IN THE BAZAR and (what more)?

In the Negative:

DO YOU MEAN TO SAY THE SUBADAR ISN’T IN HIS HOUSE?—

Subadar Sāhab āphnu ghar mān hunu hunna ra?

LESSON 31

VOCABULARY

order—hukam
from (of time, (E) to order—hukam dinu, arāhnu
to be forbidden—hukam na hunu
week—sāla
and ra, as studied in previous lesson.

1. HE HAS THREE SONS, YOU KNOW.
   Usko tinota chora chha ni.

2. MY FATHER IS NOT AT HOME, YOU KNOW.
   Mero bābu ghar mān hunu hunna ni.

3. IN THIS REGIMENT YOU ARE NOT ALLOWED TO DO THAT, YOU KNOW.
   Yo pālān mān testo garmu hukam chhaini ni.

4. YOU CAN GET CIGARETTES IN THE COFFEE SHOP OF COURSE.
   Coffee shop (hāfs) mān cigarette pāunchha ni (la ni).

5. I TELL YOU HE IS NOT THERE.
   Tahān chhaini ni.

6. GIVE IT TO HIM QUICKLY THEN.
   U lāi chito dio na.

7. FOR GOODNESS SAKE PITCH THE TENT NOW.
   Pāl aile tāngna na.

8. DON’T DO THAT!
   Teso na garmu (gara na).
9. IT IS SAID WE SHALL GET LEAVE FROM TOMORROW.
Bholi dekhí chhatí (bida) pāunchha re.

10. THEY SAY THERE IS A SMALL VILLAGE ON THE FAR SIDE OF THE RIVER.
Khola pāri sânó gāun chha re.

11. YOU KNOW THAT A HUNDRED MEN CAME HERE YESTERDAY, DON'T YOU? WELL, THEY ARE ALL RECRUITS.
Hijú sāwota mānchhe ā (ko) thio ke. Ûni haru jammai rakhat hune raichha.

12. HAS THE GENERAL SAHAB ARRIVED YET?
General sāhab āśugnu bha chha ki?

13. IS YOUR HOME IN NEPAL?
Timro ghar Garkhā mânh chha ki?

14. I DON'T BELIEVE THERE ARE ANY JAPS IN THE JUNGLE!
Jangal mânh Jâpan haru chhaina ke re! (chhaina koā ke re).

15. I THINK IT IS GOING TO RAIN.
Aile pânti parchhka ke re.

16. DO YOU REALLY THINK GURKHAS ARE MOHAMADANS?
Gurkhālī Mussâmân hunchha ra?

17. DO YOU MEAN TO SAY HE IS NOT IN THE BARRACK?
Bârik mânh chhaina ra?

18. ARE THERE NOT SEVEN DAYS IN A WEEK?
Sâtâ mânh sât din hunna ra?

LESSON 32
VOCABULARY

havrsack—jholâ, jholi
food, edibles—khañce kûrâ
food, stores—mâl
land—zâmin
cart—gârâ
to load—lêdunu
to cause to load—ladânu
to search, try—kojnu
to find, come across—phâlô pûrnu
ask for, demand—mûngnu
to cause to eat, feed—khuñnu
head man—mukhâ

Bharu (intr.)—TO FILL, COMPLETE, LOAD.
Bharû (intr.)—TO ADVANCE, INCREASE, GROW.

It is important that the above two verbs together with connected words should not be confused. These are as follows:—

1. You must fill your haversack with food.
2. On arriving on the hill he loaded his rifle.
3. He loaded the goods (stores) on to the cart.
4. It is three years since I enlisted.
5. In spite of searching the whole jungle he did not find it.
6. The regiment is advancing tomorrow morning.
7. Since last year his land has increased.
8. I have come to ask for an increase in pay.

(1) Bharu—TO FILL, COMPLETE, LOAD transitively (Causative Bharû)—TO CAUSE to BE FILLED, etc.)
Bharû—to fill the bucket—û le balti bhar dîo
Bharû—to fill the bucket—û le balti bhar dîo
Bharû—to fill the bucket—û le balti bhar dîo

(2) Bharu (intr.)—TO ADVANCE, INCREASE, GROW, e.g.,
OUR REGIMENT IS ADVANCING—Hamro pûllan (agârî) bârik raikhâ chha

His pay has increased—Usko talab bârikâ (ko) chha
My son has grown a lot—Mero choro Ûkeri bârikâ (ko) chha

The transitive form barhânu means to cause to advance, INCREASE, etc.

WE MUST INCREASE HIS PAY—Usko talab barhânu pario
Barhâ—ADVANCEMENT, PROMOTION, not to be confused with bharû explained above. This word is not used much but when used usually refers to increase of pay rather than promotion in rank.
Barhâ—TOO MUCH (Urðu Zâïda), MORE
HE GAVE THE SERVANT TOO MUCH—Châkar lûi barhâ dîo
FIVE RUPEES IN EXCESS—Pûchh rûpã barhâ dîo

THERE ARE TOO MANY MEN HERE—Yahî mânchhe barhâ bho

Note: TOO LITTLE—ghâtî from the verb ghâtînu (intr.)—TO DECREASE. Trans. form ghâtânnu.

WE MUST DECREASE HIS PAY—Usko talab ghâtânu pario
(Note the tendency to omit pronouns)

Sentences

ENGLISH

1. You must fill your haversack with food.
2. On arriving on the hill he loaded his rifle.
3. He loaded the goods (stores) on to the cart.
4. It is three years since I enlisted.
5. In spite of searching the whole jungle he did not find it.
6. The regiment is advancing tomorrow morning.
7. Since last year his land has increased.
8. I have come to ask for an increase in pay.
9. He gave the dog too much meat.
10. The village headman caused the number of houses in the village to increase.

Nepali
1. Timro jholā māṁ khāne kurā bharu pariō.
2. Dāhā māṁ ārē āphnu rifē bharīō.
4. Man bharti bhāko tin sāl (barkha) bho.
5. Jangaī (ban) bharī khojīā pani phēlā pārīna.
7. Por dekhī usko zamīn barhīā (ko) chha.
8. Mān barbī māngūn ēko (chhu).
10. Gāun kō mukhīā le gāun mān ghar barhāi dīo.

LESSON 38
VOCABULARY

elder sister—dīā
younger sister—bāīni
book—hitāb, postah

punishment—sazā
a moment—ek chīn
to aim—sitī linu, tāknu

peak, top of hill—tuppa

Liāunu, liera āunu, leidīnu—TO BRING
linu—TO TAKE, HOLD, CARRY (with jānu, i.e. linu jānu—TO FETCH)
Lānu—TO TAKE WITH, IN COMPANY (Infinitive and Present tense only, for other tenses use lejānu or lāgu)
lejānu —TO TAKE AWAY, REMOVE; ALSO TO TAKE WITH, IN COMPANY
lāgu —WITH in Past and Future tenses
lānu —TO APPLY, CAUSE TO BEGIN, ATTACH OR WEAR (clothing)
lāgānu —TO BE APPLIED (intr. of lāgānu): PROCEED, BEGIN

The above group of verbs is very confusing to students and should be carefully studied.

Liāunu and liera āunu are compounds of taking and coming, whilst the third form leidīnu (used much in speech) introduces the idea of giving.

Lānu should always be used in the Infinitive or Present (habitual) or Polite Imperative when to take with is implied, e.g.,

I SHALL TAKE MY DOG TO NEPAL—Maṁ āphnu kukur Garkhā mān lānchhī (near future)
PLEASE TAKE ME WITH YOU (polite)—Āphā situ maṁ lāī pānī lānu hōla
ARE WE TO TAKE OUR GREAT COATS?—Brandī kot lāne ko ki hōina?
YOU MUST DRIVE (TAKE) THE COLONEL IN YOUR JEEP TO DEHRA DUN—Kārnāl sāhīb lāī timro jeep mān Dehār Dun mān lānu parchha

But, he took me to Dehra Dun—Maṁ lāī Dehār Dun mān lāgīo who has removed my hat?—Mero tops ko le lāgīo ah?

Note: The use of lāgīo is better than lejānu, the latter word really being Urdu, but use lejānu in the imperative, Lejā!—REMOVE!

TAKE AWAY!

In Nepal the form lāgānu—to apply, attach, wear is not much used, lānu taking its place. The former word is really Urdu.

Lāgu—to be applied, begin, proceed is the intransitive form of lānu or lāgānu, e.g.,

HE HAS APPLIED MEDICINE TO HIS WOUND—Ghāū mān anatālī lāio
HE HAS BEEN HIT BY A BULLET—U lāi golī lāgīo THEY HAVE GONE TO THE LEFT—Unī haru debre tīra lāgīo IT HAS BEGUN TO RAIN—Pānī pārnu lāgīo

Note: Brahman, Thakuris and Chettris who speak the best form of Nepali hardly touch the g when pronouncing lāgīo or lāgīa chha, these being pronounced lāio and lā chha.

Sentences
ENGLISH
1. He had brought his sister to my house.
2. Please bring the books here.
3. Bring me a whiskey and soda!
4. Hold this rifle a moment!
5. You must take aim and fire.
6. I am going to fetch the Colonel sahab.
7. The Subadar is taking his son to Nepal.
8. Are we to take rifles with us?
9. I will take you to the station.
10. He has taken his men to the top of the hill.
11. He took away (removed) the book from my room.
12. Don’t take away (remove) these stones from here.
13. Please start (cause to begin) the parade.
14. It is necessary to give (apply) punishment!
15. He went away wearing his great coat.
16. The soldiers went towards the river.
17. He had just begun to speak.

Nepali:
1. Āphnu baini mero ghar mān līera ā (ko) thio.
2. Kītāb haru yahān līaunu holā.
3. Yotā whisky soda leide āi!
4. Ek chin yo riče hi! (linu holā).
5. Sīst līera hānnu parchha.
7. Subadar sāhab āphnu choro lāi Gurkā mān lāne chha (lānchha).
8. Riče lāne ko ki hoina?
10. Āphnu mānchhe haru lāi dāēra ko tuppa mān lāgo?
11. Mero kothā bāti kītāb lāgo (legio).
12. Yo dhungā haru yahān bāti na lejā.
14. Sażā lāunu parīo!
15. Brandi kot lāiera gai go.
17. Bharkar bolnu lā (ko) thio [lagi (ko) thio].

LESSON 34

THE Bhanera CONSTRUCTION

This construction is considered the most important and useful in the whole language in its colloquial form. If mastered the student will be on the way to speaking the language well.

The word *bhanera* is the past participle of the verb *bhānnu*—to

SAY OR TELL. It therefore means HAVING SAID. Its literal meaning must never be lost sight of when studying its various uses as explained below. The written form of the following constructions is precisely the same as the spoken form with the exception that the other (short) past participle is employed, i.e. *bhān* instead of *bhanera*.

As regards the colloquial form some grammarians advocate *bhanera* in certain constructions and *bhān* in others. This cannot be agreed to and such teaching produces confusion of thought. In the best form of speech *bhanera* is used in all the following constructions and not *bhān*, the latter word being reserved for the written form of the language.

I. Its first use is in sentences where the English word that appears, such as HE THOUGHT THAT THE DOCTOR HAD COME, he dreamed that his father had arrived, he observed that there were no men on the parade ground, etc., etc. Taking the first of the above sentences, this would be translated into Nepali as follows:

THE DOCTOR HAS COME, HAVING SAID TO HIMSELF HE THOUGHT

We notice two points:

(a) HAVING SAID TO HIMSELF is rendered in Nepali by the single word *bhanera*.

(b) The main verb comes at the end and must be some verb indicating the working of the senses, i.e. to think, say, believe, see, hear, doubt, etc., etc.

The above sentence is therefore translated as

*Dāktar āyo bhanera thānio*

Similarly,

HE DREAMED THAT HIS FATHER HAD ARRIVED—Bābu āyo bhanera sāpanā dekhi

HE OBSERVED (Saw) THAT THERE WERE NO MEN ON THE PARADE GROUND—Parēd mān mānchhe chhaīna bhanera dekhi

HE SAID HE WAS ILL—Bīnāmi bhānṛ bhanera bhānio

I HAD SAID I WAS COMING TO SEE THE COLONEL—Bānda—Karnal sāhab lāi bhetuī anuchha bhanera bhānī (ko) thiēn

**Note:** When the main verb is TO SAY or TO TELL we often omit the word that in the English; i.e. he said he wouldn’t come; he told them to sit down. The construction in Nepali is of course the same and *bhanera* is used. When the main verb is TO SAY OR TO TELL in very short sentences only *bhanera* is sometimes omitted; i.e. Na gar bhānio.

II. The second use of *bhanera* is where it is desired to translate the English word *is* when used in the sense of WHETHER in sentences such
as see if (whether) the men have come. The construction is exactly the same as in I above, the sentence being paraphrased:

have the men come or not? having said to yourself, see!—

Mānche haru āyo ki? bhanera her!

he doubted whether the recruits would arrive today—

Rakrui haru āyu āi paṣgāha ki bhanera tankā mānio

We therefore have the rule that in this construction, i.e., when bhanera is being used as if, whether, the sentence in Nepali must start with a question.

he did not know whether his son had arrived—Choro āyo ki? bhanera tāha pāina

Again note the tendency to omit pronouns, especially in this construction.

III. The third use of bhanera is to convey the meaning of because, the construction being the same:

I am wearing my coat because it is cold—Jāro lāgīo (lāiō) bhanera kot lā (ko) chhu

In reply to a question, why are you waiting here? a soldier might say, because the company commander is coming—Company Commander āunchha bhanera.

In this use of bhanera it is obvious that the noun or pronoun governed by bhanera, i.e., the person or animal who does the saying to himself must be the subject of the sentence. In the example below the bhanera construction cannot be used:

the japs are running away because they are cowards

The Japs form the subject of the sentence whereas the person governed by bhanera is the speaker of the sentence who called the Japs cowards. In other words, if bhanera were used the sentence would be rendered, we are cowards, having said to themselves the Japs are running away, which is nonsense. It is also clear that in all uses of bhanera the subject of the sentence must be animate as no inanimate object is capable of thinking or speaking to itself. In the sentence, the river has risen because of the rain in the hills, if we attempt to apply the bhanera construction, we get: it has rained in the hills, having said to itself the river has risen, which is obviously ridiculous and incorrect. In this case we would paraphrase the sentence:

it having rained in the hills the river has risen—Lēkha tīrā pānī pāna kholā bariho or [pariā (ko) hāndā le—as a result of it having rained]

IV. The last use of bhanera is to render in order that, with the object of. The construction is exactly the same but in this case we put the verb in the Aorist tense (See Lesson 9):

I have come here in order to meet you—Timi lāi bhetu kā bhanera etā deē

he has come here in order to play football—Football khelnu pāyes kā bhanera yahān āyo (lit. in order to be able to play);

he drank this in order that he might not be ill—Bīnāmi na hawas bhanera yo khāi diō

LESSON 35

VOCABULARY

reason—kāraṇ to want, wish (with verb)—man lāgni
for what reason?—he kāraṇ le to want (with noun)—chāhincha

to understand—bujhnu destruction—nās
to begin—thālmu to ask—so dhānu
alive—jīvādo account—hisāp

TYPICAL SENTENCES ON THE Bhanera CONSTRUCTION

I. Bhanera meaning that

1. I saw that the Japs had descended into the valley. 

Jāpan haru kholā mān āhari bhanera dekkha.

2. They thought that the company commander had come on parade.

Company Commander sāhab pāred mān āunu bho bhanera thānī (ko) thāo.

3. You do not believe that the Japs are on the hill.

Jāpan haru dānī mān chha bhanera timi le paśiūrna.

4. We heard that the Japs are retiring everywhere.

Jāpan haru jāhaṇ sukhai hati raḥāchha bhanera hamle tāhā pāiō.
5. YOU WILL UNDERSTAND BY TOMORROW WHY WE DID NOT GO TO IMPHAL.
Hami Imphal māhā kina (ke kāran le) gaina bhanera timi bhōli samma būjhāi.

6. THE COMPANY COMMANDER SAID WE MUST HAVE OUR FOOD NOW.
Aile kāhāu pakhcha bhanera Company Commander sāhāb le bhanu bho.

7. TELL HIM NOT TO SPEAK SO FAST.
U lāi eti chito na bol bhanera bhan.

8. I DO NOT BELIEVE THAT HE IS DEAD.
U mariā (ko) chha bhanera mai pālāssāna.

9. KNOWING THAT IT WAS LATE HE STARTED TO RUN.
Abelā bho bhanera tāhā bhaera u dagurnu thāliō.

II. Bhanera meaning IF, WHETHER

1. SEE IF THEY ARE IN THE HOUSE.
Uni haru ghar mān chha ki (chhainā) bhanera hē.

2. THEY Doubted WHETHER THE JAPS WERE ON THE HILL.
Jāpān haru dājhā māh chha ki (chhainā) bhanera sāhā bākā mānīo.

3. THEY DO NOT KNOW WHETHER THE SURADAR IS HERE.
Subadar sāhāb hunu hunchha ki (hunu huna) bhanera uni haru le tāhā pāina.

4. I WANT TO SEE IF HE IS ALIVE.
Tio jiuṇdo chha ki (chhainā) bhanera hernu man lājio.

5. ASK HIM IF HE IS A JAP.
Gurkhālī hosti (koinat) bhanera sodh.

III. Bhanera meaning because

1. THEY ARE NOT FIRING BECAUSE THEY CANNOT SEE THE JAPS.
Jāpān haru (lāi) dekhainā bhanera hānīa (ko) chhainā.
(Note again the construction na dekkā ho khunā le—as a result of not seeing, referred to in Lesson 34, III).

2. HE HAS COME TO THE OFFICE BECAUSE HE WANTS TO LEAVE.
Chuttī (biddā) chāhinchha bhanera daśfar mān āyo.

3. I WEAR A COAT BECAUSE IT IS COLD.
Jārō bho (lājio) bhanera kot lāmunchha (habitual).

4. I AM RUNNING BECAUSE IT IS LATE.
Abelā bho bhanera dugriā (ko) chha (dugri rāhā chhā).

I WANT TO GO TO DEHRA DUN BECAUSE MY FATHER HAS COME THERE FROM NEPAL.
Mero bānā Gurkhā bātī āunu bho bhanera maī ta Dehra Dun māh jānu man lāgjo.

I AM SITTING HERE BECAUSE THE SASHAB IS COMING.
Sāhāb āunu hunchha bhanera maī yakhā bāsi rāhā chhā (Eastern: baśdai chhā).

IV. Bhanera meaning in ORDER TO, WITH THE OBJECT OF

1. THE MEN FROM DEHRA DUN HAVE COME HERE IN ORDER TO PLAY FOOTBALL.
Dehra Dun bātī āko māncche haru football khelos (khelnu pāyas) bhanera ā chhā.

2. I AM SHOWING HIM THIS IN ORDER THAT HE MAY LEARN QUICKLY.
Chito sikos bhanera mai le yo dekhāi rāhā (ko) chhā.

3. THEY ARE DOING THAT IN ORDER TO DESTROY THE ENEMY (THAT THE ENEMY MAY BE DESTROYED).
Bairi haru nas hawas bhanera uni haru le testo gari rāhā (ko) chhā.

LESSON 36
Revision of Bhanera construction, including sentences in Lesson 35.

LESSON 37
Chāhinchha—to want, etc., DESIRE
man lāgnu—to wish, or DESIRE
māṅgun—to demand, to ASK FOR

Some confusion of thought usually exists in regard to the employment of chāhinchha, man lāgnu and māṅgun.

1. Chāhinchha, if used with a noun, means REQUIRE OR WANT:
I WANT A CIGARETTE (lit. TO ME A CIGARETTE IS NECESSARY—
Man lāi yōla cigarette chāhinchha

But, if used with a verb it means OUGHT TO, SHOULD:
YOU SHOULD (ought to) SIT DOWN—Timi basnu chāhinchha
YOU SHOULD NOT SIT DOWN—Timi basnu chāhinna (Eastern: chāhindaina)
Utranu—to descend deliberately by jumping (from a vehicle)
Jharū—general word meaning to descend either from a height or otherwise (down a hill)

Note: 1. Undho—downwards Umbho—upwards
2. Do not confuse khasnu—to fall with kausnu—to tighten.
   Idiom: Put on your belt!—Peti kas!
3. Lotnu—to fall is not good Nepali.

1. He cut his leg by falling at football.
   ‘Football’ khele beča mān larera khutā mān ghās pārio.
2. The oranges began to fall from the trees.
   Santala haru ruhī bātī khasnu thālio.
3. He brought down a duck with his bow and arrow.
   Dhanu kābā hānera bāhī khasāldō.
4. Coming out into the balcony he began to come down the ladder.
   Kāusi mān niskera līnu bātī orhāma thālio.
5. At what station must we leave the train?
   Kun tesan mān utranu pārio aḥ?
6. Coming down the hill he began to have his food.
   Dārhā bātī jharikana bātī khāna lāgio.
7. Why did you go up when I told you to go down?
   Undho jhar bhanera kina umbho gais aḥ?

Lesson 40

Vocabulary
wood—kāth
wooden—kāth ko
to blow—phūknu
wood (fuel)—dāru
cookhouse, kitchen—chahā, bhānā
a cook—bhānse

Bālnu (intr.)—to burn, remain alight
Bālnu (tr.)—to burn, to maintain a fire
Salkānu (salkāma) (intr.)—to become alight
Salkānu (tr.)—to light, set a light etc.
Pollu (tr.)—to burn, scorch, destroy by fire
Ago lāgnu—to catch on fire
Darnu—to scorch, burn

Bālnu (intr.) and bālnu (tr.) are normally used of fire deliberately set alight:
Yo dāūrā (wood for fuel) bālnu means this wood is never to be burned.
Why have you not lighted a fire—Taik le āgo bālnu bālnu
(meaning maintained a fire?)
But, why have you not set a light to the fire? (lighted a fire)?—Āgo kina salkānas.
The wood won’t catch (fire)—Dāūrā tāko.
I will light a cigarette—Maṅ ‘‘cigarette’’ salkānchhī
Pollu means to burn not of a fire but of some object in a fire:
All this dirt must be burned—Yo phor haru jarnu
pollu tāko
He burned his clothing (deliberately)—U le āphnu lugā tāko
but when the meaning to catch fire is implied use āgo lāgnu:
His house caught on fire—Uṣho ghar māṅ āgo lāgio (lāio)
A general word darnu—to burn, scorch is also used, though not very common:
Uṣho lugā dario—His clothes were burnt

Sentences

English
1. This wood is wet and will not remain alight.
2. During the winter you must burn (maintain) fires.
3. If you blow it will quickly catch fire.
4. The cooks have lighted the fires in the cookhouses.
5. Fires are burning in all the cookhouses.
6. He burnt his hand.

Nepali
1. Yo dāūrā chiso bhaera balaima.
2. Hiudīo māṅ āgo bālnu parchha.
3. Phūknu bhanie chito salkīnchhā.
4. Chaukā (bhānsa) haru māṅ bānse haru le āgo salkā, (ko) chha.
5. Sabai chaukā haru māṅ āgo bali rahā chha [āgo baliā (ko) chha].
6. Uṣko hāt polio.
LESSON 41
VOCABULARY
horse—ghorā
hay—khar
queen—rānī
goat—bākā
male goat—bokhā
female goat—bākri

THE NOUN

In Nepali there is no gender and the adjective and verb do not change when qualifying nouns denoting a feminine object. Amongst Gurkhas domiciled in India a form of speech has been evolved in which the adjective is made to end in ī when qualifying a feminine object, such as rāmī kēti—a beautiful girl. This form, however, is not found in the majority of districts in Nepal. Although there is no gender some words denoting female species do end in ī as in Urdu, such as:

Magarni—female of “Magar” tribe
Raini—female of “Rai” tribe
Rānī—a queen
Chori—a daughter

The procedure of denoting the female sex in animals by making the name of the animal end in ī is not good Nepali and is really Urdu; ghorā—a mare, kūta—a bitch are not Nepali words. Dhāngo chānī are the masculine and feminine forms of some animals including a dog and cat; of birds use bhāle, pothī; of goats bokhā, bākri. A young bird is chālla, not to be confused with chēlā—a disciple or student.

DECLENSION OF NOUNS

Nouns ending in o change the o to ā in the Vocative singular and all cases of the plural:

SINGULAR
N. Choro SON
Ac. choro ā SONS
D. choro ā to SON
Ag. choro le BY SON
G. choro ho OF SON
L. choro mān IN, INTO, AMONG, ON, TO SON
V. ē chorā O SON!

PLURAL
N. chorā haru SONS
Ac. chorā haru ā SONS
D. chorā haru ā to SONS
Ag. chorā haru le BY SONS
G. chorā haru ko OF SONS
L. chorā haru mān IN, INTO, AMONG, ON, TO SONS
V. ē chorā ho O SONS!

In the Locative mān can also mean at of places:
AT DEHRA DUN—Dehra Dun mān
In the Accusative ā is added for human objects but may be used for animals to particularise. With other objects it is omitted. In the Dative it must always be put in.

In the Vocative plural it is best to omit the haru, as ho denotes the plural. Haru is usually left out in all cases of the plural with abstract nouns:

Tin din not Tin din haru

Note: A local Eastern variation exists in the fact that with the word choro only, the o is changed to ā in all cases, singular and plural except the Nom. Sing.:

MY SON TOLD ME—Mero choro le mān lai bhanio (agent case)
YOU MUST TELL HIS SON—Timi usko chorā lai bhānu pario (accus. case)

Sentences

ENGLISH
1. Many Gurkhas live in these houses.
2. Give my horse some hay (to my horse).
3. The queen’s house is very big.
4. Oh young men, you must kill the Japanese on the hill!
5. He is sitting on the wall.
6. Is that a male or female goat?

NEPALI
1. Yo ghar haru mān dhērai Gurkāi (haru) baschha.
3. Rānī ko ghar dhērai thulo chha.
4. E titā ho, dārā mān bā khā Jāpān haru lāi mārnu parchha, pē aī!
5. U bhītā mān (mātithi) basi rāhā chha.
6. Tio bokhā ho ki bākri?

LESSON 42
VOCABULARY
witch—boksi
to be smart—phurti garnu
dear, expensive—māngo
only—mātrai
THE COMPARISON

In Nepali the comparison is rendered by the use of the word bhandā, present participle of the verb bhannū— TO SAY OR TELL, literally meaning SAYING, WHEN TALKING OF:

HE IS TALLER THAN I—Maṅ bhandā u aigo chha
literally, TALKING OF ME HE IS TALL.
IT WILL BE BETTER THE DAY AFTER TOMORROW THAN TOMORROW—
Bhoj bhandā farsī thik holā
In the Eastern form of speech dekhi—HAVING SEEN is sometimes used in place of bhandā:
Maṅ dekhi dhanī chha—HE IS RICHER THAN I (lit. SEEING ME, HE IS RICH, i.e. AS COMPARABLE TO ME)

There is no real superlative construction in Nepali so that if we desire to render HE IS THE RICHEST we have to use the above construction, introducing THAN OTHERS, THAN ALL, etc.:  
U āru bhandā dhanī chha
U sabai bhandā dhanī chha

Note here, Madde māṅ (bāi)—FROM AMONGST WHO IS THE YOUNGEST OF ALL YOU MEN?—Timi haru madde māṅ kallo chaṅ kūn ho? (kallo kun chaṅ ho)

Sentences

ENGLISH
1. They have brought more than yesterday (than they brought yesterday).
2. The daughter is more of a witch than the mother (Nepali riddle).
3. He is the smartest man in my company.
4. Amongst a hundred men only one will be allowed to go.
5. Flour is more expensive here than in Dehra Dun.

NEPALI
1. Hiju lāko bhandā āju barhdā lāi (ko) chha.
2. Āmi bhandā chori boksi (chha understood).
   (Answer: Khursānī—THE RED CHILLI, the small pips being much hotter than the rest).
3. Merō kampani māṅ u āru bhandā phurtī garchha.
4. Sai mānçhe madde māṅ yotā mātrai jānū pāune chha (pāulā).
5. Dehra Dun māṅ bhandā yahāṅ pitho māṅgo chha (hune rai chha).

LESSON 43

VOCABULARY

line (of men or things)—lang
stick—lātero
to place in line—lang pārnu
lazy, slack—luthro
line (made, such as spit—locked)—rekkā
slack, loose (of things)—khoklo
to see—dekhnu

ADVERBS

The adverb cannot be declined and as a general rule is placed before the word it modifies:
Chitto bas—SIT DOWN QUICKLY
A word or clause may be employed in an adverbial sense governing a verb by the use of the short Past participle of garmu—to do, i.e. gari, lit. HAVING DONE.

bes—GOOD
besgari—WELL
rāmro—BEAUTIFUL
rāmrogradhi—BEAUTIFULLY
prem—LOVE (noun)
pregardhi—LOVINGLY

Dushman lai dekhne gari bas!—SIT SEEING THE ENEMY
(i.e. so that you can see the enemy)

Dushman lai na dekhne gari bas—SIT SO THAT YOU CAN'T
SEE THE ENEMY

Dushman le timi lai na dekhne gari bas—SIT SO THAT THE
ENEMY CAN'T SEE YOU

DISTRIBUTIVE NUMERALS

Dui dui gari (garera) ai ja—COME TWO AT A TIME
piche—to EACH (phi is not good Nepali)
mānçhe piche—to EACH MAN
Mānçhe piche ek ek rufiā bāhr de—DISTRIBUTE ONE RUPEE
TO EACH MAN

Relative adverbs such as:
when—ja Bah, jaile
where—jaṅhā
whither—jaṭā
as—jasto
are not much used in good Nepali and it is nearly always possible to
avoid using them by turning the sentence round to some other construction. For instance, jaba can usually be turned to the use of the present participle: instead of jaba u ālā—When he comes, use u ālā beḷā māñ jātā can be turned to ālā beḷā tāṅ ṛāthā etc., etc.

The use of jhai (note short a) is better than jasto
sutā (ko) jhai—As if asleep, or lying down
kukur jhai—like a dog
kukur le jhai—like a particular dog
māñ le garā (ko) jhai—like I do
sāi jhai na karā—Don’t shout like a jackal
But, sāi le jhai na karā—Don’t shout like the jackal

The repetition of the verb in the future tense followed by jhai gives just about to, on the point of:
U ālā ālā jhai bho—he is about to come (lit. like coming coming)

U garā garā jhai bho—he is about to do it

To emphasise an adverb, double the main central consonant; katā—whether, emphasised form, very common in speech, being katā.

or repeat the word; bistārai bistārai—very slowly, or add ai, (See Lesson 3, para. 3 as to correct pronunciation), or nai:
chito—quickly

The adding of ai or nai as above is not confined to adverbs. Any word such as an adjective, noun or verb can be emphasised or strengthened in the same way. It is very common in the spoken form.

Mānchkenai ko—It is indeed a man
Aile basnai parchha—You must now sit (i.e. not stand)
Timinai ko—It is you

Another way of emphasising an adverb or adjective is by the use of certain words meaning very, extremely, etc. These are dherai, bāhatāi, sāra, bignai, chaupatai and aghora.

ai—Now
kai—when
kai le kai—sometimes
K′-ile pani with verb in the negative means never:
U kai le pani ānna—he never comes
Ajhai—Still
U ajhai yahā baschha—he still lives here

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Ajhai is sometimes used in the sense of more:
Ajhai khānā—Pour out some more (lit. still pour)
Ajhai with the verb in the negative means not yet:
Uni haru ajhai āipugā (ko) chhaina—they have not arrived as yet

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Sentences

ENGLISH

1. Why are you speaking so as not to be heard?
2. Run very quickly.
3. He came into the room unnoticed by me.
4. Fall in, in lines of ten men each.
5. Give each man a stick.
6. Wherever it is we can’t reach it today.
7. Don’t make a noise when the Colonel is speaking.
8. He is like my son.
9. When you speak it is like his father speaking.
10. That man is extremely lazy.

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NEPAI

1. Ṛ na sunne gari kina boli raḥā chhaa.
2. Bei gari (contracted to besi) dugur.
3. Maṅ le chāl na pāune gari koṭha bhitra pasio.
4. Das das mānchhe ko lang pārera ‘fall in’ garne ho.
5. Mānchhe piche ekunta ekunta lūturo de (note ekunta—one each).
6. Jahaṅ bā pani āju pugnu sakdina (See Lesson 29 as to pani in spite of, etc.).
7. Karnal sābhe boline beḷā māṅ khalbal na garā ai!
8. Mero choro jhai chha.
10. Tō mānchhe aghora luthro chha.

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LESSON 44

ADVERBS (Contd.)

jhan—the more, all the more
kaso—how? in what manner?
jhandai—nearly, almost
kaso gari—somehow
ballai—at last
mahār—only
koni—who knows?
tā—indeed
kaso, kasto—how? what kind of?
la—then, therefore

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po emphasizes the word before it (See Lesson 28).
i or ta ni emphasizes a verb in any tense except Imperative. To emphasize the Imperative add na or ona to the ordinary Imperative:
gar changes to gar-na or gar-ona (See Lesson 30. 2).

NOTE: Imperatives ending in a vowel cannot be emphasised as above.

bhari—entire, whole

Examples: Jhan bhanio jhan sundaina—the more he tells them, the more they don’t listen!
Tio ta jhandai mari—He nearly died.
Hirrñá hirrñá hami bāla ā̄pugio (ā̄pugia ko chha)—Walking and Walking we have at last arrived.
Eiti chilo hasei gario?—How did you do it so quickly?
Sāhab bhuli ānu hunchha ni—the saras is coming tomorrow of course (you know)
Chito garona (garna)—For goodness sake do it quickly.
Jangal bhari khojio tai pani phelā pārīna—they searched the entire jungle, in spite of that they did not find him.

LESSON 45

PRONOUNS

We have seen already that the first and second personal pronouns man and taĩ change to main and taĩ in the agent case, (main le, taĩ le). In all other persons the pronoun does not change when the preposition is added. In the gen. case mero—my, tero (timro)—your, uiko—his, hamro—your, uni (inii) hara ko—their. In the best spoken form the pronoun does not change with a feminine object:
usko chori—his daughter not uski chori.

Tio meaning he or she is less respectful than u, but in the neuter it must be used.

Hamí for I is incorrect; always use maṇi.

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When using the polite or respectful form of the verb (See Lesson 23) use tāpān or dphu meaning you. Tāpān is more respectful than dphu.

The emphatic form—e maṇi is maṇaī
... ... ... tān is taṇai
... ... ... tio is tri
... ... ... u is ni
... ... ... u le or us le is usai le
... ... ... tes le is tesai le
... ... ... hamí is haminai
... ... ... timi is timinai
... ... ... uní, iní is unai, inai

The relative jo—who, which, jašlái, jašle or jaše, jaško etc. is not much used. The best construction is that fully explained in Lesson 15. Jum—whichever, i.e. jum māṃchhe—whichever man is much used in the spoken form, as also je—whichever.

Je bhanī pani maṇ mándaina
Whatever he says I don’t agree (accept)
The strong form of jašto (See Lesson 43) is sometimes used instead of je:
Whatever he says—Jaṣtai bhanī pani;
But, Je bhanī pani is better Nepali.
The demonstrative pronoun yo—this is conjugated as follows:
N. yo Ag. e le (es le)
Acc. e lai (es lai) is a more academic form G. es ko
L. es maṇ
D. e lai

The form in brackets is used more by “line boys”, or Indian-domiciled Gurkhas.

Tio—that is similarly conjugated:
N. tio Ag. tio le (tes le)
Acc. tio lai (tes lai) G. tes ko
D. tio lai (tes lai) L. tes maṇ

Again, the forms in brackets are used in the “line-bāt” or urduised form of speech.

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PLURAL: ini (haru), tini (haru), lāi, le, ko, etc., etc.
The interrogative WHO?
   N. ko
   Acc. ko lāi (kas lāi) Ag. ko le (sometimes pronounced
   D. ko lāi (kas lāi) ha le) (kas le)
   G. kasko
   L. kasmañ

PLURAL: Use the same as the Singular.
   why—Kina; the form he lāi is sometimes used.
   arko—the other
   āru—another or more
   koi or kei with a negative verb means none:
   Kei chhaina—there is none
   Koi or Kei with negative verb or
   Koi (kei) pani chhaina—there is no one or not even one
   aṭhāi—self
   mañ aṭhāi—I myself
   aṭhāi le gario—he did it himself

Sentences

ENGLISH
1. Whichever Gurkha comes you must stop him.
2. Whatever happens we must go.
3. Give him some rice to eat.
4. He beat me.

NEPALI
1. Jun (chāine) Gurkhāli āyā pani ulāi roknu pario.
2. Je bhā pani jānai parchha.
3. U lāi bāḥā khāāi de.
4. Tile (e le) mañ lāi hāndo.

LESSON 46

The following is a table of certain adverbs and pronouns in their interrogative, relative and demonstrative forms:

<table>
<thead>
<tr>
<th>INTERROGATIVE</th>
<th>RELATIVE</th>
<th>DEMONSTRATIVE</th>
<th>REMARKS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nepali</td>
<td>English</td>
<td>Nepali</td>
<td>English</td>
</tr>
</tbody>
</table>
| kun? | which? | jun | which | ko | this | used with a noun
| Ko? | who? | jo (inflected who) | jo | whatever | yo | this | used without a noun
| he, kie? | what? | kule? | when? | ji | when | sāle | this | Kī is Urdu
| haṭṭi? | how many? | haṭṭi | as many as | sāle | as much | sāti | this | refers to quantity, not size
| haṭṭi? | how much? | haṭṭi | as much as | sāti | as that | sāti | as that |
| katro? | how big? | katro | as big as | etro | as big as | etro | as big as that |
| hālā? | whether? | hālā | whether | hālā | this | hālā | this |
| kahān? | where? | kahān | there | kahān | there | kahān | there |
| hān? | when? | hān | this | hān | like this | hān | that |
| hāṣō? | how? | hāṣō | in whatever way | hāṣō | in this way | hāṣō | in this way |
| hāṣō? | what kind of? | hāṣō | like, as | hāṣō | this kind of | hāṣō | that kind of |

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LESSON 47
THE PREPOSITION

In Nepali the preposition follows the word it governs and therefore might be termed a postposition:

Example: sita—with (sometimes used in the sense of to with human objects): WITH THE MAN—Mānchhe sita.

Any word or words expressing a degree of relationship between the preposition and the word it governs is, as a rule, placed between the two, i.e.,

agārī—before, in front of

Eoko char din agārī—four days before this.

The word kān (not to be confused with kāhā)—TO THE HOUSE OF or TO THE PLACE OF has a very similar meaning to “chez” in French; (it is probably the short for ko mān). It is used with animate objects. It is also not to be confused with khān (Urdu: “KĀN”—THE PLACE WHERE CERTAIN PERSONS WORK OR ARE TO BE FOUND; such as misri khān—BLACKSMITH’S SHOP. The main difference in the two words is that kān is used only with verbs of motion, e.g.,

I AM GOING TO THE SUBODAR’S HOUSE—Maṅ subdār sākha
cān jāncchhu (immediate future).

I AM GOING TO HIS PLACE—Uskā jāncchhu.

An alternative with a similar meaning is thaṅā sometimes pronounced thim, being generally used when referring to inferiors:

HE IS GOING TO THE DOBI—U dohī thāṅ ga (ko) cīha.

A further very common alternative is made by the use of bāhā (ko) thāṅā (lit.) THE PLACE WHERE HE IS, the ko being left out in speech. This form is much employed in central and western Nepal and is very colloquial.

I AM GOING TO THE COLONEL—Karnāl sākha bāhā thāṅā jāncchhu.

This form is usually used of superiors. Of the three constructions kān and thaṅā are not much used by uneducated Gurkhas other than Brahmans, Thakuris and Chettris although all Gurkhas understand them and sometimes employ them. Their employment is, however, good Nepali, and they should therefore be used by British Officers. The third form, bāhā (ko) thāṅā is very common and may be used of inanimate objects as well as animate, e.g.,

I AM GOING TO THE PLACE WHERE THE CINEMA IS—Senima bha
thāṅā jāncchhu.

HE IS GOING TO THE REGIMENT—U pāilān bāhā thāṅā jāncchhu
uprāna, or uprāna kūrā mān—BESIDES
kārān—REASON
kārān le—BY REASON OF, BECAUSE OF
kī ko kārān le?—FOR WHAT REASON?
Kī ko kārān le bhānī—BECAUSE (sometimes used with a verb)
Timi yahāṃ bāsā (ko) kārān le—BECAUSE OF YOUR SITTING HERE
But, Timi yahāṃ bāsā (ko) humā le would be better Nepali
teso bāhā (ko) humā le—AS THINGS ARE LIKE THAT (THINGS BEING
AS THEY ARE).

NEGATIVE: Timi le na gariā ko kārān le (humā le)—AS A RESULT OF
YOUR NOT DOING IT
cheu mān—at the edge of
nimī or nimī mān—with a view to takes ko—OF:
WITH A VIEW TO TEACHING HIM—U lai sīdhānu ko nimī
pārī—THE OTHER SIDE and wārī—THIS SIDE (of something linear
such as road, river, etc.) are used with the noun in the nominative:
kholā pārī—THE OTHER SIDE OF THE RIVER, not khola ko pārī.
The same applies to bhītra—INSIDE: INSIDE THE HOUSE—Ghar bhītra,
but outside the house—Ghar ko bārā or Ghar dekhi bārā.
sānū—to exchange
ko sānā mān—in exchange for

LESSON 48
THE PREPOSITION (Contd.)

bāto, bātī, bāta—from, from the direction of
When employed next to the word bāto meaning road use bāro:
FROM THE DIRECTION OF THE ROAD—Bāto bāro
bāro also means VIA:
I AM GOING TO LAHORE VIA SAHARANPUR—Maṅ Saharānpuṛ
bāro Lahore mān jāncchhu
thāṅā mān—in place of (governs Genitive)
I HAVE COME IN HIS PLACE—Usko thāṅā mān maṅ ān
dundho—downwards
umbho—upwards

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sometimes also used as above and below but not good Nepali if used in this sense.

I AM GOING UP THE HILL—Maṣṭa umbcdho jāncchhu
BECOME COLD—to cool down,

GO UP TO THE FOOT OF THAT TREE—Tio ṛukh ko ṭaad samma jā
BECOME COLD—selāunu
SĀTHA MĀN—to leave—chānu
—IN COMPANY WITH (superiors) (governs Genitive):
I SHALL GO ON LEAVE WITH THE COLONEL—Maṭ karnaś sāhab
CLIFF—bhīr
kō sātha māṇ bidā māṇ jānuhā
MOUSE—musā
BITTIKAI—used with the inceptive Infinitive of a verb gives IMMEDIATELY:
HOLE—dhulo
IMMEDIATELY THE SAHAB CAME THEY RAN AWAY—Sāhab āunu
(NOTE: The final sound of the word bittikai is kai with a short a not kai as it is often incorrectly pronounced by students.)

When it is desired to express IMMEDIATELY without a verb, such as in the sentence GO TO THE POST OFFICE IMMEDIATELY use turanta or

CHITO, CHAṢRI OR JHALA.

Fūnro—ABOUT (in respect to time)
AT ABOUT THREE O’CLOCK—Tin baje fūnro
KHĀDĪ—FOR THE PURPOSE OF
KO LĀGI—FOR THE PURPOSE OF is not good Nepali. Use either ko

NIMI as explained above or, better still, the infinitive of the verb alone.

See also Lesson 34 (IV) as to Bhanera construction.

HE IS GOING TO THE BAZAR FOR THE PURPOSE OF BUYING MEAT—

Tio pāṣal māṇ māṣu kīṁu gā (ko) chha

The habit of using ko lāgi to mean for in sentences such as for
tomorrow’s parade is very bad Nepali. Use māṇ:

BHOLI KO KAVĀZ MĀṆ

In good Nepali ko lāgi is not used.

Tala—below takes dekhī: ghar dekhī tala.

Māṇiṁi—on, over, above takes dekhī if used in the sense of above,

otherwise use with the nominative.

NI—NEAR:

THERE WAS A STOOL NEAR THE BED—Khāt nira yā nu mordha thio
TIRA—TOWARDS, IN THE DIRECTION OF, often employed in the sense

OF TO OF LOCALITY:

I AM GOING TO DEHRA DUN—Maṭ Dehra Dun tira jāncchhu

Dhole

LESSEN 49

VOCABULARY

CLOTH, CLOTHES—LUGĀ
HOUR—GAṆTA
TO COOL DOWN,
BECOME COLD—SELĀUNU
TO LEAVE—CHĀNU
CLIFF—BHĪR
MOUSE—MUSĀ
HOLE—DHULO

rays of sun—gāṁ

to present, put forward—ṭhāṇu
blanket—rārī
relief—bāḍā
hope—ādā
flower—phūl
main road—mul bātdo
spring (water)—mul pāṇī

SENTENCES INTRODUCING USE OF PREPOSITIONS STUDIED
IN LESSON 47 AND 48

1. GOATS GO WITH GOATS (Nepali proverb).
Bāṛ nī sitā bāṛā.

2. HE WAS MARCHING 300 YARDS BEHIND THE SAHAB.
U sāhab ko tīn saī gāṣ pāṭtī hiṁ ṛaḥa thīo.

3. IT WILL BE ALL RIGHT IF YOU DON’T GO TO YOUR FATHER TODAY.
Āju bāṁ bo ḍā na gāṣy (gā) pāṇī ḍhumchha.
(Note use of the verb to be to mean it will be all right.

This is a common use: Dehra Dūn māṇ jānu ṛaḥu thio This it would be all right if we could go to Dehra Dūn).

4. THOSE MEN ARE TAKING THEIR CLOTHES TO THE DHOBIE.
Umī māńchhē kara ṛḥhu lugā ḍhōbi thāng lāṁ ṛaḥa chha (or

līrā gā chha).

5. BESIDES IF HE DOES NOT COME WE SHALL GET NO MONEY.
Upranta, tī dāna bhaṇie hami ta āṭāṁ pāṁne chha aa.

6. WHY DID YOU SIT ON THE GROUND?
Tāk le kārān le bhūṁ māṇ bāṭī?

7. THIS RICE IS COLD BECAUSE IT HAS BEEN LEFT HERE FOR TWO
HOURS.
Yo chāṇuval selāchha bī kārān le bhaṇie, dūi gāṁtā māṇa chāṁtā (ko) chha.
(An alternative to the above sentence would be: Yo chāṇuval kī kārān le selāchha bhaṇie yāḥāṁ dūi
gāṁtā māṇa chāṁtā kūṁa le).

8. HE WENT TO THE EDGE OF THE CLIFF AND Fell OVER.
Bhīr ko cheu māṇ gaḷa paltī (overbalanced).

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9. WITH A VIEW TO REACHING THEIR HOMES ON THE SAME DAY THEY TOOK THE TRAIN.
Tai din mān ghar mān ṭagnu ko nimti uni haru rel mān charhio. (The above sentence is of course far better rendered by the Bhanera construction. See Lesson 34, IV.)

10. PLEASE TAKE ME ACROSS THE RIVER.
Maṅ lāi kholā pāri tānū holā.

11. THE MOUSE RAN INTO THE HOLE.
Musā dhulo bhūtra pasio.

12. HAVING COME OUT OF THEIR HOUSES THEY WERE WARMING THEMSELVES IN THE SUN.
Āphnu āphnu ghar dekhi bāira nishera ghām tāpī rahā thio.

13. IN EXCHANGE FOR A BLANKET I RECEIVED ONE MAUND OF FLOUR.
Rāri ko sāla mān ek man ṭīkha ṭān.

14. THE ENEMY WERE ADVANCING FROM THE ROAD.
Bairi haru bāto tira bāti agāri barhi rahā thio.

15. HOW MANY TIMES HAVE I GOTTEN TO TELL YOU TO COME DOWN?
Undhō jhar bhanera kati ṭālī bhāri rahānu parchhā as?

16. AS FAR AS I COULD SEE THERE ARE NO ENEMY ON THE WHOLE PLAIN.
Main le dekhi (ko) samma ṭhāni bhāri mān dūshman chhainā.

17. IMMEDIATELY MY RELIEF ARRIVES I SHALL GO ON LEAVE.
Mero badāl āne bitbhai maṅ ta bīdā mān jai ānchhu. (jai jānū—to go off, go away).

18. I HOPE THAT HE WILL COME HERE ABOUT THE DAY AFTER TOMORROW.
Parsi ṭuāro dūnchha bhanera āsā garāi (ko) cha.

19. BELOW THE HOUSE THERE IS A FLOWER GARDEN.
Ghar dekhi tala (taliḷa) yotā phul bāri hune raichha.

20. THERE IS A SPRING NEAR MY HOUSE.
Mero ghar nira mul pānī chha.

LESSON 50
IDIOMS

A knowledge of these Idioms goes a long way towards speaking the language well.

1. ABOUT TO, ON THE POINT OF is rendered in Nepali by the word āṅtyo, e.g.,
HE IS ON THE POINT OF DOING—U garmu āṅtyo

āṅtyo is sometimes confused by students with the Imperfect or Past Perfect tense. This is incorrect, being used as above in the sense of the Present. It cannot be conjugated nor has it a negative form. It has, however, a past form: āṅtā (ko) thio (written form āṅtye ko thio), e.g.,

HE WAS ON THE POINT OF DOING—U garmu āṅtā (ko) thio
(See also Lesson 43 regarding the use of jaṅtā to render on the POINT OF,

2. uile—FORMERLY ; uile dekhi—SINCE FORMERLY ; uile uile dekhi—SINCE A VERY LONG TIME AGO ; uile bakhra dekhi—SINCE FORMER YEARS.

HOW LONG AGO?: Kāti din bho?

3. ḫārnī (intr. ḫārnu) means to make in a sense other than to FABRICATE, to CONSTRUCT, or to PREPARE, when banānu should be used, e.g.,
HE HAS MADE A FOOL OF ME—Maṅ lāi baulāhā ḫārni (ko) chha e!

MAKE IT BLACK—Tī lāi kālo ḫār
YOU MUST GET IT READY NOW—Tī lēyār ḫārnu ḫār

This food has made me ill—Yo hrūrank le maṅ lāi birāmi ḫārni (ko) chha

But,

MAKE ME A BOX AND BRING IT HERE—Yotā bākas bandēra yahān lei de
He is building a house—Ghar banāi rahā chha

4. sukkh—COMFORT
dukkh—DISCOMFORT

Jahān sukhān therefore literally means WHEREVER COMFORT or WHEREVER THERE IS COMFORT. Used in this way it has come to mean WHEREVER YOU LIKE OR ALL OVER THE PLACE, EVERYWHERE, e.g.,

Yo des māṅ Gorkhalī jahān sukhān basā (ko) chha—GURKHA ARE LIVING EVERYWHERE IN THIS COUNTRY (lit. WHEREVER THEY PLEASE)

The form jatā sukha with verbs of movement is also used.
The form Jun sukhā manchhe—WHICHEVER MAN YOU LIKE is used but is not common.

5. AS MUCH AS POSSIBLE, AS FAR AS POSSIBLE—sakā samma
AS FAR AS POSSIBLE YOU MUST FINISH IT TOMORROW—Sakā samma bholi sidānū parchhā

An alternative construction is sakdo bhar, Present participle of
saknu with bhar or bhari meaning whole...entire (See Lesson 32), e.g.,

As far as possible we will stay the night in Batoli—Sahde
bhar Batoli mān bās basnālā

but this last construction is not used generally, being largely confined to the eastern form of speech.

LESSON 51
IDIOMS (Contd.)

6. NONSENSE, IMPOSSIBILITY, etc.

It was explained in Lesson 28 that hunu—to be is often used to mean to be all right. Nonsense is therefore translated by Na hune kurā, (lit.) not all right speech (or thing), e.g.,

WHAT NONSENSE HE IS TALKING—Kasto na hune kurā goriā
to (ko) chha

IT IS IMPOSSIBLE FOR US TO REACH DEHRA DUN TODAY (lit. To reach Dehra Dun today is nonsense)—Ku Dehra Dūn mān pīguna na hune kurā bho (bhaie)

WERE IT POSSIBLE—hunu sakha (ko) bha?

7. WHILE, WHILST; put verb in Present participle repeating it a second time in strong form:

HE DIED WHILST WALKING ALONG THE ROAD—Eāto mān hiṇḍā
hiṇḍai mario (See Lesson 15 as to negative Present participle being employed to mean before.)

8. TO LEAVE is chārnū or chornu which is often employed in "line bāt" or "urdursed" form of speech. The Past participle chārī literally means having left but is used in the sense of with the exception of:

WITH THE EXCEPTION OF THE SUBADAR EVERYONE WILL GO DOWN THE HILL—Subādur saḥāb chārī sahāi undha jhnākā

9. To render the strong negative absolutely won't or absolutely doesn't use the strong Present participle followed by the Present tense (habitual) in the negative:

HE ABSOLUTELY DOESN'T SPEAK—U boldai boldainā
HE HEARS NOTHING—U sundai sundainā

10. JUST, JUST THIS MOMENT—bharkar or strong form bharkarain,
(See Lesson 15), e.g.,

HE HAS JUST TOLD HIM TO COME TOMORROW—Bhdoi ājā
bhanera bharkar bh'ni chha

(Note: bhani chha is a colloquial form of bhānī (ko) chha.
This form applies to all verbs with stems ending in consonants (See Perfect tense, Lesson 6).

11. AT LAST—balla:
LYING DOWN HE AT LAST FELL ASLEEP—Sūṭā sūṭā balla
nīdhāi (nīdāyā)
EATING HE AT LAST SATISFIED HIS HUNGER—Khāṇḍā khāṇḍā
balla aghāiō (aghāyā)

12. IF THAT IS THE CASE, IF THAT IS SO—teso bāhā
IF THAT WERE NOT SO—teso na bāhā
IF THAT WERE NOT SO HE WOULD NOT HAVE COME FROM NEPAL—
Teso na bāhā, u GURKHĀ bāit āsne thin.
FOR THAT REASON—teso bhaera
FOR THAT REASON I MUST GO TO DHARMSALA—Teso bhaera
mān Dharmśalā mān jānū pari
teso bāhāko hunā le also means for that reason
(See Lesson 49)
teso gariāko hunā le—as a result of doing that.

13. The adding of s or in some cases āle to any word meaning any locality or place often gives the meaning of the person who lives or remains at that place, e.g.,

pasal—A Shop; pasale—A Shopkeeper
koth—Armoury of rifle store; kotha—the Storekeeper
bhānā—cookhouse; bhāne—A Cook
goth—a Farm; gothāla, gothāle—A Shepherd

LESSON 52
IDIOMS (Contd.)

14. CALLED, A PLACE CALLED, A MAN CALLED etc., etc.
This is rendered by the inflected Infinitive of bhānu—to say, which is used like an adjective:

A PLACE CALLED DHARMSALA—Dharmśalā bhanne bhānā
A MAN CALLED DALBAHADUR—Dalbahādur bhānne mānche

15. Use of verb kālu—to put in the sense of Completion
(See Lesson 24):

HE HAS ALREADY DONE IT—Gari kālu (ko) chha
DO IT NOW, FINISH IT OFF NOW—Aile gari kālu

16. MUST OF ABSOLUTELY NECESSARY is expressed by the negative
Past participle and the negative habitual Present of the verb to be:

*Na garikana hunna*; *(Eastern: hundaina)*

*It absolutely must be done* (lit. not having done it), *it won't do*.

*You absolutely must shut the door*—*Dalno na laikana hunna*.

17. In addition to the *rahanu* construction indicating continuous action (see Lesson 24) we may also use the strong Present participle with *garna*—to do:

*Continue (go on) walking*!—*Hiirdai gar ai!*

*You must go on putting earth in the pit*—*Khitho man mitho kaldai garn parchha ai!*

18. The placing of *ek* after a number gives about. This is used only of quantity:

*About Three—*tin ek

The word *jati* (strong form *jatī*)—*as many as* is sometimes added, e.g.,

*About four—*char ek jati

*About eight men came to the door*—*Āhi ek mānche jati dalio man ādyo*

(This must not be confused with *punro* which is used of time. See Lesson 48.)

19. For certain, for sure—*nisse used with a verb*:

*He will certainly come tomorrow*—*U bhōli nisse āunchha khāś*—real is sometimes used, *U bhōli khāś āunchha*

20. Otherwise—*natro* (Urdu: nahi ta):

*You will come here the day after tomorrow otherwise I shall tell the Sahab*—*Taṅ prari yathā āulās natro maṅ sāhab lī bhāndinchhung*

21. Use of infected Infinitive of verb.

In addition to the use of the infected Infinitive of the verb as explained in Lesson 15 we also find it used in the following:

(i) In the interrogative where in English we might use MUST, e.g.,

*How many times must I tell you?*—*Kati pāli bhanne?*

*Or Kati pāli bhanī rahane?*

*Must I also go?*—*Maṅ pāni jāne?*

(ii) When exhibiting slight indignation or surprise in the positive, e.g.,

*And I telling them thousands of times!*—*Hazar pāli bhanī rahane!*

This construction is very common in the spoken form of the language.

22. EVERY, of time or period:

*Every morning*—*bīhāno bīhāno*

*Every evening*—*beluki beluki*

*Every day*—*din o dīne pīche*

23. Some one or other—*koi na koi*:

*SOMETHING or OTHER—*kei na kei*

*They are bound to break something*—*Koi na kei kumlung kumlung pārā* (Kamlung kumlung pārnu, slang for to break or smash up)

24. We have already seen (Lesson 22) that one of the Present participles of *hunnu*—to be is *hundā kheri*—while being, at the time of being; *chandā kheri* however gives the idea of while still. It is not very common:

*While still in the jungle*—*jangal mān chandā kheri while yet alive*—*jūndā chandā kheri*

A more common construction however giving the same meaning is:

*Jangal mān hundā hundā jūndā hundā hundā hundai, etc., etc.*

(This latter is explained in Lessons 15 and 51, 7).

25. chattai with a negative verb gives NOT AT ALL:

*He does not speak our language at all*—*U hamro hura chattai boldain*

**LESSON 58**

**VOCABULARY**

*animal*—*pasu* to save (money), earn—*kamānu*

*somebody*—*kasai* to move (tr.)—*sānu*

*eldest brother*—*jeto* to move (intr.), to be moved—*sānu*

**SENTENCES TO BRING OUT THE USE OF IDIOMS STUDIED IN LESSONS 50-52**

I. **The men who have come from Dehra Dun are on the point of having their food.**

*Dehra Dun bāti āko mānche haru hātu khamū ānto* (khālā khālā jhain bho).
LESSON 54

VOCABULARY

but—jaapro  to run—daurnu
be angry—risunu  anger—ris

to wander, move round—dLNu

SENTENCES TO BRING OUT USE OF IDIOMS—(Contd.)

1. THE SHEPHERDS WERE SITTING IN CROWDS IN THE HUT.

Gothálá haru jaapro mán thunprái bhaera baií ráhá (ko) thío.

2. WE ARE LOOKING FOR A MAN CALLED DHANBIR, BUT HAVE AS YET NOT FOUND HIM.

Hamí le Dhanbir bhanne mánchhe láí khojí ráhá chhaí tara aile samma phélá párí (ko) chháína.

3. I WENT TO TELL THEM TO DO IT NOW BUT THEY HAD ALREADY DONE IT.

Aile garne parcāha bhanerá mán bhannu gá (ko) thién tara garí hálá (ko) thío.

4. IF YOU DO NOT WANT TO BE LATE YOU ABSOLUTELY MUST RUN.

Aélá hunnas bhanie na dāuríkana hunna aí.

5. GO ON WALKING TILL YOU REACH THE RIVER.

Kholá mán na ṣágí sama hínrdái gar.

6. HAVING SEEN ABOUT TEN MEN WANDERING THROUGH THE WOOD THE YOUNG GURUNG GOT FRIGHTENED AND RAN TO HIS MOTHER.

Das ek mánchhe játí ban mán tésái dusí ráhá ho dekhéra kalío Gurung tarsio ra ṣáknu amá bhá tháu dāuríkana ñáyo.

7. HE TOLD ME THAT THE GENERAL WOULD CERTAINLY GO TO BOMBAY ON SUNDAY.

Mán láí ke bhanio bhanie Janral sáhab áttwár mán míse Bombay pálí huncchá bhanerú bhandáio.

8. YOU MUST STOP DOING THAT, OTHERWISE I SHALL BE ANGRY WITH YOU!

Teso garne chárne ho nátro mán tásí dekhéra risúne chhé e!

9. AND HERE AM I CONTINUALLY GOING TO DHARMSALA AND EVEN THEN UNABLE TO MEET MY SON!

Mán páni Dharmála mán gai ráhane tásí pání ṣáknu choro láí na bhetúní e! (bhetne; Alternative: bhetnu na páume).
LESSON 55

CONJUNCTIONS

1. ani—Moreover, and, used for joining two clauses together and cannot be used to join two pronouns, nouns, etc.:
   * I came from Nepal last year and staying in Calcutta six months I went to Lahore. — Mah por Gurkha baii sikhien ani Kalikata mai chahe mahina basera Lahore tira dekh

2. ra—and can also be used after a verb to join two clauses as in 1 above. In speaking it is attached to the end of the verb to become almost part of it (See also Lesson 30, 7):
   * He had gone to the station and a short time afterwards his father arrived. — U tesan main gaa hiorea all kher tachi usko babu aapugio
   * ra is also used for joining two pronouns or nouns, etc., or in fact any two words:
     * You and I — timi ra main
     * Straw and hay — paral ra khar
   * In the case of inanimate objects the ra is often omitted:
     * Dal and rice — dal bhai

3. pani—also; with a verb, even if, in spite of (See Lesson 29); give me one also!
   * Mah lal pani de ai!
   * I say the same as you — Mah pani ustaai bhaschhu

4. tara—but used in exactly the same way as the English word
   * But I tried to teach me but in spite of that I really did not exactly understand. — Main lal sihannu khojia thio tara tai pani main le khais bhaschhu

5. barn—but, in fact, on the contrary, rather:
   * He says there are twenty men there but I rather think there are more. — Tahiin biz janu manchhe chha bhanera bhanu cha barn barhaa holaa banchhaa main le te
   * (Note main le, Agent case, in spite of Present tense to stress the pronoun, as for me, I say, etc. See rule at beginning of Lesson 5. The placing of the pronoun at the end for emphasis is very colloquial)

6. chaai, chaih—The one
   * Yo chaai, yo chahe—This one
   * Tio chaai, tio chahe—that one
   * Kun chaai, kun chahe—Which one?
   * Jum chaai, jun chahe—Whichever one (relative)

   * (The above can all be used with a noun.)
   * Yo chahe manche—This man
   * Kun chaai (chahe) kiker—which dog?
   * Tio chaai tophi—that hat

   * It is also sometimes used after a noun:

     * Bring that box thing here—Tio baias chahe yahain leide

   * A form is found at the capital, chaai chahe jo ko, sometimes contracted to chainhjo. It is used as a pause for breath when speaking at length. It literally means, the one, the one, that is and is more often than not employed in speech after a participle:

     * My father having come here from Nepal stayed for three months in my house — Mero babu Gurkha baii yahain dunu bhaera chaai chahe jo ko (chainhjo) mero ghar main in mahina samma basnu bho

7. ajha, ajhai—still:
   * It is still raining — Ajhai pani pari rahai chha, sometimes used in the sense of more.
   * You must still advance (Advance more) — Ajha barchhu pario give me some more water — Ajhai pani man lal leide ajhai with the verb in the negative gives not yet:

8. Ki ta — what am I saying or go away from here — Ki ta bero kura sun ki ta yahain bai leide
LESSON 56

VOCABULARY

application (written)—binti pātra
key—sānchō

to present, submit—chārāhānu
padlock—lālā

to be ashamed—lājī lāgnū (lājī)
to lock—sānchō ānumu

CONJUNCTIONS—(Contd.)

9. na....na—NEITHER.....NOR:
na ādānā na dehe—NEITHER RIGHT NOR LEFT:
na bābū na choro—NEITHER FATHER NOR SON

10. kīna bhānī—BECAUSE (lit. IF YOU SAY WHY), but normally use the bhānera construction (See Lesson 34, 111):

11. sītī mīt—AS A RULE, GENERALLY, used only in negative sense:
AS A RULE WE DO NOT DO THIS IN OUR REGIMENT (neg)—
Hāmrō pālān māh ē sītī mīt gārdainā

12. kāso gari bhānī—HOW (but explanation of how must follow); literally it means, IF YOU ASK HOW HAVING DONE:
I CAME FROM SĀHARANPUR TO DEHRA DUN IN ONE DAY; HOW?
BY WALKING ALL DAY LONG—Māh Sāhāranpur bālī Dehra
Dun māh ēh din māh den, kāso gari bhānī din bhāri
hiārēra

A FEW SENTENCES ON CONJUNCTIONS

1. HE CAME TO THE OFFICE AND HAVING SAT THERE FOR SOME TIME AND NOT HAVING HAD AN OPPORTUNITY TO PRESENT HIS APPLICATION HE WITHDREW TO HIS HOME.

2. THE TWO OF US, MY SERVANT AND I, CAME TO CALCUTTA.

3. I SHOULD THINK THE ONE WHO DID THIS MUST NOW BE ASHAMED.

4. I HAVE NEITHER A KEY NOR A PADLOCK.

NOTE: TO LOCK—sānchō ānumu ; YOU MUST LOCK THE DOOR—
Dāilo ho sānchō ānumo ho.)

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LESSON 57

INTERJECTIONS AND CERTAIN Slangs

Aḥū!—Surprise, oh!
Áiyu!—Pain.

ē!—Vocative: e titā ho!—OH, YOUNG MAN (never, o titā ho!
(o is Urdu).

he!—Respectful, often used in prayers.
ādā!—Admiration.
Hāt īrī!—Bother!

te!—Comprehension. Used by an individual on comprehending something said to him which at first he failed to understand. The final e sound is slightly drawn out.

thē!—Disgust (pronounced thō).

chi chi!—Disgust, HÉ!, especially used at something vulgar or obscene.

bābā (bābāi) {exclamation, surprise ; literally, FATHER! MOTHER!

bes!—WELL DONE.

bes bho—IT IS GOOD.

e at the end of a sentence denotes slight disgust:
MY GOODNESS, THEY ABSOLUTELY DON’T OBEY MY ORDERS—

Mero humān māndai māndai e !

lau, la—This is used in a variety of ways : firstly, it signifies approval, i.e. ALL RIGHT ; secondly, it is used as a sign of surprise:

Lau humāka—ALL RIGHT, IT WILL BE

Lau, ke bhai raḥa chha—MY GOODNESS, WHAT IS GOING ON
Lau khā—TAKEN THAT, THEN! (lit. EAT IT!)

as at the end of a sentence denotes a question. The voice is slightly dropped (See end of Lesson 4).

Sobham—FAREWELL (as a rule, used only in writing). Note short a.
liāp, lāpāi represents the sound of one thing hitting another, rather corresponding to the English word LAP. Liāp (or lāpāi) bānum therefore means to HIT IT CORRECTLY, or ON THE HEAD. For instance, if a man had a shot at a certain mark with a stone and hit it correctly an observer might exclaim, lāpāi pāri! It is sometimes purposely used incorrectly with reference to HITTING A THING ON THE HEAD MENTALLY; for instance, when a man gives the correct reply to a question in which case the questioner might say in fun: Sābās, lāpāi pāri. This incorrect, though often used, employment of it gives great amusement to Gurkhas.

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INTERJECTIONS AND CERTAIN SLANG—(Contd.)

aha! (note two short a’s and nasal i)—no, when used alone in answer to a question.

In reply to the question: HAVE YOU SEEN MY FATHER?—Mero bābu dekhī kī dekhīnas? the reply might be aha! (no).

The following six expressions all have the vowel sounds a...a followed by u...u:

kamλang kumλang—SMASHED UP, BROKEN TO BITS
kharang kharung—LOCK, STOCK AND BARREL, EVERYTHING
larang larung—LAME
dadang ra dudang—A NOISE, HUBBUB
kachang kuchang—CRUMPLED, CREASED
ghamλang ghamλang—EXPRESSIONS A SWAYING MOTION.

The following are also very useful:
dangai pārnu—to ASTONISH
gyu muju—HUDDLED TOGETHER, OR MIXED UP
ghuaim, ghuaimai—MASSIVE, ROUND
ānhkā tıul tıul—STARING EYES
phān phān—in CIRCLES, WROUND ROUND
pānī pi pārpane—a VERY LIGHT SHOWER OF RAIN
pānī da ra pārpane—HEAVY RAIN
kēh kēh garnu—to CHATTER, SHOUT, sometimes used of ANSWERING BACK (An alternative is kīhā kiāhā)
gangan—CHATTER ; adj, gangani—CHATTERING
muhh kāli pārpane—to PUT TO SHAME ; (lit. TO BLACKEN)

THE FACE

hairān pārnu—to DRIVE TO DISTRACTION, TObewilder
jhili milli (jhole mele)—DECORATED, SMART, etc.
silākha—STREAMLINED, SMART (takes pārnu)
thānt pārnu—to SWAGGER, often used of dress.
swāng pārnu—to ACT, OR MAKE BELIEF, also sometimes used of dress.
LESSON 59

VOCABULARY

nothing at all—kri pani (with neg. verb)

riddle—an

cut—chot

to separate—chutānum

separate—alag

be thirsty—tirkhā lāgnu

be hungry—bhok lāgnu

crops—bāli

grandfather—bāze

elephant—hāthī

to be sharp—dhār lāgnu

to sharpen—dhār pānū

hen—hūkra

to move in a circle—ghumnu

old woman—burhiā, burhi

top of skull—thēpla

pipe—hukka

guest—pānā

to call—bolānum

egg—phul

SENTENCES INTRODUCING INTERJECTION AND SLANG

Note: It should be borne in mind that the expressions used in the following sentences are slang and that therefore in most cases a more academic translation is possible.

7. HAVING A GOOD EDGE ON HIS KHUKRI HE CUT THE BRANCH OF THE TREE OFF IN ONE CUT.

Khukri ko dhār lāgera ruuk ko hāngā ek chot kharāpāi hānēra chutādīo (alag pārio). (Alternative: ek pāli diангha pāra)

8. BEING VERY THIRSTY HE DRANK UP THE GLASS OF BEER IN ONE GULP.

Dherai (bignai, etc.) tirkhā lāgera bir ko ek gīlāi khuṣāplāpi bhādīo.

9. HAVING WALKED ALL THE DAY IN THE FOREST HE ARRIVED HOME AND FELL INTO A DEAD SLEEP.

Din bāri ban mān hiṇāra ghar mān āera lutuṅkā niṅhāyo

10. THE JAPS HAVE DESTROYED OUR CROPS.

Jāpā haru le kamar bāli busukkāi pārāi chha.

11. GO VERY QUICKLY TO THE TOP OF THE HILL AND BRING THE THREE GURKHAS HERE.

Dānra siḷā charkeraṭuṅta Gurkhāli yaaṅī liera āes.

12. YOU MUST GO TO THE EXACT PLACE I TOLD YOU.

Maṅ le bhānī ko tāvā mān tākāi pguṇā pārčha.

13. MY BED IS SMASHED TO BITS!

Mero kāt kāmiṅgāl kumūng bhō e!

14. THE ENTIRE COMPANY, LOCK, STOCK AND BARREL, WILL GO INTO CAMP FROM TOMORROW MORNING.

Bholi bāhāna dekki kampani bhari, kharang khurung pāl tāṅgēra bāsā.

15. MY GRANDFATHER WALKED, LIMPING, DOWN THE ROAD.

Mero bāze larang larang bhaera bāto bātāi hiṅnū bhō.

16. GOOD GRACIOUS, DON'T MAKE SUCH A ROW!

e bābaī dādaṅg ra duṅung na gara ai!

17. AS A RESULT OF CLIMBING THE TREE HIS CLOTHES GOT CRUMPLED.

Ruuk mān charhaṅ ko hūnā le uko lāgā kachāng huchung bhō.

18. THE ELEPHANT CAME TOWARDS US SWAYING FROM SIDE TO SIDE!

Hāthī chāṅe ghamlaṅ ghumlaṅ bhaera hari tira pō dōyē e!

19. THEY HAVE ASTONISHED ME.

Uni haru le mān lāi dāngai pārio.

20. OUR BROTHER SHEPHERDS REMAINED THE WHOLE NIGHT HUDDLED TOGETHER IN THE SMALL HUT.

Gothāle dāju haru rāt bhīrā sāṅō sāṅō jhupro mān gūja muju bhaera bāsī.
21. WHY ARE YOU STARING LIKE THAT?  
Aṣkhā ghumāmā pārera kīna kīna chhas aṭ? 
22. WHY ARE YOU RUNNING AROUND IN ALL DIRECTIONS LIKE A HEN  
LAYING AN EGG?  
Kukra ḍhulā pārīā ḍhain kīna ḍhain ḍhain ghumiā chhas aṭ? 
23. AN OLD CHATTERING WOMAN WITH FIRE ON HER HEAD (Nepali  
riddle).  
Gaṅgani bāhā ko thāṭṭo māṭhī āgo. (Answer: a kūkha or  
smoking pipe). 
24. BY DOING THAT HE HAS DISGRACED ME.  
Testo garera merō mukh khālo pārīo. 
25. THEY BEING EXTREMELY SLACK HAVE DRIVES ME TO DISTRACTION.  
Uni haru chaupalai laṭho bhāera maṅ lāi harānām pārīā chha. 
26. HAVING DECORATED HIS HOUSE HE INVITED MANY GUESTS.  
Aphnu ghar jhūli milli pārera dherai ḍhunā sāru bolāyo. 
27. HE WENT Swaggering TOWARDS THE BAZAR.  
Thāṅt pārera pāsai tira go. 
28. DON’T PRETEND!  
Swāṅg na ḍhr aṭ! 

LESSON 60  
ADJECTIVES

The study of adjectives has been purposely left till the last Lesson  
as it presents little difficulty. 

In Lesson 41 it was pointed out that in the form of speech found in Nepal there is really no gender although in parts of India a form of “Urdh-ised” Nepali is found amongst Indian-domiciled Gorkhas, in which an attempt is made to employ a feminine form of the noun and adjective. This form is especially found in the written language. 

The vast majority of adjectives end in a vowel sound, usually o. Those ending in consonants are usually Hindustani words recently introduced into Nepali. 

Adjectives ending in o and sometimes u have a plural form ending in a; that is, the a takes the place of the o or u in all plural cases. This plural form is, however, academic and only used by Brahmans and Chettris in speech. It is recommended that the singular form of the adjective be used in the plural as far as the spoken form of the language is concerned. 

Normally the adjective precedes the noun as in English, e.g.,  
thulo māṇchhe—THE BIG (IMPORTANT) MAN  
thulo (written form thulā in plural) māṇchhe haru—THE BIG (IMPORTANT) MEN

COLLECTIVE ADJECTIVES

In order to produce the idea of quantity such as in the English word MANY, i.e.,  
MANY BIG (IMPORTANT) MEN WERE LIVING IN THAT PLACE the adjective is sometimes repeated:  
Thulo thulo (thulā) māṇchhe haru reo thāṃ māṭ bāi  
raḥa (ko) thio

This repetition of the adjective must not, however, be confused with a similar repetition to express degree (very) with a single noun; See Lesson 43.

VERY BIG—thulo thulo

The following words may take the word janā (PEOPLE) between them and the noun which follows, provided the noun is of person, e.g.,  
ALL, EVERY—sab or sabai  
SOME, HOW MANY—kati, kati  
FEW—thorai  
MANY—dherai  
ALL THE MEN—sabai janā māṇchhe haru  
HOW MANY WOMEN HAD COME?—Kati janā swāṃni a thio?

An alternative is the use of the article uṭā in place of janā. This can also be used when the noun is an inanimate object:  
A FEW BOOKS—thoraiwāṭa uṭā (postak)  

Remember, any adjective can be employed by the use of the termination aṭ or aī as explained earlier in this manual:  
rāmrō—BEAUTIFUL  
emphasised form rāmrāi  
thulo—BIG  
...  
thulāi  

An adjective is sometimes formed by adding ko to a noun:  
A BRASS (adjective) DOOR—pītal ko dailū (lit. A DOOR OF BRASS)  
A WOODEN BOX—kāṭh ko bāhās

(For use of Present and Past participles of the verb as an adjective  
See Lesson 15).
### Vocabulary

**Nepali to English**

<table>
<thead>
<tr>
<th>Nepali</th>
<th>English</th>
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<tbody>
<tr>
<td>abelā</td>
<td>late</td>
</tr>
<tr>
<td>abun</td>
<td>exclamation of surprise (L. 57)</td>
</tr>
<tr>
<td>ádka</td>
<td>half</td>
</tr>
<tr>
<td>agāri</td>
<td>in front of, forward</td>
</tr>
<tr>
<td>aghāmunu</td>
<td>to eat to satisfaction</td>
</tr>
<tr>
<td>aghorai</td>
<td>very, extremely (L. 43)</td>
</tr>
<tr>
<td>ághun</td>
<td>next year</td>
</tr>
<tr>
<td>aghi</td>
<td>in front of, before</td>
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<tr>
<td>ágo</td>
<td>fire</td>
</tr>
<tr>
<td>áhā</td>
<td>exclamation of pleasure, admiration (L. 57)</td>
</tr>
<tr>
<td>ahas</td>
<td>no (L. 58)</td>
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<tr>
<td>at</td>
<td>emphases imperative (L. 13)</td>
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<tr>
<td>áile</td>
<td>now</td>
</tr>
<tr>
<td>áimāi</td>
<td>a woman</td>
</tr>
<tr>
<td>áipignu</td>
<td>to arrive</td>
</tr>
<tr>
<td>áituar</td>
<td>Sunday</td>
</tr>
<tr>
<td>aityu!</td>
<td>exclamation of pain (L. 57)</td>
</tr>
<tr>
<td>aijha, ajhai</td>
<td>still, more, not yet (L. 43-55)</td>
</tr>
<tr>
<td>aiju</td>
<td>today</td>
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<td>alag</td>
<td>separate</td>
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<tr>
<td>álko</td>
<td>tall</td>
</tr>
<tr>
<td>ali</td>
<td>few, a little</td>
</tr>
<tr>
<td>ali hati</td>
<td>few, a little</td>
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<tr>
<td>álū</td>
<td>potato</td>
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<tr>
<td>ámā</td>
<td>mother</td>
</tr>
<tr>
<td>amai</td>
<td>exclamation of surprise (L. 57)</td>
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<tr>
<td>án</td>
<td>yes</td>
</tr>
<tr>
<td>án</td>
<td>indicates question (L. 4)</td>
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<td>án</td>
<td>riddle</td>
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<td>andre</td>
<td>boundly</td>
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<tr>
<td>anek</td>
<td>various</td>
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<tr>
<td>angre</td>
<td>English, English language</td>
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<tr>
<td>ani</td>
<td>and, moreover (L. 55)</td>
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<tr>
<td>ani kheri</td>
<td>and then</td>
</tr>
<tr>
<td>ankha</td>
<td>eye</td>
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<tr>
<td>ánt bairo garnu</td>
<td>to be determined</td>
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<tr>
<td>anityo</td>
<td>to be on the point of, about to (L. 50)</td>
</tr>
<tr>
<td>áphai</td>
<td>self (L. 45)</td>
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<tr>
<td>áphnu</td>
<td>own</td>
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<tr>
<td>áphu</td>
<td>you (polite form)</td>
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<tr>
<td>apugdo</td>
<td>deficiency, deficient</td>
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<tr>
<td>árko</td>
<td>other, another</td>
</tr>
<tr>
<td>árhaunu</td>
<td>to order</td>
</tr>
<tr>
<td>aru</td>
<td>more, others (L. 42)</td>
</tr>
<tr>
<td>ása</td>
<td>hope</td>
</tr>
<tr>
<td>ása garnu</td>
<td>to hope</td>
</tr>
<tr>
<td>asainu</td>
<td>to set (of the sun)</td>
</tr>
<tr>
<td>asti</td>
<td>the day before yesterday, the other day</td>
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<tr>
<td>ástu</td>
<td>to come</td>
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<tr>
<td>áustai</td>
<td>medicine</td>
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<tr>
<td>bābha</td>
<td>year</td>
</tr>
<tr>
<td>bābha</td>
<td>exclamation of surprise (L. 57)</td>
</tr>
<tr>
<td>bābha</td>
<td>father</td>
</tr>
<tr>
<td>bachnu</td>
<td>to be saved, to remain over</td>
</tr>
<tr>
<td>bachānu</td>
<td>to save, rescue</td>
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<tr>
<td>badla</td>
<td>relief, replacement</td>
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<tr>
<td>bahati</td>
<td>very (L. 43)</td>
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<td>bahen</td>
<td>left</td>
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<tr>
<td>bāhān</td>
<td>limb</td>
</tr>
<tr>
<td>baini</td>
<td>younger sister</td>
</tr>
<tr>
<td>bāira (ko)</td>
<td>outside, out</td>
</tr>
<tr>
<td>bairi</td>
<td>enemy</td>
</tr>
<tr>
<td>bainu</td>
<td>to strike (of time), to sound (of music, etc.)</td>
</tr>
<tr>
<td>bākha</td>
<td>goat</td>
</tr>
<tr>
<td>baksinu</td>
<td>to be charitable, to be kind to (L. 13)</td>
</tr>
<tr>
<td>bāllaha</td>
<td>child</td>
</tr>
<tr>
<td>bāll</td>
<td>crops</td>
</tr>
<tr>
<td>bāllia</td>
<td>strong</td>
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<tr>
<td>bāllat</td>
<td>at last (Ls. 44, 57)</td>
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<tr>
<td>bālunu</td>
<td>to burn (intr.) (L. 40)</td>
</tr>
<tr>
<td>bālunu</td>
<td>to burn (tr.) (L. 40)</td>
</tr>
<tr>
<td>bālū</td>
<td>bucket</td>
</tr>
<tr>
<td>bān</td>
<td>forest</td>
</tr>
<tr>
<td>bānānu</td>
<td>to make, fabricate, repair (L. 50)</td>
</tr>
<tr>
<td>bāni</td>
<td>habit, custom</td>
</tr>
<tr>
<td>bānīnu</td>
<td>to divide, distribute</td>
</tr>
<tr>
<td>barhādā</td>
<td>too much, excess</td>
</tr>
<tr>
<td>barhnu</td>
<td>to advance, increase, grow (intr.) (L. 32)</td>
</tr>
<tr>
<td>barhānu</td>
<td>to increase (tr.) (L. 32)</td>
</tr>
<tr>
<td>bāri</td>
<td>field</td>
</tr>
<tr>
<td>bāri mān (ko)</td>
<td>about, regarding, concerning</td>
</tr>
<tr>
<td>bâro</td>
<td>via</td>
</tr>
<tr>
<td>bāru</td>
<td>in fact, on the contrary</td>
</tr>
<tr>
<td>bās</td>
<td>halting place</td>
</tr>
<tr>
<td>bās bānu</td>
<td>to sit the night, halt</td>
</tr>
<tr>
<td>bāsānu</td>
<td>to cause to sit</td>
</tr>
<tr>
<td>bāsānu</td>
<td>to sit, live</td>
</tr>
<tr>
<td>bālānānu</td>
<td>to show (by explanation)</td>
</tr>
<tr>
<td>bātho</td>
<td>clever</td>
</tr>
<tr>
<td>bālī</td>
<td>from</td>
</tr>
<tr>
<td>bālī</td>
<td>road</td>
</tr>
<tr>
<td>baulāhā</td>
<td>fool</td>
</tr>
<tr>
<td>bāze</td>
<td>grandfather</td>
</tr>
<tr>
<td>bāzi</td>
<td>competition</td>
</tr>
<tr>
<td>belā</td>
<td>time (L. 15)</td>
</tr>
<tr>
<td>Belāt</td>
<td>England</td>
</tr>
<tr>
<td>belūkhi</td>
<td>evening, in the evening</td>
</tr>
<tr>
<td>bethā</td>
<td>illness</td>
</tr>
<tr>
<td>bēsi</td>
<td>good (L. 57)</td>
</tr>
<tr>
<td>besri, besari</td>
<td>well (adv.)</td>
</tr>
<tr>
<td>bhā</td>
<td>if, having become</td>
</tr>
<tr>
<td>bhāgna</td>
<td>to run away</td>
</tr>
<tr>
<td>bhāi</td>
<td>younger brother</td>
</tr>
<tr>
<td>bhāle</td>
<td>male bird</td>
</tr>
<tr>
<td>bhānchnu</td>
<td>to break (tr.) of something linear</td>
</tr>
<tr>
<td>bhānda</td>
<td>than (L. 42)</td>
</tr>
<tr>
<td>bhānera</td>
<td>that, whether, because, in order to (L. 34)</td>
</tr>
<tr>
<td>bhānie</td>
<td>if (L. 27)</td>
</tr>
<tr>
<td>bhānunu</td>
<td>to say, tell</td>
</tr>
<tr>
<td>bhānsa</td>
<td>cookhouse, kitchen</td>
</tr>
<tr>
<td>bhānsa</td>
<td>cook</td>
</tr>
<tr>
<td>bhar</td>
<td>whole, complete, entire</td>
</tr>
</tbody>
</table>
bharāṇu—ladder (English type)
bharānu—to cause to fill (L. 32)
bharnu—to fill (tr.) (L. 32)
bharād—just (adv.) (L. 51)
bhnī—enlistment (L. 32)
bñā—cooked rice, food
bhāthānu—to cause to collapse, 
to knock down
bhathinu—to collapse, fall 
down (intr.)
bher—late
bhetānu—to cause to meet
bhetnu—to meet
bhīr—cliff
bhīra—inside
bhīta—wall (masonry)
bholi—tomorrow
bhōli 'pari—shortly, in a few 
days' time
bhūn—ground
bhūr—Thursday
bidā—leave
bhigna—extremely, enormously 
(L. 43)
bhā—marriage
bhā garmu—to marry
bhā hunu—to be married
bhān, bhānā—morning, in the 
morning
binti patra—written application
bīrātu—cat
bīrāmī—ill
bīrānu—to make a mistake
bīrsinu—to forget
birnā—seedling, sapling
bistāro—slowly
bīthikā—as soon as, immediately 
(L. 48)
bīnninhu—to wake up (intr.)
bokhā—male goat
bokī—witch
bokānu—to call
bokā—to speak
bōri, bori—sack
budhān—Wednesday
bujānu—to understand
buro—old man
burhi, burhi—old woman
busukhā pārnu—to wreck 
(L. 57)

C
chān—shade
chāniccha—to want, ought
(L. 37)
chā, chāne—the one (L. 55)
chākār—servant
chārā—service
chālā—behaviour, practice
chāl pān—to notice (L. 38)
challā—young bird, chick
chām chum—quiet
chākhhā—intelligent
chālar—quickly, soon
chānīal—rice (uncooked)
chārā—bird
chharānu—to present (cause 
to mount)
chāri—except (L. 51)
chharnu—to climb, ascend
chārnu—to sow (seed)
chārnu—to leave
chattai—not at all (verb in neg. 
(L. 52)
chaukā—cookhouse, kitchen
chauptā—extremely, very 
(L. 43)
chānr—plain, open country
chāuri—female of certain animals

D
dadang ra dudung—noise (L. 58)
dadāra—measles
daftar—office
daḥi—jealous
daṅhe—right
dālo—door (small)
dāja—elder brother
dān—gift
dangai pārnu (tr.)—to astonish
dangai hunu (intr.)—to be 
astonished
dānāra—a hill
da ra ra—sound of rain pouring 
heavily (L. 58)
darnu—to burn, scorched
dārā—wood (fuel)
dārnu—to run
debre—left
dehānu—to show (by pointing 
out)
dekhī, dekhin—from, than, since 
(L. 42)
dehknu—to see
doṭa thān—temple
des—country
dhamki—reproof
dhanī—riches, wealth
dhān—rice (growing)
dhāngā—male of certain animals
dhānā mānu—to mind (to take 
extinction to)
dhanī—rich
dhānu—bow (arrow)
dhār—edge (of instrument or 
hill, etc.)
dhār lāgnu—to be sharp (intr.)
dhār pārnu—to sharpen
dhāwā—war
dharia—many, very
dhān dinu—to pay attention, 
concentrate
dhokā—door (large), gate
dhūlo—dust
dhongā—stone
dhūnu—to wash
dhāngai pārnu—to make a bang 
(L. 57)
dīdi—elder sister
ding—day
dinu—to give, to allow (L. 24)
diūn—dine in the daytime
dhūnu—to ache
dugunu—to run
dukh, dukhā—discomfort, trouble
duolo—hole
duinnu—to wander, go for a stroll
dungā—boat
dushman—enemy
giju miju—huddled together
gunā—bundle
Gurkha—Nepal
Gurkhal—of Nepal, Nepali language, a Gurkha (person)

H
hairān járnū—to bewilder, drive to distraction (L. 58)
halānum—to move, shake (tr.)
halīnu—to move, shake (intr.)
hānu—to put in, finish off
(h. 52)
hami (haru)—we
hamro—our
hāṅgā—branch
hānu—to hit, strike
hāṅ—duck
hār—bone
hārīnu—to lose, misplaced
hārkat—movement
hāru—to lose (battle or competition)
haru—sign of plural (L. 4)
hat teri—exclamation of annoyance, oh bother!
hatār—hurry, haste
hāth—hand, arm
hāthi—elephant
hatnu—to retire, retreat
hāvanu—may it be so, please
(h. 12)
hazar—you (polite), your honour (L. 12)
hīr—respectful vocative (L. 57)
hīrin gānu—to look after
hīnu—to look, watch
hījo, hīju—yesterday
hijo áju—nowadays
hijo asti—some time ago
hīlo—mud
himal—high hills
hin gānu—to hate
hiraunu—to walk, move
hiraunu—to hit, beat
hūā—account
hūā—snow
hūndo—cold weather, winter
ho—yes, it is so
holā—probably (L. 1), please (L. 13)
hukam—order
hukam dinu—to order
hukka—pipe (smoking)
hunā le—reason (L. 47)
hundo ko—if (past conditional) (L. 27)
hūnu—to be, exist, become
(h. 16)

I
ini haru, uni haru—they
ita, ita—hither, to here

J
jaba—when (relative) (L. 43)
jaban—where (relative) (L. 43)
jahun sukha—everywhere
(j. 50)
jajānu—to go away
jaile—when (relative) (L. 43)
jan—person
jangal—jungle
jānu—to know (from learning)
(j. 24)
jaṅ—rice beer
jānu—to go
jaro—fever

K
kachang kuchung—crumpled
(h. 58)
haṅā—where?
haṅle—when?
mah—l
man—mind
man lāgnu—to want, wish
(L. 37)
mān—in, to (of places) at, on
mānchhe—person, man
māngu—to demand, ask for
(L. 37)
māhelo—dear (of price)
manjuri—approval
mānu—to obey, consider
mākhi—above, on
maru—to die
mānu—to kill
maśu—meat, flesh
mātra—only
mauri—bee
mero—my, mine
michnu—to crush
minu—to fit, resemble, suit
mit—friend
mītho—edible, good to eat
morhā—stool
murkha—fool
mukh—mouth, face
mukhā—village headman
mula—chief, main
mula bāto—main road
mura—spring of water
muru—log of wood
musā—mouse

N
na—neg., particle used with participles and imperatives
na—emphasises imperatives (L. 30)
na...na—neither...nor
māngu—to jump over, cross

Nāphā—profit
Nārāmālō—unhappy
Nārāmō—bad, ugly
Nās—destruction
Natruo—otherwise
Nī—surely, of course
Nīlā—warm (of body) (L. 30)
Nībhānu—to extinguish (tr.)
Nībhi—to be extinguished
(intr.)
Nīnā—sleep
Nīlānu—to sleep
Nīnu—to swallow
Ko nimī—in order to
Ko nimī mān—with a view to
(L. 4)
Nīra—tare
Nīrbalō—weak
Nīshnu—to come out, get out
Nīsste—certainly (L. 52)
Nīnā—preference, excuse
Nokari—service
Nūlānu—to wash (intr.) of the body

O
Ochām—bedding
Oho!—exclamation of surprise
Ohati—medicine
Ona—termination emphasising
imperatives (L. 30)
Orbānu—to come (go) down,
descend (L. 39)

P
Paci—behind, after (L. 26)
Pachari—behind
Pahāri—of the hills, hillman
Pāsā—money
Pahānu—to cook
Pāl—tent

Pālī—time, occasion
Pālu—to look after, cherish
(pole) to come, to go
Pallū—regiment
Pallānu—to cause to over-
balance
Pallīnu—to overbalance
Pāni—also, even if, in spite of
(L. 29)
Pāni—water
Pāra—beyond, over there
Pāra para—far away
Pāral—straw
Pārahals—wall (temporary)
Pāri—the other side (of something linear)
Pārhu—to read
Pārnū—to be necessary, must
(L. 37)
Pārnu—to make (L. 50)
Parsi—the day after tomorrow
Pāsā—shop
Pasale—shopkeeper
Pasnu—to enter
Pāsu—animal
Patānu—to send, to cause
(L. 24)
Pātānu—to believe
Pāni—wife
Pānu—guest
Pānu—to see, receive, find,
be able (L. 24
Pāuri khetnu, Pāru—to swim
Pāngau—to advance of money
Phālānu—to spread out (tr.)
Phallū—to spread out, extend
(intr.)
Phal—fruit
Phan Phan—in circles (L. 58)
Phāsā—plain, flat country
Phāsānu—to turn round, return
Phed—foot (of tree or hill, etc.)
Phēlā Pārnū—to come across, find
Phēri—again
Phor—dirt, soil
Phornu—to break (tr.)
Phuknu—to blow
Phul—flower
Phul bāri—flower garden
Phurti—smartness
Phurti gānu—to be smart
Phuta—suddenly (L. 57)
Phutu—to break (into pieces)
(intr.), explode
Pīche—every
Pīlo—boil, absorb
Pīho—flour
Po—emphatic particle (L. 28)
Poko—parcel
Pōma—to burn, scorch, destroy
by burning (L. 40)
Pōr—last year
Postak—book
Pothi—female bird
Pom—love
Pīrī—sound of rain beginning
(L. 58)
Fugnu—to reach, suffice
Furū—to about (of time) (L. 48)
Furūna—old (of things)
Furūnu—to cause to reach
Furūnu—quill

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R
Rā—(L. 30, 55)
Rāhanu—to remain, to continue
(L. 24)
Raichha—is (L. 17)
Rākku—to place, put
sakrul—to recruit
ramaio—happy
ramānu—to be happy
rāmro—good, beautiful
rāni—queen
rāp—heat from fire
rāri—blanket
rāl—night

a rālai /—exclamation of surprise
rālī—at night
re—used at end of sentence to indicate information received (L. 30)
rehād—(marked) line
rin dīnu—to lend
rin linu—to borrow
rin—anger
risānu, risi garnu—to be angry
roku—to stop
ropnu—to plant
roti—bread
rukh—tree

sabai—all
sābās !—well done!
sadaia—always
sadārnu—to correct
sahānu—to endure (climate etc.)
sakdo bhar—as much as possible
(s. 50)
salu—to be able, to finish
(L. 24)
sāl—year
salami—sloping
salkinu—to become alight (L. 40)
salkānu—to set alight (L. 40)
samma—flat ground, flat
sammu (sama)—up to, until
(L. 26)
samānu—to catch, grab
samānu—to hold, seize
samphinu—to think, understand
sancha—comfort
sāndo—key
sang, sanga—wāh, in company with
sang—friend
sankhā mānu—to doubt
sāno, sāno—small
sās—breath
santāla—orange
sapanā dekhnu—to dream
sar—to town
sarai—very
sahār—government
sarnu—to be moved, to move
(intr.)
sānnu—to move (tr.)
sanūd bethā—infectious disease
sāt—week
sāta mān (ko)—in exchange for
(L. 47)
sātha mān (ko)—in company with (L. 45)
sān—wool (L. 47)
sadā—punishment
selānu—to become cold, to cool down
sēo—apple
seto, seto—white
shāhā khelnu—to hunt, go shooting
sāla—jackal
sāndha—the immediately, quickly
(L. 57)
sidhrānu—to depart, set out
sidānu—to finish (tr.) (L. 25)
sidinu—to be finished (L. 25)
sikānu—to teach

sikhn—to learn
sikā—the sleek, smart (L. 58)
sipāh—to soldier
sipāl—to adapt, expert
siri linu—to aim
siri—dew
site—with, to (L. 47)
sīlal—cool, shade
sisimī—generally (L. 56)
sīnī—to sew
sobham—farewell (L. 57)
sochnu—to consider
sochnu—to ask
soharu—to sweep up
sor—sound, voice
sukha—comfort
sūnnu—to hear, listen
surt—a sadness
surtā lāgū—to be sad
surul—trousers
suktu—to lie down
swāng pānu—to act, pretend
(L. 58)
swāsmi—woman, wife

T

ta—then, therefore
tā—indeed
ta ni—surely, of course (L. 30)
tabukha—immediately, quickly
(L. 57)
tāhā—information, knowledge
tāhā dinu—to inform
tāhā pānnu—to ascertain,
to know (L. 38)
tāhā hunu—to know (L. 38)
tāhā—there
tayā—ready
tāknu—to aim

tāla—below

tālā—padlock
talā—pay
tan—tent

tan—you (2nd person sing.)
tāna bānī—equipment

tānugu—to pitch (a tent)
tānugu—to pull, stretch

tāphā—you (polite) (L. 73)
tāphān—to warm (of body)
(L. 35)
tāro—far, distant
tarkānu—to avoid
tarnu—to cross

tarnu—to take across
tarsekha—to be afraid
tarsekha—to frighten
tatānu—to heat, make hot
tālinu—to become hot
tāto—hot

tāko—head
teru—your

teso, testo, tesari—like that, in that manner
thailo—body
thái—at the house (place) of
(L. 47)

thāla—arrangement
thānu—to begin
thānu—to think, ponder, contemplate

thānt—swagger

(L. 58)
thānt pānu—to swagger

thātā—top of head, skull
thānu—to present, put forward

thānu—place

tēnu—to push

ites khānu—to stumble

tik—correct

tik—thing
thoknu—to hit
ikku!—exclamation of disgust
(L. 57)
thuknu—to spit
thulo—big
thuprāṇu—to collect, stack (tr.)
thuprīnu—to collect (intr.)
thuṣari, (thuṣro)—a collection
thunnu—to shut, block
śākhai—exactly (L. 57)
tiini (haru)—you
itiro—your
iio—that (L. 45)
iira—direction, towards
īrkhā—thirst
īrkhā lāgnu—to be thirsty
īrnu—to pay, pay for
īro—fare
isāh—boy, young man
isānu—to bite
isopī—hat
isukhel—parade ground
isupā—top (of hill, etc.), summit
isuranta—immediately
isūrīro—frost

u—he
ubhinnu—to stand
ubrinu—to be left over
uchinnu—to overtake, outstrip
udās—anxiety
ughānru—to open (tr.)

ughrīnu—to be or become open
(intr.)
uiro—formerly.
unbho—up, upwards (L. 47)
unhinnu—to escape by running
or jumping
unrīnu—to grow
undharo—down, downwards
(L. 47)
uni (haru)—they
upranta—besides (L. 47)
uskro—his
uā—to there, thither
uṣāhro—raise, wake up (tr.)
ulānu—to rise, get up (intr.)
uttarnu—to descend by jumping,
then to get off (L. 39)
ulro—as big as that
uśī, uśī—so many as that

W

uṣāhā—there
uṣāri—this side of (something
linear)

Y

yāḥa—here
yāne, yāni—that is to say
yō—this (L. 45)
yotā—one (numeral)

Z

samin—land

VOCABULARY

ENGLISH TO NEPALI

v. = verb.  intr. = intransitive.  tr. = transitive.  interj. = interjection.
adv. = adverb.  L. = Lesson.
E = Eastern form.

able, to be—saṅnu—pānu
(L. 24)
about, (concerning)—ko bāri
mā
about, of time—pūro (L. 48)
about to—ātyo (L. 50)
above—mābho
accept, (believe) (v.)—mānu
account—hisūp
ache (v.)—dukhnu
act, make belief (v.)—swāng
pāru (L. 58)
add (v.)—joru
admiration (interj.)—āhā!
(L. 57)
advance, increase (intr.)—barknu
(L. 38)
advance (of money)—pēgu
after—pako (L. 26)
afraid, to be (v.)—tārinu
again—pēhu
aim (v.)—sīt linu, tāknu
alive—jūnūdo
all—sabai
allow (v.)—dinu (L. 24)
also—pānu
always—saddhaṅ
among—madda māṇ

and—ra, anu (L. 30, 55)
and then—ai kheri
anger—ris
angry, to be (v.)—risānu,
ris gurnu
animal—pāsu
animal, male—dānto (of some
animals)
animal, female—chāuri (of some
animals)
anxiety (interj.)—hat ieri!
answer—jaṃ
ant—kamālā-kimālā
apple—seo
application (written)—hini patha
applied, to be (v.)—lāgnu
(L. 33)
apply (v.)—lānu—lāgānu
(L. 33)
approval—manjuri
arrangement—thākhān
arrive (v.)—ajīnugu
arrow—kāhr
ash—jhaṅ, jest
ashamed, to be (v.)—lāj lāgnu
(L. 34)
ask (v.)—saddhu
astonish (v.) (tr.)—dangai pānu
astonished, to be (v.)—(intr.)—
dangai hunu

N

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113
at—maā (ma)
attack (v.)—chopnu
attention, to pay (v.)—dhian
dinu
avoid—tarkānu

bad—nārāmo
bag—thailo
balcony—kāusi
ball—goli
bang, to make a (v.)—diunghai
pānu
be (v.)—hunu (L. 16)
beautiful—rāmo
because—bhānṛa (L. 34)
kina bhānie (L. 56)
bed—khaā
bedding—ochiān
bee—māṣri
before—agārī, aghi
begin (v.)—lāgnu (L. 33)
thālnu
begin, to cause to (v.)—lāgnu
(L. 33)
behaviour—chāl
behind—pachi, pachāri
believe (v.)—pālānu
below—tala
besides—uprani (L. 47)
bewilder (v.)—haṛān pānu
big—thulo
big, how (inter.)—hatro
as big as—jatro
as big as this—etro
as big as that—atro
bird—charā
,, male—bhāle
,, female—pothi
,, young—chalā
bite (v.)—lohnā
black—kālo
blanket—rāri—kāmo
blindly—andhra dhundā
block, stop up, shut (v.)—thīnu
blow (v.)—phuknu
beat—dangā
toil, eruption of skin—pito
bone—hrā
book—bālā, postak
boots—jītā
borrow (v.)—rin līnu
bow (arrow)—dhānu
boy—ūthā, keṭā (E.)
branch—kāngā
bread—rohī
break (v.) (intr.) (of something
linear)—bhāchnu
(tr.)—phrinu
breath—sāas
bring (v.)—lānu, lier ānu,
leiṇu (L. 33)
brother (elder)—dāju
(younger)—bhāi
(oldest—pito
bucket—bālā
bullet—goli
burn (v.)
(intr.)—bānu
(tr.)—bānu
(tr.)—darnu
(tr.)—salunu
(tr.)—sākānu
(tr.)—pīnu
bush—jhor, jhāng
buy (v.)—hinnu
by—je

C
calculate (v.)—chīṭa pānu
(L. 38)
call (v.)—bālānu

cart—gārā

casually—ghāte

cat—bhīrā

catch—samānu, samānu

cause to (v.)—patāhānu (L. 24)
certainly—nīst, kās (L. 52)
charitable (to be) (v.)—bāhānu
(L. 73)
chatter—gān gan
chatter (v.)—gāngan ānu,
ken ken ānu (See Lesson 58)
chattering (a.)—gāngani
chicken—kukrā
chief, main—mūl
child—bālāku
children—kēṭāki
chilli—khurānī
clever—bātā
cliff—bhīr
climb (v.)—charānu
cloth, clothes—lūgā
cold—jaro
(of liquids)—chiso
cool, to become, cool down (v.)—
seldānu

collapse (v.)—bhāthiṇu

collapse, to cause to (tr.)—
bhāthiṇu
collect (v.) (intr.)—thuprinu
(tr.)—thupriṇu
some (v.)—ānu
some (v.) polite form—pānu
some down (v.)—orhānu
(L. 39)
some out (v.)—mikinu

D
day—dīn
today—dīnu
day after tomorrow—parsi
day before yesterday, the other
day—astī
daytime—dīnso

dear (of price)—mēgo
decorated—jhilī milli (L. 58)
earth, soil—māto
eat (v.)—khānu
eat to satisfaction (v.)—aghānu
edge (at the edge of)—ko chau
mān
edible—mitko
either...or—ki...ki
elephant—khāthī
enclosure—khor
endure (v.)—khāpnu
(of climate, etc.)—sakahnu
enemy—bāri, dustman
England—belāt
English—angrezī
enlist (v.) (tr.)—bharī ganu
(intr.)—bharī hunu
enter (v.)—pasnu
equipment—tānā bānā
escape (v.)—umkinu
even if—pānī (L. 25)
evening—beluki, belku
every—sabai
every to, with—pice
everything—kharang khurung (L. 58)
everywhere—jāhā sukhai (L. 50)
exactly—bāhāihar (L. 57)
except—chāri
exchange (v.)—sānu (L. 47)
in exchange for—to sāla mān
excuse—niu
excuse (to make)—nāk ganu
exhausted—litruk, litruki (L. 57)
expert—sīhalo
explode (v.) (intr.)—pānīnu
extinguish (v.) (tr.)—nībhānu
foot—bālākā, mukkha
forest—bān
forget (v.)—bīsinu
formerly—uile
friend—sangī, mit
frighten (v.)—tarsānu
from—bātī, bātā, bātō
from (of time, E.) of place—
dekhi, dekhum
front (in front of)—aghi, agāri
frost—tasāro
fruit—phal phul
G

fool—bālākā, mukkha
foot, base (of hill, tree, etc.)—phed

F

face—mukh
fact (in fact)—bāru (L. 55)
fall (v.) (intr.)—lānu, khasnu
fall, to cause to (v.) (tr.)—
khasānu (L. 39)
far away—pāra pāri, ātrō
fare—tiro
farewell—sobām (L. 57)
farm—goth
farmer—khetālā
father—bāhu
feed (v.) (tr.)—khānu
fetch (v.)—linu jānu
fever—jāro
few—āli, ali kāti
held—bāri
light (v.)—lānu
fill (v.)—bharu (L. 32)
fill to cause to—bhārānu (L. 32)
find (v.)—pānīnu, phēla pānu
finish (v.) (intr.)—saknu (L. 24)
(intr.)—sādhu (L. 25)
(intr.)—sādhu (L. 25)
finish off (v.)—kānu
fire—āgo
fit, suit (v.)—minu
flat—samānu
flat country—phāhā, samma, chaur
flour—phito
flower—phul
flower garden—phul bāri
food, rice—bhāti, khāne kūrā, khurāk

G

gamble (v.)—juā khelnu
gate—dokhā
generally—sīt mīti (L. 56)
get (v.)—pānīnu
give up (v.)—uthnu
gift—dān
give (v.)—dīnu
go away (v.)—jājānu
go (v.)—jānu (polite form) pānu
goat—bākrā
goat, male—bokhā
goat, female—bākri
gobble (v.)—khāpāi khānu
swallow—minu (L. 57)
good—rāmro, bes (L. 57)
government—sākār
graft (v.)—sāmānu, samānu
grandfather—bāe
ground—bānu
grow (v.)—bārnu, umrinu (L. 32)
guest—pānā
gurkha (man)—Gurkhlī
habit—bd̪i
half—d̪hā
hand—kāṭh
happy—ramāilo
happy (to be) (v.)—ramāunu
haste—hāṭr
hat—topi
hate (v.)—hin gāru
haversack—jholā, jholi
hay—khar
he—u
head—tāuko
headman—mukhiā
hear, listen (v.)—sunnu
heat (from fire)—rāp
heat (v.)—tātāunu
help (v.)—garār dinu
here—yahān
hill—dhanī
high hills—lekh, himāl
hillman—pahāri
his—mski, tesko
hit (v.)—hānu, hirāunu, tkobnu
hither—itā, itā (yetā)
hold (take in sense of holding)—linu
hole—dulo
(open both sides)—pawāl
hoof—khur
hope—āṭā
hope (v.)—dā gāru
horse—ghorā
hot—garam
hot (of liquids)—tālo
hot (of body)—māno
hour—ghanā
house—gar, kothā
how much?—kati, katti
how? (inter.)—kaso, kasori
(L. 46 & 56)—kasogari
bhānīe
what kind of?—kasto
huddled together—guju muju
hunt (sport) (v.)—shikār kheinu
but—jhpūro
I
if—bhānīe (L. 27)
bha (L. 27)
hundo ho (L. 27)
il—birāmi
illness, disease—bhēthā
immediately—sāntai (L. 57)
tabaka (L. 57)
tuvanta (L. 57)
in—mān, mā
increase (v.) (intr.)—bhrānu
(L. 59)
(tr.)—bhārānu
indeed—tā
infectious disease—sānu bhēthā
inform (v.)—tāhā dinu
information—tāhā
insect—hirā
inside—bhītra
intelligent—chānkhe, bātho
J
jackal—ṣiāl
jail—jhel khāna
jealous—dāki
jungle—jhagā
jump over, cross (v.)—nāngnu
just (adv.)—bhrākhar (L. 51)
K
key—sāncho
kill (v.)—mānu
knot—gātho
know (v.)—jānu (L. 24, 58)
tāhā huÇ (L. 38)
tāhā pānu (L. 38)
(who knows?)—koni
ladder (European style)—bhariāng
(single notched pole)—ismu
lame—larang lurung (L. 58)
land—zamin
language—burā
at last—bāla
late—abālā, bher
lazzy—lhbhro
learn (v.)—siknu
leave—bidā, chattī
leave (v.)—chānu
leech—jugā
left—debre, bāhēn
lend (v.)—rin dinu
lie down (v.)—suknu
like (rel.)—jasto, jasto, jasori,
jhaith (L. 43)
like this—eso, esto, esari
like that—eso, esto, tesari
limb—bhāhā
line—lang
(marked)—rekkā
little (quantity)—āi, aī kāti
(small)—sāno, siāno
live (v.)—bhrānu
load (of baggage etc.) (v.)—lādu
load (to cause to)—lāduunu
log (of wood)—muro
long—lāmo
look (v.)—hēnu
look after, watch over (v.)—
hēchār gāru, pānu
lose (a gam., battle) (v.)—hānu
(misplace)—hainu
love—prem
make, prepare, etc. (v.)—
bhāunu, pānu (L. 50)
make a mistake (v.)—birāunu
man, person—mānko, logne
many—dherā (L. 43)
how many (inter.)—kati, katti
as many as—jati, jaiti
as many as this—elli, elli
as many as that—mbi, atti
marry (v.)—bhā gāru
married, to be (v.)—bhā hūnu
measles—dāduara
meat—māsū
medicine—āusatai, ouchi
meet (v.)—bhētuunu, bhētuunu
meet, to cause to (v.)—bhētuunu
mind—man
mind (take exception to) (v.)—
dhandā mānū
moment—chin
one moment—ek chīn
money—paśā
mouth—mahina
more—ārū
more, all the more—jhān (L. 44)
moreover—ani
morning—bhān
. . . in the morning—bhāno
mother—āmā
mouse—mushū
mouth—mukh
move (v.) (intr.)—hānu
move (tr.)—hānunu
move (from one place to another) (intr.)—sānu
(tr.)—sānu
movement—harkat
much (too much)—bhādā (L. 32)
mud—hīlo
must (v.)—parnu (L. 37)
my—mero

N
near—nira
nearby—jhandai
necessary, to be (v.)—parnu (L. 37)
necessary (an object)—chāhinchha (L. 37)
neither—nor—na...na
never—kale pani (L. 43)
night—rāṭi
at night—rāṭī
go—ahān (L. 58)
noise—khāibāl, "dādang ra dādang" (L. 58)
none—hei, koi (L. 45)
not at all—chattai (L. 52)
nothing—hei pani
notice (v.)—chāl pāunu (L. 38)
now—aile
nowadays—hijo āju

O
obey (v.)—mānnu
office—daftar
oh! (when in pain)—aiyu! (L. 57)
old (thing)—furāno
old man—burhā
old woman—burhi
on—mān (ma), mānthi
one (the one)—chāh, chāine (L. 55)
one (numeral)—yolā
only—mātrai
open (v.) (tr.)—uhārnu
open, to be (intr.)—ughrinu
or—ki (L. 4)
orange—santālā

order (v.)—hukam dinu,
arhānu
order (in order to)—bhanera
(L. 34)
.. —lāti (L. 48)
.. —ko lāgi (L. 48)
.. —ko nimī (L. 47)
.. —ko nīmat māh (L. 47)
other—ārko
others—ārū
other side of—pāri
this side of—nāri
otherwise—natro
ought—chāhinchha (L. 37)
our—hamro
outside—bāira
over balance (v.)—pālīnu
.. .. (to cause to)—
pālīnu
overtake (v.)—uchūnu
over there, further—para
own—āphnu

P
padlock—tālā
parade—kanāx
parade ground—tānikhel
parcel, bundle—guntā, ṭoko
pay—talab, ḍhāmbi
pay (v.), pay for—tirnu
person—mānchhē, jānā
pipe (smoking)—hukka
pit—khalto
pitch (a tent) (v.)—lāngnu
place—bānu
plain (flat country)—chāur, bān
plant (crops, flowers, etc.) (v.)—
ripnu
play (v.)—kheļnu
please—hawas, hold (L. 13)

polish (v.)—mānu
poor—kangāli
potato—ālu
pour (v.)—khanāsnu
present, submit, (cause to mount)
(v.)—chākhānu, Thāpnu
pretence—mān
probably—holā (L. 11)
profit—nāphā
promise (v.)—kharāh gānu
pull (v.)—tānu
punishment—sāsā
punish (v.)—sāsā dinu
pupul—chēlā
purpose (for the purpose of)—
ko nīmi, ko khalī le
put—place (v.)—rākhnu
push—ṭheļnu

Q
queen—rāni
quickly—chitto, chāhro, jhata
siṁtai, tahanā, etc.
(L. 57)
quiet—chām chum
quill—pūmān

R
rain (v.)—pāni pānu
.. (heavily)—pāni darara
ānu (L. 58)
.. (lightly)—pāni pāri
ānu (L. 58)
rainy season, monsoon—bārkā
raise (v.)—ṭhānu
reach (v.)—puṭnu
reach, to cause to—puṭnu
read (v.)—pārnu
ready—lāiār
real—khās
reason—kāran, ḍhānā le (L. 47)
receive, get (v.)—pānu
recognise (v.)—chhānu (L. 38)
recruit—rakρut
regiment—pālan
relief—bādā
remain (v.)—rāhanu (L. 24)
remain (v.) to be left over—
ubrinu
reprimand—ghurki
reprove—dāhmi
resemble (v.)—milnu
retreat (v.)—hānu
return (v.)—gaera ānu,
phārku, phārkerā ānu
rice (growing)—dhān
.. (before cooking)—chānswāi
.. (cooked)—bhāt
rice beer—jāār
rich—dāni
riches—dhān
rise (v.)—sānu
.. (of sun)—jhulkinu
river—kholā
road—bāto
.. (main)—mul bāto
room—kōthā
rot (v.)—kuhunu, makīnu
run (v.)—durgunu, dārnu
run away (v.)—bhāgīnu

S
sack—bārā, bori
sadness—sūtā
sad, to be (v.)—sūtā lāgī
save (rescue) (v.)—bāchānu
saved (to be) (v.)—bāchānu
save, earn (money, etc.) (v.)—
kamānu
say (v.)—bāhνnu

120
scorch (v.)—polnu (L. 40)
search (to search for) (v.)—
kojnu
seedling; sapling—birwa
see (v.)—dekhnu
self—āpu, āpe (L. 45)
send (v.)—païdunnu
separate—alag
separate (v.)—chutunnu
servant—chākar
service—notari, chākar
in service—bharī bhāko
set (of sun)—astunnu
sew (v.)—siamnu
shade—chāder
shallow—chip chipe
sharpen (v.) (tr.)—dār ātunnu
sharp, to be (v.) (intr.)—dār lāgnu
shoe—jutā
shop—pasal
shopkeeper—pasale
shortly—bholi āti
shoulder—hum
shout (v.)—khardunnu
show (v.) (by explanation)—
bâtunnu
.. (by pointing out)—
dehkunnu
shout, stop up (v.)—shunnu
since—dehki, dekhi
sister (elder)―dīdī
.. (younger)―bidīni
sit (v.)—basnu
sit, to cause to (v.)—bāsennu
skull—thāplo
sleep—nikā
sleep (v.)—miskhunnu
sloping—salami
slowly—bistāro, bistāraí
small—sāno, sāno
smashed—kamlang, humlung
.. (L. 58)
smart—siika (L. 58)
smart, to be (v.)—phurti garna
smoke (v.) of tobacco—bānu
smoke—hiānu
soldier—stāhī
somebody—koi, ksaı (Agent case) (L. 45)
someone or other—koi na koı
(L. 52)
something or other—koi na keı
(L. 52)
sometimes ago—hiʒe astı
son—chore
soon, quickly—chāro
soon, as soon as—bīsūkā (L. 48)
sort, what sort of?—kasto ?
sorry (sad) to be (v.)—surā
lāgnu
sound—sor
sow (seed) (v.)—chānunu
speak (v.)—bolnu
spit—thuknu
spite, in spite of—pāni (L. 29)
split (v.) (tr.)—chimunu
spread out, extend (v.) (intr.)—
phailunnu
(tr.)—phailunnu
spring (of water)—mul ṭānlı
stand (v.)—ubhunnu
stay (the night) (v.)—bās bānunu
steal (v.)—chorunu
still, yet—āja (L. 43, 55)
stone—shungā
stool—morhā
stop (v.) (tr.)—rokunu
stores—māl
story—kathā
straw—parāl
strike, hit (v.)—hānu, thoknu
,, the hour—bajnu
strong—bailo
stumble (v.)—thes ḍhānu
suddenly—phūn (L. 57)
suffice (to) (v.)—pugnu
sun, rays—gām
Sunday—āiśār
surely—ni, tā ni (L. 30)
surprise (interj.)—abu! bābā!
.. amai! ratai! oho! (L. 57)
.. Note initial “a” is short.
suit (v.)—mīnnu
swallow (v.)—nimnu
swaying—gamlang ghumlung
sweep up (v.)—soharunu (L. 58)

T
take away (v.)—lagunu, lejānu
(L. 33)
take, hold (v.)—linu (L. 33)
take with (v.)—lānu (L. 33)
talk, speech, language—kāru
talk (v.)—bolnu, kāru garmu
tall—ālko

tea—chā

teach (v.)—sikānu
tell (v.)—bānunu
temple (abirth)—deota thān
.. tent—pāl, tambu
than—bāndā, dekhi (L. 42)
that (pronoun)—dō (L. 45)
that (conjunction)—bānunu
(L. 54)
then—ta
there—tākā, wakāh
therefore—ta
they—ini (haru) un (haru)
thing—kāru, thok

think (v.)—samjhinu, sochnu
thānu

thirst—tirka

thirsty, to be (v.)—tirka lāngnu
this—yo (L. 45)
thither—utā
Thursday—bīhār
tighten (v.)—kāsnu
time—bēlā (L. 15)
,, (period)—khor (L. 15)
,, (once, twice, three times etc.)—pālī (L. 7)
to (dative)—lā

top of place—mān
tomorrow—bhōli
toward—ārā
town—ār

tree—rūk

trouble—dikha

trouseres—sūral
try (v.)—kojnu
turn round (v.)—phākinu (U.
ugly—nāmāro
understand (v.)—bhijnu
unhappy—nārāmālo
until—samma, sama (L. 26)
up to, on a level with—samma
(tame)

upwards—umbāho, mātiēra,
māsīrā

V

valley—kholā

various—ānēk

very—dherāi, bāhātai, bīhāi,
chawpātai, aṅgarāi,
sārāi (L. 43)
via—bārō

village—dānu
W
wake up (v.) (intr.)—bunājhinu
(tr.)—bunāunu
(Note jagnu and jagāunu are not true Nepali)
walk (v.)—hihrnu
walk—bhittā
... (temporary)—parkhāl
wander, go for a walk (v.)—dūnu, ghaneunu
want (v.)—chāāinchnha
(with a verb) man lāgnu
(L. 37)
war—dāhuva, lārāi
warm—tāto, garam
of atmosphere or body—nānu
warm (v.) of body—tāpnu
... to make hot—tālāunu
wash, body (v.) (intr.)—nukāunu
wash (v.) (tr.)—dīnu
watch (v.)—herunu
water—pāni
we—hami, hamiharu
weak—nirbali
wear (v.)—lānu (L. 33)
Wednesday—bhīkābār
week—sātā
well (adverb)—heri
well done (interj.)—sābās
wet (cold of liquids)—chiso
what? (inter.)—ke, kie (L. 30)
whatever (relative)—je (L. 45)
when? (inter.)—kaile
when (relative)—jāba, jaile
(L. 43)
where? (inter.)—kahā, khoi
(relative)—jāhā (L. 43),
... kā, thāi (L. 47)
whether—bhanera (L. 34)
which—kun (L. 46)
whichever—jun (L. 43)
while—kheri (L. 15)
whither? (inter.)—katā (L. 4)
(relative)—jatā (L. 43)
white—seto, sieto
who?—ko (L. 46)
(relative)—jo (L. 46)
whole—bhāri (L. 22)
whose? (inter.)—kesho
(relative)—jašo
why?—kina, ke lai (L. 45)
wife—swāni, pāni
win (v.)—jīnu
wind—batās
window—jhāiāl
winter—hiundo
witch—boksi
with—sang, sangā, sitā (L. 47)
sātha māh (L. 48)
woman—āināi
swāni
wood—kāth
fuel—dāurā
work—kām
wound—gāū
wounded—gāil bhāko
wreck (v.)—busukkai pānu
(L. 57)
write (v.)—lekhnā
Y
year—barkha, barsa, sāl
(next year)—āghunā
(last year)—pōr
yes—añ, ho
yes—añh, ho
yet—añh, ho
you—ā, tami
dīhu, taptā, kazur (L. 13)
your—tero, tīmrō
young—kalīlo