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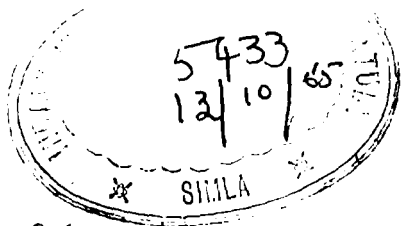
A GRAMMAR OF THE
NEPALI LANGUAGE

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INTRODUCTION

In the Introduction to his *Nepali Dictionary* Professor Turner provides certain theories which there is only space to tabulate here without the arguments proving them, and I am indebted to him for permission to do so.

1. Nepali belongs to the Indo-Aryan family of languages ; it is descended from Sanskrit, but has in addition been open to the influences of Hindustani in the Plains on one side, and slightly, to those of the Gurkha tribal languages on the other.

2. Six main streams have contributed to its vocabulary :—

(a) Words received through the process of linguistic evolution from Sanskrit.

(b) Words borrowed from languages with which the Aryans came into contact.

(c) Words incorporated from other Indo-Aryan dialects, particularly Hindustani. Some of these in turn come from non-Indo-Aryan tongues.

(d) Words of Tibeto-Burman origin.

(e) English.

(f) Words borrowed from Sanskrit for use particularly as a mark of culture.

3. There are four appellations for the language :—

(a) Nepali, language of NEPAL.

(b) Gurkhali, language of the Gurkhas (the warlike tribes of NEPAL).

(c) Khaskura, “ language of the Khas ” (Chhetris).

(d) Parbatiya, “ mountain language.”

In practical exemplification of Professor Turner's already complete Introduction I would add a few points for students.

Firstly, as to dialectal variations.

Nepal, with a population of 7,000,000, stretches for 500 miles along the Himalayas. Outside the kingdom large numbers of Gurkhas are domiciled in the state of Sikkim, the Darjeeling

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district of Bengal, and in the country of Bhutan. They are also scattered as temporary residents throughout Northern India and Burma whither Army enlistment or other employment has attracted them. Among such a deployed people referring to their own language by four different names, dialectal variations in *vocabulary* obviously occur.

Kaṇḍo = (W) Back, (E) Buttocks.

Lamp wick = (W) *Dhār*, (E) *Saledo*.

Bachelor = *Nāṭho*, (Piuthan) *Musābir*.

In addition the temporary residents have adopted much Hindustani *idiom*. The compound "To be able to" is correctly formed by Infinitive and *Saknu* in Nepali, and Root + *Saknā* in Hindustani; increasingly the Absolute + *Saknu* is employed by India-domiciled Gurkhas. And in reported speech the Hindustani *Kih* is finding users where it has no place.

Secondly, as to spelling variations.

The spelling employed by Gurkhas themselves is probably a very good guide to dialectal *pronunciation*. *Kahile* = When? may omit the intervocalic *H*, thus *Kaile* (thus also the other adverbs of its kind). "To run" is *Dugurnu* or *Dagurnu*. "Light" is *Haluñ* or *Haluṅgo*.

Thirdly, on the choice of vocabulary.

I would urge the greater value of words with Hindi rather than with Persian affinity. "Translation" is best rendered *Anubād* and not *Tarjumā*, "Chair" is *Chauki* rather than *Kursi*.

Many Indo-Aryan words and non Indo-Aryan words are accepted in the language which sometimes can be given a purely Nepali rendering. A selected use of both forms lends variety to one's speech. "Shopkeeper" = *Dokāndār*, or (Nepali) *Pasal thāpne*. Such a construction may also be used to name something for which a Nepali word already exists. Thus many Gurkhas call the Marmot *Māu khāne*,

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lit. "Mother eater", from the animal's habits, but *Malsānpro* is the Nepali word. English words have been adopted to a varying extent, and are not always pronounced as in English: "Box" = *Bākas*, "Bottle" = *Botal*, "School" = *Eskul*.

And in the choice of vocabulary generally I would stress the rich variety of expression that exists: thus *Usle mār khāyo* is a picturesque alternative to *U māriyo* for "he was killed".

Fourthly, as to translation.

Here I would merely direct the student's attention to the finer shades of meaning that must be differentiated:—

(a) *Tāto* = Hot—of water.

Piro = Hot and spicy—of food.

Aul = Hot and unpleasant—of climate.

Niyānu = Hot and cosy—of bedding or clothing.

(b) *Dubnu* = To sink—in water.

Bhāsinu = To sink—in a bog.

(c) *Phāl kāṭnu* = To jump over—clear.

Phāl hālnu = To jump down from above.

Lām hālnu = To long jump.

(d) *Bāl, kes* = Hair—of the head.

Rauṁ = Hair—of the body.

Julpi = Hair allowed to grow long (a custom of the Pun tribe).

Finally, the aim of my remarks above is to show the variations possessed by Nepali, and thus to show why a vocabulary (necessarily incomplete) has not been included in this volume. For a vocabulary of, say, one thousand words would be no useful addition where Professor Turner's accurate and exhaustive compilation of twenty-eight thousand already exists. And the Comparative and Etymological notes in Professor Turner's Dictionary, prepared with the scientific purpose of proving the descent of the language, can, by a reverse process, be used to gauge the value of a word.

SCRIPT

It is important for all students of Nepali to learn the Nagri script. The correct pronunciation of any word may thus be seen at a glance from the phonetic letters of which it is composed. A knowledge of the script removes the confusion caused by words, spelt the same in the Roman script, of apparently identical meaning, i.e. कालु *kālu* (to spin) and काट्नु *kāṭnu* (to cut).

VOWELS

Roman Letter	Nagri Letter Initially or after a Vowel	Example	Nagri Letter after a Consonant	Example
a	अ	अदुवा <i>aduwā</i>	(No letter)	मल <i>mal</i>
ā	आ	आमा <i>āmā</i>	ा	आमा <i>āmā</i>
i	इ	भुइँ <i>bhuiñ</i>	ि	हिउँ <i>hiuñ</i>
ī	ई	ईँट <i>īñṭ</i>	ी	गीत <i>gīṭ</i>
u	उ	उल्लु <i>ullu</i>	ु	उल्लु <i>ullu</i>
ū	ऊ	खाऊ <i>khāū</i>	ू	भूत <i>bhūṭ</i>
r	ऋ	ऋतु <i>ṛtu</i>	ृ	पृथिवी <i>pṛthivī</i>
e	ए	एक <i>ek</i>	े	पेट <i>peṭ</i>
ai	ऐ	ऐसेलु <i>aiselu</i>	ै	खैरो <i>khairo</i>
o	ओ	ओठ <i>oñṭh</i>	ो	कोठि <i>koṭhi</i>
au	औ	औल <i>aul</i>	ौ	मौला <i>Maulā</i>

CONSONANTS

Roman Letter	Nagri Letter before a Vowel	Example	Nagri Letter before a Consonant	Example
<i>k</i>	क	काम <i>kām</i>	क	बोक्ने <i>bokne</i>
<i>kh</i>	ख	खाना <i>khānā</i>	ख	सङ्ख्या <i>saṅkhyā</i>
<i>g</i>	ग	गीत <i>gīt</i>	ग	आग्लो <i>āglo</i>
<i>gh</i>	घ	घाउ <i>ghāu</i>	घ	
<i>ṅ</i>	ङ	Not initially	NC	सङ्ग <i>saṅg</i>
<i>ch</i>	च	चावि <i>chābi</i>	च	च्याउ <i>chyāu</i>
<i>chh</i>	छ	छाना <i>chhānā</i>	NC	
<i>j</i> or <i>z</i>	ज	जुन <i>jun</i>	ज	दाज्यु <i>dājyū</i>
<i>jh</i>	झ or झ	झिडो <i>jhīṅo</i>	झ	
<i>ñ</i>	ञ	Not initially	ञ*	पञ्चायत <i>Pañchāyat</i>
<i>t</i>	ट	टोपि <i>topi</i>	NC	टडु <i>ṭṭu</i>
<i>th</i>	ठ	ठुलो <i>thulo</i>	NC	
<i>ḍ</i>	ड	डाकु <i>ḍāku</i>	NC	
<i>ḍh</i>	ढ	ढुङ्गो <i>ḍhūṅgo</i>	NC	
<i>ṇ</i>	ण	Not initially	ण	पण्डित <i>Paṇḍit</i>
<i>r</i>	ड़	Not initially	NC	डाँडो <i>dāṅṅo</i>
<i>rh</i>	ढ़	Not initially	NC	
<i>l</i>	ल	तिमी <i>timi</i>	ल	त्यो <i>tyo</i>
<i>lh</i>	ल्य	थुम <i>Thum</i>	ल्य	
<i>d</i>	द	दिदि <i>didī</i>	NC	
<i>dh</i>	ध	धार <i>dhār</i>	ध	अध्याय <i>adhyāya</i>
<i>n</i>	न	नुन <i>nun</i>	न	जन्तु <i>janṭū</i>
<i>p</i>	प	पिड <i>piṅ</i>	प	लाप्चे <i>Lāpche</i>
<i>ph</i>	फ	फुल <i>phul</i>	फ	आफ्नो <i>āphno</i>
<i>b</i>	ब or व	बन <i>ban</i>	ब	नब्ले <i>nabbe</i>

Roman Letter	Nagri Letter before a Vowel	Example	Nagri Letter before a Consonant	Example
bh	भ	भुत <i>bhut</i>	२	
m	म	मौरि <i>mauri</i>	३	म्वाइँ <i>mwāiñ</i>
y	य	यहाँ <i>yahāñ</i>	च	ज्याल <i>jhyāl</i>
r	र	रूप <i>rup</i>	८	धर्म <i>dharma</i>
l	ल	लौरो <i>lauro</i>	९	अलो <i>algo</i>
w or v	व or व	देवि <i>devi</i>	०	
ś	श	शोक <i>shok</i>	१	बेझा <i>beśyā</i>
ṣ	ष	Often written for ख	४	
-s	स	सियाल <i>siyāl</i>	५	जस्तो <i>jasto</i>
h	ह	हिलो <i>hilo</i>	NC	
ñ or m̄	ँ	तँ <i>tañ</i>		
ḥ	:	दुःख <i>duḥkha</i>		

* Written for न immediately before च, छ, ज, भ.

NC = No change. Preconsonantal form same as prevowel form.

NOTES ON THE ALPHABET

(a) In the final position the absence of a vowel should be indicated by the VIRAM only if the word is a verb, a Sanskrit word, or an English word, e.g. :—

आउँछ्स *āuñchhas* (verb)
 अर्थत् *arthāt* (Sanskrit)
 स्कूल *skūl* (English)

(b) The letter य *y* occurring after letters that have no preconsonantal form is च, e.g. रह्यो *rahyo*.

The letter र *r* when occurring between a consonant and a vowel is shown २, e.g. नाच *nātra*, क्रिया *kriyā*.

The conjunct letters ञ (= *kṣ*) and ज्ञ (= *jñ*) occur only in Sanskrit words.

(c) In the spelling used by Nepali vernacular writers a frequent interchange of the letters ई, इ (*ī, i*) and also ऊ, उ (*ū, u*) will be found. There is, however, a tendency to put the longer vowels, e.g. ई, ऊ (*ī, ū*) at the end of words. Because of this lack of continuity the spelling of words containing these vowels in this volume is open to alteration.

(d) The Roman script in everyday use (e.g. for letter writing and for active service use) is free of all diacritical marks. Their absence makes correct pronunciation by a reader difficult and only possible after much practice and the mastery of a large vocabulary. They are usually only found in works of an academic nature. In this volume all diacritical marks have been shown.

(e) Pronunciation is as normal for Hindi-Nagri letters.

ज *j*, however is actually pronounced *dz* rather than *j* or *z*.

अ *a* is pronounced as the "o" in English word "hot".

VERBS—INTRODUCTION

The INFINITIVE adopted for listing purposes in vocabularies, etc., is that ending in नु *nu*.

चोपनु *chopnu*, to cover; नाचनु *nāchnu*, to dance.

The verb ROOT is obtained by dropping the final नु *nu* of the infinitive.

चोप *chop* नाच *nāch*

The following tenses and participles are formed directly from the verb root by compounding an auxiliary or various regular endings with it. Vowel ending roots undergo some changes which are shown in the chapters on these tenses.

Present Indicative	Past Indicative	Imperfect
Present Subjunctive	Present Participle	Past Participle
Future Indefinite		

Other tenses are formed regularly as shown in the chapters concerned.

In the pages following on verb tenses, pronouns have been omitted for brevity. For guidance throughout the volume Person and Number are entered in the Present Indicative tense.

Feminine forms have been shown only when they differ from the masculine.

PRESENT TENSES

- Forms :— (1) Present Indicative.
 (2) Present Continuous (a) and (b).
 (3) Present Subjunctive.
 (4) Present Reportive.

PRESENT INDICATIVE

Positive

1st pers. sing.	गर्छु	<i>Garchhu</i>
2nd pers. sing.	गर्छेस	<i>Garchhas</i> , fem. गर्छेस
3rd pers. sing.	गर्छे	<i>Garchha</i> , fem. गर्छे
1st pers. plur.	गर्छौ	<i>Garchhauñ</i>
2nd pers. plur.	गर्छौ	<i>Garchhau</i>
3rd pers. plur.	गर्छन्	<i>Garchhan</i>

Negative

गर्दिन	<i>Gardina</i>	खान्न	<i>Khānna</i>
गर्दिनस्	<i>Gardainas</i>	खान्नस्	<i>Khānnas</i>
गर्दिन	<i>Gardaina</i>	खान्न	<i>Khānna</i>
गर्दिनौ	<i>Gardinauñ</i>	खान्नौ	<i>Khānnauñ</i>
गर्दिनी	<i>Gardainau</i>	खान्नौ	<i>Khānnau</i>
गर्दिनन्	<i>Gardainan</i>	खान्नन्	<i>Khānnan</i>

Alternative form for verbs
whose roots end in a vowel

An emphatic negative is formed by preceding the negative (normal form) above with the present participle of the verb.

उ बोल्दैन बोल्दैन *U boldai boldaina* He does not speak

NOTES

(1) Translation: "I do," "I eat," etc. (*Garnu*, to do. *Khānu*, to eat.)

Used also to express immediate future sense, cf. Urdu *Abhi jātā hūn*.

(2) Rule of Forming: Verb root plus कु *chhu*, छस् *chhas*, etc. (the present tense form "A" of ऊनु *hunu*, page 25) in the positive, and in the negative the following endings.

Singular: दिन *dina*, दैनस् *dainas*, दैन *daina*.

Plural: दैनौं *dainauñ*, दैनौ *dainau*, दैनन् *dainan*.

An alternative form of the negative for verbs whose roots end in a vowel is to add the following endings:—

Singular: न् *nna*, न्स् *nnas*, न् *nna*.

Plural: न्नाँ *nnauñ*, न्नाँ *nnau*, न्न् *nnan*.

(3) Changes to vowel-ending roots before adding auxiliaries:

(a) Positive. Roots ending अ *a*, इ *i*, उ *u*, add न *n*.

रहन्छ *rahanchha* (lives), दिन्छ *dinchha* (gives), रुन्छ *runchha* (weeps).

Roots ending आ *ā*, or आउ *āu* add ० *ñ*.

खाँछ *khāñchha* (eats), आउँछ *āuñchha* (comes).

(b) Negative. Add ० *ñ* to all vowel-ending roots.

खाँदैन *khāñdaina*, आउँदैन *āuñdaina*, रुँदैन *ruñdaina*, etc.

PRESENT CONTINUOUS (FORM A)

Positive

Negative

खाइरहेकु *Khāirahechhu*खाइरहेनकु *Khāirahenachhu*खाइरहेकस् *Khāirahechhas*खाइरहेनकस् *Khāirahenachhas*खाइरहेछ *Khāirahechha*खाइरहेनछ *Khāirahenachha*

खाइरहेकीँ *Khāirahechhauñ* खाइरहेनकीँ *Khāirahenachhauñ*
 खाइरहेकी *Khāirahechhau* खाइरहेनकी *Khāirahenachhau*
 खाइरहेकन् *Khāirahechhan* खाइरहेनकन् *Khāirahenachhan*

NOTES

(1) Translation : “ I am eating ” or “ I am in the act of eating ”.

(2) Rule of Forming : The absolutive followed by रहे *rahe* with the addition of the auxiliary कु *chhu*, छस् *chhas*, etc. In the negative the रहे *rahe* becomes रहेन *rahena*.

Or the Perfect tense of रहनु *rahanu* can be used with the absolutive. e.g. खाइरहेको छ *khāiraheko chha* “ is eating ”.

देहरा दूनमा तिन महिना सम्म पानि परिरहेको छ
Dehrā Dūnmā tīn mahinā samma pāni pariraheko chha

It has been raining in Dehra Dun for three months

(3) The negative often sounds as though the spelling were खाइरहेँकु *khāiraheñchhu*, etc., when spoken quickly.

PRESENT CONTINUOUS (FORM B)

<i>Positive</i>		<i>Negative</i>	
खाँदोकु <i>Khāndochhu</i>	खाँदो	खैँन	<i>Khāndai chhaina</i>
खाँदोछस् <i>Khāndochhas</i>	खाँदो	खैँनस्	<i>Khāndai chhainas</i>
खाँदोछ <i>Khāndochha</i>	खाँदो	खैँन	<i>Khāndai chhaina</i>
खाँदोकीँ <i>Khāndochhauñ</i>	खाँदो	खैँनीँ	<i>Khāndai chhainauñ</i>
खाँदोकी <i>Khāndochhau</i>	खाँदो	खैँनी	<i>Khāndai chhainau</i>
खाँदोकन् <i>Khāndochhan</i>	खाँदो	खैँनन्	<i>Khāndai chhainan</i>

NOTES

(1) Translation : “ I am eating ” or “ I am in the act of eating ”.

(2) Rule of Forming : Present participle of the verb plus कु *chhu*, etc., in the positive and खैँन *chhaina*, etc., in the

negative. The emphatic form of the present participle ending ऐ *ai* is usually employed.

PRESENT SUBJUNCTIVE

Positive

गहूँ	<i>Garuṃ</i>	दिँ	<i>Diṃ</i>	धोउँ	<i>Dhouṃ</i>
गरु	<i>Gar</i>	दे	<i>De</i>	धो	<i>Dho</i>
गरोस्	<i>Garos</i>	देओस्	<i>Deos</i>	धुवोस्	<i>Dhuwos</i>
गरोँ	<i>Garauṃ</i>	देओँ	<i>Deauṃ</i>	धुवाँ	<i>Dhuwaruṃ</i>
गर	<i>Gara</i>	देऊ	<i>Deū</i>	धोऊ	<i>Dhoū</i>
गरुन्	<i>Garūn</i>	देउन्	<i>Deun</i>	धोउन्	<i>Dhoun</i>

Negative

न गहूँ *Na garuṃ*

न गरु *Na gar*

न गरोस् *Na garos*, etc., as above, but preceded by न *na*.

NOTES

(1) Translation : "I may do," etc. (*Dinu*, to give. *Dhunu*, to wash.)

म भित्र आउँ *Ma bhitra āuṃ* May I come inside ?

The second persons singular and plural are the imperitives of the verb. खा *khā*, eat ; न बोल् *na bol*, don't speak.

(2) Rule of Forming : Verb root plus following endings :—

1st sing. उँ *uṃ*, 3rd sing. ओस् *os*, 1st plur. ओँ *auṃ*, 2nd plur. अ *a*, 3rd plur. ऊन् *ūn*. The 2nd pers. sing. is the verb root unchanged.

(3) Changes to vowel-ending roots before adding endings :—

Roots ending अ *a* and आउ *āu* and इउ *iu* drop the final vowel.

Roots ending आ *ā* and आउ *āu* add ऊ *ū* for 2nd pers. plural and not as above.

Verbs whose roots end in इ *i* or उ *u* are irregular and specimens of them are shown above.

PRESENT REPORTIVE

Positive

गने रहेकु	<i>Garne rahechhu</i>
गने रहेकस्	<i>Garne rahechhas</i>
गने रहेक	<i>Garne rahechha</i>
गने रहेकौँ	<i>Garne rahechhauñ</i>
गने रहेकौ	<i>Garne rahechhau</i>
गने रहेकन्	<i>Garne rahechhan</i>

Negative

न गने रहेकु *Na garne rahechhu*, etc., as above, but preceded by न *na*.

NOTES

(1) Translation : As for Present Indicative.

(2) Rules of Forming : The infinitive of the verb in ए *e* is followed by रहेकु *rahechhu*, etc. The negative is as above but preceded by न *na*.

(3) Used in a strictly reportive sense :—

देहरा दूनमा तिन महिना सम्म पानि पने रहेक
Dehrā Dunmā tīn mahinā samma pāni pāne rahechha
 In Dehra Dun it rains for three months

Suppose that a man has been given the order “ See what Dhanraj is doing ”, he might after investigation reply :—

धनराज पौरी खेल्ने रहेक
Dhanrāj pauri khelne rahechha Dhanraj swims

Whilst if the order had been “ See if Dhanraj swims ”, he replies :—

धनराज पौरी खेल्क *Dhanrāj pauri khelchha* Dhanraj swims.

PAST TENSES

- Forms :—
- (1) Past Indicative.
 - (2) Perfect Indicative and Reportive.
 - (3) Pluperfect.
 - (4) Imperfect.
 - (5) Past Continuous (a) and (b).
 - (6) Past Conditional.

PAST INDICATIVE

	<i>Positive</i>		<i>Negative</i>
बसेँ	<i>Basēñ</i>	बसिन	<i>Basina</i>
बसिसु	<i>Basis</i>	बसिनस्	<i>Basinas</i>
बस्यो	<i>Basyo</i> , f. बसी <i>Basī</i>	बसेन	<i>Basena</i> , f. बसिन <i>Basina</i>
बस्यौ	<i>Basyauñ</i>	बसेनौ	<i>Basenauñ</i>
बस्यौ	<i>Basyau</i>	बसेनौ	<i>Basenau</i>
बसे	<i>Base</i>	बसेनन्	<i>Basenan</i>

NOTES

(1) Translation : “I sat down,” “I lived,” etc. (*Basnu*, to sit, to live.)

(2) Rules of Forming : Verb root with the following suffixes :—

Positive : 1st sing. एं *eñ*, 2nd sing. इस *is*, 3rd sing. यो *yo*, 1st plur. यौ *yauñ*, 2nd plur. यौ *yau*, 3rd plur. ए *e*.

Negative : 1st sing. इन *ina*, 2nd sing. इनस् *inas*, 3rd sing. एन *ena*, 1st plur. एनौ *enauñ*, 2nd plur. एनौ *enau*, 3rd plur. एनन् *enan*.

Feminine : 3rd sing. pos. ई *ī*, 3rd sing. neg. इन *ina*, otherwise as above.

(3) An emphatic negative is formed by preceding the negative form shown above with the present participle of the verb.

उ बोल्दै बोलेन *U boldai bolena* He did not speak

(4) The past indicative tense is used for conditional sentences in present time (page 38).

(5) Changes to vowel-ending roots before adding suffixes.

Roots ending अ *a* and आउ *āu* and इउ *iu* first drop the final vowel.

रहँ *raheñ* (lived) आएँ *āeñ* (came) सियो *siyo* (sowed)

Roots ending आ *ā* and इ *i* behave as in (2) above.

Roots ending उ *u* change that final letter to ओ *o*.

रुनु *runu* to weep रोयो *royo* wept

(6) जानु *jānu* (to go) is irregular in the past. The above suffixes must be added to the stem ग *ga*. गयो *gayo*, went.

PERFECT INDICATIVE

Positive

बसेको छु *Baseko chhu*, fem. बसेकी छु *Basekī chhu*

बसेको छस् *Baseko chhas*, fem. बसेकी छस् *Basekī chhas*

बसेको छ *Baseko chha*, fem. बसेकी छ *Basekī chha*

बसेका छौं *Basekā chhauñ*

बसेका छौ *Basekā chhau*

बसेका छन *Basekā chhan*

Negative

बसेको छैन *Baseko chhaina*, fem. बसेकी छैन *Basekī chhaina*

बसेको छैनस् *Baseko chhainas*, fem. बसेकी छैनस् *Basekī chhainas*

बसेको छैन *Baseko chhaina*, fem. बसेकी छैन *Basekī chhaina*

बसेका छैनौं *Basekā chhainauñ*

बसेका छैनौ *Basekā chhainau*

बसेका छैनन् *Basekā chhainan*

NOTES

(1) Translation : " I have lived," " I have sat," etc.

(2) Rule of Forming : Adjectival past participle of the verb (see page 36) followed by the auxiliary छु *chhu*, छस् *chhas*, etc.

The adjectival past participle behaves as an adjective ending in ओ *o* (see page 68). This ending changes to आ *ā* if the subject is plural and ई *ī* if feminine singular.

(3) The ending या *yā* to the past participle instead of एको *eko* is in common use.

उ आया छ *U āyā chha* He has come

(4) The perfect reportive tense has the same translation as above, but is used in a strictly reportive sense as when making a surprising discovery.

It is formed by the adjectival past participle with रहेछु *rahechhu*, etc. (p. 15), as auxiliary.

भिमे सुतेको रहेछ

Bhime suteko rahechha Bhime has gone to sleep

काम न गरियेको रहेछ

Kām na gariyeko rahechha The work has not been done

PLUPERFECT

Positive

Regular Form.		Alternate Form.	
वसेको थिएँ	<i>Baseko thieñ</i>	वसेथें	<i>Basetheñ</i>
वसेको थिइस्	<i>Baseko thiis</i>	बसिथिस्	<i>Basithis</i>
वसेको थियो	<i>Baseko thiyō</i>	बसेथ्यो	<i>Basethyo, fem.</i>
			बसिथी <i>Basithī</i>
वसेका थियौँ	<i>Basekā thiyauñ</i>	वसेथ्यौँ	<i>Basethyauñ</i>
वसेका थियौ	<i>Basekā thiyau</i>	बसेथ्यौ	<i>Basethyau</i>
वसेका थिए	<i>Basekā thie</i>	वसेथे	<i>Basethe</i>

Negative

Regular Form.		Alternate Form.	
वसेको थिइन	<i>Baseko thiina</i>	बसिनथें	<i>Basinatheñ</i>
वसेको थिइनस्	<i>Baseko thiinas</i>	बसिनथिस्	<i>Basinathis</i>

बसेको थिएन	<i>Baseko thiena</i>	बसेनथ्यो	<i>Basenathyo, fem.</i>
			बसिनथी <i>Basinathī</i>
बसेका थिएनौं	<i>Basekā thienauñ</i>	बसेनथ्यौं	<i>Basenathyauñ</i>
बसेका थिएनी	<i>Basekā thienau</i>	बसेनथ्यी	<i>Basenathyau</i>
बसेका थिएनन्	<i>Basekā thienan</i>	बसेनथे	<i>Basenathe</i>

NOTES

(1) Translation : " I had lived," etc.

(2) Rules of Forming : (a) Regular form. Adjectival past participle of the verb followed by the auxiliary in the past tense थिएँ *thieñ*, थिइस् *this*, etc. The past participle changes as in the perfect tense (fem. not shown above).

(b) Alternate form. This is a shortened form of the above. The को *ko* suffix to the past participle is dropped and the initial इ *i* in the auxiliary is omitted. The whole is then written as one word.

IMPERFECT

Positive

बस्थे	<i>Bastheñ</i>
बस्थिस्	<i>Basthis</i>
बस्थ्यो	<i>Basthyo, fem. बस्थी Basthī</i>
बस्थ्यौं	<i>Basthyauñ</i>
बस्थ्यी	<i>Basthyau</i>
बस्थे	<i>Basthe</i>

Negative

बस्तिन थें	<i>Bastina theñ</i>
बस्तिन थिस्	<i>Bastaina this</i>
बस्तिन थ्यो	<i>Bastaina thyo</i>
बस्तिन थ्यौं	<i>Bastaina thyauñ</i>
बस्तिन थ्यी	<i>Bastaina thyau</i>
बस्तिन थे	<i>Bastaina the</i>

NOTES

(1) Translation : “ I would live,” “ I used to live.”

म बालक हुँदा खेल्थेँ

Ma bālak huṅdā kheltheñ Whilst a child I used to play

(2) Rules of Forming : (a) Positive. Verb root, plus the auxiliary in the past tense shortened by omitting the initial *र* *i*. Vowel ending roots first add ^ॐ *ñ* before suffixing the auxiliary.

आउँथ्यो *Auñthyo* Used to come

(b) Negative. 1st person singular is the 1st person singular of the Present Indicative Negative tense (normal form) plus the shortened past tense of the auxiliary. All other persons (singular and plural) are formed from the 3rd person singular of the Present Indicative Negative tense (normal form) with auxiliary as above.

(3) In negative conjugation above see दिन *dina*, etc., etc., has changed to तिन *tina*, etc., etc., after unvoiced consonant स ३.

PAST CONTINUOUS (FORM A)

Positive

गरिरहेको थिएँ	<i>Gariraheko thieñ</i>
गरिरहेको थिइस्	<i>Gariraheko thiiis</i>
गरिरहेको थियो	<i>Gariraheko thiyō</i>
गरिरहेका थियौँ	<i>Garirahekā thiyauñ</i>
गरिरहेका थियौ	<i>Garirahekā thiyau</i>
गरिरहेका थिए	<i>Garirahekā thie</i>

NOTES

(1) Translation : “ I was doing,” “ I was in the act of doing.”

(2) Rules of Forming : The absolutive of the verb followed by the pluperfect tense of रहनु *rahanu*, which undergoes the usual changes for Feminine and Negative.

PAST CONTINUOUS (FORM B)

Positive

लेखदै थिएँ	<i>Lekhdai thieñ</i>
लेखदै थिइस्	<i>Lekhdai thiis</i>
लेखदै थियो	<i>Lekhdai thiyo, fem. लेखदै थिई Lekhdai thiī</i>
लेखदै थियाँ	<i>Lekhdai thiyauñ</i>
लेखदै थियौ	<i>Lekhdai thiyau</i>
लेखदै थिए	<i>Lekhdai thie</i>

Negative

लेखदै थिइन	<i>Lekhdai thiina</i>
लेखदै थिइनस्	<i>Lekhdai thiinas</i>
लेखदै थिएन	<i>Lekhdai thiena</i>
लेखदै थिएनाँ	<i>Lekhdai thienauñ</i>
लेखदै थिएनौ	<i>Lekhdai thienau</i>
लेखदै थिएनन्	<i>Lekhdai thienan</i>

NOTES

(1) Translation : "I was writing," "I was in the act of writing." (*Lekhnu*, to write).

(2) Rules of Forming : Present participle (usually emphatic) of the verb plus the auxiliary in the past tense.

PAST CONDITIONAL

Positive

आउँदो हुँ ता	<i>Āuñdo huñ tā</i>
आउँदो होस् ता	<i>Āuñdo hos tā</i>
आउँदो हो ता	<i>Āuñdo ho tā</i>
आउँदा हाँ ता	<i>Āuñdā hauñ tā</i>
आउदा हौ ता	<i>Āuñdā hau tā</i>
आउँदा हुन ता	<i>Āuñdā hun tā</i>

Negative

न आउँदो हुँ ता *Na āuñdo huñ tā*, etc., etc., as above, but preceded by न *na*.

NOTES

(1) Translation and usage shown on page 39 (a).

(2) Rules of Forming: Present participle of the verb, followed by Present Indicative tense (form B) of the verb हुनु *hunu*. The whole is immediately followed by the particle ता *tā*.

(3) Where the subject is feminine the present participle changes its ending to ई *ī* in the singular, but remains as above in the plural.

FUTURE TENSES

FUTURE DEFINITE

<i>Positive</i>	<i>Negative</i>
बस्नेकु <i>Basnechhu</i>	बस्नेकिन <i>Basnechhaina</i>
बस्नेकस् <i>Basnechhas</i>	बस्नेकिनस् <i>Basnechhainas</i>
बस्नेक <i>Basnechha</i>	बस्नेकिन <i>Basnechhaina</i>
बस्नेकौँ <i>Basnechhauñ</i>	बस्नेकिनौँ <i>Basnechhainauñ</i>
बस्नेकही <i>Basnechhau</i>	बस्नेकिनही <i>Basnechhainau</i>
बस्नेकन् <i>Basnechhan</i>	बस्नेकिनन् <i>Basnechhainan</i>

NOTES

(1) Translation: "I will sit," "I will live," etc.

(2) Rules of Forming: Infinitive in ने *ne* of the verb (see page 34) as base, plus the auxiliary कु *chhu*, etc.

FUTURE INDEFINITE

Positive

बसुँला <i>Basuñlā</i> , fem.	बसुँली <i>Basuñlī</i>
बस्लास् <i>Baslās</i> , fem.	बस्लिस् <i>Baslis</i>
बस्ला <i>Baslā</i> , fem.	बस्ली <i>Baslī</i>

बसौला *Basauṅlā*बसौला *Basaulā*बस्लान् *Baslān*

दिउँला <i>Diuṅlā</i> (dialectal दिम्ला <i>Dimlā</i>)	धोउँला <i>Dhouṅlā</i>
देलास् <i>Delās</i>	धोलास् <i>Dholās</i>
देला <i>Delā</i>	धोला <i>Dholā</i>
देऔला <i>Deauṅlā</i>	धोऔला <i>Dhoauṅlā</i>
देऔला <i>Deaulā</i>	धोऔला <i>Dhoaulā</i>
देलान् <i>Delān</i>	धोलान् <i>Dholān</i>

Negative

As above but preceded by न *na*. More frequently however the negative of the present indicative is used.

NOTES

(1) Translation : “ I shall sit down,” “ he shall live,” etc.

This tense is used in place of the future definite when making a promise about the completion of an action, i.e. when intention on the part of the speaker is implied. Thus always translatable by the English “ shall ”.

(2) Rules of Forming : Verb root plus the endings :—

1st sing. उँला *uṅlā*, 2nd sing. लास् *lās*, 3rd sing. ला *lā*.

1st plur. औला *auṅlā*, 2nd plur. औला *aulā*, 3rd plur. लान *lān*.

(3) Roots ending in the vowels अ *a* or आउ *āu* or इउ *iu* first add ँ *ṅ*.

रहुँला *rahuṅlā*, shall live ; आउँला *āuṅlā*, shall come.

(4) Verbs whose roots end in उ *u* or इ *i* are irregular.

लुटिनु *luṭinu* to be looted

लुटिएला *luṭielā* will be looted

FUTURE CONDITIONAL

Positive

जाने थिएँ	<i>Jāne thieñ</i>
जाने थिइस्	<i>Jāne thiiis</i>
जाने थियो	<i>Jāne thiyō</i>
जाने थियौँ	<i>Jāne thiyauñ</i>
जाने थियी	<i>Jāne thiyāu</i>
जाने थिए	<i>Jāne thie</i>

NOTES

(1) Translation : "I would have gone," etc.

(2) Construction : Infinitive ending ने *ne* plus the past tense of हुनु *hunu* as auxiliary.

The auxiliary undergoes the usual changes for feminine and negative.

(3) म हिजु आउने थिएँ तर आउन पाइन
Ma hiju āune thieñ tara āuna pāina

I would have come yesterday but did not get a chance to come.

THE VERB HUNU

1. The verb हुनु *hunu* has several forms of each tense as shown in the following pages. हुनु *hunu* means "to be", but Form C has certain other meanings.

2. Form A is commonly used as an auxiliary to form various tenses of other verbs.

The past of Form A is sometimes shortened when used as an auxiliary (see pages 18 and 19).

3. Form B used to form the past conditional.

4. Form C is only used to form the Honorific tenses (page 32).

Infinitive : हुनु *hunu*.

Present Participle : हुँदा *hūndā* (being) or छँदा *chhāndā* (existing).

वम्बाईमा ऊँदा उर्दू सिकें

Bombay mā huṅdā Urdu sikeṅ

Whilst in Bombay I learnt Urdu

ती बालकहरूले बाबु छँदै वी ° ए ° पास गरे

Tī bālakharule bābu chhāṅdai B.A. pās gare

Whilst their father was alive these children passed their B.A.

Past Participle (see page 35) :—

भएको *Bhaeko*

भए *Bhae*

भई *Bhai*

भइकन *Bhaikana*

भएर *Bhaera*

PRESENT INDICATIVE (Form A)

<i>Positive</i>		<i>Negative</i>	
छु	<i>Chhu</i>	छैन	<i>Chhaina</i>
छस्	<i>Chhas, fem. छेस् Chhes</i>	छैनस्	<i>Chhainas</i>
छ	<i>Chha, fem. छे Chhe</i>	छैन	<i>Chhaina</i>
छौं	<i>Chhauṅ</i>	छैनौं	<i>Chhainauṅ</i>
छौ	<i>Chhau</i>	छैनौ	<i>Chhainau</i>
छन्	<i>Chhan, fem. छिन् Chhin</i>	छैनन्	<i>Chhainan</i>

Emphatic negative is *छँदै छैन*, etc.

PRESENT INDICATIVE (FORM B)

<i>Positive</i>		<i>Negative</i>	
हुँ	<i>Huṅ</i>	होइन	<i>Hoina</i>
होस्	<i>Hos</i>	होइनस्	<i>Hoinas</i>
हो	<i>Ho</i>	होइन	<i>Hoina</i>
हौं	<i>Hauṅ</i>	होइनौं	<i>Hoinauṅ</i>
हौ	<i>Hau</i>	होइनौ	<i>Hoinau</i>
हुन्	<i>Hun</i>	होइनन्	<i>Hoinan</i>

PRESENT INDICATIVE (FORM C)

Positive

हुनु	<i>Hunchhu</i>
हुन्छ	<i>Hunchhas</i>
हुन्छ	<i>Hunchha</i>
हुन्छौं	<i>Hunchhauñ</i>
हुन्छौ	<i>Hunchhau</i>
हुन्छन्	<i>Hunchhan</i>

Negative Alternatives

हुन्न	<i>Hunna</i>	हुँदैन	<i>Huñdina</i>
हुन्छ	<i>Hunnas</i>	हुँदैनस्	<i>Huñdainas</i>
हुन्न	<i>Hunna</i>	हुँदैन	<i>Huñdaina</i>
हुन्छौं	<i>Hunnauñ</i>	हुँदैनौं	<i>Huñdainauñ</i>
हुन्छौ	<i>Hunnau</i>	हुँदैनौ	<i>Huñdainau</i>
हुन्छन्	<i>Hunnan</i>	हुँदैनन्	<i>Huñdainan</i>

NOTES

The following rules should be observed when selecting the correct tense of हुनु *hunu*, to use.

These rules apply to all tenses of हुनु *hunu* and not merely to the present tense above.

(1) When the subject of "to be" is qualified by a pronoun, noun, or noun clause :—

(i) If a statement of permanent fact Form B must be used.

धनराज गुर्खा हो *Dhanrāj Gurkhā ho* Dhanraj is a Gurkha
तिमी को हौ ? *Timi ko hau ?* Who are you ?

(ii) If the state is temporary or changeable Form A must be used.

अहिलेलाई उ यहाँको राजा छ
Ahilelāi u yahānko rājā chha
He is the king of this place for now

(2) When the subject of "to be" is qualified by an adjective or an adverb :—

(i) If a statement of permanent fact Form B must be used.

यो मेरो हो *Yo mero ho* This is mine

त्यहाँ को हो ? *Tyahāñ ko ho ?* Who is there ?

(asked perhaps if someone has been occupying a place permanently).

(ii) If describing a temporary or changeable state Form A must be used.

म धनि छु *Ma dhani chhu* I am rich

त्यो घरमा छ *Tyo gharmā chha* He is in the house

कुकुर कालो छ *Kukur kālo chha* The dog is black

(iii) If the statement is a generalizing one Form C must be used.

हिउँ सेतो ङ्गछ *Hiuñ seto hunchha* Snow is white

सालको एक पाली होरी ङ्गछ *Sālko ek pālī horī hunchha*

Once a year there is the Holi festival

(3) When the meaning implied is "to exist" as opposed to "to be" Form A must be used :—

पानि छ *Pāni chha*, There is water (contrast this with पानि हो *Pāni ho*, It is water).

उस्का भाई कोही कैनन् *Uskā bhāi kōhī chhainan*

There are no brothers of his, he has no brothers

(4) Form C also means : "to become," "to be suitable," "to work."

PAST TENSE (FORMS A AND B)

Positive

थिएँ *Thien*

थिइस् *This*

थियो *Thiyo*, fem. थिई *Thi*

थियाँ *Thiyauñ*

थियौ *Thiyau*

थिए *Thie*

Negative

थिइन *Thiina*

थिइनस् *Thiinas*

थिएन *Thiena*, fem. थिइन *Thiina*

थिएनाँ *Thienauñ*

थिएनौ *Thienau*

थिएनन् *Thienan*, fem. थिइनन् *Thiinan*

Emphatic negative is ऊँदै थिएन *huñdai thiena*, etc. (see p. 16, note 3).

Examples :

दिदी थिइनन् *Didi thiinan* Sister was not there

म सिपाही थिएँ *Ma sipāhi thieñ* I was a soldier

PAST TENSE (FORM C)

Positive

भएँ *Bhaeñ*

भइस् *Bhais*

भयो *Bhayo* or भो *Bho*, fem. भई *Bhai*

भयाँ *Bhayauñ*

भयौ *Bhayau*

भए *Bhae*

Negative

भइन *Bhaina*

भइनस् *Bhainas*

भएन *Bhaena*, fem. भइन *Bhaina*

भएनाँ *Bhaenauñ*

भएनौ *Bhaenau*

भएनन् *Bhaenan*

Example :

राजा खुसि भए *Rājā khusi bhae* The King became pleased

Other Uses : के भयो ? *Ke bhayo ?* What is the matter, what happened ? कती भयो ? *Kati bhayo ?* (very colloquial), What is the time ? or How many so far ?

FUTURE DEFINITE (FORMS A AND B)

Positive

हुनेछु *Hunechhu*

हुनेछस् *Hunechhas*

हुनेछ *Hunechha*

हुनेछौँ *Hunechhauñ*

हुनेछी *Hunechhau*

हुनेछन् *Hunechhan*

Negative

हुनेछैन *Hunechhaina*

हुनेछैनस् *Hunechhainas*

हुनेछैन *Hunechhaina*

हुनेछैनौँ *Hunechhainauñ*

हुनेछेनौ *Hunechhainau*

हुनेछैनन् *Hunechhainan*

FUTURE INDEFINITE (FORMS A AND B)

Positive

हुला *Hulā*

होलास् *Holās*

होला *Holā*

हौला *Haulā*

हौला *Haulā*

होलान् *Holān*

Negative

As for positive, but preceded by न *na*.

PRESENT SUBJUNCTIVE

Positive

होउँ *Houñ*

हो *Ho*

होस *Hos* or हवस *Hawas*

होउँ *Houñ*
 हव *Hawa*
 होउन् *Houn*

Negative

As for positive, but preceded by न *na*.

Example :

पानि होस् कि चिया होस् म खाने छु
Pāni hos ki chiyā hos ma khāne chhu
 Whether it be water or tea I shall drink it

PERFECT INDICATIVE (ALL FORMS)

Positive

Negative

भएको छु	<i>Bhaeko chhu</i>	भएको छैन	<i>Bhaeko chhaina</i>
भएको छस्	<i>Bhaeko chhas</i>	भएको छैनस्	<i>Bhaeko chhainas</i>
भएको छ	<i>Bhaeko chha</i>	भएको छैन	<i>Bhaeko chhaina</i>
भएका छौँ	<i>Bhaekā chhauñ</i>	भएका छैनौँ	<i>Bhaekā chhainauñ</i>
भएका छी	<i>Bhaekā chhau</i>	भएका छैनौ	<i>Bhaekā chhainau</i>
भएका छन्	<i>Bhaekā chhan</i>	भएका छैनन्	<i>Bhaekā chhainan</i>

Example :

आमा बूढी भएकी छ
Āmā burhī bhaekī chhā Mother has become old

PLUPERFECT (ALL FORMS)

Positive

Negative

भएको थिएँ	<i>Bhaeko thieñ</i>	भएको थिएन	<i>Bhaeko thiina</i>
भएको थिइस्	<i>Bhaeko thiiis</i>	भएको थिएनस्	<i>Bhaeko thiinas</i>
भएको थियो	<i>Bhaeko thiyo</i>	भएको थिएन	<i>Bhaeko thiena</i>
भएका थियौँ	<i>Bhaekā thiyauñ</i>	भएका थिएनौँ	<i>Bhaekā thienauñ</i>
भएका थियौ	<i>Bhaekā thiyau</i>	भएका थिएनौ	<i>Bhaekā thienau</i>
भएका थिए	<i>Bhaekā thie</i>	भएका थिएनन्	<i>Bhaekā thienan</i>

IMPERFECT (FORMS A AND B)

<i>Positive</i>		<i>Negative</i>	
हुँथेँ	<i>Huñtheñ</i>	हुँदिन थें	<i>Huñdina theñ</i>
हुँथिस	<i>Huñthis</i>	हुँदेन थिस	<i>Huñdaina this</i>
हुँथ्यो	<i>Huñthyo</i>	हुँदेन थ्यो	<i>Huñdaina thyo</i>
हुँथ्याँ	<i>Huñthyauñ</i>	हुँदेन थ्याँ	<i>Huñdaina thyauñ</i>
हुँथ्यौ	<i>Huñthyaũ</i>	हुँदेन थ्यौ	<i>Huñdaina thyaũ</i>
हुँथे	<i>Huñthe</i>	हुँदेन थे	<i>Huñdaina the</i>

Example :

मेरो बाबु सिपाही हुँथ्यो
Mero bābu sipāhi huñthyo My father used to be a sepoy

THE PRESENT REPORTIVE TENSE OF HUNU

<i>Positive</i>		<i>Negative</i>	
रहेकु	<i>Rahecchu</i>	रहेनकु	<i>Rahenachhu</i>
रहेकस्	<i>Rahechhas</i>	रहेनकस्	<i>Rahenachhas</i>
रहेक	<i>Rahechha</i>	रहेनक	<i>Rahenachha</i>
रहेकाँ	<i>Rahechhauñ</i>	रहेनकाँ	<i>Rahenachhauñ</i>
रहेकौ	<i>Rahechhau</i>	रहेनकौ	<i>Rahenachhau</i>
रहेकन्	<i>Rahechhan</i>	रहेनकन्	<i>Rahenachhan</i>

Cf. page 15.

माँके रहेक *Māñchhe rahechha*, There is a man (to be used in a reportive sense or when making a discovery).

When spoken quickly रहेक *rahechha*, रहेनक *rahenachha* sound as though spelt रेक *rechha*, रेँक *reñchha* respectively.

VERBS—HONORIFIC USE

1. When speaking in the first person it is not usual to use the plural in place of the singular when addressing "inferiors". This is in contrast with the Urdu custom.

2. In the second person, the singular number and the pronoun तँ *tan* may be used with intimate friends, particularly when jesting, etc.

The plural number goes together with the pronoun तिमि *timi*.

3. In the second person, if the honorific pronouns तपाईँ *tapāin* or आफू *āphu* are employed, the tenses below must be used.

4. In the third person, honorific value is obtained by using the third person plural where the subject of the verb is singular.

Example : बाबु गए *Bābu gae*, Father went, instead of बाबु गयो *Bābu gayo*.

But for extra honorific value the tenses below must be used.

SINGULAR NUMBER

<i>Time.</i>	<i>Person.</i>	<i>Positive.</i>	<i>Negative.</i>
Present or Immediate Future	{ आफू तपाईँ or 3rd person }	{ जानु ऊन्छ <i>Jānu hunchha</i> Go, goes }	{ जानु ऊँदैन <i>Jānu huñdaina</i> Do or Does not go }
Past	{ Ditto }	{ जानु भयो <i>Jānu bhayo</i> Went }	{ जानु भएन <i>Jānu bhanena</i> Did not go }
Perfect	{ Ditto }	{ जानु भएको छ <i>Jānu bhaeko chha</i> Has gone }	{ जानु भएको छैन <i>Jānu bhaeko chhaina</i> Has not gone }
Pluperfect	{ Ditto }	{ जानु भएको थियो <i>Jānu bhaeko thiyo</i> Had gone }	{ जानु भएको थिएन <i>Jānu bhaeko thiena</i> Had not gone }

<i>Time.</i>	<i>Person.</i>	<i>Positive.</i>	<i>Negative.</i>
Future Indefinite	आफु तपाईं or 3rd Person	जानु होला	न जानु होला
		<i>Jānu holā</i>	<i>Na jānu holā</i>
		Will go	Will not go
Imperative	2nd person ¹	आउनु हवस	न हेर्नु होस
		<i>Aunu hawas</i>	<i>Na hernu hos</i>
		Please come	Please don't look

NOTES

It will be seen that these tenses are formed with the infinitive of the verb and **जनु** *hunu* in various tenses as an auxiliary. The subject of the verb being singular, this auxiliary assumes 3rd person singular.

If the subject be **आफुहरू** *āphuharu* or **तपाईंहरू** *tapāiṅharu* or any plural (2nd or 3rd person) honorific term the auxiliary assumes 3rd person plural.

Examples: **साहेबहरू जानु भएका छन्** *Sāhebharu jānu bhaekā chhan*, The sahebs have gone, while **साहेब जानु भएको छ** *Sāheb jānu bhaeko chha*, The saheb has gone.

If the subject is feminine the auxiliary undergoes the usual changes.

VERBS—INFINITIVE.

(a) The infinitive ending **नु** *nu* is the verbal abstract noun.

पढ्नु *Paṛnu* Reading. **खानु** *Khānu* Eating.

पढ्नु उत्तम हो *Paṛnu uttam ho* Reading is excellent

धेरै खानु उचित छैन

Dherai khānu uchit chhaina Excessive eating is not proper

The adverbs **भन्दा पैल्ले** *bhandā pailhe* (before) or **भन्दा अघि** *bhandā aghi* (previous) can be used with this infinitive.

¹ Singular and Plural.

त्यो आउनु भन्दा पैल्हे म जानेछु
Tyo āunu bhandā pailhe ma jāne chhu

Before he comes I shall go

(b) The infinitive ending ने *ne* has three uses :—

(i) *Verbal Adjective.*

दगुने कुकुर समात

Dagurne kukur samāt Catch the running dog

म आउने बेला जा *Ma āune belā jā* Go when I come

(ii) *Verbal Personal Noun.*

काम गर्ने को हो ? *Kām garnē ko ho ?* Who is the worker ?

सुत्नेलाई उठाऊ *Sutnelāi uṭhāū* Wake the sleeper

(iii) The word वित्तिकै *bittikai* following this infinitive gives the meaning “at the moment of” or “immediately on”.

मानिस आई पुग्ने वित्तिकै मलाई भन

Mānis āi pugne bittikai malāi bhan

As soon as the person arrives tell me

(c) The infinitive ending ना *nā*, is the inflected infinitive and is required when postpositions are added.

को — काम गर्नको लागि

Ko—Kām garnāko lāgi In order to work

लाई — हिँड्नालाई जुता लाऊ

Lāi—Hiṅṅnālāi jutā lāū Wear shoes for walking

ले — विमार हुनाले जान पाइन

Le—Bimār hunāle jāna pāina By being ill I was unable to go

(d) The infinitive in नू *nū* is a polite imperative.

दिनू *dinū* (give) सुनू *sutnū* (sleep)

(e) The infinitive in न *na*.

(i) Implies purpose.

चिया खान आइजा *Chiyā khāna āijā* Come to drink tea

(ii) Becomes the object of another verb (cf. the infinitive in *नु nu* which is always the subject) as in the following : Inception (p. 40), Potential (p. 41), Permissive (p. 42), Other Compounds (p. 42), Causal (p. 44).

VERBS—PRESENT PARTICIPLE.

1. The Present Participle is used in the formation of the Present and Past Continuous tenses (Form B) and the Conditional.

2. Construction of Present Participle : The suffix *दो do* on the verb root. Vowel ending roots first add ^ॐ *ñ*.

खानु <i>Khānu</i>	खाँदो <i>Khāñdo</i>	} Usually with the suffix <i>दै dai</i> . खाँदै <i>Khāñdai</i> , etc.
लिनु <i>Linu</i>	लिँदो <i>Liñdo</i>	
हुनु <i>Hunu</i>	हुँदो <i>Huñdo</i>	
डुल्नु <i>Dulnu</i>	डुल्दो <i>Duldo</i>	

3. The noun *खेरि kheri* (meaning “time”) following the inflected present participle (ending *दा dā*) gives the meaning “while doing”, etc.

काम गर्दा खेरि न बोल्
Kām gardā kheri na bol While working don't speak

4. The meaning “while” is also implied by repetition of the present participle.

हिँड्दा हिँड्दै गीत झिगछन्
Hiñṛdā hiñṛdai gīt jhigchhan While walking they sing

VERBS—PAST PARTICIPLE (see page 38)

(a) *Common Past Participle* ends in *यो yo* and is identical with 3rd Person Singular of the Past tense.

Only used in Conditional sentences in present time.

(b) *Inflected Past Participle* ends in *ए e*.

Construction : The suffix *ए e* on the verb root. Roots ending in the vowels *अ a* or *आउ āu* drop the final vowel.

(i) Postpositions may be used with this past participle.

{ खानु *Khānu* खाए *Khāe* Having eaten
{ म खाए पछि *Ma khāe pachhi* After I eat

{ गर्नु *Garnu* गरे *Gare* Having done
{ मैले गरे झैं *Maile gare jhaiñ* As done by me, As I did

{ पाउनु *Pāunu* पाए *Pāe* Having found
{ गउँमा पाए सम्मको दुश्मनलाई मार
Gāuñmā pāe sanmako dushmanlāi mār
{ Kill as many enemy as you find in the village

{ आउनु *Āunu* आए *Āe* Having come
{ उ आए मा *U āe mā* In the event of him coming

झनु *Hunu* भए *Bhae* Having become

उसको उदय भए देखि

Usko udaya bhae dekhi From the time of his rising

(ii) When followed by the word पनि *pani* the meaning "in spite of" is obtained.

हजार पालि भने पनि माँदै माँदै

Hajār pāli bhane pani māñdai māñdaina

In spite of telling him a thousand times he does not obey

उनिहरूलाई जे भने पनि

Uniharulāi je bhane pani

In spite of what I tell them, Whatever I tell them

जहाँ सुते पनि

Jahāñ sute pani In spite of where I sleep, Wherever I sleep

(iii) Also used in the Conditional construction.

(c) *Adjectival Past Participle* ends in एको *eko*.

Construction: The suffix को *ko* on the Inflected Past Participle. Used as an Adjective as shown below, or with auxiliary verbs to form the Perfect, Pluperfect tenses.

{	लाउनु <i>Lāunu</i> लाएको <i>Lāeko</i>
	हिजो लाएको लुगा
	<i>Hijo lāeko lugā</i> The clothes worn yesterday
{	गर्नु <i>Garnu</i> गरेको <i>Gareko</i>
	आज गरेको काम
	<i>Āja gareko kām</i> The work done to-day
{	खानु <i>Khānu</i> खाएको <i>khāeko</i>
	मैले खाएको भात
	<i>Maile khāeko bhāt</i> The bhat eaten by me

(d) *Temporal Past Participle.*

Construction : One of the three following suffixes on the verb root (the participle formed by the first of which is referred to by Turner as the Absolutive) :—

ई *i* इकन *ikana* एर *era*

Roots ending in the vowels अ *a* or आउ *āu* drop the final vowel.

Usage : This past participle expresses action antecedent to the action of the main verb of a sentence.

(i) With the translations "After" or "Before".

यो नोट साटेर ले *Yo not sātera le*, (lit.) Having changed this note bring it or Bring change for this note.

केताहरू खाएर आए

Ketāharu khāera āe The boys came after eating

त्यो न आइकन म गएँ *Tyo na āikana ma gaēñ*, (lit.) He not having come I went or I went before he came.

(ii) To infer Cause.

त्यो गएर काम बिग्रयो *Tyo gaera* kām bigryo*, (lit.) He having departed the work was spoilt or The work was spoilt because he went.

(iii) To infer Simultaneous Action.

चिट्ठी बाँचेर सुना *Chitthi bāñchera sunā*, (lit.) Having read the letter cause to hear or Read the letter out aloud.

लामाहरू हल्लेर पढ्छन् *Lāmāharu hallerā paṛchhan*, (lit.) The lamas having crowded together read or The lamas read crowded together.

Note.—The subject of the main verb of the sentence and of the past participle must be the same. See also page 46.

* The verb जानु *jānu* is irregular. Its stem for adding the past participle suffixes is ग *ga*. *Gaeko* = gone.

Verbs whose roots end in उ *u* are irregular. The final vowel is changed to ओ *o* before adding the past participle suffixes.

धुनु *dhunu* to wash धोएको *dhoeko* washed

Verbs whose roots end in इ *i* require a य *y* added to the root before past participle suffixes beginning in ए *e*.

घेरिनु *Gherinu* To be surrounded

घेरिएको *Gheriyeko* Been surrounded

CONDITIONAL CLAUSE

Present Time

(a) Where the clause infers doubt on a possible future action, i.e. where in English the words “ should ” or “ would ” would be used.

The verb is put in the Past indicative tense and is followed by the word भने *bhane*. यदि *yadi* (if) can be placed at the beginning of the clause.

म आएँ भने तिमी जाने छौ

Ma aēñ bhane timi jāne chhau If I should come you will go

Another very colloquial construction, where the subject of the conditional and main clauses is the same: the verb is merely the infinitive ending ने *ne* and followed by the common past participle of हुनु. भए *bhae*.

खाने भए खाऊ नात्र फेँक

Khāne bhae khāu nātra pheñk

If you are going to eat eat, otherwise throw it away

(b) Where the clause is merely a general statement of condition and no possible future action is inferred.

The verb is put in the Present Indicative tense.

तिमी नेपाली बोल्छौ भने त्यलाई भन
Timi nepālī bolchhau bhane tyallāi bhan
 If you speak Nepali tell him

Past Time

“ If I had come you would have gone.”

There are three constructions whereby above may be translated.

(a) म आउँदो जँ ता तिमी जाने थियौ *Ma aũndo huñ tā timi jāne thiyau.*

Conditional clause verb—in past conditional tense.

Main clause verb—in future conditional tense.

(b) म आएको भए तिमी जाने थियौ *Ma āeko bhae timi jāne thiyau.*

Conditional clause verb—adjectival past participle followed by भए *bhae*.

Main clause verb—in future conditional tense.

(c) म आए ता तिमी जाने थियौ *Ma āe tā timi jāne thiyau.*

Conditional clause verb—common past participle followed by ता *tā*.

Main clause verb—in future conditional tense.

COMPOUNDED VERBS

1. Compulsion.
2. Completion.
3. Inception.
4. Potential.
5. Permissive.
6. Frequentative.
7. Other Compounds.

COMPULSION

Formed by the Infinitive ending नु *nu*, followed by the appropriate tense of the verb पर्नु *parnu* in the 3rd person singular.

गर्नु पर्नु	<i>Garnu parnu</i>	To have to do
गर्नु पर्छ	<i>Garnu parchha</i>	Has to do
गर्नु पर्ने छ	<i>Garnu parne chha</i>	Will have to do
गर्नु पर्ने थियो	<i>Garnu parne thiyō</i>	Ought to have done
गर्नु पर्ने हो	<i>Garnu parne ho</i>	Ought to do
गर्नु पर्यो	<i>Garnu paryo</i>	Had to do

The subject assumes the Agent Case if the action is of own decision, and the Dative Case if compelled to act by another.

The नु *nu* of the infinitive may be changed to नै *nai* for emphasis.

उसलाई आउनै पर्छ *Uslāi āunai parchha* He must come

COMPLETION

(a) The verb सकिनु *sakinu* following absolutive of another gives the meaning: "To finish doing" or "To have already done".

खाइ सकिनु *Khāi sakinu* To finish eating
 त्यसैले खाइ सकिया छ
Tyalle khāi sakiyā chha He has finished eating
 उसले काम गरि सकियो

Uslē kām gari sakiyo He finished doing the work

(b) The verb हाल्नु *hālnu* following absolutive of another throws emphasis on completion of the action.

खाइ हाल्नु *Khāi hālnu* To eat up
 जाइ हाल्नु *Jāi hālnu* To go away completely

INCEPTION

(a) The verb लाग्नु *lāgnu* following infinitive in न *na* of another gives the meaning: "to begin to do," "be about to do."

खान लाग्नु *Khāna lāgnu* To begin to eat
 दस वज्ज लाग्छ *Das bajna lāgchha* It is about to strike ten

मानिस काम गर्न लाग्यो

Mānis kām garna lāgyo The man began working

(b) The verb थाल्नु *thālnu* is compounded as above with identical meaning.

उ लेख्न थाल्यो *U lekhna thālyo* He began to write

POTENTIAL

(a) The verb सकनु *saknu* following the infinitive in न *na* of another gives the meaning "to be able to do", etc.

म पौरी खेल्न सक्छु

M paurī khelna sakchhu I am able to swim

The construction should not be used to translate the English "can (= may) do".

Can I go? is म जाउं? *Ma jauṃ?*

म जान सक्छु? *Ma jāna sakchhu?* Am I able to go?

A few Nepali speakers, particularly those brought up in India, use the Absolute instead of the Infinitive in न *na* before सक्नु *Saknu*.

Example :—

त्यो जाइ सक्छ *Tyo jāi sakchha* He can go

(b) The verb पाउनु *pāunu* following the infinitive in न *na* of another gives the meaning "to manage to do", "get an opportunity to do", "be allowed to do".

म जान पाउँछु कि? *Ma jāna pāuñchhu ki?* Can I go?

त्यो यहाँ आउन पाएन

Tyo yahān āuna pāena He could not come here

Honorific: म तपाईंको नाम सुन्न पाउँछु कि? *Ma tapāiṅko nām sunna pāuñchhu ki?* May I hear your name.

PERMISSIVE

The verb दिनु *dinu* following the infinitive in न *na* of another gives the meaning “to let do”, “to allow to do”.

त्यलाई एता आउन न दे

Tyallāi etā āuna na de Don't let him come this way

उसले मलाई भात खान दियेन

Usle malāi bhāt khāna diyena He did not let me eat bhat

FREQUENTATIVE

(a) The verb गर्नु *garnu* following the present participle of another gives the meaning “to be in the habit of —ing”, “to — often”.

बोल्दै गर्नु *Boldai garnu* To be in the habit of speaking

(b) The verb रहनु *rahanu* following the present participle of another gives the meaning “to keep on —ing”.

OTHER COMPOUNDS

(a) The verb दिनु *dinu* following absolutive of another intensifies that verb's meaning.

हालि दिनु *Hāli dinu* To throw right in

(b) विर्सिनु *birsinu*, to forget; जान्नु *jānnu*, to know; मान्नु *mānnu*, to obey; and छोड्नु *chhornu*, to leave off, if used together with another verb the latter assumes the form of the infinitive in न *na*.

उ आउन विर्सियो *U āuna birsiyo* He forgot to come

उ पौरी खेल्न जान्दै छ

U paurī khelnu jāndai chha He knows how to swim

उसले घरमा चिट्ठी पठाउन छोड्यो

Usle gharmā chitṭhi pathāuna chhoryo

He left off sending letters home

उ भित्र जान मानेन

U bhitrna jāna mānena He refused to go inside

PASSIVE

Many active verbs can be altered to passive by inserting इ *i* between the verb root and the infinitival suffix नु *nu*.

दिनु	<i>Dinu</i>	To give	दिइनु	<i>Diinu</i>	To be given
गर्नु	<i>Garnu</i>	To do	गरिनु	<i>Garinu</i>	To be done
मार्नु	<i>Mārnū</i>	To kill	मारिनु	<i>Mārinu</i>	To be killed

Verb roots ending आउ *āu* first drop the final vowel of the root before inserting the इ *i*.

पाउनु	<i>Pāuna</i>	To find	पाइनु	<i>Pāinu</i>	To be found
पढाउनु	<i>Paṛhāunu</i>	To teach	पढाइनु	<i>Paṛhāinu</i>	To be taught

While कुनु *Chhunu* To touch, becomes कोइनु *Chhoinu* To be touched.

Examples :—

पानि यहाँ पाइन्छ कि ?

Pāni yahān pāinchha ki? Is water found here ?

कलकत्तामा गुण्डाहरूले मानिस मारियो

Kalkattāmā guṇḍāharule mānis māriyo,

A man was killed by Goondas in Calcutta.

CAUSAL

Verbs may be made causal by adding आउ *āu* to their root.

गर्नु	<i>Garnu</i>	To do
गराउनु	<i>Garāunu</i>	To cause to do
पढ्नु	<i>Paṛhu</i>	To read
पढाउनु	<i>Paṛhāunu</i>	To cause to read, to teach
नाच्नु	<i>Nāchnu</i>	To dance
नचाउनु	<i>Nachāunu</i>	To cause to dance
मान्नु	<i>Mānnu</i>	To like
मनाउनु	<i>Manāunu</i>	To persuade

See from last two examples that in the causative verb an initial long vowel is shortened.

NOTES

(1) Not all verbs ending आउनु *āunu* are causal verbs, e.g. पाउनु *pāunu*, पठाउनु *paṭhāunu*, दाउनु *dāunu*, are not causal verbs.

(2) Some vowel ending roots require one of the consonants य *y*, व *w*, or ल *l* put before the above noted suffix.

छनु	<i>Chhunu</i>	To touch
कुवाउनु	<i>Chhuwāunu</i>	To cause to touch
सिउनु	<i>Siunu</i>	To sow
सिलाउनु	<i>Silāunu</i>	To cause to sow
पुग्नु	<i>Pugnu</i>	To reach
पुरचाउनु	<i>Puryāunu</i>	To cause to reach

forms irregularly.

(3) Verbs mentioned in (1) above ending आउनु *āunu*, and also the verbs जानु *jānu* and ठाहनु *thānu* are made causal by the verb लाउनु, after the infinitive in न *na* of the other.

जान लाउनु	<i>Jāna lāunu</i>	To cause to come
ठाह लाउनु	<i>Thāna lāunu</i>	To cause to think
आउनु लाउनु	<i>Āunu lāunu</i>	To cause to come
पठाउनु लाउनु	<i>Paṭhāuna lāunu</i>	To cause to send

THE UNTIL CONSTRUCTIONS

There are three "Until" constructions :—

- (1) तिमि न आउँजेल सम्म म यहाँ बस्ने छु
Timi na āuñjel samma ma yahāñ basne chhu
 Until you come I shall sit here

Rules : (a) Verb consists of the root plus उँ *uñ*. Roots ending अ *a*, or आउ *āu*, drop the final vowel first before adding the suffix उँ *uñ*.

(b) Verb is followed by जेल *jel* or more usually जेल सम्म *jel samma*.

(c) न *na* is placed between subject and verb, and must immediately precede the verb, i.e.

तिमी एता न आउँजेल सम्म

Timi etā na āuñjel samma Until you come here

The above sentences illustrate present time. In past time there is no change in the "until clause".

उ न आउँजेल सम्म म बसेँ

U na āuñjel samma ma basēñ I stayed until he came

(2) तिमि न आउँदा सम्म म यहाँ बस्ने कु

Timi na āuñdā samma ma yahāñ basne chhu

Until you come I shall sit here

In this instance the verb is merely the present participle ending आ *ā*, immediately preceded by न *na*, and followed by सम्म *samma*. जेल *jel* is not used.

(3) This construction is to use the relative-correlative adverbs. The verb in the "until clause" is in the negative.

जैले सम्म म आउँदिन तैले सम्म यहाँ पर्खी बस

Jaile samma ma āuñdina taile samma yahāñ parkhi bas

Until I come wait here

जैले सम्म तँ आएनस् तैले सम्म उ पर्खी बस्यो

Jaile samma tañ āenas taile samma u parkhi basyo

Until you came he waited

THE भनेर BHANERA CONSTRUCTIONS

The word भनेर *bhanera* (past participle of भनु *bhanmu*) is used to express four meanings.

(1) Used with "verbs of the mind" such as Seeing, Understanding, Doubting, Thinking, Believing, Saying.

मरचो भनेर ठान्यो

Maryo bhanera thānyo He thought he was dead

धनि कु भनेर सपना देख्यो

Dhani chhu bhanera sapanā dekhyo He dreamt he was rich

Literally भनेर means "having said".

Thus the literal translation of the second sentence is :
I am rich, having said (to himself), he dreamt.

(2) To express "If" meaning "Whether".

माँकेहरू परेटमा छन् कि भनेर हेर
Māñchheharu pareṭmā chhan ki bhanera her

See whether the men are on parade

(3) To express "Because".

जाडो लाग्यो भनेर घाममा बसि रहेछु
Jāro lāgyo bhanera ghāmmā basi rahechhu

Because I am cold I am sitting in the sun

(4) To express "With the object of", "In order that".

तिमी सङ्ग भेट्न पाउँ भनेर आएँ
Timi saṅg bheṭna pāuñ bhanera aēñ I came to see you

These constructions only to be used when the "Thinker", "Hearer", etc., is the subject of the whole sentence including the understood subject of भनेर *bhanera* itself, i.e. the construction cannot be used in the sentence "The Japs fled because they are cowards". This must be rendered as follows :—

जापानहरू काफर भएर भाग्यो or काफर हुने कारणले भाग्यो
Jāpānharu kāphar bhaera bhāgyo Kāphar hune kāranle bhāgyo

FORMATION OF NOUNS

Nouns have two forms : (i) Direct form, (ii) Inflected form.

A noun always assumes the inflected form (a) when postpositions are used with it, and (b) for plural number before adding the suffix हारु *haru*.

The inflected form differs from the direct only¹ with nouns ending in the vowels ओ *o*, or नु *nu*. The final vowel changes to आ *ā*.

Cases are expressed by joining the appropriate postposition to the inflected noun.

¹ There is some evidence that nouns ending in a consonant add आ *a* to inflect.

Cf. inflection of verb infinitive (p. 34c), inflection of adjectives (p. 68).

GENDER OF NOUNS

In Nepali, female persons and some female animals are classified as Feminine Gender.

The femininity of a word necessitates using certain verb forms and certain changes to adjectives.

RULES FOR CONVERTING MASCULINE NOUNS TO FEMININE

(a) Join इनी *inī* or एनी *enī* to masculine word.

Masculine

मित	<i>Mit</i>	friend
भूत	<i>Bhūt</i>	ghost
भोटे	<i>Bhoṭe</i>	Tibetan
लाप्चे	<i>Lāpche</i>	Lepcha

Feminine

मितिनी	or	मितेनी	<i>Mitinī</i>	or	<i>Mitenī</i>
भूतिनी	or	भूतेनी	<i>Bhūtinī</i>	or	<i>Bhūtenī</i>
भोटिनी	or	भोटेनी	<i>Bhoṭinī</i>	or	<i>Bhoṭenī</i>
लाप्चिनी	or	लाप्चेनी	<i>Lāpchinī</i>	or	<i>Lāpchenī</i>

In the last two examples, the final vowel of the masculine word has been dropped before adding the suffix.

(b) Join नी *nī* to the masculine word.

Masculine

Feminine

नेवार	<i>Newār</i>	Newar	नेवार्नी	<i>Newārñī</i>
पण्डित	<i>Paṇḍit</i>	Pandit	पण्डित्नी	<i>Paṇḍitñī</i>
लिम्बू	<i>Limbu</i>	Limbu	लिम्बूनी	<i>Limbunī</i>
छेत्री	<i>Chhetrī</i>	Chhetri	छेत्रिनी	<i>Chhetriñī</i>
साधु	<i>Sādhu</i>	Ascetic	साधुनी	<i>Sādhuñī</i>

(c) Masculine nouns ending या *yā* change that ending to नी *nī*.

मुखिया	<i>Mukhiyā</i>	Headman	मुखिनी	<i>Mukhinī</i>
पूर्विया	<i>Purbiyā</i>	Easterner	पूर्विनी	<i>Purbinī</i>

(d) In some cases the masculine and feminine words differ irregularly.

Masculine

राजा	<i>Rājā</i>	King
बाबु	<i>Bābu</i>	Father
गुरु	<i>Guru</i>	Priest
देवता	<i>Dewatā</i>	God
राँगो	<i>Rāngo</i>	Buffalo
बोको	<i>Boko</i>	He-goat
गोरु	<i>Goru</i>	Bull
मत्ता	<i>Mattā</i>	Male elephant

Feminine

रानी	<i>Rānī</i>	Queen
आमा	<i>Āmā</i>	Mother
गुरुमा	<i>Gurumā</i>	Priestess
देवी	<i>Dewī</i>	Goddess
भैँसी	<i>Bhaiṅsī</i>	Female buffalo
बाख्री	<i>Bākhrī</i>	She-goat
गाई	<i>Gāī</i>	Cow
ढोई	<i>Dhoī</i>	Female elephant

It will be observed that feminine nouns listed under (d) above contain a large proportion of words ending ई *ī*.

TERMS USED FOR DIFFERENTIATING GENDERS

	<i>Masculine</i>	<i>Feminine</i>
Of Birds	भाले <i>Bhāle</i>	पोथी <i>Pothī</i>
People	लोप्ते <i>Logne</i>	स्वास्ती <i>Swāsnī</i>

Swine	बीर	<i>Bīr</i>	भुनी	<i>Bhunī</i>
Dogs and Cats	डाँडो	<i>Dāñño</i>	छाउरी	<i>Chhāurī</i>
Deer	भाँक	<i>Jhāñk</i>	मुडुली	<i>Murulī</i>
Eagles	जुर्रा	<i>Jurrā</i>	साही	<i>Sāhī</i>
Gods or Poets	पुरूष	<i>Puruṣ</i>	स्त्री	<i>Strī</i>
Other Animals	डाडे	<i>Dāḍe</i>	माउ	<i>Māu</i>

NUMBER OF NOUNS

Rules for converting nouns in the singular to the plural.

(a) Add हारु *haru* to the singular word.

घर *Ghar* House घरहारु *Gharharu* Houses

Note:—The suffix हारु *haru* is added without changing the final letter of the word into the “Letter before a consonant” form. It is often omitted, if it is otherwise clear that the form is plural.

दुई छोरा *Dui chhorā* Two sons

(b) Nouns ending in नु *nu* or ओ *o* inflect this final vowel to आ *ā*, before adding हारु *haru*.

छोरो *Chhoro* Son

छोराहारु *Chhorāharu* Sons

घोड़ो *Ghoro* Horse

घोड़ाहारु *Ghorāharu* Horses

मानु *Mānu* One pound weight

मानाहारु *Mānāharu* Pounds weight

धनु *dhanu* (bow) is an exception to this rule, and in the plural हारु *haru* is added without change.

(c) To convert nouns borrowed from Sanskrit to the plural, गण *gaṇ* or वर्ग *varga* are sometimes added.

Singular

मित्र *Mitra* Friend

पाठक *Pāṭhak* Lesson

दर्शक *Darshak* Visit

बालक *Bālak* Child

Plural

मित्रगण	or	मित्रवर्ग	<i>Mitrgan</i>	or	<i>Mitrabarga</i>
पाठकगण	or	पाठकवर्ग	<i>Pāṭhakgan</i>	or	<i>Pāṭhakvarga</i>
दर्शकगण	or	दर्शकवर्ग	<i>Darshakgan</i>	or	<i>Darshakvarga</i>
वालकगण	or	वालकवर्ग	<i>Bālakgan</i>	or	<i>Bālakvarga</i>

Note :—To add गण *gan* or वर्ग *varga*, as well as हरू *haru*, is incorrect.

मित्रगणहरू	<i>Mitraganharu</i>
पाठकवर्गहरू	<i>Pāṭhakvargaharu</i>

are incorrect forms.

CONSTRUCTION OF NOUNS

(a) From Adjectives.

बुद्धिमान्	<i>buddhimān</i>	wise	बुद्धिमानि	<i>buddhimāni</i>	wisdom
मुख	<i>murkha</i>	foolish	मुखता	<i>murkhatā</i>	foolishness
बुढो	<i>buṛho</i>	old	बुढ्याइँ	<i>buṛhyāiñ</i>	oldness

(b) From Verbs.

हाँसनु	<i>hānsnu</i>	laugh	हाँसाइ	<i>hānsāi</i>	laughter
लेख्नु	<i>lekhnū</i>	write	लेखाइ	<i>lekhāi</i>	writing
हिँड्नु	<i>hiñṛnu</i>	walk	हिँडाइ	<i>hiñṛāi</i>	walk

(c) From other Nouns.

चोर	<i>chor</i>	thief	चोरि	<i>chori</i>	theft
चाकर	<i>chākar</i>	slave	चाकरि	<i>chākari</i>	slavery

CASES OF NOUNS

There are eight cases : Nominative, Accusative, Agent, Dative, Ablative, Genitive, Locative, and Vocative.

1. NOMINATIVE CASE

as assumed by the subject of a sentence.

(a) *Where the verb is Transitive.*

Past

नानीले मिठाई खायो
Nānīle mīṭhāī khāyo The child ate sweets

नानीहरूले मिठाई खाए
Nānīharule mīṭhāī khāe The children ate sweets

Future

छोराले पुस्तक पढ्ने छ
Chhorāle pustak paṛhne chha The boy will read the book

छोराहरूले पुस्तक पढ्ने छन्
Chhorāharule pustak paṛhne chhan The boys will read the book

The postposition *ले le* must be joined to the subject of a transitive verb if it be in the past, perfect, pluperfect, or future definite tense.

In colloquial language *ले le* is commonly employed, even when the verb is in the present indicative tense (but not usually when the subject is in the first person—singular or plural). *ले le* is not joined to the subject of a verb in continuous mood, or of a verb which implies that the eventual completion of an action is doubtful.

ले le is never used with the subject of an intransitive verb (see examples below).

(b) *Where the verb is Intransitive.*

Past

नानी रोयो *Nānī royo* The child wept
 नानीहरू रोए *Nānīharu roe* The children wept

Future

छोरो हिँड्ने छ *Chhoro hiṅṅne chha* The boy will walk

छोराहरू हिँड्ने छन्
Chhorāharu hiṅṅne chhan The boys will walk

भीमे नाच्छ *Bhīme nāchchha* Bhime dances
 मान्छेहरू नाच्छन् *Mānchheharu nāchchhan* The men dance

2. ACCUSATIVE CASE

assumed by the object of a verb.

(a) *Where the object is a personal noun.*

Add the postposition लाई *lāi* to the word.

रामले रावणलाई मारे
Rāmle Rāwaṇlāi māre Rām killed Rawana

गुरुले शिष्यलाई भने
Gurule shiṣyalāi bhane The teacher told the pupil

(b) *Where the object is any other sort of living being, animal, etc.*

No change in the word. लाई *lāi* may be added if desired for emphasizing the true object of the sentence.

मानिस (लाई) बोलाऊ *Mānis (lāi) bolāū* Call the person
कुकर (लाई) डुलाऊ *Kukur (lāi) ḍulāū* Lead the dog

(c) *Where the object is inanimate.*

No change in the word. Never add लाई *lāi*.

काम गर *Kām gar* Do the work

3. AGENT CASE

(a) The agent case gives the meaning “with”, “with the aid of”, “by”. It is formed by adding the postposition ले *le* to the noun.

लेखक कलमले लेख्छ
Lekhak kalamle lekhchha The author writes with a pen

(b) Sometimes the postposition बाट *bāṭa* is employed instead of ले *le*.

म शत्रुहरू बाट घेरियेको छु
Ma shatruharu bāṭa gheriyeko chhu I am surrounded by enemies

(c) For great honorific sense the postposition बाट *bāṭa* should be used.

महाराज बाट गरिबक्सियो
Mahārāj bāṭa garibaksiyo Presented by the Maharaja

4. DATIVE CASE

The dative case, giving the meaning "to" or "for", is always formed by adding the postposition लाई *lāi*.

नोकर कामलाई पठाइन्छ
Nokar kāmlāi pathāinchha The servant is sent for work

मैले गरीबलाई दान दिएँ
Maile garībāi dān diēñ I gave a gift to the poor

यलाई के भन्छ?
Yallāi ke bhanchha? What is this called?

(Lit. What do they say for this?)

5. ABLATIVE CASE

The ablative case, giving the meaning "from" is formed by adding one of the postpositions बाट *bāta*, देखि *dekhi*, or देखिन् *dekhin* to the noun.

आकाशबाट पानी पर्छ
Ākāshbāta pāni parchha It rains from the sky

दाज्यू घरदेखि आए
Dājyūi ghardekhi āe My brother came from home

देखि or देखिन् should be used instead of बाट when it is intended to stress distance.

रुखबाट खस्यो
Rukhbāta khasyo It fell from the tree

रुखको टुप्पादेखि खस्यो
Rukhko tuppādekhi khasyo It fell from the top of the tree

पहिले देखि एस्तै थियो
Pahile dekhi estai thiyo It was just like this from the first

The objects of the following verbs assume the ablative case.

डराउनु *Darāunu* To fear

रिसाउनु *Risāunu* To become angry

भासुदेखि डराउँछु
Bhāludekhi darāūñchhu I fear the bear

मुखदेखि रिसाउँछु

Murkhādekhi risāuñchhu I get angry with the fool

6. GENITIVE CASE

The signs of the genitive case giving the meaning “ of ” are the postpositions को *ko*, का *kā*, or की *kī* added to the noun.

(a) को *ko* precedes a singular noun of masculine or neuter gender.

रामको घोड़ा *Rāmko ghorā* Ram's horse

रामको टाउको *Rāmko tāuko* Ram's head

(b) का *kā* precedes a plural noun (of any gender), or a honorific singular noun.

रामका भाइहरू *Rāmka bhāiharū* Ram's brothers

रामका बहिनीहरू *Rāmka bahinīharū* Ram's sisters

रामका पिता *Rāmka pitā* Ram's father

(c) की *kī* precedes a singular noun of feminine gender.

रामकी बहिनी *Rāmki bahinī* Ram's sister

7. LOCATIVE CASE

The locative case giving the meaning “ on ”, “ in ”, “ at ” is formed by the postposition मा *mā* added to the noun.

हामी स्कूलमा पढ्छौं

Hāmi skulmā paṛchhāuñ We learn at school

वर्षमा ३६५ दिन छन्

Barshamā 365 din hunchhan There are 365 days in a year

Sometimes मा *mā* can be omitted with temporal or place nouns :—

म घर जाने छु *Ma ghar jāne chhu* I shall go home

त्यो पोहोर साल (मा) घर गयो

Tyo pohor sāl (mā) ghar gayo He went home last year

मा *mā* also expresses the meaning “among” :—

नेपालीहरूमा नेवार व्यापार कुशल ऊन्छन्
Nepāliharumā Newār vyāpār kushal hunchhan
 Among the Nepalese the Newars are adept traders

In poetry **महाँ** or **साहाँ** (*mahān* or *māhān*) can be written for **मा** *mā*.

8. VOCATIVE CASE

assumed by a noun called to or addressed.

(a) In singular number the noun is preceded by **ए** *e* or **हे** *he* (the latter in more ceremonial address).

ए केता! *E ketā!* Oh boy!
हे नाक! *He naik!* Oh naik!

(b) In plural number the noun is preceded by **ए** *e* and followed by **हो** *ho*.

ए सँगिहरू हो! *E saṅgiharu ho!* Oh friends!

JOINABLE POSTPOSITIONS

The eight cases of the noun are formed with the following postpositions. The noun assumes the inflected form.

Nominative	ले	<i>Le</i>
Accusative	लाई	<i>Lāi</i>
Agent	ले, बाट	<i>Le, bāta</i>
Dative	लाई	<i>Lāi</i>
Ablative	देखि, देखिन, बाट	<i>Dekhi, dekhin, bāta</i>
Genitive	को, का, की	<i>Ko, kā, kī</i>
Locative	मा	<i>Mā</i>

These postpositions join on to the noun without changing the final letter of the word into the “letter before a consonant” form.

PRONOUNS

In Nepali, pronouns are frequently omitted if the sense is otherwise clear, and this practice has been followed in some of the examples given in this volume.

1. PERSONAL PRONOUNS

Singular

1st Person	म	<i>Ma</i>	I
2nd Person	तँ	<i>tañ</i>	Thou
3rd Person Distant	उ	<i>u</i>	} He, she, it
Proximate	यो	<i>yo</i>	
Correlative	त्यो	<i>tyo</i>	

Plural

1st Person	हामी (हरू)	<i>hāmi (haru)</i>	We
2nd Person	तिमी (हरू)	<i>timi (haru)</i>	You
3rd Person Distant	उनी (हरू)	<i>uni (haru)</i>	} They
Proximate	यिनी (हरू)	<i>yini (haru)</i>	
Correlative	तिनी (हरू)	<i>tini (haru)</i>	

For honorific reference to a singular person, the short plural forms are used, i.e. *तिमी*, *तिनी* *timi*, *tini*, etc. A stronger honorific than *तिमी* *timi* is *तपाईँ* *tapāiñ* (singular) or *तपाईँहरू* *tapāiñharu* (plural). *आफू* *āphu* is commonly used instead of *तपाईँ* *tapāiñ*. *वहाँ* *wahāñ* is used for honorific 2nd person in letter writing and *उहाँ* *uhāñ* is the honorific 3rd person.

2. REFLEXIVE PRONOUN

आफू *āphu* means "self" [*आफू* *āphu* is also an honorific pronoun of the 2nd person].

Emphatic form *आफै* *āphai* very commonly used.

त्यो आफू जान्दैन
Tyo āphu jāndaina He himself does not know

म आफै आएँ
Ma āphai aēñ I myself came

म आफैले त्यलाई देखेँ
Ma āphaile tyallāi dekheñ I myself saw him

त्यसले आफूलाई मारयो
Tyasle āphulāi māryo He killed himself

The genitive case is irregular, being आफ्नो, आफ्ना, आफ्नी
Āphno, āphnā, āphni.

उ आफ्नो घरमा पस्यो
U āphno ghar mā pasyo He entered his own house

3. POSSESSIVE PRONOUNS

These are obtained from the genitive case of the personal pronouns which are irregularly formed.

Singular

1st Person	मेरो	<i>Mero</i>	My
2nd Person	तेरो	<i>Tero</i>	Thy
3rd Person Demonstrative	उसको यसको	<i>Usko</i> <i>Yasko</i>	His, her,
Correlative			

Plural

1st Person	हाम्रो	<i>Hāmro</i>	} Our
	हामीहरूको	<i>Hāmiharuko</i>	
2nd Person	तिम्रो	<i>Timro</i>	} Your
	तिमीहरूको	<i>Timiharuko</i>	
3rd Person Demonstrative	उनीहरूको यिनीहरूको	<i>Uniharuko</i> <i>Yiniharuko</i>	} Their
Correlative			

Honorific

2nd Person Singular :

तिम्रो *Timro* तपाईंको *Tapāiñko* आफूको *Āphuko*

2nd Person Plural :

तपाईंहरूको *Tapāiñharuko* आफूहरूको *Āphuharuko*

They behave as adjectives ending in ओ o.

4. INTERROGATIVE PRONOUNS

Animate : को *Ko* Who ? (Inflections, etc., see Table).

को आउँछ ? *Ko āunchha ?* Who will come ?

कसको छ ? *Kasko chha ?* Whose is it ?

मेलामा को को आउँछ ?

Melāmā ko ko āunchha ?

Who will come to the fair (from time to time) ?

मेलामा को को आउँछन् ?

Melāmā ko ko āunchhan ?

Who will come to the fair (all together) ?

Inanimate : के *Ke* What ?

उसले के भयो ? *Usle ke bhanyo ?* What did he say ?

के भयो ?

Ke bhayo ? What has happened ? What is the matter ?

5. RELATIVE PRONOUNS

Animate : जो *Jo* Who (Inflections, etc., see Table).

जो काम गर्छन् तिनी सुखी हुन्छन्

Jo kām garchhan tinai sukhi hunchhan

Those who work are happy

जसले मह काढ्छ उसैले हात चाट्छ

Jasle mah kārchhha usarile hāt chāṭchha

He who gathers honey licks his hand

Inanimate : जे *Je* What.

तिम्घो मनमा जे विचार आउँछ त्यै गर

Timro manmā je bichār āunchha tyai gar

Whatever thought comes into your mind do it

Both जो *jo* and जे *je* may be suffixed by सुकै *sukai*. This is translatable by "ever".

जोसुकै *Josukai* Whoever

6. CORRELATIVE PRONOUNS

This is identical with the personal pronoun **त्यो** *tyo* shown on page 56.

An alternative to **त्यो** *tyo* is **सो** *so* (used in the nominative case only) with its emphatic form **सोइ** *soi*.

7. INDEFINITE PRONOUNS

Animate : **कोइ** *Koi* Someone (Inflections, etc., see Table).
कोइ पनि आएन *Koi pani āena* No one came at all
कसैको टोपी ले *Kasaiko topi le* Bring someone's hat
कसैले लगेको छ *Kasaile lageko chha* Someone has taken it
 Inanimate : **केइ** *Kei* Something.

PRONOMINAL ADJECTIVES

These behave as adjectives. In contrast to the Urdu rule in Nepali the pronominal adjective does not inflect when the noun it qualifies is inflected.

(a) *Demonstrative.*

त्यो <i>Tyo</i>	That	ती <i>Ti</i>	Those
यो <i>Yo</i>	This	यी <i>Yi</i>	These

(b) *Interrogative.*

कुन <i>Kun</i>	Which ? (singular)
कुन कुन <i>Kun kun</i>	Which (plural)

तिमी कुन गाउँमा बस्छौ ?
Timi kun gāūnmā baschhau ? In which village do you live ?

कुन कुन माँछिहरू आउँछन् ?
Kun kun māñchheharu āuñchhan Which men are coming ?

(c) *Relative.*

जुन <i>Jun</i>	Which (singular)
जुन जुन <i>Jun jun</i>	Which (plural)

(d) *Indefinite.*

कोइ <i>Koi</i>	Some (animate)
केइ <i>Kei</i>	Some (inanimate)

TABLE SHOWING INFLECTION OF PRONOUNS

Class of Pronoun	SINGULAR		PLURAL			
	Direct	Inflected	Direct		Inflected	
<i>Interrogative—</i>						
Animate	को Ko	कस Kas	को Ko		कुन Kun	
Inanimate		के Ke	कल Kal ^a	को को Ko ko		कुनहरू Kunharu
			के Ke		का Ke	
<i>Relative—</i>						
Animate	जो Jo	जस Jas	जो Jo		जुन Jun	
Inanimate		जे Je	जल Jal ^a	जो जो Jo jo		जुनहरू Junharu
			जे Je		जे Je	
<i>Correlative—Third Person</i>	त्यो Tyo सो So	त्यस Tyas	तिनी Tini		तिनी Tini	
		त्यल Tyal ^a	तिनीहरू Tiniharu		तिनीहरू Tiniharu	
<i>Indefinite—</i>						
Animate	कोइ Koi	कसै Kasai	कोइ Koi		कुनै Kunai	
Inanimate	केइ Kei	केइ Kei	केइ Kei		केइ Kei	

<i>Demonstrative—Third Person—</i>					
Distant .	उ U	उस Us	उनी Uni	उनीहूँ Uniharu	उनी Uni
		यस Yas	यिनी Yini	यिनीहूँ Yiniharu	यिनी Yini
Proximate .	यो Yo	यल Yal ²	यिनीहूँ Yiniharu	यिनीहूँ Yiniharu	यिनीहूँ Yiniharu
First Person .	म Ma	मै Ma ³	हामी Hāmi	हामीहूँ Hāmiharu	हामी Hāmi ³
		मै Mai ¹	हामीहूँ Hāmiharu	हामीहूँ Hāmiharu	हामीहूँ Hāmiharu
Second Person . . .	तँ Tañ	तँ Tañ ³	तिमी Timi	तिमीहूँ Timiharu	तिमी Timi ³
		तँ Taiñ ¹	तिमीहूँ Timiharu	तिमीहूँ Timiharu	तिमीहूँ Timiharu
Second Person Honorific .	तपाईँ Tapāiñ आफू Āphu	तपाईँ Tapāiñ	तपाईँहूँ Tapāiñharu	तपाईँहूँ Tapāiñharu	तपाईँहूँ Tapāiñharu
		आफू Āphu	आफूहूँ Āphuharu	आफूहूँ Āphuharu	आफूहूँ Āphuharu
Reflexive	आफू Āphu	आफू Āphu ³	आफूहूँ Āphuharu	आफूहूँ Āphuharu	आफूहूँ Āphuharu

¹ With the postposition *ले* *le* only.

² Alternate inflected form which may be used with the postpositions *ले* *le* and *लाई* *lai* only.

³ Genitive case irregular. See under Possessive Pronouns.

TABLE SHOWING RELATIONSHIP BETWEEN PRONOUNS, ADJECTIVES, AND ADVERBS

Pronouns	ADJECTIVES			ADVERBS			
	Size	Quality	Quantity	Time	Place	Direction	Method
को <i>Ko</i> Who ?	कचो <i>Katro</i> How big ?	कस्तो <i>Kasto</i> What sort of ?	कति <i>Kati</i> How many ?	कहिले <i>Kahile</i> When ?	कहाँ <i>Kahān</i> Where ?	कता <i>Katā</i> Whither ?	कसोरी <i>Kasori</i> How ?
जो <i>Jo</i> Who	जचो <i>Jatro</i> As big	जस्तो <i>Jasto</i> As	जति <i>Jati</i> As many	जहिले <i>Jahile</i> When	जहाँ <i>Jahān</i> Where	जता <i>Jatā</i> Whither	जसोरी <i>Jasori</i> As
त्यो <i>Tyo</i> That	त्यचो ¹ <i>Tyatro</i> So big	त्यस्तो ² <i>Tyasto</i> So	त्यति ³ <i>Tyati</i> So many	तहिले <i>Tahile</i> Then	त्यहाँ <i>Tyahān</i> There	तेता <i>Tetā</i> Thither	तेसोरी <i>Tesori</i> So
उ <i>U</i> That	उचो <i>Utro</i> That big	उस्तो <i>Usto</i> Like that	उति <i>Uti</i> That many	उहिले <i>Uhile</i> Then	वहाँ ⁴ <i>Wahān</i> There	उता <i>Utā</i> Thither	उसोरी <i>Usori</i> That way
यो <i>Yo</i> This	यचो ⁵ <i>Yatro</i> This big	यस्तो ⁶ <i>Yasto</i> Like this	यति ⁷ <i>Yati</i> This many	अहिले <i>Ahile</i> Now	यहाँ <i>Yahān</i> Here	एता <i>Etā</i> Hither	यसोरी <i>Yasori</i> This way

¹ Also written तेचो *Tetro*

² Also written तेस्तो *Testo*

³ Also written तेति *Teti*

⁴ " " उहाँ *Uhān*

⁵ " " एचो *Etro*

⁶ " " एस्तो *Esto*

⁷ " " इति *Iti*

POSTPOSITIONS

Only the case-making postpositions (p. 55) join to the noun. Thus they have been termed "joinable postpositions" in this volume. Below are listed additional postpositions; these do *not* join to the noun, but *do* cause the noun to inflect.

Those marked * are adverbs in addition to being postpositions.

* माथि	<i>māthi</i>	on, above
* भित्र	<i>bhitra</i>	inside
* मनि	<i>mani</i>	under, below
* पछाडि	<i>pachhāri</i>	behind
* अगाडि	<i>agāri</i>	in front of
* बाह्र	<i>bāira</i>	outside
* पारि	<i>pāri</i>	beyond, across
तिर	<i>tira</i>	towards
सम्म ¹	<i>samma</i>	up to, as far as
सँग	<i>saṅg</i>	together with
सित ²	<i>sita</i>	with
निर	<i>nira</i>	near
नजिक	<i>najik</i>	near
पछि	<i>pachhi</i>	behind, after
पट्टि	<i>paṭṭi</i>	in the direction of
बिना	<i>binā</i>	without (also used as a preposition)
समेत	<i>samet</i>	including
उप्रांत	<i>uprānta</i>	besides
सरी	<i>sari</i>	in exchange for

¹ Occasionally spelt सम्मन् *samman* to avoid confusion with the adjective

सम्म *Samma* = Flat.

² Used to signify possession :—

तिमि सित घडि छ ? *Timi sita gharī chha ?* Have you a watch ?

द्वारा *dwāra* by (only used honorifically in place of *ले le*)
 बाहेक¹ *bāhek* besides

Some postpositions require the use of *को ko*.

को बारेमा	<i>Ko bāremā</i>	Concerning, about
को निम्ति	<i>Ko nimti</i> , or	For, for the sake of
को निमित्त	<i>Ni mitta</i>	
को लागि	<i>Ko lāgi</i>	For, for the sake of
को बमोजिम	<i>Ko bamojim</i>	According to
को अनुसार	<i>Ko anusār</i>	According to
को सामुन्ने	<i>Ko sāmunnē</i>	In front of
को मुखिञ्जि	<i>Ko mukhiñji</i>	In front of

ADVERBS

Some common adverbs are listed below :—

Adverbs of Time

आज or आजु	<i>āja</i> or <i>āju</i>	to-day
हिजो	<i>hijo</i>	yesterday
अस्ति	<i>asti</i>	day before yesterday
भोलि	<i>bholi</i>	to-morrow
पर्सि	<i>parsi</i>	day after to-morrow
निकोर्सि	<i>nikorsi</i>	two days after to-morrow
पोर or पोहोर	<i>por</i> or <i>pohor</i>	last year
परार	<i>parār</i>	year before last
आघुँ	<i>āghuñ</i>	next year
राति	<i>rāti</i>	by night
दिउँसो	<i>diuñso</i>	by day

¹ The joinable postposition *dekhi* optionally attaches to the substantive :—

चियादेखि बाहेक अरु अन्न फलफुलको पनि खेति हुन्छ

Chiyādekhi bāhek aru anna phalfuluko pani kheti hunchha

Besides tea there is the cultivation of other crops and fruits.

दिहुँ	<i>dinhuñ</i>	daily
अघि	<i>aghi</i>	previously
भरे	<i>bhare</i>	later
भयो	<i>bhayo</i>	ago
तादि	<i>tādi</i>	long ago
सधैँ	<i>sadhainē</i>	always
फेरि	<i>pheri</i>	again
अहिले	<i>ahile</i>	now
कहिले	<i>kahile</i>	when
जहिले	<i>jahile</i>	when
तहिले	<i>tahile</i>	then
उहिले	<i>uhile</i>	then
उहिले उहिले	<i>uhile uhile</i>	long ago
कहिले कहिले	<i>kahile kahile</i>	occasionally
पैले	<i>paile</i>	first, firstly
अझै	<i>ajhai</i>	still
घरिघरि	<i>gharighari</i>	often

Adverbs of Place

माथि	<i>māthi</i>	above, up
मुनि	<i>muni</i>	below, underneath
तल	<i>tala</i>	below
भित्र	<i>bhitra</i>	inside
बाहिर	<i>bāira</i>	outside
पछाडि	<i>pachhāri</i>	behind, later
अगाडि	<i>agāri</i>	in front
उँघो	<i>uñdho</i>	below, underneath
उँभो	<i>uñbho</i>	above, up
पर	<i>para</i>	further, beyond
वर	<i>wara</i>	nearer
पारि	<i>pāri</i>	across

वारि	<i>wāri</i>	on this side
यहाँ	<i>yahān</i>	here
कहाँ	<i>kahān</i>	where ?
जहाँ	<i>jahān</i>	where
त्यहाँ	<i>tyahān</i>	there
वहाँ	<i>wahān</i>	there
यता or एता	<i>yatā</i>	hither
कता	<i>katā</i>	whither ?
जता	<i>jatā</i>	whither
तेता	<i>tetā</i>	thither
उता	<i>utā</i>	thither

Adverbs of Quality

छिटो	<i>chhiṭo</i>	quickly, soon
चाँडो	<i>chāṅṛo</i>	quickly, soon
बिस्तार	<i>bistār</i>	slowly, carefully
एक्कासि	<i>ekkāsi</i>	suddenly
बरु ¹	<i>baru</i>	better, rather
झट्ट	<i>jhaṭṭa</i>	at once, instantly
तुरन्त	<i>turanta</i>	immediately
धेरै	<i>dherai</i>	very, too
चीपट्ट	<i>chaupattā</i>	very
अघोर	<i>aghor</i>	very, exceedingly
निको	<i>niko</i>	very
यसोरी ²	<i>yasori</i>	in this manner

¹ Example of use :—

म मागेर खान्न बरु मक्कुँ

Ma māgera khānna baru marchhu I would rather die than live by begging

² Shortened to **यसो** *yaso*, **कसो** *kaso*, etc., with verb **गर्नु** *garṇu* because the long forms have been created from the past participle of that verb (see p. 68 (1)) and to use the long form would cause repetition.

कसोरी	<i>kasori</i>	how ?
जसोरी	<i>jasori</i>	how
तेसोरी	<i>tesori</i>	in that manner
उसोरी	<i>usori</i>	in that manner
किन	<i>kina</i>	why ?
साधारणतः	<i>sādhāraṇataḥ</i>	usually
सितिमिति	<i>sitimiti</i>	freely, easily
आपस्तमा	<i>āpastmā</i>	reciprocally
प्रायः	<i>prāyaḥ</i>	for the most part
अधौ	<i>audhi</i>	very, exceedingly
मात्रै ¹	<i>mātrai</i>	only
बड़ो	<i>baṛo</i>	very

Imitative Adverbs

Nepali is rich in imitative adverbs of an onomatopæic nature. Their sense being limited they may only be used in combination with particular verbs, and the examples below show them so employed :—

पुलुक्क हेर्नु *Pulukka hernu* To look coyly at
 मुसुक्क हाँसनु *Musukka hānsnu* To smile

भ्रमभ्रम पानि पर्नु
Jhamjham pāni parnu To rain in torrents

मिलिक्क चम्कनु *Milikka chamkanu* } To twinkle
 भ्रिलिक्क चम्कनु *Jhilikka chamkanu* }

घुलुप्प लोटनु *Ghurluppa loṭnu* To fall headlong

भ्रमक्क रात पर्नु
Jhamakka rāt parnu Pitch black night to fall

¹ Follows the word qualified :—

तिमि आयौ भने मात्रै *Timi āyau bhane mātrai* Only if you come.

म मात्रै गएँ *Ma mātrai gaeñ* Only I went.

थपक्क बस्नु	<i>Thapakka basnu</i>	To sit motionless
पटक्क भाँचिनु	<i>Patakka bhānchinu</i>	To be split asunder
पटापट पिट्नु	<i>Paṭāpaṭ piṭnu</i>	To beat incessantly

CONSTRUCTION OF ADVERBS AND ADVERBIAL EXPRESSIONS

1. Adjective plus temporal past participle of गर्नु *garnu*, i.e. गरी *gari*.

{ राम्रो + गरी = राम्रो गरी or shortened = राम्रोरी = Well
 { *Rāmro + gari = rāmro gari* or shortened = *rāmrori = Well*

{ बेस + गरी = बेसरी = Well
 { *Bes + gari = besari = Well*

{ एक + गरी = एक एक गरी = One at a time, singly
 { *Ek + gari = ek ek gari = One at a time, singly*

2. Noun plus postposition.

फुर्ति सँग *Phurti saṅg* } With speed, quickly
 फुर्ति सित *Phurti sita* }

3. Adjectival infinitive (p. 34) plus past participle of गर्नु *garnu*.

न देखिने गरी जा *Na dekhine gari jā* Go unseen
 सुन्ने गरी बोल्नु *Sunne gari bol* Speak hearingly

4. Cardinal numeral plus खेप *khep*, पल्ट *palṭa*, पालि *pāli*, चोटि *choti* (meaning "time", "occasion").

एक खेप *Ek khep* Once दुइ पालि *Dui pāli* Twice

ADJECTIVES

1. AGREEMENT WITH NOUN QUALIFIED

All adjectives, including adjectival past participles, possessive pronouns, ending in नु *nu* or ओ *o* change their

final vowel to *इ i* when the noun they qualify is feminine singular, and inflect their final vowel to *आ ā* when it is plural.

2. COMPARISON

(a)

यो बालक भन्दा त्यो बालक बुद्धिमान छ
Yo bālak bhandā tyo bālak buddhimān chha
 That child is wiser than this child

(b)

म भन्दा बलियो कोही छैन
Ma bhandā baliyo kohi chhaina
 There is no one stronger than me

It will be seen that the adjective remains unchanged while the noun with which the comparison is drawn is followed by *भन्दा bhandā* (translatable as “than”).

3. SUPERLATIVE

A comparison is drawn between the subject and “everyone”
 i.e. सब *sab* or सबै *sabai*.

(a)

यो बालक सबै भन्दा बुद्धिमान छ
Yo bālak sabai bhandā buddhimān chha
 This child is cleverest (i.e. cleverer than all)

(b)

कालुको मुख सबै भन्दा कालो देखिन्छ
Kāluko mukh sabai bhandā kālo dekhinchha
 Kalu's complexion seems darkest

4. CONSTRUCTION OF ADJECTIVES

(a) From verbal infinitive (p. 34 (b)).

(b) From verb past participle (p. 36 (c)).

(c) From genitive case of personal pronouns, i.e. possessive pronouns (p. 57).

(d) From nouns (p. 70).

CONSTRUCTION OF ADJECTIVES FROM NOUNS

Suffix Used	Noun		Adjective Constructed		Translation
इलो ilo	नुन	<i>nun</i>	नुनिलो	<i>nunilo</i>	salty
	रस	<i>ras</i>	रसिलो	<i>rasilo</i>	juicy
	मल	<i>mal</i>	मलिलो	<i>malilo</i>	manured
	पोष	<i>poṣ</i>	पोषिलो	<i>poṣilo</i>	nourishing
आलु ālu	दुध	<i>dudh</i>	दुधालु	<i>dudhālu</i>	milky
	बिख	<i>bikh</i>	बिखालु	<i>bikhālu</i>	poisonous
ए e	पर्वत	<i>parbat</i>	पर्वते	<i>parbate</i>	of the hills
	भोटे	<i>bhoṭe</i>	भोटे	<i>bhoṭe</i>	Tibetan
	दार्जिलिङ्ग	<i>Dārjiling</i>	दार्जिलिङ्गे	<i>Dārjilinge</i>	of Darjeeling
	बतासे	<i>batāse</i>	बतासे	<i>batāse</i>	windy
लो li	गोर्खा	<i>Gorkhā</i>	गोर्खाली	<i>Gorkhāli</i>	of Gorkha
	पाल्पा	<i>Pālpā</i>	पाल्पाली	<i>Pālpāli</i>	of Palpa
	पोखरा	<i>Pokharū</i>	पोखराली	<i>Pokharāli</i>	of Pokhra

NUMERALS

Ordinals

1st	पहिलो	<i>pahilo</i>	11th	एघारौँ	<i>eghārauñ</i>
2nd	दोस्रो	<i>dosro</i>	12th	बारौँ	<i>bārauñ</i>
3rd	तिस्रो	<i>tisro</i>	13th	तेरौँ	<i>terauñ</i>
4th	चौथो	<i>chautho</i>	14th	चौदौँ	<i>chaudauñ</i>
5th	पाँचौँ	<i>pāñchauñ</i>	15th	पन्द्रौँ	<i>pandrauñ</i>
6th	छेठौँ	<i>chhetauñ</i>	16th	सोरौँ	<i>sorauñ</i>
7th	सातौँ	<i>sātauñ</i>	17th	सत्रौँ	<i>satrauñ</i>
8th	आठौँ	<i>āṭhauñ</i>	18th	अठारौँ	<i>aṭhārauñ</i>
9th	नौवान	<i>nauwān</i>	19th	उनैसौँ	<i>unaisauñ</i>
10th	दसौँ	<i>dasauñ</i>	20th	बीसौँ	<i>bisauñ</i>

Cardinals

1	एक	<i>ek</i>
2	दुइ	<i>dui</i>
3	तीन	<i>tin</i>
4	चार	<i>chār</i>
5	पाँच	<i>pāñch</i>
6	छ	<i>chha</i>
7	सात	<i>sāt</i>
8	आठ	<i>āṭh</i>
9	नौ	<i>nau</i>
10	दस	<i>das</i>
11	एघार	<i>eghāra</i>
12	बार	<i>bāra</i>
13	तेर	<i>tera</i>
14	चौद	<i>chauda</i>
15	पन्द्र	<i>pandra</i>
16	सोर	<i>sora</i>
17	सत्र	<i>satra</i>
18	अठार	<i>aṭhāra</i>
19	उनैस	<i>unais</i>
20	बीस	<i>bis</i>
21	एक्काइस	<i>ekkāis</i>
22	बाइस	<i>bāis</i>
23	तेइस	<i>teis</i>
24	चौबिस	<i>chaubis</i>
25	पचिस	<i>pachis</i>
26	छब्विस	<i>chhabbis</i>
27	सताइस	<i>satāis</i>
28	अठाइस	<i>aṭhāis</i>
29	उनन्तिस	<i>unantis</i>
30	तिस	<i>tis</i>

31	एकिस	<i>ektis</i>
32	बत्तिस	<i>battis</i>
33	तेत्तिस	<i>tettis</i>
34	चाँत्तिस	<i>chauñtis</i>
35	पैँत्तिस	<i>paiñtis</i>
36	छत्तिस	<i>chhattis</i>
37	सैँत्तिस	<i>saiñtis</i>
38	अठत्तिस	<i>aṭṭatis</i>
39	उनन्चालिस	<i>unanchālis</i>
40	चालिस	<i>chālis</i>
41	एकचालिस	<i>ekchālis</i>
42	बयालिस	<i>bayālis</i>
43	तेँतालिस	<i>teñtālis</i>
44	चीवालिस	<i>chauwālis</i>
45	पैँतालिस	<i>paiñtālis</i>
46	छयालिस	<i>chhayālis</i>
47	सैँतालिस	<i>saiñtālis</i>
48	अठचालिस	<i>aṭṭachālis</i>
49	उनन्चास	<i>unanchās</i>
50	पचास	<i>pachās</i>
51	एकावन	<i>ekāwan</i>
52	बाउन्न	<i>bāunna</i>
53	तिर्पन	<i>tirpan</i>
54	चाउन्न	<i>chāunna</i>
55	पच्यन्न	<i>pachpanna</i>
56	छप्पन	<i>chhappan</i>
57	सतावन	<i>satāwan</i>
58	अठाउन्न	<i>aṭṭāunna</i>
59	उन्सठ	<i>unsath</i>
60	साठि	<i>sāṭhi</i>
61	एकसठ	<i>eksath</i>

62	बयसट्टि	<i>bayasatt̥hi</i>
63	तिर्सठ	<i>tirsatt̥h</i>
64	चौंसट्टि	<i>chauṁsatt̥hi</i>
65	पैंसट्टि	<i>paiṁsatt̥hi</i>
66	छयसट्टि	<i>chhayasatt̥hi</i>
67	सत्सट्टि	<i>satsatt̥hi</i>
68	अठ्सट्टि	<i>aṭhsatt̥hi</i>
69	उनहत्तर	<i>unahattar</i>
70	सत्तरि	<i>sattari</i>
71	एकहत्तर	<i>ekhattar</i>
72	बयहत्तर	<i>bayahattar</i>
73	तिहत्तर	<i>tihattar</i>
74	चौहत्तर	<i>chauhattar</i>
75	पचहत्तर	<i>pachahattar</i>
76	छयहत्तर	<i>chhayahattar</i>
77	सतहत्तर	<i>satahattar</i>
78	अठहत्तर	<i>aṭhahattar</i>
79	उनासि	<i>unāsi</i>
80	असि	<i>asi</i>
81	एकासि	<i>ekāsi</i>
82	बयासि	<i>bayāsi</i>
83	तिरासि	<i>tirāsi</i>
84	चौरासि	<i>chaurāsi</i>
85	पचासि	<i>pachāsi</i>
86	छयासि	<i>chhayāsi</i>
87	सतासि	<i>satāsi</i>
88	अठासि	<i>aṭhāsi</i>
89	उननब्बे	<i>unanabbe</i>
90	नब्बे	<i>nabbe</i>
91	एकानबे	<i>ekānabe</i>
92	बयन्नब्बे	<i>bayannabbe</i>

93	तिरनवे	<i>tiranabe</i>
94	चौरानबे	<i>chaurānabbe</i>
95	पचान्नबे	<i>pachānnabbe</i>
96	छयान्नबे	<i>chhayānnabe</i>
97	सतानवे	<i>satānabe</i>
98	अठानवे	<i>aṭhānabe</i>
99	उनसै	<i>unansai</i>
100	सौ or सै	<i>sau or sai</i>
1,000	हजार	<i>hajār</i>
100,000	लाख	<i>lākh</i>
10,000,000	करोड़	<i>karor</i>

1. Cardinals are sometimes simply expressed as follows.

बिसमा पाँच *bismā pāñch* for 25

पचासमा तिन *pachāsmā tin* for 53

2. When using a numeral to qualify a number of persons, the word जन *jana* (meaning "person") should be placed after the numeral.

दुइ जन नाक *Dui jana naik* Two naiks

दस जन माँके *Das jana māñchhe* Ten men

3. When using a numeral to qualify a number of objects or animals, the word ओटा *otā* may be inserted after the numeral.

चार ओटा पुस्तक *Chār otā pustak* Four books

"One" and "two" can shorten to एउटा *euṭā* and दुइटा *duitā* respectively.

The so affixed numeral then changes its final vowel आ *ā* to इ *i* before nouns of the feminine gender.

मेरि एउटी दिदि छ

Meri euṭi didi chha I have one elder sister

तिन वटी महारानिहरू सति जाने भए
Tin waṭi mahārānīharu sati jāne bhae
 Three queens went to the pyre

Cardinals may be preceded by the word गौरा *gorā* in the same way as they are followed by ओटा *oṭā*.

4. Ordinals are in general formed by affixing औँ *auñ* to cardinals. Vowel ending cardinals necessitate some exceptions to this rule :—

60th	साठौँ	<i>Sāṭhauñ</i>
80th	असिवँ	<i>Asiwañ</i>
90th	नब्बेवँ	<i>Nabbewañ</i>

5. Multiples are formed with the word गुना *gunā*.

दुइ गुना *Dui gunā* Twice

दस गुना *Das gunā* Ten times (Note : not “ ten occasions ”)

6. लाखौँ *Lākhañ* (adverb) = By lacs

हजारौँ *Hajāroñ* (adjective) = Thousands upon thousands

7. Percentage is expressed with सैकड़ा *Saikṛā*, or सैकड़ा पछि *Saikṛā pachhi*.

पल्टनको सैकड़ा दस माँछेहरू
Paltanko saikṛā das māñchheharu

Ten per cent of the men of the regiment

8. Fractions :—

$\frac{1}{4}$ = पाउ *Pāu*, or चौथाइ *Chauthāi* (nouns)

$\frac{1}{3}$ = तिहाइ *Tihāi* (noun)

$\frac{1}{2}$ = आधा *Ādhā* (adjective and noun)

More by a quarter = सवा *Sawā*

$4\frac{1}{4}$ = सवा चार *Sawā chār*

More by a half = साढ़े *Sāṛe*

$4\frac{1}{2}$ = साढ़े चार *Sāṛe chār*

Less by a quarter = पोने *Paune*

$4\frac{1}{2}$ = पौने पाँच *Paune pānch*

$1\frac{1}{2}$ = डेड *Deṛ*

$2\frac{1}{2}$ = अड़ाइ *Aṛāi*

Larger fractions :—

$\frac{5}{8}$ = पाँच बट्टा आठ *Pānch battā āth*

$\frac{7}{8}$ = सात बट्टा आठ *Sāt battā āth*

CONJUNCTIONS

Some common conjunctions are listed below :—

र *Ra* And (used for connecting single words)

अनि *Ani* And (used for connecting sentences)

औ *Au* And

अरू *Aru* And

पनि *Pani* Too
पनि . . . पनि *Pani . . . pani* Both . . . and

किनकि *Kinaki* Because

किनभने *Kinabhane* Because

यसर्थ *Yasartha* For this reason

त्यसर्थ *Tyasartha* For that reason

वा *Wā* Or

कि *Ki* Or

कि . . . कि *Ki . . . ki* Either . . . or

The conjunction is idiomatically omitted in such phrases as :

दुइ तिन *Dui tin* Two or three

भने, भनेदेखि *Bhane, bhanedekhi* If (follows “ if clause ”)

यदि *Yadi* If (precedes “ if clause ”)

ता *Tā* Then (follows “ if clause ”
in past time, p. 39 (c))

नच *Natra* Otherwise

तर	<i>Tara</i>	But
परन्तु	<i>Parantu</i>	But
किन्तु	<i>Kintu</i>	But
यद्यपि	<i>Yadyāpi</i>	Even if, although
तथापि	<i>Tathāpi</i>	Nevertheless

PARTICLES

In colloquial Nepali a great use is made of particles. These alone have no true translation, but when used in their correct context in a Nepali sentence, their English equivalent can be seen.

1. नी *ni* (always interrogative) is used where in English a negative question ends the sentence.

म आउँछु नी? *Ma āunchhu ni?* I shall come shan't I?

त्यो हिजो गयो नी?

Tyo hijo goyo ni? He went yesterday didn't he?

यो नी? *Yo ni?* This one too?

(Suppose a number of things were being counted or arranged by a man. His assistant might say as above on producing another thing for inclusion in the count.)

2. अहँ *ahañ* is used in denial.

अहँ जानेको छैन *Ahañ jāneko chhaina* No, I don't know

3. र *ra* (interrogative) is used at the end of a sentence.

In reply to the question :—

जाँछु कि? *Jāñchhas ki?* Are you going?

the answer might be :—

कहाँ जाँछु र?

Kahāñ jāñchhu ra? How in the world am I to go?

4. चाँ *chāiñ* has slight selective force.

Suppose that two articles, one red and one blue, were displayed for sale, a customer might say :—

मलाइ दे रातो चाँई
Malāi de rāto chāiñ Give it to me, the red one

5. *है* *hai* has slight interrogative and suggestive value. Is used at the end of a sentence.

बस्नु होस् *Basnu hos* Please sit down

बस्नु होस् है *Basnu hos hai* Please sit down, won't you ?

घर तिर हिँडै है
Ghar tira hiñṛ hai Walk towards the house, all right ?

6. *त* *ta* has slight adversative or contrasting force.

पानि त छैन *Pāni ta chhaina* There is no water (anyway)

एता आऊ त *Etā āu ta* Come here (then)

राम्रो छ अहिले त
Rāmro chha ahile ta It is all right now (at any rate)

खानु त खाँछु तर अहिले खान्न
Khānu ta khāñchhu tara ahile khānna
 I do eat, but I won't eat now

7. *पो* *po* has slight adversative force.

Suppose a search for something has been taking place. On discovering the missing object, a person says :—

यहाँ पो रहेछ *Yahāñ po rahechha* Here it is

पो *po* can be placed between the two parts of the reportive tense to express surprise :—

त्यो सुत्ने पो रहेछ *Tyo sutne po rahechha* He is sleeping

तिमोलाइ होइन उसलाइ पो
Timilāi hoina uslāi po It is not for you it's for him

हिँडे पो घर पुगिन्छ
Hiñṛe po ghar puginchha Home is reached after walking

EMPHASIS

Whereas in English, to express emphasis, a word might be stressed or a word such as “extremely” inserted, in

Nepali a slight change of spelling is occasioned. The rule in general is as follows :—

(a) The letters ऐ *ai* are added to a word ending in a consonant, or replace the existing final vowel in words ending ओ *o* or नु *nu*.

(b) The letters नै *nai* are added to words with vowel endings other than ओ *o* or नु *nu*.

1. *Emphasizing a Verb.*

उसलाई आउने पर्छ
Uslāi āunai parchha He must come (p. 40)

म खाँदै छु
Ma khāndai chhu I am in the act of eating (p. 13)

उ बोल्दैन
U boldai boldena He does not speak (p. 12)

The past participles in एर *era* or इकन *ikana* can be emphasized.

खाएर *khāera* becomes खाएर नै *khāera nai*
or shortened खाएरै *khāerai*

खाइकन *khāikana* becomes खाइकन नै *khāikana nai*
or shortened खाइकनै *khāikanai*

2. *Emphasizing an Adverb.*

नजिकै *Najikai* Extremely near

पहिले नै *Pahile nai* Very first

3. *Emphasizing an Adjective.*

जस्तो	<i>Jasto</i>	As	जस्तै	<i>Jastai</i>	Just as
राम्रो	<i>Rāmro</i>	Good	राम्रै	<i>Rāmrai</i>	Very good
तातो	<i>Tāto</i>	Hot	तातै	<i>Tātai</i>	Very hot

4. *Emphasizing a Postposition.*

घर भित्र नै	<i>Ghar bhitra nai</i>	Inside the house
म सँगै	<i>Ma saṅgai</i>	With me
खोला सम्म नै	<i>Kholā samma nai</i>	Right up to the river

5. *Emphasizing a Pronoun.*

आफु	<i>Āphu</i>	आफै	<i>Āphai</i>	<i>Self</i>
सब	<i>Sab</i>	सबै	<i>Sabai</i>	<i>All</i>

6. *Emphasizing a Noun.*

त्यो गुर्खा नै हो *Tyo Gurkhā nai ho* He is a *Gurkha*

REPETITION

The repetition of words is a common practice in Nepali.

(1) *Adjectives.*

साना साना वस्तु नाप्दा फूट, गजले नापे हुन्छ
Sānā sānā bastu nāpdā fūṭ, gajle nāpe hunchha

When measuring very small things it is best to measure in feet and yards

(2) *Adverbs.*

खोलाहरू तल तल बगेर जान्छन्
Kholāharu tala tala bagera jānchhan
The rivers flow away down and down

(3) *Cardinal numerals*—to form distributives.

दानहरूलाई तिन अम्बक दे
Iniharulāi tin ambak de

Give these people three guavas (between them)

दानहरूलाई तिन तिन अम्बक दे
Iniharulāi tin tin ambak de

Give these people three guavas each

(4) *Reflexive possessive pronoun*—to denote separation or distinction.

उनिहरू आफ्नो घर गए
Uniharu āphno ghar gae

They went to their own house

उनिहरू आफ्ना आफ्ना घर गए
Uniharu āphnā āphnā ghar gae

They went to their individual houses

(5) *Nouns.*

(a) To obviate need of postposition :—

हामिहरू साँघु सम्म खोला खोला हिँडौंला
Hāmiharu sāṅghu samma kholā kholā hiṅṅraumlā
 We shall walk beside the river as far as the bridge

(b) To give collective force :—

In this instance the repeated noun changes its initial letter to स *s* (if that letter is a consonant), or is prefixed by स *s* (if its initial letter is a vowel).

लुगा सुगा	<i>Lugā sugā</i>	Clothing and necessaries
कागज सागज	<i>Kāgaj sāgaj</i>	Stationery
इस्त्रि सिस्त्रि	<i>Istri sistri</i>	Irons
पेट्रोल सेट्रोल	<i>Petrol setrol</i>	Petrol and lubricants

(6) *Participles.*

त्यो गएको गएको छ
Tyo gaeko gaekai chha
 He has gone for good
 काम गर्दा गर्दै उ थाक्यो
Kām gardā gardai u thākyo
 He worked till he was tired

HIGHER STANDARD—NEPALI

APRIL, 1944

WRITTEN (a).—TRANSLATION FROM ENGLISH

[*Time allowed—One hour and a half.*]

N.B.—Candidates are required to write their answers (a and b) in one A. B. 4, if possible.

Translate into Nepali :—

A

“Hullo! What are you men doing here?” I said, as I came up. There were *five* young recruits *lying* on their stomachs watching something. In front of each was a *pice*.

They all got up and laughed, so I asked them again.

One then replied, "The sitting fly!"

"What on earth is that?" I asked. "Show me".

They all lay down again. They placed their pice down, covering them with their hands. One called "Up!" and they raised their hands. There were many flies about, and in a minute a fly landed on one of the pice. Its owner cried out with joy and took up the other men's *coins*.

"This is a new form of gambling," I said. "If it were not Diwali I would have to *forbid* it." I laughed and walked on.

B

A few days after this, however, the people began to come to the conclusion that they would not give up their efforts to establish only Jangbahadur as the Ruler of Nepal. With one voice they arose and presented themselves before the King Surendravikramshah. They laid before him a memorial of Jangbahadur's unselfishness and extraordinary sense of duty, and strongly recommended that he be granted the Lordship of Kaski and Lamjung provinces. The King was highly pleased with their persistence, and, forthwith summoning Jangbahadur, appointed him Lord of Kaski and Lamjung as a reward for his unselfishness and patriotism, and at the same time conferred on him the title of Maharajah of Nepal. He also at the same time issued a decree that, so long as his family retained the Kingship of Nepal, the office of Prime Minister should continue permanently in Jangbahadur's family.

While all this was going on a full year had passed since Jangbahadur had resigned as Prime Minister. During this period Bombahadur had been governing Nepal as Prime Minister, but still he never took the slightest action without the approval of Jangbahadur himself. He referred every matter to his elder brother for advice. Finally, on the 25th May, 1857, Bombahadur died and Jangbahadur resumed

the duties of Prime Minister, and ruled Nepal under the title of "Maharajah".

A

“कसो है ? तिमि मानिसहरू यहाँ के गरी रहेका छौं” भनी मैले आइकन भनैँ । त्यहाँ पांच जन रेकूटहरू धोप्टो परेर लेटीकन केहि चीज हेरी रहेका थिये । हर एक को मुखेंजी एक एक पैसा थियो । इनिहरू सबै उभिएरा हांसै । तेस अर्था मैले उनिहरूलाइ फेरी पनि सोधें । तेस पछि एक जनले उत्तर दियो “वसी रहेको झिंगा” । “यो के हो ? मलाइ देखा” भनी मैले सोधें । तिनिहरू सबै फेरी पस्निए । तिनिहरूले आफना आफना पैसा आफनो हातले छोपेर राखे । एउटाले “अप” भनी पुकारयो अनि उनिहरूले हात उठाए । तेस ठाउँमा झिंगाहरू धुप्रै थिये अनि एक पलमा एउटा झिना तिनिहरू मध्ये को एउटा पैसामा बस्यो । उसको धनि खूब रमाएर करायो अनि अरू मानिसहरूको सिकाइहरू उठाई लग्यो । “यो जुवा खेल्ने एउटा नया तरिका हो । तिवार न ऊन्दा हो ता म मनाई गर्ने थिएँ एसो गर्नु” भनी मैले भनैँ ।

म हांसैँ अनि हिंडी गएँ ।

B

एसको केहि दिन पछि जंगबहादुरलाइ नेपालको शासन कर्त्तार बनाएर राखने कोशीश न छोर्ने निश्चित मानिसहरूले गर्न थाले । उनिहरू एक मत भएर उठे अनि राजा सुरेन्द्र विक्रम साहको मुखेंजी दाखिल भए । जंगबहादुरको निःस्वर्थ कर्तव्यतार को अचम्भको होश उसको मुखेंजी टक्काए अनि लाम्जुंग र कास्कि देशको राजा उनैलाइ वन्यौँ भनी ठुलो अनुमति दिए । राजा उनिहरूफो जिहि देखी सारै खुसि भए अनि तेत्तिखेरि जंगबहादुरलाइ बुलाई उसको निःस्वर्थ र देश भक्तिको बकसोस झैं पारी उनिलाइ कास्कि र लाम्जुंगको मालिक बनाए अनि उसलाइ नेपालको महाराजा भन्ने पद

समर्पण गरे । तेत्तिने बेला राजाले जैले सम्म मेरो सन्तानले नेपालको राज निति चलाउला तैले सम्म प्रयुत्वको हक जंगबहादुरको सन्तानले राख्न सक्छन् भन्ने घोशना गरे ।

मन्त्रिको पदवी पनि जंगबहादुरको संतानले नै पाइ रहनु पर्छ । यो कुरा ऊन्दा ऊन्दै जंगबहादुरले मन्त्रिको पदवी छोरेको एक वर्ष भइ गएको थियो । तेस धरीमा वोमबहादुरले नेपालमा मन्त्रिको शासन चलाउन्दै थियो तर पनि उसले जंगबहादुरको अग्रजन विना केहि सानु काम पनि गर्दैन थिए । उसले हरएक कुरामा दाजुको मत मंगथिये । अन्त्यमा पचीस तारीख मे १८५७ सालमा वोमबहादुर एकासी मरी गए । जंगबहादुरले मन्त्रिको कर्तव्य धारण गरे अनि महाराजाको पद लीकन नेपालको शासन चलाए ।

LETTER WRITING—CONVENTIONAL STYLE

Written by Major R. W. Morland-Hughes, M.B.E., M.C.,
on the day he was killed in action in Italy.

C.M.F.

19. 6. 44.

By the grace of God and Pashupatinath all is well here and I have deep hope that you are well and living happily.

I have got all the letters sent by you, and having read them all the news is known to me. I am sorry I did not get a chance to write a letter before this, there being a lot of work and we not getting rest.

Our regiment did very well in the current fighting and I have sent all the news from here to Colonel Briggs Saheb.

Having read that you repaired the Dasherahouse I was extremely pleased.

You won't have forgotten the matter of enlisting a Gurkha tailor for me.

Up to now we have not received the ribbon of the '39-'45 star, but as soon as we get it I shall send a piece of it.

Please pass on my kindest regards to Colonel Briggs and all the officers and Gurkha officers of the Centre.

Please forgive any mistakes you should find in this letter.

Finis.

सी. एम. एफ.

श्री

१९. ६. ४४.

स्वस्ति श्री सर्वपमायोग्य सकल गुण गरिष्ठ गनभार सामरथ
आगे

इश्वर भगवान तथा ब्रो पशुपतिनाथ को कृपा ले यहाँ नीको
तहाँ तपाँइ पनि निकै आनन्द भई वसे को होला भनि पूर्ण
आशा छ ॥

तपाँइ ले पठाये को जमी पत्र हरू पायँ अनि पढि सब हाल
मालुम भयो । धेरै काम ऊन्दा सुबिस्ता नपाउँदा यस भन्दा
पहिला मैले पत्र लेखन पायेन यस को लागि अफसोस छ ।

हाल को लडाई मा हम्नो पल्टन ले सोरे राम्रो गरयो र
यहाँ को जमी खवर हमिले कर्नल त्रिगस साहेब लाइ पठाई
दिये को कृम ।

तपाँइ ले दसाँइघर लाइ राम्रो बनाउनु भयो पढि हमि लाइ
सारी हर्ष लाग्यो ॥

हम्नो लागि गोर्षाली दर्जी भर्ति गरने कुरा तपाँइ ले बिसे
को होइन होला ॥

हमि ले अदले सम्मन 1939-45 इस्टार को तकमा को फीता
पाये को केन तर पायेन वित्तिकै त्यस को थोटा टुक्रा पठाउने
काम गर्ने कुँ ॥

कर्नल त्रिगस साहेब अनि सेन्द्र का जमी साहब र सर्दार
साहेब हरू लाई मेरो बज्रत गरि सलाम वाँची सुनाइ दिनु
होला ॥

पत्र मा कुनै भुल पायो भने क्षमा गर्नु होला ॥

“ पत्रशुभम् ”

LETTER WRITING—MODERN STYLE

Dear friend,

For several days I have been about to write you a letter I hope that on this occasion I shall receive a reply.

Here, so far, we are both well and happy by God's infinite kindness and your blessing.

I hope that you also are happy.

Recently the conditions in Darjeeling have been somewhat sorrowful because people have come and crowded here from four directions.

For this reason food and clothing are not found as plentiful as before. Motor cars, too, due to the shortage of petrol, are not found everywhere as previously.

Among these misfortunes we live unhappy and distressed.

If one should go to the bazaar without taking small change in one's hand, even to eat is impossible. For this reason, instead of small change, we proceed taking postage stamps with us. Because of the crowds of people in the city it has become "the fruit of the sky" to obtain a rented house.

May I soon hear about your well being,

Your Good-wisher,

HARKABHADUR.

प्रिय मित्र—

आज धेरै दिन पश्चात् वहाँलाई पत्र लेख्दै छु । आशा छ यथा समयमा उत्तर पाउला भनिकन ।

उपरान्त यहाँ हामीहरू ईश्वरको अशीम निगाह र वहाँहरूको शुभाशीषले आज सम्म निका आनन्दै छौं वहाँहरू पनि आनन्दै ऊनु ऊग्ल होला भनी आशा छ ।

हिजो आज दाकीलिङ्गको दशा केही शोचनीय छ कारण मानीसहरू चौँदिशा देखि आएर यहाँ थुप्रेका छन् । यसर्थ खाना-पिना र लुगा-फाटा अगाडी भैँ प्रशस्त पाईदैनन् । हावागाडीहरू पनि तेलको कमी ऊनाले अघि भैँ जहाँकहीं

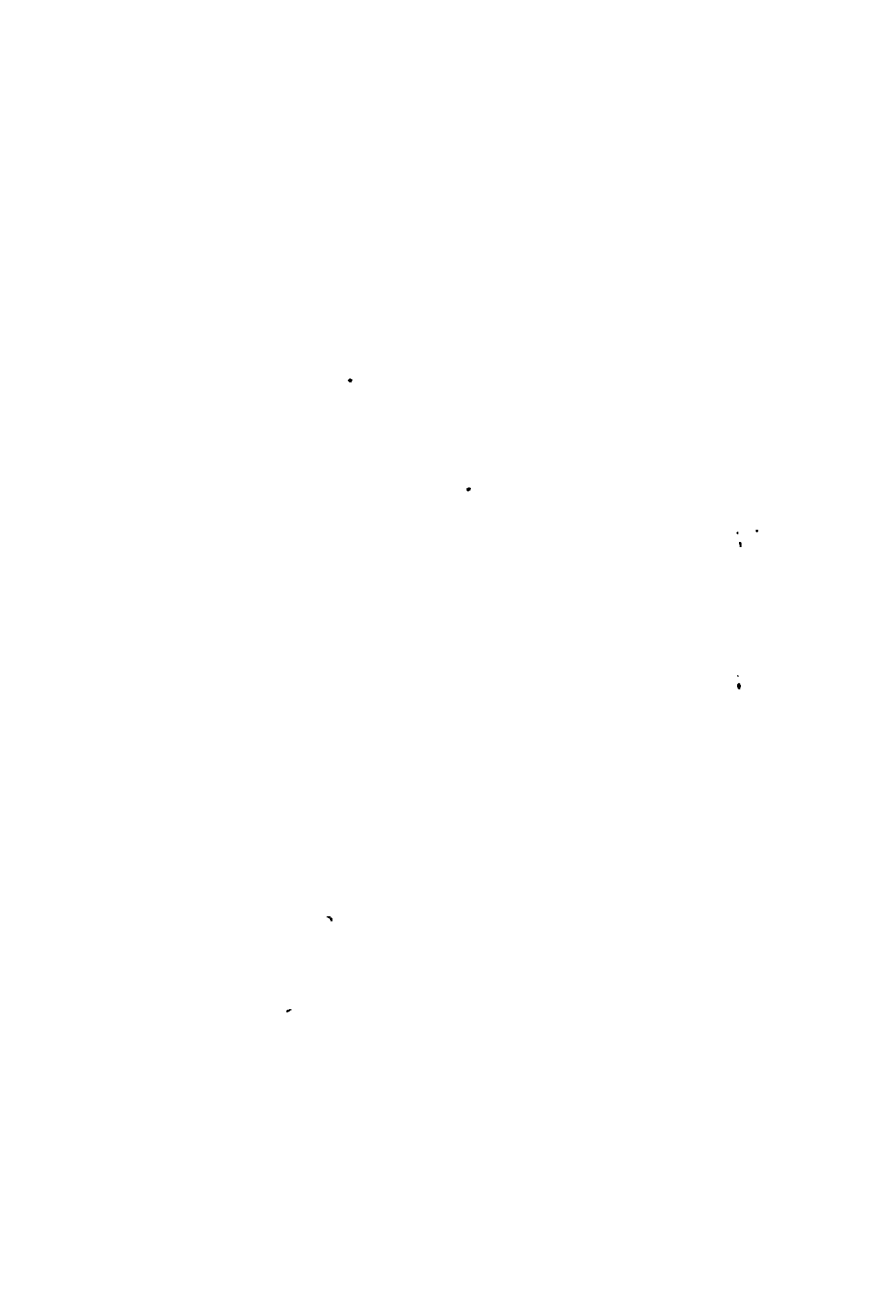
पाईदैनन् । यही दूरावस्थामा परी हामीहरू दिन व्यतित गरी रहेछौं ।

फाटफुटे पैसा हातमा न लिई वजार गयो भने खान सम्म पनि पाइन्न तेसै कारण हामी फाटफुटे पैसाको सट्टामा चिट्ठीमा टाँसने टिकिट साथमा लिई हिँछौं । शहरमा मान्छेको घुइँची जनाले किरायको घर पाउन पनि आकाशको फल भएको छ ।

वहाँको कुशल-मङ्गल चाँडै सुन्न पाउँ

वहाँको शुध चाहने हर्कावहादूर

Gramophone records of this letter and of the word examples given in the section on Script, both read in Nepali by a Gurkha Officer, are held by the Phonetics Department, School of Oriental and African Studies, University of London.



NEPALI LANGUAGE BOOKS

Author	Title	Publishers	Script	Remarks
R. L. Turner . . .	<i>Comparative and Etymological Dictionary of the Nepali Language</i>	Kegan Paul, London, 1931	Roman and Nagri	
R. Kilgour, H. C. Duncan, G. P. Pradhan }	<i>English-Nepali Dictionary</i>	Government Branch Press, Darjeeling, 1923	Roman and Nagri	
Gangadhar Sastri Dravid	<i>A Dictionary—English and Nepali</i>	Durga Press, Benares	Nagri	
A. Turnbull . . .	<i>Nepali Grammar and Vocabulary</i>		Roman and Nagri	Vocabulary in Roman script only
G. W. P. Money . .	<i>Gurkhali Manual</i>	Thacker and Co., Bombay, 1918	Roman and Nagri	Grammar in Roman script only
A. D. Molony . . .	<i>Gurkhali Beginner</i>	Thacker and Co., Calcutta, 1923	Nagri	
Tea Districts Labour Association	<i>Language Handbook: Nepali</i>	Begg, Dunlop and Co., Ltd., Calcutta, 1927	Roman	Printed for private circulation only
Parasmani Pradhan	<i>Nepali Vyakaran</i> parts 1 and 2	Macmillan and Co., Calcutta	Nagri	Whole book written in Nepali
J. A. Ayton . . .	<i>Grammar of the Nepali Language</i>	Calcutta, 1820	Nagri	
G. R. Grierson . .	<i>Linguistic Survey of India</i> , vol. ix. part iv	Government Press, Calcutta, 1916	Roman and Nagri	Includes a complete grammar of Nepali
C. H. Campbell . .	<i>Practical Elementary Gurkhali</i>	Civil and Military Gazette, Lahore	Roman	Instructional course of 27 lessons
	<i>Notes on Colloquial Khaskura</i>	A. V. Press, Dehra Dun	Roman	
General Staff, India	<i>English-Urdu-Nepali Phrase Book and Vocabularies</i>	Manager of Publications, Delhi	Roman	