

Fast Nepali

—Nepali Language Use and Structure

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INTRODUCTION

We can build up the structure of a sentence and apply the main features of Nepali language. We aim to achieve quickly a simplified but fluent and effective system of communication. (*Hebrews 5:14*) This will form a robust framework on which to culture finer details later.

You may wish to learn one past, one present, and one future tense to begin with. Nepali may have more grammatical rules than some neighbouring languages, but its rules follow consistent patterns. This makes it possible to convey thoughts precisely and clearly. So, it will be well worth your effort to learn these rules from the beginning.

This introduction to Nepali is based on “*Main Features of Sentence Structure and a Quick Overview of Your Foreign Language*” available at www.jaspell.uk/fastanylanguage01.pdf.

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1

1 – PRONUNCIATION AND ROMANIZED SCRIPT

Before you decide to learn the Devanagari script in which Nepali is written, you can use a Romanized form of writing. The letters and their pronunciation are shown below, as extracted from:-

www.jaspell.uk/sounds_dev_unicode.htm and
www.jaspell.uk/devanagari/pron.pdf.

Click on a character in the following chart to hear its sound.

CLASSIFICATION OF DEVANAGARI SOUNDS

C O N S O N A N T S						V O W E L S		
Family	Hard Held	Soft Held	Soft Nasals	Soft Semi- vowels	Hard Spirants	Short	Long	Diphthongs
Guttural	ka kḥa	ga gḥa	ṇa	ha	ḥ	a	ā	e ê (ai/ei)
	क ख	ग घ	ङ	ह	:	अ	आ	ए ऐ
					kaḥ	ka	kā	ke kê (kai/kei)
					कः	क	का	के कै
Palatal	ca cḥa	ja jḥa	ṇa	ya	śa	i	ī	
	च छ	ज झ	ञ	य	श	इ	ई	
						ki	kī	
						कि	की	
Cerebral	ṭa ṭḥa	ḍa ḍḥa	ṇa	ra	ṣa	ṛ (rri)	[rrii]	
	ट ठ	ड ढ	ण	र	ष	ऋ		
		ṛa ṛḥa		-		kr̥ (krri)		
		ड़ ढ़		ळ		कृ		
Dental	ta ṭḥa	da ḍḥa	na	la	sa			
	त थ	द ध	न	ल	स			
Labial	pa pḥa	ba bḥa	ma	va, wa	(ka+) ^h	u	ū	o ô (ow/au)
	प फ	ब भ	म	व	कः	उ	ऊ	ओ औ
Others			-	~	kạ̄=kā+~	ku	kū	ko kô (kau)
			-		काँ	कु	कू	को कौ
				~	kị̄=ki+~			k' (=k + no vowel)
					किं			क्

Vowels are nasalized with a moon-dot (chandrabindu) or, if part of the vowel is above the bar, only a dot (bindu). For example, kạ̄ काँ and kị̄ किं. The nasal mark is Romanized as ‘ ~ ’.

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2 – ALPHABET

Vowels and then consonants are in their order of sound classification.

Vowels in Devanagari Alphabetical Order (independent and trailing)

a अ ka क, ā आ kā का, i इ ki कि, ī ई kī की, u उ ku कु, ū ऊ kū कू,
 ɾ ऋ kṛ कृ, e ए ke के, ê ऐ kē कै, o ओ ko को, ô औ kô कौ,

ḥ ः kh कः, ~ ँ kã कँ

a sounds mostly like ‘a’ in *along*, but like ‘o’ in *pot* in **pa**, **pḥa**, **ba**, **bḥa**, **ma**.
 (Contrast ‘a’ in *calculate* with ‘a’ in *mangetout* or *wander*.)

ā sounds long like ‘a’ in *past*, *father* or *palm*.

The English sound of ‘a’ in *apple* is written as a long ā with a chandra moon
 आँ. We will use ā, but yā’ may be used instead, as in **tyāksī** (*taxi*).

A similar sound is written as e with a chandra moon ऐ. We’ll show it as ê.

i sounds short like ‘i’ in *pill*.

ī sounds long like ‘ie’ in *believe*.

u sounds short like ‘u’ in *pull*.

ū sounds long like ‘oo’ in *pool*.

ɾ sounds short like ‘ri’ in *prickly* or *prismoidal*.

e sounds of medium length like ‘e’ in *pen* or ‘ay’ in *pay*.

ê is classified as a long ē, but we’re using ê to show that it sounds like the
diphthong ‘ei’ in *feint* or ‘ai’ in *faint*. (Many books Romanize ऐ as ‘ai’, but
 this can be confused with the short vowels ‘a’ and ‘i’ together—अइ)

o sounds of medium length like ‘o’ in *told*.

ô is classified as a long ô, but we’re using ô to show that it sounds like the
diphthong ‘ow’ in *now* or, rarely, as in *owner*. (It is often Romanized as ‘au’,
 but this could be confused with short vowels ‘a’ and ‘u’ together—अउ.)

ḥ (‘visarga’) is abruptly expelled like ‘uhh’ or as ‘ah’ in *Judah*.

` is our Romanization of the halant (or hasanta) mark (ँ) that shows no
 vowel is present—as in **paḍḥ`nu** (not paḍḥanu) (*to read*).

~ represents the nasalization of vowels, as in **a, â; ā, ã; kã, kã**.

Consonants in the Alphabetical Order of Devanagari

(These are shown with the inherent vowel, ‘a’.)

Guttural:

ka, kḥa, ga, gḥa, ṇa

क, ख, ग, घ, ङ

Palatal:

ca, cḥa, ja, jḥa, ña

च, छ, ज, झ, ञ

Retroflex:

ṭa, ṭḥa, ḍa, ḍḥa, ṇa, ṛa, ṛḥa

ट, ठ, ड, ढ, ण, ॠ, ॡ

Dental:

ta, ṭḥa, da, dḥa, na

त, थ, द, ध, न

Labial:

pa, pḥa, ba, bḥa, ma

प, फ, ब, भ, म

Semi-vowels:

ya, ra, la, va

य, र, ल, व

Sibilant:

śa, ṣa, sa

श, ष, स

Aspirant:

ha

ह

c sounds like ‘ch’ in ‘chin’.

ḥ is used to indicate that the associated consonant is ‘huffed’. (Compare ‘bh’ in the English word, ‘*abhor*’.)

h is a separate consonant, not like ḥ that is used to ‘huff’ consonants.

Foreign sounds are represented by adding a dot to the closest sounding

Devanagari characters. **fa** = फ़, **qa** = क़, **za** = ज़.

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3 – WORDS AND PHRASES TO BE COVERED & FIRST CONVERSATIONS

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3.1—Introduction to Sentence Structure

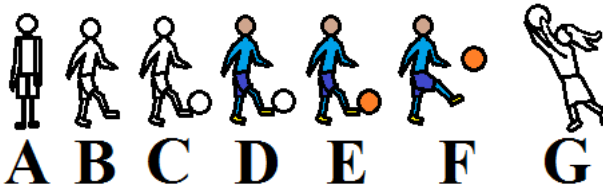
3.2—Gradual Extension of Sentence Structure in Any Language

Picture your thought and describe it

Learn to communicate your point very simply to begin with. A good approach is to ‘picture’ your thought and describe it as best you can. As you master more of the language, you can add more details, if you wish.

3.2.1—Game 1—Build Sentences Using More and More Detail

Build up a sentence in stages, each time adding more detail. Tell what is happening in this sequence of pictures. Do this in your own language to learn this method.



A—Whom do you see?

B—What does he do?

C—What does his action affect?

D—Describe him.

E—Describe what his action affects.

F—Describe the action.

G—...and... describe what happens next.

For example, building from A, B, and C:-

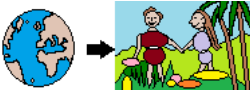
The boy | kicks | the ball.

Maybe you said (building from A to G):-

*A^Dblue^Aboy | ^Bkicks^Fhigh | a^Ebrown^Cball, |
^Gand... |
 the girl catches it.*

3.2.2—Game 2—Purpose

Use these pictures to describe God’s purpose for humans and the earth.



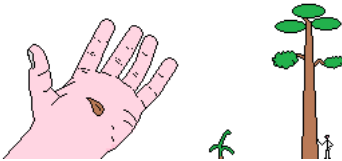
3.2.3—Game 3—Love

Use these pictures to describe how God wants us to treat others.



3.2.4—Game 4—Seed

Use these pictures to describe an amazing proof of God’s creation.



3.2.5—Game 5—Your Own Photographs

Select some of your own pictures or photos. Make simple sentences to describe their main message. Use the elements of sentence structure A-G illustrated above. Try this with any language you know.

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3.3—First Conversations in Nepali

Discover how to build simple sentences using the building blocks provided in these examples. These illustrate most of the grammatical elements that will be explained in detail from Section 4 onwards.

3.3.1—General Notes on Our Presentation of Nepali Sentences

1. Note that throughout this course ‘YOU’ means the plural of ‘you’.
2. Note that English pronouns underlined are equivalent to the *honorific* form in Nepali.
3. Nepali letters with a dot below represent the ‘*cerebral*’ sound, not the ‘*dental*’ family.
4. In these Nepali spellings ‘_’ indicates that the adjacent letters get brought together as one syllable.
5. In these Nepali spellings ‘-’ indicates that the adjacent letters are in different syllables.
6. We will use two levels of ‘respect’—medium (M) and high or honorific (H).
7. I and we are person (1); you, you, YOU, and YOU are person (2); he, she, it, they, etc. are person (3).
8. Nepali has two forms of ‘be’—**ho** is *definitive*; **cha** is *general* with location, adjectives, etc.
9. [fast nepali sounds alphabet](#) gives guidance on pronunciation.

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3.3.2—Example 1—How are you?

3.3.2.1—Toolbox

You * (2H)

—**tapāñi** [4.2](#) : pronouns

are (2H, generally)

—**hunuhuncha** [5.5.3](#) : hunu
(~“hunuhun-ch-ha”)

You are (2H, generally)

—**tapāñi hunuhuncha**

how? (in what state)

—**kasto?** [6.2](#) : how?

fine, O.K., well (in health)

—**sanco**
(~“san-cho”) [6.2](#) : how?

* See [\[General Notes\]](#)

3.3.2.2—Stage 1

You are

You ... are Verbs : to be
tapāĩ ... hunuhuncha 5.5.3 : hunu

tapāĩ ... hunuhuncha.

3.3.2.3—Stage 2

How are you?

You how are? 6.2 : how? Adj.
tapāĩ kasto hunuhuncha? Put verb last

tapāĩ kasto hunuhuncha?

3.3.2.4—Stage 3

You are well.

You well are Adjectives
tapāĩ sanco hunuhuncha 6.2 : well

tapāĩ sanco hunuhuncha!

3.3.3—Example 2—I'm fine, thanks!

3.3.3.1—Toolbox

I —**ma** 4.2 : Doers:
I am (generally) pronouns
 —**ma chu** 5.5.3 : hunu, to be
fine, O.K., well
 —**sanco** 6.2 : well
 (~“san-cho”)

Thank you

—**dhanyavād**

3.3.3.2—Stage 1

I'm fine, thanks.

I **fine** **am.** [4.2](#) : pronouns
ma **sanco** **chu.** [5.5.3](#) : hunu, to be

Thanks [to you] [be]
dhanya-vād [] []

ma sanco chu, dhanyavād.

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3.3.4—Example 3—*[You, please,] read this message!*

3.3.4.1—Toolbox

to read —**paḍḥ`nu** [5.1](#) : Verbs

'Please be so kind as to...' (2H) /

...if you would! ...please! [5.9.1](#) :

—...-hos`! Imperative
 Honorific

'Please be so kind as to read' (2H) /

[You] read, if you would [/please]!

—[tapāĩ] paḍḥ`nuhos`!

5.9.1

message—**sandés** [4.1](#) : Nouns:

(~“sandesh”) doers

this —yo [6.2](#): adjectives

3.3.4.2—Stage 1

this message

this message

yo 6.2: *this, as an adjective*

sandés 4.1 : *Nouns as doers*

yo sandeś

yo sandeś

3.3.4.3—Stage 2

[You, please] read this!

[You] this read, please! 5.9.1 :

padh`nuhos`! *Imperative*
(2H)

[tapāĩ] paḍḥ`nuhos`!

[tapāĩ] yo paḍḥ`nuhos`!

[tapāĩ] yo paḍh`nuhos`!

3.3.4.3—Stage 3

[You, please,] read this message!

[You] this **message** **read, please.** [5.9.1](#)

[tapāĩ] paḍh`nuhos`! Imper-

[tapāĩ] sandeś paḍh`nuhos`! ative

[tapāĩ] yo sandeś paḍh`nuhos`! (2H)

[tapāĩ] yo **sandeś** **paḍh`nuhos`!**

[tapāĩ] yo sandeś paḍh`nuhos`!

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3.3.5—Example 4—What is it?

3.3.5.1—Toolbox

it, that —**tyo** [4.2](#) : pronouns
is (Low, generally) —**cha** [5.5.3](#) : **hunu**, to be
it is (generally) —**tyo cha** *generally, not as a definition!*
what? —**ke?** [4.2](#) : Pronouns

3.3.5.2—Stage 1

It is.

It **[is]**
 cha.
 tyo cha.
tyo **cha.**

tyo cha.

3.3.5.3—Stage 2

What is it?

It **what** **is**
 cha
 ke cha? *The verb is placed last.*
 tyo ke cha?
tyo **ke** **cha?**

tyo ke cha?

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3.3.6—Example 5—My name is X. What is God's name?

3.3.6.1—Toolbox

- 's, of	— ko	(masculine)
	— kī	(feminine)
	— kā	(plural)
my	— mero merī merā	- " -
name	— nām	4.1 : Nouns
to say; to tell	— bhannu	5.1 : Verbs
[I] say, [I] tell		5.5.1 : Conj
	— [ma] bhanchu	ugation
is (defintively)	— ho	5.5.3 :
		hunu , to be
god (generally)		4.1 : Nouns
	— īśvar (~“eesh-shvar”)	
(Most High) God		
	— parameśvar	4.1 : Nouns
God's	— īśvar-ko	9.4 : Object nouns
Jehovah	— yahovā	4.1 : Nouns
[we] say	— bhanchō	5.5.1 : Conju-
	(~“b_han_ch_hā_ung”)	gation
we	— hāmī /	4.2 :
	hāmīharū	Pronoun
Come, ...! Let's !		
	— āo, ...	5.9.2 :
		Let us ...!

3.3.6.2 Stage 1

my name

my **name**
nām
mero nām [9.3.1](#) : Possessive form of I
mero nām

3.3.6.3 Stage 2

I say my name. (Or, 'I will say my name.')

I	my	name	say	
ma				
ma			bhanchu.	The verb
ma		nām	bhanchu.	is put last.
ma	mero	nām	bhanchu.	

ma mero nām bhanchu.

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3.3.6.4 Stage 3

My name is X.

my	name	X	is	
	nām		ho.	
mero	nām		ho.	5.5.3 : hunu to be
mero	nām	X	ho.	(definitively)
mero	naam	X	ho.	

mero nām X cha.

3.3.6.5 Stage 4

What is God's name? (Exodus 3:13-15)

God's	name	what	is?	
		ke?		12 : Interr-
		ke	ho?	ogatives
	nām	ke	ho?	
īśvar-ko	nām	ke	ho?	
īśvar-ko	nām	ke	ho?	

īśvar-ko nām ke ho?

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3.3.7—Example 6

3.3.7.1—Toolbox

he, she (generally, near or far) (3M)

—**unī** [4.2](#) : Pronoun

he says; he tells

—**unī bḥancha** [5.5.1](#) : Verbs

“No” —**ahā**

not (negative particle)

—**na**

he does **not** say; he does **not** tell

(literally: ‘he is **not** saying’)

—**unī bḥandēnan`** [5.5.2](#) : Verbs

message —**sandēs** (~“sandesh”)

his, her, its [9.3](#)

—**usko | uskī | uskā**

own —**āphno** [6.2](#) : Adjective

his own —**usko āphno**

3.3.7.2—Stage 1

No, he does not say his own message.

He his (own) **message** **says not.**

unī

unī bḥandēnan`. [5.5.2](#) :

unī sandēs bḥandēnan`. *not do,*

unī usko sandēs bḥandēnan`. *etc.*

unī usko

(āphno) **sandēs** **bḥandēnan`.**

ahā, unī usko āphno sandēs bḥandēnan`.

3.3.8—Example 7—Yes, you give your little invitation.

3.3.8.1—Toolbox

you (2H) **tapāī** [4.2](#) : Pronouns
as doers

<u>you</u> give (2H)	tapāĩ dinu huncha	5.5.1 : Conjug- ation, honorific
<u>your</u> (2H)	tapāĩko -kĩ -kā	9.3 : Change personal pronouns by case
one's own	āphno	
invitation	nimto	4.1 : Nouns
little	sāno	
"Yes"	ā (~"ang")	

3.3.8.2—Stage 1

Yes, you give your little invitation.

Yes, **You** your little **invitation** **give**
 tapāĩ dinu huncha
 tapāĩ nimto dinu huncha
 tapāĩ tapāĩko nimto dinu huncha
 tapāĩ tapāĩko sāno nimto dinu huncha
 ā, **tapāĩ** tapāĩko sāno **nimto** **dinu huncha**

ā, tapāĩ tapāĩko sāno nimto dinu huncha.

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3.3.9—Example 8—He says [his] own name.

3.3.9.1—Toolbox

He, she (3H near or far)

uhā [4.2](#) : Pronouns

He says / tells (3H) [5.5.1](#) :

uhā bhannu huncha honorific

his, her (3H near or far)

uhāko|-kī|-kā [9.3](#) : Changes

his own (3H); *one's* own

āphno [6.2](#) : Adjective

name **nām** [4.1](#) : Nouns

3.3.9.2—Stage 1

He says [his] own name. (The word 'his' gets omitted.)

He [his] own **name** **says**.

uhā bhannu huncha.

uhā nām bhannu huncha.

uhā āphno nām bhannu huncha.

uhā āphno **nām** **bhannu huncha**.

uhā āphno nām bhannu huncha.

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3.3.10—Example 9—*We say our faith, and ...*

3.3.10.1—Toolbox

we	hāmī / hāmīharū	4.2 : Pronoun
we say, we tell	hāmīharū bḥanchō̃	5.5.1 : Con-
	(~“ <i>b_han_ch_hā_ung</i> ”)	jugation, honorific
faith	viśvās	
our	hāmro -ī -ā	9.5 :
	hāmro	masculine
	hāmri	feminine
	hāmra	plural
-s', of	-ko -kī -kā	(m. f. pl.)
and ...	ra...	10.1 : Connec- tives

3.3.10.2—Stage 1

We say our faith, and ...

We	our	faith	say,	and ...
hāmīharū			bḥanchō̃	
hāmīharū	viśvās		bḥanchō̃	
hāmīharū	hāmro	viśvās	bḥanchō̃	
hāmīharū	hāmro	viśvās	bḥanchō̃	ra ...

hāmīharū hāmro viśhvās bḥanchō̃, ra...

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3.3.11—Example 10—No, they haven't any invitation.

3.3.11.1—Toolbox

they (3M) (near or far)

unīharū

their (3M) (near or far)

(masc.|fem.|plur.) **unīharūko|-kī|-kā**

invitation

nimto

sister

bahinī

brother

bhāi

-s

-harū

brothers

bhāiharū

is / exists (3L or M) generally

cha

is no / exists not (3L or M) generally

chêna

are / exist (3L or M) generally

chan`

are not / exist not (3L or M) generally

chênan`

they take (3M) (near or far)

unīharū linchan`

they take (3H) (near or far)

uhāharū linu huncha

“Yes”

ā (~“ang”)

3.3.11.2—Stage 1

No, their invitation is not / exists not. (No, they haven't any invitation.)

No, their **invitation** **[]** **is not.** [5.5.4](#) :

chêna hunu -

nimto chêna. *to be*

unīharūko nimto **[]** chêna. (*negative*)

ahā, unīharūko **nimto** **[]** **chêna.**

ahā, unīharūko nimto chêna.

3.3.11.3—Stage 2

Yes, my sister is / exists. (Yes, I have a sister.)

Yes, my **sister** **is**.

चा.

bahinī चा.

merī bahinī चा. 9.5 : merī

ã, merī **bahinī** **चा**. (feminine)

ã, merī bahinī चा.

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3.3.11.4—Stage 3

Our brothers are / exist not. (We have no brothers.)

Our **brothers** **[]** are not.

unīharūkā bhāiharū chēnan`. 5.5.4 :

unīharūkā bhāiharū chēnan`. hunu to be

unīharūkā **bhāiharū** **[]** chēnan`. (negative)

unīharūkā bhāiharū chēnan`.

3.3.11.5—Stage 4

They take their invitation.

They their **invitation** take.

unīharū linchan`. 5.5.1 :

unīharū nimto linchan`. Plural

unīharū āphno **nimto** **linchan`**. verb

unīharū āphno nimto linchan`.

3.3.12—Example 11—YOU speak very good news.

3.3.12.1—Toolbox

YOU (3H plural)

tapāīharū 4.2 : Pronoun

YOU say, YOU tell 5.5.1 : Verb

tapāīharū bhānnu huncha

news **khabar** 4.1 : Noun

very **dherê**
(~“d_ he _rā _ee”) 7 : Adverb

good **rāmro** 6.2 : Adjective

3.3.12.2—Stage 1

YOU speak very good news.

YOU (very)
good **news** **say**.

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3.3.13—Example 12—*That man does good work.*

3.3.13.1—Toolbox

<i>man</i>	lognemanche
<i>[the] man does</i>	lognemanche garcha
<i>work</i>	kām
<i>he / she (M, generally, near or far)</i>	unī
<i>does (3M)</i>	garcha
<i>he works, he does work</i>	unī kām garcha
<i>good</i>	rāmro
<i>that (demonstrative adjective); that one (pronoun)</i>	tyo

3.3.13.2—Stage 1

That man does good work.

<i>That</i>	man		<i>good</i>	work	does.
	lognemanche				
	lognemanche			garcha.	
	lognemanche	kām		garcha.	
	lognemanche	rāmro	kām	garcha.	
<i>tyo</i>	lognemanche	rāmro	kām	garcha.	

tyo lognemanche rāmro kām garcha.

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3.3.14—Example 13—*If a good man does only good work, then ...*

3.3.14.1—Toolbox

only	mātra	<u>7</u> : Adverbs
in the case whereby /		<u>11</u> :
having happened, say /		Conditional
if, say	bhane	sentences
if (often omitted)		Not needed
	[yadi]	with bhane
then (invariably omitted)		
	[ta / taba]	Omit mainly

3.3.14.2—Stage 1

If a good man does only good work, then ...

[If] [a] good	man	good	work	only	does,	say,
						[then]
	lognemanche				garcha	
	lognemanche	kām			garcha	
	rāmro lognemanche	kām			garcha	
	rāmro lognemanche	rāmro kām			garcha	
	rāmro lognemanche	rāmro kām	maatra		garcha	
[yadi] rāmro	lognemanche	rāmro kām	maatra		garcha	...
[yadi] rāmro	lognemanche	rāmro kām	maatrê	garcha	bhane,	
					[taba]	

rāmro lognemanche rāmro kām mātrê garcha bhane, ...

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3.3.15—Example 14—... then who does this bad work now?

3.3.15.1—Toolbox

who?	ko?	12 : question
this	yo	(demonstrative adjective)
this one	yo	4.2 : pronoun
	yo	6.2 : adjective
bad	narāmro /	
	kḥarāb	6.2 : adjective
now	ahile	7 : adverb

3.3.15.2—Stage 1

... then who does this bad work now?

... [then]	who	this bad	work	now	does?
	ko				garḥa?
	ko		kām		garḥa?
	ko	yo narāmro	kām		garḥa?
	ko	yo narāmro	kām	ahile	garḥa?
... [tabe]	ko	yo narāmro	kām	ahile	garḥa?

... ko yo narāmro kām ahile garḥa?

3.3.16—Example 15—Do you know the answer to the question?

3.3.16.1—Toolbox

whether, is it so?	ke...?	12 : Question
<u>you</u> know	tapāĩ jānnu huncha	5.5.1 : Verb
question	praśna	4.1 : Noun
of the question, question's	praśnako	9.4 : Changes to nouns
answer	uttar; javāph	4.1 : Nouns
answer to the question	praśnako uttar	(=...of the q.)

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3.3.16.2—Stage 1

Do you know [the] answer of [/to] the question?

whether

You question's **answer** **know**?

tapāĩ jānnu huncha

tapāĩ uttar jānnu huncha

tapāĩ praśnako uttar jānnu huncha

ke

tapāĩ praśnako **uttar** **jānnu huncha**?

ke tapāĩ praśnako uttar jānnu huncha?

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3.3.17—Example 16—We can explain.

3.3.17.1—Toolbox

explanation	5.7.1 : Auxiliary
	with a noun
to explain	vyākhyā garnu
to be able, /	5.7.2 :
can	saknu Auxiliary
	verb with
	another verb
to be able to do, /	
can do	garna saknu - " -
we can do	hāmīharū garna sakchō

3.3.17.2—Stage 1

We can explain.

We	explanation	making can	
hāmīharū		sakchō	5.5.1
hāmīharū		garna sakchō	5.7.2
hāmīharū	vyākhyā	garna sakchō	5.7.1
hāmīharū	vyākhyā	garna sakchō	

hāmīharū vyākhyā garna sakchō.

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3.3.18—Example 17—We can explain the truth to you.

3.3.18.1—Toolbox

to ...	...-lāi	A postposition
to <u>you</u> (2H)	tapāilāi	9.3 : object case
that one	tyo	4.2 : (pronoun);
that	tyo	6.2 : (adjective)
it	tyo	9.3 : It, unchanged
(the) truth	satya	4.1 : nouns
to be able	saknu	5.1 : verbs
[I] can	sakchō	5.5.1 : conjugate
to do/make	garnu	5.1 : verbs
[I] can do	garna sakchō	5.7.2 : auxiliary
explanation	vyākhyā	5.7.1 : compound

3.3.18.2—Stage 1

We can explain that to you.

We	to you	it	explanation	
				<i>making can</i>
hāmīharū				sakchō
hāmīharū				garna sakchō
hāmīharū		vyākhyā	garna	sakchō
hāmīharū	tyo	vyākhyā	garna	sakchō
hāmīharū	tapāilāi	tyo	vyākhyā	garna sakchō
hāmīharū tapāilāi tyo vyākhyā garna sakchō.				

3.3.18.3—Stage 2

We can explain the truth to you.

We	to you	the truth	explanation	
				<i>making can</i>
hāmīharū				sakchō
hāmīharū				garna sakchō
hāmīharū		vyākhyā	garna	sakchō
hāmīharū	satya	vyākhyā	garna	sakchō
hāmīharū	tapāilāi	satya	vyākhyā	garna sakchō
hāmīharū tapāilāi satya vyākhyā garna sakchō.				

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3.4—Review of First Conversations and Grammar Covered

Translate the following sentences into Nepali and check them against *Examples 1-17 (3.3.2 – 3.3.18)* above.

1.1. You are...

1.2 How are you?

1.3 You are well!

2. I'm fine, thanks.

3. Read this message, please!

4. What is it?

5.1 My name

5.2 I [will] say my name.

5.3 My name is [X].

5.4 What is God's name?

5.5 God's name is Jehovah. (Psalm 83:18)

6. He does not say his own message.

7. Yes, you give your little invitation.

8. He says his own name.

9. We say our faith, and ...

10. They take their invitation.

11. YOU say/speak very good news.

12. The man does good work.

13. If a good man does only good work, then ...

14. ... then who does this bad work now?

15. Do you know the answer to/of this question?

16. We can explain.

17.1 We can explain that to you.

17.2 We can explain the truth to you.

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4

4 – DOERS (*Nouns and pronouns*)

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4.1—Nouns

4.1.1—Nouns Generally

Nouns are the name given to persons or things.

A few nouns are listed here, because these are used in our explanations.. You can learn more nouns from vocabularies and dictionaries or a list of a few hundred most used words.

The plural is formed by appending ‘-harū’.

<i>answer</i>	uttar / javāḥ
<i>explanation</i>	vyākhyā / batāi
<i>faith</i>	viśvās
<i>God</i>	paramēśvar
<i>good news</i>	susamācār
<i>invitation</i>	nimto / nimantraṇā
<i>Jehovah</i>	yahovā
<i>kindness</i>	kṛpā
<i>man</i>	lognemānche
<i>message</i>	sandēś

<i>messages</i>	sandēś-harū
<i>name</i>	nām
<i>news</i>	samācār / kḥabar
<i>question</i>	praśna
<i>truth</i>	satya
<i>work</i>	kām

<i>awareness, cognizance</i>	tḥāha
<i>beginning / start</i>	śuru
<i>brother (younger / generally)</i>	bḥai
<i>doer</i>	garne
<i>English person</i>	āgrej
<i>father</i>	bubā
<i>follower</i>	celā
<i>forgiveness / pardon</i>	kṣamā
<i>friend</i>	sāthī
<i>happiness</i>	ānanda
<i>help</i>	madat
<i>kām garne</i>	doer of work / worker
<i>Jesus</i>	yeśu
<i>life</i>	jīvan
<i>meeting / gathering</i>	sabḥā
<i>mental disposition</i>	mānasik jḥukāv
<i>mother</i>	āmā
<i>peace</i>	śānti
<i>purpose</i>	uddeśya
<i>sister (younger / generally)</i>	bahinī
<i>soul—a living person, a ‘breather’</i>	jīvita mānis
<i>spirit—as one’s mental attitude</i>	socne tārikā
<i>talk / conversation / subject matter / topic</i>	kurā / bāt

teacher	śikṣak
the day after tomorrow	parsi
tomorrow	bhōli
try / attempt	kośiś
wish	icchā

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4.1.1.1—Task 4.1.1.1

Select and learn nouns in [4.1.1](#) that you wish to use initially.

4.1.2—Nouns for Days of the Week

दिन १: सोमवार	din 1: somavār	Day 1: Monday
दिन २: मङ्गलवार	din 2: maṅgalavār	Day 2: Tuesday
दिन ३: बुधवार	din 3: budhivār	Day 3: Wednesday
दिन ४: बिहिवार	din 4: bihivār	Day 4: Thursday
दिन ५: शुक्रवार	din 5: śukravār	Day 5: Friday
दिन ६: शनिवार	din 6: śanivār	Day 6: Saturday
दिन ७: आइतवार	din 7: āitavār	Day 7: Sunday

4.1.3—Nouns for Names of the Months

महिना १: जनवरी	mahinā 1: janavarī	Month 1: January
महिना २: फेब्रुअरी	mahinā 2: phēbruarī	Month 2: February
महिना ३: मार्च	mahinā 3: mārč	Month 3: March
महिना ४: अप्रिल	mahinā 4: april	Month 4: April
महिना ५: मे	mahinā 5: me	Month 5: May
महिना ६: जून	mahinā 6: jūn	Month 6: June
महिना ७: जुलाई	mahinā 7: julāi	Month 7: July
महिना ८: अगस्त	mahinā 8: agast	Month 8: August
महिना ९: सेप्टेम्बर	mahinā 9: septēmbār	Month 9: September
महिना १०: अक्टोबर	mahinā 10: akṭobar	Month 10: October
महिना ११: नोभेम्बर	mahinā 11: nobhēmbār	Month 11: November
महिना १२: डिसेम्बर	mahinā 12: ḍisēmbār	Month 12: December

4.2—Pronouns

Pronouns substitute for the actual name given to persons or things.
Demonstrative pronouns stand alone.

<i>who?</i>	ko? (ko + -le = kasle —see 9.3)
<i>what?</i>	ke?
<i>this, it, he/she (near)</i>	yo
<i>that, it, he/she (far)</i>	tyo
<i>they, those ones (near)</i>	yī
<i>they, those ones (far)</i>	tī

Personal Pronouns are listed here. This is their basic form that applies if they are the *doer* (*subject, nominative case*) in a clause.

He said to me that **I** should tell him.

Note that in most languages this form of the nouns and pronouns may be modified in various ways, if they occur as the object (like *me* and *him* in this example).

He said **to me** that I should tell **him**.

See the later consideration of “*Changing Forms of Objects According to ‘Case’*” (at [9.3.](#))

	SINGULAR		PLURAL
1	<i>I</i> ma		
1		<i>we</i>	hāmīharū
2L	<i>you</i> tā		
2M	<i>you</i> timī		
2M		<i>you</i>	timīharū
3LN	<i>he, she</i> ū		
3LN		<i>they</i>	yī
3LF	<i>he, she</i> ū		
3LF		<i>they</i>	tī
3MN	<i>he, she</i> yinī	<i>they/these</i>	yinīharū
3M	<i>he, she</i> unī	<i>they</i>	unīharū
3MF	<i>he, she</i> tinī	<i>those</i>	tinīharū
3-N	<i>this, it</i> yo	<i>they, these</i>	yī
3-F	<i>that, it</i> tyo	<i>they, those</i>	tī
2H	<i>you</i> tapāī	YOU	tapāīharū
3HN	<i>he, she</i> yahā	<u><i>these</i></u>	yahāharū
3H	<i>he, she</i> uhā	<u><i>they</i></u>	uhāharū
3HF	<i>he, she</i> vahā	<u><i>those</i></u>	vahāharū

Note:

Levels of relative honour for persons:-

L=low; M= medium; H=high/honorific.

Proximity:-

N=near; F=far (contrast ‘*this*’ and ‘*that*’).

Changing forms with postpositions:-

unī + **-le** becomes **unle**;

tinī + -le becomes **tinle**

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4.2.1—Task 4.2.1

Select and learn pronouns in 4.2 that you wish to use initially.

4.3—Other Words Used Initially Other than Nouns and Pronouns

<i>is (generally)</i>	cha
<i>is (definitively)</i>	ho
<i>Yes</i>	ā
<i>No</i>	ahā
<i>how?</i>	kasto?
<i>thank you</i>	dhanyavād
<i>and</i>	ra
<i>whether? is it so?)</i>	ke?
<i>well</i>	sanco / rāmrarī / svastha / niko
<i>unwell</i>	birāmī / bisanco
<i>good / nice</i>	rāmro
<i>bad / wicked</i>	narāmro / kharāb
<i>where?</i>	kahā?
<i>here</i>	yahā
<i>there</i>	tyahā
<i>when?</i>	kahile?
<i>of</i>	ko
<i>person(s) (a particle)</i>	janā
<i>three [person] men</i>	tīn [janā] mānche
<i>thing(s) (a particle)</i>	vaṭā
<i>three [thing] books</i>	tīn [vaṭā] kitāb
<i>animal(s) (a particle)</i>	vaṭā
<i>two [animal] chickens</i>	duī [vaṭā] kukhurā

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4.4—Tasks

4.4.1—Task 4.1

Try to learn the words in 4.3.

4.4.2—Task 4.2

Translate:-

1. **yo sandeś; yī sandeś-harū**
2. **yo sandeś ke ḥa?**
3. **yo sandeś susamācār ho.**
4. **yo sandeś parameśvar ko susamācār ho.**

Answers:-

1. *this message; these messages*
2. *What is this message?*
3. *This message is good news.*
4. *This message is God's good news.*

4.4.3—Task 4.3

Translate:-

1. *that book; those books*
2. *What is that book?*
3. *That book is God's good news.*
4. *[The] book's name.*
5. *What is [the] book's name?*
6. *[The] book's name is [the] Bible.*

Answers:-

1. **tyo kitāb; tī kitāb-harū**
2. **tyo kitāb ke ho?**
3. **tyo kitāb parameśvar ko susamācār ho.**
4. **kitāb ko nām.**
5. **kitāb ko nām ke ḥa?**
6. **kitāb ko nām bāibal ho.**

4.4.4—Task 4.4

Translate:-

1. *This name*
2. *What is this name?*
3. *This name is God's name.*
4. *Where is [it]?*
5. *Here it is!*

6. *God's name is here—it is Jehovah.*

Answers:-

1. **yo nām**
2. **yo nām ke ho?**
3. **yo nām parameśvar ko nām ho.**
4. **kahā ɕa?**
5. **yahā ɕa!**
6. **parameśvar ko nām yahā ɕa—yahovā ho.**

4.4.5—Task 4.5

Translate:-

1. **yo nimto**
2. **yo nimto ko kurā**
3. **tyo nimto ko kurā ke ho?**
4. **yo sandeś ko kurā śānti ho.**
5. **ā, tyo śānti ko kurā ho.**
6. **śānti kahā ɕa?**
7. **yo sandeś parameśvar ko susamācār ho.**

Answers:-

1. *This invitation*
2. *This invitation's subject matter*
3. *What is the subject matter of that message?*
4. *This message's subject matter is peace.*
5. *Yes, it is a matter concerning peace.*
6. *Where is peace?*
7. *This message is God's good news.*

4.4.6—Task 4.6

Revisit *Task 4.2*, but this time translate the answers into Nepali.

4.4.7—Task 4.7

Revisit *Task 4.3*, but this time translate the answers into English.

4.4.8—Task 4.8

Revisit *Task 4.4*, but this time translate the answers into English.

4.4.9—Task 4.9

Revisit *Task 4.5*, but this time translate the answers into Nepali.

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5

5 – PROCESS DONE (*Verbs*)—Past, Present and Future

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5.1—Verbs Used in this Explanation

garnu	<i>to do; to make</i>
hunu	<i>to be (present: definitive or changeable) to be (past: development or situation)</i>
bhannu	<i>to say; to tell</i>
ānu	<i>to come</i>
garānu	<i>to cause to do; to cause to make</i>
piunu	<i>to drink</i>
jānu	<i>to go</i>
jānu	<i>to know</i>
dhunu	<i>to wash</i>
sunnu	<i>to hear; to listen</i>
sunānu	<i>to cause to hear; to tell</i>
siknu	<i>to learn</i>
sikānu	<i>to cause to learn; to teach</i>
calnu	<i>to go, proceed</i>
calānu	<i>to drive; to cause to go</i>
bujhnu	<i>to understand</i>
bujhānu	<i>to make understood; to cause to understand</i>
lagnu	<i>to feel (=to be felt like) to be applied</i>
lāgānu	<i>to apply; to fix</i>
khānu	<i>to eat</i>
khuwānu	<i>to feed; (to cause to eat)</i>
marnu	<i>to die</i>
mānu	<i>to kill; (to cause to die)</i>
cāhanu	<i>to want to; to wish to</i>
saknu	<i>to be able to; (can)</i>
lyānu	<i>to bring</i>

linu	<i>to take</i>
dinu	<i>to give</i>
pāunu	<i>to get, manage to, be able to</i>
dekḥnu	<i>to see</i>
dekḥinu	<i>to be seen</i>
tarsinu	<i>to be frightened</i>
tarsāunu /	
darāunu	<i>to frighten</i>
paḍḥ`nu	<i>to read</i>
parnu	<i>to fall</i>
pārnu	<i>to cause to fall / render</i>
hīḍnu	<i>to walk about</i>

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5.1.1—Tasks

5.1.1.1—Task 5.1.1.1

Select and learn some of the verbs lists at [5.1](#).

5.1.1.2—Task 5.1.1.2

Translate:-

1. **hunu, āunu, jānu, garnu**
2. **siknu, sikāunu, sunnu, sunāunu**
3. **dinu, linu, pāunu**

Answers:-

1. *to be, to come, to go, to do*
2. *to learn, to teach, to hear/listen, to cause to hear*
3. *to give, to take, to receive/obtain*

5.1.1.3—Task 5.1.1.3

Translate:-

1. *to want to, to be able to, to go, to do*
2. *to see, to be seen*
3. *to bring, to read*

Answers:-

1. **cāhanu, saknu, jānu, garnu**
2. **dekḥnu, dekḥinu**
3. **lyāunu, paḍḥ`nu**

5.1.1.4—Task 5.1.1.4

Translate the answers at Task 5.1.1.2 from English into Nepali.

5.1.1.5—Task 5.1.1.5

Translate the answers at Task 5.1.1.3 from Nepali into English.

5.2—Past Tense—a Simple Form

A simple *past tense base* ([5.2.1](#)) is modified with the verb endings shown at [5.5](#) below:-

[5.5.1](#)—typical, like **garnu** (affirmative)

[5.5.2](#)—typical, like **garnu** (negative)

[5.5.3](#)—**hunu** (affirmative)

[5.5.4](#)—**hunu** (negative)

5.2.1—Past Tense Base

The standard past tense base is formed by dropping ‘-nu’ from the dictionary form of the verb—as for **garnu** with its base ‘gar-’. Other bases require different modifications, as listed below.

Refer- ence Form	Present Tense Base	Comment (Ends in...)	Past Tense Base	Comment
gar<u>nu</u>	gar-	A consonant	gar-	(Normal)
ā<u>nu</u>	āu-	2 vowels	ā-	Shortened
garā<u>nu</u>	garāu-	2 vowels	garā-	Shortened
pi<u>nu</u>	piu-	2 vowels	pi-	Shortened
hu<u>nu</u>	hu-	1 vowel	thi-/bha-	Special*
jā<u>nu</u>	jā-	1 vowel	ga-	Special
dh<u>nu</u>	dhū-	1 vowel: ‘-u’	dhō-	Special

* See the separate details later for ‘hunu’ ([5.2.3](#), [5.5.3](#)) after the regular verb endings that follow the example of ‘garnu’ ([5.5.1](#)).

The regular verb ending for the first person singular is ‘**ẽ**’.

I did—gar- + ẽ —**ma garẽ**

I went—ga- + ẽ —**ma gaẽ**

I was (situated)—thi- + ẽ —**ma thiẽ**

I was (completed)—bha- + ẽ —**ma bhaẽ**

Tasks—Working with Past Tense Bases

5.2.1.1 Task 5.2.1.1

Try to learn the past tense bases in [5.2.1](#).

5.2.1.2—Task 5.2.1.2

Attach the verb ending ‘**ē**’ to the verb base.

Translate:-

1. **ma garē, ma gaē, ma āē, ma dhoē** (See [5.5.1](#))
2. **ma piē, ma garāē** (See [5.5.1](#))
3. **ma thiē, ma bhaē** (See [5.5.3](#))

Answers:-

1. *I did, I went, I came, I washed*
2. *I drank, I caused to be done,*
3. *I was (situation); I was (development)*

5.2.1.3—Task 5.2.1.3

Translate the answers at *Task 5.2.1.2* from English to Nepali.

5.2.2—Past Tense Use of ‘-le’ (*by*) with Some Objects

If the verb affects an object, insert ‘**le**’ (like ‘by’, ‘with the action of’) and change the form of the doer into the Indirect Object case.

I did—**ma garē**

I did work—**mêle kām garē** (Note how ‘ma’ changes.)

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Tasks—Working with ‘-le’ in the Past Tense

5.2.2.1 Task 5.2.2.1

Translate using:-

Verbs listed ([5.1](#)),

Past tense bases ([5.2.1](#)), and

‘-le’ rules ([5.2.2](#))

1. **garnu ; ma garē ; mêle tyo garē**
2. **paḍh`nu ; ma paḍhē ;**
3. **mêle kitāb paḍhē**
4. **bujhnu ; ma bujhē**
5. **mêle kurā bujhē**
6. **dhunu ; ma dhoē ; mêle tyo dhoē**
7. **garāunu ; ma garāē**
8. **mêle kām garāē**

Answers:-

1. *to do; I did; I did this*
2. *to read; I read (did read);*
3. *I read (did read) the book*
4. *to understand ; I understood ;*
5. *I understood the subject matter*
6. *to wash; I washed; I washed it*
7. *to cause to be done ; I caused to be done ;*
8. *I got [the] work done*

5.2.2.2 Task 5.2.2.2

Translate using:-

Verbs listed (5.1),

Past tense bases (5.2.1), and

‘-le’ rules (5.2.2)

1. *to come; I came*
2. *to go; I went*
3. *to cause to hear; I caused to be heard*
4. *I proclaimed good news*

Answers:-

1. **āunu ; ma aē**
2. **jānu ; ma gaē**
3. **sunāunu ; ma sunāē**
4. **ma susamācār sunāē**

5.2.3—Simple Past Tense Verb Endings (Affirmative)—garnu

... *did*

<i>I</i>	ma garē
<i>you L</i>	tā garis`
<i>you M</i>	timī garyô
<i>he, she LN</i>	ū garyo (m) garī (f)
<i>he, she LF</i>	ū garyo (m) garī (f)
<i>he, she MN</i>	yinī garyo (m) garī (f)
<i>he MF</i>	unī / tinī garyo (m)
<i>she MF</i>	unī / tinī garī (f)
<i>this, it N</i>	yo garyo (m) garī (f)
<i>that, it F</i>	tyo garyo (m) garī (f)
<i>you H</i>	tapāī garnubhayo

he, she HN **yahã** garnubhayo
he, she HF **uhã / vahã** garnubhayo

-----:-----

we **hāmīharū** garyō

YOU L -

YOU M **timīharū** garyō

they LN **yī** gare

they LF **tī** gare

they, these MN **yinīharū** gare

they, these MF **unīharū/tinīharū** gare

they, these N **yī** gare

they, those F **tī** gare

YOU H **tapāīharū** garnubhayo

they, these HN **yahāharū** garnubhayo

they, those HF **uhāharū/vahāharū** garnubhayo

L=Low; M=Medium; H=High/Honorific; N=Near; F=Far

5.2.4—Simple Past Tense Verb Endings (Negative)—garnu

... *did not do*

I **ma** garinā

you L **tā** garinas`

you M **timī** garenō

he, she LN **ū** garena (m) garina (f)

he, she LF **ū** garena (m) garina (f)

he MN **yinī** garenan` (m)

she MN **yinī** garinan` (f)

he MF **unī / tinī** garenan` (m)

she MF **unī / tinī** garinan` (f)

this, it N **yo** garena (m) garina (f)

that, it F **tyo** garena (m) garina (f)

you H **tapāī** garnubhaena

he, she HN **yahā** garnubhaena

he, she HF **uhā / vahā** garnubhaena

-----:-----

we **hāmīharū** garenō

YOU L -

YOU M	timīharū garenô
<i>they LN</i>	yī garenan`
<i>they LF</i>	tī garenan`
<i>they, these MN</i>	yinīharū garenan`
<i>they, these MF</i>	unīharū garenan`
	tinīharū garenan`
<i>they, these N</i>	yī garenan`
<i>they, those F</i>	tī garenan`
<u>YOU</u> H	tapāīharū garnubhaena
<u>they, these</u> HN	yahāharū garnubhaena
<u>they, those</u> HF	uhāharū garnubhaena
	vahāharū garnubhaena

L=Low; M=Medium; H=High/Honorific; N=Near; F=Far

5.2.5—Tasks—Past Tense of Regular Verbs Like garnu

5.2.5.1—Task 5.2.5.1

Translate using:-

Verbs list ([5.1](#))

Past tense bases ([5.2.1](#))

‘-le’ rules ([5.2.2](#))

Past Affirmative verb endings ([5.2.3](#)) and

Past Negative verb endings ([5.2.4](#)):-

1. **garnu ; ma garē ; ma garinā**
2. **padh`nu ; ma padhē**
3. **ma padhinā ; mēle kitāb padhē**
4. **dhunū ; ū dhoyo**
5. **ūle tyo dhoyo ; ūle tyo dhoena**
6. **jānu ; unī gayo ; unī gayenan`**
7. **āunu ; timī āyô**
8. **timī āundê chô ; timī āenô**

Answers:-

1. *to do; I did; I did not*
2. *to read; I did read*
3. *I did not read ; I did read the book*
4. *to wash; he (L) washed*
5. *he (L) washed it ; he (L) did not wash it*
6. *to go ; he [/she] (M) went ; he (M) did not go*
7. *to come; you (M) came*
8. *you (M) are coming; you (M) did not come*

5.2.5.2—Task 5.2.5.2

Translate:-

1. **buj̥hnu ; timī buj̥hyô**
2. **timī buj̥henô ?**
3. **calnu ; yo calyo**
4. **yo calena**
5. **calāunu ; ma calāē**
6. **ma calāinā**

Answers:-

1. *to understand ; you understood*
2. *Did you not understand?*
3. *to move; it (N) moved*
4. *It (N) did not move*
5. *to cause to move [/to drive]; I drove*
6. *I did not drive*

5.2.5.3—Task 5.2.5.3

Translate:-

1. *to say; you (H) said*
2. *You (H) did not say*
3. *to know; I knew*
4. *I did not know the answer*
5. *to go ; he [/she] (M) went*
6. *He [/she] (M) did not go*

Answers:-

1. **b̥hannu ; tapāī b̥hannub̥hayo**
2. **tapāī b̥hannub̥haena**
3. **jānnu ; ma jānē**
4. **mēle javāph jāninā**
5. **jānu ; unī gayo**
6. **unī gaenan`**

5.2.5.4—Task 5.2.5.4

Translate:-

1. **garnu ; hāmīharū gayō**
2. **hāmīharū gayenō**
3. **paḍh`nu ; timīharū paḍh`yô**
4. **timīharūle kitāb paḍh`enō**
5. **dhunu ; yī dhoe**
6. **yasle tyo dhoenan`**
7. **jānu ; unīharū gae**

8. unīharū gaenan`
9. āunu ; tapāīharū ānubhāyo
10. tapāīharū ānubhāena

Answers:-

1. *to do; we went*
2. *We did not go*
3. *to read; YOU read (did read)*
4. *YOU did not read the book*
5. *to wash; they (L) washed*
6. *They (L) did not wash it*
7. *to go ; they (M) went*
8. *They (M) did not go*
9. *to come; YOU (H) came*
10. *YOU (H) did not come*

5.2.5.5—Task 5.2.5.5

Translate the answers at Tasks 5.2.5.1 to 5.2.5.4 into the other language.

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5.2.6—Past Tense of ‘hunu’ (*to be*), Development or Situation

The verb ‘**hunu**’—‘*to be*’ has two forms in *the habitual past*. One describes a situation (or condition). The other reports a development in which the subject happened or became something.

1. A change or development happened or was completed

ma bisanco bhaē—*I became ill.*

ma śikṣak bhaē—*I became a teacher*

2. A situation existed

ma bisanco thiē—*I was ill*

ma yahā thiē—*I was here.*

5.2.7—Simple Past Tense Verb Endings (Affirmative)—hunu

See also the combined table at [5.5.3](#).

5.2.7.1—Past Development (Affirmative)

... was (completely) / ... became

<i>I</i>	ma bhaẽ
<i>you L</i>	tã bhaish`
<i>you M</i>	timī bhayô
<i>he L N&F</i>	ū bhayo (m)
<i>she L N&F</i>	ū bhai (f)
<i>he M N, F</i>	yinī, unī/tinī bhae (m)
<i>she M N, F</i>	yinī, unī/tinī bhain` (f)
<i>this, that/ it N&F</i>	yo, tyo bhayo (m)
<i>this, that/ it N&F</i>	yo, tyo bhai (f)
<i>you H</i>	tapāī hunubhayo
<i>he, she HN</i>	yahā hunubhayo
<i>he, she HF</i>	uhā/vahā hunubhayo

-----:-----

<i>we</i>	hāmīharū bhayō
<i>YOU L:</i>	-
<i>YOU M</i>	timīharū bhayô
<i>they LN</i>	yī bhae (m) bhain` (f)
<i>they LF</i>	tī - " -
<i>they, these MN</i>	yinīharū - " -
<i>they, those MF</i>	unīharū/tinīharū - " -
<i>they, these N</i>	yī - " -
<i>they, those F</i>	tī - " -
<i>YOU H</i>	tapāīharū hunubhayo
<i>they, these H</i>	yahāharū - " -
<i>they, those H</i>	uhāharū/vahāharū - " -

5.2.7.2—Past Situation (Affirmative)

... *was (located) / was (in a condition)*

<i>I</i>	ma thiẽ
<i>you L</i>	tã thiis`
<i>you M</i>	timī thiyô
<i>he L N&F</i>	ū thiyô (m)
<i>she L N&F</i>	ū thiī (f)
<i>he M N, F</i>	yinī, unī/tinī thie (m)
<i>she M N, F</i>	yinī, unī/tinī thiin (f)
<i>this, that/ it N&F</i>	yo, tyo thiyô (m)

this, that/ it N&F **yo, tyo** thī (f)

you H **tapāĩ** hunuhunthiyo

he, she HN **yahā** - " -

he, she HF **uhā/vahā** - " -

-----:-----

we **hāmīharū** thiyō

YOU L: -

YOU M **timīharū** thiyō

they LN **yī** thie (m) thiin (f)

they LF **tī** - " -

they, these MN **yinīharū** - " -

they, those MF **unīharū/tinīharū** - " -

they, these N **yī** - " -

they, those F **tī** - " -

YOU H **tapāĩharū** hunuhunthiyo

they, these H **yahāharū** - " -

they, those H **uhāharū/vahāharū** - " -

5.2.8—Simple Past Tense Verb Endings (Negative)—hunu

See also the combined table at [5.5.4](#).

5.2.8.1—Past Development (Negative)

... *was not (completely) / did not become*

I **ma** bhainā

you L **tā** bhainas`

you M **timī** bhāenō

he, she LN **ū** bhāena (m) bhaina (f)

he, she LF **ū** bhāena (m) bhaina (f)

he, she MN **yinī** bhāenan` (m) bhainan` (f)

he, she MF **unī/tinī** bhāenan` (m) bhainan` (f)

this, it N **yo** bhāena (m) bhaina (f)

that, it F **tyo** bhāena (m) bhaina (f)

you H **tapāĩ** hunubhāena
 he, she HN **yahā** hunubhāena
 he, she HF **uhā** / **vahā** hunubhāena

-----:-----

we **hāmīharū** bhāenō
 YOU L: -
 YOU M **timīharū** bhāenō
 they LN **yī** bhāenan`
 they LF **tī** - " -
 they, these MN **yinīharū** - " -
 they, those MF **unīharū/tinīharū** - " -
 they, these N **yī** - " -
 they, those F **tī** - " -
YOU H **tapāĩharū**: hunubhāena
they, these H **yahāharū** - " -
they, those H **uhāharū/vahāharū** - " -

5.2.8.2—Past Situation (Negative)

... *was not (located)* /

... *was not (in a condition)*

I **ma** thīinā
 you L **tā** thīinas`
 you M **timī** thienō
 he, she LN **ū** thīena (m) thīina (f)
 he, she LF **ū** thīena (m) thīina (f)
 he, she MN **yinī** thīenan` (m) thīinan` (f)
 he, she MF **unī** / **tinī** thīenan` (m) thīinan` (f)
 this, it N **yo** thīena (m) thīina (f)
 that, it F **tyo** thīena (m) thīina (f)
 you H **tapāĩ** hunuhunnathīyo
 he, she HN **yahā** hunuhunnathīyo
 he, she HF **uhā** / **vahā** hunuhunnathīyo

-----:-----

we **hāmīharū** thienō
 YOU L: -
 YOU M **timīharū** thienō

they LN	yī	thīenan`	
they LF	tī	- "	-
they, these MN	yīnīharū	- "	-
they, those MF	unīharū/tinīharū	- "	-
they, these N	yī	- "	-
they, those F	tī	- "	-
<u>YOU</u> H	tapāñharū	hunuhunnathīyo	
<u>they, these</u> H	yahāñharū	- "	-
<u>they, those</u> H	uhāñharū/vahāñharū	- "	-

5.2.9—Tasks—Past Tense of hunu

5.2.9.1 Task 5.2.9.1

Using **hunu**, guidance on usage at [5.2.6](#), affirmative endings at [5.2.7](#), and negative endings at [5.2.8](#), translate:-

1. **hunu ; ma thiē ; ma bhaē**
2. **timī bisanco thiyô ; timī sanco bhayô**
3. **ū tyahā thīyo ; ū rāmro keṭā bhayo**
4. **bahinīharū yahā thīenan`**
5. **unīharū tyahā thīin`**
6. **yeśu śikṣak hunuhunthīyo**
7. **unī parameśvar hunuhunnathīyo**

Answers:-

1. *to be; I was (situation); I was (development)*
2. *you were unwell; you became well*
3. *he (L) was there; he (L) became a good boy*
4. *[The] sisters (M) were not here*
5. *They (Mf) were there*
6. *Jesus (H) was a teacher*
7. *He (H) was not [the Most High] God*

5.2.9.2—Task 5.2.9.2

Translate the answers at *Tasks 5.2.9.1* into Nepali.

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5.3—Simple Present Tense

The simplest way to express actions happening at the present time is to use the [habitual present tense](#). This can be modified easily to form the [continuous present tense](#).

A present tense is constructed from two parts:-

1. A [present tense base](#)—see below.
2. Verb endings, as shown below.

See also the combined table at [5.5](#) below:-

[5.5.1](#)—typical, like **garnu** (affirmative)

[5.5.2](#)—typical, like **garnu** (negative)

[5.5.3](#)—**hunu** (affirmative)

[5.5.4](#)—**hunu** (negative)

Present Tense Base

The standard present tense base is formed by dropping ‘-nu’ from the dictionary form of the verb—as for **garnu** with its base ‘gar-’.

Present		
Reference Form	Tense Base	Ending
garnu	gar-	A consonant
āunu	āu-	Two vowels
garāunu	garāu-	Two vowels
piunu	piu-	Two vowels
hunu	hu-	One vowel, ‘u’
jānu	jā-	One vowel, ‘ā’
dhunu	dhū-	One vowel, ‘u’

This base is used to form two tenses we shall work with:-

- Habitual Present Tense, as for **garnu** ([5.3.1](#)), or for **hunu** ([5.3.2](#)) and
- Continuous Present Tense ([5.3.3](#)).

5.3.1—Habitual Present Tense—Regular, like ‘garnu’

For any verb other than **hunu**—*to be* (see [5.3.2](#)), find the last syllable of the present tense base (shown above at [5.3](#)) for your verb. It may end in:-

- [a consonant](#), *e.g.* **gar-**
- [a single vowel](#), *e.g.* **jā-**, or
- [two vowels together](#), *e.g.* **garāu-**.

If the present tense base ends in a consonant, just add the appropriate verb endings (tabled at [5.5](#)). Otherwise, if the base ends in a vowel, this requires you to apply the following nasalization rules before you add the appropriate verb endings (tabled at [5.5](#)).

5.3.1.1—Base ends in a consonant

(*e.g.* **garnu**—gar ends in ‘r’)

Add the verb ending from the table.

I do—gar+chū—**ma garchū**

I do not do—gar+dina—**ma gardina**

5.3.1.2—Base ends in a single vowel

(*e.g.* **jānu**—jā ends in ‘ā’)

Affirmative: Insert ‘n-’. Add verb ending.

I go—jā+n+chū—**ma jānchū**

Negative: Nasalize the vowel, *e.g.* ‘**ā̃**’

This is pronounced as ‘**ān**’.

I do not go—jā+~+dina—**ma jā̃dina**

5.3.1.3—Base ends in two vowels

(*e.g.* **garāunu**—garāu ends in ‘āu’)

Affirmative:

1. Nasalize the second vowel with ‘**~**’

2. Add the verb ending from the table.

I come—āu+~+chū—**ma āũchū**

Negative:

1. Nasalize the second vowel with ‘**~**’

2. Add the verb ending from the table.

I do not go—āu+~+dina—**ma āūdina**

5.3.1.4—Habitual Present Verb Endings

The Habitual Present Tense verb endings (tabled at [5.5](#)) are arranged as:-

[5.5.1](#)—typical, like **garnu** (affirmative)

[5.5.2](#)—typical, like **garnu** (negative)

[5.5.3](#)—**hunu** (affirmative)

—(See explanation at [5.3.2](#))

[5.5.4](#)—**hunu** (negative)

—(See explanation at [5.3.2](#))

Tasks—Habitual Present Tense

5.3.1.5—Task 5.3.1.5

Translate using:-

Verbs list ([5.1](#))

Present tense bases ([5.2.1](#))

Present tense base nasalization rules ([5.3.1](#))

Affirmative endings ([5.5.1](#)) and

Negative endings ([5.5.2](#)):-

1. **garnu ; ma garchu ; ma gardina**
2. **padh`nu ; ma padh`chu**
3. **ma kitāb padh`dina**
4. **dhunu ; ū dhuncha**
5. **ū tyo dhūdēna**
6. **jānu ; unī jānchan`**
7. **unī jādēnan`**
8. **āunu ; timī āunchô**
9. **timī āūdênô**

Answers:-

1. *to do; I do; I do not*
2. *to read; I read (do read)*
3. *I do not read the book*
4. *to wash; he (L) washes*
5. *He (L) does not wash it*
6. *to go ; he [/she] (M) goes*
7. *He [/she] (M) does not go*
8. *to come; you (M) come*

9. You (M) do not come

5.3.1.6—Task 5.3.1.6

Translate:-

1. buj̥h̥nu ; timī buj̥h̥ch̥ô
2. timī yo kurā buj̥h̥d̥ênô ?
3. calnu ; yo cal̥ch̥a ; yo cal̥d̥êna
4. calāunu ; ma calāũch̥u
5. ma calāũdina

Answers:-

1. to understand ; you understand
2. Don't you understand the subject?
3. to move; it (N) moves
4. It (N) does not move
5. to cause to move [/to drive]
6. I drive; I do not drive

5.3.1.7—Task 5.3.1.7

Translate:-

1. to say; you (H) say
2. You (H) do not say
3. to know; I know
4. I do not know the answer
5. to go ; he [/she] (M) goes
6. He [/she] (M) does not go

Answers:-

1. b̥h̥annu ; tapāĩ b̥h̥annu h̥unch̥a
2. tapāĩ b̥h̥annu hunna
3. j̥ānnu ; ma j̥ānch̥u
4. ma javāph j̥āndina
5. j̥ānu ; unī j̥ānchan`
6. unī j̥ādēnan`

5.3.1.8—Task 5.3.1.8

Translate:-

1. garnu ; hāmīharū garch̥ô
2. hāmīharū gard̥ênō
3. pad̥h̥`nu ; timīharū pad̥h̥`ch̥ô
4. timīharū kitāb pad̥h̥`d̥ênō
5. dh̥unu ; yī dh̥unch̥an`
6. yī tyo dh̥ūd̥ēnan`
7. j̥ānu ; unīharū j̥ānchan`

8. unīharū jādēnan`
9. āunu ; tapāīharū āunu huncha
10. tapāīharū āunu hunna

Answers:-

1. *to do; we do*
2. *We do not*
3. *to read; YOU read (do read);*
4. *YOU do not read the book*
5. *to wash; they (L) wash;*
6. *They (L) do not wash it*
7. *to go ; they (M) go ;*
8. *They (M) do not go*
9. *to come; YOU (H) come;*
10. *YOU (H) do not come*

5.3.1.9—Task 5.3.1.9

Translate the answers at Tasks 5.3.1.5 to 5.3.1.8 into the other language.

5.3.2—Habitual Present Tense—‘hunu’, Definitive and Variable

The verb ‘**hunu**’—‘*to be*’ has two forms in *the present*. One is used with an adjective or a location; the other for defining.

1. Definitive:-

ma āgrej hū—*I am an English (person).*

2. Variable (with an adjective or location):-

ma yahā̃ chu—*I am here.*

The endings tabled (Affirmative: [5.5.3](#), Negative: [5.5.4](#)) for the verb ‘**hunu**’—in the Present tense when used (variably) with an adjective or a location—provide most of the endings for all other verbs in the present tense, as for ‘**garnu**’ (Affirmative: [5.5.1](#), Negative: [5.5.2](#)).

5.3.2.1—Task 5.3.2.1

Translate using:-

Verbs listing of ‘**hunu**’ ‘*to be*’ ([5.1](#))

Affirmative endings ([5.5.3](#)) and

Negative endings ([5.5.4](#)):-

1. **ma hū**
2. **ma sāthī hū**
3. **ma iśvar hoina**

4. **ma chũ ; ma yahã chũ**
5. **ma tyahã chēna**
6. **tapãĩ sãthĩ hunu hũncha**
7. **tapãĩ śikṣak hunu hunna**

Answers:-

1. *I am (definitively)*
2. *I am (definitively) a friend*
3. *I am not God*
4. *I am (variably); I am (variably) here*
5. *I am not there*
6. You (H) *are a friend*
7. You (H) *are not a teacher*

5.3.2.2—Task 5.3.2.2

Translate:-

1. *We are (definitively) brothers*
2. *We are not gods*
3. *Where are (variably) YOU?*
4. *YOU are not there!*
5. YOU (H) *are friends*
6. YOU (H) *are not a teachers*

Answers:-

1. **hāmīharũ bhāi hõ / hāmī bhāīharũ hõ;**
2. **hāmīharũ iśvar hoinõ**
3. **timīharũ kahã chõ ?**
4. **timīharũ tyahã chēnõ!**
5. **tapāīharũ sãthĩ hunu hũncha ;**
6. **tapāīharũ śikṣak hunu hunna**

5.3.2.3—Task 5.3.2.3

Translate the answers at *Tasks 5.3.2.1 and 5.3.2.2* into the other language.

5.3.3—Continuous Present Tense

The Continuous Present Tense Affirmative inserts ‘-**dê**’ into the Simple Present. (The negative of this is the same as the Habitual Negative.)

5.3.3.1—Base ends in a consonant

e.g garnu—gar ends in ‘r’

Affirmative:

1. Add **dê** and the ending from the table.

I am doing—gar+dê+chu—**ma gardêchu**

Negative:

1. Same as Habitual Negative

I am not doing—gar+dina—**ma gardina**

5.3.3.2—Base ends in a single vowelAffirmative:

1. Nasalize the vowel.
2. Add **dê** and the ending from the table.

I am going—jā+~+dê+chu—**ma jãdê chu**

Negative:

As Habitual Negative:-

I do not go—jā+~+dina—**ma jãdina**

5.3.3.3—Base ends in two vowelsAffirmative:

1. Nasalize the second vowel with ‘ ~ ’
2. Add **dê** and the ending from the table.

I am coming—āu+~+dê+chu—**ma āūdêchu**

Negative:

1. Same as Habitual Negative

I do not come—āu+~+dina—**ma āūdina**

5.3.3.4—Task 5.3.4

Translate using:-

Verbs list ([5.1](#))

Present tense bases ([5.2.1](#))

Present tense base nasalization rules ([5.3.1](#))

Continuous Present insertion of ‘-dê’ ([5.3.3](#))

Affirmative endings ([5.5.1](#)) and

Negative endings ([5.5.2](#)):-

1. **garṇu ; ma garṇu**
2. **ma gardê chu ; ma gardina**
3. **paḍḥ`nu ; ma paḍḥ`chu**

4. **ma paḍḥ`dê çu**
5. **ma kitāb paḍḥ`dina**
6. **dhunu ; ū dhuncha**
7. **ū dhundê ça ; ū tyo dhūdêna**
8. **jānu ; unī jānchan`**
9. **unī jādê çan` ; unī jādênan`**
10. **āunu ; timī āunchô**
11. **timī āundê çô**
12. **timī āudênô**

Answers:-

1. *to do; I do*
2. *I am doing; I am not doing*
3. *to read; I read (do read)*
4. *I am reading*
5. *I am not reading the book*
6. *to wash; he (L) washes*
7. *He (L) is washing; he (L) does not wash it*
8. *to go ; he [/she] (M) goes*
9. *He (M) is going ; he (M) is not going*
10. *to come; you (M) come*
11. *You (M) are coming*
12. *You (M) are not coming*

5.3.3.5—Task 5.3.3.5

Translate:-

1. **bujḥnu ; timī bujḥdê çô**
2. **timī bujḥdênô ?**
3. **calnu ; yo caldê ça**
4. **yo caldêna**
5. **calāunu**
6. **ma calāūdê çu**
7. **ma calāūdina**

Answers:-

1. *to understand ; you are understanding*
2. *Are you not understanding?*
3. *to move; it (N) is moving*
4. *It (N) is not moving*
5. *to cause to move [/to drive]*
6. *I am driving*
7. *I do not drive [/am not driving]*

5.3.3.6—Task 5.3.3.6

Translate:-

1. to say; you (H) are saying
2. You (H) do not say [/are not saying]
3. to know; I am knowing
4. I am not knowing the answer
5. to go ; he [/she] (M) is going
6. He [/she] (M) is not going

Answers:-

1. bhannu ; tapāī bhannu hundê chā
2. tapāī bhannu hunna
3. jānu ; ma jāndê chu
4. ma javāph jāndina
5. jānu ; unī jāndê chan`
6. unī jādēnan`

5.3.3.7—Task 5.3.3.7

Translate:-

1. garnu ; hāmīharū gardêchō
2. hāmīharū gardēnō
3. paḍh`nu ; timīharū paḍh`dê chō
4. timīharū kitāb paḍh`dēnō
5. dhunu ; yī dhund`chan`
6. yī tyo dhūdēnan`
7. jānu ; unīharū jāndê chan`
8. unīharū jādēnan`
9. ānu ; tapāīharū ānu hundê chā
10. tapāīharū ānu hunna

Answers:-

1. to do; we are doing
2. We do not [/we are not doing]
3. to read; YOU are reading
4. YOU are not reading the book
5. to wash; they (L) are washing
6. They (L) are not washing it
7. to go ; they (M) are going
8. They (M) are not going
9. to come; YOU (H) are coming
10. YOU (H) are not coming

5.3.3.8—Task 5.3.3.8

Translate the answers at Tasks 5.3.3.4 to 5.3.3.7 into the other language.

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5.4—Future Tense—a Simple Form of Expectation

The way future events are described depends on their level of certainty. Use either:-

- [A present tense](#) : if you are sure, or
- [Probable future tense](#) : if you're unsure.

5.4.1—Present Tenses Used for the Future

If you are sure that the event will happen, you can use either the simple present tense or the present continuous and add a word like '*later*'—'**pachi**', or '*tomorrow*'—'**bhōli**'.

Using the Simple Present Tense:-

I do work later

—**ma pachi kām garchu**

Or, using the Present Continuous Tense, insert '**-dê**':-

I'm doing work later

—**ma pachi kām gardê chu**

Using *to come*—**āunu** and the endings listed below:-

He will come tomorrow

—**tinī bhōli āuchan`**

He is coming tomorrow

—**tinī bhōli āūdê chan`**

I am not coming tomorrow

—**ma bhōli āūdina**

5.4.2—Probable Future Tense

The Probable Future Tense can be used to include some doubt. It is more complicated to conjugate. See [5.10](#).

Tasks—Simple Future Tense

5.4.3—Task 5.4.3

Translate using:-

Verbs list ([5.1](#))

Present tense bases ([5.3](#))

Present tense base nasalization rules ([5.3.1](#))
 Continuous Present insertion of ‘-dê’ ([5.3.3](#))
 Affirmative endings ([5.5.1](#)) and
 Negative endings ([5.5.2](#)):-

1. **pachī ; bholi ; parsi**
2. **ma pachī jānchu ; ma bholi jādina**
3. **unī parsi kām gardēnan`.**

Answers:-

1. *later; tomorrow; the day after tomorrow*
2. *I will go later; I am not going tomorrow*
3. *He (M) is not working the day after tomorrow.*

5.4.4—Task 5.4.4

1. *to come; I come / I will come;*
2. *I am coming / I will come*
3. *I will come later; I am coming tomorrow*
4. *I do not come / I am not coming;*
5. *I am not coming the day after tomorrow*

Answers:-

1. **āunu ; ma āunchu ;**
2. **ma āundê chu**
3. **ma pachī āunchu ; ma bholi āundê chu**
4. **ma āūdina**
5. **ma parsi āūdina**

5.4.5—Task 5.4.5

1. **hāmīharū bholi kām garchō.**
2. **timīharū parsi kahā jānchō / jādêchō ?**
3. **tapāī pachī tyo siknu huncha.**

Answers:-

1. *We will work tomorrow.*
2. *Where will YOU (M) you go [/ are YOU going] the day after tomorrow?*
3. *You (H) will learn that later.*

5.4.6—Task 5.4.6

Translate:-

1. **unī kahile jānchan` ?**
2. **unī kahile jandê chan` ?**
3. **timī ke āunchō ? timī ke āundê chō ?**

4. *timī ke āūdênô ?*
 5. *bhōli ma yo kitāb paḍḥ`dê chu.*

Answers:-

1. *When will he [/ she] (M) go ;*
2. *When is he [/ she] (M) going?*
3. *Will you (M) come? Are you (M) coming?*
4. *Are you (M) not coming*
5. *Tomorrow I will be reading this book*

5.4.7—Task 5.4.7

Translate the answers at Tasks 5.4.3 to 5.4.6 into the other language.

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5.5—One Simple Tenses for each of the Past, Present, and Future Listed Together

The following tables combine some of the information provided in [5.2](#)—Past, [5.3](#)—Present, and [5.4](#)—Future. We recommend that you **print these tables out** using the pdf version, as these sheets will enable you to find quickly and easily a way of recounting understandably *any action from any time*.

The main idea here is to focus initially on the minimum of information about verbs that is needed to get started and achieve practical, effective communication—using just three simple tenses—one for the past, one for the present, and one for the future. Each of these needs two forms—affirmative and negative.

First , we need two tables are for a typical regular verb (like ‘**garnu**’)—one is affirmative; the other is negative. Explanation of the Simple Past Tense is provided at [5.2.1](#) and [5.2.2](#). A simple present (habitual) tense is explained at [5.3.1](#).

After that, we have two more tables. These are for an irregular verb, ‘**hunu**’—‘to be’: one is for the affirmative; the other is for the negative. The past tense is explained at [5.2.3](#). The present tense is explained at [5.3.2](#).

5.5.1—Simple Tenses Listed Together—Affirmative, Regular

This table lists verb endings for the *affirmative* of the verb ‘**garnu**’—‘*to do*’. Other verbs can have the same endings attached to their stem instead of ‘**gar-**’ according to the rules described in [5.2.1](#) for the past tense, [5.3.1](#) for the present tense, and [5.4.1](#) for the future tense.

Simple Tenses (Affirmative) for ‘garnu’—to do, to make			
Person	Past	Present	Future pachī gar- / pachī gardê ...
<i>I</i> ma	garē	garchu	pachī gardê chu
<i>you</i> L tā	garis`	garchas`	pachī gardê chas`
<i>you</i> M timī	garyô	garchô	pachī gardê chô
<i>he, she</i> LN ū	garyo (m) garī (f)	garcha	pachī gardê cha
<i>he, she</i> LF ū	garyo (m) garī (f)	garcha	pachī gardê cha
<i>he, she</i> MN yinī	garyo (m) garī (f)	garchan`	pachī gardê chan`
<i>he, she</i> MF unī / tinī	garyo (m) garī (f)	garchan`	pachī gardê chan`
<i>this, it</i> N yo	garyo (m) garī (f)	garcha	pachī gardê cha
<i>that, it</i> F tyo	garyo (m) garī (f)	garcha	pachī gardê cha
<i>you</i> H tapāī	gar nubhayo	gar nu huncha	pachī gardê hunuhuncha
<i>he, she</i> HN yahā	gar nubhayo	gar nu huncha	pachī gardê hunuhuncha
<i>he, she</i> HF uhā / vahā	gar nubhayo	gar nu huncha	pachī gardê hunuhuncha
-----	-----	-----	-----
<i>we</i> hāmīharū	garyô	garchô	pachī gardê chô
<i>you</i> M timīharū	garyô	garchô	pachī gardê chô
<i>they</i> LN yī	gare	garchan`	pachī gardê chan`
<i>they</i> LF tī	gare	garchan`	pachī gardê chan`
<i>they, these</i> MN yinīharū	gare	garchan`	pachī gardê chan`
<i>they, those</i> MF unīharū/tinīharū	gare	garchan`	pachī gardê chan`
<i>they, these</i> N yī	gare	garchan`	pachī gardê chan`
<i>they, those</i> F tī	gare	garchan`	pachī gardê chan`
<i>you</i> H tapāīharū	gar nubhayo	gar nu huncha	pachī gardê hunuhuncha
<i>they, these</i> H yahāharū	gar nubhayo	gar nu huncha	pachī gardê hunuhuncha
<i>they, those</i> H uhāharū/vahāharū	gar nubhayo	gar nu huncha	pachī gardê hunuhuncha

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5.5.2—Simple Tenses Listed Together—Negative, Regular

This table lists endings for the *negative* of the verb ‘garnu’—‘to do’. Other verbs take these endings after their stem instead of ‘gar-’ according to the rules described in [5.2.1](#), [5.3.1](#), and [5.4.1](#).

Simple Tenses (Negative) for ‘garnu’—to do, to make			
Person	Past	Present	Future
<i>I</i> ma	garinā	gardina	pachī gardina
<i>you</i> L tā	garinas`	gardinas`	pachī gardinas`
<i>you</i> M timī	garenô	gardênô	pachī gardênô
<i>he, she</i> LN ū	garena (m) garina (f)	gardêna	pachī gardêna
<i>he, she</i> LF ū	garena (m) garina (f)	gardêna	pachī gardêna
<i>he, she</i> MN yinī	garenan` (m) garinan` (f)	gardênan`	pachī gardênan`
<i>he, she</i> MF unī / tinī	garenan` (m) garinan` (f)	gardênan`	pachī gardênan`
<i>this, it</i> N yo	garena (m) garina (f)	gardêna	pachī gardêna
<i>that, it</i> F tyo	garena (m) garina (f)	gardêna	pachī gardêna
<i>you</i> H tapāī	gar nubhāena	garnu hunna	pachī garnu hunna
<i>he, she</i> HN yahā	gar nubhāena	garnu hunna	pachī garnu hunna
<i>he, she</i> HF uhā / vahā	gar nubhāena	garnu hunna	pachī garnu hunna
-----	-----	-----	-----
<i>we</i> hāmīharū	garenô	gardênô	pachī gardênô
<i>you</i> M timīharū	garenô	gardênô	pachī gardênô
<i>they</i> LN yī	garenan`	gardênan`	pachī gardênan`
<i>they</i> LF tī	garenan`	gardênan`	pachī gardênan`
<i>they, these</i> MN yinīharū	garenan`	gardênan`	pachī gardênan`
<i>they, those</i> MF unīharū / tinīharū	garenan`	gardênan`	pachī gardênan`
<i>they, these</i> N yī	garenan`	gardênan`	pachī gardênan`
<i>they, those</i> F tī	garenan`	gardênan`	pachī gardênan`
<i>you</i> H tapāīharū	gar nubhāena	garnu hunna	pachī garnu hunna
<i>they, these</i> H yahāharū	gar nubhāena	garnu hunna	pachī garnu hunna
<i>they, those</i> H uhāharū / vahāharū	gar nubhāena	garnu hunna	pachī garnu hunna

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5.5.3—Irregular Simple Tenses for ‘hunu’—Affirmative

The verb ‘**hunu**’—‘*to be*’ has two forms in *the present*. One is used with an adjective or a location; the other for defining.

1. Definitive:-

ma āgrej hũ—*I am an English (person).*

2. Variable (with an adjective or location):-

ma yahã chu—*I am here.*

Section [5.3.2](#) provides more detail and work examples in the present.

The verb ‘**hunu**’—‘*to be*’ has two forms in *the habitual past*. One describes a situation (or condition). The other reports a development in which the subject happened or became something.

1. A situation existed

ma bisanco thiẽ—*I was ill*

ma yahã thiẽ—*I was here.*

2. A change or development happened

ma bisanco bhaẽ—*I became ill.*

ma śikṣak bhaẽ—*I became a teacher*

Sections [5.2.6-5.2.9](#) provide more detail and worked examples using the past tense.

The verb endings tabled below for the verb ‘**hunu**’—in the Present tense when used with an adjective or a location—provide most of the endings for all other verbs in the present tense, as for ‘**garnu**’ above.

Simple Tenses (Affirmative) for ‘hunu’—to be					
Person	Devel- opment Situation	Present with for location or defining adjective		Future (bholi yahā ...)	
<i>I</i> ma	bhāē thīē	hū	chu	(..) hune chu	
<i>you</i> L tā	bhais`   thīis`	hos`	chas`	(..) hune chas`	
<i>you</i> M timī	bhayō thiyō	hō	chō	(..) hune chō	
<i>he, she</i> LN ū	bhayo thiyō (m) bhai thīi (f)	ho	cha	(..) hune cha	
<i>he, she</i> LF ū	bhayo thiyō (m) bhai thīi (f)	ho	cha	(..) hune cha	
<i>he, she</i> MN yinī	bhae thie (m) bhain` thīin (f)	hun`	chan`	(..) hune chan`	
<i>he, she</i> MF unī / tinī	bhae thie (m) bhain` thīin (f)	hun`	chan`	(..) hune chan`	
<i>this, it</i> N yo	bhayo thiyō (m) bhai thīi (f)	ho	cha	(..) hune cha	
<i>that, it</i> F tyo	bhayo thiyō (m) bhai thīi (f)	ho	cha	(..) hune cha	
<i>you</i> H tapāi	hunubhayo hunuhunthiyō	hunu	huncha	(..) hunu huncha	
<i>he, she</i> HN yahā	hunubhayo hunuhunthiyō	hunu	huncha	(..) hunu huncha	
<i>he, she</i> HF uhā / vahā	hunubhayo hunuhunthiyō	hunu	huncha	(..) hunu huncha	
-----	-----	-----	-----	-----	
<i>we</i> hāmīharū	bhayō thiyō	hō	chō	(..) hune chō	
<i>you</i> M timīharū	bhayō thiyō	hō	chō	(..) hune chō	
<i>they</i> LN yī	bhae thie (m) bhain` thīin (f)	hun`	chan`	(..) hune chan`	
<i>they</i> LF tī	bhae thie (m) bhain` thīin (f)	hun`	chan`	(..) hune chan`	
<i>they, these</i> MN yinīharū	bhae thie (m) bhain` thīin (f)	hun`	chan`	(..) hune chan`	
<i>they, those</i> MF unīharū/tinīharū	bhae thie (m) bhain` thīin (f)	hun`	chan`	(..) hune chan`	
<i>they, these</i> N yī	bhae thie (m) bhain` thīin (f)	hun`	chan`	(..) hune chan`	
<i>they, those</i> F tī	bhae thie (m) bhain` thīin (f)	hun`	chan`	(..) hune chan`	

you H tapāñharū	hunubhāyo hunuhunthiyo	hunu huncha	(..) hunuhuncha
they, these H yahāharū	hunubhāyo hunuhunthiyo	hunu huncha	(..) hunuhuncha
they, those H uhāharū/vahāharū	hunubhāyo hunuhunthiyo	hunu huncha	(..) hunuhuncha

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5.5.4—Irregular Simple Tenses for ‘hunu’—Negative

The verb ‘**hunu**’—‘to be’—has two forms in the present. One is used for defining; the other is used with an adjective or a location.

1. Definitive:-

ma āgrej hoina

—*I am not an English (person)*

2. Variable (with an adjective or location):-

ma yahā chēna

—*I am not here*

Alternative forms **chēnā** and **hoinā** are found, as at *Luke 18:11*—perhaps when the speaker rightly or wrongly speaks from a superior status.

The verb ‘**hunu**’—‘to be’ has two forms in *the habitual past*. One describes a situation (or condition). The other reports a development in which the subject happened or became something.

1. A situation existed

ma bisanco thīinā—*I was not ill*

ma yahā thīinā—*I was not here.*

2. A change or development happened

ma bisanco bhainā—*I became ill.*

ma śikṣak bhainā—*I became a teacher*

Section [5.3.2](#) provides more detail and work examples in the present. Sections [5.2.6-5.2.9](#) provide more detail and worked examples using the past tense.

These endings for the verb ‘**hunu**’—when used in the Present tense with an adjective or a location—provide the key for most of the endings of all other verbs in the present tense, as for ‘**garnu**’ above.

Simple Tenses (Negative) for ‘hunu’—to be				
Person	Past	Present with for location or defining adjective	Future (bħoli yahā ...)	
	Dev- elopment Situation			
I ma	bħainā thīinā	hoina chēna	(..) hunechēna	
you L tā	bħainas`   thīinas`	hoinas`   chēnas`	(..) hunechēnas`	
you M timī	bħaenō thienō	hoinō chēnō	(..) hunechēnō	
he, she LN ū	bħaena thiena (m) bħaina thīina (f)	hoina chēna	(..) hunechēna	
he, she LF ū	bħaena thiena (m) bħaina thīina (f)	hoina chēna	(..) hunechēna	
he, she MN yinī	bħaenan`   thienan` (m) bħainan`   thīinan` (f)	hoinan`   chēnan`	(..) hunechēnan`	
he, she MF unī / tinī	bħaenan`   thienan` (m) bħainan`   thīinan` (f)	hoinan`   chēnan`	(..) hunechēnan`	
this, it N yo	bħaena thiena (m) bħaina thīina (f)	hoina chēna	(..) hunechēna	
that, it F tyo	bħaena thiena (m) bħaina thīina (f)	hoina chēna	(..) hunechēna	
you H tapāī	hunubħaena hunuhunnathīyo	hunu hunna	(..) hunu hunna	
he, she HN yahā	hunubħaena hunuhunnathīyo	hunu hunna	(..) hunu hunna	
he, she HF uhā / vahā	hunubħaena hunuhunnathīyo	hunu hunna	(..) hunu hunna	
-----	-----	-----	-----	
we hāmīharū	bħaenō thienō	hoinō chēnō	(..) hunechēnō	
you M timīharū	bħaenō thienō	hoinō chēnō	(..) hunechēnō	
they LN yī	bħaenan`   thienan`	hoinan`   chēnan`	(..) hunechēnan`	
they LF tī	bħaenan`   thienan`	hoinan`   chēnan`	(..) hunechēnan`	
they, these MN yinīharū	bħaenan`   thienan`	hoinan`   chēnan`	(..) hunechēnan`	
they, those MF unīharū / tinīharū	bħaenan`   thienan`	hoinan`   chēnan`	(..) hunechēnan`	
they, these N yī	bħaenan`   thienan`	hoinan`   chēnan`	(..) hunechēnan`	
they, those F tī	bħaenan`   thienan`	hoinan`   chēnan`	(..) hunechēnan`	

<i>you</i> H tapā̃harū	hunubhaena hunuhunnathiyo	hunu hunna	(..) hunu hunna
<i>they, these</i> H yahā̃harū	hunubhaena hunuhunnathiyo	hunu hunna	(..) hunu hunna
<i>they, those</i> H uhā̃harū/vahā̃harū	hunubhaena hunuhunnathiyo	hunu hunna	(..) hunu hunna

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5.6—Causative Verbs

The thought behind causative verbs is like:-

He *causes us to see* = He *shows us*.

5.6.1—Base Verbs and Their Causative Verbs

Base: **garnu**—*to do, make*

Causative: **garāunu**—*to cause to do or make*

Base: **sunnu**—*to hear*

Causative: **sunāunu**—*to tell; to cause to hear*

Base: **bujhnu**—*to understand*

Causative: **bujhāunu**—*to make understood*

Base: **calnu**—*to go, proceed*

Causative: **calāunu**—*to drive; to cause to go*

Base: **lāgnu**—*to be applied / be felt*

(*feel, seem*) / *begin / use up*

Causative: **lagāunu**—*to apply; to put on*

Base: **siknu**—*to learn*

Causative: **sikāunu**—*to teach;*
to cause to learn

Base: **kḥānu**—*to eat*

Causative: **kḥuwāunu**—*to feed;*
to cause to eat

Base: **marnu**—*to die*

Causative: **mārnu**—*to kill; to cause to die*

5.6.2—Examples Using Causative Verbs

ma yo kḥabar sundê çu

—*I am listening to this news*

ma yo kḥabar sunāundê çu

—*I am making this news heard*

—*I am telling this news*

ma satya sikdê chu

—*I am learning truth*

ma satya sikāundê chu

—*I am causing the truth to be learned*

—*I am teaching truth*

sākṣīharū satya sikāundê cḥan`

—*[The] Witnesses are teaching truth.*

yehova ra yeśū yo kām garāunu huncha

—*Jehovah and Jesus are causing this work to be done.*

5.6.3—Tasks—Use of Causative Verbs

5.6.3.1—Task 5.6.3.1

Translate using:-

Verbs list ([5.1](#))

Present tense bases ([5.2.1](#))

Present tense base nasalization rules ([5.3.1](#))

Continuous Present insertion of ‘-dê’ ([5.3.3](#))

Affirmative endings ([5.5.1](#)) and

Negative endings ([5.5.2](#)):-

Causative verb use ([5.6](#))

1. **garāunu ; kasle yo kām garāyo ?**

2. **sunāunu ;**

3. **yeṣu ko sāṭhīharū susamācār sunāundêcḥan`**

4. **sikāunu ;**

5. **vahāharū satya sikāunu huncha**

6. **banāunu ; kasle yo bānāunubḥayo ?**

Answers:-

1. *to cause to be done; Who got this work done?*

2. *to cause to be heard*

3. *Jesus’ friends make the good news heard*

4. *to teach;*

5. *They (H) teach truth.*

6. *to form/make; Who made [/ formed] this?*

5.6.3.2—Task 5.6.3.2

1. *to drive [/ to cause to move];*

2. *He (L) does not drive*

3. *to make understood;*
4. *The teacher made the matter understood*
5. *to apply; Jesus applied love*
6. *to show;*
7. *This book shows happiness*

Answers:-

1. **calāunu**
2. **ū calāundêna**
3. **bujhāunu ;**
4. **śikṣak le yo kurā bujhāyo**
5. **lagāunu; yeśule prem lagāunu bhayo**
6. **dekḥāunu ;**
7. **yo kitāb ānanda dekḥāuncha.**

5.6.3.3—Task 5.6.3.3

Translate the answers at *Tasks 5.6.3.1 and 5.6.3.2* into the other language.

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5.7—Auxiliary Verbs

These are very useful tool, and they are also easy to use.

5.7.1—Auxiliary Verb with a Noun

kām garnu—*to work (to do work)*

ma kām garchu—*I work*

madat garnu—*to help (to make help)*

ma madat gardê chu—*I am helping*

banda garnu—*to close (to make closed)*

yiniharū pachī banda gardê chan`

—*They are closing later*

śuru garnu—*to start*

hāmīharūle hījo śuru garyō

—*We started yesterday*

viśvās garnu—*to believe (to do believing)*

ma paramesvaramā viśvās gardê chu

—*I believe in God*

(See [9.7](#)—‘-mā’.)

**kē tapāī paramēśvaramā viśvās
garnuhuncha?**

—Do you believe in God?

kośīś garnu

—to try (to do trying; to make attempt)

kṣamā garnu

—to forgive (to do forgiving)

icchā garnu

—to want, desire; (to do desiring)

praśna garnu—to ask (to pose question)

javāṇḍu dinu—to answer (to give answer)

vyākhyā garnu—to explain

(to make explanation)

man lāgnu—one feels one wants to

(=a mind strikes)

[tīmīlāi] ke garnu man lāgcha?

—What do [you] want to do?

(What do you feel like doing?)

kahā jānu man lāgcha?

—Where do [you] want to go?

man parnu: ‘man parcha’

—to be pleasing (=‘one’s heart falls’)

yo kitāb man parcha

—[I] like this book (=This book is liked)

yo kitāb man pardēna

—[I] do not like this book

yo kitāb manê pardēna

—[I] do not like this book at all

yo kitāb man parcha?

—Do [you] like this book?

**yo kitāb man parcha ki man
pardēna?**

—Do [you] like this book or not?

malāi yo kitāb man parcha

—I like this book

(=By me this book is liked: falling on me)

timilāi yo kitāb man pardēna?

—Do you not like this book?

5.7.1.1—Task 5.7.1.1

Translate using:-

Verbs list ([5.1](#))

Present tense bases ([5.2.1](#))

Present tense base nasalization rules ([5.3.1](#))

Continuous Present insertion of ‘-dē’ ([5.3.3](#))

Affirmative endings ([5.5.1](#)) and

Negative endings ([5.5.2](#)):-

Auxiliary verbs with nouns ([5.7.1](#))

1. viśvās garnu ;
2. ke timi yo susamācār viśvās garchō ?
3. praśna garnu ;
4. tapāiko praśna garnuhos`.
5. javāph dinu;
6. mēle yo javāph diē.
7. vyākhyā garnu;
8. ke timile yo kurā vyākhyā garyō ?

Answers:-

1. to believe [‘to do faith’];
2. Do you (M) believe this good news?
3. to ask [‘to make question’];
4. Pose your (H) question, please!
5. to answer [‘to give answer’];
6. I answered thus [‘I gave this answer’].
7. to explain;
8. Did you (M) explain this matter?

5.7.1.2—Task 5.7.1.2

Translate:-

1. Do you like this book?
[‘Does this book touch/strike?’]
2. I didn’t start it.

3. *That man stopped work.*

4. *Try, please! (H)*

Answers:-

1. **ke yo kitāb man lagcha?**

2. **mêle tyo śuru garinā.**

3. **tyo lognemanche le kām banda garyo.**

4. **kośis garnuhos` !**

5.7.1.3—Task 5.7.1.3

Translate the answers at *Tasks 5.7.1.1 and 5.7.1.2* into the other language.

5.7.2—Auxiliary Verb with Another Verb

Note that the final ‘nu’ of the assisted verb gets changed to ‘na’.

cāhanu—*to want to*

jāna cāhanu—*to want to go*

ma jāna cāhanchu—*I want to go*

sunna cāhanu—*to want to hear*

uhā khabar sunna cāhanuhuncha

—*He wants to hear news*

saknu—*to be able to*

sunna saknu—*to be able to hear*

ma sunna sakchu—*I can hear*

ke timī sunna sakchō?

—*Can you hear?*

5.7.2.1—Task 5.7.2.1

Translate using:-

Verbs list ([5.1](#))

Present tense bases ([5.2.1](#))

Present tense base nasalization rules ([5.3.1](#))

Continuous Present insertion of ‘-dê’ ([5.3.3](#))

Affirmative endings ([5.5.1](#)) and

Negative endings ([5.5.2](#)):-

Auxiliary verbs with another verb ([5.7.2](#))

1. **sunnu; sunna cāhanu;**
2. **ma yo kurā sunna cāhanchu**
3. **dekḥnu; dekḥna cāhanu**
4. **ke timī paramēśvar-ko kitāb dekḥna cāhanchō?**
5. **jānu; jāna saknu;**
6. **unī jāna sakdēnan`.**
7. **madat garnu; madat garna saknu;**
8. **ke tapāī madat garna saknu hunna?**

Answers:-

1. *to listen; to want to listen;*
2. *I wish to listen to this matter.*
3. *to see; to wish to see;*
4. *Do you (M) want to see God’s book?*
5. *to go; to be able to go;*
6. *He (M) cannot go.*

7. *to help; to be able to help;*
8. *Are you (H) not able to help?*

5.7.2.2—Task 5.7.2.2

Translate:-

1. *You (M) can try to read!*
2. *He (H) wants to forgive.*
3. *That man (L) cannot stop working.*
4. *Have you (H) not been able to come?*

Answers:-

1. **timī paḍhnu kośīś garna sakchô!**
2. **vahā kṣamā garna cāhanu huncha.**
3. **tyo lognemanche kām banda garna sakdêna.**
4. **ke tapāī āuna saknubhaena?**

5.7.2.3—Task 5.7.2.3

Translate the answers at *Tasks 5.7.2.1 and 5.7.2.2* into the other language.

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5.8—Compulsion and Prohibition

5.8.1—An Action Is Required or Is Not Required

In the affirmative these expressions say that some action must be done. The negative form says that it is not necessary for the action to be done. This is not like a prohibition described at [5.8.7](#), that says that the action must not be done. Compare [5.9.3](#) about negative imperatives.

5.8.1.1—‘parcha’—‘behoove’

To say ‘I must...’ or ‘I have to...’, use the passive, impersonal idea, ‘*it falls* upon me to...’ or ‘*it befalls* me to...’ or ‘*it behooves* me to...’. ‘It falls’ is ‘**parcha**’.

If the action verb is written its normal form, like ‘**sunnu**’, then ‘**parcha**’ is connected to it.

sunnuparcha—*listening is required*

If the action verb is written its emphatic form, like ‘**sunnê**’, then ‘**parcha**’ is not connected to it.

sunnê parcha—*listening is very necessary*

5.8.1.2—‘...-ne cha’—‘to be to ...’

You can say that an action ‘is to be done’.

ma tyahã jānechu.

—*I am to [/ I must] go there.*

timīharūle jānechō.

—*YOU (M) will have to know.*

(*Zechariah 6:15*)

tyas-pachi yas yug-ko anta hunecha.

—*After that the end of this era [/ system / world] is to be. (Matthew 24:14)*

tin-le us-lāi niyukta garnechan`.

—*He will [be sure to] appoint him.*

(*Matthew 24:47*)

5.8.2—Past, Present, Affirmative, Negative

Express the presence or absence of compulsion in the present using:-

‘has to / have to’—‘**parḥa**’

‘do [/does] *not* have to’—‘**pardêna**’

Or, for the past, use:-

‘had to’—‘**paryo**’

‘did *not* have to’—‘**parena**’

5.8.3—Intransitive (without an object)

jānu parḥa

—*One must go* [/Going must happen]

ma jānuparḥa

—*I must go*

ma(lāi) jānuparḥa

—*I must go* (‘lāi’ can be added)

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5.8.4—Transitive with an impersonal object

kām is used here as an impersonal object.

kām garnuparḥa

—*Work must be done*

[/ Working must happen]

—*One must go; I must work; We...*

mêle kām garnuparḥa

—*I must do work*

[/ Work must be done by me]

The object, ‘**kām**’, is unchanged.

The compelled person ‘*I*’ changes.

So, ‘**ma**’ becomes ‘**mêle**’

—‘*I*’ becomes ‘*by me*’.

5.8.5—Transitive with a personal object

‘**tīnīharū**’ is a personal object

lyāunuparcha

—[Bringing must happen]

mêle tinīharulāi lyāunuparcha

—*I must bring them [/ those people]*

The object ‘**tinīharū**’ needs ‘**lāi**’.

5.8.6—Examples of Compulsion and Non-Requirement

5.8.6.1—Basic Examples

bhannuparcha

—*Telling must happen*

bhannu pardēna

—*Telling is not required*

tapāiḷe uttar bhannu pardēna

—*You do not have to say the answer*

garnu paryo—Doing was required

mêle kām garnu paryo

—*I had to do work*

[/ *Working by me was required*]

lyāunu paryo

—*Bringing was required*

lyāunu parena

—*Bringing was not required*

timīle kitāb lyāunu parena

—*You did not have to bring the book*

5.8.6.2—Detailed Examples

tī vacan sadhē samajhnuparcha.

—*You must always keep in mind those words. (Acts 20:35)*

kam-jor-harulāi madat garnuparcha.

—*It is necessary to help the weak ones.*
(Acts 20:35)

**hāmīle paramēśvar-ko ājñā mānnê
parçha.**

—*We must obey God's commandments.*
(Acts 5:29)

hāmīle uhāko upasanā garnuparçha.

—*We must worship him. (John 4:23)*

timīharūle pani kṣamā garnuparçha.

—*YOU (M) also must forgive.*
(Colossians 3:13)

**timīharūle yahovā timīharūkā
paramēśvar-ko upāsanā
garnuparçha.**

—*YOU (M) must worship Jehovah
YOUR God. (Matthew 4:10)*

**uhālāi mātra pavitra sevā
caḍāunuparçha.**

—*To him alone YOU (M) must render
sacred service. (Matthew 4:10)*

**patnīle pani āphno patiko gahiro ādar
garnuparçha.**

—*Wives also should have deep respect
for their husbands. (Ephesians 5:23)*

timīharū pavitra hunê parçha.

—*YOU (M) must indeed be holy.*
(1 Peter 1:16)

**mêle paramēśvar-ko rājyako susamācār
sunāunuparçha.**

—*I must declare the good news of the
Kingdom of God. (Luke 4:43)*

harek mānis sunnalāi tayār hunuparçha.

—Everyone must be quick to listen.
(James 1:19)

Tasks—Compulsion and Non-Requirement

5.8.6.3—Task 5.8.6.3

Translate the basic examples at 5.8.6.1 from Nepali to English.

5.8.6.4—Task 5.8.6.4

Translate the basic examples at 5.8.6.1 from English to Nepali.

5.8.6.5—Task 5.8.6.5

Translate the detailed examples at 5.8.6.2 from Nepali to English.

5.8.6.6—Task 5.8.6.6

Translate the detailed examples at 5.8.6.2 from English to Nepali.

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5.8.7—Prohibition

These expressions say that some action must not be done. The action is not just unnecessary. (See [5.8.1](#).)

You can say either:-

[5.8.7.1](#)—‘This action is forbidden.’ or,

[5.8.7.2](#)—‘Do not do this action.’

5.8.7.1—niṣedha—*forbidden*.

Note that the forbidden verb has its ending changed from ‘-nu’ to ‘-na’

bolna niṣedha cha

—Talking is forbidden

yasma jāna niṣedha cha

—Going in here is forbidden. No entry.

malāi tyasma jāna niṣedha cha

—Going in there is forbidden to me.

pavitra śaktile tinīharulāi tyo garna

niṣedha gariyeko cha.

—The holy spirit has forbidden them from doing that.

5.8.7.2—‘Do not...’ for ‘You mustn’t...’

The requirement, “You must not ...” is often as a command, “Do not ...”

Insert **na-** in front of the infinitive or affirmative.

[**timīharūle**] **tyo nagarnu.**

—[YOU] *must not do that.*

[By YOU not to do that]

[**timīharūle**] **tyasko phal nakhānu.**

—[YOU] *Do not eat its fruit!*

timīharū parameśvarle najānu

bhannubhaeko thāūma gaenô.

—YOU *did not enter a place God had forbidden.*

[YOU *did not go into a place where God had told you not to go.*]

Further details about negative imperatives are provided at [5.9.3](#) along with more examples and tasks.

5.8.8—Reported Requirements

A quoted or reported requirement is often expressed in the general sense of ‘*doing the action*’ or ‘*to do the action*’, as in the dictionary reference form of the verb. Hence:-

‘**prem garnu**’—‘YOU must love’

timīharulāi āphno chimekilāi prem garnu. (*Matthew 5:44*)

—YOU (M) *must love YOUR neighbour.*

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5.9—Imperatives, Positive and Negative

Our focus here will mainly be on the middle (M) and high (H) levels of honour or politeness for the second person (you). There also exist a lower and a higher level of imperative. One can also construct

imperatives in effect for first (I, we) and third (he, she it). For example, “*Let us ...*”—(See [5.9.2](#)), or “*Let them ...*”—(See [5.9.1.3](#)).

5.9.1—Positive Imperatives

5.9.1.1—For tapāĩ, add –hos`

garnu+hos` = garnuhos`

—*Do, if you would!; Do, please!*

Please be so kind as to do!

ānuhos`

—*Come, please!*

Please be so kind as to come!

paḍh`nuhos`

—*Read, please!*

Do be so kind as to read!

linuhos`

—*Take, please!*

Please be kind enough to take!

5.9.1.2—timĩ

Use the present tense base that was shown at [5.2.1](#), making the adjustments described below, depending on how the base ends.

(a) The base ends in a consonant

Add ‘a’ to the present tense base.

gar+a = gara—Do!

paḍh+a = paḍha—Read!

dekḥ+a = dekḥa—Look!

sun+a = suna—Listen!

lekḥ+a = lekḥa—Write!

(b) The base ends in a single vowel.

(i) Regular present tense bases

Add ‘ū’ to the present tense base.

jā+ū = jāū—Go!

kḥāū—Eat!

dekḥiū—Be seen!

(ii) Irregular present tense bases

Use these special forms.

ho+ū = hoū—*Be!* (for hunu)

de+ū = deū—*Give!* (for dinu)

le+ū = leū—*Give!* (for linu)

dhō+ū = dhōū—*Wash!* (for dhunu)

(c) The base ends in a double vowel

(i) Drop the second of these vowels.

(ii) Add ‘ū’.

āunu > āu >

(āu - u = ā) >

(ā+ū = **āū**)—*Come!*

lyāunu > lyāu >

(lyāu - u = **lyā**) >

(lyā+ū = **lyāū**)—*Bring!*

calāū—*Drive!* (for calāunu)

sikāū—*Teach!* (for sikāunu)

5.9.1.3—Third Person, *he, she, it*

Urging for him, her, or it to do something is expressed in English by “*Let ...!*” For example, “*Let him go!*” “*Let peace come!*” “*Let the sun shine!*” “*Let your name be sanctified!*”

(i) Singular

Use the present tense base and add ‘-os’`. Or, add ‘-yos’` after ‘i’ to the modified verb base.

(a) Him

us-le unīharūlāi bolāos`.

—*Let him call them. (James 5:14)*

us-le pariśram garos`.

—*Let him do hard work.*

(Ephesians 4:28)

(b) Her

ū avivāhit basos`.

—*Let her remain unmarried.*

(1 Corinthians 7:11)

(c) It

tapāīko rājya āos`

—Let your kingdom come.

tapāīko nām pavitra pāriyos`

—Let your name be[come] viewed as
holy.

tapāīko icchā purā hos`.

—Let your will be complete [/ done].

(ii) Plural

Use the present tense base and add ‘-ūn`’.

... **hoūn`**—Let them be(-come) ...

**tinīharū (timīharūko ... ācaraṇ dekḥera)
lajjit hoūn`.**

—Let them (having seen YOUR conduct)
be ashamed. (1 Peter 3:16)

yasto manis-harū le vivāh garun`.

—Let them marry. (1 Corinthians 7:36)

tinīharūle us-ko lāgi prārthnā garideūn` ...

—Let them pray over him... ...

**ra yahovā parameśvar-ko nām-mā
tel gḥasideūn`.**

—and in the name of Jehovah God let
them pour oil on him. (James 5:14)

**yahovā parameśvar-le nê tapāi ra mabīc
insāph garideūn`.**

—May Jehovah judge between me and you.
(Genesis 16:5)

Tasks—Imperatives

5.9.1.4—Task 5.9.1.4

Translate:-

1. **jāū, timī pani tyasê gara.** (Luke 10:37)

2. **āū! ani herā.** (Revelation 6:5)

3. **samajh calāū!** (Jeremiah 9:7)

4. **sitēmā deo.** (*Matthew 10:8*)
5. **canākho tara sudho hoo.** (*Matthew 10:16*)
6. **śānti pharkiaos`.** (*Matthew 10:13*)
7. **uhāle timīharulāi kṣamā garideūn`.**
(*2 Chronicles 30:18*)

Answers:-

1. *Go, you (M) do likewise! [/ do also like that!]*
2. *Come! And look! (M)*
3. *Behave with [/ Apply] understanding! (M)*
4. *Give freely. (M)*
5. *Be cautious yet innocent [/ gentle].*
6. *Let peace return.*
7. *May He (H) forgive YOU (M).*

5.9.1.5—Task 5.9.1.5

Translate:-

1. *Eat to the full! (James 2:16)*
2. *Hold authority over them! (M) (Luke 19:7)*
3. *Come on out! (M) (John 11:43)*
4. *Make the sick ones (M) well. (Matthew 10:8)*
5. *Let peace be upon them (M) (Matthew 10 :13)*

Answers:-

1. **peṭ bhari khāū.**
2. **yin-māthi akṣṭiyār calāū.**
3. **bāhir āū!**
4. **birāmīharulāi niko pāra.**
5. **śānti tinīharūmāthi rahos`.**

5.9.1.6—Task 5.9.1.6

Translate the answers at *Tasks 5.9.1.4-5* into the other language.

5.9.2—“Let us ...!”

To construct the exhortation: ‘*Let us do something!*’ you can say ‘*Come, we do something!*’ This simply requires the use of “**āo,**”—“*Come,*” followed by a statement in the habitual present tense.—See [5.3.1](#).

āo, hāmīharū jāḍ.—*Let’s go!*

āo, hāmī dōḍḍ.—*Let us run!*

āo, hāmī āphno āśā ghoṣṇā garirahḍ.

—*Let us keep on proclaiming our hope!*

āo, hāmī basera kurā garō.

—*Come, let us sit and talk!*

Tasks—‘*Let us...*’

5.9.2.1—Task 5.9.2.1

Translate:-

1. **āo, hāmī khusī hoō.** (*Revelation 19:7*)
2. **āo, hāmī dekho.**
3. **āo, hāmī kośis garō.**
4. **āo, hāmī yo kitāb padho.**
5. **āo, hāmī sabhāmā jāō.**

Answers:-

1. *Let us be joyful.*
2. *Let us see.*
3. *Let us try.*
4. *Let us read this book.*
5. *Let us go to the meeting.*

5.9.2.2—Task 5.9.2.2

Translate:-

1. *Let us go.*
2. *Let us do [some] work.*
3. *Let us wait here.*
4. *Let us talk.*
5. *Let us build a city.* (*Genesis 11:4*)

Answers:-

1. **āo, hāmī jāō.**
2. **āo, hāmī kām garō.**
3. **āo, hāmī yahā parkho.**
4. **āo, hāmī kurā garō.**
5. **āo, hāmī eutā sahar banāō.**

5.9.2.3—Task 5.9.2.3

Translate the answers at *Tasks 5.9.2.1 and 5.9.2.2* into the other language.

5.9.3—Negative Imperatives

Attach ‘**na-**’ in front of the positive imperative. Alternatively, use a simple verb to say the action is *prohibited*—‘**niṣedha**’. (See [5.8.7](#).)

nagarnuhos`—*Don’t, please!*

naāunuhos`—*Do not come, please!*

napaḍh`nuhos`—*Do not read, please!*

nalinhos`—*Do not take, please!*

nagara—*Do not!*

napaḍha—*Do not read!*

nadekha—*Don’t look!*

nasuna—*Don’t listen!*

nalekha—*Do not write!*

najāū—*Do not go!*

nakhāū—*Do not eat!*

nadekhiū—*Don’t be seen!*

nahoū—*Don’t be!*

nadeū—*Do not give!*

naleū—*Don’t take!*

nadhoū—*Don’t wash!*

naāū—*Do not come!*

nalyāū—*Do not bring!*

nacalāū—*Don’t drive!*

nasikāū—*Do not teach!*

Tasks—‘*Do not...*’

5.9.3.1—Task 5.9.3.1

Translate

1. **nagara; nasuna**
2. **bhōli najāū; nadeū**
3. **nadekhiū; nadhoū**
4. **nalekha; naāū**
5. **nagarnuhos`**
6. **nalinhos`**

Answers:-

1. *Don't do; don't listen.*
2. *Don't go tomorrow; don't give.*
3. *Don't be seen; don't wash.*
4. *Don't write; don't come*
5. *Please, don't do.*
6. *Do not take, please.*

5.9.3.2—Task 5.9.3.2

Translate:-

1. *Don't look;*
2. *Don't eat; don't take.*
3. *Kindly do not come here.*
4. *Do not read now, please.*

Answers:-

1. **nadekḥa;**
2. **nakhāū; naleū**
3. **yahā naāunuhos`**
4. **āhile napaḍḥ`nuhos`**

5.9.3.3—Task 5.9.3.3

Translate

1. **cintit nahoo.** (*Philippians 4:6*)
2. **badala naleo.** (*Romans 12:19*)
3. **tī kurāhārūdekḥi naḍarāū.** (*Revelation 2:10*)
4. **untharūko ilākāmā najāū.** (*Matthew 10:6*)
5. **nabahakio.** (*1 Corinthians 6:9*)
6. **nalinuhos`**

Answers:-

1. *Do not be anxious..*
2. *Do not get your own back. [/ not take revenge.]*
3. *Do not [you (M)] be afraid of these things.*
4. *Don't go into their (M) locality.*
5. *Do not be misled.*
6. *Do not take, please.*

5.9.3.4—Task 5.9.3.4

Translate:-

1. *Do not love the world. (1 John 2:15)*
2. *Don't lie to one another. (Colossians 3:19)*
3. *Do not be amazed at this. (John 5:28)*
4. *Do not rely [/ not place your reliance] on your*

own understanding. (Proverbs 3:5)

Answers:-

1. **sāsar-lāī prem nagara.**
2. **ek-arkālāī naḍhāṭa.**
3. **yas-mā acamma namana.**
4. **āphnê buddhimā bhar napara.**

5.9.3.5

Translate the answers at *Tasks 5.9.3.1 and 5.9.3.4* into the other language.

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5.10—Future Tense—Tentativeness in a Probable Form

At [5.4](#) above we learned two simple ways for expressing future actions, and they are best suited to definite circumstances. However, if you want to include a level of uncertainty, use the Probable Future Tense, as explained here.

Except for persons of high, honorific position (H), add the verb endings listed at [5.10.2](#) to the verb base described at [5.10.1](#)—**gar** (*do*), **hu** (*be*), **jān** (*go*), etc. Modify the affirmative to form the negative. ([5.10.3.](#))

For persons of high, honorific position (H) the verb endings at [5.10.2](#) show you use the infinitive or dictionary form and add ‘**holā**’—‘*perhaps*’.

5.10.1—Verb Bases for the Probable Future Tense

The base is formed initially, as described at 5.10.1.1-6. Rules are applied in subsequent paragraphs depend on how the simple base ends.

5.10.1.1—Simple Base Formation

Drop ‘-nu’ from the dictionary form.

lekḥnu—*to write* : lekḥnu – nu = **lekḥ-**

kḥānu—*to eat* : kḥānu – nu = **kḥā-**

jānu—*to go* : jānu – nu = **jā-**

dekḥnu—*to see* : dekḥnu – nu = **dekḥ-**

5.10.1.2—Ends in a consonant or -ā

Use the simple base. ([5.10.1.1.](#))

Add the verb endings tabulated in [5.10.2.](#)

lekḥnu—*to write* : lekḥ + ũlā = **lekḥũlā**

ma lekḥũlā—*I’ll probably write*

kḥānu—*to eat* : kḥā + ôlā = **kḥāôlā**

timī kḥāôlā—*you (M) might eat*

jānu *to go* : jā + lān` = **jālān`**

unī najālān` /

(unī jāndênan` holā)

—*he might not be going*

dekḥnu *to see* : dekḥ + ôlā = **dekḥôlā**

hāmī dekḥôlā—*we'll see probably*

5.10.1.3—Verb base ends in 'i' except:-

linu—*to take* and **dinu**—*to give*

Insert **-e-** between the base (5.10.1.1) and the verb endings tabulated in 5.10.2.

dekḥinu *to be seen*

tīmīharū dekḥieôlā—*YOU may be seen*

tarsinu *to be frightened*

unī natarsielān`

—*He might not be frightened*

5.10.1.4—**linu**—*to take* and **dinu**—*to give*

(i) First Person **ma**—*I* and **hāmī**—*we*.

The bases are **li-** and **di-** for the first person.

linu > li-

li + ũlā = liūlā

ma liūlā—*I'll probably take*

li + ôlā = liôlā

hāmīharū liôlā—*We should be taking*

(ii) Other Persons not **ma**—*I* or **hāmī**—*we*

The bases for all others are **le-** and **de-**.

linu > le-

le + lā = lelā

ū lelā—*He (L) will probably take*

le + ôlā = leôlā

tīmīharū leôlā—*YOU (M) expect to take*

(iii) Examples

unīharū lelān`—*They may take*

ma diūlā—*I will probably give*

hāmī diôlā—*We'll probably give*

tīmīharū deôlā—*YOU may give*

5.10.1.5—The verb *hunu* to be

(a) **ma**—*I*.

The base for **ma**—*I* is **hu-**.

ma hūlā—*I will probably be*

(b) All persons except **ma**—*I*

The base for singular and plural is **ho-**.

hāmī hoōlā—*we expect to be*

timī hoōlā—*you will probably be*

unī holān`—*he (M) might be*

sāyad tālāi kehī phāidā holā.

—*Perhaps there may be some
benefit to you (L). (Isaiah 47:12)*

5.10.1.6—Base ends in a double vowel

(a) **ma** (*I*) and **hāmī** [/hāmīharū] (*we*)

(i) The base for the First Person:-

Drop the last vowel off the simple base.

āunu > āu > **ā-**

lyāunu > lyāu > **lyā-**

calāunu > calāu > **calā-**

(ii) Verb endings for the first person:-

The verb endings from [5.10.2](#) are:-

ma ...-ūlā and **hāmīharū ...-ōlā**

(iii) Examples:-

āunu—*to come*

ma āūlā—*I will probably come*

hāmīharū āōlā—*we will come perhaps*

lyāunu—*to bring*

ma lyāūlā—*[I think] I'll probably bring*

hāmīharū lyāōlā—*we might bring*

calāunu—*to drive*

hāmī calāōlā—*we might drive*

ma calāūlā—*I might drive*

(b) Other persons, not the First Person

(i) The base for other than the First Person:-

Use the simple base as in [5.10.1.1](#).

āunu > āu > **āu-**

lyāunu > lyāu > **lyāu-**

calāunu > calāu > **calāu-**

(ii) Just add the verb endings listed at [5.10.2](#).

(iii) Examples:-

āunu—*to come*

unī āulān`—*he (M) will probably come*

timīharū āuôlā

—*YOU (M) will come perhaps*

lyāunu—*to bring*

ū lyāulā—*[I think] he (L) may bring*

timīharū lyāuôlā—*YOU might bring*

calāunu—*to drive*

timī calāuôlā—*you (M) might drive*

unī calāulān`—*he (M) might drive*

unī nacalāulin`

—*she (M) might not drive*

sāyad mānis-harū tādekhī ḍarāulan`!

—*Perhaps people may become in fear of you (L). (Isaiah 47:12)*

5.10.2—Future Probable Tense Endings

Probable Future Tense

for ‘garnu’—*to do, to make*

		Affirmative	Negative
I	ma	garûlā	gardina holā
you L	tā	garlās`	gardinas` holā
you M	timī	garôlā	gardênô holā
he LN & LF	ū	garlā	gardêna holā
she LN & LF	ū	garlī	gardêna holā
he	yinī / unī / tinī	garlān`	gardênan` holā
she	yinī / unī / tinī	garlin`	gardênan` holā
this/that/it M	yo/tyo	garlā	gardêna holā
this/that/it F	yo/tyo	garlī	gardêna holā

<u>you</u> H	tapāĩ	garnu	garnu
		holā	hunna holā
<u>he, she</u>	yahā	- " -	- " -
<u>he, she</u>	uhā / vahā	- " -	- " -
we	hāmīharū	garōlā	gardēnō holā
YOU M	timīharū	garōlā	gardēnō holā
they L	yī / tī	garlān`	gardēnan` holā
they	unīharū	garlān`	gardēnan` holā
these	yinīharū	garlān`	gardēnan` holā
those	tinīharū	garlān`	gardēnan` holā
they, these N	yī	garlān`	gardēnan` holā
they, those F	tī	garlān`	gardēnan` holā
<u>YOU</u> H	tapāĩharū	garnu	garnu
		holā	hunna holā
<u>they</u> H	uhāharū	- " -	- " -
<u>these</u> H	yahāharū	- " -	- " -
<u>those</u> H	vahāharū	- " -	- " -

* See [5.10.3](#) about the negative, or [5.10.1](#) about forming verb bases.

5.10.3—Future Tense—Probable Form—Negative

For the negative, either:-

(1) Append **holā** (*maybe*) to the present habitual tense that was shown at [5.3](#).

ma gardina + holā = **ma gardinā holā**

or:-

(2) Insert **na** (*not*) in front of the probable affirmative that was shown at [5.10.2](#).

na + garūlā > **ma nagarūlā**

5.10.4—Tasks—Future Tense—Probable Form

5.10.4.1—Task 5.10.4.1

Translate:-

1. **ma lekḥūlā**
2. **timī kḥāōlā**
3. **unī najālān` / (unī jāndēnan` holā)**
4. **hāmī dekḥōlā**
5. **timīharū dekḥicōlā**

6. unī natarsielān`
7. hāmī diōlā

Answers:-

1. *I will probably write.*
2. *You (M) might eat.*
3. *He (M) might not be going.*
4. *We will see probably.*
5. *YOU (M) may be seen*
6. *He might not be frightened.*
7. *We'll probably give*

5.10.4.2—Task 5.10.4.2

Translate:-

1. *I'll probably take.*
2. *We should be taking.*
3. *He (L) will probably take.*
4. *YOU (M) expect to take.*
5. *They may take.*
6. *I will probably give.*
7. *YOU (M) may give*

Answers:-

1. **ma liūlā**
2. **hāmīharū liōlā**
3. **ū lelā**
4. **timīharū leōlā**
5. **unīharū lelān`**
6. **ma diūlā**
7. **timīharū deōlā**

5.10.4.3—Task 5.10.4.3

Translate:-

1. **ma hūlā**
2. **hāmī hoōlā**
3. **sāyad tālāi kehī pḥaidā holā.**
4. **hāmīharū lyāōlā**
5. **hāmī calāōlā**
6. **unī āulān`**

Answers:-

1. *I will probably be.*
2. *We expect to be.*
3. *Perhaps there may be some benefit to you (L).*

4. *We might bring.*
5. *We might drive.*
6. *He (M) will probably come*

5.10.4.4—Task 5.10.4.4

Translate:-

1. *You (M) will probably be.*
2. *He (M) might be.*
3. *I will probably come.*
4. *We will come perhaps.*
5. *[I expect] I'll probably bring.*
6. *I might drive.*

Answers:-

1. **timī hoôlā**
2. **unī holān`**
3. **ma āulā**
4. **hāmīharū āôlā**
5. **ma lyāulā**
6. **ma calāulā**

5.10.4.5—Task 5.10.4.5

Translate:-

1. **timīharū āuôlā**
2. **timīharū lyāuôlā**
3. **unī calāulān`**
4. **unī nacaalāulin`**

Answers:-

1. *YOU (M) will come perhaps.*
2. *YOU(M) might bring.*
3. *He (M) might drive*
4. *She (M) might not drive.*

5.10.4.6—Task 5.10.4.6

Translate:-

1. *[I think] he (L) may bring.*
2. *You (M) might drive.*
3. *Perhaps people may be in fear of you (L).*

Answers:-

1. **ū lyāulā**
2. **timī calāuôlā**
3. **sāyad mānis-harū tādekhi qarāulan`!**

5.10.4.7

Translate the answers at *Tasks 5.10.4.1 to 5.10.4.6* into the other language.

[\[Go to List of Contents\]](#) [\[Start of Section 5—Verbs\]](#)

5.11—Passive Verbs**5.11.1—Their Purpose and Pattern****5.11.1.1—Active and Passive Voices**

Actions are reported in a grammatical voice—either in the active voice or in the passive voice. Most of the verb used until now have been in the active voice.

5.11.1.2—Active Voice Grammar

This places the grammatical subject of the verb as the doer or causer of the effect of the action described by the verb. The receiver of the action is therefore the direct object.

5.11.1.3—Passive Voice Grammar

In the passive voice the subject of the verb speaks from the point of view of the receiver of the action, the one affected by it. (This party would be the direct object in an active-voice sentence).

(i) English Grammar

Passive-voice verbs are constructed with an auxiliary form of ‘to be’ and a past participle—such as ‘were seen’. The agent, a person or thing causing the effect of the action, can be included in a prepositional phrase—such as ‘by the boy’.

(ii) Nepali Grammar

In many cases Nepali has a ready-made Passive-voice verb—such as:-

dekḥinu—*to be seen*

ū dekḥiyo—*He was seen.*

tyo kitāb dekḥindê ḥa

—*That book is being seen*

cininu—*to be known*

ū āphno vyavahār-bāṭê cininḥa

—*He is known by [/ from] his actions.*

Others are constructed with an auxiliary form of ‘to be’ and another word for the detail. For example:-

ū kḥasera ghāite bhāe.

—*He fell and was injured.*

tyas-lāi dekḥera ma āścaryacakit bhāē.

—*On seeing her I was amazed.*

paramēśvar duḥkḥī hunubḥayo.

—*God was saddened.*

ke bhānubḥaeko ḥa.

—*what was spoken.*

5.11.1.4—Details Lost in Translation

Sometimes it makes little difference whether the event is reported somehow in the active voice or the passive voice:-

He was seated.

He sat down.

However in some cases, the truth as well as the power of a passive statement can be lost with insufficient detail in the active voice:-

He was raised up on the third day.

He rose on the third day.

This could be **misleading**—if the reader wrongly assumes that ‘He’ was not completely dead before the third day, or that ‘He’ was part of some sort of a greater combined entity.

Instead, it would be better to insert detail from contextual information and say:-

God raised him on the third day.

5.11.2—Example of dekḥinu—*be seen*

(dekḥnu—to see

ma tyo kitāb dekḥdê ḥu

—*I am seeing that book*

dekḥāunu—to cause to be seen ([5.6](#))

ma tyo kitāb dekḥāundê ḥu

—*I am showing that book*)

dekḥinu—*to be seen*

tyo kitāb dekḥindê ḥa

—*That book is being seen*

mêle tyo kitāb dekḥindê ḥa

—*That book is being seen by me*

tyo lognemanḥe bāhirabāṭa nepālī

dekḥinḥa

—*That man from the outside is seen as*

(/ appears / seems to be) Nepali

ū śikṣak ho ki jasto dekḥinḥa

—*He seems to be as if he's a teacher*

yasêma parameśvar-ko prem

dekḥinḥa

—*God's love is seen particularly in this*

yo āhile kasto dekḥinḥa?

—*How does it look to you now?*

How is it seen by you now?

tyo rāto dekḥinṭhiyo

—*It was seen as red.*

It appeared red.

5.11.3—Examples of Other Passive Verbs

(garnu—*to do*

garāunu—*to cause to do*)

garinu—*to be done*

āśā garinḥa

—*Hope is being placed*

(jānu—*to know*

janāunu—*to cause to know*)

jāninu—*to be known*

susamācār jāninḥa

—*Good news is being made known.*

(sunnu—*to hear / listen*

sunāunu—*to cause to hear*)

suninu—to be heard

ūhāko sāvād sunincha

—His message is [being] heard.

(bolnu—to speak

bolāunu—to call / invite / cause to be said)

bolinu—to be spoken

yahā satya bolincha

—Here truth is spoken.

(pugnu—to reach / to arrive

pugāunu—to make reach)

puginu—to be made to arrive

viśvās yo kurā bolna puginchā

—Faith leads to saying this [matter].

(tarsāunu—to frighten /to cause to fear)

tarsinu—to fear / to be frightened

tinīharū tarsiyeko āunechan`

—They are to come trembling in fright.

5.11.4—Tasks—Passive Verbs

5.11.4.1—Task 5.11.4.1

Translate using:-

Passive verbs list ([5.11.3](#))

Continuous Present insertion of ‘-dê’ ([5.3.3](#))

Affirmative endings ([5.5.1](#)) and

Negative endings ([5.5.2](#)):-

1. **sunnā; sunāunu; suninu**

2. **dekḥnu; dekḥāunu; dekḥinu**

3. **bolnu; bolāunu; bolinu**

4. **jāunu; jānnu**

5. **janāunu; jāninu**

Answers:-

1. to hear; to cause to hear; to be heard

2. to see; to show; to be seen

3. to speak; to cause to be spoken; to be spoken

4. to go; to know

5. to make known; to be made known

5.11.4.2—Task 5.11.4.2

Translate:-

1. *to [do] work; to cause work to be done*
2. *Hope is being placed*
3. *Joy is being heard.*
4. *This matter [/ talk] is being feared.*
5. *God's love is seen there.*

Answers:-

1. **kām garnu; kām garāunu;**
2. **āsā garindêcha**
3. **ānanda sunindê cha**
4. **yo kurā tarsindê cha**
5. **paramēśvar-ko prem tyahā dekḥincha**

5.11.4.3—Task 5.11.4.3

Translate:-

1. **pugnu; pugāunu; puginu**
2. **hāmī yo sāvād unīharulāi pugāundê chu.**
3. **yo sāvād unīharulāi pugindê cha.**
4. **nepālī nepālmā bolincha**
5. **tapāīko sabhāmā ke garincha?**

Answers:-

1. *to reach; to cause to reach; to be made to reach*
2. *We are making this message reach them.*
3. *This message is reaching them.*
4. *Nepali is spoken in Nepal.*
5. *What is done at your meeting?*

5.11.4.4—Task 5.11.4.4

Translate:-

1. *Who was seen in there?*
2. *You (M) were seen in there.*
3. *I was not seen there.*
4. *You (M) will probably be seen tomorrow.*

Answers:-

1. **tyasmā ko dekḥinṭhiyo?**
2. **timī tyasmā dekḥinṭhiyô**
3. **ma tyahā dekḥinṭhiinā**
4. **timī bḥoli dekḥieôlā**

5.11.4.5—Task 5.11.4.5

Translate the answers at *Tasks 5.11.4.1-5.11.4.4* into the other language.

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5.12—Present Perfect Tense

This tense describes what action was done or has been completed.

It employs two parts:-

- (1) a [perfect participle](#) to describe:-
what was completed.

and:-

- (2) an [auxiliary verb](#) to say:-
how the action has/was ended.

The sentence may also require ‘-le’—‘by’, if the verb is transitive, implying an object was affected by the completed action of the doer. (This was explained at [5.2.2.](#))

5.12.1—Perfect Participle –eko, -eki, -ekā (-ed)

A perfect participle represents *what* action was *completed*. In English such participles typically end in *-ed*, but in Nepali it is a form of –**eko**:-

- (1) –**eko** for masculine singular
unle* gareko chan` *he’s done*
(2) –**eki** for feminine singular
unle* gareki chan` *she has done*
(3) –**ekā** for plural
unīharūle gareko chan` *they’ve done.*
* **unī** + **-le** becomes **unle**—(See [9.3.](#))

For low (L) and medium (M) persons, a form of –**eko** is appended to the Past Tense Base. This base is formed from the dictionary reference verb using the rules at [5.2.1](#). The Past Participle is formed by attaching the ending –**eko**, –**eki**, or –**ekā**.

Reference	Base	Participle	Meaning
garnu	gar-	gareko	<i>done</i>
āunu	ā-	āeko	<i>come</i>
garāunu	garā-	garāeko	<i>caused to do</i>
piunu	pi-	pieko	<i>drunk</i>
jānu	ga-	gaeko	<i>gone</i>
d̥hunu	d̥ho-	d̥hoeko	<i>washed</i>
hunu	b̥ha-	b̥haeko	<i>been</i>

unī tahā gaeko ḥan`

—He (M) has gone there.

For honorific/high (H) forms **–bhaeko** is appended to the full **–nu** form of the verb (e.g. **jānu**). ‘**bhaeko**’ does not change for number or gender.

uhā tahā jānubhaeko ḥa

—He (H) has gone there.

5.12.2—Present Perfect Auxiliary Verb

An auxiliary verb states how the action *has/was* ended. In English this auxiliary is typically *has*, but in Nepali it is taken from the present tense of **hunu** *to be* affirmative (5.5.3) or negative (5.5.4) by gender and number of the person or thing that acted.

A slight complication is the use of two forms of the auxiliary:-

(1) General Sense

Affirmative: **ma ... ḥũ**

Negative:- **ma ... ḥēna**

(2) Identification, emphasis, confirmation, defining:-

Affirmative: **ma ... hũ**

Negative:- **ma ... hoina**

Alternative forms **ḥēnā** and **hoinā** are found, as at *Luke 18:11*—perhaps when the speaker rightly or wrongly speaks from a superior status.

These forms are:-

		Affirmative	Negative
<i>I</i>	ma	chu	chêna *
<i>you L</i>	tã	chas`	chênas`
<i>you M</i>	timī	chô	chênô
<i>he, she LN & LF</i>	ū	cha	chêna
<i>he, she MN</i>	yinī	chan`	chênan`
<i>he, she MF</i>	unī / tinī	chan`	chênan`
<i>this, that, it</i>	yo / tyo	cha	chêna
<i>you H</i>	tapāī	(...-nu bhaeko)	(...-nu bhaeko)
		cha	chêna
<i>he, she</i>	yahã	- " -	- " -
<i>he, she</i>	uhã / vahã	- " -	- " -
<i>we</i>	hāmīharū	chõ,	chênõ
<i>YOU M</i>	timīharū	chô	chênô
<i>they LN & LF</i>	yī / tī	chan`	chênan`
<i>they</i>	unīharū	chan`	chênan`
<i>these</i>	yinīharū	chan`	chênan`
<i>those</i>	tinīharū	chan`	chênan`
<i>they, these N</i>	yī	chan`	chênan`
<i>they, those F</i>	tī	chan`	chênan`
<i>YOU H</i>	tapāīharū	(...-nu- bhaeko)	(...-nu- bhaeko)
		cha	chêna
<i>they H</i>	uhāharū	- " -	- " -
<i>these H</i>	yahāharū	- " -	- " -
<i>those H</i>	vahāharū	- " -	- " -

* An alternative form **chênã** is found, as at *Jeremiah 23:32*—perhaps when the speaker speaks from a superior status.

mêle ājñā dieko chênã.

—*I have not given the commandment.*

swargako rājya najikê ãeko cha.

—*The Kingdom of the heavens has come very close. (Matthew 10:7)*

5.12.3—Definitive Auxiliary ‘hoina’

Sometimes a form of ‘**hoina**’ is used as the auxiliary verb. This corresponds to a more definitive expression.

An alternative form **hoinā** for the first person singular is found, as at *Jeremiah* 23:32—perhaps when the speaker speaks from a respected status.

		Affirmative	Negative
<i>I</i>	ma	hũ	hoina *
<i>you L</i>	tã	hos`	hoinas`
<i>you M</i>	timī	hô	hoinô
<i>he, she LN & LF</i>	ũ	ho	hoina
<i>he, she MN</i>	yinī	hun`	hoinan`
<i>he, she MF</i>	unī / tinī	hun`	hoinan`
<i>this, that, it</i>	yo / tyo	ho	hoina
<i>you H</i>	tapāĩ	(...-nu bħaeko)	(...-nu bħaeko)
		ho	hoina
<i>he, she</i>	yahã	- " -	- " -
<i>he, she</i>	uhã / vahã	- " -	- " -
<i>we</i>	hāmīharū	hõ,	hoinõ
<i>YOU M</i>	timīharū	hô	hoinô
<i>they LN & LF</i>	yī / tī	hun`	hoinan`
<i>they</i>	unīharū	hun`	hoinan`
<i>these</i>	yinīharū	hun`	hoinan`
<i>those</i>	tinīharū	hun`	hoinan`
<i>they, these N</i>	yī	hun`	hoinan`
<i>they, those F</i>	tī	hun`	hoinan`
<i>YOU H</i>	tapāĩharū	(...-nu- bħaeko)	(...-nu- bħaeko)
		ho	hoina
<i>they H</i>	uhãharū	- " -	- " -
<i>these H</i>	yahãharū	- " -	- " -
<i>those H</i>	vahãharū	- " -	- " -

ma tyaskāraṇ`-le āeko hoinā.

—I have not come for that reason.

(John 8:42)

mêle jhūṭṭ boleko hoinā. (Romans 9:1)

—I am not lying [/ have not lied]

mêle yo kurā bhaneko hoinā.

(John 13:18)

—I am not talking (I have not talked)

mêle tinīharulāi pāṭhāeko hoinā.

—I did not send them. (Jeremiah 23:32)

5.12.4—Examples of Present Perfect

ma āeko chu—I have come.

mêle tyo kām gareko chu

—I have done that work.

timīle yo khabar suneko chō?

—Have you heard this news?

ūle usko pānī pieko chēna

—He (L) has not drunk his water.

unī bujhnu sakeki chēnan`

—She has not been able to understand.

yo kitāb dekhiēko chēna

—This book has not been seen.

tapāīle tyo bujhñubhāeko cha?

—Have you (H) understood that?

hāmīharūle hāmro uttarko vyākhyā

diekā chō—

—We have given the explanation of our answer.

timīharūle hāmro sandeś padhēkā chō?

—Have YOU (all) read our message?

unīharū śikhēkā chēnan`

—They have not learned.

tapāīharū āunubhāeko cha?

—Have YOU (H all) come?

uhāharū kahā jāñubhāeko cha?

—Where have they (H) gone?

5.12.5—Tasks—Present Perfect

5.12.5.1—Task 5.12.5.1

Translate:-

1. **ma āeko chu**
2. **ma suneko chēna**
3. **timīle kām gareko chēnô.**
4. **hāmīle timīlāi euṭā kitāb dieko chō.**
5. **tapāīko kām dekhieko chēna.**
6. **parameśvar-le euṭā pratijñā bhānnu bhāeko ho.**
7. **timīharūle hāmro sandeś padhēkā chō?**
8. **ūle usko pānī pieko chēna**

Answers:-

1. *I have come.*
2. *I have not heard..*
3. *You have not worked.*
4. *We have given you (M) a book.*
5. *Your (H) work has not been seen.*
6. *God has given a promise.*
7. *Have YOU (all) read our message?*
8. *He (L) has not drunk his water.*

5.12.5.2—Task 5.12.5.2

Translate:-

1. *I have gone.*
2. *You (M) have seen.*
3. *She (M) has not seen that.*
4. *You (H) have not told me his (H) name.*
5. *They have not learned.*
6. *Have you (H) understood that?*
7. *She has not been able to understand.*

Answers:-

1. **ma gaeko chu.**
2. **timī dekhēko chēnô.**
3. **unle tyo dekhēko chēnan`.**
4. **tapāīle malāi uhāko nām bhānnu bhāeko hoina.**
5. **unīharū śikhēkā chēnan`.**
6. **tapāīle tyo bujhñubhāeko cha?**
7. **unī bujhñu sakeki chēnan`.**

5.12.5.3

Translate the answers at *Tasks 5.12.5.1 and 5.12.5.2* into the other language.

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5.12.6—Cause-and-Effect with ‘X hunāle’ (‘on X obtaining’)

This device can be used to simplify a ‘Cause-and-Effect’ structure. It allows the causal present perfect verb to be replaced with **hunāle**.

‘-le’ can be viewed as a conditional participle with the idea of ‘*taking this as happening*’: based on ‘**linu**’—‘to take’. (See its use in conditional sentences: ‘*If X then Y*’—[11.1.2](#))

The verb describing the action that may have happened is like the dictionary reference form, but with its ending ‘-nu’ changed to ‘-nā’. ‘-le’ is appended to this:-

hunu > **hunā** > hunāle

hunāle in a Present Perfect context implies:-

‘*taking it that X has happened ...*’, or

‘*[X] being the case, so ...*’, or

‘*If X, ...*’

**ma birāmī bhaeko hunāle āunu
sakeko chēna**

—*I have become ill **and so** have been
unable to come.*

**timī āeko hunāle hāmīharū kurā
garnu sakchō**—

Literally:-

*You have come, [**being the case, so**] we
can talk.*

Meaning:-

***Because** you have come, we can talk.*

**īśvar yo kitāb dinubhaeko hunāle
yasmā satya cha.**

—*God **having** given this book, in it is
truth. (**Because** God gave this book, in
it is truth.)*

**hāmīlāi yī kurā pratijñā gariyeko hunāle
pavitra hoḥ.**

—*Since these words have been made as
promises to us, let us be holy.
(2 Corinthians 7:1)*

**mêle yo viśvās gareko hunāle mero nyāy
hūdê cha.**

—*Because I have placed this faith, I am
being judged. (Acts 23:6)*

**kas-le uhālāi pahile dieko hunāle uhāle
pani dinuparne bhaeko cha?**

—*Who has first given to him, so that it
must be repaid to him? (Romans 11:35)*

**mero ke pani kām nahunāle ma āju
āunu sakeko chu.**

—*With me having no work at all, I have
been able to come today.*

5.13—Past Perfect Tense (or Pluperfect or Completed Past)

This tense describes what action had been done or had been completed.

Like the Present Perfect Tense ([5.12](#)) it employs two parts:-

- (1) a perfect participle to describe *what* had been *completed* and
- (2) an auxiliary verb to say *how* the action *had been* ended.

The sentence may also require **-le** ‘by’, if the verb is transitive, implying an object was affected by the completed action of the doer. (This was explained at [5.2.2.](#))

5.13.1—Past Perfect Auxiliary Verb

The construction of the past perfect tense is similar to the present perfect tense, but the auxiliary verb is changed from its present form to **hunu** ‘to be’ to its past form:-

		Affirmative	Negative
<i>I</i>	ma	thiẽ	thiinã
<i>you L</i>	tã	thiis`	thiinas`
<i>you M</i>	timī	thiyô	thienô
<i>he L</i>	ū	thiyo (m)	thiena (m)
<i>she M</i>	ū	thiī (f)	thiina (f)
<i>he</i>	yinī/unī / tinī	thie (m)/	thienan` (m)/
<i>she</i>	yinī/unī/tinī	/ thiin (f)	/ thiinan` (f)
<i>this/that/it L&M</i>	yo/tyo	thiyo (m)	thiena (m)
<i>this/that/it L&M</i>	yo/tyo	thiī (f)	thiina (f)
<i>you H</i>	tapãĩ	(...-nu- bhaeko)	(...-nu- bhaeko)
		thiyo	thiena
<i>he/she H</i>	yahã/uhã/vahã	- " -	- " -
<i>we</i>	hāmīharū	thiyõ	thienõ
<i>you M</i>	timīharū	thiyô	thienô
<i>they L</i>	yī / tī	thie (m) /	thienan` (m)/
		/ thiin (f)	/ thiinan` (f)
<i>they/these M</i>	yinīharū/	- " -	- " -
	unīharū/tinīharū	- " -	- " -
<i>they/these L&M</i>	yī	- " -	- " -
<i>they/those L&M</i>	tī	- " -	- " -
<i>YOU H</i>	tapãĩharū	(...-nu- bhaeko)	(...-nu- bhaeko)
		thiyo	thiena
<i>they/these/those</i>	yahã-	- " -	- " -
<i>-harū/uhãharū/vahãharū</i>		- " -	- " -

5.13.2—Examples of Past Perfect

ma āeko thiẽ

—*I had come*

mêle tyo kām gareko thiẽ

—*I had done that work*

timīle yo khabar suneko thiyô?

—*Had you heard this news?*

ūle usko pānī pieko thiena

—*He had not drunk his water*

unī bujhnu sakeki thiinan`

—She hadn't been able to understand

yo kitāb dekhieko thiena

—This book had not been seen

tapāile tyo bujhnuhaeko thiyō?

—Had you (H) understood that?

**hāmīharūle hāmro uttarko vyākhyā
diekā thiyō**

—We had given the explanation of our
answer.

**timīharūle hāmro sandeś padhekā
thiyō?**

—Had YOU (all) read our message?

unīharū śikhēkā thienan`

—They had not learned

tapāīharū ānunubhaeko thiena?

—Had YOU (H all) come?

uhāharū kahā jānubhaeko thiyō?

—Where had they (H all) gone?

hāmīle timīharūlāi ajñā diekā thiyō.

—We had given YOU (M) commandment.

5.13.3—Tasks—Past Perfect

5.13.3.1—Task 5.13.3.1

Translate:-

1. **ma āeko thiē.**
2. **ma suneko thīinā.**
3. **timīle kām gareko thienō.**
4. **hāmīle timīlāi euṭā kitāb dieko thiyō.**
5. **tapāīko kām dekhieko thiena.**
6. **parameśvar-le euṭā pratijñā bhānnu bhaeko thiyō.**
7. **timīharūle hāmro sandeś padhekā thiyō?**
8. **ūle usko pāni pieko thiena.**

Answers:-

1. *I had come.*
2. *I had not heard..*
3. *You (M) had not worked.*
4. *We had given you (M) a book.*
5. *Your (H) work had not been seen.*

6. God had given a promise.
7. Had YOU (all) read our message?
8. He (L) had not drunk his water.

5.13.3.2—Task 5.13.3.2

Translate:-

1. I had gone.
2. You (M) had seen.
3. She (M) had not seen that.
4. You (H) had not told me his (H) name.
5. They had not learned.
6. Had you (H) understood that?
7. She had not been able to understand.

Answers:-

1. **ma gaeko thiĩ.**
2. **timĩ dekhēko thienō.**
3. **unle tyo dekhēko thienan`.**
4. **tapāĩle malāĩ uhāko nām bhānnu bhāeko thiena.**
5. **unīharū śikhēkā thienan`.**
6. **tapāĩle tyo bujhñubhāeko thiyo?**
7. **unī bujhñu sakeki thiinan`.**

5.13.3.3

Translate the answers at *Tasks 5.13.3.1 and 5.13.3.2* into the other language.

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5.13.4—Cause-and-Effect with ‘X hunāle’ (‘as X had obtained’)

This device can be used to simplify a ‘Cause-and-Effect’ structure. It allows the causal past perfect verb to be replaced with **hunāle**.

‘-le’ can be viewed as a conditional participle with the idea of ‘*taking this as happening*’: based on ‘**linu**’—‘to take’. (See its use in conditional sentences: ‘If X then Y’—[11.1.2](#))

The verb describing the action that may have happened is like the dictionary reference form, but with its ending ‘-nu’ changed to ‘-nā’. ‘-le’ is appended to this:-

hunu > **hunā** > hunāle

hunāle in a past perfect context implies:-

‘taking it that *X* had happened ...’, or
 ‘[*X*] being the case, so ...’, or
 ‘If *X*, ...’

hunāle here implies:-

—‘with it being [that *X* had happened]’
 ‘[*X*] having been the case, so’

**ma birāmī bhāeko hunāle ānu
 sakeko thīinā**

—*I had become ill [having happened, so]
 had been unable to come.*

**timī āeko hunāle hāmīharū kurā
 garnu sakeko chō**

Literally:-

—*You had come, [being the case, so]
 we could talk.*

Meaning:-

—**Because** you had come, we have
 been able to talk.

**īsvar yo kitāb dinubhāeko hunāle yasmā
 satya thīyo.**

—*God had given this book, so in it
 was truth.*

Because God had given this book,
 in it was truth.

**hāmīlāi yī kurā pratijñā gariyeko hunāle
 hāmī pavitra hunu cahekā thīyō.**

—*Since these words had been made as
 promises to us, we had wanted to
 be holy.*

**mêle yo viśvās gareko hunāle mero nyāy
 hūdê thīyo.**

—*Because I had placed this faith, I was
 being judged.*

**kas-le uhālāi pahile dieko hunāle uhāle
pani dinuparne bhaeko thiyo?**

—*Who has first given to him, so that it
had to be repaid to him?*

**mero ke pani kām nahunāle ma hijo
āunu sakeko thiē.**

—*With me having no work at all, I had
been able to come yesterday.*

5.13.5—Tasks—hunāle

5.13.5.1—Task 5.13.5.1

Translate:-

1. unī bujheko hunāle rāmro kām garyo.
2. tinī suneko nahunāle narāmro kām gareko cha.
3. timro śikṣak yahā nahunāle ma timilāi dekḥāuna sakchu.
4. yo kurā timilāi padḥieko hunāle tyasmas satya ke ho?

Answers:-

1. As he (M) had understood, he did good work.
2. Since he (MF) had not listened, [he] has done bad work.
3. Since your (M) teacher is not here, I can show you.
4. Since this information has been read to (M), what truth is in it?
5. Your (H) work had not been seen.

5.13.5.2

Translate the answers at Task 5.13.5.1 into Nepali.

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5.14—‘-ne’: the Gerundive Idea of a Verb

The gerundive idea of seeking to achieve the action of a particular verb can employ its reference form with its ‘-nu’ ending changed to ‘-ne’.

This form can be used:-

to *describe* the action itself ([5.14.1](#))

or

to *represent* the doer of the action ([5.14.2](#))

garnu > **garne**—*doing; to do; one doing*

jānu > **jāne**—*going; to go; one going*

hunu > **hune**—*being; to be; one being*

5.14.1—The Action

This application concisely reports or describes the action. Here are some examples.

garnu > **garne**

ke garne?—*What [are we] to do?*

arkolāi prem garne asal ho.

—*To love others is good.*

sabê kurā garne bal pāūchu.

—*I receive power to do all things.*

śāsan garne adhikār

—*the authority to do ruling*

tin-ko dherê adhyayan garnele

āphêlāi thakāūcha.

—*too much study of them tires you out.*

jānu > **jāne**

kahā jāne?—*Where [is one] to go?*

malāi tahā jāne anumati dinuhos`.

—*Give me permission to go there.*

āunu > āune

māthibāṭa āune buddhi

—*wisdom coming from above?*

paunu > pāune

kaḥā tyo pāune?

—*Where [are we] to get it?*

kasarī thāha pāune?

—*How will anyone know
[/ gain awareness]?*

māthibāṭa āune buddhi pāune mānis

ko ho?

—*Who (M) is a person receiving wisdom
that comes from above?*

bolnu > bolne

ke bolne?—*What [are you] to speak?*

jḥūṭḥ bolne mānis—*a person telling lies*

vibhinna bhāṣā bolne jātijāti

—*nations speaking various languages*

5.14.2—The Doer of the Action

The gerundive form can be used to say:-

the person who **does** this action;

the one **doing** this action;

the one known **to do** this action.

garnu > **garne**—*one who does*

nās garnele nās gardê ṇa.

—*The destroyer is destroying. [/ The
doer of destruction is doing destruction.]*

kām garnele tyo yahā rākḥiyo.

—*The worker put it here.*

atithi-sat-kār garne hunuparṇa.

—*[One] must be hospitable [/ be one
doing hospitality].*

**tāki ūmāthi viśvās garne kohī pani nās
nahos`.**

—so that everyone exercising faith in him
might not be destroyed. (John 3:16)

vivāh garnele asalê garcha.

—Whoever marries does well.

cintā garnele kām śuru gareko chēna.

—The worrier has not started the work.

**kḥarāb kām garnele āphno kḥarāb
vicār tyāgos`.**

—Let the one doing bad deeds leave
his bad thoughts. (Isaiah 55:7)

cāhanu > **cāhane**—one who wants

(See also conditional devices at [11.1.3.](#))

Using ‘**kām garna nacāhane**’—‘a person who does not want to work’:-

**kām garna nacāhanele pani kḥādā
nakḥāos`.**

—Let anyone who does not want
to work, also not eat.

=If anyone does not want
to work, neither let him eat.
(2 Thessalonians 3:10)

5.14.3—Tasks—‘-ne’ Gerundive Verb Form

5.14.3.1—Task 5.14.3.1

Translate:-

1. **ke bolne ?**
2. **ke sunne ?**
3. **timilāi ke bhāne ?**
4. **kahā adhyāyan garne?**
5. **tahā jāneko bal (mero) chēna.**
6. **yo kurā bolneko uddeśya ke ho?**

Answers:-

1. *What to say? [/ What shall we say?]*

2. *What to listen to?* [/ *What shall we listen to?*]
3. *What to tell you (M)?* [/ *What shall I tell you?*]
4. *Where to study?* [/ *Where shall I (you; we; he...) study?*]
5. *The strength to go there (mine) does not exist* [/ *I do not have*].
6. *What is the purpose of saying these words* [/ *this matter*]?

5.14.3.2—Task 5.14.3.2

Translate:-

1. *One doing good work* [/ *A doer of good work*] *gets a good name.*
2. *Who is bad?* *We can see the fruits* [/ *results*] *of a doer of bad work!*

Answers:-

1. **rāmro kām garne rāmro nām pāūncha.**
2. **ko kharāb ho? hāmīharū kharāb garneko phal dekḥna sakchō!**

5.14.3.3

Translate the answers at *Tasks 5.14.3.1 and 5.14.3.2* into the other language.

5.15—Special Use of Verb Participles ‘bḥanera’ and ‘bḥaneko’

5.15.1—X bḥanera: saying X (to myself)

-era—*in doing*

X bḥanera Y.

—In asking, “X?”, Y.

namaste bḥanera gayo.

—Saying, “Hello”, he went.

usle timro kitāb yahā cha bḥanera gayo.

—In saying, “Your book is here”, he went.

—He said my book was here and went.

5.15.2—X bḥanera: recalling X

mero kitāb timro ghar-mā cha bḥanera ma yahā āeko chu.

—With saying (to myself) [or, remembering], “My book is in your house”, I have come here.

—I remembered my book was in your house, and (so) I have come here.

**5.15.3—X bḥaneko: having said X (to myself) and intending X
ma us-lāi bḥanchu bḥaneko ta [/tara] unī āeko chēna.**

—*Having said (to myself) [or, thinking/intending], “I will tell him”,
however, he hasn’t come.*

—*I meant to tell him, but he didn’t come.*

**5.15.4—bḥaneko ‘X’ ho: has the meaning ‘X’
‘yahovā’ bḥaneko ke ho? [/yahovā nām-ko arth ke ho?]**

—*What is the meaning of (the name) ‘Jehovah’?*

**paramēśvar-ko nām “banne ra banāune uhā nê hunuhuncha”
bḥanne ho?**

—*God’s name means “He Causes to Become.”*

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6

6 – DESCRIPTIONS ATTACHED TO DOERS AND OBJECTS —(Adjectives)

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6.1—Introduction to Adjectives

A selection of useful adjectives should be learned. It is necessary to learn how adjectives have to be modified — perhaps by changing their endings — according to the gender (masculine, feminine, neuter...), their plurality, or even object case of the noun or pronoun to which they are attached.

6.2—Adjectives Used in this Explanation

<i>kasto</i>	how?
<i>well</i>	sanco / rāmrarī / svastha / niko
<i>unwell</i>	bisanco / birāmī
<i>good / nice</i>	rāmro
<i>bad / wicked</i>	narāmro / kharāb
<i>own / one's own</i>	āphno
<i>cheap</i>	sasto
<i>expensive</i>	mahāgo
<i>some (people)</i>	kohī
<i>some (things)</i>	kehī

<i>a few</i>	
<i>/ a little amount of</i>	alikaṭi
<i>every</i>	sabê / sab
<i>clean</i>	saphā
<i>dirty</i>	mêlo
<i>new</i>	nayā
<i>old</i>	purāno
<i>big</i>	ṭhūlo
<i>small / little</i>	sāno
<i>ready</i>	tayār
<i>this</i>	yo
<i>that</i>	tyo
<i>these</i>	yī
<i>those</i>	tī
<i>working [person]</i>	kām garne [mānche]
<i>peace-speaking</i>	śānti bolne
<i>Nepali</i>	nepālī
<i>English</i>	āgrej
<i>aware, cognizant</i>	thāha
<i>ashamed</i>	lajjit

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6.3—Inflection for Gender and Number

If the adjective ends in ‘o’:-

The final vowel gets inflected to suit gender and number.

	Singular	Plural
M:	rāmro keṭā	rāmrā keṭāharū
F:	rāmrī keṭī	rāmrā keṭīharū

For emphasis amend the final vowel to ‘-ê’.

M:	rāmrê keṭā	rāmrê keṭāharū
F:	rāmrê keṭī	rāmrê keṭīharū

If the adjective ends in a vowel other than ‘o’ or in a consonant:-

These do not change.

M:	saphā keṭā	saphā keṭāharū
F:	saphā keṭī	saphā keṭīharū

M: **nayã keṭā** **nayã keṭāharū**
 F: **nayã keṭī** **nayã keṭīharū**

For *emphasis* amend the final vowel to ‘-ê’.

M: **saphê keṭā** **saphê keṭāharū**
 F: **saphê keṭī** **saphê keṭīharū**

For *emphasis* do not amend the final consonant or nasal (as in ã).

Instead, insert ‘**dherê**’—‘*very*’.

dherê nayã keṭā **dherê nayã keṭāharū**
dherê nayã keṭī **dherê nayã keṭīharū**

6.4—Examples of Adjectives Inflected by Gender or Number

yo sāno kitāb dherê nayã ho.

—*This little book is very new.*

tyo rāmrī keṭī tahã ça.

—*That good girl is there.*

yo bahinī rāmrī ça.

—*This sister is good.*

tī ṭhulā keṭāharū yahã chēnan`.

—*The big boys are not here.*

rāmrā keṭīharū satya bhanchan`.

—*Good girls say the truth.*

ã, unīharū rāmrā çan`!

—*Yes, they are good!*

yo khabar rāmrê ça.

—*This news is very good.*

tyo rāmro kitāb kahã ça?

—*Where is that good book?*

yahã ça.—*Here it is.*

ṭhūlo chēna.—*It is not big.*

tyo kitāb malāī madat gardê ça.

—*The book helps me.*

**yo rāmro khabar hāmīlāī madat
garna sakça.**

—*This good news can help.*

**bhōli ma timīlāi bhanchu, timī ke
garnu parcha.**

—*This book tells us what we must do.*

**hāmī[harū]le rāmro kām garnu
parcha**

—*We must do good work.*

{āhile āune mānche} bhandê cha.

—*{The man who is coming now} is speaking.*

{sānti bolne bahinī} āunu bhaeko cha.

—*{The sister^(3H) speaking peace} has come.*

ke timīharulāi thāha chēna?

—*Do YOU (M) not know? [/ Are you
not aware?] (1 Corinthians 6:9)*

6.5—Tasks—Adjectives

6.5.1—Task 6.5.1

Translate:-

1. **sanco chō? sancê chu!**

१. सन्चो छौ? सन्चै छु!

2. **ke yo kitāb mahāgo cha?**

२. के यो किताब महँगो छ?

3. **rāmre keṭīharū**

३. राम्रै केटीहरू

4. **tī ṭhulā keṭāharū yahā chēnan`.**

४. ती ठूला केटाहरू यहाँ छैनन्

5. **āhile āune mānche bhandê cha.**

५. अहिले आउने मान्छे भन्दै छ।

6. **usko āphno viśvās**

६. उसको आफ्नो विश्वास।

Answers:-

1. *Are you (M) well? I'm very well!*

2. *Is this book expensive?*

3. *very good girls*

4. *The big boys are not here.*

5. *The man who is coming now is speaking.*

6. *his (L) own faith*

6.5.2—Task 6.5.2

Translate:-

1. *good boys*
2. *a very new girl*
3. *The book helps me.*
4. *Are you not aware?*
5. *clean boys*

Answers:-

1. **rāmra keṭāharū**
१. राम्रा केटाहरू
2. **dherê nayā keṭi**
२. धेरै नयाँ केटी
3. **tyo kitāb malāi madat gardê cha.**
३. त्यो किताब मलाई मदत गर्दै छ।
4. **ke timīharulāi thāha chēna?**
४. के तिमीहरूलाई थाह छैन?
5. **saphê keṭāharū**
५. सफै केटाहरू

6.5.3—Task 6.5.3Translate the answers at *Tasks 6.5.1 and 6.5.2* into the other language.**6.6—Cardinal Numbers (One, Two...)**

0 zero ० शून्य śunya

1 one १ एक ek * 11 eleven ११ एघार eghāra

2 two २ दुई duī 12 twelve १२ बाह्र bāhra

3 three ३ तीन tīn 13 thirteen १३ तेह्र tehra

4 four ४ चार cār 14 fourteen १४ चौध cōdḥa

5 five ५ पाँच pāc 15 fifteen १५ पन्ध्र pandḥ

6 six ६ छ cha 16 sixteen १६ सोह्र sohra

7 seven ७ सात sāt 17 seventeen १७ सत्र satra

8 eight ८ आठ āṭḥ 18 eighteen १८ अठार aṭḥāra

9 nine ९ नौ nō 19 nineteen १९ उननाईस unnāis

10 ten १० दस das 20 twenty २० बीस bīs

20	30	40	50
0 bīs	tīs	cālīs	pacās
1 ekkāis	ek-tīs	ek-cālīs	ekāunna
2 bāis	battīs	bayālīs	bāunna
3 teīs	teīs	tricālīs	tripanna
4 cōbīs	cōtīs	cawālīs	caunna
5 paccīs	pētīs	pētālīs	pac-panna
6 ḥabbīs	ḥattīs	ḥayālīs	ḥapanna
7 sattāis	sētīs	sat-cālīs	santāunna
8 aṭṭhāis	aṭṭh-tīs	aṭṭh-cālīs	aṭṭhāunna
9 unnīs	unancālīs	unancās	unansāṭṭhī
0 tīs	cālīs	pacās	sāṭṭhī
60	70	80	90
0 sāṭṭhī	sattarī	asī	nabbe
1 ek-saṭṭhī	ek-hattar	ekāsī	ekānabbe
2 bēsāṭṭhī	bahattar	bayāsī	bayānabbe
3 trisaṭṭhī	trihattar	triyāsī	triyānabbe
4 cōsaṭṭhī	cōhattar	cōrāsī	cōrānabbe
5 pēsāṭṭhī	pac-hattar	pacāsī	paccānabbe
6 ḥēsāṭṭhī	ḥahattar	ḥayāsī	ḥayānabbe
7 sat-saṭṭhī	sat-hattar	satāsī	santānabbe
8 aṭṭh-saṭṭhī	aṭṭh-hattar	aṭṭhāsī	aṭṭhānabbe
9 un-hattar	unāsī	unānabbe	unānsay
0 sattarī	asī	nabbe	say

100 **say** (one hundred = **ek say**)

102 **ek say duī**

345 **tīn say pāc**

1000 **hajār** (one thousand = **ek hajār**)

11234 **eghāra hajār duī say cōtīs**

100,000 = १,००,००० **ek lākḥ**

(one hundred thousand = one lakh)

10,000,000 = १,००,००,००० **ek karoḍ**

(ten million = one crore)

123,456,789 = १२,३४,५६,७८९

—**bāhra karoḍ cōtīs lākḥ ḥapanna hajār...**

... **sāt say unānabbe**

* **euṭā** is used to say how many things there are.

an (indefinite) example—**euṭā udāharaṇ**

One (definite) faith there is

—**viśvās euṭê ḥa**

There is one God

—**parameśvar ek janā hunuhunḥa**

God is one

—**parameśvar ekê hunuhunḥa**

<i>person(s)</i> (a particle)	janā
<i>three [person] men</i>	tīn [janā] mānḥe
<i>thing(s)</i> (a particle)	vaṭā
<i>three [thing] books</i>	tīn [vaṭā] kitāb
<i>animal(s)</i> (a particle)	vaṭā
<i>two [animal] chickens</i>	duī [vaṭā] kukḥurā

6.7—Tasks—Cardinal Numbers

6.7.1—Task 6.7.1

Translate:-

1. **duī[-vaṭā] kitāb**

१. दुई[वटा] किताब

2. **tīn janā mānḥe**

२. तीन जना मान्छे

3. **euṭā rāmro kukḥurā**

३. एउटा राम्रो कुखुरा

4. **hāmro lāgi euṭā ḥorā di-ieko ḥa.**

४. हाम्रो लागि एउटा छोरा दिइएको छ।

5. **euṭê viśvās ḥa r euṭê pavitra śakti.**

५. एउटै विश्वास छ र एउटै पवित्र शक्ति।

Answers:-

1. *two [indefinite] books*

2. *three men*

3. *a fine chicken*

4. *For us a son has been given.*

5. *There is one faith and one holy spirit.*

6.7.2—Task 6.7.2

Translate:-

1. *four hundred and seventy nine books*
2. *one thousand and six men*

Answers:-

1. **cār say unāsī kitāb**
१. चार सय उनासी किताब
2. **ek hajār ṇa mānṇe**
२. एक हजार छ मान्छे

6.7.3—Task 6.7.3

Translate the answers at *Tasks 6.7.1 and 6.7.2* into the other language.

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7

7 – DESCRIPTION OF THE PROCESS DONE OR THE QUALIFYING OF AN ADJECTIVE

—(Adverbs)

A selection of useful adverbs should be learned.
Here is selection of useful adverbs.

7.1—Adverbs Used in this Explanation

<i>not</i>	na
<i>not good (=bad)</i>	narāmro
<i>nicely (=having... ...done 'nice')</i>	rāmro garera
<i>kindly; please H</i>	-hos (for tapāĩ)
<i>quite, a little, fairly</i>	ali
<i>slightly</i>	ali ali
<i>very</i>	dherê
<i>extremely</i>	nikê
<i>absolutely</i>	ek-damê
<i>only</i>	mātra; mātṛê
<i>also / too</i>	pani
<i>sometimes</i>	kahilekahĩ
<i>never (...not)</i>	kahilyê pani ... na
<i>always</i>	sadhê
<i>later</i>	pachi
<i>again</i>	pherĩ
<i>yesterday</i>	hijo
<i>today</i>	āja / āju
<i>tomorrow</i>	bholi
<i>earlier / beforehand</i>	aghārĩ / aghĩ
<i>now</i>	ahile / aba
<i>later</i>	pachi
<i>perhaps</i>	sāyad

where?	kahã?
here	yahã
there	tyahã
when?	kahile?
quickly	chitê / chito garera
more / further	ajhê

See further use of adverbs in comparatives and superlatives. (See [8.0.](#))

7.2—Examples of the Use of Adverbs

tapāi hijo ānunubhaena

—*You did not come yesterday.*

tinī sadhê rāmro kām gardê cha

—*He/she is always doing good work*

ma bhōli pherī kośīś garchu

—*I will try again tomorrow.*

ānuhos`

—*Please come!* (For **tapāi**)

tyo pani narāmro cha

—*That is bad, too.*

yo kitāb nikê rāmro ho.

—*This book is extremely good.*

timī kahile jāncho?

—*When will you (M) go?*

bhōli gaera parsu pheri āundê chu.

—*I'll go [/ having gone] tomorrow and
come again the day after tomorrow.*

malāi pheri bhannuhos`.

—*Tell to me again.*

tapāi ko sabha kahã huncha?

—*Where will your (H) meeting be?*

tī sadhê yahã huncha.

—*They (L) are always here.*

paramēśvar-le uhālāi ajhê

bhannubhayo...

—*God further said to him (H) ...*

(Genesis 17:9)

7.3—Tasks—Adverbs**7.3.1—Task 7.3.1**

Translate:-

1. **dherê rāmro**

१. धेरै राम्रो

2. **ek-damê narāmro**

२. एकदमै नराम्रो

3. **unī kahilekahī yahā āunchan.**

३. उनी कहिलेकही यहाँ आन्छन्।

4. **yī kahile pani sundêna.**

४. यी कहिले पनि सुन्दैन।

5. **śāyad ma āūla.**

५. शायद म आउल।

6. **chito garera āunuhos`.**

६. छितो गरेर आउनुहोस्।

7. **ma ali-ali matrê khānchu.**

७. म अलि-अलि मात्रै खान्छु।

Answers:-

1. *very good*2. *absolutely bad*3. *He (M) sometimes comes here.*4. *He (L) never listens at all.*5. *Perhaps I may come.*6. *Kindly come (H) quickly.*7. *I'll only eat a little.***7.3.2—Task 7.3.2**

Translate the answers at Task 7.2.1 into Nepali.

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8

8 – COMPARISONS —COMPARATIVE AND SUPERLATIVE

Contents of Section 8

- 8.1—[Formation of Comparative Structures](#)
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- 8.3—[Verbs with Definitive Use—ho](#)
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8.1—Formation of Comparatives and Superlatives

How are comparatives formed?

(This road is *more* even.)

(This road is *better*.)

How are superlatives formed?

(This road is *most* even.)

(This road is *best*.)

Normal	Moreso	Than	Most
	jhanê / ajhê / jyādā /	bhandā	sab-bhandā
good rāmro	better barhī [/jyādā] rāmro		the best sab-bhandā rāmro
asal	jhanê asal		sabêbbhandā asal

There are some special words:-

jēṭho *older*
kāncho *younger*

8.2—Verbs with Descriptive Use—cha

This book is good.

—**yo kitāb rāmro cha.**

This book is better.

—**yo kitāb baṛhī [/jyādā } rāmro cha.**

This book is best.

—**yo kitāb sab-bḥandā rāmro cha.**

the finest perfumes

—**sabēbḥandā asal attar**

8.3—Verbs with Definitive Use—ho

This is the best book.

—**yo sab-bḥandā rāmro kitāb ho.**

8.4—Examples with References

ū ajhê buddhimān` hunecha.

—*He (L) will be wiser. (Proverbs 9:9)*

timro ḍorī ajhê lāmo banāū.

—*Make your cords longer. (Isaiah 54:2)*

ma timīharulāi dherê prem garchu.

—*I love YOU (M) more.*

(2 Corinthians 2:15)

ū jhanê ānandita hunecha.

—*She will be [/ is to be] happier.*

bubā mabḥandā mahān hunuhuncha

—*The father is greater than I am.*

(John 14:28)

uhāko buddhi cihān-bḥandā gahiro cha.

—*His (H) wisdom is deeper than the grave.*

(Job 11:8)

euṭa sin arko bḥandā ajhê lāmo ṭhiyo.

One horn was higher than the other.

(Daniel 8:3)

jo sab-bḥandā sāno cḥa.

—*The one who is least. (Ephesians 3:8)*

yo nê sabêbḥandā ṭḥulo ājñā ho.

—*This is the greatest commandment.*

(Matthew 22:38)

sabêbḥandā asal cij-harū

—*the finest things (Hebrews 7:4)*

unīharū uhābḥandā jeṭḥā ṭhiyo.

—*They (M) were older than him.*

(Job 32:4)

jeṭḥo cāhī kānḥoko dās huneḥa.

—*The older will be the slave of the younger.*

(Romans 9:12)

8.5—Tasks—Comparative, Superlative

8.5.1—Task 8.5.1

Translate:-

1. **unī mabḥandā lāmo hun`.**

१. उनी मभन्दा लामो हुन्।

2. **ma uhābḥandā sāno hū.**

२. म उहाँभन्दा सानो हुँ।

3. **bubā mabḥandā mahān hunuhunḥa.**

३. बुबा माभन्दा महान हुनुहुन्छ।

4. **uhāko prem yobḥandā gahiro cḥa.**

४. उहाँको प्रेम योभन्दा गहिरो छ।

5. **yo keṭī arko bḥandā ānandita ṭhiyo.**

५. यो केटी अर्को भन्दा आनन्दित थियो।

Answers:-

1. *He (M) is taller than me.*

2. *I am smaller than him (H).*

3. *The father is greater than I am.*

4. *His (H) love is deeper than this.*

5. *This girl was happier than the other.*

8.5.2—Task 8.5.2.

Translate:-

1. *That is my newest book.*
2. *To love him (H) is the greatest commandment.*
3. *This man is older.*
4. *That is the youngest girl.*

Answers:-

1. **tyo mero sab-bḥandā nayā kitāb cha.**
१. त्यो मेरो सबभन्दा नयाँ किताब छ।
2. **uhālāi prem garne sabêbḥandā ṭhulo ājñā ho.**
२. उहाँलाई प्रेम गर्ने सबैभन्दा थुलो आज्ञा हो।
3. **yo lognemānche jeṭho ho.**
३. यो लोग्नेमान्छे जेथो हो।
4. **tyo sab-bḥandā kānchī keṭī ho.**
४. त्यो सबभन्दा कान्छी केटी हो।

8.5.3

Translate the answers at *Tasks 8.5.1 and 8.5.2* into the other language.

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9

9 – CHANGING FORMS OF OBJECT PRONOUNS AND NOUNS BY THEIR ‘CASE’

Contents of Section 9

- 9.1—[Introduction to Object ‘Cases’](#)
- 9.2—[Common Object Cases and Their Related Postpositions](#)
- 9.3—[List of Other Postpositions](#)
- 9.4—[Changing of Demonstrative Adjectives with Nouns](#)
- 9.5—[Changing of Object Personal Pronouns—as with ‘ma’](#)
- 9.6—[Changing of Object Personal Pronouns—All](#)
- 9.7—[Changing of Object Nouns](#)
- 9.7.1—[Changing Impersonal Object Pronouns](#)
- 9.7.2—[Tasks—Impersonal Object Pronouns](#)
- 9.7.3—[Changing Personal Object Pronouns](#)
- 9.8—[General Examples of How Nouns and Pronouns Change by Case](#)
- 9.9—Tasks—Declension of Nouns and Pronouns

9.1—Introduction to Object ‘Cases’

If a noun or pronoun representing a thing or person is not the doer but is affected by an action, then it is called the *object* in a clause. It is usually a modified form of the word that would be used if it were the doer (subject). In the Nepali language you may modify the word itself or attach another element (a postposition) after it.

We can tabulate the changes required according to ‘case’, and, if necessary, gender and plurality. (We keep it as simple as possible to begin with.) It can be helpful to relate common grammatical ‘cases’ to the postpositions Nepali uses to express them. (See [9.2](#).) Other postpositions are also used, so these others are listed separately at [9.3](#).

Firstly, see the changes in demonstrative adjectives with nouns in *this book*, *that book*, *these books*, and *those books* according to ‘case’ and the postpositions involved. (See [9.4](#).)

Secondly, see how personal pronouns are adapted—for example, *I*, *me*, *my*, *to me*. (See [9.5](#)—‘**ma**’, or [9.6](#)—All.)

Thirdly, see how nouns like *book* and *man* change—as with *the book*, *of the book*, *to the book*. (See [9.7](#).)

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[—Changes to Object Pronouns and Nouns\]](#)

9.2—Common Object Cases and Their Related Postpositions

Case	Purpose	Postposition
Nominative	[Doer]	-
Accusative*	<i>affecting ...</i>	(-lāī)
Genitive**	<i>of</i>	-ro / -rī / -rā -ko / -kī / kā
Dative***	<i>to</i>	-lāī
Instrumental-1	<i>by/through</i>	-le
Instrumental-2	<i>by way of</i>	-dvārā
Ablative	<i>from</i>	-bāṭa / -dekḥi
Locative-1	<i>in</i>	-bḥitro / -mā
Locative-2	<i>on</i>	māṭḥi
Locative-3	<i>at</i>	-lāī
Vocative	<i>Oh ...!</i>	he ...!

* Indirect Object

** Possessive

*** Direct Object

9.3—List of Other Postpositions

<i>with ...</i>	-sit / -sāga
<i>for ...</i>	... lāgi / ... nimti
<i>after ...</i>	... pachī
<i>up to ...</i>	-samma
<i>/ as far as ...</i>	-samma
<i>since ...</i>	

(time)	-dekḥi
<i>except ...</i>	-bāheka
<i>than</i>	-bḥandā (8.1)

9.4—Changing of Demonstrative Adjectives with Nouns

With singular nouns:-

yo kitāb—*this book*

yas kitāb-lāī—*to this book*

tyo kitāb—*that book*

tyas kitāb-lāī—*to that book*

With plural nouns:-

yī kitāb-harū —*these books*

yī kitāb-harūlāī—*to these books*

tī kitāb-harū—*those books*

tī kitāb-harūlāī—*to those books*

[\[Go to Start of Section 9—Changes to Object Pronouns and Nouns\]](#)

9.5—Changing of Object Personal Pronouns—as with ‘ma’

<i>I</i>	ma
<i>affecting me</i>	malāī
<i>of me (my)</i>	mero / merī / merā
<i>to me</i>	malāī
<i>by/through me</i>	mêle
<i>by way of me</i>	madvārā
<i>from me</i>	mabāṭa / madekḥi
<i>in me</i>	mero bḥitro / mero mā
<i>on me</i>	mero mātḥi
<i>at me</i>	malāī
<i>with me</i>	masit / masāga
<i>for me</i>	mero lāgi / mero nimti
<i>Oh me!</i>	he ma!

9.6—Changing of Object Personal Pronouns—All

If a pronoun ends in a consonant, the latter's character does not get conjoined into a single syllable when a postposition is attached. Hence, '**us-lāi**' is correct, *not* 'uslāi'.

I— **ma; malāi; mero; mēle**
 you L — **tā; talāi; tero; tēle**
 you M— **timī; timilāi; timro; timile**
 he, she LN—**ū; us-lāi; us-ko; us-le**
 he, she LF—**ū; us-lāi; us-ko; us-le**
 he, she MN—**yinī; yin-lāi; yin-ko; yin-le**
 he, she MF—**unī; un-lāi; un-ko; un-le /**
 tinī; tin-lāi; tin-ko; tin-le
 this, it N—**yo; yas-lāi; yas-ko; yas-le**
 that, it F—**tyo; tyas-lāi; tyas-ko; tyas-le**
 you H—**tapāi; tapāilāi; tapāiko; tapāile**
 he, she HN— **yahā; yahālāi;**
 yahāko; yahāle
 he, she HF—**uhā; uhālāi; uhāko; uhāle /**
 vahā; vahālāi; vahāko; vahāle
 we— **hāmī; hāmīlāi; hāmro; hāmīle /**
 hāmīharū; hāmīharulāi;
 hāmīharūko; hāmīharule
 you M— **timīharū; t...lāi; t...ko; t...le**
 they LN—**yī**
 they LF—**tī**
 they, these MN—**yinīharū; y...lāi;**
 y...ko; y...le
 they, these MF—**unīharū/tinīharū;**
 u/t...lāi; u/t...ko; u/t...le
 they, these, those NF—**yī / tī**
 you H — **tapāīharū; t...lāi; t...ko; t...le**
 they, these H—**yahāharū;**
 y...lāi; y...ko; y...le
 they, those H—**uhāharū/vahāharū;**
 u/v...lāi; u/v...ko; u/v...le

See also [Section 12](#) about Relative Sentences

who?—**ko; kas-lāi; kas-ko; kas-le**

the one who—**jo; jas-lāi; jas-ko; jas-le**

that one—**tinī**

ānandita tī lognemānchēharū

jas-ko kām rāmro cha.

—Happy [are] those men whose work
is good.

9.6.1—Tasks—Changing Personal Object Pronouns

9.6.1.1—Task 9.6.1.1

Translate:-

1. **ma yahā̃ chu. ma sancē chu.**

१. म यहाँ छु। म सन्चै छु।

2. **ma śikṣak hū.**

२. म शिक्षक हूँ।

3. **mero śikṣak malāi sikāūcha.**

३. मेरो शिक्षक मलाई सिकाउँछ।

4. **mēle śikṣak-lāi tyo kurā bhaneko cha.**

४. मैले शिक्षकलाई त्यो कुरा भनेको छ।

5. **unī madvārā sunyo.**

५. उनी मद्वारा सुन्यो।

6. **unī mabāṭa tyo kitāb pāyo.**

६. उनी मबाट त्यो किताब पायो।

7. **meromā ke sāco prem cha?**

७. मेरोमा के साँचो प्रेम छ?

8. **malāi tyo kitāb dinuhos`.**

८. मलाई त्यो किताब दिनुहोस्।

9. **mero śikṣak-le masāga bolyo.**

९. मेरो शिक्षकले मसँग बल्यो।

10. **yo kitāb mero lagi paṭhāieko thiyo.**

१०. यो किताब मेरो लागि पठियेको थियो।

11. **unī mabhandā buddhimān` hun`.**

११. उनी मभन्दा बुद्धिमान् हुन्।

Answers:-

1. *I am here. I am very well.*
2. *I am a teacher.*
3. *My teacher teaches me.*
4. *I have said that matter to the teacher.*
5. *He (M) heard through me.*
6. *He received that book from me.*
7. *Is there true love in me?*
8. *Please give that book to me.*
9. *My teacher spoke with me.*
10. *This book was sent for me.*
11. *He (M) is wiser than me.*

9.6.1.2—Task 9.6.1.2

Translate the answers at *Task 9.6.1.1* into Nepali.

[\[Go to Start of Section 9
—Changes to Object Pronouns and Nouns\]](#)

9.7—Changing of Object Nouns

9.7.1—Impersonal Nouns

<i>the book</i>	kitāb
<i>affecting the book</i>	kitāb-lāī
<i>of the book</i>	kitāb-ko (1) / kitāb-harū-kā (>1) *
<i>to the book</i>	kitāb-lāī
<i>by/through the book</i>	kitāb-le
<i>by way of the book</i>	kitāb-dvārā
<i>from the book</i>	kitāb-bāṭa / kitāb-dekḥi
<i>in the book</i>	kitāb-mā / kitāb-ko bḥitro
<i>among the books</i>	kitāb-harūmadhya
<i>on the book</i>	kitāb māṭḥi
<i>at the book</i>	kitāb-lāī
<i>with the book</i>	kitāb-sit / kitāb-sāga
<i>for the book</i>	kitāb-ko lāgi / kitāb-ko nimti
<i>Oh the book</i>	he kitāb!

yo kitāb—*this book*

mêle yas kitāb-lāī dekḥyo.

—*I looked to this book*

ma tyas kitāb-ko nām jāndina.

—*I don't know the name of that book.*

yas kitāb-le malāi madat gareko cha.

—*This book has helped me.*

yo kitāb tyas kitāb-bḥandā nayā ho.

—*This book is newer than that book.*

9.7.2—Tasks—Impersonal Nouns

9.7.2.1—Task 9.7.2.1

Translate:-

1. **yo kitāb; tyo kitāb**

2. yo kitāb nayā ho.
3. nayā kitāb kahā çā?
4. yas kitāb-ko nām ke ho?
5. yas kitāb-mā rāmro kurā ho.
6. tyas kitāb-le malāi satya bhānyo.
7. yas kitāb-dvārā mēle satya sikeko çu.
8. sāno kitāb thulo kitāb-sāga thiyō.
9. yo susamācār tyas kitāb-bāṭa āūçā.
10. saphā kitāb mēlo kitāb-māthi narākḥnuhos`.
11. tyas kitāb-ko lāgi parkḥanu parchā.
12. tī kitāb-harūmadhya kahā-samma paḍhyō?

Answers:-

1. *this book; that book*
2. *This book is new.*
3. *Where is the new book?*
4. *What is the name of this book?*
5. *In this book are good words.*
6. *That book spoke truth to me.*
7. *Through this book I have learned truth.*
8. *The little book was with the big book.*
9. *This good news comes from that book.*
10. *Please do not put the clean book on the dirty book.*
11. *You have to wait for that book.*
12. *Among those books up to where did you (M) read?*

9.7.2.2.—Task 9.7.2.2

Translate the answers at Task 9.7.2.1 into Nepali.

9.7.2.3.—Task 9.7.2.3

Transform the questions at Task 9.7.2.1 into the plural and check with the following answers.

Answers:-

1. yī kitāb-harū; tī kitāb-harū.
2. yī kitāb-harū nayā ho.
3. nayā kitāb-harū kahā çān`?
4. yī kitāb-harūko nām ke hun`?
5. yī kitāb-harūmā rāmro kurā ho.
6. tī kitāb-harūle malāi satya bhāne.
7. yī kitāb-harūdvārā mēle satya sikeko çu.
8. sānā kitāb-harū thulā kitāb-harūsāga thie.
9. yo susamācār tī kitāb-harūbāṭa āūçā.
10. saphā kitāb-harū mēlā kitāb-harūmāthi narākḥnuhos`.

11. *tī kitāb-harūko lāgi parkḥanu parcha.*

12. *tī kitāb-harūmadḥya kahā-samma paḍhyô?*

9.7.3—Personal Nouns

<i>the man—</i>	lognemānche
<i>affecting the man—</i>	lognemānchelāi
<i>of the man—</i>	lognemāncheko *
<i>to the man—</i>	lognemānchelāi
<i>by/through the man—</i>	lognemānchele
<i>by way of the man—</i>	lognemānchedvārā
<i>from the man—</i>	lognemānchebāṭa / -dekḥi
<i>in the man—</i>	lognemānchemā / ko bhitro
<i>on the man—</i>	lognemāncheko māṭhi
<i>at the man—</i>	lognemānchelāi
<i>with the man—</i>	lognemānchesit / lognemānchesāga
<i>for the man—</i>	lognemāncheko lāgi / lognemāncheko nimti
<i>Oh the man!—</i>	he lognemānche!
* kī (not ko) if a female human is ‘owned’.	
kā (not ko) if more than one are owned.	

yo lognemānche—*this man*

yas lognemānchelāi—*to this man*

mêle **yas** lognemānchelāi bhannu parcha
—*I must speak to this man*

yas lognemāncheko—*of that man*

yas lognemāncheko nām
—*this man’s name*

yas lognemānche-le—*by this book*

yas lognemānchele malāi satya bhanyo
—*This man told me truth*

9.8—Examples of How Nouns and Pronouns Change by Case

lognemānḥeko bhāi

—*The man's brother*

lognemānḥekī āmā

—*The mother of the man*

lognemānḥekā kitāb-harū

—*The man's books*

lognemānḥekā bahiniharū

—*The man's books*

lognemānḥekā bhāibahiniharū

—*The man's brothers and sisters*

hāmīharūkā bhāibahiniharū

—*Our brothers and sisters*

tyo kitāb lognemānḥeko lāgi ḥa.

—*That book is for the man.*

ma lognemānḥesāga thiē.

—*I was with the man.*

ma kitāb-dvārā sikna sakē.

—*I was able to learn through the book.*

yinī mero kitāb lyāundē thiē.

—*He [MN] was bringing my book.*

ma lognemānḥesāga thiē.

—*I was with the man.*

mero bāheka arko keṭā āeko ḥēna.

—*Apart from me no other boy has come.*

9.9—Tasks—Declension of Nouns and Pronouns

9.9.1—Task 9.9.1

Translate:-

1. śikṣak-ko bhāi; us-ko bhāi

१. शिक्षकको भाइ; उसको भाइ

2. śikṣak-kī āmā; us-kī āmā

२. शिक्षककी आमा; उसकी आमा

3. śikṣak-kā kitāb-harū; us-kā kitāb-harū

३. शिक्षकका किताबहरू; उसका किताबहरू
4. śikṣak-kā bahinīharū; us-kā bahinīharū
४. शिक्षकका बहिनीहरू; उसका बहिनीहरू
5. unī yahā̃ thienan`.
५. उनी यहाँ थिएनन्।
6. yas-kāraṇ-le mēle un-lāi yo bhānu sakeko chēna.
६. यसकारणले मैले उनलाई यो भान्नु सकेको छैन।
7. tinī kahā̃ chaṇ`?
७. तिनी कहाँ छन्?
8. mēle tin-lāi bhānu parcha.
८. मैले तिनलाई भन्नु पर्छ।

Answers:-

1. the teacher's (younger) brother; his brother
2. the teacher's mother; his mother
3. the teacher's books; his books
4. the teacher's (younger) sisters; his sisters
5. He (M) was not here.
6. For this reason I have been unable to tell this to him.
7. Where is he (MF)?
8. I must tell him.

9.9.2—Task 9.9.2

Translate:-

1. He (MN) has come. Please give him my book!
2. I do not know him. I have not seen him.
3. Has he (L) seen you (M)?
4. I heard this good news through that man.
5. I brought this book from him (L).
6. In this book there are matters [/ words] of life.

Answers:-

1. yinī āeko chaṇ`. yin-lāi mero kitāb dinuhoṣ` !
१. यिनी आएको छन्। यिनलाई मेरो किताब दिनुहोस् !
2. ma tin-lāi cindēna. mēle tin-lāi dekheko chēna.
२. म तिनलाई चिन्दैन। मैले तिनलाई देखेको छैन।
3. ūle ke timilāi dekheko chēna ?
३. ऊले के तिमीलाई देखेको छैन?
4. mēle tyas lognemānchedvārā yo susamācār sunē.

४. मैले त्यस लोग्नेमान्छेद्वारा यो सुसमाचार सुनैँ।
5. *mêle yo kitāb ūbāṭa liē.*
५. मैले यो किताब ऊबाट लिएँ।
6. *yas kitāb-mā jīvan-ko kurā cha.*
६. यसकिताबमा जीवनको कुरा छ।

9.9.3—Task 9.9.3

Translate:-

1. *īśvar-ko celāharūko bhītro prem hunu parcha.*
१. ईश्वरको चेलाहरूको भित्रो प्रेम हुनु पर्छ।
2. *timro kitāb tyas lognemāncheko kitāb māṭhi thiyo.*
२. तिम्रो किताब त्यस लोग्नेमान्छेको किताब माथि थियो।
3. *ū mero kitāb us-ko māṭhi rākhera hīddē thiyo.*
३. ऊ मेरो किताब उसको माथि राखेर हिँडदै थियो।
4. *merī bahinī tapāisit [/ -sāga] thiī. (5.5.3)*
४. मेरी बहिनी तपाईंसित [/ -सँग] थिई।
5. *mêle yo kitāb timro lāgi liera āeko chu.*
५. मैले यो किताब तिम्रो लागि लिएर आएको छु।

Answers:-

1. *Love must be in God's follower(s).*
2. *Your (M) book was on top of that man's book.*
3. *He (L) put my book on top of him and was walking around.*
4. *My (younger) sister was with you (H).*
5. *I have brought this book for you (M).*

9.9.4—Task 9.9.4

Translate the answers at Tasks 9.9.1 and 9.9.3 into the other language.

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10

10 – CONNECTIVES

Contents of Section 10

- 10.1—[List of Connectives](#)
 10.2—[Examples of the Use of Connectives](#)
 10.3—[Avoidance of ‘and’ in a Series of Actions](#)
 10.4—Tasks—Connectives

10.1—List of Connectives

A list of useful connectives should be learned.

ra	<i>and</i> [See ‘Avoidance of “and”’ (10.3)]
tara	<i>but</i>
taba	<i>then</i>
ani	<i>and so; also</i>
tyas-kāraṇ	<i>therefore</i>
yas-kāraṇle	<i>for this reason</i>
phal-svarūp	<i>consequently</i>
tyasēle	<i>so</i>
kinaki	<i>because</i>
ki	<i>that</i>
tāki	<i>so that</i>
bhānera	<i>saying; recalling; (See 5.15.1, .2.)</i>
bhāneko	<i>intending; expressing; meaning (See 5.15.3, .4.)</i>

[[Go to Start of Section 10—Connectives](#)]

10.2—Examples of the Use of Connectives

**unī yahā kām garcha, ra tyas-pachī ma
usāga yo kitāb padh`chu.**

—*He works here and after that I read
this book with him.*

**unīharūle yo kitāb paḍhe, tara
bujhenan`.**

—*They (did) read that book, but did not understand.*

**timī āuna sakchô, taba ma timīsāga
bhanna sakchu.**

—*You can come, then I can speak with you.*

**unī āuna sakena, tyas-kāraṇ hāmī
unīsāga bhandênô.**

—*He could not come, therefore we are not speaking with him.*

**hāmī unīsāga bhandênô, kinaki unī
āuna sakena.**

—*We are not speaking with him, because he could not come.*

**mêle tapāilāi bhanyo ki tapāile
unīharulāi madat garnu parcha.**

—*I have told you that you must help them.*

unī āyo, tāki unī masāga bhanna sakos`.

—*He came, so that he might speak with me.*

[\[Go to Start of Section 10—Connectives\]](#)

10.3—Avoidance of ‘AND’ in a Series of Actions

In English a chain of verbs may be liked by ‘and’.

i.e. X did Y and Z.

In Nepali you can say ‘*Having done X, A did Y*’. This uses the verb form, ‘having done + and’—for example:-

‘lie + ra’—‘*having taken + and*’

mero kitāb liera āunuhos`!

—*Please bring my book!*

(‘*Having taken my book please come!*’)

ma āera kām garchu

—*I will come and work.*

kitāb paḍhera bujhdê chu

—*After reading the book I understand.*

rāmro garera sikdê chō

—*You are learning well.*

(Literally:

Having done nicely you are learning.)

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10.4—Tasks—Connectives

10.4.1—Task 10.4.1

Translate:-

1. ākāś ra pṛthvī

१. आकाश र पृथ्वी

2. tin-ko ra tin-ko bubāko nām lekhiēko thiyo.

२. तिनको र तिनको बुबाको नाम लेखिएको थियो।

3. unī yahā chēnan` tara tyahā chan`.

३. उनी यहाँ छैनन् तर त्यहाँ छन्।

4. tinīharū duī hoinan` tara euṭē śarīr hun`.

४. तिनीहरू दुई होइनन् तर एउटै शरीर हुन्।

5. taba un-le javāph die.

५. तब उनले जवाफ दिए।

6. tinīharū ānandit ani pavitra hun`.

६. तिनीहरू आनन्दित अनि पवित्र हुन्।

7. ma birāmī chu, yas-kāraṇ-le ma āūdina.

७. म विरामी छु, यसकारणले म आउँदिन।

8. un-le bhāniyo ki tyo satya hoina.

८. उनले भनियो कि त्यो सत्य होइन।

Answers:-

1. *heaven and earth*

2. *His and his father's name were written.*

3. *He (M) is not here but is there.*

4. *They (M) are not two but are one flesh [/ body].*

5. *Then he (M) gave the answer.*

6. *They (M) are happy and holy.*

7. *I am ill, and for this reason I am not coming.*

8. *He (M) said that that is not the truth.*

10.4.2—Task 10.4.2.

Translate the answers at *Task 10.4.1* into Nepali.

11

11 – CONDITIONAL SENTENCES

Contents of Section 11

- 11.1—[Pattern and Elements Used](#)
- 11.1.1—[\[yadi\] X bhane Y—If X, then Y](#)
- 11.1.1.1—[The Condition](#)
- 11.1.1.2—[The Outcome](#)
- 11.1.2—[‘hunāle’—X being the case, \[then\] Y](#)
- 11.1.3—[Other devices to express conditions](#)
- 11.2—[Examples of Conditional Sentences](#)
- 11.3—[Tasks—Conditional Sentences](#)

11.1—Pattern and Elements Used

There are two main ways for expressing a conditional clause and its outcome.

11.1.1—[yadi] X bhane Y—If X, then Y

Two parts form this structure to express the *condition* and the possible *outcome*. These sentences follow this pattern:-

English structure:

You come, say, I will go.

or *[If] you come, say, [then] I will go.*

Nepali structure:

You come, said, I will go.

or *[If] you come, said, [then] I will go.*

11.1.1.1—The Condition

In English ‘say’ is often used to convey the idea of: ‘*Suppose this situation*’. More commonly English says: “*If ...,*”.

In Nepali ‘**bhane**’—‘*said*’ is used to convey a similar idea. Sometimes you will also meet the addition of ‘**yadi**’—‘*If*’.

‘**bhane**’ conveys the idea of:-

‘*said*’, or

‘*having said*’, or

‘*If the situation is assumed in which...*’.

‘**bhane**’ is placed at the end of the clause that states a condition.

timī viśvās gardê chō bhane, ...

—*You believe, say, ...*

—*If you believe, ...*

‘**yadi**’ is sometimes be inserted at the start of the condition to emphasize ‘*If*’.

yadi unī āuna sakcha bhane, ...

—*If he can come, say, ...*

yadi tapāi āunubhayo bhane, ma

tapāisāga jānchu.

—*If you have come, say, I’ll go wth you.*

11.1.1.2—The Outcome

‘**ta**’—‘*so*’ or ‘*accordingly*’ is sometimes added to signal the outcome, like ‘*then*’ is sometimes used in English.

yadi tinī sutekā chan` bhane ta thik

hunchan` holā.

—*If he (M) is sleeping, **in that case** he will get well, we expect. (John 11:12)*

‘**taba**’ is *only rarely* used instead of ‘**ta**’. However, ‘**taba**’ normally means ‘*then*’. It is often used elsewhere. It also matches with ‘**jaba**’—‘*when*’. (See [12.2.](#))

taba hera!—*Then [/ So, but] look!*

taba me bhanē: ...—*Then I said: ...*

taba swargamā laḍāī bhayo.

—*Then war broke out in heaven.*

jaba tyas-le jhuṭ bolcha, taba āphno

swabhāb-anusārê bolchā.

—When he speaks, [then] he speaks
according to his own disposition.

11.1.2—‘hunāle’—*X being the case, [then] Y*

The key part of the cause or condition is:-

-le—*being the case / because*

See also the use of ‘**hunāle**’ to simplify the structure of present perfect clauses (5.12.6) and past perfect clauses (5.13.4).

The pattern is:-

X-hunāle Y pani hos`.

—*X being the case, let Y then happen.*

**ke timīle malāī dekheko hunāle viśvās
garyô?**

—*Did you (M) believe because [/ if]
having seen me? (John 20:29)*

11.1.3—Other devices to express conditions

Often another way can be devised to express an outcome that is dependent on a certain condition.

Using ‘**kām garna nacāhane**’—‘*a person who does not want to work*’:-

**kām garna nacāhanele pani khāḍā
nakhāos`.**

—*Let anyone who does not want
to work, also not eat.*

=*If anyone does not want
to work, neither let him eat.*
(2 Thessalonians 3:10)

11.2—Examples of Conditional Sentences

**timī kām garyo bhāne yo kitāb
pāunchô.**

—*If you work, [then] you will receive this book.*

yadi kasêle “ma parames̄var-lāi prem garchu” bhancha tara āphno bhailāi ghr̄nā garcha **bhane** ū jhūtā ho.

—*If anyone says “I love God” but hates his brother then he is a liar.*
(1 John 4:20)

yadi parames̄var timīharūkā bubā hunuhūdo ho **ta** timīharūle malāi prem garne thiyō.

—*If God were your Father, [then] you would love me.* (John 8:42)

yadi mero prem chēna **bhane** ma kehi pani hoinā.

—*If I do not have love, then I am nothing.*
(1 Corinthians 13:2)

yadi uhā timīharūsit ek hunuhunna bhane **ta** timīharūle uhāko anumodan pākā rahenachō.

—*If he (H) is not one with YOU (M), in that case YOU are not continuing to receive his approval.*
(2 Corinthians 13:5)

yadi mero rājya yas sāsār-ko hūdo ho **ta** mero sevak-harūle ...

—*If my kingdom were of this world, then by my servants ...* (John 18:36)

11.3—Tasks—Conditional Sentences

11.3.1—Task 11.3.1

Translate:-

1. yo narāmro cha bhane ma yo padh`nu cāhandēna.

१. यो नराम्रो छ भने म यो पढ्नु चाहन्दैन।
2. *unī āeko cḥan` bḥane timī kina un-lāī boleko chēnô?*
२. उनी आएको छन् भने तिमी किन उनलाई बोलेको छैनौ?
3. *tapāī jānnu huncha bḥane ke tapāī malāī bhānnu hunna?*
३. तपाईं जान्नु हुन्छ भने के तपाईं मलाई भन्नु हन्न?
4. *timī yo kitāb padh`na sakchô bḥane sikna pani sakchô.*
४. तिमी यो किताब पढ्न सक्छौ भने सिक्न पनि सक्छौ।
5. *yadi timile bujhyo bḥane ta malāī uttar sikāuna sakchô.*
५. यदि तिमीले बुझ्यो भने त मलाई उत्तर सिकाउन सक्छौ।

Answers:-

1. *If this is bad, I don't want to read it.*
2. *If he (M) has come, why haven't you (M) spoken to him ?*
3. *If you (H) know, will you not tell me ?*
4. *If you (M) can read this book, you can learn.*
5. *If you (M) understood, then you can teach me the answer.*

11.3.2—Task 11.3.2

Translate:-

1. *By this all will know that YOU (M) are my disciples—if YOU have love among yourselves. = {YOU have practised love, say} {YOU are my disciples} {having affirmed} {by all from this particularly} {are to gain awareness}. (John 13:35)*
2. *If anyone wants to come after me, let him (M) disown himself. (Matthew 16:24)*
3. *If you exercise faith in him, you are to gain salvation. (Romans 10:9)*

Answers:-

1. *timīharūle āpas-mā prem garyô bḥane timīharū merā celāharū hō bhānī sabēle yasēbāṭa ṭhāha pāunechān`.*

१. तिमीहरूले आपसमा प्रेम गर्यौ भने तिमीहरू मेरा चेलाहरू हौ भनी सबैले यसैबाट थाह पाउनेछन्।
2. *yadi kohī mero pachī āna cāhancha bḥane us-le āphulāī inkār garos`.*
२. यदि कोही मेरो पछि आन चाहन्छ भने उसले आफुलाई इन्कार गरोस।
3. *yadi timī uhāmāṭhi viśvās garchô bḥane timile uddhār pāunechô.*
३. यदि तिमी उहाँमाथि विश्वास गर्छौ भने तिमीले उद्धार पाउनेछौ।

11.3.3.

Translate the answers at Tasks 11.3.1 and 11.3.2 into the other language.

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12

12 – INTERROGATIVES, RELATIVES & CORRELATIVES

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12.1—[Pattern of Question, Detail, Effect](#)

12.2—[Matching Sets](#)

12.3—[Examples of Relative Sentences](#)

12.4—[Tasks—Relative Sentences](#)

12.1—Pattern of Question, Detail, Effect

Related words form matching sets:-

Interrogative—a question

Relative—related details

Correlative—resulting, correlated effect.

They work according to this question-and-answer pattern:-

Interrogative	Relative	Correlative
k- ?	j-	t-
kahã...?	jahã...,	tahã...
kahã jānchô?	jahã jãdê chô,	tahã ma jānchû
<i>Where will</i>	<i>Where you</i>	
<i>you go?</i>	<i>are going,</i>	<i>there I will go.</i>

12.2—Matching Sets

Interrogative	Relative	Correlative
What...?		
ke...?	je	tyo
What things...?		
ke-ke...?	je-je	tī
Which...?		
kuna...?	juna	tinê

Who...? (Singular)

ko...?	jo	tinī
--------	----	------

WHO...? (Plural)

ko ko...?	jo-jo	tinīharū
-----------	-------	----------

Why...?

kina...?	yas-kāraṇ-le	tāki / tyas-kāraṇ-le
----------	--------------	-------------------------

When...?

kahile...?	jahile/jaba	tahile / taba
------------	-------------	---------------

Where...?

kahā...?	jahā	tahā
----------	------	------

How...? / in what manner?

kasarī...?	jasarī	tyasarī
------------	--------	---------

What sort of...?

kasto...?	jasto	tyasto
-----------	-------	--------

How much...?

kati...?	jati	tyati
----------	------	-------

Whose...?

kas-ko...?	jas-ko	tyas-ko
------------	--------	---------

How many (persons)...?

katijanā...?	jatijanā	tyatijanā
--------------	----------	-----------

How many (things/animals)...?

kativaṭā...?	jativaṭā	tyativaṭā
--------------	----------	-----------

Whether ...?

ke..?	-	-
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12.3—Examples of Relative Sentences

kahā jānchô?—*Where* will you go?
timī jahā jādê chô, tahā ma jānchu
 —*Where* you are going, *there* I will go.

yo ke ho?—*What* is this?
timī malāi je kitāb diyo, yo tyo kitāb
ho.
 —*The book that* you gave me, it is *that*
 book.

kuna kitāb-harū rāmro?

—*Which* [plural] books are good?

juna kitāb-harū satya bhanchan`, **tinê** rāmre hun`.

—*[Only] those* books that tell the truth,
these ones [only] are good.

tī ke-ke hun`?

—*What* [plural] are these things?

timī malāi **je-je** kitāb-harū diyo, **tī** kitāb-harū ho.

—*The* books *that* you gave me, *[they are]* *those* books.

tahā ko cha?—*Who* is there?

jo hijo āyo, **tinī** pheri yahā cha.

—*The one who* came yesterday, *he* is here again.

tahā ko-ko cha?—*Who* are there?

jo-jo hijo āe, **tinī** harū pheri yahā chan`.

—*The ones who* came yesterday, *they* are here again.

timī kina āyô?—*Why* did you come?

ma yas-kāraṇ-le āē...

—*I came for this reason*,...

tāki ma madat garū: **ma tyas-kāraṇ-le** āē.

so that I might help:for that reason I came.

timī kahile āūdê chō?

—*When* are you coming?

jahile mero bhāi āuna sakcha, **tahile** ma āūdê chu.

—*When* my brother can come, *then* I am coming.

timī **kahile** āūdê chō?

—*When* are you coming?

mero bhāi **jaba** āuna sakḥa, **taba** ma
āūdê chu.

—*When* my brother can come, *then* I am
coming.

unle yo sabê **kasarī** sikyo?

—*How* did he learn all this?

śikṣak **jasarī** gardê hunuhuncha, unī
tyasarī sikdê cha.

—*Just as* the teacher is doing he learns *in*
that way

ū **kasto** kām garcha?

—*What sort* of work does he do?

ule **jasto** kām garnu parcha, ū **tyasto***
kām gardê cha.

—*The sort* of work he should do, he's
doing *that sort** of work.

* Or for emphasis, **tyastê**—*exactly that sort*

usko kitāb **kati** rāmro cha?

—*How* good is his book?

timro kitāb **jati** rāmro cha, us-ko kitāb
tyati rāmro cha.

—*As* good as your book is,
his book is *that* [/so] good

yo **kas-ko** kitāb ho?—*Whose* book is this?

jas-ko kitāb-harū yahā thie, yo **tyas-ko**
kitāb ho.

—*The person whose* books were here, this
is *that person's* book.

katijanā bhāiharū yahā thie?

—*How many* brothers were here?

jatijanā bhāiharūko nām tyo kitāb-mā
thie, tyatijanā bhāiharū yahā thie.

—*The number of brothers whose names*
were in the book, this number of
brothers were here.

ke timī āūdê chō?

—*Whether you are coming?*
[Are you coming?]

12.4—Tasks—Relative Sentences

12.4.1—Task 12.4.1

Translate:-

1. **timī kahā jādêchō? śikāk jahā bhaniyo, tahā jādêchu.**

१. तिमि कहाँ जाँदैछौ? शिक्षक जहाँ भनियो, तहाँ जाँदैछु।

2. **ule ke bhāneko cha? je us-ko kitāb-mā thiyo, us-le tyo bhāniyo.**

२. उले के भनेको छ? जे उसको किताबमा थियो, उसले त्यो भनियो।

3. **timile kunê kitāb paḍheko chō? juna kitāb yahā thiyo, ma tinê paḍhē.**

३. तिमिले कुनै किताब पढेको छ? जुन किताब यहाँ थियो, म तिनै पढें।

4. **ko-ko āeko chan? jo-jo hijo āeko thiyo, unīharū pheri āeko chan.**

४. को-को आएको छन्? जो-जो हिजो आएको थियो, उनीहरू फेरि आएको छन्।

5. **timro kām kina tayār chēna? mero ke pani kitāb thiena, tyas-kāraṇ-le tayār chēna.**

५. तिम्रो काम किन तयार छैन? मेरो के पनि किताब थिएन, त्यसकारणले तयार छैन।

6. **yo kas-ko kām ho? jas-ko śikṣak sab-bhāndā rāmro, tyas-ko kām ho.**

६. यो कसको काम हो? जसको शिक्षक सबभन्दा राम्रो, त्यसको काम हो।

7. **ke timī mero praśna bujhna sakchō?**

७. के तिमि मेरो प्रश्न बुझ्न सक्छौ?

Answers:-

1. *Where are you (M) going? Where the teacher said, I'm going there.*

2. *What has he (L) said? What was in his book, he said that.*

3. *Exactly which books have you (M) read? The one that was here, I read that one.*

4. *WHO have come? Those who came yesterday, they (M) have come again.*

5. *Why is your (M) work not ready? I had no book, for that reason it is not ready.*

6. *Whose work is this? The person whose teacher is the best, his work it is.*

7. *Can you (M) understand my question?*

12.4.2.

Translate the answers at *Task 12.4.2* into Nepali.

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13 –EXPRESSIONS WITHOUT EQUIVALENT

The main information in the original language has to be identified, and an acceptable alternative way has to be found of communicating enough of this in a way that is comfortable in the new language.

Give examples of some of the most important ones you find, especially if their construction is difficult to grasp.

Nepali

English

-era—*in doing*

X bḥanera Y.

—In asking, “X?”, Y.

namaste bḥanera gayo. (See [5.15.1](#), [.2](#).)

—Saying, “Hello”, he went.

usle timro kitāb yahā̃ cha bḥanera gayo. (See [5.15.1](#), [.2](#).)

—In saying, “Your book is here”, he went.

—He said my book was here and went.

mero kitāb timro gḥar-mā cha bḥanera ma yahā̃ āeko chu.

—With saying (to myself) [or, remembering], “My book is in your house”, I have come here.

—I remembered my book was in your house, and (so) I have come here.

ma us-lāi bḥanchu bḥaneko ta [/tara] unī āeko chēna.

(See [5.15.3](#), [.4](#).)

—Having said (to myself) [or, thinking/intending], “I will tell him”, however, he hasn’t come.

—I meant to tell him, but he didn’t come.

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14 – ADDITIONAL FEATURES

It may be beneficial to add other important features of the Nepali language in order to facilitate a rapid but sufficiently accurate start to meaningful, fluent communication.

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15 – MESSAGE FROM THE AUTHOR

*Thanks to all who have assisted in the preparation of this document.
Best wishes to each reader.*

The Author

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