CultureTalk Nepal Video Transcripts: http://langmedia.fivecolleges.edu

Life in Nepal in the Past

Nepali transcript:

अंतरवार्ताकर्ता – अनि अब त्यो बेला यहाँ, नेपालमा, होइन, अब अहिले जस्तो त थिएन होला नेपाल त्योबेला? हजुर, कस्तो थियो?

नुतन – नेपालमा राणा शाशन थियो।

अंतरवार्ताकर्ता – हजुर।

नुतन – उनीहरुलाई, उनीहरुलाई नै मान्नु पर्थ्यो। उनीहरुकै हुकुममा बस्नु पर्थ्यो।

अंतरवार्ताकर्ता – हजुर।

नुतन – हाम्रो स्वतन्त्रा केहि पनि छैन।

अंतरवार्ताकर्ता – हजुर।

नुतन – मोटर भयो[1]... यिनीहरु भयो... यिनीहरुले मात्र चढछ।

अंतरवार्ताकर्ता – हजुर।

नुतन – अरु दुनियालाई कसैलाई चढ्न दिँदैन।

अंतरवार्ताकर्ता – हजुर। अनि अब, हजुरहरु बच्चा बेला रमाइलोको लागि[2] के गर्नु हुन्थ्यो?

नुतन – बच्चा बेलामा, रमाइलो बेलामा, धेरै जस्तो तास खेल्ने।

अंतरवार्ताकर्ता – हजुर।

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[1] The interviewee pronounces 'भयो/bhayo' as 'bho' because it is frequently done so when speaking fast.

[2] The interviewer says 'रमाइलोलाई/ramailo lai' as opposed to 'रमाइलोको लागि/ ramailoko lagi' which is the correct grammar and pronunciation. 'रमाइलोलाई/ ramailolai' would mean doing something *to* fun as opposed to 'रमाइलोको लागि/ ramailoko lagi' which means doing something *for* fun. But speakers frequently do this while speaking fast, and listeners have to assume the real meaning. However, in the written context it would be wrong.

नुतन – Carromboard खेल्ने। होइन?

अंतरवार्ताकर्ता – हजुर।

नुतन – अब साथी-साथी मिलेर खेल्ने।

अंतरवार्ताकर्ता – अनि त्योबेला बत्तीहरु, फोन[3]हरु त्यस्तो सबै थियो?

नुतन – बत्ती, बत्ती छ। फोन छैन।

अंतरवार्ताकर्ता – हजुर।

नुतन – होइन?

English translation:

Interviewer: And in those days, here, in Nepal, *hoina*[4], now it probably wasn't like it is now? *Hajur*[5], how was it?

Nutan: There was Rana rule then.

Interviewer: *Hajur*.

Nutan: We *had* to follow their rule. And live under their command.

Interviewer: *Hajur*.

Nutan: We did not have any freedom.

Interviewer: *Hajur*.

Nutan: Motor [cars]… All of that… Only they could ride those.

Interviewer: *Hajur*.

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[3] 'फोन/ phone' has been adopted into the Nepali laguage.

[4] The direct translation of '*hoina*' is 'no.' In this context, it is used as a filler word. It may also be used to confirm a statement in the same way that the word 'Right?' is used to confirm something in English.

[5] '*Hajur*', is a term that essentially means 'you' but in a formal way. Nepali language has degrees of respect in it and the term '*hajur*' decrees the highest degree of respect. In this context, it is used to acknowledge what the interviewee is saying in a respectful way and also shows that the interviewer is listening and following whatever she is saying.

Nutan: No one else was allowed to ride them.

Interviewer: *Hajur*. And now, what would you do for fun during your childhood?

Nutan: When I was small, in my fun time, mostly we used to play cards.

Interviewer: *Hajur*.

Nutan: We played carromboard. *Hoina*?

Interviewer: *Hajur*.

Nutan: We used to play with our friends.

Interviewer: And during that time was there electricity and phone and all?

Nutan: Electricity, electricity was there. But no phones.

Interviewer: *Hajur*.

Nutan: *Hoina*?

About CultureTalk: CultureTalk is produced by the Five College Center for the Study of World Languages and housed on the LangMedia Website. The project provides students of language and culture with samples of people talking about their lives in the languages they use every day. The participants in CultureTalk interviews and discussions are of many different ages and walks of life. They are free to express themselves as they wish. The ideas and opinions presented here are those of the participants. Inclusion in CultureTalk does not represent endorsement of these ideas or opinions by the Five College Center for the Study of World Languages, Five Colleges, Incorporated, or any of its member institutions: Amherst College, Hampshire College, Mount Holyoke College, Smith College and the University of Massachusetts at Amherst.

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