

Nepali transcript:

अंतरवार्ताकर्ता: अनि, अनि अब पहिला र अहिले एकदमै फरक छ, होइन? नेपालमा? हेर्दाखेरि पनि, मान्छेहरु पनि अब हजुरलाई कुन कुन कुराचाहिँ फरक भएको, change आएको राम्रो जस्तो लाग्छ कुनकुन कुरा अझ परिवर्तन गर्नुपर्छ जस्तो लाग्छ? कुनकुन कुरामाचाहिँ अब परिवर्तनले गर्दा नेपाल बिग्र्यो जस्तो लाग्छ? त्यस्तो कुनै विचार छ हजुरको।

नुतन: उहिलेको बेला त आफुले कमाएर परिवारलाई राम्रो पोषण पनि गर्न सकिन्छ, afford पनि गर्न सकिन्छ।

अंतरवार्ताकर्ता: हजुर।

नुतन: आज भोली चाहिँ महँगोको कारणले परिवार पाल्नलाई, मतलब चाहिँ, अलि असजिलो जस्तो।

अंतरवार्ताकर्ता: हजुर।

नुतन: होइन

अंतरवार्ताकर्ता: हजुर।

नुतन: अब त्यो बेला त मैले सबै गरें। होइन? पसल राखेर मैले चाहिँ धेरै वर्ष बिताएँ।

अंतरवार्ताकर्ता: हजुर।

नुतन: त्यसैमा मिहेनत गरेर मैले चाहिँ गाउँ-गाउँमा सबै मान्छेहरुलाई, उपकार समेत गर्यो।

अंतरवार्ताकर्ता: हजुर।

नुतन: मरेको मान्छेलाई जिलायो पनि, औषधि पनि गराइदियो। त्यो बेला doctor चाहिँ गाउँमा छैन। मान्छेहरु यसो भयो, उसो भयो भन्न आउँछ, मैले सबैलाई, धेरैलाई बचाएँ।

अंतरवार्ताकर्ता: हजुर।

नुतन: पाटन भरिको गाउँहरु सबै, cover भएकोथियो¹। त्यो बेला पाटनमा जम्मा तिन वटा मात्र औषधि पसल छ। सबैभन्दा बादी चल्ने हाम्रो नै² छ। होइन?

अंतरवार्ताकर्ता: हजुर।

नुतन: त्यहाँबाट मैले औषधि पसल राखेर, १५-१६ वर्ष पछि मैले export को काम गरें।

अंतरवार्ताकर्ता: हजुर।

नुतन: Exportको काममा सबै विषयमा चाहिँ आयात र निर्यातमा दुबै, import- export दुबै। होइन?

अंतरवार्ताकर्ता: हजुर।

नुतन: मैले जापानबाट कपडाहरु मगाएको थिएँ³, बेलायतबाट cigarettes मगाएको थिएँ।

अंतरवार्ताकर्ता: हजुर।

नुतन: होइन? जर्मनीबाट रेडियो मगाएको थिएँ। अब भन्नु भने जापान बाट मोटरसाइकल समेत। हामीले Yamahaको distributor पाएको थियो। होइन? अब त्यसको investment राम्रो नहुँदा खेरि हाम्रो हातबाट distributor छुट्यो।

अंतरवार्ताकर्ता: हजुर।

नुतन: होइन? तर त्यो विषय मेरो subject नभए पनि मैले त्यसमा भित्र सम्म गएर त्यसलाई चाहिँ कसरी निकासी गर्ने।

¹ The speaker does not say the full word 'भएकोथियो/Bhayekothiyo', but rather only pronounces it as 'भैराथ्यो/Bhairathyo'. This is done when someone is speaking fast. For example, it's like shortening 'want to' to 'wanna' in English.

² The speaker does not say the two full words 'हाम्रो नै/Hamro Nai', but rather pronounces it as 'हाम्रै/Hamrai'. The meaning is the same, but this is done when someone is speaking fast. For example, it's like shortening 'want to' to 'wanna' in English.

³ Here too, the speaker does not say the two full words 'मगाएको थिएँ/Magayeko Thiyein', but rather only pronounces it as 'मगाया थ्येँ/Magaya Thyein'.

अंतरवार्ताकर्ता: हजुर।

नुतन: कसरी आयात गर्ने। त्यो बेला foreign currency भनेको earning गरेर मात्र पउँछ।

अंतरवार्ताकर्ता: हजुर।

नुतन: त्यसै आज भोलि जस्तो 1c खोलेर, ऊ खोलेर foreign currency दिदैन। आफैले कमाएर, होइन? जस्तो अब handicraft export गर्यो भने ४०%।..

अंतरवार्ताकर्ता: हजुर।

नुतन: Or 50%। अब कस्तूरी export भनेको 40%। कस्तूर पनि त्यो जमानामा निकासी हुन्थ्यो। होइन? अनि मैले कपडा पनि जापानको ठुलै कम्पनी बाट कपडा मगाएको थिएँ, Niso Hyuwayi।

अंतरवार्ताकर्ता: हजुर।

नुतन: अनि त्यहाबाट त्यो कपडा सबै जहाजबाट आउँछ।

अंतरवार्ताकर्ता: ए, हजुर।

नुतन: अनि चाहिँ चुरोटहरु कलकत्ता सम्म जहाजबाट ल्याएर। कलकत्ताबाट airlift हुन्छ।

अंतरवार्ताकर्ता: हजुर।

English translation:

Interviewer: And... And now, there is a lot of difference between the present and the past, *hoina*⁴? In Nepal? Just looking at it too, people too... Now what things, do you think, have changed for the good, which things, do you think, still need to change? Which changes, do you think, have made Nepal worse? Do you have any thoughts on that?

Nutan: In those times, we could easily earn and support a family, you could afford it.

⁴ The direct translation of '*hoina*' is 'no'; in this context, it is to make sure that the person is following the story and to confirm something. For example, in English, the word 'Right?' is used to confirm something.

Interviewer: *Hajur*⁵.

Nutan: But nowadays, because of the expense supporting a family is a little bit difficult.

Interviewer: *Hajur*.

Nutan: *Hoina*?

Interviewer: *Hajur*.

Nutan: Now at that time I did everything. *Hoina*? I spent many years keeping shop.

Interviewer: *Hajur*.

Nutan: By working hard in that [medicine shop] I also did a favor and helped the people in villages.

Interviewer: *Hajur*.

Nutan: I saved people who were dying, by giving them medicine too. In those days, there weren't any doctors in villages. People used to come to me and tell me what happened, and I saved a lot of people.

Interviewer: *Hajur*.

Nutan: I covered all the villages in Patan. In those days there were only three medicine shops in Patan. The most popular one was ours. *Hoina*?

Interviewer: *Hajur*.

Nutan: After I kept shop, after fifteen to sixteen years I started my export job.

Interviewer: *Hajur*.

Nutan: In my exporting job... import and export both, import-export both. *Hoina*?

Interviewer: *Hajur*.

Nutan: I ordered cloths from Japan and cigarettes from England.

Interviewer: *Hajur*.

⁵ In this context, '*Hajur*' is a sign of respect to the elder and shows that you are listening and following whatever he is saying by saying 'yes'. In other cases, it can be used as a word to address elders by showing respect to them, or it can also be used to ask an older person to repeat something they said. In all cases, it is used formally.

Nutan: *Hoina?* I imported radios from Germany. Even motorcycles from Japan. We had gotten the Yamaha distributor [contract]. *Hoina?* But because the investment wasn't good, the distributor [contract] slipped from our hands.

Interviewer: *Hajur.*

Nutan: *Hoina?* But regarding this subject, even though it wasn't my subject [a subject that I hadn't learned], I went inside of the matter and figured out to export.

Interviewer: *Hajur.*

Nutan: How do I import? In those days one could get foreign currency only by earning.

Interviewer: *Hajur.*

Nutan: They didn't give foreign currency just by opening a *lc*⁶, like nowadays. You had to earn it yourself, *hoina?* Like, if I do handicraft export I get 40%.

Interviewer: *Hajur.*

Nutan: Or 50%. Now musk deer export was 40%. Musk deer also used to be imported in those days. *Hoina?* And even cloths, I imported them from a big company in Japan, Niso Hyuwayi.

Interviewer: *Hajur.*

Nutan: And so, all those cloths come through ships.

Interviewer: *Ae*⁷, *hajur.*

Nutan: And cigarettes are brought till Calcutta in ships. And from Calcutta they were airlifted.

Interviewer: *Hajur.*

⁶ Not clear, maybe he means money transfer systems.

⁷ 'Ae' is like an interjection. It can be used in ways similar to that of the word 'oh' in English. In this context, 'ae' is used to express surprise and interest at learning about something you did not know before. It can also be used to directly address someone, especially if you're trying to get their attention from afar, or it can be used acknowledge someone's statement.

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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