

**Nepali transcript:**

अंतरवार्ताकर्ता: दाइ तपाइको शुभ नाम चाहिँ के हो?

हरिराम: हरिराम।

अंतरवार्ताकर्ता: हरिराम? अनि तपाईंहरूको यो handicraftको पसल छ होइन?

हरिराम: हजुर, हजुर।

अंतरवार्ताकर्ता: खोलेको चाहिँ कति भयो?

हरिराम: यो भयो त्यहि ५-६ वर्ष जति भयो।

अंतरवार्ताकर्ता: ५-६ वर्ष जति भइसक्यो है?

हरिराम: हजुर।

अंतरवार्ताकर्ता: अनि तपाईंहरूको business कस्तो भइराखेको<sup>1</sup> छ?

हरिराम: Business के छ भने पहिला-पहिला अलि राम्रो थियो। अहिले चाहिँ, अब, यो देशको स्थिति भन्नुं, crisisले गर्दाखेरी, विभिन्न कारणहरूले गर्दाखेरी चाहिँ slow छ। हुन त touristहरू चाहिँ आएका छन् तर के छ भने त्यो संख्याको उसमा छ। Qualityको touristहरू छैन। किनभने हामीलाई जहाँ सम्म लाग्छ, जहाँ सम्म चाहिँ माथि हाम्रो यो, governmentको policy राम्रो हुँदैन, देशको जब सम्म चाहिँ, ऊ त्यो political situation चाहिँ राम्रो छैन, तब सम्म चाहिँ यहाँ राम्रो होला जस्तो लाग्दैन। Qualityको मान्छेहरू छैन main कुरा।

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<sup>1</sup> The speaker only pronounces the first half of the word, 'भइरा/ bhaira'. This is common in spoken Nepali. It is understood that the listener will understand the rest of the word without the person having to say the whole word. However, this cannot be done when writing, it is considered to be a grammatical error if only half the word is written.

अंतरवार्ताकर्ता: अनि तपाईंहरूको यो सामानहरू चाहिँ खाली touristहरूले मात्र किन्छन् कि local मान्छेहरूले पनि किन्छ?

हरिराम: हाम्रो 99.9% touristहरू मात्र हो ।

अंतरवार्ताकर्ता: त्यसोभए touristको flowले तपाईंहरूलाई धेरै फरक पर्ने भयो यहाँ?

हरिराम: हो, हाम्रो यहाँ tourist बाटै निर्भर पर्ने भयो।

### English translation:

Interviewer: *Dai*<sup>2</sup>, what is your *shubha*<sup>3</sup> name?

Hariram: Hariram.

Interviewer: Hariram? And you own this handicrafts shop *hoina*<sup>4</sup>?

Hariram: *Hajur*<sup>5</sup>, *hajur*.

Interviewer: How long has it been since this was opened?

Hariram: It's been about five to six years.

Interviewer: It's been five to six years?

Hariram: *Hajur*.

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<sup>2</sup> 'दाइ/*Dai*' directly translates to 'older brother.' In Nepal, people address each other as brother and sister when interacting with strangers to respect the age difference. The female equivalent would be 'दिदी/*Didi*' for older sister. For younger brother and sister, 'भाइ/*Bhai*' and 'बहिनी/*Bahini*' are used, respectively. It is similar to using 'Sir' or 'Ma'am' in Western countries.

<sup>3</sup> The direct translation of '*shubha*' is 'auspicious' or 'good'; when people formally ask each other's name they say this as a sign of respect. It may also be because name choosing ceremonies in Nepal are usually very auspicious.

<sup>4</sup> The direct translation of *hoina* is no; in this context, it is to confirm a statement. For example, in English, the word 'Right?' is used to confirm something.

<sup>5</sup> '*Hajur*', in this context, means 'yes'. It is a response to the interviewer's question and the interviewee is essentially saying 'you are right' in a formal way. However, '*Hajur*' can also be used to address someone older than you, or even as a word of acknowledgement to show that the listener is following and understanding what the speaker is saying. It can also be used to ask a speaker to repeat something they just said in a formal way.

Interviewer: And how is the business going?

Hariram: Business was good earlier. But now because of the situation of the country, the crisis, and many other reasons, it is slow. Tourists have been coming, but there is quantity only. There are no quality tourists. As far as I know, until and unless our upper, government policies and the political situation of the country does not improve, our business will suffer. The main point is that there are no quality tourists.

Interviewer: And do only tourists buy your items or do local people buy it too?

Hariram: 99.9% of it is bought by tourists.

Interviewer: So you would say that you are very dependent on the flow of tourists?

Hariram: Yes, we are very dependent on tourists.

**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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