

Nepali transcript:

नेपालीमा यहाँ अंतरवार्ताकर्ता थान्का बेच्ने एउटा पसलेसँग कुरा गर्दैछन्।

अंतरवार्ताकर्ता: नमस्ते।

पसले: नमस्ते बहिनी¹।

अंतरवार्ताकर्ता: हजुर² को शुभ³ नाम?

पसले: मेरो नाम कृष्ण।

अंतरवार्ताकर्ता: अनि⁴ हजुरले यो पसल खोल्नु भएको कति भायो?

पसले: मैले यो पसल खोलेको अहिले १५ वर्ष भयो।

अंतरवार्ताकर्ता: १५ वर्ष भयो। अनि जहिले यही थान्काहरु अनि अरु के के बेच्नु हुन्छ नि?

पसले: खास गरिकन नेपाली थान्का business नै हो।

अंतरवार्ताकर्ता: हजुर⁵। अनि थान्काहरुको बारे अलि भनिदिनु न।

¹ 'बहिनी/*Bahini*' directly translates to younger sister. In Nepal, people address each other as brother and sister when interacting with strangers to respect the age difference. The male equivalent would be 'भाइ/*Bhai*' for younger brother. For older brother and sister, 'दाइ/*Dai*' and 'दिदी/*Didi*' are used. It is similar to using 'Sir' or 'Ma'am' in Western countries.

² Here, 'हजुर/*hajur*' is a term that essentially means 'you' but in a formal way. Nepali language has degrees of respect in it and the term 'हजुर/*hajur*' decrees the highest degree of respect. It is used to address the man, as the interviewer is younger than the interviewee.

³ The direct translation of 'शुभ/*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 related to the fact that name choosing ceremonies in Nepal are very auspicious occasions in Nepal.

⁴ Words like 'चाहिँ/*Chahi*', 'अनि/*Ani*', 'न/*Na*' are 'निपात/*Nipat*' which are space filler words that appear frequently in Nepali. They tend to take on different meanings or no meaning at all based on the context and tone of voice when they are used. Especially in Nepali language spoken outside of the capital, 'निपात/*Nipat*' are everywhere. One can often guess people's origins based on the 'निपात/*Nipat*' they use.

पसले: थान्का भनेको चीज चाहिँ Tibetan traditional hand paintings है। अनि यो चाहिँ हामी साला-खाला normally कटनमा हातबाट पेन्टिङ्ग गर्छ। अनि यो typically साधारणतय यो Tibetan artists हो। त्यसो भएपनि अहिले यो east part of Kathmandu, काठमाण्डौभन्दा पूर्वतिर artistsहरु बस्छन। तिनीअरु खासै गरी तामांग⁶हरु हुन्। तिब्बतबाट नेपाल आएर बसिबसाइ गर्ने तामांगहरुले अहिले अाएर अार्टहरु गर्ने गर्या⁷ छ अहिले। अनि उनीहरुको पेशा चाहिँ उसको बाजे, बाउ, छोरा, नातिले गर्दै आएको पेशा हो। यो साधारणतय चाहिँ हाम्रो बुद्ध धर्मसँग सम्बन्धित art हो यो। साधारणतय सबै मान्छेले यसमा अहिले रुचि राख्या⁸ छ किनभने यो हातले बनाएको हुनाले, अनि यो spiritual पनि हो के।

English translation:

Here the interviewer is talking to a shopkeeper selling *Thankas*.

Interviewer: Namaste.

Shopkeeper: Namaste, sister⁹.

Interviewer: What is your¹⁰ good¹¹ name?

⁵ 'हजुर /hajur', in this context is used to acknowledge what the interviewee is saying in a respectful way and also shows that the interviewer is listening and following whatever he is saying. It may also be used as a response to someone's question, to acknowledge that a speaker is right and may also be used to address someone older than you. It can also be used to ask a speaker to repeat something they just said in a formal way.

⁶ 'तामांग/Tamangs are an ethnic group from the Upper Hilly and Himalayan Region of Nepal.

⁷ The speaker does not say the full word 'गरेको / gar-eko', but rather only pronounces half of it as 'गर्या/gar-ya'. It's like shortening 'want to' to 'wanna' in English. The prefix '-ेको/eko' is often shortened to '-या/ya' in colloquial Nepali. In formal Nepali writing, this would be considered an error.

⁸ 'राखेको/rakh-eko' is shortened to 'राख्या/rakh-ya' here.

⁹ 'बहिनी/Bahini' directly translates to 'younger sister.' In Nepal, people address each other as brother and sister when interacting with strangers to respect the age difference. The male equivalent would be 'भाइ/Bhai' for younger brother. For older brother and sister, 'दाइ/Dai' and 'दिदी/Didi' are used. It is similar to using 'Sir' or 'Ma'am' in Western countries.

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Shopkeeper: My name is Krishna.

Interviewer: And¹² how long has it been since you opened this shop?

Shopkeeper: It has been fifteen years now since I opened this shop.

Interviewer: It's been fifteen years. And do you always sell these *Thankas* or what else do you sell?

Shopkeeper: Actually it is just a *Thanka* business.

Interviewer: *Hajur*¹³. So please tell us something about *Thankas*.

Shopkeeper: *Thankas* are traditional Tibetan hand paintings. And this is roughly, normally painted on cotton. Typically [it is painted by] Tibetan artists. But still, there are some artists here living in the eastern part of Kathmandu, around the east of Kathmandu. They are actually Tamangs¹⁴. The Tamangs who came to Nepal from Tibet and started living here have been making artworks. This occupation has been followed by generations of their grandfathers, fathers, sons and grandsons. This art is generally related to Buddhism. Generally everyone has interests in it these days because this is made with hand. This also has spiritual [value].

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