

## Family Roles in the Past

### Nepali transcript:

यहाँ अंतरवार्ताकर्ता ८० वर्ष नाघेका गोविन्दसँग उहाँ हुर्किदै गर्दाको पुराना दिनहरूका बारेमा कुरा गर्दैछन्।

अंतरवार्ताकर्ता: अनि बच्चा हुदाँ साथीहरूसँग रमाइलोलाइ के गर्नु हुन्थ्यो? अहिले जस्तो..

गोविन्द: गफ गथ्यो। गफ गथ्यो साथीहरूसँग। साब<sup>1</sup> दुल्थ्यो, कहिले कता कहिले कता दुल्थ्यो। अरु केही नहुँदा चाहिँ घरैमा गुच्चा खेल्थ्यो।

अंतरवार्ताकर्ता: अनि परिवारमा कतिजना मान्छेहरू थियो नि<sup>2</sup>?

गोविन्द: परिवारमा तेह्रा जना मान्छे थियो। सातजना दाजुभाइ एउटा दिदी, बा, अामा। बा त यहाँ छँदै छैन, पैसा कमाउनलाइ कहाँ-कहाँ पुग्या<sup>3</sup> थियो।

अंतरवार्ताकर्ता: अनि दिदीहरू पनि पढ्नुहुन्थ्यो कि केटाहरूलाइ मात्र..

गोविन्द: केटाहरू मात्रै पढ्थ्यो। दिदीले किन पढ्ने नि?

अंतरवार्ताकर्ता: दिदीहरू चाहिँ घरमा काम गर्ने?

गोविन्द: अँ, घरमा काम गर्ने, भाँडा माइने, त्यही हो नि।

अंतरवार्ताकर्ता: अनि हजुरहरू पनि घरमा काम गर्नुहुन्छ?

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<sup>1</sup> 'साब/saab' is not a Nepali but a Newari word. Newari is the native language of the Newars, an ethnic group in Nepal.

<sup>2</sup> Words like 'नि/Ni', 'चाहिँ/Chahi', 'अनि/Ani', 'त/Ta' 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.

<sup>3</sup> The speaker does not say the full word 'पुगेको/pug-eko', but rather only pronounces half of it as 'पुग्या/pug-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.

गोविन्द: गर्नुपथर्यो। अाफ्नो पानी अाफैँ ल्याएर खानु पथर्यो। कहिलेकाहिँ खाना पनि पकाउनु पथर्यो।

अंतरवार्ताकर्ता: हजुर<sup>4</sup>।

गोविन्द: अनि बाटो बाटोमा चाहिँने पसल जानुपछ।

अंतरवार्ताकर्ता: हजुर।

गोविन्द: बार-बारमा चाहिँ मेरो दाजुहरूको लागि चाहिँ हुक्का तयार गरिदिनुपछ, बाउलाइ।

### **English translation:**

Here the interviewer is talking to eighty-year-old Govinda about the old days when he was growing up.

Interviewer: So when you were a kid, what would you do for fun with your friends? Like now...

Govinda: We used to talk. We used to chitchat with friends. We used to roam around a lot, sometimes here, sometimes there. If nothing, we would play marbles at home.

Interviewer: And how many people were in the family?

Govinda: There were thirteen people in the family. Seven brothers, one sister, father, mother. Father was never really around; he was always going to different places to earn money.

Interviewer: Did [your] sisters also study or only boys...?

Govinda: Only boys studied. Why should sister study?

Interviewer: Sisters worked at home?

Govinda: Yes, working at home, doing the dishes, that's what they do.

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<sup>4</sup> '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 they are saying. In other cases, it can be used to address someone older, to ask a speaker to repeat something they just said in a formal way or as a positive response to someone's question, acknowledging that a speaker is right.

Interviewer: And did you guys have to work at home as well?

Govinda: We had to work. We had to bring our own water to drink. Sometimes we had to cook.

Interviewer: *Hajur*.<sup>5</sup>

Govinda: Then you had to go to the stores in the streets.

Interviewer: *Hajur*.

Govinda: Again and again, I had to prepare water pipe for my older brothers, for my father.

**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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