

Nepali transcript:

अंतरवार्ताकर्ता: अनि¹ दिदी हजुरको शुभनाम?

कविता: मेरो कविता।

अंतरवार्ताकर्ता: अनि हजुरको उमेर कति हो?

कविता: मेरो बाइस वर्ष भयो।

अंतरवार्ताकर्ता: अनि यो काम गर्न थाल्नुभएको कति भयो?

कविता: मैले लघुभण्ड दुई महिना जति हुनलाग्यो।

अंतरवार्ताकर्ता: अनि अहिलेसम्म अनुभव कस्तो भइरहेको छ?

कविता: अनुभव ठीकै छ होइन²? यहाँनिर राम्रो पनि छ। एउटा³ tourist हरूसँग भेटघाट हुन्छ, रमाइलो हुन्छ। उँहाहरुको सेवा गर्नलाई, एउटा⁴ समाजसेवी गर्नलाई रमाइलै लाग्छ।

अंतरवार्ताकर्ता: हजुर⁵, अनि बिहान कति बजेदेखि कति बजे सम्म....?

¹ Words like *Chahi* (चाहिँ), *Ani* (अनि), *Na* (न) are *Nipat* (निपात) 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, *Nipat* (निपात) are everywhere. One can often guess people's origins based on the *Nipat* (निपात) they use.

² The direct translation of '*hoina*' is no; but in this context when added at the end of a sentence, it is to confirm something, like a nuance. For example in English we add 'right?' in order to confirm something. It is also used to make sure that the other person is following what they are saying, the other person would probably nod their head in response or say 'yes.'

³ The direct translation of '*euta*' is one; but in this context it is used not as "one tourist" but more like "first, you meet tourist..." Depending on the word that follows 'एउटा', its meaning changes.

⁴ The direct translation of '*euta*' is one; but in this context it is used not as "one social service" but more like "a social service". Depending on the word that follows 'एउटा', its meaning changes.

⁵ '*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 she 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.

कविता: अ...बिहान त हाम्रो सातबजेदेखि सुरु हो duty।

अंतरवार्ताकर्ता: अनि राती?

कविता: राती पनि सात बजेसम्म..

अंतरवार्ताकर्ता: सात बजेसम्म?

कविता: हजुर⁶।

अंतरवार्ताकर्ता: अनि के के गर्नुहुन्छ?

कविता: हामीले यहाँनिर गर्ने त खासै केही पनि छैन होइन? एउटा hawkers हरुलाई हटाउने होइन।
अनि जुन tourist हरुलाई चाहिँ यहाँ भएको सुविधाहरु दिन सक्ने..उ⁷मा चाहिँ हामी छौं..
हामी duty मा चाहिँ।

अंतरवार्ताकर्ता: हजुर, अनि एउटा सेवा गरिराख्नु भएको छ...

कविता: हजुर, एउटा समाज सेवी हो..

अंतरवार्ताकर्ता: अनि कस्तो आफुलाई कस्तो लाग्छ...

कविता: कस्तो जस्तै कि?

अंतरवार्ताकर्ता: खुशी लाग्छ कि..?

कविता: मलाई त खुशी लाग्छ किन कि त्यो एउटा समाज सेवा हो।एउटा tourist हरु जस्तो
नेपालमा आएर होइन, हामीले उँहाहरुलाई गर्न सक्ने सेवाहरु हामीले प्रधान गरिराखेका
छौँ होइन? अनि खुशी लाग्छ।

अंतरवार्ताकर्ता: अनि यो काममा कसरी गर्न थाल्नुभयो?

कविता: यो काममा कसरी?

⁶ 'Hajur', in this context, means 'Yes' in a respectful way.

⁷ 'Ou' उ here is used as a filler word which is used when you don't know the word that you want to say at the exact moment.

अंतरवार्ताकर्ता: अब योभन्दा पहिला के गर्नु हुन्थ्यो?

कविता: योभन्दा पहिले त म student नै हो होइन। एउटा म student जुन twelve मा पढ्दै थिएँ होइन। पढ्दा-पढ्दै एउटा मेरो त्यहाँ break भयो। Break भएको बेलामा चाहिँ अब..जे होस खाली समयमा चाहिँ यहाँ मैले job गर्दै छु।

अंतरवार्ताकर्ता: ए! अनि संगै पढी नि राख्नुभएको छ?

कविता: संगै पढी नि राखेको छु।

अंतरवार्ताकर्ता: पढ्ने र काम होइन, अब दुवै कति गारोह छ?

कविता: गरोह त भैहाल्छ नि होइन अब job र पढाइ हुने बितिकै। तर अहिले break भएकोले यहाँ अहिले job गरिरहेको छु। अनि बेलुका चाहिँ अध्यन्न गर्दै छु।

अंतरवार्ताकर्ता: अनि के पढिराख्नु भएको?

कविता: मैले? मेरो faculty⁸ त अब सजिलै छ होइन। मेरो त गाउँमा पढेको हो। तर यहाँ आएर चाहिँ यहाँ job ...अब गाउँमा नै हो मेरो चाहिँ पढाइ, यहाँ चाहिँ होइन।

अंतरवार्ताकर्ता: गाउँमा के पढ्नुहुन्छ?

कविता: मैले? मेरो चाहिँ arts हो.

अंतरवार्ताकर्ता: ए! Arts हो?

कविता: हजुर arts।

अंतरवार्ताकर्ता: अनि arts मा पहिला बच्चादेखि रुचि थियो?

कविता: अँ.....रुचि नि भन्दा हाम्रो यस्तो छ। यहाँ एउटा अलिकति बिकट ठाउँ पर्छ होइन। बिकट ठाउँमा एउटा faculty⁹ धेरै पाउन सकिँदैन। त्यसो भएर हाम्रो त्यहाँ school मा चाहिँ त्यहि भएको कारणले मैले चाहिँ त्यहि नै लिएको हो।

⁸ Faculty here means area of expertise in this context.

⁹ Faculty in this particular context means teachers.

अंतरवार्ताकर्ता: हजुर, अनि अब अहिले भन्दा दस वर्ष अगाडी..होइन पछि, तपाईंले तपाइलाई कहाँ देख्नुहुन्छ?

कविता: मलाई सायद चाहिँ निश्चित छैन। म यहाँ हुन्छु भनेर निश्चित छैन। समयले कता दोहाराउँछ, त्यतैतिर हुन्छु जस्तो लाग्छ। हाहाहा!

अंतरवार्ताकर्ता: धन्यवाद दिदी!

English translation:

Interviewer: And sister, what is your *shubha*¹⁰ name?

Kabita: Mine is Kabita.

Interviewer: And what is your age?

Kabita: I am twenty years [old].

Interviewer: So how long has it been since you started doing this job?

Kabita: It is going to be around two months.

Interviewer: And how has your experience been so far?

Kabita: Experience has been okay, right? It is also good here. First, you meet tourists; it is fun. To do a service for them, to do a social service, it is fun.

Interviewer: And from what time to till what time, do you work in the morning...?

Kabita: Yes, in the morning, our work duty starts from seven a.m.

Interviewer: And in the night?

Kabita: Till seven p.m. at night too.

Interviewer: Till seven p.m.?

Kabita: Yes.

Interviewer: And what do you do?

¹⁰ 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 related to the fact that name choosing ceremonies in Nepal are very auspicious occasions in Nepal.

Kabita: There is not a lot that we have to [do] here, right? One is to remove the hawkers. Then, whichever tourist we can give service, we help them in our duty.

Interviewer: Yes, and you are doing a service ...

Kabita: Yes, [I am] a social worker.

Interviewer: And, how does it feel to you?

Kabita: (*confused*) Like what exactly?

Interviewer: You feel happy...?

Kabita: I feel happy because this is a social work. When tourists come to Nepal, we provide them as much service as we can, right? This makes me happy.

Interviewer: And how did you start this work?

Kabita: (*confused*) This work how?

Interviewer: So what did you used to do before this?

Kabita: Before this job, I was a student. I was a student who was studying in grade twelve. While doing my studies, I took a break. During my break, when I have free time, I am working here.

Interviewer: Oh! You are studying while you are working?

Kabita: Yes, I am studying as well.

Interviewer: So work and study together, right, how hard is it?

Kabita: It is going to be difficult, right, when we have work and studies together. But since I have a break now, I am doing this job. I study during the evening though.

Interviewer: So what are you studying?

Kabita: Me? My faculty¹¹ is comparatively easy. I study in my village. But when I got here, I did a job here... so my studies are in my village, not here.

Interviewer: What do you study in your village?

Kabita: Me? I study arts.

¹¹ Faculty here means area of expertise in this context

Interviewer: Oh! Arts?

Kabita: Yes, arts.

Interviewer: So you were interested in arts from your childhood?

Kabita: Well, it is not so much about your interests. It [Kabita's village] is located in a backwards [poor] region. In a backwards place, it is hard to find faculty¹² to teach. So, as my school only had it [arts], I took the same.

Interviewer: Ok, where do you see yourself before ten years... (*corrects herself*) after ten years?

Kabita: Perhaps it is not designated for me yet. I cannot say that 'I will be here' right now. Wherever time takes me, I will be there, I think. Hahaha! (*laughs*)

Interviewer: Thanks, sister!

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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¹² Faculty in this particular context means teachers.