

_sh v3.0 400 Kathmandu13Gy1Edit
_DateStampHasFourDigitYear

\block 001

\ut ɳagi miŋ saŋdo lama re

\ELANBegin 00:01:42.380

\ELANEnd 00:01:44.600

\ELANParticipant SAB

\tx

\ft My name is Sangdo Lama.

\ftn मेरो नाम साङ्दो लामा हो।

\note

\Loan

\block 002

\ut ɳa lo ʈuktʃu rəkʃuŋ

\ELANBegin 00:01:45.890

\ELANEnd 00:01:47.950

\ELANParticipant SAB

\tx

\ft I am sixty three years old.

\ftn म त्रिसठ्ठी वर्ष भएँ।

\note

\Loan

\block 003

\ut gjaɻʃumdo

\ELANBegin 00:02:00.700

\ELANEnd 00:02:02.070

\ELANParticipant SAB

\tx

\ft As for Gyalsumdo,

\ftn ग्याल्सुम्दो

\note

\Loan

\block 004

\ut ma ɳoto gjaɻʃumdo ɳeketi

\ELANBegin 00:02:03.000

\ELANEnd 00:02:05.240

\ELANParticipant SAB

\tx

\ft Gyalsumdo in reality means,

\ftn

\ftn साँच्चीकै ग्याल्सुम्दो भन्ने चाहिँ

\note

\Loan

\block 005

\ut ghjalamlā ghjalamki duibə dilə ghjal re

\ELANBegin 00:02:06.370

\ELANEnd 00:02:13.230

\ELANParticipant SAB

\tx

\ft Gyalsumdo is the abbreviated form of the main road 'Ghyal'.

\ftn

\ftn मूलबाटो मूलबाटोको छोटकरीमा घ्याल हो।

\note

\Loan

\block 006

\ut jumdo ŋeketi ghelam dhuijələ jumdo

\ELANBegin 00:02:13.780

\ELANEnd 00:02:18.880

\ELANParticipant SAB

\tx

\ft The center of the main road is called Gyalsumdo.

\ftn

\ftn मूल बाटोको केन्द्रलाई सुम्दो (ग्याल्सुम्दो) भन्छन्।

\note

\Loan

\block 007

\ut tʃedi dhanda tʃeme tʃhap thaŋtʃe

\ELANBegin 00:02:19.520

\ELANEnd 00:02:22.930

\ELANParticipant SAB

\tx

\ft Having been so, there are three villages, viz. Chame, Bagarchhap, and Thonce.

\ftn

\ftn गरेर अहिले चामे, बगरछाप, (र) थोँचे (छन्)।

\note

\Loan

\block 008

\ut dhi taŋpu ŋela də oraŋ

\ELANBegin 00:02:23.680

\ELANEnd 00:02:26.030

\ELANParticipant SAB

\tx

\ft From long time ago, we

\ftn

\ftn पहिले पहिले (परापूर्व) काल देखि हाम्रो

\note

\Loan

\block 009

\ut ni boepa di bhodzhapa di bhøzhjakpa lapjõ

\ELANBegin 00:02:26.190

\ELANEnd 00:02:29.470

\ELANParticipant SAB

\tx

\ft for we Gyalsumdo, (people) call the inhabitants of Gyalsumdo Bhojhjakpa.

\ftn हामी ग्याल्सुम्दोबासीहरू भोटे यी ग्याल्सुम्दोबासीन्दालाई भोइयाक्पा भन्छन्।

\note

\Loan

\block 010

\ut ja jin̄ka thola

\ELANBegin 00:02:30.170

\ELANEnd 00:02:31.810

\ELANParticipant SAB

\tx

\ft In addition to farming,

\ftn खेतिकिसानमाथि (अतिरिक्त)

\note

\Loan

\block 011

\ut nuŋŋju dhene tʃhoŋ ghjap ghokæ

\ELANBegin 00:02:32.410

\ELANEnd 00:02:35.400

\ELANParticipant SAB

\tx

\ft since we had little land, Gyalsumdos have to make business.

\ftn

\ftn थोरै थोरै (जग्गा) अनि व्यापार गर्नु पर्ने।

\note

\Loan

\block 012

\ut tʃhoŋ ghjap kokæ

\ELANBegin 00:02:35.580

\ELANEnd 00:02:36.700

\ELANParticipant SAB

\tx

\ft They have to do business.

\ftn ब्यापार गर्नु पर्ने।

\note

\Loan

\block 013

\ut tʃhoŋ ghjapdi mana ni dhoba ʃoɛʃa me

\ELANBegin 00:02:36.760

\ELANEnd 00:02:38.820

\ELANParticipant SAB

\tx

\ft There is no other means of earning a livelihood except business.

\ftn

\ftn ब्यापार गर्ने बाहेक हाम्रो पेट पाल्ने विकल्प (उपाय) छैन।

\note

\Loan

\block 014

\ut mebatəŋ tʃhoŋki dhɨntalə ghjalamlə dhe ghokæ

\ELANBegin 00:02:39.230

\ELANEnd 00:02:43.320

\ELANParticipant SAB

\tx

\ft As we did not have land, they have to wait on the main road for business.

\ftn

\ftn नभए पछि व्यापारको लागि मूलबाटोमा बस्नु पर्ने।

\note

\Loan

\block 015

\ut ghjalamlə lam dhe ghoparəŋ

\ELANBegin 00:02:43.590

\ELANEnd 00:02:45.230

\ELANParticipant SAB

\tx

\ft As they have to wait on the main road,
\ftn

\ftn मूलबाटोमा बसु पर्ने भएकोले

\note
\Loan

\block 016
\ut dhene dhi basindalə dhi mikolə ghjalsumdo
\ELANBegin 00:02:45.350
\ELANEnd 00:02:49.300
\ELANParticipant SAB
\tx
\ft And then these people are called Gyalsumdo.
\ftn

\ftn अनि यी बासिन्दा यी मानिसलाई ग्याल्सुमदो (भन्छन्)।

\note
\Loan

\block 017
\ut
\ELANBegin 00:02:45.350
\ELANEnd 00:02:49.300
\ELANParticipant
\tx
\ft
\ftn
\note
\Loan basindalə.nep

\block 018
\ut laptılə miŋko fɔŋtɛ tʃedi dʒhuŋ du
\ELANBegin 00:02:49.410
\ELANEnd 00:02:51.380
\ELANParticipant SAB
\tx
\ft Saying this they have been named so.
\ftn

\ftn भनेर नाम चाहिँ यसरी भएको रहेछ।

\note
\Loan

\block 019

\ut dhene gjalsumdo di
\ELANBegin 00:02:52.090
\ELANEnd 00:02:53.950
\ELANParticipant SAB
\tx
\ft As for Gyalsumdo in particular,
\ftn अनि ग्याल्सुम्दो चाहिँ
\note
\Loan

\block 020
\ut hjanđi mito
\ELANBegin 00:02:54.610
\ELANEnd 00:02:56.880
\ELANParticipant SAB
\tx
\ft many generations,
\ftn धेरै पुर्खा
\note
\Loan

\block 021
\ut ghe ghule takpu masunđu
\ELANBegin 00:02:57.390
\ELANEnd 00:02:59.600
\ELANParticipant SAB
\tx
\ft they have not been here for eight or nine generations.
\ftn

\ftn आठ नौ पुस्ता भन्दा बढी भएको छैन।
\note
\Loan

\block 022
\ut mito ke ghusunđu
\ELANBegin 00:02:59.930
\ELANEnd 00:03:01.600
\ELANParticipant SAB
\tx
\ft Eight or nine generations have gone.
\ftn आठ नौ पुस्ता गएको रहेछ।
\note
\Loan

\block 023
\ut dhila ni tjemelə labnani

\ELANBegin 00:03:01.990

\ELANEnd 00:03:04.270

\ELANParticipant SAB

\tx

\ft If we say this in connecton with people in Chame,

\ftn

\ftn यसमा हाम्रो चामेमा भन्ने हो भने

\note

\Loan

\block 024

\ut tʃemelə thokər

\ELANBegin 00:03:05.070

\ELANEnd 00:03:07.160

\ELANParticipant SAB

\tx

\ft The Thokar clan in Chame,

\ftn चामेमा थोकर

\note

\Loan

\block 025

\ut khələk tʃik

\ELANBegin 00:03:08.200

\ELANEnd 00:03:09.330

\ELANParticipant SAB

\tx

\ft is one clan.

\ftn एउटा खलक

\note

\Loan

\block 026

\ut tʃurpen neke ghjupa tʃik

\ELANBegin 00:03:11.730

\ELANEnd 00:03:15.890

\ELANParticipant SAB

\tx

\ft There is a clan named Churpen.

\ftn चुर्पेन भन्ने एउटा जाति

\note

\Loan

\block 027

\ut tʃapo neke ghjupa tʃik

\ELANBegin 00:03:16.970

\ELANEnd 00:03:18.510

\ELANParticipant SAB

\tx

\ft Another clan is Chapo.

\ftn चापो भन्ने एउटा जाति,

\note

\Loan

\block 028

\ut ghjupa jum ki

\ELANBegin 00:03:19.040

\ELANEnd 00:03:20.370

\ELANParticipant SAB

\tx

\ft There is a settlement of three ethnic groups.

\ftn तीनओटा जातिको (बसोबास)

\note

\Loan

\block 029

\ut tʃemelə tʃhja dhi ʃamako

\ELANBegin 00:03:21.070

\ELANEnd 00:03:23.520

\ELANParticipant SAB

\tx

\ft The remaining people settled permanently in Chame.

\ftn

\ftn चामेमा स्थायि बसोबास गर्ने बाँकी रहेकाहरू

\note

\Loan

\block 030

\ut hjaŋ saŋla hoŋdila thara thuri ʃjamla hoŋdila dheʃul du

\ELANBegin 00:03:23.860

\ELANEnd 00:03:26.770

\ELANParticipant SAB

\tx

\ft They came late and began sitting sparsely.

\ftn

\ftn अनि पछि आएर फाट्ट फुट्ट आएर बसेको रहेछन्।

\note

\Loan

\block 031

\ut dhene dhi tʃemela ɱjokæ dhi tʃjurpen dhi

\ELANBegin 00:03:28.570

\ELANEnd 00:03:32.370

\ELANParticipant SAB

\tx

\ft The Churpen family living in Chame,

\ftn

\ftn अनि यो चामेमा भएको त्यो चुर्पेन (नामको) परिवार

\note

\Loan

\block 032

\ut toe ɱisjaŋne ɱoŋ du

\ELANBegin 00:03:33.040

\ELANEnd 00:03:34.550

\ELANParticipant SAB

\tx

\ft have come from upper Manang.

\ftn

\ftn उनिहरू उपल्लो मनाङ्बाट आएछन्।

\note

\Loan

\block 033

\ut atsja la ghjaŋne mustaŋ tʃhone loŋ du

\ELANBegin 00:03:34.890

\ELANEnd 00:03:37.160

\ELANParticipant SAB

\tx

\ft Eh, they have come from behind the hill from Mustang people say.

\ftn

\ftn आच्या लेक पछाडि मुस्ताङ् तर्फबाट आएको रहेछन्।

\note

\Loan

\block 034

\ut ɱone tʃjurpjuŋ

\ELANBegin 00:03:38.000

\ELANEnd 00:03:40.390

\ELANParticipant SAB

\tx

\ft Then they became Churpen.

\ftn त्यसपछि चुरेन (हरू) गरे।

\note

\Loan

\block 035

\ut dhene thokardi nisjanne honsul du

\ELANBegin 00:03:40.430

\ELANEnd 00:03:42.830

\ELANParticipant SAB

\tx

\ft And Thokar in particular came from upper Manang.

\ftn

\ftn अनि थोकर चाहिँ माथि मनाङबाट आएछन्।

\note

\Loan

\block 036

\ut ni tʃjapo di

\ELANBegin 00:03:43.450

\ELANEnd 00:03:46.390

\ELANParticipant SAB

\tx

\ft As for we the Chjabo clan,

\ftn हामी च्याबो जात (थर) चाहिँ

\note

\Loan

\block 037

\ut dhene hjolmone hjale dho sul du

\ELANBegin 00:03:46.880

\ELANEnd 00:03:48.670

\ELANParticipant SAB

\tx

\ft it seems we came from Helambu.

\ftn

\ftn अनि हेलम्बुबाट आए जस्तो छ।

\note

\Loan

\block 038

\ut dhuk tʃhedilə tʃemelə tʃhja

\ELANBegin 00:03:48.970

\ELANEnd 00:03:50.700

\ELANParticipant SAB

\tx

\ft Thus, they have been staying in Chame.

\ftn

\ftn यसै गरेर चामेमा बसोबास गरेछन्।

\note

\Loan

\block 039

\ut dhi naŋta tʃhaplə

\ELANBegin 00:03:50.720

\ELANEnd 00:03:52.030

\ELANParticipant SAB

\tx

\ft In the same way in Bagarchhap,

\ftn यसै गरेर छापमा

\note

\Loan

\block 040

\ut te khun̄ khun̄ tʰakur

\ELANBegin 00:03:54.520

\ELANEnd 00:03:58.190

\ELANParticipant SAB

\tx

\ft then Khung Thakur (caste)

\ftn

\ftn अनि खुङ् ठाकुर (भन्ने जाति चाहिँ)

\note

\Loan

\block 041

\ut ŋeke tʃik tã lamʃja

\ELANBegin 00:03:59.080

\ELANEnd 00:04:02.110

\ELANParticipant SAB

\tx

\ft saying one and (another caste named) Lamsja

\ftn

\ftn एक भनेर अनि लाम्स्या (भन्ने)

\note

\Loan

\block 042

\ut ŋeke ghjupa ni du tʃhaplə

\ELANBegin 00:04:02.450

\ELANEnd 00:04:04.130

\ELANParticipant SAB

\tx

\ft there are these two castes in Bagarchhap.

\ftn

\ftn भन्ने दुईटा जाति (जात) रहेछन् बगरछापमा।

\note

\Loan

\block 043

\ut lamsa ŋeke ghjupadi nuprine foŋ du

\ELANBegin 00:04:04.410

\ELANEnd 00:04:06.680

\ELANParticipant SAB

\tx

\ft Lamsja (people) came from Nubri.

\ftn

\ftn लाम्स्या भन्ने जाति लार्के (नुब्री) बाट आएका रहेछन्।

\note

\Loan

\block 044

\ut khun ʈhakur ŋeke ghjupadi nubrinerəŋ foŋ du

\ELANBegin 00:04:06.790

\ELANEnd 00:04:09.110

\ELANParticipant SAB

\tx

\ft The people from Khun Thakur in particular have come from Nubri in particular.

\ftn

\ftn खुन ठाकुर भन्ने जाति पनि लार्के (नुब्री) बाटै आएका रहेछन्।

\note

\Loan

\block 045

\ut thi naŋta thaŋdzələ

\ELANBegin 00:04:09.610

\ELANEnd 00:04:11.490

\ELANParticipant SAB

\tx

\ft In the same way in Thonce

\ftn यसै गरी थोंजेमा

\note

\Loan

\block 046

\ut dhewa dhonṅa neke phebe tʃhik taŋ thaɓa phətsen neke phebe tʃik

\ELANBegin 00:04:14.020

\ELANEnd 00:04:17.540

\ELANParticipant SAB

\tx

\ft there are two clans one is named Dhewa Dhonga and another is named Thaba Phacen.

\ftn

\ftn धेवा धोङ्ना भन्ने एउटा खलक र थाबा फचेन भन्ने एउटा खलक

\note

\Loan

\block 047

\ut thaɓa phetsenko mustaŋ tha tʃhone thyn du

\ELANBegin 00:04:18.280

\ELANEnd 00:04:21.390

\ELANParticipant SAB

\tx

\ft The people called Thaba Phachen have come from Mustang (Tho).

\ftn

\ftn थाबा फचेन भन्ने चाहिँ मुस्ताङ् (था, लोवा) पट्टिबाट निस्केछन्।

\note

\Loan

\block 048

\ut dhewa dhonṅa phebeke bhoene hoŋ sul du

\ELANBegin 00:04:21.910

\ELANEnd 00:04:25.390

\ELANParticipant SAB

\tx

\ft It seems Dhewa Dhonga clan have come from Tibet.

\ftn

\ftn धेवा धोङ्ना खलक चाहिँ तिब्बत बाट आए जस्तो छ।

\note

\Loan

\block 049

\ut dhi naŋta dhə ʃeme

\ELANBegin 00:04:25.680

\ELANEnd 00:04:27.350

\ELANParticipant SAB

\tx

\ft In the same way, then

\ftn यसै गरी अनि अर्को

\note

\Loan

\block 050

\ut naŋmi tʃeme tʃema maŋbu du

\ELANBegin 00:04:27.770

\ELANEnd 00:04:30.480

\ELANParticipant SAB

\tx

\ft there are small families like these.

\ftn

\ftn त्यस्तै सानो सानो परिवारहरू धेरै छन्।

\note

\Loan

\block 051

\ut dhija hjaŋ

\ELANBegin 00:04:30.540

\ELANEnd 00:04:31.650

\ELANParticipant SAB

\tx

\ft These clans then,

\ftn यिनीहरू अनि

\note

\Loan

\block 052

\ut dhanpu ŋema ŋeraŋ mito kane hoŋdi tʃja bare ŋeke mindu

\ELANBegin 00:04:32.020

\ELANEnd 00:04:34.940

\ELANParticipant SAB

\tx

\ft it is not clear from where and how long the people of these clans have come and sat there.

\ftn परापूर्व काल पहिले देखि (त्यो परिवार) कहाँ बाट आएर बसेको भन्ने प्रस्ट छैन।

\note

\Loan

\block 053

\ut fjamla hɔŋdila dhedhila hɔraŋ gjalsumdo naŋla dhə

\ELANBegin 00:04:34.980

\ELANEnd 00:04:38.430

\ELANParticipant SAB

\tx

\ft Having come there later, and sat inside our Gyalsumdo communities, and then

\ftn

\ftn पछि आएर बसेर हाम्रो ग्याल्सुमदो भित्र अनि

\note

\Loan

\block 054

\ut kela hina loksola hina dhotan dhetan ghanɕelə hina ghjalsumdo hjom thyn dilə

\ELANBegin 00:04:38.960

\ELANEnd 00:04:43.100

\ELANParticipant SAB

\tx

\ft they sat with us even if they had their own language and customs (lit. sitting, eating they sat in harmony with) Gyalsulmdo.

\ftn

\ftn भाषा भए पनि परम्परा भए पनि बसाई खुवाई भएपनि ग्याल्सुमदो सँगै मिलेर

\note

\Loan

\block 055

\ut dhuk tʃedi ghjalsumdo dhi tʃhja sul du

\ELANBegin 00:04:43.440

\ELANEnd 00:04:45.590

\ELANParticipant SAB

\tx

\ft Doing like this, the Gyalsumdo have been the permanent settlers.

\ftn यसो गरेर अनि ग्याल्सुमदो चाहिँ (ग्याल्सुमदोको) स्थायी बसोबास भएको रहेछन्।

\note

\Loan

\block 056

\ut dhene ghjalsumdo dhi tʃhja dilə

\ELANBegin 00:04:45.980

\ELANEnd 00:04:47.810

\ELANParticipant SAB

\tx

\ft Gyalsumdo made permanent settlements there

\ftn

\ftn अनि ग्यालसुम्दो चाहिँ स्थायि बसोबास गरेर

\note

\Loan

\block 057

\ut lo mido ghe ghu ɬakpu mafuŋ du

\ELANBegin 00:04:48.490

\ELANEnd 00:04:50.980

\ELANParticipant SAB

\tx

\ft Eight or nine generations have not passed since then.

\ftn

\ftn वर्ष आठ नौ पुर्खा भन्दा बढी गएको रहेनछ।

\note

\Loan

\block 058

\ut dhene ɲelə dhijalə maŋ tʃjako dhanta dhanta

\ELANBegin 00:04:51.050

\ELANEnd 00:04:54.520

\ELANParticipant SAB

\tx

\ft A long time ago it was of more use, nowadays,

\ftn

\ftn अनि अघि बढी मात्रा अहिले अहिले

\note

\Loan

\block 059

\ut raŋ raŋ miŋla dha lalpurɟa dʒuŋ ʃaja

\ELANBegin 00:04:54.850

\ELANEnd 00:04:57.710

\ELANParticipant SAB

\tx

\ft they have land registration certificates themselves.

\ftn

\ftn आ-आफ्नो नाममा जमिन(हरूको) लालपुर्जा पाए।

\note

\Loan

\block 060

\ut ran ran minlə thopfun nemani

\ELANBegin 00:04:57.770

\ELANEnd 00:04:59.420

\ELANParticipant SAB

\tx

\ft They have land of their own. First of all,

\ftn आ-आफ्नो नाममा पाए, पहिलो त।

\note

\Loan

\block 061

\ut pompuko gurunja du ghəleja

\ELANBegin 00:04:59.780

\ELANEnd 00:05:02.120

\ELANParticipant SAB

\tx

\ft the village leaders were Gurungs and Ghales then.

\ftn

\ftn मुखिया चाहिँ गुरूङहरू घलेहरू रहेछन्।

\note

\Loan

\block 062

\ut ʃə dhakpu dho dhakpu dhakraŋ khun ja du

\ELANBegin 00:05:02.730

\ELANEnd 00:05:05.050

\ELANParticipant SAB

\tx

\ft They (the Gurungs and Ghales) were masters of land and stones.

\ftn

\ftn जग्गाको मालिक ढुङ्गाको मालिक सवै उनीहरू रहेछन्।

\note

\Loan

\block 063

\ut bhoepa dhi ʃjamlə tʃhjadilə khunla

\ELANBegin 00:05:05.420

\ELANEnd 00:05:07.320

\ELANParticipant SAB

\tx

\ft Since the Bhotas settled there later, they

\ftn

\ftn भोटेहरू चाहिँ पछि बसोबास गरेकोले उनीहरूलाई

\note

\Loan

\block 064

\ut tʰal dʰhjaŋdilə raŋraŋ ʃa raʃum

\ELANBegin 00:05:07.320

\ELANEnd 00:05:10.100

\ELANParticipant SAB

\tx

\ft had to pay land taxes and got the land.

\ftn

\ftn तिरो तिरेर आ-आफ्नो जग्गा कब्जा गरेर

\note

\Loan

\block 065

\ut kʰaŋba tʃema tʃema ʃjo

\ELANBegin 00:05:10.440

\ELANEnd 00:05:12.030

\ELANParticipant SAB

\tx

\ft They built small houses.

\ftn सानो सानो घर बनाए।

\note

\Loan

\block 066

\ut dhuk tʃhedilə dhene tʃhjadilə hja dijalə dhe ʃul du

\ELANBegin 00:05:12.350

\ELANEnd 00:05:15.130

\ELANParticipant SAB

\tx

\ft Doing like this they settled down in this village.

\ftn

\ftn यसो गरेर अनि बसाइँ यो ठाउँमा (क्षेत्रमा) बसी आएको रहेछन्।

\note

\Loan

\block 067
\ut dhe gjalʃumdo
\ELANBegin 00:05:18.080
\ELANEnd 00:05:19.520
\ELANParticipant SAB
\tx
\ft These Gyalsumdos
\ftn ཡི བྱལ་སུམ་དོ་མུ་
\note
\Loan

\block 068
\ut
\ELANBegin 00:05:18.080
\ELANEnd 00:05:19.520
\ELANParticipant
\tx
\ft
\ftn
\note
\Loan

\block 069
\ut ke meʃadilə ghorəŋ ke du
\ELANBegin 00:05:20.410
\ELANEnd 00:05:23.440
\ELANParticipant SAB
\tx
\ft without other's language, have their own language.
\ftn भाषा नभएर आफ्नो भाषा छ।
\note
\Loan

\block 070
\ut
\ELANBegin 00:05:20.410
\ELANEnd 00:05:23.440
\ELANParticipant
\tx
\ft
\ftn
\note
\Loan

\block 071
\ut khorəŋ tʃhəlu du
\ELANBegin 00:05:23.480

\ELANEnd 00:05:24.770

\ELANParticipant SAB

\tx

\ft They have traditional dress.

\ftn आफ्नो भेषभुषा छ।

\note

\Loan

\block 072

\ut

\ELANBegin 00:05:23.480

\ELANEnd 00:05:24.770

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 073

\ut khoran ki t'hoelu du

\ELANBegin 00:05:24.810

\ELANEnd 00:05:26.340

\ELANParticipant SAB

\tx

\ft They have their own religion.

\ftn आफ्नै धर्म छ।

\note

\Loan

\block 074

\ut

\ELANBegin 00:05:24.810

\ELANEnd 00:05:26.340

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 075

\ut khoran'ki rok'fo rile du

\ELANBegin 00:05:27.920

\ELANEnd 00:05:29.390

\ELANParticipant SAB

\tx

\ft They have a culture of their own.

\ftn आफ्नै चलन सवै छ।

\note

\Loan

\block 076

\ut

\ELANBegin 00:05:27.920

\ELANEnd 00:05:29.390

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 077

\ut kelə tʃhəni tʃhəŋlo ke du

\ELANBegin 00:05:29.450

\ELANEnd 00:05:31.160

\ELANParticipant SAB

\tx

\ft Even in their language, they have their own meanings.

\ftn

\ftn भाषामा पनि पूरै अर्थ भएको छ (रहेछ)।

\note

\Loan

\block 078

\ut

\ELANBegin 00:05:29.450

\ELANEnd 00:05:31.160

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 079

\ut dhi dhi dhə

\ELANBegin 00:05:31.620

\ELANEnd 00:05:32.640

\ELANParticipant SAB

\tx

\ft This in particular,

\ftn यो चाहिँ

\note
\Loan

\block 080
\ut
\ELANBegin 00:05:31.620
\ELANEnd 00:05:32.640
\ELANParticipant
\tx
\ft
\ftn
\note
\Loan

\block 081
\ut ke dilə ke mədorba lukso matorpa
\ELANBegin 00:05:33.730
\ELANEnd 00:05:36.150
\ELANParticipant SAB
\tx
\ft this language will never die, the custom will never die.
\ftn

\ftn यो भाषा भाषा नहराउने चलन नहराउने

\note
\Loan

\block 082
\ut
\ELANBegin 00:05:33.730
\ELANEnd 00:05:36.150
\ELANParticipant
\tx
\ft
\ftn
\note
\Loan

\block 083
\ut tʃhɔ̃lu mətorba ɲa nam hina
\ELANBegin 00:05:36.160
\ELANEnd 00:05:37.810
\ELANParticipant SAB
\tx
\ft The religion will never die. I always,
\ftn धर्म नहराउने, म जहिले पनि,
\note

\Loan

\block 084

\ut

\ELANBegin 00:05:36.160

\ELANEnd 00:05:37.810

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 085

\ut ŋaki mijalə lab jø

\ELANBegin 00:05:37.940

\ELANEnd 00:05:39.450

\ELANParticipant SAB

\tx

\ft I often say this to people.

\ftn

\ftn मैले मानिसहरूलाई भन्ने गरेको छु।

\note

\Loan

\block 086

\ut

\ELANBegin 00:05:37.940

\ELANEnd 00:05:39.450

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 087

\ut ʃum tʃhəju tʃhjolu kjolu

\ELANBegin 00:05:39.670

\ELANEnd 00:05:41.850

\ELANParticipant SAB

\tx

\ft The three things, such as traditional dresses, language and religion,

\ftn

\ftn भेषभुषा, भाषा, धर्म (गरेर) तीन (चिज)

\note
\Loan

\block 088
\ut
\ELANBegin 00:05:39.670
\ELANEnd 00:05:41.850
\ELANParticipant
\tx
\ft
\ftn
\note
\Loan

\block 089
\ut tfhjolu nekedi ran dharma
\ELANBegin 00:05:42.850
\ELANEnd 00:05:44.470
\ELANParticipant SAB
\tx
\ft the religion is our own.
\ftn

\ftn धर्म भन्ने चाहिँ आफ्नो धर्म

\note
\Loan

\block 090
\ut
\ELANBegin 00:05:42.850
\ELANEnd 00:05:44.470
\ELANParticipant
\tx
\ft
\ftn
\note
\Loan dharma.nep

\block 091
\ut tfhjo dhe ran ki tfhjolu re
\ELANBegin 00:05:45.210
\ELANEnd 00:05:46.460
\ELANParticipant SAB
\tx
\ft The religion is our own.
\ftn धर्म आफ्नै धर्म हो।

\note
\Loan

\block 092
\ut kelu dhi ran ke re
\ELANBegin 00:05:46.590
\ELANEnd 00:05:47.930
\ELANParticipant SAB
\tx
\ft This is our own language.
\ftn भाषा यो आफ्नो भाषा हो।
\note
\Loan

\block 093
\ut tʃhəluni ranʃi dhi bhesbhusa re
\ELANBegin 00:05:48.970
\ELANEnd 00:05:50.970
\ELANParticipant SAB
\tx
\ft The dress is our own.
\ftn

\ftn यो आफ्नो पहिरन (आफ्नो) भेषभुषा हो।

\note
\Loan

\block 094
\ut
\ELANBegin 00:05:48.970
\ELANEnd 00:05:50.970
\ELANParticipant
\tx
\ft
\ftn
\note
\Loan bhesbhusa.nep

\block 095
\ut ranʃi ghønke ghola ghøneki tʃhəlu re
\ELANBegin 00:05:50.980
\ELANEnd 00:05:53.470
\ELANParticipant SAB
\tx
\ft The dress which one wears is our own.
\ftn

\ftn आफूले लगाउने लुगा लगाउने पहिरन हो।

\note

\Loan

\block 096

\ut

\ELANBegin 00:05:50.980

\ELANEnd 00:05:53.470

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 097

\ut dhi jum di hintji mintji dhotan dhetan

\ELANBegin 00:05:53.530

\ELANEnd 00:05:57.870

\ELANParticipant SAB

\tx

\ft Therefore, in whatsoever manner, the tradition and customs,

\ftn

\ftn यसै भएर जसरी भए पनि चलन चल्ती

\note

\Loan

\block 098

\ut

\ELANBegin 00:05:53.530

\ELANEnd 00:05:57.870

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 099

\ut gjalfumdoke phu namsilə bhidza bhiṭuklə

\ELANBegin 00:05:58.040

\ELANEnd 00:06:02.190

\ELANParticipant SAB

\tx

\ft the male offspring in Gyalsumdo's future,

\ftn

\ftn ग्याल्सुम्दोको भविष्यमा छोरा सन्तान

\note

\Loan

\block 100

\ut

\ELANBegin 00:05:58.040

\ELANEnd 00:06:02.190

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 101

\ut dhene gjalfumdo dhi hjonbu hjonlu tan

\ELANBegin 00:06:02.850

\ELANEnd 00:06:05.380

\ELANParticipant SAB

\tx

\ft and the tradition of Gyalsumdo

\ftn

\ftn अनि ग्याल्सुम्दो यो आएको परम्परा र

\note

\Loan

\block 102

\ut

\ELANBegin 00:06:02.850

\ELANEnd 00:06:05.380

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 103

\ut tfhjabi tfhjalu tan gjafumdo hinbi khon dhakpu febälə

\ELANBegin 00:06:05.400

\ELANEnd 00:06:08.340

\ELANParticipant SAB

\tx
\ft in order to claim that this is the practised custom of Gyalsumdo supported by evidence,
\ftn

\ftn बसेको परम्परा र ग्याल्सुम्दो हो भनेर प्रमाण साथ भन्नालाइ

\note
\Loan

\block 104
\ut
\ELANBegin 00:06:05.400
\ELANEnd 00:06:08.340
\ELANParticipant
\tx
\ft
\ftn
\note
\Loan

\block 105
\ut dhe teneko tə
\ELANBegin 00:06:08.850
\ELANEnd 00:06:11.180
\ELANParticipant SAB
\tx
\ft and then from here,
\ftn अनि यहाँ बाट
\note
\Loan

\block 106
\ut
\ELANBegin 00:06:08.850
\ELANEnd 00:06:11.180
\ELANParticipant
\tx
\ft
\ftn
\note
\Loan

\block 107
\ut takpu ghjapti masja foŋna fjam fjamlə raŋ raŋlə ŋo mese
\ELANBegin 00:06:11.480
\ELANEnd 00:06:14.580
\ELANParticipant SAB

\tx
\ft if you do not preserve them (the customs) they will not recognize
you.
\ftn

\ftn आफूमा समालेर राखेन भने पछि आफूलाई चिन्दैनन्।

\note
\Loan

\block 108
\ut
\ELANBegin 00:06:11.480
\ELANEnd 00:06:14.580
\ELANParticipant
\tx
\ft
\ftn
\note
\Loan

\block 109
\ut hjoŋdo khəmu tʃik du
\ELANBegin 00:06:14.610
\ELANEnd 00:06:15.700
\ELANParticipant SAB
\tx
\ft It may be like this.
\ftn हुन सक्ने संभावना छ।
\note
\Loan

\block 110
\ut
\ELANBegin 00:06:14.610
\ELANEnd 00:06:15.700
\ELANParticipant
\tx
\ft
\ftn
\note
\Loan

\block 111
\ut dhe hintʃaŋ dhidi ghe tʃimpu ʃiʈa du
\ELANBegin 00:06:15.700
\ELANEnd 00:06:17.860
\ELANParticipant SAB

\tx

\ft Therefore, this is very important

\ftn

\ftn यसो भएर यो चाहिँ धेरै महत्वपूर्ण छ।

\note

\Loan

\block 112

\ut

\ELANBegin 00:06:15.700

\ELANEnd 00:06:17.860

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 113

\ut gjalʃumdo basilə ɲeranʃ nanʃan tə

\ELANBegin 00:06:17.930

\ELANEnd 00:06:20.310

\ELANParticipant SAB

\tx

\ft for Gyalsumdo to be used within the community,

\ftn

\ftn ग्याल्सुम्दो बासीलाई हात्रै भित्र

\note

\Loan

\block 114

\ut

\ELANBegin 00:06:17.930

\ELANEnd 00:06:20.310

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan basi.nep

\block 115

\ut namarə lamna misi kituk paŋle toŋle

\ELANBegin 00:06:21.110

\ELANEnd 00:06:25.070

\ELANParticipant SAB

\tx

\ft either when they are to be married, or in death rituals, or in festivals,

\ftn

\ftn विवाहहरू गर्नु परे पनि मर्दा पर्दा चाड पर्व

\note

\Loan

\block 116

\ut

\ELANBegin 00:06:21.110

\ELANEnd 00:06:25.070

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 117

\ut tʃi dzhego thuna gjalʃumdolə hø

\ELANBegin 00:06:25.670

\ELANEnd 00:06:27.950

\ELANParticipant SAB

\tx

\ft it is in Gyalsumdo community.

\ftn

\ftn यो जे गर्नु परे पनि ग्याल्सुम्दो भित्र छ।

\note

\Loan

\block 118

\ut

\ELANBegin 00:06:25.670

\ELANEnd 00:06:27.950

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 119

\ut ni ghonka losar lasar tan

\ELANBegin 00:06:28.150

\ELANEnd 00:06:31.040

\ELANParticipant SAB

\tx

\ft In the winter time, Lhosar approaches.

\ftn

\ftn हाम्रो हिउँदमा लोसार लोसार र

\note

\Loan

\block 120

\ut

\ELANBegin 00:06:28.150

\ELANEnd 00:06:31.040

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 121

\ut ghjalbo losar nedi losar tja tshimpu tje jøŋ

\ELANBegin 00:06:31.230

\ELANEnd 00:06:33.460

\ELANParticipant SAB

\tx

\ft They celebrate this Ghyalbo Lhosar as being the greatest festival.

\ftn

\ftn घ्याल्बो लोसार भनेर लोसार ठूलो चाडको रूपमा मान्छन्।

\note ghjalbo losar=losar of the king (kingdom)

\Loan

\block 122

\ut

\ELANBegin 00:06:31.230

\ELANEnd 00:06:33.460

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 123

\ut pika dhatʃjaŋ lapdilə dha ghjapke

\ELANBegin 00:06:34.140

\ELANEnd 00:06:36.660

\ELANParticipant SAB

\tx

\ft To celebrate the festival in Chaitra-Baisakh they shoot arrows.

\ftn

\ftn चैत्र बैशाखमा मनाउने तिर हान्ने,

\note pika dhatʃjaŋ=of Chaitra and Baisakh

\Loan

\block 124

\ut

\ELANBegin 00:06:34.140

\ELANEnd 00:06:36.660

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 125

\ut dhi tsadpərbə di

\ELANBegin 00:06:36.860

\ELANEnd 00:06:38.590

\ELANParticipant SAB

\tx

\ft These festivals

\ftn यी चाडपर्वहरू

\note

\Loan

\block 126

\ut

\ELANBegin 00:06:36.860

\ELANEnd 00:06:38.590

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 127

\ut tfhap thantfe tfeme fumkaranla jø

\ELANBegin 00:06:38.760

\ELANEnd 00:06:40.730

\ELANParticipant SAB

\tx

\ft are celebrated in Bagarchhap, Thonce and Chame.

\ftn

\ftn बगरछाप, थोंचे, चामे तीनओटैमा छन् (मनाउँछन्)।

\note

\Loan

\block 128

\ut

\ELANBegin 00:06:38.760

\ELANEnd 00:06:40.730

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 129

\ut dhene

\ELANBegin 00:06:41.210

\ELANEnd 00:06:42.550

\ELANParticipant SAB

\tx

\ft And then,

\ftn अनि

\note

\Loan

\block 130

\ut

\ELANBegin 00:06:41.210

\ELANEnd 00:06:42.550

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 131

\ut ghyn losardhə pika dhatfjan nidi dhikere

\ELANBegin 00:06:43.130

\ELANEnd 00:06:45.760

\ELANParticipant SAB

\tx

\ft these ones are called Ghunga Lhosar and Piko Dhachyang.

\ftn

\ftn घुङ्गा लोसार र पिका धाच्याङ् भनेर मिल्छन्।

\note

\Loan

\block 132

\ut

\ELANBegin 00:06:43.130

\ELANEnd 00:06:45.760

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan

\block 133

\ut

\ELANBegin 00:06:46.000

\ELANEnd 00:06:49.820

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan tsɑɖ.nep

\block 134

\ut ghyla myla tsɑɖ dhanne ibi meme palone høke tsɑɖ re

\ELANBegin 00:06:46.010

\ELANEnd 00:06:49.840

\ELANParticipant SAB

\tx

\ft All these festivals have been celebrated since the time of our grandparents.

\ftn

\ftn भए नभएको चाड परापूर्व काल देखि बज्यै बाजेको पाला देखि भएको चाड हो।

\note
\Loan

\block 135
\ut luksu dhi re
\ELANBegin 00:06:51.430
\ELANEnd 00:06:52.430
\ELANParticipant SAB
\tx
\ft This is our tradition.
\ftn परम्परा यही हो।
\note
\Loan

\block 136
\ut dhene er tynka ertun di
\ELANBegin 00:06:52.790
\ELANEnd 00:06:54.650
\ELANParticipant SAB
\tx
\ft In Ashwin and Mangshir there is the horse fair (a festival).
\ftn

\ftn अनि असौज-मंशिर (मा) यो घोडेजात्रा

\note
\Loan

\block 137
\ut ertun di tabu dhju kere
\ELANBegin 00:06:54.650
\ELANEnd 00:06:56.650
\ELANParticipant SAB
\tx
\ft They ride the horses in the horse fair.
\ftn

\ftn घोडे जात्रा (मा) चाहिँ घोडा दौडाउँछन्।

\note
\Loan

\block 138
\ut sjamlaja khjok tonja hjala tfhar
\ELANBegin 00:06:57.150
\ELANEnd 00:07:00.550
\ELANParticipant SAB
\tx

\ft Later the young people grew up above.

\ftn पछि ठिटाहरू माथि हुर्के।

\note

\Loan

\block 139

\ut dhene dhakraŋ təbu tʃjaŋgəe dha

\ELANBegin 00:07:00.980

\ELANEnd 00:07:04.080

\ELANParticipant SAB

\tx

\ft And they reared the horses, but then

\ftn अनि सवै घोडा पाले, अनि

\note

\Loan

\block 140

\ut hjala mala dho koenə təbu mena metəb du

\ELANBegin 00:07:04.560

\ELANEnd 00:07:07.040

\ELANParticipant SAB

\tx

\ft they had a problem going up and down.

\ftn

\ftn माथि तल जानुपरेमा घोडा नभए खाँचो छ।

\note

\Loan

\block 141

\ut ta ʃyn ko bəraŋ

\ELANBegin 00:07:07.580

\ELANEnd 00:07:09.030

\ELANParticipant SAB

\tx

\ft Since they have to ride horses,

\ftn

\ftn अनि घोडा चढनु पर्ने भएकोले

\note

\Loan

\block 142

\ut ta dhi jorkoŋi tʃhe ko du

\ELANBegin 00:07:09.290

\ELANEnd 00:07:11.160

\ELANParticipant SAB

\tx

\ft they have to celebrate this horse fair.

\ftn

\ftn अनि यो घोडे जात्रा चाहिँ गर्नु पर्ने रहेछ।

\note

\Loan

\block 143

\ut laptilə ʃjamlə jortɔŋ

\ELANBegin 00:07:11.370

\ELANEnd 00:07:12.610

\ELANParticipant SAB

\tx

\ft Saying this, this festival is called the horse fair.

\ftn भनेर पछि घोडेजात्रा

\note

\Loan

\block 144

\ut tʃaɖke naŋlə dʒhunʃuŋ

\ELANBegin 00:07:14.090

\ELANEnd 00:07:15.950

\ELANParticipant SAB

\tx

\ft The horse fair is also included as one festival.

\ftn

\ftn घोडेजात्रा पनि चाड भित्र पर्‍यो।

\note

\Loan

\block 145

\ut ha timalə dhene

\ELANBegin 00:07:16.680

\ELANEnd 00:07:18.360

\ELANParticipant SAB

\tx

\ft And from there then

\ftn आ यहाँबाट अनि

\note

\Loan

\block 146

\ut mi ʃina

\ELANBegin 00:07:20.390

\ELANEnd 00:07:21.500

\ELANParticipant SAB

\tx

\ft if a man dies

\ftn मान्छे मरे

\note

\Loan

\block 147

\ut gjalʃumdo basi rile thaŋtʃelə dʒhuŋna

\ELANBegin 00:07:22.150

\ELANEnd 00:07:24.570

\ELANParticipant SAB

\tx

\ft the Gyalsumdos, whether in Thonce,

\ftn

\ftn ग्याल्सुम्दो बासी सबै थोंचेमा भए पनि

\note

\Loan

\block 148

\ut

\ELANBegin 00:07:22.150

\ELANEnd 00:07:24.570

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan basi.nep

\block 149

\ut tʃhaplə dʒhuŋna tʃemelə dʒhuŋna

\ELANBegin 00:07:24.620

\ELANEnd 00:07:27.690

\ELANParticipant SAB

\tx

\ft Chame, or in Bagarchhap,

\ftn

\ftn चामेमा भए पनि, बगरछापमा भएपनि

\note

\Loan

\block 150

\ut dhakraŋ tʃomke

\ELANBegin 00:07:29.060

\ELANEnd 00:07:31.250

\ELANParticipant SAB

\tx

\ft all gather together

\ftn सवै भेला हुने

\note

\Loan

\block 151

\ut lep ghokæ

\ELANBegin 00:07:31.620

\ELANEnd 00:07:33.130

\ELANParticipant SAB

\tx

\ft to carry the dead body.

\ftn बोक्नु पर्ने।

\note

\Loan

\block 152

\ut mi ʃi kituk dʒhuŋna dhene bhaŋleŋ toŋleŋ labəŋ

\ELANBegin 00:07:33.470

\ELANEnd 00:07:36.200

\ELANParticipant SAB

\tx

\ft When people die, and in times of hardships and happiness, they worship.

\ftn

\ftn मान्छे मरे, दुख सुख, विवाह (तथा) पुजा भन्छन्।

\note

\Loan

\block 153

\ut namara len

\ELANBegin 00:07:36.430

\ELANEnd 00:07:38.030

\ELANParticipant SAB

\tx

\ft When you propose,

\ftn बुहारी माग्दा

\note

\Loan

\block 154

\ut tfira dzhena gjalfumdo basi nanla ran

\ELANBegin 00:07:38.350

\ELANEnd 00:07:40.880

\ELANParticipant SAB

\tx

\ft whatever you do, it is within Gyalsumdo communities.

\ftn

\ftn केही गर्नु पन्यो भने पनि ग्याल्सुम्दो भित्रै

\note

\Loan

\block 155

\ut bhomo halə terna

\ELANBegin 00:07:41.350

\ELANEnd 00:07:43.050

\ELANParticipant SAB

\tx

\ft Whether your daughter is married

\ftn छोरी उता दिए

\note

\Loan

\block 156

\ut dhitjalə nama lanja niraŋ gjalfumdo nanlaran

\ELANBegin 00:07:43.400

\ELANEnd 00:07:46.090

\ELANParticipant SAB

\tx

\ft or whehter your son is to be married it is within Gyalsumdo communities.

\ftn

\ftn छोरालाई बुहारी चाहिए पनि हाम्रो ग्याल्सुम्दो भित्र

\note

\Loan

\block 157

\ut ani tfhjan̄sa ghjapna t̄fi t̄fena

\ELANBegin 00:07:46.750

\ELANEnd 00:07:48.410

\ELANParticipant SAB

\tx

\ft Whether you are married or whatsoever

\ftn विवाह गरे पनि जे गरे पनि

\note
\Loan

\block 158
\ut palo plao mane
\ELANBegin 00:07:48.430
\ELANEnd 00:07:49.340
\ELANParticipant SAB
\tx
\ft turn by turn
\ftn पालो पालो गरेर
\note
\Loan

\block 159
\ut
\ELANBegin 00:07:48.430
\ELANEnd 00:07:49.340
\ELANParticipant
\tx
\ft
\ftn
\note
\Loan palo,plao.nep

\block 160
\ut tʃhilo kher hɔŋke lukso min du
\ELANBegin 00:07:49.390
\ELANEnd 00:07:51.610
\ELANParticipant SAB
\tx
\ft there is no tradition of getting married from outside.
\ftn

\ftn बाहिरको ल्याउने चलन रहेनछ।

\note
\Loan

\block 161
\ut miko ghasakala tʃhikjalə ʈo
\ELANBegin 00:07:51.960
\ELANEnd 00:07:54.040
\ELANParticipant SAB
\tx
\ft People have gone to foreign countries.
\ftn

\ftn मान्छे चाहिँ जताततै विदेशतिर गए।

\note

\Loan

\block 162

\ut reŋa hjaŋbu mala dhe lumpa hjaŋla dhe

\ELANBegin 00:07:54.060

\ELANEnd 00:07:56.840

\ELANParticipant SAB

\tx

\ft Some people lived in the village, some people lived in the village.

\ftn

\ftn कोही गाउँ तिर बसे कोही गाउँ तिर बसे।

\note

\Loan

\block 163

\ut ʈa meŋʈa bja tʃhjaŋ ʃa dʒhjuŋʃuŋ

\ELANBegin 00:07:57.240

\ELANEnd 00:07:59.270

\ELANParticipant SAB

\tx

\ft You can be married with some other people from outside the communities.

\ftn

\ftn जो कोही सँग पनि विवाह हुने भयो अहिले।

\note

\Loan

\block 164

\ut

\ELANBegin 00:07:57.240

\ELANEnd 00:07:59.270

\ELANParticipant

\tx

\ft

\ftn

\note

\Loan bja.nep

\block 165

\ut ɲelə gjaɬʃuŋdo basi naŋla tʃikpu mana

\ELANBegin 00:07:59.660

\ELANEnd 00:08:02.120

\ELANParticipant SAB

\tx

\ft In the past, it was within Gyalsumdo

\ftn

\ftn पहिले ग्याल्सुम्दो भित्र बाहेक

\note

\Loan

\block 166

\ut fɛmɛ hjomlɛ tʃhjaŋsə ghjapke lokso min du

\ELANBegin 00:08:02.490

\ELANEnd 00:08:04.100

\ELANParticipant SAB

\tx

\ft there was no tradition of marrying outside Gyalsumdo communities.

\ftn

\ftn बाहिरको सँग विवाह गर्ने चलन रहेनछ।

\note

\Loan

\block 167

\ut hup dhybɛ hotʃerɔŋ hin

\ELANBegin 00:08:05.430

\ELANEnd 00:08:07.150

\ELANParticipant SAB

\tx

\ft This is all in total.

\ftn समग्रमा यति नै हो।

\note

\Loan

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