

# Oriya

in Small Bites

— a Self-study Language Guide



Niels Erik Wegge

How do you ask  
for water?

See chapter 33  
(and chapter 20).

When do you address  
people respectfully?  
– and when informally?

Chapter 1.

**Count to 20!**

Read chapter  
4 and 23.

Rain or  
sunshine?

Chapter 51.



**I–You–He/She:** Chapter 1.

**Mine–Yours–His/Hers:** Chapter 3.

**Me–You–Him/Her:** Chapter 34.

Tired of not  
being able to  
read the prices  
when the  
numbers are  
written in  
Oriya script?

See appendix A.



**How are you ?**

**Happy – or just OK ?**

**Are you furious  
or running a fever ?**

See chapter 2, 38 and 50.

Are you in love?  
See page 129!



Do you need  
to check  
the  
conjugation  
of a verb?

Look in  
Appendix D  
and E.

Ent in KH

# Oriya in Small Bites

— a Self-study Language Guide

Niels Erik Wegge

To My Dear Bhabhi  
with love  
Ahsen  
15/5/2000



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THE MODERN BOOK DEPOT  
BHUBANESWAR  
2000

Oriya in Small Bites  
– a Self-study Language Guide

By Niels Erik Wegge

Text keyed by the author  
using Microsoft® Word 97

The two cover drawings by  
Pitambar Nayak.

Photograph of author by  
Leanne Hodges.

Printed by  
Computech  
113-B Surya Nagar  
Bhubaneswar 751003  
Phone 0674 – 418545 / 402544

Published by  
The Modern Book Depot  
Phone 0674 – 534373  
Unit 3, Station Square,  
Bhubaneswar 751001  
Orissa, India

ISBN 81-85253-05-6

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# Scope of the Book

This book targets the foreigner who stays in Orissa for some time (like myself), and wants to learn the basics of spoken Oriya through the medium of English. Its ambition is to quickly enable the reader to express her- or himself in a not too broken Oriya, to ask questions, to seek and share information, and through this get involved in local life and culture.

In order to achieve this, the book offers a range of dynamic self-study tools along with a multitude of sentences to translate and manipulate. The progression of the text is systematic with a friendly persistence. Only a small number of new concepts are introduced in each chapter and they are practiced thoroughly before moving on. Small steps, small bites!

Emphasis is on spoken Oriya, and the words are written in a simple phonetic transcription. Get somebody local to guide you with the exact pronunciation! An introduction to the Oriya script is provided as an appendix.

Also, it should be stressed that the book seeks to reproduce *everyday* Oriya rather than *bookish* Oriya. For that reason you may experience pedantic people telling you 'this is wrong', when they really mean 'formally, in school book Oriya, this would be ...'.

The text does not include tourist-like conversational models like 'at the hotel', 'in the bank'. After all, English would be widely spoken those places.

The question of the many dialects within Orissa is not addressed at all. The Oriya you find in this book is 'Bhubaneswar city-Oriya'.

Grammatical terms will be used sparingly, but cannot be altogether avoided. If you get confused about the names of the tenses (present continuous, past indefinite, etc.), look in appendix C, page 168, for a simple overview.

I have faced some difficulty in being correct and complete, and yet simple and systematic. In fact, there may be a few instances – not many! – where priority has been given to regularity and transparency, causing some simplification at the cost of full correctness or nuanced-ness. (This disclaimer is to fend off perfectionist criticism. We don't want a language course in three volumes, right? ☺)

The book falls in four parts, which are organized as follows:

### *Part I: Coming and Going.*

Here you get the essentials of Oriya, enough to get along quite nicely.

First of all the question of *address* is discussed at length: when do you speak respectfully, and when do you speak informally? Then you will gradually find all the basic language building blocks (nouns, adjectives, verbs, prepositions, interrogatives, etc.) along with numerous sentences constructed from them. Also, you will get accustomed to some study tools like the Sentence Generator and the Translation Practice Scheme, which turn passive reading into active learning.

The verbs encountered in the first part occur, somewhat monotonously, only in the *present continuous tense*: I am going, you are coming, they are eating, we are reading, and so on. It may be a good idea to look ahead sometimes and supplement with the *present perfect* (chapter 26), which is a tense describing the past: I have gone, I have eaten. It is very closely related to the present continuous and easy to handle.

### *Part II: Time Travel – Past and Future.*

By learning just two more tenses, namely the *present perfect* (I have gone) and the *future indefinite* (I will go) you can move around rather freely in time and express pretty much everything you want in past, present and future. Start time travelling! We first learn the past and future of all the verbs from Part I, then add many more.

Part II also presents some idiomatic expressions that do not translate directly from English ('I am hungry' is expressed 'to me is the feeling of hunger', etc.). Then, finally, you learn the *present indefinite* tense (I go), which is also used for giving instructions to other people (do this, give that, go there, stay here, etc.).

### *Part III: Getting Sophisticated.*

You could choose to end your language studies with the completion of part II without any embarrassment whatsoever. However, in this third part, you will find three more past tenses, so you can refer to the past in a more nuanced and precise way. They are *past indefinite* (I went), *past continuous* (I was going) and *past perfect* (I had gone). In addition to this, we study some very common – but less regular – Oriya ways of speaking.

### *Part IV: Appendices.*

This is a reference section where you can look up words, check the conjugation of verbs, etc., as well as learn the Oriya script. The vocabulary is given in both phonetic and Oriya script.



# How to Read and Study this Book

Some suggestions:

- Take in the material in *small bites* and chew them well. Don't cover too much material in one go. It takes time to learn a language.
- *Skip around* between the chapters! The book is of course building up the language systematically and linearly, but spicing up the linear reading with occasional glimpses into later chapters will not harm anybody. ☑
- Is it only me who finds it useful to always *read aloud* when making translations?
- Get assistance on *pronunciation* from your Oriya friends!
- Pair up with a non-Oriya friend when doing the exercises in the book!
- Combine reading with *writing*. The activity of Writing Down The Exercises will make your learning so much more efficient.
- There will be no *lists of new words* along the way – you will have to maintain such lists yourself! Everything can be found in the vocabulary provided, and the process of having to look them up and write them down is bound to enhance your learning.
- In short, *study actively*! Some concrete **Study Tools** are supplied along the way for your convenience.

Most important are –      the **Translation Practice Scheme (TPS)** (see p. 12);  
   the **Sentence Generator (SG)** (see p. 16) and  
   the **Written Modification Exercise (WME)** (see p. 33).

- Ultimately, to practice your language skills, leave the book and all your inhibitions at home: *go out there and talk to people!*
- Enjoy ☺!



# Acknowledgments

In writing this book I have relied heavily on many friends in Bhubaneswar. They have indeed taught me – a complete stranger to Oriya and any other Indian language – each and everything I am going to present here about their intricate language. In the process we have shared a good many laughs due to my misunderstandings, my inaccurate pronunciation, and to cultural differences. I thank them all for their time, support, ears and encouragement. And they are in no way responsible for any shortcomings of this text.

Thanks are to Rebati Pany, who as our language teacher upon arrival in Bhubaneswar in 1997 gave us a first introduction to Oriya.

I thank Chandra Reddy, Kunja Nayak, Diptimala Nayak, Bindu Nayak, Sk. Siddique, Andeswar Digal, and Rabi N. Muduli for keeping our household in Bhubaneswar running – and for being a constant motivation for me to try to learn to talk, read, and write Oriya.

Foremost I am indebted to my friends Sheela and Mitu Das. They have generously spent hours and hours on row – in the middle of their ongoing and seemingly never ending exams – patiently translating English sentences to Oriya, enthusiastically discussing the structure of their language, and reading the first hopelessly confused crude drafts of the manuscript. They have had a remarkable understanding of my foreign way of thinking and without them this book would not have been.

In the last editing I discussed the validity and flavour of each Oriya sentence in the book with Jeetendra Patnaik. His advice and comments were extremely valuable and his company very pleasant.

My best and most merciless critic has been my dear wife Barbara Hjalsted. Each time I thought the manuscript was complete and had reached a crystal clear form, she could point out unclarities and inconsistencies. She was invariably right and her suggestions have been invaluable. Thank you for this and everything ♥ !

Niels Erik Wegge,

Bhubaneswar, November 1999

# PART I

## COMING AND GOING



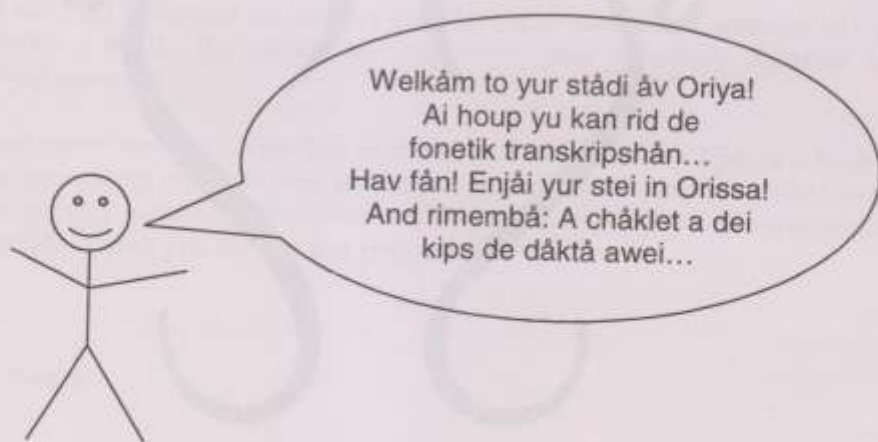
## CHAPTER 0

### Guide to Pronunciation

In Hawaii, the language is such that no more than about a dozen letters are needed to express the totality of its sounds. On the other side of the world, in Orissa, the Oriya language in contrast is very rich in sounds. Fortunately the vocals in Oriya are rather straight forward, but several consonants (such as *d* and *t*) are found in a disturbing number of variants – and Oriya insists on the significance of the even subtle differences in pronunciation between closely related consonants. This is a big problem, as many Oriyas (not unlike the French<sup>1</sup>) find it difficult to understand what you are trying to say if it isn't pronounced very accurately.

To appreciate and understand the pronunciation better, I found it helpful to actually learn the 50-100 Oriya letters along with the spellings of some of the words. The Oriya script is – in contrast to the Latin alphabet – phonetically very precise and wonderfully unambiguous. Moreover, the script is beautiful (see appendix F) and fun to learn! In the main text of this book, however, we will use phonetic writing. I have chosen a rather crude latinised phonetic transcription that gives only a first approximation to Oriya, but is easy to read. The phonetic definitions will be given below.

Let me stress – again – that the phonetic script seeks to reproduce the way everyday Oriya is *spoken*, not the way it is *written*.



<sup>1</sup> I once spent a few weeks working in Geneva, part of French speaking Switzerland. Every morning I went to the canteen for breakfast and asked for tea in my best French – and every morning the stubborn lady at the counter refused to understand my request, even if I tried all shades of pronouncing the 't' in *thé*. Got a lot of coffee those days...



This transcription fails to distinguish between /ch/ and /chh/, and between dental & retroflex consonants: *t*/ versus *ṭ*/, etc. including /*l*/ vs. /*ḷ*/.

3

## ◆◆ Phonetic conventions in this book ◆◆

To explain the sound of the **vocals**, I shall refer to *British English* pronunciation – not American English, not Australian English, not Indian English, not Scandinavian English or any Other English! The following definitions apply:

- *ā*: as *a* in *saw* and *salt* ➤ This is the basic sound in Oriya <
- *a*: as *a* in *are*
- *e*: as *a* in *any*, or *e* in *enemy*
- *i*: as *ee* in *see*, or *i* in *if*
- *o*: as the first half of the diphthong *o* in *oh* and *open*
- *u*: as *oo* in *book*
- *y*: as *y* in *yes*

Notice that we don't distinguish between long and short forms of *i* and *u*.

The **consonants** also follow English. But note:

- *g*: as in *garden* and *guest*, not as in *gender* and *gem*
- *j*: as in *jasmine*, *juice* and *jellyfish*
- *ch*: as in *chair* and *chocolate*
- *sh*: as in *shoe* and *shower*
- *gh, kh, ph, ...*: when a consonant (other than *c* and *s*) is followed by an *h*, it should be pronounced with some extra effort and aspiration.

Now, before reading on, do take a minute to familiarize yourself with the phonetic script. Try writing the first few sentences of this chapter phonetically (you will have to cut a heel and a toe here and there):

*Gaid āv Pronānsieishion.*

*In Hauai, de lenguech is sách dat nou mār dan ebaut a dāsen letās ...*



A note on *a* and *ā*: The above conventions are really quite standard for simple phonetic transcription – with one exception: *ā*. Here in Orissa two other phonetic approaches are commonly used. One is to write *a* for both *a* and *ā*, so that fish = *machā* would be written *macha*. This ambiguity is problematic. Another approach is to write *a* for *ā* and *aa* for *a*, so fish would be *maacha*. I find this typographically a bit on the heavy side. I hope you will like the *ā*!

## CHAPTER 1

# To Be: The Basic Verb

In this book we will learn Oriya from scratch – but where is that?

The backbone of many languages is the verb *to be*, and Oriya is no exception. In a way, all Oriya verbs are constructed directly from *to be*. If you know that verb, you know them all! Moreover, a lot of the Oriya culture – and Indian culture in general – is reflected in this small verb. Indeed, in choosing the appropriate form of *to be* you state who you are, your relationship to those you speak to, as well as to those you talk about. In Oriya you can't just speak about the 'reality' as an absolute entity without interpreting it culturally and socially. This is particularly true when it comes to the relations between people.

So this is where we will start: *first* discuss the three levels of address in Oriya and their cultural implications, *then* learn the technicalities in handling the verb *to be*.

Assuming that you are new to Indian languages, the discussion will be rather in depth. Yet it does not pretend to give the full picture, myself being neither Indian nor a sociologist!

### ◆◆ The three levels of address in Oriya ◆◆

When speaking Oriya, you will constantly face the problem of deciding how to **address** and how to **refer to** other people.

By *addressing someone* I mean speaking directly to that person:

How are you?  
Where is your house?  
You have beautiful eyes.  
Please come here.

By *referring to someone* I mean talking (to someone) about someone else:

How is he?  
Where is their house?  
My daughter has long hair.

In Oriya there are three levels for addressing someone, *and* three levels for referring to someone! I have tried to choose descriptive names:

1. **The respectful address:**

The Oriyas use the respectful address when addressing – as well as referring to – their seniors (in age, profession, education, etc.), and generally when politeness is called for.

2. **The informal address:**

The informal address is for addressing (and referring to) children and younger people; people serving you; and close friends.

3. **The 'address-that-we-skip':**

This is used by the Oriyas for their little children and their subordinates. It can create social distance (with an element of contempt); but it is also used affectionately, for instance among family members. Being a foreigner, I have never needed this form, and have therefore chosen to exclude it from the text.

*Seniority* is an extremely strong social indicator in Orissa, as is *class* and *caste*.

Appropriate address is a way of acknowledging and maintaining the social structure.

In a sense these three addresses constitute a straightforward and simple hierarchy with respect/formality on the top and disrespect/intimacy at the bottom. Some examples:

- ◆ Choosing the appropriate degree of respect: If a stranger is bothering you, and you want to tell him to go away, you could first try the respectful, soft-spoken 'You please go': *Apānā jaantu!* If that doesn't work, you can intensify the request by saying *Tāme jaā!* in the informal address and with a firmer voice. The last resort is being rude in the 'address-that-we-skip': *Tu ja!* (Chances are, however, that at this time the guy has become really curious and you will never get rid of him.)
- ◆ If your rickshaw puller is older than you are, his age entitles him to being addressed respectfully. Social context, however, may justify that you speak informally to him. Being addressed informally, he may (or may not) take it as an invitation to also address you informally. If you want respect, show respect!
- ◆ When it comes to the relations in a family, the respect-disrespect polarity gets intertwined with the formality-intimacy polarity: A man in conversation with others is likely to use the informal address when referring to his wife, whereas the woman would refer to her husband in the respectful address. Among themselves the husband and wife may use the informal address or even – intimately – the third one. Children would always refer to both their parents respectfully, but are likely to address them directly in one of the two more intimate forms (especially their mother).

This leaves an important question: which address should you – as a foreigner – choose?

The unnuanced but safe choice:

*Generally, always use  
the respectful address*



*Use the informal address only for  
children and for your close friends*



*Don't use the 'address-that-we-skip'*

## ◆◆ The verb to be ◆◆

### *1<sup>st</sup> person: I and we.*

1<sup>st</sup> person is used when you refer to yourself/yourselves. It is delightfully uncomplicated and straightforward.

1 <sup>st</sup> person	Pronoun
Singular:	<b>I = Mu</b>
Plural:	<b>We = Ame</b>

- *Mu* is pronounced with a nasal *u*.
- *My* and *mine* is *morā* in Oriya (see p. 13). *Me* is *mote* (see p. 110).

1 <sup>st</sup> person	To be
Singular:	<b>I am Mu āchi</b>
Plural:	<b>We are Ame āchu</b>

Examples:

I am in the house (= at home)  
We are in the house

Mu ghāre āchi  
Ame ghāre āchu



## 2<sup>nd</sup> person: You.

2<sup>nd</sup> person is used when you speak directly to somebody. There are separate forms for the pronoun *you* in the informal and respectful case:

2 <sup>nd</sup> person	Informal	Respectful
Singular:	You = <b>Tâme</b>	You = <b>Apânâ</b>
Plural:	You = <b>Tâmemane</b>	You = <b>Apânâmane</b>

(The address-that-we-skip is *tu*, but, well, that's the one that we skip.)

Adding the verb we get:

2 <sup>nd</sup> person	Informal	Respectful
Singular:	You are <b>Tâme âchâ</b>	You are <b>Apânâ âchânti</b>
Plural:	You are <b>Tâmemane âchâ</b>	You are <b>Apânâmane âchânti</b>

- Use *informal* when you speak to your friends and to children.
- Use *respectful* in all other cases (better over-polite than rude!).
- Notice that in 2<sup>nd</sup> person the conjugation of the verb depends on level of address rather than number!

### Examples:

How are you Dipti?	Dipti, tâme kemiti âchâ?	(informal)
How are you Mr. Das?	Mr. Das, apânâ kemiti âchânti?	(respectful)
How are you, (Dipti and Bindu)?	Tâmemane kemiti âchâ?	(informal)
How are you, (Mr. & Mrs. Das)?	Apânâmane kemiti âchânti?	(respectful)

- We will make the **CONVENTION** – to be used throughout the book – that referring to people by their surname implies respectful address, whereas the intimacy of using somebody's first name should invoke informal address.

### 3<sup>rd</sup> person: *He, She, It, They.*

3<sup>rd</sup> person is used when you talk about somebody or something. You may have heard Oriya people mixing up *he* and *she* when speaking English. This is most likely because are both *se* in Oriya. The distinction in 3<sup>rd</sup> person actually is between beings and non-beings rather than between male and female:

3 <sup>rd</sup> person	Living beings	Things
Singular:	He/She = <b>Se</b>	It = <b>Eha</b>
Plural:	They = <b>Semane</b>	They = <b>Egudikā</b>

Let's add the verb:

3 <sup>rd</sup> person	'Informal' living beings	'Respectful' living beings	'Non-being' things
Singular:	He is / She is <b>Se āchi</b>	He is / She is <b>Se āchānti</b>	It is <b>Eha āchi</b>
Plural:	They are <b>Semane āchānti</b>	They are <b>Semane āchānti</b>	They are <b>Egudikā āchi</b>

- 'Informal' living beings include children, your friends, and animals.
- 'Respectful' living beings include your seniors and more generally people you want to refer to politely and with respect (e.g. your friend's wife).
- 'Non-being' things include (you guessed it) stones and houses, chocolates and flowers

Examples (3<sup>rd</sup> person):

#### Living beings:

Mr. Das is in the house.

Mr. Das ghāre āchānti.

Mitu is in the house.

Mitu ghāre āchi.

There is one cow,  
it is in the house.

Gote gai āchi,  
se ghāre āchi.

There are ten cows,  
they are in the house.

Dāsta gai āchānti,  
semāne ghāre āchānti.

There are ten children,  
they are in the house.

Dāsta pila āchānti,  
semāne ghāre āchānti.

#### Things:

There is one banana,  
it is in the house

Gote kādāli āchi,  
eha ghāre āchi.

There are ten bananas,  
they are in the house

Dāsta kādāli āchi,  
egudikā ghāre āchi.

Now let us **summarize**:

The verb *to be* has four appearances: *âchi*, *âchâ*, *âchânti*, *âchu*:

To be		Informal	Respectful
Singular	I am	Mu <b>âchi</b>	-
	You are	Tâme <b>âchâ</b>	Apânâ <b>âchânti</b>
	He / She is	Se <b>âchi</b>	Se <b>âchânti</b>
	It is	Eha <b>âchi</b>	-
Plural	We are	Ame <b>âchu</b>	-
	You are	Tâmemane <b>âchâ</b>	Apânâmane <b>âchânti</b>
	They are (beings)	Semane <b>âchânti</b>	-
	They are (things)	Egudikâ <b>âchi</b>	-

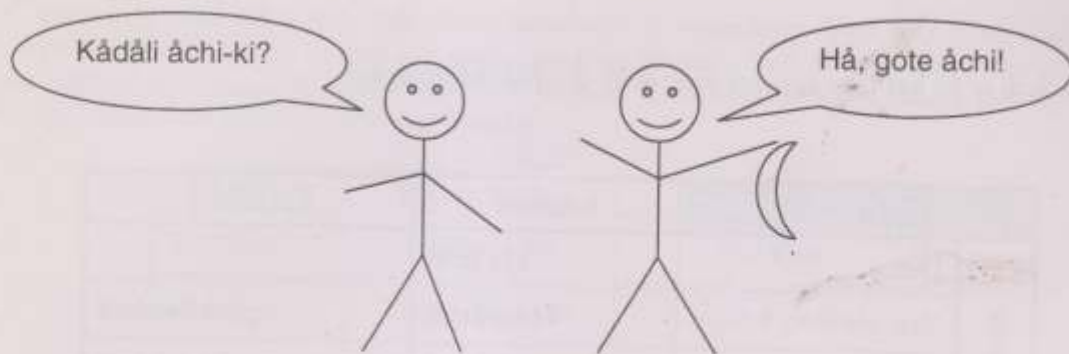
- Notice how respectful address *always* invokes *âchânti*.
- Notice how *âchi* and *âchânti* both can be singular as well as plural.



Here is another way to look at it:

1 <sup>st</sup> person	I am, We are	<b>âchi</b> , <b>âchu</b>
2 <sup>nd</sup> person	You are	<b>âchâ</b> or <b>âchânti</b> ; depending on whom you speak to
3 <sup>rd</sup> person	He/She/It is, They are	<b>âchi</b> or <b>âchânti</b> ; depending on whom or what you refer to

Enough theory. Let's start making sentences with questions and answers:



- In the first guy's question ('Are there bananas?'), the *-ki* attached to *āchi* is an audible question mark; a bit like Victor Borge's phonetic punctuation. You can omit the *-ki* if your intonation reveals that you are asking a question. And *-ki* is always omitted when the question is asked with an explicit interrogative (what, where, who, etc).

- *Hā* (yes) is to be pronounced with a nasal *ā*.

### Examples:

#### Things:

Are there (any) mangos?  
Yes, there is one mango  
There are 10 mangos  
Are there (any) letters?  
Yes, there are  
Yes, there are 10

Ambā āchi-ki?  
Hā, gote ambā āchi  
Dāsta ambā āchi  
Chithi āchi-ki?  
Hā, āchi  
Hā, dāsta āchi

#### Living beings:

Is Mr. Das home?  
Yes he is  
Are Mr. and Mrs. Das home?  
Yes they are  
Is Srikant present?  
Yes he is  
Are Mitu and Sheela home?  
Yes, they are  
Are there many cows?  
Yes, there are many  
No, there is one

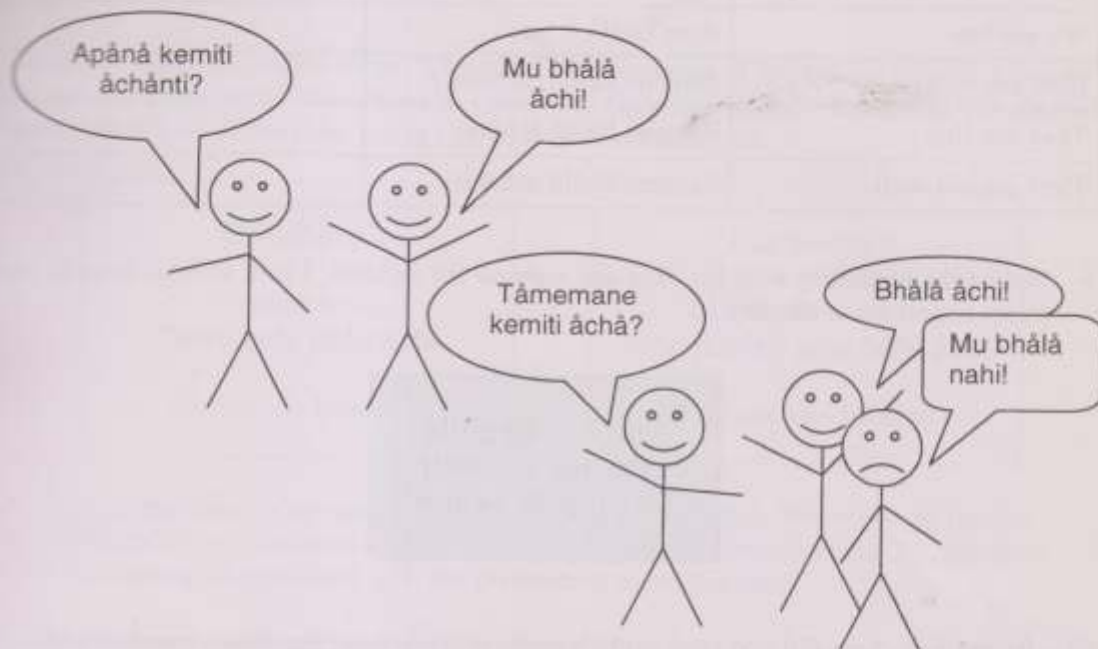
Mr. Das āchānti-ki?  
Hā, āchānti  
Mr. au Mrs. Das āchānti-ki?  
Hā, āchānti  
Srikant āchi-ki?  
Hā, āchi  
Mitu au Sheela āchānti-ki?  
Hā, āchānti  
Bāhut gai āchānti-ki?  
Hā, bāhut āchānti  
Na, gote āchi

- In case of animals, you can actually use *āchi* instead of *āchānti* (because *āchānti* would be giving them too much respect): *Bāhut gai āchi-ki? Hā, bāhut āchi.*



## CHAPTER 2

### How are You?



- When asking explicitly with *how* = *kemiti*, the verb will not get the ending *-ki*.
- An almost synonymous word for *how* is *kipâri*.

Some examples for translation:

English	Informal Oriya	Respectful Oriya
How are you?	Tâme kemiti âchâ?	Apânâ kemiti âchânti?
I am fine!	Mu bhâlâ âchi!	-
I am very well! ☺	Mu bâhut bhâlâ âchi!	-
I am not well ☹	Mu bhâlâ nahi	-
How is he?	Se kemiti âchi?	Se kemiti âchânti?
He is not well	Se bhâlâ nahi	Se bhâlâ nahanti
How is Mrs. Das?	-	Mrs. Das, kemiti âchânti?
She is OK	-	Se bhâlâ âchânti

How is Sheela?	Sheela, kemiti āchi?	-
She is a little better now	Se ebe tike bhālā āchi	-
How are you (plural)?	Tāmehane kemiti āchā?	Apānāmane kemiti āchānti?
We are fine	Ame bhālā āchu	-
How are they?	Semane kemiti āchānti?	-
They are fine	Semane bhālā āchānti	-
They are not well	Semane bhālā nahanti	-

- Notice the negations *nahi* for *āchi* and *nahanti* for *āchānti*. There will be more to say about negations in chapter 10.

How? = **Kemiti?**  
 Like this = **Emiti**  
 Like that = **Semiti**

- ☺ By the way, how did you read/study/learn/practice/ponder the above translations? Allow me to suggest a systematic study tool for all translation exercises to come:

Translation Practice Scheme (TPS):	
English ⇌ Oriya:	Cover the Oriya columns with the right hand. Read the English sentence aloud. Translate to Oriya aloud. Then check and correct if necessary. Keep repeating until your Oriya sounds nice and fluent.
Oriya ⇌ English:	Cover the English column with the left hand. Read the Oriya sentence(s) aloud. Translate to English aloud. Then check and correct if necessary.

Try it out!

## CHAPTER 3

### I Have

**I have...** What do you mean by 'I have'? The ownership of something (I have a house)? Or just the presence of something in your hand right now (I have a banana)? In English there is really no distinction, but in Oriya the two are different:

‘Ownership’:	
I have a book	
<b>Morâ gote bâhi âchi</b>	
('Mine one book is')	

‘Just having’:	
I have a book	
<b>Mopakhâre gote bâhi âchi</b>	
('Me-near one book is')	

- Notice that there is no special verb for *having* as in English. We use *to be* (âchi).
- ‘Ownership’ is expressed with the possessive pronouns (mine, yours, his, her, etc).
- ‘Just having’ is expressed with the preposition *near* (pakhâre).

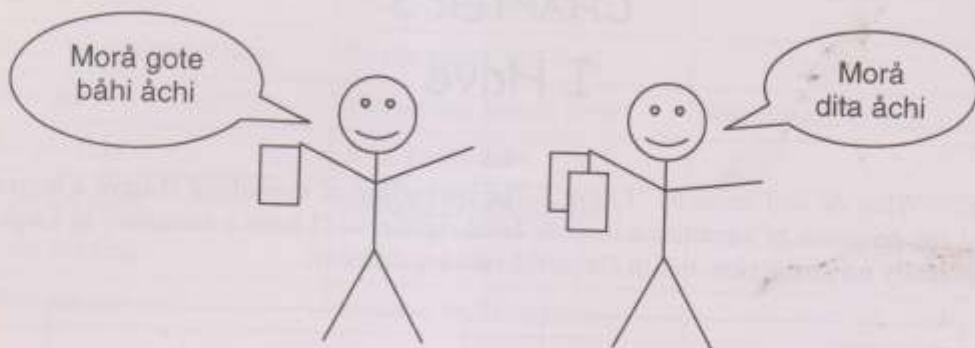
In this chapter we will practice the art of *having* in singular only: I have, you have, he/she has. Small steps...

Possessive pronoun		Informal	Respectful
Singular	My, Mine	<b>Mo-râ</b>	-
	Your, Yours	<b>Tâmâ-râ</b>	<b>Apânâ-nkâ-râ</b>
	His, Her, Hers	<b>Ta-râ</b>	<b>Ta-nkâ-râ</b>

- Refer to chapter 19 for the plural form.
- Make a mental note of the *-nkâ-* in the respectful case. You'll see it again and again.

Pronoun with preposition		Informal	Respectful
Singular	Near me	<b>Mo-pakhâre</b>	-
	Near you	<b>Tâmâ-pakhâre</b>	<b>Apânâ-nkâ-pakhâre</b>
	Near him/her	<b>Ta-pakhâre</b>	<b>Ta-nkâ-pakhâre</b>

**'Ownership' of books: Mine is ...**



**'Just having' bananas: Near me is ...**



**Examples (of 'ownership').**

When translating, use the Translation Practice Scheme we introduced on page 12!

English	Informal Oriya	Respectful Oriya
I have a house	Morā gote ghārā āchi	-
Does he have a car?	Tarā gote gadi āchi-ki?	Tankārā gote gadi āchi-ki?
Yes, he has a car	Hā, tarā gote gadi āchi	Hā, tankārā gote gadi āchi
Do you have (own) a book?	Tāmārā gote bāhi āchi-ki?	Apānānkārā gote bāhi āchi-ki?
Yes, I have a book	Hā, morā gote bāhi āchi	-
Yes, I have one book	Hā, morā gote bāhi āchi	-
She has many cows	Tarā bāhut gai āchi	Tankārā bāhut gai āchi
Mrs. Das has three sisters	-	Mrs. Das-nkārā tinita bhāuni āchānti
Santosh has three brothers	Santosh-rā tinita bhai āchānti	-



- *Gadi* literally means *vehicle* and can be anything from a bicycle or scooter to a car, bus or a plane. The animals 'carrying' the Hindu gods are also called vehicles. The *d* in *gadi* is pronounced almost as an *r*.



- Notice how *a book* and *one book* both are *gote bâhi*. This may account for the Indian preference for *one* instead of *a* ('I saw one boy coming. He gave me one book').
- Notice also how *-nkârâ* and *-râ* is added to names (Santosh-râ, Mrs. Das-nkârâ) to indicate possessive.

Examples (of 'just having'). Again use the TPS!

English	Informal Oriya	Respectful Oriya
Do you have my book?	Tâmâ-pakhâre morâ bâhi âchi-ki?	Apânânkâ-pakhâre morâ bâhi âchi-ki?
Yes, I have (it)	Hâ, mo-pakhâre âchi	-
No, she has it	Na, ta-pakhâre âchi	Na, tankâ-pakhâre âchi
Do you have my address?	Morâ address tâmâ-pakhâre âchi-ki?	Morâ address apânânkâ-pakhâre âchi-ki?
I have (it)	Mo-pakhâre âchi	-
No, I don't have (it)	Na, mo-pakhâre nahi	-
Does he have the bananas?	Ta-pakhâre kâdâli âchi-ki?	Tankâ-pakhâre kâdâli âchi-ki?
Yes, he has (them)	Hâ, ta-pakhâre âchi	Hâ, tankâ-pakhâre âchi
No, he doesn't have the bananas	Na, ta-pakhâre kâdâli nahi	Na, tankâ-pakhâre kâdâli nahi
I have (own) a pen, but I don't have it right here	Morâ gote pen âchi, kintu mo-pakhâre nahi	-
Who has my pen? (=near who is my pen?)	Kaha-pakhâre morâ pen âchi?	-
Sangeeta has your pen	Tâmârâ pen Sangeeta-pakhâre âchi	Apânânkârâ pen Sangeeta-pakhâre âchi
Mr. Prusti has (it)	-	Mr. Prusti-nkâpakhâre âchi



We now proudly present the **Sentence Generator**:

Do	you		a house?
Does	she	have (=own)	a cow?
	he		a book?
			a car?
			a child?

The Sentence Generator is a learning tool which we will use a lot. Here is how it works:

• **First:**

- Construct – in your mind – a sentence/question in (correct) English by choosing words from each column of the table.
- Decide whether you will translate into informal or respectful Oriya.
- Write your translation down in phonetic Oriya. The words you don't know? Look them up in the vocabulary!
- If it's a question you have generated, then write down the answer, too, in phonetic Oriya.

Repeat the sequence a)b)c)d) as many times as you feel like.

**Examples:**

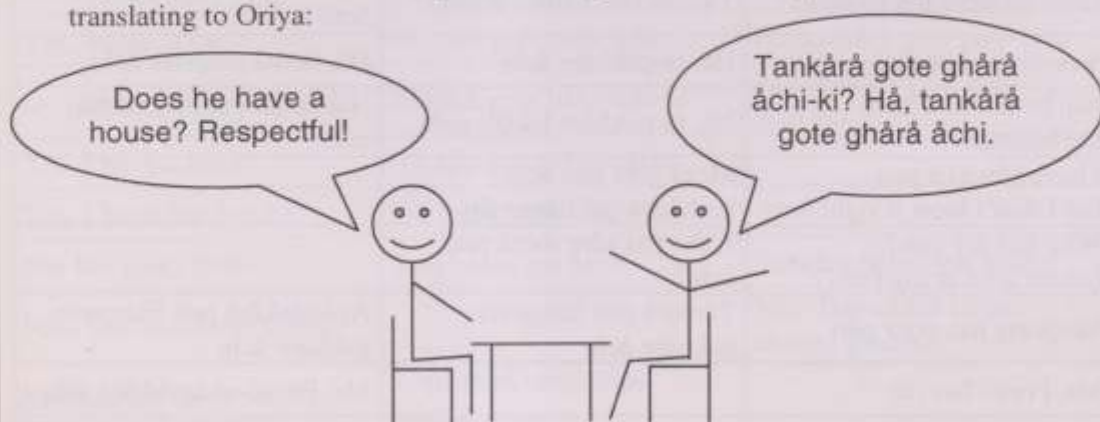
- Does he have a cow?
- Respectful!
- Tankârâ gote gai âchi-ki?
- Hâ, tankârâ gote gai âchi.

- Do you have a car?
- Informal!
- Tâmârâ gote gadi âchi-ki?
- Hâ, morâ gote gadi âchi

• **Then:**

(tomorrow maybe?) have a look at what you wrote and translate it back to English.

- If you are two, you could skip the writing but take turns generating sentences and translating to Oriya:



Now try it! The generator above has 15 possible combinations of English questions, which give rise to 20 Oriya questions (since 2<sup>nd</sup> and 3<sup>rd</sup> person split up in informal and respectful, but *he* and *she* are identical).

Here comes a Sentence Generator for 'having things near you', i.e. 'just having':

He She I	has have	a glass a pen ten bananas your address my book
----------------	-------------	--

Sample outputs:

- |                                     |   |                                    |
|-------------------------------------|---|------------------------------------|
| 1) She (informal) has a pen         | → | Ta-pakhâre gote pen âchi           |
| 2) I have your (respectful) address | → | Apânânkârâ address mo-pakhâre âchi |
| 3) I have ten bananas               | → | Mo-pakhâre dâsta kâdâli âchi       |



Let us briefly review chapter 2 ('How are you?') and at the same time make use of the newly acquired possessive pronouns:

English	Informal Oriya	Respectful Oriya
How is my daughter?	Morâ jhiâ, kemiti âchi?	-
She is a little better now	Se ebe tike bhâlâ âchi	-
She is not well	Se bhâlâ nahi	-
How is your wife?	Tâmârâ stri, kemiti âchânti?	Apânânkârâ stri, kemiti âchânti?
She is fine	-	Se bhâlâ âchânti
How is her husband?	-	Tankârâ swami, kemiti âchânti?
How is his son?	Tarâ puâ, kemiti âchi?	Tankârâ puâ, kemiti âchi?
How is my friend?	Morâ sangâ, kemiti âchi?	Morâ sangâ, kemiti âchânti?
He is very well	Se bâhut bhâlâ âchi	Se bâhut bhâlâ âchânti
How is your cow?	Tâmârâ gai, kemiti âchi?	Apânânkârâ gai, kemiti âchi?
It's OK	Bhâlâ	-

## CHAPTER 4

# How Many? The Numbers from 1 to 10

In Oriya, numbers are used in two different ways:

- they can **count** the number of concrete objects:  
3 books, 1 cow, 99 glasses;
- they can **quantify** more abstract entities like weight, volume, money, time:  
5 kilos, 2 liters, 10 rupees, 3 hundred, 1 hour, 7 days, 50 years.

We will call them **counting numbers** and **quantifying numbers**, respectively. In this chapter you will learn the numbers from one to ten. We will do 11 to 20 in chapter 23, and you can find a more exhaustive list of the wild Oriya numerals in appendix A.

	'counting' numbers	'quantifying' numbers		'counting' numbers	'quantifying' numbers
1	Ek / Gote	Ek / Gote	6	Châta	Châ
2	Duita / Dita	Dui / Di	7	Satâta	Sat
3	Tinita	Tini	8	Athâta	Ath
4	Charita	Chari	9	Nâta	Nâ
5	Panchta	Panch	10	Dâsta	Dâs

As you can see, a 'quantifying' number is turned into a 'counting' number by adding *-ta* to its end (except *one* which is *gote* or *ek* in both forms).

<i>Counting:</i>	<i>Quantifying:</i>
How many fish? <b>Keteta machâ?</b>	How much fish? <b>Kete machâ?</b>
Three fish <b>Tinita machâ</b>	Three kg fish <b>Tini kilo machâ</b>

- When you speak quickly, *keteta* becomes *ke-ta*.
- When asking with *kete/keteta*, the verb doesn't end on *-ki*, cf. page 10.



Kete liter  
khirā āchi?

Tini liter

**Quantifying  
volume**

Tāmāpakhāre  
keteta kādāli  
āchi?

Tinita!

**Counting items**

**Counting  
chariots**

Rath Yatra-re  
tinita rāhtā āchi



**Quantifying time:**

Gote saptahā satā dinā  
There are 7 days in one week

A Sentence Generator for 'counting' numbers:

How many	cars	are there?	There is There are	1	...
	cows			2	
	temples			.	
	books			.	
	children			.	
	brothers			9	
	sisters			10	

Sample outputs:

- |                                |   |                        |
|--------------------------------|---|------------------------|
| 1) How many sisters are there? | → | Keteta bhāuni āchānti? |
| There are four sisters         | → | Charita bhāuni āchānti |
| 2) How many temples are there? | → | Keteta māndirā āchi?   |
| There are five temples         | → | Panchta māndirā āchi   |

## A Sentence Generator for 'quantifying' numbers:

How much How many	sugar kg sugar water liter milk days time money	is there? are there?	There is There are	...
----------------------	---	-------------------------	-----------------------	-----

## Sample outputs:

- |    |                                 |   |                        |
|----|---------------------------------|---|------------------------|
| 1) | How much time is there?         | → | Kete sāmāyā āchi?      |
|    | There is one minute             | → | Gote minit āchi        |
| 2) | How many liters milk are there? | → | Kete liter khirā āchi? |
|    | There are two liters            | → | Dī liter āchi          |
| 3) | How much money is there?        | → | Kete tānka āchi?       |
|    | There are ten rupees            | → | Dās tānka āchi         |



When **counting people** (*lokā*), the ending is *-jānā* rather than *-ta*:

How many people? <b>Kete-jānā lokā?</b>	10 people! <b>Dās-jānā lokā!</b>
--	-------------------------------------

## Examples:

People: (-jānā)	How many people are there? There are nine people There are eight women How many men are there in the house? There are seven men How many? Seven!	Kete-jānā lokā āchānti? Nā-jānā lokā āchānti Athā-jānā stri-lokā āchānti Ghāre, kete-jānā lokā āchānti? Satā-jānā lokā āchānti Kete-jānā? Satā-jānā!
Other: (-ta)	How many children are there? There are six children How many cows? Five! How many bananas? Four!	Keteta pila āchānti? Chāta pila āchānti Keteta gai? Panchta! Keteta kādāli? Charita!

More examples, mixing up things, animals, children, people and all. Use the TPS from page 12! 'Counting' and 'Quantifying' numbers are indicated by *c* and *q*, respectively.

English		Informal Oriya	Respectful Oriya
I have one kg sugar	<i>q</i>	Mopakhâre gote kilo chini âchi	-
How many children do you have?	<i>c</i>	Tâmârâ keteta pila âchânti?	Apânânkârâ keteta pila âchânti?
I have one child	<i>c</i>	Morâ gote pila âchi	-
She has two	<i>c</i>	Tarâ dita âchânti	Tankârâ dita âchânti
How many cars are there?	<i>c</i>	Keteta gadi âchi?	-
There are three cars	<i>c</i>	Tinita gadi âchi	-
How many brothers does Santosh have?	<i>c</i>	Santosh-râ keteta bhai âchânti?	-
Four brothers	<i>c</i>	Charita bhai	-
How many sisters does Mr. Pani have?	<i>c</i>	-	Mr. Pani-nkârâ keteta bhâuni âchânti?
He has five	<i>c</i>	-	Tankârâ panchta âchânti
How many kg fish is there?	<i>q</i>	Kete kilo machâ âchi?	-
There is 6 kg	<i>q</i>	Châ kilo âchi	-
One week has seven days	<i>q</i>	Gote sâptahâ satâ dinâ	-
How many goats does he have?	<i>c</i>	Tarâ keteta cheli âchi?	Tankârâ keteta cheli âchi?
He has eight goats	<i>c</i>	Tarâ athâta cheli âchi	Tankârâ athâta cheli âchi
How many hours?	<i>q</i>	Kete ghânta?	-
9 hours	<i>q</i>	Nâ ghânta	-
My mother has 9 eggs	<i>c</i>	-	Morâ ma-nkâpakhâre nâta ânda âchi
How much money does he have?	<i>q</i>	Tarâ kete tânka âchi?	Tankârâ kete tânka âchi?
Ten rupees!	<i>q</i>	Dâs tânka!	Dâs tânka!
How many fingers do you have?	<i>c</i>	Tâmârâ keteta anguthi âchi?	-
I have ten	<i>c</i>	Morâ dâsta âchi	-
There are ten people in the house		Dâs-jânâ lokâ ghâre âchânti	-
Bhubaneswar has five hundred temples	<i>q</i>	Bhubaneswar-re panch sâ mândirâ âchi	-

## CHAPTER 5

### Singular and Plural

In the previous chapter you may have noticed how the nouns tend to be the same in singular and plural:

How many bananas?	Keteta kādāli?
One banana	Gote kādāli
Ten bananas	Dāsta kādāli
Many bananas	Bāhut kādāli

How many children?	Keteta pila?
One child	Gote pila
Ten children	Dāsta pila
Many children	Bāhut pila

Simple, easy, beautiful, but – alas – true only when you specify a more or less explicit *number* (one, three, 117, many) of whatever it may be. In the general, unspecified plural, an ending is necessary: one for living beings and another for non-living things.

- Living beings:
 

Children	Pilamane
Girls	Jhiāmāne
Boys	Puāmāne
People	Lokāmāne
Women	Stri-lokāmāne
Men	Purusā-lokāmāne
Birds	Pākhimane
Cows	Gaimane
- Things:
 

Trees	Gāchāgudikā
Books	Bāhigudikā
Houses	Ghārāgudikā
Cars	Gadigudikā
Stars	Taragudikā

These endings should ring a bell (glance back at page 8!) ☺.



## Examples:

My elephants are white  
My two elephants are white

Morâ hatimane dhâla  
Morâ dita hati dhâla

Where are the animals?  
Where are the two small animals?

Jântumane kouthi âchânti?  
Dita chotâ jântu, kouthi?

Where are the children?  
My children are in the garden  
Your children are beautiful  
How many children are there?  
There are ten children

Pilamane kouthi âchânti?  
Morâ pilamane bâgicha-re âchânti  
Apânânkârâ pilamane sundâr  
Keteta pila âchânti?  
Dâsta pila âchânti

The girls are in the school  
How many girls are there?  
There are many girls

Jhiâmane school-re âchânti  
Keteta jhiâ âchânti?  
Bâhut jhiâ âchânti

Where are the books?  
I have the books  
I have a book  
I have (own) a book  
How many books are there?  
There are three books

Bâhigudikâ kouthi âchi?  
Mopakhâre bâhigudikâ âchi  
Mopakhâre gote bâhi âchi  
Morâ gote bâhi âchi  
Keteta bâhi âchi?  
Tinita bâhi âchi

Where are the stars?  
The stars are in the sky  
There are many stars

Taragudikâ kouthi âchi?  
Taragudikâ akasâ-re âchi  
Bâhut tara âchi



- If you have a bunch of bananas, they are considered an entity and are called *kâdâli*, not *kâdâli-gudikâ*. Likewise, a bouquet of flower is *phulâ*, not *phulâ-gudikâ*, and a pile of books is just *bâhi*.
- You may use the *-gudikâ* ending for animals, too, if you think *-mane* would be giving them too much human respect: cows = *gai-gudikâ*.



## CHAPTER 6

### Coming and Going. Present Continuous

Verbs in *continuous* form describe acts that are continued, unfinished, ongoing (but not indefinitely or infinitely so; they will eventually be finished). *Present*, of course, means that the action is taking place now. Examples: 'I am eating', 'she is reading', etc.

For all practical purposes you can use present continuous when you want to express something happening now. The other present tense is the *present indefinite*. The difference between the two is the difference between 'I am eating fish' and 'I eat fish'. The former refers to the activity of actually eating a fish right now, whereas the latter means that generally, now and again, I do eat fish. The present indefinite tense will be studied in Part II (chapter 32).

In this chapter, you'll learn the present continuous form of two verbs that can take you a l-o-n-g way; namely *to come* and *to go*:

To come		Informal	Respectful
Singular	I am coming	Mu <b>asuchi</b>	-
	You are coming	Tâme <b>asuchâ</b>	Apânâ <b>asuchânti</b>
	He, she is coming	Se <b>asuchi</b>	Se <b>asuchânti</b>
	It is coming	Eha <b>asuchi</b>	-
Plural	We are coming	Ame <b>asuchu</b>	-
	You are coming	Tâmeman <b>asuchâ</b>	Apânâman <b>asuchânti</b>
	They are coming	Semane <b>asuchânti</b>	-

To go		Informal	Respectful
Singular	I am going	Mu <b>jauchi</b>	-
	You are going	Tâme <b>jauchâ</b>	Apânâ <b>jauchânti</b>
	He, she is going	Se <b>jauchi</b>	Se <b>jauchânti</b>
	It is going	Eha <b>jauchi</b>	-
Plural	We are going	Ame <b>jauchu</b>	-
	You are going	Tâmeman <b>jauchâ</b>	Apânâman <b>jauchânti</b>
	They are going	Semane <b>jauchânti</b>	-

As you can see, there are – again – in effect only four forms of the verb:



Coming	Going
Asuchi	Jauchi
Asuchă	Jauchă
Asuchânti	Jauchânti
Asuchu	Jauchu



Moreover, the endings all come from a verb that you already know: 'to be'. Indeed, to conjugate any verb in present continuous, take its root, add *-u-*, and finish off by *âchi*, *ăchă*, *ăchânti*, or *ăchu*:

Mu	as-u-(ă)chi	⇒	Mu	asuchi
Apănă	as-u-(ă)chânti	⇒	Apănă	asuchânti

☺ Voila!

Adding *-ki* after a verb turns your sentence into a question, as you have seen on page 10. Now, here are some endings to specify **direction** or **location**. They are used after *nouns*:

<b>-ku</b> = to	<b>-ru</b> = from	<b>-re</b> = in
-----------------	-------------------	-----------------

⊗ But: when going *to* named places like cities and countries, *-ku* is omitted.

Examples:

I am from Bhubaneswar  
I am coming from the garden  
Are they going to the garden?  
We are going to Bhubaneswar

Mu Bhubaneswar-ru  
Mu băgicha-ru asuchi  
Semane băgicha-ku jauchânti-ki?  
Ame Bhubaneswar jauchu



Sometimes the preposition eats up part of the noun:

House  
To the house  
In the house  
From the house

Ghără  
Ghără-ku  
Ghără-re ⇒ Ghăre  
Ghără-ru ⇒ Ghăru

## Sentence Generator:

Are Is	you (sing.) she he we you (plur.) they	going to coming from	the	school? office? house? garden? temple? shop?
-----------	---	-------------------------	-----	---

Use the sentence generator as in chapter 3:

- ✓Write down
- ✓Include answers to generated questions
- ✓Translate back!

## Sample outputs:

- 1) Are they going to the temple? → Semane mândirâ-ku jauchânti-ki?  
 Yes they are going to the temple → Hâ, semane mândirâ-ku jauchânti
- 2) Is he (inf) coming from the house? → Se ghâ-ru asuchi-ki?  
 Yes, he is coming from the house → Hâ, se ghâ-ru asuchi



Here are a lot of coming-and-going-sentences for translation.  
 You can use the Translation Practice Scheme (p.12).

English	Informal Oriya	Respectful Oriya
I am coming	Mu asuchi	-
Are they coming?	Semane asuchânti-ki?	-
Are you going?	Tâme jauchâ-ki?	Apânâ jauchânti-ki?
She is coming	Se asuchi	Se asuchânti
Mitu is coming	Mitu asuchi	-
Are Anuka and Sheela coming?	Anuka au Sheela asuchânti-ki?	-
She is going to the office	Se office-ku jauchi	Se office-ku jauchânti
We are going to the temple	Ame mândirâ-ku jauchu	-
Are you coming from the market?	Tâme market-ru asuchâ-ki?	Apânâ market-ru asuchânti-ki?



English	Informal Oriya	Respectful Oriya
My brother is going to Dubai	Morâ bhai Dubai jauchi	Morâ bhai Dubai jauchânti
My sister is going home	Morâ bhâuni ghârâ-ku jauchi	Morâ bhâuni ghârâ-ku jauchânti
The cows are going home	Gaimane ghârâ-ku jauchânti	-
Three cows are going home	Tinita gai ghârâ-ku jauchânti	-
Mr. Das is going	-	Mr. Das jauchânti
His son is going	Tarâ puâ jauchi	Tankârâ puâ jauchi
His three children are coming	Tarâ tinita pila asuchânti	Tankârâ tinita pila asuchânti
Your children are coming	Tâmârâ pilamane asuchânti	Apânânkârâ pilamane asuchânti
Who is coming?	Kiye asuchi?	-
My friend is coming	Morâ sangâ asuchi	-
Who is going?	Kiye jauchi?	-
My friend's mother is going	-	Morâ sangârâ ma jauchânti
My mother's friend is going	Morâ ma-nkârâ sangâ jauchi	Morâ ma-nkârâ sangâ jauchânti
Where are you from? (= from where have you come? See p. 76)	Tâme koutha-ru asichâ?	Apânâ koutha-ru asichânti?
I am from Denmark	Mu Denmark-ru	
I have come from Denmark	Mu Denmark-ru asichi	(←present perfect, see p.76)
I am from here	Mu eitha-ru	

### Sentence Generator:

How	are is	we he you your friend her mother	going? coming?	We He She I	are is am	going by coming by	foot car cycle train bus
-----	-----------	--	-------------------	----------------------	-----------------	-----------------------	--------------------------------------

### Sample outputs:

- |    |                                      |   |                              |
|----|--------------------------------------|---|------------------------------|
| 1) | How is your (informal) friend going? | → | Tâmârâ sangâ, kemiti jauchi? |
|    | She is going by bus                  | → | Se bus-re jauchi             |
| 2) | How are you (respectful) coming?     | → | Apânâ kemiti asuchânti?      |
|    | I am coming by foot                  | → | Mu chaliki asuchi            |

## CHAPTER 7

### In and Out, Up and Down

I am upstairs:	Mu <b>upâ-re</b> âchi
I am going upstairs:	Mu <b>upârâ-ku</b> jauchi
I am downstairs:	Mu <b>tâlê</b> âchi
I am going downstairs:	Mu <b>tâlâ-ku</b> jauchi
I am inside:	Mu <b>bhitâ-re</b> âchi
I am going in/inside:	Mu <b>bhitârâ-ku</b> jauchi
I am outside:	Mu <b>baha-re</b> âchi
I am going out/outside:	Mu <b>baharâ-ku</b> jauchi

- *Upâre* is also used more generally for *up* and *over*, and *tâlê* for *down* and *under*.
- Notice how the ending *-re* eats up part of the words:  
*upârâ-re* ⇒ *upâ-re*; *bhitârâ-re* ⇒ *bhitâ-re*; *baharâ-re* ⇒ *baha-re*.



#### Sentence Generator:

I You He / She We They Mr. Pradan Sangita	am are is	(going)	inside outside upstairs downstairs
---	-----------------	---------	---

#### Sample outputs:

- 1) Sangita is going downstairs → Sangita **tâlâ-ku** jauchi
- 2) They are outside → Semane **baha-re** âchânti

Translate with the Translation Practice Scheme:

English	Informal Oriya	Respectful Oriya
She is inside	Se bhitā-re āchi	Se bhitā-re āchānti
They are outside	Semane baha-re āchānti	-
Is he outside?	Se baha-re āchi-ki?	Se baha-re āchānti-ki?
No, he is inside	Na, se bhitā-re āchi	Na, se bhitā-re āchānti
I am going upstairs	Mu upārā-ku jauchi	-
We are going upstairs	Ame upārā-ku jauchu	-
Are you going downstairs?	Tāme tālā-ku jauchā-ki?	Apānā tālā-ku jauchānti-ki?
Are you going out?	Tāme baharā-ku jauchā-ki?	Apānā baharā-ku jauchānti-ki?
Yes, I am going out	Hā, mu baharā-ku jauchi	-
No, we are going in	Na, ame bhitārā-ku jauchu	-
Your car is outside	Tāmārā gadi baha-re āchi	Apānānkārā gadi baha-re āchi
Your children are inside	Tāmārā pilamane bhitā-re āchānti	Apānānkārā pilamane bhitā-re āchānti
His bananas are inside the house	Tarā kādāli ghārā bhitā-re āchi	Tankārā kādāli ghārā bhitā-re āchi
They are upstairs	Egudikā upā-re āchi	-
Are you (plural) going downstairs?	Tāmehane tālā-ku jauchā-ki?	Apānāmane tālā-ku jauchānti-ki?
No, we are going upstairs	Na, ame upārā-ku jauchu	-
Are they coming in?	Semane bhitārā-ku asuchānti-ki?	-
No, they are going out	Na, semane baharā-ku jauchānti	-



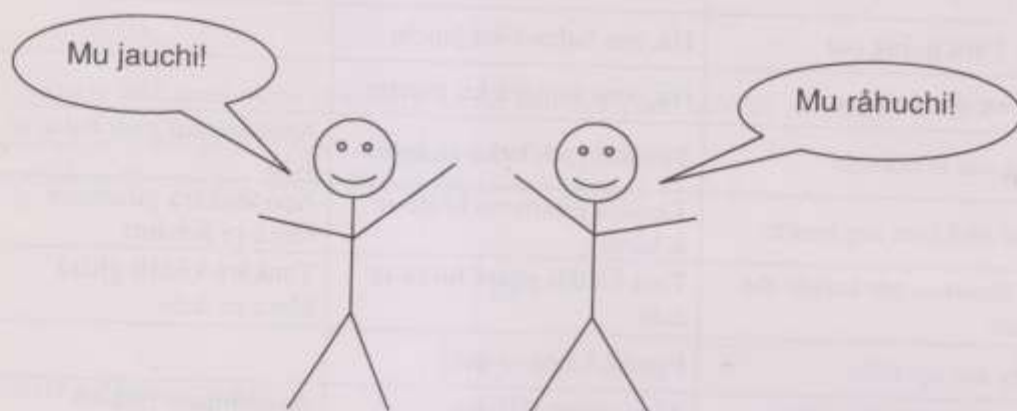
Are you keeping your own list of Oriya nouns?

I think there could be over 40 words on it by now!

## CHAPTER 8

### Four More Verbs

Eating	Drinking	Bringing	Staying
Khauchi	Piuchi	Anuchi	Râhuchi
Khauchâ	Piuchâ	Anuchâ	Râhuchâ
Khauchânti	Piuchânti	Anuchânti	Râhuchânti
Khauchu	Piuchu	Anuchu	Râhuchu



- When someone is telling you goodbye and wants to go, he is likely to say *Mu jauchi!* which means *I am going!* You can then answer *Mu râhuchi*. It is a standard reply, literally meaning 'I'm staying', but translating 'bye-bye'.  
*Mu jibi, mu râhibi* is also used. It is the future tense (see p. 84 ff.) and means – literally – 'I will go, I will stay'.
- But instead of *Mu jauchi*, you can also say *Mu asuchi* = *I am coming*. Not because you are planning to come back right away – it translates 'See you later'. And some Oriya people even say 'I am coming' (in English) when they are going!



The four new verbs have only been defined by their four basic endings. Take a minute (or five) to write down the full conjugation of *to eat*:

To eat		Informal	Respectful
Singular	I am eating	Mu <b>khauchi</b>	-
	You are eating	Tăme <b>khauchă</b>	Apănă <b>khauchânti</b>
	He/She is eating	Se ...	Se ...
Plural	We are eating	Ame ...	-
	You are eating		
	They are eating		-

Then do the other three new verbs in a similar way.



Sentence Generator for learning *staying, coming, going*:

I			
You	am	going to the	
She	is	staying in (a)	house
We	are	coming from the	hotel
They			

Sample outputs:

- 1) We are staying in (a) hotel → Ame hotel-re rāhuchu
- 2) They are coming from the house → Semane ghāru asuchânti

There are 30 possible English sentences to try!

Now let's include the other three new verbs. Translate:

English	Informal Oriya	Respectful Oriya
You are eating mango	Tāme ambā khauchā	Apānā ambā khauchānti
Are you eating mango?	Tāme ambā khauchā-ki?	Apānā ambā khauchānti-ki?
We are eating banana and mango	Ame kādāli au ambā khauchu	-
They are eating rice	Semane bhatā khauchānti	-
He is eating fruit	Se phālā khauchi	Se phālā khauchānti
She is bringing flowers	Se phulā anuchi	Se phulā anuchānti
I am staying in Bhubaneswar	Mu Bhubaneswar-re rāhuchi	-
Are you staying in a house?	Tāme ghāre rāhuchā-ki?	Apānā ghāre rāhuchānti-ki?
They are staying in my house	Semane morā ghāre rāhuchānti	-
Are you coming now?	Tāme ebe asuchā-ki?	Apānā ebe asuchānti-ki?
No, I am staying	Na, mu rāhuchi	-
What are you drinking?	Tāme kână piuchā?	Apānā kână piuchānti?
I am drinking tea	Mu cha piuchi	-
My sister is drinking sweet lime water	Morā bhāuni lembu pani piuchi	Morā bhāuni lembu pani piuchānti
They are drinking cold water	Semane thānda pani piuchānti	-
My son is drinking milk	Morā puā khirā piuchi	-
I am bringing milk	Mu khirā anuchi	-
My wife is bringing water from the well	Morā stri kuā-ru pani anuchi	Morā stri kuā-ru pani anuchānti
We are bringing fruits from the garden	Ame bāgicha-ru phālā anuchu	-
He is bringing mangos from his fruit garden	Se tarā phālā bāgicha-ru ambā anuchi	Se tankārā phālā bāgicha-ru ambā anuchānti

- Notice that *kānā* (what) should be pronounced with the *n* curled all the way back your throat!

☹ Did you use your TPS for these translations? And are you ready for one more learning tool?

### Written Modification Exercise (WME):

- Modify the above sentences according to your choice of person, thus:  
*You are eating mango* ⇒ *They are eating mango.*  
*Are you eating a mango?* ⇒ *Is he eating a mango?*  
*They are eating banana and mango* ⇒ *We are eating banana and mango.*
- Do as many sentences as you feel like. Write it all down in phonetic Oriya.
- Then, tomorrow, look at your written work and translate back to English!

Try it out!

Then do this Sentence Generator for edibles  
(feel free to add your favorites to the list):

What	is are	she he you they	eating?	I We She He They	am is are	eating	potato curd bread fruit banana rice fish meat egg
------	-----------	--------------------------	---------	------------------------------	-----------------	--------	---

- Sample outputs:
- 1) What are you (inf.) eating? → Tāme kânā khauchā?  
I am eating bread → Mu bread khauchi
  - 2) What are they eating? → Semane kânā khauchānti?  
They are eating fish → Semane machā khauchānti



## CHAPTER 9

### Prepositions. On and Under, To and From

Prepositions in Oriya are actually postpositions: remember the endings *-ku*, *-re* and *-ru*? Let's add to the list of those useful little words.

To:	-ku
From:	-ru
In/By:	-re
Above/On top of:	-upâre
Under:	-tâle
Near/Next to:	-pakhâre
Behind:	-pâchâre
In front of:	-agâre

There are more prepositions, but enough is enough.

Examples:

We are coming from the shop  
 Sarala is going to the school  
 There is a book on the table  
 We are going in the car / by car  
 They are going by train to Delhi  
 They are coming by bus from Cuttack  
 Kumar is in the room  
 Mr. Krishnamurti is in the room  
 Shami and Shamla are in the room  
 There is much water in the river  
 And much sand  
 Ram is coming from his house  
 Ram is staying in my house today  
 The birds are over the house  
 There is a mouse under the bed  
 There are many cows in the street  
 There are many ants in my house!  
 The animals are in the zoo  
 My garden is behind the house  
 Bhubaneswar is near Cuttack  
 Do you have a house in Bhubaneswar?

No, my house is in Puri, near the sea

Ame dokan-ru asuchu  
 Sarala school-ku jauchi  
 Table-upâre gote bâhi âchi  
 Ame gadi-re jauchu  
 Semane Delhi train-re jauchânti  
 Semane Cuttack-ru bus-re asuchânti  
 Kumar room-re âchi  
 Mr. Krishnamurti room-re âchânti  
 Shami au Shamla room-re âchânti  
 Nâi-re bâhut pani âchi  
 Au bâhut bali  
 Ram tarâ ghâ-ru asuchi  
 Aji Ram morâ ghâ-re râhuchi  
 Pakhimane ghârâ-upâre âchânti  
 Gote musa khâta-tâle âchi  
 Rasta-re bâhut gai âchânti  
 Morâ ghâ-re bâhut pimpudi âchânti!  
 Jântu-mane zoo-re âchânti  
 Morâ bâgicha ghârâ-pâchâre âchi  
 Bhubaneswar Cuttack-pakhâre âchi  
 Bhubaneswar-re apânânkârâ ghârâ  
 âchi-ki?  
 Na, morâ ghârâ Puri-re âchi,  
 sâmundrâ-pakhâre



I am staying near the Governor's House  
 I have a book ('near me is one book')  
 I have holiday ('I am *in* holiday') today  
 Do they have holiday?  
 The moon is over my head  
 The sun is over my head

I am upstairs, in the office  
 The cows are in front of the house  
 My wife is in the house

Mu Raj Bhāwān-pakhāre rākhuchi  
 Mo-pakhāre gote bāhi āchi  
 Aji mu chuti-re āchi  
 Semane chuti-re āchānti-ki?  
 Chāndrā morā mundā-upāre āchi  
 Surjyā morā mundā-upāre āchānti  
 (NB: the Sun is referred to respectfully!)  
 Mu upāre āchi, office-re  
 Gaimane ghārā-agāre āchānti  
 Morā stri ghā-re āchi (so often the case in India)



Another useful verb:

Putting / Keeping
Rākhuchi
Rākhuchā
Rākhuchānti
Rākhuchu

Exercise: Write down the full conjugation of this verb in the present continuous tense:

To put		Informal	Respectful
Singular	I am putting	Mu <b>rākhuchi</b>	-
	You are putting	Tāme <b>rākhuchā</b>	Apānā <b>rākhuchānti</b>
	He/She is putting	Se ...	Se ...
Plural	We are putting		-
	You are putting		
	They are putting		-

Here is a **Sentence Generator** to practice the new verb:

I				book	under		house
He	am			glass	on		table
She	is	putting	a	flower	near		tree
We	are	keeping		banana	in	the	car
They				fish	behind		floor
You				fruit	in front of		

Sample output: She am putting a fish on the car.... ❧

❧ Uhoh ... – no good! Generated sentences really should be grammatically correct and also make reasonable sense. We go again:

Sample outputs:

- 1) We are putting a fruit on the table → Ame gote phâlâ table-upâre râkhuchu  
 2) I am keeping a book in the car → Mu gote bâhi gadi-re râkhuchi



## CHAPTER 10

### Negation:

## To Be or Not To Be, To Go or Not to Go

Not:

**Nahi / Nahanti**  
**Nuhe / Nuhanti**

➤ The *hi* in *nahi* and the *he* in *nuhe* are nasal.

This chapter falls in two parts: ✓ First we negate the verb *to be* (to be or not to be...);  
✓ then we negate all other verbs (to go or not to go...).

### To be or not to be:



Negation is not difficult: *âchi* becomes *nahi* and *âchânti* becomes *nahanti*.

Rabi is home

Rabi is not home

My husband is home

My husband is not home

They are inside

They are not inside

I have a book (near me)

I don't have any books

He has (owns) a house

He doesn't have a house

Is there some sugar?

Is there no sugar?

Rabi ghâre âchi

Rabi ghâre **nahi**

Morâ swami ghâre âchânti

Morâ swami ghâre **nahanti**

Semane bhitâre âchânti

Semane bhitâre **nahanti**

Mopakhâre gote bâhi âchi

Mopakhâre kichi bâhi **nahi**

Tankârâ gote ghârâ âchi

Tankârâ gote ghârâ **nahi**

Chini âchi-ki?

Chini **nahi**-ki?

⊗ BUT – alas – in some cases it *is* difficult to negate! When the negation refers to the *identity* (this isn't a mango) or the *quality* (this mango isn't good, that house isn't big) of the object, one should use **nuhe** (some people say **nuhā**) instead of nahi; and **nuhānti** instead of nahanti:

It isn't an apple	Seu <b>nuhe</b>	(identity)
There is no apple	Seu nahi	
It isn't a cow	Gai <b>nuhe</b>	(identity)
There is no cow	Gai nahi	
The mango isn't sweet	Ambā mitha <b>nuhe</b>	(quality)
There's no sweet mango	Mitha ambā nahi	
The water is not good	Pani bhālā <b>nuhe</b>	(quality)
There is no good water	Bhālā pani nahi	
It is not Sanjukta	Sānjukta <b>nuhe</b>	(identity)
Sanjukta is not home	Sānjukta ghāre nahi	
It is not Mrs. Das	Mrs. Das <b>nuhānti</b>	(identity)
Mrs. Das is not home	Mrs. Das ghāre nahanti	

NEGATION of all the other verbs – going or not going:

Not going	Informal	Respectful
I am not going	Mu <b>jauni</b>	-
You are not going	Tāme <b>jaunā</b>	Apānā <b>jaunahanti</b>
He, she is not going	Se <b>jauni</b>	Se <b>jaunahanti</b>
We are not going	Ame <b>jaunu</b>	-
You are not going	Tāmeme <b>jaunā</b>	Apānāme <b>jaunahanti</b>
They are not going	Semane <b>jaunahanti</b>	-

Same pattern for all other verbs:

I am <b>not</b> coming	Mu <b>asuni</b>
Are you <b>not</b> eating?	Apānā <b>khaunahanti</b> -ki?
Ritu is <b>not</b> staying	Ritu <b>rāhuni</b>
We are <b>not</b> keeping it	Ame <b>eha rāhkunu</b>
They are not drinking	Semane <b>piunahanti</b>





He is not coming:

**Se asunahanti**

He has not come:

**Se asinahanti**

(see chapter 26)

Translate TPS (p.12) & WME (p.33) ☺:

English	Informal Oriya	Respectful Oriya
Is Mr. Pani coming?	-	Mr. Pani asuchānti-ki?
No, he is not coming today	-	Na, se aji asunahanti
He hasn't come	-	Asinahanti
Gopal is not coming	Gopal asuni	-
There is a power cut	Line asuni (or: power asuni)	-
I am not bringing anything	Mu kichi anuni	-
Are you not going?	Tāme jaunā-ki?	Apānā jaunahanti-ki?
Why are you not staying?	Tāme kahiki rāhunā?	Apānā kahiki rāhunahanti?
Because I am busy	Karānā mu bestā	-
They are not coming to the house	Semane ghārā-ku asunahanti	-
I am not eating today	Aji mu khauni	-
Why are you not eating?	Tāme kahiki khaunā?	Apānā kahiki khaunahanti?
Because I am not well	Karānā mu bhālā nahi	-
Why is your mother not eating?	Tāmārā ma kahiki khaunahanti?	Apānānkārā ma kahiki khaunahanti?
Today she is fasting	-	Aji tankārā upas

A negative Sentence Generator:

I				
You	am		going to the	
She	are	not	staying in the	house
We	is		coming from the	
They				

Sample output: I am not coming from the house → Mu ghāru asuni

Make many more yourself!



Practice **NEGATIONS** by filling in all the blanks, both English and Oriya:

Oriya positive	English positive (and negative)	informal / resp.	Oriya negative
Mu khauchi	I am (not) eating	-	Mu khauni
	We are (not) eating	-	Ame khaunu
Se piuchi	She is (not) drinking	informal	
	He is (not) drinking	resp	Se piunahanti
	We are (not) putting	-	
Apānā rākhuchānti		resp	
Ame anuchu	We are (not) bringing	-	
		-	Mu anuni
	You (pl) are (not) staying	informal	Tāmemane rāhunā
Apānāmane rākhuchānti		resp	
		-	Semane asunahanti
Ame asuchu		-	
	He is (not) going	informal	
Mu piuchi		-	
Se jauchānti		resp	
Tāme khauchā-ki?	Are you (not) eating?	informal	Tāme khaunā-ki?
Ame rāhuchu-ki?		-	
		-	Mu jauni-ki?
Semane asuchānti-ki?		-	
		resp	Apānā rāhunahanti-ki?
	Are they (not) bringing?	-	
	I am (not) coming	-	

# CHAPTER 11

## Specification:

### The Fine Art of Saying 'The'

Rule no. 1:



In Oriya there is no 'the'!

**This means:** You can simply and brutally skip all the *the*'s when you are translating from English to Oriya!

**The** animals are in **the** zoo

Jântumane zoo-re âchânti  
'Animals in-zoo are'

Where is **the** house?

Ghârâ kouthi âchi?  
'House where is?'

I am keeping **the** elephant in **the** fridge

Mu hati fridge-re râkhuchi  
'I elephant in-fridge am-keeping'

**BUT:**

An English *the* can serve the purpose of further 'explicitification' or **specification**:

Here is **the apple** we were talking about  
Where is **the small** screwdriver?

*This* and *that* and *my*, etc, are also used for specifying something particular:

**This dog** is mine  
I live in **that house** over there  
**This is my pen**  
Do you have **the book** I gave you yesterday?

So you make something *specific* in English by pointing at it (this dog, that house); by specifying ownership (my pen); by describing it with adjectives (the small screwdriver); by other descriptions (the book I gave you yesterday); and so on.

In all these cases, the thing that is being specified gets a *-ta* in the end in Oriya:

apple	⇒ seu-ta
screwdriver	⇒ screwdriver-ta
dog	⇒ kukurā-ta
house	⇒ ghārā-ta
pen	⇒ pen-ta
book	⇒ bāhi-ta

Examples of *the*'s that are skipped, and specification-*the*'s that gives a *-ta*:

Where is **the** small screwdriver?

Chotā screwdriver-**ta**, kouthi āchi?  
(– a particular, specified, small screwdriver)

**The** book is on the table

Bāhi-**ta** table-upāre āchi  
(– a particular book)

**The** book is on the table

Bāhi table-upāre āchi  
(– an unspecified book)

Where is **the** white car?

Dhāla gadi-**ta**, kouthi āchi?  
(– there are many cars, where is the white one?)

Where is my car?

Morā gadi, kouthi āchi?  
(– I have only one car, so there is no need for further specification)

Conclusion:

Refinement of Rule no. 1:  
⊗  
If an English *the*  
*specificies* a particular one,  
you sometimes have to add a *-ta* in Oriya.

You will see more of the ending *-ta* in the next few chapters!



## CHAPTER 12

### This and That

Sometimes, 'this' acts as a noun (this is a mango), sometimes as an adjective (this mango is sweet). In Oriya, the two are different:

- |                        |                  |                      |                                  |
|------------------------|------------------|----------------------|----------------------------------|
| • This (as noun):      | <b>Eita</b>      | This is a mango:     | <b>Eita</b> gote ambâ.           |
| • This (as adjective): | <b>Ei ... ta</b> | This mango is sweet: | <b>Ei</b> ambâ- <b>ta</b> mitha. |

Similarly for 'that':

- |                        |                   |                      |                                   |
|------------------------|-------------------|----------------------|-----------------------------------|
| • That (as noun):      | <b>Seita</b>      | That is a mango:     | <b>Seita</b> gote ambâ.           |
| • That (as adjective): | <b>Sei ... ta</b> | That mango is sweet: | <b>Sei</b> ambâ- <b>ta</b> mitha. |

➤ Actually there are synonymous words for this and that:

This: eita / eha;

That: seita / taha

– and both sets are commonly used ⊗. In this book, however, we shall keep things simple and only use *eita* and *seita*.

Examples:

This one is big	<b>Eita</b> bādâ
That one is new	<b>Seita</b> nua
This elephant is mine	<b>Ei</b> hati- <b>ta</b> morâ
That one is not mine	<b>Seita</b> morâ nahi
That child is beautiful	<b>Sei</b> pila- <b>ta</b> sundâr
Why is that cow going into the house?	<b>Sei</b> gai- <b>ta</b> kahiki ghârâ bhitârâ-ku jauchi?
This bus is going to Cuttack	<b>Ei</b> bus- <b>ta</b> Cuttack jauchi
This one is coming from Konark	<b>Eita</b> Konark-ru asuchi

➤ Recognize the 'specification-ending' -*ta* from chapter 11?

Here are two small Sentence Generators for practicing *this* and *that* both as nouns and adjectives:

This house		
This	is	mine
That		his
That cow		

Sample outputs:

- 1) This is mine → Eita morā  
 2) That cow is his → Sei gai-ta tarā / tankārā

Are you Is he/she	bringing	this? this book?	No,	I am He/she is	bringing	that that book
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Sample output:

- Is she (informal) bringing this book? → Se ei bâhi-ta anuchi-ki?  
 No, she is bringing that → Na, seita anuchi

More examples (remember *nuhe* from page 38?):

This is not a mango, it is a papaya  
 That is not a bullock, it's a cow  
 This is not a goat, it's a dog  
 That is not a bird, it's a bat  
 That is not a pumpkin, it's a watermelon  
 This is not an orange, it's a lemon  
 This lemon is not sweet  
 Is that mango sweet?  
 Is this a fruit?  
 That fish is small  
 This is not fish, it's prawn  
 That book is mine  
 Are you (informal) eating this?  
 Are you (respectful) eating that?  
 I am eating this fish  
 Is that drinking water?  
 Yes, that is drinking water  
 No not that, but this is drinking water

Eita ambā nuhe, papaya  
 Seita bālādā nuhe, gai  
 Eita cheli nuhe, kukurā  
 Seita pākhi nuhe, badudi  
 Seita kākharu nuhe, tārābhujā  
 Eita kāmāla nuhe, lembu  
 Ei lembu-ta mitha nuhe  
 Sei ambā-ta mitha-ki?  
 Eita phālā-ki?  
 Sei machā-ta chotā  
 Eita machā nuhe, chingudi  
 Sei bâhi-ta morā  
 Tāme eita khauchā-ki?  
 Apānā seita khauchānti-ki?  
 Mu ei machā-ta khauchi  
 Seita piba pani-ki?  
 Hā, seita piba pani  
 Na, seita nuhe, eita piba pani

I am not drinking this water  
 Are they staying there?  
 Is this your (informal) house?  
 Not this house, my house is that one  
 That white house is his (resp)  
 This black cow is mine  
 Is that black cow his (resp)?  
 Not this road, that one!  
 Not this way (direction), that way!

Mu ei pani piuni (notice: not pani-ta)  
 Semane seithi rāhuchānti-ki?  
 Eita tāmārā ghārā-ki?  
 Ei ghārā-ta nuhe, morā sei ghārā-ta  
 Sei dhāla ghārā-ta tankārā  
 Ei kāla gai-ta morā  
 Sei kāla gai-ta tankārā-ki?  
 Ei rasta nuhe, seita! (NB: not rasta-ta!)  
 Epāte nuhe, sepāte!

Now, if you want, try substituting *taha* for *seita*, and *eha* for *eita*. Boring maybe, but doubtlessly good practice!

Sentence Generator for more practice of *this* and *that*:

What is	this? that?	This That	is a	goat bird flower cow book temple house coconut banana tree dog mosquito letter
---------	----------------	--------------	------	--

Sample outputs: 1) What is that? → Seita kânā?  
 That is a temple → Seita gote māndirā  
 2) What is this? → Eita kânā?  
 This is a mosquito → Eita gote māsa

➤ Notice !: When *this* or *that* comes together with a *preposition*, the *-ta* gets eaten up and disappears:

In this month there are 30 days  
 I am not staying in this house  
 Suresh is coming from that house  
This girl is going to that house  
 I am keeping this banana on that table

Ei mas-re tiris dinā  
 Mu ei ghāre rāhuni  
 Suresh sei ghāru asuchi  
 Ei jhiā-ta sei ghārā-ku jauchi  
 Mu ei kādāli-ta sei table-upāre rākhuchi

## CHAPTER 13

### These and Those

*These and those* are quite analogous to *this* and *that*:

- |                         |                       |  |
|-------------------------|-----------------------|--|
| • These (as noun):      | <b>Egudikā</b>        | These are mangos<br><b>Egudikā ambā</b>                |
| • These (as adjective): | <b>Ei ... gudikā</b>  | These mangos are sweet<br><b>Ei ambā-gudikā mitha</b>  |
| • Those (as noun):      | <b>Segudikā</b>       | Those are mangos<br><b>Segudikā ambā</b>               |
| • Those (as adjective): | <b>Sei ... gudikā</b> | Those mangos are sweet<br><b>Sei ambā-gudikā mitha</b> |

➤ If you refer to human beings, you have to use *-mane* instead of *-gudikā*:

These children are mine	<b>Ei pila-mane morā</b>
Those (children) are his	<b>Se-mane tankārā</b>

➤ Animals – belonging to a category somewhere in between things and persons – can be pluralized with either of the endings *-gudikā* or *-mane*, your choice:

Those cows are mine	<b>Sei gai-gudikā morā</b>
Those cows are going home	<b>Sei gai-mane ghārā-ku jauchānti</b>
These elephants are not mine	<b>Ei hati-gudikā morā nahi</b>
These elephants are not staying here	<b>Ei hati-mane eithi rāhunahanti</b>





Start with this Sentence Generator practicing *these* and *those* (compare with the previous chapter):

These children These books These Those Those trees	are	mine yours
--	-----	---------------

Sample outputs:

- 1) These (things) are mine → Egudikâ morâ  
 2) Those trees are yours → Sei gâchâ-gudikâ tâmârâ / apânânkârâ

Then do this one:

Are you Is he/she	bringing	these? these books?	No,	I am he/she is	bringing	those those books
----------------------	----------	------------------------	-----	-------------------	----------	----------------------

Sample output:

- Is he (informal) bringing these? → Se egudikâ anuchi-ki?  
 No, he is bringing those → Na, se segudikâ anuchi

Other examples:

Are these mangos?

No, these are not mangos

Are those children mine?

No, those are not yours (informal)

Are they living in those houses?

No, they are living in these houses

She (informal) is not bringing those books

Is she bringing these?

Yes she is (bringing them)

Are these black cows his (respectful)?

Yes they are

Where are those cows going?

They are going home

Egudikâ ambâ-ki?

Na, egudikâ ambâ nuhe

Sei pila-mane morâ-ki?

Na, semane tâmârâ nuhânti

Semane sei ghârâ-gudikâ-re râhuchânti-ki?

Na, semane ei ghârâ-gudikâ-re râhuchânti

Se sei bâhi-gudikâ anuni

Se egudikâ anuchi-ki?

Hâ, anuchi

Ei kâla gai-gudikâ tankârâ-ki?

Hâ, tankârâ

Sei gai-gudikâ kuade jauchânti?

Semane ghârâ-ku jauchânti

## CHAPTER 14

### Which?

- Which? **Kouta?**
- Which? **Kou ... ta?**
- Which? **Kou ... gudikâ?**

Which is mine? **Morâ kouta?**  
 Which book is mine? **Kou bâhita morâ?**  
 Which books are mine? **Kou bâhigudikâ morâ?**

- Again, as you can see, *which* can act as a noun as well as an adjective.
- Notice the specification-ending *-ta*.

#### A confused conversation:

Where is the book?  
 Which book?  
 Your book!  
 This book?  
 No that book!  
 Which one?  
 That one!  
 This?  
 Yes!

Bâhita kouthi âchi?  
 Kou bâhita?  
 Tâmarâ bâhita!  
 Ei bâhita?  
 Na, sei bâhita!  
 Kouta?  
 Seita!  
 Eita?  
 Hâ!

Where is the cow?  
 Which cow?  
 Your cow!  
 This cow?  
 No that cow!  
 Which one?  
 That one!  
 This?  
 Yes!

Gaita kouthi âchi?  
 Kou gaita?  
 Tâmarâ gaita!  
 Ei gaita?  
 Na, sei gaita!  
 Kouta?  
 Seita!  
 Eita?  
 Hâ!

Try changing everything to plural (*bâhigudikâ, gaimane*)!



## Sentence Generator:

Which	book glass cow house cycle	is	yours? mine? his/hers?	This ... That ...
-------	--	----	------------------------------	----------------------

Sample output:      Which glass is yours?      →      Kou glass-ta tāmārā?  
                          This glass is mine            →      Ei glass-ta morā

Which road goes to Puri?  
**Puri-ku kou-rasta jauchi?**

Which flower is this?  
*Eita kou-phulā?*



This is a lotus flower  
*Eita pādmā phulā*  
 It's very beautiful!  
*Bāhut sundār!*

## CHAPTER 15

### Where?

- |               |                   |                         |                                |
|---------------|-------------------|-------------------------|--------------------------------|
| • Where?      | <b>Kouthi?</b>    | Where is the book?      | <i>Bâhita kouthi âchi?</i>     |
| • Everywhere  | <b>Sâbuthi</b>    | The cows are everywhere | <i>Gaimane sâbuthi âchânti</i> |
| • From where? | <b>Koutha-ru?</b> | Where are you from?     | <i>Apânâ koutha-ru?</i>        |
| • Whereto?    | <b>Kouthiki?</b>  | Where are you going?    | <i>Tâme kouthiki jauchâ?</i>   |
| • Whereto?    | <b>Kuade?</b>     | Where are we going?     | <i>Ame kuade jauchu?</i>       |

➤ *Kouthiki* or *Kuade*? Your choice!

➤ You may hear some people say *keunthi* instead of *kouthi* and *keunthiki* instead of *kouthiki*, thereby following the correct Oriya spelling: କେଉଁଠି and କେଉଁଠିକି.

#### Examples:

Where are the children?  
They are in the garden

Where are they going?  
They are going to the garden

Where are you going?

I'm (just) going for a walk  
I am not going anywhere

Where is my car?  
It is in the street

Where are you (inf.) keeping the new book?  
It's on the table!

There are many mangos everywhere  
There are no mangos anywhere

There are many cows everywhere  
There are no cows anywhere

Pilamane kouthi âchânti?  
Bâgicha-re âchânti

Semane kouthiki jauchânti?  
Semane bâgicha-ku jauchânti

Apânâ kouthiki jauchânti?  
Apânâ kuade jauchânti?

Mu buluchi / Mu just jauchi  
Mu kuade jauni

Morâ gadi, kouthi âchi?  
Rasta-re âchi

Tâme nua bâhita kouthi râkhuchâ?  
Table-upâre âchi!

Bâhut ambâ sâbuthi âchi  
Ambâ kouthi nahi

Bâhut gai sâbuthi âchânti  
Gaimane kouthi nahanti





Sentence Generator for 'where is':

Where is	the flower? my book? the banana?	It is	in the house in the garden here there on the table upstairs downstairs
----------	--	-------	--

Sample output:

Where is my book? → Morā bāhita kouthi āchi?  
It is in the house → Ghāre āchi

Sentence Generator for 'going places':

Where	is are	Mrs. Rath Kunja you (sing) you (plur) they	going?	She He I We They	is am are	going	to Cuttack home upstairs downstairs to Arpita's house
-------	-----------	--	--------	------------------------------	-----------------	-------	---

Sample outputs:

- 1) Where are they going? → Semane kouthiki jauchānti?  
They are going to Arpita's house → Semane Arpita-rā ghārā-ku jauchānti
- 2) Where is Kunja going? → Kunja kouthiki jauchi?  
He is going upstairs → Se upārā-ku jauchi

## CHAPTER 16

### Here and There

In English you can say *I am here*, and *she is coming here*, using the same word *here* in both situations. In Oriya, however, you need two words: *eithi* = *here* (meaning being here, not moving), and *eithiki* = *here* (indicating movement, 'to here').

- |         |                                |  |  |
|---------|--------------------------------|--|--|
| • Here: | <b>Eithi</b><br><b>Eithiki</b> | The books are here:<br>She is coming here: | Bāhigudikā <i>eithi</i> āchi<br>Se <i>eithiki</i> asuchi |
|---------|--------------------------------|--|--|

Similarly for *there*:

- |          |                                  |   |  |
|----------|----------------------------------|---|--|
| • There: | <b>Seithi</b><br><b>Seithiki</b> | The books are there:<br>I am going there: | Bāhigudikā <i>seithi</i> āchi<br>Mu <i>seithiki</i> jauchi |
|----------|----------------------------------|---|--|

To further complicate matters ☹, there is a set of synonymous words for here and there:

Eithi = Etha-re	Seithi = Setha-re
Eithiki = Etha-ku	Seithiki = Setha-ku

Very unfortunate indeed. You cannot altogether ignore the other set (which is the one used in writing), as the two are completely interchangeable and both are used in spoken Oriya. You may choose to learn all eight words, or concentrate on the set you like better. In what follows, only *eithi/eithiki/seithi/seithiki* will be used. It will be a good exercise to substitute the other set instead.

➤ Notice that *e-* always refers to something *here* and *se-* to something *there*:

Here	<b>Eithi/Ethare</b> <b>Eithiki/Ethaku</b>	There	<b>Seithi/Sethare</b> <b>Seithiki/Sethaku</b>
This	<b>Eita</b>	That	<b>Seita</b>
These	<b>Egudikā</b>	Those	<b>Segudikā</b>
Like this	<b>Emiti</b>	Like that	<b>Semiti</b>
Over here	<b>Epâte</b>	Over there	<b>Sepâte</b>

Translate (TPS & WME, cf. p.12 and 33):

English	Informal Oriya	Respectful Oriya
The car is there	Gadi seithi âchi	-
Is she going to the office by car?	Se gadi-re office-ku jauchi-ki?	Se gadi-re office-ku jauchânti-ki?
Yes, she is going there by car	Hâ, se seithiki gadi-re jauchi	Hâ, se seithiki gadi-re jauchânti
No, by cycle	Na, cycle-re	Na, cycle-re
She is not going in this car	Se ei gadi-re jauni	Se ei gadi-re jaunahanti
There is no book here	Bâhi eithi nahi	-
There are flowers here and there	Phulâ eithi au seithi âchi	-
Are the children there?	Pilamane seithi âchânti-ki?	-
Yes, here	Hâ, eithi	-
He is not going there	Se seithiki jauni	Se seithiki jaunahanti
She is not coming here	Se eithiki asuni	Se eithiki asunahanti
I am putting my flowers here	Mu morâ phulâ eithi râkhuchi	-
There are mangos here, on the table	Eithi ambâ âchi, table-upâre	-
My father is here	-	Morâ bapa eithi âchânti
Is my friend there?	Morâ sangâ seithi âchi-ki?	-
Is there any sugar?	Chini âchi-ki?	-
Yes, it is there, inside	Hâ, seithi âchi, bhitâre	-
Is there no sugar?	Chini nahi-ki?	-
No, not here	Na, eithi nahi	-

For the next exercise, use the TPS as usual or make a Dialogue With a Friend (DWF: that's actually another learning tool! I leave it to you to figure out how it works☺):

Q: Is he going to the office?

A1: Yes, he is going there

A2: No, he is staying here

Se office-ku jauchānti-ki?

Hā, se seithiki jauchānti

Na, se eithi rāhuchānti

Q: Is Mr. Das coming here?

A1: Yes, he is coming here

A2: No, he is not coming here

A3: No, he is staying there

Mr. Das eithiki asuchānti-ki?

Hā, se eithiki asuchānti

Na, se eithiki asunahanti

Na, se seithi rāhuchānti

Q: Are you going out?

A1: Yes, I am going to the market

A2: No, I am not going anywhere

A3: No, I am staying here

Tāme baharā-ku jauchā-ki?

Apānā baharā-ku jauchānti-ki?

Hā, mu market jauchi

Na, mu kuade jauni

Na, mu eithi rāhuchi

Q: Are they going there by car?

A1: Yes, by car

A2: They aren't going by car,  
they are going by foot

Semane seithiki gadi-re jauchānti-ki?

Hā, gadi-re

Semane gadi-re jaunahanti,

chaliki jauchānti

Q: Is Chinu here?

A1: No, she isn't here, but her brother is

A2: Yes, she is there, in the room

Chinu eithi āchi-ki?

Na, se eithi nahi, kintu tarā bhai āchi

Hā, se seithi āchi, room-re

Q: Are they staying there?

A1: No, they are staying here

A2: No, they are staying in Saheed Nagar

A3: No, they are staying in that house

Semane seithi rāhuchānti-ki?

Na, semane eithi rāhuchānti

Na, semane Saheed Nagar-re rāhuchānti

Na, semane sei ghāre rāhuchānti

Q: Where are you putting this fish?

A1: I am putting the fish on the table

A2: I am putting (it) here

Tāme ei machāta kouthi rākhuchā?

Mu machāta table-upāre rākhuchi

Mu eithi rākhuchi

Q: Where is Shivam going?

A1: He is going upstairs

A2: He is going downstairs

A3: He is not going anywhere

A4: He is going home

Shivam kouthiki jauchi?

Se upārā-ku jauchi

Se tālā-ku jauchi

Se kuade jauni

Se ghārā-ku jauchi



## CHAPTER 17

### What are You Doing?

After asking so many questions, I think it is about time to learn an answer everyone should know:

I don't know  
**Mu janeni**

Example:

What are they doing?  
I don't know!  
We are not doing anything

Semane kănă kăruchânti?  
Mu janeni!  
Ame kichi kărunu



Noticed the new verb?

Doing
Kăruchi
Kăruchâ
Kăruchânti
Kăruchu

You can write the full conjugation of *to do* here:

To do		Informal	Respectful
Singular	I am doing	Mu <b>kăruchi</b>	-
	You are doing	Tâme <b>kăruchâ</b>	Apănă <b>kăruchânti</b>
	He/She is doing		
Plural	We are doing		-
	You are doing		
	They are doing		-

– and *not to do*:

Not to do		Informal	Respectful
Singular	I am not doing	Mu <b>kârûni</b>	-
	You are not doing	Tâmé <b>kârûnă</b>	Apănă <b>kârûnahanti</b>
	He/She is not doing		
Plural	We are not doing		-
	You are not doing		
	They are not doing		-

Several verbs are constructed with *to do*:

- |                 |                       |                           |
|-----------------|-----------------------|---------------------------|
| • I am working  | = I am 'doing work':  | Mu <b>kamă kâruchi</b>    |
| • I am waiting  | = I am 'doing wait':  | Mu <b>ăpekhyă kâruchi</b> |
| • I am closing  | = I am 'doing close': | Mu <b>bând kâruchi</b>    |
| • I am stopping | = I am 'doing stop':  | Mu <b>bând kâruchi</b>    |
| • I am trying   | = I am 'doing try':   | Mu <b>chesta kâruchi</b>  |
| • I hope        | = I am 'doing hope':  | Mu <b>asa kâruchi</b>     |

Sentence Generator for doing things:

What	are is	you (sing) you (plur) they Bimal	doing?	I We He They	am are is	working drinking tea waiting not doing anything
------	-----------	---	--------	-----------------------	-----------------	--

Sample outputs:

- |    |                         |   |                         |
|----|-------------------------|---|-------------------------|
| 1) | What are they doing?    | → | Semane kână kâruchânti? |
|    | They are working        | → | Semane kamă kâruchânti  |
| 2) | What is Bimal doing?    | → | Bimal kână kâruchi?     |
|    | He isn't doing anything | → | Se kichi kârûni         |

## CHAPTER 18

### Why, Who, What, Which, Where?

### An Overview of Interrogatives

You have used many different explicit interrogatives a zillion times already. Here is an overview, including a few you may not have seen yet:

What?	<b>Kānā?</b>	What is this?	Eita kânā?
Which?	<b>Kouta?</b>	Which is mine?	Morā kouta?
Which ...?	<b>Kou ... ta?</b>	Which book is mine?	Morā kou bāhita?
Where?	<b>Kouthi?</b>	Where is the house?	Ghârāta kouthi āchi?
Where to?	<b>Kouthiki?</b>	Where are you going?	Tāme kouthiki jauchā?
Where to?	<b>Kuade?</b>	Where are we going?	Ame kuade jauchu?
Where from?	<b>Koutharu?</b>	Where are you from?	Apānā koutharu?
Why?	<b>Kahiki?</b>	Why is he coming late?	Se kahiki derire asuchi?
Who?	<b>Kiye?</b>	Who is that?	Se kiye?
Whose?	<b>Kaharā?</b>	Whose dog is this?	Ei kukurā-ta kaharā-ki?
How?	<b>Kemiti?</b>	How are you?	Tāme kemiti āchā?
How much?	<b>Kete?</b>	How much is he bringing?	Se kete anuchi?
How many?	<b>Keteta?</b>	How many are there?	Keteta āchānti?
At what time?	<b>Kete bele?</b>	What time are we going?	Ame kete bele jauchu?
When?	<b>Kebe?</b>	When are we going?	Ame kebe jauchu?

- Most English interrogatives are *Wh*-words. In Oriya they are *K*-words.
- The verb gets no *-ki* when asking questions with the above explicit interrogatives.
- Please remember that the *hi* in *kahiki* is nasal!
- Instead of *kahiki*, you can use the synonym *kānāpai*, literally meaning *what for*.
- We will discuss *when* and *what time* in chapter 24.

## CHAPTER 19

### Possessive: Mine and Yours

We have used the possessive pronouns since chapter 3 – but only in singular: my, mine, your, yours, his/her. It is high time to add plural also.

Possessive pronouns		Informal	Respectful
Singular	My, Mine	Morâ	-
	Your, Yours	Tâmârâ	Apânânkârâ
	His, Her, Hers	Tarâ	Tankârâ
Plural	Our, Ours	Amârâ	-
	Your, Yours	Tâmâmanânkârâ	Apânâmanânkârâ
	Their, Theirs	Semanânkârâ	-

It is likely that you will hear people use **shortened forms** with the *-râ* stripped off:

Morâ	⇒	Mo
Tâmârâ	⇒	Tâmâ
Apânânkârâ	⇒	Apânânkâ
Tarâ	⇒	Ta
Tankârâ	⇒	Tankâ
Amârâ	⇒	Amâ
Tâmâmanânkârâ	⇒	Tâmâmanânkâ
Apânâmanânkârâ	⇒	Apânâmanânkâ
Semanânkârâ	⇒	Semanânkâ

However, we will stick to the full forms listed in the table above.  
(Have a look in appendix E.)

#### Examples:

Is your (plural) father at home?  
Yes, our father is inside  
They have many goats  
Your daughters are beautiful  
Our house is big!  
Their children are going home  
Their books are in the house

Tâmâmanânkârâ bapa ghâre âchânti-ki?  
Hâ, amârâ bapa bhitâre âchânti  
Semanânkârâ bâhut cheli âchânti  
Apânânkârâ jhiâmane sundâr  
Amârâ ghârâ bādâ!  
Semanânkârâ pilamane ghârâ-ku jauchânti  
Semanânkârâ bâhigudikâ ghâre âchi



Our books are on the table  
This book is not mine  
Is that yours (plural)?

This is mine  
That is my book  
That book is mine  
That cow is ours  
This house is his  
That is not his house  
Is this their house?  
No, it is ours  
Is Ramesh your (plur) brother?  
Yes, Ramesh is our brother  
I am eating their bananas  
Whose is this book?  
It is mine  
Whose children are coming?  
I don't know

Amārā bāhigudikā table-upāre āchi  
Ei bāhita morā nuhe  
Seita tāmāmanānkārā-ki? (informal)  
Seita apānāmanānkārā-ki? (respectful)  
Eita morā  
Seita morā bāhi  
Sei bāhita morā  
Sei gaita amārā  
Ei ghārāta tankārā  
Seita tankārā ghārā nuhe  
Eita semanānkārā ghārā-ki?  
Na, amārā  
Ramesh tāmāmanānkārā bhai-ki?  
Hā, Ramesh amārā bhai  
Mu semanānkārā kādāli khauchi  
Ei bāhita kahārā-ki?  
Morā  
Kahārā pilamane asuchānti-ki?  
Mu janeni

### ➤ Whose = Kaha-rā

☺ Tried the WME (p. 33) on those sentences? ...

### Sentence Generator:

Are you bringing	my your our his/her their	sari? book? books? saris?	Yes, I'm bringing No, I'm not bringing	it them
------------------	---------------------------------------	------------------------------------	---	------------

### Sample outputs:

- |                                  |   |   |
|----------------------------------|---|---|
| 1) Are you bringing your sari?   | → | Apānā apānānkārā sari-ta anuchānti-ki?  |
| Yes, I am bringing it            | → | Hā, mu (eha) anuchi                     |
| 2) Are you bringing their saris? | → | Tāme semanānkārā sari-gudikā anuchā-ki? |
| No, I am not bringing them       | → | Na, mu segudikā anuni                   |

- When named persons or living beings possess something, it goes similarly: add *-nkārā* or *-rā*, according to the number and the level of address.

Mr. Das has a car

Alangrita has a cycle

I am Daniel's father

Is she Ritu's mother?

I am going to Gopal's house

Mr. Das' wife is at home

I am staying in Mr. Singh's house

Dogs have legs

Snakes have no legs

My children have beautiful eyes

His wife doesn't have long hair

His wife's hair is not long

This cow is his

The cow's milk is good

Those cows are my father's

The cows' milk is good

Whose dog is that?

It is my friend's

Whose house is it?

My brother's

Mr. Das-nkārā gote gadi āchi

Alangrita-rā gote cycle āchi

Mu Daniel-rā bapa

Se Ritu-rā ma-ki?

Mu Gopal-rā ghārā-ku jauchi

Mr. Das-nkārā stri ghāre āchānti

Mu Mr. Singh-nkārā ghāre rāhuchi

Kukurāmanā-nkārā godā āchi

Sapāmanā-nkārā godā nahi

Morā pilamanā-nkārā akhi sundār

Tankārā stri-nkārā lāmba balā nahi

Tankārā stri-nkārā balā lāmba nuhe

Ei gai-ta tankārā

Gai-rā khirā bhālā

Sei gai-gudikā morā bapa-nkārā

Gaimanā-nkārā khirā bhālā

Sei kukurā-ta kaharā-ki?

Morā sangā-rā

Eita kaharā ghārā-ki?

Morā bhai-nkārā

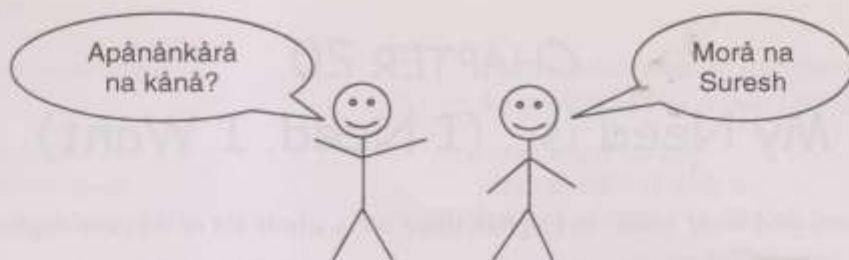
### Sentence Generator for asking names:

What is	your his / her his daughter's your mother's their son's	name?
---------	---	-------

### Sample outputs:

- 1) What is his (informal) name? → Tarā na kânā?
- 2) What is your (respectful) mother's name? → Apānānkārā ma-nkārā na kânā?

- *Na* (name) is actually spelled *nam* (𑂔𑂰𑂩) but you don't hear the *m*.



Get this big Sentence Generator started:

Is this	Mr. Pani's	book	
Is that	my	fruit	
That is	your (sing.)	cow	?
This is	your (plur.)	house	!
	her	car	
	his	dog	
	their		
	our		
	Mitu's		

Sample outputs:

- |                              |                               |
|------------------------------|-------------------------------|
| 1) Is this my dog?           | → Eita morâ kukurâ-ki?        |
| 2) That is Mr. Pani's house! | → Seita Mr. Pani-nkârâ ghârâ! |



If you have done chapter 15 on *these* and *those*, here are a few sentences combining these/those with possessive pronouns:

Those are their books  
Those books are theirs

Segudikâ semanânkârâ bâhi  
Sei bâhigudikâ semanânkârâ

Are these mine?  
These are mine

Egudikâ morâ-ki?  
Egudikâ morâ

These children are not mine  
Are those (children) his?

Ei pilamane morâ nuhânti  
Semane tarâ/tankârâ-ki?

These cows are ours  
Are those theirs?  
These three cows are ours

Ei gaigudikâ amârâ  
Segudikâ semanânkârâ-ki?  
Ei tinita gai amârâ

## CHAPTER 20

### My Need is... (I Need, I Want)

You are thirsty and want water. In English there are a whole lot of ways to express this:

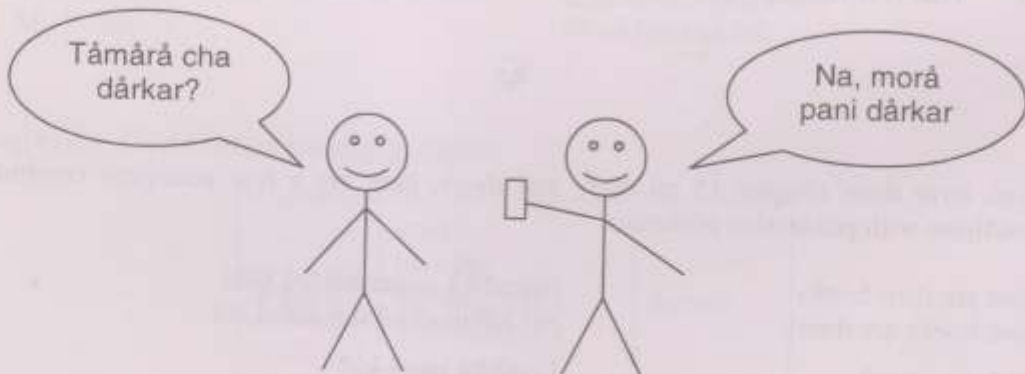
- ✓ I would like some water.
- ✓ Please give me the water.
- ✓ May I have a glass of water, please?
- ✓ I need some water.
- ✓ I want water.

– and so on. Translating 'I want' and 'I would like' into Oriya is not straightforward. When you want water, it is common to use the no-nonsense imperative *Pani diāntu* = 'Give water', or the slightly gentler

◇ *Please give me some water* = *Tike pani diāntu* ◇

You can turn to page 109 to see how these imperatives work. In the present chapter, however, we will discuss how to express **need**. Need in the sense *I need this and that*, or, equivalently, *I would like this and that*. Notice the use of possessive pronouns!

*I would like some water* = 'My need is water' = *Morā pani dārkar*



What do you need/want?

Tāmārā kânā dārkar?  
Apānānkārā kânā dārkar?



## Examples:

What do you want?

Tāmārā kânā dārkar? (informal)

Apānānkārā kânā dārkar? (respectful)

I want milk

Morā khirā dārkar

I need this book

Morā ei bāhi-ta dārkar

Ravi needs/wants that glass

Ravi-rā sei glass-ta dārkar

What would your friend like?

Tāmārā sangā-rā kânā dārkar?

My friend would like some water

Morā sangā-rā pani dārkar

More water?

Au pani dārkar-ki?

No more

Au nahi

Do you need water?

Tāmārā pani dārkar-ki? (informal)

Apānānkārā pani dārkar-ki? (respectful)

I don't need/want anything

Morā kichi dārkar nahi

I don't need/want

Morā dārkar nahi

We want leave/holiday

Amārā chuti dārkar

They don't need holiday!

Semanānkārā chuti dārkar nahi!

Mr. Panda needs money

Mr. Panda-nkārā tanka dārkar

## Sentence Generator for the needy:

What	does do	he/she you (sing) you (plur)	need?	He/She I We	needs need	nothing rice water bread holiday that book
------	------------	------------------------------------	-------	-------------------	---------------	---

## Sample outputs:

- 1) What does he (respectful) need? → Tankārā kânā dārkar?
- He doesn't need anything → Tankārā kichi dārkar nahi
- 2) What do you (informal, plur.) need? → Tāmāmanānkārā kânā dārkar?
- We need bread → Amārā bread dārkar

I don't need anything!

I don't want anything!

**Morā kichi dārkar nahi!**

## CHAPTER 21

### Big and Small: Opposite Adjectives

We will do some of the basic adjectives in pairs of opposites.

Small – Big:	<b>Chotâ – Bâdâ</b> (the <i>d</i> is pronounced almost like an <i>r</i> )
Short – Tall/Long (things):	<b>Chotâ – Lâmba</b>
Short – Tall (beings):	<b>Geda – Dengâ</b>
Good – Bad:	<b>Bhâlâ – Khârap</b>
Soft – Hard:	<b>Nârâm – Tanâ</b>
Thin – Thick:	<b>Pâtâlâ – Mota</b>
Dry – Wet:	<b>Sukhila – Oda</b>
Clean – Dirty:	<b>Sâfa – Mâila</b>
Warm – Cold:	<b>Gârâm – Thânda</b>
Old – Young (beings):	<b>Budha (♂) / Budhi (♀) – Jubâkâ (♂) / Jubâti (♀)</b>
Old – New (things):	<b>Puruna – Nua</b>
Slowly – Quickly:	<b>Dhire – Jâldi</b>
Black – White:	<b>Kâla – Dhâla</b>

- Instead of *jubâkâ / jubâti*, many town-people simply use the English *young*.
- If by *soft* you refer to ripeness of a fruit, use *pachila* instead of *nârâm*.

Let us make a model for practicing the pairs of opposites:

Is the book **new**?

No, the book is **not new**, it is **old**.

*Bâhita nua-ki?*

*Na, bâhita nua nuhe, puruna.*  
(Remember *nuhe*? Page 38 ☺)

Alright? Here we go.

i.	Is the	fish	good?	No, the fish is not good, it is	bad.
ii.	Is the	coconut	soft?	...	hard.
iii.	Is the	mosquito	big?	...	small.
iv.	Is the	boy	tall?	...	short.
v.	Is the	paper	thick?	...	thin.
vi.	Is the	sari	clean?	...	dirty.
vii.	Is the	water	warm?	...	cold.
viii.	Is the	house	small?	...	big.
ix.	Is the	shirt	dry?	...	wet.
x.	Is the	mother	young?	...	old.
xi.	Is the	moon	black?	...	white.

If you are in a masochistic mood, take another round with the above list and change everything to plural like this:

Are these books **new**?  
*Ei bāhigudikā nua-ki?*  
 Are these fish **good**?  
*Ei machāgudikā bhālā-ki?*

No, these books are **not new**, they are **old**.  
*Na, ei bāhigudikā nua nuhe, puruna.*  
 No, these fish are **not good**, they are **bad**.  
*Na, ei machāgudikā bhālā nuhe, khārap.*

Etc...

More examples:

This papaya is not sweet  
 This is a new car  
 That cow is old  
 Those cows are not old  
 This book is old  
 This milk is not good, it's bad  
 The telephone is out of order  
 This house is big  
 That house is small  
 Is your tea cold?  
 My tea is not warm

Ei papaya-ta mitha nuhe  
 Eita nua gadi  
 Sei gai-ta budhi  
 Sei gaigudikā budhi nuhānti  
 Ei bāhi-ta puruna  
 Ei khirā bhālā nuhe, khārap  
 Phone khārap āchi  
 Ei ghārā-ta bādā  
 Sei ghārā-ta chotā  
 Tāmārā cha thānda-ki?  
 Morā cha gārām nuhe

## ◆ The colours:

Colour is **rāṅgā**. There are of course Oriya words for all the colours, but you can just as well use the English words, so I won't tell you ☺. (If you insist, use *dhāla* for white, *kāla* for black, and *lal* for red.)

The soil of Orissa is red  
 The grass is green  
 The sky is always blue  
 The flowers of the tree are orange  
 The moon is white  
 The sand in the beach is white  
 Long black hair is beautiful  
 Many people have brown eyes  
 What colour are your eyes?  
 I have blue eyes  
 Your eyes are black

Orissa-rā mati lal  
 Ghasā green āchi  
 Akasā sābubele blue  
 Gāchārā phulā orange  
 Chāndrā dhāla āchi  
 Sāmudrā kulā-rā bali dhāla  
 Lāmba kāla balā bāhut sundār  
 Bāhut lokā-nkāra brown akhi āchi  
 Tāmārā akhi, kou rāṅgā?  
 Morā akhi blue  
 Tāmārā akhi kāla



## ◆ Quantifying your adjectives: More and Less

small	chotā	big	bādā
smaller	āti chotā	bigger	āti bādā
smallest	sābuthu chotā	biggest	sābuthu bādā

You can use *āti* and *sābuthu* (literally *of all*) in this way before all the adjectives:

This tree is the highest	Ei gāchā sābuthu lām̐ba
That water is colder	Sei pani āti thānda
Cow-milk is good	Gai khirā bhālā
Mother-milk is better!	Ma khirā āti bhālā!

Less systematic is how to say *more* and *less*:

- Many / Much / Very = **Bāhut** (or **Besi**)
- More = **Besi**
- Too many / Too much = **Bāhut**
- Few / Little = **Ālpā** (or **Kām**)
- Fewer/ Less = **Ālpā** (or **Kām**)
- Too few / Too little = **Bāhut kām**

In particular, it can be difficult to know when *bāhut* means *many*, and when it means *too many*. Similarly with *ālpā* and *kām*. Maybe *bāhut* gets more stress (*bāhut*) when it means *too many*.

Examples:

They have <b>many</b> books	Semanānkārā <b>bāhut</b> bāhi āchi
Kumar has <b>more</b> books	Kumar-rā <b>besi</b> bāhi āchi
There are <b>too many</b> books on that table	Sei table-upāre <b><u>bāhut</u></b> bāhi āchi
There are <b>few</b> books in that shop	Sei dokan-re <b>kām</b> bāhi āchi
But there are <b>fewer</b> in this shop	Ei dokan-re kintu <b>kām</b> āchi
I have <b>too few</b> books	Morā <b><u>bāhut</u></b> <b>kām</b> bāhi āchi
I have <b>a lot</b> of work	Morā <b>bāhut</b> kamā āchi
There is <b>too much</b> work!	<b><u>Bāhut</u></b> kamā āchi!



Have you heard someone referring to something as being 'too good' when speaking Oriya-English?

'That picture is too good!'	=	That movie is very good!
'You are looking too good!'	=	You look great!

I think the origin of these sweet expressions may be traced to the fact that in Oriya *bāhut* can mean both *too much* and *very much*.



## CHAPTER 22

### More Verbs

- I am reading: Mu **pādhuchi**
- I am writing: Mu **lekhuchi**
- I am taking: Mu **nāuchi**
- I am giving: Mu **dāuchi**
- I am falling asleep: Mu **souchi**
- I am looking/seeing: Mu **dekhuchi**
- I am hearing/listening: Mu **sunuchi**
- I am saying/telling/speaking: Mu **kāhuchi**
- I am falling: Mu **pāduchi**

- To construct the full conjugation of the verbs (in present continuous), just remember the four familiar endings:

-uchi

-uchā

-uchānti

-uchu

- A note regarding sleeping: *Souchi* means 'I am about to fall asleep'. To say 'I am sleeping', you will need the present perfect tense (see chapter 26):

I am sleeping = I have fallen asleep = Mu **soichi**

- Don't confuse 'reading' with 'falling'...
- How about trying the Sentence Generator (*doing things*) on page 56 once more ☺? This time, feed it with the nine new verbs:  
What are you doing? I am reading/writing/...

On the phone:



**Kiye kāhuchānti?**

Who is speaking?

**Mu Deepak kāhuchi**

It's me, Deepak, speaking

Translate (with the TPS & WME, please):

English	Informal Oriya	Respectful Oriya
My friend is speaking English very well	Morā sangā English bāhut bhālā kāhuchi	-
Are you speaking in Hindi?	Tāme Hindi kāhuchā-ki?	Apānā Hindi kāhuchānti-ki?
I am not speaking Oriya	Mu Oriya kāhuni	-
I am speaking a little Oriya!	Mu tike-tike Oriya kāhuchi!	-
You are speaking too fast!	Tāme bāhut jāldi kāhuchā!	Apānā bāhut jāldi kāhuchānti!
Is he reading Oriya?	Se Oriya pādhuchi-ki?	Se Oriya pādhuchānti-ki?
They are reading the book	Semane bāhi pādhuchānti	-
We are reading the letter	Ame chithi pādhuchu	-
I am writing a letter	Mu gote chithi lekhuchi	-
Are you writing a letter?	Tāme chithi lekhuchā-ki?	Apānā chithi lekhuchānti-ki?
No, I am writing a book!	Na, mu gote bāhi lekhuchi!	-
What are you saying?	Kānā kāhuchā?	Kānā kāhuchānti?
I am not saying anything	Mu kichi kāhuni	-
They are not telling anything	Semane kichi kāhunahanti	-
I am listening to beautiful music	Mu sundār sāngit sunuchi	-
We are listening to a song	Ame gote gitā sunuchu	-
Are you also listening?	Tāme-bi sunuchā-ki?	Apānā-bi sunuchānti-ki?
Is the child sleeping?	Pila soichi-ki?	← present perfect, cf. p. 67.
Yes, it is sleeping	Hā, soichi	
I am also falling asleep	Mu-bi souchi	-
Are you taking anything?	Tāme kichi nāuchā-ki?	Apānā kichi nāuchānti-ki?
Yes, I am taking everything	Hā, mu sābu nāuchi	-
I am taking the small fruits	Mu chotā phālā nāuchi	-
No, I am not taking anything	Na, mu kichi nāuni	-

English	Informal Oriya	Respectful Oriya
Why are you not taking anything?	Tāme kahiki kichi nāunā?	Apānā kahiki kichi nāunahanti?
I don't need anything	Morā kichi dārkar nahi	-
Your brothers are taking too much	Tāmārā bhaimane bāhut nāuchānti	Apānānkārā bhaimane bāhut nāuchānti
They are taking everything	Semane sābu nāuchānti	-
I am taking two days holiday	Mu dui dinā chuti nouchi	-
Are you watching (= looking to) the child?	Tāme pila-ku dekhuchā-ki?	Apānā pila-ku dekhuchānti-ki?
I am watching (= looking to) the children	Mu pilamanā-nku dekhuchi	-
I don't see anything (= I am seeing nothing)	Mu kichi dekhuni	-
Cows are giving milk	Gaimane khirā dāuchānti	-
I am giving the book to Suresh	Mu Suresh-ku bāhita dāuchi	-
I am giving a book to Suresh	Mu Suresh-ku gote bāhi dāuchi	-
I am giving two books to Mr. Prusti	-	Mu Mr. Prusti-nku dita bāhi dāuchi
Which book are you reading?	Tāme kou bāhita pādchuchā?	Apānā kou bāhita pādchuchānti?
I am reading this one	Mu eita pādchuchi	-
Which is she reading?	Se kouta pādchuchi?	Se kouta pādchuchānti?
She is reading that book	Se sei bāhita pādchuchi	Se sei bāhita pādchuchānti
The mango is falling from the big tree.	Ambāta bādā gāchā-ru pāduchi	-
I am falling all the time	Mu sābubele pāduchi	-
I am never falling	Mu kebe pāduni	-

- Notice the *-ku* and *-nku* endings in some of the examples above:

*Tāme pila-ku dekhuchā?*                      *Mu pilamanā-nku dekhuchi.*  
*Mu Suresh-ku bāhita dāuchi.*              *Mu Mr. Prusti-nku dita bāhi dāuchi.*

More about this phenomenon in chapter 34, page 110 ff!

- *To see* is often used together with *can*:

I can see everything = *Mu sābu dekhi-pare.*  
 I can't see anything = *Mu kichi dekhi-paruni.*

You can look in chapter 45!

## CHAPTER 23

### The Numbers from 11 to 20

Let's continue with the numbers where we left them in chapter 4:

	'counting' numbers	'quantifying' numbers		'counting' numbers	'quantifying' numbers
11	Egarâta	Egarâ	16	Sohâlâta	Sohâlâ
12	Barâta	Barâ	17	Sâtârâta	Sâtârâ
13	Terâta	Terâ	18	Âthârâta	Âthârâ
14	Châudâta	Châudâ	19	Unishta	Unish
15	Pândârâta	Pândârâ	20	Kodieta	Kodie

- When speaking quickly, the *-â* in the end practically disappears. Thus, 11 = *egar*, 12 = *bar*, etc.
- The *d* in *kodie* (20) is almost an *r*.

#### Examples:

They are taking 11 cows  
 I am coming after 12 hours  
 I am coming within 12 hours  
 Surya is eating 13 bananas  
 I am bringing 13 elephants  
 Raju is drinking 13 liters of milk  
 We don't have 14 cows  
 The boy is 14 years old  
 They are staying for 15 days  
 There are 16 big trees  
 The girl is 16 years  
 There are 17 birds in the tree  
 There are 17 people in my family  
 18 rupees  
 There are 18 books on the table  
 How many are coming?  
 19 people are coming  
 19 children are coming  
 There are 20 houses in the village

Semane **egarâta** gai nâuchânti  
 Mu **barâ** ghânta-pâre asuchi  
 Mu **barâ** ghânta-re asuchi  
 Surya **terâta** kâdâli khauchi  
 Mu **terâta** hati anuchi  
 Raju **terâ** liter khirâ piuchi  
 Amârâ **châudâta** gai nahi  
 Puâ-ku **châudâ** bârsâ  
 Semane **pândârâ** dinâ-pai râhuchânti  
**Sohâlâta** bâdâ gâchâ âchi  
 Jhiâ-ku **sohâlâ** bârsâ  
**Sâtârâta** pâkhi gâchâ-re âchânti  
 Morâ pâribarâ-re **sâtârâ**jânâ lokâ âchânti  
**Âthârâ** tânka  
 Table-upâre **âthârâta** bâhi âchi  
 Kete-jânâ asuchânti?  
**Unish**-jânâ lokâ asuchânti  
**Unishta** pila asuchânti  
 Ga-re **kodieta** ghârâ âchi

- The *a* in *ga* (village) is nasal. You will often see it transcribed as *gaon*.



## Sentence Generator for Numerologists and Fruit Lovers:

How many	apples coconuts bananas mangos lemons papayas grapes	is are	she he you they	bringing putting eating giving taking	?
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- ☺ Include answers to the questions you generate to review the numbers from 1 to 10 and learn the numbers from 11 to 20!

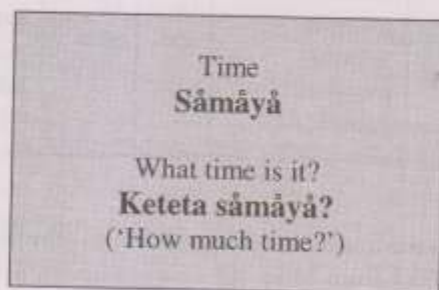
Exercise: Below is a list of random numbers between 1 and 20. Say them in Oriya! Do the list forwards and backwards, in rows and in columns!

3	5	11	2	19	6
4	20	1	5	15	14
8	18	17	7	9	12
16	13	2	10	20	4
12	9	3	19	5	11
17	6	1	14	18	8
15	13	11	7	17	20
12	16	6	14	4	19
15	12	16	13	7	☺

- The Oriya number-symbols are listed in appendix F, see page 183.

## CHAPTER 24

### When and What Time?



- When you speak quickly, *keteta* becomes *ke-ta*.
- Notice the use of *keteta* when asking for the time, despite the fact that you learned in chapter 4 that quantity of time is specified with no *-ta*! But that's how it is. Asking *keteta sâmâyâ?* refers to the *duration* of something: How long time will it take?

What's the time can be phrased in a number of ways:

<b>Keteta sâmâyâ?</b>	‘How much time’?
<b>Keteta sâmâyâ âchi?</b>	‘How much time is (it)’?
<b>Keteta sâmâyâ hela?</b>	‘How much time happened’?
<b>Keteta bajichi?</b>	‘How much has struck’?
<b>Time kânâ?</b>	What time (is it)?

We will stick to the simple *Keteta sâmâyâ?*



<p>At what time? <b>Kete bele?</b></p> <p>The answer will be a <i>specific time</i>: 1 o'clock, half past 6, etc.</p>	<p>When? <b>Kebe?</b></p> <p>The answer will be <i>less specific</i>: tomorrow, later, soon, etc.</p>
---	---

## Examples:

What's the time?

It's 10 o'clock ④

It's 4 o'clock ①

It's 1 o'clock ①

Ke-ta sāmāyā?

Dāsta sāmāyā / Dāsta hela

Charita sāmāyā / Charita hela

Gote sāmāyā / Gote hela

What time are you eating?

I am eating at 2 o'clock ②

What time are you reading?

I am reading at 6 o'clock ①

When are they reading?

They are reading in the morning

They are never reading

When are the children coming?

They are coming later

When is the train coming?

I don't know

It is coming now

It is never coming!

What time is Santosh going?

He is going at 8 o'clock

He is going at half past 7

He is going at 7.30

Half past 9

9.30

Half past three

3.30

Half past one

1.30

Kete bele tāmē khauchā?

Apānā kete bele khauchānti?

Mu dita bele khauchi

Kete bele tāmē pādhuchā?

Apānā kete bele pādhuchānti?

Mu chāta bele pādhuchi

Semane kebe pādhuchānti?

Semane sākale pādhuchānti

Semane kebe pādhuni

Pilamane kebe asuchānti?

Semane pāre asuchānti

Train kebe asuchi?

Mu janeni

Ebe asuchi

Kebe asuni!

Santosh kete bele jauchi?

Se athāta bele jauchi

Se sadhe sat jauchi

Se satāta tiris jauchi

Sadhe nā

Nāta tiris

Sadhe tini

Tinita tiris

Sadhe gote

Gote tiris

- Instead of *Mu dāsta bele asuchi* (I'm coming at 10 o'clock), you can also say *Mu dāsta-re asuchi*.



Let this be enough for now. We really need future and past tense to make realistic and meaningful sentences with time. See chapter 30 and 31!

## CHAPTER 25

### Simple Talk at the Market

By now you have learned quite a bit of rather elaborate Oriya. It may not be very poetic or elegant, but certainly correct, unbroken and to the point. However, don't be disappointed if your efforts are not always duly appreciated. Like the other day at the market: I wanted to buy apples and proudly delivered a sophisticated sentence in Oriya to the effect of 'I would like to buy two kg of those big apples over there if they are sweet, please'. No good! The vendor, thinking 'This strange guy obviously speaks Foreign', replied in Hindi, and in the end I had to resort to English to get the apples. No, what I *should* have done was simply pointing at the apples, saying *Di kilo diâ!* in a commanding tone. That's how to buy apples...

The purpose of this short chapter is to provide you with a few phrases to use at the market. The English sentences of course don't translate word for word.

➤ *Diâ* is the informal form of the imperative *give*, cf. chapter 33. You can use the respectful *diântu* instead, if you want.

I would like one kg	Gote kilo diâ!
Please give me half kg	Âdha kilo diâ! / Panch sâ gram diâ!
Give me that!	Seita diâ!
Give me this!	Eita diâ!
How much?	Kete?
How many?	Keteta?
This much!	Etiki
That much!	Setiki
Enough!	Setiki tau
What more?	Au kânâ? / Au?
No more, nothing else	Au nahi
What's the price?	Kete tânka? / Kete pāisa?
Is it sweet?	Mitha-ki?
Is it ripe?	Pāchilâ-ki?
Good!	Bhālâ!
This is not good!	Eita bhālâ nahi!
This is bad!	Eita khârap!
Is this a fruit?	Eita phālâ-ki?
Vegetables	Pāriba
Meat	Mansâ
Thank you!	Dhanyâvad!
Thank you very much!	Bâhut dhanyâvad!



# PART II

## TIME TRAVEL: PAST AND FUTURE



## CHAPTER 26

### Present Perfect: I have Gone

To get along nicely in Oriya, four tenses are a must:

- Present continuous (*I am going*);
- Present perfect (*I have gone*);
- Present indefinite (*I go*); and
- Future indefinite (*I will go*).

Present continuous you already master to perfection thanks to your efforts spent in Part I. The purpose of Part II is to familiarize you with the other three of these tenses, so that you can express more or less everything your heart desires in past, present and future. Along the way you will learn many new verbs, expressions and phrases.



*Present perfect* is used for actions that are already finished:

I have eaten.

I have come.

She has sung.

It is – despite the name – a tense describing the past. ‘Present’ only refers to the fact that ‘I have’ is in the present tense.

Present perfect is formed from present continuous  
by simply exchanging the *-u-*  
in the middle of the verb with *-i-*:

mu jauchi ⇔ mu jaichi

mu jauni ⇔ mu jaini

Examples:

I am going

Mu jauchi

I have gone

Mu jaichi

We are eating

We have eaten

Ame khauchu

Ame khaichu

They are drinking  
They have drunk

Semane piuchânti  
Semane piichânti

He is not coming  
He has not come

Se asuni / Se asunahanti  
Se asini / Se asinahanti

Are you listening?  
Have you heard?

Tâme sunuchâ-ki? / Apânâ sunuchânti-ki?  
Tâme sunichâ-ki? / Apânâ sunichânti-ki?

I am not looking  
I have not seen

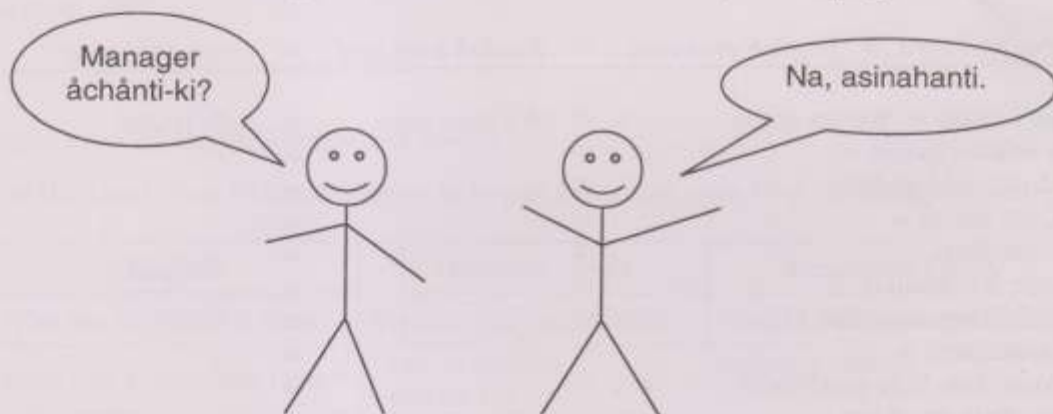
Mu dekhuni  
Mu dekhini

I am waiting  
I have waited long time

Mu âpekhyâ kâruchi (= 'I am doing wait')  
Mu bâhut âpekhyâ kârichi (= 'I have done much wait')

The child is falling asleep  
The child has fallen asleep

Pilata souchi  
Pilata soichi (= is sleeping)



- Two verbs are irregular in present perfect: to *give* and to *take*.  
They replace the *-â-* with an *-e-*:

	Present continuous:		Present perfect:	
<b>Give:</b>	Dâuchi	⇒	Deichi	
	Dâuchâ	⇒	Deichâ	
	Dâuchânti	⇒	Deichânti	
	Dâuchu	⇒	Deichu	
<b>Take:</b>	Nâuchi	⇒	Neichi	
	Nâuchâ	⇒	Neichâ	
	Nâuchânti	⇒	Neichânti	
	Nâuchu	⇒	Neichu	

Let's practice the present perfect tense for all the verbs covered so far. Below is a list of short Oriya sentences with the verb in present continuous tense. For each of these, you should systematically –

- ✓ translate to English
- ✓ change the English translation from present continuous to present perfect
- ✓ translate the altered sentence back to Oriya

Here are two examples of that:

Mu jauchi	= I am going	⇒ I have gone	= Mu jaichi
Se asunahanti	= He is not coming	⇒ He has not come	= Se asinahanti

It may be a good idea to translate aloud – and doing it with a friend is more fun ☺.  
So here we go!

*Oriya pres.cont. = English pres.cont. ⇒ English pres.perf. = Oriya pres.perf.*

Ame jauchu = We are going	⇒ We have gone	= Ame jaichu
Mu seithiki jauchi = ...	⇒	=
Apânâ jauchânti-ki? =	⇒	=
Hâ, mu jauchi =	⇒	=
Na, mu jauni =	⇒	=
Se ebe asuchânti =	⇒	=
Mrs. Mishra asuchânti-ki? =	⇒	=
Se asunahanti =	⇒	=
Semane kete bele asuchânti? =	⇒	=
Châta bele asuchânti =	⇒	=
Tâme kânâ kâruchâ? =	⇒	=
Mu khauchi =	⇒	=
Semane khauchânti-ki? =	⇒	=
Semane kichi khaunahanti =	⇒	=
Tâme kânâ pâdhuchâ? =	⇒	=
Semane lekhuchânti =	⇒	=
Apânâ chithi lekhuchânti-ki? =	⇒	=
Se bâhita table-upâre râkhuchi =	⇒	=
Mu eha bhitâre râkhuchi =	⇒	=
Apânâ râhuchânti-ki? =	⇒	=
Mu phâlâta dâuchi =	⇒	=
Apânâ phulâta anuchânti-ki? =	⇒	=
Semane eha nâuchânti-ki? =	⇒	=
Na, semane nâunahanti =	⇒	=



*Oriya pres.cont. = English pres.cont. ⇔ English pres.perf. = Oriya pres.perf.*

Tāme bāhita nāunā-ki? =	⇒	=
Hā, mu bāhita nāuchi au pādhuichi =	⇒	=
Ame piba pani piuchu =	⇒	=
Se souchi =	⇒	=
Semane dekhuchānti =	⇒	=
Mu dekhuni =	⇒	=
Tāme sunuchā =	⇒	=
Mu kânā kâhuchi? =	⇒	=
Kiye kâhuchi? =	⇒	=
Tāme Puri-re rāhuchā-ki? =	⇒	=
Tāmemane kânā kâruchā? =	⇒	=
Ame kamā kâruchu =	⇒	=
Tāme pādhuuchā-ki? =	⇒	=
Apānā kânā anuchānti? =	⇒	=
Mu ānda anuchi =	⇒	=
Se kichi anuni =	⇒	=

Many more examples of present perfect.

Use the Translation Practice Scheme as in part II! Look at page 12 if you have forgotten it..

English	Informal Oriya	Respectful Oriya
Who has written this letter?	Kiye ei chithita lekhichi?	Kiye ei chithita lekhichānti?
Have you written this letter?	Tāme ei chithita lekhichā-ki?	Apānā ei chithita lekhichānti-ki?
I have not written it	Mu lekhini	
Has he gone to my house?	Se morā ghārā-ku jaichi-ki?	Se morā ghārā-ku jaichānti-ki?
They have stayed in my house	Semane morā ghāre rāhichānti	
They haven't stayed	Semane rāhinahanti	
Have you not taken the book?	Tāme bāhita neinā-ki?	Apānā bāhita neinahanti-ki?
Yes, I have taken (it)	Hā, mu neichi	
He has taken the car to the office	Se gadita office-ku neichi	Se gadita office-ku neichānti
I have put the milk in the fridge	Mu khirā fridge-re rākhichi	

English	Informal Oriya	Respectful Oriya
Where have you put my book?	Tāme morā bāhita kouthi rākhichā?	Apānā morā bāhita kouthi rākhichānti?
I have put it in the fridge	Mu eha fridge-re rākhichi	
Have you looked there?	Tāme seithi dekhichā-ki?	Apānā seithi dekhichānti-ki?
Who has done it?	Kiye eha kārichi?	Kiye eha kārichānti?
I don't know	Mu janeni	
I think Mr. Mehera has done (it)		Mu bhabuchi Mr. Mehera kārichānti
We have tried many times	Ame bāhut thārā chesta kārichu	
There have been no telephone calls (= 'telephone has not come')	Phone asini ☎	
They have also gone	Semane-bi jaichānti	
Have you also eaten?	Tāme-bi khaichā-ki?	Apānā-bi khaichānti-ki?
Yes, I have also eaten	Hā, mu-bi khaichi	
I have heard (it) too	Mu-bi sunichi	
She has told me	Se mote kāhichi	Se mote kāhichānti
We have also taken	Ame-bi neichu	
Who has taken my pen?	Morā pen kiye neichi?	
Who has got (=put) my pen?	Kiye morā pen rākhichi?	
He has got (=put) it	Se rākhichi	Se rākhichānti
I have never drunk coffee	Mu kebe coffee pien	
Who has given that?	Seita kiye deichi?	Seita kiye deichānti?
How many times have you gone to Puri?	Tāme kete thārā Puri jaichā?	Apānā kete thārā Puri jaichānti?
Two times	Di thārā	
Three times	Tini thārā	
One time	Thāre	
They have fallen asleep	Semane soi-pādicānti	
At what time did the child fall sleep?	Pila kete bele soi-pādichi?	

English	Informal Oriya	Respectful Oriya
Which book have you read?	Tāme kou bāhita pādichā?	Apānā kou bāhita pādichānti?
I have read this book	Mu ei bāhita pādichī	
From which shop have you brought this book?	Tāme ei bāhita kou dokan-ru anichā?	Apānā ei bāhita kou dokan-ru anichānti?
From which house has he come?	Se kou ghāru asichī?	Se kou ghāru asichānti?
From where have they come?	Semane kou-tharu asichānti?	
They have come from Phulbani	Semane Phulbani-ru asichānti	
Who has eaten this?	Kiye eita khaichi?	Kiye eita khaichānti?
I have eaten everything	Mu sābu khaichi	

*What are these women doing?*

*They are making a ponytail!*



*Ei strilokāmane kṇā kāruchānti?*

*Semane beni kāruchānti!*

### Sentence Generator:

Where	is are	my mother your husband your son(s) your daughter(s) the children	?	She He They	has gone have gone	home to Mr. Mahapatra's house to Puri to Ritu's house to school
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### Sample outputs:

- Where is your (resp.) husband? → Apānānkārā swami, kouthi āchānti?  
He has gone to Puri → Se Puri jaichānti
- Where are your (inf) daughters? → Tāmārā jhiāmane, kouthi āchānti?  
They have gone to Ritu's house → Semane Ritu-rā ghārā-ku jaichānti

## CHAPTER 27

### Anything - Nothing; Anybody - Nobody

#### **Things:**

- Anything
- Nothing

**Kichi**

**Kichi nahi** (= 'not anything')

Is there anything?

**Kichi âchi-ki?**

There is nothing

**Kichi nahi**

#### **Examples:**

Is there any more?

There isn't any more

Isn't there anything?

Nothing

I haven't eaten any fruit

Has Shivam eaten any rice?

He hasn't eaten anything

They are not doing any work

My father is never doing anything

Au kichi âchi-ki?

Au kichi nahi

Kichi nahi-ki?

Kichi nahi

Mu kichi phâlâ khaini

Shivam kichi bhatâ khaichi-ki?

Se kichi khaini

Semane kichi kamâ kârunahanti

Morâ bapa kebe kichi kârunahanti

#### **People:**

- Anybody (as subject)
- Nobody

**Kehi**

**Kehi nahanti** (= 'not anybody')

Is anybody there?

**Seithi kehi âchânti-ki?**

Nobody is there

**Kehi nahanti**



## Examples:

Has anybody come?  
 Nobody has come  
 Who has come?  
 Everybody has come  
 Who is there?  
 Nobody

Is anybody going?  
 Nobody will go (= is going)  
 Everybody will go (= is going)

Who has drunk the water?  
 Nobody has drunk (it)

There aren't any girls in the class

Kehi asichānti-ki?  
 Kehi asinahanti  
 Kiye asichi?  
 Sāmāste asichānti  
 Seithi kiye āchi?  
 Kehi nahanti

Kehi jauchānti-ki?  
 Kehi jaunahanti  
 Sāmāste jauchānti

Kiye pani piichi?  
 Kehi piinahanti

Class-re kehi jhiā nahanti

➤ More examples on page 88!

Nobody knows anything!  
**Kehi kichi janinahanti!**

I know everything!  
**Mu sābu januchi!**

I don't know anything!  
**Mu kichi janeni!**

Did you notice that in all these examples, *anybody* and *nobody* have been the subjects of the sentences? When *anybody* becomes an object, you should say *kaha-ku* instead of *kehi*:

• ... anybody (as object) ... **kaha-ku**

## Examples:

We are not telling anybody  
 Is he bringing anybody to your house?  
 No, he isn't bringing anybody  
 I haven't seen anybody  
 Has your mother seen anybody?

Ame kaha-ku kāhuni  
 Se tāmārā ghārā-ku kaha-ku anuchi-ki?  
 Na, se kaha-ku anuni  
 Mu kaha-ku dekhini  
 Tāmārā ma kaha-ku dekhichānti-ki?

## CHAPTER 28

### Future Indefinite: I Will Go

As usual, the first and most important verb to study is *to be*. Once you know the future tense of this verb, all the others will follow.

Future indefinite		Informal	Respectful
Singular	I will be	Mu <b>thibi</b>	-
	You will be	Tăme <b>thibă</b>	Apănă <b>thibe</b>
	He / She will be	Se <b>thibă</b>	Se <b>thibe</b>
	It will be	Eha <b>thibă</b>	-
Plural	We will be	Ame <b>thibu</b>	-
	You will be	Tămemane <b>thibă</b>	Apănămane <b>thibe</b>
	They will be	Semane <b>thibe</b>	-

- The *-ib-* characterizes future tense just as *-ch-* indicates present tense. Notice similarities and differences in endings:

Present :

ăchi

ăchă

ăchănti

ăchu

⇒

⇒

⇒

⇒

Future:

thibi *or* thibă

thibă

thibe

thibu

Another way to look at it:

1 <sup>st</sup> person	I will be, we will be	<b>thibi, thibu</b>
2 <sup>nd</sup> person	You will be	<b>thibă or thibe;</b> depending on whom you speak to
3 <sup>rd</sup> person	He, she, it, they will be	<b>thibă or thibe;</b> depending on what or whom you refer to

Try comparing this table with the corresponding table on page 9. What do you see?

➤ To NEGATE, put *nâ-* in front of the verb (other verbs negate differently, see below!):

I will <b>not</b> be	Mu <b>nâ</b> thibi
It will <b>not</b> be	Eha <b>nâ</b> thibâ
They will <b>not</b> be	Semane <b>nâ</b> thibe
Etc...	...

Please Translate:

I will be fine tomorrow	Mu kali bhâlâ thibi
They will also be fine	Semane-bi bhâlâ thibe
Will the shop be open?	Dokan khola thibâ-ki?
It will be open	Khola thibâ
No, (it) will be closed	Na, bând thibâ
It will not be open	Khola nâthibâ
Tomorrow Orissa will be closed (= general strike)	Kali Odissa bând
I will be in my house	Mu morâ ghâre thibi
Will you (informal) be home?	Tâme ghâre thibâ-ki?
He (resp) will not be home tomorrow	Se kali ghâre nâthibe
I will have a day off tomorrow	Mu kali chuti-re thibi
Will there be many people?	Bâhut lokâ thibe-ki?
We will be upstairs	Ame upâre thibu
Ritu will be there	Ritu seithi thibâ
Mrs. Das will not be here	Mrs. Das eithi nâthibe

The futuristic endings *-bi-bâ-be-bu* implant nicely in other verbs:

Future indefinite		Informal	Respectful
Singular	I will come	Mu <b>asibi</b>	-
	You will come	Tâme <b>asibâ</b>	Apânâ <b>asibe</b>
	He / She will come	Se <b>asibâ</b>	Se <b>asibe</b>
Plural	We will come	Ame <b>asibu</b>	-
	You will come	Tâmemane <b>asibâ</b>	Apânâmane <b>asibe</b>
	They will come	Semane <b>asibe</b>	-

For ease of notation we now simply list the four forms of each verb:

Will go	Will bring	Will give	Will take	Will hear	Will eat	Will write
Jibi	Anibi	Debi	Nebi	Sunibi	Khaibi	Lekhibi
Jibâ	Anibâ	Debâ	Nebâ	Sunibâ	Khaibâ	Lekhibâ
Jibe	Anibe	Debe	Nebe	Sunibe	Khaibe	Lekhibe
Jibu	Anibu	Debu	Nebu	Sunibu	Khaibu	Lekhibu

The other dozen of verbs you know (consult your personal list!) behave quite similarly. Try your futuristic skills writing them down in future indefinite. Then check with appendix D.

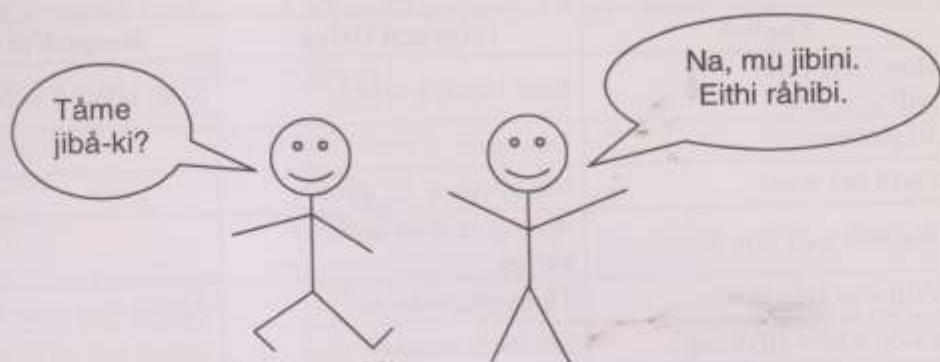
- How do you negate a verb in future indefinite? Simple! Just add *-ni* to the end:

I will <b>not</b> go	Mu jibini	
We will <b>not</b> give	Ame debuni	
Will you <b>not</b> read?	Tâme pâdhibâni-ki?	Apânâ pâdhibeni-ki?
Will he <b>not</b> bring fish?	Se machâ anibâni-ki?	Se machâ anibeni-ki?

Call your friend and go through the thoroughly **negative conversation** below:

Will you go?	No, I won't go.
Will you come?	No I won't come.
Will they stay?	No, they won't stay.
Will they bring it?	No, they won't bring it.
Shall we eat that?	No, we won't eat that.
What will he drink?	He will not drink anything.
Will you put it here?	No, I won't put it there, I will put it here.
Will she do it?	No she won't do it.
Will you wait?	No, I will not wait.
When will they work?	They will not work.
Shall I take it?	No, I will take it.
Who will give the money?	Nobody will give (the money).
Will you sleep?	No, I will not sleep.
Will we fall?	No, we will not fall.
When will you fall asleep?	I will not fall asleep.
Will he read the book?	No, he will not read it.
Will she write the letter?	No, she will not write it, I will write (it).
Will you listen?	No, I will not listen.
Will they speak?	No, they will not say anything.
Shall we try?	No, we won't try.





Translate (and use the WME, cf. page 33):

English	Informal Oriya	Respectful Oriya
I will first go to the office	First mu office-ku jibi	
Then I will go to Cuttack	Tapāre mu Cuttack jibi	
Will you (plural) go by foot?	Tāmemane chaliki jibā-ki?	Apānāmane chaliki jibe-ki?
We will go by bus	Ame bus-re jibu	
What time will he come?	Se kete bele asibā?	Se kete bele asibe?
At 10 o'clock or 9.30	Dāsta bele kimba sardhe nā	
He is not going today, but he will go tomorrow	Se aji jauni, kintu kali jibā	Se aji jaunahanti, kintu kali jibe
I will come tomorrow	Mu kali asibi	
How many (people) will come?	Kete-jānā asibe?	
11 (people) will come	Egarā-jānā asibe	
When will the train come?	Train kete bele asibā?	
It will come now	Bārtāman asibā	
When will the train go?	Train kete bele jibā?	
It will leave in 15 minutes	Pāndārā minit-pāre jibā	
Shall I do it?	Mu kārībi-ki?	
He will do it	Se kārībā	Se kārībe
How shall I do it?	Mu kemiti kārībi?	
You will do like this!	Emiti kārībā!	Emiti kārībe!
Like that!	Semiti!	Semiti!

English	Informal Oriya	Respectful Oriya
How long time will you take?	Kete sāmāyā nebā?	Kete sāmāyā nebe?
10 minutes	Dās minit	
I will not wait!	Mu āpekhyā kārībini!	
We will wait one day	Ame gote dinā āpekhyā kārību	
Will you take this?	Tāme eita nebā-ki?	Apānā eita nebe-ki?
I won't take anything!	Mu kichi nebini!	
Will you give the book tomorrow?	Tāme bāhita kali debā-ki?	Apānā bāhita kali debe-ki?
Yes, I will give (it)	Hā, mu debi	
We will keep it here	Ame eha eithi rākhibu	
I will write a book	Mu gote bāhi lekhibi	
Ritu will not read that book	Ritu sei bāhita pādhibāni	
Will you not eat anything?	Tāme kichi khaibāni-ki?	Apānā kichi khaibeni-ki?
I have not eaten today, but I will eat tomorrow	Aji mu khaini, kintu mu kali khaibi	
We will eat when you come	Tāme jetebele asibā, ame khaibu	Apānā jetebele asibe, ame khaibu
Who will drink tea?	Kiye cha pibā?	Kiye cha pibe?
I will drink tea	Mu cha pibi	
Nobody will drink tea	Kehi cha pibeni	
What will they drink?	Semane kānā pibe?	
I don't know	Mu janeni	
How many days will she stay?	Se kete dinā rāhibā?	Se kete dinā rāhibe?
She will stay two days	Se di dinā rāhibā	Se di dinā rāhibe
The school will remain closed on Monday	School sombar dinā bānd rāhibā	
I have not seen the film, but I will	Mu picture-ta dekhini, kintu dekhibi	
When will they will hear?	Semane kebe sunibe-ki?	
Shall I tell (once) again?	Mu au thāre kāhibi-ki?	
I won't tell anybody	Mu kahaku kāhibini	
Will anybody go?	Kehi jibe-ki?	
Nobody will work tomorrow	Kali kehi kamā kārībini	
Nobody will work	Kehi kamā kārībini	



## CHAPTER 29

### A Truck Load of New Verbs

I am buying	I have bought	I will buy
Mu <b>kinuchi</b>	Mu <b>kinichi</b>	Mu <b>kinibi</b>

I am selling	I have sold	I will sell
Mu <b>bikuchi</b>	Mu <b>bikichi</b>	Mu <b>bikibi</b>

I am getting	I have gotten	I will get
Mu <b>pauchi</b>	Mu <b>paichi</b>	Mu <b>paibi</b>

I am opening	I have opened	I will open
Mu <b>kholuchi</b>	Mu <b>kholichi</b>	Mu <b>kholibi</b>

I am learning	I have learned	I will learn
Mu <b>sikhuchi</b>	Mu <b>sikhichi</b>	Mu <b>sikhibi</b>

I understand = I am understanding	I have understood = I have already understood	I will understand
Mu <b>bujhuchi</b>	Mu <b>bujhichi</b>	Mu <b>bujhibi</b>

I know = I am knowing	I have known = I already know	I will know
Mu <b>januchi</b>	Mu <b>janichi</b>	Mu <b>janibi</b>

I think = I am thinking	I have thought	I will think
Mu <b>bhabuchi</b>	Mu <b>bhabichi</b>	Mu <b>bhabibi</b>



The purpose of this chapter is plainly to internalize these new verbs – in all the three tenses you know by now: present continuous, present perfect, and future indefinite. Got your Translation Practice Scheme out and ready? (Check page 12.)

## BUYING

English	Informal Oriya	Respectful Oriya
I will buy sugar	Mu chini kinibi	
Will you buy more rice?	Tāme au chaulā kinibā-ki?	Apānā au chaulā kinibe-ki?
What are you buying?	Tāme kânā kinuchā?	Apānā kânā kinuchānti?
I am buying this one, not that one	Mu eita kinuchi, seita kinuni	
We have bought them in (=from) the shop	Ame segudikā dokan-ru kinichu	
She has bought a good book	Se gote bhālā bāhi kinichi	Se gote bhālā bāhi kinichānti
They have not bought anything	Semane kichi kininahanti	
They are not buying now	Semane ebe kinunahanti	

## SELLING

English	Informal Oriya	Respectful Oriya
I am selling everything	Mu sābu bikuchi	
We haven't sold anything today	Aji ame kichi bikinu	
I will sell (it) tomorrow	Mu kali bikibi	
She is not selling	Se bikuni	Se bikunahanti
She will not sell to anybody	Se kahaku bikibāni	Se kahaku bikibeni
They are selling their books	Semane semanānkārā bāhigudikā bikuchānti	
They are selling their bananas in the market	Semane semanānkārā kādāli market-re bikuchānti	
Have you sold your house?	Tāme tāmārā ghārā bikichā-ki?	Apānā apānānkārā ghārā bikichānti-ki?

## GETTING

English	Informal Oriya	Respectful Oriya
When will I get (it)?	Mu kebe paibi?	
What are they getting?	Semane kânâ pauchânti?	
They are getting everything!	Semane sâbu pauchânti!	
We are not getting anything!	Ame kichi paunu!	
From where have they gotten it?	Semane eha koutharu paichânti?	
From the shop	Dokan-ru	
From where will you get them?	Tâme segudikâ kou-tharu paibâ?	Apânâ segudikâ kou-tharu paibe?
How much money will your son get?	Tâmârâ puâ kete tânka paibâ?	Apânânkârâ puâ kete tânka paibe?
What will he get from the market?	Se market-ru kânâ paibâ?	Se market-ru kânâ paibe?
Have you gotten the milk?	Tâme khirâ paichâ?	Apânâ khirâ paichânti?

## OPENING

English	Informal Oriya	Respectful Oriya
The shop will not open today	Dokan aji kholibâni	
When will it open?	Kebe kholibâ?	
It has opened!	Kholichi!	
He has never opened the gate	Se gate kebe kholini	Se gate kebe khôlinahanti
Will you open (it)?	Tâme kholibâ-ki?	Apânâ kholibe-ki?
I will open the gate	Mu gate kholibi	
Are you opening or not?	Tâme kholuchâ ki nahi?	Apânâ kholuchânti ki nahi?

## LEARNING

English	Informal Oriya	Respectful Oriya
I'm learning Oriya	Mu Oriya sikhuchi	
We have learned a little Oriya	Ame tike-tike Oriya sikhichu	
She is learning Oriya, too	Se-bi Oriya sikhuchi	Se-bi Oriya sikhuchānti
My husband has not learned Oriya		Morā swamī Oriya sikhinahanti
They haven't learned anything!	Semane kichi sikhinahanti!	
Will you learn English?	Tāme English sikhibā-ki?	Apānā English sikhibe-ki?
I will learn everything!	Mu sābu sikhibi!	

## UNDERSTANDING

➤ *Mu bujhuchi* is literally 'I am understanding', but of course translates 'I understand'.

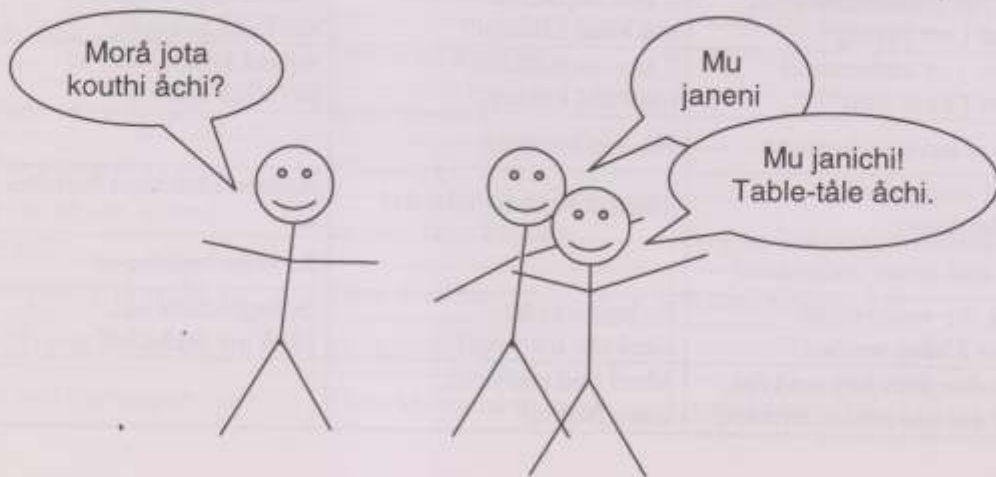
English	Informal Oriya	Respectful Oriya
They understand everything	Semane sābu bujhuchānti	
We don't understand anything	Ame kichi bujhunu	
Do you understand what I am saying?	Tāme bujhuchā-ki mu kânā kâhuchi?	Apānā bujhuchānti-ki mu kânā kâhuchi?
Have you understood what I have said?	Tāme bujhichā-ki mu kânā kâhichi?	Apānā bujhichānti-ki mu kânā kâhichi?
Yes, I have understood	Hā, mu bujhichi	
Will your father understand?	Tāmārā bapa bujhibe-ki?	Apānānkārā bapa bujhibe-ki?
He will never understand		Se kebe bujhibe-ni
Has she understood what I have written?	Se bujhichi-ki kânā mu lekhichi?	Se bujhichānti-ki kânā mu lekhichi?
My daughter has read (it), but she has not understood	Morā jhiā pādhichi, kintu bujhini	

## KNOWING

➤ *Mu januchi* – literally 'I am knowing' – translates 'I know'.

English	Informal Oriya	Respectful Oriya
Do you know?	Tāme januchā-ki?	Apānā januchānti-ki?
I don't know	Mu janeni	
He doesn't know anything	Se kichi januni	Se kichi janunahanti
My son knows (= has already known) everything	Morā puā sābu janichi	
Do you know if your son will learn or not?	Tāme januchā-ki tāmārā puā sikhībā ki nahi?	Apānā januchānti-ki apānānkārā puā sikhībā ki nahi?
How do you know?	Tāme kemiti janichā?	Apānā kemiti janichānti?
How will you know?	Tāme kemiti janibā?	Apānā kemiti janibe?
When will you know?	Tāme kebe janibā?	Apānā kebe janibe?
He doesn't know anybody there	Se seithi kahaku janini	Se seithi kahaku janinahanti
I don't know if we are going or not	Mu janeni ame jauchu ki nahi	
I don't know if she is coming or not	Se asuchi ki nahi mu janeni	Se asuchānti ki nahi mu janeni

... ki nahi = 'if ... or not'





## THINKING

➤ Notice: *Mu bhabuchi* literally means *I am thinking* – but translates ‘I think’.

English	Informal Oriya	Respectful Oriya
I think we will go soon	Mu bhabuchi ame jaldi jibu	
What do you think?	Kana bhabucha?	Kana bhabuchanti?
We think Orissa is beautiful	Ame bhabuchu Orissa sundar	
I think they will return later	Mu bhabuchi semane pare pheribe	
I think 12 people will come	Mu bhabuchi bara-jana loka asibe	
I think I will not go	Mu bhabuchi mu jibini	
I think I will give Sachin a new shirt	Mu bhabuchi mu Sachin-ku gote nua shirt debi	
I think you'll get it tomorrow	Mu bhabuchi tame eha kali paiba	Mu bhabuchi apana eha kali paibe
Do you know if they will sell or not?	Tame janucha-ki semane bikibe ki nahi?	Apana januchanti-ki semane bikibe ki nahi?
I think they will sell	Mu bhabuchi semane bikibe	
He has thought and he will think again	Se bhabichi, se au thare bhabiba	Se bhabichanti, se au thare bhabibe



## CHAPTER 30

### Days of the Week

Day	<b>Dinā</b>	Monday	<b>Sombar</b>
Today	<b>Aji</b>	Tuesday	<b>Māngālābar</b>
Tomorrow	<b>Kali</b>	Wednesday	<b>Budhābar</b>
Yesterday	<b>Kali</b>	Thursday	<b>Gurubar</b>
Day after tomorrow	<b>Pāhārdinā</b>	Friday	<b>Shukrābar</b>
Holiday	<b>Chuti dinā</b>	Saturday	<b>Sānibar</b>
Week	<b>Sāptahā</b>	Sunday	<b>Rābibar</b>

Notice that *kali* can be 'yesterday' as well as 'tomorrow'! Usually it will be clear from the context which one it is, but if need be you can be more explicit:

*Tomorrow*  
*Yesterday*

*Asānta kali*  
*Gātā kali*

#### Examples:

Today is Saturday  
Yesterday was Friday

Tomorrow is Sunday, it's a holiday  
I will go on Monday  
We will come on Tuesday  
I will not eat on Wednesday  
The office will be (=stay) closed this Thursday  
I will not eat egg on Friday  
Will you come Saturday?  
I will not come Saturday, but Sunday  
He is on (=in) leave  
I will take leave tomorrow  
They will not work tomorrow  
My friend has read the book yesterday  
We will read it the day after tomorrow

Aji sānibar  
Kali shukrābar thila  
(was = *thila*, see chapter 41)  
Kali rābibar, chuti dinā  
Mu sombar jibi  
Ame māngālābar asibu  
Budhābar mu khaibini  
Office ei gurubar bānd rāhibā  
Shukrābar mu ānda khaibini  
Tāme sānibar asibā-ki?  
Mu sānibar asibini, rābibar asibi  
Se chuti-re āchānti  
Mu kali chuti nebi  
Semane kali kamā kāriveni  
Morā sangā bāhita kali pādhibi  
Ame pāhārdinā pādhibu

## • Learn the weekdays!

Here is a gentle and efficient prescription. Simply take the following three sentences two times daily (orally) with a piece of your favourite chocolate ☺:

Today is xx-day Aji xx	Tomorrow will be yy-day Asānta kali yy	Yesterday was zz-day Gātā kali zz thila
---------------------------	---	--

So, if it is Sunday today, your mantra becomes: *Aji rābibar.*  
*Asānta kali sombar.*  
*Gātā kali sānibar thila.*

- Here is a verb that is often used in the context of *time*:

I am <b>returning</b>	Mu <b>pheruchi</b>
I have <b>returned</b>	Mu <b>pherichi</b>
I will <b>return</b>	Mu <b>pheribi</b>

## Translate!

English	Informal Oriya	Respectful Oriya
I have returned yesterday	Mu kali pherichi	
When will you return?	Tāme kebe pheribā?	Apānā kebe pheribe?
I will return soon	Mu shighrā pheribi	
When will the children return from the school?	Pilamane kete bele school-ru pheribe?	
They will return in ten minutes	Semane dās minit-pāre pheribe	
He is returning today	Se aji pheruchi	Se aji pheruchānti
We will not return today	Ame aji pheribuni	
Why will you not return?	Tāme kahiki pheribāni?	Apānā kahiki pheribeni?
Because I have a lot of work	Karānā morā bāhut kamā āchi	
Has Mr. Das returned from the market?		Mr. Das market-ru pherichānti-ki?
No, but I think he will return soon		Na, kintu mu bhabuchi se shighrā pheribe

## CHAPTER 31

### More about Time

It really is amazing how many words are used to specify time!

Minute	<b>Minit</b>	Just a minute!	Ek minit!
Hour	<b>Ghānta</b>	In an hour	Gote ghānta-re
Day	<b>Dinā</b>	Which day?	Kou dinā?
Week	<b>Sāptahā</b>	Next week	Asānta sāptahā
Month	<b>Mas</b>	Last month	Gātā mas
Year	<b>Bārsā</b> ( <i>Bārsa</i> is rain!)	Three years	Tini bārsā
Age	<b>Bâyāsā</b>	How old?	Kete bâyāsā?



The Oriya partition of the 24 hours is somewhat different from the western:

'Morning'	<b>Sākalā</b>	From daybreak to approximately 10 AM
'Sunshine-time'	<b>Khāra belā</b>	From appx 10 AM to 4 PM (the hot time)
'Afternoon'	<b>Upārā belā</b>	From appx 2 PM to 5 PM
'Evening'	<b>Sāndhya</b>	From appx 4 PM to dark
'Night'	<b>Rati</b>	From dark onwards



In the 'morning':	Sākale
In the 'afternoon':	Upārā bele
In the 'evening':	Sāndhyare
In the 'night':	Ratire

- Notice that the Oriya *evening* starts early. If someone asks you to come in the evening, he may expect you at 4.30 PM! Notice also the overlap of *khāra belā* with *upārā belā*.



# A Sentence Generator for time and for family relations;

When will your	sister brother daughter son father mother wife husband	come go return	?	My ...	next week next month tomorrow today in the morning in the afternoon in the evening in the night
----------------	---	----------------------	---	--------	--

## Sample outputs:

- 1) When will your wife return? → Apānānkārā stri kebe pheribe?  
She will return in the evening → Se sāndhyare pheribe
- 2) When will your sister go? → Tāmārā bhāuni kebe jibā?  
She will go tomorrow → Se kali jibā



## ➤ Even more words for specifying time:

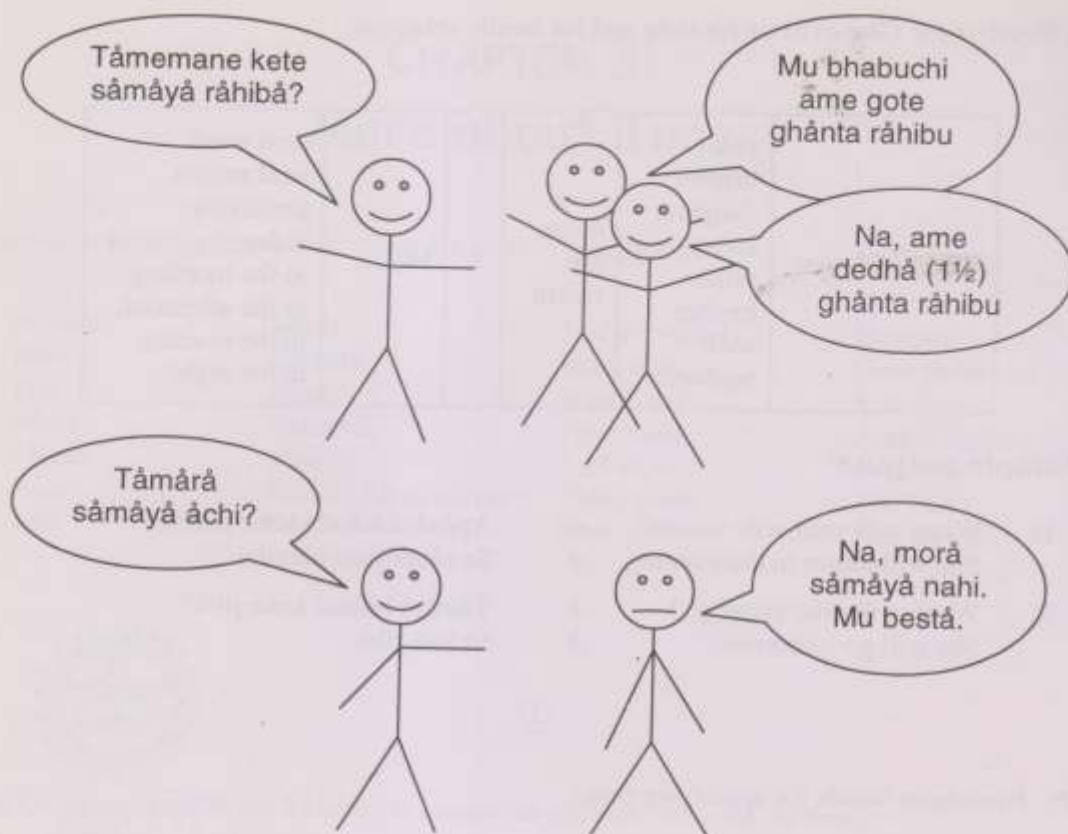
Now  
First  
Later = after  
Then = after that  
Before  
Before that  
Earlier  
Soon  
Again = one more time  
Many times  
Always = all the time  
Everyday  
Sometimes = now and then  
Never  
Never ...

Ebe, Bārtāman  
First, Prāthāme  
Pāre  
Ta-pāre  
Purbāru  
Ta-purbāru  
Jāldi  
Shighrā, Jāldi  
Au thāre  
Bāhut thārā  
Sābubele  
Sābu dīnā  
Belebele, Kebekebe  
Kebe nuhe  
Kebe ... -ni



I will **never** go home  
Mu **kebe** ghārā-ku jibini

I have **never** eaten meat  
Mu **kebe** mansā khaini



Translate with the TPS and the WME:

I have come to Bhubaneswar last year  
I will return to Denmark next year

Have you been in (= gone to) Delhi?

Yes, many times

I am going now and then

No, I have never gone

Will you return from Delhi soon?

Yes, I will return next week

Which day will you come?

I will come Wednesday

My husband will not return today

He will return after one week

Will you come in the night?

No, I will come in the afternoon

Mu gātā bārsā Bhubaneswar asichi  
Mu asānta bārsā Denmark pheribi

Apānā Delhi jaichānti-ki?

Hā, bāhut thārā

Mu belebele jauchi

Na, mu kebe jaini

Apānā shighrā Delhi-ru pheribe-ki?

Hā, mu asānta sāptahā-re pheribi

Kou dinā asibe?

Mu budhābar asibi

Morā swami aji pheribeni

Se gote sāptahā pāre pheribe

Apānā rati-re asibe?

Na, mu upārā bele asibi

When will they go?  
They will go in the morning

My friend has never gone to the temple  
Why have you never gone?

In the evening many people  
are going to the market

When will the shop open?  
It will not open today  
It will open soon  
It will open in the evening, at 5 o'clock

What's the time now?  
I think it's 3.30

When will the shop close?  
After half an hour

Please come on time!  
I have told (it) many times!  
Why are you (plural) coming so late?  
I will come at the right time tomorrow

When will we eat?  
I think we will eat after half an hour  
We are eating all the time!

Now I am eating, after that I will go home  
Before I go I will drink tea

First I will do this,  
then I will do that

I am reading every night  
Before reading I am eating

After that I will sleep

How long time will you (plural) stay here?  
We will stay two hours

Do you have time?  
Today I have no time, I am busy

She will do it later

I am never watching TV  
My children are watching TV all the time

Semane kebe jibe?  
Semane sākale jibe

Morā sangā kebe māndirā-ku jainahanti  
Apānā kahiki kebe jainahanti-ki?

Sāndhya-re bāhut lokā market jauchānti

Dokan kebe kholibā?  
Aji kholibāni  
Shigrā kholibā  
Sāndhya-re kholibā, panchta bele

Ebe keteta sāmāyā?  
Mu bhabuchi sadhe tini

Dokan kete bele bānd hābā?  
Ādha ghānta pāre

Dāyakāri thik sāmāy-re asibe!  
Mu bāhut thārā kāhichi!  
Apānāmane kahiki ete deri-re asuchānti?  
Mu kali thik sāmāy-re asibi

Ame kebe khaibu?  
Mu bhabuchi ame gote ghānta-re khaibu  
Ame sābubele khauchu!

Ebe mu khauchi, tapāre mu ghārā-ku jibi  
Jiba-purbāru mu cha pibi

First mu eita kāribi,  
tapāre mu seita kāribi

Mu sābu rati-re pādhuichi  
Pādhiba-purbāru mu khauchi

Tapāre mu soibi

Apānāmane kete sāmāyā eithi rāhibe?  
Ame di ghānta rāhibu

Apānānkārā sāmāyā āchi-ki?  
Aji morā sāmāyā nahi, mu bestā

Se pāre kāribi

Mu kebe TB dekhuni  
Morā pilamane sobubele TB dekhuchānti

## CHAPTER 32

### Present Indefinite: I Go

- To form the verb in present indefinite tense, take its root and add one of the endings *-e*, *-ă*, *-âți*, *-u*.

Present indefinite		Informal	Respectful
Singular	I come	Mu <b>ase</b>	-
	You come	Tăme <b>asă</b>	Apână <b>asânti</b>
	He / She comes	Se <b>ase</b>	Se <b>asânti</b>
Plural	We come	Ame <b>asu</b>	-
	You come	Tămemane <b>asă</b>	Apânămane <b>asânti</b>
	They come	Semane <b>asânti</b>	-

- **NEGATIONS:** Just add *-ni* (but spot the exception!):

Negative	Present indefinite	Informal	Respectful
Singular	I don't come	Mu <b>aseni</b>	-
	You don't come	Tăme <b>asâni</b>	Apână <b>asântini</b>
	He/She doesn't come	Se <b>aseni</b>	Se <b>asântini</b>
Plural	We don't come	Ame <b>asunu</b>	-
	You don't come	Tămemane <b>asâni</b>	Apânămane <b>asântini</b>
	They don't come	Semane <b>asântini</b>	-



Here comes the present indefinite tense of all the many verbs you master by now.  
There are a few ⊗ irregularities – I put them in bold.

Come	Go	Stay/Live	Return	Give	Take	Bring
Ase	Jae	Râhe	Phere	Die	Nie	Ane
Asâ	Jaâ	Râhâ	Pherâ	Diâ	Niâ	Anâ
Asânti	Jaanti	Râhânti	Pherânti	Diântu	Niântu	Anântu
Asu	Jau	Râhu	Pheru	Deu	Neu	Anu

Get	Put/Keep	Read	Write	See	Hear	Say
Pae	Râkhe	Pâdhe	Lekhe	Dekhe	Sune	Kâhe
Paâ	Râkhâ	Pâdhâ	Lekhâ	Dekhâ	Sunâ	Kuhâ
Paanti	Râkhântu	Pâdhânti	Lekhânti	Dekhânti	Sunânti	Kuhânti
Pau	Râkhu	Pâdhu	Lekhu	Dekhu	Sunu	Kâhu

Eat	Drink	Think	Understand	Learn	Buy	Sell
Khae	Pie	Bhabe	Bujhe	Sikhe	Kine	Bike
Khaâ	Piâ	Bhabâ	Bujhâ	Sikhâ	Kinâ	Bikâ
Khaanti	Piânti	Bhabânti	Bujhânti	Sikhânti	Kinânti	Bikânti
Khau	Piu	Bhabu	Bujhu	Sikhu	Kinu	Biku

Fall	Sleep	Open	Know	Do
Pâde	Soe	Khole	Jane	Kâre
Pâdâ	Suâ	Kholâ	Janâ	Kârâ
Pâdânti	Suânti	Kholânti	Janânti	Kârânti
Pâdu	Sou	Kholu	Janu	Kâru

## Indefinite Sentence Generator:

Do Does	you he she we they	write go come read sleep eat drink	everyday? all the time?	Yes, No,	I he she we they	(don't) (doesn't)	write(s) go(es) come(s) read(s) sleep(s) eat(s) drink(s)	everyday all the time
------------	--------------------------------	--	----------------------------	-------------	------------------------------	----------------------	--	--------------------------

## Sample outputs:

- |    |                                 |   |                        |
|----|---------------------------------|---|------------------------|
| 1) | Does he sleep all the time?     | → | Se sâbubele soe-ki?    |
|    | Yes, he sleeps all the time     | → | Hâ, se sâbubele soe    |
| 2) | Do you (informal) eat everyday? | → | Tâme sâbudinâ khaâ-ki? |
|    | No, I don't eat everyday        | → | Na, mu sâbudinâ khaeni |

## ➤ Present Continuous or Present Indefinite?

I am going to school  
(i.e: I am on my way to school right now)

Mu school-ku **jauchi**

I go to school  
(i.e: I attend school regularly)

Mu school-ku **jae**

We are staying in Bhubaneswar  
(i.e: we are staying for some time)

Ame Bhubaneswar-re **râhuchu**

We stay in Bhubaneswar  
(i.e: we live there permanently, indefinitely)

Ame Bhubaneswar-re **râhu**

He is eating egg  
(i.e: he is eating an egg right now)

Se ânda **khauchi**

He eats egg  
(i.e: he is not fully vegetarian)

Se ânda **khae**

Translate and use the WME (page 33):

English	Informal Oriya	Respectful Oriya
I do eat fish (in general)	Mu machâ khæ	
I'm eating fish (right now)	Mu machâ khauchi	
She eats egg (in general)	Se ânda khæ	Se ânda khaanti
He doesn't eat egg	Se ânda khaeni	Se ânda khaantini
We aren't eating (right now)	Ame khaunu	
We drink milk	Ame khirâ piu	
We are drinking milk	Ame khirâ piuchu	
My mother lives here		Morâ ma eithi râhânti
Don't you (plur) live there?	Tâmemane seithi râhâni-ki?	Apânâmane seithi râhântini-ki?
Yes, we live there	Hâ, ame seithi râhu	
Do they go to school?	Semane school-ku jaanti- ki?	
The children don't go to school	Pilamane school-ku jaantini	
My son never writes	Morâ puâ kebe lekheni	
Do you hear?	Sunâ-ki?	Sunânti-ki?
He doesn't hear anything	Se kichi suneni	Se kichi sunântini
You talk too much	Tâme besi kuhâ	Apânâ besi kuhânti
They give too little	Semane bâhut kâm diânti	
They never give anything	Semane kebe kichi diântini	
I don't see anything	Mu kichi dekheni	
Do you see anybody?	Tâme kaha-ku dekhâ-ki?	Apânâ kaha-ku dekhânti-ki?
Nobody	Kehi nahanti	
I know	Mu jane	
I don't know	Mu janeni	
He doesn't know anything	Se kichi janeni	Se kichi janântini
She doesn't know anybody	Se kaha-ku janeni	Se kaha-ku janântini

English	Informal Oriya	Respectful Oriya
I know that he will come today	Mu jane se aji asibâ	Mu jane se aji asibe
Do you know if they are at home or not?	Tâme janâ-ki semane ghâre âchânti ki nahi?	Apânâ janânti-ki semane ghâre âchânti ki nahi?
I don't know if they will come today or not	Mu janeni semane aji asibe ki nahi	
We come here everyday	Ame eithiki sâbudinâ asu	
Her husband returns late every day	Tarâ swami sâbudinâ late-re phere	Tankârâ swami sâbudinâ late-re pherânti
My baby falls all the time	Morâ chua sâbubele pādhe	
I work everyday	Mu sâbudinâ kamâ kâre	
He never works	Se kebe kamâ kâreni	Se kebe kamâ kârântini
I speak a little Oriya 😊	Mu tike Oriya kâhe	
He reads Oriya very well	Se Oriya bāhut bhālā pādhe	Se Oriya bāhut bhālā pādhānti

*Seita kou pākhi?*

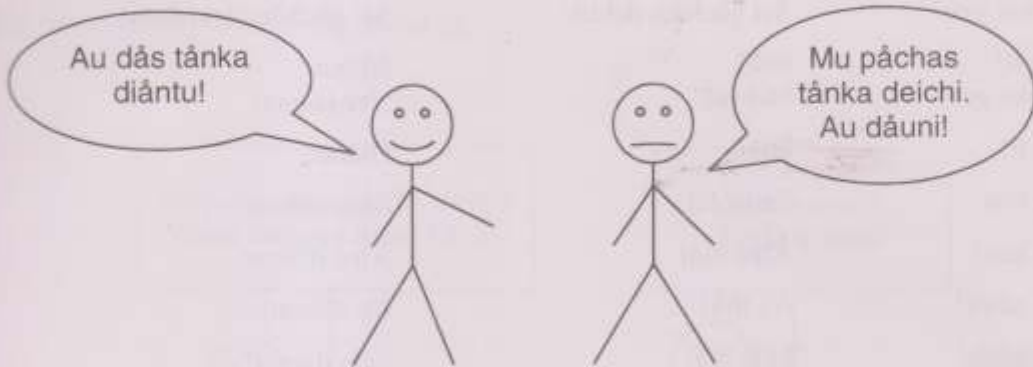


*Seita māyur.  
Bāhut sundār!*



## CHAPTER 33

### Imperative: Do This, Do That!



Imperative is – as you will see – very similar to the *you*-form of present indefinite:

You go and see who is there!

Tāme jaā, dekhā seithi kiye āchi!  
Apānā jaantu, dekhāntu seithi kiye āchi!

English	Informal Oriya	Respectful Oriya
<b>Come!</b>	Asā!	Asāntu!
<b>Come, 'brother'</b>	Bhai, asā!	-
<b>Come here!</b>	Eithiki asā!	Eithiki asāntu!
<b>Come later</b>	Pāre asā	Pāre asāntu
<b>Go!</b>	Tāme jaā!	Apānā jaantu!
<b>Go home</b>	Ghārā-ku jaā	Ghārā-ku jaantu
<b>Stay here</b>	Eithi rāhā	Eithi rāhāntu
<b>Sit down!</b>	Bāsā!	Bāsāntu!
<b>Listen!</b>	Sunā!	Sunāntu!
<b>Listen, 'brother'</b>	Bhai, sunā	-
<b>Hear what I'm saying!</b>	Sunā mu kānā kāhuchi!	Sunāntu mu kānā kāhuchi!
<b>Speak slowly</b>	Dhire kuhā	Dhire kuhāntu

English	Informal Oriya	Respectful Oriya
Please <b>repeat</b>	Au thāre kuhā	Au thāre kuhāntu
<b>Look!</b>	Dekhā!	Dekhāntu!
<b>See</b> that tree!	Sei gāchāta dekhā!	Sei gāchāta dekhāntu!
<b>Take</b> it! (= 'take-go')	Niā! Nei-jaā!	Niāntu! Nei-jaāntu!
<b>Give</b> it!	Diā!	Diāntu!
<b>Give</b> that	Seita diā	Seita diāntu
<b>Give</b> less!	Ālpā diā!	Ālpā diāntu!
<b>Give</b> more!	Au diā!	Au diāntu!
<b>Step aside!</b>	Side diā!	Side diāntu!
<b>Keep</b> it there (= 'put-give')	Seithi rākhā Seithi rākhi-diā	Seithi rākhāntu Seithi rākhi-diāntu
<b>Put</b> it down	Tāle rākhā Tāle rākhi-diā	Tāle rākhāntu Tāle rākhi-diāntu
<b>Finish</b> now (= 'finish-give')	Ebe sarā Ebe sari-diā	Ebe sarāntu Ebe sari-diāntu
<b>Do</b> that (= 'do-give')	Seita kārā Seita kārī-diā	Seita kārāntu Seita kārī-diāntu
<b>Do</b> it again!	Au thāre kārā!	Au thāre kārāntu!
<b>Try</b> one more time!	Au thāre chesta kārā!	Au thāre chesta kārāntu!
<b>Wait</b> five minutes	Panch minit āpekhyā kārā	Panch minit āpekhyā kārāntu
<b>Wait</b> outside	Bahare āpekhyā kārā	Bahare āpekhyā kārāntu
Please <b>sign</b>	Signature kārā Signature kārī-diā	Signature kārāntu Signature kārī-diāntu
<b>Open</b> the gate	Gate kholā	Gate kholāntu
<b>Close</b> the gate (= 'do-give close')	Gate bānd kārā Gate bānd kārī-diā	Gate bānd kārāntu Gate bānd kārī-diāntu
<b>Stop!</b>	Bānd kārā!	Bānd kārāntu!
<b>Turn off</b> the light	Light bānd kārā	Light bānd kārāntu
<b>Turn on</b> the light!	Light diā!	Light diāntu!
<b>Turn on</b> the fan	Fan diā	Fan diāntu

To express your command negatively, add *-ni* to the end:

**Don't eat meat!**

**Mansā khaā-ni!**

**Mansā khaantu-ni!**

Try 'negativising' everything above ☺.

Stop demolishing the slums!  
**Bāsti bhānga bānd kārā!**



Listen to us!  
**Amāku sunā!**



➤ To **soften your imperatives**, it is customary to add *tike*, meaning 'a little bit':

Please come in!	Tāme tike bhitārā-ku asā!	Apānā tike bhitārā-ku asāntu!
Please come here!	Tike eithiki asā!	Tike eithiki asāntu!
Please sit down	Tike basā	Tike bāsāntu
Please go!	Tike jaā!	Tike jaāntu!
Please speak slowly	Tike aste kuhā	Tike aste kuhāntu
Please take it	Tike niā	Tike niāntu
Take a little more	Au tike niā	Au tike niāntu
Please step aside a bit	Tike side kārī-diā!	Tike side kārī-diāntu!

An explicit *please* = *dāyakāri* is not used too often in everyday spoken Oriya.

**Please give a little salt!**

**Dāyakāri ☺ tike lunā diā!**

## CHAPTER 34

### Me! To Me

So many pages and I haven't told you how to say 'me' yet! Sure enough you can say 'I' (*mu*) and 'mine' (*morā*), but what about *me, me, me, me*?

Listen to **me**!

**Mote** sunā!

Give **me** that book!

**Mote** sei bāhita diā!

My husband is beating **me**

Morā swami **mote** maruchi

Pronouns		Informal Oriya	Respectful Oriya
Singular	Me	<b>Mote</b>	-
	You	<b>Tāmā-ku</b>	<b>Apānā-nku</b>
	Him/Her	<b>Ta-ku</b>	<b>Ta-nku</b>
Plural	Us	<b>Amā-ku</b>	-
	You	<b>Tāmāmanā-nku</b>	<b>Apānāmanā-nku</b>
	Them	<b>Semanā-nku</b>	-

- The endings *-ku* and *-nku* also attach themselves to **named persons** and other **living beings**, when they are objects in the sentence:

(to) Mr. Das

(to) Anjali

(to) the children

(to) the snake

Mr. Das-**nku**

Anjali-**ku**

Pilamanā-**nku**

Sapā-**ku**;



By the way: have you been wondering why I write *ta-nku* rather than *tan-ku*? Simply because that is how it is spelled in Oriya: ତାଙ୍କୁ, with the two letters ତା = *ta* and କୁ = *nku* (see appendix F).

### Sentence Generator:

Give	me	water
	him	
	her	
	us	
	them	
	Mr. Tripati	
	Kuni	
	the cow	
	the cows	

### Sample outputs:

- 1) Give us water → Amā-ku pani diā / diāntu  
 2) Give the cows water → Gaimanā-nku pani diā / diāntu

Now let us study the most common verbs that always invoke *me*, *them*, etc. Some of them can be thought of as carrying an understood *to*: Give to ..., listen to ..., say to .... In these cases, I think it is easy to understand the ending *-ku* (or *-nku*) to be added to the object:

Listen to them!	=	Semanā-nku sunā!
Tell (to) your father	=	Tāmārā bapa-nku kuhā
Give (to) him a banana	=	Ta-nku gote kādāli diā
Give (to) the child the banana	=	Pila-ku kādālita diā

But then – unfortunately – also verbs like *see*, *know*, and *bring* invoke the *-ku*:

I see the children	=	Mu pilamanā-nku dekhe
I know Rabi	=	Mu Rabi-ku jane
We are bringing our daughter	=	Ame amārā jhiā-ku anuchu

Here, of course, the *-ku* shouldn't be thought of as *to*. Rather, it comes from the *tāmāku*, *apānānku*, etc. in the table above. Indeed, in the three sentences just given, try substituting *them* for *the children*, *him* for *Rabi*, and *her* for *our daughter*:

I see them (= the children)	=	Mu semanā-nku dekhe
I know him (= Rabi)	=	Mu ta-ku jane
We are bringing her (= our daughter)	=	Ame ta-ku anuchu

Makes sense after all, doesn't it ☺?

These were examples with objects that are *living beings*. In case of *non-living things* there will be no *-ku*:

I see ten bananas	=	Mu dāsta kādāli dekhe
They are bringing a car	=	Semane gote gadi anuchānti

Let us go through the verbs. This time I list only the informal address (if there is a choice). You can have fun substituting the respectful form instead.

## GIVE

Give (it) to me	Mote diā
Give this to them	Eita semanā-nku diā
Give this to Ashok	Eita Ashok-ku diā
Give that to Mr. Singh	Seita Mr. Singh-nku diā
I will give the children milk	Mu pilamanā-nku khirā debi
What is he giving his wife?	Se tankārā stri-nku kânā dāuchānti?
I have given two saris to his wife	Mu tankārā stri-nku dita sari deichi
When will your mother give it to me?	Tāmārā ma eha mote kebe debe?
I am giving (it) to them	Mu semanā-nku dāuchi
He will give (it) to us	Se amā-ku debā
Give sweets to everybody	Mitha sāmāstā-nku diā
Have you given the cow grass?	Tāme gai-ku ghasā deichā-ki?
I will not give the cows grass now	Mu ebe gaimanā-nku ghasā debini

## BRING

We are bringing the children	Ame pilamanā-nku anuchu
Are they bringing their children to our house?	Semane semanānkārā pilamanā-nku amārā ghārā-ku anuchānti-ki?
Are you not bringing the books?	Tāme bāhigudikā anunā-ki?
I will bring two bananas	Mu dita kādāli anibi
Have you brought Sanjukta?	Tāme Sanjukta-ku anichā-ki?
Will you bring your wife?	Apānā apānānkārā stri-nku anibe-ki?

## LISTEN / HEAR

Hear what I am telling you!	Sunā mu tāmā-ku kânā kāhuchi
I will not listen to you	Mu tāmā-ku sunibini
Never listen to my father	Morā bapa-nku kebe sunāni
My father never listens to me	Morā bapa mote kebe sunāntini
I listen to music	Mu sāngit sune



## SAY / TELL

I have told Putul many times  
Have you told Amita what you are doing?

No, I haven't told her anything  
Tell me when he will return  
We will tell him that she has gone  
Tell us what you think  
Tell the boys which book it is  
Tell them that I will come soon  
Tell Mr. Maharana that I have gone  
Don't tell anybody!

Mu Putul-ku bāhut thārā kāhichi  
Tāme Amita-ku kāhichā-ki tāme kânā  
kāruchā?

Na, mu ta-ku kichi kāhini  
Mote kuhā se kebe pheribe  
Ame ta-ku kāhibu se jaichi  
Amā-ku kuhā tāme kânā bhabā  
Puāmanā-nku kuhā kou bāhita āchi  
Semanā-nku kuhā mu shighrā asibi  
Mr. Maharana-nku kuhā mu jaichi  
Kaha-ku kuhāni!

## TAKE

I take them to school everyday  
Will you take the children to school?  
I am taking Kumar in the car  
We have taken 12 bananas  
Will you take him?  
My friend hasn't taken anything

Mu sâbudinā semanā-nku school-ku nie  
Tāme pilamanā-nku school-ku nebā-ki?  
Mu Kumar-ku gadi-re nāuchi  
Ame barāta kādāli neichu  
Tāme ta-ku nebā-ki?  
Morā sangā kichi neini

## KNOW

I don't know them  
Does he know me?  
I know Mrs. Mahapatra  
I don't know him, but I know his daughter  
We know everybody  
They don't know anybody  
They don't know anything  
Nobody knows him here  
I know many people

Mu semanā-nku janeni  
Se mote jane-ki?  
Mu Mrs. Mahapatra-nku jane  
Mu ta-nku janeni, tankārā jhiā-ku jane  
Ame sāmāstā-nku janu  
Semane kaha-ku janāntini  
Semane kichi janāntini  
Ta-ku kehi eithi janāntini  
Mu bāhut lokā-nku jane

## SEE

We have seen Gopal yesterday  
Will you see Mr. Pani tomorrow?  
Has he seen my house?  
I see the cows everyday  
I haven't seen anybody today  
He has seen this film  
I will never see that film

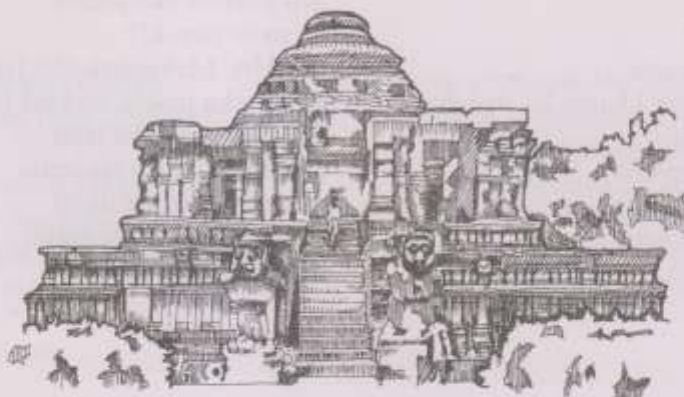
Ame kali Gopal-ku dekhichu  
Tāme kali Mr. Pani-nku dekhībā-ki?  
Se morā ghārā dekhichi-ki?  
Mu sâbudinā gaimanā-nku dekke  
Aji mu kaha-ku dekhini  
Se ei pictureta dekhichi  
Mu sei pictureta kebe dekhibini

## Sentence Generator:

Have Has	you she/he they	seen any	temples body children elephants thing books bananas	?	No,	I she/he they	haven't ... hasn't ...
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## Sample outputs:

- 1) Have they seen anybody? → Semane kaha-ku dekhichānti-ki?  
 No, they haven't seen anybody → Na, semane kaha-ku dekhinahanti
- 2) Have you seen any temples? → Tāme kichi māndirā dekhichā-ki?  
 No, I haven't seen any → Na, mu kichi dekhini



*Konark māndirā bāhut purina au bāhut baddā.  
 Apānā dekhichānti-ki?*



## CHAPTER 35

### For Me

In the previous chapter you learned to say *me* and *to me*. A closely related form is *for me*:

Is there any mail **for me**?

**Mopai** kichi chithi áchi-ki?

- The ending *-pai* is pronounced *pa-i* with a nasal *i* (most people transcribe it *-pain*, but I don't like that!)

	For me	To me	Mine
Mo-	<b>-pai</b>	-te	-rã
Tãmã-	<b>-pai</b>	-ku	-rã
Apãnã-	<b>-nkãpai</b>	-nku	-nkãrã
Ta-	<b>-pai</b>	-ku	-rã
Ta-	<b>-nkãpai</b>	-nku	-nkãrã
Eha-	<b>-pai</b>	-ku	-rã
Amã-	<b>-pai</b>	-ku	-rã
Tãmãmanã-	<b>-nkãpai</b>	-nku	-nkãrã
Apãnãmanã-	<b>-nkãpai</b>	-nku	-nkãrã
Semanã-	<b>-nkãpai</b>	-nku	-nkãrã

We are getting the pattern, aren't we? ☺

Named persons and other **beings**:

For Mr. Rath

For Rabi

For the children

For the snake

Mr. Rath-**nkãpai**

Rabi-**pai**

Pilamanã-**nkãpai**

Sapã-**pai**

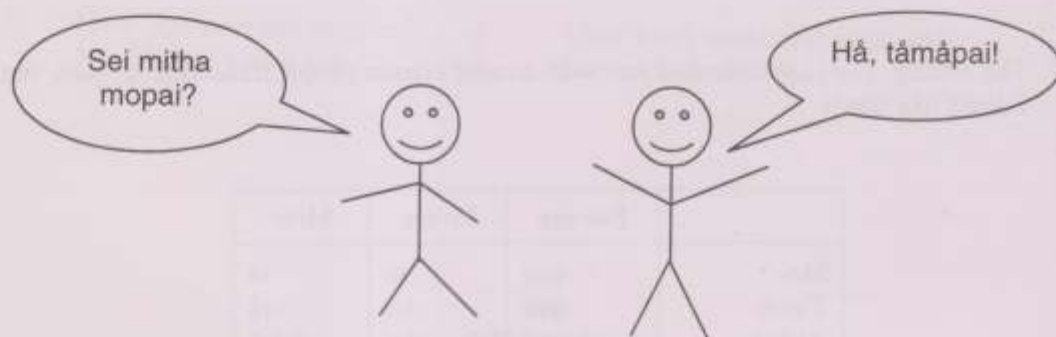
## Examples:

The sweets are **for** the children  
 I'm bringing sweets **for** the children  
 I'm giving sweets **to** the children  
 The sweets are the children's

Mitha pilamanā-**nkā-pai**  
 Mu mitha pilamanā-**nkāpai** anuchi  
 Mu mitha pilamanā-**ntu** dāuchi  
 Mitha pilamanā-**nkārā**

**Kānā-pai** = For what (reason)

**Kahiki** = Why



## Sentence Generator:

I	have		flowers		you
I	are		books		him / her
You	is	bringing	fruit	for	us
He / She	am	bring	sweets		them
We	will	brought	money		Mr. Patnaik
They	has				the children

## Sample outputs:

- 1) I have brought sweets for the children → Mu pilamanā-nkāpai mitha anichi
- 2) They will bring books for me → Semane mo-pai bāhigudikā anibe
- 3) He is bringing money for Mr. Patnaik → Se Mr. Patnaik-nkāpai tānka anuchānti

More examples:

English	Informal Oriya	Respectful Oriya
This is for me	Eita mo-pai	
That is for you	Seita tāmā-pai	Seita apānā-nkāpai
These are for us	Egudikā amā-pai	
Those are for them	Segudikā semanā-nkāpai	
Wait for me!	Mo-pai āpekhyā kārā!	Mo-pai āpekhyā kārāntu!
Will you do this for me?	Tāme eita mo-pai kāribā-ki?	Apānā eita mo-pai kāribe-ki?
Is there any letter for me?	Mo-pai kichi chithi āchi-ki?	
There are ten letters for you	Tāmā-pai dāsta chithi āchi	Apānā-nkāpai dāsta chithi āchi
There is a letter for Sheela	Sheela-pai gote chithi āchi	
There is no letter for Mrs. Reddy		Mrs. Reddy-nkāpai kichi chithi nahi
Mother-milk is good for the baby	Ma-khirā baby-pai bhālā	
I am bringing water for us	Mu pani amā-pai anuchi	
We are bringing food for them	Ame khadyā semanā-nkāpai anuchu	
I will bring two liters of milk for you tomorrow	Mu kali di liter khirā tāmā-pai anibi	Mu kali di liter khirā apānānkā-pai anibi
I have brought bananas for you (plur)	Mu kādāli tāmāmanā-nkāpai anichi	Mu kādāli apānāmanā-nkāpai anichi
Will you bring grass for the guineapigs?	Tāme guineapig- manānkāpai ghasā anibā-ki?	Apānā guineapig- manānkāpai ghasā anibe-ki?
I will bring the book for him	Mu bāhita ta-pai anibi	Mu bāhita ta-nkāpai anibi
I will give the book to him	Mu ta-ku bāhita debi	Mu ta-nku bāhita debi
For what are you going to Delhi?	Tāme kānā-pai Delhi jauchā?	Apānā kānā-pai Delhi jauchānti?
I have work there	Morā seithi kamā āchi	
I will stay one month	Mu gote mas rāhibi	
I will stay for one month	Mu gote mas-pai rāhibi	

## CHAPTER 36

### From Me, With Me, and Near Me

New endings, but same pattern again:

Come with me!  
**Mo-sangâre asâ!**

Go with Mr. Mishra!  
**Mr. Mishra-nkâ-sangâre jaâ!**

This is from me  
Eita **mo-tharu**

That is from Mr. Mishra  
Seita Mr. **Mishra-nkâ-tharu**

Sit near me!  
**Mo-pakhâre bâsântu!**

Do you have a book (near you)?  
**Tâmâ-pakhâre gote bâhi âchi-ki?**  
**Apânâ-nkâ-pakhâre gote bâhi âchi-ki?**

I think you will recognize the *-pakhâre* ending from chapter 3!

- **Examples with 'with':** *-sangâre* and *-nkâsangâre*  
(only informal address, you do the respectful one!)

Come with me!  
Am I going with you?  
Will you take me with you?  
Shall I go with you?  
Will you go with me?  
I will go alone  
No, I won't go with you  
– but I will go with them  
He has gone with my father  
We are bringing the children with us  
I have brought my son with me

Mo-sangâre asâ  
Mu tâmâ-sangâre jauchi-ki?  
Mote tâmâ-sangâre nebâ-ki?  
Mu tâmâ-sangâre jibi-ki?  
Tâme mo-sangâre jibâ-ki?  
Mu eka jibi  
Na, mu tâmâ-sangâre jibini  
– kintu mu semanâ-nkâsangâre jibi  
Se morâ bapa-nkâsangâre jaichi  
Ame pilamanâ-nku amâ-sangâre anuchu  
Mu morâ puâ-ku mo-sangâre anichi

• **Examples with 'from': -tharu and -nkâtharu** (-thu and -nkâthu, for short)

It's from me  
This is from Santosh  
The flowers are from Mr. Satpathy  
That is from him  
I will take it from you  
Take it from Daniel and give it to me  
We have brought it from Denmark  
From where has he come  
= where is he from?  
He is from here  
He has come from the village  
They are coming from the house  
Stay away from me!  
Stay away from my house  
Stay away from the animals  
They will eat you!

Eha mo-tharu  
Eita Santosh-tharu  
Phulâ Mr. Satpathy-nkâtharu  
Seita ta-tharu / tan-nkâtharu  
Mu eha tâmâ-tharu nebi  
Eha Daniel-tharu niâ, mote diâ  
Ame eha Denmark-ru anichu  
  
Se kou-tharu asichi?  
Se eitha-ru  
Se ga-ru asichi  
Semane ghâru asuchânti  
Mo-tharu durâre ruhâ!  
Morâ ghârâ-tharu durâre ruhâ  
Jântumanâ-nkâtharu durâre ruhâ  
Semane tâmâ-ku khai-jibe!

• **Examples with 'near': -pakhâre and -nkâpakhâre:**

Please go back and look in chapter 3, page 15.



**Sentence Generator:**

I You He / She We They	have has are is am will	brought bringing bring	a clean shirt half a kg grapes two books three sweet curd four big watermelons ten coconuts twelve bananas	for from	Shivam Mr. Sahoo you him / her us them our friend
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**Sample outputs:**

- 1) I have brought two books from her → Mu ta-tharu dita bâhi anichi  
2) Shivam will bring a clean shirt for you → Shivam tâmâ-pai gote sâfa shirt anibâ



## CHAPTER 37

### Hungry, Thirsty, and Sleepy

In Oriya, there are idiomatic expressions for being hungry, thirsty, tired and so forth. You are not hungry, and don't *have* hunger. Rather, you would say

✧ 'To me is the feeling of hunger / thirst / tiredness' ✧

English	Informal Oriya	Respectful Oriya
I am <b>hungry</b> :	Mote <b>bhokā</b> laguchi	
You are <b>thirsty</b> :	Tāmāku <b>sosā</b> laguchi	Apānānku <b>sosā</b> laguchi
He/She is <b>tired</b> :	Taku <b>tired</b> laguchi	Tanku <b>tired</b> laguchi
We are <b>sleepy</b> :	Amāku <b>nidā</b> laguchi	
They are <b>hungry</b> :	Semanānku <b>bhokā</b> laguchi	

*Laguchi* is present continuous tense, 3<sup>rd</sup> person singular, of *lagiba*, to feel. The verb refers to the feeling itself; and that's why it is always *laguchi laguchi laguchi*, no matter who is feeling the feeling 😊.

Now practice your 'feelings' by making a Dialogue With a Friend:

Why are you – eating?	I am eating because I am – hungry
– drinking?	– thirsty
– sleeping?	– sleepy

Sample dialogue:

Tāme kahiki khauchā?      Mu khauchi karānā mote bhokā laguchi

- ✓ You can **elaborate** the dialogue by asking and telling what you eat, what you want, why you are tired, etc.
- ✓ Then **substitute** 'he/she' or 'they' for 'you'.

Let's include NEGATIONS:

Are Is	you he/she they	thirsty hungry tired sleepy	?	No, Yes,	I he/she they	am is are	(not)	thirsty hungry tired sleepy
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Sample outputs:

- |                              |   |                            |
|------------------------------|---|----------------------------|
| 1) Are you (informal) tired? | → | Tāmāku tired laguchi-ki?   |
| No, I am not tired           | → | Na, mote tired laguni      |
| 2) Are they thirsty?         | → | Semanānku sosā laguchi-ki? |
| Yes, they are thirsty        | → | Hā, semanānku sosā laguchi |
- When you refer to hungry and thirsty *people* (and other beings) it of course goes like this:

Mitu is hungry	Mitu-ku bhokā laguchi
Mr. Mohanty is hungry	Mr. Mohanty-nku bhokā laguchi
The child is thirsty	Pila-ku sosā laguchi
The children are thirsty	Pilamanā-nku sosā laguchi
My son is sleepy	Morā puā-ku nidā laguchi
My husband is tired all the time	Morā swami-nku sâbubele tired laguchi

❧

All the above should cover your feelings *now* – but how about yesterday and tomorrow?

- I am feeling ...: Mote ... **laguchi**
- I was feeling ...: Mote ... **laguthila** (see chapter 42, p.142)
- I will feel ...: Mote ... **lagibā**

Examples:

I am hungry today	Mote aji bhokā laguchi
I was hungry yesterday	Mote kali bhokā laguthila
I will be sleepy tomorrow	Mote kali nidā lagibā
I will soon be thirsty	Mote shighrā sosā lagibā
I think the children are thirsty	Mu bhabuchi pilamanā-nku sosā laguchi
The children were very tired yesterday	Pilamanā-nku kali bāhut tired laguthila

Finish off your work by changing 'I' into 'he/she', 'we', 'they', 'Mr. Patnaik', 'Sonali'.

## CHAPTER 38

### Happy, Well, and Angry

'Happiness' is *khusi*, and you can both *feel* happy and *be* happy:

Mote khusi laguchi	☺	Mu khusi āchi
Mote khusi laguni	☹	Mu khusi nahi

Similarly, you can *feel* well or *be* well:

Mote bhālā laguchi	☺	Mu bhālā āchi
Mote bhālā laguni	☹	Mu bhālā nahi

I think the '*be*'-form is more common (Mu khusi āchi), so that's the one we will use in the examples.

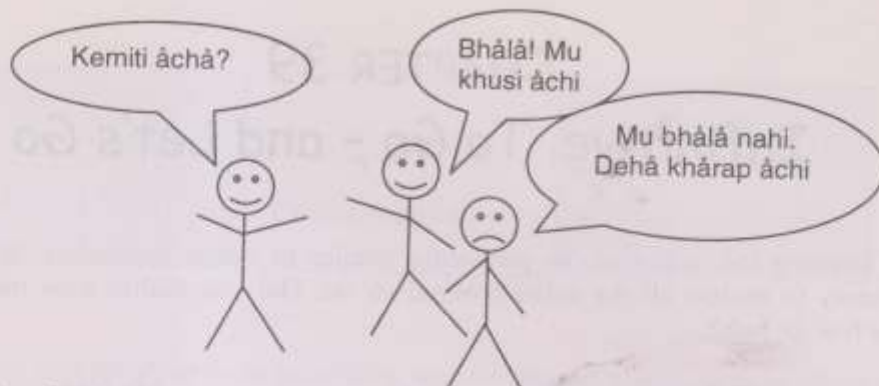
Examples:

- Happiness (*khusi*):**

Are you (resp) happy?	Apānā khusi āchānti-ki?
No, but Rajiv is happy	Na, kintu Rajiv khusi āchi
This cow is happy	Ei gai-ta khusi āchi
The cows are not happy	Gaimane khusi nahanti
We will be happy	Ame khusi thibu
Are all happy?	Sāmāste khusi?
They will not be happy	Semane khusi nāthibe
Why are you (informal) laughing?	Tāme kahiki hāsuchā?
Because I am so happy!	Karānā mu bāhut khusi āchi!
I'm just laughing	Mu hāsuchi

- Well-ness (*bhālā*):**

Are you (informal) well?	Tāme bhālā āchā-ki?
I am OK	Mu bhālā āchi
I am very well	Bāhut bhālā āchi
They are not well	Semane bhālā nahanti
My younger brother is well	Morā chotā bhai bhālā āchi
Is his (resp.) father well?	Tankārā bapa bhālā āchānti-ki?
He was not well yesterday	Se kali bhālā nāthile (←see p.132)
Kumar will be well	Kumar bhālā thibā
I hope Mr. Panda will be well soon	Mu asa kāre Mr. Panda shighrā bhālā thibe



• **Anger (ragā):**

I am feeling angry  
 I am not feeling angry  
 I am getting angry  
 I am not getting angry  
 I am (already) angry  
 They are not angry  
 Are you (informal) angry?  
 Are you (resp) angry?  
 Amita is not angry  
 My father is angry  
 My father is getting angry  
 My father is feeling angry  
 I think you (informal) will be angry

Mote ragā laguchi  
 Mote ragā laguni  
 Mu raguchi (useful for getting rid of people)  
 Mu raguni  
 Mu ragichi  
 Semane raginahanti  
 Tāme ragichā-ki?  
 Apānā ragichānti-ki?  
 Amita ragini  
 Morā bapa ragichānti  
 Morā bapa raguchānti  
 Morā bapa-nku ragā laguchi  
 Mu bhabuchi tāme ragibā

- Notice how *being angry* is expressed in the present perfect tense ('have become angry'), whereas present continuous describes an emerging anger ('getting angry').



Why are you angry?  
 Because everybody is cheating me  
 Because my landlord is shouting at me

Tāme kahiki ragichā?  
 Karānā sāmāste mote thākuchānti  
 Karānā morā ghārāmalikā mote galidāuchi



## CHAPTER 39

### Infinitive. To Go - and Let's Go

While learning the infinitive (so pleasantly similar to future indefinite), let's take the opportunity to review all the verbs covered so far. Did you realize how many that is? Quite a few ☺, huh?

To be:	Thiba	I am:	Mu áchi
To go:	Jiba	I am going:	Mu jauchi
To come:	Asiba	I am coming:	Mu asuchi
To stay:	Ráhiba	I am staying:	Mu ráhuchi
To sit:	Básiba	I am sitting:	Mu básuchi
To bring:	Aniba	I am bringing:	Mu anuchi
To eat:	Khaiba	I am eating:	Mu khauchi
To drink:	Piba	I am drinking:	Mu piuchi
To put/keep:	Rákhiba	I am putting:	Mu rákhuchi
To do:	Káriba	I am doing:	Mu káruichi
To wait:	Ápekhyá káriba	I am waiting:	Mu ápekhyá káruichi
To work:	Kamá káriba	I am working:	Mu kamá káruichi
To try:	Chesta káriba	I am trying:	Mu chesta káruichi
To take:	Neba	I am taking:	Mu náuchi
To give:	Deba	I am giving:	Mu dáuchi
To fall:	Pádiba	I am falling:	Mu páduichi
To sleep:	Soiba	I am sleeping:	Mu soichi
To fall asleep:	Soipádiba	I am falling asleep:	Mu soipáduichi (=souchi)
To read:	Pádhiba	I am reading:	Mu pádhuchi
To write:	Lekhíba	I am writing:	Mu lekhuchi
To listen/hear:	Suniba	I am listening:	Mu sunuchi
To say/tell:	Káhiba	I am telling:	Mu káhuichi
To see/look:	Dekhíba	I am looking:	Mu dekhuchi
To get:	Paiba	I am getting:	Mu pauchi
To sell:	Bikiba	I am selling:	Mu bikuchi
To buy:	Kiniba	I am buying:	Mu kinuchi
To think:	Bhabíba	I think:	Mu bhabuchi
To know:	Janiba	I know:	Mu janichi
To understand:	Bujhíba	I understand:	Mu bujhíchi
To learn:	Sikhíba	I am learning:	Mu sikhuchi
To return:	Pheríba	I am returning:	Mu pheruchi
To open:	Kholíba	I am opening:	Mu kholuchi
To close/stop:	Bánd káriba	I am closing:	Mu bánd káruichi
To laugh:	Hásiba	I am laughing:	Mu hásuichi



What to do? Kānā kārība?	← <i>Infinitive</i> <i>Future indefinite</i> →	What will I do? Mu kānā kārībī?
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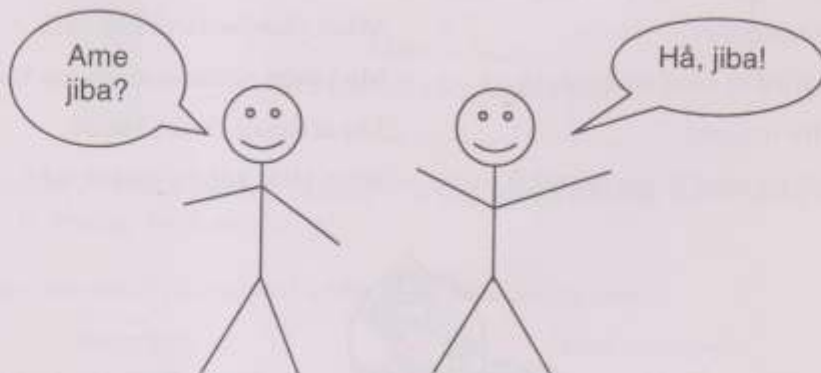
In Oriya, when you set about to do something with somebody, you call out in infinitive:

Let's go!  
**Jiba!**

Examples:

Shall we go?  
Let's go!  
Let's go home!  
Let's eat!  
Let's all eat!  
Let's take it!  
Let's listen!

Ame jiba?  
Jiba  
Ghārā-ku jiba!  
Khaiba!  
Sāmāste khaiba!  
Neba!  
Suniba!



You can **intensify** with *chalā*:

Come now, let's eat!  
Come on, let's go!  
Come on now!

Chalā khaiba!  
Chalā jiba!  
Chalā, chalā, chalā!

Two other infinitives that you surely must have heard a number of times:

**Dekhiba**  
We will see; let's wait and see

**Kānā kārība?**  
What to do?

And infinitive sneaks in in other places, too:

He (resp) has gone *to eat*

This fruit is good *to eat*

What are we going *to eat* today?

I will give the cows grass *to eat*

Please give me something *to drink*

Do you have anything *to give*?

I am going upstairs *to work*

Where should we keep it?

Try *to remember*!

I have tried *to read* the book

I will try *to come*

There is no need *to say* anything to me

Se *khaiba-ku* jaichānti

Ei phālāta *khaiba-ku* bhālā

Ame aji kânā *khaiba-ku* jaichu?

Mu gaimanā-nku ghasā *khaiba-ku* debi

Mote kichi *piba-ku* diā

Tāmārā kichi *deba-ku* āchi-ki?

Apānānkārā kichi *deba-ku* āchi-ki?

Mu upārāku kamā *kārība-ku* jauchi

Kouthi *rākhiba*?

Māne *rākhiba-ku* chesta kārā

Mu bāhita *pādhība-ku* chesta kārichi

Mu *asiba-ku* chesta kāribi

Mote kichi *kāhība* dārkar nahi

Who is that?  
(= who are they?)

*Emane kiye?*



That's Radha and Krishna!

*Emane Radha Krishna!*

## CHAPTER 40

### What Do You Like?

To express 'liking' in Oriya, you will need two verbs: *lagiba* and *paiba*.

Roughly (very roughly!) speaking,

- *lagiba* is for 'sensory likings':  
I like mango (the taste), I like the sea (the view), I like flowers (the scent)
- *paiba* is for 'non-sensory likings':  
I like to read, I like to sleep (things you like to do)  
I like him (affection for somebody)

sensory	<p>What do you like? Tāmāku kânā <b>bhālā lage?</b></p> <p style="text-align: center;">😊</p> <p>I like sweet tea Mote mitha cha <b>bhālā lage</b></p>
non-sensory	<p>What do you like? Tāme kânā <b>bhālā paā?</b></p> <p style="text-align: center;">😊</p> <p>I like to read Mu pādhiba-ku <b>bhālā pae</b></p>

- Since *lagiba* means *to feel* (cf. chapter 37), the 'sensory liking' *mote ambā bhālā lage* literally is 'mango feels good to me'.

Both 'likings' are usually expressed in the present indefinite tense:

'Sensory':

Mote **bhālā lage**  
Tāmāku **bhālā lage**  
Apānānku **bhālā lage**  
Taku / Tanku **bhālā lage**  
Amāku **bhālā lage**  
Semanānku **bhālā lage**

'Non-sensory':

Mu **bhālā pae**  
Tāme **bhālā paā**  
Apānā **bhālā paanti**  
Se **bhālā pae / paanti**  
Ame **bhālā pau**  
Semane **bhālā paanti**

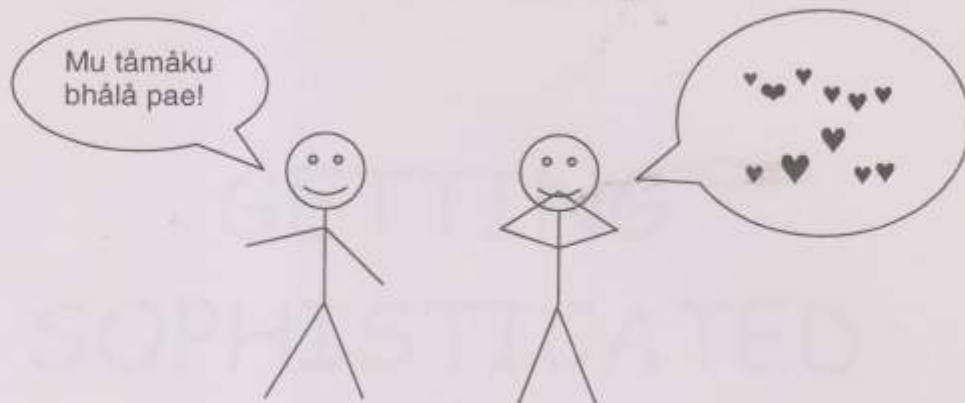
**Examples.**

An *s* in the first column indicates 'sensory liking'; an *ns* 'non-sensory liking':

<i>s/ns</i>	English	Informal Oriya	Respectful Oriya
<i>s</i>	I like the sea	Mote sāmudrā bhālā lage	
<i>s</i>	Mitu likes the beach	Mitu-ku sāmudrā kulā bhālā lage	
<i>ns</i>	My children like to go to the beach	Morā pīlamane sāmudrā kulā-ku jiba-ku bhālā paanti	
<i>ns</i>	My mother likes (= has affection for) this dog		Morā ma ei kukurā-ku bhālā paanti
<i>ns</i>	We like to listen	Ame suniba-ku bhālā pau	
<i>ns</i>	They don't like to listen	Semane suniba-ku paantini	
<i>ns</i>	What does she like to do?	Se kânā kārība-ku bhālā pae?	Se kânā kārība-ku bhālā paanti?
<i>ns</i>	She likes to stay home	Se ghāre rāhiba-ku bhālā pae	Se ghāre rāhiba-ku bhālā paanti
<i>ns</i>	She doesn't like to read	Se pādhiba-ku bhālā paeni	Se pādhiba-ku bhālā paantini
<i>ns</i>	Do you like to read books?	Tāme bāhi pādhiba-ku bhālā paā-ki?	Apānā bāhi pādhiba-ku bhālā paanti-ki?
	No, I don't have time	Na, morā time nahi	
<i>ns</i>	I like to eat Oriya food	Mu Oriya khadyā khaiba-ku bhālā pae	
<i>s</i>	I like Oriya food	Mote Oriya khadyā bhālā lage	
<i>s</i>	We don't like chili	Amāku lānka bhālā lageni	
<i>a</i>	Do you like to eat bananas?	Tāme kādāli khaiba-ku bhālā paā-ki?	Apānā kādāli khaiba-ku bhālā paanti-ki?
<i>s</i>	Do you like bananas?	Tāmāku kādāli bhālā lage-ki?	Apānānku kādāli bhālā lage-ki?
<i>s</i>	I liked this banana	Mu ei kādālita bhālā lagila	
<i>s</i>	We like flowers	Amāku phulā bhālā lage	
<i>s</i>	I like this flower	Mote ei phulāta bhālā lage	
<i>s</i>	Amita doesn't like that one	Amita-ku seita bhālā lageni	

Did you use the TPS (p.12) or the WME (p.33)?

- CAUTION: To tell someone *Mu tāmāku bhālā pae* is a rather strong statement meaning something daring like 'I love you' – and not just 'I like you'!



### Make a Dialogue With a Friend:

- |             |  |                      |
|-------------|--|----------------------|
| Do you like | - fish?  | Yes, I like ...      |
|             | - to eat fish?                                   | No, I don't like ... |
|             | - milk?  |                      |
|             | - to drink milk?                                 | ...                  |
|             | - dogs?  |                      |
|             | - to read books?                                 |                      |
|             | - to write letters?                              |                      |
|             | - fruits?  |                      |
|             | - to eat fruit?                                  |                      |
|             | - sweets?  |                      |
|             | - to eat sweets?                                 |                      |
|             | - see the temples?                               |                      |
|             | - my friend?                                     |                      |
|             | - Shari?   |                      |
|             | - to dance?                                      |                      |
|             | - to look at Odissi dance?                       |                      |
|             | - to continue reading the next part of the book? |                      |





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# PART III

## GETTING SOPHISTICATED



## CHAPTER 41

### Past Indefinite: I Was, I Went

So far, we have expressed everything taking place in the past with verbs in the present perfect tense (we *have* expressed...). Now let's learn the 'pure' past: *past indefinite* (I went). This tense is so similar to future indefinite that it will be a breeze! Moreover, from the verb endings in past indefinite, you can immediately construct two more tenses: *past continuous* (I was going) and *past perfect* (I had gone): Pay for one, take three!

Past indefinite		Informal	Respectful
Singular	I was	Mu <b>thili</b>	-
	You were	Tăme <b>thilă</b>	Apănă <b>thile</b>
	He / She was	Se <b>thila</b>	Se <b>thile</b>
	It was	Eha <b>thila</b>	-
Plural	We were	Ame <b>thilu</b>	-
	You were	Tămemane <b>thilă</b>	Apănămane <b>thile</b>
	They were	Semane <b>thile</b>	-

Try comparing this table with the one on page 84. A lot of similarities, one difference!

Let us now summarize the four (five) appearances of the verb *to be* in each of the three indefinite tenses:

#### Present:

ăchi  
ăchă  
ăchănti  
ăchu

⇒  
⇒  
⇒  
⇒

#### Future:

thibi / thibă  
thibă  
thibe  
thibu

⇒  
⇒  
⇒  
⇒

#### Past:

thili / thila  
thilă  
thile  
thilu

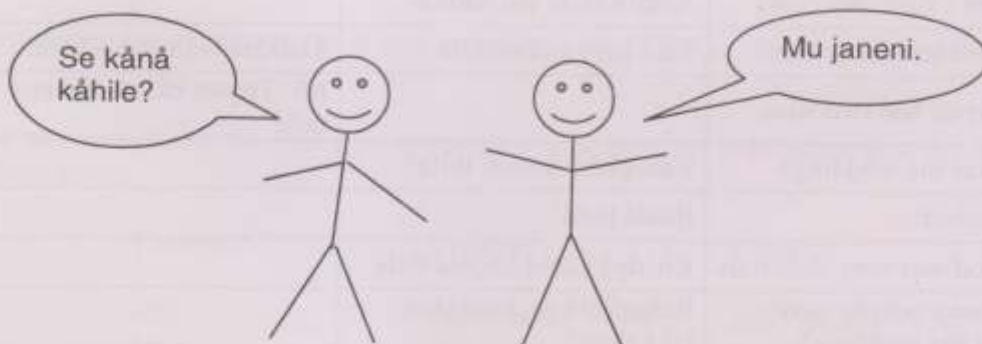
- Notice how *-ch-* signals the present, *-b-* the future, and *-l-* the past tense. See also appendix C, page 168.

English	Informal Oriya	Respectful Oriya
How were you yesterday?	Tāme kali kemiti thilā?	Apānā kali kemiti thile?
I was fine	Mu bhālā thili	
How were your children?	Tāmārā pilamane, kemiti thile?	Apānānkārā pilamane, kemiti thile?
They weren't well	Semane bhālā nāthile	
I hope they will be fine	Mu asa kāre semane bhālā thibe	
I think Sarojini wasn't happy	Mu bhabuchi Sarojini khusi nāthila	
Were you busy yesterday?	Kali tāme bestā thilā-ki?	Kali apānā bestā thile-ki?
No, I had a day off	Na, mu chuti-re thili	
Where were you last week?	Tāme gātā sāptahā-re kouthi thilā?	Apānā gātā sāptahā-re kouthi thile?
I was in Puri	Mu Puri-re thili	
Was he also in Puri?	Se-bi Puri-re thila-ki?	Se-bi Puri-re thile-ki?
I don't know	Mu janeni	
How many books did you have?	Tāmārā keteta bāhi thila?	Apānānkārā keteta bāhi thila?
I had two	Morā dita thila	
We had two cows	Amārā dita gai thile	
We didn't have any cows	Amārā kichi gai nāthile	
He didn't have any sons	Tarā kehi puā nāthile	Tankārā kehi puā nāthile
Mr. Tripathi had two sons		Mr. Tripathi-nkārā dita puā thile
How was the wedding?	Bahaghārā kemiti thila?	
It was good!	Bhālā thila!	
The food was very delicious	Khadyā bāhut bādhia thila	
How many people were there at the wedding?	Bahaghārā-re, kete-jānā lokā thile?	
I think there were 300	Mu bhabuchi tīni sā-jānā thile	
I was there with my wife		Mu seithi morā stri-nkāsangāre thili
I wasn't there	Mu seithi nāthili	

And now – *tada!* – the other verbs in past indefinite:

To come	Past indefinite	Informal	Respectful
Singular	I came	Mu <b>asili</b>	-
	You came	Tâme <b>asilâ</b>	Apânâ <b>asile</b>
	He / She came	Se <b>asila</b>	Se <b>asile</b>
Plural	We came	Ame <b>asilu</b>	-
	You came	Tâmemane <b>asilâ</b>	Apânâmane <b>asile</b>
	They came	Semane <b>asile</b>	-

To say	Past indefinite	Informal	Respectful
Singular	I said	Mu <b>kâhili</b>	-
	You said	Tâme <b>kâhilâ</b>	Apânâ <b>kâhile</b>
	He / She said	Se <b>kâhila</b>	Se <b>kâhile</b>
Plural	We said	Ame <b>kâhilu</b>	-
	You said	Tâmemane <b>kâhilâ</b>	Apânâmane <b>kâhile</b>
	They said	Semane <b>kâhile</b>	-



<b>Mu kânâ kâhili?</b> What did I say?	<b>Mu kâhili!</b> That's what I said! I said so!
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Most verbs follow the conjugation pattern nicely:

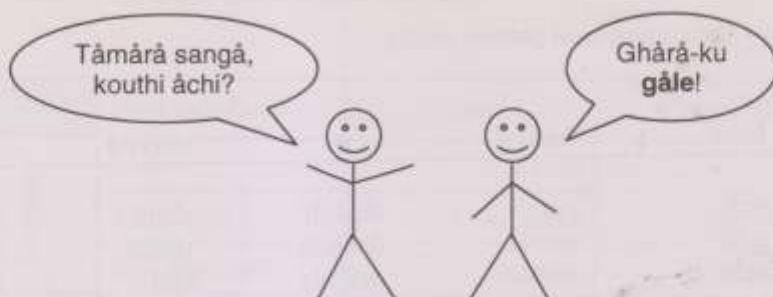
<b>gave</b>	<b>took</b>	<b>heard</b>	<b>saw</b>	<b>stayed</b>	<b>ate</b>
deli	neli	sunili	dekhili	rāhili	khaili
delā	nelā	sunilā	dekhilā	rāhilā	khailā
dele	nele	sunile	dekhile	rāhile	khaile
dela	nela	sunila	dekhila	rāhila	khaila
delu	nelu	sunilu	dekhilu	rāhilu	khailu

– but *I went* is quite irregular (with a new root):

To go	Past indefinite	Informal	Respectful
Singular	I went	Mu gāli	-
	You went	Tāme gālā	Apānā gāle
	He / She went	Se gāla	Se gāle
	It went	Eha gāla	-
Plural	We went	Ame gālu	-
	You went	Tāmmane gālā	Apānāmane gāle
	They went	Semane gāle	-

Kānā  
hela?

Line  
gāla!



◆ Now practice **changing the verbs from present continuous to past indefinite**:

English		Oriya	
I am going	⇒	I went:	Mu jauchi
I am coming	⇒	I came:	Mu asuchi
I am returning	⇒	I returned:	Mu pheruchi
I am eating	⇒	I ate:	Mu ...
I am falling	⇒	I fell:	...
I am reading	⇒	I read:	...
I am writing	⇒	I wrote:	...
I am staying	⇒	I stayed:	
I am putting	⇒	I put:	
I am doing	⇒	I did:	
I am working	⇒	I worked:	
I am closing	⇒	I closed:	
I am opening	⇒	I opened:	
I am trying	⇒	I tried:	
I am giving	⇒	I gave:	
I am bringing	⇒	I brought:	
I am getting	⇒	I got:	
I am taking	⇒	I took:	
I am drinking	⇒	I drank:	
I am sleeping	⇒	I slept:	
I am looking	⇒	I saw:	
I am listening	⇒	I heard:	
I am saying	⇒	I said:	
I think	⇒	I thought:	
I am learning	⇒	I learned:	
I am selling	⇒	I sold:	
I am buying	⇒	I bought:	
I know	⇒	I knew:	
I understand	⇒	I understood:	

◆ More energy left? Then do the list over again, now replacing *I* by *you, he/she, etc!*  
(Or maybe wait till tomorrow..)

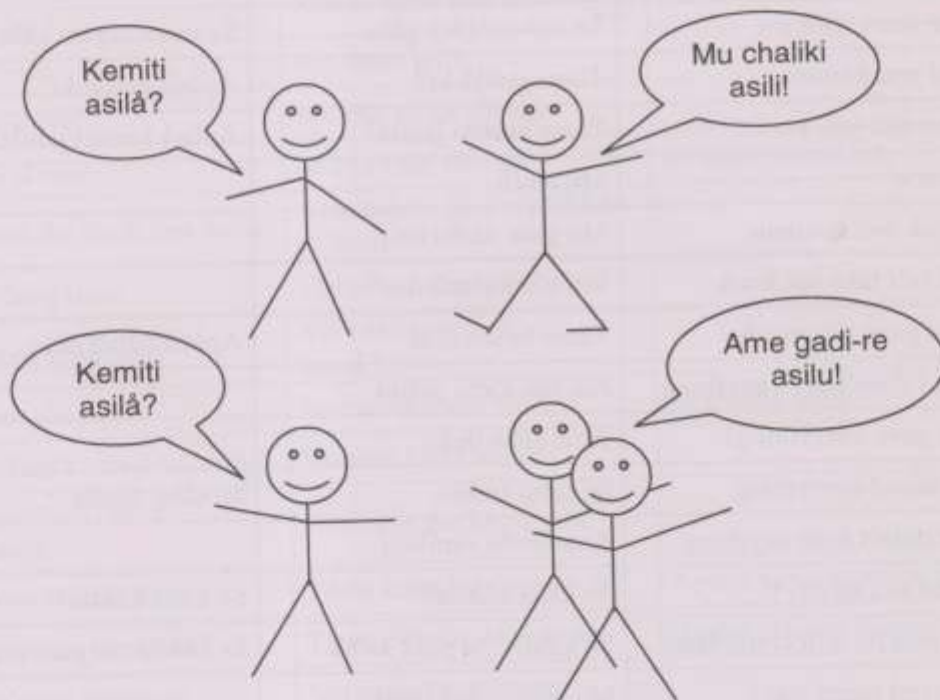
Sentence Generator for all-time coming and going and for reviewing the weekdays:

I	will come	Monday
You	came	Tuesday
He	will go	Wednesday
She	went	Thursday
We	returned	Friday
They	will return	Saturday
		Sunday

Sample outputs:

- 1) He (resp) will return on Saturday
- 2) I came Wednesday

→ Se sãnibar pheribe  
→ Mu budhãbar asili



➤ **NEGATION:** add *-ni* at the end of the verb:

I didn't come yesterday

I didn't eat

We didn't take it

They didn't hear anything

Why didn't your husband stay?

Mu kali asilini

Mu khailini

Ame eha neluni

Semane kichi sunileni

Apânânkârâ swami kahiki râhileni?

Translate with the TPS (p.12) and use the WME (p.33):

English	Informal Oriya	Respectful Oriya
I don't know who came to his house	Tarā ghārā-ku kiye asila mu janeni	Tankārā ghārā-ku kiye asila mu janeni
He came to the house	Se ghārā-ku asila	Se ghārā-ku asile
Who came first?	Kiye first asila?	Kiye first asile?
Nobody came	Kehi asilani	Kehi asileni
You came, but they went	Tāme asilā, kintu semane gāle	Apānā asile, kintu semane gāle
We went late	Ame late-re gālu	
They went by bus	Semane bus-re gāle	
She went with me	Se mo-sangāre gāla	Se mo-sangāre gāle
Did you know?	Tāme janilā-ki?	Apānā janile-ki?
How did you know?	Tāme kemiti janilā?	Apānā kemiti janile?
I knew	Mu janili	
I took one coconut	Mu gote nādia neli	
I didn't take the book	Mu bāhita nelini	
You gave too much	Tāme bāhut delā	Apānā bāhut dele
No, I didn't give anything	Na, mu kichi delini	
We gave everything!	Ame sābu delu!	
He heard everything	Se sābu sunila	Se sābu sunile
We didn't hear anything	Ame kichi suniluni	
What did he say?	Se kânā kâhila?	Se kânā kâhile?
He said he will come later	Se kâhila: se pāre asibā	Se kâhile: se pāre asibe
I stayed many days	Mu bāhut dinā rāhili	
We wrote many letters to our children	Ame bāhut chithi amārā pilamānānku lekhilu	
They didn't write many letters to us	Semane amāku bāhut chithi lekhileni	
Did you eat?	Tāme khailā-ki?	Apānā khaile-ki?
I ate, but my brother didn't	Mu khaili, kintu morā bhai khailani	Mu khaili, kintu morā bhai khaileni



English	Informal Oriya	Respectful Oriya
What did you eat?	Tâme kânâ khailâ?	Apânâ kânâ khaile?
I ate a little curd and drank some tea	Mu tike dâhi khaili au cha piili	
Was it good?	Bhâlâ thila?	
No, it wasn't good	Na, bhâlâ nâthila	
The child slept in the afternoon	Pilata upârâ bele soila	
What time did he come in the morning?	Se sâkale kete bele asila?	Se sâkale kete bele asile?
He came late	Se late-re asila	Se late-re asile
Why didn't you come yesterday?	Kahiki tâme kali asilâni?	Kahiki apânâ kali asileni?
I was busy	Mu bestâ thili	
I put it there	Mu eha seithi râkhili	
He put it here	Se eha eithi râkhila	Se eha eithi râkhile
We read the book last week	Ame bâhita gâla sâptahâ-re pâdhilu	
I read long time	Mu bâhut sâmayâ pâdhili	
I worked long time	Mu bâhut sâmayâ kamâ kârili	
He brought fish	Se machâ anila	Se machâ anile
They didn't bring anything	Semane kichi anileni	
The children drank cow milk	Pilamane gai khirâ piile	
Did you see anybody?	Tâme kaha-ku dekhilâ-ki?	Apânâ kaha-ku dekhile-ki?
Did you see the child?	Tâme pila-ku dekhilâ-ki?	Apânâ pila-ku dekhile-ki?
I didn't see anybody	Mu kaha-ku dekhilini	
I didn't see any women there	Mu seithi kehi stri-lokâ dekhilini	
We saw Mr. Tripathy		Ame Mr. Tripathy-nkû dekhilu
He saw a cow	Se gote gai dekhila	Se gote gai dekhile
She saw two elephants	Se dita hati dekhila	Se dita hati dekhile



English	Informal Oriya	Respectful Oriya
I didn't see any elephants	Mu kichi hati dekhilini	
I came by foot	Mu chaliki asili	
My sister has come by foot	Morā bhāuni chaliki asichi	Morā bhāuni chaliki asichānti
Did they also come by foot?	Semane-bi chaliki asile-ki?	
Hari brought the mangos from his tree	Hari ambāgudikā tarā gāchā-ru anila	
The mangos fell from the tree	Ambāgudikā gāchā-ru pādila	
I fell while walking	Mu chalu-chalu pādi-gāli	
My cow just died (= 'went dead')	Morā gai māri-gāla	
I sold my cow	Mu morā gai-ku bikili	
My friend bought it	Morā sangā eha kinila	Morā sangā eha kinile
Everybody learned English in school	Sāmāste English school-re sikhile	
Did you understand?	Bujhilā?	Bujhile?
Yes, I understood	Hā, mu bujhili	
Yes, I have understood everything	Hā, mu sābu bujhichi	
I thought I understood	Mu bhabili mu bujhili	

Now let's get all mixed up!

Here is a Sentence Generator for the three indefinite tenses:

I			go	next week
You	did		eat meat	later
He/She	do/does	(not)	drink milk	tomorrow
We	will		write	today
They			read	soon
			come	everyday
				yesterday

Sample outputs:

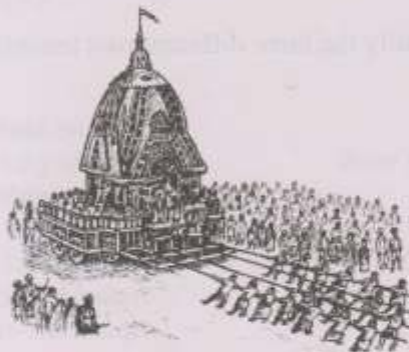
- |    |                                      |   |                        |
|----|--------------------------------------|---|------------------------|
| 1) | I will not come later                | → | Mu pāre asibini        |
| 2) | We did drink (=drank) milk yesterday | → | Ame kali khirā piilu   |
| 3) | He does come (=comes) everyday       | → | Se sâbudinā ase/asānti |

And here is a Sentence Generator for doing and not doing things:

Today	I am he is we are they are	reading. listening. going. eating. learning. drinking. sleeping. working.	Yesterday	I he we they	didn't	read listen go eat learn drink sleep work
-------	-------------------------------------	--	-----------	-----------------------	--------	--

Sample outputs:

- |    |                             |   |                        |
|----|-----------------------------|---|------------------------|
| 1) | Today I am eating           | → | Aji mu khauchi         |
|    | Yesterday I didn't eat      | → | Kali mu khailini       |
| 2) | Today they are learning     | → | Aji semane sikhuchānti |
|    | Yesterday they didn't learn | → | Kali semane sikhileni  |



This year many people went to Puri for the Rath Yatra

*Ei bārsā bāhut lokā Rath Yatra-pai Puri gāle*

## CHAPTER 42

### Past Continuous (I Was Going) and Past Perfect (I Had Gone)

As you have seen (page 25 and 76), present continuous and present perfect are formed by adding the appropriate form of *I am* to the root of the verb:

mu ja-u-(â)chi ⇔ mu jauchi,      mu ja-i-(â)chi ⇔ mu jaichi.

Same thing for past perfect and past continuous: add the appropriate form of *I was*:

To come	Continuous	Perfect
<b>Present</b>	I am coming <i>Mu as-u-chi</i>	I have come <i>Mu as-i-chi</i>
<b>Past</b>	I was coming <i>Mu as-u-thili</i>	I had come <i>Mu as-i-thili</i>

Examples: (can you identify the three different past tenses? ☺)

They **were going**  
They **had gone** last week  
They **went** home

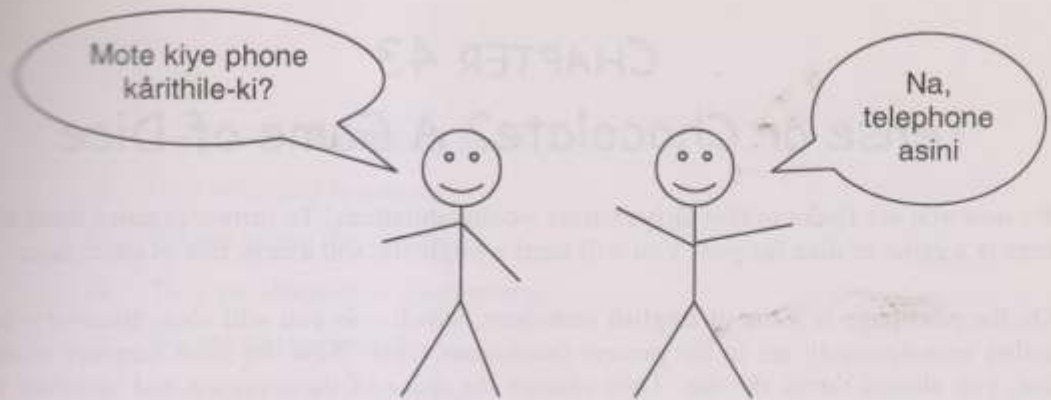
**Were you coming** with him?  
Why **had you come** alone?  
You **came** late!

I **was eating** before I came  
I **had eaten** when you came  
I **ate** before I went

Semane **jauthile**  
Semane gâtă săptămână **jaithile**  
Semane ghâră-ku **gâle**

Apână tankă-sangăre **asuthile-ki**?  
Apână kahiki eka **asithile**?  
Apână late-re **asile**!

Mu asiba-purbâru **khauthili**  
Tâme asila-bele mu **khaithili**  
Mu gâla-purbâru **khaili**



- In the list below, gently change the verbs from present continuous through past indefinite to past continuous and onto past perfect (in Oriya, of course!):

Present cont.	⇒	Past indef.	⇒	Past cont.	⇒	Past perf.
I am coming	⇒	I came	⇒	I was coming	⇒	I had come
I am going	⇒	I went	⇒	I was going	⇒	I had gone
I am eating	⇒	I ate	⇒	...	⇒	...
I am reading	⇒	I read	⇒	...	⇒	
I am writing	⇒	I wrote	⇒		⇒	
I am staying	⇒	I stayed	⇒		⇒	
I am putting	⇒	I put	⇒		⇒	
I am doing	⇒	...	⇒		⇒	
I am giving	⇒		⇒		⇒	
I am bringing	⇒		⇒		⇒	
I am taking	⇒		⇒		⇒	
I am drinking	⇒		⇒		⇒	
I am sleeping	⇒		⇒		⇒	
I am looking	⇒		⇒		⇒	
I am listening	⇒		⇒		⇒	
I am saying	⇒		⇒		⇒	

☺ Now do the same thing with *you, he/she, etc.*

## CHAPTER 43

### Tense or Chocolate? A Game of Dice

By now you are fluent in five Oriya tenses – congratulations! To further practice them all, here is a game of dice for you. You will need a single die and a large box of chocolates.

On the next page is a list of English sentences, which – as you will soon discover – all rather monotonously are in the present continuous tense. Now, for each sentence in the list, you should throw the die. Then *change the tense* of the sentence and *translate* to Oriya, depending on how many eyes you get:

1 eye:	Present continuous (= no change)
2 eyes:	Past continuous
3 eyes:	Present perfect
4 eyes:	Past perfect
5 eyes:	Future indefinite
6 eyes:	Eat a chocolate

Thus, if the given sentence is

‘I am going to Puri’,

and you get 4 eyes, the sentence becomes

‘I had gone to Puri’,

which translates to

‘Mu Puri jaithili’.

Continue until the sentences or the chocolates are finished, whichever happens first.

Enjoy your game! 😊





- i. Are you (informal) going home?  
ii. He (informal) is coming  
iii. We are eating the vegetables  
iv. They are sleeping in the morning  
v. We are staying outside  
vi. She (resp) is waiting outside  
vii. I am not coming from there  
viii. I am taking the flower  
ix. Are you (resp) writing a letter?  
x. We are reading a book  
xi. What are you (plural, informal) drinking?  
xii. They are working  
xiii. This cow is giving good milk  
xiv. I am listening  
xv. What are you (informal) saying?  
xvi. They are returning from Phulbani  
xvii. The child is falling  
xviii. Are you (informal) closing the gate?  
xix. Who is opening it?  
xx. Why are you (informal) not trying?  
xxi. They are bringing the money  
xxii. What is he (informal) getting?  
xxiii. My mother is sleeping  
xxiv. I am listening to music  
xxv. Which fruits is he (resp) selling?  
xxvi. She (resp) is keeping the elephant in the fridge



## CHAPTER 44

### To Have To

You *have to* go. Something *must* be finished. Your friend *really should* read that book. The Oriya expression for 'to have to' depends on the urgency of what has to be done:

- Less urgent: You have to (= really ought to) read this book  
Tāmārā ei bāhita pādhibarā āchi
- More urgent: You have to (= must) read this book!  
Tāmāku ei bāhita pādhibaku hābā!

*Hābā* is future tense of *hāuchi*, 'happening': We will come to that one in chapter 48.

#### Examples:

I have to go	Morā jibarā āchi Mote jibaku hābā
You (informal) have to go there	Tāmārā seithiki jibarā āchi Tāmāku seithiki jibaku hābā
We have to read those books	Amārā sei bāhigudikā pādhibarā āchi Amāku sei bāhigudikā pādhibaku hābā
Do you (resp) have to go outside?	Apānānkārā baharā-ku jibarā āchi-ki? Apānānku baharā-ku jibaku hābā-ki?
She (respectful) has to work	Tankārā kamā kārībarā āchi Tanku kamā kārībaku hābā
Gopal has to go home	Gopal-rā ghārā-ku jibarā āchi Gopal-ku ghārā-ku jibaku hābā
Mrs. Patnaik should see this	Mrs. Patnaik-nkārā eita dekhībarā āchi Mrs. Patnaik-nku eita dekhībaku hābā
You (informal) have to do this!	Tāmārā eha kārībarā āchi! Tāmāku eha kārībaku hābā!
I have to drink water all the time	Morā sābubele pani pībarā āchi Mote sābubele pani pībaku hābā

The above examples were listed in both the *less* and the *more* urgent form. The next ones are only in the *more* urgent form:

You (informal) *must* drink some more water!

Tâmăku au pani pibaku hăbă!

My son *must* come now!

Moră puă-ku ebe asibaku hăbă!

He (respectful) *must* come now!

Tanku ebe asibaku hăbă!

The child *must* sleep now!

Pila-ku ebe soibaku hăbă!

### Sentence Generator for urgency:

I		see	
You		hear	
He/She	<i>have to</i> (less urgent)	do	this!
We	<i>must</i> (more urgent)	buy	that!
They		sell	

### Sample outputs:

- 1) You (respectful) *must* sell that! → Apănăнку сеіта бікібаку хăбă!
- 2) He (informal) *has to* see this! → Tară eita dekhîbară âchi!



- The *more urgent* form can be further intensified by adding a *nihati*:

You *absolutely must* go

Tâmăku **nihati** jibaku hăbă

He *absolutely must* stop now

Tanku **nihati** ebe bând kâribaku hăbă

## CHAPTER 45

### Can and May

*Can* and *may* is expressed with a single verb: *pariba* = *to be able to*. Depending on the tense of the verb, it takes on different meanings:

- **Present indefinite** and **present continuous** ⇒ being able to, '*I can*'

I can read  
He can't sleep

Mu pādhi-pare  
Se soi-pareni

Mu pādhi-paruchi  
Se soi-paruni

- **Past indefinite** ⇒ was able to, '*I could*'

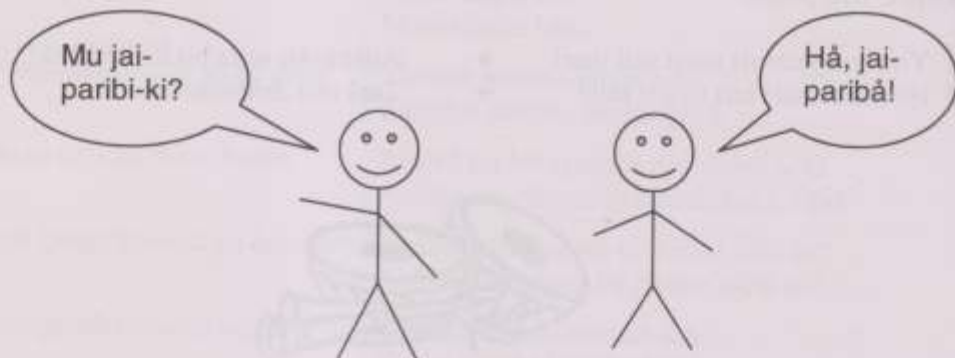
We were able to understand  
Mrs. Prusti couldn't come

Semane bujhi-parilu  
Mrs. Prusti asi-parileni

- **Future indefinite** ⇒ seeking and giving permission, '*may I?*'

May I go?  
You may go

Mu jai-paribi-ki?  
Tāme jai-paribā



Present indefinite: <i>am able to</i> <b>can</b>	Present cont: <i>being able to</i> <b>can</b>	Past indefinite: <i>was able to</i> <b>could</b>	Future indefinite: <i>will be able to</i> <b>may</b>
Pare Parā Parānti Paru	Paruchi Paruchā Paruchānti Paruchu	Parili Parilā Parile Parilu	Paribi Paribā Paribe Paribu



## Translate:

English	Informal Oriya	Respectful Oriya
May I go to your house this evening?	Mu tāmārā ghārā-ku sândhyare jai-paribi-ki?	Mu apānānkārā ghārā-ku sândhyare jai-paribi-ki?
Yes, you may go	Hā, jai-paribā	Hā, jai-paribe
May I go with you?	Mu tāmā-sangāre jai-paribi-ki?	Mu apānā-nkāsangāre jai-paribi-ki?
No, I will go alone	Na, mu eka jibi	
May I come in?	Mu bhitārā-ku asi-paribi-ki?	
I had to come yesterday, but I could not come	Morā kali asibarā thila, kintu asi-parilini	
He can't work because he is too tired	Se kamā kāri-paruni karānā se bāhut tired āchi	Se kamā kāri-parunahanti karānā se bāhut tired āchānti
Can you read Oriya?	Tāme Oriya pādhi-parā-ki?	Apānā Oriya pādhi-parānti-ki?
I can read Oriya ☺	Mu Oriya pādhi-pare	
Can your wife read?	Tāmārā stri pādhi-paruchā-ki?	Apānānkārā stri pādhi-paruchānti-ki?
She can't read ☹	Se pādhi-pareni	Se pādhi-parāntini
I think she will be able to learn	Mu bhabuchi se sikhi-paribā	Mu bhabuchi se sikhi-paribe
I wasn't able to read the letter	Mu chithi pādhi-parilini	
I can't understand	Mu bujhi-paruni	
Why aren't you able to understand?	Tāme kahiki bujhi-parunā?	Apānā kahiki bujhi-parunahanti?
Can you hear what I am saying?	Mu kārā kāruchi tāme suni-paruchā-ki?	Apānā mu kārā kāruchi suni-paruchānti-ki?
Can't you hear?	Tāme suni-parunā-ki?	Apānā suni-parunahanti-ki?
May I leave my children with you?	Mu morā pilamanā-nku tāmāpakhāre chadi-paribi-ki?	Mu morā pilamanā-nku apānānkāpakhāre chadi-paribi-ki?
I will not be able to wait longer	Mu au āpekhiya kāri-paribini	
I can do all the work, but I don't have the time	Mu sābu kamā kāri-pare, kintu morā sāmāyā nahi	
You can do it later	Tāme pāre kāri-paribā	Apānā pāre kāri-paribe

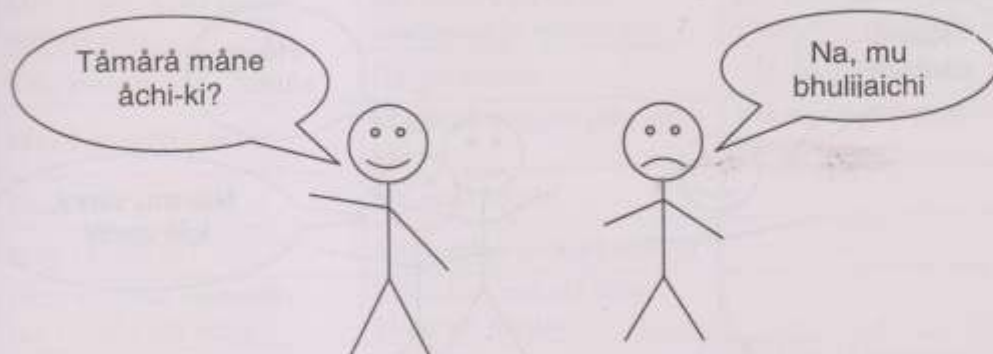


English	Informal Oriya	Respectful Oriya
May I give you the letters later?	Mu tāmāku chithi pāre dei-paribi-ki?	Mu apānānku chithi pāre dei-paribi-ki?
May I take one day off?	Mu gote dinā chuti nei-paribi-ki?	
May I stay home the day after tomorrow?	Mu pāhārdinā ghāre rāhi-paribi-ki?	
I cannot stay	Mu rāhi-paruni	
The child can't sleep so early	Pilata ete shigrā soi-paruni	
Will you be able to give?	Tāme dei-paribā-ki?	Apānā dei-paribe-ki?
Will you give?	Tāme debā-ki?	Apānā debe-ki?
Will you give me your address?	Tāme mote tāmārā address debā-ki?	Apānā mote apānānkārā address debe-ki?
He can't see well	Se bhālā dekhi-paruni	Se bhālā dekhi-parāntini
I can see two elephants and a buffalo	Mu dita hati au gote māisi dekhi-paruchi	
I can see the stars	Mu tara dekhi-paruchi	
Why can't you go?	Tāme kahiki jai-parunā?	Apānā kahiki jai-parunahanti?
I'm busy, therefore I cannot go	Mu bestā āchi, seithipai mu jai-paruni	
Why are you not staying?	Tāme kahiki rāhunā?	Apānā kahiki rāhunahanti?
I cannot stay because I must go	Mu rāhi-paruni karānā mote jibaku hābā	
Why are you not eating?	Kahiki tāme khaunā?	Apānā kahiki khaunahanti?
I cannot eat because I'm not hungry	Mu khai-paruni karānā mote bhokā laguni	



## CHAPTER 46

### To Remember - and Forget



- ☺ I remember ('it is in my mind')
- ☺ Do you remember?
- ☺ Sita remembers everything

Morā māne āchi  
 Tāmārā / Apānānkārā māne āchi-ki?  
 Sita-rā sābu māne āchi

- ☹ I don't remember
- ☹ I have forgotten!
- ☹ Have you forgotten?
- ☹ I forgot!
- ☹ I will forget!

Morā māne nahi  
 Mu bhuli-jaichi!  
 Tāme bhuli-jaichā-ki?/Apānā bhuli-jaichānti-ki?  
 Mu bhuli-gāli!  
 Mu bhuli-jibi!

*I remember* can be expressed in two more ways:

- Morā māne pāduchi: 'It is falling in my mind'
- Mu māne rākhichi: 'I have put it in the mind'

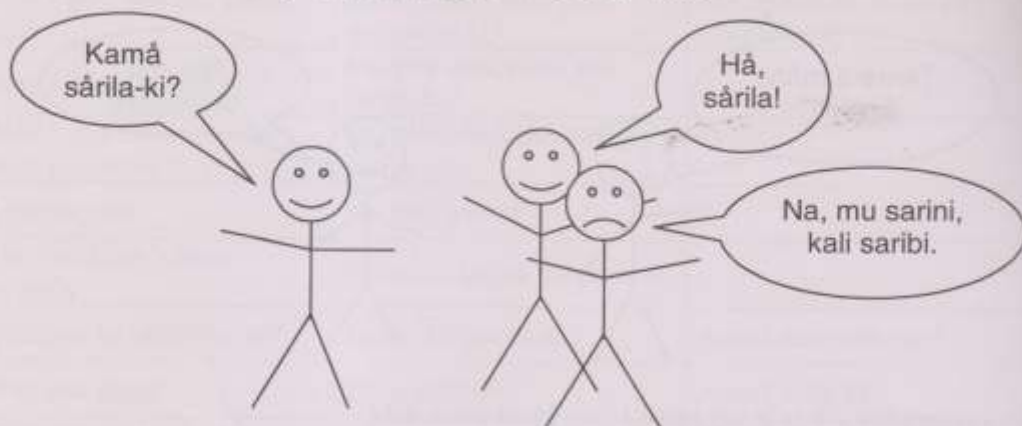
Some examples (all in informal form, you do the respectful ones!):

He remembers everything  
 I don't remember anything  
 Do you remember?  
 Please remember to bring the book!  
 Try to remember!  
 She always forgets everything  
 They forgot to come  
 I forgot your name  
 I have forgotten his name  
 I don't remember your name  
 I will never forget

Se sābu māne rākhichi  
 Morā kichi māne pāduni  
 Tāme māne rākhichā-ki?  
 Dāyakāri bāhita anibaku māne rākhibā!  
 Māne rākhiba-ku chesta kārā!  
 Se sābubele sābu bhuli-jauchi  
 Semane asibaku bhuli-gāle  
 Mu tāmārā na bhuli-gāli  
 Mu tarā na bhuli-jaichi  
 Mu tāmārā na māne rākhini  
 Mu kebe bhuli-jibini

## CHAPTER 47

### Finished! - Sârila!



- If somebody finishes something – active – the verb is *sariba*:

I haven't finished my work = Mu morâ kamâ sarini

- If something is being finished – passive – the verb is *sârila*

My work isn't finished = Morâ kamâ sârini

#### Examples:

##### • Active finishing:

I am finishing now  
Have you finished?  
No I haven't finished  
Have they done (finished) the work?  
When will you finish?  
I will finish in the night  
You must finish now!

Mu ebe saruchi  
Tâme sarilâ-ki? / Apânâ sarile-ki?  
Na, mu sarilini  
Semane kamâ sarile-ki?  
Tâme kebe saribâ? / Apânâ kebe saribe?  
Mu ratire saribi  
Ebe saribaku hâbâ!

##### • Passive finishing:

Is the work finished?  
Yes, it is finished!  
It is all finished  
It is not finished  
The work must be finished now!

Kamâ sârila?  
Hâ, sârila!  
Sâbu sârila  
Sârilani  
Kamâ ebe sâribaku hâbâ!

*Sariba* combines with other verbs to form **hybrid-verbs** in this fashion:

Have you eaten (= finished eating)?	Tāme khai-sarilā-ki?
Yes, I have already eaten	Hā, mu khai-sarili
Have they finished drinking?	Semane pi-sarichānti-ki?
I have already read the letter	Mu chithi pādhi-sarichi
I already went there	Mu seithiki jai-sarichi
Has Mr. Mohanty already been there?	Mr. Mohanty seithiki jai-sarichānti-ki?
I have already given	Mu dei-sarichi
I got it (= that) already	Mu seita pai-sarichi
My friend already saw the temple	Morā sangā māndirā dekhi-sarichi
The gate is already opened	Gate kholi-sarichi
I have understood	Mu bujhi-sarichi
I already knew	Mu jani-sarichi
Is the work finished?	Kamā sārī-gāla-ki?/Kamā sārī-jaichi-ki?
I have already waited long time	Mu bāhut sāmāyā āpekhiya kārī-sarichi

⊗ There are no more mangos ⊗



*Ambā sārī-gāla / Ambā sārī-jaichi*

## CHAPTER 48

### What's Happening?

I am sure you have already heard (and probably used) these very common expressions:

**Kǎnǎ hǎuchi?**

**Kǎnǎ hela?**

- meaning
- ‘What is going on?’
  - ‘What is it?’
  - ‘What happened?’
  - ‘What is happening?’

The verb *heba* (to happen) occurs in a great many contexts in Oriya. Fortunately it always comes in 3<sup>rd</sup> person singular (why?), so you don't need to worry about conjugation:

<b>Hǎuchi:</b>	– is happening
<b>Hela / Heichi:</b>	– happened
<b>Hǎbǎ:</b>	– will happen

#### Examples:

Let's see what is happening

Let's see what will happen

What's the matter with you?

What's the matter with him?

What happened to him?

Everything will be alright

Dekhība kǎnǎ hǎuchi

Dekhība kǎnǎ hǎbǎ

Tāmārā kǎnǎ hǎuchi?

Apānānkārā kǎnǎ hǎuchi?

Tankārā kǎnǎ hǎuchi?

Tankārā kǎnǎ heichi?

Sābu thik hǎbǎ

- Notice here the use of *-rā* and *-nkārā* rather than the *-ku* and *-nku* you might have expected!



## NEGATION:

**Hābāni!**

It won't happen!

*I won't do it!*

It's not possible!

*It can't be done!*

Not like that!

Nothing will happen  
 It will never happen  
 I think it will not happen  
 It has never happened before  
 It can't be done, it's not possible!  
 Not like this, *this* is how it is done

Kichi hābāni  
 Eha kebe hābāni  
 Mu bhabuchi hābāni  
 Kebe purbāru heināthila  
 Hābāni! Heiparibāni!  
 Emiti hābāni, *emitī* hābā



There are other common uses of 'something happened':

It's late! ('lateness happened')  
 It has gotten dark ('night happened')  
 It has gotten cold ('coldness happened')  
 It's dirty! ('dirt has happened')  
 It will rain ('rain will happen')  
 It's beautiful! ('beauty has happened')  
 It's wet  
 It's finished  
 It isn't finished  
 Has it not been closed?  
 When will the shop close?  
 When will it open?  
 It won't open today  
 I hope he will be well soon  
 She will have a child next year  
 Jeetendra will be married this year

Deri hela!  
 Rati hela  
 Thānda hela  
 Māila heichi!  
 Bārsa hābā  
 Sundār heichi!  
 Oda heichi  
 Complete heichi (or: *Sārichi*)  
 Complete heini (or: *Sārini*)  
 Bānd heini?  
 Dokan kete bele bānd hābā?  
 Kebe khola hābā?  
 Aji khola hābāni  
 Mu asa kāre se shigrā bhālā heijibe  
 Pārā bārsā tankārā gote pila hābā  
 Jeetendra ei bārsā baha hābā

In the next three chapters we will study other phenomena that 'happen' in Oriya, namely age, health, and weather. Read on!

## CHAPTER 49

### How Old are You?

Age: **Bâyāsā**  
Years: **Bârsā**

To ask somebody's age, you either ask how much age he or she has:

- *Tāmārā bāyāsā kete?*

or how many years have happened to him or her:

- *Tāmāku kete bârsā hela?*

Strangely, this can also be expressed

- *Tāmāku kete bârsā helani?* (but the '-ni' is 𐎎𐎗, not the 'negation-ni' 𐎎𐎗𐎙)

If you are 37 years old, the answer would be one of the following:

- *Mote satātiris bârsā hela*
- *Mote satātiris bârsā helani*

or one of the simpler forms

- *Mu satātiris bârsā-rā*
- *Mote satātiris bârsā*
- *Satātiris bârsā*



## Two other examples:

How old is the boy?

Puã-rã, bãýãã kete?  
 Puã-ku kete bãrsã hela?  
 Puã-ku kete bãrsã helani?

The boy is 10 years old

Puã-ku dãã bãrsã hela  
 Puã-ku dãã bãrsã helani  
 Puã-ku dãã bãrsã  
 Puã dãã bãrsã-rã  
 Dãã bãrsã

How old is your mother?

Apãnãnkãrã ma-nkãrã, bãýãã kete?  
 Apãnãnkãrã ma-nku kete bãrsã hela?  
 Apãnãnkãrã ma-nku kete bãrsã helani?

She is 80 years old

Tanku åsi bãrsã hela  
 Tanku åsi bãrsã helani  
 Se åsi bãrsã-rã  
 Åsi bãrsã

➤ Instead of *hela* (past indefinite) you can everywhere use *heichi* (present perfect).



## Sentence Generator:

How old	is are	the boy	?	I am He/She is	5	years old.
		he/she			10	
		your sister			15	
		you			20	
		your brother			25	
		your son			30	
		your daughter			35	

## Sample outputs:

- 1) How old is your sister? → Tãmãrã bhãuni-ku, kete bãrsã?  
 She is 35 years old → Se pãintiris bãrsã-rã / Taku pãintiris bãrsã hela
- 2) How old are you? → Tãmãku kete bãrsã hela?  
 I am 20 years old → Mu kodie bãrsã-rã / Mote kodie bãrsã hela

## CHAPTER 50

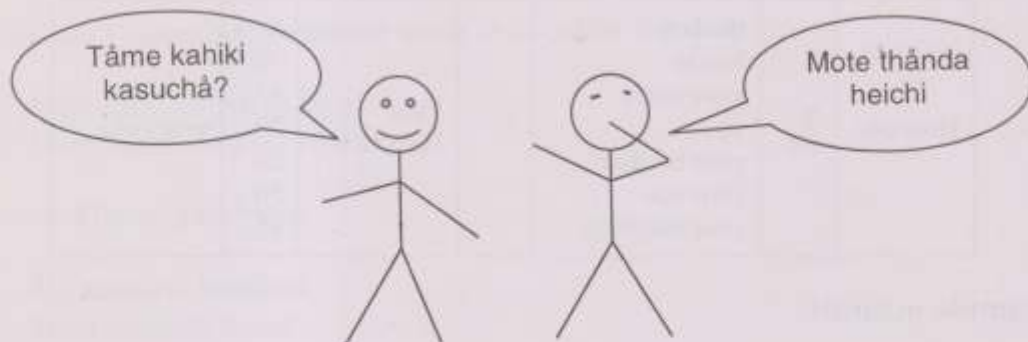
### Health

In Oriya, health – or the lack of health ☹ – is not always something that you *have*. It may also *happen* to you:

- |                 |                    |                         |
|-----------------|--------------------|-------------------------|
| • I have a cold | Mote thānda hāuchi | ('cold happens to me')  |
| • I have pain   | Mote kāsṭā hāuchi  | ('pain happens to me')  |
| • I have fever  | Mote jāṛā hāuchi   | ('fever happens to me') |

Other maladies (that don't *happen*):

- |                            |   |
|----------------------------|---|
| • I am not well            | Mu bhālā nahi ('I am not well')                     |
| • I am ill                 | Morā dehā khārap ('my body is bad')                 |
|                            | Morā dehā khārap laguchi ('my body is feeling bad') |
| • I have a headache        | Morā mundā bindhuchi ('my head is paining')         |
| • I am coughing            | Mu kasuchi  |
| • He has coughed many days | Se bāhut dinā hela kasichi                          |



Dialogue With a Friend:

Q: What's the matter with you / your mother / your father / your husband / your wife / your friend?

A: I have / She has / He has ... – [choose an illness]

## CHAPTER 51

### Weather

In Orissa it doesn't just rain. Rain is *happening*!

It is raining	Bārsa hāuchi
It is raining all the time	Sābubele bārsa hāuchi
It is raining only a little bit today	Aji tike tike bārsa hāuchi
It will rain	Bārsa hābā
It will not rain	Bārsa hābāni
It may rain	Bārsa heipare
Will it rain in the morning?	Sākale bārsa hābā-ki?
It will rain in the night	Ratire bārsa hābā
It rained yesterday	Kali bārsa heichi
It has not rained in the morning	Sākhale bārsa heini
When did it rain?	Bārsa kete bele hāuthila?
	Bārsa kebe hāuthila?

Here is some other Orissan weather (= *pagā*). After all, most of the time it doesn't rain ☺

Sunshine  
Wind

Khāra  
Pābānā

Lightning  
Thunder

Bijuli  
Ghādāghādi

#### Examples:

Today the weather is good  
 Today the weather is not good  
 It's a beautiful morning  
 I think the weather will not be nice  
 It's bad weather  
 Will it be sunshine later?  
 It's very very hot today!  
 Yesterday was a cold day  
 It's windy

It is lightning  
 Last night there was thunder and lightning

Aji bhālā pagā  
 Aji bhālā pagā heini / nahi  
 Sundār sākālā heichi  
 Mu bhabuchi bhālā pagā hābāni  
 Khārap pagā heichi  
 Khāra pāre hābā-ki?  
 Aji bāhut gārām hāuchi!  
 Kali dināta thānda thila  
 Pābānā bāhuchi ('wind is blowing')  
 Pābānā hāuchi ('wind is happening')  
 Bijuli maruchi ('lightning is hitting')  
 Kali ratire ghādāghādi bijuli maruthila



## CHAPTER 53

### If - Then

**If ..., then ...**  
**Jâdi ..., tahele ...**

*If I go to school, then I will learn everything.*  
*Jâdi mu school-ku jibi, tahele mu sâbu sikhparibi.*

- In English, the *if*-sentence is usually in the present indefinite tense: If I go... In Oriya, however, future indefinite tense is commonly (if not always) used: Jâdi mu jibi...
- *Tahele* can be omitted in the Oriya sentence, just as *then* can be omitted in the English sentence:

Jâdi mu school-ku jibi,	tahele mu sâbu sikhibi
Jâdi mu school-ku jibi,	mu sâbu sikhibi
Jâdi mu school-ku jibi,	sâbu sikhibi

Now, *if* you like, *then* please translate!

If it rains,  
then I will not go

Jâdi bârsa hâbâ,  
tahele mu jibini

If it rains,  
then they will not be able to go to school

Jâdi bârsa hâbâ,  
tahele semane school-ku jai-paribeni

If it doesn't rain,  
you (inf.) can take the children in the garden

Jâdi bârsa hâbâni,  
tâme pilamanâнку bâgicha-ku nei-paribâ

If there is enough time,  
then we will stay

Jâdi time hâbâ,  
tahele ame râhibu

If he (respectful) doesn't come,  
what shall I do?

Jâdi se asibeni,  
mu kânâ kâribi?

If they don't come,  
I have to go to their house

If they have no money,  
then they can't buy anything

If they have money,  
then they will not work

If he (informal) is not eating,  
then he will be hungry

If I am eating more,  
then I will not be feeling well

If I am not drinking,  
then I will be thirsty

If she (respectful) is thirsty,  
then she will drink

If you (informal) forget,  
I will remember

If she (informal) eats the medicine regularly,  
then she will be fine

If he (respectful) calls,  
tell him that he may come in the evening

If we don't sleep now,  
then we will be sleepy tomorrow

If you (informal) read that book,  
then you will learn English

If you (respectful) will write me a letter,  
then I will be very happy

If you (informal) don't close the gate,  
then the cows will come in

If you (respectful) speak slowly,  
then I will understand

If she (inf.) reads this book one more time,  
then she will understand everything

Jâdi semane asibeni,  
morâ semanânkârâ ghârâ-ku jibarâ âchi

Jâdi semanânkârâ tânka nahi,  
tahele semane kichi kini-paribeni

Jâdi semanânkârâ tânka âchi,  
tahele semane kamâ kâribeni

Jâdi se khaibâni,  
tahele taku bhokâ lagibâ

Jâdi mu au khaibi,  
tahele mote khârap lagibâ

Jâdi mu pibini,  
tahele mote sosâ lagibâ

Jâdi tanku sosâ lage,  
tahele se pibe

Jâdi tâme bhulijibâ,  
mu mâne râkhibi

Jâdi se medicine regularly khaibâ,  
tahele se bhâlâ hei-jibâ

Jâdi se phone kâribe,  
tanku kuhâ se sândhyare asi-paribe

Jâdi ame ebe soibuni,  
tahele amâku kali nidâ lagibâ

Jâdi tâme sei bâhita pâdâ  
tahele tâme English sikhi-paribâ

Jâdi apânâ mote gote chithi lekhibe,  
tahele mu bâhut khusi hebi

Jâdi tâme gate bând kâribâni,  
tahele gaimane bhitârâ-ku asi-paribe

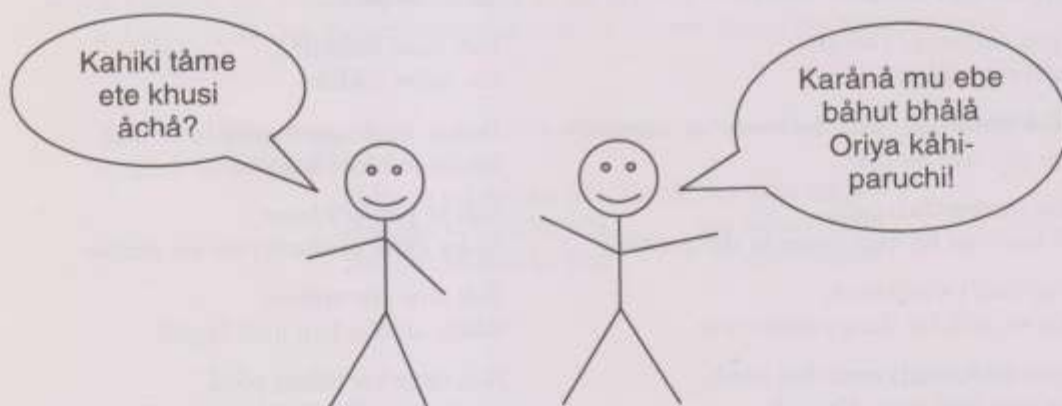
Jâdi apânâ aste kâhibe  
tahele mu bujhi-paribi

Jâdi se ei bâhita au thâre pâdhîbâ,  
tahele se sâbu bujhi-paribâ

## CHAPTER 53

### Your Turn...

We are coming to the end of Part III. Well done! So now it's up to you to continue the book! Please go ahead and add your own chapters as you delve further into Oriya and Orissa. Good luck!



# PART IV

## APPENDICES



## APPENDIX A

### The Numbers

First of all, I'll bet you will never learn all the numbers up to 100 ☹! This not to discourage you, but they *are* quite complicated... And do you absolutely *have* to know what 73 or 58 is in Oriya? Realistically, I suggest you start out learning 1–20 and then supplement with key numbers like 25, 50, 100, 500, 1000, and so on.

Remember that the numbers get a *-ta* added to the end when they are used for counting concrete items, cf. chapter 4.

- Skip-counting in **tens** and **hundreds**:

10	dās	100	sāhe
20	kodie	200	dui sâ (not <i>dī</i> sâ!)
30	tiris	300	tini sâ
40	chalis	400	chari sâ
50	pāchas	500	panch sâ
60	sathie	600	châ sâ
70	sâturi	700	sat sâ
80	āsi	800	ath sâ
90	nābe	900	nâ sâ
100	sāhe	1000	hājar

10,000	dās hājar
1,00,000	lakh
10,00,000	dās lakh
100,00,000	crore

- A few simple **fractions**:

$\frac{1}{2}$	ādha	Half kg = ādha kilo	Take half = ādha niā
$1\frac{1}{2}$	dedhā		
$2\frac{1}{2}$	ādhei		
$3\frac{1}{2}$	sadhe tini	$3\frac{1}{2}$ kg = sadhe tini kilo	3.30 = sadhe tini
$4\frac{1}{2}$	sadhe chari		
$5\frac{1}{2}$	sadhe panch		



- An exhaustive (and exhausting) list of **all the numbers from 0 to 100**:

<b>0</b>	<b>zero</b>
1	gote / ek
2	di / dui
3	tini
4	chari
<b>5</b>	<b>panch</b>
6	châ
7	sat
8	ath
9	nâ
<b>10</b>	<b>dâs</b>
11	egarâ
12	barâ
13	terâ
14	châudâ
<b>15</b>	<b>pândârâ</b>
16	sohâlâ
17	sâtârâ
18	âthârâ
19	unish
<b>20</b>	<b>kodie</b>
21	ekois
22	bais
23	teis
24	châbis
<b>25</b>	<b>pâchis</b>
26	châbis
27	sâteis
28	âtheis
29	ântiris
<b>30</b>	<b>tiris</b>
31	ektiris
32	bâtis
33	tetis
34	châutiris
<b>35</b>	<b>pâintiris</b>
36	châtis
37	sâtâtiris
38	âthtiris
39	âchalis

<b>40</b>	<b>chalis</b>
41	ekchalis
42	bâyalis
43	teyalis
44	châuralis
<b>45</b>	<b>pâinchalis</b>
46	châyalis
47	sâtâchalis
48	âthchalis
49	âchâs
<b>50</b>	<b>pâchas</b>
51	ekabân
52	baun
53	tepân
54	châubân
<b>55</b>	<b>pânachabân</b>
56	châbân
57	sâtabân
58	âthabân
59	ânsâthi
<b>60</b>	<b>sathie</b>
61	eksâthi
62	basâthi
63	tesâthi
64	châusâthi
<b>65</b>	<b>pâncsâthi</b>
66	châsâthi
67	sâtsâthi
68	âthsâthi
69	ânâsturi
<b>70</b>	<b>sâturi</b>
71	ekâsturi
72	basturi
73	testuri
74	châusturi
<b>75</b>	<b>pâncâsturi</b>
76	châsturi
77	sâtâsturi
78	âthâsturi
79	ânasi

<b>80</b>	<b>âsi</b>
81	ekasi
82	bâyasi
83	teyasi
84	châurasi
<b>85</b>	<b>pâncchasi</b>
86	châyasi
87	sâtasi
88	âthasi
89	ânanâbe
<b>90</b>	<b>nâbe</b>
91	ekanâbe
92	bâyanâbe
93	teyanâbe
94	châuranâbe
<b>95</b>	<b>pâncchanâbe</b>
96	châyanâbe
97	sâtanâbe
98	âthanâbe
99	âneswot
<b>100</b>	<b>sâhe</b>

### Examples:

111	sâhe egarâ
412	chari sâ barâ
631	châ sâ ektiris
240	dui sâ chalis
150	sâhe pâchas
819	ath sâ unish
325	tini sâ pâchis
750	sathsâ pâchas
888	ath sâ âthasi
148	sâhe âthchalis
959	nâ sâ ânsâthi

© Open your book on any page and try to read the page number in Oriya! ☺

## APPENDIX B

### Verbs by Category

In this appendix, the verbs will be grouped after 'type of action':

- a) Coming and Going,
- b) Senses and Brain Work, and
- c) Doing Things.

Also listed is the chapter where the verb occurs first.

All verbs are in infinitive and present continuous only. For an alphabetical list, and for conjugations, please look in appendix C and D.

English infinitive:	Oriya infinitive:	Oriya present continuous:	First occurrence:
------------------------	----------------------	------------------------------	----------------------

#### *a) Coming and Going:*

To come:	Asiba	Mu asuchi	6
To go:	Jiba	Mu jauchi	6
To return:	Pheriba	Mu pheruchi	30
To stay/live:	Rāhiba	Mu rāhuchi	8
To sit:	Bāsiba	Mu bāsuchi	33
To go by walk:	Chaliki jiba	Mu chaliki jauchi	41
To run:	Dhāudiba	Mu dhāuduchi	-
To fall:	Pādiba	Mu pāduchi	22

#### *b) Senses and Brain Work:*

To see/look:	Dekhiba	Mu dekhuchi	22
To hear/listen:	Suniba	Mu sunuchi	22
To say/speak/tell:	Kāhiba	Mu kāhuchi	22
To read:	Pādhiba	Mu pādhuchi	22
To write:	Lekhiba	Mu lekhuchi	22
To know:	Janiba	Mu januchi	29
To understand:	Bujhiba	Mu bujhuchi	29
To learn:	Sikhiba	Mu sikhuchi	29
To think:	Bhabiba	Mu bhabuchi	29
To hope:	Asa kāriba	Mu asa kāruchi	17
To remember:	Māne rākhiba	Mu māne rākhuchi	46
To forget:	Bhulijiba	Mu bhulijauchi	46

English infinitive:	Oriya infinitive:	Oriya present continuous:	First occurrence:
------------------------	----------------------	------------------------------	----------------------

c) *Doing Things:*

To do:	Kāriba	Mu kāruchi	17
To work:	Kamā kāriba	Mu kamā kāruchi	17
To be able to:	Pariba	Mu paruchi	45
To give:	Deba	Mu dāuchi	22
To bring:	Aniba	Mu anuchi	8
To take:	Neba	Mu nāuchi	22
To put/keep:	Rākhiba	Mu rākhuchi	9
To get:	Paiba	Mu pauchi	29
To sleep:	Soiba	Mu soichi	22
To eat:	Khaiba	Mu khauchi	8
To drink:	Piba	Mu piuchi	8
To buy:	Kiniba	Mu kinuchi	29
To sell:	Bikiba	Mu bikuchi	29
To finish:	Sariba	Mu saruchi	47
To die:	Māriba	Mu māruchi	41
To kill/beat/hit:	Mariba	Mu maruchi	34
To cry/weep:	Kandiba	Mu kanduchi	-
To laugh:	Hāsiba	Mu hāsuchi	38
To cough:	Kasiba	Mu kasuchi	50
To close/stop:	Bānd kāriba	Mu bānd kāruchi	17
To open:	Kholiba	Mu kholuchi	29
To try:	Chesta kāriba	Mu chesta kāruchi	17
To like:	See chapter 40	Mu bhālā pae	40
To use:	Use kāriba	Mu use kāruchi	-
To help:	Help kāriba	Mu help kāruchi	-
To wait:	Āpekhyā kāriba	Mu āpekhyā kāruchi	17



## APPENDIX C

### Structural Overview Verb Conjugations

This book deals with seven Oriya tenses.

For an overview, we here look at the verb *to come*: *asiba* – it is delightfully regular!

- ◆ Present continuous: *I am coming* = **Mu asuchi**
- ◆ Present perfect: *I have come* = **Mu asichi**
- ◆ Present indefinite: *I come* = **Mu ase**
- ◆ Future indefinite: *I will come* = **Mu asibi**
- ◆ Past indefinite: *I came* = **Mu asili**
- ◆ Past perfect: *I had come* = **Mu asithili**
- ◆ Past continuous: *I was coming* = **Mu asuthili**.

To come		Present			Future	Past		
		<i>cont.</i>	<i>perfect</i>	<i>indef.</i>	<i>indef.</i>	<i>indef.</i>	<i>cont.</i>	<i>perfect</i>
1 <sup>st</sup> person	I	asuchi	asichi	ase	asibi	asili	asuthili	asithili
	We	asuchu	asichu	asu	asibu	asilu	asuthilu	asithilu
2 <sup>nd</sup> person	You (inform.)	asuchâ	asichâ	asâ	asibâ	asilâ	asuthilâ	asithilâ
	You (resp.)	asuchânti	asichânti	asânti	asibe	asile	asuthile	asithile
3 <sup>rd</sup> person	He/She (inform.)	asuchi	asichi	ase	asibâ	asila	asuthila	asithila
	He/She (resp.) They	asuchânti	asichânti	asânti	asibe	asile	asuthile	asithile



# APPENDIX D. Verbs; Alphabetically and in Seven Tenses

All verbs are given in 1st person singular (*mu*). The verb endings for *you, he, she*, etc are given in appendix C.

English	Infinitive			Present continuous <i>am going</i>	Present perfect <i>have gone</i>	Future indefinite <i>will go</i>	Present indefinite <i>go</i>	Past indefinite <i>went</i>	Past continuous <i>was going</i>	Past perfect <i>had gone</i>
	Oriya									
Be able to	Pariba	45		paruchi	parichi	paribi	Pare	pari	paruthili	parithili
Beat/Hit	Mariba	34		maruchi	marichi	maribi	marie	maril	maruthili	marithili
Bring	Aniba	8		anuchi	anichi	anibi	ane	anil	anuthili	anithili
Buy	Kimiba	29		kinuchi	kinichi	kinibi	kine	kinil	kinuthili	kinithili
Close/Stop	Bānd kāriba	17		b. kāruchi	b. kārichi	b. kāribi	b. käre	b. kārili	b. kāruthili	b. kārithili
Come	Asiba	6		asuchi	asichi	asibi	ase	asil	asuthili	asithili
Cough	Kasiba	50		kasuchi	kasichi	kasibi	kase	kasil	kasuthili	kasithili
Cry/Weep	Kandiba	-		kanduchi	kandichi	kandibi	kandie	kandil	kanduthili	kandithili
Die	Māriba	41		māruchi	mārichi	māribi	mārie	mārili	māruthili	mārithili
Do	Kāriba	17		kāruchi	kārichi	kāribi	käre	kārili	kāruthili	kārithili
Drink	Piba	8		piuchi	piichi	pibi	pie	piil	piuthili	pithili
Eat	Khaiba	8		khauchi	khaichi	khaibi	khae	khaul	khauthili	khaithili
Fall	Pādiba	22		pāduchi	pādichi	pādibi	pāde	pādil	pāduthili	pādithili
Finish	Sariba	47		saruchi	sarichi	saribi	sarie	saril	saruthili	sarithili
Forget	Bhulijiba	46		b. jauchi	b. jaichi	b. jibi	b. jae	b. gāl	b. jauthili	b. jaithili
Get	Paiba	29		pauchi	paichi	paibi	pae	pail	pauthili	paithili
Give	Deba	22		dāuchi	deichi	debi	die	del	douthili	deithili
Go	Jiba	6		jauchi	jaichi	jibi	jae	gāl	jauthili	jaithili
Happen	Heba	48		See 48						
Have	...	2		See 2						
Hear	See: Listen	22								
Hope	Asa kāriba	17		a. kāruchi	a. kārichi	a. kāribi	a. käre	a. kārili	a. kāruthili	a. kārithili
Kill/Beat	See: Beat	34								



# APPENDIX D. Verbs; Alphabetically and in Seven Tenses

All verbs are given in 1st person singular (*mu*). The verb endings for *you, he, she*, etc are given in appendix C.

Infinitive			Present continuous <i>am going</i>	Present perfect <i>have gone</i>	Future indefinite <i>will go</i>	Present indefinite <i>go</i>	Past indefinite <i>went</i>	Past continuous <i>was going</i>	Past perfect <i>had gone</i>
English	Oriya								
Be able to	Pariba	45	paruchi	parichi	paribi	Pare	parili	paruthili	parithili
Beat/Hit	Mariba	34	maruchi	marichi	maribi	marie	marili	maruthili	marithili
Bring	Aniba	8	anuchi	anichi	anibi	ane	anili	anuthili	anithili
Buy	Kiniba	29	kinuchi	kinichi	kinibi	kine	kinili	kinuthili	kinithili
Close/Stop	Bānd kāriba	17	b. kāruchi	b. kārichi	b. kāribi	b. käre	b. kārili	b. kāruthili	b. kārithili
Come	Asiba	6	asuchi	asichi	asibi	ase	asili	asuthili	asithili
Cough	Kasiba	50	kasuchi	kasichi	kasibi	kase	kasili	kasuthili	kasithili
Cry/Weep	Kandiba	-	kanduchi	kandichi	kandibi	kandie	kandili	kanduthili	kandithili
Die	Māriba	41	māruchi	mārichi	māribi	mārie	mārili	māruthili	mārithili
Do	Kāriba	17	kāruchi	kārichi	kāribi	käre	kārili	kāruthili	kārithili
Drink	Piba	8	piuchi	piuchi	pibi	pie	pili	piuthili	pithili
Eat	Khaiba	8	khauchi	khaichi	khaibi	khæ	khauli	khauthili	khaithili
Fall	Pādiba	22	pāduchi	pādichi	pādibi	pāde	pādili	pāduthili	pādithili
Finish	Sariba	47	saruchi	sarichi	saribi	sarie	sarili	saruthili	sarithili
Forget	Bhulijiba	46	b. jauchi	b. jaichi	b. jibi	b. jae	b. gāli	b. jauthili	b. jauthili
Get	Paiba	29	pauchi	paichi	paibi	pae	paili	pauthili	paithili
Give	Deba	22	dāuchi	deichi	debi	die	deli	douthili	deithili
Go	Jiba	6	jauchi	jaichi	jibi	jae	gāli	jauthili	jaithili
Happen	Heba	48	See 48						
Have	...	2	See 2						
Hear	See: Listen	22							
Hope	Asa kāriba	17	a. kāruchi	a. kārichi	a. kāribi	a. käre	a. kārili	a. kāruthili	a. kārithili
Kill/Beat	See: Beat	34							

Know	Janiba	29	januchi	janichi	janibi	jane	janili	januthili	januthili
Laugh	Hāsiba	38	hāsuchi	hāsichi	hāsibi	hāse	hāsili	hāsuthili	hāsithili
Learn	Sikhiba	29	sikhuchi	sikhichi	sikhibi	sikhe	sikhili	sikhuthili	sikhithili
Like	See: 40	40							
Listen	Suniba	22	sunuchi	sunichi	sunibi	sune	sunili	sunuthili	sunithili
Look/See	Dekhiba	22	dekhuchi	dekhichi	dekhibi	dekhe	dekhi	dekhuthili	dekhithili
Open	Kholiba	29	kholuchi	kholichi	kholibi	khole	kholili	kholuthili	kholithili
Put/Keep	Rākhiba	9	rākhuchi	rākhichi	rākhibi	rāke	rākhili	rākhuthili	rākhithili
Read	Pādhiba	22	pādhuchi	pādhichi	pādhibi	pādhe	pādhili	pādhuthili	pādhithili
Remember	See: 46	46							
Return	Pheriba	30	pheruchi	pherichi	pheribi	phere	pherili	pheruthili	pherithili
Run	Dhāudiba	-	dhāuduchi	dhāudichi	dhāudibi	dhāude	dhāudili	dhāuduthili	dhāudithili
Say/Tell	Kāhiba	22	kāhuchi	kāhichi	kāhibi	kāhe	kāhili	kāhuthili	kāhithili
See	See: Look	22							
Sell	Bikiba	29	bikuchi	bikichi	bikibi	bike	bikili	bikuthili	bikithili
Sit	Bāsiba	33	bāsuchi	bāsichi	bāsibi	bāse	bāsili	bāsuthili	bāsithili
Sleep	Soiba	22	soichi	soichi	soibi	soie	soili	southili	soithili
Speak	See: Say	22							
Stay	Rāhiba	8	rāhuchi	rāhichi	rāhibi	rāhe	rāhili	rāhuthili	rāhithili
Stop/Close	Bānd kāriba	17	b. kāruichi	b. kārichi	b. kāribi	b. kāre	b. kārili	b. kāruthili	b. kārithili
Take	Neba	22	nāuchi	neichi	nebi	nie	neli	nāuthili	neithili
Tell	See: Say	22							
Think	Bhabiba	29	bhabuchi	bhabichi	bhabibi	bhabe	bhabili	bhabuthili	bhabithili
Try	Chesta kāriba	17	c. kāruichi	c. kārichi	c. kāribi	c. kāre	c. kārili	c. kāruthili	c. kārithili
Understand	Bujhiba	29	bujhuchi	bujhichi	bujhibi	bujhe	bujhili	bujhuthili	bujhithili
Wait	Āpekhyā kāriba	17	ā. kāruichi	ā. kārichi	ā. kāribi	ā. kāre	ā. kārili	ā. kāruthili	ā. kārithili
Work	Kamā kāriba	17	k. kāruichi	k. kārichi	k. kāribi	k. kāre	k. kārili	k. kāruthili	k. kārithili
Write	Lekhiba	22	lekhuchi	lekhichi	lekhibi	lekhe	lekhi	lekhuthili	lekhithili

## APPENDIX E

### Me - Mine; You - Yours; Him - His; Her - Hers

(Cf. chapters 34, 35, 36, and 19)

<i>Neutral</i>		To me	For me	From me	short form	Mine	short form
Sing.	Mo-	-te	-pai	-tharu	-thu	-râ	-
	Tâmâ-	-ku	-pai	-tharu	-thu	-râ	-
	Ta-	-ku	-pai	-tharu	-thu	-râ	-
Plural	Amâ-	-ku	-pai	-tharu	-thu	-râ	-
	Tâmâmanâ-	-nku	-nkâpai	-nkâtharu	-nkâthu	-nkârâ	-nkâ
	Semanâ-	-nku	-nkâpai	-nkâtharu	-nkâthu	-nkârâ	-nk

<i>Respectful</i>		To me	For me	From me	short form	Mine	short form
Sing.	Apânâ-	-nku	-nkâpai	-nkâtharu	-nkâthu	-nkârâ	-nkâ
	Ta-	-nku	-nkâpai	-nkâtharu	-nkâthu	-nkârâ	-nkâ
Plural	Apânâmanâ-	-nku	-nkâpai	-nkâtharu	-nkâthu	-nkârâ	-nkâ

#### Examples:

Give me!  
Give Ashok!  
Give Mrs. Tripathy!

Mote diâ / diântu!  
Ashok-ku diâ / diântu!  
Mrs. Tripathy-nku diâ / diântu!

I have seen him  
I have seen Ashok  
I have seen Mrs. Tripathy

Mu taku / tanku dekhichi  
Mu Ashok-ku dekhichi  
Mu Mrs. Tripathy-nku dekhichi

This is mine  
That is hers  
Those are theirs  
These are ours  
This cycle is Mitu's  
That car is Mr. Pani's

Eita morâ  
Seita tarâ / tankârâ  
Segudikâ semanânkârâ  
Egudikâ amârâ  
Ei cycleta Mitu-râ  
Sei gadita Mr. Pani-nkârâ



In addition to these, there are two *diphthongs*:

ଓ଼ = Ou

ଏ଼ = Ai

– but I think you can quite well live without them.

☺ **Exercise:** Identify these vowels, forward and backward a couple of times:

ଉ ଈ ଏ ଓ ଅ ଆ ଇ ଯ ଅ ଏ ଇ ଓ ଈ ଯ ଉ ଆ ଏ ଯ ଉ

☺ **Exercise:** Practice writing down all the vowels. In doing so, it is important *how* to actually draw each letter, where to start and where to end. Ask your Oriya friend to instruct you!

ଓ

### F3. Consonants:

- Many consonants come in a soft and a hard version. The hard ones are to be pronounced with more aspiration and effort. We indicate this with an *h* in the phonetic writing: *gh, kh, jh, bh*, etc.
- Some consonants that look the same when written phonetically, are nonetheless pronounced differently, such as ଟ=*tā* and ଠ=*tā̃*; and ଚ=*chā* and ଛ=*chā̃*. We never pretended that the phonetic script we use here is complete ☺.
- In the list below, some consonants are labeled *cerebral*, and some *dental*. The *cerebral* ones are pronounced with the tongue in the middle of the palate and the *dental* with the tongue touching the teeth.
- The sequencing of letters given here is not quite the same as that taught in Oriya schools.

*Soft**Hard*

କ	Kă	ଖ	Khă	
ଗ	Gă	ଘ	Ghă	
ଚ	Chă	ଛ	Chă	
ଜ	Jă	ଝ	Jhă	
ଢ	Jă			(ଢ is practically the same as ଜ)
ଟ	Tă	ଠ	Thă	(cerebral)
ଡ=ଣ	Tă	ଥ	Thă	(dental)
ଡ	Dă	ଢ	Dhă	(cerebral)
ଣ	Dă	ଧ	Dhă	(dental)
ପ	Pă	ଫ	Phă	(Ph = F)
ବ	Bă	ଭ	Bhă	
ଲ	Lă			(‘plain’ l)
ଳ	Lă			(‘rolled’ l)
ମ	Mă			
ନ	Nă			(dental – ‘plain’ n)
ଣ	Nă			(cerebral – ‘rolled’ n)
ର	Ră			
ସ	Să	ଶ	Shă	
ଷ	Să			
ହ	Hă			
ଝ	Khyă			



- The letter ଓ = *dā* (soft cerebral *d*) sounds somewhere between *d* and *r*. In fact, *Orissa* and *Oriya* are spelled *Odissa* and *Odiya* with a ଓ!
- The letter ବ = *bā* is sometimes pronounced more like *wā*: ଭବନ = *bhāwān* (building, house)
- Did you notice the absence of *f* and *v* in the Oriya alphabet? To make up for this, people sometimes use *p* and *b*: Office = *Oppice*. Fifteen = *Pipteen*. Flower = *Plower*. Ravi = *Rabi*. TV = *TB* !
- Here are some Tricky Letters that are almost similar. Can you tell which is which?

ଅ ଥ      ଓ ଓ      ବ ଚ ର      ଶ ଶ      ଜ ଜ ଲ ଲ  
 ଦ ହ      ଢ ଡ      ମ ଧ      ପ ଫ ଘ ଘ ଝ ଞ ଣ

☺ Suggestion for learning the consonants: Write down a random sequence of letters choosing from the list (maybe 10, maybe 30). Then identify each letter, checking with the list. Keep your list for tomorrow and repeat the identification. Make a new list.

☺ Your first reading exercise – only plain consonants:

ଘର	<i>ghārā</i> = house	ବଳଦ	<i>bālādā</i> = bullock
ନଖ	<i>nākhā</i> = nail	ଉପର	<i>upārā</i> = on top of/above
ବସ	<i>bāsā</i> = sit down	ପଛର	<i>pāchārā</i> = behind
କଣ	<i>kānā</i> = what	କଟକ	<i>kātāk</i> = Cuttack
ମନ	<i>mānā</i> = mind	ଭବନ	<i>bhāwān</i> = building
ଭଲ	<i>bhālā</i> = good	ଗରମ	<i>gārām</i> = warm
ବୟସ	<i>bāyāsā</i> = age	ଆପଣ	<i>apānā</i> = you (respectful)
ସମୟ	<i>sāmāyā</i> = time	ନଈ	<i>nāī</i> = river
ଗଛ	<i>gāchā</i> = tree	ବଡ଼	<i>bādā</i> = big

## F4 Changing the consonant's in-built vowel:

Hint shown only for the consonant କ = *kā*.

All the other consonants follow the same pattern.

କ *kā* (no change, default vowel)

କ୍ *k* (the vowel stripped off)

କା *ka* = *k + a* = କ୍ + ଅ

କି (short *i*) = *k + i* = କ୍ + ଇ

କୀ (long *i*) = *k + i* = କ୍ + ଈ

କୁ *ku* = *k + u* = କ୍ + ଊ

କେ *ke* = *k + e* = କ୍ + ଏ

କୋ *ko* = *k + o* = କ୍ + ଓ

କ୍ୟା *kyā* = *k + yā* = କ୍ + ଯ

Exercise: Say the following sounds:

ଟା ଟି ଟୁ ପା ଡେ ଦୋ ଲୁ ଲୋ ହି ପି ବା ଶି ପୁ ରୀ ଛେ ଲି ଖ୍ୟ

### Some Oriya words.

Can you read them?

ପାଣି	<i>pani</i> = water	ରସୁଣ	<i>rāsunā</i> = garlic
ପିଇବା ପାଣି	<i>piiba pani</i> = drinking water	ପିଆଜ	<i>piajā</i> = onion
ବହି	<i>bāhi</i> = book	ଅପେକ୍ଷା	<i>āpekhyā</i> = wait
ଭଉଣି	<i>bhāuni</i> = sister	ଆଜି	<i>aji</i> = today
ଭାଇ	<i>bhai</i> = brother	ଭାତ	<i>bhatā</i> = cooked rice
ଦୋକାନ	<i>dokan</i> = shop	ଚାଉଳ	<i>chaulā</i> = raw rice
ପୁରୀ	<i>Puri</i> = Puri	ତାରା	<i>tara</i> = star
କଟକ	<i>Cātāk</i> = Cuttack	ଛୋଟ	<i>chotā</i> = small
ଛେଳି	<i>cheli</i> = goat	ବଡ଼	<i>bādā</i> = big
କୁକୁର	<i>kukurā</i> = dog	କଳା	<i>kāla</i> = black
କୁକୁଡ଼ା	<i>kukuda</i> = cock	ଧଳା	<i>dhāla</i> = white
କଖାରୁ	<i>kākharu</i> = pumpkin	ଲାଲ	<i>lal</i> = red
କାକୁଡ଼ି	<i>kakudi</i> = cucumber	ପକ୍ଷୀ	<i>pākhi</i> = bird
ଗାଡ଼ି	<i>gadi</i> = vehicle	ହାତ	<i>hatā</i> = arm
ଓଡ଼ିଶା	<i>Odisha</i> = Orissa	ଗୋଡ଼	<i>godā</i> = leg
ଓଡ଼ିୟା	<i>Odiya</i> = Oriya	ସକାଳ	<i>sākalā</i> = morning
ନଡ଼ିଆ	<i>nādia</i> = coconut	ରାତି	<i>rati</i> = night
ଗାଜର	<i>gajārā</i> = carrot	ଟାଉନ୍ ବସ୍	<i>taun bās</i> = town bus!

## F5. Conjunct consonants: Hybrids

In some cases, two consonants are combined by simply writing one on top of the other:

କ୍ଷ	stā	କଷ୍ଟ	<i>kāstā</i> = pain
ଘଣ୍ଟା	ntā	ଘଣ୍ଟା	<i>ghānta</i> = hour
ନିଶ୍ଚୟ	shchā	ନିଶ୍ଚୟ	<i>nishchāyā</i> = certainly
ଜଗନ୍ନାଥ	nnā	ଜଗନ୍ନାଥ	<i>Jāgānnath</i> = Lord Jagannath
ପତ୍ନୀ	tnā	ପତ୍ନୀ	<i>pātni</i> = wife
ନମସ୍କାର	skā	ନମସ୍କାର	<i>nāmāskar</i> = polite greeting



In most cases, however, one of the two consonants to be joined is reduced to a mere stenographic symbol, such as: ୱ ୱ ୱ ୱ ୱ

Let's give some examples (the list will not be exhaustive!):

The sign ୱ stands for ତ = *tā* (and sometimes ଢ = *dā*)

ଜନ୍ତୁ	ntā	ଜନ୍ତୁ	<i>jāntu</i> = animal
ଆସନ୍ତା କାଲି		ଆସନ୍ତା କାଲି	<i>asānta kali</i> = tomorrow
ସପ୍ତାହ	ptā	ସପ୍ତାହ	<i>sāptahā</i> = week
ରାସ୍ତା	stā	ରାସ୍ତା	<i>rasta</i> = road
ଅଣ୍ଡା	ndā	ଅଣ୍ଡା	<i>ānda</i> = egg,
ଥଣ୍ଡା		ଥଣ୍ଡା	<i>thānda</i> = cold
ମୁଣ୍ଡ		ମୁଣ୍ଡ	<i>mundā</i> = head

The sign ୯ represents ରି = ru:

୯	kru	କୃଷ୍ଣ	<i>Kṛusnā</i> = Lord Krishna
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The sign ୮ represents ରି = rā:

୮	shrā	ଶ୍ରୀକାନ୍ତ	Srikant
୮	trā	ପତ୍ର	<i>pātrā</i> = leaf
୮	drā	ସମୁଦ୍ର	<i>sāmudrā</i> = sea
୮	krā	ଚକ୍ର	<i>chākrā</i> = wheel
୮	prā	ପ୍ରଥମ	<i>prāthamā</i> = first

The sign ୮ also gives an ରି = r (like ୮),  
but the *r* comes before the consonant it is attached to:

୮	rbā	ପୁର୍ବ	<i>pu-rbā</i> = before
		ବର୍ତ୍ତମାନ	<i>bā-rtāman</i> = right now
		ଦୁର୍ଗା	<i>Du-rga</i> = the goddess Durga
		କୋନାର୍କ	Kona-rk
		ବାର୍ବାରା	<i>Ba-rba-ra</i> = Barbara

The sign ୮ represents ରି, i.e. bā or wā:

୮	swā	ସ୍ବାମି	<i>swami</i> = husband
୮	shwā	ଭୁବନେଶ୍ୱର	<i>Bhubāneshwār</i> = Bhubaneswar
୮	mbā	ଆମ୍ବ	<i>ambā</i> = mango
		ସମ୍ବଲପୁର	<i>Sāmbālāpur</i> = Sambalpur



In other cases, entirely new and strange letters form (again, the list is not exhaustive!):

ଆ	nkā	ଆପଣଙ୍କର	<i>apānānkārā</i> = yours
		ଲଙ୍କା	<i>lānka</i> = chili
ଙ୍ଗ	nkha	ଶଙ୍ଖ	<i>shānkhā</i> = shell
ଙ୍ଗ	ngā	ସାଙ୍ଗ	<i>sangā</i> = friend
		ଅଙ୍ଗୁର	<i>āngur</i> = grapes
ନ୍ଦ	ndā	ବନ୍ଦ	<i>bānd</i> = closed
		ସୁନ୍ଦର	<i>sundār</i> = beautiful
ଞ୍ଚ	nchā	ପାଞ୍ଚ	<i>panch</i> = five
ଞ୍ଜ	njā	ଲାଞ୍ଜ	<i>lanjā</i> = tail
		କୁଞ୍ଜ	<i>Kunjā</i> = Kunja
ସ୍ତ୍ର	strā	ସ୍ତ୍ରୀ	<i>stri</i> = woman = wife
ମ୍ପ	mpā	ପିମ୍ପୁଡ଼ି	<i>pimpudi</i> = ant

## F6. 'Nasalification':

### *Chāndra Bindu*

The *chāndrā bindu* (= 'moon sign'); makes the preceding sound **nasal**.

Examples:

ହଁ	<i>hā</i> = yes	କାହିଁକି	<i>kahiki</i> = why
ନାହିଁ	<i>nahi</i> = not	ଗାଁ	<i>ga</i> = village
ମୁଁ	<i>mu</i> = I	ଓଁ	<i>om</i> = the sound of creation
ମୋପାଇଁ	<i>mopai</i> = for me		

**F7. Examples:**

ତୁମେ କେମିତି ଅଛ ?

How are you?

ଆପଣ କେମିତି ଅଛନ୍ତି ?

How are you?

ମୁଁ ଭଲ ଅଛି

I am fine

ମୋର ଭାଇ ଭଲ ନାହିଁ

My brother is not well

ମୁଁ ଯାଉଛି

I am going

ମୁଁ ମୋର ଘରେ ରହେ

I stay in my house

ତୁମର ଗାଈ କେଉଁଠି ଅଛି ?

Where is your cow?

ମୋର ସାଙ୍ଗ ଗାଁ କୁ ଯାଇଛି

My friend has gone to the village

ମୋତେ ଭୋକ ଲାଗୁଛି

I'm hungry

ତୁମ ପାଖରେ କେତେଟା କଦଳି ଅଛି?

How many bananas do you have?

ମୋ ପାଖରେ ତିନିଟା ଅଛି

I have three

ମୁଁ ଭାବୁଛି ମୋ ପାଖରେ ଆଠଟା ଅଛି

I think I have eight

ହାତିମାନେ କଦଳି ଖାଇବାକୁ ଭଲ ପାଆନ୍ତି

Elephants like to eat bananas

ଏଇ ବର୍ଷ ଆମ୍ଭ ଭଲ ହୋଇଛି

This year the mangos are good

ମୁଁ ପୁର୍ବ ସପ୍ତାହରେ ପୁରୀ ଯାଇଛି

I have gone to Puri last week

ମୋର ସ୍ବାମୀ ସେଇଠି କାମ କରୁଛନ୍ତି

My husband is working there

ସେ ଆସି ନାହାନ୍ତି

He has not come

ମୋର ପିଲାମାନେ ସବୁ ସିଖିବେ

My children will learn everything

ସବୁ ଦିନ ବର୍ଷା ହେଉଛି

It's raining everyday

ମୁଁ ସବୁ ତାରାଗୁଡ଼ିକ ଦେଖି ପାରେ

I can see all the stars

ଏଠାରେ ସିମେଣ୍ଟ ମିଳେ

Cement is available here

ଏଇ ବହିଟା ବହୁତ ଭଲ

This book is very good

ମୁଁ ଓଡ଼ିଆ କହେ

I speak Oriya

ମୁଁ ଓଡ଼ିଆ ପଢ଼ିପାରେ

I can read Oriya ☺

## F8. Numbers

You thought that at least the numerals would be the same as in English, didn't you? Nope!

୧	1	ଏକ	୮	8	ଆଠ
୨	2	ଦୁଇ	୯	9	ନଅ
୩	3	ତିନି	୧୦	10	ଦଶ
୪	4	ଚାରି	୧୧	11	ଏଗାର
୫	5	ପାଞ୍ଚ	୧୨	12	ବାର
୬	6	ଛଅ	୧୩	13	ତେର
୭	7	ସାତ	୧୪	14	ଚଉଦ

– and so on and so on... 😊

Exercise: Say the following numerals in your own language!

୪୭	୧୯୯୯	୧୩୪
୩୫	୮୪	୬୪
୨୦	୧୨	୪୯୩୫
୫୭୫	୨୧	୭୫୦
୨୫	୬୭୯	୧୮
୭୨୫	୯୮୩	୮୧
୧୫୦	୭୨୧	୮୯୦
୧୬	୩୬	୧୩
୮୨୦	୬୩	୩୨

Exercise: Take the list of numbers on page 71 and convert them into Oriya numerals!

## APPENDIX G

### Alphabetical Vocabulary

The entries are listed in English, spoken Oriya, and written Oriya.

Does not include any verbs. Please see appendix D for verbs ☺.

When an English term is commonly used, it is not translated into Oriya.

#### A:

Above	Upāre	ଉପରେ
Address	Address	-
Again	Au thāre	ଆଉ ଥରେ
Age	Bāyāsā	ବୟସ
All right	Thik āchi	ଠିକ୍ ଅଛି
Always	Sābubele	ସବୁ ବେଳେ
Alone	Eka	ଏକା
Anger	Ragā	ରାଗ
Animal	Jāntu	ଜନ୍ତୁ
And	O, Au	ଓ, ଆଉ
Ant	Pimpudi	ପିମ୍ପୁଡ଼ି
Apple	Seu	ସେଉ
Arm	Hatā	ହାତ

#### B:

Baby	Chua	ଛୁଆ
Bad	Khārap	ଖରାପ
Banana	Kādāli	କଦଳି
Bat	Badudi	ବାଦୁଡ଼ି
Beach	Sāmudrā kulā	ସମୁଦ୍ର କୂଳ
Beautiful	Sundār	ସୁନ୍ଦର
Because	Karānā	କାରଣ

Before	Purbāru	ପୂର୍ବରୁ
Behind	Pāchāre	ପଛରେ
Bicycle	Cycle	-
Big	Bādā	ବଡ଼
Bird	Pākhi	ପକ୍ଷୀ
Black	Kāla	କଳା
Body	Dehā	ଦେହ
Book	Bāhi	ବହି
Boy	Puā	ପୁଅ
Bread	Bread	-
Brother	Bhai	ଭାଇ
Bullock	Bālādā	ବଳଦ
Bus	Bus	-
Busy	Bestā	ବେସ୍ତ
But	Kintu	କିନ୍ତୁ

#### C:

Car	Gadi	ଗାଡ଼ି
Carrot	Gajārá	ଗାଜର
Certainly	Nishchāy	ନିଶ୍ଚୟ
Chapati	Ruti	ରୁଟି
Child	Pila	ପିଲା
Chili	Lānka	ଲଙ୍କା
Clean	Sāfa	ସଫା
Closed	Bānd	ବନ୍ଦ

Coconut	Nādia	ନଡିଆ
Cold	Thānda	ଥଣ୍ଡା
Colour	Rāngā	ରଙ୍ଗ
Cow	Gai	ଗାଈ
Curd	Dāhi	ଦହି
Cycle	Cycle	-

**D:**

Dance	Nachā	ନାଚ
Daughter	Jhiā	ଜିଅ
Day	Dinā	ଦିନ
Day after tomorrow	Pāhārdinā	ପହରଦିନ
Delicious	Bādhia	ବାଜିଆ
Difficult	Kāstā	କଷ୍ଟ
Dirty	Māila	ମଇଳା
Dog	Kukurā	କୁକୁର
Door	Kābatā	କବାଟ
Down	Tāle	ତଳେ
Drinking water	Piba pani	ପିଇବା ପାଣି
Dry	Sukhila	ସୁଖିଲା

**E:**

Early	Jāldi	ଜଳଦି
Earth	Mati	ମାଟି
Egg	Ānda	ଅଣ୍ଡା
Elephant	Hati	ହାତି
Evening	Sāndhya	ସନ୍ଧ୍ୟା
Every	Sābu	ସବୁ
Everything	Sābu	ସବୁ
Everywhere	Sābuti	ସବୁଠି
Eye	Akhi	ଆଖି

**F:**

Family	Pāribarā	ପରିବାର
Father	Bapa	ବାପା
Fever	Jārā	ଜର
Film	Picture	-
Finger	Anguthi	ଆଙ୍ଗୁଠି
First	Prāthāmā	ପ୍ରଥମ
Fish	Machā	ମାଛ
Floor	Floor	-
Flower	Phulā	ଫୁଲ
Food	Khadyā	ଖାଦ୍ୟ
Foot	Padā	ପାଦ
Friday	Shukrābar	ଶୁକ୍ରବାର
Friend	Sangā	ସାଙ୍ଗ
Front, in front	Agāre	ଆଗରେ
Fruit	Phālā	ଫଳ

**G:**

Garden	Bāgicha	ବାଗିଚା
Garlic	Rāsunā	ରସୁଣ
Gate	Gate	-
Ginger	Āda	ଅଦା
Girl	Jhiā	ଜିଅ
Glass	Glass	-
Goat	Cheli	ଛେଳି
Good	Bhālā	ଭଲ
Grapes	Āngur	ଆଙ୍ଗୁର
Grass	Ghasā	ଘାସ



**H:**

Hair	Balā	ବାଳ
Half	Ādha	ଅଧା
Happy	Khusi	ଖୁସି
Hard	Tanā	ଟାଣ
He / She	Se	ସେ
Head	Mundā	ମୁଣ୍ଡ
Here	Eithi, Ethare	ଏଇଠି, ଏଠାରେ
Her/Him	Taku, Tanku	ତାକୁ, ତାଙ୍କୁ
Holiday	Chuti	ଛୁଟି
Home	Ghārā	ଘର
Hope	Asa	ଆସା
How	Kemiti	କେମିତି
How many	Keteta	କେତେଟା
How much	Kete	କେତେ
Hour	Ghānta	ଘଣ୍ଟା
House	Ghārā	ଘର
Hunger	Bhokā	ଭୋକ
Husband	Swami	ସ୍ବାମୀ

**I:**

I	Mu	ମୁଁ
If	Jādi	ଯଦି
In, Inside	Bhitāre	ଭିତରେ
In front of	Agāre	ଆଗରେ

**J:****K:**

Knife	Churi	ଛୁରି
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**L:**

Landlord	Ghārāmalikā	ଘରମାଲିକ
Late	Deri	ଡେରି
Leaf	Pātrā	ପତ୍ର
Leg	Godā	ଗୋଡ଼
Lemon	Lembu	ଲେମ୍ବୁ
Less	Ālpā, Kām	ଅଳ୍ପ, କମ
Letter	Chithi	ଚିଠି
Lightning	Bijuli	ବିଜୁଳି
Little	Ālpā	ଅଳ୍ପ
Long	Lāmba	ଲମ୍ବା
Lotus	Pādmā	ପଦ୍ମ

**M:**

Mail	Chithi	ଚିଠି
Man	Lokā	ଲୋକ
Mango	Ambā	ଆମ୍ବ
Many	Bāhut	ବହୁତ
Market	Market	-
Me	Mote	ମୋଟେ
Meat	Mansā	ମଂସ
Melon	Tārābhujā	ତରଭୁଜ
Milk	Khira	କ୍ଷିର
Mind	Mānā	ମନ
Minute	Minit	-
Monday	Sombar	ସୋମବାର
Money	Tānka	ଟଙ୍କା
Money (small)	Pāisa	ପଇସା
Month	Mas	ମାସ
Moon	Chāndrā	ଚନ୍ଦ୍ର

More	Au, Besi	ଆଉ, ବେସି
Morning	Sâkalâ	ସକାଳ
Mosquito	Mâsa	ମସା
Mother	Ma	ମା
Mouse	Musa	ମୁସା
Mouth	Pati	ପାଟି
Movie	Picture	-
Much	Bâhut	ବହୁତ
Music	Sângit	ସଙ୍ଗିତ

**N:**

Nail	Nâkhâ	ନଖ
Name	Na	ନାମ
Near	Pakhâre	ପାଖରେ
New	Nua	ନୁଆ
News	Khâbârâ	ଖବର
Newspaper	Khâbârâkagâjâ	ଖବରକାଗଜ
Next	Asânta, Arâ	ଆସନ୍ତା, ଆଉ
Next to	Pakhâre	ପାଖରେ
Night	Rati	ରାତି
No	Na	ନା
Nobody	Kehi nahanti	କେହି ନାହାନ୍ତି
Not	Nahi	ନାହିଁ
Nothing	Kichi nahi	କିଛି ନାହିଁ
Now	Ebe	ଏବେ
Now	Bârtâman	ବର୍ତ୍ତମାନ

**O:**

Office	Office	-
OK	Hâu	ହଉ

Old (objects)	Puruna	ପୁରୁଣା
Old (beings)	Budha, Budhi	ବୁଢ଼ା, ବୁଢ଼ି
On	Upâre	ଉପରେ
Onion	Piajâ	ପିଆଜ
Open	Khola	ଖୋଲା
Or	Kimba	କିମ୍ବା
Orange	Kâmâlâ	କମଳା
Outside	Bahare	ବାହାରେ
Over	Upâre	ଉପରେ

**P:**

Pain	Kâstâ	କଷ୍ଟ
Papaya	Papaya	-
Parenthood	Pilapili	ପିଲାପିଲି
Peacock	Mâyur	ମୟୂର
Pen	Pen	-
People	Lokâ	ଲୋକ
Please	Dâyakâri	ଦୟାକରି
Potato	Alu	ଆଳୁ
Prawn	Chingudi	ଚିଙ୍ଗୁଡ଼ି
Previous	Gâtâ	ଗତ
Pumpkin	Kâkharu	କଖାରୁ

**Q:**

Quickly	Jâldi, Shighrâ	ଜଳଦି, ଶିଘ୍ର
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**R:**

Rain	Bârsa	ବର୍ଷା
Red	Lal	ଲାଲ

Rice (cooked)	Bhatā	ଭାତ
Rice (raw)	Chaulā	ଚାଉଳ
Ripe	Pachila	ପାଚିଲା
River	Nāi	ନାଲ
Road	Rasta	ରାସ୍ତା
Room	Room	-

**S:**

Sand	Bali	ବାଲି
Salt	Lunā	ଲୁଣ
Sari	Sari	ସାରୀ
Saturday	Sānibar	ସନିବାର
Sea	Sāmudrā	ସମୁଦ୍ର
School	School	-
She	Se	ସେ
Shoe	Jota	ଜୋତା
Shop	Dokan	ଦୋକାନ
Short	Geda	ଗୋଡ଼ା
Sister	Bhāuni	ଭଉଣି
Sky	Akasā	ଆକାଶ
Sleepiness	Nidā	ନିଦ
Slowly	Dhire, Aste	ଧିରେ, ଆସ୍ତେ
Slum	Bāsti	ବାସ୍ତି
Small	Chotā	ଛୋଟ
Snake	Sapā	ସାପ
Soft	Nārām	ନରମ
Soil	Mati	ମାଟି
Sometimes	Belebele	ବେଳେବେଳେ
Song	Gitā	ଗିତ
Soon	Jāldi, Shighrā	ଜଳଦି, ଶିଘ୍ର
Spoon	Chamuch	ଚାମୁଚ୍
Star	Tara	ତାରା

Street	Rasta	ରାସ୍ତା
Sugar	Chini	ଚିନି
Sun	Surjyā	ସୂର୍ଯ୍ୟ
Sunday	Rābibar	ରବିବାର
Sweet	Mitha	ମିଠା

**T:**

Table	Table	-
Tail	Lanjā	ଲାଞ୍ଜ
Tall	Denga	ଡେଙ୍ଗା
Tea	Cha	ଚା
Telephone	Phone	-
Temple	Māndir	ମନ୍ଦିର
Thank you	Dhānyāvad	ଧନ୍ୟବାଦ
That	Seita	ସେଇଟା
Them	Semanānku	ସେମାନଙ୍କୁ
Then	Tapāre	ତାପରେ
These	Egudikā	ଏଗୁଡ଼ିକ
There	Seithi	ସେଇଠି
	Sethare	ସେଠାରେ
Therefore	Seithipai	ସେଇଥିପାଇଁ
They	Semane	ସେମାନେ
Thick	Mota	ମୋଟା
Thin	Pātāla	ପତଳା
Thirst	Sosā	ସୋସ
This	Eita	ଏଇଟା
Those	Segudikā	ସେଗୁଡ଼ିକ
Thunder	Ghādāghādi	ଘଡ଼ାଘଡ଼ି
Thursday	Gurubar	ଗୁରୁବାର
Time	Sāmāyā	ସମୟ
Times	Thārā	ଥର
Today	Aji	ଆଜି

Tomorrow	Asānta kali	ଆସନ୍ତା କାଲି
Train	Train	-
Tree	Gāchā	ଗଛ
Tuesday	Māngālābar	ମଙ୍ଗଳବାର

**U:**

Under	Tāle	ତଳେ
Upstairs	Upāre	ଉପରେ
Us	Amāku	ଆମକୁ

**V:**

Vegetables	Pāriba	ପରିବା
Vehicle	Gadi	ଗାଡ଼ି
Very	Bāhut	ବହୁତ
Village	Ga	ଗାଁ

**W:**

Wait	Āpekhyā	ଅପେକ୍ଷା
Warm	Gārām	ଗରମ
Water	Pani	ପାଣି
Watermelon	Tārābhujā	ତରଭୁଜ
We	Ame	ଆମେ
Wedding	Bahaghārā	ବାହାଘର
Wednesday	Budhābar	ବୁଧବାର
Week	Sāptahā	ସପ୍ତାହ
Well	Kuā	କୁଆ
Wet	Oda	ଓଡା
What	Kānā	କଣ
What time	Kete bele	କେତେବେଳେ
Wheel	Chākrā	ଚକ୍ର
When	Kebe	କେବେ

Where	Kouthi	କେଉଁଠି
Where to	Kouthiki	କେଉଁଠିକି
Where to	Kuade	କୁଆଡେ
Which	Kouta	କୋଉଟା
White	Dhāla	ଧଳା
Who	Kiye	କିଏ
Whose	Kaharā	କାହାର
Why	Kahiki	କାହିଁକି
Wife	Stri	ସ୍ତ୍ରୀ
Wind	Pābānā	ପବନ
Woman	Stri-lokā	ସ୍ତ୍ରୀଲୋକ
Work	Kamā	କାମ

**X:****Y:**

Year	Bārsā	ବର୍ଷ
Yellow	Hālādia	ହଳଦିଆ
Yes	Hā	ହଁ
Yesterday	Gātā kali	ଗତ କାଲି
Yoghurt	Dāhi	ଦହି
You (informal)	Tāme	ତୁମେ
You (respect)	Apānā	ଆପଣ



ନମସ୍କାର



**Oriya in Small Bites** is a systematic and thorough introduction to Oriya, the language of 37 million people living in Orissa, eastern India. Written in English for the foreigner as well as the non-Oriya Indian, it builds up Oriya step by step from absolute scratch.

More than just giving static examples of 'how to say this or that', **Oriya in Small Bites** offers a range of dynamic study tools with which you can actively learn and internalize the various aspects of the language. Emphasis is on spoken, every day Oriya. **Oriya in Small Bites** can be studied without any knowledge of the Oriya script. Study it alone or with a friend, go out and practice, and earn a lot of smiles!



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M.R.P. 150/-