

INTRODUCTION

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It is with real pleasure that I introduce this special issue of LNLJ devoted to the Newari language. When I was a graduate student at UC Berkeley, I was privileged to enroll in a field methods class taught by Mary Haas, in which our consultant was a native speaker of Newari. Unfortunately, while the class was supposed to span two semesters, our consultant was unable to continue working with us and we had to switch languages in mid-stream. Since that time--almost 25 years ago--I had nurtured the hope of some day learning more about the language. It was therefore a great delight for me to meet Mr. Narendra Suwal, a speaker of Newari residing in San Diego. He graciously allowed himself to be persuaded to work with my own field methods class in the academic year 1983-84. Several students in that class were eager to continue more advanced work on the language which has continued intermittently until the present. The papers in this volume are the result of this further work, except that by Marit Richardson Westergaard who had to leave the country for her native Norway in the summer of 1984.

Newari is a major native language of Nepal, spoken mainly in the Kathmandu Valley. In addition to being spoken in a number of dialects at the present time, the language is known from early manuscripts in a form called Classical Newari. Like most other native languages of Nepal, Newari is a Tibeto-Burman language. Nepali, the current official language of the country, on the other hand, is an Indo-Aryan language of more recent spread.

The structure of contemporary Newari is known to Western linguists mostly through the work of Austin Hale and his co-workers of the Summer Institute of Linguistics in a number of publications from 1969 to the present. A number of publications by scholars in Nepal have been available to us, particularly those of Tej Ratna Kansakar, with whom we have corresponded and who graciously supplied us with copies of his work (Kansakar 1977, 1979, 1980, 1981, 1982, 1983). A pre-publication copy of Malla (1985) was made available to us by Professor Robert Levy, of the Department of Anthropology at UCSD. Recently, linguists at the University of Oregon (DeLancey, Genetti, Hargreaves, and Givón whose work is included in the appended bibliography) have begun to investigate various aspects of the structure of the language. Some progress is therefore being made in understanding the grammar of the language, although much, of course, remains to be done. Since the linguistic literature on the language is not widely known, we append at the end of this volume a bibliography of recent works published or otherwise

accessible in English or major European languages since 1970 that have come to our attention.

When we started our work on the language, the only Roman orthography we were aware of was that of Hale. For various reasons, among which our rather rudimentary understanding of the phonology of the language, we found it more convenient to develop our own orthographic conventions. These are described in some detail in the paper by Richardsen Westergaard. The guiding principles were the common ones of indicating all the contrastive elements while avoiding diacritics and non-standard keyboard symbols. The avoidance of diacritics I have found a useful principle for fast transcriptions by hand and the avoidance of non-standard symbols is, of course, guided by a desire to make printed material easier to produce. An additional benefit of a simple orthography is that it is easier to teach to a non-linguist native speaker. We are pleased to note that Mr. Suwal learned to read our orthography without any difficulty and as a result was able to correct our transcriptions with ease. The only convention that may cause raised eyebrows is our decision to represent the sound [a] by the sequence /aa/, which allowed us to represent the sound [a] by /a/, a very desirable practice, since this is the most common vowel in the language. Since we indicate length with the symbol [:], there is no ambiguity.

The papers in this volume cover the following topics: a sketch of the phonology, morphology, and sentence structure of Newari (Richardsen Westergaard), two views of the case system (Cook, Hung), an analysis of causative formations (Poteet), and an essay on case and grammatical relations in cognitive grammar with special reference to Newari (Lan-gacker). We offer these, not as definitive analyses, but as steps in the direction of a better understanding of the language. In addition, and taking advantage of the freedom afforded by the informal publication style of this volume, we have included a personal statement by our consultant, Mr. Narendra Suwal, who enthusiastically responded to our request for a view of what we were doing, from the other side. Anyone who has ever done linguistic fieldwork is aware of the constraints imposed by scholarly style which cannot convey the excitement, warmth, and frustration of the actual reality of the field situation. We must usually be satisfied with a footnote thanking our consultants for their insight, patience, and fortitude, all qualities which Mr. Suwal displayed impeccably. Here, however, we have a chance to share with our readers the comments of the native speaker involved in this collaborative effort. The material was elicited in an interview in which we asked short questions about our association. The interview was tape-recorded and transcribed; the version given here has been somewhat edited and shortened but the informal style was retained. As will be immediately obvious, we got much more than we asked for and decided to keep most of the non-linguistic remarks as well since here was an unexpected opportunity to present a direct personal view of life in Kathmandu and those other parts of Nepal where Newari is spoken and fiercely loved.

AN INTERVIEW WITH NARENDRA SUWAL [N].

Edited by Ken Cook [K] and Margaret Langdon [M]

[The text of this interview has only been mildly edited to make it appropriate for written presentation, but the relaxed style of spontaneous discourse has been retained whenever possible. Mostly we have omitted repetitious material and non-pertinent information.]

N: My name is Narendra Suwal. I was born and raised in Kathmandu, in Nepal, and I didn't leave the country till June 1982. That was the first time I had been abroad.

M: And you didn't live anywhere else in Nepal?

N: I did travel widely in Nepal, from east to west, through almost all the different zones and districts. My father is the district educational officer and he goes and sets up all these schools, and I travelled with him. So I knew the different areas, and I met many different kinds of people, and I heard different languages, because in Nepal itself I think there are more than 32 different languages. There are also major written languages, like Newari, Nepali, Maithali . . .

M: What is Maithali?

N: That's a language that came from India. It's spoken in south Nepal, in Tarai, which is on the border with India. There are a lot of people living there that are Nepalese, but they speak Maithali.

M: So Kathmandu is in the middle of Newari territory.

N: Yes, it is the base. Then later they started to move to a different area like into the mountains. But they are mostly business people, all the Newars. And, that's why they started to scatter to all these different places. Then when you move away from one place to another, like go to the mountains, you start to pick up their accent, like we do Nepali. When they go, say, to a Gurung village, then they start speaking Newari using a little bit of Gurung. And it's the same thing when they go down to Tarai and they start picking up a little bit of that Tarai language mixed with Newari.

M: So Newari spread from Kathmandu to more remote areas of Nepal as well?

N: Yes.

M: Do you have any feeling for how many Newars there are?

N: I'd say there are about 2,000,000 or more. According to a census they did in 1973 or '74, (I was reading that in a book), now somewhere around 42-43% of the population of Nepal are Newars.

M: Do most Newars speak Newari?

N: Yes, even though some speak Nepali at home and some dialects in the mountains mix Newari and Nepali. So most Newars speak Newari, but it has been changing lately. See, when you go to school, you have to speak Nepali because there is no Newari taught in school. The government took it out.

M: From your personal experience, which was the first language you spoke?

N: Newari.

M: And then you learned Nepali in school?

N: No. Then what I did is I started to travel with my father, and when I went to the villages, they all spoke Nepali. They didn't speak Newari. So then I started to pick up Nepali with them. And then my father taught it to me too, sort of little by little.

M: Do you have any recollection of actually learning Nepali, or did it come so easily that you weren't conscious of it?

N: No, it just came. I don't actually remember learning it, the way I learned French, for example.

M: You feel totally comfortable in Nepali, when you speak?

N: No.

M: Do you translate from Newari into Nepali when you speak Nepali?

N: No, I don't do that. It's just that after I came to the States, lots of my friends are Newars, so I speak to them in Newari. But I have a friend back on the east coast, and when he calls me, we always speak Nepali. Then I have to, rather than going through Newari, I go through English and translate into Nepali.

M: At home, in Kathmandu, you all speak Newari?

N: Everybody speaks Newari. Nobody speaks Nepali.

M: When you go out there in other villages, do you speak Nepali with the people?

N: Right. You see, I'm a Newar and when I go up in the mountains, if I meet some Newars who have lived there for like 50-60 years (they were born and raised there), and if I start speaking Newari to them, I would probably only understand about half of what they say. They are speaking true Newari for them, and my true Newari is different. So, it's kind of difficult. That's why they don't speak Newari to me. In east Nepal there is a town near Dhanicuta, where they speak Newari, but you know what they say to each other? "When you go to Kathmandu, never speak Newari!" Yet they are Newars.

M: I can understand that, they don't want to be laughed at for not speaking like people in the city. Now let's talk about the work you have been doing with us. You told me when we first discussed this that you speak both Newari and Nepali and I asked if you would be willing to work on Newari with us? Do you remember what your reaction was?

N: I was very pleased to hear that--just because I always have that kind of patriotic feeling about my language. When I was in high school, we had a choice of taking Nepali, Newari, or Maithali. This was available at the high school and also the college level, where you could, if you wanted to, major in Newari, and that was fine. But then, in 1974/75 they took it out. You know before then I was good in Nepali, so Nepali was easy for me because I can't write much Newari. So I took Nepali. But when they took Newari out of the school, then my interest grew in it, and I said why are they doing that? And I felt really bad about it. How do you think people feel about having their own language rejected by the government? We had a program, radio Nepal, once a week they used Newari. They broadcast Newari songs, and all the Newari history and all the background about Newars, stories and things. They just took it off the air completely. The announcer was my uncle, at radio Nepal. He still does the same kind of work, for the same broadcasting corporation, but he does it in Nepali now because Newari is completely out.

M: So what kind of reaction did this cause among the speakers of Newari?

N: A lot, a whole lot. See Newari people are mostly very, very . . . they're not aggressive. They're businessmen, and they take things easy. But when this happened, they took action. We have a New Year's day in November, our own Newar New Year's Day. We have our own year, we have our own calendar and everything. And that New Year's Day all the Newars with their motorcycles, cars, what have you, first thing in the morning, all the people came out, old people, young people, you know, everybody, and they had a big, big procession, what you call a demonstration. But it was a very, very quiet demonstration. Like you go walk on the street with all these people, thousands of people walk on the

street just to show the government that they shouldn't do that, that they shouldn't actually take these things out from the pride of the country, to remove it from the college. So that's what we did in the morning the first year, and in the afternoon, we had a big motorcycle rally (a lot of Newars have motorcycles). And there were probably about a thousand motorcycles, everybody who had a motorcycle in Kathmandu. They carried all kinds of signs and banners. We have three cities, Kathmandu, Patan, and Bhaktapur, and we rode from one city to another. The other towns, Patan, and Bhaktapur, the people there are all cattle people. But they welcomed all these motorcycles, they spent so much money welcoming these people who are fighting for their language. The whole town was decorated, they gave us all kinds of food. This is the reality of how they love their language and how they want to show the government how they feel. I think this is wonderful, and they have been doing this same thing every year.

M: Is that right? And this is mostly the young people?

N: Old people, young people, everybody. Everybody is fighting for it.

M: When these big demonstrations take place, do they send out the police?

N: No. Because this is, this is what I mean. Here in the U.S., whenever you have a demonstration you have police out there fighting for you, or trying to disperse you. But, not with Newars because they are all businessmen, respected men. They are not just the students, but all respected men. Everybody is involved in it, and if the government sent the police to disperse the crowd, there could be a revolution for that. The government just says, "Oh they are a nice crowd. No, they just want to show what they think." They just take it easy.

M: Now what was the government's rationalization for removing all official use of Newari?

N: What I think personally about the government is that they want to have only one language, Nepali, as their national language. And they don't want to go through all these other languages in the colleges, which is, I think, completely wrong. Because, something you should have in the country, you should have a pride in your language. You should be proud of that. And especially when it comes to the language that existed there from the early days. These Newari people lived there before the Nepali came, and their culture existed. And they (the Nepalis) started getting used to the culture of the Newars. Now they are trying to push them out of their way to bring their own kind of a system.

M: Do you think this has made it harder for Newars to be successful in the country?

N: No, no, it has nothing to do with that. It's just a pride that they want to keep. It has nothing to do with the economy or anything like that. It's just the pride that the government is taking out of you.

M: O.K., now would you tell us a little bit about the status of Newari as a classical written language? How far back does that go?

N: Thousands of years.

M: What kinds of materials are written in the old Newari language?

N: All over Kathmandu, the old buildings, the temples, they have inscriptions in the old script; and even I can't read it. But, what the Newars are doing now is that they have a school. They teach all these Newar kids for free. They teach the actual old Newar script. I can sometimes read certain things, but I can't write it because I've never learned it. If I ever go back to Nepal, that's probably the first thing I'll do is to learn how to write the old script.

M: There is another script for writing Newari?

N: The Nepali script, Sanskrit.

M: You mean the devanagari?

N: Yes.

M: As far as you can tell, does the devanagari script work well for Newari?

N: Yes it does.

M: You don't have any problems writing it then?

N: Sometimes, I do, yes, because I didn't take Newari in school. So I can say certain things, and when I write it I can't write it sometimes.

M: But when you see it written you have no problems reading it?

N: No problem, no.

M: Is there a good deal of Newari material written in devanagari?

N: Yes. As a matter of fact, all the books in Newari are written in devanagari.

M: The modern ones.

N: Yes, the modern ones, but the old ones are, of course, written in the old script.

M: The old script then is something that is no longer taught anywhere in the official schools, but is taught to Newars in their own schools.

N: Kind of a private school, yes.

M: Are adults learning it too?

N: Adults, most of the adults can read it. Like my mother's father, he has a whole book that he meditates on every morning. It's all written in Newari, in typical Newari, you know the old Newari script.

M: Oh, I see, so when they grew up it was actually taught in schools.

N: I believe so. Since my mother's father, my grandfather, can read all of those things. But I don't know the real history of it. You know, he has the whole book, and if I look at it, I don't know anything. But he can just go through it, and go through it, and he reads it every morning. Because of that I believe that in the old days everybody had that script. After these Nepali came to the country, then people, like the government, probably pushed these people into learning their language because they were running the country. And so people have to do it just to work in the government.

M: Does your father know the ancient script?

N: No. I don't think so, I'm not sure though.

M: So it's very likely that people in your father's generation were beginning to lose this.

N: Right.

M: I take it, it's the people of your grandfather's generation who are teaching the little kids now?

N: Right.

M: Do the kids do this in addition to their regular school work?

N: Right. They just go a couple of hours in the evening, after school. Mostly, these other people, the time that they do it is after high school. After the final examination in school you have about three months that you don't have to do anything. You just wait for the result of that exam. That is the time that they motivate the people to

take these classes. So, all you do those three months is just hang around with friends and things, and in the evening you get in for a couple of hours with all your friends and learn this. I think it's a very good idea.

M: As far as you can tell, the kids enjoy doing that?

N: Oh yes, yes. Because, for New Year's Day, we have to write all those pamphlets and we write them in the Newari script. So everything is written not in devanagari, but in the old Newari script. On this New Year's Day, you go outside and you can read the signs that say "Happy New Year" and other things. You can actually read it! And it's all written in Newari script.

K: When did the Nepali come to Nepal?

N: It's hard to say because several different groups came to the Kathmandu valley through the centuries. The Newars were the first there--at least as far back as history goes. I know that around the twelfth or thirteenth century A.D., a lot of northern Indians came to Nepal as refugees; they were running away from the Muslim conquests. There have also been migrations of people from Tibet and Mongolia. Kathmandu is a small valley, and in Kathmandu valley there are three cities and there are three different kings. Kathmandu had its own king. Patan had its own king, and Bhaktapur has its own king. So there were three different territories, divided by a river, but they were one kingdom. They shared all the same festivals.

M: And they didn't fight each other?

N: No, they never fought each other. So when the outsiders came, they didn't know how to fight them.

M: O.K., so now maybe we can turn to your experience in working with us on the language.

N: Well, I think I can probably say something about that. Basically when I first found out that I'd be working with a bunch of graduate students, and I didn't even finish my four years of college, but I was going to tell these people about my language, I felt great. And I was really proud of myself, and I said I'm gonna be thinking more about it because I've never had a chance to really think about my own language. It's like digging into your own brain, you know, for the things that you know but never actually thought about. I was really looking forward to it. Not for the money, because who really cares about the money working only a few hours a week. And when I started the work, then I realized how hard my language is. You know I never thought about it, it just comes to me whenever I talk. But when it comes to the grammar, I'm not very good at grammar, even in English. When I think about it, there are so many things that look the same, but yet there are

differences; one small word that makes the whole sentence completely different. That's when I have to start thinking about it.

M: Do you find it frustrating?

N: No, I don't find it frustrating at all, but sometimes it is hard for me. See, since I live in the United States, I speak English all the time. But sometimes when I'm thinking about Newari, and I try to explain it, I can't do it in English because my Newari brain is working. So I get mixed up, yet it's really a challenge to try and explain these things. I think it's wonderful that I get to do this.

M: Could you tell us something about the way we decided to write the language. Since we don't know how to use the devanagari script, we made up our own orthography. Did you find that, in any way, confusing or difficult?

N: No, no. I know that it will take a long time if we want to know how to write the script. The only way to write it is with the Roman alphabet.

M: And you feel that the way we decided to write things is reasonable?

N: I think it's very reasonable. It's because it's logical. I think that's the only way I can think of it. It's so logical, the way we write. And yet sometimes I'm not sure what I'm saying, so I don't know how to write it. But then we talk about it and the class makes suggestions and then I can decide what's right.

M: So when we write things out for you, you have absolutely no trouble reading them?

N: No.

K: You know at times we would ask you the differences between this and that, and you would think about it. It seemed like it was hard for you to pinpoint the differences.

N: I think that the problem differentiating between two things that are so similar is that I think as a Newar. I know what to say in a situation, and I never think about it when I'm not in that situation. When I'm not into that situation, and yet I have to try to pinpoint why I would be saying that, it gets harder. I think it takes a little time to get used to being very precise about what you are saying.

K: Do you remember when I was asking you all these questions about the two different ways of saying "I like you"?

N: Yes.

K: Is it the case that both of them translate into the same thing in English, but you feel there is something different about them in Newari?

N: That's a good question. You know there are certain times that we cannot translate exactly from English to Newari. Yet when you do, the sentence is correct, but in the spoken language you wouldn't say those things. Do you see what I mean? You can write a sentence correctly, yet when you're talking, in spoken language, you don't say those things. Like in Nepali and Newari, you never say "I love you." The only thing you can say, like to the kids, is "I like you, I really like you," just to pamper them. But as a grown up person, like to your wife, you never say "I love you," not even "I like you." It's just taken for granted. Once you're married, that's your wife and that's your husband, and you have to live all your lives together. That's why there is no such expression as "I love you." I had that problem when I started interacting with Americans. Now I've completely turned the other way around, now I'm so affectionate to other people. Sometimes I wonder what I will do if I go back home. Now, in case I go back and marry a Newari girl, she would probably look at me strangely if I said "I love you." "Why are you saying this to me?" Even the young people in Nepal still don't do that. And they do not call their wife by her name. They'll say "Hey!," or "Hey, Jim's mother." I don't know why it is. I think it's probably because, you know you marry a woman who comes from a completely different family, comes to your house, and then, I don't know how you'd call it. Somehow there is . . . She fits in well, but she's from a different family than they are. Since they are always very shy, there is a . . . hesitation to show people their affection. In other words, when I think about it very deeply, and I think about it a lot now . . . When I think about it, I realize that a family is the most important thing for you, not the wife. But when a wife comes and you are married to your wife, and you are spending all your life with your wife, and the family, you still think that the family is more important than your wife. Yet, in reality, it is not true. That's why, even though you have so much love for your wife, you don't show that affection to your wife in front of other people. And to avoid that, you don't even call your wife by her name. I don't know if it makes sense to you. That's my own conclusion because I really don't know why they do that. They don't even touch each other in front of other people. They don't even walk together in front of other people. The husband always has to walk in the front, and the wife has to walk in the back. But what they say, in the old days is, the husband walks in the front, the reason being that some people say the husband is superior to the wife, and he has to walk in the front. Some people say that when you walk on the street anything could happen, so the husband protects his wife in the back. There are different versions about this, but you don't know what to believe. It is possible that they just don't want to show affection, that's why the wife walks behind him.

K: Does she always remain sort of an outsider?

N: No. That's not true. Normally, in Newari society, when you marry a woman, a wife, when she comes home . . . say I am the oldest son in the house, I'm married, my brother is married and my younger brother is married. The person in charge of that household is my wife, the oldest brother's wife. In other words, what they say is that she's got the key to the storeroom where all the grains are stored. And she rules the house for all the younger ones. But the mother is always there. While the mother is there, mostly it is she who will rule, but when the mother is old, then she'll hand over the key and say "OK, you do it, I'm too tired of doing this", and then she [the oldest brother's wife] will take over. That's how it works. So they are never counted as a separate person.

K: Another question. This has to do with what Margaret was asking you about the spelling system. You know at times we'd ask you words like *wanigu* or something, and we'd ask you whether it has an [i] or an [e], and you would think about it.

N: I think the reason is that I never took Newari as a language in school, so I never had to write Newari. Yet I speak it, and since I've never written it, I mean I do write it now and then, but since I never took it in school it makes me think which one is correct. They're so close that I can't really differentiate which one is right and which one is wrong. Sometimes, most of the time, I can, but in the case of *wanigu* or *wanegu* both seem correct, but I'm sure there is only one way of writing it.

K: Also, in regards to whether a vowel is long or short, sometimes it is very clear, other times, I'm not sure about them.

N: Right, because in certain sentences you can be so sure about these things, and other times, you can't.

K: Earlier, you said you would go with your father from village to village, about how long would you stay in each place?

N: Normally, when my father goes, he goes for a long period of time, sometimes a couple of months, sometimes three months, four months, sometimes even a year, or a couple of years. But what we did is, normally we wouldn't stay there for the whole time that my father was there because we had to go to school. When we were small we always went with my parents. Later, whenever my father had to leave, we had my uncles and grandmas and all those people to take care of the kids. So when we were going to school, we wouldn't go on a trip. We'd probably go on our vacation.

K: Oh I see, but you really lived in Kathmandu.

N: Right. And when we were small, we lived with our parents, of course, when we weren't going to school.

K: Was Nepal ever a British colony?

N: Never. The British took over India, and they fought for Nepal for a long time, and they couldn't succeed. So they decided to make friends in Nepal, and they said "You are a very good soldier, so we are going to hire you as a soldier in our British army." That's why they have all these Gurkhas like those that fought in the Falklands. Even now, they go to villages and recruit villagers to fight in the army.

K: Are the Gurkhas Newari speakers?

N: No. Gurkhas live up in the mountains. They are Gurungs, Tamangs, Magars. The Newars are never in arms. There are very few of them. As a matter of fact, I tried to join the army once, but in the army you never get a promotion as a Newar, simply because you are a Newar.

K: You talked about living with your extended family, is that still true?

N: It is, yes.

K: So when you marry, your wife comes and lives with you and you continue living with your family.

N: Yes, that's still very much true. As a matter of fact, when I was still in school, we had about thirty-three or thirty-four people in our family. Everybody, you know it's like a big feast every day. It's so much fun. When we go to school, we all go together. We all go to the same school, and we go by bus. At 8:30 in the morning we all go marching out of the courtyard in a big procession. It's like a big band. But if you get sick and don't go to school, it just gets so quiet. Because all the kids are gone, and the fathers and grandfathers go to work, so all that is left in the house are the women cleaning the dishes, cleaning the kids' clothes. It's so quiet it's boring not to go to school. Sometimes you just want to stay home, but after everybody goes to school, then you want to go to school after all. Until 5:00 p.m., everything is so quiet. We have a big house, and two big courtyards. There is nobody in the courtyards. It's so quiet. At five o'clock, when the kids come home, it's like a big band, a big rock band coming in. Everybody goes upstairs and changes their clothes, then they come back down into the courtyard and start playing and yelling and screaming. But nobody says anything, and they have to go back up to their rooms when it gets dark. After dark, everything gets quiet again. It's kind of strict . . . My family is like a middle class family. It's not the higher middle class, nor the lower class, but it's the middle class. We have enough to spare a little bit. And, we have a very

strict discipline. For example, I never went outside, never went to see a movie by myself until I finished my school. I never knew how to go to the movies because I never had to. What you do normally is you get up in the morning at six o'clock. Your mom will wake you up, give you a cup of tea, then you go wash your face, come and sit in the study room with all of the kids. You study until eight o'clock, and then the news comes on and my father will turn on the radio. All the kids go up there, and have their meal. And, at eight-thirty, everybody goes to school. We went to a very good school, one of the best schools in Nepal. And you go to school, there is nothing to buy to eat. At five o'clock the bus will bring you back home, and then they'll give you your afternoon snack.

K: Getting back to questions about your working for us as a consultant, I can remember one sentence that I was asking you about, you couldn't think of any way to say it. I wonder if there is anything you'd like to say about that. It was, "I got a letter from my friend," or "I received a letter from my friend."

N: Oh, that one. See the reason, I think the reason I couldn't answer is that I was trying to translate exactly from English to Newari, and it's not the way we say it. That's probably why. In a sentence like "I received the letter from my friend," in Newari you would say "My friend's letter came." There are some cases in which you can't literally translate from Newari to English or English to Newari. Maybe it's just because they're different languages.

K: Do you feel frustrated when we keep asking you to do these translations?

N: I don't get frustrated. It's just so challenging. There is something in my mind and I know it, but it's just a matter of putting it together because I know what it's supposed to be. Since, as I said, I didn't take that language in school, I've never done it in writing, properly, and it's just kind of hard to bring it back and to think. Now when I do this, at certain times I try to think of how I talk to my mother, or how my mother would say that. And I hear my mom's voice rather than just thinking in my own voice. I think that's one of the things that I do. I talk with somebody in my own mind. And then I hear their voices, and how they say it. That's how I figure it out.