

DEICTIC AND NON-DEICTIC SENSES OF KIN TERMS IN धौँचौलेचा

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This brief study is offered as a tribute to honor the memory of Dhanavajra Vajracarya. Since one important facet of his scholarly contribution was the study and elucidation of texts, we thought it appropriate to configure our tribute as a synchronic grammatical commentary on one small aspect of a text: the deictic and non-deictic senses of kin terms in, धौँचौलेचा as published by Prem Bahadur Kansakar, B.S. 2023 in न्यौँकौँ बाखौँ, (हिमाञ्चल पुस्तक भवन) pp. 1-11. In order to make the text accessible to a wider readership we have given a slightly edited version of the text at the end of the paper.¹

1. The problem

There are two ways of saying 'mother' in Newari.

1. a. mā: 'mother'
- b. mā:-mhɔ 'mother'

The form in (1b) is used for one of two purposes. (1) to forestall the inference that the speaker is referring to his or her own mother, or (2) to focus upon a particular mother. The form in (1a) has both a deictic and a non-deictic sense, as is discussed in greater detail in Section 2. In the deictic sense (1a) could be glossed 'my mother' in many contexts. If we view the deictic sense as the default we can state the problem addressed in this paper as follows: What devices are used in Newari to override this default, and among these devices what is the role of -mhɔ? The problem, then, is to define the contexts in which -mhɔ occurs and to characterize its functions in those contexts. The morpheme -mhɔ with which we are concerned occurs only with kin terms and the text at hand contains over seventy occurrences of kin terms. It thus provides an excellent vantage point for the investigation of this problem.

2. The notion, '*deictic sense*.'

In our use of the term, deictic, we are following Ronald Langacker (1985:113). Terms that refer implicitly to some aspect of the speech situation, such as time of speaking, place of speaking, or the speech-act participants (speaker or addressee) are deictic, or at least have a deictic sense. In English the word 'Tuesday' has both a deictic and a non-deictic sense.

2. a. Tuesday is the second day of the week.
- b. Tuesday was hectic.
- c. Tuesday is going to be difficult.

'Tuesday' in (2a) would have the same interpretation regardless of the speech situation. It simply names a day of the week without reference to the time of speaking. 'Tuesday' in (2a) is therefore used in its non-deictic sense. In (2b) and (2c), however, 'Tuesday' is understood with reference to the time of speaking. In (2b) it refers to the Tuesday immediately prior to the time of speaking and in (2c) it refers to the Tuesday immediately following. In (2b) and (2c) 'Tuesday' is used in its deictic sense.

English also has place designations that have both deictic and non-deictic senses. Langacker cites a construction involving the word, 'across.'

3. a. There is a mailbox across the street from the drugstore.
- b. There is a mailbox across the street from here.
- c. There is a mailbox across the street.

In (3a) the reference point (or in Langacker's terms, the landmark) in terms of which the expression 'across the street' is interpreted is 'the drugstore.' There is no implicit reference to any aspect of the speech situation. Example (3a) would have the same interpretation regardless of where it was spoken, and thus in this example 'across the street' is used in its non-deictic sense. The landmark for 'across the street' in (3b) is 'here', which is deictic. Example (3b) will be interpreted differently depending upon where it is uttered by virtue of the fact that 'here' has implicit reference to the place of speaking. Thus, in (3b) 'here' is deictic, while 'across the street' is not. In (3c), however, 'across the street' itself has implicit reference to the place of speaking, and is thus deictic.

Kin terms in English have a deictic sense when used in direct address.

4. "Mother, please come here!"

Here the term 'mother' has the speaker as reference point. Example (4) can be appropriately uttered only to a person who can be regarded as the

speaker's mother. The kin term, 'mother' in (4) is thus used in its deictic sense.

Returning to Example (1), we shall distinguish between the ways of saying 'mother' in Newari by calling (1a) the unmarked form and (1b) the anti-deictic form.

- | | |
|------------|-------------------------|
| 1'. a. mā: | 'mother' (unmarked) |
| b. mā:-mhɔ | 'mother' (anti-deictic) |

As we shall attempt to show, there are a great number of different ways in which the deictic sense of a kin term in Newari can be overridden, but when all else fails, and the speaker chooses not to use any of the constructions that suppress the deictic sense of the kin term, the anti-deictic suffix *-mhɔ* can be used for this purpose.²

In the following sections we will attempt to sort out the senses of the Newar kin terms in *Dhōcoleca* in terms of a series of hypotheses that seek to explain the use of the deictic sense. To save space reference will be made to paragraph and sentence number in the text, reducing the need to interrupt the discussion with examples.

3. Non-specific terms are non-deictic

If a kin term has no specific referent, it is not relational, and is thus non-deictic. In (6.11), 'Having had compassion on her like a mother and father he had given her to eat and drink.' Here *mā:bɔunɔ* 'mother and father' is part of a simile and has no specific referents in view. The kin terms in (9.6) are also used without specific reference: *a: jimi kə: dha:sā: mhyæ: dha:sā: chɛ: dha:sā: chui dha:sa: chɔ he julɔ*. 'Now you are like our son, our daughter, our grandchild, or our great grandchild.' In (9.3) the speakers had indicated that they had no children. Consequently these kin terms can have no referents. The kin term *ɔbū*: 'father' in (1.12) is part of an idiom, *ɔbū: mɔsiugu du:khɔ* 'trouble which not even a father has experienced' and thus has no direct reference to her own father.

4. Kin terms with 'brand-new' referents are non-deictic

If the referent of a kin term is 'brand-new' (e.g., is the subject of an existential clause being brought 'on stage' for the first time in a narrative) it is not deictic. An example of this is found in (1.4): 'He also had a daughter by her.' Here the kin term is marked as indefinite with a numeral classifier construction.

5. Default landmark for deictic kin terms in statements is the speaker

In statements the speaker is the default landmark for the deictic sense of a kin term. In (3.6) we have an example of direct address: "*yota ji n̄s: w̄yē*" 'Dear Sister, I want to come too.' The deictic landmark for 'sister' is clearly the speaker. A parallel case is found in (4.14): "*ch̄s: chu n̄yagu h̄ā: t̄ta*" 'What have you eaten, Older Sister?'

As an example of the deictic sense of a kin term used as a reference term we have (13.10): "*ayababa ɔj̄: kut̄:nyat̄*" 'Ouch, Grandmother pinched me!' Again the speaker is the landmark for the deictic kin term even though the term is used as fictive kin. In (14.1) we have a parallel in which *mhyæ:* 'daughter' is deictic and the speaker, the mother, is the landmark.

6. Default landmark for deictic kin terms in questions is the addressee

In a question the addressee is the default landmark for the deictic sense of a kin term. We have an example of this in (13.8-9): "*chæ: puta chæ: ? bajyā kut̄:nyat̄ la ?*" 'Why, child, why? Did Grandfather pinch you?' Here the landmark for the deictic kin term, *bajyā:* 'grandfather' is the addressee. The "grandmother" is speaking to the child adopting the child's perspective. (The "grandfather" is grandfather only from the child's perspective.) Another instance is found in (13.11).

7. Where the default picks the wrong landmark in direct address.

This is one case that is not exemplified in the text. The following example comes from Girijaa Prasaad's *nyalla byā:* in *kheluita:* for NS. 1108:59-64, paragraph 20:

5. ε:	mā:-mhc̄	Oh Mother
Oh		mother-AD

Here a man is addressing a woman who was the mother of a child who was present. The addressee was not the speaker's mother. She was a mother, but not his mother, hence the default for direct address would have picked the wrong landmark, namely the speaker. To override this default the speaker utilizes the anti-deictic (AD) *-mhc*.

8. Overriding the default landmark at phrase level with a possessive.

There are many examples in the text in which the landmark of a kin term is made explicit through a possessive and since it is fairly straightforward

we will only discuss the first one, Example (1.2). 'Her mother died already when she was a little child.' The form *wəya mā:* 'her mother' makes the landmark explicit as the antecedent of 'her', namely the child, *Punakhū: Məi:ca*. Since the landmark is explicit, the kin term is not deictic. If the kin term had been deictic the default landmark would have been the narrator of the story. Additional examples occur in (1.3), (1.7), (2.11), (3.1), (3.5), twice in (6.2), in (11.2),(11.13), and in (12.1).

9. Defaults at clause level

Kin terms which are subjects of main clauses take, in general, the speaker as their default landmarks. Kin terms in other positions default to the subject noun phrase of the clause in which they occur. Example (1.6) illustrates this with *wə:* 'that one' as ergative-marked subject referring to the stepmother and *nhyesumhyə:yatə* 'stepdaughter' as the object. The kin term finds its landmark in the subject and no anti-deictic marking is required. Further examples are to be found in (1.11), (4.21), (5.1), (6.16), and (14.13). The analysis of these examples is summarized in Figure 1. From such examples we may tentatively say that positions other than that of main clause subject have the main clause subject as their default landmarks and thus will not be expected to have a deictic sense.

10. Defaults at sentence level

Where we have more than one clause in a sentence, kin terms in subordinate clauses take the main clause subject as their default landmark. Example (4.9) illustrates this with *wə:* 'that one' as the ergative shared subject both of the non-final verb *ciwa kəya:* 'spying on' and the final verb *swəyacwəno* 'kept looking'. Since *wə:* is subject of the sentence it is the default landmark of *tətā:* 'older sister', which is embedded within *tətā: chuchu*

Kin Term	Kin Term Role	Landmark	Landmark's Role
1.6 nhyesu-mhyə:-yatə	Dative Object	wə: (SM)	Ergative Subject
1.11 kəla:-ya nhyəne	Oblique Object	wə: (F)	Ergative Subject
4.21 kehə-yatə	Dative Object	∅ (PM)	Ergative Subject
5.1 kehə	Absolutive Object	punəkhū: məi:ca	Absolutive Subject
6.16 kəla:-ya pərsi-mole:	Possessor of Locative	bəu-mhə (F)	Absolutive Subject

14.13 mhyæ:	Absolutive Object	∅ (SM)	Subject
14.14 mhyæ:- yagu	Possessor of Subject of khɔɔ complement	∅ (SM)	Experiencer Subject

Figure 1. Analysis of explicit default kin term landmarks at clause level
Abbreviations: F = Father, PM = Punakhū: Mɔĩ:ca, SM = Stepmother

Kin Term	Kin Term Role	Landmark	Landmark's Role
3.6 mamɔ:	Ergative Subject of Manner Clause	wɔ:	Ergative Subject
4.5 tɔtã	Ergative Subject of Correlative subordinate clause	kehẽ-mhɔ dha:sa	Sentence-Topic
4.9 tɔrã:	Ergative Subject of dhɔka: (ciwa) Complement	wɔ:	Ergative Subject ciwa
4.12 tɔtã:	Ergative Subject of khɔna: Complement	kehẽ-mhɔ	Shared Subject of khɔna:
5.6 nhyesu-mhyæ:-ya	Genitive Subject of Concessive Clause	wɔya ∅	Subject of Main Clause
5.7 bha:tɔ	Absolutive Subject of Temporal Clause	∅	Absolutive Subject of Main Clause
5.8 kɔlatɔ:	Ergative Subject of Relative Clause within the Object	∅	Ergative Subject of Main Clause

Figure 2. Analysis of explicit default kin term landmarks at sentence level.

yai dhɔkaɔ 'what her older sister would do', which, in turn is the complement of the non-final verb ciwa kya. Since wɔ: 'she (younger sister)' is the default landmark for tɔtã: 'older sister', there is no need for the

anti-deictic *-mh* to forestall the misconception that the narrator is referring here to his own older sister.

In (3.6) we find evidence that grammatical relations are what are crucial in the identification of the default landmark and not word order. Here the kin term *mam̃*: 'mother' occurs in sentence-initial position as the subject of a subordinate manner clause, 'As [her] mother instructed her'. Since it is a subordinate clause, the kin term finds its default landmark in the subject of the main clause, *w̃*: 'that one', an ergative demonstrative referring to the younger sister. In (4.5) we have an example of a complex sentence with a topic. Since this sentence is a correlative it does not have a 'main clause' in the normal sense of the term, but does have a sentence topic, *keh̃mh* 'younger sister'. This then is the default landmark for the ergative subject of the first clause, *t̃t̃ā*: 'older sister'. Note that the topic needs the anti-deictic suffix to forestall the default assignment of its landmark to the speaker while the subject of the first clause does not. Further examples of this type can be found in (4.9), (4.12), (5.6), (5.7), and (5.8). The analyses of these examples are summarized in Figure 2.

11. Expressive and Reportive Frames

Li and Zubin (1990:254 ff.) distinguish between reportive and expressive framing. The examples considered thus far have been analyzed on the assumption that they were instances of reportive framing. In reportive framing the narrator speaks (writes) to his hearers (readers) and presents things from his point of view. Deictics in reportive framing thus relate to a speech situation in which the speaker's (writer's) viewpoint is represented, and the speaker (writer) is a candidate landmark for kin terms. In expressive framing the narrator presents not an objective account of things from his own point of view, but takes the audience rather into the mind of one participant in the story. Within such a frame the narrator disappears as a candidate landmark for kin terms and the participant whose consciousness is portrayed and whose internal states are being communicated becomes the ultimate subjective landmark in the narrator's stead.

While we do not have examples that represent the archotypical expressive frame, we do have narrator reports of the thoughts of a participant. Such reports retain the third person references to the "participant thinker" and thus are not as purely expressive as first person statements would be (e.g., *th̃:guhe mikhaya nhỹ:ne* 'before her very own eyes' in (3.2)—one would have expected *jigu he mikhaya nhỹ:ne* 'before my own eyes' in a direct quote of the thinker's thoughts.)

The interposition of a "participant thinker", however, appears to be enough of a move in the direction of an expressive frame to constitute the

"participant thinker" as the default landmark for kin terms. Examples of the "participant thinker" are found in (3.2-4), (4.19-21), (6.12-16), and (14.1-6). The first two of these stretches contains no kin terms. The analyses of the kin terms from the other two are summarized in Figure 3.

The assumption that the thinker (*Punakhū: Məĩ:ca*) is the kin term landmark accounts for the forms *cəmajuya jalɛ: 'the stepmother's trap'* and *cəmajuya lōdɔ nugɔ: 'the stepmother's heart of stone'* in (6.15) which would otherwise be unaccounted for. As the possessor of the main clause subject, the default landmark would, in a reportive frame, be the narrator. To forestall this the narrator would be obliged, in a strictly reportive frame, to use the forms *cəmajumhɛ:sya jalɛ: 'stepmother-AD-S-G trap'* and *cəmajumhɛ:sya 'stepmother-AD-S-G'* with the anti-deictic *-mhɔ* to disallow the interpretation that he was speaking of his own stepmother. Here, however the default landmark is the "thinker", the one whose thoughts are being reported. The "thinker" is *Punakhū: Məĩ:ca*, and this is just the landmark required in this case. In (14.2) and (14.6) the situation is parallel with the landmark defaulting to the stepmother, whɔ is the "thinker" in these instances.

Kin Term	Kin Term Role	Landmark	Landmark's Role
6.12 <i>cəmaju-ya jalɛ:</i>	Possessor of Locative Site	∅ (PM)	Quoted 'Thinker'
6.15 <i>cəmaju-ya</i>	Possessor of Subject	<i>punəkhū: məĩ:ca</i> extended thought quote.	Quoted 'Thinker'
14.2 <i>mhyæ:</i>	Subject of Main Clause	Stepmother in extended thought quote	Quoted 'Thinker'
14.6 <i>mhyæ:</i>	Subject of <i>dhəyagu</i> quote	Stepmother in explicit quote	Subject of quote

Figure 3. Default landmarks within quoted thought frames

12. Anti-deictic *-mhɔ* used to override erroneous default landmarks.

Up to this point we have been looking at instances in which the default landmark is correct, or in which devices other than *-mhɔ* have been used to override erroneous defaults. This has been necessary for the description of the distribution and use of *-mhɔ* since the use of *-mhɔ* seems best accounted for as the device of last resort, to be used when all else fails. Thus,

describing the use of *-mh* entails the description of all the other devices that render the use of *-mh* unnecessary. The text includes some twenty-five examples of the anti-deictic use of *-mh* and the analyses of these instances are summarized in Figures 4a through 4c.

In (1.5) we have the form *cihrimā:-mhε:-s-ya* 'stepmother-AD-S-G'. This is a genitive experiencer functioning as the main clause subject of the sentence. If the anti-deictic *-mh* had not been used here the form would have been *cihrimā:-ya* 'stepmother-G' and the default landmark would have been the narrator. The other instances presented in Figures 4a, 4b, and 4c are parallel.

Kin Term	Kin Term Role	Landmark	Landmark Role
1.5 <i>cihrimā:-mhε:-s-ya</i>	Genitive Subject	<i>punɔkhū:mɔ̃:ca</i>	Absolutive Objective
1.10 <i>bɔu-mhε:syã³</i>	Ergative Main Clause Subject	∅	Object of 1.9
3.1 <i>cihrimā-mhε:-sya</i>	Genitive Subject, Main Clause	<i>nhyesu-mhyæ:</i>	Absolutive Subject of embedded comparison
3.7 <i>tɔta-mhε:syã</i>	Ergative Subject, Main Clause	∅ (= YS)	∅ Object of embedded <i>khɔ̃-lha</i> complement
3.9 <i>kehē-mhε:syã dha:sa</i>	Sentence Topic = Ergative Subject	∅ (= PM)	∅ Addressee
3.11 <i>kehē-mhε:syã</i>	Ergative Subject of Main Clause	∅ (= PM)	∅ Addressee
3.13 <i>cɔmaju-mhε:syã</i>	Ergative Subject of Main Clause	∅ (= PM)	∅ Addressee
4.5 <i>kehē-mhɔ dha:sa</i>	Sentence Topic & Equative Subject	<i>tɔtã:</i>	Ergative Subject of Correlative Clause

Table 4a. Use of the anti-deictic *mh* to override a default landmark.

Abbreviations: PM = *Punɔkhū: Mɔ̃:ca*, YS = Younger Sister

Kin Term	Kin Term Role	Landmark	Landmark Role
4.8 kehē-mhɔ	Absolutive Shared Subject (final & non-final)	no role	no role
4.12 kehē-mhɔ	Absolutive Subject Final Clause	tɔtā: (= PM)	Ergative Subject of khɔna: complement
4.14 kehē-mhɔ	Ergative Subject, Main clause	∅ (= PM)	∅ Addressee
4.17 kehē-mhɔ	Absolutive Subject of Main Clause	∅ (= PM)	∅ Object
4.18 kehē-mhɛ:syā	Ergative Subject of Main Clause	∅ (= PM)	∅ Addressee
5.2a kehē-mhɛ:syā	Ergative Shared Subject (final & non-final)	no role	no role
5.3 mā:-mhɔ	Absolutive Subject	no role	no role
5.8 bha:tɔ-mhɔ	Absolutive Shared Object of non-final and Subject of final Clause	kɔlat-ɔ: (= SM)	Ergative Subject of Relative Clause within the Object of the Main Clause.

Figure 4b. Use of the anti-deictic *-mhɔ* to override a default landmark.

Kin Term	Kin Term Role	Landmark	Landmark Role
6.16 bhəu-mhə la	la-Sentence Topic & Absolutive Subject of Main Clause	kəla:-ya	Possessive of Locative Predicate Complement
7.8 cəmajū- mhə:syā	Ergative Subject of Main Clause	∅ (= PM)	∅ Addressee
11.7 cəmajū- mhə:syā	Ergative Subject of Main Clause	punəkhū: məĩ:cā:	Ergative Subject of Reason Clause
12.1 cəmajū- mhə:syā	Ergative Subject of Main Clause	no role	no role
12.2 mhyæ:- mhə	Absolutive Subject of Main Clause	no role	no role
14.1 mā:- mhəsiya	Genitive Subject of Main Clause	mhyæ: (= YS)	Subject of Embedded Quote

Figure 4c. Use of the anti-deictic *-mhə* to override a default landmark.

13. Anti-deictic *-mhə* used for focus.

The second use of the anti-deictic mentioned in Section 1 was to provide focus. There are ten instances of this in the text we are dealing with and in none of these cases is *-mhə* needed to override an erroneous default choice of landmark for the kin term involved. The analyses for these examples are summarized in Figures 5a and 5b.

There are two characteristics of this set of examples that are of particular interest. First of all, in every instance there is a main clause subject or sentence topic which constitutes the correct landmark for the kin term to which the contrastive *-mhə* is affixed. In none of these cases is *-mhə* required for the purpose of overriding a faulty deictic landmark. This redundancy may, in fact, be a precondition for the interpretation of the anti-deictic *-mhə* as a focus marker. Second we may note that each instance of the focal sense of *-mhə* occurs at a plot-related crucial juncture in the story and attaches to the participant which constitutes the focus of the complication or the resolution at that point. A brief characterization of these junctures is given in the column headed 'Plot Notes' in Figures 5a and 5b.

In (3.8); for example, we have the form, *kehē-mhɔ* 'younger sister'. The narrator is here detailing the problems that would be involved if *Punɔkhū: Mɔĩ:ca* were to take her younger sister along with her to pasture. *Punɔkhū: Mɔĩ:ca* would not be free to eat what the goat had to offer her and she would go hungry. The younger sister is clearly the crux of the problem and is appropriately marked as focal at this point. In (3.10), when *Punɔkhū: Mɔĩ:ca* agrees to take the younger sister along, the younger sister is marked once again—an appropriate foreshadowing of trouble to come at the hands of the younger sister.

Such a device is, of course, used more at the discretion and skill of the narrator than as the consequence of any kind of grammatical constraint. This would appear to be more a literary device than a grammatical one. In this story the focus marker is affixed to only two participants: to the younger sister in paragraphs (3) and (4) and to the younger sister's mother in paragraphs (5) and (11). The author appears to have made skillful use of this device as a villain marker.

Kin Term	Kin Term Role	Landmark	Landmark Role	Plot Notes
3.8 <i>kehē-mhɔ</i>	Absolutive Object of Conditional Clause	∅ (= PM)	∅ Subject of Conditional Clause & Beneficiary of embedded relative clause.	If YS goes, PM will not be able to eat
3.10 <i>kehē-mhɛ:syā</i>	Ergative Subject of Reason Clause	wɔ: (= PM)	Ergative Subject of Main Clause	PM agrees to take YS
3.14 <i>kehē-mhɛ:sitc</i>	Dative Object of Main Clause	<i>punɔkhū: mɔĩ:cā:</i>	Ergative Subject of main Clause	PM took YS to pasture
4.1 <i>kehē-mhɛ:sitc</i>	Dative Object of Nonfinal Clause	<i>punɔkhū: mɔĩ:ca</i>	Absolutive Shared Subject, Final & Nonfinal Clauses	YS actually went

4.3 kehē-mh _ɔ	3a. Absolutive Subject of Reason Clause	3a. ∅ (= PM) 3b. ∅ (= PM) 3c. ∅ (= PM)	Conjoined Subj, Beneficiary Object	Goat in a quandry due to YS
4.7 kehē-mh _ɛ :sit _ɔ	Dative Object of Main Clause	pun _ɔ khū: m _ɔ ĩ:ca	Ergative Shared Subject, Final & Nonfinal Clauses	YS set up to spy on PM
4.13 kehē-mh _ɔ	Absolutive Object of Nonfinal Clause	pun _ɔ khū m _ɔ ĩ:cā:	Ergative Shared Subject, Final & Nonfinal Clauses	YS catches PM in the act

Figure 5a. Redundant *-mh_ɔ* used for focus. In each of these cases *-mh_ɔ* can be omitted without implicating the narrator as the landmark for deictic kin terms.

Kin Term	Kin Term Role	Landmark	Landmark Role	Plot Notes
4.23 kehē-mh _ɔ sin _ɔ :	Ergative Subject of Reason Clause	w _ɔ : (= PM)	Ergative Subject of Main Clause	YS throws tantrum
5.2b mā:-mh _ɛ :sit _ɔ	Dative Indirect Object of Final Clause	kehē- mh _ɛ :syā:	Ergative Shared Subject, Final & Nonfinal Clauses	YS hides a piece of rice as evidence
11.9 c _ɔ maju- mh _ɛ :syā:	Ergative Subject of Time Clause	∅ (= PM)	∅ Subject of Final Clause	PM gives SM the treasure

Figure 5b. Redundant *-mh_ɔ* used for focus.

Notes

1. We have received helpful comments from Ulrike Kölver, Karen Ebert, Randy LaPolla, Tej R. Kansakar, and David Hargreaves. This is a revised version of papers presented at the Seminar für allgemeine Sprachwissenschaft der Universität Zürich, 14 January 1992; at the 27th International Congress on Sino-Tibetan Languages and Linguistics, Paris, 11-16 October 1994, and at the Royal Nepal Academy, 26th February 1995. Responsibility for linguistic theory and its application to the text rests with the first author. Responsibility for judgments regarding Newari examples rests with the second author.
2. We should be careful to distinguish the anti-deictic *-mhɔ* from three other forms with which it happens to be homophonous: (1) the noun as in *wɔya mɦɛ: sɔdu* 'There is hair on his body.' (2) the numeral classifier for sentient nouns: *kwɔ: ɕɔmhɔ* 'one crow', and (3) The nominal I attributive marker as in *wɔ:mɦɔ* 'the one who went'.
3. If the narrator had been referring to his own father, he would have used the form *ba-nɔ:* here to reflect the proper degree of respect.

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धौंचोलेचा

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१ १छगू देशय् पुनखुं मैचा घयाह्न मिसामचा छह्न दु। २वया मां व मचाचाबले हे मदये धुकल। ३अकिं वया बौनं मेह्न ब्याहा यात। ४वया लं नं म्हयाय् छह्न दु। ५चिह्निमांम्हेस्या पुनखुं मैचा मिखा बागलं हे स्वये मयः। ६अकिं वं न्ह्यसुम्ह्याय्यात नकें स्याइगु। ७थः म्हाय्यात धाःसा घ्यः, दुरू, ला तयाः जा नकीगु, साः साः भिभिं धाकको नकीगु। ८तर, पुनखुं मैचायात हिमो जक वालाः मह्नि छुनाः नकीगु। ९ज्या धाः सा मिखां खँकको व्वइगु। १०थ्व खँ बौम्हेस्यां सिउ। ११तर, वं छुं धायेछाःगु मखु, कलाःया न्ह्योने न्वचु हे ल्हवनेगु तागत वयाके मरू। १२थुकथं पुनखुं मैचां अबुं मसिउगु दुःख सिल। १३म्वानाचवनेगु हे नं ब्यर्थ थें जुल।

२ १पुनखुं मैचापिनि धौं चोलेचा छह्न लहिनातःगु दु। २पुनखुं मैचाया सुथय् बहनी छैय् माकको ज्या यानाः नं न्हिनय् धौंचोलेचा जःवनेमाः। ३व धौंचोलेचा धाःसा साप भाय् सिउ, तसकं गुण दु। ४पुनखुं मैचायात जुयाचवंगु फुकक दुःखया खँ वं बांलाक थू। ५अकिं पुनखुं मैचा खनाः वया माया वं, कन्नाचाः। ६पुनखुं मैचा न्हियान्हिथं गंसि जुया वनाचवंगु खनाः छन्हु वं जयेयंकातःबले माय्कें पोकिजा ल्हवयाः पुनखुं मैचायात नकल। ७जा नये मखंगु गुलि दयेधुकल। ८थौं धौं चोलेचां आपुलुखं माय्कें पोकिजा ल्हवयाः (नकूगुलिं) लय्लय्यायाः सवाःकाकां नल। ९अनलि व धौं चोलेचां न्हिन्हिं थथे माय्कें पोकिजा ल्हवयाः पुनखुं मैचायात नकेगु यानाचवना। १०पुनखुं मैचा स्वस्वं ल्हवनाः प्वात्याप्वात्या चवनावल। ११घ्यः, दुरू, नयाचवंह वया केहें सिकं हे स्वयेजिल।

३ १घ्यः, दुरू, नकाः नं छुं ज्या मयाकुसे याउंकं तयातयाह्न थः म्हाय्यसिकं दंसेनिसें मघंतले ज्या याकाः नं हिमो जक नकातयाह्न न्ह्यसुम्ह्याय् स्वयेजिउगु खनाः चिह्निमांम्हेस्या नुगलय् अनेक खँ ल्हाः। २सुथय् व बहनी ला छैय् चवनाः थःगु हे मिखाया न्ह्योने पुनखुं मैचां ज्या यानाचवनीगु। ३न्हिने सम्म पिहां वनाः धौंचोलेचा जःवनीगु। ४अबले हे वं छुं याइगु ला धकाः वयात शंका वना। ५अकिं वं छन्हु थः म्हाय्यात पुनखुं मैचा धौंचोलेचा जःवनीथाय् "छ नं नाप्पं हुं" धकाः खँ स्यन। ६मामं स्यथें वं पुनखुं मैचायात धौंचोलेचा

जःवनेत्यंबले "योता, जि नं वये" धकाः झकरा यात। ७तताम्हेस्यां व्वना यंकेगु खं मल्हाः। ८केहैह्व व्वनायंकल कि धौंचोलेचां ल्हवयाबीगु माय्कै पोकिजा नयेछिनी मखु। ९तर, केहैम्हेस्यां धाःसा "जि नं वये" कि "जि नं वये" धकाः तिप्पा हे नकाच्चन। १०केहैम्हेस्यां थुभनं जिदि यासेलि वं धाल- "वये धकाः जिदि ला यात, तर खि फायेतांजुल धाये दइमखुनि" धाल। ११"दय्, धायेमखु" धकाः केहैम्हेस्यां धाल। १२"धालं छु जुल ले? १३धाःसा फाके यंकि रे" धकाः चमाजुम्हेस्यां नरथक्क हक्कल। १४अकिं पुनखुं मैचां केहैम्हेसित व्वनायंके हे माल।

४ १केहैम्हेसित नं व्वनाः पुनखुं मैचा धौं चोलेचा जःवन। २न्हापालिपा जूसा छ्यलय् थ्यंकाः भचा जायेव हे धौं चोलेचां माय्कै पोकिजा ल्हवयाबीगु। ३थौं केहैम्ह नं दुगुलिं वया ल्हवयाबी मछिनाः पुनखुं मैचायागु ख्वाः जक पुलुपुलु स्वयाच्चन। ४पुनखुं मैचाया नं थौं माय्कै पोकिजा नयेखनी मखुत धकाः निरास जुयाः ख्वाः खिउंके तयाच्चन। ५केहैह्व धाःसा ततां गुगु मजिउ, मत्यो धाल वहे यायेमाःह्व। ६अकिं छ्यलय् थ्यंकाः घौपलख जायेव हे खि फायेतांजुल धकाः हाल। ७ध्वहे मौका खः धकाः मतिइ तयाः पुनखुं मैचां केहैम्हेसित छकः हक्कल अले हुंकन सिमाया ल्यूने फाःहुं धकाः उज्यांथ्यंक च्वंगु सिमा छमा पचिनं सुयाः कयन। ८केहैह्व वनाः सिमां किकाः खि फानाच्चन। ९तर, वं ततां छुछु याइ धकाः चिवा कयाः मिखा हे लिमकासे स्वयाच्चन। १०धौं चोलेचां वहे मौका लाकालिका माय्कै पोकिजा हा फवालां वयेक ल्हवयाबिल। ११पुनखुं मैचां हथाय्चाचां ल्वाकाल्वाकां नल। १२धौं चोलेचां ल्हवःगु व ततां म्हुतुं पाकुपाकु संकाः नःगु खनाः केहैह्व "जितः नं, जितः नं" धाधां इप्पःनुयाः व्वांवल। १३केहैह्व वःगु खनेव पुनखुं मैचां माय्कै पोकिजा काचाकाचां सुचुकल। १४केहैम्हेस्यां वयाः "छं छु नयागु हां तता? १५जितः नं ति रे, जि नं नये, नयेपित्यात" धाल। १६"छुं मनया, नया सा छंत वि हे बी नि, छंत मदयेक जिं जक नइ ला" धकाः पुनखुं मैचां ह्येकल। १७तर केहैह्व पत्याः मजू। १८"छं नःगु हे खः हा फवालां वयेक नःगु जिं हुंकननिसे खं; जितः नं ति, नयेपित्यात" धकाः केहैम्हेस्यां मिखाय् दंक ख्ववि तयाः ख्वखना सः पिकयाहल। १९वया छु याये छु याये जुल। २०बीला धाःसा छैय् कनाबी, मबीला धाःसा हथ्या यात। २१केहैयात गुलि ह्येकलं नं ह्यःगु मखु। २२"जितः नं हति, जि नं नये, नयेपित्यात" धकाः हालाच्चंगु दु, दु। २३आखिरय् गुलि धाल नं, गुलि ह्येकलं नं केहैम्हेस्यां खं मन्यसेलि वं धाल- "अबुमांपित कनेमुख खःला ले? २४कन धाःसा छंत जिं हानं गबले हे व्वनाहये मखु।" २५सत्य सत्य कनेमखु, धरोधर्म कनेमखु धकाः पाःफयेकुसेलि वयात नं धौंचोलेचां ल्हवयाबिउगु माय्कै पोकिजा नकल। २६चिवा काःवयाच्चम्हेस्यां न्हाक्को पाःफयेकूसां पाप धर्मया च्यूताः गनं तइ धकाः! २७वं ला नयेफक्को नयेधुंकाः जा छगः व माय्कै छपु लुसिया कापिइ स्वचाकातल।

५ १धौंचोलेचा जयगयेव पुनखुं मैचा केहै नं व्वनाः छैय् लिहां वल। २केहैम्हेस्यां ताप्यंक वनाः मांम्हेसित लुसिया कापिइ सुचुका हयागु जा व के कयन। ३मांम्ह छत्थुं मि

जुल। ४"थथे नयेदयाः धकाः व पुनखुं मैचा फा ल्ह्वथेल्ह्वगु; आसे रे आसे, जिं सिउका वैत यायेगु" धयाः थत्थायसलं हाल। ५थःम्हं नकेमाःगु नं मखु, त्वंकेमाःगु नं मखु। ६अयुनं न्हासुम्हायया भिं जूगु वया मिखा बागलं स्वयेयःगु मखु। ७अकिं भाःत दुहां वयेव छगू तोह चिनाः धौंचोलेचा स्यायगु खं न्हाथन। ८भाःतह्म धायेगु जक, कलातं धाःगु खंय् नाइनास्ति यायेफुह्म मखु। ९अकिं कन्हेकुन्हु हे धौंचोलेचा स्यायेगु खं कोछित।

६ १थःत कन्हे स्याइगु जुल धयागु खं धौंचोलेचां सिल। २अकिं वं पुनखुं मैचायात धाल- "जिं माय्कें पोकिया ल्हवयाः छंत नकातयागु खं छिमि केहेनं वया मांयात कनाबीधुकल। ३आः कन्हे हे जितः स्याइगु जुल। ४जिगु ला दयेकाः सकसिनं नइ। ५तर, छं नयेमते। ६ति नं त्वनेमते। ७बरू छं न्हात्थे यानाःसां जिगु क्वे यंकाः यःमहिमाय् थुनाब्बु। ८जिं धैथे जक या, छं छुं धन्ना कायेम्वाः जय हे जुइ।" ९धौंचोलेचायागु खं न्यनाः पुनखुं मैचां तस्सकं नुगः मछिकला १०थ्व संसास्य् वया सु दुसा वहे धौंचोलेचा। ११मांबौनं थें माया यानाः वयात नके त्वंके याभातःगु। १२चमाजुया जालय् लानाः व धौंचोलेचा नं मदइगु जुल। १३अकिं नुगः मछिकाः व हिहिललं ख्वल। १४तर ख्वयां छु याये! १५चमाजुया लौह नुगः नाइगु मखु। १६बौम्ह ला कलाःया पर्सिमोलय् दुहां वनाच्चने धुकूह्म हे जुल। १७व ख्वये फक्को ख्वल। १८ख्वख्वं हे न्हाः वयेका छ्वत।

७ १कन्हे जुल। २धौंचोलेचायात स्यानाः ला दयेकल। ३पुनखुं मैचा कोथां हे पिहां मवः। ४सकस्यां न्हिलेव; व छम्हेस्या ख्वयेवः। ५ला बुत। ६सकस्यां नल। ७न्हिन्हिं हिमो जक नकातःम्हेसित ला गनं नकी! ८अयुनं थःपिनि नयेफक्को नयेधुंकाः गिजेयायेथें यानाः चमाजुम्हेस्यां माया वं पहलं "अय् मै? ला छकू नःवा" धयाछ्वत। ९पुनखुं मैचां "जि नये मय; मो स्याः प्वाः स्याः" धयाहल। १०वयागु लिसः न्यनाः सकलें ह्वारं न्हिल। ११हानं "ति भचा जक त्वंवा" धाल। १२पुनखुं मैचां "ति नं त्वने मय; मो स्याः प्वाः स्याः" धयाहल। १३हानं सकलें ह्वारं न्हिल। १४अले "क्वे वाःवनेत छकः ला वा" धयाछ्वत। १५"दय्, नु वल" धयाः पुनखुं मैचा थाहां वन। १६दक्कोदक्को क्वे मुनायंकाः धौंचोलेचां धाःथें यःमहिमाय् थुनाथकल।

८ १उकुन्हु न्हिच्छि पुनखुं मैचां छुं नःगु नं मखु, त्वंगु नं मखु। २ख्वजक ख्वयाः न्हि छ्यात। ३कन्हे कुन्हु धौंचोलेचायागु क्वे थुनाथकूथाय् स्वःवंबले भराय्मागु यःमहिमाय् ज्वांय्ज्वांय् यःमहि सयाच्चन। ४पुनखुं मैचां महिमाय् गयाः यःमहि खाखां नल। ५अबले लाकक लाखे लसिं निह्म वल। ६पुनखुं मैचां यःमहि खाखां नयाच्चंगु खनाः इपिं सिमा क्वे वयाः "अय् माजु माजु, जिमित नं यःमहि छगः कुर्काहति" धाल। ७पुनखुं मैचां "खीसंका, च्वेसंका" धयाः यःमहि कुर्काबिल। ८"खी लात माजु माजु, मेगु छगः कुर्काहति" धाल। ९"खीसंका, च्वेसंका" धयाः हानं मेगु कुर्काबिल। १०"च्वे लात माजु माजु, क्वे हे वयाः ब्यूवा" धाल। ११धात्थे क्वे हे वनाः बी धकाः वंबले लाखेलसितेसं वयात लुचुकक बुया यंकल।

९. १लोखेलसितेसं पुनखुं मैचायात बुयाः थःगु छैय् यंकल। २वयात इमिसं साप माया-
यानाः क्यन। ३इमिसं धाल- "जिमि सु दुगु मखु। ४जा छपे थुयाः, महि छपा छुनाः नकीपिं
हे नं मरू। ५अकिं हे छंत हयागु। ६आः जिमि काय् धाःसां, म्हाय् धाःसां, छय् धाःसां, छुइ
धाःसां छहे जुल। ७छं थन याउंक च्वनाः न। ८जिपिं मोल्हुयाः वये, छं महि छुनाच्वं!" धाल।
९अथे धयाः माःगु छुचुंछाचुं पिकयाः वयात स्यने कने यानाः इपिं मोल्हुयावये धकाः पिहां
वन। १०पुनखुं मैचाया छुचुं न्हायाः भुतुलिइ मिच्याकाः धमाधम महि छुत। ११अबले हे
"च्वी च्वी" हालः छुं छम्हेस्यां वयाः थथे धाल- "खँ छता ल्हायेयःसा महि छपा च्वी!"
१२छुं-छु खँ ल्हायेधाःगु जुइ धकाः पुनखुं मैचां वयात महि छपा बिल। १३छुं महि ज्वनाः
वने। १४घौपलख जायेकाः हानं "च्वी च्वी" हालः वल। १५हानं, "खँ छता ल्हायेयःसा महि
छपा च्वी" धाल। १६हानं पुनखुं मैचां महि बिल। १७छुं महि ज्वनाः वन। १८घौपलख
जायेकाः हानं वयाः अथे हे "खँ छता ल्हायेयःसा महि छपा च्वी" धाल। १९थुकुसी नं पुनखुं
मैचां वयात महि बिया हे छ्वत। २०स्वकः तक महि यंके धुंकाः प्यकःया कुसी छुं वयाः
थथे धाल- "जिं छंत खँ ल्हाये धैगु छु धाःसा थ्व छैय् च्वपि बुद्दाबुद्दित लाखेलसिं। २१इपिं
"मोल्हुइ" धकाः वन। २२तर, "मोल्हुइ" धकाः छंत ह्येका वंगु। २३इपिं ला चुपि जयेकः
वंगु। २४हंचा छंगु ला धयनाः नयेगु इमि विचार। २५अकिं छ थन च्वनेमते, याकनहे
बिसिहुं। २६थुलि धयाः व चुल्ल वन। २७घौपलख जायेकाः हानं "च्वीच्वी" हालः
ताःचाप्वाय् छप्वाय् ज्वनाः वल। २८धाल- "ना थ्व ताःचाप्वाय्। २९थुकिं लाखेलसितेगु
कोथाय् ताःचायेकाः इमिगु धनसम्पति गुलि फु उलि ज्वनाः हुं। ३०वने न्दो स्वाने त्वाथः
पतिं ई छपातः फानाः हेंगवाः छकू छकू तयाथकि।"।

१० १पुनखुं मैचायात माःगु सल्हा बियाः छुं वन। २छुंयागु खँ न्यनाः वयागु म्हम्हि गरखेसे
च्वनावल। ३ताःचाप्वाय् ज्वनाः काचाकाचां लाखेलसितेगु कोथापतिं चायेकाः स्वःवन। ४छू
कोथाय् हेराया हेरा जक, छगू कोथाय् पन्नाया पन्ना जक। ५अथे हे गुगुं कोथाय् लुंया लुं,
मुगुं कोथाय् वहःया वहः जक। ६पुनखुं मैचां हेरा मोती लुं वहः कयाः थःगु गाय् पोचित।
७अले छुं धाःथे स्वाने त्वाथःपतिं ई छपातः छपातः फानाः हेंगवाः छकू छकू तल। ८अनलि
पो मफुमफु बेकुंच्यानाः मूलुखाया खापा गल्लाक तिनाः खवः गवयाः क्वे नं थःहं हे ज्वनाः
भाताभाता वन। ९लाखेलसितं छैय् वःबले खापा मचाः। १०खापा घाराघारा यात। ११तर,
न्दसःलिसः छुं मरू। १२अले इमिसं "अय् मै!" धकाः सःतल। १३ईनं "हइ!" धाल। १४"खापा
खंवा धकाः लाखेलसितेसं धाल। १५हेंगवालं "दय्!" धाल। १६लाखेलसिते मतिइ खापा खँवइन
धकाः च्वन। १७तर गबेत जायाः नं वःगु मखु। १८हानं इमिसं "अय् मै!" धकाः सःतल।
१९ईनं "है!" धाल "खापा खंवा" धकाः इमिसं धाल। २०हेंगवालं "दय्!" धयाहल। २१सःतूपतिं
"हइ" नं धाः "दय्" नं धाः। २२तर खापा धाःसा खंवागु मखु। २३गोकःमछि "दय् दय्" जक
धयाः नं मवः गुलिं लाखे लसितेसं तं पिकयापाकया खापा हे लिनाः वन। २४थहां वनाः
स्वःबले पुनखुं मैचा छतिं मरू। २५इमिगु धन सम्पति नं गाक्कं पाःजुगया च्वंगु खन।

११ ^१पुनखुं मैचा छै ध्यंबले घो लिबाये धुंकल। ^२वया मांबोपिं बेलि याना: नं घं वने धुंकल। ^३पुनखुं मैचा न्हिच्छि दुहां मवःगुलिं वइ हे मखुतजुइ धका: च्वन। ^४“वःसां दुकाये मखु” धका: बिचा: याना: न्हापालिपा स्वया: थौं भचा: न्ह्यथ्याक हे खापाखिपा स्वत्ताक तिना: घंवंगु। ^५अयूसां इमि न्ह्य: मवःनि। ^६पुनखुं मैचां वया: गुलि सःतलं नं “हं” हे मघा:। ^७लिपा पुनखुं मैचां “जि भ्यातुल, याकनं खापा खंवा” धासेलि “छु ज्वनावल थें” धका: चमाजुम्हेस्यां वाथाइथिं दना: खापा खंवल। ^८तले ध्यनेव पुनखुं मैचां “स्वये, याकन गा छपु ला” धाल। ^९चमाजुम्हेस्यां गा लायाबीव पो फ्यना: हेरा मोती लुं वह: ध्वारारारा प्वंकाबिल। ^{१०}अपायूसकं हेला याना: नकें स्याना तयाह्व न्ह्यसुम्ह्यायूनं उलिमछि धन सम्पत्ति ज्वना: वःगु खना: चमाजुम्हेस्या नुग: मुल। ^{११}तर नुगःयागु खँ नुगलयूसं तया: वं पुनखुं मैचायात व धन गन कयाहयागु, गय् याना: कयाहयागु धका: कुत्तुकुला: न्यन। ^{१२}पुनखुं मैचा नं फुकक-खँ कनाबिल। ^{१३}खँ न्यने धुंका: थ: म्हाय्यात नं हेरा मोती कायेके छ्वयेगु ग्वसा: ग्वया: उकुन्हुं घं वन।

१२ ^१कन्हे कुन्हु चमाजुम्हेस्यां थ: म्हाय्यात फुकक खँ स्यन। ^२म्हयह्व वना: यःमहिमाय् गयाच्वन। ^३लाखेलसिंत वया: यःमहि फ्वंवल। ^४वं नं यःमहि कुर्काबिल। ^५लाखेलसिंतेसं “खी लात, च्वय् लात, क्वहां वया: बिउवा” धायेव वं क्वहां वया बिउवल। ^६लाखेलसिंतेसं वयात बुया: थःपिनि छैय् यंकल। ^७पुनखुं मैचायात थें वयात नं “महि छुनाच्वं! जिपिं मोल्हुयावये” धया: लाखेलसिं निम्हं पिहां वन। ^८वया महि छुत। ^९अबले हे वहे न्हापायाह्व छुं “च्वीच्वी” हाला: पिहां वया: न्हापाथें “खँ छता ल्हायेयःसा महि छपा च्वी” धाल। ^{१०}वं छुंयात महि बिल। ^{११}छुं महि ज्वना: प्वाल्य् दुहां वन। ^{१२}भचा जायेका: हानं पिहां वया: अथे हे धाल। ^{१३}वया मतिइ छुं महि कायेधुनेव वयात खँ ल्हाइ धका: च्वन। ^{१४}तर, छुं धा:सा महि जक ज्वना: वन, छुं खँ ल्हा:गु मखु। ^{१५}हानं वया: अथे हे धा:गुलिं “आ: ला धाइला’ धका: हाकनं महि छपा बिल। ^{१६}तर, आ: नं छुं खं मल्हा:। ^{१७}वय तं पिहां वल। ^{१८}हानं वल धा:सा श्वहे नालां पुकाछ्वये धया: नाला भुतुलिइ छुयातल। ^{१९}छुं वल। ^{२०}“खँ छता ल्हायेयः सा महि छपा च्वी” धाल। ^{२१}तर, वं महि बीया पलेसा ह्याउंसे च्वंगु नालां च्वय्क धायेक पुकाबिल। ^{२२}छुं “च्वी च्वी” हाला: प्वाल्य् दुहां वंह्व हाकनं पिहां वःगु हे मखु।

१३ ^१लाखेलसिं दुहां वल। ^२महि छुनातःगु खना: इपिं लय्ताल। ^३नयेनी यात। ^४बहनी जुसेलि “घं वनेत्यल” धका: मचायात नं व्वना: कोथाय् वन। ^५वयात दथुइ ध्यना: लाखेलसिंत जवंखवं घन। ^६मचाया स्याक्क न्ह्यःवसेलि लाखेनं वयागु प्यंपाय् चुपिं च्वांय्क ला ध्यना: नल। ^७मचा “आयाबाबा” धका: हाल। ^८“छाय् पुता, छाय्? बाज्यां कुतिन्यात ला? ” धका: लसिनं घय्पुया: उसिससि याकल। ^९भचा जायेका: वया न्ह्य: वल धका: सीवं लसिनं वयागु मेगु प्यंपाय् ध्वांय्क ला ध्यना: नल। ^{१०}“आयाबाबा, अजिं कुतिन्यात” धका: व हाल। ^{११}“अजिं कुतिन्यात ला? ^{१२}वयाथाय् स्वये हे मते! वा, थुखे वा!” धया: लाखेनं

थःपाखे स्वकाः उसिउसि याकल। १३घौपलख जायेव व सुम्क च्वन। १४अले हानं लाखेनं ला
ध्यनाः नल। १५लसिनं ह्येकल। १६ह्येकुह्येकुं ला ध्यनाः नल। १७थुकथं लाख्युं नं छकः
छकः लसिनं छकः छकः वयागु ला ध्यैध्यं ननं कंलाय् जक जुइक नल।

१४ १मांहेस्या "म्हाय् धनपो ज्वनाः वइतिनि" धकाः खापा मत्युसे ध्वाकार्थे चायेकाः थः
नं भ्यालय् च्वंच्वन। २तर, म्हाय् वःगु मखु। ३तोप तल मवः, बाचा जाल मवः, स्वफः जाल
अयूनं मवः। ४अय् जुजुं घोतुइल। ५अयूनं मवः। ६तर, म्हाय् अवश्य वइतिनि धयागु आस।
७अकिं जाजि थुल, नल। ८अले कःसिइ च्वनाः सहाः यात। ९अबले हे को छम्ह वयाः
कुंपाय् जुनाः "मांया सहाः सहाः, म्हाय्या कंलाय् कंलाय्" धकाः हालाच्वन। १०"छु धकाः
न्यनान्यने मजीक हालाच्वंगु ध्व अलिछनाःह्व को" धयाः ख्यानाछ्वत। ११तर, को हानं
वयाः अनहे जुनाः "मांया सहाः सहाः, म्हाय्या कंलाय् कंलाय्" धकाः हाल। १२थुकुसी वं
कोयात ख्याना मछ्वसे को हाःगु क्वथीक न्यन। १३"कंलाय् कंलाय्" धकाः को हाःगु
न्यनाः म्हाय् लुमन। १४पलिइ वनाः स्वःबले हुंकन लाखेलसिया छैय् म्हाय्यागु कंलाय्
पानातःगु खन। १५अले व नुगःपाचय् दादां ख्वल।

१५ १उलिंचा बाखं थुलिं।