Lesson 14

Relative sentences– some (more or less) irregular verbs –verb serialisation – auxiliary verbs (I)

Relative sentences. It should have become clear by now that the scope for relative sentences in Classical Newari is rather small – at least in comparison with English or German. Generally speaking, Classical Newari (like Sanskrit, Nepali, or Hindi) uses attributive VPs in most instances where English (or, to a slightly lesser extent, German) would prefer relative clauses (see above, §§ 89-98). We have, in fact, encountered our first example of this already in Lesson 2: **thwo *khu-n soy-ā* rājā-Ø** "this *by-the-thief-seen* king", "this king *that the thief saw*". Where relative sentences do occur, they largely follow the pattern found in most South Asian languages: (1) the relative clause usually precedes the correlative clause (although in some rare instances, the relative clause can be tagged onto a main clause), and (2) the relative pronoun (or adjective, or adverb) must have a corresponding correlative pronoun etc. in the correlative clause.

With inanimate referents, the slot of the relative pronoun is usually filled by the interrogative pronoun **chu-** "what?". Animate referents, however, are usually only represented by the interrogative pronoun **su-** "who?" if a certain indefiniteness is implied: "anyone who", rather than "the one who". Definite animate referents are usually represented by the relative pronoun **gona-** (*var.* **gonakhu-**). The slot of the correlative pronoun is usually filled by the distant deictic pronoun **wo-** "that". Note that the animate generic particle **-mhā** must be added to both pronouns, preceding any case markers. Not infrequently, however, the correlative pronoun is substituted by the adjective **thathiṅa** "such", to which no generic particle is usually added:

(14.1) जेन छु याय माला ओ छन ल्हाव ।

je-n *chu-Ø* yā-ye māl-ā *wo-Ø* cha-n lhāwo.
["*What* I have to do – *that* you tell me" =] "Tell me what I have to do."

(14.2) ग्वनषुम्हं बजिल्हुयाया सरण हस्तस यल २ गातं । ओम्हं कोमलाङ्गी धाय ।

gona-khu-mhā-Ø bajilhuyā-yā sala-n hasta-s yela yela gāt-ā, wo-mhā komalāṅgī dhāye.

"*The one who* got blisters on her hand because of the sound of the rice-mortar – *that one* has (the most) delicate body."

(14.3) ‹थ्व› पृथ्वीमण्डलश सहस्र २ राजापनिस्यं ग्वनह्नं राजाया चरनकमलस सेवलपं चोंग्व। थिथिंग्व राजा चक्रवर्त्ती श्रीवन्त विक्रमकेशरी नाम दस्यं चोंग्व।

thwo pṛthwīmaṇḍala-s sahasra sahasra rājā-pani-sē *gona-mhã* rājā-yā caraṇakamala-s sebalap-ã coṅ-a *thathiṅa* rājā cakrabartī śrībanta bikramakeśarī nām-Ø da-sē coṅ-a.
"There once was in this world a king, a splendid universal ruler by the name of Vikramakeśarin, at whose feet thousands and thousands of kings served." ["At *whose* feet ... served – *such a* king ..."]

(14.4) इन्द्र थें सर्व्वाङ्गसुन्दर गोनह्नंया विद्याधरीपनिस्यं गुणकीर्त्तना खं ल्हायुव।

indra-thē sarbāṅgasundara-Ø *gona-mhã-yā* bidyādharī-pani-sē guṇakīrtanā-Ø khā-Ø lhāy-uwo.
"(He was) beautiful in all limbs like Indra, *whose* praises the celestial musicians (constantly) sing."

(14.5) थ्वयाके सुनानं लक्ष छि १०००००० टंका बिय फयीव ओम्हा थ्व वेश्यान कायु।

thwo-yāke *sunā-n-ã* lakṣa chi ṭaṅkā- bi-ye phay-iwo *wo-mhā-Ø* thwo beśyā-n kā-yu.
"This courtesan will accept *anyone who* can give her one lakh ṭaṅkās."

137 Relative adverbs are usually formed on the basis of the stem **go-** (*var.* **ga-**) "which?"; the correlative adverb is represented either by **wo**, or by the corresponding adverb in **a-**, e.g. **gana** "where?" – **ana** "there", **gathē** "how" – **athē** "thus" etc. Sentences of this type are exceedingly rare in the NVP.

(14.6) गो कुन्हु छन विवाहा जुयुव ओ कुन्हु रात्रीस सकल अलंकालन तियाव स्वामिओ नपा सुरतसुख म यास्यं ... छन जे नपा लात वय माल।

go kunhu chan-Ø bibāhā juy-uwo *wo kunhu* rātrī-s sakala alaṅkāra-n tiy-āwo swāmī-wo napā suratasukha-Ø ma yā-sē ... cha-n je-Ø napā lāt-a wo-ye māl-a.
"On the night of the day *on which* you will get married, you must wear all your jewellery and without having made love to your husband ... come to meet me."

(14.7) गन छिमिस्यं हया अन तोरताव ताथिव ।   (*Jørgensen*)

gana chi-mi-sē hay-ā *ana* **tolat-āwo tāth-iwo.**
"Leave (them) where you have found (them)." ["*Where* you
have found them – *there* leave them."]

Irregular verbs. A handful of verbs do not conform readily to the   138
rather neat regularity of Classical Newari verb morphology. Besides
the oscillation of some verbs between the patterns of Classes II and III,
there is a small group of dysillabic verbs with invariable stem-final **-t**:
tolate "to abandon", **salate** "to call". These verbs are closely aligned
to the the verbs of Class V, showing the same pattern of stem gradation:
tolat-, **tolata-**, **tolatal-**, **tolatala-**, **tolatalaṅā-**. The stative participle is
formed with {**-u**} (*var.* {**-o**}) added to the zero grade stem, or with
{**-wo**} added to the first grade stem. The verb **tāthe** "to leave behind"
follows the same pattern.

	tolate	**salate**	**tāthe**
perfective past	**tolatal-ā**	*n.t.*	**tāthal-ā**
perf. part.	**tolat-ā**	**salat-ā**	**tāth-ā**
converb in {-āwo}	**tolat-āwo**	**salat-āwo**	**tāth-āwo**
stative part. {	**tolata-wo**	**sala-tu**	**tātha-wo,** **tāth-o,** **tāth-u**
non-past {	**tolatay-u,** **tolatay-uwo,** **tolat-iwo**	**salatay-iwo**	**tāthay-u**
imperative {	**tolat-ene** **tolat-ine**	*n.t.*	**tāth-i**
cond. conv. {	**tolatala-sā** **tolatalaṅā-wo**	*n.t.*	*n.t.*
coverb[*]	**tolat-ā**	**salat-ā**	**tātha-sē**

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*) For the coverb in {**-sē**}, see below, § 148.

NB – The stem-final element **-tala-** is best explained as the morphologised verb **taye** (**tal-**) "to put"; the idiosyncrasies of stem gradation in Class V verbs are also best explained as instances of verb stems morphologised as derivational suffixes. See KANSAKAR (2005) and references therein.

139 **Verb serialisation.** Classical Newari makes ample use of a wide range of auxiliary verbs in order to express modality, aspect, *aktionsart*, or honorificity. Most of these auxiliary verbs are construed with either the verb noun, or with the coverb (see below, § 148), although the converb in {**-āwo**}, the perfective participle, the stative participle, the reduplicating converb, and the zero and second grade stems also occur. In this section, we will introduce the modal auxiliaries and those aspectual auxiliaries that are construed with the verb noun. Note that with the exception of **teyake** "to be about to", all of the verbs presented here have retained their primary lexical meaning alongside their grammatical function, which suggests that the process of grammaticalisation was still at its early stages in the language of the late seventeenth century.

140 *jiye (jil-) "to be able, to succeed"*: The most frequently encountered form of this auxiliary verb is the stative participle **jiwo**.

(14.8) अनेक जत्तन सोयानं जे भण्डालस थथिंग्व रत्न लुयके म जीव ।

anek jatna-n soy-ānā je-∅ bhaṇḍāra-s thathiṅa ratna-∅
luyak-e ma ji-wo.
"Even if one were to search with great effort, one *could not find* such a jewel in my treasury."

141 *teye (tel-) "to be allowed, proper"*: Besides in its lexical meaning, this modal auxiliary can be used with NEG **ma** to form negative imperatives. Apart from the stative participle **tewo**, the most frequently encountered forms are the perfective past **telo** (also: **telā**, **tela**) and its irregular variant **tele** (the latter only with NEG **ma**).

(14.9) थ्व काय तेव ।   (*Jørgensen*)

thwo-∅ kā-ye te-wo.
"This *must be accepted*."

(14.10) भो राजन् । अपसन्न जुय म टेरे । जेन खं कंने ।

bho rājan-∅, *aprasanna ju-ye ma tel-e*. je-n khā-∅ kan-e.
"O king, *do not be displeased*! I shall tell (you) a story."

(14.11) थ्वतेन छेजे थे चोने म तेलो ।

thwoten cheje-∅ the *con-e ma tel-o.*
"Therefore, *it is not proper* for us *to stay here*."

teyake *"to be about to"*: Formally the causative of **teye (tel-)** "to put", 142
this verb is invariably used as an auxiliary describing an action as about
to be performed. The verb **tene** (*var.* **tāne**) "to begin" can fulfil the
same function.

(14.12) थथ्यं धायाव राजा सेवा धायाव वने तेयकरं ।

thathē dhāy-āwo rājā-∅ sebā dhāy-āwo *won-e teyakal-ã.*
"Having thus spoken, he paid his respects to the king and
turned to go."

(14.13) राजान थिथिंङ सुख राज्य छादरपाव सेवकया निमित्तिन थव प्राणतों तोरते
तेयकव ।

**rājā-n thathiṅa sukha rājya-∅ chādalap-āwo sebaka-yā
nimittin thawo prāṇa-tõ *tolat-e teyak-awo.***
"The king *was ready to part* even with his life for the sake of
(his) servant, giving up such a happy reign."

(14.14) मृतक जोने तानङास्यं मृतक था हालं ।

mṛtaka-∅ *jone tāna-ṅāsē* mṛtaka-∅ thā hāl-ã.
"*When* (he) *was about* to seize the corpse, the corpse climbed
upward."

dhune *"to finish"*: This verb is mostly used as an aspectual auxiliary; 143
it marks the action denoted by the preceding verb noun as completed,
expressing the notion "already" (*cf.* H. **cuknā**, Np. **saknu**), although it
is still also used in its lexical meaning. More often than not, the
perective past ends in {**-o**}. The causative **dhunake** is used in the same
way with no appreciable difference in meaning.

(14.15) आमो खा जेन सेय धुनो ।

āmo khā-∅ je-n *se-ye dhun-o.*
"I *already know* that."

(14.16) लिथे नय धुनकाव पुथी खुय भालपाव चोनं ।

lithē *na-ye dhunak-āwo* 'puthī-∅ khu-ye' bhālap-āwo con-ã.
"Then, *when he had finished eating*, he was considering to steal
the book."

144   ***phaye (phat-, phal-)*** *"to be able"*: The forms of this modal auxiliary oscillate between Classes II and III; the most frequently encountered form is the stative participle **phawo**:

(14.17) हे कोतवार । थ्व चौल बालछिन ङ्ह जोङ्‌आव बिय म फतसा छ सास्ति याय धकं
राजान {आ}ज्ञा बिलं ॥

    '**he kotwāl-∅, thwo caura-∅ bālachi-n n̐hā jon-āwo ma phata-sā cha-∅ sāsti yā-ye' dhakā rājā-n ājñā bil-ā.**
    "'Officer, if you cannot catch this thief within a fortnight, I will punish you', the king said."

145   ***biye (bil-)*** *"to give"*: Alongside its lexical meaning, this verb can also mean "to allow" if used with a preceding verb noun. With the converb in {**-āwo**}, it can be used to indicate that the action is performed for the benefit of someone else.[*]

(14.18) छे पुत्री विवाहा याय बिहुन धकं फोनं ॥

    '**che-∅ putrī-∅ *bibāhā yā-ye bi-huna*' dhakā phon-ā.**
    "'*Allow us to marry* your daughter', they entreated."

(14.19) थे बोङ याङाव आदरन नकाव देनेयातं छ कोथास लासा लायाव बिलं ।

    the bon-a yān-āwo ādara-n nak-āwo dene-yātā cha kothā-s lāsā-∅ *lāy-āwo bil-ā.*
    "He led him there and fed him respectfully, and *prepared* a bed (*for him*) in a room to sleep."

146   ***māle*** *"to be necessary"*: As befits a verb that refers to a state rather than to an action, the most widely attested form of **māle** is the stative participle. With a preceding verb noun, it usually conveys the notion "must". With NEG **mu** (never **ma**), it means that an action does not need to be performed.

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*) In NVP, this usage is still rare; in most instances where **biye** is preceded by a converb in {**-āwo**}, it denotes an actual act of giving, e.g. **babun khaḍgan sir chedalapāwo bilasā** śūdraka rājā mwāyiwo "if the father *cuts off* his head with (his) sword *and gives* it (to the Goddess as an offering), King Śūdraka will be brought back to life". The example in (14.19) (which is also quoted in JØRGENSEN 1941 § 164) is one of the few instances in the text of NVP for this more or less fully grammaticalised usage of **biye** (another will be encountered in the exercises!).

(14.20) थ्व दाकों सूर्य उदय म जुबलं माल ।

    thwo dākõ-∅ sūrya-udaya-∅ ma ju-bal-ã *māl-a*.

    "All of this [*is necessary=*] has to happen before sunrise."

(14.21) चतुर्दशीया रात्रिस मेंवन म खंनकं छलपोल जे समीपस बिज्याय माल ।

    caturdaśī-yā rātrī-s mewo-n ma khan-akã chalpol-∅ je-∅
    samīpa-s *bijyā-ye māl-a*.

    "On the night of the fourteenth, you *must come* to me without
    anyone else seeing (you)."

(14.22) ओया इहलोकं परलोकं ङ्हाने मु माल । राजा ङ्हाने मु माल । थथे ङ्हाने मु
    मालसनं थ्व कन्या तोलतव ।

    wo-yā ihalok-ã paralok-ã *ṅhān-e mu māl-a*, rājā-∅ *ṅhān-e*
    ***mu māl-a*. thathẽ *ṅhān-e mu māla-sanã* thwo kanyā-∅**
    tolata-wo.

    "He *didn't have to be concerned* with this world or with the
    next, he *didn't have to be concerned* about the king. *Although*
    he didn't have to be concerned in this way, the let this girl go."

Exercise 14

1) गोनषुम्हंन राक्षस मोचकाव कन्या हलं ओयाता थ्व कन्या बिय माला।

    gonakhumhān rākṣas mocakāwo kanyā halā woyātā thwo kanyā biye mālā.

2) भो राजकुमार। कातर जुय म तेव।

    bho rājakumāra, kātara juye ma tewo.

3) कोटुवारन राजायाके धालं। हे देब। आभलन सहितन खु ज्वं हय धुनो धकं धालं।

    kotuwālan rājāyāke dhālā – 'he deb, ābharaṇa sahitan khu jō haye dhuno' dhakā dhālā.

4) चतुर्दशीया रात्रिस मेंवन म खंनकं छलपोल जे समीपस बिज्याय माल।

    caturdaśīyā rātrīs mewon ma khanakā chalpol je samīpas bijyāye māla.

5) भो राजपुत्र छ आमथे निलास जुय म तेव।

    bho rājaputra, cha āmathē nirāśa juye ma tewo.

6) जे प्राणया निमित्तिन भोछिसं प्राणा तोल‹त›व। थ्वतेन जेनं ईश्वरीयातं थव शरीर बिय धकं खड्ग जोंडाव थव शिर छेदरपे तेयकरं।

    'je prāṇayā nimittin bhochisā prāṇā tolatawo. thwoten jenā īśwarīyātā thawo śarīra biye' dhakā khaḍga joṅāwo thawo sir chedalape teyakalā.

7) पुरुखवो संबन्ध म दलें प्रान तोलते फव।

    purukhawo sambandha ma dalē prāṇa tolate phawo.

8) छलपोलया आज्ञा दतसा जेन म्वाचकं बिय।

    chalpolayā ājñā datasā jen mwācakā biye.

Notes

1)   **mālā**: Bhp. variant of **māla**.

8)   **mwācakā**: The auxiliary **biye** is here construed with the coverb, rather than with the verb noun; see below, § 147-149.