

Lesson 11

Antecedent converbs in {-stunū} and {-senā li} – circumstantial converb in {-kā} – “to be”

In addition to the antecedent converb in {-āwo} (see above, § 45), 103
Classical Newari has two further converbs that mark an action as preceding the action of the main verb.

Converb in {-(s)tunū}: This is formed by adding the marker 104
{-(s)tunū}, var. {-stunā} either to the zero grade stem or – more frequently – to the verb noun.

I	II	III	IV	V
(kha-stunū)	yā-stunā	dhā-stunā		
kha-ne-tunū		dhā-ya-tunū	—	—
kha-ne-stunū		dhā-ya-stunū		
“immediately after seeing”	“immediately after doing”	“immediately after speaking”		

NB – In this formation, the verbal noun marker is invariably spelt <ya> after a vowel; a spelling <ye> is not attested.

The action expressed by this converb immediately precedes the action 105
of the following verb (“immediately after ...”).

(11.1) थथे धास्तुनं थ्व वेताल राजाया बोहोल तोलताव थ्व थायस सिंसल्पावृक्षया चोस
चोन वनं ।

**thathē dhā-stunā thwo betāla-Ø rājā-yā bohōl-Ø tolat-ā-wo
tha-wo thāya-s siṃsapābrkṣa-yā co-s con-a won-ā.**

“*As soon as (the king) had thus spoken, the vetāla left the king’s shoulder and went to resume his place on top of the siṃsapā-tree.*”

NB – The form **nāsāstunū** encountered in reading passage 9 seems to be contraction of **nasanestunū** “immediately after dawn” (**nasane** “to dawn”).

Converb in {-ān(ā) li}: This relatively frequent converb is formed by 106
adding the postposition **li** “after, behind” either to the causal converb in {-ān} (see § 101 above), or to the zero grade stem of the verb + ERG

marker {-sen}; to either formation may be added the emphatic marker {-ā}.

I	II	III	IV	V
wāñ-ā-n(ā) li	yāñ-a-n(ā) li	dhā-sen(ā) li	—	—
“after going”	“after doing”	“after speaking”		

- 107 This converb emphasises the anteriority of the action somewhat: while making no statement about the amount of time that has lapsed between the action of the converb and that of the main verb, it implies that the former action is completed before the latter sets in (“after doing”).

(11.2) थ्व कन्या अग्निसंस्काल याडान लि छम्हं ब्राह्मनन जटाधारी जुयाव ... नाना देश भ्रमलपाव जुलं: ॥

thwo kanyā-Ø agnisam̐skāra-Ø yāñ-an li cha-mhā brāhmaṇa-n jaṭādhārī-Ø juy-āwo ... nānā deśa-Ø bhramalap-āwo jul-ā.

“After the girl’s obsequies had been performed, one of the brahmans became an ascetic ... and roamed various countries.”

NB – An analogous formation (ERG marker {-n} + emphatic marker {-ā} + li) can be used with pronominal stems: **thwonā li** “thereupon”.

- 108 **The circumstantial converb.** This relatively common converb characterises an action as being circumstantial to the action of the main verb (“in a way that ... does”). It is formed by adding {-ā} to the zero grade causative stem (see above, § 57), e.g. **khānakā** “in a way that ... sees”, **phuyakā** “in a way that ... is able” (**phaye** “to be able”).

(11.3) चतुर्दशीया रात्रिस मेवन म खंनकं छलपोल जे समीपस बिज्याय माल ।

caturdaśī-yā rātrī-s mewo-n ma khāna-kā chalpol-Ø je-Ø samīpa-s bijyā-ye mā-a.

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

- 109 **“To be”.** Classical Newari has three verbs that express the notion “to be”, **khaye** (**khat-**), **juye** (**jul-**), and **date** (**dat-**). Their distribution is roughly the same as in Modern Newari: **khaye** is used as copula verb with nominal and adjectival predicates in identificatory or descriptive sentences; **juye** is ingressive, i.e. it denotes coming into being or an

alteration of state (“to arise”, “to become”); **date** indicates existence and/or location (“there is/there once was ...”).

khaye (khat-) “to be”: The most frequently used form of this verb is the irregularly formed stative participle **khawo**, which is frequently contracted to **khu** (older variant **kho**); with NEG **ma** “not”, **khu** is invariably used. The use of **khaye** is optional (see above, § 24). Special note should be taken of **makhu** (*var.* **makhā**) “isn’t” as an emphatic particle tagged onto an affirmative sentence. Note also that the subject of **khaye** may be left unexpressed. 110

(11.4) सत्य छ भोजचंग खव धकं राजान धालं ।

satya cha-∅ bhojacāga-∅ kha-wo dhakā rājā-n dhāl-ā.
“‘Truly you are discerning about food’, the king said.”

(11.5) वैश्य शूद्र जोग्य म खू । ब्राह्मन समान म खू । थ्वतेन क्षत्रि जोग्य धकं धालं ।

baiśya śūdra-∅ jogya-∅ ma khu, brāhmaṇa-∅ samāna-∅ ma khu. thwoten kṣatrī-∅ jogya-∅ dhakā dhāl-ā.
“‘The vaiśya and the śūdra are not suitable, (and) the brahman is not equal (of varṇa); therefore, the kṣatriya is suitable’, (he) said.”

(11.6) जे ज्ञानी खव म खू ।

je-∅ jñānī kha-wo makhu.
“‘I am learned (, innit).’”

(11.7) सुयानं म खु, जे थुका ।

suyānā ma khu, je thukā.
“‘(She) is no one else’s (but) surely mine.’”

juye (jul-) “to become, arise”: Used predicatively, **juye** means “to arise, come into being”; as copula verb, it can be used with both nouns and adjectives in the sense “to become”, “to turn out”. The short form **ju** is relatively rare, and seems to be restricted to object sentences. In contrast to **khaye**, it cannot be left out. 111

NB – For the use of **juye** as auxiliary verb, see § 152 below.

- (11.8) थ्व पेम्हंस्यनं थथें धायाव राजाया संदेह जुरं ।

thwo pe-mhā-sen-ā thathē dhāy-āwo rājā-yā sandeha-Øjul-ā.

“When all four of them had thus spoken, [the king’s doubt arose =] the king *became doubtful*.”

- (11.9) तीर्थस अस्ति षेपलपुम्हंयातं पुत्रकार्यं याकन थ्व पुत्र जुलं: ॥

**tīrtha-s asti khepalapu-mhā-yātā putrakārya-Ø yāka-n
thwo-Ø putra-Øjul-ā.**

“As for the one who carried (her) bones around the sites of pilgrimage, he has performed the office of a son and has therefore *become* (her) *son*.”

- (11.10) सज्यं भिंडं म जुव ।

sajyā-Ø bhiṇḍa-Ø ma ju-wo.

“(The bedding did not turn out well=) The bedding *wasn’t* good.”

- 112 **date** (*dat-*) “*to exist*”: This verb can only be used predicatively, and not as copula verb. Like **khaye**, it has a short form **du** (*var. do*) that is regularly used with NEG **ma** “not”. Construed with the genitive case, **date** expresses the notion “to have”. In this usage, it can be omitted (see above, § 24).

NB – For the use of **date** + durative auxiliary **cone** see below, § 151.

- (11.11) थ्व देलाशान को संगू छपू दव ।

thwo delāsā-n ko sāgu cha-pu-Ø da-wo.

“There is a hair under that bedsheet.”

- (11.12) थ्व नगरस महाधनी देवस्वामी नाम ब्राह्मन दव । थ्वया पुत्र हरिस्वामी नाम ।

**thwo nagara-s mahādhanī debaswāmī nām brāhmaṇa-Ø
da-wo. thwo-yā putra hariswāmī nām-Ø.**

“In this city, there was a very rich brahman by the name of Devaswāmī. He had a son called Hariswāmī (or: his son’s name was Hariswāmī).”

- (11.13) थ्व राजाया अनेग काल वाडनं पुत्रादि म दु ।

thwo rājā-yā anek kāla-Ø wāñ-anā putrādi-Ø ma du.

“Although a lot of time had passed, this king had no children.”

Placed after a finite verb, **date** can convey the notion “to be possible”: 113

(11.14) जे पुरुख जुरसा थ्व जस लाय दव ।

je-Ø purukh-Ø jula-sā thwo jasa-Ø lā-ye da-wo.

“If I were a man, I could attain that glory.”

Exercise 11

- 1) धर्मदत्तयाके वाडान लि छन जे नि ।
dharmadattayāke wāñān li chan je ni.
- 2) जेपनी विद्याधरपुलसं थथिंड सुन्दरी म दू ।
jepani bidyādharapurasā thathiña sundarī ma du.
- 3) छेस्कल रूपवन्त विद्यावन्त महाकुलसंभव विवाहा यायं जोज्ञ खव ।
cheskala rūpabanta bidyābanta mahākulasambhaba bibāhā yāye yogya khawo.
- 4) थथिंड अन्धकारस रात्रिस मेव सुनं म दु ।
thathiña andhakāras rātrīs mewo sunā ma du.
- 5) राजपुत्रन धालं । आमो पकान विषसंजुक्त म खु धकं धायाव मन्त्रीपुत्रन धालं । छे प्रतीत म जुलसा सोहुन धकं खिचा नकाव खिचान नलं ।
rājaputran dhālā – ‘āmo pakwān biṣasaṃyukta ma khu’ dhakā dhāyāwo mantriputran dhālā – ‘che pratīta ma julasā sohuna’ dhakā khicā nakāwo khicān nalā.
- 6) नस्तुनं खिचा सितं ।
nastunā khicā sitā.
- 7) थनी प्रभात जुस्तुनं राजा मोयुव नो: थ्वतेन आव जे गना वने धकं खोया: ॥
thani prabhāta justunā rājā moyuwo no; thwoten āwo je ganā wone dhakā khoyā.
- 8) राजाया अती भृषा जु खायव शीतल जल दव थायस वृक्षया छाया दले विश्राम यातं ।
rājāyā ati bhrṣā ju khāyāwo śītala jala dawo thāyas bṛkṣayā chāyā dale biśrāma yātā.

Notes

- 4) **mewo sunā**: “anyone else”; for indefinite pronouns see below, § 121.
- 5) **ma julasā**: conditional converb “if ... hasn’t become”; see below, § 115.
- 8) The first four words are the object of **khāyāwo**: “when (he) saw that ...” (cf. § 110); **biśrāma yātā**: the subject is not expressed; translate “they”.

