

Lesson 6

Non-past – personal pronouns – deictic pronouns – dhakā

Non-past. This is used for expressing future actions, or habitual/ recurring actions in the present. It is formed by adding {-i}, *var.* {-u} to the first grade stem of Class I verbs, and to the zero grade stem of all other verbs (allomorph in -y of Classes II and III); note that verbs of Classes I and IV do not generally take {-u}. Both variants of the non-past marker can be extended by adding -wo (usually spelt <va> or, especially in later MSS, <o>) or -no, *var.* -na (the latter only Class III) without apparent change of meaning; in fact, the non-extended forms, while frequent in Old Newari, are relatively rare in Classical Newari, and are only attested for Classes II and III.

I	II	III	IV
—	yāy-i	(juy-i)	—
khān-iwo	yāy-iwo	juy-iwo	māl-iwo
—	—	juy-ino	—
—	yāy-u	juy-u	—
—	(yāy-uwo)	juy-uwo	—
—	—	(juy-uno)	—
<i>“will see”, “sees usually”</i>	<i>“will do”, “does usually”</i>	<i>“will become”, “usually becomes”</i>	<i>“will be necessary”, “is usually necessary”</i>

NB – The Class I verb **wone** “to go” has the following irregular non-past forms (in addition to the regular **woniwo**): **wōnayiwo**, **wōnayū**. The non-past of **ñene** “to hear” has a variant **ñeyiwo** (besides regular **ñeniwo**). The Class I verb **mhane** “to dream” forms its non-past according to the pattern of Class III (**mhayu**). – Bracketed forms have been supplemented from other verbs of the same class.

In conjunct contexts, the verb noun is usually substituted for the corresponding non-past form. This is formed by adding {-e} (positional variant {-ye}, more often than not spelt <ya>) to the first grade stem of Class I verbs, and to the zero grade stem in all other cases.

I	II	III	IV
khan-e	yā-ye	ju-ye	māl-e
<i>“to see”</i>	<i>“to do”</i>	<i>“to become”</i>	<i>“to be necessary”</i>

NB – There are a number of historical variants of the verb noun; in the glossary, they are given in square brackets at the end of each entry where applicable. The copula “to be”, although following the pattern of Class II in most forms, usually retains the stem-final **-t** in the verb noun: **date**, *pace* Jørgensen rarely **daye**.

(6.1) थव सुरतसुखन काल हंनिव ।

thwo-wo suratasukha-n kāla han-iwo.

“(You) will spend (your) time in amorous dalliance with her.”

(6.2) थथिंन्व अमूल्य रत्न छुया बियुव ।

thathiña amūlya ratna-Ø chuyā biy-uwo?

“Why does (he) keep giving (me) such precious jewels?”

(6.3) जेन सिमं गयाव छ को काय ।

je-n simā-Ø gay-āwo cha-Ø ko kā-ye.

“I will climb the tree and take you down!”

(6.4) जेन भस्म लक्षा म यातसा छन गथे म्वाचके ।

je-n bhasma-Ø rakṣā-Ø ma yāta-sā cha-n gathē mwācak-e?

“If I hadn’t kept (her) ashes, how would you have revived (her)?”

- 51 **Personal pronouns.** The stems of these are generally identical in singular and plural. The stem of the 1st person pronoun, which we have already encountered in the exercises to lesson 2, is **je-** (*var.* **ji-**). The 2nd person distinguishes between three honorific grades: a low grade honorific (LGH) **cha-** (extended stem form: **chan(a)-**), a middle grade honorific (MGH) **che-** (*var.* **chi-**), and a high grade honorific (HGH) **chalpol-**. The 3rd person is usually expressed with the deictic pronouns (see below).*

* The variant **ji** (which corresponds to the Modern Newari form) becomes more common in MSS in the second half of the 18th century (around NS 880); the same is largely true of **chi** which, however, is already attested in Old Newari (NS 500 / 1380 CE).

Tab. 13: Singular paradigms for the 1st and 2nd person

	1 st pers.	2 nd pers. LGH	2 nd pers. MGH	2 nd pers. HGH
ABS	je-∅	cha-∅	che-∅	chalpol-∅
ERG	je-n	cha-n	che-n, che-sē	chalpola-sē
GEN	je-∅ (!)	chan-∅ (!)	che-∅, che-s	chalpola-s, chalpola-yā
DAT	je-tā	chan(a)-tā	che-tā	chalpola-s-tā
LOC	je-ke	chan(a)-ke	che-ke	chalpola-s-ke
SOC	je-wo	cha-wo	che-wo	<i>n.t.</i>

NB – Care should be taken not to confuse ABS and GEN of the 1st person and the 2nd person MGH, and ERG and GEN of the 2nd person LGH. However, since these forms tend to occupy rather different syntactic slots, any problems arising from their similarities can usually be easily resolved.

The 1st person distinguishes between an exclusive plural (excluding the hearer) and an inclusive plural (including the hearer); the latter seems to distinguish between an unmarked form (stem: **jheje-**, *var.* **jhiji-**) and an intimate form (stem: **cheje-**, *var.* **jeche-**). 52

Tab. 14: Plural paradigms for the 1st person

	Exclusive	Inclusive (unmarked)	Inclusive (intimate)
ABS	je-pani-∅	jheje-∅	cheje-∅
ERG	je-mi-sē	jheje-sē	cheje-sē
GEN	je-pani-∅, je-mi-s	jheje-s	cheje-s
DAT	je-mi-s-tā	jheje-s-tā	cheje-s-tā
LOC	je-mi-s-ke	jheje-s-ke	cheje-s-ke
SOC	<i>n.t.</i>	<i>n.t.</i>	<i>n.t.</i>

No plural forms are attested for the 2nd person LGH. The MGH forms its plural with the *tatsama* marker **{-sakal(a)}** (usually syncopated to **{-skala-}** in the “oblique” cases). Plural forms of the HGH are rare, and seem to be restricted to “late” Classical texts. 53

Tab. 15: Plural paradigm for the 2nd person

ABS	che-s(a)kal(a)-∅
ERG	che-skala-sē
GEN	che-skala-s, che-skala-yā
DAT	che-skala-yā-tā
LOC	che-skala-s-ke, che-skala-yā-ke
SOC	<i>n.t.</i>

- 54 **Deictic pronouns.** Classical Newari has a three-way deictic system: near-speaker (**thwo-**), near-hearer (**āma-**; frequently spelt <āmo> in the absolutive case), and distant (**wo-**; more often than not spelt <o>). NB – The remote deictic pronoun **huhū** (Modern Newari: **hū:**), although attested as early as the 16th century CE, seems to have been very rarely used. Jørgensen was not aware of its existence, and *DCN* only gives a single reference; it is not attested in the NVP.

NB – The near-speaker pronoun **thwo-** clearly belongs to a deictic stem **tha-**, that is used for the formation of a number of conjunctions and adverbs – see below. Note that **thwo-** is very rarely spelt <tho> (as it is pronounced).

Tab. 16: Singular paradigms for the 3rd person

	<i>Near-speaker</i>	<i>Near-hearer</i>	<i>Distant</i>
ABS	thwo-∅	āma-∅	wo-∅
ERG	thwo-sē, thwo-n	āma-n	wo-n
GEN	thwo-yā	āma-yā	wo-yā
DAT	thwo-yā-tā	<i>n.t.</i>	wo-yā-tā
LOC	thwo-yā-ke	<i>n.t.</i>	wo-yā-ke
SOC	thwo-wo	āma-wo	wo-wo

Tab. 17: Plural paradigms for the 3rd person

	<i>Near-speaker</i>	<i>Near-hearer</i>	<i>Distant</i>
ABS	thwo-pani-∅	<i>n.t.</i>	wo-pani-∅
ERG	thwo-pani-sē	<i>n.t.</i>	wo-pani-sē
GEN	thwo-pani-s	<i>n.t.</i>	wo-pani-s
DAT	thwo-pani-s-tā	<i>n.t.</i>	wo-pani-s-tā
LOC	thwo-pani-s-ke	<i>n.t.</i>	wo-pani-s-ke
SOC	thwo-pani-sa-wo	<i>n.t.</i>	wo-pani-sa-wo

- 55 **Direct speech marker dhakā.** This postsentential particle – probably derived from **dhāye** (**dhāl-**) “to say, speak” – works in much the same way as Skr. **iti**. Its primary function is to mark a portion of text as direct speech, and as such it is best left untranslated. It plays a vital role in structuring dialogue in narrative texts, where standardised formulas like **dhakā dhāyāwo** (= Skr. **ity ukte sati**) and **dhakā ñeñāwo** (= **iti śrutvā**) function as markers of turn-taking. Like **iti**, **dhakā** can also mark the motive of or reasoning behind a subsequent action, sometimes conveying the notion “in order to”.

- (6.5) शिषर देशया कर्णोत्पर नाम राजा दव धकं धालं ।
‘śikhara deśa-yā karṇotpala nām rājā-Ø da-wo’ dhakā dhāl-ā.
 “‘In the country Śikhara, there is a king called Karṇotpala’, (he) said.”
- (6.6) भो मित्र । छन आमो गथे सेया धकं धायाव मन्त्रीपुत्रन धालं ।
‘bho mitra-Ø, cha-n āmo gathē sey-ā?’ dhakā dhāy-āwo mantriputra-n dhāl-ā.
 “‘O friend, how do you know this?’ [when (this) was spoken =] thereupon, the minister’s son spoke.”
- (6.7) थ्व क्षनस अनेग विद्याधरीन लिचकाव विचित्र अलंकालण तियाव थ्व पुखुलीस
 जलक्रीडा याय धकं कन्यारत्न वलं ॥
thwo kṣaṇa-s anek bidyādhārī-n licak-āwo bicitra alaṅkāra-n tiy-āwo thwo pukhuli-s jalakrīḍā yā-ye dhakā kanyāratna-Ø wol-ā.
 “At that moment, a jewel of a girl, accompanied by many musicians and decked in jewellery, came (there) *in order to* bathe in that pond.”
- (6.8) छन खं डेने धकं अती लस तास्यं वया धकं धायाव क्षान्तिशीलन धालं ।
‘chan-Ø khā ṇen-e dhakā ati rasa tā-sē woy-ā’ dhakā dhāy-āwo kṣāntiśīla-n dhāl-ā.
 “I have come very gladly *in order to* hear your story. (when (this) was spoken=) thereupon, Kṣāntiśīla spoke.”

Exercise 6

Translate the following sentences:

- 1) भो महाराज । दक्षिनस्मसानस जे चोने ।
'**bho mahārāja, dakṣiṇasmasānas je cone.**'
- 2) अना मालको छेके इनाप याय ।
'**anā mālako cheke ināpa yāye.**'
- 3) जे वय खे धकं राजास्यं लहायाव कापालिक दक्षिनस्मसानस वनः ॥
'**je woye khe' dhakā rājāsē lhāyāwo kāpālika dakṣiṇasmasānas wonā.**
- 4) छन ह्वने जेपनिस्स्यं प्राण तोलतेः ।
'**chan ṅhawone jepanisē prāṇa tolate.**'
- 5) थ्व वंडाव सादेश बियाव ओपनीस खं कानं ।
'**thwo woṅāwo sādeśa biyāwo wopanis khā kānā.**
- 6) थ्व गृहस छेस्कल सुखन बास याहुन ।
'**thwo gṛhas cheskal sukhan bāsa yāhuna.**'
- 7) छलपोलसेन सावधानन डेड बिज्यातसा जेन इनाप याय ।
'**chalpolasen sābadhānan ṅeṅa bijyātasā jen ināpa yāye.**'
- 8) भो पुरुष । जेन छनके छु याडा ।
'**bho purukha, jen chanake chu yāṅā?**'

Notes

- 2) **māla-ko**: "that which is required"; see below, § 96.
- 3) In Classical Newari manuscripts, **visarga** is frequently used as a punctuation mark, especially in connection with (double) **daṅḍa**.
- 4) **ṅhawone**: This and other postpositions will be introduced in lesson 8; for the irregular stem of the verb **tolate** see below, § 138.
- 6) **bāsa yāhuna**: the HGH imperative of **bāsa yāye**; see below, § 67.
- 7) **ṅeṅa bijyātasā**: "if you (will) kindly listen"; see §§ 68, 115, and 154 below.