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WAYE (COME) USES AND EGOPHORICITY IN KATHMANDU NEWAR

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1. INTRODUCTION

This paper aims to examine the behavior of the deictic verb *waye* (come) in Kathmandu Newar, which is spoken in Kathmandu valley in Nepal, and demonstrates that the *waye* verb has properties both as a control verb with “conjunct (egophoric)” encoding and as a non-control verb with “disjunct (non-egophoric)” encoding. A careful lexical semantic investigation of the deictic verb *waye* raises questions about the long-accepted classification of verbs by Hargreaves (1991, 2005, 2018).¹

Hargreaves divided verbs in Kathmandu Newar into three semantic classes: a class of control verbs, a large class of non-control verbs, and a small class of fluid verbs. In control verbs such as *wane* (go) or *mhite* (play), the action is assumed to be intentional with a 1st person subject (epistemic source, the speaker) who is assumed to have “privileged” access to the depicted events with conjunct (egophoric) encoding. In contrast, non-control verbs such as *gyāye* (fear) or *cikuye* (be cold) are not compatible with intentional action. These include emotion verbs or sensation verbs, which convey unintentional and internal states of animate entities, and these situations are realized with disjunct (non-egophoric) encoding. Finally, fluid verbs such as *nāpalāye* (meet) or *thwāye* (kick) allow either conjunct or disjunct encoding with a 1st person subject. The verbs in this class exhibit both types of properties concerning intentional action by a 1st person subject; therefore, their encoding depends on the situation of whether the action is planned or not-planned (not-intentional).

Hargreaves (2018: 87) further posited three principles to account for the conjunct/disjunct (egophoric/non-egophoric) encoding in Kathmandu Newar: (i) a semantic feature assigned to arguments of internal state predicates, (ii) epistemic constraints on the attribution of intentional and internal states, and (iii) a discourse function concerning the properties of speaker/addressee.

The principles of egophoricity in Kathmandu Newar are carefully laid by Hargreaves; however, the lexical behavior of the three subclasses of verbs has been left unexamined until now, partly due to the belief that the respective verb subclasses show the same, monolithic behavior concerning egophoric intentional encoding. The present paper argues that it is necessary to pay attention to the behavior of the deictic verb *waye* (come), as deixis is closely related to egophoricity, and suggests the need for a revision of the verb classification based on the lexical semantics.

The discussion in this paper proceeds as follows. Section 2 briefly overviews the motion event descriptions where the deictic verbs, *wane* (go) and *waye* (come), occupy the main verb position. Section 3 shows that only *waye* is used in description of weather phenomena. In Section 4, I focus on the behavior of the *waye* verb in describing the internal states of humans, and observe that the verbs of bodily processes have sensitive, complex interpretations when the causative morpheme ‘-k’ is attached to *waye*. Section 5 briefly touches on the extended use of *waye* as a memorization verb. In Section 6, I summarize the extended uses of *waye* in terms of *waye* schema, and claim that a careful lexical semantic examination of the deictic verb contributes to the analysis of egophoric encoding in Kathmandu Newar.

2. WAYE (COME) as DEICTIC MOTION VERB

It is a notable characteristics of Kathmandu Newar that *wane* (go) and *waye* (come) occur as the main verbs in motion expressions. In (1), *wane* and *waye* occupy the main verb position and share the continuous aspect and the goal.

- (1) a. ji ghau-chi biyā: isuku:l-e wan-ā.
 1SG CLF-1 give.NF school.LOC go-NFC
 “I took one hour to go to school. (lit. I took one hour, (and) went to school.)”
 b. ji ghau-chi biyā: thana wa-yā.
 1SG CLF-1 give.NF here come-NFC
 “I took one hour to come here. (lit. I took one hour, (and) came here.)”

These verbs appear in the main verb position when manner or path components of a motion expression are encoded as in (2). In (2a), the noun-like part *nyāsi* that depicts the walking manner precedes the main verbs. Also in (2b), when the path of motion is expressed with *thahā:* (upward), *wan-a/wa-la* again occupies the main verb position. Even when both manner and path components appear in a sentence, *wan-a/wa-la* occupies the main verb position, as in (2c) (Matsuse 2017, forthcoming).

- (2) a. rāma isuku:l-e nyāsi wan-a/wa-la.
 Ram school.LOC walking go-NFD/come-NFD
 “Ram walked to school.”
 b. renu ka:si-i thahā: wan-a/wa-la.
 Renu roof.terrace-LOC upward go-NFD/come-NFD
 “Renu went/came up to the roof terrace.”
 c. rāma swāni-i/swānī: bwā:e-bwā:e thahā: wan-a/wa-la.
 Ram stairs-LOC/stairs.ABL running-running upward go-NFD/come-NFD
 “Ram ran upstairs. (lit. Ram went/came upstairs, running.)”

Both *wane* and *waye* also function as the main verb when an inanimate entity appears in the subject position, as shown in (3).

- (3) sisi lakha-e dya:-ne lehē:puyā: pākha-e duhā: wana/waya.
 bottle water-LOC top-LOC float.NF cave-LOC inward go.NFD/come.NFD

3. WEATHER PHENOMENA

Kathmandu Newar uses *waye* to express rain-falling as in (7a), snowing as in (7b), and storming as in (7c).

- (7) a. thaũ:kanhae wā wai-gu i: kha.
 these.days rain come.FD-NMLZ season be.ST
 “These days are the rainy season.”
 b. wāphae waye phu.
 storm come.FC be.possible.ST
 “A storm might come.”
 c. cikulā-e swaniga:l-e taskā: khasu wa:
 winter-LOC Kathmandu.valley-LOC very foggy come.ST
 “In winter, Kathmandu valley is very foggy.”

The use of the *waye* verb as the main verb to express weather phenomena is not limited to the cases in (7); it is also used to express other weather phenomena as seen in (8). Matsuse (2007) attempted a pilot study of the use of *waye* for weather phenomena.

- (8) Weather phenomena shown with *waye*
 wā waye (it rains), *cwāpu waye* (it snows), *phae waye* (it is windy), *wāphae waye* (it storms), *khasu waye* (it is foggy), *husu waye* (it is misty), *shita waye* (it is hazy), *dhulu waye* (it is hazy)

These weather phenomena occur in the atmosphere. Kathmandu Newar people perceive that these phenomena typically “come” from the sky and thus express them with the verb *waye*.

4. HUMANS’ INTERNAL STATES

Internal state verbs are usually considered non-control verbs with a 1st person dative subject in Kathmandu Newar, and *waye* is used to describe certain internal states of humans, as exemplified in (9).

- (9) a. ji-ta musu wala.
 1SG-DAT cough come.NFD
 “I have a cough.”
 b. ji-ta jwa:r wala.
 1SG-DAT fever come.NFD
 “I have a fever.”
 c. ji-ta tã pihã: wala.
 1SG-DAT anger out come.NFD
 “I got angry.”

Internal state verbs can be categorized into four subclasses: bodily processes, emotion, physical sensation, and cognition, as listed in (10).

(10) Internal state verbs

a. bodily processes:

musu waye (have a cough), *jwar waye* (have a fever), *cati pihā: waye* (sweat),
lā: waye (have one's mouth water, slobber), *hachikā waye* (sneeze),
nhi: waye (have runny nose), *nhyā: waye* (be sleepy), *kai waye* (boil),
khwabi waye (tear up), *dhakā waye* (belch), *hikka waye* (hiccup),
wākā: waye (yawn)

b. emotion:

tā waye (get angry), *tā pi-kāye* (fly into a rage), *aju: cāye/tāye* (feel surprised,
be astonished), *gyāye* (be afraid, fear), *lāe-tāye* (rejoice, be happy)
nuga: machine (be sad, feel sorry), *nuga: muye* (envy), *ludhane* (be satisfied),
mhāipuye (be unpleasant), *nhyāipuye* (be pleasant), *lāi-lāi cāye* (be irritated)

c. physical sensation (including physical sensation by touching):

cāsuye (feel an itching), *syāye* (ache), *cikuye* (feel cold), *tā:nwaye* (feel hot),
naye pityāye (be hungry), *tyānuye* (get tired),
kwāye (be hot by touching), *khwāūye* (be cold by touching)

d. cognition²:

siye (know), *thuye* (understand), *lumane* (remember), *lwa:mane* (forget),
lumāti waye (memorize)

From the list (10), it turns out that the *waye* verb is mainly used for the subclass of internal state verbs that express bodily processes, in addition to the emotion verb of getting angry, *tā waye*. The subclass in (10a) shares certain syntactic and semantic features which will be discussed below. I raise three criteria to distinguish (10a) from other subclasses in order to clarify why the *waye* verb is used in the subclass of bodily processes. The three criteria are: (i) acceptability of the disjunct form for 3rd person dative subjects, (ii) different acceptability with the causative morpheme ‘-k,’ and (iii) different interpretations of the *-kā cwane* form.

Hargreaves (2005, 2018) called attention to the lexical pairs of inner-sense temperature verbs that indicate feeling hot/cold (*tā:nwa(l)-/ciku(l)-*), and those of tactile sensation verbs that indicate feeling hot/cold (*kwā-/khwāū-*), in order to show that Kathmandu Newar has inner state verbs to specify the state of the speaker. The relationship between the verbs in (10) and his observations will be discussed in Section 6; therefore, this section concentrates on the behavior of the verbs in (10a).

4.1. Acceptability of the disjunct form in 3rd person dative subject

The bodily process verb *musu waye* (have a cough), which is included in (10a), permits both a 1st person dative subject and a 3rd person dative subject in the disjunct form, as seen in (11).

- (11) a. *ji-ta musu wa-la.* (=9a)
1SG-DAT cough come-NFD
“I have a cough.”
b. *rām-yāta musu wa-la.*
Ram-DAT cough come-NFD
“Ram has a cough.”

In (11a), the speaker is aware of his/her own coughing and describes it by himself/herself, while the speaker has perceived that Ram has a cough in (11b), supposedly by witnessing or hearing of Ram's cough.

Kiryu (2001: 4) has pointed out that sensation verbs such as *cikuye* (be cold) have a person restriction such that a 3rd person dative subject cannot be used without an evidential marker. For example, it is not acceptable to say *ciku-la* without an evidential marker like *thē:* (look like) as illustrated by (12a, b). Naturally, it is acceptable to say *ciku-la* directly with a 1st person dative subject, as in (12c).

- (12) a. *rām-yāta ciku-la. waita gā ha-yā byu. (Kiryu 2001: 4)
 Ram-DAT cold.PD 3sg.DAT shawl.ABS bring-PC give.IMP
 “Ram is cold. Bring him a shawl.”
- b. rām-yāta ciku-la thē: cwā:
 Ram-DAT cold.PD like stay.ST
 wa-ita gā ha-yā byu. (Kiryu 2001: 4)
 3SG-DAT shawl.ABS bring-PC give.IMP
 “It seems that Ram is cold. Bring him a shawl.”
- c. ji-ta ciku-la. gā ha-yā byu. (Kiryu 2001: 4)
 1sg-DAT cold-PD shawl bring-PC give.IMP
 “I’m cold. Bring me a shawl.”

In contrast, as observed in (11b), the bodily process verb *musu waye* (cough) allows the 3rd person dative subject, as do the other verbs in (10a). In *jwa:r waye* (have a fever) too, the use of *jwa:r wa-la* with a 3rd person dative subject is acceptable, as in (13).

- (13) rām-yāta jwa:r wa-la.
 Ram-DAT fever come-NFD
 “Ram has a fever.”

The verbs in (10a) accompany a certain type of bodily symptom, which appears externally without any intentionality of the person in the subject position. In other words, the verbs of bodily processes belong to the internal state verbs in terms of unintentional processes, and the symptoms can be observable or perceivable by the self or others. The *waye* verb is used in this sense of the (*external*) *display of the symptom*, and is available to be used with the 3rd person dative subject; this differs from the case of verbs of emotion or sensation.

4.2. Different acceptability with the causative morpheme ‘-k’

The second point that distinguishes verbs of bodily processes from those of emotion or sensation is the acceptability of sentences with the causative morpheme ‘-k’. Kiryu (2001: 4) has also pointed out that it is possible to cancel the unacceptability of (12a) above by attaching the causative morpheme ‘-k’ to *chiku-la*. The well-formedness in (14) is obtained by attaching ‘-k’ to *ciku-la* in (12a).

- (14) rām-yāta cikui-k-ala. wai-ta gā ha-yā byu. (Kiryu 2001: 4)
 Ram-DAT cold-CAUS-PD 3SG-DAT shawl.ABS bring-PC give.IMP

“Ram is cold. Bring him a shawl.”

Kiryu stated that the function of the causative morpheme in (14) is to mark a higher degree of transitivity to capture an event that is observable by others (Kiryu 2001: 4). And, indeed, the addition of the causative morpheme to the simple form brings about a stable acceptability as “observable” for the verbs of emotion or sensation as he stated, however, the situation is slightly different for the verbs of bodily processes. The simple form with the 3rd person dative subject (as in (11b) above) has already yielded the interpretation to “be observable by others.” In addition, the acceptability of the addition of the causative “-k” to *waye* splits between 1st person subjects and 3rd person subjects in the verbs of bodily processes. Let us first consider the acceptability with a 1st person subject in (15).

- (15) a. ??jĩ: musu wae-kā.
 1SG.ERG cough come-CAUS.NFC
 “??I intentionally had a cough.”
- b. katu-e chũ thā: gulĩ,
 throat-LOC something get.caught.ST because
 jĩ: musu-musu wae-kā.
 1SG.ERG cough-cough come-CAUS.NFC
 “‘As something got caught in my throat, I coughed to remove it.”

Usually a structure with a 1st person ergative subject and the addition of the causative morpheme ‘-k’ to an internal state verb must be interpreted as an intentional action. Example (15a) has a low-level acceptability because it does not specify a clear reason for why the speaker intentionally coughs. However, when an appropriate reason to do so is given, the sentence is taken as well-formed as in (15b) (Matsuse 2010).

The situation is different for 3rd person subjects. The three examples in (16) are all acceptable with the meaning that the speaker heard Ram’s cough, but there are differences among them. In (16a), the speaker has simply perceived Ram’s cough without any concern. In contrast, the addition of ‘-k’ to *waye* in (16b) suggests that the speaker has paid attention or is worried that something unusual might happen. Further, (16c) strongly implies that the speaker thinks that it must be Ram’s intention to cough, because of the ergative case in the subject position.

- (16) a. rām-yāta musu wa-la. (=11b)
 Ram-DAT cough come-NFD
 “Ram has a cough.”
- b. rām-yāta ākājhākā: musu wae-k-ala.
 Ram-DAT suddenly cough come-CAUS-NFD
 “Ram suddenly has a cough.”
- c. rāmā: musu wae-k-ala.
 Ram.ERG cough come-CAUS-NFD
 “Ram intentionally has a cough.”

If Ram’s intention to cough is understood, as in (17a), it leads to a stable acceptability of the sentence. Likewise, (17b) is easily acceptable as a mother’s words, because we

understand the situation in which her child got a fever after energetically playing outside and she worried about it.

- (17) a. katu-e chũ thā-la thē: cwā:
 throat-LOC something get.caught-NFD EVD stay.ST
 rāmā: musu-musu wae-k-ala.
 Ram.ERG cough-cough come-CAUS-NFD
 “It seems that something got caught at throat. Ram has coughs (to remove it).”
 b. pine mhitā: lihā: wa:-mha macā
 out play.NF back come.ST-NMLZ child
 ākājhākā: jwar wae-k-ala.
 suddenly fever come-CAUS-NFD
 “The child who came back after having played suddenly had a fever.”

From the observation so far, it turns out that the attachment of the ‘-k’ causative morpheme to the verbs of bodily processes yields a different acceptability between persons, compared to verbs of emotion or sensation. The meaning of concern/attention by the speaker is strongly implied in sentences with the ‘-k’ form in verbs in 3rd person dative subjects.

4.3. Different interpretations of the “-kā cwane” form

The third point that distinguishes verbs of bodily processes from those of emotion or sensation is the interpretation of the use of the *-kā cwane* form (concatenation form of causative ‘-k’ + auxiliary use of the verb ‘stay’). Let us examine (18).

- (18) a. rām musu wae-kā cwan-a.
 Ram cough come-CAUS.CM stay-NFD
 “Ram leaves his cough untreated.”
 b. rām jwar wae-kā cwan-a.
 Ram fever come-CAUS.CM stay-NFD
 “Ram leaves his fever untreated.”
 c. rām nhi: wae-kā cwan-a.
 Ram runny.nose come-CAUS.CM stay-NFD
 “Ram leaves his runny nose untreated.”

The examples in (18) describe the situation of Ram leaving his symptoms such as a cough or a running nose untreated. These sentences are acceptable as they are, without adding any context. In contrast, in the case of verbs of emotion or sensation, the *-kā cwane* form is either not acceptable, unless an appropriate context is given, or bears a different interpretation.

- (19) a. ??rām aju: cāe-kā cwan-a.
 Ram surprise feel-CAUS.CM stay.NFD
 “??Ram has been surprised.”
 b. rām lāe tāe-kā cwan-a.
 Ram happy feel-CAUS.CM stay-NFD
 “Ram keeps feeling happy.”

- c. *rām* *cikui-kā* *cwan-a*.
 Ram be.cold-CAUS.CM stay-NFD
 “Ram has been cold.”

Example (19a) seems odd without any context that would explain why he has intentionally been surprised at something. And example (19b) bears an interpretation that Ram keeps feeling happy, which is different from the interpretations in (18). Last, (19c) means that Ram has been cold, but it does not have the implication of leaving a symptom untreated.

Up to here, I have discussed three ways of distinguishing the verbs of bodily processes accompanying the deictic verb *waye* from verbs of emotion or sensation, although these three subclasses all belong to the internal state verbs as given in (10). The behaviors of the bodily process verbs are affected by the semantic feature of the deictic verb *waye* and the schema that underlies these phenomena is discussed in Section 6.

5. MEMORIZATION

The verb *waye* is also used to describe memorization. In this use, the noun-like part *kantha* (memorization) always precedes *waye*, as if comprising an idiom. The verb form also requires the causative form ‘-k’. Consider (20).

- (20) a. *jĩ:* *pātha* *kantha* *wae-ke* *dhun-a*.
 1sg.ERG lesson memorization come-CAUS.FC finish-NFD
 “I have memorized the lesson.”
 b. *jā:ca* *nhya:* *pāsā:* *ji-ta* *nyana*.
 exam before friend.ERG 1sg-DAT ask.NFD
 ‘*dakwā:* *kantha* *wae-ke* *dhuna* *lā.*’
 all memorization come-CAUS.FC finish.NFD Q
 “Before the exam a friend asked me, ‘Did you memorize it all?’”

Because of the ergative case of the subject and the attachment of causative ‘-k’ to *waye* in (20), this idiom-like predicate has the meaning of the intentional reproduction of what the subject memorized. This reproduction here refers to the completion of the answer sheet during the exam.

6. DISCUSSION AND CONCLUSIONS

Hargreaves (2018) showed that Kathmandu Newar has a pair of inner-sense temperature verbs, *tā:nwa(l)-/ciku(l)-*, that express the speaker’s internally feeling hot/cold, as well as tactile sensation verbs that express the feeling of hot/cold from physical contact, *kwā-/khwāũ-*. He argued that only the *tā:nwa(l)-/ciku(l)-* pair is acceptable with a 1st person dative subject in a declarative sentence, which indicates “privileged” access to the inner state of the speaker.

It is true that Kathmandu Newar tends to attribute events and internal states to a 1st person subject, and has created lexical pairs such as *tā:nwa(l)-/ciku(l)-*. However, the

person restriction with internal state verbs is not limited to this lexical pair. The deictic verb *waye* is frequently used to describe the inner state of humans as illustrated by the examples in Section 4, and the person restriction with *waye* emerges in a more complicated and extensive way than for that of the lexical pair Hargreaves discussed.

The most effective way to account for egophoricity would be to examine how many words or expressions exist that contain the involvement of the speaker, and how often/pervasively those expressions are used. In this regard, it is worth focusing on the behavior of the deictic verb *waye*, because it contains the speaker as goal in its lexical meaning, as demonstrated in Section 2. Further, the verb *waye* shows various extended uses as discussed above; therefore, it would be useful to set up the basic schema of *waye* as an egophoric anchoring and to develop it into its extended uses.

Recently, Matsumoto (2017), and Matsumoto and Kawachi (forthcoming) paid special attention to the deictic orientation of *waye* and gave it a clear position as “a combination of a Vector plus a (very special) Ground (i.e., first person)” in their framework. Here, I take the formula, (21), as the schema of *waye*, and try to describe the extended uses of *waye* using this schema.

(21) The schema of *waye*:

[Vector plus (very special) Ground (first person, deictic center)]

It is tacitly assumed that non-intentional moving entities, as well as intentional ones, can be included in this schema. The schema (21) reflects the features of the *waye* verb, as described in (6) of Section 2.

Above, I divided the uses of *waye* in which it functions as the main verb into four subclasses: deictic motion verb, weather verb, internal state verbs of bodily processes, and memorization verb. For the first use, the original schema can be adopted as it is. Example (2a) in Section 2, *rāma isuku:l-e nyāsi wa-la* (Ram walked to school), can be schematized as [*rāma* (the intentional moving entity) *isuku:l-e* (Vector (TO)) *nyāsi* (Manner) *wa-la* (Vector (TO) plus Ground (the speaker))].

Second, for weather phenomena, as exemplified in (7b) of Section 3, *wāphae waye phu* (a storm might come), an intentional moving entity is substituted with a non-intentional moving entity and the entire sentence can be schematized as [*wāphae* (non-intentional moving entity) *waye* (Vector (TO) plus Ground (the speaker))].

Third, in expressions of bodily processes with internal state verbs such as *ji-ta jwa:r wala* (I have a fever) in (9b) in Section 4, the fever itself is not visible, but symptoms of the fever emerge on the surface through the inside of the body, and are perceivable by touching the body. Therefore, (9b) can be schematized as [*ji-ta* (Ground (TO, the speaker)) *jwa:r* (non-intentional moving entity, symptom) *wala* (Vector (TO) plus Ground (the speaker))]. With the addition of the causative morpheme ‘-k’, some pragmatic implications become applicable such as attention or cause-effect relations.

Last, in the case of memorization, too, the schema is maintained with the causative version of *waye* in that such cases have a causer plus an externalized result on the answer sheet created by the causer. In (20a) “I have memorized the lesson”, the schema can be shown as [*ji:* (Causer, the speaker) *pātha kantha* (non-intentional moving entity) *wae-kā* (Vector (TO) plus Ground (the speaker))].

In sum, I have claimed that a lexical semantic examination, positing schema on the deictic verb, is necessary for the analysis of egophoric encoding in Kathmandu Newar.

Concerning the egophoric connection between the lexical semantic examination above and the classification of non-control verbs, I propose that the non-control verbs should be divided into two subgroups, physical change of state verbs and internal state verbs, because these subgroups can be contrasted in terms of egophoric encoding. The physical change of state verbs, such as *twadhule* (break) or *nāye* (melt), do not have a 1st person dative subject as an Experiencer, but have an inanimate subject with an absolutive case as an Object. In contrast, internal state verbs have a 1st person dative subject (Experiencer), with the exception of cognition verbs, which take an ergative subject as if they behave as a Causer. The division of (22) is a provisional sketch of the non-control verbs that include the *waye* verb.

(22) Non-control verbs of Kathmandu Newar

- a. Physical change of state verbs with limitedness
 - a-1. Inanimate subject with an instantaneous change of state
twadhule (break (intransitive verb)), *pyāye* (get wet), etc.
 - a-2. Inanimate subject with a continuous change of state and limitedness
nāye (melt), *dāye* (boil), *gwāye* (burn), *waye* (as a weather verb), etc.
- b. Internal state verbs that include 1st person dative subject without clear limitedness
 - b-1. Bodily processes (10a)
musu waye (have a cough), *jwar waye* (have a fever), etc.
 - b-2. Emotion (10b)
aju: cāye (feel surprised), *gyāye* (be afraid, fear), etc.
 - b-3. Physical sensation (10c)
syāye (ache), *tā:nwaye* (be hot), *cikuye* (be cold), etc.
 - b-4. Cognition (10d) with the subject in the ergative case
siye (know), *thuye* (understand), etc.

In (22), *waye* verbs of weather phenomena are positioned in (a-2), and the *waye* verbs of bodily processes are positioned in (b-1). *Waye* verbs in motion events and for memorization are included in the control verbs. The verbs *tā:nwaye/cikuye* in (b-3) have an egophoric meaning as a lexical pair. The division in (22) requires more explanation, which is beyond the scope of the current paper.

[Dedicated to the memory of the late Professor Yoshihiro Nishimitu]

About thirty years ago, when Nishimitu sensei joined the teaching staff of the Graduate School of Humanities at Kobe University, I was one of his first students. Although I was far older than the average graduate students, he encouraged me to acquire skills as a linguist. It is regrettable that I have been far from a skilled researcher, in spite of his continuous encouragement. Still, he seemed to be happy when several ex-students had a small and lovely party to celebrate his 70th birthday three years ago. We really enjoyed it. May his soul rest in Heaven!

NOTES

- ¹ Hale (1980 [1971]) was the first study to focus on the split encoding between 1st person and other persons with certain verbs and to assign “conjunct/disjunct” to the split pairs.

- ² Cognition verbs in Kathmandu Newar behave differently from the other three subcategories in (10) in that they require ergative case marker, not a dative case marker, for the subject entity and the disjunct form for the verb as shown in (i) below. To pursue the reason an ergative case marker is required is beyond the scope of this paper.

- (i) a. Jĩ: wa khã si-la.
1SG.ERG that matter know-NFD
“I knew the matter. (unintentional)”
b. Jĩ: wa khã si:-k-a.
1SG.ERG that matter know-CAUS-NFD
“I intentionally knew the matter.”

ABBREVIATIONS

ABL: ablative case ABS: absolutive case CAUS: causative form CLF: classifier
CM: concatenation marker DAT: dative case DIM: diminutive DUPR: duplicate
ERG: ergative case EVD: evidential marker FC: future conjunct FD: future disjunct
GEN: genitive case HD: verbal head IMP: imperative INF: infinitive LOC: locative
case NEG: negation NF: non-finite form NFC: non-future conjunct NFD: non-future
disjunct NMLZ: nominalizer NLZ: nasalized form PC: perfective conjunct PD:
perfective disjunct PREF: prefix Q: question marker SG: singular ST: stative form

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