(Re-)visiting the Principles of Reflexivization: A Study of Reflexives in Khasi
Anindita Sahoo
Indian Institute of Technology Delhi, India
sahoo.anindita@gmail.com

SEALS 2013, Chulalongkorn University, Bangkok, Thailand
29th to 31st May 2013
Objectives
Methodology
Literature Review
Introduction
Discussion
Conclusion
In general, to study the reflexives in Khasi.

In particular, to understand syntactic and semantic features of Verbal Reflexive Markers (VRMs) in Khasi.

And to find out if there is any similarity between the VRMs of Khasi and other South Asian Languages (has not been achieved yet though),
Qualitative research

Target subjects are the native speakers of Khasi.

Data collected both from primary and secondary sources.
Reflexivization of predicates occurs in three ways:

a. via reflexive marking on one of the arguments through special reflexive form (German) (1) and via doubling of lexical elements (Malayalam) (2).

b. via reflexive marking of the predicate through adding an affix (Mundari) (3), clitic (French) (4), an auxiliary verb (Tamil) (5) or zero affixation (English) (6).

c. via a combination of (a) and (b) (Kannada) (7).

Dimitriadis and Everaert (2004)
1. Peter stellte sich die Statue vor. (German)
   'Peter imagined himself, the statue.'
2. Raman raaman-e weṟuṭtu. (Malayalam)
   ‘Raman hated himself.’
3. proi arsi-re -m Ø nel-ke-ni-a (Mundari)
   You saw yourself in mirror.
4. Jean se-lave. (French)
   ‘John washes himself.’
5. naan enne kaNNaaDile paattu-kiTT-een. (Tamil)
   ‘I looked at myself in the mirror.’

6. John bathes. (English)

7. avanu tann-annu hoDedu-koND-a. (Kannada)
   ‘He beats himself.’
Lidz (2001) claims that reflexivity can have its manifestation in two ways in the world’s languages:

a. by means of a special anaphoric pronoun

b. through a verbal affix (Kannada) (Refer to data given in (7)).
Khasi, an Austro-Asiatic language spoken in Khasi and Jayantia hills of North-East India. It has been the “Associate official language” in Meghalaya. As of May 2012, this language was no longer considered endangered by UNESCO.
Khasi speaking area in India:
Reflexives in Khasi appear in both nominal and verbal forms. They appear with both simplex and complex form. The simplex form is *ya-lade* ‘acc/dat-self’ (8) and the complex form is *da-lade ya-lade* ‘intr-self acc-self’ (9). Khasi also has a monomorhemic VR *hi-* which is optional and occurs to the right of the verb (9). (Subbarao 2012). Reinhart and Reuland (1993)
8. u- hari u- iaroh ya- lade
   3 m.s- Hari 3 m.s- praised acc- self
   ‘Hari praised himself.’

9. u- lem_i u- peit- (hi) (da- lade) ya- lade_i ha- ka- yit
   3m.s- Lem 3m.s look VR intr- self acc- self loc- f- mirror
   ‘Lem looked at himself in the mirror.’

- The research question here is ‘what is the nature of reflexives in Khasi?’

- Can we fit the Khasi reflexives into the framework suggested by Reinhart and Reuland (1993) (henceforth R&R)?
In the theory of R&R, reflexivization can occur in two ways:

a. intrinsic reflexivizing (through the verb) (10)
   10. Felix bathed.

b. extrinsic reflexivizing (through a SELF-marked noun) (11)
   11. Felix behaved himself.
The core principles of anaphoric dependencies are:

(a) A reflexive/reciprocal-marked (syntactic) predicate is reflexive/reciprocal

(b) A reflexive/reciprocal (semantic) predicate is reciprocal/reflexive-marked.

Reinhart and Reuland (1993)
The reflexives in Khasi goes against theory of R & R.

Unlike R & R theory, Khasi reflexives allow both intrinsic and extrinsic reflexivization (consider (12) repeated here).

12. u-lemi u peit- (hi) (da- lade) ya- ladei ha- ka- yit
   3m.s- Lem 3m.s look VR intr- self acc- self loc- f- mirror
   ‘Lem looked at himself in the mirror.’

No theta role deduction from the predicate’s theta grid.
Following Dimitriadis and Everaert (2004), I argue here that:

a. Khasi belongs to the category which has both nominal and verbal forms of reflexives (13-14)

13. u-tom u-sray-ya-lade (nominal form)
   3.m.s- Tom  3m.s.-angry-ACC-self
   ‘Tom is angry with himself.’

14. u-tom u-sray-hi-ya-lade (verbal form)
   3.m.s- Tom  3m.s.-angry-REFL-ACC-self
   ‘Tom is angry with himself.’
Khasi reflexives are multifunctional both syntactically and semantically.

They are often polysemous.

They function as a detransitivizer (anticausative) (15), as a self benefactive (16), as an emphatic marker (17) and as an hortative marker (18) too.
15. ka jingkhang ka ple hi (detransitivizer)
   DEF door DEF closed REFL
   ‘The door closed.’

16. U-hari U-khang ka jingkhang ia-la-de (self benefactive)
    Hari closed Def door himself
    ‘Hari closed the door for himself.’

17. nga so hi ya ka-ne ka sapti (emphatic marker)
    I sew EMPH ACC this DEF dress
    ‘I sew this dress myself.’

18. ya ni- n-ya leyt (na) (hortative marker)
    HORT FUT-REFL go descend
    ‘Let’s go (right away).’
Khasi verbal reflexives are polysemous both syntactically and semantically.

They do not abide by the Anaphoric principle A proposed by Rienhart and Reuland (1993).

Reflexivization can happen both through the verb and through the SELF-marked noun.

Most importantly both the intrinsic and extrinsic reflexivization seem to happen simultaneously in Khasi.

