PRESENTATION ON

(Re-)visiting the Principles of Reflexivization: A Study of Reflexives in Khasi

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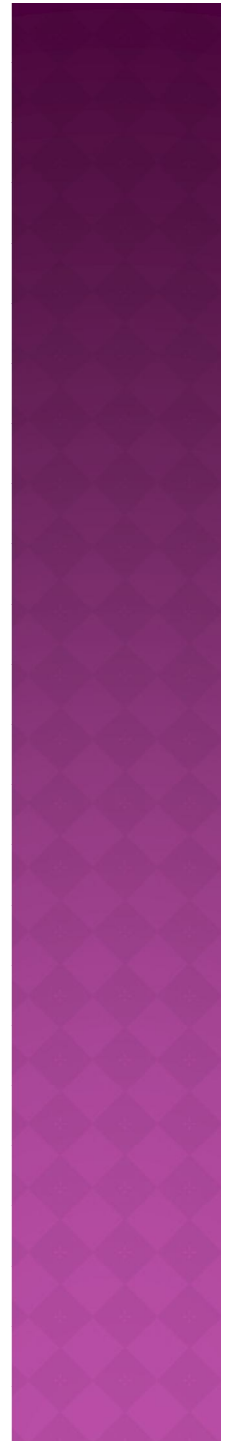- Literature Review
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OBJECTIVES

- 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),

METHODOLOGY

- Qualitative research

- Target subjects are the native speakers of Khasi.

- Data collected both from primary and secondary sources.

LITERATURE REVIEW

- 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)

DATASET

1. Peter stellte   sich   die Statue vor.   (German)
   Peter imagined himself, the statue PRT
   'Peter imagined the statue.'

2. ??raaman raaman-e   weṟuṯṯu. (Malayalam)
   Raman Raman-ACC hated
   'Raman hated himself.'

3. pro$_i$ arsi-re -m Ø   nel-ke-n$_i$-a   (Mundari)
   you mirror-in-2s   see-PST-REFL-FIN
   You saw yourself in mirror.

4. Jean se-   lave. (French)
   Jean himself washes
   'John washes himself.'

DATASET

5. naan enne   kaNNaaDile paattu-kiTT-een. (Tamil)
    I   me.ACC   mirror.in   look.at: PST-VR-AGR
    'I looked at myself in the mirror.'

6. John bathes. (English)

7. avanu tann-annu   hoDedu-koND-a. (Kannada)
    he   himself-acc beat-VR.PST-3SM
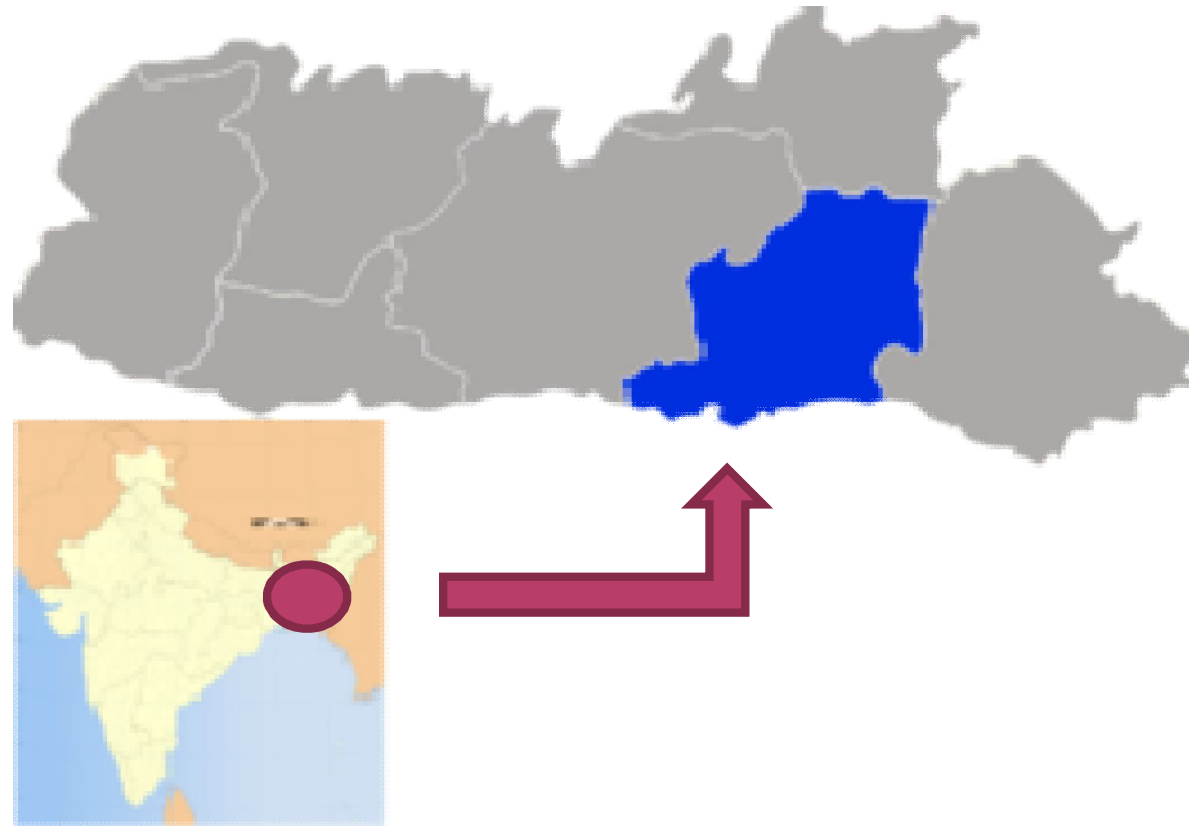   'He beats himself.'

LITERATURE REVIEW

- 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)).

INTRODUCTION

- 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.

INTRODUCTION

- Khasi speaking area in India:

KHASI REFLEXIVES

- Reflexives in Khasi appear in both nominal and verbal forms.

- They appear with both simplex and complex form.

- The simplex from 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)

KHASI REFLEXIVES

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 reserach 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)?

DISCUSSION

- 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.

DISCUSSION

- 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)

DISCUSSION

- 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-   lem$_i$ u-   peit- (hi) (da- Iade) ya-   Iade$_i$ ha- ka- yit

     3m.s-   Lem 3m.s look VR intr- self   acc- self   loc- f-   mirror

     'Lem looked at himself in the mirror.'

- No theta role deduction from the predicate's theta grid.

DISCUSSION

- 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.'

DISCUSSION

- 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.

DATA SET

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).'

TO CONCLUDE....

- 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.

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