

# Egophoricity in Bodish languages (and beyond)

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SEALS 24  
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May 27<sup>th</sup> 2014

- Egophoric in Tibetan
- Comparison - other Bodish languages
- Comparison - Beyond Bodish
- Egophoric systems
- The future of Egophoricity

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- 'participant specific' (Agha 1993, p. 157)
- 'self-centred' (Denwood 2000)
- 'personal' (Caplow 2000)
- 'ego' (Garrett 2001)
- 'egophoric' (Garrett 2001, Tournadre 2008)
  
- Kyirong: 'personal experience' (Huber 2005)

- 1) *nga-s mo.Ta btang-gi.yod*  
I+ERG car drive-IMPF+EGO  
'I drive the car.'
  
- 2) *nga-'i bu.mo-s mo.Ta btang-gi.yod*  
I-GEN daughter-ERG car drive-IMPF+EGO  
'my daughter drives the car.'

(Tournadre 2008, p. 297, ex. 14)

- 3) *bod-la g.yag yod*  
Tibet-loc yak ego.ELPA  
  - a) ??'There are yaks in Tibet.'
  - b) 'I have yaks in Tibet.'
  - c) 'My yaks are in Tibet.'

(DeLancey 1986, p. 204;  
Garrett 2001, p. 102.  
Question marks are Garrett's)

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### Lamjung Yolmo (Gawne 2013)

- 4) *òodi mì ñà=ki rò yimba*  
that person 1SG=GEN friend COP.EGO  
'that person is my friend.'
  
- 5) *ñà sà tè-ti yè*  
1SG eat AUX-PERF COP.EGO  
'I am eating.'

- 6) *dì kàlda yimba*  
this bag COP.EGO  
'it's a bag'



(AL 110217-03 01:44)

Kyirong (Huber 2005: 99)

- 7) *kh̄̄: āt̄cī barō j̄:/j̄̄:*  
he.GEN sister rich COP.GENER/EXPER  
'His sister is rich'

Kurtöp "egophoric" (Hyslop 2011: 589)

- 8) *darung ros̄pa zon dom-shang*  
again bone two meet-PFV.EGO  
'And again (she) found two bones'

Dzongkha "personal knowledge"

Even a mother speaking to her own son whom she has raised and nurtured from birth cannot grammatically replace *du* with *yo* when saying "you are beautiful"

(van Driem 1998:136)

- Classical Tibetan: Egophoric sense not found in (Tournadre and Jiatso 2001: 66).
- Middle Tibetan: Cognate forms existed, but they are functionally distinct (Tournadre p.c.)

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### PNG 'participatory'

(San Roque and Loughnane 2012)

Oksapmin (of the Ok-Oksapmin family), Enga (Engan), Fasu (West Kutubu) and Foe (East Kutubu)

### North America

- Kashaya 'performative' Oswalt (1986)
- Central Pomo 'personal' Mithun (1999)

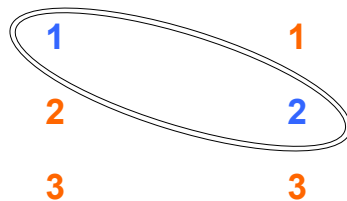
- San Roque and Loughnane (2012)
- Identified in at least 5 languages

9) *nuxut gəl ml-∅ di-pa*  
 1d cut DO(TR)-SS eat.PFV-**P.F.FP.PL**  
 'We cut it up and ate it.' (Oksapmin)

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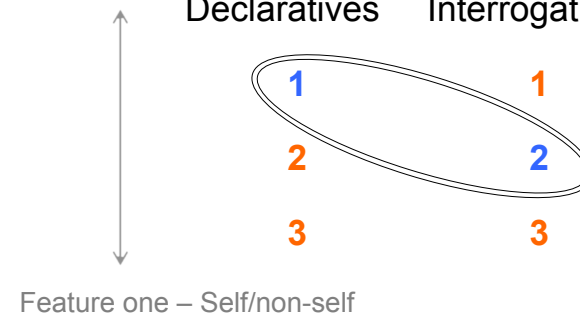
- An analysis to explain the relationship between certain forms, and the person of the subject in declaratives and questions.
- Developed out of the literature on conjunct/disjunct systems (see Hale 1980).

Declaratives    Interrogatives

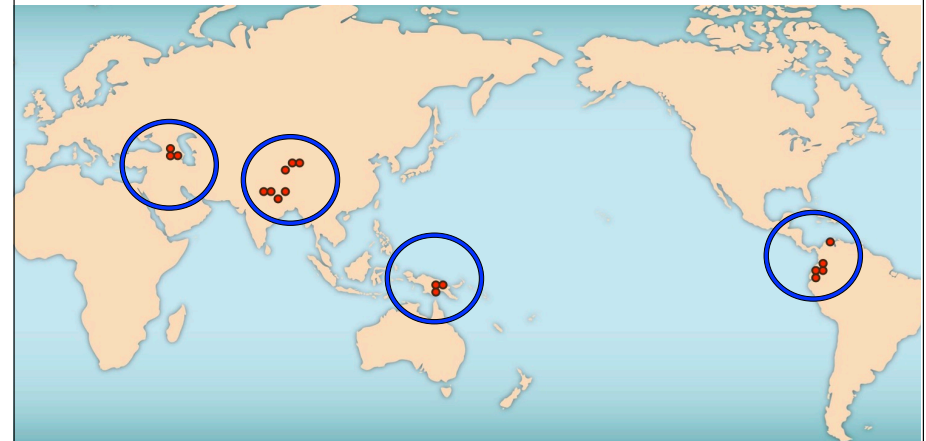


Declaratives    Interrogatives

Feature two – Interrogative pattern



- Tibeto-Burman languages:
  - Standard Tibetan (DeLancey 1992, 2001)
  - Amdo Tibetan (Sun 1993)
  - Sherpa (Schötteleindreyer 1980, Kelly 2004)
  - Galo (Post 2013)
  - Newari (Hale 1980, Hargreaves 2005)



Map from San Roque, Floyd, Norcliffe 2012

10)

*de-de kava qw̄ar-ada.*  
1SG-ERG paper write-PF2  
'I wrote a letter.'

*de-de čūda kava qw̄ar-ari?*  
1SG-ERG when paper write-PF1  
'When did I write a letter?'

*me-de kava qw̄ar-ari.*  
2SG-ERG paper write-PF1  
'You wrote a letter.'

*me-de čūda kava qw̄ar-ada?*  
2SG-ERG when paper write-PF2  
'When did you write a letter?'

*hu-t̄-e kava qw̄ar-ari.*  
DIST-Fo-ERG paper write-PF1  
'she wrote a letter.'

*hu-t̄-e čūda kava qw̄ar-ari?*  
DIST-Fo-ERG when paper write-PF1  
'When did she write a letter?'

Northern Akhvakh (Creissels 2008)

**1<sup>st</sup> person statement**  
personal-factual

**1<sup>st</sup> person question**  
visual-sensory

**2<sup>nd</sup> person statement**  
visual-sensory

**2<sup>nd</sup> person question**  
personal-factual

**3<sup>rd</sup> person statement**  
visual-sensory  
(witnessed) / personal-factual (facts)

**3<sup>rd</sup> person question**  
visual-sensory  
(witnessed) / personal-factual (facts)

Oksapmin (Loughnane 2011)

11) *jupe-ki-ñu-we*  
burn-do-EV.INF-N.EGO

(someone must have) burned (something)

Cha'palaa (Floyd cited in San Roque, Floyd, Norcliffe 2012)

We can therefore expect to see:

- 1. languages with egophoric (or self/non-self) semantics – but no expectation this carries across to interrogative structures
- 2. Languages with questions that preempt some of the epistemic stance in the answer – but no egophoric-based semantics

- Not all languages with evidential/epistemic systems require the question to preempt the appropriate form.

See: De Haan (2001, p. 207) on  
Acoma (Keresan, Mexico)

12) *wo zhâ yo?*  
DEM:PROX what QP.COP  
'What is this'  
\**wo zhâ ?*

Kurtöp has an egophoric form (-*shang*), but question particles are used in interrogative constructions (Hyslop 2011: 263, 574-587)

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- Egophoricity started as a specific evidential category in Standard Tibetan;
- This is similar to categories both in TB and beyond;
- This is part of the basis of a larger syntactic patterning, which also involved a separate mechanism for questions;
- It is still not clear if similar interactional semantics operate for these systems across these diverse languages
- We need to collaborate both within Bodic branch of TB, and beyond

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