

Evidence and paradigms in Wadu Pumi

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Abstract

Evidentiality and egophoricity are two sides of the same coin in Wadu Pumi. On the one hand, speakers report on things that they are involved in themselves (egophoric); on the other hand they report on the actions of others (evidential). There are three sets of evidential and egophoric markers in Wadu Pumi that occur in the same (post-verbal) slot and cannot be used together. The markers are given in the Table and an example of their position in a clause is given in (1).

	EGOPHORICITY				EVIDENTIALITY	
	EGO 1SG	EGO 2SG	EGO INCL	EGO PL	NON-EGO	
Perfective	sã	si	sã		si	Inferential
Progressive/ habitual	ɖã	ɖu	ɖ ^w ã		ɖau	Direct
Volitive/ horitative	ʂu		gi	çĩ	qei	Expectational

- (1) nɛ-dzǎ ɖã , é la nɛ- dzǎ sã , kǎ zǔ
 down-sit PROG:EGO1SG 1SG also down- sit PERF:EGO1SG cold very
 nùsǎ bu
 morning TOP

I sit down regularly, I sat down (in the morning) as well; it's very cold in the morning.

Similar markers in related dialects have been analysed in various ways. Lu (1983:42) treats them as a single paradigm of past, present and future tense markers. Fu (1998:104) analyses them rather as perfective, progressive and prospective aspect markers. Ding (1998) does not treat them as one paradigm, but analyses the three different sets of markers as aspectual, evidential and modality markers respectively.

This paper will discuss how the temporal, aspectual and modal notions interact with the egophoric-evidential parameter in Wadu Pumi, and whether these three sets of markers can be analysed as a single paradigm or not.

References

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