

## Reflexive pronoun in Shughni

In this talk we will provide an account of the reflexive pronoun *xu* in Shughni<sup>1</sup>: its syntactic properties in light of the Canonical Binding Theory (Chomsky 1981) will be described and the range of predicates it can occur with will be stated. We will show that the case of Shughni differs significantly from the better-studied systems of anaphors described in (Reuland 2011). Data presented in the current study was partly elicited from a native speaker of Shughni and partly obtained from bilingual dictionaries (Karamshoev 1998, Zarubin 1960) and texts (Zarubin 1960).

The default reflexive pronoun is *xu*. It is not specified for gender, person or number, thus resembling Slavic rather than German and Romance reflexives. *Xu* is used in a number of syntactic positions: as a direct object (1), in prepositional and postpositional phrases (2, 3) and as a possessive reflexive pronoun (4). Pronominals cannot be bound so pronominals and reflexives are in complementary distribution.

- |     |  |             |         |      |        |
|-----|--|-------------|---------|------|--------|
| (1) | γιδā   | wint        | xu      | tar  | jenak  |
|     | boy  | see.PST     | RFL.OBL | LOC  | mirror |
|     | <i>'The boy sees himself in the mirror.'</i> |             |         |      |        |
|     |  |             |         |      |        |
| (2) | umed-i                                       | darboraji   | xu      |      | löd    |
|     | Umed-3sg                                     | about       | RFL.OBL |      | say    |
|     | <i>'Umed speaks about himself.'</i>          |             |         |      |        |
|     |  |             |         |      |        |
| (3) | umed-i                                       | xu-rd       | kitob   | zoxt |        |
|     | umed-3sg                                     | RFL.OBL-DAT | book    | buy  |        |
|     | <i>'Umed bought himself a book.'</i>         |             |         |      |        |
|     |  |             |         |      |        |
| (4) | γιδā   | xu          | anyǎxt  |      | xičuxt |
|     | boy  | RFL.OBL     | finger  |      | cut    |
|     | <i>'The boy cut his finger.'</i>             |             |         |      |        |

The *xu* anaphor is only bound in the local domain: the anaphor and its antecedent cannot be placed in a different clauses (thus the interpretation of (5b) where *xu* is coreferent with *Umed*):

- |     |  |       |     |       |         |      |
|-----|--|-------|-----|-------|---------|------|
| (5) | a.umed-i   | xojǎx | čud | umeda | wi      | tožd |
|     | umed-3sg   | wish  | LV  | umeda | 3sg.OBL | draw |
|     | <i>'Umed<sub>i</sub> wants Umeda<sub>j</sub> to draw him<sub>i/*j</sub>'</i>     |       |     |       |         |      |
|     |  |       |     |       |         |      |
|     | b.umed-i   | xojǎx | čud | umeda | xu      | tožd |
|     | umed-3sg   | wish  | LV  | umeda | RFL.OBL | draw |
|     | <i>'Umed<sub>i</sub> wants Umeda<sub>j</sub> to draw herself<sub>*i/j</sub>'</i> |       |     |       |         |      |

The syntactic properties of the Shughni *xu* look very similar to those of the reflexive pronoun *χu* in the closely related Saricoli (Kim 2015).

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<sup>1</sup> Shughni is a Pamir language spoken by approximately 80 000 speakers in the mountainous areas of Tajikistan and Afghanistan.

A language can have two or more reflexive pronouns distributed according to certain rules. This is the case for most Germanic and Romance languages (e.g. Dutch has a three-way distinction between bound pronominals, *zich* and *zichzelf*). However, the Shughni system seems to be much poorer: *xu* is the only anaphor in Shughni.

In the approach developed by Reinhart and Reuland (1993) different types of anaphors are distinguished, namely SE and SELF anaphors. The choice between the types depends on the predicate the pronoun is used with. Morphologically simple SE-anaphors are used with inherently reflexive verbs. SELF-anaphors, which are usually derived from the pronoun meaning ‘self’, are used to reflexivize transitive verbs.

Although *xu* seems to be morphologically simple, it can hardly be classified as a SE-anaphor: unlike SE-anaphors, it can be used with experiential verbs like ‘hate’. (cf. the German *sich*, which, according to (Reuland 2011), also shows a behaviour different from that of a SE-anaphor).

We propose that Shughni only has SELF-anaphor *xu* and consequently no inherently reflexive verbs. Indeed, a dictionary search shows that verbs like ‘make a mistake’, ‘wash oneself’, ‘worry’, which are inherently reflexive in the Germanic, Romance and Slavic languages, are all expressed without *xu*.

#### **Sources:**

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