Shughni Binding

In example (1), the genitive possessor [his] gets an anaphoric interpretation. Shughni marks this by utilizing a reflexive pronoun. In example (2), the normal possessor is used; here, no anaphoric interpretation is available.

(1) 
joje xɔ tʰatʰ ʒi:udʒ
he[erg.] [refl.] father[acc.] loves
He爱你 loves his x father.

(2) 
joje wət tʰatʰ ʒi:udʒ
he[erg.] his father[acc.] loves
He爱你 loves his y father.

The reflexive pronoun requires an anaphoric interpretation in (3) as well as in (1)

(3) 
joje xɔ tʰatʰart quct da:ktʃud
he[erg.] [refl.] father[dat.] meat[acc.] give[past]
He爱你 gave his x father meat.

Example (4) has both an anaphoric and a nonanaphoric genitive pronoun. In these cases, it is likely that we are observing subject-oriented binding. That is, that the anaphoric genitive may only refer to the subject of the sentence. When a possessive refers to anything but the subject, then a nonanaphoric genitive pronoun is necessarily employed.

(4) 
joje xɔ tʰatʰart wət quct da:ktʃud
he[erg.] [refl.] father[dat.] his meat[acc.] give[past]
He爱你 gave his x father his y meat.

A genitive anaphor may be bound to even a Wh-agent.

(5) tʃajje xɔ ʒust wi:nt
who[erg.] [refl.] hand[acc.] see[past]
Who爱你 saw her x hand?

(6) tʃajje wam ʒust wi:nt
who[erg.] her hand[acc.] see[past]
Who爱你 saw her hand?

Example (7) shows both a version of [myself] as well as a dative case-marked anaphor. It is possible that [xɔbaθ] stands for some version of selfhood, while the marked anaphor clarifies the sentence as [my-self].

(7) ozum xɔbaθ xɔrt jödam tʃud
I [refl.] self [dat.] help[past]
I helped myself.

1 Please note that case assignments, as they are used in the following examples, are only preliminary guesses, and should not be taken as absolutely correct.
Example (8) shows Shughni does not use the implied subject [pro], preferring instead to use a full clause with an overt subject.

(8) oz xoaxx kenom jo mort jödamktxt
I want [that(?)] he me[dat.] helps
I want himx [, prox] to help me

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