

CLALLAM AS AN EVENT-DOMINATED LANGUAGE


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In the article the author presents the sentential units of the Salishan language Clallam as a representative of an event-dominated language type. The author concludes that the event-dominated structure of the language with the predicate was prior to the object-dominated structure of the language with nominals in the diachrony of the language.

Keywords: Clallam, predicate, event-dominated language, sentential unit, diachrony.

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Clallam is a language in a large family of Native American languages called Salishan languages spoken in Washington, British Columbia, Oregon, Idaho, and Montana.

We consider Clallam to belong to the event-dominated type according to Capel's typology. He suggests the existence of two language types – 1) “object-dominated” languages with a complicated noun system and 2) “event-dominated languages” with an elaborate verb system. In the first language type the interest lies in objects rather than in events; in the second language type the interest obviously lies in what happens rather than in the people or things it happensto[see Wetzter, 1995, p. 53-54].

Capel argues that each linguistic type in his typology reflects a particular way of looking at the world: “Of course it's impossible to say why a language chooses to use one or another method of expression, it's quite obvious that these methods do exist, and it can hardly be held that they are purely formal, but reflect a way of looking at the world” [cit. Wetzter, 1995, 53-54].

As far as Clallam is concerned Thompson distinguishes two types of words in Clallam: full words and particles. All full words are basically predicative. Predicates are accompanied by one or more particles belonging to a number of different categories. Clauses contain predicates as heads. Roots are the basic morphemes which underlie full words; other morphemes appearing in words are affixes. Roots are also expanded in the creation of stems by a large stock of suffixes carrying lexical rather than grammatical significance [Thompson, p. 260].

To make up with the language-in-action we've analyzed 38 sentential units from two Clallam stories “Two deaf fishermen” and “The flood” [see references]. Let's draw some examples from the Clallam texts.

1) It seems two deaf men were going fishing

hiyáʔ - čə - ʔácu - cə - čáʔsaʔ - sq^wiyiʔáʔən'

“go” (root) – “apparently” (speech enclitic) – “troll for fish” (root) – “the, that” (demonstrative proclitic) – “two people” (root: časaʔ“two” with aʔ“person” (infix)) – “deaf people” (prefix -s + root q^wiyiʔ with áʔ“plural” infix + ən“ear” suffix)

2) And the other one spoke

suʔʔáys - q^wáy - cə - náʔc'uʔ

so he again (prefix s-, prefix uʔ - “so, then” (discourse connector) – “say, speak” (root) – demonstrative proclitic – “one person, other one, another” (nəcuʔ“one”- áʔ“person” (infix))

3) Oh, I thought you were going fishing

Ó - nəxč'ɨn - tə - ʔaʔ - č'i - n'shiyáʔ - ʔácu

interjection – I thought, my mind (prefix nə - “my”, root xč - “know” – suffix “ɨn” instrument) – on the contrary – oblique prep. – non-specific determiner – you go (prefix n' - “your” – prefix s – root hiyáʔ“go”) – troll for fish (root)

4) When the flood went all over these lands here, that flood also went over that far-away land.

ʔaʔ - k^wi - st'áy'əpt'əns - yaʔ - tiə - səaʔyətə' ɨx^wən - ʔáy - ʔuʔ - niʔ - ʔaʔ - k^wi - st'áy'əpt'əns - yaʔ - k^wi - yiy' - sčtə' ɨx^wən

oblique prep. – invisible determiner – “their being flooded” (s - tə - y - ɨ + təŋ - s (s - char - plural - inundate - 3 possessives)) – past tense (speech act enclitic) – “this” – “lands, a vast area of land” (s - c - aʔy - ətəŋx^w - ən (s - land - plural - instr.)) – “also, too” – connector for u-class intensifier – oblique prep. – “it is, there is” (third person focus) – “their being flooded” (s - tə - y - ɨ + təŋ - s (s - char - plural - inundate - 3 poss.)) – past tense – invis-

ible determiner – “far” – “ground, land” (s - sčtəŋx^w - ən (s - land - instr.))

5) The one that was called Noah was spoken to by God. He was a good person; he was a good white man. He was religious.

q^win'ək^witəŋ - ʔaʔ - č'i - cíct - siʔám' - k^wi - čnaʔátəŋ - ʔaʔ - č'i - snəwəs - ʔəy' - ʔəct'ətəŋx^w - ʔəy' - x^wanitəm - nəx^wst'éʔwiʔəʔ

“be talked to” (in the conversation) (q^w - in'ək^wi - t - əŋ (talk - inreciprocal - trans. - pass.)) – oblique prep. – “apparently”, speech act enclitic – oblique prep. – “high up” (cí + ct (actual + high) – “important, high-class person, lord” – invisible determiner – “having been named” (c - n - ə - a - t - y (have - name - actual - trans. - pass. - act.)) – oblique prep. – “the one that is Noah” (s - n nəwə - s (s - Noah - 3 poss.) – “good” – “person, human being, Indian” (ʔəct'ətəŋ - ɨx^w (person - being)) – “good” – “white person” – “religious” (nəx^w - s - t'é - ʔ - wi - ʔ - əʔ (loc. - s - pray - actual - dir. - durative))

6) Noah told them “Build a big ship, an ark”.

suʔxən'átəŋ - ʔaʔ - nəwə, - «čáy - ʔaʔ - č'i - čəq - səaʔk^waʔyúʔs

“be told” (xən'á - t - əŋ (tell/do - trans. - pass.) – oblique prep. – “Noah” – “work, build, make” – oblique prep. – “apparently” (speech act enclitic) – “the, that” (demonstrative proclitic) – “their means of transportation” (s - čaʔk^waʔyúʔ - s (s - conveyance - 3 poss.)).

As we infer from the sentential units of Clallam there are predicates accompanied by particles (personal enclitics marking primary personal reference, proclitics expressing aspectual meanings, suffixes, prefixes, infixes i.e.) that relate the predication to the situation in which the utterance occurs. For example in sentential units 4 and 5 a special invisible determiner k^wi points out that reference is made to someone remote (i.e. Noah),

but established in context whereas in sentential units 1, 2 the speech enclitic č'ə "apparently" emphasizes the category of eventuality.

As far as the designation of entities in Clallam is concerned, the prefix *s-* can be treated as a nominalizer. It indicates that a situation or activity is viewed as an entity, notion or a fact (see in the examples above), although there are forms without *s-*, for example *x^wanitəm* "the white man". So we suppose that designation of entities in Clallam is to be affixed or adjuncts to the predicative stems like in pronominal-argument languages.

Wenoted Thompson's observation and conclusion that in Clallam language the universe is viewed as autonomous and dynamic. Entities – persons and things – are apart of the general scheme, but they are only incidentally responsible for situations arising, so there is a special "responsibility system" for introducing responsibility of entities in situations. The basic predicative force of all full words is a logical part of this organization. We concluded this due to the fact that the universe of the native speakers of Clallam was viewed as a dynamic phenomenon like the universe at the early stage of the language [see Ikonnikova, 2013, p. 198-200]. Our conclusion is in line with Capel's speculations that each linguistic type in his typology reflects a particular way of looking at the world.

So the linguistic source of Clallam confirms the fact that Clallam is an event-dominated language type due to the special perception of the world of the native speakers. In our opinion Capel's typology of "concept domination" can be viewed as two diachronic stages of thinking and language respectively. The linguistic source of the Salishan Indian languages, namely Clallam throws light on the supposition that event-dominated structure of the language with the predicate was prior to the object-dominated structure of the language with nominals in the diachrony of the language.

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