Grammar of viewpoint coordination:
A case of Alto Perene Arawaks of Peru

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That grammar provides a variety of tools for coordinating intersubjectivities, i.e. interlocutors' points of view, has been acknowledged in contemporary linguistic theory only recently (e.g. Dancygier & Sweetser 2012; Verhagen 2005). By examining systematic uses of the positionally flexible parenthetical devices (also known as proposition modifiers, or stance and affect discourse markers) among the Alto Perené (Arawak) of Peru, this fine-grained analysis demonstrates their critical relevance to viewpoint management. Based on the 2009-2013 documentary fieldwork data, the study asks the following questions:

1. What is the conventional function of each parenthetical element in connected discourse?

2. How do parentheticals interface with other grammatical elements and constructions on clausal and sentential levels?

3. How do speaker's linguistic choices influence addressee viewpoint?

With regard to the first question, it is shown here that the parenthetical elements have default 'argumentative orientation' at the interpersonal level, i.e. their main function is to influence interlocutor's thoughts and attitudes (Anscombre & Ducrot 1989). All parentheticals also make reference to speaker's direct or indirect experience of stated events, describing "the evidential situation in more or less detail" (Urmson 1952:486). The parentheticals with information-source meanings include the adverbial forms *koñaro(jeni)* 'seeing clearly', which asserts the validity of speaker's personal visual experience, and the intuition-based *kiariora* 'be warned', an expression of certainty regarding the imminent bad news, the self-reportative verb *nokantziri(kia)* 'I say', the hearsay verb *ikantziri/akantziri* 'they say', and the 'witness-involvement' verb *(pi)ñakiro* 'you've seen it'. When a woman respectfully questions her mother's-in-law jungle navigation skills during their day trip to the rainforest, she uses in (1) the impersonal *koñarojeni* 'seeing clearly'. It projects a minimally competing epistemic stance; its force is amplified by the negative epistemic stance verbal suffix -ashi 'mistakenly'. The speaker's constructional choice aims to question the older female's idea of her superior wayfaring skills.

(1) *Apiavaishita, koñarojeni.*
'Clearly, we are being lost for no reason.'

Responding to the second question, the study has revealed a broad variety of viewpoint-specific linguistic choices consistently used in conjunction with the parentheticals to maximize their argumentative orientation. In (2), an old female, who is concerned about the edibility of the mushroom her granddaughter picked in the forest, tries to manage the girl's

cognitive state by using the intuition-based, apprehensive adverbial form *kiariora* 'be warned', in combination with the apprehensive suffix *-kari* 'lest'; the clause which expresses her affect stance is followed by the prohibitive command.

(2) *Kiariora, opiimikari shitovira, airo pivaro.*
   'Be warned, this mushroom could poison you, so don't eat it.'

As far as the third question is concerned, the mechanism of viewpoint management is explained here within the framework of mental space theory which describes mental spaces as partial, local representations of the world, 'conceptual packets' structured by the familiar frames and cognitive models (Fauconnier 1994). The speaker-cognizer recognizes the interlocutor's misaligned cognitive status and makes particular linguistic choices which project a competing epistemic stance or non-positive affect stance into the other participant's mental space. This study's significance for linguistic theory involves capturing language-internal grammatical regularities engaged in viewpoint-specific configurations.

References

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