Epistemic perspective in narratives: The case of Kogi (Arwako)

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The presentation analyzes narrative stance-taking in Kogi (Chibchan, Colombia; ISO:639-3: kog) by means of grammaticalized resources that align functionally with epistemic marking strategies such as evidentiality (Bergqvist, 2011, submitted). These are divided into speaker-perspective and addressee-perspective forms and serve to invite or exclude the interlocutors' point-of-view with regard to narrative content.

Kogi has a grammaticalized marking system that allows the speaker to simultaneously situate the epistemic perspectives of the speech participants, as either converging or diverging from each other with respect to some event/state (cf. 'intersubjective alignment'; Du Bois 2007). This grammatical resource parallels some evidential systems where the perceiver's point of view may be switched from speaker to hearer by a declarative/interrogative alteration. However, the marking system in Kogi differs from evidentiality because of its functional focus where the assumptions of the speaker regarding the epistemic perspective of the hearer are at the conceptual core of the forms.

The epistemic marking system in Kogi consists of five paradigmatically ordered prefixes that attach to auxiliary verbs. They are, *ni-* ('speaker-symmetric')*, na-* ('speaker-asymmetric')*, shi-* ('addressee-symmetric')*, sha-* ('addressee-asymmetric')*, and *ska-* ('non-accessible'). The use of the forms depend both on the speaker's context specific assumptions regarding the addressee's knowledge state, and on the status of some knowledge as pertaining more to one of the speech participants, e.g. the opinions of the addressee, which may be considered as inherently exclusive to the addressee.

In narratives, this marking system allows for changes to the narrative perspective to include or exclude its audience depending on the topic and nature of the narrative itself. The use of certain forms belonging to this set of markers may result in a narrative "interrogative stance" where the speaker includes and indeed charges his/her interlocutors with the contents of the narrative even in the case where the narrative otherwise may be regarded as personal from its style and content.

In terms of emphasizing the speaker's or the addressee's perspective, the Kogi narrative then construes a dialogical structure to narratives that does not per se require the intervention of the hearers in assisting the story telling effort. This is performed by the speaker in stating his/her assumptions regarding the epistemic perspective of the hearers. This construal differs from a rhetorical devise such as the use of plural person (i.e. "we") as a view-taking resource, and has more in common with reportative strategies in that it makes room for more than one perspective in the presentation of narrated events (cf. "multiple perspective", Evans 2007).

The presentation illustrates the function of Kogi epistemic marking in narratives and proposes an analysis of the forms as a meta-commentary that crosses the borders of narrative types form the nature of the marker's interactional origins. The presentation builds on data that was collected in Santa Marta, Colombia, during field trips in 2009 and 2012.

References
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