PROBLEM SET ON SELECTION

There are two types of "clausal" complements in Navajo. One of these, illustrated in (1) below, involves the use of so-called direct discourse complementation. Direct discourse complements are selected by just a few verbs—just three, depending on how you count:

my-father [Gallup-to I-go:FUT] he-said  
'My father said he will/would go to Gallup.'

he-wants/thinks  
'My father wants to go/thinks he'll go to Gallup.'

one-go:FUT me-consider  
'My father thinks that I will go to Gallup (lit. thinks of me [that (s)he/one (= 4th person) will go to Gallup]).'

Direct discourse complements are transparent for extraction and LF raising (hence, they are not so-called "direct quotes", which are opaque for these processes). Furthermore, the clausal complement is not "registered" in the verb word (by agreement morphology)—in that respect, they are akin to direct quotes.

This problem set will not be concerned with direct discourse complements, except to the extent you yourselves might wish to bring them into the discussion in some way. Rather, our principal concern here will be the other type of complementation, which involves a "nominalized" clause. The nominalizing element is basically -l, which can be further modified through suffixation—and generally, where no suffix appears on this element, it is augmented by -gíí, giving -igíí. The "nominalizing" morphology just introduced belongs, we believe, to the category D(determiner)—hence, it "creates" a DP. It may combine with nouns as well as clauses—in either case it forms a semantically definite expression. This is also the morphology involved in the internally headed relative clause of Navajo (and, a further point of morphology, where the event depicted in a relative clause is understood as being in the past, the D morphology is modified to -ígíí, in place of the basic -(gíí); for our purposes, this is an irrelevant detail). Let us refer to these constructions generally as "D-clauses". The "discourse pattern" they exhibit is indirect, and they are registered in the verb word or associated postposition by agreement morphology, as any nominal argument must be. Some examples of this type, and of the relative clause, follow in (2):
(2) a. Shizhé’e [Na’nízhoozhí-góó nisíníyá(h)-ígíí] yiyínii’.
   my-father [Gallup-to 2s-go:PF-D] 3o-3s-heard
   ‘My father heard that you went to Gallup.’
   (Cf. Na’nízhoozhí-góó nisíníyá. ‘You went to Gallup.’)

   b. [Líí’ nahínííniíi’-ígíí] baa shí hózhó.
      [horse 3o-2s-bought-D] 3o-about 1o-with env-beautiful
      ‘It’s great with me (I’m happy) that you bought the/a horse.’
      (Cf. Líí’ nahínííniíi’. ‘You bought the/a horse.’)

   c. [Díííh líí’ naniye(h)-ígíí] nízhóní.
      [today horse around-2o-3s-carry-D] 3s-is:beautiful
      ‘The horse you’re riding today is beautiful.’
      (Cf. Líí’ naniye. ‘You are riding the/a horse
      (lit. it carries you around).)’

   d. [Adáádáa’ líí’ naniye(h)-éé] nízhóní.
      [yesterday horse around-2o-3s-carry-D] 3s-is:beautiful
      ‘The horse you were riding yesterday is beautiful.’

In (2a) the D-clause is a direct object of the verb, and is so registered, by the (3-on-3)
agreement prefix y(i)-. In (2b), the clause appears as an object of the postposition -aa
‘about’, and it is registered there by the object prefix b(i)-, not y(i)-, as the subject is the
“environmental” argument ho-, rather than a third person. In (2c,d), the relative clause,
formally a D-clause, happens to bear the subject relation, and is registered in the verb
word in the expected way—i.e., zero, for third person. Details of agreement are
complicated and not particularly relevant to the problem set; the glosses will be
sufficient for our purposes—in the latter, the person categories will be glossed 1, 2, 3,
with an attached o or s for subject and object. The fact of agreement, however, is an
essential aspect of the grammar of D-clauses, since it reflects their essentially nominal
character.

The data of this problem set consist of (a) grammatical and ungrammatical
sentences (indicated in the usual way on the Navajo sentences) and (b) possible and
impossible meanings (here an asterisk on an English translation will mean “not possible
as a meaning for the Navajo”). Your task is to give the best possible brief
characterization of the (s- and c-)selectional facts of the Navajo predicators illustrated.
The briefer the better, one or two pages should be sufficient.

(3) a. [Bííh náníí’tah-ígíí] yish’í.
   [deer 3o-2s-dress-D] 3o-1s-see
   ‘I see the deer that you are dressing (i.e., skinning, etc.)’
   **‘I see that you are dressing the/a deer.’

   b. Bííh yish’í ‘I see the/a deer.’
(4) a. [Shiye' dibé neini\(\textit{k}\)aad-\(\textit{ig}i\)l] yinii'.
    [my-son sheep 3o-3s-herd-D] 3o-1s-heard
    'I heard (got wind of fact) that my son is herding sheep.'
    *'I heard the sheep that my son is herding.'

b. 'Dibé yinii'. 'I heard the sheep.'

Cf. c. [Shiye' dibé neini\(\textit{k}\)aad-\(\textit{ig}i\)l] yísísts'ág'.
    'I heard/listened to the sheep my son is herding.'

(5) a. [Kwii diné ndaalnish-\(\textit{ig}i\)l] shit beéhózin.
    [here people 3s-work-D] me-with 3o-about-is:known
    'I know that (the) people are working here.'
    *'I know the people who are working here.'

b. *Diné shit beéhózin. 'I know (the) people.'

Cf. c. [Kwii diné ndaalnish-\(\textit{ig}i\)l] béehasin.
    3o-about-1s-know
    'I know the people who work here.'
    *'I know that (the) people are working here.'

d. [Shiye' Kintáá\(\text{h}\)-góó deeyá(h)-\(\textit{ig}i\)l] shit beéhózin.
    [my-son Flagstaff-to 3s-go:PF-D] 1o-with 3o-about-is:known
    'I know that my son has gone to Flagstaff.'

e. [Shiye' t deeyá(h)-i-góó] shit beéhózin.
    [my-son t 3s-go:PF-D-to] 1o-with 3o-about-is:known
    'I know where my son has gone.'

f. [Shiye' Naaka\(\text{h}\) bizaad yíhool’áah-\(\textit{ig}i\)l] shit beéhózin.
    [my-son Mexican’s language 3o-3s-learn-D] ...
    'I know (the fact that) my son is learning Spanish.'

g. [Shiye' t yíhool’áah-\(\textit{ig}i\)l] shit beéhózin.
    'I know what my son is learning.'

h. [Kíi Naaka\(\text{h}\) Bich’ah-degé’ naaghá(h)-\(\textit{ig}i\)l] shit beéhózin.
    [Kee Mexican Hat-from 3s-hail-D] ...
    'I know that Kee comes from Mexican Hat.'
(6) a. [Ashkii Diné bizaad yihoo’ aah-ígíí béehasin.
[boy Navajo’s language 3o-3s-learn-D] 3o-about-1s-know
I know the boy who is learning Navajo.’

b. *[Ashkii t yihoo’ aah-ígíí béehasin.
*I know what the boy is learning.’

c. [pro Diné bizaad yihoo’ aah-ígíí béehasin.
‘I know the one (the person) who is learning Navajo.’

Cf. d. [pro Diné bizaad yihoo’ aah-ígíí shit béehózin.
*I know he/she is learning Navajo.’

(7) a. [At’ééd dibé neiłkaad-ígíí baa áhonissin.
[girl sheep 3o-3s-herd-D] 3o-about 1s-aware
‘I am aware of the fact that the girl is herding sheep.’
‘I am aware of the girl who is herding sheep.’
‘I am aware of the sheep that the girl is herding.’

b. [pro dibé neiłkaad-ígíí baa áhonissin.
‘I am aware that he/she is herding sheep.’
‘I am aware of the one (the person) who is herding sheep.’

c. [t dibé neiłkaad-ígíí baa áhonissin.
‘I am aware who is herding sheep.’
d. [At’ééd hootso-gi na’niłkaad-igű́] baa áhonissin.
   [girl meadow-in 3indef-3s-herd-D]...
   ‘I am aware that the girl is herding in the meadow.’

e. [At’ééd t na’niłkaad-i-gi] baa áhonissin.
   [girl t 3indef-3s-herd-D-in]...
   ‘I am aware where the girl is herding.’

(8) a. [Kii Kinlání-góó íiyá(h)-igű́] bee bił hólne’.
   [Kee Flagstaff-to 3s-go-D] 3o-about 3o-with 2s-tell
   ‘Tell her (the fact) that Kii went to Flagstaff.’

   b. [Kii t íiyá(h)-f-góó] bee bił hólne’.
      [Kee t 3s-go-D-to]...
      ‘Tell her where Kii went.’

   c. [Bijh násh’ah-igű́] bee bił hólne’.
      [deer 3o-is-dress-D]...
      ‘Tell her (the fact that) I’m skinning a deer.’
      ‘Tell her about the deer I’m skinning.’

(9) a. [Kii Kinlání-góó íiyá(h)-igű́] shił yá’át’ééh.
   [Kee Flagstaff-to 3s-go-D] 1o-with is:good
   ‘I like it that Kee went to Flagstaff.’

   b. *(Kii t íiyá(h)-i-góó) shił yá’át’ééh.
      [Kee t 3s-go-D-to]...
      *‘I like where Kee went.’

   c. [Kii łį́’ nabiye(h)-igű́] shił yá’át’ééh.
      [Kee horse around-3o-3s-carry-D]...
      ‘I like it that Kee is riding a horse.’
      ‘I like the horse that Kee is riding.’

(10) a. [Kii łį́’ nayiihniikh-igű́] ch’ííni’ą́.
   [Kee horse 3o-3s-buy-D] out-3o-1s-handle
   ‘I brought out the fact that Kee is buying a horse.’
   *‘I brought out (mentioned) the horse that Kee is buying.’

   b. [Kii łį́’ Kinlání-di nayiiśnii’-igű́] ch’ííni’ą́.
      [Kee horse Flagstaff-in 3o-3s-buy-D]...
      ‘I brought out the fact that Kee bought the horse in Flagstaff.’
      *‘I brought out the horse that Kee bought in Flagstaff.’
c. *Kii hii' t nayiisnii'-i-di] ch’iini’-gi.
   [Kee horse t 3o-3s-buy-D-in] ...
   *I brought out where Kee bought the horse.’

If you wish, you may use the following (upper case) glosses for the verbal expressions of this problem set. In the Navajo “parsing” and in the free English translation, X stands for the argument which is selected in the sense which is relevant here:

HEAR₁ = X-i-subj-nii’ “to hear X”

HEAR₂ = X-sí-subj-ts’ág’ “to hear X”

SEE = X-ghi-subj’i “to see X”

KNOW₁ = X Y-í béehózin “Y has knowledge of X, X is known to Y”

KNOW₂ = X bée-ho-subj’-zin “to know X”

AWARE = X baa á-ho-ni-subj-zin “to be aware of X”

TELL = X bee Y-í ho-l-subj-ne’ “to tell Y (about) X”

LIKE = X Y-í yá’át’ééh “to like X, X is pleasant for Y”

BRING:OUT = X ch’i-ni-subj’-gi “to bring X out (in conversation or debate).”

Essentially, the task is to formulate the selection properties of these expressions and to explain the distribution of asterisks.