

Revisiting the Potawatomi *é*-conjunct

Previous analyses of Potawatomi have proposed that the *é*- preverb marks the narrative story-telling style (Hockett, 1939, 1948), or that it functions as a type of evidential in narratives and represents factivity or non-hypotheticality in conversational discourse (Welcher, 2003). In this paper I first show that both of these proposals are descriptively and analytically inadequate. For example, the *é*-conjunct may be used in an if-clause, which should be impossible if *é*- is a marker of factivity:

- (1) Gishpen **é-gi-bwa-to-wat** w=gi-jagzana-wa na i wa-je-bgwenéyak
if *é*-PST-NEG-have-3PL.CONJ 3=PST-burn.it-PL na DEM IC.FUT-je-have.hole
If they didn't have one, they burned where the hole should be

I then give a complete account of the contexts in which the *é*-conjunct is used in Potawatomi, and finally discuss the implications of the preverb *é*- being in complementary distribution with the modal preverb *da*-. In this paper, I show that the functions of the *é*-preverb go beyond what is currently outlined in the literature on Potawatomi.

References

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