

## **Evidentials, Interaction and Privacy in Tibetan**

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It is commonly held that the Tibetan verb *'dug*, used as an existential verb and within the imperfective paradigm, marks direct evidence or testimonial mood. Its putative intrinsic evidentiality is exploited to explain seemingly strict person restrictions with certain psychological and inner sensation predicates. Using philosophical arguments as well as linguistic data drawn largely from the Tibetan & Himalayan Digital Library's corpus of conversational Tibetan videos, I argue that *'dug* does not convey evidence, but rather certainty. The relation between direct evidence and certainty is therefore a matter of convention and not grammar, and the strict person restrictions noted in the literature fall out from a probabilistic approach to justified assertion incorporating epistemic deference.