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A Grammar of Dhimal

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Stellingen

1. The development of breathy voice in Dhimal is due in large part to the conditioning and subsequent loss of prefixal material.
2. Dhimal and Toto are closely related languages. Together they form the subgroup 'Dhimal-Toto' or 'Dhimalish', and Toto is not as Paul Benedict (1972) maintains in footnote 19 on page 6, 'hardly more than an aberrant dialect of Dhimal'.
3. The singular first and second person pronouns *kya* and *nya* employed in the affinal kin register derive from archaic plural pronouns.
4. The biactantial agreement forms in the imperious mood represent vestiges of an older transitive agreement paradigm.
5. As much as Tibeto-Burman, Munda and other non-Indo-Aryan language communities in South Asia adopt Hindu cultural and religious norms, also known as 'Sanskritisation', they in turn leave their imprint on caste Hindu groups around them.
6. The proliferation of second person plural pronouns in modern colloquial English (viz. y'all, you guys, yous, etc.) attests to the fact that in the internal grammar of many speakers, the second person singular/plural pronoun *you* is more properly a singular pronoun.
7. Even when conducting field research in a small community, linguists ignore local power structures at their peril.
8. The resurrection of Hebrew as a living language in the 20th century has been nothing short of a modern linguistic miracle. Unfortunately for champions of Esperanto, Gaelic or dwindling Native American languages, the conditions for Hebrew's success were unique and difficult to replicate.
9. Western medicine's reliance on prescription drugs to treat many diseases rather than recommending simple lifestyle changes has negative consequences for the patient in particular and society in general.
10. As a rule of thumb, the nutritional value of a food item is inversely related to the number of ingredients.
11. Barak Obama has been hailed as the first 'black' candidate for president in the US. Facile notions of 'black' and 'white', however, obscure the complexities of race and identity in America.
12. The black forest is strictly speaking neither black nor a forest.