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Topics in the syntax of Sarikoli

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Stellingen

behorende bij het proefschrift

Topics in the syntax of Sarikoli

door Deborah Kim

1. Sarikoli has a nominative/non-nominative case system that distinguishes the nominative case from all other cases for pronoun and determiner forms, nominal plural marking, and verb agreement. [this dissertation, §2.2.1]

2. Unlike count nouns, which take the case-distinguished plural markers *–χejl* or *–ɛf*, interrogative words in Sarikoli are reduplicated to express plurality. [this dissertation, §2.1.1 & §7.3.4.3]

3. Sarikoli reflexive and non-reflexive pronouns are in complementary distribution: a non-reflexive non-nominative pronoun can never refer to the subject within its minimal clause, and any pronoun referring to the subject in the same minimal clause must take the reflexive form. [this dissertation, §3.7]

4. Sarikoli allows both pre-verbal and post-verbal negation for negating both declarative and imperative sentences. [this dissertation, §9.1, §9.4, §9.7]

5. The definition of *predicate* as the verbal complex which "determines the number and type of core arguments required in the clause", as opposed to "everything in a clause but the subject" (Dixon 2010a:101, 2010b:162), is preferable for description of copula clauses because copula subjects and copula complements share more similarity with other noun phrase arguments than with verbs. [this dissertation, §8.4]

6. Although perfect verb forms are cross-linguistically frequent for marking new knowledge, our inherited linguistic terminology is inadequate for describing their use. [this dissertation, §12]

7. Locative marking systems that distinguish between upriver and downriver persist even when speakers are outside the original geographical context. Such distinctions may be marked on noun phrases as well as on verbs. [this dissertation, §2.2.1.8]

8. Head-final languages of the same genus may diverge in the placement (pre-nominal or post-nominal) of relative clauses. [this dissertation, §10.2.1]

9. By naming newborns after a recently deceased relative, Sarikoli people pass on the names of their relatives and keep memories of them alive.

10. In the past, Sarikoli has been able to resist language shift due to its speakers' geographical isolation, strong sense of identity in their ethnolinguistic group, and endogamy, but the recent introduction of language policies obligating 12-year education in Mandarin and the increasing spread of mass media in other languages will threaten its vitality. The Sarikoli language community can preserve and strengthen language use in Varshide by sustained orality, mother tongue media, and possibly orthography development.