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A grammar of Ashéninka (Ucayali-Pajonal)

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Stellingen behorende bij het proefschrift *A grammar of Ashéninka (Ucayali-Pajonal)* van Toni Pedrós Caballero

1. A remarkable feature of Ashéninka is that negative and positive polarity can be expressed through a change in the reality status combined with the lamentative suffix *-ahaant* (Section 6.4.2.1).
2. All the Ashé-Ashá varieties have the future suffix that I describe, but it has passed unnoticed in all earlier descriptions (Section 6.3.2.2).
3. The case of the translation of the Ashéninka colour term *kihaari* shows the influence of another language in the interpretation of colours ('black' for an older speaker, 'blue' for a younger one) (Section 5.2).
4. The semantic content of the Ashéninka suffixed subject construction is the expression of immediacy (immediate past, immediate future or concurrency with the moment of speaking or the narrative) (Section 6.2.2).
5. The very diverse definitions of modality (Section 6.4 of my thesis) make it a questionable category; it fits the Germanic modal verbs very well, but its expression does not match any given morphological feature in many languages, as in Ashéninka.
6. The existence of the Niger-Congo family is based on the noun class systems of the languages, which are considered highly unlikely to be borrowed. This kind of evidence, i.e. that a given similarity is highly unlikely to be borrowed, might be helpful in finding yet unknown genetic relations.
7. Greenberg's Amerind theory has been widely criticized, but the widespread existence of 1st person *n* and 2nd person *m* in the languages of the Americas needs an explanation and cannot be ignored, or this widespread existence should be falsified.
8. Given that clicks are not attested to have appeared in any human language as a result of language internal development, it is very likely that they predate human language as we know it today and have survived only in the so-called Khoisan languages.
9. The best way to destroy one's stereotype of a place is to visit it.
10. The more knowledge one acquires, the more conscious one is of one's own ignorance.
11. Being sceptical, i.e. questioning everything, does not mean not believing in anything, but questioning a principle of truth in order to refine it. This is the basis of scientific progress and human knowledge.
12. Learning well a new language is like learning to contemplate the world from a different point of view, i.e. like changing your position to contemplate a landscape.