

**The 39th International
Conference on Sino-Tibetan
Languages and Linguistics**

University of Washington, Seattle

September 15-17, 2006

ABSTRACTS

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Host: Department of Asian Languages & Literature

Principal Organizer: Zev Handel

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The Emergence of *Wh*-indefinites in Chinese

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Modern Chinese is a *wh*-in situ language, as shown in (1a). *Wh*-words in modern Chinese are also commonly known not to be quantificational but rather to function as variables, obtaining their quantificational force from some other element in the clause. As shown in (1b), in the scope of a *yes/no* question particle, they are interpreted as indefinite pronouns. When bound by a marker of negation, they function as negative polarity items, as in (1c).

Examining texts from the Warring States and Han periods, this paper investigates the factors leading to the development of non-interrogative *wh*-constructions like (1b) and (1c). I show that it is not the presence of a trigger (the question particle in (1b) and negation in (1c)), but rather, the fact that the *wh*-word appears in situ which was the crucial factor allowing non-interrogative interpretations of *wh*-words in these early periods.

First, it is important to note that archaic Chinese did have a type of *wh*-fronting. Object *wh*-words had to move to the left of the verb in *wh*-questions, as shown in the first clause in (2). The second clause in (2) shows that non-interrogative objects remained in post-verbal position. (3) shows that *wh*-words could also appear in negative contexts or in the scope of a question particle and retain their interrogative force.

The use of *wh*-words as indefinites is rare in Warring States texts, but there are a few examples, such as (4a). What is important to note is that the *wh*-word does not undergo fronting but rather remains inside the VP. Note also early examples of *wh*-words as negative polarity items in the Han period. Examples like (4b) are quite common, but only in constructions which did not involve *wh*-fronting.

- (1)a. Ni mai le **sheme**?
you buy Asp what
“What did you buy?”
- b. Ni mai le **sheme** *ma*?
you buy Asp what Q
“Did you buy something?”
- c. Wo *mei*-you mai **sheme**.
I not-have buy what
“I did not buy anything.”
- (2) 吾 誰 欺? 欺 天 乎? (論語 • 子罕)
I who deceive deceive Heaven Q
“Who do I deceive? Do I deceive Heaven?”
- (3) 然則 我 何 爲 乎 何 不 爲 乎? (莊子 • 秋水)
then I what do Q what Neg do Q
“Then what should I do? What should I not do?”
- (4)a. 將 [VP 以 誰 任], 我 則 死 之。 (左傳 • 宣 13)
Mod use who responsibility I then die it
“If (you) will use someone for this responsibility, then I will die for it.”
- b. 雖 有 百 秦, 將 無 奈 齊 何。 (史記 70)
even exist 100 Qin Mod Neg do Qi what
“Even if there were 100 Qin, (they) would not be able to do anything to Qi.”

A Report on the Loanword Situation in Vietnamese

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This presentation will summarize current research on the etymological layers of Vietnamese with particular emphasis on Chinese loanwords. By selecting categories of vocabulary (more commonly used daily language) rather than all words in a Vietnamese dictionary, a clearer picture of the quantity of Chinese vocabulary is provided. While 70% is a commonly cited number for the percentage of Chinese words in Vietnamese, the current study, based on a 1400-word wordlist, yields only 27%. However, such a low figure also creates a skewed impression of the impact Chinese has had on the Vietnamese lexicon. Grammatical vocabulary, names, loanblends, and calques must also be included in such an assessment to create a more realistic depiction of Sino-Vietnamese language contact. Tai loans are also considered in terms of the nature and timing of language contact between ancestors of Tai and Vietic peoples.

A Sound Change in Progress in Some Fújiàn Mǐnnán Dialects
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The southernmost township in Fújiàn's Lóngyán County is Shìzhōng 福建龙岩适中镇, whose dialect shares some features of the Lóngyán county seat while displaying others associated with nearby Zhāngzhōu County, one of the better known mainstream Mǐnnán varieties.

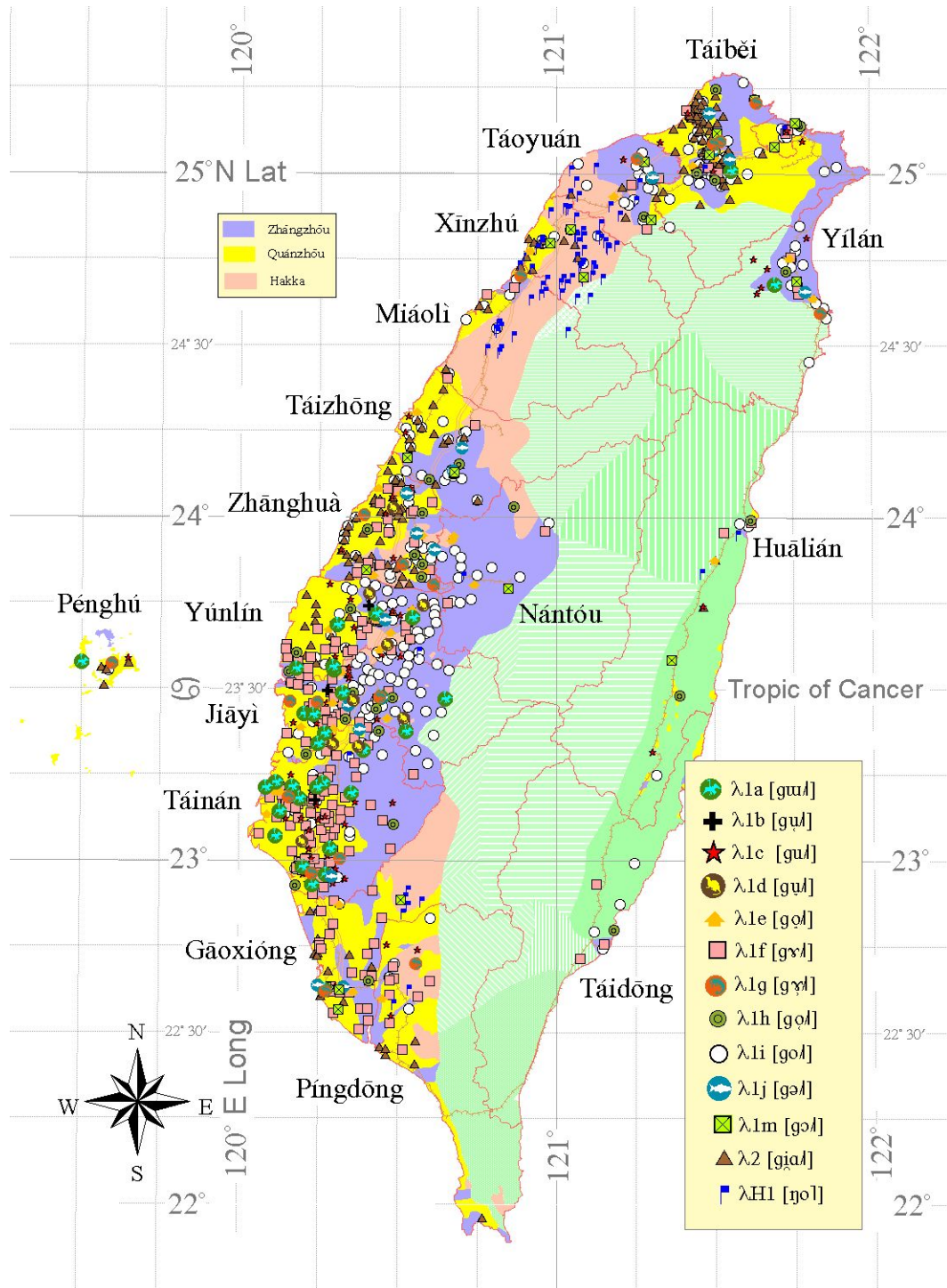
Shìzhōng's dialects have one highly salient trait, however, which sets them apart from the more representative dialects of both Lóngyán proper and Zhāngzhōu. Many of the Shìzhōng villages use a syllabic lateral, or vowels otherwise highly raised to almost the point of losing vocalic quality, for words where Common Mǐnnán has [i]. Although Mǐnnán as a whole is famous for its small phonological inventory and generally simple vocalism, Shìzhōng seems to have developed its own unusual variation, apparently the result of a local vowel shift in progress. This paper reviews the phonetics of the Shìzhōng lateral and plots its variation in the Township, described on the basis of data collected in between 1994 and 2005, with informants of at least two generations for each site. A comparison with Yǒngdìng County's related Kǒngfū 福建永定孔夫 dialect shows that a number of such phonetic changes are probably related historically.

Viewed areally, it is evident that in the Longyan area, it is the Mǐnnán-speaking cities and lower-lying areas that tend to have the characteristically simple vocalism, while border areas and remote mountain dialects often have highly distinctive phonetics. While such a pattern may be the result of the leveling in population centers and conservatism in the borders and hills, and indeed historical records of the Xiàmén area support such an explanation, the Shìzhōng data suggests that the conservative speech-communities may actually be evolving more distinct accents, perhaps exactly as a way of distinguishing themselves from the population centers.

Mapping Taiwanese 'goose'

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Mapping Taiwanese ‘goose’

[Abstract]

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The database for this study consists of responses from a thousand informants. The database can be queried for age, sex, education, language background, ethnicity, occupation, and residential history. The two common Taiwanese Southern Min *goose* lexemes are *gô* and *giâ* (= Mandarin 鵝 *é*), accounting for 85% of all responses.

The vocalism of the *gô* lexeme can apparently wander around a very broad range of the back vowel space; I have noted eleven possible positions: [ɤ ~ ɤ̃ ~ ɔ̃ ~ ɔ ~ ɔ̃ ~ ɔ̃ ~ ɔ̃ ~ ɔ̃ ~ ɔ̃ ~ ɔ̃ ~ ɔ̃], although just two variants—[gɔɿ] and [gɤɿ]—occur most frequently. [gɤɿ]- and [gɔɿ]-users contrast with respect to most background factors; and informants have the following characteristics depending on which form they use:

| Factor | [gɤɿ]-users | [gɔɿ]-users | <i>Giâ</i> -users |
|-------------|----------------------|-------------------------|---------------------|
| Birthyear | 1937 | 1931 | 1935 |
| Sex | Slight female bias | Strong male bias | Neutral |
| Education | 8 years | 7 years (normal) | 7 years (normal) |
| Stratum | Neutral | More Japanese lg. educ. | Slight Japanese ed. |
| Ethnic zone | Strongly Zhāngzhōu | Strongly Quánzhōu | Extremely Quánzhōu |
| Occupation | Slight business bias | Slight labor bias | Strong labor bias |

A curious aspect of the vowel variation is the simplex vs. compound alternation in the same informant; e.g., the “paradigmatic” alternation [gɔɿ.kəŋ] ‘gander’ ~ [gɤɿ.bɤɿ] ‘she-goose’ (vowel harmony?)

From the query tables, we can trace the rise and fall of the rival variants [gɤɿ] and [gɔɿ] respectively, along with sociopolitical fashion. For example, the less frequent [ɤ] vocalism slowly increased in popularity earlier in the twentieth century, until after World War II, when the [ɤ] became the commoner form among younger Taiwanese, while it appears that [gɔɿ] is becoming extinct. It may well be the case that the relatively dramatic expansion of the unrounded vocalism [ɤ] at the expense of the rounded [ɔ] has been influenced by the Mandarin *goose* word *é* [ɤɿ], in the aftermath of the linguistic tsunami of 1949.

Another issue taken up is the phenomenon of initial-*g* deletion in *gô* and *giâ*.

| Factor | <i>Gô</i> > <i>ô</i> | <i>Giâ</i> > <i>iâ</i> |
|-------------|-------------------------|------------------------|
| Birthyear | 1959 | 1938 |
| Sex | Parity | Strong female bias |
| Education | 12 years (above normal) | 6 years (below normal) |
| Stratum | Mandarinized | Neutral |
| Ethnic zone | Strongly Zhāngzhōu | Completely Quánzhōu |
| Occupation | Businessmen & students | Farmers & housewives |

In the case of the *gô*-based, *g*-less forms in [ɔ̃ ~ ɔ̃ ~ ɤ̃ ~ ɤ̃ ~ ɔ̃ ~ ɔ̃ ~ ɔ̃], the loss of initial /g/ is due to young, Mandarinized Taiwanese not pronouncing a voiced velar plosive because such a phoneme does not exist in standard Mandarin. But in the case of the *giâ*-based, *g*-less forms in [ĩ], it seems less likely that Mandarin had much influence in this much earlier process.

In an etymological excursus, I propose that proto-Indo-European *ǵʰans ‘goose’ is borrowed into proto-Chinese as *gans. But since there already was a native Chinese word for ‘goose’, i.e. *ŋai, the borrowed word was semantically narrowed to ‘wild goose’ and its initial was assimilated to *ŋ- under the synonymous influence of *ŋai, producing *ŋans. The original form of the borrowing, however, was kept with extremely specialized meanings: *gans ‘exotic bird; feather’.

Key words: Taiwanese Southern Min, sociophonetic variation, linguistic profiling, goose

Absract

The Lingua Franca Cycle and the Map of Tibeto-Burman Languages Robbins Burling ICSTLL/Seattle —September, 2006

Where the terrain is difficult and the politics fragmented, languages often become fragmented as well. Thus many Tibeto-Burman areas are notable for the sheer number of their languages. Even when divided by their languages, people still want to talk to each other, however, and lingua francas offer a splendid way to escape from the burdens of Babel. Pidgin languages are especially useful as lingua francas not only because they are (relatively) easy to learn, but also because, being nobody's first language, no one has a special claim over them (e.g. Nagamese). Once well accepted, however, lingua francas have a tendency to spread, both to more people and to more situations. If used widely enough, children start to base their own first language on the pidginized lingua franca, and then creolize it into a "full" language. If it is still used as a lingua franca, a creole may continue to spread (e.g. Jinghpaw). As it spreads, substantial language shift can occur without much population displacement, and this suggests that the present distribution of Tibeto-Burman languages may owe more to the spread of lingua francas and less to migration than we sometimes presume. The invention of pidgins and the replacement of older languages by lingua francas suggest that discontinuities may have been more important in Tibeto-Burman history than we have generally recognized. The likelihood of abrupt discontinuities has serious implications for the way we classify Tibeto-Burman languages.

Reconstruction of stress in Proto-Tibetan

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Since the time of the earliest publications on Tibetan (e.g., Jaeschke 1881), scholars have been engaged in an exploration of the similarities and differences among the various dialects. A particularly rich area of research has been tonogenesis – the innovation of tone from the non-tonal parent language, arising as consonant clusters were reduced (Matisoff 1973; Mazaudon 1977; Sprigg 1966, 1972; YANG 1974; Nishida 1975; Takata 1981; Bielmeier 1982, 1985, 1988; HUANG 1995; and Sun 2001; among many others). With all of this focus on consonant clusters and tone, however, the significance of stress patterns has been largely overlooked (though see Bielmeier 1988). My own research contributes to our understanding of this underappreciated area.

The objectives of my work are to document stress patterns in representative dialects, to identify the acoustic correlates of stress, and – ultimately – to determine the role played by stress in the evolution of tone. In this talk, I will present the results of the initial step of the investigation: I will offer a hypothesis for the patterns and acoustic properties of stress in Proto-Tibetan. This reconstruction will be based on the patterns and acoustic properties of stress in Balti Tibetan (northern Pakistan) and Rebkong Amdo Tibetan (Qinghai, China).

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***Liu Yi Chuan Shu* (柳毅傳書):
A Cantonese Opera, Its Language, Script Versions, and Stage Performances**

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The story of Liu Yi (柳毅) and the Dragon Princess (龍女) of Dongting Lake (洞庭湖), has been loved and read by the Chinese since it was handed down as a *chuanqi* (傳奇 'marvel tale') by Tang dynasty (618-907) writer, Li Chaowei (李朝威, n.d.), entitled *Liu Yi Zhuan* (柳毅傳 'The Story of Liu Yi'). Adapted subsequently by Yuan dramatist, Shang Zhongxian (尚仲賢, 13th century), as a *zaju* (雜劇) entitled, *Dongting Hu Liu Yi Chuan Shu* (洞庭湖柳毅傳書 'At Dongting Lake Liu Yi Delivers a Letter'), the story underwent numerous adaptations in drama and the performing arts over the centuries. It is the source for the Cantonese opera, *Liu Yi Chuan Shu* (柳毅傳書 'Liu Yi Delivers a Letter'), written by Tan Qingshuang (譚青霜, 1928-1993) in the early 1950's. It made its debut in 1954, performed by the Guangzhou Taiyangsheng Cantonese Opera Troupe (廣州太陽升粵劇團), with Luo Jiabao (羅家寶, b. 1930) in the lead role of Liu Yi and Lin Xiaoqun (林小群, b. 1932) that of the Dragon Princess. Luo Jiabao's arias in that opera became instant hits among the populace and were sung with gusto, from main streets to alley-ways (Zhongguo Xiqu Zhi Bianji Weiyuanhui 1993:139). The opera became Luo's signature opera and, except for the Cultural Revolution decade, he continued to deliver master performances of that opera in the decades that followed.

This paper is a preliminary study into the history behind this Cantonese opera, and highlights some of the colloquial language that is used in it. In addition, a comparison is made among three published versions, supplemented by a printed script accompanying a commercial audio-recording of the opera and stage performances of the opera. The earliest published version of the opera (circa 1950) is handwritten and contains seven acts. Two later versions of the script (both published in 1993) contain only six acts, as is also the case for commercially-available video-recorded stage performances of the opera.

The third version of the script was based on modifications by Cantonese composer and librettist, Chen Guanqing (陳冠卿, 1920-2003). While Tan's handwritten version has ample vernacular Cantonese characters that capture the flavor of the spoken language and appears to target local consumers, the 1993 printed versions had undergone significant changes to the language, changes that would make the script accessible to a (geographically) broader readership. At the same time, there were also changes in the dialogues, lyrics, and so forth, not only across the scripts, but also across performances. Some highlights of these differences will be addressed.

Today, although Cantonese opera is still performed in southern China and in overseas communities with a substantial Cantonese-speaking population, it struggles to survive, unable to compete with film, television, and newer forms of entertainment. Nonetheless, for linguists, just as early missionary publications on Chinese dialects have proven invaluable for historical dialect research, Chinese regional operas offer a wealth of information on a dialect's linguistic past.

Abstract

Development of the –m Coda and the “Closed-Mouth Final” in the Yong’an Dialect Spoken in Fujian Province

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The Yong’an dialect spoken in central Fujian province has a special characteristic: a plethora of syllables with –m coda. In other Min dialects, the majority of syllables do not have –m coda. The development of –m coda in Yong’an can be explained as a regular phonological change from Proto-Min (the mother language of modern Min dialects) to Yong’an dialect: *-ŋ in Proto-Min is assimilated to the roundness of the previous vowel and became –m in Yong’an, which is also [+round]. (*-ŋ [-round] > -m [+round] > [+round]_#). Examples include *sāng* 桑 *sɔŋ > sɔm, *zhāng* 張 *tɔŋ > tsiam, *guāng* 光 *kuɔŋ > kɔm, etc.

Yong’an dialect also has a so-called “closed-mouth final”, wherein the mouth is closed when the articulation starts. The development of the closed-mouth final is due to the influence of neighboring Southern Min dialects: in Southern Min, some syllables that do not have [+round] medial in any other Chinese dialects are pronounced with [+round] medial. This “irregular” [+round] medial is widespread in Southern Min. For example, *shān* 山 as well as *sǎn* 傘 are read [sũã] both in Xiamen and in Chaozhou colloquial reading. It is read with a closed-mouth final in Yong’an ([sũm] according to Norman’s transcription). Also, *dān* 單 *tan is read [tũa] both in Xiamen and in Chaozhou; *ān* 安 *an is read [ũã] both in Xiamen and in Chaozhou; *gǎn* 稈 *kan is read [kũai] in Xiamen and [kũã] in Chaozhou. They are read [tum], [um], and [kum] respectively in Yong’an.

Therefore, the development of the closed-mouth final in Yong’an dialect can be explained as an areal feature. Yong’an, located nearby the Southern Min speaking areas, was influenced by the irregular [+round] medial for colloquial words, and developed the closed-mouth final. Whereas the feature [+round] is reflected in the medial in Southern Min, it exerted an influence on the final (which includes medial, main vowel and coda) in Yong’an, producing the closed-mouth final.

Ladakhi: An Endangered Script in Trans-Himalaya

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The Ladakhi language belongs to the Sino-Tibetan family of the Tibetan Burmese line. This family is found among the western branches of the Tibetan language family. The present spoken language of Ladakh is popularly referred to as Bodhi, Pot-yik or Ladakhi. With Ladakh's incorporation into the Indian state of Jammu and Kashmir in 1947, the language gained constitutional status, and is listed as Ladakhi. It is spoken throughout the whole of Ladakh, stretching from the western border with Kashmir to the northeastern border with China. Written Ladakhi, however, is less prevalent. The institutional teaching of Ladakhi existed as long ago as the Dogra period (1834-1947), and with India's independence in the year 1947, Ladakhi was taught with full vigor, despite never having been made mandatory by the government. After independence, despite there being a large Buddhist agitation and a government announcement that made the language a compulsory subject, the response from the Ladakhis themselves was largely apathetic. Instead of teaching the language fully, a cry for a modernization and simplification of the Ladakhi language has been gaining momentum.

The speakers of Ladakhi, sandwiched, as they are, between two large populations that speak other languages (Hindi and Urdu), are likely to suffer the effects that plague all speakers of minority languages. Ladakh is considered by many to be the last bastion of Mahayana Buddhist culture, and therefore they feel that it is necessary to teach this language properly (in both its oral and written forms) in the interest of preserving a rich cultural heritage.

In the proposed paper a critical study will be made concerning the preservation of the Ladakhi language (classical Tibetan) for the future generations of Ladakh. If serious efforts are not made towards using Tibetan script, the coming generations will suffer the same fate as the Baltis of Kargil. The Baltis are ethnic Tibetans who are the dominant population of the second district of Ladakh. Baltistan is, at present, occupied by Pakistan, and as a result, although the Baltis speak Ladakhi, they write in Persian instead of their cherished original Tibetan script.

A study on the use of Taiwanese classifiers by different generations

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The use of classifiers is an important characteristic in Modern Chinese. In the syntactic structure a numeral can't be placed directly before a noun, and a suitable classifier is chosen between them in order to code noun hood. The collocation between a noun and a classifier is constrained by semantic and cognitive basis., i.e. speakers will choose an appropriate classifier cognitively in accordance with some feature(s) of a noun.

The issues of previous researches include the semantic relationship between the classifier and the cognition (Tai 1996) and the relation between classifier and constructions (Biq 2002). In the present study, based on the framework of the prototype theory and experiential view of categorization the use of classifiers by different generations will be investigated. The data are collected by field work in Taipei and Changhua. Both of the cities belong to Taiwanese, i.e. a kind of Southern-Min dialect spoken in Taiwan, and are located in Northern and Middle parts of Taiwan, respectively. This study will show the use of different classifiers in different generation may be due to two factors – language contact and the difference of background. For example, the use of Taiwanese classifiers by the younger generation is obviously influenced by Mandarin, and merger of *e* ‘the default noun classifier’ appear in more informants in Taipei, a political and economical center, than those in Changhua.

初探台灣閩南語「死」的語用歷程及其語法化
The Pragmatics and Grammaticalization of Taiwan Southern Min 「死」¹

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Abstract

The lexeme *SI*, meaning ‘die’², has four word-classes, noun, verb, adjective and adverb. We often replaced by other euphemisms, aside from reporting a death situation is hardly used by speakers to directly address the death of family or friends. *SI* been used as an evaluative indicator, which delineates an extreme extent. One article indicated that the semantic and cognitive structure of *SI* as an evaluative indicator in Hakka, particularly on the conceptual links between the spaces evoked due to the expectation contravention(Lai,2004).

This study focuses on the Pragmatics and Grammaticalization in Southern Min about *SI*. In the first, development of *SI* from a predicate denoting death to an evaluative indicator denoting extremity demonstrates a case of subjectification proposed by Traugott(1995). At the 允言 *Ún-giân ê* 台語文網頁, we found 246 lexical entries. For example, 促死人、食死死、反死、孤死酸 etc. These linguistic entries not mean ‘die’, evoked at the point of discourse. Four scenarios can be deduced with regard to the mental processes involved with the usage of *SI* (Lai,2004).We will add or reduce the different pramatic-discourse functions are claimed to be associated with the scenario.

Keyword: Southern Min ; Pragmatics ; Grammaticalization

¹ *SI*, the tone is ‘4’ by TLPA, like the 4th tone in Hanyu Pinyin.

² The Chinese word form is 「死」

A study on the semantics and compounding of Southern Min *chêng*

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Abstract

According to Southern Min dictionary edited by Dong (2001), the meanings and the examples of *chêng* are listed in the following table:

| meaning | Examples |
|-------------------|--|
| ago | <i>chìn-chêng, chá-chêng, chêng-chit-mî</i> |
| Face, front | <i>thâu-chêng, heng-chêng, chhù- chêng</i> |
| Ahead, beforehand | <i>sū- chêng</i> |
| former | <i>chêng-pái</i> |
| Ex-(wife) | <i>chêng-lâng-kiáⁿ, chêng-bó, chêng-ang</i> |
| future | <i>chiân-tô</i> |
| fore | <i>chêng -nî</i> |
| senior | <i>chiân-pòe</i> |
| near | <i>bok-chêng, gán-chiân, bîn-chêng, bîn-thâu-chêng</i> |

Based on the Southern Min dialect spoken in Taiwan (the corpus adopted from *Ún-giân ê tai-gi-bun* homepage <http://203.64.42.tur21/iug/Ungian/ungian.asp>), we'll explore the frequency of each semene of *chêng*, the relation between the semantics and the different structures of compounds composed by *chêng*, and the competition of synonyms. There are three issues discussed in the paper: (1) based on nominal element collocated with *chêng*, the semantic development of *chêng* follows the path proposed by Heine et al 1991; (2) the meaning of qian varies with different position in a compound, e.g. *chêng-saⁿ- kang* 'the previous three days' and *saⁿ- kang-chêng* 'three days ago' share the same morphemes, but have different order, and therefore have different meanings; (3) According to the layering principle proposed by Hopper (1991:22): "new layers continually emerging. As this happens, the older layers are not necessarily discarded, but may remain to coexist with and interact with the newer layer". The interaction and competition of different layers appear in the two sets of (near-)synonyms, i.e. *bok-chêng, gán-chiân* and *bak-chiu-chêng* 'now' and *thâu-chêng, bîn-chêng* and *bîn-thâu-chêng* 'front'.

On the *Dangshe hekou* Division 3 words in Min and Hakka

閩客方言的古宕攝合口三等字

Colloquial readings of *Dangshe hekou* Division 3 morphemes in Southern Min and Hakka are quite intriguing. The former has **-aŋ/k** after bilabial onsets but **-iŋ** after velar and glottal initials, both go with the division 3 finals of *Tongshe* 通攝. And the latter has **-ioŋ/k**, the same final as the *kaikou* counterpart of *Dangshe*. The present paper will demonstrate that both Southern Min and Hakka forms derive from **ioŋ* and cannot be interpreted as a direct development from MC **jwang*.

| | <u>Amoy</u> | <u>Si-ien</u> 四縣 |
|--------------|--------------------|---|
| ‘plank’ | paŋ1 | piɔŋ1 |
| ‘to release’ | paŋ5 | piɔŋ5 |
| ‘to spin’ | p ^h aŋ3 | p ^h ioŋ3 |
| ‘room’ | paŋ2 | p ^h ioŋ2 (as surname <i>fáng</i>) |
| ‘reed’ | baŋ2 | mioŋ2 |
| ‘net’ | baŋ6 | mioŋ3 |
| ‘to bind’ | pak8 | p ^h iok8 |
| ‘to rent’ | pak8 | p ^h iok8 |
| ‘frame’ | k ^h iŋ1 | k ^h ioŋ1 |
| ‘hoe’ | ----- | kiok7 |

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The distinctions between Hai 哈/Tan 覃/Han 寒 and Tai 泰/Tan 談/Huan 桓 rhymes in Gan and Hakka

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Of the three pairs of *Qieyun* Division I rhymes, Hai 哈 and Tai 泰, Tan 覃 and Tan 談, as well as Han 寒 and Huan 桓, the former two pairs are merged respectively in many Chinese dialects, only being partly distinguished in several southern dialects, while the third pair in modern Chinese dialects is often realized as contrast between *kaikou* and *hekou* as described in Song rhyme tables. However, some modern Chinese dialects realize these *Qieyun* rhymes in quite a different way. This paper discusses the representations of these rhymes in Gan and Hakka dialect groups. Take Yi-feng 宜豐 for example, Hai 哈/Tan 覃 and Tai 泰/Tan 談 contrast in non-velar initials, and the latter finals merge with their Division II counterparts respectively. By the way, the distinction between Han 寒/Huan 桓 is approximately parallel to that between the other two pairs, and is realized as nuclear contrast instead of glide contrast. As for Hakka dialects, there seems superficially to be no contrasts between Tan 覃 and Tan 談; nevertheless, after characters of relevant rhymes that reflect the etymology of Hakka words now being revealed, it is suggested that Hakka dialects possess basically the same type of contrast between the three pairs of division I rhymes as Gan dialects.

Speaker: Dr. Richard S. Cook (UC Berkeley Linguistics, STEDT Project; International Computer Science Institute; Unicode Consortium)

Title: New digital resources for historical Chinese linguistics

Abstract:

This talk introduces new digital resources developed for historical Chinese linguistics. These resources include digital versions of important lexicographic texts (Shuo Wen, Guang Yun, GSR, Hanyu Da Zidian, Hanyu Da Cidian), extensive character variant maps, Unicode text-processing software, and the amazing new CDL font technology.

Details:

<<http://socrates.berkeley.edu/~rscook/pdf/Diss-abstract.pdf>>

<<http://socrates.berkeley.edu/~rscook/html/writing.html>>

<<http://www.wenlin.com/cdl/>>

Diachronic sources of converb morphology in Ao

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Abstract

In common with the vast majority of Tibeto-Burman languages of the Indosphere and most predicate final languages of South and Central Asia, the Ao language of Nagaland makes great use of specialized non-finite verb forms, or *converbs*, for linking clauses in complex sentences. These perform the functions of lexical subordinators and conjunctions in the better known languages of Europe. Ao converbs express a range of propositions that qualify their matrix clause predicates with respect to sequence, simultaneous activity or state, reason, concession, condition, manner of activity, circumstance, iteration and duration. Examples (1-2) illustrate the use of converbs for expressing condition and sequential activity respectively in the Mongsen dialect of Ao:

- (1) *nàŋ atʃu mə-ləp-tʃuk-pàla aki .iŋ-i-ù?*
2SG that NEG-cut-PERF-COND house burn-IRR-DEC
'If you don't cut out that [knot of wood], the house will burn.'
- (2) *tə noksənsaŋ-pà? nə sə-əI hlà.*
thus personal.name-MASC AGT say-SEQ descend+go.PST
'Thus, Noksensangba said [that] and went down.'

Many of the converb suffixes of Ao have transparent origins in case-marking postpositions, nominalizing/relativizing/genitivizing morphology and, to a lesser extent, other lexical and grammatical morphemes. The conditional converb suffix of (1), for example, is formed from a fusion of the general nominalizer/relativizer suffix *-pà?* with the topic particle *la*, while the sequential converb suffix of (2) has grammaticalized from the agentive nominalizer/relativizer/genitivizer suffix *-əI*. All nominalizing/relativizing/genitivizing suffixes continue to be used synchronically for a range of older nominal functions in Ao, in addition to performing their newer grammaticalized functions as converb suffixes.

This paper discusses the diachronic origins of the converb system of Ao and presents some possible diachronic pathways by which erstwhile nominal forms have grammaticalized as converb markers.

The Negative Category of Jingpo Language

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This paper attempts to describe and analyze the synchronic features of negative category of Jingpo Language in phonetic, grammatical, semantic and pragmatic characteristics. It is proved that the privative word *n55* “no, not” in Jingpo Language has grammaticalized slightly through comparing with other relative languages.

Key words: Jingpo Language; Negative category; slight grammaticalization

景颇语的否定范畴

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本文主要分析、描写景颇语否定范畴的共时特征，包括语音、语法、语义、语用等方面的特征，并通过与亲属语言比较，认为否定词“不、没”经历了浅度语法化的历史演变。

关键词：景颇语 否定范畴 浅度语法化

39th International Conference on Sino-Tibetan Languages and Linguistics
University of Washington
Seattle, U.S.A.
Sept. 15-17, 2006

The Typological Significance of the Chinese Modality Particles

---Abstract---

by

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Studies on modality have most often focused on sentential particles in Chinese. This paper recognizes different levels of modality, where the narrow scope stops at the end of a sentence while the wide scope extends over more than one sentence and even a whole discourse. Qualities like solemnity, seriousness, sadness, distress, happiness, relaxation, elegance and humor---do not only characterize style, but they also qualify for expressions of modality in its broad sense. It is true that sentence-final particles often take the host sentences as their scope and thus many of them are structurally obligatory. Yet many others are grammatically optional and their selection depends largely on the requirement of the stylistic or discourse coherence. Chu (屈承熹 2004, 2006a, 2006b) has correctly identified the relevance functions of some of the modern Chinese utterance-final modality particles and designates the particles as discourse markers. From another perspective, relevance markers are no different than wide-scope modality markers.

Modality in fact is a linguistic universal, but different devices are used for expressing it. In terms of intonation, word order, adverbs, parentheticals and particles, this paper analyzes modality attributes of different languages, noting their universality and uncovering the typological differences of Chinese from those of Indo-European languages. There is a tendency for Chinese to rely on particles for modality. *Mashi Wentong* (1898) concludes that "modality particles are unique to Chinese" on the basis of a comparison of Chinese with Western languages. In fact, of course, modality particles are an important part of the grammars of many Sino-Tibetan languages as well as those of Japanese and Korean.

Chinese particles have undergone tremendously significant changes since the ancient period. The changes have given rise to a string of different forms, the study of which may help resolve problems in typological changes of modality particles in the history of the Chinese language. The particles also reflect the complex variations between Chinese geographical dialects. The study of such variations in the dialectal particles should be able to result in a map of the dialectal typology of those particles.

In view of the uniqueness of the Chinese modality particles, it is plausible to consider Chinese a type of language that has structuralized the concepts of modality.

Key Words: Modality Modality particle Mood Discourse Linguistic universal
Language typology

The Reported Speech Particle in the Xining Dialect

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Xining, Qinghai, a relatively small provincial capital, has long been a cultural crossroad, situated at the junction of the Chinese, Tibetan and Mongolic ethno-linguistic regions. There is good historical evidence that since at least the 13th century the region has been home to speakers of all three language families. This long time period has engendered the current situation in which many linguistic features have converged across the languages of the region.

Among such features is the use of a reported-speech particle, pronounced [fɔ], in the Chinese dialect of Xining. The particle is used at the end of sentences to indicate that the information in the sentence is from some other source that may or may not be mentioned explicitly. The particle is derived from the verb ‘to say’ (SC: *shuō* 说), though speakers do not generally recognize the derivation. The particle indicates the presence of a rudimentary evidentiary system at work in the grammar. Such a system is unlike any closely related Sinitic language, which suggests it was borrowed from one of the neighboring languages.

This reported-speech particle in the Chinese dialect of Xining demonstrates that the dialect’s grammar was altered in a profound way as a result of language contact. While the precise nature of that contact may never be known, when compared with other borrowed features and features that are clearly inherited from an earlier variety of Chinese, there is ample evidence that allows for some speculation as to the social conditions under which the contact occurred. The evidence is also valuable for supporting the general model of language change I have elsewhere called the eco-evolutionary model.

Variation in the pronunciation of this particle among Xining dialect speaker is also an indicator of ethnic affiliation. This particle, and the verb from which it is derived, belong to a class of words whose variation in initial consonant (between *f-* and *ʃ-*) is a clear marker of ethnic self identification.

A Preliminary Survey of the Kurtoep Verb
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Kurtoep is an East Bodish language of eastern Bhutan (Lhuntse Province). It is very closely related to Bumthang (van Driem 1995) and Cuona Monpa (Lu 1986), and also quite close to Tibetan. This paper will present an overview of the verbal system, including 1) morphophonemic alternations reflecting older stem-final consonants, 2) newer tense/aspect morphology, and 3) a first glimpse at the complex (and typically Bodish) evidential system. The data will be discussed in the light of comparative facts from other Bodish languages, particularly Tibetan, Cuona, and Tshangla. Implications of the Kurtoep data include strong evidence for shared regional, pan-Bodish phonological and grammatical developments long after the original divergence of Tibetan and East Bodish, as well as evidence bearing on the origin and development of other grammatical features of Tibetan, e.g. conclusive evidence of a copular origin for the Tibetan locative postposition *na*.

Intra-/inter-divisional doublets and their implications for OC

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Doublets are a common phenomenon in many languages and can occur for a variety of reasons; they can arise through borrowing from a closely related dialect or language, e.g. *dike* from northern English and *ditch* from southern English, or through repeated borrowing from what may have been the same source-language, with the lapse of time being the reason for variation, e.g. English *feeble* and *foible*, both borrowed from French but at points in time centuries apart.

Internal analysis of modern Chinese dialects also reveals doublets, but many more can be found through a judicious inspection of the early rime-dictionaries. In order to determine the validity of such lexicological doublets, I have followed guidelines for developments in Old Chinese (OC) laid out by William Baxter, Li Fang-kuei and others, but I have also taken into account various sound-change proposals to be found in the literature concerning other East-Asian linguistic phyla that were probably in contact with Chinese-speakers in ancient times. What I assume to be common sense has also been a guideline, e.g. if I find 15 or more words meaning ‘sink, drown’ all ending in OC **-əm* or **-am* and all with initials that are interrelatable according to the above guidelines, I do not believe this is a coincidence, particularly when I do not also find the same ‘sink, drown’ meaning equally associated with other random Middle Chinese syllable-types such as *lak*, *piŋ*, *ʃe* etc. A proper statistical analysis should be done at some point to settle the problem for any doubters.

This paper looks at some of the doublets I have found, with an emphasis on their position in the Song rime-tables’ four divisions. There are examples where both doublets are first (or fourth) division words, where both are second division words, where one is first division and the other is second division, where both are third division, and where one is third division and the other is either second or first/fourth division.

The last two groups, third with third, and third with non-third, are, in terms of theoretical implications, the most important. This is due to the special status of third division words in the history of Chinese. When considering this, and when taking into account how standardisation of pronunciation developed in languages such as English, Russian and German, it is possible to arrive at a startling, new explanation for the special status of the third division.

Stratified Tonal Changes in Shaoguan Dialect of Northern Guangdong

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Abstract

The dialect under discussion is locally referred to as *Bencheng sheng* 本城聲, “native tongue of the city.” It is a dialect that had been spoken among native residents in the old town area of modern Shaoguan city, the northernmost major city in Guangdong province. Shaoguan dialect and a handful others in northern Guangdong are collectively named as *Yuebei tuhua*, “aboriginal dialects in Northern Guangdong.” With untypical mixture of features, these dialects remain a challenge to dialect classification.

In the current paper, the author intends to touch upon this open problem from the perspective of stratification attested in tonal development, focusing on three sound changes occurred to original *yangshang* tone in Chinese dialectology convention. By identifying nature of each stratum, the author will come to conclude that the native layer reflects a change from *yangshang* into *yinqu* tone, and two other strata resulted from borrowing, one from either Cantonese or standard language, and the other from a shared layer between Gan and Hakka. To explore the nature of the native stratum, this paper will invoke the concept of “Proto-Gan”, which put forward in Sagart (2002), analyze the significance of the merger of *yangshang* and *yinqu* tone in terms of its geographical distribution among Chinese dialects, and raise a concern to the already vexing Gan-Hakka relationship. Possible factors that might have contributed to the native change will also be explored.

Data in the paper is based on the author’s investigation, supported by the China Studies Program of the JSIS at University of Washington, in 2003.

Convergences in Khumi and Marma morphosyntax

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It is widely recognized that Marma and other varieties of Arakanese exert strong lexical borrowing pressure on varieties of Khumi spoken in southeastern Bangladesh and Burma. However, little attention has been devoted to the influence of Marma on Khumi morphosyntax. This talk, based on materials for Marma and Khumi collected from speakers of both languages in Bangladesh, will focus on such morphosyntactic convergences.

Some of the most salient convergences the talk will consider include:

Nominative-accusative case marking: basic clausal relations in Khumi and their similarity to those of Marma are striking given the overwhelming predominance of ergative case-marking in Kuki-Chin languages

Topic marker: like Marma, Khumi makes use of a topic marker in addition to its general nominative accusative system; other KC languages typically have deictic elements which have comparable functions, but Khumi makes use of these apparently for more purely spatial designation, with a dedicated topic marker comparable to that of Marma.

khaa subordinate construction: one of the most frequent subordinate clause constructions (specifying a sort of temporal converbial or 'when' clause) appears to be straightforwardly relatable to a similar high-frequency construction in Marma.

maa locative/ablative marker: has no clear cognates in other KC languages, comparable to a high-frequency *maa* locative marker in Marma.

Individually, these convergences do not seem that extreme. Khumi is clearly a member of the Kuki-Chin subgroup, as demonstrated by diagnostic sound changes, reflexes of a once presumably productive system of verbal stem alternation like that seen in other languages of the subgroup, and a system of prefixal verbal participant coding reminiscent of that seen elsewhere in closely related languages. However, taken together, these convergences with Marma result in a Kuki-Chin language with a highly divergent structure from the rest of the family.

Relativization in Kurtoep: Preliminary Notes

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The current work seeks to add to the literature on Tibeto-Burman relative clauses by providing a preliminary overview of the structure and function of relativization in Kurtoep, a language of the East Bodish branch of the Bodic group, spoken by about 10,000 people in the Lhuntshi (Lhuntse) province of Bhutan.

Kurtoep relative clause structures and relativizing morphemes are clearly cognate with other languages of the family, and as in many other languages, the morphemes can also be used to form more general nominalizations. The Kurtoep relative clause system has expanded the relativizer and nominalizer *khan*—cognate with Lhasa Tibetan *mkhan*, which in that language is used only to mark agents—to function with heads which are co-referential with subjects, objects, locations, instruments and recipients. Examples of subject and object relative clauses are given below.

- (1) mi wo [kó phí -khan] khépo
man DEM door open REL TOP
'that man who is opening/opened the door'
- (2) táa [mi -i sút -khan] khépo
tiger man ERG kill REL TOP
'the tiger that the man killed/is killing'

However, we can still see traces of the previously more complex system. One additional relativizing morpheme, *sa*—cognate with Lhasa Tibetan *sa*, used as a locative relativizer—has survived the simplification of the system to some extent, and is still used in Kurtoep to mark locative relative clauses. In all of these situations, however, *sa* can alternate freely with *khan*.

In addition, Kurtoep preserves some semblance of an aspect distinction found in Classical Tibetan relative clauses, which had distinct perfect, imperfect and future forms. The perfect and imperfect clauses have merged in Kurtoep, as shown in (1) and (2) above, with the future clauses having a distinct structure: the lexical verb is marked for the future while a second verb, *ngak*, 'do' carries the relativizing morpheme. The future relative clause structure in Kurtoep is clearly an innovation, however, and not a preservation of the older system, as can be seen by comparing the main clause in (3) with the relative clause in (4), below.

- (3) nga -i table chó -male
table 1SG ERG make FUT
'I will make a table'
- (4) table [nga -i chó -male nga -khan] khépo
table 1SG ERG make FUT do REL TOP
'The table that I will make'

How do you analyze a two tone system – when both tones are high?

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Muka Qiang has two phonological tones. Contrary to typological expectations of a two-tone system, both are types of high tone: non-high syllables are toneless. The first type of tone is a high word tone that aligns with the left edge of the word and spreads rightward, linking to as many as four syllables; lexical prosodic domains longer than four syllables have not been observed. The other tone is an accentual high tone that occurs on up to one syllable per word, and does not spread. The accentual tone attracts stress, but not all stressed syllables have this tone. High word tone does not spread past the accentual tone. Verbs appear to have the same tonal patterns as nouns; nevertheless, the research focused on nouns, so that the same elicitation frame could be used throughout the elicitation. Acoustic data from multiple speakers have been gathered, in order to substantiate the claims made in the paper. The paper is based in part on field data gathered in August, 2006.

Key words: tone, Qiang, word tone, accent.

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The people of Balti are Shia Muslims, and have a population numbering around five lacs (five hundred thousand). They, live in both the Ladakh region of the Indian State of Jammu and Kashmir and Baltistan region of Northern Pakistan. Although they discarded it long ago, the Tibetan script was once the indigenous script of the Balti people, and they used it to write both their written language and their spoken dialect. This script was popularly known as Bodhi or Pot-yik. The Baltis stopped using the Tibetan script when the area became Islamic in the 15th Century AD. Thereafter, Tibetan script-which the Baltis see as being the Buddhist script- was lost due to the influence of the Islamic religion and culture. Although this changes occurred politically and culturally, the Shias of both Ladakh and Baltistan continued to converse in Balti, a dialect of the greater Tibetan language and literature. This trend has continued since their adoption of the Muslim culture and religion in the early 15th Century. Interestingly, unlike the Tibetan or Ladakhi people, Baltis have preserved the essence of their former Tibetan written scripture in their pronunciation of the Balti language. A case study will be made.

汉语借词对水语构词方式的影响

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一个民族在和别的民族接触时，或多或少都会从所接触的民族的语言中吸取有用的成分。特别是一个民族语言的词汇，往往是一个开放的系统，它会不断地从与之关系密切而又占优势的语言中吸收借词来丰富自己，充实自己，以增强自身语言的表达能力。水族在和汉民族的长期交往中，吸收了大量的汉语借词。这些借词在不同的历史时期融入到水语词汇系统后，一方面保留了不同时期汉语词的读音及构词特点，另一方面又受水语自身特点的制约，发生了一定的变化。当汉语借词与水语固有的本民族词融为一体后，就成为水语词汇中的基本成分，不仅具有很强的构词能力，而且影响着水语词汇的发展面貌。

汉语借词对水语词汇系统的影响，不仅表现为数量大，覆盖面宽，而且还表现在和词汇相关的各个层面上。水语词汇作为一个自主的系统，它本身具有一套能满足水族人民交际、表达思想的音义符号，也有一套与音义符号相适宜的造词、构词的规则。汉语借词融入水语词汇后，一方面水族人民要对它们进行适合本民族造词、构词规则的“改造”；另一方面汉语借词融入的数量越来越大，特别是一些汉语有，水语无的表示新事物的词语被借入后，不仅填补了语义上的空白，还丰富了水语的构词方式。概括起来，汉语借词对水语构词方式的影响主要表现在以下几个方面：

- 一、构词语素的兼容。
- 二、构词方式的吸收与创新
- 三、复音词数量的增多。

borrowing words from Chinese influence on the word formation of Shui Language.

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Abstract: When a nation comes into contact with another one, some useful elements of the language being contacted will be absorbed into its own language system more or less. Especially the lexicon of a nation's language --- usually an opening system, will accept the borrowing words from the closely related, dominant language to enrich and to improve itself. As a result, the Shui Language has absorbed a lot of Chinese words through the language contact. After melting into the Shui Language lexicon at different stages in the history, the borrowing words, on one hand, have

kept the pronunciation and word-forming features of the Chinese words; on the other hand, being restricted by the Shui Language itself, they have changed to some degree. The borrowing words from Chinese have become the basic part of the Shui Language vocabulary when the borrowing words and Shui original words have been in perfect harmony. Therefore, they are not only strong in word formation, but also affecting the future outlook of the Shui Language lexicon. The borrowing words from Chinese have influenced Shui words at various levels, and they play an important role in quantity and range. As an autonomous system, Shui lexicon has equipped with a set of sound-sense signals which is able to meet Shui people's needs of communication and ideas expression; and with a set of word-building and word-forming rules accordingly. More and more borrowing words from Chinese, especially some new and unknown to Shui people, have filled in some semantic blanks, and have increased word formation ways. To sum up, the influence of borrowing words from Chinese can be described as: (1) the compatibility of word-forming morphemes (2) the absorption and creation of word formation (3) the growth of polysyllabic word.

This article analyses the constitute forms of the words which mixed by the morpheme of Shui Language and Chinese, and explains how Chinese influence the word formation of Shui Language.

What were the four divisions of Middle Chinese

Michel Ferlus

The purpose of this presentation is to find out the stages of the phonetic changes of the rhymes for the period extending from *Old Chinese* (late version of the Odes by the Han times) to *Middle Chinese* (described in the *Qièyùn*). We shall make as if, during this period which spreads out over approximately eight centuries, the Chinese had been the object of periodic descriptions, the last one of which would be the *Qièyùn*.

1. System in two divisions: A (future I/IV and II) and B (future III). This situation is the result of a phenomenon of bipartition of the OC vocalic system, with consequently the formation in MC of two series of rhymes:

rhymes A: tense, clear voice, tendency to vowel lowering.

rhymes B: lax, breathy voice, tendency to vowel raising.

Furthermore, confusions between rhymes occur independently in each series. These phenomena are typical of a voice type register language. Ex:

A (tense) 巔 *diān* < MC ten [ten] < OC *tin [C-tin] « mountain top »

B (lax) 真 *zhēn* < MC tsyin [tɕin] < OC *tjin [tin] « true, real »

The categories A and B indicate a tense-lax contrast.

2. System in three divisions: A (future I/IV), A (future II) and B (future III). This situation results from the velarization of OC medial **-r-** which causes the halving of the paradigms of the former series A into A-I/IV and A-II. Ex:

A-II 艱 *jiān* < MC ken [kʷen] < OC *krin [k-rin] « difficult »

In series B the velarization is absorbed in the breathiness, there is no halving.

B-III 巾 *jīn* < MC kin [kin] < OC *krjin [krin] « scarf »

The expected division *B(II) is thus missing.

3. System in four divisions: conception of a new division (future IV) to place the front diphthong MC **ie** < **e** (< OC **i/e**).

A-IV 年 *nián* < MC nen [nien < nen] < OC *nin [C-nin] « harvest, year »

A-IV 見 *jiàn* < MC kenH [kien^h < ken^h] < OC *kens [C-kens] « to see »

The divisions A-I and A-IV are in complementary distribution. A-IV indicates a tense rhyme with front diphthong. We thus have, A-I, A-II, A-IV and B-III, that is the stage of the *Qièyùn*.

Meaning of the four divisions: I tense rhymes ; IV tense rhymes with the front diphthong ; III lax rhymes with breathy vowels ; II tense rhymes with velarization. The missing division left a trace by the formation of the *chóngniǔ* pairs.

Conclusions: the four divisions system was imagined to define phonetic features which could not be described with the tools of the Indian linguistics. The Chinese linguists who elaborated the *Qièyùn* were the first ones to describe a voice type register language.

The Word Orders of the Bai Language

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The Bai Language is a Sino-Tibetan language spoken by more than 1 million speakers in the Northwest of the Yunnan, China. It is known to exhibit mixed features. Most discussed in the literature is Bai's philology, even though scholarly opinion remains divided between a linguistic affiliation with Chinese and that with Lolo-Burmese. In this paper we look at another area with similarly mixed features: the word orders of Bai. We will systematically examine different word orders in the language against Greenberg's (1963) universals and more recent work on typology (Hawkins 1983; Dryer 1991, 2003; Liu 2003). Apart from the standard sources (Xu & Zhao 1984, Wiesma 1990), data will be drawn from Bai folktales in print and our fieldworks. An analysis will be proposed taking into account the theory of word order universals, intra-dialect comparison, the distinction between native vs. loan patterns and area features.

Among the Bai's unusual word orders we find the following. It is a VO language with a V-PP, this puts Bai in the group of the only three languages of the 199 VO languages of Dryer (2003:49) to have V-PP. Bai is a VO language with preposition. These violate the universal tendencies of having the head on the same side (V and P) such as Cross-Category Harmony (CCH, Hawkins 1983), Moreover, Bai exemplifies the "impossible" language predicted by Hawkins (1983) by having the coexistence of the Noun-Demonstrative (and Noun-Numeral) and Relative Clause-Noun word orders and by having Relative Clause-Noun and Noun-Demonstrative word orders. The co-existence of these word orders violates parsing principles such as the Heaviness Serialization Principle (Hawkins 1983), in addition to the CCH. We will look at the theoretical significance of these 'anomalies' and what they can tell us between the inherited and foreign word orders.

Like any language, especially the language with mixed features, Bai often has two word orders: VO vs. OV, Preposition vs. Postposition, Aux-V vs. V-Aux, both of which will be examined in turn. Some word order will be argued to have been borrowed from Chinese, and others to be an historical relic.

Taken together, it makes more sense to consider Bai as historically close with Tibeto-Burman than with Chinese. Its unusual features result from the interplay of the substratum influence and structures borrowed from the dominant Chinese language.

title: *Amazing story of Wo Renbo - written scripts of Southern China and ethnic identity*

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Abstract:

This paper is an attempt at presenting some problems concerning the ethnic identity among the minority nationalities in the area of southern Sichuan and northern Yunnan provinces in China. Lisu nationality living mainly in Nujiang River region was recognized as one without its own written script. In early 20s of XX century a man called Wo(Wa) Renbo (1900-1964) created an original phonetic script and standardized 900 phonetic signs representing all dialects of Lisu living in the area of Weixi county. His invention and thinking about ethnicity, community and culture give us a glimpse into the ethnolinguistic situation of Southern China before the 1949. His diary and literature written in this original script seems to be very helpful in the study of development of written scripts and comparison with phonetic scripts of Yi, Tibetan, Naxi dongba and geba scripts, but also with little known Malimasa and Ersu shanba script used by people inhabiting the same area.

Preliminary research seems to entitle us to assume that pictographic script of Naxi and its mnemonic character as well as pure phonetic syllabary of Yi had strong influence on the creator of Lisu script. What's also important Wo Renbo shown the role of ethnic identity to many of Lisu people.

RESIDUAL CHINESE LOANS IN VIETNAMESE

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This paper is an exploration of Vietnamese words that—while apparently derived from Chinese—stand apart from the two major groups of Chinese loans.

The great bulk of Chinese-derived vocabulary in Vietnamese is in the form of Sino-Vietnamese. The entire lexicon of classical Chinese is in principle on loan to Vietnamese in the Sino-Vietnamese pronunciation—which seems to descend from mid-Tang or later standard imperial usage. From this store comes particularly most scientific or technical vocabulary.

It is the contention of E. G. Pulleyblank that most other Vietnamese words that seem to be of Chinese origin were borrowed from an earlier version of official Chinese which he calls Early Middle Chinese. This he takes to be the standard codified in the *Qièyùn* (Sino-Vietnamese: *Thiệt-vận*) of A.D. 601. Some variant of EEMC would have been the administrative language of Vietnam from approximately A.D. 265 to perhaps 846. A great deal of what looks to be Chinese in the Southern Language can be shown to have pretty consistent correspondences to the *Qièyùn* rhymes.

Words that do not neatly fit either of these patterns are the focus of this survey. They have been sought principally in Paul Schneider's *Dictionnaire historique des ideogrammes vietnamiens*. He labels all entries that he took to be words from Chinese sources.

A hypothesis of the influences of pre-initial consonants upon the development of
rhymes from Old Chinese to Middle Chinese
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Karlgren, the founder of modern Chinese historical phonology, pointed out at the opening of his famous article, "Word Families in Chinese," that, "one of the great goals of Chinese historical phonetics is to prepare the ground for comparative Sinitic linguistics." As it has turned out, the study of historical Chinese phonology has definitely stimulated the progress of comparative Sino-Tibetan linguistics, while on the other hand, comparative study has also contributed greatly to the study of Old Chinese phonology. It goes without saying that the reconstruction of Old Chinese should be based on the internal evidence within Chinese, however, it must also be noted that when the internal evidence allows different interpretations, comparative evidence can often shed light on the solutions to problems.

This paper deals with an additional instance of the clues that comparative study can provide, but which remain undiscovered if one is confined to Chinese materials alone. The paper discusses influences of Old Chinese pre-initial consonants upon rhyme splitting in Middle Chinese. In the reconstruction of Old Chinese, different proposals have been offered to account for rhyme splits from a single Old Chinese rhyme group into divergent Middle Chinese rhymes, especially in the development of third division rhymes. For some third division rhymes, Li Fang-kuei (1971) proposed the reconstruction of a vocalic medial *-i-, while Baxter (1992), Zheng-zhang Shang-fang (2003), and others have suggested the reconstruction of a medial *-r-. This paper confirms the validity of both reconstructions, and in addition suggests a third possibility, which better accounts for certain cases. These cases are best explained by the reconstruction of a pre-initial consonant *C-. The justification of this reconstruction and the scope of the occurrences of this sound will be discussed; in connection with these different solutions, the problem of certainty and uncertainty in our knowledge of Old Chinese phonology will be addressed.

Evidentiality in Akha

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I will give a report on my on-going research on the evidential system in Akha. I will especially look for contrastive examples of the evidentials and discuss the choice of them out from the context. It is especially interesting to see the choice of evidentials in questions and answers and also if there is a restriction on which verbs can take which evidentials.

A Regional Approach to the Study of Tai Toponyms*

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In investigating place names and the power to name places in the “Tai” speech domain, one logical place to begin is with one of the earliest categories of Tai toponyms: *muang* (Siamese เมือง). Comparative-historical linguistics reveals that the fundamental meaning of *muang* was ‘basin or plain’, which is a geomorphological term. In the Tai-Dehong language of Yunnan, *muang/meng* still carries the meaning of ‘open plain’ (Luo Yongxian 1999:102). Subsequently, the meaning of the word *muang* shifted to reflect a geopolitical realization as ‘chiefdom, kingdom, town, nation’, depending on size, power, and historical period. These socio-political *muang*, large and small (some no larger than 10 km.²), were originally connected to a chain of several villages or *ban* governed by a sophisticated communal irrigation system. A map search of the Tai domain, which covers southwestern China and much of the northern stretches of mainland Southeast Asia, confirms that places named with *ban/man/wan* or *muang/meng* as Noun Heads are ubiquitous.

As early Tai speech communities grew and came into contact with Han migrants in a process often referred to as Sinicization, or with other linguistic groups, new regional patterns and practices of naming prominent places emerged in place of or in addition to declaring a place to be a *muang*. An early candidate for renaming was *chiang/chieng*. This label appears to have been borrowed from or imposed by Nan Chao for the purpose of establishing a system of prefectures. Places formerly declared to be *chiang* ‘town’ are found in the northern half of the Tai speech domain outlined roughly by Chieng Rung (Yunnan). Keng Tung (Burma), Chiang Mai (Thailand), and Xiang Khuang (Laos). Hoang Luong (2004) has brought to light the obscured record of a second region where places were designated as *chiang*, principally in the Tai region of northwestern Vietnam, but even including Hanoi itself, which at one time was called Chiang Lo (Co Loa). Places labeled *vieng/wiang* have the same general regional distribution but lower frequency. The function of a *vieng* ‘citadel, palisade’ was principally one of providing defense for a *chiang*.

As Tai groups moved southward into Laos and Thailand, they came into contact with the Mon and Khmer in a region that had long been Sanskritized. Urban centers in the lower portion of Thailand were given wondrous, often multiple names incorporating *nakorn* ‘planned city’ borrowed from Pali-Sanskrit *nagara*; *krung*, a word borrowed from Mon *kreng* ‘seat of a king’; *huri* ‘(elegant) town’ borrowed from Pali-Sanskrit *bhumi*. The practice of renaming is epitomized in the multiple appellations bestowed on Bangkok, ‘village of the olive tree’. In sum, “new name equals new identity equals new power” (Kaplan and Bernays 1997: 86).

Villagers, on the other hand, have persisted in following the practice of naming new *ban* as they had named their old ones, namely to reflect features in the landscape, to encapsulate local folklore, or to remember places from which they had moved. However, in numerous instances, original village names have been changed by central governments that either wanted to make place names conform to reflect their own speech and sense of power or to exhort or inspire; and largely out of ignorance of local dialects and histories of indigenous names. Because many village names reflect the local geomorphology, environment, indigenous knowledge, and local cultures, these name changes contribute to a loss of age-old wisdom, the colorful history of early settlements, and our understanding of significant migration routes and settlement patterns. It is now possible, however, to employ modern technology such as satellite images and GIS, coupled with a return to reading local histories and earlier maps, to create a new geography as a means to restoring the past and illuminating regional patterns of human behavior.

* Diacritics are not included in the italicized words in this abstract.

Balti Proverbs - Compiled by G. H. Hasni

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Baltistan (locally known as Baltiyul) is the western part of the Ladakh province of the State of Jammu & Kashmir. Partition of J&K and wars between India and Pakistan left Baltistan in Pakistani control. The population of Baltistan is a mixture of Mongoloid Tibetan, Mons and Dards. Centuries old Shaman, Tibetan and Islamic influences have shaped the Balti culture into its modern form. Many elements of the ancient supernatural belief systems, especially traditions connected with agricultural practices, are still followed with subdued reverence.

Majority of the people speak Balti, a sub-dialect of Ladakhi and an archaic form of Tibetan. Baltis are proud of their ancient past and of possessing a script of their own, which is similar to Ladakhi script. Five decades passed and the Baltis, including two generations born after the partition of Baltistan and Ladakh, still identify strongly with the people of Ladakh. The rich folklore and literary heritage of the Baltis; poetry, folk songs, proverbs, sagas, folk dances, wedding rituals, festivals like Losar and Mephang, sports like polo and daphang (archery), architecture and handicrafts are evidence of a shared Ladakhi identity and heritage.

Baltis desire to preserve their culture and language which is essential to promote local identity. Unfortunately, absence of government patronage, closure of the border and the lack of interaction with ethnic brethren across the border has obstructed the development of Balti culture and language. Under these circumstances, preservation of folk songs, sagas, proverbs, sayings and expressions is of paramount importance to counter the identity theft. Famous Balti author Mr. Hassan Hasrat expresses importance of proverbs in the following manner: ‘a language without proverbs is like food without salt and spices.’ Professor Nicholas Tournadre from University of Paris, who is also compiling a Balti dictionary, says, “Proverbs tell us about the ways of life and experiences of people evolved over hundreds of years.” He says that Balti proverbs record an older stage of the development of Tibetan language and contain archaic form of pronunciation. These proverbs are a reflection of a common Ladakhi/Balti lifestyle and traditions. Some proverbs reflect Islamic thoughts, while others are absolutely identical to Tibetan literary counterparts. Understanding the danger, the Balti language is facing today, Mr. Hasni traveled all over Baltistan and collected more than 900 proverbs and sayings. The book, ‘Balti Tamlo’, compiled by Mr. Hasni, is a step forward in the right direction. All proverbs and sayings come with English and Urdu translation, however, historical context and other details are published in Urdu.

Mr. Hasni is an established writer, poet, columnist, and radio commentator and play-writer. His published books are Sambai Melong (Mirror of thoughts) and Balti Tamlo (Proverbs) Volume I. His books under publication are Balti Tamlo Volume II; Balti Bar-glu (Balti classical songs) and Jadeed Balti Ghazal (Contemporary Balti Ghazals). His service to Balti nation and culture is commendable. My presentation is a way of thanking him and promoting his mission. I will present my paper by using an overhead projector, which will help the audience read and compare Balti dialect with literary Tibetan. I have used standard Romanized Tibetan as Balti script for simplification purposes. The presentation also includes a brief introduction of Balti language and comparison with modern spoken Tibetan. In the end, I will recite proverbs selected from Mr. Hasni’s book with the translation and analysis, which will help the audience comprehend the accent and pronunciation differences of Balti, and other Ladakhi and Tibetan dialects. The audience is requested to engage during the Q&A session at the end of the presentation.

Youle Jino adjectives

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Jino is a Lolo[Yipho]-Burmese (Tibeto-Burman) language, spoken in Xishuangbanna Dai Autonomous State, Yunnan province, China. In this paper, I will describe the characteristics of adjectives in the Youle dialect of Jino and contrast them with other Asian languages.

[Morphology]

In Youle Jino, the basic form of adjectives can be schematized as follows;

- (1) a-/ la-/ jɔ- [**VERB**]
 PREF- verbal root

As in (1), Youle Jino adjectives usually consist of two parts, namely prefix and verbal root. However, when prefixing negative prefix or preverbs, or attaching adverbs to adjectives, adjective prefixes are obligatorily omitted.

| | | | | |
|-----|------------------------------|-------------------------------|--------------------------------|--------------------------------------|
| (2) | a^{33} - tso ⁵⁵ | ma^{33} - tso ⁴² | $tʃɣ^{33}$ - tso ⁴² | $a^{33}thi^{55}$ - tso ⁴² |
| | PREF- short | NEG- short | more- short | a little- short |
| | ‘short’ | ‘not short’ | ‘more short’ | ‘a little short’ |

Reduplication is productive in adjectives, as in (3).

- (3) a^{33} - tso⁵⁵ ‘to be short’, a^{33} - tso⁵⁵ lo⁵⁵ ‘a little more short’, a^{33} - tso⁵⁵ tso⁵⁵ ‘very short’
 PREF- short PREF- short RDP PREF- short short.RDP

[Syntax]

Youle Jino adjectives have two functions, namely modifying nominals and becoming predicate. When modifying nominals, the basic form of adjectives follows nouns.

- (4) $kɔ^{55}tɔ^{44}$ $a^{33}ŋɣ^{55}$ ‘a red clothes’, $kɔ^{55}tɔ^{44}$ $a^{33}ŋɣ^{55}ŋɣ^{55}$ ‘a very red clothes’
 clothes to be red clothes to be red.RDP

However, the negative form of adjectives can follow or precede nouns.

- (5) a. $a^{33}tsu^{55}$ $ma^{33}mjo^{55}$ -mɣ⁵⁵, b. $ma^{33}mjo^{55}$ -mɣ⁵⁵ $a^{33}tsu^{55}$ ‘trees which are not tall’
 tree NEG-tall -REL NEG-tall -REL tree

In (5a), mjo^{55} in the modifier seems adjective, because its word order is the same as (4), whereas in (5b), it seems verb, because its word order is the same as the default order of relative clause.

When becoming predicate, adjectives are placed after subjects.

- (6) $a^{55}mɔ^{55}$ $a^{33}lɔ^{55}lɔ^{55}$. ‘My body is very hot.’
 body hot.RDP

Besides, when adjectives become predicate, they often precede the copular verb $ŋu^{55}$.

- (7) $ɕi^{44}=pɔ^{44}$ $ʃɔ^{33}khi^{55}$ $a^{33}krɔ^{55}$ $ŋu^{33}$ -nɔ⁴⁴. ‘It is slippery here.’
 this=direction foot slippery COP-SFP

[Typology]

Although the basic form of Jino adjectives contains verbal root, the root can not appear independently, whereas the roots of adjectives in Bisu (XU 1998) and Hani (DAI and DUAN 1995) can.

- (8) a. [**Bisu**] $aŋ^{33}$ -vɣ³³ / vɣ³³ ‘far’ b. [**Hani**] $zɔ^{33}$ -mɔ⁵⁵ / mɔ⁵⁵ ‘long’
 PREF-far far PREF-long long

Whereas the characteristics of adjectives in Bisu and Hani are more similar to verbs than nouns, those in Jino are similar to both nouns and verbs.

Language contact and lexical competition: Chinese impact on Mongolian negative imperatives

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This paper investigates Chinese impact on Mongolian negations. Negative imperatives are mainly marked by a pre-verbal negator *büü* in Mongolian historical documents like *Secret History of the Mongols*, *Altan Tobci*, *Erdeniyin Tobciya* and *Mongolian Lao Kida* as shown in Table (1).

Table 1. Tokens of imperative negators in four historical documents

| Sources negators | Secret History of the Mongols (1228) | Altan Tobci (1655) | Erdeniyin Tobciya (1662) | Mongolian Lao Kida (1790) |
|---------------------|--|--------------------------|--------------------------------|---------------------------------|
| bü | 71 | 135 | 17 | 18 |
| bütügei | 0 | 5 | 0 | 5 |

Büü hardly appears and *bütügei* is used instead in Modern Khalkha Mongolian and Standard Inner Mongolian dialects. However, *büü* is preserved in a Mongolian vernacular spoken in Heilongjiang. Contacts and interactions among Mongolian and Sinic people there are lively and the Mongolian variety spoken in that area contains abundant Chinese borrowings. (Bao, 2006) In this paper, we will explore the possibilities that *büü*, which is phonetically identical to Chinese negator 不 “bú” by a coincidence, resists in the variety because it resembles its Chinese counterpart *bú*, or the choice of *büü* and *bütügei* reflects areal dialectal differences rather than historical changes. Data drawn from Mongolian varieties in different areas and related Mongolic languages such as Kanjia and Monghuer are used to examine competing proposals.

Selected References:

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A Corpus Study of Classic Chinese Poetry

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This paper discusses the metrical structure of classic Chinese poetry. It establishes a corpus of 1746 verse lines, and includes coding information such as stress, syllables, word categories and syntax. An OT analysis is offered based on the statistics.

Predicate Ellipsis in Old Chinese

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Predicate ellipsis is quite common in Old Chinese, but seems to be less common in Modern Chinese.

This paper will deal with predicate ellipsis in Old Chinese, focusing on *the Confucian Analects, Mencius, Tso-chuan, Kuo-yu, and Intrigues of the Warring States*. I think a textual approach is the better way to explain the occurrence of predicate ellipsis.

The various types of predicate ellipsis will be presented, and it is necessary to discuss the differences between VP ellipsis and gapping. Furthermore, these kinds of ellipsis will be compared with the results of my previous NP ellipsis studies.

Keywords: ellipsis, predicate, Old Chinese.

The Serial Verb Constructions in Nuosu Yi Language

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A Serial Verb Construction (SVC) is a sequence of verbs which act together as a single predicate. There is SVC in Nuosu Yi language, which basic construction is N1+N2+VP1+VP2. This paper aims to describe the various structural types, semantic and cognitive features of SVC in Nuosu Yi language. The paper also attempts to discuss the grammaticalization caused by SVC. The connections and distinctions between SVC and Verb Complementation Construction, between SVC and Adverbial Verb Construction are discussed as well.

Key words: Nuosu Yi Language; Serial Verb Construction; Grammaticalization

彝语诺苏话的连动结构

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连动结构是指两个或两个以上的动词性词语连用在一起构成连动短语充当一个句子的谓语的结构。彝语诺苏话中存在连动结构，其基本形式是：N1+N2+VP1+VP2。本文主要描写彝语连动结构的各种形式、语义和认知特点，并探讨连动结构引发的语法化，连动结构与动补结构和状动结构的联系和区别。

关键词：彝语诺苏话； 连动结构； 语法化

Relative Clauses in the Puxi Variety of Qiang

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Abstract

The Puxi variety of Qiang is spoken in Puxi Township (蒲溪鄉), Li County (理縣), Aba Tibetan and Qiang Autonomous Prefecture (阿壩藏族羌族自治州), Sichuan Province (四川省), China. It has about 2,000 speakers. The Puxi variety of Qiang belongs to the Daqishan subdialect (大岐山土語) of the Southern dialect of Qiang (羌語南部方言). It is mutually intelligible with other varieties within the Daqishan subdialect, but mutually unintelligible with other subdialects in the Southern dialect or the Northern dialect.

In this paper, we describe and analyze how to form relative constructions in the Puxi variety of Qiang. Relative clauses in the Puxi variety of Qiang can be quite complex. We find that there are head-external relative clauses, including pre-head relative clauses, post-head relative clauses, and headless relative clauses, and head-internal relative clauses. Two different nominalizers and definite marking or indefinite marking are used as relative clause markers; the choice depends on the semantic role of the head in the relative clause. There are also some relative clauses that are not marked by nominalization, but marked by person with aspect marking.

Come and Go in Cak

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Abstract

Cak is a Luish (Tibeto-Burman) language with its population c. 2000 (1991 census), spoken mainly in Chittagong Hill Tracts (CHT), Bangladesh.

According to the previous studies, including the present author himself, although there are minor discrepancies in spellings, they all write ‘come’ as something like *vaiŋ* and ‘go’ as *laŋ* (see Table1 below).

| | LÖFFLER 1964 | BERNOT 1966 | LUCE 1985 | KHAING 1988 | HUZIWARA 2002 |
|------|------------------|-------------|-------------------------------------|--------------------------------------|------------------|
| GO | làng(101: 7-7) | laiŋ(254) | lā̃ ³ (vol.II, K: 114) | ṽl̃ ^{*1} (Appendix: 23-1) | laŋ(260: 413) |
| COME | vaing(96: 2-4) | veiŋ(255) | vār ³ (vol.II, K: 115) | ṽaĩ(Appendix: 23-2) | vaiŋ(260: 412) |

Table1 ‘Come’ and ‘Go’ in Cak

But if you look into other Tibeto-Burman languages, it is obvious that Cak forms look different (see Table2 below): both ‘come’ and ‘go’ in Cak end with *-ŋ* and, roughly speaking, ‘come’ in Cak corresponds to ‘go’ in other languages and ‘go’ to ‘come’, vice versa.

| | WB | Marma | Newar | Jingpho | Hakha Lai | Mizo | Garó | Kadu |
|------|------------------------------------|-------|-------|-------------------------------------|-----------|---------------|--------------|------|
| GO | swa ² , la ² | lá | wan-e | sa ³³ , wa ³¹ | kal, va | kal, vei | re-, re-ang- | nang |
| COME | la | la | wa-ye | sa ³³ | ra | lo-kal, thlon | re-, re-ba- | li |

Table2 ‘Come’ and ‘Go’ in Tibeto-Burman

In this presentation I will try to show the reason why Cak is different so by exploring Cak morphosyntax. The conclusion is that both ‘come’ and ‘go’ in Cak are originally combined forms: i.e., ‘come’ derives from *va* + auxiliary and ‘go’, from *la* + auxiliary.

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ထွန်းရွှေခိုင် (Thun Shwe Khaing) 1988. ရခိုင်မြောက်ပိုင်းဒေသတစ်ခု သက်တိုင်းရင်းသားများ၊ စစ်တွေကောလိပ်။

^{*1} ṽl̃ is found only in the Appendix. Judging from example sentences in other pages written in Burmese alphabet, the actual form would be *lā̃*.

Some Historical Records on the Lyuzu Language in Southwest China

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The Lyuzu language is one of the Tibeto-Burman languages spoken in Sichuan, China. We have two historical records made by western scholars who explored southwest China in the early 20th century. They recorded tens of words under the name of “Menia” language, but I found this was not a record of the Mu-nya language, but they actually recorded the Lyuzu language. On the other hand, we have important historical documents on Tibetan languages recorded during the Qing Dynasty. One of these, a list of Tibetan-Chinese vocabulary (*Xifan yiyu*) also recorded the Lyuzu language which includes 740 words with Chinese characters using their pronunciation. In this report I will discuss the correspondences and differences among these materials and identify the languages in these documents as the Lyuzu language, referring to field data collected by HUANG Bufan and myself.

ABSTRACT

THE PHONOLOGY AND SYNTAX OF MIZO LANGUAGE

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This abstract speaks about the phonology and syntax of Mizo language (which is one of the Sino-Tibetan Languages) The language spoken by the Mizo tribe was evolved through a process of fusion of dialects of the component sub-tribes as the Mizo tribe is formed out of a process of synthesis of many sub-tribes in the region over two centuries. Ethno-culturally, the Mizos are strikingly similar to the tribes of south-east Asia while politically they were the sons of India. A close affinity of the Mizos with the hill tribes of Southern China in languages, mode of living and culture etc., leads us to a belief that they came from a common places and had common ancestors. There are many possible theories suggesting the original home of the Mizos, but the common conclusion is that the Mizos had once settle in Central Asia.

The Burma Census Report of 1881 (which is regarded as the most reliable source) says that the Kukis of Manipur and the Lushais of Assam and Bengal, and the Chins of Burma originally lived in Tibet and are of the same racial stock¹ And from the linguistic point of view, the Mizo language belongs to the Tibeto-Burman sub-group of the Sino-Tibetan family. In so far as their language is concerned, Grierson names it Kuki-Chin and puts it into the Burmese branch of the Tibeto-Burman family.²

The Mizo language is a tonal language. The variation in tone can alter the meaning of word or utterance which is the peculiarities of Mizo language. The Mizo alphabet was framed and designed by the British Missionaries J.H.Lorrain and F.W.Savidge in the year 1884. Recounting the formation of the Mizo alphabets, Rev. J.H.Lorrain said, "For this purpose we chose the simple Roman Script, with a phonetic form of spelling based on the well-known Hunterian system."³

Since our Mizo language is a tonal language, even our vowel (a, aw, e, i, o, u) have more than one sound depending upon the tone which is shown in this paper. This paper speaks about the peculiarities and complexities of Mizo phonology and syntax which is remarkably different from English and Indian languages like Hindi, Bengali, Punjabi, etc. Moreover, there are some peculiarities about Gender, Numbers, and Postposition of Mizo language which is shown in this paper.

¹ Betram S.Carey and H.N.Tuck. **Chin Hills, Vol.-I** (1932) Aizawl : Tribal Research Institute, Reprint, 1976, P-1

² G.A. Grierson. **Linguistic Survey of India, Vol.-III Part-III**. Delhi : Motilal Banarridas, Reprint, 1967, Pp 3 & 10.

³ J.H.Lorrain. **Dictionary of the Lushai Language**. Culcutta Asiatic Society, 1940, P-V

Phonological change of Old Chinese(LFK System): Dissimilation

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When we reconstruct Old Chinese, various elements are to be considered but the most important thing is its phonological changes into Middle Chinese, which can reasonably explain its reconstruction. Phonological changes have various kinds of aspects. Most common aspect is dissimilation.

Dissimilation can be used to explain how Old Chinese were reconstructed or how Old Chinese were changed to Middle Chinese. I examined, therefore, the dissimilation various points of view and concluded following:

- (1) The explanation that *gwj- became MC [喻三]j- or [群]g- according to dissimilation is problematic. thus we need other method of its interpretation or other reconstruction.
- (2) The theory that vowel *i has a function of preventing dissimilation cannot be acceptable because its several exception.
- (3) The dissimilation which occurred under the same or similar initial or ending consonant has the characteristic of distant dissimilation. when we investigate, however, a word having two syllables and one morpheme, we will find that ending consonant of precedent word is dissimilated by initial one of the following word. If we study further, we seem to find more interesting things.
- (4) When initial consonant and ending one had the same or similar feature in the case of OC, some of them changed to other sound because of dissimilation, but there were many cases that never worked. It is worth thinking that why this happened.

In addition, I cannot find such syllables as [p...b/], [b...b/], [m...p/], [m...b/], and [m...m/] in OC and MC. The syllables, however, seem to exist in proto Sino-Tibetan period. I would like to suggest that these syllables might disappear because of dissimilation.

Consonant alternations in Fuzhou Chinese

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This paper aims to investigate consonant alternations in Fuzhou, a *Min* dialect of Chinese spoken in the northeast Fujian province of China. The consonants in this dialect exhibits three kinds of phonological processes. Firstly, voiceless labials and alveolars become corresponding voiced fricatives or laterals intervocalically. This process is categorized as spirantization and illustrated in (1)-(3) below. All data in this paper are from Chen (1998).

- | | | | | | |
|-----|------------------|------------------------|---|------------------------|---------------------------------|
| (1) | 菜包 | ts ^h ai.pau | → | ts ^h ai.βau | p, p ^h → β/V — V |
| | 大炮 | tuai.p ^h au | → | tuai.βau | |
| (2) | 粗紙 _{草紙} | ts ^h u.tsai | → | ts ^h u.zai | ts, ts ^h → z/V — V |
| | 花彩 | xua.ts ^h ai | → | hua.zai | |
| (3) | 花店 | xua.taiŋ | → | xua.laiŋ | t, t ^h , s → l/V — V |
| | 砂糖 | sa.t ^h ouŋ | → | sa.louŋ | |
| | 雨傘 | y.saŋ | → | y.laŋ | |

Secondly, an obstruent becomes a corresponding nasal stop after a nasal. This process is typically referred as progressive nasal assimilation and is demonstrated in (6)-(8) below.

- | | | | | | |
|-----|------------------|------------------------|---|------------------------|-------------------------------|
| (6) | 糖包 | t ^h ouŋ.pau | → | t ^h ouŋ.mau | p, p ^h → m/ŋ — |
| | 船票 | suŋ.p ^h iu | → | suŋ.miu | |
| (7) | 餅店 | piaŋ.taiŋ | → | piaŋ.naiŋ | t, t ^h , s → n/ŋ — |
| | 紅糖 | øyŋ.t ^h ouŋ | → | øyŋ.nouŋ | |
| | 洋傘 | yoŋ.saŋ | → | yoŋ.naŋ | |
| (8) | 同居 _{鄰居} | tuŋ.ky | → | tuŋ.ŋy | k, k ^h → ŋ/ŋ — |
| | 鋼琴 | kaŋ.k ^h iŋ | → | kouŋ.ŋiŋ | |

Thirdly, velars and glottal stops are deleted. The former takes place between two vowels, while the latter is conditioned by a preceding consonant, shown as in (9) and (10) below.

- | | | | | | |
|------|----|--|---|------------------------|---------------------------------|
| (9) | 西瓜 | sɛ.kua | → | sɛ.ua | k, k ^h , x → Ø/V — V |
| | 布扣 | puo.k ^h au | → | puo.au | |
| | 珠蚌 | tsuo.xaŋ | → | tsuo.aŋ | |
| (10) | 石板 | suoʔ.peiŋ | → | suo.βeiŋ | ʔ → Ø/ — C |
| | 曲尺 | k ^h uoʔ.ts ^h uoʔ | → | k ^h uo.zuoʔ | |
| | 伯公 | paʔ.kuŋ | → | pa.uŋ | |

There are three questions raised by the above alternation patterns: (i) why do velars and glottals behave differently from labials and alveolars in that former undergoes deletion while latter undergoes spirantization? (ii) why do alveolar stops and fricatives pattern together in (2), differing from alveolar affricates in (3)? (iii) is there any principle governing all the different alternation patterns? If there is, what is it?

To answer these questions, I propose that all consonant alternations in Fuzhou Chinese are indeed triggered by a single function, that is, reducing articulatory effort. Following Kirchner (1998), I further propose that the three different phonological processes can be accounted for by ranking the same sets of effort-based constraints and faithfulness constraints.

Valence-changing particles in Pwo Karen

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Pwo Karen is an SVO type language which belongs to the Karenic branch of the Tibeto-Burman languages and is spoken in Burma and Thailand. It has more than sixty particles that are placed before or after verbs and they are called “verb particles” in this paper. Some of these verb particles have the function of changing the arguments of verbs. For example, one such verb particle, *θà*, which originates in the noun that means “heart” and denotes spontaneity, changes the object of the verb into its subject. See below:

(1) ʔəwê pàv thán pàitərán
3sg open up window
‘He opened the window.’

(2) pàitərán pàv thán θà
window open up
‘The window opened.’

The object of sentence (1), *pàitərán* “window”, occurs as the subject in sentence (2) in which *θà* is added. The verb *pàv* is a transitive verb.

In this paper I will show the behaviors of all of the valence-changing particles in Pwo Karen, and by doing so, I will reveal one of the important aspects of Pwo Karen morphosyntax.

Tao Te Ching Influence in Tai Languages:
Evidence for a Taoist Legacy

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This article hypothesizes that some 1500 years ago the Tais were under a Taoist Theocracy in the vicinity of what is now North Vietnam and Southwest China. At present, traces of Taoism can still be found in Tai languages and cultures. The writer argues that a lot of Middle Chinese loanwords in Tai languages resulted from the practicing of Taoism by the Tais in the former period. To illustrate the point, the writer establishes a relationship between 50 Thai words and 50 corresponding Chinese words as used in Tao Te Ching, the most important Taoist teaching. Examples of some of the words, “suay,l” (稅 taxes), “thii,f” (地 land, earth), “siaw,f” (小 small), “saam,r” (三 three), “khay,r” (開 to open), “ming,f + khwan,r” (命魂 soul, spirit) and “thaen,r” (天 angel, sky), “maa, h” (馬 horse).

An Analysis of a verbal suffix *chəi* in Meche

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This presentation analyzes a verbal suffix *chəi* in Meche, a Tibeto-Burman language spoken in Jhapa, Eastern part of Nepal (Bodo group), giving a brief outline of the morphosyntactic properties pertaining to tense, aspect and modality. The suffix *chəi* in Meche corresponds to *səi* in Bodo, Assam. Bhattachariya (1965) describes *səi* as assertive and M.R. Baro (2001) as imminent future. The suffix *chəi* in Meche could be described the same way, but when we look at some discourse-oriented data, the functions of the suffix are more complex than assertive or imminent future. The interpretation of the suffix varies depending on the tense/aspect markers on the verb. The properties and functions of *chəi* are summarised as follows:

1. The suffix *chəi* may be added to almost all the verb forms except the perfect *-bai*.
2. The basic function of the suffix is to encode a recognition of the situation as a newly established one, presupposing the opposite situation at the previous stage.
3. The above property gives rise to interpretations of imminent future with the future suffix *-nai*; a newly started situation with the continuous suffix *-dəŋ*; a newly acquired habitual situation with the habitual suffix *-ur*; and in negative imperative a prohibited action which is presupposed to have been done before the utterance; with the past negative *-a khə*, an ‘after all’ type of negative situation, implying no more possibility for the situation to occur.

The suffix *chəi* has a discourse oriented function too. In this use the suffix may be added almost all the verbs in the discourse.

1. In narrative discourse, it is used with the past marker *-a* in assertive way. The suffix is optional in this function, but the suffix is used to mark the information which may call for the hearer’s attention for understanding the story.
2. In procedural discourse, it is used with the future marker *-nai* to show how to do something in a fixed order, not imminent future.

Those discourse-oriented functions may be explained in terms of assertivity: the speaker draws the hearer’s attention to the important information according to the discourse type.

Where did the ‘Dog’ ‘Go’: a Continuing ‘Chew’ over the Labiovelars of Northern Yi

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[Abstract]

Pan (2001) argues that the consonantal initial forms / $\widehat{k}p$, $\widehat{k}ph$, $\widehat{g}b$, $\widehat{\eta}gb$, $\widehat{\eta}m$ / of *Adu*, a Northern Yi variety, are clusters and should be reconstructed as the proto-forms of *Yiyuzhi* (*Yi Branch*), or Loloish; however, Pan’s proposal has been challenged by Matisoff (2006), who contends that these consonants are not clusters rather unit phonemes in the PLB stage. By using new evidence from *Suondi* and *Shengzha* of Northern Yi, this paper continues on this hot debate. Examples, such as ‘dog’, ‘go’, ‘nest’, ‘chew’, ‘cud’, and so on of *Suondi* patios, suggest that there would exist not only a *velar + labial initials* at least at the Proto-Northern Yi stage, but also a *velar + coronal fricatives* could present at that stage; nevertheless, these forms seem to have developed from PLB *velar plus -w-* series.

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**Nominalization in Rawang,
with an excursus on “descriptive” linguistics and linguistic theory**

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This paper discusses the various forms, origins, and uses of nominalization in the Rawang language, a Tibeto-Burman language of northern Myanmar, with data taken mainly from naturally occurring texts. There will be a short excursus on the value of using natural data, the value of documentation and archiving, and the nature of so-called “descriptive” linguistics as theoretical linguistics.

A Synopsis of Yongning Na (Mosuo)

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The language of the Na (Mosuo) is split between three dialects: Yongning, Beiquba, and Guabie; Na itself is categorized as an eastern variety of Naxi, which most linguists ascribe to the Lolo-Burmese branch of Tibeto-Burman (Matisoff 1986, Ramsey 1987, Thurgood 2003). This work focuses on Yongning Na, as spoken in the area around Lugu Hu in Yunnan Province. Yunnan Province is located in southwestern China, and is north of Laos and Vietnam, east of Myanmar (Burma), southeast of Tibet, and west of Sichuan Province.

This presentation provides an overview of the key features of Yongning Na, including the structure of noun phrases, the sortal classifier system, verb phrases, copulas, grammaticalization, the aspectual system, and evidentials; additionally, a short description of the computing environment is given. Data presented are taken from audio- and video-recordings of oral narratives such as folklore and mythology which I recorded with the aim of documenting the culture of the Na linguistic community, their natural speech patterns, as well as important aspects of Na belief systems and the Daba religion. This methodology, the discourse-centered approach to language documentation (Urban and Sherzer 1988, Sherzer 1987, Sherzer and Woodbury 1987), also captures casual speech not obtained through formal elicitation and grammaticality judgments, thus yielding a more well-rounded data set.

The computing environment consists of a commercially available Unicode-compliant relational database and operating system (Microsoft Access XP and Windows XP) and Unicode-compliant fonts to customize a database that allows the user to: 1. enter data in multiple writing systems (here, English, IPA, and Chinese characters); 2. sort data by stipulated grammatical categories; 3. interlinearize a narrative text with multiple language glosses from a lexicon file; and 4. export the data in XML, a non-proprietary format. The use of Unicode-compliant software and fonts allows the database to operate in multiple languages without misinterpretation of the language encoding of the data. The fact that the data may be exported from the database in XML, a non-proprietary format, means that researchers running other database software or operating systems can use the data. Additionally, the XML format is convenient for distributing data over the Internet. This system is in line with the E-MELD recommendations for digital language documentation (E-MELD 2004).

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Processing of Taiwanese tone sandhi : The Gating paradigm

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Abstract The aim of the research is examine spoken word recognition of Southern-Min Taiwanese. Constraints of lexical tones on semantic activation on the recognition of spoken words are common features in tone languages, especially in S.M.T, tone sandhi determines what the spoken word recognition of comprehension process. The subjects were 30 teachers of primary school in Taiwan. Each S.M.T word was presented in duration-blocked format. The acoustic information of each word was increased cross groups with 50 msec a date. The subjects were asked to spell out and write down the word being presented and to indicate how confident they were about each guess on a 7-point scale.

The results are discussed in terms of how tonal information is represented in the lexicon, and how tone sandhi on semantic activation are determined in continuous spoken word context.

Keyword: Southern-Min Taiwanese, tone sandhi, Gating, spoken word recognition

From Directional to Past Imperfective: A Case from rGyalrong

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By examining related data from all three major dialects of rGyalrong, this paper documents a case in which two semantically opposing categories, i.e. perfective and past imperfective, are descended from the same source: a directional meaning “down”. It is proposed that “down”, with its potential to code telicity and limit, first developed in a herd with the other five orientation prefixes in rGyalrong to become perfectivizers. Afterwards, the inherent sense of continuity in “down” and the common temporal property (i.e. past) shared by perfective and past imperfective in semantic content triggered “down” to go further than the other directionals, and eventually generalized to a past imperfective. Such a particular process of grammaticalization, never mentioned before in the literature, is evidenced in all the reported dialects of rGyalrong, thus very possibly is their common heritage from Proto-rGyalrong.

The Euphemism of Death in Hakka, Mandarin, and English

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Abstract

"Taboo" generally exists in every human culture., Every race has many taboos that have the common goal "to incline to lucky avoiding disaster" no matter in the Eastern or Western society. Humans deliberately choose the gentle, semantically vague statement, "the tactful language" (Euphemism), instead of some taboos words and expressions for the sake of the agreeable communication within the conversation.

The so-called Euphemism is an antonym of the taboo. The saying of Euphemism comes from Greek that indicates the meaning, "the speech that is pleasant to hear". Richards (2000) define this tactful language as "the speech is used to replace for some offensive, disturbing, or unpleasant words or phrases to the listener."

Every creature would die. People get used to use the tactful language such as 'to pass away', 'to return to heaven', 'to go to heaven', 'to get rebirth', and 'to join the immortals' instead of talking about the word 'death' since people believe that they can avoid the disaster in the case of not speaking this word, death. The variety usages of the death euphemism depend on the identity of the specific referented object. For instance, in the ancient Chinese, some expressions like 'jia53 bong55', 'bong55', 'bong55 shii53', 'bong55 cu53', 'bing55 kong55', 'bing55 tian55', and 'shan53 xian55' represent the death of the king or emperor; moreover, the phrases 'hong55', 'hong55 bei53', 'hong55 shii53', 'hong55 xie53', and 'hong55 suen214' refers to "the feudal baron or officials that have high oppositions". Average citizens would say the common way like 'be gone', 'hit the bucket', and so on. Soldiers use "to sacrifice", "to bind with the leather", "the corpse is bound up", and the death is replaced for the expressions 'mie53 du53', or 'nie53 pan24' for Buddha. Therefore examples above show that the euphemism is relevant with the social relationship between superior and inferior or intimate or remote. 'Politeness' is the result of maintaining this kind of the social relationship. One of the main ideas of the article discusses the semantic collocation of the death euphemism and the referented object.

In Hakka, we have many special death euphemisms such as 'kui33 ka33', meaning to go to one's long home, 'tzong31 boi55', 'lo31 e11', interpreted to be more

older, ‘ko55 sii55’, ‘ko55 sen33’, ‘lo31 e21 nin11’, or ‘kui33 si33’, and etc. Someone calls dead elders as ‘tseu31 e11’, or ‘tiu31 tet2’. Even the topics of food and living could be used to address someone’s death like ‘m11 sit5 fang55’, or ‘m11 tso24 e11’. Besides, Hakka has a kind of black humor to death in the representation of some expressions like ‘bun33 ian11 lo11 vong11 niat2 jio2’. There are also many kinds of usages of Euphemisms in English, for instance *to be no more*, *pass away*, *cross over*, *expire*, *bite the dust*, *bite the ground*, *bite the sand*, *buy the farm*, and these usages represent different semantic connotations. This article mainly studies the death euphemism classification from the factor or viewpoint of culture and psychology by using sample investigation and the language contrastive analysis method.

The death euphemism mostly has the semantic ingredient which expresses the respect, commend, and retrospection to the dead, for example, ‘chang33 mian33’, ‘an55 si33’, ‘jiuan33 chiu33’, ‘jio31 i31’, and so on. On contrast, the death euphemism could be expressed as the negative meaning to represent the contempt to the dead. However, the euphemism reveals the close relation with the collocation of the referent. In short, we have collected more data about Hakka euphemism, and pay more attention on the linguistic contrast among three languages so that we will know the limitation or inclination within languages.

Keywords: Euphemism, Taboo, Cognitive Linguistics, Linguistics of culture, Hakka

Comparative Notes on Tibeto-Burman Copulas

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Tibeto-Burman languages tend to innovate main clause grammar quite readily. As a result, Tibeto-Burman languages display a wide variety of disparate copulas. This paper has compiled copulas from over 60 Tibeto-Burman languages. These forms are then considered from a comparative/historical perspective.

From the total of over 60 languages, no less than eighteen distinct forms of copulas have been found. Two of the more widespread forms are reconstructed by Matisoff (2003) as **ri(y)* and **na*. These are not the only widespread forms, however. For example, forms similar to Tibetan *yod* are found as far east as Lahu and forms akin to Newar *da* are found further west in Darmiya and east in Lisu.

By including main verbs, tense/aspect/mood morphology and particles, this paper also sheds light on the diachronic pathway of copulas in Tibeto-Burman languages. For example, Kurtoep *ni* is a main verb meaning ‘sit’ or ‘stay’ and inflects for tense/aspect/mode. In a number of languages, such as Darmiya, Meithei and Sema Naga the same form appears as a copula. In other languages, such as Hayu, the same form marks progressive aspect. Assuming *ni* and other forms discussed in this paper are related etyma across these languages, this paper also sheds light on the origin and endpoint of Tibeto-Burman copulas.

An OT and Corpus-Based Analysis of English Loanwords in Mandarin: Cases of Coda Adaptation

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This paper aims to investigate the coda adaptations of English loanwords in Mandarin. On the one hand, we account for the loanword phonology through constraint-ranking in the framework of Optimality Theory (Prince & Smolensky 1993, McCarthy & Prince 1993, McCarthy & Prince 1995). On the other hand, we establish a loanword corpus, including 947 common English loanwords in Mandarin, aiming to analyze loanwords objectively on the basis of scientific statistics.

Previous studies draw an arbitrary conclusion for lack of adequate research data. Shih (2004) studies English loanwords in Mandarin from Silverman's (1992) perspective, as illustrated below.

(1) Shih (2004) (modified)

| | | Perceptual Level | | Operative Level |
|--------------|---|--------------------------------|---|--|
| <i>Eric</i> | → | [e.ri <u>k</u> ^h] | → | [aj.li.k ^h ə]/[aj.r ^w ej.k ^h ə] |
| <i>Glen</i> | → | [<u>k</u> len] | → | [kə.lan] |
| <i>Frank</i> | → | [f <u>r</u> enk ^h] | → | [f <u>u</u> .lan.k ^h ə] |

In (1), the underlined stop codas in the Perceptual Level are preserved by vowel epenthesis in compliance with Mandarin phonotactics. Relevant constraints are thus ranked as 'MAX-C-IO >> DEP-V-IO', which is also supported by Guo (2001) in his study on the Mandarin transliterations of 46 American state names and 88 typhoon names.

However, our statistic result shows that stop consonants can be lost too, and, in particular, such instances of coda deletion account for nearly 40% in disyllabic or polysyllabic loanword data, with a few examples listed below.

| (2) | English | | Mandarin | |
|-----|-----------------------|------------------|----------|--|
| | [hɪp hɑp] | <i>Hip Hop</i> | → | [çi.xa] 嘻哈 |
| | [frænkfæt] | <i>Frankfort</i> | → | [fa.lan.k ^h ʁ.fu] 法蘭克福 |
| | [k ^h odak] | <i>Kodak</i> | → | [k ^h ʁ.ta] 柯達 |

To account for this, we rank MAX-IO(S) and DEP-IO(S) in the same level; that is, preservation and deletion are both the major adaptation strategies for an illicit English coda. In monosyllabic loanwords, however, coda consonants are mostly preserved. We believe that it is constrained by 'MINIMAL WORD', since Mandarin prosodic structures tend to be disyllabic (Hsiao 2006), and thus codas in monosyllabic loanwords are mostly preserved by vowel epenthesis to form a second syllable.

In brief, based on the corpus, this paper reviews past OT works on Mandarin loanword phonology, and attempts to provide a new interpretation for the coda adaptations of different consonant classes, such as fricatives, affricates, and retroflexes.

Statistical Analysis Methods of the Corresponding Patterns of the Sound System Among Chinese Varieties

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Abstract :

Sound system evolves toward certain direction. The corresponding pattern of sound change among varieties of the same proto-language developed due to the situation of language contact. Differences between these varieties might lead to communication break-down among their speakers. The objectives of this study is to examine the corresponding pattern between of Chinese varieties and Japanese, Vietnam, Korean languages. Analysis of the collected data were done by matching polyphones, analysing of levels of sound and sound system so as to avoid inaccuracy of the values of the study. This study has recommended a method of how to develop a database called ‘character (zi4)-sound (yin1)’ database. Besides, this study has also suggested a method by using a particular software on statistical analysis of sound system which can be applied in the future. A precise statistical analysis of this study will contribute to the field of comparative linguistics, computational linguistics, language variation, etymology, second language acquisition, translation etc.

Keywords:

corresponding patterns of characters and sounds, comparative linguistics, computational linguistics, database management , pivot table

漢語相關語言間音韻對應規律的統計方法

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【提要】

語音的演變，具有一定的規律和方向。同族系的兩種語言，經過千百年的演變，也許會讓彼此的差異大到無法互相通話，但其音韻之間，必然存在或多或少的對應規律。至於原本不同系屬的語言，也有可能因為接觸的頻繁，拉近彼此的距離，而形成另一種形式的音韻對應規律。

雙語之間音韻對應規律的統計分析，是比較語言學的重要工作項目。精確的對應規律統計，對於分析雙語音韻異同、擬測共同祖語音韻、考求本字和同源詞、語言(方言)系屬的劃分、語言(方言)調查字表的製定、第二語言學習，甚至相關語文翻譯的研究，都具有決定性的參考價值。

然而，對應規律的統計，是一項煩瑣而又複雜的工作。例如多音字的配對選擇、音韻層次的分析……等等，任何一個環節的疏忽，都有可能降低統計結果的精確性，進而影響它的價值。

本文擬針對漢語相關語言間的音韻對應規律的統計，從字音資料庫的建立，到統計軟體的設計，以至於統計結果的應用，提出個人一得之愚，以分饗同道，並就教於方家。

【關鍵詞】字音對應規律、比較語言學、計算機語言學、資料庫檔案管理、

樞紐分析表

Some Sino-Tai Correspondences in Old Chinese *-a- (魚) Finals

Abstract

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Abstract. This paper examines a number of lexical items in Tai which have been or are going to be proposed to be related to Chinese. More specifically, it focuses on Sino-Tai correspondences in Old Chinese 魚 group of finals that are conventionally believed to contain a proto *-a-, namely the 魚 (*-ag), 歌 (*-ar), 元 (*-an), 祭/月(*-at), 陽 (*-aŋ), 鐸 (*-ak), 談 (*-am), and 盍 (*-ap) rhymes as reconstructed by Li (1971). Over two dozen correspondence sets can be established between Tai and Chinese where the corresponding Chinese forms are found to share the same graphemic/phonetic element, i.e. forms that are in the same phonetic series. The regularities and irregularities of the correspondences are noted. The findings shed light on the debate over the nature of Sino-Tai relationship, with implications for Old Chinese and Proto-Tai reconstruction.

A Tale of the Tail: Classical Newari and Proto-Tibeto-Burman

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Compared with a wealth of attested /dated lexical roots available in Classical Newari, Shafer (1967), Benedict (1972) and Matisoff (2005) give marginal importance to Newari roots. Although it may not be a case of “willful neglect”, access to most of these resources are now available on the Internet and in hard-copy dictionaries.

The paper cites a root, “the tail”, its reconstructed form as given in the literature, the cognates in TB languages in general and Himalayan languages geographically adjacent to Newari. It argues for “climbing the tree from the bottom” than “descending from the top” in search of stable roots.

The proto TB form reconstructed as **r-mey* by Benedict, **k-r-mei* by Shafer and **ba~may~mey~mi* by Matisoff seem to have an early reflex in attested Newari form *mhe* (A.D. 1380) and *nhi* (A.D. 1517). This early incidence of the root also indicates that Newari had prefixes such as **s-*, already proved by Malla (1985) as well as **r-*, surviving in the whole set of *mh, nh, rh, lh, vh*, set of initial consonants.

Stable roots in Sino-Tibetan/Tibeto-Burman

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Now that a considerable corpus of ST/TB roots has been reconstructed, the time has come to try classifying them along various dimensions. Taking a cue from similar research by Martha Ratliff in Hmong-Mien, I have tried sorting PST/PTB roots according to their “stability”. The most stable roots are attested in virtually all subgroups of the family, including such divergent languages as Tujia and Sulong, on the fringes of TB. At the other extreme are roots which have so far been discovered only in a single subgroup. Most etyma lie somewhere in between.

It is revealing to classify the most stable roots by semantic area, although there is wide divergence in stability even within a single semantic area. For example, **s-hywəy* BLOOD is a super-stable body-part root with no significant competitors, but SKIN has at least 6 well-attested roots scattered around the family.

This study presupposes that cognate identifications are correct, which is not always easy to determine by simple eyeballing, especially in the case of obscure and poorly documented languages.

Several interesting questions arise from this study:

- Is there a direct connection between diachronic stability and “basicness” of vocabulary, as glottochronological theory holds?
- Are there etymologically stable concepts that are particularly characteristic of East/SE Asian languages, but not of other linguistic areas?
- Should we downgrade a root’s stability quotient if it has undergone significant semantic changes in various subgroups, even though its phonological cognacy is not in doubt?
- Are there any etyma so characteristic of TB that they constitute a litmus test for membership in the family?

With these questions in mind, I venture to list the Top Ten and Top Twenty most stable roots in ST/TB.

Tone and voice quality in TGTM (Tamang-an) languages

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The tones of the TGTM or Tamangan languages, involve both F0 and voice quality characteristics, as was reported in a number of studies from the 1970s. Two of the four tones (tones 3 and 4) were reported to be both breathy and low in most dialects of the group.

For the present research (thirty years later), audio and electroglottographic data were collected from 5 speakers of the Risiangku Tamang dialect in their 30s or 40s. Voice quality was estimated by computing the glottal open quotient. The preliminary results confirm that in the speech of three speakers (M2, M3, M5), tones 3 and 4 have a higher open quotient (which provides an indirect cue to the degree of breathiness) than tones 1 and 2. Surprisingly though, tone 3 is more clearly breathy than tone 4, especially for speaker M2. This result differs from what could be considered the opinion of native speakers as reflected in the way they transcribe their language when using the devanagari script : the « voiced aspirate » series is used to transcribe tone 4 words, and the plain voiced for tone 3. The difference in open quotient between the four tones for the other two speakers is negligible or inconsistent.

The study confirms the great variability of Tamang tones in terms of F0, as well as in terms of open quotient and supports an analysis of modern Tamang tones as possessing several correlates. It also offers an insight into ongoing change in the prosodic system of Tamang and other TGTM languages.

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Sources of vowel alternation in Kiranti verbs

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Apophony, or vowel alternation, has been described in verb stems of several languages of the Kiranti group. I will review these cases and show that they appear to fall into two broad categories. In the first, which I described in my 1975 analysis of Bahing and Khaling — here extended to Dumi — apophony appears as the result of harmony with suffix vowels, with further influence from stem-final consonants (velar vs non-velar). This type of apophony has a clear phonological motivation and does not require reconstruction to Proto-Kiranti. A second type affects a larger number of Kiranti languages, in a small number of verbs which can be reconstructed with open stems: *dza ‘eat’, *pa ‘weave’, *ta ‘put’, *sa ‘accompany’ are widespread examples. I will examine to what extent this apophony in open stems can be shown to have arisen from causes traceable inside Kiranti, such as (1) harmony or umlaut and (2) coalescence of stem and suffix vowels, and whether there is an unexplained residue that might fruitfully be compared with such phenomena in Jyarong, Tibetan, and other Tibeto-Burman groups.

Proto-Min Numerals

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The numerals in Min dialects reveal a number of features that cannot be found in traditional written sources. The numerals in question are ONE, TWO, FIVE and SIX. The word for ONE does not seem to have cognates outside Min in other Chinese dialects but may have connections to certain Tibeto-Burman forms.

**Muji Uncorked:
A first tasting of the dialects, distinctives and distribution**

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Abstract

Among the little-known Phula languages slowly mellowing in the well-stocked wine cellar of China's Yi Nationality thrives a savory series of dialects that affiliate under the label 'Muji.' Though scarcely mentioned beyond local corridors, recent fieldwork in Honghe Prefecture, Yunnan, has made possible a first sampling of the Muji vintage. This paper begins the process of defining Muji linguistically and ethnographically through an analysis of lexical, phonological and sociolinguistic data and a presentation of demographics and maps.

By way of introduction, the paper presents notes on Muji history, demography and general distribution along with a sample phonology sketch of a Muji dialect spoken in Jinping County. Following these sections, Muji is defined linguistically according to phonological, morphological and lexical innovations apparent in affiliated dialects. Notably, such innovations include a correlative redistribution of the *Ngwi tonal split that points back to an intermediate merger, the re-introduction of nasal finals—a rare feature in the syllable templates of modern-day Ngwi groups beyond Southern Ngwi (Hani-Akha)—and a unique diminutive that has evidently grammaticalized along an alternate path of cognitive metaphor from the usual 'MOTHER-SON' cognate pairs found elsewhere in Ngwi. In the closing sections, the paper introduces emerging Muji dialect boundaries along with information regarding language endangerment.

In addition to introducing a long-overlooked language cluster, The paper further undergirds Charles-James N. Bailey's contentions (e.g., Bailey 1996) that adequate dialectology must be both gradient and diachronic.

Keywords: Muji, Phula, Yi, Ngwi, dialectology, phonology, subgrouping, semantic change, endangered languages, language documentation.

Bailey, Charles-James N. 1996. Conceptualizing dialects as implicational constellations rather than as entities bounded by isoglossic bundles. *Essays on time based linguistic analysis*. 118-150. Oxford: Clarendon Press.

Aspects of Mru phonetics and phonology

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On the basis of ongoing fieldwork, this talk will describe the phonetics and phonology of the variety of Mru spoken in southeastern Bangladesh.

Syllables have the approximate structure (C')(C)V(V)(C). In this schema, the optional initial C' represents the areally ubiquitous preposed half-syllable. The optional V in the nucleus represents either the second half of a diphthong, or length associated with non-checked tonal status (see below) in open or sonorant final syllables. The optional final C exhibits predictable neutralizations (e.g., no voicing or aspiration of stops, absence of fricatives).

Syllables are obligatorily associated with tones, which involve at least four contrasts (possibly more) in open syllables, although a genuine minimal quadruplet is still forthcoming, e.g.:

| | | |
|----------------|---------------|------------|
| 53 unchecked | fu:m 'three' | |
| 53 checked | fum 'mortar' | maj 'fire' |
| 33 (checked?) | fum 'to lose' | maj 'tail' |
| 31 unchecked | ma:j 'fog' | |
| 24 unchecked | t'ŋa 'five' | |
| 423 (checked?) | t'ruk 'six' | |

These tonal contrasts are not evenly distributed according to syllable type (e.g., for stop-final syllables, there appears to only be a contrast between the 53 checked and 33 tones, with a handful of 423 exceptions). Open syllables show the full range of tonal contrasts. Furthermore, the bottom two tones also have a restricted distribution (extremely rare in monosyllabic/non-compound forms or forms without initial half-syllables). Hence, it is hoped that further simplification in the tonal analysis will be possible.

The consonantal system presents no real surprises compared to other area languages, although there is a relative dearth of fricatives. There are also no voiceless sonorants. The vowel system includes non-front unrounded vowel contrasts which are frequently attested in neighboring languages.

The talk will provide recorded illustrations of the distinctions noted here. Given time, it will also consider a couple of alternative orthographies used in the Bangladesh context (one developed in conjunction with missionary activities and the other of indigenous provenance) in light of the phonological analysis presented.

Alternations of Voiced and Voiceless Initials in Old Chinese: A Cognitive Approach to the Study of Chinese Historical Phonology

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This paper discusses different phonetic representations for the morphological process of the alternation of voiced and voiceless initials in Old Chinese. Two important proposals by Baxter & Sagart (1995) and Gong Hwangcheng (2002) are highlighted. The crucial difference between these two proposals lies in the assignment of the base and derived forms that participate in this valence-changing process. In the former, a transitive verb is taken to be the basic, while in the latter, the transitive verb is instead analyzed as the derived form. By making reference to Joan Bybee's (1985) work on morphology, the two proposals are studied from a cognitive-typological perspective. As a final point, this paper also highlights the fact that in the reconstruction of Old Chinese phonology, word frequency and meaning are two important factors that deserve further exploration in Chinese historical phonology.

Lepcha and its next of kin

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The question about the phylogenetic position of Lepcha within Tibeto-Burman has been addressed several times. It has been suggested that Lepcha is most closely related to Bodic, Kiranti, Magar, Ao Naga and certain other languages or subgroups, even to Austroasiatic. The precise position of Lepcha within Tibeto-Burman remains puzzling, although a recent grammar of Lepcha, the ongoing study of old Lepcha manuscript collections and a new critical edition, currently under preparation, of an unpublished 600-page late nineteenth-century Lepcha dictionary have all begun to shed more light on this question. The present paper makes some phonological observations and points to several difficulties with the older sources upon which most existing comparative work rests.

An acoustic study of Mizo tones and morpho-tonology
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Mizo is a Tibeto-Burman language spoken by over half a million people (approximately 539,000 in India, 1,000 in Bangladesh, and 12,500 in Myanmar). There has been descriptive work on its sound system in general (e.g., Henderson 1948, Bright 1957, Burling 1957, Weidert 1975), and its tone system has been described and analyzed by native speakers (Chhange 1986; Fanai 1989, 1992) as having four tones: High, Low, Rising (=LH) and Falling (=HL). Chhange and Fanai also provide a few rules for the interactions of tones in suffixed or compounded words; however, both these researchers stress the desirability of acoustic analyses to support their descriptions.

In this work, we add to the previous research on Mizo in two ways. First, we provide an instrumental acoustic analysis of the tones in words whose tones have been provided by previous researchers. Second, in order to investigate morpho-tonological alternations, we examine the interaction of tones on lexical items with suffixes, and two and three word compounds, words which have not been reported in the previous literature.

A single Mizo speaker was recorded reading a list of target words in a frame sentence. The word list included monomorphemic words, words with suffixes, compounds of two and three words, and borrowed words. High quality recordings were made using a Sony TCD-D8 DAT recorder and a head-mounted Shure SM10A microphone, then digitized into a CSL model 4400 and acoustically analyzed using Praat 4.3.09. We confirm the findings of previous researchers by showing that Mizo has four distinct tones in the system, and show that these can be differentiated by two measures of pitch. The average F0 across the tone bearing unit (TBU=vowel plus voiced coda) relative to that of the preceding word in the frame sentence distinguishes between the H and L tones. Within a syllable with a contour tone, the pitch difference between the first and last F0s of the TBU can distinguish a rising tone from falling. Measurements were taken at 20ms after the initiation of the vowel and 20 ms before the end of the TBU, in order to avoid consonantal interference, and a significant difference was found, with rising tones averaging a 10.4 Hz increase and falling tones averaging a 52.0Hz decrease.

Using these characteristics to determine the tones of the words whose tone assignment was unknown, we are examining the tonology of words with suffixes and in compounds, providing a descriptive analysis of some of the morpho-tonology of Mizo. We thus add to our knowledge of this little studied language of the Sino-Tibetan family, and provide an acoustic phonetic basis for further research.

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ʔǎ-prefixation on verbs and auxiliaries in Lhaovo (Maru)

Language: non-derivational use

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Lhaovo (Maru), a Burmish language, has a prefix ʔǎ- deriving a noun from a verb, like Burmese ʔǎ-.

- (1) ʔǎyiL < yiL, ʔǎpuŋH < puŋH, ʔǎmyoŋF < myoŋF, ʔǎpinF < pinF
 big one to be big hole to bore high place to be high end to end

However, not all ʔǎ- prefixed to verbal morphemes have derivational function. ʔǎ- prefixed to the predicate verb (or verbal string) of sentence/clause does not have nominalizing power.

- (2) a. tsoF tsoH(-raH) . ‘(I/you/(s)he) ate a meal.’
 b. tsoF ʔǎ-tsoH(-raH) . (= a. in propositional meaning)

ʔǎ- can also be prefixed to auxiliaries such as -koH ‘PLURAL’, -vaH ‘SPEAKER’S REALIZATION OF EVENTS/SITUATIONS REPORTED IN REAL TIME’, -šiL ‘still’ (or strings of auxiliaries).

- (3) a. ʔǎy-meŋF naF-šiH(-raH) . ‘(I/you/(s)he) still stay(s) there.’
 b. ʔǎy-meŋF naL ʔǎ-šiH . (= a. in propositional meaning)

(4) loL ʔǎ-vaH . ‘(I/you/(s)he) have/has just come.’

(5) loL ʔǎ-vǎ-koH . ‘(We/you/they) have/has just come.’

(6) ʔǎy-meŋF naL ʔǎ-šǎ-koH . ‘(We/you/they) still stay there.’

Verbs/auxiliaries with non-derivational ʔǎ- are *preferred* (not *selected*) in the second sentence of ‘not ... but ...’-like combination, and with -tsaL ‘only’.

(7) a. tsǎkhaŋL khoŋFceL mǎ-liH . lǎmaŋL ləmHkhoŋF ʔǎ-liH .
 ‘Zakhaung Khao Je did not come. It is Lamaung Leim Khao that came.’

b. ‘tsǎkhaŋL-moʔF mǎ-liH-koH . lǎmaŋL-moʔF liH ʔǎ-koH .’
 ‘Zakhaung family did not come. It is Lamaung family that came.’

(8) a. voʔFšoL-tsaL ʔǎ-tsoH . ‘(I/you/(s)he) eat(s) only pork.’

b. voʔFšoL-tsaL tsoH ʔǎ-vaH . ‘(I/you/(s)he) have/has become to eat only pork.’

In this presentation, I try to clarify similarity and difference between the above two constructions with ʔǎ-, in connection with its function of nominalization.

The Comprehension of Spoken Ladakhi

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The Ladakhi language belongs to the Sino-Tibetan subfamily of Chinese. It is spoken by most of the people residing in the two districts of present Ladakh, which is situated in the north of India. This language is spoken in Leh, Nubra, Nyomo and Zaskar and it has three main dialects- Upper Ladakhi, Central Ladakhi and Lower Ladakhi. Prior to Ladakh's annexation by the princely State of Jammu and Kashmir in the year 1834, Ladakh was a kingdom, having local rulers, popularly addressed as Gyalpo or King. Ladakh's royal family connects its genealogical roots to the first king of Tibet, gNya-khri bstan po. One of his descendents was Skyid-de nyi-ma-mgon, the ruler of Western Tibet. He divided Ladakh, Guge, Purang and Zaskar among his three sons. The eldest son, dPal-gyi mgon (1000-1025) received Ladakh and became its first ruler. The social hierarchy that emerged placed the king unquestionably at the top. Next came the Jo or lords. In addition to them, ministers of the successive kings known as Kalon (prime minister) Lonpo (minister) also gained prominence as Skutak or nobility in their respective villages or localities. These powerful families would gain prime lands in their respective localities and the tenants to work it. Hence, a number of families emerged in the region with the status of nobility and by virtue of their superiority status in the community exercised executive and financial authority over the local population, with an influence still present today. Next to the royalty is Mangrigs or the Mi-mangs (commoners). Then comes the Rigs-ngan or low class families such as Gara, (smith) Mon (carpenter) and Beda (musicians). Among the Rigs-ngan families, Gara and Mon would carry settled life in the villages owning land, while the Beda, the wondering musicians, did not (Today, however, these people live a settled life). In addition to the Buddhist, in Ladakhi society, one finds a sizeable Muslim population throughout upper, middle, and lower class Ladakhi families. In the 21st century Ladakh is at the crossroads of change. Its social and cultural makeup is fast changing. Similarly on a linguistic line, a great change is visible on account of influences of dominant modern languages like Hindi, Urdu and English. In the proposed paper I will analyze the comprehension of spoken Ladakhi in the context of its present usage in the speech of younger generations of Ladakhis who have had little access a traditional society.

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Abstract : Situated in the southwest of China on the upper Yangtse River, Chongqing city is adjacent to the Hubei, Hunan, Guizhou, Sichuan and Shanxi provinces. Besides, it is the only municipality in the west. Its local dialect, Chongqing Hua belongs to the northern linguistic system of the country. Prof. *Rong Lee* classified it as southwestern mandarin in his work, *Classification of Chinese*. As an economic and cultural hub, Chongqing dialect(Chongqing Hua) plays an important role in the southwestern mandarin Chinese. Apart from the traits of southwestern mandarin, Chongqing dialect exhibits a distinct local character. For a long period, however, the studies pertaining to it are still in sparsity. Since the advent of a series of significant events like Western Development and Three Gorges Project, Chongqing is becoming more and more influential because of its changing political and economic status. Accordingly, the study of Chongqing Hua appears to be urgently necessary. This paper aims to propose an extensive evaluation focusing on the new words and the unique expressions of Chongqing Hua, we call it Chongqing Yanzi. The collection, usage, analysis and peculiarities of the humor Chongqing Yanzi were the most fascinating part of this paper. Also, by virtue of full angle and multi layer technique, representative traits and rules are summarized from the vocabulary of Chongqing dialect. The objective of this research is to supply abundant intelligible materials to linguistic programs-- Chinese language and its history, migration and dialect, local cultures and dialect, and the relation between Mandarin and dialect.

Key words: Dialect, Chongqing Hua, Vocabulary of the dialect, Chongqing Yanzi

Functions of the modality suffix “-a” in nDrapa

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Abstract

nDrapa is a member of the so-called Qiangic group of languages spoken in the “Ethnic Corridor” of western Sichuan, China. Similar to spoken Tibetan, the language has a form of modality-marking system to express the locutor’s point of view or the degree of commitment. During usage, the suffix *-a* is typically found in the sentence-final position when the speaker utters a finished event objectively.

In preceding studies, *-a* has been regarded as the suffix of the “inferred evidential (測知語氣)” of the past tense.

In nDrapa, the past tense of the active event can be expressed without any suffixes or auxiliaries. Such predicates without the suffix *-a* imply that the locutor directly knows or has experienced the process of the action. When the suffix *-a* is added, the predicate implies that the locutor has either observed only the result of the action or has been informed by others about the event.

Inactive stems with the suffix *-a* imply that the change of state is over or that the state was experienced momentarily.

The suffix *-a* is also found in some sentence-final expressions. It is used in combination with the sentence-final particle *ba* to express anxiety about the future. When the suffix *-a* is used in combination with another sentence-final particle *ɾɛ*, the predicate is interpreted either as the future tense or as the distant past depending on the context. It may be problematic because the suffix *-a* in each expression is identical; however, this suggests that one of the functions of the suffix *-a* is to indicate “remote time.”

Every pattern of the suffix *-a* cannot be used in predicates with the locutor’s point of view, i.e., in subjective predicates. In other words, the suffix *-a* functions consistently as a modality marker. This point is contrastive to its imperfective counterpart.

Notes on Pa-O Phonology
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Pa-O (formerly also known as Taungthu), a Karen language, has been the subject of modern linguistic description only in Jones 1961. The present paper, based on 1987-88 fieldwork, emends Jones' description and expands on it. Examples of some findings:

1. The rather unusual contrast that Jones writes as barred i vs barred u holds only in certain environments.
2. Jones describes no tone sandhi, but I find one significant pattern involving the 'low' (Jones) tone.
3. As in other Karen languages, prefixes have noncontrastive tone except for the numeral 'one'.

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Pronominalization in Tibeto-Burman

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It is no doubt that there is pronominalization phenomenon in Tibeto-Burman (TB) languages. During the end of the 19th Century to the early 20th Century, the authors of *Linguistic Survey of India* had classified Himalayan languages as pronominalized languages and non-pronominalized languages. In the 40's of the 20th century, Professor Luo Changpei had found a typical pronominalization phenomenon in the Dulong language. But there is divericating among the scholars on which languages have pronominalization phenomenon, and which languages do not have. In particular, pronominalization in some languages has not been systematic anymore. It's difficult to identify them from surface form within TB. The author will be trying to analyze and to explain the proniminalization phenomenon in TB languages according to his own data in this paper.

Apart from pronominalization in Tibeto-Burman, this paper will also illustrate remains of pronominalization phenomenon in Modern Chinese Han dialects that is not mentioned in Chinese linguistics literature.

The Tonal Harmony in Chinese Raps
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There have been two main approaches of reaching the harmony between music and language since Han dynasty. The first is “lyrics-oriented,” which means that melody is modified according to the lyrics for a better sound effect. The second is “music-oriented,” meaning that words in lyrics are deliberately chosen to conform to the melody. The music-oriented approach is frequently used in works like Tang poems, Song prose, and Yuan lyrics (Wang, 1984). Following the tradition of “music-oriented” modification, language tones in Chinese raps are decoratively modified for the purpose of an accordant effect. Such innovation brings intimate interaction of music and language. On the one hand, language tones play the same role as music notes and successfully display musical effects. On the other hand, music motivations are transformed into linguistic constraints generating harmonic linguistic forms. The purpose of this study is to investigate the types of tonal alternations in Chinese raps under the framework of optimality theory and probe into the relevant constraints. Another focus of this study is to examine whether there are core constraints that are partially ordered, and that make raps different from ordinary speech. The theoretical analysis of rap may help construct the grammar of the “music-oriented” language, and shed new light on the insight of natural language.

A Four-Tone Autosegmental Analysis on the Tone Sandhi of Lhasa Tibetan

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Lhasa Tibetan (and other U-Tsang and Kham dialects) as a tone language has attracted a reasonable amount of attention among phonologists, as the Tibetan orthography provides an almost perfect record, with the only exception of the now-omitted post-suffix *-d*, for the emergence and distribution of the tones. It is generally regarded true that Lhasa Tibetan has six surface tonal values, namely, using Chao's five-pitch tone letter system, 55, 54, 52, 113, 12, and 132. Given these six surface tones, whether Lhasa Tibetan should be best analyzed phonemically as a two-tone, four-tone, or six-tone system is still left for open debate (Hu Tan 2002). This paper attempts to address this issue based on a phonetic study of tone recognition conducted in Lhasa.. In particular, this paper examines and argues against a powerful and elegant analysis of the Lhasa Tibetan (and other related dialects) by Duanmu (1992), an autosegmental treatment based on a two-tone system. The result from our field experiment will show that Lhasa Tibetan has evolved beyond a two-tone system to a full-fledged four-tone system. Consequently, the tone sandhi rule of spreading suggested by Duanmu needs to be reevaluated against this new data. This paper suggests that the tone spreading may be historically plausible but in the face of the shifting of the tonal system, alternative analyses must be constructed to account for the data. This paper will offer one such alternative based on a four-tone system.

Specifically, Duanmu divides six surface tones into two groups (H and LH) and allow the syllable structure to automatically derive the surface tonal values, as shown in (1)

- (1) H group: 55 (long rhyme < V + sonorant), 54 (short, open syllable)
52 (short, V + obstruent)
LH group: 113 (long rhyme < V + sonorant), 12 (short, open syllable)
132 (short, V + obstruent)

Then he accounts for the tone sandhi phenomenon in a simple and straightforward manner, summarized in (2):

- (2) Lhasa tone sandhi in a disyllabic combination
(i) two lexical tones: H and LH
(ii) delete second syllable, associate tone with vowel
(iii) spread L to the second syllable if it is long

Despite the unusual assumption for the underlying tonal contrasts H vs. LH (and not the expected H vs. L), Duanmu's analysis is consistent with the orthography. In our study, it is shown that surface tonal values (i.e. the contours of pitch) have become the primary distinctive feature for meaning recognition. The reduction (to slight glottal stop) or total omission of the syllable final obstruents has fundamentally changed the predictable nature of variant surface tones in the H (54 and 52) and L groups (12 and 132) into separate lexical tones. Based on this conclusion, the author offers an alternative analysis of the tone sandhi in Lhasa Tibetan.

39th International Conference on Sino-Tibetan Languages and Linguistics

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*r and the cluster initials in Proto-Hmong-Mien

Abstract

Among over 700 proto-initials of Proto-Hmong-Mien (PHmM) reconstructed by Wang Fushi and Mao Zongwu (1995), there are several proto-initials which indicate aberrant correspondences in their reflexes. Initials No.580-606 are among them. We regard them as “aberrant” in that their correspondence patterns exhibit extreme complexity, and it seems difficult to set up proto-forms for them. We find a variety of segments here, including plosives, fricatives, approximants, laterals, and nasals as the reflexes of a single set of proto-initial.

In this paper, I take up the case of the initials No.580-606, and argue that the proto-initials should be a set of simple rhotic. I will also reconsider the configuration of the cluster initial system of PHmM relevant to the rhotic set.

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Synchronic and Diachronic Metaphorical Explorations of English Idioms with Food names and Comparisons with their Mandarin Chinese Semantically-corresponding Counterparts

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According to the definition on The American Heritage Dictionary of the English Language 4th Edition, an idiom is *a speech form or an expression of a given language that is peculiar to it grammatically or cannot be understood from the individual meanings of its elements*. The aim of present investigation is to find out whether habitual collocations are certainly semantically-abstract as the definition through explorations of ten English idioms each with a name of food as well as their Mandarin Chinese equivalents. Comparisons of the metaphorical sources in English and Mandarin Chinese idioms have also been done.

What has been found in this study is that idioms, which stem from their own historical developments, are culturally-oriented. It would be more likely that foods, which are more common to people's daily lives, are included into metaphorical expressions. And the figurative interpretations of the idioms are tightly connected with the conceptual structures or the shape of the foods concerned. For example, "apple" is frequently cooperated into English idioms, such as "apple of one's eye", but could not be found in Mandarin Chinese because of its exoticism under the Chinese culture. And for idioms that are borrowed from the other language, modifications of metaphorical sources could be possible. Conceptually-unfamiliar sources would be slightly adjusted to elements that accommodate identical conceptual structures of the concerned language, and the replacement of the original source would be in hyponymy relationship to its counterpart. For example, the English "hot potato" is veered to "sweet potato" in Mandarin "tang shou san yu". However, on the other hand, if the metaphorical source is not unfamiliar to language users of the other language or the conceptual structure used for creating the idiom is available in two languages, modification of vehicles would be unnecessary, such as "sa fa ma ling chu", originally derived from English, is directly turned into a calque in Mandarin.

第 39 届国际汉藏语会议论文提要

汉语的同源词族和“一个半音节”、“一个半音节加半个音节”理论

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“一个半音节”理论可以在汉语的同源词族中找到一些支持的证据。不过汉语的同源词族也提示了另外一个问题：在“一个半音节”时期以前，汉语似乎还经历过一个“一个半音节加半个音节”的时期。

Cognate Words of Chinese and the Theory about “One and a Half Syllable”

And the Theory “One and a Half Syllable Add a Half Syllable ”

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In the cognate words of Chinese, we may find some evidence confirming the theory “one and a half syllable.” However, we can find in the cognate words too: before the period of “one and a half syllable”, Chinese probably had gone through a period of “one and a half syllable add a half syllable.”

THAI INTONATION IN FOUR EMOTIONS

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ABSTRACT

This paper studies the phonetics and phonology of Thai intonation in four emotions; anger, surprise, happiness and sadness. The subjects are radio performers, one male and one female aged 30 - 40 years. The results confirm that the speaking rate, average pitch and pitch range of the intonation varies according to the type of emotion involved. Anger and surprise are in agreement with Luksaneeyanawin (1983), anger and sadness are in agreement with Cahn (1988). The pitch range for the male speaker shows two separated registers. Anger, surprise and happiness are in a higher pitch level whereas neutral speech and sadness employ a lower pitch level. The overall pitch range for all emotion types combined is broader for the male speaker than the female speaker. However, the pitch range in semitones for each emotion type is quite comparable between the two speakers. The Highs and Lows of the intonation vary greatly among utterances of the same emotion type, unlike the intonation of Thai neutral statements without emotion superimposed where the Highs and Lows can be labeled. The results of this study have an application in speech synthesis. Sentences can be manipulated in the dimensions of time and fundamental frequency range according to the emotion type for vividness and naturalness.

The Relationship among Yao, She, and Hakka through Phonetic Analyses

Language contact and phonetic adaptation of the Minorities
Languages in China

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Modern Chinese linguists have focused mainly on the evolution of Mandarin; few have taken into account the elements of linguistic substrate and language contact, and thus viewed Hakka, Yue, and Min as local variations of southern Chinese language.

Orderly phonetic correspondence with Middle Chinese are found in Chinese dialects, such as Hakka, Min, and Yue, yet their phonological structure reflect traces of linguistic substrate or language contact. Contrastive phonetic analyses on Hakka, She, and Yao are the focus of this paper, historical evolution and language contact within are also attempted. The aims are to study, analyze and compare Hakka and its sub-dialects; to compare She, its variation, “She Hwa”, and its sub-dialects, then further expand to compare Yao-Mian and its related dialects.

Through analyzing underlying phonological systems, we found that:

1. Hakka and She are basically of the same consonant system (“sheng mu”), none of them are of palatal consonants, yet owing to different levels of influence from Mandarin, very few palatalized consonants are preserved and very few specific re-contact relationships exist.
2. In comparison with She Hwa and Hakka, preservation of a whole set of palatal consonants, a few labial consonants, and specific consonants is significant in She. Except these, basically She is of the same consonant system with Hakka and She Hwa.
3. There are 4 consonant systems in Mian, Yao’s sub-division: a normal consonant system, a palatal consonant system, a labial consonant system, and a palatal-labial consonant system. Deleting the later three non-Mandarin consonant systems as

well as the specific non-Mandarin consonants in the normal consonant system in Mian, we will have a similar consonant system with Hakka and She.

We will be able to gather more information by analyzing and comparing rhyme systems and tone systems of Yao, She, and Hakka.

From the differences and similarities shown in the phonemic systems and the information shown, we are able to detect the effects of the assimilation principle on each phonological system, as well as the residue preservation. From phonological structures, historical and geographical relations, we assert that She, She Hwa and Hakka have adapted phonologically and Mandarinized after language contact, yet underlying phonetic influences are preserved. Basically, by the definition of language contact, we categorize the level of Mandarinization from more to less and thus the order of Yao-She-She Hwa-Hakka to show the evolving trend.

從語音系統的比較試論瑤語、畚語、客語的關係

----漢語與少數民族語言的接觸與語音調整 (提要)

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從現代漢語論者，往往以漢語為演化的中心，很少考慮到歷史演化中的語言底層和語言接觸因素，因此認為客家語、粵語和閩南語都屬於漢語南方的地方變體。但是漢語方言中的客家話、閩南話、粵語等等方言，雖然和漢語中古音具有相當嚴整的語音對應關係，它的音系結構仍然保有底層語言或語言接觸的痕跡。本論文專就客家語、畚語和瑤語的語音比較分析，試圖討論其歷史演化和語言接觸的關係。

本論文通過客家語及其方言的考察、分析和比較，也比較畚族所使用的「畚語」「畚話」及其方言，更擴大比較瑤族勉語及其相關方言。例如：經過音系的深層比較，我們可以看到：

1.客家語和畚語這兩種語言、基本上具有相同的聲位系統，都不具有顎化的聲位；只是歷經漢語化的深淺略異，偶有殘留的顎化聲位、個別特殊的再接觸關係。

2.「畚語」比起「畚話」和客家話，保留了一整套的顎化的聲位，殘留了少數唇化聲位，以及個別的特殊聲位之外，其餘的聲位系統、大體就是客家語和「畚話」所擁有的聲位系統。

3.瑤族中的勉語支系、其聲位系統可以分為四大部分：一般聲位系統、顎化的聲位系統、唇化的聲位系統、唇顎化的聲位系統，如果減去後面三套非漢語的聲位系統，又減去一般聲位系統中的非漢語特殊聲母，大抵便是客家語或畚話的聲位系統。

以上是聲位系統的分析比較，如果加上瑤畚客語韻位系統、調位系統的分析比較，我們還可以獲得更多的訊息。

從其音位系統的異同關聯及其顯現的訊息，我們可以看到在語言的接觸變化中，「存同去異」原則下的音系調整和新變，也可以看到音系中保守力量的殘存。從音系結構和時空關係來看，我們可以推論出畚語、畚話和客家話、都已經或多或少在接觸漢語後、調整了各自的音系，不同程度的漢語化了，但是還保有底層語音的影響。從接觸的程度來說，隨著接觸的加深，由非漢語到漢語的變化中，我們大體可以嘗試依次排列成：瑤語 > 畚語 > 畚話 > 客家話 這樣的演變方向。

Digraphia of the Nuosu language

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Two writing systems are used nowadays in the Liangshan area for writing Nuosu language. The official one is the Nuosu syllabary introduced in 1980s within the project of creating scripts for particular minority languages in China. The second one is a traditional script cluster which is in use since at least several hundred years. Although the new standard is derived from the traditional system it did not succeed in replacing the former one in the religious usage. The paper analyzes different aspects of the Nuosu digraphia from the historical background to the introduction and implementation of the reform, the structural differences between the scripts as well as the social range of usage of both Nuosu scripts. It also considers some problems which presumably affected the level of usage of the scripts in the Nuosu society such as the structure of the scripts especially of the newly created standard and the Nuosu language situation of the area. The future of the Nuosu digraphia is another problem which is considered in the paper .

A new electronic Burmese text corpus: a fresh look at an old language

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Since the beginning of the digital age now several decades ago, methods in corpus linguistics have enabled us to look at how language is actually used in practice, avoiding the problem of basing linguistic inquiry on assumptions of theoretical grammaticality. Enormous corpora for English have now been established, providing the foundations for new grammars and dictionaries.

The development of electronic corpora for some non-Roman scripts presents special problems, in particular for scripts with non-linear elements and without spaces between words, such as the Indic-derived family of scripts used in South East Asia. Many of these problems have been solved for languages such as Thai, thanks to a highly developed culture of electronic media requiring texts to be digitised in a standardised and processable form.

For Burmese however, problems remain in digitising text because of a lack of standardisation in character encoding and the absence of a way of segmenting texts into words or morphemes. There has been little commercial incentive to solve these problems while Burma/Myanmar society remains economically marginalised and mostly undigitised.

Recently developments in the electronic representation of Burmese text have now overcome some of these problems. Burmese text produced using any of the many character encodings can now be standardised into Unicode and processed using a growing number of applications and tools. Burmese glyphs with multiple shapes appear correctly after the application of rendering software developed by SIL International.

A Burmese electronic corpus and corpus analysis tool being developed by Doug Cooper (<http://sealang.net/burmese/corpus>) enables some preliminary forays into Burmese corpus linguistics, which are explored in this paper.

Who is Doing What to Whom? -- A Case Study of Coding Strategies in Darma
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Cross-linguistically languages vary in terms of how the grammatical function of each participant in a clause is coded. Some grammars require a fixed word order, some mark each participant with case, and some cross-reference the participants on the verb (Andrews 1985). These three strategies are not mutually exclusive, however, so it is possible for a language to employ the three coding strategies in a number of combinations. This includes the possibility to use all three coding strategies simultaneously. This paper will explore the coding strategies documented in the Tibeto-Burman language Darma, a Western Himalayish language spoken in the Kumaun region of Northwestern India. I will present data that will demonstrate that all three coding strategies are available in Darma, and I will explore the restrictions on the use of each strategy.

Like other Tibeto-Burman languages, Darma has an ergative-absolutive alignment system and a basic constituent order of SOV. Also, like other Tibeto-Burman languages of the Himalayas, the grammatical subject is cross-referenced on the verb (termed pronominalization in the literature – D.D. Sharma 1989, Shafer 1955, and others). It is possible to employ all three coding strategies in a single utterance, as shown in example (1) below. In this example, we find the constituents in the basic SOV order, with the agent in initial position, followed by the patient, and the verb in final position. The agent is marked with the ergative particle [su] and the absolutive is zero marked. The agent is cross referenced on the verb complex. According to Dixon (1994:42), languages do not commonly use particles to mark ‘core syntactic functions’.

- (1) *niŋ su lən gansu*
niŋ su lən-Ø ga-n-su
1PL ERG work- ABS do-1PL- PST

‘We did the work.’

Notes_2:192

While all three coding strategies are available simultaneously in Darma, not all of them are mandatory. Pro-drop is common, patients are not always overtly expressed, and the constituent order may be scrambled (e.g. to focus a participant). Cross-referencing on the verb is the only mandatory coding strategy in Darma. Despite the flexibility with regards to coding participants in a clause, who is doing what to whom can generally be determined with little difficulty. This paper will present a case study of how this ergative language marks participants in a clause, highlighting features of Darma that are not common in the world’s languages.

Historical Strata of Colloquial and Literary Words in Wenzhou Speech

Wu Anqi

(Abstract)

In Wenzhou speech, some words with *-ai* rhyme in the Ge Rhyme Group 歌部 and initial *g-* 匣母 were the remains of the southern dialect in the period of the ending of Han Dynasty, and some *f-* read as *p-* under the influences of Ancient Wu dialect in Northern and Southern Dynasties. So there are three substrata, including the Earlier Kam-Dai substratum in the speech. The basic frame of the dialect was from a Tang Dynasty dialect with *f-* and *v-* initials, with the difference of Yu 魚 Rhyme and Yu 虞 Rhyme. The literary reading in it after Tang Dynasty can be divided into four strata. The earliest one has made the Yu 魚 Rhyme mixed with Yu 虞 Rhyme, and the latest one made the word in Ge 歌 Rhyme and Yu 魚 Rhyme with *-o* rhyme etc.

The Morphological Structures of Four-Syllabic Reduplicants in Jingpo (Kachin) Dialect: An Optimality-Theoretical Approach

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The aim in this paper is to analyze the morpho-phonological structures of four-syllabic reduplicants in Jingpo dialect. Those reduplicants could be divided into several categories, such as ABAC, AABB, ABAB, ABCB. Generally speaking, the onsets of even or odd syllables are identical. In four syllabic sequences, the light syllables proceed heavy syllables. The rimes of the latter heavy syllables show out the harmony patterns. Within the different rimes, the rimes of the preceding syllables prefer to choose low vowels. Comparing the rimes, the rime with stop codas prefers to occur in the following syllables. Within the framework in Optimality Theory, it is supposed that the morpho-phonological interactions shown in the structures would be according to the ranking of the FAITHFULNESS constraints, such as M_{AX} and D_{EP} , and the MARKEDNESS constraints, such as $RED/BINARY.FOOT$, $SONORARITY/NUCLEUS$. For the four-syllabic prosodic reduplicated words, the foot with a heavy syllable aligns the right edges of the prosodic words. The choices of nuclear vowels are according to the scale of sonority. The relevant constraints in this paper are universal.

Semantic Extension of Color Terms in Chinese

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Berlin and Kay's (B & K) revolutionary study (1969) on basic color terms has sprouted countless investigations and debates on the categorization and development of color terms cross-linguistically (e.g. Hays et al 1972; Heinrich 1972; Bornstein 1973; Sahlin 1976; Kay and McDaniel 1978; Derrig 1978; Mervis and Roth 1981; Kikuchi and Lichtenberk 1983; Mills 1984; Wierzbicka 1990; Corbett and Davies 1995, 1997; Skara 2000). Most of these studies provide evidence from dictionaries of different languages to argue either for or against B & K's claim that there exists a universal order in the development of color terms. There have also been numerous language-specific studies of color terms, especially of Indo-European languages. Chinese color terms, however, has not been thoroughly studied in the last few decades. Only a few studies (e.g. Baxter 1983, Munro 1983, Tao 1996, Zou and Zhang 2004) investigated the early development of basic colors and some aspect of the functions of color terms. This paper aims to explore the semantic extension of basic Chinese color terms in historical texts (written from 770 B.C. to 2000 A.D.), using the current theory of metaphoricalization and semantic extension in grammaticalization. It is demonstrated that semantic functions of Chinese color terms can be chronologically classified into three types: original meaning, extended meaning, and abstract meaning. Evidence from historical texts suggests that semantic extension of Chinese color terms from their original meaning to abstract meaning has been primarily affected by Chinese people's perception and understanding of color terms relevant to their cultural and pragmatic world. It is argued that when Chinese speakers detect the same semantic domains of a color term as that of the speakers of other languages, Chinese color terms have developed the same or similar extended and/or abstract meanings as their counterparts in the other languages (e.g. "black" in Chinese, English, German and Spanish). If, however, Chinese speakers perceive the semantic domain of a color term differently from speakers of other languages, Chinese color terms have then attained different extended and/or abstract meanings from their counterparts in other languages (e.g. "red" and "blue" in Chinese and English). This finding contradicts the claim that language-idiosyncratic development is purely accidental (e.g. Kikuchi and Lichtenberk 1983). The result of this study shows that only a small number of extended/abstract meanings of Chinese color terms have been developed accidentally; the majority of color terms (i.e. ninety-five percent of examples studied) have extended their meanings systematically through metaphorical extension or pragmatic referencing.

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The Tujia Lexicon and Language Contact

(Abstract)

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Tujia is a Tibeto-Burman language which is distributed in western Hunan Province in South Central China. Continuous contact with the Chinese language over long periods of time has led to significant changes in its internal structure. This paper explores the effects of prolonged language contact through the analysis of Chinese loans within the Southern Tujia lexicon.

Chinese loans abound in Southern Tujia, with many being basic vocabulary items within the core of the lexicon. Such loans encompass all types of semantic domains, some of the concepts being expressed are ones that are new to the Tujia language itself, but most of them already have Tujia equivalents, which have gradually been replaced after the assimilation of Chinese loans. The following are some of the profound effects of Chinese loans on the Tujia lexicon:

1. The existence of multiple levels in the lexicon, whereby the same concept is expressed in many different ways. Sometimes the Chinese loan co-exists with the Tujia word, in other instances different loan forms co-exist. Such loans, which are synonymous and yet heteromorphous, either belong to different chronological periods or originate from different Chinese vernaculars, thus indicating the gradual and deepening influence of contact with the Chinese language.
2. In terms of word usage, Chinese loans may combine with other elements according to the rules governing native Tujia words, thus constituting virtually inseparable elements within the Tujia language. For words in common use, however, native words have largely been replaced by Chinese loans: this is especially so for the names of local flora and fauna. This indicates that during the process of language shift, replacement of commonly used words occurs much more rapidly than words which are less frequently used.
3. With regard to the formation of neologisms, the combination of Chinese loans with native Tujia words has led to the creation of many new words. In particular, there is a very peculiar method of word formation, which makes use of the structure of Chinese words together with phonetic association. When no morphemes with the required meaning exist in Tujia, a Tujia morpheme is chosen which is semantically unrelated but which is phonetically related to the Chinese word: the resulting combination is a compound word with no logical semantic connection. Therefore, although Tujia morphemes are used to create such words, the resulting compounds would be completely incomprehensible if the phonetic association with the corresponding Chinese words were not understood.

**A diachronic comparison of domestic animal name pronunciations
among the Nisu Yi of China**

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Abstract

The traditional pronunciations of domestic animal lexemes recorded in ancient Nisu Yi manuscripts differ significantly from the vernacular pronunciations of their modern counterparts. Thus, in the process of translating such texts, when a translator substitutes modern Nisu for ancient Nisu, not only can many of the characteristics of the original text be lost, but the original meaning may also be completely modified. Currently a number of specialists and scholars, both in China and elsewhere, are familiar with modern Nisu but have no such familiarity with the language's ancient forms. The paper grants Nisu researchers a better grasp of the differences between the language's ancient and modern forms in order to help others avoid mistakes in translating ancient Nisu manuscripts. This is accomplished through a brief comparative analysis of Nisu names for livestock and fowl—then and now.

Keywords: Nisu Yi of China, domestic animal nomenclature, diachronic comparative pronunciation.

中国彝族尼苏家禽畜名称古今语音比较

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内容提要：彝文古籍中记载的家禽畜名称古语音与现代口语中的家禽畜名称语音有较大的差异。在彝文古籍翻译中，将古彝语用现代彝语来翻译，不仅失去了原古彝语的特色，而且原来的意义也完全改变。目前有些国内外彝语研究专家和学者，只知现代彝语，而不知古代彝语。因此，为避免彝文古籍翻译上错误的同时，让彝语研究工作者更好地掌握古今彝语语音的差别。本文将彝族尼苏支系家禽畜名称的古今语音差别进行了简要的比较分析。

关键词：中国彝族尼苏 家禽畜名称 古今语音比较

An Optimality Theoretical Approach to Reduplication Tone Sandhi in Hai-lu Hakka

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ABSTRACT

The aim of this research is to investigate reduplication tone sandhi in Hai-lu Hakka. In particular, disyllabic and trisyllabic adjective reduplication are focused, and the framework of Optimality Theory (Prince and Smolensky 1993) is employed. In disyllabic words, I observe that OCP can not account for the tone sandhi, since Shang tone (LM) and Yin-ru tone (H) will change before any tone. I thus incorporate the notion of constraint conjunction to resolve this problem. In trisyllabic reduplication, I reexamine the tone value of the first syllable by way of acoustic measurements, and discover that the tone in question is a high-rise, but not a low-rise (as claimed in Gu 2002, among others). With a floating high tone (Yip 1980; Ou 1996, 2000) assumed, the high-rise can be obtained by aligning the floating H at the right edge of the first syllable.

On the Excessive Construction in Mandarin Chinese

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This paper explores the excessive construction, formally represented as ‘V ta ge N’ and illustrated in (1), in Mandarin Chinese in terms of construction grammar. In view of its syntactic and semantic peculiarities, the excessive construction cannot be identified with any of the established constructions in the grammar. Rather, it is argued to represent a new type. Syntactically, the excessive construction demands a non-referential ta and an indefinite NP consisting of a numeral-classifier(-noun) sequence. Semantically, the excessive construction allows only a volitional agent and denotes a telic situation. The constructional meaning of the excessive construction is postulated as ‘above an implicit norm’, instead of the generally recognized ‘to one’s satisfaction’. This connotation is assumed to derive from ta, whose original meaning constrains later semantic developments of the construction. The constructional analysis proposed in the paper allows language users to apply the familiar pattern to new contexts in principled ways, providing a motivated account of use with novel ‘verbs’.

- (1) a. mai ta ge yibai ben shu
 買 他 個 一百 本 書
 buy TA GE one-hundred CL book
 ‘To buy 100 books’
- b. wan ta ge guoyin
 玩 他 個 過癮
 play TA GE to:one’s:satisfaction
 ‘to play to a thorough satisfaction of it.’

Relative clauses and the noun phrase in Cantonese

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A number of different formal analyses of relative clauses have been proposed over the years. For example, the adjunction analysis states that the relative clause is adjoined to the modified noun; the antisymmetry analysis (formulated in Kayne 1994) posits that the complementizer phrase (CP) is the direct complement of the determiner (the determiner being the head of the nominal projection), and that the NP being relativized is moved to the specifier position of the CP; yet another alternative is the small-clause analysis by Dikken and Singhapreecha (2004), which attempts to unify the treatment of relative clauses with that of other nominal modifiers. However, to date there have been no attempts at a formal analysis of Cantonese relative clauses, an exercise which may shed considerable light on the structure of relative clauses in general.

Cantonese is important because there are three different relative clause constructions, as Matthews and Yip (2001, 280) point out:

- (45) ngo5 sik1 ge3 hok6saang1
1sg know PRT student
'the student(s) I know'.
- (46) ngo5 sik1 go2 di1 hok6saang1
1sg know that CL.pl student
'the students I know'.
- (47) ngo5 sik1 go2 di1 ge3 hok6saang1
1sg know that CL.pl PRT student
'the students I know'.

The most basic construction in Cantonese, the type shown in (46), presents the greatest challenge. Whereas *ge3* in (45) can be analyzed as some kind of semantically empty function word (in an analogous fashion to, e.g., Mandarin *de*), the relative clause in (46) is typologically unusual in that it appears to use the classifier as a relativizer.

In this paper, we apply the various analyses described above to the Cantonese data (building on Simpson 2002, Wu 2000, Tang 1990, etc.) in order to evaluate the relative merits of each. The results indicate that the adjunction analysis poses the fewest problems and may be the most fruitful option to pursue. Along the way, we also discover some interesting things about the noun phrase in Cantonese; specifically, *ge3* seems to allow only an NP complement (as opposed to Mandarin *de* which seems to allow only a DP complement), a syntactic pattern which suggests that such particles head a functional projection within the nominal projection, as Dikken and Singhapreecha suggest.

ATTENTION AND MANDARIN SYNTAX

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ABSTRACT

There has been great interest in discourse notions like topic/theme and focus for the analysis of the grammar of Mandarin Chinese (i.e., pause particles, BA/BEI alternation, and word order change). However, theories of language Chinese linguistics as well as in general have often fallen short of providing definitions of linguistic ideas and concepts that are themselves not based or contextualized in language. Often, these ideas are subjective at best. For instance, the notion of topic in linguistics has been defined in reference to structural properties as the starting point of utterance or the initial position of a sentence. There has been no language-independent test of the notion topic. Among others, Tomlin (1995, 1997) designs a film to remedy this situation by defining topic in terms of attention, more specifically, attention detection, which is manipulated independently of language. Applying to Mandarin Chinese in a pilot study, we found that speakers' attention detection is mapped onto the first argument of the clause, and they have both word order change and BA/BEI construction alternation at their disposal to organize speech production.

On the topic marker “者(zhe)” in the Old Chinese

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As already well known, there exist topic markers such as *wa* in Japanese:

| | | | |
|---------|--------------|--------------|-------|
| Watashi | wa | tyuugokujinn | desu. |
| I | topic marker | Chinese | be |

It is also known that this kind of topic marker can be found not only in Japanese but also in Korean as spoken on the Korean peninsula, and in a number of Tibeto-Burman languages such as Kachin. To this background this presentation adds the claim that 者 in ancient Chinese, as found in e.g. 廉颇者赵之良将也 in 史記 is also a topic marker. By revealing the first occurrence of 者 in ancient records we here try to track its date of origin.

The grammatical function of 者 is since long back described as 別事詞也 in 說文. Also in present day 现代汉语词典(修订本), the fourth way of usage of 者 is described as <书>用在词、词组、分句后面表示停顿:风~, 空气流动而成. The present speaker is in other words not the first to point out this grammatical function. But when it comes to describing 者 as used in this way, as a topic marker such as the Japanese *wa* etc. the present speaker may be the first. Thus the first aim of this presentation is the claim that languages that include topic markers has since long been used in Japan, on the Korean peninsula and in mainland China, as well as in Burma and part of India.

The second aim of this presentation is to make clear when this kind of 者 came into use. In short, my results indicate that 者 as a topic marker came into existence in Confucius' days, i.e. between 500-400 B.C. After investigating ancient records such as 「易經」「詩經」「書經」「春秋」「論語」 it was concluded that the first use of 者 was as a simple pronoun and, later, as a complex pronoun. However, the use of 者 as a topic marker could only be found in 論語 and in one part - 佂 - of 易經.

It goes without saying that this use of 者 is considered to be a grammatical offspring of 者 as in its substantial meaning.