The 42nd International Conference on Sino-Tibetan Languages and Linguistics

Schedule Overview:

Monday, November 2:
8:00 Buses depart from near Royal Lanna Hotel to come to Payap University
8:00 Check-in/registration begins at Payap University (at the Library)
8:45 Opening Welcome by Dr. Pradit Takergrangarats, Payap University President – in Main Hall
9:15 First Plenary Session (James Matisoff) - in Main Hall
   Part I: an explanation of the STEDT Root Canal and the Consortium idea;
   Part II: a sample "Extraction" from the Root Canal, involving about 30 roots with meanings related to SKIN;
   Part III: Toward a Eurasian bestiary: the OTTER and the JACKAL.
10:15 Morning Break
      - opportunity to make payment for conference
11:00 Morning Parallel Session
12:00 Lunch served at the conference location
1:15 Early Afternoon Parallel Session
3:00 Afternoon Break
3:30 Late Afternoon Parallel Session
5:00 Take Bus Back to Hotel

Tuesday, November 3:
8:00 Buses depart from hotel to come to Payap
8:30 Second Plenary Session (David Bradley, "Resilience Thinking and Language Endangerment") – in Room 3
9:45 Morning Break
10:15 Morning Parallel Session
12:00 Lunch served at the conference location
1:00 Early Afternoon Parallel Session
2:45 Afternoon Break
3:15 Late Afternoon Parallel Session
5:00 Take Bus Back to Hotel

Wednesday, November 4:
8:00 Buses depart from hotel to come to Payap
8:30 Third Plenary Session (Panel Discussion, “Minority Languages and Macro Socio-Economic Change in SE Asia: Reality and Response”) Tien Shwe, Jim Chamberlain, Kirk Persons
      – In Room 3 (also some time for next year’s plans)
10:00 Morning Break
10:30 Morning Parallel Session
12:00 Lunch served at the conference location
1:00 Early Afternoon Parallel Session
2:45 Afternoon Break
3:15 Late Afternoon Parallel Session
5:00 Take Bus Back to Hotel or go to Khan Tok Dinner
5:30 Optional Khan Tok Dinner
A few points of clarification:

Main Hall = Kaew Nettayotin
Room 1 = Singtoh Changtrakul
Room 2 = Weera Kitchathorn
Room 3 = Pipat Trangrapit

The Mail Hall will only be used on Day 1. After that the plenary sessions will be held in Room 3.

The book tables will be open only at breaks.

You will be able to change money in the library only on the first day. After that the bank on campus is available.

If you are presenting, please get to your session early to make sure your Powerpoint works and your presentation materials are available.

To get copies made leave them with the “Copy” table or else take them to the copy centers yourself.

Coffee and tea may not be taken into the auditoriums. You may, however, bring water with you.
## Program Schedule for 42nd Sino-Tibetan Conference

### Monday, Room 1

**Morning**
- **Session Chair:** Alec Coupe
- **Fuchen Nien**
- **Wang-Chen Ling**
  - A Corpus-Based Analysis of Coda Insertions in Taiwanese Loanwords
  - The Phonological-Musical Strategies in Textsetting of Chinese Bible Verses: a Corpus-Based Analysis

### Monday, Room 2

**Morning**
- **Session Chair:** Keith Slater
- **Doug Cooper**
- **Bhaskarjyoti Sarma**
  - Catch and Release: the Care, Feeding, and Sharing of Comparative Language Data
  - First Language Interference in Education: Some Crucial Problems of Bilingual Communities of Assam.

### Monday, Room 3

**Morning**
- **Session Chair:** Mathias Jenny
- **Tam Nguyen**
- **Jake Terrell**
  - Bih Phonology: from Proto-Cham to the Modern Dialect
  - Sound and Meaning Correspondences in Akha: Phonethemes or Not?

### Monday, Room 1

**Early Afternoon**
- **Session Chair:** Ken Manson
- **Jeff Green**
- **You-Jing Lin**
- **Jackson T.-S. Sun & You-Jing Lin**
  - Phonological Profile of Rebkong Amdo Tibetan
  - Intonation in Zhuokeji rGyalrong
  - Relativization Constructions in rGyalrong: a Cross-dialect Comparison

### Monday, Room 2

**Early Afternoon**
- **Session Chair:** Mark Post
- **Somsonge Burusphat, Amon Saengmanee, Pattama Patpong**
- **CHANG Melody Ya-Yin & WANG Cheng-Yu & GUO JingPing & MA Ning**
- **Tom Tehan and Erin Dawkins**
  - Language Vitality and Language Attitude of Karen Ethnic Group in the Western Region of Thailand: Preliminary Report
  - Language Use and Language Attitudes of the kʰcíʔtsɔ³¹ People of Mongolians in Yunnan
  - Tai Ya Present and Future: Reversing Language Shift

### Monday, Room 3

**Early Afternoon**
- **Session Chair:** David Peterson
- **Paul Lewis**
- **Gillian Day**
- **Nathan Badenoch**
  - Sentence Final Particles in Dolnia (Luchun) Hani
  - Evidence for a Number Marking System in Bisu
  - Preliminary Observations on the Paza Language of Northern Laos
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<td>Shu-Fen Chen</td>
<td>Study on the Chinese Transliterations of the Sanskrit Dhāraṇīs by Amoghavajra</td>
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<td>Jiang Ling and Phua Chiew Pheng</td>
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<td>Prang Thiengbiranathum</td>
<td>Thai motion verbs paj 'go' and mao 'come': beyond time and space</td>
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<td>Jarinya Thammachote</td>
<td>Address Terms as Politeness Strategies Employed in Objections and Objection Responses in Thai No-Confidence Debates 1997 – 2004</td>
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<td>Lai Reflexives and Reciprocals</td>
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<td>Jonathan Wright and David Peterson</td>
<td>Mru-Hkongs: a New Tibeto-Burman Grouping</td>
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<td>Consonant-Tone Interaction in New Shanghai</td>
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<td>Mark Post</td>
<td>Prosody and Typological Drift in Tibeto-Burman: Against &quot;Indosphere&quot; and &quot;Sinosphere&quot; (in some cases at least!)</td>
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<td>Nicoletta Romeo</td>
<td>Grounding in Burmese Narrative Discourse</td>
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<td>Ampika Rattanapitak</td>
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<td>Ken Manson</td>
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<td>Kirstie Swanson</td>
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<td>CHANG Melody Ya-Yin &amp; GUO JingPing &amp; MUhua &amp; CUIle</td>
<td>Intelligibility Testing (RTT) Between Nisu and Lesu</td>
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<td>Pen-Ying Wang</td>
<td>The Development of MC Voiced Initials in Ping-hua</td>
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<td>Francois Langella and Kachen Tansiri</td>
<td>Contact Induced Word Order Change: a Case Study of Wuming Zhuang Under an Influence of Mandarin Chinese</td>
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<td>Pittayawat Pittayaporn</td>
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<td>Phinnarat Akharawatthanakun</td>
<td>Linguistic Hybridization: a Case Study of Khün Spoken in Nan Province, a Language Mixture Area in Northern Thailand</td>
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<td>Karen-Grunow-Hårsta</td>
<td>Patterns of Extension and Renewal within the Nominalization System of Magar</td>
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<td>Dubi Nanda Dhakal, Tej Ratna, Kansakar, Yogendra Prasad Yadava, Krishna Prasad Chalise, Balaram Prasain, Krishna Prasad Poudel</td>
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<td>Chungmin Hsu, and Meichun Liu</td>
<td>From Numeral Classifier to the Expression of Indefiniteness: a Variationist Approach</td>
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<td>Peng Hsin-Yi</td>
<td>A Brand-New I Vowel, Discontinuous Tone and Lateral-Ending of the Gan （赣）Dialect in Jiangxi （江西）</td>
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<td>Yu Cian Hueng</td>
<td>The Optimality Theory of the Movement of Un-Nuclear Tone in Beijing Speech</td>
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<td>Patrick McCormick</td>
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<td>The Origins of Tense Marking in Ao</td>
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<td>Raji Causatives: An Introduction</td>
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<td>The Mande Language (Manding language) in Bhutan</td>
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<td>Hiroyuki Suzuki</td>
<td>Historical development of *r initial in Gagatang Tibetan (Weixi, Yunnan)</td>
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<td>Roger Blench</td>
<td>Can Agriculture Be Reconstructed for Proto-Sino-Tibetan?</td>
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<td>Martine Mazaudon</td>
<td>Remarks on the Tamang dialects of Rasuwa district (Northern Nepal)</td>
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<td>Keith Slater</td>
<td>What is a Particle? on the Use and Abuse of the Term Particle in East and Southeast Asian Languages with Some Modest Recommendations for Improving a Mildly Lamentable Situation</td>
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The origins of tense marking in Ao
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Abstract:
A typologically unusual feature of Ao, a Tibeto-Burman language spoken in Nagaland, is that the past tense is the morphologically unmarked category. Despite its cross-linguistic rarity, an unmarked past nevertheless appears to be a fairly widespread local characteristic of a number of Tibeto-Burman languages of Nagaland and adjacent areas of north-eastern India. The phenomenon is reported in the closely related languages Angami (Giridhar 1980: 68) and Mao (Giridhar 1994: 284), and verb stems expressing past tense are frequently unmarked in Sema (now known as Sumi) if the temporal reference can be retrieved from the context (Sreedhar 1980: 131). Preliminary fieldwork on the Konyak languages Chang and Khiamniungan similarly suggests that a past tense could be the morphologically unmarked category in these more distantly related Tibeto-Burman languages.

While the historical reasons for this remain unexplained, at least in Ao it appears that the unmarked past tense is the outcome of a reanalysis of function. This paper will argue that the language formerly had a binary opposition in mood encoded by a morphologically unmarked realis and a marked irrealis category, and that the realis component of this mood contrast must have undergone recategorization after new temporal deictic categories were incorporated into the grammar. This newer system of temporal deixis is subsumed by an unmarked past (corresponding to the old realis mood), a present, and an immediate future. The old irrealis suffix continues to operate as a marker of the irrealis category, as demonstrated by the possibility of using it to encode non-actualized events located temporally prior to the moment of speech.

It is both suspicious and significant that the present and immediate future tense markers of Ao share isomorphic forms with nominalizing morphology, because it suggests that nominalization must have provided a diachronic source for the tense marking morphology. The pathways by which these morphemes have extended their already multifarious functions to the expression of temporal deixis will be discussed and compared with the reported extended functions of nominalizers in other languages.

References:
The comparison of linguistic structures of requests in Burmese and in Thai

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This research aims to compare the linguistic structures of requests between Burmese and Thai. The data of Burmese requests were collected from questionnaires, novels and magazines, while those in Thai were drawn from previous studies. The results of the study show that the basic form of request in both languages is imperative sentence. The imperative sentences which function as requests in Burmese are made by using verb phrase referring to actions requested without using performative verbs, while those in Thai are made by using verb phrase consisting of performative verbs: /khɔ/, /chûay/, accompanied by request markers. Moreover, request can be made by adding yes-no question markers at the end of imperatives in Burmese and Thai. Additionally, in both languages, final particles, address terms, politeness markers and some auxiliary verbs are linguistic features which have important functions in making request.
ABSTRACT

Title of the paper: First Language Interference in Education: Some Crucial Problems of Bilingual Communities of Assam.

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Introduction: Assam is an arena of multidimensional use of languages, having significant clusters of language convergence and divergence where the people of two major branches, viz. Siamese-Chinese and Tibeto-Burman of Sino-Tibetan speech family. They are crucially dominated by the language and people of Indo-Aryan in every aspect of their life. But the system of their education is mostly affected due to complex linguistic situation. There are fourteen Non-Scheduled and 1 Scheduled Tibeto-Burman language communities and six sub-groups of Siamese-Chinese branch scattered in different area and some language communities scattered in the bordering area of India and Myanmar. Again, there are some other Mongoloid communities, who were belonging the Tibeto-Burman in long back but presently they lost their own language and adopted Assamese as their first language. This is the brief scenario on the languages in Assam, where the minority languages are on the way of loss.

Now, as far as the title is concerned, the students of the different minority linguistic communities are encountering with their education and its system, the language policy of Government and they are in the position of two legs in two boats. It affects both the development of their language and their education. In education the interference of first language can be explain in the area of:

- Linguistic problems in learning second language as medium of instruction.
- Learning second language as a subject in primary school.
- Environment of language use and language attitudes in different domain and its impact on education.

It is seen that the practicality is the most essential requirement of a language to make it alive and dynamic. But the socio-economic-political-and cultural constrain, whatever we state are the primary problem faced by the minority linguistic community. The policy maker formed the policy of two or three or four language formula etc, but the students of primary schools confront the problems of being educated in other than the mother tongue and they have to manage at least three language at a time. In this paper the problems of minority linguistic community will be highlighted and will try to find out practical solution for them.

In this paper, interference of first language is analyzed in three ways-

a) Linguistics constrains of FLM (First Language Magnet)

b) Features of cognate and non-cognate groups of language and the problem of learning the non-cognate language.
Morphology of ‘word’ in TAI- KHAMTI with special focus on cultural lexicon

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It is generally believed that the basic vocabulary of a language is maximally resistant to borrowing and external influences. The present study undertakes an exercise into the morphology of cultural lexicon in Khamti or Tai-Khamti. Tai-Khamti is the maximally populated existing Tai in India, concentrated in the Lohit district of Arunachal Pradesh. It is interesting to note that Lohit district is home not only to Tai, but also to Singpho and Zakhring languages belonging to ‘Kachin’ sub-group and as many as 10 Tibeto-Burman languages (of which Kaman/Miju Mishmi and Digaru Mishmi constitute the bulk of the Tibeto-Burman population of Lohit district). Khamti is largely understood by the other Tai- Kachin groups within the Lohit district.

Though research on morphology in general has been dominated by research on inflectional languages, there is a growing interest in the understanding of the morphology of isolating languages (Packard 2000, Noss 1964, etc). Khamti is essentially an isolating language. The most productive process is affixing or compounding one monosyllabic unit to another monosyllabic unit. In this sense, the language is monosyllabic and all the words that are larger than a syllable are derived. The present study focuses on understanding the systematic knowledge involved in the art of creating the cultural lexicon which includes kinship and terms of relationship, colours and body parts and for that matter the morphology of ‘word’ in general.

Despite being historically a monosyllabic language, Khamti shows more and more of compounding in the formation of the cultural lexicon especially kinship terms compared to proto-tai and kins elsewhere (i.e, Thai in Thailand). Khamti kinship system is based on gender, age, honorificity and nature of relationship. Although, colour terms are generally monosyllabic yet we find certain colour terms derived from adjectives or colour specific adjectives denoting the strength of hues. Certain terms relating to body parts retain both the basic (monosyllabic) word as well as the derived (bisyllabic) word. The language appears to make an extensive use of shape-based classifiers in the formation of terms of body parts. As for instance, we find two words for ‘eye’ ta and hui-ta (CLF- eye).

To achieve the stated objectives, the study will make use of a wide range of representative data which is gathered from various locations within Lohit district of Arunachal Pradesh following the sociolinguistic model (Labov 1972, 2001).
Intelligibility Testing (RTT) Between Nisu and Lesu

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Nisu (nie³³su³³) and Lesu (ɬe³³su³³) are traditionally classified as the southern dialects of Yi because they are basically distributed in the south (Chen et al., 1985 Wang 2003). However, little linguistic evidence has been provided justify this grouping, and the degrees of difference between dialects have been left unexplored. In this paper, we investigate Nisu and Lesu dialects using a survey questionnaire method and an intelligibility testing method, i.e. Recorded Test Testing (RTT) (Casad 1974, Blair1990). The RTT results show that Lesu speakers obtain high levels of comprehension of Nisu, but Nisu speakers scored very low on the comprehension test of Lesu. This asymmetry indicates that the high comprehension of Lesu to Nisu is actually learned intelligibility, not inherent intelligibility. The dominance of Nisu over Lesu is the main factor affected the asymmetrical mutual intelligibility.

Selected References:
Langauge Use and Language Attitudes of the kʰɑ⁵⁵tso³¹ People of Mongolians in Yunnan

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“kʰɑ⁵⁵tso³¹” is a distinct language spoken by Mongolians in the Yunnan province of China. There are about 5000 kʰɑ⁵⁵tso³¹ speakers in Yunnan, who are the decedents of the Mongolian horsemen left after Kublai Khan’s conquest of Yunnan. In this paper, we investigate the extent of “Sinicization” of kʰɑ⁵⁵tso³¹ using methodologies of a survey questionnaire method and an intelligibility testing method, i.e. Recorded Test Testing (RTT) as firstly described by Casad (1974). The RTT results in this research are used as a relative indicator of the level of comprehension that a kʰɑ⁵⁵tso³¹ listener has. It is found that the vitality of kʰɑ⁵⁵tso³¹ is still vigorous, despite the sparse population and the extensive exposure to Han language. This finding can be ascribed to the positive attitudes toward their native language of the kʰɑ⁵⁵tso³¹ speakers (cf. Dai 2008).

Selected References:
Spatial Relation “up” and “down” in Qiang

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Abstract

In this paper I examine several sets of spatial conceptual oppositions in Qiang (a Qiangic language spoken in Yadu Township, Mao County, north-western Sichuan Province, China): “up” and ‘down”. The focus will be on vertical and horizontal coordinate systems “up” and “down”, which is represented by different lexical and grammatical devices. The vertical “up” and “down” represented by location nouns or locative marking encode topological relations and absolute frames of reference.

The horizontal “up” and “down” are based on origo (point of reference), such as terraced field/rooftop/road-based opposition: ɡuaq “edge (downhill)” vs. zuχu “corner (uphill)”, house-based opposition: τauχu “behind of a house (uphill)” vs. teiki “in front of a house (downhill)”, house-internal-based opposition: tɕytɑ “upstairs” vs. tʂʰɪlɑ “downstairs”, whereas there is also a set of fireplace-based oppositions: wətxi “guest, elder people, man seat” vs. wəbi “woman seat, where a woman makes food”.

Apart from spatial oppositions encoding topology and frame of reference, there are also spatial oppositions representing motion events, for example, tɕix/tə-lgɑ “go upwards” vs. hɛ-1ɡɑ “go downward”, this pair is used in herding sheep or oxen. The verbal orientation prefixes tə- “up” and hɑ- “down” are used extensively for motion events in Qiang. The other spatial opposition coding a motion event is tɕuɑ “move upward” vs. liɑ “move downward”, these two are used in ploughing. I not only describe and discuss these spatial relations in detail and their metaphorical extensions, but also explore how Qiang people think about spatial relations and the underlying conceptualizations of space as well.
This paper discusses gemination in Sixian Hakka. Kenstowicz and Pyle (1973) observe the integrity of geminates which are a tight bond that cannot be interfered by phonological rules. One of the characteristics of gemination integrity is inalterability, which means that a phonological rule cannot change one half of the geminates without changing the other half (Kenstowicz 1994). In Hakka, the diminutive is formed by adding a suffix “-e” or “-i” to the root. In the diminutive suffixation, the coda of the preceding syllable spreads to the onset of the suffix, as in (1).

(1) /kam/+/-e/ → [kam me] “oranges.”

However, the onset will be voiced when the preceding syllable is a checked syllable, as in (2).

(2) /jap/+ /e/ will become [jap be] “leaves.”

The spectrogram in (3) shows the voicing of the geminated onset [b] of the suffix, as indicated by the voice bar in front of the vowel [e]. In (4), the partial waveform shows that there is no voicing vibration during the closure of the root coda, in support of the fact that the coda is a voiceless stop [p].

(3) 
(4) 

From the acoustic analysis above, we find [jap be] violates the inalterability of geminates, in which the root coda is voiceless, but the geminated onset of the suffix is voiced. In this paper, we analyze the gemination from a coda to a following onset in Hakka, where the glottalization of the coda is preserved but the voicing feature of the geminated onset is changed. In other words, although inalterability was proposed as part of universal grammar (Kenstowicz and Pyle 1973, among others), we show that it can be violated by language-specific phonotactics.
FROM LAMPHUN TO NAKHORN SRI THAMMARAJ: 
THE MON BASIS OF THAI ORTHOGRAPHY

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It has long been a truism that Tham Lanna script is directly derived from Mon, yet this has never been conclusively demonstrated, and the indications which have been adduced remain confined to a mere comparison of glyph inventories.

Until recently the beginning of Mon epigraphic activity in Northern Thailand could be dated to the second decade of the 13th century, but recent finds permit us to push that period further back by at least a century (palæographically), if not two (iconographically), implying Mon language use from at least 11-12th c., coeval with the inscriptions from Thaton, Burma.

I shall re-examine two orthographic conventions in two Thai dialects and their respective regional scripts (Northern Thai in Tham script, Southern Thai in Khmer script), (i) the coding of final consonants and (ii) the “May Kong” (or /máy kōʔ lōt hū:p/).

1. It can be shown that the convention of writing final consonants by subscript is not a regional ‘peculiarity’ confined to Northern Thailand but actually attested also in gold plate inscriptions from Southern Thailand in Thai in Khmer script between 1612 and 1856;
2. This convention can be shown to be Mon-based;
3. “May Kong” in Tham Lanna script can be traced to the post-15th c. Mon convention of coding /ɔ/ before velar finals with anusvāra placed over the non-final aksāra, thus modifying the inherent vowel. Tham Lanna has generalized this rule, extended it to other contexts;
4. This observation leads to the hypothesis that the /máy hān ʔakːaːt/ may also be, after all, derived from the anusvāra, by simply reversing the ‘trace’ of the former.

Historical phonology cannot divest itself from palæography and orthographic usage, and further investigations may reveal the history of Thai orthography to be far more complex than hitherto assumed.
MANIPURI POETRY: A LINGUISTIC ANALYSIS

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ABSTRACT

In the history of Manipuri literature it is a fact that poetry precedes the prose. The line of a poem is named as *khongpham*. It is a trend in the old poetry that each line is generally consisted of a constant syllabic construction. Generally lines are of penta syllabic or sexta or hepta or (*nipan*). Of these, penta and hepta syllabic structures are very common. Another is that stanzas are made of three *khongphams* (lines) and two lines are made of hepta (seven) syllabic and the third line is the verb with a decorative suffixes se/te which is the fourth syllable.

In the medieval Indo-Aryan loan words are gradually step in since the last part of the seventeen century. In the last part of the eighteen century exposed to the Indo-Aryan is very distinct. Used of Indo-Aryan loan words becomes unavoidable. New techniques are borrowed along with the theme: varied themes are taken up, for instance, from the Ramayana, the Mahabharata and from other literary languages, like, Bengali, Hindi and Sanskrit. Transcreation is also a product of this century. Regarding the technique, the various forms of stanza is very particular; rhyme and diction are considered a must, words are very selective. More and above, semantic reduplication is common and Indo-Aryan loan words are normally used.

Modern period in Manipuri literature starts with the coming of the Britisher in 1891 (the Anglo-Manipuri War of Independence). Then the formal education had started with the opening of schools. But the problem is of the non-availability of Manipuri text books. Inspite of it Sanskrit or Bengali is taken as a language paper in school. The then Manipuri scholars kept an eye on for the development of Manipuri literature: the themes in those are of ‘love of mother tongue’ and ‘love of literature’; at the same time Bengali and Sanskrit loan words are used significantly; even the title of poem are given in Bengali. Poets, namely, Kamal, Anganghal, Drendrajit etc. are found using Bengali loan words very appropriately. On the contrary poets, Minaketan, Chaoba, even Anganghal etc. used old and modern words together. In addition to this, they take words from the stock of oral literature. For instance, Anganghal wrote an epic called *Khamba-Thoibui Seireng*, his magnum opus, in 37,000 lines. It is an out and out an epic couched in mixed diction (archaic and modern).

Before the World War-II various stanza formats are designed in poems. In the middle of the 20th century the influence of Sanskrit and Bengali is becoming weaker; on the contrary in 1960s the Western influence is gradually growing up in the theme as well as in style. Near the end of 1970s and in the beginning of ’80s insurgency movement is becoming stronger; at the same time some poets very consciously take up local myth and legend aptly. This paper makes an attempt to picturise the distinctive features of the three period only in Manipuri poetry. In the old poetry, more than eighty percent lexicons are archaic, no punctuation except the double danda is used. In the Medieval Indo-Aryan loan words as well as varied themes are coming in. In the 70s and 80s of the modern period the western influence in poetry is grave, abstract and varied themes are borrowed and became aware of themes one vast and forms are less.
From Numeral Classifier to the Expression of Indefiniteness: A Variationist Approach

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Abstract

Previous studies have indicated that YI-GE ‘one-classifier’ is the most general and the most frequently used in Mandarin Chinese, beginning to function as an indefinite article (Li & Thompson 1981, Liu 2009). However, since Mandarin Chinese lacks (in)definite article system and the appearance of this ‘indefinite article’ YIGE is not obligatory, previous studies on YIGE failed to distinguish the truly important factors to affect the appearance of YIGE from the minor ones, and did not consider the possibility of interactions among factors. In the present study, the quantitative methodology of GOLDVARB is used to address these problems.

Focusing on the process of grammaticalization, whereby items with lexical meaning evolve into grammatical markers, the present study aims at investigating the variation between YIGE-marked and its layering variants in spoken discourse (EX1). By doing so, using multivariate analysis and comparative method, we assess the constraint ranking, significance and relative importance of language-internal factors (types of noun and verb, syntax, semantics, pragmatics and discourse grounding mechanism). The goals of this study attempts to empirically test the claims made in the literature constraining the choice of form, and thus to elaborate the assumption that the exact use of classifiers can be grammatically determined and/or discourse sensitive, varying from language to language (Hopper 1986). We expect the results of the VARBRUL analysis will confirm our hypothesis that the variation between YIGE-marked and its robust variants in spoken discourse is affected by the syntactic factor, types of noun and verb, grounding mechanism and the pragmatic importance, among the most important of which are economic and iconic (Haiman 1983), and particular constructions occupy lexical, syntactic, and pragmatic niches (Rena Torres Cacoullos & James A. Walker 2009).
Proto-Tangkhul Onsets in Comparative Perspective
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This paper presents a comparative reconstruction of the onset system of Proto-Tangkhulic (PTk), a Tibeto-Burman “meso-language” and the ancestor of a family of languages spoken primarily by the Tangkhul Nagas (in northern Manipur, southern Nagaland, and contiguous parts of Burma), and addresses the importance of PTk for comparative Tibeto-Burman studies.

Mortensen (2003) made an attempt to reconstruct the onset (and rhyme) system of Proto-Tangkhulic, based primarily on data from three Tangkhulic languages (Ukhrul, Kachai, and Huishu). However, this paper shows that, in light of closer examination and comparative data from an additional Tangkhulic language, East Tusom, the earlier reconstruction missed and/or misinterpreted various contrasts preserved in PTk. This new reconstruction provides a better basis of comparison between PTk, Matisoff’s (2003) reconstruction of Proto-Tibeto-Burman, and reconstructions of other Tibeto-Burman subfamilies, including VanBik’s (2006) reconstruction of Proto-Kuki-Chin (PKC). When we compare our reconstruction of PTk to the aforementioned reconstructions of PTB and PKC, the following significant points emerge:

- PTk displayed a three-way laryngeal contrast among */b *p *pʰ/ and */d *t *tʰ/ but only a two way contrast between */k *kʰ/. When examined in terms of individual lexical items, the voiced-voiceless distinction correlates with the same distinction in PTB. The aspirated-unaspirated distinction correlates (imperfectly) with the same distinction in PKC, but corresponds to no obvious distinction in Matisoff’s PTB reconstruction.
- PTk maintained labial-liquid clusters in etyma where similar clusters are attested in PKC. Compare, e.g. PTk */pʰra ‘good; beautiful’ and PKC */phraa ‘good’; PTk */prim ‘needle; sew’ and PKC */prim ‘needle’. However, the velar-liquid clusters preserved in PKC correspond largely to the PTk palatals */c- and */ʃ- (< */cʰ-). Compare, e.g. PKC */khrep, PTk */fep ‘blink’; PKC */khli, PTk */f ’wind (n.’); PKC */krap, PTk */cap ‘weep’; PKC */kriʔ, PTk */ci ‘fear’.
- However, some */khl- clusters in PKC correspond to */tl- clusters in PTk, e.g. PTk */tlok, PKC */khlauk ‘brain’; PTk */tlok ‘break’, PKC */khlaek ‘split/crack’; PTk */tliŋ, PKC */klir ‘marrow’.
- PTk had */hr- corresponding to PTB */s-r- and PKC */hr-. See, e.g. PTB */s-r(y)ik ‘louse’ > PTk */hrik, PKC */hrik, PTB */s-riŋ ‘alive’ > PTk */hiriŋ, PKC */hriŋ.
- When they are compared with PTB, it can be seen that Tk and KC both underwent a chainshift in which */s-, */sy- > */tʰ-, */ts- > */s-, and */dz-, dž- > */ts- (See VanBik (2006:9–13.).) Further research will be required to determine whether this is a shared innovation, an independent development, or a contact-induced change.

While the comparative value of the Tangkhulic languages has been recognized at least since Matisoff (1972), we show that PTk displayed a richness of initial consonant contrasts not attested in the generally conservative Ukhrul dialect (to which earlier studies like Matisoff (1972) and Matisoff (2003) have made reference), meaning that its value in comparative reconstruction may be greater than previously believed. We argue that such comparative work on individual Tibeto-Burman subfamilies is helpful in understanding the family as a whole and is indispensable in sorting out the poorly-understood relationships among TB languages of the India-Burma borders region.

References
Elaborate expressions are attested in so many languages of East and Southeast Asia that they are cited among the phenomena which define the very sprachbund (e.g. Goddard 2005). Yet in spite of its ubiquity, and its importance to proper and fluent speech in major languages like Thai, our understanding of the elaborate expression (EE) remains less than complete (Hudak 1987:768). According to the standard definition, the EE is: i. aesthetically-motivated—i.e. spoken for elegant effect; ii. based to some extent on compounding or reduplication; iii. made up of four elements—usually described as syllables; and iv. likely to exhibit isomorphy, synonymy or rhyme between its odd- or even-numbered elements (Haas 1964:xvii). There is little agreement on whether EEs are morphological or syntactic entities. Hence, we find them represented like both words (1) and collocations (2). What is agreed is that they tend to be idiomatic, and intolerant to disruption of the extraction and insertion test type (Prasithrathsint 2008).

(1) kĥ̄-mu-kĥ̄-nè
word-high-word-low
‘lexical tones’
Lahu (Matisoff 1967:84)

(2) npaj mov npaj zaub
prepare rice prepare vegetables
‘prepare food’
White Hmong (Jarkey 2009:155)

In this paper I explore an alternative analysis of the EE. I consider data from Kam Mueang—a Southwestern Tai variety spoken in northern Thailand—and for this data show that it is both possible and insightful to recast the structural analysis of EEs in terms of: i. their formal similarity to coordinate compounds (à la Mortensen 2003); and ii. their properties as prosodic constituents of four (iambic) metrical feet (cf. Hayes 1995; Bennett 1995). Under this view, both the EE and the coordinate compound are two-part binary constructs. Their daughters are constrained such that: i. they are balanced in terms of prosodic weight, and ii. neither has privileged status as the semantic head. The EE differs from the coordinate compound in being: i. a phrase rather than word by prosodic criteria; and ii. a pairing of daughters which are themselves two-part binary complexes. My analysis thus posits iambic feet as the primitive form unit of the EE—so dispensing with the syllable of other accounts. By doing so it enables comparatively more detailed generalisations to be made about comparatively more data. In particular, this analysis, and not one based on syllables, provides for constructions which have more than four syllables, but which in every other respect resemble the prototypical EE. The Mueang utterance at (3) contains one such token.

(3) … phalaŋ1-cit5 | phalaŋ1-caj5 | ju:2 ti-naj5 | kɔ* …
… power-mind power-heart LOC CLF:place-where LNK …
‘… wherever there’s willpower, …’
[d01.e01.033]

References


Where does Mru fit into Tibeto-Burman?

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While clearly a Tibeto-Burman language, the exact genealogical affiliation of Mru (and its close relative Hkongso, described by Wright 2009) has remained unclear. Usually it is assigned to a position in the general orbit of Kuki-Chin or some larger grouping (Benedict 1972, Matisoff 2003), or somewhere closer to Lolo-Burmese (Bradley 1997.) This talk will suggest that instead Mru-Hkongso is to be affiliated at a relatively high level with Bodo-Garo languages, and as such, would constitute the far southeastern extension of this Tibeto-Burman sub-family.

Other than a few suggestive forms (including, notably, ‘sun’—cf. Burling 1983), there so far appears to be little lexical evidence for this grouping. This is attributable either to this group being a high-level splitter from the Bodo-Garo group, having separated prior to the lexical innovation that makes Bodo-Garo status so clearly discernible, or it may be due to heavy borrowing (mostly lexical) from Kuki-Chin and Lolo-Burmese, creating the superficial appearance of similarity with either of the latter two groups.

The putative evidence for grouping Mru-Hkongso more closely together with Bodo-Garo is morphosyntactic, and the talk will examine a number of features which appear to link these languages. Taken individually, these similarities would likely be judged as coincidental, but the cluster of several of them suggests a closer relationship between Mru-Hkongso and Bodo-Garo rather than with another major Tibeto-Burman sub-group.

Similarities to be considered for the languages’ nominal systems include:

- characteristics of pronominal elements
- Bodo-Garo =kho accusative; Mru =k(öj) accusative (Hkongso locative =ko)
- Bodo-Garo =ba ‘also’; Mru-Hkongso =pö ‘also’
- Bodo-Garo –ram locative nominalizer; Mru –ram locative nominalizer

Similarities to be considered for verbal systems include:

- Bodo-Garo =gVn future marker; Mru –köm~kön irrealis marker (Hkongso ham)
- Bodo-Garo –(k)ha past marker; Mru –khaj~hō past marker (Hkongso kō ?)
- Bodo-Garo –dV imperative marker; Mru –diō imperative marker (Hkongso de)

Additional points of similarity will be discussed as time permits. Since it is debatable whether these are reconstructible features for Bodo-Garo in the first place (for instance, only a few of these are recognized by Joseph and Burling 2006 for Proto-Bodo-Garo), the talk will also consider the evidence for the status of these features within Bodo-Garo itself. Insofar as possible, comparative evidence from Hkongso will be provided to support the Mru-Hkongso side of the equation.
The ancient manuscripts of the Ahom period written in the Tai Ahom language are considered as the most valuable literary property of Assamese literature, of Assam, north-east of India. Although Tai Ahom is now an endangered language and is on the verge of extinction, its literary practice is an inseparable part of the Assamese language and literature. The fact that the Ahoms ruled for 600 glorious years in the valley of Assam, is the prized evidence to the view that the most invaluable documents of the history of Assam are depicted in these Tai Ahom manuscripts. Besides, the manuscripts are also testimonials to the huge contribution of the Tai Ahom language to the development of Assamese language.

This paper addresses a brief outline of the age-old tradition of manuscript writing in Tai Ahom while keeping a close glance at the chronological history of the Ahom kingdom established in Assam. The Ahoms came from the Yunnan province of South China under the leadership of Su-ka-Pha, landed in the valley of Assam (Kamarupa) in 1228 AD, and established a powerful kingdom that ruled the valley for 600 long years. One of their primary and most significant contributions to the people of Assam is the practice of writing history including all important events and relevant chronology. The manuscript literature not only bears the responsibility of recording the chronology of 600 year-old Ahom rule, it also provides a concise outline of the Tai Ahom language once considered as the royal language of the Ahom court. Most of the Ahom words are now very much part of the Assamese vocabulary. The paper also looks into the linguistic aspect of the manuscript tradition as well as describes the literary genres it includes. As a whole, the paper addresses the a) history of the Ahoms, b) the linguistic description of the Tai Ahom language, and c) the contribution the Ahom lexicon has made into the Assamese vocabulary, with regard to the practice of these Ahom manuscript literature.
Catch and Release: the Care, Feeding, and Sharing of Comparative Language Data

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The Mon-Khmer Languages Project is gathering and developing data on the 150 or so languages that belong to the major branch of the Austroasiatic family.

Funded by the NEH (2007 – 2011) the project was inspired by and has the same ultimate goals as projects like STEDT: developing a definitive etymological dictionary and comparative thesaurus. In addition, the MKL project sees collection and speedy dissemination of data – “catch and release” – along with creating new tools for assessing, using, and extending data as central to its mission.

In this talk we will demonstrate and discuss the project’s current accomplishments:

- a **Mon-Khmer languages database** makes language reference materials freely available. We have compiled datasets for each of a dozen major Mon-Khmer branch divisions, and are well on the way to providing sets for each of the more than thirty MK sub-branches.

- a **Mon-Khmer etymological dictionary** puts the data in historical context. We have built its backbone with etyma from the *Mon-Khmer Comparative Dictionary* (Shorto 2006), and are now extending the backbone, adding datasets for established branch/sub-branch reconstructions.

- a **Mon-Khmer languages website** serves as an open laboratory for ongoing research into data markup and management, and for developing innovative on-line tools for searching data (such as phonetic approximation) and presenting results (such as map-based display).

We are particularly interested in initiating dialog with the ST-languages community in regard to **interoperability** of language resources, with an eye toward agreement on Web APIs (*application program interfaces*) for data access. Given the extraordinary variety of data available in Southeast Asia, this is a critical issue for language documentation and research in our field.
Venteive and andative in Baram
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Abstract
Baram is a Tibeto-Burman language spoken in the western Nepal by a very few speakers. This falls in the Bodish group under Sino-Tibetan family and its closest neighbour is Thangmi. According to CBS, the total number of Baram speakers is 7800, but the total number of fluent speakers is below 50 as attested in our fieldwork. We have been documenting by support of the Endangered Languages Documentation Programme (ELDP), University of London, School of Oriental and African Studies, and hosted by Central Department of Linguistics, Tribhuvan University, Kathmandu, Nepal.

In Baram two suffixes ḫe and ḫaṱi are used to mean 'to go' and 'to come', although such verbs do not exist independently. They mark andative (ANDA) and ventive (VEN) respectively. These two suffixes show the deixis which indicate 'going' or 'coming' in reference to a particular location or person. They are thus used in directional context. This shows a motion towards an end point. They are often found with activities verbs in Baram. Cross-linguistically such affixes are derived historically from the verbs go and come being reduced to auxiliary verbs or verbal affixes, and may in turn be grammaticalized to aspectualized morphemes. Some Tibeto-Burman languages also show this feature. These are markedly different from serial verb constructions as they do not stand independently as verbs to mean 'to go' and 'to come'.

We make an analysis of the andative and ventive affixes in Baram, and evolution of such suffixes. This is based on the corpus built by LEDL project. We show that ventive suffix ḫe can show the movement away from the speaker, whereas ḫaṫi show the movement towards the speaker. Following table and examples illustrate this point.

<table>
<thead>
<tr>
<th>Andative suffix</th>
<th>Ventive suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>abango 'wait'</td>
<td>ḫaṱi ḫabango 'to wait'</td>
</tr>
<tr>
<td>ḫaṱi 'sleep'</td>
<td>ḫaṱi ḫanego 'to sleep'</td>
</tr>
<tr>
<td>ḫaṫi 'cut'</td>
<td>ḫaṫi ḫataki 'to go cut'</td>
</tr>
</tbody>
</table>

1. ḫaṱi ni-ris
   son NPST-sleep 'Son sleeps.'
   son NPST-cut 'Son cuts.'
2. ḫaṱi ḫanega ni-ris
   son NPST-ANDA-sleep 'Son goes to sleep.'
   son NPST-ANDA-cut 'Son goes to cut.'
3. ḫaṱi ḫanega ni-kri
   son NPST-VEN-sleep 'Son comes to sleep.'
   son NPST-VEN-cut 'Son comes to cut.'
4. ḫaṱi ḫaṱi ni-ris
   son CST-ANDA-sleep 'Son went to sleep.'
   son CST-ANDA-cut 'Son went to cut.'
5. ḫaṱi ni-ris
   son CST-VEN-sleep 'Son came to sleep.'
   son CST-VEN-cut 'Son came to cut.'

Examples (1-10) show that these suffixes are fully grammaticalized into the verb morphology to show the verb in motion. The two verbs ḫaṱi 'go' and ḫaṱi 'come' for Baram are not directly related to these suffixes. Neither do the locational adverbs ḫaṱi 'below', and ḫaṱi 'above' show very close relation to these suffixes.

References:
The concept of “grammaticalization area” has been proposed to describe regions characterized by recurrent patterns of grammaticalization (Heine and Kuteva 2005). It is widely recognized that languages of mainland Southeast Asia (MSEA) constitute a linguistic area, characterized by a set of features including, AVO constituent order, lexical tone and monosyllabic roots, noun classifiers and serial verb constructions (Enfield 2001: 259). Since Thai, Southern Zhuang and Cantonese all share these features, we are interested to look at whether they display recurrent patterns of grammaticalization. This paper compares and contrasts the multifunctionality of the verb “give” in these three languages with the aim to shed light on the pattern of grammaticalization in this area. One obvious observation is that the usages of “give” has been grammaticalized to include functions of benefactive, permissive, direct causative, indirect causative but not perspective/stance, purpose, and reason. We thus speculate that, although certain grammaticalization tendencies maybe universal, the notion of “grammaticalization area” can be a useful analytical tool to further explore the meaning of words in MSEA.

Diminutive-induced Sound Changes in the HuiYīnMiaòWù

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ABSTRACT

By grounding our hypothesis in the framework of the grammaticalization theories proposed by Jurafsky (1996) and Tsao (2006), this paper presents the diminutive-induced sound changes in the Minnan vernaculars. In addition, we also explore the cause of the addition of nasal codas to the inherent Rusheng rhyme groups in the Minnan rhyme book HuiYīnMiaòWù 彼音妙悟, and examine the semantic/syntactic categories of these affixed morphemes.

This paper consists of four sections. Section 1 is the introduction, Section 2 provides the theoretical orientation, and gives a brief account of how diminutives behave in the Chinese languages while Section 3 describes and discusses the flip-flop of rhyme groups found in the HuiYīnMiaòWù. Section 4 is the conclusion.
Contact Induced Word Order Change:
A Case Study of Wuming Zhuang under an Influence of Mandarin Chinese

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Wuming Zhuang language is spoken by approximately 10 million people mainly in Guang Xi Zhuang Autonomous Region in the People’s Republic of China where Mandarin Chinese is unquestionably dominant language. It is the language of business, mass communication and school. Almost all Wuming Zhuang speaking people are undoubtedly bilingual. Genetically, Zhuang language belongs to the Tai-Kadai language family whose daughter languages are predominantly tonal and isolating language with almost no morphology. Like other Tai-Kadai languages, e.g., Siamese Thai and Lao, Wuming Zhuang language exhibits a head-modifier word order pattern as shown in (1). However it is observed that besides a head initial word order, Wuming Zhuang also has a modifier-head construction as shown in (2).

1. a. ṭɔŋ²⁴ tiaw³¹ pu:³³ dam²⁴ ku:³³ nin³³
two CLS shirt black I DET
“Those two black shirts of mine.”
b. te:³⁵ ṭɔŋ³⁵ tu:¹¹ ma:²⁴ hap³⁵ ku:³³ tu:¹¹ nin³³
he hit CLS dog bite I CLS DET
“He hit the dog that bit me.”

2. a. ku:³³ ti:³¹ baŋ³³ ku:³³ pu:³³ dam²⁴
I GEN some CLS shirt black
“These two black shirts of mine.”
b. te:³⁵ baŋ³⁵ hap³⁵ ku:³³ ti:³¹ tu:¹¹ ma:²⁴
he hit bite I NOM CLS dog
“He hit the dog that bit me.”

This paper has a two-fold goal of 1) examining word order patterns of noun phrase constructions of Wuming Zhuang language comparing with those of Siamese Thai, a genetically related language, and Mandarin Chinese, a dominant language of where Zhuang speaking community is located; and 2) discussing the overlapping and diverging word order patterns found in noun phrase constructions of these three languages. It will be shown in this paper that Wuming Zhuang language exhibits a structural alternation between head-initial pattern, like Thai, and head-final pattern, like Mandarin Chinese. The head-final pattern in Wuming Zhuang can be considered as an instance of a contact-induced syntactic change under the influence of Mandarin Chinese or metatypy in Ross’ term (Ross 2008). A metatypy refers to “a change on morphosyntactic type which occurs when speakers are bilingual and restructure the morphosyntactic constructions of one of their languages on the model of constructions from their other language” (Ross 2008:1). Evidence supporting the metatypy hypothesis may be found in the putatively exogenous modifier-head construction, which requires the morpheme tii. The functions of tii are reminiscent of that of the particle -de in Mandarin Chinese, that can, among other uses, function both as a genitive marker and a nominalizer in relative clauses (Li and Thompson 1989:113-117).

Reference
A Corpus-Based Analysis of Coda Insertions in Taiwanese Loanwords

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This paper builds the corpus of Japanese loanwords in Taiwanese, especially those that are phonologically borrowed. About 214 loanwords are collected. In the corpus, the number and percentage of each Taiwanese output form and its Japanese source structure are coded. Segment insertions are discussed below.

One kind of segments that is inserted to the coda position is glottal stop.

(1) age [age] → ageh [ageʔʔ] ‘fried bean curd’

As in (1), a glottal stop [ʔ] is added to the coda position of a final open syllable. According to Tsao (2000), the insertion will not take place if there is a coda consonant in the preceding syllable. However, counter examples are found in the present corpus. As in (2), the glottal is still inserted to the word-final position.

(2) chokki [tʃokki] → tsioikkih [tsiokkiʔʔ] ‘scissors’

There are 84 examples of glottal insertion in the corpus, and about 22.61% of them are counter examples. To account for such phenomenon, the feature differences in coda consonants between Japanese and Taiwanese are taken into consideration. Briefly, the coda obstruent is part of a geminate in Japanese, but a single segment in Taiwanese. It is non-released and tends to be dropped by many Taiwanese speakers, and the glottal insertion then takes place.

Other segments that may be inserted to the coda position are voiceless stops [p], [t], and [k], and nasals [m], [n], and [ŋ].

(3) tako [tako] → thakkooh [tʰakkʰʔʔ] ‘octopus’
(4) shatsu [ʃatsu] → siattsu [siattsuʔʔ] ‘shirt’
(5) supana [supana] → sippanna [sippanna] ‘spanner’
(6) wakamoto [wakamoto] → ookammatooh [oɔkammatoʔʔ] ‘Wakamoto’

Such insertion is not so common, only 17 cases are found. As shown in (3) to (6), the consonants that are inserted to the coda position in Taiwanese are generally decided by the place of articulation of its following consonant. However, nasal [n] and [ŋ] instead of [m] are inserted in (7) and (8) respectively.

(7) komishon [komis’on] → kongmisiong [kʰɔŋmisiong] ‘commission’
(8) aisukuriimu [aisukuri’iːmuː] → aisirhkulimmu [aisiʔkʰulimmu] ‘icecream’

According to Chung (1996), two labial sounds cannot co-exist within a syllable. In (7), labial [m] changes to velar [ŋ], to avoid the violation of Taiwanese phonotactic constraint. Besides, Chang (1993) has suggested that rime patterns such as im, ip, om, and op are occasionally substituted by in, it, ong, and ok since the former are less common than the latter. Therefore, labial [m] changes to alveolar [n] in (8).
Lai Reflexives and Reciprocals
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Lai is spoken in and around the town of Hakha, present administrative capital of Chin State, Myanmar. It is often called (Hakha) Chin in linguistic literature. According to Gordon 2005, the total speaking population is 446,264, including a large number in Mizoram State, India. Lai is a Tibeto-Burman language of the Kuki-Chin subgroup; as such it has the characteristic agreement of verbs with their subjects and objects, and the alternation of verb stems subject to morphosyntactic conditions.

This paper will look at reflexive and reciprocal constructions in Lai, as illustrated by examples (1) and (2).

(1)  a  Pa Lian (cu) aa bawm.  
     'PL helped himself.'

     b  Pa Lian nih a bawmh.  
     'PL helped him/her.'

     c  *Pa Lian aa bawmh.

     d  *Pa Lian nih aa bawm.

Sentence (1a) is reflexive. This is shown by the third person singular reflexive subject agreement marker aa and by the base verb form bawm 'help'. By contrast in (1b), which is not reflexive, we see the third person singular subject agreement marker a and the alternate verb form bawmh. With transitive verbs, the alternate form is the default; the base form replaces it in reflexives and reciprocals. In (1b) we also see the transitive postposition nih with the subject Pa Lian. The default verb form or nih may not be used in reflexives.

(2)  a  Pa Liante (cu) anmah le anmah an i bawm.  
     'PL and his group helped themselves/each other.  

     b  Pa Liante nih an bawmh.  
     'PL and his family/friends helped him/her.'

     c  *Pa Liante (cu) anmah le anmah an i bawmh.

     d  *Pa Liante nih anmah le anmah an i bawm.

Sentences (2ab) differ from (1ab) in having a plural subject, shown by the suffix -te. This permits the reciprocal interpretation in addition to reflexive. (2a) also illustrates the reflexive or reciprocal marker i which follows the regular third person plural subject agreement marker. The singular aa in (1a) may be regarded as a combination of a and i subject to a phonological amalgamation. It also illustrates the third person plural reflexive or reciprocal pronoun anmah le anmah. Like other objects in Lai, reflexive and reciprocal pronouns are optionally absent in the presence of the reflexive or reciprocal marker, which occupies the position of the object person agreement marker (not marked in third person). The paper will explore the range of reflexive and reciprocal constructions in Lai, including the 'middle voice' which has the same morphology but a variety of meanings.
Evidence for a Number Marking System in Bisu

Abstract

Bisu is a minority language of mainland Southeast Asia spoken in Myanmar, Thailand, Laos, and China’s Yunnan province. It is a member of the Sino-Tibetan, Tibeto-Burman, Burmese-Ngwi (also known as Lolo-Burmese) language family. Bisu is verb-final and has little morphology. It has three tones with some tone sandhi, open and closed syllables, and syllable-initial consonant clusters. As with the majority of Tibeto-Burman languages, standard word order in Bisu is subject, object, verb (SOV), with the subject frequently omitted.

The Bisu noun phrase (NP) consists of a head which can be modified by the following constituents: a pre-head genitive noun, pronoun or NP (GEN), and post-head elements consisting of modifier noun phrase(s) (ModNP), adjective(s) (ADJ), relative clause (REL), classifier phrase (CLPhr), deictic expression (DE), number phrase (NUMPhr), and case marker (CASE).

This paper will present the analysis that led to stipulation of a Number Marker (NUM) word class and the classification of three Bisu words mang, mang yet and ui as members of this class with glosses “singular,” “dual” and “plural.” In my initial analysis of Bisu language data, I hypothesized that mang was a classifier. When this hypothesis proved unsatisfactory, I formed a second hypothesis that mang was a number marker. I examined seven features of the word mang to determine the support for each hypothesis, and concluded that the number marker hypothesis is more strongly supported. The seven features examined are:

1. Mang never occurs with (other) classifiers.
2. Mang occurs with deictic expressions ni “this” and hae “that.”
3. When a person (i.e. a human or a talking animal) is counted with htuï “one,” htuï is followed by mang.
4. When a non-person is counted with htuï “one,” htuï is followed by a non-mang classifier.
5. Mang frequently occurs with nouns but without quantifiers or deictic expressions.
6. Mang never occurs with numerals other than htuï “one.”
7. Mang occurs only with singular nouns, in complementary distribution with mang yet (which occurs with dual nouns) and ui (which occurs with plural nouns).
Abstract

Mro, a Southern Chin language spoken in the Arakanese State and the Paletwa township of Myanmar, is a SOV language and has an accusative case system with the subjects of intransitive and transitive clauses marked by *la* and the objects marked by *gan*.

This paper is an attempt to describe case-marking in Mro. Mro has seven cases; there are three grammatical cases: subject, object and indirect object and four semantic cases: instrumental, locative, genitive and vocative.

Case-marking for the subject and object arguments is sometimes omitted. This paper also investigates the different reasons for these omissions, which are partly word order and other grammatical constructions and are partly found discourse feature like foregrounding, storyline etc.
Historical development of *r initial in Gagatang Tibetan (Weixi, Yunnan)

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abstract

Khams Tibetan Gagatang dialect is spoken in Pantiange village, Weixi County, Diqing Prefecture, Yunnan, China. This dialect has been influenced by other surrounding ethnic languages such as Naxi, Lisu and local Chinese, thus its sound change possesses many particularities among the Tibetan dialects.

Gagatang Tibetan has an idiosyncratic particularity, the lack of /r/ in its consonantal system. This paper shows the sound development on the initial *r attested in Written Tibetan. The “initial *r” here means the main initial *r and the glide *r. In well-known Tibetan dialects, the main initial *r maintains the sound value itself, i.e. normally realised as /r/ (mainly pronounced as [ɹ, ɾ, ɾ̃]), while the glide *r caused the establishment of the retroflex sound with its main initial, normally pronounced as /tʰ, t̪, d̪/.

The case of Gagatang Tibetan is following:

1. formation of the pharyngealised vowel (mainstream)
   e.g. WrT ri > /ˈɾʰi:/ ‘mountain’

2. omission without any influence (second mainstream)
   e.g. WrT sbrul > /¯bəː/: ‘snake’

3. formation of rhotacised vowel (only few)
   e.g. WrT bri > /ˈpʰɾ/: ‘write, letter’

4. formation of retroflex liquid (only few)
   e.g. WrT phor ba > *pho ra > /ˈpʰu l/: ‘wooden cup’

This result shows the initial *r has quite perfectly lost its sound value and mainly influenced the development the vocalic system.
Clause structure in Kayan

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The clause structure of Kayan (Tibeto-Burman, Karen) will be presented. Focus will be on constituent structure, its implications; and the linking of semantics and syntax.

Kayan clauses are defined as those elements which contain a predicate and a maximum of one (complex) periphery (Time and Location). Several features of Kayan clause structure are observed to be areal features (displaced classifier phrases, coding of ability clause finally).

With respect to the linking of semantics and syntax we find that while Kayan is “SVO” that does not mean that the concepts of Subject/Object are relevant to clause structure. What is more important is the (relative) rank of agentivity of multiple participants in the clause. A participant that is more highly agentive will occur preverbal, and the next most agentive participant will occur postverbal. This is seen most frequently in verbs of emotion where the preverbal nominal can be interpreted as either the Source/Causer or Experiencer of the emotion.

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A Phonological Analysis of Disyllabic Mandarin Onomatopoeia

Abstract

This paper discusses the reduplication of the disyllabic onomatopoeias in Mandarin from a phonological perspective.

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<tr>
<td></td>
<td>a. obstruent+/l/ : /p’a-la/</td>
<td>b. stop+stop : /pa-ta/</td>
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<tr>
<td>2. AB</td>
<td>c. same consonant collocation ) : /ti-ta/</td>
<td>d. zero-consonant collocation ) : /ow-jow/</td>
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<td></td>
<td>e. containing alveolar palatal sound : /pa-tɕi/</td>
<td>f. zero-fricative collocation ) : /ən-xən/</td>
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<td>g. other obstruent collocation ) : /p’u-su/</td>
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Disyllabic Mandarin onomatopoeias have two types: AA and AB. AA also falls in two categories: one has a disyllabic input, as in (1a), whereas the other has a monosyllabic input, as in (1b). In AB, we will carefully examine the derivation of onsets and vowels; in particular we examine two hypotheses for the derivation of CVIV. The first hypothesis considers that the onsets come from the C + /l/ cluster in ancient Chinese. The second hypothesis considers the [l] onset of the second syllable is an unmarked consonant prelinked underlingly. We will closely compare these two hypotheses.

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The study offers a corpus-based analysis of Chinese raps, especially in the aspect of rhythmic structure. This corpus contains a collection of six Chinese raps in Taiwan. The information coded in the corpus includes the numbers of syllables and demibeats per line, the association between syllables and demibeats, and the rhythmic structure. There are 214 lines in the corpus, which are serially numbered, as in (1).

(1) Serial # Title Words
TZT01-006 01. Money! Money! wo yong yuan bu hui lei ‘I am never tired.’

The prefix TZT represents *Tie Zhu Tang* (鐵竹堂). The following number 01 indicates the first rap in the corpus. The following number 006 indicates the sixth line of the rap. A “Line” consists of an utterance of the rap. 41% of the utterances are constituted by three, four, six, seven or eight syllables, but 43% of the utterances consist of four, five or seven demibeats. Consider (2).

(2) Serial # 1-to-1 1-to-2 1-to-3 Rhythm
MC03-002 2 3 0 (wo de)(chai bu)(duo shi)(tian)(sheng)

In (2), 1-to-1, 1-to-2, and 1-to-3 indicates that a demibeat is assigned to one, two, or three syllables. The parentheses ( ) groups the syllables to a demibeat. As syllables may be assigned to demibeats in different ways, beat sharing is shown in (3).

(3) Rhythm Beat sharing property

In (3), H represents 1/2 demibeat, the dash - represents the straddling of a relevant syllable, and 0 shows an empty syllable. Further, in Chinese raps, a pair of ICs usually share a demibeat, and a function word usually cliticizes to an adjacent demibeat (cf. also Hsiao 2006). About 75% of the demibeats are ICs, but only 18.3% of the ICs include a function word.
Partial Reduplication Tone Sandhi in Southern Min

Abstract

This paper aims to explore the tone sandhi of the partial reduplication in Southern Min. Tone sandhi is a phonological rule existing in Chinese languages. In Southern Min, there are seven tones. Every lexicon has its base tone but when a group of tones appears, only the last syllable maintains its base tone and the other tones lose their base tone. Reduplication is a morphological process of word formation to reduplicate the base. This paper examines two types of tone sandhi in partial reduplication, which is a nonconcatenative of qua-disyllabic compounds, subject to the tonal group formation (Chen 1987) and prosodic phonology (McCarthy 1979, 1981). First of all, the paper analyzes the partial reduplication in (1):

(1) a. 模樣 boo iunn ‘appearance’ → 一模一樣 i boo i iunn ‘same appearance’
   b. 山海 san hai ‘mountain sea’ → 人山人海 lin san lin hai ‘huge crowds of people’

In (1), from the perspective of the tonal group formation, only iunn or san keeps its base tone and the other words should lose their base tones. However, in fact, neither iunn or san loses its base tone. This phenomenon can be explained by the prosody foot. For example, in 一模一樣 i boo i iunn, 一模 i boo forms a prosodic foot; therefore, 一 i lose its base tone but the foot-final 模 boo keeps its base tone, and 一樣 i iunn is another prosodic foot; therefore, 一 i lose its base tone but the foot-final iunn 樣 maintains its base tone.

On the other hand, the rule of the tone sandhi in qua-disyllabic occurs differently, as in (2).

(2) 動腳 動手 tang kha tang tshiu ‘move feet and hands’

In (2), only 手 tshiu maintains its base tone but the other three words 動腳動 tang kha tang before 手 tshiu lose their base tones. This phenomenon can be explained by the tonal group formation. The qua-disyllabic reduplication forms a single domain, in which only tshiu retains its base tone. In brief, this paper proposed that the application of the tone sandhi in terms of the syntactic domain and prosody will have different readings.
Relativization Constructions in rGyalrong: A Cross-dialect Comparison

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rGyalrong, a Tibeto-Burman language of northwestern Sichuan (China), is long celebrated for its complex phonology and elaborate morphosyntax. Across the three major dialects of the language, Situ, Sidaba (Written Tibetan <stod.pa>), and Chabao (Written Tibetan <ja.phug>), rGyalrong relativization syntax presents a rich range of structural variations, conditioned by strict rules of usage. A focal area in rGyalrong relativization is the multiple, co-existing relative clause construction types. The distribution of the alternative structures is by no means random, but subject to both syntactic and non-syntactic factors which vary in interesting ways from dialect to dialect.

This talk will highlight the structural and functional parameters that govern the choice of clause types for implementing relativization in all three major rGyalrong dialects. Our findings accentuate the need to explore form-function correlations in the cross-linguistic study of competing relativization strategies in the same system, as these correlations may shed important light on why languages develop alternative ways of expressing relative clauses.

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Sound and meaning correspondences in Akha: phonesthemes or not?

This paper explores potential phonesthemes in Akha (a Lolo-Burmese language spoken in Burma, China, Laos, Thailand, and Vietnam). Akha has a rich set of bisyllabic nouns where the first syllable is shared by a group of words that belong to a particular semantic class. For example, many nouns beginning with í- are related to liquids or water, including plants and animals that live in or around bodies of water: í.tʃũ, ‘water’, í.fn̩, ‘otter’, í.dʒu, ‘saliva’, í.fy ‘ladle’. This alone it is not rare; many of the world’s languages display a similar phenomenon.

Following Householder (1946), the term ‘phonestheme’ has been used to refer to words in a language’s lexicon where a shared segment of a syllable (usually the onset or rhyme) is linked to a particular semantic class or meaning. Often cited examples in English are words that begin with sn- which are related to the nose/mouth, such as sneeze, snore, snout, snarl, sniff, and so on. Phonesthemes are of particular interest because of the problems they present to morphology (and to some extent the concept of arbitrariness). First, this is a quandary for compositionality. Although the sn- in the terms above does contribute to the meaning of the overall word, it cannot stand alone. Furthermore, if we separate the sn- onset from the remainder of the word, the rhyme does not carry any meaning. How, then, are the meanings of these words built? Clearly, the onset sn- has to do with the nose/mouth, but what about –eeze or –iff? The second problem related to phonesthemes has to do with their frequency, both within a language and cross-linguistically. This aspect of language has been noted as early as Firth (1930) and Bloomfield (1933), and has been found in a wide array of languages including Swedish (Abelin 1999), Austronesian languages (Blust 2003), Hungarian (Abondolo 2007) and others.

Although Akha has a plethora of words where the initial syllable corresponds to a specific semantic category, the behavior of these syllables does not always mirror the characteristics or definitions of a phonestheme. For example, some of semantically-related initial syllables in Akha are productive in derivational processes, while phonesthemes typically are not. Yet at the same time, the productivity of these syllables in Akha is limited to the semantic class by which they are categorized. Additionally, the second syllable of these semantically-related words may stand alone, albeit rarely. Again, this is not permissible with phonesthemes, as in –eeze and –iff mentioned above. Last, the semantics of a phonestheme are usually embodied in the onset or rhyme, but in Akha the entire syllable—(C)V—belongs to a semantic category.

To further illustrate the similarities and differences between Akha initial syllables and phonesthemes, this paper summarizes previous definitions, characteristics, and examples of phonesthemes in comparison with the Akha data. Here, it becomes evident that although extremely alike, the phonestheme-like initial syllable in many bisyllabic Akha nouns behaves differently from the same-onset or same-rhyme type phonesthemes found elsewhere. This then leads us to ask how this aspect of morphology can be classified, since similar patterns are also found in other Lolo-Burmese languages such as Hani and Lahu (but not all, as in Naxi). It is the author’s hope that this paper will contribute to a larger dialog on this particular topic in the study of Sino-Tibetan languages.

1 Note that this is not the same as cranberry morphs, since cranberry morphs can only attach to one stem, while phonesthemes appear on numerous “stems”.
Yipo-ish, Yipo-esque and ex-Yipo

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Although many linguists based in China classify both the Bai language and the Naxi languages as Yipoish (Loloish, Ngwiish, 彝语支), Bradley’s oft-quoted 1997 “Tibeto-Burman Languages and Classification” refers to Naxi as “appears to be transitional between Qiangic and Burmic” (p.37), nonetheless placing it in the North-Eastern TB group, thus closer to Qiangic. In terms of genetic origin, I have no idea what “transitional” means. Bradley also places Bai alongside Naxi as another “outlier” (a term Benedict liked to use) in the NE TB group. The large Yipoish group includes many sub-branches and many languages (Bradley 1997 is probably the most thorough, up-to-date layout of the major subdivisions) but those who assert that both Naxi and Bai belong within Yipoish have, to my knowledge, never explained just where in the group these languages fit.

In “No Limits to Borrowing: the Case of Bai and Chinese”, published recently in *Diachronica* by Lee Yeon-ju and Laurent Sagart, they refer to an earlier paper in which they stated that Bai was probably (my emphasis) Loloish, but in this latest paper they seem even less sure of where in TB it belongs. They present surprisingly little material to back up their claim that Bai is TB, not Sinitic, with no rigorous set of criteria, just a few random suggestions of similarity between a few Bai core-vocabulary and TB (mostly Yipoish) words. Instead, their paper lists a great number of “borrowings” from Chinese, all systematised into regular tonal correspondences characteristic of different layers of such alleged loans.

In this same spirit, my paper here looks at a number of tonal patterns in commonly-used vocabulary, both in Bai and in Naxi, and tries to discover whether or not these patterns match up to easily-identifiable proto-tone categories of Yipoish, which will be clearly explained. Some comparison is also made to the tonal patterns found in a southern dialect of Pumi, since its speakers live close to both Naxi and Bai speakers, and since it can be taken as a representative of the Qiangic group.
Title: Address Terms as Politeness Strategies Employed in Objections and Objection Responses in Thai no-confidence debates 1997 – 2004

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Abstract:
No-confidence debates are one of the most interesting political events in Thailand. They occur when the opposition accuses the government of wrongdoings and the government defends itself against the allegations. These debates can be real, verbal battles in which unpleasant utterances may be used by the participants in an attempt to discredit their opponents. To try to prevent such utterances, the debates are controlled by the House of Representatives Rules of Procedure, which allow participants to object to any behaviour which violates the rules. Three procedures are directly involved in Objections and Objection Responses. Firstly, an Objector can perform an Act of Objection. Secondly, an Objectee can perform an act of defence against the Objector. Thirdly, the House Speaker can intervene to perform an act of mediation. Objections and Objection Responses are face-threatening situations because the Objector is blaming the Objectee for a violation of the rules and the Objectee is defending herself/himself in an attempt to show that the grounds for the Objection are false. Participants consequently try to reduce the degree of imposition of their arguments by using a variety of politeness strategies. This study examines the address terms used as politeness strategies in the Objections and Objection Responses and finds that they denote a high level of formality, deference and distance. The parliamentary and hierarchical setting is an important factor in influencing a speaker’s choices. Solidarity among speakers from the same political parties also determines the address terms which are used.
Phonological Profile of Rebkong Amdo Tibetan

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Rebkong Amdo Tibetan is that variety of Amdo Tibetan (ISO 639-3 code adx) spoken in Tongren County, Huangnan Tibetan Autonomous Prefecture, Qinghai Province, in north-west China. With this study I hope to contribute as explicitly phonological a discussion of Rebkong Amdo Tibetan as Sun (1986) did for Ndzorge, Janhunen & Norbu (1999) did for rDo-sbis, Makley et al. (1999) did for Labrang, Haller (2004) did for Themchen, and Peet did in his (2007) study, along with all the data necessary to justify my analysis. This growing collection of phonological analyses of Amdo Tibetan dialects contributes to an understanding of the phonological characteristics of the Amdo dialect group in general, and facilitates the investigation of variation from one variety to another. In addition, the identification of shared features among Amdo Tibetan phonological systems has implications for the study of Tibetan historical phonology in general.

Most analyses of Amdo Tibetan dialects report a marginal three-way contrast between voiced, voiceless unaspirated, and voiceless aspirated stops and affricates at each place of articulation. The present analysis posits only two contrastive series for Rebkong Amdo Tibetan, in agreement with Janhunen & Norbu’s (1999) analysis of rDo-sbis Amdo Tibetan. Rather than conclude that Rebkong and rDo-sbis are somehow unusual in this respect, it is instead suggested that this analysis can be equally applied to many, perhaps all, other varieties of Amdo Tibetan. Comparison with discussions of Classical Tibetan and Proto-Tibeto-Burman further suggest that Amdo Tibetan may have always only had this two-way contrast.

References


A Study of V+jiang 将+Directional Complement Construction in Early Mandarin Chinese

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Abstract - This paper investigates a particular syntactic structure in Early Mandarin Chinese, viz. V+jiang 将+Directional Complement, from a diachronic perspective. This often overlooked structure belongs to the combinative predicate-complement type (as opposed to the cohesive type), in which jiang is a structural particle. Adopting a corpus-based approach, we select 6 representative works from Yuan, Ming, Qing and modern-day, and use corpus data from Academia Sinica Tagged Corpus of Early Mandarin Chinese to track the developmental paths of this construction and 2 other related syntactic structures. It is proposed in this paper that the structure of V+jiang+Directional Complement has undergone two developmental processes, i.e. the omission of object and the change of Directional Complement from monosyllabic to disyllabic. We employ notions of lexical replacement and phonology to suggest possible motivations for such historical changes. In addition, we will address the issue of Verb-Directional Complement collocation, in other words, the selection of compatible components between Verb and Directional Complement, based on the main factor of semantic compatibility. Lastly, with the introduction of Prototype Theory, we will proceed to account for those “anomalies” in our corpus data.

Keywords: V+jiang+DC structure, Early Mandarin Chinese, corpus-based, historical development
A study of negator bu as interrogative sentence final particle in Chinese

Previous studies (e.g. Campbell & Harris 1995) have identified the following five strategies of forming yes/no questions: use of question particle, special word order, special intonation, A-not-A structure and tag questions. Chinese makes use of all of these strategies except special word order. In this paper, we focus on how negator bu in A-not-A questions are used to form yes/no questions, as in (1), and how it further grammaticalizes to form a sentence final yes/no question particle, as in (2).

(1) a.  
Ta xihuan ni bu xihuan?  
3SG like you NEG like
‘Does s/he like you or not?’

b.  
Ta xihuan bu xihuan ni?  
3SG like NEG like you
‘Does s/he like you or not?’

c.  
Ta xi bu xihuan ni?  
3SG like NEG like you
‘Does s/he like you or not?’

(2) a.  
Ta xihuan ni bu?  
3SG like you NEG.Q
‘Does s/he like you or not?’

b.  
Ta xihuan bu?  
3SG like NEG.Q
‘Does s/he like (you) or not?’

We first provide a diachronic development of bu from Old to Modern Chinese, then compare this development with those of other negators such as fou, fei, wei, wu, mei and me as discussed in Wu (1987) and Wu (1997), inter alia. We further discuss the development of similar negators in other Chinese dialects. Crucially, we trace how negators in A-not(-A) constructions readily evolve into interrogative sentence final particles. We also provide parallels from other languages such as Magar (Tibeto-Burman) and Malay (Austronesian), and highlight that the negator-to-interrogative particle development is a fairly robust grammaticalization pathway crosslinguistically.

(269 words)

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Mru-Hkongso: a new Tibeto-Burman grouping

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Mru is a so-far unaffiliated Tibeto-Burman language spoken in southeastern Bangladesh and reportedly in adjacent areas of western Burma. Hkongso, mentioned in So-Hartmann 1988, is spoken to the northeast of Paletwa in Chin State. The first author has conducted extensive research on Mru over the last five years, with the ongoing work presented primarily at this conference. The second author has recently conducted comparable research on Hkongso, resulting in his MA thesis, a grammar sketch of the language.

This talk has two objectives. First, it will provide evidence that Mru is not alone within Tibeto-Burman and that instead it has an incontrovertible and close association with Hkongso, and possibly other area languages (the most likely appearing to be Anu.) Second, the talk will survey the closeness of this relationship at all levels and point out ways in which the languages diverge.

After a brief description of the languages’ locations and characterization of the speech communities, we will compare the phonological systems, including tone, in the two languages. Noteworthy aspects include the fact that Hkongso has both voiced and voiceless sonorant series, whereas Mru has only voiced sonorants. The voiceless alveolar fricative in Hkongso is aspirated, similar to the palatal fricative found in Mru. The vowel systems both include two non-front unrounded vowels; there are some differences in the diphthongs attested in the respective languages.

We see the clearest similarity at the level of morphosyntax in terms of basic word order. As has been reported for Mru, Hkongso also has some verb-medial characteristics, including VO main clause unmarked word order. Hkongso and Mru both make use of directional marking, and there are clear parallels in their use of a nominalizer –mi in relativization, complement marking, and so forth.

We will also provide comparative data on case marking, verbal morphology, and other major lexical classes, where there are some discrepancies. For instance, both languages have an essentially nominative-accusative case marking system, although the marking used to signal these relations is distinct (Hkongso marks S/A with =ma?, reminiscent of the Khumi marker =moe, and P with =ham, whereas Mru has zero marking for S/A and marks animate Ps with =köj.) Negation in Hkongso is preverbal, but postverbal in Mru. There are also notable differences between the two languages in overall question formation strategy and in oblique marking.

Time permitting, we will conclude with an initial attempt to establish regular sound correspondences between the two languages.
Patterns of extension and renewal within the nominalization system of Magar

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The paper focuses on patterns of extension and renewal within the nominalization system of Magar, a Central Himalayish language, belonging to the Bodic family, a sub-phyla of Tibeto-Burman, and spoken largely in central Nepal.

Nominalization is a prominent feature Magar, as it is of all Bodic languages. In these languages, nominalizers and nominalization constructions have developed beyond their primary and expected functions, that is, to derive nominals from other word classes. This paper will examine patterns of development and renewal in the nominalization system of Magar. It will do so in terms of patterns identified by Noonan (2008): 1. elaboration, 2. extension and 3. elimination. These patterns are related and, as will be demonstrated, feed into one another.

Briefly, elaboration can be seen in an increase in the number of nominalizers and/or in the number of categories encoded by nominalizers. The Magar nominalization system is comprised of four suffixal (-o, -mA, -cyo and –ke) and one prefixal morpheme (me-), each with discrete functions. The prefix is a newer recruit; it has no extended functions and is the only productive native nominalizer. The suffixes, on the other hand, have all undergone extension and have broadened their syntactic distribution and semantic scope. They have extended from lexical to clausal nominalizers. There is evidence also of the inverse - from clausal to lexical nominalizer. Each suffix synchronically functions within the tense-aspect-mood system of Magar, where nominalized constructions, both supported by a copula and free-standing independent utterance, have extended their scope and from non-finite to finite and from specification to predicational. As a consequence of this extension, the core function of these nominalizers has been eliminated, causing Magar to undergo recurring patterns of recruitment of new nominalizers. The result is a multi-functional, multi-layered and multi-directional nominalization system.

Raji is a little known tribal community that was brought into light for the first time in 1823 by the then commissioner of Kumaun C.W. Traill. In India they have been located living in small, remote and distant hamlets, consisting from four to fifteen households. Presently they are confined to nine villages in the state of Uttaranchal. Most of these hamlets lie in an inhospitable terrain amidst dense forests at an altitude ranging from 2000ft to 6000ft above sea level far away from the surrounding Kumauni villages. A culturally contiguous Raji- Raute tribe also lives in the southwest and western regions of Nepal. From time to time different researchers have worked to record the population of this tribe. As it is a semi- nomadic forager tribe it is often difficult to collect the exact demographic details. In the 2001 census report their population was 680 in all the nine villages.

Raji is an ethnonym used both for the group and the language they speak. It is a language of the Himalayish subgroup within Tibeto-Burman group of Sino-Tibetan language family. The purpose of the present paper is to describe causative constructions of this endangered language which is quickly assimilating in its dominant neighbouring language Kumauni. The main source of the analysis and description of causative constructions of Raji is the researcher’s own field study.
What is a particle?

On the use and abuse of the term particle in East and Southeast Asian Languages

with some modest recommendations for improving a mildly lamentable situation

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This paper examines the concept of particle, as it is found in published grammars of languages spoken in East and Southeast Asia. The term appears in just about every published grammatical description, and refers to linguistic forms belonging to many different grammatical and pragmatic subsystems: aspect/tense; modality; mood and illocutionary force; quotation and evidentiality; discourse organization and interpropositional relationships; focus, emphasis and topicalization; nominalization; casemarking; and a number of others.

The term is rarely defined in published grammars. Furthermore, typological literature rarely uses the term at all, leading to the suspicion that it is not a well-motivated category, cross-linguistically. However, the term appears to be indispensible to grammar writers, and in fact some analysts consider particles to be a major word class.

The purpose of this paper is to show the range of meanings that particle has been used for in grammars of Tibeto-Burman, Sinitic, Altaic, Hmong-Mien, and Tai-Kadai languages, and then to point out some difficulties with the term, as it is used in practice. Taken as a set, published grammars of East and Southeast Asian languages do not provide us with a coherent picture of how the term particle could be profitably and consistently used in grammatical description.

The paper concludes with some recommendations for the use of term particle in future grammatical descriptions, primarily suggesting that its use be as limited as possible.

PLEASE NOTE: An earlier version of this paper was presented at Payap University in 2007, as part of a small conference on particles jointly sponsored by SIL MSEAG, SIL EAG, and the Payap University Linguistics Department. The earlier version will appear in a volume of working papers currently being prepared by the Payap University Linguistics Department. For the Sino-Tibetan conference, I am expanding the study to include published grammars for additional languages beyond those which I consulted in the earlier study, as well as refining the recommendations that I make for the use of the term.
The classification of Karen languages

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Several classifications of Karen languages have been proposed (e.g. Jones 1961, Burling 1969, Kauffman 1993, Bradley 1997, Shintani 2003). However they have all lacked in comprehensiveness and/or have not been based on the comparative method. This paper is a first step at remedying this situation. Based on a database of over 100 language varieties, Karen languages are divided into 7 low level clusters based on shared phonological developments including tone development, consonant changes and vowel raising/splitting. These are then combined to form higher-level subgroupings.

A “Tone Box” similar to the Gedney Tone Box for Dai languages will be presented, which leads into a greater understanding of the tonal development of Karen. Reflexes for initial consonants and rhymes will also be discussed.

Bibliography


This paper will present a brief grammatical outline of Sgaw Karen with a focus on the word $lə$. Sgaw Karen is a language located along the eastern edge of Myanmar and the western and northern parts of Thailand. There are approximately 1.5 million people speaking Sgaw Karen in these two countries (Lewis, 2009).

This paper provides reasoning for calling $lə$ a general subordinator rather than a preposition. This subordinator in Sgaw lacks the same kind of semantic content carried in typical prepositions, especially in comparison to English. In contrast, it can communicate multiple meanings with modification inside the subordinated phrase. It can also be left with no meaning if the meaning is understood contextually.

Secondly, this paper provide an overview of the different types of grammatical structures in which $lə$ is utilized by a native speaker of Sgaw Karen, including subordination of phrases that include a predicate as well as those that contain an attribute. A brief outline will be given showing the general uses of $le$ in the noun phrase and also as an argument in the sentence. Attention will also be given to the specification of location inside the subordinated phrase.

The final purpose of this paper will be to discuss an interesting construction which uses $lə$, in particular, $lə ne$ which might be roughly translated as ‘at that’. This construction is used in existential clauses. The positioning of $ne$ ‘that’ next to $lə$ in this clause is unusual due to its typical noun phrase final position.

In conclusion, this brief sketch hopes to spark some discussion on subordination in Sgaw Karen, and provide a basis on which to build further research into this language.
Title: Prosody and typological drift in Tibeto-Burman: Against “Indosphere” and “Sinosphere”

Abstract: The Tibeto-Burman area has long been viewed as exhibiting an overall cline in typological organization: Towards the Western Himalaya, we find a complex morphological word, finiteness asymmetries, extensive suffixing, polysyllabic prosody, simple onsets, and monophthongal vocalism. Towards Mainland South-East Asia, we find a simple morphological word, verb serialization, prefixation, syllabic prosody, onset clustering, and complex diphthongs.

These broad differences have usually been explained in terms of contact influences, namely from Indic speakers in the West and Sinitic speakers in the East. The labels Indosphere and Sinosphere, coined by Matisoff (1991, if not earlier) and further popularized by Bradley, LaPolla et. al. (2003) encapsulate this view, and are by now so widely-used that they hardly seem open to question.

While certainly diagnostically useful, and geographically sound, the problem as I see it is that in several cases – including virtually all TB languages spoken in the Eastern Himalayan region today – independent evidence of pre-modern Indic or Sinitic contact is negligible at best. In some cases, it is all but certain that there were no such early contacts at all. And yet, as Matisoff (1991:485) correctly points out, these languages are “firmly...Indospheric” in terms of broad typological characteristics.

In this paper, I will argue that “influence” resulting from direct population contacts (Indic > TB or Sinitic > TB) is insufficient to explain the broad typologies of TB languages of the Eastern Himalaya (at a minimum). Instead, following Donegan and Stampe (1983; 2004), I will suggest that the effects of rhythmic prosodies – particularly, the development of a strongly trochaic rhythm in the “Indosphere” – sufficiently explains the language-internal development of most of the typological features normally attributed to spheres of contact influence. Although ultimate Indic and Sinitic sources for differing rhythmic profiles in TB languages cannot be ruled out, they should neither be assumed as a proximate cause, nor (and far less) to reflect a historical dominant/subordinate population contact relationship.

References:
title: Remarks on the Tamang dialects of Rasuwa district (Northern Nepal)

summary: A brief collection of comparative data on two dialects of Rasuwa district, Dhunce and Haku uncovered some characters in complement to collections by Brian Varemkamp in neighbouring villages of Syabru and Bhorang (Dhading district). We will present some phonological evolutions, and some remarks on the number system.
For a thousand years Mon and Burmese have been in close cultural and political contact, with changing dominance among the two polities, and Mon is thought to have been of major importance in the formation of the Burmese language since the era of Pagan. Mon, as one of the literary languages of the 11th century Burmese kingdom is thought to be not only the donor of many lexical loans and mediator of Pali vocabulary (s. Hla Pe 1967, Pan Hla 1998), but also the source of phonological features like register-like tones and sesquisyllabicity (s. Bradley 1980, LaPolla 2001; Yanson 1994 offers a different view). Yanson (1994:366) states that “the influence of Pali and Mon on Burmese has been the subject of several publications”, but apart from the mentioned studies in (historical) lexicology and phonology, not much has been published on mutual or unidirectional influence in the domain of syntax. Bauer (2006) lists a handful of grammatical markers common to early Mon and Burmese, but does not elaborate or give examples of their use. He suggests borrowing from Burmese to Mon in two cases where the item in question does not occur in Old Mon. One recent publication (Okano 2005) treats the colloquial Burmese preverbal causative marker pè from the verb ‘give’ which is believed to be a very recent replication of the corresponding construction in Mon. Grammaticalization of a verb meaning ‘give’ in this function and position is common in Mon and many other Southeast Asian languages but not widely found outside the area, nor in other Tibeto-Burman languages (with the interesting exception of some Naga languages). The position and syntactic behaviour of this operator in Burmese is unusual within Burmese syntax, and its grammatical applicability is less broad than that of the corresponding operator in other Southeast Asian languages.

In the present study, which is mainly based on ongoing own fieldwork conducted in Burma and Thailand, I will not only look at some of the older claims, viz. the role of Mon as mediator of Pali words and especially the preverbal causative construction as Mon calque, but also at Mon influence in the speech of monolingual Burmese speakers in southern Burma, where there is an ongoing situation of more or less intensive language contact. Examples of possible Mon influence in southern Burmese are given from the phonological, lexical as well as morphosyntactic domain. While most of the phenomena observed are restricted to Burmese spoken in Mon and Kayin States, they illustrate the spread of linguistic features from a minor to a major language, also in monolingual speakers, which may spread to other dialects, as in the case of causative ‘give’. In many (but not all) cases the influence is one of reinforcement of pre-existing minor use patterns in the replica language (cf. Heine and Kuteva 2005:40ff), rather than introduction of new structures. This presentation is part of a broader study of linguistic convergence phenomena in Burmese and neighbouring languages, especially Mon, Tai (Thai/Shan/Khùn) and Karen, conducted by the author.

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Formation of ethnonyms in Southeast Asia

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In the Southeast Asian Sinosphere, some old names of non Chinese populations underwent phonetic changes in Chinese language. New designations can be grouped into four families of ethnic names. Old pronunciations are reconstructed according to the rules of Baxter.

1. Family of *brak : from bái 白 < MC bæk < OC *brak.
   (i) Sino-Viet Lạc, in Lạc việt (Luòyuè 越 ‘population of ancient Vietnam’.
       Luò 越 < MC lak < OC *C-rak.
   (ii) *proik ‘self designation of Wa’ and roik, ‘a Khmu sub-group’

2. Family of *kōrĩ : / kri: ‘old name of Thai-Kadai populations’
   (i) Hlai / Lai ‘Thai-Kadai population of Hainan’
   (ii) Tai/Thai (or Tay/Thay), from Proto-Thai *daj*A (<daj )

3. Family of Kraw *kōrəw / kra:w
   (i) Sino-Viet Giao, in Giao Chí (jiāozhì 交趾) ‘ancient name of Vietnam’.
      Jiāo 交 < MC kæw < OC *kraw
   (ii) Gelao ‘a Kadai language’ and Lao (ລາວ)
   (iii) Keo/Kæw (ແກວ) ‘a derogatory name given to the Viet by Lao’

4. Family of *-raŋ ‘Human being, person’, can be identified in expressions:
   (i) Yè-lăng 夜郎 ‘an ancient Miao-tseu kingdom of South China (early Han)’ and
       Ván-Lang / Wén láng 文郎 ‘a population south of Vietnam (Tang period)’.
       Láng 郯 < MC lang < OC *C-rang.
   (ii) Maleũ / malyān in Khmer inscriptions.
   (iii) Tăng-míng 明 (in sānguōzhì 三國誌) ‘a state north of Cambodia’.
       Míng 明 < MC mjæŋ < OC *mraj [mraŋ]
   (iv) Orang *tuRæŋ ‘Human being’ in Malayo-Indonesian.

One must remark the very large phonetic variety of the resulting ethnonyms within each family.

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This paper aims to find out the similarities and the differences in syntactic structure and rhetorical structure of newspaper columns in Thai and English newspapers have been examined with focus on hot issues in politics, economy, and health. Some main findings are that like English newspaper columns, Thai news columns contain the headline, the lead, and the body parts; however, the stylistic characteristics of these parts are different from those of English. Unlike news columns in English newspapers, news columns in Thai newspapers are full of details (thus, more lengthy) and a different format is found in the body part; i.e., subheadings precede information derived from individual sources of news, and there are 1-3 sentences in a paragraph. Sentences in Thai newspapers columns are difficult to separate from each other, as there is no punctuation mark to serve this function. In news reporting, not only people directly involved in the issues but also others have been interviewed to express their views. Sometimes details under some subheadings deviate from the theme of the news story. Like news columns in English newspapers, news columns in Thai newspapers use internal transitional or discourse markers more often than external ones to create coherence in paragraphs. However, news columns in Thai newspapers seem to lack coherence and unity, especially the lead, in which the news reporters try to summarize information from different sources of news. To conclude, there are some characteristics that are unique to Thai news columns, which reflect Thai ways of thinking and culture. Foreigners who want to read Thai newspapers should be aware of these structures. In addition, those who want to assign students to read some columns from Thai newspapers to help facilitate English newspaper reading or to use them as teaching material—for translation or other purposes—should teach their students to pay attention to differences and similarities between Thai and English newspaper columns.
The Paza language is spoken by approximately 2,000 people in eight villages in Northern Laos. The majority of the population of Paza lives in Samphanh district of Phongsaly province, with just one village in Oudomxay district. The group is more broadly known by the name Phousang, the origin of which is unclear. In the official Lao classification of ethnic groups, the Phousang are situated within the Akha group, but the Paza are quite clear that their language, customs and history are not Akha. The only previous linguistic data available for Paza is a list of 303 words collected by Kato (2008).

This paper presents a preliminary description and analysis of Paza phonology. The data is based on wordlists collected by the author with native speakers from Phongsaly province and nine months of studying conversational Paza in Luang Prabang. Paza preserves the original tonal system recreated for Proto-Ngwi, including laryngealization of most proto-final stops. Nasalization of rhymes is maintained selectively, and does not appear to be phonemic. Paza demonstrates two other interesting characteristics. First, the language is rather conservative in preserving proto-initial clusters. Second, there is a high degree of affrication of initial stops and nasals before rounded vowels.

Our understanding of the southern Ngwi languages is based heavily on analysis of Akha, Hani and Phunoi. The addition of insights from Mpi broadened that understanding, but more descriptive and comparative work is needed on these smaller languages, as was asserted by Hansson two decades ago. For now, Paza seems to be closely related to Sila, Kheu, and Muji. This is supported by Paza ethno-history, which relates these four groups as relatives coming from the same original place. Preliminary comparative work shows that Paza is also closely related to the Bi-Ka languages of China, as well. Much work remains to be done on these languages, which may help to shed light on the historical development of the highly diverse Southern Ngwi languages.
In my talk, I will analyse the grammaticalised use of the Burmese verb *pì* ‘finish, come to an end’ as a marker of sequentiality of foregrounded events as well as a marker of subject continuity in narrative discourse.

In any communicative situation, some parts are considered by speakers as more important, more salient than others. The material that provides the main points of the discourse is referred to as *foreground*, whereas the material that amplifies or comments on it is referred to as *background*. In order for speakers to ‘knit the fabric’ of narrative discourse, the alternation between the foregrounded parts of discourse and the backgrounded ones is mapped onto grammatical devices that are part of what has been defined as *connectivity in discourse*. One of the preferred formal expressions of connectivity in discourse is *clause-linking*, whereby speakers connect or package clauses into larger structures in which certain parts and certain participants play a more salient communicative role than others. For instance, English, and other languages do the packaging exclusively by means of syntactic structures. For example:

1. I opened the fridge **and** took the milk out **while** my son was sleeping

Other languages use morphology to create the same alternation. Burmese is one of these languages. In particular, to mark foregrounded events and subject continuity, Burmese uses the marker –*pì*, derived from the full lexical verb *pì* ‘finish, come to an end’, also used to mark perfectivity in independent constructions. For instance:

2. ῆɰɛ̀ = kà \( \text{boy} = \text{SUBJ} \)

\( \text{twɛ} \text{́atubò} = ptime\) \( \text{ant.hill} = \text{ON} = \text{TO} \)

\( \text{te} ? = \text{pi} \)

\( \text{climb.up} = \text{PFV} \)

\( \text{əwɛ} = \text{ko} \)

\( \text{là} - \text{tɛ} \text{í} = \text{te} \)

\( \text{distance} = \text{TO} \)

\( \text{reach.out.look} = \text{REALIS} \)

This use of –*pì* is similar to that of *narrative converbs*, bound forms found in languages such as Turkish, which mark “… three or more completed actions in succession that advance the narration” (Nedjalkov 1995: 109).

In my talk, I will discuss the syntax and semantics of –*pì* and I will compare it with that of converbs in other languages.

REFERENCES

Mangde or, in Dzongkha, མང་སྡེ་པའི་ཁ་ Mangdebi kha, is a language of the East Bodish group spoken in the Mangde river basin, on the eastern slopes of the Black Mountains of west central Bhutan and also in adjacent parts of the western Black Mountains. The language is also spoken in several villages to the east of the Mangdechu between Trongsa and Zh’ämgang. The language is also known by the names ’Nyenkha, Henkha and a slew of loconyms whereby the language is named after one of the villages where it is spoken. The Mangde speaking area is bounded to the west by Dzongkha, to the east by the Bumthang language, to the north by the Lakha speaking area, and to the south by the Kheng and Black Mountain Mönpa languages.

I have been working under the auspices of the Dzongkha Development Commission of the Royal Government of Bhutan toward the completion of a grammar of Mangde.

Initial results of ongoing fieldwork on the Mande spoken in Tshangkha, Tronsa will be presented, along with comparisons with other dialects.
Translators Between Mon and Burmese: Reconsidering the Transmission of Histories through Linguistic Evidence

Historians consider the narrative of Rājādhirāj, known in Burmese, Thai, and Mon-language versions, to be the seminal text of Mon history. Although many scholars consider the Mons to have one of the earliest civilizations of Southeast Asia, Mon-language texts and sources are not necessarily primary. The extant Mon-language version of this narrative appears to have been translated from Thai or retold in a heavily Siamified dialect of Mon, with certain passages seeming direct translation from Burmese. A 16th-century Burmese-language version, on the other hand, appears to be a translation from Mon into Burmese. Both of these texts have been widely available in print for several decades, yet no scholar has yet analyzed the unusual linguistic features of either.

In parallel with a study of the convergence of the Mon syntax, semantic fields, and usage with Thai models as found in the Mon Rājādhirāj, this paper considers the traces that both Mon has left on the Burmese version, and the traces that Burmese has left on the Mon. Rather than searching for the original version and language of the narrative, or definitively establishing the linguistic or cultural identities of all the authors involved, this study takes into consideration linguistic evidence in order to elucidate some of the complex paths through which this narrative has been transmitted. This study may open the path to reconsidering how historical narratives have been passed down to the present more widely in Mainland Southeast Asia.
In the Yi-Burmese languages of the Tibeto-Burman language family, sentence final particles play a very important role in the grammar. These are one or more small grammatical units which follow the verb, and give depth and vitality to the statement they follow.

These particles have different functions; some show the emotion of the speaker, others show whether the statement is factual or merely conjecture, other particles may indicate whether the statement is made about the speaker or someone else. When there is more than one particle coming at the end of a sentence, there is generally only one correct order.

This paper deals with the sentence final particles used by the speakers of the Dolnia (Luchun) dialect of Hani as spoken in China. There are many dialects of Hani— with some variation in the final particles. The Dolnia dialect is the official one used in Hani publications. The illustrations used in this paper come from those publications, and are written in the official Hani orthography.

As with other languages in the Tibeto-Burman family of languages, the various types of statements can be categorized as follows:

- **Declarative statements**, which include: positive statements, negative statements, weak assertion, probability, possibility, and appreciation.
- **Imperative statements**, which include: positive commands, negative commands, simple petitions, exhortatives, hortatives, proposals, advisory, and precautionary
- **Interrogative statements**, which include; inquisitive interrogatives, and “yes-no” interrogatives.
- **Miscellaneous particles**, which include; third person markers, third person quotation markers, reiterative particles, and surprise particles.

In conclusion, when comparing Hani and Akha dialects, while lexical correspondence in terms of nouns, verbs, adjectives and adverbs is higher than 80 percent, they are unintelligible to each other because Hani dialects have lost many sentence particles which still see rigorous usage in Akha dialects. (Noel Kya Heh pg.185)
The Distribution and Evolution of the Ancient Nasal Initials in Min Dialect

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Abstract

The ancient nasal initials (/明/ /泥/ /娘/ /曰/ /疑/) mostly appear in /m/, /n/, /ŋ/ in modern Chinese Min dialect. In Southern Min and Central Min, however, /m/, /n/, and /ŋ/ are complement to /b/, /l/, and /ɡ/. In addition, /m/, /n/, /ŋ/ appear before a nasal vowel, while /b/, /l/, /ɡ/ appear before an oral vowel, and become a natural sound. Notably, the coronal initials not only have complex origination but also appear in various phonetic variations, e.g. /n/, /l/, /t/, in modern Min dialect.

This study mainly investigates into the typology and change of ancient coronal initials (/泥*n/ /娘*n/ /曰*nz/) in Min dialect. The distribution of ancient coronal initials can be divided into three major categories. First, the complementary distribution of /n/ and /l/ appears in Southern Min and Central Min. Second, pronounced as /n/ appears in Eastern Min and Northern Min. Third, /n/ and /t/ sounds in Pu Xian(莆仙) spreads between the above two areas, while /n/ appears before nasal endings, and the voiceless /t/ appears before non-nasal endings. To take a further investigation, each major category has its own subsidiaries and apparently exhibits the complexity of phonology change.

Moreover, the study intends to discuss the coronal initials in Min dialect with optimality theory (OT). Besides the analysis of syllable structure, the study demonstrates the conflict and traction of philological development with faithfulness and markedness constraints. The study then states in the way of constraints ranking to distinguish the variation of different dialect. Generally, it seems that the ancient nasal initials in Southern Min, Central Min and Pu Xian(莆仙) has experienced a denasalization change. However, the ancient nasal initials in Pu Xian(莆仙) has also assimilated phonological constraints from both Eastern and Southern Min and then exhibits the current language distribution.
A Brand-new i Vowel, Discontinuous Tone and Lateral-ending of the Gan dialect in Jiangxi

ABSTRACT

The Gan dialect in Jiangxi has several distinctive phonetic characteristics, which are listed below:

a. A brand-new i vowel produced before final consonants (-p, -t, -v, -/).

b. Discontinuous tone.

c. Lateral-ending (-l).

The first phonetic trait also can be found in the Kejia (Hakka 客家) dialect in Jiangxi. All these three different phonetic characteristics can be viewed as sharing a common phonetic motivation—stress. The Gan dialect in Jiangxi has a spoken language usage of extending the last segment of a word. Longer duration is a kind of phenomenon of stress. Because the last segment of a word is spoken longer, the last segment contains stress and then develops some phonetic performances relative to stress.

a. A brand-new i vowel produced before final consonants.

Adding a brand-new i vowel before final consonants (-p, -t, -v, -/) lets the rime have a rich inventory of diphthong or triphthong. Why can the brand-new i vowel be produced? The first reason is the last segment of a word sounds longer. The second reason is the interaction between final consonants of front-place articulation and back or low vowels of a rime.

b. Discontinuous tone.

The Gan dialect has a peculiar phonetic trait lying outside the mainstream of Chinese linguistic development—Discontinuous tone. Although discontinuous tone differs from the main phonetic tendency of Chinese dialects, we still can deduce that the phonetic motivation of discontinuous tone is stress. When the duration of the last word is lengthened in the Gan dialect, the last word becomes a heavy syllable. As to other follow-up changes, we all can confirm that they are related to stress. Discontinuous tone in the Gan dialect contrasts sharply with nasal-ending diminutive suffix in the Wu (吳) dialect. The former (Gan) becomes longer due to the duration of the last word, and develops into a kind of nasal-ending. The latter (Wu) adds a nasal-ending owing to a kind of morphological process. The nasal-ending of the Wu dialect becomes a heavy syllable containing lots of noteworthy features of stress. In brief, the Gan and Wu dialects are two variations of stress; in other words, stress develops these two types in Chinese dialects.

c. Lateral-ending

The phonetic motivation of lateral-ending (-l) is similar to discontinuous tone. They all make the last segment of a word become longer and have stress and then change stop-endings which can’t be extended to sonorant-endings which can be extended and also have louder sonority hierarchy(nasal-endings or a lateral-ending). However, why can the stop-endings in Yugan (余干) be converted into the corresponding nasal-endings (-t, -n; -k, -ng) while the stop-endings (-p, -t) in Xiu shui (修水) and Gao an (高安) turn into a lateral-ending (-l), and not into the corresponding nasal-endings? The main reason may be that the sonority hierarchy which moves from nucleus to coda is weakening. If we put a stop-ending at the end of a word, the timber of stop-ending is unclear. So stop-endings are hard to pronounce correctly. Because of the vague phonetic feature of the stop-endings, stop-endings are sometimes very difficult to be converted into the corresponding nasal-endings and are replaced by another sonorant—lateral (-l). Last but not least, the study also indicates that this lateral-ending (-l) in Xiu shui (修水) and Gao an (高安) also can appear in front of high i and E vowels. A similar phonetic situation can be seen in the Paamese language.

Key words: i vowel, discontinuous tone, the Gan dialect, lateral-ending, Jiangxi

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Ping-hua is spoken in the adjacent areas among three Provinces on Southern China—Hunan Province, Guang-dong Province and Guang-xi Autonomous Region. Most of the speakers in this mountainous area are bilingual or even multi-lingual. Those in Southern Hunan Province and Northern Guang-xi speak Ping-hua and Southwestern Mandarin; those in Southern Guang-xi and Northern Guang-dong speak Ping-hua as well as Yue. Aside from the bilingualism or multilingualism in the area, the influence from neighboring major dialects makes the grouping of Ping-hua is always a unsettled issue.

The development of Middle Chinese Voiced initials is often regarded as a very decisive phonological feature in dialect classification and strata analysis and as a classifying criterion that works very well. This well-defined criterion becomes problematic in Old Xiang(Yang, 1989: 52) and Ping-hua as well.

Generally speaking, the MC voiced stop initials are realized as voiceless unaspirated in Southern Hunan Tua and the Ping-hua in Guang-xi, a phenomenon that is different from the neighboring dialects like Old Xiang, Southwestern Mandarin, and Yue. In Northern Guang-dong Tu-hua the development of the voiced initials is even more complicated. Hakka features and Xiang features can be testified. The latter can be regarded as sharing the same development with SHT and Ping-hua in Guang-xi. However, there remain some dialects whose status is hard to define such as Bai-shun (百順) dialect in Nan-xiong (南雄), Yang-fang (楊芳) dialect in Tong-shan (通山), Hu-bei Province, and An-ren dialect in Hunan. All of them show an opposite development with Mandarin.

By contrast, he MC voiced affricate initials do not change as uniformly as the MC voiced stop initials. Some of them are realized as voiceless aspirated affricates; while some of them are realized as voiceless unaspirated affricates. If they become voiceless aspirated affricates, the Qun initial will join with the aspirated affricates.

In conclusion, the realization of the MC voiced stops are usually voiceless unaspirated, but the MC voiced affricates are usually voiceless aspirated. Though the phonetic features of affricates are the cause for the aspiration, the influence of Gan dialects may be the trigger for the aspiration(Wang, 1997: 39). From the diversified change of MC initials in SHT, NGT, and Ping-hua, it is evident that this mountainous area is under the influences of neighboring dialects—Gan, Xiang, and Mandarin.
This paper is part of the ongoing research project, “Lexical and Phonological Variation and Change in Tai Dialects Spoken in Nan Province” (2007-2009) aimed at investigating the lexical and phonological variation and change in five Tai dialects: Lue, Khün, Phuan, Nyuan, and Lao, spoken in Nan province, a language mixture area in northern Thailand. The wordlists are divided into three categories, 1) an 800-word list for checking lexical variation, 2) a 1,024-word list for checking consonant and vowel variation, and 3) a 240-word list for checking tonal variation. The data have been collected from language resource persons in three different age-groups: older (60 up), middle (35-50), and younger (15-25). There are a total of 75 speakers in this project (5 in each age-group X 3 age-groups X 5 Tai dialects). Besides the age-group, the situations of language use are also investigated as factors which induce variation and change. The data are analyzed both auditorily and instrumentally.

This paper aims to present part of the research findings. Some linguistic characteristics show that Khün probably is in the process of hybridization. Lexically, it is found that Khün shares a large number of lexical items with not only Lue but also Nyuan or Kam Mueang, the lingua franca in the area. Some lexical items in Khün have been borrowed from Nyuan and Standard Thai. Most of the loanwords have undergone some kind of modification to fit into the Khün phonology. Phonologically, Khün has a similar consonant system to Lue but there are two borrowed consonants, i.e., [ŋ] from Nyuan which has become a variant of /l/, and [l] from Standard Thai which has become a variant of /h/. Khün also has a similar vowel system to Lue, i.e., in Khün there are monophthongs /i, a, u/ and diphthongs /oo, oo, ee/ as in Lue. However, it is found that phonetic interference causes vowel variation in Khün, e.g., each of the monophthongs has two variants, [i]-[e], [a]-[a], and [u]-[o], while each of the diphthongs also has two variants, [oo]-[oo], [oo]-[oo], and [ee]-[ee], respectively. Such interference has not surprisingly come from Nyuan and Standard Thai. Concerning the tones, Khün has 6-tone system as does Nyuan. The pattern of tonal merger and split and the tonal characteristics in Khün are exactly the same as in Nyuan. The lexical and phonological similarities between Khün, Lue, Nyuan, and Standard Thai lead to the hypothesis that Khün is probably in the process of becoming a hybrid language. The confusion of the Khün ethnic name may support this hypothesis. It is surprising that the older generation use the word /məɔŋ/ (pronounced by Nyuan people as [mian] as in Kam Mueang) to refer to their ethnic name and language name while the middle and the younger groups use the word /tai khɔŋ/ or Khün instead. In checking how the other Tai groups refer to Khün people, it appears that different names are used, e.g., ‘Lue’, ‘Lue Khün’, and ‘Kam Mueang’. Some people do not know any of these names and use the name of the village to refer to the language.

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1 This research project is funded by the Thailand Research Fund (TRF) in co-operation with the Commission on Higher Education, Thailand during 2007-2009.
A reconstruction of a proto-language is an attempt to present a concrete picture of that linguistic system. With this in mind, the reconstruction of PT cannot be completed without addressing the poorly understood issue of PT tone shapes. Although it is well-established that PT had four tonal categories, conventionally labeled *A, *B, *C, and *D (Gedney 1972; Li 1977), it is still unknown how these abstract categories were contrasted. One major problem is the lack of an adequate methodology for tonal reconstruction. Recently, some attempts to reconstruct the phonetic characteristics of proto-tone systems have been made (Brown 1965; Handel 2003; L-Thongkum 2002) but most of them are confined to a group of closely-related dialects whose tonal systems are very similar, both in terms of contrasts and realizations. In this paper, I propose a concrete reconstruction of PT tones, using a hybrid of the comparative method and internal reconstruction. I claim that PT tones were distinguished from each other by pitch as well as voice quality.

First, I first uncover patterns of splits and mergers of the four PT tonal categories within each variety. Subsequently, I apply internal reconstruction to individual varieties to discover features that they inherited from each of the proto-tones. The internal reconstruction presents characteristics of the tone categories from which the modern tones of that language developed. Lastly, I apply the comparative method to each of the tonal categories as established by the internal reconstruction. The application of the proposed methodology leads to a hypothesis that PT was a tone language that made use of both pitch and voice quality for tonal contrast. I reconstruct *A as a modal tone with a mid level contour, *B as a creaky tone with a low rising contour and a relative long vowel duration, and *C as a high falling contour ending with a glottal constriction with a relative short vowel duration. Lastly, I argues that *D patterned with *B (Gedney 1989) because its vowel was phonetically creaky due to presence of final stops. Not only is the proposed tonal system very plausible from a phonetic and areal point of view, it can also account for the range of variation among reflexes in different modern dialects in a simple way.

References
Abstract

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It is common knowledge that the Thai motion verbs paj ‘go’ and maa ‘come’ have multiple uses. These different uses of paj and maa arguably constitute cases of polysemy. They highlight different domains against which the concepts paj and maa are understood. In other words, the domain matrix of each of these verbs functions as the “base” or context in which their various meanings can be defined. Paj causes a state of affair (or a dimension of it) to become away from its originality in domains of space, time, attribute, quality, and state. On the other hand, maa causes a state of affair (or a dimension of it) to move towards a reference in domains of space, time, and state. Compared with paj, its usage is less varied. This shows an asymmetry between the two in the specification of directional orientation.

It is argued that paj is neither a perfective nor imperfective marker (e.g. Pierre Koenig and Muansuwan 2000) and maa is not a perfect marker (e.g. Iwasaki and Ingkaphirom 2005). These aspectual meaning come from the meaning of the context with which paj and maa occur and by means of pragmatic inferencing. They are not lexically denoted by the lexical verbs per se.
Questions on Transitivity in Three Tibeto-Burman Languages
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This paper looks at Rawang, Qiang, and Tibetan from the point of view of the differences among them in terms of what has been taken as evidence for a transitive clause in discussions of those languages and discusses theoretical and typological implications of those differences. In Rawang the presence of an agentive marker, regardless of the number of syntactic arguments, has been taken as necessary for a clause to be transitive, while in Qiang the presence or absence of the agentive marker is seen as simply a pragmatic phenomenon not related to transitivity, and in discussing Written Tibetan the traditional grammarians took a verb and its non-agent argument as the basic clause type, and saw the addition of an agentive-marked argument as the difference between an intransitive and transitive clause. This is in marked contrast to the standard Western view of the difference between intransitive and transitive being whether the action “goes across” to another non-agent participant (see also Hopper and Thompson 1980, which argues that an affected undergoer is the crucial factor distinguishing intransitive and transitive clauses), though is similar to Halliday’s (1994) ‘ergative’ clause type, which is seen as another way of profiling an event. In this view, there is an event and a core participant, and there may or may not be an explicit external agent, in contrast to the view that there is an agent and the agent’s action, and the action may or may not go across to another participant. General questions about the nature of transitivity and how we can characterise it typologically will be addressed using these Tibeto-Burman languages.

Various claims have been made about the reconstructibility of terms for crops and livestock in Sino-Tibetan, but they have rarely been supported with datasets that suggest individual terms are genuinely widespread. Such claims have been taken by archeologists to support the view that Sino-Tibetan was an expansion of agriculturists. This paper will suggest that no such reconstructions are solid and that scattered look-alikes simply do not constitute evidence. The isolated branches of Sino-Tibetan in China, Tujia and Bai, have some strikingly individual terms for crops suggesting they are drawing on the lexicon of perhaps unrelated languages spoken by farmers in the region. Some widespread cereal terms indicate the exploitation of the wild ancestors of those cereals, not unambiguous cropping. Similarly with livestock terms, only the word for ‘dog’, has the required distribution and since recent research suggests that the dog was domesticated from the wolf in this region, even this must be dropped. If this is so, then it suggests that early speakers of Sino-Tibetan were foragers, and indeed there is some historical and archaeological evidence for this in the Himalayas. A historical scenario is proposed to explain the synchronic data.
Lai Quoted and Reported Speech
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George Bedell
Payap University

Lai is spoken in and around the town of Hakha, present administrative capital of Chin State, Myanmar. It is often called (Hakha) Chin in linguistic literature. According to Gordon 2005, the total speaking population is 446,264, including a large number in Mizoram State, India. Lai is a Tibeto-Burman language of the Kuki-Chin subgroup; as such it has the characteristic agreement of verbs with their subjects and objects, and the alternation of verb stems subject to morphosyntactic conditions.

This paper will look at the differences between direct and indirect discourse in Lai, which we will call 'quoted speech' (QS) versus 'reported speech' (RS).

(1)

a  Pa Sui nih, "Ka ra," a ti.
   'PS said, "I am coming."

b  Pa Sui nih a rat kha a chim.
   'PS said that he was coming.'

The RS sentence (1b) corresponds to the QS sentence (1a). The two sentences differ in several ways. The words ka and a are subject agreement markers: first and third person singular respectively (the subjects themselves are not mentioned). The shift is due to the different contexts in which the speech material is interpreted. In QS that context is the one in which the quoted words (in boldface) were originally spoken. In RS it is the context in which the entire sentence is spoken. The words ra and rat illustrate verb stem alternation. The verb meaning 'come' is intransitive; ra is the base or default form and rat is the alternate form, used in (1b) due to the subordinate or nominalized status of the reported words (in boldface). The word kha in (1b) is not part of the reported words, but marks them as a noun phrase argument of the main verb chim 'say'. The main verb ti 'say' in (1a) is roughly synonymous with chim, but is closely associated with QS, while chim cannot be used with it.

(2)

a  Zingzing nih Pa Sui cu, "Na ka daw maw?" a ti.
   'ZZ said to PS, "Do you love me?"

b  Zingzing nih Pa Sui cu amah a dawt le dawt lo kha a hal.
   'ZZ asked PS whether he loved her.'

In the QS sentence (2a) the quoted words (in boldface) are a polar question. The question particle maw cannot appear in RS but must be replaced by a more explicit paraphrase a dawt le dawt lo 'loved or didn’t love'. The transitive verb 'love' has the base form daw and the alternate form dawt, but the alternation pattern is different from that of intransitives. Here dawt is the default form and daw appears in (2a) because of the polar question. The paper will explore the range of such differences, concluding that there is no simple or direct correspondence between QS and RS in Lai.
Reduplication in T’rung
Ross Perlin

Reduplication is a common morphological process in the world’s languages, encoding a broad range of meanings that linguists have struggled to reconcile. Some of the senses that seem to recur most commonly include increased quantity, diversity, attenuation, habituality, iterativity, and pluractionality—but much depends on the word class of the item undergoing reduplication. Such meanings are usually explained by reference to iconicity, despite the fact that some senses appear to be mutually incompatible (such as augmentation and attenuation), or at least unrelated (such as contempt and approximation). Moreover, patterns of reduplication may encode multiple incompatible meanings within the same language, although often in different word classes, or with some clear patterning.

This paper is an initial attempt to characterize the extended senses which reduplication has acquired, or (less likely) preserved, in T’rung (known as 独龙 Dúlóng in Chinese), a “Nungish” language of northwest Yunnan Province in China. Although broadly hewing to the two main senses of reduplication in use areally and among related languages, T’rung exhibits particular nuance when reduplicating dynamic verbs, a word class in which iconicity might be more open to interpretation. Although the different senses at work in T’rung verb reduplication can be grouped around some loose semantic concept such as “accentuation” or “augmentation”, their diversity is still considerable and unusual. In the only attempt to date to characterize this type of reduplication in T’rung, Randy LaPolla wrote of its “perfective sense” and its role in a particular discourse pattern.

This type of verbal reduplication does appear to be a salient feature of T’rung discourse, especially narrative storytelling, and the paper will draw on such stories. Although a general semantic account will be offered, the focus will be on the use of reduplication as a storytelling device used judiciously to add vividness to the tale, almost a kind of verbal art. We’ll briefly attempt to place this in a broader areal and Tibeto-Burman context.

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Copulas of nDrapa

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Mätro nDrapa (Sichuan, China: Qiangic) has as many as five affirmative copulas: reʒ, wa3, te3, tce3, and teje3. In this presentation, I will conduct a descriptive analysis of these copulas from the viewpoint of their areal feature.

Copula reʒ is generally used and found most frequently. The other four copulas show a conjunct/disjunct pattern: wa3 and tce3 are conjunct, and te3 and teje3 are disjunct. Moreover, tce3 and teje3 are used if polarity is assumed explicitly or implicitly.

However, only two forms are found as negative copulas: ma-ja3 and ma-re3. Negative copula ma-ja3 is considered as the negative counterpart of wa3 and is used only as the conjunct. On the other hand, negative copula ma-re3 is used generally, as illustrated in Table 1. Consequently, ma-re3 is used more commonly and the frequency in the use of ma-ja3 seems to be declining.

Table 1

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>wa3</th>
<th>te3</th>
<th>tce3</th>
<th>teje3</th>
<th>reʒ</th>
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<tr>
<td>Negative</td>
<td>ma-ja3</td>
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<td></td>
<td>ma-re3</td>
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Among the languages of the western Sichuan area, Tibetan and Munya are known to have a set of copulas that show a conjunct/disjunct pattern. However, the forms of the conjunct/disjunct copulas do not appear to be cognate. On the other hand, some of the other Qiangic languages, such as some Qiang dialects, have only one copula. Zangmian Yuzu Yuyan Cihui (Huan Bufan, editor-in-chief, 1992: 543, #1628) lists only one copula for each of 38 (out of 50) languages/dialects, which include nDrapa, and two copulas for each of 12 languages/dialects, which include five Tibetan varieties. In this presentation, I will show the distribution of the languages that synchronically share the typological characteristic of multiple copulas in the western Sichuan area.
Study on the Chinese Transliterations of the Sanskrit Dhāraṇīs by Amoghavajra

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Dhāraṇīs are a special kind of Buddhist works. Most of them were transliterated into Chinese, without any meanings given, since they were considered sacred, and messages from gods. The followers of Buddhism believed if they could pronounce dhāraṇīs correctly, their prayers would be fulfilled; if not, they would be punished instead. It was very important to preserve the original sounds, and thus a high degree of phonetic accuracy can be assumed. However, dhāraṇīs are not widely studied by scholars, perhaps because they think that dhāraṇīs are simply strings of meaningless words and not worth pursuing research. In the Taisho Tripitaka some dhāraṇīs were translated many times. What is it so? The reason might be that the translators tried to capture the original Sanskrit sounds to make dhāraṇīs more effective, since sounds might be changed over hundreds of years. Or they might find some complete versions of certain dhāraṇīs, and tried to retranslate them to have complete Chinese versions as well.

This paper will focus on Amoghavajra’s transliterations of various dhāraṇīs. Amoghavajra is one of the four greatest translators in the Chinese Buddhist history, and he is also one of the three most important Tantra masters during Emperor Xuan in the Tang Dynasty. One of the reasons to choose Amoghavajra’s works is because he was very sincere in establishing a strict correspondence between Sanskrit and Chinese sounds. Moreover, Amoghavajra was a prolific translator who, according to “Zhenyuan Shijiao Lu”, has translated 111 Buddhist scriptures in 143 volumes. With such an abundant data and precise transliterations, we can easily find out the Chinese sound systems at Amoghavajra’s time. In fact, Liu (1984, 1987 and 1991) has used Amoghavajra’s transliterated data to reconstruct the initials, rhymes and tones of Tang Period in the 8th century. However, in Liu’s papers he did not cite precisely which dhāraṇī he has studied, and how many times each Chinese characters were used to transliterate the various Sanskrit syllables. Nor can he discuss whether the high-frequency Chinese characters were most reliable to reconstruct Middle Chinese in Tang Period, or the low-frequency Chinese characters might be errors by various typists. In this project, we will use computer programs to count exactly how many times each Chinese character corresponds to the different Sanskrit syllables. We will also cite correctly where each dhāraṇīs come from, and lead a systematical and comprehensive discussion on Middle Chinese sound systems in Tang Dynasty.

Keywords: Amoghvajra, dhāraṇīs, transliteration, Sanskrit & Chinese transliteration
This paper presents preliminary findings of the research project entitled “Ethnicity Language Culture and Ethnic Tourism Development.” The initial attempt is to locate Karen ethnic groups residing in the western region of Thailand. A questionnaire is devised for a data collection on Karen inhabited areas. Based on the collected data, a linguistic map of areas inhabited by Karen, overlapped with multiple layers of linguistic and cultural information of Karen, is presented. The linguistic map shows that Karen ethnic groups reside in four provinces of the western region, namely, Ratchaburi, Kanchanaburi, Phetchaburi and Prachuapkirikhan. A preliminary survey of language use and language attitude of Karen people in these four provinces was carried out using a qualitative approach. Two kinds of guided questionnaires were constructed for data collection, i.e., community and personal questionnaires. Key persons living in each Karen community were interviewed using the guided questionnaires. The interviewed subjects include the local administrators and community leaders.

The interviews yield preliminary findings on the language vitality and language attitude of Karen people in four provinces. This paper is limited to three provinces, i.e., Phetchaburi, Ratchaburi and Prachuapkirikhan. Karen in Petchaburi shows the least language vitality. Around fifty percent of Karen people still speak Karen. The young generation speakers use only Thai. In Ratchaburi province, children and teenagers still use Karen among themselves but feel embarrassed when speaking Karen in public. Karen in Prachuapkirikhan has the highest language vitality. Karen speakers of all generations still use Karen in their daily life.

Language attitudes among middle age and old age people are positive in all provinces. In Phetchaburi, Karen people in this age group wish their children could speak Karen because they are proud of their language which is unique to the Karen community and helps to unite Karen people as a powerful ethnic group. In addition to language, Karen people in all locations still preserve cultural traits such as ritual practices. Though folk plays and traditional costumes are dying out, Karen people have tried to revive them by wearing Karen traditional costumes at ceremonies or adapting traditional costumes for modern use. They also believe that ethnic tourism development will improve the Karen economy and help to preserve Karen language and culture as well as refocus Karen children’s attention on their own language and culture.

Based on these preliminary findings, a quantitative method, combined with participant observations, will be applied to the Karen language use and attitude data. Finally, the data analysis will be followed by a participatory action research (PAR).

**Keywords:** Language vitality, language use, language attitude, Karen, western region of Thailand, ethnic tourism development
Abstract:

Bih is a highland Chamic language spoken by only around 500 speakers in Buon Trap town, Krong Ana district, Dak Lak province in Southern highland of Vietnam. It is considered closely related to Ede (also called Rade, Rhade) although little evidence has been presented. This paper presents the changes of Bih phonology from proto-Cham to a modern Bih today. These changes created a Bih phonology system different from that of other Chamic languages, demonstrating that Bih is a distinct Chamic language, not simply a dialect of Ede, as had been previously thought.

The first change this paper discusses is Bih consonants. From thirteen consonants in presyllable in Proto-Cham (hereafter PC), current Bih has only six in this position while it still keeps all main syllable consonants since PC (table 1). In addition, all voiced ‘aspirated’ consonants in PC become voiceless ones in Bih. This phonological change is common throughout coastal Chamic and it is also shared among Bih and other two highland Chamic languages, Chru and Northern Roglai, but not in Ede. Another special consonant feature in Bih is this language only has primary clusters (i.e. clusters inherited at the PC level). In other Chamic languages the “presyllables” of PC disyllables have reduced to create secondary clusters. In Bih the presyllables have mostly been preserved.

The paper will present the Bih vowel inventory as its changes from PC. One important feature of Bih vowels is that it is retained all four presyllable vowels of PC (*u,*i,*a and *ə) while there is no other mainland Chamic languages keeping them all (even with Roglai, the Chamic language is considered having the most presyllable vowels since PC, has only three.) This great feature creates a close relation between Bih and Acehnese, the Chamic language in Sumatra, which also has four presyllable vowels. Other than this, Bih also retains inherited and borrowed-into-PC main syllable vowels (table 2).

Overall, Bih phonology is more conservative than other Chamic languages, and closer to PC and Acehnese. Thus, we can see that Bih is a distinct language within Chamic, which can make important contributions to our understanding of the history of Chamic.

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1 The data for this paper come from fieldwork supported by the ELDP at SOAS.
Conjunct/disjunct systems in Tibeto-Burman languages

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Conjunct/disjunct systems are a sort of verbal person marking systems that have the following pattern: in statements, there is a formal distinction between first and non-first person, whereas in questions, there is a formal distinction between second and non-second person. The form that occurs with first person in statements and with second person in questions is referred to as ‘conjunct’, the other form, which occurs with second and third persons in statements and with first and third persons in questions, is referred to as ‘disjunct’. Hale (1980) originally coined these terms to refer to yet another use of these forms in Kathmandu Newar: they also occur in embedded reported speech clauses to indicate whether or not the actor of the embedded clause and the actor of the main clause are coreferential. The conjunct form indicates that the referents are identical, the disjunct form indicates that the two referents are not identical. The present paper, however, will focus on the use of these forms in main clauses.

Conjunct/disjunct marking also depends on other values:
1. Semantic role and status of the person that triggers conjunct marking (henceforth called ‘informant’): usually it is the actor, but occasionally, the informant is involved in the situation in a different way.
2. Lexical semantics of the verb: verbs that describe events that cannot be instigated by a volitional actor tend not to occur with conjunct marking.
3. Evidentiality: if the informant is not a witness of the event, the conjunct marking tends not to occur.
4. Mirativity: if the event is not expected by the informant, the conjunct marking tends not to occur.
5. Volitionality: if the informant does not perform the action purposefully, the conjunct marking tends not to occur.

However, the importance and relevance of these values are language-specific and vary across languages.

Conjunct/disjunct systems are relatively rare among the languages of the world. However, they occur in Tibeto-Burman languages from different branches, among them Kathmandu Newar, Lhasa Tibetan, Sherpa, Lhomi, and nDrapa. These languages also provide the data for my descriptive and comparative study that I will present in this paper.

Reference:

Title: Tai Ya Present and Future: Reversing Language Shift
Author: Tom Tehan and Erin Dawkins

Abstract:

In 2007 the results of a sociolinguistic survey of the Tai Ya in Thailand were compiled. The purpose of the survey was to ascertain the likely need (or lack of need) for vernacular literature in Tai Ya. This paper takes a different perspective on the data and asks endangerment and vitality questions about the respective Tai Ya speech communities. First aspects of the survey report are summarized: the Tai Ya are put into a geographical and linguistic context, and the results of the survey relevant to vitality are discussed. Then those vitality results are compared to other people groups in Thailand. Joshua Fishman’s Graded Intergenerational Disruption Scale, Crystal’s language revitalization prerequisites, and the UNESCO committee’s proposed language vitality and endangerment assessment are used to help analyze the significance of the results. These three different vitality models indicate that the Tai Ya language is endangered. However, several things could be done to enhance the vitality of the language. It is not a foregone conclusion that Tai Ya in Thailand will become extinct, but the next decade or so is a crucial time if Tai Ya is to reverse its language shift to Northern Thai. The vitality of Tai Ya is also compared to a similar assessment of the Mpi language.
Southern Min and Hakka have profound and entangled connections. Southern Min is one of the Min dialects. Its origin can be traced to the immigrants of the late Western Jin dynasty (291-316 A.D.). Those immigrants can be categorized into three groups according to their routes: Qing-xu, Si-yu and Qin-yong; the dialects they speak are called Qing-xu dialect, Si-yu dialect and Qin-yong dialect. The Qing-xu and Si-yu immigrants are highly relevant to the form of Min whereas Si-yu is related to Hakka (Chang 2003: 59-86). As stated, it is clear that both Min and Hakka have inherited certain characteristics from Si-yu dialect. It is not uncanny that Min and Hakka share some linguistic features with this historical bond.

Southern Min and Hakka, if not examined closely, will be misunderstood as being quite different. They, however, share many features in common (Norman 1995). This is evidenced by the comitative marker 同. Several researchers are of the opinion that 同 in Hakka, Southern Min and Mandarin Chinese, though with a difference in accent, come from the same historical origin (cf. Liu & Peyraube 1994, Chappell 2000, Lien 2001). More specifically, the morpheme 同 in Hakka is aspirated as tung and kang in Southern Min.

Tung (Hakka 同) has five syntactic functions: comitative marker, source marker, goal marker, benefactive marker, and patient marker (Chiang 2006). Kang (Southern Min 同) also has these five syntactic usages. In Archaic Chinese classics, 同 was not used as versatilely as in Hakka and Southern Min; it mostly served as a comitative marker. Yet it developed more syntactic usages in Early Chinese classics. We thus boldly assume that the five syntactic functions of 同 mentioned above originated from southern Chinese dialects, and they assimilated into northern Chinese dialects because of some language contact situations induced by certain major historical events.
Consonant-tone interaction in New Shanghai

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This paper discusses the interaction between phonation types of consonants and tone registers in New Shanghai, a dialect of Chinese Wu spoken in Shanghai urban. It is well documented (Chao 1928, 1936, 1970; Forrest 1948; Xu et al 1988; Cao & Maddieson 1989, 1992; among others) that New Shanghai, like other Wu dialects, contrasts murmured and plain phonations in onsets, including voiceless unaspirated obstruents, sonorants, and zero onsets.

In New Shanghai there are five citation tones, with three of high register, as in (1a), and two of low register, as in (1b). When syllables retain their base tones, there are clear phonotactic patterns displaying that the murmured onsets occur only with the low register, as in (2a), while the plain ones, on the contrary, are permitted solely with the high register, as in (2b).

(1) a. High register: [52], [34], [5]  b. Low register: [13], [2]
(2) a. [sʰø₁₃] ‘moray eel’  b. [sø₃₄] ‘to calculate’

The murmured phonation exclusively co-occurs with the low-registered base tones, however. If the relevant syllable loses its base tone in the output, the murmur would be neutralized, as in (3a), or surfaces as an unaspirated voice obstruent, as in (3b), regardless of the register.

(3) a. [ʱa₁₃] ‘shoes’ → pʰi²² [a₄₄] ‘leather shoes’
   b. [sʰø₁₃] ‘moray eel’ → ʨʰjoʔ³³ [zø₄₄] ‘earthworm’

Many previous studies have attributed this co-occurrence to a shared feature either spreading from consonant to tone (Duanmu, 1992), or with affinities to both tonal and laryngeal nodes (Yip, 1992). In this paper, I will argue for another ground that only the register is underlyingly specified. The privative feature [slack vocal folds] is pre-linked to the tonal node dominated by rime and surfaces with a low register, as in (4a); a murmured onset in (4b) is derived when [slack vocal folds] spreads to the onset node; when this shared feature is delinked from tonal node, the obstruent onset is unaspirated and voiced, as in (4c).

(4) a. Onset Rime b. Onset Rime c. Onset Rime
   | Tonal | Tonal | Tonal
   | \[
   \text{[slack vocal folds]} \quad \text{[slack vocal folds]} \quad \text{[slack vocal folds]}
   \]

In other words, this paper argues that murmured phonation must be jointly licensed by the onset and the tonal nodes.
The Surpass (or Exceed) comparative is a widespread feature of Sinitic languages found in almost all ‘dialect’ groups. This paper investigates the nature of Surpass constructions in Southern Chinese, in unrelated languages of Mainland Southeast Asia, as well as in Ewe and Gbe. The focus is on the semantic and syntactic features of constructions of the type [NP1 V Surpass NP2]. Semantically, it is clear that in a number of languages verbal items with ‘(sur)pass’ semantics can grammaticalize into comparative markers of superiority (Heine 1997). A diachronic path is however not attested in all languages with Surpass comparatives, a fact that suggests that Surpass constructions may be contact-induced areal features of the regions where they are found (Ansaldo 1999, 2010).

Syntactically, it has been observed that Surpass comparatives appear to behave as transitive serial verb structures of the resultative type, which would suggest that V2 is interpreted as a grammaticalized element what has lost full lexical function and acquired grammatical role in the construction (Ansaldo 1999, 2003). Recently, the nature of serial verb constructions has been questioned in structural analysis (Aboh 2009; Paul 2009), leading to the question of how to best capture the syntactic properties of Surpass comparatives. In particular, Aboh (2009) demonstrates that in the Gungbe (Kwa) SVCs, V1, a functional verb similar to an auxiliary, merges in the functional domain of the lexical verb V2, which introduces the internal argument. Accordingly, SVCs represent a subset of common clause union phenomena (e.g., restructuring), where some verbs, which otherwise have a full lexical life, are used functionally (e.g., Wurmbrand 2001; Cinque 2004). This would mean that, in some languages, SVC exists that can be best characterized as a combination between a functional verb and a lexical verb, as seems to be the case for Surpass constructions.

In this paper we propose a comparative analysis of Surpass comparatives in Kwa and Sinitic, which aims at clarifying specific and universal properties of these constructions.

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Sentence Classifiers and Verb Phrase Classifiers

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Abstract

It is generally known that a classifier is designated by a noun dominating it. Some scholars consider it a semantic feature attached to a noun Thai language scholars hardly pay attention to sentence classifiers and verb phrase classifiers in Thai. They are not mentioned in many Thai grammar books published including a booklet on classifiers issued by The Royal Institute of Thailand. There are several classifiers of time such as krāŋ, hōn, khraa, raa, thii, r稍 and many others are employed as a sentence classifier for different actions of a noun or a verb phrase classifier of an abstract noun. Those who study Thai, must learn how to use each word independently and separately in order to use it correctly.

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The Phonological-Musical Strategies in Textsetting of Chinese Bible verses:  
A Corpus-based Analysis

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The interaction between language and music has been discussed by several researchers.  
Maartje Schreuder (2006) mentioned that both music and language are structured hierarchically into  
domains. This paper investigates the correspondence between phonology and music through  
phonological-musical strategies in textsetting strategies of Chinese Bible verses. We establish a  
corpus based on Mou’s (2007) composition of Chinese hymns and discuss how the composer sets  
Chinese Bible verses into music. The major observations for the hymns are shown as follows.

First, the possessive marker *de* is shorter than at least one of its adjacent syllables in music. As  
shown in (1), *de*, mapped into a quaver, is shorter than *hai* and *da*, which are both mapped into  
quarter notes. This shortening makes the hymn rhythmic and shows a correspondence to language  
form. We also tend to shorten the possessive marker *de* in ordinary speech.

(1)

Second, the lengthening of the note in music reflects the prosodic phrasing in lyrics. In (2),  
*ren*, which is at the right edge of an Intonation Phrase, aligns to the lengthening note in music.

(2)

Third, generally, the mapping between syllables and notes is on a one-to-one basis. However,  
when a syllable is mapped into more than one note, this syllable occurs to be the initial syllable of  
an IC. As shown in (3), *bao*, which is the initial syllable of the IC, *bao zhuo*, ‘powerful seat,’ is  
associated with two notes.

(3)

This paper discusses the correspondence of phonological and music form and alignment  
between prosodic structure and music structure, illustrating the interaction between phonology and  
music.
The Aspectual Perspectives on Negative Markers in Hakka

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Abstract

This paper investigates the role of negative particles in Hakka, particularly the negator ‘maŋ’ which implies both perfect and perfective aspectual meanings and compares this Hakka negator with Mandarin negator ‘mei(you)’ and Thai negator ‘yaŋ mai’. The negative particle ‘maŋ’ which means ‘not yet’ suggests perfect aspect, the event relevant to both past and present actions; moreover, it can serve as a question particle which can be interpreted into perfective and perfect aspects. In addition to perfective and perfect aspects, when the negative marker ‘maŋ’ appears with modals and with the verb ‘zi’ which means ‘want’, the present tense and immediate future are exhibited. Compared with the negation markers in Mandarin and Thai, the occurrence and aspectual meanings of the Hakka negator ‘maŋ’ are more similar to those of Thai expression ‘yaŋ mai’ than to those of Mandarin ‘mei(you)’, in spite of the fact that Mandarin and Hakka are in the same language family. Instead, the word ‘mei(you)’ in Mandarin has a closer relationship to the Hakka negator ‘mə’ which is mostly used to refuse a past action and may also functions as a question particle. Since Hakka uses the negator ‘maŋ’ to usually denote perfect aspect and the negator ‘mə’ to negate a past event whereas Mandarin uses ‘mei(you)’ to express both aspects, Hakka distinguishes perfect and perfective aspect clearer than Mandarin does. Such characteristic of Hakka ‘maŋ’ seems to be more similar to ‘yaŋ mai’ in Thai, not ‘mei(you)’ in Mandarin.

Key words: aspect, perfective aspect, perfect aspect, imperfective aspect, negator
The sociolinguistic context and genetic position of Holon (Milang) in Tibeto-Burman

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The purpose of this paper is threefold. First, we discuss the sociolinguistic situation of Holon (exonym “Milang”), a language which is mutually unintelligible with, but in a longstanding situation of high contact with, Eastern Tani languages (primarily, Padam). Second, we discuss the genetic position of Holon in Tibeto-Burman, primarily in relation to the Tani branch; here, we will re-evaluate Sun’s (1993) albeit tentative conclusion that Proto-Holon most likely reconstructs as a relatively aberrant sister to Proto-Eastern-Tani. Finally, we correlate these two accounts, arguing that many characteristically Eastern Tani features of Holon are likely to have been acquired through contact and areal diffusion over as long a time-depth as can be safely discussed. Furthermore, we will show that even modern-day Holon retains a number of PTB features which must already have been lost at the Proto-Eastern-Tani stage. Ultimately, our suggestions will be (1) that Holon most likely descends from a pre-Proto-Tani position within Tibeto-Burman, and (2) that this would be true quite independently of whether the entirely valid question – also raised by Sun (1993) – of a possibly non-Tani, or even non-Tibeto-Burman, substrate in Holon is also considered.

References:

This study demonstrates that the surface intonation contours result from the operation and placement of three phonological parameters. This proposed phonological model allows us to derive the pitch shape of an Intonation Unit based on the parsing of prosodic phrases, the placement of the prosodic accent, and the presence or absence of the boundary tone H%.

Therefore, unlike the contour patterns observed in many languages, Zhuokeji intonation contours cannot be categorized by their terminal directions. This is because the terminal tones result from the interactions among the three phonological parameters, rather than being “overlaid” upon an Intonation Unit for discourse-functional reasons.
The Optimality Theory of the Movement of Un-nuclear Tone in Beijing Speech

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ABSTRACT

This study applies optimality theory to explore the movement of un-nuclear tone in Beijing. As a time line of un-nuclear tone in Beijing speech in 1950, the period from Min to 1950s can be viewed as the “product and found” stage. According to Chinese word building constraint, strengthen constraint, weaken constraint and faithful constraint, we may conclude the reason of the product for un-nuclear in Beijing speech. The product which was affected by weaken constraint and “two stresses adjacent” are not allow at Chinese system simplified period. If we categorize those constraints, we can get the following result: Chinese word building constraint > weaken constraint > strengthen constraint, faithful constraint. Moreover, un-nuclear tone was influenced by other non-un-nuclear dialects and “emphasized mood” after 1950s. Therefore, the category of constraints turn into as following: Chinese word building constraint > strengthen constraint > weaken constraint, faithful constraint.

摘要：本文研究重點在於北京話輕聲詞的動態發展分析，將北京話中的輕聲詞以1950年作分界：明清至50年代此一階段為輕聲詞的產生與榷立時期。根據漢語構詞型態制約、強化作用性制約、弱化性制約、忠實性制約四大類型的制約條件，分析出北京話輕聲詞產生的原因在於整體漢語系統簡化時，受到弱化作用與「不允許兩個重音毗鄰」因素影響，而使得輕聲詞產生；輕聲詞的產生亦影響了漢字本身的音韻結構，如不送氣清聲母（p、t、k）和清擦聲母（tɕ、tʂ、ts）濁音化、主要元音央元音化、鼻音韻尾清化等現象。若將制約加以排序，可得1950年以前的制約排序為：漢語構詞型態制約>弱化性制約>強化作用性制約，忠實性制約。1950年以後，輕聲詞則受到其他無輕聲詞方言與「強調語氣」此一目的影響，主要元音開始朝響度大的 a 元音發展，聲調上輕聲字除於上聲字以外，多有朝去聲發展的傾向。將上述四大制約類型以綜合表格分析之，可得1950年以後的制約排序為：漢語構詞型態制約>強化作用性制約>弱化性制約，忠實性制約。

語料：
(1) 不送氣的清塞音（p、t、k）和清塞擦音（tɕ、tʂ、ts）濁音化

篱笆 li pa → li ba
月餅 ye piŋ → ye biŋ
速度 su tu → su du
(2) 主要元音央元音化

蝦蟆 xa ma → xa m
明白 mi pai → mi p
牡丹 mu tan → mu tān
(3) 主要元音與鼻音清化

心思 sin sṳ → sins 敦實 tun sṳ → tu nš 下次 cia ts’ → cia ts’
(4) 輕音節韻母的重音化

好呢 xau n → 好哪 xau na 好哩 xau li → 好啦 xau la
(5) 輕音去化

多麼 tuo məŋ → tuo məŋ
娃娃 ua uəŋ → ua uəŋ 哆嗦 tou səŋ → tou suəŋ