

出國報告（出國類別：出席國際會議）

參加「The 42nd International Conference
on Sino-Tibetan Languages and
Linguistics
第四十二屆國際漢藏語言學研討會」

服務機關：國立交通大學客家文化學院

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派赴國家：泰國清邁

出國期間：20091102-20091111

報告日期：20091119

補助單位：行政院客家委員會

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一、目的

本次出國主要目的為參加「第四十二屆國際漢藏語言學研討會」，於 11/4 下午 1:00 Min (閩語) 的專題場次中發表論文一篇。論文題目為「The Grammaticalization of 同---Induced by Southern Min and Hakka (以閩南語和客語觸發的角度試論「同」的語法化)」。該論文為行政院客家委員會補助之政府科技預算「台灣客家族群的聚落、歷史與社會變遷：以鳳山、頭前、中港及後龍四河流域為範圍之跨學科研究」子計畫四「四河流域的社會語言學研究」之部分成果。

二、過程

「第四十二屆國際漢藏語言學研討會」於 2009 年 11 月 2 日在泰國清邁 Payap University 的 Mae Khao 校區舉行，會議的主要場地在 Sirindhorn Learning Resource Center 舉行。此次大會的參與學者專家人數超過 150 人，共有 105 位發表研究論文。主辦單位將研究論文分為 16 個主題：Chinese, Language Vitality, Southern Ngwi and Austroasiatic, Himalayish, Southern Ngwi, Tai, Tibeto-Burman, Qiangic and Nungish, Burmese, Karen and Tibeto-Burman, Zhuang & Others, Mon, Hakka or Min, Kuki-Chin-Naga, Tai or Typology, Wide Comparison。

每天第一場為全體會議講座演講(plenary speeches)，其餘時間又分為三個發表時段(Morning, Early Afternoon, Late Afternoon)，每一個發表時段同時有三組並列的會議演講(parallel sessions)舉行，每一組又有 3 篇以上的論文發表，因此一天下來計有 28 場以上的演講，三天則有超過 85 場以上的演講發表。

筆者因班機問題，11/2 自台灣出發，因此沒有參與第一天的議程。但 11/3 及 11/4 這兩天筆者除了發表 1 篇研究之外，亦參與了 2 場的全體會議講座演講與 16 場並列的會議演講。

三、心得與建議

筆者此次參與「第四十二屆國際漢藏語言學研討會」除積極參與演講之外，亦於 11 月 4 日下午 1:00 在 Room 3 的場次發表我的研究論文：The Grammaticalization of 同---Induced by Southern Min and Hakka (以閩南語和客語觸發的角度試論「同」的語法化)。這個篇名與我當初投稿至大會的摘要、送審的出國計劃書中篇名不同，原本的篇名為：The Comparative Study on the Comitative Marker 同 in Southern Min and Hakka(閩南語及客語的伴隨標誌「同」的比較分析)，但經過這幾個月研究之後，我認為將篇名改為 The Grammaticalization of 同---Induced by Southern Min and Hakka

更能符合研究的內容與發現；亦於行前約一個月之前便告知大會主辦單位，主辦單位亦同意我改篇名的決定，只是礙於議程已經公告，無法更動，因此大會議程刊登的是舊篇名。

此篇研究發表的過程非常順暢，該場次的主持人 Larin Adams 與 Peiyu Shih 頻頻稱讚此篇的論文的發表，使我對此篇論文的研究更有信心。筆者回國後仍會繼續發展此篇論文，將之修改得更為嚴謹，之後擬投稿至語言學期刊上。

此次與會聆聽了非常多場國外學者的研究，於方法論層次上而言，這些國外學者喜歡由理論本身出發，思考理論的邏輯性與適用性等面向的問題，而不是僅僅將理論應用至語言現象上而已；這一點與台灣訓練出來的學者有很大的不同。台灣的學者所發表的研究通常僅侷限在方法論的應用上居多，亦很少檢討理論本身的問題。另外，大多國外的學者能以清楚的邏輯敘述他們的發現與觀點，而台灣的學者在這點的表現上較為遜色。以研究內容而言，此次有壯侗等少數民族語言的研究發表，這對我近年來的研究有相當的啟發，收穫匪淺。

此外，本次研討會在清邁的 Payap University 舉行，會中除了研究論文的發表外，駐 Payap University 的國外學者專家也在會中提及他們未來的研究計畫與泰國政府對這些研究計畫的補助。這些研究計畫多與少數民族語言的保存與記載相關，而泰國政府對這些少數民族語言研究的支持度相當高，給予相當多的資源讓學者專家們實踐他們的計畫。筆者認為我們的政府亦可參考泰國政府在這方面的作法，提高國內對少數民族語言研究的支持，並從中學習如何保存與振興台灣境內的少數民族語言。

附錄一

The Grammaticalization of 同---Induced by Southern Min and Hakka¹

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1. The grammaticalization of *tong*³⁵ 同

1.1 *tong*³⁵ 同 in Archaic Chinese

The Archaic Chinese indicates the Chinese spoken from the Shang Dynasty (商代) to the Western Han Dynasty (西漢). In Archaic Chinese, *tong*³⁵ 同 can be used as a verb, an adverb, an adjective and a noun. Most usages of noun relate to the reference of specific items or unit nouns and therefore would be ignored in this paper.

As an adjective, *tong*³⁵ 同 bears the meaning “to be the same as”, as in (1); it has the meaning “together/ along with” as an adverb, as in (2):

(1) to be the same as

同 類 相 從，同 聲 相 應。 (莊子·漁父)

tong lei xiang cong tong sheng xiang ying (Zhuangzi·The Old Fisherman)

(Like seeks to like and (birds) of the same note respond to one another.)²

(2) together/along with

女 心 傷 悲，殆 及 公 子 同 歸。 (詩·邶風·七月)

nu xin shang bei dai ji gong zi tong gui

(Book of Poetry·Odes of Bin·Qi Yue)

(That young lady's heart is wounded with sadness. For she will [soon] be going with one of our princes as his wife.)

¹ 感謝行政院客家委員會補助。本文為政府科技預算「台灣客家族群的聚落、歷史與社會變遷：以鳳山、頭前、中港、及後龍四河流域為範圍之跨學科研究」大型整合型計畫之子計畫四「四河流域的社會語言學研究」之部分研究成果。

² The English translations of (1) to (9) are from the website: Chinese Text Project (<http://chinese.dsturgeon.net/index.html>).

*Tong*³⁵ 同 has only one sense when it was taken as an adjective and an adverb, but it conveys seven different messages as a verb, as shown in (3) to (9):

(3) to congregate/ collect

嗟我農夫，我稼既同，上入執宮功。（詩·邶風·七月）
Jie wo nong fu wo jia ji tong shang ru zhi gong gong

(Book of Poetry·Odes of Bin·Qi Yue)

(O my husbandmen. Our harvest is all collected. Let us go to the town. And be at work on the royal palace³.)

(4) to adulate

君子和而不同，小人同而不和。（論語·子路）

jun zi he er bu tong xiao ren tong er bu he (The Analects·Zi Lu)

(The superior man is affable, but not adulatory; the mean man is adulatory, but not affable.)

(5) to be/make the same as

子比而同之，是亂天下也。（孟子·滕文公上）

zi bi er tong zhi shi luan tian xia ye (Mengzi·Teng Wen Gong I)

(If you reduce them all to the same standard. That must throw the kingdom into confusion.)

(6) to unite/regulate

協時月正日，同律度量衡。（書·舜典）

xie shi yue zheng ri tong lu du liang heng (Shang Shu·Canon of Shun)

(He set in accord their seasons and months, and regulated the days; he made uniform the standard-tubes, with the measures of length and of capacity, and the steelyards.)

³ The English translation “at work on our houses” from the website Chinese Text Project is incorrect.

(7) to share

有女同車，顏如舜華。 (詩·鄭風·有女同車)

you nu tong che yan ru shun hua

(Book of Poetry·Odes of Zheng·You Nu Tong Che)

(There is the lady in the carriage [with him], with the countenance like the flower of the ephemeral hedge-tree.)

(8) to participate in/take part in

嗚呼！其在受德賢，惟羞刑暴德之人，同于厥邦。

wu hu! qi zai shou de min wei xiu xing bou de zhi ren tong yu jue bang

(書·立政) (Shang Shu·Establishment of Government)

(Oh! when the throne came to Shou, his character was all violence. He preferred men of severity, and who deemed cruelty a virtue, to share with him in the government of his states)

(9) to accompany

同我婦子，饁彼南畝，田峻至喜。 (詩·豳風·七月)

tong wo fu zi ye bi nan mu tian jun zhi xi

(Book of Poetry·Odes of Bin·Qi Yue)

(Along with my wife and children, I carry food to them in those south-lying acres. The surveyor of the fields comes, and is glad.)

There are five classic works mentioned from (1) to (9), such as the Book of Poetry (詩經), the Shang Shu (尚書), the Analects⁴ (論語), the Mengzi (孟子) and the Zhuangzi (莊子). The compilation of the Book of Poetry, which collects 305 poems written during the early Western Zhou Dynasty (西周初年) to the middle Spring- Autumn Period (春秋中葉) (1134-515 BC), was carried out (around the 6th century BC) first among the five classic works we mentioned here. The next is the Shang Shu and The Analects. Shang Shu is the most aged writing of history in Chinese. It can be further segmented into four chapters: Yu Shu(虞書), Xia Shu(夏書), Shang Shu(商書) and Zhou Shu(周書). All the 28 pieces it collects are regarding political issues. As the names of the four chapters imply, the

⁴ Also called “Confucian Analects”.

content of this book describes the events from the time of the Yellow Emperor (黃帝) to Shang Dynasty (商朝). The exact time of when these works were written remains unknown, but it is commonly recognized that it is in Spring-Autumn Period that Shang Shu was edited.

The Analects, compiled by Confucius's students, is a collection of sayings and teachings of Confucius. He is believed to have been born in 551 BC., in the state of Lu, and died in 479 BC.. Hence the collections of The Analects must have been written after 551 BC..

Then come the texts Mengzi and Zhuangzi. The book Mengzi was written by Meng Ke (孟軻). He is believed to have lived during 372-289 BC.. As to the book Zhuangzi, the life of its author, Zhuang Zhou, is quite unknown. It is believed that Zhuang Zhou was 10 years younger than Meng Ke.

Although the compilation of the Book of Poetry is finished earlier than the Shang Shu, the time of the described events in the Shang Shu is earlier than that in the Book of Poetry. As introduced above, the Shang Shu is a historiographical work. An important character of this kind of writings is that the description of historical events is supposed to be done after they happened. To avoid distortion, the statement of events should be done as soon as possible. Since that the time of events described in Shang Shu happened before Zhou Dynasty (1100 BC.) and the time of occurrences mentioned in the Book of Poetry took place after Zhou Dynasty, we assume that the articles in the Shang Shu were written before those in the Book of Poetry.

Assuring the time sequence is a crucial feature to reconstruct the grammaticalization process. According to Liu & Peyraube (1994:193), the first meaning of *tong*³⁵ 同 is the verbal use with the sense “to be the same as”. Then *tong*³⁵ 同 developed another verbal meaning “to share with”; it continued to have another verbal use “to accompany”. And it is from the meaning “to accompany” that *tong*³⁵ 同 has been grammaticalized into a preposition “with”. This grammaticalization process took place in the Tang Dynasty (唐朝).

On the basis of the data (1) to (9), we have different views from those of Liu & Peyraube. As illustrated in (6), the verbal senses of *tong*³⁵ 同 in the Shang Shu are “to unite/regulate” and “to participate in”. Another verbal one “to make the same as” in (5) is from the Mengzi. Since the articles in Shang Shu were completed before those in the Mengzi, this indicates that the meaning “to unite/regulate” was used before “to make the

same as”. In another word, the meaning “to make the same as” is not the first verbal meaning of *tong*³⁵ 同.

The messages “to share“ and “to accompany” that *tong*³⁵ 同 conveys in (7) and (9) are taken from the Book of Poetry, which is also published before the Mengzi. Due to “to share” and “to accompany” are both from the Book of Poetry, it is tremendously difficult to tell which one came first. Actually, there are seven different verbal meanings, one adjective and one adverbial senses showed above. For the ease of comprehension, we chronologically arrange them in (10). It is obvious to see that the verbal senses of *tong*³⁵ 同 in Archaic Chinese are versatile; the meaning “to make the same as” is the latest one among them.

(10)

Shang Shu	(6) unite/ regulate
	(8) to participate in/ take part in
Book of poetry	(3) to congregate/ collect
	(7) to share
	(2) together/ along with(adj)
	(9) to accompany
The Analects	(4) to adulate
Mengzi	(5) to make the same as
Zhuangzi	(1) to be the same as (adv)

1.2 *tong*³⁵ 同 in Medieval Chinese

The Medieval Chinese indicates the Chinese spoken from the Eastern Han Dynasty to the Northern and Southern Dynasties. According to Ma (1993), *tong*³⁵ 同 converted a verb into a preposition under the influence of *gong*⁴¹ 共 during the Medieval Chinese period. This is a kind of assimilation of lexicon, or we can put it another way--- lexical assimilation. The concept of “lexical assimilation” is: if a word A means nearly the same as another word B in the same language, then the change of meaning of A will induce that of B. If the semantic assimilation goes on, the categorical variation would be the next.

*gong*⁴¹ 共 and *tong*³⁵ 同 are synonyms before Three Kingdom Period (三國時代)⁵(Ma 1993:151). This synonymic relationship caused *tong*³⁵ 同 to assimilate *gong*⁴¹ 共 in two aspects: both significance and part of speech. *gong*⁴¹ 共 began to grammaticalize into a

⁵ The examples are illustrated in Ma (1993: 151).

preposition during the Northern and Southern Dynasties (220 – 581 AD.), while *tong*³⁵ 同 began its grammaticalization process in Tang Dynasty (Liu 1989: 450), see (11) and (12). *gong*⁴¹ 共 in (11)a, as Liu (1989) suggested, is an adverb meaning “together”, but it turned out to be a preposition in (11)b. *tong*³⁵ 同, however, grammaticalized into a preposition in Tang Dynasty, as in (12) (Ma 1993: 152).

(11) a. 四 姓 欲 共 治 之 (三國志·卷十三·王肅傳裴注)
 si xing yu gong zhi zhi (Records of Three Kingdoms·volume 13)
 (The four families would like to share the government.)

b. 吾 共 諸 君 踰 越 險 阻 (後漢書·卷十八·吳漢傳)
 wu gong zhu jun yu yue xian zu (Hou Han Shu·volume 18·Wu Han Zhuan)
 (I conquered many hindrances and barriers with you.)

(12) 雖 同 故 山 會 (李涉·杪春再遊廬山)
 sui tong gu shan hui (Li She·Miao Chun Zai You Lu Shan)
 (Although we meet by the same mountain.)

1.3 *tong*³⁵ 同 in Early Chinese

The preposition *tong*³⁵ 同 was initiated in Medieval Chinese, but it burgeoned in Early Chinese, especially after the Yuan Dynasty (1271-1368). The Early Chinese refers to the Chinese spoken from Tang Dynasty. In the Thirty Kinds of Plays of Yuan Dynasty (元刊雜劇三十種) and The Collection of Guan Hanqing’s Operas (關漢卿戲曲集), there are three distinct usages of *tong*³⁵ 同: an adverb, a verb and a preposition. There are 15 examples of prepositional *tong*³⁵ 同 in Thirty Kinds of Plays of Yuan Dynasty, see (13), and 49 examples of prepositional *tong*³⁵ 同 in The Collection of Guan Hanqing’s Operas, see (14). We, however, cannot find any *tong*³⁵ 同 taken as a conjunction in both the Thirty Kinds of Plays of Yuan Dynasty and The Collection of Guan Hanqing’s Operas.

(13) a. 同 仙 子 上 瀛 洲 (元刊雜劇三十種·陳季卿悟道)
 tong xianzi shang yingzhou
 (Thirty Kinds of Plays of Yuan Dynasty·The Awakening of Chen Ji-Qing)
 (Go to Ying Zhou with the angel.)

b. 今日 同 嫂嫂 與 母親 往 祖墳 去 (元刊雜劇三十種·鯁直張千替)
jin ri tong saosao yu muqin wang zufen qu

(Thirty Kinds of Plays of Yuan Dynasty·Frank Chang Qian-Ti)

(Go to the tumulus with Sister-in-law and Mother today.)

(14) a. 咱 同 母親 尋 三哥 尸首 來去 (關漢卿戲曲集·包待制三勘)
zan tong muqing xun sange shishou lai qu

(The Collection of Guan Hanqing's Operas·Bao Dai-zhi Sankan)

(Let's go find our brother's corpse with Mother.)

b. 我 扯 他 同 住 老子 去 衙門 中 告 他去
wo che ta tong zhu laozi qu yamen zhong gao ta qu

(關漢卿戲曲集·王閨香夜月) (The Collection of Guan Hanqing's Operas·Wang Gui-Xiang Ye Yue)

(I forced his father living with him to go to the yamen with me and sued him.)

In the Outlaws of the Marsh⁶(水滸傳), the great work written during the period from the late Yuan Dynasty to the beginning of Ming Dynasty, there are over 100 instances of prepositional *tong*³⁵ 同. This happens also in another two classical novels: the Journey to the West (西遊記) and The Story of a Marital Fate to Awaken the World⁷ (醒世姻緣).

The Journey to the West is published in the 1590s during the Ming Dynasty. More than 100 *tong*³⁵ 同 are considered prepositions in it. The Story of a Marital Fate to Awaken the World is believed to be brought out before 1644 (崇禎十七年) in Qing Dynasty. There are also over 100 examples of prepositional *tong*³⁵ 同 in it. Here comes an intriguing phenomenon: there are a few *tong*³⁵ 同 used as conjunctions in these three classical novels. In the Outlaws of the Marsh, there are three conjunctive *tong*³⁵ 同; one conjunctive *tong*³⁵ 同 in the Journey to the West and one in The Story of a Marital Fate to Awaken the World. We list the selected examples of the prepositional *tong*³⁵ 同 of the Outlaws of the Marsh in (15), the Journey to the West in (16) and The Story of a Marital

⁶ Also called “All Men are Brothers”, “The Marshes of Mount Liang”, “Water Margin”.

⁷ Also called “A Cursed Marital Fate” (惡姻緣).

Fate to Awaken the World in (17). The conjunctive instances of *tong*³⁵ 同 are illustrated in (18). It is interesting that 同 worked as another benefactive marker and also a preposition 給 in the literature work *Ku She E Juan Yun* (苦社額鄧云), the example is in (19). The 同 here introduces the benefactor *zhuwui* (諸位) of the VP *ketou* (磕頭)

(15) a. 因此 林冲 同 二人 到 節堂 下 (水滸傳·第八回)
yin ci Lin-Chong tong er ren dao jie tang xia (Outlaws of the Marsh·Chapter 8)
(Hence Lin-Chong goes to the shrine with other two people.)

b. 我 同 你 上 樓 去 (水滸傳·第二十一回)
wo tong ni shang lou qu (Outlaws of the Marsh·Chapter 8)
(I'll go upstairs with you.)

(16) a. 你 還 同 我 進去 (西遊記·第四回)
ni hai tong wo jinqu (Journey to the West·Chapter 4)
(You even went in there with me!)

b. 玉帝 即 同 王母 出 迎 (西遊記·第五回)
yudi ji tong wangmu chu ying (Journey to the West·Chapter 5)
(Jade Emperor comes out to welcome Most Exalted Lord Lao⁸ with Queen Mother.)

(17) a. 若 同 他 進 房 去 (醒世姻緣·第二回)
ruo tong ta jin fang qu (The Story of a Marital Fate to Awaken the World·Chapter 2)
(If (Jenge) goes in that room with him.)

b. 請 同 禹明吾 來 吃 午 飯 (醒世姻緣·第四回)
qing tong Yu Mingwu lai chi wu fan

(The Story of a Marital Fate to Awaken the World·Chapter 4)

(Please come and have a lunch with Yu Mingwu.)

⁸ That is Tai Shang Lao Jun (太上老君).

(18) a. 帶了自己的財賦 同 老小 (水滸傳·第五十回)
 daile ziji de caifu tong laoxiao (Outlaws of the Marsh·Chapter 50)
 (He took his riches and families.)

b. 一個 長嘴 大耳的 和尚 同 火燄山 土地
 yige changzui da er de heshang tong huoyanshan tudi
 (西遊記·第六十一回) (Journey to the West·Chapter 61)
 (One bonze with a long mouth, a pair of big ears and The Flaming Mountains.)

c. 叫 上 韓蘆 同 劉 芳名 (醒世姻緣·第八十二回)
 jiao shang Hanlu tong Liu Fangming
 (The Story of a Marital Fate to Awaken the World·Chapter 82)
 (Bring Hanlu and Liu Fangming.)

(19) 恕 我 不 能 起 來，等 好 了 再 同 諸 位 磕 頭。
 shu wo bu neng qi lai deng hao le zai xiang zhu wui ketou
 (苦社額鄧云·二十八回)(Ku She E Juan Yun·Chapter 28)
 (Please forgive me for being ill; I'll bow to you after recovery.)

1.4 Summary

In this chapter, we present the development of *tong*³⁵ 同 chronologically: from Archaic Chinese to Medieval Chinese and finally Early Chinese. For the ease of comprehension, we summarize its grammaticalization process in (20). In Archaic Chinese, *tong*³⁵ 同 can be a noun, an adjective, an adverb and a verb. As a verb, *tong*³⁵ 同 had seven different meanings, such as: to congregate/ collect, to adulate, to make the same as, to unite, to share, to participate in, to accompany. In Medieval Chinese, *tong*³⁵ 同 began to grammaticalize into a preposition under the influence of *gong*⁴¹ 共. In Early Chinese, prepositional *tong*³⁵ 同 burgeoned and we can see a few conjunctive *tong*³⁵ 同 in literature works at that time.

(20)

	Archaic Chinese	Medieval Chinese	Early Chinese
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Grammaticalization Process	<ul style="list-style-type: none"> • <u>Adjective</u> together/ along with • <u>Adverb</u> to be the same as • <u>Noun</u> • <u>Verb</u> <ul style="list-style-type: none"> ① to congregate/collect ② to adulate ③ to make the same as ④ to unite ⑤ to share ⑥ to participate in ⑦ to accompany 	<ul style="list-style-type: none"> • Grammaticalization process began • Preposition 	<ul style="list-style-type: none"> • Prepositional <i>tong</i>³⁵ 同 burgeoned. • a few instances of conjunctive <i>tong</i>³⁵ 同. • <i>gei</i>³⁵ 給
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2. 同 in Southern Min

同 in Southern Min is aspirated as *kang*²¹⁴. It can be a comitative marker, a source marker, a goal marker, a benefactive marker, and a patient marker, as shown from (21) to (25). In thematic-role perspective, *kang*²¹⁴ 同 in (21) work as comitative markers, but in (21)a it serves as a conjunction “and”, in (21)b as a preposition “with”. Grammatically, *kang*²¹⁴ 同 in (22)a is a preposition “from” while in (22)b, it is equal to *ba*²¹⁴ 把 in Mandarin, which causes the object “伊的一隻手指” ahead of the VP “咬掉”. In example (23)a, *kang*²¹⁴ 同 is a preposition “to”; in (23)b, *kang*²¹⁴ 同 is also a preposition. In example (24)a and b, the function of *kang*²¹⁴ 同 are equal to another benefactive marker *gei*³⁵ 給 in Mandarin. In example (25)a and b, *kang*²¹⁴ 同 serve as *ba*³⁵ 把 in Mandarin. In (25)a, *kang*²¹⁴ 同 causes the object “彼盒餅” ahead of the VP “提走”. In (25)b, *kang*²¹⁴ 同 causes the object “彼叢樹” ahead of VP “荆倒”. The “呼” between “荆” and “倒” can be omitted here.

(21) comitative marker

a. hit jit am, ngoo *kang* nng tsong khi hoo lang thau the khi
 彼一暗 鵝 同 卵 總 去 呼 人 偷 拿 去
 (The goose and the eggs were stolen on that night.)

b. i tsin ting-tsin, m kann *kang* thau-ke hap-koo
 伊真頂真毋敢同頭家合股
 (He/She is so scrupulous that he/she does not dare to partner with his/her boss.)

(22) source marker

- a. i si-siong *kang* i e lau-pe tsioh tsinn
伊 時常 同 伊的 老爸 借 錢
(He/She borrows money from his/her father quite often.)
- b. hit tsiah kau *kang* i e jit ki tshiu-tsi ka tiau
彼 隻 狗 同 伊的一隻 手 指 咬 掉
(That dog bit off one of his/ her fingers.)

(23) goal marker

- a. gua u tiann-tiann *kang* i kong tsit kiann tai-tsi
我 有 常常 同 伊 講 這 件 代 誌
(I remind him/her of this matter many times.)
- b. li khi *kang* huat-kuann kiu-tsing
伊 去 同 法 官 求 情
(He interceded with the judge.)

(24) benefactive marker

- a. li *kang* in sang nng ah tsui-ko khi
你 同 他們 送 兩 盒 水 果 去
(You buy them two boxes of fruits.)
- b. li phong jit puann ang nng khit *kang* ling lau-bu tso-sinni-jit
你 捧 一 盤 紅 卵 去 同 你的 母 親 做 生 日
(You hold up with a plate of red eggs to celebrate your mother's birthday.)

(25) patient marker

- a. li *kang* hit ah piann the tsau
你 同 彼 盒 餅 提 走
(You take that box of cookies with you.)

- b. *kang* hit tshong tshiu phut hoo to
 同 彼 叢 樹 荆 呼 倒
 (Please chop down that tree.)

3. 同 in Hakka

同 in Hakka is aspirated as $t^h uŋ^2$. As *kang*²¹⁴ 同 in Southern Min, $t^h uŋ^2$ 同 in Hakka can be a comitative marker, a source marker, a goal marker, a benefactive marker, and a patient marker, as shown from (26) to (30). In (26)a, $t^h uŋ^2$ 同 is a coordinative conjunction while $t^h uŋ^2$ 同 in (26)b is a comitative preposition. As Chiang (2006) points out: it's not easy to discriminate the comitative preposition from the coordinative conjunction in Chinese grammar. Furthermore, the comitative preposition and the coordinative conjunction in Chinese are always isomorphemic, thus Chiang proposes that the comitative preposition and the coordinative conjunction can be seen in the same class in the typological viewpoint.

$t^h uŋ^2$ 同 in (27)a and b are both source markers and both prepositions. In (28) a and b, $t^h uŋ^2$ 同 serve as goal markers and they merge with *ki*² 佢, and then turn out like $t^h i^2$. This mergence is quite common in Hakka. $t^h uŋ^2$ 同 in (29) a and b function as 給 in Mandarin Chinese. This phenomenon happens in the previous example of Southern Min *kang*²¹⁴ 同 in example (24). In example (30) a and b, $t^h uŋ^2$ 同 work as patient markers. $t^h uŋ^2$ 同 and *ki*² 佢 merge again here. *ki*² 佢 here serve as resumptive pronouns. They refer to the noun phrase preceding $t^h uŋ^2$ 同. And the $t^h uŋ^2$ 同 in a and b function as *ba*³⁵ 把 in Mandarin Chinese. Therefore the object NPs *kai*⁵ *vo*^{k8} *t^h eu*² *koi*⁵ 那鑊頭蓋 and *zit*⁷ *ki*¹ *ŋioŋ*² *fa*¹ 一枝娘花 move ahead of the VPs.

(26) comitative marker

- a. 那一 暗晡 鵝 同 卵 總 下 分 人 捧 捧 走
 kai zit am pu, ŋo t^huŋ lon tsuŋ ha pun ŋin p^haŋ p^haŋ tseu
 (The goose and the eggs were all stolen on that night.)

(東勢鎮客語故事集六·頁九十二)

- b. 佢就 真老實 毋敢 同 那頭 家合股
 ki ts tŋin lo ŋit m ʔan t^huŋ kai t^heu ka kap ku
 (He/She is so scrupulous that he/she does not dare to partner with

his/her boss.)

(東勢鎮客語故事集二·頁七十二)

(27) source marker

a. [他的]兒子 賭 繳 就 緊 厝[他的]爸 拿 錢

kia lai ts , tu kiau, ts kin t^huŋ kia pa na ts^hien

(His son relishes gambling and thus keeps borrowing money from his father.)

(東勢鎮客語故事集二·頁七十四)

b. 那 師父 就 厝 佢 咬 一 個 手 指 包 轉 來

kai s fu, ts t^huŋ ki ŋau zit kai ŋiu tʃi pau tʃion loi

(That master bit off her finger and enfolded it.)

(東勢鎮客語故事集二·頁八十)

(28) goal marker

a. 就 厝 佢 講 前 生 事 情 佢 無 愛 相 信

ts t^hi koŋ ts^hien sen s ts^hin, ki moi sioŋ sin

((that master) described what happened in his last life to him, but he didn't believe him.)

(東勢鎮客語故事集二·頁八十)

b. 那 水 鬼 厝 佢 求 情

kai ŋui kui t^hi k^hiu ts^hin

(That ghost interceded with him.)

(東勢鎮客語故事集五·頁五十四)

(29) benefactive marker

a. 太 白 星 君 就 厝 佢 賜 兩 支

t^hai p^hak sen kiun ts t^huŋ ki s lion ki

(Tai-Bai-Xing-Chun deigned to give him/her two (bamboo shoots).)

(東勢鎮客語故事集三·頁十四)

b. 你 挑 一 擔 麵 線 去 厝 阿 爸 做 生 日

hŋ k^hai zit tam mien sien k^hi t^huŋ a pa tso sen ŋit

(You deliver a picul of noodles to celebrate Father's birthday.)

(東勢鎮客語故事集三·頁一〇八)

(30) patient marker

a. [他的]家 娘 那 鑊 頭 蓋 就 厝 佢 打 開 看

kia ka ŋioŋ kai vok t^heu koi ts t^hi ta k^hoi k^hon

(Her mother-in-law uncovered the kettle and saw what's in it.)

(東勢鎮客語故事集三·頁一七六)

b. 一 支 娘 花 厝 佢 插 落 去 (東勢鎮客語故事集二·頁四十六)

zit ki ŋioŋ fa t^hi ts^hap lok hi

(Put a flower into the vase.)

4. Concluding remarks

The northern areas in China were more dominant in political, economic, cultural and educational aspects than those in southern areas. The dominance would enhance the popularity of northern Chinese dialects. Thus it is reasonable that the northern Chinese dialects were much more powerful than southern ones.

Furthermore, the northern areas were nearby other foreign folks, such as 女真、匈奴、契丹. The northern Chinese habitants had many opportunities to contact with these foreign people. These frequent contacts have planted many alien linguistic elements into northern Chinese dialects. In other words, southern Chinese dialects preserve more characters of archaic Chinese. All of these reflect a situation that people's life patterns and contacts would surely have a great effect on the character and development of a language or a dialect.

As illustrated above, 厝 is versatile in expression. In Archaic Chinese, it can be taken as a verb, an adjective, an adverb and a noun. And it had 7 varying meanings while it was a verb. We cannot tell exactly which meaning came first among these 7 meanings in this study, but we can construct a rough grammaticalization process of 厝. It first serves as a verb, an adjective, an adverb and a noun in Archaic Chinese, then it developed the comitative preposition use in Medieval Chinese, and finally it functioned as the coordinative conjunction in Early Chinese. This grammaticalization route of 厝 accords with the grammaticalization pattern proposed by Liu and Peyraube in 1994.

The timings of the grammaticalization of 同 attract our attention. The first grammaticalization of 同 occurred in Medieval Chinese Period. In that period, the first great immigration caused by 永嘉之亂 took place in Western Jin Dynasty. This political turbulence resulted in that over 900,000 northern Chinese people, including the royal members, immigrated to southern china.

The second grammaticalization of 同 happened in Early Chinese Period and there are two great immigrations coming up during this time. The second immigration happened in Tang Dynasty. There was another huge political convulsion called 安史之亂 (755 AD) occurred. And this convulsion also made a great amount of Northern Chinese to move to southern China. This immigration led to a big change of the population distribution in China: the amount of population in Southern China exceeded that in northern China for the first time.

The third immigration took place in Song Dynasty. The convulsion 靖康之變 and the movement of the imperial household of Song to Southern China engendered a great amount of Northern Chinese people to move into Southern China. At this time, the economic development of Southern China exceeded that of Northern China.

There are three great immigrations, 永嘉之亂、安史之亂、靖康之變, in Chinese history. The timings of the two phases of 同 's grammaticalization correspond to those of three great immigrations. So we assume that the grammaticalization of 同 is motivated by the three great immigrations. Though we don't have heavy evidence on this assumption, this assumption itself is quite sensible and logical. That the Northern Chinese moved into Southern China results in the communication between Northern and Southern dialects. So it is very common and logical that Northern dialects assimilated some linguistic constituents from Southern dialects. And 同 is one of these assimilations.

As the examples (21) to (30) show above, we can see that 同 can serve as a comitative preposition and a coordinative conjunction in both Southern Min and Hakka. Because of the geographical secludeness and the distance from foreign folks, Southern Min and Hakka kept themselves from contacting with alien folks. Thus they preserve more Archaic Chinese features than Mandarin Chinese. If we assume the prepositional and conjunctive uses of 同 as original constructions in Southern Min and Hakka, in addition to the effect of the three great immigrations, we can say that the grammaticalization of 同 was induced by Southern Min and Hakka. It's one case of language contact.

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Tentative Program Schedule for 42nd Sino-Tibetan Conference

<u>Mon</u>	<u>Room 1</u>	<u>Morning</u>	<u>Chinese 1</u>
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	
<u>Mon</u>	<u>Room 2</u>	<u>Morning</u>	<u>Language Vitality 1</u>
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.	
<u>Mon</u>	<u>Room 3</u>	<u>Morning</u>	<u>Southern Ngwi and Austroasiatic</u>
Jake Terrell Tam Nguyen		Sound and Meaning Correspondences in Akha: Phonesthemes or Not? Bih Phonology: from Proto-Cham to the Modern Dialect	
<u>Mon</u>	<u>Room 1</u>	<u>Early Afternoon</u>	<u>Himalayish 1</u>
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	
<u>Mon</u>	<u>Room 2</u>	<u>Early Afternoon</u>	<u>Language Vitality 2</u>
CHANG Melody Ya-Yin & WANG Cheng-Yu & GUO JingPing & MA Ning Somsonge Burusphat, Amon Saengmanee, Pattama Patpong Tom Tehan and Erin Dawkins		Language Use and Language Attitudes of the k ^h a ⁵⁵ tso ³¹ People of Mongolians in Yunnan Language Vitality and Language Attitude of Karen Ethnic Group in the Western Region of Thailand: Preliminary Report Tai Ya Present and Future: Reversing Language Shift	
<u>Mon</u>	<u>Room 3</u>	<u>Early Afternoon</u>	<u>Southern Ngwi</u>
Gillian Day Paul Lewis Nathan Badenoch		Evidence for a Number Marking System in Bisu Sentence Final Particles in Dolnia (Luchun) Hani Preliminary Observations on the Paza Language of Northern Laos	
<u>Mon</u>	<u>Room 1</u>	<u>Late Afternoon</u>	<u>Chinese 2</u>
Jiang Ling and Phua Chiew Pheng Shu-Fen Chen Jiao WANG and Foong Ha YAP		A Study of V+jiang 将+Directional Complement Construction in Early Mandarin Chinese Study on the Chinese Transliterations of the Sanskrit Dhāraṇīs by Amoghavajra A Study of Negator /bu/ as Interrogative Sentence Final Particle in Chinese	
<u>Mon</u>	<u>Room 2</u>	<u>Late Afternoon</u>	<u>Tai 1</u>
Jarinya Thammachoto Prang Thiengburanathum Natchaya Chalaysap		Address Terms as Politeness Strategies Employed in Objections and Objection Responses in Thai No-Confidence Debates 1997 – 2004 Thai motion verbs /paj/ ‘go’ and /maa/ ‘come’: beyond time and space Syntactic and Rhetorical Structure of Newspaper Columns in Thai and English Newspapers: Likeness and Unlikeness	
<u>Mon</u>	<u>Room 3</u>	<u>Late Afternoon</u>	<u>Tibeto-Burman 1</u>
George Bedell and Roland Siang Nawl Helga So-Hartmann David Peterson		Lai Reflexives and Reciprocals Case in Mro Where Does Mru Fit Into Tibeto-Burman?	

<u>Tue</u>	<u>Room 1</u>	<u>Morning</u>	<u>Qiangic and Nungish</u>
Chenglong Huang Randy J. LaPolla and Dory Poa Ross Perlin		Spatial Relation “Up” and “Down” in Qiang Questions on Transitivity in Three Tibeto-Burman Languages Reduplication in T’Rung	
<u>Tue</u>	<u>Room 2</u>	<u>Morning</u>	<u>Chinese 3</u>
Tzu-chuan Huang Hsiung, Jui-Hua Hsiao, Yu-Tai (蕭裕台) and Yeh, Wen-Chi(葉雯琪) and Chang, Ming-Te (章明德)		Consonant-Tone Interaction in New Shanghai A Corpus Analysis of Chinese Raps A Phonological Analysis of Disyllabic Mandarin Onomatopoeia	
<u>Tue</u>	<u>Room 3</u>	<u>Morning</u>	<u>Burmese</u>
Uwe Krech Ampika Rattanapitak Nicoletta Romeo		Typological Comparison of Pyu Syntax and Genetic Comparison of Pyu The Comparison of Linguistic Structures of Requests in Burmese and in Thai Grounding in Burmese Narrative Discourse	
<u>Tue</u>	<u>Room 1</u>	<u>Early Afternoon</u>	<u>Karen and Tibeto-Burman</u>
Ken Manson Kirstie Swanson Tobias Weber		The Classification of Karen Languages General Subordination: /lə/ in Sgaw Karen Conjunct/Disjunct Systems in Tibeto-Burman Languages	
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Pen-Ying Wang Francois Langella and Kachen Tansiri		The Development of MC Voiced Initials in Ping-hua Contact Induced Word Order Change: a Case Study of Wuming Zhuang Under an Influence of Mandarin Chinese	
<u>Tue</u>	<u>Room 3</u>	<u>Early Afternoon</u>	<u>Tai 2</u>
Phinnarat Akharawatthanakun Pittayawat Pittayaporn Dipima Buragohain		Linguistic Hybridization: a Case Study of Khün Spoken in Nan Province, a Language Mixture Area in Northern Thailand The Sound of Proto-Tai Tones Ancient Manuscript Literature of Tai Ahom	
<u>Tue</u>	<u>Room 1</u>	<u>Late Afternoon</u>	<u>Himalayish 3</u>
Karen-Grunow-Hårsta Dubi Nanda Dhakal, Tej Ratna Kansakar, Yogendra Prasad Yadava, Krishna Prasad Chalise, Balaram Prasain, Krishna Prasad Poudel SHIRAI Satoko		Patterns of Extension and Renewal within the Nominalization System of Magar Ventive and Andative in Baram Copulas of nDrapa	
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Yu Cian Hueng Peng Hsin-Yi Chungmin Hsu, and Meichun Liu		The Optimality Theory of the Movement of Un-Nuclear Tone in Beijing Speech A Brand-New I Vowel, Discontinuous Tone and Lateral-Ending of the Gan (贛) Dialect in Jiangxi (江西) From Numeral Classifier to the Expression of Indefiniteness: a Variationist Approach	
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Patrick McCormick Christian Bauer Mathias Jenny		Translations Between Mon and Burmese: Reconsidering the Transmission of Histories through Linguistic Evidence From Lamphun to Nakhorn Sri Thammaraj: the Mon Basis of Thai Orthography How Much Mon is There in Burmese?	

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Jakob Dempsey 田雅客 Yankee Modi and Mark W. Post		Yipo-Ish, Yipo-Esque and Ex-Yipo The Sociolinguistic Context and Genetic Position of Holon (Milang) in Tibeto-Burman	
David Peterson and Jonathan Wright		Mru-Hkongso: a New Tibeto-Burman Grouping	
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Michel Ferlus		Formation of Ethnonyms in Southeast Asia	
Emily Yiu Sze Man and Candice Ng Sheung Pui		Grammaticalization of “Give” from An Areal Perspective	
U. Ansaldo and E.O. Aboh		Surpass Comparatives from East Asia to West Africa	
<u>Wed</u>	<u>Room 3</u>	<u>Morning</u>	<u>Hakka or Min</u>
Wichaya Bovonwiwat		The Aspectual Perspectives on Negative Markers in Hakka	
Chi-Mei Tung		Against Gemination Integrity: Evidence from Sixian Hakka	
Feng-fu Tsao and Yen-ling Chen		Diminutive-Induced Sound Changes in the Huiyīnmiaòwù	
<u>Wed</u>	<u>Room 1</u>	<u>Early Afternoon</u>	<u>Tibeto-Burman 3</u>
Hsa Eh Ywar and Ken Manson		Clause Structure in Kayan	
David Mortensen and James Miller		Proto-Tangkhu Onsets in Comparative Perspective	
Chungkham Yashawanta Singh		Manipuri Poetry: a Linguistic Analysis	
<u>Wed</u>	<u>Room 2</u>	<u>Early Afternoon</u>	<u>Kuki-Chin-Naga</u>
Roland Siang Nawl and George Bedell		Lai Quoted and Reported Speech	
A.R. Coupe		The Origins of Tense Marking in Ao	
<u>Wed</u>	<u>Room 3</u>	<u>Early Afternoon</u>	<u>Min</u>
Tsao Feng-Fu and Chang Ying-Ju		The Comparative Study on the Comitative Marker 同 in Southern Min and Hakka	
Hsu, Ching-Han		Partial Reduplication Tone Sandhi in Southern Min	
Peiyu Shih		The Distribution and Evolution of the Ancient Nasal Initials in Min Dialect	
<u>Wed</u>	<u>Room 1</u>	<u>Late Afternoon</u>	<u>Himalayish 2</u>
NISHIDA Fuminobu		The Mande Language (མང་ལྷོ་ལྷོ་ལྷོ་) in Bhutan	
Kavita Rastogi		Raji Causatives: An Introduction	
Hiroyuki Suzuki		Historical development of *r initial in Gagatang Tibetan (Weixi, Yunnan)	
<u>Wed</u>	<u>Room 2</u>	<u>Late Afternoon</u>	<u>Tai or Typology</u>
Udom Warotamasikkhadit		Sentence Classifiers and Verb Phrase Classifiers	
Luo Yongxian		Sino-Tai Lexical Correspondences: The link of phonetic series	
David Penn		A Prosodic Reanalysis of Elaborate Expressions, with Data from Mueang (Northern Thai)	
<u>Wed</u>	<u>Room 3</u>	<u>Late Afternoon</u>	<u>Wide Comparison 1</u>
Mark Post		Prosody and Typological Drift in Tibeto-Burman: Against "Indosphere" and "Sinosphere" (in some cases at least!)	
Keith Slater		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	
Roger Blench		Can Agriculture Be Reconstructed for Proto-Sino-Tibetan?	