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**Guest Speaker I**

**Nick Enfield**

**Max Planck Institute for Psycholinguistics, Nijmegen**

**Dynamics of Human Diversity in Mainland Southeast Asia**

Mainland Southeast Asia is one of the most culturally and linguistically diverse regions of the world. All four fields of anthropology have now entered a new era of research in this region, due both to a changing political situation, and to the development of new research techniques and findings. In this talk, I will touch briefly on some of these developments, before concentrating on how linguistics can contribute to research on human diversity in mainland Southeast Asia. I discuss various measures of linguistic diversity, and will try to explicate some underlying processes of how diversity comes about, with reference to the MSEA situation. I finish with implications for an agenda for mainland Southeast Asian linguistics.

**Guest Speaker II**  
**John Hartmann**  
**Northern Illinois University**

**Tai toponymic analysis: GIS insights into migration and settlement patterns**

Toponyms or place names are distributed in time and space, and in both cases certain patterns emerge. “Where did you get your name from?” is the underlying research question that follows this opening observation. Two prominent toponyms of special interest are, *muang*, and *chiang*. *Muang* has the widest distribution and finds its origins in proto-Tai. The term *muang* originally was a simple geomorphological referent: ‘intermontane basin or flat place suitable for growing irrigated rice.’ As Tai-speaking populations expanded and societies became stratified, the meaning of the word acquired notions of ‘chiefdom, city, country’. The linguistic origins of *chiang* are less clear. The working hypothesis here is that it is a Sino-Tibetan word that emerged with the expansion of commerce along major rivers in the upper and middle Mekong river basin. We will examine the word through the prism of three kinds of maps: historical, linguistic, and GIS (geographic information systems). We will also revisit two competing theories of Tai origins—the Nan Chao kingdom in the Tali region of Yunnan vs. the border region between Guangxi and northern Vietnam. The former has largely been discredited by students of Chinese history, who pointed out that the population were speakers of Sino-Tibetan languages, most likely Yi and Lolo, and more recently by field linguists with their careful historical-comparative reconstructions. While it is easy to brush aside the Nan Chao hypothesis, a review of its brief history as a military force in conjunction with linguistic studies, we discover that there was once a “chain of *chiang*” that extended from the west in Yunnan to the east in Hanoi, once named Chiang Lo<sup>3</sup>. In sum, a linguistic geography of the terms suggests an east to west expansion of the productive Tai agriculturalists meeting up with Sino-Tibetan commercial and military expansionists with complementary outcomes. The history of toponyms of lower mainland Southeast Asia, by contrast, is more easily attributable to Sanskrit influences.

**Guest Speaker III**

**Bernard Comrie**

**Max Planck Institute for Evolutionary Anthropology Leipzig /**

**University of California, Santa Barbara**

**Areal typology of Southeast Asian languages:**

**Evidence from the World Atlas of Language Structures**

Mainland Southeast Asia has long been recognized as a classic example of a linguistic area, but earlier characterizations of this language area have typically been intuitive, for instance providing seemingly impressive lists of features known to be shared by Mainland Southeast Asian languages but without considering a list of features on which these languages differ and without explicitly considering the extent to which the features in question are common or rare across the world as a whole. By using the maps in the World Atlas of Language Structures, it is possible to build up a more structured assessment of the extent to which Mainland Southeast Asia constitutes a linguistic area. Many maps show a clear delimitation between Mainland Southeast Asia and the rest of Eurasia, although the precise boundary varies from map to map, as does the presence and location of intermediate zones – the variable position of Chinese is symptomatic of this penumbra. The dividing line between Mainland Southeast Asia and Insular Southeast Asia is much less clear-cut, thus providing some evidence for a more general Southeast Asian linguistic area.

**Guest Speaker IV**  
**Andrew Simpson**  
**University of Southern California**

**Vietnamese and the typology of passive constructions**

This presentation examines passive-type constructions in Vietnamese in comparison with similar structures found in Mandarin Chinese and explores the significance of Vietnamese for a general typology of passive, both from formal and functional perspectives. Much interesting research has been carried out on the syntactic structure of Mandarin passive constructions in recent years, with significant results described in Ting (1998), Huang (1999), and Tang (2001). Huang (1999), in particular, places modern Mandarin *bei*-constructions in a broad comparative perspective, incorporating insights from the diachronic development of *bei* passives, and the synchronic realization of passive in non-Mandarin varieties of Chinese (Cantonese and Southern Min) as well as other East Asian languages such as Japanese and Korean. Passive structures in Vietnamese show much obvious similarity to those in Mandarin, and seem to be closer to Chinese in surface structure than the passive in Japanese and Korean. The canonical adversity-type passive in Vietnamese is formed with a morpheme *b* that is closely related to Chinese *bei*, and displays many of the same properties that Chinese *bei* passives have: (a) clear signs of a (possible) two-clause structure, (b) resistance to resumptive pronouns in the ‘gap’ position, (c) locality effects in the post- *b/bei* portion of the construction, and (d) indications that a ‘short passive’ may be an option alongside ‘long passives’. Interestingly, Vietnamese also forms parallel non-adversity passive constructions with a second morpheme, *duc*, cognate with Cantonese *dak* and Mandarin *de*. Elsewhere, Vietnamese *duc* occurs as (a) a post-verbal modal of ability similar to Cantonese *dak*, (b) a lexical verb meaning ‘to receive’, similar to both Cantonese *dak* and Mandarin *de*. This is illustrated in example (2).

(1) Nam *b* (thy giáo) pht (\*anh ta). (2) Nam *duc* (thy giáo) khen (\*anh ta).

Nam PASS teacher punish him Nam PASS teacher praise him

‘Nam was punished (by the teacher).’ ‘Nam was praised (by the teacher).’

The paper probes how the two passive types in Vietnamese are both similar and different from modern Mandarin *bei* constructions, and addresses the issue of non-gap and indirect passive structures, the potential occurrence of agent-oriented adverbs predicated of the surface subject, productivity limits of the Vietnamese passive, and the significant phenomenon of intransitive passives in Vietnamese, in which an intransitive verb appears following *b* (3) in a way that is not at all possible in Chinese (4):

(3) Nam *bm*. (4) \*Zhangsan *bei* *bing-le*

Nam PASS *be.sick* Zhangsan PASS *be.sick* ASP

'Nam has got sick.' intended: 'Zhangsan has got sick.'

The existence of such forms leads to a reassessment of the typology of analysis of passive structures proposed in recent works focusing on East Asian languages, and leads to a number of questions concerning the limits of passive as a definable construction.

# **Smart Teaching and Learning Strategy Towards Pre-writing Process in Malay Language**

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## **ABSTRACT**

This is a qualitative case study of four smart schools' teachers using purposive sampling. The study unveils the implementation of smart teaching and learning strategies in pre-writing activities in Bahasa Melayu (Malay Language). Pre-writing activities include reading, free writing, brainstorming, mind mapping and listing ideas. These activities revolved around student centered learning, thoughtful learning, group work and also media in the implementation of teaching and learning, Integration of Learning Theories based on Brain Based Learning Theory in the prewriting activities. Qualitative data from triangulation of data from non-participant observation, interviews, document analysis also vignette and concept maps. Validity through six segments, which are triangulation from multisources, experts' review, long term observation, peer checking, investigator's position and collaborative ties with participant. Reliability is also determined by the researcher, who used triangulation and audit trail. The key findings of the study were as follows. First, through prewriting activities evolved the ability of students discussing through brain storming activities and mind mapping, reading and interpreting data from print and electronic media. The ability to convey information portrays ability to critical thinking is currently developing. Secondly, the efforts of smart teachers convey that teaching does not only revolves around exercises, drilling methods or memorizing but is manoeuvred towards learning and teaching which inculcate analytical and critical skills. Thus, exists thoughtful learning to solve problems. Third, model of a cyclic pattern in prewriting activities was created from the interviews and observations made towards the implementation of prewriting activities. The smart pedagogy implications show that efforts to make smart teaching and learning a success requires teachers to think creatively in changing learning and teaching. Fourth, implications of smart characteristics that is related to the integration of brain based learning theory.

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Title of Paper: *Orosipon*: Writing Against Community

If narration points to notions of fixity and structuring in terms of the position of the narrator and the subsequent structuring of events and the participants, *orosipon*, a Bikolnon word for story, suggests a refusal to fixity both in terms of the location of the narrator and the structure itself of the story: the story never stops being formed as it passes through one co-narrator to a co-narrator. Although *orosipon* does come from the root word *osip* which approximates the verb *tell*, *orosipon* itself is a nominalized plural verb that points to more than one person involved in an act of telling, which makes the act of telling proper to no one in particular: indeed, it is improper for any one to act as the sole teller. *Orosipon*, that is, suggests a thinking of happenings and the ordering of happenings as something that cannot be the property solely of an individual teller. That *orosipon* is also used as a noun to designate story seems to suggest then of a thinking of stories that do not stop on an enunciative position but stays in the space between the speakers. In other words, *orosipon* suggests a multiplicity and fluidity that is prohibited by the homogenizing structuring of narration and community.

The Bikolnons, however, the peoples to whom *orosipon* is a word, seem to embody the perfectly narrated peoples successfully written as such by Spanish colonization, Americanization and finally by the Tagalog nationalization. In other words, Bikolnons, inhabitants of the southernmost peninsula of the island of Luzon, do not seem to occupy space in the Philippine nation-state. We know from recent studies, however, that such an image of muteness and invisibility is part of the centrist and homogenizing narration itself. *Orosipon* reminds us that any speaking necessarily entails a hearing, which is another instance of speaking as well. That is, *orosipon* points to the structural relationality of speaking which thus necessarily prohibits absolute control. This preliminary study follows the logic of *orosipon* in the reading of a few selected *orosipons* published during the first half of the twentieth century. Taking American colonialism and Tagalog nationalism as two stories in the process of being narrated during the period, the study reads the selected *orosipons* as instances of hearing-speaking, or of the insistence of the logic of *orosipon* itself.



## Passives in Lai and Mizo

Lai and Mizo are Kuki-Chin languages spoken in adjoining and overlapping areas of Chin State, Myanmar and Mizoram State, India. It is often said that Lai has no passive construction, while Mizo is generally acknowledged to have passives. Examples (1) and (2) are variants of a Mizo passive sentence.

- (1) *Lei leh vâna thuneihna zawng zawng ka hnênah pêk a ni tawh.* (1964 (OV); Mt. 28:18)  
all power of heaven and earth has been given to me
- (2) *Lei leh vâna thuneihna zawng zawng pêk ka ni ta.* (2008 (CL))  
I have been given all power of heaven and earth

That sentences (1) and (2) are passive is shown by three things: (i) the auxiliary *ni* ‘be’ is the finite verb, (ii) the main verb *pêk* ‘give’ appears in its stem II form (the stem I form *pe* would be used in the corresponding active sentence), and (iii) the subject of the passive sentence is interpreted as if it were an object (direct in (1) but indirect in (2)) of the corresponding active sentence.

Examples (3) and (4) are a similar variant pair in Lai.

- (3) *na sualnak cu ngaihthiam na si cang* (1999; Mt. 9: 2)  
you have been forgiven your sins
- (4) *na sualnak cu ngaihthiam asi cang* (2002)  
your sins have been forgiven

(3) and (4) are similar to (1) and (2) in having an auxiliary (*si* ‘be’ in Lai) as the finite verb, in using the stem II form (*ngaihthiam* ‘forgive’) as a main verb, and in allowing either a direct object (in (4)) or an indirect object (in (3)) to appear as subject. But Lai differs from Mizo in using the stem II form of transitive verbs in active as well as passive sentences. There is a stem I form *ngaihthiam* in Lai, but it has other uses.

The parallels between Mizo (1) and (2) and Lai (3) and (4) suggest very strongly that (3) and (4) must be analyzed as passive, as argued in Bedell (2001). If so, the reluctance to recognize passives in Lai may be in part due to its use of stem II versus stem I verb forms. The paper will explore passive constructions in Mizo and Lai, with a focus on how far the difference in verb stem alternation can account for the inconspicuous character of Lai passives. The majority of examples cited will be drawn (as in the case of (1) through (4)) from translations of the Bible into the two languages.

G. Bedell, ‘Passives and Clefts in Lai,’ *Papers from the Sixth Annual Meeting of the Southeast Asian Linguistics Society 1996* (ed. K. L. Adams and T. J. Hudak), pp. 15-31, 2001.

## **Standard vs. Peripheral Javanese Dialects: Which is the real outlier?**

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Javanese is the giant elephant in the corner at the Austronesian party, a supposedly monolithic language with a funny speech level system and elaborate verbal morphology that has already been thoroughly studied and documented, and as such need not be discussed further. Yet, it is surprising how little we know about the world's 11<sup>th</sup> largest language, and how off base what we do know actually is.

This paper aims to show that there is a great deal of variation among Javanese dialects, with many being almost mutually unintelligible. In terms of phonology, morphology, morphosyntax, and sociolinguistic phenomena, what has often been described for Javanese as a whole, in fact refers largely to two very specific dialects, those of Yogyakarta and Surakarta (Solo). These represent the 'standard' variety. However, upon closer inspection, it turns out that many of these distinctive Javanese features, such as the speech level system and the fully articulated verbal morphosyntax, are applicable only to those dialects. In fact, in most cases there is greater similarity between geographically discontinuous dialects outside of these centrally located 'exemplary centers.' I show further that it is these 'peripheral' dialects that represent the original state of Javanese. Based on original fieldwork, evidence is adduced from a wide variety of dialects, including the most isolated dialects of Banten, West Java, and Tengger and Osing in East Java. The picture that emerges is one where the 'standard' dialects are in fact the most innovative, and changes have spread out, unevenly, radially, from the center. As an example, beyond the simple presence or absence of the 'distinctive' speech level system, or phonological phenomena like vowel raising and vowel harmony, there is a tremendous amount of variation across dialects in the verbal paradigm. Standard Javanese is often described as having a complex set of verbal endings that encode, among other distinctions, person, voice, applicative, subjunctive, imperative and a propositive form, resulting in up to 44 distinct forms, by some counts, for a single verb, as in 1) below. Although Austronesian languages are rightly known for their complex voice and applicative morphology, this level of complexity has been uniquely attributed to Javanese. However, as I demonstrate, most dialects of Javanese show nowhere near this level of complexity, as seen in 2) below where the Tengger Javanese paradigm is given. The paradigm in 1) shows a much greater degree of complexity, and I argue here that it is these 'standard' dialects which have undergone complexification and the 'peripheral' dialects which represent the natural state of Javanese.

## The SEALang Projects: Southeast Asian Language & Linguistics Resources

*Doug Cooper*

*Center for Research in Computational Linguistics*

The extraordinary distribution of languages within Southeast Asia has long delighted – and frustrated – researchers. In Barbara Watson Andaya's words:

*“the range of linguistic and cultural groupings within Southeast Asia is so great that even those who have studied the region for an academic lifetime can only acquire real competence in a limited area.”* (**Historian**, Spring 1995)

The Southeast Asia scholar confronts not just one steep learning curve, but wave after wave of hurdles: genetically unrelated languages, innovative writing systems, and the difficulty of tracking down print resources lost in the “dark matter” of library archives, unpublished theses, overseas publication, and poorly indexed conference collections.

Few aids to modern scholarship – in particular, search tools that provide immediate access to core reference material in digital form, and analytical tools that help make sense of it – have been available to provide assistance. This hinders study of Southeast Asia's historical, political, and cultural development, and affects our ability to teach and translate, to develop software for the region's modern languages, to analyze legacy documents and inscriptions, and to help preserve critically endangered languages.

In the past decade, the **Center for Research in Computational Linguistics**, with the support of the U.S. Department of Education and the National Endowment for the Humanities, has launched a series of initiatives that help address the problem.

The **SEALang Projects** gather, develop, and share Southeast Asian language-related resources, including epigraphy, proto-language reconstruction, historical and modern lexicography, and text corpora. We digitize, analyze, and tag source material, and build freely accessible on-line software tools that help discover, navigate, and make use – and sense – of this data. Current efforts include:

- the *SEALang Library*, funded by the U.S. Department of Education's *TICFIA* program 2005-2009 (UW-Madison Prof. Robert Bickner, PI).
- the *SEALang Lab*, funded by the *US/ED International Research & Studies* program 2006-2009 (Doug Cooper, PI),
- the *Mon-Khmer Languages Project*, supported by the National Endowment for the Humanities *Division of Preservation and Access* 2007-2009 (Paul Sidwell, PI),
- the *Southeast Asian Linguistics Archives*, an “analytical archives” of linguistics publication and citation graph analysis, now in preliminary development, and
- the *TJI-CLIR* project; an experiment in cross-language information retrieval for Thai-language journals.

We will describe and briefly tour some of these resources, invite suggestions for features, functionality, and future work, and encourage participation and collaboration by researchers in the field.

## Filipino Heritage Learners and Use of Technology

Nenita Pambid Domingo  
Asian Languages & Cultures, UCLA

The presentation will focus on the use of moodle and other forms of technology to enhance, encourage, and hasten second language acquisition among heritage learners of Filipino language. Heritage learners is defined as someone who has been exposed to the language and culture without necessarily acquiring the language. With the cyber revolution, teaching is no longer confined within the four walls of the classroom. Whereas before, students can only utilize print materials and realia that the teacher can bring to class, now, through the internet and videos as well as authentic speech on disks and tapes, learners can have vicarious experience of the actual world that the words and letters symbolize. Additionally, technology supports content based instruction which is the prescribed curriculum for heritage learners. With the use of google earth and other materials on the web, the language class can easily integrate content such as history, geography, and culture. Furthermore, with the use of technology, there is more “contact time” between teacher and students through email and wimba voice tools, which has the desired effect of individualized instruction.

Technology is used in teaching Filipino at UCLA namely: Filipino 1, 2, 3, Introductory Filipino, and Filipino 4, 5, 6, Intermediate Filipino; and Advanced Filipino classes offered only every three years and contingent upon Title VI funding from the Federal government (SEASIAN 172 Reading and Writing in Filipino, SEASIAN 174 Survey of Philippine Literature, SEASIAN 175 Philippine Short Stories).

All these classes are 99-100% Heritage Learners with varying levels of exposure and proficiency in the language; varied cognitive development and learning styles, attitude, worldview, motivation, and stake in the acquisition of L2 or second language. The Introductory classes are large with 20 to 30 students per class. The Intermediate class is much smaller due to the fact that the second year of language study is no longer required for most major courses. It is also not homogenous because students who have waived one year of foreign language instruction can enrol. To compound the situation, Filipino/Tagalog language is a difficult language to learn with its grammatical complexity: cases, aspects, markers, word order, affixation, so different from L1, i.e., English. The Defense Language Institute ranked it among the languages that are third in difficulty (III) for English native speakers; the fourth (IV) group being the most difficult. There is also a lack of support and resources for a less commonly taught language and priority towards a language considered less important than Japanese, Chinese or Korean in the greater scheme of things in global business, politics and western scholarship.

With the help of language programs, language tapes, movies, music, and videos available on the web and in the CCLE (Common Collaboration and Learning Environment) class website provided by UCLA, students are able to widen their exposure and immersion in the target language and culture, as well as increase their accuracy of utterances and writing in the target language.

Evangeline Alvarez – Encabo  
De La Salle University, Manila, Philippines

### **Filipino Language and Cultural Immersion Program for Singaporeans (Curriculum Design and Implementation)**

The world of man is a complex multifaceted reality for it abounds not only people but, significantly culture which specifically includes language. These variety and dynamism of culture and language make the world a complex human environment. This complexity is manifested in the proliferation of countless verbal and non-verbal ways of communicating ones knowledge, intentions, feelings, beliefs, philosophy, traits, behavior and others. Significantly, this dynamism of language and culture brings about vagueness and ambiguity in the explication of meaning and truth, which consequently if left unresolved will lead to misinformation and misunderstanding among peoples of various cultures and languages. This is detrimental to the growth and advancement of human civilization aspiring to be one by pursuing and acquiring mutual intelligibility and understanding.

The Philippines though a small and developing country, its language the Filipino have gradually made its presence felt in the phenomenon we termed “globalization.” The proofs of these are the following:

1. The influx of foreign students to the Philippine Universities and colleges;
2. The birth of Filipino philosophy which created an impact to the international academic scene;
3. The integration of Philippine Studies and subjects to the global academic endeavor;
4. The translation of foreign works to Filipino and vice versa and
5. The growth in number of special programs for foreigners to study language and culture of the Philippines.

In 2007, there was a special program for foreigners to study language and culture of the Philippines in De La Salle University – Manila which is The Filipino Language and Cultural Immersion Program for Singaporeans (FLACIPS). The program was a highly intensive Filipino short-term course designed for Singaporean adult learners who have zero knowledge of Filipino language and culture. The program focused on learning the target language and culture through formal and informal school setting. It aimed to teach the students the survival Filipino which is the first step for a higher level of learning the Filipino language and culture.

Second language acquisition (SLA) is a complicated task. However, through different methods like, communicative language teaching combined with acculturation, immersion and exposing to natural setting, proficiency in target language is very much attainable. Through this paper, the author will be able to share the methods of teaching Filipino language and culture that was proven effective by the FLACIPS.

## **Functional Syllabus and Teaching Materials for Basic Filipino Course**

Evangeline Alvarez – Encabo & Irene Villarin-Gonzaga

For more than a decade now, it can be observed that the number of foreign students enrolling in Philippine schools and universities is tremendously increasing. Foreign business investments and the quality yet affordable education in the country could account for the increasing number of foreign students. These foreign students who are enrolled in various universities follow the mandate stipulated in the 1997 Philippine General Education Curriculum which requires all college students taking Education and Liberal Arts courses must acquire 9 units of Filipino while students taking courses that were not mentioned must take 6 units (Commission on Higher Education memorandum). The Philippine national language, the Filipino, thus is to be taught as a part of general education curriculum.

The said memorandum has created problems in different universities that accept foreign student enrollees. These problems include the following:

- Foreign students cannot join the regular Filipino class because of their inability to understand the lessons being taught using Filipino as medium of instruction;
- Some universities do not have the expertise in developing a special course for Filipino as a foreign language;
- Teachers teaching basic Filipino courses do not have the training in teaching (Filipino as a foreign language), syllabus design and materials preparation for basic Filipino course; and
- there is scarcity of materials available in teaching the said course.

The foregoing problems prompted the authors to prepare functional syllabus and instructional materials for Basic Filipino Course offered to foreign students. In preparing the materials, the author will modify Francis Johnson's theory in teaching material preparation that includes communicative approach.

Finally, this study is the authors' humble contribution to the improvement of the teaching of Filipino as a foreign language. It could serve as reference materials that could be used by other universities in the Philippines. This could also serve as their benchmark for developing their own syllabus and materials in teaching Basic Filipino courses designed for foreign students.

## Low transitivity in Javanese Conversation

Michael C Ewing  
The University of Melbourne

This study examines the transitivity in the conversational genre of colloquial Javanese. The low transitivity of conversational interaction has been noted for other languages (Thompson and Hopper 2001), and is relevant to our understanding of clause constructions in general, due the ubiquitous nature of conversation and its role in shaping grammaticalization processes. This study adds to our cross-linguistic understanding of transitivity and the grammar of conversation by providing data from Javanese. It also gives us further insights into the nature of Javanese clause constructions by questioning the significance to the distinction between transitive and intransitive clauses in Javanese and exploring the range of non-verbal constructions used by speakers of colloquial Javanese. I examine the frequency of different clause constructions in a corpus of conversational colloquial Javanese. This survey suggests that the distinction between transitive and intransitive verbal clauses does in fact remain fairly robust in conversational Javanese. The intransitive nature of Javanese conversation comes out through the use of non-verbal clause constructions employed by speakers. In particular the frequent occurrence of constructions in which verbal material is embedded within a non-verbal matrix clause, thus rendering the transitive non-transitive. In the following example taken from the conversational corpus, two transitive verbs, marked for patient voice and actor voice respectively, are nominalised with the definite marker -e, thus producing a pair of grammatically intransitive clause.

Di-sangka-e                      wong    sugi    si,  
PAT.voice-believe-DEF    person    rich    PART,

dhuwit-e    ng-gawa-e                      akeh    terus                      sih.  
money-DEF    ACT.voice-carry-DEF    much    continually    PART.

‘They believe that I’m a rich person, that I’m always carrying a lot money.’  
LIT: ‘Their belief is that I’m a rich person, that my money, my carrying of it, is always a lot.’

The situation in Javanese contrasts with English, where conversational intransitivity has been shown to arise from a blurring of the distinction between transitive and intransitive constructions. This study of Javanese adds evidence for the intransitive nature of conversation cross-linguistically, while at the same time showing that this common intransitivity is achieved through the use of different grammatical mechanisms in different language communities.

Thompson, Sandra A and Paul J Hopper. 2001. Transitivity, clause structure, and argument structure: evidence from conversation. In Joan L Bybee and Paul J Hopper (eds.), *Frequency and the Emergence of Linguistic Structure*, 27-60. Amsterdam: John Benjamins.

John Haiman

## The Origin of New Words in Khmer

Two probably related phenomena characterize the lexicon of Khmer. First, there are hundreds of sets of two, three, or more alliterating near-synonyms, often differing only in the rhyme or coda of their final syllable: for example, the cluster of words meaning (approximately) "fat" includes kawntanj, kawntaw:, kawnthat, kawnthok, kawnthoc, kawnthol, among others (cf. Headley et al. 1977). Second, there are an even large number of alliterating "twin forms" (known in Khmer as "servant words") which accompany a meaningful base form to make compounds of the "jibber-jabber" type: among these are the initial members of maumi: maumeu: "dazed" (cf. maumi: "walk or talk in one's sleep"), rauji:k raujiak "tattered" (cf. rajiak "ragged"), and the second members of kaukuk kaukeak "blazing hot" (cf. kaukuk "very hot"), kseup ksiav "whisper" (cf. kseup "whisper"), cf. Ourn & Haiman 2000.

The thesis of this paper is that the near synonyms originate as servant words, via the familiar mechanism of "repartition": a persistent difference of form may come to be associated with a difference in meaning (cf. Breal 1897, Bolinger 1975, among others). But the origin of the servant words is contested. Some observers (like Maspero 1915) have concluded that they are freely produced by virtuoso native speakers, while others have contended that they are fixed forms that must be learned. The absence of productive (consonant or vowel) ablaut rules for deriving servant words would seem to argue against the "novel-ist position". On the other hand, the striking differences of opinion among native authorities as to the very existence of many of these near-synonym n-tuplets, as well as the servant word twin forms from which they might derive, constitutes a familiar argument for their novel -- or at least nonce -- status (cf. Paul 1880, chapter 9).

In fact, there are mechanisms for both innovations. Servant words can be created by any one of three separate processes: a) "conscription", of alliterating roots on the basis of their form alone (e.g. in bawnlae "vegetable(s)" serves as a servant word in the compound bawnlae bawnlawm "confuse", whose second member alone is meaningful in this combination); b) "Procrustean" adaptation, whereby a near-synonym of the base word is either expanded or truncated to alliterate with it (e.g. in praw-hak prawhael "approximately", the first word hak "like" is provided with a meaningless prefix to alliterate with prawhael "approximately"); c) a word game of "dice and splice" (Farmer 2008, Sisowath 1972) whereby the initial and final words of a fixed expression swap the rhymes of their final syllables. In some cases, the swap results in a telling lapidary expression that serves as a commentary on the original (e.g. kru: prawpaun l'aw: "teacher wife beautiful" (the teacher/wise man has a beautiful wife) becomes kraw: prawpaun l'u: "the wife of the poor man complains"). But in most cases, the swap results in the creation of sometimes one, sometimes two nonsense words (e.g. psa:r mian caor "market have thief" (there are thieves in the market) becomes psaor mian ca:r "nonsense word + have + nonsense word". The first nonsense word psaor is a servant word in the expression psa:r psaor "market").

There is also a visible mechanism of repartition (the emancipation of the servant word into independent status as a near-synonym). At first the servant word appears only as the accompaniment of the base word (Base+Servant). Later it may appear in other lexical



"scaffolds" (e.g. four word symmetric compounds of the form X + Base X + Servant). Finally it ventures out on its own.

In this narrative, it is still the case that "all words (except possibly ideophones) derive ultimately from other words", but to the familiar mechanisms of compounding and erosion, we have added that of a novel kind of play.

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## **Teaching Reading Thai to Second Language Learners: Issues, Challenges and Strategies**

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Students learning to read Thai as a second language face a number of challenges from the writing convention of Thai. Aside from being a non-Roman script language, Thai rarely makes use of punctuation marks to mark clause and sentence boundary. Word boundary marker is non-existent since “thaileavesnospacebetweenwords.” These issues are typically not addressed in the literatures on strategies in teaching second language reading.

This presentation discusses and demonstrates the reading strategies for second languages learners that have been adapted to use in teaching reading Thai at University of Hawaii to overcome the aforementioned challenges. Though addressing issues specific to Thai writing convention and characteristics of Thai written discourse, some of these adapted reading strategies can be applied to languages that share similar characteristics of writing and discourse convention with Thai.

Spectral cues to voice quality in Vietnamese  
James Kirby

Voice quality is an important acoustic cue to tone in Northern Vietnamese dialects, but is deprecated or absent in Southern Vietnamese (SVN) dialects (Gsell, 1980; Thompsom, 1965; Vũ, 1982). From the results of a tone identification study, Brunelle (2008) concluded that speakers of different dialects use different perceptual cues in tone identification: Northern Vietnamese listeners make use of voice quality as a perceptual cue, whereas Southern Vietnamese listeners rely more or less exclusively on pitch-based cues when identifying tones. If this is the case, we expect a corresponding difference in production: Northern speech should contain cues that distinguish the group of non-modally voiced tones from the modally voiced ones, while Southern speech should presumably not contain those cues.

While previous investigations of Vietnamese voice quality have focused on recovering the glottal source wave using electroglottography or oral airflow measurements (Michaud, 2004; Nguyễn and Edmonson, 1997; Phạm, 2003; Vũ, 1982), instrumental studies of voice quality in Vietnamese based solely on F0 analysis have not been undertaken. This study examines spectral correlates of nonmodal phonation in the speech of 11 Vietnamese talkers (6 Northern, 5 Southern) to determine if the modal/nonmodal distinction could be made on the basis of non-dynamic spectral measurements alone. A number of known correlates of nonmodal voice quality, such as the relative amplitudes of the fundamental harmonics (H1, H2) and those of higher order formants (A1, A2, A3: Gordon and Ladefoged, 2001; Ní Chasaide and Gobl, 1997) are examined using a random sampling technique that avoids some of the technical difficulties of investigating spectral cues to nonmodal voice qualities (Yoon et al., 2005). The results indicate that, in Northern speech, a number of spectral measures previously identified in the literature emerge as reliable indicators of the voice quality distinction posited by Brunelle, but that these same measures fail to distinguish the same group in the speech of Southerners. This finding provides further evidence for the view that phonological-active tone classes in Vietnamese should not be derived from the acoustic and perceptual properties of the tones, which vary considerable across dialects.

## The Acquisition of a Second Language and Assimilation of a Culture

Josefina Mangahis

Language and culture cannot be separated from each other. This paper aims to deal with the relationship between cultures and languages with that of learning a second language, particularly, the Filipino language. This is in relation to the previous 3 month learning experience of 6 selected Singaporeans chosen to undergo studies on the Filipino language and simultaneously learning about the Filipino culture through immersion and living with a selected local family as homestay. An analysis is in the process for the evaluation that has been conducted on the process of learning Filipino as a 2<sup>nd</sup> language as well as that of assimilating the culture of the Filipinos, thus acquiring enough knowledge to actually compare the similarities and differences of both countries involved. As a whole, this document aims to arrive at a conclusion as to how Singaporeans can simultaneously and effectively go through the process of learning the Filipino language and culture, more appropriately. In general, a conclusion will be made on how Singaporeans will be able to learn the Filipino culture and language at a much faster pace. The following materials will be taken into account:

- (1) the teacher's personal beliefs about teaching and learning
- (2) the teacher's influence on classroom practices;
- (3) the learners' beliefs, goals, and attitudes that would affect their learning styles and strategies
- (4) the learner's assimilation of the local culture through homestay for the duration of three months
- (5) planning, interaction and evaluation

## (Possible) Cases of Degrammaticalization in Besemah Bradley McDonnell

The study of grammaticalization has long held that over time an independent word loses phonological material to become a clitic and eventually an affix. Besemah, a little-known Malayic language of southwest Sumatra, evinces a conflicting pattern by which two unrelated morphemes apparently add phonological material in order to create independent phonological words. These forms are the preposition *sandi* ‘from’ and third person clitic =*nya* ‘he/she/it/they’.

The preposition *sandi* ‘from’ is an independent word that can optionally be split into the word *isan* and the clitic *di=* collectively meaning ‘from’. This alternation is shown in (1) and (2).

- 1) aku mbatak kawé sandi kebun  
1sg. carry coffee from garden
- 2) aku mbatak kawé isan di=kebun  
1sg. carry coffee from loc garden  
‘I carried the coffee from the garden’

The third person clitic =*nya* is slightly more complicated. (3) and (4) demonstrate the characteristics =*nya* on bare roots. (Note: final /a/ raises to [ə] in root/word-final position and nasalization spreads to the rightward vowel).

- 3) =*nya* appears in full form [□ə̃] after a root/word-final vowel.
  - a. /bini/ ‘wife’ + /□a/ → [bini□ə̃] ‘his wife’
- 4) =*nya* surfaces as a nasalized vowel [ə̃] after a root/word-final consonant.
  - a. /□umah/ ‘house’ + /□a/ → [□umahə̃] ‘his house’

Proceeding consonant final suffixes, the =*nya* behaves differently. On suffixation of the nominalizer *-an*, the =*nya* is appended with the low central /a/ vowel, yielding the form /*anya*/ in (5) below.

- 5) /batak/ ‘carry’ + *-an*/ → [bata□an] ‘s.t. carried’ + /□a/ → [bata□an] [anyə̃] ‘his carried thing’

Thus, *sandi* ‘from’ and =*nya* are essentially undergoing the same process of creating independent (bisyllabic) words by adding phonological material.

This, however, does not have any apparent phonological or historical explanations. First, there is no prohibition on =*nya* following a nasal as in (6) or on the amount of syllables in a word as in (7).

- 6) [ə̃] occurs after all nasals in bare roots –
  - a. /ikan/ + [□ə̃] → [ikanə̃] ‘his fish’
- 7) [ə̃] occurs with tri-syllabic words –
  - a. /səkulah/ + [□ə̃] → [səkulahə̃] ‘his school’

Second, the /a/ that surfaces before =*nya* and the /i/ that surfaces before *sandi* are not epenthetic vowels in other cases; rather the [ə] is the epenthetic vowel in Besemah. Last, this process is not a synchronic alternation between older and newer forms. There is evidence that *sandi* ‘from’ can be reconstructed as \*sa-N-di (made up of the indefinite marker \*sa, the nasal ligature \*-N- and the locative marker \*di), while the third person pronoun =*nya* is clearly reconstructed as \**nya* in Proto-Malayic (Adelaar 1992:125) and \**ni-a* in Proto-Malayo-Polynesian (Blust 1977a:11).

From recent fieldwork in Besemah, the author presents new data that demonstrates that Besemah does in fact evince unusual diachronic processes in the alternations of the clitic =*nya* and the preposition *sandi*. Based on this same data, the author then questions the validity of a degrammaticalization analysis.

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**The end of the subject-only constraint:  
Another approach to Tagalog relative clauses**  
Naonori Nagaya, Rice University

It is well-known that only the subject (a.k.a. “topic” or “nominative”) can be relativized in Tagalog relative clauses (Schachter 1976, 1977, Kroeger 1993, Richards 2000, Sells 2000, Gerassimova 2005, Himmelmann 2005). This paper, however, argues that this subject-only constraint is not applicable to all types of relative clauses, and proposes another approach to the phenomena.

We begin our discussion by pointing out that the subject-only constraint only applies to relative clauses in which the focus system is at work to comply with the constraint. The constraint is not observed when a relative clause does not contain focus morphology or when a peripheral semantic role is relativized (cf. Cena 1979). On the one hand, in relative clauses whose predicate does not contain focus morphology, a non-subject as well as a subject can be relativized. For example, in (1), where the predicate of the relative clause is the possessive predicate *mayroon* ‘have’, the linker-marked (i.e. non-subject) argument is gapped. On the other hand, although the focus system can bring various semantic roles into subject position, there are several peripheral roles that cannot be promoted by this system: time, location, means, cause, object of comparison, a participant of a subordinate event, etc. These non-focusable peripheral elements can be gapped for the relative clause formation as in (2) and (3), albeit they are not in subject position. Thus, the subject-only constraint captures only part of the phenomena.

Instead, we propose that Tagalog relative clauses should be regarded as part of a general noun-modifying construction in this language, which also includes noun complement (fact-S) and appositive constructions (cf. Matsumoto 1997, Comrie 1998). The Tagalog noun-modifying construction itself allows any constituent to be gapped for forming a relative clause, the focus predicate clause being the exception. There are constraints on possible semantic and pragmatic relationships between the head noun and the noun-modifying clause, however. For instance, Clause and Noun Host type noun-modifying constructions (Matsumoto 1997) are not acceptable in Tagalog as in (4).

As for the exceptional status of predicates with focus morphology, we explore a diachronic account rather than a synchronic one. The reason for this exception is, we argue, because the focus morphology was once nominalizing morphology (Starosta, Pawly and Reid 1981, 1982, cf. Shibatani 2009), not because of a syntactic constraint on *wh*-movement or raising.

## Data

- (1) Gusto=ko      ang=mga    libro=ng    **mayroon**    \_\_LIN    **si=Kath.**  
want=1SG.GEN    NOM=PL    book=LIN    have      P.NOM=Kath  
'I want the books *that Kath has.*'
- (2) Boxing      ang=sport    na    **pwede=ka=ng**      **ma-matay**    \_\_OBL.  
Boxing      NOM=sport    LIN    possible=2SG.NOM=LIN    SP-die  
'Boxing is the sport (*because of which*) *you may die.*'
- (3) Bi~bigy-an=kita      nang=gamot      na  
ASP~give-LF=1SG.GEN+2SG.NOM      GEN=medicine      LIN  
**kapag**    <in>inom-ø=mo      \_\_NOM,    **magiging**    **matalino=ka.**  
if      <RL>drink-PF=2SG.GEN      will.become    smart=2SG.NOM  
'I will give you the medicine *that if you take (it), you will become smarter.*'
- (4) \*Hindi=ko      alam    ang=dahilan    na  
NEG=1SG.GEN    know    NOM=reason    LIN  
**hindi**    **naka-tulog**    **si=Zen**      \_\_OBL.  
NEG    SP.RL-sleep    P.NOM=Zen  
Intended for 'I don't know the reason *that Zen couldn't sleep.*'



## Signs of the Need for Expanding “Deaf-initions” of Linguistic Diversity in Southeast Asia

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Southeast Asia is linguistically and culturally diverse. Current understanding and appreciation of that diversity is limited, however, because an entire class of languages, sign languages, have been overlooked and consequently excluded from most ethnolinguistic studies of the region. Using Thailand as a case study, this presentation argues for expanding “Deaf-initions” of sociolinguistic diversity in Southeast Asia.

Thailand is a highly multilingual society. Its language ecology has been described as one of “linguistic diversity and national unity”(Smalley 1994), although the true extent of that diversity has yet to be fully recognized because no major sociolinguistic survey (e.g., Gainey & Thongkum, 1977; Smalley 1994; Institute for Language, Culture, and Rural Development in press) has ever included the country’s many sign languages. Thailand is home to all three types of extant natural human sign languages that correlate with distinct kinds of “speech” communities. This presentation begins by identifying examples of the three major sign language varieties—‘national,’ ‘indigenous,’ and ‘original’—and describing typical features of their attendant “speech” communities, followed by a brief assessment of each language’s current state of vitality or endangerment. The remainder of the presentation focuses on particular features of those sign languages—rare features that expand and enrich our understanding of language typologies, language universals, historical comparative linguistics, and so on.

# **KOHO LANGUAGE STRATEGIC PLANNING**

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## **Abstract**

Koho, a Mon-Khmer (Austroasiatic) language, is spoken by approximately 100,000 people located in Lam Dong province in the highland region of Viet Nam. There are also several thousand speakers who now live in France and the USA. In 1986, and again in 1992, Koho refugees were resettled in North and South Carolina. Like so many immigrant groups preceding them, some children are not learning the language and cultural traditions are not being preserved. If this language shift is not reversed, Koho could transition from Fishman's stage 6 into stage 7 in the near future. Therefore, maintenance of the Koho language has become an important issue to the relocated community

Since the 1930s, missionaries, government agencies, and educators using several different alphabets have produced scripture, primers, grammars, and dictionaries. After 1975, use of minority languages was discouraged and a Vietnamization campaign emphasized integration of minority peoples into the majority national society. Despite the fact that Koho has 100,000 speakers, it has the potential to become an endangered language. A challenge to overseas Koho will be maintaining a "critical mass" of speakers and transmitting their language to the next generation.

This paper reviews the current status of the Koho language as spoken in North Carolina communities, inventories available literacy materials, and proposes a strategic plan for future language and cultural maintenance.

The Speech Rhythm of Northern Vietnamese: A PVI Study  
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This paper presents a rhythmic analysis of Northern Vietnamese. Rhythm is a term often used informally to refer to impressions of patterns of stress, accent, and vocalization; however, rhythm can also be quantified and described technically. Formally, rhythm has been defined as an effect that involves the isochronous recurrence of some type of speech unit. Based off this definition, rhythms of languages are traditionally described as stress-timed (where the isochronous unit is the interval between stresses) or syllable-timed (where the isochronous unit is the interval between syllables). While many languages have been described as being stress-timed or syllable-timed, Northern Vietnamese hasn't had its rhythm quantifiably analyzed. This study aims to fill that information gap.

In order to quantify the rhythm of Northern Vietnamese, speech samples from male and female speakers were recorded. Both conversation and reading samples were collected, to ensure that a representative scope of language was analyzed. The durations of vowels and intervocalic intervals in these speech samples were segmented. Then, a Pairwise Variability Index (PVI) was run on the segments. PVI is a measure of how much unit-to-unit variation there is in speech. PVIs correlate with rhythmic impressions such as stress-timed and syllable-timed, and can be used to determine the rhythmic classification of a language. Thus, this pilot study examines durational PVI for vowels and intervocalic intervals in Northern Vietnamese in an effort to determine whether NV is best described as stress-timed or syllable-timed.

In this presentation, an overview of rhythm will be given, and prototypical examples of stress-timed and syllable-timed languages will be discussed. 'Syllable-timed' implies that a language tends to make syllables the same length. 'Stress-timed', on the other hand, implies that a language compresses syllables where necessary to yield inter-stress intervals. As not all languages are found to be clearly stress-timed or syllable-timed, the spectrum of rhythmic features will be described. The primary data being presented is from male and female speakers of Northern Vietnamese (Hanoi dialect). Additionally, results from research on other Southeast Asian languages will be described, as a means to better situate NV in terms of areal features. Finally, rhythmic data from English will be discussed to further the comparison.

In addition to being of interest to linguists, this paper will be helpful for language teachers. While instructors may have impressions of rhythmic differences between languages, such differences can be difficult to articulate without an appropriate baseline for comparison. This paper will explain the ways in which languages are known to vary rhythmically. By contrasting the rhythmic features of Northern Vietnamese to English and other Southeast Asian languages, this presentation will assist language teachers in handling the topic of rhythm.

## Documenting a Minority Language: Features of a New Iu Mien Dictionary

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The attention given to the plight of minority languages in recent years has led to calls for renewed and expanded efforts to survey and document smaller languages that are or may become at risk in an effort to try to help language maintenance and preservation in at least some of them. One of the major ways in which languages can be documented is through lexicography. Dictionaries of minority languages are typically bilingual with the second language a national or major regional language. These dictionaries range from relatively bare-bones works that provide primarily translation equivalents plus some minimal additional information, such as pronunciation and parts of speech, up to fuller compilations. Some of the issues in developing bilingual dictionaries for small minority languages will be noted

This paper reports on one example of a hybrid lexical-encyclopedia dictionary, the forthcoming, *Iu Mien – English Dictionary With Cultural Notes*, which provides extensive linguistic and ethnographic documentation on a highland ethnic group. The dictionary focuses on the general dialect of Iu Mien spoken by up to 60-70,000 people in Thailand and Laos, as well as by the over 30,000 Iu Mien refugees residing in third countries, primarily in the western United States. This dialect is quite closely related to dialects spoken in Vietnam and southern China, but material from these other dialects has not been included.

The dictionary has two broad categories of users in view: (1) heritage speakers of Iu Mien in the United States and Canada, and (2) scholars, researchers, and potential language learners.

The work is based on extensive fieldwork and research, help from numerous Iu Mien speakers and others over more than 20 years, and a concordance database of about 1.3 million Iu Mien words. Together with the front and back matter, the work covers nearly 700 pages with some 5,500 main entries and over 26,000 subentries. In addition to typical lexicographic information, some of the features of this work that help to document the language include:

- nearly 3,000 usage notes indicating register, idioms, etc., and distinguishing some American uses from what would be used in Thailand.
- more than 4,500 full sentences to illustrate many entries and subentries. The sentences have been extracted or adapted from oral and written vernacular texts, or they have been provided by native speakers. They provide both authentic data for grammatical analysis and also useful context, especially for those difficult to define items like particles and conjunctions.
- roughly 1,700 culture notes which provide ethnographic information, sometimes extensive, on a wide variety of items, activities, and beliefs relating to traditional Iu Mien village life. Much of this would be new to heritage speakers in the U.S. under age 30.

Six appendices present specific areas of language and culture: number systems, naming systems, kinship terminology, and terms in the 60-year cycle. Coverage of the topics is extensive though certainly not exhaustive, but since this information is not well documented in the anthropological or linguistic literature, the material fills a gap and can stimulate further investigation.

# **Opportunity and Access: Technology, Language Teaching and Learning -- The Case of Khmer**

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## **Abstract**

After a long period of isolation, conflict, and massive destruction by the Khmer Rouge of its population and infrastructure, Cambodia is emerging once again onto the world stage and taking an active part in the global community. However, it is at a crossroads—on one hand striving to achieve social stability and economic growth, on the other trying to preserve its rich cultural and artistic heritage. Cambodia is emerging into the outside world. Cambodia desperately needs positive interaction with the international community of academics, professionals, and NGOs. Due to limited opportunities to study Khmer<sup>1</sup>, however, the U.S. lacks skilled Khmer linguists, bilingual speakers, and professionals in general.

In response to these needs and constraints, Khmer Language Program at the University of Hawaii at Manoa (UHM) is moving towards computer assisted language learning and implements up-to-date pedagogically sound communicative proficiency with task-based instructional language and cultural materials. All classroom instruction now uses both textbook and interactive multimedia CD-ROMs, with audio-video clips for cultural components and self-correct answers. Similar materials have been developed in a web-based format and are fully used by learners who are taking the online Khmer courses from the first-year to the advanced level. Our Khmer web-based education is one of the premier programs in the nation. It is a cost-effective means of delivering with “small enrollment” to start with but it does help the increase of the overall enrollment and most importantly it opens opportunities to students and learners at other institution, nationally and internationally.

Based upon these experiences, this paper will illustrate the advantages and disadvantages in regard to developing, delivering, and teaching/learning Khmer courses at UHM. Using World Wide Web and our web-based instructional format, with task-based oriented activities, learners will gain knowledge of Khmer language and culture to enhance their academic growth and share information regarding concern on local, national and global issues.

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<sup>1</sup> In the US, there are less than ten institutions that offer Khmer language on a regular basis and as well as self-study. (Center for Advanced Research on Language Acquisition, University of Minnesota. <http://www.carla.umn.edu/lctl/db/>).

## The languages of hunter-gatherers in Borneo: a comparison of Punan Tubu' and Penan Benalui

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This paper focuses on the language of two groups of hunter-gatherers who live in the Indonesian Province of East Kalimantan in central Borneo, the Penan Benalui and the Punan Tubu'. 'Penan' or 'Punan' is a term used indiscriminately to refer to most hunter-gatherers in Borneo. Traditional language classifications in Borneo list Penan languages within the Kenyah subgroup, though such classifications have never attempted to make a clear distinction between borrowed and inherited materials. In the literature to date, Penan and Punan speaking peoples have been defined as forest dwelling hunter-gatherers while the term Kenyah, a broad ethnic label, has been applied to a number of groups of sedentarized or previously sedentarized people. Although Penan Benalui and Punan Tubu' are clearly Austronesian languages there are many linguistic elements which disprove the hypothesis that both Penan Benalui and Punan Tubu' are Kenyah languages. It is important to note that there is a strong heterogeneity among the many groups of hunter-gatherers in Borneo and that in the current linguistic classifications these languages are always related to languages spoken by non-hunter gatherer people. Based on morphosyntactic evidence, I argue against such a classification, and demonstrate that Penan and Punan clearly fall outside of the Kenyah Subgroup. The Ethnologue 15<sup>th</sup> edition lists Punan Tubu' as belonging to the Kenyah language group and Penan Benalui is considered to be related to Kenyah. In terms of their lexicons, Penan Benalui and Kenyah variants show a closer affinity with each other than either does with Punan Tubu'. However, in terms of morphosyntax, it is Penan Benalui and Punan Tubu' which have a more similar structure.

As pointed out by Claire (1996), the voice system in Bornean languages is much reduced in comparison to the Philippine-type languages. Indeed there is a wide range of voice systems, from very complex ones like in some languages in Sabah where ablaut, affixation, nominal marking and word order play a relevant role, to much simpler systems like Kayan and Kenyah where a very simple morphological process is employed and only personal pronouns and word order play a role. In contrast, Penan Benalui and Punan Tubu' use only the -EN- infix to mark the undergoer voice, as seen in (1 & 2) below. In Kenyah languages there is no specific passive morphology, but thematic roles are expressed pragmatically or analytically through the word order or the use of words like *kè'en* 'by', in the Òma Lóngh Kenyah and the verb is in its bare form.

I present a description of the morphosyntax on Penan Benalui and Punan Tubu' from naturalistic and elicited data and compare it to Kenyah variants as well as Kayan and Kelabit, other geographically related languages, to shed light on the typological morphosyntactic features of the area.

- 1) balak yaq pengau senuaq pengah kinan  
banana REL new -EN-buy PFCT -EN-eat  
"The bananas that were just bought were eaten up"
- 2) nak-kelovi' kenelekan telau'  
child' -EN-chase muntjak deer  
"The child was chased by the deer"

# **The interaction between pitch and vowel length in Mon-Khmer and Tai languages: evidence for tonogenesis theory**

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## **Abstract**

Vowel length is hypothesized to cause different pitch in some Mon-Khmer languages in Southeast Asia such as Hu. The loss of vowel length causes low pitch, while short vowels originate high pitch. From the acoustic data, vowels with short duration cause high fundamental frequency values or semitone values, while vowels with long duration cause low fundamental frequency values or semitone values. This acoustic study attempts to prove that nine pairs of short and long vowels of the same quality in three Mon-Khmer and three Tai languages cause high and low semitone values. The three Mon-Khmer languages are Chong, Mal, and Nyah Kur, and the three Tai languages are Thai, Kam Muang, and Lao. In each language, the informants are two males and two females aged of thirty-five to forty-five. The results show that, in some languages, the semitone values of short vowels are higher than the semitone values of long vowels. However, in some languages, the semitone values of short vowels are lower than the semitone values of long vowels. This means that the result of the acoustical measurement of the semitone values and vowel duration does not confirm the phonetic tendency of pitch as a factor conditions vowel length. The evidence for tonogenesis theory: tones have been developed from vowel length, which is applicable in some languages, is also discussed.

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**Keywords: vowel length/ vowel duration, pitch/ fundamental frequency/ semitone, tonogenesis**

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## How do young Vietnamese children learn classifier phrases?

Jennie Tran

This study investigates the development of numeral classifiers in Vietnamese, employing both longitudinal and cross-sectional data. Naturalistic longitudinal data were collected over a period of 6-9 months from four children at the ages 1;9, 1;11, 2;4 and 2;5, living in Vietnam, to determine the emergence of their first classifiers and to trace the early development of classifier phrases. To investigate later syntactic as well as semantic development, cross-sectional data were collected from 50 children between the ages 2;10-5;7, at a daycare center in Saigon.

Consistent with results of previous studies in other Asian languages investigating the development of classifier phrases (Erbaugh 1982, Hu 1993 on Mandarin, Carpenter 1987 on Thai, Wong 1998 on Cantonese), the four children in my longitudinal study demonstrate early knowledge of the classifier slot in a noun phrase. As early as age 1;09, they can produce an obligatory classifier, not only with a noun, but also with a demonstrative and an interrogative. They combine classifiers with a demonstrative before they combine it with a number. Vietnamese children produce a classifier with a noun rather than without. My study further found that grammatical omission of the head noun precedes the mastery of a full classifier phrase. Vietnamese children tend to combine the number with a classifier before they combine it with a classifier+head noun. They produce Dem-CL first, Num-CL second, CL-N third. At around age 2;6, their speech exhibits three-element NP structures, Dem-CL-N first and then Num-CL-N.

As the results from my longitudinal data show, the first emerging NP structure involving a numeral is Num-CL, which appears at around age 2;2. The three-element Num-CL-N appears at age 2;8. Classifier omission errors (\*Num-N) appear also at around age 2;8. Between 2;8-3;2 the children produce both grammatical and ungrammatical numeral NP structures. The two older children from the longitudinal study (2;4-3;2) had a classifier omission error rate of 26%; the youngest group of the cross-sectional study (2;10-3;7) had an error rate of 17.5%, the mid group (3;8-4;4) 13%, and the oldest group (4;7-5;7) 4%.

All children in the longitudinal and most in the cross-sectional study produced wrong numbers and could not count objects. There was a very high rate of number errors: 94% from longitudinal data, 64% from the 2;10-3;7 group of cross-sectional data, 31% from the 3;8-4;4 group, and 4% from the 4;7-5;7 group. Number errors were more than three times higher than classifier omission errors for the age range 2;4-3;7. These results show that Vietnamese children learn the classifier phrase and master the obligatory syntactic position of the numeral classifier first before they are able to count and understand enumeration and quantification. This suggests that in the process of learning numeral classifier phrases, Vietnamese children's linguistic development precedes their cognitive development of numbers and counting.

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## TEACHING DIPHTHONGS AND TRIPHTHONGS AND THE INTERFERENCE OF SPELLING - VIETNAMESE TO SPANISH SPEAKERS AND/OR SPANISH TO VIETNAMESE SPEAKERS

By: Tri C. Tran, University of California, Irvine/ California State University, Long Beach

Beyond the apparent fact that Vietnamese and Spanish belong to very different language families, it is to be noted that instructors of these two languages, whose students are of the opposite language background, can still take advantage of the linguistic similarities they share. Due to shared vowels and glides between Vietnamese and Spanish, there are also shared structures of diphthongs and triphthongs between the two languages. Although both languages make use of the Roman alphabet, there are noted differences in how spelling is used to reflect sounds, and in particular, diphthongs and triphthongs in each language. The presentation will introduce the audience to the systems of vowels and glides of Vietnamese and Spanish, followed by the structures of diphthongs and triphthongs in the two languages, and the interference of the spellings in both languages. Suggestions will be provided in regard to how to take advantages of the similarities and how to analyze the structural and orthographical differences between the two systems in question, aimed for effective teaching of these two languages to the two groups of students mentioned above.

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TITLE:  
The Challenge of Teaching a Heritage Language:  
The Hmong Case

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**Abstract:**

The Hmong writing system, known as the *Romanized Popular Alphabet* (RPA), was invented in the 50's in Laos by French and American missionaries. It is the current writing taught in the United States and elsewhere.

The Hmong written tradition is still recent for its people, stateless, and minority in Southeast Asia and in the West. Its development really occurs only after 1975, year of the end of the Vietnam War when, hundreds of thousands, they fled to Thailand then to the West. The first massive initiative to teach the Hmong language took place in the Thai refugees' camps in sight of developing literacy among refugees. In fact, it was to ease their learning of French or English before traveling to the West.

With such a background of recent written tradition, what kind of challenges does teaching the Hmong language present to teachers, and to heritage students living in the United States?

The presenter will answer this question while analyzing her experience of teaching the Hmong language from 2003 to 2008, and her research in Thailand, in French Guiana, and in the United States, and of developing curricula for beginning, intermediate, and advanced levels in the American schools and universities. She will also emphasize specific teaching issues such as:

- 1.) Teaching a recent writing system in taking in consideration an oral tradition: passing from oral markers to written punctuation in story writing.
- 2.) Learning a tonal language – the Hmong language has 8 tones: correcting pronunciation and enhancing conversation skills.
- 3.) Using analytical approach to enhance heritage student learning's skills: increasing awareness of language structures for a long-term outcome by teaching the language as a system of grammatical rules.

4.) Analyzing the curricula of the Hmong language programs at the college and university levels: examining the soundness of content of language program toward heritage students.

OUTCOME: While giving more reasons for you, attendees, to pursue teaching of heritage languages, this presentation will also provide you pedagogical and technical tools, and will enhance your understanding of your own practice and difficulties, and surely increase your motivation to teach heritage languages for minorities. Indeed, teaching a heritage language, especially of minorities and/or stateless people, certainly implies and requires more personal effort and commitment than teaching languages of national groups: teachers need to conduct research, to be creative, and to remain optimistic, and to have a broader socio-cultural and political vision of such a commitment.

**Biosketch:**

Dr. Kao-Ly Yang is an Anthropologist and Linguist specialized in the study of the Hmong language and literature, and cultural changes in France, in Laos, and in the United States. She obtained her Ph.D. in Anthropology at the University of Provence in France in 1999, her Diploma in Advanced Studies (*Diplôme d'Etudes Approfondies*) and Master in Linguistics and Didactics of French at the University of Montpellier III (France). Dr. Yang had initiated and made possible the saving of the first written documents belonging to Father Yves Bertrais, founder of the Hmong written system known as the *Romanized Popular Alphabet (RPA)* – documents that had been in deposit at the University of Wisconsin-Madison since 2005. In 2007 and 2008, she has participated to design and to evaluate the California Subject Examinations for Teachers for Hmong language (CSET-Hmong). Since 2003, Dr. Yang has been teaching Hmong along with French -- she developed the first topical course of Hmong at the University of Wisconsin-Madison. She currently pursues her research focus on the invention, diffusion, and teaching of the Hmong written system in US (since 2003), in Thailand (2004-2005), and in French Guiana (2006).