

Developing a Hla'alua Learner's Guide:

In Search of an Auxiliary Remedy for Hla'alua Revitalization

(Exegesis)

and

A Hla'alua Learner's Guide

(Creative component)

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*For Hla'alua people,
and people whose languages have gone silent.
May their words and traditions always be remembered.*

Declaration

I hereby declare that, except where it is otherwise acknowledged in the text, this thesis represents my own original work.

All versions of the submitted thesis (regardless of submission type) are identical.

A handwritten signature in cursive script that reads "Li-Chen Yeh". The signature is written in black ink and is positioned above a horizontal dotted line.

October 2015

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List of Abbreviations

1	First person
2	Second person
3	Third person
AV	Actor voice
DEF	Definite
EXCL	Exclusive
E.G.	For example
GEN	Genitive
I.E.	That is
INCL	Inclusive
IMP	Imperative
IND	Independent
IRR	Irrealis
LIT	Literally means
LOC	Locative voice
NOM	Nominative
O	Object
OBL	Oblique
PL	Plural
PV	Patient voice
RED	Reduplication
S	Subject
SG	Singular
SUF	Suffix
V	Verb

Note: In this thesis, there will be different spellings of Hla'alua. This is due to maintaining the spellings of the sources. A comparative spellings of Hla'alua is given in the Appendix II of the Learner's Guide.

Conventions

- = Indicates clitic boundary
- Indicates morpheme boundary
- . Indicate portmanteau morpheme boundary in glosses only
- * Indicates problematic sentences
- ˈ Indicates primary stress
- ˌ Indicates secondary stress

Abstract

This study contains a Learner's Guide to Hla'alua (See Appendix A), a moribund Austronesian language in Taiwan, and an exegesis of this work. Language shift has taken place in the Hla'alua community, consequently only few fluent speakers remain. Most people speak Mandarin, Southern Min and Bunun¹ on a daily basis (Chiu, 2008; Kuo, 2012; Pan, 2012) and no longer use Hla'alua for everyday communication. While the government is supportive of language revitalization, the current revival program targets children only, and the outcomes of revitalization remain uncertain (Kuo, 2012). This research aims to identify the gaps and customize complementary language learning materials for Hla'alua adults as an auxiliary remedy to the situation.

The project reviews the language ecology, the language education and the pedagogical materials available for the community. Additionally, the author evaluates the Australian experience of compiling Indigenous Australian language grammars. The analysis identifies a need to develop a Learner's Guide for adult learners, which explains the spelling system and transforms the existing reference grammar (Pan, 2012) into an accessible grammar. It is designed for community members to learn the basics of Hla'alua on their own, as there is limited access to native speakers and lack of trained teachers. Also, the Learner's Guide incorporates multilingual resources to enhance learning outcomes. Since the target learners are exposed to other languages, methods of teaching literacy in their first language (Taiwanese Mandarin) and techniques of teaching English as a foreign language are utilized to accelerate learners' progress. This project makes a contribution to Hla'alua language revival and provides insights into development of learning materials for other endangered languages in Taiwan.

¹ Bunun is another aboriginal language in Taiwan, also a member of the Austronesian language group.

Chapter 1. Introduction

Many aboriginal languages in Taiwan are endangered (Sung, Lily, Su, Hsieh, & Lin, 2008, p. 80), and Hla'alua is one of these languages. The severity of Hla'alua language loss has constituted a major difficulty in achieving the goal of Hla'alua revival. The revival program is launched by the local people from the Hla'alua Clan Association (Chinese name: 拉阿魯阿宗親會) and supported by the Singjhong Elementary School in Taoyuan District (Chinese name: 桃源區興中國小) and the Council of Indigenous People of Taiwan (henceforth, the CIP). The goal of this project is to summon up Hla'alua people's ethnic identity, to arouse the remembrance of their ancestor's words and culture and to awaken people to a sense of duty to preserving and transmitting their tradition and language (Kuo, 2008, pp. 133, 136-145, 172). Granted that there are great challenges ahead and also Hla'alua is going silent rapidly, saving the language through the revival program is still considered by the local people to be the light at the end of the tunnel of language endangerment (Kuo, 2008). As the community shows motivations of revitalizing Hla'alua, there is an urgent need to help improve the program.

1.1 Scope of this Thesis

The aim of this thesis is to discuss the kinds of language learning materials that would support the current language revival efforts and to provide a blueprint for a Hla'alua Learner's Guide covering the Hla'alua sounds and spelling system, some useful utterances and a list of suggested grammatical topics at the beginner's level. The scope of this thesis is therefore limited to the domain of the development of pedagogical materials and the rationale behind the work. Although there are other areas of language revival such as bilingual education, the master-apprentice language learning project and language nests, these areas are not covered in this present study, although occasionally they are touched on when relevant to the development of materials, such as understanding the current trends or the past experience of Hla'alua language revival. Thus, an overview of the language ecology in Taiwan is provided in

chapter 2 (section 2.1) and a review of the current language education is given in chapter 3.

The Hla'alua Learner's Guide is currently designed as a printed book because it is not yet known whether physical books or e-books would be most effective for the Hla'alua community; that is, what Internet access, what computers and what technological literacy the community has. Transforming the Learner's Guide into a digital product is an option if this level of technology is readily available in the community.

Finally, many aspects of Hla'alua Learner's Guide are not included in this study. These include the development of chapters introducing concepts of morphology, word-classes, syntax and pragmatics. This results from a lack of language data and also the limited time and space for this current project. These are important areas for future work.

The second part of this chapter will describe a profile of the Hla'alua language (section 1.2) which is followed by an introduction of the Hla'alua people (section 1.3) and the language shift.

1.2 The Hla'alua Language

Hla'alua language (also known as Saaroa or Lha'alua) is the same as other aboriginal languages in Taiwan: it belongs to the family of Austronesian languages. Genetically, Hla'alua is also categorized as one of the Formosan languages covering most of the aboriginal languages in Taiwan except for Tao.²

1.2.1 The Position of Hla'alua among Formosan Languages

The genetic sub-grouping of Hla'alua and other Austronesian languages in Taiwan has attracted much attention in the linguistic field (Blust, 1999, 2013; Chang, 2006; Dyen, 1971a, 1971b; Ross, 2009; Wolff, 1995). However, there is no consensus as to where Hla'alua belongs in the family tree. The existing hypothesis presumes that Hla'alua is genetically part of the Tsouic languages.

² Although Tao is an aboriginal language and also an Austronesian language, linguistically it is often categorized as a subgroup of Malayo-Polynesian or a subgroup of the Philippine-type language (Liao, 2011, p. 846).

The Tsouic is a sub-branch of the Proto-Austronesian language. (See Figure 1). In Figure 1, following Blust (1999), Hla'alua is referred to as "Saaroa."

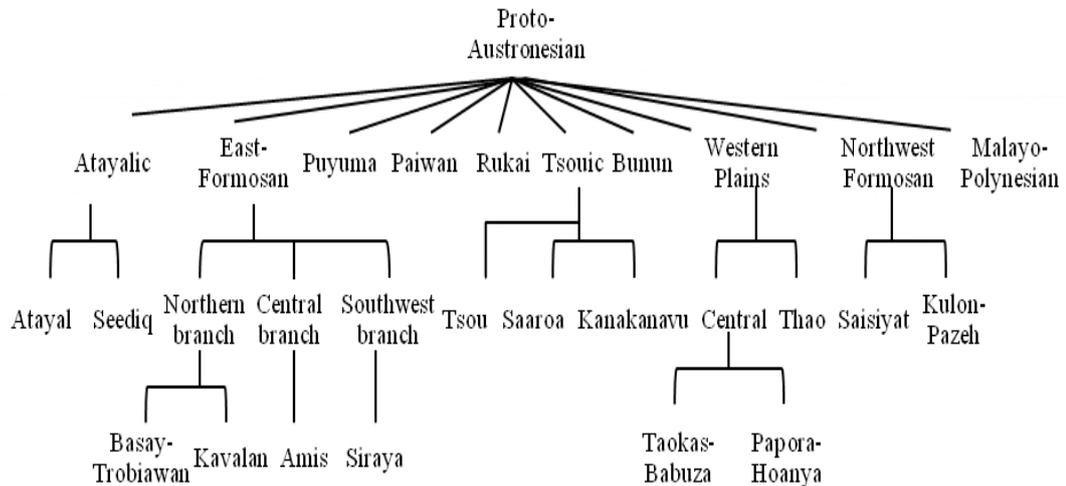


Figure 1: The genetic subgrouping of Formosan languages³

Regarding the sub-grouping in Tsouic languages, there is other terminology used by previous studies. Tsou was called Northern Tsou (or Tsou) and the other branch comprising Hla'alua and Kanakanavu is called the Southern Tsou (Ogawa & Asai, 1935). However, the genetic relation of the Southern Tsou (Hla'alua and Kanakanavu) and Tsou has been questioned by Chang (2006) and Ross (2009). Chang (2006) argues that some syntactic complexities and morphosyntactic innovations of Tsou (Northern Tsou) cannot be attested in either Hla'alua or Kanakanavu, the other Southern Tsou language. Ross (2009, pp. 315-316) questions the subgrouping of the Tsouic languages, in particular he casts doubt on the three phonological innovations which Blust (1999) claims all Tsou, Kanakanavu and Hla'alua share. While, there are linguistic features found by Chang (2006) and Ross (2009) that make it plausible to group Hla'alua and Kanakanavu in the same genetic sub-group, but not enough similarities have yet been found between the Southern Tsou and the Northern Tsou (Ross, 2009, pp. 315-316) to claim that Hla'alua, Kanakanavu and Tsou belong to one sub-group, the Tsouic.

³ This figure is adapted from Blust (1999, p. 45; 2013, p. 30).

The unsolved puzzle about the genetic position of Hla'alua suggests more research is needed to shed light on the genetic relationships among Formosan languages; it also calls for more language data to enable further analysis. However, the loss of older speakers means that valuable data of Hla'alua are draining away at an unstoppable rate, as pointed out by Chiu (2008) in his study which examined the vitality of Hla'alua.

1.3 The Hla'alua People and the Language Shift

This section will describe a profile of the Hla'alua people (section 1.3.1), introduce the Hla'alua territories in historical perspective (section 1.3.2) and discuss factors that result in language shift. These include factors triggering language shifts such as territorial, demographic and governance factors (section 1.3.3) and economic and social factors (section 1.3.4).

1.3.1 The Hla'alua People

Hla'alua⁴ people, also known as Saaroa, Lha'alua or Southern Tsou⁵, gained official recognition of their ethnic identity from the central government of Taiwan in 2014. Previously they were subsumed under the heading of Southern Tsou, which is a branch of an Austronesian group, Tsou.

According to the census report in July 2015 by Executive Yuan of Taiwan (2015b), there are 245 Hla'alua people, but in terms of speakers of Hla'alua language, 21 people claimed that they spoke Hla'alua fluently in Chiu's (2008) sociolinguistic interviews in 2007. However, further investigation by Pan (2012) in his field trips from 2008 to 2011 gives a bleaker picture. According to Pan (2012, p. 9), very few of Chiu's informants can be regarded as competent language consultants. Moreover, the majority of the communities and even fluent native speakers of Hla'alua now speak Mandarin Chinese or Bunun on a daily basis (Chiu, 2008; Lai, 2004; Pan, 2012). This means that there is no active Hla'alua speech community. Hla'alua children no longer speak Hla'alua as their first language (Chiu, 2008; Pan, 2012).

⁴ "Hla'alua" is adopted in this study to be consistent with the convention of Hla'alua people.

⁵ There is inconsistency of spelling of the ethnic name throughout the literature.

Traditionally, Hla'alua people have lived in the mountain areas of southwestern Taiwan. They have inherited culture, beliefs and language from their ancestors who spoke an Austronesian language, like many other aborigines of Taiwan. Due to decades of political and socio-economic changes, Hla'alua people have been dispossessed of their traditions and their language has fallen out of use.

1.3.2 The Hla'alua Territory

The earliest records of Hla'alua can be traced back to 1650 (Lai, 2004, p. 13). Throughout history, the territories of Hla'alua communities greatly diminished in size as a result of invasions by other ethnic groups, plagues and immigration. This may have partially initiated the chain reaction resulting in the loss of Hla'alua traditions and language.

According to Lin and Ye (2002), traditionally, there were four Hla'alua ethnic communities: Hlihlala (Chinese name: 雁爾部落), Paiciana (Chinese name: 排剪部落), Vilanganu (Chinese name: 美壟部落) and Talicia (Chinese name: 塔蠟部落). The original territory of the four communities of Hla'alua is roughly the area of today's Taoyuan District (Chinese name: 桃源區) in Kaohsiung City; nonetheless, they constantly moved around this area⁶ owing to invasions and oppression by other ethnic groups, predominantly, the Bunun and the Ping-pu⁷ (also known as "Plains people") (Lai, 2004; Liu, 1969, pp. 72-73). Bunun and Ping-pu at that time were strong enough not only to defend themselves, but also to occasionally expand their territories to the neighboring areas (Liu, 1969). By contrast, Hla'alua were rarely the initiators of tribal wars, but rather engaged in self-defense or revenge (Taiwan Historica, 1999, p. 271). Even though the four communities were allied with each other against the aggressors, Hla'alua communities in general were surrounded by other stronger and more vigorous ethnic groups (Taiwan Historica, 1999, p. 271). It is suggested that disturbance from the Ping-pu was in part the cause of the

⁶ For details about movements of Hla'alua communities in the past, refer to Lai (2004, pp. 63-65) and Utsurikawa, Miyamoto, and Mabuchi (1935).

⁷ Ping-pu is also known as "Plain Tribes" elsewhere, which refers to aborigines who resided on the plains.

relocation of both Talicia and Paiciana villages near the Taluoliu River (Liu, 1969, p. 73).

Another reason for relocation was disease. In the early 19th century, Talicia and Paiciana villages suffered an epidemic. They relocated their settlements again, and spread over different areas; this is referred to as "pararana" in Hla'alua, or "residential segregation" (Liu, 1969, pp. 72-73). Later in the mid-20th century, Talicia merged with Paiciana when both communities moved to the area known as today's Kaochung Village (Chinese name: 高中村). In general, over the last two hundred years, Hla'alua communities have changed from group-living with a dense population into spread-out living over different territories (Liu, 1969, pp. 72-73).

During the Japanese colonization period⁸ onward (Lai, 2004; Liu, 1969), the territories of Hla'alua communities continued to diminish in area. The Japanese rulers settled many officials in this area and encouraged immigration of the Ping-pu people for the development of agriculture (Lai, 2004; Lin & Ye, 2002). Later on, the Hla'alua territories were divided up by many other ethnic groups, including the Bunun, the Paiwan, the Amis⁹, and the Chinese people. This immigration resulted in the situation today- multiethnic, multicultural and multilingual (Lai, 2004; Lin & Ye, 2002, p. 268). Moreover, Kuo (2012, p. 38) notes that ever since the immigration of Bunun people in the Japanese colonization period, the population of Bunun speakers now has outnumbered Hla'alua speakers in Taoyuan District (Chinese name: 桃源區). Bunun people constitute 80 percent of the population in Taoyuan District, while Hla'alua people only account for 5.5 percent (Kuo, 2012, p. 38).

By the time Liu (1969) conducted his fieldwork in 1963, only three Hla'alua ethnic communities remained, Hlihlala at Taoyuan Village (Chinese name: 桃源村), Paiciana at Kaochung Village and Vilanganu at Suaci (Chinese name: 過河), on the opposite side of the Taluoliu estuary from Kaochung Village (Pan, 2012, p. 7). The community of Talicia virtually no longer exists.

⁸ Taiwan Island was colonized by the Japanese from 1895 to 1945.

⁹ Bunun, Paiwan and Amis are other aboriginal group in Taiwan, also Austronesian.

1.3.3 Language Shift: Territorial, Demographic and Governance Factors

1.3.3.1 A Restricted Size of the Speech Community

What happened on the Hla'alua territories did not simply affect Hla'alua people's ownership of land. The historical changes contributed to an unstable environment that prevented the population of Hla'alua speakers from growing steadily. This accords with Tsunoda's proposal (2013, p. 50) points out that the size of an ethnic group can be an external factor causing language endangerment. Another important factor is the change in settlement style. Tsunoda (2013, p. 77) explains that the density of population is also relevant in the survival of a language. The change of settlement style from dense co-location into "residential segregation" has decreased regular contact among Hla'alua people themselves.

1.3.3.2 Language Shift Related to Intermarriage

Immigration of other ethnic groups has profoundly affected the structure of Hla'alua society and marriage (Lai, 2004). As the proportions of speakers of Bunun, Ping-pu, and Chinese languages increased, the traditional society became multilingual, and intermarriage became more common. The pattern of Hla'alua traditional marriage changed from endogamy to exogamy (Lai, 2004; Taiwan Historica, 1999, pp. 263-264). Mixed marriages between Hla'alua men and Bunun women are pervasive (Chiu, 2008; Taiwan Historica, 1999). With mixed marriages, the social structure is fundamentally affected, especially in terms of the clan and family organization (Lai, 2004).

Mixed marriages can give rise to language loss. Tsunoda (2013, pp. 51-52) argues that, although it is not always the case that a mixed marriage would lead to the loss of one ethnic language, he considers it plausible that intermarriage between speakers of dominant and minority languages is likely to induce language loss of the minority language (Tsunoda, 2013, p. 52). In the case of Hla'alua, it is very likely that mixed marriages do play a critical role in affecting the viability of Hla'alua, as Bunun has become the dominant

language owing to the extensive contact: most Hla'alua people speak Bunun on a daily basis nowadays (Chiu, 2008).

1.3.3.3 The Language Shift Incurred by the Loss of Autonomy

Losing geographical territories is one thing; losing political control of territories is another thing, which threatened Hla'alua traditions and language. Traditional tribal governance was eroded, firstly by the Japanese colonizers, and then, since 1949, by the Chinese (Taiwan Historica, 1999, pp. 267-271). The notions of nation and national language were introduced into the Hla'alua communities and many other aboriginal groups, firstly, in the Japanese period (1895-1945) and secondly, in the Kuomintang period (KMT 1945-2000) (Lin, 2005, pp. 164-165, 241-277; Wu, 2011, p. 100). The introduction of a language policy which promotes Mandarin as a national language (i.e. guo-yu) is commonly believed to have been a critical threat to all non-Mandarin languages in Taiwan (Kuo, 2012; Sandel, 2003; Scott & Tiun, 2007; Wu, 2011), including Hla'alua. (See also section 2.1.1.2).

This policy lasted from 1949 to the late 1990s. During that period, children were forced to learn and speak Mandarin only, while speaking languages other than Mandarin in school was considered a punishable violation.

Policy-incurred changes in language choice cannot be disregarded. Spolsky (2012, p. 635) commented that policies may favor one language while marginalizing the others. However, it appears to me that the impact of policy upon the loss of Hla'alua can only be inferred from the school-based language practices, or at most, language usages beyond family-based practices. That is, language policies are likely to dominate the functional domains outside family settings (Tsunoda, 2013, p. 66), but are less likely to affect the family domain which by contrast, is supposed to be the last redoubt of sustaining the vitality of a minority language such as Hla'alua. I believe that Hla'alua language loss involves not only the policies of the past but also the fall of the last bastion inside the Hla'alua people's family. That means in addition to the

Mandarin-only language policy, there are other factors involved in the language loss.

1.3.4 Language Shift: Economic and Social Factors

Since the Japanese colonization, Hla'alua have had to adapt to being part of a society based on modern industry and agriculture (Kuo, 2008, pp. 12, 42, 54-55, 57-64). Modernization has brought entertainment and convenience to the communities. However, it has also changed Hla'alua people's traditional ways of living and triggered changes in the Hla'alua speech community.

1.3.4.1 Changes in the Economic Structure

Traditionally, Hla'alua people were self-sufficient, providing for themselves from farming, hunting and fishing (Kuo, 2008, pp. 60-62). Today, most Hla'alua people sustain themselves through commercial agriculture (such as peaches and ficus fruits), some work for construction engineering companies, and a few are public servants (Kuo, 2008, p. 61). There has been less and less emphasis on the traditional activities, some of which have now become leisure activities, such as fishing (Kuo, 2008, p. 63). Words associated with traditional activities are falling out of use, such as the word for "bow" (boŋ)¹⁰ and "arrow" (rupas). Traditional farming tools, such as the spade (tokoŋu) and sickle (kamaŋ) have been replaced by more modern Chinese ones: the plough and harrow (Taiwan Historica, 1999, p. 253).

1.3.4.2 Changes in the Religion

Hla'alua religious activities were also bound up with their daily lives. Prior to the Japanese colonization period (Lai, 2004, pp. 111-137), Hla'alua preserved a tradition of nature worship, called "*Takiaru*" (Pan, 2012). The traditional religion of Hla'alua people and its rituals were largely based on the traditional Hla'alua agricultural calendar (Lai, 2004, p. 133). However, during the Japanese colonization period when the officials promoted the Ping-pu

¹⁰ The spellings of this word are cited from Taiwan Historica (1999) which are not the standard spelling released by the government.

agricultural method¹¹, these changes in the means of agriculture reduced Hla'alua people's use of their own agricultural calendar, and removed the necessity of performing rituals relevant to agriculture. The Ping-pu planting methods replaced Hla'alua people's traditional methods. It triggered an initial loss of some rituals and people's religious convictions (Lai, 2004, p. 133).

When other religions were introduced into the community, the place of traditional Hla'alua religion was weakened (Lai, 2004, p. 117; Liu, 2008, p. 44). The situation worsened when the last shaman passed away (Kuo, 2008, p. 58), and so reduced Hla'alua people's communication with the spirits of nature and the Hla'alua deity. Protestantism and Catholicism were introduced to the communities between 1954 to 1957 (Lai, 2004, p. 119) and some Hla'alua people adopted Chinese religions such as Taoism and Buddhism (Kuo, 2008, p. 59; Pan, 2012). Today Protestantism and Catholicism are the mainstream religions, and the preaching in both Protestant and Catholic church services are in either Bunun or Mandarin (Kuo, 2008, p. 59) instead of Hla'alua.

With the changes in Hla'alua people's religion, the practice of traditional rituals diminished. Historically, there were four types of rituals, agricultural rituals, religious rituals (the seashell worship, called *Miatungusu*), fishing and hunting rituals and head-hunting rituals (Taiwan Historica, 1999). Today, none of the rituals except for *Miatungusu* are performed. Liu's (2008, p. 45) review of earlier records from the Japanese colonization period reveals that *Miatungusu* had been discontinued for at least 50 years before its revival in 1994. The *Miatungusu* ritual was reconstructed with the help of the memories of the Hla'alua elders (Kuo, 2008, pp. 121-123). However, because the ritual language had been forgotten for several generations and the elders could only recall part of the ritual, the *Miatungusu* ritual has been revived in a modified form (Kuo, 2008).

As reviewed from section 1.3.2 to 1.3.4, territories, demography, governance and socio-economy have played a major role in forming the external conditions that have led to the loss of Hla'alua traditions. Moreover,

¹¹ The traditional economic structure of Ping-up people has been changed into the kind of agriculture that closely resembles the one of local Taiwanese Chinese due to the effects of Sinicization and mixed marriages with Chinese people (Pan & Lin, 1999).

the impact on traditions also mirrors the situation of the Hla'alua language. As Tsunoda (2013, p. 52) notes, adapting to modern ways of life provides more obstacles to preserving the heritage language. In the next chapter, I will discuss issues related to the internal conditions of the language ecology.

Chapter 2. Hla'alua Language and the Ecology

Due to decades of changes in the language policy and the overall language ecology, Hla'alua is now facing an irreversible loss of its vitality. However, a few Hla'alua activists are determined to revive this language.

With the rise of the Hla'alua people's assertion of their ethnic identity, a growing interest in Hla'alua revitalization has been stimulated (Lin, 2010, pp. 127-130). Many Hla'alua people have devoted themselves to the revitalization of Hla'alua tradition, both language and culture. The community has catapulted to fame with the disclosure of the traditional ritual, *Miatungusu* (Chinese name: 貝神祭) since 2003 (Lai, 2004, pp. 104-105; Lin, 2010, pp. 130-132) and their success in gaining official recognition of their ethnic identification in 2014.¹² However, the severity of language loss has constituted a serious challenge for Hla'alua language revival. A review of the current situation shows that in addition to passing on cultural heritage, a determined effort is required to transmit the knowledge of Hla'alua language.

This chapter contains two parts. Firstly, I will describe the current linguistic ecology in Hla'alua community, focusing on the factors that cause the endangerment of Hla'alua language. Secondly, I will outline the accompanying challenges of language revival in Hla'alua communities, as these challenges provide implications for compiling the Learner's Guide.

2.1 The Current Language Ecology

The notion of "language ecology" here refers to considerations for the environments where the speech community of a language is placed and how the language interacts with other coexisting languages in the environments (Haugen, 2001). Bastardas-Boada (2005) mentions that to know the state of a speech community requires not only a study on the language itself, but also an investigation of the socio-cultural ecosystem. Following Bastardas-Boada (2005), I consider the current state of Hla'alua speech community in the

¹² The official ethnic recognition of Taiwanese aboriginal groups is stated in "The Indigenous Peoples Basic Law."

broader picture of the language environment of Taiwan. This involves understanding how Hla'alua speech community is situated within the current society and how it interacts with other local speech communities.

The previous discussion has mainly focused on the intra-language ecology of Hla'alua language, covering its genetic classification, its users and the standardization of its written form. This section will draw on the wider language ecology, discussing the place of other languages and institutional support. I will provide a general background of language environment in Taiwan in section 2.1.1 and discussion on how the language ecology affects the language revitalization of aboriginal languages (section 2.2), including Hla'alua.

2.1.1 The General Language Ecology of Taiwan

In Taiwan, it is common for people to speak more than one language (Her, 2009). A large proportion of people speak Mandarin and Southern Min, as indicated in Figure 2. This suggests the majority of people are bilingual.

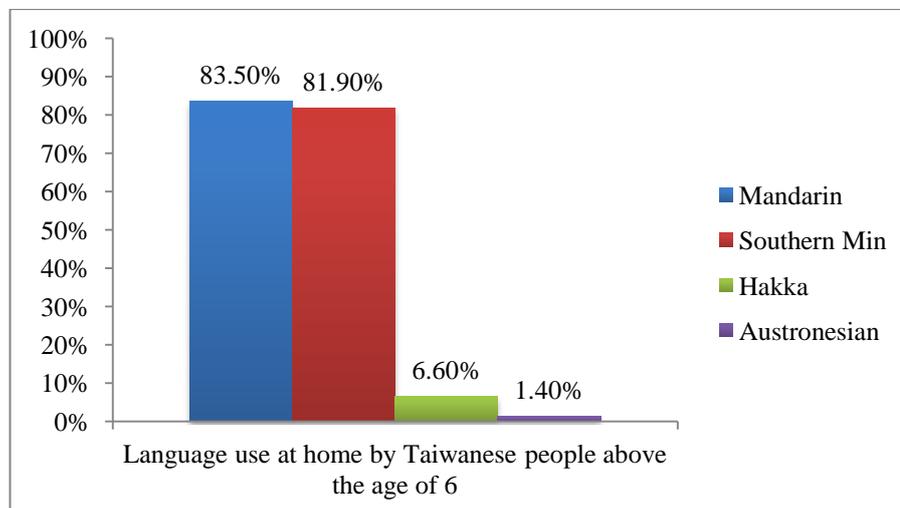


Figure 2: The 2010 census of language use at home¹³

Some Taiwanese people are multilingual.¹⁴ This is because the language diversity of Taiwan is not only manifested in the presence of these

¹³ This figure is adapted from the 2010 census of language use at home by Taiwanese people above the age of 6, by Executive Yuan, Taiwan (2012, p. 26).

¹⁴ The term multilingual here is used to mean that the people know more than two

languages, but also in the promotion of learning of one foreign language, namely English. The use of English has been promoted by the government as part of its advocacy of internationalization.

The interaction of local languages and the foreign language can be illustrated by grouping all languages into two types: languages with high socioeconomic values (H-SV), namely Taiwanese Mandarin (henceforth, Mandarin) and English, and languages with low socioeconomic values (L-SV), which comprise local languages other than Mandarin. (See Figure 3). The socioeconomic value of Mandarin and English, to many Taiwanese people, outweighs that of other languages (Chen, 2006).

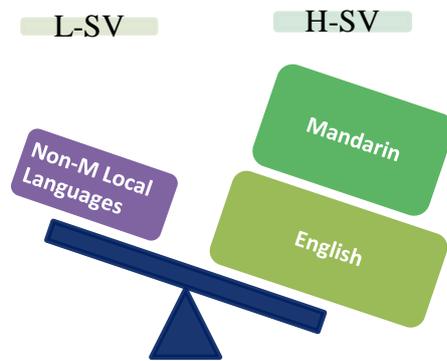


Figure 3: Socioeconomic values of languages in Taiwan

2.1.1.1 Local Languages of Taiwan

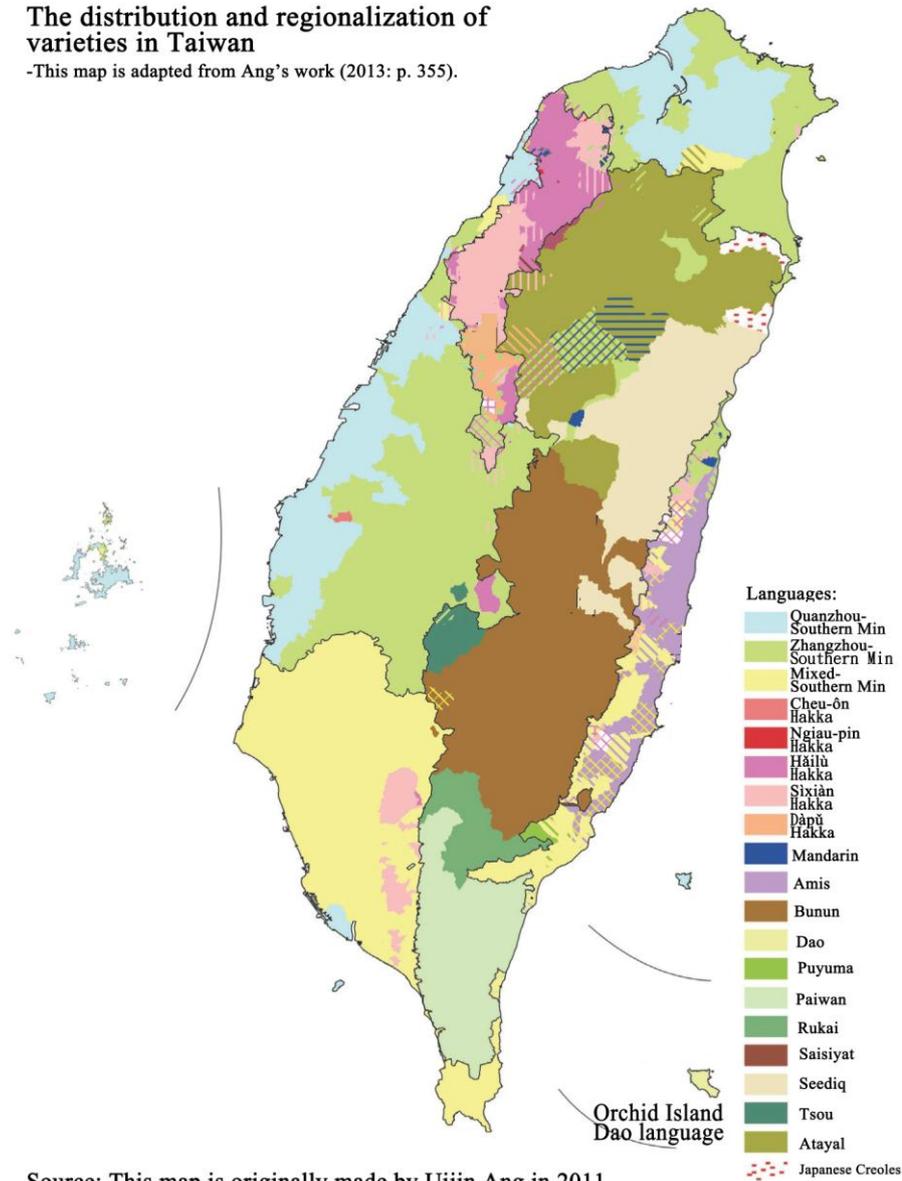
While the 2010 census uses large general categories of Taiwanese languages, Ang (2013) presents a more detailed categorization that includes Mandarin, Southern Min, Hakka, Austronesian languages and Japanese Creoles. The rough geographical distribution of local languages is illustrated in Map 1. Ang's (2013) work provides the most recent and detailed descriptions including both Austronesian languages and non-Austronesian languages of Taiwan, although Ang does not provide precise distributions of all Austronesian languages, particularly for Hla'alua. However, this map provides insights into

languages because of the environment. Bilingualism or multilingualism proficiency is not discussed in this thesis.

the predominance of non-Austronesian languages, namely Mandarin, Southern Min and Hakka.

The distribution and regionalization of varieties in Taiwan

-This map is adapted from Ang's work (2013: p. 355).



Source: This map is originally made by Uijin Ang in 2011, and translated by Li-Chen Yeh in 2015.

Map 1: The geographical distribution of Taiwanese local languages¹⁵

Ang's (2013) categorization gives rise to the need for re-defining the label of "Mandarin" as a language spoken in Taiwan. The term, "Mandarin"

¹⁵ This map is adapted from Ang, 2013, p.355.

labeling specific areas on the map is not the same as the "Taiwanese Mandarin" used in this thesis. Instead, it refers to the language spoken by the "Mainlanders," the immigrants from Mainland China who arrived in 1949 and their descendants (Wu, 2011, p. 104). By contrast, the term "Taiwanese Mandarin" that I use in this study refers to the product of "Mandarinization" promoted by the Mandarin-only policy from 1949 to the late 1990s. Taiwanese Mandarin is the first language of the majority of Taiwanese people and is the lingua franca of different ethnic groups. In other words, this map does not show that Taiwanese Mandarin is ubiquitous and that its distribution overlaps with that of the other local languages.

2.1.1.2 Mandarin

The dominant distribution of Mandarin (appears in section 1.3.3.3) resulted from the Mandarin-only policy in the Kuomintang period (KMT) from 1949 to the late 1990s. More importantly, this policy contributed to the high socioeconomic values accorded to Mandarin (Wu, 2011, p. 105). Mandarin became the national language and the official language of Taiwan in 1946. Resulting from this, Mandarin became the medium of instruction in education, and using other local languages was strictly banned (Scott & Tiun, 2007, pp. 56-57; Wu, 2011, p. 105). The policy reduced the functional domains of non-Mandarin languages in society, including workplaces, schools and the media, and emphasized the use of Mandarin as a prestige language (Scott & Tiun, 2007, pp. 56-57, 59-60; Wu, 2011, p. 105). Non-Mandarin languages were marginalized to be the home languages at best; for many, even family-based speaking practice was invaded by Mandarin (Chiu, 2008; Kuo, 2012; Sandel, 2003). Finally, the value placed on Mandarin by the society in general and its use as the medium of instruction in schools have led to mass literacy in Mandarin: 98.5%, according to a recent report on the literacy of people above the age of 15 by Executive Yuan of Taiwan (2015a). It appears that the influence of Mandarin and the Mandarin-only policy on Taiwanese people's attitudes toward languages continues to be strong (Her, 2009).

2.1.1.3 Southern Min

As revealed in Map 1, the southern part of Taiwan is the heartland of Southern Min speakers. The large proportion of Southern Min users shown in the 2010 census (appears in section 2.1.1), indicates that Southern Min is dominant among the non-Mandarin languages. The influence of this dominance cannot be underestimated in the current language ecology.

2.1.1.4 English

In addition to the local languages, there are various foreign languages learned by Taiwanese people as their second or third languages, such as Japanese, French, Spanish, German, and English. Among them, English learning is most popular. The ubiquity of English learning is not only caused by people's pursuit of a "global language" (Wu, 2011, p. 107), but also because of the "English-in-education" policy since 2001, which promotes English learning through the compulsory education for Taiwanese citizens (Chen, 2006; Nunan, 2003, pp. 602-603). English education has received abundant support from both public and private education institutions (Wu, 2011). Chen's (2006, pp. 334-335) and Ho's (2010, p. 48) observations confirm that Taiwanese people are provided with strong macro-socioeconomic incentives to learn English for the purposes of tertiary education, employment and for achieving higher socioeconomic status.

2.1.1.5 Aboriginal Languages

There are 16 officially recognized languages spoken by aboriginal ethnic groups in Taiwan and 42 dialects.¹⁶ Aboriginal languages have interacted with other dominant languages, namely, Japanese, Mandarin and Southern Min over the past three hundred years (Chao, 2014; Chuang, 2011; Ho, 2010). Unfortunately, nine Austronesian languages have been deemed extinct to date (UNESCO, 2015). The remaining languages¹⁷ show different degrees of healthiness¹⁸. (See Table 1 below).

¹⁶ The official ethnic recognition of aboriginal groups is stated in "The Indigenous People Basic Law."

¹⁷ The UNESCO language atlas does not yet include Kanakanavu, the other Southern

Table 1: The graded vitality of Taiwanese Austronesian language¹⁹

Vitality	Language
Safe	-
Vulnerable	Atayal, Seediq, Amis, Tsou, Rukai, Pyuma, Paiwan, Tao
Definitely endangered	Bunun
Severely endangered	Saisiyat
Critically endangered	Kavalan, Nataoran, Amis, Thao, Hla'alua
Extinct	Babuza, Basay, Hoanya, Ketangalan, Kulun, Papura, Pazeh, Siraiya and Taokas

The different degrees of language viability shown in Table 1 suggest the existences of minorities even among Austronesian languages. Hla'alua is an example, in that its speakers are influenced by Bunun (Chiu, 2008).

Although Japanese is no longer a dominant language, the influence of other dominant languages, namely Mandarin, Southern Min and English, continues in the current language ecology. In addition to the dominance of the languages with high socioeconomic value, Mandarin and English, Table 1 and Map 1 reveal that Southern Min and also Hakka may influence aboriginal languages in specific areas as well. This makes Austronesian languages the minority among these local languages.

2.1.1.6 Hla'alua

Like other Taiwanese people, Hla'alua people are often multilingual (Chiu, 2008; Pan, 2012). In a survey of Hla'alua language loss conducted by the CIP (cited by Kuo (2015)), among 254 interviewees²⁰, 96.1 percent claim to use Mandarin as the main language in their daily life, 41.3 percent often use Bunun, 20.9 percent speak Southern Min occasionally, and 1.2 percent use

Tsou language.

¹⁸ Details about the degree of endangerment adopted by UNESCO can be retrieved from: <http://www.unesco.org/new/en/communication-and-information/access-to-knowledge/linguistic-diversity-and-multilingualism-on-internet/atlas-of-languages-in-danger/>

¹⁹ This table is adapted from data by UNESCO (2015).

²⁰ There are 254 interviewees involved in the survey of Hla'alua language loss conducted by the CIP. The population differs from the census report in July 2015 (appears in section 1.2.1) in which there are 245 Hla'alua people.

Hakka. People’s self-report on their language use (shown in Figure 4) demonstrates that the Hla’alua community is situated in a multilingual environment, and Mandarin and Bunun take the dominant position. Southern Min and Hakka have an influence on some people’s language use. In addition, Hla’alua children are required to learn English at school.

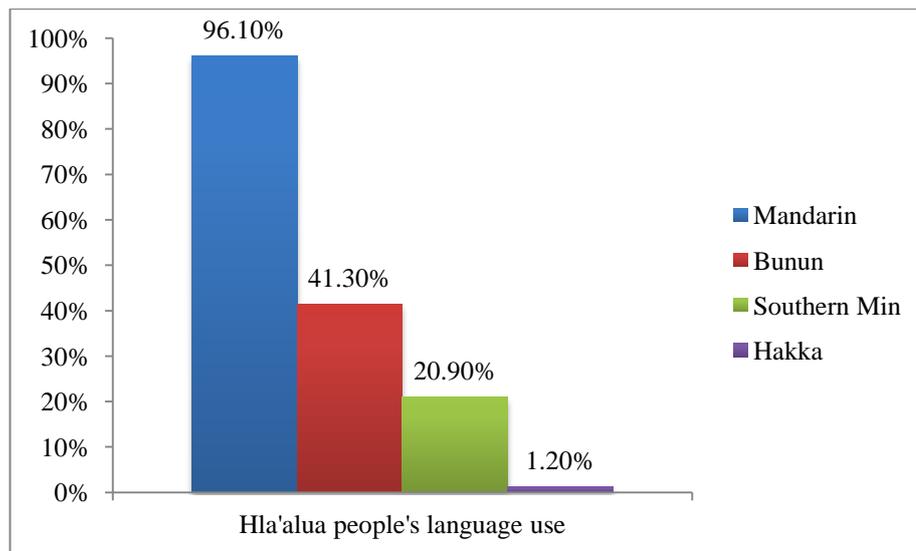


Figure 4: Hla’alua people’s language use

Today, nearly all Hla’alua people, except for some elderly people, are literate in Mandarin²¹ but not in Hla’alua. In fact, Hla’alua speakers had no tradition of literacy (Pan, 2012, pp. 10, 49-50). This is because traditionally, Hla’alua has had no writing system.

Although orthographies using the Roman script are found in previous studies as the means of writing and of describing Hla’alua language, Hla’alua people themselves generally know little about writing in their own language (Pan, 2012, p. 50). Unlike many other aboriginal languages in Taiwan, Hla’alua has experienced little historical influence from Christian missionaries.²² This may account for the relatively recent demand for a writing system and literacy in Hla’alua. In fact, it was not until December 2005 that the CIP and the

²¹ According to Lai's study (2004, p. 41), the majority are well-educated in the education system established by the Chinese.

²² The community members were not directly in touch with the missionaries when the religions were introduced to them, and sometimes preaching was performed in household settings by community members (Lai, 2004, pp. 119-120).

Ministry of Education of Taiwan (the MOE) organized a standard orthography system for Hla'alua and other recognized aboriginal languages. According to the CIP (2005), the establishment of standardized writing systems of aboriginal languages shows the government's determination to preserve and revitalize aboriginal languages. This measure is also claimed to fulfill the demand for dealing with aboriginal affairs such as name spelling for aboriginal people, education about aboriginal cultures and languages and proficiency tests for aboriginal languages (The Council of Indigenous People of Taiwan, 2005).

However, the official writing system is still very new to the Hla'alua community, and the representations of the mid-open central vowel and the voiceless alveolar lateral fricative [ɬ], appear to be considered undesirable by some Hla'alua people who already developed their own convention for it (Pan, 2012, p. 50; the CIP, 2005, p. 16). The government has modified the symbol for the voiceless alveolar lateral fricative into what the people are used to, but the standard symbol for the mid-central vowel remains unchanged.

Moreover, there is a discrepancy in the analysis of the mid-open central vowel between the reference grammar of Hla'alua (Pan, 2012) and the government. (See discussion in section 2.3.4). Pan (2012) analyzes the vowel as a mid-open central vowel identical to the IPA symbol [ɨ], while the officials take it as a central vowel [ə]. Regardless of the vowel either being a mid-open vowel or a central vowel, it is written by both parties as the letter "e" not "ɛ" that is favored by the community.

There are many languages taking part in the language ecology of Taiwan, Mandarin, English and other non-Mandarin languages including Southern Min, Hakka and Austronesian languages. In the next section, I will extend the language issue to how the ecology as a whole affects the revitalization of Hla'alua language.

2.2 Language Revitalization

2.2.1 Aboriginal Languages Revitalization

After the abolition of the Mandarin-only policy in 1987, aboriginal communities started to stake claims to their language rights by resorting to political campaigns, and revitalization movements arose. The Austronesian language revitalization movements largely rely on school education in the form of "mother-tongue education program" (Chao, 2014; Chuang, 2011). However, non-Mandarin local languages including Austronesian languages receive little support from both public and private institutions (Chen, 2006, pp. 330, 334), compared with English and Mandarin. Chen (2006) observed that for many private educational institutions, promotion of learning non-Mandarin local languages is less profitable than that of learning English and Mandarin; consequently they would rather invest in developing English learning materials than produce learning materials for local languages. Thus, the education systems provide little incentive to support aboriginal languages.

2.2.2 Hla'alua Language Revitalization

The revitalization of the Hla'alua language largely depends on the mother-tongue education (Kuo, 2012), which has been implemented as part of nine-year compulsory education²³ since 2001 (Chao, 2014; Ho, 2010). Similar to the situation of other Austronesian languages, Hla'alua education is also in competition with English education for funding from the government (Kuo, 2015, p. 39). It is also common that Hla'alua parents expect their children to learn English (Chiu, 2008, p. 66).

Kuo (2012) argues that the current language revival program through children's education is not ideal. He observes that generally children are not competent in using Hla'alua in the proficiency test, and students find nowhere to practise the language outside the classroom, since most parents cannot speak to their children fluently in Hla'alua. Chiu (personal communication, August 4,

²³ More discussions on the nine-year compulsory education will be given in chapter 3.

2015) also identifies a problem with teaching: native speakers of Hla'alua may not have adequate teaching skills. A similar problem with lack of skilled language teachers has been identified in the experience of language revival in Southeast Alaska. Dauenhauer and Dauenhauer (1998, p. 84) comment that part of the problem with the use of a native speaker as a language teacher is failure to distinguish natural transmission from artificial learning situations; that is, the skilled teaching is needed if the classroom is the only place for language learning. Kuo and Chiu's observations imply that high priority should be placed on training teachers who speak Hla'alua and who are skilled language teachers.

2.2.3 The Proficiency Tests of Aboriginal Languages

English-alike proficiency tests of aboriginal languages are developed to support the revitalization, and one of the tests provides university entrance incentives as further support.

There are two types of tests, one is a general proficiency test designed for average people to have their language ability certified and the other is a test of aboriginal languages for academic purposes (Huang, 2003).

General proficiency tests of aboriginal languages are designed for average people to have their language ability certified. They involve not only the four macro-skills, but also demonstration of knowledge of grammar.

The test of aboriginal languages for academic purposes is specifically designed for aboriginal students to take. This test serves as the criterion of judging students' eligibility for extra points towards entering tertiary education (Huang, 2003).

Since 2014, both tests are integrated into one test in which language proficiency is divided into four levels, including elementary, intermediate, advanced and superior (Mayaw, 2013).

In fact, the proficiency tests are like a double-edged sword. In the case where people are encouraged to pass the tests for gaining benefits, the proficiency tests function as a rewarding mechanism. Rewarding people is potentially a beneficial thing. However, there is a problem concerning what

these proficiency tests are testing about. If the proficiency tests are too hard or do not test on what they can test on, then the proficiency tests work as a punishment. For instance, people who put much effort in learning aboriginal languages and then failed the proficiency tests would be discouraged. This will also discourage other people from taking the proficiency tests because of the assumption of failing the tests. Similar discouragement of proficiency tests has been seen in the master-apprentice language learning program in Hla'alua community.

Hla'alua trialled a master-apprentice language learning program sponsored by the Institute of Linguistics, Academia Sinica. One researcher involved in the Hla'alua revitalization program, Mr. Ying Jer Chiu (personal communication, August 1, 2015), revealed that the program was terminated in 2015 because by the end of the two-year trial, the apprentice did not pass the proficiency test of Hla'alua as required by the sponsor.

Due to the limited records on the master-apprentice program in Hla'alua, it is not clear regarding how Hla'alua people run the program. However, if the apprentice had been working very hard with the language master and had actually learnt a lot but the test did not test on what the apprentice learnt, then there will be an extremely bad outcome. In this case, the proficiency test would turn into a stick punishing and discouraging people.

In fact, the story of the apprentice reveals an awkward problem that no adult has ever passed the general proficiency test of Hla'alua between 2007 and 2011. Before the general proficiency test of all aboriginal languages was abolished in 2012, the pass rate of the general proficiency test of Hla'alua is zero. (See Table 2).

Table 2: The report of general proficiency test of Hla'alua²⁴

Year	Registration/ person	Attendance/ person	Pass/ person	Pass rate/ %
2007	2	2	0	0
2008	0	0	0	0
2009	0	0	0	0
2010	0	0	0	0
2011	5	3	0	0

²⁴ This table is adapted from Kuo, 2012:39.

Two observations can be made from the report: the registration rate is low and the pass rate is zero. Firstly, the low registration rate for the test suggests two possibilities. Hla'alua adults may choose not to take a proficiency test, as taking the test offers no improvement in their lives. Alternatively, they may not be confident that they would pass the test. Even if they have fluency in speaking, they are probably not familiar with the standard orthography. Secondly, of those who took the test, no one passed it. Although the reliability and validity of the test needs to be investigated further, it is plausible that adult learners lack sufficient learning resources helping them develop a metalinguistic knowledge of Hla'alua, which learners are tested on in the tests. This assumption coincides with Ho's observation (2010, p. 77). He points out the shortage of language materials for adult learners is a major problem for developing aboriginal adults' involvement in revitalizing Austronesian languages.

2.3 Implications for Compiling a Hla'alua Learner's Guide

The background on Hla'alua provides insights for the compilation of a Learner's Guide. There are four implications that need to be considered:

- (1) The current language revival is short of materials for self-learning.
- (2) The coverage of Hla'alua language education should also cover adult learners.
- (3) The multilingual environment provides resources as the metalanguage to learn Hla'alua.
- (4) The current situation requires a material that explains the orthography to the adult learners.

2.3.1 Materials for Self-learning

The lack of competent speakers of Hla'alua indicates a need for an alternative learning mechanism that enables people to learn the basics of the language with limited access to native speakers, namely self-learning. Helping learners to learn the language on their own will make Hla'alua language accessible to potential learners, particularly those who are highly motivated to

participate in Hla'alua revival. An accessible grammar is expected to provide sufficient descriptions and metalinguistic knowledge of Hla'alua, which enables learners to learn the language on their own.

2.3.2 Adult Learners

The existing pedagogical materials are mainly designed for children and not for adults. The shortage of language materials for adult learners suggests a pedagogical gap to be filled. The Learner's Guide, therefore, is designed for Hla'alua adults who may be parents and could become teaching assistants in the future. There are several advantages to developing materials for adult learners. First, adults' learning plays an important role in building language environment outside the classroom. Helping Hla'alua adults learn the language not only extends the coverage of language knowledge to different age groups, but also supports children's learning by creating more potential interlocutors for speaking Hla'alua outside the classroom. Second, the materials can be helpful for initiating the training of teaching assistants who have knowledge and experience of teaching languages but lack metalinguistic knowledge of Hla'alua. After all, the current situation suggests that teaching assistants are very likely to be a complement to the teaching by native speakers. Training adult learners to be language tutors or consultants seems to be an effective way to support the language revival, and this requires the development of learning materials for this purpose.

2.3.3 Multilingual Resources

The dominance of Mandarin and English means that they can be used as efficient instruments to assist with Hla'alua learning. Most of the time, Mandarin is the language that people use for spoken and written communication. It serves as the best medium for explaining the Hla'alua language to the target users.

English can be a useful comparison language, since Taiwanese people learn some basics of English such as alphabet, vocabulary and simple sentences. English cannot replace Mandarin as the metalanguage used in the grammar

because it is very likely that adult learners' English may not be as fluent as their Mandarin. Making use of people's knowledge in the dominant languages, namely English and Mandarin, to learn Hla'alua is one way of changing the competition between the dominant languages and Hla'alua into positive interaction.

Although many Hla'alua people speak both Bunun and Southern Min, the level of their literacy in both languages and the inconsistency of the orthographies make it too risky to use these as the metalanguage. Further investigation of people's literacy in Bunun is needed to clarify this possibility. However, given Hla'alua people can read Bunun, I can see advantages in the use of Bunun as a comparison language. Consequently, Bunun, Southern Min, Hakka and other dialects are also used to provide supplementary examples with annotations in Mandarin, so as to cater for learners with different language backgrounds.

2.3.4 Learning the Orthography

A standard alphabetic spelling system for Hla'alua has been developed; however, since most Hla'alua people are literate in the character-based writing system of Mandarin, the spelling system and script needs to be explained carefully to Hla'alua people. In the Learner's Guide, I propose to include the introduction to the Hla'alua orthography, to offer my readers a starting point for learning Hla'alua.

The Learner's Guide adopts the standard orthography. The only exceptions are the two symbols for the voiceless alveolar lateral fricative and the mid-open central vowel. I have chosen to adopt the ones that people are used to instead of the standard orthography promoted by the government because the purpose of my grammar is to make people's learning easier. In addition, a comparison of the different conventions will be provided for reference purposes in Appendix I of the Hla'alua Learner's Guide.

Based on the discussion above, I have designed the Learner's Guide for Hla'alua adults, which is expected to provide sufficient assistance to support learner's to learn basics of Hla'alua language on their own. To make the

Learner's Guide effective in enhancing the target readers' comprehension of the content, I have decided to write the grammar in Mandarin. English, Southern Min, Bunun, Hakka are used to provide supplementary examples. The introduction to Hla'alua orthography will be placed at the beginning of the Learner's Guide so that learners have the grounding to build their knowledge on.

Chapter 3. A Review of the Language Education

Mandarin, English, and aboriginal languages including Hla'alua have all been incorporated into the compulsory education in Taiwan. This chapter discusses the educational situations of these languages, specifically with regards to how the education system is implemented and what contents are included.

It is shown that Mandarin and English involve different modes of learning and teaching environments, with Mandarin being learnt as the first language (L1) and English as a foreign language (EFL). The aboriginal languages education is termed as "mother-tongue language education," yet in fact, the current environment has positioned the learning and teaching of aboriginal languages rather closer to the learning of a foreign language like English, than to the acquisition of the first language such as Mandarin.

Given that the Hla'alua learning environment is similar to a foreign language learning situation in Taiwan and given the richness of English learning resources and people's familiarity with the method of learning English, it is suggested that English pedagogical materials are worthy considering as models for developing Hla'alua materials in response to its current state.

This chapter will start with an overview of the current language education at school, including Mandarin, English and aboriginal languages in general. Finally, it will present implications for compiling the Learner's Guide.

3.1 An Overview of the Language Education in Taiwan

3.1.1 Mandarin Education

Ever since the introduction of compulsory education in 1968, children of the age 6 and over have all been required to attend school. All the while, Mandarin has been a school subject and has been used as the medium of instruction. This Mandarin education has aided in the mass transmission of Mandarin language across generations. Many parents no longer speak their heritage languages but Mandarin to their children. Mandarin, which was learnt

by earlier generations as a second language has now become the first language of many younger people, for Mandarin is taught and used at school and also spoken at home and various social contexts, as mentioned in government reports on people's language use by Executive Yuan of Taiwan (2012, p. 26).

A review of the course curriculum shows that Mandarin education aims at developing a thorough language ability in listening, speaking, reading and writing. (See Table 3).

Table 3: The course curriculum Mandarin education²⁵

Teaching items	Specific items to be taught	Notes
Auxiliary phonic system	The Bopomofo system	Knowing how to recognize, to spell in the symbols, and to pronounce and to write Chinese characters with the help of these symbols
Writing system	Chinese characters	Being able to recognize Chinese characters and to hand-write characters
Punctuation	Mandarin punctuation	Knowing how to use Mandarin punctuation in the appropriate contexts
The ability of using reference resources	Ways of using Mandarin dictionary	Knowing how to make use of Bopomofo symbols and/or Chinese radicals to look up words or phrases in a dictionary
Idiomatic phrase	Chinese idioms	Knowing the meaning and story of selected Chinese idioms, and also how to use them
Listening to and comprehending utterance/ sentences	Listening to utterances and sentences in Mandarin	Being able to comprehend the utterance and sentences spoken in Mandarin
Speaking ability	Orally expressing one's thought and delivering speeches in Mandarin	Being able to speak in Mandarin and knowing how to address

²⁵ This table is adapted and summarized from the guidelines of the nine-year Mandarin curriculum.

		messages appropriately in different contexts
Reading texts	Reading Chinese traditional stories and various genres	Knowing how to appreciate and being able to comprehend the texts written in Mandarin
Writing	Writing Chinese characters and composing meaningful words, sentences, paragraphs and various genres in Mandarin	Knowing how to compose in Mandarin with Chinese characters
Sentence patterns & parts of speech	-	-

It is noteworthy that Mandarin education adopts an auxiliary spelling system, "Bopomofo,"²⁶ to teach Mandarin pronunciation. It is strongly emphasized in the curriculum (The Ministry of Education of Taiwan, 2008) that using Bopomofo symbols is the fundamental language ability for Mandarin acquisition. Its promotion results from the KMT government's determination to promote Mandarin as the national language of Taiwan instead of Southern Min, the most widely spoken language on the island before the arrival of the KMT government (Scott & Tiun, 2007, pp. 54-57).

Bopomofo is a semi-syllabic-based system that was devised to represent the sound system and writing system of Mandarin. It contains 21 symbols for consonants and 16 symbols for composing 37 types of rhymes (Duanmu, 2007; Li & Cao, 2009, p. 37). (See Table 4 for all the Bopomofo symbols).

²⁶ Bopomofo was invented and advocated by the government of Taiwan for promoting Mandarin learning since 1945.

Table 4: The Bopomofo symbol²⁷

		Consonants														
BOPOMOFO		ㄅ	ㄆ	ㄇ	ㄏ	ㄉ	ㄊ	ㄋ	ㄌ	ㄍ	ㄎ	ㄗ	ㄘ	ㄙ	ㄜ	
Pinyin		b	p	m	f	d	t	n	l	g	k	h	j	q	x	zh
BOPOMOFO		ㄔ	ㄕ	ㄖ	ㄗ	ㄘ	ㄙ									
Pinyin		ch	sh	r	z	c	s									
		Rhymes														
BOPOMOFO		ㄚ	ㄛ	ㄜ	ㄝ	ㄞ	ㄟ	ㄠ	ㄡ	ㄢ	ㄣ	ㄤ	ㄥ	ㄨ	ㄩ	
Pinyin		a	o	e	e	ai	ei	ao	ou	an	en	ang	eng	er		
BOPOMOFO		ㄧ	ㄨ			ㄟ	ㄞ	ㄠ	ㄡ	ㄢ	ㄣ	ㄤ	ㄥ			
Pinyin		yi	ia			ie	iai	iao	iu	ian	in	iang	ing			
BOPOMOFO		ㄨ	ㄨ	ㄨ		ㄨ	ㄨ			ㄨ	ㄨ	ㄨ	ㄨ			
Pinyin		wu	ua	uo		uai	ui			uan	uen	uang	ueng/ong			
BOPOMOFO		ㄩ				ㄩ				ㄩ	ㄩ		ㄩ			
Pinyin		yu				ue				uan	un		iong			
		Tones														
BOPOMOFO		ˊ	ˊ	ˊ	ˊ	ˊ										
Pinyin		-	ˊ	ˊ	ˊ	ˊ	ˊ									

Pupils are expected to be able to recognize and pronounce the symbols, and to spell and to read with the use of symbols. At the beginner’s level, these symbols are also used to help pupils learn the pronunciation of Chinese characters. From the intermediate level onward, Bopomofo and Chinese radical system are used as the index to characters in Chinese dictionaries. The emphasis on learning Bopomofo implies that these symbols and the associated sounds are fairly familiar to most Taiwanese people.

3.1.2 English Education

English education was formally introduced into school education in 2001. Prior to this implementation by the central government, there had been public demands for English education, and informal English language education had begun between 1993 and 1997 and supported by the local government (Chen, 2006, p. 323; Wu, 2011, p. 107). The central government’s English curriculum was firstly implemented in 2001 for students in Grade 5 and above, with 40 minutes minimum of instruction each week (Chen, 2006, p. 331). In 2005, a revised curriculum was implemented for students in Grade 3

²⁷ This table is adapted from Li and Cao, 2009: 37.

and above with the same number of hours²⁸. American English and British English²⁹ are the varieties included in most pedagogical materials (Chen, 2006, p. 331). Many parents themselves do not speak English. Yet, they make efforts to promote children's learning of English by sending them to private educational institutions as a supplement to the "limited" instruction offered in the schools (Chen, 2006; Wu, 2011). Learning English is then taken as an essential in Taiwan.

For beginners, the course curriculum aims at developing communicative competence (i.e. speaking and listening); for 7th graders and above, it focuses on writing and reading abilities. (See Table 5).

Table 5: The course curriculum of English education³⁰

Teaching items	Specific items to be taught	Notes
Auxiliary phonic system	The "Kenyon and Knott symbols " (often known as "KK symbols " by Taiwanese people)	Knowing how to use phonics to pronounce English words
Writing system	English letters	Knowing the names of the 26 letters of the alphabet Being able to hand-write the 26 English letters and to spell out English words
Punctuation	-	-
The ability of using reference resources	Ways of using English dictionary	Knowing how to look up words or phrases in the dictionaries ³¹
Idiomatic phrase	-	-
Listening to and comprehending utterance/ sentences	Listening to songs, dialogues, stories and dramas in English	Being able to distinguish between consonants and vowels, to aurally recognize

²⁸ Chen's (2006, p. 331) review on English education shows that the actual implementation of English education often exceeds the requirement of the central government with more than 40 hours being offered and students in lower grades (e.g. Grade 1) being involved.

²⁹ More people advocate American English than British English.

³⁰ This table is adapted and summarized from the guidelines of the nine-year English curriculum.

³¹ Most dictionaries used by learners are English-Mandarin dictionaries not English-English dictionaries.

		English words, to perceive English intonation and stress and to comprehend the utterance, sentences and stories spoken in English
Speaking ability	(1) Role playing in English (2) orally introducing one's self, one's families and friends. (3) Orally expressing one's needs and communicate with others in English (4) Raising questions and answering questions in English	Being able to speak in English and knowing how to address messages appropriately in different contexts
Reading texts	Reading common English signs, English stories, magazines, essays and letters and drama scripts	Being able to comprehend the English texts written with standard and cursive styles
Writing	(1) Composing meaningful words, sentences and paragraphs in English (2) Composing letters and messages in cards or emails in English (3) Filling up English forms	Knowing how to compose in English
Sentence patterns & parts of speech	(1) Parts of speech (2) Types of speech act (3) Forms of sentence (4) Tenses (5) Aspects (6) Clauses	(Refer to the guidelines of the nine-year English curriculum (The Ministry of Education of Taiwan, 2008) for details of the required grammar points for teaching).

Table 5 reveals that the English education is very different from Mandarin education, as the English curriculum contains learning of English grammatical structures, and provides more practical usages for developing oral proficiency with regards to conversation. In terms of learning English

pronunciation, Taiwanese students are expected to learn the KK symbols which resemble the International Phonetic Alphabets (IPA) with a few deviations (Kenyon & Knott, 1953). This suggests that IPA symbols and Roman letters are not completely unknown to most Taiwanese people.

Apart from the school education, English learning has been the most explored area in the field of foreign language learning in Taiwan. Discussion about English learning by English teachers, learners, researchers and parents has been expanded into various aspects, ranging from pedagogies to testing, such as the General English Proficiency Test, an English test authorized by the MOE. Some issues relevant to pedagogies include comparison and contrast of sentence structure between Mandarin and English (Chang, 2014), the audiolingual method (Wang, 2014), content-based instruction (Hsu & Lo, 2009) and task-based approach (Ni, 2013).

The richness of development in teaching and learning English in Taiwan suggests that these pedagogies are familiar to many Taiwanese people, who will have been taught with these teaching methods at primary, junior high, senior high or college level. Some may have been taught other languages using similar methods or may have used similar strategies to learn other languages. In other words, Taiwanese people's experience of learning English has implications for applying similar methods in learning languages other than Mandarin.

3.1.3 Aboriginal Languages Education

3.1.3.1 A Profile of Aboriginal Languages Education in Taiwan

In 2001, aboriginal language (henceforth, ABL) education, together with other non-Mandarin local languages, was implemented for all primary school students as part of the Nine-year compulsory education. The latest curricula include 16 aboriginal languages with 42 dialects, Hakka and Southern Min. Hla'alua and Kananavu are the 15th and 16th aboriginal languages recognized in Taiwan. These languages are collectively termed as "mother-tongue languages." Compared with Mandarin and English education,

Taiwanese people have less exposure to ABL education, particularly since not every school offers courses for all mother-tongue languages. In fact, primary school students are required to select one mother-tongue language among the offered mother-tongue courses. Yet, mother-tongue courses are often not successfully offered because of 3 factors, the ethnic origin of the majority of students, the number of language teachers and the number of students enrolling in the course (Chen, 2006, p. 329).

3.1.3.2 The Purpose and Coverage of Aboriginal Languages Education

ABL education program is designed for the purpose of revitalizing both local traditions and the languages, as loss of the tradition and language are often inseparable (The Ministry of Education of Taiwan, 2008). The ABL education is taken as the vehicle of passing on aboriginal traditions and languages to young people. Its purposes are clearly listed in the curriculum, which are presented in bullets below (The Ministry of Education of Taiwan, 2008); see also Table 6:

- (1) increasing students' understanding of their heritage cultures,
- (2) developing notions of preserving, transmitting and creating aboriginal languages and culture,
- (3) developing students' heritage language proficiency to the extent that they are able to use the language in terms of listening comprehension, speaking, reading and writing,
- (4) promoting aboriginal language education, and
- (5) developing respect for multilingualism among different ethnic groups.

Table 6: The course curriculum of aboriginal languages education³²

Teaching items	Specific items to be taught	Notes
Auxiliary phonic system	-	-
Writing system	Roman letters	Being able to recognize,

³² The table is adapted and summarized from the guidelines of the nine-year aboriginal languages curriculum.

		to hand-write the standard orthography and to spell out words and to compose sentences with the standard orthography
Punctuation	-	-
The ability of using reference resources	-	-
Idiomatic phrase	-	-
Listening to and comprehending utterance/ sentences	Listening to teacher' instruction, daily dialogues, people's expression and questions in aboriginal languages	Being able to comprehend the utterance, sentences and questions spoken in aboriginal languages
Speaking ability	(1) Orally introducing one's self, one's families and friends in aboriginal languages (2) Orally expressing one's needs and ideas in aboriginal languages (3) Producing utterance in aboriginal languages for the context of daily conversation (4) Answering questions in aboriginal languages	Being able to express oneself and one's ideas in aboriginal languages
Reading texts	(1) Reading texts and essays written with the orthography of aboriginal languages (2) Reciting words, sentences and paragraphs in the textbooks	Being able to comprehend the texts written with standard orthography of aboriginal languages
Writing	(1) Translating sentences and paragraphs into aboriginal languages (2) Write out words and sentences included in the textbooks	Knowing how to write out words and sentences in aboriginal languages
Sentence patterns & parts of speech	-	-

Table 6 reveals that the curriculum for ABL education is very different from the curriculum for Mandarin education, and resembles English language

education in highlighting functional usages for developing oral proficiency through daily conversations and simple dialogues. It also differs from both Mandarin and English that no auxiliary spelling system is introduced to help learners learn how to pronounce words. As not all languages have learner's dictionaries, instructions on how to use a dictionary are not included in this course curriculum.

In contrast with English language education, ABL education does not include grammar instructions in the guidelines, even though some grammatical topics are embedded within the textbooks and supplementary materials. (See details in section 5.3.2.1). Also, a closer examination suggests that the curriculum for reading and writing in ABL does not include the reading comprehension and logical thinking behind composition as is proposed in the English education. Instead, what is expected of the reading ability of aboriginal languages is more like word or sentence recognition than reading for comprehension. As for the writing ability, the course curriculum does not aim at training for thinking in Hla'alua but simply knowing how to spell words out using the orthography.

In addition, ABL learning is divided into two stages. The guidelines of ABL education states that students from Grade 1 to Grade 6 are expected to develop speaking and listening abilities. Fifth graders above are expected to learn to read and write (The Ministry of Education of Taiwan, 2008).

The reviews of course curriculum above present the contents and ways of learning Mandarin, English and aboriginal languages. I consider that these information are critical for building up the Learner's Guide for adult learners.

3.2 Implications for Compiling a Hla'alua Learner's Guide

3.2.1 Metalanguages

Since potential users of the Learner's Guide are adults, I consider that the reviews provide implications on finding a suitable metalanguages for describing the Hla'alua language. Learners' language background in particular can be inferred from the education system. Mandarin is the language that has

long been promoted through the education system, I assume that potential learners' literacy and knowledge in Mandarin mean that Mandarin can serve as the metalanguage. For instance, in terms of learning sounds and pronunciation and the association between sounds and the letters, symbols in Bopomofo can be useful to illustrate Hla'alua sounds because Bopomofo symbols are likely to be familiar to Hla'alua learners from their Mandarin compulsory schooling. What needs to be discussed further are the differences between the sound systems of Hla'alua and Mandarin and whether the symbols are adaptable to the Hla'alua sound system. Section 5.2.3 presents follow-up discussions in this regards.

3.2.2 Experience of Learning English

Since English education became part of compulsory education in 2001, I consider it also helpful to draw on potential learners' experience in learning English as an additional language, a language learning experience other than their first language. It is then assumed that potential learners are likely to be familiar with English language pedagogy and the sequence of topics and structures used for learning and teaching English.

Aboriginal language education in general is shown to have more similarities to English education than to Mandarin education. It is only "mother-tongue" language education in the sense that the Aboriginal language is the heritage language of the Aboriginal group. It is not "mother-tongue" language education in the sense that it is the first language of the children. It is more like second or foreign language education such as English education in Taiwan. The same holds for the situation of Hla'alua language education. Consequently, this suggests that while there are clear differences between learning a heritage language and learning a global language, the English pedagogical materials can serve as a possible reference for compiling the Learner's Guide.

3.2.3 Specific Properties of the Target Readers

Incorporating the two implications above, I decided to narrow down potential users of the Learner's Guide as those who had experienced both Mandarin education and English education. It is further inferred from the specified language background that these potential readers will be aged from 16 to 29. (See Figure 5). The reason for not including people under 16 is because they have been the target of the current Hla'alua education at school.

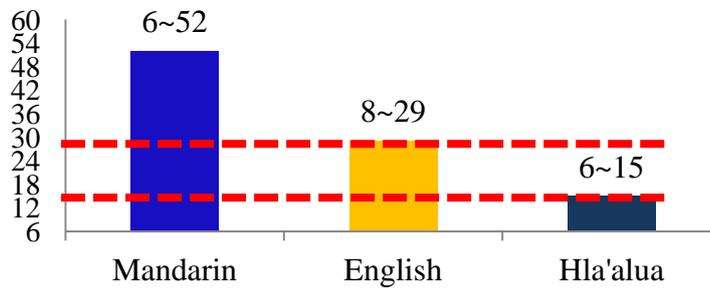


Figure 5: Target users of the Hla'alua Learner's Guide

All these three implications are expected to contribute to the devising of the Learner's Guide that addresses the needs and properties of potential users. Thus, in the following chapters, I will discuss how it is developed according to these needs and properties.

Chapter 4. A Discussion about Grammar Types

To better define attributes of the Hla'alua Learner's Guide, I start with a discussion on the definition of a "grammar book." The term "grammar book" means different things for different people. It depends on whom the book is written for and what the goal of the book is. These properties characterize two major types of grammars: reference grammars and pedagogical grammars.

4.1 Types of Grammar Books

Reference grammars are commonly written by linguists and often used by linguists. For them, a "grammar" of this kind describes a language and contains elements that make up a language system, as identified by linguists. On the other hand, for people who are not linguists, "grammar" often refers to a general notion of language rules over the standard usages of a language. In addition, for people who speak a language as a second or foreign language, a grammar can be a book containing language rules for purposes of teaching and learning; this is an example of a pedagogical grammar. Unlike reference grammars, pedagogical grammars mainly target second or foreign language learners as the users. Also pedagogical grammars do not intend to simply describe a language; pedagogical grammars have a goal of accelerating language teaching and learning. I discuss below different applications of these two grammar types to minority languages.

4.1.1 Reference Grammar

In the situation of minority languages, the role and utility of reference grammars and pedagogical grammars are fundamentally different. They differ in the goal of compilation, the target users and the function. The goal of a reference grammar of a minority language pertains to language documentation and conservation (Rehg, 2014). Linguists are the target users of a reference grammar. The grammar provides linguists with information about the language and potentially encourages other researchers to explore the language. It also functions as a precursor of a community grammar that contributes to the

language conservation as it provides identified elements of the language system and language rules. The Pohnpeian reference grammar written by Rehg (1981) is an example of this kind of grammar book.

4.1.2 Pedagogical Grammar

There are various definitions of pedagogical grammars which are often inseparable from other notions of grammar such as language prescription, language description and second language acquisition (henceforth, SLA) theories. Odlin (1994) has a definition of pedagogical grammars that presumes second language learners and teachers as the target users and that has a goal of fulfilling the needs of second language learning. A pedagogical grammar of this kind is equipped with types of grammatical analysis and instruction that meet the needs of students. Newby (2000) has a broader definition of pedagogical grammars which he refers to as a grammar designed for learners of a foreign language and involves two areas, grammar description and SLA theories. What both Odlin (1994) and Newby (2000) have in common suggests two basic elements that pedagogical grammars have: metalinguistic knowledge of a language and the purposes of transmitting the metalinguistic knowledge to learners. By contrast, reference grammars have researchers as the readers, and contain purely metalinguistic knowledge of a language. Adopting this general notion, below I discuss three pedagogical grammars of minority languages that all belong to pedagogical grammars but have different emphases.

4.1.2.1 A Practical Grammar of Pitjantjatjara

A handbook for Pitjantjatjara language learner (Eckert & Hudson, 1988) is a typical example of a practical grammar that falls into the category of pedagogical grammars. In addition to the features that are defined as characteristic of pedagogical grammars, Eckert and Hudson's (1988) work demonstrate integrated features of a practical grammar. Practical grammars are defined by Bartholomew (1976, p. 4) as written for non-specialists, in the national languages and written with the description of foreign languages in contrast to the national languages. The practical grammar of Pitjantjatjara

provides three important elements that a pedagogical grammar of a minority language can have: firstly, it targets learners who are not linguists; secondly, it is written in English which is the national language of Australia and thirdly, it contains descriptions that compare the structure of English and the Indigenous Australian language, Pitjantjatjara.

4.1.2.2 A Learner's Grammars of Mangarrayi

A learner's grammar of the Indigenous Australian language, Mangarrayi, (Richards, 1996) is an example of learner's grammars that are intended as pedagogical grammars. What distinguishes Richards' (1996) work from others is his attempt to make the information contained in the reference grammars accessible to the community members. In other words, this grammar emphasizes transforming the knowledge of Mangarrayi recoded in the reference grammars into materials that can be understood by the community members who are learning Mangarrayi. Richards' (1996) way of designing the grammar offers inspiration for sharing the product of language studies with the speakers of the language. He explains technical terms in everyday words and if necessary, he paraphrases the original meaning of a technical term to help the users understand the grammatical concept. He also repeats the salient information and provides reference sources for readers to engage in further study (Richards, 1996, p. 44).

4.1.2.3 A Learner's Guide to Kurna

A Kurna learner's guide (Amery & Simpson, 2013) demonstrates how a pedagogical grammar supplements and enhances language teaching. In Kurna's experience, there are three implications for development of materials for learning a minority language. Firstly, Amery and Simpson's (2013) work introduces the concept of helping learners learn the language by themselves in the order that makes sense to learners: that is how they define "learning step by step." Secondly, it attempts to complement the existing language resources by providing learners with the information about Kurna orthography used in different existing materials. Thirdly, it emphasizes the principles of creating

Kaurna neologisms and sentences for use in modern life, instead of only looking to the traditional ways of language uses.

4.1.3 Community Grammars

Although Noonan (2008, cited by Rehg, 2014: p.61) classifies community grammars as pedagogical grammars, their function and application align them more with pedagogical grammars. Thus, it is controversial to discuss community grammars under the label of pedagogical grammars or reference grammars.

Community grammars shares similarities with typical reference grammar described in section 4.1.1. Similar to reference grammars, a community grammar is written by linguists and mostly used by linguists. But in the case of the community grammar of Pohnpeian (Sohl & Andreas, n.d.), it differs in that the grammar is specifically written and used by linguists of the target community or trained community members. Unlike most reference grammars, it is not written in English, but in the local language, Pohnpeian. A community grammar often functions to help the target community establish and sometimes re-establish the standard orthography of their language (Noonan, 2008) and also develop materials that enhance community members' understanding of the structure of their language. In this sense, a community grammar incorporates properties of both reference and pedagogical grammars. What can be learnt from the experience of the community grammar of Pohnpeian is that it brings up a viewpoint: a grammar for community members, instead of limiting the users to outsiders.

4.2 Integration

The review of grammar types above provides insights into devising an ideal grammar of Hla'alua. I notice that there are similarities shared by these grammars (see Figure 6). The two major categories of grammars are presented (1) as a square labeled as reference grammar (i.e. RG) and (2) a pentagon labeled as pedagogical grammar (i.e. PedG). In between these two categories, there exists a rectangle representing community grammars (i.e. CG). The three

grammars that belong to pedagogical grammars are practical grammars (i.e. PracG) represented as an ellipse, learner’s grammars (i.e. LG) represented as a parallelogram on the right side and a learner’s guide (i.e. L.-Guide) represented as a trapezoid on the left side.

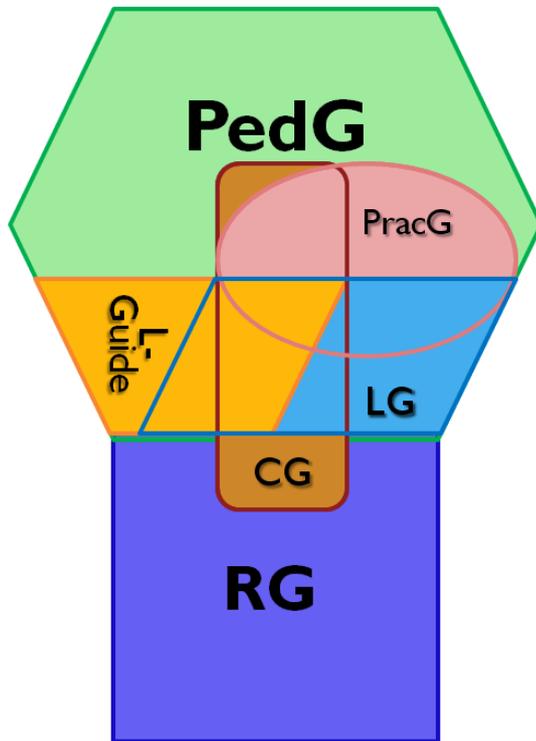


Figure 6: An integration of different types of grammars

Their distinctive and shared properties could be considered when designing pedagogical materials to accelerate minority language learning.

4.3 Implications for Compiling a Hla’alua Learner’s Guide

I lay out some attributes of an ideal Learner’s Guide to Hla’alua by bringing together the relevant features of different grammars above:

Table 7: Attributes of the proposed Hla’alua Learner’s Guide

Goal:	to help Hla’alua people learn by themselves
Readers:	to target Hla’alua adults who are not linguists or outsiders of the community

Objectives:	(a) to transform information contained in the Hla'alua reference grammar written by Pan (2012) into understandable grammars to the readers
	(b) to re-arrange the information contained in the existing materials of Hla'alua, such as textbooks sentences and texts contained in the reference grammars
	(c) to introduce the grammar points in a learner-friendly way to build on the learners' knowledge step by step, and also to sustain the learners' motivation ³³
	(d) to present grammatical topics with instructions stemming from SLA theories, and in a manner similar to how EFL (i.e. English as a Foreign Language) is taught in Taiwan
Format:	to write the grammar in Mandarin, the national language of Taiwan with Chinese characters
Method:	to describe metalinguistic knowledge of Hla'alua by comparing its structure to that of Mandarin and other languages known to the readers
Additional value:	to complement existing language resources available to Hla'alua learners, including Hla'alua short stories, e-learning materials, a picture dictionary and a Hla'alua-Mandarin dictionary(to be published by Chiu)

The structure of the Learner's Guide presented above suggests four aspects to explore further.

Firstly, an introduction to Hla'alua sounds and spelling system has a high priority in the development of the Learner's Guide to basics of Hla'alua for beginners. This is to lay the foundations for the volume from the perspective of the Learner's Guide compiler (henceforth compiler), such as what orthography is adopted and how word formations are affected by sound

³³ This can be done by including some essential Hla'alua elements from their culture and some useful expressions that can be used immediately in their daily life. (See chapter 5 for more discussion).

changes. Alphabetic code, knowledge of the ways that sounds match the letters, is a crucial component that learners need so they can read texts. Given Hla'alua beginners are not familiar with Hla'alua sounds or romanization, such introductory chapter would provide a solid foundation for them to be able to articulate utterances and to read the examples provided in the Learner's Guide. Reviewing the existing pedagogical materials of Hla'alua becomes essential to devise a workable method of introducing the key elements of Hla'alua sounds and its spelling system.

Secondly, it is necessary to explore the layout of the existing Hla'alua pedagogical materials concerning what elements of Hla'alua are expected to be learnt, in what order, under what instructions. To a compiler, an evaluation of the Hla'alua textbook layout provides critical implications of the overall organization of the grammars. With the learners in mind, considerations for their sequential learning require a careful presentation of grammatical topics. An ideal organization, therefore, corresponds to what I define as a "learner-friendly order" that builds on readers' knowledge step by step and sustains readers' incentives to go through the grammars.

Thirdly, developing materials for learning Hla'alua as a second language requires an investigation of a model of second language acquisition that is specifically designed for the Taiwanese learners. The method of learning English as a foreign language in Taiwan is a potential model for learning Hla'alua.

Lastly, helping adults learn a language on their own requires the understanding of differences between language instructions with and without the presence of a physical language teacher. This suggests a review of not only the Hla'alua textbooks used at school, but also the non-textbook materials. Such analysis is necessary because reducing the obstacles to language learning without a teacher critically influences the outcomes of self-learning, given that the most effective method of language acquisition probably is to learn from interactions with native speakers or teachers. Therefore, comparing different types of materials allows me to recognize the advantages and weaknesses of a

self-learning grammar and to provide alternatives to compensate for the weaknesses.

The next chapter will draw these ideas together in a discussion of pedagogical materials.

Chapter 5. A Discussion of Pedagogical Materials

In the previous chapter, I discuss the attributes of an idea Learner's Guide to Hla'alua in terms of its grammar type and its structure. The implications stemming from the pedagogical grammars reviewed in previous chapter, lead to a further investigation on the content of pedagogical materials.

Consequently, in this chapter, I will consider existing pedagogical materials, both in terms of content and the presentation of the content. The discussion will focus on two dimensions: (1) how sounds and the spelling are taught and (2) how content is organised. I will compare relevant pairs such as English textbooks, Hla'alua textbooks and other non-textbook materials, in terms of the forementioned dimensions.

5.1 Rationales behind the Referencing of Existing Materials

The analyses will focus on how the instructions are presented in sounds, the spelling system and chapter content. There will be two different discussions presented in the following sections: comparisons of Hla'alua and English textbooks, and comparisons of Hla'alua textbook and other non-textbook learning materials. The designs of the two discussions and their distinctions are explained below.

5.1.1 Comparison of Hla'alua and English Textbooks

The materials chosen for comparison are textbooks, namely the existing Hla'alua materials for Hla'alua children and English textbooks. This is because all textbooks for Taiwanese aboriginal languages, including Hla'alua, appear to adopt English textbooks as the model for compiling materials for second language learning (Li, 2012, pp. 156, 161). However, Hla'alua and English are structurally very different languages; English relies on word order for expressing grammatical function, while Hla'alua has a complex system of morphological marking along with word order. These differences in structure necessitate some differences in organization of content for teaching. Evaluating

the textbooks of Hla'alua and English helps clarify the similarities and differences in the way the authors approach the task of providing materials for second language learning.

For the purpose of analysis, I have chosen the first volume of Hla'alua textbooks (henceforth, "the Hla'alua textbook") composed of a student's handbook (2010c) and a teacher's handbook (2010a), and one Hla'alua alphabet book (2011c). As for the English textbooks, I have chosen the first two volumes of an older version of English textbooks (1999a, 1999b) used by my potential readers at school.

There are three reasons for choosing English textbooks used in the past (i.e. the high school English textbooks produced by the Ministry of Education (MOE), henceforth, "English textbooks"), rather than the ones used today (publishers' versions of textbooks governed by the MOE curriculum guidelines (henceforth, "publishers' versions")). Firstly, if the purpose of taking English as a model is to utilize potential readers' familiarity and experience of learning English to help them learn Hla'alua, it makes sense to investigate the resemblance between the Hla'alua textbooks and the English textbooks that used by the adult learners who are potential readers. Secondly, the techniques for explaining grammar used in the MOE English textbooks will be familiar to potential readers of the Hla'alua Learner's Guide, since they will have used the MOE English textbooks when they were at school. Thirdly, when potential readers were going to school, the MOE version was the only version throughout Taiwan, but now there are four versions of English textbooks available from different publishers and each school can choose among them. Their choices could be different every semester. Consequently, I adopt the MOE version for the comparison in this project. As it happens, the MOE version and the four publishers' versions share many similarities because they have to fit the same MOE curriculum guidelines.

5.1.2 Comparison of Textbooks and Non-textbook Materials

The following discussion is focused on the differences between two types of pedagogical materials, namely textbooks and non-textbooks. The latter

kind of materials are those created not for teaching but mainly for learners' own use.

Since there are no well-developed materials for learning Hla'alua apart from children's school materials, two different decisions have been made for selecting candidates for the second type of comparison.

In terms of organization of content, I evaluate Rau and Yang's (2005) online materials³⁴ for Dao, namely *Dao Online Materials* (henceforth, *DOM*). These materials have been selected for three reasons. Firstly, Dao is an aboriginal language in Taiwan just as Hla'alua is. The overall pedagogy of Taiwanese aboriginal languages including what is taught and how it is taught, often adopts the theory of teaching English (Li, 2012, pp. 156, 161; The Center for Aboriginal Studies of the National Chengchi University, 2010a). Making this comparison could help verify: to what extent the self-learning materials of an Austronesian language resemble the English pedagogy. Secondly, Dao is in the same language family as Hla'alua. Making a comparison between languages having similar structure would concentrate the analysis on the variation between material types. Thirdly, *DOM* are graded from easy to difficult. The grading may provide a model for developing similar grading for the Learner's Guide to generate sequential learning. Consequently, in presenting the analyses, I choose to review the beginner's level of *DOM* in terms of content arrangement.

For discussing instructions on sound and spelling systems, I evaluate Iwan's (2005) *An Intensive Textbook of Amis* as well as the Australian experience of compiling Indigenous Australian language grammars. On the one hand, this is because *DOM*, the one used for comparing the content organization, do not cover the topics of sounds and the spelling system³⁵. Instead, *DOM* provide multimedia resources as substitutions for written explanations. These could not be applied to a discussion on developing written

³⁴ Rau, Yang, and Dong (2007) propose that the Dao online materials can be used as textbooks by college students, but in this discussion, I take the materials as resources for learners to learn Dao on their own.

³⁵ The website of Dao self-learning platform provides written introduction of sounds and the spelling system in Dao reference grammar which is also available online, but none in the one for self-learning.

learning materials. On the other hand, as Iwan's (2005) *Intensive Textbook of Amis* is developed by non-linguists, this book offers valuable insights into what elements the local community members consider to be important.

In addition, for the purposes of learning from the experiences of other aboriginal languages outside Taiwan, it is also important to take the Australian languages materials as references. Major focus will be given to how pronunciation and sounds-associated letters are demonstrated in Indigenous Australian grammars without the presence of a physically present language teacher and specifically what strategies have been developed to resolve this issue in the experience of other indigenous communities outside Taiwan. Therefore, I compare the Hla'alua textbook with three grammars written for non-linguists, *An Intensive Textbooks of Amis* (Iwan, 2005), *A Kaurua Learner's Learner's Guide* (Amery & Simpson, 2013) and *A Handbook for the Pitjantjatjara Language Learner* (Eckert & Hudson, 1988).

In the following sections, I present analyses and discussions about designing a chapter on Hla'alua sounds and the spelling system (section 5.2) and the arrangement of another preliminary chapter (section 5.3).

5.2 The Presentation of Sounds and the Spelling System

The discussion about the presentation of sounds and the spelling system, is divided into two parts: one looks at the sounds and the spelling system in textbooks (section 5.2.1); the other at how they are presented in materials for self-learning (section 5.2.2).

5.2.1 Comparison of Textbooks

Eight common properties were identified in the instruction of sounds and the spelling system. The first four properties are about introducing sounds; the items from 5 to 7 are about introducing Roman letters and the last item is about introducing phonetics terminology. These are the properties that will be used when comparing the different materials. Table 8 presents the first comparison between Hla'alua and English textbooks.

Table 8: A comparison of Hla'alua and English: the sounds and spelling system³⁶

	Properties	Hla'alua materials	English textbooks
1	A separate section talking about sounds	No, all included in the Alphabet book	No
2	The presentation of IPA symbols	No, not in the textbooks, only shown in the alphabet book but IPA is not explained or taught in class, ³⁷ judging from the teacher's handbook (2011a)	No, but use KK symbols ³⁸
3	Major way of providing instruction of articulations of sounds	(1) Repetition of teacher's utterance (2) Providing vocabulary as the example that is headed by the specific sound to be taught, e.g. the sound and letter <i>a</i> is introduced in words headed by <i>a</i> , <i>ahlu'u</i> in the alphabet book (2011c, p. 1).	(1) Repetition of teacher's utterance (2) Providing vocabulary as the example that is headed by the specific sound to be taught
4	The introduction to place of articulation (PoA) and manner of articulation (MoA)	No, only shown in the alphabet book but PoA and MoA are not explained or taught in class, ³⁹ judging from the teacher's handbook (2011a)	No
5	A separate section talking about the spelling system	No, all included in the Alphabet book	No
6	The introduction to handwriting Roman letters	Yes	No, only appear as exercises in workbooks

36 This table is adapted from Hla'alua alphabet book (2011c) and English textbooks (1999a, 1999b).

37 According to Victoria Rau, a linguist takes part in aboriginal language education and cooperates with native speakers to develop aboriginal textbooks, the IPA symbols are incorporated into textbooks by linguists but not actually taught to students in the classroom. This information was obtained in personal communication.

38 The "Kenyon and Knott symbols" (often known as "KK symbols" by Taiwanese people; see also section 3.1.2).

39 In personal communication with Victoria Rau, the place of articulation and manner of articulation are incorporated into textbooks but not actually used to teach students.

7	The sequence of presenting letters and sounds	Alphabetically introduced	Alphabetically introduced
8	Explanation of technical terms such as consonant, vowel, stress, syllables, phonotactics	No	Only consonant, vowel

The analysis above shows that the instruction of sounds and the spelling system in the Hla'alua textbook and those in English textbooks have three points in common. They both rely on the teacher's demonstration of sounds as the major way of learning pronunciation; the place of articulation is not emphasized in the instruction; Roman letters and the associated sounds are introduced in alphabetical order regardless of place or manner of articulation. Among the similarities and differences observed, I list two findings for discussions below.

(i) Without language teachers, more elaborations on pronunciation or other teaching strategies may be required.

Firstly, what these English and Hla'alua materials have in common is that they are textbooks, which simply serve as teaching resources to support teacher's instruction. This may explain the reason why both English and Hla'alua textbooks do not highlight the instruction of place of articulation. This finding suggests a possibility that materials designed for self-learning would require alternative measures to supplement this in the absence of a teacher.

(ii) No need to introduce the handwriting of each Roman letters.

Thirdly, although Roman letters are introduced in the textbooks either in alphabet books or workbooks, I consider it unnecessary to introduce the handwriting of letters to adult learners. Most students have learnt Roman letters when learning English, and the Hla'alua symbols are mostly borrowed from either English letters or English punctuation which would not be completely new to the potential readers. The only exception is the symbol *ʉ*. However, the barred *u* is not something completely new to the community; instead, this symbol is a convention developed by the Hla'alua people themselves. Besides, because of the late development of writing in the Hla'alua language, there is no

wide divergence in orthography that requires explanation. Consequently, what Hla'alua adult learners need to learn is not how to write the symbols but the alphabetic code: the association of sounds and letters. This further suggests that there is no need for sounds and letters to be introduced separately.

To make judgment among those differences between English and Hla'alua textbooks on what works better for the Learner's Guide, I consider it necessary to leave the decision unsettled for more consideration of other self-learning materials.

5.2.2 Pedagogical Materials for Self-learning

A comparison of the Hla'alua textbook with other non-textbook materials is given in Table 9. The comparison shows that non-textbook materials contain some attributes that cannot be seen in the textbook particularly in terms of "Explanation of technical terms," "The sequence of presenting letters and sounds," "The introduction to place of articulation (PoA) and manner of articulation (MoA)" and "Major way of providing instruction of articulations of sounds."

Table 9: A comparison of Hla'alua, Amis and Indigenous Australian languages: the sounds and the spelling system⁴⁰

	Properties	Hla'alua textbook	Amis	Pitjantjatjara	Kaurna
1	A separate section talking about sounds	No, all included in the Alphabet book	(1) An independent chapter, (2) different section from the spelling system	(1) An independent chapter, (2) different section from the spelling system	An independent chapter, together with the spelling system
2	The presentation of IPA symbols	No, not in the textbooks, only shown in the alphabet book but IPA is not explained or taught in class, judging from the teacher's	No	No	Yes, but only presented as additional information

⁴⁰ This table is adapted from Hla'alua alphabet book (2011c) Iwan (2005) and grammars of Australian languages (Amery & Simpson, 2013; Eckert & Hudson, 1988).

		handbook (2011a)			
3	Major way of providing instruction of articulations of sounds	(1) Repetition of teacher's utterance (2) Providing vocabulary as the example that is headed by the specific sound to be taught, e.g. the sound and letter <i>a</i> is introduced in words headed by <i>a</i> , <i>ahlu'u</i> in the alphabet book (2011c, p. 1)	(1) Referring to the sounds in English and Mandarin (applying Chinese characters and the Bopomofo symbols) (2) Providing vocabulary as the example that is headed by the specific sound to be taught, e.g. the sound and letter <i>a</i> is introduced in words headed by <i>a</i> , <i>ama</i> (Iwan, 2005)	Referring to the sounds in English and describing the differences and similarities	Descriptions of articulations/ manners with attached audio materials
4	The introduction to place of articulation (PoA) and manner of articulation (MoA)	No, only shown in the alphabet book but PoA and MoA are not explained or taught in class, judging from the teacher's handbook (2011a)	Yes	No	Yes
5	A separate section talking about the spelling system	No, all included in the Alphabet book	(1) An independent chapter, (2) different section from the sound system	(1) An independent chapter, (2) different section from the sound system	An independent chapter, together with the sounds system
6	The introduction to handwriting Roman letters	Yes	Yes, including lower case and upper case	No	No

7	The sequence of presenting letters and sounds	Alphabetically introduced	Unsystematic	(1) Vowels come before consonants (2) Sounds similar to English come before dissimilar ones	Consonants come before vowels
8	Explanation of technical terms such as consonant, vowel, stress, syllables, phonotactics	No	No	Yes	Yes

The four attributes that distinguish textbook materials from non-textbook materials can be seen as something that often the non-textbook materials have in common. They demonstrate how those non-textbook materials rely on written instructions to transmit the knowledge to learners. I consider that these attributes are also needed to be contained in the Learner's Guide. In this sense, those non-textbook materials have more ideal attributes that can be used in the Learner's Guide. Incorporating the results of comparison together, I list four principles below.

5.2.2.1 Reviewing Non-textbook Materials

(i) The IPA symbols serve as additional information only, not an auxiliary system for learning sounds.

The IPA symbols are not commonly used in other materials and they are not completely identical to the KK symbols used for learning English. As I do not consider it necessary to enable learners to recognize IPA, I follow *The Kaurna Learner's Guide* by taking them as additional information. This provides whoever wants to know more about Hla'alua phonology with a link to other linguistic resources.

(ii) The ordering the introduction of sounds and letters is the likeness first and the unlikeness second.

For ordering the introduction of sounds and letters, I adopt Eckers and Hudson's (1988) approach, introducing those sounds similar to sounds in the national language first, before dissimilar ones. Such an approach is based on the assumption that dissimilar sounds require more effort to learn and consonants can hardly stand alone for explanations. This arrangement also corresponds to the notion of building up learners' knowledge sequentially.

Moreover, Eckers and Hudson's (1988) approach arranges the introduction to vowels followed by the consonants. However, I made changes on this approach by introducing the consonants first before the vowels. My decision is because of the use of the semi-syllabic Bopomofo symbols. The syllabic nature of Bopomofo symbols make the vowels inseparable from the consonants. Therefore, I propose to firstly introduce the consonants and then explain the vowels by mentioning the exclusion of consonants.

(iii) Explanation of technical terminology is needed.

Amery and Simpson (2013) and Eckert and Hudson (1988) both explain technical phonetics terminology in simpler terms. This is to make information from the reference grammar more accessible to readers. However, it is noteworthy that many reference grammars of Austronesian languages written in Mandarin adopt different translations of technical terms from those used in learning English. For example, in EFL courses, vowels are translated as "mǔ yīn" (lit. mother sound) and consonants as "zǐ yīn" (lit. child sound). However, many linguists working on Austronesian language, for instance Chang (2000), uses different technical terms, such as "yuán yīn" (lit. unit sound) for vowels and "fǔ yīn" (lit. support sound) for consonants. For consistency, I have therefore decided to use the technical terms used in EFL courses which learners will be more familiar with.

(iv) Strategies are needed for supporting pronunciation learning.

Lastly, in terms of the strategies for supporting learning pronunciation, I incorporate a variety of strategies used in the different grammars. These

include descriptions of articulations and providing audio materials, explaining differences and similarities to Mandarin sounds known by readers and making use of Chinese characters and Bopomofo.

Among these strategies, I consider the contrastive descriptions of languages the most important, particularly for Hla'alua. This is because the Hla'alua community and Taiwan in general are situated in a multilingual environment where plenty of multilingual resources are available. Illustrations stemming from English, Mandarin or Southern Min can serve as concrete examples in adult learners minds. However, to avoid confusing learners, contrasts between metalanguage and the target language must be clearly explained. To identify contrasts between Hla'alua and Mandarin, contrastive analyses between sounds of Hla'alua and Mandarin, the major language used as the metalanguage, are conducted.

5.2.3 Contrastive Analyses of Sounds: Hla'alua versus Mandarin

The results of the contrastive analysis reveal that there are similarities and differences between Hla'alua and Mandarin in terms of phonology. Table 10 and 11 contrast consonants and vowels respectively.

Table 10: Contrasts of consonants between Hla'alua and Mandarin⁴¹

	Hla'alua in Standard Orthography	Hla'alua in IPA	Mandarin in Bopomofo	Mandarin in IPA
Similarity	p	/p/	ㄅ	/p/
	t	/t/	ㄊ	/t/
	k	/k/	ㄎ	/k/
	s	/s/	ㄙ	/s/
	c	/ts/	ㄘ	/ts/
	n	/n/	ㄋ	/n/
	m	/m/	ㄇ	/m/
	ng	/ŋ/	ㄍ	/ŋ/
Only in	v	/v/	-	-

⁴¹ This table is adapted from Duanmu (2007) and Pan (2012).

Hla'alua	l	/r/	-	-
	hl	/ʎ/	-	-
	r	/r/	-	-
	ʔ	/ʔ/	-	-
Only in Mandarin	-	-	ㄅ	/p ^h /
	-	-	ㄆ	/t ^h /
	-	-	ㄇ	/k ^h /
	-	-	ㄏ	/tɕ/
	-	-	ㄎ	/tɕ ^h /
	-	-	ㄉ	/ɕ/
	-	-	ㄊ	/ts ^h /
	-	-	ㄓ	/tʂ/
	-	-	ㄔ	/tʂ ^h /
	-	-	ㄕ	/ʂ/
	-	-	ㄑ	/tʃ/
	-	-	ㄒ	/f/
	-	-	ㄆ	/x/
	-	-	ㄌ	/l/

There are eight consonantal phonemes shared by both languages. For the differences, I focus on those that Mandarin does not have, which include five consonants /v/, /r/, /ʎ/, /r/ and /ʔ/.

Table 11: Contrasts of vowels between Hla'alua and Mandarin

	Hla'alua in Standard Orthography	Hla'alua in IPA	Mandarin in Bopomofo	Mandarin in IPA
Similarity	i	/i/	ㄟ	/i/
	u	/u/	ㄨ	/u/
	a	/a/	ㄚ	/a/
Only in Hla'alua	ɯ	/i/	-	-
Only in Mandarin	-	-	ㄝ/ㄜ	/ə/
	-	-	ㄩ	/y/

In terms of vowels, there are 3 phonemes that are shared by both languages, and only one phoneme, /i/, does not have an equivalent Bopomofo symbol in Mandarin.

Concerning phonotactics, there are patterns that both languages share, and also that distinguish them from each other.

Table 12: Contrasts of phonotactics

	Hla'alua		Mandarin	
Consonants as Onset (CV-)	Yes	No exceptions, according to Ting (1967, pp. 923-924)	Yes	Except for /ŋ/
Consonants as Coda (-VC)	No		No	Except for /n/ and /ŋ/
Consonants as word-medial (VCV)	Yes		Yes	
Consonant cluster (CC)	No		No	
Vowels as Initial (VC-)	Yes		Yes	
Vowels as Nucleus (CVC)	Yes		Yes	
Vowels as Finals (-CV)	Yes		Yes	
Vowel cluster (VV)	Yes		Yes	

Table 12 shows that of eight patterns found in the two languages, two patterns (the top two) showed divergence between Hla'alua and Mandarin, while the rest are shared.

Particular attention should be placed on providing explanations for phonemes and phonotactics combinations which only exist in Hla'alua or differ from those of Mandarin. This claim is supported by evidence from Rau et al. (2008) who showed empirically that some identical phonemes in Yami⁴², such as the trill, can be difficult for learners.

⁴² Yimi is another Austronesian language in Taiwan.

5.2.4 Implications for a Chapter on Sounds and the Spelling System

Below is a summary of the six principles established in the previous sections for compiling a chapter on sounds and spellings.

- **A list of principles:**

Table 13: Six principles for a chapter on sounds and spellings

(1) Without language teachers, greater elaboration on pronunciation or other teaching strategies may be required.
(2) There is no need to introduce the handwriting of all Roman letters.
(3) The IPA symbols serve only as additional information, not an auxiliary system for learning sounds.
(4) The principles for ordering the introduction of sounds and letters: (a) consonants first, vowels second and (b) similar forms first, dissimilar second.
(5) Explanation of technical terms is needed.
(6) Strategies used to support pronunciation learning include descriptions of articulation and providing audio input, explaining differences and similarities and making use of Chinese characters and the Bopomofo Symbols.

- **The design of chapter 1 of the Hla'alua Learner's Guide:**

Based on the preceding review, some proposed attributes of instructions about sounds and the spelling systems are presented in Table 14.

Table 14: Proposed attributes of the Hla'alua Learner's Guide: chapter 1

	Properties	Hla'alua Learner's Guide
1	A separate section talking about sounds	An independent chapter, together with the spelling system
2	The presentation of IPA symbols	Only for additional information
3	Major way of providing instruction of articulations of sounds	(1) Descriptions of articulations with attached audio materials (2) Referring to the sounds in English and Mandarin (applying Chinese characters and the Bopomofo symbols) (3) Describing the differences and similarities (4) Providing vocabulary as the example that is headed by the specific sound to be taught
4	The introduction to place of articulation (PoA) and manner of articulation (MoA)	Yes
5	A separate section talking about the spelling system	An independent chapter, together with the sounds system
6	The introduction to handwriting Roman letters	No
7	The sequence of presenting letters and sounds	(1) Vowels come before consonants (2) Sounds similar to Mandarin come before dissimilar ones
8	Explanation of technical terms such as consonant, vowel, stress, syllables, phonotactics	Yes

Moreover, based on the results of the contrastive analysis, instructions in pronunciation learning would emphasize on explaining the phonological and phonotactic differences between Hla'alua and Mandarin, namely, /i/, /v/, /r/, /ʔ/,

/ɾ/, /ʔ/ and consonants as Onset/Coda. Other prosodic components that are not salient in Mandarin such as multi-syllables and stress would also be explained.

5.3 The Organization of Contents in Learning Materials

The discussion about the organization of contents in grammar materials is divided into two parts, based upon two different ways of structuring language materials: by theme and by grammar. Section 5.3.1 looks at the organization of themes under which the knowledge of a language in a grammar book is packaged; section 5.3.2 discusses the organization of grammatical topics for language learning, by which I mean the syntactic and morphological features of the language.

As in previous sections, in each part, I analyze the organization of each part by comparing two types of materials: pedagogical materials, namely textbooks, used at school (sections 5.3.1.1 and 5.3.2.1) and materials for learners to learn a language on their own (section 5.3.1.2 and 5.3.2.2).

5.3.1 Comparisons of Content and Theme Order

5.3.1.1 Comparison of Textbooks

The comparison presented in this section is limited to the content at the beginner's level. Even though the length of each chapter in the English textbooks differs from those in the Hla'alua textbook, this comparison only focuses on the content and themes of the selected chapters. The results in Table 15 show that Hla'alua and English textbooks share similar patterns in the methods and outlines for presenting themes.

Table 15: A comparison of Hla'alua and English: the content and order of themes⁴³

Hla'alua chapters	Hla'alua textbook content	Corresponding English chapters
Book 1, lesson 1	Title: "how are you?" Theme: greetings Sub-topic: greetings / thanking. Text layout: dialogues	- Book 1, lesson 1 (same above) Text layout: dialogues
Book 1, lesson 2	Title: "I am a student." Theme: introducing oneself Sub-topic: occupations Text layout: dialogues	- Book 1, lesson 3 Book 1, lesson 4 Text layout: dialogues
Book 1, lesson 3	Title: "Stand up, please." Theme: classroom speeches Sub-topic: action verbs, /polite request Text layout: dialogues	- Book 1, lesson 5 (same above) Text layout: dialogues
Book 1, lesson 4	Title: "who are you?" Theme: introducing oneself Sub-topic: name Text layout: dialogues	- Book 1, lesson 2 (same above) Text layout: dialogues
Book 1, lesson 5	Title: "We are girls." Theme: introducing oneself Sub-topic: gender Text layout: dialogues	- Book 1, lesson 2 Book 1, lesson 3 Text layout: dialogues
Book 1, lesson 6	Title: "I have a dog." Theme: personal possessions Sub-topic: possessions/ animal/ color Text layout: dialogues	- Book 2, lesson 2, B 2,L2/B2, L5/ B2, L9, Text layout: dialogues
Book 1, lesson 7	Title: "The teacher is here." Theme: place & location Sub-topic: where/here, there Text layout: dialogues	- Book 1, lesson 7 (same above) Text layout: dialogues
Book 1, lesson 8	Title: "What's this?" Theme: common objects Sub-topic: descriptive adjectives / classroom objects Text layout: dialogues	- Book 1, lesson 4 B1, L6/ B1, L4 Text layout: dialogues
Book 1, lesson 9	Title: "My mother" Theme: my family Sub-topic: family members/occupations Text layout: dialogues	- Book 1, lesson 3 (same above) Text layout: dialogues
Book 1, lesson 10	Title: "The red book." Theme: place & location Sub-topic: expressions of existence Text layout: dialogues	- Book 1, lesson 7 B1, L10/B1, L7/B 2, L 9/B1, L8 Text layout: dialogues

⁴³ This table is adapted from Hla'alua textbook (2010a, 2010c) and English textbooks (1999a, 1999b).

There are five points to make from this comparison with the English textbooks.

(i) Keeping a balance between adopting second language model and retaining authenticity of local culture and language use is important.

On the positive note, this comparison shows that English pedagogy can be adapted to Hla'alua by following the layout of common themes relevant to learners. However, there is also a negative effect observed. It blanks out the originality of Hla'alua expressions and culture. It is a crucial to keep a balance between adopting a good second language model from English while at the same time retaining the authenticity of local culture and language use, if revitalization is the people's current aim.

Localization of topics is hard to see as all topics in the Hla'alua textbook correspond to the topics in English textbooks. Further investigation reveals that the dialogue scripts in chapter 1 of the Hla'alua textbook look almost identical to English ways of greeting. (See below an extracted script annotated with word glosses and translation).

(1) Sample dialogue in Hla'alua chapter 1: greeting⁴⁴

Student: mavacangi u i, pakiaturua? (Mandarin: nǐ hǎo ma ,lǎo shī ?)
good you (question), teacher lit. how are you, teacher?

Teacher: tam mavacangu aku, aunini u?` (Mandarin: wǒ hěn hǎo ,nǐ ne ?)
very good I you lit. I am very well, and you?

Student: tam mavacangu aku mamua, 'u'uraisa.
very good I too thanks. lit. I am very well too.
Thanks. (Mandarin: wǒ yě hěn hǎo ,xiè xiè)

Another example of this imbalance is in the chapter on occupation. One occupation introduced in chapter 9 of the Hla'alua textbook is "nurse." The word for "nurse" is also introduced in the same chapter of textbooks of Isbukun

⁴⁴ The dialogue is cited from Hla'alua textbook: Level one (2010c, p. 5).

Bunun⁴⁵ and Southern Paiwan. However, it is important to also introduce other occupations that demonstrate the localization of Hla'alua community life, and which are relevant to both people's present day life and traditions, such as terms for "farmer," "fisherman," "hunter," "warrior," "shaman," "priest" or people who plant/sell ficus fruits. If only one occupation is introduced in this chapter, it is worth questioning the reason why the word for "farmer" was not chosen in the place of "nurse."

These examples show that no theme in the Hla'alua textbook has been especially designed taking Hla'alua culture and local ways of living into account. All these topics have been introduced into second language materials as they are considered to be universal in modern life. This observation is verified by the analysis of aboriginal textbooks by Li (2012) which concluded that textbook compilers meant to design materials with less emphasis on traditions and more on usage for modern life. For instance, expressions of greetings, thanking and apologizing are considered to be essential and commonly used in modern interaction, although some aboriginal people would argue that there is no equivalence of such expressions in aboriginal societies (Mikagkag, 2008, pp. 69-70).

These observations cast my doubt on the Hla'alua greeting, thanking and apologizing utterances in particular. Over-modeling of the English textbooks could run the risk of overlooking the differences between English and Hla'alua. In fact, I consider that different languages do not just represent different language forms but also involve different forms of thinking and expression. Disregarding this fact would result in a fallacy that assumes every language has the same expressions for greetings, apologizing, thanking and making polite requests. Faced with this accusation, the textbook compilers defend themselves by asserting that these expressions are produced by native speakers of the aboriginal languages and are carefully examined. However, I consider that their production is still questionable given that those native

⁴⁵ Isbukun Bunun is a southern dialect of Bunun language spoken in the area of Hla'alua territory.

speakers are, in fact, instructed to provide equivalent expressions based on a "model" (Li, 2012, p. 161).

Consequently, further research on the authenticity of local aboriginal expressions is necessary for compiling topics on common expressions. Without properly understanding how Hla'alua and other languages differ in their expressions of greetings, thanking, apologizing and making polite request, these materials run the risk of misleading learners with meaningless expressions that are merely transliterations from other languages such as English or Mandarin.

(ii) For adult learners, themes about family are more important than themes about school.

The second feature that the Hla'alua and English textbooks have in common provides some insights into what themes are commonly used when teaching Taiwanese learners of a second language at the preliminary level. Judging from the overlapping sections, common topics for second language learning include themes on greetings, introducing oneself, classroom speeches, personal possessions, places/locations, common objects, the family. However, although these common themes are worthy of referencing in one sense, one must be aware that the order of themes in the textbook may not be completely appropriate for adult learners. This is because these themes are actually designed for children and governed by the MOE guidelines that emphasize the development of children's language ability as well as self-awareness. Therefore, for adult learners, some modifications on these themes and their order are needed.

For example, Hla'alua adult learners are not taught in the classroom, and so the theme of "classroom speeches" would be less relevant to potential readers. Instead, this theme can be substituted by introducing the theme of "the family" earlier. This is because themes about family are more relevant to adult learners than themes about school.

Table 15 shows that these topic categories are generally arranged with the learner's self as the starting point, moving inside out: firstly talking about who you are, what objects are around you, where these objects are, what do the

objects look like and who is you around you. Potential readers of the Learner's Guide are adult learners for whom there is no need to emphasize the development of self-awareness. This suggests that it is unnecessary to follow exactly the same order of themes presented in textbooks.

(iii) The ordering of themes also needs to consider complexity of sentence structures.

The complexity of sentence structures influences the ordering of themes. Such property is seen in the similarity between the Hla'alua and English textbooks. The themes contained in the first volume of the Hla'alua textbook look virtually identical to the themes in the English textbooks. Moreover, there are a number of minor topics contained in each theme and there is a consistency of ordering of sub-topics between the Hla'alua and English textbooks. For instance, talking about one's possessions (B1-L6 of Hla'alua, B2-L5 of English) would never precede introducing one's occupation (B1-L2 of the Hla'alua textbook, B1-L3 of the English textbook). This suggests a possibility that topics and themes are interrelated to the grammatical complexity of sentences and expressions. For example, to illustrate one's possession in Hla'alua requires using existential verbs, while introducing one's occupation is less complicated as in Hla'alua the noun denoting occupations can be the head of a predicate by itself without verbal marking of aspects. This suggests a need to take into consideration the interrelations between themes and grammatical points.

(iv) Sample utterances can be used to develop communicative competence.

Lastly, the Hla'alua textbook generally follows the design of English textbooks, particularly in terms of pedagogy. It is noteworthy that just as the English textbooks apply the theory of Communicative Language Teaching approach (CLT) (The Ministry of Education of Taiwan, 1994; Xun, 2008, p. 39), so does the Hla'alua textbook (Li, 2012, p. 161; The Center for Aboriginal Studies of the National Chengchi University, 2010a). Textbooks of both languages implement this theory by presenting texts in the form of "dialogues."

According to Larsen-Freeman and Anderson (2013), the CLT approach is based on the assumption that successful language learning requires not just mastery of the language structure and forms but also the competence of communicating in the target language. That suggests learners have to know the different forms of speech, their functions and the appropriate ways of performing them in different social contexts. How the existing textbooks implement this theory is to present texts with dialogues. The sample dialogues aim to provide learners with a specific context demonstrating how and where the conversation takes place. Showing a sample conversation is one of the ways in which Taiwanese textbook compilers attempt to enhance learners' understanding of appropriate expressions (Li, 2012, p. 160).

On the bright side, these Hla'alua dialogues, are excellent sources for compiling utterances that can be used immediately by my readers. This is because the CLT approach emphasizes Amery and Simpson's (2013) notion of providing useful utterances. The English pedagogy in this sense provides theoretical grounding for such approach. Enabling learners to have immediate access to some uses of utterances means to introduce them to how speech is performed in a language different communicative settings.

(v) More options of sample utterances for various contexts should be given.

However, there is one deficiency observed in the textbook implementation of the CLT approach. In the CLT approach, learners must be able to choose the appropriate form of speech from among many given options, so as to match the given social context and the role of interlocutors. In contrast to this, from what I observe in the textbooks, although there are assigned social contexts and sample dialogues, there is often only one form of an utterance given for learners' reference. For instance, in terms of "greetings," there is only one way of greeting contained in the materials, "*mavacangi u i*" (lit. how are you?). Such an utterance can be used when the interlocutor is one's teacher or friend as is shown from the given contexts and it may be applied to talk with one's neighbors. However, it would be awkward when the interlocutor is one's own mother or children. The insufficient information given for the theme of greetings makes one wonder how one is supposed to act or what one is

supposed to say to one's parents or children in a family context. Given that family members are the ones that learners interact with everyday, they must know the utterances for interacting with them. This finding suggests, within each single theme, it is necessary to offer more options of sample utterances for speaking to different subjects with different purposes. After all, knowing the functions of a language is at the core of the CLT approach.

Otherwise, practicing with these theme-based dialogue scripts is very likely to become just a chain drill which is often observed in another type of pedagogy, the Audio-Lingual Teaching method (ALT) (Larsen-Freeman & Anderson, 2013). The ALT method is also an oral-based approach, but highlights learners' memorization of the sample dialogues: That is through repetition of the formatted conversation. However, I consider that simply reciting scripts does not necessarily render a learner capable of communication. Instead, to avoid the pitfall of moving toward drill repetitions, more options of sample utterances should be given for each context.

The reviews of textbook materials contribute to establishing the four principles mentioned above. Other principles are developed in the following review of non-textbook materials that do not aim to teach children.

5.3.1.2 Reviewing Non-textbooks Materials

Table 16 shows the outline of themes and texts layout for *Dao Online Materials (DOM)* (Rau & Yang, 2005).

Table 16: The content and order of themes in *Dao Online Materials*⁴⁶

Dao chapter	Contents	Texts layout
Book 1, lesson 1	Title: "greetings" Theme: greetings Sub-topic: greetings, thanking, introducing friends, complimenting people	Dialogues
Book 1, lesson 2	Title: "introduction" Theme: introducing oneself Sub-topic: names, introducing family members, occupations	Dialogues

⁴⁶ This table is adapted from *Dao Online Materials* by Rau and Yang (2005).

Book 1, lesson 3	Title: "family members" Theme: my family Sub-topic: kinship terms, introducing family members, occupations, greetings	Dialogues
Book 1, lesson 4	Title: "eating breakfast" Theme: food Sub-topic: personal preference, thanking, compliments on food	Dialogues
Book 1, lesson 5	Title: "visiting a school" Theme: place & location Sub-topic: introducing campus and school activities	Dialogues
Book 1, lesson 6	Title: "in the classroom" Theme: common objects Sub-topic: objects in classrooms, describing placement of objects, utterances used to raise questions	Dialogues
Book 1, lesson 7	Title: "meeting friends" Theme: personal hobbies Sub-topic: activities in leisure time, compliments on one's talents	Dialogues
Book 1, lesson 8	Title: "at the village" Theme: introducing tribal environment Sub-topic: introducing community location and traditional buildings	Dialogues
Book 1, lesson 9	Title: "staying in a rooming house" Theme: tourist speech Sub-topic: inquiries about price, about services, location	Dialogues
Book 1, lesson 10	Title: "natural environment" Theme: traditional activities Sub-topic: traditional activities	Dialogues

There are five findings from this analysis, which are presented below.

(i) ***Subtle components of real conversation should be introduced.***

Presenting texts in the form of dialogues is one thing that makes *DOM* shown in Table 16 look similar to the textbooks. This is because *DOM* also adopt the CLT approach. In fact, the materials evolve through stages of development and incorporate three types of pedagogy, the ALT method, the CLT approach and the task-based approach⁴⁷ (Rau et al., 2007, p. 13).

⁴⁷ The task-based approach and the CLT approach are integrated by Ning and Montanaro (2012) into the communicative task-based approach aiming at developing

What differs is that *DOM* present dialogues with more components that are needed in a real conversation situation: the opening and closing of the conversation. (See below for the Dao dialogues annotated with English translation).

(2) Openings in a sample dialogue

"So:ina kong. (English: Good morning, mom!)

In: ákokay, kagagan mo o ito? (English: Hello! Is this your friend?)

So: nóhon, si kavakes ya. (English: Yes, she is my female friend.)"

(3) Closings in sample dialogue⁴⁸

"So: mi ko ipiyowyaw si kavakes an. (English: I'm taking my friend out.)

In: nohon, ángay kamo, manga ovay. (English: Ok, go ahead, darlings.)

Ma: mi namen rana an. (English: Good bye!)

In: nohon. (English: Ok.)"

These two excerpts exemplify how *DOM* demonstrate to Dao learners the utterances used for opening and closing a conversation when introducing a friend to the speaker's mother.

The Dao dialogues contain subtle components used in real life conversations. These components include utterances that can be used to naturally initiate a conversation, maintain it and close it. Other components may include attention getters (such as "hey" in English), conversation fillers with pauses (such as "èn" in Mandarin) and conversation affirmers (such as "yes, I see" in English), and hints of closing a conversation (such as "okay/well" in English). In fact, Eckert and Hudson's (1988) handbook for Pitjantjatjara, is an example of giving instructions of this kind. Aiming to foster learners' communicative competence in Hla'alua, I have decided to include subtle conversation components like those that are presented in *DOM* and *The handbook for Pitjantjatjara*.

learners' Chinese listening and speaking skills in culture immersions.

⁴⁸ The dialogues (2) and (3) are cited from *Dao Online Materials* by Rau and Yang (2005).

(ii) *The flow of dialogues in written form must be logical.*

The dialogue arrangement of *DOM* matches my notion of compiling the Learner's Guide. However, sometimes the flow of sample dialogues seems to lack a logical order. This may result in trouble understanding the conversation. (See extracted script below of Dao dialogues annotated with English translation).

(4) Illogical sample dialogue⁴⁹

"So: ay, ya arako o araw, mangotas ta so raon, ta raong ta an. (English:

Let's pick some wild taro leaves to shield us from the sun.)

Md: mo Masaray, apey oya. (English: Here, Masaray, this leaf is for you.)

So: tolang iya mo ipangap, yaken am? (English: Why do you only pick one for her? What about me?)

*Ma: wo, ya makarang o tokon, nitomanang ka rana do dang? (English:

Oh, the mountain is so high. Have you climbed that mountain before?)

Md: neg, nimaciheza ko ji ama a nimanengeh so tatala. (English: Yeah, I once went to cut planks for boats with my father.)"

The excerpt shows that one speaker's question (i.e. *So's* question) is left unanswered, while the conversation moves abruptly on to talking about mountains and mountain climbing. While an illogical flow of conversation is highly possible in natural discourse and changes in topic may not be considered abrupt in situations where associated non-verbal interaction takes place, in the interests of readers' comprehension of printed sample dialogues, it is necessary to be aware of the reading flow of these dialogues.

⁴⁹ The dialogue is cited from *Dao Online Materials* by Rau and Yang (2005).

(iii) Presenting localization can incorporate themes about daily life and traditions.

In *DOM*, there are many themes which overlap with those contained in the Hla'alua and English textbooks, including greetings, introducing oneself, place and location, common objects and family. (The collated results are shown in Table 17 below). Apart from the overlapping themes, there are considerably more themes about daily life and aboriginal traditions in *DOM*, such as food, personal hobbies, introducing tribal environment, and traditional activities. Tourist speech is also introduced. The distinctive themes proposed in *DOM* can be seen as a way of demonstrating localization.

In fact, the themes shown in *DOM* provide an example of keeping a balance between localization and modernization. The conflict is mitigated by having themes about daily life which illustrate localization without contradicting the modernization. For example, local food and traditional Dao dishes are introduced under the theme about food. Also, tourism is the major enterprise on Orchid Island, where Dao people live. Local enterprise is introduced under the theme about tourist speech. In terms of themes, *DOM* are an excellent reference.

Table 17: A comparison of Hla'alua and Dao: the content and order of themes⁵⁰

Chapter	Hla'alua textbook	Dao Online Materials
1	Greetings	Greetings
2	Introducing oneself	Introducing oneself
3	Classroom speeches	My family
4	Introducing oneself	Food
5	Introducing oneself	Place & location
6	Personal possessions	Common objects
7	Place & location	Personal hobbies
8	Common objects	Introducing tribal environment
9	My family	Tourist speech
10	Place & location	Traditional activities

⁵⁰ This table is adapted from Hla'alua textbook (2010a, 2010c) and *Dao online materials* by Rau and Yang (2005).

(iv) The order of themes must involve consideration of utility and tradition revival.

The order of the themes presented in *DOM* is not intended for children's learning. This suggests a possibility of applying this order to materials for adult learners. *DOM* arrange the themes by incorporating considerations of utility and revival of tradition. Themes that are most relevant to the learners (i.e. introducing oneself and my family) come first followed by the interactions with family members. After that, traditions and the environments are introduced. In this sense, the arrangement of themes in *DOM* is an appropriate guide for compiling the Learner's Guide aimed at adult learners.

(v) Texts need to be given together with descriptions of contexts.

The last observation is about the presentation of texts in *DOM*. As mentioned previously, *DOM* also present dialogues just as Hla'alua and English textbooks do. However, *DOM* differ from the other materials by helping readers to situate dialogues in context. For example, in each chapter, a piece of narration in Mandarin is given before showing dialogues in Dao. (See below an extracted script of narration annotated with English translation).

(5) Context narration⁵¹

"It rained in the evening, and many tourists went to the rooming house run by Mangday (Md) in Iraralay. At this time, Sompo (So) and Masaray (Ma) also walked into the rooming house.

Guest1: ya pa mian so isanan? (English: Are there any more rooms?)

Md: kamo papira? (English: How many people?)

Guest1: namen tatlo a mavakes, ya raroa o mehakay. (English: There are five of us, three women and two men.)

Guest2: ya apira ngernan do kasa a ahap? (English: How much does it cost per night?)"

⁵¹ Dialogue (5) is cited from *Dao Online Materials* by Rau and Yang (2005).

The description given prior to dialogues is helpful in elaborating the context where the dialogues take place. A piece of narration, in fact, works as a crucial strategy to supplement the absence of physical interlocutors or language teachers. In textbooks, narration is not normally required as either the context relies on students' own judgment from the dialogues or teachers provide more information in the lecture. The use of narration reveals one major difference between textbooks and non-textbook materials: more explanations and descriptions are required in materials that assume there is no teacher physically present. Consequently, I adopt the strategy of using narration for developing the Learner's Guide.

5.3.1.3 Implications for a Chapter on Useful Utterances

- **A list of principles:**

Below I present a summary of the principles for compiling the Learner's Guide:

Table 18: Ten principles for a chapter on useful utterances

(1) Keeping a balance between adopting second language model and retaining authenticity of local culture and language use is important.
(2) For adult learners, themes about family are more important than themes about school.
(3) The ordering of themes also needs to consider complexity of sentence structures.
(4) Sample utterances can be used to develop communicative competence.
(5) More options of sample utterances for various contexts should be given.
(6) Subtle components of real conversation should be introduced.
(7) The flow of dialogues in written form must be logical.
(8) Presenting localization can incorporate themes about daily life and traditions.
(9) The order of themes must involve consideration of utility and tradition revival.
(10) Texts need to be given together with descriptions of contexts.

- **The design of chapter 2 in the Hla’alua Learner’s Guide:**

An integration of these implications constitutes the structure of a chapter on introducing useful utterances, chapter 2 of the Learner’s Guide in which I introduce sample utterances by packaging them in selected themes that are considered to be useful to potential readers. Seven themes are selected, which contain partial introduction to other sub-topics. The proposed themes, sub-topics and their ordering are based on the ten principles above. (See below the tentative order of themes contained in the Hla’alua Learner’s Guide: chapter 2).

Table 19: The proposed themes in a tentative order for the Hla’alua Learner’s Guide

Chapter	Themes	Sub-topics
1	Greetings	Greetings, farewell
2	Introducing oneself	Name, occupation
3	Family speech	Kinship terms (vocative case), giving instructions, making requests, thanking
4	My family members	Kinship terms (non-vocative case), introducing family members, occupations
5	Inquiry about objects	Common objects at home, place and location (this/that)
6	Food	Expressions of preference, traditional food
7	Blessing	Blessings used in traditional festivals and daily lives

The selected themes contain sub-topics that would be repeated across themes because repetition of common terms helps learners get familiar with them. Since the family setting is the focus of the book, I propose to introduce useful utterances at home and kinship terms much earlier than in other materials. These are followed by themes about people’s daily life, such as common objects at home and food. Lastly, I present utterances to show one’s blessings to others, which include best wishes for the agricultural harvest.

In addition, I adopt the notion of the CLT approach, a pedagogy commonly used in the reviewed materials for second language learning in Taiwan: by giving sample dialogues. This is to supply the explanation of useful utterances under each theme.

There are two types of dialogues provided following the written explanations, "dialogue exercises" (rephrased as "It's Show Time") and "sample dialogues" (rephrased as "How Others Say It"). The former is designed for learners to practice the scripts on their own, while the latter one is a sample simply demonstrating how the utterance is used in a given context. If the number of utterances introduced in the section is sufficient, I present them in "dialogue exercise." If only a few utterances are introduced and they are insufficient to sustain the information required in a context, they appear in a "sample dialogue." Sections of "sample dialogue" may contain other sentences that are new to learners. Where applicable, I would also attach the scripts with audio files so as to enhance learners' pronunciation and familiarity with the sounds and the written forms. Most importantly, all dialogues are preceded by narration of each context.

Although the presentation of useful utterances is expected to follow the proposed principles, there are a few limitations in this present study. More discussions on the limitations will be given in chapter 5 of this thesis.

Where the Learner's Guide differs from other materials is that I intend to introduce these useful utterances before introducing grammar (i.e. sentence structures and word classes). This is because I consider it necessary to provide readers with something that can be used immediately before encountering the challenges of grammar.

Subsequent chapters that introduce knowledge of syntax and morphology would be developed by packaging the grammar points into various themes as with the content. Consequently, the findings in this section are also helpful for organizing the subsequent chapters about grammar. However, arranging the order of chapters about grammars requires consideration of the complexity of language structures so as to build up learners' knowledge step by step. Therefore, the order of themes in subsequent chapters would be left unsettled until degrees of language complexity are analyzed. To start the analysis in this regard, in the following section, I will explore some potential grammatical points that are necessary to learn at the preliminary level.

5.3.2 Discussions on the Grammar Topic Arrangement

5.3.2.1 Comparison of Textbooks

There are also similarities and differences in the grammatical points observed between Hla'alua and English textbooks at the beginner's level. Table 20 illustrates details of the comparison.

Table 20: A comparison of Hla'alua and English: the sequence of grammatical topics⁵²

Hla'alua chapters	Hla'alua grammatical points	Corresponding English chapters
B 1, L1	Question marker, <i>i</i> 1st SG. pronoun (IND), <i>ihlaku</i> 1st SG.NOM ⁵³ pronoun (clitics), <i>aku</i>	(n/a) B1, L1 (n/a)
B 1, L2	3rd SG.HUM pronoun (IND), <i>kana'ana</i> Word order, <i>umai iaiiapiumanai</i> *Auxiliary verb for 2nd person, <i>manai/ ihlaisau</i>	B1, L3 (n/a) B1, L4
B 1, L3	Imperative sentences	B1, L5
B 1, L4	Interrogative: who, <i>ngahla</i> 2nd SG.NOM pronoun (IND), <i>ihlau</i> 2nd SG.NOM pronoun (SUF), <i>u</i>	B1, L6 B1, L1 (n/a)
B1, L5	1st PL.EXC pronoun (IND), <i>ihlahlamu</i>	(n/a)
B1, L6	Numerals: "one" human/nonhuman, <i>cacihli/ucani</i> 3rd SG.non-HUM pronoun (IND), <i>isana</i> Existential verb, <i>maru</i>	B1, L8 B1, L3 B2, L2
B1, L7	Interrogative: where, <i>ini</i>	B1, L7
B1, L8	Interrogative: what, <i>ngahlaisa</i> Demonstrative pronoun: this/that, <i>kani'i/kana'a</i> Intensifier: "very," <i>tam</i>	B1, L2 B1, L2 B1, L6
B1, L9	Kinship: <i>mother-</i> vocative form/non-vocative <i>kainu /ina</i>	(n/a)
B1, L10	Nonhuman numerals: "one", <i>ucani</i> /"two" nonhuman, <i>usua</i> / "three" nonhuman, <i>utulu</i> Mensural classifiers: booklike, <i>tupahlana</i>	(n/a) (n/a) (n/a)

Judging from the comparison, it seems that the Hla'alua textbook attempts to adapt Hla'alua grammatical features into the skeleton of English

⁵² This table is adapted from Hla'alua textbook (2010a, 2010c) and English textbooks (1999a, 1999b).

⁵³ According to Pan's (2012) analysis on Hla'alua, the subject pronoun of an intransitive the bound form.

grammar teaching. There are some traces observed of inclination for the arrangement of English grammatical points. For instance, in the first lesson, grammar instructions in using the first singular pronoun with nominative case is given instead of other personal pronouns or the genitive case. (See example below).

(6) First person singular nominative case⁵⁴

Teacher: tam mavacangɯ=aku (Mandarin: wǒ hěn hǎo)
 very AV-STAT-good=1st.SG.NOM lit. I am very well.

The example shows that the Hla'alua textbook introduces subject pronouns by starting with the nominative case in lesson one. In terms of pronouns, learning the nominative case is a reasonable arrangement for learning English grammar because all English subject pronouns take nominative case. However, based on Pan's (2012) analysis of Hla'alua, subject pronouns can take nominative case and genitive case. The case marking is determined by three syntactic features, voices (i.e. active voice (AV)/ patient voice (PV)/ locative voice (LV)), transitivity (in/transitive) and definiteness of the object (In/definiteness). (See Table 21 and examples below).

Table 21: Case-marking of subject pronouns in Hla'alua

1	Definiteness of the object	Indefiniteness	Definiteness
2	Voice	AV	PV/LV
3	Transitivity	Intransitive	Transitive
4	Case marking of subject	NOM	GEN
5	Example	(7)	(8)

(7) Subject pronoun marked by nominative case⁵⁵

um - a- u =amu vutukuhlu
 AV- IRR- eat =1PL.EXCL.NOM fish
 (lit. We will eat fish).

⁵⁴ This example is cited from the Hla'alua textbook: level one (2010c, p. 5).

⁵⁵ This example is cited from (Pan, 2012, p. 260).

(8) Subject pronoun marked by genitive case⁵⁶

a - kiri-kirimi -hlamu a alumuhlu maataata.
IRR- RED-search/hunt(PV) -1PL.EXCL.GEN CORE wild.boar tomorrow

(lit. We will be hunting the wild boar tomorrow).

As seen in the above examples, the subject of a verb is encoded by the morphological markings (e.g. =*amu/ -hlamu*) that represent voices, transitivity and degree of definiteness. The pronoun in example 7 carries no definiteness of the object, which encodes actor voice on the verb; the pronoun in example 8 carries definiteness (i.e. the wild boar), which encodes patient voice. As presented in Table 21 from the top to the bottom, Pan's (2012) grammar states that the degree of definiteness determines the voices (Pan, 2012, p. 205), the voices indicate transitivity⁵⁷ and also affect the case marking of subject pronouns. This suggests that voices, transitivity and definiteness of the object constitute the core of the syntactic properties in Hla'alua. Unfortunately, these properties are nowhere to be found in the arrangement of the Hla'alua textbook.

By contrast, the thematic and grammatical points introduced in the first lesson of Hla'alua seem orientated to the arrangement designed for learning English. Given that the distinction of verbal transitivity is at the core of Hla'alua grammar, no transitive verbs but only intransitive verbs such as, *maru* (lit. have) are introduced at this level.

Other traces of inclination toward the arrangement of introducing English structure include the teaching of demonstrative pronouns, namely for "this/that" and interrogatives such as who, where and what. A misinterpretation is found in the teacher's handbook (2010a) where the epistemic modality marker, *manai*, is taken as an auxiliary verb for the second person singular pronoun, which is literally translated as "you are." The lesser emphasis on introducing syntactic properties in the textbook is because the textbook

⁵⁶ This example is cited from (Pan, 2012, p. 261).

⁵⁷ According to Pan (2012), the monovalent and bivalent intransitive clauses take actor voice and bivalent transitive clauses take patient voice or locative voice.

compilers have an explicit goal to train students listening and speaking ability, for which they adopt the CLT method that ignores learning grammar.

Even though the textbook has a different focus, from the examples above, it is clear that Hla'alua, an Austronesian language, has a completely different linguistic structure from English. This suggests that, although English has longer history of development of teaching grammatical topics, whether the arrangement of English grammar described above is suitable for teaching Hla'alua is disputable. Therefore, another more workable arrangement to introduce Hla'alua grammar must be found. I now review the *DOM* for further guidance.

5.3.2.2 Reviewing Non-textbooks Materials

Table 22 presents the layout of Dao grammatical topics. The review of *DOM* shows that although *DOM* may look slightly similar to Hla'alua and English textbooks in terms of the sequencing of themes, the embedded grammatical concepts in each chapter show great differences from the textbooks.

Table 22: The sequence of grammatical topics in *Dao Online Materials*⁵⁸

Dao chapters	Grammatical points
B1, L1	1. The case markers of names 2. Basic word order: Verb-Subject-Object
B1, L2	1. Case marking on pronouns, common nouns and kinship terms: NOM. GEN. LOC. OBL. 2. Pronouns in bound form/ free form (IND./SUF) 3. Perfective aspect marking
B1, L3	1. The position of monosyllabic adverb 2. Word order in the topicalized construction 3. The use of deictics to show the relative distance between the speaker and the object
B1, L4	1. Interrogatives: what and where 2. Imperatives 3. The use of Directional sentence 4. Verb derivations: distinctions between in/transitive verb, inflection paradigms of dynamic and stative verbs
B1, L5	1. Existential sentence

⁵⁸ This table is adapted from *Dao Online Materials* by Rau and Yang (2005).

	<ol style="list-style-type: none"> 2. Reduplication to express plurality or comparatives 3. The use of a transitive verb suffix to refer to a location 4. Word order of a noun phrase, an extension of previous word order section
B1, L6	<ol style="list-style-type: none"> 1. Case marking on the subject and object of a transitive verb (review) 2. The use of intransitive verbs in a negative imperative sentence 3. Negation 4. The use of linker to connect the constituents of the head noun 5. The use of <i>ya</i> as an auxiliary or a deictic
B1, L7	<ol style="list-style-type: none"> 1. Reduplication of verbs to refer to a movement 2. Review the derivation of a verb 3. The use of the conjunctions
B1, L8	<ol style="list-style-type: none"> 1. Word order review 2. The verb inflections after auxiliary <i>ji</i> 3. The use of the sequential verb prefix <i>ka-</i>
B1, L9	No grammar
B1, L10	<ol style="list-style-type: none"> 1. Verb classifications 2. Placement of question words 3. Word order and the form of pronouns

DOM seem to contain more grammatical points per chapter because each of the chapters is longer than the one in the Hla'alua textbooks. However, although the length of the chapters in *DOM* varies, the introduced grammar in the first chapter differs from that of the Hla'alua textbook. Even just taking into consideration the first three chapters, *DOM* show more inclination toward presenting the salient structures of Austronesian languages. For instance, the first three chapters cover many typical grammatical features of Austronesian languages such as VSO-word order (i.e. Verb-Subject-Object), case marking on nouns, distinctions between nouns and common nouns, aspect marking on verbs, topicalization construction and deictics.

5.3.2.3 Implications for Chapters on Grammar

The reviews above illustrate the great differences between textbooks and non-textbooks in presenting grammar points. Textbooks seem to have been more influenced by the experience of teaching English. There are pros and cons in adopting the English model to introduce Hla'alua grammar. On the positive side, the challenges of learning Hla'alua grammar are mitigated by presenting

learners first with those structures that are most similar to English structure, and arranging them in an order that learners are likely to be familiar with because of their experience of learning English. This approach has an advantage in teaching grammar to children who have not yet developed the ability to conceptualize complex and abstract grammatical structures.

However, on the negative side, following the design of textbooks is like concealing the true colors of Hla'alua from learners. Once transitive verbs are introduced to learners, they are very likely to get disheartened by the complexity of verbal inflexion. Yet, it is not possible to avoid introducing transitive verbs all the way through the journey of learning Hla'alua. Besides, given that adult learners are more capable of mastering abstract concepts than children, it seems feasible to structurally arrange their learning by helping them to understand some critical syntactic properties. This includes enhancing their understanding of grammar by offering explanations, examples or even contrastive descriptions with other languages such as Mandarin, English and Southern Min.

To put this idea into practice, the first step is to develop a grammar teaching skeleton for learning Hla'alua, establishing such things as how interrelations of the three syntactic properties can be introduced sequentially. This requires consideration of both themes and grammatical topics that are graded from easy to difficult. At the beginner's level, I list some tentative grammar topics, including the basic word order, the differences between vocative and non-vocative kinship terms, the concept of definiteness of the object in an independent clause, the concept of voices and transitivity and the differences between bound and free forms of pronouns.

Chapter 6. Concluding Remarks

6.1 The Development of the Hla'alua Learner's Guide

The Hla'alua Learner's Guide is developed for serving as an auxiliary solution to the difficulties encountered in current revitalization of Hla'alua language. The development follows a series of exploratory stages. (See Figure 7).

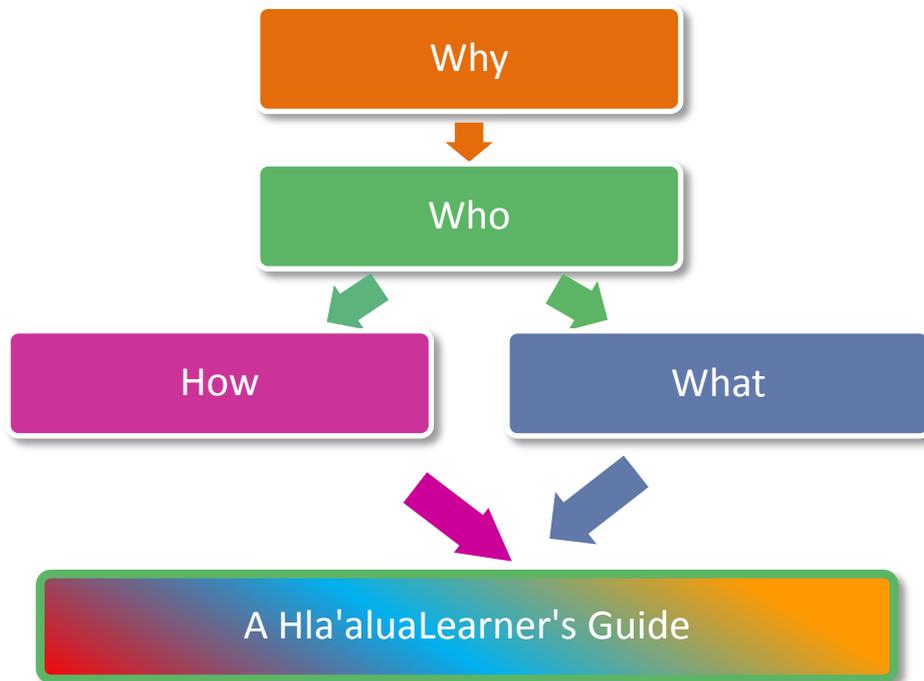


Figure 7: A flow chart of the development of Hla'alua Learner's Guide

Firstly, the development begins with trying to understand the current state of Hla'alua language, its tradition and the general language ecology of Taiwan. The observed factors that result in language loss, language ecology and barriers of successful language revitalization provide three reasons for compiling this material. The reasons contain: not sufficient fluent speakers remain, there is a shortage of trained language teachers and the scope of language revitalization, the education program, is limited to children only. All these reasons further give rise to the consideration of specific targets for whom the materials are developed.

Secondly, current language education does not target Hla'alua adult. This partially accounts for a standstill of the operation of revival program, owing to which language learning can neither be efficiently expanded outside the classroom or be accessible to Hla'alua adults. It is for these concerns that Hla'alua adults are chosen as potential users of the Learner's Guide. The language background (inc. Mandarin, Bunun and Southern Min) and language learning experience, Mandarin and English learning for instance, of the potential readers further provide implications for devising a suitable grammar type and language teaching method meeting the target reader's need and conditions.

Thirdly, to customize a language learning material that meet the needs and properties of Hla'alua adults and can fulfill the Hla'alua revival, two follow-up investigations on the existing grammars and textbooks are carried out to firstly explore how to compile materials orienting toward this purposes and secondly decide what contents and layout would be presented. It is decided that the Learner's Guide is provided with properties of pedagogical grammars ranging from practical grammars, learner's grammars to learner's guides.

Reviwing existing textbooks (inc. Hla'alua and English) and materials for learning other Austronesian languages and Australian Indigenous Languages, I compare the techniques and organications among these materials to search for ideal attributes for the Hla'alua Learner's Guide. The evaluation provides implications for developing chapters on sounds and the spelling system, useful utterances and morphosyntactic topics.

Some properties where the Hla'alua and English textbooks share in common are useful since potential readers are likely to be familiar with the pedagogy used in learning English in Taiwan, namely the communicative language teaching theory and method. On incorporating useful properties of different materials, some principles are listed for the proposed chapter.

The current development produces the preliminary version of Learner's Guide with chapter 1 about sounds and the spelling system and chapter 2 about useful utterances. Implications are also provided for future development of the

following chapters on presenting morphosyntactic topics. Additionally, some limitations are identified in the current development.

6.2 Limitations & Implications for Future Studies

6.2.1 Limitations of Leaner's Guide Chapter 1

While developing grammars about sounds, inconsistencies between the descriptions contained in Pan's (2012, p. 35) reference grammar and the audio files attached with the Hla'alua alphabet book (2011c) are identified as regards to Hla'alua stress patterns. Yet, a review of previous studies on Hla'alua language reveals that there is no sufficient descriptions on Hla'alua stress patterns. Pan mentions that penultimate and antepenultimate syllables are typically where the primary stress within a Hla'alua word locates. However, it is not clear whether his descriptions are based on the stress patterns of words in isolation or words in speeches even though he does mention that both primary stress (marked by $\acute{\text{}}$) and secondary stress (marked by $\grave{\text{}}$) that he identified are not contrastive stress (2012, p. 35). Not being contrastive, both types of stress are considered predictable by Pan. Granted that the examples given by Pan (2012, p. 36) are truly words in isolation, his descriptions fail to predict the stress patterns within words from the audio learning resources (i.e. the alphabet book (2011c)) that are produced in isolation.

Inconsistencies are found on the stress pattern within words having more than four syllables. Four-syllable words are supposed to bear the primary stress on the penultimate and antepenultimate syllables according to Pan, but the word for wild boar, *alɯmɯhlu* found in the alphabet book and Pan's example /à.rí.mí.tí/ carry the primary stress on different syllables. In the alphabet book, it is the vowel within the first syllable that has the greatest intensity and highest pitch not the penultimate syllable that is described by Pan. (See Figure 8).

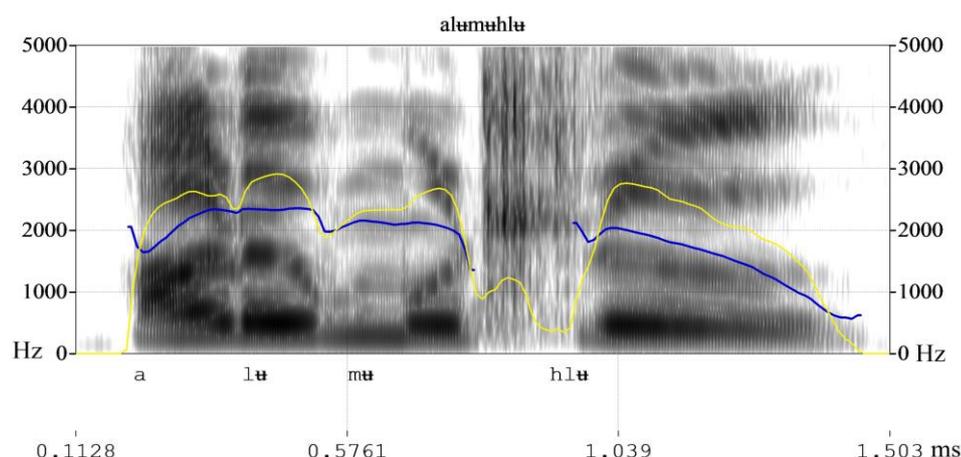


Figure 8: A spectrogram with pitch and intensity of *alamuhlɩ*

In addition, it is also not clear whether Pan's analyses distinguish monomorphemic words from complex words such as compounds (e.g. *likihli apuhlu* for train, literally means vehicle fire) and words consist of a base/root and affixes. (See the example below).

(9) The Stress pattern within a complex word⁵⁹

/sà:- ɬa.má.r -a/
 3SG.GEN- burn -PV
 (lit. He burns).

He describes secondary stress being carried by four-syllable monomorphemic words, while he mentions that secondary stress only falls on prefixes instead of enclitics or suffixes (2012, p. 36). His statements about the stress on monomorphemic words and the affixes show a discrepancy. This suggests an imperative need to fully investigate Hla'alua stress patterns as the inconsistency constitutes great difficulties in offering probable descriptions to learners. It is important to help learners whose first language is Mandarin understand where primary stress is placed and how it varies with the number of syllables and how it varies with compounding and morphological affixation.

⁵⁹ This example is cited from Pan (2012, p. 36).

Besides, unlike tones, stress is the component of prosody less familiar to Mandarin speakers.

6.2.2 Limitations of Learner's Guide: Chapter 2

On developing the chapter on useful utterances, I noticed that insufficient data can be retrieved from the existing materials (namely children's textbooks) to illustrate my proposed attributes of sample utterances including elements of localization, traditions, family setting and subtle components of natural conversation (e.g. attention getters, conversation fillers/affirmers and logical opening/ closing). Pan's reference grammar does not provide analyses on exclamations either.

Another problem is that retrieving sentences from children's handbook results in mostly sentences are samples for children's speech not for adults. For instance, in example 5, the sentence contains polite speech because this utterance is spoken by children to the elders.

(10) Children's speech⁶⁰

tamu'u ihlahlamu ia palii hla ingu maruapanguhluvukia.
grandmother/father we palii and ingu open the door-polite speech
(lit. Grandmother (vocative), we are palii and ingu. Please open the door).

Alternative sentences are found in the handbook about daily conversation (2011b). However, although sample sentences for adults can be found there, the number of samples given for each context is not sufficient enough to serve as options from which learners can choose. Yet, more than one options of utterances for learners are necessary so as to contribute to learners' communicative competence.

The insufficient data to be used for sample utterances suggests a need to collect data for compiling a Learner's Guide for adult learners.

⁶⁰ This example is cited from Hla'alua student's handbook: level 4-lesson 5 (2010b).

6.2.3 Limitations of Chapters on Grammatical Topics

For compiling the subsequent chapters on grammatical topics, I notice that a standardized grammar for Hla'alua has not yet been developed due to the insufficient knowledge of this language: there has been only one reference grammar by far, and the structure of Hla'alua has not yet been adequately explored. For instance, to be able to sequentially explain the grammatical usage of pronouns, the relations among three crucial syntactic features, definiteness of the object, voices and transitivity need to be clarified first. Further analyses are required to find out how the definiteness of the object affects the uses of the other two features and whether there is more probable way of explaining the definiteness of the object, which can account for denotation of definiteness in the following examples where the active voice is used on intransitive verbs.

(11) Problematic denotation of definiteness on intransitive verb (1)

u-palu-palu=amu na cucu'u=na.
AV-RED-wait=1PL.EXCL.NOM OBL person=DEF
(lit. We were waiting for the person).

(12) Problematic denotation of definiteness on intransitive verb (2)⁶¹

m-ia-ta-tumu=ita cucu'u=na
maataata
AV-thrust/push-RED-BOUND.ROOT=1PL.INCL.NOM person=DEF
tomorrow
(lit. We will hit the person with fists tomorrow).

These two examples reveal that the denotation of definiteness seems problematic when there is definiteness marker, =na, co-occurs with the grammatical relations with voices and transitivity. This finding suggests further investigation on the language structure of Hla'alua is needed.

⁶¹ The example (11) and (12) are cited from Pan (2012, p. 260).

6.2.4 Other Limitations

In addition, I notice that current development of Hla'alua learning materials has not yet described another important topic that is particularly crucial for renewing the vigor of language uses: the ways to form typical Hla'alua terms and to create Hla'alua new terms. Forming Hla'alua words involved several ways among which those of creating new words are highly relevant to the viability of a language in modern days. The capability of adapting the Hla'alua language to the modern life determines the success and failure of Hla'alua revival. A language would seem less probable to survive if only revitalization toward the tradition is pursued. This explains the reason for showing modernization rather than revitalization of traditions in the textbooks although both are evenly important in the language revival.

There are at least five ways of creating new terminology shown in the existing materials, including affixation, reduplication, compounding, borrowing and extension of meaning. (See example below).

(13) Making Hla'alua words: affixation

(a) ku-maini

eat-small

(lit. eat small, i.e. eat a little)

(b) sia-samusu

SIA(instrumental object) -rib/wipe

(lit. object for wiping, i.e. eraser)

(c) sia-suhlatu

SIA(instrumental object)-paper/book

(lit. object for paper/book, i.e. pen)

(14) Making Hla'alua words: reduplication⁶²

(a) ta-**mali**-malicucu

TA-RED-black

⁶² The examples (13) and (14) are retrieved and adapted from Hla'alua word list (2013) and Pan (2012, p. 88).

(lit. light black, i.e. gray)

(b) ma-**tavu**-tavuhliu

MA-RED-red

(lit. light red, i.e. pink)

(15) Making Hla'alua words: compounding⁶³

(a) suhlatu.kari

book.language

(lit. letter)

(b) likihli.salia

vehicle.house/home

(lit. bus)

(16) Making Hla'alua words: borrowing⁶⁴

(a) tau'iu

Southern Min borrowing, "豆油," tâu-iû⁶⁵ [tau3 iu2]

(English: soy sauce)

(b) suva

Japanese borrowing, "蕎麥麵," そば ['sò:ba]⁶⁶

(English: nation)

(c) kuka

Japanese borrowing, "国家," こっか ['kok:a]⁶⁷

(English: nation)

(17) Making Hla'alua words: extension of meaning⁶⁸

(a) 'aumu

extended meaning of "Japanese people"

(English: policeman)

⁶³ The example is retrieved and adapted from Hla'alua word list (2013).

⁶⁴ The examples are retrieved and adapted from Hla'alua word list (2013) and Pan (2012, p. 178).

⁶⁵ This entry is adapted from the Taiwanese Southern Min dictionary (The Ministry of Education in Taiwan, 2011).

⁶⁶ This entry is adapted from the annotation in the Hla'alua word list (2013).

⁶⁷ This entry is adapted from the annotation in the Hla'alua word list (2013).

⁶⁸ The examples are retrieved and adapted from Hla'alua word list (2013).

(b) arivungua
extended meaning of "wire"
(English: telephone)

Among these ways of creating new words, only borrowing has been included in the Learner's Guide: chapter 1. Subsequent development of chapters on ways of creating new words is needed.

6.3 Conclusion

Granted that there are now some materials developed for children, a reference grammar for documentation and standard orthography given by the government, it is revealed that current language revival urgently needs to be fostered and expanded with materials that serve adult learners' needs to learn their ancestral language. The Learner's Guide is considered to be an auxiliary remedy for the current Hla'alua language revival. However, the knowledge of Hla'alua language and the development of this Learner's Guide are still under-explored. On the one hand, I consider it worthwhile to investigate more on the stress pattern and language structure; on the other hand it is also necessary to conduct a fieldwork specifically collecting data for compiling a Learner's Guide for adult learners. A chapter introducing ways of forming new words is crucially important as well for linking Hla'alua language to the present life. Hence, further studies on these limitations are expected to have contribution to the revival of Hla'alua.

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Appendix A

A Hla'alua Learner's Guide

This is a proposal for the first three chapters of the Learner's Guide. Each section is followed by some editorial discussion on the choices made in the section, for instance, the choices of transcriptions, areas of further research, the avoidance of linguistic terminology and other editorial comments. Obviously, this would not be included in the final version. It shows the kind of extra research that is needed in order to convert existing materials into an accessible Learner's Guide.

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Highlighted Information



- Audio sound file: It shows the number of attached file on the disc.
- All audio materials used in this document are retrieved from the Hla'alua audio files of the word list made by The Center for Aboriginal Studies of the National Chengchi University (2013a).
- See Appendix III for a list of the sound files used in this document.



Note: It contains additional information.



Important information



It's Show Time: It contains sample dialogues for learners' practice.



How Others Say It: It shows the usage in complex sentences.



Quick Check: It contains comprehension questions.

Abbreviations

H:L1	Hla'alua student's handbook: Level 1 (九階教材第一階)
H:L3	Hla'alua student's handbook: Level 3 (九階教材第三階)
H:L4	Hla'alua student's handbook: Level 4 (九階教材第四階)
H:L6	Hla'alua student's handbook: Level 6 (九階教材第六階)
H:L8	Hla'alua student's handbook: Level 8 (九階教材第八階)
HS:SPH	Hla'alua supplementary materials: Sentence patterns for senior high school students (拉阿魯哇補充教材句型篇高中版)
HW	Hla'alua word list (千字表)
H:DC1	Hla'alua handbook of daily conversations: Volume 1 (初階教材生活會話篇:上)
H:DC2	Hla'alua handbook of daily conversations: Volume 2 (初階教材生活會話篇:中)
H:DC3	Hla'alua handbook of daily conversations: Volume 3 (初階教材生活會話篇:下)

Chapter 0. Introduction



Map 1 A journey of learning Hla'alua, adapted from the visitor guide map by Kaohsiung City Government (2015)

This learner's guide is written for Hla'alua people to learn this language.

Learning a language is like taking a long journey, with lots of waystations. On this journey, we will learn step by step about the ancestor's language and its usages in our daily lives. By learning Hla'alua, we make ourselves close to the spirits of ancestors as if we walk toward our homeland, *lasunga*. Also, we learn Hla'alua in order to keep this language alive by passing it on to our family members, friends and children.

On the map, there are ten stops on our route. We will go through each of them in the following chapters.

Now, get ready for this journey! Let's start with *Chapter 1*.

Chapter 1. The Sound System of Hla'alua



Map 2 A journey of learning Hla'alua: stage 1, adapted from the visitor guide map by Kaohsiung City Government (2015)

The first stop of our journey is learning about the Hla'alua sounds and their written forms.

The sound system of a language is a set of sounds and rules used by its speakers and shared by them to convey the thoughts, messages and emotions to other people who also speak the same language. Knowing the sound system of Hla'alua is the first step of learning about how to produce the Hla'alua sounds properly and accurately.

Sound systems vary across languages, and the Hla'alua sound system has some

special properties of its own. Let us take the name of the Hla'alua language as an example. The word, "Hla'alua" illustrates the differences in the sound system of Mandarin and Hla'alua, including the different sets of possible sounds and the combination of those sounds. For instance, the hl, ' and a sequence of two sounds, "u" and "a" of the word, "Hla'alua," illustrate parts of the complex sounds that Mandarin does not have. Also, Mandarin words are generally shorter than Hla'alua words in having one or two syllables. Hla'alua words on average have three or more syllables (Pan, 2012, pp. 61-62). In the following sections, we firstly, discuss about what the different sounds are (section 1.2, 1.3 and 1.4) and secondly, how the sounds are combined together (section 1.5).

1.1 The Hla'alua sound system

Different languages may contain different elements in their sound systems; in Hla'alua, there are four major elements in the sound system; they are termed: (1) vowels, (2) consonants, (3) syllables and (4) the stress (Pan, 2012). By making use of these elements in combination, speakers create meaningful utterances in Hla'alua. In this way, the speakers' thoughts are transmitted to others. Below we start with the introduction of each of the elements: vowels, consonants, syllables and the stress.

To enhance your understanding of the pronunciation in Hla'alua, we suggest you read through our explanations in this chapter and also repeatedly listen to the audio files on the attached disc. When you find an icon like this, , you may refer to the sound file with the number followed by this icon.

1.2 Consonants

When pronouncing very slowly the Mandarin word for "he" [tʰa1], which is written in Chinese character 他 and spelled in Bopomofo as ㄊㄚˊ, you may feel that there is a sound with a sudden release of the tongue at the very beginning of the pronunciation. This particular sound [t], spelled as ㄊ in Bopomofo, is an example of a consonant.

Every language has consonants; for instance, there are 25 consonants in Standard Mandarin Chinese (Duanmu, 2007, pp. 23-25) which can be spelled in Bopomofo as ㄉ[pʰ], ㄊ[tʰ], ㄎ[kʰ], etc. In Hla'alua, there are 13 consonants (Pan, 2012:21). Hla'alua consonants include **p, t, k, s, v, c, n, r, l, hl, ng, m** and **'**. Compared with the way of producing vowels (section 1.3), consonants are the sounds produced with more restriction of the airflow.

To name and label consonants, let us sub-categorize them based on how they are produced and where they are produced in the mouth. (See Table 1).

Table 1 Hla'alua Consonants

How the sound is made	Where the sound is made				
	lips (唇)	teeth & lips (齒及唇)	upper front of the mouth (前顎)	upper back of the mouth (後顎)	throat (喉頭)
Releasing sounds suddenly from a closure inside the mouth (阻塞音)	p		t	k	'
Making sounds with the nose (鼻音)	m		n	ng	
Fricative, (擦音) hissing sounds continually		v	s		

Affricate, (擦塞音) combining hissing sounds with a sudden released sound from a closure			c		
Flipping tongue (閃音)			l		
Lateral fricative, (邊 音) hissing sounds with air coming out from the sides of the tongue			hl		
Vibrating the tip of the tongue (顫音)			r		



Note: See Appendix I for more details about the transcription of Hla'alua sounds in International Phonetic Alphabets (IPA).

The **p**, **t**, **k**, ' sounds are pronounced by releasing the sounds suddenly from a closure inside the mouth. We call them stop consonants. The **p**, **t**, **k** sounds are produced in a similar way to Mandarin sounds, ㄅ [p^h], ㄊ [t^h] and ㄎ [k^h] except that they are articulated with little air coming out. Rather, you may find them similar to Mandarin sounds, ㄅ [p], ㄊ [t] and ㄎ [k] respectively. For example:

1. **p** [p] #01_01 , of **papa'a** (meaning "meat"); this sound is like the Mandarin sound spelled ㄅ [p^h] in the word for "to bend over," ㄅㄞ [p^ha1], but it is slightly different in having no air coming out of the mouth. You may also find it sounds like ㄅ [p] in the word for "eight," ㄅㄞ [pa1].
2. **t** [t]  #01_02, of **tahlakə** (meaning "pig"); this sound is like the Mandarin sound spelled ㄊ [t^h] in the word for "he," ㄊㄞ [t^ha1], but it is also slightly different in having no air coming out of the mouth. You may also find it sounds like ㄊ [t] in the word for "to build/ to take" ㄊㄞ [ta1].

3. **k** [k] 🗣️ #01_03, of **kumali** (meaning "to dig"); this sound is like the Mandarin sound spelled ㄎ[kʰ] in the word for "to cry," 哭ㄎ [kʰu1], but slightly differs in having no air coming out of the mouth. You may also find it sounds like ㄍ [k] in the word for "mushroom," 菇ㄍ [ku1].

To test yourself whether you are producing the Hla'alua p, t, k accurately, unlike the Mandarin sounds ㄎ[pʰ], ㄊ[tʰ], ㄎ[kʰ], we suggest you put your hand in front of your mouth and say the word. You should feel air against your hand when you pronounce the Mandarin words, 趴ㄆ [pʰa1], 他ㄊ [tʰa1] and 哭ㄎ [kʰu1]. However, you should feel no air against your hand when you produce the p, t and k, in the Hla'alua words, **papa'a**, **tahlakɤ** and **kiira**.

4. **the initial sound (a glottal stop)** is written as an apostrophe, ' [ʔ] 🗣️ #01_04, in the word for "an animal's horn," 'ungu. This sound is called a glottal consonant. It is similar to the fifth tone represented as a dot: • when spelling the Mandarin word, 了ㄌ [lǎ5]. However, there is a subtle difference between the Hla'alua glottal sound and the fifth tone in Mandarin. That is, when you produce this Hla'alua glottal sound, the movement of your throat is greater than when you make the Mandarin fifth tone. In fact, an accurate way of making the Hla'alua glottal is similar to the manner of burping.



More precisely, you need to use your throat to produce this sound. Pretend that you hold your breath shortly and use the back of your throat to release the air suddenly. That is how you produce this glottal consonant.

Although we may consider this throat sound similar to the fifth tone in Mandarin, they actually play different roles in each language. This is because

Mandarin has it as one tone out of five Mandarin tones, but Hla'alua has it as a glottal consonant and there is no tone in Hla'alua. See section 1.1.6 for more details about this.

The **m**, **n**, **ng** are pronounced with the resonance happening through the nose. We have a term for consonants produced in this manner. They are called "nasal consonants."

5. **m** [m]  #01_05, of **maini** (meaning "few"); this sound is like the Mandarin sound spelled as ㄇ in the Mandarin word for "mother," 媽  [ma1].

6. **n** [n]  #01_06, of **vanarə** (meaning "thigh"); this sound is like the Mandarin sound spelled as ㄋ in the Mandarin word for "to take," 拿  [na2].



Note: In terms of this nasal sound, there is one subtle difference between Hla'alua and Mandarin. In Mandarin, this nasal sound can not only appear as ㄋ word initially, it can also appear as the ending segment in ㄋ [an1] and ㄣ [ən1]. However, in Hla'alua, this nasal appears in only one position, word initially, just like the ㄋ sound.

7. **ng** [ŋ]  #01_07, of **ngiau** (meaning "cat") does not have equivalent Bopomofo symbol. However, there is a Mandarin sound very similar to it. It is the sound that appears at the end of two sounds, [aŋ] ㄤ in the word for "square," [faŋ] 方 , and [əŋ] ㄥ in the word for "wind " [fəŋ] 風 . As you can see, this nasal, *ng*, only appears in the form of a little segment

at the end of ㄅ and ㄆ. It cannot appear word initially. By contrast, in Hla'alua, *ng* nasal can appear word initially, such as the *ng* nasal in the word for "cat," *ngiau*. More details about the combination of this sound will be given in section 1.5.



Notes: In both Taiwanese Southern Min and English, the similar nasals to this Hla'alua nasal are found but they do not appear word initially but word finally.

For Hakka speakers, this nasal sound is very similar to the initial sound in the word for "bovine" [ŋɪʊ]. This term is written as 牛 in the Chinese character and spelled as *ngui* (with the first leveled tone) in Roman letters (The Ministry of Education in Taiwan, 2006).

A similar sound can also be found in Cantonese. For instance, the word for "crow" [ŋɑː], which is written as 鴉 in the Chinese character and spelled as *ngaa* (with the first leveled tone) in Roman letters, starts with the nasal sound that is very close to the *ng* nasal in Hla'alua (Research Centre for Humanities Computing of CUHK, 2003).

The *s* and *v* are produced in a manner that is different from producing stop consonants, like *p*, *t*, and *k*. Unlike the way you produce stop consonants, when pronouncing *s* and *v*, you make the air come out of your mouth continually. For example:

8. *s* [s]  #01-08, of *saunga* (meaning "umbrella"); this sound is like the Mandarin sound spelled ㄙ in the word for "to scratch," 搔  [sɑʊ1].
9. *v* [v]  #01_09, of *vaaku* (meaning "tangerine"); this sound is similar to

but not exactly the same as the Mandarin sound spelled ㄈ in the word for "to hatch," 孵蛋 [fu1]. This sound is produced in a similar way to the Mandarin sound ㄈ [f], but the two sounds differ in that the Hla'alua one is produced with more voicing and no air coming out of the mouth. Instead, as you produce the Hla'alua sound, you may feel the friction of the teeth and the lips when making this sound.

Apart from the consonants we have introduced so far (p, t, k, ' , m, n, ng, s, v), let's have a look at the last four consonants below:

10. c [ts]  #01-10, of calinga (meaning "ears"); this sound is like the Mandarin sound spelled as ㄗ [ts] in the word for "to bind," 繫 [tsa1].

11. l [l]  #01-11, of latipi (meaning "scissors"); this sound is like the Mandarin sound spelled as ㄌ [l] in the word for "to pull," 拉 [la1].

Additionally, there are, two special sounds in Hla'alua which are unlike any sound we know in Taiwanese Mandarin. We consider that these two special sounds are the most unfamiliar sounds to Mandarin speakers. The first one is:

12. hl [ɬ]  #01-12, of hlatungu (meaning "vegetable"); this sound can be produced by following three steps below:

- a put the tongue at the position of pronouncing the ㄌ [l] sound,
- b keep the tongue position where you pronounce ㄌ [l], and
- c make a hissing sound from the sides of the tongue.

The other sound that Mandarin speakers are likely to be less familiar with is:

13. r [r]  #08-14, of racu'u (meaning "bamboos"); it is a sound that made in the manner of flapping the tongue. We call this type of sound, a trill.

This Hla'alua trill does not have an equivalent sound in Mandarin, but you may try the following four steps to produce this sound:

- a keep your mouth and tongue relaxed as much as possible with your lips slightly open,
- b minimally and gently twist your tongue with the tip of the tongue being slightly twisted upward near the ridge of your upper gums,
- c tense the tongue with only the tip of the tongue loose for vibration, and
- d breathe out the air without tensing the mouth to make the air pass over to the tip of the tongue, causing the tip of the tongue vibrate.



Editorial comments:

1. The letters and the sounds are not described in two independent sections. This is enhance learners' understanding of the association of sounds and letters. For instance, the letter *p* is introduced together with the description of its pronunciation.
2. About the manner of articulation shown in Table 1.1, it is ordered from the top to the bottom: plosive, nasal, fricative, affricate, lateral, lateral fricative and trill. The manner of "Plosive" is placed on the top of the table because it contains the most sounds similar to Mandarin, namely the three plosives: *p*, *t*, *k*. The manner of trill is placed at the bottom because it contains the least sound similar to Mandarin.
3. There are three principles for organizing the introduction of consonants in section 1.2: (1) the manner of articulation, (2) the similarity to Mandarin

sounds and (3) the use of closest sounds. Firstly, the sounds that have the same manner of articulation are introduced together as a group. For instance, the glottal plosive is introduced together with *p*, *t*, and *k* in a group. Secondly, among the seven types of manners, the one which contains more sounds similar to Mandarin is introduced first. For instance, plosive is introduced prior to nasal because there are three sounds (i.e. *p*, *t*, *k*) closely similar to Mandarin in plosive sounds, yet there are two sounds (*n*, *m*) in nasal sounds. The last principle is a sound that Mandarin does not have, must introduced together with a closest Mandarin sound. For instance, *l* is introduced together with *hl* because the explanation of *hl* needs to make use of its similarity to the *l* sound.

4. Consonants are introduced prior to vowels because of the semi-syllabic nature of Bopomofo symbols. As I introduce the concept of sounds by referring to the Bopomofo symbols, it is easier to refer to the consonants when I take Bopomofo symbol as an example. For instance, ㄊ represents a consonant *t*.
5. I choose *vanarʉ* as the example to introduce the nasal, *n*, but *n* does not appear word initially in this word. My reason for making this choice is taken the following vowel into consideration. The syllable *na* in *vanarʉ* is similar to [na2], 拿(ㄋㄚˊ) of the Mandarin example.

1.3 Vowels

We now turn to vowels. Recall the example of the Mandarin word for "he,"

他^h[t^ha] (or "去^h ㄩ" in Bopomofo). This time, think about the sound that comes right after the release of the first consonant sound (去^h [t^h], the sound released suddenly) as the voicing come out from the throat. This particular voiced sound [a] (shown as ㄩ in Bopomofo), is an example of a vowel.

Every language has vowels; there are 5-6 vowels in Standard Mandarin Chinese (Duanmu, 2007, pp. 35-36), represented as ㄩ [a], ㄨ [u], ㄟ [i], ㄝ [ɛ], etc. in Bopomofo. Hla'alua, like many other aboriginal languages in Taiwan, has a relatively small number of vowels, compared with Standard Mandarin Chinese. There are four vowels in Hla'alua: written as i, u, a.

All these vowels can be sub-categorized according to where they are produced in the mouth (See Table 2). The table is a visualized space inside the mouth as shown in the picture on the left.

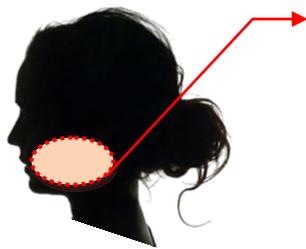


Table 2 Hla'alua Vowels

	Front (前)	Central (中)	Back (後)
Top (上)	i	u	u
Middle (中)			
Bottom (下)		a	

1. **i** [i] 🗣️ #01_14, of ina'a (meaning "mother") is like the Mandarin sound spelled ㄟ [i] in the word for "clothes," 衣^ㄟ [i1].
2. **u** [u] 🗣️ #01_15, of usua (meaning "two") is like the Mandarin sound spelled ㄨ [u] in the word for "house," 屋^ㄨ [u1].

3. **a** [a] 🇨🇳 #01_16, of **ama**'a (meaning "father") is like the Mandarin sound spelled ㄚ of the first character for "grandfather," 阿ㄚ 公 [a1].

Additionally, there is one vowel in Hla'alua that many Taiwanese Mandarin speakers may not be familiar with. This sound in Hla'alua is written like the letter "u" but also carries a bar line with it, "ū."

4. **ū** [ī] 🇨🇳 #01_17, of **uculū** (meaning "waist"), is similar in sound to the last part of 知[tʂī].¹

To illustrate how "ū" sounds like, read out slowly the three Mandarin words below in a sequence. Notice that your tongue remains at the same position within your mouth, 知 [tʂī], 吃 [tʂʰī], 師 [ʂī]. That position is where you produce this vowel, since each one of the three words comes with this vowel at the end every time you pronounce 知 [tʂī], 吃 [tʂʰī], 師 [ʂī] slowly and lengthily (拉長音). When producing this vowel, keep your tongue at the position as if you are going to read out 知 [tʂī], 吃 [tʂʰī] or 師 [ʂī], but simply produce your voice without any tongue movement such as retroflex (捲舌). This is the first way of producing a "ū" sound.

Alternatively, this vowel can be produced by slightly changing the Mandarin sound spelled as ㄛ [ə] of the word for brother, 哥ㄛ, by following the two steps:

- a start by putting the tip of the tongue at the position for the pronunciation of the ㄛ [ə] sound,
- b slightly move your tongue upward to the roof of the mouth, and

¹ Bopomofo has a symbol for this, ㄩ̄ (Li & Cao, 2009). However, this is specialist knowledge.

c voice the sound with the tongue staying at the same position.



Editorial comments:

1. I provide two ways of making the vowel *#* in my explanations. This is to provide as many alternative explanations as possible for enhancing learners' understanding.

1.4 Borrowing words/sounds from other languages

Hla'alua people have many ways of creating words. Very often, new words are created for the purposes of naming new concepts or new inventions that people come across in modern life.

One way of creating words is to make use of the existing words and/or grammatical words as the materials to create new words (see notes below for more details). Another way is to borrow words from Mandarin, Taiwanese Southern Min, Bunun or Japanese; these words are called loanwords.



Notes: That is to create words by combining words with words, such as the term for "bus," likihlisalia  #01_18; it is created by putting the word for "vehicle," likihli  #01_19, together with another word for "house," salia  #01_20. More often than not, Hla'alua words are created by gluing some special grammatical words to regular words. For instance, the word for "next year," cucaihli  #01_21, is created by gluing a grammatical word, cu- meaning "after something" to a regular word for "year," cailhi  #01_22 (Pan, 2012, p. 178).

Hla'alua people perceive these loanwords through the filter of the Hla'alua sound system. For sounds that do not exist in the Hla'alua system, they may modify those sounds to fit the Hla'alua sound system. Alternatively, they may add the new sounds to the Hla'alua sound system. So far, they have added eight consonants (shown in Table 3) and two vowels (Table 4). These added sounds are used only when Hla'alua people pronounce loanwords (Pan, 2012, p. 32). (See Appendix I for a complete representation of all sounds, including the original Hla'alua sounds and borrowed sounds).

Table 3 Hla'alua Borrowed Consonants

How the sound is made		Where the sound is made			
		lips (唇)	upper front of the mouth (前顎)	upper back of the mouth (後顎)	throat (喉頭)
Releasing sounds suddenly from a closure inside the mouth (阻塞音)	with air	ph [p ^h]	th [t ^h]	kh [k ^h]	
	without air but more voice	b [b]		g [g]	
Fricative (擦音), hissing sounds continually					h [h]
Affricate (擦塞音), combining hissing sounds with a sudden released sound from a closure	without air			j [tɕ]	
	without air but more voice			dz [dʒ]	

As we have seen, when Hla'alua speakers pronounce Hla'alua words with **p**, **t** and **k**, they use less air than Mandarin speakers do. However, when they borrow words from Mandarin and/or Taiwanese Southern Min, Hla'alua people adopt Mandarin speakers' and Southern Min speakers' ways of producing the sounds. That is, they produce these additional sounds with more air, just like how Mandarin speakers and Southern Min speakers do. Examples are the word for "grapes," 葡萄 [p^hu:t^hau]  from Mandarin, and the word for "custard apple," 釋迦 [sik^hk^hia]  from Southern Min² (Pan, 2012, p. 32).

We suggest that, instead of using **p**, **t** and **k**, you use the letters **ph** for 葡 [p^hu:], **th** for 萄 [t^hau] and **kh** for 迦 [k^hia], so as to differentiate the regular consonants: **p**, **t**, **k** in Hla'alua words.

In the word for "auto-bike," 摩托車  [ʔotobai], another new sound **b** is added to the sound system (Pan, 2012, p. 32). This word is found in Southern Min and ultimately borrowed from Japanese. When Hla'alua people pronounce the **b** sound in auto-bike, they produce it in the manner similar to how Taiwanese Southern Min speakers or Japanese speakers do. The difference between this added sound and the regular **p** sound in Hla'alua is that **b** sound requires more voice from the throat than the regular **p** sound. Voicing is made by vibrating your throats (more precisely, the vocal cords). By contrast, the regular **p**, **t**, **k**, or **ph**, **th**, **kh**, sounds are all voiceless.

Another voiced sound added to the Hla'alua sound system is **g**. This sound is

² Pan (2012, p. 32) mentions that another loan phonemes, [ts^h] is found in the word for "preserved radish," caipumapuhli  #01-23. However, judging from the audio file offered by the MOE, we conclude that Hla'alua people do not add an aspirated voiceless alveolar affricate as a loan phoneme into the sound system. They simply adopt a Hla'alua sound, the unaspirated voiceless alveolar affricate, as the substitution.

found in a historical term borrowed from Japanese, the word for Japanese county chief [go:teo:]. After the Japanese colonization period, this term is no longer used nowadays (Pan, 2012, p. 32).

In addition, there are two sounds added for words borrowed from Japanese. These sounds are transcribed as **j** [tɛ] and **dz** [dz] in this grammar. The **j** sound is found in the word for "China," 中国[tɛu:goku]; the dz sound is found in the word for "ten o'clock," 十時[dzu:dzi] (Pan, 2012, p. 32).

The last borrowed consonant is **h**. This sound is borrowed from Bunun, the dominant aboriginal language in Hla'alua community. This sound is found in a place name [huari] (Pan, 2012, p. 32).

There are two vowels that do not exist in Hla'alua sound system. They are borrowed from other languages and are only used when pronouncing loanwords.

Table 4 Hla'alua Borrowed Vowels

	Front (前)	Central (中)	Back (後)
Top (上)			
Middle (中)	e [ɛ]		o [ɔ]
Bottom (下)			

The vowel **o** [ɔ] is added to the sound system. This added vowel is found in the word for jackfruit [pɔrɔmi] (波羅蜜, i.e. boluomi in Mandarin). This loanword is found in Mandarin and ultimately borrowed from Sanskrit (i.e. Pāramitā) (The Ministry of Education in Taiwan, 2015).

The other vowel added to the sound system is *e* [ɛ]. It is found in the word borrowed from Japanese for electricity [tɛnki] (電氣). This vowel is also related to the word for electricity in Southern Min, *den* [tɛn].



Notes: There is no standardized spelling for loanwords in Hla'alua by now. For the purpose of representing the sounds in this written work, we adopted and modified the orthography used by Pan (2012) in his advanced grammar of Hla'alua. For more details about words borrowed from other languages into Hla'alua, please refer to Pan (2012, pp. 30-32)

1.5 Combining consonants and vowels

In every language, consonants and vowels are combined to form small units of sounds. We have different rules for combining consonants and vowels in Hla'alua and Mandarin.

1.5.1 The differences between Hla'alua and Mandarin in combining sounds

Consider the Mandarin word for "eight," [ba], written in a Chinese character 八 and spelled ㄅㄚˋ in Bopomofo. This word starts with the consonant [b], represented by the symbol ㄅ, and ends with the vowel [a], represented by the symbol ㄚ. Likewise, in Mandarin, almost all consonants can behave like the [b] ㄅ consonant to appear word initially. The only consonant in Mandarin that cannot be the initial sound of a word is the nasal consonant, *ng* [ŋ]. By contrast, in Hla'alua, *ng* nasal can appear word initially. For instance, this nasal consonant is the first sound of

the word for cat, *ngiau*, 🐱 #01_07. We provide the following examples³ (in Table 5) to show how consonants are placed word initially when combining vowels and consonants.

Table 5 Hla'alua consonants as the first sound when combining with vowels.

C	Combination with the four vowels							
	#_i	Meani ng	#_u	Meani ng	#_u	Meani ng	#_a	Meani ng
p	pituka	'bracel et'	pūhlək u	'navel'	puaku	'wing'	pahla mura	'dew'
t	tikuru	'clothes '	tukəhl u	'no'	tukucu	'friend'	takauk au	'crested hawk'
k	kirihli	'eagle'	kusung u	'pan'	kulalu ngu	'skin'	kalavu ngu	'cattle'
'	'ivu	'urine'	'uluvu	'witch doctor'	'uruku sa	'stick'	'ahlivi	'wall'
s	sihlian u	'daytim e'	suhlun ganu	'place name'	sululun ga	'thunde r'	sakura hlu	'river'
v	vi'ili	'goiter'	varung a	'eel'	vtuhl u	'deer'	vahlita	'front yard'
c	cingaru	'windo w'	cucum ua	'moist'	culahlu	'bone'	calinga	'ear'
m	miarar uma	'village '	mulun gusu	'long'	muripa arana	'husban d and wife'	mahlip ii	'thin'
n	niinau	'where'	-	-	nuka	'and'	na'apu	'female name'
ng	ngiau	'cat'	-	-	ngusuu	'mouth'	ngatihl i	'penis'
r	ripasu	'arrow'	rurum aanu	'inside'	ruvana	'evenin g'	rapi'i	'branch '
l	liacucu a	'who'	l<um> cungu	'concea l'	luhlua	'deep'	langula ngu	'expens ive'

³ This table is adapted and modified from the original version in Pan's work (2012, p. 27)

hl	h liruku ruka	'fence'	h lunga sʌ	'head decorat ion'	h lumiv uru	'thorn'	h lasav aʌ	'lazy'
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Consonants in Hla'alua can also be placed between vowels (shown in Table 6).

Table 6 Placing consonants between vowels

C	Combination with the four vowels	
	vowel_vowel	Meaning
p	ri pasʌ	'arrow'
t	pi tuka	'bracelet'
k	ti kuru	'clothes'
'	vi 'ili	'goiter'
s	h lasavaʌ	'lazy'
v	'i vu	'urine'
c	li acucua	'who'
m	mi araruma	'village'
n	ni inau	'where'
ng	ci ngaraʌ	'window'
r	ki rihli	'eagle'
l	ka lavungu	'cattle'
hl	si hlianaʌ	'daytime'

From the examples in Table 6, you may have noticed that consonants in Hla'alua can follow vowels. However, it is noteworthy that every word in Hla'alua always ends with a vowel. This is like Mandarin, but with two exceptions: Mandarin allows **n** (i.e. the **n** nasal in 巧 [an]) and **ng** (i.e. the **ng** nasal in 允[an]) to be the final sound in words like 翻巧 [fan] and 方允 [fan].

In addition, another important point is that in Hla'alua, consonants do not

appear in a sequence of two or more (Pan, 2012, p. 27). By contrast, vowels in Hla'alua do not have this restriction. They can appear in a sequence of two or three in some cases but no more than three (Pan, 2012, p. 33). The typical example for a sequence of two vowels in one word is the word, "Hla'alua" where the vowel **u** and **a** come together in a sequence with no consonant in-between 🗣️ #01_24.

 Notes: The only exceptional cases for consonants to appear in a sequence of two are found in borrowed words from Japanese, Taiwanese Southern Min and Mandarin (Pan, 2012, p. 27).

In addition to appear in a sequence of two, all vowels in Hla'alua can take any position in a word, including being placed word initially, between consonants and word finally (see Table 7).

Table 7 Placing vowels with consonants⁴.

Vowels	be the first sound		be in-between two consonants		be the final sound	
	#_C	Meaning	C_C	Meaning	C_#	Meaning
i	ihlu'u	'necklace'	vuhli'i	'snake'	latipi	'scissors'
u	unumu	'six' (cardinal numerals)	alumusa	'throat'	vara'u	'lung'
u	uruhla	'snow/ice'	utulu	'three (cardinal numerals)'	ihlamu	'you (2PL)'
a	ahlii	'teeth'	mapaci	'wine'	ulima	'five (cardinal numerals)'

⁴ This table is adapted and modified from the original version in Pan's work (2012, p. 30)

1.6 The syllables

When combining consonants (section 1.2) and vowels (section 1.3), we form units of sounds, which are called "syllables." The relationship between syllables and words in Hla'alua is that one word may consist of many syllables. By contrast, many Mandarin words consist of one syllable per word (Duanmu, 2007, p. 71). This feature of Mandarin is prominent in its writing system where one Chinese character corresponds to one syllable. Let us make use of this special connection between Mandarin syllables and Chinese characters as a way of showing you what a syllable is and what it consists of.

For instance, the Mandarin word for "he" [ta], is written as 他 in the Chinese character. It means that it is one syllable word (單音節). Specifically, the syllable of this word contains one vowel [a], written as ㄚ in Bopomofo and one consonant [t], written as ㄊ in Bopomofo. In this case, the word for "he" in Mandarin consists of one syllable which is a combination of one consonant and one vowel.

Words in Hla'alua, on the other hand, are different in having multiple syllables (多音節). In fact, most Hla'alua words contain more than two syllables and very few words have exactly two syllables (Pan, 2012, p. 32). To better illustrate the boundary of syllables in our examples, we use hyphen "-" to separate each syllable within one word. For instance, many Hla'alua words sound like the word for "scissors" in having three syllables, la-ti-pi 🗑️🗑️🗑️ #01_11. Some even have four syllables, like the word for "money," va-hli-tu-ku 🗑️🗑️🗑️🗑️ #01_25, or six syllables like the word for "tobacco," ra-hlu-ngu-ta-ma-ku 🗑️🗑️🗑️🗑️🗑️🗑️ #01_26. Few words have only two syllables like the word for "heart", tu-ku (Pan, 2012, p. 32).

Keep in mind that a syllable is not always formed by a consonant plus a vowel. A vowel can form a syllable on its own. Think about the Mandarin word for "one," written as 一 [i] in the Chinese character and Bopomofo.

Just like words in Mandarin, one vowel can also form one syllable in Hla'alua. The only difference is that Hla'alua words generally have more syllables than Mandarin words do.

In Hla'alua, for instance, sa-vu-a-nu, "medicine,"  #01_27 is a four-syllable word and one of the syllables consists of one vowel only. The typical look of a syllable in a Hla'alua word is either a single vowel, like the *a* as the third syllable in sa-vu-a-nu, or a consonant plus a vowel like the other syllables (sa, vu, nu) in sa-vu-a-nu.

All Hla'alua syllables are "open." That is, they end in a vowel (section 1.5.1). Such rule normally applies except that in rapid speech something special may happen; See notes below for the exceptional cases.



Notes: When you listen to people speaking Hla'alua, you may be surprised to hear words that appear to end in a consonant, or to contain consonant-final syllables. For example, a four-syllable word for "rice plant," pu-si-a-mu, (Pan, 2012, p. 39) may sound like pu-si-a-m and a four-syllable word for "pineapple," pa-ngu-ta-hlu (Pan, 2012, p. 40) may sound like pa-ng-ta-hlu.

This only occurs when people are speaking fast, and it only affects certain syllables: Only **mu**, **ngu**, **ngi** or **ngu** can drop the final vowel. However, in terms of writing or speaking slowly, the spelling of words that contain these syllables remain unchanged.

So our principle of having open syllables is not wrong; it applies to all Hla'alua words, but "vowel-dropping" takes place on certain syllables in fast speech (Pan, 2012, pp. 37-40).

We now turn to the question of how vowels behave in combination with other vowels in terms of forming syllables. This differs, depending on whether the vowels are identical, or different.

When two or more different vowels appear in a sequence, they act as different syllables. For example, the language name, Hla'alua  #01_24, ends in *ua* (a sequence of two different vowels). This word can be broken down into four syllables, Hla-'a-lu-a (see notes below for examples of words containing more than two different vowels in a sequence.)

When two identical vowels appear in a sequence, they act as a single long vowel forming one syllable, not two. For example, the word for "hair," vukuu,  #01_28, has only two syllables, vu-kuu with the twin vowels of the last syllable pronounced longer than the single vowel in the first syllable



Notes: There are rare examples of Hla'alua words which contain more than two different vowels in a sequence. For instance, just like the language name, Hla'alua, usually words can bear two vowels in a sequence. Even though cases of more than three vowels in a sequence are rare, we list some examples below:

An example of three sequential vowels (including a long vowel) is "to urinate," miiavu,  #01_29. It is broken down as four syllables, mii-a-i-vu.

An example of four sequential vowels (including a long vowel) is "to dote on," acalaiaa,  #01_30. It is broken down into a six-syllable word, a-ca-la-ii-a-u.

In this grammar, when analyzing syllables that contain sequential vowels, we follow Pan's (2012, p. 35) viewpoint that there is no "glide" or "semi-vowels" in Hla'alua. For more details on this issue, please refer to Pan (2012).

1.7 The Stress

Stress is important in Hla'alua. It colors the word by making one (or in some cases, two) of the syllables stand out from the others. Different words may have the stress on different syllables. To understand what stress sounds like, read out the following sentence in Mandarin.

他是高雄人。

[tʰa- ʂi- kaʊ- ɕyən- zən] lit. he is from Kao-hsiung.

Now read out the exact sentence again but imagine that you are correcting your friend's information by telling him, "他是高雄人。(不是台北人)" (lit. no, he is from "**Kao-hsiung**, not from Taipei.").

From this exercise, you may have noticed that when you read it for the second time, you voice emphasizes the syllable, "高"(Kao) of 高雄 (Kao-hsiung) has a

higher pitch and is much louder than the way you read this syllable for the first time. Its pitch is higher and the loudness is greater than the other three syllables, 他[t^ha], 是[ʃi],人[zəŋ] as well. This is because this particular syllable, 高 (Kao) is stressed. In Mandarin, often the "stress" is used on something that the speaker wants to emphasize (Li & Cao, 2009, p. 63).

From the Mandarin examples, we know that when a syllable is stressed, it usually has a higher pitch and is much louder than the other syllables in the whole utterance. Similarly, in Hla'alua, when the syllable is stressed, it also shows a higher pitch and it sounds louder. However, one important thing to know is that the function of stress in Hla'alua is not just for showing emphasis. It is an innate property that makes Hla'alua language sound alive and colorful. Every Hla'alua word must have at least one of the syllables stressed, and that stress is called "primary stress." We use the symbol " ´ " to mark it. For instance, the word for "there," is nana. There are two syllables that spelled the same, but when you read aloud this word, you must put the primary stress on one of them. Then you have this word pronounced like ná-na  #01_31. Once the primary stress is placed on the word, you will notice that the two identical syllables sound differently.

There are some regulations about where the primary stress locates. The number of syllables within a word would determine the place of its primary stress. Firstly, if a word has no more than four syllables, its primary stress is likely to be the first syllable. Let's have a look the examples below.

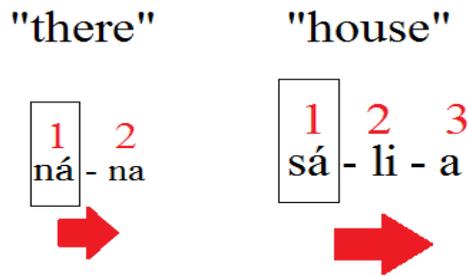


Figure 1 Primary stress on the first syllable (a)

The word for "there," ná-na, is a two-syllable word and the word for "house," sá-li-a, is a three-syllable word. Both words have the primary stress on the first syllable. What about four-syllable words? Let's look at the examples below.

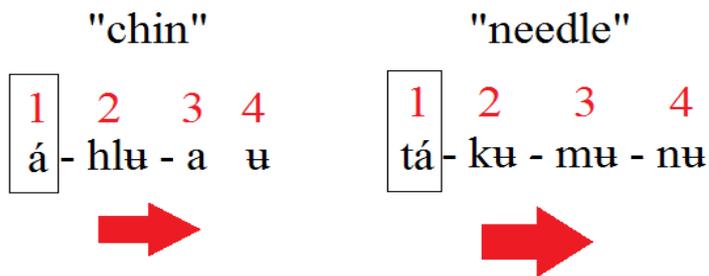


Figure 2 Primary stress on the first syllable (b)

The word for "chin," á-hlɯ-a-ɯ, and the word for "needle," tá-kɯ-mɯ-nɯ, are both four-syllable words. The primary stress of both words are the first syllable.

Additionally, if a word has more than four syllables, its primary stress is likely to be the third last syllable, which is also called antepenultimate syllable. That is, we do this by counting from the back. Let's look at the following examples: a six-syllable word and a seven-syllable word.

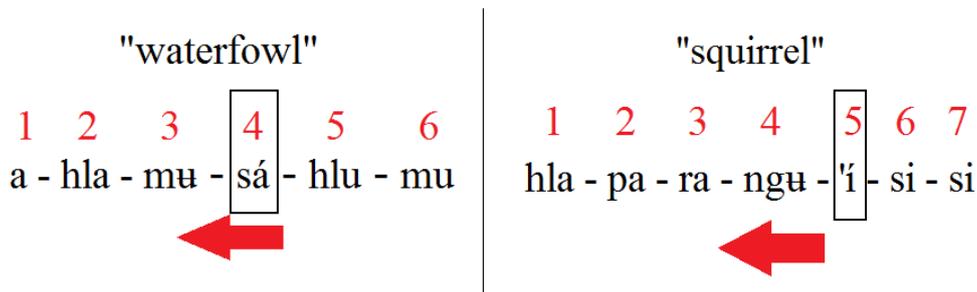


Figure 3 Primary stress on the antepenultimate syllable

The word for "waterfowl," a-hla-mṁ-sá-hlu-mu 🍌🍌 #01-34 is a six-syllable word and the word for "squirrel," hla-pa-ra-ngu-í-si-si 🍌🍌 #01_35 is a seven-syllable word. The primary stress of both words are the third-last syllable.

From the examples above, you will notice that primary stress are most likely to appear on the first syllable and the third last syllable. However, Hla'alua words do not always follow these rules so sometimes there are exceptions found. For instance, you may find five-syllable words have the primary stress on the first syllable, such as the word for "cockroach," 'á-ta-ta-va-ngu 🍌🍌 #01_36. You can also find four-syllable words have the primary stress on the third last syllable, such as the word for "fish," vu-tú-ku-hlu 🍌🍌 #01_37.

There are many factors affecting the location of primary stress. Usually, the longer the word is, the more factors would appear to change the location of primary stress. Sometimes it is because a long word is composed by more than one words, and sometimes it is because long words carry minor stress. In the case where a word has more than four syllables, a primary stress would no longer appear on the first syllable because of the appearance of a minor stress. A minor stress is also called secondary stress for which we use " ` " to mark it. The secondary stress is a stress not

as strong as the primary stress, but it is stronger than the other unstressed syllables.

For example, the word for "wild boar," *alámúhlu*, is marked with the primary stress like, *a-lú-mú-hlu*, and the secondary stress is added to it like, *à-lú-mú-hlu* (Pan, 2012, p. 36).

There is no fixed position for secondary stress, but there are two types of syllables that can possibly carry secondary stress. The first type refers to a situation where the word has more than three syllables and one of the syllables has two identical vowels in a sequence, a longer version of the vowel (e.g. *ii*, *aa*, *uu* or *uu*) can take secondary stress. For example, the word for "to urinate," is pronounced as *mii-á-i-vu*  #01_29, for which the primary stress is on the third last syllable, and the one with longer vowels takes secondary stress.

Otherwise, in the situation where the word has no more than three syllables, the one that has two identical vowels in a sequence will take the primary stress. For instance, the word for "yesterday," is pronounced as ***kii***-ra,  #01_38, not *kii-rá*.

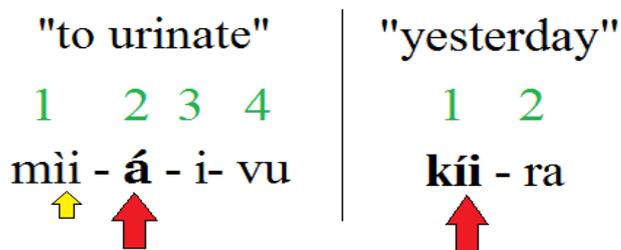


Figure 4 Irregular stress patterns



Editorial comments:

1. When explaining "stress," I firstly present examples in Mandarin. This is to help learners have a basic idea about what "stress" sounds like.
2. There is an inconsistency observed between Pan's grammar (Pan, 2012) and my data about the location of primary stress. Pan (Pan, 2012, p. 36) proposes that primary stress appears on the penultimate syllable or antepenultimate syllable when a word contains more than three syllables. However, in my data, many four-syllable words appear to have primary stress on the first syllable. Also, it is not clear whether Pan distinguishes compounds from monomorphemic words. His descriptions are insufficient for providing learners instructions in Hla'alua stress pattern. Consequently, I decide to provide explanations of the location of primary stress slightly different from Pan's analyses. My explanations are based on my findings of analyzing data, the audio materials (千字表音檔) attached with Hla'alua wordlist (2013b). Further research is required.
3. This chapter is the preliminary chapter of this grammar. I decided not to include morphophonemic rules in this chapter because they might be too complicated to learners at this stage as they have not learnt what affixes is. I consider morphophonemic rules can be introduced in a chapter after the preliminary introduction of morphology.

1.8 Reminders

In this chapter, we introduce some important elements of Hla'alua sounds. There are consonants, vowels, syllables and stress, what they look like and how they are combined together to form meaningful utterances in Hla'alua. The tips to learn how to pronounce Hla'alua sounds and to write them down include: Listen to the sound files as many times as you can and try to think about the shape of the sounds whenever you heard them. Also you can try out the following questions to help you review what you have learnt.

Quick check

Q1: How do you pronounce this letter: **u**

Q2: How do you pronounce this letter: **u**

Q3: Can you tell the difference between **u** and **u**?

(such as do they look/ sound the same to you?)

Q4: How do you pronounce this letter: **l**

Q5: How do you pronounce this letter: **lh**

Q6: Can you tell the difference between **l** and **lh**?

(do they sound the same to you?)

Q7: Can you tell the difference between **l** and **lh**?

Q8: Can you tell the difference between **u** and **lh**?

Q9: ina'a is the word for "mother," do you know how

many consonants/vowels there are in this word?

Q10: usumä is the word for "incisor," do you know

how many syllables there are in this word?

Q11: vatumangihlala means "rock," do you know

how many syllables there are in this word?

Q12: rahlunga means "sweat," can you guess how it sounds like?

Try to pronounce this word on your own before listening to the answer.

(Listen to  01_39 to check if you got it right.)

Q13: pakamätumäta means "cloudy day," can you guess how it

sounds like? Try to pronounce this word on your own before

listening to the answer.

(Listen to  01_40 to check if you got it right.)

Q14: main, alümäs, tukuc, tapihl

These words do not look like Hla' alua words; can you tell why?

Q15: Listen to  01_41, can you guess how it looks like?

(listen to the sound file several times and try to write

down what you hear before you check the answer.)

Q15 Answer: tukuc

Chapter 2. Useful Utterances



Map 3 A journey of learning Hla'alua: stage 2, adapted from the visitor guide map by Kaohsiung City Government (2015)

The second stop of our journey is learning some useful expressions. You can use these utterances right from the start, to talk with your friends and family members who are also learning Hla'alua. Don't worry about the grammar in these phrases yet. Just try saying these expressions, and using them whenever you can, even if you are just practicing by yourself.

In this chapter, we provide sections called 🎭 "It's Show Time!" with story contexts where you, your family members, or friends can act out a mini role-play. The other recurrent section called ❓ "How Others Say It" works slightly

differently from "It's Show Time!". It demonstrates how utterances are used by others and combine into complex sentences.

Now, recall what you learned in *Chapter 1* and try out some utterances for various occasions, listed below.

2.1 Greetings

2.1.1 A short greeting

A short greeting, *mavacang*, is always handy when you meet a friend. The expression, *mavacang*, is similar to "hello" or "hi" in English.

1. (a) *mavacang*

Reply: *mavacang*

H:L1⁵ (2010d, p. 6)

 Greetings differ across languages. Some languages have more than one way of exchanging greetings, depending on who you are talking to, and what the context is. Keep in mind too, that different languages have different ways of greetings. Some greetings in Mandarin or Southern Min cannot be fully translated into Hla'alua. For instance, do not just translate the Mandarin greeting: "吃了嗎?" [chī le ma] (Eng. have you eaten yet?), or the English greeting: "Good afternoon" or the Southern Min greeting: "勢早" [gâu-tśá]⁶ (Eng. good morning) into Hla'alua.⁷

⁵ It refers to Hla'alua student's handbook: Level 1 (九階教材第一階).

⁶ The Southern Min example was retrieved on 4th of October, 2015, from

⁶ The Southern Min example was retrieved on 4th of October, 2015, from http://twblg.dict.edu.tw/holodict_new/index.html.

⁷ There is an expression translated as "good morning" (早安) in H:DC1. Mr. Ying Jer Chiu, a

Translating these greetings word by word into Hla'alua will give you meaningless phrases.

2.1.1.1 Adding address terms in a greeting

You can combine *mavacang#* with an address term. The address term is often placed after *mavacang#*. For example, this is how students greet their teacher who is called *pakiaturua* 🗣️#02_01, in classroom:

(b) *mavacang# pakiaturua!* B: 老師好！(全班說)

Reply: *mavacang# mamaini umaiap#* A: 同學好 (老師說)

HS:SPH⁸ (2014, p. 17)



Note: In Hla'alua, when you talk to your teacher, you call him/her, *pakiaturua* which means "teacher" (老師) [lǎo shī]. More explanation for address terms is given in section 2.3.1

2.1.2 Greeting by asking a question

In addition to a short greeting, a common Hla'alua greeting can also be a question similar to "how are you?" in Mandarin or English.

2. (a) *mavacangi u i⁹?*

researcher working on Hla'alua, commented (in personal communication in July 2015) that this expression is a transliteration from Mandarin, not a Hla'alua phrase. Therefore, I have decided not to include this utterance for the time being. I will revise this part when further investigation verifies this usage.

⁸ It refers to Hla'alua supplementary materials: Sentence patterns for senior high school students (拉阿魯哇補充教材句型篇高中版).

⁹ It is transcribed as "mavacangiui" in HW (2013b) and "mavacangi ui" in H:L1 (2010d, p. 5). See the "Editorial comments" on decisions in section 2.1.

The vowel *i*, at the end of the utterance signals that this utterance is a question. When you say *mavacangiu i*, be careful that a questioning utterance in Hla'alua contains a "melody" which requires the pitch to move up and down on particular syllables. This is also called "intonation" (語調) [yǔ diào]. For example, this is how you produce the melody (i.e. intonation) of *mavacangiu i*: When you pronounce the syllable "*ngi*" in "*ma-va-ca-**ngi**-u-i*," your pitch should rise. When you pronounce the following syllable "*u*," the pitch should fall. (See the illustration below and listen to the audio 🎧 #02_02).

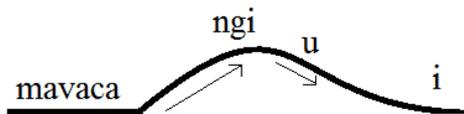
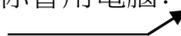


Figure 5 Intonation of *mavacangiu i*

The manner of producing the intonation of Hla'alua questioning utterances is similar to the manner that is used by Mandarin speakers to express a sense of surprise. (See the example below).

(b) 你會用電腦? [nǐ huì yòng diàn nǎo?] Eng. You know how to use a computer?



(with the tone rising up at the end of this sentence, meaning "I do not expect you know how to use a computer, and I am surprised at this.")

¹⁰ It refers to HW (千字表).

However, what is different from the intonation of expressing surprise in Mandarin is that the intonation of a Hla'alua question does not express a sense of surprise. It is a regular manner of asking questions in Hla'alua (Pan, 2012, p. 315). In this respect, the function of the intonation of Hla'alua question is not like the Mandarin one, but more like the one in English. (See example below). In English, questions can also bear a rising "tune" at the end. The function of this kind of question intonation is to show the speaker's sense of uncertainty instead of surprise.

(c) Are you a student? ↗

你是學生嗎？ [nǐ shì xué shēng ma?]

2.1.2.1 Adding address terms in greetings

You can also add address terms to *mavacangiu i*. The address term can be added either before or after *mavacangiu i*. For example, this is how you greet your teacher:

3. *mavacangiu i, pakiaturua?* or *pakiaturua, mavacangiu i?*

Eng. how are you, teacher? or Teacher, how are you?

H:L1 (2010d, p. 5)



Note: There is no difference in speaking to a male or a female teacher if you use this utterance. As for the address terms, see explanations in section 2.3.1.

2.1.3 Responding to a question in a greeting

If you come across someone saying *mavacangiu i* to you, you can reply with

any of these options below, depending on whether you want to express your appreciation for the greeting or whether you want to offer your greeting back to the person:

4. (a) tam mavacangṁ aku¹¹.

我很好。 [wǒ hěn hǎo] Eng. I am fine.

(b) tam mavacangṁ aku, 'u'uraisa.

我很好，謝謝。 [wǒ hěn hǎo, xiè xiè] Eng. I am fine, thank you.

(c) tam mavacangṁ aku, aunini u?

我很好，你呢？ [wǒ hěn hǎo, nǐ ne] Eng. I am fine, and you?

H:L1 (2010d, p. 5)

These utterances are useful when greeting your friends/acquaintances. Let's have a look at the sample dialogue below and practice it! Hla'alua greetings are so easy!

¹¹ It is transcribed as "mavacangṁ a ku" in H:L1 (2010d, p. 5). See the "Editorial comments" on decisions in section 2.1.



It's Show Time!

One day, you come across your friend, Vanau, on your way to the market. Vanau is walking toward you smiling, and you say to her:



: mavacangiu i? 你好嗎? [nǐ hǎo ma] Eng. how are you?



: tam mavacangu aku, aunini u? 我很好，你呢? [wǒ hěn hǎo, nǐ ne]

Eng. I am fine, and you?



: tam mavacangu aku māmua, 'u'uraisa. 我也很好，謝謝。

[wǒ yě hěn hǎo, xiè xiè] Eng. I am fine, too. Thank you.

H:L1 (2010d, p. 5)

2.1.4 Greeting on the phone

How do you begin a conversation with someone on the phone? You can use *mavacangiu* here too. Like Mandarin, 喂 [wéi] or "Hello" in English, Hla'alua people often use *mavacangiu* to start a conversation with the person who answers the call. Let's have a look at the sample dialogue below, to find out how the word is used in a phone call context.

5. mavacangiu 喂/你好 [nǐ hǎo] Eng. hello

H:L3¹² (2010c, p. 33)

¹² It refers to Hla'alua student's handbook: Level 3 (九階教材第三階).



How Others Say It:

Apu wants to go hunting tomorrow and would like to ask Hla'u to come along. She makes a phone call to the house of Hla'u. Someone answers the call and Apu says:



: **mavacangiu**, ihlakuia Apu pakisuahlai maisalia Hla'u?

你好，我 Apu 啦，請問 Hla'u 在家嗎？

[nǐ hǎo, wǒ Apu lā, qǐng wèn Hla'u zài jiā ma]

Eng. Hello, this is Apu, is Hla'u home?



: na'apu ku, ahlalua Hla'u uka'a 我是 na'apu，我姊姊 Hla'u 不在。

[wǒ shì na'apu, wǒ de zǐ zǐ Hla'u bù zài]

Eng. This is na'apu speaking, my elder sister, Hla'u isn't here.

....(to be continued)

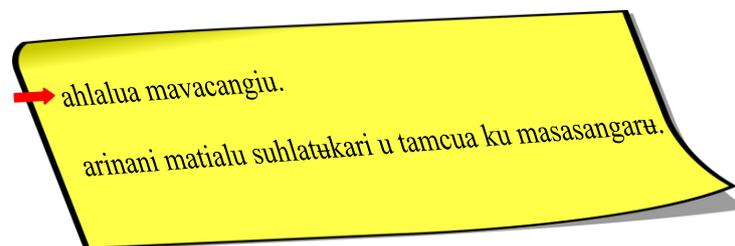
(See section 2.1.5 for how to end a phone conversation.)

H:L3 (2010c, p. 33) and H:DC2¹³ (2011c, p. 21)

¹³ It refers to Hla'alua handbook of daily conversations volume 2 (初階教材生活會話篇:中).



Note: *mavacangiu* is also used when one writes letters/ messages to others. For instance, if you write a letter to your elder cousin, in the letter you address him *ahlalua*, meaning (表)哥哥 [(biǎo) gē gē], and the address term comes with a greeting at the beginning of the letter, such as:



H:L8¹⁴ (2010a, p. 33)

2.1.5 Greeting an old friend

If you come across someone who you have not seen for a long time, you can say:

6. rahluacu kuarupakaakita! 好久不見! [hǎo jiǔ bù jiàn]

Eng. it's been a long time since last time we met.

H:DC1¹⁵ (2011d, p. 2)

Such a greeting is another option you can use in addition to *mavacangiu i* and

¹⁴ It refers to Hla'alua student's handbook: Level 8 (九階教材第八階).

¹⁵ It refers to Hla'alua handbook of daily conversations: Volume one (初階教材生活會話篇: 上).

mavacang# when the person you talk to is someone you have not seen for a long time. Now, let's have a look at the sample dialogue below and practice it!



It's Show Time!

You are waiting for a bus (which is called "*likihlisalia*"). The man standing next to you is your old friend, Paani. You are happy to meet him here because it has been a while since you two last met.

Then you greet him:



: rahluacu kuarupakaakita, paani! 好久不見，paani !

[hǎo jiǔ bù jiàn paani] Eng. it's been a long while since last time we met, paani.



: aa'ʉ tam rahluacu kuakitaihlau. 是啊，真的很久沒見到你。

[shì ā, zhēn de hěn jiǔ méi jiàn dào nǐ] Eng. Yes, it has been really a long time not seeing you.

H:DC1 (2011d, p. 2)

2.1.6 Farewells in person

Knowing how to close a conversation with someone is as important as knowing how to greet someone. In Hla'alua, before leaving, you can say:

7. arupakakitamana! 再見！ [zài jiàn le] Eng. goodbye.  #02_03

H:DC2 (2011c, p. 21)

Let's have a look at the sample dialogue below and practice it!



It's Show Time!

You are chatting with Vanau. All of a sudden, Vanau notices that she left her umbrella (which is called "*saunga*") at the house of *ingu*¹⁶ and she says she needs to leave now to pick it up. You say to Vanau:



: arupakakitamana, vanau! 再見 , vanau ! [zài jiàn] Eng.
goodbye.



: arupakakitamana! 再見 ! [zài jiàn le] Eng. goodbye.

H:DC2 (2011c, p. 21)

2.1.7 Farewells on the phone

Arupakakitamana is also used to end a conversation on the phone. See the sample dialogue below to find out how it is used in the telephone context.

¹⁶ See the "Editorial comments" (section 2.1).



How Others Say It:

(continue the conversation from section 2.1.4) Apu makes a phone call to Hla'u but her sister says she is not home. Failing to talk to Hla'u, Apu thinks maybe she should wait for Hla'u to ring her back. So Apu decides to end the phone call and says:



: kihlamuhlamu'ai masiailia'ai ihlaku'arivungua

'u'uraisamana ihlau.

麻煩請他回電話給我，謝謝你。

[má fán qǐng tā huí diàn huà gěi wǒ , xiè xiè nǐ]

Eng. Could you please tell her to ring me back. Thank you.



: kukia arinu **arupakakitamana!** 不客氣，再見！

[bù kè qì , zài jiàn]

Eng. No worries, goodbye.



: **arupakakitamana!** 再見！ [zài jiàn] Eng. goodbye.

H:DC2 (2011c, p. 21)



Editorial comments:

1. In section 2.1.2, it is unclear if the Hla'alua greetings are influenced by other languages. The greetings listed in section 2.1.2 look more like contemporary greetings and show similar patterns to English greetings. This suggests further investigation is needed for checking that these are everyday greetings.
2. *mavacangiu* is used as greeting in my data. Further investigation is needed to find out whether it could also be used as attention getters.
3. Technical terms are avoided, for example, "interrogative utterances" is rephrased as questioning utterances in section 2.1.2.
4. *mavacangiu i* is transcribed in section 2.1.2 with a boundary between *mavacangiu* and the question marker, *i* because I want to demonstrate the addition of a question marker.
5. *mavacang# aku* is transcribed in the sample dialogue (section 2.1.4) with a boundary between *mavacang#* and *aku* because I interpret *aku* as the first person pronoun nominative clitic different from the genitive form, *ku*. This follows Pan's (2012, p. 258) analysis. Although the paradigm of personal pronouns is not introduced in this chapter, this is to demonstrate what the first person subject looks like when learners refer to themselves as "I" in a sentence, *mavacang# aku* (meaning "I am fine").
6. *mavacangiu* is transcribed in the sample dialogue (section 2.1.4) without a boundary between the *mavacangi* and *u* because I want to present it as an unsegmented phrase that is simpler for learners who have not yet learned the

Hla'alua syntax. Therefore, I avoid introducing the second person pronoun nominative clitic *u* at this stage.

7. *ihlakuia Apu* in the sample dialogue (section 2.1.4) is translated as 我 Apu 啦 [wǒ Apu lā] (which literally means "I, Apu") instead of "I am Apu" or "my name is Apu." This is because *ihlakuia Apu* contains a topicalization which can be demonstrated through a colloquial utterance in Mandarin (我 Apu 啦). This colloquial utterance also shows topicalization in Mandarin (Li & Cao, 2009, p. 62) which is demonstrated by having a short pause between the topic (我, lit. I) and the name, whereas the last character(啦) is an utterance-final particle.
8. Additional vocabulary is introduced in a sample dialogue, such as *likihli* in section 2.1.5. This is to provide an opportunity to learn supplementary vocabulary in the sample dialogues.
9. *'u'wraisamana* in the sample dialogue (section 2.1.7) is translated as 謝謝你 [xiè xiè nǐ] in Mandarin and "thank you" in English. This is to differentiate *'u'wraisamana* from the other form of thanking, *'u'wraisa* which is shorter than *'u'wraisamana*. However, further investigation is required to examine whether these two words have different degrees of politeness in Hla'alua. Also, this is to be consistent with the introduction of vocabulary for "thanking" in section 2.3.3.
10. More research and language data are required to describe the subtle ways of conducting the opening (section 2.1.1/2.1.2) and closing (section 2.1.6) conversations face-to-face, and the opening (section 2.1.4) and closing

(section 2.1.7) telephone conversations. Knowing how to say goodbye does not mean knowing how to close a conversation. For instance, one could never abruptly say *arupakakitamana* (Eng. Goodbye) without any signal of the speaker's intention to end the conversation. In other words, how to end a conversation before one says "goodbye" needs to be explored further.

11. In the sample dialogue (section 2.1.4), I present " the house of Hla'u" instead of "Hla'u's house." This is to avoid using apostrophe in writing aboriginal languages because in Hla'alua, apostrophe is used to represent a glottal sound.

12. The persons' names are retrieved from the pedagogical materials for children. To establish the gender of persons' names that I cite from the pedagogical materials, I make reference to Pan's analysis (2012, p. 155).

2.2 Introducing Yourself

Here are a few sentences that are useful to introduce yourself to others when you make new Hla'alua friends. Following the pattern of sentences given in this section, you can write down a sentence in which you introduce yourself.

2.2.1 Introducing your name

Some people may ask your name. They will probably use the important question word *ngasa* "who."

8. *ngasa u?* 你叫什麼名字? [nǐ jiào shí me míng zì] Eng. What's your name? lit. who you?

HS:SPH (2014, p. 8)

You can reply to this question with any of the options below by replacing pali with your name. The reply might include the word for "name," *ngasa*.

9. (a) ngahla ku ia pali. 我的名字叫 pali. [wǒ de míng zì jiào pali] Eng. My name is pali.

HS:SPH (2014, p. 8)

- (b) ihlaku ia pali. 我是 pali. [wǒ shì pali] Eng. I am pali.

H:L1 (2010d, p. 16)

Write a sentence to introduce your name. Let's have a look at the sample below and write a sentence of your own! Why not put the sentence on your facebook profile

 (or other social media)?



It's Show Time! 

About

Overview

Work and Education

Places You've Lived

Contact and Basic Info

Family and Relationships

Details About You

Life Events

ABOUT YOU

About You
(你好)
(我的名字叫 pali)
(我住在高中村)
(我的兴趣是爬山)

mavacangiu,
ngahla ku ia pali. ←
maruaruaku rùhlucù.
tuakuia muasasala masakù
vuvulunga. |

H:L8 (2010a, p. 33),
HS:SPH (2014, p. 8),
H:DC1 (2011d, p. 6)
and H:DC2 (2011c, p. 30)



Editorial comments:

1. The sentences used to introduce oneself in this section are limited to the introduction of one's name. There are some other relevant pieces of information such as those about one's occupations and interest. However, in the data available to me, there are very few words denoting local occupations. Also, sentences about one's interests or hobbies tend to involve many syntactic constructions that are too difficult for beginners. Therefore, for the time being, I only present the introduction of names in this section. Sentences used to introduce one's occupation will be added when the data is available.
2. Although there are many sample sentence for introducing oneself in the existing materials, I consider they are not really useful in the daily conversation with family members and friends. It is not usually the case that people would introduce themselves to someone who already know them. Consequently, I propose an alternative way for using these introductory sentences, which is showing them on social media where people could have a short introduction for other (facebook) users to have a browse.

2.3 Family Dialogues

In this section, we present some sample utterances that you can use to speak to your family members. They cover what you call your family members, how you request they do something, give them reminders, ask them for help and show your appreciation for their help.

2.3.1 What you call your family members

When interacting with your family members, the first thing to know is what you call them. Hla'alua has two different forms of kinship terms: One is the form you use when speaking to them; the other is used when you speak about them. In this section, we focus on the forms that you use to call your family members when you speak to them. This is also called vocative form. For example, Mandarin speakers use 媽媽 [mā mā] for mother and 爸爸 [bà ba] for father when they are talking to their parents, but they use 我媽[wǒ mā] for mother and 我爸[wǒ bà] for father when they are talking ABOUT them. Here are some vocative forms of kinship terms in Hla'alua.

10. (a) kaamu 爸爸[bà ba] lit. father
- (b) kainu 媽媽 [mā mā] lit. mother.
- (c) papu'u 阿公或阿嬤 [ā gōng / ā mà] lit. grandparent
- (d) papu'u tuhluhla 阿祖(男或女) [ā zòu] lit. great grandparent
- (e) ahlalua (表)哥哥或(表)姊姊 [(biǎo) gē gē / (biǎo) zǐ zǐ] lit. elder sibling
- (Pan, 2012, p. 154)

You will notice that there is just one word for "grandparent": whether you refer to your grandfather or grandmother, the same term, *papu'u* is used. This is because traditionally, Hla'alua people do not distinguish the gender of elder siblings, grandparents and great grandparents. Another important thing is that elder cousins (表哥/表姊) [biǎo gē/ biǎo zǐ] are considered to be the same as elder siblings so they share the same vocative terms as elder brother and elder sister.



Note: Because of the influences from Mandarin and Southern Min, Hla'alua now also has terms for elder brother/cousin, elder sister/cousin, grandfather, grandmother, great grandfather and great grandmother.

Table 8 Hla'alua vocative forms

Kinship	Vocative form
grandfather 阿公	papu'u hlahlusa
grandmother 阿嬤	papu'u ahlaina ¹⁷
great grandfather 阿祖(男)	papu'u tuhluhla hlahlusa
great grandmother 阿祖(女)	papu'u tuhluhla ahlaina
elder brother/cousin (表)哥哥	ahlalua hlahlusa
elder sister/ cousin (表)姊姊	ahlalua ahlaina

(Pan, 2012, pp. 152, 154)

2.3.2 Useful utterances at home

When staying with your family members, sometimes you may want to give instructions or advices. In this section, we provide you with some sentences that are useful for you to get others to do something for you and for you to advise others to do something that you think is for their benefits.

2.3.2.1 Making requests

Some requests may sound demanding and some polite. When using the sample utterances below, be careful of who you are making requests to. Here are a few

¹⁷ See the "Editorial comments" (section2.3).

sentences to use when you want someone to do something and you believe you have the right to tell them to do it.

11. musa umiiapɔ suhlatɔ! 去讀書！[qù dú shū] Eng. Go study!

HS:SPH (2014, p. 17)

12. marupangɔhlɔvɔ! 把窗戶打開！[bǎ chuāng hù dǎ kāi] Eng. Open the window!

HS:SPH (2014, p. 18)

Here are a few sentences to use when you want someone NOT to do something.

13. kukia aruapangɔhlɔvɔ sipangɔhlɔvɔ! 別開門！[bié kāi mén] Eng. Don't open the door!

HS:SPH (2014, p. 18)

14. kukia paluliri! 別說話！[bié shuō huà] Eng. Be quiet (don't talk)!

HS:SPH (2014, p. 56)

15. kukia pasarapungu sarapungu ku! 別戴我的帽子！

[bié dài wǒ de mào zǐ] Eng. Don't wear my hat!

HS:SPH (2014, p. 56)

16. kukia aau vakiku! 別吃我的橘子！[bié chī wǒ de jú zǐ] Eng. Don't eat my orange!

HS:SPH (2014, p. 56)

17. kukia aala saunga ku! 別拿我的雨傘! [bié ná wǒ de yǔ sǎn] Eng. Don't take my umbrella!

HS:SPH (2014, p. 56)

Notice that they all start with *kukia* 🇨🇳 #02_04, which means "don't."

To respond to these strong commands, you can say:

18. aa'ʉ! 好! [hǎo] Eng. Okay!

HS:SPH (2014, p. 18)

When talking to older people, however, it is important that you speak politely. See the sample dialogue below to find out how to make a polite request when you talk to elder people.

19. papu'ʉ, maruapanguhluvʉ kia! 阿公，請開門!

[ā gōng , qǐng kāi mén] Eng. Grandpa, please open the door!

Reply: aa'ʉ! mʉcʉkʉhli cu! 好! 來了! [hǎo lái le] Eng. Okay! I am coming!

HS:SPH (2014, p. 18)

2.3.2.2 Advising

Advising family members to do something is also common in family speech. Here are a few sentences that demonstrate how you can advise people to do something which you think is for their own good, and how you respond to other's advice.

20. atəhlŋŋukia puaili ruvana kuruvaruvana! 別忘記回來吃晚飯喔！[bié wàng jì huí lái chī wǎn fàn wō] Eng. Remember to come back for dinner!

HS:SPH (2014, p. 21)

21. kukia aparanasu! 別浪費！[bié làng fèi] Eng. Don't squander things.

HS:SPH (2014, p. 18)

22. kukia pasaurukucu! 別遲到！[bié chí dào] Eng. Don't be late.

HS:SPH (2014, p. 18)

23. murumita vahlita atəhlŋŋukia mahlavaa saunga. 出門記得要帶傘 [chū mén jì dé yào dài sǎn] Eng. Don't forget to bring a umbrella with you when going out.

H:DC1 (2011d, p. 14)

To respond to these reminders, you can say:

24. macahlia cu a ku! 我知道了！[wǒ zhī dào le] Eng. I got it!

HS:SPH (2014, p. 21)

2.3.3 Asking for a favor, thanking for a favor

In this section, we present some useful utterances showing how you can ask for help and how you can show your appreciation to others for their help. Before you ask for help, you can say, akuainita'ai which is similar to 不好意思 [bù hǎo yì sī] literally meaning "excuse me" or 對不起 [duì bù qǐ] literally meaning " I am sorry" in Mandarin. See the sample dialogues below.

25. akuainita'ai tuahliu i tumalulavvmana? 對不起，可以請你幫個忙嗎？

[duì bù qǐ , kě yǐ qǐng nǐ bāng gè máng ma]

Eng. Excuse me, could you do me a favor?

Reply: hlaa acahli amikia. 當然可以，請說。 [dāng rán kě yǐ , qǐng shuō]

Eng. Sure, please say it.

H:DC3¹⁸ (2011b, p. 6)

When someone has done you a favor, you can thank them by using any of the options below:

26. (a) 'u'uraisa! 謝謝！ [xiè xiè] Eng. thanks. 🍎 #02_05

H:DC1 (2011d, p. 10)

(b) 'u'uraisaihlau! 謝謝你！ [xiè xiè nǐ] Eng. thank you.

H:DC3 (2011b, p. 6)

¹⁸ It refers to Hla'alua handbook of daily conversations: Volume three (初階教材生活會話篇: 下).

To respond to this utterance, you can say:

27. kukia arinu! 不客氣! [bù kè qì] Eng. No worries.

HS:SPH (2014, p. 8)



It's Show Time!

You notice your friend, Vanau, has dropped her pen (which is called "*siasuhlatu*") on the floor. You pick up the *siasuhlatu* and give it back to Vanau. She says happily to you:



: 'u'uraisa! 謝謝! [xiè xiè] Eng. thanks.

And you reply:



: kukia arinu! 不客氣! [bù kè qì] Eng. No worries.

H:DC2 (2011c, p. 22)



Editorial comments:

1. In section 2.3.1, the uses of vocative form and non-vocative form need to be explored further as there is an inconsistency between the description in Pan's reference grammar (Pan, 2012, pp. 152-154) and my data retrieved from the children's learning materials. For instance, in H:L4 (2010b, p. 21), "grandmother" is addressed as "*tamu'u*" instead of *papu'u ahlaina* or *papu'u* described in Pan's grammar. Moreover, in H:L6 (2011a, p. 4), "grandmother" is addressed as "*taamu*" instead of *tamu'u*, *papu'u ahlaina* or *papu'u*.

2. According to Pan (Pan, 2012, p. 154), *tamu'u* is the non-vocative form of grandparent. However, this term is shown in H:L4 (2010b, p. 21) to be the vocative form for grandmother. Due to this discrepancy, I decided not to introduce the non-vocative forms until further research verifies the usage of vocative and non-vocative forms. Consequently, the topic on introducing one's family members and their occupations is not presented in the grammar currently.
3. In section 2.3.1, the reference grammar and the existing pedagogical materials for children do not provide sufficient descriptions of the vocative forms of many other kinship terms, including a parent-in-law, an uncle, an aunt, younger siblings, younger cousins, husband, wife, a child, a daughter, a son, spouse of a child, a son-in-law, a daughter-in-law, a grandchild and a grandchild's spouse. Further research on this topic is urgently needed. It is particularly important to learn what to call family members younger than the speaker himself/herself and his/her own spouse. For instance, adult Hla'alua learners need to know what to call their husband, wife, children and their younger siblings. These are the terms that cannot be found in the existing materials. It is possible that children and younger siblings are called without vocative terms but their names, as Pan (2012, p. 53) mentions, that not all kinship terms distinguish non-vocative and vocative forms. However, such an assumption needs to be verified.
4. Regarding vocative terms in section 2.3.1, I consider it also worth investigating how Hla'alua people name and speak to their pets and domestic animals.

5. There is only one sample utterance related to making polite requests in section 2.3.2.1. More examples are needed when the relevant data becomes available.
6. In section 2.3.3, the pattern of sample sentences about asking for other's help looks identical to Mandarin sentences. I consider it necessary to discuss further whether the samples are actually transliterated from Mandarin. The speaker's intention to make an apology before asking for help needs to be examined. It is possible that making an apology is to get other's attention, to show that he/she feels sorry for interrupting others, but it is also possible that such an utterance is a transliteration from Mandarin.
7. There are two reasons for not introducing the vocative form of personal names in section 2.3.1. Firstly, there are not sufficient descriptions available in Pan's grammar (2012) or the existing pedagogical materials. Particularly, for many male names, their vocative forms are not mentioned in Pan's grammar (2012, p. 155). Secondly, deriving vocative forms from personal names involves complex morphophonemic alternations that cannot be explained to learners who have not learnt morphology yet. Therefore, I decided not to introduce the vocative form of personal names in this chapter.

2.4 Inquiries

How do you ask for information? In this section, we introduce some useful utterances and show you how to ask about the name of an object.

2.4.1 Asking about the name of an object

There are two ways of asking about the name of an object in Hla'alua, depending on whether the object that you are asking about is near you or away from you. Below we firstly show you how to ask about an object that is close to you.

Such a question is similar to a Mandarin question, 這是什麼 [zhè shì shí me], meaning "what is this?". See the sample utterance below to find out how to say it.

28. ngahla isa¹⁹ kani'ina? 這是什麼? [zhè shì shen me] Eng. What is this?

HS:SPH (2014, p. 36)

Here is what you say if it is a desk tu'u.

29. kani'ina ia tu'u. 這是桌子。 [zhè shì zhuō zǐ] Eng. This is a desk.

H:L1 (2010d, p. 33)

The following sentence demonstrates how you ask about the name of an object that is NOT close to you. This question is similar to a Mandarin question, 那是什麼 [nà shì shen me], meaning "what is that?". See the sample utterance below to find out how to say it.

30. ngahla isa²⁰ kana'ana? 那是什麼? [nà shì shen me] Eng. What is that?

HS:SPH (2014, p. 36)

¹⁹ It is transcribe as *ngahlaisa* in HS:SPH (2014, p. 36). See the "Editorial comments" on decisions in section 2.5.

²⁰ It is transcribe as *ngahlaisa* in HS:SPH (2014, p. 36).

You can reply to this question with the sentence pattern below by replacing vahlituku with the name of the object that you want to refer to.

31. kana'ana ia vahlituku. 那是錢。 [nà shì qián] Eng. That is money.

H:L1 (2010d, p. 38)

Practice using other words you have learned, e.g. saunga (umbrella), siasuhlatu (pen).



Note: Here is a list of words that you can use to make sentences that follow the sentence pattern above:

Table 9 Words for making sentences

(a) artificial objects		
Hla'alua	Mandarin	English
tungatunga	口簧琴 [kǒu huáng qín]	traditional instrument
ta'ahlana	椅子 [yǐ zǐ]	chair
sarapungu	帽子 [mào zǐ]	hat
(b) animals		
kalavungu	牛 [niú]	cattle
taluvucu	老鼠 [lǎo shǔ]	mouse
tamucuaku	青蛙 [qīng wā]	frog
tapu'u	貓頭鷹 [māo tóu yīng]	owl
(c) nature		
kiu'u	樹 [shù]	tree
tavahlilha	花 [huā]	flower
valahluvahlu	彩虹 [cǎi hóng]	rainbow

HS:SPH (2014)



Editorial comments:

1. In section 2.4.1, I avoid introducing the word *ngahla* by mentioning that it is equivalent to the English interrogative, "what." In Pan's grammar (2012, pp. 317-318), he translates *ngahla* as "what" or "who"; however in Hla'alua supplementary materials (2014, p. 8), *ngahla* is translated as a word for "name." To avoid confusions, I choose not to present this word with an equivalent meaning to "what" in English at this stage.
2. *ngahla isa* is transcribed in the sample dialogues (section 2.4.1 and 2.5.1) with a boundary between *ngahla* and *isa* because I interpret *isa* as the third person agreement marker, following Pan's analysis (2012, p. 318). This is to demonstrate what the third person agreement looks like and be consistent with the transcription used in the upcoming chapters on syntax in future studies.

2.5 Food

In this section, we present some useful utterances that show you how to ask about someone's favorite dishes and how to express what your favorite dish is. Here is how you ask your friend what they like to eat.

32. *ngahla isa*²¹ *arumuka u uumu?* 你喜歡吃什麼？[nǐ xǐ huān chī shé me] Eng. What is your favorite dish?

H:L6 (2011a, p. 8)

²¹ It is transcribe as "*ngahlaisa*" in H:L6 (2011a, p. 8).

And they can answer you:

33. (a) marumuku aku umu uuru. 我喜歡吃飯。 [wǒ xǐ huān chī fàn] Eng. My favorite dish is rice.

H:L6 (2011a, p. 8)

The other person might keep the conversation going:

(b) marumuku aku umu uuru aunini u? 我喜歡吃飯，你呢? [wǒ xǐ huān chī fàn nǐ ne] Eng. My favorite dish is rice; what about you?

H:L6 (2011a, p. 8)

In these sentences, uuru is "rice"  #02_06. Practice replacing it with some other words for food.

Let's have a look at the sample dialogue below and practice it!



It's Show Time!

Your friend, Vanau, is sitting next to you and reading a cookbook.

She flips through the pages, turns to you and says:



: ngahla isa arumuka u uumu? 你喜歡吃什麼？

[nǐ xǐ huān chī shé me] Eng. What is your favorite dish?



: marumuku aku umu laaru aunini u? 我喜歡吃飛鼠，

你呢? [wǒ xǐ huān chī fēi shǔ nǐ ne] Eng. My favorite dish is polatouche; what about you?



: marumuku aku umu tangusuhlu. 我喜歡吃糯米飯。

[wǒ xǐ huān chī nuò mǐ fàn] Eng. My favorite dish is glutinous rice.

H:L6 (2011a, p. 8)



Note: Here is a list of dishes that you can use to make sentences that follow the sentence pattern above:

Table 10 A list of dishes

dish names		
Hla'alua	Mandarin	English
hlicuhluku	年糕 [nián gāo]	glutinous rice pastry
'aualuvui'i	藤心湯 [téng xīn tāng]	soup, a local cuisine
hliangurara tavuhlinga	炒蝸牛 [chǎo wō niú]	Stir- fried escargot

H:DC2 (2011c, p. 26)

2.6 Blessings

Our last section is about how to express good wishes to others in different situations.

2.6.1 Birthday

34. masasangarū kia arinani ka hlipaumamainia nau.

祝你生日快樂。 [zhù nǐ shēng rì kuài lè] Eng. Happy birthday to you.

H:L4 (2010b, p. 21)

2.6.2 Wedding

35. arasingasingamana ihlauka alukala.

祝你新婚快樂。 [zhù nǐ xīn hūn kuài lè] Eng. Happy wedding.

H:DC1 (2011d, p. 38)

2.6.3 Career

To wish somebody good luck in a new job, you can say either of the two options below

36. (a) arasingasingamana maramacumacua ta'iarau.

祝你成功。 [zhù nǐ chéng gōng] Eng. All the best in your career.

H:DC1 (2011d, p. 38)

- (b) arasingasinga ta'iarau mavacangu kupiparatapua.

祝你工作順利。 [zhù nǐ gōng zuò shùn lì] Eng. All the best with your work.

H:DC1 (2011d, p. 38)

2.6.4 Festival

37. arasingasingamana mualiuhlu caihli varu'u.

祝你新年快樂。 [zhù nǐ xīn nián kuài lè] Eng. Happy New Year.

H:DC2 (2011c, p. 39)

2.6.5 Agricultural harvest

Different from other blessings that are shown in this section, the sentence below

is used when you address a group of people. You can make a blessing utterance to a group of people by following the sentence pattern below. In the sentence, the word for "millet" is uvucungu 🌾 #02_07; you can replace uvucungu with the crops that you want to refer to.

38. araasingamana ihlamu mamisa maritumuhlu uvucungu. 祝你們今年小米豐收。 [zhù nǐ men jīn nián xiǎo mǐ fēng shōu] Eng. Wish you all the best with the harvest of millet.

H:DC1 (2011d, p. 38)



Note: Here are a list of the names of some crops that you can use to make sentences that follow the sentence pattern above.

These crops are the common crops that Hla'alua people plant.

Table 11 A list of crops

crops		
Hla'alua	Mandarin	English
mairangu	地瓜 [dì guā]	yam
'intavangu	芋頭 [yù tóu]	taros
viaru	玉米 [yù mǐ]	corn

H:DC1 (2011d, p. 38)



Editorial comments:

1. In section 2.6.4, the utterance that is used to give wishes for happy new year

needs to be investigated further since it is not clear whether the festival refers to the Chinese New Year which is based on the lunar calendar or the New Year based on the solar calendar.

2. Concerning the celebration of birthdays, it is also worth investigating on whether Hla'alua people have a tradition of celebrating birthdays. If the celebration is also influenced by other culture, further examination is needed on how the blessing is formed and whether it is simply a transliteration.
3. In this chapter, only a few utterances have sound files attached. More audio materials of the utterances are needed.

2.7 Reminders

In this chapter, we introduce some useful utterances for daily conversation. There are sample dialogues of greetings, introducing yourself, asking about objects, asking about one's favorite dishes and blessings. The tips to have a conversation in Hla'alua include: Make use of these sample utterances and practice them with your friends and family members. Below are a few questions to help you review this chapter.

Quick check

Q1: What would you say when greeting your friend?

Q2: What would you reply when your friend
says *mavacangiu i* to you?

Q3: Can you tell the difference between
mavacangiu i and *mavacangiu*

(what is the *i* at the end of *mavacangiu i* ?)

Q4: What would you say when introducing your name?

Q5: How would you call your mother when you speak to her?

Q6: How would you call your father when you speak to him?

Q7: How would you say when you ask your child to study?

Q8: How would you say, to remind your child not to be late?

Q9: How would you say, to ask someone for help?

Q10: How would you say, to ask about the name of an object?

Q11: "This is a chair"; 

How would you say this sentence in Hla'alua?

Q12: "That is an owl." 

How would you say this sentence in Hla'alua?

Q13: How would you say, to ask about one's favorite dishes?

Q14: How would you say:

"glutinous rice pastry is your favorite dish" in Hla'alua?

Q15: If your neighbors plant millet this year,

how would you say, to give them

the best luck of having harvest?

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Appendix I

For the IPA transcriptions of the sound inventory in Hla'alua, we provide the following tables for readers' reference. In Table 12 and 13, loan phonemes/borrowed sounds are put into parentheses. The consonants are presented in Table 12 and the vowels in Table 13.

Table 12 Hla'alua Consonants transcribed in IPA

Place of Articulation														
Manner	bilabial			labial dental	alveolar			lamino-palatal	velar			glottal		
Plosive	p	(p ^h)	(b)		t	(t ^h)	-		k	(k ^h)	(g)	ʔ	-	-
Nasal	m				n				ŋ					
Trill					r									
Flap					ɾ									
Fricative				v	s							(h)		
Lateral fricative					ɬ									
Affricate					ts			(tɕ)	-	(dʒ)				

Table 13 Hla'alua Vowels transcribed in IPA

	Front	Central	Back
Close	i	ɨ	u
Open-mid	(ɛ)		(ɔ)
Open		a	

Appendix II

The orthographic differences between MOE, the previous studies on Hla'alua and this grammar are shown in Table 14.

Table 14 A comparison of the orthographic differences between the MOE, Pan (2012) and this grammar

	IPA	Pan's (2012)	Standard (MOE)	This grammar
Voiceless un-aspirated bilabial plosive	/p/	p	p	p
Voiceless un-aspirated alveolar plosive	/t/	t	t	t
Voiceless un-aspirated velar plosive	/k/	k	k	k
Voiceless glottal plosive	/ʔ/	'	'	'
Alveolar fricative	/s/	s	s	s
Labial-dental fricative	/v/	v	v	v
Alveolar affricate	/ts/	c	c	c
Bilabial nasal	/m/	m	m	m
Alveolar nasal	/n/	n	n	n
Velar nasal	/ŋ/	ng	ng	ng
Trill	/r/	r	r	r
Flap	/ɾ/	l	l	l
Voiceless alveolar lateral fricative	/ɬ/	lh	hl	hl
High front vowel	/i/	i	i	i
Mid-open central vowel	/ɨ/	e	e	ɥ
High back vowel	/u/	u	u	u
Open central vowel	/ɑ/	a	a	a
Voiced bilabial plosive (loan phoneme, i.e. LP)	/b/	b	-	b
Voiced velar plosive (LP)	/g/	g	-	g
Voiceless aspirated bilabial plosive (LP)	/p ^h /	ph	-	ph
Voiceless aspirated velar plosive (LP)	/k ^h /	kh	-	kh
Voiceless aspirated alveolar plosive (LP)	/t ^h /	th	-	th
Voiceless aspirated alveolar affricate (LP)	/ts ^h /	ch	-	-
Voiceless un-aspirated palatal affricate (LP)	/tɕ/	ts	-	j
Voiced palatal affricative (LP)	/dz/	dz	-	dz
Glottal fricative (LP)	/h/	h	-	h

Mid-open front vowel (LP)	/ɛ/	e	-	e
Mid-open back vowel (LP)	/ɔ/	o	-	o

Appendix III

The list of sound files below was created and edited by Li-Chen Yeh;

Table 15 A list of the sound files used in the Learner's Guide

The Hla'alua Learner's Guide	Original file name (The Council of Indigenous Peoples)
01_01	06_09
01_02	07_02
01_03	26_29
01_04	07_64
01_05	01_38
01_06	06_02
01_07	07_05
01_08	09_10
01_09	08_08
01_10	06_01
01_11	09_22
01_12	21_05
01_13	08_14
01_14	04_02
01_15	01_02
01_16	04_01
01_17	06_43
01_18	20_01
01_19	20_06
01_20	12_01
01_21	13_01
01_22	13_01
01_23	21_14
01_24	05_09
01_25	09_02
01_26	08_53
01_27	09_08
01_28	06_13
01_29	30_08
01_30	29_07
01_31	02_19
01_32	06_21
01_33	09_16
01_34	07_57
01_35	07_30
01_36	07_25
01_37	07_07
01_38	13_03
01_39	06_46

01_40	11_16
01_41	05_04
02_01	05_11
02_02	34_34
02_03	30_07
02_04	35_05
02_05	34_35
02_06	21_01
02_07	21_18