



A Typological Discussion of the Predicates Expressing Possessive Meaning “to have” in Taiwan Mandarin and Czech — a Learner Corpus-Based Study

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ABSTRACT:

The main purpose of this research paper is to investigate predicates expressing the possessive meaning “to have” in Taiwan Mandarin and Czech. In Taiwan Mandarin, the word *you* has the semantic meaning of “to have” and “to exist” (Huang, 1987; Her, 1991). *Mít* in Czech, however, has three main usages (Daneš, 1987; Karlík — Nekula — Rusínová, 1995; 1996; Čechová, 2000; Cvrček, 2010): it is used as a modal, an auxiliary or a possessive verb. According to the language data collected from Taiwanese students who study Czech, these students often use *mít* in Czech to express not only possession but also existence, or they incorrectly use it as an auxiliary — in other words — their knowledge of *you* in Taiwan Mandarin seems to interfere (Brown, 2007) with their usage of *mít* in Czech. In this paper, firstly, relevant literature dealing with the usages of *you* in Taiwan Mandarin and *mít* in Czech will be introduced; secondly, there will follow a discussion of the language data collected from the NCCU foreign language learner corpus; thirdly, the grammaticalization theory (Heine, 1997) will be applied to investigate Taiwan Mandarin *you* and Czech *mít*, which shall offer a number of explanations regarding the observable typological diversity across these two languages. In spite of the fact that there are similar research papers related to the expression of possessive meaning in these two languages, this paper assumes that the cross-linguistic typological discussion shall bring more insight into the characteristics of these two languages. Furthermore, apart from advancing the typological discussion of these two languages, it is expected that this paper will also aid the preparation of related textbooks and teaching materials.

KEY WORDS:

Czech, grammaticalization, learner corpus, possessive, Taiwan Mandarin, typology

I. INTRODUCTION

The main goal of this paper is to investigate *you* in Taiwan Mandarin and *mít* in Czech. The research is based on the data collected from the NCCU¹ foreign language learner corpus² in Taiwan, which was launched in 2009, currently including more than 4000 texts in eight languages: English, Japanese, Korean, French, Spanish, Arabic, Russian and Czech. “This corpus is composed of learners’ assignments in various forms written in the different languages collected by participating professors of this project. This corpus thus provides details of the linguistic features of Taiwanese students

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2 The website of NCCU foreign language learner corpus is: <<http://learnercorpus.nccu.edu.tw>>.



in their process of learning different foreign languages” (Chung — Wang — Tseng, 2010). One apparent fact which can be observed from the corpus data is that Taiwanese students display a high tendency to use Czech *mít* to not only express the meaning of possessive, but also that of existence, or they use it as an auxiliary. My hypothesis is that such tendencies are caused by interference from their L1, i.e. Taiwan Mandarin.

Semantically, it is not difficult to understand the relation between the expression of existence and possession. Cross-linguistically, there is a substantial empirical overlap between language structures used to express existence and those used to express possession. In fact, the affinity between possessive, existential, and locative constructions has been mentioned often in literature (Lyons, 1977; Clark, 1978). The empirical and conceptual affinity between existential and possessive constructions can be partly explained by the fact that existence is one of the source domains for possession, which will be further discussed in the fifth section of this paper. Apart from expressing possession and existence, nevertheless, these Taiwanese students also use the Czech word *mít* as an auxiliary as they would with the Taiwan Mandarin³ word *you*. Hence, one of the objectives of this paper is to interpret this phenomenon. In general, the focus of this paper is the semantic domain of the ways in which the Taiwan Mandarin word *you* causes interference for Taiwanese students learning the usages of the Czech word *mít*. However, to what extent does this interference function and how shall we further interpret it? These questions will be discussed in the fifth section of this paper.

Before commencing the discussion, it is necessary to define “interference” in this paper. According to Brown (2007), the first language interfering with the process of second language acquisition is a common occurrence; the process can be classified as follows: transfer, interference and overgeneralization. Overgeneralization is also called negative intralingual transfer: to generalize means to derive a paradigm or a rule usually from the observation of particular instances. Transfer can be positive or negative. Positive transfer means to apply previous knowledge to language acquisition, while negative transfer, also called interference, implies the negative influence of the learner’s mother tongue. In this paper, the mistaken usages of the Czech verb *mít* are presumed to be caused by the interference of the mother tongue of these Taiwanese students, which, as discussed above, is the Taiwan Mandarin word *you*.

This paper will begin with a description of the general recognized usages of the Taiwan Mandarin word *you* and the Czech word *mít*, followed by a discussion of the language data collected from the NCCU foreign language learner corpus, and finally a hypothesis from a cognitive viewpoint will be proposed.

II. YOU IN TAIWAN MANDARIN

At the beginning of 20th Century, the Chinese government decided that the dialect of Chinese spoken in the Peking area, i.e. Peking Mandarin (Standard Peking Mandarin), would become the official language of China. To this day Peking Mandarin is

3 Here Taiwan Mandarin refers to the Mandarin variety used in Taiwan, which will be more systematically introduced in the second section of this paper.



still the official language in The People's Republic of China and also in Taiwan. However, due to geographical and political factors, as well as the regional influence of local languages, there are differences between the Mandarin spoken in these two areas.

According to Li and Thompson (1981), there are seven main language groups in China: Mandarin, Wu, Xiang, Gan, Hakka, Min, and Yue. The main local language spoken in Taiwan is Taiwanese, which belongs to one variety of Min, more specifically to southern Min. Geographically speaking, Taiwanese is a southern variety of Chinese, whilst Peking Mandarin is a northern one. There are great phonological differences between the two, and grammatically they are only partly similar. For example, both in Taiwanese and Peking Mandarin, the structures of clauses can be found under the construction of topic and comment (Yang, 1992; Li — Thompson, 1981). However, according to Chao (1991) and Li (1986), there are some obvious differences between the two variants. For Taiwanese and Peking Mandarin, “although they share a common ancestor, a ‘universal’ writing system and also the claim of a homogeneous grammar [...] their grammatical system can no longer be maintained to exhibit uniformity” (Li, 1986). In my opinion, one of the most obvious differences between Taiwanese and Peking Mandarin is the use of auxiliaries. Generally speaking, there is a larger number of regular auxiliaries used in Taiwanese than in Peking Mandarin. The auxiliaries in Taiwanese normally occur pre-verbally, but in Peking Mandarin they can also occur post-verbally. For example,⁴ Taiwanese *u*, “to have”, used as a habitual or declarative auxiliary occurs pre-verbally; however, there is no such usage in Peking Mandarin. Another function of Taiwanese *u*, “to have”, is as an auxiliary for a past specific action, which also occurs pre-verbally; however, its counterpart in Peking Mandarin *le* always occurs post-verbally and is marked as PFV, i.e. perfective.

In Taiwan, about eighty percent of the population speaks Taiwanese as their mother tongue, while Hakka accounts for 15% and the indigenous languages for about 2% among Taiwan's population of 23 million. Because of the strict national language policy enforced in the 1940s, to this day almost the entire population in Taiwan speaks “Peking Mandarin”. Nevertheless, the “Peking Mandarin” variant as currently spoken in Taiwan, i.e. Taiwan Mandarin, has some notable differences in vocabulary, grammar and pronunciation compared to Standard Peking Mandarin. The differences are cultivated mostly due to the influence of the local languages in Taiwan, such as Taiwanese and Hakka. According to Cheng (1985), around seventy percent of lexical items in these two languages are shared, and most of these items or words are content words. However, the usages of these content words in these two languages are not exactly the same. For example, as mentioned in the previous paragraph, while the pre-verbal Taiwanese *u*, “to have”, is used as a habitual or declarative auxiliary, there is no such usage in Peking Mandarin. See Example 1 below:

4 There are many other differences between Peking Mandarin and Taiwan Mandarin. Nevertheless, this paper will only focus on the item *you* in these two varieties.



1. Translation: “Do you eat beef?” (Lin, 2002).
- 1a. Taiwanese: *Li u chian gu-ban bo?*
you U eat beef QM⁵
- 1b. Peking Mandarin: *Ni chi niu-rou ma?*
you eat beef QM
- 1c. Taiwan Mandarin: *Ni you chi niu-rou?*
you YOU eat beef

In Example 1a, the Taiwanese *u*, “to have”, is used as a habitual auxiliary to indicate the habit of eating beef; however, in Peking Mandarin there is no such usage, as shown in Example 1b. Interestingly, in Taiwan Mandarin, shown in Example 1c, the habitual auxiliary *you*, “to have”, is used. Chao (1968) mentions that the use of the structural pattern “have + VERB” occurs only in Cantonese and Min within the Chinese language family. However, due to a long period of language contact, this pattern also exists in current Taiwan Mandarin.

Generally speaking, *you* has the semantic meaning of “to have” and “to exist”, as presented in the following Examples 2 and 3 (Huang, 1987; Her, 1991).

2. *Wo you hen duo shu* (Her, 1991).
I YOU very many book
“I have many books.”
3. *Zuo-shang you hen duo shu* (Her, 1991).
desk-top YOU very many book
“There are many books on the desk.”

In Example 2, *you* has the semantic meaning of “to have”, recognized as possession. *You* in Example 3 has the semantic meaning of “to exist” within the expression of existence, where its subject has to be a locative expression. There are many references relating to the two above mentioned general usages of *you*, including Chao (1968), Lu (1980), Zhan (1981), Huang (1987; 1988), Her (1991), Wei (1995), Lin (1999) and Cheng (2004).

According to Lu (1980), the usages of *you* as a verb can be classified into three types: (1) possessive, which sometimes occurs with *zhe*, as in the sentence like *Ta you zhe yi fu hao ge hou* “He/she **has** a good voice”, (2) existence, (3) quality or quantity. Syntactically, Huang (1987; 1988) further indicated that *you* can either be used in possessive sentences, existential sentences or it can have a perfective meaning. The last type mostly occurs in negative sentences or yes-no questions. Huang also points out that *you* used in the existential and perfective sentences should be classified as an auxiliary. There is another classification of *you* presented by Her (1991). According to Her (1991, p. 381), when used as a verb, *you* can be recognized as possessive, existential and (subjectless) locational. To demonstrate its usage as a subjectless locational verb, he proposed the Example shown below.

5 Question marker.



4. *Zai zuo-shang you hen duo shu* (Her, 1991).
 at desk-top YOU very many book
 “On the desk there are many books.”

In Example 4, *you* is preceded by a locational preposition phrase and there is no noun phrase subject, and therefore Her labels this instance of *you* a subjectless locational verb. Although the meanings of Examples 3 and 4 appear to be quite similar, they follow two different sentence patterns. The subject of Example 3 has a locative expression, while Example 4 is a subjectless sentence.

Her further proposed one additional usage of *you*, i.e. its usage as an idiomatic expression, such as *you qian*, “being rich”, as shown in the following example.

5. *Ta hen you qian* (Her, 1991).
 he/she very YOU money
 “He/she is very rich.”

In Example 5, *you qian* must be used together. Without *you*, **Ta hen qian* or without *qian*, **Ta hen you*⁶ the sentence would be ungrammatical. However, this idiomatic usage of *you* is quite limited and only co-occurs with some specific items, i.e. *you ming* “famous”, *you cai* “talented” and so on. As a result, some scholars in fact believe that these idiomatic expressions should be classified as adjectives.

Currently, an increasing number of research concerning *you*, including Cheng (1981), Tsao and Cheng (1995), Tsai (2002; 2004) and Cheng (2001), is drawing attention to the fact that the usage of *you* in Taiwan Mandarin is one of characteristics based on which it can be differentiated from Peking Mandarin, as mentioned at the beginning of this section. *You* in Taiwan Mandarin is described as a habitual or declarative auxiliary, and sometimes as an auxiliary for past specific action or having a perfective expression (Cheng, 1981; Tsao — Cheng, 1995; Tsai, 2004). Liu (2011), which further indicates that *you* can also be described as a realis marker, as shown in the following example.

6. *Ta you lai* (Tsai, 2004).
 3SG YOU come
 “He/she has come.”

The function of a realis marker shown in Example 6 is also described as an auxiliary for past specific action or it is described as a perfective expression in other scholars’ analysis. Liu only attempts to emphasize its function of realization. Nevertheless, the usage of *you* in Example 6 is considered ungrammatical in Peking Mandarin, but is considered to be one of the characteristics of Taiwan Mandarin. Another difference between Taiwan Mandarin and Peking Mandarin in the usage of *you* is when it is used in any context as a habitual or declarative auxiliary respectively, as shown in

⁶ The symbol * in this paper refers to ungrammatical sentences, and ? means doubtful sentences.

Examples 1b and 1c above. Furthermore, when *you* occurs in a negative form, shown in Example 7, it is not only used as a declarative auxiliary, but it also has the function of an emphasis marker.

7. *Wo xiao-shi-hou mei you hen tiao-pi* (Tsai, 2004).
 I childhood NEG YOU very naughty
 “I was not very naughty when I was little.”

In Example 7, *you* occurs with *mei*, the negation, to emphasize the declaration “not very naughty”. This function of *you* does not occur in Peking Mandarin, but does in Taiwan Mandarin. In Peking Mandarin, *mei you* rather tends to occur in a comparative sentence, shown in Example 8.

8. *Wo didi mei you wo gao* (Liu et al., 2011).
 1SG brother NEG YOU 1SG tall
 “My younger brother is not as tall as I am.” [I am taller than my brother.]

In Example 8, *mei you* is used to make a comparison, to say that one thing is of a lesser degree than another (Liu et al., 2011), a usage which also occurs in Taiwan Mandarin.

The language data in this paper was collected from Taiwanese students who were recorded in the NCCU foreign learner corpus. According to the background data, their native language is Taiwan Mandarin. Therefore we may conclude that the Taiwan Mandarin *you* in this paper has five usages: possession, existence, perfective or past specific action, habitual or declarative auxiliary and idiomatic expression.

III. MÍT IN CZECH

There are many sources focusing on the Czech word *mít*, including Daneš (1987), Karlík, Nekula and Rusínová (1995; 1996), Čechová (2000) etc. According to Cvrček (2010, p. 271), the usages of *mít* are recognized as modal, auxiliary and possessive, which are presented in the following examples. Firstly, Czech *mít* is used as a verb expressing possession, as shown in the following example. Here, *mám* is the first person singular form of the Czech word *mít* in its present tense, expressing the semantic meaning of possession.

9. *Mám knihu.*
 MÍT book
 “I have a book.”

Secondly, the Czech word *mít* can be used as an auxiliary. In Example 10, *má* is a third person singular form of the Czech word *mít* in the present tense. According to Cvrček (2010), it is used as an auxiliary in this example.



10. **Má uvařino** (Cvrček, 2010).
 MÍT cooked
 “He finished cooking.” [It is cooked.]

In relation to Example 10, it is necessary to take into account the opinion of Hausenblas (1963), who points out that such a pattern is used to express a “state of result”, relating to the result of the preceding process. Following with Isačenko (1960), Hausenblas considers that patterns such as *mám uklizeno* “I have finished cleaning” [It is cleaned] or *smlouvu už máme podepsánu* “We have signed the contract” [The contract is signed] are classified into the grammatical category “result of state”, which is different from the perfective aspect.

Thirdly, the Czech word *mít* can sometimes be used as a modal verb when it co-occurs with infinite verbs, as shown in Example 11. In Example 11, *měl* is the third person masculine singular form of the Czech verb *mít* in the past tense, used as a modal to express the meaning of “should”.

11. **Měl přijít** (Cvrček, 2010).
 MÍT come
 “He should have come.”

According to Clancy (2010), new modal verbs developed in Czech similarly to uses of the verb “to have”. In Czech, using the verb “to have” has a similar meaning to “have to”. Additionally, the Czech word for “to have”, when being used in the past or conditional tenses, means “should”. The modal uses of “to have” may be motivated by the notions of obligation and responsibility entailed in possession.

Apart from the above mentioned three usages of the Czech verb *mít*, Karlík, Nekula and Rusínová (1995; 1996) further point out that there is one more recognized usage of the Czech verb *mít*, that is, when it appears as an idiomatic expression, as shown in Example 12. In Example 12, *mám* is the first person singular form of the Czech verb *mít* in the present tense. When Czech *mít* occurs with the adverb *rád*, together they express the meaning of “to like”.

12. **Mám rád něco** (Karlík — Nekula — Rusínová, 1995; 1996).
 MÍT like something
 “I like something.”

Furthermore, the Czech verb *mít* in some specific contexts can be interpreted as expressing existence, according to Svozilová, Prouzová and Jirsová (1997), shown in the following Examples 13 and 14.

13. **Máme Vánoce.**
 MÍT Christmas
 “We have Christmas. / It is Christmas.”



14. *Kolik máte hodin?*
 [how many] MÍT hour
 “What time is it? (according to your watch).”

In conclusion it can be said that the Czech *mít* can be recognized as a possessive verb, an auxiliary, a modality marker, and in some specific contexts expresses existence. When it co-occurs with the adverb *rád*, they form an idiomatic expression. In the following section it is presented how Taiwanese students use the Czech *mít* in our corpus.

IV. DISCUSSIONS OF THE LANGUAGE DATA FROM THE NCCU FOREIGN LANGUAGE LEARNER CORPUS

With the support of the Ministry of Education in Taiwan and National Chengchi University, the Czech language became the eighth foreign language to appear in the NCCU foreign language learner corpus in the spring of 2015. One of the main reasons for introducing the Czech language to the NCCU corpus was the strong development of the Czech Study Program at the NCCU, which began in 2007. On average there are more than 50 students participating in this study program per academic year. The way in which these Taiwanese students understand and learn Czech provided essential data for building the Czech component within the structure of this corpus. At this point there are more than 300 texts in the NCCU Czech language learner corpus. This paper serves as an attempt to tackle the interesting phenomena of how Taiwanese students use the Czech language they learned and what might be implied by these usages.

This section separates three groups of different usages of the Czech verb *mít* by these Taiwanese students, based on the language data collected in the corpus. As observed, their usages of Czech *mít* can be divided into the following three main categories: A) possessive meaning, B) meaning of existence and C) auxiliary. Some of the usages are correct, whilst some are not. In order to provide a clearer interpretation of these language data, and especially the data documenting incorrect usage, control examples performed by Czech native speakers are also presented below.

A. TAIWANESE STUDENTS USE CZECH *MÍT* TO EXPRESS POSSESSIVE MEANING

According to the language data, Taiwanese students experience no confusion when using the Czech verb *mít* to express possessive meaning, as shown in the following example.

15. *Mám hodně knih.*
 MÍT many book
 “I have many books.”



However, the language data also demonstrate that Taiwanese students often use the Czech verb *být* “to be” to express possessive meaning, instead of *mít*, as shown in the following Examples 16a and 17a.

*16a. *Kolik dní jsou měsíc?*
 how many day BÝT month
 “How many days are there in one month?”

16b. *Kolik dní má měsíc?*
 how many day MÍT month
 “How many days are there in one month?”

*17a. *Můj bratr často je úsměv na tváři.*
 my brother often BÝT with smile on face
 “There is often smile on my brother’s face.”

17b. *Můj bratr často má úsměv na tváři.*
 my brother often MÍT with smile on face
 “There is often smile on my brother’s face.”

Examples 16a and 17a are excerpted from the corpus and Examples 16b and 17b were produced by the control group composed of native speakers of Czech. Examples 16a and 17a seem to imply that Taiwanese students tend to project their knowledge of the word *shi* “to be”, which has possessive meaning, onto their learning of Czech. Such cases of projection will be further discussed in the next section of this paper.

B. TAIWANESE STUDENTS USED CZECH *MÍT* EXPRESSING EXISTENCE

These Taiwanese students often use Czech *mít* to express the meaning of “to exist”, however this usage is not normally acceptable in Czech; as it can be applied only in certain contexts. I assume that this incorrect usage of Czech *mít* is caused by the interference of their knowledge of *you* in Taiwan Mandarin, because *you* in Taiwan Mandarin has the semantic meaning of existence. See the following examples.

?18a. *Tady má dobré počasí? Ne, nemá.*
 here MÍT good climate no NEG- MÍT
 “Is here a good weather? No, it isn’t.”

18b. *Je tady dobré počasí? Ne, není.*
 BÝT here good climate no NEG- BÝT
 “Is here good weather? No, it isn’t.”

?19a. *Nemá problém. Udělám všechno.*
 NEG- MÍT problem do all
 “No problem. I will finish all.”



19b. **Není** problém. Udělám všechno.
 NEG- BÝT problem do all
 “No problem. I will finish all.”

?19c. **Neexistuje** problém. Udělám všechno.
 NEG-exist problem do all
 “No problem. I will finish all.”

Examples 18a and 19a exemplify the usage of Taiwanese students, while Examples 18b, 19b and 19c were used by Czech native speakers. According to Czech native speakers, Examples 18a and 19a are still contextually perceivable, although mostly on the colloquial level.

Although Example 19b is the most appropriate when compared to 19a and 19c, it is necessary to note that in Czech sentences such as **Nemám** problém “I do not have problem” or **Nemám s tím** problém “I do not have problem with this” are also acceptable. The verb *neexistuje* used in 19c is marked in this specific context and has a more emphatic meaning than 19b. Examples 18a and 19a demonstrate that Taiwanese students often incorporate the meaning of existence contained in *you* to the usage of the Czech verb *mít*.

C. TAIWANESE STUDENTS USED CZECH *MÍT* AS AN AUXILIARY

Based on the accumulated language data, Taiwanese students sometimes use Czech *mít* as an auxiliary for a past specific action. Please refer to the following example.

20. **Má** uklizeno.
 MÍT cleaned
 “He/she finished cleaning.” [It is cleaned.]

Taiwanese students also tend to use the Czech word *mít* as an auxiliary more often in negative sentences and yes-no questions, which might be considered inappropriate or ungrammatical in Czech. Example 21 presents this usage in the negative sentences of Taiwanese students.

?21a. *Tento film jsem neměla vidět.*
 this movie NEG- MÍT.PAST see
 “I should not see this movie.”

21b. *Tento film jsem neviděl.*
 this movie NEG-see.PAST
 “I have not seen this movie.”

In Example 21a the Czech *mít* performs the function of a modal verb “should”, whereby the meaning is slightly different from Example 21b. If this sentence aims to imply only “I have not seen this movie” without modality, then Czech native speakers



will prefer to use Example 21b. Taiwanese students using Czech *mít* in the way shown in Example 21a is a result of the influence of their knowledge of *you* in Taiwan Mandarin. In an example mentioned in the second section of this paper (please see Example 7), *you* occurred with a verb in the negative form and had the function of an emphasis marker, which is considered to be common usage only in Taiwan Mandarin. This is also the case of the following Example, 22a, in a yes-no question.

*22a. *Spala jsi dneska odpoledne? Ano, mám.*
 sleep.PAST today afternoon Yes MÍT
 “Did you sleep this afternoon? Yes, I did.”

22b. *Spala jsi dneska odpoledne? Ano, spala jsem.*
 sleep.PAST today afternoon Yes sleep PAST
 “Did you sleep this afternoon? Yes, I did.”

Example 22a is obviously an example of ungrammatical usage of the Czech verb *mít*, which demonstrates the interference from L1. Example 22b proposes a grammatically correct sentence by Czech native speakers. The reason why these Taiwanese students use Czech *mít* in Example 22a may be the same as the reason mentioned in the previous paragraph: they apply the norms of the Taiwan Mandarin usage of *you* to the Czech usage of *mít*. In Taiwan Mandarin, *you* often occurs before verbs, serving as a realis marker. Taiwanese students use the Czech verb *mít* as a realis marker to express the realization of the action in the preceding clause as in Example 22a; however, it is an erroneous projection of their knowledge of *you* in Taiwan Mandarin.

V. HYPOTHESIS FROM THE VIEWPOINT OF GRAMMATICALIZATION

In the previous section, I presented three categories of the usages of the Czech verb *mít* adopted by Taiwanese students. The students use *mít* to express possession, existence and apply *mít* in the function of an auxiliary. This section aims to propose a hypothesis based on the assumed reasons why Taiwanese students sometimes confuse the usages of *mít*. According to the recognized usages of the Czech verb *mít* in the third section, it could be a possessive verb, an auxiliary, a modality marker, and in some specific contexts it can express existence. It seems that for these Taiwanese students, using the Czech verb *mít* to express possession is not problematic. Nevertheless, based on the data shown in the fourth section, these Taiwanese students do encounter some problems because they use the Czech word *mít* to express existence or as an auxiliary — they seem to have interference from their first language, which serves as the main focus for the discussion in this section, as well analyzing it accordingly from the viewpoint of grammaticalization theory.

Grammaticalization theory is about “finding information, for example, on how and why different grammatical meanings can be related to one another in a principle way, on why there are some regular correspondences between grammatical forms



and the meanings expressed by them, or on why certain linguistic forms have simultaneously lexical and grammatical functions” (Heine — Kuteva, 2002, p. 1). In short, grammaticalization can be defined as the development from lexical forms to grammatical forms, which is a semantic process dependent on the context. According to Heine and Kuteva (2002, p. 241-245), the small set of basic conceptual patterns of H-POSSESSIVE⁷ includes EXIST, FUTURE, OBLIGATION, and PERFECT. H-POSSESSIVE refers to “have”, “own”; predicative possession, marker of possessive have-constructions (Heine, 1997; Heine — Kuteva, 2002, p. 24). The concept of EXIST refers to “there is [X], [X] exists”. FUTURE indicates that the speaker predicts an event to occur after the moment of speech, or in the near future. OBLIGATION refers to the modal auxiliary of obligation, denoting the agent as being obliged to perform the action of the main verb. PERFECT refers to a marker indicating that a past event is relevant to the situation at reference time (Heine — Kuteva, 2002).

Heine (1997, p. 94-96) further noted that although the channel from the source to the target concepts in the grammaticalization process is unidirectional, there is also a process showing the reverse directionality from EXIST to POSSESSIVE in Taiwan Mandarin, which might explain why these Taiwanese students often use the Czech word *být* “to be” to express possessive meaning, as shown in Examples 16a and 17a; such usages might be a result of interference of the concept “to be” in Taiwan Mandarin.

The following Table 1 attempts to describe the usages of Taiwan Mandarin *you* and Czech *mít* mentioned in this paper in view of the grammaticalization theory.

Source	H-POSSESSIVE	Taiwan Mandarin <i>you</i>	Czech <i>mít</i>
Target	EXIST	✓	?
	FUTURE		
	OBLIGATION		✓
	PERFECT	✓	?

TABLE 1

For the target concept of EXIST, the Taiwan Mandarin item *you* is used in the way as shown in Example 3. For the Czech verb *mít*, only in some specific context can it be interpreted as having the meaning of existence (Svozilová — Prouzová — Jirsová, 1997), as shown in Examples 13 and 14; which is the reason why the symbol “?” is included in the table. For the target concept of OBLIGATION, the Czech verb *mít* is used as a modality marker, as shown in Example 11. For the concept of PERFECT, *you* in Taiwan Mandarin is used as shown in Example 6, expressing the realization of the action and perfective meaning. The Czech verb *mít* in Example 10 is used to express “result of state”, which is different from the perfective aspect, hence the “?” is included in the table.

⁷ H-POSSESSIVE refers to “have”, “own”; predicative possession, marker of possessive have-constructions (Heine, 1997; Heine — Kuteva, 2002, p. 24).



Table 1 concludes that the target concepts of the source concept H-POSSESSIVE in Taiwan Mandarin *you* are mainly EXIST and PERFECT; the target concepts derived from the source concept H-POSSESSIVE of Czech *mít* is mainly OBLIGATION, while the target concepts PERFECT and EXIST remain somewhat plausible. Nevertheless, since there are some limitations as to the usage of the Czech verb *mít* for the expression of EXIST compared with the use of *you* to express EXIST, Taiwanese students must pay attention when using Czech *mít* for the expression of EXIST, as shown in Examples 18a and 19a. On the other hand, the Czech verb *mít* in Example 10 is used to express “result of state”, which is different from perfective expression. Taiwanese students are advised to be careful when using Czech *mít* for this expression, in order to prevent interference from the usage of *you* in Taiwan Mandarin.

Another instance of the incorrect usage of the Czech verb *mít* in this paper is its usage in auxiliary meaning. According to Table 1, the reason might be that in Taiwan Mandarin *you* does not indicate the target concept of OBLIGATION, but Czech *mít* can be used as a modality marker, denoting obligation.

VI. CONCLUSION

According to Croft (2002), typological classifications reveal areal and genetic influences on languages structure and shed light on the process of grammaticalization. Table 1 in the previous paragraph shows distinctly that the source concepts of H-POSSESSIVE in Taiwan Mandarin and Czech respectively project different target grammatical concepts. This typological difference is crucial for bringing more insight into the characteristics of Taiwan Mandarin and Czech, and can also benefit L2 acquisition.

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