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計畫主持人：賀大衛

計畫參與人員：碩士班研究生-兼任助理人員：宮相芳
大專生-兼任助理人員：陳智柔
大專生-兼任助理人員：王筠蓉
大專生-兼任助理人員：梁庭瑜
大專生-兼任助理人員：孫瑜聲

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中文摘要：本計劃的目的為通過田野調查補充和擴大本人已做過的壯族傳統文本普查。此普查的範圍包括廣西及鄰近地區的壯、貴州的布依族、越南北部的岱、農以及其他講類似語言的少數民族，總人口為一萬八百萬。侗台語系也包括泰和老撾的老語。原來的調查包括了四十五個調查點，已經出版有專著 *Mapping the Old Zhuang Character Script* (荷蘭佈裏爾出版社出版，2013年)。

將來要做的工作是補充原來調查的地域範圍。現在構想是：廣西西南及東部，以及貴州、雲南和越南北部。研究方法是以前田野調查為基礎。具體調查方法是按照本人自己創造的手續，流程已相當成熟。在每一個調查點要選擇一篇有代表性的手抄本，加以拍照，並請書主念誦一遍，加以錄音。同時當地調查範圍包括本地方言土話、抄本每行的句意和字義、書主本人的家庭背景、農村的社會歷史狀況等。抄本的註釋本要一一另外出版。

中文關鍵詞：壯、泰、老撾、田野調查、方法論、手抄本

英文摘要：The aim of this proposed project is to conduct field research needed for the extension of a survey of traditional texts in languages related to Zhuang. Zhuang is a Tai language related to Thai and Lao, spoken in Guangxi and contiguous provinces in southern China, with a population of around 18 million. The original survey of 45 locations has already resulted in a major publication, *Mapping the Old Zhuang Character Script*, published by Brill (Holland) in their *Handbuch der Orientalistik* series. The research needed will be to supplement the original survey with other locations, located in the southwest and the east of Guangxi, in Guizhou, in Yunnan, and in northern Vietnam. This will require fieldwork, conducted on the basis of a well-established methodology and protocols. In each location a 'representative' manuscript will be photographed and a digital sound recording made of a recitation by the traditional owner. Social and family history information will also be collected. Data from the edited texts will be incorporated in a follow-up volume. The texts will be published separately.

英文關鍵詞：Zhuang, Thai, Lao, fieldwork, methodology, manuscript

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Summary

The aim of this proposed project is to conduct field research needed for the extension of a survey of traditional texts in languages related to Zhuang. Zhuang is a Tai language related to Thai and Lao, spoken in Guangxi and contiguous provinces in southern China, with a population of around 18 million. The original survey of 45 locations has already resulted in a major publication, *Mapping the Old Zhuang Character Script*, published by Brill (Holland) in their *Handbuch der Orientalistik* series.

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Key words: Zhuang, Thai, Lao, fieldwork, methodology, manuscript

摘要

本計劃的目的為通過田野調查補充和擴大本人已做過的壯族傳統文本普查。此普查的範圍包括廣西及鄰近地區的壯、貴州的布依族、越南北部的岱、農以及其他講類似語言的少數民族，總人口為一萬八百萬。侗台語系也包括泰和老撾的老語。原來的調查包括了四十五個調查點，已經出版有專著 *Mapping the Old Zhuang Character Script*（荷蘭佈裏爾出版社出版，2013年）。

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Preface

During 2009-2010 I was a recipient of a NSC research grant and visiting scholar stipend for a project Writing Systems, Literacy and Orality in Southwest China (NSC 98-2410-H-004-198-). This was held during the period 13 September 2009-31 October 2010; the host institution was the Institute of Anthropology at National Tsing Hua University until 31 July 2010, the original termination date. After this, the project was transferred to National Chengchi University, following my appointment to an academic position in the Department of Ethnography.

The above project involved a survey on the current state of research on the writing systems of non-Han peoples in the southwestern provinces of Guangxi, Guizhou, Yunnan, Guangdong and Hunan. My major focus was the traditional Zhuang script, on which my previous research (1991-2009) has been based. This earlier research was conducted at the University of Melbourne.

One aim of the 2009-2010 project was to determine what commonalities and differences there were between other scripts and the traditional Zhuang character script, so as to situate the Zhuang script in a wider regional context, and to explore the ways in which writing practices were related to other aspects of the social and cultural milieu. Another aim was to work towards the establishment of a research grouping in Taiwan devoted to grammatology, the study of writing systems and cultures of the non-Sinitic peoples of south and southwest China. One of the major findings of this project was a negative one: that while there were quite a number of Chinese-style character scripts current among minority peoples in southwest China (Kam, Sui, Miao, Yao, and Bai, to name but a few), there have been no systematic studies on any of them. There is clearly a major research gap to be filled. There has been plenty of research on the pictographic writing system of the Moso, but none on the far more widespread borrowed scripts.

My recent monograph, mentioned above, is a systematic study, the first of its kind on any of the character scripts used by the non-Chinese peoples in the southern part of China. Based on a survey of traditional texts from 45 different localities in Guangxi, Guizhou, Yunnan and northern Vietnam, this work provides an overview of 60 common words in Zhuang and related languages (Bouyei, Tay, Nung, and so on), and on the basis of system-wide data goes on to provide a solidly based account of the age of the script and many other important questions, such as the evidence it provides for mobility and migration in the pre-modern period. It shows that the script in the central part of Guangxi is based on readings that date from the Sui-Tang transition, i.e. Early Middle Chinese, but that there is also a layer of readings that date from Old Chinese. This last is an important finding but needs to be buttressed with more data.

The methodology for collecting and editing traditional Zhuang manuscripts is something I developed at an earlier stage in my work on this topic, discussed in detail in Holm (2003). Basically, the method entails working very closely with the traditional owners of the texts, and supplementing their recitation and exegesis with comparative lexical data drawn from a wide range of Tai-Kadai languages (Thai, Lao, Shan, Nung, Gelao, Buyang, Maonan, and so on). I have also developed protocols (in Chinese) for editing the texts and drawing up concordances. The protocols are intended for use in workshops and for the guidance of postgraduate student participants in the project.

Coverage in the original survey was unevenly distributed geographically. Owing to circumstances, the original survey was concentrated in west-central Guangxi, in east-central Guangxi, and in Jingxi county in the Southwest. There were a few survey points in the central north, in the northwest, in the southwest, in the south, in Guizhou, in Yunnan, and in northern Vietnam.

Rationale

The present project aims to even out the coverage, and extend it to areas outside the bounds of the original survey. More particularly, the intention is to survey the situation and collect texts as far as the boundaries of the OZCS system: as far as Lianshan and Huaiji in Guangdong, Longsheng and Yangshuo in northeastern Guangxi, Lingshan and Qinzhou in the south of Guangxi, Guiyang and Qianxi in central Guizhou (for Bouyei), Wenshan in eastern Yunnan, and the northern provinces of Vietnam as far south as the Red River (areas inhabited by the Nung and Tay). In Vietnam, the question of how far south Sinitic writing systems are used, and how far north Indic systems are used, is an important and fundamental question relating to the boundary between the Sinosphere and the Indosphere. Michel Ferlus has explored the use of Indic scripts among Vietnamese and Lao minorities (Ferlus 1993, 1999); comparable work has not yet been done on the Sinitic side.

What I propose to do at this point is:

- (1) Conduct fieldwork and collect sample manuscripts from additional locations.
- (2) Process new materials and incorporate into edited texts, dictionaries and other publications.

Mapping the OZCS is based on a survey of traditional Zhuang texts in 45 different locations. In the process of finalising the manuscript, some gaps in the distribution of survey points became apparent, or rather the importance of filling these gaps has become important in order to solve other problems. The areas I propose to survey in the current proposal are in different sub-dialect areas, and are also of historical importance for understanding the history and development of the script.

The eastern part of Guangxi and parts of western Guangdong are populated in part by Zhuang who are descendants of native troops settled there during the Ming to restore order after the mid-Ming rebellions (Datengxia, Gutian, Bazhai, and Fujiang). My recent article in *Linguistics of the Tibeto-Burman Area* discusses the situation in some depth. Preliminary work on the 18th century collection Yuefeng 粤风 of Li Tiaoyuan 李调元, a text which is included in our survey, has also indicated that the traditional scripts used in these areas are linked to homelands further west, as are the dialects spoken in these areas. Collection of texts, and targeted on-site linguistic and social survey fieldwork, will be used to explore these connections further. If my hypothesis is correct, my findings will have very fundamental importance for the study of the Zhuang (and Comparative Tai), since it will mean that scripts as well as

phonology bear traces of earlier migrations, and can be used to delineate “language corridors” (Edmondson 2001).

There is also a gap in the data for the northeast. The northeast (the Zhuang-speaking areas to the north and west of Guilin: Sanjiang, Longsheng, Yongfu, Rongshui and Rong’an) is important because my information to date suggests that early development of the script in the pre-Tang period may have taken place in this area. The area around Guilin was the site of the earliest Chinese incursion into the far south, dating from the Qin, and Guilin became a centre for Chinese culture and education at an early date, many centuries before the central part of Guangxi was settled.

For Guizhou, the original survey included three points: Libo in the central-south, Ceheng in the southwest, and Zhenning in the central west. Evidence is not yet sufficient to formulate hypotheses about patterns of development and spread of the script in Guizhou, although it is clear that riverine transport played an important role in the west of the province (Holm 2009a). Survey evidence shows that Guizhou Bouyei scripts are based primarily on Southwestern Mandarin readings, with a maximum time span of 500 years, but there are also a small number of readings that may be very old, dating from Late Han or Old Chinese. These would be worth further investigation. For Guizhou, further survey points will be investigated in collaboration with Professor Zhou Guomao of the Central Minzu University, who has recently conducted a survey of Bouyei language use in Guizhou. Selection of some of the same survey points would allow us to make use of the sociolinguistic data that has already been collected. Zhou and his students also collected some information about traditional scripts and religious practitioners, though this is less systematic (Zhou Guomao).

The southwest of Guangxi (Daxin, Longzhou, Ningming, Shangsi, Chongzuo and Fusui counties) is important for another set of reasons. These areas were under the rule of native chieftains until relatively recent times, and were split up into small domains. Even in the early Republican period the area was divided into very small counties. The survey has indicated a correlation between chiefly domains and varieties of the traditional character script. At the moment, I only have one or two examples to demonstrate this point (Jingxi compared with the Tianzhou area, both under the control of a single chiefly family during the Ming), combined with a lot of circumstantial evidence. Further fieldwork in adjoining areas is needed in order to consolidate this argument.

An additional research question is the correlation between Zhuang sub-groups and character scripts. I have recently provided documentation for the sub-group languages in Jingxi county, where there are at least six major groups as well as a

lingua franca (vahyang): Nung, Tsung, Nung'an, Tsatsou, Yui and Seng (Holm 2010b). The languages of some of these groups can be shown to have Northern Zhuang (Li Fang Kuei's NT) affiliations. The question then becomes: what kind of evidence will their scripts provide of their origins and migration pathways? Similar diversity of sub-groups is found widely in the southwestern counties of Guangxi and the northern part of Vietnam, so this is a question that is relevant for script surveys for the entire region.

For Vietnam, four points (three in Cao Bang and one in Lang Son) were included in the original survey. Additional survey points will be selected in collaboration with the National Ethnological Museum in Hanoi. The Tai languages (Tay and Nung) of northern Vietnam are very diverse (Ferlus 2008, Holm 2010b), and the aim will be to survey texts of at least the main groups for the northern provinces. Fortunately I have photocopies of all the 1938 French linguistic survey materials held in the Bibliotheque Nationale in Paris (EFEO 1938), and will use these materials to develop a preliminary overview of linguistic diversity and sub-group affiliation. As mentioned previously, the aim will also be to determine the southernmost extent of the Chinese character-based writing systems.

Fieldwork

In Guangxi the choice of locations will depend in part on local conditions, and will be made in consultation with my research partners, Professor Meng Yuanyao of the Department of Minority Languages at the Guangxi Nationalities University in Nanning, and Huang Rumeng, Director of the Minority Languages Research Office in the Guangxi provincial Ethnic Affairs Commission. In the scheduling of fieldwork, factors to take into consideration will be weather conditions (Guangxi often suffers floods during the summer months), and the availability of research student helpers. In Vietnam, collaboration will be with the National Ethnological Museum in Hanoi.

In all jurisdictions, the work will be organised along collaborative lines, with an emphasis on the training of postgraduate students. This will include training of postgraduate students in the Department of Ethnology at NCCU, but also of Taiwanese postgraduates from other universities. In China, it is anticipated that students from the Department of Minority Languages at Guangxi University for Nationalities in Nanning and from the Department of Minority Languages at the Central Minzu University will participate.

(2) Process new materials and incorporate into edited texts, dictionaries and other publications.

After fieldwork has been completed, the data will need to be further processed. For this I will need research assistants to edit texts and compile concordances. The data will include a digital recording of the recitation of the text, but also background material. In the field, full information about the meaning of each line of text and the provenance of the manuscript will also be collected. After return from the field, the recording of the recitation will then be transcribed and an edited edition prepared, with word glosses and a translation of each line. These will be based in part on interviews with the traditional owner. Each text will be published separately, along with a concordance, in a Zhuang Traditional Texts Series. My current expectation is that at least some volumes in this series will be published by the Institute of Linguistics in the Academia Sinica. A first volume in the series, Hanvueng, has already been submitted for publication (Holm and Meng Yuanyao, forthcoming).

Annotated editions of traditional texts will be used as the basis for compiling locality-specific dictionaries for the OZCS. On the basis of the previous survey texts, dictionaries for Mashan, Tianyang and Jingxi will be compiled first. The longer-range plan is to produce dictionaries for at least ten locations.

Results & Discussion

This project was originally planned to be a one-year project. It has been extended to the end of July 2015 thanks to the generosity of the NSC in agreeing to my requests for extensions. The circumstances that led to the extensions were explained at the time the requests were submitted, and are already on record.

An interim report on work to date was in my application for a research grant for 2015-2016, in January 2015.

Here I will first report on what has been achieved in the period since August 2013, and then go on to compare those outcomes with what was originally planned.

Published Output

Published output thus far includes one book, one refereed article in a prestigious international journal, and one article in a scholarly journal in the PRC. A further refereed article has been through the editing process and is in the final stages of being refereed, prior to publication.

The book is:

David Holm and Meng Yuanyao, *Hanvueng: The Goose King and the Ancestral King, an Epic from Guangxi in Southern China*, Leiden: Brill, Zhuang Traditional Texts (ZTT) series Number 1, April 2015, pp. xv + 641.

The refereed article is:

‘A Layer of Old Chinese Readings in the Traditional Zhuang Script’, *Bulletin of the Museum of Far Eastern Antiquities* 79/80 (2015), 169-220.

The PRC article is:

(trans. Mo Haiwen 莫海文), ‘Dongnanya, Guangxi xibu de mogong yu tusi zhengquan de guanxi’ 東南亞、廣西西部的麼公與土司政權的關係 [Mogong and Native Chieftaincy in Southeast Asia and Western Guangxi], *Baise xueyuan xuebao* 百色學院學報, 2013 no.2, 32–40.

Finally the latest refereed article is:

D. Holm, ‘Parallelism in the *Hanvueng*, a Zhuang Verse Epic from West-central Guangxi in Southern China’, *Oral Cultures* (Helsinki), Special Issue on Parallelism, 18 pages, edp 2nd half 2015.

I will say something briefly about the significance of these publications. The book (*Hanvueng*) is the first ever fully annotated critical edition of a Zhuang text. This is a world first. Previous studies of Zhuang traditional texts have included interlinear transcription and some notes, but have not been systematic and have not

included sufficient discussion and background information to make the text accessible to an international readership. The text itself is an important cultural document, being a ritual text recited in cases of unnatural death or protracted family quarrels. It is also about governance in pre-modern chiefly domains, and the relationship between the chiefly clan and the sky gods. This edition includes an introduction; an English translation; a transliteration of the entire text into International Phonetic Alphabet, together with word glosses; textual and ethnographic notes on the interpretation of the text; a Zhuang-English glossary and concordance (listing of all occurrences of each word by line number); character indices (for standard characters, vernacular characters, and Zhuang invented characters); an English-Zhuang index; a bibliography; a subject index; and a photo-reproduction of the text. This edition was designed as a resource for scholars and students across a wide range of disciplines: Comparative Tai, Chinese historical linguistics, comparative literature, ethnology, linguistic anthropology, linguistics of the East Asian and Southeast Asian areas, comparative religion, ethnobiology, and grammatology (the study of writing systems).

This work is meticulous in its attention to detail, and very broad-ranging. My own contribution was in the final editing process, the grammatological analysis, the discussion of pre-modern readings dating back as far as Old Chinese, the introduction, and all of the indices. Professor Meng, now at the Guangxi University for Nationalities in Nanning, is an experienced Zhuang field linguist with an unusually thorough knowledge of Zhuang rural life; his contribution was in the initial editing process, the IPA transcription, the example sentences in the notes which relate the language of the ritual text to the language of everyday life, and ongoing dialogue with me about many points of detail. The entire work operates at a level well beyond available Zhuang dictionaries, so even at the lexical level this is a pioneering work.

The BMFEA article: I began work on this shortly after the publication of my previous book *Mapping the Old Zhuang Character Script* (Brill, March 2013). It was intended originally as an expansion of an argument I put only briefly in the conclusion to that work, namely that the age of the Zhuang character script was mainly early Tang, but there was also evidence for a layer of earlier readings, including readings from Old Chinese. This argument involved research over a very wide range of disciplines: the reconstruction of Old Chinese and proto-Tai, the political situation in south China during the Qin-Han period, the language or languages of the Hundred Yue and the historical kingdoms of Wu and Yue, plus epigraphic, archaeological and DNA evidence. It will be of interest to some members of the panel that the connection posited many decades ago by Ling Chun-sheng and others between the Hundred Yue and the indigenous peoples of Taiwan (the so-called wai Yue 外越 – ‘outer Yue’) is a question that can now be re-opened in the light of new evidence, including

increasingly strong evidence for a genetic link between the Tai-Kadai languages and Austronesian. The BMFEA, by the way, is one of the oldest Sinological journals in Europe, and the journal in which Bernhard Karlgren published his path-breaking studies on the history of the Chinese language.

The article in the *Baise xueyuan xuebao* is devoted to a single important point: establishing, by means of textual and comparative evidence, a link between the religious practitioners called mogong (Zh. *bouxmo*) and chiefly houses. The mogong are male priests who recite texts in the ‘local’ language, i.e. Zhuang or Bouyei. They are also found among other Tai peoples, including the Dai in Yunnan, and also in mainland Southeast Asia. There is a very ancient tradition, as demonstrated in my BMFEA article, dating back at least 2000 years. Most of the studies on mogong in the PRC have treated the mogong either as an instance of ‘primitive religion’ or as ‘folk beliefs’, and some scholars have declared that the mogong had no connection with politics or government. My argument is that the Zhuang mogong only became village-level vernacular priests after the disbandment of the native chieftaincies in the early 18th century, and that before that they were attached directly to chiefly lineages, as they still were in Yunnan and in Southeast Asia until the 1940s. The mogong were responsible for the most important triennial sacrifices to the guardian spirits of the domain. This argument is an important part of the explanation for the correlation observed in the survey data between local scripts and pre-modern chiefly domains (*tuzhou* 土州 and *tufu* 土府).

Another circumstance I must mention here is Brill’s agreement to establish a series, Zhuang Traditional Texts (ZTT). The above volume is the first. The contract with Brill stipulates that one volume will be published each year. At the moment, the second volume is under production, and fieldwork, recording, and editing for further volumes are in the planning stage. At the moment we envisage (titles tentative at this stage):

- Volume 2. Mogong Texts from Jingxi County, Guangxi
- Volume 3. How to Be a Proper Person: Moral Guidance for Ordinary Village People from Mashan County, Guangxi
- Volume 4. Moyi the Great King: a Mogong Ritual Text from Hechi County, Guangxi
- Volume 5. Brigands’ Songs from Pingguo County, Guangxi
- Volume 6. Passage of the Gods: a Ritual Masters Text from Mashan County, Guangxi

Professor Meng Yuanyao and I are the chief editors of this series, and we have the following scholars on the advisory committee:

Professor Barend Terwiel, University of Hamburg
Professor Liang Tingwang, Central University for Nationalities, Beijing
Associate Professor Tony Diller, University of Sydney
Professor Somsong Burusphat, Mahidol University, Thailand
Professor Li Jinfang, Central University for Nationalities, Beijing
Professor Zhou Guomao, Central University for Nationalities, Beijing
Associate Professor Luo Yongxian, University of Melbourne

All of these scholars are senior leading scholars in Comparative Tai or Zhuang and Bouyei language and literature.

Non-Published Output

Shortly after the publication of the *Mapping the Old Zhuang Script* in 2013, leading scholars at a number of universities in the Chinese region sensed an opportunity afforded by the opening of a new field in social research. I was invited to visit Hong Kong and deliver a seminar for David Faure's research group at CUHK, and also spoke at the University of Hong Kong. I was invited to attend a conference on local documentation at Xiamen University, as a result of which I was later invited to give a week-long series of presentations at the Department for Historical Anthropology at Zhongshan University in Guangzhou; and I was invited to deliver a course of lectures at the summer school in Xiamen University.

The details are:

Hong Kong 6-9 May 2013

HKU Department of Linguistics: 7 May 2013

Title: The Old Zhuang Character Script: Grammatology and History

CUHK Department of History Area of Excellence 8 May 2013

Title: Mapping the Old Zhuang Character Script: Migration Corridors,
Mobility, Chieftaincy, and Religious Practitioners

Xiamen 27-29 December 2013

Fifth Forum on Folk Historical Materials, Folk Historical Materials Research
Centre, Xiamen University

Written Conference Paper: Mapping the Old Zhuang Character Script:
Migration Corridors, Mobility, Chieftaincy, and Religious Practitioners (15
pp.)

Guangzhou 19-22 May 2014

Zhongshan University, Department of Historical Anthropology

Lecture Series: 1) 搜集整理壮族传统文本方法论 2) 從古壯文本看廣西明清移民走廊、民族遷徙、土司政權與民間宗教執行者 3) 近代道教抄本異體字研究 4) 异体字土俗字造字工作坊

I have also given seminars in Hanoi at the National Vietnam University for Social Sciences and Humanities, Center for Vietnamese Studies, at the Institute for Anthropology at the Vietnam Academy of Social Sciences, and at the Hán Nôm Institute, also at VASS.

These are the presentations most relevant to this research project. I have given numerous other conference and seminar presentations in Taiwan. One that resulted from my first trip to Hanoi was:

‘Vietnam Studies in Taiwan’ 19 October 2014, NCCU Department of Ethnology seminar

Research in Progress

The original plan envisaged filling out the survey of Zhuang scripts and texts with additional survey points. To date, I have made research visits to the following locations, and collected materials for the script survey:

Pingguo 平果 county, Guangxi: Pingguo is in west-central Guangxi, just to the east of current survey points in Tiandong county and just to the west of survey points in Mashan. The tonal system and the phonology is very similar to the western part of Mashan. It is a mountainous county which was for a while the seat of the Si'en 思恩 chieftaincy, and unlike many other Zhuang-speaking parts of Guangxi, it maintains its traditions of traditional song. Song chapbooks are particularly numerous. While in Pingguo I also visited Jiucheng 旧城 in the north of the county, collected soldiers' songs from Bangxu 榜圩 in the far north of the county, and made preliminary contact with a Ritual Masters troupe from Fengwu xiang 鳳梧, also in the north, and photographed some of their manuscripts. I did not have time to record recitations of either songs or ritual texts, or undertake in-depth interviews, but have sufficient material for three additional survey points. Pingguo is an interesting case because the connection between chiefly domains and the writing system is particularly transparent here. The Cen 岑 lineage chieftains who ruled the area during the Ming are said to have been particularly active in promoting village-level education among the non-Chinese population. The script itself has some special features found only rarely elsewhere, such as graphs based on the cut-and-turn (fanqie 反切) principle, with one graphic component representing the initial consonant and the other representing the final (vowel, coda and tone). This feature is the sign of a sophisticated school-based

writing system. I plan to write an article about this.

Shangsi 上思 county, Guangxi: Shangsi is in the central south of Guangxi, in an area which in pre-modern times was heavily militarised and sparsely populated. The Zhuang population speaks a number of local lects, most of which are varieties of Southern Zhuang. Here also I collected sufficient material for an additional survey point. The key feature of interest in this locality was a tradition of singing songs about current political events, current that is from the Taiping Rebellion onwards. There are songs for example about the Black Flag Armies of the late Qing period. While in Shangsi I was also able to meet local Taoist priests, some of whom recite scriptures in Zhuang. This is an area for follow-up research.

The other area of major focus for the project was Cao Bằng province in northernmost Vietnam. The *Mapping* book had included four survey points in Vietnam, three in Cao Bằng and one in Lạng Sơn. It was already clear from these examples that there was considerable disparity between the Nùng and the Tày (Thổ) scripts, but beyond that the geographic distribution within the Nùng scripts and within Tày were unknown.

My first task was to find out what Vietnamese scholarship had to say on such issues. Even before my first visit to Hanoi, I began working on available material, relying on inter-library loans in the first instance as well as my own collection. There was also a dictionary of the Tày-Nùng script, published in 2003. This was a useful tool, and unlike similar Zhuang dictionaries published in China, the dictionary indicated from which texts the characters were drawn (there was no indication of place of origin, however).

I have now translated the lengthy Appendix from this dictionary (pp. 613-648) into Chinese, and plan to publish it in *Ethnologica*, the NCCU journal of ethnology.

The author of the Tày script dictionary, Hoàng Triệu Ân, was of the opinion that the Tày script was a unified script, thanks to the efforts of Tày scholars living during the 16th and 17th centuries. He did not therefore conduct an investigation to see the extent of geographic variation. What there was however was a listing of the major works of Tày literature (over 50 titles), and a breakdown of the districts in which they circulated as manuscripts.

I also proceeded to work my way through published Tày texts, starting the first of these, *Put Tày* (published 1991). This work had French as well as Vietnamese translations. The manuscripts in this volume came from a mountainous district in the far southwest of Cao Bằng, and showed a number of graphic peculiarities, and also variations from one manuscript to another. I also found that the published edition seemed to have the same kinds of complex readings (serial borrowings, synonym substitution, and so forth) as I had documented in Zhuang texts. At the very least,

there is the material here for an article on the typology of readings, along the same lines as my 2008 article in *Cahiers LAO*.

I made a preliminary visit to Hanoi in 2014, and established collaboration with professors in the VNU University of the Social Sciences and Humanities, with which NCCU has an exchange agreement. The Center for Vietnamese Studies agreed to serve as my anchor point in Hanoi. Their main interest is in Viet-Muong languages, but they also have MA students working on Tày and other minority languages. During this initial visit I also visited other institutes, including the Hán Nôm Institute, the National Museum of Ethnology, and the Institute of Anthropology. I visited bookshops and collected material that might be relevant, including dictionaries, ethnographies, text collections, and so on. Particularly valuable was a set of 14 volumes of Tày texts edited by scholars attached to the Hán Nôm Institute. Most of these volumes had photo-reproductions of the manuscripts, transcriptions in Tày, and translations into Vietnamese.

To date, I have done enough collation and pre-editing of these texts for three additional survey points in northern Vietnam. These are:

- * Pụt Tày (Tày spirit medium texts): 2714 lines, from Đồng Phúc and Cao Thượng communes in Ba Bể district, Bắc Kạn province (formerly part of Cao Bằng). I have completed pre-editing of the entire collection, compiled character tallies for lines 1-400 and 2051-2714, and produced interlinear text for lines 2051-2714.
- * Mo lên trời (Pụt Nùng, 'Ascent to Heaven' of the Nùng spirit mediums) 2304 lines, from Nam Tuần commune, Hòa An district and Quảng Trù village, Hà Quảng district, Cao Bằng. I have completed pre-editing of the entire text, and completed character tallies for lines 1-373.
- * Then Tày Giải Hạn (ritual text for obviation of astral impediments of the Tày spirit mediums), 161 pages, from Bản Kê village, Kim Hì commune, Lương Thượng canton, Na Rì district, Thái Nguyên (now part of Bắc Kạn). I have completed character tallies for lines 1-476.

This gives a total of seven survey points in northern Vietnam so far. The 16 volumes of the Hán Nôm text series, once this pre-editing task is completed, will yield a total of 20 survey points: 11 in Cao Bằng, 7 in Bắc Kạn, and 2 in Lạng Sơn, in addition to the 4 survey points already included in the *Mapping* volume and additional points to be based on fieldwork.

So far, the preliminary results are in line with the correlations documented in *Mapping*: the Tày texts pattern together, along with the Thổ wedding songs of Cao Bằng and Lạng Sơn in *Mapping*, while the Nùng texts are quite different from Tày

and also from each other. The correlations of the Vietnam survey points in *Mapping* were 73.5% and 71.9% the same as Jingxi (just across the border from Cao Bằng), while the Thỏ (Tày) texts were 34.5% and 29.6% the same – very low figures. Nùng is a designation for disparate groups that have migrated from different points of origin in China, mostly Guangxi, while Tày (Thỏ) is the designation for the more homogenous peoples that have reportedly lived in northern Vietnam for many centuries. It is our expectation at this point that the Tày script will be fairly homogenous, but the Nùng scripts will vary greatly according to sub-group.

All the Vietnamese publications that I have seen give transcription of minority language material in Quốc Ngữ, the Vietnamese romanisation, rather than in IPA. IPA transcriptions of local dialect material are therefore badly needed. Quốc Ngữ transcription is good for some phonetic features of Tày, Nùng, and other minority languages, but leaves other features out, such as the palatal stop initial (IPA c-) in some local varieties of Tày. I have access to the Tai language data from the pre-war French language surveys, conducted under the auspices of the EFEO (Ecole Française d'Extrême-Orient), but these are also in Quốc Ngữ and are of varying quality. Fortunately I have a copy of the linguistic survey data soundfiles collected by Jerold Edmondson of the University of Texas in the late 1990's. These will allow me to at least delineate the phonetic features of the main dialects of Tày.

In January-February 2015, I conducted fieldwork in various locations in Cao Bằng. The research visa and other formalities were organised via the Center for Vietnamese Studies in the VNU University of Social Sciences. I concentrated on two sub-groups, the Ngạn and the Nùng An, both in Quảng Uyên district, but also travelled around attending Tày spirit medium ceremonies in other districts. There are altogether some 8 or 9 different Nùng sub-groups in Vietnam, most of them known by their place of origin in China. Careful phonological studies of the Nùng An by Edmondson indicate that they came from Long'an 隆安 county in western Guangxi. I collected preliminary wordlists on both of these sub-groups, and located important informants for follow-up fieldwork. One of these was a Ngạn mogong, who was the 7th generation heir of a long line of mogongs. The calling was handed down from father to the eldest son. This man had family registers and ritual manuscripts, and had a troupe of 4-5 men to assist with the conduct of rituals. The other was a Nùng An Taoist priest, likewise a very knowledgeable man. I also had an opportunity to interview Hoàng Triệu Ân, a prominent local scholar and author of the dictionary of Tày characters mentioned above. I was able to obtain from him valuable information about his fieldwork methods.

These two sub-groups (Ngạn and Nùng An) were chosen because their provenance in China was known, and therefore a comparison could be made not only

with the phonology of the spoken languages, but also with the local scripts. As it happens, many of the texts I have edited have come from the Tianyang 田陽 area (known in Zhuang as Nganx after the long'an orchards that used to be planted there). Local scholars know that the Ngan forebears came from the Youjiang River area, but were unaware that the ethnonym Ngan could be linked with this particular place in Guangxi. I found that I was able to communicate easily with the Ngan priest in the Ngan language, given my familiarity with the Tianyang dialect. The Ngan are said to have come down to Cao Bằng to serve as bodyguards for the Mạc 莫 lords around the end of the Ming dynasty, so they have been in Cao Bằng for around 350 years.

During this first visit I was careful not to photograph too many manuscript pages, out of respect for the mogong's expertise and religious scruples, but contented myself with two or three sample pages from a ritual manuscript and from the family register. This has provided me with enough material for a preliminary orientation.

Overall, the fieldwork was a great success. For a first visit to Cao Bằng, the provincial authorities had to be informed and give their permission, and district offices also. A professor from VNU accompanied me to Cao Bằng, along with one of his Tày postgraduate students and one of my Vietnamese postgraduate students from NCCU. Through VNU I also hired a vehicle (4WD), which meant that travel to out-of-the-way villages in mountainous areas was no problem. Everything went very smoothly and efficiently. For subsequent visits, the official formalities will either not be necessary or will be very much simplified.

Research Assistant Contributions

1. As previously reported, I involved students from my first-year undergraduate class in Ethnolinguistics in the preparation of text in IPA (International Phonetic Alphabet) in preparation for additional volumes in the Zhuang Traditional Texts series. This was highly successful, and gave first-year students some involvement in the research process early during their undergraduate courses. The job they did for me was in general cost effective and highly accurate.
2. As a side project, one of my MA students prepared interlinear documents for a Dong (Kam) traditional migration song from western Hunan. The Dong speak a language related to Zhuang, and have lots of Zhuang and Bouyei loan-words in their spoken language. These texts will be the subject of a separate article, jointly authored, exploring the wider aspects of the sinoxenic scripts among Tai-Kadai speakers.
3. Vietnamese research assistants both at NCCU and in Vietnam have been engaged to provide language assistance (interpreting in fieldwork and interview situations) and transcription of Vietnamese-language interviews into written Vietnamese.

Outcomes compared with Original Proposal

1. As envisaged, I have conducted fieldwork according to my established protocols, and added three new data points in Guangxi and an additional five points in northern Vietnam.
2. I have not added additional survey points in the northeastern part of Guangxi, as envisaged, but this is related to giving research priority to the areas on either side of the border with Vietnam.
3. I have published major works in the field related to this project, and further works are in progress.
4. I have developed methods of employing relatively large numbers of undergraduate students in the text processing aspect of the research project, as previously reported.
5. I have developed fieldwork methods appropriate for work in Vietnam, and developed ways in which postgraduate students can be involved in this part of the project.
6. On the question of handing on my skills to the next generation, I have to admit mixed success thus far. It is easy to engage undergraduates in text processing, but less easy to find postgraduates with the relevant skills and interest. However, I have found one post-doctoral researcher on the staff at the Han Nom Institute in Hanoi who is seriously interested, and is prepared to work closely with me in coming years on the Tay and Nung textual materials.
7. My work has received substantial attention and interest internationally, particularly in the PRC and in Vietnam.

Future Research Directions

In August 2015 I travelled to Hanoi again for a conference on Writing Systems in the East Asian Area, where I gave a paper ‘Dialect Variation within Zhuang Traditional Manuscripts’. Because this field trip took place after the end date of this project, I will give a full report on it next year. Briefly however, I was effectively billed as one of the two keynote speakers, the other one being Professor Nguyen Quang Hong, doyen of Chu Nom studies in Vietnam. This was a very great honour.

The conference on Writing Systems is being hosted by the Han Nom Institute and the East Asian Association for the Study of the Chinese Script. My argument in this fully written paper (16 pp) is that a Zhuang manuscript can be read as a palimpsest – that is, as a document that contains traces of past historical and geographical connections of its host community, including especially traces of dialect words and pronunciations from elsewhere. This is an important point theoretically and methodologically. Linguists investigating communities on both sides of the China-Vietnam border have documented the existence of a ‘Language Corridor’,

migration routes going from present-day Guizhou down through the eastern part of Yunnan, then down into the north and northwestern parts of Vietnam, and thence further afield into Laos and Thailand. By comparing the tone patterns, tone categories, initials, finals and other characteristics of local spoken languages, linguists have been able in some cases to pinpoint the localities of origin of communities now in the border area. My research suggests that in addition to the analysis of spoken languages, ethnographers, philologists, and linguistic anthropologists can make use of the additional rich resources hidden under the surface of traditional vernacular texts of minority peoples. Unlike texts in standard scripts like Chinese, these texts are exceptionally rich in information that is not retrievable by other means. In the future, the use of these additional methods of analysis promises very substantial breakthroughs in the ethnohistory of the entire region.

Future fieldwork and publication will concentrate on two issues. One is documenting the Nung scripts in Vietnam. Fieldwork in Vietnam will be complemented by fieldwork in the Nung communities' places of origin in Guangxi: in Long'an county, in Xialei, in Longzhou, and in Wancheng. Most of these places are located in the southwestern part of Guangxi, in areas not surveyed during the earlier investigations.

The second is documenting regional variation in the Tay script. Here fieldwork is needed to work out connections between the script and local dialect pronunciations, and conduct social investigations into the history of the local population. If it turns out that the Tay script is relatively uniform, compared with say the Zhuang script, the question will be: what were the historical, social, and cultural circumstances that led to that result? Normally, standardisation is correlated with government action and with schools.

A preliminary article demonstrating how different the Nung and Tay scripts are from each other would be useful. For both of the above topics, I will be paying attention to the possible linguistic influence of Vietnamese language and the Han-Viet pronunciation of Chinese characters, as taught in schools in Vietnam.

I will also be writing an article looking at the grammatology of vernacular characters and variant characters in Vietnam more generally. For Zhuang, I wrote an article for BMFEA looking into the pedigree of such graphic phenomena, and was able to trace many of the variants back to the process of conversion to the clerical script (*libian* 隸變) at the beginning of the imperial era. My current sense is that the Vietnamese graphosphere includes many of the same vernacular and variant characters. The additional 'wild card', particularly in recent decades, will be the handwriting of those who have not had any exposure to 'proper' calligraphic training, as opposed to the alphabetic Quốc Ngữ system taught in schools, and who therefore

do not form brushstrokes (dots, horizontals, verticals, etc.) in the conventional manner. By contrast, also, with manuscripts in Guangxi, Tày manuscripts in Vietnam are frequently marked up with marginal notes, giving the pronunciation of characters in Quốc Ngữ (the Vietnamese ‘national script’).

Reflections on Overseas Excursions

1. Lecture Series

Hong Kong 6-9 May 2013

HKU Department of Linguistics: 7 May 2013

Title: The Old Zhuang Character Script: Grammatology and History

CUHK Department of History Area of Excellence 8 May 2013

Title: Mapping the Old Zhuang Character Script: Migration Corridors, Mobility, Chieftaincy, and Religious Practitioners

Xiamen 27-29 December 2013

Fifth Forum on Folk Historical Materials, Folk Historical Materials Research Centre, Xiamen University

Written Conference Paper: Mapping the Old Zhuang Character Script:

Migration Corridors, Mobility, Chieftaincy, and Religious Practitioners (15 pp.)

Guangzhou 19-22 May 2014

Zhongshan University, Department of Historical Anthropology

Lecture Series: 1) 搜集整理壯族传统文本方法论 2) 從古壯文本看廣西明清移民走廊、民族遷徙、土司政權與民間宗教執行者 3) 近代道教抄本異體字研究 4) 异体字土俗字造字工作坊

This and other overseas seminars were valuable primarily for promoting my book, *Mapping the Old Zhuang Character Script*, and bringing its findings into dialogue with scholars working on the social history of South China. Through the seminars at Hong Kong, I was able to alert senior scholars in the PRC about the implications of my findings and methodology for their own work. Typically, these scholars and their research students work on local documents in Chinese, many of which present challenges in interpretation quite similar to those presented by Zhuang documents. Specifically, local Chinese documents from the south of China contain characters representing dialect words, they contain a range of vernacular characters, some of which require careful graphic analysis, and they include also characters written in place of other characters which are homophonous in the local dialect.

Usually scholars and students are at a loss in dealing with such complexities, or simply gloss over them. Senior scholars in the PRC were quick to see that the methodology I presented offered them and their students a way of dealing with local texts more systematically. The seminars at Guangzhou included a workshop on how to use font-creation software to create special fonts for vernacular and non-standard characters.

2. Fieldwork

Through my two visits to Vietnam in connection with this project, I have:

- * established a connection with VNU academics to ensure that research visa applications will go smoothly
- * established scholarly relations with Vietnamese linguists and ethnologists in a range of different institutions
- * established connections with local scholars in Cao Bang
- * acquired a working library of books in Vietnamese on the Tay, Nung, and other relevant ethnic groups
- * worked out procedures for effective fieldwork interviewing and recording in Vietnam, and processing of Vietnamese-language sound recordings
- * sharpened the focus of my research efforts, so as to be able to produce research findings of real importance within the shortest possible period of time
- * worked out effective protocols for handling Tay and Nung text material, and Vietnamese edited editions of Tay and Nung texts, so as to ensure accuracy of text glossing and common word listing. This is not straightforward, since it involves multiple languages (Vietnamese, Chinese, Tay, Nung, French, and English).

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Attachment

附件一、國外學者來臺訪問成果報告

科技部補助專題研究計畫國外學者來臺訪問成果報告

日期：104年10月22日

計畫編號	NSC102-2410-H-004-055-		
計畫名稱	華南及越南北部侗台語族的傳統方塊文字系統		
邀訪學者姓名	Meng Yuanyao	服務機構及職稱	
國籍	PRC	來臺時間	2015年6月14日至2015年6月18日
來訪目的(可複選)	<input type="checkbox"/> 技術指導 <input type="checkbox"/> 實驗設備設立 <input type="checkbox"/> 計畫諮詢/顧問 <input checked="" type="checkbox"/> 學術演講 <input type="checkbox"/> 國際會議主講員 <input type="checkbox"/> 其他		

一、訪問過程

Professor Meng visited from Nanning in order to attend the launch of our jointly-authored book *Hanvueng: The Goose King and the Ancestral King* (2015), and also to take part in a one-day workshop 'Ethnic Groups across Borders in Southern China and Northern Vietnam' 中越跨境少數民族研究工作坊 on 16th June 2015, hosted by the Department of Ethnology.

二、對本項專題計畫產生之影響、貢獻或主要成果

Professor Meng and I had opportunities during his visit to discuss the progress of our joint research plans, including future fieldwork and planning for future volumes in the Zhuang Traditional Texts series. Professor Meng is the co-Chief Editor of this series, published by Brill.

三、建議

See below.

四、其他

Professor Meng, a specialist on Zhuang studies, also took part in the oral examination for one of our MA students in Ethnology, who had written a dissertation on bronze drums in Guangxi. He contributed valuable advice for the revision of the student's dissertation.

In addition, I accompanied Professor Meng and Professor Cuong to visit the National Central Library, and talk with the Director of the Chinese Studies Center, and go on a tour of the library collections. It is vital to ensure that scholars are aware of the high quality of library holdings in Taipei, and are also aware that there is funding support available for extended research visits.

科技部補助專題研究計畫國外學者來臺訪問成果報告

日期：104年10月22日

計畫編號	NSC102-2410-H-004-055-		
計畫名稱	華南及越南北部侗台語族的傳統方塊文字系統		
邀訪學者姓名	Nguyễn Tuấn Cường	服務機構及職稱	
國籍	Viet Nam	來臺時間	104年6月11日至104年6月19日
來訪目的 (可複選)	<input type="checkbox"/> 技術指導 <input type="checkbox"/> 實驗設備設立 <input type="checkbox"/> 計畫諮詢/顧問 <input checked="" type="checkbox"/> 學術演講 <input type="checkbox"/> 國際會議主講員 <input type="checkbox"/> 其他		

一、訪問過程

Professor Cường visited from Hanoi in order to attend the launch of Hanvueng: The Goose King and the Ancestral King (2015), and also to take part in a one-day workshop ‘Ethnic Groups across Borders in Southern China and Northern Vietnam’ 中越跨境少數民族研究工作坊 on 16th June 2015, hosted by the Department of Ethnology. Professor Nguyễn Tuấn Cường is the Deputy Director of the Hán Nôm Institute, Vietnamese Academy of Social Sciences, Hanoi, Viet Nam.

二、對本項專題計畫產生之影響、貢獻或主要成果

Professor Cường and I had opportunities during his visit to discuss at length the next steps in the collaboration between my project and his Institute. These included:

- a) access to the large number of original Nùng and Tày manuscripts held in the Hán Nôm Institute Library, and permission to reproduce them in publications;
- b) joint research on Nùng and Tày manuscript traditions between my project and scholars in his Institute;
- c) delivery of a one-week training module in the Hán Nôm Institute on transcription and editing of Nùng and Tày manuscripts for international publication;
- d) sending at least one young Hán Nôm Institute scholar to the Department of Ethnology at NCCU to conduct PhD research under my supervision; and
- e) future applications for longer-term research visits to Taiwan by Hán Nôm Institute academic staff.

三、建議

See below.

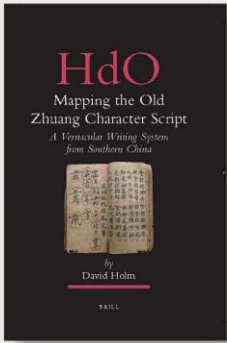
四、其他

I accompanied Professor Meng and Professor Cuong on a visit to the National Central Library, and talk with the Director of the Chinese Studies Center, and go on a tour of the library collections. It is vital to ensure that scholars are aware of the high quality of library holdings in Taipei, and are also aware that there is funding support available for extended research visits. Professor Cường has already lodged an application.

附件二、活動照片

國立政治大學民族學系賀大衛教授
新書發表會 & 座談
New Book Release & Discussion

**Mapping the Old
Zhuang Character Script**
*A Vernacular Writing System
from Southern China*
by David Holm
Leiden: Brill Academic Pub, 2013

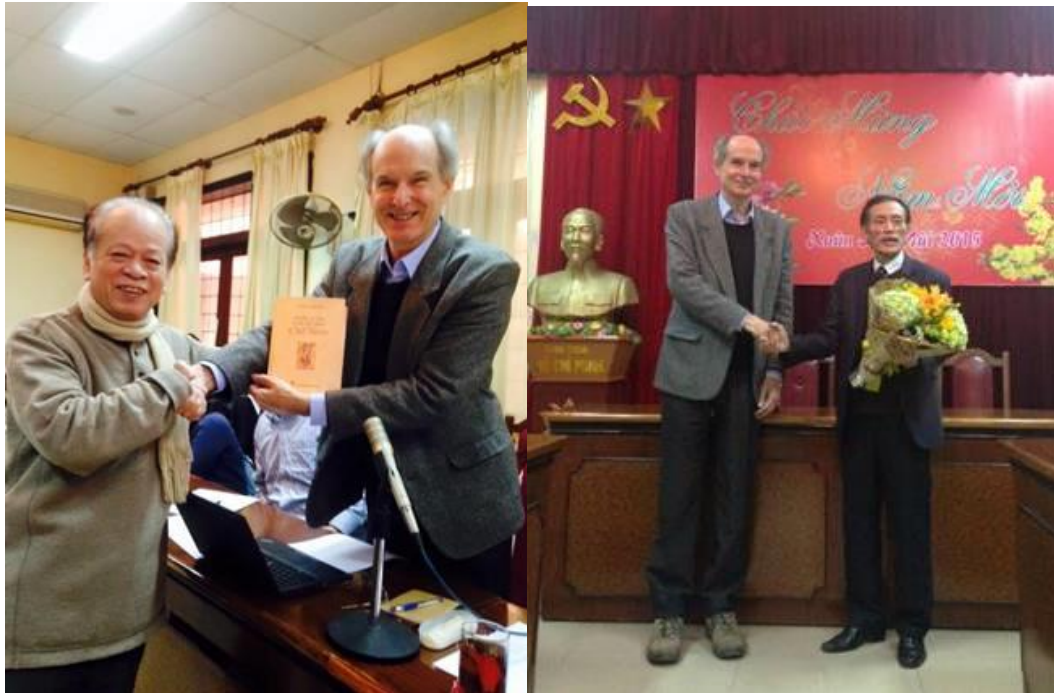


2013/4/8 10:30 AM
政治大學綜合院館南棟13樓 社科院第一會議室

主持人/ 張中復 Chung-fu CHANG 政治大學民族學系系主任
作者/ 賀大衛 David HOLM 政治大學民族學系教授
與談人/ 王秋桂 Chiu-kui WANG 清華大學榮譽講座教授
/ 林修濼 Siu-theh LIM 政治大學民族學系教授
政治大學居住民族研究中心主任
/ 高雅寧 Ya-ning KAO 政治大學民族學系助理教授
/ 康 豹 Paul R. KATZ 中央研究院近代史研究所研究員
(依姓氏筆畫順序排列)

國立政治大學
民族學系

2013.04.08 HdO—Mapping the Old Zhuang Character Script 新書發表會暨座談會



2015.02.12 串起台越交流契機 賀大衛教授於河內漢喃院發表學術演講



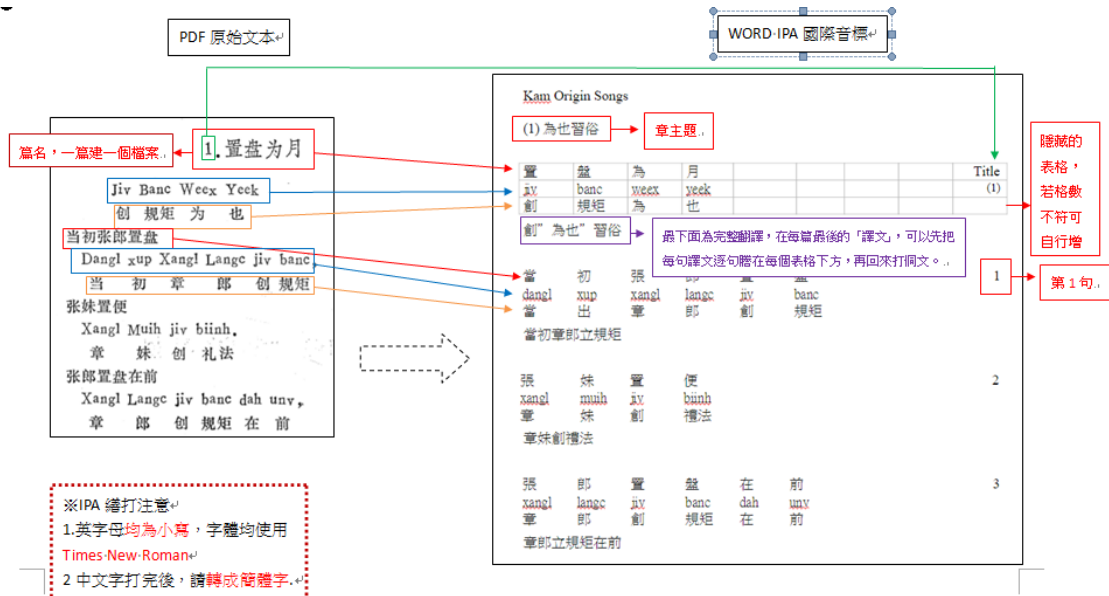
2015.06.15 《漢皇與祖皇—廣西壯族的一篇長詩》新書發表會暨座談會

附件三、學生工作紀錄

1. 侗族史詩分配

第二卷/章主題	姓名
(一)祖公上河	曾祥婷
(二)破姓開親	陳智柔
第三卷/章主題	
四、為也習俗	孫瑜聲
五、讚頌之歌	孫瑜聲
六、薩之歌	李芸萱
第四卷/章主題	
(一)款組織	李芸萱
(二)從前我們做大款	史博安
(三)六面陰六面陽	王筠蓉
(四)九章九條	梁庭瑜
(五)六章六條	梁庭瑜
(六)其他條款	江如卿
(七)款首	郭芳好
(八)歷史事件	郭芳好

2. 繕打教學



科技部補助專題研究計畫執行國際合作與移地研究心得報告

日期：104年10月22日

計畫編號	NSC102-2410-H-004-055-		
計畫名稱	華南及越南北部侗台語族的傳統方塊文字系統		
出國人員姓名	賀大衛	服務機構及職稱	國立政治大學民族學系
出國時間	2013年1月24日 至 2013年2月3日	出國地點	中國
出國研究目的	<input type="checkbox"/> 實驗 <input checked="" type="checkbox"/> 田野調查 <input type="checkbox"/> 採集樣本 <input type="checkbox"/> 國際合作研究 <input type="checkbox"/> 使用國外研究設施		

一、執行國際合作與移地研究過程

Through this visit to Guangxi in connection with this project, I have:

- * set up arrangements for research collaborations with scholars working on the traditional songs of Pingguo county, an important area in which traditional song is well preserved;
- * met and had preliminary discussions with Zhuang Ritual Masters from the northern part of Pingguo county, with a view to returning for extended fieldwork;
- * had further discussions with my principal research collaborator in Nanning.

二、研究成果

Through this visit to Guangxi in connection with this project, I have:

- * photographed song texts and recorded traditional songs in the area of Pingguo county, an important area in which traditional song is well preserved;
- * collected traditional 'Soldiers' Songs' from the northern part of Pingguo county;
- * paid a preliminary visit to Shangsi county in the southern part of the province, photographed pages of ritual manuscripts, and collected local materials on local song traditions, including some edited texts.
- * This trip has resulted in an additional four survey points in my survey of the old Zhuang script.

三、建議

I have long-standing research collaborations with scholars in Guangxi, based on relations of mutual respect. In my experience, these relationships have been genuinely cooperative, happy, and fruitful. Our viewpoints are often different, but both sides are tolerant of the differences.

四、本次出國若屬國際合作研究，雙方合作性質係屬：(可複選)

- 分工收集研究資料

- 交換分析實驗或調查結果
- 共同執行理論建立模式並驗證
- 共同執行歸納與比較分析
- 元件或產品分工研發
- 其他 (請填寫) _____

五、其他

科技部補助專題研究計畫執行國際合作與移地研究心得報告

日期：104年10月22日

計畫編號	NSC102-2410-H-004-055-		
計畫名稱	華南及越南北部侗台語族的傳統方塊文字系統		
出國人員姓名	賀大衛	服務機構及職稱	國立政治大學民族學系
出國時間	2014年3月27日 至 2014年4月3日	出國地點	越南
出國研究目的	<input type="checkbox"/> 實驗 <input checked="" type="checkbox"/> 田野調查 <input type="checkbox"/> 採集樣本 <input type="checkbox"/> 國際合作研究 <input type="checkbox"/> 使用國外研究設施		

一、執行國際合作與移地研究過程

Through this visit to Vietnam in connection with this project, I have:

- * established relations with the International Office at the Vietnam National University of Social Sciences and Humanities Hanoi to ensure that research visa applications will go smoothly;
- * established connections with VNU academics in the relevant disciplines and initiated scholarly exchange;
- * identified a Vietnamese linguist working in VNU who is willing to accompany me to the field.
- * established scholarly relations with Vietnamese linguists and ethnologists in other institutions.

二、研究成果

Through this visit to Vietnam in connection with this project, I have:

- * begun to acquire a working library of books in Vietnamese on the Tay, Nung, and other relevant ethnic groups;
- * sharpened the focus of my research efforts, so as to be able to produce research findings of real importance within the shortest possible period of time;
- * obtained copies of Vietnamese edited editions of Tay and Nung texts, and began to explore ways of how best to process the material in the shortest possible time. This is not straightforward, since it involves working in multiple languages (Vietnamese, Chinese, Tay, Nung, French, and English).

三、建議

Foreign scholars conducting fieldwork in Vietnam, including scholars from Taiwan, must first identify a scholar working in a university in Vietnam who is willing to collaborate with them and accompany them to the field, at least during the first trip. Research budgets need to take this requirement into account. Scholars also need to apply for a research visa. The application should be supported by a document describing the research topic and the intended destination. This document will then be used by the

Vietnamese scholar as the basis of an application for research approval addressed to the provincial government. Once approval has been given, this documentation should be carried by the scholar while in the field, in case it is needed by lower-level officials or police.

These procedures sound onerous and restrictive, but in my experience, following them results in cooperative, happy, and fruitful relations at every level.

四、本次出國若屬國際合作研究，雙方合作性質係屬：(可複選)

- 分工收集研究資料
- 交換分析實驗或調查結果
- 共同執行理論建立模式並驗證
- 共同執行歸納與比較分析
- 元件或產品分工研發
- 其他 (請填寫) _____

五、其他

科技部補助專題研究計畫執行國際合作與移地研究心得報告

日期：104年10月22日

計畫編號	NSC102-2410-H-004-055-		
計畫名稱	華南及越南北部侗台語族的傳統方塊文字系統		
出國人員姓名	賀大衛	服務機構及職稱	國立政治大學民族學系
出國時間	2015年1月27日 至 2015年2月14日	出國地點	越南
出國研究目的	<input type="checkbox"/> 實驗 <input checked="" type="checkbox"/> 田野調查 <input type="checkbox"/> 採集樣本 <input type="checkbox"/> 國際合作研究 <input type="checkbox"/> 使用國外研究設施		

一、執行國際合作與移地研究過程

Through this visit to Vietnam in connection with this project, I have:

- * consolidated relations with the International Office at the Vietnam National University of Social Sciences and Humanities Hanoi to ensure that research visa applications will go smoothly;
- * consolidated connections with VNU academics in the relevant disciplines and continued scholarly exchange;
- * established further scholarly relations with Vietnamese linguists and ethnologists in other institutions;
- * established relations with government officials in Cao Bang at the provincial, district, and commune level;
- * established connections with local scholars in Cao Bang.

二、研究成果

Through this visits to Vietnam in connection with this project, I have:

- * continued to acquire a working library of books in Vietnamese on the Tay, Nung, and other relevant ethnic groups;
- * worked out procedures for effective fieldwork, interviewing and recording in Vietnam, and processing of Vietnamese-language sound recordings;
- * sharpened the focus of my research efforts, so as to be able to produce research findings of real importance within the shortest possible period of time;
- * conducted preliminary interviews with Tay religious practitioners, local scholars, and local media people;
- * worked out effective protocols for handling Tay and Nung text material, and Vietnamese edited editions of Tay and Nung texts, so as to ensure accuracy of text glossing and common word listing. This is not straightforward, since it involves multiple languages (Vietnamese, Chinese, Tay, Nung,

French, and English).

三、建議

Foreign scholars conducting fieldwork in Vietnam, including scholars from Taiwan, must first identify a scholar working in a university in Vietnam who is willing to collaborate with them and accompany them to the field, at least during the first trip. Research budgets need to take this requirement into account. Scholars also need to apply for a research visa. The application should be supported by a document describing the research topic and the intended destination. This document will then be used by the Vietnamese scholar as the basis of an application for research approval addressed to the provincial government. Once approval has been given, this documentation should be carried by the scholar while in the field, in case it is needed by lower-level officials or police.

These procedures sound onerous and restrictive, but in my experience, following them results in cooperative, happy, and fruitful relations at every level.

四、本次出國若屬國際合作研究，雙方合作性質係屬：(可複選)

- 分工收集研究資料
- 交換分析實驗或調查結果
- 共同執行理論建立模式並驗證
- 共同執行歸納與比較分析
- 元件或產品分工研發
- 其他 (請填寫) _____

五、其他

科技部補助專題研究計畫出席國際學術會議心得報告

日期：104年10月22日

計畫編號	NSC102-2410-H-004-055-		
計畫名稱	華南及越南北部侗台語族的傳統方塊文字系統		
出國人員姓名	賀大衛	服務機構及職稱	
會議時間	2013年12月27日至 2013年12月29日	會議地點	中國廈門廈門大學
會議名稱	(中文) 第五屆地方文獻研討會 (英文) Fifth International Conference on Local Historical Materials and Local History		
發表題目	(中文) 從古壯文本來看廣西明清代移民走廊、族群遷徙、土司政權、與民間宗教執行者 (英文) 'Mapping the Old Zhuang Character Script: Migration Corridors, Mobility, Chieftaincy, and Religious Practitioners'		

一、參加會議經過

The conference attracted senior and junior scholars working on local history from all over the southern part of China. The conference was conducted entirely in Chinese.

二、與會心得

Scholars were excited by my presentation and were quick to see the possible benefits of the kind of analysis I presented across a wide range of applications. As a result, further invitations were forthcoming: the first to conduct a week-long series of workshops at the Department of Historical Anthropology at Zhongshan University in Guangzhou, and the second to conduct a similar series of workshops as part of Xiamen University's Summer School.

三、發表論文全文或摘要

In this paper I will concentrate on four topics: 1) migration and the 'language corridor' phenomenon; 2) transplanted garrisons of native troops during the imperial period; 3) native chieftaincies; and 4) the spread of Zhuang ritual masters of the Meishan lineage. My starting point for each of these topics is a survey of Zhuang

ritual and song texts, covering 45 locations in Guangxi, Guizhou, Yunnan, and northern Vietnam. The Zhuang character script is a vernacular script which varies from place to place and, unlike the Chinese script and modern national scripts, is unstandardised. Paradoxically it is this lack of standardisation which allows us to use traditional Zhuang texts as a source of information about cultural and social history. The survey yielded substantial data on the distribution and typology of Zhuang scripts. The data not only allows us to see patterns of regional and local variation, but also allows us to assess the age of the script in each locality and in many cases also to find traces of renderings and readings which have come from elsewhere.

四、建議

PRC scholars seem to be particularly quick to see the potential benefits of new research methods. This should give us pause to reflect.

五、攜回資料名稱及內容

Various conference papers.

六、其他

科技部補助計畫衍生研發成果推廣資料表

日期:2015/11/05

科技部補助計畫	計畫名稱: 華南及越南北部侗台語族的傳統方塊文字系統
	計畫主持人: 賀大衛
	計畫編號: 102-2410-H-004-055- 學門領域: 歷史語言學
無研發成果推廣資料	

102年度專題研究計畫研究成果彙整表

計畫主持人：賀大衛		計畫編號：102-2410-H-004-055-					
計畫名稱：華南及越南北部侗台語族的傳統方塊文字系統							
成果項目		量化			單位	備註（質化說明：如數個計畫共同成果、成果列為該期刊之封面故事...等）	
		實際已達成數（被接受或已發表）	預期總達成數（含實際已達成數）	本計畫實際貢獻百分比			
國內	論文著作	期刊論文	0	0	100%	篇	
		研究報告/技術報告	0	0	100%		
		研討會論文	0	0	100%		
		專書	1	0	100%	章/本	《Hd0—Mapping the Old Zhuang Character Script》 《漢皇與祖皇—廣西壯族的一篇長詩》
	專利	申請中件數	0	0	100%	件	
		已獲得件數	0	0	100%		
	技術移轉	件數	0	0	100%	件	
		權利金	0	0	100%	千元	
	參與計畫人力（本國籍）	碩士生	1	2	100%	人次	
		博士生	0	0	100%		
		博士後研究員	0	0	100%		
		專任助理	0	0	100%		
國外	論文著作	期刊論文	0	0	100%	篇	
		研究報告/技術報告	0	0	100%		
		研討會論文	0	0	100%		
		專書	0	0	100%	章/本	
	專利	申請中件數	0	0	100%	件	
		已獲得件數	0	0	100%		
	技術移轉	件數	0	0	100%	件	
		權利金	0	0	100%	千元	
	參與計畫人力（外國籍）	碩士生	0	0	100%	人次	
		博士生	0	0	100%		
		博士後研究員	1	0	100%		
		專任助理	0	0	100%		
其他成果 （無法以量化表達之 成果如辦理學術活動	2013.04.08 Hd0—Mapping the Old Zhuang Character Script新書發表會暨座談會，邀請越南學者抵台 2015.02.12 串起台越交流契機 賀大衛教授於河內漢喃院發表學術演講						

、獲得獎項、重要國際合作、研究成果國際影響力及其他協助產業技術發展之具體效益事項等，請以文字敘述填列。)	2015.06.15《漢皇與祖皇—廣西壯族的一篇長詩》新書發表會暨座談會，並邀請國內外學者蒞臨進行學術會議
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	成果項目	量化	名稱或內容性質簡述
科 教 處 計 畫 加 填 項 目	測驗工具(含質性與量性)	0	
	課程/模組	0	
	電腦及網路系統或工具	0	
	教材	0	
	舉辦之活動/競賽	0	
	研討會/工作坊	0	
	電子報、網站	0	
	計畫成果推廣之參與(閱聽)人數	0	

科技部補助專題研究計畫成果報告自評表

請就研究內容與原計畫相符程度、達成預期目標情況、研究成果之學術或應用價值（簡要敘述成果所代表之意義、價值、影響或進一步發展之可能性）、是否適合在學術期刊發表或申請專利、主要發現或其他有關價值等，作一綜合評估。

1. 請就研究內容與原計畫相符程度、達成預期目標情況作一綜合評估

達成目標

未達成目標（請說明，以100字為限）

實驗失敗

因故實驗中斷

其他原因

說明：

2. 研究成果在學術期刊發表或申請專利等情形：

論文： 已發表 未發表之文稿 撰寫中 無

專利： 已獲得 申請中 無

技轉： 已技轉 洽談中 無

其他：（以100字為限）

著作

2013, David Holm, Hd0—Mapping the Old Zhuang Character Script, Leiden, The Netherlands.

2015, David Holm (Translator), Yuanyao Meng (Translator), Hanvueng: The Goose King and the Ancestral King: An Epic from Guangxi in Southern China (Zhuang Traditional Texts).

3. 請依學術成就、技術創新、社會影響等方面，評估研究成果之學術或應用價值（簡要敘述成果所代表之意義、價值、影響或進一步發展之可能性）（以500字為限）

Future fieldwork and publication will concentrate on two issues. One is documenting the Nung scripts in Vietnam. Fieldwork in Vietnam will be complemented by fieldwork in the Nung communities' places of origin in Guangxi: in Long'an county, in Xialei, in Longzhou, and in Wancheng. Most of these places are located in the southwestern part of Guangxi, in areas not surveyed during the earlier investigations.

The second is documenting regional variation in the Tay script. Here fieldwork is needed to work out connections between the script and local dialect pronunciations, and conduct social investigations into the history of the local population. If it turns out that the Tay script is relatively uniform, compared with say the Zhuang script, the question will be: what were the historical, social, and cultural circumstances that led to that result? Normally, standardisation is

correlated with government action and with schools.

A preliminary article demonstrating how different the Nung and Tay scripts are from each other would be useful. For both of the above topics, I will be paying attention to the possible linguistic influence of Vietnamese language and the Han-Viet pronunciation of Chinese characters, as taught in schools in Vietnam.