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## 研究会基本情報

2014 年度第 3 回研究会（通算第 3 回目）

日時：2015 年 3 月 17 日（火）9:30-17:30

場所：AA 研マルチメディアセミナー室(306)

使用言語：日本語および英語

木本幸憲（京都大学）

“Development of the phonological system in Arta”

Alexander ADELAAR（AA 研外国人研究員）

“Problems and politics surrounding the use of Siraya in the Tainan area”

長屋尚典（AA 研共同研究員，東京外国語大学）

“Documenting Lamaholot”

全員

ビジネスミーティング

議題

- ・来年度インドネシアで開催する言語ドキュメンテーションワークショップの計画
- ・各自が行っている言語ドキュメンテーションに関する報告，情報交換
- ・各自が調査によって得た言語データへのメタデータ・アノテーション付与などの作業

## 研究会の概要

今回の研究会は共同研究員長屋氏と外国人研究員 Alexander Adelaar 氏、研究協力者である木本幸憲氏の 3 名による報告を受けるとともに、言語データの処理にかかわる作業を行った。

木本氏はフィリピンの危機言語であるアルタ語の音韻体系および、アルタ語の聖書出版に関する活動について報告した。

Adelaar 氏は台湾の原住民語の一つであり、死語であるシラヤ語の復興について報告した。報告の詳細は別紙要旨を参照されたい。

長屋氏はビデオを用いた言語ドキュメンテーションの手法についての報告を行った。ビデオを用いたドキュメンテーションは今回長屋氏が紹介した Directional のように発話場面に存在するものを指す直示的な表現の記録に最も

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有効である。

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Talk, LingDy Project, TUFS, 17 March 2015

Alexander Adelaar

## Some problems involving the revival of Siraya

### Abstract

In this talk I explain some grammatical and orthographic complications involved in the revival of Siraya, a dormant Austronesian language in Southwest Taiwan.

1. Siraya phonology includes a schwa (ə), although it is ignored in the original orthography. The choice here is between keeping this orthography and ignoring schwa, or re-establishing schwa and changing the orthography.
2. Siraya had maintained part of the original Proto Austronesian voice system. However, this system was losing some voice oppositions and was being re-aligned when Siraya was still spoken. Two approaches are possible: keeping the original Siraya voice system, or adapting to the tendencies to change, which were strong but had not yet taken their full course.
3. Siraya had at least three dialects, two of which are particularly useful for revitalization. In order to build a lexicon for a revitalized Siraya, should the vocabulary of these dialects be combined without further ado? Or should the words from one dialect phonologically be adjusted to the other? Is there a cause for revitalizing various dialects?

I also discuss some political issues regarding the revival of Siraya.

Of late there has also been an effort to revitalize the Siraya language through the expertise of shamans, based on the assumption that this expertise is by nature more authentic. Fang & Nathan point out that the notion of language elicitation through trance raises interesting questions about revitalization methodology, community participation and the acquisition of community approval. However, the data thus obtained are of a linguistically very uncertain quality and do not seem to be capable of analysis. Moreover, the existence of rival initiatives to revitalize Siraya is awkward as it potentially reduces the chances to obtain government recognition and support.

Some Taiwanese academics have pointed out that the Siraya revitalisation activists have been appropriating a variety of Siraya which must have been spoken in a region that is not theirs. These academics have been urging Siraya descendants who do belong to the latter region to reclaim their dialect. However, the matter regarding who “owns” the Siraya used for revitalisation is largely an academic one as the data in question mainly consists of texts and a wordlist representing two dialects collected by Dutch missionaries in the 17<sup>th</sup> century. Their assignment to particular areas in Southwest Taiwan is tentative at best. Also, the notion to revitalize separate dialects of Siraya according to region is not helpful considering the limited availability of Siraya data in general. Basically, it would leave one dialect region with textual material and another with (mainly) a wordlist, seriously reducing the revival chances in both. And once again, it would potentially reduce the chances to obtain government recognition and support.