

A PHILOLOGICAL STUDY OF THE VIETNAMESE GRAMMATICAL MARKER *ĐANG**

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ABSTRACT

This study considers the grammaticalization process that produced the progressive marker *đang* in modern Vietnamese. The word *đang* originates from the Chinese 當 *dāng*, which means ‘be at.’ Frequently it is followed by 時 ‘time’ modified by a noun, pronoun or noun phrase, e.g., 當 [A] 之時 ‘at the time of/when [A],’ where A is a noun, pronoun, or noun phrase (Pulleyblank 1995). In Sino-Vietnamese Nôm texts published in the 15th century, Chinese *dāng* is translated as 當 *đang/đương* in five cases, as 候 *hầu* ‘be about to’ in one case, and as 合 *hợp* ‘right’ in four cases. Meanwhile, in the Romanized texts of the 17th century, the element very often occurs in subordinate (adjunct) clauses, e.g., (a) *đang* NP (Time phrase); (b) *đang khi* NP+VP; and (c) *khi* (NP) *đang* VP. These patterns, compared with the usages of 當 in literary Sinitic in Vietnam, imply a sequence of developments: (Ch) 當 +NP+VP+(SUB)+NP_{temp} > (Ch) NP+ 當 +VP+(SUB)+NP_{temp} > (V) *NP+*đang*+VP+*khi* > (V) *khi*+NP+*đang*+VP. After that, the unit ‘*đang*+VP’ was reanalyzed to give rise to the progressive marker *đang*.

Keywords: Vietnamese, progressive, *đang*, grammaticalization

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1. INTRODUCTION

Mikami (2016) pointed out that the preverbal and postverbal elements expressing the grammatical aspect in Vietnamese are *đang* ‘continuous,’ *sắp* ‘about to; on the point of,’ *vẫn*, *còn*, *vẫn còn* ‘to be or act still,’ *vừa*, *mới*, *vừa mới* ‘recent past,’ *rồi* ‘(definitely) over and done with; already,’ *chưa* ‘not yet,’ *đã* ‘anterior,’ and *sẽ* ‘subsequent.’ Minegishi (2021) described the system of Thai aspectual expressions through four levels: syntactic level 1 (adverbials, auxiliary verbs, main verbs), morpho-syntactic level (serial verbs), syntactic level 2 (directional verbs), and discourse--cognitive level (final particles). Given the same descriptive levels for Vietnamese, most of the elements in Mikami above are distributed in syntactic level 1 as adverbials or auxiliary verbs, except for *rồi*. The purpose of this study is to trace back the development of one of those elements, *đang*, which expresses progressive in modern Vietnamese. According to Alves (2007:225), *đang/đương* originates from the Chinese 當 *dāng*, which means ‘at a certain time’ in the Middle Chinese. On the other hand, Gregerson (1991) pointed out the possible Austronesian origin of *đang*, *đã*, *sắp*, and *mãi* ‘continuative.’ He compared *đang* with *sedang* ‘while, in progress’ in Indonesian, *đã* with *sudah* ‘already’ in Indonesian, *sắp* and *siap* ‘ready’ in Indonesian, and *mãi* and *masih* ‘still, yet’ in Indonesian. This study aims to illustrate the process of development from the original Chinese meaning to the modern Vietnamese meaning.

After reviewing previous studies about Vietnamese *đang* in the next section, in section 3, I review diachronic studies on the Chinese 當, based on Pulleyblank (1991) and Meisterernst (2015). In section 4, I analyze the usage of 當 in the Vietnamese texts written in literary Sinitic, especially in *Đại Việt Sử Ký Toàn Thư* 大越史記全書. Then, I analyze the usage of *đang* in old Vietnamese texts written in Nôm and Quốc Ngữ, especially *Phật thuyết Đại báo Phụ mẫu Ân trọng kinh* 佛說大報父母恩重經 (*PT*, in short) and *Cathechismus in octo dies diuisus* (*Phép giảng tám ngày*, *PG* in short) by Alexandre de Rhodes (1651) in order to trace back the process of its development.

2. PREVIOUS STUDIES ON ĐANG

Considering the original meaning of 當, ‘at a certain time,’ Alves (2007) explained the grammaticalization process of *đang*, citing the cline IN (SPACIAL) > CONTINUOUS listed in Heine and Kuteva (2002:178-179). Bybee et al. (1994:128-129) also pointed out that the lexical sources and mode of expression in world languages’ progressives are Location, Be + Nonfinite form, Movement, Reduplication, and Other. According to Alves’s opinion, Vietnamese *đang* must be concerned with Location among those sources.

In addition, Alves (2009) pointed out that there existed in the 17th century another progressive marker, *chung*, which might have been replaced by *đang* in the later period¹.

Vũ (2020) analyzed the usage of *đang/đương* in 55 diachronic documents, dating from *PT* to present, and concluded that it appears constantly in most of the texts to express the continuous and nonterminal aspect of the active verbs and continuous and terminal aspect of the stative verbs.

3. REVIEW OF THE DIACHRONIC STUDIES ABOUT CHINESE 當

Among the historical studies on grammatical vocabularies of Chinese, Pulleyblank (1995) applied the form of a dictionary with examples cited from the well-known classics. Pulleyblank (1991) compiled a dictionary of reconstructed pronunciation of each Chinese character. In cases where one Chinese character has plural readings, it is noted how their meanings are different, and 當 is among those cases, claiming that *dāng* 當 (Y.taŋ L.taŋ E.taŋ) means ‘match, correspond to; at; ought, should; undertake, act as,’ whereas *dàng* 當 (Y.taŋ` L.taŋ` E.taŋ^h) means ‘right, appropriate;

¹ A similar opinion to regard *chung* as having the meaning of *đương* can be found in Vương (2002). However, Washizawa (2017) pointed out that, in the bilingual version (Sinitic Chinese and Vietnamese) of *Thiền tông khóa hư ngữ lục* 禪宗課虛語錄 *chung* correspond to Chinese pronouns 之 and 夫, while in monolingual (Vietnamese) texts it is used as a preposition to indicate place, time, etc.

regard as, pawn.’ Those two readings of 當 are reflected in Sino--Vietnamese readings, which are *dang/đuong* and *dang*, corresponding to *dāng* and *dàng*, respectively. Pulleyblank (1995) explained that simultaneity can be expressed by *dāng* 當, meaning ‘be at.’ For example, *Dāng zài Sòng yě ...* 當在宋也... ‘When I was in Song ...’ (Mèng 2B/3); *Dāng Yáo zhī shí ...* 當堯之時... ‘In the time of Yao ...’ (Mèng 3A/4, 3B/9); *Dāng jīn zhī shì ...* 當今之世... ‘In the present age ...’ (Mèng 2B/13); and *Dāng Yān zhī fāng míng fèng fǎ shěn guān duàn zhī shí* 當燕之方明奉法審官斷之時 ‘At the time when Yān was clearly upholding the laws and scrutinizing officials’ decisions ...’ (HF 19, p.91)

Concerning the grammatical vocabularies expressing tense and aspect in historical documents of Chinese, Meisterernst (2015) explained the meaning of *dāng* 當 as (1) ‘match, correspond to’ and (2) ‘be at,’ to which the prepositional meaning is closely related. Prepositional phrases with *dāng* 當 refer to locatives that can be both spatial and temporal. Examples are as follows:

[calender adverbial]

- (1) 當 幽 王 三 年， 王 之 後 宮 見 而 愛 之。
Dāng Yōu Wáng sān nián, ...
(be).at You king three year
‘In the third year of king You, the king went to the women’s quarters of the palace and, seeing her, fell in love with her.’ (Shi Ji: 4; 147)

[temporal adverbial (independent)]

- (2) 當 周 夷 王 之 時， 王 室 微， 諸 侯 或 不 朝， 相 伐。
Dāng Zhōu Yí wáng zhī shí, ...
At Zhou Yi king SUB time
‘At the time of king Yi of Zhou, the royal house was insignificant, some of the feudal lords did not come to court and attacked each other.’ (SJ: 40; 1692)

[temporal adverbial (dependent)]

- (3) 當 是 之 時, 吏治若救火揚沸, ...
Dāng shì zhī shí, ...
At this SUB time
'In our times, none of the states established East of the Mountains is stronger than Zhao.' (SJ: 69; 2247)

[topicalized subject]

- (4) 費 昌 當 夏 桀 之 時, 去夏歸商, 為湯御, 以敗桀於鳴條。
Fèi Chāng dāng Xià Jié zhī shí, ...
Fei Chang at Xia Jie SUB time
'At the time of Jie of Xia, Fei Chang left Xia and returned to Shang; he became charioteer of Tang and so he defeated Jie at Mingtiao.'
(SJ: 69; 2247)

The prepositional phrases with *dāng* 當 occur in the sentence-initial and preverbal positions, and not in the postverbal position (Meinsterernst 2015:219).

4. 當 IN LITERARY SINITIC DOCUMENTS IN VIETNAM

Before analyzing the usages of *dang* in the Vietnamese documents, it is necessary to confirm if the original usages of Chinese *dang* 當, as in (1)~(4), were maintained in literary Sinitic documents written by the Vietnamese authors. Here I take *Đại Việt Sử Ký Toàn Thư* 大越史記全書 to collect sentences with *dang* 當 and analyze its usages.

Ngô Sĩ Liên 吳士連 first compiled *Đại Việt Sử Ký Toàn Thư* 大越史記全書 in 1479, based on *Đại Việt Sử Ký* 大越史記 (Lê Văn Hưu 黎文休 1272) and *Đại Việt Sử Ký Tục Biên* 大越史記續編 (Phan Phu Tiên 潘孚先 1455). Another version of *Đại Việt Sử Ký Toàn Thư* 大越史記全書 with 23 volumes was compiled by Phạm Công Trứ 范公著 in 1665 (TT,

in short), as well as with *Bản Kỷ Thực Lục* 本紀實錄 (16th century) and *Bản Kỷ Tục Biên* 本紀續編 (Phạm Công Trứ 范公著)*.

1. [當+NP+(SUB)+(NPtemp 時/後), ...]

(5) [當 此 之 時], 我家臣主就縛... (本紀卷之六、陳紀)
at this SUB time

‘At this time, our sovereigns and subjects were all caught...’

(6) [當 五 刻 後]復如故。(本紀卷之十八、黎皇朝紀)
at five 1/4hour after

‘After 5 khac, all were restored.’

(7) [當 此 純 陰 月 季], 接得陀陽王歸, (本紀卷之十五、黎皇朝紀)

at this pure yin month end

‘At the end of this pure yin [day of the] month, (they) could welcome Da Duong Vuong back,’

2. [當+NP+VP+SUB+ NPtemp , ...]

(8) [當 天 眷 西 顧 之 日],
(be).at heaven favor West favor SUB day

不忍視生民之塗炭, (本紀卷之十、黎皇朝紀)

‘On the day when Heaven’s Favor westwardly looked back, it could not endure citizens’ misery...’

* The text used in this study (see Primary Resources) contains 卷首(Preface), 外紀 (Peripheral Records, Vol. 1~5), 本紀(Basic Records, Vol. 1~19) and 續編(Continued Compilation, Vol. 1~5). When citing each sentence, I put the number of volume with its title in parenthesis, e.g., Basic Records, Vol. 2: (本紀卷之二、李紀)

- (9) [當黎朝 主 弱 臣 強 之 際],
at Le dyasty sovereign weak subject strong SUB moment
登庸能師古昔之聖臣賢相，尊主庇民，如伊尹之輔太甲，周公之輔成王，其彰彰然偉績，庶可嘉焉。(本紀卷之十五、黎皇朝紀)
'At the moment when Le dynasty's sovereigns were weak and subjects were strong, if Dang Dung could inherit an excellent, ancient retainer, ...'

3. [NP+當+VP+(SUB)+ NPtemp , ...]

- (10) 而[太后 當 奔突跳梁 之 際]，
empress dowager at rush rampant SUB moment
心神不動，... (本紀卷之五、陳紀)
'However, at the moment of their rush and rampancy, Empress Dowager was calm...'

- (11) [臣 當 直 館 之 初]， 得預濡毫之列。
subject at assume officer SUB beginning
(卷首擬進大越史記全書表)
'When the subjects had just assumed officers at Su Quan, they could attend the procession of wetting brushes.'

- (12) [璠 當 徇 時]有詩云:(本紀卷之十五、黎皇朝紀)
Su at go on patrol time
'When Su went on patrol, he made a poem as follows.'

[NP+當+NP+VP+SUB+ NPtemp , ...]

- (13) [劉夔 當 北 朝 擾亂 之 時]，
Luu Nghiem at Northern dynasty disturbance SUB time
席兄舊業，建國紀元，(本紀卷之五、南北分爭紀)
'When the Northern dynasty was disturbed, Luu Nghiem could rely on his brother's achievement to found the nation ...'

- (14) [太宗 當 創鉅痛深 之 日]，变生肘腋，（本紀卷之二、李紀）

emperor at deep sorrow SUB day

‘On the day when Emperor Thai Tong was in deep sorrow, a disturbance occurred in a nearby place...’

It is obvious that prepositional phrases with *dāng* 當 referring to temporal locatives are quite common in literary Sinitic in Vietnam. Furthermore, their usage as temporal adverbials with A topicalized subject was also quite common, as in (10)~(14).

5. VIETNAMESE *ĐANG* IN THE OLD LITERATURE

In this study, I take into account two Vietnamese documents in order to analyze the actual usages of *đang*. One is the oldest Nôm text, and the other is the oldest Quốc Ngữ text. The former contains a Chinese--Vietnamese bilingual text in the form known as *giải âm*. In this kind of text, it is easy to see how the Chinese sentences were translated into Vietnamese.

5.1 *đang* in PT

The Nôm text used here is that of *Phật thuyết Đại báo Phụ mẫu Ân trọng kinh* 佛說大報父母恩重經 (PT for short). The original version of this Chinese-Vietnamese bilingual text was compiled between the 13th and 15th century*, and the text available now was published in the 18th century. I could find 10 sentences containing *đang* as preverbal elements. They correspond to Chinese 當, 方, 將, 故, and 曷. These elements have three kinds of meaning that is, ‘should,’ ‘will (intention),’ and ‘will (future).’ The Chinese equivalents, their meanings, and the number of occurrence are shown in the following table.

* Nguyễn (2008) and Trần (2012) suppose that the Nôm characters in this document represents Vietnamese in the 12th century. I suppose it was compiled between the 13th and 15th century from a philological point of view (Shimizu and Li 2019).

Table 1. *đang* and its Chinese equivalents in *PT*

| <i>đang</i> | ‘should’ | ‘will (intention)’ | ‘will (future)’ |
|-------------|----------|--------------------|-----------------|
| dāng 當 | 3 | 1 | 1 |
| fāng 方 | | | 1 |
| jiāng 將 | | | 2 |
| gù 故 | | 1 | |
| hé 曷 | | | 1 |

Each of the following examples express three meanings above*.

1. [當 (Ch): đương (V) ‘should’]

- (15) a. 汝 當 諦聽, 善 思念 之.
 you should listen, well consider this
- b. 邁 當 察 宜, 哈 卢 渚 帝.
 mây đương xét nghe, hay lo nhớ đây.
 you should look listen well think remember FP
 ‘You should listen and consider carefully.’ (34b1)

2. [當 (Ch): đương (V) ‘will (intention)’]

- (16) a. 汝 好 諦聽, 善 思念 之, 當 爲 汝 說。
 you well listen, well consider this, will for you explain

* For sentences (15)~(17), those labelled with ‘a.’ are Sinitic Chinese sentences and ‘b.’ are corresponding Vietnamese sentences written in Nôm characters.

- b. 邁 參 舍察宜, 哈 卢 渚 帝,
mày chin xét nghe, hay lo nhớ đây,
you well look listenwell thinkremember FP
當 爲 邁 麻 說.
Đương vì mày mà thốt.
will for you and speak
'You listen and consider carefully, I will explain for you.'
(38a4)

3. [當 (Ch): đương (V) 'will (future)']

- (17) a. 緣 此 人 造 經 力, 是 諸 佛
with this person create sutra power, then PL Buddha
等, 常 當 擁護, ...
etc. always will protect
- b. 因 徵 力 導 衣 經, 時 包
Nhân chung sức người ấy làm kinh, thì bao
because at power person that make sutra then how
饒 孛 等, 恒 當 遮護, ...
nhiều bụt đấng, hằng đương giá hộ
many Buddha etc. long always protect
'Thanks to the persons' power of creating sutras, many
Buddhas will always protect, ...' (30b2)

In the case of *giải âm* texts, where literal translation is preferred, the meaning of original Chinese sentences should be regarded as preserved in the Vietnamese sentences. Because the three meanings described above have nothing to do with the durative/continuous/progressive meaning, it is not plausible to regard the preverbal *đang* in PT as a durative/continuous/progressive marker.

5.2 *đang* in PG

The next objects of analysis are the usages of *đang* in *Catechismus in octo dies diuisus* (*Phép giảng tám ngày*, PG in short) by Alexandre de Rhodes (1651). PG is well known as the oldest Quốc Ngữ text that consists

of the sentences of *Catechismus*. I could find 18 cases in which *đang* is used, and all those cases are classified into seven patterns as follows:

1. [đang NPtemp ...] (2 cases)

- (18) ^x *fau* ^{nữa} *đức Chúa Iefu* *đang* *bốn mươi ngày*, ^y *hiện* *cho* *đầy* *tớ*
lastly Jesus *đang* 40 day appear for apostle
cả *xem*, ...
biggest look, ...
'Lastly, for 40 days, Jesus appeared for the biggest apostle to look, ...'
(245, x-y)

2. [khi ... đang NPtemp ...] (1)

- (19) *khi* *mặt* *blời* *ở* *trên*, *đang* *nửa* *ngày*, ⁱ *mà* *thốt* *chóc*
when sun on top, *đang* half day, CONJ suddenly
mặt *blang* *thì* *lên*, *cho* *đên* *dưới* *mặt* *blời* *ngay*, *mà* *che*
moon TOP rise upto under sun right CONJ hide
mặt *blời*,
sun
'When the sun was highest at the half-day point, and suddenly the moon rose up under the sun and eclipsed the sun.' (228, h-i)

3. [..., đang khi ...] (1)

- (20) ^m *mà* *lại* *nhật* *thực* *ấy* *một* *giờ* *rũoi* *làm* *tối* *mặt* *blời*,
CONJ solar eclipse that 1 hour half darken sun
đang *khi* *đức* *Chúa* *Iefu* *còn* *lở* *chịu* *tội* *trên* *cây* *Crux*,
đang when Jesus still live suffer crime on tree cross
'Furthermore, the solar eclipse darkened the sun for an hour and a half, while Jesus was still alive on the cross tree.' (229, m)

4. [khi đang VP thì ...] (11)

- (21) ^a mà khi đang làm việc ấy hết lực, thì đức Chúa bời
CONJ when đang do work that at full force then God
lộn tiếng nó,
confuse language he
'When doing that work at full force, God confused his language.'
(102, a)

5. [... khi đang VP] (1)

- (22) chẳng lọ là thấy đi gì đi gì mình làm, khi đang sống
not only that see what what self do when đang live
ở thế này,
in world this
'not only to see what he himself has done when living in this world,'
(272, z)

6. [khi NP đang VP, ...] (1)

- (23) ^a Sao le vì khi đức Chúa Iefu đang chịu trên cây Crux,
but because when Jesus đang suffer on tree cross
'có cầu cũ đức Chúa bời,...
have pray with God
'But as Jesus was suffering on the cross tree, they prayed together
with God, ...' (258, q-r)

7. [... khi NP đang VP] (1)

- (24) ^b thì kể tảo lực khôn nạn khác khi cõn ậy đang ùi
then talk in matter difficult other when army that đang surround
thành Ierufalem,
castle Jerusalem
'then talked in other difficulties when the army was surrounding the
Jerusalem Castle,' (259, b)

It is noteworthy that all of the cases above contain *đang* appearing in the subordinate clauses with temporal meaning (21~24) or in the adverbial phrases (18~20). In other words, *đang* precedes a temporal NP in (18)~(20), whereas it appears in preverbal positions in (21)~(24).

6. DISCUSSION

Concerning 10 cases of *đang* in *PT*, all of them appear in the preverbal positions. However, as mentioned above, they all correspond, not to the Chinese prepositional 當 that is of concern here, but to the adverbials that have nothing to do with durative/continuous/progressive meanings. This means that those 10 cases are not the case of durative/continuous/progressive markers but that the elements remaining in the adverbial meanings were originally possessed by Chinese.

On the contrary, at least 14 of the 18 cases in *PG* are regarded as the durative/continuous/ progressive markers appearing in the preverbal positions. The remaining four cases appear in the prenominal positions, but the NPs following *đang* still have temporal meaning, such as ‘*bốn mươi ngày* (40 days),’ ‘*nửa ngày* (middle of the day),’ ‘*khi* (when),’ and so on.

Considering the difference in the NP word order between Vietnamese (N+A) and Chinese (A+N), as well as the correspondence between 當 (*TT*) and *đang* (*PG*), NP_{temp} (*TT*) and NP_{temp} (*PG*), NP_{temp} (*TT*) and *khi* (*PG*), and VP (*TT*) and VP (*PG*), the correspondence between the Chinese sentence patterns containing 當 and those of Vietnamese containing *đang* can be proposed as in Figure 1. It is important to confirm that, in the case of *đang*+NP_{temp}, NP_{temp} remains as it is, while in the case of *đang*+VP, NP_{temp} is quite often translated into *khi*.

| <i>TT</i> | | | <i>PG</i> | | |
|-----------|------------|--------------------------|-----------|------------|-------------------------|
| 1. | 當 NP | (SUB) NP _{temp} | 1. | | đang NP _{temp} |
| 2. | 當 NP VP | (SUB) NP _{temp} | 2. | khi | đang NP _{temp} |
| 3. | NP 當 VP | (SUB) NP _{temp} | 3. | ... | đang khi ... |
| 4. | NP 當 NP VP | SUB NP _{temp} | 4. | Khi | đang VP, ... |
| | | | 5. | ... khi | đang VP |
| | | | 6. | khi NP | đang VP, ... |
| | | | 7. | ... khi NP | đang VP |

Figure 1. Comparison of sentence patterns in *TT* and *PG*

Based on the correspondence shown in Figure 1, I propose the process in which the Chinese sentence patterns 2 and 3 are translated into Vietnamese sentence patterns 4~7, as shown in Figure 2.

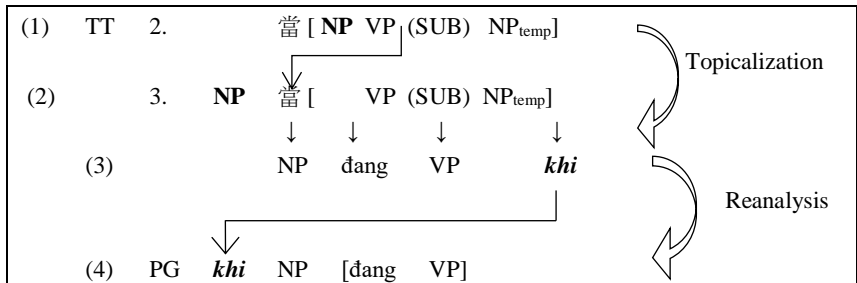


Figure 2. The process of developing *đang+V*

The process from sentence pattern 2 to 3 in *TT* can be explained in terms of topicalization (Meisterernst 2015:172). (3) in Figure 2 is the result of substituting each element of (2) to the Vietnamese equivalents. Since the word order in (3) is not accepted in Vietnamese syntax, the temporal noun *khi* is placed in the initial position, resulting in the sentence pattern shown in (4), which corresponds to patterns 4~7 in *PG*. After the process from (3) to (4) had been completed, a kind of reanalysis must have occurred. The reanalysis is a type of misunderstanding of the sequence in (4) and in regarding the unit ‘đang + VP’ as ‘preverbal + VP,’ which is different from the original structure ‘preposition + VP.’ Once the unit ‘đang + VP’ as ‘preverbal + VP’ is formed, the original meaning of 當 ‘be

at (a certain time)’ changes to the preverbal/auxiliary meaning and begins to function as a durative/continuous/ progressive marker.

6. CONCLUSIONS

In this study, I traced back the development process of the durative/continuous/progressive marker *đang* in modern Vietnamese by analyzing their usages in old documents.

First, I reviewed the studies on the grammaticalization process of *dāng* 當 in Chinese and analyzed the usages of the same element in literary Sinitic documents in Vietnam in order to confirm the same usages are also common in literary Sinitic in Vietnam, especially the prepositional usage of *dāng* 當, which is the main concern here.

I considered the The usages of *đang* that originates from the Chinese *dāng* 當 by analyzing its usages in the oldest Nôm and Quốc ngữ documents. While *đang* in the bilingual Nôm document has nothing to do with durative/continuous/progressive meaning, the data in the old Quốc Ngữ document provide us valuable information. These usages allow us to trace back its origin to the prepositional *dāng* 當 in Chinese, and the fact that all of them occur in the subordinate clauses or adverbial phrases reveals an important stage in the course of its development. In the following stage, the unit ‘*đang* + VP,’ which originates from ‘prepositional 當 + VP,’ was reanalyzed as ‘preverbal + VP’ and gave rise to the new function of *đang* as a durative/continuous/ progressive marker.

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ABBREVIATION

| | |
|------|----------------|
| CONJ | conjunction |
| FP | final particle |
| PL | plural |
| TOP | topic |

PRIMARY RESOURCES

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越南語語法標記 ĐANG 的文獻學研究

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本研究考察了現代越南語中進行體標記 *đang* 的語法化過程。*Đang* 來源於漢語“當”（*dāng*，“在”義），它後面經常跟隨著名詞、代詞或名詞短語修飾的“時”（“時間”義）。例如，“當[A]之時”，其中 A 是名詞、代詞或名詞短語(Pulleyblank 1995)。在 15 世紀出版的漢喃對譯文本中，漢語“當”有 5 處譯為“當”，有 1 處譯為“候”，有 4 處譯為“合”。另一方面，在 17 世紀的越南拉丁文文本中，該詞彙經常出現在從屬（附加）子句中。例如，(a) *đang* NP（時間短語）；(b) *đang* khi NP+VP；(c) khi (NP) *đang* VP。通過與越南漢文中“當”的用法比較可知，這些模式意味著一個發展順序：(Ch) 當+NP+VP+ (SUB) +NPtemp > (Ch) NP+當+VP+ (SUB) +NPtemp > (V) *NP+Đang+VP+khi > (V) khi+NP+Đang+VP。之後，“*đang*+VP”被重新分析，產生了進行體標記 *đang*。

關鍵詞：越南語、進行體、*đang*、語法化