

2025年第18屆語言學沙龍
2025 The 18th Linguistics Salon

語出驚人

語言學的多重宇宙

李佳穎 研究員
中央研究院語言研究所
學習困難的孩子教會我的事

陳浩然 特聘教授
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如何以科技及人工智慧
提昇語言學習成效

賴惠玲 特聘教授
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臺灣客語語料庫建置及應用

萬宗綸 助理教授
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阮月嬌的多重宇宙：
自媒體時代的越南華語
口音與多重社會解讀

張學謙 教授
國立台東大學華語文系
對語言景觀看台灣語言平穩
變遷：AI (智慧錯誤、
意識、修、破網) 的考察

3/15

09:00-17:00

地點：國立政治大學法學院演講廳（綜合院館北棟3樓）
報名費用：會員價/NT\$399；非會員價/NT\$499

電子信箱 活動官網

詳細說明請見活動官方網站：<https://lstsc.github.io/events> 有任何問題請洽：學術委員會 電子信箱：lstsc@ntnu.edu.tw

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Was I That
Lucky?
by Elizabeth
Zeitoun
Academia Sinica

The Lost Languages
and Thoughts, and
Beyond
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理事長的話



It feels like just yesterday that I last wrote this message, but time has passed quickly, and a few months have already gone by.

This issue presents a profound and heartfelt reflection on The Ministry of Education's 68th Annual Academic Awards won by Elizabeth Zaitoun. It also features an insightful research article by Ting-Ting Hsu. In addition, we are excited to introduce a brand-new column called "Meet Our Young Linguists." This section highlights the work of emerging scholars and helps our members gain a better understanding of their research.

Mark your calendars for The Linguistic Salon on March 15 (Saturday) at National Chengchi University. We encourage everyone to join this inaugural event and engage in meaningful discussions. The 26th National Conference on Linguistics (NCL) Call for Papers is now open, and we hope more students and researchers will take this opportunity to share their research.

The secretariat and I will begin preparations for the new LST Committee Election to ensure a fair and well-organized process. We will start early, giving our members ample time to participate before the LST Annual Meeting, which is expected to be jointly hosted with NCL on October 25 and 26, 2025 at National Taiwan Normal University.

Thank you for being part of LST. I sincerely thank you for your support of LST.





彷彿昨天才寫了上一期的會訊訊息，但時間一晃卻已悄悄過了好幾個月了。

本期會訊收錄了教育部第68屆學術獎得主 Elizabeth Zaitoun 的深刻感言，以及許婷婷助理教授的精彩研究。此外，我們推出了全新專欄 - 「Meet Our Young Linguists」，介紹新進教師與研究員，藉以讓大家多了解彼此的研究專長，促進多方交流。

另外，本屆語言學沙龍將於 3月15日（星期六）在國立政治大學舉行，誠摯邀請大家一同參與，相互討論交流！

同時，第26屆全國語言學論文研討會（NCL）現已開始徵稿，期待有更多的學生與專家學者藉此機會分享研究成果。

我和秘書處也將著手籌備下一屆台灣語言學學會理監事選舉事宜，希望及早規劃有助於讓選舉過程順利進行，也讓會員有更充裕的時間參與，在會員大會前完成提名等選前作業。預計與全國語言學論文研討會聯合舉辦的會員大會將於 2025年10月25日及26日在國立臺灣師範大學盛大登場，歡迎大家前來與會。

感謝大家一路以來的支持，讓學會能夠持續成長！期待在接下來的活動中與你們相見！

台灣語言學學會第十三屆理事長

鍾曉芳

特稿

Was I that lucky?

Elizabeth Zeitoun
Academia Sinica
February 1, 2025



1. Where to start?

There is nothing more challenging than writing a reflection on one's career upon receiving an award, and I must admit, I am not entirely sure where to begin, or what to say, for that matter. So, let me

start by acknowledging that throughout my career, I have often heard colleagues, students and even family members say, "You were/are lucky!" Well, while I understand the sentiment (and perhaps sometimes, the underlying resentment), the word 'lucky' seems to oversimplify the reality of the situation. It suggests that everything simply fell into place without much—or any—effort on my part. It implies that my journey was just a matter of chance. It erases the hard work, perseverance, the inevitable ups and downs, the moments of contentment and disillusionment, the periods when I felt I was not fast enough, or I was not good enough, when I struggled to meet expectations and fell short of my own standards, and all the many times I have questioned myself.

Those who say this should also reflect on the challenges one faces when you're only 25, especially as a European in an Asian country. It's not just about investigating languages, working on linguistics and doing research, but also navigating cultural differences, building relationships, and overcoming the inevitable and numerous obstacles that arise when you are in a foreign environment.

Think also about what you would have done if you'd met former President Lee Teng-hui at the age of 32! What I wondered back then was: What should I do for the next 33 years (if I retire at 65)? How can I keep up with my work, riding the high tide? Won't I just slip back down? How can I maintain the drive to move forward? How do I keep steering through the waves of both personal and professional growth? What is actually most meaningful in my research?

To say the least, there were many decisions I had to make—what to do, what not to do, how to adapt without losing my own identity or abandoning my values, how to do fieldwork with individuals whose credence I had to gradually earn, and how to gain the respect and trust of those around me.

But let's go back 32 and a half years. In August 1992, I was recruited by the Institute of History and Philology (which, on August 13, 1997, split to establish the Institute of Linguistics) at Academia Sinica, where I have built my entire career, shaped by both its challenges and its achievements.



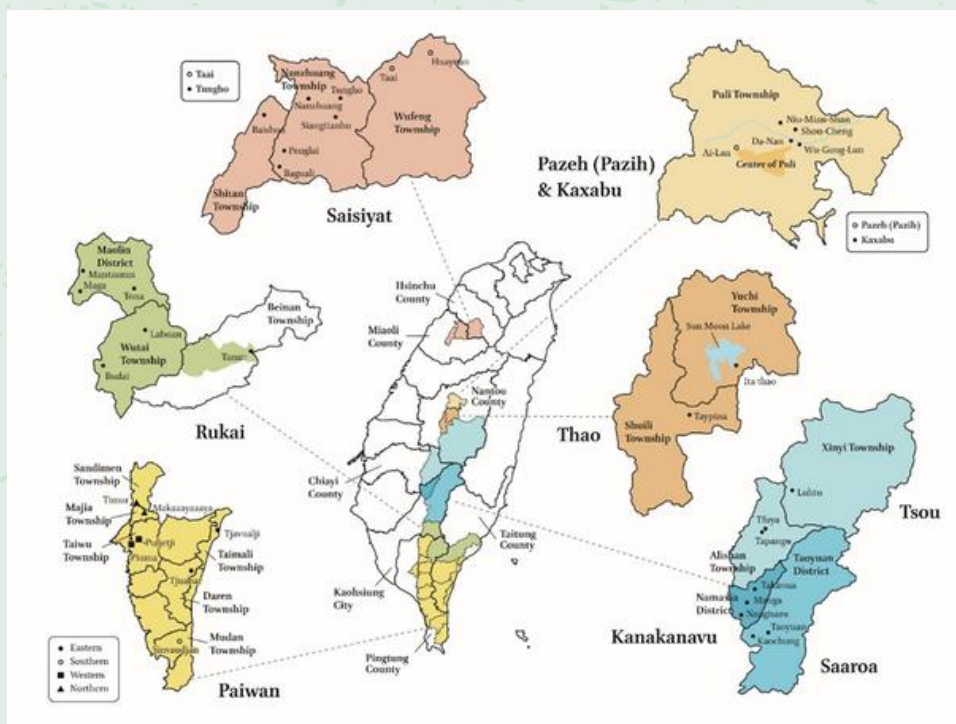
Photo 1: January 1993 in Taitung County

(Fieldwork with Prof. P. Li, I. Dyen, R. Blust, M. Ross, J. Wolff)

Thirty-two years may seem like a lifetime when you reflect on it, and yet, in many ways, it feels as though it has passed by the blink of an eye! Here I am, with so much behind me (and so much still to achieve), but it feels as though it was only yesterday that I began.

Over the past three decades, I have investigated a number of languages independently (see Map 1), and explored a few others through the lens of my PhD students, whom I encouraged to write grammars.

I often reflect on the painstakingly slow pace of my recording and analyzing the data, but collecting linguistic data when working with critically endangered or moribund languages, such as Rukai, Kanakanavu or Thao, is an inherently time-consuming process, a process that demands an immense amount of time and dedication: each step—gaining access to communities, building rapport with speakers, recording, transcribing, and analyzing the data—requires careful attention and patience; it often takes ten to twenty years to thoroughly research a language and produce a comprehensive reference grammar. Recently, what I have come to realize while analyzing Raleigh Ferrell’s Paiwan texts is that, over the years, your analysis changes over and over, to the point where you finally understand that the more you work, the less you actually seem to know, causing all your beliefs to be shaken.



Map 1: Languages investigated over the past 32 years (drawn by Wan-ting Liu) PAGE | 5

At the same time – and since I have been given the opportunity to speak – I would like to emphasize something that may seem obvious but is crucial: the ‘human element’ (or I should perhaps say ‘human connection’) is at the heart of our research. This means that we are deeply reliant on the individuals who open up to us, sharing their language so that we can collect data and help preserve the memory of their speech. And I would like to encourage all of you to reflect on the experience of being carried along by the process of fieldwork. Each new fieldtrip brings its share of questions, anxieties, surprises and joy. Unlike simply “googling” for data, fieldwork fosters the birth of a new love for the language, and for the people who speak it. There is always immense joy and satisfaction when you begin to understand the subtleties of a language whose system was once completely opaque, and sometimes a deep sadness invades you when you realize that you may never have enough data to fully grasp what is actually going on because one of your informants is no longer around. Such feelings are difficult to capture in just a few words, and I am not sure whether everyone will fully understand what I mean, but I hope you can sense the depth of field research.



← With Uva (1949-2020)
Kanakanavu, December 2013
(Namasia, Kaohsiung)

With You Ren-gui →
Saaroa, April 2017
(Baolai, Kaohsiung)





← With Mo'o

**Kanakanavu, March 2014
(Namasia, Kaohsiung)**

In the following, I will highlight what I believe to be major breakthroughs in my career. I won't go over every paper and book I have written. I know I could have done more, and perhaps done even better, and I have regrets about not having been persistent on certain topics. But, at the same time, I guess I did what I thought was right to do.

2. The dynamic/stative dichotomy in Formosan languages (Zeitoun & Huang 2000)

I believe that my first major paper was Zeitoun & Huang (2000), where we demonstrated that the Formosan languages exhibit a pervasive distinction between dynamic and stative verbs. Our main argument was that stative verbs are marked by \emptyset - and ma-(or m- in some languages), and in other contexts, these same verbs are marked by ka- (or k-), when they are marked as negative, imperative, irrealis, or they are nominalized. In contrast, dynamic verbs are marked by M- (in Ross' (2015) notation) or \emptyset - while in other contexts, these verbs remain unmarked, particularly when they are encoded as negative, imperative, causative, irrealis or nominalized. More recent findings support these earlier statements and reveal that in some languages, zero-marked verbs (in indicative/affirmative clauses) may take the pa-/p- prefix to indicate dynamicity, as seen in Saisiyat, Thao, Bunun, Kanakanavu and Atayal. The p-/pa- prefix seen in the m-/p- (or ma-/pa-) alternation corresponds to the k-/ka- found in the m-/k- (ma-/ka-) alternation.

Verb type	Indicative AV form	Alternant form – basic stem (negated or affixed)
Dynamic	M-	Ø-
	Ø-	
Stative	Ø-	ka-
	ma-	

Table 1: Schematization of the dynamic vs. stative verb alternations in Formosan languages

Is that the end of the story? No, we were challenged many times (see for instance Blust 2003) and sometimes we were misunderstood and our analysis misinterpreted. It is also clear that there are distinct homonyms of ka-, which encode various (and unrelated) functions. Ultimately, it remains to be seen whether the analysis we proposed is the “best”, as Stanley Starosta would have put it, and further rectification is necessary.



3. A grammar of Mantauran (Rukai) (Zeitoun 2007)

Another big challenge was, I guess, to start working on Mantauran (Rukai).

In August 1992, when I had just started working as a research assistant at Academia Sinica, Prof. Paul Jen-kuei Li asked me to study Mantauran as part of a larger project surveying the languages spoken in what was then Kaohsiung County. I could have worked on that dialect just for the duration of the project, i.e., one year. However, I found several aspects rather challenging: my informant's (Lü Yu-zhi) attitude and reticence towards linguists—she often said we were “stealing her language”; the controversial position of Mantauran within the Rukai language family; the seemingly “aberrant” grammar of this dialect; and the paucity of the data (a wordlist with around 700 words). I faced multiple difficulties. My Chinese was very poor, and analyzing a language with no description was extremely difficult. Challenges including: (i) getting used to the sounds of the language (my informant would not allow me to use a tape recorder, and my first encounter with the language involved mostly transcribing texts), (ii) avoiding constant reference and comparison to other Rukai dialects (particularly P. Li's (1973) syntactic study of Tanan (Rukai)), and (iii) finding “good informants”—most were very good storytellers but would refuse all kinds of elicitation. As I was often chased away from the village, I started visiting other Rukai villages. It took me five years (1992-1997) to realize I should persist and focus on one dialect first, before I could start working on the internal relationships of the Rukai dialects. I decided to continue investigating Mantauran but in order to write a comprehensive grammar, I had to avoid two pitfalls. First, I needed to steer clear of simply repeating Li's (1973) statements on Tanan Rukai. Second, I had to prevent being influenced by features found in other Formosan languages.

From the moment I decided to sit down and focus on writing a grammar, to the time it was finally published, it took me 10 years. Each time I tried to concentrate on writing, I would get distracted by various tasks at Academia Sinica, such as organizing major conferences such as ICAL-8 in December 1997 and RRG in June 2005. And of course, you cannot exclude the feeling of procrastination and the many excuses you find to explain the emptiness.



Note that I insisted on using the title “A grammar ...” for my monograph rather than simply “Grammar...” (or “Reference grammar...”) because I wanted to ensure readers understood I was describing the language based on linguistic material collected over a 15-year period (1992-2007). My intuition proved correct, as this dialect has changed significantly over the past twenty years or so.

I must admit I was immensely happy when Dixon wrote to me, later recommending my grammar among 14 others written on languages around the world (Dixon, 2010:81-83). I thought that might have been “chance”, that I was simply “lucky”. However, in September 2016, I met William Foley in France — the author of a grammar of The Yimas language of New Guinea (1991), and one of my role models in linguistics—and he said it was a “fabulous grammar”.

Mantauran Rukai exhibits a very rich morphology. Quite interestingly, it is a head-marking language, that is, syntactic relations such as possession and grammatical relations are marked on the head, i.e., the head noun in an NP, and the verb in a VP. Unlike other Formosan languages, it is an accusative language in that the single argument (S) of an intransitive sentence corresponds to the Agent (A) of a transitive sentence. I won't go through each construction, but many are very interesting because they challenge formal theories and what we actually know of general linguistics.



Photo 2: In Wanshan, Maolin District, Kaohsiung City (April 2019)

4. A study of Saisiyat morphology (Zeitoun et al. 2015) and beyond

Let me now turn to a new episode and embark on another journey. I had not yet finished working on my comparative study of Rukai that Prof. Li strongly encouraged me to explore another Formosan language. Since 1999, I had worked on and off on Saisiyat and had, for a couple of years, analyzed texts with an assistant, Tai-hwa Chu, whom I had trained. I had also worked with Chen-huei Wu on Saisiyat reduplication, while supervising her in a post-MA program at Academia Sinica from 2003 to 2004. I was more interested in syntax, but Tai-hwa is better at phonology. Knowing that Marie M. Yeh had done extensive fieldwork and research on Saisiyat syntax, and given the above-mentioned background, I thought we could try working on Saisiyat morphology.

This research proved to be highly challenging, though for entirely different reasons than my work for Mantaoran (Rukai). However, it was also a thousand times rewarding, for reasons that will become clear below. Before and during the five and a half years I was writing the monograph, there were 63 publications on Saisiyat. As a result, I had to ensure I did not overlook any relevant publications, while also avoiding unnecessary repetition of prior work without proper citation. Having learnt from previous experience, I focused exclusively on Saisiyat morphology, setting aside my other research. Ultimately, I produced, with the help of Tai-hwa Chu and lalo a tahesh kaybaybaw (with whom I collected in 2004-2005 four hundred pages of data) a monograph of 1,300 pages, which was trimmed to 600 pages, after review and for the sake of publication.

The monograph, divided in ten chapters, begins with an overview of the Tungho Saisiyat grammar, including its phonology and morphosyntax. It goes on examining the morphological units, morphological process, and major lexical categories of this language as a basis for the study of its nominal and verbal morphology (including valency-changing operations—causativity, reflexivity and reciprocity), nominalization and composite verbs (affixed verbal and nominal roots as well as numerals). The morphological analysis was cast in terms of the morpheme-based approach, for reasons that go back to my study on Mantaoran Rukai and are explained in my (2007) monograph.

Robert Blust, then Editor of the Oceanic Linguistic series, stated (in an ad of the book) that “only a few hundred speakers of Saisiyat remain [...] making this work not only valuable for its content, but timely in saving something of a language that may not survive very far into the future. A few pioneering studies of Saisiyat have been done so far, but nothing of this magnitude.” We received also more critical—though highly constructive—reviews, such as the one by D. Kaufman (2017) who pointed out several shortcomings in our book. I must say some of his comments, particularly regarding the way we collected paradigms (given that the language is disappearing) deeply upset my assistant. However, we all recognize the importance of learning from our mistakes. D. Kaufman pointed that “one particular rich area for further research that has been surprisingly neglected in the Saisiyat literature except for a few stray comments, and that is the role of language contact in Saisiyat, and the changes that have taken place from Ogawa & Asai’s (1935) documentation to the modern language”. I took these comments to heart, and in the same year this study was published, lalo began her MA studies. I had not expected her to learn more about linguistics, but when I learnt about her plans, I encouraged her to work on language contact—specifically the influence of Hakka (she speaks fluently) on Saisiyat phonology and she later published her MA thesis (kaybaybaw 2018).

Our work on Saisiyat continues, and we meet as regularly as possible. We often mention our late primary informants—Baki’ Kalih, Baki’ Parain and Koko’ Maya—who always encouraged us throughout our many years of fieldwork.

The connections I have built with the Saisiyat are profound, and none of my work could have been done without the unwavering support of Tai-hwa and lalo. Every day I feel immensely grateful to have them at my side, encouraging me and collaborating on every aspect of my work. That said, I know I am certainly too slow, as I juggle too many things at a time. But beyond the work itself, I guess we share something much deeper, and I would never give up my research on Saisiyat for anything in the world.



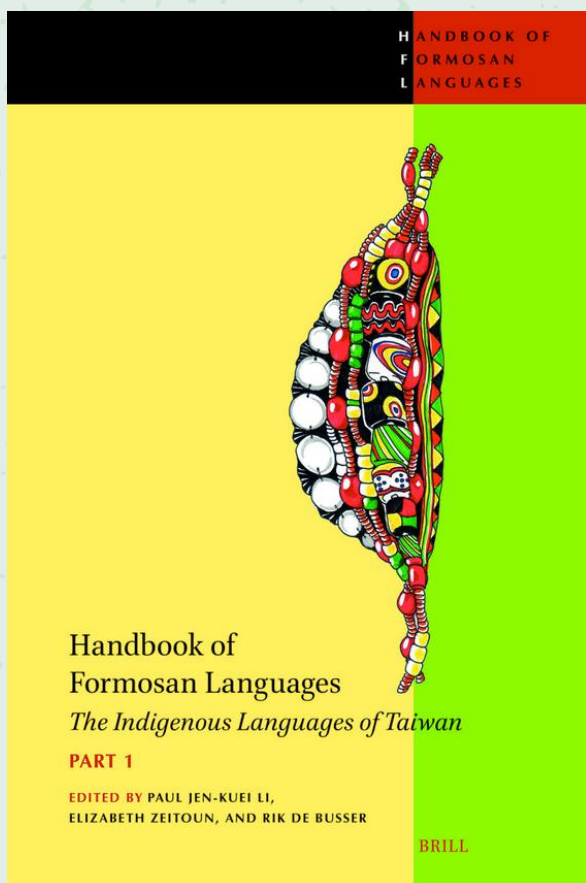
5. Handbook of Formosan languages: The Indigenous languages of Taiwan (Li, Zeitoun and De Busser 2024)

The last work I would like to mention is the Handbook of Formosan languages: The Indigenous languages of Taiwan (henceforth Handbook) which was edited by Paul J. Li, Rik De Busser and myself, with contributions of 36 authors over a period of three years (February 2020-February 2023).

I am especially grateful to Uri Tadmor who first approached Prof. Li and Rik De Busser, and me during SEALS-28 in 2018 in Kaohsiung. We continued our discussion the following year, and submissions began arriving in February 2020. It is important for me to note that Uri was always behind the scenes, at every stage and in every situation, and that his support has meant a lot to me.

Editing a book of 60 chapters, of 2,100 pages was by no means an easy task. One of the biggest challenges was communication – most of the time I handled to the best of my ability – with the contributors. Some contributors felt I was too strict; others were discouraged by (internal) screening and/or (external) reviewing comments. A few withdrew in the process; others refused to give us any chance, and we had to reject some papers – either during an early stage or later – because they just did not meet our expectations.

The *Handbook* was made available in May 2023, and it was released in print in January 2, 2024, that is 13 months ago. Nearly 90 years after the publication of Ogawa & Asai (1935), we hope that the Handbook will have a significant impact in phonetics, phonology, and morphosyntax, and that it will serve as a valuable tool for initiating or furthering research on the Formosan languages.



The organization of the *Handbook* is arranged in such a way that there is a relative progression in the reading of the chapter, though each is self-contained, cross-reference to other chapters in the handbook being made whenever necessary.

The five introductory chapters that follow the introduction of the *Handbook* outline the historiography of Formosan languages spanning over the past 400 years, from the documentation of the very first languages to the emergence of a linguistic field, with the last of these chapters presenting a comprehensive review of the writing systems that have been devised over the centuries.

The second part is the largest. It includes 35 chapters. Twenty-one chapters are dedicated to cross-linguistic studies on phonetics and phonology (5 chapters), morphology (2 chapters), and syntax (14 chapters) of Formosan languages. They are followed by two chapters which discuss the contributions of Formosan languages to linguistic theories and to models of sentence processing. The five following chapters (from hereon, the chapters were included in the second volume) focus on historical linguistics, including the classification of Formosan languages within Austronesian, Proto-Austronesian phonology, Proto-Austronesian morphology, Proto-Austronesian lexicon and grammaticalization. These are followed by three chapters on language contact and four chapters on miscellaneous topics such as numerals, taboos, euphemisms and metaphors, language policies through the implementation of various actions (language teaching, proficiency tests, edition of textbooks etc.) in the past 30 years and the evaluation of such policies.

The last 19 chapters (in the third volume) present comprehensive sketches of the fifteen extant Formosan languages and four chapters dedicated to Yilan Creole, Basay, Favorlang and Siraya. In addition to giving an overview of the documentation of each language, these chapters describe major characteristics, and outline their major phonological and morphosyntactic features.



I have not yet seen any reviews of the *Handbook*, so cannot say much about its reception, but our editorial work was praised for its efficiency. I would like to emphasize two key points: first, as editors, we were very much dependable on the goodwill of all the contributors. The timing of the Handbook was also ideal, as it represents the culmination of 30 years of intensive research. During this period, Formosanists have made significant progress in cross-linguistics and cross-dialectal studies, in the reconstruction of Proto-Austronesian lexicon, phonology and morphology, and the development of new interdisciplinary research domains, such as computational linguistics, and more recently psycholinguistics and neurolinguistics. Moreover, we all fostered strong national and international collaborations through the organization of numerous conferences, scholar exchanges and research trips. In particular, the writing of last 19 chapters was greatly facilitated by the long editorial groundwork and the publication a few years ago of grammatical sketches in Chinese under the supervision of Lillian M. Huang.



Photo 3: My father and my children, with a neighbor of my informant, Ke A-hsiang in Tona, Maolin District, Kaohsiung City (Summer 1999)

6. Was I lucky?

So, was I lucky? Yes, I consider myself very fortunate:

- to have realized the dream I had when I was 18, still a high school student—envisioning myself earning a PhD degree (though I was not too sure in which field!) and pursuing research.

- to have had the opportunity to work for so many years with individuals who showed immense patience in explaining the intricacies of their languages to me. I am deeply grateful to all my informants, both those who are no longer with us and whom I often remember with nostalgia, as well as those who continue to collaborate with me, for their trust in my work and their unwavering support.

- to have had the freedom to work outside a “formatted” framework, and, instead, gradually explore various fields of linguistics, ranging from syntax/semantics to typology, morphology, historical linguistics, ethnolinguistics, language contact, lexical semantics, and beyond.

- to have received the financial support of my own institution, the Institute of Linguistics at Academia Sinica, as well as numerous sponsors, including the Council for Science and Technology, the Council of Indigenous Peoples, the Ministry of Education, the Chiang Ching-Kuo Foundation.

- to have been granted the unconditional moral support of my family, including my late parents, who frequently accompanied me in the field in different Indigenous communities when my children were young, always listening, encouraging, and reassuring me in my choices; and my children for their love and unwavering support. They have been, and continue to be, the driving force behind my research.



Nothing could have been achieved without the support of many individuals and institutions. I have mentioned a few throughout this discussion, but to conclude, I would like to take this opportunity to express my deepest gratitude to the professors that have inspired me throughout my undergraduate and graduate studies and beyond. I am especially grateful to Janine Bouscaren (Paris VII), Marie-Claude Paris, my Ph.D advisor, and President of my Habilitation jury, who has always encouraged me from our very first discussion on the Tsou language; to Samuel Hsu Wang for welcoming me to National Tsing Hua University and helping me obtain my MA in 1992; and Paul Jen-kuei Li, for introducing me to historical linguistics, field methods and much more. I also want to thank my colleagues, whether Taiwanese, Japanese, Australian, American, European (and most importantly, French) for the diverse collaborations, numerous conversations, and both completed, ongoing or aborted projects. I can't cite them all by name, but I hope they will understand how grateful I am to them all. My heartfelt thanks also go to my students and assistants, from whom I have learned so much, and whom I have had the privilege of mentoring over the past 27 years, instilling in them the principles of innovative research that always strive for excellence.

Reaching this point has required a great deal of dedication and sacrifice and the journey has not always been easy, but it has been so incredibly rewarding that I feel very much grateful for all the opportunities I have had along the way.



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The Lost Languages and Thoughts, and Beyond

Ting-Ting Christina Hsu
Chung Yuan Christian
University



“Should it really be included?” I heard one man say. “It’s such an unpleasant word that I feel we should discourage its use.”

“We are not the arbiters of the English language, sir. Our job, surely, is to chronicle, not judge.”

--The Dictionary of Lost Words, Pip Williams 2020, p.19

The above exchange, selected from Pip Williams's novel *The Dictionary of Lost Words*, is between the narrator Esme's aunty, Ditte, and one of the assistant editors of the Oxford English Dictionary (OED), which Esme's father, Dr. Nicoll, is working on. Ditte serves as a role model for Esme. Ditte is eloquent, witty, and luminous, and she is one of the few women able to contribute her opinions to the ongoing editing process of the dictionary in her time. As Esme grows older, she begins to realize that many words left out by the dictionary editors are words used by women, the lower classes, or marginalized groups. These words are considered unimportant or are disregarded by the predominantly male lexicographers and scholars working on the OED.

As the story unfolds, Esme becomes more vocal about the importance of these words. She realizes that by preserving them, she can give voice to the experiences of women and others who are underrepresented in the dominant historical narrative. She is actively trying to reclaim language and highlight its role in shaping gender, power, and identity.

Though *The Dictionary of Lost Words* is a work of fiction, it is based on real events. Some of the lexicographers mentioned in the novel did participate in the editing of the Oxford English Dictionary from 1879 to 1928, as recorded in the Timeline at the end of the book. After some of the editorial team members leave their positions, some of the lost words are able to reclaim their place in the dictionary. The most intriguing aspect of the lexicographers' conservative stance against including certain 'unpleasant' words is their motivations. Why do they avoid these words, despite the fact that they have been submitted to the Scriptorium by English users who wish for them to be included in the dictionary? What exactly are they trying to avoid?

The Mysterious Power of Language

“When you learn it, when you really learn it, you begin to perceive time the way that they do, so you can see what’s to come.”

--Dr. Louise Banks, *Arrival*

The answer to this question may lie in the belief that language carries thoughts—and conversely, to halt thoughts, one must first stop language. This concept is powerfully portrayed in the film *Arrival*, where Dr. Louise Banks, after learning the aliens’ non-linear language, begins to perceive time in a non-linear manner, foreseeing future events. This idea closely mirrors the Sapir-Whorf Hypothesis, which posits that the structure of a language shapes the way individuals think, influencing their perceptions and behaviors. A simple illustration of this phenomenon can be found in the structure of number systems. For instance, when you visit France and need to order 90 mussels for your dinner party, you may find yourself struggling with how to express the number 90, as it is pronounced *quatre-vingt-dix* (‘4-20-10’), meaning 90 equals four times twenty plus ten. This unique construction forces you to engage in basic math to understand the number, which may seem unusual to English speakers. Such linguistic structures have caught the attention of researchers. For example, psychologist Kevin Miller suggests that this difference in language structure affects children’s early arithmetic abilities. Miller claims that Mandarin-speaking children, whose language uses a transparent number system, are typically one year ahead in math skills compared to English-speaking children. In Mandarin, numbers are constructed regularly, with terms like *yi* ‘one’, *er* ‘two’, and *shi-yi* ‘eleven’, making it easier for children to grasp mathematical concepts. In contrast, English speakers may reverse the order, saying “thirteen” as three plus ten, creating a more complex framework for young learners. This linguistic transparency in Mandarin facilitates early arithmetic development. Such theories could have been incredibly beneficial in helping children overcome cognitive and language barriers, especially in a multimodal learning environment. Unfortunately, the belief in the power of language to shape thought has often been exploited by authorities—some governments, for instance—who seek to control or ban certain words or even entire languages to suppress dissent and limit free thought. The biblical story of the Tower of Babel provides a poignant example, showing how the fragmentation of a shared language was used to

scatter people and prevent them from uniting against divine authority. In both historical and fictional contexts, language control becomes a powerful tool to limit the scope of human thought and connection.

Though the theory of linguistic determinism, championed by twentieth-century linguists Edward Sapir and Benjamin Lee Whorf, remains controversial—and has been tied to complex historical events that have had troubling consequences—one thing is clear. Different languages help us understand how their speakers think, behave, and interact with others in their communities. In other words, languages help us understand culture. Borrowing from Dr. Banks' words in *Arrival*: “When you learn it, when you really learn it, you begin to perceive (the world) the way that they do.” This understanding, however, does not empower us to challenge power structures directly, but rather encourages us to appreciate the beauty of different cultures, their ways of life, and the unique histories carried within their languages.

Differences in languages and cultures are not dangerous, nor do they signify cognitive impairment; they are simply like wrinkles and fingerprints—each making people unique. For example, Mandarin Chinese is known for lacking morphological tense, yet this does not hinder its speakers' ability to distinguish past, present, and future. Similarly, the Amazonian language Pirahã lacks number expressions, instead relying on approximations like *hoí* ‘few’ or *yahi* ‘many,’ often supplemented by gestures or repetition, such as saying *xihí xihí xihí* ‘banana banana banana’ to indicate “three bananas.” The fact that Pirahã speakers do not specify exact numbers does not mean they cannot comprehend numerical concepts—it simply means that they do not view such distinctions as essential for their daily lives.

Consider, too, the case of Inuit languages, where different words are used to describe different types of snow. While in English, there may be just one word snow, Inuit speakers have an array of terms to capture the nuances of snow that are critical to their environment:

- (1) **Aput** tuq-tuq.
snow LOC-LOC
 ‘the (fresh) snow is piled on the ground’
- (2) **Tuktu** uk-u.
snow packed-NOM
 ‘The snow is packed.’
- (3) **Siqoq** nu-taa-q.
snow hard-ASP-NOM
 ‘The snow is hard.’



These examples illustrate that while some languages may use a single term for snow, Inuit languages employ multiple expressions to capture the various states of snow, reflecting its importance in their environment and daily lives. English and Mandarin speakers, although not using specific terms for each type of snow, still understand intuitively the distinctions between hard, packed, or freshly fallen snow. This suggests that the absence of a particular word in a language does not mean that the concept itself is absent from the minds of its speakers. If this is the case, then we must ask: how can the lack of certain expressions in a language truly limit a speaker’s ability to perceive and understand the world? And, more crucially, how can banning a language ever prevent people from sharing ideas, especially when those targeted by such bans are often marginalized groups?

So, the mysterious power of language is not simply its potential to challenge authority. Rather, its true power lies in its ability to offer us different perspectives, shaped by the diverse experiences of people, and to foster communication across these differences. Language is a bridge for thought, and as long as it serves that purpose, it is equally beautiful and elegant. For example, the Gaelic phrase spoken by the Scottish Jamie Fraser in *Outlander* to his bride Claire— “Sassenach, dinna fash!” (“Don’t worry, *Outlander*”)— holds as much beauty as Romeo’s famous line from *Romeo*

and Juliet: “Under love’s heavy burden do I sink,” both of which reflect a unique beauty, even though some languages or dialects may sometimes be overlooked or undervalued in mainstream culture dominated by a single language. Similarly, when a man speaking Taiwanese Southern Min refers to his wife as *khan-tshiu* (“hold hands”), it carries as much, if not more, emotional depth than calling her *tài-tài* in Mandarin. These varied expressions of love show the many ways language captures our world—not to alter it, but to reflect the beauty of our surroundings. Ultimately, these differences are choices made by speakers, choices that should not be judged, for the freedom to choose one’s language is a human right. As linguists—or potential linguists—we bear the responsibility to protect linguistic diversity, allowing space for speakers to select the language that best meets their needs. After all, language is a tool, not a weapon, as Dr. Banks from *Arrival* reminds us. Those who seek to weaponize language would do well to look within its crystalline beauty, which shines brightly like the stars in the night sky, pure and harmlessly innocent. There is no need for fear or shame in embracing linguistic diversity. We should not wait until a language is lost to preserve it; instead, we should cherish each language, along with the rich culture it carries, so that we do not regret what we could have saved once it’s gone.

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Planting Seeds or Going to Battle? – Metaphor and Gender in Business Discourse

培育或征服？ 商業語境中的性別隱喻



↑ Professor Siaw-Fong Chung (right), Director of the NCCU EMI Resource Center and President of the Linguistic Society of Taiwan, presents a certificate of appreciation and a commemorative gift to the keynote speaker, Professor Kathleen Ahrens (left) from the Department of English and Communication at The Hong Kong Polytechnic University

On Friday, February 21, 2025, the EMI Resource Center at National Chengchi University (NCCU), in collaboration with the Linguistic Society of Taiwan, hosted a thought-provoking academic lecture in Conference Room 5 on the 7th floor of the Administration Building at NCCU.

Titled “Planting Seeds or Going to Battle? Metaphor and Gender in Business Discourse,” the event featured Professor Kathleen Ahrens from the Department of English and Communication at the Hong Kong Polytechnic University as the keynote speaker. The session was moderated by Professor Siaw-Fong Chung, Director of the NCCU EMI Resource Center and President of the Linguistic Society of Taiwan. Additionally, Associate Professor Ren-Feng Duann from the General Education Center at National Taitung University and Assistant Professor Yao-Ying Lai from the Graduate Institute of Linguistics at NCCU participated as discussants.

Professor Siaw-Fong Chung delivered the opening speech before Professor Kathleen Ahrens presented her research on how language shapes perceptions of gender and power. The speaker’s work focused on conceptual metaphors in business and political discourse and her research analyzed how the “war” (WAR) and “planting” (PLANT) metaphorical frameworks function in gendered communication. She highlighted challenges faced by women in leadership, such as the “glass ceiling” and the “glass cliff,” demonstrating how these metaphorical structures influence views on career advancement and leadership roles. Using ontological frameworks and collocational analysis, she explored how metaphors reinforce gender stereotypes and proposed alternative linguistic models to illustrate gender equality in leadership. She also analyzed Hillary Clinton’s rhetorical strategies and illustrated how female leaders navigate traditional gender expectations through metaphor use.

Associate Professor Ren-Feng Duann explored “Metaphors and Translations of ‘校正回歸,’” which analyzed its impact on public perception during Taiwan’s COVID-19 pandemic. She analyzed how this term was translated as “backlog” and “retrospective adjustment” and examined how it was interpreted across different languages and cultural contexts. She also explained how its ambiguity, along with media portrayals, contributed to public misunderstandings, criticism, and skepticism. Through corpus analysis, she investigated how the term evolved in news reports and social media discussions which emphasized the role of language in political and social communication.



↑ Discussant, Associate Professor Ren-Feng Duann from the General Education Center at National Taitung University, delivered a speech.



↑ Discussant, Assistant Professor Yao-Ying Lai from the Graduate Institute at NCCU, delivered a speech.

Assistant Professor Yao-Ying Lai presented her research on “Hidden Meaning in Sentences: Conceptual Representations and Real-time Processing.” Her work, grounded in neurolinguistics and psycholinguistics, investigated how people process semantic ambiguity in real time. Using fMRI studies, she examined how the brain resolves complement coercion and aspectual coercion, which demonstrates how language comprehension involves immediate adjustments based on prior knowledge, contextual cues, and semantic expectations. Her findings offered critical insights into both human cognition and the development of AI-driven natural language processing.

The event brought together faculty and researchers from NCCU and other academic institutions and sparked lively discussions on how language both reflects and shapes gender, power, and societal structures. Through this interdisciplinary exchange, attendees gained fresh perspectives from linguistics, translation studies, and cognitive science, re-evaluating the profound influence of language on gender issues.



↑ Distinguished Professor Huei-Ling Lai from the Department of English at NCCU raised a question regarding the speaker's presentation.



↑ Group Photo

Meet Our Young Linguists

中研院語言所 新進助理研究員

林凱胤

研究專長：

- 語言習得
- 實驗語言學
- 計算語言學
- 歷史語言學相關的句法語義問題
- 自然語言處理應用



國立政治大學英文系 助理教授

張晨恩

研究專長：

- Semantics/Pragmatics and interfaces
- Experimental Approaches and Cross-Linguistic Variation
- Speech Acts
- Implicatures
- Politeness in Digital Communication

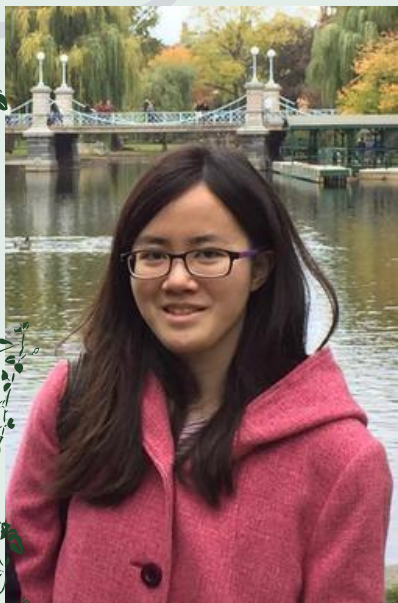


國立中正大學外文系 助理教授

吳勉禎

研究專長：

- 第二語言習得
- 心理語言學
- 語意學
- 語用學



國立臺灣科技大學語言中心 助理教授

沈喬逸

研究專長：

- Sociocultural Linguistics
- Language and Gender/Sexuality
- Linguistic/Semiotic Landscape
- Applied Linguistics
- (critical) Discourse Analysis
- Applied Sociolinguistics to Language Education



中研院語言學所 博士後研究學者

林鴻瑞



研究專長：

- 南島語言
- 漢語方言

著作：

- 《噶哈巫語參考語法：一個極度瀕危的臺灣南島語》

國立政治大學語言所 助理教授

郭岳鑫

研究專長：

- 語言學
- 語意學
- 歷史語言學



虎尾科技大學語言教學中心 助理教授

陳怡君

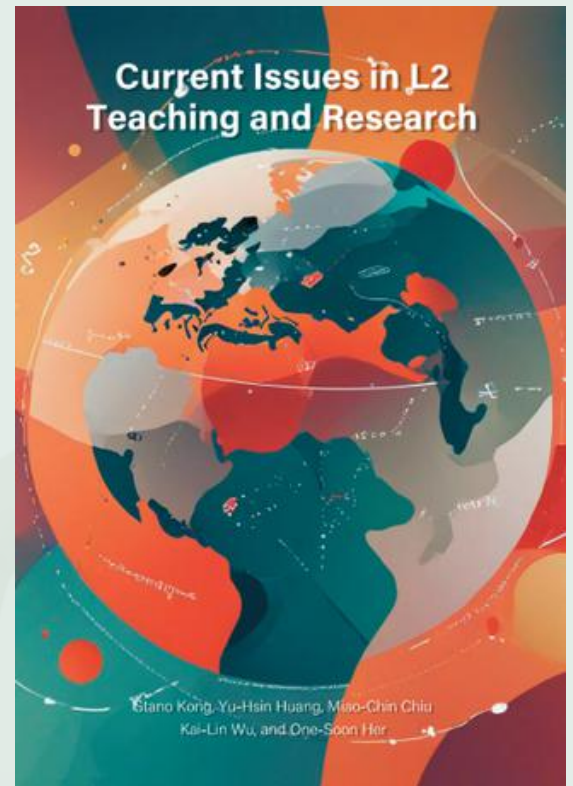
研究專長：

- 漢語語言學
- 漢語方言學
- 華語教學

CURRENT ISSUES IN L2 TEACHING AND RESEARCH

by Stano Kong, Natasha Yu-Hsin Huang,
Miao-Chin Chiu, Kai-Lin Wu, One-Soon Her

Current Issues in L2 Teaching and Research is the inaugural volume of a collection born from the First Tunghai International Conference on Second Language Research, held in Taiwan in 2023. This book brings together selected papers from the conference, offering fresh insights into second language (L2) acquisition and teaching across different languages. By including diverse research topics, the collection highlights the importance of cross-language collaboration in the L2 field.



The volume covers a wide range of L2-related issues, such as language acquisition theories, cross-linguistic influence, and the role of early exposure in language learning. Studies in this book explore various languages, including Chinese, English, Japanese, and Vietnamese, offering both theoretical discussions and practical teaching applications. The research not only addresses common challenges faced by learners but also provides strategies to improve L2 instruction.

This collection serves as a valuable resource for both researchers and educators, showcasing the multifaceted nature of second language learning. By bridging theory and practice, the book encourages future dialogue and innovation in the L2 field. With the next conference set for 2025, Current Issues in L2 Teaching and Research marks an important step in fostering ongoing collaboration and knowledge exchange in the international L2 community.

《來到臺灣》

國立臺灣師範大學華語文教學系
蕭惠貞教授主編
王韻涵、張聲婷、黃千芮 副主編

核心理念

第一篇：交際活動

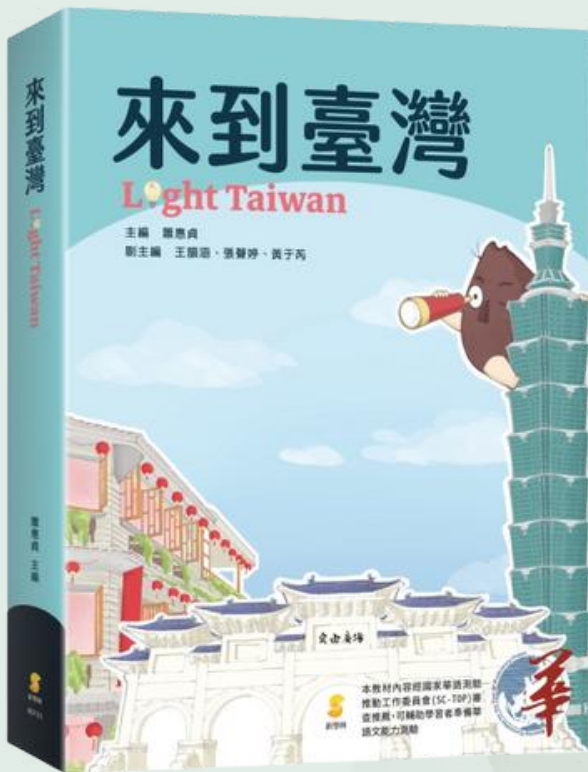
旨在強化出道臺灣之留學生與他人溝通交流的技能，該篇提供各樣必要且常用的基礎交際語境，並協助留學生提早準備應備之流程概念。

第二篇：在地互動

旨在由自身的交際活動轉向與社會生活的連結。提供學習者相關背景知識及語言技能，協助學習者做好長期在臺的準備。

第三篇：校園生活

該篇主題由學習者所熟悉之話題從日常拓展至校園生活，目的在於幫助目前或未來即將在臺灣求學之學習者，更快速地融入校園生活。



《動之以情：從情境學習 臺灣手語動詞》

國立中正大學語言學研究所

張榮興 教授 著作



本書收錄1006個臺灣手語動詞及詞組，涵蓋九大日常生活主題。每個單元包含詞彙例句、反思練習與心得記錄，循序漸進學習。透過情境引導，幫助學習者理解動詞的語意及使用場合。

提供手語示範影片，方便學習者熟悉動詞打法。強調動詞在句子中的核心角色與句法結構。引導學習者在實際情境中靈活運用臺灣手語，提升溝通能力。

學術活動訊息

語出驚人： 語言學的多重宇宙

2025年第18屆語言學沙龍
2025 The 18th Linguistics Salon

語出驚人

語言學的多重宇宙



李佳穎 研究員
中央研究院語言研究所
學習困難的孩子教會我的事



陳浩然 特聘教授
國立台灣師範大學英語學系
如何以科技及人工智慧
提昇語言學習成效



賴惠玲 特聘教授
國立政治大學英國語文學系
臺灣客語語料庫建置及應用



萬宗綸 助理教授
國立陽明交通大學外國語文學系
阮月嬌的多重宇宙：
自媒體時代的越南華語
口音與多重社會解讀



張學謙 教授
國立台東大學華語文學系
對語言景觀看台灣語言平權的
變遷：MAR（智覺錯誤、提升
意識、修補破網）的考察

3/15
09:00-17:00

地點：國立政治大學法學院演講廳（綜合院館北棟3樓）
報名費用：會員價/NT\$399；非會員價/NT\$499

電子信箱  活動官網 

詳細說明請見活動官方網站：<https://lstsc.github.io/events> 有任何問題請洽學生事務委員會電子信箱：lingstudent@gmail.com

主辦單位 台灣語言學會  台灣語言學學會  協辦單位 國立政治大學語言學研究所  語言學研究所  國立政治大學英國語文學系  國立政治大學英國語文學系 

語言學學會委員團隊敬邀：

- 對「社會語言學」有興趣
- 關心「語言文化保存」
- 關心「台灣語言平權」與「語言多樣性」
- 想了解「AI技術」如何應用於「語言學習與教育」
- 想了解「腦部神經機制」如何影響「孩童語言學習」
- 想報考「中、外國語文、語言學科系/研究所」的同學！

完整參與沙龍將檢附
「參加證明」及
「8小時講座時數認證」

活動時間：2025年03月15日（六）09:00-17:00
活動地點：國立政治大學 法學院演講廳
活動網址：[HTTPS://LSTSC.GITHUB.IO](https://lstsc.github.io)
報名及繳費：[HTTPS://PAY.LINGUIST.TW/?P=CONFERENCE](https://pay.linguist.tw/?p=conference)

議題涵蓋廣泛，如人工智慧、文化保存、社會平權，與認知科學等領域，透過不同領域間的對話與碰撞，拓展大眾對語言學的想像，同時仍聚焦於語言學之核心主題。

本次重磅邀請講師群
（以演講順序排列）

- 中央研究院語言學研究所
李佳穎 研究員
- 國立政治大學
賴惠玲 特聘教授
- 國立臺灣師範大學
陳浩然 特聘教授
- 國立陽明交通大學
萬宗綸 助理教授
- 國立臺東大學
張學謙 教授

期刊徵稿



東南科技大學《語文與國際研究》

一、本刊全年徵稿，隨到隨審。每年6月底前及12月底前各出刊一期，接受以下相關領域之論文：

- (一) 語言與文學：凡有關語言學、語言教學、語言政策、文學及藝術評論等領域之論文及研究成果均可。
- (二) 國際研究：凡有關國際事務、區域研究、跨文化研究等領域之論文及研究成果均可。
- (三) 學術性書評。

二、投稿請參照投稿須知，詳細投稿方式、稿件格式及投稿相關表件，請參閱網址：

<https://d013.wzu.edu.tw/category/150699>。

三、聯絡窗口：研究發展處產官學合作組應國慶先生
(聯絡電話：07-342-6031分機3233)。

《聽語學誌》2025年（52期）徵稿啟事

《台灣聽力語言學會雜誌》作為聽語領域的重要學術刊物，長期以來致力於推動本領域的學術進展與臨床實務應用。為了進一步提升期刊的學術水平與多樣性，我們誠摯邀請您及您的研究團隊投稿高質量的研究論文、文獻回顧、個案報告、臨床論壇論文、技術報告及未正式出版之研討會論文等。

我們深知您在聽力學、語言治療學、和吞嚥領域的豐富經驗與學術貢獻，期待能透過您的專業見解，進一步提升本刊在學術社群中的影響力與知名度。無論是中文或英文稿件，我們都非常歡迎，但需為未曾正式出版或尚未進入其他期刊審稿階段的作品。

台灣聽力語言學會雜誌自2015年起全面電子化，每年六月及十二月出刊，並採用全年徵稿及隨到隨審制。審稿流程通常在四至六個月內完成，我們編輯團隊將致力於提供快速且專業的審查與修改意見。

投稿請透過我們的線上投稿系統進行：

<http://www.ipress.tw/J0016>。我們誠摯邀請您的優秀作品加入台灣聽力語言學會雜誌，並期待您的研究成果能在本刊發表。

研討會徵稿



主題：世說新語 探語言的蛻變與多元發展

時間：2025年10月25日（六）、26日（日）

地點：國立臺灣師範大學

（臺北市大安區和平東路一段 162 號）

主辦單位：國立臺灣師範大學華語文與科技研究中心、華語文教學系、台灣語言學學會

會議討論議題：（會議包含但不限以下子題）

1. 功能與認知語言學 Functional and Cognitive Linguistics
2. 形式語言學 Formal Linguistics
3. 社會語言學 Sociolinguistics
4. 語用學與言談分析 Pragmatics and Discourse Analysis
5. 心理與神經語言學 Psycholinguistics and Neurolinguistics
6. 語料庫語言學 Corpus Linguistics
7. 歷史語言學 Historical Linguistics
8. 南島語語言學 Austronesian Linguistics
9. 地理語言學 Geographical Linguistics
10. 語言習得與語言教學 Language Acquisition and Language Teaching

第二十六屆全國語言學論文研討會

National Conference on Linguistics, NCL

投稿注意事項：

1. 個人投稿篇數不限，但以第一作者身分發表之論文僅限一篇；以第二作者或是通訊作者發表之論文以三篇為限。
2. 請於**2025年5月1日（四）**前投稿。
3. 請以中文或英文撰寫論文摘要（含題目及關鍵字），中文的字數以800字以內為原則，英文以600詞以內為原則，並於大會網站上登錄相關訊息及上傳論文摘要電子檔案，檔案格式限定為docx、doc或odf（開放文件格式）。
4. 研究論文摘要須包含「**研究背景、研究方法、（預期）研究成果及教學上的應用**」。教學實踐論文摘要須包含「**課程設計原則、設計架構、具體教學計畫之有效性證據**」。
5. 本會學術審議小組將邀請學者以匿名方式審查論文摘要，於2025年7月中旬以電子郵件個別通知審查結果，並於2025年8月中旬繳交全文。論文獲研討會接受發表後，請務必完成報名、繳費手續，否將不納入研討會議程。

投稿網址：

<https://top.ntnu.edu.tw/2025NCL/CH/cfpup.aspx>

※ 參加研討會人員均須完成報名程序，請於2025年9月30日（二）前完成註冊及線上繳費。

語言理論與華語文教學

時間：2025年5月2日（五）

地點：國立政治大學文學院百年樓111會議室

（臺北市文山區指南路二段64號）

主辦單位：國立政治大學華語文教學博碩士學位學程

協辦單位：教育部高教深耕計畫

徵稿對象：國內各大學語言及華語文教學相關領域之碩、博士生

會議討論議題：（會議包含但不限以下子題）

1. 語言學研究：語音、詞彙、語法、語意、語用、篇章分析
2. 教學與教材教法：數位媒體教學、教材教法、課堂活動設計
3. 語言習得：二語習得、外語習得、華裔語言習得
4. 社會文化：跨文化溝通、多元族群語言研究
5. 相關議題：新移民語言教育、測驗評量、跨領域協作、專業華語

投稿須知：

- 不合格式之論文，不予考慮。
- 須有中英文摘要，中文摘要600字以內，英文摘要300字以內。
- 論文全文請以中文撰寫，頁數限制為8-12頁。
- 投稿格式須包含題目、中英文摘要、研究內容（研究目的與假設、研究方法及初步研究結果等）及關鍵詞3至5個。
- 請以Times New Roman或新細明體 12 點單行間距繕打，上下左右各留2.54公分邊界。
- 每篇論文採匿名審查方式，請務必刪除任何可能透露作者訊息的內容，如姓名及所屬機構。
- 論文共同作者限國內各大學語言及華語文教學相關領域碩、博士生。
- 請於投稿截止日2025年3月17日（一）前填寫Google表單：
<https://forms.gle/giPLHXXV3YgfiJGK6>。
- 若有任何問題，敬請來信聯繫。論壇信箱：
nccuteslconference@gmail.com。

2025外語學院全國研究生聯合論文發表 會暨研究論壇徵稿

時間：2025年6月13日（五）09：00～17：30（預定）

地點：靜宜大學伯鐸樓（外語學院）

專業教室 221.113.114.316.332

（臺中市沙鹿區台灣大道7段200號）

主辦單位：靜宜大學外語學院

協辦單位：英國語文學系、西班牙語文學系、日本與文學系

投稿須知：

- 領域：外語研究相關領域課題（英文、西文、日文）。
- 使用語言：英文組（英文）、西文組（西文）、日文組（日文）。
- 發表時間：每場次20分鐘（15分鐘發表+5分鐘講評）
- 摘要原稿規範如下：
 - (1) WORD檔以不超過A4一頁為主，請以Times New Roman 12點、行距1.5繕打，上下左右各留2公分的邊緣margins。
 - (2) 英文組論文需以英文書寫及發表；西文組論文需以西文書寫及發表；日文組論文需以西文書寫及發表。

會議收費方式：

- 摘要通過始需繳交論文發表費，投稿階段無需繳交任何費用。
- 摘要通過後需於指定日期前繳費，未繳納者視同放棄發表資格。繳費方式將另行公告與通知。每一篇文章需1人註冊，費用校內學生300元；校外人士400元。
- 同一篇論文有第二位與會者要參與研討會，第二位與會者請使用「一般與會者」報名，並繳交註冊費校內學生300元；校外人士400元。

投稿報名截止日期：2025年04月25日（五）

捐款芳名錄



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蕭惠貞 700



Thank You



