A HISTORICAL PERSPECTIVE OF 有 *YǑU* IN THE CHINESE LANGUAGE[1]

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บทคัดย่อ

ในวงการภาษาศาสตร์ภาษาจีนได้ให้ความสนใจศึกษา
การใช้คำ 有 *yǒu* มาเป็นเวลานานแล้ว แต่การศึกษา
เหล่านี้ยังจำกัดอยู่เพียงหน้าที่ของคำ 有 *yǒu* เฉพาะยุค
สมัยหนึ่ง ๆ (เช่น ในสมัยโบราณหรือสมัยปัจจุบัน
เป็นต้น) ทั้งยังขาดคำอธิบายว่าเพราะเหตุใดในบางยุค
สมัย 有 *yǒu* จึงหายไปและถูกแทนที่ด้วยคำอื่น ด้วย
เหตุนี้ บทความนี้จะสังเคราะห์และแสดงให้เห็นความ
ความหลากหลายในหน้าที่ของคำ 有 *yǒu* ใน
ประวัติศาสตร์การพัฒนาตั้งแต่ยุคโบราณจนกระทั่งถึง
ยุคปัจจุบัน รวมทั้งให้คำอธิบายถึงลักษณะทาง
อรรถศาสตร์และวากยสัมพันธ์ของคำดังกล่าว
นอกจากนี้บทความนี้ยังสนับสนุนความคิดเห็นของ
ฮอปเปอร์และทรอกอธ (2003) ว่าคำเนื้อหา (content word)

(ราชบัณฑิตยสถาน, 2010: 98) สามารถเปลี่ยนเป็นคำบ่ง
หน้าที่ทางไวยากรณ์ (grammatical   word) ผ่าน
กระบวนการกลายเป็นคำไวยากรณ์ได้

Abstract

In Chinese linguistics, there has been a long-term interest in the many uses of 有 yǒu. However, a number of these studies limit the functions of 有 yǒu only to a particular period (i.e. the Archaic or Modern period). Moreover, explanations as to why 有 yǒu lost its dominance and was substituted by other words is rarely given. Thus, this paper will synthesize the key interpretations on the variety of functions of 有 yǒu during their development from the Archaic to Modern Chinese periods, and provide explanations for its semantic and syntactic characteristics. In addition, this paper also supports Hopper and Traugott (2003)'s view that during the process of grammaticalization, a content word can shift its function to be a grammatical one.

Introduction

In recent years, research on 有 *yǒu* has provoked much interest among linguists in the field of Chinese syntax. This research has mainly investigated the functions of 有 *yǒu* in either the Archaic or Modern period. For example, the discussion of the function of 有 *yǒu* in '有+NP' patterns in Archaic times (Li, Y., 1982; Huang,Y., 1985; Zhang, 1996; Cai, 1997; Guo. L., 2012), the functions of 有 *yǒu* in specific classical

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literature, such as *Lunyu*[3] or *Guoyu*[4] (Song, 1996; Ni, 2004), the perfective aspect marker 有 *yǒu* in the Archaic period (Liu, 1996) and the functions of 有 *yǒu* as a preposition (Xu, 2000), a verb (Wang, T., 2004), and in '有+VP' construction in Modern Chinese grammar (Yang and Dong, 2005; Cui, 2013). However, only a few scholars have discussed the development and grammaticalization process of 有 *yǒu* (Wang and Zhou, 2012; Sui, 2013). Though these scholars have provided certain functions of 有 *yǒu* across time, they have not given an explanation as to why 有 *yǒu* and its counterparts having similar functions, such as the demonstrative 兹 *zī*, the conjunction 又 *yòu* and 零 *ling*, coexisted and finally why one lost its dominance and was replaced. Secondly, the path of change of the widely used perfective aspect form, '有+V' in the old time into 'V+了' in Modern Chinese has not been taken into consideration. Consequently, this paper will be based on data drawn from relevant studies on this topic and the Center for

Chinese Linguistics (CCL) Corpus developed by Peking University[5] to describe the linguistic development of 有 *yǒu* from the Archaic to Modern Chinese periods. Particular attention is paid to the development of 有 *yǒu* from a verb into a demonstrative word, an adverb, a conjunction, a perfective aspect marker and a comparative marker.

This paper is structured as follows: the first section is an introduction to this study. The second section presents a review of the relevant literature. The third section explains the diachronic development of 有 *yǒu* found from the Archaic to the Modern periods. The last section summarizes and offers some speculation as to the significance of the findings.

Background of the Study: Review of Related Literature

To better our understanding of the historical development of 有 *yǒu*, I first provide a summary of previous studies.

Li and Thompson (1981) point out that there are quite a few languages in the world, including Mandarin Chinese that use the same verb to express "possession" and "existence". Teng's (1973) and that observation on the negatives and aspects of Chinese can support this claim. In Teng's article, he explains that in the French, Spanish and Japanese languages, the existential verb 有 *yǒu* asserts the existence

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[3] *Lunyu* (论语 also known as *The Confucian Analects*) is a collection of sayings and ideas by the philosopher Confucius and conversations with his disciples in the Warring States period (战国 *Zhànguó*, 476-221 B.C.) (Theobald, 2010 In *Lunyu*. Retrieved December 11, 2014, from http://www.chinaknowledge.de/Literature/Classics/lunyu.html).

[4] *Guoyu* (国语 also known as *Discourses of the States*) is a collection of historical records between rulers and ministers in the Spring and Autumn period (春秋 *Chūnqiū*, 771 - 476 B.C.) (Theobald, 2010 In *Guoyu*. Retrieved December 11, 2014, from http://www.chinaknowledge.de/Literature/Historiography/guoyu.html).

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[5] However, several frequently used examples in the Modern Chinese period have been created by the author.

of an event or state. Moreover, Li and Thompson also explain the reason why in many languages the same verb instead of two or more different verbs is used to express "possession" and "existence". The reason is that the relationship between possessor and possessee is more or less the same as the relationship between the existence of a thing and its space (Li and Thompson, 1981, 1989).

Besides the study of 有 *yǒu* on its meanings, some scholars such as Zhang (1996) and Yang and Dong (2005) have investigated elements that follow 有 *yǒu*. Zhang's study on '有 (无)+NP'[6] claiming that '有 (无) +NP' construction was first introduced in the Pre-Qin era. NP itself can express either action or property and the NP that follows 有 / 无 *yǒu/wú* can be replaced by the pronoun 之 *zhī*. Furthermore, Yang and Dong report that, in Modern Chinese grammar, it is ungrammatical if 有 *yǒu* is followed by a verb phrase[7]. However, this pattern is commonly used among the young generation in Taiwan to emphasize an action and property that has happened or is happening. For example, 我有看过这部电影。*Wǒ yǒu kànguo zhèbù diànyǐng*. "We have seen this movie", or 从那个时候，我每天都有去学校。*Cóng nàgè shíhou, wǒ měitiān dōu yǒu qù xuéxiào*. "Since then I went to school every day".

The Diachronic Development of 有 *Yǒu*
有 *Yǒu* as a Verb

Shuo Wen Jie Zi [8] explains 有 *yǒu* as a phonetic compound that is constructed from the radical 月 *yuè* "meat" and the pronunciation of 又 *yòu* "hand". However, Wen (1993) argues that this explanation is incorrect. He proposes that 有 *yǒu* should consist of the pictograph 又 at the top, and the radical 月 *yuè* (肉 *ròu* "meat") at the bottom, meaning, "to carry some meat in the hand."

Additionally, according to Jin's (2012) investigation, the word 有 *yǒu* consists, etymologically, of the sign for the right hand (又). However, he claims that 有 *yǒu* on the tortoise shells of the Shang Dynasty (16th-11th c. B.C.) has quite a few different meanings such as "to have", 又 *yòu* "to add", 佑 *yòu* "blessing", 侑 *yòu* "to urge someone to eat". Jin explains that 有 *yǒu* has a lot of meanings because of its phonetic constitution. At the beginning stage, the morpheme is polysemous. Then, each meaning develops its own character. However, the new forming character still preserves the radical "hand".

Other information on 有 *yǒu* is given by Yang and He (1992), and Guo, Q (2003).

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[6] 'NP' stands for 'Noun phrase'
[7] Verb phrase (hereafter, 'VP')

[8] *Shuo Wen Jie Zì* (说文解字 also known as *Explaining and Analyzing Compound Characters*) is the oldest and one of the most important Chinese character compositions compiled by Xu Shen. (Theobald, 2010 In *Shuo Wen Jie Zì*. Retrieved December 11, 2014, from http://www.chinaknowledge.de/Literature/Science/shuo wenjiezi. html).

Yang and He point out that 或 *huò* is substituted by 有 *yǒu* in some contexts. Guo, Q (2003) uses tortoise bone number sixteen as evidence to prove that the character 又 *yòu* first existed on the tortoise bone, but later people borrowed 有 *yǒu* to substitute 又 *yòu*. Also, the word meaning "to urge someone to eat" separated itself from 有 *yǒu* and formed the new character, 侑 *yòu*. This example can be found in *Jiaguwen* or the oracle bone and *Shijing*[9] as shown below (Guo, Q., 2003).

(1)   召唤子渔给祖乙举行侑祭。《甲骨之二十·叶王事》
Zhàohuàn Zǐyú gěi Zǔyǐ jǔxíng yòu jì. (Jiǎgǔwén èrshí: Yèwáng shì)
Zhaohuan Ziyu-give-Zuyi (King Shang's ancestor)-organize-to urge someone to eat-
to offer a sacrifice
Zhaohuan Ziyu organized the sacrifice ceremony for Zuyi (King Shang's ancestor).

(2)   以为酒食，以享以祀，以妥以侑，以介景福。《诗经·小雅（楚茨）》
Yǐ wéi jiǔ shí, yi xiǎng yǐ jì, yǐ tuǒ yǐ yòu, yǐ jiè jǐng fú. (Shījīng: Xiǎoyǎ (Chǔcí))
Use-as-spirits-viands, use-offering-

use-sacrifice, use-seat-use-to urge to eat, use-assist-bright-happiness
We proceed to make spirits and prepare viands, for offerings and sacrifice;
We seat the representatives of the dead, and urge them to eat. Thus seeking to increase our bright happiness. (translated by Legge, 1898)

At that time, 有 followed by NPs was quite common. Wen (1993) points out that from "carrying some meat in one's hand", 有 *yǒu* gives the concept of "possession." Later, the meaning of "there is" is derived from this concept.

(3)   公[10]问之，对曰："小人有母，皆尝小人之食矣；未尝君之羹 。"《左传·隐公元年》
Gōng wèn zhī, duì yuē: "Xiǎo rén yǒu mǔ, jiē cháng xiǎorén zhī shí yǐ; wèi cháng jūn zhī yì." (Zuǒzhuàn: Yǐngōng yuán nián)
Zhuanggong-ask-him, reply-say: I-have-mom, all-taste-I-POSS[11]-food-PAR [12]; not-taste-king-POSS-ready cooked meat
Zhuanggong asked him and he replied: "I have a mom. She tasted all of my food but
she has never tasted the king's ready cooked meat."

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[9] *Shijing* (诗经 also known as *Book of Songs*) is also one of the five Classics of ancient Chinese literature. It collects 305 works of the Chinese poetry in the Zhou period (周 *Zhōu*, 1050-221B.C.) (Theobald, 2010 In *Shijing*. Retrieved December 11, 2014, from http://www.chinaknowledge.de/Literature/Classics/shijing.html).

[10] 公 *Gōng* here refers to 莊公 *Zhuānggōng* "Zhuanggong"

[11] 'POSS' stands for 'Possessive adjective'

[12] 'PAR' stands for 'Particle'

(4)　　野有死麇、白茅包之。《诗经: 召
　　　　南（野有死麇）》
　　　　Yě yǒu sǐ jūn, bái máo bāo zhī.
　　　　(Shījīng: Zhàonán (Yě yǒu sǐ lù))
　　　　Wild-there is-dead-antelope, white-
　　　　grass-wrapped up-it
　　　　In the wild there is a dead antelope,
　　　　and it is wrapped up in the white
　　　　grass (translated by Legge, 1898)

(5)　　鼓钟伐鼛, 淮有三洲。《诗经·北山
　　　　之什（鼓钟）》
　　　　Gǔ zhōng fá gāo, Huái yǒu sān zhōu.
　　　　(Shījīng: Běishān zhī shí (Gǔ zhōng))
　　　　Drum-bell-knock-beat, Huai-there
　　　　is-three-Islands
　　　　His bells ring out, his large drums
　　　　resound, there are the three islands
　　　　in the Huai. (translated by Legge,
　　　　1898)

(6)　　先生不羞，乃有意欲为收责于薛
　　　　乎? 《战国策·冯谖客孟尝君》
　　　　Xiānsheng bù xiū, nǎi yǒuyì yù wèi
　　　　shōu zhài yú Xuē hu? (Zhànguócè:
　　　　Féngxuān kè　　Mèng Chángjūn)
　　　　Mister-not-humiliate, but-willing-
　　　　want-for (someone)-collect-debt-
　　　　PREP[13]-Xue-PAR?
　　　　Mister, I do not wish to embarrass
　　　　you but can you help in collecting
　　　　the debt in Xue?

Above, objects that follow 有 *yǒu* can be a
simple noun as in (3). In (4) 死 *sǐ* "die" is
an adjective used to modify 麇 *jūn*
"antelope" which is a noun. In (5), the object
of 有 *yǒu* is a NP which is modified by the

numeral adjective 三 *sān* "three". Based on
Sui (2013)'s view, '有 +NUM+N' [14] is a
pattern developed from '有+NP'. In (6), 有
yǒu is followed by the abstract noun, 意 *yì*
"intention" forming '有+NP' which is an
idiomatic word.

Apart from the aforementioned '有+NP'
patterns, we can find pivotal construction, an
extended form deriving from the verb 有 *yǒu*
meaning "existence". According to Li and
Thompson (1989), pivotal construction is a
construction that has a NP which is the
subject of the second verb and at the same
time is the direct object of the first verb.
Such an NP functions as a "pivot" relating
the two verbs. In the following examples,
the pivotal NP is shown in italics.

$$NP_1 \qquad V_1 （有） \qquad \boxed{NP_2} \qquad V_2/VP_2$$
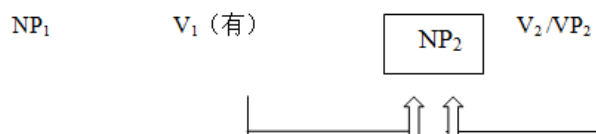
(7)　　有鸟高飞、亦傅于天。《诗经·邶
　　　　风（菀柳）》
　　　　Yǒu niǎo gāo fēi, yì fù yú tiān.
　　　　(Shījīng: Bèifēng (Wǎnliǔ))
　　　　There is-bird-high-fly, also-close-
　　　　PREP-heaven
　　　　There is a bird flying high, even up
　　　　to heaven. (translated by Legge,
　　　　1898)

(8)　　有朋自远方来、不亦乐乎。《论
　　　　语·为政第一》

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[13] 'PREP' stands for 'Preposition'

[14] 'NUM' stands for 'Number'

Yǒu péng zì yuǎn fāng lái, bù yì lè hū.(Lúnyǔ: Wéi zhèng dì yī)
Have-friend-from-distant-quarters-come, not-also-delightful-PAR?
Is it not delightful to have friends coming from distant quarters?
 (translated by Legge, 1893)

According to Yang and He (1992), V_1 (有) expresses the existence of an object, whereas the following verb or V_2 describes the action or the state attributable to the pivot. They divide the pivotal construction into two different groups according to the function contained in the pivot itself.

Yang and He (1992) claim that the subject of the NP_1 can be omitted because the sentence mainly discusses an existence. In 有朋远方来 *Yǒu péng zì yuǎn fāng lái* "have friends coming from distant quarters", NP_1 is dropped. Thus the form of this pivotal construction is as follows:

(NP₁)	V₁	NP	V₂/VP₂

（吾）　　有　　　朋
(Wú)　　yǒu　　péng
（ I ）　　have　　friend
自远方来
zì yuǎn fāng lái
coming from distant quarters
"Is it not delightful to have friends coming from distant quarters?
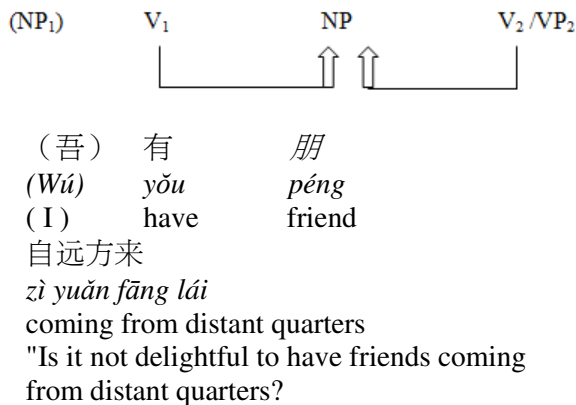
有 *Yǒu* as a Demonstrative

The 'Demonstrative[15]' is mainly used when emphasizing a noun that follows (Guo, L., 2012). In *Shangshu* and *Shijing*, 有 *yǒu* is frequently found with a 'proper noun[16]', forming
'有+PropN' pattern, as shown in example (9).

(9)　　我不可不监于有夏，亦不可不监于有殷。《尚书·召诰》
Wǒ bù kě bù jiān yú yǒu Xià, yì bù kě bù jiān yú yǒu Yīn. (Shàngshū: Zhàogào)
I-not-possible-not-warn-PREP-DMT-Xia, and-not-possible-not-warn-PREP-DMT-Yin
I might take warning from Xia, and also take warning from Yin.

Researchers unanimously agree that those 'PropN' include kingdom, location, surname and tribes' names. However, they disagree on the part of speech of 有 *yǒu*. Four major views exist on the function of 有 *yǒu* in this pattern. The first view, maintained by Wang, Y (1978) and Xia (1989), claims that 有 *yǒu* is an auxiliary word. The exclusion of 有 *yǒu* from '有+PropN' pattern makes the 'PropN' unable to stand alone as a word. The second view, proposed by scholars such as Yang, B (1981), Wen (1993) and Ni (2004), states that 有 *yǒu* is a prefix which does not contain any meaning. Yang, B (1981) further observes that the '有+PropN' pattern is particularly used for the beat rhythm in poetry, as commonly found in *Shijing*. Ni (2004) supports Yang's study by

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[15] Demonstrative word (hereafter, 'DMT')

[16] Proper noun (hereafter , 'PropN')

pointing out that 有 *yǒu* has the same function as the prefix 阿 *ā* in Modern Chinese. The third view, introduced by Huang, Q (1981) claims that 有 *yǒu*, in this pattern, functions as a demonstrative pronoun. Huang, Y. (1985) agrees with Huang, Q (1981)'s argument that each tribe has its own distinctive characteristics and culture that makes it different from others. Huang, Q (1981), using the data from *Shangshu* [17], *Zuozhuan* [18] and *Shijing*, provides an elaborate explanation to support his claim. As he explains, the word 邵 *Shào* means "a plow". So, 有邵 *yǒu Shào* shows that this kind of farming tool is unique to the Zhou tribe. One more example is the word 殷 *Yīn* which means "clothing". So, 有殷 *yǒu Yīn* implies that the Yin people were the first tribe to learn how to produce clothing to cover their bodies. The fourth view suggested by Qin and Zhang (1985), claims that 有 *yǒu* connects to 国 *guó* "kingdom" in the Archaic period. Therefore, 有夏 *yǒu Xià* has the same meaning as 夏国 *Xià guó* 'Xia kingdom,' or 有周 *yǒu Zhōu* has the same meaning as 周国 *Zhōu guó* 'Zhou kingdom'.

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[17] *Shangshu* (尚书 also known as *Book of Documents*) is a collection of sayings of rulers and governers from the ancient time to the middle of the Western Zhou period (西周 *Xī Zhōu*, 1046-771 B.C.) (Theobald, 2010 In *Shangshu*. Retrieved December 11, 2014, from http://www.chinaknowledge.de/Literature/Classics/shangshu. html)

[18] *Zuozhuan* (左传 also known as *Commentary of Zuo*) is a narrative text which is a parallel version to the chronicle *Spring and Autumn Annals*. (Theobald, 2010 In *Zuozhuan*. Retrieved December 11, 2014, from http://www.chinaknowledge.de/Literature/Classics/chunqiuzuozhuan.html).

Many scholars such as Li, Y (1982), Huang, Y (1985) and Guo, L (2012) accept the third view. However, Li,Y (1982) and Guo, L (2012), deny that 有 *yǒu* is an auxiliary word because without 有 *yǒu* the element that follows can still stand alone and function as a word. Moreover, based on Guo, L's investigation, words that follow 有 *yǒu* are not rhythmical. So, he rejects that 有 *yǒu* is a prefix used in poetry.

The '有+PropN' pattern was actively used during the Xia to the Western Zhou dynasty (西周 *Xīzhōu* 1050-771 B.C.). However, it is rarely found after The Spring and Autumn period (Guo, L., 2012) or the Han dynasty (汉 *Hàn* 206 B.C. - 220 A.D.) (Ni, 2004). According to Guo, L (2012), the '有 +PropN' pattern coexisted with '兹+PropN' pattern in the Archaic period. He cites several examples from *Shangshu* and *Zuozhuan*. For example, 有殷 *yǒu Yīn* and 有宋 *yǒu Sòng* can be substituted by 兹殷 *zī Yīn*, and 兹宋 *zī Sòng* respectively, as shown in examples (10) and (11).

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有 *Yòu*[19] as a Conjunction

Hornby (1994: 246) defines a 'conjunction' as a grammar word that joins words, phrases or sentences, i.e. and, but, or. Guo, X (2005) observes that dating back to the Shang period (c.1600 – c.1046 B.C.), conjunctions like 有 *yòu*, 又 *yòu*, 及 *jí*, 则 *zé*, 若 *ruò* are used. In the case of 有 *yòu*, it is used to connect an integer or a counting number and its remainder, meaning 'and'. Moreover, it is probable that the conjunction 有 *yòu* is derived from the verb 有 *yǒu* (Guo, X., 2005). He provides some examples of 有 *yòu* as a conjunction that are shown in (12) and (13).

(12)   豕七十有六, 獐一百有九十有九。《乙，764》
        …, shǐ qīshí yòu liù, zhāng yībǎi yǒu jiǔshí yǒu jiǔ (Yi, 764)
        …, pig-seventy-and-six, river deer-one hundred-CONJ[20]-ninety-and-nine
        …, there are seventy-six pigs, and one hundred and ninety-nine river deers

(13)   肇十有二州,…。《尚书·尧典》
        Zhào shí yòu èr zhōu,… (Shàngshū: Yáo diǎn)
        To establish-ten-and-two-state
        To establish twelve states,…
        Guo, X (2005) observes that in the Warring States period[21], 有 *yòu* as a

conjunction gradually disappeared, as is shown in examples (14) and (15).

(14)   待我二十五年不来而后嫁。《左传·僖公二十三年》
        Dài wǒ èrshí wǔ nián bù lái ér hòu jià (Zuǒzhuàn: Xīgōng èrshísān nián)
        Wait-me-twenty-five-year-not-come-then-remarry
        Wait for me twenty-five years and if I do not come back, then you may remarry.

(15)   人之身三百六十节。《韩非子·解老》
        Rén zhī shēn sānbǎi liùshí jié. (Hánfēizǐ: Jiě lǎo)
        Human-POSS-body-three-hundred-sixty-joint
        The human body has three hundred and sixty joints.
        Later, at the end of the Archaic period, the conjunction 有 *yòu* was used in the counting of numbers which have zero (Long, 2008), as shown in example (16).

(16)   东西五亿有九万七千里。《吕氏春秋》
        Dōngxī wǔ yì yòu jiǔ wàn qī qiān lǐ. (Lǚshì Chūnqiū)
        East-West-five-hundred million-CONJ-ninety seventhousand-li[22]

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[19] 有 *yǒu* as a conjunction is pronounced *yòu* (He, Ao, Wang, Mai & Wang , 1985). This is because 又 *yòu* "to add" and 有 *yòu* were interchangeable in the Archaic time.
[20] CONJ stands for 'Conjunction'

[21] Some writers deliberately bring back the old style and use this pattern. Thus, this form kept on appearing until the first half of the 20th century (Guo, X., 2005).
[22] 里 *lǐ* is a measure word. 1 li is equal to 500 meters (Measurement Law, 1929 Retrieved December 19, 2014, from

The distance from East to West is 500,097,000 li.

In (16), there are zeros between five hundred million and ninety-seven thousand.

有 *Yǒu* as an Adverb

Wen (1993) gives an explanation as to why 有 *yǒu* is used as an adverb by referring to Wang Yinzhi's work. Wen explains that 有 *yǒu* can be used to express the characteristics and intensity of words. Moreover, based on He et al. (1985) and Ni (2004)'s observation, 有 *yǒu* as an adverb is widely used in *Shijing*,[23] as is shown in examples (17) and (18).

(17)　　隰桑有阿、其叶有难。《诗经·小
　　　　雅（隰桑）》
　　　　Xí sāng yǒu ā, qí yè yǒu nán.(Shījīng: Xiǎoyǎ (Xí sāng))

Wet-mulberry-there is-beautiful, it-leaf-ADV[24]-luxuriant
In the low, wet grounds, the mulberry trees are beautiful! And their leaves are luxuriant.
　(translated by Legge, 1898)

(18)　　子兴视夜，明星有烂。《诗经·郑
　　　　风（女白鸡鸣）》
　　　　Zǐ xīng shì yè, míng xīng yǒu làn. (Shījīng: Zhèngfēng (Nǔ bái jī míng))
　　　　You-get up-look-night, the morning star-ADV-bright
　　　　You should get up and look at the night, the morning star is shining brightly.

In (17), 有 *yǒu* emphasizes that the mulberry leaves are luxuriant, while in (18) it stresses that the morning star is bright.

有 *Yǒu* as a Perfective Aspect Marker[25]

Liu (1996) observes that in the Archaic Chinese period, '既+V' was used to indicate the completion of an action, as shown in example (19). However, in the same period, we can also find '有+V' pattern used in the same sense. The difference between both patterns is 有 yǒu emphasizes the finished action or realization more, as shown in example (20).

(19)　　宋人既成列，楚人未既济。《左
　　　　传·僖公二十二年》
　　　　Sòngrén jì chéng liè, Chǔrén wèi jì jì. (Zuǒzhuàn: Xīgōng èrshí èr nián)

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http://zh.wikipedia.org/wiki/%E5%B8%82%E5%88%B6).
[23] Additional examples of adverb 有 *yǒu* are 桃之夭夭，有蕡其实。《诗经·桃夭》*Táo zhī yāo yāo, yǒu fèi qí shí .(Shījīng: Táo yāo)* "The peach tree is young and elegant; Abundant will be its fruits." (translated by Legge, 1898) or 不以我归，忧心有忡。《诗经·击鼓》*Bú yǐ wǒ guī, yōu xīn yǒu chōng. (Shī jīng: Jī gǔ)* "[But] he did not lead us back, and our sorrowful hearts are very sad." (translated by Legge, 1898) (He et al., 1985). However, in the latter period, 有 *yǒu* as an adverb is rarely found. Only an example from *Shiji* (史记 also known as *The Record of the Grand Historian*) (Chinese Text Project, n.d. Retrieved December 20, 2014, from http://ctext.org/shiji/zhs) has been found. For example, 居官有忧。居家多灾。《史记·龟策列传第六十八》*Jūguān yǒu yōu. Jūjiā duō zāi. (Shǐjì: Guīcè lièzhuàn dì liùshí bā)* "Being an official will bring concerns. Living with family will cause a lot of trouble."

[24] 'ADV' stands for 'Adverb'
[25] Perfective aspect marker (hereafter, 'PAM')

Song-people-ADV-become-line,
Chu-people-not-ADV-cross
Song people[26] lined up but Chu
people had not crossed the river.

(20)　吾私<u>有</u>讨于午也。《左传·定公十
三年》
Wú sī yǒu tǎo yú Wǔ yě. (Zuǒzhuàn:
Dìnggōng shísān nián)
I-myself-PAM-punish-PREP-Wu-
PAR
I punished Wu myself.

In (19), 既 *jì* is used in front of two verbs,
成 *chéng* and 济 *jì* respectively, to indicate
the completed action. The same condition
exists when 讨 *tǎo* 'to punish' in (20)
appears after 有 *yǒu*. It indicates that the
mentioned action, "punish", was
successfully done.

Medieval Chinese (3rd c. B.C. - 13th c. A.D.)

有 *Yǒu* as a Verb

Just as in the Archaic period, the verb 有 *yǒu*
in this period mainly expresses the concept
of 'possession' and 'existence'.

(21)　公[27]<u>有</u>珊瑚笔格，平生珍惜。《欧
阳修·珊瑚笔格》
Gōng yǒu shānhú bǐgé, píngshēng
zhēnxī. (Ōu Yángxiū: Shānhú bǐgé)
Sigong-has-coral-pen rest, all one's
life-treasure
Sigong had a coral pen rest. He
treasured it all his life.

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[26] 人 *rén* 'people' here indicate 'the army'

[27] 公 *Gōng* refers to "Sigong"

(22)　胎中<u>有</u>红蟹子，小如豆，螯足皆
具。《刘恂·岭表录异》
Tāi zhōng yǒu hóng xièzǐ, xiǎo rú
dòu, áo zú jiē jù. (Liú Xún: Lǐng
biǎo lù yì)
Stomach-in-there is-red-crab, small-
like-bean, pincer-leg-all-have
There is a small red crab in its
stomach, as small as a bean but with
all. As pincers and legs.

(23)　家<u>有</u>一李树，结子殊好，…《世
说新语·德行第一》
Jiā yǒu yī lǐ shù, jiē zǐ shū hǎo, …
(Shì shuō xīn yǔ: Dé xíng dì yi)
House-there is-one-plum tree, bear-
fruit-really-good,…
There is a plum tree in the house. It
bears really good plums,….

(24)　…..而文日益<u>有</u>名。《韩愈·与陈
给事书》
…. Ér wén rìyì yǒumíng. (Hán Yù:
Yǔ Chén jǐ shì shū)
…. but-writing-increasingly-famous
…. but I am increasingly famous for
my writing.

In (21), the NP is two nouns linked together,
and the main noun 笔格 *bǐgé* "pen rest" is
modified by 珊瑚 *shānhú* "coral"; in (22),
蟹子 *xièzǐ* "crab" is modified by the
adjective 红 *hóng* "red". In (23), the object
of 有 *yǒu* is a NP which is modified by the
numeric adjective 一 *yī* "one". In (24), 有
yǒu is followed by a noun, 名 *míng* "name",
forming an idiomatic word.

In addition, 有 *yǒu* as a pivotal construction continued to be used, as shown in examples (25) and (26).

(25)　有人持璧遮使者曰："为吾遗滈池君。"《史记·秦始皇本纪》
Yǒu rén chí bì zhē shǐzhě yuē: "Wéi wú yí Hàochíjūn." (Shǐjì: Qínshǐhuáng běnjì)
There is -person-bring-jasper-stop-messenger-say: "replace-me-offer as a gift-Haochijun"
A person who was carrying jasper stopped the messenger and said: "Help me send it to Haochijun."

(26)　有*吏*夜抓人。《杜甫·石壕村》
Yǒu lì yè zhuā rén. (Dùfu: Shíháocūn)
There is-official-night-catch-people
There is an official coming to catch people at night.

During the Wei and the Song dynasties (220-1279), 有 *yǒu* appeared in a new pattern showing numerical order (e.g. 1st kind, 2nd kind, etc.). This pattern is an extension of 有 *yǒu* that indicates 'existence' (Wang & Zhou, 2012), as in examples (27) and (28).

(27)　疑有二种：一烦恼疑；二无记疑。《六朝·佛经》
Yí yǒu èr zhǒng: yī fánnǎo yí; èr wújì yí. (Liùcháo: Fójīng)
Doubt-has-two-kind: one-worry-doubt; two-neutral nature-doubt
There are two kinds of doubt: one is doubt because of worry and the other is doubt because of having a neutral nature.[28]

(28)　菩提有三种，一者从闻而得，二者从思而得，三者从修而得。《六朝·佛经》[29]
Pútí yǒu sān zhǒng, yīzhě cóng wén ér dé, èrzhě cóng sī ér dé, sān zhě cóng xiū ér dé. (Liùcháo: Fójīng)
Buddha-has-three-type, one-from-Savaka-and-become, two-from-Pacceka-become, three-from-meditate-and-become
Buddhahood has three types; the first one is becoming Savaka Buddha, the second one is becoming Pacceka Buddha; and the third one is becoming Samma Sambuddha (enlightened and becoming a Buddha through the meditation approach).

In (27) and (28), elements that follow 有 *yǒu* are groups of things that have similar qualities or characteristics.

有 *Yǒu* as a Demonstrative

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[28] The neutral nature here implies a feeling of uncertainty.

[29] 闻 *wén* comes from the word 声闻 *Shēngwén* 'Savaka Buddha', 思 *sī* indicates 缘觉 *yuánjué* 'Pacceka Buddha'. For more details, see The Corpus of Pure Land. (n.d). Retrieved December 19, 2014 from http://wap.goodweb.cn/index.asp.

In the former period, 有 *yǒu* and 兹 *zī* [30] were commonly found in front of the kingdom, location, surname and tribes' names, forming the '有/兹+PropN' pattern. Though some examples have been found in classical records such as *Shiji, Jiu Tang Shu*, this usage sharply decreased in the Medieval period (Ni, 2004).

(29)　　闳夭之徒患之，乃求有莘氏美
　　　　女,……《史记·周本纪》
　　　　Hōng Yāo zhī tú huàn zhī, nǎi qiú yǒu Shēn shì měi nǔ,…. (Shǐjì: Zhōu běnjì)
　　　　Hong Yao-POSS-feel worry-him[31], so-find-DMT-Shen-surname-beautiful-woman,…
　　　　Hong Yao feels worried about Xibo because Xibo cannot find a beautiful girl whose surname is Shen.

In this period, the '兹+GenN' pattern which appeared in the former period gained more popularity[32]. Examples of '兹+GenN' can be found in *Hou Hanshu*[33], *Da Dai Liji*[34]

(Guo, L., 2012)[35], also in *Weishu*[36] and *Songshu*[37]. Thus, causing '有+GenN' to lose its dominance.

(30)　　迄兹夏弥□祸…《旧唐书》
　　　　Qì zī xià mí □[38] *huò. (Jiùtángshū)*
　　　　Up until-DMT-summer-full-?-misfortune
　　　　Up until summer, life is full of misfortune.

有 *Yòu* as a Conjunction

Two functions of 有 *yòu* remained in use in this period. We can find the use of these two functions in the linking of the integer and its

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[30] Only one example of the '兹 PropN' pattern in the Pre-Modern period, Qing dynasty is to be found in the CCL Corpus. This example is 今兹 宋人夺我国书《续资治通鉴·二百二十卷》Jīn zī Sòngrén duó wǒ guóshū (*Xù Zīzhì tōng jiàn: Èrbǎi èrshí juàn)* "Now Song people stole our credentials".

[31] The word 'him' here refers to 西伯 *Xībó* "Xibo"

[32] However, this pattern lost its popularity in the Pre-Modern period. I found only one example, 兹邦 *zī bāng* "Xibo" from《殊域周咨录》, a literary work written in the Ming dynasty (明 Míng 1368-1644 A.D.).

[33] *Hou Hanshu* (后汉书 also known as *Book of the Later Han Dynasty*) is an official document

depicting the history of the Han dynasty (Theobald, 2010 In *Hou Hanshu*. Retrieved December 11, 2014, from http://www.chinaknowledge.de/Literature/Historiography/houhanshu.html).

[34] *Da Dai Liji* (大戴礼记 also known as *Records of Ritual Matters by Dai Senior*) is a collection of ritual matters written during the Han dynasty (Theobald, 2010 In *Da Dai Liji*. Retrieved December 11, 2014, from http://www.chinaknowledge.de/Literature/Classics/dadailiji.html).

[35] This pattern has not existed for a long time

[36] *Weishu* (魏书 also known as *The Book of the Wei Dynasty*) is an official dynastic history of the Wei dynasty (Theobald, 2010 In *Weishu* Retrieved December 11, 2014, from http://www.chinaknowledge.de/Literature/Historiography/weishu.html).

[37] *Songshu* (宋书 also known as *The book of the (Liu-)Song*) is the historical text of the Song dynasty (Theobald, 2010 In *Songshu* Retrieved December 11, 2014, from http://www.chinaknowledge.org/Literature/Historiography/songshu.html)

[38] The square here means this character does not exist in the Modern period.

remainder and the insertion of a number with nought (number zero), as shown in examples (31) and (32).

(31)　尔来二十<u>有</u>一年矣。《三国演义·第九十一回》
Ěr lái èrshí yòu yī nián yǐ. (Sānguó yǎnyì: Dì jiǔshí yī huí)
Since that time-twenty-CONJ-one-year-PAR
Since that time it has been twenty-one years.

(32)　七万<u>有</u>四百四十三级。《史记·卫将军骠骑列传》
Qīwàn yòu sìbǎi sìshí sān jí. (Shǐjì: Wèi jiāngjun biāo qí lièzhuàn)
Seven thousand-CONJ-four hundred-forty-three-CL[39] for the head that is cut off
Seven thousand four hundred and forty-three (70,443) heads (of the enemy) were cut off.

In (31) 有 *yòu* is used to link number 'twenty' with number 'one', while in (32) 有 *yòu* is inserted between number 'seventy thousand' and 'four hundred'.

In addition, in this period, 'NUM$_1$+ 有 +NUM$_2$', as shown in example (31) continuously coexisted with NUM$_1$+ NUM$_2$ pattern (with the omission of 有 *yǒu*), as shown in example (33).

(33)　定是二百五十沓乌㯿。《世说新语·下卷》
Dìng shì èrbǎi wǔshí dá wūlěi (Shì shuō xīn yǔ: Xià juàn)
Order-is-two hundred fifty-CL-tray

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[39] 'CL' stands for 'Classifier'

Order two hundred and fifty trays of food

有 *Yǒu* as a Perfective Aspect Marker[40]

As in the Archaic period, in Medieval time 既 *jì* and 有 *yǒu* have still used to indicate the completed action, as shown in examples (34) and (35).

(34)　夫人既<u>有</u>身亡，家内营其殡送。《敦煌变文集·欢喜国王缘》
Fūrén jìyǒu shēnwáng, jiānèi yíng qí bìn song. (Dūnhuáng biànwénjí: Huānxǐ guó wáng yuán)
(Huanxi king)'s wife-ADV-pass away, family-inside-arrange-her-funeral-send
The King of Huangxi's wife passed away, her family arranged her funeral ceremony.

(35)　若鬼神<u>有</u>知，不受邪佞之诉。《世 说新语·容止第十四》
Ruò guǐ shén yǒu zhī, bù shòu xié nìng zhī sù. (Shì shuō xīn yǔ: Róngzhǐ dì shísì)
If-ghost-spirit-PAM-know, not-get-wicked person-POSS-tell
If the ghost and spirit knew, they would not listen to the flattering words told by the wicked person.

Examples (34) 既 *jì* co-occurs with 有 *yǒu* to indicate that the state of 身亡 *shēnwáng* "pass away" has happened, while in (35) 有 *yǒu* indicates the state 知 *zhī* "to know" that it had already happened.

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[40] Perfective aspect marker (hereafter, 'PAM')

However, after the Han dynasty, 有 *yǒu* as a PAM gradually lost popularity (Liu, 1996).

Pre-Modern Chinese (14th - 18th c.)

有 *Yǒu* as a Verb

Similar to the Medieval period, 有 *yǒu* as a verb in Pre-Modern times can be followed by NP to form the '有+NP' pattern, as shown in examples (36-40). However, different from the former era, a '有+NUM+CL+NP' pattern appeared and became more popular than the former one, '有+NUM+NP'. Moreover, '有+NP' forming idiomatic words, gained more popularity at this stage.

(36)   随身俱有钟表，不论大小事，都有一定的时刻。《红楼梦·第十四回》
Suíshēn jù yǒu zhōngbiǎo, bùlùn dà xiǎo shì, dōu yǒu yīdìng de shíkè.(Hónglóumèng: Dì shísì huí)
Carry on oneself-has-watches, no matter-large-small-matter, everything-has- ATT[41]-fixed-time
By carrying a watch on oneself, no matter a large or small matter, everything is done in a fixed time.

(37)   只听后院中有笑语声，说：“我来迟了，没得迎接远客！”。《红楼梦·第三回》
Zhī tīng hòuyuànzhōng yǒu xiàoyǔ shēng, shuō: "Wǒ lái chí le, méidé yíngjiē yuǎn kè!" (Hónglóumèng: Dì sān huí)

Only-hear-back courtyard-has-cheerful talking-sound, say: "I-come-late-PAM, do not-welcome-distant-guest"
Only (Lin Daiyu) heard the cheerful talking sound from the back courtyard. The voice said: "I am too late, and not in time to welcome the distant guest!"

(38)   还有一女，比薛蟠小两岁，乳名宝钗，... 《红楼梦·第四回》
Háiyǒu yī nǚ, bǐ Xuē Pán xiǎo liǎng suì, rǔmíng Bǎochāi,...
(Hónglóumèng: Dì sì huí)
Also-has-one-daughter, compare-Xue Pan-small-two-year, infant-name-Baochai
(She) also had a daughter who was two years younger than Xue Pan. This infant girl's name is Baochai.

(39)   如今父母俱已亡故，身边只有两个老嬷嬷。《红楼梦·第十七回》
Rújīn fùmǔ jù yǐ wánggù, shēnbiān zhīyǒu liǎngge lǎo mómo.
(Hónglóumèng: Dì shí qī huí)
Now-father and mother-all-ADV-pass away, by one's side-only-has-two-CL-old-nurse
Now that her father and mother had already passed away, she had only two old nurses by her side.

(40)   这个地方儿有趣!《红楼梦·第五回》
Zhège dìfāngr yǒuqù!
(Hónglóumèng: Dì wǔ huí)
This-CL-place-interesting
This place is interesting.

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[41] 'ATT' stands for 'Attributive'

In (36), 有 *yǒu* is followed by the NP 钟表 *zhōngbiǎo* "watches". In (37), the 声 *shēng* "sound" is a modified by 笑语 "cheerful talking". In (38) and (39), the object of 有 *yǒu* is a NP modified by a numeral adjective. The difference between (38) and (39) is that example (39) has a CL, so forming the '有 +NUM+CL+N' pattern. In (40) 有 *yǒu* is followed by the noun, 趣 *qù* "interest" forming an idiomatic word.

As in former periods, pivotal patterns and those showing numerical orders were commonly found throughout this time, as shown in examples (41) and (42).

(41)　　冬，十二月，有人入秦明光殿大
　　　　呼曰："甲申、乙酉，鱼羊食
　　　　人，…"《资治通鉴·晋纪二十
　　　　五》
　　　　Dōng, shíèr yuè, yǒu rén rù Qín
　　　　Míngguāngdiàn dà hū yuē: "Jiǎ
　　　　Shēn, Yǐ Yǒu, yú yáng shí rén,…"(Zī
　　　　zhì tōng jiàn: Jìnjì èrshí wǔ)
　　　　Winter, December, there is-person-
　　　　enter-Qin-Mingguang hall-speaking
　　　　in a loud voice-say: "Jia Shen year,
　　　　Yi You year, fish-sheep-eat-
　　　　people,… "
　　　　In the winter period of December,
　　　　one entered Qin Mingguang Hall
　　　　and spoke in a loud voice: "Either in
　　　　the Jia Shen year or in the later Yi
　　　　You year, fish and sheep[42] would eat
　　　　people"

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[42] Fish and sheep here implies 鲜卑人 *Xiānbēi rén* 'Xianbei people'. See Gushiwen Wang. 资治通鉴 [Comprehensive Mirror for the Ruler]. Retrieved December 19, 2014 from

(42)　　果品却只有五样：一是红枣，二是
　　　　栗子，三是落花生，四是菱角，五
　　　　是香 芋。《红楼梦·第二十四回》
　　　　Guǒpǐn què zhǐyǒu wǔ yàng: yī shì
　　　　hóngzǎo, èr shì lìzi, sān shì
　　　　luòhuāshēng, sì shì
　　　　língjiǎo, wǔ shì xiāngyù.
　　　　(Hónglóumèng: Dì èrshí sì huí)
　　　　Fruit-yet-only-have-five-kind: one-
　　　　is-red date, two-is-chestnut, three-is-
　　　　ground nut, four-is-waternut, five-is-
　　　　taro
　　　　The fruit, however, has five kinds:
　　　　first is red date, second is chestnut,
　　　　third is groundnut, fourth is waternut,
　　　　and fifth is taro.

In (41), 人 *rén* functions as the object of 有 *yǒu* and the subject of the following elements. In (42), 有 *yǒu* is followed by the names of fruit in a string.

In addition, 有 *yǒu* in the pattern '有 +NUM+CL+ADJ' appeared in this period, giving the concept of: "thing that reaches the specific amount or degree". 有 *yǒu* in this pattern is also derived from 有 *yǒu* which denotes the meaning of 'existence'. Consider examples (43) and (44).

43)　　其石有三丈六尺五寸高,…《西游
　　　　记·灵根育孕源流出心性修持大道
　　　　生》
　　　　Qí shí yǒu sān zhàng liù chǐ wǔ cùn
　　　　gāo, … (Xīyóujì: Línggēn yùyùn
　　　　yuánliú chū xīnxìng xiūchí
　　　　dàdàoshēng)

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http://www.gushiwen.org/GuShiWen_287922eed1.aspx

That-rock-there is-three-zhang-six-chi-five-cun-high

That rock is 12.66 meters high.[43]

(44)　宝玉大叫一声，将身一跳，离地<u>有</u>三四尺高，…。《红楼梦·第二十五回》

Bǎoyù dà jiào yī shēng, jiāng shēn yī tiào, lí dì yǒu sānsì chǐ gāo, … (Hónglóumèng: Dì èrshí wǔ huí)

Baoyu (person name)-scream-voice, with-body-jump, far away from-ground-there is-three-four-chi-high

Baoyu screamed in a loud voice. He jumped up about one meter high from the ground.

有 *Yòu* as a Conjunction

Similar to former periods, 有 *yòu* has remained in use with number, as shown in examples (45) and (46)

(45)　卜魁户口二万<u>有</u>二十七，墨尔根五千七百三十八，艾浑一万三千<u>有</u>二十四。《龙沙纪略》

Bōkuí hùkǒu èrwàn yòu èrshí qī, Mò'ěrgēn wǔqiān qībǎi sānshí bā, Àihún yīwàn sān qiān yòu èrshí sì.(Lóngshā jìluè)

Bokui-total population-twenty thousand-CONJ-twenty-seven, Mo Er Gen-five thousand-seven hundred-thirty-eight, Aihun-ten thousand-CONJ-twenty-four

The total population of Bokui is twenty thousand and twenty-seven people, Mo Er Gen is five thousand seven hundred and thirty-eight, Aihun is thirteen thousand and twenty-four

(46)　尔来三十<u>有</u>七载，… 《三月六日登鼓楼看花》

Ěrlái sānshí yòu qī zǎi, … (Sān yuè liù rì dēng Gǔlóu kàn huā)

Since then-thirty-CONJ-seven-year

It is thirty-seven years since then.

However, during the Ming and Qing dynasty, 零 *líng* "zero" appeared, as in (47).

(47)　…., 发心要写三千六百五十<u>零</u>一部《金刚经》[44]。《红楼梦·第八十八回》

…, fā xīn yào xiě sānqiān liùbǎi wǔshí líng yī bù Jīngāngjīng. (Hóng Lóumèng: Dì bāshí bā huí)

…, promise-will-write-three thousand-six hundred-fifty-CONJ-zero-one-section-Jinggangjing

…, (The old lady) promises (Buddha) that she will write three thousand six hundred and fifty-one sections of *Jinggangjing*.

有 *Yǒu* as a Perfective Aspect Marker

In the Pre-Modern period, 有 *yǒu* as a perfective aspect marker was still used. However, it should be noted that in this period, two patterns '有+VP' and '有+V 过'

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[43] Based on the measurement system, 3 丈 *zhàng* is equal to 10 meters, 3 尺 *chǐ* is equal to 1 meter, and 3 寸 *cùn* is equal to 10 centimeters (Measurement Law, 1929 Retrieved December 19, 2014, from http://zh.wikipedia.org/wiki/%E5%B8%82%E5%88%B6).

[44] One of the Buddhist Classic books

were co-used to indicate the completed action, as shown in examples (48) and (49).

(48)　他[45]问了我好几遍：可有看见他的绢子。《红楼梦·第二十六回》
　　　Tā wènle wǒ hǎojǐ biàn: kě yǒu kànjiàn tā de juànzǐ. (Hónglóumèng: Dì èrshí liù huí)
　　　She-ask-PAM-me-several-times: whether-PAM-see-her-POSS-handkerchief
　　　She has asked me several times whether I had seen her handkerchief.

(49)　见了大众，俱请安问好。内中也有见过的，还有一两家不曾见过。《红楼梦·第七十一回》
　　　Jiànle dàzhòng, jù qǐng'ān wènhǎo. Nèizhōng yě yǒu jiànguo de, háiyǒu yīliǎng jiā bù céng jiànguo (Hónglóumèng: Dì qīshí yī huí)
　　　Meet-PAM-many people, all-to pay respect-to greet. Inside-also-has-meet-PAR, also-has-one-two-family-not-before-meet-PAR
　　　(They) met many people, greeted and paid their respects to them. Of those guests, they had seen some of them; while there were one or two families they had not seen before.

In (48) and (49), '有+VP' is used to indicate a completed action. Additionally, another PAM, 了 *le* also appeared in the Pre-Modern period. It is used in a 'V+了' pattern in the

literature works of the Northern Wei[46] (北魏 *Běi Wèi* 386–534 A.D.), the Southern Song (南宋 *Nán Sòng* 1127–1279 A.D.), and Qing periods (清 *Qīng* 1644-1911 A.D.) (He, et.al. & Wang, 1985).

有 *Yǒu* as a Comparative Marker[47]

Sui (2013) observes that since the Yuan dynasty (元 *Yuán* 1271-1368 A.D.) , 有 *yǒu* is more grammaticalized and used in comparative construction. Wang & Zhou (2012) consider that this function is derived from the concept of 'existence'. Examples of 有 *yǒu* as a CPM are shown below.

(50)　乃是一根铁柱子，约有斗来粗，二丈有余长。《西游记·第四回》
　　　Náishì yī gēn tiě zhùzi, yuē yǒu dòu lái cū, èr zhàng yǒu yú zhǎng. (Xīyóujì: Dì sì huí)
　　　Be-one-CL-iron-pillar, around-CPM-object shaped like a cup-around-thick, two zhang-more than-long
　　　It is an iron pillar as thick as a cup, and is more than 6.6 meters long.
　　　In (50) 有 *yǒu* is used as a CPM. The 'thickness of iron pillar' is compared with 'object shaped like a cup'.

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[45] Here, 他 *tā* is a gender-neutral pronoun. In Modern Chinese, 他 *tā* is the male form, while 她 *tā* is the female form.

[46] These works are《齐民要术》in the Northern Wei,《稼轩长短句》in the Southern Song, and《词综》in the Qing dynasties.

[47] Comparative marker (hereafter, 'CPM') . This term is used by Xu (2000) as a 'preposition'.

Modern Chinese (after 19ᵗʰ c.)

有 *Yǒu* as a Verb

In Modern Chinese, '有+NP' patterns are similar to the Pre-Modern period, as shown in examples (51)-(54).

(51)　一个健全的家庭必须<u>有</u>爸爸妈妈。(CCL Corpus)
Yīge jiànquán de jiātíng bìxū yǒu bàba māma.
One-CL-complete-ATT-family-must-have-father-mother
A complete family must have both a father and a mother.

(52)　您房间里<u>有</u>窗户吗？(CCL Corpus)
Nín fángjiānli yǒu chuānghu ma?
Your-room-inside-have-window-PAR
Are there any windows in your room?

(53)　我<u>有</u>五个孩子，一男四女，再定是老大。(CCL Corpus)
Wǒ yǒu wǔ ge háizi, yī nán sì nǔ, Zàidìng shì lǎodà.
I-have-five-CL-kid, one-boy-four-girl, Zaiding (person name)-is-the eldest
I have five kids, one boy and four girls, Zaiding is the eldest.

(54)　我<u>有</u>钱时没时间去桂林，有时间时又没钱去桂林。(CCL Corpus)
Wǒ yǒuqián shí méi shíjiān qù Guìlín, yǒu shíjiān shí yòu méi qián qù Guìlín.
When I have money, I do not have time to visit Guilin but when I have time to visit, I do not have any money.

In (51) and (52) 有 *yǒu* is followed by NPs. 有 *yǒu* in (51) conveys the meaning of "possesion", while (52) denotes "existence". In (53), the object of 有 *yǒu* is a NP which is modified by the numeric adjective. In (54), 有 *yǒu* is followed by the noun, 钱 *qián* "money", forming an idiomatic word.

Based on the CCL corpus, in this period, we can find quite a few idiomatic words in the '有+NP' pattern. For example, 有力 *yǒulì* 'strong', 有利 *yǒulì* 'favorable', 有效 *yǒuxiào* 'effective', 有益 *yǒuyì* 'beneficial', 有害 *yǒuhài* 'harmful', 有时 *yǒushí* 'sometimes', and 有限 *yǒuxiàn* 'limited'.

Similarly, pivotal pattern and indicating numerical order are still active in the Modern period, as shown in examples (55) and (56).

(55)　你不是<u>有</u>个哥哥在台湾吗? (CCL Corpus)
Nǐ bùshì yǒu gè gēge zài Táiwān ma?
You-not-have-CL-elder brother-in-Taiwan-PAR
Don't you have an elder brother in Taiwan?

(56)　资格<u>有</u>两种，一是道德资格，一是法律资格。(CCL Corpus)
Zīgé yǒu liǎng zhǒng, yī shì dàodé zīgé, yī shì fǎlǜ zīgé
Qualification-have-two-kind, one-is-moral-qualifications, one-is-legal-qualifications
There are two kinds of qualifications, one is moral qualification and the other is legal qualification.

In (55), 哥哥 *gēge* functions as the object of 有 *yǒu* and is the subject of the following elements, 在台湾 *zài Táiwān*. In (56), 有 *yǒu* is followed by two kinds of qualifications.

有 *yǒu* in '有+NUM+CL+ADJ' pattern which first appeared in the Pre-Modern period has been continuously used in the Modern period, as shown in example (57).

(57)   这条蛇有一米长。
        Zhè tiáo shé yǒu yī mǐ cháng.
        This-CL-snake-there is-one-meter-long
        This snake is one meter long.

In (57) the general information on the length of this snake is stated. However, 有 *yǒu* sometimes implies quantity or degree, as shown in example (58).

(58)   我有六十多岁了，一切事都要准备。
        Wǒ yǒu liùshí duō suì le, yīqiē shì dōu yào zhǔnbèi.
        I-there is-sixty-more-all-thing-all-want-prepare
        I am more than sixty years old now, so all things must be prepared.

有 *Yòu* as a Conjunction

According to Long (2008), 有 *yòu* and 零 *líng* went onto different paths in this period. Ever since then, 有 *yòu* has been commonly used in formal styles of writing, and especially used to indicate a certain period or person's age (Long, 2008), while 零 *líng* is inserted in numbers with zero(s), as shown in examples (59) and (60).

(59)   不久，刘即辞世，年方三十有五。
        (CCL Corpus)
        Bù jiǔ, Liú jí císhì, nián fāng sānshí yǒu wǔ.
        Soon, Liu-then-pass away, age-only-thirty-CONJ-five
        Soon, Liu then passed away, he was only thirty-five years of age.

(60)   台湾地区陆军损失：两万七千二百人。海军损失：一万零两百人。(CCL Corpus)
        Táiwān dìqū lùjūn sǔnshī: liǎngwàn qīqiān èrbǎi rén. Hǎijūn sǔnshī: yīwàn líng liǎngbǎi rén.
        Taiwan-area-army-injure: twenty-seven thousand-two hundred-people.
        Navy-injure: ten thousand-two hundred-people
        In Taiwan, twenty-seven thousand two hundred army personnel were injured along with ten thousand two hundred navy.

In (59) 有 *yòu* is used between 三十 *sānshí* "thirty" and 五 *wǔ* "five". Based on the CCL corpus, 有 *yòu* is found with a number that has only two digits, while 零 *líng* is inserted in a number with zero. It can be seen that the use of 有 *yòu* in Modern time is different from Medieval times. Thus, in example (45), 二万有二十七 *èrwàn yòu èrshí qī* "twenty thousand and twenty-seven" and 一万三千有二十四 *yīwàn sān qiān yòu èrshí sì* "thirteen thousand and twenty-four" must be used as 二万零二十七 *èrwàn líng èrshí qī* "twenty thousand and twenty-seven" and 一万三千零二十四 *yīwàn sān qiān líng*

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èrshí sì "thirteen thousand and twenty-four" in this period.

有 *Yǒu* as a Perfective Aspect Marker

Cui (2013) claims that 有 *yǒu* as a PAM is only used in popular fiction, and magazines in Mandarin; while it is hardly ever found in the Media reports, newspapers, and academic conferences. On the other hand, 有 *yǒu* as a PAM is commonly used in the Southern Min dialect (Liu, 1996).

Based on the CCL corpus, only a few examples of 有 *yǒu* as a PAM in the '有+VP' pattern are found. In Mandarin 'V+了' is the standard pattern indicating a completed action, as in (61).

(61)　赵寨主你替我喝了这一杯吧。
　　　(CCL Corpus)
　　　Zhào Zhàizhǔ nǐ tì wǒ hēle zhè yī bēi ba.
　　　Zhao Zhaizhu-you-replace-me-drink-PAM-one-CL-PAR
　　　Zhao Zhuzhu, you helped me drink this cup.

有 *Yǒu* as a Comparative Marker

In Modern Chinese, 有 *yǒu* as a CPM is more mature. Besides the '有+N+来+ADJ' pattern that derived from the Pre-Modern period, we can find new comparative constructions that are commonly used in this period. These patterns are 'A 有 B+这么/那么+ADJ+吗?', 'A 有没有 B+那么+ADJ' However, it should be noted that the negative form 'A 没有 B (那么) +ADJ' is more common.

(62)　这个地方比较小，只有巴掌来大。
　　　Zhè gè dìfāng bǐjiào xiǎo, zhīyǒu bāzhǎng lái dà
　　　This-CL-place-rather-small, only-have-palm-around-big
　　　This place is rather small, it is as small as our palm.

In (62) 有 *yǒu* is used as a CPM. The 'size of this place' is compared with the 'size of palm'.

(63)　你的哥哥有我的帅吗？
　　　Nǐ de gēge yǒu wǒ de shuài ma?
　　　You-POSS-elder brother-CPM-I-POSS
　　　handsome-PAR
　　　Is your elder brother as handsome as mine?

　　　OR

　　　你的哥哥有没有我的帅吗？
　　　Nǐ de gēge yǒu wǒ de shuài ma?
　　　You-POSS-elder brother-CPM-I-POSS-handsome-PAR
　　　Is your elder brother as handsome as mine?

(64)　小林有小张那么可爱吗？
　　　Xiǎo Lín yǒu Xiǎo Zhāng nàme kě'ài ma?
　　　Xiao Lin-CPM-Xiao Zhang-PropN-cute-PAR
　　　Is Xiao Lin as cute as Xiao Zhang?

In (63) your elder brother is compared with mine; while in (64) Xiao Lin is compared with Xiao Zhang.

Conclusion

From the Archaic to the Modern periods, 有 *yǒu* underwent certain changes in meaning and formed its unique grammatical functions. It has been found that in the Archaic period 有 *yǒu* functions as a verb, meaning 'to have'. Later, 有 *yǒu* extended its meaning to indicate the concept of 'existence'. All functions of 有 *yǒu* such as demonstrative, conjunction, adverb, perfective aspect marker, and comparative marker/ preposition come directly from its basic meaning. This study confirms the position of Hopper and Traugott (2003) on 'the cline of grammaticality' asserting that the path of shift is from content word to function word. Table 1 below shows all the functions of 有 *yǒu* and its counterparts from Archaic to Modern Chinese periods.

Table1. Functions of 有 *yǒu* and its counterparts from the Archaic to Modern Chinese periods

Functions of 有 *yǒu*		Pattern	Archaic	Medieval	Pre-Modern	Modern
Verb	Possession	有+N/NP	✓	✓	✓	✓
	Existence	有+N/NP	✓	✓	✓	✓
		有+NUM+N	✓	✓		
		有+NUM+CL+N/NP		✓	✓	✓
		有+NUM+CL+ADJ			✓	(✓)
		A 有 B+这么/那么 ADJ+ (吗)				✓
		A 有没有 B+这么/那么+ADJ？				✓
		有+N, forming idiomatic word	✓	✓	✓	✓
		有 in pivotal construction	✓	✓	✓	✓
		有+NP, showing numerical order		✓	✓	✓
Demonstrative		有+ PropN	✓	(✓)		
		兹+ PropN	✓	(✓)		
		有+GenN	(✓)			
		兹+GenN	✓	(✓)		
Conjunction		有 between integer and its remainder	✓	✓	✓	✓
		Without 有 between integer and its remainder	✓	✓	✓	✓
		Inserting 有 in the number with zero	✓	✓	✓	
		Inserting 零 in the number with zero			✓	✓
Adverb		indicating characteristics and intensities	(✓)			

Functions of 有 *yǒu*	Pattern	Archaic	Medieval	Pre-Modern	Modern
Perfective aspect marker	既(有) +V	✓	✓	✓	✓
	有+V	✓	✓	✓	✓
	V+了			✓	✓
Comparative marker	有+N+来+ ADJ			✓	(✓)
	A 有 B+ADJ+ (吗)				✓
	A 有 B+那么+ADJ+吗				✓
	A 有没有 B+那么 +ADJ'				✓

Note: ✓ signifies that such a pattern appears in the particular period; while (✓) signifies that this pattern lost its dominance in that particular period.

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