ISO 639-3 Registration Authority
Request for New Language Code Element in ISO 639-3

This form is to be used in conjunction with a “Request for Change to ISO 639-3 Language Code” form

Date: 2007-3-25

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Names, affiliations and email addresses of additional supporters of this request:

Associated Change request number : 2006-128 (completed by Registration Authority)
Tentative assignment of new identifier : zhd (completed by Registration Authority)

PLEASE NOTE: This completed form will become part of the public record of this change request and the history of the ISO 639-3 code set. Use Shift-Enter to insert a new line in a form field (where allowed).

1. NAMES and IDENTIFICATION

   a) Preferred name of language for code element denotation:
      Zhuang, Dai

   b) Autonym (self-name) for this language:
      bu⁶ da:i²

   c) Common alternate names and spellings of language, and any established abbreviations:
      Wen-Ma Southern Zhuang (壮语南部方言文马土语, Zhuangyu Nanbu Fangyan Wen-Ma Tuyu, "The Wen-Ma vernacular of the southern dialect of the Zhuang language") , Tu, Tuliao, Tuzu, Thu Lao

   d) Reason for preferred name:
      The language is related to other Central Tai languages, which, in China are called "Zhuang", and the people are classified as belonging to the Zhuang nationality. The people call themselves bu Da:i, with 'bu' meaning 'people' or 'ethnic group'. (The word "Tu/Thu" seems to come from Chinese, and in this context means "indigenous"--The bu Dai Zhuang are perceived to be the original inhabitants of the Wenshan area. Lao/Liao may be connected with an ancient name for Taic peoples. The names Tu and Tuliao are not perceived to be pejorative by speakers in China, but these names are used only when speaking in Chinese to outsiders, not when speaking in Dai Zhuang.

   e) Name and approximate population of ethnic group or community who use this language:
      In China, the speakers call themselves bu Da:i, historically in Chinese they've been known as "Tuliao", "Tu" or "Tuzu" (apparently meaning "indigenous people"), and they are part of the official Zhuang nationality. There are between 100,000 and 120,000 speakers.

      In Vietnam, speakers are known as Thu Lao and Edmondson et al (Lesser Known Languages of Vietnam") reports that there are 200 in Muong Khuong District of Lao Cai Province.
f) Preferred three letter identifier, if available: zhd

Your suggestion will be taken into account, but the Registration Authority will determine the identifier to be proposed. The identifiers is not intended to be an abbreviation for a name of the language, but to serve as a device to identify a given language uniquely. With thousands of languages, many sets of which have similar names, it is not possible to provide identifiers that resemble a language name in every case.

2. TEMPORAL DESCRIPTION and LOCATION
   a) Is this a
      [ ] Living language
      [ ] Nearly extinct/secondary use only (includes languages in revival)
      [ ] Recently extinct language
      [ ] Historical language
      [ ] Ancient language
      [ ] Artificially constructed language
      [ ] Macrolanguage

   (Select one. See explanations of these types at http://www.sil.org/iso639-3/types.asp)

   b) Countries where used:
      People's Republic of China, Vietnam

   c) Region within each country: towns, districts, states or provinces where used. Include GPS coordinates of the approximate center of the language, if possible:
      China: southeast Yunnan province, primarily in Wenshan county (esp. Matang, Dehou and Kailhua townships); Yanshan county (esp. Pingyuan township), Maguan county (scattered), Malipo county (western edge), Guangnan county (in Zhulin township), Kaiyuan (Zhongheying township). There may also be a few villages in Mengzi and Jinping counties.

      Vietnam: Muong Khuong District of Lao Cai Province

   d) For an ancient or historical language, give approximate time frame; for a recently extinct language, give the approximate date of the last known user’s death

3. MODALITY AND LINGUISTIC AFFILIATION
   a) This language is:
      [ ] Signed
      [x] Spoken
      [ ] Attested only in writings

   b) Language family, if classified; origin, if artificially constructed:
      Tai-Kadai, Kam-Tai, Be-Tai, Tai-Sek, Tai, Central

   c) Closest language linguistically. For signed language, note influence from other signed or spoken languages:
      the closest Central Tai language geographically is Nong Zhuang (spoken in the same area), but Dai Zhuang and Nong Zhuang differ significantly in phonology (Dai Zhuang has almost
lost all final oral plosives), lexicon and grammar and are completely mutually unintelligible (without exposure, which some Dai Zhuang speakers have had to Nong Zhuang, the other direction is less frequent). There may be a Central Tai language in Northern Vietnam more linguistically similar to Dai Zhuang than Nong Zhuang.

4. LANGUAGE DEVELOPMENT AND USE

a) What written literature, inscriptions or recordings exist in this language? Are there newspapers, radio or television broadcasts, etc.?:

There are likely a few mogong (traditional religious workers) who have used modified Chinese characters to record religious writings. Other than this there has not been any language development.

b) Is this language officially recognized by any level of government? Is it used in any levels of formal education as a language of instruction (for other subjects)? Is it taught in schools?:

Not recognized at any level, and all or almost all bu Dai children seem to be somewhat fluent in local Chinese by the time they start school (though the Dai Zhuang language seems to be still vital and being transmitted to the children in most areas other than in Kaihua township near the large prefecture city of Wenshan).

c) Comment on factors of ethnolinguistic identity and informal domains of use:

The language is still used as the main means of communication in village homes when no outsiders are present. However, most bu Dai seem to live in villages scattered among other ethnic groups, so usually they learn local Chinese very young and must use it for most functions outside the home and village (e.g. market, school, government, etc.) Within Kaihua township, near the prefecture seat city, the younger Dai (e.g. under 30) don't seem to be able to speak the language anymore, though in other areas the younger generation does seem to be learning Dai (along with local Chinese) as young children.

Even within Kaihua township, though, the ethnic identity seems to be strong with many women wearing the traditional costume (or modern styles of it), which is quite distinct from Nong Zhuang and all the other ethnolinguistic groups in the area, and practicing traditional cultural and religious traditions, such as the paper-mache horse dance. They also take pride in their traditional singing, often now video taping singing festivals, and enjoying these videos on home DVD players.
5. SOURCES OF INFORMATION

You do not need to repeat sources previously identified in the form, “Request for Change to ISO 639-3 Language Code”

a) First-hand knowledge. Describe: 
   (see code split application for ccy)

b) Knowledge through personal communication. Describe:

c) Knowledge from published sources. Include known dictionaries, grammars, etc. (please give complete bibliographical references):

Please return this form to:
ISO 639-3 Registrar
SIL International, Office of Language Information Systems
7500 West Camp Wisdom Road
Dallas, Texas 75236 USA
Email:  iso639-3@sil.org
An email attachment of this completed form is preferred.

Further information:
If your request for a new language code element is supported by the Registration Authority as a formal proposal, you may be contacted separately by researchers working with the Ethnologue or with LinguistList asking you to provide additional information.

Sources of documentation for ISO 639-3 identifiers: