

UDC 811.583.12(597)

THE IDENTIFICATION OF THE CHINESE-ORIGIN WORDS IN THE VOCABULARY OF THE MODERN HMONG LENG LANGUAGE IN VIETNAM

Nguyen Van Hieu

DSc (Philology), Associate Professor

School of Interdisciplinary Studies (SIS)

Vietnam National University, Hanoi

144, Xuan Thuy Str., Cau Giay Dist., Hanoi, Vietnam

nvhieu@ussh.edu.vn

The history of Hmong people's movement from the Southwest of China to the Southeast Asian nations (including Vietnam) happened around 300 years ago. By that period, the language of Hmong people had been in contact with the language of Chinese people for a long time. The contact of Hmong people in Vietnam with the language of Chinese people didn't stop at that time, but continued because of the geographic characteristics of Hmong people's residence and the communicating environment on the bordering areas between Vietnam and China. It is such a communication that forms the Chinese borrowing vocabulary system in the language of Hmong people. When we compare these words with the ones in Chinese dialects in terms of the synchronic aspect, we can recognize the number of Mandarin Chinese borrowing words existing popularly in the Hmong language. We call these words "the Chinese original words" (Chinese-Hmong words).

In this writing, we only point out the contact context of Chinese-Hmong languages. On that basis, we have chosen the samples to survey the phonetic similarities between the Chinese original words in the Hmong language and the words in the Southwest Mandarin Chinese language (mainly in the synchronic aspect). Through it, we can recognize the outstanding marks of the Southwest Mandarin Chinese language in the vocabulary of the modern Hmong Leng language. The similarity of the phonetic system of the words in the Southwest Mandarin Chinese and the Chinese original words in the Hmong language is regular. This reveals that the Chinese original words in the Hmong Leng language in Vietnam were borrowed from the Southwest Mandarin Chinese dialects. From that, we can see the outstanding features of the Southwest Mandarin Chinese words in the vocabulary of the modern Hmong language.

Keywords: Chinese original words, Chinese-Hmong contact, Southwest Mandarin Chinese, the Hmong Leng language

1. The historical context of the Chinese-Hmong contact

The origin of the Hmong people in particular and the peoples in the Hmong-Yao language system in general has been an unanswered question so far. Now, we are only able to realize that Hmong-Yao residents have a long history and an important position in the

formation and development history of the peoples in the region of South China and Southeast Asia. The evidences from historic, archaeological, linguistic, folk literature documents partially reveal the secret of the origin of Hmong people and the contact with Chinese people from the past to the present.

Researchers have different opinions about the residence of the ancestors of Hmong people. Even some people believe that the ancestors of Hmong people are the ones from China [see: Savaina 1930]. However, in fact the recent researches show that the ancestors of Hmong people resided in the South of China. The researchers of the history of Hmong people in China confirm that the earliest residence of Hmong-Yao people is a South-western part of Shandong Province and an Eastern part of Hunan Province in the lowlands of the rivers of Huanghe and Changjiang about 5000 years ago. The western researchers also verify the first residence of Hmong-Yao people in this region and confirm that Hmong-Yao people had set their feet here before Chinese people arrived here [see: Sargent, Laurent 1995].

If we consider Sanmiao people as the ancestors of Hmong people, the contact between Hmong people and Chinese people occurred early in the history (about 4,000–5,000 years ago in the Sandai Reign). Through these evidences, we can assert that the nation of Sanmiao was located in the valley of Jiangnan, Jianghuai and the North Southern part of the middle and lower section of the Changjiang River. At this time, the nation of Sanmiao could also join the alliance of Huaxia. The surroundings of the nation of Sanmiao in the South often faced the punitive expeditions and wars between the two large nations. These punitive expeditions and wars often started from the reigns of Yaoshun and continuously lasted nearly 200 years. Experiencing the punitive expeditions of the nation of Xiawu, the nation of Sanmiao weakened and the tribal alliance was separated. As a result, the descendants became the slaves of the Xia Reign. The parts of Sanmiao people gradually integrated into the tribe of Huaxia people. However, most of Miao people started running away into forests and mountains and moving to the South-western mountainous area. Maybe, this was the first contact period between the Chinese speaking people and the Hmong-Yao speaking people as well as the first punitive expedition of Chinese people against Hmong people in the history. However, in this period, Sanmiao was not the tribal name of a specific people, but just the name of a tribal alliance, in which Hmong people was only part of that alliance. Therefore, the official contact between the two languages of Chinese people and Hmong people should have been formed later than this time period.

From the Xia Reign to the Chunqiu period and the Warring States period, the Southern region of China was known as the cradle to form hundreds of languages that belong to different language families such as Tay, Thai, South Asia, Hmong-Yao, Tang-Mien. When Chinese people spread to the South in the first millennium B.C., the Chinese culture and language and the native languages and cultures started to interact with each other. The Southern China languages such as the Yue dialect (Guangdong Province and Southeast Quangxi Province), Min (Fujian Province) and Wu (Jiangsu and Zhejiang Provinces) were formed and developed on the basis of the Chinese-Non Chinese bilingual process which lasted for many centuries. There is a hypothesis that the residence of Proto Hmong-Yao people was in the South of China. After being separated into the Miao and the Yao (at the end of the second millennium B.C.), the Hmong language speaking people migrating to the North of China were assimilated by Chinese people and left the Hmong linguistic features in the dialects of Nanchu and Wu [see: Nguyen Van Loi 1993].

In the Qin Reign, Hmong people resided mainly in the two districts of Changsha and Wuling (called Changsha Man and Wuling Man). In the Reigns of Tang and Song, the

feudal dynasties continuously repressed the volts. Hmong people were repressed in Wuling and Wuji, moving from East to West and from North to South. This was the time that the part along the Yuan River in the upper section and across the Southwest of Hunan was integrated into the Southeast and the Southwest of Guizhou and Guangxi. The social contexts of the Reigns of Tang and Song were different from those in the previous time; the central government improved and perfected the management mechanism and consolidated the economy of the districts, administrative units. In the areas of the ethnic minorities in the Southwest (including the Hmong people), the “manyi zhi manyi” policy was put into practice [see: Wu Xinfu 1992]. From the Tang Reign backwards, the situation was quite stable; the ruling of the central government was also quite clearer. Right in this context, it is possible to say that this was the period of the large contact between the Chinese language and culture with the ethnic peoples in the South of China. In the Hmong language, many Chinese borrowing words related to politics, law and economics appeared at this particular time.

Right in the Ming Reign, the feudal ruling government speeded up the land annexation of Hmong people and pushed them into poverty. Many revolts broke out at this time in the year of 1459, 1569 and 1617. These revolts were savagely repressed, which made a part of Hmong people leave their fatherland and migrate to the Southeast of Yunan. In the 1780s, in order to avoid the war between the Court of Wu Sanqui, a part of Hmong people moved to the bordering areas between the West of Namyu and Lao Cai in Vietnam. This was the first movement of Hmong people to Vietnam.

In addition, the ruling and exploiting policies of the Court of Minqing on the areas of Hmong people became more and more severe. A series of large revolts continuously broke out, remarkably in the years of 1735–1736 and 1795–1806. These revolts were repressed and many Hmong people in Qianzhong ran to the South. Some of them ran to the bordering areas in the North of Vietnam, including Ha Giang. Then in the 19th century, the revolts of Hmong people continued happening on a large scale (1846, 1849) and the sequence of the bloody repressions of the Manqing Court was the third largest movement of Hmong people to Vietnam and other Southeast Asian nations.

It is possible to say that the history of Hmong people is the history of the migrations from the valleys of the Huanghe River and the Yangzi River to the Southwest (the final points are the Southeast Asian nations). At that time, there were the contacts between the Mandarin speaking people from the North and the native ethnic peoples. The contact with the Mandarin language in the history increased the number of the Mandarin original vocabulary units in the Hmong language. These words were integrated into the Hmong language in the different periods of the history from the Proto Miao-Yao to the modern Hmong language.

We can roughly imagine the corresponding periods of the contacts between the Hmong language and the Mandarin Chinese language as follows:

Historical Period		Time	Mandarin Chinese Periods	Chinese dialect	Hmong language periods			
夏	Xia	2070–1600 B.C	⇒ Proto Chinese ⇒ Old Chinese		⇒ <i>Proto Hmong-Yao</i>			
商	Shang	1600–1046 B.C						
西周	Xizhu	1046–771 B.C						
東周	春秋	Chunqiu				770–476 B.C		
	戰國	Warring States				475–221 B.C		
秦	Qing	221–206 B.C						
西漢	Xihan	206B.C–A.D 25						
東漢	Donghan	25–220						
三國	Sanquo	220–280				⇒ Middle Chinese	⇒ Min dialect separated ⇒ Yue dialect, <i>Kejia separated from Middle Chinese</i>	⇒ Old Hmong language
西晉	Xiqin	265–317						
東晉	Dongqing	317–342						
南北朝	Nanbei Zhao	420–589						
隋	Sui	581–618	⇒ Old Mandarin Chinese					
唐	Tang	618–907						
五代	Wudai	907–960						
北宋	Beisong	960–1127						
南宋	Nansong	1127–1279						
元	Yuan	1206–1368						
明	Ming	1368–1644						
清	Qing	1644–1911						
中華民國	Nationalist China	1912–1949						
中華人民	People Republic of China	1949 – now				⇒ The dialects of Wu, Kan and Jiang separated from Mandarin Chinese	⇒ Modern Hmong language	

2. Identifying the Southwest Mandarin Chinese in the modern Hmong language

The problem of the Chinese-Hmong language contact has been studied by foreign researchers such as Kun Chang (1953), Ying Lin (1972), Downer (1973), Ballard (1986), David R. Mortensen (2000)... Generally, almost all the researches are based on the documentations of the Hmong people in China, Thailand, Laos and the majority of the Hmong people living in the USA (they mainly came from Laos). These works mainly focus on the phonetic aspect, but clarify the phonetic similarities between the Chinese original words and the Chinese words in the different periods of the history.

The sources of documentations that we have collected are mainly from the two dictionaries of Hmong-Viet and Viet-Hmong so that we could examine and compare them with 1175 dictionary entries during the field trip to some areas where Hmong Leng

people lived. In this research, we haven't raised a question about determining the time of the Chinese borrowing words in the Hmong Leng language as a basic task, but only compared them in order to define the synchronic similarities of the Chinese original words in the Hmong Leng language with the Chinese original words in some dialects in modern Southwest Mandarin Chinese (Chengdu; Pingbian, Mengzi). In these cases, we also conducted the comparison with some dialects belonging to the dialects of Wu, Xiang and Yue. In addition, we also compared them with Old Mandarin Chinese and Middle Chinese in order to form the evidences to determine the time of the Chinese borrowing words in the Hmong Leng language. In this writing, we can only give some examples of some phonetic similarities of the first consonants and the middle syllables of the Chinese language and the modern Hmong Leng language. Through it, readers can understand the working methods and the close-knit relationship between the Chinese original words in the Hmong Leng language with modern Southwest Mandarin Chinese.

In Vietnam, Nguyen Van Loi (1971) was the first researcher to describe the phonetic system of the Hmong language on the basis of the documentations of the Hmong Leng language in Vietnam. In his researches, the author proposed the system of the first consonants, including 56 phonemes. When comparing the researches by other authors such as Lyman (1974) and Mortensen (2004), working on the basis of linguistic data in the Hmong Leng language and the research by Ratliff (1992), describing the phonetic system of the White Hmong language and Wangfu Shi (1983), working with the dialect of Dananshan, we realize the analytical results of these researchers were quite similar. In general, the systems of the first consonants in the Hmong Leng language and the White Hmong language or the dialect of Dananshan are quite similar. Thus, our research is based on Professor Nguyen Van Loi's phoneme system in the Hmong Leng language (1971). The system of vowels in the Hmong Leng language consist of 56 phonemes and a system of syllables in the Hmong Leng language consist of six monodiphthong vowels /i/, /e/, /a/, /u/, /o/; five diphthong vowels /əi/, /əu/, /əu/, /uə/, /au/; and three couples of syllables with nasal tone /eŋ/, /aŋ/, /oŋ/. Therefore, in the Hmong Leng language, the system of consonants is more complex than that in Chinese (M:56 – H:21), but the system of syllables in the Chinese language is much more complex (M: 5 single vowels, 5 double vowels and three final consonant with nasal tone /ŋ/; H: 8 syllables undertaken by monodiphthong vowels, 10 syllables undertaken by diphthong vowels, 5 syllables with semi consonants /-u, -i/ and 13 syllables with final nasal tone consonants /-n, -ŋ/ [Wenzi Gaige Chubanshe 1982, 26–27]). In this writing, we have chosen the samples to survey the similarities of the dental consonants in the Chinese language and the vowels /i/ và /ua/ in the Hmong language. These specific researches will clarify the influences of Southwest Mandarin Chinese on the modern Hmong Leng language with the phonetic similarities of the two languages in the synchronic aspect.

The case of the dental consonant system in Chinese:

The dental consonant system in Chinese such as /t, th, ts, tsh, n, s, z / with the sounds similar with the consonants in the Chinese-Hmong words in the following table.

Equivalent	Mandarin Chinese	Southwest Mandarin Chinese	Old Mandarin Chinese	Hmong Leng	Chinese Vietnamese
/t/-/t/	待 /tai/	/tai/	/tai/	Tav /ta/	Đãi (<i>to treat</i>)
	燈 /təŋ/	/təŋ/	–	Tinhz /teŋ/	Đăng (<i>lamp</i>)
	東 /tuŋ/	/tuŋ/	/tuŋ/	Tôngz /tuŋ/	Đông (<i>east</i>)

/tʰ-/tʰ/	偷 /tʰou/	/tʰəu/	/tʰou/	Thâu /tʰəu/	Thâu (<i>to take</i>)
	透 /tʰou/	/tʰəu/	/tʰou/	Thourv /tʰəu/	Thầu (<i>understand</i>)
	陶 /tʰau/	/tʰau/	/tʰau/	Thaox /tʰau/	Đào (<i>surname</i>)
/ts-/ts/	正 /tʂəŋ/	/tsəŋ/	/tʃiəŋ/	Txênhr /tseŋ/	Chính (<i>still</i>)
	麟 /tʂaŋ/	/tʂaŋ/	–	Txängz /tʂaŋ/	Tang (<i>exhibit</i>)
/ts-/tʃ/	鐘 /tʂuŋ/	/tʂuŋ/	/tʃiuŋ/	Tsôngz /tʃoŋ/	Chung (<i>clock</i>)
	主 /tʂu/	/tʂu/	–	Tsur /tʃi/	Chủ (<i>master</i>)
	掌 /tʂaŋ/	/tʂaŋ/	/tʃiu/	Trăngr /tʂaŋ/	Chưởng (<i>to drive</i>)
/ts-/tʃ/	住 /tʂu/	/tʂu/	–	Tru /tʃu/	Trú (<i>to stay</i>)
/tʂh-/tʃh/	成 /tʂʰəŋ/	/tsʰəŋ/	/tʃʰiəŋ/	Yênhx /tʃe/	Thành (<i>to become</i>)
	茶 /tʂʰa/	/tsʰa/	/tʃa/	Yuôx /tʃu/	Trà (<i>medicine</i>)
/tʂh-/tʂh/	處 /tʂʰu/	/tsʰu/	/tʃʰiu/	Cxurv /tʂh/	Xử (<i>to judge</i>)
	財 /tʂʰai/	/tsʰai/	–	Cxax /tʂha/	Tài (<i>to judge</i>)
/n/ -/n/	南 /nan/	/nan/	/nam/	Nangx /na/	Nam (<i>south</i>)
	那 /na/	/na/	–	Nas /na/	Na (<i>that</i>)
/n/ -/l/	難 /nan/	/nan/	/nan/	Lăngx /la/	Nan (<i>difficult</i>)
	利 /li/	/ni/	/li/	Liv /li/	Lợi (<i>useful, interest</i>)
/s/-/s/	色 /se/	/se/	/ai/	Xêv /se/	Sắc (<i>colour</i>)
	數 /u/	/su/	/u/	Xuv /su/	Số (<i>number</i>)
/s/-/l/	上 /a/	/sa/	–	Sangv /a/	Thượng (<i>above</i>)
	搜 /sou/	/su/	/sou/	Sâu /u/	Sưu (<i>to collect</i>)
/z/-/l/	讓 /a/	/za/	/iaŋ/	Jangv /a/	Nhượng (<i>to avoid</i>)
	認 /n/	/zn/	–	Jênhv /e/	Nhận (<i>to realize</i>)

Through the similarities above, we can easily recognize the three other cases of similarities with the result as in the documentation of the Hmong people in the USA, which Mortensen proposed. In the dialects in Southwest Mandarin Chinese (the Changdu language), there is a mixture of /l/ and /n/. Therefore, in the system of phonemes of this dialect, only phoneme /n/ exists. When this phoneme integrated into the Hmong language, almost all these cases are converted into the phoneme /l/. Apart from it, some words such as 南/nan/ in Chinese -> nangx /naŋ/ in the Hmong Leng language still keep the original phoneme /n/. Thus, we accept these two similarities /n/ (in Chinese) → /n,l/ (in the Hmong language).

In the case of the consonant /z/ in the Chinese language, we can only determine its only similarity with /z/ in the Chinese-Hmong words. However, Mortensen determined another similarity with /l/ in this case. He gave two examples: 人 /zən/ (Chinese language) → (Hmong language) /leŋ/ (people) và 認 /zən/ → (Hmong language) /leŋ/ (receive) in order to show the similarity between them, but he didn't give any explanation about it. Regarding the word 認 /zən/ in the Chinese language, we cannot determine the similarity in the Hmong Leng language. In the materials we have had, the word Jênhv /zeŋ/ with the

meaning “receive”. Concerning the word “Lênhl” (leŋ) with the meaning “get, receive” in the Hmong language, we determine the borrowing word 領 /liŋ/ (modern Chinese phoneme) and /nin/ (Changdu phoneme) in the Chinese language.

In terms of the word 人 /zən/, we think that there are three words in the Hmong language, which are related to the word 人 in the Chinese language. They are (a) Jênhx /zeŋ/, (b) Nênhl /neŋ/ and (c) Lênhx /leŋ/. The word “Jênhx” /zeŋ/ is easily defined as the latest borrowing word in the modern time. Regarding the word “Nênhl” /neŋ/, Mortensen supposed that this word is the Chinese borrowing word in the Hmong language in the Middle Chinese age (/neŋ/ → /*jɿn/). Concerning the word “Lênhx” /leŋ/, we suppose that the explanation about the borrowing variants at the same time with /neŋ/ is more logical. In the Middle Chinese age, the variance existed in several dialects in this way. This itself makes our assumption become more logical.

Hmong	Changdu	Pingbian	Changsha	Wenzhou	Yangzhou	OM	MC	Mien
/leŋ/	人/zən/	/zən/	/zən/	/zaŋ/	/lən/	/zɿən/	/*jɿn/	/ŋjəŋ/

Phonemes /i/ and /ua/ in the Hmong language:

In Chinese, there are two phonemes /i/ and /ɿ/ that have closely similar phonetic nature. Thus, these phonemes in the Chinese original words in the Hmong Leng language are displayed by the phoneme /i/ in the Hmong language.

The similarity of the syllables in the Hmong language is the vowel /i/

Similarity		Hmong Leng	Southwest Mandarin Chinese	Old Mandarin	Middle Chinese	Chinese Vietnamese
Hmong	Chinese					
/i/	/i/	Chi /tçi/	計 /tei/	/ki/	/*kejH/	Kê (<i>plan</i>)
		Fix /phi/	皮 /phi/	/phei/	/*bje/	Bì (<i>bag</i>)
/i/	/uei/	Ciz /ki/	歸 /kuei/	/kuei/	/*k'wǐj/	Qui (<i>to converge</i>)
		Tir /ti/	對 /tuei/	/tuei/	/*twǎjH/	Đôi (<i>contrary</i>)
/i/	/ɿ/	Sir /fɿ/	使 /sɿ/	/fɿ/	/*ɕiX/	Sử (<i>history</i>)
		Txis /tsi/	枝 /tsɿ/	/tʃɿ/	/*cçe/	Chi (<i>cinnamon</i>)
/i/	/ei/	Fiv /phi/	配 /phei/	/phei/	/*phwǎjH/	Phôi (<i>conform</i>)
		Phi / fi/	飛 /fei/	/fei/	/*p'ij/	Phi (<i>to fly</i>)
/i/	/in/	Qir / tçi/	情 /tchin/	/ tshiəŋ/	/*dzjeŋ/	Tình (<i>love</i>)

Regarding /uei/ and /ei/ in the Chinese language, it is difficult to explain about them with synchronic similarities. When comparing the words in Middle Chinese, we can easily realize the regular similarities: /*wǐj/, /*j/ - /i/; /*wǐj/ - /i/.

When comparing with some dialects in the Chinese language, we can also realize the interesting similarities and the explanation about these Chinese borrowing phonemes in the earlier periods becomes more logical.

The similarity of the phonemes in the Hmong language
is the vowel /i/ in some Chinese dialects

Hmong Leng	Nanchang 南昌	Shuangfeng 双峰	Meixian 梅县	Xiamen 厦门	Chaozhou 潮州	Suzhou 苏州	Shanghai 上海	Mien
/ki/	歸 /kui/	/kui/	/kui/	/kui/	/kui/	/kue/	/kue/	/kui/
/ti/	對 /tui/	/tue/	/tui/	/tui/	/tui/	/te/	/tei/	/ti/
/phi/	配 / phi/	/phie/	/phi/	/phue/	/phue/	/phe/	/phe/	/phui/
/fi/	飛 /ui/	/xui/	/fi/	/hui/	/pue/	/fi/	/fi/	/bui/

When examining the Chinese-Hmong words in the Hmong Leng language, we can see that the syllables undertaken by the phoneme /ua/ are very complicated and various.

First of all, like the other cases, the similar phonemes have the same syllables when they are transferred from the Chinese words to the Chinese-Hmong ones. When it is easy to explain the syllables /ua/, /o/, /u/ in the Chinese words when they are transferred to /u/ in the Chinese-Hmong words.

Regarding the case of /uan/, the story is different. In the Hmong Leng language, the final phoneme /ŋ/ only follows the vowels /a, o, e/. Thus, the syllable /uan/ has two possibilities when transferring to the Hmong language. In the first case, there is only the syllable /ua/ and at that time it is similar to the syllable /ua/ in the Chinese-Hmong words. In the second case, the syllable in the Chinese words /-n/ is replaced by the syllable /-ŋ/ in the Chinese-Hmong words.

The similarities of the syllable /a/ in the Chinese words with the syllable /ua/ in the Chinese-Hmong words are quite popular. Mortensen (2000) showed the reasonable development way of the syllable /ua/ as follows: PH/*a/ → PWH/*a/ ML/MD /ua/ (PH: Proto Hmong; PWH: Proto Western Hmong; ML/MD: Hmong Leng/White Hmong). In this development way, the borrowing happened for a long time. In our opinion, it happened in the Old Mandarin Chinese period (OM). For example, when comparing some cases of the Chinese-Hmong language with the Old Mandarin Chinese language, we can see clearly the syllable /tʃa/ (Old Mandarin Chinese), 茶 /tsha/ (Modern Mandarin Chinese) → Yuôx /tshua/ (Hmong Leng language); the syllable /ka/ (Old Mandarin Chinese), 架 /teia/ (Modern Mandarin Chinese) → Chuôv /tçua/ (Hmong Leng language); and /ka/ (Old Mandarin Chinese), 家 /teia/ (Modern Mandarin Chinese) → Chuôz /teua/ (Hmong Leng language).

The similar syllable in the Hmong language is the diphthong vowel /ua/

Similarity		Hmong Leng	Southwest Mandarin Chinese	Old Mandarin	Middle Chinese	Chinese Vietnamese
Hmong	Chinese					
/ua/	/a/	Yuôx /tshua/	茶 /tsha/	/tʃa/	/*dæ/	Trà (<i>tea</i>)
		Txuôv /tsua/	雜 /tsa/	/tsa/	/*dzop/	Tạp (<i>miscellaneous</i>)
/ua/	/ua/	Phuôv /fua/	華 /xua/	/xua/	/*xwæ/	Hoa (<i>to broaden</i>)

		Huôv /hua/	化 /xua/	/xua/	/*xwæ/	Hóa
/ua/	/ia/	Chuôv /tçua/	架 /teia/	/ka/	/*kæH/	Giá
		Chuôz /tçua/	家 /teia/	/ka/	/* kæ/	Gia
/ua/	/uan/	Cxuôv /tshua/	鏟 /tshuan/	/tʃhan/	/*tʃhɛnX/	Sán
		Suôr /fua/	算 /suan/	/son/	/*swanH/	Toán
/ua/	/i/	Puôr /pua/	逼 /pi/	/pi/	/*pik/	Búc
		Fuô /phua/	劈 /phi/	/phi/	/*phek/	Phách
/ua/	/o/	Luôr /lua/	騾 /no/	/luo/	-	Loa
		Muôz /mua/	摸 /mo/	/mu/	/*mak/	Mô
/ua/	/u/	Puô /pua/	鋪 /phu/	/phu/	/*phu/	Phô
		Suôz /fua/	樹 /su/	/fju/	/*jjuH/	Thụ
/ua/	/əu/	Txuôk /tsua/	湊 /tshəu/	/tshou/	/*tshuwH/	Thâu
		Xuôv /sua/	售 /səu/	/fjou/	/*jjuwH/	Thụ

Discussion

Through the cases above, we can easily see that the similarity of the first consonants, the syllables in Southwest Mandarin Chinese and the consonants, the syllables of the Chinese original words in the Hmong language is quite popular. This indicates that the Chinese original words in the Hmong language in Vietnam were borrowed from Southwest Mandarin Chinese mainly in the modern time as some researchers, which is logical. The contact of the Hmong people with the Southwest Mandarin Chinese language went through a long process before the Hmong people migrated to Vietnam and other South-east Asian nations. This long and continuous contact process formed the words with Southwest Mandarin Chinese features in the vocabulary of the Hmong language.

In general, regarding the similar phonemes in the two languages, they are preserved in the Chinese-Hmong words. However, concerning the dissimilar phonemes, they will find the phonemes with the adaptive phonetic features for their display. In some phonemes, there is an indeterminate existence. This complexity itself makes the Chinese-Hmong similarities very diverse and abundant, but highly systematic.

Apart from the cases in which we can easily realize their rules of similarity when comparing them in the synchronic aspect, there are some cases in which we can't use their comparison with the Southwest Mandarin Chinese dialects, but we have to compare them with the Old Mandarin Chinese evidences so that we can have a logical conclusion. It indicates that the contact of the Hmong Leng language with the Chinese language has existed for a long time. The evidences of the diachronic comparisons in this writing show clearly that problem.

The results of this research help us have new studying directions that are similar with the cadences of the Chinese-Hmong words in comparison with Southwest Mandarin Chinese. In addition to supplementing more documentation from the Chinese dialects, the languages in the Hmong-Yao language family and the philological documentations

in order to continue doing research and identify the Chinese original words in the Hmong Leng language in the different periods of the history is really essential. The researching results will help us see clearly the process, the contact level and effect of the Chinese language on the Hmong language in particular and the Hmong-Yao language family in general.

REFERENCES

- Anderson Joshua (2004), *An Autosegmental Approach to Problems in Reconstructing Old Chinese*, Senior Honors Thesis, Swarthmore College.
- Baxter William H. (1992), *A Handbook of Old Chinese Phonology*, Series: Trends in Linguistics: Studies & Monographs (Book 64), De Gruyter, Berlin and New York.
- Chaofen Sun (2006), *Chinese: A Linguistic Introduction*, Cambridge University Press.
- Downer G. B. (1973), "Strata of Chinese Loanwords in the Mien Dialect of Yao", *Asia Major*, Vol. 18, Part 1, pp. 1–33.
- Mortensen David R. (2000), *Sinitic loanwords in two Hmong dialects of Southeast Asia*, Thesis submitted in partial fulfillment of the requirements for the degree of Departmental Honors in English, Utah State University, Logan, Ut.
- Nguyễn Văn Hiệu (2003), "Xem xét các từ ghép gốc Hán trong tiếng Mông Lènh ở Việt Nam", *Tạp chí Ngôn ngữ*, No. 4, pp. 69–75. (In Vietnamese).
- Nguyễn Văn Lợi (1971), "Một số nét về tiếng Mèo ở Việt Nam", in *Trong "Tìm hiểu ngôn ngữ các dân tộc thiểu số ở Việt Nam"*, Viện Ngôn ngữ học, Hanoi, pp. 139–171. (In Vietnamese).
- Nguyễn Văn Lợi (1993), "Lịch sử tộc người các dân tộc Mèo-Dao qua cứ liệu ngôn ngữ", *Tạp chí Ngôn ngữ*, No. 4, pp. 25–41. (In Vietnamese).
- Quincy Keith (1995), *Hmong, History of a People*, 2nd edition, Eastern Washington University.
- Ratliff Martha (1992), *Meaningful Tone: A Study of Tonal Morphology in Compounds, Form Classes, and Expressive Phrases in White Hmong*, Northern Illinois University, Center for Southeast Asian Studies.
- Sagart Laurent (1995), "Chinese 'Buy' and 'Sell' and the Direction of Borrowings Between Chinese and Hmong-Mien: Response to Haudricourt and Strecker", *T'oung Pao*, Vol. 81, Fasc. 4/5, pp. 328–42.
- Savina F. M (1930), *Histoire des Meo*, 2nd ed., Hong Kong.
- Wang Fushi & Zong Wumao (1995), *Miáoyáo Guyin de Gouni*, Zhongguo Shehui Kexue Chubanshe, Beijing. (In Chinese).
- Wenzi Gaige Chubanshe (1982), *Hanyu Fangyan Gaiyao*, Beijing. (In Chinese).
- Wu Xin Fu and Long Bo A (1992), *Miao Zu Shi*, Sichuanminzuchubanshe. (In Chinese).
- Ying Lin (1972), "Chinese loanwords in Miao", in Herbert C. and Purnell Jr. (Eds.), *Miao and Yao Linguistic Studies: Selected Articles in Chinese*, Cornell University Southeast Asia Program, Department of Asian Studies, Ithaca, NY, pp. 55–81.

Ідентифікація слів китайського походження в сучасній мові хмонг-лень у В'єтнамі

Huynh Van X'eu

Історія міграції народу Хмонг із південного заходу Китаю до країн Південно-Східної Азії (включаючи В'єтнам) почалася близько 300 років тому. До того часу мова хмонгів тривалий період контактувала з китайською мовою. Контакти мови хмонг у В'єтнамі з китайською мовою відтоді не припинились, а продовжувалися завдяки особливостям географічного розселення та середовищу спілкування в прикордонних районах між В'єтнамом та Китаєм. Саме ці контакти сформували систему китайських лексичних запозичень у мові хмонг. При зіставленні цих слів із відповідниками в китайських діалектах у синхронічному аспекті виявлено значну кількість китайських лексичних запозичень, що функціонують у мові хмонг. Ми називаємо ці слова "лексикою китайського походження" (китайсько-хмонгські слова).

У цій статті ми розглядаємо історичні контакти між китайською та хмонгською мовами. На цій основі були обрані зразки для дослідження фонетичних подібностей між лексикою

китайського походження в мові хмонг та лексикою південно-західних діалектів китайської мови (в основному в синхронічному аспекті). Звідси ми можемо побачити характерні ознаки південно-західних діалектів китайської мови в лексиці сучасної мови хмонг-лень. Подібність фонетичних систем слів у південно-західних діалектах китайської мови і словах китайського походження мови хмонг є регулярною. Це свідчить про те, що слова китайського походження мови хмонг-лень є запозиченнями з південно-західних діалектів китайської мови. З цього ми можемо побачити характерні особливості південно-західних діалектів китайської мови в лексиці сучасної мови хмонг-лень.

Ключові слова: слова китайського походження, китайсько-хмонгські контакти, південно-західні діалекти китайської мови, мова хмонг-лень

Идентификация слов китайского происхождения в современном языке хмонг-лень во Вьетнаме

Нгуен Ван Хьеу

История миграции народа хмонг с юго-запада Китая в страны Юго-Восточной Азии (включая Вьетнам) началась около 300 лет назад. К тому времени язык хмонгов длительный период контактировал с китайским языком. Контакты языка хмонг во Вьетнаме с китайским языком с тех пор не прекращались, а продолжались благодаря особенностям географического расселения и среде общения в пограничных районах между Вьетнамом и Китаем. Именно эти контакты сформировали систему китайских лексических заимствований в языке хмонг. При сопоставлении этих слов с соответствиями в китайских диалектах в синхроническом аспекте обнаружено значительное количество китайских лексических заимствований, функционирующих в языке хмонг. Мы называем эти слова “лексикой китайского происхождения” (китайско-хмонгские слова).

В этой статье мы рассматриваем исторические контакты между китайским и хмонгским языками. На этой основе были выбраны образцы для исследования фонетических сходств между лексикой китайского происхождения в языке хмонг и лексикой юго-западных диалектов китайского языка (в основном в синхроническом аспекте). Отсюда мы можем увидеть характерные признаки юго-западных диалектов китайского языка в лексике современного языка хмонг-лень. Сходство фонетических систем слов в юго-западных диалектах китайского языка и словах китайского происхождения языка хмонг является регулярным. Это свидетельствует о том, что слова китайского происхождения языка хмонг-лень являются заимствованиями из юго-западных диалектов китайского языка. Из этого мы можем увидеть характерные особенности юго-западных диалектов китайского языка в лексике современного языка хмонг-лень.

Ключевые слова: слова китайского происхождения, китайско-хмонгские контакты, юго-западные диалекты китайского языка, язык хмонг-лень

Стаття надійшла до редакції 25.04.2018