



Some cases of place names with Tay elements in Tuyen Quang province

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Abstract

Due to many reasons, some place names with elements of ethnic minority languages in Tuyen Quang province are used inconsistently in terms of reading and writing, that is, the same place is read and written in different languages. Vietnamese characters in many different ways. Location transfer session with elements of Ethnic minority languages into Vietnamese so that place names can be read and written in a uniform, accurate manner, following Vietnamese standards is an urgent requirement. In this article, we explore some cases where place names have the element of ethnic minority languages in Tuyen Quang province on research data.

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1. Introduction

The process of nationalizing the language of place names with original ethnic minority elements has transformed the original place names into Vietnamese. As we all know, there are certain differences between ethnic minority languages and Vietnamese. Furthermore, in communication, the original place names and the ones translated into Vietnamese are simultaneously used. Thus, the transformation of the original place names in Tuyen Quang has made them inconsistent in terms of vocabulary. In this article, we only study the irregularity in reading, writing of local names with Tay elements.

What is the place's name ?

In the objective world, all things and phenomena have specific names set by humans to distinguish them from other objects, among them are village names, mountain names, river names, and names of regions non-residential. Names This exists in the vocabulary of different languages of the world. In international terms, those geographical names and places are toponymy, meaning "*name of geographical point*". They have been and are being researched by many scientific disciplines, including topography.

The place name has many different definitions. That is "*a name referring to a land, location, among proper nouns*" and toponymy is "*the study of land names*" [4, p.189], or "*is the name of territories, points populations* (villages, communes, districts, provinces, cities), economic points (agricultural zones, industrial zones), countries, continents, mountains, passes, plateaus, valleys, plains, deltas, rivers, lakes, pools, bays (...) with certain geographical coordinates recorded on the map. Place names can reflect the formation process, characteristics of natural and historical geographical factors with economic and social characteristics of territories" [15, p.978]. That way ^[15], toponymy is defined as "the science that studies places in terms of their original composition, development, meaning, content, a form of the name, and how to switch from one language to another; "*other languages and problems related to systematization and use of place names*" ^[5]. Topography is located at the junction between the science of geography, linguistics, and history. Toponymy has been known for a long time, but most of the research work started in the twentieth century.

In linguistics, Toponymy is the lexical study of names and naming of geographical nouns such as names of rivers, mountains or names of countries and other places" [15, p.978].

On toponymy, it is defined as “*a scientific discipline that studies the origin, development and current status of place names in terms of semantics, phonetics, grammar, spelling, and word transfer. From one language to another for place names*” [5, p.1]. Toponymy is a part of Nomenclature, which studies geographical names, functions, and changes of place names over time of those geographical names [16, p.515]. Are words in the vocabulary of a language, represented by their own words and divided into natural and artificial subcategories? They have common names and proper names. According to the author, a place name, whether large or small, has a name, which consists of two parts: *common name and proper name* [12, p.13].

In Vietnam, researchers on place names also have different approaches, in which there are two main research directions: a study of place names from the geographical - historical-cultural approach and geographical research. from a linguistic point of view. With each of these approaches, researchers offer different ways of understanding places.

The place name is the name of the land, including the name of the river, mountain, village, etc., or the names of localities and ethnic groups "[1, p.5]. And: "*Places are proper names of natural and human geographical objects with definite locations on the earth's surface*" [14, p. 16]. "*Places are words indicating proper names of geographical objects with definite locations on the earth's surface*" [11, p. 21]. Phan Xuan Dam: "*Place is a special class of words, designed to mark locations and establish names of natural and human geographical objects*" [6, p.12]. Hoang Tat Thang: "*Place is the name of the natural terrain, construction works, administrative units, certain territories*" [16].

The authors all define place names from the perspective of linguistics and give a general understanding of place names with their basic characteristics. By pointing out the externality of the concept of the place name and the point of view of place name classification: "*Places are fixed words or phrases used as proper names of natural terrain, constructions, administrative units, etc. main, territories*" [9, p.21]. Next, in Vietnamese Topography, the author generalized the concept of the place name as a part of language, consisting of words or units equivalent to words to name geographical objects, including administrative units and artificial works: "*Places are fixed words or phrases used as proper names of the natural topography, administrative units, territories and constructions in favor of two-dimensional space*" [8, p.18]. It can be said that these are very important contributions to the study of local landmarks in particular and places in Vietnam in general.

We think that: A place name is a separate name for each natural or unnatural geographical object in space. A place name consists of a common element, a common name part, and a proper element, which is a proper name part. Place names with components of ethnic minority languages in Tuyen Quang province are place names (land names, mountain names, river names, etc.) whose components are ethnic minority languages and are spoken by ethnic minorities accepted by native speakers, and used by people of other ethnicities, they are real words, often have meaning, and are recognized by ethnic minorities as their meaning.

Toponymy is a specialized study of the names and names of regions, rivers, streams, lakes, and administrative units. Thus, toponymy is a science that is related to history, geography, and culturology and is included in lexicology.

The relationship between toponymy and linguistics is

reflected in the relationship of toponymy with phonology, lexicon, and grammar. This was specifically stated by Superanskaja as follows: The special position of proper nouns in language can be compared to the separate positions of the planets in their orbits. If the vocabulary is considered to be the sun and the other planets revolve around it, then each particular lexical form (places, names, scientific terms, other categories) can be considered separate satellites. with a common vocabulary. Here, each type of morphology is in its orbit and, therefore, does not touch the other morphologies [12, p.2].

Nomenclature specializes in the study of people's proper names, epithetology specializes in the study of proper names of brands, products, signs, etc., while toponymology specializes in the study of original elements, meanings and transformations. of place names. Thus, Nomenclature is a part of lexicology, specializing in the study of the laws and methods of identifying things and phenomena. Topographers have identified toponymy as a part of Nomenclature, which studies the formation of the structure, the method of naming and the function of geographical names. Nomenclature specializes in the study of people's proper names, epistemology specializes in the study of proper names of brands, products, signs, etc., while toponymology specializes in the study of original elements, meanings, and transformations. of place names. Thus, Nomenclature is a part of lexicology, specializing in the study of the laws and methods of identifying things and phenomena. Topographers have identified toponymy as a part of Nomenclature, which studies the formation of the structure, the method of naming, and the function of geographical names.

Topography is also divided into smaller branches such as Nomenclature studies the names of hills and mountains, and positive topography relative to the ground; Hydrology studies the names related to water and flows, Phuong nam studies the names of places of human habitation (names of residential units); Street nomenclature studies street names and objects in the city (man-made construction sites). Therefore, Karpenko said: "*The study of place names cannot but be the work of linguistics*" [7, p.14].

Nomenclature is a part of Nomenclature, while Nomenclature is a part of Vocabulary, therefore, Topography also belongs to Vocabulary. The object of study of topography is the words used to name and name geographical objects. Researching toponyms the main purpose is to survey the place names of each region and region to generalize the characteristics of Vietnamese place names systematically in terms of structure, naming method, and cultural characteristics. chemical. Then compare with the place names of other countries to highlight the basic features of Vietnam's place names in their development and the interference of common influences with related nations and nations.

2. Content

2.1. The causes of Phonetics are not consistent

As is known, "*A place name is a word like other words, subject to the influence of phonetic laws*" [56; 109]. In that impact, local phonetics is one of the important causes leading to the change in the reading of place names.

2.1.1. Due to transliteration

Tay places according to the Vietnamese way of calling them places with original Tay elements are officially written in Quoc Ngu script to facilitate communication. Through many

times of standardizing place names, many places have changed. However, there are certain differences between the Quoc Ngu script and the way it is called in the Tay language. In some cases, the Quoc Ngu script cannot accurately reflect the calling sound, making it difficult to record the pronunciation of the Tay people, so some Places with original Tay elements have been popularized for easy reading according to the Mandarin sound pattern. Therefore, there are some places with a certain negative bias.

In the past, Tuyen Quang's mountainous region used to be a fairly concentrated residence of the Tay, Nung, Dao, and Mong indigenous ethnic groups. However, the area of residence of the people did not have a clear distinction, but lived alternately together. The life of the Tay people in general has not changed much before historical fluctuations like in the lowlands. But that is not why the Tay people in Tuyen Quang do not have exchanges and have a certain impact on the formation and change of their place names. They have a way of naming and naming places in their mother tongue, but they are also affected by the interaction with the Kinh people. That almost fixed life was changed to a certain extent when they came into contact with Kinh groups. This happens two possibilities. Firstly, besides the place names called in their own language, the ethnic minorities in Tuyen Quang have an impact in their exchange relations with the Kinh people, especially when the Kinh people live interspersed with other ethnic minorities. Some people have left traces of their language (for example, the elements "village", "làng", "thôn"...) the Tay people hear the Kinh call it and then call it, so they have the word *village*, village next to their *villages* Tay people. Thus, in the way of calling the place names of the Tay people, Tuyen Quang has brought certain imprints of the exchange between the local language and the Vietnamese language.

In contrast, Kinh people living with Tay people face many difficulties when pronouncing places according to local residents' language. Therefore, many places are called with Kinh sounds similar to Tay to call them. When the Tay had a script, they wrote the places according to their pronunciation. The Kinh people have their own ways of writing and reading according to their language habits. That makes each group of people register a different place. This is one of the reasons why the same place name has many different names. For example: place name *Nà Lừa*, Before 1945, this area was still called "*Nạ Lừa*" by people (the noun "Nạ" means field, "lừa" means choice, "mask selection" means choosing according to the will of heaven, choosing according to the weather. here is prone to drought, the crop sooner or later depends on the water of the sky, so people often call the area "*ruộng lừa*" in the Kinh language and "*Nạ Lừa*" in the Tay - Nung language. From the end of May to August 1945, Uncle Ho lived and worked in this area. Uncle's shack is called *Nạ Lừa*. However, people in Tan Trao still called *the area Na Selection*, and called the name of Uncle's shack at that time *Nà Lừa*. That leads to the second reading: *Nà Lừa*.

Regarding writing, "*Nà Lừa*" is written in the national language script, which records the pronunciation of people in the region as well as the whole country about Uncle Ho's shack in Tan Trao commune, Son Duong district. In [6, 7, 8], in Decision No. 204-VH/QĐ dated July 21, 1986 of the Ministry of Culture on zoning for protection of a number of key relics in the site Tan Trao historical site *lán Nà Lừa*. In fact, before 2011, all documents related to place names, including signs and road signs to places, were written as "*lán Nà Lừa*". In

2017, this place was recorded as "*Nà Nưa*" in the Tay language (nà: field; nưa: above; Na Na: high field). The relic of "*Nà Nưa*" has been repaired and written as "*Nà Nưa*". Accordingly, all documents related to *Nà Lừa* were changed to "*Nà Nưa*". Thus, there are different ways of reading and writing for the historical site of Na Lua shack. In terms of phonetics of the Tay language, the elements "*na/nà/ná/na/nã*" are variations of the same syllable "nà". Depending on the different dialect regions of the Tày - Nùng language, people have different pronunciations as above but still refer to the same object which means "field" ("ruộng"). The explanation of the same geographical object but the difference in naming between the indigenous people and on historical documents or other documents (*Nạ Lừa* and *Nà Lừa*) must be based on phonetic characteristics. of the natives.

In addition to some geographical elements that are Vietnameseized, the geographical elements with elements of Tày origin are also relatively standardized. On the other hand, it is this contact and exchange that also causes the rest of the places with the remaining Tay- based elements to be affected by the "*Kinh hóa*".

In the place name "*Nà Loáng*", the element "*loáng*" has been Vietnameseized. This is a famous place of Tay, reading and writing in Tay language is: "*loáng*" means to hide (this is a dense forest, easy to get in and hide). Also because of this nature, the forest named "*Nà Loáng*" was chosen by the Communist Party of Vietnam and Uncle Ho as the venue for the second National Congress of the Party (February 1951). During the contact between Vietnamese and Kinh, this place was Vietnameseized as "*Nà Loáng*". The "*loáng*" element, though easy to read in both Tay and Vietnamese, becomes meaningless. However, the language community still accepts the "nonsense" and still calls the place "*Nà Loáng*" out of habit.

2.1.2. Borrowing sound

Some places have elements of Tay origin that make it difficult for Vietnamese people to pronounce. Therefore, sound borrowing is done to refer to a word with Vietnamese phonetics that sounds similar to a place name with a Tay original element to name that place. For example, the place name *kéo Khà* (Vinh Loc town, Chiem Hoa district). The original sound of *Ga pass* is *đèo Gà* (a pass with many grasses), the Kinh people borrowed the Vietnamese sound of "*đèo Gà*", which sounds similar to *drag Kha* to call this place. Village place name *Bản Pài* (village, village, roof) (Minh Quang commune, h.CH) is called *Bai village* with borrowed sound.

The place name of *Cổ Yếng pass* was originally named *khuổi Diếng*, which means "well spring", however, through the process of contacting the Tay - Vietnamese language, the original element was lost, making people think that this is not must be the original place name of the Tay people, but the common language when determining the place name means only the "neck" part of the Yeng bird. There are the following explanations:

Firstly, according to legend, the place of Co Yeng pass is the end of a love story about the love of two students and the daughter of a teacher. When the girl's father died, the girl didn't know who to choose as her husband, so she asked the bird Yeng. The bird called out Nam's name. The girl chose Nam as her husband, lived together and gave birth to a son. 3 years later, Nam went to work far away and was nowhere to

be found. Nam's wife thought that her husband was dead, so she married Phai. Ten years later, Nam returned, pretending to be a merchant, returned to find that the scene had changed. Nam wants to give some money to his wife and children, so he asks to buy Yeng's child at a high price. Nam carried Yeng up the hill and disappeared. This place is now called the hill "Cố Yêng", and it is called Co Yeng. Thus, if explained in this way, the place name of *Cố Yêng pass* has the original element of Kinh language.

Second, *Cố Yêng pass* makes people speculate that the reason the place name is named is due to the shape of the pass like the neck of the Yeng bird. This is similar to case 1.

Thirdly, *Cố Yêng Pass*, whose original name is *Khuổi Yêng* is in Tay language, which translates into Vietnamese as "stream well". According to the actual characteristics of the place, from the top of the pass, looking down at the stream, winding down to the foot of the mountain, creating a deep abyss like a giant well without seeing the bottom. In the Tay language, the bird can be read as "diêng". And the Kinh people confused "yêng" - "diêng", misread "*khuổi Yêng*" into "*Cố Yêng*" into as it is today. In the present, the indigenous people still call *Khuổi Yêng* as the only place to pass before entering the district town of Na Hang. For example, "*Pi cuối khe pầu phây Kéo Yêng/Thống là mùa điện lúng soác Nà Hang...*" (Banana flowers flickering on Khuoi Yeng Pass/ Soi step us to a bright area in Na Hang).

3. Conclusion

From the above specific analysis, it is possible to conclude: Standardized place names are places that are read and written uniformly based on certain rules and principles of spelling. The standardization of place names helps places to be used uniformly within a territory or country and to a greater extent avoids confusion about place names, "avoiding international political controversies" [5, p.9].

The phenomenon of many places that are not yet written and read uniformly is quite common in many different territories. Many places are far away from the original language, leading to many different ways of reading and writing. Therefore, the issue of standardizing places in general and places with Tay elements in Tuyen Quang is very necessary and is being concerned. According to the United Nations Organization of Places (UNGEGN), the general principles of the standardization of place names are "the use of the Latin script and romanization and in no case infringing upon the beliefs and national feelings" [5, p.2]. In Resolution No. 4 of the United Nations Conference on Standardization of place names, five specific recommendations were made: international standards for place names, collection of place names, principles of place names in the room, handling place names in multilingual areas, and cataloging national landmarks. One of the above recommendations that should be noted is the introduction of rules for writing place names and asking "how to write place names that best suit the current spelling rules of the country while taking into account the different types of locality "language" [5, p.13]. Accordingly, accordingly, places should be standardized according to the following principles:

First: Keep the original language;

Second: Transcription;

Third: Transliteration;

Wednesday: Translation;

Fifth: Use it out of habit;

Sixth: According to State Regulations or National Landmarks

Commission.

The way to write the original places of ethnic minorities in the North is suggested to write specifically as follows: "For cases where it is not clear how to write or is forced to choose one of several methods of inscription, the best basis is the read this place name of the ethnic minority" [10, p.68] and "follow the usual rules of Vietnamese place names: write each word separately, capitalize the first letters of the language, do not have hyphens (...) between the words, and do not use separate symbols". [10, p.69]

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