



The Culture of Living Reflected in the Individual Elements of the Place Names Shows the Living Habitat in Tuyên Quang

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ABSTRACT

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Linguistics has many specializations, including Toponymy, which studies the origin, structure, semantics, variation, distribution and use of Toponym. Toponymy explores different aspects of naming, and simultaneously learns about the language, culture of a region in particular and a nation in general. Tuyen Quang is a province in the northern mountainous region of Vietnam, where many ethnic groups live together, including ethnic minorities, 50% of the population of the area. Learning about landmarks in Tuyen Quang will show the relationship between places and the culture of ethnic minorities. The results of this study show that each relationship between ethnic languages in Vietnam is an interdisciplinary study of cultural content in languages, contributing to the values of interdisciplinary scientific disciplines, for the study of culture through language in Vietnam. Based on linguistic data, psychological characteristics of the ethnic group, and the relationship between language and culture, the article studies several places to find out the origin and original components of several typical landmarks that have significant cultural significance—elements of ethnic minority languages in districts where ethnic minorities live concentratedly in Tuyen Quang province.

KEYWORDS:

culture, linguistics, individual element, place names.

1. OVERVIEW OF TOPONYMY RESEARCH

The study of place names in the world appeared early with the formation and development of topography and received much attention in the 80s of the nineteenth century.

The first works on the study of place names are "Topology" by JJEgli (Switzerland) published in 1872; "Topography" by JWNagl (Austria) published in 1903; French author A.Dauzat has "Original Elements and Development of place names" (1926) and "French toponymic" (1948) [5]. It is recommended to study place names in the direction of studying topographic linguistics, geographical geography, and toponymy history, which are focused on by Western authors. There are many published research works on place names, typically the works: "Etymological Geography" (1835) by TAGibson; "Words and Places or original illustrations of History, ethnography and Geography" (1864) by I Ssac Taylor, etc; Through these studies, "theoretical basis has been established: the object of topography has been determined, the classification

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of place names is relatively reasonable, the research method has been scientific" [11, p.22].

The works "Les noms de lieux" (1965) by Charles Rostaing [4] "Names, a survey of the naming of places" (1958) by George, "Practice of Toponymy" (1977) by PERaper marked the development of Topography. Which, it is notable that Charles Rostaing (France) in his work: "Les noms de lieux" [4, p.9] has stated two principles of place research. That is to find the ancient forms of the words that make up and to know the etymology of the place must rely on the local phonetic knowledge.

Thus, the research on place names during the formation of topography has looked at places in the eyes of many different sciences. In each of these aspects, the authors have made contributions to topography - an interdisciplinary science.

The research of Russian topographers has marked a new development for toponymy. It is possible to name the author EMMurzaev with Tendencies in Topographic Research; A.Kapenko with Discussing Synchronic Topography; AIPopov with Fundamentals of Topographic Research, Chto takoe toponimika? (quoting [11, p. 22])...

Russian authors laid the first foundation for building a theoretical system of toponyms. Especially

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AV Superanskaia with *What is Topography* (1985) [14] posed both specific and highly generalized problems about topography. The author presented a way to understand the concept of place names, delving into practical issues related to the analysis of place names. AV Superanskaja has come up with the concept of place names, classifying places in their way. The author has expanded his view of landmarks and is very detailed, specifically when dividing places into 8 categories: names of residential areas; names of rivers; mountain names; names of works in the city; street names; the name of the square; the name of the traffic network; small non-residential place name. Not only that, the work *What is Topography* also highlights the continuous characteristics of place names, proper namespaces, and types of place names (symbolic place, descriptive place, desired place) as well as the names of geographical features according to topography. *What is a topology* is a valuable scientific work, which summarizes new research results, and is a solid basis for subsequent topographical studies.

Through the above research, we found that foreign geography is studied in general terms of place theory such as concept, classification, analysis of place names, and the relationship between toponymy and topology. other social sciences. This is certainly an important theoretical basis for research in this field in Vietnam.

Research on place names in the direction of geographical - historical-cultural approach with authors such as Nguyen Van Au, Bui Thiet, Nguyen Duoc, Trung Hai, and Nguyen Nhu Y ... Studies on places from the perspective of The geography - history - culture of the above authors have systematized place names or studied place names with geographical layers associated with specific geographical areas. According to this research direction, it is possible to name the research works that can be named as *Places of Vietnam* (1993) [1], *Some Issues of Vietnamese Toponymology* (2000) [2] by Nguyen Van Au; author Bui Thiet has *Cultural Places of Vietnam* (1999) [15]; in 2001 co-authors Nguyen Duoc and Trung Hai published the *Vietnam Toponyms Handbook* [34]; Nguyen Nhu Y (editor) with *Dictionary of Cultural and Historical Places of Vietnam* (2011) [19]; author Do Huu Thich (chief editor) with the work *Geography Thanh Hoa, volume 1. Geography and History* (2000); author Dinh Xuan Vinh in the *Handbook of Vietnam Places* (2002) has outlined places in most regions of Vietnam.

2. CONTENT

2.1. Complex structure of place names

Complex is the term that refers to a combination of two or more components of a thing or phenomenon. A place name complex is a combination of word parts that make up a place name. Thus, considering a place name complex is to learn about the structure of the place name and this structure is a combination of phrases containing the place name.

The place-name complex consists of two parts: the common element and the particular element. When studying the complex model of place names, researchers give their concepts. As mentioned, AV Superanskaja uses two terms, the common name, and the proper name, to refer to the structure of the place. According to the author, "geographical targets have two types of names: the general name to place them in some conceptual system (mountains, rivers, cities, villages) and the specific names of each object"[14, p.13]. That view is mostly endorsed by researchers on place names in Vietnam. However, the word "name" is easy to misunderstand as an independent unit, so we call it "element": general element and particular element. The word "element" to indicate that this is only a constituent element in a larger unit.

Author Nguyen Kien Truong believes that in place names, the information about places is expressed through common nouns and proper names. The terms common nouns and proper names are used by the author to call the complex structure of place names [17, p. 33]. In addition, the author Tu Thu Mai called them part of common words and part of proper names [12, p. 55]. Phan Xuan Dam uses the terms common elements (A) and specific elements (B) to name the structure of the place [7, p.51-52].

In the complex of place names, the common elements are common nouns; proper elements are proper nouns (either formal or nominal). According to the function of each type of noun, author Nguyen Thien Giap determined: if a common noun is used to call things of the same type, the proper noun has the effect of acting as a proper name to name each thing or object. individual statue. The author also believes that in fact, determining the boundary between these two types of nouns still has many issues to discuss, but proper nouns are proper names, individuals in the thinking of each ethnic group, in which: there are names indicating people, personal names, ethnic groups; indicate place, mountain, river, lake, province; only construction works and cultural works; terms for agencies and social organizations; only each period, each historical event [9, pp.326 - 330]. In place names, common element is used to announce the general meaning; Proper nouns have the function of identifying geographical objects and reflecting historical - cultural values of native speakers.

Thus, each researcher has his own understanding of the complex structure of the place name and has similar views when considering the place name in terms of structure: a place name consists of a combination of two parts common element and individual element. . In the complex structure of place names, the characteristics of each element are different: common element indicates the type of a feature class; individual element has the property of distinguishing one feature from another, especially when the names of those features share the same type words. The individual element department has both its own meaning and distinctive value

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from other landmarks. The common element part is placed first, the individual element only comes after, indicating the type of geography or a certain geographical feature.

The place names complex has ethnic minority language roots, including two parts: common element and individual element, in which the common element part is usually a noun/noun used to indicate the type of object of the place name; individual element parts are also nouns or nouns that have the role of distinguishing geographical objects. To fully understand the details of a place with a language element Ethnic minorities need to exploit both common element and individual element. In the complex of place names, common element is what is defined, distinguishing types of place names. In particular, common element is an ethnic minority language with only one element and is present in almost all types of place names. For example, the same individual element "Na Hang" (last field) but when combined with different common elements (*districts, towns, lakes*), creates different complex of toponyms and different geographical types. Names: *Na Hang district, Na Hang town* (type of place name of residential unit), *Na Hang lake* (type of place name of construction works).

2.2 . The relationship between language and culture

Culture has a close relationship with many fields such as anthropology, psychology... and linguistics. In relation to linguistics, culture manifests itself as an organic, close-knit relationship. The manifestation of this relationship is that language is considered an expression, embodiment, and symbol of culture.

The relationship between language and culture is also of interest to researchers. When discussing this relationship, Nguyen Duc Ton said: "... *As an element of spiritual culture, language holds a special position in it... Language is also an indispensable means and a condition for the emergence, development and operation of other elements in culture. Language is one of the most characteristic elements of any national culture. It is in language that the characteristics of a national culture are most clearly preserved*" [16, p.47].

Thus, when discussing the relationship between language and culture, the authors think that this is an organic relationship. In that relationship, there is both an inclusive relationship and an interactive relationship. That is shown:

Language is the most important means of human communication. Through communication, the peoples of the world have exchanged knowledge and information about the customs, practices and beliefs of each nation. Not only that, through language communication, peoples around the world understand each other and act together for the purpose of a good life such as: unifying about environmental protection, sharing about disease prevention and control disability...

Culture has appeared since there were people and in all historical periods, culture has developed inseparable from people. Therefore, all aspects of human life are associated with the development of culture. Therefore, people easily recognize the characteristics of culture in life. In the process

of continuous development of culture, the characteristics of culture are expressed specifically in the names of geographical objects - place names. Therefore, in the place names contain one or several certain characteristics of the culture. It can be the production process, history, society, religion, belief, thinking... of each nation. Those characteristics of culture are classified into material culture and spiritual culture. Therefore, studying the linguistic-cultural features of place names is an important issue for linguistics. The term *language-culture* has become familiar to linguists. This term is understood " *According to a narrow sense of meaning, language - culture is a language that reflects the manifestations of culture in communication behaviour. In a broader understanding, it is the reflection of the elements, expressions, and characteristics of the material culture and the intangible culture in language, through language*" [13, p . 137] . Studying the place names of ethnic minorities in Tuyen Quang province from a linguistic-cultural perspective is to understand the influence and interaction between culture and ethnic minority places . Thereby, we can see the cultural characteristics expressed through the elements in the place of origin of ethnic minorities in Tuyen Quang. From there, it shows a panoramic picture of the land and people of Tuyen Quang.

2.3 . Cultural characteristics are expressed through their own elements

The individual element has the important function of naming and distinguishing one object from another in the same type and between different types. Therefore, the individual element itself contains the cultural characteristics of the indigenous peoples. The place names with elements of ethnic minority languages in Tuyen Quang province reflect the specific characteristics of daily life, production culture, and historical culture of ethnic minorities in Tuyen Quang province.

2.3.1. Living culture is expressed through the individual elements of places that reflect the characteristics of residence and living

The Tay, Nung, Dao, Mong, and Cao Lan ethnic groups live quite closely, intermingled with each other, so they all have quite similar cultural characteristics in choosing a place of residence, production, etc. forest exploitation and living. That is partly reflected in the landmarks.

Some ethnic minority landmarks refer to residential units residing in high mountainous terrain near the mountains with the characteristics of Tuyen Quang mountain forests. In the high mountainous terrain, the villages cling to the foothills but cannot avoid the dry, sunny, and burning characteristics... For example, the place name of "*Khau Hán*" village in Binh Phu commune, Chiem Hoa district said that this is a dry mountain place, with no water source; "*Tông Bốc*" village (CH) provides information on dry fields, "*Nà Cooc*" village (LB) is a high position of Thanh Tuong commune, Lam Binh district, "*Nà Noi*" village (NH) is a village with few fields because this area is narrow valleys whose terrain is mainly

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limestone mountains. The water source in the high mountain area is revealed through “*tát*” (slapping: waterfalls - Tay, Nung) pouring down from the cliffs, with “*bớ*”(mò) (bundles (mines) of watermarked in the landmarks. For example, “*Bản Tát*” village (CH) is a village with a waterfall, “*Bó Bùn*” village (CH) is a fountain, and “*Tát Ten*” village (CH) means a low waterfall...

Some places have original language elements ethnic minority bearing the mark of the local climate with many high mountains, when it is sunny, it burns, dries up, when it rains, there are often flash floods with hail, whirlwinds, and fast-flowing streams. For example, “*Nà Noong*” village (village, flooded fields), “*Noong Tuông*” village (village, flooded water), “*Noong Phường*” village (village, ward, flood prone place) ...

Some landmarks also show the location of villages with topographical features. For example, “*Vàng Áng*” village (LB) means earthen basin, is a kind of tool in the daily life of the mountainous people; “*Vàng Hin*” village (LB) is a village with rocky cliffs, *Loong Coong* (CH) village is near ravines and streams, “*Tin Keo*” (CH) village means the foot of the pass, “*Tát Ten*” (LB) village is a waterfall village. water, “*Nà Lung*” village is located in a valley in Thanh Tuong commune.

Thus, the elements indicating natural topography have been transformed into the individual element of ethnic minority landmarks in Tuyen Quang. These factors show more clearly the residence characteristics of the villages of ethnic minorities.

The individual element of the place also tells about the plants and animals - things that are close and close to the people here. For example, “*Nà Lầu*” village (LB) is a village with many cottonwood trees, “*Nà Hu*” village, Khuon Ha commune, Lam Binh district (the tree hu, the Bodhi family), *Cuôm* village (NH) is a village with many white canola trees, and *Nà Ngoa* village (NH) is a village with many fig trees, “*Thấm Hon*” hamlet, Hong Quang commune, Lam Binh district is home to many “hon/don” caves - a typical animal species in Tuyen Quang mountains and forests... Thus, through semantics and reflect the reality of places with original language elements ethnic minorities in Tuyen Quang province, it is easy to see that ethnic minorities in Tuyen Quang choose places with moderately high terrain to reside. That topographical location helps people avoid wild animals, avoid floods, avoid landslides and adapt to weather conditions in the high mountains.

Place names bearing the element indicating fields such as the element “*na*” in the individual element of the place name have the original language element The ethnic minorities in Tuyen Quang represent the low and flat topography of the area. As mentioned, out of 449 landmarks in residential units, there are 149 places with the element “*nà*”. However, the level of flatness of “*nà*” is different from the fields in the plains: the “*nà*” of the people is located between high mountains or across the mountainside (terraced

fields). The vast majority of place names with elements of ethnic minority language origin in Tuyen Quang province contain the element “*nà*” with all three types of place names. Such as, *Na Tàng* village (fields using buffalo for soil), *Nà Nam* village (thorn fields), *Nà Tong* mountain (mountains, fields), *Nà Thin* wharf (wharf, stone fields)...

“*na*” factor, in the place where there is an element of ethnic minority language in Tuyen Quang, there are many factors such as “*khau*” (mountain and forest - Tay Nung), “*trông*” (mountain and forest - Mong, Dao), “*pót tùà*” (area - Mong, Dao), the element “*khau*” (pass), “*khau*” (stream) which themselves are common nouns, indicating the typographic element in the place name that has been transformed. incorporated into the place names to represent the topographical features of the area. For example, *Khau Quang* village (NH) (village, deer mountain), *Khau Téo* village (CH) (village, wild mountain), *Pac Kéo* village (CH) (village, pass gate), *Kéo Cam* village (CH) (village), orange pass), *Khuổi Thung* village (CH) (village, high stream), *Khuổi Trang* village (NH) (village, middle stream), *Khuổi Cúng* village (NH) (village, shrimp stream), *Pót Tùà Xênh* (CH) (Waterfall-Mong, Dao)... These designations have shown the characteristics of the population of ethnic minorities in Tuyen Quang to suit the topography of villages surrounded by forests and mountains. stream pass. People live in villages located on high places, near forests, near small creeks. The position of the house is usually a “*lăng*” (back) leaning against the mountain, in front of it is open with small plots of land, located along the stream. The place names with elements of ethnic minority language in Tuyen Quang province have reflected not only the place of residence but also the way of making houses to suit that way of living. Places such as *Khuổi Phang* village (CH) are the truss; *Nà Pài* village (CH) “*pài*” is the roof of the house; *Xá* (NH) village “*xá*” is the kitchen guard; *Na Thân* village (NH) “*tranquility*” is the high price, the altar; *Nà Tông* village (NH) “*tongue*” is under the stilt house, *Bản Thác* village has the element of “*waterfall*” as a place to dry ... has partly reflected the architecture of the real house of ethnic minorities in Tuyen Quang. Thus, the cultural aspects of daily life of ethnic groups in Tuyen Quang province have been clearly reflected in the place names.

2. 3.2 . Production culture expressed through individual element

With the characteristics of living in mountainous areas, near water sources, or convenient for production, ethnic minorities in Tuyen Quang have favorable conditions for cultivation and production. Tuyen Quang land has high terrain, but there are many rivers, streams, lakes, and slots that are convenient for agricultural production. It can be said that ethnic minorities in Tuyen Quang with their labor and intelligence have made Tuyen Quang's forests and mountains a developed economic region with a combination of agriculture and forestry. Place names not only contain the meaning and reality of the place of residence, but also

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indicate the occupation of the indigenous people. With the identifying characteristics, the occupation of ethnic minorities is shown quite clearly.

Land for cultivation is valleys mixed with hills, terraced fields and small fields. The production characteristics of ethnic minorities in Tuyên Quang province are reflected in the place names, which are kept by the place names.

Place names showing the production characteristics of ethnic minorities in Tuyên Quang province are agriculture, wet rice cultivation with the elements “nà” in the place name . With 26 dams, water is directed to the fields . With 30 places as valleys, fields (17 places) have shown that the main type of farming of ethnic minorities in Tuyên Quang province is wet fields and in some places there are terraced fields. highlight for the picture of agricultural production in Tuyên Quang.

The imprint of agricultural production is also shown through the names of the crops of this production. For example, *Na Chê village* (village, ca field) (NH), *Nà Ngà village* (CH) (village, sesame field), *Bản Vả village* (village, papaya tree) ...

The elements associated with the types of animals in the place names have elements of ethnic minority language in Tuyên Quang province with signs of wet-rice agricultural production. For example, *Nà Pét village* (CH) (village, duck field), *Vả valley* (buffalo valley), *Thôm Pét* (duck pond), *Na Mu village* (village, pig field) ...

In particular, wet-rice production has been deeply rooted in the psychology and beliefs of local people and is reflected in the landmarks that indicate the shapes of objects belonging to TN that are associated with tools commonly used in wet-rice production. For example: *Khun Cang village* (CH) (big jar) *Là Chang village* (CH) village in the same position as the middle of the sieve; *Nà Đồng village* (CH) is a village with the shape of a nong, etc. There are also places that reflect agricultural beliefs such as: *Ho village* (CH), *Bản Cuồng village* (CH) where Long Tong festivals are held with bold colors of agricultural beliefs.

The place -names with elements of ethnic minority language in Tuyên Quang also show the economic characteristics of ethnic minorities in Tuyên Quang with hunting and gathering: large forests, primeval forests such as *Tát Kê forest*, *Bản Bung forest*, *Lũng Thì forest*, *Hoong Khạo forest*, *Khuổi Kịch forest* ... Tuyên Quang forest has many flora and fauna. Hunting activities still take place in two forms: collective and individual. The elements associated with the animals in the place have elements of ethnic minority language that show that. For example, *Thảm Hon* (CH) village is home to many small caves, *Nà Nạn village* (NH) is home to deer, *Khuổi nạn* (NH) is a deer stream, *Khau Quang village* (NH) has a deer...

Gathering is an activity of great economic significance for ethnic minorities in Tuyên Quang. According

to the experience of the elderly, people know which areas and forests have products. For example, *Búng Pâu village* in Phúc Sơn commune, Chiêm Hoa district was formerly home to many pau tubers, *Khao Da mountain* in Lam Bình is home to many medicinal plants, and *Na Nêm village* (CH) is home to many trees. saman, etc.

Brocade weaving is one of the indispensable traditional crafts in the economic and cultural life of ethnic minority communities in Tuyên Quang province. The traditional weaving of ethnic minority communities in Tuyên Quang province is imbued with ethnic cultural nuances and is also the result of creative labor in the development of the ethnic group. The weaving profession is closely associated with the image of the ethnic woman, which has become a familiar image and is deeply imprinted in the people's subconscious. Therefore, since ancient times, people here have relied on their experience in weaving that the place has reflected. These landmarks reflect the characteristics, materials and tools of the textile industry. For example, *Bản Nuây village* (NH) shows the spinning nose to spin yarn, *Pom Pán village* (NH) (hemp), *Na Mèn village* (LB) (cotton tree)... Weaving takes place with many stages, from the collection, spinning and spinning of yarns to the yarn pool, assembling the yarn into the skeins, covers, beds... Material for weaving is cotton, ethnic minorities in Tuyên Quang often dye indigo fabric to make clothes.

In summary, Tuyên Quang is a locality with a long-standing and traditional agricultural and forestry production. Ethnic minorities in Tuyên Quang province have shown the spirit of hard work and creativity in renovating and conquering nature. These are partly reflected in the place names.

2. 3 3.3. Living culture associated with the beliefs of ethnic groups

Besides material production activities, spiritual activities also occupy an important position in the life of ethnic minorities in Tuyên Quang province. Belief is a person's belief in a supernatural object with the belief that that object will bring material or spiritual benefits to himself or to the community . Places with elements of ethnic minority language origin in Tuyên Quang province with 9/134 places of historical and cultural relics (accounting for 6.71%) have reflected the beliefs of ethnic minorities with the target audience being ethnic minorities . supernatural forces, an individual with meritorious services in the fight against foreign invaders or someone who openly reclaims the land and teaches the inhabitants of the village .

Place names with elements of ethnic minority language origin in Tuyên Quang province bear religious imprints expressed in god worshiping beliefs with 5 places (for example, the place name of *Ho village* (CH) associated with the legend of the Ba Ho genealogy god, *Khau Tinh place name* with the meaning of mountain god, forest god.); The cult of worshiping people with meritorious services to repel the enemy

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and protect the people is expressed through landmarks *the relics of Ba Khuôn Temple* (SD) worshipping the three wives of Mr. Chua Bau in the fight against the invading Han army; the relics of *Pác Tạ Temple* (NH) worshipping the fiancée of General Tran Nhat Duat; *Pú Páo Temple* relic worshipping the great musician Nguyen The Quan has had many merits in defeating the rebel rebels in Tuyen Quang.

3. CONCLUSION

Research on place names in Tuyen Quang province from a linguistic-cultural perspective has shown that cultural characteristics are reflected in the elements of ethnic minority landmarks. The elements in the common component show the characteristics of high mountain topography, many steep passes, and many streams and valleys in the area. Not only that, but the common elements in ethnic minority landmarks in Tuyen Quang also give results about the characteristics of residence and origin of indigenous people. The specific elements in the place names of ethnic minorities in Tuyen Quang province reflect the cultural characteristics of the indigenous peoples, including living culture expressed through landmarks that reflect the way of choosing a place to live and live on the edge of the foothills, near the water source, near the valleys; daily life culture associated with the belief of worshipping Gods, worshipping the village's tutelary god of the ethnic groups. Not only that, ethnic minority landmarks in Tuyen Quang province reflect the military culture with historical sites associated with the August Revolution and our nation's resistance against the French colonialists. Thus, the panorama of the heroic land and people of Tuyen Quang, the place where ethnic minorities gather, the shelter for the revolution, and the capital of the resistance is shown through the system of place names of ethnic origin minorities.

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