

BODY PARTS IN VIETNAMESE

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ABSTRACT

Vietnamese words and phrases for body parts and some fundamental vocabulary have been investigated with emphasis on their cognate relationship with other languages or dialects in the region.

The results cast doubt on the traditional view that Vietnamese is an isolating language. On the contrary, Vietnamese in structure has a substratum mixed between Mon-Khmer, Munda, Thai and Polynesian, superimposed and interwoven by many dialects of Southern Chinese, notably the ancient *Bai Yue (Bách Việt)* groups, and reinforced by the Hakka-Miao-Yao combination. Through body parts and fundamental vocabulary, it is shown that the Vietnamese language is a historical and evolutionary merger of all languages and dialects in the region. Identification of many cognate relationships was assisted in part by the concept of shared metaphorical features, frequently observed between ancient Vietnamese and any of the languages of the substratum.

Recently, it has been shown that none of the Vietnamese personal pronouns or associated demonstratives, is uniquely 'stand-alone' Vietnamese [1]. All are linked with cognates sourced from many languages or dialects of the region, ranging from Mon-Khmer, Muong, Polynesian to a wide range of ancient versions of dialects of Southern China, including Cantonese, Hakka, Miao-Yao, Fujian, Wu, and Hainan. Such feature of the Vietnamese language is consistent with a new theory on the origin of the Vietnamese people and language, propounded in [2], in that Vietnamese is a historical and evolutionary merger of all of the above.

In order to provide further proof to the theory, body parts in the Vietnamese language, and some fundamental vocabulary will be investigated in the following, with special attention paid to their cognate relationship with other languages.

The data hereunder are presented under the format of alphabetical listing with detailed explanations, and summary of the most likely cognates put in {}-parentheses at the end of each word entry. It should be noted that whilst previous work along the same topic has been reported (For example, [3], [22]), this compilation is based entirely on the new theory of evolutionary formation of Vietnamese [1] [2], where it is considered that the Vietnamese language has a Mon-Khmer substratum mixed with Munda, Thai, Polynesian and Negrito, superimposed and interwoven with strata of the ancient *Bai Yue (Bách Việt)* groups in Southern China, including ancient tongues spoken in Yunnan, Guangxi,

Guangdong, Fujian, Zhejiang, Hainan, and reinforced by those of the Hakka and Miao-Yao (Hmong-Mien) combination. The theory is based on a model, tentatively called the Tree-and-Soil model, as detailed in [1] and [2]. Under the theory, most of the lexicon hitherto considered as loan words, especially in the long past, would come from languages and dialects that contributed to evolutionary formation of Vietnamese, resulting from migration and settlement of their speakers to the ancient land of today's Vietnam.

Words and phrases for body parts and some fundamental vocabulary in the Vietnamese language are presented alphabetically, and in some detail, as follows.

ANKLE (mắt cá): Literally 'mắt cá' is often mistaken as 'fish eye'. It should be 'leg's eye', since 'cá' is in fact a declension of 'cẳng', from other languages contributing to Vietnamese, such as Hakka [ka], Tay-Nung [kha], meaning 'leg' (See below). 'Mắt cá' with correct meaning of 'leg's eye', is supported by word for 'ankle' in Gorum (Munda) [maD-jig], and in Cantonese [goek ngaan] 腳眼, where [maD] and [ngaan], respectively, are words for 'eye', and [jig] and [goek], are simply 'leg' or 'feet', respectively. In sound 'mắt cá' is closely connected with [kwa] Hakka 踝, or [giok kwa] (Mandarin: [jiao huai] 腳踝), [kô tao] Thai {where [kor] is joint, and [tao] is heel or foot}, and identical with Teochew [ka mak] 腳目, though in reverse order. Teochew is normally considered as a sub-dialect of Min Nan or Southern Fujian. {*Munda, Fujian, Cantonese, Hakka*}.

ARM (Tay / Cánh tay): [thay] or [kênh thay] Mường, [käen] Thai, [khäen] Lao, [têy] / [đai] Mon, [day] Khmer, [ti] Brau, Mnong, Co, Bahnar (Mon-Khmer, abbreviated as: MK), Danaw, Kurku, Angkou, Monglewe (Munda), [tangin] Champa, tangar (Malay). {*Thai, Muong, Mon-Khmer (MK)*}.

ARMPIT (nách): [knak] Mon, [néch] {or [kéch]} Mường (Hoà Bình), [khă-yeok] Danaw (Munda), and [paa?] Champa. 'Nách' as armpit is often related metaphorically to 'to tickle' being 'léc' or 'thọc léc' in Vietnamese. 'Nách' (armpit) with sound similarity to 'léc' can be seen in: [klaiq] Wa (Munda), [ek / kalek] Theng (Munda), [yak] Rieng, [ya] Palaung (Munda), 腋 [ge / ga] Mandarin, and [keoi / gaak / lok] Cantonese. {*Mon-Khmer, Munda, Muong*}.

ANUS (Đít / lỗ đít): [dtuut] Thai, [kunDa?i], [kunDab-i'k] Remo – Munda, [dubur] Indonesian, and [tadu?] or [tauk] Champa. In the Wu and Cantonese dialect, 'anus' is called [kăz] 肛, and [kyut] 月夫, respectively, which is closer to 'cút' (feces), as described below. In Mường, 'anus' is [lỗ khong] literally meaning 'hole (lỗ) at the bottom (khong)'. (See also: 'Buttock'). {*Thai, Munda*}.

BACK (Lung / cật): [kloong] Bru (MK), [hlang] (Thai), [lâng] or [đồng] Mường, [lâng] Lao, [knoong] Khmer, [dluav] (= lower back) Hmong, [likod] Tagalog, [rông] Hrê / Giê-Triêng (MK), and [rong] Champa. Another word for ‘Back’ is ‘Cật’ as in ‘*Chung lung đầu cật*’ (literally: to join backs = to join forces, to unite), where ‘*đầu*’ comes from [dou] 投 meaning ‘to join’, similar to ‘*chung*’ (Hakka: [zung] 综 or 总, to assemble, to unite, to put together). ‘Cật’ has cognates in: [coi] Stieng (MK), *[koi] Bahnar, and other Mon-Khmer dialects: [ku?], and [ka], etc. It is interesting to note that ‘*trái Cật*’ or ‘*quả Cật*’ (*trái* = *quả* = fruit), however is used to denote the ‘kidney’. Literally it means ‘the kidneys are the fruits of the back (bone) tree’, showing anatomy and physiology, as understood by ancient Viet-Mường people, as in Mường, Kidney is [tlái đồng] in which, [tlái] = trái = fruit, and [đồng] = lung / lêng = back. {*Mon-Khmer, Muong, Hmong*}.

BEARD (Râu): Cognate with [khrao] Thai, [thô] Mường. [Thô] in Mường is related to ‘tu’, ie. 须 [xu] Mandarin, also showing one sound correspondence between [th] (Mường) and [r] (Vietnamese): [thăng] M = răng (teeth) V; [thành] M = rắn (snake) V; [tha] M = ra (out) V; [thừa] M = rửa (wash) V. {*Thai, Muong*}.

BELLY (Stomach - *Bụng, Lòng*): Often used interchangeably with ‘stomach’ (*bao tử*). Belly as *bụng*, has cognates in [pung], [kəpɔŋ], [palung] in Mon-Khmer, [busu] in Remo and Gutob (Munda), denoting “full stomach”, [poong] in Thai, [tung] or [tyan] Champa, [toọng] or [môc] Tay-Nung, and [buka] Hindi. [Buka] can mean ‘heart’, ‘chest’ or even ‘navel’ in some Munda varieties [14]. Closest

sound: 膀 [bong] in Cantonese, means ‘full stomach’. It can be noted that, semantically ‘stomach’ is used in many languages (including Vietnamese) as metaphor for ‘desire’, eg. *I did not have the stomach to eat anything at all.*

Vietnamese word ‘*bao tử*’ for stomach, is often mistaken as Sino-Vietnamese. It is more likely a ‘*Nôm*’ innovation after [bao] 飽 meaning ‘full’, or [bao] 鞞, meaning ‘bag’ in Chinese, Viet and Muong. In Mường, it is actually reflected in [pão] or [bão] meaning ‘Belly’. ‘*Bao tử*’ could also be metaphorically placed close to [bao]

胞 meaning ‘placenta’ or ‘womb’. Paulus Cúa’s dictionary [4] gave ‘*bao tử*’ as 包子 or 饱子 which from any present-day Chinese dictionary would mean ‘a meat bun’. In Mường, [bao] denotes generally the digestive system, including both the stomach and the intestines. Another word for ‘stomach’ is ‘*dạ*’ or ‘*dạ dày*’, with Mường correspondence: [tã] or [tjã], and Champa: [tyan]. ‘*Dạ*’ can also be used to denote the intestines. Another synonym for ‘*bụng*’ with some figurative sense is ‘*lòng*’, denoting the belly, the digestive system, and the heart or the mind, or sometimes, generosity. ‘*Lòng*’ has [làng] or [tlồng] or [tlồng é] or [lòm] in Mường, with similar meaning and sound. However, [lòm] refers principally to ‘the liver’,

showing ‘lòng’ as a metaphorical ‘ensemble’ covering various components of the digestive system. It is interesting to note that, in ancient times, configuration of the central command of human senses appears to start with ‘lòng’ (having to do with ‘feeling hungry’), then shifted to the heart ‘tâm’ (related to increased heart-beat in love and fear situations: [slim] Tay-Nung= tim, lòng), and eventually with the advent of medicine, to the brain and nervous system (đầu óc). {*Mon-Khmer, Thai, Cantonese, Champa, Chinese*}.

BIRTH (Sinh / sản / đẻ): [slinh] Tay-Nung, [sheng] 生 Mandarin, [xinh] Mường, [khinh té] Muong {=> *sinh đẻ*}, [tsaan] 產 Cantonese, [dayj] Kharia (Munda), [mwe-Deh] Burmese, and [deh] Hainan, corresponding to [daan] Cantonese 诞. {*Muong, Tay-Nung, Hainan, Mandarin, Munda*}.

BLADDER (bàng quang / bọng đái): [pong pông] Mường, [bang] Mandarin 膀 [bong] Hakka, and 脬 [pa] Teochew (Fujian). ‘Quang’ came from: 胱 [guang] Mandarin, [gwang] Hakka. {*Muong, Hakka, Mandarin, Fujian*}.

BLOOD (Máu): [muhum] Semang (Munda), [maeom] Mundari (Munda), [xnam] Khasi (MK), [măn-ni] Champa, ‘mahem / maham’ (Malay), [mia] Didey, [majam] Santali (Munda), [ntshav] Hmong, [məhəm], [maham], [ma:m] Nicobar (MK).

Another word for ‘Blood’ is ‘Huyết’ which is very close to 血 [huet] Teochew, and [hiet] Hakka. It is also interesting to note that word for ‘Blood’ in the Sumerian language, thousands of years ago, is [mud] very close to ‘Máu’. {*Munda, Champa, Mon-Khmer*}.

BODY (thân thể): *Thân* is [thân] Tay-Nung, 身 [shen] Mandarin and [shin] Hakka, and closely related to *[iteng] in Mon-Khmer, meaning ‘body parts’, and [thăp] Champa. Polynesian equivalents are: [sino] Tongan, [tino] Samoan / Tahitian. *Thê* is 體, pronounced very close to [the] in Minnan (southern Fujian). *Thân Thê* is also equivalent to Teochew (southern Fujian) [sing si]. 身尸. A corpse is called ‘thi’ or ‘thi thể’ in Vietnamese, with ‘thi’ coming from 屍 pronounced as [shi] in Mandarin and Hakka, or from 體 (*thê* above) as [thi] in Wu and Hakka. Many dialects of Central Vietnam have ‘chắc’ for ‘body’ or ‘person’, which is derived from [chak] Halang, [chăk] Jeh, [săk] Koho, [săk] Mnong, all under the Mon-Khmer group. Other Mon-Khmer words for ‘body’, such as [i?ə̀k] và [n? ə̀k], have metaphorically consolidated as ‘úc’ or ‘ngưc’, denoting the chest in Vietnamese. Thai word for ‘chest’ is very close to ‘úc’: [ohk], which is similar to [âc] Tay-Nung. Another general word for ‘Body’ is ‘Minh’, which can also be

used for ‘Tôi’ (I / me). As such, ‘*minh*’ (*tôi*) is connected to the Thai word: [tuai]. [Miềnh] in Mường (ie. *Mình*) is often used to denote both ‘body’ and ‘I / me’.

‘*Minh*’ can also have cognate as [mi] 枚 in Hakka, [mei] Mandarin and [mE] Wu, denoting the trunk of a tree. {*Tay-Nung, Hakka, Fujian, Wu, Mon-Khmer, Polynesian*}.

BONE (Xuong): [xiêng] Mường, [ch-âng] Khmer, [kaxiang] Gie Trieng – MK, [xeng / koxiêng] Hrê (MK), [xa-ang] Wa – Munda, [nngaang] Kotu – MK, [xiang] Sedang (MK), [sy-ieng] Khasi (MK), [xa-ang] or [zang] Vu (Munda), [ka-ang] Danaw – Munda, [txha] Hmong, [sʔang] proto-Waic, [sʔiang] Phay, [sang] Ruc. Sino-Vietnamese word for ‘bone’ is ‘Cốt’, taken from Mandarin 骨 [gu]3, pronounced similarly as [kut] in Minnan (Southern Fujian). Another word closely related to ‘bone’ is ‘marrow’, being ‘*tủy*’ in Vietnamese. Its Chinese equivalent is 髓 pronounced as [seoi] in Cantonese, and [sui]3 in Mandarin. {*Muong, Mon-Khmer, Mandarin, Fujian, Cantonese*}.

BRAIN (óc): [óc] Mường, [óoc] or [óoc áy] Tay-Nung, [qo-oq] Mon-Khmer, [glo] Champa. Another Mường word for [óc] is [ngách] showing a typical Cantonese (and sometimes Hakka) sound correspondence between sub-dialects involving the stripping of initial [ng] sound: [ngách] => [óc], [ngo] {I / me} => [o], [ngai] {I / me} => [ai]. Another word for ‘brain’ is ‘*não*’, being cognate of Chinese 腦 [nao]. {*Muong, Tay-Nung, Mon-Khmer*}.

BREAST (Vú): [Bu] Riang, Palaung (MK), Munda, Muong, [pu] Danaw, Mongelewe (Munda), [pô] Vu (Munda), [pố] Kháng (MK). Alexandre de Rhodes’ dictionary gave ‘Vú’ spelling as [βú] being closer to the southern pronunciation: [Byú], which is supported by a verb metaphorically generated by ‘vú’: ‘Bú’ meaning ‘to suckle’. Malay word for ‘breast’ is *[susu], closely linked to ‘*sữa*’ meaning ‘Milk’. See also: ‘Chest’. [*Mon-Khmer, Munda*].

BUTTOCK (Mông / Đít): ‘Mông’ is often metaphorically related to ‘Đít’, which usually refers to the anus. In Mường, buttock is called [tlái pẻ], where [tlái] is ‘trái’ (fruit) and [pẻ] is close to Cantonese [pei] 屁, OR: [ĐỂ] which is closer to ‘Đít’. Other cognates: [juDa] Gorum (Munda), pantat (Indonesian), [kumu] Maori, [iqquq] (buttock) Eskimo, [itiq] (~ đít) Eskimo (over long distance), 腓定 [ding4] Mandarin, and [kyut] Cantonese, having similar sound to ‘cút’ (feces). In Gorum (Munda), [aDid], having a ‘Did’-sound similar to ‘Đít’, means ‘to move by dragging on one’s buttocks’. ‘Mông’ could also be related to Sino-Viet word for ‘anus’: *hậu môn* (back door), with môn in pre-quốc-ngữ days having sound in between ‘môn’ and ‘mông’, as in *tôn giáo* and *tông giáo* (religion). Another word with close meaning to ‘Mông/Đít’ is ‘trôn’, having [côn] as a Tay-Nung cognate. {*Polynesian, Muong, Mandarin, Cantonese*}.

CALF (bắp chân): [pika] Gorum (Munda), [poted jeg] Sora (Munda), where [jeg] means ‘chân’ (leg), and [poted] is related to [poG] denoting “belly”. Similarly, in Kharia (Munda) it is [Poteg Kata] where [kata] is equivalent to ‘cẳng’ meaning Leg. Quite similar to metaphor in Teochew: [ka deung dou] 腳腸肚, meaning “belly of the leg”. In Mường, calf of the leg is called [tlái chân], where [tlái] => trái (fruit), noting the use of ‘tlái’ as an article, like: [tlái nõ] = tim (heart), [tlái má] = gò má (cheek), [tlái pẻ] = mông (buttock); [tlái đổng] = trái (quả) cật (kidney). In Hakka, ‘calf’ is 腓 [pui]. In ‘bắp chân’, ‘bắp’ is often used to refer to ‘muscle’ (bắp thịt). ‘Bắp’ has pronunciation that could be related to Hakka [bien] 腓, and Thai [glaam], both meaning ‘muscle’, apart from [pi], [poted], and [poteg] of the Munda varieties above. In Mandarin, “the calf” takes metaphor from “the little belly of the leg” [xiao tui du] 小 髒 肚, as compared with “thigh” being [da tui du] 大 髒 肚, literally meaning “the great belly of the leg”. {*Munda, Hakka*}.

CHEST (BREAST) (Ngực / Úc / Vú): Mường word for ‘chest’ is [đương]. Vietnamese word for ‘chest’ is ‘ngực’ or ‘úc’, having cognates in Mon-Khmer [n? ək] and *[i?ək], and Thai [ohk]. For female, ‘chest’ is often associated with ‘breast’: [vú]. According to the Alexandre de Rhodes dictionary [4], spelling for ‘Vú’ is equivalent to [βú], i.e. [Byú], which is the southern way of pronouncing ‘Vú’. [Byú] as a pre-*quốc-ngữ* sound for ‘Vú’ (breast) could thus explain some etymological link with [buaa] in Thai. Malay word and one popular Mon-Khmer word for ‘breast’ is [susu], which is related to Vietnamese word ‘Sữa’ for ‘Milk’. ‘Sữa’ is also close to [Süt] in Turkish. ‘Sữa’ or [Susu] also seems to have metaphorical link with ‘breast’, as illustrated through ‘Seio’, a Portuguese (Brazil) word meaning ‘Breast’. {*Thai, Mon-Khmer*}.

CHEEK (Má): Mon-Khmer: [Mo], [taMoq], [Boq], [tamBok]. Mường: [tlái má], with [tlái] referring to ‘fruit’ (trái). In Champa, word for ‘Cheek’ is [Miêng], showing a metaphorical link with Vietnamese ‘miệng’ denoting the Mouth. Thai word for ‘cheek’ is [gaaem], which is very close to Viet ‘cằm’ denoting the ‘chin’. {*Mon-Khmer, Mường*}.

CHIN (cằm) is seen to be metaphorically linked with ‘beard’ under Mon-Khmer: [təkiəm] Pearic, [kuam] or [kaang] Stieng. CHIN is ‘cằm’ having sound close to ‘hàm’ which also denotes, and is used interchangeably with, ‘Jaw’. ‘Cằm’ or ‘Hàm’ has cognates in: [dgam] Khmer, [Kăng] or [Kâng] Mường, [gang / khaang] Thai, [hang] (Dioi - Thai), [ZanKa], [jangKa], [kuam] (Mon-Khmer), [kang] (Champa), [ham] 頰 (Cantonese). In Mandarin, character 頰 meaning the “chin”

has 2 pronunciations [hai] and [ke], similar to ‘hàm’ and ‘cằm’. Thai word with similar sound [Kam] refers to the ‘cheek’. {*Mon-Khmer, Mường, Thai, Champa*}.

DIE (chết/ mất): [chit] Mường, Chút, [chêt] Kotu, [kuchit] Mon, Bru, [chət] Koho, Stieng (MK). A more popular word for ‘to die’ is ‘Mát’ with Hakka cognate [Mak], Tay-Nung [mât], Fijian ‘Mate’, Tagalog ‘Matay’, and Malay ‘Mati’. Over long distance, ‘Mát’ also shares sound similarity with: Mourir (French), Marw (Welsh), Muotti (Finnish), Marnaa (Hindi), Mordan (Persian), Mori (Bengali), Morrer (Portuguese), and Morer (Spanish). {*Muong, Mon-Khmer, Hakka*}.

EAR (tai): [thai] Thai / Muong, [ktôr / ktôu] Mon, [kotôn] Danaw (Munda), [ontak] Sakai (Munda), [tôiq] Besisi (Munda), [tôr] biat (MK), [tur] Koho (MK), [tôôr] Stieng (MK), [tangi] Champa, [pob ntseg] Hmong, [xu] Tay-Nung. {*Thai, Muong, Mon-Khmer, Munda, Champa*}.

ELBOW (khuỷu {khiu} tay, cùi chỏ): [kôr sok] Thai (~ cùi chỏ), [co] Mường, [khaaw] Thai, [saawk] Thai & Khmu (MK), *[kunqce], *[siku], *[seku?] (Mon-Khmer), [kum-si] or [koqsi] (Sora – Munda), [cwu] Sino-Korean, [tot kEŋ] Souei (MK), where [tot] {or [tu?] in Champa} is related to [đót] (and Mường [tôt]), meaning ‘finger-joint’, or ‘toe-joint’. Also [kum-si] in Sora (Munda), and [sok] in Khmu (MK), both mean “length from the elbow to the end of the fist”. Champa word for ‘cùi-chỏ’ (elbow) is [ku?-kiêng]. {*Thai, Muong, Mon-Khmer*}.

EYE (Mắt): [mat] Mon, Stieng, Kotu, Choro, Mnong (MK), [măt] Khmer, Mang, Muong, [mot] Talaing (Mon), [mát] Nicobarese, [khmat] Khasi, [murta] Champa, [med] Mundari, [maD] Sora, [mo?] Remo (Munda), [muag] Hmong, [moat] Brâu, [muôi / mei] Yao, mata (Malay), [dtaa] (Thai), [ta] Lao. {*Mon-Khmer, Muong, Munda, Champa, Malay*}.

EXCREMENT (Feces) (Cứt / Phân): [ki?c] Ruc, [təkhik] Pearic, [khi] Tay-Nung, [*kec] Sengoi – MK, [kreet] Thai, and [qhê] Lahu. ‘Cứt’ is metaphorically linked, and used interchangeably, with ‘to defecate’ (*ia*), as in: [?e?] Mường, [?eh] Champa, [ék] Jeh, [I?j] Kharia – Munda, [ij] {=dung} Sora – Munda, [eit] Khasi, Sengoi – MK, [iktaG] (=cowdung) in Gutob, Remo, Gorum – Munda, [óoc khi] Tay-Nung. ‘Cứt’ (feces) is also metaphorically connected with [kut] 𪛗 (Hakka), meaning buttocks. Corresponding Cantonese sound for 𪛗 [kut] (Hakka), is [deot], close to Vietnamese ‘đít’ (buttocks) and ‘địt’ (to fart – Thai: [dtoht]). On the other hand, a Cantonese word for buttocks is [kyut] 月𪛗, having sound closer to ‘cứt’ (feces). Close to ‘địt’ is [gaDij] meaning ‘feces’ in Sora (Munda). In the same metaphorical field [21], is [gaD] (Sora) meaning: ‘to wipe oneself after defecating’, equivalent to Vietnamese sound: ‘gạt cứt / chùi đít’, which can be

expressed as [kit] or [kət] in the Khmer language. Another Vietnamese word for ‘feces’ is ‘phân’, pronounced as [pũn] in Mường, having similar sound in Hakka: [pen] 便. {*Mon-Khmer, Thai, Tay-Nung, Muong, Munda, Hakka, Cantonese*}.

FACE (Mặt): [mat] Mon-Khmer, [mat] Boloven - MK, [mohk] Khmer, [muh / măt] Choro - MK, [môh / măt] Biat - MK, [măt] Mường, [măt] Stieng – MK, [Mta] Êdê, [mian] Mandarin, [mak] Teochew, [hmêl] Tibetan, [muag] Hmong. In Champa, words for ‘Face’ are [muta] and [boʔ], with [boʔ] related to ‘bộ’ often used as compound word ‘*bộ mặt*’ in Vietnamese. It is noted that in many languages or dialects of the region words for “face” and “eye” bear strong resemblance to each other: Mặt (face) and Mắt (eye) only differ in tone, as compared to [mêʔ] in Lahu for both “face” and “eye”. {*Mon-Khmer, Champa, Hmong*}.

FINGER / TOE (Ngón tay / ngón chân): *Ngón* has cognates in: [aGgul] Gorum (Munda), [niu gaawy] Thai {little finger}, [tuJgol] (index finger) Kharia (Munda), [ntiv tes] Hmong. In Tay-Nung, ‘finger’ is called [niu mù], with [mù] meaning ‘hand’, similar to Thai {niu meuu}, and ‘toe’ is [niu kha], [kha] being ‘chân’ (foot). {*Munda, Thai*}.

FINGERNAIL (Móng tay): [lep meuu] Thai {[meuu] = hand}, [kriMei] Remo, *[krmpuus] proto-Mon, [boh] Stieng, [nokho] Juang (Munda), [maikuku] Maori, [rau tes] Hmong {toe-nail: [rau taw]}. {*Thai, Munda, Mon, Maori*}.

FLESH (Meat / Muscle) (Thịt): [thit / sit] Chút, [ntshiv] Hmong. ‘*Thịt*’ is also called ‘*Chắc*’ in many parts of Central Vietnam, often metaphorically related to ‘Body’: xăch (Khmer), xech (Takôi - MK), xech (Hrê / Bahnar), [xâiq] Bru. In Mường, ‘*thịt*’ is preceded by ‘article’ [tlài] {trái = fruit}: [tlài nhúc] (*bắp thịt*), where ‘nhúc’ corresponds to ‘nhục’ Vietnamese, [nựa] Tay-Nung, 肉 [yuk]

Cantonese, and [ɲioʔ] or [nhiok] Wu. See also: Da (Skin), and Thân (Body). {*Mon-Khmer, Hmong*}.

FOOT (Bàn chân): [páa] Tagalog, [baa thaa] or [faa] Thai, [jaing] Talaing (Mon), [jəəŋ] Khmer. *Bàn* could also have cognates in: [Pan] Muong, [Baat] Khmer, [Pang] Koho, and [Tɣpang / Kópang] Bahnar – MK. {*Muong, Thai, Mon-Khmer, Tagalog*}.

FOREHEAD (Trán): [tlainh] Mường, [sang] 颞 Mandarin, Sino-Korean, [dahi] Indonesian, [dhey] Champa, [pliaj] Hmong, [phjac] Tay-Nung, and [taRu] Juang (Munda) often used to denote the skull. {*Muong, Mandarin, Champa*}.

GOD (Heaven) (Trời): [troy] Kotu, [trôk] Mnong, Hrê, [trô] Koho, and [trôc] Stieng (MK), [tlòi] Mường, [tiri'b] or [prahbu] Kharia (Munda), [phra] Thai. Throughout Asia, it is quite common, in many languages, that “Heaven” and “Sky” (and sometimes “Cloud”) tend to employ the same word. For example: [tiri'b] Kharia, [sorgo] Juang (Munda), sorga (Indonesian), [kituG] Remo & Sora (Munda), [tru?m] Gorum (Munda). In Vietnamese, ông *Trời* (Supreme Being), bầu *trời* (Sky), cõi *Trời* (Heaven), all use the same word *Trời*, pronounced as [Giòi] in some parts of the Northern region of Vietnam, very likely influenced by [gi] Hakka, and [keoi] or [geoi] Cantonese, meaning the Sun. As in many ancient religions in Asia, the great deity, being Guardian and Judge, is often identified with the Sun. This is prevalent in many societies where the languages spoken contributed to formation of basic Vietnamese, such as Munda (*Singbonga*). {*Mon-Khmer, Muong, Munda*}.

GROIN (Háng): [hâng] Mường, [khai-dan] Thai, 膀 [kua] Mandarin, and [kua] or [ku] Hakka. Hakka [ku] could be metaphorically related to [cu] denoting the penis. {*Muong, Thai*}.

GUM (around the tooth) - (Lợi / Nướu): [lengseit] Sengoi, [nhus] Kensiou (Mon-Khmer), [lasa] Kharia (Munda), [ngeuuak] Thai, [pos hniav] Hmong. {*Mon-Khmer, Hmong, Munda, Thai*}

HAIR (Tóc / lông): Closest sounds are: [sok] (Bru, Bahnar, Mon, Khmer), [xôk] (Sakai – Munda), [soq] Chru, [sɔk] Mnong, Kensiou and Khmer, [su?] Khasi, [thắc] Mường (Khen) & Sedang, [xoak] Gie-Trieng (MK), and [bu?] Champa. ‘Tóc’ is also close to 鬚 [so] Cantonese, meaning long & fine hair, and 髻 [to] Hakka, meaning ‘tufts left on a child’s head when first shaved’. It is possible that [tóc] (hair) is metaphorically linked with [tróc] and [trọc], meaning ‘head’, and ‘hairless’ or ‘bald’, respectively. In Mường, ‘bald’ is [lôi tloc] with [lôi] being equivalent to [lóc] in [trọc lóc]. Another word for ‘Hair’ is ‘lông’ referring to hair on the body, metaphorically generated by ‘feather’ or ‘fur’. Some cognates are: ‘bulu’ (Indonesian) {cf. rambut = hair on the head}, and 翎 [ling] Mandarin & Cantonese, with original meaning: feather, plume; and [khohn] or [hohng] in Thai. In Hmong, ‘hair’ (on the head) is [plaub] or [plaub hau], and ‘feather’ (or ‘fur’) is [plaub] or [plaub noog], with [noog] meaning ‘bird’, and ‘lông’ is related to [plaub] {~ [lau]} used for both ‘hair’ and ‘feather’ or ‘fur’. ‘Lông’ could also have a cognate in [roa:] Korwa (Munda). {*Mon-Khmer, Muong, Hmong*}.

HAND (tay): ‘*Tay*’ has similar sound to [txhais] (Hmong), [tey], [dai], [day], [ti] (Mon-Khmer), [thay] (Mường), [taiq] (Wa - MK), Tangar (Malay), [tangin] or [tathin] (Champa), and [Te] Japanese. Under metaphorical field, ‘tay’ is related to

‘dè’ [ti] 提 meaning ‘to lift by hand’, ‘to suggest’, noting that, apart from using radical [shou] for ‘hand’, its dialect sounds are: [ti] Hakka, [tai] or [dai]

Cantonese, and [tei] Sino-Japanese. Similarly the word [tui] (*thôi / đậy*) 推, meaning ‘to push’, has the following corresponding sounds: [toi] Hakka, [teoi] Cantonese, and [thoy] Sino-Korean, all having initial [t], being alveolar like [đ] in [*đậy*]. {*Mon-Khmer, Muong, Malay, Hmong, Champa*}.

HEAD (Đầu): [du] 鬮 Mandarin, also meaning ‘skull’. In Cantonese [dau] means ‘neck’ 脰 pronounced as [tu] in Mandarin. ‘Đầu’ is called [kdop], [nqo-oqm], [qo-oq] in Mon-Khmer, [ó-qo] or [ó] in Lahu, [tâu] Tay-Nung, [taub hau] Hmong, 投 [tou] Mandarin, [tau] Cantonese, and identical [dau] Hakka. [Oq] in Mon-Khmer {from [qo-oq]}, or [ó] in Lahu, gave rise to [óc] meaning ‘brain’ and [qo], combined with [seon] 冪 Cantonese (skull), would yield [sɔ] meaning ‘skull’. In Stieng (MK) and Kharia (Munda), ‘đầu’ is [Bô?] (~ bôk), metaphorically related to [bo?] in Champa, meaning ‘face’, which is connected to ‘bộ mặt’ in Vietnamese. ‘Đầu’ (head) is often used, interchangeably and metaphorically, to denote also ‘leader’ or ‘chief’. In Mon-Khmer it is [tu] (Katu), or [potao]

(Bahnar), all having sound correspondence with 首 or 頭 [thủ] {thủ lĩnh, thủ trưởng}, pronounced as [shou] or [tou] Mandarin, or [shu] Hakka or [thau] Fujian. Central Vietnamese dialects have ‘tróc’ or ‘trót’ as ‘head’, which is connected with Mường [tlóck], having in turn cognate in Thai [ga-lohk]. ‘Tróc’ could be metaphorically related to ‘trọc’ meaning ‘bald’ or ‘hairless head’. In Mường, [löl tlóck] meaning ‘bald head’, has ‘trọc lóc’ as sound correspondence in Vietnamese. {*Cantonese, Hakka, Tay-Nung, Hmong, Mon-Khmer*}.

HEART (Tim): [sim / siam] Mon-Khmer, 心 [sim] Hakka, Fujian, [sam] Cantonese (corresponding to Sino-Vietnamese *tâm*), [sùn sãm-kan] Thai, and [slim] Tay-Nung. Another word often used with ‘tâm’ as a compound word is ‘địa’ (=> *tâm-địa*), denoting ‘a mind with bad intention’. ‘Địa’, often misunderstood as ‘earth’ ([di] 地) {eg. [4]}, could actually have cognate in [dil] Hindi, or [del] Persian, meaning ‘the heart’, whilst Teochew compound word for “heart” is [sim di] 心地, very similar to *tâm-địa*, also having connotation of “intention”. {*Mon-Khmer, Hakka, Fujian, Tay-Nung*}.

INTESTINES (Ruột): [ruaiq] Bru – MK, [ruoc] Arem (MK), [hranh] Kotu - MK, [ruêq] Bahnar – MK, [ruak] Kui Dravidian - Sth India, [roiq] Taôi - MK, [prooch] (Stieng), [ruoc] Sach, [roik / róch] Muong, [ruoch / rôoch] Chút (MK). ‘Ruột’ is synonymous with ‘Dạ’ as in Tày-Nùng: [slây ké]= large intestine, [slây ón]= small intestine). In Vietnamese ‘Dạ’ (or ‘*dạ dày*’) is used sometimes to denote ‘stomach’. {*Mon-Khmer, Muong*}.

KIDNEY (Quả cật, thận): ‘Cật’ is close to [khal] Pearic (MK), and ‘thận’ to 肾 [shen4] Mandarin or [san] Cantonese, and also [dtai] Thai, and [takihi] Maori. In fact ‘cật’ alone is an old Vietnamese word for ‘the back’, and ‘quả cật’ means literally ‘fruit of the back (tree)’, in a similar vein to Mường [tlai đổng]. See also: Back (lung). {*Mon-Khmer, Mandarin, Cantonese, Thai*}.

KNEE (gỏi / đầu gỏi): [kôl] Mường, [kháu] Tay-Nung, [caug] Hmong, [tau?] Champa, [kúi] Quảng-Trị dialect. Teochew word for “knee” is [ka tao] 腳頭, literally meaning “leg’s head”. It should be noted that: (i) Sound correspondence between [k] (kúi / kôl) and [g] (gỏi) is rather common among Southern Chinese dialects, e.g. the Ke-jia people (‘guests’) is pronounced in the Hakka & Cantonese dialects as [Hagga], and [Hakka] in Wu. (ii) ‘Knee’ is normally related (metaphorically) to ‘to kneel’ (quì) {in Thai: [khao] = knee => [khao] or [khook] = kneel}, which is [gwai] (~ gỏi) 跪 in Cantonese, and [kwi] (~ quì) Hakka, [guin] in Minnan, sometimes also used for ‘knee’. Word for ‘to kneel a long time’ is 踞, pronounced as [gei] in Cantonese, very close to ‘gỏi’. A Mường word having sound close to ‘gỏi’ is [pôi] meaning ‘the leg’. {*Muong, Tay-Nung, Hmong, Champa, Hakka, Cantonese*}.

LEG (Chân / cẳng / giò): ‘Chân’ has close sound correspondence with [jun], [cheng], [jeeng], [chʷɛŋ], [jəəŋ], [dzâŋ], [chin], or [ajung] in Mon Khmer, [jeG] Munda, [chon] in Mường and Semang (Negrito), [tjoong] in Riang (Munda), [djoong] in Biat (Mnong – MK), [txhais ceg] in Hmong. ‘Cẳng’ has cognates in [Ka] 脚 Hakka, [Ka-tui] Fujian (Minnan), [taKay] Champa, [Kaki] Malay, [Kha] Tay-Nung, and is closest to [Kahng] Tibetan. ‘Cẳng’ may also take on another pronunciation like ‘cá’ as in ‘mắt cá’ meaning ‘ankle’. Whereas ‘Giò’ has equivalent sound in [zeoi] Cantonese, [giok] Hakka, or [chiok] Fujian. In Mường, ‘giò’ is pronounced similarly as [dzò]. Also another Mường word for ‘leg’ is [pôi] having sound close to ‘gỏi’ (or ‘đầu gỏi’) meaning ‘the knee’. {*Mon-Khmer, Munda, Hakka, Tay-Nung, Fujian*}.

LICK (Liếm): [käliet] Danaw (Munda), [tiam] 舐 Hakka, [lim] 舐 Cantonese, [lyam] Sino-Tibetan, [lim] Rai (MK), [yaim] Hmong, [liap] Hakka (similar to ‘láp’ in ‘liếm láp’), [thiêm] (Sino-Vietnamese) which is similar to [thiam] (Minnan & Hakka) {舔 or 舐}. Note that Sino-Vietnamese word for ‘tongue’ is ‘thiệt’ 舌 {Hakka: [siet]}, metaphorically reflected in [thiêm] or [thiam] above, meaning ‘to lick’. {*Hakka, Cantonese, Munda, Fujian*}.

LIP (Môi): [môi] Mường, [tmor] Kuy (MK), [məʌ] Lahu, [kbui] Poọng (Thai-Mường), [caBoy] Champa. Under metaphorical field, [caBoy], where [Boy] and [môi] both have bilabial initials, is also used to denote ‘mouth’, sometimes with a glottal stop [caBoyʔ] meaning ‘bird’s beak’ (mỏ chim). {*Muong, Mon-Khmer, Champa*}.

LIVE (Sống): [sang] 生 Hakka, [sheng] Mandarin, [sohng] Thai, [không] Mường, [chông] Tay-Nung, [mamông] Kơtu, [tamông] Bru (MK), and [maʔaG] or [meʔG] Gorum (Munda). Equivalent of ‘sống’ in Japanese is ‘sunde (imasu)’. {*Hakka, Muong, Tay-Nung, Mandarin*}.

LIVER (Gan): [gan] 肝 Mandarin, and also [gan] in Mường, [guan] in Minnan. Mon-Khmer: [gəres], [gərih], [geris]. Munda: [go:re], [ə-gəre-n]. Another word for ‘liver’ in Mường is [lòm] related to ‘lòng’ denoting generally the belly, or various internal organs, such as the heart [4]. {*Mandarin, Muong, Mon-Khmer, Munda*}.

LUNG (Phổi): [phôi] Mường, [bpaawt] Thai, 肺 [pui] Hakka, [fei] Mandarin, [phoksa] Kharia, [phôʔ] Lahu [29], [pukapuka] Maori, and [buruk] Remo (Munda). {*Muong, Thai, Hakka, Polynesian*}.

MALE (Đực / cò): [dêht / êh] Mon, [khoz] Danaw (Munda), [klô] Stieng (MK), [towk] Mường. {*Mon-Khmer, Munda, Muong*}.

MOUTH (Mồm, miệng, mồm): [mot] Khmer, [mãnh] Riang (Munda), [mãnh] Mường, [muur] Palaung (Munda), [moin] Mongelewe (Munda), [bur] Brâu (Munda), [mom] Li (Thai), [mɔʔ] Lahu, [qbong] Giarai, [qbong] Champa. ‘Mồm’ is normally used for animals. Although Chinese main word for ‘mouth’ is [kou] 口, vestiges of bilabial initial (in metaphorical link) can be found in Cantonese [man] 𠵼 or [mai] 𠵼, meaning the edge or corner of the mouth. {*Munda, Mon-Khmer, Thai*}.

NAVEL (rốn / rún): [sunRukj] Kharia (Munda), thuẫn (Mường). Note that there is a sound correspondence between initial [th] in Mường and [r] in Vietnamese: [thét] M= ‘rét’ V (centipede); [thô] M= ‘râu’ V (beard); [thăng] M= ‘răng’ V (teeth); [tha] M= ‘ra’ V (go out). Thus [thuئن] M= ‘rún / rốn’ V would easily come under this rule of sound correspondence. {*Munda, Muong*}.

NECK (Cổ): [cò] Tay-Nung, [ko] or [ka] Mon-Khmer, [kok] Riang (Munda), [kô] Thai, [kôl] or [kel] or [kôk] Mường, [taking] (Brâu – MK), [ku] Laha – Thai, [kho] Shan – Thai, [gɣ] Lao, [caj dab] or [qwb] Hmong, and [takôy]

Champa. Another Champa sound [ko] though metaphorically related to ‘neck’, actually means ‘Head’. In Hawaiian, ‘neck’ is [ʔaʔi] with corresponding Cantonese [ai] 口益, meaning ‘throat’. {*Tay-Nung, Mon-Khmer, Thai, Munda, Hmong*}.

NAPE OF NECK (back of neck) (gáy / ót): *Gáy* has source in MonKhmer: [takuy] or [tokuai] or [kɔy], and cognates in [qwb] (Hmong), *[koi] or [ako] Bahnar, [ngun] Stieng, [tokuay] Jeh, [dton khaaw] Thai. It is often used interchangeably with ‘Neck’ (cô): [kel] Mường (Khen), [ko] Mon-Khmer, [kong] Danaw

(Munda), [kou] or [gou] Sino-Japanese. *Ót* (gáy) is close to [ʔud] Mon-Khmer, 項 [hoz] Wu, [am ao] 額後 Minnan (Fujian), and [hong] Hakka, and . Metaphorically, ‘gáy / ót’ is also linked with [cui] or [gui] meaning ‘to carry on the back’ or ‘sack carried on the back’ (bandoleer). {*Mon-Khmer, Thai, Muong, Wu*}.

NOSE (Mũi): [muh] Stieng, Bru, Talaing (MK), [chramuh / chmôh] Khmer, [munh] Brâu (MK), [muh / môh] Kôho (MK), [moh / muh] M’nung, [muh] Palaung, [muc] Tay-Nung, [qbbui] Yao, [mu] Boloven, [muh / mus] Chut (Kha Yellow Leaf), Ruc. {*Mon-Khmer, Tay-Nung, Yao*}.

PALM (hand /foot sole): ‘Palm’, as *Gan Bàn Tay*, has sound correspondence with [Baat] Khmer, [Pang] Koho, [Tɤpang / Kopang] Bahnar (MK), [Pa] Persian & Bengali, [Pan] Muong, 手盤 [chiu Buan] Minnan (Fujian), and [Daan] Thai (related to [tan] Gorum (Munda)), meaning mainly Hand. As with Thai transliteration [Bpaam], Vietnamese ‘*Bàn*’ bears some sound resemblance to ‘palm’. In full, Palm is *Gan Bàn Tay*, where “Gan” is Liver, noting that Cantonese metaphor for Palm is the hand’s (or arm’s) heart: [sau sam] 手心. Tay-Nung metaphor is similar to Vietnamese: Foot Sole is called [Lạn Kha] (*Gan Bàn Chân*), where *Lạn* is Liver and Kha is *Cảng* ([ka] in Hakka), ie. Foot. *Gan* or *Mu bàn tay*, appears to be likely related to [Gata] in Remo, and [poduMo] in Juang, respectively, both of Munda. {*Mon-Khmer, Muong, Fujian*}.

PENIS (cu, cặc, buôi / linga): [ku-loich] Nicobar, [kaD], [keked] (child’s) Sora - Munda, [kiu] Hakka and [kau] Cantonese [6], 龜鳥 [gu jiao] Minnan, *[tu] Mon-Khmer, [kɔ:] Khmer, [banDu] Gta, [bã:Du?] Gutob, [jujuru] Kharia, [koD], [dodoG] or [dodo?] (child’s penis) Korwa, [kuG] ReMo, [lugGuj] Gorum, all being Munda, and [kau] Hmong. ‘BanDu’ and ‘DodoG’ could be metaphorically related to [Tu] in Munda, and ‘Đụ’ (Vietnamese), meaning ‘sexual penetration’ (to copulate). Thai word for ‘dog copulation’ is [dtit] {where ‘dt’ is a sound between ‘d’ and ‘t’}, closely related to Vietnamese ‘đit’. Another word for the penis is

‘*buôi*’ (*củ buôi*) having cognate in [pòi] {tà pòi} Mường, where [tà] has a role similar to that of an article. {*Munda, Mon-Khmer, Hmong, Fujian, Muong*}.

PREGNANT (thai / nghén / có mang): [thaawng] Thai, [màn] Tay-Nung, 妊 [ngim] Hakka, [jaG-on] Sora, [gebh] Kharia (Munda). {*Thai, Tay-Nung, Munda, Hakka*}.

RICE (Com, gạo, thóc): [khaao] Thai, [cáo] Mường, [khâu] Tay-Nung, [ru~k] Gorum (Munda) (~ lúa, rice grain (unhusked)), [ga?a] or [go~] or [goD] Gorum (Munda), [kora’j] Kharia, [gom] Kharia (= to cook rice), [Gkuk] Remo (Munda), [qef] Burmese, [gang] 粳 Hakka, [kung] Cantonese, gabah - Indonesian. Vietnamese word ‘thóc’ usually reserved for ‘(uncooked) rice grain’, also has cognates in Cantonese [suk] or Hakka [siuk] 粟. Glutinous (sticky) rice is called “com (gạo) nếp” in Vietnamese, very similar to [no] 糯 Hakka, and [cà nÔ] Lahu [29]. On a very important cultural link, there is a close correspondence between ‘*Nước com*’ (rice water / rice milk) and [a-da-kul] in Sora (Munda), or [ga?Da?] in Gorum (Munda), which means ‘water strained off the cooked rice’. Where [da] or [da?] is just [dak] (đác / nác) for Water, and [kul] or [ga?], is for ‘*Com*’ or Rice. It is noted that in many places that have rice as the main staple, in particular Thailand, Canton, and Vietnam, there is a fusion of meanings between “rice” and “meal”: *Anh ăn com chưa?: Have you had “rice” yet? => Have you had your meal yet?* Furthermore, the Thai people used the word [khaao] (rice) as metaphor for the color “White” by changing its tone. Likewise, a Chinese word for “rice” 精 [jing] is also used for “White”. The Mon-Khmer group of ancient Vietnamese metaphorized the color “White” differently, by using word for the moon: [bulan] => trắng (moon) => trắng (white). Interestingly, Mon-Khmer/Malay word for the moon [bulan] has striking resemblance to French word for “white” being ‘Blanc’ and English verb “to blanch” meaning basically: “to whiten”. {*Thai, Munda, Muong, Tay-Nung*}

SALIVA (Nước miếng, nước bọt (dãi)): In structure, ‘saliva’ in Vietnamese conforms to [đác dãi] Muong, [yá pabah] Champa, [bi?thuG-Dak] Kharia (Munda), in which [đác], [yá] and [dak] are words for ‘water’. In the Munda varieties, ‘saliva’ is composed by putting word for ‘water’ (such as [dak]) close to verb for ‘to spit’, such as [bi?thuG]. ‘Nước miếng’ (southern) appears to come from 2 sources: (a) ‘miếng’ metaphorically generated by ‘*miệng*’ (mouth); (b) ‘miếng’ is a declension from Wu [mʃ?] 沫, or Hakka [mat], meaning ‘saliva’ or ‘tiny bubbles on the water surface’. It is noted that Hmong word for ‘saliva’ is [aub ncaug] literally meaning ‘water in a dog’s mouth’ [23]. {*Muong, Champa, Munda, Wu, Hakka*}.

SEX (Đụ / đéo): [do] Thai sexual penetration, [tu] Kharia (M), [do] Munda, *[tus] or [kənTus] Pearic. {*Thai, Munda, Mon-Khmer*}.

SCROTUM (Testicles) (Dái / hòn dái): [khai] Thai, [enDa] Kharia (Munda), [o~te?] Gutob (Munda), [adre-saD] or [adre-kaD] Sora (Munda), [sio-rem] Remo (Munda), [gra-bpohk] Thai, [luGguj] {= penis & scrotum}, [sosoD] Gorum (Munda). Mường word for ‘dái’ or ‘hòn dái’ is [hôt tǎl], where [hôt] means ‘seed’ as in Vietnamese, and [tǎl] has initial [t] having regular sound correspondence with [d] or [đ] Vietnamese: [tĩa] M = [đĩa / đĩa] V (dish, plate); [tày tǎc] M => [dày đặc] V (very thick); [tây] M => [dạy] V (teach); [tép] M => [dép] V (thongs, sandals). {*Thai, Munda, Muong*}.

SHOULDER (Vai / bả vai): [bai] Mường, [bá] Tay-Nùng, [bǎa] Thai, [peia] or [peke] or [pakihwi] Maori, [pna] Mon, [baha] Kharia (Munda), [bahu] Indonesian, [txokpa] Danaw – Munda, [yaq] Palaung – Munda, [appal] Bru – MK, [xwb pwg] Hmong. It should be noted that the Alexandre de Rhodes Dictionary gave 2 spellings for ‘shoulder’: [βai] {ie. [Byai] as in the southern accent}, and ‘Vai’. Likewise, in Mường there are concurrent pronunciations: [bai] and [vai] for word denoting ‘the shoulder’: ‘tau hal bai’= *đau hai vai* (sore shoulders). {*Muong, Tay-Nung, Thai, Mon-Khmer, Munda*}.

SICK (ill) (bệnh / bịnh / hoạn / đau): Straight from Southern Chinese dialects: [bing] 病, [beng] or [bing] Cantonese, [ping] Wu, 瘰 [gwaan] Cantonese (hoạn), and 口豆 [dau] Cantonese (đau). A Thai cognate for ‘bệnh’ is: [bpen]. {*Cantonese, Wu, Thai*}.

SINEW (tendon) (Gân): [gân] Mường, 筋 [gen] Hakka, [en] Thai, kekuatan (Malay), [saʔtar] Gorum (Munda), [uaua] Maori. {*Muong, Hakka, Thai*}.

SKIN (Da): Skin is called [ta], or [da] Muong / Laha (Thai), [chala] Kharia (Munda), [ngkâr] Brâu – MK, [tawv] Hmong. [Tawv] in Hmong has sound very close to [tao] Vietnamese, which is equivalent to [ta] being the first personal pronoun (singular). In many Asian languages and dialects, initial [t] is very close to [d], both being alveolar sounds, e.g. Mao Tse Tung (Wade-Giles) and Mao Ze Dong (pinyin). In Vietnamese, letter ‘D’ in ‘Da’ can represent the following sounds: [T] (or [Tj]) {Tĩa= dish, Mường}, [Y] (Southern) {đĩa= dish}, and [D] {đĩa= dish}, or [Z] or [Dz] (Northern) [6]. Thus ‘Da’ meaning ‘skin’ can be pronounced as [Dza] which is very close to Hakka [Za] meaning ‘I / me’, as in words for ‘skin’ in Thai [Ta], or Hmong [tao], meaning ‘I / me’ in Vietnamese. It is interesting to note that ‘Da’ is called [aw sǎk] in Mnong (MK), which literally means ‘coat of flesh’ (aw = áo = coat, shirt // sǎk = chắc = thịt = flesh). {*Muong, Thai, Munda, Mon-Khmer, Hmong*}.

SKULL (Số): [seon] 𠵼 Cantonese, [sa] or [s(r)ee] Thai, [tlóok lol] Mường, [txha taub hau] Hmong. ‘Skull’ in Hmong literally means ‘bone of the head’, quite similar to a phrase in Gorum (Munda): [ba?m za?g] {ba?m = head; za?g = bone}. In Mandarin, word for ‘skull’ is 髑 [du], which also means ‘the head’ {đầu}. {Cantonese, Thai, Muong, Hmong}.

SPIT (Khạc): [khạc] Tay-Nung, [khak] (Khmer), rkhaak (Xtieng – MK), [khaay] Thai, 咯 or 咳 [kaak] Hakka, [ka] or [ke] Mandarin. {Tay-Nung, Mon-Khmer, Hakka}.

SPLEEN (Lá lách) is a pure Nôm term for the Spleen, which is otherwise known as “Tỳ tạng” 脾臟 [pi zang]. *Lá* being classifier for Spleen, and *Lách* itself, could have some connection with, or result from monosyllabic split of, [piLa] in Ho (Munda), denoting both the Spleen and Liver. It is noted that the first syllable [pi] of [piLa] is identical with Chinese [pi zang] above. {Munda}

SWEAT (Mồ hôi): Structurally, in Munda, it means ‘water seeping out due to heat’, [urum-Dak] Kharia, [Sulai-Dak] Remo, where [dak] denotes ‘water’. In Thai, [naahm ngeuua] means ‘water from the human body’. But closest is Hmong word [hws]. ‘To sweat’ in Hmong is [nto hws] which is also close to Viet ‘đổ (mồ) hôi’. Chinese word is [han] 汗, pronounced as [hon] Cantonese, and [ho] Wu. It should be noted that both Alexandre de Rhodes’ [4] and Huinh Tinh Cua’s [5] dictionaries glossed over ‘mồ hôi’ as if it is a pure Nôm word. It is suggested that:

- a) ‘mồ hôi’ is a ‘composite’ noun, with ‘mồ’ meaning ‘to come out’, ‘to seep out’, ‘to diffuse’ as in [mo?] Kharia (Munda), or [maan] 漫 Cantonese, and ‘hôi’ has cognates in [hws] Hmong, or [hO] Wu, above, meaning ‘sweat’;
- b) *mồ hôi* is metaphorically [21] related to ‘mồ hóng’ or ‘bồ hóng’, or ‘muội khói’, meaning ‘soot’, with ‘mồ’ being related to [moD] or [muD] in Sorum, or [mug-soG] or [mOsi] Gutob (Munda) meaning ‘smoke’ or ‘soot’, and *hôi* is likely declension from ‘hôi’ coming from 氲 or 汽, pronounced as [hei] in Cantonese, meaning ‘vapor / steam’. Another Chinese character 灰 pronounced as [hui] Mandarin and [hoy] Sino-Korean, has meaning ‘to break into tiny particles’, or ‘ashes’, ‘dust’. [Hui] 灰 is normally used in collocation with [mei] 煤 (Hakka: [moi]) to give [mei hui] 煤灰 as ‘soot’; and
- c) *mồ hôi* (sweat) is purely in the same “metaphorical field” [21] as ‘mồ hóng’ (soot). This is evidenced in: (i) Closely similar sounds between *mồ hôi* and *mồ hóng*, and ‘sweat’ and ‘soot’, respectively; (ii) In ancient times, human ancestors made frequent observations at time of meal preparation, that *sweat* generated by heat from cooking, provided accumulation site, on human body, for *soot*. “Sweat’ and ‘soot’ must have been words conceived more or less at the same time (from cooking), in both the East and West; and (iii) Close similarity in sound between *mồ hôi* and *mồ hóng*, *sweat* and *soot* is also

reflected in many European languages: ‘sueur’ and ‘sue’ in French, ‘sviti’ and ‘sót’ in Icelandic, ‘sviedri’ and ‘sodreji’ in Latvian, ‘higi’ and ‘nõgi’, Estonian, and ‘hiki’ and ‘noki’ Finnish, respectively. {Hmong, Munda, Wu, Cantonese, Mandarin}.

TEARS (Nước mắt): [đác mắt] Mường, [Dag-mo] or [mo?-da?] Gutob, [Da?a-riG-maD] Gorum (Da?a= water, riG= leaving, maD= eye), and [roMoD-Da?] Kharia (Munda) (roMoD= eye+nose, Da?= water), air-mata (Malay), [kua muag] Hmong, [mak jap] 目汁 (eye’s water) Minnan (Fujian), [naahm dtaa] Thai. {Muong, Munda, Thai, Hmong}.

TEETH (răng / hàm răng): [raang] Riang (Munda), [rang] Wa (Munda), [hrang] Palaung / Theng (Munda), [*hrang] Proto-Waic, [raang] Danaw (Munda), [kaing] Mongelewe (Munda), [waawn], [than] or [fan] Thai, [thăng] Muong. Also: [ngêk] Mon, [dmênh] Khmer, [kaniang] Kotu (MK) {Munda, Mon-Khmer, Thai, Muong}.

THIGH (Đùi / vé / bắp vé): ‘Đùi’ has similar sound with *[Dwɪ] (Mon-Khmer), [tui] Hakka 髀, [tui] Hainan, Vé (byé) [bei] Cantonese 髀, noting that southern dialect has [byé], close to [bei], as pronunciation for ‘vé’. In Mường, ‘thigh’ is [lu], and Tay-Nung [kha]. In Mandarin, ‘thigh’ is called more formally as [da tui du] 大腿肚, literally meaning “the great belly of the leg” as opposed to [xiao tui du] 小腿肚, meaning “the (leg) calf”, or “the little belly of the leg”. {Mon-Khmer, Hakka, Hainan, Cantonese}.

THROAT (hầu / họng): [hau] 喉 Cantonese, [hong] 吭 Cantonese, [girkok] Semai (MK), [kəŋzuoŋ] (~ cuống họng) Ruc (MK), [krôk] Sedang (Negrito). Tay-Nung word for ‘throat’ is [pop-cò], literally means ‘the neck’s interior’. Another Cantonese word for ‘throat’ is [ai] 隘, with slight variation 隘 [ai], meaning: narrow passage, and 縊 [ai], meaning ‘strangle’ (tự ai= suicide by strangling), all corresponding to [ʔaʔi], a Hawaiian word for ‘neck’. {Cantonese, Mon-Khmer, Negrito}.

TONGUE (Lưỡi): [lataak] Mon, [linh] Lao, [liòh] or [loajh] Chút (MK), [leq] Mundari (Munda), [letik] Semang (Munda), [letaik] Talaing (Mon), [lay] or [lăi] (Muong), [lìn] Thai, [lìn] Tay-Nung, [liaiq] Brâu (MK), [th-liet] Khasi - MK, lidah (Malay), [dilah] Champa, [nplaig] Hmong, [autaat] Mon-Khmer, [tak] Riang (Munda). Sino-Vietnamese [thiệt] 舌 very likely was sourced in [siet] Hakka.

‘Lưỡi’ also has similar sounds in Cantonese [lei], and Mandarin [li] 月利. Another

popular meaning for ‘tongue’ is ‘language’, also reflected through ‘*Tiếng*’ (Vietnamese) with a T-initial as in ‘Tongue’. ‘*Tiếng*’ has cognates in Cantonese [seng] and [sing], written as: 聲. {*Mon-Khmer, Thai, Muong, Lao, Munda*}.

URINATE (Đái, tiểu): [haDa] Kharia, [tun-da?a] Gorum, [go~Da?] Gutob (Munda), [Thaay] Thai. In [go~Da?], [go~d]= stink, and [Da?]= Water. {*Munda, Thai*}.

VAGINA (Vulva / Yoni) (lôn / hĩm): ‘*Lôn*’ (vulgar term) could be metaphorically generated from words denoting ‘hole’: *lỗ*. In Chinese, ‘hole’ is 窿 or 寵, pronounced as [long] in Mandarin, or [lung] in Hakka. Likely, it resulted from combining [long] (Chinese) or [lỗ] (Viet) with the Thai transliteration [Yoh nee] from [Yoni], denoting the female sexual organ. It is also related to Thai word [khlaawt] meaning ‘vagina’ or ‘to give birth’. In the Maori language, it is ‘nono’, of which initial (alveolar) [n] under pre-alphabetic times, could be well mixed with another alveolar [l], resulting in [lono], as in Vietnamese: [nàm] for [làm] (to do). In the Juang dialect of Munda, “vulva” is called [kuLij] or [kuRij]. In Korwa (Munda), “vaginal fluid” is [lasit], whereas in Thai, [leung] is a transliteration of ‘lingam’ meaning the male genital. ‘*Hĩm*’ has cognates in Thai [jim] or [hee], and in Hmong [pim], also denoting the vagina. {*Thai, Chinese, Polynesian*}.

VOMIT (ói / hộc): [oi] Mon, [chǎng-ô] Khmer, [ooq] Danaw (Munda), [hoi] Riang, [hak / hơ] Palaung (Munda), [hau] Wa (Munda), [ôai] Nicobar (MK), [hôôq] Choro, [hook] Stieng, [bã] (Muong) (~ bạ). {*Mon-Khmer, Munda*}.

WAIST (Eo): [eo] Muong. ‘Eo’ also has cognates in 腰 pronounced as [jau] Hakka, [jiu] Cantonese, [iɔ] Wu, [iau] Minnan (Fujian). The character 腰 can also be used to denote ‘kidney’. {*Muong, Cantonese, Wu, Fujian*}.

WRIST (cổ tay): [kelkeil] Sengoi (MK), [kôr meu] Thai (where [meu] means ‘hand’). {*Mon-Khmer, Thai*}.

YAWN (ngáp): [ng-ap] Pacoh, [kha-ap] Mon, [xngap] Khmer, [knap] Malay, [kɔ-ngap] Bahnar, [ɲap] (Wa), *[sɲʔaap] proto-Mon, [aGgo’b] or [aGeb-Da] or [aGa-tOm] Munda, [kiap] Hakka, and [heoi / hau] Cantonese. {*Mon-Khmer, Munda, Malay, Hakka*}.

DISCUSSION

One of the most characteristic features coming out, from this study is contribution of Munda lexicon in the make-up of Vietnamese body-parts and core vocabulary. In accordance with Table I below, the Munda contribution has been ranked as the third, after Mon-Khmer, and Muong in the tally as “one in the first four”, and “either the first or second best”. It is ranked fourth, after Thai as the third, using “the best fit” criterion.

A closer look at other criteria that cannot be readily quantified by tallying, such as shared “metaphorical features”, shared “cultural rapport”, etc, could reveal that the Munda contribution at times could be more pronounced than the Mon-Khmer-Thai-Polynesian substratum, as proposed in the original theory [2] [11]. Shared metaphorical features between Munda and Vietnamese, from the compilation above, are illustrated through: (a) “Ankle” metaphorized as “leg’s eye”; (b) Calf (Bắp chân) has similar word-pair [pi-ka] (~ *bắp cẳng*) in Gorum, and [poted jeg] in Sora (Munda), where [ka] and [jeg] are words for ‘chân’ (leg). Examples in shared cultural rapport (between Munda and Vietnamese) include ‘Rice Milk’ and words for ‘Tears’, ‘Sweat’ and ‘Soot’, above. Important aspects of Munda as a contributory language to Vietnamese have often been overlooked in the past. This could be due principally to the apparent lack of “surface” similarities between the two. Most notably, Munda is polysyllabic, non-tonal, and has a subject-object-verb order, whereas Vietnamese is directly opposite.

Table I presents a summary of results given in the compilation above, extracting out the tally of number of words from each group that featured in the first four, then the first or the second, and only the first, of words that have phonological or metaphorical similarities with Vietnamese words for body parts, or fundamental vocabulary.

It can be seen from Table I that the Mon-Khmer group, assigned as one of the groups constituting the most ancient substratum [2], consistently has been ranked first in all three criteria above. Next is, also as expected, the Muong group, which according to [2] and [24], can be linked with the predominant ethnicity of neighboring Laos and Thailand, similar to the Tay-Nung and the Zhuang in Guang-Xi [25], normally classified under the Tai-Kadai groups.

A large amount of lexicon for body parts, also came directly from the Thai language. Most characteristic are words or phrases that even the Mon-Khmer group could not offer closer sources for cognates, such as: to urinate, to copulate, to spit, rice, scrotum, pregnant, neck, excrement, elbow, ear, beard, anus, etc.

TABLE I: Table showing the number of words, tallied from each group that has similarity in sound or metaphorical structure to Vietnamese words.

Group	In the first 4	Rank	In the first 2	Rank	First only	Rank
Mon-Khmer	55	1	41	1	26	1
Muong	48	2	36	2	18	2
Munda	38	3	23	3	10	4
Thai (+ Lao)	35	4	22	3	12	3
Hakka	18	6	13	4	2	7
Tay-Nung	17	7	12	5	3	6
Mandarin	12	9	4	7	1	8
Hmong	20	5	3	8	1	7
Cantonese	13	8	7	6	4	5
Champa	11	10	4	7	0	-
Fujian	8	11	0	-	0	-
Wu	7	12	1	9	0	-
Polynesian	5	13	1	9	1	8
Malay	2	14	1	9	0	-
Negrilo	2	14	1	9	0	-
Hainan	2	14	0	-	0	-
Tagalog	1	15	0	-	0	-

Of influence from the Southern Chinese dialects, Hakka competes fairly strongly against Cantonese and even Tay-Nung, as shown in Table I. It was the new theory propounded in [2] that identified the Hakka group as descendants of an ancient nomadic tribe living along the Huang He plains, sometimes associated with the Dong Yi in the Shandong peninsula, which shared a common ancestral “leader” in the ancient past, called Chi You, with other groups such as the Koreans and the Hmong-Mien (Miao-Yao). The Ly dynasty of Annam (1009-1225) was reported to acknowledge themselves as descendants of the Dong Yi tribe, when in A.D. 1160, King Ly Anh Tong ordered construction of two temples, one to worship the two Trung Sisters, and the other, King Chi You, leader of the ancient Jiu Li groups [2] [26]. The Chinese character used in *Shi Jing* 詩經 (see Nicola Di Cosmo [27]) to describe “foreign nomadic neighbors” in ancient northern China is 貉, which has been pronounced in pinyin variously as: [Mo] or [He] or [Hao] or [Ma] or [Luo] (like [Luo] in the Luo River 洛水). In Vietnamese, it has been transliterated, also variously as: *Hẹ*, *Hạc* or *Lạc*. Under *Hẹ* or *Hạc*, as suggested in [2], it relates to the Hakka (*Hẹ* in Vietnamese) now predominantly living in Guangdong, Jiangxi, Fujian and Taiwan, and the sound [Hak] (cf Vietnamese [Hạc]) assumed a more popular meaning as ‘guest’ from other dialects. In other words, the word [Hak] = [ke] 客, whilst taking on “new” meaning, as “guest” or “visitor”, to describe the Hakka [2], still shows vestiges of radical 各 [ge] used in word for “Luo river”, as

well as the ‘Mo’ or ‘Hao’ nomadic groups (貉) in ancient China. It has been argued, using a variety of data, cultural and linguistic included, that these groups were originally related to the Miao-Yao {cf. Mo}, or Hakka {cf. He or Hao}, or Yue {cf. Luo} group, or all of them combined [2]. In Vietnamese also the character 貉, when pronounced as *Lạc* ([Luo]), is used as “surname” of Lord *Lạc Long Quân* (Luo Long Jun 貉龍君), father of the legendary first King *Hùng Vương*.

Contribution made to “basic” Vietnamese by other groups hitherto largely unaccounted for, such as the Hmong-Mien (Miao-Yao), Polynesian, and Champa, have been dealt with in detail in [2]. As seen in the compilation above, the Miao-Yao contribution ranked very high in the “first-Four” category, with special note on the word [hws] for *hôi* (“*mồ hôi*”) meaning ‘sweat’, and as shown in [2] Miao-Yao grammatical order Subject-Object-Verb is reflected fairly frequently in Vietnamese in colloquialism as well as in poetry.

Similarly for Polynesian, where some of the most characteristic features reflected in Vietnamese can be summarized as:

- (a) Word for ‘breeze’ “*Hiu-hiu*” => [Hauhau] in Rapanui / Maori, following a rule in sound correspondence, [iu] <=> [au], among Southern Chinese dialects [2] (eg. Andy *Lau* = *Lau Tak Wa* (Cantonese) => *Liu De Hua* (Mandarin));
- (b) Tao (I / We) => Tau / Taua (Tonga / Tahiti). Minh (I / We) => Mau / Maua;
- (c) Word for ‘There is / There are’ (Il y a – French) in Vietnamese is ‘*Có*’, corresponding to [e-tiKO] in Fijian and [‘oku-‘iai] in Tongan, with similar grammatical structure. For example: There is a house = *Có một căn nhà* = ‘Oku-‘iai ha fale (Tongan).

Some similarities in cultural traits can also be observed between Polynesian and (ancient) Vietnamese societies. For example: (a) avoidance of name calling in respect of elders or people holding privileged positions. In Vietnam, up until the 20th century, many children did not know the names of their parents, and many names and surnames had to undergo declension to avoid the sounds of royal names. For example: Hoàng became Huynh, Vũ turned into Võ, in the south; (b) taboo in using words referring to sex, genitals or body functions such as urination and defecation (see [28]).

Contribution from the Champa language can be regarded as purely local, in that the language is comprised of many different dialects as between Munda, Mon-Khmer and Polynesian, all combined. For example: There are two words commonly used for “Water” in Vietnamese: *Nác / Đác* (giving rise to ‘*Nước*’) and [Ya]. *Nác* and *Đác* are still widely used in many parts of Central Vietnam, whereas [Ya] has Malay equivalent [Aye] (Air), and Burmese [yei], and normally codified

by quốc-ngũ as [nya], as in ‘Nha Trang’ (name of a coastal town), coming from [Ya Krum], with [Krum] meaning ‘reeds’. Champa has both [ya] and [nukār] for “water”, whilst ‘nác’ and ‘đác’ shared common sources with the Munda varieties [da?], Thai [naahm] and Muong [đác].

Another point of note is that alphabetization of the Vietnamese tongue seems to have eliminated and replaced a number of endings and recast them to ethnic dialects, apparently to conform to standards of European languages. Examples include: (a) Elimination of glottal stop [ʔ], existing in Champa, Mon-Khmer, Munda, Polynesian, etc., such as [daʔ] (water) became codified or spelled as [dak] or “đác”; (b) Elimination of [l]-ending or [r]-ending, e.g. [hal] Muong = [har] Bahnar, meaning “number Two (2)”, is written and pronounced as “hai” (2) in Vietnamese.

In conclusion, compilation of words and phrases for body-parts and fundamental vocabulary presented above, whilst serving as illustration of Vietnamese being an evolutionary merger of many languages and dialects in the region, showed that individual contribution from various groups is consistent with the core assertion of the theory. It cast great doubt to the traditional view that Vietnamese is an isolating language. The study also revealed an important component of the substratum, being the Munda dialects, so far largely unaccounted for. The Munda component is seen to be in strong competition with the Mon-Khmer, Thai and Polynesian, as original source of basic Vietnamese lexicon.

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