The place of Vietnamese in Austroasiatic
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The place of Vietnamese in Austroasiatic (1953)


translated by Alexis Michaud

Abstract

Vietnamese must be classified in the Austroasiatic language family, between the Palaung-Wa group to the north-west and the Mon-Khmer group to the south-west.

The Vietnamese language has been considered as related to the Mon language for more than a century (Logan 1852: 658; Forbes 1881; Müller 1888, vol. 4, p. 222; Kuhn 1889; Schmidt 1905: 5; Przyluski 1924: 395; Benedict 1942). However, over the past forty years, the opinion (based on work by Henri Maspero) that Vietnamese is related to the Tai languages has been expressed with some frequency. Looking at H. Maspero’s article, we actually find a more nuanced opinion:

“Pre-Annamese was born out of the fusion of a Mon-Khmer dialect with a Tai dialect; the fusion may even have involved a third language, which remains unidentified. At a later period, the Annamese [=Vietnamese] language borrowed a huge number of Chinese words. But the language whose influence dominated and gave Annamese its modern form was

1. [“Tai” was substituted for Haudricourt’s “Thai” to refer to the language family. Haudricourt emphasized a distinction between Dioi (also known as “Zhuang”, after the Chinese ethnonym Zhuàng 壮) and closely related languages on the one hand, and on the other hand the rest of the family, referred to as “le thai proprement dit” (1956: 313). Haudricourt’s views on Tai language classification can be found in “On the reconstruction of initial consonants in monosyllabic languages: the case of Proto-Tai” (1956; this volume) and his 1967 article about Lakkia.]
definitely a Tai language, in my opinion; I think the Annamese language must be related to the Tai family.” (Maspero 1912: 117)

If we accept that there is no such thing as “fusion” between languages, and that genealogical relatedness must be assessed on the basis of core vocabulary and grammatical structure, we are led to consider that the modern form of a language is not determined by its genealogical origin, but by the influences to which it is subjected in the course of its history. For a thousand years, from the first or second centuries B.C. until the 10th century, the Tai and Vietnamese peoples lived under Chinese domination; to me, this is a sufficient explanation for the converging evolution of the Tai and Vietnamese languages.

The Tai languages located to the west of the Red River (Siamese, Shan, Lao, White Tai, Black Tai) are extremely close to one another, whereas to the east of this river the languages diverge to a greater or lesser extent: Dioi [a.k.a. Yoy, Buyi 布依, Zhuang 壮], Cao Lan, Mak, Sui, and the less-closely related Gelao, Tulao [土老], Lati (La Chi) and Laqua. It therefore seems that the Tai languages originate in southern China, and only crossed the Red River around the 10th century.

The Muong languages, archaic languages belonging to the same branch as Vietnamese, are spoken from the Red River down to the latitude of the city of Vinh to the south.

Likewise, the Austroasiatic languages proper do not extend beyond the Red River to the east. The Palaung-Wa group (see Shafer 1952) extends into Laos, with the Lamet and Khmu languages. The Phong dialects are

2. The sources used here are Shafer (1952) and an unpublished Riang vocabulary collected by G.H. Luce. As for Lamet, I have used unpublished vocabulary collected by K.G. Izikowitz, who has published some words and texts (1951); there is also a short vocabulary list in Doudard de Lagrée & Garnier (1873, vol. 2, p. 510). The Khmu data come from an unpublished vocabulary list collected by W.A. Smalley in Luang Prabang (Laos), from Roux & Trần 1927 (data on “Tsa Khmu”, spoken in the neighbourhood of Dien Bien Phu, Vietnam); from the entries “Mi of Xieng cang” and “Khmous of Louangprabang” in Doudard de Lagrée & Garnier (1873); and from the “Kha khao des Houa phan” vocabulary in Macey (1907b: 871-874). The following two varieties must also be considered part of the Khmu language group: (i) the dialect spoken by the Phu Theng in Cammon (Laos), for which we have a word list collected by the cao miông [district chief] of Kham Keut; and (ii) the dialect of Nghe-An (Vietnam) documented by H. Maspero (1912), under the name “Kha”.

3. The Phong dialects are
spoken in an area located between the Khmu and Muong areas; to the
south, the Kuy dialects [a.k.a. Kui, Kuai, Suai, Souei] extend along the
Mekong river down to Cambodia. The other languages that will be used in
the present study are Bahnar (the best-preserved of the South-Eastern
Austroasiatic languages), Mnong (Bîêt, Gar, Kôho), Khmer, Samre
(spoken by the Chong, Por and Pear), Mon, and Khasi.

3. On Phong, see Macey (1907a: 1407); the variety described is the language of
Muong čam (spoken in Cammon, Laos). This language is very close to Hung
and Khong-kheng, two dialects of Nghe-An (Vietnam) described by Guignard
(1907). Maspero (1912) used these two dialects, considering them as Muong
dialects. See also the Kha muong ben vocabulary in Fraisse (1950a), and the
manuscript vocabulary list of the Tum-on-phong and the Kha tong-luong
collected by the cao müöng [district chief] of Kham Keut. [Haudricourt
sometimes cites the language as Phong (the more commonly used name), and
sometimes as Pong, following Macey (1907a). In the translation, this has been
standardized to Phong.]

These articles also contain vocabularies of more divergent dialects, such as
P. Macey’s Kha Phong and Kha Pou-Hôk vocabularies; the language of the
Harèmes [Arem] has been documented by A. Rivière (Pavie 1902: 285-290).
I have not taken into account the Sek language: it is insufficiently well
documented. One may wonder whether the Sek dialect collected by L. Cadière
in Quang-Binh (Cadière 1905) and classified by H. Maspero among the
Muong languages belongs to the same language as that spoken by the Sek of
Laos, who live along the banks of the Mekong river and whose vocabulary is
documented by Rivière (Pavie 1902), Macey (1907a), Fraisse (1950a), and in
the manuscript of the cao müöng of Kham Keut cited above). More than half
of the vocabulary collected by Cadière appears to be of Thai-Tay stock, and
some of it is even more archaic than Proto-Thai-Tay in some respects, calling
to mind the Tai dialects spoken to the east of the Red River: for instance,
‘house’ is ran; compare Proto-Tai *rɯən, Dioi ran, Cao Lan lan, Mak ran, Sui
ɣan.

4. On Kuy, see (i) the Kuy O and Kuy Ntra vocabularies in Lévy (1943); (ii) the
Kha Tairi, Kha Mong-Khong and Sô vocabularies in Macey (1907b); (iii) A. Rivière (Pavie 1902); (iv) the So and Nanhang vocabulary in Doudard de Lagrée & Garnier (1873); (v) Fraisse (1950b), and the Kha Tiali and Kha
Salang vocabulary in Fraisse (1950a). Lastly, I have also used a manuscript
vocabulary list of Kha Bourou.

5. The Mnong data are based on unpublished documents by Georges Condominas
about the Gar dialect [see also Condominas (1952)]. On other dialects (Biet
and Kôho), see Hoeffel (1936), Cassaigne (1936), and Dournes (1950).

6. On Samre, see Brengues (1905:41-46) [Haudricourt’s attribution to Fr. Petit-
Huguenin is an error]; Isarangura (1935); and Baradat (1941).
Looking at grammatical similarities, there are so many parallels between all of these languages that one cannot tell which of them is closest to Vietnamese. However, if one examines the remnants of earlier morphology, one finds, among other examples, a causative relationship between ‘to die’ and ‘to kill’, which is absent from Proto-Thai (Table 1).

[Table 1. ‘To die’ and ‘to kill’ in Vietnamese and selected Austroasiatic languages vs. Proto-Thai.]

<table>
<thead>
<tr>
<th>language</th>
<th>‘to die’</th>
<th>‘to kill’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vietnamese (orthography)</td>
<td>chét</td>
<td>gióét</td>
</tr>
<tr>
<td>Vietnamese (pronunciation)⁷</td>
<td>ĉet</td>
<td>şet</td>
</tr>
<tr>
<td>Phong</td>
<td>cet</td>
<td>pocêt</td>
</tr>
<tr>
<td>Khmu</td>
<td>han</td>
<td>phan⁸</td>
</tr>
<tr>
<td>Lamet</td>
<td>yam</td>
<td>pyam</td>
</tr>
<tr>
<td>Kuy Ntra</td>
<td>kćet</td>
<td>kócet</td>
</tr>
<tr>
<td>Khmer</td>
<td>slap</td>
<td>samlap</td>
</tr>
<tr>
<td>Mon</td>
<td>khyıt</td>
<td>pacıt</td>
</tr>
<tr>
<td>as against Proto-Thai</td>
<td>*tay</td>
<td>*qa</td>
</tr>
</tbody>
</table>

Of course, one could object that ‘to die’ and ‘to kill’ might have been borrowed into Vietnamese together from a language such as Phong. The decisive evidence comes from basic vocabulary.

H. Maspero discussed the origin of Vietnamese vocabulary in the following terms:

“Words of Mon-Khmer origin are undeniably very numerous in Annamese [Vietnamese], and they are among the most common words: the numeral system is entirely Mon-Khmer (…) However, there is not a single complete set of Mon-Khmer words in any semantic field: words of Mon-Khmer origin are blended with words of Tai origin, to an extent that varies across word sets. For instance, the words trăng ‘moon’, mưa ‘rain’, gió ‘wind’ and nước ‘water’ are of Mon-Khmer origin, but the words mọc ‘fog’ and mùa ‘season’ are Tai; rú ‘mountain, forest’ and sông ‘river’ are Mon-Khmer, but đồng ‘field’, rây ‘dry ricefield’ and mò ‘spring’ are Tai; mắt ‘eye’ and chân ‘foot’ are Mon-Khmer, but lưng ‘back’, bụng ‘belly’, ốc ‘chest’, cảm ‘chin’,

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⁷ [International Phonetic Alphabet transcriptions: cet\textsuperscript{B1} and şet\textsuperscript{B1}, respectively.]
⁸ [Under the influence of Lao, the old clusters C+h in Khmu have become aspirated consonants.]
bi ‘calf (body part)’, 9 có ‘neck’ are Tai. The word for ‘clothes’, áo, is Mon-
Khmer, but ‘to sew’, nhíp, is Tai. Of the two words for ‘rice’, lúa and gạo, the
first is Mon-Khmer, the second is Tai. The word for ‘bird’, chim, is
Mon-Khmer, but the names of the two domestic birds, ‘chicken’ gà and
‘duck’ vịt, are Tai, etc.”10 (Maspero 1912: 115)

The list of body part names could be Maspero’s most convincing
argument: two Austroasiatic words as opposed to seven Tai words. But an
examination of the most common words, such as those cited in the
questionnaire of the École Française d’Extrême-Orient11 (questions 178
through 189), reveals the following facts:

‘Head’: the word đâu [ɗəwA] comes from Chinese; the older
Vietnamese word is trốc [ʈokD1], which is also found in Muong and in
Phong: klok. The other Mon-Khmer languages have different words for
‘head’: Kuy plew, Bahnar kol, Mnong bok, Samre tos, Riang kinj. Khmu
kamponj, Mon k’dııp, as against Proto-Thai-Tay *hruo.

‘Hair’: Vietnamese tóc [tokB1], Muong tʰak. Phong and Samre suk. Kuy,
Mon, Bahnar, Mong sok. Riang huk, Khmu gləʔ. Khasi snuuh, Khmer sa’k.
Proto-Thai-Tay: *pʰrom.

‘Eye’: Vietnamese mắt [mătD1], Muong, Phong, Kuy, Khmu, Bahnar,
Mnong, Samre, Mon mat, Khasi kʰmat, Khmer bućk… as opposed to Proto-
Thai-Tay *tʰa. (The form tʰa is observed to the north of the Red River:
in Dioi: ta, in Mak and Sui: da, in Laqua: te; Benedict suggests that these
words are related to Western Austronesian mata.)

‘Ear’: Vietnamese tai [tayB1], Muong tʰai, Phong sai, Kuy ktor, Bahnar
don. Mnong tor, Samre prianj, Khmer traciek, Riang kteck, Khmu rmwoy,
ra, Lati (La Chi) lu, Kelao rao.

9. [Haudricourt points out further below that the form bi is not found in
Vietnamese dictionaries. The usual word for ‘calf’ is bê [ɓeA1].]
10. [Throughout the present article] Vietnamese words are given in the common
orthography, Mon and Khmer are provided in transliteration, and the other
languages are transcribed phonologically. The Proto-Thai-Tay words all have
the level tone, except for ‘tooth’, ‘belly’ and ‘rice’ which have a rising tone.
11. [This questionnaire was created and printed as a leaflet by the Ecole Française
d’Extrême-Orient (1938) for a broad enquiry, which was interrupted by the
war in 1940. It contained 484 entries arranged by semantic fields. These
leaflets, filled in by civil servants of the colonial administration, constituted
one of the main bases of Haudricourt’s comparative linguistic research during
his stay at the Ecole Française d’Extrême-Orient in Hanoi at the end of the
1940s.]


‘Neck’: Vietnamese cổ [ko], Muong kel, kok, Phong kiko, Riang kok, Kuy tkoŋ, Mon and Mmong ko, Bahnar ako, Khmer koah [in transliteration: gah; the form provided by Haudricourt is that in Modern Khmer], Samre kraŋ, Khasi rndaŋ. Proto-Thai-Tay: *gɔ, Dioi and Mak ho, Laqua ku, Lati (La Chi) kʰi.

‘Arm’ (or ‘hand’): Vietnamese tay [tăy], Muong kbui, Kuy tmor, Samre sonyat, Khmer papur, babir, Riang tor. Proto-Thai-Tay does not have any specific word for ‘lip’; ‘rim, edge’ is *rim. ‘Skin’ is *pāŋ.


‘Arm’ (or ‘hand’): Vietnamese tay [tăy], Muong t’ai, Phong si, Kuy, Bahnar, Mmong and Samre ti, Mon and Khmer tai, Riang and Khmu tiʔ, Khasi ki. Proto-Thai-Tay: *mu, Dioi funj, Sui mya. Mak mi, Kelao mao (Western Austronesian: rima).

In the above list, there are two words, ‘neck’ and ‘chin’, to which H. Maspero, in the passage cited earlier, assigned a Tai origin. In fact, in view of the data adduced above, there is no reason to doubt that these two words

12. [Haudricourt’s notation for Samre is sn’yat. This is a typographical error: ‘lip’ in the source used by Haudricourt (Baradat 1941: 3) is written as Sān yat, for all the dialects in which the word had not yet been replaced by a Khmer loan.]

13. [The form lima, with initial l, having the meanings ‘hand’ and ‘five’, is widespread among Austronesian languages. Proto-Austronesian ‘hand’ is reconstructed as *qa-lima by Blust and Trussel (2010), who suggest the likelihood that the proto-form is a derivation (by an otherwise unattested prefix) from *lima ‘five’.]
have a Mon-Khmer origin. Indeed, earlier on in his article, H. Maspero (1912: 22) had provided a Mon-Khmer origin for Vietnamese ‘chin’. To sum up, the twelve Vietnamese words in the above list fall into three categories:
(i) Words that are common to almost all Austroasiatic languages: ‘hair’, ‘eye’, ‘nose’ and ‘hand’;
(ii) Words that only have cognates in Phong; however, for these words, the other languages differ from one another: ‘hair’, ‘eye’, ‘nose’, and ‘hand’;
(iii) Words that have cognates neither in Muong nor in Phong, but which are observed in Mon-Khmer: ‘neck’ and ‘chin’, or in Palaung-Wa (Khmu, Riang): ‘tooth’.

Lexically, Vietnamese thus behaves like any other Austroasiatic language.

Several of the Vietnamese-Tai cognates proposed by H. Maspero need to be revised. For instance, the Vietnamese word provided for ‘calf (body part)’, *bɪ*, is not found in standard Vietnamese dictionaries such as Hue (1937),14 and there is no word for ‘calf’ in Proto-Thai-Tay; *bʊŋ* [buŋ] ‘belly’ has cognates in Kuy and Samre: *pʊŋ*, and in Khmu: *bʊŋ*, whereas the Proto-Thai-Tay word for ‘belly’ is *dɔŋ*. Siamese and Lao are the only two Thai-Tay languages that have borrowed the form *bʊŋ*. Muong has a different word for ‘belly’: *tɾɔŋ* [tʊŋ], which has cognates in Phong and Riang: *kluŋ*.

Another case in point is ‘rice’: there is a word in Proto-Thai-Tay, *kʰəw*, which shows some phonetic similarity with Vietnamese *gạọ* [ɣaw]; but it is misleading to say that there are “two words” for rice in Vietnamese [Maspero 1912: 115]: these two words refer to two different concepts, which are found in all Austroasiatic languages. These are shown in Table 2.

<table>
<thead>
<tr>
<th>language</th>
<th>‘rice plant; paddy’</th>
<th>‘husked rice’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vietnamese</td>
<td>lú [luə]</td>
<td>gạọ [ɣaw]</td>
</tr>
<tr>
<td>Muong, Phong</td>
<td>lо</td>
<td>kао</td>
</tr>
<tr>
<td>Kuy</td>
<td>alo</td>
<td>аə</td>
</tr>
<tr>
<td>Bahnar</td>
<td>ɓа</td>
<td>pʰе</td>
</tr>
<tr>
<td>Mнong (Gar, Biet)</td>
<td>ɓа</td>
<td>pʰе</td>
</tr>
<tr>
<td>Mнong (Kõho)</td>
<td>kое</td>
<td>pʰе</td>
</tr>
<tr>
<td>Samre</td>
<td>ɦаl</td>
<td>rкʰоː</td>
</tr>
</tbody>
</table>

14. [The usual word is *ɓe*[ɓeA1].]
The agreement both in content and in form between Khasi, Palaung-Wa (Khmu and Riang), Samre, and Khmer clearly shows that the origin of Vietnamese gạo ‘husked rice’ is to be sought in Austroasiatic. Progress in our knowledge of the northern Austroasiatic languages reveals that some words considered as Tai by H. Maspero are in fact borrowed by Siamese and Lao from an Austroasiatic substratum; these words constitute as many additions to the list of Vietnamese words of Austroasiatic origin. Furthermore, we may question whether the words that are common to Vietnamese and Tai really are borrowings from Tai into Vietnamese, or whether there may not be some borrowings from Vietnamese into Tai; at present, the languages related to Thai are too poorly documented for this issue to be resolved.

Lastly, the argument whereby Vietnamese, having six tones, should be separated from the toneless Austroasiatic languages is not valid. As early as 1913, Blagden pointed out that, under such a hypothesis, one would have to place the Scandinavian languages, which have tones, in a different language family from the rest of the Germanic languages. And indeed, on the basis of the unpublished documents of Luce on Riang and Izikowitz on Lamet, we now know that these undoubtedly Austroasiatic languages have two tones.15

Comments

Over a decade after the publication of his 1953 article, Haudricourt noted that the conclusion that Vietnamese must belong in the Austroasiatic language family was still far from being widely accepted. “Since writing

15. [In his later research, Haudricourt sensed that the tones of Riang and Lamet may in fact be register oppositions rather than tone oppositions (Haudricourt 1965: 169-170, translated in this volume, p. xyz). This was confirmed since: on Riang, see Shorto and Luce (2013) and Shintani (2014); the synchronic facts for Lamet are more complex (Lindell et al. 1978) because some dialects have become predominantly tonal (Ferlus, p.c. 2016).]
my article, of the writers on this subject that I have seen, only N.D.
Andreev (1958) agrees with me” (Haudricourt 1966: 51). For instance,
Pinnov (1959) takes up Maspero’s point of view that Vietnamese must be
related to Tai. Specialists had a hard time recognizing Vietnamese as an
Austroasiatic language because of specific evolutions that made it an
outlier within this language family. “Vietnamese is the outcome of a
millenium of Chinese influence over a language of the Viet-Muong group
of the Austroasiatic family” (Ferlus 1992: 111). The variety of Chinese
spoken in Annam (present-day northern Vietnam) during the first
millennium was a southern dialect (Hashimoto 1978), rather than the
standard variety of the time (the language of the Chinese capital). This
Chinese superstratum was much richer phonetically than the Proto-Viet-
Muong inherited layer. At the beginning of the second millenium, Proto-
Vietnamese also underwent a spirantization of medial obstruents, as shown
by Ferlus (1992), building on an observation by Haudricourt (see
“How consonant shifts in Mon-Khmer initial stops”, this volume). When
the language became phonologically monosyllabic, medial spirants were
phonologized as an additional series of initial consonants; the resulting
system contained many more phonemes than are commonly found in
Austroasiatic.

A further factor that complicates the establishment of sound
correspondences between Vietnamese and other Austroasiatic languages,
and could have delayed acceptance of Haudricourt’s conclusion, is the
existence of irregular correspondences among initial consonants. ‘Foot’ is
in tone category A1 in Vietnamese: c 이것이 ı (orthographic chân),
reconstructing to an unvoiced initial consonant *c at the stage preceding the
tone split (about which see Haudricourt 1961). But Austroasiatic cognates
of ‘foot’ either retain a voiced initial, as in Khmu 꼬, or belong in the
low/breathy phonation-type register (e.g. Khmer 꼬, Mon 꼬, Lamet 꼬),
reconstructed as originating in voiced initials. Both Maspero and
Haudricourt list ‘foot’ among the Vietnamese words of Austroasiatic
origin, but in detail the correspondence seems unconvincing. The solution
proposed by Ferlus (1999) is that, when Proto-Viet-Muong spread into the
Red River delta from a homeland located further south, it replaced earlier
Austroasiatic languages which lacked voiced initial stops, hence the
sporadic loss of initial voicing (nineteen examples, including ‘foot’, are
listed by Ferlus 1999).

In light of these and other advances in understanding Vietnamese
historical phonology, its Austroasiatic affiliation is no longer a subject of
dispute among specialists. Haudricourt’s article, together with his 1954 article “The origin of tones in Vietnamese” (this volume), is now recognized as a landmark offering “compelling empirical and theoretical bases” for relating Vietnamese to Austroasiatic (Sidwell 2009: 37; see also Gage 1985: 493-494).
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