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GIVEN NAMES OF MNONG ETHNIC PEOPLE

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THE RESEARCH MADE BY THE AUTHOR

1. Dang Van Binh (2013), *An preliminary investigation of negative statements in Mnong rhymed utterances*, Language and Literature, Proceedings of 2013 National Conference of Linguistics.
2. Dang Van Binh (2017), *Characteristics of names given to Mnong people*, Journal of Language and Life 2017.
3. Dang Van Binh (2017), *Characteristics of family names and middle names given to Mnong people*. Journal of Language 2017.

INTRODUCTION

1. RATIONALE

Central Highlands is anciently home to many ethnic groups such as Bahna, Sedang, Mnong, K'Ho, Jarai, Rade, etc. with a cultural diversity. Thus, Central Highlands has been attracting researchers for various perspectives of history, orthography, culturology, linguistics, psychology and so on.

The Mnong people, inhabiting collectively in the provinces of Dak Lak and Dak Nong, is such an indigenous group. There has been some research into these people from different perspectives. Yet, the issue of Mnong given names up till now has not received a sufficient and deliberate investigation from the perspectives of their structures, semantics, culture and nomination , at least in official legal documents. This is sure to affect significantly the state administration of ethnic people, particularly the Mnong group.

The reality shows that the writing of Mnong given names are out of standard. Due to historical and developmental conditions, the majority of Mnongs in Dak Lắk and Dak Nong fail to write their names in consistent ways of language and writings in legal documents. This affects greatly on the state administration of ethnic tasks. The need of consistent writings of Mnong given names is currently an objective demand.

Therefore, we chose "Given Names of Mnong Ethnic People" as titled for my doctoral dissertation.

2. AIMS AND OBJECTIVES

2.1. AIMS

This dissertation is aimed at investigating the characteristics of Mnong given names from these perspectives: their structure, their naming bases and meanings, and cultural reflections in this group's use of given names in communication. This is expected to contribute to the standardization of their given names in legal documents, at the same time assisting state agencies to improve their administrative tasks with ethnic people and strengthening the great national unity in Vietnam nowadays.

2.2. OBJECTIVES

In order to fulfil the aim above, the study works towards the following objectives:

- First, to review the literature addressing human given names, both in the world and in Vietnam, that is related to the research contents of Mnong given names.

- Second, to figure out the characteristics and structure of the components in Mnong given names.

- Third, to point out the naming bases and the meaning characteristics of the components in Mnong given names.

- Fourth, to lighten the characteristics and use of given names by the Mnong people and to propose proper ways to write Mnong given names in Vietnamese.

3. SUBJECTS AND SCOPE OF THE STUDY

3.1. SUBJECTS

In the Mnong language, the proper names of the Mnong people compose a subsystem including various manifestations of human names such as: given names, main names, nicknames, holy names, and common names. This study investigates the Mnong given names as the subject.

3.2. SCOPE OF THE STUDY

3.2.1. Scope of study contents

The Mnong given names usually consists of three components: middle name, first name, and family name. This dissertation looks at these components from the perspectives of their structure; their naming bases and meanings; and their use in the context of culture and derivation.

3.2.2. Scope of statistical data and surveys

Mnong given names are studied based on these main sources of literature:

- The literature about the Mnong people living in the two provinces of Dak Lak and Dak Nong.

- The literature reviewed in the study *Scientific bases of the Mnong family naming*, a 2007 provincial study of Dak Nong.

4. APPROACHES AND RESEARCH METHODS

4.1. Approaches

Based on the characteristics of the study, its approaches are:

- Applying the dialectical and archaic points of view in the interpretation of the meanings and cultural characteristics of the Mnong given names.

- Approaching from the perspective of the structuralist linguistics of the Prague School.

4.2. Research methods

The study used the following methods:

a) Method of linguistic field study

b) Descriptive methods with internal and external interpretations

c) Methods and activities of interdisciplinary linguistics – culturology, linguistics, anthropology in synthesis, analysis, induction, and deduction.

5. INNOVATIONS OF THE STUDY

This is the first study that synthesizes, analyzes, and explains the composing perspectives of the Mnong given names and their perspectives of use, culture and derivation, which lays a foundation for a proposal of writing the Mnong given names in legal documents stipulated by the Government.

6. SIGNIFICANCE OF THE STUDY

A thorough investigation of the Mnong given names from the viewpoint of linguistics is expected to be valued both in theory and practice.

6.1. Theoretical significance

The study points out that the Mnong given names are the basic and primary form in the human name system and contribute to the existing literature about given human names through the characteristics of Mnong given names.

6.2. Practical significance

Practically, the study is expected to assist local inhabitants of the Mnong groups to have more proper naming and referring. At the same time, the study offers hints for writing Mnong given names in legal documents.

7. STRUCTURE OF THE STUDY

Apart from the Introduction, Conclusion, and Bibliography, the main contents of the study consists of four major chapters:

Chapter 1: Literature review

Chapter 2: Structure of Mnong given names

Chapter 3: Naming and meaning of Mnong given names

Chapter 4: Use of Mnong given names in communication and their derivation

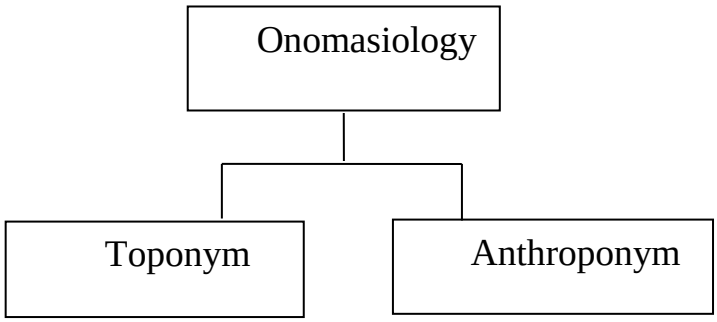
CHAPTER 1
LITERATURE REVIEW

1.1. LITERATURE REVIEW

1.1.1. Research of human names in the world

The research of proper names was mentioned very early in the philosophical works by different schools (of both materialism and idealism) of ancient scholars like Socrates, Platon, Pythagore, Héraclite, Aristote (Aristoteles, Aristotle), Democrite, Georg Wilhelm Friedrich Hegel. Since a science of researching human names (anthroponym) came into being, many issues regarding proper names have been brought to light. However, up until now there are many fields in the study of proper names that are in need of additions from both theoretical and practical perspectives for dealing with issues of proper names in individual ethnic groups and

in individual languages. The position of this subfield in onomasiology can be figured as follows:



As for the theory of proper names, many European and American scientists have published numerous papers since the 17th century. In his *Nhan danh hoc Viet Nam* (2013), Le Trung Hoa (citing from Lebel, Paul, *Les noms de personnes en France*, Paris, PUF, 1968) coined a literature review of human name research in the world.

Since then there have been many publications in anthroponym such as: Gardiner, A. (1954) with *The Theory of Proper Name* or Searle, J. (1977) with *The Problems of Proper Name*. These authors discussed the general theory of proper names. Other scholars from Russia like Beletskij, A.A. (1972) with *Lexicology and Theory of Proper Name* or Ufimtseva, A.A. (1977) discussed proper names lexicologically and considered proper names only as a linguistic unit, or a phonetic and meaning signal.

1.1.2. Research of human names in Vietnam

In Vietnam, there have been several books recording human names for statistical purposes of the feudal Nguyen Dynasty. They are *Dai Viet luc trieu dang khoa luc* by Nguyen Hoan (1779) and *Quoc trieu dang khoa luc (1984)* by Cao Xuan Duc. In 1996, Pham Tat Thang for the first time investigated the issue of human given names in Vietnamese in his semi-doctoral dissertation in philology. There is however no linguistic research in Mnong given names.

In 2010, Dak Nong People's Committee issued Decision 01/2010/QD-UBND stipulating the writings of Mnong names based on the research results by K'Bot (2005-2007). These legal stipulations are applied only to the given names, not for the other types of names.

1.1.3. Research of the Mnong proper names and Mnong given names

The first publications about the Mnong people included those by French scholars such as *Les population Moi du Darlac* by H. Bernard (1907), *Les régions Moi du Sud Indochinois - Le plateau du Darlac* (1909), and specially the book *Les Jungles Moi* (1912) by Henri Maitre. In this publication, the authors only discussed the different groups of Mnong but not the given proper names of the Mnong people.

Recently, in *A Study on Redefining the names of some ethnic groups and local groups* (A ministerial-level project presided by Assoc. Prof Doan Van Phuc, accepted in June 2017) thoroughly discussed the issues of names referring to the Mnong ethnic group, including issues related to the given names of the Mnong people in Dak Lak and Dak Nong.

The research contents about Mnong names from different perspectives include these issues.

- First issue: the history of names of the Mnong people

This is a study field that has received different opinions, even conflicting about the appearance of the two components “family name” and “middle name” in the Mnong given names

First, as for the “family name”, there are currently two opposite points of view:

+ The “family name” of the Mnong people is not acknowledge because the Mnong people have not historically written their “family name” in documents.

+ The “family name” of the Mnong people is insisted as existing in Decision 01/2010/QD-UBND issued by Dak Nong province (2010). Some also say there are both pure Mnong family names created by the Mnong people and non-Mnong family names.

- Second issue: Components of Mnong proper names?

Mnong proper names are composed in these two models:

Mnông Full name		
The element Middle	The element Given	The element Family/Last

Model 1: Incomplete proper names

Table 1.1 Mnong incomplete proper names

MIDDLE NAME (gender identification) + FIRST NAME, for example:

Middle name (1)	First name (2)
Điểu	Kâu
K'	Bảy
Y	Rơi
H’	Vai
Thị	Lina

Model 2: Complete proper names

Table 1.2: Mnong complete proper names

MIDDLE NAME (gender identification) + FIRST NAME + FAMILY NAME, for example:

Middle name (1)	First name (2)	Famiy name (3)
Y	Thịnh	Hlong
H'	Thuỷ	Bon Jok Du

- Third issue: Spelling – the capitalization of Mnong names

The capitalization of Mnong names is similar to that of Vietnamese name as in "A draft of capitalizations" proposed by the Institute of Linguistics in 1972. This proposal as applied by Dak Nong People's Committee when issuing Decision 01/2010/QD-UBND on capitalizing Mnong proper names.

- Fourth issue: Reasons for naming

Similar to other peoples in the world, due to practical needs of communication, the naming and calling of human names are socially significant. This leads to the interpretation of the meanings of human proper names.

- Fifth issue: Derivation of human proper names

The derivations of the Mnong proper names have only mentioned in Decision 01/2010/QD-UBND on issuing the stipulations of writing Mnong names (for those who do not have written names) in Dak Nong.

In short, linguistically, the research of Mnong given names is scattered and unsystematic.

1.2. THEORETICAL BACKGROUND

1.2.1. Human names and their identification

1.2.1.1. Terms, notions, and categories of human names

(i) Terms (ways to refer to human names)

Since the primitive time, humans have conscious of their surroundings. The first consciousness of a human is to identify himself and the others that surround. Through practical activities, humans have the ability of naming objects, including their names. And language is both a result of the world reflection and the premise for that perception and reflection.

(ii) Notions and categories of human names

The terminology of Mnong names refers to nominal units for calling a unique person, particularly one of the Mnong people. Regarding human proper names, researchers mean different types of name such as given name, nickname, labeled name, pseudonym, stage name, and title. For example, there are given names like: Y Thịnh Bon Jốc Ju, Y Tuynh Bing, Y Soa Bruc, Điểu Bang Bu Răng, etc.

(iii) On Mnong given names

Proper given names or given names are official names of Mnong people that are used in personal identification documents (ID cards, passports) and in legal documents like birth certificates, marriage certificates, property certificates, and qualifications. An example of this type of name is Y Sơn Ca Sa Nar, H'Thủy Hlong, etc.

1.2.1.2. Characteristics of human proper names

(i) Functions of human proper names

Although a proper name is a lexical unit, it does not assemble a word. This means that it is not composed but follows a "unique" rule of combining to refer to an individual person. For example, a person can be called a given name, a nickname, or a title.

(ii) Meanings of proper human names

On the meanings of proper human names, it is still controversial and there are two points of view:

- First, a proper name does not have a referring meaning but is "a chalk stain to refer to an objective".

- Second, a proper name is meaningful, but the meaning is referent because it manifests a semantic content.

It can be seen that the issue of meanings and functions of proper names is currently a controversy in the linguistic community.

Because proper names have such functional and semantic features, they are different in terms of grammar, or syntactic characteristics. As proper names function as a referent to an individual object, in derived languages like English, proper names are mainly singular, though there are some plural names like *The Great Lakes, the Blue Mountains*.

1.2.2. Theories on communication

1.2.2.1. Definitions of communication

Humans are always the research objects by physiologists, psychologists, philosophists, and linguistics, not to mention sociologists. In the past decades, there have been numerous publications mentioning the issue of given names with certain discussions about human proper names from different angles, many of which are from discussed linguistically.

From the semiotic perspective, A. A. Ufimtseva (1977) put it into three categories: 1) qualitative names (equivalent to "general names"), 2) individualized names, 3) quantitative names (numerical words).

In this dissertation, we use the term "proper name" to refer to individualized names. Human given names are also a special subcategory of proper names.

1.2.2.2. Factors affecting communication activities

Theoretically, it has been controversial about proper names, for example: criteria of categorizing general names and proper names, types of proper name categorization, semantic traits of proper names, and their primary functions.

1.2.2.3. Orientations of applying theories on communication and researching Mnong given names

This study is limited to investigating part of the formal and informal communication. I look at the use of Mnong given names in some formal communication settings: in workplaces or in the church, or in some informal settings as in families and in some social interactions.

1.2.3. Characteristics of Mnong language and culture

1.2.3.1. Characteristics of Mnong language

The Mnong language is a language belonging to the Southern Bahnar language languages, Bahnaric subbranch, Mon-Khmer branch, Austroasiatic family languages. According to typologists, although Mnong is an isolating language, it belongs to an ancient typology. It is a monosyllabic language, according to Nguyen Quang Hong (2012).

(i) Phonetic features

The morphological model in Mnong language is: ± s1 (C1V1) ± s2 (C2V2) + S (C3± C4 ± C5 ± w1 + V3 ± w2 C6), in which s1, s2: presyllable; S: syllable; C: consonant; V: vowel; w: semi-vowel. A note is that the final sound in this language can be a glottal fricative consonant and the final combined sound can be a combination of a semi-vowel and a glottal fricative consonant.

(ii) Lexical characteristics

The Mnong reservoir of vocabulary, the Austroasiatic-origin words are the majority. In addition to these, there are many lexical descents of other languages belonging to the Austronesian family (particulary from Chamic languages) due to long-time contact, especially words of Rhade origin.

(iii) Grammatical features

In Vietnamese, proper names bear their distinctive features. Although a proper name can center a phrase, it cannot combine with quantity expressions like nhung, cac. For example, we cannot say những Tây Nguyên, or những Đăm San, các N’Trang Lơng. It is similar in Mnong language.

1.2.3.2. Mnong cultural features

A prominent feature of the Mnong culture is that the group’s social organization is still stained with matriarchy in marriage. Regarding religion and beliefs, the Mnong people did not follow a certain religion previously; they have had their own local beliefs. Now many Mnong people are Christians or Buddhists, or even followers of other religions. This has affected significantly the name giving for their children.

CHAPTER2
STRUCTURE OF MNONG GIVEN NAMES

2.1. INTRODUCTION

As mentioned in Chapter 1, based on the functions of calling objects, phenomena, and events in the real world expressed by linguistic units, we assume that Mnong given names is a name identifying combination to refer to a person. They are composed of a group of separate identifying components. We refer to these as a name identifying complex.

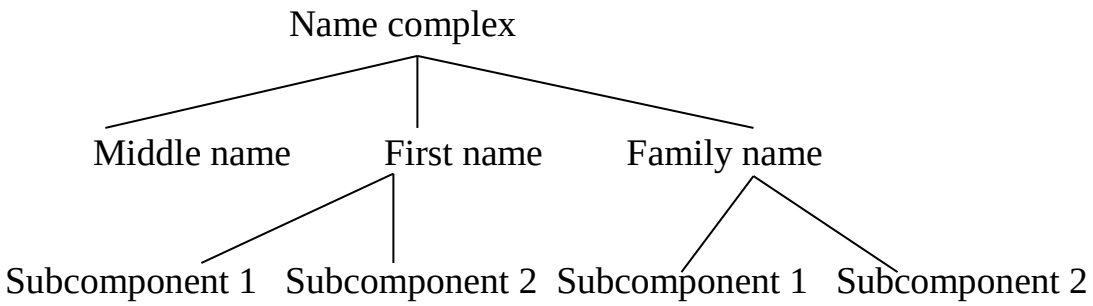
2.2. A HUMAN NAME IS A NAME IDENTIFYING COMPLEX

2.2.1. Definitions

In the Mnong lexical systems, human names are also considered as a name identifying unit. If compared with other name identifying unit, Mnong given names are formed nearly similar to the “multi-world name identification” defined by Vu The Thach (1994) or “multi-component name identification unit” as defined by Duong Ky Duc (1993).

2.2.2. Composition of Mnong given name identifying complex

The Mnong given name complex is composed of three units, each with distinctive structure and functions. They are middle name, first name, and family name. In this complex, the components combine on the equal bases and may be disordered. Each component may also consist sub-components. The relationship between the components can figured as follows:



A general format of Mnong given names is:

Middle name + First name + Family name

2.3. STRUCTURE OF COMPONENTS IN MNONG GIVEN NAMES

2.3.1. Structure of Middle names

The middle name is also an identifier. Structurally, Mnong middle names are only monosyllabic. The middle name can also be absent, meaning that the Mnong middle name is not a required component in the given name. unlike family names, the number of Mnong middle names is definite.

Middle names for males

These include Y. K, Điểu, N, De. Ví dụ: Y Sơn Bon Jôk Ju, Điểu Xuân Hùng, Kân Khe Ri Du Bing, K'Beo Sa Nar, N'Trang Lơng. The "Y" is the most popular, constituting 68 percent, leaving 32 percent for others including zero middle names.

Table 2.1. Middle names for Mnong males

No	Middle names	Đắk Lắk	(%)	Đắk Nông	(%)	Total	(%)
1	Y	301	52,9	286	53,1	587	53,0
2	Điểu	157	27,6	142	26,4	299	27,0
3	K'	43	7,6	55	10,2	98	8,8
4	N'	45	7,9	34	6,3	79	7,1
5	Kân	5	0,9	3	0,6	8	0,7
6	Missing Middle	18	3,1	19	3,5	37	3,4
Total		**569**	**100,00**	**539**	**100,00**	**1108**	**100,00**

Middle names for females

These only include H, Thị, De, of which "H" is the most popular (80.9%), leaving 19.1 percent for the others, for example H'Mhang Liêng Hót, Thị Kim Jun Bu Prâng, De Ma Nao Phêm Hlong.

Table 2.2. Middle names for Mnong females

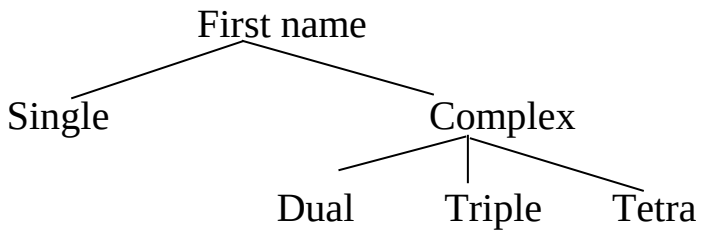
No	Middle names	Đắk Lắk	(%)	Đắk Nông	(%)	Total	(%)
1	H	411	95,3	311	67,5	722	80,9
2	Thị	8	1,9	137	29,7	145	16,2
3	De	3	0,7	5	1,1	8	0,9
4	Absent	9	2,1	8	1,7	17	2,0
Total		**431**	**100,00**	**461**	**100,00**	**892**	**100,00**

Many Mnong learnt people and other local inhabitants in Dak Lak and Dak Nong affirm that middle names Y (for males) and H (for females) in Mnong given names can be traced back to the Rahe writing when they worked with the French colonists, writing the middle names in same ways as the Rade people. The project Nghiên cứu xác định lại tên gọi một số dân tộc và nhóm địa phương (2017) gives some important data about Mnong middle names.

At this stage, it can be believed that the Mnong names function as gender identifiers.

2.3.2. Structure of First names

Structurally, Mnong given names are monosyllable (or single name) or polysyllable (or double name), the majority of which are monosyllable. This morphological structure reflects the characteristics of the Mnong language and this ethnic group's convention of giving monosyllabic names Nowadays, due the linguistic transfer, many Mnongs of younger generations give their children polysyllable first names which we call complex names. The Mnong first names can be figured as follows:



These components appear in different scopes, contexts, environments of communication due to the Mnong cultural distinctions. Following are the characteristics of each.

a) Single first names

A single first name is one that consists of one single subcomponent which is monosyllabic and has not internal structure such as *Tuynh* (as in Y Tuynh Bing), *Bap* (as in H'Bap Bon Ding), *Tien* (as in Thi Tien Bon Jok Ju). Among the 2,000 Mnong first names, single ones constitute 60.3 percent. Clearly, single first names are the most popular.

b) Complex first names

A complex first name is a component consisting of at least two subcomponents. The majority of complex first names are complex words, phrases, or place names. Some complex first names have a consistent structure by using place names or loan words from foreign languages, for example Ya Co (as in Y Ya Co Bon Jok Ju), Ni Co Lai (as in Y Ni Co Lai Bon Phi Nao), Sam Sung (as in Y Sam Sung Hdok), Hon Da (as in Y Hon Da Hlong), in which the structures are consistent and unreplaceable. Some other complex first names are hard to determine the relationship of the components in the whole full names.

The percentage of dual first names dominates that of triple or tetra first names. Out of 793 complex names, dual names make up 69.3 percent, 29.5 percent triple names, and only 11.3 percent tetra names. By locality, the number of complex first names in Dak Lak is higher than in Dak Nong by 22 percent. The percentage of dual first names in Dak Lak is 43.5 percent, while there is only 35.77 percent in Dak Nong. There is no significant difference in the number of triple and tetra first names in the two provinces.

By gender, the proportion of males given complex names is not different in the two provinces. The percentage of complex first names in females is 48.3 percent, whereas that in males is only 32.7 percent. By province, there are more females with complex first names in Dak Lak (56.8 percent) than in Dak Nong (40.3).

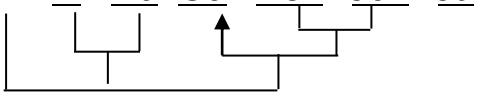
By age, the rates of complex first names are different in different groups of age. The percentage of complex first names in the 1-20 group is highest with 59.6 percent. The rate in the group aged from 21 to 40 is 28.6 percent, and the 41-60 group constitute 20.8 percent. There are no people over 60 with a complex first name. This shows that there have been more complex first names given to young people in recent decades. The younger a person is, the more likely she or he is given a complex first name.

By gender and province, there are more females in Dak Lak with triple first names than in Dak Nong, with 20.6 percent opposed to 15 percent.

c) On morphological structure

We can figure out the relationship between the subcomponents of complex first names by looking at this first name:

1. Y Ya Cơ Bon Jốk Ju



In the structure of Mnong given names, the first name is always in the middle position (after the middle and before the family name). This is different from Vietnamese names and those of other peoples in the world.

2.3.3. Structure of Family names

According to the Vietnamese Dictionary (Hoang Phe, et al., Education Publisher, 2010, p.575), a family name is “a collective word referring to people of the same bloodline”. In the data of names given to 2,000 Mnongs, we believe that morphologically, the Mnong family names include both single family names and complex family names. The formers contain only one subcomponent and pronounced as monosyllabic, for example Dot, Yieh, Knam. The family name is considered as the primary calling name among the Mnong people. It’s not been determined how many family names there are among the Mnongs.

A complex family name is composed of at least two subcomponents and pronounced as polysyllabic, for example Bu Răng, Bu Gur, Phi Nao, Phai Mur, Bu M'blanh, Liêng Hót, Điêng Du Klăng, Uông Krông. In many Mnong complex family names, the initial subcomponent is repeated (Bon), as in Bon Dơt and Bon Jôk Ju. *Bon* means a village, while other initials like Ding, Dot, N’Glao may refer to the

founder of the “bon”. In such family names, *Bon* is the main subcomponent. Statistically, among 2,000 Mnong given names, the percentage of Mnongs with a complex family name is 35.1 percent, much lower than the figure of 64.9 percent with a single family name.

Morphologically, there are two types of family names:

- The first type includes those which were created based on an agreement by a group of people or a family line. These family names are polysyllabic complexes in tight structure, for example Khun Ju Nốp, Tu Mlô, Uông Krông, Dơng Jri, Nơm Ông.

- The second type includes complex family names after place names. In these, the first subcomponent is often *Bon*, the second and so on is another word, for example Bon Ding, Bon Dơt, Bon Bu Krăk, Bon Dôk, Bon Dăk Bu, Du Bing, Hlo\ng Êban.

Structurally, this second type the subcomponent(s) other than the first help(s) to distinguish one family line from another. Thus, in communication, this secondary subcomponent in the family name is usually used as an alternative to the whole complex family name to identify a person. For example, there are some complex family names implying an animal, an object, or a phenomenon as in Điêng Đu Klăng, Phai Mur, Rla Yu. It is hard to explain these family names.

The function of the complex family name is to refer to a unique family line. The identification of these can only be based on the relationship between the name and the referred person, or according to the traits of that “bon”.

Some family names have changed through history or due to the immigration of other ethnic groups. Later on, there has been a mixture or overlap thanks to contact, marriage with the migrating ethnic groups from the North. Therefore, the exact number of Mnong family names remains uncertain. Following is a statistics about the Mnong names in Dak Lak and Mnong.

Table 2.3. Family names of Mnong males (in Dak Lak and Dak Nong)

No	Male family names	Đắk Lắk	Tỉ lệ (%)	Đắk Nông	Tỉ lệ (%)	Tổng chung	Tỉ lệ (%)
1.1	Pure Mnong	389	66,84	342	63,45	731	65,2
1.1	Single	264	67,87	247	40,36	511	69,9
1.2	Complex	125	32,13	95	15,52	220	30,1
2	Non-Mnong	164	28,18	104	19,29	268	23,9
2.1	Single	147	89,63	72	69,23	219	81,7
2.2	Complex	17	10,37	32	30,77	49	18,3
3	Absent	29	4,98	93	17,25	122	10,9
Total		582	100	539	100,0	1121	100,0

Table 2.4. Family names of Mnong females (in Dak Lak and Dak Nong)

No	Female family names	Đắk Lắk	(%)	Đắk Nông	(%)	Total	(%)
1	Pure Mnong	313	74,9	270	58,6	583	66,3
1.1	Single	247	78,9	183	67,8	430	73,8
1.2	Complex	66	21,1	87	32,2	153	26,2
2	Non-Mnong	84	20,1	104	22,6	188	21,4
2.1	Single	72	85,7	67	64,42	139	30,5
2.2	Complex	12	14,3	37	35,58	49	10,7
3	Absent	21	5,0	87	18,87	108	12,3
Total		**418**	**100**	**461**	**100,0**	**879**	**100,0**

Table 2.5. Mnong family names (in Dak Lak and Dak Nong)

No	Family names	Đắk Lắk	(%)	Đắk Nông	(%)	Total	(%)
1	Pure Mnong	702	70,2	612	61,20	1314	65,7
1.1	Single	511	72,8	430	70,26	941	71,6
1.2	Complex	191	27,2	182	29,74	373	28,4
2	Mixed-blood	248	24,8	208	20,80	456	22,8
2.1	Single	219	73,5	139	66,83	358	78,5
2.2	Complex	29	9,7	69	33,17	98	21,5
3	Absent	50	5,0	180	18,00	230	11,5
Total		**1000**	**100**	**1000**	**100,0**	**2000**	**100,0**

Note: The data presented in the three table above is the number of people with the Family names, not the number of Family names of the Mnong people.

2.4. CATEGORIZING COMPLEXES OF MNONG GIVEN NAMES

2.4.1. Principles of categorizing

Our categorization is based on the number of components in the whole given names, also called *the structural pattern* numbered as 1, 2, 3, 4, …

2.4.2. Types of Mnong given names

2.4.2.1. Types of Mnong given names and their structural patterns

The complex of Mnong given names (from the data available) consists of two types: Full given names (3 components) and incomplete given names (2 components) fixed in 14 structural patterns as follows:

Type 1: Incomplete given names are complexes of 2 components: Middle name + First name or First name + Family name. This type of complex consist of patterns.

Type 2: Full given names are complexes of 3 components: Middle name + First name + Family name. This type of complex consist of 7 patterns.

If based on the quantity of components, the classification can be more detailed.

2.4.2.2. Incomplete given names

a) Pattern 1: Ø – single first name – single family name

b) Pattern 2: Middle name – single first name – Ø, as in Điểu Kâu, H' Blin. This pattern is gender-distinguishable.

c) Pattern 3: Ø – single first name – dual family name, as in Pro Đắk Căt, Ken Kyang Byă

d) Pattern 4: Ø – single first name – triple family name, as in Du Hoai Nie, Quốc Duy Hlong

e) Pattern 5: Ø – dual first name – triple first name –

For this pattern, the middle name is also gender-distinguishable.

g) Pattern 6: Middle name – single given name – Ø

This is the most popular pattern in the Mnong naming.

h) Pattern 7: Middle name – dual first name – Ø, as in N'*Trang Lơng*

2.4.2.4. Full given names

a) Pattern 8: Middle name – single first name – single family name, as in Y Tuynh Bing, H'Thủy Hlo\ng, Điểu Cường Yieh,…

b) Pattern 9: Middle name – dual first name – single family name, as in Y Ra Đê Ding, Y Ra Lê Dớt, H'Kim Jun Jâng, Thị Rô Gen Ray

c) Pattern 10: Middle name– triple first name – single family name, as in Y Ben Ja Min Kpơr, H'Lô Mai Ô R'La, Điểu Lê Nam Nam Priêng, Kân Ti Tan Đa Hlong,…

d) Pattern 11: middle name – tetra first name – single family name, as in Thị Nê Pan Hà Ly Du, Y Lu Nơ San Dan Ê-ung,...

e) Pattern 12: Middle name – single first name – dual family name, as in Điểu Bang Bu Răng, Y Cường Bu Drung, Thị Chin Bon R'Lông

g) Pattern 13: Middle name – dual first name – triple family name, as in Điểu Bang Nam Bon Bu Răng, H'Ju Na Bon Bu Prâng

h) Pattern 14: of 7 components: Middle name – triple first name – triple family name. This pattern is rare, as in Y Ni Cô Lai Bon Phi Nao, H'Rô Lô Nga Bon Bu Drung. See Table 2.6 for more detailed.

Table 2.6. Types of given name complexes and their patterns

Type		Pattern	Example
Incomplete Complexes (two components)	Missing Middle names	Ø + Single First + Single Family	*Miêng* Klơng
		Ø + Single First + Dual Family	*Pro* Đăk Căt
		Ø + Single First + Triple Family	*Brong* Bon Dơ\ng Sư\r
		Ø + Dual First + Single Family	*Du Hoài* Niê
		Ø + Dual First + Triple Family	*Kha Niêng* Bon Jok Ju
	Missing Family names	+ Middle First + Single First - Ø	Điểu *Kâu*
		+ Middle First + Dual First - Ø	N'*Trang Lơng*
Full complex (3 componenets)		+Single Middle + Single First + Single Family	Y *Tuynh* Bing
		+Single Middle + Single First + Dual Family	H'*Hoa* Niê Kdăm
		+Single Middle + Dual First + Single Family	Y *Ra Đê* Ding
		+Single Middle + Triple First + Single Family	Y *Ben Ja Min* Kpơr
		+Single Middle + Dual First + Triple Family	Y *Rô Ga* Bon Bu Prâng
		+Single Middle + Tetra First + Triple Family	H'*Na Hum Ơ Dan* Krung
		+Single Middle + Triple First + Triple Family	Y *Ni Cô Lai* Bon Điêng Đu

Note: In the examples, the normal font words are Middle names; the ones in italics are First names; and the underlined ones are Family names

2.5. SUMMARY OF CHAPTER 2

Mnong given names are a complex unit of identifiers, composed of components. Structurally, each of these components may contain subcomponents, which are the smallest units. Every subcomponent is monosyllabic. There are 2 different types of given names based on the completeness or the incompleteness of the components, fixed in the 14 structural patterns.

Chapter 3
NAMING BASES AND MEANINGS OF MNONG GIVEN NAMES

3.1. INTRODUCTION

3.1.1 Name giving bases

The naming is the identification of a person. These local residents always do the personal naming after certain an object or a phenomenon in their surroundings. This is not to reject the arbitrariness of the language. Practically, the Mnongs opt this name or another for some reason.

3.1.2. Meanings of first names

Thus, a study of Mnong naming reasons is significant in highlighting their socio-cultural values.

3.1.3. Name giving bases

Mnong given names is an identifier of a person, consisting of a middle name, a first name, and a family name. So what reasons lie behind the naming of the Mnongs?

3.2. NAMING BASES FOR MIDDLE NAMES

Mnong middle names are often ones that are convened by the community and are not added.

3.2.1. Bases for middle names for males

There are only 5 middle names for males (Y, N, K, Điểu, Kân). In the Mnong customs, a person must not opt a middle name. A son's middle name is given the same as his father's middle name.

3.2.2. Bases for middle names for females

There are only H, Thị, De as middle names for Mnong females. H's constitute 80.9 percent, leaving 19.1 percent for Thị and De. In the Mnong customs, a daughter's middle is given the same as his mother's middle name.

3.2.3. Meanings of the middle name

We believe that Mnong middle names bear the real meaning to distinguish gender.

3.3. NAMING BASES AND MEANINGS OF FIRST NAMES

Mnong first names can be collectively given after these reasons:

1) Parents' wish or dream

2) Ethnic customs

3) Cultural transfer

3.3.1. Bases for giving first names

3.3.1.1. Parents' wish or dream

Mnong parents often expect their children to be rounded as a person. They imply these wishes in their child's name. For example, if they want their son to be healthy and strong, the Mnong groups living in Rlâm, Mnông Gar give him either of Dăm Săn, Dăm Bi, Dăm Rí, which mean "a boy or a young man". Some parents want their son to be as strong as animals like Y Tla Brec Ksơr (panther), K'Pu Đắk Cắk (buffalo).

Some parents want their daughter good-looking and/or good-hearted, they give the name Pơ Lang. Some others want their daughter to be both pretty and agile like a bird, they can give names like H'Sưm Lông Ing Bon Bu Krăk (robin); Thị Brak Bu Tăm (peacock). Some families give names of flowers to their daughters, as in H'Kao Truih Bu Tăm (originally kao truih: lotus), H'Eh Kao Bing (originally eh kao: rose), Thị Căt Kao Bon N'Glao (originally căt kao: Chrysanthemum), N'War Kao R'La (originally war kao: orchid).

This can be explained with the subjective and objective reasons of the namer. Objectively it can be a coincidence; subjectively the naming depends on the wishes of the namer following a convention or his/her personal experience.

3.3.1.2. Ethnic customs

In the past, the naming of Mnong children followed the customs of typical ethnic group. Many families gave bad nicknames like Mâu, Mâu Ndreh (sand, rocks) to deceive evils. Not until the children are presented to Giang (heaven) in the worship ritual, the given name is officially and legally used, but the nickname is still used at home or by relatives.

In addition, the Mnongs are insensitive to taboo. Conventionally, children of third to fifth generations (matrilineal descent) must be given the names of grandparents or great grandparents who were talented or well-known. In the Mnong belief, such manner of naming is to remind the young generations of the good examples of their ancestors.

3.3.1.3. Cultural transfer

Recently, there has been closer cultural contact between different ethnic groups, particularly in the context of social integration, which has led to changes in the naming of the Mnongs. Some examples are female given names Oanh, Yến, Loan, Phượng, Trâm, Bình, Quyên, Tuyết Nhung and male given names Lê Nam Nam, Tuấn, Tú, Khôi, Ngô, Cao, Nam, Hiệp (Kinh ethnic names) or Mô Tô Rô La, Pa ri, Ja Pan (foreign loans).

3.3.2. Referent meanings of given names

The classification of the referent meanings of Mnong given names is new and difficult. Below are some bases for that.

3.3.2.1. Bases for grouping the referent meanings of Mnong given names

a) Based on the logical and semantics indicators

b) Based on the lexical and grammatical properties

c) Based on the scope of use and the origin of the name

Of the criteria above, the first is the primary. The referent meanings of Mnong given names can be categorized as follows:

3.3.2.2. The meanings of given first names

In the Mnong full name, the first name is the most import component, determining the uniqueness of an individual. Thus, the bases for grouping the referent meanings of first given names are mainly on the lexico-semantic and lexico-grammatical properties of the naming indicator.

a) Meanings of given first names based on their lexico-semantic properties

- Object-referent meanings: include a large collection of animal, plant, and object names, such as:

+ Animal-referent meanings: names referring to wild animals like tiger, jeopardy ...; birds like peacock, macaw,…; fish like perch, carp,…

+ Plant-referent meanings: names referring to herbs or vegetables

+ Social and natural phenomenon-referent meanings: names referring to phenomena in the natural world, directions.

In addition, there are groups of names referring to gods, place names, socio-cultural events, sciences, fine arts, musical notes, branches of science, abstract conceptions, politico-history conceptions, colors, quantities, and ordinal numbers.

b) Meanings of given first names based on their lexico-grammatical properties

In this categorization, referent meanings belong to these groups by lexical properties: noun names, adjective names, quantity names, verb names.

3.4. BASES FOR NAMING FAMILY NAMES AND THEIR MEANINGS

3.4.1.The concept of a family name

The concept of a family name is distinctive. There is also a difference in the family names of groups speaking West Mnongs (in Dak Nong) and those speaking East Mnongs (in Dak Lak).

3.4.2. Bases for giving family names

3.4.2.1. Family names after place names

The most popular Mnong family names are those after place names. In the complex family names, the first component is often “bon”, which mean a village, as in Bon Ding, Bon Dơt.

3.4.2.2. Family names after mascots (in To tem religion)

Many family names are given after mascots, usually after animals, natural objects or phenomena, as in Kpơr (plant leaf), Y (crocodile), Jâng Ray Yieh (lawn), Phai mur (rice).

3.4.2.3. Family names of loans or the same origin

Loan family names can be from the same origin, as in A Yun, Buôn Krông, Buôn Yă, Êban, Knul, Niê, Adrơng, Tu Mlô in the Mnong group of Gông Preh. These are easily found in the Rade groups.

3.4.3. Meanings of Family names

We group the referent meanings of Mnong family names into three categories:

Group 1: Family names meaning a village with its geographical and ecological properties

Group 2: Family names meaning mascots in the To tem religion

Group 3: Family names meaning ancestors of villages (who found the villages of the Mnong communities)

3.5. SUMMARY OF CHAPTER 3

The bases for giving middle names, first names, and family names to the Mnongs conform certain principles. Middle names follow the traditional customs. However, first names depend on parents' wish and dream. As for family names, they can be given after mascots in the To tem religion, which is the most popular, preceding the popularity of family names referring to a village. The categorization of the referent meanings of Mnong given names based on lexical-semantic properties includes: object-referent meanings, natural and social phenomenon – referent meanings, or human feeling – referent meanings.

Chapter 4
USE OF MNONG GIVEN NAMES IN COMMUNICATION AND THEIR DERIVATION

4.1. ON COMMUNICATION

To have an overview of the manifestations and cultural expression of Mnong given names in their communication, this dissertation looks at the use of their given names in their scope, environment, and communicative context. These will help us to have an insight into Mnong culture.

Communication is a linguistic activity that exists in any community. communication is the contact and exchange of thoughts and feelings to maintain social relationships. Human communication can be done is different scopes.

Use of Mnong given names in different scopes of communication projects their culture in communication.

4.2. USE OF MNONG GIVEN NAMES IN COMMUNICATION

4.2.1. Use of given names in formal communication

Due to the characteristics of formal communication, in case of salience, Mnong people can usually ask the name of the talk partner. Then the partner often introduces his/her full given name to show respect. If the speaker uses the complete component with the structural pattern from 8 to 14 (section 2.4.2 of Chapter 2), then the partner uses the same. When the names are already known, the speakers often greet with the missing given names, including the Middle and First names.

In meetings, Mnong people also use full given names, but usually only Middle name + First name are used (as in patterns 1 -5), very few cases in which First name + Family name are used (as in patters 6, 7). Specially in churches, this setting of communication is formal, but speakers are not required to used full given names.

When communicating at school, the relationship between teachers and students (out of class) is often featured with the student addressed with a kinship word.

4.2.2. Use of given names in informal communication

In informal communication, interactions often take place in families, in public places like community houses, village meeting, break times, folklore festivals … In these situations, use of full given names only occurs when the speakers meet for the first time. Besides given names, some other types of names can be used: given first names, nicknames, the callee's child's name, ordinal names, ….

4.3. SHIFT IN THE MNONG GIVEN NAMES

4.3.1. Shift in human given names by time

The shift in Mnong given names applies mainly in middle names and first names. But the changes occur discrepantly and dependo n the characteristics socio-historical factors.

Based on the survery of 2,000 Mnong names given since 1930 from different walks of life, the result shows that there have been shifts in these two components of a given name.

4.3.2. Shift in Middle names by time

Among the names given to West Mnongs (in Dak Nong), the majority of middle names for males is Điều (53.06&) and Y (26.35%), leaving the rest for other middle names. The main middle names for females are Thị (67.46%) and H (29.72%). On the other hand, in the names given the East Mnongs (in Dak Lak), the life of which is influenced greatly by the cultural contact with the Rade group, middle names for males are mainly Y (52,90%) and Điều (27,59%). Middle names for females are

mainly Y (95.5%) and Thị (1.86%). However, the distribution for these middle names is also discrpant in different age groups and in groups of different education, and in different áreas.

Although the distribution of middle names Y and H are insignificant in those born by 1975. For the names given after 1975, the appearance of Y and H has changed a little bit. The survey shows that there is a fluctuation, but the the distribution of the middle names is the same:

TABLE 4.1. SHIFT IN MIDDLE NAME Y FOR MALES AND H FOR FEMALES BY TIME

Middle name	Given before 1975 (%)	Given after 1975 (%)	Note
Y	56,60	52,90	
H	87,6 %	84,6 %	
Absent	0	0	For both sexes

Table 4.2. Shift in other middle names for both sexes by time

Middle name	Given before 1975 (%)	Given after 1975 (%)	Note
Kân	0	0,88	
De	0	0,70	
Absent	0	3,16	For both sexes

4.3.3. Shift in Mnong first names by time

4.3.3.1. Shift in form of Mnong first names by time

There is a tendency of giving complex first names in different walks of life through time. The difference between the given of single first names and complex first names is showed in different walks of life.

- For peasants: before the August Revolution, all people had single first names. This trend remained relatively the same until 1975. But after that year, the percentage of people with a single name is about 97%.

- For workers: before the August Revolution, 99% of people had a single first names. This trend remained stable. However, after 1975 there has been a great shift, with about 68.27 of people with a single first name.

- For educated people: before the August Revolution, 95% of people had a single first names. After then, this figure decreased to 79/17%. And after 1975, the figure continued to decrease greatly, to 56.4%.

Clearly, through time, the use of single first names declines, while there have been more people with a complex first name. This is particularly the case for children born after a decade ago. This shift can be projected in the following table.

Table 4.3. Shift in first names by age, time, and class

Class/profession	Before 1945 (%)	From 1945 to 1975 (%)	Since 1975 (%)
Peasants	100	100	97
Workers	99	96	68,27
Educated people	95	79,17	56.40

4.3.3.2. Shift in meanings of Mnong first names by time

The naming of Mnongs has shifted by time and social class. Now it is not essential for the Mnongs give their child a traditional name. They have been to some extent influenced by the culture of other ethnic groups, the greatess of which has been from the Kinh people. However, in traditional Mnong families or in rich families, they tend to maintain the giving of traditional names.

4.4. SUMMARY OF CHAPTER 4

Different communication situations show the traditional features of each ethnic community. The giving of names in different groups of social class, profession, and age in different historical periods is varied through time. The use of Mnong-traditional names tend to be decreased.

CONCLUSION

The dissertation gives an overview of Mnong given names from the perspective of structuralist-functionalist linguistics. The results can be summarised as follows:

1. As a unit of name calling, Mnong given names are used to call a person in distinguishing from another in the community. A given full name is composed as a combination, each component being in turn composed of subcomponents.

In Mnong full names, the three components alway follow the order of Middle name – First name – Family name. This is the general pattern of Mnong given full names.

2. Base don the quantitative-structural principle, we categorized Mnong given names into 6 types, from 1 to 7 subcomponents in length. These are fixed into 14 different patterns.

3. As a unit of identification, a Mnong given name is also a meaningful unit. However, unlike lexical meanings, these meanings are use as name indicators. We call them referent meaning.

4. Compared with other linguistic manifestation, the Mnong given name is a linguistic signal with great socialness, particularly:

4.1. Mnong given names are a major form of calling, highly able to be used in various communication contexts.

4.2. The use of given names in different social classes, professions, ages, educated levels throughout different historical periods has been varied. In Mnong given names, except for the family name, the Mnong midle names and first names have been declined. Instead, there have been more names richer in both meaning and format.

4.3. Based on the examination of the structural characteristics, meanings, nominolizing bases, and use of given names in an extent of communication and their change by time collected from the field work and 2,000 Mnong given names, this dissertation proposes more proper ways of writing Mnong names in Vietnamese. To any aims or principles, the writing of Mnong given names in Vietnames must be transcribed and adjusted to the oficial phonology and spelling of the National Language.

5. Human names are a diverse, complex but interesting research object. There remain many aspects in the names of the Mnongs not mentioned in this dissertation nor published elsewhere. This needs more investigating and discussing to in part preserve and promote the roles of Mnong language and culture and other ethnic groups' toward to the aims at the country's sustainable development in the period of innovation, industrialization, and globalization.