

The Acceptation of the “Nom” and the Binary-Emic Cases of in Vietnamese Culture

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What's the meaning of “Nom” (喃) in the conception of “Chu Nom”, two viewpoints were discussed. One was considered, “Nam” (南) should be the derivation of “Nom”, and “Chu Nom” means Vietnamese characters. In the world structure of the culture circle of Chinese characters, the value which entrusted to Viet Nam was the south. So in ancient Vietnam ever called herself “Hot Country” (炎邦) or “Great South” (大南). But the others said the conclusion cannot be drawn by phonetics directly. The exact meaning of “Nom” is the vulgarization from Chinese characters, just like the acceptance of the characters of Korea (諺文). Researching of the creation methods of Chu Nom, the author discovered those 2 points perhaps be both correct, the acceptance of Nom is not a semantics question, but a issue of pragmatics or the study of the history of Vietnamese Culture. The author also found a lot of the binary-emic cases in Vietnamese Culture and historical documents, like “Nom”. It was considered to be a unique pattern of Vietnamese Culture.

『喃』義芻議：兼論越南文化中的複義所指

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提要：

關於『喃』字的字義，學術界出現過兩種意見，一種認為其為『南國之字』，另一種則將『喃』訓為『俗』，認為喃字在命名上即包含有『土俗字』的含義。本文通過研究喃字的造字方式，主要是喃字形聲字的結構方式，認為此二說並不相矛盾，以往的爭論焦點呈現為語義學與本體論問題，但其實所面對的對象是一個語用學的與學術史範疇中的現象。喃字的結構與『喃』字的雙層意指現象，均反映越南文化疊加在漢字文化之上的一種文化模式，作者在探究漢喃文獻時，注重搜集能夠體現這種模式的文化現象，它們與喃字具有同樣的二元結構。