

# The Sino-Vietnamese terminology in the QWAN KI DO



Some civilizations left during the ages striking tracks, both in the time and in the geographical space.

In Europe, for example, the Roman Empire modelled an important part of our culture, particularly in terms of language. Even if the Latin is nowadays a dead language, a big part of the vocabulary of the countries of Europe having been under Roman influence contains Latin roots.

Concerning Asia, the Chinese civilization played the role of engine in the development of the culture in this region of the world. The period of the dynasties " Hán " represented a reference for the most part of the border countries of China. The foundations of the culture " Hán " formed the cultural skeleton of numerous countries like Korea, Japan, or Vietnam. Vietnam, besides being border with China, was occupied for more than a thousand years, what favored the distribution and the setting-up of the literary culture "Hán".

So, in Vietnam, two currents of language developed in a parallel way, the one familiar and popular, and the other elitist, intended for the only men of letters because inspired by the "language" Hán "".

As an example when it is simply a question of counting: - in the popular language we shall use the terms: « Môt, hai, ba, bốn, năm » ;

- in the language of the "men of letters" Hán « Nhất, nhì, tam, tứ, ngũ ».
- We notice that there is no link between both forms.

In Vietnam, until recent past the difference between both currents served to mark the gap between the elite and lower social classes.

The use of the terms " Hán " was essential for whom wanted to join the rows of the administration or the universities, whether it is in domains such as the science, the traditional medicine, the mathematics, and even the army, thus consequently the martial arts schools also.

In the same way as the military knowledge were taught in university, for the martial arts, the obtaining of diplomas was sanctioned by the organization of three-year competitions in Vietnam.

The physical capacity obviously was not the only thing to be estimated, so that a Vietnamese proverb asserts that authentic master of martial arts has to be « Văn Võ kiêm toàn »(Be equally talented of his body as its spirit, otherwise, if it missed one of these two capacities it is no more martial arts).

The QWAN KI DO being a martial art of Sino-Vietnamese origin, the preservation and the employment of the "terms" Hán "" allows to respect the tradition, both in the practice as in the trainings.

In a general way, the Asian languages contain nuances in the accentuation and in the context on which the term is used.

So, the expression « **Quyền** », can take on several meanings:

- Quyền: power, authority (Quyền hành);
- Quyền: hands, together movements of hands;
- Quyền: power (Quyền lực);
- Quyền: to make the movements or the gestures or « Thảo Quyền ».



The term " **Pháp** ", can be interpreted in the following way:

- Pháp: rule, law, model, doctrine;
- Pháp: France;
- Pháp: method, technical (Phương pháp) ...

The term « **Luyện** »:

- Luyện: exercise, train, culture but also cleanse
- Luyện: experimented, enlightened (Luyện đạt) ...

The term « **Độc** »:

- Độc: alone, isolated, solitary;
- Độc: venomous, poison;
- Độc : toxin, poison (chất độc );
- Độc: independent (Độc lập).

It is only about some examples, the list being very long. Theoretically, it is important to understand the technical terms " Hán " in their just value.

Concerning the practice of the basic chaining, it appeared certain differences in the practice because of inconvenient interpretations. In certain cases, the accessory having even overrode the main part, and it is true because of a lack of understanding of the message carried by the title of the exercise.

The chaining « **Bộ Pháp Nhập Môn** », is constituted by the terms:

- « **Bộ** » Or position;
- « **Pháp** » or method, practice;

« **Bộ Pháp** » thus means **practice of the positions**, and it is in these terms that lies the main part of the message. The following contains:

- "Nhập Môn" who means "beginning" what is only secondary.

The important is thus constituted by **the basic positions**.

The movements of hands which accompany these basic positions are accessories. For a beginner, these movements have to lack any complication, because they have to be made in a way to amuse, lead to forget the yoke that these positions can constitute, and return the less repulsive learning.

As such, the program of initiation of QWAN KI DO for the children is based on the simplification. It is never necessary, whether it is for reasons of conveniences or erroneous interpretations, to try to deform it.

The learning begins by :

1. How to position in order to maintain the stability and the balance of the body through « **Bộ Pháp** »
2. How to move, to jump, by means of the techniques of “Xà hành”, “Thiền Thừ”, of “Di ảnh” etc. to reach gradually « **Thân Pháp Độc Luyện** ».
3. How to hit by keeping in a correct way his position and its travel by using all the arsenal of the techniques of bases, whether it is fists (Thôi Sơn, Di Sơn, Thôi Sơn Tả Chi, Thôi Sơn Cấn Cầu..), feet (Trục Cước, Phi Trục Cước ...), or blockings (Bán Hạ, Kim Báo, Cương Đao Khai Môn ...), to reach then « **Thủ Pháp** ».

There is originally a sequence of movements concerning the learning of the falls, « Nhào Lăn Độc Luyện căn bản ».

In this chaining are studied the falls forwards, towards the back, the sides, as well as the wheels, the flip, the somersault...

In West, for reasons of dimensions of the program of the children, this chaining does not appear there, but it was replaced in the training program by simple techniques of “Nhào Lan”. (Fall forward, behind, on the side)

At an upper level, we find this chaining at the adults from the black belt with «Mộc Mã »

4) The following stage consists in developing all these techniques of acquired bases, we can introduce the follower to sequences of movements of fists, feet, blockings of movements, thanks to « Độc Luyện » :

- « **Bộ Pháp Độc Luyện** » (not to confuse with « **Bộ Pháp Nhập Môn** »);
- "Bộ Lĩnh Một", followed by « **Bộ Lĩnh hai** »;
- « **Đăng Môn** ».

Afterward we pursue the progress by adding in these « **Độc Luyện** », the applications of « **Song Luyện** ». It is consequently essential to target well the essence of the term, the spirit of the exercise, to proceed to the training by basing itself on what is essential in the program and not the accessory.

Furthermore, the program of training and formation constitutes a technical corpus.

It means that for a passage of rank (and all the more within the framework of the competitions of the children), it is not asked to the follower to know in an exhaustive way the whole program.

All these well targeted basic trainings enrich and establish afterward in the gestural, necessary automatism for any intervention during the confrontations in the fights as for the actual defense.

The wealth of the QWAN KI DO lives in the fact of knowing how to distinguish between the CORE, which allows to acquire gradually the substance which is going to give the real value of the art, with the form which contributes simply to its magnificence.

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According to documents filed Thầy Chương Môn