

**CULTURAL REFERENCE OF RESPECT AND AFFECTION OF TAY PEOPLE
THROUGH VOCATIVE WORDS**

**REFERÊNCIA CULTURAL DE RESPEITO E CARINHO DE POVOS TAY POR MEIO
DE PALAVRAS VOCATIVAS**

**REFERENCIA CULTURAL DE RESPETO Y CARIÑO DE LAS PERSONAS TAY
MEDIANTE PALABRAS VOCATIVAS**

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ABSTRACT: Culture has close relationship with many fields, including Linguistics. Language is a special product of culture, and especially Language of ethnic minorities in Vietnam is among concerns for research. It is a means of communication and a tool for thinking. Language is a means to reflect, maintain and develop culture. Any meaningful sign of a language also contains a cultural element. Vocative words are one of those cases. The article explores the vocative words system in human language Tay in Tuyen Quang Province, Vietnam and concluded that culture is not only a factor that generates language, but also an environment for language to exist and develop. Through the system of vocative words in the Tay language, it shows the cultural characteristics of respect and affection of the Tay people.

KEYWORDS: Communication. Tay language. Vocative words.

RESUMO: *A cultura tem estreita relação com diversas áreas, inclusive a Linguística. A linguagem é um produto especial da cultura e, especialmente, a linguagem das minorias étnicas no Vietnã está entre as preocupações da pesquisa. É um meio de comunicação e uma ferramenta para pensar. A língua é um meio para refletir, manter e desenvolver a cultura. Qualquer sinal significativo de uma língua também contém um elemento cultural. Palavras vocativas são um desses casos. O artigo explora o sistema de palavras vocativas na linguagem humana Tay na província de Tuyen Quang, Vietnã e conclui que a cultura não é apenas um fator que gera a linguagem, mas também um ambiente para que a linguagem exista e se desenvolva. Através do sistema de palavras vocativas na língua Tay, são mostradas as características culturais de respeito e afeto do povo Tay.*

PALAVRAS-CHAVE: *Comunicação. Linguagem Tay. Palavras vocativas.*

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RESUMEN: La cultura tiene una estrecha relación con muchos campos, entre ellos la Lingüística. El idioma es un producto especial de la cultura, y especialmente el idioma de las minorías étnicas en Vietnam es una de las preocupaciones para la investigación. Es un medio de comunicación y una herramienta para pensar. El lenguaje es un medio para reflejar, mantener y desarrollar la cultura. Cualquier signo significativo de una lengua también contiene un elemento cultural. Las palabras vocativas son uno de esos casos. El artículo explora el sistema de palabras vocativas en el lenguaje humano Tay en la provincia de Tuyen Quang, Vietnam y concluye que la cultura no es solo un factor que genera el lenguaje, sino también un entorno para que el lenguaje exista y se desarrolle. A través del sistema de palabras vocativas en el idioma Tay, muestra las características culturales de respeto y cariño del pueblo Tay.

PALABRAS CLAVE: Comunicación. Lenguaje tay. Palabras vocativas.

Introduction

Research on the relationship between language and culture, the relationship between Language and Culture is a natural and inevitable relationship. There have been many studies on the relationship between language and culture. W. Humboldt observes: "*the spirit of the nation is expressed in language*" (HUMBOLDT, 1960). According to Sapir: the relationship between language and culture is close, in the presence of language, culture must be present and vice versa (SAPIR, 1991).

In linguistics has specialized in the study of the relationship between language and culture called cultural linguistics, including "language pictures of the world", which are images of reality expressed in linguistic signals and their meanings - the division of the world by language, the arrangement of things and phenomena in language, and the information about the world hidden in the meaning system of words language is both a product and a tool of human cognitive activity. It is the means to reach the secret of the thought process.

National cultural identity is the quintessence of national culture (TRAN NGOC THEM, 1999; TRAN NGOC THEM, 1998). The national cultural identity is expressed by means of language, so it is called "National cultural characteristics of language". The relationship between language and culture is also of interest to researchers. Language of ethnic minorities in Vietnam is among concerns for researches (NGU; HUY, 2021; HOANH; LOI; THONG, 2013).

When discussing this relationship, Nguyen Duc Ton said:

[...] *As an element of spiritual culture, language holds a special position in it... Language is also an indispensable means and a condition for the emergence, development and operation of other elements in culture.*

Language is one of the most characteristic elements of any national culture. It is in language that the characteristics of a national culture are most clearly preserved (NGUYEN, 2008).

Also discussing the relationship between language and culture, author Pham Duc Duong believes that language is a means and material to represent the meanings of different aspects of culture and emphasizes the role of language: “*Only the material of language allows the artist to create any image in the context of depth, richness, subtlety and appeal to people*” (PHAM, 2000).

Thus, when discussing the relationship between language and culture, the authors think that this is an organic relationship. In that relationship, there is both an inclusive relationship and an interactive relationship. That is shown:

Language is the most important means of human communication. Through communication, the peoples of the world have exchanged knowledge and information about the customs, practices and beliefs of each nation. Culture has appeared since there were people and in all historical periods, culture has developed inseparable from people. Therefore, all aspects of human life are associated with the development of culture. Therefore, people easily recognize the characteristics of culture in life. In the process of continuous development of culture, the characteristics of culture are expressed specifically in the names of geographical objects - place names. Therefore, in the place names contain one or several certain characteristics of the culture. It can be the production process, history, society, religion, belief, thinking... of each nation. Those characteristics of culture are classified into material culture and spiritual culture. Therefore, studying the linguistic-cultural features of place names is an important issue for linguistics. Vietnamese cultural features:

Based on the characteristics of people's behavior with the natural and social environment, in the perception, in the organization of communities between cultures, there are two types of culture: *culture that emphasizes static* (agrarian origin) and *nomadic* (nomadic origin). The characteristics of Vietnamese language have shown the characteristics of wet rice culture (*the culture of respect and tranquility*) - the basic characteristics are: cultivation, settlement, respect, harmony with nature, respect, respect for virtue, respect for culture... (in contrast to the culture of dynamism - Western countries - animal husbandry, nomadism, arbitration, martial arts, personal respect...) (TRAN, 1999) of the Vietnamese people in many aspects, including *the richness of the vocative word system*.

Vocative words are a system of words that the communicators need to choose to establish their position. Through vocative words, we learn a lot of information that it contains,

including cultural information. Culture reflected in vocative words represents the thinking and reality of the speaker 's objective world and forms of community cultural expression. The project "*Reflecting the culture of respect and affection of the Tay people through vocative words*" explores the reflection of the national culture through the Tay people's vocative words, thereby showing relationship between language and culture.

Results and Discussion

The concept of address and vocative words in conversation

Vocabulary and vocative words

Addressing is an action that takes place continuously, often during a conversation and is the word of both the speaker and the listener, is an act of speaking and has a fairly clear relationship with politeness in communication. Addressing in Vietnamese is under the strong pressure of social norms. And social norms regulate the choice of vocative words.

Addressing includes two elements: Addressing oneself in front of others, talking to oneself. Ho is a way of calling the person who is talking to you, indicating the nature and relationship between you and that person.

Thus, addressing is referring to oneself and calling others something when speaking to each other to indicate the nature of the relationship. Corresponds to the first person. A person who claims to be first in the singular. Two or more people are first in the plural. The first personal means are the speaker's self- referral. Similarly, respond to the second person. The second personal means is the reference to the listener.

Thus, the authors point out the characteristics of the vocative and vocative words categories. Vocative words are used in communication and conversation between first person (speaker) and second person (listener). The third person is only the object mentioned while the first and second person talk, so do not use vocative words.

Use of vocative words in conversation

Vocative words are used by the characters in the dialogue in a non-stationary, invariant way, but always changing. Persons in communication always change roles and change places. Not only that, but vocative words also reveal the attitude and feelings of the speaker. Vocative words change according to the speaker's happy, sad, excited or depressed mood.

The use of vocative words reflects morality, cultural level, and understanding of communication roles. Therefore, when addressing each other, there must be mutual understanding about age, family relations, life concept, personal interests, social relations, and profession to communicate properly and achieve high communication efficiency.

Vocative words are mainly divided into two categories: Pronouns used to address and vocative words used only in certain communication situations. From the point of view of the traditional Vietnamese language, they all say that: *"Besides the group of authentic personal pronouns used in addressing, the Vietnamese also use "temporary personal pronouns" including kinship nouns, nouns, and nouns that indicate the position, profession to address"* (CAO, 2001; NGUYEN, 2017). Diep Quang Ban (2005) views: *"In addressing, it is the second class of words, or nouns indicating kinship relations, that most clearly shows the interpersonal meaning of personal pronouns in Vietnamese"* (DIEP, 2005).

Learning vocative words is not a simple linguistic structuralist approach, but in Vietnamese, vocative words are very diverse and rich in types, flexible and rich in colors used. Therefore, the study and study of vocative words is very important, which is the basis for understanding and discovering the communication culture of the Tay people, thereby affirming the organic relationships between language and culture.

Tay people and language of Tay people

Among the ethnic minorities in Vietnam, the Tay ethnic group is identified as "has the largest *population of 53 ethnic minorities in Vietnam*". Tay is an isolated language and is a language belonging to the Thai - Ka Dai language family, the Tai genus, the Tay - Thai branch, the Central Tai group. This is the language of the Tay, Thai, Nung, San Chay, Giay, Lao, Lu, and Bo Y ethnic groups, distributed from Hainan island to southern China, northern Indochina, Thailand and northeastern Burma.

Among the ethnic minorities, the Tay *is one of the first indigenous people to live in Tuyen Quang land*. The original names of the Tay were "Tho" (indigenous people, indigenous people); "Nang" (due to wearing a shorter shirt); "Phen" (wearing a brown shirt), etc. Regarding

the ethnic origin, the Tay people settled very early in our country and were one of the first owners of ancient Vietnam.

Tay people which belongs to the same group of Au Viet in the Bach Viet block, whose residence area is the North of Vietnam and the South China of China. In the course of history, these two tribes have a close relationship, easy to get along, so they are very favorable to the interference and cultural influence of each other. After that, the Lac Viet people gradually migrated down the rivers and along the coast, gradually forming the modern Vietnamese ethnic group. The Au Viet people who settled in the mountainous and midland areas gradually formed the present Tay group.

Languages in Tuyen Quang include many languages belonging to different language families as mentioned above. Tai - Ka Dai languages include Tay, Nung, Cao Lan..., of which Tay is the predominant language. The Tay language is a branch of the Tai-Ka Dai language family - the largest language family in Southeast Asia. The Tai - Ka Dai language family includes 3 genera: Tay - Thai, Kam - Thuy, and Ka Dai. In the Tay-Thai genus, in Tuyen Quang province there are languages spoken by the Tay, Nung, and Cao Lan (NGUYEN; NGUYEN, 2013). The object of the article's research is vocative words in Tay language. So, let's take a look at some features of the Tay language.

Syllables in Tay language are determined as follows

- Tay syllables: Tay syllables have a 2-level structure, that is:

Level 1: syllable = initial sound + rhyme + tone

Level 2: First sound = consonant + connecting sound.

- Rhythm = vowel + last syllable.

Tay rhyme

Rhymes can be single, consisting of only single or double vowels. Double rhyme is a combination of vowels and consonants.

Tay (Tay - Nung) Latin script is the second and most popular type of Tay script. Appearing from the period of resistance against the French, this type of writing by creative intellectuals based on the Latin script, which was widely used in mobilizing the Tay people to join the resistance war and gain independence. In 1961, the State approved the Tay script. This is a Latin writing system that reflects quite accurately the phonetic features of the Tay language in the middle region, including areas such as Thach An, Trang Dinh, Bach Thong. The Tay script is built on the principle of using the Quoc script for recording the Tay language.

Therefore, consonants, vowels and tones with similar pronunciation to Vietnamese are recorded with symbols corresponding to Quoc Ngu characters.

In the process of ethnic minorities, the issue of ethnicity and national language are two closely related aspects. In particular, language plays the role of both a criterion indicating a characteristic, as well as a reflection, preservation and transmission of the values of the national culture, a means of national unity and solidarity, and a means of national unity and consolidation to strengthen and develop ethnic society. Vocative words are a part of language - are words used to address and address, therefore, vocative words also show the role of language in the relationship with the nation.

The cultural reflection of the Tay people through vocative words

Vocative words in Tay language

Dedicated Vocative words - personal pronouns:

In the Tay language, when it comes to vocative words, people often refer to groups of words:

Personal pronouns: *khỏi, câu, mầu, te (I)*... Called specialized vocative words because of their main function, mainly addressing.

Noun kinship terms: *pú/ ke (grandfather), da ke (grandmother), pả (uncle), chài (brother), noọng (you)*, are called provisional vocative words. Especially in the Tay language, there is no word for profession, title used for temporary communication like in Vietnamese: B s s, professor.

In Tay language, personal pronouns can be classified into 3 types (according to the communication person):

+ First person pronouns (referring to the person who is speaking):

Singular personal pronouns: *khỏi, ngỏ, câu, hây (I)*;

Plural personal pronouns: *boong khỏi (chúng tôi-we), boong câu, boong hây (chúng ta) (we)*;

+ Second person personal pronoun:

Singular personal pronouns: *mầu, nỉ (bạn) (you)*

Plural personal pronouns: *boong mầu, boong nỉ (các bạn) (you)*

+ Third person personal pronouns (only those who do not participate in the communication but are mentioned in the communication):

+ third-person object pronouns (refer to those who are not involved in the communication but are mentioned in the communication)

Singular: te, soft (it) (he/she)

Plural: bungalow te (they)

Vocative words in Tay language are not only used to address the address but also to express the relationship (bad or good, formal or informal, intimate or unfamiliar) of the communicators. The direct meaning of personal pronouns determined in specific communication contexts (context-dependent).

Vocabulary words that are not specialized:

Non-specialized Vocative words are words that belong to other groups of words but are used as vocative words. Those are nouns indicating the kinship terms: *chưa* (grandfather), *pú, mé, ta, tái* (grandfather, grandma/grandmother), *khủ, mủ, pả, chài, noọng* (brother, child), *lan* (child), *Lục* (grandson), *Lén* (grandchild).

The general rule to use these kinship nouns is based on the communicative role (the position of the communicators): How the communicators are related to each other, use vocative words such as: position. The noun kinship terms can be used to address family, clan but can also be used to address in society. In social communication, depending on the social status and the level of intimacy between the communication roles, the participants in the communication choose appropriate ways of addressing.

Some nouns indicate the personal names of the characters involved in communication: *Ly, Phua, Mjê*. In many cases, the personal names of the characters are used in combination with kinship nouns: *chài Lý, pú Phua, lan Mjê*.

Vocative words in Tay are very diverse and expressive. Vocative words in Tay language have both similarities and differences with Vietnamese. Like the Vietnamese, the Tay use personal pronouns, *danh* from relatives to address. However, the Tay people do not have a noun title and occupation used to communicate temporarily to address but borrow from Vietnamese. Use vocative words to suit the communication situation, communication purpose, communication content, communication participants and interpersonal relationships.

Using vocative words in Tay language

First of all, it is *the richness of the vocative words system*:

While in the dynamism culture, people only use pronouns to address, the Tay language, in addition to the vocative pronouns (the number is very rich and many variations), also uses a large number of nouns just for kinship relations: *chài – noọng* (*brother - sister*), *da ké - lan* (*grandmother - grandchild*), *ao - lan* (*uncle - nephew, ...*) to replace the pronoun. The nouns - these kinship terms tend to overwhelm great vocative words. This system of vocative words shows the cultural characteristics of the Tay people in three aspects:

+ Having intimacy (respect affection), everyone in the community is like relatives in a family.

In the address of the Tay, the social address also uses the same words as the same family, with different generations:

Addressing grandchildren - great-grandchildren: *lên* (great-grandchildren) - *chựa* (great-grandparents);

Middle names: *lan* (grandchildren) – *pú/mé* (grandparents) - *bác/pả* (uncle) – *ao/a* (uncle/ aunt);

Middle name: *lan* (I) - *po oóc/me oóc* (parents), *pú/mé* (grandparents) - *bác/pả* (uncle) – *áo/a* (uncle/ aunt), *chựa* (great-grandparents).

Tay people attach great importance to kinship relations. If the address in a Vietnamese family does not distinguish clearly between adopted or biological children, son-in-law, and son when collectively called children; brother-in-law, sister-in-law, and sister-in-law when collectively called as brother/sister, the Tay clearly distinguish between *po oóc/po thầu* (natural parents); *lục liêng* (adopted child); *khươi* (son-in-law), *pi khươi* (brother-in-law), *lục chài* (son), *lục lùa* (daughter-in-law), *pi lùa* (sister-in-law). Addressing in the Tay's family also clearly distinguishes hierarchy: *lục cóc* (eldest son), *lục lả* (youngest son), *lục nhìn* (daughter), *lục chài* (son).

+ Has a high community nature - in the vocative words system, there is no general ego. Addressing relationship depends on age, social status, time and space of communication. The same two people, but when they were young, they called each *câu* (I) – *mầu* (you), when they grew up: *do – felt* , got married: *chài – noọng mjê* (wife) – *phua* (husband), has a child: his *father* (father) - *his mother* (mother), has a grandchild: *his grandfather* - *his grandmother*.

The same two people, but the way they address each other can sometimes synthesize two different relationships: *pác* (*uncle*) - *lan* (*meaning: child*) (just had an *uncle-nephew relationship* - just had a *father - child relationship*);

+ Show prudence in communication: Tay people confess and call according to the principle: *confessing humility - honoring*. The same pair communicates, but sometimes both are sisters and call each other *chài, pi*. Respecting and promoting each other leads to the custom of abstaining from proper names. Therefore, the Tay people in particular and the Vietnamese people in general used to have the custom of "entering the house and asking questions" (to go to someone's house, ask the name of the host so that when you say something about that verb, you say it wrong). Such a system of address is found only in Vietnamese and some Southeast Asian languages, but not in Western languages.

The tradition of respect, affection and flexibility in behavior of the Tay culture is also reflected in the polite way of speaking. Tay language does not have a general thank you, sorry word that can be used in all cases like Western languages. Each case has a different way of saying thank you, sorry. Example: *lục xo bác* (I'm begging you - when I receive a gift), *chài slim ki lai á* (I'm so emotional - when I'm interested).

In the field of greeting etiquette, the Tay distinguish greetings according to social relations and emotional nuances. For example, two people from the same village who meet on the street can say hello: *Chài pây hâu dê?/ Noọng pây slon lo?* Two neighbors who come to each other's house to play often say hello: *Chài rú rườn lo? (Are you at home?)*. Westerners distinguish greetings from time to time such as: *hello meet, say goodbye, good morning, noon, and evening*. That clearly shows the difference between agrarian culture (which is stable so social and emotional position is important) and nomadic culture that is always active (so time is important).

In actual communication, Vietnamese people often borrow words indicating family relationships, occupations, positions, academic positions, academic degrees, etc. to address them, especially words indicating family relationships that account for a large number and appear frequently in many human activities. In communication, the Tay people tend to "familyize" when calling. Because, in communication, the speaker often approaches the interlocutor with two attitudes: polite or unpolite associated with four types of expressive nuances: formal, neutral, intimate, casual and vulgar/contemptuous. Meanwhile, the authentic personal pronouns in the Tay language have fewer neutral nuances and are mainly unpolite. On the other hand, in communication, addressing often manifests in two areas: Addressing in the family and addressing in society. Moreover, a special feature in the communication of the Tay

people is that the relationship between people and family members turns into a relationship between people. Social norms and social norms govern the choice of words to address individuals.

The nouns of kinship are nouns indicating people in the family, relatives belonging to generations, age classes, hierarchical hierarchy (only four words: *mjê* (wife) – *phua* (husband)), *khroi* (son-in-law), *lùa* (daughter-in-law - not used). These are the words: *chop*, *pú*, *me*, *ta*, *re*, *Khuu*, *mu*, *pa*, *fish*, *noong*, *lan*, *Luc*, *Lon* and some nouns indicating friends or persons such as: *ngô* (you), *khôi*(I), *râu* (you), are used in addressing. When becoming vocative words, kin nouns have denoted the position of characters in communication as the speaker, the listener or the person being talked about. That is the category of thrones. Moreover, the noun kin is not only intended to indicate the category of the throne, but also to indirectly inform the age, social status, affection, etc., among the characters involved in communication. Means of address in the Tay language.

Vocative words in Tay language are very rich, we group them into two types: specialized vocative words (personal pronouns) and provisional vocative words (family nouns, words indicating titles, words being proper names). In there, Vocative words used in Vietnamese are not only used to address the address but also to express the relationship of communication roles. The direct meaning of personal pronouns defined in specific communication contexts (context-dependent). Vocative words are not used in a fixed way, depending on the social status and the level of intimacy between the communication roles, the participants choose appropriate ways of addressing.

Through vocative words, we can see the life and society of the communicator and the communication situation. In particular, in communication, Tay people tend to "familyize" when calling. Therefore, the vocative words represent the cultural characteristics of the Tay people.

Conclusion

Vocative words, in addition to the function used to address, they also represent many other values and functions: social positioning, expressing interpersonal relationships, reconstructing the social context. The characteristics of using vocative words of the Tay language have reflected the communication culture of the Tay people deeply and boldly. Among that, In fact, the noun kin is widely used in all social roles. Yes, this is due to the influence of respect affection culture.

From the above interpretations and analysis, it can be seen that the vocabulary of a language faithfully reflects the national culture that that language serves. This also means that language carries the cultural nature, language history and cultural depth of a people moving in parallel with each other, having a reciprocal relationship.

And above analysis will be meaningful for education and phonetics (TINH *et al.*, 2021; NGU *et al.*, 2021; HUY *et al.*, 2021; THI HOA *et al.*, 2021; HANG *et al.*, 2021 HOA *et al.*, 2021; THUAT, 2016).

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