

LANGUAGES OF ETHNIC MINORITIES IN VIET NAM

**VOCATIVE WITH PERSONAL PRONOUNS
IN EDE LANGUAGE AND VIETNAMESE****NGUYEN THI THANH HUYEN***

ABSTRACT: A vocative is a speech act that is conducted during communication in all communities. Each language has its verbal system of calls and addresses and ways to use them to serve the vocative function and express the cultural eccentricities. Vocative languages in Ede and Vietnamese are divided into two groups: permanent vocative words consisting of personal pronouns; temporary vocatives, including nouns referring to kinships, social relationships, and proper nouns for humans... This work studies the use of personal pronouns in calls and addresses of the Ede in Vietnam regarding Vietnamese, which aims to explain the following: addressing with grammatical persons (personal pronouns) between Vietnamese and Ede, such as using first-person, second-person, and third-person and dual person forms. Thereby this will clarify the similarities and distinctions between personal pronouns in Ede and Vietnamese.

KEY WORDS: personal pronoun; address terms; Ede language; comparison; Vietnamese.

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1. Introduction

Ede people in Vietnam is also known as Anăk Ea dê, Rhade, Êdê, Êgar, Đê. Ede people co-exist with other ethnic groups such as Jarai, Raglan, and Churu, etc. Their language belongs to the Western Indonesian branch of the Malayo-Polynesian language, categorized in the Chasmic group. The Ede are the Austronesian settlers dwelling in the South East Asian continent, scattering across the Central Highlands of Vietnam. A demographic report on April 1st, 2019, shows that there are 398,671 Ede people in Vietnam, living mainly in Dak Lak and Phu Yen Province (Committee for Ethnic Minorities- General Statistics Office, 2020, p.25).

"Grammar in Ede is characterized as those of the isolating languages" (Phuc, 1996, p.16). Most morphemes are structured with a single syllable. However, morphologically, some syllables still maintain a morpheme structure followed by an affix (a prefix or infix). In explaining the grammatical meaning, the primary approach is using word order and nominal words. Also, the sentence structure is usually SVC (subject-verb-complement). "The written Ede, born in the early 20th century, using the Latin letters, was one of the earliest ethnic alphabets in Vietnam. Throughout its development, the Ede letters have become increasingly complete and appeared to be an essential means of communication within the community and to other ethnicities besides the official writing system (Vietnamese)" (Hoat, 2017, tr.47).

The Ede people use temporary words used to address, such as words indicating kinship relations, words indicating social relations combined with personal pronouns. Ede pronouns are used in addressing persons (I, II, II), and 'umbers (singular, plural). The Ede people use personal pronouns to address the cultural and communicative characteristics of the community. The use of personal pronouns by the Ede people in communication has similarities and differences with the Vietnamese. The research content contributes to clarifying the concept of evocative words and groups of evocative words; how to use personal pronouns in Ede language in person. That explains the similarities and differences between Ede and Vietnamese personal pronouns.

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2. Research method

The article uses survey methods to approach Ede language documents; survey, interview, investigate the actual use of pronouns in the communication of the Ede; analyze, synthesize and evaluate the characteristics of structure, semantics and function of personal pronouns used in addressing: Compare Ede personal pronouns with Vietnamese personal pronouns.

3. Results and discussion

3.1. Concepts on vocative and words used to the vocative

3.1.1. Concepts of vocative

According to the document (Phe, 2014, p.1500), calls and addresses are *"to address oneself and his counterparts during communication to illustrate the nature of their relationship."*

Calling is an act in which a speaker uses a language expression to deliver himself in the conversation and let the listener know that he is held accountable for his words. It is the speaker (first-person) referencing itself. *Addressing* is an act of the speaker using a language expression to bring the listener into the conversation. *Vocatives* are a set of phrases that the speaker can use to indicate his counterpart.

Calling and addressing are speech acts, specifically, illocutionary acts. According to Prof. Do Huu Chau, "Illocutionary acts are actions in a speech which have linguistic effects. In other words, they exert a corresponding verbal reaction in the listeners" (Chau, 1993, p.24).

Calls and addresses are parts of speech. They are expressed via the interaction of humans in a society. The characteristic of calls requires the presence of a speaker and a listener. Such is a speech act that occurs continually and constantly in a conversation and progresses during participants' speech. Different periods and cultures will have other methods of addressing one another. Such as:

The Vietnamese had different vocative words in administrative bodies before and after the economic reforms. Before the reforms, it had been typical to use the phrase *đồng chí* (comrade). Since the reformation period, other Vietnamese vocatives became more frequently used, for example, to address others by *their job titles or academic ranks, or degrees*.

The Ede use two singular personal pronouns *káo* (first-person) - *ih* (second-person) for any participants in a conversation regardless of background, be it social status or age, which are neutral expressions similar to *i - you* in English. In contrast to Ede people, the Vietnamese use two personal pronouns *tao* (1- first-person) - *mày* (thou second-person), which are used in a more narrow range (in Northern Vietnam, they are used between close friends or when there is a disagreement in personal pronouns as in the case of Central Vietnam). Thus, to be friendly, down-to-earth, Vietnamese people use vocative pronouns of kinships, such as *anh* (older brother), *em* (younger brother), etc.

3.1.2. Groups of words used to the vocative

Today, many linguists have used the term *vocatives* that include different words and language structures to address other people in verbal and written communication. In this respect, the vocative systems in Vietnamese and Ede are divided into two groups, "1) permanent vocatives (personal pronouns); 2) temporary vocatives (words and expressions used temporarily for the communication purpose" (Minh, 2005, p.21). Such as:

- Permanent vocatives- personal pronouns Ede (Vietnamese), such as *káo* (1), *ih* (thou), *ñu* (it), *drei* (us), *hmei* (we), *di ñu* (them), *phung gơ* (they)....
- Temporary vocatives (words and phrases of different families used to call or address), Ede (Vietnamese) namely:

+ Words of kinship such as *âê* (grandfather), *aduôn* (grandmother), *ama* (father), *amĩ* (mother), *ayõng* (older brother), *amai* (younger brother), *awa* (uncle older brother of the father), *amiêt* (uncle younger brother of the father)....

+ Words showing social relationships such as *nai mtô* (a female teacher/a male teacher), *bĩng* buddy), *bĩng kna* (comrade), *khua êpul* (captain), *khua phung* (secretary), *khua buôn* (village chief)....

+ Names indicating persons such as: *Ede*, Y Phu Ê ban, Y Bì Alio, H' Hen Niê, H' Luôc....; Vietnamese, Hoa, Dũng, Nguyễn, Anh Thù, Ngọc Quê, Trần Kiên, Phan Đăng Quang....

+ Combination of temporary addresses: words of kinship followed by names, such as *Ede*, *amai H'Li* (sister H'Li), *ayõng Y Thuât* (brother Y Thuât), *ama Y Thuôt* (father Y thuôt)....; Vietnamese, *anh Dũng* (brother Dung), *chị Thảo* (sister Thao), *bà Cấn* (grandmother Can)....; words of kinship followed by academic degree, ranks, or job titles such as Vietnamese, *anh Kỹ sư* (brother Engineer), *chị Nhà báo* (sister Journalist), *bác Lái xe* (uncle Driver), *chú Cảnh sát* (uncle Policeman)....; words of ranks, job titles or academic degrees followed by names such as *Ede*, *khua pãn kô Hồ Chí Minh* (chairman Ho Chi Minh). Vietnamese, *Giáo sư Khang* (professor Khang), *Tiến sĩ Tuấn* (doctor Tuan), *Bác sĩ Mạnh* (doctor Manh)....

Table 1. Personal pronouns in Ede and Vietnamese

Person	plurality		Personal pronouns		
			Ede	Vietnamese	English
1 (speaker)	Singular		káo	tôi, tao, tớ, mình, thiếp, người ta....	I, me
	Plural	Exclusive	hmei / phung hmei	chúng tôi, chúng tớ, bọn tôi, bọn chúng tôi, (phe) chúng tao, bọn tao...	I, we, us
		Inclusive	drei / phung drei	mình, ta, bọn mình, chúng mình, (phe) mình, chúng ta...	I, we, us
2 (listener)	Singular		ih, ổng	mày, mi, người, người, ngài, chàng, nàng...	you, thou, sir, my lady...
	Plural		di ih, phung ih/ phung di ih	bay, chúng bay, chúng mày, bọn bay, các người, các người, các ngài, bọn mày....	you, thou, you brats, sir...
3 (the person referred to)	Singular		ñu, gở	người, nó, hấn, gã, y, thị, lão, mụ,...	him, it, that man, that elderly woman...
	Plural		di ñu / phung ñu; di gở / phung gở	họ, chúng, chúng nó, bọn chúng, bọn họ, bọn nó, bọn hấn...	they, them, those guys...
Dual-person			arăng	người ta (ngôi I và ngôi III)	I/they (first and third-person pronoun)

Thus, the concept of calls and addresses has a broader sense than personal pronouns. In vocatives, nominatives and permanent personal pronouns, there is also a wide range of temporary vocatives that the communication purpose and illustrate the ethnics or community's mannerism.

3.2. The use of first-person pronouns in Ede and Vietnamese

There are only **five** first-person pronouns, including:

3.2.1. First-person singular pronoun (*káo*)

Káo has a neutral meaning similar to *tôi* (I - in Vietnamese). **Káo** is used to refer to the first-person participant (speaker) that means *tôi, ta, tạo, tớ, mình, thiếp* (I) in Vietnamese. **Káo** is the first-person pronoun communicating with other second-person pronouns. In communication, **káo** is usually accompanied by *ih* (a second-person singular pronoun); Ede people generally use the pair **káo** - *ih* between participants in the family or those in the society such as in the office or at school, regardless of age, gender, social ranks, which shows a highly equal and friendly attitude. Take the following conversation as examples:

- *Óyống ! Brei kó káo boh kroph anei hõ!* (Hey brother! May I have these bunches of fruits!)
- *Hlei anñ ih?* (Your name is?); *Anñ káo H'Nga.* (I am H'Nga.)
- *Ó Y Dang! Si ngă ih dam?* (Hey Y Dang. what's the matter?); *Káo hđrak.* (I got a cold.)
- *Kkuh ka awa ah!* (Hello, uncle!); *Kkuh kó ih! Ya đố ih ċiăng křoh?* (Hello sister, what would you like to have sown?); *Káo ċiăng in křoh brei sa blah ċhum ao* (I would like to have uncle sew me a set of clothes).

In Dam San Epics, the dialogue between the Sun Goddess (*Kđa Yang Hruê*) with Dam San as follows:

Wit bẻ mõng adring wing mõng sang, káo đê blút jing anak Yang Adie, ổng huả knống êsei, mnei knống êa knít hla, káo amão tuôm đun. (Now off thou go! Leave this house! For I am the daughter of God. Thou only eat rice, wash in water. I cannot agree to cohabit with you.) (Education Publishing House, 2000, p.31).

3.2.2. Plural First Personal Pronouns (*hmei* / *phung hmei*; *drei* / *phung drei*)

In Ede, there are **4** words belonging to Plural First Personal Pronouns, including: *hmei* / *phung hmei*; *drei* / *phung drei*. In which, they are divided into 2 smaller groups of different meanings:

- The first **2** Plural First Personal Pronouns **hmei** and **phung hmei** have exclusive meaning, which indicate the speakers only. There are differences in terms of expression between *hmei* and *phung hmei*, depending on specific contexts.

Hmei means *we, our, us* with neutral expression. For example:

Sang hmei đơ điệt, amão prống ôh! (Our house is small, not so big!).

Phung hmei means *we guys with* informal expression. This difference comes from the element *phung*. This word means *guys* and is often used to indicate the servants in a family: *phung đđng buảl* (servant guys). Thus, the combination between *phung* and *hmei* (*phung hmei*) indicates an informal expression. For example:

Sang hră phung hmei đok ti krah buôn (Our (guys) house is in the middle of the village).

When using *phung hmei* in communication, the speakers need to understand the specific contexts and role of communication.

The second **2** Plural First Personal Pronouns: **drei** and **phung drei** have included meaning, which indicate both the speakers and the listeners. Like *hmei* and *phung hmei*, there are also differences in terms of expression between these two personal pronouns.

Drei means *we, our, us* (both the speakers and the listeners) and has neutral expression. For example:

Bơ drei nao be! (Let's go!).

Phung drei also indicates both the speakers and the listeners *we guys* with informal expression. However, it makes both the speakers and the listeners feel the speakers and the listeners. For example:

Phung drei tuôm s'ai hong phung mñunh mã brũa lo hma kpă êmah krah krun s'nak (We guys saw the plain and hard-working farmers).

In Ede, this is the only Personal Pronoun group having difference in terms of meaning with included meaning (*drei - phung drei*) and exclusive meaning (*hmei - phung hmei*). For example:

(1) *Phung di ih dôk ti anei, adôk hmei / phung hmei nao kơ buôn Kniêr.*

(You guys stay here, we/we guys (only the speakers) will go to Kniêr village.)

(2) *Phung di ih dôk ti anei, adôk drei / phung drei nao kơ buôn Kniêr.*

(You guys stay here, we/we guys (both the speakers and the listeners) will go to Kniêr village.)

Instance (1) has included meaning, the speakers want to differentiate between *phung di ih* (you/you guys) the listeners (Second personal pronoun); and *hmei / phung hmei* (we/we guys) the speakers (First personal pronouns).

In instance (2), the speakers want to differentiate between *phung di ih* (you/you guys) the listeners (Second personal pronoun); and *drei / phung drei* (we guys) - both the listeners and the speakers (First, second personal pronoun).

3.3. The use of second person pronouns in Ede and Vietnamese

The Second person pronoun group (indicate the listeners) includes:

3.3.1. Singular second-person pronouns (*ih, ong*)

Ih indicates the listener and is neutral in terms of expression. This Personal Pronouns shows the respected or informal expression depending on the element in front of it. For example:

Ô aê! Ti ih nao? (Hello! Where are you going?)

In above example, the speaker can use *aê* to replace *ih* in the question *Ti ih nao?* with *Ti aê nao?* However, in daily communication the Ede often use *Ti ih nao*, with *Ô aê!* (Hello) to show the respectful expression.

Ōng indicates the listener but with informal expression and in some case, it shows the upset feeling of the listener. This Personal Pronoun is often used to communicate with the peers, or younger people with whom the speaker knows for sure. For example:

Ô cồ! Ti ống nao? (Niece/nephew! Where are you going?)

In above example, the speaker can use *cồ* to replace *ong* in the question *Ti ống nao?* with *Ti cồ nao?* However, in daily communication the Ede often use *Ōng nao* with *ô cồ!* (Niece/nephew!) to show the familiar expression *cồ* (niece/nephew).

3.3.2. Plural second-person pronouns (*di ih; phung ih / phung di ih*)

Di ih and *phung di ih* indicates the listeners. However, there are differences in terms of expression between *di ih* and *phung di ih*.

Di ih is used to indicate the listeners (plural form) with neutral expression.

Phung di ih is used to indicate the listeners (plural form) but with informal expression. For examples:

(1) *Hruê anei, ya di ih ngă?* (What are you doing today?)

(2) *Hruê anei, ya phung di ih ngă?* (What are you guys doing today?)

In instance (2), *phung di ih* has informal expression.

3.4. The use of third person pronouns in Ede and Vietnamese

The third-person pronouns (indicates the person being talked about) includes:

3.4.1. Singular third-person pronouns (*ñu*, *gõ*)

The third-person pronouns indicating the person being talked about includes 2 words:

Ñu is used to indicate the first person mentioned in the conversation. For example:

Mbruê apui bõng sang ama H'Lan. Hruê anei kâo leh anăn di ih amra dru ñu mđong sang mrâo (H'Lan's father's house was burnt yesterday. Today, I and you guys will help him (H'Lan's father) build a new one).

In above example, *ñu* (him) is used to replace *ama H'Lan* - the man mentioned in the conversation.

Gõ is used to indicate the second person mentioned in that conversation. For example:

Mbruê anak êkei ama H'Wer leñ klei uă pui. Sonăn yoh apui bõng sang ama H'Wer. ñu ăl gõ. (Ama H'Wer's son played "fire pulling" game yesterday. Thus, Ama H'Wer was burnt. He was really upset with him (the son)).

In this example, *ñu* replaces *ama H'Wer*, *gõ* replaces *anak êkei*. *ñu* and *gõ* both indicates the persons being talked about (third-person pronouns). In which, *ama H'Wer* is the first person to be talked about (*ñu*); *anak êkei* is the second person to be talked about (*gõ*).

3.4.2. Plural third-person pronouns (*di ñu / phung ñu*; *di gõ / phung gõ*)

Plural third-person pronouns include *di ñu / phung ñu*, *di gõ / phung gõ*. These pronouns mean *they / them*. There is no clear difference in the expression of *di ñu - phung ñu* and *di gõ - phung gõ*. Thus, *di ñu - phung ñu*, *di gõ - phung gõ* are alternatively used in daily communication.

However, when using *ñu - gõ* and *di ñu - di gõ* and *phung ñu - phung gõ* in daily communication, it is important to differentiate between *di ñu* and *di gõ* to know whether the speakers talk about the persons of the first or the second. In many cases, it is difficult for the listeners to differentiate between *di ñu - di gõ* and *phung ñu - phung gõ*.

3.5. The use of gender-neutral personal pronouns in Ede and Vietnamese

In addition to the singular and plural first, second and third-person pronouns, in Ede, there is also another personal pronoun: *arăng* which is used to indicate the first-person pronoun and plural third-person pronoun, like *người ta* in Vietnamese. *Arăng / arăng gõ / arăng dê* is a gender-neutral personal pronouns (both the first-person and third-person pronouns). Here is an example in which *arăng gõ* indicates the first-person:

Ba kơ anei kơ arăng gõ. (Give it to me.)

Arăng ghă leh, ăt lo bruk moh. (I did tell you that but you kept being that stubborn.)

Here is an example in which *arăng* indicates the third-person:

Arăng ya dõ kuan hẽ kơ ih. (They did not need you.)

Dõ arăng dê, ti lei dõ dõ pô. (That is someone's thing, not ours.)

In daily communication, the Ede often use *arăng* as it is neutral in terms of expression and does not differentiate family, social position or ages. For example:

Arăng lač mgi di ñu amra mđoh hra truh kơ buôn drei (People said that they would carry some salt to our village tomorrow).

In above example, *arăng* does not indicate any specific person. It is a gender-neutral personal pronoun (both the first-person and the third-person).

Thus, in addition to the gender-neutral personal pronoun (*arăng*), personal pronouns in Ede also include first, second and third-person pronouns. There are clear differences in terms of meaning

among these pronouns. However, it is important to note that *phung* is an element to indicate plural forms to go with the singular personal pronouns.

3.6. Similarities and differences between personal pronouns in Ede and those in Vietnamese

3.6.1. Similarities

- Personal pronouns in Ede and Vietnamese do not have meaning expression but referring expression depending on each communication and each personal pronoun shall refer to a specific person.

- The singular, plural forms and first, second or third-persons in Ede and Vietnamese are basically similar to each other, especially the included and exclusive expression of the plural third-person pronouns.

3.6.2. Differences

- Quantity: The personal pronouns in Vietnamese are 3.5 times as much as those in Ede. Each person in Vietnamese has 6-12 pronouns while in Ede, it has only 2-6 pronouns. There are 16 personal pronouns in Ede and 53 personal pronouns in Vietnamese.

- Expression: The personal pronouns in Ede have more general and neutral expression than those in Vietnamese, especially singular personal pronouns of third-person (*káo*), second-person (*ih*, *ong*), and third-person (*ñu*, *gơ*).

- Scope: Personal pronouns in Vietnamese have narrower scope of use than those in Ede. The Vietnamese personal pronouns such as *tao* - *mày* - *nó/hắn*... are only used for friends or the subordinates of the speakers (*tao*) in informal cases. These personal pronouns cannot be used with the elder/older persons or higher persons and in the offices, schools. In contrast, personal pronouns in Ede have wider scope of use with both the subordinates and the higher persons in all spaces. For example, *káo* - *ih* (*ong*) - *ñu* are used by the Ede to communicate with all people in different spaces.

- Gender: Some Vietnamese personal pronouns are gendered pronouns. For example, *thiếp*, *nàng*, *thị*, *mụ*,... refer to specific female gender; *chàng*, *gã*, *lão*, *y*,... refer to specific male gender. However, personal pronouns in Ede are non-gendered pronouns.

4. Conclusion

The vocative systems in Vietnamese and Ede are divided into two groups, 1) permanent vocatives (personal pronouns); 2) temporary vocatives (words and expressions used temporarily for the communication purpose). As a group in vocative systems, the Ede personal pronouns (in comparison Vietnamese personal pronouns) show both similarities and differences in using compared to Vietnamese personal pronouns. At the same time, in actual communication, the Ede personal pronouns have shown the specific language and culture characteristics of the Ede.

Ede personal pronouns are less than Vietnamese personal pronouns. The scope of use of Vietnamese personal pronoun is narrower than that of the Ede's. If Vietnamese often use temporary vocatives indicating close relationship, social relationship or people, etc. to show specific expressions, the Ede often use personal pronouns to show that. That is because Ede language has neutral expression without differentiating genders and is of high generalization, showing democracy equality in communication.

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Đại từ nhân xưng dùng để xưng hô trong tiếng Êđê và tiếng Việt

Tóm tắt: Xưng hô là một hành vi ngôn ngữ được thực hiện trong giao tiếp ở tất cả các cộng đồng. Mỗi ngôn ngữ đều có hệ thống từ xưng hô và có cách dùng chúng, qua đó thực hiện chức năng xưng gọi và thể hiện những đặc điểm văn hóa giao tiếp của dân tộc. Hệ thống từ xưng hô trong tiếng Êđê và tiếng Việt được chia làm hai nhóm: Nhóm từ xưng hô chuyên dụng gồm các đại nhân xưng (ĐTNX); Nhóm từ ngữ xưng hô lâm thời, gồm: các danh từ chỉ quan hệ thân tộc, các từ chỉ quan hệ xã hội, tên riêng chỉ người... Bài viết nghiên cứu vấn đề sử dụng ĐTNX trong xưng hô của người Êđê ở Việt Nam trong sự đối chiếu với tiếng Việt, lí giải các nội dung: xưng hô bằng ĐTNX tiếng Êđê và tiếng Việt, như: Sử dụng ĐTNX ngôi thứ nhất, ngôi thứ hai, ngôi thứ ba, lưỡng ngôi trong xưng hô. Qua đó làm rõ những tương đồng và khác biệt giữa ĐTNX tiếng Êđê và ĐTNX tiếng Việt.

Từ khóa: đại nhân xưng; xưng hô; tiếng Êđê; đối chiếu; tiếng Việt.