

Structure, meanings and functions make from colors of personal nouns in Ede in Vietnam

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Abstract

In linguistics, when studying nouns, specialists often divide them into two large groups, common nouns, and proper nouns. Based on general meaning, common nouns are divided into smaller groups, such as nouns with generalizing meaning, nouns without generalizing meaning. Nouns with generalizing meaning can be divided: nouns of units, nouns of people, nouns of objects, etc. Nouns for people include nouns denoting kinship relations, social relations. These are general nouns of people. They take up a sizeable amount and are an important word class of nouns. Nouns of people indicate not only people but also expressive nuances, cultural expressions of individuals or communities. The article clarifies the characteristics of structures, semantics, and functions as Ede vocative addressing words in Vietnam, thereby explaining the Ede people's cultural characteristics through nouns of people.

Keywords: Structure, semantics, noun, person, Ede.

INTRODUCTION

The Ede people (Rhade) are one of 54 ethnic groups in Vietnam. The Ede language came into being in the early twentieth century, belonging to the Cham, the Malayo-Polynesian language group, and the Austronesian family (Phuc, 1996). The Ede people are an Austronesian ethnic group. According to the Committee for Ethnic Minority Affairs - General Statistics Office's statistics in 2019, the Ede ethnic group has 398,671 (Ethnic Committee, 2020) people, ranking 11th at quantity in Vietnamese ethnic groups. The Ede people reside mainly in some provinces of the Central Highlands and South Central Coast, Vietnam, such as Dak Lak, Dak Nông, Gia Lai, Phu Yen, Khanh Hoa, etc. In Dak Lak, the Ede people have 298,534, accounting for 90.1% of the Ede people in Vietnam and 17.2% of the province's population (General Statistics Office, 2009). In this area, the Ede people have the second-largest population (after the Kinh).

"In Dak Lak province, the Ede people reside in [uôn, kring (region)]" in the following districts: Krông {uk, Krông Păk, Krông {ông, Krông Ana,} ư Mgar, M'Drak, etc., and Buôn Ma Thuột city" (Hoat, 2018). Besides, Ede people also have a few small groups residing in Dak Nông, Gia Lai, Phu Yen, Khanh Hoa provinces, etc. This is an ethnic group with a high life organization compared to many others in the Central Highlands, Vietnam. During forming life in this land, the Ede people had a rich, unique culture with a revolutionary, solidarity tradition and a strong and indomitable spirit to fight against foreign aggression.

The article presents several sub-categories of nouns referring to Ede people, such as Nouns indicating kinship relations; Nouns for social relations. Thereby analyzing the structure, semantics, and function of these two noun subtypes. The research results contribute to clarifying the linguistic and cultural values of the Ede people through the subcategory of nouns referring to people.

Method

Method and Data

The article uses survey methods of Ede language documents; survey, interview, investigate the actual use of pronouns in the communication of the Ede; Synthetic analysis and evaluation of the characteristics of the structure, semantics, and function as address words, combined with a comparison with the Vietnamese language.

Research results

1. A number of sub-categories of nouns referring to Ede people

1.1. Nouns of kinship relations

Nouns of kinship relations (referred to as kinship nouns) are noun systems calling for members' names in the same family. In person nouns, kinship nouns account for a large number and have an important role in communicative vocative.

There are 21 kinship nouns in Ede, of which 14 words are used as elements to replace personal pronouns for both calling and introducing, such as aduôn/ aprong (great-grandmother), aê aprong (great-grandfather), aê (grandfather), aduôn (grandmother), ama (father), ami (mother), awa, aprong (older uncle), amiêt (younger uncle), aneh (aunt), ama aneh (stepfather), ayong (older brother), amai (older sister), adei (younger brother/ sister), anak (child), cô (grandchild - grandfather), amuôn (niece/ nephew - uncle); 7 words only used to introduce such as Je (great-grandchild), re (great-great grandchild), rai (great-great-great grandchild), ring rai (great-great-great grandchild's child), mô (wife), ung (husband), mtâo mniê (daughter-in-law), mtâo êkei (son-in-law).

If considering the generation and taking the ego (me) as the center of research, the Ede people have the following kinship words system:

- According to the horizontal relationship, the same generation with ego have words: ayong (older brother), amai (older sister), adei (younger brother/ sister), ung (husband), mo (wife), iê êkei (brother-in-law), iê mniê (sister-in-law).

- According to the vertical relationship, the generation below ego (considering ego as the first generation), there are:

+ The second generation of ego has: anak (child), dam/adam (son - a loving way to call), abu /bu (daughter - a loving way to call), etc.

+ The third generation of ego has: Jô (grandchild - grandparents in the family); amuôn (niece/ nephew - uncles in the family or old people in the society).

+ The fourth generation of ego has: Je (great-grandchild).

+ The fifth generation of ego has: re (great-great grandchild).+ The sixth generation of ego has: rai (great-great-great grandchild).

+ The seventh generation of ego has: ring rai (great-great-great grandchild's child).

So, there are six generations in the Ede people's kinship words system behind ego: anak - Jô - Je - re - rai - ring rai.

- According to the vertical relationship, the next generation of ego has:

+ Ama (father); ami (mother); amiêt (mother's younger brother), amiêt is also used to call the spouses' parents when they are younger than their biological parents; ama da/ ama diêt (father's younger brother);

+ Aneh (parents' younger sister/her husband), in case of intimately calling, the word aneh (parents' younger sister) is changed to ami da; mneh (stepfather - the mother's second husband);

+ Awa (parents' older brother/ his wife) is used to call people who are older than parents in the society. Awa is used for ego to call spouses' parents if they are older than their biological parents;

+ Aprong (parents' older sister/ her husband) is used to communicate among family members.

- According to the vertical relationship, the next second generation of ego has: aê (grandfather), aduôn (grandmother).

- According to the vertical relationship, the next generation of ego has: aduôn aprong (great-grandmother), aê aprong (great-grandfather).

In the Ede people's kinship words system, there is only the third generation above ego. The Ede people do not have nouns referring to the fourth generation great-great-grandparents (great-grandparents' parents) of ego.

1.2. Nouns of social relations

Nouns of social relations in Ede can be classified into each sub-category based on the following criteria:

- Status in social life: nai, nai knua, kăn [ô all mean cadres, civil servants; pô sang (landlord), pô lãn (landowner), pô đru (family helper, wife), pô rông (raiser, husband), pô krong (witness), pô phun (owner), khua bi ala (delegates), etc.

- Position: khua pãn ko (chairman), khua pãn bruã (head), khua sang hra (principal), khua phun (secretary), khua knong bruã (director), khua êpul (leader), khua phun brua (minister), khua adu bruã (head of department), khua [uôn (head of village), khua yang (lord), khua mil]hil (president), mtao (king), etc.

- Occupation: phung mjão (fortune teller), phung ngã mjão (healer/ voodoo), pô riu yang (shaman), nai mtô (teacher), nai mdrao/nai êa drao (physician), nai knua (vocational teacher), aê mdrao (doctor), nai mdrao (nurse), khua k'han (officer), etc.

- Age, gender, ethnic group: yuan (the Kinh people); Ede ga (the Ede people); mniê kmiê/mniê (broad/ woman), êkei (man), êra (girl/ maid), hđeh/ hđeh êlăk (children), hđeh êdam/ êdam êra (youth), hđeh hriãm hră (pupil), mnuih [uôn sang (compatriot, villager), mnuih (human, inhabitant), etc.

- Communication relationship: [ing (friend), [ing gáp (friends), juk tô (girl friends), dam knai (boy friends), mah jiăng/ jiăng (close friend), [ing kna (comrade), riêng gah (neighbor), etc.

2. Characteristics of structure and semantics

2.1. Structural characteristics

2.1.1. Nouns of kinship relations (DTTT)

Nouns of kinship relations are structured in the following forms:

- Single words: aê (grandfather), aduôn (grandmother), ama (father), ami (mother), amiêt (younger uncle), aneh (aunt), ayong (older brother), amai (older sister), adei (younger

brother/sister), anak (child), cô (grand child), awa (older uncle), ung (husband), mo (wife), etc.

- Compound words: ami ama (mother/ father), aduôn aê (grandmother/ grandfather), amai adei (sister/younger brother), ayong adei (brother/younger brother), aê]ô (grandfather/ grand child), aduôn]ô (grandmother/grand child), anak]ô (child/ grand child) etc.

In the compound form, kinship nouns in Ede often place the words for people in the upper position (in terms of age and a superior position in the family) before the person with the lower position or age. In this form, due to the matriarchal regime's view (ma đjuê ami), the child follows the mother's surname after delivery, women play an important role in the family and society. Therefore, when writing and calling kinship words in the generalized form to refer to a man/woman of the same generation, the Ede people often put the word for female in front of the word for man, as in ami ama (mother/ father), aduôn aê (grandmother/ grandfather). However, two words ung/ mô (husband/ wife), they put the word ung (husband) in front of mô (wife). Example:

(1) Grăp (2) ung (3) mô (4) bi (5) mào (6) he (7) sa (8) boh (9) sang.

(1) Each pair (2) of husband (3) and wife (4) semi-affix (5) has (6) grammatical word (7) a (8) + (9) home). (Each pair of husband and wife should have a home).

2.1.2. Nouns of social relations

Nouns of social relations are structured in the following forms:

- Single words: mtao (king, lord), pô (owner), kne (thief), aga (defendant), hlun (voter), tuê (guest), yong (monk), khua (village elder, chief), [ing (friends), etc.

- Reduplication: mtao mtung (king, lord), etc.

- Compound words:

+ Coordinate compounds: ling k'han (soldier, warrior, troops) = ling (soldier) + k'han (troops);

+ Subordinate compounds: khua [uôn: (village chief); khua sang hra (principal); khua phun (secretary); nai mtô (teacher/ male teacher); pô sang (homeowner); pô lãn (landowner), etc.

Nouns of position are compound words consisting of two elements: the first element (referred to as element A); the second element (referred to as element B). Element A has morphemes, such as *khua* (chief, head, important, ranking first); *nai*: (state cadres and civil servants); *phung*: (flock, herd, band, gang, group, etc.); *pô*: (owner, the person in charge of work in the family and society, etc.); *mnuih*: (person); [*ing*: (expressing feelings in friendship, comradeship, love, etc.).

Element B behind Element A is morphemes referring to organizations, jobs, characteristics, nature of things, and phenomenons related to people, such as *khua buôn*: (village chief); *khua sang hra* (principal); *khua phun* (secretary); *nai mtô* (teacher/ male teacher); *pô sang* (homeowner); *pô lãn* (landowner). In some cases, *khua* and *pô* can be synonymous such as *pô sang* (homeowner) - *khua gãp djuê* (head of a family), or *pô* and *phung* can be understood as a ‘‘master’’ like *phung mjão* (fortune-teller); *phung ngã mjão* (healer/ voodoo); *phung hriãm klei đao* (monk); *phung k]ut m]hur* (instigator); *pô riu yang* (shaman), etc.

In addition to the above compound nouns, there are in Ede title nouns exceptions to distinguish, such as Group *phung mjão* (fortune-teller); *phung ngã mjão* (healer/ voodoo); *phung hriãm klei đao* (monk); *phung k]ut m]hur* (instigator); etc. Element A of these nouns is *phung* (Special case: *pô riu yang* (shaman)). And group *nai mtô* (teacher/ male teacher); *nai mdrao/ nai êa drao* (physician); *nai knua* (vocational teacher); *nai êkei* (male teacher); *nai mnei* (female teacher); etc. Element A of these nouns is *nai*. Doctors and nurses are both healers, but Element A of the two nouns is different. *aê mdrao* (*aê*: Mr.; *mdrao*: cure): doctor; *nai mdrao* (*nai*: cadre, civil servant; *mdrao*: cure): Nurse, etc. In three vocabulary development forms: borrowing, creating new words, and transferring meaning, the first two Ede cases are more limited. Because the number of words is not enough to meet the communication needs, the Ede people used old words having an original meaning and added new meanings to them.

Compound words are created by combining Ede morphemes with morphemes originating from Vietnamese and French. For instance:

+ Borrowing a morpheme originating from Vietnamese combining with an Ede morpheme

to create compound words: *Mniê* (Ede: girl, female) + *đi* (close to the sound *đi* in Vietnamese) → *mniê đi* (prostitute); *K’han* (Ede: troops, soldier) + *ling* (close to the sound *lính* in Vietnamese) → *ling k’han* (troops, soldier).

+ Borrowing a morpheme originating from French combining with an Ede morpheme to create compound words: *Kli êman* = *culi* + elephant (elephant caretaker, mahout). *Kli* is an imitation of *Coolie* (used to refer to unskilled labor) of French: *kli* - *Coolie*.

+ Borrowing a French word and then split it into two morphemes to create compound words. *pô lih* (police - Ede) - *pôlice* (police - French).

2.2. Semantic characteristics

Ede person nouns have their characteristics in addition to languages' general nominative types, representing the Ede community's cultural identity. Semantic features are shown through person noun subgroups.

2.2.1. Nouns of kinship relations

When using nouns of kinship relations in communication and introduction, the Ede people do not distinguish between paternal and maternal sides, whether the same blood or not, and use common words for both husband and wife such as *aneh* (father/ mother's sister), *aê/ aduôn* for both paternal and maternal sides.

To distinguish gender or indicate whether it is husband or wife, the Ede people use the words *êkei* (man or husband), *mniê* (woman or wife) together with nouns of kinship relations, for example, *anak êkei* (son), *anak mniê* (daughter); *aprong êkei* (aunt's husband); *iê êkei* (brother-in-law); *iê mniê* (sister-in-law); *mtão êkei* (son-in-law); *mtão mniê* (daughter-in-law).

In addition to kinship words called according to family position and lineage, the Ede people also use the informal system of words to express their feelings, such as *dam/adam* (son); *abu /bu* (daughter); *ama da* < *ama mda* (young father: father's younger brother); *ami da* < *ami\ mda* (young mother: mother's younger sister).

The Ede people do not call father/mother of wife/ husband ego as father/ mother, they use kinship words such as *amiêt* (if wife/ husband's father/ mother is younger than his/ her parent) and *awa* (if wife/ husband's father/ mother is older than his/ her parent) to call.

To distinguish communication in the family, lineages, and society, the Ede people use words such as *cô* (grandchild: grandparents call); *amuôn* (niece/ nephew: uncle, aunt, stepfather and elders in society calling the generation the same age as their grandchildren); *awa* (older uncle: social relations); *aprong* (older uncle: family relation). And there is a distinction between words indicating the upper person used in more detail than words indicating the lower person, such as *aduôn*, *aê*, *apong*, *amiêt*, *aneh*,... *cô*, *amuôn*.

The Ede people often did not have meticulous distinction when combining kinship words with others to distinguish paternal and maternal sides; superiors and subordinates, relatives or people having no relationship with family or lineages. Vietnamese people combine kinship words with others to distinguish relationships (often used in the introduction); for instance, "em" can combine with "traí, gái, dâu, rể, ruột, họ, nuôi, vợ, chồng, con chú, con cô, con cậu, con dì, etc." to become younger brother, younger sister, sister-in-law, brother-in-law, siblings, cousins, etc. However, the Ede people only distinguish to introduce *adei êkei* (younger brother); *adei mniê* (younger sister).

2.2.2. Nouns of social relations

The Ede people often nominate social relations words based on the object's function, position, and characteristics, determined from morphemes' meaning in the compound word. Example: *nai mdrao* (*nai*: cadres, civil servants; *mdrao*: cure) = nurse; similarly, *nai mtô* (*nai*: cadres, civil servants; *mtô*: teach, instruct) = teacher; *pô lãn* (*pô*: owner; *lãn*: land) = landowner, etc. Or borrow, simulate the sound of Vietnamese, French. Example: *yu ki*] (Ede) - *du kích* (Vietnamese); *kông an* (Ede) - *công an* (Vietnamese); *pô lih* (Ede) - *pôlice* (French); etc.

Borrowing, simulating another language's sound is an objective indispensableness for an ethnic group's language. Some Ede words of social relations are from borrowing. These words fill the missing vocabulary gaps in the Ede language. Simultaneously, some words in the borrowing system also play an essential role in enhancing this community's expressive language nuances. Borrowed words of social relations between the Ede-Vietnamese language are widely used with high regularity.

The Ede people borrow some Vietnamese person nouns to refer to social relations in modern life, which are lack in Ede vocabulary like words of academic titles: bachelor, master, doctor, professor, etc.; nouns of ranks in the army: generals, lieutenants, lieutenants etc. (Army general, Colonel general; Senior Colonel, Colonel; Captain, Lieutenant; Sergeant Major, Corporal, etc.); nouns of army organization: Corps, Division, Regiment, Battalion, Company, Platoon, Squad, etc.

Some Ede words of social relations are borrowed or imitated from Vietnamese or French, such as *mniê đi* (prostitute), *ling k'han*, (officer), *kli êman* (mahout), *pô lih* (police) explained in section 2.1.2.

However, many Ede words of social relations have yet to find a reason for naming. Due to the process of changing time and space as well as historical, political, cultural, social events, etc., probably make the initial objective and subjective reasons of the intended subject unclear. Therefore, to understand the reasons for naming Ede words of social relations, we can study the original language science.

3. Vocative function

Language is both a cultural product and a crucial means to store, convey and create cultural values. Through language, we can see the cultural knowledge of individuals or communities. In communication, besides personal pronouns, the Ede and Vietnamese people also temporarily use many nouns and noun phrases to address. Typically, ethnic minorities, words of social relations, positions, and occupations address provisional vocative words.

3.1. Using kinship nouns to address

Authors (Dang., & Son, 1982) have affirmed in: "Addressing based on kinship relations is essentially under the imitation of blood relations. Through this one, listeners can feel speakers' intimacy level and consider them as children in a family".

As mentioned in section 1.1, Ede has 21 kinship nouns, of which 14 words are used as pronoun substitute elements, address, and introduction. There are just seven words for the introduction. Most person nouns are used in family and society.

3.1.1. Addressing in family

3.1.1.1. Addressing between husband and wife

- In case of not having children, the Ede couple often use the pair of personal pronouns *kâo* (I) - *ih* (you) to address. That shows equality in the husband and wife relationship. Example: Dialogue:

A wife asks her husband:

Aguah anei ti ih nao? (Where did you go this morning?)

The husband replies:

Kâo nao ngă hma. (I worked in the field).

- In case of having children, the Ede people combine *ama* (bố), *ami* (mother) with the first child's name to address. Example:

A husband asks his wife:

Ô ami Đet, aguah anei ih nao hma mơ? (Đet's mom, do you go to field this morning?)

The wife answers:

Ama Đet nao ti hma êlâo, bi kâo nao sang]ơ leh anăn. (Đet's dad, you go first, I have to go to market).

The way to combine *ama*, *ami* with the first child name has a meaning "Bridging the gap between speakers and listeners makes the husband and wife's relationship closer, more intimate. Moreover, affirming the new role and position of the wife (or husband) and reminding the spouse to have a new sense of cultivation towards a perfect person" (Hoanh, 2000).

3.1.1.2. Addressing between parents and children

- When children are young, still single, they call their mothers *ami*, fathers *ama*. They can also address *anak* or *kâo* with their parents (in the second conversation turn), and fathers/ mothers use *ama/ ami* to address with children and *anak/ adam, dam/ abu, bu* to call. Example: Aguah anei, ama nao kơ hma mơ? Brei kâo nao mbit hong ih ho! (Do you go to field this morning? Can I go with you?)

In some cases, the Ede people use *hđeh* (kids in Vietnamese) to replace *anak* (child). For instance: Kda Yang Hruê (The Sun Goddess) calls her children when seeing a stranger (i.e.,

Dam Săn) to come her home: Ô hđeh! Ô hđeh! Hlei lei tuê tơ gah? (Hey, children, hey, children! Let see, who is outside?) (Education Publisher, 2000).

- When children become adults, get married and have their kids (grandparents' grandchildren), the Ede people call their parents *ama* (father), *ami* (mother) or *aê* (grandfather), *aduôn* (grandmother) or *aê/ aduôn* + the first grandchild's name (the first child's child). Example: Dialogue:

Ti aduôn Mai nao? (Where are you going, Mrs. Mai?)

Kâo nao sang]ơ blei djam tuk kơ aê Mai bong (I go to market to buy vegetables for Mr. Mai.)

Aê Mai nao ngă hma he, ơ aduôn? (Does Mr. Mai go to field, madam?)

Ồ! ~u nao nga hma (Yes! He is on the field.)

Father/ mother calls their kids *ami / ama* + the first grandchild's name (the first child of their kid), such as *ama H' }il* (H'Cil's dad), *ami Y Bik* (Y Bik's mom), *aê Mai* (Mr. Mai), *aduôn Săn* (Mrs. Săn), etc. Ede parents seldom call their children, who get married and have kids, with their names.

Through these vocative words, we realize that the Ede people use equal, neutral expressions and respect for family status.

3.1.1.3. Addressing between siblings

- When siblings are unmarried, using kinship nouns or combining kinship nouns with proper names or personal pronouns, or only addressing with personal pronouns. Example:

Ayong nao hriâm (My brother goes to school), *amai* nao nga hma (My sister goes to the field), *bi kâo* (*adei*) nao kia kbao (and I herd buffaloes). Or:

Ayong Y Len]ung boh mơ? (Does Y Len play football?)

Kâo (*ayong*) gun brua, ih (*adei*) nao]ung boh yoh! (I am busy, you just play!)

- When siblings got married and had children, most Ede people change their way of addressing. Replacing kinship nouns: *ayong* (older brother), *amai* (older sister), *adei* (younger brother/ sister) with *ama/ ami* + name of the older brother/

sister/ younger brother/ sister's first child to address. For instance:

A younger brother asks his older brother:

Ama Kla nao hlăm dliê hieu lua he? (Kla's dad, do you go to hunt?)

The older brother replies:

Ồ oh, kào nao ma djuh hlăm dliê kơ ami Kla (No, I go to forest to chop wood for Kla's mom).

Moreover, the Ede people sometimes use personal pronouns/ proper names to address older brother/ sister, younger brother/ sister in the family, for example,

Ami Thuyên dôk ti sang, kào nao hma đak ktor. Ih hđor knă êsei kơ adei huă leh anăn `u nao sang hră. (Thuyên's mom, you stay at home, I go to field to harvest corns. You cook the meal for younger brother/ sister to go to school).

3.1.1.4. Addressing between grandparents and grandchildren

- When grandchildren are small, unmarried, they address their grandparents with kinship nouns: addressing: jô (grand child), and call: aê (grandfather), aduôn (grandmother). In this case, grandparents and grandchildren can use kinship words as well as personal pronouns kào - ih to address. For instance, a following conversation between grandfather and grandchild:

Ti aê nao, brei jô nao đă! (Where do you go? Can I go with you?)

Kào nao yao kan. (I go fishing.)

Brei jô nao yao kan mbit! (Can I go with you?)

Ih hđor đua đôn hui mđia. (You should wear hat to avoid sunshine.)

When many grandchildren are present, grandparents can call by kinship nouns with their proper names. Example:

Ồ jô H'Bin, wit hua lah, hui H'Duê gơ guôn (H'Bin! Go home, lest H'Duê wait.)

Grandchildren call grandparents by kinship nounsaduôn/ aê + the first grandchild's name (the first child of the grandparents' eldest child). Example:

Ya kpiê, aê Thun khăp mnăm? (Which wine do you like to drink, Thun's grandfather?)

Kào kngng khăp mnăm kpiê Jeh (I only like drinking stem wine.)

- When grandchildren become adults, get married and have kids: At this time, grandparents are addressed aprong/ aê aprong (cụ - great-grandfather/ mother). Grandchildren of grandparents have new positions and are addressed by ama/ ami + their first child's name.

Also, the Ede people still use personal pronouns with all subjects, in all circumstances regardless of participants' age, position in the conversation. In some cases, grandparents and grandchildren can address by proper names.

3.1.1.5. Addressing between daughter-in-law, son-in-law and family members

- When daughter-in-law and son-in-law have no children, mtào mniê (daughter-in-law)/ mtào êkei (son-in-law) calls father/ mother of husband/ wife kmha. In case of same surname, spouses address as follows: If husband/ wife's parents are older than wife/ husband's parents, daughter-in-law/ son-in-law calls parents-in-law awa (older uncle); If husband/ wife's parents are younger than wife/ husband's parents, daughter-in-law/ son-in-law calls parents-in-law amiêt (younger uncle)/ aneh or mneh (aunt). Nowadays, because of the language and cultural contact as well as living close to the Kinh people, some Ede couples still call parents-in-law father, mother.

Parents-in-law can call son/ daughter-in-law by combining with kinship words: mô/ ung + proper name of son/ daughter-in-law: mô Bin (Bin's wife), ung Lat (Lat's husband). Sometimes, parents-in-law represent to call the couple's siblings: ayong mtào êkei `u (his/ her brother-in-law), amai mtào mniê (his/ her sister-in-law). Moreover, parents-in-law and son/ daughter-in-law still use personal pronouns to address with each other. There are still some cases in which parents-in-law call son/ daughter-in-law with his/ her proper name, but very rare.

Son/ daughter-in-law calls husband/ wife's siblings by kinship nouns ayong (older brother), amai (older sister), adei (younger brother/ sister) or personal pronouns, but very rare.

Husband/ wife's brother/ sister addresses with sister-in-law (wife), and brother-in-law (husband) in case of having no children as mô adei (younger brother's wife), ung adei (younger

sister's husband) or mô/ ung + proper name. For instance: mô Jam (Jam's wife), ung Won (Won's husband). Or use personal pronouns to address. When siblings have children, son/ daughter-in-law calls ama/ ami + their first child's name.

For younger brother/ sister, brother/ sister-in-law can call by: mô ayong (brother's wife) + brother's proper name, or ung amai (sister's husband) + sister's proper name, or personal pronouns. Normally, the Ede people often use iê (brother-in-law) + brother-in-law's proper name.

- When son/ daughter-in-law has children, family members call them ama/ ami + their first child's name. At this time, son/ daughter-in-law calls the spouse's parents aê/ aduôn (grandfather/ grandmother), older brother/ sister by replacing children's position like awa/ aprong `u (children's older uncle). The following example is a conversation between a sister-in-law and her husband's older brother:

Awa `u hiu hlăm dliê mơ? (Do you go to forest?)

Ó oh, kyua dah aguah anei, kâo nao kơ sang sa nga hra m'ar kơ amuôn nao sang hra. (No, I have to go to the commune to do application for school admission.)

3.1.2. Addressing in the society

Kinship nouns are classified according to the correct and incorrect vocative word pairs. If associating them with social meanings, the vocative way is more separated between two pronouns.

An accurate corresponding vocative is an addressing form between communicative subjects representing the correct position, relationship, and meaning of kinship nouns. It is the vocative between high ranks, such as aê (grandfather), aduôn (grandmother), awa (older uncle), amiêt (younger uncle), etc.; low ranks such as cô/ amuôn (niece/ nephew); ayong (older brother), amai (older sister) với adei (younger brother/ sister), etc.

An inaccurate corresponding vocative is an addressing form between communicative subjects representing the incorrect position, relationship, and meaning of kinship nouns, such as Addressing between awa (older uncle), amiêt (younger uncle), aneh (aunt), etc., and niece/ nephew by anak/dam/ abu (child). Or addressing between ayong (older brother), amai

(older sister), adei (younger brother/ sister), etc., andaneh (aunt), awa (older uncle), amiêt (younger uncle), etc.

In some notable cases for kinship nouns in Ede, aneh is used to call sister of both father (aunt) and mother (aunt). The noun anak (child) is not used as a substitute for pronouns in social addressing. According to the Vietnamese kinship noun system, this is different because there is a distinction between paternal/ maternal siblings, such as chú, cô (maybe dad's older sister and younger sister), and cậu, dì (maybe mom's older sister and younger sister). However, this also depends on the kinship term system in different dialectal regions. There is still a tendency of kinship vocative distinguishing paternal/ maternal relation in the central and southern dialectal areas. However, in the Northern dialects, especially in Hà Nội, there is a tendency to combine paternal/ maternal kinship terms (Phuc, 2001).

In communication, the Ede people also use noun pairs with a combination of pronouns and kinship nouns. For instance, the Ede people can use kâo (I - the first personal pronoun) to address people of the generation above ego such as aê aprong (great-grandfather), aê (grandfather), ami (mother), ama (father), amiêt (younger uncle); or same generation with higher ranks such as ayong (older brother), amai (older sister); or lower ranks such as adei (younger brother/ sister), and also generations below ego, such as]ô (grandchild - with aduôn, aê), amuôn (niece/ nephew - with amiêt, wa, aneh, etc.). This addressing form has a neutral, close, and intimate nuance.

However, due to the tradition of valuing relatives, lineages, and family position, when communicating in society, the Ede people often use the personal pronoun kâo (the first person) and ih (the second person) to communicate regardless of the position. But when communicators know each other, it is normal to address by the following personal pronouns: awa (older uncle), ayong (older brother), amai (older sister), etc., in front of proper name, for example, awa Y Luyện (Uncle Y Luyện), ayong Y Thuật (Brother Y Thuật), amai H'Luô] (Sister H'Luộc), etc. Or who are close can call each other at work similar to the family position. For instance: ama Thao (Thao's dad), ama Đoan (Đoan's dad), ami Yun (Yun's mom), ami Blak

(Blak's mom), etc. These words represent an intimate nuance.

3.2. Addressing by nouns of social relations

Nouns of social relations for addressing are normally Person II and III, singular. For instance, the following nouns are often used to address in communication: [ing (friend), [ing kna (comrade), phung mjâo (fortune-teller), pô riu yang (shaman), phung ngã mjâo (healer/voodoo), nai mdrao (physician), nai (staff, civil servant), nai mtô (teacher), khoa êpul (leader), khoa pãn ko (chairman), khoa pãn bruã (head), khoa phun (secretary), khoa knong bruã (director), khoa mil]hil (president), khoa adu bruã (head of department), khoa [uôn (head of village), etc. [ing kna (đồng chí), phung mjâo (thầy bói), pô riu yang (thầy cúng), phung ngã mjâo (thầy lang, thầy mo), nai mdrao (thầy thuốc), nai (nhân viên, công chức), nai mtô (giáo viên), khoa êpul (đội trưởng), khoa pãn ko (chủ tịch), khoa pãn bruã (chủ nhiệm), khoa phun (bí thư), khoa knong bruã (giám đốc), khoa mil]hil (tổng thống), khoa adu bruã (trưởng phòng), khoa [uôn (trưởng thôn) etc.

Thus, groups of kinship nouns, nouns of social relations belonging to Ede person nouns can be temporarily replaced pronouns to address. Vocative forms manifest the Ede people's cultural characteristics. In vocative, the Ede people pay attention to the family's position, lineage; use kinship nouns to address regardless of paternal/ maternal side or status in society.

4. The Ede people's cultural characteristics through person nouns

4.1. The Ede people's cultural characteristics through kinship nouns

Ede's kinship term system values the importance of women. In case of mentioning grandparents, parents, they usually say aduôn aê, ami ama; women are called first to show respect. The valuing of women clearly represents in communication, for instance: In festivals, the Ede people usually invite women to drink or anything in advance. That obviously exhibits the matriarchal culture's characteristics. Even in the property's possession or inheritance, the possessor or heir from the dead's property always follows the mother's surname. Whether big or small, valuable or not, all assets in the family are under the mother's control or the person who represents the mother, the eldest

sister. An unmarried man's property must be handed over to his mother or older/ younger sister for management. The dead's property must be fully or even partially returned to the dead's mother or female heir/ sister. These explain why the Ede people value maternal family rather than paternal one.

4.2. The Ede people's cultural characteristics through nouns of social relations

4.2.1. The Ede people's profound reflection on a historical period

In some epics, there are many words related to pô pin êa (wharfinger), pô lan (landowner), pô riu yang (shaman) but without khoa [uôn (head of village). However, in Ede customary law, they spend a whole chapter just talking about the sins of khoa [uôn. Therefore, it can be said that khoa [uôn is a noun of position appearing relatively later than the above words. As mentioned, the Ede people live closely in the shifting cultivation, and their economy is objectively affected by historical and geographical conditions. All community-driven social activities comply with a self-governing organization's general rules. The head of that community is pô pin êa (waterfront owner) and also head of the village. In addition to pô pin êa, there are several servants in charge of tilling, military business, villagers' health, etc.

But, pô lãn (landowner) is the person who looks after the village's land, does not allow outsiders to invade the village, and the land to be contaminated by incest on the ground. In some places, the head of the village is pô lãn; in some areas, pô lãn is an independent title that can help the head. In the last decades of the nineteenth century, since the French stepped into the Central Highlands, established the administrative units, khoa [uôn appeared. At this time, khoa [uôn had most power on his hands. Therefore, the power of pô pin êa and pô lan is also gradually restricted. Pô pin êa is only in charge of looking after and organizing the waterfront worshipping or other ceremonies; pô lãn looks after the land and implements worship rituals related to his work. After that, pô is widely used with the meaning "person", no longer means "owner". Example: it can be used for people such as pô khan (epic teller), pô riu yang (shaman), etc.

Among nouns of position, there is also the word mtao. To the French, mtao means 'lord',

‘chieftain’. In the French's eyes, mtao is associated with words ‘combative’, ‘brutal’, ‘plunder’, etc. But for the Ede people, mtao are respectable, extraordinary people ‘head in scarfs, shoulder with leather bags, etc.’

In addition to some ‘pure Ede’ positions, which are self-governing, community-driven, the Ede language also has completely new nouns of positions, which only appeared when the French entered the Central Highlands and Central. Besides khua [uôn, there were new titles such as khua [uôn hğum (commune chief, commune chairman), khua]ar (district chief, province chief), etc., at this time. Simultaneously, some positions were utterly foreign to the Ede people, usually assigned to the French. For example, khua prong hin (governor general), khua mil]hil (president), etc. Until now, they are hardly used anymore and can be arranged into old word-groups, because called subjects no longer exist, but whereby we can imagine the Ede people's historical period.

Obviously, an Ede society with its ups and downs and unfamiliar administrative positions is associated with only a specific historical period. Thus, nouns of administrative position in the Ede language almost appeared popularly from the French colonial period. In the Ede vocabulary system, there are no words for academic titles and degrees. These words have just appeared at a later stage. Therefore, the Ede people borrowed Vietnamese words of academic titles and degrees to express.

4.2.2. Imprint of matriarchy

Women directly or indirectly play an important role in the Ede community. In traditional Ede society, women are particularly valued. In the family, women are considered as ana go (rice cooker), children follow the mother's surname. Social positions like pô lãn, khua [uôn also indirectly reflect women's role. Men hold these positions, but in fact, represented women only. A daughter inherits the position khua [uôn. If she is still young, the position will be held by her uncle (mother's brother). Until she is married, her husband will undertake it. Although the woman does not directly undertake this position, due to the gender division of labor, khua [uôn actually belongs to her family, not her husband's. If his wife is accidentally dead, the title khua [uôn be immediately given to his eldest daughter's husband, i.e. son-in-law, not

his son; If his daughter is unmarried, it is given to his wife's brothers (dam dei) to hold. Until she is married, her husband will assume the position.

In Yang worship rituals, the first person can drink the first cup of wine is khua [uôn, then khua [uôn and dam dei of khua [uôn's wife. For example, in a funeral, the female host plays the steward's role, her husband is the assistant. Men are in charge of making coffins, pouring water into pots of wine, preparing food, while women look after the funeral and receive visitors. Even in the funeral procession, the coffin is carried and moved to the floor; the shaman prayed to see off the soul, the funeral steward (the woman) goes first, the shaman follows, and then the coffin bearers.

In worship rituals of new houses, people drink alcohol in order: the host (woman) drinks first, then the shaman, dam dei, and participants (but also following the order: women drink first, men drink later, then the old and the young drink).

In worship rituals of the family's health, the host (i.e., the wife in the family - representing power and authority and the lineage's matriarchy) is invited by the owner (husband) to sit on a flower mat that is available near the fire and the house's main column. After that, the village patriarch (the ritual's steward) holds a living castrated rooster and turns to the homeowner to do the health worship. After the village patriarch finished his praying, the host (the wife in the family) suck 7 big gulps of wine at the biggest jar. Next, the host gave wine to her husband. The husband takes the wine rod and sucks seven gulps, then hands it over to his children and then aunt, uncle, etc., in the family lineage (in order: female first, then male).

The Ede people even considered the rice's spirit to be women. Only the woman ana go (rice cooker) is able to enter the barn to get rice.

Or, pô lan (landowner) is a position inherited by the female lineage, often assigned the family's eldest daughter and her husband to run the business. When there is a gift, the beneficiary is the real landowner (the woman), not the man.

Or person nouns pô rông and pô đru.

As mentioned above, in the Ede language, pô rông means ‘fosterer’ and pô đru ‘servant’, according to the model:

pô rông: (1) pô (2) rông.

(1) owner, (2) fosterer > "husband".

pô đru: (1) pô (2) đru > "wife".

(1) owner, (2) assistant (servant) > "wife".

In the Ede family, a husband is considered to create property to support his wife and her family, while the woman is only the helper for the husband.

4.2.3. A reflection on the Ede people's spiritual life

Ede nouns of social relations have many words referring to those who work in spiritual life, such as yang mtâu (witch), phung mjâu (fortune-teller), phung nga mjâu (healer/ voodoo), etc., generally called pô riu yang (somebody call yang - shaman).

The Ede people previously thought that they got sick, died, etc., due to being punished by Yang, so they worship Yang. Therefore, when a family makes worship, pô rang will be invited to arrange work for members such as buffalo, pig slaughterer, cleaner, water picker, etc., and prepare for the ritual. He is not a prayer, but pô riu yang (shaman). The Ede people consider pô riu yang an intermediate subject between humans and gods.

A figure having a significant influence on the Ede people in this period is mjâu, mtâu (witch). When someone in a family got sick, there is mjâu (healer, witch). The Ede people set great store by this mjâu, because they consider their lives to depend on mjâu. Nowadays, when society develops, spiritual and material life is enhanced. Although the Ede people still preserve traditional rituals, they have brought the sick to sang mdrao (hospital) so that nai mdrao (doctor) checks and cures, but no longer believe much in worship.

Conclusion

Ede person nouns are mainly composed of single and compound words. Compound words make up the majority among them. Coordinate compounds are shown in kinship nouns. In this form, kinship nouns refer to the person in the upper position (older woman, the upper rank in the family line - according to the matriarchal system's concept) standing in front of the person

with lower status and age. Subordinate compounds are often expressed in words of position. These words are composed of two elements: Element A has morphemes with general meaning. Element B standing behind is morphemes referring to organizations, jobs, characteristics, nature of things, and phenomenons related to people. Moreover, compound words are created by combining Ede morphemes with morphemes originating from Vietnamese and French.

In terms of semantics, when using kinship nouns in communication and introduction, the Ede people do not distinguish between paternal or maternal side, the same blood or not; they use some common words for both husband and wife. The Ede people do not call father/mother of wife/ husband ego as father/ mother, they use kinship words such as amiêt (if wife/ husband's father/ mother is younger than his/ her parent) and awa (if wife/ husband's father/ mother is older than his/ her parent) to call. The Ede people often nominate social relations words based on the object's function, position, and characteristics, determined from morphemes' meaning in the compound word. They also borrow some Vietnamese person nouns to refer to social relations in modern life, which are lack in Ede vocabulary like words of academic titles.

Most kinship nouns and some nouns of social relations function as provisional vocative terms. In vocative, the Ede people value their position, age, family line and show little expression nuance. Ede person nouns have functions: subject, predicate, adjunct, object and phrase introducer in a sentence, as a central element in noun phrases, used as a word type.

Ede person nouns represent the cultural characteristics of this ethnic community. Many kinship nouns of communication are associated with Ede women's important role in the family and society. Ede women are appreciated in rituals, festivals, inheritance, and marriage. This social organization type is imprinted with the matriarchy existing in some ethnic minorities of our country. Ede nouns of social relations strongly reflect the Ede people's historical period through administrative position names before and after the French invasion. Ede names associated with social classes also reflect traditional Ede society with quite deep discrimination between the rich and poor.

Names of position associated with rituals also reflect the Ede people's spiritual life.

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