



SIMILARITIES AND DIFFERENCES IN VOCATIVE IN VIETNAMESE- LAO, COMPARISON WITH ENGLISH AND CHINESE

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ABSTRACT

Vietnam and Laos are two countries in Indochina peninsula, among Southeast Asian countries. The vocative words in Vietnamese-Lao include the Sino-Tibetan languages, Kra-Dai languages, Mon-Khmer languages, and Polynesian languages. We are considering the vocative words in Vietnamese-Lao in a panoramic view of the vocative words in Southeast Asian languages and comparing them with personal pronouns in Chinese and English.

The culture and language of Vietnam and Laos have many similarities leading to many similarities in vocative words. The vocative words in the Vietnamese-Lao language has many similarities in the two types of relative noun. Both countries have many similarities in culture, leading to a cultural similarity in communication culture in form of address. It is a culture that values the family, treasure saffection, communicates in the family and society by ranks and hierarchy.

The differences between some linguistic and cultural factors in addressing of the two peoples of Vietnam and Laos are the unique characteristics of each language and culture. Such differences derive from the population characteristics: Vietnam has a multi-island element while Laos is completely continental; from the different reception of Indian, Chinese and French cultures by the two peoples.

Keywords: Language; Southeast Asia; the Vietnamese-Laovocative words; similarities and differences; English, Chinese.

Introduction

Vocative language is a matter consisting of vocative words and interpersonal culture. The linguistic and cultural characteristics of each ethnic group define their own addressing way. Vietnam and Laos are two countries in Indochina peninsula, among Southeast Asian countries. The culture and language of Vietnam and Laos have many similarities leading to many similarities in vocative. On the other hand, there are cultural and linguistic differences between the two countries that lead to a difference in vocative. Researching similarities and differences in vocative is to contribute to research the similarities and the distinctive traits in terms of language and culture. In order to better understand the research, we take into account the Vietnamese-Lao vocative words in a panoramic view of the vocative in Southeast Asian languages and contrast them with vocative in Chinese and English.

1. Contents

2.1. Vietnamese –Lao vocative words in the context of Southeast Asian languages

Ancient Southeast Asia included southern China from the south of Changjiang, including the provinces of Guangdong, Guangxi, Yunnan, Hainan Island and Taiwan, which was area of ancient Bach Viet peoples. Geographically, Southeast Asia currently consists of two regions: Maritime Southeast Asia countries of Malaysia, Singapore, Indonesia, East Timor, Brunei, Philippines; and mainland Southeast Asia countries of: Myanmar, Thailand, Cambodia, Laos and Vietnam [7].

From the above geospatial characteristics, Southeast Asian linguistic features take into account linguistic elements that are now of Chinese geographic entities. Therefore, the vocative words in Vietnamese-Lao include the Sino-Tibetan languages, Kra–Dai languages, Mon-Khmer languages, and Polynesian languages.

2.1.1. The vocative word is a relative noun

The Vietnamese vocative word is close to the South Asian languages. “Dad” In Khmer, [bhpa] means “cha”. “Cha” in Guangxi, Yunnan - Chinese pronounces [che]. In Malay, it’s called as [bapa] Corresponds to the word “ba” in Vietnamese. [Ba] in Burmese and [bawng] in Khmer corresponds to “bà” in Vietnamese. “Chú” in Khmer [bpuu] means “chú”, which not only refers to his father's younger brother but also to man with nearly the same age of his father. While “chú” may be due to the combination of sounds such as [bpuu] in Cambodia, [chek] in Fujian language

and [shu] In Mandarin. “Chú” 结束 [Shu] is equivalent to “thúc” in Vietnamese, and [suk] in Cantonese and Hakka Chinese.

“Mẹ” ‘Mother’ pronounces as [mè] or [mê] in Lao, North Vietnamese dialect calls mế, Vietnamese standard language calls mẹ. [9, p. 489-496]. It’s pronounced as [mi], or [mì?] in Mon, [mɛ] in Praok, [mè:], in Muong language, [mà?] in Khmu Vietnam, Palaung of Austroasiatic languages in Myanmar (Shan State) and neighboring countries pronounce as [ma], Lawa as [ma?], Chinese also has the sound of 妈 [ma] corresponding to “má” of the Southern dialect and “mạ” of the Central Vietnamese dialect. [2, p.37-50]. Malay and Indonesian also have sounds: [ibu] to refer to mother, the North Vietnamese dialect calls mother as bu, u, vú; and many dialects in the South China have the same sound of [pu] or [bu], close to the sound in Northern Vietnamese dialect which calls mother as "bu", "vú", then changes to "bằm", losing the initial consonant into "u". These words all have the same "u" sound in the sense of circle, protruding, which calls mother by the function of breast feeding. [11, p.104-114]. In contrast, "bà" is used to call for mothers, older women, or to respect. In Khmer for grandmother “bà”, the Central Vietnamese dialect calls “bà” as “mê”, as [me:] in both Sre and Chrau, [mɛ?] in Bahnar, [mê]. In Indonesian, it is [ibu].

“Bác” 叔 brother of father and “cậu” brother and younger brother of mother may be [baak] and [kau] in Cantonese. “Thím” is to refer to the wife of uncle or cousin, equivalent to the sound of [tsim] in Hakka Chinese, and [chim] 嬪 in Southern Min. “Cô” is similar to the word as [ku] in Zhejiang language, or [kou] 姑 in Fijian. “Di” 姨 is close to the word of [zi] in Mandarin, Hakka Chinese, Cantonese and Fujian. “Ông” has two meanings: A man, or paternal grandfather maternal grandfather, which is related to the Champa language [ông], [ù] in Burmese, or [ong] in Thai. “Em” is close to the sound with “ùn” in Muong language, which is also the same root as [en] in Southern Min (Fujian). The word for calling the youngest child (or sibling) in the family is “út” [oot], youngest child or youngest sibling, close to sound [oob] in Cambodian. “Anh” is pronounced as [enh] or [ênh] in Muong language, the dialect of Quang Binh and Quang Tri pronounce as [eng]. In many areas in the North, the word “bác” is used instead of “anh”, while “cụ” has the same origin with word in Mandarin [gou], which is used to refer to the elderly, with the same age as their parents or grandparents [12]

Con ‘Child’: Old Mon [kon], Modern Mon [kon], Khmer [ko:n], Sre [kon] (loanword?), Chrau, Biat, Bahnar [kɔ:n], Jeh [ko:n], Halang [koan], Khmu Yuan [kɔ:n], Palaung kuən, Riang-Lang

[kuan], Praok [kɔn], Lawa kuan, Khasi [khun], Mường, Vietnamese “con”.[2,p. 37-50]. Cháu: ‘Grandchild’, some relative languages, Khmer [cau], Sre include many local groups residing mainly in Lam Dong province, Vietnam pronounce it as [saw] to refer to grandson. Chrau which is a language belonging to the Cham group pronounces [saw] to refer to child’s spouse, Halang - a language belonging to the Bahnar language pronounce as [caw]. In Vietnam, Halang is used in Dak Na commune, Dak To district, Kon Tum province. [2, p.37-50]

Thus, it can be seen that many kinship pronouns of Southeast Asian languages are similar in terms of vocabulary and syllabic structure. The difference is just the phonetic variations or the pronunciation which has some differences but basically similar in sounds. There are some sounds which completely coincide. The family structure and relationships among family members of Southeast Asian countries are completely homogeneous.

2.1.2. The vocative word is pronoun

"Tôi" is in the combination of servants "tôi đòi", "tớ" is in the combination lackey of "đầy tớ". Etymology of "tôi tớ" is a noun that refers to a type of person who serves and work for the rich and belongs to the low society. Alexandre de Rhodes's Annamite-Portuguese-Latin argues that "tôi đòi", "đầy tớ", "tôi tớ", come from "tôi" and "tớ" [1]. Hakka Chinese and Cantonese also have the word [Toi]. In present Cantonese, [tseoi] 佢 may have the same origin with "tôi". In Tay-Nung language of language group Tai-Kadai, it is "khỏi", Lao language as "khỏi", "khỏi" and "tôi" may be the words with the same origin due to the phonetic variable: khỏi>khôi>thôi>toi>tôi and all express both meanings: Me and the servant. In Muong language, "tôi" is read like "thôi" with exhaling sound. "Tui" and "tao" are the local sounds of "tôi", close to the word [Tub] in Hmong language, meaning "tôi".

"Minh, mềnh, miềng" are phonetic variants with the same meaning as "tôi" but with intimate one, often used for friendships, in the reflexive sense of "thân mình". "Minh" in Muong language and in somewhere of the Central region is read as [Mềnh]. In the 17th century, it was pronounced as [Mềnh] or [min], the dialect of Quang Binh pronounced as [Mềnh] [10]

It is also used as the second person pronoun, such as between husband and wife: Minh ơi, mình ở đâu? "Minh" also has the same origin as [ming] and [minqu] in Mon-Khmer. In the current Vietnamese language, "mình" is called by peers with intimate nuances. "Ta / Tao" is closely related to the Mon-Khmer dialects. In Central Vietnamese language, “tao” and “tui are variations of “tôi” but with a flippant nuance. Burmese calls "tôi" by [tjano] or [tjama],

depending on whether the speaker is male or female, which is quite close to "ta". In Champa, the first person pronoun is [tahlã]. Also, "ta" has the equivalent sound with [tsa] in Hakka Chinese, [zaa] and [saa] in Cantonese, [sa] 𪗇 in Fujian, which all means ta / tao.

"Qua" can be derived from words of "qua" or "wa" in Muong language for the first person pronoun, which is usually used to refer to "tôi", "ta". Southern people use "qua" for both "tôi" and "chúng ta". Similar to Fujian / Hainan language, [gua] refers to "tôi", and the Quang Nam dialect also pronounces "qua" similarly to [gua]. Ancient Vietnamese has a common noun for both men and women: "bạn" (Thai Lao called as "chậu"), which later turns into "bậu", "bầu", "bạn bầu" to use for friends or those whose same age. "Bạn" 'Friend': has similar phonetic similarity to [bouung] in Khmer and [pang] in Cantonese. In Praok - the language of the Pa Kô people residing in central Vietnam and southern Laos, it's pronounced as [paw] close to the sound of "bau" in Muong language. "Bầu" or "bậu" Palaung bu 'friend', Praok [paw] pu [pɛ] 'associate', Lawa Bo Luang [pu? hməu], Lawa Umpai [phu? hmeu], Lawa Mae Sariang [pu? hmeu], Vietnamese bầu 'friend'. "Qua" in Chinese is read as [gua] 过 and "bậu" is a corresponding pair of pronouns for friendship communication.

A second person pronoun for those whose lower social and family status or for friends of the same age is "mày" 'you', corresponding to the variants "mi", "bây" and "bay". The Alexandre de Rhodes dictionary notes that the word "bay" is not used compared to the word "anh em". "Mày" may be the deformation of [mi] in Hakka Chinese. Bay = bây, mày = mi is the path of the phonetic variant of the second singular and plural pronouns. [mi] in Sre language, [me:i] in Stieng language, [ma:y] in Chrau language, [mi] in Palaung and [may] in Praok language. [2,7-50] The Northern Central dialect is also called "mi". "Bây/bay" is usually used for the plural, while "mày / mi" is singular.

In Muong language, [ngai] is equivalent to the word "người", referring to one person or many persons. The Central Vietnamese dialect says "ngài" to refer to the person, the second person singular and plural. In the present way of speaking, there appears a way of calling "người ta" instead of "tôi", the form of "tôi" in generalization: Người ta nói rứa mà cũng giận, đừng giận người ta nhé. "Người ta" is also used for the third person singular: "Người ta đi rồi kia, làm gì cho người ta ở lại chứ". "Ngài" means "người", having the same sound with a number of languages such as: Nguồn language in Quang Binh province: [ngàj], Sách language: [ngàj], Mày

language: [ngàj], Rục language: [ngàj], Kơ Tu language: [moi ngàj], Triêng language: [ngaj], Ba-Na language: [ngaj] (mơ-ngaj), Hrê / Gié-Triêng language: [ma ngaj]

The third person pronoun commonly and widely used may be the word “it” nó in Vietnamese, which is used for both humans and animals. It has the same root as the [nâ] in Mường language. The P’u-Noi people living near the Laos-Vietnam border also use [no] as [nong] in Shanghai. “Hấn” can be from word [ha] 他 in Cantonese, also read as [heoi], which means “đàn ông”. [ha] is very close to some Vietnamese dialects like [héng]. Another very common Muong language to refer to the third person pronoun is “lũ”, like “bọn/chúng” in Vietnamese. Vietnamese also uses “lũ”: “lũ chúng tôi”. Họ ‘they’ in Vietnamese means “chúng nó”, equivalent to the [hâu] in Tày-Nùng language. “Kê/Gã” has similar sounds to [ke] and [goat] in Cambodian, and has the same root as [kei], [keoi] and [gei] 其 in Cantonese, Chinese used it to call “nó”. “Kê” also relates [koj] in Hmong language (the second person) and [kow] in Champa (the first person). “Kê” is read as “ké” in Muong language. “Kê” and “gã” are often accompanied with “áy/đó” such as: kê áy, gã đó “that guy”. “Y” and “va” as himare read as [ya], very common in the South, sounding like many languages in the region: “y”: [yi] 伊 in Mandarin, [y] in Hakka Chinese, Fujian, [ee] in Hainan language[12].

Like kinship pronouns, vocative pronouns in Southeast Asian languages have many similarities in vocabulary and phonetics. Most vocative pronouns come from nouns: tôi, tớ, mình, bạn, kê, gã, ngài, người...

2.2. Similarities in vocative in Vietnamese-Lao

2.2.1. Similarities in language and culture

Vietnamese and Lao are both South Asian languages, mainly the Mon Khme and Tay Thai language system. Lao language is of Tai language in the Kra–Dai languages. Lao language is influenced by Sanskrit from India. However, the Lao language also has a section of Miao-Yao language (Hmong–Mien languages); Sino-Tibetan and Austroasiatic (Mon-Khmer). Vietnamese have Kra–Dai languages, Miao-Yao (Hmong–Mien languages), Sino-Vietnamese and Mon-Khme. Lao is also a monolingual language without morphology, with tones and linear structure like Vietnamese. Lao has 5 tones similar to the tones of Vietnamese in the North Central provinces from Nghe An to Thua Thien Hue [9,p. 489-496].

The culture of Laos and Vietnam all values family and affection. Behavior in family relations is based on ranks and hierarchy and social conduct is too. Vietnamese people behave in the social

community as closely as family behavior, so they use the rules of addressing in the family as a way of addressing to others in community activities. Family-based culture is the common culture of Southeast Asia, the Southern Chinese from the Yangtze River to Guangxi and Taiwan who are originally from Bach Viet people have also a culture closer to that of Vietnam-Laos.

2.2.2. Similarities in word categories of vocative words

a. Relative nouns:

-About personalities vocative: In Vietnamese: ông, bà, cha, mẹ, chú, bác, cô, dì, cậu, mợ, thím, dưỡng, anh, em, con trai, con gái, con rể, con dâu, cháu, chắt. In Lao: ông nội: ປຸ່ມ Pù, bà nội: ອ່າງ nhà, ông ngoại: ພໍ່າຖ້າ phò thậu, bà ngoại: ຄຸ່ມາຖ້າ mè thậu, bác trai: ລຸງ lung, bác gái: ບ້າ pa, bô: ພໍ່າ phò, mẹ: ຄຸ່ມ mè/mè, chú: ອາວ ao, dì: ນ້າສາວ nà sáo, cô: ອາແທ້ງ, cậu: ນ້າບ່າວ nà bào, mợ: ຄຸ່ມ, thím: ອາໃພ້, con: ລຸກ lục, con rể: ລຸກຂືຍ lục khới, con dâu: ລຸກໃພ້ lục phay, chị: ຮັ້ອຍ ười, anh: ອ້າຍ ại, em gái: ນ້ອງສາວ nọng sáo, em trai: ນ້ອງຊາຍ nọng xai, cháu: ຫາວ lán [8]

- Regarding syllable structure: Most of the personal pronouns in Lao-Vietnamese language are monosyllabic and some of the syllables have the same or almost the same sound: mẹ, mẹ (Vietnamese); mè, mè (Lao), phụ (Vietnamese), phò (Lao), "nà" in nà sáo, nà bào refer to mother, while in Vietnamese, "nà" also refers to the woman who has children. "ười", "ại" can relate to "ả" (sister) of the North Vietnamese dialect and "anh" of the Vietnamese standard language. The word "nọng" completely coincides with the "nọng" of the Tay Thai language in the Northern Vietnamese dialect. The sound "bào" in "nà bào" indicates fetus, in Vietnamese there are "đồng bào" and "nà bào". "Đồng bào" mean siblings, "dị bào" are brothers and sisters of different mothers. [9, p. 489-496].

Personal pronouns in Chinese are almost similar to personal pronouns in Vietnamese because Vietnamese people borrowed Chinese words: ông nội (tổ phụ), bà nội (tổ mẫu), ngoại tổ phụ (ông ngoại), ngoại tổ mẫu (bà ngoại), cừu phụ (cậu), di mẫu (dì), bô (phụ thân), mẹ (mẫu thân), bá phụ (bác), thúc phụ (chú), cô mẫu (cô), anh trai (huynh), em trai (đệ), chị gái (tỷ), em gái (muội), con trai (nhi tử), con gái (nữ tử), con dâu (nhi tức), con rể (nữ tể), cháu trai (tôn tử), cháu gái (tôn nữ), tăng tôn (cháu nội trai), tăng tôn nữ (cháu nội gái) [5, p.100-108]. However, the personal pronouns in Chinese only exist in the art text, but in daily communication, Vietnamese people rarely use Sino-Vietnamese vocative words.

b. Nouns indicating occupation and position:

Both Lao and Vietnamese use nouns to indicate occupation and position in vocative and communication: thầy: ‘ອາຈານ a chan/ ฤ khu, thầy giáo: ອ້າຍຸ າi khu, cô giáo: ຕື້ອຍຸ ຸວັi khu, hiệu trưởng: ທ່ານຜູ້ອ້ານວຍການ Thàn Phụ ấm nuôi can, hiệu phó: ທ່ານຮອງ thàn hong, sinh viên: ນັກສຶກສາ nấc súc sá, học sinh: ນັກຮຽນ nấc hiên...[8]. However, the nouns indicating occupation and positions are mainly addressed at schools, agencies and offices, but not in symmetric communication. Only in terms of relationship with teachers, Vietnamese and Lao people use vocative at school and outside the school in symmetric communication.

c. Pronouns:

Both the Lao and Vietnamese languages use the corresponding pronouns system: tôiຂ້ອຍ khỏi,tớ: ກັ້ນ cấn,mìnhcຮ້າ hau, taoກຸ cu, nó/ hấn: ມັ້ນmấn, bạn/bạ: ຫມັ່chạu,mà: ມັ້ງ mung, chúng tôi: ພວກຂ້ອຍ phuộc khỏi, chúng mình,chúng ta: ພວກຮ້າ phuộc hau, chúng tớ: ພວກກັ້ນphuộc cấn, chúng tao:ພວກກຸ phuộc cu,nó: ມັ້ນ=mấn,bộn nó, chúng nó: ພວກມັ້ນ phuộc mấn,hộ:ຂ້າkháu.“Here” use demonstrative pronouns as vocative words: “đây” ຂ້ອຍ (the first person singular) and there“đó”: ຈັ້: Đó với đây không đây mà buộc: ຈັ້ກັບຂ້ອຍບໍ່ມີເຊືອກຕັ່ຮັດຕໜັ້ນ.Indefinite pronouns who “ai”: ใ้ພຸຸພັດ.Ai biết đầu đấ: ใ้ພຸຸຮັຮັຈັກ. The word “người ta” as “i”ຮ້າ is also used as indefinite pronoun: Người ta đầ bảo trước rồi mà!: ຮ້າໄດ້ເວົ້າກ່ອນແວ້ວເດ!.Lao has word “cô” ນາງ nang like the wordgirl "cô" in Vietnamese but rarely used in vocative [8]

The words "chúng" and "các" come before the relative pronouns and nouns to indicate plural but with different nuances. "Chúng" often stand before the first person: tôi, ta, tớ, con, cháu, em... denoting humility while the "các" stands before the personal words with a higher rank: ông, bà, cha, mẹ, bác, chú, thầy, cô. However, when "con, em, cháu" are called in the second person, the plural is called "các". Ví dụ: Thầy cho các em nghỉ học. Chúng em xin thầy cho nghỉ học sớm.

2.2.3. Similarity in personal words to communicate

The corresponding three personal pronouns between the Vietnamese and the Lao languages:

Person / Number	Singular	Plural
First-person	Tôi: ຂ້ອຍ,ຂ້າພະເຈົ້າ khỏi, khả phấ chạu Mình: ຮ້າ hau	Chúng tôi: ພວກຂ້ອຍ,ພວກຂ້າພະເຈົ້າ phuộc khỏi,phuộc khả phấ chạu

	<p>Tớ : ດຣົງ,ກັນhau,căn</p> <p>Tao : ກູcu</p> <p>Ông nội: Ủ Pù</p> <p>Bà nội: ẻà nhà,</p> <p>Ông ngoại: ỏcຖ້ຳphò thạu,</p> <p>Bà ngoại: ດມຸ່ຖ້ຳmề thạu</p> <p>Bác: ລຸງ lung,</p> <p>Chú: ອາວ ao</p> <p>Bó: ỏ phò</p> <p>Mẹ: ດມຸ່ mề</p> <p>Di: ນ້ຳສາວ nạ sáo</p> <p>Dượng: ອາດຂຶຍ a khới</p> <p>Mợ: ນ້ຳສະໃຸ່ nạ sa phảy</p> <p>Thím: ອາໃຸ່ nong phảy</p> <p>Cậu: ນ້ຳບ່າວ nạ bào</p> <p>Con: ລຸກ lຸc</p> <p>Cô: ອາ á/ ນ້ຳສາວ nạ sáo</p> <p>Thầy: ອາຈານ a chan/ ອຸ khu</p> <p>Cô giáo: ດຶ້ອຍອຸ ູຣ໌i khu</p> <p>Anh : ອ້ຳຍ ại</p> <p>Chị: ດຶ້ອຍ ູຣ໌i</p> <p>Em: ນ້ອງ: nong</p>	<p>Chúng mình,chúng ta: ພວກດຣົງ phuộc hau</p> <p>Chúng tớ: ພວກດຣົງ,ພວກກັນphuộc hau,phuộc căn</p> <p>Chúng tao: ພວກກູ phuộc cu</p> <p>Chúng con:ພວກລຸກ phuộc lຸc</p> <p>Chúng cháu: ພວກຫານ.phuộc lản</p> <p>Chúng em: ພວກນ້ອງphuộc nong</p> <p>Các ông: ບັນດາທ່ານ bản đạ thàn</p> <p>Các bà: ບັນດາດມຸ່ຖ້ຳ/ນາງ bản đạ mề thạu/nang</p> <p>Các anh: ບັນດາອ້ຳຍ bản đạ ại</p> <p>Các chị: ບັນດາດຶ້ອຍ bản đạ ູຣ໌i</p> <p>Các cô:ນັບັນດາສາວ bản đạ nạ sáo</p> <p>Các bác:ບັນດາລຸງ bản đạ lung</p> <p>Các chú:ບັນດາ ອາວ bản đạ ao</p> <p>Các di:ບັນດານ້ຳ bản đạ pạ</p> <p>Các cậu:ບັນດານ້ຳບ່າວ bản đạ nạ bào</p> <p>Các thầy:ບັນດາອາຈານbản đạ a chan</p> <p>Các cô: ບັນດາດຶ້ອຍອຸ bản đạ ູຣ໌i khu</p>
Second-person	<p>Ông :ທ່ານ thàn</p> <p>Bà: ນາງmề thạu</p> <p>Anh : ອ້ຳຍ ại</p> <p>Chị: ດຶ້ອຍ ູຣ໌i</p>	<p>Các bạn: ບັນດາດຣົງ phuộc chạu</p> <p>Các ông: ບັນດາ ທ່ານ phuộc thàn</p> <p>Các bà: ບັນດາດມຸ່ຖ້ຳ,ນາງ bản đạ mề thạu, nang</p> <p>Các anh: ບັນດາອ້ຳຍ bản đạ ại</p>

	Em: ນ້ອງ: nong Ông nội: ບຸ່ງ Pù, Bác: ລຸງ lung Chú: ອາວ ao Bố: ພໍ່ phò Mẹ: ຕມ່ mề Di: ບ້າ pạ Cô: ອາ á/ ນ້າສາວ nạ sáo Cậu: ນ້າບ່າວ nạ bào Dượng: ອາເຂີຍ a khời Mợ: ນ້າສະໃໝ່ nạ sa phây Thím: ອາໃໝ່ນອງ phây Con: ລຸກ lục Cháu: ຫານ lãn Bạn : ຕຈ້າ=chậu	Các chị: ບັນດາເອື້ອຍ bãn đả ươi Các cô ນັບັນດາສາວ bãn đả nạ sáo Các bác ບັນດາລຸງ bãn đả lung Các chú ບັນດາອາວ bãn đả ao Các di ບັນດາບ້າ bãn đả pạ Các cậu ບັນດາບ່າວ bãn đả nạ bào Các thầy ບັນດາອາຈານ bãn đả a chan Các em: ບັນດານ້ອງ: bãn đả nong
Third-person	Ông ấy, anh ấy, chị ấy, bà ấy, anh ta...[ລາວ lao] Hấn, y/ nó : [ມັນ măn]	Các (ông bà anh chị) ấy..., họ : [ພວກເຂົາ...,ເຂົາ phuộc kháu..., kháu] Bọn nó, chúng nó: [ພວກມັນ phuộc măn]

2.2.4. Similarities in culture of communication confess call

a. The communication culture of Vietnamese and Lao persons both expresses the principle of humility in self-proclaiming, respect in addressing others.

In Vietnamese and Lao language, the words "tôi" and khọi are all derived from the nouns indicating the inferior in society: tôi tớ, tôi mọi (the servant, housemaid). A person self-proclaimsto be inferior to the other, so claims as tôi, khọi, and call the opposite person as bà, ông, ngài, anh, chị. Although the person being called may be the same age, or younger, but in social communication, such person is still called as “anh, chị” to show respect. The "I" in addressing the 2nd person as "You" are equal roles, not showing humility. In particular, Vietnamese-Lao

women in addressing to men always call themselves as "em", which shows a lower rank despite of being the same age and men are automatically as "anh".

b. The communication culture of Vietnamese and Laotians both expresses family culture based on ranks and generation

Both Vietnamese and Lao people use the relative nouns to address. This is different from vocative in English. In English, the singular first-person only use "I" while the first-person in Vietnamese and Lao, in addition to the word "tôi, tao, tớ, mình" also has the self-proclaimed words such as: ông, bà, cha, mẹ, chú, bác, cô, dì, cậu, mợ, thím, dượng, anh, em, con, cháu. The plural first-person in Vietnamese –Lao is chúng tôi, chúng ta, chúng tớ, chúng tao, chúng mình corresponding to English word as "we"; In addition, there is also a system of relative nouns "các, chúng" + the nouns indicating ranks in the family. The singular second person in Vietnamese-Lao language not only has "bạn" (chậu) but also relative words, while English has only "you". The plural second person in English only has "you", while Vietnamese-Lao languages are very plentiful, composed of the plural "các, chúng" + personal nouns. The third person pronouns in Vietnamese corresponding to "she / her" are "bà ấy, cô ấy, em ấy, chị ấy..."; corresponding to "he / him" as "ông ấy, thầy ấy, anh ấy, cậu ấy..."; to "they / them" as "họ, bọn nó, chúng nó, lũ ấy, các bạn ấy..."; to "it" as "nó, hấn, y".

Usually, vocative with object and self-proclaimed is commonly based on the rank and age. When calling the other as "ông" ພໍ່ເຈົ້າ (phò thậ), "bà" ມ່ວນເຈົ້າ (mè thậ), "bác trai" (lung), "bác gái" ປ້າ (pại), "chú" ອາວ (ao), "cô, dì" ອາ (a, nà sáo), it will be self-proclaimed as "cháu" ຫາງ (lản); but when calling the other as "anh" ອ້າຍ (ại), "chị" ຕ້ອຍ (uợi) it will be self-proclaimed as "em" ນ້ອງ (nọng)...

Thus, for all three personal pronouns, Vietnamese-Lao language both uses the system of relative nouns for addressing. The advantage of this vocative way is to show the respect of the hierarchy, the family relationships that make the relationship amongst people hierarchical, to avoid excessive parity between the elderly and the young.

c. The communication culture of Vietnamese and Laotians regards intimacy

Using the relative nouns as social vocative is to show the respect, treating everyone in society as relatives in the family. Words indicating occupations and positions are only called by Vietnamese-Lao people in administrative relations, offices, and at meetings. In other cases, they still use the relative nouns. Even in agency activities, people still prefer to use the relative words

in vocations rather than the use of words indicating positions and occupations because they think that such use is impersonal and unfriendly.

Even in the family, the words “dượng” and “mợ/mự” are rarely used. Instead of calling young brother-in-law as “dượng”, it’s called as “chú” like younger brother, instead of calling wife of uncle as “mợ”, it’s called as “bác gái” because “chú” and “bác” are words indicating paternal relationship while “mợ” indicates outsider. The generations of families are also called closer. According to the hierarchical principle, grandfather and grandchildren must address as “ông” and “cháu”, but nowadays many families often call “ông” and “con” rather than “ông” and “cháu”.

d. The communication culture of Vietnamese and Laotians respects the rules

For Lao people, when meeting an older or a superior (regardless of whether such person is younger or older than you), you put your hand together at your chest, slightly lower your head, then say: "Xin chào ngài" ສະບາຍດີ (sa bai đi). When meeting an acquaintance of the same age, a younger person or a person holding a lower position, there is no need to greet by putting hand together at chest, just say, "Xin chào!" ສະບາຍດີ (sa bai đi). If the other put their hands together and greet first, we have to greet them back.

For Vietnamese, the handshake is to show intimacy between colleagues and friends. If the other is an older person or with higher position, shake by both hands and bow slightly, but with coworkers, only need to shake by one hand and not bend. On the contrary, for older people and teachers, do not shake hands but fold your arms in front of your chest, use the word "thưa" at the beginning of greetings: “Thưa thầy, thầy đi dạy à”, “Thưa bác, bác đi đâu đấy”, “Thưa bà, cháu về nghe bà”.

2.3. Differences in vocative in Lao-Vietnamese

2.3.1. Differences in vocative words

In term of vocabulary, words referring to parents in Vietnamese are more diverse than in Lao. Words refer father: bố, ba, tía, thầy, phụ. Words refer mother: má, mẹ, me, mẹ, u, vú, bu, bà, mẩu. The words that refer to mother in Vietnamese are mainly originated from Monkhme language, only the word "mẩu" is originated from Chinese, the word calling "cha" has more Chinese origin elements such as "phụ" appeared previously and "tía" was imported later from the way of calling by Chaozhou people who migrated to the Southern region to live. Despite of having many words to call "mẹ", in Vietnamese there are only variations: group 1: mẹ, me, mẹ, má, mẹ; Group 2: u, vú, bu, bà. Whereas the words calling "cha" has no variation.

The vocative words "người" and "người ta" in Vietnamese are vocative words for both the first person and the singular 3rd person: The first person "người ta": Người ta nói thế mà anh cũng giận. The singular third person "người ta": Người ta về rồi kìa, anh gọi người ta lại đi. The plural 2nd person "các người": Các người làm gì mà la lối vậy? The singular or plural second person: "người": Người ơi người ở đừng về. The word "cô" in Vietnamese is both called in family and social communication, but the word "cô" in social addressing has the neutral meaning as the word for "nàng" ນາງ in Lao. "Cô" is used to call a girl when she is not intimate, if being intimate, call "em". When husband and wife are angry at each other, the couple is no longer close, they call "tôi" and "cô" instead of calling "anh" and "em". In phonetical aspect, in addition to some similarities analyzed in the above section, most of the syllables of vocative words in Lao are different from Vietnamese (see vocative words for personal pronouns in section 2.2.3). In Lao: “ông nội”: ປຸ່ ປຸ່, “bà nội”: ອ່າ ນຳ, “ông ngoại”: ພ່າ ຖ້າ ພ່າ, “bà ngoại”: ດ່າ ດ່າ. Besides, the Lao language also has word “ông”: ທ່າ ທ່າ than like a pronoun. The way to call “cô” and “cậu” in Lao is also different from "she": ນ່າ ນ່າ ນ່າ, "cậu": ນ່າ ນ່າ ນ່າ. In Vietnamese, the word "uncle" is common, and in gender discrimination, "bác trai" and "bác gái" are compound words, but in Lao, it's called as "uncle": ລຸ ລຸ. In gender discrimination, it still calls bác trai as ລຸ ລຸ, and bác gái as ປ່າ ປ່າ, which are monosyllabic words. In terms of vocative roles, in Lao, the father's and mother's brothers are called "bác trai" ລຸ ລຸ, but in Vietnamese, the brothers or sisters of mother are referred to as "cậu". In Lao, husband of the elder sister of father and husband of the elder sister of mother are called "bác trai" ລຸ ລຸ, but in Vietnamese it is called "dượng". In Lao, a sister of father and mother is called “bác gái” ປ່າ ປ່າ, in Vietnamese, an elder sister or a younger sister of father is called “cô” and an elder sister or a younger sister of mother is called “dì”. In Lao, wife of the elder brother of father and wife of the elder brother of mother are all called "bác gái" ປ່າ ປ່າ, in Vietnamese, wife of the elder brother of mother is called "mợ". Thus, in Lao language, there is no distinction between paternal relationship (part of father) and maternal relationship (part of mother) like Vietnamese. The elder brother of father and mother, the husband of the elder sister of father and mother are called "bác trai" ລຸ ລຸ in Lao. The elder sister of the father and mother, the wife of the elder brother of father and the elder sister of mother are all called "bác gái" ປ່າ ປ່າ in Lao.

Both “Thầy” is teachers and “cô” is as governess or girl teachers in Vietnamese are profession vocabularies for teaching person. In Vietnamese, thầy is a father and cô is a father's young sister or sister. Meanwhile Lao language no word called so.

2.3.2. Differences in the way of addressing

For the Lao people, in serious events such as at conferences, negotiations, the singular and plural first person pronouns are not allowed to use "tôi" ຂ້ອຍ (cough), "chúng tôi" ພວກຂ້ອຍ (p'huộc khòi) but use ຂ້າພະເຈົ້າ (khạ p'hạ chậu), ພວກຂ້າພະເຈົ້າ (p'huộc khạ p'hạ chậu). The singular and plural second person pronouns are not used ເຈົ້າ (chậu), ພວກເຈົ້າ (p'huộc chậu) but ທ່ານ (thàn), ພວກທ່ານ (p'huộc thàn). Meanwhile, Vietnamese people still use "tôi" and “chúng tôi” when addressing in conferences, seminars and congresses. The second person pronoun in the singular "bạn" and the plural "các bạn" of Vietnamese people are still used for activities and conferences of young people and teenagers in classes.

For vocations in schools, Lao persons distinguish vocative in all school levels. The words ‘ອາຈານ A chan = giáo viên and ນັກສຶກສາ năc suc sá= sinh viên’ are used only in the university. The words ‘ອາຈານ A chan = giáo viên and ນັກຮຽນ năc hiên= học sinh’ are used only in High School and Junior High School. And the words ‘ອ້າຍຄຸ ກຸ= giáo viên and ອ້ອຍຄຸ ອຸ່ກຸ= giáo viên are only used in elementary schools. Meanwhile, Vietnamese schools from high schools to universities only call “thầy cô” and “em”. For Primary school, Vietnamese people can say "thầy/cô” and "con". For kindergarten, in Lao, “cô” can be called as 'ຄຸ / ຄຸ່ມຄຸ khu or mè khu, “trò” is called as it' ລຸກ / ຫຸ່ນ Lưc or lán, because at kindergarten, the teachers both teach and care take care and nurture with the responsibilities of both the teacher and the mother. Meanwhile, at this school level, Vietnamese only call “cô” and “con” or “cháu”.

In comparison to the way of addressing by Chinese people, Do Thi Kim Cuong found that the pronouns in Vietnamese are clearly distinguished by the person, order and rank, while the Chinese ones are only symbolic as the first person, second, third person, the singular and the plural. Most nouns indicating relationship in Vietnamese are involved in the process of communication as a personal pronoun; For Chinese, apart from personal pronouns, nouns for relative relations are rarely used in symmetric communication. Relative nouns in Chinese are more clearly distinguished than in Vietnamese, but they are only explanatory (clarifying the

relationship) rather than participating in the communication process as personal pronouns [5, p. 100-108].

2.3.3. Differences in formality, etiquette

When meeting with the elder or superior (regardless of whether such person is younger or older than you), Lao persons put their hand together at their chest, slightly lower their head, then say: "ສະບາຍດີ (sa bai di). This is a way of greeting affected by Indian and Buddhism culture, similar to that of Thai people. Meanwhile, the Vietnamese have ritual of handshake with colleagues and friends to show intimacy. If meeting an older person or a higher position, shake hands and bow slightly, but with colleagues, just need to shake one hand and not bend. On the contrary, for older people and teachers, they do not shake hands but fold their arms in front of their chest, using the word "thưa" before greetings. The handshake ritual is close to the greeting culture of Westerners, but folding the arms in front of the chest to greet is similar to the Malaysian way of greeting. In particular, Vietnamese people often ask for greetings, when asking "Thưa thầy, thầy đi đâu đấy"? It does not mean to know where the teacher goes but simply to greet. Respondents can answer or not. This method is similar to the culture of greeting in Malaysia. It recently appeared the word "chào" before the greeting: "Chào thầy, thầy đi đâu đấy". The word "chào" in Vietnamese only denotes etiquette, not behavior, is not expressed in verbal communication but has recently been spoken as a communication act. This expression is affected by Western culture, like saying "hello, hi" in English.

3. Conclusion

In terms of language structure, the Vietnamese-Lao vocative words are in the same South Asian language system, Monkhme language, so they have many similarities in vocabulary and phonetics with other languages in Southeast Asia area. The vocative word in the Vietnamese-Lao language has many similarities in the two types of pronouns and the relative nouns. In particular, both countries have many cultural similarities which lead to cultural similarities in vocative. That is the culture of appreciating the family, valuating affection, treating respectfully with adults, friendly with friends, closely with community, and loving family members. The word vocative and the way of addressing express the hierarchical characters in family and society, it shows respect for adults, people with social status.

Comparison between the vocative of the Vietnamese-Lao persons and the English to see the unique difference between Eastern culture and Western culture in vocative communication.

Comparison between the vocations of the Vietnamese-Laotians and the Chinese to see the imprint of Southeast Asian languages in the Chinese language and the interaction and influence of Chinese culture to Vietnamese-Lao culture.

The differences between some linguistic and cultural factors in vocative between the two peoples of Vietnam and Laos are the unique characteristics of each language and culture. That difference stems from the population characteristics: Vietnam has a multi-island element and Laos is completely continental; from the different reception of Indian, Chinese and French cultures by the two peoples.

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