LINGUISTIC CHARACTERISTICS OF CHARACTERS IN VIETNAMESE FAIRY TALES THROUGH ADDRESS TERMS

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ABSTRACT

The article is based on the theory of address terms used by characters in Vietnamese fairy tales, and conducts a survey and classification of these terms. Based on the results, a study was conducted on the explicit and implicit addresses used in the tales, analyzing the structural characteristics of five forms of address: personal pronouns, proper name nouns, kinship nouns, nouns indicating profession and position, and other forms of address. The results show that each form of address has a different structure and reflects different semantic features, such as respect for elders, people with status and authority, or gods, differentiation and positioning of characters in society, and emotions and solidarity among members of the community. Above all, these address terms reflect the culture of communication among the Vietnamese people.

KEYWORDS: characteristics, language of characters, Vietnamese fairy tales, address terms

1. INTRODUCTION

Fairy tales appeared at the end of the primitive communal period and developed through various periods of society, including class society period. However, in some cases, the ruling class has used religion morality to take advantage of fairy tales to charm people for evil purposes. Although feudal and religious ideas have influenced fairy tales, they cannot destroy the basic nature of fairy tales, which is popular.

The article studied the means of address used in Vietnamese fairy tales, including the elements of verbal address (explicit form), elements of non-verbal address (implicit form); at the same time, focusing mainly on the study of elements of verbal address, including the following forms: personal pronouns, demonstrative – respect pronouns, nouns indicating profession - position, proper name nouns, and other forms of address. They used as means of address in Vietnamese fairy tales.

2. CONTENTS
2.1. Some theoretical issues about pronouns in Vietnamese

Addressing is a way for the speaker to express respect, politeness, or social relationships towards the listener. In communication, the role of addressing includes: Creating respect and politeness; Distinguishing roles: Using addressing shows the distinction between roles and positions in a relationship; Demonstrating social relationships: Addressing also shows the social relationship between the speaker and the listener; Affecting emotions: Using appropriate addressing can also affect the emotions of the listener.

Based on the division of communication forms of author Nguyen Van Khang, there are 13 forms such as: A/ Address form by surname and name includes: (1) Address form by first name; (2) Address form by surname; (3) Address form by middle name + first name; (4) Address form by surname + fist name; (5) Address form by family + middle name + first name; B/ Address form by all words that can be used for calling includes: (6) personal pronouns; (7) kinship words used in calling; (8) other words used for calling. C/ Address form by title includes: (9) Address form by one of some titles; (10) Address form by many or all titles. D/ Address form by name of relatives includes: (11) Address form by the name of relatives, such as husband's name, wife's name and child's name. E/ Address form by combination (1), (2), (3), (4), includes: (12) Address form by other combinations (e.g. title + name, title + full name, calling words + first name / full name). F/ Address form by the absence of address terms (13) No address terms of communication (the absence of address terms) [5;p 362]

2.2. Survey of address terms in Vietnamese fairy tales

Based on the division of author Nguyen Van Khang, we conducted a survey of the address terms in Vietnamese fairy tales in Vietnamese program for primary school students and obtained a total of 58 dialogues. Based on the results of the survey, we found that the address elements in these dialogues are presented in two main forms: the explicit form and the implicit form.

- The elements of verbal address have 47/58, accounting for about 81.03% of the total number of dialogues surveyed.

- The elements of non-verbal address have 11/58 account for about 18.97% of the total number of dialogues surveyed.

2.2.1. The elements of verban address (explicit form)

Surveying 43 Vietnamese fairy tales in the Primary Vietnamese Program, we found that the lexical units used as means of address have different numbers and frequencies of occurrence. Specific results:

Table 1. Summary of the means used to address (expressive form) in Vietnamese fairy tales

No.	Distribution / The lexical units used as means of address	Number of appearances		Usage frequency	
1	Personal pronouns	102	51.78	132	41.77
2	Proper name nouns	40	20.3	65	20.57
3	Kinship nouns	35	17.78	61	19.30
4	Nouns indicating profession, position	15	7.61	20	6.33
5	Other forms of address	5	2.54	38	12.03
	Total	197	100%	316	100%

Based on the table, we see that there are many lexical units used to address with fairly uniform frequency and usage. However, there are also some lexical units used to address the difference between the number of occurrences and the frequency of use. Specifically, some lexical units appear many times but are rarely used in dialogues. Specifically:

1. Considering the total number of means used to address, we have: Personal pronouns account for 102/197 of the means used to address, equivalent to 51.78% of the means used to address. Proper name nouns have the second number, accounting for 40/197 of the means used to address, equivalent to 20.3% of the means used to address. The kinship nouns account for 35/197 of the means used to address, equivalent to 17.78% of the means used to address. Nouns indicating profession, position account for 15/197 of the means used to address, equivalent to 7.61% of the means used to address. Finally, Other forms of address account for 5/197 of the means of address, equivalent to 2.54% of the means used to address.

2. Considering the usage frequency of means of address, we have: The highest is the personal pronoun with 153 uses, accounting for 48.73% of the total number of times of using the means used to address. The second is a noun indicating a proper name with 74 uses, accounting for 23.58% of the total number of uses of means of address. The third is the noun kin with 35 uses, accounting for 19.74% of the total number of uses of means of address. The fourth is a noun indicating profession - position with 20 uses, accounting for 6.37% of the total number of times using means of address. Finally, there is other forms of address with 5 uses, accounting for 1.6% of the total number of uses of means of address.

2.1.2. Non-verbal address elements (implicit form)

In the dialogue, in addition to use of the elements of verbal address, the characters also use a large number of the elements of non-verbal address. These elements of non-verbal address are considered tacit agreements between characters and affect their address way in the dialogue.

According to author Nguyen Van Chien, there are two forms of address: subjective implicit address and objective implicit address. The subjective implicit address does not depend on the will of the address oneself (speaker), while objective implicit address is not expressed by elements of verbal address due to the structural features of the specified communication language and depends on objective communication situations and presupposed phenomena.

Survey results obtained, in 43 Vietnamese fairy tales surveyed, we identified 42 diologues using the elements of non-verbal address. In which: the elements of verbal address in the form of discourse include > 2 turns of words, include 12/42 dialogues, accounting for 28.57%; Dialogue pairs with missing the address oneself (speaker) or address others (listener) occupy the majority position (30/42 dialogues), equivalent to 71.43% of total dialogues in this form.

Example 1: *The evil genius asked:*
   - What?   [*"The fisherman and the evil genius",* Vietnamese 4]

In this story, we can determine the relationship between the evil genius and the fisherman, although we do not see the appearance of any elements of address to prove the relationship. This shows the subjective will of the characters when participating in communication.

- The elements of nonverbal address include one turn of word, mainly in the form of objective implicit address, with the following main contents:

+ Bringing the content of comments and announcements.

Example 2: A *crow make up for a peacock. Finished, it looked at the peacock, nodded:*
   - So beautiful! Now it's my turn.

                                      [*"Crow and peacok"*, Vietnamese 1, The Kite]

   + Orders, requests.
   Example 3: *The fairy said:*
   - When you get home, please open it!

                                      [*"Valuable wood forest"*, Vietnamese 3, The Kite]

   + Ask

Example 4: *One day, first doctoral candidate was on duty in the lord's palace. The Lord said:*
   - I eat enough delicious things in the world but still not feel good. If you know something

delicious, tell me.

   The first doctoral candidate said:
   - Have you eaten the "sprout stone" yet?

                                        [*"Eat the sprout stone",* Vietnamese 4]

   + Prediction.

Example 5: *The mandarin said the monk prepare offerings to worship the Buddha, then called all the monks and Buddhist woman-devotee, servants, and gave each person a handful of rice and said:*
   - Our temple has lost money, the culprit is unknown. Each person should hold a handful of rice soaked in water, then run around the altar while praying to the Buddha's name. Buddha is very sacred. Whoever cheats, the Buddha will make the rice in that person's hand sprout. Thus, the truth and fail will be clear.   ["*Ingenious arbitration*", Vietnamese 5]

2.3. The characteristics of address term used by characters in Vietnamese fairy tales with regards to their structure.

2.3.1. Personal pronouns
In terms of structure, personal pronouns can be divided into:

Table 2. Classification of structural features of personal pronouns used as means of address

Distribution Structural features	Number of appearances		Usage frequency	
Singular	30	60.0%	98	74.24%
Plural	20	40.0%	39	25.76%
Total	50	100%	132	100%

The table above shows that singular personal pronouns play a major role in the personal pronoun system in Vietnamese fairy tales. In terms of quantity, singular personal pronouns account for 60.0%, and in terms of their ability to hold a specific function in the text, they account for 114/153 (uses), equivalent to 74.5%. The highest are the pronouns *ta (I)* (30 times used), *ngươi (you)* and *tôi (I)* (12 times used), *mình (I -friendly)* and *cậu (you-friendly)* (10 times used), and so on. Plural personal pronouns account for 40.0%, and their ability to enter into the function is also very low, accounting for only 39/156, equivalent to 25.0%. The highest is the pronoun *chúng ta (we)* (8 times used), *các bạn (you)* (6 times used), *họ (they)* and *bọn tớ (we)* (3 times used), and so on. In terms of structure, the singular personal pronoun is composed of a monosyllable, while plural personal pronouns are composed of two or more morphemes. Plural personal pronouns have the following main construction

methods: combining unit nouns with personal pronouns *"chúng" (they), "đứa" (guy)*, and so on + personal pronouns. For example, *chúng cháu, chúng tôi (we), đứa bé (baby, child)*, *mọi người (everyone)*, and so on. In addition, in Vietnamese fairy tales, a system of personal pronouns is used as loanwords of Chinese origin. These are the loanwords often used in the feudal era. For example, *ngươi (you), nàng (you, she), thiếp (you), chàng (you, he),* and so on.

Example 6: *Seeing this, the four children said together:*

*- **Father (cha)**, it's not difficult to break each one!*

The father then said:

*- Correct. Thus **you (các con)** all see that divided is weak, combined is strong. So **you (các con)** have to know how to love and take care of each other. With unity, there is strength.*

["*The story of the bundle of chopsticks*", Vietnamese 2, The Kite]

In the above example, using both singular personal pronouns and plural personal pronouns we can determine:

- Address terms pairs: *cha (father)* (singular)/*các con (you)* (plural)

2.3.2. Kinship nouns

In terms of structure, kinship nouns used as means of address in 43 fairy tales are divided into 2 main forms: kinship nouns consisting of 1 morpheme and kinship nouns > 2 morphemes. The following results:

Table 3. **Classification of structural characteristics of kinship nouns used as means of address**

Distribution / Structural features		Number of appearances		Usage frequency	
1 morpheme		9	52.94%	47	75.8%
> 2 morpheme	Combined with personal pronouns/kinship nouns	6	35.3%	6	9.6%
	Combined with numbers	2	11.76%	9	14.52%
	Combined with noun unit/quantity	0	0%	0	0%
	Combined with elements indicating characteristics, properties, ...	0	0%	0	0%
Total		17	100 (%)	62	100 (%)

+ The group of kinship nouns includes 1 morpheme: accounting for 9/17 of the total number of kinship nouns as a means of address, equivalent to 52.94%. Their ability to hold a specific function is large (accounting for 47/62), equivalent to 75.8% of the use of kinship nouns as a means of address.

Typically, *con (you/son/daughter/child)* (16 times used), *chị (you/older sister)*, *anh (you/older brother)*, *bà (you/grandmother)*, *cháu (you/grandchild)* (5 times used) and *mẹ (you/mother)*, *ông (you/grandfather)* (4 times used).

+ The group of kinship nouns > 2 morphemes accounts for 8/17 of the total number of kinship nouns used as means of address, equivalent to 47.06%. Their ability to hold a specific function is very low, accounting for only 15/62 of the total usage of kinship nouns, equivalent to 24.12%. They have different configurations:

- Combined with personal pronouns/kinship nouns: accounting for 6/17, equivalent to 35.3% of the total number of kinship nouns. However, their frequency of use accounts for 6/62, or 9.6% of all other kinship nouns as means of address. For example: *chị em mình (we), anh em chúng cháu (we)* (1 use), etc.

+ Kinship nouns + numeral: Compared with the group of kinship noun > 2 morphemes, this subcategory accounts for the lowest number of 2/17, (equivalent to 11.76%), However, the highest frequency of use, accounting for 9/62 (equivalent to 14.52%). The nouns used are: *các con (you/children)* (8 uses), *các cháu (you/grandchildren)* (1 use)

+ Kinship nouns + unit noun: occupy 0/17

+ Kinship nouns + element indicating characteristics: in number, account for 0/17.

Example 7: *One day, the **boy (cậu bé)** said to his **grandmother (bà)**:*

*- **Grandmother (Bà), I (cháu)** have grown up. **I (cháu)** will work in the fields and grow rice so that I can cook rice.*

["*The Legend of the Sweet Potato",* Vietnamese 2, Knowledge Connection]

3.3. Proper name nouns

In terms of structure, the group of nouns indicating proper names in 43 Vietnamese fairy tales has the following main structural ways:

- Proper name nouns consist of 1 syllable, accounting for 17/74 of the total number of groups of nouns indicating proper names appearing. For example: *Mèo (Cat), Chồn (Weasel), lửa (fire), Hổ (Tiger), etc.*

Example 8: Four fairies were busy chatting, not knowing that Mrs. Dat had come to their side. She happily commented:

- You each have a look. **Spring** (Xuân) makes the leaves lush. **Summer** (Hạ) for sweet fruit, fragrant flowers. **Autumn** (Thu) makes the sky blue, for students to remember the first day of school. **Winter** (Đông) cherishes the sprouts of life so that in spring the trees will sprout. You are all useful, all lovely.

["*The story of the four seasons*", Vietnamese 2, The Kite]

- Proper name nouns+ kinship nouns account for 9/74 of the total number of groups of nouns indicating proper names appearing. For example: *Anh Gấu (Brother/Mr. Bear), Chị cáo*

(Sister/Ms/Mrs. Fox), etc.

Example 9: *Arriving at the gate of Heaven, seeing only a big drum, the toad said:*

Brother crab *(anh cua) crawls into this water jar.* **Aunt bee (cô ong)** *waits behind the door.*

Sister fox (chị cáo), **brother bear (anh gấu), brother tiger (anh cọp)** *hidden on the sides*

[*"Toad sues Heaven"*, Vietnamese 3, Connecting knowledge to life]

- Unit nouns + personal pronoun account for 8/74 of the total number of groups of nouns indicating proper names appearing.

Example 10: Cây tỏi *(garlic tree), con mèo (cat), con dúi (bamboo rat), etc.*

Example 11: *Heaven pointed at each tree and named it:*

- I name you **coconut tree (cây dừa)***.*

- I name you **areca tree (cây cau)***.*

- I name you **jackfruit tree (cây mít)***, etc.*

[*"The legend of dill tree",* Vietnamese 2, Connecting knowledge to life]

2.3.4. Nouns indicating profession - position

Surveying and classifying nouns indicating professions and positions used as means of address, the results obtained are as follows:

Table 4. **Nouns indicating profession - position are used as means of address**

Distribution Subclass	Number of appearances		Usage frequency	
Professions	3	21.42%	4	20%
Positions	11	78.58%	16	80%
Total	14	100 (%)	20	100 (%)

The data table shows that the number of nouns indicating position is nearly 4 times higher than the number of nouns indicating profession, and when they are used in the text, their frequency is 4 times greater than the number of nouns indicating profession. Nouns indicating positions appear with high frequency, typically the noun *vua (king),* which is used 4 times. *Quan (mandarin)* and *chúa (lord)* are also used 2 times each. Nouns indicating professions only appear in the text 1 to 2 times. In addition to the nouns indicating professions and positions with common expressive nuances, the combination of nouns indicating professions and positions with kinship nouns, adjectives, etc. also creates markedly expressive meanings for this group of nouns.

Example 12:

The **mandarin (quan)** *ordered the village officials to bring the woman to ask that:*

- Why are you badmouth! Chicken is cheap. Why did you bawl out loudly?

The woman said:

- ***Mandarin** (quan), I took care of it for a long time to get a nest of chicken eggs. Now someone has taken both chickens and eggs, can't be angry!*

[*"Ingenious arbitration"*, Vietnamese 5]

2.3.4. Others forms of address

Based on the table…., we proceed to classify other addresses and determine the following structures:

- Kinship nouns + personal pronouns / professional words (accounting for the total number of other types of address).

- Proper name nouns/ professional words + kinship (accounting for 2/14 of the total number of other types of address).

- Kinship nouns + proper nouns / professional words (accounting for 1/5 of the total number of other types of address). For example: *Bác đánh cá (fisherman), etc.*

- Jargon (accounting for 1/5 of the total number of other types of address): *Muôn loài (all beings).*

Example 13: *The heaven was so poor, invited toads to come in. Toad said that:*

- *Your God! For a long time, the world has not received a drop of rain. You needs to make rain immediately to save **all beings (muôn loài)**.*

[*"Toad sues Heaven"*, Vietnamese 3, Knowledge connection]

3. CONCLUSION

Research results of 58 identified dialogues, the author classified the address terms in Vietnamese Fairy Tales into two explicit form (47/58) and implicit form (11/58). Based on this result and the division of address terms by author Nguyen Van Khang, we have identified 5 types of address, including: personal pronouns, personal name nouns, kinship nouns, nouns indicating profession, position and other forms of address The above forms of address appear inconsistent, the forms of address by personal pronouns is used to address the most. Based on the results of the classification of the forms of address, learn deeply about the structure of the forms of address. Each form of address has a different structural pattern, and reflects the meaningful characteristics expressed through the address such as: respect and revere for elders, people with status, authority, or deities; distinguish and locate the character's position in society; respect, affection, solidarity and respect among members of the community; sometimes showing negative nature, showing alienation, downplaying the personality and status of the people mentioned. Above all, through the words that reflect the culture in communication of the Vietnamese people.

4. ACKNOWLEDGEMENT

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