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THE LINGUISTIC MEANS USED FOR ADDRESS IN THAI FOLKTALES

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ABSTRACT

This article is based on theories of address of Thai and surveys the address terms in 25 folktales from “Sor. Plai Noi (2009). Thai Folktales (8th edition)”, published by Ruam San Company Limited, to classify different address forms. we identified six address forms used by characters in Thai folktales: by other combinations, by kinship nouns, by personal pronouns, by names, by titles, and by other terms. The address forms in Thai folktales are not only ways of naming but also reflect cultural values, respect for elders, deities, and family members. They express honor, distinguish social status, and show reverence for characters in high positions, while also creating intimacy in folklore. This language helps build the personalities and relationships between characters, making Thai folktales always lively and close to life.

KEYWORDS: linguistic means, address forms, folktales, Thailand.

1. INTRODUCTION

The address is the primary element indicating the pronouns and determining the communicative roles of characters. Accordingly, address terms not only facilitate communication but also impact its development or conclusion. Using appropriate and skillful address terms ensures smooth communication; conversely, incorrect or face-threatening address can end conversations and harm the interaction.

Folktales hold a special role in the perception, education, and nurturing of children's souls, and in the community at large. It can be said that folktales are foundational in forming the thoughts, emotions, and intellect of individuals. Preserving and developing the genre of folktales is crucial in education, shaping human character from a young age, and preserving and transmitting the cultural characteristics of Thailand.

In studying this issue, author Han Jianghua in the article “A Study of Kinship Terms in Thai from the Culture and Cognitive Perspectives” points out that Thai family relationship terms can be divided into two types based on origin: indigenous family terms and foreign family terms, and can also be classified into two types based on the user: civil family terms and royal family terms. Thai family terms are

distinguished in six different dimensions: parental relationship, age, gender, generational and kinship relations, blood and kinship relations, user and occasion of use. The unique rules of Thai family terms reflect the Thai concept of distinctions between higher and lower status, elders and children, levels of intimacy and distance. Additionally, Thai family terms reflect the forms of marriage that the Thai have experienced, and also express the Thai spiritual orientation towards familiarity, mental distance, and shadow thinking [Han Jianghua (2020)].

Author Somsong Buruspat, in the study “การแปรตามภูมิ ิภาคของภาษาและวัฒนธรรม กลุ่มชาติพันธุ์ ำงกลุ่ม ในเอเชียตะวันออกเฉียงใต้” (A regional variation of selected ethnic languages and cultures in Southeast Asia), dedicated Chapter 5 to discussing the basic address terms in Thai and other languages. In Chapter 5, the author analyzed the variation of basic address terms in Thai in Thailand, Laos, and Vietnam; provided comparisons of basic address terms and the basic address system of Thai in Thailand, Laos, and Vietnam [Somsong Buruspat (2018)].

Author Jatuporn Dompraiwan (จตุพร โคมไพรวลัย), in the study “การเปรียบเทียบระบบคำเรียกญาติในภาษาไทยและภาษาเมียน ำ (เย้า)” (A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree Master of Art Program in Thai - A comparison of the kinship address system in Thai and Yao languages)”, researched the system of kinship terms in Thai and Yao languages; compared the differences in kinship terms in Thai and Yao languages and the cultural characteristics reflected through the kinship term system [จตุพร โคมไพรวลัย (2012)].

The article provides an overview of address in the Thai language; surveys, classifies, and analyzes the address forms used by characters in Thai folktales.

2.2. CONTENT

2.1. Overview of Address in Thai

In Thai culture, address plays an important role in expressing social relationships, respect, and the social position of individuals in daily communication. Here are some key aspects of address in Thai.

- In Thai, people often use prefixes and suffixes to indicate relationships and social positions.

The choice of address terms often reflects the respect and level of familiarity between individuals. Thai people are very sensitive to using address terms appropriate to the social position and age of the person they are talking to.

For example: In an encounter between two Thai people - a young person and an older person, the choice of address terms can show respect and familiarity between them. When a young person meets an older person, they often use the address term "คุณ (Khun)" to show respect and politeness. Meanwhile, the older person may use the address term "นาย (Naay)" or "น้อง (Nong)" to refer to the

young person, showing closeness and care. Using appropriate address terms in this case reflects the sensitivity of Thai people to culture and social traditions. Thais often pay great attention to using address terms that are appropriate to social positions, age, and the level of familiarity between individuals. The choice of appropriate address terms is not only an expression of politeness and respect but also a way to show care and closeness between individuals.

In Thai culture, [Patchanee Malikhao (2023) Culture and Communication in Thailand, Springer, <http://www.springer.com/series/13565>], the use of personal pronouns and forms of address is an important aspect of social communication, reflecting the hierarchical nature of Thai society. These pronouns are influenced by factors such as age, social status, gender, and the relationship between the speakers. For example, using terms like "pii" even with those just slightly older than oneself is common and expected, emphasizing the importance of age and respect in social interactions in Thailand.

Additionally, family relationship terms and professional titles are often used as pronouns. For example, calling someone by their profession such as "teacher" or "doctor", or using terms like "father" and "aunt" is typical. This reinforces social roles and the hierarchical system, as individuals must navigate layers of respect and formality in their language use.

Thai pronouns are also distinguished by gender and context, with different terms used based on the speaker's gender and the formality of the situation. For example, men might use "pöm" while women use "chán" to refer to themselves. Pronouns like "kun" (you), "káo" (he/she), and "pûak-rao" (we) remain the same in different contexts but reflect the fundamental hierarchical structure of Thai society.

- Terms and expressions in the address often reflect the cultural values and social concepts of the Thai people. Using appropriate and suitable address terms demonstrates respect and politeness in communication. For example, the use of personal pronouns and address forms is an important aspect of social communication, reflecting the hierarchical nature of Thai society. These pronouns are influenced by factors such as age, social status, gender, and the relationship between the speakers. For example, using terms like "pii" even with those just slightly older than oneself is common and expected, emphasizing the importance of age and respect in social interactions in Thailand.

Thai has many different terms and expressions based on social relationships, age, and social position. This creates richness and flexibility in the use of address terms in daily communication.

Address forms in Thai include: 1/ Address form by surname + first name; 2/ Address form by personal pronouns; 3/ Address form by kinship nouns; 4/ Address form by other terms; 5/ Address form by titles; 6/ Address form by other combinations. We will use this classification to survey the address forms used in Thai folktales.

2.2. Address Forms Used in Thai Folktales

Surveying 24 Thai folktales, we identified 129 dialogues. From these dialogues, we conducted a survey and classification of the address forms. The specific results are as follows:

Table 1. Address Forms in Thai Folktales

No.	Address form	Addressing				Calling			
		Quatity	%	Frequency	%	Quatity	%	Frequency	%
1	Address form by names	3	4,41	3	1,12	6	4,96	6	2,21
2	Address form by personal pronouns	18	26,47	161	60,30	6	4,96	30	11,03
3	Address form by kinship nouns	20	29,41	55	20,60	29	23,97	88	32,35
4	Address form by other terms	1	1,47	1	0,37	15	12,40	27	9,93
5	Address form by other combinations	12	17,65	12	4,49	42	34,71	67	24,63
6	Address form by title	14	20,59	35	13,11	23	19,01	54	19,85
Total		68	100	267	100	121	100	272	100

From Table 1, we make the following observations: the address forms in Thai folktales have differences in addressing and calling. Specifically:

When addressing, there are 6 address forms with 34 address terms used. In terms of quantity, address form by kinship nouns makes up the largest portion with 20 out of 68 terms, accounting for 29.41%; address form by personal pronouns has 18 out of 68 terms, accounting for 26.47%; address form by title has 14 out of 68 terms, accounting for 20.59%; address form by other combinations has 12 out of 68 terms, accounting for 17.65%. Address forms with very low quantities include: address form by name with 3 out of 68 terms, accounting for 4.41%; address form by other terms has 1 out of 68 terms, accounting for 1.47%. In terms of frequency, address form by personal pronouns is used the most with 161 out of 267 occurrences, accounting for 60.3%; address form by kinship nouns has 55 out of 267 occurrences, accounting for 20.6%; address form by titles has 35 out of 267 occurrences, accounting for 13.11%. Forms of address that appear with very low frequency include: address form by name with 2 out of 267 occurrences, accounting for 1.12%; address form by other terms with 1 out of 267

occurrences, accounting for 0.37%. The frequency of appearance of address terms when addressing: by personal pronouns 8.94 times; by kinship nouns 2.75 times; by titles 2.5 times; by name, by other terms, and by other combinations each appear 1 time. The reasons for this phenomenon: firstly, due to the neutral characteristics of personal pronouns; secondly, Thais prefer using personal pronouns in communication to maintain personal distance; thirdly, Thais tend to close the communication gap by using kinship nouns as well as other combinations.

When calling, characters also use 6 address forms with 121 address terms used. In terms of quantity, the forms of address show discrepancies, specifically: address form by other terms has the largest quantity with 42 out of 121 terms, accounting for 34.71%; address form by kinship nouns has 29 out of 121 terms, accounting for 23.97%; address form by titles has 15 out of 121 terms, accounting for 12.4%; forms of address with low quantities include: address form by name with 6 out of 121 terms, accounting for 4.96%; address form by kinship nouns has the highest frequency with 88 out of 272 occurrences, accounting for 32.35%; address form by other combinations has 67 out of 272 occurrences, accounting for 24.63%; address form by titles has 54 out of 272 occurrences, accounting for 19.58%; address form by other terms has 27 out of 272 occurrences, accounting for 9.93%; address form by name has low frequency with 6 out of 272 occurrences, accounting for 2.21%. The frequency of appearance of address terms when addressing others: by personal pronouns 5 times; by kinship nouns 3.03 times; by titles 2.35 times; by other terms 1.8 times; by other combinations 1.6 times and by name 1 time. The reasons for this phenomenon: firstly, when calling, Thais prefer using neutral address forms (personal pronouns). Therefore, the number of terms in this form is low but the frequency is very high; secondly, the tendency towards familiarity is also one of the prominent trends in Thai forms of address to close the distance; thirdly, influenced by social factors – especially the monarchy and Buddhism, terms indicating titles also appear frequently.

To clarify the characteristics of these address forms, we will analyze the forms of address used by characters in Thai folktales in detail.

2.3.2.1. Address Form by Names

Address by name appears with very low quantities and occurrences in both addressing and calling. These terms include: Uoi (เอื้อย), Sapphasit (กุมารจิ้งกราบทูลว่า), (Chandravati (จันทราวดี), Rajamal (ราชมัลล), Ua (อ้าว), Xieng Mieng (เซียงเมียง), Cow (วัว), Rarrot (นกเขกเต้า). These are address terms that accurately identify the subject in communication and express intimacy and closeness between characters. For example:

[1] The men in the group helped lower the rope and assisted Chandravati in climbing up. Afterward, they asked her who she was and how she had fallen into the deep abyss. Chandravati recounted the story:

"My name is **Chandravati, daughter of Nandaka**, a great millionaire in Mithila. I was traveling with my husband and our servant. "Today, unfortunately, I encountered the robbers who killed my housekeeper, tied me up, and kidnapped my husband. "And when I strip off all my jewelry for them, they will rape me and force me to sacrifice my body to them. When I resisted, the robbers pushed me into this deep abyss. I don't know what will happen to my husband or what will happen next".

[18, Mr. Chet-Ta-Khup]

(ชายที่เดินทางมากลุ่มนั้นก็ช่วยกันเอาเถาวัลย์คล้องไปช่วยนางจันทราวดีขึ้นมาได้แล้วซักถามว่านางเป็นใครไปมาอย่างไรจึงตกลงไปในเหวนางจันทราวดีก็เล่าให้ฟังว่า:

“ข้าพเจ้าชื่อจันทราวดีเป็นบุตรธิดานักเศรษฐีใหญ่ในกรุงมิลิลาเดินทางมากับสามีและสาวใช้วันนี้พบโจรป่าช่วยกันฆ่าสาวใช้ของข้าพเจ้าแล้วมัดพาสามีของข้าพเจ้าไปและเมื่อปลดเครื่องประดับกายของข้าพเจ้าหมดแล้วก็จะข่มขืนบังคับให้ข้าพเจ้าพลีร่างกายบ่าวพวกเขาครั้นข้าพเจ้าพยายามขัดขืนพวกโจรก็ผลักข้าพเจ้าตกลงไปในเหวนี้ ไม่ทราบว่ามีสามีข้าพเจ้าจะเป็นตายร้ายดีประการใด”)

[18, เจตตคุปต์]

[2] One time, the king faced difficulties with eating, so he asked Xiang Mieng:

“**Xiang Mieng**, I find it hard to eat rice. How can I make it more delicious?”)

[18, Sri-Tha-Non-Chai-Xiang-Mieng]

(คราวหนึ่งพระเจ้าแผ่นดินเสวยพระกระยาหารไม่ค่อยจะได้จึงตรัสถามเซียงเมียงว่า

“เซียงเมียง กูกินข้าวไม่ค่อยได้ ทำอย่างไรจึงจะค่อยมีรสหวาน”

[18, ศรีธนนชัยเซียงเมียง]

2.3.2.2. Address Form by Personal Pronouns

The use of personal pronouns is very high in Thai folk tales. When addressing, there are 18/68 terms, accounting for 26.47%; and there are 161/267 times, accounting for 60.39%. When calling, there are 6/121 terms, accounting for 4.96%, and there are 30/272 times, accounting for 11.03%. It is such words as: we, I (พวกเรา), I (ฉัน/ ญ/ ผม), we (พวกเรา/ พวกข้าพเจ้า), you (เจ้า/ เอ็ง/ แก), มัน (It).

[3] In the evening, Mrs. Cham Suan (the royal gardener) went down to the riverbank to bathe. Suddenly, she spotted a floating raft approaching. As she looked down at the raft, she saw a dark-skinned child playing joyfully on it. Being childless herself despite many years of marriage, she felt delighted.

"Oh... this boy was born dark, as dark as a crow. I will raise **him** and give him a name."

Mrs. Cham Suan pondered for a moment. How should she name him to be fitting? Finally, she thought of something and exclaimed...

“Oh... I've got it. You were born dark, as dark as a crow, as dark as charcoal. Therefore, you shall be called “Thao Kam Ka Dam”.”

(บ่ายวันนั้นย่าจ่าสวน(คนเฝ้าอุทยานของพระราช)ลงมาอาบน้ำที่น้ำได้พบเปลอยน้ำโกส้เข้ามา ครั้นย่าจ่าสวนเพ่งมองลงไปในแพ.

“โอ... เจ้านี้เกิดมาตัวดำคำเหมือนอีกาแม่จะเลี้ยงเจ้าไว้และจะตั้งชื่อให้นะ” ย่าจ่าสวนนั่งคิดอยู่ครู่หนึ่งควรจะตั้งชื่ออย่างไรจึงจะสมรูปสมร่างในที่สุดก็คิดได้จึงร้องออกมาว่า...

“เอ... ข้าคิดออกแล้วเจ้าเกิดมาตัวดำคำเหมือนอีกาแม่เหมือนถ่านชื่อว่า “ท้าวท่ากาดำ” ก็แล้วกัน”

These are the address terms that accurately depict the subject in communication and reflect the intimacy and closeness between the characters.

2.3.2.3. Address Forms by Kinship Nouns

Address forms using kinship nouns is used extensively with a high frequency. When addressing, there are 20/68 terms, accounting for 29.41%, and 55/267 times, accounting for 20.64%. When calling, there are 29/121 terms, accounting for 23.97%, and 88/272 times, accounting for 32.35%. These include terms such as: grandmother(ยาย), grandfather (ตา), mother (แม่), father (บิดา/ พ่อ), uncle (uncle), younger sibling (น้อง/ นาง), I (กระผม/ ข้า/ อีฉัน/ ฉัน), you (เอ็ง); I, used by younger people or in formal situations (ข้าพเจ้า), wife (เมีย), you (เจ้า), son-in-law (เจ้าลูกเขย), younger sister (น้องหญิง), ...

[4] The grandson, when scolded by his grandmother-in-law like that, cried tears streaming down his face and went to the hunter, saying:

"Uncle hunter, please help me."

The hunter asked immediately, "What can I do for you?"

"I'm being scolded by my grandmother-in-law," said the grandson. "Surely you've been mischievous all day, otherwise they wouldn't scold you unless you refused to help with any work", the hunter scolded back.

"That's not true. I haven't been mischievous at all. My grandparents-in-law are angry because I let the crow eat seven boxes of peanuts and sesame seeds.")

[18, Two Grandparents]

(หลานชายเมื่อถูกยายคำตาดิเช่นนั้นก็ร้องไห้ น้ำตานองหน้าไปหานายพราน บอกว่า

“นายพรานช่วยหนูด้วยเถิด”

นายพรานจึงถามว่า “จะให้ข้าช่วยเรื่องอะไรกันเล่า”

“หนูถูกยายคำตาดิจะนายพราน”

“ก็แกล้งไปชนไม่เอางานเอาการนะเขาถึงได้ตีเอา” นายพรานดุซ้ำ

ไม่ใช่เช่นนั้นหรือหนูไม่ได้ชนอะไรเลยยายกับตาแกโกรธว่าหนูปล่อยให้อีกามาลักกินถั่วกิงงาของแกไปเจ็ดเมล็ดเจ็ดทะนาน”

[18, ยายกับตา]

2.3.2.4. Address Form by Other Terms

Address forms using other terms are used very infrequently. In addressing, there are 1 out of 68 terms, accounting for 1.47%; there are 1 out of 267 times, accounting for 0.37%. In calling, there are 15 out of 121 terms, accounting for 12.4%; there are 27 out of 272 times, accounting for 9.93%. These include terms such as: kid, little boy (เจ้าหนู/ เจ้า); friend (เพื่อน); old man (ตานี่); you all/ formal (ท่าน); beautiful person (ท่านทั้งหลาย); this guy/ this boy (อ้ายนี่); beautiful person (คนสวย); ...

[5] Fearing capture, Muông paid no attention to the betel nut behind his ear. While running, in a moment, the lower part of the betel nut fell out of his ear. The soldiers spotted Muong and immediately caught him, bringing him to meet the king. Upon meeting Muong, the king asked,

"Where are you from, **you mischievous boy**?"

"From the temple," Muông replied.)

[18, Three-legged rabbit]

(ความกลัวว่าจะถูกจับเลยไม่ได้ระวังกันพลูที่หัดหูเมื่อวิ่งไปวิ่งมาสักครู่หนึ่งก็พลูก็หลุดพวกทหารก็แลเห็นตัวสกัดจับไว้ได้และนำไปเฝ้าพระเจ้าแผ่นดินเมื่อทอดพระเนตรเห็นได้ทรงรับสั่งถามว่า.

“เอ็งมาจากไหนเจ้าเด็กชน”

“มาจากวัด” ม่วงตอบ)

[18, กระต่ายสามขา]

2.3.2.5. Address Form by Other Combinations

Forms of address using other combinations are used moderately in terms of quantity and frequency. When addressing, there are 12 out of 68 terms, accounting for 17.65% in quantity; and 35 out of 267 times, accounting for 13.11% in frequency. When calling, there are 42 out of 121 terms, accounting for 34.71% in quantity; and 67 out of 272 times, accounting for 24.63% in frequency. These include terms such as: all three of us (พวกเราทั้งสามคน), The prince of King Vijayaraija of Alika (‘ราชโอรสของพระเจ้าวิชัยราชแห่งเมืองอลิเกะ), baby elephant (ลูกช้าง), respected deity (เทพเจ้าผู้ทรงศักดิ์), Mr. Yen (คุณเย็น), Mr Rong (คุณหรั่ง), my younger sibling Ua (น้องอ้าวของพี่), uncle Chavara (พ่อชวาลา), brother Thao Khu Lu (พี่เจ้าท้าวขลุ), brother Xieng Mieng (อ้ายเซียงเมียง), naughty child (อีลูกจัญไร), ...

[6] Finally, a royal decree settled the case:

“For the first case. In fact, Mr. Chan had returned the cow to the plaintiff and had tied the cow to the plaintiff’s house, which they also admitted seeing. According to the law, it must be considered whether Mr. Chan had returned the cow to the plaintiff. However, this was due to the negligence of the plaintiff because at that time they did not immediately pen the cow. As for Mr. Chan, after returning and tying the cow, he did not inform the owner formally, which is also illegal, and borrowing the cow only for Mr. Chan’s personal use. Therefore, when the cow was lost, Mr. Chan bore the consequences and had to pay the plaintiff half the price of the cow. How does the cow’s owner feel?”

[18, Mr. Chan’s Misfortune]

(ในที่สุดก็มีพระราชโองการพิพากษาคดีโดยเด็ดขาดว่า

“สำหรับคดีในเรื่องที่หนึ่งนั้นความจริงดาจันได้นำโคไปส่งให้แก่โจทก์แล้วทั้งได้ผูกโคไว้กับเสาเรือนของโจทก์ซึ่งโจทก์เองก็รับว่าเห็นแล้วตามคความยุติธรรมต้องถือว่าดาจันได้ส่งโคให้กับโจทก์แล้วแต่เป็นความเลินเล่อของโจทก์เองที่ไม่รีบเอาโคเข้าขังในคอกเสียในขณะนั้นส่วนดาจันเมื่อเอาโคของโจทก์มาผูกไว้ก็ไม่บอกส่งเจ้าของให้เป็นกิจจะลักษณะเป็นการผิดกฎหมายเหมือนกันและเป็นการขี้มเอาโคของเขาไปใช้ทำประโยชน์ส่วนตัวของดาจันฝ่ายเดียวเมื่อโคของเขาหายไปเช่นนี้ จึงให้ดาจันเป็นผู้เสียค่าบาปเคราะห์ให้ราคาโคให้แก่โจทก์แต่ก็ตั้งหนึ่งที่ว่ามานี้เจ้าของโคจะว่าอย่างไร.”

[18, เคราะห์ของดาจัน]

2.3.2.6. Address Form by Titles

The form of address by titles is used with average quantity and frequency. When addressing, there are 14/68 terms, accounting for 20.59%; 35/267 times, accounting for 13.11%. When shouting, there are 23/121 terms, accounting for 19.01%; 54/272 times, accounting for 19.85%. These are the terms: your Majesty (ข้าพพระองค์), Lord Buddha (ข้าพระพุทธเจ้า), Commoner (ผม), gods (พวกข้าพระบาท), my lord (หม่อมฉัน); novice monk (เณร), your Highness (เสด็จพี่), your Majesty/ for a Queen (พระแม่เจ้า), sir/ Mr (นาย), hunter (นายพราน), venerable father (หลวงพ่อ), master/ teacher (พระอาจารย์), ...

[6] Pong stepped into the room, carrying a tray of betel nuts that he brought along and offered it up. Then he burst into tears.

"I can't believe it. Just yesterday I saw him, and by midnight he was gone."

"Yeah, I just saw it too, suddenly dead like that. So what's the plan now?" Monk Dee asked curiously.

"We'll hold a ceremony tonight. I've come to invite you, and three other monks to chant prayers. And tomorrow morning, I'll invite again in the morning, please don't forget tonight. I'll have to prepare some other chores at home, so I ask for permission to leave".

[18, The Cunning Monk]

"อ้ายปองขึ้นมามบนกฏีเอาพานหมากที่ถือมาด้วยเข้าไปถวายแล้วก็ร้องไห้สะอึกสะอื้น

"ไม่น่าตายเลยทีเดียวนะ เมื่อวานยังเห็นอยู่หลัด ๆ พอยามสามก็ตายเสียแล้ว"

"เออถึงว่าข้าก็เห็นๆอยู่ไม่น่าตายเลยทีเดียวนะแล้วนี่จะทำยังไงกันล่ะ" ขวัญฉีก

"สินนี้ก็จะสวดขอรับมมมานี้ก็จะนิมนต์หลวงพ่อกับพระอีกสามองค์ไปสวดพระธรรมแล้วพรุ่งนี้ก็จะนิมนต์ฉันเข้าด้วยเลยสินนี้หลวงพ่อย่าลืมนะครับผมจะต้องไปจัดงานที่บ้านอีกผมลาละครับ"

[18, เณรเจ้าเล่ห์]

The use of nicknames in Thai language often reflects close and friendly relationships between individuals. Using nicknames typically brings a sense of comfort and cheerfulness in everyday communication".

3. CONCLUSION

In communication, address is the first sign that identifies participants and establishes and maintains conversation. In Thai folklore, authors use six types of addressing including: other combinations, kinship nouns, personal pronouns, names, titles, and other terms. These address forms not only call names but also deeply reflect cultural values, respect for elders, spiritual beings, legendary figures, and family members. Furthermore, these address terms demonstrate honor, social status differentiation, reverence for high-ranking individuals in society, as well as intimacy, closeness, and respect in folk culture. This makes characters not only symbols of cultural values but also profound religious beliefs among Thai people.

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