



## Cultures and Works of Tay People Through Vocative Words

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### Abstract

*Culture has a close relationship with many fields, including Linguistics. Language is a special product of culture. It is a means of communication and a tool for thinking. Language is a means to reflect, maintain and develop culture. Any meaningful sign of a language contains a cultural element. Vocative words are one of those cases. The article explores the vocative words system in the language of the Tay people in Tuyen Quang Province, Vietnam and concludes that culture is not only a factor that generates language, but also an environment for language to exist and develop. Through the system of vocative words in the Tay language, it shows the cultural characteristics of respect affection of the Tay people.*

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## Introduction

Language and culture have a connection that is both organic and unavoidable (Mendoza-Denton, 2014), since they are inextricably linked to one another. The connection between language and culture has been the subject of a significant number of academic investigations. Language is the medium through which the ethos of a country may be conveyed. The link between language and culture is intimate; thus, culture must exist wherever language does and vice versa (Furstenberg et al., 2001; Delpit & Dowdy, 2008).

In the field of linguistics, which specializes in the study of the link between language and culture, there is a concept known as a "language picture of the world." This concept refers to a vision of reality that is communicated via linguistic signals. language and their meanings - the division of the universe by language, the organization of objects and phenomena by language, and knowledge about the world that is buried in the meaning system of words" Language is both a product and a work. Tool for the execution of mental processes by humans It is the key to unlocking the mystery behind the workings of the human mind.

The core of a nation's culture may be summed up in one phrase: its national cultural identity. Because language is the medium via which the national cultural identity is communicated, the aforementioned phenomenon is referred to as "national cultural qualities of language." Researchers are interested, among other things, in the connection that exists between language and culture.

Nguyen Duc Ton made the following observation on this connection: "As a component of spiritual culture, language maintains a distinctive place in it." Language is not only necessary for the emergence, development, and functioning of other aspects of culture, but it is also a vital instrument for doing so. Language is one of the most defining aspects of the culture of

any given country. Language is the medium through which the distinctive features of a nation's culture are most effectively transmitted from generation to generation (Roth & Lawless, 2002; Nelson & Fivush, 2004; Sinha, 2015).

The author Pham Duc Duong, who also discusses the connection between language and culture, argues that language is a method and material to portray the meanings of many components of culture, and he places an emphasis on the function that language plays in this connection. Language is the only substance that gives an artist the ability to construct any picture in a setting that has depth, complexity, sophistication, and attraction to others. The writers believe that there is an inherent connection between language and culture; as a result, they refer to this connection while analyzing the link between the two. That partnership entails not only an inclusive relationship but also an engaging interaction between the parties involved (Ross et al., 2010).

Language is the most important means of human communication. Through communication, the peoples of the world have exchanged knowledge and information about the customs, practices and beliefs of each nation (Al-Alawi et al., 2007). Culture has appeared since there were people and in all historical periods, culture has developed inseparable from people (Hareven, 2019). Therefore, all aspects of human life are associated with the development of culture. Therefore, people easily recognize the characteristics of culture in life. In the process of continuous development of culture, the characteristics of culture are expressed specifically in the names of geographical objects - place names. Therefore, in the place names contain one or several certain characteristics of the culture. It can be the production process, history, society, religion, belief, thinking of each nation. Those characteristics of culture are classified into material culture and spiritual culture (Gilbert et al., 2019). Therefore, studying the linguistic-cultural features of place names is an important issue for linguistics.

Based on the characteristics of people's behavior with the natural and social environment, in awareness, and in the organization of communities between cultures, there are two types of culture: static culture (agrarian origin) and nomadic (nomadic origin). The characteristics of Vietnamese language have shown the characteristics of wet rice culture (culture respects static - the basic characteristics are: cultivation, settlement, respect, harmony with nature, respect, respect and dignity, virtue, respect for culture (in contrast to the dynamism - Western countries - animal husbandry, nomadism, arbitration, martial arts, personal respect, etc of the Vietnamese people on many aspects, including the richness of the vocative word system.

Vocative words are a system of words that the communicators need to choose to establish their position. Through vocative words, we know a lot of information that it contains, including cultural information. Culture reflected in vocative words represents the thinking and reality of the speaker's objective world and forms of community cultural expression. The work "Reflecting the culture of respect affection of the Tay people through vocative words" explores the reflection of the national culture through the Tay's vocative words, thereby showing the relationship between language and culture.

## Methods

All data we collect from reliable sources through interview and questionnaires. This study mainly uses qualitative methods, with synthesis, analytical and inductive methods, combined with historical and dialectical materialism analysis methods. Authors also use some research methods, including document analysis, pedagogical observation, qualitative analysis along with analysis of previous studies.

## Results and Discussion

### Vocabulary and vocative words

Addressing is an activity that takes place continually, often over the course of a discussion, and is the word of both the speaker and the listener. Addressing is an act of speaking and has a rather obvious link with civility in the context of communication. When it comes to addressing one another in Vietnamese, societal standards exert a significant amount of pressure. Additionally, the selection of vocative terms is governed by social conventions. There are two components included in addressing: referring to oneself in front of other people or having a conversation with oneself. Ho is a manner of addressing the person who is conversing with you, conveying information about the context of the conversation as well as the dynamic between the two of you.

When two people communicate to one another, they address one another by referring to themselves and calling the other person by a name that indicates the nature of their connection. Identical to the use of the first person. A person who asserts that they were the first of something in the singular. When referring to the plural, first refers to two or more persons. The first personal methods are the references made by the speaker to themselves. In a similar manner, answer the questions of the second individual. The reference to the listener is the second personal method that may be used.

As a result, the writers discuss the qualities that define the vocative and the categories that include vocative terms. Words that function as vocatives are those that are employed in communication and discourse between the first person (the speaker) and the second person (the listener). Avoid using vocative terms since the third person is only an item that is brought up when the first and second persons are speaking.

### Tay customs

**Eating:** In the past, the Tay people were known to mostly consume sticky rice in some locations. Additionally, almost every household also consumed boiling rice and fried rice. A wide variety of fruit cakes, including Chung cake, shoe cake, gai cake, dei cake, gio cake, donut, drift cake, and banh chung, are often baked around the time of the New Year and other winter festivities. Particularly noteworthy are the lovely flour cakes that are loaded with flour. The immature glutinous rice that is used to make ant eggs and nuggets is either roasted or cooked by fire before being crushed into a powder.

**Wearing:** The Tay people's traditional garments are made of self-woven cotton fabric that has been colored indigo. There is very little stitching or other embellishment on these garments. Women often wear slacks or skirts, a short blouse on the inside, and a tunic on the exterior of their clothing. The Ngan group wears a shirt that is a little bit shorter, the Phen group wears a shirt that is brown, the Thu Lao group wraps a scarf in a pointed top on the top of their head, the Pa Di group wears a roof-shaped hat, and the Tho group wears it as the Thai people do in Mai Chau (Hoa Binh).

Where the Tay dwell may be found in the valleys of the provinces that are located in the Northeast of Vietnam. These provinces include Quang Ninh, Bac Giang, Lang Son, Cao Bang, Bac Can, Thai Nguyen, Ha Giang, and Tuyen Quang. They like to settle in densely populated communities, many of which have hundreds of rooftops.

A home built on stilts and supported by ribs constructed in the manner of trusses with 4, 5, 6, or 7 columns is the traditional dwelling of the Tay people. Tiles, thatch, or palm leaves are used

to cover either two or four of the roofs of this home. The home is either completely covered with wooden planks or is encircled by them.

Means of transportation: The Tay people often place items that are little and compact on a pole to carry or put them in a cloth bag to wear on their shoulders. On the other hand, when they have items that are large and bulky, they utilize human muscle to carry or pull buffaloes. In addition to that, they use array as a mode of transportation. The feudal regime is a particular kind of social structure typical of the early feudal period. It was aristocratic and hereditary in nature and passed down via families.

In the area that falls under his authority, he is the proprietor of everything, including the land, the woods, the mountains, the rivers, the streams, and so on. Therefore, has the right to govern the people who live on that territory, exploit them with slave labor, and force them to migrate here. This gives them the right to do so. Forced to pay tribute in addition to providing unpaid work and rent in kind. The use of torture as a form of interrogation and punishment can be traced back to very early times and continued right up to the turn of the 20th century.

Tet holiday: During the course of a single year, several Tet holidays take place, each of which has a unique significance. The most elaborate celebrations take place at the Lunar New Year, which marks the beginning of a new year, as well as during the full moon festival in July, which honors ancestors and celebrates the full moon. The New Year celebration that is held to honor the spirits of buffaloes and cows takes place on the sixth day of the sixth lunar month. This celebration takes place after the new rice transplant and Tet, which are both held before the harvest and are very typical of Tet for farmers who grow wet rice.

### **Calendar: The Tay people follow the lunar calendar**

Learning: The Tay Nom script is based on the hieroglyphic alphabet and is very similar to the Nom script that was used in Vietnam. Both scripts were developed about the same time in the 15th century and were used to record poetry, hymns, and worship songs... The Tay-Nung alphabet is based on the Latin alphabet. Latin was created in 1960, and it continued to exist and be taught up until the middle of the 1980s in elementary schools located in regions inhabited by Tay and Nung people.

The Tay people have a rich artistic and cultural tradition, as seen by the various traditional songs that they sing, such as luon, wind slu, puoi pac, puoi gioi, and ven eng... Lun comprises gliding palm, sluong luong, gliding then, gliding her oi... is a form of lovemaking. distributed over a great many locations. People congregate in large numbers at times of celebration, such as during festivals, weddings, the opening of a new home, or when visitors arrive to the village. In certain areas, in addition to the ceremonial dance, there are also puppet performances that use fairly distinctive wooden puppets. Play: During the cage festival, at various locations, you may participate in activities such as badminton, chess, lion dancing, and tossing balls. Children spend their weekdays enjoying games such as spinning, playing, and playing with umbrellas.

We see Tuyen Quang is a province in Vietnam's Northeast region that is characterized by its hilly terrain and has a total natural area of 5,802 km<sup>2</sup>. There are approximately 800,000 people living in this province, with ethnic minorities making up 56 percent of the total population. Each ethnic group has its own traditional cultural identity, which has been passed down through generations. This identity is expressed through costumes, voices, customs and traditions (such as mourning, marriage, entering a new house, etc.), manners, behavior in families, communities, and villages; folk knowledge, especially outstanding unique art forms, folk songs

and dances, such as: Then singing of the Tay ethnic group; Sing Ca, Cao Lan ethnic group; singing Soong Co, San Diu ethnic group; Si ethnic group singing

The Long Tong festival is celebrated by the Tay ethnic group in the Na Hang, Lam Binh, and Chiem Hoa districts. The Communal festival of the Cao Lan ethnic group is held in Yen Son, Son Duong, and Tuyen Quang city. These are just two examples of the many festivals that are maintained and organized on a large scale. In particular, since 2014, the province has continued to maintain the organization of the Thanh Tuyen Festival, which is a one-of-a-kind Mid-Autumn Festival and has become a one-of-a-kind and one-of-a-kind tourism product of Tuyen Quang. The festival is held annually in association with the cultural events at the national and regional levels, and it attracts a large number of people and tourists from all over the world.

## Conclusion

The preservation and development of ethnic cultures in recent years have, in addition to the accomplishments they have accomplished, nonetheless been plagued by several constraints, such as the following: Some Party bodies and authorities are unaware of the role that cultural heritage plays in socio-economic development. As a result, they do not give the appropriate amount of attention to the preservation and promotion of the values associated with cultural heritage. People of all racial and ethnic backgrounds have a limited understanding of the importance of preserving cultural heritage and promoting its values, particularly with regard to the nation's intangible cultural legacy; in addition, they do not have a feeling of the need to do so. transmission of their heritage to next generations. The potential and significance of outstanding cultural assets for the development of tourism is still not being fully exploited to its fullest potential. There are a great number of intangible cultural heritages that are in danger of being lost. There is not a consistent effort put towards propagandizing, promoting, or introducing cultural heritage. The infrastructure for transporting people and goods and the network of institutions and facilities for cultural pursuits are not synchronized with one another. There are currently only a limited number of state financial sources available for investments in the preservation, promotion, and enhancement of cultural heritage treasures and relics. The prerequisites for the socialization work have not been satisfied.

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