

VOCATIVE EXPRESSIONS OF INTERPERSONAL MEANING IN THE DIARY OF DANG THUY TRAM AND THEIR EQUIVALENTS IN ENGLISH VERSION “LAST NIGHT, I DREAMED OF PEACE”

LỜI DIỄN ĐẠT XUNG HÔ THỂ HIỆN NGHĨA LIÊN NHÂN TRONG
NHẬT KÝ ĐẶNG THUY TRÂM VÀ BẢN DỊCH TƯƠNG ĐƯƠNG
“ĐÊM QUA, TÔI MƠ THẤY HÒA BÌNH”

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ABSTRACT: *This paper aims at analyzing, comparing and contrasting Vocative expressions denoting Interpersonal meaning in the Diary of Dang Thuy Tram and its English version 'Last Night, I Dreamed of Peace'. The model adopted for this paper is Systematic Functional Grammar as presented in Halliday [12]. Vocative expressions in the Diary of Dang Thuy Tram and their translational equivalents in Last night, I Dreamed of Peace are collected, classified, compared and contrasted in order to find out the similarities and differences between English and Vietnamese vocative expressions. The findings indicate that Vietnamese has more variety of expressions for addressing compared with English, which show different linguistic features between English and Vietnamese. On the basis of the findings, some implications are put forward for teaching and learning English for Vietnamese learners.*

Keywords: *Functional grammar, Interpersonal meaning, vocative expressions, the Diary of Dang Thuy Tram, translational equivalents.*

TÓM TẮT: Bài viết này nhằm phân tích, so sánh, đối chiếu các từ xưng hô biểu thị nghĩa liên nhân trong Nhật ký Đặng Thùy Trâm và bản tiếng Anh 'Đêm qua tôi mơ thấy hòa bình'. Mô hình được áp dụng cho bài viết này là Ngữ pháp chức năng có hệ thống như được trình bày trong Halliday [12]. Danh xưng trong Nhật ký Đặng Thùy Trâm và bản dịch tương đương trong Đêm qua tôi mơ hòa bình được sưu tầm, phân loại, so sánh, đối chiếu nhằm tìm ra những điểm tương đồng và khác biệt giữa hai ngôn ngữ. Kết quả nghiên cứu chỉ ra rằng tiếng Việt có cách diễn đạt cách xưng hô đa dạng hơn so với tiếng Anh, điều này thể hiện những đặc điểm ngôn ngữ khác nhau giữa hai ngôn ngữ. Trên cơ sở kết quả nghiên cứu, một số lưu ý được đưa ra đối với việc dạy và học tiếng Anh cho người Việt.

Từ khóa: Ngữ pháp chức năng, nghĩa liên nhân, lời diễn đạt xưng hô, Nhật ký Đặng Thùy Trâm, bản dịch tương đương.

1. INTRODUCTION

Halliday [12] proposed that language has three meta-functions, the ideational (experiential), the interpersonal and the textual. The interpersonal function (clause as exchange) plays the role of setting up and maintaining social relations, and indicates the

roles of the participants in communication. In a specific communication, to realize communicative intentions, the speakers naturally express themselves through language reflecting their attitudes, expressing personal characteristics and social class that they belong to in each context; also, while doing so, the

linguistic features that their social classes commonly use in the message revealed.

According to Nguyen Van Khang [3], addressing is a term used to refer to calling oneself by name and calling other people's names. It can be said that in any communication, actions and words of addressing are indispensable. Even in the case of the absence of a word of addressing, it can be considered a non-existence that carries a certain meaning.

The Diary of Dang Thuy Tram consists of two volumes of handwritten diaries of doctor and martyr Dang Thuy Tram from April 8, 1968 to June 20, 1970. This is also the name of a book edited by literary critic Vuong Tri Nhan based on the original text of these two diaries. The Diary of Dang Thuy Tram [5] has been translated into 18 languages and is known in many countries around the world. However, to date, research on this diary in terms of linguistics is still rare.

This article aims to analyze, compare, and contrast 34 vocative expressions expressing interpersonal meanings the diary [5] and their equivalent translations in the English version *Last Night, I Dreamed of Peace* [6]. The presented results are expected to be a very useful reference for language researchers, teachers and students in the process of teaching and learning English.

2. LITURATURE REVIEW AND THEORETICALBACKGROUND

2.1. A review of literature

Halliday [13] suggests that in the act of speaking, the speaker adopts for himself a particular speech role, and in so doing assigns to the listener a complementary role, which he wishes him to adopt in his turn.

Hao Feng [10], in her analysis through interpersonal meaning in public speeches, a case study of Obama's speech concluded that

different uses of mood, modal auxiliary, personal pronouns and tense can express different levels of interpersonal meaning.

In “*Tiếng Việt sơ thảo ngữ pháp chức năng*” Cao Xuân Hạo does not mention directly interpersonal meanings but he described speech acts and modality in the first part of the book as an important part of interpersonal meanings. [1]

In “*Đại cương ngôn ngữ học*”, volume 2, *Ngữ dụng học*”, Đỗ Hữu Châu also considers speech acts, allocution and interaction, an important part of interpersonal meanings. [2]

The Diary of Dang Thuy Tram has been translated into at least 16 languages and is well-known in many countries around the world. However, until now, researches on this diary are still limited in terms of linguistics. With a desire to clarify the reason why the Diary of Dang Thuy Tram has touched readers in many countries, we would like to do the research “An investigation into linguistic expressions of interpersonal meaning in the Diary of Dang Thuy Tram and their English translational equivalents in *Last night, I dreamed of peace in English*” to find out and analyze the linguistic expressions that Dang Thuy Tram used in her diary.

2.2. Theoretical background

2.2.1. Halliday's meta functions of grammar

Halliday's theory of functional grammar shows that semantics is the base of language. Halliday [11] says that a functional grammar is one that is pushed in the direction of the semantics and context is one the most important factors to create meaning for communication. In this case, the Diary of Dang Thuy Tram is a kind of text full of contexts, especially context of situation and context of culture as Halliday means in his theory (Halliday, [12]). Halliday always emphasizes the role of context in the text by saying that the

text has the power to create its own environment; but it has this power because of the way the system has evolved, by making meaning out of the environment as it was given (Halliday, [14]). This framework can account the reasons why many variants of vocative expressions in Vietnamese and a limited number of vocative expressions in the English version regarding to the two versions of the Diary of Dang Thuy Tram.

2.2.2. Interpersonal Meaning

Halliday [12] emphasizes that interpersonal meaning exists in the nature of conversation, which is the exchange-response relationship of clauses. Linguistic elements in that clause often contain interpersonal meanings such as evaluation, confirmation or denial, affecting the listener and also revealing the speaker's speaking intention. The interpersonal function or interpersonal meaning is shown in how language is used to influence the listener, to reveal the speaker's comments, attitudes, and behaviors.

Eggins [9] found that the link between language systems and the choice made by the speaker in the exchange enable us to see speakers making meaning about interpersonal: the extent of their intimacy, their level of familiarity with each other and their attitudes and judgments. In a speech, to accomplish the interaction with the audience is the initial purpose of every speaker.

In conclusion, interpersonal meaning concerned with the way language users build up or maintain appropriate relationships with others in society.

2.2.3. Vocative and personal addressing

A vocative is a term used in languages which express grammatical relationships by means of inflections. It refers to case from taken by a word usually a noun or a pronoun (Crystal [8]). English does not make use of this

case as it is not an inflection language but it makes use of an optimal noun or noun phrase to achieve address.

Quirk [15] defines a vocative as a nominal element added to a sentence or a clause optionally, denoting one or more people to whom it is addressed, and signaling the fact that it is addressed to them.

A vocative can take various forms ranging from a single name to a whole clause (Quirk [15]). In addition to the fact that vocatives can be used for catching the addressee's attention and maintaining contact between the speaker and addressee, they might also maintain social relationship between different participants. Vocatives are generally used as positive mark of attitude to signal either respectful distance or familiarity.

According to Collins dictionary, the vocative can be a proper noun, the pronoun you, or a noun phrase. The vocative can come before or after the main clause.

In conclusion, a vocative is a nominal element added to a clause to serve certain purpose related to either attracting the attention of the hearer or maintaining social contact between participants in conversation. The use of vocatives reflects an overlap of syntax, sociolinguistics and pragmatics concerning this area of language.

2.2.4. The Diary of Dang Thuy Tram and its English version 'Last Night, I Dreamed of Peace'

Dang Thuy Tram (born November 26, 1942, in Huế, Vietnam; died on June 22, 1970, in Duc Pho, Quang Ngai Province, Vietnam) was a Vietnamese civilian doctor who worked as a battlefield surgeon for the Vietnamese resistance during the Vietnam War. At the age of 27, she was killed by American occupation forces while on a trail in the Ba To jungle in the Quang Ngai Province of south-central

Vietnam. Her wartime diaries, which chronicle the last two years of her life, attracted international attention following their publication in 2005.

One of Tram's handwritten diaries was captured by U.S. forces in December 1969. Following her assassination on June 22, 1970, a second diary was taken by Frederic (Fred) Whitehurst, a then 22-year-old U.S. military intelligence specialist. Whitehurst defied an order to burn the diaries, instead of following the advice of a South Vietnamese translator not to destroy them. He kept them for 35 years, to eventually return them to Trâm's family.

In July 2005, Tram's diaries were published in Vietnam under the title Nhật ký Đặng Thùy Trâm (the Diary of Dang Thuy Tram, also known as Last Night, I Dreamed of Peace in the USA), which quickly became a bestseller. In less than a year, the volume sold more than 300,000 copies and comparisons were drawn between Tram's writings and that of Anne Frank.

The diaries were translated into English and published in September 2007. They include family photographs and images of Tram. Translations of the diaries have been published in at least sixteen different languages. [16]

3. METHODOLOGY

Since the main point of this study is to find out the linguistic expressions of interpersonal meaning in Nhat Ky Dang Thuy Tram and their translational equivalents in Last Night, I Dreamed of Peace, descriptive and contrastive methods are chosen as the main methods. The descriptive method describes and demonstrates how linguistics feature express interpersonal meanings in the Vietnamese and English version. The contrastive analysis is conducted to study the frequency and effectiveness of the employment of words, phrases and grammar

expressing interpersonal meaning in Nhat Ky Dang Thuy Tram and in the English version Last Night I dreamed of Peace.

Due to the described and contrasted data, this study will find out how effective the vocative expressions of interpersonal meaning are. Besides, description and analysis of the data, inductive investigative approach is applied to draw necessary conclusions. The other methods to be adopted include statistical and analytical ones.

4. FINDINGS AND DISCUSSIONS

The analysis of interpersonal meanings of addressing generally follows the same sequence as rhetorical moves; however, when the same interpersonal device is used in several moves, its functions tend to be discussed by taking into consideration all the moves in which it is used. Vocative expressions founded in the Diary of Dang Thuy Tram and its English version Last Night, I Dreamed of Peace consist of personal pronouns, proper names and noun phrases.

4.1. Personal pronouns

In the Longman dictionary, personal pronouns are defined as a system of pronouns denoting a grammatical category of person, which in English is made up of a series of morphemes. simple I, you, she, it, they and variations me, mine, yours, him, his... The above definition affirms that, when talking about forms of address, we must talk about personal pronouns, which means emphasizes the function of personal reference, often called personal grammatical category.

Personal pronouns are divided into 3 groups:

- First person: refers to the person speaking
- Second person: refers to the person you are communicating with
- Third person: refers to people who do not

participate in communication but are mentioned the conversation.

According to Pham Tat Thang [4] in the research paper Comparing the system of pronouns in Vietnamese and English, the equivalent pronouns in English and Vietnamese are described in the following table:

Table 1. Personal pronouns in English and Vietnamese

	Role	Vietnamese	English
Singular	First role	Tôi, tao, tớ, mình, con, cháu, bác, bà, người ta	I
	Second role	Mày, bạn, cậu, mi, người, con, cháu, bà, bố nó, u nó, nhà mình	You
	Third role	Nó, anh ấy, cô ấy, hắn, gã, y, nó, người, con (nó), cháu, chú (ấy), bố (nó)...	He, she, it
Plural	First role	Chúng tôi, chúng ta, chúng tớ, tụi tao, bọn này, chúng mình	We
	Second role	Chúng mày, bọn mày, bọn mi, các người, các bạn...	You
	Third role	Họ, chúng nó, bọn nó, tụi nó, người ta	They

The table above show that Vietnamese has more options for some personal pronouns, like using different words to address one person

versus many people.

According to Butt and his co-authors [7], although human factors are not considered a central part of the analysis of interpersonal meaning, any investigation must involve human interaction between first and second person. As speakers and addressees interact in conversation, they take up different roles – the speaker of one clause becomes the addressee of the next text as; in turn, addressee becomes the next speaker.

In the Diary of Dang Thuy Tram [5], we can see personal pronouns “I”, “We”, “You” used many times and referred to different people. Although this is a diary, the author sometimes talked to herself, and she often talked to other people in her imagination. You can be her mother, father, sisters or brothers, you can also be her friends, her patients.

(1a) *Các anh* đi rồi nhưng tất cả nơi đây còn ghi lại bóng dáng của *các anh*.

(1b) *You* have gone, but this place holds *your* shadow. [10/4/68]

(2a) Hãy nén đau thương lại đi *chú*.

(2b) Please smother *your* pain.

[22/4/68]

(3a) *Con* biết nói sao khi lòng con thương mẹ trăm nghìn triệu mà cũng đành xa *mẹ* ra đi.

(3b) What can *I* say when I love you a hundred, a thousand, a million times over and still I had to leave *your* side. [23/4/68]

(4a) Chị rất hiểu *em*.

(4b) I understand *you*. [05/9/68]

(5a) *Ba má* có tin rằng *con* sẽ vượt qua được không?

(5b) Do *you* believe that *I* will prevail? [06/7/68]

6a) Nước nhà chưa thống nhất, đồng bào miền Nam chưa được đón *Bác* vào Nam, mà *Bác* đã yên giấc rồi.

(6b) Our compatriots in the South haven't had a chance to welcome *you*, yet *you* have lain down to sleep forever. [03/9/69]

In the above examples, the author Thuy

used different personal pronouns to address such as: Chị, em, con, các anh, anh, các em, ba má... while their translational equivalents are I and you. It is easy to understand the differences between the way of addressing someone in English and Vietnamese. In English, “I” is used for the speaker and “you” is the hearer while in Vietnamese, a pronoun usually connotes a degree of family relationship or kinship. The personal pronouns used in the above sentences show the close relationship between the author and the receiver.

The pronoun Tôi (I), Anh, mọi người, cô (you) in the following examples show the relationship between a doctor and her patients, between her and her friends or someone she never met:

(7a) Cảm ơn tất cả *mọi người* đã dành cho *tôi* những tình thương mến thiết tha.

(7b) Thank *you* all for showering *me* with such warm affection. [13/4/68]

The pronoun Cô (You), Mình (I) are sometimes used to refer to the author when she wanted to talk to herself, and she is both the speaker and the hearer in these cases: (8a) *Mình* phải cố gắng hết sức vì San cũng như vì tất cả những người bệnh nhân!

(8b) *I* must do my best for San as well as for other patients! [15/4/68]

(9a) *Cô* vẫn là một đứa trẻ con.

(9b) *You* are still a child. [03/5/69]

In another situation, Cô (You) is used for a girl the author had never met before:

(10a) Người *cô* yêu sẽ không bao giờ về nữa.

(10b) *Your* lover will never come back. [13/3/69]

In English, the We is a plural pronoun to mention more than two persons including the speaker. However, in Vietnamese, there is an exclusive/ inclusive plural distinction in the first person: chúng tôi is exclusive (i.e., me and them but not you), chúng ta and chúng mình are

inclusive (i.e., you and me).

By inviting the listener's judgement and thus enhancing listener's involvement, the inclusive and exclusive 'we' was stressed in the following sentences:

(11a) Hứa với tất cả rằng *chúng tôi* và *riêng tôi* sẽ bình tĩnh vượt qua mọi khó khăn.

(12b) I promise all of you that *we* – especially *I* – will calmly overcome all these obstacles. [12/5/69]

(13a) *Chúng mình* đang sống trong những ngày căng thẳng tột bậc.

(13b) *We* are living in an extreme day. [16/6/70]

(14a) *Chúng ta* có tiếc gì đâu để đổi lấy độc lập tự do.

(14b) *We* do not regret anything exchanged for freedom and liberty. [12/5/68]

(15a) *Ta* vẫn còn đủ sức lật đổ hòn núi đó chứ các đồng chí?

(15b) Do *we* still have the strength to overturn this immensity? [30/7/69]

The use of 'we' referring to a group contributes to the construction of group identity by identifying and categorizing the members of the group and excluding others from membership in this group. While stating her membership of the group, the author defined her interpersonal relation with (members of) the audience by anchoring the group to his deictic centre, thus determining it as proximal in terms of the dimensions of space, time and modality; the establishment of a shared ideology and the continuity of in-group relations contributes to discourse coherence and to the perception of the existential coherence of the speaker and her comrades.

From the analysis of the above examples, we can summarize the personal pronouns used in *the Diary of Dang Thuy Tram* [5] and their translational equivalents in *Last night, I dreamed of peace* [6] in the following table:

Table 2. Personal pronoun system in the Diary of Dang Thuy Tram and its English version Last Night, I Dreamed of Peace

Vietnam	English
Chị, em, tôi, con, mình	I
Chúng ta, chúng tôi, chúng mình	We
Anh, em, các anh, ba má, các em, cô, mọi người, chúng bay, cháu	You

As we all know, personal pronouns have a variety of functions in spoken as well as written language, which can be interpreted from the aspect of social and political roles. In the Diary of Dang Thuy Tram, by using a variety of personal pronouns, the author achieves different interactive effects and reflects her perception of the relationship between the listeners and herself.

4.2. Proper names

In their explorer's guide, Using Functional Grammar [7], Butt, et al stated that in spoken language, speakers may add a direct address of some other kinds.

In Vietnamese, almost any noun used for a person can be used as a pronoun in communication. In the Diary of Dang Thuy Tram [5], proper names are used frequently. The author calls her middle name instead of her first name more than once in the following sentences:

(16a) Hãy quên đi *Thùy* ơi!

(16b) Let's forget it *Thuy*. [12/4/68]

(17a) Vẫn buồn ư *Thùy*

(17b) Why are you still sad, *Thuy*? [30/4/68]

When she added her middle name after the sentence, it was likely that she was reminding herself to what she was thinking, asking herself to overcome trouble. And she was not only the speaker but she also played the role of an active receiver.

Andrew X. Pham, the author of the translational version Last night, I dreamed of peace sometimes kept the word Thuy in his translation, but normally, Thuy was just only mentioned for the first time, and in the following sentences, Thuy was replaced by you. This is the difference in English and Vietnamese. While always referring to oneself or the audience by name in Vietnamese is considered friendly, and is the preferred way to converse among close friends, it would be considered strange in English.

(18a) Đừng để nó nổi cơn phong ba bão táp giữa tâm hồn *Thùy* nhé.

(18b) Don't let them bring a storm into your soul, *Thuy*. [17/5/68]

(19a) Có nghe không *Thuy*?

(19b) Are you listening, *Thuy*? [11/2/69]

Although there are differences between English and Vietnamese in expressing languages, their translational equivalents still keep the meaning and the tenor of the speaker.

Besides, there are a lot of names she called in her diary, such as brother Tan, M., Thuan, Huong, Khiem... All the names she mentioned are her close sisters, brothers and friends.

(20a) *Anh Kỳ* ơi! Cảm ơn anh, em không bao giờ quên tấm tình của anh đối với em đâu!

(20b) Oh, *brother Kỳ*, thank you. I will never forget your love. [17/4/68]

(21a) *Hường* ơi! *Hường* đã chết rồi sao?

(21b) Oh, *Huong*! *Huong* died? [22/4/68]

(22a) *M.* ơi, *M.* lại vô đó ư?

(22b) Oh, *M!* Are *you* coming in again? [28/6/68]

By calling their names, the author seemed to scream with bursting emotions. Furthermore, choosing a particular word among words with the same conceptual meaning but different emotional meanings may reflect different levels of emotion. Therefore, it can denote the author's positive or negative attitude and evaluation as in the following examples:

(23a) “*Phuong* yêu ơi, ở ngoài đó có lúc nào em thấy nỗi chua xót trong cảnh chia ly đang đến với từng gia đình Việt Nam.

(23b) Dear *Phuong*, you always feel the pain of separation within each Vietnamese family. [19/01/69]

(24a) *Cánh Nam* thân yêu ơi, ở đó những người thân yêu của ta chắc vẫn lo lắng nhớ thương ta...

(24b) Oh, the dear *South Wing*! Over there, certainly, my dear ones still worry for me and miss me. [12/7/69]

The author used the word “yêu, thân yêu” after a name to call a person, which means “Dear *Phuong*” and “Dear *Canh Nam*” are people and places that are close to the author and that the author loves and cherishes. These people, these lands are many. In English, the word Dear is used before names to create the same effect.

A special point in the Diary of Dang Thuy Tram to express interpersonal meaning is the way the author calls things around her. The noun phrases were preferred in her diary and Andrew X. Pham tried to keep the linguistic equivalents in his translation to make use of the effect of expressing Thuy Tram's feelings such as Mom, Dad, brother...

In her diary, the author spoke to the diary, to the North or even to her country.

(25a) *Nhật ký* ơi! Đừng trách Th. nghe nếu như Th. cứ ghi vào nhật ký những dòng tâm sự nặng trĩu đau buồn.

(25b) Oh, dear *diary*! Don't begrudge me these mournful lines. [15/6/68]

(26a) Chào *Phổ Khánh* thân yêu.

(26b) Good bye, *Pho Khanh* [31/12/69]

(27a) *Hà Nội* ơi! Đêm nay hồ Gươm vẫn vai chen vai.

(27b) Oh! *Hanoi*, tonight people are together. [06/2/70]

(28a) *Đất nước* ơi! Hai lăm năm trong lửa đạn vẫn còn kiên cường gan góc.

(28b) Oh, *my country*! Twenty -five years

immersed in fire and bullets; we are still strong. [07/5/70]

(29a) Ôi, *Miền Bắc* xa xôi, bao giờ ta trở lại?

(29b) Oh, *the far North*, when will I come back? [16/6/70]

In this way, the author turned inanimate objects into loved ones who can listen and understand what the author wants to say. The author sees the diary, the country or the North as close friends with whom she can confide all her feelings in the current context.

4.3. Noun phrases

In the Diary of Dang Thuy Tram, the author quite likes to use noun phrases in addressing and Andrew X. Pham [6] also tried to use equivalent noun phrases in his translation to take advantage of the effect to describe Tram's feelings.

Noun phrases accompanied by descriptive adjectives are also used in diaries such as my younger brother, my beloved comrades, heroes... See the following examples:

(30a) *Ôi người thương binh trẻ tuổi* kia ơi, tôi thương anh bằng một tình thương rộng rãi nhưng rất sâu xa.

(30b) Oh, *you young, brave wounded soldier*, my love for you is as vast as it is deep. [10/4/68]

(31a) Có hiểu không hờ *cô gái buống binh*?

(31b) Do you understand that, you *stubborn girl*? [09/5/68]

(32a) Nghe chẳng, *người bạn bắt tù* trong lòng tôi?

(32b) Do you hear me, *Khiem, immortal friend of my heart*? [14/8/68]

(33a) Sao mà em ngây thơ thế hờ *đứa em thông minh dũng cảm của tôi*.

(33b) Why are you so naive, *my courageous and intelligent little brother*? [17/8/69]

When using adjectives to describe the person that the author wants to talk to, the

author shows that she knows these people very well. This use of descriptive adjectives creates a powerful effect in communication, bringing the listener closer to the speaker, creating an intimate relationship between the speaker and the receiver.

The following examples are also ways of addressing with descriptive noun phrases:

(34a) Ôi! *Giặc Mỹ cuồng bạo*, tội ác của *chúng bay* đã chất đầy như núi.

(34b) Oh! *Cruel American bandits*, your crimes are piling up like a mountain. [5/11/69]

In the above examples, the use of the phrase “American Enemy Violent” along with the pronoun “we fly” clearly shows hatred and indignation towards the enemy. Through the way he addresses himself, the author clearly shows his bravery in the fierce war, his determination to defeat the enemy.

In short, in the Diary of Dang Thuy Tram [5], the author used a variety of ways of addressing to increase communication effect, even though in reality this is just a diary. The author sometimes acts as both speaker and listener. The author called her name when she wanted to convince and give advice to herself. In other cases, the author talked to people; it could be the author's father, mother, sister, brother, friend, patient, and sometimes just a stranger. The author not only talks to people but also talks to the diary, talks to the country, to the author's native North. By using proper nouns and names to direct the listener, the author shows that he really wants to call the attention of the recipient of the information. Furthermore, the use of noun phrases makes the conversation more effective because the author showed her close relationship with the listeners, which plays an important role in increasing efficiency in conversations. In the translation of *Last Night, I Dreamed of Peace* [5], equivalent pronouns have been adapted based on linguistics, while also retaining the

ways of addressing Vietnamese culture. One way or another, Andrew also tried to preserve equivalent elements in linguistic translation in using personal names or noun phrases that are unfamiliar in English.

5. CONCLUSION AND IMPLICATIONS

5.1. Conclusion

The analysis of expressions in the Diary of Dang Thuy Tram and the English equivalents given above has clearly shown some similarities and differences between the use of vocative expressions in English and Vietnamese.

Regarding similarities, both English and Vietnamese have appropriate vocative expressions depending on the communication context to increase communication efficiency. And to some extent, both languages share similar ways of using personal pronouns to perform linguistic acts.

However, because the language of each nation reflects and expresses the unique cultural thinking, customs, and traditions of that nation, the assessment of how to address people is different. In Vietnamese, the system of verbal etiquette, especially the system of addressing, is very rich. Vietnamese words of addressing are not only used to address and to express the relationship between objects when communicating but are also a means to express emotions. When the object of communication changes, the words of addressing change accordingly. In particular, each conversation character needs to have an understanding of the other person such as occupation, age, social relationship, family relationship, ... to avoid confusion and not knowing. How to address yourself properly. Correct use of addressing words shows cultural capital, understanding, politeness, and respect for the listeners. With its own characteristics, vocative words in Vietnamese are very diverse in type, flexible and rich in expressive colors in use.

While English usually only uses personal

pronouns, Vietnamese, in addition to first-person pronouns and second-person pronouns, also uses a number of nouns that indicate kinship such as: anh, em, chú, cháu, cụ, ông, bà, cha, mẹ, chúng bay,... to replace pronouns. And these kinship nouns tend to dominate personal pronouns. In addition, personal names and noun phrases can also be used as pronouns.

In short, choosing the form of addressing and words of addressing in communication is generally a social issue, it is governed by the conditions of the communication context. Communication context is expressed in many aspects such as: formal or informal nature of communication activities, social position and communication position of communication characters (sender, receiver) and emotional state between two characters communicating in communication: closeness, acquaintance or stranger, love, hate, anger, resentment or neutrality,...

Although there are differences in linguistic expressions between English and

Vietnamese, the English equivalents retain the interpersonal meaning that the author of the original language intended to convey.

5.2. Implications for English language teaching and learning

Understanding the correlation and differences in addressing between English and Vietnamese will make teaching and learning foreign languages easier. From the above analysis, it can be seen that, when translating vocative expressions from English to Vietnamese or vice versa, in addition to linguistic factors, the translator needs to clearly understand the communication culture in the source language to be sensitive in transferring the content of the source text to the target text. In addition, the results obtained from this research will more or less help English learners understand the content of written text, as well as flexibly apply addressing expressions to create interpersonal relationships in the communication process to achieve the highest efficiency in communication.

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