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Characteristics of Structure, Meaning and Culture of Personal Only in Ede Language in Vietnam

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Abstract---Personal names are classified as proper nouns belonging to the noun category in a language. They function as nominators, addressing a particular name of a person in a given communication setting. Each community or ethnic group has distinctive cultural and linguistic features in naming a person. The Ede's names are a subset of the proper names, with their semantic and structural characteristics. Upon the basis of reasoning and the survey and categorization result of Ede personal names in Vietnam, this research paper analyzes and illuminates the structural and semantic features of the components in proper names, such as middle names, given names, and surnames of the Ede. Thereby, this also indicates modern-day's Ede people's pattern in naming and sheds light on their cultural traits through their names.

Keywords---culture, characteristics, Ede language, proper names for people, semantics, structure, Vietnam.

Introduction

Onomastics is a study of personal names in terms of origin, structures, and semantics of names about each unique individual and species. There is a wide array of proper nouns, i.e., personal names, toponyms, object names, etc., in which personal names are the most important subject. Because they function as a distinctive nominator of a particular individual in communication, they are simultaneously the subjects of various scientific disciplines such as linguistics, ethnology, culturology, history, sociology, etc.; every ethnic group reflects its cultural and linguistic traits via giving names. The study on Ede's names will allow more insights into the lively culture and language of this ethnic group.

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Ede (or Rhade) people coexist with other ethnic minorities such as the Jarai, Raglai, and Churu, and their languages belong to the Western Indonesian branch of the Malayo-Polynesian language, classified as Chamic. These people are a group of Austronesians on the continent of South East Asia. There are currently 398,671 Ede ethnics (Committee for Ethnic Minorities - General Statistics Office, 2020, p.25) in Vietnam, ranked 11th in population among the ethnic groups in Vietnam. The Ede reside primarily in several provinces in Central Highlands and South Central Vietnam, for example, Dak Lak, Dak N ng, Gia Lai, Phu Y n, Khanh Hoa, etc.; the number of Ede people in Dak Lak is 298,534 people, accounting for 90,1% of their population in Vietnam and 17,2% of the province's population (Population and Housing Census, 2009). In these locales, Ede people are the second most populous group (just behind Kinh people).

The content of research on structural, semantic and cultural characteristics of proper names for people in the Ede language in Vietnam contributes to clarifying the structural and semantic characteristics of the elements in the proper name combination, such as middle name, personal name and surname of the Ede. Thereby pointing out the tendency of the Ede people to give their names in modern life and explaining the cultural characteristics of the Ede people in Vietnam through their names.

Method

The article uses the following methods: survey and survey a number of areas where the Ede people live in remote, isolated, coastal areas and the center of Buon Ma Thuot city, Dak Lak province; interviewing Ede people of age groups: 10-20, 30-49, 50-70; statistics and classification of personal names; Synthetic analysis, translation and comparison between proper names for people in Ede and Vietnamese.

Results and Discussions

A few subjects of reasoning on proper nouns

The conceptions of proper nouns

Studying proper nouns within the monosyllabic languages, linguists of Vietnamese have proposed the following definitions, i.e.:

Author Nguyen Van Tu, in the work (Tu, 1960), pointed out the restriction that "proper nouns consist of two parts, personal names, and toponyms". He also clarified the syntax of proper nouns in Vietnamese: "A proper noun has its first letter capitalized".

Nguyen Tai Can classify and deduce the characteristics of proper nouns: "Proper nouns consist of personal names, toponyms, titles of publications or names of eras or organizations. The characteristic of a proper noun is always to nominate a separate and unique entity. It is this trait that makes proper nouns distinct from other nouns in terms of both semantic and grammatical distinction." (Can, 1975).

Author Nguyen Anh Que distinguished the fundamental differences between common and proper nouns: "A common noun refers to general objects while a proper noun indicates a specific object in its generic group, i.e., the former

indicates a person in general but the latter addresses a particular individual.” (Que, 1976).

Dai Xuan Ninh, in his research (Ninh, 1978), “distinguished proper nouns by specific entities and phenomenon such as the name of a person, an object, a group or a separate event” The concept proposed by author Nguyen Van Thac additionally supplemented the connection between the characteristics of an object and its semantic meaning: “A proper noun, with regards to its meaning, illustrates a single unique object or thing and establishes no relationship between its features and the meaning of its name” (Thac, 1979).

Nguyen Thien Giap generalized the notion of proper nouns referring to physical and spiritual entities, their role in socio-cultural life, and their state of presence: “Proper nouns are words that address physical or spiritual entities, which is important to the socio-cultural life and they exist as *individuals* in the mindsets of each ethnic group” (Giap, 2002). The Vietnamese dictionary provides the concept of proper nouns: “A proper noun is a name of an individual, species distinct from others of the same types” (Phe, 2014). The concepts mentioned earlier have taken into account different aspects. Still, the authors all agree on several fundamental features of proper nouns:

- Proper nouns are used to address physical or spiritual entities. These stand out as single, separate, and specific things amid the collective;
- Proper nouns consist of personal names, names of places (toponyms), names of organizations (titles), names of eras, names of a separate event, etc.;
- Proper nouns play an essential role in a socio-cultural aspect of life and exist as separate entities in the mindset of each ethnic group. Proper nouns stand out among other nouns in terms of meaning and grammatical features.

Ede proper nouns are a component in the group of people's names, a subset of proper nouns. They are structurally and semantically special. Through the names of Ede people, a number of cultural features of the community find expressions.

Meaning of proper nouns

Based on the semantic property and the scope in which they are used, proper nouns can be classified into two categories: *proper names* including personal names, animal's names (several animals are named such as Misa Bear, Nick Puppy, etc.), geographical names, names of historical events; *brand names* are comprised of names of publications or brand names, etc. Here, *proper names* are the center of the discussion.

If grammatical words, in general, have either denotative or connotative sense, *proper names* only express denotative sense. Thus, *proper names* exhibit the category and class of phenomenon, entities, and men. Their acoustic format illustrates their denotative property and directly correlates with the individual, entities, or phenomenon in question. Despite belonging to a branch of a language's lexical words, proper nouns differ from other lexical words in terms of semantics and the scope of use. The term *defected lexical words* is coined to refer

to proper nouns by some authors. The reason for this is “proper nouns are unable to express general meaning but purely play the role of nominators” (Thang, 1996).

Common nouns can both express the generic meaning and address a single phenomenon, entity, or person in reality. Proper nouns function as expressions that distinguish phenomena, entities, and people without mentioning their general characteristics. Proper nouns refer to particular and separate objects, making them the best apparatus for perception. They refer to separate things in existence and those that pre-existed and are in imagination. Due to their defects in the semantic aspect, proper nouns possess no semantic structures similar to common nouns nor any connections with associationism or structuralism. Thus, the acoustic format of the former is of greater significance than that of the latter.

In addition to the denotative function when individualizing an object, proper nouns also have the *expressive property* used to express feelings or evaluations. For instance, when having children or great-grandchildren, Ede people prefer being addressed by *ama* (father), *ami* (mother) followed by the name of the first offspring, or *aduôn* (grandmother), *aê* (grandfather) followed by the name of their grandchild (the first offspring of their daughter). For example, *ama Thuôt* (father of *Thuôt*), *ami Bưng* (mother of *Bưng*), *aduôn Un* (grandmother of *Un*), *aê Thuât* (grandfather of *Thuât*), etc.; In communication, remembering and addressing the name of the counterpart contributes to stronger appreciation and approval.

Many fathers or mothers consider naming their children a crucial affair, by which their wishes and hopes for their children are expressed. Names of people play a role in reflecting the transformation of social perception. Proper nouns for Ede people are increasingly diverse and complex in the modern-day. They are associated with an expanding, developing, and interfering process among the ethnic communities in Central Highlands. The naming pattern of Ede people reflects their growing literacy level in today's time. Given the function to address individual and unique entities, there are several reasons or grounds to nominate things using proper nouns:

The objective reason “a feature or property of the object itself, chosen to identify it - this is the most common reason” (Ton, 2010). For instance, when naming places, Ede people usually follow these reasons:

- *Naming after their property*: *buôn Trấp* (a village with excessive mud), *buôn Cuah* (a village with excessive sand), *krông Knô* (river of masculinity), *krông Ana* (river of femininity), etc. - *Naming after their locations*: *buôn Ko Đông* (village at the upriver), *buôn Kô Siêr* (village at the outpost), etc.

- *Naming after the typical specialties of the geographic objects*: *êa Kuên* (Stream of abundant gibbons), *cư Drang* (Mountains of plentiful phoenixes), *cư Mố* (Mountain of bounteous female bamboos), *êa Tuôr* (Streams of exuberant snails), *buôn Alê* (Village of abounding bamboos).

- *Naming after the names of historical or mythical figures*: *buôn Ama Thuôt* (the village was named after its Chief from its establishment, *ama Thuôt* - Father of *Thuôt*); *buôn H'Đok* (the village was named after Lady *H'Đok*, a woman who were involved in founding and protecting the village); *krông H'Nang* (the river associated with Lady *H'Nang* in an Ede folklore), *êa H'Leo* (the stream associated with the legends of Lady *H'Leo*).

However, in the present time, there are other names of entities, unclear or unknown of the reasons for naming. This proves that thanks to changes in space, time, life, and interference and exposure to cultures and languages among ethnic groups, names, and their origins have become unidentifiable.

Subjective reasons, this is the reason “that not everyone can perceive, but only the addresser knows the naming reason of a person or thing.” (Ton, 2010). The subjective reasons when naming a person are recognizable in the traditional cultures of ethnic communities, such as Vietnamese people tend to borrow Han characters to name after their children as the embodiments of their dreams or aspirations; popular male names are Hung (Heroic), Dung (Brave), Cương (Powerful), Tuan (Good-looking), Tri (Wise), Minh (Bright), Hoang (Golden), etc. females are often called Hien (Gentle), Thao (Kindhearted), Hoa (Flower), Duyen (Charming), Trang (Modest), Trinh (Pure), Tuyet (Snow), etc. A few Ede people use animals' names to address their children, namely, *Un* (Hog), *Kra* (Monkey), *Yui* (Insect), *Sin* (Goose), *Tuôr* (Snail), *Pun* (Mouse-deer), *Ruê* (Fly), *Truôm* (Larva), *Bhi* (Bird*), *Tlăn* (Boar), etc., as a way to attach their children with certain characteristics of animals. Thus, when using a word to address a single thing, phenomenon, or person, besides a denotative sense, it also conveys the connotative meaning resulting from the objective and subjective reasons which the subject uses to address the objects.

Structural characteristics of the components in proper names of Ede people

Full names of Ede people comprise three components: *Middle name (gender-marked morpheme) - Given name - Family name*. Take the following table as an example:

Table 1
The structural combinations of Ede people's names

The components of the combinations of Ede people's names			Full names	Gender
Middle name	Given name	Family name		
Y	Klem	Mlô	Y Klem Mlô	Male
Y	Baby	B'krông	Y Baby	Male
H'	Linh	Niê	B'krông	Female
H'	Hip	Byă	H' Linh Niê H' Hip Byă	Female

Middle name

According to *table 1*, the *middle names* stand before the *given name* in the name compound and functions as a gender-marked determiner between *males* and *females*; *male's* names begin with a syllable, written as **Y**, and the *gender-marked determiner* and *given names* are either hyphenated (-) or not (there is no differentiation in speech). For instance: *Y- Sin B'yă / Y sin B'yă*; *Y- Nin Niê / Ynin Niê*; *Y- Măk B'krông / Y Măk B'krông*; *Y- Dít Apuôt / Y Dít Apuôt...*; *females' names*

* A kind of bird native to Central Highlands.

begin with a syllable, **H'**, including letter H and an apostrophe (') to the right of it. This symbol stands for the word *Hơ*. For example, *Hơ Lan Niê* becomes *H'Lan Niê*; similarly, *Hơ Ner Ksor* (*H'Ner Ksor*); *Hơ Yem B'yã* (*H'Yem B'yã*); *Hơ Mai Ktul* (*H'Mai Ktul*), etc.

The gender-marked determiners Y and H' must be accompanied by *given names* and *surnames*, which are written in full in administrative texts and documents. In communication and daily life, prefixes Y and H' are used to address strangers. When it comes to a relative or acquaintance who neither has a marriage nor children, the prefix Y or H' can be dropped during the conversation, and only the given name is used. In the case of an acquaintance who is married or has children, to address a female, use *ami* (mom) followed by the first child's name of hers, and as for a male, use *ama* (father) together with the first child's name of his. If the person engaged in the conversation has a grandchild (a baby of their offspring), addressing a female by *aduôn* (grandmother) along with the name of the grandchild (the baby of the first child) and addressing males by *aê* (grandfather) succeeded by the name of the grandchild (the baby of the first child). For example, *ami Bung* (Grandmother of Bung), *ami Hiêng* (Mother of Hiêng), *ama Loat* (Father of Loat), *ama Yoi* (Father of Yoi), *aduôn Năp* (Grandmother of Năp), *aduôn Phoi* (Grandmother of Phoi), *aê Nui* (Grandfather of Nui), etc.

Given name

The *middle name* is followed by a *given name*, associating with unique reasons. The survey of 660 Ede given names in Krông Ana District, Dak Lak Province, as presented in *table 2.2.*, shows that:

Meaningful *given names* account for 87/660 (13,18%), while those without non-meaningful ones take up 573/660 (86,82%). Causes contributing to the fact that the majority of Ede people are named without any particular reasons can be understood that Ede parents are not proficient in their own language, and consequently, they name their children randomly. Some Ede families even fail to make birth certificates for their offspring until they reach the age of three or four. During the registration of birth certificates, these parents simply count on civil officers who provide phonetic transcriptions of their children's names. In fact, a number of civil officers are not proficient in the Ede language. In schools, teachers have to rely on birth certificates to get the names of Ede students. Thus, a good quantity of Ede-*given names* is comprised of non-meaningful syllables which cannot be found in any Ede dictionaries, for instance: *H'Bem Ktul*, *Y Ngêch Niê*, *H'Ruri Êban*, *Y Pheng B'yã*, *H'Yem B'yã*, etc.

Table 2
Meaningful given names

No	Survey Unit	Age	Total	Meaningful given names		
				Quantity	Percentage	Examples
1	Ea Na Village	50-	126	18	14.28	<i>Y Un Apuôt</i> (Un: pig);
2	Dur Kmāl	70	112	24	21.43	<i>Y Pun Kbuôr</i> (Pun:
3	Village	50-	216	24	11.11	Mouse-deer); <i>H'Bhi</i>
4	Dray Sáp	70	206	11	5.3	<i>Niê</i> (Bhi: Bhi bird); Y
	Hamlet	30-	660	87	13.18	<i>Tuôr B'yã</i> (Tuôr:

TH Tinh	49	Snail); ...
Thương	10-	
Total	20	

When Ede people are engaged in social activities requiring their names, things get equally complicated. There is usually a distortion in letters after every time the name is registered or assigned for a task. Since the person undertaking the task are inept in Ede, a large number of Ede names are either incorrectly written or transcribed into Vietnamese, for instance, Y Kam E'uôl (Ede) / Y Cam Enhuôi (Vietnamese); H' Jun H'đok (Ede) / Hơ Dun Hơđót (Vietnamese); Y C|i Apuôt (Ede) / Y Chi Apuốt (Vietnamese),...

Incorrect writings of Ede's names lead to the fact that many *given names* are unclear in meaning, linguistic structures, and diction. The causes of such a problem are not only the in-proficiency in Ede of the undertaking party but also the fusion, interference, and borrowing between the Ede language and other ethnics such as Gia-rai, M'nông, Tày, Thái, K'ho, Viet, etc., and even English and French. Therefore, to refrain from this problem, the Government needs to provide specific rules on names of ethnic minorities (EMs) in accordance with their tongues along with corresponding Vietnamese transcriptions. This demonstrates respect for the cultural identity of EMs through their names and simultaneously describes the Vietnamese meaning in administrative communication.

Cases of meaningful *given names* in Ede may be due to coincidence, repetition, or some Ede parents are educated and proficient in Ede. Thus, when naming children, people try to find a certain reason to create meaning for their children's names. According to the tradition of the Ede, the naming of a child is a serious issue. Thus, when a child is born, Ede people perform a very solemn and sacred naming ceremony. In 87/660 given names of meaningful Ede given names, the percentage of naming motifs is as follows:

14,02% use animal names, such as *Un* (pig), *Kra* (monkey), *Yui* (weevil), *Sin* (goose), *Tuôr* (snail), *Pun* (mouse-deer), *Ruê* (fly), *Truôm* (larva), *Bhi* (bhi bird), etc.

11,21% use names of objects, jobs, and living space, such as *Wăng* (pickaxe), *Kam* (chaff), *Tlung* (gentle slope), *Bok* (renumerate), *Djă* (clutch), *Hang* (field banks), *Dlăng* (reading), *Bai* (bag), *Pôk* (areca plates), *Yu* (west), *Ring* (exchanging work), *Dôk* (at home), etc.

8,41% use words indicating movements, namely *Phon* (jump), *Tecl* (butting), *Puh* (lũa), *Suên* (tie), *Kâo* (carve), *Blul* (emit), *Tre* (dripping Water), *Ru* (removing stumps), *Băn* (crawl), *Ngua* (put on the head), etc.

6,54% use English (mainly Ede from the age of 10 to 20), such as *Mon* (monday), *Baby*, *Yes*, *July*, *June*, *Pas* (the right of precedence), *Art*, etc.

4,67% use words of personality and characteristics, such as *Măk* (stubborn), *Ngenh* (angry), *Côn* (defensive), *Tiăng* (sour), *Thak* (pouty), etc.

4,67% use words of nature, time, and seasons, such as *Yan* (season), *Blang* (bloom), *Yôk* (resonating), *Blut* (bush), *U'm* (early), etc.

3,74% use life-depiction words, namely: *Knap* (suffering), *Hin* (rare), *Prăt* (mangy), *Ding Buăl* (servant), etc.

3,74% use words showing sizes that are: *Điêt* (small), *Prong* (large), *Man* (suitable), *Rung* (sparse), *Đut* (short), etc.

2,8% use words for feelings, such as *Hiêng* (adore), *Khăp* (love), *Hok* (joy), *M'ak* (happy), etc.

Additionally, Ede people also use other words such as *Lurk* (lost), *Dam* (son), *Jet* (weak), *Yun* (spirit), *Ju* (dark), *Ana* (female - mom), *Krăn* (foot numbness), *Yum* (prolific), *Bok* (inflammation), *Bhan* (sneeze), *Buôr* (acnes), *Bur* (porridge), *Tlak* (turn), etc.

Thus, meaningful *given names* of the Ede borrowed from names of objects, animals, and everyday living space account for a much higher percentage than others. *Ede people have no emphasis on the meaning of names.* Their names are earnest, down to earth and reflect the details of daily life.

The result of the survey in *Table 2.* illustrates *the declining pattern of using Ede meaningful names with age.* If the average percentage of meaningful names is 18.36% for people from 50-70 in Dur Kmăl and Ea Na Village, that figure is only 11.11% for those from 30 to 49 in Dray Sap Hamlet and even as low as 5.3% for students aged 10 - 20 of Tinh Thuong Primary School. Reality shows that younger Ede people are more likely to use Vietnamese, English, and French to name their offspring (*refer to table 3*). Simultaneously, living at the locale, Ede people are married to individuals of other ethnicities. Therefore, the name of the offspring is also a mixture of different ethnic tongues, which, as a result, poses difficulty in determining the reasons for naming.

Table 3
The given names of Ede using Vietnamese

No	Targets of Survey	Age	Total	Meaningful names		
				Quantity	Percentage	Examples
1	Ea Na Village	50-70	126	13	10.3	<i>Lê Bac Niê, Y</i>
2	Dur Kmăl Village	50-70	112	13	11.6	<i>Dieu Niê, Y Lieu Ksor, Y Nhan,</i>
3	Dray Sap Hamlet	30-49	216	54	25	<i>Hmok,</i>
4	Tinh Thuong Primary School	10-20	206	90	43.68	<i>H'Mai Niê, Y Qui B'yã, Y</i>
	<i>Total</i>		660	170	25.75	<i>Thao Ksor, H'Lan Ksor...</i>

The data in *table 3.* shows that the rate of naming by Vietnamese names of Ede people accounts for 170/660 (25.75%), in which people aged 50-70 have the average percentage of 10.95%, aged 30-49 being 25% and aged 10-20 taking up 43.68%. Thus, *younger Ede people are more likely to obtain Vietnamese names than the older generations.* That reveals the interference and integration of cultures and languages via Vietnamese and Ede given names. When a Vietnamese is married to an Ede, the offspring's name may also have certain variations: gender-determined middle names omitted, given names in Vietnamese, and the surnames of the Ede parent retained, such as *Le Bac Niê, Duc Binh H'đok, Dieu Trinh Niê, etc.*

Family name

Ede's *family name* (*djuê*) succeeds a *given name*. If the Vietnamese surnames are the first name, then the Ede *family names* are the last (table 1 and 2). According to the Matriarchy of the Ede, the infant bears the mother's *surname* while the Vietnamese newborn attains *that* of the father. The *surnames* succeed the *given names* and after the gender-marked determiners, Y and H'. According to Nguyen Vy Khanh in document (Khanh, N.V): "the Vietnamese have around 140 *surnames*; the Chinese have approximately 300 *surnames*; the Japanese have up to 100,000 *surnames*". The Ede, however, have only around 40 *surnames*. The common major families of the Ede are *Niê*, *Ayun*, *Êban*, *Hdruê*, *Mlô*, *Buôn Đu*, *H'Wing*, *Kbuôr*, *Adrong*, *Hlio*, *Hlô*, *Kđoh*, *Ênuôl*, *H'Mok*, *Kbul* etc. Besides, the Ede have other minor families, mainly branches of the two major lineages, *Niê* and *Mlô* such as *Adrong*, *Ktla*, *Buôn Yah*, *Kpor*, *Niê Siêng*, *Niê Suk*, *Niê Ksor*, *Niê Mla*, *Niê Buôn Đap*, *Niê Hrah*, *Niê Mkriêk*, *Niê Buôn Rit*, *Niê Căm*, *Niê Gok*, *Niê Blô*, *Niê Tray*, *Niê Mhiêng*, *Niê Miô*, *Buôn Krông*, *Ktul*, *Atul*, *H'Dok*, *Duôt*, *Kpã*, *Mlô Buôn Đu*, *Mlô Hut*, *Êban Rah Lan*, *Ayun Cư*, *Mlô Ksêi*, *Ayun Tul H'wing*, *H'Druê*...

According to some Ede intellectuals, the two families, *Niê* and *Mlô*, are the roots (matrilineal clans). These two clans gradually gave birth to other smaller lines, now known as lineages. Until today, the Ede are still able to distinguish their bloodlines, either from *Mlô* or *Niê* clan. For vocative or administrative purposes, a full name in Ede follows the order as *gender-marked determiner - given name - family name*. For example, *Y Luk Niê Kdăm*, *Y Nang Duôn DuY Khing Êban Rah Lan*, *H'Drai Niê Kdăm*, *H'Pliêr Buôn Krông*, *H'Blong Adrong*... Comparisons between features in Ede *surnames* and Vietnamese *surnames* are displayed in the table:

Table 4
Criteria of Ede and Vietnamese Surnames

No.	Criteria	Ede Surnames	Vietnamese Surnames
1	Position in the full name	Succeeding <i>given names</i>	Preceding <i>given names</i>
2	Quantity	Around 30 to 40 surnames	Around 150 to 200 surnames
3	Heredity	Using the mother's surnames	Using the father's surnames
4	Gender-marked determiners	Compulsory embodiments: H (female); Y (male)	Optional determiners: Thi (Female)

A traditional Ede village shares two to three families. Each family line is divided into subsets (of around four generations) with a progenitress. Each subset includes some neighboring families, also known as *adu in Ede*. Families of the same bloodline in a township are close-knit and willing to support each other in times of trouble. In the Ede people's view, lineage is a firm stronghold on the spiritual and physical terms for the families and their members in life. In a village, if an individual doesn't belong to any other lineages, one can feel lonely, solitary, and unsheltered despite living with a husband or wife. Therefore, an Ede male getting married in another village often seeks the family of the same lineage

for shelter. This family is called *anôk ktiêt kgã* or *anôk mjing ami ama* meaning “the sworn adoptive parents.”

In the same village, people of the same lineage, despite different branches (*kmru kuôt*), are not allowed to get married because the Ede believe that relatives are family members who share a progenitress. Thus, a marriage between two Ede families belonging to different lineages is an excellent and fortunate sign, especially when the couple comes from the prominent families, Niê and Mlô.

Survey of 700 *Surnames* in the villages of Dur Kmäl, Ea Na, and Dray Sap Hamlet, Krông Ana District, Dak Lak Province, reveals over 30 *sur names* are in use 10 of which are very popular such as: *Niê* 152/700 (21,7%); *B'yã* 88/700 (12,6%); *Ênuôl* 75/700 (10,7%); *Apuôt* 54/700 (7,7%); *H'Dok* 44/700 (6,2%); *H'Mok* 37/700 (5,2%); *Êban* 36/700 (5,1%); *B'krông* 35/700 (5,0%); *Mlô* 29/700 (4,1%); *Kbuôr* 24/700 (3,4%). 20 remaining *surnames* make up from 0,14% to 2,8%.

Each Ede village has some very long-established *lineages*. These family lines with overwhelming numbers are the cores of the operation of the town. Other *lines*, scarce in population, are *emigrants* from other regions. In Dur Kmäl village, there are only 13 families, 2 of which are of high percentage, namely *Ênuôl* with 46/120 (38,3%) and *H'Mok* with 33/120 (27,5%). In Ea Na Commune, there are 21 clans, including one prominent line, i.e., *Niê*, accounting for 41/146 (28,1%). That confirms the fact that, *in rural villages, there are fewer emigrating Ede clans than in those neighboring central areas*. Thus, people in remote villages form much stronger ties with their families. Such bonds contribute to their collective strength. The roles of senior relatives and village elders are of great importance in the organization of social life. However, in *central villages and the neighboring, a more significant number of Ede clans establish settlements*. In these villages, there are many lineages, *each of which only takes up a small proportion of the population*. Thus, the clan members' cohesion is somewhat loose; however, the democratic and community spirit is heightened while the roles of village elders and senior relatives are much more limited.

Cultural features of Ede in personal names

The nominative characteristics of Ede's personal names reflect Ede's mental, spiritual, and religious lives

Long-established clans in the communities play a role as an etymology associating with the origin of their lineages. Each clan has its own symbol, either a plant or a beast, etc. It expresses spiritual or religious beliefs or material and mental desires. Several Ede *clans* have reasons to give names such as *Ênuôl* (pangolin), *Hruê* (day), *Hlô* (wild animals), *Mla* (tusk), *Hrah* (scarlet), *Kdoh* (beeswax), *Duôn / Aduôn* (grandmother), etc.

Ede clans are closely associated with the common folklores, epics, and myths. For example, an Ede folklore says that: Major Ede clans come out of a burrow named *Adrên* in *buôn Cuê*, (north of Krông Ana District, Dak Lak Province). Due to having lived in too dark and narrow a cave for a long time, they came to find their way to the surface. In turn, they emerged: “*Ayun tâ êlan, Êban dong rô, Mlô*

dhiung lruê, Hdruê kia bāng, etc.” (the Ayuns cleared the path, the Êbans followed, the Mlôs succeeded, and finally, the Hdruê guarded the cave, etc.). Also, according to this tale, “The *Niê Kdām* was the last to turn up when other clans before them had already claimed their wealth. Irritated, the *Niê Kdām* stomped upon the ground, saying: This shall be ours”. From then on, the *Niê Kdām* becomes landlords (*pô lãn*). Exceptionally, the *Hdruê* shave always been in *buôn Cuê Village, Dur Kmāl Commune, Krông Ana District, Dak Lak Province*. According to the folklores, this area is related to *Adrên Cave, the cradle of Ede people*.

Ede personal names reflect the cultural exposure between the Ede and other ethnics in the locale

In Dak Lak province, there are 50 ethnic groups (Population and Housing Census, 2009). “*The increasing migration to the Central Highlands leads to the increase in coexistence between the Kinh and other ethnicities. This movement is fundamentally crucial in socio-economic development and cultural exchange among the mountain dwellers: (Institute of Linguistics, 1993)*. In such a context, the ethnic cultures in Dak Lak have transformed into three main patterns: *cultural exchange, voluntary assimilation, and tradition restoration*. However, the primary trend is the cultural exchange among the ethnicities. Cultural exchanges result in the exposure between the Ede language and other tongues. At the same time, in marriage, the combination between the Ede and different ethnicities gives birth to new generations. Thus, races and clans have changed, and personal names no longer retain their authenticity, such as *Y Thuat, Viet Trinh Niê, Niê Thanh Mai, Buôn Krông Thi Tuyet Nhung, etc.*

Ede personal names are reflections of the educational levels and lifestyles of Ede people

The results of the investigation on education backgrounds of 128 Ede collaborators (CLs) from the village of Eo Kao, Ea Kao Commune, Buôn Ma Thuột City, Dak Lak Province in 2020 show the followings: “59/128 (46.1%) are illiterate; 37/128 (28.9%) exceeds primary level; 24/128 (18.7%) qualify secondary school level; 8/128 (6.3%) pass high school level; 0/128 is of college level. In general, most CLs are farmers with insufficient literacy levels; the illiterate are of a high percentage, with the majority of participants aged over 31, accounting for 38/59 (64.4%)”. (Hoạt, 2020c). That affects Ede people's word choice when naming their children.

The uniqueness in living spaces and other physical and psychological factors make Ede people's lifestyle earnest, innocent, and down-to-earth. This style is reflected by the characteristics of personal names in Ede: Ede people rarely take into account the meaning and origin when it comes to naming. Thus, Ede personal names display their lifestyle.

The structure and meaning of personal names in Ede reveal the significance of genders

The gender-marked determiners in Ede's names, H' (for females) and Y (for males), are the compulsory morphemes in Ede's names. Positioning the gender-marked determiners before the *given names and surnames* as in formal communication,

administrative transactions, and correspondence with strangers illustrates a cultural feature in Ede's communication: *emphasizing sexism*.

Thereby, given names only function to address particular persons in communication. Each ethnic group reveals distinct linguistic and cultural features in naming children. Ede personal names have their own unique structures, semantics, and expressions. Personal names illustrate the uniqueness in the language and culture of Ede people.

Conclusion

Full names of Ede people comprise three components: *Middle name - Given name - Surname*. *Given names* in Ede do not make up a high proportion. The pattern of giving meaningful Ede names declines as people get younger. The younger the Ede, the more likely they are to give their newborns Vietnamese names. The number of Ede *surnames* is low. In remote villages, there are fewer emigrating Ede clans than in central villages. Thus, families and relatives' bonds in remote areas are much stronger than those in central and neighboring villages. The main or neighboring towns attract more Ede settlers. Thus, the clan cohesion is somewhat loose. Still, the collective and democratic spirit is heightened as senior relatives' roles, and village elders are much more limited. Ede's names reflect the people's cultural distinction regarding their mental, spiritual and religious aspects, the exposure of Ede culture to others, their education levels, and lifestyles. The structure and meaning behind Ede's names emphasize the importance of genders. Ede people often use everyday life objects, animals, work, living spaces, settings, personalities, and natural traits to name their children, earnest and straightforward as their spirit and life. Additionally, Ede people give their children names without concerning with the meanings.

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