MINISTRY OF EDUCATION AND TRAINING

UNIVERSITY OF DANANG

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AN INVESTIGATION INTO LINGUISTIC FEATURES OF WORD-COMBINATIONS DENOTING FAMILY RELATIVES IN VIETNAMESE AND ENGLISH EQUIVALENTS

Field: THE ENGLISH LANGUAGE
Code: 60.22.15

MASTER THESIS IN THE ENGLISH LANGUAGE
(RESEARCH REPORT)

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DANANG - 2011

The study has been completed at

the College of Foreign Languages, Danang University

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The thesis was defensed to the dissertation board

Time   : September 30th, 2011

Venue : Danang University

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CHAPTER 1
INTRODUCTION

1.1 RATIONALE

Family relatives have always played an important part in family relationship and are often presented through kin terms and other terms. These terms are used to address each person chiefly depending on the relations between members in the family and in society. The linguists in Vietnam and abroad have been deeply studying the use of individual kin terms in terms of sociolinguistic features until now.

In addition, in everyday communication, we have also observed the use of word-combinations in the form of pairs of kinterms in Vietnamese *"ông – bà"; "cha – mẹ"; "cha – con"; "chú – cháu'; "vợ - chồng";* or idioms such as *"Con ông cháu cha"; "Con Hồng, cháu Lạc"; "Cướp công cha mẹ";* or proverbs such as *"Ông ăn chả, bà ăn nem"; "Cha làm thầy, con đốt sách"; "Con hư tại mẹ cháu hư tại bà"; "Anh em thuận hòa là nhà có phước"; ...* to express a certain attitude. However, no systematic research on these word-combinations and their English equivalents in Vietnam and abroad. The phenomenon attracts my interest in doing a research so that its result can help language users improve their understanding the nature of word-combinations denoting family relatives in both languages.

The title of the research is "**An Investigation into Linguistic Features of Word-Combinations Denoting Family Relatives in Vietnamese and English Equivalents"**.

1.2 JUSTIFICATION OF THE STUDY

To some extent, the findings of the research will help Vietnamese and English learners understand the linguistic features of word-combinations denoting family relatives in everyday communication.

1.3 AIMS AND OBJECTIVES

1.3.1 Aims

- Understand more deeply different hues or shapes of meaning of the use of word-combinations denoting family relatives in both languages.

- Help teachers and learners teach, learn and use effectively word-combinations denoting family relatives in Vietnamese and English equivalents.

1.3.2 Objectives

This study attempts to achieve the following objectives:

- Describe the linguistic features of word-combinations denoting family relatives in Vietnamese and English equivalents.

- Analyze translations and choose the suitable English equivalents of word-combinations denoting family relatives for Vietnamese combinations.

1.4 RESEARCH SCOPE

This study is restricted to the study of the grammatical, semantic and pragmatic features of word-combinations denoting family relatives in Vietnamese and their English equivalents.

1.5 RESEARCH QUESTIONS

For the aim above, the research questions are:

1. What are grammatical features of word-combinations denoting family relatives in Vietnamese and English equivalents?

2. What are semantic features of word-combinations denoting family relatives in Vietnamese and English equivalents?

3. What are pragmatic features of word-combinations denoting family relatives in Vietnamese and English equivalents?

1.6 ORGANIZATION OF THE STUDY

Chapter 1: Introduction.

Chapter 2: Literature Review and Theoretical Background.

Chapter 3: Methodology.

Chapter 4: Findings and Discussion.

Chapter 5: Conclusion and Implications.

CHAPTER 2
LITERATURE REVIEW
AND THEORETICAL BACKGROUND

2.1 LITERATURE REVIEW

So far, many researchers have studied the kin terms and other terms. Brown and Gilman *(*1960*),* Brown and Ford *(*1961*),* Ervin – Tripp *(*1972*),* Thompson *(*1987*),* Wardhaugh (1992) in broad and Nguyễn Phương Sữu *(*1990*,* Huỳnh Mai Linh, Đỗ Nguyệt Thu (1991), Bùi Minh Yến (1993-1994), Phạm Ngọc Thưởng (1995), Nguyễn Văn Khang *(*1997*),* Mai Xuân Huy *(*1997*),* Phạm Tất Thắng *(*1997*,* Bùi Minh Yến (2001), Trương Thị Diễm *(*2002*),* Dương Thị Nụ (*2002*), Nguyễn Thị Thanh Tâm (2004), Nguyễn Minh Hoạt (2008), Hữu Đạt (2009), Trần Thị Quế Châu (2010), in Vietnam have studied only the ways of addressing family members with single kin terms. Especially, Lưu Quý Khương (2010) has collected and well-analyzed the structural and semantic features of the combinations containing the word "*Mẹ*" and its English equivalents. However, the study of pairs of kin terms namely *cha – mẹ;...* and other terms like idioms as *Ông cả bà lớn,..* and proverbs as *Anh em như thể chân tay;...*so far, has not been studied sufficiently and systematically.

2.2 THEORETICAL BACKGROUND

2.2.1 Word-Combinations

2.2.1.1 Word-Combinations

According to the researcher, word-combinations are combined words under the form of compound words *(cha mẹ)* and phrases (free and fixed) (*cha và con; con ông cháu cha*).

2.2.1.2 Compound Words/ Compound Nouns

In grammar, a **compound** noun, adjective, or verb is one that is made up of two or more words, for example *"fire engine", "bottle-green", and "force-feed".* [4]

2.2.2 Grammatical Features

2.2.2.1 Morphological Features

Structurally words are classified into simple, complex and compound words. [11, p.113]

a. Simple Words

b. Complex Words (Derived Words, Compound Words, Reduplicative Words)

2.2.2.2 Syntactic Features

a. Word Class

Collins Cobuild (2006) [4], A **word class** is a group of words that have the same basic behaviour, for example nouns, adjectives, or verbs.

b. Phrases

Collins Cobuild (2006) [4], A **phrase** is a short group of words that people often use as a way of saying something.

It consists of free phrases and fixed Phrases.

2.2.3 Semantic Features

2.2.3.1 Components of Word Meaning

According to Edward Finegan (1994), meaning is not a simple notion, but a complex combination of several aspects: *referential meaning* and *social meaning*

a. Denotative Meaning/ Denotation

b. Connotative Meaning/ Connotation

2.2.3.2 Sense Relations

Sense relations are paradigmatic relations between words or predicates of the same syntactic categories, which can replace one another without violating the grammatical rules. [72] They include in *Hyponymy, Meronymy, Synonymy, Antonymy, Lexical/ Semantic Field, Collocation (also a Type of Semantic Field) and Polysemy.*

2.2.3.3 Transferred Meanings

Meaning of word is transferred through two ways of metaphor and metonymy.

a. Metaphor

"Ẩn dụ thực chất là so sánh ngầm, trong đó vế được so sánh giảm lược đi chỉ còn lại vế được so sánh. Như vậy, phép ẩn dụ là phương thức chuyển nghĩa của một đối tượng này thay cho đối tượng khác khi hai đối tượng có một nét nghĩa tương đồng nào đó". [29, p.194]

***Thuyền** về có nhớ **bến** chăng,*
***Bến** thì một dạ khăng khăng đợi **thuyền**.*
[34, p.167]

b. Metonymy

"Hoán dụ là phương thức chuyển nghĩa bằng cách dùng một đặc điểm hay một nét tiêu biểu nào đó của một đối tượng để gọi tên chính đối tượng đó" [29, p.203]

*"**Áo chàm** đưa buổi phân li*
Cầm tay nhau biết nói gì hôm nay."
(Tố Hữu)

2.2.4 Pragmatic Features

2.2.4.1 Layers of Meaning

a. The Locutionary Act

b. The Illocutionary Act

c. The Perlocutionary Act

2.2.4.2 Context

a. Linguistic Context or Co-text

George Yule (1988) [16, p.114] has stated that the co-text of a word is the set of other words used in the same phrase or sentence. The surrounding co-text has a strong effect on what we think the words probably means.

b. Cultural Context

Different languages will create different limitations, therefore a people who share a culture but speak different languages, will have different world views. Still, language is rooted in culture and culture is reflected and passed on by language from one generation to the next.

2.2.5 Translation Equivalence

Catford (1965) points out four types of translation equivalence. [15, p.25]

2.2.5.1 Linguistic Equivalence

2.2.5.2 Paradigmatic Equivalence

2.2.5.3 Stylistic Equivalence

2.2.5.4 Textual (Syntagmatic) Equivalence

2.3 SUMMARY

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

3.1 RESEARCH DESIGN

The study is designed based on descriptive and qualitative methods in equivalent analysis. Vietnamese is chosen as the target language and English, the source language.

3.2 RESEARCH METHODOLOGY

The study is to describe and analyze some linguistic features of WCDFRs in Vietnamese and English equivalents. In this study, the descriptive, analytic and translational equivalent methods are used for the contrastive analysis of linguistic features of WCDFRs in Vietnamese and English equivalents, in which Vietnamese is chosen as the target language and English, the source one.

3.2.1 Data Collection

- Finding out materials from Vietnamese, English and bilingual dictionaries, newspapers, short stories…

- Reading Vietnamese and English materials carefully and collecting 360 WCDFRs in Vietnamese from Vietnamese, English and bilingual dictionaries, newspapers, short stories…

3.2.2 Data analysis

3.3 RELIABILITY AND VALIDITY

3.4 SUMMARY

CHAPTER 4
FINDINGS AND DISCUSSION
4.1 GRAMMATICAL FEATURES OF VCDFRS AND EES
4.1.1 Word-Combination as a Compound Noun

WCDFRs in Vietnamese mostly are compound nouns such as *Ông bà, Cha mẹ, Anh chị, Con cháu, Vợ chồng,….*

[56, p.1518]

Especially, in some cases, these pairs usually go together, but insert alternately into the phrases, in the idioms or in the proverbs. *"Sẩy (Chết) cha còn chú"* (*Without father the orphan could depend on his uncle*).   [45, p.383]

4.1.2 Word-Combination as a Noun Phrase

WCDFRs, in Vietnamese, have the forms of phrases (noun phrases), namely, *Ông và bà, …*The English language has its equivalents as in Vietnamese. For example, *grandfather and grandmother,...*   [54, p.2270]

In short, in Vietnamese, WCDFRs exist under the two forms: Compound nouns and noun phrases. Whereas, in English, they have three forms: simple nouns, derived nouns and noun phrases.

4.2 SEMANTIC FEATURES OF VWCDFRS AND EES
4.2.1 Meanings of WCDFRs

VWCDFRs have the following meanings:

4.2.1.1 Family Members

With the meaning of "Family members", we have compound nouns *"Ông bà, Cha mẹ, Anh chị, Con cháu,….* in Vietnamese and

their English equivalents *"Grandparents, Parents, Brothers and sisters, Descendant,…"*

4.2.1.2 Representative People

WCDFRs have the meaning of "the representative people" through the compound nouns *"Cha mẹ, Phụ huynh, Chị em,"* with their English equivalents *"Parents, Father and brother, Sisters"*.

4.2.1.3 Elderly People/ Higher-Rank People

WCDFRs have the meaning of "elderly people" in the form of transferring meaning "metaphor" through compound nouns *"Ông bà", "Cha mẹ", "Cha chú"* to imply important people with two kinds of meaning *"Positive"* and *"negative"* depending on the attitude of those who take part in the communication depending people.

4.2.1.4 Depending People

WCDFRs mean "depending people" through the combinations namely, *Tình nghĩa **vợ chồng**, Tình nghĩa **cha con**: "Son"* depends on *"Father"*. The affection and gratitude of *"Father"* and *"Son"* implies the depending relation between them. *"Conjugal affection"*

[54, p.2026]

4.2.1.5 Sectarian People

WCDFRs mean "sectarian people" and it is manifested through the following compound noun*"Con cháu"*.

For example, *"Họ đều là **con cháu** các sếp trên tỉnh cả"*.

*"**Con** ông **cháu** cha" "The high-ranking and powerful people's children and grandchildren"*

[43, p.202]

4.2.1.6 Successors

WCDFRs have the meaning of *"successors"* and it is manifested through the compound nouns such as ***Tổ tiên, Ông bà, Con cháu***. This implies those who are creators or successors. Ex: "***Con*** *Hồng* ***cháu*** *Lạc"* *"The Vietnamese people* (*Descendants of Hồng Bàng and Lạc Long*)"

[43, p.202]

4.2.1.7 A Group of People Having Same Relationship

WCDFRs mean *"a group of people having same relationship"* and it is manifested through the compound nouns *"Anh em"* and sentence *"**Anh em** bốn bề một nhà"* *"Within four seas, all men are brothers"* [53, p.12]

4.2.1.8 Neighbors

WCDFRs means "neighbors" and they are manifested through the following compound nouns *"Anh em', "bà con"; "cô bác"*. It means that these compound nouns are transferred and have the meaning of those who are close friends, neighbors. *"Xin mời **cô bác** giúp cho một tay"*. (Please give me a hand, my beloved neighbors". [100]

4.2.2 Meaning Relation inside WCDFRs

4.2.2.1 Co-ordination (or Equal Relation)

In the meaning relation inside WCDFRs, the coequal relation denotes the equality or equal rank in the family and in the society, such as *"Tổ tiên", "Ông bà', "Cha mẹ", "Anh chị", "Vợ chồng"* (*Ancestors, Grandparents, Parents, Brothers and sisters, Husband and wife*).

4.2.2.2 Subordinations (or Inequal Realtion)

WCDFRs denote the interdependent meaning, namely, *"Cha con", "mẹ con", "chồng vợ"* (*father and son, mother and daughter, husband and wife*)

[54, p.1273]

4.2.2.3 Hierarchy

a. Higher Rank

"Ông cháu", "Bà cháu"(*Grandfather and grandchild; Grandmother and grandchild*).

[54, p.47]

b. Lower Rank

"Con cháu"; "Anh em"; "Chị em"; "Cháu chắt" (*descendants, older and younger brothers; older and younger sisters; grandchildren and great-grandchildren*).

[54, p.391]

4.3 PRAGMATIC FEATURES OF VWCDFRS AND EES

4.3.1 Family Relations

*"Ông bà", "Cha mẹ", "Anh chị",...*are clearly used to address in the family relations when inviting them to have lunch or dinner; or the situation in which grandparents and parents talk to each other. The English, on the other hand, do not use the relations to address the family members. They use *"dad", "mum"* to address each other.

4.3.2 Public Relations

People also use these WCDFRs in the social relations, in the government agency and in the state, especially, in educating students' behaviour. For example, *"Mời **phụ huynh** đến đây để giải quyết vấn*

đề hạnh kiểm.". In this case, English has its lexical equivalents: *"Invite your parents and brothers to come here to solve the behaviour problems ".*

4.3.3 Social Relations

People use the WCDFRs with the meaning of "*elderly people*" in the situations when having disputes, internal contradictions or in the society of Vietnam. In addition, it is in the relations of affection and gratitude of the neighbors with incompatible problems that people can also use these WCDFRs. *"Lỡ ông ấy có làm sai, thì ông ấy cũng là bậc cha chú mà"*. "*He accidentally did the wrong thing, he also ranks with **people of our parents' generation**."* [68, p.1786]

4.3.4 Images or Association in Human Relations

In the behavioural situations, in the human relations and in the family relations, people often use the WCDFRs to express the "*dependent people*". Or in the family relations, Vietnamese people use these combinations to indicate interdependent relations. In Vietnamese, these relations are expressed through many images as follows:

4.3.4.1 Trees - Roots

4.3.4.2 Connector

4.3.4.3 Birth

4.3.4.4 Body Parts

4.3.4.5 Age: Old – Young

4.3.4.6 Height: Tall – Short/ Short - Tall

4.3.4.7 Rice – Fire

4.3.4.8 Home – pagoda – Market

4.3.4.9 Sky – Sea

4.3.4.10 Mount – Stream

4.3.4.11 Pairs of Chopsticks

4.3.4.12 Fall - Rise

4.3.4.13 Yin – Yang (Square - Round)

4.3.4.14 Fish - Salt

4.3.4.15 Borrow – Pay

4.3.4.16 Animals

4.3.4.17 Positions

4.4 EQUIVALENTS AND NOR-EQUIVALENTS

4.4.1 Equivalents

Firstly, both languages are completely similar. WCDFRs can be separated. "***Cha** nào **con** nấy*" in Vietnamese and in English "*Like father like son*". [44, p.27] In this case, both culture and thoughts of the two nations are exactly similar.

Secondly, the thoughts and conceptions about educating children of both nations are similar but their forms of manifesting are different. "*Thương con cho roi cho vọt, Ghét con cho ngọt cho bùi*" (Spare the rod and spoil the child). [44, p.127] Those thoughts and conceptions of looking for or choosing a wife or a husband are also similar with both languages. "*Lấy vợ kén tông, lấy chồng kén giống*" (Know to breed, know the dog). [49, p.118]

Thirdly, when expressing the contradiction between two generations, especially, father and son, both Vietnamese and English people have the same thoughts. *"Cha keo kiệt sinh con hoang phí"* "*A miserly father makes a prodigal son*" [52, p.44]

Lastly, when expressing the importance of a father to his child(ren), both countries have the same idea but different images.*"Con không cha như nhà không nóc"* *"A fatherless child is like a bee without hive"* [44, p.46]

4.4.2 Nor- Equivalents

There can be no doubt that all VWCDFRs are compound nouns with closed and separated words. For example, *"Ông bà";* *"Ông ăn chả, bà ăn nem"*. However, in English, the equivalents can be simple nouns, phrases.

Vietnamese people can use WCDFRs to address all the members of the family, but the English cannot. For example, *"Mời cha mẹ ăn cơm"* in Vietnamese and its English equivalent *"Dad! Mum! Have a meal, please!"*.

To foreigners, especially the English, aunts, uncles… are less close-knit and less close than Vietnamese people. They think nothing of those relations. Vietnamese people, however, have family ties. They are very interested in the kinship and neighbours.

We can see that it is in Vietnam where grandparents, parents and children all co-exist in the same family (four or three generations) and are very close-knit. Therefore, there is the cultural difference between two nations. People in Vietnam always help mutually and take care of their close relatives, especially when the father or mother of the children died. Their younger brothers and sisters have to undertake and protect the children. *"Sảy cha còn chú, sảy mẹ bú dì"*(Without father the orphan could depend on his uncle,

without mother the child can suck his aunt) *"Blood is thicker than water"*.

[52, p.199]

Vietnamese people appreciate *"Nhà"*(**House**), whereas, the English *"ship"*. For this reason, when expressing the importance of the father to the child, Vietnamese people compare *"Con có cha"* (A child has a father) with *"nhà có nóc"* (a house with a roof). However, the English *"A child with parents"* with *"a ship with a rudder"*.

"Con có cha như nhà có nóc" *"A child without parents is like a ship without a rudder"*.

[52, p.63]

Vietnamese people use countries, tools, natural phenomena and so on when expressing certain attitude, feelings, sentiments, jealousy, harmony,…

They use *"Đôi đũa"* (**A pair of chopsticks**) to symbolize a happy couple or a unity and an unanimousness of the nice couple. *"Vợ chồng như đũa có đôi"* (The couple is like a pair of chopsticks). *"Where the needle goes, the thread must follow."*

[49, p.210]

When expressing a child from an authoritative family, they use *"Sấm"*, *"Sét"*: *"Con ông sấm, cháu ông sét"* (the thunder's child and lighting's grandchild).

[43, p.204]

More obviously, Vietnam is an agricultural country. This is the reason why many trees and flowers, animals are used in the idioms

and the proverbs when talking about, education, jealousy, support, human feelings,…

When expressing the experience of educating children, Vietnamese people add "***cây***" (*tree*): "*Uốn **cây** từ thuở còn non, dạy con từ thuở con còn ngây thơ*" but the English do not and say "*Train up a child in the way he should go*"

[49, p.202]

And we also know that the agricultural products - food and drink are used to express people's wrong things, especially, the husband's and the wife's sneaky ones. "*Chồng ăn **chả**, vợ ăn **nem**"* "*Thieves and whores meet at the gallows*"

[52, p.176]

The symbols of Yin and Yang are widely used in everyday life. Vietnamese people use the abstract pairs "***Tiên-Rồng***" (Fairy-Dragon) for many purposes. There can be no doubt that here there is a big difference between two nations. In Vietnam, fierce "***Dragon***" turns into a good-natured animal. This is because Vietnamese people like the harmony and the community, especially corresponding to agricultural culture and civilization. In England in particular and in Europe in general, on the contrary, "***Dragon***" is fierce and wicked. That is why Vietnamese people use this symbol to be proud of their origin or race and their tradition. "*Con **Rồng** cháu **Tiên**"* (the Dragon's child and the Fairy's grandchild)

[43, p.204]

In Vietnam, everything usually goes together. When talking about "***cha***" (father), then immediately think of "***mẹ***" (mother);

"***núi***" (mount) think of "***nguồn***" (stream)."*Công **cha** như **núi** Thái Sơn, Nghĩa **mẹ** như nước trong **nguồn** chảy ra*"(The debt we owe our father is as great as Mount Thai; the love of our mother is as inexhaustible   as the stream flow down) and its English equivalent "*We must respect our parents*"

[52, p.69]

Words borrowed from Chinese are multiplied. "*Ông Tơ*" becomes "***Ông Tơ bà Nguyệt***" (an old man with a ball of red thread and an old woman under the moon): a match maker.

People use the symbols of "***Vuông***" (***Square***) and "***Tròn***" (***Round***) to symbolize the prosperity, the perfectness and the smooth thing. "***Mẹ tròn con vuông***" (*Both **mother and child** doing well).*

[53, p.214]

Especially, in all our data collection, we find out that a large number of WCDFRs in Vietnamese are equal or balanced according to frequency from high to low as follow:

Ông Tơ // bà Nguyệt; *Ông ăn chả // bà ăn nem*
Ông mất chân giò // bà thò nai rượu

4.5 SUMMARY

Table 4.1: The Summary of Grammatical Features of VWCDFRs and EEs

	Vietnamese	**EEs**	**Notes**
Compound Noun	+	-	Simple Noun
	+	-	Noun Phrase
Noun Phrase	+	+	

Table 4.2: The Summary of Semantic Features of VWCDFRs and EEs

	Meanings of WCDFRs	Vietnamese	English
1	Family members	+	-
2	Representative people	+	-
3	Elderly people	+	+
4	Depending people	+	-
5	Sectarian people	+	-
6	Successors	+	-
7	A group of people having same relationship	+	-
8	Neighbors	+	-

Table 4.3: The Summary of Semantic Features of VWCDFRs and EEs

	Meaning relation inside WCDFRs	Vietnamese	English
1	Co-ordinations	+	+
2	Subordinations	+	+
3	Hierarchy	+	+
	- Higher rank	+	+
	- Lower rank	+	+

Table 4.4: The Summary of Pragmatic Features of WCDFRs in Vietnamese and EEs

		Contexts	Vietnamese	English
1		Family relations	+	-
2		Public relations	+	+
3		Social relations	+	-
4		Images or Association in Human Relations		
	4.1	*Trees - roots*	+	-
	4.2	*Connector*	+	-
	4.3	*Birth*	+	-
	4.4	*Body parts*	+	-
	4.5	*Age: Old – Young*	+	-
	4.6	*Height: Tall – Short*	+	-
	4.7	*Rice – Fire*	+	-
	4.8	*Home-Pagoda –Market*	+	-
	4.9	*Sky – Sea*	+	-
	4.10	*Mount – Stream*	+	-
	4.11	*Pairs of chopsticks*	+	-
	4.12	*Fall – Rise*	+	-
	4.13	*Yin and Yang*	+	-
	4.14	*Fish – Salt*	+	-
	4.15	*Borrow – Pay*	+	-
	4.16	*Animals*	+	-
	4.17	*Positions*	+	+

CHAPTER 5
CONCLUSION - IMPLICATIONS
LIMITATIONS AND RECOMMENDATIONS

5.1 CONCLUSION

This thesis, ***An Investigation into Linguistic Features of Word-Combinations denoting Family Relatives in Vietnamese and English Equivalents*** was carried out to study the ways of addressing chiefly depending on the relations between members in the family and in society, especially expressing a certain attitude in the society. Under the lights of linguistics, the study has focused on an investigation into grammatical, semantic and pragmatic features of VWDFRs and its EEs.

5.2 IMPLICATIONS FOR UNDERSTANDING VIETNAMESE IDIOMS AND PROVERBS AND FINDING THEIR ENGLISH EQUIVALENTS

There can be no doubt that both idioms and proverbs are too difficult for us to master their forms and their meanings. Or even some Vietnamese ones also make us confused and misunderstood their meanings. Let's take "*Chàng Hồ, thiếp Hán*","*Như vợ chồng Ngâu*", "*Chén chú chén anh*",... as examples. The first two examples mean "*Separation in marriage*", but the former is caused by war or mutiny. The latter caused by their jobs. The third example means "*To drink together happily*".

Both Vietnamese and English have IsPs with the same forms and the same meanings:

It will be very easy if we find them that fit those in English. For example, "*Cha nào con nấy*","*Mẹ nào con nấy*", "*Vợ ngoan làm quan cho chồng*" and their English equivalents "*Like father like son*", "*Like mother like daughter*", "*A good wife makes a good husband*".

Both Vietnamese and English IsPs exist with the same meaning but different forms. In this case, we can't realize their meanings directly and correctly. "*Lấy vợ kén tông, lấy chồng kén giống*" and its English equivalent "*Know to breed, know the dog*" because of "*Chó giống cha, gà giống mẹ*" (Dogs are like their father, chicken their mother) - a Vietnamese famous proverb saying, serves to illustrate.

Vietnamese has IsPs, but there are no equivalents in English. What can we solve this case? In this case, we have to study and master cultural features, cultural knowledge, cultural values in both languages.

To take another example, "*Con Hồng cháu Lạc*" or "*Con Rồng cháu Tiên*", "*Con ông Cống, cháu ông Nghè.*" If we do not know what these words "*Hồng*", "*Lạc*", "*Rồng*", "*Tiên*", "*Ông Cống*", "*Ông Nghè*" mean or imply whom, it will be rather difficult for us to equivalently translate it into English.

Therefore, we can have their English equivalents: The first two examples equal "*The Vietnamese people*" implying Vietnamese people's pride. The last example equals "*A child from a family of high culture*" in English.

Especially, we pay much more attention to some cases in which the word "*Con*" is placed before "*Cha*" hoặc "*Mẹ*". It has both positive and negative meanings.

With the positive meaning, Vietnamese people express children's surpassing progress more than their parents'. That is, father must feel happy and fortunate when he has a son who could surpass him or could be cleverver.

"***Con*** *hơn* ***cha*** *là nhà có phúc*"

(Children who are better than their father are a blessing for their family)

"*Blessed is the father whose son outshines him*"

"*Great oaks from little acorns grow*".   [59, p.64]

"***Con*** *khôn nở mặt* ***mẹ cha***"

(Good children are the pride of their **parents**)

"*Good children bring glory to their* ***parents***"   [52, p.65]

However, there are many bad things such as ***Children's corruption caused by their own parents, A mutual admiration society between mother and children,...*** as the following examples:

"***Con*** *hư cũng tại c****ha*** *chung*". *(Tục ngữ)*

"*Mother's darlings are but milksop heroes*"   [59, p.329]

"***Con*** *hư tại* ***mẹ, cháu*** *hư tại* ***bà***"

"*The future of a child is the work of the mother*".

"*Mother's darlings but milksop heroes*"   [52, p.64]

"***Con*** *hát* ***mẹ*** *khen hay*".

"*Every potter praises his own pot*".   [52, p.362]

5.3 LIMITATIONS AND RECOMMENDATIONS FOR FURTHER RESEARCH

Some suggestions for research topics in the future are as follow:

1. An Investigation into Linguistic Features of Word-combinations denoting Human Relatives in Vietnamese and English Equivalents.

2. An Investigation into stylistic devices of Word-combinations denoting Family Relatives in Vietnamese and English Equivalents

3. An Investigation into stylistic devices of the six-eight Foot Distiches (Folk-songs) denoting Family Relatives in Vietnamese and English Equivalents.

4. An Investigation into Linguistic Features of Word-combinations denoting the Sentiments of the Happy Pairs in Vietnamese and English Equivalents.