

**MINISTRY OF EDUCATION AND TRAINING
UNIVERSITY OF DANANG**

PHAN THỊ THU THỦY

**AN INVESTIGATION
INTO ENGLISH-VIETNAMESE
TRANSLATION OF EUPHEMISM**

**Subject Area: THE ENGLISH LANGUAGE
Code: 60.22.15**

**M.A. THESIS IN THE ENGLISH LANGUAGE
(Research Report)**

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DANANG – 2011

This thesis has been completed at the College of Foreign Languages – the University of Danang

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The thesis was presented to the Examining Committee at the University of Danang on November 05th, 2011

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CHAPTER 1

INTRODUCTION

1.1. STATEMENT OF THE PROBLEM

It is well known that human culture, social behavior and thinking can not exist without languages. Being a social and national identity and a means of human communication, languages can not help bearing imprints of ethnic and cultural values as well as the norms of behavior of a given language community. Obviously, ideas, notions and feelings are actually universal but the way we describe them in different languages is very unique. Therefore, translation plays a crucial role in enhancing better understanding each other, transmitting information, exchanging experiences and getting knowledge. However, translating from one language into another is no easy task. Translation must take into account a number of constraints, including the context, the rules of grammar of the two languages, their writing conventions, and their idioms. The most important idea is that translators have to be honest in relaying the meaning, especially from one culture to another. It can be said that one of the greatest difficulties that challenges translators is translating figures of speech in general and euphemism in particular. Euphemism, a very important culture-loaded figure of speech, is often employed in communication and reflects the historical, political, economic and ideological situations of a nation with its own characteristics. The translation of euphemism has become more and more important with the development of the inter-cultural communication.

This thesis attempts to study the figures of speech on the aspect of translation to give some considerations and propose

methods in translating these figures of speech in general and euphemism in particular.

1.2. SIGNIFICATION OF THE STUDY

We hope this study will offer some help to the translators when doing the translation of euphemism and assist them to overcome the misunderstandings and barriers during the cross-cultural communication.

1.3. SCOPE OF THE STUDY

This study investigates the ways used in translating euphemism from English into Vietnamese. The investigation will focus on works of English literature and their Vietnamese versions.

1.4. RESEARCH QUESTIONS

The research will attempt to answer these questions:

- What are the common ways for translating euphemism from English into Vietnamese?
- What are the main approaches taken by translators in translating euphemism from English into Vietnamese?

1.5. DEFINITION OF TERMS

The definitions of following terms are given as a tool for exploring the thesis: Source language, Target language, Euphemism, Semantic approach, Communicative approach.

1.6. ORGANIZATION OF THE STUDY

CHAPTER 2

LITERATURE REVIEW AND THEORETICAL BACKGROUND

2.1. THE REVIEW OF PREVIOUS STUDIES

In “*Introduction to Semantics and Translation*” (1990), *Barnwell* [23, p. 62-64] introduces some features of euphemism and presents some notes on translating euphemisms.

In “*Euphemism and Dysphemism - Language Used as Shield and Weapon*” (1990), *Allan and Burridge* [21] mentions about the development, the classification of English euphemisms and the differences among euphemism, slang, dysphemism and taboo.

D.J. Enright [30] in “*Fair of Speech*” (1986) introduces euphemisms and sex, death, politics, the media, the law and many others as well as mentioned about the uses of euphemism.

In “*Phong cách học Tiếng Việt*” (2001), *Đinh Trọng Lạc* [4,p.126] assumes that euphemism is the delicate expression in communicative situation in which the addresser feels uncomfortable to talk about taboo topics because he is afraid that it will hurt or offend the addressee.

Trương Viên [19] (2003; Ph.D. Thesis) focuses on the linguistic features of euphemisms by analyzing their formation by syntactic, phonetic, lexical and stylistic means. With the contrastive analysis, the author also points out some features related to the method of translation.

2.2. THEORETICAL BACKGROUND

2.2.1 Theory of Translation

2.2.1.1 Definitions of Translation

2.2.1.2. Language and Culture

2.2.1.3. Translation Equivalence

2.2.1.4. Translation Methods

2.2.1.5. Communicative Translation and Semantic Translation

2.2.2. Euphemisms

2.2.2.1. Concepts and Definitions of Euphemisms

2.2.2.2. Characteristic Features of Euphemisms

2.2.2.3. Euphemisms and other linguistic units

2.2.3. Semantic Characteristics of English Words

2.2.3.1. Word Meaning

2.2.3.2. Sense Relations

2.2.3.3. Componential Analysis in Translation

2.2.4. Classification of Euphemisms and Theorists' Ways for Translation of Euphemisms

2.2.4.1. Classification of Euphemisms

a. Positive Euphemism and Negative Euphemism:

b. Conscious Euphemism and Unconscious Euphemism

c. Semantic Classifications of Euphemism

2.2.4.2. Theorists' Ways for Translation of Euphemisms

Mentioning translation of euphemisms, in “*Semantics and Translation*”, *Katharine Barnwell* [23, p.68] states that:

- Sometimes a euphemism in the SL can be translated by a direct form in the TL.
- Sometimes a euphemism in the SL has to be translated by a euphemism in the TL, often quite different in form but having equivalent meaning in the TL.
- Sometimes something which is referred to directly in the SL may have to be translated by a euphemism in the TL in order to avoid an expression which would be offensive in the target culture.

In short, due to some limitations of time and materials, in this thesis, the author has just only carried out an investigation on the translation of euphemisms expressing death, sex, pregnancy and childbirth basing on ways of translation of euphemism, namely:

- a euphemism in the SL is translated by a direct form in the TL.
- a euphemism in the SL is translated by an equivalent euphemism in the TL.
- a euphemism in the SL is translated by a non-equivalent one in the TL.

CHAPTER 3

METHOD AND PROCEDURE

3.1. AIM AND OBJECTIVES

3.1.1. Aims: This study aims

- To identify how euphemism is translated from English into Vietnamese.
- To come to main approaches taken by translators in translating euphemism from English into Vietnamese.

3.1.2. Objectives: This study is done to

- Examine ways of translating figures of speech in general and of euphemism in particular as discussed by translation theorists.
- Examine how these ways are manifested in literary works translated from English into Vietnamese.
- Decide if any generalizations can be made of ways adopted by translators when translating euphemism from English into Vietnamese.

- And finally put forward some considerations and recommendations for translation of euphemisms and for teaching and learning this figure of speech.

3.2. RESEARCH DESIGN

This research is a combination of qualitative and quantitative approaches to carry out an investigation into translating euphemisms as seen in contemporary translated works from English into Vietnamese. The research design is planned to carry out such important things as:

- Providing some basic theoretical concepts related to translation, semantics as well as theories of euphemisms.
- Collecting and classifying euphemisms due to theorists' ways of translating euphemisms and drawing some conclusions on the frequency of each way used in translating euphemisms.
- Simultaneously, describing and analyzing the collected data to find out main approaches taken by translators in translating euphemism from English into Vietnamese.

3.3. METHOD OF RESEARCH

To fulfill the aim of the study, the main methods to be used are quantitative method and qualitative method.

The quantitative method in the study is conducted by calculating the percentage of each way used in translating euphemism from English into Vietnamese and arrange these ways in the preference.

The qualitative method in this study is mainly based on pairs in which the SL is English and the TL is Vietnamese.

Library research is used for literature review, in which different approaches to translation of euphemism are presented and

contrasted to find out the ways which are used more popularly than the others. Simultaneously, main approaches taken by translators in translating euphemism from English into Vietnamese are also analyzed and presented.

3.4. DATA COLLECTION AND DESCRIPTION

Data collection has been carried out on translated works of literature from English into Vietnamese. Data are collected from printed sources or from the Internet. An estimated corpus of about 500 euphemisms translated from English into Vietnamese is taken from short stories, novels, etc. written in British English or American English and translated into Vietnamese by different authors.

3.5. RESEARCH PROCEDURES

The steps involved in the study are as follows:

- Collecting euphemisms from some various bilingual sources translated from English into Vietnamese.
- Doing literature work.
- Sorting out euphemisms translated according to different categories and different ways.
- Examining the frequency of occurrence of each way that translators choose when translating euphemisms from English into Vietnamese and putting them in order of frequency.
- Calculating the exact percentage for each way used in translating euphemism.
- Putting forward some considerations and recommendations for translation of euphemisms and for teaching and learning this figure of speech.

CHAPTER 4

FINDINGS AND DISCUSSIONS

4.1. THE WAYS OF ENGLISH-VIETNAMESE TRANSLATION OF EUPHEMISMS AS MANIFESTED IN TRANSLATED WORKS

4.1.1. Translation of Euphemisms Expressing Death

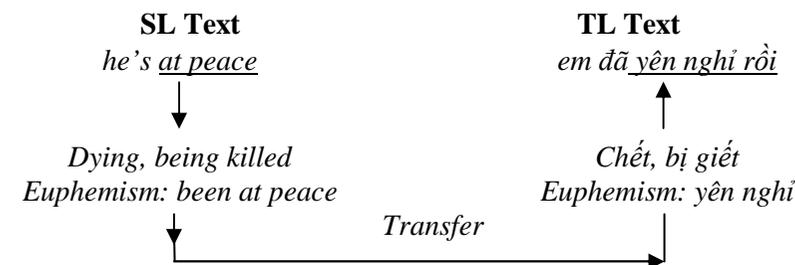
The translation of euphemisms expressing death from English into Vietnamese as manifested in translated works can be either direct, equivalent or non-equivalent. Let us have a look at the following examples:

<1> “No, Meggie, Hal’s not better in the way you mean, but he’s at peace. He’s gone to God, he’s out of his pain.” [27, p.87]

- Không, Meggie ạ. Hal không đỡ chút nào như con mong, em đã yên nghĩ rồi. Hal đã trở về với Chúa, thế là không còn đau khổ nữa. [16, p.92]

In <1>, the death of Hal is so shocking that the very words to denote it are avoided and more neutral words “*been at peace*”, “*gone to God*”, “*out of pain*” are used instead to lessen the regret and misery for the losses of his relatives. Interestingly, very similar words are used in the TL text: “*yên nghĩ*”, “*trở về với Chúa*”, “*không còn đau khổ*”.

Let us look at the diagrams, based on a model by Nida:



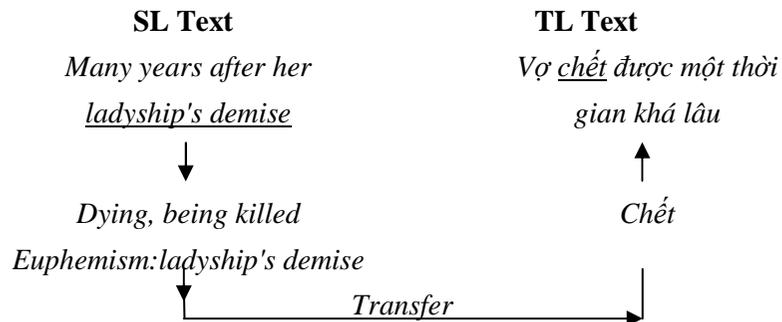
In some cases, the euphemisms expressing death in the SL text can be translated by non-equivalent euphemisms or by a direct form in TL text as follow:

<2> *It's so far away! How could he rest so far from Drogheda?* [27, p. 392]

Không thể để Dane nằm xuống ở một nơi xa Drogheda đến thế? [16, p.345]

<3> *Many years after her ladyship's demise, Sir Pitt led to the altar Rosa.* [60, p. 49]

Vợ chết được một thời gian khá lâu, tôn ông Pitt mới dẫn cô Rosa đến bàn thờ Chúa làm lễ cưới. [17, p. 64]



In this case, plain expression "chết" is used to translate the euphemisms in the SL text.

❖ **SUMMARY**

In terms of frequency, the translation of euphemism expressing death from the English language into Vietnamese is shown in the chart:

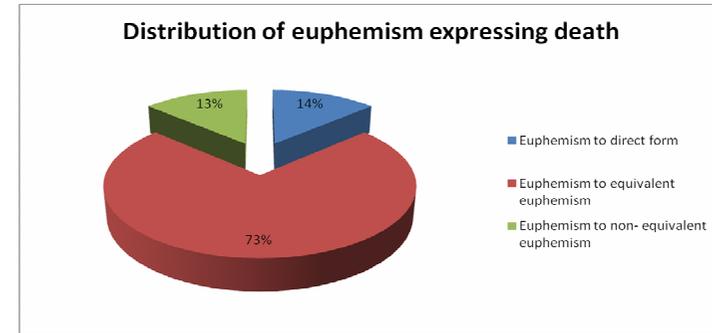


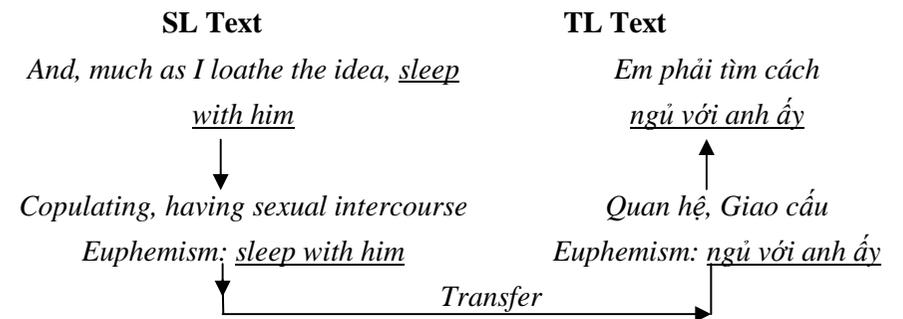
Figure 4.1: Proportion of Distribution of Euphemism Expressing Death in the SL Text Transferred into the TL Text.

4.1.2. Translation of Euphemisms Expressing Sex

In verbal disguising of copulation, euphemisms like "sleep" or "sleep together" - one of the key verbal "sexual intercourse" euphemisms, "getting into bed with" for "have sex with", an even more circumlocution than "sleep" are widely used in the SL text. Interestingly, similar euphemism: "ngủ" is translated into TL text as in the following example:

<4> *"I'll have to go and see him, tell him. And, much as I loathe the idea, sleep with him* [27, p. 250]

Em phải đi tìm anh ấy và phải tìm cách ngủ với anh ấy. [16, p. 151]



Knowledge and understanding about human sexual intercourse is euphemized by an interesting metaphor “*the birds and the bees*”, which shunts the embarrassing connotation on to non-human species and interestingly, the equivalent euphemism “*chim và bướm*” is used in the TL text as manifested in the following example:

<5> “Do you know anything about women, Dane?” she asked suddenly, opening her eyes again. He smiled. “The birds and the bees, you mean?” [27, p. 333]

- Con có nghĩ đến chút nào về phụ nữ không Dane? Meggie hỏi giọng bán khoăn. Dane mỉm cười. Chim và bướm, có phải mẹ muốn nói thế? [16, p. 186]

There are some cases in which the euphemisms expressing sex in the SL text are transferred into non- equivalent euphemisms in the TL text as follows:

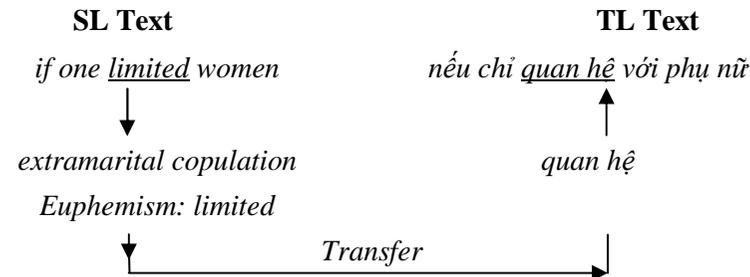
<6> Even more so was the fact that as natural-ly as if she came into a man’s arms every day of her life. [27, p. 123]

Meggie đã áp sát người vào Ralph một cách buông thả của người vợ hằng đêm âu yếm chồng. [16, p. 77]

In the cases of <7>, euphemistic word such as “*limited*” is used to denote the extramarital copulation in the SL texts. But when translating into TL text, the writers tend to speak plainly or profanely about sex, namely: “*quan hệ*”.

<7> One could get away with it for a while if one was discreet; forever if one limited women to the yearly vacation away from the parish. [27, p. 144]

Người ta có thể bảo vệ được uy tín trong sáng ở một thời gian nhất định nào đó, nếu giữ được sự kín đáo; rất có thể uy tín đó sẽ lâu hơn nếu chỉ quan hệ với phụ nữ trong dịp nghỉ hè và dịp xa xứ đạo của mình. [16, p. 90]



❖SUMMARY:

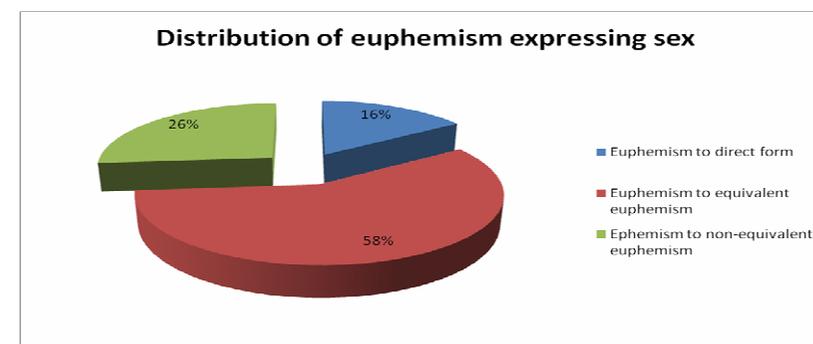


Figure 4.2: Proportion of Distribution of Euphemism Expressing Sex in the SL Text Transferred into the TL Text.

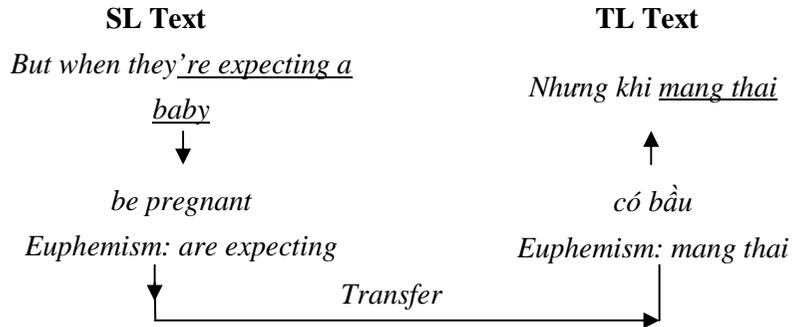
The chart shows that when mentioning sex, there is mismatch in relations to the point of view between the two languages. Most of the sexual euphemisms in the SL texts are transferred into the TL texts equivalently, accounting for 58%. The ones in SL texts that transferred into the TL texts non-equivalently account for 26%. The percentage of sexual euphemisms in the SL text that are transferred directly in the TL texts is only 16%.

4.1.3. Translation of Euphemisms Expressing Pregnancy

The key pregnancy euphemism “*be expecting*” in SL text is translated equivalently into TL text euphemism “*mang thai*” as in:

<8> All healthy women do. But when they're expecting a baby they stop until after the baby is born. [27, p. 98]

Tất cả phụ nữ khỏe mạnh đều bị như thế. Nhưng khi mang thai, sẽ ngưng lại cho đến ngày sinh em bé. [16, p. 56]



In the cases of examples <9> and <10>, the euphemistic expression “expecting babies” in the SL text was transferred into the TL text by non-equivalently euphemisms such as “đang mang trong người một mầm sống mới” and “chờ đợi sinh con”.

<9> That's how women tell they're expecting babies.” [27, p. 98]

Chính khi tắt kinh, người phụ nữ biết rằng mình đang mang trong người một mầm sống mới. [16, p. 56]

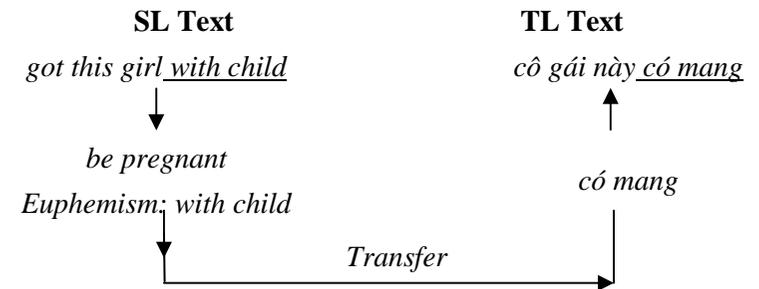
<10> Why do they stop when they're expecting babies?” [27, p. 98]

Tại sao máu ngưng chảy ra khi người phụ nữ chờ đợi sinh con? [16, p. 56]

As seen clearly in <11>, the euphemism “with child” in the SL text is used to mention the pregnancy, but when transferring into the TL text, the writer seems to emphasize by speaking plainly “có mang”.

<11> "That's just another example of your sneakiness. You had a love affair all summer and got this girl with child and now I suppose you'll sneak off." [33, p.227]

- Chính đó lại thêm một ví dụ khác về tâm địa nham hiểm của anh. Suốt mùa hè anh chỉ lo chuyện ân ái khiến cho cô gái này có mang rồi bây giờ nếu tôi đoán không lầm thì anh tính sẽ quất ngựa truy phong. [8, p.252]



❖ SUMMARY

In relation to frequency, the translation of euphemisms expressing pregnancy from the English language into Vietnamese is shown in the chart below:

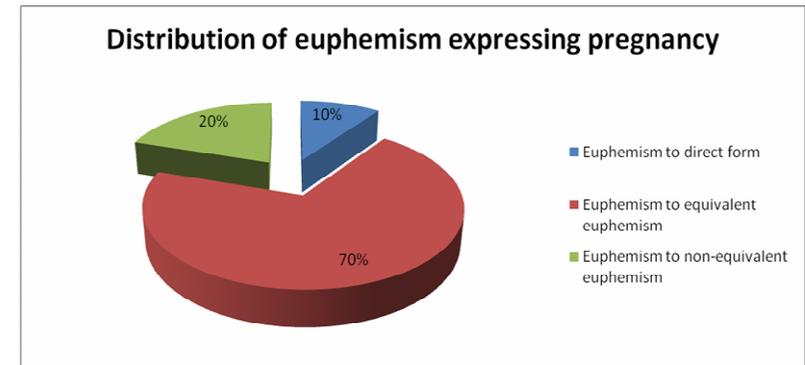


Figure 4.3: Proportion of Distribution of Euphemism Expressing Pregnancy in the SL Text Transferred into the TL Text.

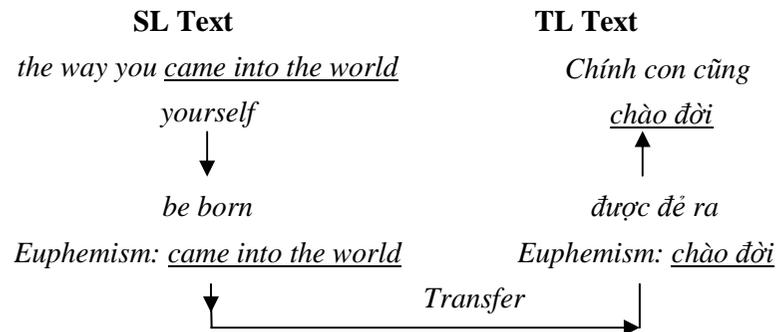
As can be seen clearly from the chart, there is not much difference between English and Vietnamese point of view in expressing pregnancy. The results indicate that when mentioning pregnancy, the English writers and Vietnamese writers employ a variety of equivalent euphemisms (70%), the non-equivalent euphemisms account for 20%. Meanwhile, the percentage of pregnant euphemisms in the SL texts that are transferred directly into the TL texts account for only 10%.

4.1.4. Translation of Euphemisms Expressing Childbirth

In the example <12>, the euphemistic expression “*came into the world*” is used to indicate the action “*give birth to a baby*” in the SL text, and, equivalently, the euphemism “*chào đời*” is used when translated into the TL text.

<12> “*This is no different from the way you came into the world yourself, and it deserves the same respect. It isn’t dirty. When you insult Daddy, you insult me.*” [27, p. 67]

Chính con cũng chào đời bằng kết quả như thế. Điều này không có gì xấu xa; khi con chửi cha con, con đã chửi cả mẹ rồi đấy! [16, p. 38]



In addition, in the case <13>, the euphemism “*happy event*” which denotes the birth of a child in the SL text is transferred into a non-equivalent euphemism “*sắp có con*”.

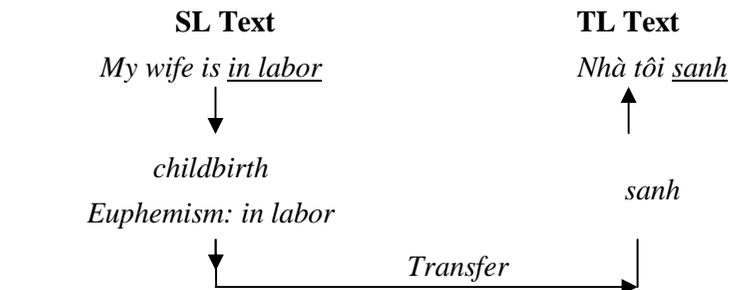
<13> *We knew the happy event was very close now and it gave us both a feeling as though something were hurrying us and we could not lose any time together.* [33, p. 289]

Chúng tôi biết rằng mình sắp có con, và điều đó khiến cả hai chúng tôi có cảm giác vội vã và không để lỡ dịp ở bên cạnh nhau. [8, p. 314]

In the example <14>, the euphemistic use of “*labour*” with the meaning of “*effort involved in giving birth*” in the SL text is easier to reach to the readers. Surprisingly, the plain word “*sanh*” is used in the TL text.

<14> “*What do you do at this hour?*” the old man asked. “*My wife is in labor at the hospital.*” [33, p.292]

Ông làm gì ở đây giờ này sớm quá vậy? Nhà tôi sanh ở bệnh viện. [8, p. 317]



❖ SUMMARY:

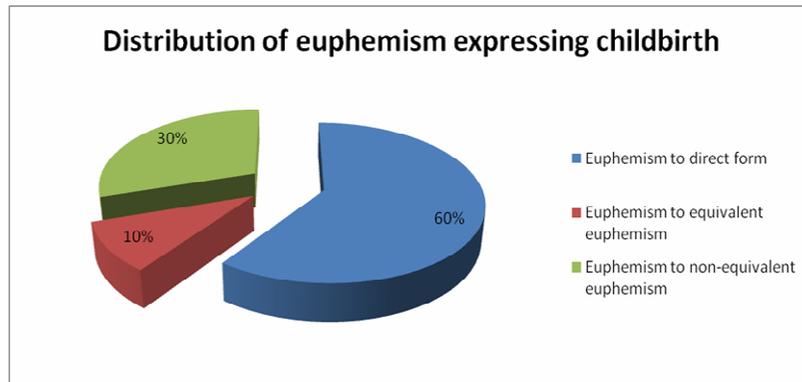


Figure 4.4: Proportion of Distribution of Euphemism Expressing Childbirth in the SL Text Transferred into the TL Text

The chart below shows us that when mentioning childbirth, there is much difference in relations to the point of view between the two languages. Unlike translating euphemisms for death, sex or pregnancy, here, most of the euphemisms for childbirth in the SL text are transferred into the TL texts directly, accounting for 60%. The ones in SL texts that transferred into TL texts non-equivalently account for 30%. The percentage of childbirth euphemisms in the SL text that are transferred equivalently into the TL texts makes up 10%.

4.2. THREE MAIN APPROACHES TO TRANSLATION OF EUPHEMISM

4.2.1. Translation of Euphemisms into an Equivalent Euphemism by Finding the Exact Counterpart in the TL Text

Thanks to the common sphere of taboos and device of euphemizing, there exists an abundance of equivalent euphemisms both in Vietnamese and English. In other words, some euphemisms have not only the same connotation and denotation contained both in

Vietnamese and English but the similar forms. Under these circumstances, literal translation is employed. For example:

<15> *yet, as it sometimes happens that a person departs this life.* [60, p.6]

Song thịnh thoảng cũng có những người từ già cõi đời này [17, p.15]

It can be seen that “*departs this life*” is a euphemism for “*die*” in English and every reader familiar with Vietnamese cannot fail to understand that “*từ già cõi đời*” is a euphemism for “*chết*”. In a similar way, we can find the Vietnamese counterpart for the English euphemism “*gone to sleep-but forever*” and use it in translating process. This rendering not only conveys the content and structure but also succeeds in bringing out the originally rhetorical flavor.

4.2.2. Translation of Euphemisms into a Non-equivalent Euphemism by Translating the Euphemistic Meaning of the SL Texts or by Adding Footnotes and Explanatory Words in the TL Texts

Sometimes we do not succeed in finding a complete equivalent because there are still many lexical and cultural gaps between the two languages. Certain words and cultural phenomena in the source language text are unique and have their exotic ways of expression peculiar to their own backgrounds and can hardly be transferred. In many cases, English and Vietnamese euphemisms are quite different in form and meaning, so to translate the euphemistic meaning is the way to go flexible. Let us examine following example:

<16> *"Poor, poor dear Cat. And this was the price you paid for sleeping together".* [33, p.297]

Tội nghiệp Catherine yêu quý, tội nghiệp! Đó là giá phải trả cho những buổi ân ái. [8, p.322]

The original meaning of “*sleeping together*” which means “*ngủ với nhau*” is a euphemism for “*having sexual congress*”. If the translators go straight to the direct meaning it may reduce the effectiveness, emotiveness and uniqueness of the message sent to TL readers. As a result, the euphemistic meaning “*những buổi ân ái*” is applied instead.

4.2.3. Translation of Euphemisms into a Direct Form in the TL text.

Interestingly, sometimes we can find out that in English language, the authors use euphemistic expressions to denote something respectably or euphemisticality. However, due to the different points of view and context, plain expressions are used to translate the euphemisms. Let us consider the following examples:

English Language	Vietnamese Equivalent
<i>Her ladyship's demise</i> [60, p.49]	<i>Chết</i> [17, p. 64]
<i>Limited</i> [27, p.144]	<i>Quan hệ</i> [16, p.90]
<i>With child</i> [33, p.227]...	<i>Có mang</i> [8, p.252]...

CHAPTER 5 CONCLUSIONS – IMPLICATIONS – LIMITATIONS – RECOMMENDATIONS

5.1. SUMMARY OF THE FINDINGS

Euphemism, as a variation of language, is applied everywhere in all human societies and used in all human interactions. The main function of euphemism is to replace taboos, which are common social-cultural phenomena actually extending people's self-protection psychology. In speech interaction, out of politeness or tact, one may use a pleasant, less direct word instead of something unpleasant. Euphemism is one of the ways people use to realize this purpose. Therefore, resorting to euphemism is speakers' active pragmatic strategy at a certain time and in a certain situations. More importantly, euphemism embodies the civilization and morality of human beings. As people live in different times and societies, and the language they use belong to different categories, accordingly this kind of language variation created by them are varied and reflect various social cultures and values.

Language is dynamic and in constant change. The most obvious change shows itself is vocabulary. New words and expressions appear as a result of social and economic development and old words acquire new meanings on account of certain new social needs. Euphemism, as a language form, also follows this trend. As a result, it can be said that English or Vietnamese euphemisms share something in common in this respect, i.e. the metabolic feature of euphemism. With the constant cultural exchange between east and west, there seems a trend showing that some euphemistic expressions are on the track of unification. This tendency embodies that different

cultures can influence and infiltrate each other.

After studying some theorists' ways of translating euphemisms, we carried out investigating the English - Vietnamese translation of euphemism basing on three ways as follows:

- a euphemism in the SL is transferred into a direct form in the TL.
- a euphemism in the SL is transferred into an equivalent euphemism in TL.
- a euphemism in the SL is transferred into a non-equivalent one in the TL.

Employing these ways as the framework, we have investigated the reality and practice of translating euphemism from English into Vietnamese as manifested in published translated works. We have found that most of the euphemisms in the SL are transferred equivalently into the TL texts, some in SL texts are translated by non-equivalently euphemisms in the TL texts and finally, a small number are translated directly in the TL texts, which are listed as follows:

- (1) a euphemism in the SL is replaced with an equivalent euphemism in the TL: 45%
- (2) a euphemism in the SL is replaced with a non-equivalent one in the TL: 30%
- (3) a euphemism in the SL is replaced with a direct form in the TL: 25%

Moreover, the research also identifies main approaches taken by translators in translating euphemism from English into Vietnamese namely:

- (1) Translation of euphemism into an equivalent euphemism

by finding the exact counterpart in the TL texts.

(2) Translation of euphemism into a non-equivalent euphemism by translating the euphemistic meaning of the SL text or by adding footnotes and explanatory words in the TL texts.

(3) Translation of euphemism into a direct form in the TL texts.

Among them the method of translating a euphemism in the SL into an equivalent euphemism by finding the exact counterpart in the TL texts is the most common one in the translating process.

5.2. IMPLICATIONS FOR TRANSLATION

In translation theory, there are two different main approaches: author-centered and second reader-centered, of which the second approach is more likely to create an equivalent effect and is more favored by translators. However, how the second approach works, in fact, brings translators many big difficulties because it relates to factors such as linguistic context, situational context and cultural context. The quality of a translation sometimes has nothing to do with the original work or with the original writer; rather, it depends on the theoretical knowledge and practical skills of the translator. Translators have to carefully choose the most suitable ways of transferring for each context to make translation more meaningful and colorful.

5.3. IMPLICATIONS FOR LANGUAGE TEACHING AND LEARNING

Translation in general and the translation of English euphemism in particular is not an easy task so it requires both teachers and learners to learn and research carefully with their best efforts to grasp the text in the SL and produce a TL text that bears a

close resemblance to the SL texts. Thanks to this thesis, both teachers and students will have a chance in enriching their knowledge of euphemism. Moreover, they also discover polysemy of words which may facilitate vocabulary learning as well as develop their English vocabulary. Simultaneously, they can know more about the cultures of English and Vietnamese and also find the importance of culture in translating euphemism so that they can recognize it is necessary to teach and learn not only linguistics but also non-linguistics or socio-cultural factors.

5.4. SOME LIMITATIONS OF THE STUDY

Though there have been many books on English- Vietnamese translation so far, few of the authors have mentioned or done really thorough research on euphemism translation as we have done in our thesis. This is also a big challenge for our work during the process of collecting data and writing up this paper. Besides, due to the limitation of time and knowledge of the writer in the translational perspective, and the shortage of material sources, this study has only limited itself to three main ways as mentioned above. As a result, the research has failed to address all linguistic aspects and mention all translation ways, and some of the conclusions drawn from the findings are rather subjective and the issues mentioned are still somewhat general. Therefore, to some extent, Chapter Four of the thesis has not accomplished a satisfactory depth as it should. However, with the samples clearly classified into distinguished parts and fully analyzed, the author believes that this chapter contains some useful findings and this, we hope, will add additional value and make contribution to the teaching and learning of translation.

5.5. SOME SUGGESTIONS FOR FURTHER RESEARCH

Whatever effort has been made in conducting the research, there is still room for our study. Some notions of these occurred in the course of doing this research. However, due to the lack of time we cannot present them all. From the practical point of view, we suggest further research should be focused on:

- idiomatic euphemism or other kinds of euphemism.
- cultural overlap as well as cultural distance between English and Vietnamese which influence euphemism translations.

Besides another source of data for research should also be investigated such as newspapers, magazines, and other mass media publications to make the research more reliable and persuasive.