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**AN INVESTIGATION INTO ENGLISH
AND VIETNAMESE PROVERBS
DENOTING FAMILY RELATIONSHIPS**

**Subject field : The English Language
Code : 60.22.15**

**MASTER THESIS IN THE ENGLISH LANGUAGE
(SUMMARY)**

Danang – 2012

**The study has been completed at
the College of Foreign Languages, Danang University**

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Examiner 1:

Examiner 2:

The thesis will be orally defended to the dissertation board

Time : 28/29 Oct, 2012

Venue : Danang University

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CHAPTER 1

INTRODUCTION

1.1. RATIONALE

Proverb is a social phenomenon to reflect the way of speech, the way of thinking and lifestyle of people through ages. It is a gene born in the earliest type, number of the richest and most enduring vitality of "Folklore" in the nation in the world. Proverb is a distillation of wisdom and spirit of working people, a proverb is not just a guess, a philosophy, but also a written art value. So we can say, proverbs are a very precious heritage of every nation, ethnic group that should be handed down and preserved.

Proverbs of the Vietnamese as well as any country in the world are very rich in contents, themes, in which the themes of family account for relatively large numbers. For the Vietnamese people, no one grows up without ever hearing, each of the proverbs about the relationship between parents and children; relationship between grandparents and grandchildren; relationship between brothers and sisters in a home.... We can see, in our childhood, anyone ever heard the teachings of parents for their children: "*Cá không ăn muối cá uòn, con cuờng cha mẹ trăm đường con hư*", that is, the father wanted the children to know the teachings taught to obey their parents, if not they would become spoiled; or the sentence: "*Khôn ngoan đối đáp người ngoài, gà cùng một mẹ chớ hoài đá nhau*" this is the advice for siblings who live in a roof must love each other, unite together.... and a lot of meaningful proverbs valuable in the treasure of the Vietnamese proverbs. We can say family proverbs were ingrained in everyone's mind, it is the key for each person to carry throughout his / her life and it always reminds people to look for a sense to make their emotion is warmer, stronger and more solid.

From the above reasons, I decided to choose the topic: "*An investigation into English and Vietnamese Proverbs Denoting Family Relationships*" as the focus of the thesis.

1.2. AIMS AND OBJECTIVES

1.2.1. Aims

This paper is aimed at exploring the syntactic and semantic characteristics of English and Vietnamese proverbs denoting family relationships in a contrastive analysis. The paper also aims to provide Vietnamese learners of English with a basic knowledge about family proverbs in Listening, Speaking, Reading, Writing, and especially in translation.

1.2.2. Objectives

The objectives of the studies are:

- + To identify, describe, classify and analyze syntactic and semantic features of EPsDFR and VPsDFR.
- + To compare and contrast syntactic and semantic features of EPsDFR and VPsDFR
- + To make some suggestions for successfully teaching and learning English and Vietnamese proverbs.
- + Suggest some implications in English language translations.

1.3. SIGNIFICANCE OF THE STUDY

1.4. SCOPE OF THE STUDY

1.5. THE RESEARCH QUESTIONS

The study attempts to answer these following questions:

1. What are the syntactic features of EPsDFR and VPsDFR?
2. What are the semantic features of EPsDFR and VPsDFR?
3. What are the similarities and differences between EPsDFR and VPsDFR in terms of syntax and semantics?

1.6. ORGANIZATION OF THE STUDY

This study covers the following 5 chapters:

This study is divided into five chapters.

Chapter 1 is the general introduction of this paper,

Chapter 2 is the theoretical background.

Chapter 3 is the research methodology and procedures

Chapter 4 is the description and analysis of syntactic and semantic features of English and Vietnamese proverbs denoting family relationship.

Chapter 5 is the conclusion of the whole work that is carried out.

CHAPTER 2

LITERATURE REVIEW

AND THEORETICAL BACKGROUND

2.1. REVIEW OF RELATED LITERATURE

2.2. THEORETICAL BACKGROUND

2.2.1. Definition of Proverbs and Proverbs Denoting Family

2.2.1.1. Definition of Proverbs

2.2.1.2. Proverbs Denoting Family

2.2.2. Proverbs and other Language Units

2.2.2.1. Proverbs and Phrases

2.2.2.2. Proverbs and Collocations

2.2.2.3. Proverbs and Idioms

2.2.3. Syntactic Structures

2.2.3.1. Phrases

2.2.3.2. Type of Sentences in Terms of Structures

2.2.3.3. Comparative

2.2.4. Semantic Features

2.2.5. Stylistics Devices

2.2.5.1. Simile

2.2.5.2. Metaphor

2.2.5.3. Metonymy

2.2.5.4. Hyperbole

2.2.5.5. Antithesis

2.2.6. Language and Culture relationship

2.2.7. Summary

CHAPTER 3

METHOD AND PROCEDURES

3.1. RESEARCH METHODS

The study was of descriptive design that makes use of both qualitative and quantitative approaches for data analysis.

3.2. SAMPLING

3.3. DATA COLLECTION

3.4. DATA ANALYSIS

3.5. INSTRUMENTATION

3.6. RESEARCH PROCEDURES

The steps will be based on:

- + Collecting the E&VPsDFR in both languages from dictionaries, short stories, novels, newspapers, magazines and on the internet, finding examples in which they are used.
- + Analyzing E&VPsDFR in term of syntactic and semantic features and contrastive analysis.
- + Finding the similarities and differences between structural, syntactic and semantic of E&VPsDFR.
- + Suggesting some implications for teaching and translating of this kind of proverbs from English to Vietnamese for the learners.

3.7. RELIABILITY AND VALIDITY

CHAPTER 4

FINDINGS AND DISCUSSIONS

4.1. OVERVIEW

This chapter mainly discusses syntactic structures and semantic features of proverbs denoting family relationships in English and Vietnamese. To illustrate the findings, a detailed discussion with examples from the corpus is presented.

4.2. SYNTACTIC FEATURES OF EPsDFR AND VP sDFR

4.2.1. Phrase Structures

4.2.1.1. PDF with Noun Phrase Structures

a. In English

- [1] (Art) + Adj + N // + Adj + N *A harmonious marriage.*
 [2] Num + N // Num + N *One father is enough to govern one hundred sons, but not a hundred sons one father.*
 [3] N + N // N + N *Niggard father, spendthrift son.*
 [4] Noun's + Noun *Mother's darlings.*
 [5] NP + prep + NP *A man without a wife is but half a man.*
 [6] N + Gentive + N *Mother's darlings.*
 [7] NP + and + NP *Children to bed and the goose the fire.*
 [8] NP + [S + V + C] *The mother-in-law remembers not that she was a daughter-in-law.*

b. In Vietnamese

- [1] Noun + Noun // Noun + Noun *Công cha, nghĩa mẹ, ơn thầy.*
 [2] Noun + Adj/AP // Noun + Adj/AP *Vợ hiền hòa, nhà hướng nam.*
 [3] N + (nào) + N + (ấy) *Mẹ đở con dào, cha nào con ấy.*
 [5] N/NP + NP // N/NP + NP *Anh em gạo, đạo nghĩa tình.*
 [6] Num + NP / N + NP *Một con so bằng mười con ra.*

[7] N + V / N + V

Con hát mẹ khen hay.

4.2.1.2. PsDFR with Verb Phrase Structures

a. In English

- [9] V + N/NP // V + N/NP *Spare the rod and spoil the child.*
 [10] V + Noun/NP *Choose a wife by your ear rather than by your eye.*
 [11] Verb + Prep.Phrase *Train up a child in the way he should go.*
 [12] VP + Prep + VP *To have a good sentiment to a girl's inferiors of her relatives when falling in love with her.*

b. In Vietnamese

- [8] V + N / NP // V + N / NP *Mẹ đánh một trăm không bằng cha ngăm một tiếng.*
 [9] V / VP + VP // V / VP + V *Sinh con ai nở sinh lòng, sinh con ai chẳng vun trồng cho con.*
 [10] VP + VP // VP + VP *Sẩy cha còn chú, sẩy mẹ bú dỉ.*
 [11] Verb + Adj // Verb + Adj *Chia ngọt sẻ bùi.*
 [12] VP + AP // VP + AP *Dạy con từ thừa còn thơ, dạy vợ từ thừa bơ vợ mới về.*

4.2.1.3. PsDFR with Adjective phrases

a. In English

- [13] Adj + VP *A poor beauty finds more loves than husbands.*
 [14] Adj + Noun, Adj + Noun *Big house, rich family.*

b. In Vietnamese

- [12] Adj + VP // Adj + VP *Giàu làm chị, khó lụy làm em.*
 [13] Adj + AP // Adj + AP *Giống nhau như hai giọt nước.*
 [14] Adj + N/NP // Adj + N/NP *Khôn với vợ, dại với anh em.*

4.2.2. Sentential structures

4.2.2.1. Simple Sentence Patterns

a. In English

It is obvious that EPsDFR occur in all seven types of English simple sentences. 1. SV; 2. SVO; 3. SVC; 4. SVA; 5. SVOO; 6. SVOC; 7. SVOA.

It is clear that simple sentence patterns in EPsDFR are generally formed in all seven basic clause types as illustrated below.

- [15] S + V *A meserly **father** makes a prodigal **son**.*
- [16] S + V + O + A *A good **wife** makes a good **husband***
- [17] S + V + C ***Children** are poor **men**'s riches.*
- [18] S + V + A *A deaf **wife** is the best goods in a **man** house.*
- [19] S + V + O + O *A **child** without **parents** is like a ship without a rudder.*
- [20] S + V + O + C *A good **wife** is a good prize.*
- [21] S + V + O + A *A **father** loves his **children** in hating their faults.*

b. In Vietnamese

- [15] S + V ***Chồng** giận thì **vợ** bót lời, com sôi nhỏ lửa một đời không khô.*
- [16] S + V + O ***Con** khôn nở mặt **mẹ cha**.*
- [17] S + V + C *Nên **vợ** nên **chồng**.*
- [18] S + V + A ***Vợ chồng** khi nông khi nhạt.*

4.2.2.2. Compound Sentence Patterns

a. In English

a1. Syndetic coordination: a compound sentence whose two clauses are connected by conjunctions and, but, or.

*To respect both one's **mother** and **father**.*

a2. Asyndetic Coordination: a compound sentence whose two clauses are not connected by conjunctions. This pattern is presented by parallel structure as the following examples:

- [22] S + V // S + V *The **younger sister** falls down, her **older sister** supports her.*
- [23] S + V + C // S + V + C *Good **children** bring glory to their **parents**.*
- [24] S + V + O // S + V + O *One **father** is enough to gavern one hundred **sons**, but not hundred **sons** one **father**.*

b. In Vietnamese

- [19] S + V // S + V ***Chị** ngã **em** nâng.*
- [20] S + V + A // S + V + A *Yêu con **chị**, vị con **em**.*
- [21] S + V + C // S + V + C *Thương **con** thì cho ăn quà, nuôi gà phải tốn thóc.*
- [22] S + V + O // S + V + O ***Cha mẹ** sinh **con** trời sinh tính.*
- [23] S + V + O + A // S + V + O + A ***Vợ** hiền khiến **chồng** sang, **vợ** dữ khiến **chồng** hư.*
- [24] S + V + O + C // S + V + O + C ***Trai** nhớ **vợ** cũ, **gái** nhớ **chồng** xưa .*
- [25] S + V + O + O // S + V + O + O *Ớt nào mà ớt **chẳng cay**, **gái** nào là **gái** **chẳng** hay ghen **chồng**.*

4.2.2.3. Complex Sentence Patterns

a. In English

a1. Nominal Clauses *What's learnt in the cradle lasts till the tomb.*

- * Clause of place *Where the needle goes, the thread must follow.*
- * Clause of condition *If you make your **wife** an ass, she will make you an ox.*

b. In Vietnamese

[26] **Subject is a subject – Predicate Structure (S [S + V] + V)**

*Trai chưa **vợ** bạc đầy công, **gái** chưa **chồng** tiền đầy gác.*

[27] **Predicate is a Subject – Predicate Structure**

(S + V [S + V])

***Chồng** già **vợ** trẻ là tiên, **vợ** già **chồng** trẻ là duyên nợ nân.*

[28] **Complement is a Subject – Predicate Structure**

(S + V + C [S + V])

*Ốt nào là ớt chẳng cay, **gái** nào là **gái** chẳng hay ghen **chồng**.*

4.2.2.4. Comparative Sentences

a.1. To a higher degree

*Next to no **wife**, a good **wife** is best.*

a.2. To the same degree (as ...as)

Love lasts as long as money endures.

b. In Vietnamese

b.1. To a higher degree

- “Nhất”

***Đàn bà** muốn là trời muốn, thế gian nhất **vợ**, nhì trời.*

- “Hơn” *Một giọt máu đào hơn ao nước lã.*

b.2. To the same degree (as ...as)

* “Bằng” ***Cha mẹ** nuôi **con** bằng trời bằng bể, **con** nuôi **cha mẹ** tính tháng tính ngày.*

* “Như” ***Chị em** dâu như bầu nước lã.*

b.3. To a lower degree

* “Không bằng”

*Một trăm quan tiền nợ không bằng **vợ** có **con** riêng.*

4.2.3. Syntactic Similarities and Differences of EPsDFR and VP sDFR

4.2.3.1. Similarities

In general, in terms of phrase structures, both EPsDFR and VP sDFR own three main types of phrases such as noun phrases, verb phrases and adjective phrases. They both have similar structures such as N + N / N + N, N + (nào) + N + (nấy), V + N/NP // V + N/NP, Adj + VP // Adj + VP. Besides, as far as sentence structures are concerned, all three main types of sentence structures are found in both EPsDFR and VP sDFR: simple sentences, compound sentences, and complex sentences and comparative sentences.

In addition, another similarity between EPsDFR and VP sDFR is that both languages have parallel patterns. Parallel patterns appear in both phrase structures as well as sentence structures. One more similar thing is that the comparative structures are used in both EPsDFR and VP sDFR with comparative markers *as...as, than or like* in English.

4.2.3.2. Differences

Beside the similarities, the study also points out some differences between EPsDFR and VP sDFR.

[42, p.328] The first difference is that EPsDFR occur in all three types of English phrase structures. Meanwhile, in Vietnamese, adverbial phrase is used restrictively with only one proverb of this kind.

The second difference can be seen in the use of other types of sentence structures. It is clear that EPsDFR own three types of English compound sentences such as SV, SVO, SVC. In contrast,

VPsDFR have seven types such as SV, SVC, SVO, SVA, SVOC, SVOO, SVOA.

Thirdly, the complex sentence structures in both EPsDFR and VPsDFR have many differences. EPsDFR cover all twelve types whereas VPsDFR cover six types. Moreover, the parallel construction is more numerous in VPsDFR than EPsDFR.

The final differences can be seen in the use of other types of sentence structures. It is clear that English almost employ all types of normal sentence structure while Vietnamese ones are presented under the shortest and simplest expressions.

4.3. SEMANTIC FEATURES OF EPsDFR AND VPsDFR

4.3.1. Semantic Fields of EPsDFR and VPsDFR

4.3.1.1. Relationship between Husbands and Wives

This is the basic relationship in a family. I will focus on topics related to this relation such as marriage, husband and wife and failure of the family.

a. Marriage

Let us examine some English proverbs about marriage below.

(4.122) - *Marriage is a lottery.* [25, p.154]

(*Vợ chồng may rủi là duyên.*)

According to proverb (4.122), marriage is possibly a matter of success because no one can tell how the relationship of a married couple can change after a certain period of time. This folk saying may also indicate a premature marriage when individuals wed without knowing each other very well.

Unlike English, Vietnamese proverbs of marriage cover a large number in the corpus. It is really a special occasion. It is the time two people become one and they will live together forever.

(4.127) - *Trai khôn kén vợ chợ đông, gái khôn tìm chồng giữa chốn
ba quân.* [44, p.647]

b. Husband and Wives

Let us take the case of the following instances:

(4.128) - *Better be an old man's darling, than a young man's slave.*
[57]

(*Chồng già vợ trẻ là tiên, vợ già chồng trẻ là duyên nợ nần.*)

Example (4.128) suggests that a woman should marry a man who loves and idolizes her, regardless the fact that he might be an old man, instead of marrying a young man who would make her life miserable and would treat her badly.

Especially, in the former society of Vietnam husband and wife were considered to be interdependent: The wife depended on the husband because she had to serve him. However, nowadays, they are quite coequal.

Let us consider some examples:

(4.130) - *Thuyền theo lái, gái theo chồng.* [42, p.428]

(4.131) - *Thuyền mạnh về lái, gái mạnh về chồng.*

Besides, the role of the wife is very important for the husband. She is a wife, a daughter-in-law and a mother. Each of these roles is significant. She has to balance every relationship and she must behave as it should be. For examples:

(4.132) - *Vợ khôn ngoan làm quan cho chồng.* [42, p.485]

In Vietnamese, the disagreement between husbands and wives were considered and evaluated such as:

(4.135) - *Chồng thấp mà lấy vợ cao, Như đôi đũa lệch so sao cho
vừa.* [42, p. 90]

c. The failure in the family

Here are some examples to illustrate that.

(4.137) - *Long absent soon forgotten.* [25, p.146]
(*Xa mặt cách lòng.*)

In Vietnamese, the relationship between a husband and a wife normally less falls to pieces than Europe. For examples:

(4.139) - *Tại anh tại ả tại cả hai bên.* [45, p.200]

4.3.1.2. Relationship between Parents and Children

In this part, we will mention about the relations such as: the pregnancy, children, parents and the relation between parent and children.

a. Happiness of Bearing and Educating Children

In the world, many children are always happy about their parents because they are born in the result of the love between a father and a mother. For examples:

(4.141) - *A fatherless child is like a bee without hive.* [32]
(*Con không cha như nhà không nóc*)

Vietnamese people can use "Hổ" (Tiger) when they want to talk about or express the scene "The father transmits and his children will carry on" with two proverbs:

(4.142) - *Cha hổ mang đẻ con hổ mang.* [42,p.69]

b. Children

Let us consider some examples:

(4.145) - *Children are poor men's riches.* [25, p.25]
(*Giàu con hơn giàu của. Giàu con bằng mười giàu của*)

In Vietnamese, children always occupy an important role in the family. According to Vietnamese people, if the family had had children, they would have been happy. This expressed in many proverbs.

(4.146) - *Có vàng, vàng chẳng hay phô, có con, con nói trăm trở mẹ nghe.* [42, p.110]

c. The Relationship between Children and Parents.

Parents are very important people in a family. They can decide many things of the family. To express intimate relationship among the members of the same blood, both English and Vietnamese people meet in thought. They always have a good relationship with their relatives and give each other special sentiments.

(4.148) - *Like father like son.* [25, p.177]

(4.149) - *The child is the father of the man.* [25, p.26]

The example (4.148) expresses almost identical idea. It emphasizes the similarity between father and son. The example (4.149) expresses attitude towards a child. The expression conveys a view that personality and character of a human being start to develop from early years. Hence, in such a way a child give birth to an adult.

In Vietnamese

Let us take the case of the following instances:

(4.151) - *Con không cha như nhà không nóc.* [42, p.190]

4.3.1.3. Relationship of siblings

There are not many proverbs about siblings' relationships in English.

(4.153)- *Husband and wife are bound by intimate ties; siblings have their own properties and family.* [57]

(*Vợ chồng là ruột rà, anh em có của có nhà anh em.*)

Proverb (4.153) mentions the deep love between husband and wife, Vietnamese people use the image "Ruột rà" (Intestine or Blood relation) to symbolize the unity and the unanimousness of the couple. However, Vietnamese people also use these images to

emphasize the blood relationship between brothers more than that of the couple.

(4.155) - *Anh em như thể chân tay.* [42, p.12]

Vietnamese people use the images “*Tay*” (*Hands*), “*Chân*” (*Feet*) to symbolize the relationship among brothers and sisters is very important and superior to all other relationships.

4.3.1.4 . *Extended Family Relationships*

Let us examine these examples below.

(4.158) - *Blood is thicker than water.* [6, p.65]

(4.159) - *Blood will tell.* [6, p.65]

In example (4.158), it conveys the idea that family members or relatives are more important than outsiders, i.e. those who are not related by blood. On the other hand, it seems that this proverb ignores marital relationships. Proverb (4.159) also emphasizes blood relation as from parents children inherit many features.

Let us examine the following examples.

(4.160) - *Sảy cha còn chú, sảy mẹ bú dì.* [42, p.387]

(4.161) - *Giặc bên Ngô không bằng bà cô bên chồng.* [45, p.203]

(4.162) - *Chú cũng như cha, dì cũng như mẹ.* [42, p.91]

Example (4.160) emphasizes that if the father passed away, the uncle or aunt would undertake and decide important things in the family. Besides the above proverbs, Vietnamese proverbs also present about the relationship between grandparents and grandchildren, the relationship between sisters-in-law, the relationship between steps-in-law, the relationship between sons-in-law.

Let us consider these following examples:

(4.163) - *Con hư tại mẹ, cháu hư tại bà.* [42, p.91]

4.3.1.5. *Home, Houses and Family Happiness Protection*

Let us examine these examples below.

(4.168) - *Men make houses, women make homes.* [25, p.158]

(*Đàn ông xây nhà, đàn bà xây tổ ấm.*)

Proverb (4.168) conveys the idea that a man in family is very important. Man’s responsibility is to work and support the family and women’s job is to look after children. Besides, each family has its own circumstances, it is necessary for all the members to keep happiness in the family. He may work hard to earn much money to give his family a nice house and a happy home. Especially, in the former society of Vietnam husband and wife were considered to be interdependent: The wife depended on the husband because she had to serve him. However, nowadays, they are quite coequal.

In Vietnamese, let us consider these following examples:

(4.173) - *Chồng giận thì vợ bớt lời, cơm sôi nhỏ lửa một đời không khê.* [45, p.208]

When expressing the harmony and concession of the couple, Vietnamese people can use the image “*Com*” (*Rice*) and “*Lửa*” (*Fire*) to emphasize it.

4.3.2. *Stylistic Devices of EPsDFR and VP sDFR*

4.3.2.1. *Simile*

Let us consider these examples:

(4.174) - *Children are better than riches.* [25, p.25]

In Vietnamese, there are long lists of comparative proverbs. The frequency of simile is relatively high as in the following examples:

(4.176) - *Vợ chồng như đũa có đôi.* [45, p.484]

(4.177) - **Chồng** thấp mà lấy **vợ** cao, như đôi đũa lệch so sao cho vừa. [42, p.90]

In proverb (4.176), in Vietnamese, people compare the couple with a unified entity: “*Vợ chồng như đũa có đôi*”. As we know, no-one can pick up food with one of a pair of chopsticks. It all happens similarly in the life of the couple. Nobody can live alone and feel happy without his wife or her husband. Can you imagine that how you use unbalanced pairs of chopsticks with both unequal and to pick up food effectively and flexibly? That is the reason why Vietnamese people make use of two pairs of chopsticks before having meals.

In the same way, in proverb (4.177), we see that in the conception of the spousal marital philosophy, the most ideal thing is that the husband is taller than his wife. They look like a well-matched couple. They, on the contrary, look like an unequal pair of chopsticks.

4.3.2.2. *Metaphor*

Let us consider metaphor in the following examples:

(4.180) - *A wife is the key to the house.*

(*Oxford Dictionary of Proverbs 2004:29*)

(*Người vợ là tay hòm chìa khóa*)

Let us consider (4.180). Here two images “*the wife*” and “*the key*” are brought in the interplay of their meanings. The key to our mind is a stool installed on the door or on many other things such as motorbikes, cars, safe boxes, and so on. Thus, it is really important and useful in our daily life. Similarly, “*the wife*” evokes in our mind the image of a person with good characters such as, talking care of household and rearing children. Metaphor to our eye can be found in

the identification between the function of a wife and the one of a key. Clearly, to create a figurative metaphorical image, people have to put the abstract and the concrete in sense relation.

In Vietnamese:

(4.182)- *Gái không chồng như thuyền không lái, trai không vợ như ngựa không cương.*

4.3.2.3. *Metonymy*

Let us consider these examples:

(4.184) - *To respect both one's mother and father.*

(*Oxford Dictionary of Proverbs 2004*)

(*Bên cha cũng kính, bên mẹ cũng vái.*)

In Vietnamese:

(4.185) - *Mẹ đánh một trăm không bằng cha ngăm một tiếng.*

[45, p.272]

The proverb (4.185) means that “*Một trăm*” here is one hundred rods, “*Ngăm*” implies bully, “*Tiếng*” is the language of people. “*Ngăm một tiếng*” means that when the father threatens or warns a little, children will have to be frightened and he does not to beat one hundred rods as the mother does. The proverb aims at expressing of the important role and high position of father in a family in order to make children scare and follow their father's words than mother's.

4.3.2.4. *Hyperbole*

Here are some examples:

(4.187) - *A woman's work is never done.*

[32]

(*Đang khi lửa bốc, cơm sôi, lợn kêu, con khóc, chồng đòi...tòm tem*)

In example (4.187), the word “never” can be seen as amplification. Here, the proverb draws our attention to the highest degree on the scale of frequency. The word “never” can be reinterpreted as “seldom”, but the speaker deliberately use “never” instead of “seldom” to reinforce the sufferings women often have to undergo in their daily life.

In Vietnamese:

(4.189) - *Trai chưa vợ bạc đầy cong, gái chưa chồng tiền đầy gác.*
[42, p.445]

Let us analyse the examples given above to understand more about this stylistic device in Vietnamese language. In the example (4.189), the proverb should not be literally understood as “*unmarried man’s money is full of his trunk, unmarried women’s money is full of her garret*”, but it should be interpreted as a generalized idea of the save money much more than enough owned by single men and women, on comparing them to the married ones. The image “money” in the example cited is depicted more exaggeratedly than usual in order make a strong impression on the hearers.

4.3.2.5. Antithesis

Let us consider metaphor in the following example:

(4.190) - *A miserly father makes a prodigal son.* [32]
(*Cha mẹ hiền lành, con trở nên ngỗ ngược.*)

Here the pair of objectives antonym such as *miserly-prodigal* makes the opposite sense between two parts in one proverb. For example, in (4.190) the nominal subject “*father*” is attached to “*miserly*”, which must be characterized as the father’s character. In the same way, the nominal object “*son*” combined with “*prodigal*” – the antonym of miserly produces a word-combination that implies the

son’s character. This entails the opposite of meaning of the two syntagms *A miserly father* and *A prodigal son* in the proverb.

In order to express the prosperity, the perfection and the smooth things, Vietnamese people use the symbols of “*Vuông*” (*Square*) and “*Tròn*” (*Round*). We can see the following example:

(4.192) - *Ba vuông sách với bảy tròn, đời cha vinh hiển, đời con sang giàu.* [45, p.190]

4.3.3. Semantic Similarities and Differences of EPDFR and VPDFR

4.3.3.1. Similarities

Through the examples and their analyses, it can be denied that proverbs have a great importance and influence to our daily life because of some similarities in semantic features and stylistic devices. Moreover, one of the most characteristic properties of PsDFR in the two languages is also marked by the use of many similar stylistic devices such as metaphor, metonymy, antithesis, hyperbole and simile. Thanks to these powerful expressive means, we can create proverbs with subtle nuances of meaning that no other means can attain. This also proves a fact that English as well as Vietnamese people like to use figurative images to make their speech more persuasive.

The contents of the proverbs denoting family relationship in English and Vietnamese turn around the same topics such as the relationship between husbands and wives, the relationship between parents and children, the relationship between siblings, other blood relationship family, home and house, situations and lifestyles.

In addition, it must be noted that English and Vietnamese people meet

4.3.3.2. Differences

In spite of the fact that EpsDFR and VPsDFR share a lot of proverbs with the same semantic fields, there are some proverbs about matonymy, hypobole and atithesis that are found less in the EPsDFR but more in Vietnamese.

The differences between EpsDFR and VPsDFR are also revealed through the dissimilarities between cultural characteristics of the two nations.

Traditionally, in Vietnam, there is often extended family, there are many generations that live together under the same roof in Vietnamese “*tứ đại đồng đường*”. Besides, in English is often nuclear family. There are mother, father, sisters and brothers that live together under the same roof.

In short, PsDFR in English and Vietnamese have some similarities and differences in terms of semantics which helps people understand deeply their meanings and find out the equivalent PsDFR in English and Vietnamese.

4.4. SUMMARY

The main conclusions of this chapter are as follows:

Firstly, some phrasal structure and sentential structure of EPsDFR and VPsDFR are analysed in turns to draw some typical features of proverbs in terms of syntax in the two languages.

Secondly, a statistical summary of syntactic features of EPsDFR and VPsDFR has been shown.

Thirdly, this chapter also illustrates semantic fields of PsDFR in both languages and stylistic devices are also handled to help us understand more about the meaning transfer of natural language like proverbs.

Lastly, the similarities and differenties of EPsDFR and VPsDFR have been proposed to provide an overall understanding about the proverbs in two languages.

CHAPTER 5

CONCLUSIONS - IMPLICATIONS AND LIMITATIONS

5.1. OVERVIEW

In this chapter, a brief review of what has been studied in this thesis will be presented through out the section of conclusion. Moreover, with the findings withdrawn from the analysis in chapter 4, we would like to suggest some implications in teaching and learning proverbs in English as a foreign language. Finally, the limitations of the study and some suggestions for further researches will be also mentioned.

5.2. CONCLUSIONS

This thesis, “An investigation into English and Vietnamese proverbs denoting family relationships” is carried out to examine the semantic and syntactic features of English and Vietnamese proverbs denoting family in order to find out the similarities and differences in meanings as well as constructions in both languages.

In Chapter One, I present the rationale and the purpose of the study.

In Chapter Two is the theories involved in this thesis under consideration which serve as the basic foundation of date analysis and findings discussion.

In Chapter Three designed to describe the methods and proceduces of the paper. I was presented some aims and objectives of the study and presented.

Chapter Four dealt with the findings and discussion of the research in terms of the syntactic, semantic features of EPsDFR and WPsDFR.

In the syntactic aspects, EPsDFR in the two languages are formed either in the phrase structures or in sentence structures.

Semantically, though the process of investigation we have also discovered the most proverbs contain two simultaneous meaning at the same time literal meaning and figurative meaning. Moreover, the appearance of stylistic devices can be clearly seen in both languages such as: metaphor, metonymy, hyperbole, simile and anthetisis. Besides, the thesis examnines semantic fields in both language though six main aspects like husbands and wives, parents and children, siblings, other blood family relationships, home and houses, situations and lifestyles in the family.

5.3. IMPLICATIONS

A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and tranditional views in a metaphorical, fixed and memorizable way which is handed down from generation to generation. Therefore, a good knowledge of proverbs can help teachers as well as learners to increase the efficiency in teaching and learning proverbs.

To some extent, the study provides teachers with some findings that help them teach EPsDFR effectively. Teachers should introduce learners to types of sentences use EPsDFR effectively.

For learners, a good knowledge of proverbs as well as PsDFR will help them communicate better and more effectively.

In conclusion, the appropriate use of proverbs in verbal communication indicates one's depth of knowledge and great language command.

5.4. LIMITATIONS OF STUDY

Due to the restriction of this kind of proverbs – PsDFR, only 300 samples in the two languages are collected. Moreover, because of the limited time, knowledge and reference, the study can only examine some certain characteristics of English and PsDFR such as structures syntactic classes, kinds of meanings and semantic types so it has not reached the expected depth as it should.

5.5. SUGGESTIONS FOR FUTURE RESEARCH

This thesis has focused only on E&VPsDFR in terms of syntactic and semantic features to find out the similarities and differences from proverbs in two languages. Therefore, there will still be some topics related to this problem left for further research:

- An investigation into the cultural features of English and Vietnamese proverbs denoting family.
- An Investigation into Pragmatic of English and Vietnamese Proverbs Denoting Family.