

A DISCUSSION ON THE TECHNIQUE OF ETYMOLOGICAL ANALYSIS AND ITS APPLICABILITY IN TRACING THE ORIGIN OF SINO-VIETNAMESE ELEMENS

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Abstract. Etymological analysis is one of the important techniques of the comparative - historical method, which is correlated with other techniques of the same research methods and other related techniques. Etymology analysis needs to assure systematicity, comprehensiveness and practicality while conducting research on specific subjects. The system of Sino-Vietnamese elements which are common, modern, and highly capable of forming words is an appropriate research subject for the application of etymological analysis. Sino-Vietnamese elements are studied at single-element and multi-element levels, simultaneously explaining the causes of similarities and differences. The findings of the study offer practical implications for Vietnamese users to understand correctly and have ability to use Sino-Vietnamese elements in language practice. The study of Sino-Vietnamese element system using etymological analysis will lay a foundation for the research into linguistics and culture, sociological linguistics, cognitive linguistics, and applied linguistics. Method for analysing etymology is performed applicably in understanding deeply the layers of meanings of an important word, accounting for a large number of words in Vietnamese and relationships between language and other fields such as culture, literature, ideology, history and play an important role in improving educational quality in highschools

Keywords: Comparison history method, linguistic, etymological analysis, Sino-Vietnamese elements, tracing the origin.

1. Introduction

In the human development process, languages and scripts undergo a process of mutual interaction, contact and influence. The relationship between language and script throughout a historical period has left impression in each language. Studying to trace the origin will produce invaluable knowledge and promote the beauty of languages. The system of Sino-Vietnamese elements, which has a close relationship with Chinese language and script, plays an important role in Vietnamese language,... Many linguistic research methods have been applied to study the system of Sino-Vietnamese elements

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and the Sino-Vietnamese lexicon. Thus, they led to remarkable research findings. However, research of the relationship between the Sino-Vietnamese elements and Chinese language and script have not been conducted comprehensively. Between these two language systems, the comparative-historical method becomes effective, in which the applied technique of etymological analysis will bring positive results. This article discusses the technique of etymological analysis and initially proposes the application of this method to trace the origin of Sino-Vietnamese elements.

2. Content

2.1. Discussion on the technique of etymological analysis

2.1.1. Defining the technique of etymological analysis

Etymology analysis is a technique of comparative-historical method used in linguistic research. Author Nguyen Thien Giap contends: “The comparative-historical method is a system of analytical techniques used in studying related languages to discover the regulations of their structural development from sounds and the oldest restored forms” [1; 532]. The relationship of symbiosis or predominant one-way interaction between two interrelated languages in history needs to be comprehensively understood. The comparative-historical method is employed to research closely related languages. The comparative-historical method includes the basic techniques such as: determining the homogeneity of origin, reconstructing the original form, determining absolute and relative chronology, and etymological analysis. The technique of etymological analysis is correlated with other techniques of the same method and other related research techniques.

Conceptually, Nguyen Thien Giap notes: “The task of etymological analysis is to determine the history of words including their oldest forms and meanings. In etymological analysis, the descriptions of words’ phonetic structures and ancient forms and hypotheses about their initial meanings have great significance. Etymological analysis is aimed at words, the meanings of which cannot be explained currently. Etymological analysis requires three basic principles, namely, phonetic basis, structural reason and semantic probability” [1; 553]. The etymology analysis technique was initially discussed with the evidence to clarify the concept in the book *Methodology and linguistic research methods*. However, the author has not analysed the characteristics of the research method, nor clarified the applicability of this research technique to the element systems that are diverse in languages. With the aim of obtaining profound and multifaceted knowledge about a word class in a specific language, this research technique has characteristics of systematicity, comprehensiveness, and applicability.

Etymological analysis technique needs to be systematic: The object of research to apply the technique must be a system of elements. If the system cannot be established, the normative relationship of the two languages is not defined. For example, researchers conduct a study of Sino-Vietnamese element system that is related to the Chinese language, whereas Sino-Vietnamese element system is related to Japanese language, and the Vietnamese element system is related to French language. The systematicity is the expression of the objective existence in this relationship. Studies of objects need to

ensure the systematicity to discover the rules of language, as well as the development and cultural connotations in languages.

Etymological analysis technique needs to be ensure the comprehensiveness: The comprehensiveness of this technique is considered at two levels: the first is the analysis of the etymological aspects of an element, and the second is the explanation of the similarities and differences of element systems in closely related languages. At the first level, the physical, phonetic and semantic aspects of a Sino-Vietnamese element placed in the interacting and contacting process of two language systems are explored. At the second level, the similarities and differences of the Sino-Vietnamese element system, and the Chinese language and script are identified. It seems that at the same time, the cause of the formation, development, transformation or extinction of a system of elements in each language are analysed and explained.

Etymological analysis technique needs to be oriented towards practical meaning: Studies of two closely related languages need to be oriented towards practical application. The existence of a linguistic element need to contribute directly to the development process of the current language, helping users to gain knowledge and supplying tools to enable more accurate and effective language practice. Therefore, while conducting etymological analysis, researchers must answer the question about the meaning of the analysed etymological knowledge to the existence and development of the contemporary language.

2.1.2. The relationship between etymological analysis and other techniques

As mentioned above, etymological analysis is a technique under the comparative-historical method in linguistic research. Thus, this research technique has a close relation with other techniques of the same method and some techniques of other research methods. These correlations exist on the principle show that the techniques have the same objects of study but differences in terms of approaches and achieved goals.

In the comparative-historical method, the technique of identifying homogeneity of origin is used in identifying common origin, also known as the homogeneity of closely related languages at sound, word, and phrase levels. Homogeneity study is to identify the similarities between the different structures of linguistic systems. This technique determines the objective relation of languages. The technique of reconstructing the original form is used to identify the characteristics of extinct languages. Thus, making the investigation of the elements are not easy in the current language. The technique of determining absolute and relative chronology is used to scientifically determine the relationship of linguistic systems basing on the oldest records and written relics, creating the basis for determining the absolute chronology of the script. When the absolute chronology cannot be determined, the relative one is used. Here, the ancient nature of one system compared to the other is set by system assumptions or from a linguistic-geography perspective. As such, the different techniques of the comparative-historical method will help the study of the relation between closely related languages to be considered in many aspects from unit to system levels.

A linguistic research method associated with the comparative-historical method is the historical-comparative method. Whereas the comparative-historical method is used with languages as research objects to identify their closeness, similarities and

differences, the historical-comparative method's central research object is the historical development of a particular language to show its internal and external laws. The historical-comparative method includes techniques such as internal reconstruction, chronology, analysis of the history of words, and dialect diagram. In these techniques, it is possible to recognise certain similarity between etymological analysis and the technique of internal reconstruction. According to Nguyen Thien Giap, "Internal reconstruction is a technique in historical linguistics. This technique can be applied to a particular language to find information about its past. In internal restoration, linguists only work with a specific language and try to identify the similarity to the unrecorded period of this language and thereby identify the changes that have taken place to creating the oldest form yet to be recorded" [1; 557]. The internal restoration supports comprehensive and in-depth element research, which aims to make comparisons with similar elements of a homogeneous language. Therefore, etymological analysis and internal restoration techniques have a close relationship.

2.2. Applicability of etymological analysis in tracing the origin of Sino-Vietnamese elements

The second part of the paper concerns the application of etymological analysis in tracing the origin of Sino-Vietnamese elements with the criteria to assure systematicity, comprehensiveness, and practicality in the study of linguistic systems.

2.2.1. Etymological analysis assures systematicity in tracing the origin of Sino-Vietnamese elements

Sino-Vietnamese elements are derived from the Chinese language (each Sino-Vietnamese element is equivalent to a Chinese character and can trace that Chinese character), and Sino-Vietnamese elements are read according to Sino-Vietnamese pronunciations (which are understood as Vietnamese reading of Chinese characters) ("The Sino-Vietnamese pronunciations originated from the phonetic system of the Tang dynasty, in particular, the Tang phonetic teaching in Giao Chau in the 8th and 9th centuries. However, after Vietnam gained its independence, the Tang reading of Chinese characters was gradually transformed under the influence of the phonetic laws and phonetic history of Vietnamese, different from the reading style of the Chinese, and became a separate reading for Vietnamese people and people in the cultural area of Vietnam", see [2; 19]). They are also used to form words. Some Sino-Vietnamese elements can be used independently to form sentences as independent words (for example: flower (hoa), fruit (quả), pants (quần), shirt (áo), pen (bút), and ink (mực), etc.). Most of the Sino-Vietnamese elements cannot be used independently as words to create sentences but mainly used to form words (e.g. paint (son), plant (thảo), internal (nội), external (ngoại), heaven (thiên), land (địa), etc.).

Domestic and international linguistic and literary researchers have achieved results when studying the word class of Chinese origin in relation to other word classes such as the word classes of Viet Muong, Mon Khmer, Tay Thai, Nam Dao, and Indo-European origins. Among these, the one of Chinese origin has been studied regarding its formation and development process. The physical forms of vocabularies through historical periods such as ancient Vietnamese vocabulary, medieval Vietnamese vocabulary, pre-modern Vietnamese vocabulary, and modern Vietnamese vocabulary

are also investigated. However, up to date, there has been no systematic etymological analysis of Sino-Vietnamese elements. Etymological analysis needs to be conducted on the system of Sino-Vietnamese elements, which are selected from the those capable of forming words and still being used. This Sino-Vietnamese element system is established basing on the frequency of elements in dictionaries, academic books, and textbooks. The paper recommends the following materials:

(1) Dictionaries: Sino-Vietnamese elements in *Sino-Vietnamese dictionary* (Dao Duy Anh, Culture and Information Publishing House, Hanoi, 2003).

(2) Comparative studies: Sino-Vietnamese elements with a strong capacity of forming words in *Strategies to explain Sino-Vietnamese words' meanings and correct spelling mistakes* (Phan Ngoc (2000), Youth Publishing House); Sino-Vietnamese elements in *A dictionary of common Sino-Vietnamese elements* (Hoang Van Hanh (Eds.), Nguyen Van Khang, Le Xuan Thai (1991), Social Science Publishing House).

(3) Textbooks: Sino-Vietnamese elements in *A search-table of Sino-Vietnamese elements and Sino-Vietnamese words* included in Language Arts Textbooks Grade 6–12; Sino-Vietnamese elements established from the translations of medieval literary texts in senior high school Language Arts textbooks; Sino-Vietnamese elements established from the system of homophones of Sino-Vietnamese elements in the Language Arts textbooks from Grade 6–12; Sino-Vietnamese elements established from the system of Sino-Vietnamese elements in the textbook of Grade 5 (all subjects); Sino-Vietnamese elements established from the Sino-Vietnamese idiom system in the textbooks Grade 1–12, etc.

Thus, the system of Sino-Vietnamese elements is established in dictionaries, academic books, and textbooks to ensure the popularity (Sino-Vietnamese elements appear in many fields), high ability to form words (Sino-Vietnamese elements form many used words), and modernity (Sino-Vietnamese elements are used in contemporary life).

2.2.2. Etymological analysis that assures comprehensiveness in tracing the origin of Sino-Vietnamese elements

Etymological analysis is used to detect the history of Sino-Vietnamese elements, including their oldest forms and meanings. This technique requires the physical aspect, pronunciation, and meaning for each element and explains the causes of similarities and differences. In physical terms, although the Sino-Vietnamese elements and the Chinese elements do not have the same script, the cultural elements preserved in the Chinese characters will help to explain the Sino-Vietnamese elements more effectively. In terms of pronunciation, the Sino-Vietnamese elements and the Chinese pronunciation were related from before the 10th century to form a system of morphemes. The systematic changes of Sino-Vietnamese pronunciations also supply basement in explaining the system of Sino-Vietnamese elements. In semantic terms, analysis of the meaning of the etymology gives readers the implied meanings that the Sino-Vietnamese elements no longer express in contemporary language.

In semantic terms, the Sino-Vietnamese elements are often multifaceted; basing on different criteria. They have different classification of meanings, which could be seen on the classification by Do Huu Chau and Nguyen Thien Giap. In *Vietnamese semantic dictionary* [5;152-153], Do Huu Chau categorises the words according to the history of

meaning change (including the original and derivative meanings, in which the original meaning is the etymological meaning), the usability (including ancient meaning and an existing meaning, in which the ancient meaning is excluded in the present communication), geographical area (including local meaning and universal meaning), social field (including terminological, occupational, jargon and common meanings of words). In *Vietnamese semantics* [6; 112-115], Nguyen Thien Giap categorises based on the differences of each relationship with things (direct meaning and indirect meanings), the contrast between the imaginativeness or unimaginativeness (literal and figurative meanings), the difference of the relationship with perception (common and terminological meanings), the difference of the relationship between words in a language (primary and secondary meanings, free and limited meanings), and the formation and development of meanings (original and derivative meanings). The criteria researchers use to categorise meanings are different; however, the similarity is that the authors base on the history of semantic change, the formation and development of words' meanings. In the process of tracing the origin of Sino-Vietnamese element system, the etymons are analysed to understand the formation and development of meanings of Sino-Vietnamese elements.

For each Sino-Vietnamese element, analysed aspects include:

(1) Pronunciation: Each Sino-Vietnamese element is identified with a Sino-Vietnamese pronunciation while tracing the origin of the Chinese character of that Sino-Vietnamese pronunciation. Apart from the Sino-Vietnamese pronunciation, there are pre-Sino-Vietnamese pronunciation and Sino-Vietnamese pronunciation in Vietnamese way.

(2) Etymology: Each Sino-Vietnamese element is traced to its original Chinese character. Thus, its structure is analysed. For example, tracing the origin of Sino-Vietnamese element a, original character 阿: *A đại lăng dã*. (阿大陵也). A denotes a big mound. 阿A is a phonetic-semantic compound consisting of the radical *phụ* 阜 (阜) denoting “mound”, “a mountain of soil” and *khả* 可 expressing sound.

(3) Original meaning: The meaning of the Sino-Vietnamese element is considered based on the formation and development of the meaning, including the original meaning and derivative meaning. The original meaning leaves its trace in the physical form of the original character. The original meaning of the Sino-Vietnamese element “a” is “a large mound”, its trace was found in the physical form of the radical *phụ* 阜 (阜) denoting “mound”.

(4) Derivative meaning: Derivative meanings of Sino-Vietnamese elements are focused in contemporary Vietnamese. The basic meanings are determined based on comparison with meanings of Chinese characters to make a statement about similarities or differences. For example, the Chinese character 阿 has several meanings (1. A large mound; 2. Mountain side, water edge 3. Corner, curved corner 4. Follow along, intentionally use your actions and words in line with others' ideas 5. Bias, supporting one side, leaning on one side 6. Intimacy, closeness 7. Roof top 8. Thick silk cloth 9. Good-looking, beautiful 10. Last name A) [7; 1774] while the Sino-Vietnamese element

“a” in Vietnamese means [8; 1] “rely on”, “thanks to”, and “follow”, forming the compound word *a du*, meaning “flatter”, “follow after”, “say or do after the powerful to win their heart”, consisting of *a* (follow after), *du* (flatter); *a tông* meaning “follow after”, “up to others’ idea”, consisting of *a* (follow after), *tông* (follow); *a phụ* meaning “flatter”, consisting of *a* (follow after), *phụ* (rely on, small things sticking on big things to survive). As such, the Sino-Vietnamese element “a” does not use its original meaning but uses a meaning related to the original meaning of “mound” (“mound” as to lean on, to hide, and to rely).

Basing on the etymological knowledge of Sino-Vietnamese elements, the relationships between languages and fields such as culture, literature, ideology, history and pedagogy are studied. The findings offered on the foundation of these studies will help readers gain more access to the ancient cultural connotations of Vietnamese. Cultural connotations are considered as the sediments of language, which have certain influence on contemporary language and culture. For example, the elements of *học* (learning), *tập* (practice/training), *nhận* (cognition), *thức* (awareness), *tỉnh* (sound understanding), *ngộ* (sound knowledge), *thực* (reality), *tiễn* (practice) bring messages about the cognitive process, experience to express understanding and value of practical experience in cognition. Sino-Vietnamese elements belonging to *cửu tự cù lao* (nine words appreciating parents’ hard work) send the messages of cherishing life and parents’ love for children both materially and spiritually. Sino-Vietnamese elements of the same semantic field of law such as *chính* (politics), *trị* (governance), *cải* (change), *hình* (punishment), *phạt* (punish), *pháp* (punish by law), *luật* (law) reflect a desire for fairness in law enforcement, the power of punishment and the ability to influence human psychology. Sino-Vietnamese elements that are the names of literary genres such as *bi* (stele), *kí* (narrative), *chí* (narrative prose), *tự* (foreword), *bạt* (epilogue), *minh* (self-critic text), *thi* (poetry), *văn* (literature) reflect the concept of literature as the creation of words and the importance of life experience for the artistic creation process.

In China, there are two lines of research examining the relationship between culture and script, namely, cultural studies and written language studies. The first line is to use Chinese characters to demonstrate culture and clearly analyse cultural phenomena. The second line is to use cultural phenomena to prove the Chinese characters, analyse and explain them. It is noted that these two lines of research are different in research purpose, aiming at similarities in investigating the interaction between culture and script. The author of the book *New Study of Chinese Characters* writes on the relationship between Chinese script and culture of which origin could be traced in Chinese characters: “During the process of creating Chinese characters, Chinese ancestors brought their feelings about the concepts of the outside world, their emotional experiences and moral standards into Chinese characters, so that Chinese characters can express the Chinese cultural ideology and national spirit of Chinese people. Therefore, Chinese characters are not only a method of recording Chinese sounds, but also a badge that can directly reflect the objective existence, showing the mental awareness of the subject. From this perspective, Chinese characters are not only a means of transmitting culture but also the “fossils” of culture” [9; 450]. Vietnamese used Chinese characters and made them the official script for ten centuries, the Sino-Vietnamese elements which were originally Chinese characters should inevitably constitute the close relationship

between Vietnamese and Chinese. Etymological analysis helps to find cultural deposits in contemporary language. Obviously, Vietnamese people transform cultural factors and use them in practice depending on many factors to form the similarities and differences between Vietnamese culture and Chinese culture.

2.2.3. Etymological analysis that assures practicality in tracing the origin of Sino-Vietnamese elements

Etymological analysis is conducted to analyse a system of Sino-Vietnamese elements, which are common, highly capable of creating words in Vietnamese in order to help Vietnamese users trace the origin of Sino-Vietnamese element system, thereby deeply understand an important word class which accounts for a large proportion in Vietnamese. Thus, the results that etymological analysis offers need to assure practically such as understanding the meaning of each morpheme that constitutes the word, and differentiating it from homophones... For example, the Sino-Vietnamese element *quốc* means country, constituting words such as *quốc gia* (*nation*), *quốc hiệu* (*national emblem*), *quốc kì* (*national flag*), *quốc huy* (*country's badge*), *quốc phòng* (*national defense*), *quốc tịch* (*nationality*), *cường quốc* (*powerful country*), and *cứu quốc* (*national salvation*). The Sino-Vietnamese element of *quốc* originated from a Chinese combined ideogram consisting of a set of characters: *khẩu* 口 indicating people, *nhị* 二 denoting the relationship between humans, the radical *qua* 戈 symbolising military power, and radical *vi* 阝 denotes sovereignty over a nation's territory. Sino-Vietnamese element *giáo* means teaching, appearing in Sino-Vietnamese words such as *giáo án* (*lesson plans*), *giáo dục* (*education*), *giáo khoa* (*textbook*), and *giáo sư* (*professors*) with the origin from a Chinese combined ideogram 教, including *hiếu* [filial piety] 孝 which symbolises a child supporting an old man with gray hair, a bent back, and a walking stick and *phốc* 攴 meaning using a whip. The element of *giáo* (teaching) has a connotation of using the senior's authority to guide children to be filial and caring.

In addition, an in-depth understanding of Sino-Vietnamese elements will help Vietnamese users to have more basement to distinguish homophones. For example, the sound *nhân* (meaning "person") is the ideogram of a standing person looked from his side with hands pointing towards the ground, creating words such as *nhân dân* (*people*), *nhân cách* (*personality*), *nhân hòa* (*peace*), *nhân hóa* (*personification*), *nhân khẩu* (*household*), *nhân lực* (*human resource*), *nhân phẩm* (*dignity*), *nhân tài* (*talent*), and *nhân tâm* (*kindness*). The Sino-Vietnamese element *nhân* (meaning human love, written form 仁) consists of the radical *nhân* (亻 human) and the radical *nhị* (二 meaning 2), signifies the relationship between humans), creating compound nouns such as *nhân đạo* (*humanitarian*), *nhân ái* (*benevolent*), *nhân đức* (*benevolent*), *nhân nghĩa* (*benevolent and righteous*). Sino-Vietnamese element *nhân* (denoting *cause*, written form 因), originally meaning *đi đến*, *đi tới* (*come, go*), is a combination of the meaning of two parts including the outer part denoting scope (the radical *vi* 匚) and the inner part

denoting person of great virtue (*đại 大*, meaning great/big), with the original meaning “where they are talented, other people will follow”, forming compound words such as *nguyên nhân* (cause), *nhân duyên* (predestined affinity), *nhân quả* (causal/cause and effect), and *nhân tố* (factor). Tracing the origin of Sino-Vietnamese elements also helps Vietnamese users to identify whether words are correct or incorrect such as: *nhậm chức* (inaugurate) with *nhận chức*, *chẩn đoán* (diagnose) with *chuẩn đoán*, *thăm quan* (sightsee) with *thăm quan*, *sáp nhập* (merge) with *sát nhập*, *khoái chá* (delighted) with *khoái trá*, *xán lạn* (bright) with *sáng lạn*, and *lãng mạn* (romantic) with *lãng mạng*, etc. Thus, etymological analysis of the Sino-Vietnamese element system will bring users a better understanding of the original meaning layers of Sino-Vietnamese elements in use. This knowledge can be applied to understand words at different levels.

As a result of applying etymological analysis, Sino-Vietnamese element system can be applied in teaching at schools, providing teachers and students more effective tools in teaching in general and Language Arts in particular. The above evidences show that etymological analysis of Sino-Vietnamese elements can form learners’ skills in understanding ancient knowledge of each Sino-Vietnamese element and analysing homophones of Sino-Vietnamese elements. In addition, etymological analysis of Sino-Vietnamese elements is also significant in reading comprehension of literary works. When comparing the translation of the poem *At Hoang Hac house, seeing off Manh Hao Nhien leaving for Quang Lang* (*From Hoang Hac house, you departed with farewell / In the middle of March blossoms and smoke engulfing Duong Chau / The sail disappeared in the air / Only the river could be seen flowing from the horizon – translation by Ngo Tat To [10; 74]*) and the original version (*Cố nhân tây từ Hoàng Hạc lâu/ Yên hoa tam nguyệt há Dương Châu/ Cô phàm viễn ảnh bích không tận/ Duy kiến Trường Giang thiên tế lưu - 故人西辭黃鶴樓/ 煙花三月下揚州/ 孤帆遠影碧空盡/ 惟見長江天際流*), elements such as *cố* (故- old), *cô* (孤 - solitary), and *bích* (碧- blue) are “dropped” in the translation. In Ho Chi Minh's *Vọng nguyệt* 望月, the characters *vọng* 望 in the title and *khán* 看 in the poem express the nuances of words. If the two elements “vọng” và “khán” are translated as “seeing”, it is not satisfactory because there is a difference between “ngóng trăng” (*vọng nguyệt*) (seeing the moon from afar) and “ngắm trăng” (*khán minh nguyệt*) (seeing the moon). In the oracle bone script, the character *vọng* is a figure standing on the ground, with eyes wide open. In the bronzeware script, *nguyệt* was added to the character *vọng*, emphasising the meaning of expecting and seeing. *Khán* is a combined ideogram that includes the radical *mục* (denoting eyes, written form 目) combined with the radical *thủ* (denoting hand, written form 手), which expresses the meaning of a person covering his hands so that he can see clearly because it is too bright. The object of *khán* becomes closer, brighter, and clearer. The movement of the moon in space is also the change of subtle emotions, signifying the beauty of lyrical poetry. In general, etymological analysis is conducted with practically meaningful tasks, which can be applied in practice and teaching process in schools at many different levels of practical language.

3. Conclusions

Thus, etymological analysis is one of the important techniques of the comparative-historical method, which is correlated with other techniques of the same research method and other related techniques. Etymology analysis needs to assure systematicity, comprehensiveness and practicality while conducting research on specific subjects. The system of Sino-Vietnamese elements which are common, highly capable of forming words, and modern is an appropriate research subject for the application of etymological analysis. Sino-Vietnamese elements have been studied at single-element and multi-element levels, simultaneously explaining the causes of similarities and differences. The findings of the study offer practical implications for Vietnamese users to correctly understand and use Sino-Vietnamese elements in language practice. The study of Sino-Vietnamese element system using etymological analysis will set a foundation for the research of linguistics and culture, sociological linguistics, cognitive linguistics, and applied linguistics.

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