

THEMES OF LOVE BETWEEN MEN AND WOMEN AND FAMILY AFFECTION IN VIETNAMESE FOLK SONGS

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ABSTRACT

The Southern region - Vietnam is a new land that has existed for more than 300 years. This land is rich and beautiful, rich in natural products, and the people's lifestyle is simple and ordinary. The article, from the perspective of Vietnamese folk literature, mainly explores the settlement process, the economic and cultural activities in the ethnic communities living in Vietnam. From there, we can see that the people here know how to live in love and harmony, together to improve the new land to be more beautiful, to honor the beauty of the culture and beliefs of the nation and praise the love between men and women who know how to cherish happiness, beautiful love, deep family affection in the relationship between husband and wife, siblings, grandparents, etc... expressed through folk songs that have penetrated deeply into the subconscious of the Vietnamese people. Folk songs are not only expressed through lyrics and stories, but also expressed in the literary life of Vietnam and the world.

Keywords: Heme Of Love Between Men And Women, Family Affection, Vietnamese Folk Songs.

1. INTRODUCTION

Folk songs of the Southern region of Vietnam are a very young part of the nation's creation. The formation and development of this part of creation is closely linked to the history of the Vietnamese people's reclamation of new lands. Folk songs of the Southern region of Vietnam, like other art forms and traditional cultural forms of the nation, are also affected by the flow of time. For Southern folk songs, their content is not outside the common themes of folk songs of the whole country, the theme revolves around family affection, love between couples, praising the homeland with its majestic beauty or the specialties inherent in a certain place in the Southern region, creating a unique mark and resonance for that place. Each folk song carries within it the appearance of the delta, a land where nature and people coexist, a land with river characteristics.

Folk authors of the Southern region have contributed significantly to the construction and portrayal of the souls of the Southern people with extremely rich moods and personalities. Those images have entered people's hearts and existed forever over time, and the authors have used folk songs as a means of expression. In Southern folk songs, the affectionate singing of the people and the place name element also have a strong resonance. Coming to Southern folk songs, place names carry a deep impression of the homeland and the feelings of the people of the new Southern land, unique from the material culture to the spiritual culture of the Vietnamese people.

2. AIM OF THE STUDY

Folk songs of the South - Vietnam in general are very rich and diverse. Therefore, when researching this topic, the author aims to learn more about the history of the formation of place

names in the South, thereby understanding more deeply about the land and people here. Through that, the author wants to research carefully from the content of the theme of love between men and women, happiness between couples, family solidarity, love and understand more about the culture, customs and practices that have existed for more than 300 years of the South - Vietnam expressed through sweet folk songs, deeply touching the hearts of people through many generations.

3. SUBJECTS AND METHODS

To carry out this topic, the author collected relevant documents, then read and listed specifically the folk songs with place names in the South - Vietnam using statistical methods. In addition, the author conducted a survey to classify those folk songs according to a specific content such as: Folk songs about the homeland, love between couples, family affection, products associated with each locality, etc. From there, the author used the method of analysis, synthesis, and presented the characteristics of Southern folk songs to clarify each issue that the orientation of the topic has raised.

4. RESEARCH CONTENT

4.1. Folk songs about love

4.1.1. Love between couples is associated with pride in the homeland of Vietnam

The theme of love between men and women is an eternal theme in every field from literature, poetry to music, movies, etc. And folk songs of the South containing place names are no exception to that theme. Just like boys and girls in other regions of the country, young men and women of the South meet each other in work, through work and thanks to it to discover each other's good qualities, that creates the basis for understanding each other, sympathizing with each other.

Folk songs about love between couples arose from the need to express the love between men and women. In the theme of love between couples, the pride in a rich and beautiful homeland, the place names seem to bear the mark of reality, contributing to expressing the emotions and moods of the lyrical characters when standing before the prosperity of the country, a beautiful homeland that our ancestors, the predecessors, had shed countless sweat to have, many couples in love sacrificed their love, sacrificed their youth in exchange for a prosperous homeland like today. Therefore, Vietnamese people in general and couples who have not been in love, have been in love and are in love, besides being proud of the good things they bring to us, must always remember those merits, pass them on to the next generation to learn and follow as a shining example. Love will be even more beautiful when the homeland is beautiful, people's lives are warm and prosperous... That is the pride of the whole nation in general and couples in love in particular: Stepping down to Bac My Tho, I see the waves and flowing water/Stepping up to the Gach Mieu bank, I see the water and green trees/I know for sure that this is Chau Thanh land/Why can't I find your shadow among the pedestrians.

The place names further highlight the typical characteristics of the Southern people. Place names are associated with pride in their homeland, creating a backdrop for couples in love to confess and express their feelings: No lamp is taller than the Sa Dec lamp/No girl is more beautiful than the Nha Man girl/I let my fishing boat go up and down several times/My heart aches for you, but when I get closer, I tremble.

The beauty of love here is that two people in love sympathize with each other, love each other with all their heart, so regardless of wealth, as long as they truly love each other, even if it is "a thatched roof, two golden hearts", they still feel happy and joyful, an extremely beautiful and noble

concept, which is also the inherent nature of the Southern people that we are proud of. In general, the theme of love in Southern folk songs has the element of place names associated with pride in the homeland and country, highlighting the harmonious beauty between love and love for the homeland. Men and women love each other, but that love is in the beautiful setting of the homeland, seeing the homeland and country increasingly develop, increasingly prosperous, that love becomes more beautiful and pure. That is why when people love each other, how should they love and how should they love, so that love contributes to the development and building of the homeland to become more and more beautiful, that is truly beautiful and meaningful love.

4.1.2. Love is not associated with pride in one's homeland

The love between couples in Southern folk songs has the element of place names besides the pride of the homeland, there are also loves that are not associated with pride of the homeland and country. It is not that they are not grateful to the predecessors who gave them the full life they have today, but the love associated with each place name is like the levels of love, the joys and sorrows, the sufferings they want to express because the character of Southern people is honest and straightforward. They want to express the true feelings of love, the thoughts, worries and moods of lovers, so that love is not associated with pride in the beauty and prosperity of the homeland. Anxious mood, beautiful but painful unrequited love, shy to confess, then when the other person has already sailed, then feeling sad, miserable and blaming yourself: I sat fanning at Ben Thanh restaurant/Hearing you had a place, I had to throw it away/I sat fanning at Ba Hom restaurant/Passengers had no rocks, so I threw it away.

When in love, everyone wishes to be close to each other, to live together for life, but sometimes depending on each person's circumstances, whether their parents do not approve or because of distance or something, whether they can be together or not is a very difficult question to answer: I came from Chau Doc and looked down at Vam Nao/I saw a swordfish, jumped into the net/I wonder when I can marry you. Longing in love is a common feeling of all those in love, because of their circumstances they have to be apart, the longing seems to permeate every breath of the person who stays behind: Ben Tre coconuts cost three dong a fruit/Ben Tre bananas cost three dong a bunch/Who told you to come here and then leave, so that I can love, miss, wait, and wait, tears fall down and down. Happy love is the love in which couples love each other voluntarily, love and are loved, love wholeheartedly, love passionately, but how many people love without encountering obstacles, many unfinished love affairs, deception, selfish calculations that break many hearts in love, that is the other side of love: No lamp is taller than Chau Doc lamp/No cake is whiter than banh bo bong/Who can be blamed for being two-faced/Once across the river, they forget the work of the rower.

The levels of love are deeply reflected in folk songs in general and Southern folk songs with place names in particular. Place names summarize the mood of people in love, the suffering and happiness brought by love. It is like a rule of love, happiness and pain are inevitable. Place names associated with each Southern folk song are like the feelings of people here who have, are and have never loved. Although that love is not associated with pride in the homeland, the image of the homeland is still somewhere vague in each folk song and somewhere we can still feel the beauty of the homeland.

4.2. Folk songs about family affection

4.2.1 Family affection associated with events and incidents with place name

The pinnacle of love is marriage, a relationship that binds both people, the love between husband and wife is sometimes warm and happy, but sometimes marriage is the grave of love, the life of both people. The meaning of husband and wife is not just "possession" but must be lived in a way that fulfills the duty because the love between husband and wife is a sacred love. When in love, men and women feel fear, anxiety, fear of being apart, and then the longing increases even more. The same is true of the love between husband and wife, there are incidents, events that happen that cause the couple to separate, one from the other, the longing is endless like waves rising in the heart.

In the Southern region, there are places where many events have occurred, causing countless losses and sorrows, including the breakup and separation of extremely happy couples, typically storms, floods, etc. No lamp is taller than the Chau Doc lamp/No wind is more poisonous than the Go Cong wind/The east wind blows, separating the wife from her husband/Lying down at night, thinking back, tears fall. Sometimes the circumstances that force a couple to be apart are family circumstances that force them to go far away to make a living, or some objective reason that they themselves do not want to happen, making them unable to live close to each other and have to be apart, one person leaves, one person stays, but still turn to each other: No lamp is taller than the So Thuong lamp/No loyalty is greater than the loyalty of husband and wife/You and I stand shoulder to shoulder/Even if I go from So to Te. Life is happy but in reality, there are many painful events that make husbands and wives apart, the place names in Southern folk songs reflect that. These place names deeply engrave the pain of couples who are falling into separation, distance, from which we appreciate more the loyal feelings of the Southern people. Even though they are far away, they still think of each other, do not change, and maintain the loyalty in the way of husband and wife. That is a precious virtue that Vietnamese people in general and Southern people in particular have.

4.2.2 Family affection is not associated with events or incidents with geographical names.

In the relationship between husband and wife, in addition to the natural and objective events, there are also many couples who are separated due to subjective reasons from their side. In their married life, they are luckier than others because they do not encounter painful events, but they do not know how to cherish the inherent love between husband and wife and eventually have to break up, both are hurt and suffer. Marriage is "hell" if both cannot find a common voice, do not share, overcome the difficulties of life together, if there is only effort from one side, the relationship will not last long, the folk song is like a reproach, The lament of wives who unfortunately married husbands who were not responsible for their families, who pushed all the burden of food, clothing, rice, and money onto their wives, and at the same time spoke out against those irresponsible husbands: I live in Tra Vinh, I am so poor/I rowed a boat to Ca Mau, Gach Gia/I bought a few quintals of sweet potatoes/I went straight to Tra Bang/I sold a quintal and only made a few cuts/I returned home and saw him sitting on the four-color riverbank/I told him he must have lost/Oh my God! With five or seven children, I earned rice by the pot, do you see.

In addition, Southern folk songs with the accompanying place name element also reflect the feelings of girls who marry far from home or those who are far from home for some reason, such as working far away, missing their mother and father: Who returns to Giong Gieng through the fields/Rain and wind, missing mother and father. In the theme of family affection, it is not associated with incidents, events, or place names, but rather the expression of deep emotions. If women in the past stood in the back alley, on the riverbank,... to hope for something with a heavy

heart, then in Southern folk songs, the feelings of loneliness and separation from loved ones are often directed to a specific location, evoking the feeling of longing mixed with sorrow and sadness of people before the pain and fate.

Place names with typical people of the Southern region, in addition to praising the inherent good qualities, in the husband and wife relationship, Southern folk songs with place names also boldly speak up to reflect the bad habits and vices of people, because in society there are not only good people. The purpose of folk songs in particular and many other aspects in general, reflecting those bad habits and vices is for those who have made and are making those mistakes to look back at themselves and have a better way to overcome them as soon as possible. Let's cherish the precious things we have, don't lose them because of unworthy mistakes, husband and wife must know how to share, sympathize and overcome difficulties together, then the bond of husband and wife will be strong and united.

5. CONCLUSION

With their talent and creativity, Vietnamese folk authors have flexibly used structures, poetic forms, time and artistic space. In particular, our authors have skillfully incorporated into Southern folk songs local languages and highly colloquial lyrics, which have contributed to deepening the inherent characteristics of the Southern Vietnamese people.

Studying Vietnamese folk songs with the theme of love between men and women, family affection in the Southern region contributes to understanding the meaning and origin of the place names that have existed for more than 300 years of the nation. From there, we can affirm the value and honor the noble feelings of the Vietnamese people through folk songs in literary life.

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