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**A STUDY OF LINGUISTIC FEATURES
OF PROVERBS EXPRESSING SUPERSTITION
IN ENGLISH AND VIETNAMESE**

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CHAPTER 1

INTRODUCTION

1.1.RATIONALE

We are living in an era of globalization and integration. English, an international language, has been known as a very necessary means of communication and a pivotal demand for people around the world. In Vietnam, English has been taken much notice, and together with its rising importance, the need of learning English is becoming more and more urgent. It cannot be denied that every English learner want to speak English naturally and fluently like a native speaker. For many foreign speakers, how to communicate successfully with native speaker is one of the biggest obstacles if we have poor knowledge of the language itself and the language related to the culture. However, each nation's language contains both its similar and different cultural concepts on many fields of life such as custom, tradition, belief, lifestyles, etc.

Proverbs are the combination of culture, language usage and creative competence, personality and mark of time. They are everlasting and passed from generation to generation because of their own distinctive features. Through proverbs, each person knows the other's point of view and ways of thinking. Moreover, proverbs are the true voice of the nation, describing the way of life, feelings and thoughts of the peoples of all time. Coming to treasure proverb is to the knowledge, the experience, and the lifestyle of people from the past.

In ancient time, to sustain and develop life, in living by farming areas should have better weather and human need to proliferate so worshipping the natural gods have closed to them early. Since then the gods was accompanied in the mind of each person. People believe in a

supreme being capable of creating the universe and human, control, upper and lower world “*God made the country, and the man made the town*”, also believe that the God with magic bless or visit calamities on people and devout some objects, animals becoming a spirit “*God sends good luck and God sends bad.*”

On superstitions in life, the more that has been transformed into proverbs imbuing with the natural culture. It shows that, nothing else, proverbs is both wisdom, and precipitated mood, mental identity, aspects of human personality. Proverbs, we can say, contained in it what is the most common, the most universal, the most clearly reflected in bold in the human character.

Through the contact with proverbs of ethnic backgrounds, springing from passion for folk literature, along with desiring to further explore the harmonious beauty about content and form of the proverb, we are pleased to contribute a view illuminated from light of folklore about a topic interest me most: “*a study of linguistics features of proverbs expressing superstition in English and Vietnamese*”. Moreover, due to the fact that proverbs are not taken enough notice in English learning and teaching as well as Vietnamese itself, I have decided to choose this theme for my thesis. I hope that with all my attempts, my study will be useful in some way to someone raising great concern about proverbs in general and proverbs about superstition in particular.

1.2. AIM AND OBJECTIVE

1.2.1. Aims

The study aims to

- Study proverbs in English and Vietnamese that express superstition.

- Help the Vietnamese learner of English to be more aware of the linguistic and cultural features as well as some stylistic devices of English and Vietnamese proverbs and how to use them effectively and naturally in their language skill.

1.2.2. Objectives

This study is intended to

- Investigate the syntactic, semantic and stylistic features of English and Vietnamese proverbs expressing superstition.
- Analyze and compare some syntactic, semantic features of English and Vietnamese proverbs expressing superstition.
- Make some solutions for successfully teaching and learning English and Vietnamese proverbs of superstition.

1.3. RESEARCH QUESTIONS

The study attempts to find the answers to the following questions:

1. What are the syntactic features of English and Vietnamese proverbs expressing superstition?
2. What are the semantic and stylistic features of English and Vietnamese proverbs expressing superstition?
3. What are the similarities and the differences between English and Vietnamese proverbs expressing superstition in terms of syntactic, semantic and stylistic features?

1.4. SCOPE OF THE STUDY

This thesis intends to study the syntactic and semantic and stylistic features of English and Vietnamese proverbs expressing superstition.

1.5. ORGANIZATION OF THE STUDY

Chapter 1: Introduction

Chapter 2: Literature Review and Theoretical Background

Chapter 3: Research Design and Methodology

Chapter 4: Findings and Discussions

Chapter 5: Conclusions

CHAPTER2

LITERATURE REVIEW AND THEORETICAL BACKGROUND

2.1. LITERATURE REVIEW

2.2. THEORETICAL BACKGROUND

2.2.1. Definition of Term

a. Definition of Superstition

There are many definitions of superstition depending on the context of the situation and the views of the person giving the definition. Therefore, in this thesis, the term “proverbs expressing superstition” can be defined as: proverbs expressing superstition is a kind of proverbs that represent the belief that particular events happen in a way that cannot be explained by reason or science and will bring good or bad luck.

b. Definition of Proverb

Up till now, there have been lots of definitions of proverbs in the world as well as in Vietnam. In this thesis, we will take a view “in terms of form, a proverb is a short but complete sentence, and in terms of content, a proverb expresses wisdom, advice, experience, a moral, an ethics, a truth, or a criticism” to serve for the thesis.

2.2.2. Main Features of Proverbs

a. Forms

b. Syntactic structure

This thesis adopts the idea of Quirk et al (1985) for English

proverbs and the idea of Nguyen Van Hiep (2009) and Cao Xuan Hao for Vietnamese proverbs. Moreover, this thesis also bases on Nguyen Van Hao and Hoang Xuan Tam's view to classify types of comparative sentences.

Complete Sentences

English Sentence Types

- Simple Sentences

A simple sentence is a sentence includes a Subject and a Predicate and it is usefully distinguished seven clause patterns. They are SVA, SVC, SVO, SVOA, SVOC SVOO and SV.

- Compound sentences

A compound sentence consists of two or more coordinated main clauses; the clauses provide classic instances of a paratactic relationship that is they have equivalent function. [16, p. 987]

- Complex Sentences

A complex sentence consists of only one main clause and it has one or more subordinate clauses functioning as an element of the sentences. The subordinate clauses can be nominal, adverbial, adjective, comparative and comment clauses. Moreover, each of these clauses has its own sub-varieties.

Vietnamese Sentence Types

There are only three types of sentence structures in Vietnamese. [31, p.22]

- Simple Sentences

There are five clause types: SV, SVO, SVC, SVOO and SVOC.

- Compound Sentences

In term of Compound sentences, there are such differences between English structures and Vietnamese structures as follows:

- + Coordination Compound
- + Subordination Compound
 - Syndetic Subordination
 - Asyndetic Subordination
- Complex Sentences

A complex sentence is a kind of simple sentence, the elements of which can be expanded in to a Subject – Predicate structure. It is divided into three types:

- + Subject is a Subject – Predicate structure
- + Predicate is a Subject – Predicate structure
- + Complement is a Subject – Predicate structure

Incomplete Sentence

Incomplete sentence having syntactic center is noun, verb, adjective, or verb phrase, adjective phrase, and is the main element of sentence. It may consist of one word or more than one word. There are five major types of phrases recognized in both English and Vietnamese. In this thesis, we investigate only noun phrase, verb phrase, and adjective phrase.

c. Content

The meanings of proverbs are all contents which are informed for the speaker and listener. They contain both literal and non-literal meanings. Proverbs which have lots of meanings (multi-meanings) and whose meanings are figurative are often expressed via the methods such as metaphor, metonymy, hyperbole, paradox, etc.

A proverb consists of popular knowledge and experience of a nation about nature and outlook on life. Moreover, it plays an important role in building people's characters as well as educating people what is wrong and what is right and they show people how to

live better and how to get on well with others in society and especially it also criticizes and satirizes bad things of society.

2.2.3. Proverbs and Other related terms

a. Proverbs and Saying

b. Proverbs and Idioms

2.2.4. Relation of Culture and Proverbs

a. Relationship between language and culture

b. Proverbs and Culture

2.3. CONCLUDING REMARKS

CHAPTER 3

METHODS AND PROCEDURES

3.1. RESEARCH DESIGN

For the purpose of examining the syntactic and semantic features as well as discovering some typical cultural characteristics of English and Vietnamese proverbs both qualitative and quantitative research designs were used for the study.

3.2. SAMPLING

3.3. DATA COLLECTION

3.4. DATA ANALYSIS

3.5. INSTRUMENTATION

3.6. RESEARCH PROCEDURE

CHAPTER 4

FINDINGS AND DISCUSSION

4.1. OVERVIEW

This chapter mainly discusses syntactic structures and semantics features of proverbs expressing about superstition in English and

Vietnamese together to show the close link and generalize the similarities as well as differences between them.

4.2. SYNTACTIC FEATURES OF EPsES AND VPesES

4.2.1. Syntactic Features of EPsES and VPesES in Complete Sentences

a. PsES with Simple Sentences

In English

- | | |
|-------------------|---|
| [1] S + V + A | <i>Good luck lies in odd numbers.</i> |
| [2] S + V + C | <i>Ignorance is the mother of superstition.</i> |
| [3] S + V + O | <i>The croaking raven creates dreams.</i> |
| [4] S + V + O + O | <i>God tempers the wind to the shorn lamb</i> |
| [5] S + V + O + A | <i>Left or right, brings joy at night.</i> |
| [6] S + V + O + C | <i>Rowan tree and red thread make witches tine their speed.</i> |
| [7] S + V | <i>Yellow forsaken and green forsworn, but blue and red ought to be worn.</i> |

In Vietnamese:

- | | |
|---------------|----------------------------|
| [1] S + V + C | <i>Người sang tại phận</i> |
| [2] S + V + O | <i>Cú kêu ra ma</i> |
| [3] S + V | <i>Tiền kiếp luân hồi</i> |

And only one item of this structure can be found among 150 VPesES. The following examples will illustrate:

- | | |
|---------------|---------------------------------|
| [4] S + Adj.P | <i>Chữ tài liền với chữ tai</i> |
|---------------|---------------------------------|

b. PsES with Compound sentences

In English

- **Syndetic Coordination:** a compound sentence whose two clauses are connected by conjunctions and, but, or.

God made the country, and man made the town

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

[8] S + V // S + V *Specks on the fingers, fortune lingers; specks on the thumbs, fortune surely comes*

[9] S + V + C // S + V + C *The robin and the wren are God's cock and hen; the martin and the swallow are God's mate and marrow.*

[10] - S + V + O // S + V + O *To a red man read thy rede, with a brown man break thy bread; at a pale man draw thy knife; from a black man keep thy wife.*

In Vietnamese

- Syndetic Coordination

Đâu ai buồn bán trăm nghề, đi ngày con nước trở về tay không.

- Asyndetic coordination

[5] S + V // S + V *Bốn chín chưa qua, năm ba đã tới*

[6] S + V + O // S + V + O *Đèn có hoa, chủ nhà có lộc*

[7] S + V + C // S + V + C *No ăn thì đất bó, đói ăn thì đất khoai*

[8] S + V + A // S + V + O *Đời cha ăn mặn, đời con uống nước*

c. PsES with Complex Sentence

In English

- Adjective clauses *The God who gave us teeth will also give us bread*

- Nominal clauses *A dream grants what one covets when awake*

- Adverbial Clause *When bad luck chooses you as a companion, even a ripe banana can remove your teeth.*

In Vietnamese

[9] S – P Subject is a subject – Predicate Structure

S [S + V] + V *Hùm tha có số*

[10] S – P Predicate is a Subject – Predicate Structure

S + V [S + V]

Tay chiêu đập niêu không vỡ

d. PsES with Comparative clause

In English

- Differentiating comparison *It is better to be born lucky than rich.*

In Vietnamese

- Equational comparison *Phải duyên thì dính như keo, trái
duyên chống chĩnh như kèo đục vênh*

- Differentiating comparison *Tốt số hơn bố giàu*

4.2.2. Syntactic Features of EPsES and VPesES in Incomplete Sentences

a. Omitted Sentences

In English

- Subjectless Sentences *Touch wood: it's sure to come good*

- Verbless Sentences *Whitsunday (is) wet, Christmas (is) fat.*

In Vietnamese

- Subjectless Sentence *(Đức phật) siêu độ chúng sinh.*

b. Parallel Structure

- Noun Phrase

[11] Adj + N // Adj + N *Cold hand warm heart.*

[12] N + prep + NP // N + prep + NP *Son of a priest, grandson of
the devil.*

- Verb Phrase

[13] Verb + PP // V + PP *Marry in may, rue for aye.*

- Adjective Phrase

[14] Adj + PP // Adj + PP *Lucky at life, unlucky in love.*

[15] Adj P // Adj P *The more wicked, the more lucky*

In Vietnamese

Similar to English proverbs, Vietnamese proverbs also have some PsES in parallelism form. Among 150 VPES investigated proverbs with parallel structure accounts for 22,7% with 34 items. What follows are some illustrations:

- Noun Phrase

[11] Noun + Adj/AP // Noun + Adj/AP *Gái hơn hai, trai hơn một*

[12] N + (nào) // N + (ấy) *Chùa nào, bụt ấy*

[13] N/NP + NP // N/NP + NP *Trai tay trái, gái tay mặt*

[14] Num + NP // Num + NP
*Nhất duyên, nhì phận, tam
phong thổ*

[15] N + V // N + V
Con cầu, con cúng

- Verb Phrase

[16] V + N / NP // V + N / NP *Ăn chay, niệm phật*

[17] VP + VP // VP + VP
*Có thóc cúng thóc, có tiền
cúng tiền*

[18] V + Adj // V + Adj
Sinh dữ tử lành

[19] V + N // Adj + A
Nghe thầy bói, đời rã họ

- Adjective Phrase

[20] Adj + VP // Adj + VP
*May gặp duyên, chẳng may
gặp nợ*

[21] Num + Adj // Num + Adj
Nhất lé, nhì lùn

[22] Adj + AP // Adj + AP
Giàu tại phận, khó tại duyên

[23] Adj + Noun // Adj + Noun
Giàu giờ ngộ, khó giờ mù.

4.2.3. Syntactic Similarities and Differences of EPES and VPES

a. Similarities

In general, PsES under study in both English and Vietnamese

are constructed in simple, compound, complex and comparative sentences. In term of simple sentences, the patterns SVO, SVC and SV are found in both of them. One more common point found is that the comparative structures are used in both EPsES and VPesES with comparative markers as ... as, than. And another similarity is that both languages have parallel patterns. Parallel patterns appear in both phrase structures as well as sentences structures.

b. Differences

The study also points out some differences between EPsES and VPesES. The first difference can be seen in the use of other types of sentence structures. The second difference is parallelism forms, in opposition to VPesES, EPsES own a limited number of all three types. Unlike English proverb, a lot of Vietnamese proverbs have rhymes which help them to sound more musical, expressive and beautiful. In short, The Vietnamese people tend to use prosodic feature more frequently than the English one. By this way, proverbs can be easily memorized.

4.3. SEMANTIC FEATURES OF EPsES AND VPesES

4.3.1. Semantic field of EPsES and VPesES

a. Superstition and God – Buddha - ghost

Superstition and God always have a close relationship because God is the best way for superstition to evolve. God created everything and we are part of his creation, which is put on all the other creatures to govern all living.

(4.85) - God made the country and manmade the town

Unlike English, Vietnamese proverbs of God, Buddha cover a large rate in the corpus. The Vietnamese believe "Ông Trời" can see all the things happening in the world. Nothing he does not see, do not

be. And he who is very fair, fair payoff. This confidence is expressed in the proverb as:

(4.89) - Đi đâu cho khỏi lưới trời

Ở đâu cho hạp mệnh trời mới êm

b. Superstition and Fate

It is believed that everything happens for some reason. When they cannot find a suitable explanation to a problem, they usually think that it caused by the arrangement of fate.

(4.98) - Our hairs are numbered

The Vietnamese people have tendency to believe more in the fate than the English people do. So it is not difficult for us to see many proverbs of superstition and fate. There is rich fate, there is also poor fate: “*Số giàu tay trắng cũng giàu, số nghèo chín đụn mười trâu cũng nghèo*”.

c. Superstition and Good luck

Although no one knows when the concept of good luck has formed in the human mind, through many generations it becomes a cultural feature of life in many countries around the world. Along with a lot of good luck, a logical system of wisdom and other good luck has also been selected and handed down from generation to generation in the inventory of both EPsES and VPsES.

(4.105) - Turn the money in your pocket when your hear the cuckoo

(4.108) - Ra ngõ gặp trai, vừa may vừa mắn

d. Superstition and Misfortune

Like English, in Vietnam, it is said that “*Trong họa có phước, trong phước có họa*”(misfortune has its uses) in our life, never just

good luck or bad luck all that they are interwoven, creating imprints of every human's life, makes life more spicy. For example

(4.111) - A whistling woman and a crowing hen are neither fit for God nor men

(4.113) - Ra ngõ gặp đàn bà, ở nhà hơn đi

e. Superstition and Marriage

(4.115) - They that marry in green, their sorrow is soon seen.

According to an old superstition, everything that was green was regarded as out of place at a wedding. Even green vegetables were forbidden; for it was believed evil was sure to result if the color was anywhere to be seen. And the Vietnamese people believe that people having a predestinated love tie can become husband and wife. If people have predestined lovers, they can also meet together even thousands of miles away. Perhaps, in the sentiment life, the word “duyên” plays an important role not only in marriage but also in many other relationships as intimates and friends ... etc.

(4.121) - Vợ chồng phải duyên phải kiếp

f. Superstition and physical characteristics

The characters of English people also are reflected in many ways through proverbs for example: the proverb “*cold hand, warm heart*” is used to refer to a person who outside is very cold but in fact, he is a very warm and kind heart. And in Vietnamese

(4.129) - Nốt ruồi ở cổ có lỗ tiền chôn (*Through mole*)

(4.132) - bà sang sáng tiếng đồng, chẳng vất vả đường chồng cũng vất vả đường con (*Through voice*)

g. Superstition and Days – Time - Age

Human life usually happen so ups and downs but you have the chance to be happy again no more. So if you know to coordinate

exactly good times with the great problems such as marriage, changing occupation, developing business, your life will be better.

(4.134) – A growing moon and a following tide are lucky times to marry in Fortune smiles on a happy bride

(4.141) - Chớ đi ngày bẩy về ngày ba

h. Superstition and Omens

Omens are thought by many to be a portent that precedes a significant future event. Let's consider some proverbs about **omens**

(4.145) - Soon tod, soon with God

“Tod” here means “having teeth”. The proverb implies that babies who cut their teeth early will die young.

The Vietnamese has proverb “*Thứ nhất đom đóm vào nhà, thứ nhì chuột rúc, thứ ba hoa đèn*” three phenomena are brought good omen to the owner, but in varying degrees. The dealers love to see these omens, especially the fireflies on the merchant is sure that tomorrow will be “in the black”

i. Superstition and Good – Evil – Nemesis

Many Vietnamese people believe in the causality: “*Ở hiền gặp lành, ở ác gặp ác*” (*one good turn deserves another*). They cultivate virtue and morals, practice charity, avoid committing some evil acts so that they can up to nirvana. Whatever you do, they have cause and effect. Committing evil, not suffer in next incarnation but also will pay for evil deeds in this incarnation. Moreover, what parents do, also affecting to their children

(4.163) - Đòi cha ăn mặn, đòi con khát nước

j. Superstition and Taboo

It is the farmer with the concept “*Có thờ có thiêng, có kiêng có lành*” (*there is no worship without sacredness, there is no taboo*

without luck) that has contributed to hand down the taboos in their lives

(4.167) - Never speak ill of the dead

(4.168) - Cưới vợ kiêng tuổi đàn bà, làm nhà kiêng tuổi đàn ông

k. Superstition and The superstitious

Superstition is the fear of what is unknown and mysterious. It is the belief that certain events bring good or bad luck which cannot be explained by reason or science.

(4.172) - Nothing but what is ominous, to the superstitions

Vietnamese proverbs did not hesitate to expose the game "*Buôn thần bán thánh*" (to perform simony) of the chiromancer, the cartomancer. In the eyes of a folk part, the cartomancer is only a tricky fellow: "*Thầy bói nói dựa*" "*Bói ra ma quét nhà ra rác*".

4.3.2. Stylistic Devices of EPsES and VPES

a. Simile

Let us consider these examples:

(4.177) - As hot as hell

(4.181) - Lễ Phật quanh năm không bằng ngày rằm tháng giêng

In proverb (4.177), Considering hot and hell, two images belong to different categories, hot is an adjective, a high temperature and hell is the place believed to be the home of Devils and where bad people go after death but have one feature in common, that is both of them can bring an uncomfortable and unhappy feeling to people. In other words, it is feeling or states of human being that is intensified by means of simile.

b. Metaphor

Let us consider metaphor in the following examples:

(4.185) - Life is a dream from which death wakes us up

(4.186) - Chồng già vợ trẻ là tiên, vợ già chồng trẻ là duyên nợ nần

In this proverb, an old husband and a young wife is a good couple but contrary to an old wife and young husband is bad thing. The identification between the concrete - an old husband and a young wife, and the abstract - fairy; an old wife and young husband - a tragic fate, which suffered from choosing wrongly, has made a great effect upon shades of meaning and increase vigour of fresh connotation to the language.

c. Antithesis

(4.189) – Lucky at life, unlucky in love

(4.190) – Xởi lời trời cho, co ro trời co lại

Here the contrasting pairs such as *xởi lời - co ro*, *cho - co lại*, are also arranged in symmetry. Semantic content between the pairs of words corresponds to each other on two parts on two parts of these proverbs.

d. Hyperbole

Here are some other examples of hyperbolic proverbs, which strike us by the hyperbolic elements:

(4.193) - The tree that God plants, no wind hurts it

(4.194) – Đàn ông miệng rộng thì sang, đàn bà miệng rộng tan hoang cửa nhà

In the example of (4.194), the two concepts “wide-mouthed men” and wide-mouthed women” are put in parallel to help the readers or the hearers to have an impression of physical appearance in proportion at first. In fact, the women’s wide mouth cannot be strong enough to make her home be ruined. The hyperbole is expressed in such an interesting way that its power can get the hearer to be more interested in what is being expressed.

e. Personification

(4.198) - Misfortunes come on wings and **depart on foot**.

(4.201) - Ba một **bước qua**, ba ba **bước lại**

Misfortunes “come” or “depart on foot”. These examples are all ways where personification is used to make ordinary objects or abstract concepts essentially come alive and provide more of an action for the listener. It emphasizes a lot of disaster, unfortunate rush down not only once but also in consecutively.

f. Metonymy

Surprisingly, it is shown in the study that metonymy is rarely used in both two languages. We can find only one Vietnamese superstition related proverb using metonymy while this stylistic device is not even used in the corpus of proverbs expressing superstition. For example:

(4.203) – Chân tâm tức phật

4.3.3. Semantic similarities and differences of EPsES and VPesES

a. Similarities

Through the examples and their analyses, it can be realized that the proverbs expressing superstition in both English and Vietnamese show the conceptions and advices which are collected in working and living. What is more, stylistic devices such as metaphor, similes, and antithesis appear a lot in both English and Vietnamese proverbs, which make these proverbs, become more imaginary, diverse and persuasive in transferring their implications.

b. Differences

Apart from similarities above, we have also discovered some differences between EPsES and VPesES. Apart from similarities above,

we have also discovered some differences between EPsES and VPesES. In spite of using stylistic devices to make the proverbs more colourful and condensed, their frequency does occur in correspondence with each other. For example, there is no case of metonymic device in English. These differences result from the difference in language use between two nations.

Futhermore, because of the differences in geographical features, history, culture, customs, beliefs and religions, semantic features in each kind of proverbs can lead to the dissimilarities. This leads to the difference in describing objects or phenomenon in the objective world.

CHAPTER 5

CONCLUSIONS AND IMPLICATIONS

5.1. CONCLUSIONS

This thesis, a *study of linguistics features of proverbs expressing superstition in English and Vietnamese* is a contrastive analysis, carried out to find out the differences or similarities in those belonging to the syntactic and semantic features between the two kinds of proverbs. Based on that foundation, it also aims to discover some of the cultural characteristics as well as some stylistic devices of English and Vietnamese proverbs. With the detailed analysis and description of examples, many problems relating to grammatical structures as well as meaning transfer owned by PsES can be generalized as follows.

In terms of syntactic features, the proverbs expressing superstition also are presented variety in both English and Vietnamese. Proverbs expressing superstition in the two languages are formed not only in the complete sentence structures but also in incomplete sentence structures. Both English and Vietnamese PsES have many similarities

as well as differences. The complete sentence structures in EPsES and VPesES are classified into four kinds: simple, compound, complex and comparative. In the form of sentence, if complex sentences tend to be employed the largest in the total of EPsES, Vietnamese proverbs like using compound sentences more than. This is one of reasons why it is easy for us to see more the proverbs with the parallel structures in VPesES than the ones in English like these: *sống gửi, thác về; chim sa, cá nháy; kê báo tai, thước báo hi; nhện đen đất hàng, nhện vàng đem tin.*

In term of semantic features, most of the collected proverbs use some stylistic devices such as metaphor, antithesis, metonymy, simile, hyperbole and personality to express their meanings. These proverbs both in English and Vietnamese show their implications and give advices in terms of judging people through physical characteristics or even warning. Meanwhile they also reflect bad influence of superstition on human life. Although the differences in culture, customs, beliefs and religions, we have found that both the English and Vietnamese exhibit the same semantic features to predict the future. It is possible to demonstrate that the English and Vietnamese, to a certain extent, sometimes observed and foresee luck things in the same way. Through what we have presented, both EPsES and VPesES are almost observed relied on the natural phenomenon, religion, age, animal, etc.

There are total eleven semantic fields categorized in both the two languages. VPesES turn up all eleven fields but no in EPsES and *superstition and good– evil – nemesis* could not be discovered. More especially, *superstition and omen* is one of the popular symbols which commonly appear in both of these languages. However, some fields are more in this language but less in the other, for example *superstition*

and fate is quite popular in VPSES but it seldom appears in EPSES. On the other hand, while there is only four VPSES could be found in *superstition and good luck*, it accounts for a large number in EPSES. And in the process of examining, we also discover that usage of image of animals to denote omens a good or bad luck is another difference between English and Vietnamese proverbs. As for Vietnamese, buffalo, owl, cat, dog, glowworm, chicken, fish, spider, snake and mouse are the animals that are familiar to their life. Therefore, the usage of their images to express is the most effective way to transfer the meaning and the speaker's intentionality. By contrast, English proverbs seem to use fewer pictures of animals. In terms of semantic aspect of proverbs express superstition, the basic difference between two languages is their main domains on which they base to create proverbs of superstition. This difference comes from the difference in belief.

5.2. IMPLICATIONS

In fact, proverbs in general and proverbs expressing superstition in particular are the essence of a long history of human experience. They reflect the folk's experience in life and show people's wisdom. PsES help people predict the future, know our destiny, avoid disasters, recognize a good or bad person through physical characteristics and so on. These proverbs not only help people live better but help people increase the efficiency of their verbal communication. It cannot be denied that proverb is a very broad and complicated aspect for every learner, teacher as well as researcher.

Besides, in order to help Vietnamese learners and teachers of English and English learners and teachers of Vietnamese overcome possible problems, from the results of the study, some following implications are provided.

To some extent, this thesis will make a small contribution to teaching and learning proverbs. In fact, we have been got in touch with proverbs in the primary education level in compulsory curriculum like a small part in Literature. This is a favorable condition for students to access current oral literature, helping students to have more bright soul and much more love for the national literature. However, it is brought to students too little so it is difficult for them to know them clearly and to apply them in daily conversations is impossible. Because proverbs derived from the soul life of the working masses, the teachers should help the student to exploit the emotional aspects, feelings of common people as well as their experiences through sending folk poetry with its own art characteristic.

Due to functions and duties of proverb, they should be catchy, by word of mouth, convenient for applications in communication and daily activities. Therefore teachers fully exploited and applied the characteristics of the national language. Teaching language is to teach folk wisdom, when teaching. Teacher need to exploit the aspects of and intelligences and experiences summarized through art speech of the common people. It is a way of short, rhyming, imaginative saying and the opposite sides helping us to catchy easily. Moreover, to help students understand and apply the proverbs effectively, teachers should help them identify different features in structures, forms as well as cultural characteristics of each language.

All students desire to get more and more progress in learning English. However, they usually tend to form “fragment” or “run-on” sentences, which sometimes let them down. However, spice will be put into your speech if you use some of English proverbs. In written English, especially essays, yours will sound more convincing if you

use one or two proverbs in the introduction or conclusion. In the body of the essay, to prove or demonstrate an idea, using a proverb will work well if it is quoted properly. That's the reason why proverbs play an essential role in polishing writing and reading skills. Students should learn proverbs not only for effective reading and listening but reproduce them to express their own ideas lively in right context and gradually, they will get more confidence in learning English as well as any other foreign language.

Presentation plays an important role in communicative approach. It is very demanding for not only elementary level but also advanced one. In order to have an impressive presentation, each student should prepare his/her discourse very well. Fluency leaves a deep impression in listeners' minds. Two or three proverbs add spice to the success of the presentation. Through analyzing proverbs and giving examples, especially interacting with the teacher and other classmates, students can draw meaningful lessons, behave better and take prompt action.

Proverbs work well in games. We often hear of game shows on television such as "Who wants to be a Millionaire?", "Culture Discoveries", "The Wheel of Fortune", "Watching Pictures and Guessing Meanings", "Face to Face", etc. Proverbs and idioms appear very frequently in these game shows. Such programs are really educational and interesting. Game shows can be applied to teaching and learning English. Why not? Thanks to electronic teaching plans, we can design quizzes and show them on the screen. Questions should include as many proverbs as possible, especially superstition ones. A classroom can turn into a studio. The teacher is supposed to be an MC. Students become contestants and spectators. On the other hand, moral

lessons are introduced to them so as to make them behave better and take responsibility in everything they do.

In short, proverbs can be used for the implication of English teaching and learning. A good teacher must be a good actor or an excellent MC. The success of a lecture or lesson depends so much on him/her. It is high time teachers of English did something to make students get interested in learning English.

5.3. LIMITATIONS AND SUGGESTIONS FOR THE FURTHER RESEARCH

In this thesis, the thesis examines some similarities and differences of proverbs expressing superstition in English and Vietnamese in terms of syntactic and semantic features. Moreover, the cultural aspects and stylistic devices used to explain some different elements between the two languages are not deeply mentioned. Although we have tried our best to carry out this study, mistakes and shortcomings are inevitable in the thesis due to the lack of time and reference materials so we cannot cover everything. So the study can only satisfy some general aspects of the vast area of research and so has not reached the expected depth as it should.

We, therefore, have suggestions for further research which may be useful and interesting:

- An Investigation into Pragmatic and Cultural Aspects of Proverbs expressing Superstition in English and Vietnamese.
- An Investigation into the Use of Metaphor in English and Vietnamese Proverbs expressing Superstition.