

**THE UNIVERSITY OF DANANG
UNIVERSITY OF FOREIGN LANGUAGE STUDIES**



ĐẶNG LÊ THU THỦY

**A STUDY OF RHETORICAL DEVICES IN
FAMOUS SAYINGS EXPRESSING LOVE IN
ENGLISH AND IN THEIR VIETNAMESE
TRANSLATIONAL VERSION**

Major : ENGLISH LINGUISTICS

Code : 822.02.01

**MASTER THESIS IN
FOREIGN LANGUAGES, LITERATURE AND CULTURE
(A SUMMARY)**

Da Nang, 2018

This thesis has been completed at
University of Foreign Language Studies, The University of Da Nang

Supervisor : Assoc. Prof. Dr. Hồ Thị Kiều Oanh

Examiner 1: Bảo Khâm, Ph.D.

Examiner 2: Assoc. Prof. Dr. Nguyễn Văn Long

The thesis was orally defended at the Examining Committee

Time: June 7th, 2019

Venue: University of Foreign Language Studies – The
University of Da Nang

This thesis is available for the purpose of reference at:

- *Library of University of Foreign Language Studies, The University of Da Nang.*
- *The Center for Learning Information Resources and Communication – The University of Da Nang.*

CHAPTER ONE

INTRODUCTION

1.1. RATIONALE

In the early times, famous sayings had been considered a powerful and inspiring way to educate people about righteousness, morality, bravery, and so on. Cited from famous people like well-known authors, philosophers, athletes, and celebrities, famous sayings are often concise and well-expressed. Famous sayings are favourable because they can convey a whole message just in a few sentences, rather than a document or a passage. Understanding the importance of famous sayings, people usually use them to enhance their authority and add weight to their arguments in their conversations. Using famous sayings not only makes the conversation more lively and interesting, but also adds color to the dialogue.

When it comes to express love, famous sayings become a fertile realm to denote the beauty of love, emotional ups and downs, and jealousy and so on. The number of *famous sayings expressing love* is numerous to mention.

Being aware of the potential of *famous sayings expressing love*, many researchers focus on investigating their linguistic features (semantic features and syntactic ones). However, it seems that, in spite of the variety of *rhetorical devices*, few authors pay attention to study the *rhetorical devices* which are used in these *famous sayings expressing love*. Therefore, the author decided to carry out a study named “***A Study of Rhetorical Devices in Famous Sayings Expressing Love in English and in Their Vietnamese Translational Version***”.

1.2. AIMS AND OBJECTIVES

1.2.1. Aims

The study is aimed at finding out the *rhetorical devices* in English *famous sayings expressing love* and in their Vietnamese translation. Also, the results of the thesis are expected to provide learners of English and Vietnamese language with an overview of the *translation procedures* used in the Vietnamese translation of English *famous sayings expressing love* and facilitate their approach to these famous sayings more effectively, and understand them more thoroughly as well. Hence, teachers and learners of English and Vietnamese can apply them to their teaching and learning language and in their daily conversations with moral education.

1.2.2. Objectives

The study is intended to:

- Describe the *rhetorical devices* used in *famous sayings expressing love* in English and those used in their Vietnamese translational version.
- Compare the *rhetorical devices* used in English famous sayings expressing love with those used in their Vietnamese translational version under the translation procedures.

1.3. SCOPE OF THE STUDY

The study focuses on the *rhetorical devices* in the Vietnamese translation of the 20th century English *famous sayings expressing love* in terms of *translation procedures*.

1.4. RESEARCH QUESTIONS

In order to achieve the above aims and objectives, the following research questions could be put forward:

- What are the *rhetorical devices* used in English *famous sayings expressing love* and in their Vietnamese translational equivalents?

- What are the possibilities of translation *loss, gain* or *equivalence* of *rhetorical devices* used in their Vietnamese translation?

1.5. ORGANIZATION OF THE STUDY

The thesis consists of five chapters as the followings:

Chapter 1: Introduction

Chapter 2: Literature Review and Theoretical Background

Chapter 3: Methods and Procedures

Chapter 4: Findings and Discussions

Chapter 5: Conclusions and Implications

1.6. SIGNIFICANCE OF THE STUDY

This study is expected to give readers a good insight into *rhetorical devices* in general and those in *famous sayings expressing love in English and in their Vietnamese translation equivalents* in particular. Moreover, teachers, learners and translators of English and Vietnamese could find this study useful in their teaching, learning and translating of translation procedures of English documents into Vietnamese ones. As a result, teachers, learners and translators of English and Vietnamese language could benefit from the study.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL BACKGROUND

2.1. LITERATURE REVIEW

Famous sayings (also called *quotations*) pack a wealth of wisdom. Therefore, they have always been considered one of the most powerful ways to inspire people and help shape history and

civilisation so far. There is no doubt that famous sayings have attracted the interest of many language linguists.

In terms of quotations, a great number of dictionaries and books of famous sayings have been introduced to readers by renowned authors like Dalbiac (1903), Knowles (1999), and Shapiro (2006). In these books, famous sayings are sorted into authors' names. Readers will readily find the wisdom in the updated finest lines of authors, speakers, scholars, and so on.

Take these English-Vietnamese translated famous sayings into consideration, we can also find out some works by Vietnamese writers like Thanh Vân and Nguyễn Duy Nhường (2004), Vinh Nguyễn Đán (2006), Vương Trung Hiếu (2008), Nguyễn Văn Bá (2009), Minh Anh (2017). In these bilingual dictionaries, Vietnamese translated famous sayings are placed under the original ones in English and set into particular categories like *love, life, hatred, family* and so on.

Another issue that the thesis is interested in is *rhetorical devices*. Stylistic devices are not a new era in linguistics; on the other hand, it called many linguistics's attention to its functions and pragmatics. There are some works related to *rhetorical devices* written by Galperin & Todd (1977), Harris (2017). In Galperin & Todd (1977)'s manual "Stylistics", they subdivide expressive means and stylistic devices based on the level-oriented approach: Phonetic expressive means and stylistic devices, lexical expressive means and stylistic devices, syntactical expressive means and stylistic devices.

Since *rhetorical devices* are commonly used not only in English but also in Vietnamese, a remarkable work on this field that need mentioning is the collection of *rhetorical devices* listed in "99 phương tiện và biện pháp tu từ tiếng Việt" compiled by Đinh Trọng

Lạc (1994). This book provides the definitions, explanations on the use of *rhetorical devices* and instances to illustrate their uses on the levels of lexical, semantic, syntactic features and texts.

Besides, there are some studies on *rhetorical devices* investigated by Phan Thị Uyên Uyên's (2006), Trịnh Thị Quỳnh Châu's (2012), and Nguyễn Đỗ Hà Anh (2016). For Trịnh Thị Quỳnh Châu (2012)'s thesis, she contrasts the linguistic features of some stylistic devices in poems in English and in Vietnamese. These are a valuable source which provides readers with knowledge of different types of stylistic devices to perceive, and create artistically literature work.

The last theory that the thesis works with is translation. Translation is a controversial issue, for each linguist has different views of translation. There are various researches into translation which are carried out by Catford (1978), Newmark (1988) and Bassnett (2013).

Concerning translation research in Vietnam, Hoàng Văn Vân (2005)'s work should be noted as a radical material with general theory of translation. In addition, some theses on translation carried out by Vietnamese linguists such as: Hồ Văn Hòa (2001), Nguyễn Đức Châu (2004) and Lâm Quốc Thịnh (2016) make a great contribution to translation. These researches have given useful information on the theory of translation.

In general, all of the pieces of work above could probably be valuable references for many aspects of *rhetorical devices* used in famous sayings but not those in *famous sayings expressing love*, which inspired me to decide on my thesis titled “*A Study of Rhetorical Devices in Famous Sayings Expressing Love in English and in Their Vietnamese Translation*”.

2.2. THEORETICAL BACKGROUND

2.2.1. Definition of Famous Sayings and Famous Sayings Expressing Love

2.2.1.1. Definition of Famous Sayings

2.2.1.2. Definition of Love

2.2.1.3. Definition of Famous Sayings Expressing Love

2.2.2. Definition of Rhetorical Devices

2.2.3. Functions of Rhetorical Devices

2.2.4. Classification of Rhetorical Devices

2.2.4.1. Lexical Rhetorical Devices

- a. Metaphor
- b. Metonymy
- c. Personification
- d. Simile

2.2.4.2. Lexical Rhetorical Devices

- a. Repetition of sounds
- b. Repetition of words and structures

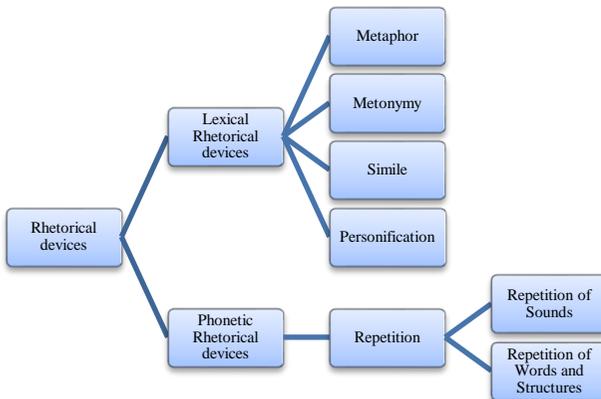


Figure 2.1. Classification of Rhetorical Devices

2.2.5. Theory of Translation

2.2.5.1. *Definition of Translation*

2.2.5.2. *Translation Methods*

2.2.5.3. *Translation Procedures*

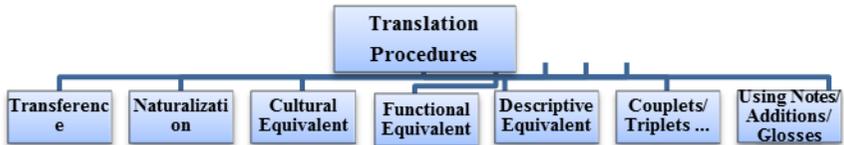


Figure 2.2. Classification of Translation Procedures

2.2.6. Equivalence in Translation

2.2.6.1. *Concept of Equivalence*

2.2.6.2. *Shifts in Translation*

2.2.7. *Loss and Gain in Translation*

2.3. SUMMARY

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1. METHODOLOGY

This thesis is aimed at investigating common *rhetorical devices* used in English *famous sayings expressing love* and their Vietnamese translation under the perspective of translation methods. To achieve the aims and the objectives of the study, descriptive and comparative methods as well as qualitative and quantitative approaches are employed to describe and make comparisons of the *rhetorical devices* used in these English *famous sayings expressing love* with those used in their Vietnamese translation, then to manifest the shifts or *equivalence* in the *rhetorical devices* caused by the translation procedure from English into Vietnamese.

3.1. RESEARCH DESIGN

3.1.1. Data Collection

A collection of 120 samples of English *famous sayings expressing love* and 120 Vietnamese translational equivalents are carried out. These famous sayings are mainly collected from bilingual books and e-books of respectable authors.

3.1.2. Data Analysis

The procedure for data analysis is as follows:

- Identifying and categorizing the *rhetorical devices* in English *famous sayings expressing love* and their Vietnamese translational equivalents.
- Describing and comparing the *rhetorical devices* used in English *famous sayings expressing love* with their Vietnamese translational equivalents.
- Categorizing and describing the shifts or *equivalence* of the *rhetorical devices* in *famous sayings expressing love* in the translation process from English into Vietnamese.
- Describing and analyzing the *translation procedures* causing these shifts or *equivalence* in the *rhetorical devices* in the translation process of *famous sayings* from English into Vietnamese.

Relating to quantitative approach, the statistic data is given to illustrate the frequency of *rhetorical devices* in English *famous sayings expressing love* and those in their Vietnamese translation.

3.1.3. Research Procedures

The research procedure to conduct the study follows these steps:

- Choosing the topic to investigate by carefully reviewing the previous studies.
- Collecting data: collecting a corpus of 240 *rhetorical devices* (120 in each language) in *English famous sayings expressing love*

and in their *Vietnamese translational equivalents* from bilingual books, dictionaries, e-books of respectable authors.

- Analyzing data: identifying and analyzing the collected *rhetorical devices* used in English *famous sayings expressing love and their version in Vietnamese* under the classification of *rhetorical devices* into metaphor, metonymy, simile, personification and repetition.

- Comparing data: comparing the data to find out the similarities and differences in the frequencies of occurrence of *rhetorical devices*, then presenting the shifts as well as their *equivalence* in the *rhetorical devices* caused by the translation procedure from English into Vietnamese.

- Drawing conclusions: drawing the conclusions from the examined data.

- Suggesting implications: suggesting some implications on teaching and learning English, and translating from English to Vietnamese as well.

CHAPTER FOUR

FINDINGS AND DISCUSSIONS

This study focuses on what kinds of translation *loss*, *gain* and what kinds of translation *equivalence* are applied in the data. The data are presented both in source language text and the target language text. To make the clear analysis, the data are analyzed based on the theory of kind of *loss*, *gain* and *equivalence* under translation procedures of English *famous sayings expressing love in English and in their Vietnamese translational equivalents*.

In this study, we mainly analyzes the *rhetorical devices*, namely metaphor, metonymy, personification, simile and repetition, which are influenced by *equivalence*, *loss* and *gain* in translated

famous sayings expressing love in Vietnamese under translation procedures to examine whether these *rhetorical devices* are lost, gained or constant due to the translator's selection of *translation procedures*.

4.1. EQUIVALENCE IN RHETORICAL DEVICES IN VIETNAMESE TRANSLATION OF ENGLISH FAMOUS SAYINGS EXPRESSING LOVE

4.1.1. Equivalence in Metaphor in Vietnamese Translation of English Famous Sayings Expressing Love

Let us examine these following examples:

(4.1) Love is the *salutation of the angels to the stars*.

Tình yêu là *sự chào hỏi của thiên thần trước các vì tinh tú*.

(Vinh Nguyên Đán, 2006, p.5)

English	Love	is	<i>the salutation</i>	of	the angels	to	the stars.
Vietnamese	Tình yêu	là	<i>sự chào hỏi</i>	của	thiên thần	trước	các vì tinh tú.

“*Love is the salutation of the angels to the stars*” is a famous saying which is cited from chapter IV. A Heart beneath a Stone of Victor Hugo’s notable novel “Les Miserables” (http://www.online-literature.com/victor_hugo/les_miserables/246/). In this saying, metaphor is used in the comparison between “*love*” and “*the salutation*”. In fact, due to *the similarity in behavior or character*, “*love*” (tình yêu) is compared with “*the salutation of the angels to the stars*” (sự chào hỏi của thiên thần trước các vì tinh tú), which brings an artistic and poetic meaning to the saying (Galperin, 1977). Indeed, an angel is a spirit who is believed to be a servant of God, and is sent by God to deliver a message or perform a task. They, therefore, are the symbol of sacred and beautiful things. Besides, “*stars*” (các vì tinh tú) are meteorites that are so sparkling and magnificent. “*Love*”

is compared with “*the salutation of the angels to the stars*” to show that “*love*” is so sacred, so magical and wonderful in our universe. In terms of rhetoric, the image of metaphor “*the salutation*” is literally translated into “*sự chào hỏi*”. Hence, the *metaphor is constant* in the translational equivalent.

4.1.2. Equivalence in Metaphor in Vietnamese Translation of English Famous Sayings Expressing Love

4.1.3. Equivalence in Personification in Vietnamese Translation of English Famous Sayings Expressing Love

4.1.4. Equivalence in Simile in Vietnamese Translation of English Famous Sayings Expressing Love

4.1.5. Equivalence in Repetition in Vietnamese Translation of English Famous Sayings Expressing Love

4.2. LOSS IN RHETORICAL DEVICES IN VIETNAMESE TRANSLATION OF ENGLISH FAMOUS SAYINGS EXPRESSING LOVE

4.2.1. Loss in Metaphor in Vietnamese Translation of English Famous Sayings Expressing Love

(4.2) Love is *a lock* that links the noble minds.

Yêu là liên kết những tâm hồn cao thượng.

(Vương Trung Hiếu, 2008, p. 25)

In fact, the full saying is written as follow:

(4.3) Love is *a lock* that linketh noble minds,

Faith is the key that shuts the spring of love.

(<https://www.azquotes.com/quote/527148>)

In this saying, “*love*” is a tenor and “*lock*” is the vehicle. Basing on the context of the famous saying, “*love*” (*yêu*) is compared with the image of a “*lock*” (*chiếc ổ khóa*), which brings a figurative meaning. In fact, “*love*” denotes a strong feeling of deep affection for

someone. Usually, when people are in *love*, they often find the unphysical connection between the two souls, two minds. The expression of “*lock*” denotes the connection or bonds between lovers. The rhetorical device of metaphor basing on the *similarity in function* between “*love*” and “*lock*” that leads to the vivid comparison above (Galperin, 1977). Through the saying, people can understand the important role of “*love*” - an interpersonal affection, to upraise and link the morality and the thoughts of people who are in *love*. In terms of translation, the SL word “*a lock*” was omitted in the translational equivalence. We cannot find the metaphor of a “*lock*” in the translational equivalent at all. Instead, the translator uses the verb phrase “*liên kết những tâm hồn cao thượng*” as a complement of the linking verb “*là*”. Hence, *metaphor is lost* in this example.

4.2.2. Loss in Metonymy in Vietnamese Translation of English Famous Sayings Expressing Love

4.2.3. Loss in Simile in Vietnamese Translation of English Famous Sayings Expressing Love

4.2.4. Loss in Personification in Vietnamese Translation of English Famous Sayings Expressing Love

4.2.5. Loss in Repetition in Vietnamese Translation of English Famous Sayings Expressing Love

4.3. GAIN IN RHETORICAL DEVICES IN VIETNAMESE TRANSLATION OF ENGLISH FAMOUS SAYINGS EXPRESSING LOVE

As mentioned in the above chapters, translation gain is not favourable in translation as most translation theoreticians as well as practitioners are mainly concerned with matters of *equivalence* and the like.

Though *gain* is founded in our corpus, we cannot find any example of single *gain* that is constructed. Instead, *gain* is often used as compensation to *loss* in a certain *rhetorical device* or in combination with other phenomena. Due to this reason, the author of the thesis decided to examine *gain* in other categories to clarify this phenomenon in accordance with other ones.

4.4. INTEGRATED COMBINATION OF LOSS, GAIN AND EQUIVALENCE IN RHETORICAL DEVICES IN VIETNAMESE TRANSLATION OF ENGLISH FAMOUS SAYINGS EXPRESSING LOVE

(4.4) We *love* with a *love* that was *more than love*.

Chúng ta *yêu nhau* với một *niềm tin hơn cả tình yêu*.

(Lê Thị Thủy, 2012, p.93)

As the combination of various literary devices can create a huge impression on readers or hearers, this famous saying also employs simile and conduplication, which is another type of repetition of words and structures. Conduplication is formed in a way in which the word “*love*” is repeated in various places in the sentence (Galperin, 1977). Thanks to conduplication, the sentence becomes balanced and harmonious. It also lays an emphasis on the noun “*love*”, making the people pay attention to “*love*” and feel that “*love*” stretches the whole sentence for emphasis. In terms of simile, comparative is distinctly expressed by the structure “*more than*” (*hơn cả*). The writer uses the image of “*love*” to make comparison with “*a love that was more than love*”. Basing on the historical background of the saying, the saying is cited in a poem which is called “*Annabel Lee*”. In the poem, the speaker describes his relationship with a young woman named Annabel Lee. As the poem progresses, he reveals that she is now dead, leaving him alone to mourn for her.

Although he is heartbroken, he sees himself as blessed for having known her. Using the comparative to describe his *love*, the writer is trying to say that the couple's *love* is more than normal *love*, and this *love* that is spiritual, elevated and beyond the usual *love* could be felt by ordinary lovers as a rule.

As to the rhetoric in the translational equivalent, the word “*love*” is translated into “*yêu nhau*”, “*niêm tin*” and “*tình yêu*” respectively. As these three phrases are not identical, this *decreases the conduplication* of the source text. Hence, there is a *loss in repetition* in the translation version. Comparative structure “*more than*”; on the other hand, is literally translated into “*hơn cả*”. As the structure of comparison is conserved well in the translational equivalent, this means *simile is constant*.

4.5. FREQUENCY OF LOSS, GAIN AND EQUIVALENCE IN RHETORICAL DEVICES IN VIETNAMESE TRANSLATION OF ENGLISH FAMOUS SAYINGS EXPRESSING LOVE

Table 4.1. Frequency of Loss, Gain and Equivalence in the Rhetorical Devices in Vietnamese Translation of English Famous Sayings Expressing Love

No.	Rhetorical Devices State	Occurrence (N)	Percentage (F)	
1	<i>Equivalence (E)</i>	57	47.5%	
2	<i>Loss</i>	<i>Complete Loss (L)</i>	50	41.7%
3		<i>Replacement of Loss (R)</i>	5	4.2%
4	<i>Gain (G)</i>	0	0%	
5	<i>Integrated Combination of Loss, Gain and Equivalence (I)</i>	18	15%	
Total		120	100%	

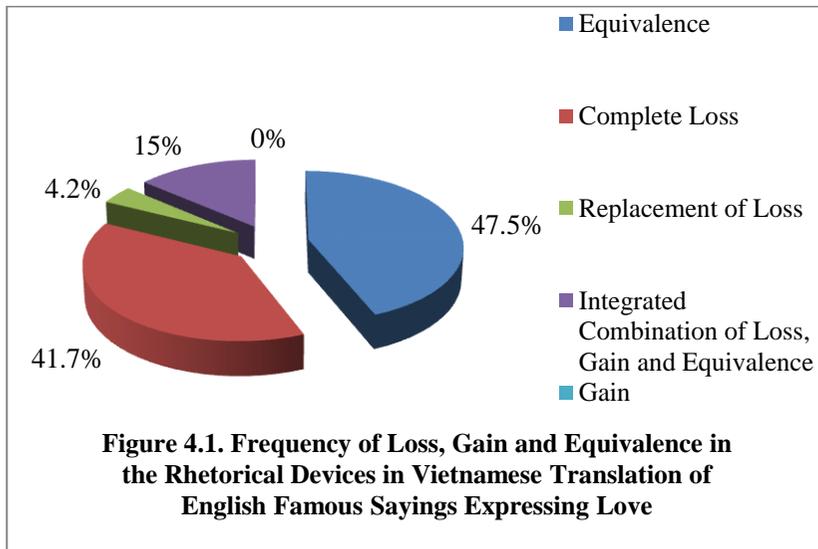


Table 4.1. and Figure 4.1 above represent the *rhetorical devices* state in the Vietnamese translation at five major categories: *Loss, Gain, Equivalence, Replacement for Loss* And *Integrated Combination of Loss, Gain and Equivalence*. Based on the statistics data in table 4.1, we could recognise some remarkable distinctions in these *rhetorical devices* in the Vietnamese translation of English *famous sayings expressing love*.

As described above, the highest frequency of rhetorical devices state belonged to the category of translation *equivalence* ($N_E=57$ # $F_E = 47.5\%$). This comes as no surprise since the nature of translation is to seek the nearest or closest meaning of the word in the target language. As Bassnett (2002) declares in his book, most translation theoreticians as well as practitioners are mainly concerned with the matter of equivalence and the like. The translator has to take the content guarantee of the original text in priority; other things like form, shape, or aesthetic may come later. Usually, the translator has a

habit of using the literal meaning of the words to translate them into the TL at the very first stage of translation process. Then, the translator may modify and edit the content to make it natural and intelligible to readers. Another reason why *equivalence* is favourable in translation is due to cultural differences. As we all know, Vietnam is *wet-rice culture*, whereas English is rooted from *nomadic culture*. Differences in culture have resulted in differences in language and viewpoints. As a result, the images of buffalos, rice paddy fields, banyan trees, wells, and actions of land ploughing, rice transplanting are so unusual that they may cause ambiguity and awkwardness to English hearers. Similarly, the Vietnamese are unfamiliar with the words relating to meadow, raising cattle, wanderer, Hobo, highlander and so on. As some English cultural terms may have equivalents in Vietnamese, whilst many may not; *equivalence* in translation is the ideal choice to ensure the message of the source text when translated.

Loss is the second most common phenomenon which is employed in the translation of English *famous sayings expressing love* into Vietnamese. Loss in translation is classified into two major categories: complete *loss* ($N_L=50$ # $F_L = 41.7\%$) and replacement of *loss* ($N_R=5$ # $F_R = 4.2\%$). *Loss* is applied in the cases in which the famous sayings contain elements that are useful in the SL, but have no or least impact on readers in the TL. Also, repetition is the *rhetorical device* that is lost most in the translation of English *famous sayings expressing love* into Vietnamese. This is due to the differences in language features between two languages. It is extremely hard for a repetition of words or phrases in the SL to have the similar repeated pair of words or phrases in the TL. Besides, it is worth mentioning replacement of *loss* in *rhetorical devices*. Replacement of loss in *rhetorical devices* is the case where a

rhetorical device is lost and then replaced by another figure of speech. Truly, according to Bassnet (2002), “*What is often seen as ‘lost’ from the SL context may be replaced in the TL context*”. Sometimes, the *rhetorical device* is transformed into another type of rhetoric due to its similarities in certain aspects. In the study, we have found that the number of cases of *replacement of loss in rhetorical devices* is limited. This can be accounted for its complex process to transform the *rhetorical device* from SL into TL as two languages do not always share the same linguistics features. Further, it requires the translator to be skilful, flexible and creative to produce a proper and balanced translational equivalence. Due to these reasons, this phenomenon is not common in the Vietnamese translation.

Integrated combination of *loss*, *gain* and *equivalence* ($N_I=18$ # $F_I = 15\%$) takes up the third common place in translating English *famous sayings expressing love* into Vietnamese. It is admitted that in one famous saying there can be many kinds of rhetorical devices and they can appear alternative places in sentences. These combinations of rhetorical devices not only make the *famous sayings* a style rich in image but also create the rhythm and melody throughout them. As it seems to be “impossible mission” for the translator to conserve all figures of speech in the SL into TL, the translator has to make a choice to conserve, reduce or add other figures of speech in order to create the best translational equivalent.

Last but not least, *gain* ($N_G=0$ # $F_G = 0\%$) is not used in the translation of *famous sayings expressing love* into Vietnamese. It is worth clarifying that the category of gain here only refers to complete *gain*. Complete *gain* means the addition of a *rhetorical device* without any other phenomena of *loss* or *equivalence* in the Vietnamese translational equivalent. Any other kinds of *gain*; such as

the combination of *gain* and *equivalence*, or the replacement of *loss* by *gain*, are put in a separate category. Hence, it can be said that there is no phenomenon of complete *gain* that occurs singly in our corpus. As mentioned above, Catford (1978) defines “*translation is the replacement of textual material in one language (source language) by equivalent textual material in another language (target language)*”. Hence, there are not many translators who are really interested in finding and adding other rhetorical devices in their translational equivalents. *Gain* is therefore only used to make a note or explanation to specific or hard-to-understand terms of the SL to target readers.

CHAPTER FIVE

CONCLUSIONS AND IMPLICATIONS

This chapter is intended to summarize all discussions given in the previous chapter and then to draw some conclusions for the thesis briefly and succinctly. Accordingly, the author of the thesis would also like to give some implications for translation work as well as language teaching and learning, and some suggestions for further research.

5.1. CONCLUSIONS

A study of rhetorical devices in *famous sayings expressing love* in English and in their Vietnamese translation is a study carried out to shed some light on the phonetic and lexical *rhetorical devices* in EFSsEL and in their Vietnamese translation. Then a research on translation procedures employed in these translations in terms of rhetorical devices is conducted to find out *loss*, *gain* and *equivalence* during the translation. Accordingly, teachers, students and translators can have a better insight into *famous sayings expressing love* from cultural perspectives and languages differences as well.

In terms of rhetorical devices, of all five examined rhetorical devices, namely *lexical rhetorical devices*, i.e. *metaphor*, *metonymy*, *personification*, *simile* and *phonetic rhetorical devices - repetition*, it could be seen that *repetition* has achieved a dominant position in the total number of *rhetorical devices* employed in EFSsEL and in their Vietnamese translation. This may be due to its effect on readers' memorization. It is agreed that the human brain can remember everything by repeating it several times. Repeating is essential for retaining what people want to learn or recall. In fact, people consciously remember everything and build their memory if they do an action or say a word over and over. Moreover, our brains are programmed to pay attention to the unusual - something different. Incorporating novelty such as humor, movement, or music, into strategies helps the information attract our attention. In these cases, the author intentionally creates such interesting rhythm to the famous sayings by using repetition that the listeners can easily grab the meaning and remember the whole sayings easily. This is why we have found the outstanding number of repetitions in the examined *famous sayings expressing love*.

In regards to *lexical rhetorical devices*, in this research, we pay attention to four *rhetorical devices* that are mainly used in EFSsEL and in their Vietnamese translation. They are *metaphor*, *metonymy*, *personification*, and *simile*. The aim of this selection is because these figures of speech have a close relation to culture rather than other ones like *assonance*, *motif*, or *irony* and so on. England is an individualism-oriented culture, whereas Vietnam belongs to collectivism-oriented society. It's individualism that each writer has his own ways to express love in the *famous sayings* and all these sayings are unique just like their writers. Also, this has become a

serious obstacle for the translator to render them into Vietnamese.

As far as translation procedures, nine types of translation procedures are employed in the translation from English into Vietnamese, including: *literal translation, reduction, expansion, modulation, shift or transposition, paraphrase, compensation, couplets and adaptation*. Of the nine translation techniques, literal translation – the basic procedure in translation, is most commonly used in Vietnamese translation of EFSsEL. It is suggested that the use of *translation procedures* is dependent on which *rhetorical device* is used in EFSsEL and what translators intend in the Vietnamese translation. In addition, *rhetorical devices* used in EFSsEL may change in Vietnamese translational equivalents of FSsEL due to the use of translation procedures. Sometimes, the translator can use only one technique to create a proper translation or combine from two to three techniques to make the naturalness to the Vietnamese translation. These have lead to *loss, gain* and *equivalence* in translation and cause the *loss* of rhetorical devices in the original SL texts or makes appearance of new rhetorical devices in new TL texts.

In short, the findings of the study is a good foundation for further studies on how *rhetorical devices* are employed in famous sayings in general and *famous sayings expressing love* in particular, and the solutions to deal with the translation of these sayings depending on the cultural perspectives. It is hoped that the research has made a minor contribution to English language teaching, learning; and the translation work as well. It is also expected that learners of English and Vietnamese could have a thorough insight into rhetorical devices used in both English and Vietnamese and understand some basic translation procedures to employ when doing translation.

5.2. IMPLICATIONS

Within the scope of this study, the author of the thesis mainly discusses basic knowledge of translation procedures in Vietnamese translation of EFSsEL in terms of *rhetorical devices*. The research is hoped to be a good reference of rhetorical devices for teachers and learners of English and to be beneficial to English-Vietnamese translators in choosing appropriate translation procedures when translating sayings that contain rhetorical devices. According to the results of the study, I would like to put forward some implications and suggestions.

5.2.1. Implications for Translators

For translators, one of the paramount features when translating a text is the naturalness and comprehensibility. It is the duty of the translator to help readers and hearers understand both literal and figurative meanings of the message that the writer wants to send to them. As a result, the translator has to know and use the proper translation procedures skilfully and flexibility to create the best translation to readers. Not only is the translation correct but it also needs to be smooth. Therefore, this study could provide translators with useful knowledge relating to the area of translation, especially the translation procedures, such as the definitions, classification, function and features of each type of translation procedures in creating *loss*, *gain* and *equivalence* in translation. By acquiring this knowledge and illustrations; hopefully, the translator could know how to choose suitable translation procedures to make their translation meaningful, expressive and colourful to readers.

In addition, this thesis may also be a source for translators when translating texts, especially the *famous sayings expressing love* from English into Vietnamese.

5.2.2. Implications for Learners

The results of the study may be beneficial to language learners in some aspects. *Rhetorical devices* have always been considered as one of the challenging aspects in different languages. Therefore, the study could give them a better insight into the *rhetorical devices* employed in English through *sayings expressing love* and their Vietnamese translation. They could be equipped with knowledge of *rhetorical devices*. The analysis of *rhetorical devices* in the sayings expressing love could help them understand thoroughly these *rhetorical devices* and apply them in their learning. This could gradually form the habit of using these stylistic devices in their daily life, which makes their statements sound interesting, expressive and catchy. In addition, students could realize that the differences in using these figures of speech rooted differently in different cultures. Due to the differences in life styles, ideological, social, ecological, and economic features, production activities and so on, the use of images in EFSsEL and the Vietnamese translation may vary. Hence, students could be aware of the cultural differences and choose suitable images when having conversation with foreigners to avoid ambiguity.

Besides having a good comprehension of the cultural differences, students may find this research a rich source of vocabulary, useful expressions and images for them to use in their writing and daily conversations. Therefore, they can enrich their vocabulary range and useful structures, which facilitate them a lot in their language learning.

Not only can they be advantageous of academic benefits, but they also learn some philosophy and practical knowledge about *love* and life. The study is hoped to provide them with some useful knowledge of definitions of love, the beauty and values of love, its

role in life, its effect on how to connect the souls and minds of lovers in life. This could be a good foundation for them to learn how to love and how to be loved properly in life.

Last but not least, famous sayings are cited from famous people who have good knowledge about life and other aspects of life and science; therefore, students could inherit the human intelligence – a very precious legacy of the human, thanks to the study of sayings.

5.2.3. Implications for Teachers

Famous sayings are so inspirational that it could attract the students for the very first time of hearing them. Instead of having to read a long paragraph or the whole poem to get the main idea, readers can easily grasp the message that the writer wants to send them just by reading one or two sentences. Therefore, to avoid students' boredom with grammar rules and vocabulary, teachers could use famous sayings to motivate and inspire students to lead in their new lessons or create a happy atmosphere during their teaching time. As William Arthur Ward said: "*The mediocre teacher tells. The good teacher explains. The superior teacher demonstrates. The great teacher inspires.*"

Thinking about ways to teach *rhetorical devices* effectively is truly a big concern to language teachers. As *rhetorical devices* deserve attention in language study due to the nature, this research may be used as a reference of crucial and basic knowledge of rhetorical devices in English and Vietnamese for teachers. Thanks to the study, the teachers may find some useful information and examples of *rhetorical devices* to enrich and update their lessons through *famous sayings expressing love*. It would better that teachers encourage their students to practice using the rhetorical devices in writing and conversations. Not only could the teachers teach the students the *rhetorical devices* but they

also can provide the students with knowledge of cultural differences in both countries in question by examining the implicit meanings of the famous sayings' content. Moreover, teachers could also use this study as a material to give illustrations of *translation procedures* from English sayings into Vietnamese sayings. Hence, they could instruct their students to choose the ideal translation procedures during the translation of documents in general, and the *famous sayings expressing love* in particular.

5.3. LIMITATIONS

Due to the limited time and materials, the author could mainly conduct the data collection process within a corpus of 240 *rhetorical devices* in English *famous sayings expressing love* and in their Vietnamese translation. Moreover, under the constraint of ability, the author of the thesis mainly examines five *rhetorical devices of famous sayings expressing love* in English and in their Vietnamese translation, namely metaphor, metonymy, personification, simile and repetition; and the *translation procedures* used in the Vietnamese translation of those EFSsEL which may not be totally adequate for a thorough understanding of translation procedures and *rhetorical devices*.

5.4. SUGGESTIONS FOR FURTHER RESEARCH

Due to the limitations above, suggestions for further research could be:

1. An Investigation into Pragmatic Aspects in English Famous Sayings Expressing Love and in their Vietnamese Translational Version.
2. A Study of Linguistic Features of Repetition in English Famous Sayings Expressing Love and in their Vietnamese Translational Version.