A Macro-Linguistic Study of

Taiwanese Proverbs and Their Humour

By

Miao-Chi Wu

(BA in Western Languages and Literature, Providence University, 1980;
MA in Phonetics and Linguistics, Leeds University, 1993)

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ABSTRACT

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This thesis discusses five strands of research relating to studying the linguistic links between Taiwanese proverbs (TPs) and humour. Moreover, the discussions of cultural perspectives occurring in TPs are also included. Methodologies consist of qualitative, quantitative, mixed methods and content analysis approaches to generate and analyze the data. Questionnaires are used to collect the data for this study. Most of the sample and population are mainly from Fortune Institute of Technology where I teach in Taiwan. The findings indicated that TPs established closer linguistic links with humour. In addition, some cultural perspectives of TPs were presented in this study. Undeniably, no standard pronunciation and writing system of Taiwanese were the major limitation in this study. Furthermore, the less population who could understand TPs was another issue to hinder the researcher from this study. To apply the findings to design the curriculum of teaching Taiwanese language and culture was suggested finally.

ACKNOWLEDGEMENT

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CHAPTER 1

INTRODUCTION

1.1 Genesis of the Study

Since 1996, the TP study has been an important focus in my teaching and research. A specialized course — 'Translation' — was the major subject I taught at Fortune Institute of Technology (FIT) in Taiwan. It was a challenge to apply the skill of English translation to TPs. Not only the language problems but also cultural differences were the major issues in the classroom. A high percentage of students could not use Taiwanese, Manderin and English properly. These problems occurred frequently in the classroom and challenged and encouraged me to undertake more relevant research. In the following years, some of my objectives were accomplished in my research projects at FIT, and some of them were conducted as academic assignments as part of my doctoral programme. In order to take further results from the previous research projects and academic assignments, and highlight the feasibility and potentiality of investigation into the relationship between TPs and their humour with qualitative, quantitative, and mixed methods, these queries formed the initial objectives of this study.

1.2 Aims of this Study

The aim of the study is to provide a linguistic analysis of TPs, and consider the relationship between TPs and humour. Emerging from this aim are five research

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questions:

(a) What are the links between humour and the figurative meaning of TPs ?

(b) What are the cultural perspectives occurring in TPs?

(c) What are the semantic relations establishing in TPs?

(d) What is the relationship between gender, major of study, age the first language and the levels of familiarity with TPs (LFTPs)?

(e) What is the association between gender, residential areas, age, the first language and the humour perception of TPs (HPTPs)?

Multi-methods are used to collect and analyze the data from the linguistic perspectives. More importantly, the multi-methods enable the researcher to look into things from different dimensions (Denscombe, 1998). Moreover, the multi-methods are useful to consider the full range of possibilities for data collection in this study, and to organize these methods depending on the research questions (Creswell, 2003). Thus, it is a common practice for the researcher to adopt multi-methods to produce rich data and to cross-reference the findings.

1.3 Significance of This Study

The information gained from this study will contribute to Taiwanese language teaching and provide more understanding of Taiwanese culture. The findings of this study prove the feasibility of using multi-methods to investigate the linguistic links between TPs and their humour. This study is not only the first research to report on the cultural analysis of TPs in English, but also the first study to examine the relationship between TPs and humour using a quantitative methodology. The

procedure of investigating the semantic relations allows us to see the linguistic possibility and potentiality of studying TPs. This study can initiate more researchers to explore TPs and enhance Taiwanese language teaching, as well as Taiwanese culture.

1.4 An Overview of the Structure of the Thesis

The thesis consists of three main parts. Part One, following this introductory chapter, contains two chapters. Chapter Two provides the contextualization for the study. Chapter Three discusses a range of literature related to the study.

Part Two of the thesis provides the research design and methodology chapters. I have placed these in two chapters as follows. Chapter Four presents the methodological and conceptual framework for the overall research design of the study, emphasizing the important issues of reliability and validity. Chapter Five gives an account of the actual methods used and the data collection.

Part Three of the thesis consists of five chapters. These chapters discuss the issues related to the research questions stated in 1.2. In Chapter Six, the linguistic links between humour and the figurative meaning of TPs are explored. Chapter Seven looks at cultural issues in TPs. Chapter Eight discusses the semantic relations establishing in 10 TPs, which focus on the human body. Chapter Nine provides a quantitative study of the linguistic relationship between gender, major of study, age, the first language and the levels of familiarity with TPs. Chapter Ten focuses on investigating the linguistic association between gender, residential areas, age, the first language and the humour perception of TPs with quantitative approach. Finally,

Chapter Eleven provides a summary of findings, limitations, implications, recommendations, and the concluding remarks.

PART ONE

CONTEXTUAL BACKGROUND AND

LITERATURE REVIEW

Part One consists of two chapters, Chapters Two and Three, which respectively report on the important contextual background and review relevant literature of this study. Chapter Two discusses the contextual background which provides the demographic and socio-economic backgrounds of Taiwan, a brief history of Taiwan, the linguistic and educational context. Chapter Three reviews the literature including the proverbs and their social functions, the definitions of proverb and humour, the different theories of humour, the structures of comprehending humour and related studies on Taiwanese culture and language, the relation of proverbs and culture as well as the related discussions of sociolinguistic properties, Taiwanese proverbs and humour. It is not the purpose of this study to investigate the relation between culture and humour. Thus I do not discuss this relation here. Finally, the discussion of semantic relations of TPs is included.

CHAPTER 2

THE CONTEXTUAL BACKGROUND

2.1 Demographic and Socio-Economic Background of Taiwan

Taiwan, known as Formosa (the Beautiful Island), is an island country located on

the eastern coast of Asia. This island of Taiwan is 394 km from north to south, and

144 km at its widest point, with a population of 22.51 million in 2002 (Government

Information Office, 2004). The population consists mainly of four ethnic groups: the

Taiwanese or Minnanren (Southern Min People), the Mainlanders, the Hakka and the

indigenous peoples. In the 16th century, Han people from China's coastal provinces

of Fujian and Guangdong began immigrating to Taiwan in large numbers to build a

new homeland away from war and famine. The early immigrant Han people

consisted mainly of Southern Fujianese, generally referred to as Taiwanese or

Minnanren, and Hakka, who were from Guangdong.

Since 1949, a new influx of Han immigrants moved to Taiwan with the

Kuomintang government (KMT- the ex-ruling party between 1949~2000). These

Han immigrants were treated as Mainlanders. The indigenous peoples were mainly

from Austronesia[1] dated back 12,000 to 15,000 years; these Australoid[2] settlers lived

primarily in southern Taiwan and along the eastern coast. These early settlers,

Taiwan's indigenous people, make up less than two percent of Taiwan's population (E,

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[1] a region consisting of Indonesia, Melanesia, Micronesia, Polynesia, and neighboring islands in the
Pacific Ocean (MSN, 2004).
[2] belonging or relating to the ethnic group that includes the Australian Aborigines and certain other
southern Asian and Pacific peoples (MSN, 2004).

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2003).

Taiwan has traditionally been an agricultural society, since the 17th century. Following the Kuomintang government's relocation to Taiwan, a series of land reforms have been carried out, including the Three-Seven-Point-Five Percent Farmland Rent Reduction which is the releasing of government-owned land for private ownership in 1951. Furthermore, the implementation of the 'land to the tiller' policy was established in 1953. These policies were set in place to help farmers to own the land they tilled. Partly because of the land reforms and partly because of the hard-working people, which brought stability and prosperity to Taiwan, these influences provided a firm basis for the current economic development. Taiwan has undergone great changes and has rapidly become an industrialized country since the 1960s. With special tax incentives and export-processing zones set up, Taiwan has become an international world exporter. The major exporting commodities include textile and electronic goods since 1960. Nowadays, semiconductors, contract chips and flat-panel displays are the country's principal exports. Taiwan is now the world's fourteenth largest trading nation (Government Information Office, 2001).

2.2 A Brief History of Taiwan

Anthropological evidence indicates that Taiwan's indigenous peoples are from proto-Malayan ancestry. In 1544, the Portuguese sailing to Japan saw Taiwan and named it llha Formosa (beautiful island). From 1624 to 1949, Taiwan faced considerable colonial presence. In 1624, the Dutch established a colonial capital and ruled in Southern Taiwan for 38 years. Two years later, the Spanish also occupied

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Northern Taiwan between 1626 and 1642.   At the same time, the Dutch induced a large-scale of Chinese from China to migrate to Taiwan to grow sugarcane and rice in 1630s.

In 1683, Taiwan officially became a part of China after the Ching Dynasty (1664-1895) took over the island and set up a government.   In 1895, on account of the Treaty of Shimonoseki, Taiwan was ceded to Japan after China was defeated in the Sino-Japanese War.   In 1945, Taiwan was retroceded to China after 50 years of Japanese occupation at the close of the Second World War.   Amid the turmoil of the civil war following World War II, the Nationalist Party (Kuomintang-KMT) was forced to give up Mainland China and retreated to Taiwan.   Since then, the land reform programs and the economic improvement, Taiwan has experienced industrialization, urbanization as well as constitutional reforms.   In March 2000, Chen Shui-bian of the opposition Democratic Progressive Party (DPP) was elected the tenth President, after the Kuomintang had held the presidency for 50 years in Taiwan. Through the peaceful transition between Kuomintang and DPP, Taiwan had become a full democracy.

2.3 The Linguistic Context

The languages and dialects[3] spoken in Taiwan have two major origins.   One group of language is Austronesian[4] used by the indigenous peoples, but these

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[3] a variety of a language, spoken in one part of a country (regional dialect), or by people belonging to a particular social class, which is different, is some words, grammar, and/ or pronunciation from other forms of the same language.   A dialect is often associated with a particular accent.
[4] a family of languages spoken in Taiwan, parts of Southeast Asia, the Philippines, the Malay Archipelago, the Pacific Islands, New Zealand, and Madagascar.   About 250 million people speak an Austronesian language.   Malay, Javanese, and Tagalog are major languages of the family.   Also

languages are slowly disappearing with cultural assimilation among the inhabitants of Taiwan. The other is Han group languages which includes Taiwanese (also known as 'Tai-yu'; 'Min-nan yu' and 'Hok-lo'), and Hakka, spoken mainly by those whose ancestors migrated from China's Fujian and Guangdong Provinces four centuries ago. However, since 1949, Mandarin was introduced and used widely by Mainlanders. Subsequently, Mandarin became a major marker of identity among these immigrants from the mainland in spite of their different accents (E, 2003). Mandarin was not only promoted under the assumptions that Taiwan was a province of China, and Mandarin was the national language of China since the Nationalist government first took over administrative control of Taiwan in 1945. Furthermore, the government established a monolingual policy which regarded Mandarin as the only language that could be used in Taiwan. Comparatively, the other languages were restricted, including Taiwanese which was the major communication tool among the people.

The restriction on using Taiwanese was especially apparent in schools and media, such as television and radio. Schoolchildren were prohibited from speaking Taiwanese on campus, the programs in television and radio only could present in the Taiwanese language one or one half hour daily. Although this monolingual policy was abolished in 1987 because of the lifting of the martial law, Mandarin has been a little used language among the native population of Taiwan (Young, 1988). With the high population of Taiwanese (69 %) (Government statistics, 2002), Taiwanese was the major language used in Taiwan.

Following the lifting of the martial law, people were given freedom of speech, freedom to travel and freedom to publish. On account of the freedom of speech, this

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called Malayo-Polynesian (MSN, 2004).

provided more space to a group of promoters who advocated a movement named as 'Tai-yu (i.e. Taiwanese) Language Movement'. In this movement, they did not only aim to revive 'Tai-yu' and rejected the definition of 'Tai-yu' as a 'dialect', but also they insisted bilingual education of 'Tai-yu' and Mandarin should be provided in schools simultaneously. In addition, they further established the 'Tai-yu' pronunciation and writing system, which might be helpful to the rebirth of the language (Hsiau, 1997). In fact, this movement was intended to challenge the official language policy and attempted to catch the government's attention to the position of 'Tai-yu'.

As well as the languages discussed above, Japanese was once an important language used between 1895 and 1945 when the Japanese government occupied Taiwan. The Japanese government intended to integrate Taiwan fully into the Japanese Empire. During the 1937-1945 period, the Japanisation introduced an 'only-Japanese-speaking-families campaign', in which the Japanese language was considered as the language of communication between members of different language groups (Min-nan, Hakka, aborigines and Japanese) (Young, 1988). This influenced the languages in Taiwan deeply, in that by the end of the colonial period, over 50% of the Taiwanese population could understand Japanese (ibid.).

In the following years after 1949, the KMT government set up its capital in Taipei. Mandarin became the common language for communication and was promoted through the educational system and mass communication media. In 1987, this situation was changed, and social pluralization was accompanied by a growing emphasis on native languages and cultures. These movements mainly focused on the revival of Taiwanese local cultures and languages, both of which had been degraded as a result of KMT's long-term national monolingual policy. With the new emphasis

on Taiwanese language and culture, many cultural organizations were established with a view to elevating the status of local languages, such as the Taiwanese Pen Association, Taiwanese Literature Studies Workshop, Yam Poetry Club, Hakka Culture Research Center and Aboriginals' Rights Facilitating Association (Chen, 1998 cited in E, 2003:6-7).

As the public started to focus on the revival of the declined native cultures and languages, the awareness of 'local identity' kept rising up, which was considered as an essential factor for a subsequent more plural language education planning (Chen, 1998; Huang, 1993). The language education planning was initiated to teach students their mother tongue and to preserve the languages and dialects of smaller ethnic groups in schools. In September of 2000, the Ministry of Education (MOE) of the KMT cabinet announced that mother-tongue education would be made compulsory in elementary schools from the 2001 academic year (E, 2003). Furthermore, the MOE is currently drafting a language equality law aimed at preserving the 14 major languages and dialects spoken in Taiwan: Mandarin, Taiwanese, Hakka, and the 11 indigenous languages. The draft law aims are not only to have respect for the different ethnic languages, but also to promote a multilingual environment in Taiwan.

2.4 Taiwanese Language Education in Schools

Taiwanese language teaching in schools has caught more and more attention since the first elementary school in Taipei City established a Southern Min Club for students in 1990 (Chuang, 2002). Influenced by the success of this school, more local governments designed the curriculum and encouraged students to learn the

Taiwanese language (TL) in school.   Since 2001, the situation of TL teaching in schools has improved.   MOE established a policy to use 40 minutes weekly to teach local culture including mother tongues in elementary school education from the fourth grade.   This language education policy has been extending to junior high school, but it becomes an optional course according to the schools' objectives.   Regretfully, only 8 minutes are definitely used to teach Taiwanese language every week (ibid., 2002).

Besides the issues addressed above, there are still much debate on TL teaching, such as pronunciation symbols (PS) and writing systems (WS) (Hsiau, 1997).   Many versions of textbooks have been published, but are full of controversies arising due to the lack of standard PS and WS of Taiwanese.   Apart from the problems with the teaching materials, there were some other issues arising in TL teaching, such as faculties and teaching methods.   Schools lack of proper faculties and teaching methods to perform the task of teaching TL (Chuang, 2002).   Moreover, Kuo (2003:51-53) concluded that there were four major issues arising in TL teaching, (a) contradictory teaching materials; (b) inappropriate teaching materials; (c) inconsistencies among the teaching materials, teaching methods and faculties; (d) the "minor" status of Taiwanese.

The arguments between teaching materials and methods occurred in elementary schools[5].   96% of the 57 schools did not teach writing, but rather singing and playing to teach TL.   That meant those schools did not use the teaching materials published by MOE to teach students to write.   4% of the 57 schools taught writing but using three different writing systems, such as (1) Han character only, which means exclusive use of Hanji[6], (2) Ha-Lo ('Hanji with Roman script' and Roman-only script) which

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[5] There were fifty-seven schools in Taipei City recruited in Kuo's study.
[6] Hanji is the same meaning as Han character used by Han people.

means a combination of Hanji with Roman script, and (3) Roman-only, or 'exclusive use of Roman script' (Chiung, 2001:502). Ironically, Taiwanese people speak in Taiwanese, but write in Hanji, Roman script, or a mixture of Hanji and Raman.

Turning from the arguments between teaching materials and teaching methods to the inappropriate teaching materials, the findings of Kuo's (2003) study indicated that only 11.1% of the 57 schools adopted the teaching materials published by MOE. 68.5% of the 57 schools used the teaching material edited by teachers. Moreover, 20.4% of the 57 schools preferred the versions edited by publishers. The low percentage of schools using teaching materials published by the MOE reflected the problematic teaching materials produced by the MOE.

Moving to the inconsistencies among teaching materials, teaching methods and faculties, the following statistical results can demonstrate the problems of TL teaching. 28.1% of the 57 schools (ibid.) agreed that a major problem was the lack of qualified TL teachers. While 19.3% of the schools did not know how to teach TL, 28.1% believed that the teaching materials were not sufficient to cope with their teaching. 17.5% responded that they felt confused about the writing system. 14% of the schools argued that the policy of TL teaching was too ambiguous. The results showed above that teaching materials, teaching methods and the shortage of qualified teachers were major issues arising in TL teaching.

Instead of turning to the "minor" status of Taiwanese, notwithstanding a great effort in promoting TL made by the MOE, the results given by Kuo's research (ibid.) indicated that 82.5% of the schools considered English was more important than Taiwanese. Regretfully, only 7% of the schools agreed that Taiwanese was as important as English. Interestingly, 96.5% of the schools confessed that students

might contribute the time set aside for learning TL to English due to the fact that English was an important international language (p.53). Kuo's study indicated that the ignorance of TL teaching and learning occurred in the elementary schools very often.

Several important issues emerge from Kuo's (2003) study. There are other issues not touched on, such as the evaluation of TL learning and the implementation of TL teaching and learning. These issues are still waiting to be discussed in future.

2.5 Summary

This chapter provided the contextual background, which includes the demographic and socio-economic background of Taiwan, and has provided a brief history of Taiwan. The linguistic context and Taiwanese language education in schools were also discussed in this chapter.

CHAPTER 3

A REVIEW OF THE LITERATURE ON
PROVERBS, HUMOUR THEORIES,
CULTURE ISSUES AND TAIWANESE PROVERBS

This chapter begins with a definition of 'proverbs' and their social functions. The following subsection provides the definitions of joke, laughter and humour. These definitions enable the readers to look into the relations among these three expressions of feeling in this study. An overview of humour theories and the structures of comprehending humour are included subsequently. This allows us to understand the procedures of comprehending humour when we hear a joke. Following section discusses the relation between culture and language. Some related studies on Taiwanese culture and language including TPs enable us to know the progress of this field is made nowadays. The next subsection shows the relation between proverbs and culture. This can reinforce the knowledge of understanding the relation between TPs and culture. Aside from the relation between TPs and culture, the sociolinguistic discussion of TPs provides us to look into the relation between TPs and humour. Finally, the literature on semantic relations in proverbs helps us to understand how the figurative interpretation is processed. These theoretical reviews are to be presented in this chapter to enable the researcher to answer the research questions of this thesis.

3.1 Proverbs and Their Social Functions

In various societies, proverbs are used as a tool for persuasion in social interaction (Duranti, 2001). The proverb users seek to express their beliefs, transmit their values and attitudes, or even stipulate norms of behavior in terms of the topics, family relations, moral principles and individual attitudes towards the universe in societies (Hong, 1998). The proverbial expression is likely to be found in society activities, whereas the proverb is difficult to be defined. It is generally argued that they are the pithy sayings that express social norms or moral concerns (Gibbs, 1999). They are handed down generation to generation in a fixed form to communicate some important moral and practical truth which pertains to some new situations. Moreover, they are the words of others, but are recontextualized to provide an interesting or important viewpoint on the present situation (Foley, 1997: 361). In other words, moral lessons are often embedded in proverbs. Proverbs cannot only be used as a tool for moral education, but can also be treated as persuasion in social interaction. The proverb user (speaker) can carry the listener's conviction by referring him to timeless parallels within the proverb universe, and can hopefully win the hearer (listener) over (Yankah, 2001:201~2) due to using the proper proverb at the appropriate time.

Besides the didactic use of proverbs, proverbs also provide several functions, such as conversational turn, figurative meaning and humourous capability. The conversational nature distinguishes the proverb from such general genres as the riddle, the joke, the tale and the song, which can interrupt the flow of conversation. Riddle, joke, tale and song often occur in the course of a conversation, they are performed and set off from it in special ways. Comparatively, proverbs are usually integrated with conversation and played as "put spice into speech" (Duranti, 2001:202). People are willing to use proverbs in conversation because they are full of figurative expression and potential meanings. The figurative expression of proverbs allows the user to

disguise his / her true feelings and leave himself / herself an escape way temporarily, and offer the hearer to make the choices by himself / herself (Gibbs, 1999). If the hearer interprets the proverbs in contexts in an incongruous or the inconsistent manner between expectations (the set-up), some other ideas (the punch line) are likely to be produced. If the incongruity is resolved, that is, the punch line makes sense with the text preceding it, the hearer comprehends the joke (3.4) and humour is evoked (Wang,1997). Consequently, the humourous capability of proverbs is elicited. Within the figurative interpretation of proverbs, two feeling expressions, joke and humour, are presented naturally. In fact, besides the joke and humour, laughing is another expression woven into the figurative interpretation in this study. The next section will discuss the relations among three expressions of feeling.

3.2 Joke, Laughter and Humour

Joke, laughter and *humour* are common expressions of feeling, but they are difficult to define. In addition, the meanings of joke, laughter and humour may differ from occasion to occasion and from culture to culture (Raskin, 1985). Notwithstanding the difficulties of defining them, some dictionaries and scholars attempt to give the definitions of them. Dictionaries offer several definitions of *joke* as follows,

> (i) Something amusing, such as an amusing story or trick, that
>
> is said or done in order to make people laugh or to find the
>
> humour by the listener or reader (Cambridge Advanced
>
> Learner's Dictionary, 2004).
>
> (ii) A person or thing that is ridiculous and unworthy to pay the

respect (American Heritage Dictionary of English Language, 2004).

(iii) A humorous anecdote or remark intended to provoke laughter (One Look Dictionary Search, 2004).

The trouble is that these definitions can be only partially true — you do not always laugh or find the humour when you read or hear a joke. It is unlikely to feel amusing when we find a person or thing that is unworthy to show our respect. In addition, a humorous anecdote or remark does not necessarily provoke laughter, because it might be indicated in an ironic or sarcastic way.

Besides the definitions from the dictionaries, several scholars attempt to give the definitions of joke, such as Sherzer (1985) and Wilson (1979), who use different perspectives to define joke. Sherzer (1985) points out that the term 'joke' refers to "a discourse unit consisting of two parts, the set up and the punch line" (p.216). The set up and punch line are the main sources of humour (3.3.1.3). In addition, Wilson (1979) insists that joke and humour can be treated as synonyms and employed interchangeably. He further defines 'joke' as any stimulation that evokes amusement and that is experienced as being funny. In fact, no matter how the definitions are provided by dictionaries and scholars, there are no definitive definitions of 'joke'.

The term *'Laughter'* is similarly difficult to define accurately. According to the definitions provided by Webster On-line Dictionary (2004), 'laughter' has 45 meanings, such as chuckling, giggling, tittering, chortling; merriment, mirth, humour and so on. Another definition is provided by Merriam-Webster On-line Dictionary (2004): "an expression of mirth peculiar to man, consisting in peculiar noise and configuration of features, with a shaking of the sides and expulsion of breath". As to

the definitions of laughter provided by scholars, Apte (1985) proposes that "laughter" and "smiling", or "smile" will be used to mean "external manifestations of the humor experience" (p.15). In addition, he points out that "laughter, besides being linked to humour, appears to express the primordial human emotion of sheer joy" (p.239). Similarly, Raskin defines "laughter" as "the expression of the feeling of funniness" (p.1). Moreover, Deng (2003) attempts to define "laughter" from a physiological point of view, as follows:

> "... the sound of laughter was produced by a deep inspiration followed by short, interrupted, spasmodic contractions of the chest, and especially of the diaphragm...".   (p.9)

Although, there are many definitions of "laughter", it is not easy to provide a single encompassing definition.

Similarly, there is no distinct and standard definition of *humour*. Raskin (1985) has reviewed at least 16 types of definition of humour. Mindess (1971: 21) defines humour as "a frame of mind, a manner of perceiving and experiencing life" and Medgyes (2002) suggests that humour is the part and parcel of a joke with a punch line. On the other hand, Medgyes (ibid.) believes that the joke is the most common form of humour. Furthermore, from a sociolinguistic point of view, Liao (2001) proposes that humour can be found through the effect of form or content on the reader or listener. If the form and content provoke laughter or a smile, this is humour (p.4). In addition, Liao (ibid.) indicates that humour must be verbal and can elicit a thoughtful smile. It is also informative, instructive and educational (p.9). The study of Chlopicki (1997: 343-344 as cited in Liao, 1998: 30-31) points out that the following sociolinguistic attributes which are helpful to us to interpret humour:

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(1) Comparisons (e.g., humorous contrasts, metaphors, witty

   examples, proverbial expression, etc.)

(2) Indirect expressions (euphemisms, understatements, allusions,

   etc.)

(3) Exaggeration (hyperbole, overstatements, etc.)

(4) Targeted humour (ethnic humour, stereotyping, vivid

   characterization etc.)

(5) Satirical edge (mocking, strong irony, emotional language,

   judgmental, vocabulary, etc.) and 'Meta' humour (free indirect

   speech, use of dialect, insertion of narrator's commentary,

   register humour, etc.)

In this study, I prefer to adopt the definitions of humour provided by Liao (2001, 1998) and Chlopicki (1997), because their sociolinguistic perspectives of defining humour can support the study of the humour of TPs in this thesis (3.8 & 3.9). In addition to the reasons for selecting the definitions from Liao and Cholpichi, two statements from Medgyes (2002: 9) capture the relationship between joke, laughter and humour. He states, "It is wrong to say that humour equals jokes, but it is probably true that jokes are the most common triggers of laughter" and "the joke is the most common form of humour". These statements indicate that the relations among joke, laughter and humour are difficult to differentiate from them clearly, and they seems to complement each other. While the various definitions of humour are given above, the next section discusses the theories of humour which enable us to have some rudimentary knowledge of humour.

3.3 An Overview of Humour Theories

This section provides an account of the two major theories of humour which help us to know the reasons why they are reading or hearing a joke which can elicit humour.   Moreover, these discussions will be applied to study the humour reflected in TPs in this study.   The two theories of humour are classical theory and linguistic theory which are discussed respectively.

3.3.1 Three Classical Theories of Humour

The classical theories suggest that humour can be sub-categorized into three types of theory: release-based theory, superiority-based theory and incongruity-based theory.

3.3.1.1 Release-based Theory

Freud (1905: 302) classifies humour as a kind of relief/release, and he argues that there is a special kind of relief to be given when a joke liberates us from an inhibition.   However, Raskin (1985) advocates that we can release our mental, nervous and/or psychic energy from the tension or strain because of the laughter. Furthermore, Grotjahn (1957, VIII-IX) indicates that laughter with freedom can be used to express an unending variety of emotions, such as guilt-free release of aggression and any release which allows people to be more able to understand one another and their lives (cited in Deng, 2003: 12).   In addition, Hill (1988) points out that laughter could help us to cope with our fears, laugh away our anxieties, and

escape from the rational social organization temporarily.

3.3.1.2 Superiority-based Theory

The second principle of humour is *superiority theory* (or *disparagement theory*), which is based on hostility, superiority, aggression or derision that is named differently, but has same sense of superiority (Raskin, 1985: 36). When a person feels sudden glory from his/her own previous successful achievement and compares it with others' misfortune, the malice, and then his/her own superiority is elicited. The philosopher, Thomas Hobbes (1588-1679) claims that humour can be elicited from superiority as follows:

> "The passion of laughter is nothing else but sudden
> glory arising from some sudden conception of some
> eminencies, by comparison with the infirmity of
> others, or with our own formerly: for men laugh at the
> follies of themselves past, when they come suddenly
> to remembrance, except they bring with them any
> present dishonor."　　(cited in Raskin, 1985, p.36)

3.3.1.3 Incongruity-based Theory

Besides the discussion of definitions of humour (3.2) put forward by a psychologist, such as Freud (3.3.1.1), there are several scholars who explore humour from a linguistic perspective, such as Jones (1970), Shultz (1972) and Suls (1983). They propose the *incongruity-based theory* as a two-stage model of joke comprehension and appreciation consisting of both incongruity and resolution.

Simply, incongruity is the inconsistency between the expectation (as derived from the main body or the set-up of a joke) and some other ideas (as contained in the punch line of the joke). In other words, the more inconsistency occurring between set-up and the punch line, the more surprising can be the punch line. If the incongruity is resolved, that is, the punch line makes sense with the text preceding it. While the perceiver comprehends the joke, and humour is evoked (Wang, 1997). In fact, Jones (1970), Schultz (1972) and Suls (1983) provided the theory of humour partially from a psychological point of view. However, the next section addresses the theories of humour from a linguistic perspective.

3.3.2 Linguistic Theories of Humour

While some scholars have discussed the theories of humour from cognitive and psychological perspective, some scholars focused on the theories of humour from a linguistic perspective (Hockett, 1972; Pepicello & Weisberg, 1983; Apte, 1985; Raskin, 1985; Chiaro, 1992; Attardo, 1994;Tsai 2003, 2004). These scholars look into jokes by using different linguistic points of view, such as taxonomic structure, phonological and morphological strategies, semantic relations and so on. We might treat these linguistic perspectives as the salient attributes of jokes (Tzou, 2003).

Hockett (1972) believes that jokes are taxonomic structures which can be classified into two types, external and internal linguistic. The external type of joke involves a bipartite structure including a buildup and a punch line. The internal linguistic structure consists of two categories: prosaic and poetic jokes. Prosaic jokes do not contain linguistic strategies, but focus on cultural situations, interactions, and institutions. On the other hand, poetic jokes comprise grammatical forms of

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language and their usage and misusage.   Puns and non-puns are included in poetic jokes.   Prosaic and poetic jokes can be sorted as complete jokes, compound complete jokes or complex complete jokes (Hockett, 1972 cited in Tzou, 2003: 15).

Pepicello and Weisberg (1983) indicate that the linguistic strategies in jokes include phonological, morphological, and syntactic strategies that produce ambiguities in jokes.   There are twelve distinct categories of strategies comprising: lexical ambiguities, minimal pairs, metathesis, stress / juncture, irregular morphology, morphologically analyzed, exploration of bound morphemes, pseudomorphology, phrase structure, transformation, idiom, syntax / morphological homophony.

The study of Apte (1985) describes linguistic humour, which includes the elements of phonology and grammar, the close relationship between form and meaning, the reinterpretation of familiar words and phrases, and the overall misuse of language.   Furthermore, Apte indicates that linguistic humour can occur accidentally or can be created deliberately.   Moreover, linguistic humour can be classified as puns, malapropism, spoonerism, the tongue twister, printing errors, speech impediments, analogy and patterning, hypercorrections, and slangs.

Raskin (1985) indicates that semantic script-based theory of humour is based on verbal humour.   He claims that joke telling can be treated as a non-bona-fide communication which can be created by the combination of the two possibilities in (a) & (b) with the two possibilities in (c) & (d).

(a)   The speaker makes the joke unintentionally

(b)   The speaker makes the joke intentionally

(c)   The hearer does not expect a joke

(d)   The hearer expects a joke   (p.100)

If the case of (a), while the speaker is not aware of the full or partial ambiguity

which is created, he / she might get involved in a bona-fide communication.   At the

same time, the hearer gets the ambiguous sentences and interprets by information

processing (3.4.2) which may generate various combinations of script with semantic

interpretation.   The semantic interpretation for scripts may give various results which

subsequently may create a humourous effect during the procedures of communication

working (Raskin 1985:84-89).

Chiaro (1992) provides a general introduction to humorous effects of jokes that

are evoked from puns, wordplays, and ambiguities.   Language can possess the

hidden trap at any level by transforming the structure of language itself, and this

characteristic of language creates humour and laughter.   Furthermore, there are two

categories of linguistic techniques of humour: non-deliberate wordplay, namely, slips

of tongue, and deliberate wordplay.   As for the slip of tongue, it contains metathesis,

malapropisms, misplaced words, and reported slips.   However, deliberate wordplay

includes from icon to word, playing with graphology, anagrams, palindromes, playing

with sounds, maneuvering phonology, playing with word boundaries, playing with

word formation, playing with homophones, homonyms, and polysemes, playing with

syntax, playing with the rule of conversation.

Attardo (1994) proposes that there are three types of theories used in humour, (a)

essentialist theories; (b) teleological theories, and (c) substantialist theories.

Essentialist theories provide the necessary and sufficient conditions for a phenomenon

to occur, and these conditions are taken to define the 'essence' of the phenomenon, i.e.,

what makes the phenomenon what it is.   Teleological theories indicate what the goals

of a phenomenon are, and how its mechanisms are shaped and determined by its goal. Furthermore, substantialist theories give the unifying factor for the explanation of the phenomenon in the concrete "contents" of the phenomena (ibid., p.1). The theories of humour given by Attardo probably could not be grouped into the linguistic theories of humour because they lack linguistic characteristics of humour. The theories of humour above allow us to understand how we can feel humourous / laughter when we hear a joke. However, the structures of comprehending humour are the main procedure to influence the perception of humour.

Tsai (2003, 2004) explores the possibility of the integration of humour in EFL classes and examined the nature of humour. In her studies, she found linguistic knowledge is not sufficient in the process of humour interpretation, in which cognitive, social, and cultural aspects of humour may seem more important. In her suggestions that if jokes are to be used in the EFL classes, they sould be used with caution. Notwithstanding her studies are good to pedagogies, they do not mention TPs.

3.4 The Structures of Comprehending Humour

This section gives an account of the relevant structures that are the components of comprehending humour. These components are verbal communication, schema theory and schema of culture.

3.4.1 Verbal Communication

If humor is to be comprehended, it should have the necessary components in the

process of general verbal communication, schema theory and schema of culture.

First of all, verbal communication will be discussed.　Most humans can not only

speak, but also communicate with each other using the language.　Because of the

communication between human beings, we can transmit our knowledge to other

people.　Sperber and Wilson (1986: 27) argue that "there are at least two different

modes of communication: the coding-decoding mode and the inferential mode ...

verbal communication is a complex form of communication" (Figure 3.4. 1).

Furthermore, they conclude that human beings use both *coded communication* and

ostensive-inferential communication simultaneously.　The coded processing is the

basic way to communicate between a speaker and a hearer.　While the hearer

receives a message, the process of encoding invites the hearer to adopt the *bottom-up*

Figure 3.4.1　　The Procedure of Verbal Communication

thought	acoustic	received	received
	signal	acoustic	thought
		signal	

central thought	linguistic encoder	air	linguistic decoder	central thought

noise

SPEAKER　　　　　　　　　　　　　HEARER
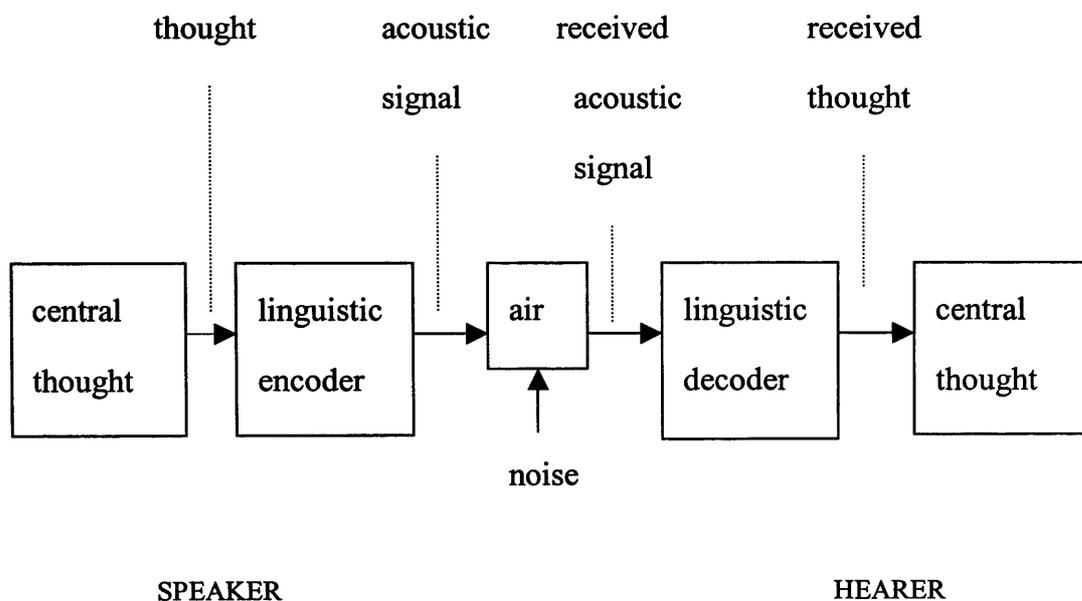
Sperber and Wilson, 1986:5

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or *top-down* processing (3.4.2) to decode the message. When the procedure of coded communication is working, it will employ *schema theory* to help the hearer to understand the message at the same time. This is discussed in 3.4.2. The other communication is *ostensive-inferential.*

In order to make something comprehensible, the concept of 'ostension' is adopted to allow the speaker/hearer to declare this intention. The *ostensive-inferential communication* includes *informative intention*, and *communicative intention*. The former is to make manifest or more manifest to the hearer a set of assumptions. The latter is to make mutually manifest to speaker and hearer that the speaker has the former informative intention (ibid., 58-61). Briefly, *ostensive-inferential communication* is a method, which is an intentional communication to show someone something. If this communicative method can be employed successfully, the hearer can understand the intentional meaning at the end. Thus a successful joke not only needs a good communicative method, but also needs the schema theory and schema of culture (3.4.2). The schema theory and schema of culture are discussed in the next section.

3.4.2 Schema Theory and Schema of Culture

As defined earlier, when the coded communication is working, it needs to employ *schema theory* to help the hearer to understand the utterance. *Schema theory* is a principle here that the hearer must figure out how the new propositional statement the speaker is conveying relates to information already in the hearer's memory. In a word, *Schema theory* assumes that people have schemata for a large number of familiar events (e.g., going to a post office, buying a flight ticket, going to a party,

paying in the bank), and they call upon these schemata to help them to fill in the gaps in stories and conversations (Howard, 1983). When the process of language comprehension is guided by existing schema, the schema must be compatible with the input information. The hearer can make use of schema himself/ herself to process the input information by two basic information processing, named *bottom-up* and *top-down processing*.

The *bottom-up* approach is the hearer using her/his previous knowledge in the words or sentences to understand the text. On the other hand, the *top-down* approach is the hearer making use of higher-level knowledge like her/his previous conception, experience or expectation to analyze the input information. We can say, the processing information of the *bottom-up* approach is data-driven, and the *top-down* approach is conception-driven. These two ways of approaching the language are to help the hearer to resolve the ambiguities of meaning (Carrell, 1984). When language processing is under way, these two modes occur simultaneously. If a joke can be comprehended with the previous factors, such as verbal communication and schema theory, it is necessary for the hearer to possess some certain knowledge (that is usually some facts about one particular culture or sub-culture) (Qui, 1992: 79-80). If a hearer can share this particular piece of knowledge of culture, he/she could decipher the hidden meaning of the joke. In other words, culture consists of norms, values and expectations and interpretation of behaviour (3.5) to help us to unravel the real meaning of a joke. This reflects the relation between culture and language.

3.5 The Relation between Culture and Language: Culture Is Reflected in Language

Prior to the discussion of culture and language, the meaning of "culture" should be explored. Culture is a term that we are all familiar with but it is still difficult to define. Anthropologists have tried to define culture. Tylor (1994:1), for example, defines culture as,

> " That complex whole which includes knowledge, beliefs, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of society."

Friedle (1976) provides another definition,

> "When we speak of culture we mean a way of life common to group of people, a collection of beliefs and attitudes, shared understandings and patterns of behavior that allow those people to live together in relative harmony, but set them apart from other people". (pp.40-41)

From the definitions above, we can see two major components of culture — one is hidden inside, like norms and values, while the other is manifested, like artifacts, products and behavior. These components can be compared to see the similarity. Cortazzi and Jin (1995) show manifest / hidden culture as in Figure 3.5. They define culture in terms of *artifacts* or *products* including the works of literature, products of civilization; or behaviour, which are comprehensible. In addition, culture also consists of *norms*, *values* and *expectations*, and *interpretations* of behaviour. When a person from another culture behaves differently, it can be interpreted within our own norms, values and expectations. In other words, culture can be thought of as a hidden system of expectations and interpretations, including the idea of interpreting other people's expectations and interpretations (ibid.: 208).

Figure 3.5   Manifest culture vs. Hidden culture

manifest

hidden

artifacts

products

behavior

norms

values

expectations

interpretations
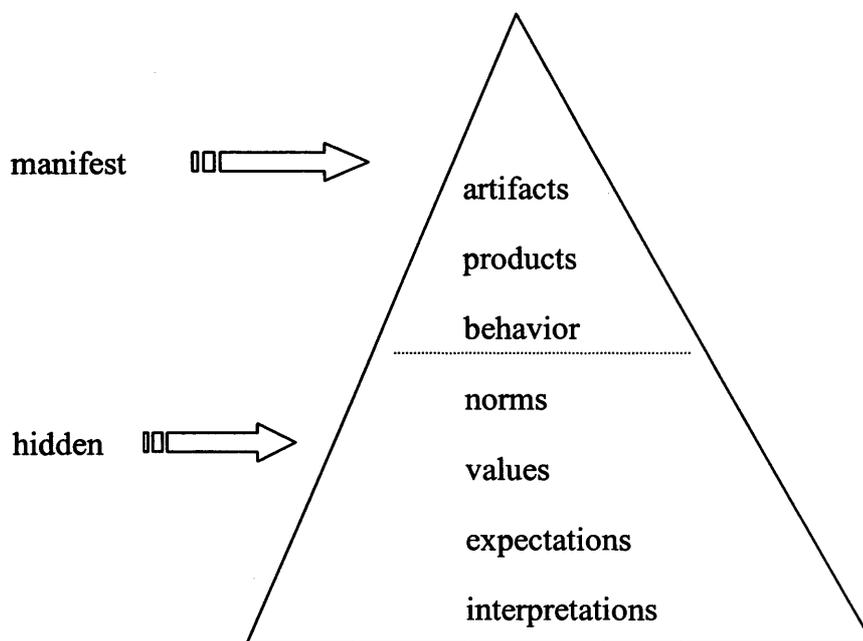
(Cortazzi & Jin, 1995, p.208)

Besides the dichotomous distinction mentioned above, Adaskou, et al. (1990)

classify culture into four senses of culture — *aesthetic, sociological, semantic,* and

pragmatic or *sociolinguistic*.   The *aesthetic* sense of culture is with a capital 'C',

including cinema, literature, music, and media.   The *sociological* sense of culture is

culture with a small 'c', involving the organization and nature of family, interpersonal

relations, customs, and so on.   The *semantic* sense refers to the conceptual systems

retained in the language, or the culturally distinctive meanings of words.   The

pragmatic or *sociolinguistic* sense employs the background knowledge, social

skills and paralinguistic skills, which can lead to effective communication.

The relationship between language and culture has long been recognized.   The

most well known discussion is the Sapir-Whorf hypothesis.   Wardhaugh (2002)

states:

> "Sapir acknowledged the close relationship between
> language and culture, maintaining that they were
> inextricably related so that you could not understand
> or appreciate the one without a knowledge of the
> other".   (p.220)

Whorf even claims that the relationship between language and culture is a

deterministic one. He advocates that the structure of a language can determine the

way in which speakers of that language view the world (Yu, 2002). Due to the fact

that they value certain things and do them in a certain way, they prefer to use their

language and ways that reflect what they value and what they do.

In order to indicate the close relationship between language and culture, Hymes

(1972) claims that:

> "It has often been said that language is an index to or
> reflection of culture. But language is not simply passive
> or automatic in its relation to culture.... Speaking is itself
> a form of cultural behavior, and language, like any other
> part of culture, partially shapes the whole; and its
> expression of the rest of culture is partial, selective."
> (p.127)

Language not only reflects culture, but also acts as the vehicle for cultural

practice or transmission. In other words, culture influences and controls language.

Language, thus, reflects such influence and cultural realities (Hong, 1998). Strictly

speaking, culture leans heavily on language (Taylor, 1950). Thus, this shows the

interdependency between culture and language. Similarly, Taiwanese culture and

language rely on each other. The following discussions allow us to take a look at the

efforts of researchers made to explore Taiwanese language and culture.

3.6 Related Studies on Taiwanese Culture and Taiwanese Proverbs

Several studies, such as, Hsu, P. L. 2000; Hsu, Y. S. 2000; Lin, K. M. 1993; Jean, 1995; Tsai, 2001; Hong, 1998, discuss the relationship between culture and TPs. In addition, one study uses English proverbs to teach English in classroom. This study is likely to be irrelevant with TPs, whereas it allows us to look into the relationship between language and culture.

The study of Hsu, P. L. (2000) describes the marital perspectives reflected in TPs. These perspectives include choice of spouse, marital customs, marriage life, termination of marriage, remarriage and illegal marriage. This study, a Master's dissertation written in Chinese, is informative, providing readers a detailed description about the marital culture of Taiwanese people based on TPs. However, regrettably, it does not provide a detailed account of the research methods used and only discusses the marital perspectives of TPs.

Hsu, Y. S. (2000) applies sociolinguistic analysis to the study of the culture values reflected in person's given names in Taiwan. The study provides us with a discussion of traditional Taiwanese cultural values, which influence the choice of characters in naming. The aim of the study is to focus on the analysis of the value of Taiwanese family ethics, and it does not discuss TPs specifically. However, the study provides a detailed account of the research methods used and the theoretical knowledge of Taiwanese culture.

An initial linguistic study of TPs is found in Lin (1993). It uses different perspectives to explore the sound structure, wording, syntactic parallelism, figuration, and pragmatic functions of TPs. This is a useful study, and it provides linguistic

structures of TPs in English. It attempts to discuss more perspectives occurring in TPs. However, there is a lack of detailed analysis and discussion. In addition, Lin did not indicate his methodology used in the study.

Jean (1995) provides a general introduction to TPs from the viewpoint of Chinese linguistics. The study also discusses the different perspectives of TPs covering life (including philosophy, religion), society (marriage, custom), professions (agriculture, business and drama) and nature (weather, animals). From the conclusion of this study, the author evaluates different properties of the TPs in more detail than other studies examined. Although the scope of this paper is wide, the depth is limited.

Apart from the linguistic studies of culture or TPs from different viewpoints, Tsai (2001) uses English proverbs to teach English in classroom. This study refers to the applications of using English proverbs to teach English in the classrooms. The various definitions of English proverbs and culture are useful to the current study. It also provides a discussion of relationship between language and culture.

Hong (1998) studies the interaction between language and culture. This research aims to verify the importance of the social-cultural context for understanding of metaphors regarding 'Chinese food'. It discusses how the Chinese food-focus culture influences Chinese metaphorical language, and thereby how culture itself can be observed through the analysis of metaphor. This paper also provides a detailed discussion on culture and language. However, this study did not discuss any TPs.

Besides the reviews of the relationship between culture and language, there is another important issue necessary to be addressed in this study. That is the 'proverb

and culture' though there are very few studies reported on this topic.

3.7 Proverbs and Culture

The definitions of proverbs are discussed in 3.1.   However, we do not know

much about the relation between proverbs and culture.   Tsai (2001) attempts to

indicate that proverbs are the collective wisdom accumulated from the daily life and

also can reveal the cultural background of the society from which they come.

Furthermore, Mieder (1982) claims that basic thoughts of a culture may be expressed

in proverbs, and only by being able to use them can one gain real fluency and be

accepted by native speakers (p.x).   Proverbs are accepted and integrated into the

daily life of speakers.   With the integration, proverbs are able to reflect the users'

culture and become the cultural heritages which enable us to realize the cross-culture

beliefs and behaviours of users (Hess, 1999).   Proverbs can therefore be a resource

for people to understand the culture of a society, and this is also certainly true for

Taiwanese proverbs (Ho, 1990).   In various societies, proverb use is governed by

specific social norms, a good proverb speaker can use the proverbs depending on their

social norms and logical application (Duranti, 2001).   Thus the understanding of

proverbs' sociolinguistic properties facilitates the use of proverbs appropriately and

logically.   Based on this point, the sociolinguistic properties of TPs are discussed in

the next section.

3.8 The Sociolinguistic Properties of Taiwanese Proverbs

From a sociolinguistic perspective, TPs can be classified into several types of

properties, such as some TPs should be used in a particular community, and they are used in the oral way rather than the written form. In addition, TPs are romantic, not classical, and are used for the didactic intention. Very often, the figurative expressions, such as metaphor, hyperbole, paradox and irony, are reflected in TPs.

TPs are *dialectal* and are used in the Taiwanese language community (Ju, 1980; Jou., et al., 1992). If they are used beyond this dialectal environment, they lose the identity of being Taiwanese proverbs (Lin, 1993). Consider the following Taiwanese proverb,

長 工 [7] 望 下 雨; 乞 丐 望 普 渡 [8] (Hanji)

tng5-kang ng3 loh8 hou7; tng5-kang ng3 puu2-tou7(Taiwanese

pronunciation)

A farm hand is eager to have a rainy day; a beggar wishes a Buddhism Festival.

(Literal translation)

In this study, Taiwan Language Phonetic Alphabets (TLPA) which were published by Ministry of Education of Taiwan are adopted and written underneath the Taiwanese characters to indicate the pronunciation of each TP. However, some Taiwanese characters cannot be found in my Chinese Words of Microsoft, I cannot but use the similar characters to substitute them. Most of TPs are provided the equivalent English proverbs to supplement the interpretations as far as possible.

---

[7] This term manes a labourer who signed a contract with the landlord by his parents, and promised to work maybe from childhood until middle-age. This was a normal situation in early Taiwanese agricultural society.

[8] "puu2-tou7" (普渡) is a Buddhism Festival held on 15th of July in the Chinese lunar calendar. From the ceremony, it expresses the gratitude to the ancestors of Taiwanese people. Most families offer a lot of food to make the worship. The beggars would make use this moment to ask people for food or money. But now it rarely occurs in Taiwan.

The "tng5-kang" (the labourer) wishes to have a rainy day, and he can take a break. "Puu2-tou7" (a Buddhism festival) is a fruitful day for beggars. The dialectal environment is important to this TP. If this proverb is used out of the Taiwanese community, it is more likely difficult to understand its proverbial meaning. In fact, many TPs are normally used in the dialectal community of Taiwanese, and commonly used in oral form.

Ju (1980) and Juang (1987) both point out that TPs are kept through generations in spoken rather than written forms. It is easy to transfer and preserve the TPs *orally* (Jean, 1995: 38). There are two reasons why TPs are preserved by oral forms. One is the historical restriction of using the Taiwanese language, as discussed in 2.3. The other is that there are no parallels between Chinese characters and TPs. Many TPs find no corresponding Chinese characters either because these borrowed characters from the Chinese language died out or because some TPs have sounds but no written words (Hsu, 1997). Moreover, some Taiwanese words are borrowed from Spanish, Austronesian or Japanese, such as 'saphun' (soap — Spanish), 'cole' (cabbage — Spanish), 'tiam' (quiet — Austronesian), 'rauwa' (swindler — Austronesian), 'shiachin' (photo — Japanese) or 'atama' (head — Japanese). The indigenous languages are also included, particularly, and used to show the place's name (Southernews: 2004). For example, Bangkan (猛甲 — a city situated on the Northern Taiwan) and Tsurosan (諸羅山 — a city located on the Central Taiwan). As these words are difficult to be recorded by written forms, they are thus preserved orally.

Hsu (1997), additionally, claims that the TP is not well known for its *classical* but *romantic* description that always leaves an imaginary or fictitious impression on a reader or listener. An example is,

和　尚　　頭　掠　蝨母。

He5-siuN7　thau5　liah8　sat-bu2.

To catch the lice on the monk's head[9].

'Split hairs.'

【Underlined words form a lexeme in this TP】

Although it is impossible to catch the lice on the monk's head in the real world, this TP allows the readers or listeners a somewhat imaginative illusion to explore the proverbial meaning from it.

Didactic tendency is an important function for proverbial expression exhibited in a direct or indirect way.   Direct tendency is in the form of a prescriptive rule or warning, and indirect tendency is in the form of an observation or statement about experience (Norrick, 1985).   It is easy to find these two tendencies in TPs, especially in the philosophical and religious proverbs (Lin, 1993).   The religious proverbs focus on the worship of deities.   And philosophical proverbs include the evaluative descriptions of diligence, discipline, persistence, patience, filial piety, contentment and destiny.   Consider the following philosophical TP,

芥　菜　無　剝　毋　成　欉

kua3 chai3　bu5 pak4　m7 ciann5 cang5

Leaf mustard cannot grow until the old leaves are scaled off

'The best horse needs breaking, and the aptest child needs teaching.'

---

[9] There is no hair on the head of monks who are living in Taiwan.

When the 'kua3 chai3' (leaf mustard - a Taiwanese vegetable) is expected to grow strongly and quickly, it needs to be taken off the old leaves all the time. The procedure of scaling off the leaves connotes the essential discipline of a child before s/he becomes a well-educated girl / boy. This TP merely indicates the importance of having discipline to become a well-educated person. In fact, many TPs reflect these philosophical tendencies. Chapter Seven provides a detailed discussion. In addition to the discussions of sociolinguistic properties of TPs above, there are four other figurative interpretations, such as metaphor, hyperbole, paradox and irony often presented in TPs.

Metaphor is not only concerned with language, but also conceptual processes. It provides a possible contribution to filling the gap between the complexity of the perceptual or conceptual world and the limitation of linguistic repertoire in a speech act (Katz, et al., 1998: 186-8). Generally speaking, there are two conceptual domains and they are contrasted, and one is understood in terms of the other. For instance,

老　牛　食　幼　菅　筍

lau7 gu5 ciah8 iu3 kuann1 sun2

Old bull eats green bamboo shoot

The old man marries a young girl.

When 'advanced in age' is linked to a "lau7 gu5" (old man), as in "An old man marries a young girl", two conceptual domains are contrasted (i.e., old man and uncultivated animal). At the same time, there must be a certain distance between the topic (old man) and vehicle (old bull). The similarity between the topic and the vehicle can cause a feeling of disparity, because they belong to different conceptual

domains (Ullmann, 1964 as cited in Gibbs, 1999:322). In addition to this TP, in fact, many TPs are not only interpreted in the metaphorical aspect, but also given a hyperbolic expression. The property of *hyperbole* is hyperbolic exposition which can produce an effect opposite to what the writer looks for, and to make their readers laugh rather than impress the readers with the importance of the subject (Kane, 1983). The application of hyperbolic exposition in TPs that can be presented with the forms of number, size and personification. The next example of TP indicates the application of hyperbolic exposition as follows,

三　跤　　貓　　笑　　　一　目　　　狗

sann1-kha1　niau1　chio3　　cit8-bak8　　kau2

Three-legged　cat　laughs at　one-eyed　　dog

"The pot calls the kettle black."

"Sann1 kha1 niau1" (a three-legged cat) and "cit8 bak8 kau2" (a one-eyed dog) both of them are disabled. The exposition of personification is found by the words of "laugh at" which is one of attributes of human beings. In addition to the hyperbole in TPs, the paradox is a salient sociolinguistic property in TPs.

Paradox is a statement in which it sees that if one part of it is true, the other part of it cannot be true (Sinclair, 2001). A paradox normally starts with a set of reasonable premises and leads to a logically contradictory conclusion from its literal reading (Poundston, 1991:16). For example,

嫌　　　貨　　　才　是　買　貨　　人

hiam5　he3　　chiah-si7　boe2　he3　lang5

<u>Criticize</u> <u>merchandize</u>   is   <u>a buyer</u>.

The person who criticizes the merchandize is a real buyer.

From the literal reading, "hiam5 he3" (criticize the merchandize — maybe not a real buyer from the customer's intention of purchasing) and "boe2 he3" (a real buyer), this proverb occurs literal contradiction.   Generally speaking, a customer complains about the product or merchandize when he/she dislikes, this type of customer mostly might buy the merchandize finally in Taiwan business activities.   Additionally, the literal contradiction finally is overcome (Lin, 1993).   While a paradox presents one part of a statement is true, the other part of it cannot be true, an irony emphasizes a distinction between reality and expectation, saying one thing and meaning another.

Irony refers to the techniques of using incongruity to make a distinction between reality and expectation, saying one thing and meaning another with the audience aware of it.   Gibbs (1999) characterizes irony into two types of remark like *sarcasm* and *jocularity*.   The *sarcastic language* reveals irony that is especially bitter and caustic, and the *jocular statements* are playful remarks used to scold others in a jesting behavior.   These two types of ironic statement are used in TPs widely.   An example of TP with sarcasm is provided below,

<u>賊</u>   去   才   <u>關</u>   門 。

<u>chhat8</u> <u>khi2</u> chiah4 <u>kuiN1</u>   mng5 。

<u>burglar</u> <u>left</u>, then   <u>locked the door</u>

The burglar left, then locked the door.

"Repentance comes too late."

From the *sarcastic proposition* to explain this TP, "chhat8" (burglar) means the

cause of what had occurred in the expression of TP. While the "khi2" (left) implies the matter that *has already happened*, "chiah4 kuiN1 mng5" (start to know to lock the door) employs the understanding of consequence of this cause as "and then lock the door."

The *jocular description* in TPs occurs very often in the corpus of this study. We can imply the TP with the attribute of personification of human being to achieve the jocular function, such as,

<div align="center">

猴 穿 衫， 變 做 人

kau5 chin7 sann1, pinn3 cho3 lang5

Monkey wear clothing become man

</div>

When a monkey dresses up, it will look like a human being.

"To be in borrowed plumes."

The animal "kau5" (monkey) can be defined as " a person who is dull or without talent ". While the "chin7 sann1" (wear clothing) refers to the meaning as "to be pretentious", "pinn3 cho3 lang5" (become a human being) could be defined as "to become remarkable." Interpreted broadly, this TP suggests that human being should be self-conscious; in the long run one will be humiliated. The *jocular implication* here refers to using the animal like a human being to tell the audience what the real meaning is behind this statement.

It is worth noting that the sociolinguistic properties occurring in TPs may link up humour, such as from the comparative, exaggerative and satirical expression. Although the relation between TPs and humour is very important for this study, there has none of research in addressing this issue. I endeavour to give a brief account of

this relation in the following section.

3.9 Taiwanese Proverbs and Humour

From the sociolinguistic view of humour, Liao (2001) advocates that humour has

to be verbal and educational (3.2).   Furthermore, Chlopicki (1997 as cited in Liao,

1998) interprets the humour as metaphor, allusions, hyperbole, overstatements, irony,

dialect and free indirect (3.2).   Their interpretations of humour can be compatible

with the sociolinguistic properties of TP discussed in 3.8.   These properties establish

a close relation with humour, such as oral, didactic, metaphorical, hyperbolic, ironic

and indirect attributes (3.8), which are, furthermore, woven together logically as

follows,

> (1) TPs are a verbal not a written form, and they are didactic (i.e. educational)
>
>   (3.8), these properties of humour are defined by Liao (2001).
>
> (2) TPs possess several figurative perspectives to be compatible with
>
>   Chlopicki's interpretations of humour, such as,
>
>   (a) comparisons, especially on metaphors.   Metaphor was concerned with
>
>   two conceptual domains, which were contrasted (3.8 & 6.2.2).
>
>   (b) indirect expression: TPs were romantic, not classical, i.e. they were
>
>   existing in the imaginative unreal illusion and presenting in indirect
>
>   way (3.8).
>
>   (c) Exaggeration was a salient feature occurring in TPs (6.2.3).
>
>   (d) Satirical edge especially showed in the ironic expression (3.8 & 6.2.5).

Viewing proverbs from a sociolinguistic perspective, proverbs (including TPs)

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cannot only be interpreted in figurative expression (i.e. metaphor, hyperbole, paradox

and irony), but also be full of semantic meaning.   I will merely argue that semantic

relations or phenomena occurring in proverbs from the theoretical discussions, and the

application of studying the semantic phenomena of TPs is discussed in Chapter Eight.

3.10 Theoretical Considerations for Semantic Relations in Proverbs

If a person attempts to understand a proverb on a literal level, the figurative

interpretation will be used when this person cannot understand this proverb in literal

processing.   During the process, it cannot only give the figurative meaning, but also

can establish the semantic relations.   Norrick (1985) proposes that it is possible to

study the semantic relations from proverbs.   On account of Norrick's enlightenment,

this section will review several theoretical considerations of semantic relations based

on the thought presented by Goddard (1998), such as synonym, entailment,

contradiction, polysemy, connotation and collocation.

Palmer (1981) defines *synonymy* as 'sameness of meaning', although we cannot

find real synonyms (p.89).   Indeed we only find the words of similar meanings in the

same language.   For instance, *pal* and *friend* overlap to a reasonable degree but do

not have exact the same meaning: any *pal* is a *friend*, but any *friend* is not necessarily

a *pal* (Kane, 1983: 436).

Entailment is a type of meaning relation between propositions that one word or

phrase entails another.   For instance, 'dog' entails 'animal'.   If we give a

proposition *p* containing 'dog', the substitution of 'animal' for 'dog' in *p* will cause

another proposition *q,* which is entailed by *p*.   Thus as the truth of *p* entails the truth

of q is true, q must also be true.   For example,

"I saw a dog" (p)

entails

"I saw an animal" (q)   (Lyons, 1996: 125-6)

Though there is no standard symbolization of the relation of entailment (ibid.), it normally can be used in a double-shafted arrow to represent it.   Thus

$$p \Rightarrow q$$

means 'p entails q".   However, if p entails q, and receives a relation, then one of the relations is the negative of the other.   The relation of meaning will become contradictory.   This relation of meaning is discussed in next lines,

If we create a redundant sentence with two predications, one entails the other. As we combine these two sentences like:

Rover is a collie but (Rover) not a dog.   (Kreidler, 1998)

The result is a *contradiction*, a sentence with two implications in which one denies the other.   In other words, if one is true, the other must be false.   One is the contradiction of the other.

Polysemy designates a situation in which a single word has a set of related meanings.   The meanings are related because they all contain the component of

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'small piece' (Lyons, 1996). Moreover, this single word can be used in different contexts, which can be termed as a *polysemy* (Goddard, 1998). For instance, the noun *head* seems to have several related meanings when we speak of the *head* of a person, the *head* of a department, *head* of a table or bed, a *head* of lettuce or cabbage. Additionally, if we define *head* beyond physical view, 'a head' can *connote* 'a top', 'a front', 'importance', 'a leading position' in different contexts. Thus polysemy can connote various related meanings for a single word.

Kane (1983) contends that *connotation* is different from denotation, which is a general agreement. A denotation indicates a particular meaning given by a sign or a symbol. For instance, a sign of a 'red cross' can mean an international charity organization. Yet, a *connotation* refers to the personal aspect of meaning, which can be varied according to individual experience. For instance, *rose* can connote '*fragrant*', '*beautiful*' and '*hort-lived*' because the natural qualities to the flower have been incorporated into the word (ibid., p.337). Though Goddard (1998) argues that connotation cannot be included into the semantic aspects because of its idiosyncratic associations, in which the meaning of a word depends on a person's attitudes and experience. Whereas Goddard (1998) concludes that connotation is important in the study of semantic change and variation in the speech community, he considers that connotations have only a minor place in semantic analysis (ibid.). Yet, this may be a possible way to conduct semantic analysis. As we know, connotation is used to signify the personal interpretation, while collocation which intends to retain the features of fixed meaning is different from connotation.

In many languages, there are many fixed, identifiable, non-idiomatic phrases and constructions. Such groups of words are called *recurrent combinations, fixed combinations*, or *collocation* (Benson et al., 1986: ix). Thus collocation can be

defined simply as a group of words making a small unit of meaning such as 'pretty' and 'handsome' which share common ground in the meaning of 'good-looking', but they should be distinguished by co-occurring meaning like the following word combinations.

pretty → girl/ boy/ woman/ flower/ garden/ colour/ village

handsome → boy/ man/ car/ vessel/ overcoat/ airliner/ typewriter

We, sometimes, may say what the fixed boundaries of collocations are. Yet, it is sometimes difficult to establish the criteria to set the boundaries of collocations (Wu, 1993:9). We may consult with native speakers or relevant dictionaries to overcome these difficulties.

3.11 Summary

This chapter has looked at, (a) the definitions of proverb and it social functions; (b) the definitions of joke, laughter and humour; (c) an overview of humour theories; (d) the structures of comprehending humour; (e) the relation between culture and language; (f) Taiwanese culture and language; (g) the relation of proverb and culture; (h) the sociolinguistic properties of TPs. Lastly, Taiwanese proverbs, humour and theoretical consideration for semantic relations in TPs were discussed too.

PART TWO

RESEARCH DESIGN AND METHODOLOGY

Part Two includes two chapters, Chapter 4 and Chapter 5. Chapter 4 focuses on the methodological perspectives of this study including research design, the issues of validity and reliability as well as the ethical considerations. Chapter 5 discusses the data collection and the procedures of data analyses in the different methods.

CHAPTER 4

RESEARCH DESIGN

This chapter focuses on the research design, which begins with a discussion of conceptual framework to guide this study. The validity and reliability of this study are included. Finally, ethical considerations are discussed too.

4.1 Conceptual Framework of the Research Design

The choice of research design and methods depends on what we want to find out. There are many choices which allow the researcher to select the proper research methods from the qualitative, quantitative or mixed method to accomplish what she wants to know. A qualitative approach is adopted to inquire the meaning in context when generating and interpreting data in this study. On the other hand, the quantitative approach in this study seeks to test a theory composed of variables, measured with numbers, and analyzed with statistical procedures, in order to determine whether the predictive generalizations of the theory is true or not (Creswell, 1994). Furthermore, the mixed method in this study focuses on understanding the research questions using both qualitative and quantitative methods, and the rationale for using multiple forms of data collection and analysis (Creswell, 2003).

4.1.1 Research Questions and Hypotheses

The formulation of research questions can narrow the topic and develop the

hypotheses simultaneously. The research questions of this study were provided as follows,

(a) What are the links between humour and the figurative meaning of TPs ?

(b) What are the cultural perspectives occurring in TPs?

(c) What are the semantic relations establishing in TPs?

(d) What is the relationship between gender, age, major of study, the first language and the levels of familiarity with TPs (LFTPs)?

(e) What is the association between gender, residential areas, age, the first language and the humour perception of TPs (HPTPs)?

The first research question in this study is addressed as, 'what are the links between humour and the figurative meaning of TPs?' which is narrowed from the topic, 'Exploring the Links between Humour and the Figurative Meaning of Taiwanese Proverbs'. Rather, the topics could not only raise the research questions, but also develop the possible hypotheses.

In order to answer two research questions (RQs) of this study, I adopted the 'null' hypothesis, which indicated there was no relationship between variables which mean "anything which is free to vary, and in order to describe them in a quantitative way, they have to be expressed in the appropriate units" (Clegg, 2001:57-58). The 'null' hypothesis was used to answer the research questions (d) and (e). The former attempted to test LFTPs; the other investigated HPTPs. If the 'null' hypothesis is rejected based on the tests of statistical significance, it is assumed that there is a significant relationship between variables. For instance, the result was received from the test of the relationship between age and LFTPS, the 'null' hypothesis was rejected (Chapter 9). This indicated that there was a significant relationship between age and

LFTPs.

More importantly, statistical significance can describe a result, which is unlikely to have occurred by chance alone (Anderson, 1999: 256). However, the statistical significance cannot prove anything with absolute certainty. It states only that particular outcomes are more or less probable (Neuman, 1994). When we read the outcome of showing association between two metric variables, such as the residential areas and HPTPs, the outputs of t – test procedure of TP8H (H = hyperbole) displayed the probability (p = .046) (Chapter 10). If the probabilities of a chance occurrence were less than 0.05 (p < 0.05), the findings were usually designated 'statistically significant'. This meant there was a significant difference between variables, and the 'null' hypothesis was rejected. However, not all research questions needed to propose hypotheses, such as the qualitative approach that could answer the research questions by grounded theory studies.

4.1.2 Qualitative Approach

There are several strategies of inquiry included in the qualitative approach, such as ethnography, phenomenology, grounded theory studies, case studies or narrative studies. However, the major strategy of inquiry in this study is grounded theory study. Grounded theory is where a researcher tends to advance a general, abstract theory of a process, action, or interaction grounded in the views of participants in a study. Additionally, the constant comparative method is used to compare one segment of data with another to determine similarities and differences. Subsequently, data are grouped together depending on the similar dimension. This dimension is purposely given a name; it then becomes a category. The overall object of this

analysis is to seek the patterns from the data. These patterns are established in relationship to each other in the formation of grounded theory (Merriam, 1998). In this study, grounded theory was used to answer the research question (c) which explored the semantic relations establishing in TPs was discussed in Chapter 8.

4.1.3 Quantitative Procedures

The quantitative procedure of this study focuses on surveys which mainly used questionnaires for data collection. It also established the statistical procedures and proposed the hypothesis testing to analyze the collected data to accept or refute the hypotheses. Two quantitative research were undertaken in Chapter 9 and Chapter 10. One was to investigate the relationship between gender, major of study, age, the first language and the levels of familiarity with TPs. The other was to examine the association between gender, residential areas, age, the first language and the humour perception of TPs. The descriptive approach was taken to obtain the frequencies, means, standard deviations and ranges which were presented in the tables and figures.

Furthermore, the correlational approach allowed seeking the direction and degree of the relationship among variables through the use of correlational statistics, which was a measure of the extent to which the scores on two or more variables stood (Gall, et. al, 1999). The advantage of the correlational approach was that it could present the relationship of variables, and also provided the degree of this relationship. In Chapter 10, the outcomes of Pearson correlation indicated the relationship between residential areas and HPTPs (5.5). However, when a strand of research in this study could not be conducted singularly by a quantitative procedure or a qualitative method, a mixed method seemed to enable us to satisfy this requirement.

4.1.4 Mixed Methods Approach

A mixed methods approach focuses on collecting and analyzing both quantitative and qualitative data in a single study (Creswell, 2003). There are many different terms used for this approach, such as integrating, synthesis, quantitative and qualitative methods, multimethod, and multimethodology, the preferred term is "mixed methods" (Tashakkore & Teddlie, 2003, as cited in the Creswell, 2003: 210) in this study. The purpose of using a mixed methods design was to expand and to understand one method (qualitative) to another (quantitative) which could supplement this study to answer the research questions with different methodologies. Moreover, the mixed methods design could confirm the findings from different data sources. The strand of research reported on Chapter 8 used the mixed methods approach to seek the semantic relations establishing in TPs. The qualitative method began with gathering the interpretations of lexemes of TPs from the subjects. Subsequently, the quantitative procedure summed up the frequency distribution of the semantic relations of each lexeme, the frequency distribution allowed us to see how high or low percentage of each semantic relation was discovered from this strand of research in Chapter 8. With reference to the discussion above, the mixed methods were similar to the content analysis which shared the qualitative and quantitative procedures in this study. The content analysis approach is discussed in the following sub-section.

4.1.5 Content Analysis Approach

The content analysis approach is a set of procedures to determine the presence of

certain words or concepts within texts or sets of texts (Weber, 1990). Researchers can quantify and analyze the existence and frequency of concepts, or examine the meanings and relationships of such words and concepts within the texts, the writers, the audience, and even the culture and time. Texts can be defined broadly as books, book chapters, essays, interviews, discussions, newspaper headlines and articles, historical documents, speeches, conversations, advertising, theater, informal conversation, or any occurrence of communicative language (Roberts, 1997). Conducting a content analysis on any texts, one should code, or break down, into manageable categories on a variety of levels — word, word sense, phrase, sentence, or theme — then examine using one of the basic methods of content analysis: *conceptual analysis* or *relational analysis*.

Conceptual analysis, generally, can be thought of as establishing the existence and frequency of concepts, which are represented by words or phrases in a text. For instance, the concept of 'wealth' always occurred in some TPs. These TPs could be classified into the same category of cultural perspective because they shared the similar cultural value. In other words, each category of TPs could reflect the similar cultural value. On the other hand, *relational analysis* develops concepts further by identifying the relationships among concepts in a text. If we go back to 'wealth' with relational analysis, we can identify what other words or phrases of 'wealth' occur in the texts and determine what different meanings emerge as a result of these groupings. In other words, the focus of relational analysis can be defined as semantic, meaningful, or relationship analysis (Roberts, 1997).

These two types of procedure of content analysis were to collect the data and to answer the research questions in Chapters 7 & 8. The detailed discussion of content analysis refers to 5.3. Besides the discussion of conceptual framework to guide this

study, issues to do with validity and reliability were also taken into account.

4.2 Validity

Bernard (2000) points out that *validity* deals with the accuracy and trustworthiness of instruments, data, and findings in research. A valid measuring instrument might lead a study to collect trustworthy data. Similarly, trustworthy findings should be derived from a valid instrument and data. Merriam (1998) groups validity into two types: internal validity and external validity. In addition, Neuman (1994) further points that statistical validity should be considered too.

4.2.1 Internal Validity

Internal validity refers to the questions of how research findings match reality in quantitative and qualitative research. The findings must accurately describe the phenomena being researched (Cohen, et al., 2001). In quantitative research, the internal validity can be attained in the following ways:

(a) using low-inference descriptors;

(b) using participant researchers;

(c) using mechanical means to record, store and retrieve data.

With regard to (c), the researcher entered and processed the data in the SPSS 11.0 for Windows, which enabled the researcher to achieve (c). Points (a) and (b) were not used in this study because they were not involved in the research design

depending on the research questions.

As to the qualitative research, there are several types of internal validity included in data:

(a) the confidence in the data;

(b) the authenticity of the data

(c) the credibility of the data;

(d) the dependability of the data;

(e) the confirmability of the data.   (ibid., p.108)

Although it was difficult to cover all points above in this study, some points were included in the qualitative research.   Particularly, the researcher collected authentic data by questionnaires and gave the interview to the participants to gather the credible and confirmable data, and increased the internal validity.   Besides the internal validity, there are several methods that could further enhance the degree of internal validity of the research: triangulation, peer debriefing and member checks (Miles & Huberman, 1994; Merriam, 1998).

4.2.1.1 Triangulation

Triangulation means to compare and crosscheck the consistency of information derived at various times and by different means.   Triangulation is to use multiple sources of evidence and analysis in the study that enables the researcher to ensure against inadequate variety in kinds of evidence (Erickson, 1986).   In other words, triangulation can examine the evidence from the sources, and use it to build a coherent

justification for themes (Creswell, 2003).   At the beginning of this study, the researcher drew her attention on the triangulation.   It was very useful to consult with senior citizens who were good at using TPs.   The consultation was one of methods to support the findings and to enhance the triangulation in this study.   Miles et al. (1994) further suggest that we can self-consciously set out to collect and double-check findings, using multiple sources and modes of evidence.   Thus, it is important to use double-cheking to increase the validity in each part of this research.   For instance, while a finding is presented in this research, I often have double-checking by myself. Double-checking is likely to have somewhat bias against the objectivity, the peer-debriefing, thus, can offset this disadvantage.

4.2.1.2   Peer-debriefing

Peer-debriefing is a process of exposing one's research methods and inferences to a disinterested peer (Licoln & Guba, 1985).   In order to meet this demand, the researcher gave her work to some 'disinterested peers' who were knowledgeable about the TPs and humour, but who were not stakeholders in this study.   This process enabled the researcher to obtain an enhanced understanding of personal interpretation through discussion with outsiders.   This also could avoid the researcher's bias when she was conducting this study.   The peer-debriefing helped the researcher to enhance the validity from the same education background, age or working experience.   Aside from the advantage of triangulation and peer-debriefing, member checks are another methods to enhance the validity.

4.2.1.3 Member Checks

Member checking is a process through which respondents identify the data and

the corresponding interpretations. "Member checks are used in a qualitative research

when data, analytic categories, interpretations, and conclusions are tested with

members of those stakeholders from whom the data are originally collected" (Lincoln

& Guba, 1985:314). Several colleagues and students were invited to get involved in

doing the member checking which could avoid misinterpreting the collected data and

achieve the higher internal validity of results. Besides the internal validity, external

validity is important to experimental research which was not a part of this study, thus

it was not discussed here. Comparatively, the statistical validity should be addressed

because quantitative method played an important role in this study (Chapters 9 & 10).

4.2.2 Statistical Validity

Statistical validity means that the correct statistical procedures are selected

(Neuman, 1994). Different statistical tests or procedures are appropriate for different

types of research. However, all statistics depend on assumptions about the

mathematical properties of the numbers being used. If the major assumptions are

violated, the statistics will become invalid and the results are also invalid. For

instance, suppose I measured three residential areas of respondents in Taiwan

(Chapter 10). I gave each residential place a number: Northern Taiwan = 1, Central

Taiwan = 2 and Southern Taiwan = 3. It made no sense to say that the "mean"

residential area of respondents was 2. This was a misuse of the statistical procedure,

and the results were invalid even if the computation was correct. Besides the correct

use of the statistical process that enables the researcher to increase the validity, there

is another important factor to be considered – reliability that can help develop a

trustworthy study.

4.3 Reliability

Synonyms for reliability are dependability, stability, consistency and predictability. They are defined as different terms, but they are all concerned with precision and accuracy. However, some features, e.g. temperature, can be measured precisely, while others, e.g. attitudes, cannot. A reliable study can be carried out on a similar group of respondents in a similar context, and then similar results would be found (Cohen, et al., 2001). In other words, reliability refers to the extent that an instrument will yield the same results each time. Though it is rare to have perfect reliability, there are four principles to increase the reliability of measures:

(a) clear conceptualized construct;

(b) use a precise level of measurement;

(c) use multiple indicators;

(d) use pilot tests   (Neuman, 1994)

A clear conceptualized construct enables a researcher to design a good research. In each part of this research had a clear conceptualized construct at the beginning. Suggestions from the supervisor and colleagues were very helpful to conceptualize the construct of the research clearly. Moreover, the reliability could be increased when a single construct was measured. In other words, each measure should indicate only one concept. Otherwise, it was impossible to determine which concept was being 'indicated.' (ibid., p.129) In other words, indicators at higher or more precise levels of measurement were more likely to be reliable than less precise measures because the

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latter selected less detailed information. There was a general principle of using the levels of measurement: Try to measure constructs at the most precise level possible (ibid.). For example, it was better to use four / five refined categories to measure the level of familiarity of TPs instead of measuring it from extremely low to extremely high (Chapter 9) because the former is preciser than the latter to measure constructs in this study.

Two (more) indicators of the same construct are better than one because they let a researcher takes measurements from a wider range of the content of a conceptual definition. Multiple indicator measures (i.e. more questions on a questionnaire) are more stable than measures with only one item (ibid., pp.129~130).

The multiple indicator measures enable the researcher to enhance the reliability to develop one or more draft or preliminary versions of a measure and try them before applying the final version in a hypothesis-testing situation. This study undertook numerous revisions, re-conceptualization and rewriting with the supervisor's comments. Though this took more time and effort, it was more likely to produce reliable measures. When the researcher developed the draft of this study, the pilot questionnaires were provided to enhance the reliability.

Pilot tests allowed the researcher to conceptualize and re-conceptualize the key aims of the research and to make preparations for analysis in the right way and increase the reliability. Pilot tests were provided in the strands of this research by checking the clarity of the questionnaire items, instructions and layout; eliminating the ambiguities or difficulties in wording; gaining feedback on the attractiveness and appearance of the questionnaire; checking the time taken to complete the questionnaire and trying out the coding / classification system for data analysis

(Cohen, et al., 2001:260~261). The importance of validity and reliability had been discussed above, the ethical considerations were another significant issues to be addressed in the following section.

4.4 Ethical Considerations

Ethical considerations were taken into account throughout the study. These included *voluntary participation, informed consent, confidentiality and anonymity* (Glesne, 1999). The principle of *voluntary participation* concerns whether the participants wished to be involved or not. Furthermore, the researcher obtained the *informed consent* from the respondents by explaining the purpose of data collected, how it would be used and the requirements of the respondents who were selected for the study. Thus, the participants were informed at the beginning of the research and were provided the following explanation by the researcher:

> (a) The purpose of the study and its basic procedures.
>
> (b) The benefit of participating in developing Taiwanese language and culture.
>
> (c) The importance of their voluntary participation.

At the same time, it was important to provide the respondents a quiet and comfortable place to answer the questionnaires during conducting this research. In addition, the preparation of refreshment for the respondents when they were answering the questionnaire was considered in this study.

The issues of *anonymity and confidentiality* were also undeniably important to

respondents in this research because they might affect the response rate of answering the questionnaires (Burns, 2000). Anonymity ensured that the researcher could not identify the respondents when the questionnaires were conducted in this research. However, confidentiality allowed the researcher to know who had responded to each questionnaire in parts of this research. Anonymity and confidentiality were included simultaneously in this research due to the most parts of this research did not touch personal privacy or sensitive issues, such as marital status, personal income and so on.

4.5 Summary

This chapter has looked at the planning stage of the research design including research questions and hypotheses, as well as four different methods which consist of the qualitative approach, quantitative procedure, mixed methods approach and content analysis approach to generate the data. At the end of this chapter, validity and reliability and ethical considerations are also discussed.

CHAPTER 5

DATA COLLECTION

This chapter gives an account of methodology, data collection and data analysis from the five strands of this research to address the various linguistic issues of TPs, cultural perspectives and humour. On the basis of the research aim of each strand, different methodologies were adopted to collect the data and analyze the data respectively (Table 5.1). As to the data collection, three of five strands of this research, Strand 3, Strand 4 and Strand 5, use the questionnaires (Table 5.2 & Appendices C, D and E) to collect the data. Strand 1 and Strand 2 are qualitative research to use different approaches, and they are to be discussed in 5.1 and 5.2 respectively. Based on the research questions of this study, the first strand in 5.1 addresses the exploration of the links between humour and figurative meaning of TPs. The second strand in 5.2 presents the cultural perspectives occurring in Taiwanese proverbs. The third strand in 5.3 explores the semantic relations establishing in Taiwanese proverbs. The fourth strand in 5.4 concentrates on a quantitative approach to the levels of familiarity with Taiwanese proverbs. Lastly, the fifth strand in 5.5 discusses the quantitative study of humour perception of Taiwanese proverbs.

5.1 Strand One: Exploring the Links between Humour and the Figurative Meaning of Taiwanese Proverbs

In this strand, the focus was on the discussion of the links between humour and the figurative relations of TPs. The major approach to collect and analyze the data

Table 5.1

Methods of Data Collection Used in Five Strands

Strand 1: Exploring the Links between Humour and the Figurative Meaning of Taiwanese Proverbs (discussed in 5.1)
Strand 2: Cultural Analysis of Taiwanese Proverbs (5.2)
Strand 3: Semantic Relations Establishing in Taiwanese Proverbs (5.3)
Strand 4: Quantitative Approach of Levels of Familiarity with TPs (5.4)
Strand 5: Quantitative Study of Humour Perception of TPs (5.5)

Methods of Collection	Approaches / Theories	Strand 1	Strand 2	Strand 3	Strand 4	Strand 5
Qualitative Approach	Grounded Theory			V		
	Interpretative Approach	V				
Quantitative Approach	Descriptive Approach				V	V
	Correlational Approach					
	Mixed Methods Approach			V		
	Content Analysis Approach		V	V		

Table 5.2

Questionnaire Distribution

Strand 3: Semantic Relations Occurring in Taiwanese Proverbs (discussed in 5.3)
Strand 4: Quantitative Approach of Levels of Familiarity with TPs (5.4)
Strand 5: Quantitative Study of Humour Perception of TPs (5.5)
FIT = Fortune Institute of Technology

Strands / Questionnaires		Strand 3	Strand 4	Strand 5
Questions		10	200	10
Respondents	Males		111	32
	Females	30	63	28
Date of Distribution (dd/mm/yy)		5/2/2003	22/4/2003	15/10/2003
Places		FIT	FIT	Three residential areas in Taiwan

was the qualitative approach. In relating to the aim of this strand, there were four figurative interpretations which consisted of metaphorical, hyperbolic, paradoxical and ironic aspects. In order to answer the research question (a) of this study (1.2), "What are the links between humour and the figurative meaning of TPs? ", there were two other supplementary research questions (SRQs) helping to achieve this main aim. One was to investigate the readability and comprehensibility of translation of TPs, the other was to discuss the feasibilities of proverbial expression with context or without context.

The main corpus of TPs of this strand was derived from the following sources: The *Practical Dictionary of Taiwanese Proverbs* collected by Chen, Hsien-kuo, et al. (1999); *Commentaries of Taiwanese Proverbs* edited by Hsu, Chen-chang (1998); *Interpreting Lugang Proverbs* by Li, Ji-shian (1985). I used the part of these sources as my corpus for the following reasons. Firstly, the sources included thousands of TPs, which was too many to be included. In addition, some of the TPs were rarely used. Lastly, some TPs could not have the interpretations, these TPs were excluded in my corpus. The final corpus of 92 Taiwanese proverbs, arranged alphabetically, is provided in Appendix A.

The strategy of inquiry of this strand adopted the qualitative (interpretative) approach which included selective, descriptive and theoretical discussion procedures to collect and analyze the data. It was important to select (or collect) the TPs which could constitute the links between the figurative interpretation of TPs and humourous effect. It was then necessary to discuss the figurative interpretation and to explore the humourous effect with reference to humour theory (3.2 & 3.3). For example, in the following TPs:

- 一　年　　換　　二　四　個　頭　家

chit8 ni5　　hoan3　li7-si3　e5　tau5-ke1

one year　　change　twenty-four　employers.

A person changes twenty-four jobs within one year.

"A rolling stone gathers no moss."

The numerical expression of this TP provided the hyperbolic interpretation which presented the quantity from too low or too high. The number "li7-si3" (twenty-four), which means "too many" in the Taiwanese language is an overstated and exaggerated expression by the number. Due to this numerical attribute, the researcher selected this TP to explore its figurative interpretation. Furthermore, on the basis of humour theories, this TP generated a humorous effect because of its exaggerated expression of number (3.3 & 3.8). Similarly, the next TP was selected and processed in the same way as the previous TP.

- 猴　　　穿　衫，　　變　做　　人

kau5　　chin7　sann1,　pinn3　cho3　lang5

Monkey　wear　clothing　become　man

When a monkey dresses up, it looks like a human being.

"To be in borrowed plumes."

The *jocular implication* here refers to using the animal like a human being to tell the audience what the real meaning behind this statement. The sociolinguistic properties occurred in this TP which linked with humour, such as from the comparative, exaggerative and satirical expressions. In other words, this TP compares the monkey with the human being. The exaggeration is reflected in the

interpretation, 'a monkey is dressed up, and becomes a human being'. The animal "kau5" (monkey) was defined as " a person who was dull or without talent ". While the "chin7 sann1" (wear clothing) referred to the meaning as "to be pretentious", "pinn3 cho3 lang5" (become a human being) could be counted as "to become remarkable." The satirical expressions were showed from this figurative interpretation.

5.2 Strand Two: Cultural Perspectives Occurring in Taiwanese Proverbs

The aim of the second strand was to look into the cultural perspectives occurring in TPs, such as marriage, religion, life, society and wealth. Content analysis was the major method used to conduct this strand. In addition, the exploration and explanation were used to supplement this strand. The former allowed developing an initial, rough understanding of some phenomenon. The latter enabled us to discover and report on relationships among different aspects of the phenomenon under study (Babbie, 1992).

The corpus for this strand was derived from the following sources: The *Practical Dictionary of Taiwanese Proverbs* collected by Chen, Hsien-kuo, et al. (1999); and *The Dictionary of Taiwanese Proverbs and Idioms* (Vol.1-6) edited by Chen, C. H. (1997~2001). While collecting TPs from these sources to become the corpus, there were five categories of cultural perspectives of TPs grouped to answer the research question (b) (i.e., 'What are the cultural perspectives occurring in TPs?') of this study. Furthermore, consultations were also made with senior citizens who had a deep knowledge of TPs. They provided many helpful suggestions to allow the researcher to decide on the corpus. The final corpus of 114 Taiwanese proverbs, classified and

arranged alphabetically was provided in the Appendix B.

In conducting this strand of the research, content analysis was adopted to generate and analyze the data. While the texts (i.e., TPs) were coded into manageable categories on a variety of levels – word, word sense, phrase, sentence, or theme, two factors were considered, that is relationships of words and concepts within the texts (4.1.5). Based on these considerations of processing the texts, some TPs were collected and classified depending on the same or similar cultural values. In other words, each category of TPs could reflect the same cultural values. Several TPs were presented as the examples subsequently to show a cultural perspective reflected in these TPs,

- Cinn5 u7, m7 kiann1 se3   su7.

  錢 有，毋 驚 世   事。

  <u>Money</u> <u>has,</u> <u>not</u> <u>afraid</u> <u>worldly</u>   <u>affairs</u>.

  'Money talks.'

- Cinn5   liau2   lang5   bu5   tai7

  錢 了， 人 無 代。

  <u>Money</u> <u>cost,</u>   <u>people</u> <u>no</u> <u>matter</u>.

  'A golden key opens every door.'

- Chinn5 si7 sin1 gua7   chi1   but8.

  錢 是 身 外 之 物。

  <u>Money</u>   <u>is</u> <u>body</u> <u>beyond</u>   <u>belongings</u>.

  'Money is only worldly.'

While collecting and analyzing the data, the exploration and explanation were woven into the procedure of content analysis simultaneously. Within these processings above, a set of procedures were to present the certain concepts within texts. From these TPs provided above which had shared a similar semantic concepts — 'wealth', thus they were classified into the same category under the same cultural value. Similarly,

- Loh8-thou5 si5; poe3-li7 mia7.

  落　土　時，八　字　命。

  Fall to ground,　pa-tzu [10] life.

  A man's destiny was made before he was born.

- Senn1　　si2　thinn1 chu3 tiann7.

  生　　死　天　註　定

  Birth and death,　heaven　decides.

  A man's birth and death are arranged by 'Heaven'.

- Cit8 ki1　chau2,　cit8 tiam2　loo7.

  一　枝　草,　　一　點　露。

  A piece of straw has one drop of　dew.

  'Heaven will always leave a door open.'

These TPs presented a semantic relation of 'destiny' and 'Heaven', and reflected a cultural perspective in this strand.

---

[10] a general term for the Celestial Stems and the Terrestrial Branches (干支), denoting the time, date, month and year of a person's birth; now used mostly by fortuneteller as a reference to see if the betrothed are matched.

5.3 Strand Three: Semantic Relations Establishing in Taiwanese Proverbs

The third strand of this study used the qualitative approach (i.e., grounded theory), mixed methods approach and content analysis approach (Table 5.1) to generate the data to investigate the semantic relations and their frequency distributions establishing in ten TPs. Ten open-ended questions were composed in the questionnaire to collect the data. A copy of the questionnaire is provided in Appendix C. The major research question of this strand is, 'What are the semantic relation occurring in TPs?' In order to explore this strand, two supplementary research questions (SRQs) were included. One intended to find the distributions of frequency and percentage of semantic relations of each TP. The other attempted to investigate the figurative interpretation of TPs from the respondents.

On account of fulfilling the purpose raised above, this strand was guided by the following supplementary research questions in this strand of research. The first SRQ of this strand enables us to answer the research question (c) of this study. The other two SRQs are used to explore the possibility and potentiality of TPs. The SRQs are presented as follows,

1. What are the semantic relations establishing in 10 TPs?

2. What is the distribution of frequency of semantic

   phenomena occurring in each lexeme unit?

3. What are the final figurative interpretations of each TP?

Ten TPs were included as ten questions in the questionnaire (Appendix C).

These ten TPs were selected from the *Practical Dictionary of Taiwanese Proverbs* which collected by Chen, et al. (1999). The choice of these 10 TPs was under the consideration to the corpus of TPs which was too many to be discussed within a short time. Thus, the final ten Taiwanese proverbs of parts of human body were adopted. Each TP was divided into several lexical units which were arranged as the sub-questions in the questionnaire.

It is believed that the pilot questionnaire enables us to develop a neat and well-organized questionnaire. Moreover, pilot questionnaires are useful for several reasons in this strand.

> 1. to check the clarity of the questionnaire items, instructions and layout;
>
> 2. to eliminate ambiguities or difficulties in wording;
>
> 3. to gain feedback on the attractiveness and appearance of the questionnaire;
>
> 4. to check the time taken to complete the questionnaire
>
> 5. to try out the coding / classification system for data analysis.
>
> (Cohen, et al., 2001:260~261)

More importantly, a proper pilot questionnaire not only allows the researcher to conceptualize and re-conceptualize the key aims of the study and to make preparations for analysis in the right way, but also increase the reliability, validity and practicability of the questionnaire (Oppenheim, 2001). In this strand, the researcher invited five students, two males and three females from Fortune Institute of Technology (FIT), to participate in this pilot test. While they were answering the questionnaire, I could check the time taken to complete the questionnaire. After filling in the questionnaire, I interviewed them to enquire about the advantages and

disadvantages of this questionnaire including the layout of questionnaire and the procedure for conducting this questionnaire. Their suggestions enabled the researcher to revise the questionnaire and to collect the data in the correct direction. Following the polite questionnaire was sampling which was another issue to be addressed.

The purposive sampling of distributing the questionnaires allowed the researcher to discover, understand, and gain insights from the thinking of the respondents (Merriam, 1998). On account of the fact that there were a few respondents who could understand TPs in FIT, the purposive sampling could overcome this shortcoming by establishing the criteria to recruit the appropriate respondents who needs to meet a requirement that s/he needed to have some understanding of Taiwanese proverbs. Finally, 30 of my colleagues of Fortune Institute of Technology in Taiwan were recruited to participate in this strand.

The questionnaires were distributed to thirty respondents on 5th February 2003 in FIT (Table 5.2). On the same day, these questionnaires were collected. The grounded theory was used to generate the categories of information (*open coding*), select the categories and posit them within a theoretical model (*axial coding*), and then explicating a story from the interconnection of these categories (*selective coding*) (Creswell, 2003) from these collected questionnaires. *Open coding* was done mainly through reading the transcripts (i.e., the answers to the open questions), line by line and word by word, to identify concepts, categories, themes or patterns. *Axial coding* involved analyzing data intensively from one category at a time to seek relations among particular categories. For instance, the interpretations of each lexical unit collected from the respondents were carefully analyzed and categorized into several patterns. These patterns were subcategorized depending on their semantic

interpretations. Finally, the selective coding provided a way to formulate the themes (theories). Thus, semantic theory (theme) was developed from the processing of TPs, and this procedure was termed as the *selective coding* or grounded theory.

When the data were generated by the previous procedures, content analysis (4.1.5) was adopted to answer one of research questions of this strand, 'What is the distribution of frequency of semantic phenomenon occurring in each lexical unit?'. The conceptual and relational analyses (4.1.5) were used to analyze the collected data to look into the existence and frequency of concepts. For instance, there was a lexical unit – 'toa7 bak8' of TP 1 (Appendix F) interpreted as 'big eyes' literally. While 'toa7 bak8' was interpreted as 'careless', 'unfamiliar with', 'absent-minded' or 'innocent' semantically, the conceptual analysis established the existence of these semantic interpretations. The relation analysis followed to identify the relationships among these concepts from the data.

5.4 Strand Four: Levels of Familiarity with Taiwanese Proverbs — The Variables of Gender, Major of Study, Age and the First Language

This strand focused on one aim of this study, that is, to investigate the relationship between gender, major of study, age and daily used language (first language) and the levels of familiarity with TPs. It was difficult to analyze the outcomes of 200 TPs related to animals due to the time constraint. I decided to use the top ten TPs which were selected with SPSS 11.0 for Windows from these 200 TPs. These top ten TPs were able to fit the purpose of the strand of research relating to investigating the association between gender, major of study, age and daily used language (first language) and the levels of familiarity with TPs. Based on the aims

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discussed above, four sub-research questions (or supplementary research questions) and hypotheses were formulated as follows,

1. What is the relationship between **gender** and the level of familiarity with TPs (LFTPs)?

2. What is the relationship between **major of study** and LFTPs?

3. What is the relationship between **age** and LFTPs?

4. What is the relationship between **the first language** and LFTPs?

The sub-research questions consisted of some variables. 'Variables' mean 'anything free to vary, and in order to describe them in a quantitative way, they had to be expressed in appropriate units' (Clegg, 2001:57-58). These units (i.e. variables) were presented as 'gender', 'age', 'major' and 'the first language' in this strand. Following the discussion of the SRQs above, hypotheses were subsequently developed. The 'null' hypotheses were adopted to answer the SRQs in this strand. The 'null' hypothesis indicated there was no relationship between the variables. In other words, if the 'null' hypothesis was rejected based on the tests of statistical significance, it was assumed that there was a significant relationship between variables. However, statistical significance cannot prove anything with absolute certainty. It states only that particular outcomes are more or less probable (Neuman, 1994: 310-311). If the probabilities of a chance occurrence are greater than 0.05 ($p > 0.05$), the findings are usually designated 'not statistically significant' or, 'NS' (Burns, 2000:78). This means there is no significant difference between variables, and the 'null' hypothesis can be accepted. The following hypotheses were proposed in this strand,

1. There is no relationship between **gender** and LFTPs.

2. There is no relationship between **major of study** and LFTPs.

3. There is no relationship between **age** and LFTPs.

4. There is no relationship between **the first language** and LFTPs.

The proposed hypotheses are necessary to be tested by conducting a questionnaire (Appendix D). On the basis of research questions, I adopted a structured questionnaire to collect the data. The structured questionnaire was given 200 short closed questions. Each TP was posed as a question in the questionnaire. Only the first ten TPs (i.e., questions) of 200 TPs written in Taiwanese characters with English translation were presented as the examples of question in the questionnaire due to the page constraint.

The question format in this strand used Likert scales. The advantage of using Likert scales was that it could provide a great deal of information in a short period of time. Furthermore, a 4-point scale was presented in the questionnaire which included "Never heard before" (the respondent had never heard this TP before); "Heard before but did not understand" (the respondent had heard TP before but did not understand the meaning); "Heard before and understood" (the respondent heard this TP very often and the meaning well understood); "Understand and can use it properly" (the respondent understands the meaning of this TP and knows how to use it in the proper situation).

The advantage of using Likert scales enabled the researcher efficiently to analyze the collected data from questionnaires. These examples of different variables were shown in Appendix D except the rank order variable, which did not occur in this strand.

The layout of questionnaire was divided into three parts: (1) the covering sheet, (2) basic information of respondents, and (3) main part of questionnaire.

The covering sheet was a short letter to indicate the purpose of conducting this questionnaire, to convey the importance of their participation to the respondents, to assure them of confidentiality, and to encourage them to reply. A topic of the questionnaire, the researcher's name, a department contact telephone number and an e-mail address were included. Respondents were thanked for their cooperation at the end of this letter.

The second part of the questionnaire contained the respondents' basic information including gender, major of study, age and first language. Respondents' majors of study consisted of Department of Electrical Engineering and Department of Applied Foreign Languages and others. The first language was defined as the daily language used by the respondents, which was included to enable the researcher to investigate the relationship between the first language and the levels of familiarity with TPs.

The third part of questionnaire included the questions to test respondent's degrees of familiarity with 200 TPs by using Likert Scales with four points were adopted. These 200 TPs were selected based on the attributes of animals which allowed the researcher to conduct this strand of research within a period of time. Due to the page constraints, only the first ten TPs in the questionnaire are presented in Appendix D.

While the questionnaire was ready to have a pilot test, the researcher invited five students, two males and three females from Fortune Institute of Technology, to

participate in the pilot questionnaire. Some findings were presented after the pilot test as follows,

(1) Lack of different types of question / answer styles

The monotony of 200 closed questions based on scaled responses might lead the respondents to become bored and stop thinking about what they were doing.

(2) Too many questions which took up a lot of time.

These reasons could distract the attention from respondents.

(3) Some TPs could not be understood without pronunciation.

With reference to one of the findings above, the researcher recorded the questions in Taiwanese pronunciation into a cassette and played it when the respondents were answering the questionnaire. In fact, the recording could not only help the respondents to understand TPs in the oral form, but also enabled the respondents to manage the time to answer the questionnaire within 25 minutes. The other two weaknesses from the findings above, i.e. points (1) & (2), were found in the pilot questionnaire which could not be overcome in this strand due to they were the requirements to answer the research question (d) (i.e. 'What is the relationship between gender, age, major of study, the first language and the levels of familiarity with TPs?'). However, these shortcomings were likely to be overcome in future research.

While the pilot test was conducting, the purposive sampling (5.3) of questionnaire was used in this strand. Based on the research question, the respondents needed to somewhat understand Taiwanese proverbs. Finally, 63 female students and 111 male students from two different FIT departments were recruited to answer the questionnaires.

The questionnaires were hand-delivered to the subjects who were willing to

participate in the study on 22nd April 2003 (Table 5.2).   The researcher had received

the subjects' agreement to fill in this questionnaire on the same day.   In the following

days, the researcher distributed the questionnaire to all subjects.   While the

respondents were filling the questionnaires, a cassette of recording the questions was

playing at the same time.   On 5th May, 174 copies of completed questionnaires were

collected.

Besides the questionnaire, the researcher's field notes played an important role in

conducting this study.   The researcher's field notes emphasized personal thoughts

and impressions in a frank way (Burns, 2000).   The notes were a source of data

about personal reactions when the researcher was establishing the relevant research

procedures such as questionnaire design, pilot tests, sampling, conducting

questionnaire and writing report.   These references could provide the researcher a

way to evaluate direct inference notes, such as the notes were taken from the pilot

questionnaires, the researcher could reread the notes later and revise the questionnaire

depending on these notes (Neuman, 1994).

5.5 Strand Five: Humour Perception of Taiwanese Proverbs – The Variables of Gender, Residential Areas, Age and the First Language

This strand answered one of the research questions of this study to investigate the

relationship between gender, residential areas, age and daily language used by the

respondents and humour perception of Taiwanese proverbs (HPTPs).

A quantitative research method was used to conduct this strand.   Questionnaire

(Appendix E) was the main method to collect data. SPSS 11.0 for Windows was an analysis tool used to conduct several commands, such as t - test, ANOVA and correlation coefficient, which answered the research questions to accept or reject the hypotheses from the questionnaires.

Based on the research question of this strand (i.e., 'What is the association between gender, residential areas, age, the first language and the humour perception of TPs?'), four supplementary research questions (SRQs) were posed as follows,

1) What is the relationship between gender and the humour perception of TPs (HPTPs)?

2) What is the relationship between residential areas and HPTPs?

3) What is the relationship between age and HPTPs?

4) What is the relationship between the first language and HPTPs?

Furthermore, the null hypotheses (5.4) were adopted to answer the SRQs. The following hypotheses were proposed in this strand as follows,

1) There is no relationship between gender and HPTPs.

2) There is no relationship between residential areas and HPTPs.

3) There is no relationship between age and HPTPs.

4) There is no relationship between the first language and HPTPs.

On the basis of the research question, a structured questionnaire was adopted to test hypotheses. The structured questionnaire was 10 short closed questions which were the results achieved in the previous strand (i.e., Strand 4 in 5.4). In other words, these 10 short closed questions were the top ten TPs selected from 200 TPs. All 10

TPs written in Taiwanese character with English translation were presented as question items in questionnaire (Appendix E).

The format of questions in the questionnaire of this strand used 5-point Likert scales. Respondents were presented 10 TPs in closed-ended format, and then they were asked to agree or disagree on a five-point scale of irony and hyperbole (i.e. 1 = absolutely not ironic; 2 = not ironic; 3 = ironic; 4 = very ironic; 5 = extremely ironic / 1 = absolutely not hyperbolic; 2 = not hyperbolic; 3 = hyperbolic; 4 = very hyperbolic; 5 = extremely hyperbolic) (The terms of scale were translated literally from Chinese to English). The advantage of using Likert scales was that it could collect data with a short period of time.

The layout of questionnaire was the same as the previous strand (5.4) that was divided into three parts: (1) the covering sheet (2) basic information of respondents (3) main part of questionnaire.

Apart from the title of this questionnaire, the layout and content of covering sheet were the same as the previous strand (5.4). The second part contained respondents' basic information including gender, residential area, age and first language. The age ranges of respondents were wider than the previous strand, such as "1 = 20~30; 2 = 31~40; 3 = 41~50 and 4 = above 51". Respondents' residential areas consisted of Northern Taiwan (including Keelung, Taipei, Taoyuen, Hsinchu), Central Taiwan (including Miaoli, Taichung, Nantou, Changhua, Yunlin) and Southern Taiwan (including Chiayi, Tainan, Kaohsiung, Pingtung, Peihu). The first language was defined as the daily language used by the respondents, which was included here to enable this strand to investigate the relationship between the first language and humour perception of TPs. Following this was to discuss the piloting questionnaire.

There were six persons recruited to participate in the pilot questionnaire on 25th September 2003 in Chi-Shan, Kaohsiung County. The time for filling the questionnaire was only 5 minutes, and every participant indicated that they had enjoyed taking part in the piloting. One important suggestion provided by the respondents was to add the definition of terms (i.e. irony and hyperbole) in the questionnaire. Prior to conducting the questionnaires, it was necessary to decide the population and sample in advance.

The group is going to be studied which is termed 'population', and the group actually involved in the research is the 'sample' (Gorard, 2001). The purpose of sampling is to use a relatively small number of cases to find out about a much larger number. Thus the researcher decided the population and sample in this strand according to the following considerations: (a) how were the residential areas of population identified; (b) how was the population selected purposely; (c) how was the number of people in the sample determined; (d) how were individuals selected.

The population was decided based on the availability of sampling frames – mailing lists or published lists — of potential respondents in the population (Creswell, 1994). The sample frame in this strand went beyond the proposals given by Creswell, because it was inconvenient to select the population from mailing lists or published lists from Taiwan by the researcher who was studying in the UK. The residential areas of population were identified in three different residential areas — Northern Taiwan, Central Taiwan and Southern Taiwan.

The selection of population purposely was based on the suggestion made in the previous strand. It suggested that this strand might select the population from three

different residential areas in Taiwan. Moreover, the selected population enabled us to investigate the significant difference between variables, especially the residential areas and HPTPs. While the population was decided, the number of people in the sample should be considered first.

The number of people in the sample was 60 (thirty males, thirty females) selected depending on the findings of the previous strand. The findings provided by the last strand showed that this strand could be conducted in the minimum of 60 persons in the sample. 20 respondents were recruited from three different residential areas respectively and randomly. Furthermore, the number of sample was determined according to the consideration of time and the respondents, who could satisfy two basic requirements,

1) understand and read TPs

2) are living in the one of following residential areas: Northern Taiwan, Central Taiwan or Southern Taiwan.

There were difficulties to recruit the proper respondents who could use TPs, and were living in three residential areas in Taiwan when the researcher was studying in UK. The final decisions of sampling were made by the researcher's contacts. Subsequently, the number of people in the sample was determined on 60 respondents.

The questionnaires were conducted simultaneously on 15 October 2003 in three residential areas by the researcher's contacts. Finally, 60 copies of the questionnaire were collected, and the data collected from the questionnaires were inputted into the computer. These data were subsequently processed in a computer package (i.e. SPSS 11.0 for Windows).

The first task of processing the collected data was referred to as editing.   The purpose of editing questionnaires was to identify and reduce errors made by respondents (Cohen, et al., 2001: 265).   The errors included the omitted responses, incomplete responses and frequent comments such as extra points added to the answer list (Gillham, 2000).   When the editing was making, two central tasks needed to be accomplished.   Firstly, a check was made that each question was answered. Secondly, a check was made to look whether all questions were answered properly or not.   Another task of data processing was coding, that was, assigning a code number to each answer to a survey question (Cohen, et al., 2001).   While the coding was built into the format of questionnaire, pre-coding was undertaken in the questionnaire design such as male 1, female 2.   Finally, these data with coding were inputted in the SPSS 11.0 for Windows and transferred to the researcher by the researcher's contact with the Internet.   Following this was to analyze the data, there were three major techniques included to conduct the statistical analysis such as, correlation, one sample t-tests and one-way ANOVA, applied and discussed in this strand.

The correlation tested the strength of association between two metric variables, such as gender, residential areas, age or L1 and HPTPs firstly.   Secondly, one sample t – tests were used to examine the difference in means such as age and HPTPs. Thirdly, one-way ANOVA was used to examine the difference between more than two means, such as residential areas and HPTPs.   The three statistical techniques discussed above, they all enabled the researcher to investigate the relationship between independent variables (i.e. gender, residential areas, age and L1) and dependent variables (i.e. HPTPs).

5.6 Summary

This chapter had discussed the methodology, data collection and data analysis for five strands of research in this study. Furthermore, questionnaire designing, pilot tests and sampling were included. The procedures of data analysis in qualitative and quantitative research were addressed also.

PART THREE

LINGUISTIC ANALYSES OF TAIWANESE PROVERBS, CULTURE AND THEIR HUMOUR

Part Three consists of five strands of research and focuses on the discussions of data analysis in relation to the research questions and the aims of this study.

With respect to answering the major research questions given in the introductory chapter, several supplementary research questions (SRQs) (5.1~5.5) variously presented to explore the possibility and potentiality of each strand of research in this study. More importantly, the answers to these SRQs enabled us to answer the main research questions were raised in the introductory chapter.

CHAPTER 6

EXPLORING THE LINKS BETWEEN HUMOUR AND

THE FIGURATIVE MEANING OF

TAIWANESE PROVERBS

6.0 Introduction

This chapter discusses the strand of research relating to the links between

humour and the figurative relations of TPs.   Related to this aim, four figurative

interpretations which are provided as metaphor, hyperbole, paradox and irony (3.8).

In relating to the figurative language processing, the relation between literal reading

and figurative meaning is provided.   Following this was to discuss the links between

humour and the figurative meaning of TPs.   Furthermore, the readability and

comprehensibility of translation to TPs are included in this chapter.   In addition, the

possibilities of proverbial expression with or without context are discussed.

6.1 The Literal Reading and Figurative Meaning

Language is a tool for communication; it can be expressed in many ways, such

as spoken sounds, conventional symbols or gestures.   Though languages differ from

each other, all seems to be suitable for the tasks that they are used for communication.

To the conventional communication, speakers often use *figurative* (or nonliteral)

language to refer to other people or other things, because it has many potential

meanings, thereby the speakers can sometimes deny responsibility for their utterances

(Gibbs, 1999). On the other hand, a literal meaning can be grasped directly, because it is characterized by a concern mainly with facts, and represented word by word, such as *"Snow is white"*. Thus, it is easy for the hearer to recover the literal meaning. However, if a hearer cannot understand the literal meaning, he/she will seek a figurative meaning behind the utterance with context and real-world knowledge (ibid., p.116). Consider, the following sentence:

My Marriage is like an icebox.

The hearer can figure out what this utterance means or the speaker intends without using too much conscious reflection. This sentence means, "My marriage lacks affection." This comprehension process is facilitated by the contextual information, which can exist between speakers and hearers at any moment (ibid.). The main difference between the literal reading and figurative meaning is that one can understand the utterance directly, and the other needs more contextual information to catch the real meaning. Very often, the figurative expression is used in TPs to allow the TP user to disguise his / her true feelings and leave himself / herself an escape way temporarily, and offer the hearer to make the choices by himself / herself (Gibbs, 1999). When a TP is interpreted in an incongruous or the inconsistent manner between expectation (the set-up), and some other ideas (the punch line) can be produced. In consequence of figurative interpretation, the links between figurative meaning of TPs and humour was constituted.

6.2 The Links between Figurative Meaning of TPs and Humour

This section discusses the various figurative expressions in TPs including

metaphorical, hyperbolic, paradoxical and ironic aspects to look into the links of TPs and humour.

6.2.1 Metaphorical Aspect

Metaphor is not only concerned with language, but also conceptual, perceptual and cognitive processes.   It provides a possible contribution to filling the gap between the complexity of the perceptual or conceptual world and the limitation of linguistic repertoire in speech act (Katz, et al., 1998: 186-8).   Generally speaking, there are two conceptual domains and they are contrasted, and one is understood in terms of the other.   For instance, when *a boxer* is likened to *a creampuff*, as in "*The creampuff was knocked out in the first round of the fight*", two separate conceptual domains are contrasted (i.e. *athletes* and *food*).   At the same time, there must be a certain distance between the topic (*boxer*) and the vehicle (*creampuff*) (Gibbs, 1999: 322).   The similarity between the topic and the vehicle can cause a feeling of disparity, because they belong to different conceptual domains.

Norrick (1985) proposes that metaphor extended to have an *object-attributed* feature (pp.121-128), which includes nominals.   And these nominals can lead to a high salience for an attribute like the following TP,

> • <u>老　　大　　人</u>，　<u>囝　仔</u>　性
>
> 　<u>lau7-toa7　lang5</u>,　<u>gin2-a2</u>　seng3
>
> 　<u>old　　　　man</u>,　<u>child(ish)</u>　personality
>
> An old man has a childish personality.

This TP contains "lau7-toa7 lang5"(old man) and "gin2-a2" (child), which stands for one salient property as "immaturity" and incongruity. Incongruity results from the attitude of an old man who should have maturity instead of immaturity.

From the point of humour theory (3.3), this TP presents a comparison between 'old man' and 'child' to evoke the humour. Similarly, the next TP which was presented in metaphorical expression.

- 歹   竹   出   好   筍

  phainn2 tek4   chhut4   ho2   sun2

  Bad   bamboo   grow   good   bamboo shoot

  Humble parents raise honorable children.

While the human beings (parents and children) were likened to the plant and food (bamboo and bamboo shoot) (bamboo shoot is served as a food in Taiwan), two separate conceptual domains were contrasted (i.e. human beings and plant / food). There was a certain distance between the topic (human beings) and the vehicle (bamboo or bamboo shoot). This distance could cause a feeling of disparity.

From the discussions above, the metaphorical interpretations of TPs produced a feeling of disparity without the context. In addition, the incongruity was an important factor to elicit the humour from metaphorical expression of TPs.

6.2.2 Hyperbolic Aspect

Hyperbolic exposition is the main attribute of hyperbole. It can produce an effect opposite to what the writer looks for, and to make the readers laugh rather than

impress the readers with the importance of the subject (ibid.). An alternative view of hyperbole suggests that it is sometimes applied to generate an exaggerative effect purposely like Professor Smith says to another Professor Jones, "*I have ten thousand papers to grade before noon*" (Gibbs, 1999: 391). "*Ten thousand papers*" here is to make a salient number of papers to tell readers to notice how heavy workload he has. The application of hyperbolic exposition in TPs can be presented with the forms of *number*, *size* or *personification*.

The *numerical* expression of TP can be described from too low or too high on the quantity, such as the following example,

- <u>一　年</u>　　換　　<u>二　十　四</u>　個　頭　家

  <u>chit8 ni5</u>　hoan3　<u>li7-chap8-si3</u>　e5　tau5-ke1

  <u>one year</u>　change　<u>twenty-four</u>　　employers.

  A person changes twenty-four jobs within one year.

  "A rolling stone gathers no moss."

"Chit8 ni5 hoan3 li7-chap8-si3 e5 tau5-ke1 — 一年換二十四個頭家" (Change twenty-four employers within one year— this person will earn nothing at all), the number "li7-chap8-si3" (twenty four), which means "too many" in Taiwanese language, is an overstated and exaggerated expression by the number. Thus, this TP can generate humor because of its exaggerative expression by number.

To claim a deliberate exaggeration by the *size* of TP is another way to make a funny effect like:

- <u>蚊　子</u>　叮　<u>牛 角</u>

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Bang2-a2 ting3 gu5-kak4

Mosquito bites the ox's horn

"Make ropes of sand."

The *size* of mosquitoes is incompatible with the horn of ox (or bull), or we also can argue the *hardness* between two entities. One is so fragile, but the other is extremely strong. In addition to the numerical and volumetric expressions of hyperbole appearing in TPs, the form of *personification* is an interesting figure of speech, which can be applied to express the next TP. For example,

- 三　跤　貓　笑　　一　目　狗

 sann1-kha1 niau1 chio3 cit8-bak8 kau2

 Three-legged cat laughs at one-eyed dog

"The pot calls the kettle black."

"Sann1 kha1 niau1" (a three-legged cat) and "cit8 bak8 kau2" (a one-eyed dog) both of them are disabled. The exposition of personification is found by the words of "laugh at" which is one of attributes of human beings. Here is the overstatement of TP that can evoke a humorous effect too.

We can find the humorous effect of incongruity or inconsistency from the examples of TPs is achieved by the hyperbolic expression through the forms of *number, size* and *personification*. These hyperbolic expositions were full of exaggerating, overstating and misrepresenting the truth.

6.2.3 Paradoxical Aspect

Sinclair (2001) proposes that the *paradox* is a statement in which it seems that if one part of it is true, the other part of it cannot be true (p.1117). A paradox normally starts with a set of reasonable premises and leads to a logically contradictory conclusion from its literal reading (Poundston, 1991:16). For example, "A man's house is heaven and hell as well." This proverb entails this house, which is like a *heaven* to a husband in some ways, and it maybe becomes a *hell* to his wife. Therefore, this proverb can be asserted, as 'a man's house is heaven in some ways and hell in others'. Lin (1993: 88-89), furthermore, classifies paradox into two types. One is *literal contradiction*, and another is *logical contradiction*. The readers or hearers can understand the proverbial meaning by literal interpretation. For instance, the *literal contradiction* in following TP,

- 嫌　　　貨　　　　才　是　　買　　貨　　人
  hiam5　　he3　　　chiah-si7　boe2　he3　lang5
  Criticize　merchandize　is　　　a buyer.
  The person who criticizes the merchandize is a real buyer.

From the literal reading, "hiam5 he3" (criticize the merchandize — maybe not a real buyer from the customer's intention of purchasing) and "boe2 he3" (a real buyer), this TP contains the literal contradiction. Generally speaking, a customer complains about the product or merchandize when he/she dislikes it, whereas this type of customer normally buys the merchandize at the end of complaining. Thus, if this proverb was interpreted as "The one who criticizes you is the person who may accept you sometimes", the literal contradiction was overcome (Lin: 89).

The next example belongs *logical contradiction* like,

- <u>扑　　断　　手　骨　顛　倒　　勇</u>

<u>phah　tng7　chhiu2-kut　tian-to3　iong2</u>

<u>break　　arm　　contrarily　brave</u>

Breaking an arm and becoming stronger

"Sometimes the best gain is to lose."

Logically speaking, a person became weaker when one's arms were broken. However, this TP was interpreted as "sometimes the best gain is to lose", the contradiction was overcome.　Thus we might say the paradox contain logical and contradictory concepts simultaneously in this TP.　In addition, while the paradoxical interpretations were given, the humour was evoked as result of the influence derived from the incongruity and inconsistence.　We found these examples of TP without contexts, whereas they could achieve the humorous function as well.

6.2.4 Ironic Aspect

Irony is not only found in special conditions or events, but often occurs in our daily lives.　Gibbs (1999) proposes that the irony sometimes helps us cope with the incoherent utterance, and turn to figurative meaning to face the madness of our everyday existence (pp. 366-9).　Ironic attribute allows us to say one thing but mean something different.　Speakers can use irony to achieve communication – to be humorous or witty, to put someone at ease, to save face more effectively than does the use of literal statement (Kreuz, et al., 1991).　Irony refers to the techniques of using incongruity to make a distinction between reality and expectation, saying one thing and meaning another with the audience aware of it.

Irony may be our most powerful and influential weapon in our daily talk (Gibbs, 1999). Gibbs (ibid.) characterizes irony into two types of remark like *sarcasm* and *jocularity*. The *sarcastic language* reveals irony that is especially bitter and caustic, and the *jocular statements* are playful remarks used to scold others in a jesting behaviour. These two types of ironic statement are used in TPs widely. An example of sarcastic expression in a TP,

- 賊　　去　　才　　關　　門。

  chhat8　khi2　chiah4　kuiN1　mng5。

  burglar　left,　then　locked　the door

  The burglar left, then locked the door.

  "Repentance comes too late."

From the *sarcastic proposition* to explain this TP, "chhat8" (burglar) means the *cause* of what had occurred in expression of TP. While the "khi2" (left) implies the matter that *has already happened*, "chiah4 kuiN1 mng5" (start to know to lock the door) employs the understanding of consequence of this cause as "and then lock the door."

The *jocular description* in TPs occurred very often in the corpus of this strand. The next TP is presented with the attribute of personification of human being to achieve the jocular function.

- 猴　　穿　　衫，　　變　　做　　人

  kau5　chin7　sann1,　pinn3　cho3　lang5

  Monkey　wears　clothing　become　　man

When a monkey dresses up, it will look like a human being.

"To be in borrowed plumes."

The animal "kau5" (monkey) was defined as " a person who was dull or without talent ". While the "chin7 sann1" (wear clothing) referred to the meaning as "to be pretentious", "pinn3 cho3 lang5" (become a human being) could be counted as "to become remarkable." Interpreted broadly, this TP suggested that human being should be self-conscious; in the long run one might bring the trouble to oneself and get blame for oneself. The *jocular implication* here referred to using the animal like a human being to tell the audience what the real meaning is behind this statement. Under this entailment of expression, it arose the superiority, glory, aggression or disparagement from the speaker, and then it achieved the real intention of speechmaker by humorous manner.

Besides, the attribute of irony allows us to cope with the incoherent utterance by figurative interpretation. Speakers sometimes would rather use irony to apply the techniques of incongruity to make a distinction between reality and expectation. We found from the discussion above, the jocular statements and sarcastic language revealed irony that was broadly used in TPs. Both ironic techniques could elicit the humorous effect by incongruity or superiority from the exploration between reality and expectation among the recipients.

6.3 Contextual Effects and Comprehensive Translation

From the discussions in the previous section, TPs allow the researcher to explore their figurative interpretation without contexts. In addition, it was possible to study

proverbial expressions without context. Moreover, while this strand was being

conducted, several researcher's foreign contacts were invited to be critical readers to

comment on the translation of each TP. The translations of TP were likely to be

acceptable in this strand.

6.4 Summary

Some important points have been reached from the previous discussions. The

humourous effects could be produced when the figurative language processings of

TPs, such as metaphor, hyperbole, paradox, and irony, were making. The

release-based effect did not occur, whereas the incongruity-based and superiority

effects took place in this strand. Moreover, it was possible to understand the

proverbial expressions of TPs without contexts. Finally, the translations of TPs were

acceptable to foreign readers.

CHAPTER 7

CULTURAL PERSPECTIVES OCCURRING

IN TAIWANESE PROVERBS

7. 0 Introduction

This chapter focuses the cultural perspectives occurring in TPs.   Content

analysis was used to generate and analyze the data (5.2).   The different cultural

perspectives of TP, such as marriage, religion, life, society and wealth, were provided

in the following discussions.

7.1 Marriage

The historical record of marriage is as long as human society.   So long as we

have human society, marriage plays an important role in maintaining human relations

(Hsu, 2000).   Under the influence of Confucianism, it emphasizes the spirit of

'Ju-Shih' (入世 — Enter the world), that is, of how human beings live in the society

and serve people, not just live in the temples to serve gods.   However, marriage is

one of ways to achieve 'Ju-Shih' in society.   Marriage not only maintains the human

relationship, but also makes the society steady (ibid.).   Based on this knowledge,

Taiwanese people believe marriage is more important than an official position as

showed in the following TP.

- ling5 kho2 bu5   kuan1,   put4 kho2   bu5   hun1.

寧　可　無　官，　　不　可　無　婚。

<u>Would have</u> <u>no</u> <u>official job</u>　<u>without</u>　<u>no</u>　<u>marriage</u>.

Having a marriage is more important than taking an official position.

Furthermore, when a man or a woman is old enough, their families will persuade them to get married.

- Lam5 tai7 tong1 hun1,　lu2 tai7 tong1 ke3.

男　大　當　婚，　女　大　當　嫁。

<u>Man</u> <u>old</u>　<u>has marriage</u>; <u>woman</u> <u>old</u> <u>have marriage</u>.

As a man or a woman is old enough, he/she should get married.

This TP is still treated as a motto by young lovers nowadays.　Some young lovers agree with this TP, whereas others do not accept this persuasion due to personal belief of marriage.　The next TP will advise them subsequently.

- Lam5 bu5 chhe1 ka1 bu5 chu2，lu2 bu5 hu1 sin1 bu5 chu2。

男　無　妻　家　無　主，女　無　夫　身　無　主。

A man does not have a wife as a family does not have a host;

A woman does not have a husband as a body does not have an

owner.

(Every man or woman should have marriage in his/her life.)

Besides the TPs above, if two lovers had the same family name, they could not receive consent to marry from their families.　According to eugenics, this marriage will probably produce an abnormal baby because their ancestors came from the same family.

- Tang5 seN3 put4 tang5 hun1.

同　　姓　，　不　同　　婚　。

Same family name, no same marriage.

If you have the same family name,

you are prohibited from marriage.

In addition, a married couple has a duty to have offspring.　This has been a very traditional marriage value to old Taiwanese people.

- Toan7 chong1　chih4　　tai7

傳　　宗　　接　　　代　。

Pass　a clan　continue　generations

To have a son to continue the family name.

If a married woman is unable to produce a baby, she would be persuaded to permit her husband to re-marry another woman.　This behaviour was accepted by old Taiwanese society.　Apart from the mission to a married woman, the next TP is a sage advice given by her parents before she gets married.　The old Taiwanese people believe that a married woman should be obedient to her husband to have a happy marriage.

- Chai7 ke1 chhiong3 pe7，chuut4 ke3 chhiong3 hu1。

在　家　從　　父　，　出　嫁　從　　夫　。

At home obey father, after marrying obey husband.

Before getting married, the woman should obey her father.

After getting married, this woman should submit herself to her

husband honestly.

It is true that to maintain a happy marriage is not only the obedience from woman, but also understanding and tolerance from both husband and wife. While a couple could not live harmoniously due to marital problems, most people traditionally would advise them to keep this marriage as long as they can (Ho, 1990). Thus, some couples would rather maintain their unhappy marriage than get a divorce, because this can protect their children from living in a single parent family. Based on the social phenomena above, mediators of marriage always adopt this policy to persuade these couples as the next TP,

- Kng3　　hah8　　　m7　kng3　li5 。

　勸　　　合　　　不　勸　　離 。

Persuade combination no persuade separation

Persuade to keep a marriage rather than to sue for a divorce.

The cultural perspectives above reflects not only the expectation of marriage, but also the constraints on marriage. Some values of marriage are still fostered, whereas others are dissolved gradually due to the change of society.

7.2 Religion

The dominant religion in Taiwan is not Taoism, Buddhism or Christianity, but the so-called 'local belief' (民間信仰), which is expressed by paying respects by people as they visit temples (Pan, 1996). Three main beliefs of Taiwanese are developed from 'Heavenly mandate' (天命思想), 'Utilitarianism'(功利色彩) and

'Confucianism' (儒家思想) (Cheng, 1996).   The separate beliefs will be discussed in the following TPs.   As to the 'Heaven', people worship it and regard it as almighty and predominant that they treat it with fear and respect.

- Lang5 teh4 cho3, thinn1 teh4 khuann3.

人　　塊　做，　天　　塊　　看。

People　do,　　heaven　　looks.

'Heaven' watches over everything humans do.

- Giah8 thau5 sann1 chioh4 u8 sin5 bing5

舉　　頭　　三　　尺　有　神　明。

Raise head three chi [11]　has divinities.

The divinities above always watch over us.

- Lang5 cho3 su7, thian1　chu2 chhai5.

人　做　事，　天　　　主　　裁。

Person's done, 'Haven'　judges.

Man proposes and god disposes.

It is true that people believe 'Heaven' can manage human society fairly and maintain the human's order harmoniously, but people's belief rests with the blessings from the heaven.   If the 'Heaven's blessings could not bestow upon people, the benefit consequently becomes the main factor to shake the people's belief.

- Sing1　koo3　pak4 too2,　ciah4　koo3　hut8 chou2.

---

[11] a unit of length equal to one-third meter is used in Taiwan

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先　　顧　　腹　肚，　才　　顧　　佛　　祖。

Firstly take care　stomachs,　then　look after　Buddha [12].

Food is more important than Heaven.

- King2　hut8　sio1 hiunn1,　king2　chai3　　suah4 ui5

揀　　佛　　燒　　香，　揀　　菜　　撒　　油。

Select Buddha　burn xiang [13] ,　select　vegetable　spoil oil.

Select the divinity to worship depending on whether it can bestow

the blessing on human or not.

Both 'Heavenly mandate' (天命思想) and 'Utilitarianism'(功利色彩) are main

factors influencing Taiwanese religion.　Comparatively, 'Confucianism' (儒家思想)

is a spirit of humanitarianism which claims the equality between human beings and

'Heaven' (Pan, 1996).　Man is capable of changing the will of 'Heaven' if he can

stand determinedly as indicating in the next TPs.

- Ia7 tioh8 sin5, ia8 tiohh8 jin5.

也　著　神　也　著　人。

Need　God　need　man.

'God helps those who help themselves.'

- Seng1 ui5　chiaN3 lang5,　su2　ui5　chiaN3 sin5.

生　為　　正　　人，　死　　為　　正　　神。

Born as　a man of honor,　die　as　a God of honor.

If a man does as a man of honor, he can become a God after he dies.

---

[12] the name of 'Heaven' here.
[13] to burn joss sticks before an idol

- Sing5 sian1sing5 hut8, bou7 hui1 chin7 tiong1 chin7 hau3.

成　　仙　成　佛，莫　非　盡　忠　　盡　孝。

Become an immortal or a Buddha, unless to be loyal and filial.

If one is very loyal and filial, and one can become an immortal or a Buddha.

The belief of 'Heaven' is reflected not only in the religion, but also in the philosophy of life of Taiwanese people.　The respect for 'Heaven' always leads people's lives as in the discussion in the following section.

7.3 Life

To explore the meaning of life, Taiwanese people cannot be isolated from religion, due to the fact that most people believe that a human's life is a 'destiny' or 'fate' arranged by 'Heaven' before they were born (Li, 2001) as the next TPs show,

- Loh8-thou5 si5; poe3-li7 mia7.

落　土　時，八　字　命。

Fall to ground, pa-tzu [14]　life.

A man's destiny was made before he was born.

- Senn1　　si2　thinn1 chu3 tiann7.

---

[14] a general term for the Celestial Stems and the Terrestrial Branches (干支), denoting the time, date, month and year of a person's birth; now used mostly by fortuneteller as a reference to see if the betrothed are we matched.

生　　　死　天　註　定

Birth and death, heaven   decides.

A man's birth and death are arranged by 'Heaven'.

- Ban7 pan1 tou1 si7 m7, poaN3 tiam2 put4 iu5 lang5.

萬　般　都　是　命，半　　點　不　由　人。

Everything   is   a fate, a little bit   not   from man.

Man's destiny was decided by 'Heaven', which could not be changed

　by man.

Even though the belief of destiny is a philosophy of life to people, they still

believe that they ought to do their best first and then leave their fortune with

'Heaven'.

- Chin7 lang5 su7,   thiaN1 thian1 mia7.

盡　人　事，　聽　天　　命。

Do　man's effort, obey　'Heaven'.

Before relying on 'Heaven', one should do one's own effort.

- Choe3 lang5 tion8 boa5; choe3 gu5 tioh8 thoa.

做　人　著　磨，　做　牛　著　拖。

To be a man should suffer, to be a cow should tow [15].

We are human beings, we should do our best.

Though life is full of pain, people believe that one must have a chance to survive in a

---

[15] to plow the farmland and tow a farmer vehicle are two main jobs to a cow in old agricultural time in Taiwan.

crisis.

- Cit8 ki1   chau2,   cit8 tiam2   loo7.

一　枝　草,　一　點　露 。

A piece of straw has one drop of   dew.

'Heaven will always leave a door open.'

To sum up, although hard work is a fundamental belief of life to most people, they still believe that 'Heaven' can decide human's destiny.   This belief, thus, becomes a traditional philosophy of life to the most people.

7.4 Society

The definition of society is, "a system of human organizations generating distinctive cultural patterns and institutions" (Sinclair, 2001:1428).   Many cultural patterns occur in Taiwanese society, which are described and reflected in TPs.   The following TPs refer to some aspects of Taiwanese society.

- Tai5 uan5   bu5   sann1 jit8   ho2   kong1 king2.

臺　灣　無　三　日　好　光　景 。

Taiwan   no   three days   good   perspective.

'The morning sun never lasts a day.'

This proverb refers to the stiff competition among businessmen.   The signboards of stores (or shops) are changed frequently resulting from the fierce competition in the

markets.　Though the competition is bitter, everyone believes firmly that hard work can earn a living as the next TP defines.

- Kam goan7 <u>choe3 gu5</u>; m7 kiaN <u>bu5 le5</u> thoa.

　　甘　　願　　<u>做　牛</u>　，　毋　　驚　　<u>無　犁　拖</u>　。

Be willing to <u>work as cattle</u>, do not worry <u>no plough</u> to work with.

If one would like to work hard, there is always a chance for him/her.

The previous TP reflects the agricultural background in early Taiwan.　One who works hard is one who can easily make a living.　Besides the agricultural society, Taiwan was formed as an 'immigrant society' on the historical transitions from Han to Taiwanese since 16th century (2.2).　Han people lived in Taiwan and gradually became 'indigenized' (Huang, 2000).　Subsequently, the society of Han people became a native society.　Under the dominations of Min & Chin Dynasties, Japanese government and KMT government (2.2), Taiwanese people lacks for ethnic identity which influences Taiwanese people to become egoistic (Wan, 1989; Li, 2001; Hunag, 2000).　These perspectives are reflected in the following TPs.

- Lit8-thau5 chhiah ia7-ia7; sui5 lang5 kou3 si3-mia7.

　　<u>日　頭　赤　炎　炎</u>　，隨　人　　顧　性　命　。

<u>Sun　　burning hot</u>,　　person　minds　life.

Everyone is full of oneself.

- Pat8 lang5　　e5 kiaN2　si2　boe7 liau2.

　　<u>別　人</u>　　的　囝　死　未　了　。

<u>Somebody else's child</u>　dies　no end.

The lives of someone else's children are invaluable.

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Besides the egoistic perspective prevailing in society, an unusual social value, such as personal economic position becomes a joking-subject and is reflected in following TPs.

- Chhio3 pin5   bu5   chio3   cian7

笑 貧 無 笑 娼。

Laugh poverty did not laugh prostitute.

Laugh at a poor rather than a prostitute.

- Chhio3 lang5 king5, uan3 lang5 hu3.

笑 人 窮， 怨 人 富。

Laugh other's poverty, discontent other's wealth.

Laugh at a poor and envy a rich.

Besides the egoistic perspective prevailing in society, people also formulate an unusual social value. Most people acquiesce in the sequence of sentiment (情), rationality (理) and law (法) are the best procedures to resolve society disputes. People prefer to solve the problems by sentiment rather than by law. People will not file a lawsuit until no more solutions can be found to arbitrate the disputes. The next TP can indicate this social perspective.

- Tua7 su7 hua3 sio2 su7,   sio2 su7 hua3 bu5 su7.

大 事 化 小事， 小 事 化 無 事。

Big affair becomes little one, little affair turns nothing.

To make little of big things and nothing of small things.

The era is changing, and the social structure is altering too.   However, some

perspectives discussed above can still reflect the present Taiwanese society.

7.5 Wealth

The value of wealth is full of contradiction among Taiwanese people, and this is

reflected in TPs.   People sometimes believe that the wealth is accumulated from

one's own destiny.   Thus one does not have to make fortune forcefully.   People also

treat wealth as a worldly possession; one needs to manage it cautiously.

- Mia7 tiong3 bu5   chai5,   put4 kho2 kiang5 kiu5.

  命　　中　無　財，　　不　可　強　　求 。

  Life　　　　no　wealth,　could not　extort.

  One's wealth depends on one's own destiny.

- Chinn5 si7 sin1 gua7   chi1   but8.

  錢　　是　身　外　　之　　物 。

  Money is body beyond　　belongings.

  Money is only an worldly possession.

- Senn1 bu5 tua3 lai5, si2 bu5   tua3 khi3.

  生　無　帶　來，死　無　　帶　去 。

  Born no bring here, die　no　take away.

  We were not born with wealth and were not dead with wealth either.

On the one hand, people may say that wealth is only a worldly thing while on the

other hand they may consider wealth more important than the relationship with their children.   These notions of wealth are full of contradiction and are reflected in TPs.

- Chin1 senn1 kiann2 m7 tat8   ho5 pau1 chai5.

  親　生　囝，毋　值　　荷　包　財。

  <u>One's own child, is not valuable</u> than <u>wealth</u>.

  One's wealth is more important than one's own child.

- Cinn5 gun5 tinn5 puann3 io1, bian2 kiann1 gun5 cua2 bu5 lang5 sio1.

  錢　銀　纏　半　腰，免　驚　　銀　紙　無　人　燒。

  Money tie in the waist, do not be afraid of nobody to burn the paper money[16].

  Wealth is more important than relatives and friends.

People sometimes overvalue wealth.   They thus regard money as an almighty tool, which can solve every problem in the world, as in the following TPs:

- Cinn5 u7, m7 kiann1   se3   su7.

  錢　有，毋　驚　　世　　事。

  <u>Money has, not afraid</u> of <u>worldly</u>   <u>affairs</u>.

  'Money talks.'

- Cinn5   liau2   lang5   bu5   tai7

  錢　　了，　人　　無　　代。

  <u>Money cost,   people   no   matter</u>.

---

[16] Paper made to resemble money and burned as an offering to the dead.

'A golden key opens every door.'

- Tik4 sit4 chinn5, m7 thang1   tik4 sit4   lang5.

  得　失　錢，毋　通　　得　罪　人。

  Rather lose money, do not   offend   people.

  Would like to spend money to resolve problems rather

  than to offend people.

At the same time, people not only believe that money is omnipotent, but also advise

their children to be cautious of managing it.

- Pu3   bo5   kue3 sann1   tai7.

  富　不　過　三　代。

  Wealth cannot   last   three   generations.

  It is difficult to preserve one's own wealth

  over three generations.

- Hu3 kui3   sio1 lun5 ni5.

  富　貴　　相　論　年。

  Wealth and social position change yearly.

  People cannot keep one's own wealth with one's whole life.

Though most people conceive that 'Heaven' or destiny predominates over wealth

for human beings, they also prefer to work hard, and manage wealth cautiously in

order to preserve it as long as they can.   If one man loses his wealth, and there is no

good reason to soothe himself, he might turn to 'Heaven' or destiny for help to

comfort himself.   Thus we learn that the beliefs of 'Heaven' and destiny always

influence the philosophy of Taiwanese people profoundly.

7.6 Summary

This section looked at some cultural perspectives on Taiwanese proverbs including marriage, religion, life, society and wealth. In addition, the major influences on Taiwanese culture were 'Heavenly mandate', 'Utilitarianism' and 'Confucianism' also discussed.

CHAPTER 8

SEMANTIC RELATIONS ESTABLISHING

IN TAIWANESE PROVERBS

8.0 Introduction

The discussion of this chapter focused on the semantic relations establishing in Taiwanese proverbs related with the parts of a human body, and their frequency distributions presented in ten TPs. The figurative interpretation of each TP was discussed in this chapter. Firstly, a general overview of ten questions (i.e., 10 TPs) in the questionnaire is also provided. Secondly, the distribution of frequency of each semantic relation is presented. Finally, the figurative interpretation of each TP is provided.

8.1 A General Overview of Ten Questions Provided in the Questionnaire

Ten TPs were arranged as ten questions in the questionnaire (Appendix C) in the part of this research. Ten questions mainly described the parts of human body (Table 8.1). Each TP was underlined to become several lexical units, and literal interpretations of each TP were provided in Table 8.1 based on the suggestions from interviewees and consultants (5.3). Table 8.1 indicated that two TPs included 'eyes', and 'head' twice respectively. The other TPs indicated 'arms', 'face', 'feet', and 'ankles' only one time. TP5 and TP 8 shared 'mouth' respectively.

Table 8.1

A General Overview of Ten Qestions (TPs) in Questionnaire

Taiwanese pronunciation / Taiwanese writing characters	Literal translation	Parts of a human body
1. tua bak8 sin-niu5 chhe7 bu5 chau3 大目 新 娘 找 無 灶	Big-*eyed* bride could not find the stove.	eyes
2. Bak8-chiu1 hoe1-hoe1；pu5-a khoaN3 cho3 chai3-ke1。 目睭 花花，匏仔看作菜瓜。	Blurry eyes mistake a gourd for a sponge cucumber.	eyes
3. Phah tng7 chhiu2-hut; tian-to3 iong2. 扑斷 手骨，顛倒勇。	Once when a broken arm is fixed, a man could be stronger than he was.	arm
4. Bian7-phe5；hou7 ke3 piah4。 面皮，厚過壁。	One's skin of *face* is thicker than wall.	face
5. Gin2-a2 lang5　u7　hi7 bu5　chhui3。 囝仔人 有 耳無嘴。	Children have *ears*, no mouths.	ears
6. He5-siuN7 thau5　liah8 sat-bu2. 和尚頭 掠 蝨 母	To catch lice on a monk's *head.*	head
7. Thau5 kue3　sin1　tio8 kue3 頭 過 身就過	If the *head* can pass a hole, the body can pass too.	head
8. Iu2 chhuie3 kong2 kau3　bu5	A person talks until no saliva in	mouth

noa7 有 嘴 講 到 無 瀾 。	mouth.	
9. Lang5 nng7 kha1 ; chiN5 si3 kha1 。 人 兩 腳 ，錢 四 腳 。	Man has two *feet;* money has four feet.	feet
10. Tai1-oaiN1 chiN5 ; iam3 kha1-bak8 臺灣錢 ， 淹 腳 目 。	A person's *ankles* were submerged by Taiwanese money.	ankles

8.2 Semantic Relations Establishing in Taiwanese Proverbs

The following discussions based on the supplementary research questions of this strand (5.3) to investigate the meaning relation of each lexical unit in 10 TPs, and consequently had achieved the result of occurrence of six semantic relations —

synonym, entailment, contradiction, polysemy, connotation and collocation, collected from the questionnaires. Due to word constraints, this section only provided one or two representative lexical units of each TP (i.e. the question posed in the questionnaire) to be discussed. In fact, these representative lexical units in Tables 8.2 ~ 8.7 were quoted from Appendix F. Moreover, Table 8.6 was a statistical chart provided depending on Appendix F to indicate the frequency distribution of semantic relations of 10 TPs.

8.2.1 Synonym

As 'synonym' means 'sameness of meaning', the literal interpretations of lexical

units were, thus, classified as synonyms in this strand (3.10). The lexical unit of 'tua bak8' (大目 - big eyes) (in TP 1) was interpreted *literally* as 'big-eyed' (大眼睛) (synonym). The other lexical units such as, 'sin-niu' (新娘 - bride), 'chau3' (灶 - stove) in the same TP were literal interpretations, and thus grouped them into synonyms too.

The interpretations of three lexical units of TP 1 showed that there were no difference between synonyms and literal interpretations. On this account, we found many lexical units from the other nine TPs which were likely interpreted as synonyms too (Appendix F). We might, thus, conclude the *literal interpretation* as *synonym* confidently in this strand of research.

8.2.2 Entailment

Entailment is a meaning relation between propositions that one word or phrase entails another (3.10). The lexical unit of 'sin-niu5' (新娘 - bride) was translated into 'beginner'(Table 8.2). The proposition 'bride' contained 'beginner', the substitution of 'beginner' for 'bride' in p will cause another proposition q, which is entailed by p. Thus we might say,

'The *bride* cooks the first breakfast for her husband.' (p)

entails

'The *beginner* cooks the first breakfast for her husband.' (q)

Some other lexical units of TP 2 (Table 8.2) showed that the entailment occurred among them. For example, the lexical units of 'bak8-chiu1'(目睭 -eyes) was

Table 8.2

Lexical Units of Entailment

TP No.	Taiwanese pronunciation (Taiwanese character - literal translation) ➤ Entailment	
TP 1	'sin-niu5' (新娘- bride)	'beginner'
	'chau3' (灶- stove)	'tool'
TP 2	'bak8-chiu1'(目睭-eyes)	'eyesight'
	'hoe1-hoe1'(花花-varicolored)	'unclear'
	'pu5-a'(匏仔-cucumber)	'a kind of vegetable'

translated into 'eyesight'; 'hoe1-hoe1'(花花-varicolored) was translated into 'unclear';

'pu5-a'(匏仔-gourd) was translated into 'a kind of vegetable'. Interestingly, it could

easily understand the meaning relation between propositions of

the lexical unit of 'pu5-a'(匏仔-gourd)' that entailed 'a kind of vegetable'. The

proposition 'bak8-chiu1'(目睭-eyes) contained 'eyesight', the substitution of

'eyesight' for 'eyes' in p caused another proposition q, which was entailed by p.

Thus we might say,

'Keep your *eyes* on your investment.' (*p*)

entails

'Keep your *eyesight* on your investment.' (*q*)

From the example above, we found that the lexical unit of 'bak8-chiu1'(目睭-eyes)

was not like the lexical unit of 'pu5-a'(匏仔-gourd) easily to be understood literally.

8.2.3 Contradiction

Contradiction is a relation between two propositions, in which one denies the other (3.10). Interestingly, none of TPs had this semantic relation in ten TPs of this strand.

8.2.4 Polysemy

Polysemy designates a situation in which a single word has a set of related meanings on account of the fact that they all contained a component of 'small meaning unit' (i.e., lexical unit). (3.10). The relation of these lexical units above showed that polysemy occurred in three TPs, TP 1, TP 2 and TP 3 (Table 8.3).

Table 8.3

Lexical Units of Polysemy

TP No.	Taiwanese pronunciation (Taiwanese character - literal translation) ⟶ Polysemy	
TP 1	'sin-niu5' (新娘- bride)	'new daughter-in-law';
TP 2	'hoe1-hoe1' (花花- varicolored)	'vague'
TP 3	'tian-to3 iong2' (顛倒勇- become brave)	'become better'

(There are only three lexical units interpreted as polysemies totally in this strand)

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The parts of lexical units, 'sin' of 'sin-niu5' (in TP 1) meant 'new'; 'hoe1' meant

'vague' (in TP 2) and 'tian-to3 iong2' meant 'become better' (in TP 3).   The lexical

unit of 'hoe1' (varicolored) in TP 2 was translated into 'vague' normally which

received the highest percentage from the respondents (Appendix F & Table 8.6).

With reference to the discussions above, these results indicated that polysemy was

included in this strand.

8.2.5 Connotation

Connotation indicates the personal aspect of meaning, which could be varied

according to individual experience (3.10).   The connotation occurred very often

Table 8.4

Lexical Units of Connotation

TP No.	Taiwanese pronunciation (Taiwanese character - literal translation) ⟶ Connotation	
TP 1	'tua bak8' (大目 - big eyes)	'careless'
	"	'unfamiliar with'
	"	'absent-minded'
	"	'innocent'
	'chau3' (灶 − stove)	'pursuing object'
	"	'important thing'
	"	'aim'

in this strand, one lexical unit could connote to many meanings (Table 8.4). Table 8.4 pointed out the lexical unit of 'toa7 bak8' could connote four types of meaning in TP 1, such as 'careless', 'unfamiliar with', 'absent-minded' and 'innocent'. Moreover, the lexical unit of 'chau3' could connote three types of meaning in TP 1, such as, 'pursuing object', 'important thing' and 'aim'. These results reflected the lexical units of these TPs which were full of meanings depending on the respondents' interpretation. In addition, other connotations occurred in each TP could refer to Appendix F.

8.2.6 Collocation

Collocation means to retain the fixed meanings or define simply as a group of words making a small unit of meaning (3.10). Table 8.5 indicates that the lexical unit of 'liah8' (掠- seize) was collocated with 'chat8' (賊- thief) which formed a

Table 8.5

Lexical Units of Collocation

TP No.	Taiwanese pronunciation (Taiwanese character - literal translation) ⟶	Collocation
TP 6	'liah8' (掠- seize)	'chat' (賊- thief)
TP 10	'iam' (淹- immerse)	'chui2' (水- water)

collocation of English 'catch a thief'. 'Seize' and 'catch' shared the same meaning of Taiwanese language. Thus the collocation of 'seize a thief' meant the same thing

as 'catch a thief'.   Similarly, the lexical unit of 'iam' (淹- immerse) when combined

with 'chui2' (水- water) to form a collocation of English 'immerse'.   The

collocations occurred in both Taiwanese language and TPs.

Table 8.6

<u>**Frequency Distribution of Semantic Relations of 10 TPs**</u>

	Synonym	Entailment	Polysemy	Connotation	Collocation	Others	Total
TP 1	31	16	8	50	0	0	105
TP 2	15	59	16	42	0	9	141
TP 3	26	40	40	40	0	0	146
TP 4	22	24	0	14	0	0	60
TP 5	56	24	0	58	0	0	138
TP 6	14	0	32	56	4	0	106
TP 7	26	8	0	47	0	0	81
TP 8	38	7	0	16	0	5	66
TP 9	44	27	0	32	0	0	103
TP 10	28	40	0	58	16	0	142
Total	300	245	96	413	20	14	1088
Percentage	27.57%	22.52%	0.08%	37.96%	0.02%	0.01%	100%

8.3 The Distribution of Frequency of Each Semantic Relation

This section was mainly based on a content analysis approach (4.1.5), which

quantified and analyzed the existence and frequency of concepts or examined the

meanings and relationships of such words and concept of each TP (5.3). The

frequency distribution of each semantic relation of each TP is shown in (Table 8.6).

Table 8.6 illustrates the frequency distribution of semantic relations of 10 TPs

answered by respondents. The highest percentage of semantic relation is

connotation, which reaches 37.96%. This number indicates that the respondents

preferred to use connotation to interpret the lexical units of TPs rather than the other

semantic relations. Comparatively, collocation is only 0.02% which is the lowest

percentage of semantic relation provided by the respondents. Contradiction is not

presented in Table 8.6 because none of respondents used this semantic interpretation

in this strand. 'Others' in Table 8.6 shows that the answers obtained from the

questionnaires, whereas they do not belong to the types of semantic relations

discussed in this strand.

8.4 The Figurative Interpretation of Each Taiwanese Proverb

Table 8.7 presents the results of the highest frequency of figurative interpretation

of each TP, which were obtained from the respondents through the questionnaire

conducting (5.3). The similar interpretations of each TP were grouped into sharing

the same semantic relation. Thus Table 8.7 indicates that the highest percentage of

figurative interpretation of each TP collected from the second section of Appendix F.

For instance, 36.7% of respondents preferred to interpret TP1 into 'One deals with

one's business carelessly' (Appendix F, 1-17). Though the results presented in Table

8.7 were not definite, they were likely to provide us some objective answers to this

strand of research.

Table 8.7

The Figurative Interpretations of 10 TPs

TP No.	Figurative interpretation of texts	Frequency	Percentage
TP 1	One who deals with one's own business carelessly.	11	36.7 %
TP 2	Identify one thing incorrectly as the other.	11	36.7 %
TP 3	The more defeat can make a person become stronger.	14	46.7 %
TP 4	Shameless.	27	90.0 %
TP 5	Kids have to listen rather than to speak.	14	46.7 %
TP 6	Waste time and energy	12	40%
TP 7	If one can hit the bottleneck, it will be afterwards easier to achieve the success.	11	36.7 %
TP 8	To exhort with earnest words prompted by a kind heart.	14	46.7%
TP 9	The speed of spending money is quicker than making it.	10	33.3 %
	Man has to make money honestly, otherwise the wealth will be difficult to be preserved.	10	33.3 %
TP 10	Taiwanese people are rich.	14	46.7 %

8.5 Summary

The discussions above lead to the conclusions to answer one main research

question given in the introductory chapter and two other supplementary research questions presented in this chapter. Firstly, the conclusion indicated that all semantic relations established in this strand except contradiction. Secondly, the different frequency distributions of each semantic relation were provided in this chapter. Thirdly, the final figurative interpretations of TPs were collected.

CHAPTER 9

LEVELS OF FAMILIRITY WITH TAIWANESE PROVERBS —

THE VARIABLES OF GENDER, MAJOR OF STUDY, AGE

AND THE FIRST LANGUAGE

9.0 Introduction

This chapter focuses on a strand of quantitative research relating to Taiwanese

proverbs to investigate the respondents' levels of familiarity of top ten most popular

TPs which are selected from 200 TPs related to animals.   The relationship between

gender, major of study, age, the first language and LFTPs (the levels of familiarity of

Taiwanese proverbs) is established in this chapter.

9.1 The Top Ten Most Popular Taiwanese Proverbs

The frequency and percentage can provide a good indication of the relative

preponderance of each category in a descriptive analysis (Bryman, et al., 2000).

With reference to the supplementary research questions of this strand (5.4), the output

of frequency and percentage only focused on the top 10 TPs.   Thus, the results of

frequency command of 200 TPs, we could compile the top 10 TPs from the highest

frequency of choosing answer '4' (Understand and can use this TP properly) from the

respondents (Appendix G, H & Table 9.2.1).   Table 9.2.1 illustrated the percentage of

students choosing the answer '4' of each TP was over 50% except TP121 and TP169,

which the percentages were less than 50 % but higher than 40% respectively.   The

Table 9.2.1

Levels of Familiarity with Top 10 TPs from Respondents

(Total number of respondents is 174)

TPs	Frequency/ Percentage	Levels	TPs	Frequency/ Percentage	Levels
TP141	124 71.3 %	1	TP26	102 58.6 %	6
TP108	118 67.8 %	2	TP3	99 56.9 %	7
TP37	109 62.6 %	3	TP92	97 55.7 %	8
TP88	107 61.5 %	4	TP169	84 48.3 %	9
TP175	103 59.2 %	5	TP121	83 47.7 %	10

highest percentage of choosing the answer '4' was TP141, which reached 71.3%. This number indicated that TP141 was the most popular among the respondents. In fact, the percentage of top 10 TPs also reflected the levels of familiarity with TPs in the respondents. Therefore, we might conclude the output of frequency and percentage helped the researcher to answer SRQ One which was raised in 5.4 to sort out the top 10 TPs from 200 TPs.

9.2 The Relationship between Gender, Major of Study, Age, the First Language and LFTPs

The following discussion of findings related to the hypotheses or research questions addressed earlier (5.4). One two tailed t - test was performed on the means and standard deviations of independent sample in order to see the association between gender, major of study, age, language and the levels of familiarity of TPs.

9.2.1 The Relationship between Gender and LFTPs

An independent-sample t - test was conducted to evaluate the hypotheses that males and females were the same perceptions to research and in their levels of familiarity with TPs. However, Table 9.2.2 found that TP141 showed the mean perception to the research score of females (M = 3.79, SD = .513) was statistically different (t = -2.562, df = 172, two-tailed p = .011) from that of male students (M = 3.50, SD = .808). The output reflected females got greater familiarity with TP141

Table 9.2.2

T– test on Gender and LFTPs

	Gender	Mean	Std.Deviation	t	df	Sig. (2-tailed)
TP3	M	3.27	.943	-1.561	172	.120
	F	3.49	.821			
TP26	M	3.30	.940	-1.864	172	.064
	F	3.56	.757			
TP37	M	3.50	.808	1.169	172	.244
	F	3.35	.901			
TP88	M	3.41	.835	-.662	172	.509
	F	3.49	.821			
TP92	M	3.26	1.006	-.359	172	.720
	F	3.32	.964			
TP108	M	3.53	.711	-.471	172	.638
	F	3.59	.816			
TP121	M	3.05	1.060	-1.458	172	.147
	F	3.29	.906			
TP141	M	3.50	.808	-2.562	172	.011 *
	F	3.79	.513			
TP169	M	3.08	1.097	-1.059	172	.291
	F	3.25	.915			
TP175	M	3.44	.794	-.023	172	.981
	F	3.44	.838			

$* P < .05$

(TPs refer to Appendices E & I)

than males.   On the other hand, all other TPs showed no significant difference between the genders.   For example, the output of TP26 on Table 9.2.2 indicated that the research score of females (M = 3.56, SD = .757) was not statistically different (t = -1.864, df = 172, two-tailed p = .064) from that of male students (M = 3.30, SD = .940).   This output reflected no significant difference between males and females on TP26.   However, we might say this result could reject the null hypothesis of SRQ Two (5.4) in this strand of research, though there was only TP141 indicated significant difference on gender.

9.2.2 The Relationship between Major of Study and LFTPs

The output of the t-test procedure displayed in Table 9.2.3, which indicated a statistical significant difference between the major of study (or the department) and TP26.   The mean perception of TP26 to research score of Applied Foreign Languages Department (AFLD) (M = 3.54, SD = .762) was statistically different (t = -2.036, df = 172, two-tailed p = 0.043) from that Electrical Engineering Department (EED) (M = 3.27, SD = .964).   The output of TP26 was indicative of the students in the AFLD could understand and apply TP26 more than the students of EED.   There was another interesting finding, the two-tailed p - value of TP141 was 0.052 which showed marginally statistical difference.   In addition, the outcome of TP 141 in Table 9.2.2 indicated a significant difference between *gender* and FLTPs.   This result showed that TP141 obtained more significant difference from gender, department and LFTP than the other TPs.   Consequently, we might conclude the result of this section we had evidence to reject the null hypothesis of SRQ Three (5.4) of this strand of research.

Table 9.2.3

T – test on Department and LFTPs

EE = Electrical Engineering Dept. / AFL = Applied Foreign Languages Dept.

	Dept.	Mean	Std.Deviation	t	df	Sig. (2-tailed)
TP3	EE	3.24	.947	-1.682	172	.094
	AFL	3.48	.842			
TP26	EE	3.27	.964	-2.036	172	.043
	AFL	3.54	.762			
TP37	EE	3.48	.852	.515	172	.607
	AFL	3.41	.837			
TP88	EE	3.40	.834	-.560	172	.576
	AFL	3.48	.826			
TP92	EE	3.23	1.020	-.687	172	.493
	AFL	3.34	.954			
TP108	EE	3.52	.699	-.580	172	.563
	AFL	3.59	.807			
TP121	EE	3.10	1.027	-.596	172	.552
	AFL	3.19	.995			
TP141	EE	3.51	.772	-1.954	172	.052
	AFL	3.73	.656			
TP169	EE	3.09	1.084	-.808	172	.420
	AFL	3.21	.977			
TP175	EE	3.45	.798	-.076	172	.940
	AFL	3.44	.824			

9.2.3 The Relationship between Age and LFTPs

Table 9.2.4 indicated the correlations of the levels of familiarity between age and top 10 TPs (i.e. TP3, TP26, TP37, TP88, TP92, TP108, TP121, TP141, TP169, TP175). Only TP175 reflects negative correlation with age because $r = -.176$, $p = 0.020 < 0.05$. All the other items showed that the p – value of the Pearson Product - Moment Correlation were higher 0.05. For instance, TP3 ($r = .404$; $p = .063$), TP26 ($r = .045$; $p = .559$), TP37($r = .064$; $p = .405$), TP88 ($r = -.038$; $p = .620$), TP92 ($r = .007$; $p = .930$), TP108 ($r = -.049$; $p = .520$), TP121 ($r = .040$; $p = .600$), TP141 ($r = -.054$; $p = .477$), TP169 ($r = -.103$; $p = .178$). These results revealed LFTPs did not correlate with age. The fact that there are six negative r - values and four positive ones indicates that age and LFTPs are independent of each other.

Table 9.2.4

Correlation between Age and Top 10 TPs

	Age	TP3	TP26	TP37	TP88	TP92	TP108	TP121	TP141	TP169	TP175
Age r - value	1	.404	.045	-.064	-.038	.007	-.049	.040	-.054	-.103	-.176*
p - value	.	.063	.559	.405	.620	.930	.520	.600	.477	.178	.020

$*p < 0.05$

9.2.4 The Relationship between Language and LFTPs

There were 32 Taiwanese speakers and 120 Mandarin speakers involved in this

Table 9.2.5.1

T-test on Language (Taiwanese & Mandarin) and LFTPs

T = Taiwanese/ M = Mandarin

	Language	Mean	Std.Deviation	t	df	Sig. (2-tailed)
TP3	T	3.73	.517	2.826	151	.005
	M	3.23	.983			
TP26	T	3.58	.751	1.516	151	.132
	M	3.31	.933			
TP37	T	3.58	.792	1.145	151	.254
	M	3.38	.871			
TP88	T	3.67	.692	1.900	151	.059
	M	3.36	.858			
TP92	T	3.67	.777	2.504	151	.013
	M	3.18	1.051			
TP108	T	3.76	.502	1.736	151	.085
	M	3.50	.810			
TP121	T	3.55	.833	2.768	151	.006
	M	3.01	1.025			
TP141	T	3.79	.485	1.499	151	.136
	M	3.58	.774			
TP169	T	3.45	.833	2.252	151	.026
	M	2.99	1.096			
TP175	T	3.70	.684	2.098	151	.038
	M	3.37	.829			

strand.   Only one Hakka speaker was included and categorized into the Taiwanese

speaker group (for convenience) that became 33 people totally.   However, 21

respondents provided two answers in the questionnaires, i.e. they probably chose

Mandarin and Taiwanese, Mandarin and Hakka or Taiwanese and Hakka as their daily

languages.   These uncertain answers were treated as "0" which were not processed in

this section.   Finally, there were 153 people involved, and the degree of freedom for

TPs was 151.   Table 9.2.5.1 showed the significant difference from Table 9.2.5.1

showed the Taiwanese group got significantly higher mean than the Mandarin group

in TP3, TP92, TP121, TP169 and TP175 because the p - values of these TPs were 0.05,

0.013, 0.06, 0.026 and 0.038.   This clearly reflected highly significant difference

from between Taiwanese and Mandarin speakers in LFTPs.   The outcome of the tests

answered SRQ Four which was raised in 5.4.

9.3 Summary

This chapter showed that the results related to the research questions and

hypotheses of this strand which were raised in 5.4.   The outputs of frequency and

percentage enabled us to answer the SRQ One to sort out the top 10 TPs from 200 TPs.

The results of t - test in 9.2.1, 9.2.2, and 9.2.4 indicated that there were statistical

difference between gender, department, language and LFTPs.   In addition, the result

of 9.2.3 denoted that there was a correlation between age and LFTPs.   Consequently,

all null hypotheses of supplementary research questions were rejected in this strand of

research.   In other words, the results of this strand indicated that they had relations

between gender, major of study, age, the first language and the LFTPs.

CHAPTER 10

HUMOUR PERCEPTION OF TAIWANESE PROVERBS —

THE VARIABLES OF GENDER, RESIDENTIAL AREAS,

AGE AND THE FIRST LANGUAGE

10. 0 Introduction

This chapter discusses the association between gender, residential areas, age, the

first language and the humour perception of TPs (HPTPs). The following discussion

presents the outputs of t – tests including the means, standard deviations of

independent samples in order to see how statistical differences between gender,

residential areas, language and HPTPs. In addition, ANOVA enables us to examine

the association between residential areas and HPTPs. Moreover, the test of

correlation coefficient uses to look into the relationship between age and HPTPs.

These discussions of various statistical techniques of SPSS 11.0, at the same time,

provide the answer to the research question (e) raised in 1.2.

10.1 The Association between Gender and HPTPs

An independent-sample t - test was conducted to test the hypotheses that males

and females had the same humour perception of TPs. Table 10.3.1 shows that none

of TPs scores and genders was statistically different except TP10H (t = 1.943, df = 58,

two–tailed p = .057) (Table 10.3.2) indicated that output reflected males (M =

Table 10.3.1

T-test on Gender and HPTPs (Irony)

I = irony

	Gender	Mean	Std.Deviation	t	df	Sig. (2-tailed)
TP1I	M	1.94	.716	1.353	58	.181
	F	1.71	.535			
TP2I	M	2.91	.818	.840	58	.404
	F	2.75	.585			
TP3I	M	3.38	.942	.838	58	.406
	F	3.18	.863			
TP4I	M	1.97	.861	-.473	58	.638
	F	2.07	.813			
TP5I	M	3.13	1.185	.189	58	.851
	F	3.07	.979			
TP6I	M	3.47	1.016	.160	58	.874
	F	3.43	.920			
TP7I	M	2.66	.827	.060	58	.953
	F	2.64	.911			
TP8I	M	3.25	1.016	-.420	58	.676
	F	3.36	.951			
TP9I	M	2.94	.840	.042	58	.967
	F	2.93	.813			
TP10I	M	2.53	.983	.737	58	.464
	F	2.36	.826			

Table 10.3.2

T-test on Gender and HPTPs   (Hyperbole)

H = hyperbole

	Gender	Mean	Std.Deviation	t	df	Sig. (2-tailed)
TP1H	M	1.84	.574	.373	58	.710
	F	1.79	.630			
TP2H	M	2.13	.660	.291	58	.772
	F	2.07	.766			
TP3H	M	2.75	.762	1.281	58	.205
	F	2.50	.745			
TP4H	M	2.19	.998	.350	58	.727
	F	2.11	.737			
TP5H	M	3.03	1.031	1.884	58	.065
	F	2.54	.999			
TP6H	M	2.53	.950	.752	58	.455
	F	2.36	.826			
TP7H	M	2.47	.915	.308	58	.759
	F	2.39	.994			
TP8H	M	3.13	1.008	-.488	58	.627
	F	3.25	.967			
TP9H	M	2.22	.792	-.144	58	.886
	F	2.25	.887			
TP10H	M	2.91	1.279	1.943	58	.057
	F	2.36	.826			

2.91, SD = 1.279) got marginally higher hyperbolic perception than females (M =

2.36, SD = .826). In two items (TP8H, TP9H) female's means are higher than

male's (t - values being negative), in eight male's means higher, albeit not

significantly or marginally. Means showed that in TP8H and TP9H females received

hyperbolic perception more than male; in all eight items (TP1H-TP7H and TP10H),

male appreciated hyperbolic perception more than female. Thus we might conclude

there was no significant difference between gender and HPTPs. At the same time,

this result accepted the null hypothesis of SRQ One (5.5). In other words, the results

of the t – test indicated that there were no relationship between gender and HPTPs.

10.2 The Association between Residential Areas and HPTPs

The outputs of the ANOVA displayed in Table 10.3.5.2 the respondents living in

Sourthern Taiwan (ST) and Central Taiwan (CT) were significantly better than

Northern Taiwan (NT) in TP9H and a little better in TP1H, TP2H, TP5H, TP8H,

TP9H and TP10H. Respondents living in NT were a little better than CT in TP3H &

TP4H. People living in ST were the same as CT but a little better than NT in TP6H

& TP7H. Moreover, the score of TP9H had a statistical significance between

residential areas and HPTPs. For example, F (2, 57) = 3.481, p = .037 for TP9H, the

2, 57 were the degrees of freedom (df). The value of 3.481 was therefore significant

at $p < .05$.

Table 10.3.5.1 (Appendix O) indicated that the outputs of the ANOVA displayed

the respondents living in ST were little better than NT & CT in TP2I, TP3I and TP7I.

However, the ironic perception of respondents living in NT was higher than the

people living in CT & ST in TP4, TP6 & TP8. The scores in Tables 10.3.5.1 showed

Table 10.3.5.2

Output of ANOVA of the Relationship between

Residential Areas and HPTPS (Hyperbole)

(H=Hyperbole) (NT=Northern Taiwan   CT=Central Taiwan   ST=Southern Taiwan)

	Residential Areas	Mean	Std.Deviation	df	F	P
TP1H	NT	1.75	.639	59	.320	.727
	CT	1.80	.523			
	ST	1.90	.641			
TP2H	NT	1.95	.759	59	.695	.503
	CT	2.15	.587			
	ST	2.20	.768			
TP3H	NT	2.65	.813	59	1.075	.348
	CT	2.45	.826			
	ST	2.80	.616			
TP4H	NT	2.20	1.105	59	.444	.644
	CT	2.00	.725			
	ST	2.25	.786			
TP5H	NT	2.75	1.251	59	.045	.956
	CT	2.80	.894			
	ST	2.85	.988			
TP6H	NT	2.35	1.040	59	.184	.833
	CT	2.50	.889			
	ST	2.50	.761			
TP7H	NT	2.10	.912	59	1.923	.156
	CT	2.60	.883			
	ST	2.60	.995			
TP8H	NT	2.85	.988	59	2.287	.111
	CT	3.20	.894			
	ST	3.50	1.000			
TP9H	NT	1.85	.813	59	3.481.	.037
	CT	2.40	.754			
	ST	2.45	.826			
TP10H	NT	2.40	1.095	59	2.574	.085
	CT	2.45	.945			
	ST	3.10	1.210			

that the ironic perception of TPs was not associated with residential areas. The

output displayed in Table 10.3.5.2 which could reject the null hypothesis of SRQ Two

(5.5). In other words, the outputs of ANOVA indicated that there was a relationship

between residential areas and HPTPs.

10.3 The Association between Age and HPTPs

Table 10.3.6.2 showed that the older respondents received highly hyperbolic

perception of TP2H ($r = .341$, $p = .008$, $N = 60$) more than the younger respondents.

All the other items in Tables 10.3.6.1 and 10.3.6.2 revealed the r – value of the

Pearson Product – Moment Correlation was higher 0.05 which indicated the

Table 10.3.6.1

Correlation in Age and HPTPs (Irony)

		TP1I	TP2I	TP3I	TP4I	TP5I	TP6I	TP7I	TP8I	TP9I	TP10I
Age	r-value	-.047	-.168	.108	-.244	-.139	-.133	.044	.000	-.055	-.025
	p-value	.722	.200	.411	.061	.291	.313	.740	1.000	.677	.851

Table 10.3.6.2

Correlation in Age and HPTPs (Hyperbole)

		TP1H	TP2H	TP3H	TP4H	TP5H	TP6H	TP7H	TP8H	TP9H	TP10H
Age	r-value	.164	.341*	.040	-.060	-.1.30	.228	.032	-.069	.036	-.047
	p-value	.211	.008	.764	.650	.321	.080	.809	.601	.784	.721

$* p < 0.05$

correlations between age and these TPs were not significant. Though there was only

TP2H revealed significant correlations in age, this result provided the rejection of null

hypothesis of SRQ Three which was raised in 5.5.

10.4 The Association between the First Language and HPTPs

The independent-sample t - tests were conducted to test the hypothesis of SRQ

Four which attempted to look into the relationship between daily languages used by

respondents. There were two languages (Taiwanese and Mandarin) included and

discussed in this section because only one Hakka speaker involved in this strand.

Thus I would like to bring this respondent into Taiwanese speaker group. Each

group had 30 respondents respectively. Two language groups with two types of

humour perception (i.e. irony and hyperbole) were examined by t – tests subsequently.

Table 10.3.7 indicated that the mean perception of TP4I to research score of Mandarin

(M = 2.30, SD = .877) was statistically different (t = -2.779, df = 58, two-tailed p

=.007) from that of Taiwanese (M =1.73, SD = .691).

Moreover, means in Tables 10.3.7 revealed two language groups received the

lower humour perception of TP1I (M = 1.80, M = 1.87), and TP5I & TP6I got higher

humour perception (M = 3.40, M = 3.50) respectively. These showed both

languages shared quite similar humour perception of TPs which perhaps resulted from

TV stations provided more Taiwanese programmes after the lifting of the martial law

(2.3). People then could expose to Taiwanese language more frequently than before.

This probably influenced the familiarity of TPs, and affected the humour perception

of TPs to the respondents indirectly.

Table 10.3.7

T-test on Language (Taiwanese+Mandarin) and HPTPs (Irony)

I = irony

	Language	Mean	Std.Deviation	t	df	Sig. (2-tailed)
TP1I	Taiwanese	1.80	.714	-.399	58	.691
	Mandarin	1.87	.571			
TP2I	Taiwanese	2.77	.817	-.717	58	.476
	Mandarin	2.90	.607			
TP3I	Taiwanese	3.33	.959	-.426	58	.672
	Mandarin	3.23	.858			
TP4I	Taiwanese	1.73	.691	-2.779	58	.007
	Mandarin	2.30	.877			
TP5I	Taiwanese	3.40	1.017	-.711	58	.480
	Mandarin	3.50	1.157			
TP6I	Taiwanese	3.40	1.003	-.399	58	.691
	Mandarin	3.50	.938			
TP7I	Taiwanese	2.57	.935	-.748	58	.458
	Mandarin	2.73	.785			
TP8I	Taiwanese	3.07	.944	-1.885	58	.064
	Mandarin	3.53	.973			
TP9I	Taiwanese	2.73	.691	-1.931	58	.058
	Mandarin	3.13	.900			
TP10I	Taiwanese	2.27	.583	-1.580	58	.119
	Mandarin	2.63	1.129			

In addition, TP9I showed the mean perception to research score of Mandarin (M = 3.13, SD = .900) was marginally different ($t = -1.931$, two-tailed $p = .058$) from that of Taiwanese (M= 2.73, SD = .691). The discussion above demonstrated the respondents who spoke Mandarin as a daily language received higher perception of irony of TP4 more than the Taiwanese speakers. Drawing the findings from the outputs of Tables 10.3.12 (see Appendix N) showed that there were no statistical difference between languages and hyperbolic perception of TPs.

Notwithstanding there was only TP4I revealed statistically different from language and HPTPs, the result might reject the null hypothesis of SRQ Four which was raised in 5.5.

10.5 Summary

This chapter showed the association between gender, residential areas, age, the first language and the humour perception of TPs. The discussions on 10.1 indicated that there was no significant difference between gender and HPTPs. However, the results ANOVA in 10.2 showed the association between residential areas and HPTPs. The outputs of correlation coefficients presented in 10.3 which reflected a larger correlation between age and HPTPs. Lastly, the results were given in 10.4 to show the association between languages and HPTPs. Giving the findings of this chapter, all null hypotheses of supplementary research questions were rejected except the hypothesis of SRQ One in 10.1.

CHAPTER 11

CONCLUSION, IMPLICATIONS

AND RECOMMENDATIONS

The purpose of this study is to explore the linguistic relationships between culture, humour and Taiwanese proverbs from five strands of research which formed the major study of this thesis. This study was guided by the research questions that were arisen to investigate the linguistic relations of TPs and their humour in different research methods. In addition, several cultural perspectives reflected in TPs were discussed in this study. Consequently, a summary of findings was provided. This is followed by the discussions of the limitations of the study, implications of the study and directions for the further research. Finally, concluding remarks is included.

11.1 Summary of Findings

Many important points have been raised in the discussion in the analysis chapters. I would like to summarize the major findings in order to answer the research questions which were raised in Chapter One (1.2).

11.1.1 What Are the Links between Humour and the Figurative Meaning of TPs ?

This research question is mainly dealt with in Chapter 6. It was found that

humour had links to the figurative interpretations of TPs which included the metaphorical, hyperbolic, paradoxical and ironic aspects. The metaphorical interpretation of TPs could elicit humorous effect without the context (6.2.1) because metaphor included the following saliencies,

(1) two conceptual domains (i.e., the topic and vehicle) (6.2.1) which they could cause a feeling of disparity and elicit the humour.

(2) an object-attribute which contained a nominal and led to a high salience for an attribute (6.2.1). Moreover, it is unnecessary to apply TPs to the context.

The hyperbolic exposition was a salience of hyperbole. The hyperbolic exposition could produce an effect opposite to what the writer looks for, and make the readers laugh rather than impress the readers with the importance of the subject. Furthermore, the hyperbolic exposition was full of exaggerating, overstating and misrepresenting the truth, the hyperbolic statements easily achieved the humorous effect of incongruity or inconsistence of TPs by presenting with the forms of number, size and personification (6.2.2).

Paradoxical proverbs generally started with a set of reasonable premises and led to a logically contradictory conclusion from its literal reading. Both literal contradiction and logical contradiction were included in the paradoxical attributes, which might evoke humour as result of the influence derived from the incongruity and inconsistence (6.2.3).

Irony referred to the techniques of using incongruity to make a distinction between reality and expectation, saying one thing and meaning another with the audiences aware of it. Moreover, the attributes of irony enabled us to cope with the

incoherent utterance by figurative interpretation, especially the jocular statements and sarcastic language could easily elicit humorous effect by incongruity or superiority of TPs from the exploration between reality and expectation among the recipients (6.2.4).

11.1.2 What Are Cultural Perspectives Occurring in TPs?

This research question is addressed in Chapter 7. There were five cultural perspectives found and reflected in Taiwanese proverbs, such as marriage, religion, life, society and wealth. The perspective of marriage was influenced by Confucianism, it emphasized the spirit of 'Ju-Shih' (入世 — Enter the world). Undeniable, human beings should live in the society and serve people, marriage was a way to achieve 'Ju-Shih' in society. Although much expectation of marriage reflected in TPs, they also gave abundant constraint on marriage in TPs. As to the religious perspective reflected in TPs, the 'local belief' (民間信仰) was dominant influence on it. This relief developed mainly from 'Heavenly mandate' (天命思想), 'Utilitarianism' (功利色彩) and 'Confucianism' (儒家思想) (7.2). 'Destiny' and 'fate' were two important beliefs reflected in the perspective of life in TPs. Particularly, the belief of 'Heaven' influenced the views of life to Taiwanese people profoundly. Furthermore, 'Heaven' could decide human destiny. This belief became a philosophy of life, and embedded in the society (7.3).

Besides the beliefs reflected the cultural perspectives in TPs above, there were several other cultural patterns occurred in Taiwanese society, such as 'hard working', 'egoistic perspective' and the sequence of 'sentiment (情), rationality (理) and law (法)'. Taiwanese people believed that 'hard working' was the best way to survive in

a competitive society. In the account of the historical influence of 'immigrant society' (2.2) and lack of ethnic identity, egoism was very often prevailed in society and became a normal phenomenon. Most people believed that 'sentiment (情), rationality (理) and law (法)' was the best procedures to solve society disputes (7.4). Related to the value of wealth, it was full of contradiction, and reflected in TPs. People believed that the wealth is accumulated from one's own destiny, thus one unnecessary makes fortune forcefully. On the other hand, people regarded wealth as a worldly possession, one needs to manage it cautiously.

11.1.3 What Are the Semantic Relations Establishing in TPs?

This research question is discussed in Chapter 8. It was found that there were five types of semantic relations establishing in 10 TPs related to parts of the human body. The five types of semantic relations included synonym, entailment, polysemy, connotation and collocation. *Synonym* meant 'sameness of meaning' and thus the literal interpretations were grouped in the synonym. 27.6% of the 1088 lexical items in 10 TPs, which indicated that synonym occurred in TPs (Table 8.6). *Entailment* was a type of meaning relation between propositions that one work or phrase entails another. 22.5% of the 1088 lexical items showed that entailment relation was established in TPs in Table 8.6.

Comparatively, *polysemy* meant a situation in which a single word had a set of related meanings on account of the fact that they all contained the component of 'small meaning unit'. Only 0.08% of the 1088 lexical items indicated that the polysemy occurred in TPs. It is worth noting that the highest percentage of semantic relation (38%) was *connotation* which indicated the respondents preferred to interpret

the lexical items in connotative processing. Based on the percentage of collocation (0.02%), it showed very few lexical items could establish this semantic relation in 10 TPs.

11.1.4 What is the Relationship between Gender, Major of Study, Age, the First Language and the Levels of Familiarity with TPs?

This research question is addressed in Chapter 9. Several important results were presented. Table 9.2.2 showed that females received significantly higher familiarity with TP141 than males. In one item (TP37), men were a little more familiar with than women. We can conclude that women were generally more familiar with TPs. In all other 8 items, the reverse was true. Table 9.2.4 indicated that the correlation between age and level of familiarity in TP175. As for the association between L1 and LFTPs, Table 9.2.5.1 revealed that there was significant difference between L1 (Taiwanese vs. Mandarin) and TPs including TP3, TP92, TP121, TP169 and TP175. Finally, we can conclude that there was a statistically significant difference between LFTPs and L1.

11.1.5 What is the Association between Gender, Residential Areas, Age, the First Language and the Humour Perception of TPs?

This research question is mainly dealt with in Chapter 10. It was found that the variables of residential areas, age and L1 had associations with HPTPs except gender. Table 10.3.2 indicated that males got marginally higher hyperbolic perception than females because they got marginally higher score in TP5 & TP10 and a little lower

scores in TP1, TP2, TP3, TP4, TP6, TP7. Women only scored a little higher in two items (TP8H, TP9H). Thus we can conclude there was no significant difference between gender and HPTPs. As for the association between residential areas and HPTPs, the outputs of ANOVA procedure displayed in Table 10.3.5.2 showed that the people lived in Southern Taiwan (M = 2.45) enjoyed hyperbolic perception of TP9 than the people lived in Central Taiwan (M = 2.40) and Northern Taiwan (M = 1.85).

By looking closely at what the association between age and HPTPs, Table 10.3.6.2 indicated that a correlation between age and HPTPs (10.3). Turing to look into the association between L1 and HPTPs, Table 10.3.7 revealed that TP4I showed the mean perception to research score of Mandarin was statistically different from that of Taiwanese. To sum up, the findings gave the respondents who spoke Mandarin as a daily language perceived irony of TP4 more than the Taiwanese speakers.

11.2 Limitations of the Study

Limitations of the study could be classified into several aspects, such as the shortage of literature discussing TPs, no standard pronunciation symbols and writing systems of Taiwanese language (TL). These limitations are the result of the national language policy. Besides the limitations above, there were some issues occurred in questionnaire designing, such as five-point Likert scale could not allow the researcher to fully understand the levels of humour perception of TPs given by the respondents. In addition, the questionnaire could not allow the respondents entirely understand the questions without the Taiwanese pronunciation (TPR) due to TPs were oral, not written (3.8) which needed the TPR to help them to understand TPs. Furthermore, the population of understanding TPs had been dwindling away, which also hampered

the researcher here, and sometimes this caused difficulties in finding the proper respondents to answer the questionnaires in this study.

Beyond the limitation occurred in questionnaire design and distribution, none of research discussed TPs and humour. Moreover, very few studies really focused on the application of the theory of humour to study the linguistic issues. These factors hindered the researcher from reviewing the relevant reports of TPs and humour. In addition, TL had been germinating and was full of controversial issues arising from the standardizing pronunciation symbols and writing systems.

11.3 Implications for the Study

The findings of present study support the future study of TPs in qualitative and quantitative approaches on gender issues. Furthermore, it is possible to apply the mixed research methods to study the humour phenomena of TPs occurring in a series cable TV programme which can present TPs with context to the subjects. Besides the questionnaire conducting, observation and interview can be involved to investigate the association between gender, age, residential areas, L1 and the humour perception of TPs. Moreover, the implication of cultural perspectives was found in TPs which could be used to design the teaching materials of TL in classrooms.

11.4 Directions for Further Research

The suggestion for further study can be based on the findings to face the issues and overcome the weakness occurred in this study. Firstly, it can try to organize the

frequency distribution of L1 equally in advance by increasing the number of sampling. and selecting the population from mailing lists or published lists. Secondly, the semantic differentials can be treated as a rating scale to collect the data deeply and objectively from the questionnaires. Thirdly, if an interview can be included after the questionnaires conducted, this enables the researcher to receive higher validity of a research. Fourthly, to apply the relevant research based on TPs and design pedagogical teaching materials to teach Taiwanese language including culture in classrooms are a valuable area. These will not only attract more attention to student's learning of Taiwanese language, but also help the students to get more acquainted with TPs and Taiwanese culture. Fifthly, to apply a proper approach to study the feminist issues of TPs is a potential and creative area to be explored. Finally, it can also study the same topic of this study from different approaches, such as positivist approach, which will likely receive some different results.

11.5 Concluding Remarks

Many important points have been raised in the discussions in previous chapters. However, there are some remarks going to conclude this study. This study used several research methods to look into TPs and their humour from linguistic perspectives which do not only highlight these feasible and potential methods to study TPs and their quality and quantity of humour, but also initiate further study of TPs and their humour. Particularly, the application of results from this study, which can be used to teach TL and culture in classrooms, will likely be achievable. Besides the remarks above, the researcher highly hopes in the near future there will have more researchers to join the efforts in making contribution to the development of Taiwanese language teaching and Taiwanese culture.

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Appendix A

The Corpus of Taiwanese Proverbs

Taiwanese proverbs included in this corpus were selected according to the principles discussed in 5.1.

1. Am3-si5 choan5 thau5-lou7; lit8-si5 bu5 ponaN3 pou7.

   暗 時 全 頭 路，日 時 無 半 步。

2. Am3 kiaN kui2; cha2 kiaN lou7-chui2.

   暗 驚 鬼，早 驚 露 水

3. Ban7 gu5 kau7 sai2 lio7.

   慢 牛 厚 屎 尿。

4. Ban2-a2 ten3 gu5 kak.

   蚊 子 叮 牛 角。

5. Be7 khi2 tua chhu3; seng khi2 hou7-leng5.

   未 起 大 厝，先 起 護 龍。

6. Be7 seng oh8 kiaN5 seng oh8 pe.

   未 先 學 行 先 學 飛。

7. Be6 siN kiaN2; seng ho7 mia5.

   未 生 囝，先 號 名。

8. Benng2 hou2 boe7 tui3 tit kau5 kun5.

   猛 虎 未 對 得 猴 群。

9. Bu4 hi5 he5 ma7 ho2.

   無 魚 蝦 嘛 好。

10. Bu4 chiN5 kong2 bu5 oe7.

    無 錢 講 無 話。

11. Bu5 hong bu5 io5 to2 tua chhiu7.

    無 風 無 搖 倒 大 樹。

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12. Bu5 kim3 bu5 hki7 chiah8 pah li7.

　　無　禁　無　忌　食　百　二。

13. Bu　sia put4 sen5 tiam3; sia liau2 tiam3 put4 seng5.

　　無　賒　不　成　店，賒　了　店　不　成。

14. Boah piah sang bin7 kng.

　　抹　壁　雙　面　光。

15. Boe2 boe7 sng3 hun; sio chhiahN2 bu5 lun7.

　　買　賣　算　分，相　請　　無　論。

16. boe2 chhu3 boe2 chhu3-piN.

　　買　厝　買　厝　邊

17. Chhai3-thang5 chiah8 chhai3； chhai3 kha si2.

　　菜　蟲　食　菜，　　菜　跤　死。

18. Chhat8　khi2　chiah4　kuiN1　　mng5。

　　賊　　去　　才　　關　　　門。

19. Chhi7 kiaN2 bu4 lun7 png7; chhi7 pe7 bu2 siu3 tng3.

　　飼　囝　無　論　飯，飼　父　母　數　頓。

20. Chhng5 thau5 phah; chhng5 be2 ho5.

　　床　　頭　扑，　床　尾　合。

21. Chiah8 hi5 chiah8 bah; ma7 tioh8 chhai3 kah.

　　食　魚　食　肉，嘛　著　菜　及。

22. Chiah8 kin2 long3 phoah oaN2.

　　食　緊　撞　破　碗。

23. Chiah8 phg7 hong5-te3 tua.

　　食　飯　皇　帝　大。

24. Chio3 tang le5; pou2 sai piah.

　　借　東　籬，補　西　壁。

25. Chit3 e5 chiN5 phah li7 chap8 si3 e5 kat.

一　個　　錢　扑二　　十　四　個　結。

26. Chi8 et lang5; chit3 khoan2 mia7.

一　個　人，一　　　款　　命。

27. Chi8 hun chiN5; chi8 hun he3.

一　分　錢，一　分　貨。

28. Chit8 iuN7 bi; chhi pah iuN si2.

一　　樣米，飼　百　樣　人。

29. Chit8 ke chit8 lang5 tai7; kong-ma2 sui5 lang5 sai7.

一　家　一　人　代，公　媽　隨　人　拜。

30. Chi8 ki chhau2; chit8 tiam2 lou7.

一　枝　草，一　　點　露。

31. Chit8 lang5 khonN3 chhut chit8 ke; sim-pu7 khoaN3 shhut ta-ke.

一　　人　　看　　出　　一　家，新　婦　看　　出　乾　家。

32. Chi8 ni5 oaN7 li7 chap8 si3 e5 thau5-ke.

一　年　換　二　十　四　個　頭　家。

33. ChiuN7 soaN knoaN3 soaN si3; lip8 mng5 khoaN3 lang5 i3.

上　山　看　　山　勢，入　門　　看　　人　意。

34. Choe3 chit8 hang5; oan3 chit8 hang5.

做　　一　行，　怨　一　　行。

35. Choe3 lang5 tion8 boa5; choe3 gu5 tioh8 thoa.

做　人　　著　磨，做　牛　著　　拖。

36. Chun5 ke3 chui2 bu5 hun5.

船　　過　水　無　痕。

37. Gin2-a2 lang5 j7 hi7 bu5 chhui3

囝　仔　人　有　耳　無　　嘴。

38. He-ku boe7 lim2 sau3.

蝦　龜　未　忍　嗽。

39. He5-siuN7 thau5 liah8 sat-bu2.

和 尚 頭 掠 蝨 母。

40. Hi5 chiah8 lou7-chui2; lang5 chiah8 chhui3 psui2.

魚 食 露 水, 人 食 嘴 水。

41. Hiam he3 chiah si7 boe2 he3 lang5.

嫌 貨 才 是 買 貨 人。

42. Ho2 chhui3 bo7 sit8 pun2.

好 嘴 未 蝕 本。

43. Ho2-giah8 bu5 ke3 saN tai7.

好 額 無 過 三 代。

44. Ho2-hiah8 lang5 khit-chiah8 mai7.

好 額 人 乞 丐 命。

45. Ho2 thau5 put4 lu5 ho2 be2.

好 頭 不 理 好 尾。

46. Ho2-thiN chhun5 hou7-lai5 niu5.

好 天 存 雨 來 糧。

47. Hoah chui2 e7 kian tang3.

喝 水 會 堅 凍。

48. Hoe bu5 pah lit8 ang5; lang5 bu5 chhian lit8 KiaN7.

花 無 百 日 紅, 人 無 千 日 健。

49. It kiam li7 kou3; mou la5-a2 kiam soe2 khou3.

一 兼 二 顧, 摸 蜊 仔 兼 洗 褲。

50. Kah8-ki7 thai5; than3 pak-lai7.

家 己 答, 趁 腹 內。

51. Kam goan7 choe3 gu5; m7 kiaN bu5 le5 thoa.

甘 願 做 牛, 毋 驚 無 犁 拖。

52. kau5 chin7 sann1, pinn3 cho3 lang5.

猴　穿　衫，變　做　人

53. Kau2 pui7 he2-chhia.

　　狗　吠　火　車。

54. Ke3 si5 boe7 la7-lek8.

　　過　時　賣　臘　曆。

55. Khi3 si2 giam7 bu5 siong.

　　氣　死　驗　無　傷。

56. Khit-chiah8 koaN2 bio7-kong.

　　乞　食　趕　廟　公。

57. Khit-chiah8 sin hong5-te3 chhui3.

　　乞　食　身　皇　帝　嘴。

58. Hoah chhui3 chiah8 su3 hong.

　　闊　嘴　食　四　方。

59. Khun3 phoah saN nia2 chhio; sim su7 liah8 boe7 tioh8.

　　睏　破　三　領　蓆，心　事　掠　未　著。

60. Kia3 chiN e7 kiam2; kia3 oe7 e7 ke.

　　寄　錢　會　減，寄　話　會　加。

61. KiaN bou2 tai7-tiong7-hu; phah bou2 ti kau2 gu5.

　　驚　某　大　丈　夫，打　某　豬　狗　牛。

62. Kong2 chit8 e5 iaN2; siN chit8 e5 kiaN2.

　　講　一　個　影，生　一　個　囝。

63. Kou chiau2 chhah lang5 kun5.

　　孤　鳥　插　人　群。

64. Ku kha ku lai7 bah.

　　龜　腳　龜　內　肉。

65. KuiN mng5 tioh8 choaN3; Kong2 oe7 tioh8 khoaN3.

　　關　門　著　閂，講　話　著　看。

66. Kun7 soaN chho3 bu5 chha5; kun7 khoe taN bu5 chui2.

　近　山　剉　無　柴，　近　溪　擔　無　水。

67. Lang5 be7 kau3; siaN seng kau3.

　人　未　到，聲　先　到。

68. Lang5 chhin-chiaN5; chiN5 si3-mia7.

　人　親　戚，　錢　性命。

69. Lang5 nng6 kha; chiN5 si3 kha.

　人　兩　腳，錢　四　腳。

70. Lau6-tua lang5 gin2-a2 seng3.

　老　大　人　囝　仔　性。

71. Leng5 kau leng5; hong7 kau hong7; un2-ku-eh kau tong3-gong7.

　龍　交　龍，　鳳　交　鳳，　隱　龜　的　交　憧　憨。

72. Jin5 cheng5 se3 su6 te3 kau3 kau3; bu5 tiaN2 kah bu5 chau3.

　人　情　世　事　隨　到　到，　無　鼎　及　無　灶。

73. Lit8-thau5 chhiah ia7-ia7; sui5 lang5 kou3 si3-mia7.

　日　頭　　赤　炎　炎，隨　人　　顧　性　命。

74. Loh8-thou5 si5; poe3-li7 mia7.

　落　土　時，八　字　命。

75. M5-lang5 chhui3 hou5 lui3-lui3.

　媒　人　嘴　胡　累累。

76. Oai chhui3 koe siuN7 beh chiah8 ho2 bi2.

　歪　嘴　雞　相　欲　食　好　米。

77. Pat8 lang5 e5 kiaN2 si2 boe7 liau2.

　別　人　的　囝　死　未　　了。

78. Peh8-peh8 pou3 ni2 kah ou.

　白　白　布　染　到　黑。

79. Phah tng7 chhiu2-kut；　tian-to3 iong2.

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扑 斷 手 骨，顛 倒 勇。

80. Phai2 tek hhut ho2 sun2.

歹 竹 出 好 筍。

81. Phong3-hong sui2-koe koah bu5 bah.

膨 風 水 雞 割 無 肉。

82. SaN hun sui2; chit hun chng.

三 分 水，七 分 妝。

83. sann1-kha1 niau1 chio3 cit8-bak8 kau2

三 跤 貓 笑 一 目 狗。

84. Sang kha tah8 sang chun5; sim-koaN loan7 hun-hun.

雙 腳 踏 雙 船，心 肝 亂 紛 紛。

85. Si-koe oa2 toa7 peng5.

西 瓜 倚 大 旁

86. Si2 ku chiN3 kah piN3 oah8 pi3.

死 龜 諍 到 變 活 鱉。

87. SiN chiah8 chi8 liap8 thou5-tau7; kkah ho2 si2 pai3 chit8 e5 ti thau5.

生 食 一 粒 土 豆，卡 好 死 拜 一 個 豬 頭。

88. Siok8 mngh8 bo5 ho2 he3.

俗 物 無 好 貨。

89. Tham tioh siok8; boe2 tioh kui3.

貪 著 俗，買 到 貴。

90. Tng5-kang ng3 loh8 hou7; khit-chiah8 ng3 puu2-tou7.

長 工 望 落 雨，乞 食 望 普 渡。

91. Tua bak8 sin-niu5 chhe7 bu5 chau3.

大 目 新 娘 找 無 灶。

92. U7 chiN5 phoaN3 siN; bu5 chiN5 phoaN3 si2.

有 錢 判 生，無 錢 判 死。

Appendix B

<u>Corpus of TPs Related to Taiwanese Culture</u>

There are 114 TPs arranged by alphabets and catalogues as followed by **marriage, religion, life, society** and **wealth**.　Each TP shows that the pronunciation is presented above the spelling of Taiwanese characters.

Marriage

1. Bo5 ang1 siu7 lang5 gi5, bu5 chu2 siu7 lang5 khi1.

   無　尪　受　人　疑，無　子　受　人　欺。

2. Bue7 chua7 si7 bo2 kiann2, chua7 liau2 si7 boo2 kiann2.

   未　　娶　是　母　囝，　娶　　了　是　某　　囝。

3. Chai7 ke1 chhiong3 pe7，chuut4 ke3 chhiong3 hu1。

   在　家　從　　父，　出　嫁　從　　夫。

4. Chhng5 thau5 phah; chhng5 be2 ho5.

   床　頭　扑，　床　尾　合。

5. Chhoa7 bou2 khoaN3 niu5 le2, ke3 ang1 khoaN3 lau7 pe7。

   娶　某　　看　娘　禮，嫁　尪　看　　老　爸。

6. Chit8 ia7 hu1 chhe1，peh4 se3 in1。

   一　夜　夫　妻，　百　世　恩。

7. Chou3 tioh8 phainn2 chan5 bang7 au7 tang1, chua7 tioh8 phainn2 boo2 chit8 si3 lang5

   做　著　歹　田　望　後　冬，娶　著　歹　某　一　世　人

8. In1 ian5 thinn1 chu3 tiann7

姻　緣　天　註　定。

9. Ke3 ke1 sui5 ke1 pue1, ke3 kau2 sui5 kau2 chau2.

　嫁　雞　隨　雞　飛，嫁　狗　隨　狗　走。

10. Khun3 phoah saN nia2 chhio; sim su7 liah8 boe7 tioh8.

　　睏　破　三　領　蓆，心　事　掠　未　著。

11. Kiong5 ban2 e5 koe1 pue3 tiN1, kiong5 chhoa7 e5 boo2 pue3 hian5.

　　強　挽　的　瓜　勿　甜，強　娶　的　某　勿　賢。

12. Kng3 hah8 m7 kng3 li5。

　　勸　合　不　勸　離。

13. Lam5 bu5 chhe1 ka1 bu5 chu2，lu2 bu5 hu1 sin1 bu5 chu2。

　　男　無　妻　家　無　主，女　無　夫　身　無　主。

14. Lam5 tai7 tong1 hun1, lu2 tai7 tong1 ke3.

　　男　大　當　婚，女　大　當　嫁。

15. Lang5 kho2 bu5 kuan1, put4 kho2 bu5 hun1.

　　寧　可　無　官，不　可　無　婚。

16. Mng5 tang3 hou4 tui3

　　門　當　戶　對

17. Tiong1 sin5 m7 su7 li7 hu1，chit8 be2 m7 phi1 li7 an1。

　　忠　臣　不　事　二　夫，　一　馬　不　披　二　鞍。

18. Toan7 chong1 chih4 tai7

　　傳　宗　接　代。

19. Tang5 seN3 put4 tang5 hun1.

　　同　姓，不　同　婚。

Religion

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1.Ban7 pan1 long2 su2 mia7, poaN3 tiam2 put4 iu5 jin5.

　萬　般　都　是　命，半　　點　不　由　人。

2. Bi7 siu1 hut8 ko2, sin1 kat7 lang5 ian5.

　未　修　佛　果，先　結　　人　　緣。

3. Chheng1 pian3 ban7 hoa3, put4 tah8 tit8 cho7 hoa3.

　千　　變　萬　化，不　值　得　造　　化。

4. Chheng1 sng3 ban7 sng3, put4 tah8 tit8 thinn1 chit8 oe7.

　千　　算　萬　算，不　值　得　天　　一　　劃。

5. Giah8 thau5 sann1 chioh4 u8 sin5 bing5

　舉　頭　三　　尺　有　神　明。

6. Ia7 tioh8 sin5, ia8 tiohh8 jin5.

　也　著　神　也　著　人。

7. Kin7 bio7, ki7 sian1.

　近　　廟，忌　神。

8. King2 hut8 sio1 hiunn1, king2 chai3 suah4 ui5

　揀　佛　燒　香，　揀　菜　撒　　油。

9. Kong1 tik4, chou3 ti7 chaau2 a2 phou1.

　功　　德，做　於　草　仔　　埔。

10. Kuah4 hiunn1 be7 ki3 tit4 chiann2 hut8.

　割　　香，袂　記　得　　請　　佛。

11. Lang5 teh4 cho3, thinn1 teh4 khuann3.

　人　塊　做，　天　塊　　看。

12. Lang5 cho3 su7, thian1 chu2 chhai5.

　人　　做　事，天　主　　裁。

13. Lang5 hian5 pu2 tah8 thinn1 cho3 tui3.

　人　賢　不　值　天　作　　對。

14. Lang5 su2 thinn1 te7 ian7.

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人 是 天 地 養。

15. Pak4 kang2 ma2 chou2 hin1 gua7 king2

　　北　港　媽　祖　興　外　境。

16. Seng1 ui5 chiaN3 sin5, su2 ui5 chiaN3 lang5.

　　生　為　正　神，死　為　正　人。

17. Sun7 thinn1 chia2 chun5, gek8 thinn1 chia2 bong5.

　　順　天　者　存，逆　天　者　亡。

18. Sin5 sian1, lan5 liau7 gou7 kok4 ke3.

　　神　仙，難　料　五　穀　價。

19. Sing1 koo3 pak4 too2, ciah4 koo3 hut8 chou2.

　　先　顧　腹　肚，才　顧　佛　祖。

20. Sing5 put4 kho2 put4 sin3, put4 kho2 chin7 sin3.

　　神　不　可　不　信　不　可　盡　信

21. Sing5 sian1sing5 hut8, bou7 hui1 chin7 tiong1 chin7 hau3.

　　成　仙　成　佛，莫　非　盡　忠　盡　孝。

22. Thinn1 kong1 u7 bak8 ciu1

　　天　公　有　目　珠。

23. Thinn1 put4 ciong5 jin5 guan7

　　天　不　從　人　願。

24. ThiaN1 thinn1 iu5 mia7.

　　聽　天　由　命。

25. Thian1 bu5 ciau8 jin5 ci1 loo7

　　天，無　絕　人　之　路。

26. To1 chit3 ui7 sin5 beng5, to1 chit3 e5 hiuN1 lou5.

　　多　一　位　神　明，多　一　個　香　爐。

27. U7 sin5 kiu3 chou7, u7 sin5 put7 iu7.

　　有　神　救　助，有　神　不　佑。

Life

1. Ban7 pan1 tou1 si7 m7, poaN3 tiam2 put4 iu5 lang5.

   萬　般　都　是　命，半　　點　不　　由　人。

2. Bue7 cu3 senn1, sing1 cu3 si2.

   未　　註　生，　先　　註　死。

3. Chin7 lang5 su7, thiaN1 thian1 mia7.

   盡　　人　事，聽　　　天　　命。

4. Choe3 lang5 tion8 boa5; choe3 gu5 tioh8 thoa.

   做　人　著　磨，　做　　牛　著　　拖。

5. Cit8 ki1 chau2, cit8 tiam2 loo7.

   一　枝　草　一　點　露。

6. Cit8 ching1 gun5 m7 tat8 si3 niu2 mia7.

   一　千　兩　不　值　四　兩　命。

7. Cit3 iunn7 sinn1, pah4 iunn7 si2.

   一　樣　生，　百　樣　死。

8. Ho3 bu5 pah lit8 ang5; lant bu5 chhian lit8 kiaN7.

   花　無　百　日　紅，人　無　千　日　健。

9. Jin5 lu5 hong1 tiong1 chiok4.

   人　如　風　中　燭。

10. Jin5 sing1 chin1 chiunn7 chhak8 lang5 kheh4

   人　生　親　　像　　做　人　　客。

11. Jing5 sing1 chin1 chiunn7 tua bu2 tai5, khoo2 chut4 chio3 khuee1 long2 kong1 khai1.

   人　生　親　像　大　舞　台，苦　齣　笑　詼　攏　公

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開。

12. Jin5 kau3 tinon1 lian5, ban7 su7 hiu1.

人 到 中 年， 萬 事 休。

13. Jin5 chi1 chhoe1, seN3 pun2 sian7.

人 之 初， 性 本 善。

14. Lau7 lang5 sing5 se3 kiann2.

老 人， 成 細 囝。

15. Loh8-thou5 si5; poe3-li7 mia7.

落 土 時，八 字 命。

16. Ni5 phann3 tion1 chiu1, jin5 phann3 su3 kiu2.

年 怕 中 秋， 人 怕 四 九。

17. Senn1 si2 thinn1 chu3 tiann7.

生 死 天 註 定

18. Senn1 u7 si5, su2 u7 jit8.

生 有 時，死 有 日。

19. Si3 chap8 kue3, ni5 ni5 cha1；goo7 chap8 kue3, gueh8 gueh8 cha1.

四 十 過， 年 年 差； 五 十 過， 月 月 差。

20. Than3 chiN5 u7 sou3, seng1 m7 tioh8 kou3.

賺 錢 有 數， 生 命 著 顧。

21. Uan3 senn1 bo5 uan3 si2.

怨 生，不 怨 死。

Society

1. Boah piah sang bin7 kng.

抹 壁 雙 面 光。

2. Chhio3 pin5 bu5 chio3 cian7

　笑　貧　無　笑　娼。

3. Chhio3 lang5 king5, uan3 lang5 hu3.

　笑　人　窮，怨　人　富。

4. ChiuN7 soaN knoaN3 soaN si3; lip8 mng5 khoaN3 lang5 i3.

　上　山　看　山　勢，入　門　看　人　意。

5. Chhi7 kiaN2 bu5 lun7 png7; chhi7 pe7 bu2 siu3 tng3.

　飼　囝　無　論　飯，飼　父　母　數　頓。

6. Chi7 niau2 chi2 ka7 poo3 te7.

　飼　老　鼠，咬　布　袋。

7. Chun5 ke3 chui2 bu5 hun5.

　船　過　水　無　痕。

8. Cit8 iunn7 bi2 chi7 pah4 iunn7 lang5.

　一　樣　米，飼　百　樣　人。

9. Gin2-a2 lang5 j7 hi7 bu5 chhui3

　囝　仔　人　有　耳　無　嘴。

10. Hi5 chiah8 kh31 chui2, lang5 chiah8 chu3 chui2.

　魚　食　溪　水，人　食　嘴　水。

11. Ho2 chhui3 bo7 sit8 pun2.

　好　嘴　未　蝕　本。

12. Iu2 kong1 bu5 siunn2, phah4 phua3 tioh8 pue5.

　有　功　無　賞，打　破　著　賠。

13. Jin5 cing5 se3 su7 pue5 kau3 kau3, bu5 tiann2 kah4 bu5 cau3.

　人　情　世　事　陪　到　到，無　鍋　與　無　灶。

14. Jin5 chai7 jin5 cing5 chai7.

　人　在　人　情　在。

15. Kam goan7 choe3 gu5; m7 kiaN bu5 le5 thoa.

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甘　願　做　牛，母　驚　無　犁　拖。

16. Khiam3 chinn5 cau2 cu2 koo3.

　　欠　　錢　　走　主　顧。

17. Khit4 chiah8 kuann2 biau7 kong1.

　　乞　丐　趕　廟　　公。

18. Kia3 chiN e7 kiam2; kia3 oe7 e7 ke.

　　寄　錢　會　減，寄　話　會　加。

19. Kong2 chit8 e5 iaN2; siN chit8 e5 kiaN2.

　　講　一　個　影，生　一　個　囝。

20. Kuan1 kuan1 sing1 ui7.

　　官　官　相　衛。

21. Lang5 ting7chng1, pu8 tiong7 kng1.

　　人　重　裝，佛　重　扛。

22. Lit8-thau5 chhiah ia7-ia7; sui5 lang5 kou3 si3-mia7.

　　日　頭　赤　炎　炎，隨　人　顧　性　命。

23. Pat8 lang5 e5 kiaN2 si2 boe7 liau2.

　　別　人　的　囝　死　未　了。

24. SaN pah lak8 chap8 hang5; hang5 hang5 chhut chiont7-goan5.

　　三　百　六　十　行，　行　行　出　狀　元。

25. Tai5 uan5 bu5 sann1 jit8 ho2 kong1 king2.

　　臺　灣　無　三　日　好　光　景。

26. Tua7 su7 hua3 sio2 su7, sio2 su7 hua3 bu5 su7.

　　大　事　化　小　事，小　事　化　無　事。

27. U7 chiN5 phoaN3 siN; bu5 chiN5 phoaN3 si2.

　　有　錢　判　生，無　錢　判　死。

Wealth

1. Cinn5 cai5 ju5 pun3 5hoo2, jin5 gi7 tat8 chian1 kim1.

   錢　財　如　糞　土，仁　義　值　千　金。

2. Cinn5 gun5 tinn5 puann3 io1, bian2 kiann1 gun5 cua2 bu5 lang5 sio1.

   錢　銀　纏　半　腰，免　驚　銀　紙　無　人　燒。

3. Cinn5 liau2 lang5 bu5 tai7

   錢　了，人　無　代。

4. Cinn5 u7, m7 kiann1 se3 su7.

   錢　有，毋　驚　世　事。

5. Chin1 senn1 kiann2 m7 tat8 ho5 pau1 chai5.

   親　生　囝，毋　值　荷　包　財。

6. Chinn5 si7 sin1 gua7 chi1 but8.

   錢　是　身　外　之　物。

7. Chinn5 teh4 cho3 lang5 m7 si7 lang5 teh4 cho3 lang5

   錢　塊　做　人，毋　是　人　塊　做　人。

8. Chinn5 chinn5 kui2 ban7 chian1, m7 tat8 kiann2 sai3 chu4 lang5 chian5.

   銀　錢　幾　萬　千，毋　值　囝　婿　出　人　前。

5. Hu3 chai7 chim1 san1 iu2 uan2 chin1, pin5 chai7 kin7 lin5 bu5 sio1 jin7

   富　在　深　山　有　遠　親，貧　在　進　鄰　無　相　認。

9. Hu3 kui3 sio1 lun5 ni5.

   富　貴　相　論　年。

10. Hu3 kui3 iu5 jin5, put4 iu5 jin5.

   富　貴　由　人，不　由　人。

11. Huat4 lut8 chian1 ban7 tiau5, m7 tat8 ng5 kim1 chit8 tiau5.

   法　律　千　萬　條，毋　值　黃　金　一　條。

12. Lang5 bu5 huainn5 chai5 be7 hu3, be2 bo5 hiam2 chau2 be7 pui5.

人 無 橫 財 不 富，馬 無 險 草 不 肥。

13. Lang5 nng6 kha; chiN5 si3 kha.

人 兩 腳，錢 四 腳。

14. Mia7 tiong3 bu5 chai5, put4 kho2 kiang5 kiu5.

命 中 無 財，不 可 強 求。

15. Mng5 kng2 chut4 kuann7 e5 cinn5 kak4 phang1.

毛 管 出 汗 的 錢 較 香。

16. Pu3 put4 kue3 sann1 tai7.

富 不 過 三 代。

17. Se3 kan1 cinn5 co3 lang5.

世 間 錢 做 人。

18. Senn1 bu5 tua3 lai5, si2 bu5 tua3 khi3.

生 無 帶 來，死 無 帶 去。

19. Tik4 sit4 chinn5, m7 thang1 tik4 sit4 lang5.

得 失 錢，毋 通 得 罪 人。

20. U7 chinn5 kong2 ue7 he7 tua siann1, bu5 chinn5 kong2 ue7 bu5 lang5 thiann1.

有 錢 講 話 會 大 聲，無 錢 講 話 無 人 聽。

<u>台灣人體諺語語意調查問卷</u>
Questionnaire of Semantic Survey on
Parts of the Human Body of Taiwanese Proverbs

親愛的同仁:
　　這是一項以台灣諺語語意為主的學術研究，目的在於瞭解人們對諺語的語意聯想。希望此項報告結果能提供未來相關研究之參考，本研究報告將譯成英文，希望藉此能將臺灣文化介紹給外國友人。您寶貴的意見將有助於本研究的進行，也共同為本土文化的傳承貢獻了您的一臂之力。
　　煩勞之處，尚請見諒。　敬祝　平安！　健康！　如意！。

應用外語系　吳妙姬　老師
聯絡電話：(07) 6622029

請問當您看到下列各句臺灣諺語時，(A)請寫出這些字讓您聯想到那些事物和意思。
(B)請簡單解釋該句<u>臺灣諺語</u>的中文意思。
　　例題說明

臺灣諺語 <u>Bak8-chu1</u> khoan3 tiah8 <u>houN2</u>；<u>kha1</u> tah8 tiah8 <u>houN2</u>
　　　　目　珠　　看　著　　粿，　脚　踏　著　　火。
(A)您看到下列字詞會聯想到那些事物和意思
目珠→眼睛；眼光；腦袋；念頭⋯⋯
→糯米做的糕點；好吃的東西；想要吃的食物；很想要的東西；利益⋯⋯
→足；處境⋯⋯
→可以用來加溫的物質；危險⋯⋯
(B)請嘗試對該句諺語作個簡單的中文意思說明
人常因眼前的利益，而忽略了自身的危險。

臺灣諺語　1. Tua bak8 sin-niu5 chhe7 bu5 chau3.
　　　　　大　目　新　娘　找　　無　灶。
(A)您看到下列字詞會聯想到那些事物和意思
大目→
新娘→
灶→
(B)請嘗試對該句諺語作個簡單的中文意思說明

臺灣諺語 2 Bak8-chiu1 hoe1-hoe1；pu5-a khoaN3 cho3 chai3-ke1。
　　　　　目　睭　花　花，　匏　仔看　　作　　菜　瓜。
(A) 您看到下列字詞會聯想到那些事物和意思
目睭→
花花→
匏仔→
菜瓜→
(B) 請嘗試對該句諺語作個簡單的中文意思說明

臺灣諺語 3 Phah tng7 chhiu2-hut; tian-to3 iong2.
　　　　　扑　斷　手　骨，顛　倒　勇。
(A) 您看到下列字詞會聯想到那些事物和意思

扑斷→

手骨→

顛倒勇→

(B) 請嘗試對該句諺語作個簡單的中文意思說明

臺灣諺語 4　Bian7-phe5；hou7 ke3 piah4。
面　皮，　厚　過　壁。
(A) 您看到下列字詞會聯想到那些事物和意思
面皮→

壁→

(B)請嘗試對該句諺語作個簡單的中文意思說明

臺灣諺語 5 Gin2-a2 lang5 u7 hi7 bu5 chhui3。
囝　仔　人　有　耳　無　嘴。
(A) 您看到下列字詞會聯想到那些事物和意思
囝仔人→

耳→

嘴→

(B)請嘗試對該句諺語作個簡單的中文意思說明

臺灣諺語 6 He5-siuN7 thau5 liah8 sat-bu2.
和　尚　頭　掠　蝨　母
(A) 您看到下列字詞會聯想到那些事物和意思
和尚頭→

掠→

蝨母→

(B) 請嘗試對該句諺語作個簡單的中文意思說明

臺灣諺語　7 Thau5 kue3 sin1 tio8 kue3
頭　過　身　就　過
您看到下列字詞會聯想到那些事物和意思
頭→

身→

(B)請嘗試對該句諺語作個簡單的中文意思說明

臺灣諺語 8　Iu2 chhuie3 kong2 kau3 bu5 noa7
有　嘴　講　到　無　瀾。
(A) 您看到下列字詞會聯想到那些事物和意思
嘴→

瀾→

請嘗試對該句諺語作個簡單的中文意思說明

臺灣諺語 9　Lang5 nng7 kha1；　chiN5 si3 kha1。
人　兩　腳，　錢　四　腳。
(A)您看到下列字詞會聯想到那些事物和意思
人→

腳→

錢→

(B)請嘗試對該句諺語作個簡單的中文意思說明

臺灣諺語 10　Tai1-oaiN1 chiN5；iam3 kha1-bak8
<div align="center">臺　灣　錢，　　潏　腳　目。</div>

(A) 您看到下列字詞會聯想到那些事物和意思

臺灣錢→

潏→

腳目→

(B)請嘗試對該句諺語作個簡單的中文意思說明

個人資料（請勾選）

A. 性別：☐1 男　☐2 女

B. 年齡：☐1 16-20 歲　☐2 21-25 歲　☐3 26-30 歲　☐4 31-35 歲　☐5 36-40 歲
　　　　☐6 41-45 歲　☐7 46-50 歲　☐8 51-55 歲　☐9 56-60 歲　☐10　61 歲以上

C. 教育程度：☐1 高中　☐2 專科　☐3 大學　☐4 研究所以上

Appendix D

English Version of Questionnaire of Levels of Familiarity on Taiwanese Proverbs of Animals

Dear Students,

    Do you know how many pieces of Taiwanese proverbs (TPs) of animals are? What are the top ten popular TPs of animals? Are the results of questionnaire associated with gender, major of study, age and the first language? These are the research questions of a study of levels of familiarity on TPs of animals. Hope this questionnaire can generalize some popular TPs to advance the relevant studies of TPs. Thank you sincerely for your participation in this study.

Sincerely yours,

Wu, Miao-chi
Instructor of Dept. of Applied Foreign Languages
Tel: 886-7-6618851~3242
e-mail:mc-wu8@umail.hinet.net

【All your answers will be treated as CONFIDENTIAL】

Personal Reference: please tick an appropriate answer

A. Gender: ☐(1) Male   ☐(2)Female

B. Major of Study : ☐(1)Dept. of EE   ☐(2)Dept. of AFL   ☐(3) Others : ────

C. Age: ☐(1) 16-20   ☐(2) 21-25   ☐(3) 26-30   ☐(4) above 31

D. First Language : ☐(1) Taiwanese   ☐(2) Mandarin   ☐(3) Hakanese   ☐ (4)Others :────

(EE = Electrical Engineering; AFL = Applied Foreign Languages)

Please circle an appropriate answer from the questions below.

1 = Never heard before   2 = Heard before but did not understand

3 = Heard before and understood   4 = understood and could apply it properly

No.	Taiwanese Proverbs of Animals	未聽過 1	聽過但不瞭解 2	聽過且瞭解 3	瞭解且會使用 4
01	鴨母嘴，罔唠。 A duck never stops eating.	1	2	3	4
02	鴨母食家己的栗，生卵別人的。 A duck eats food at it's own nest, whereas lays eggs in other place.	1	2	3	4
03	鴨仔，聽雷。 A Duck listens to the thunder.	1	2	3	4
04	鴨稠內，無隔暝土蚓。 In a duck nest, there are no earthworms can stay overnight.	1	2	3	4
05	愛吃狗肉，袂得狗死。 One wishes dog will die soon and can eat its meat afterwards.	1	2	3	4
06	愛吃烏魚，唔穿褲。 Love eating fish and do not care whether one has trousers to wear or not.	1	2	3	4
7	蚊蟲，也過一世人。 A mosquito can earn it's own living.	1	2	3	4
08	慢牛，厚屎尿。 A lazy ox urinates very often.	1	2	3	4
09	蚊仔叮牛角—無採工。 A mosquito bites a cow's horn—useless.	1	2	3	4
10	目睭，出火金姑。 It is full of fireflies in one's eyes.	1	2	3	4

(Here cannot display whole questionnaire due to the page limitation.)

【The end of questionnaire】

【Thank you】

台 灣 諺 語 幽 默 程 度 問 卷 調 查
Questionnaire of Humour Perception of Taiwanese Proverbs
(This questionnaire was translated literally from the Chinese version.)

Dear All,

　　Have you once noticed there is lots of humour when we are using the Taiwanese proverbs (TPs)?　This research attempts to investigate the occurrence of humour of TPs including ironic and hyperbolic perspectives in 10 questions respectively in a quantitative approach.　The scaling procedure is *Likert scaling* which can indicate the degree on a five-point range to each TP (Please see the dictionary definition below).　Thank you for your participation which will be helpful to this research and good to the culture of Taiwan.　Importantly, all your answers will be treated as confidential.

Best wishes,

Wu, Miao-chi
Instructor of Dept. of Applied Foreign Languages
Tel. 886-7-6618851~3242/e-mail:mc-wu8@umail.hinet.net

Personal Reference:　please tick an appropriate answer

A. Gender:　☐(1) Male　　　　☐(2)Female

B. Residential areas :　☐(1)Northern Taiwan (including Keelung, Taipei, Taoyuan, Hsinchu)　　☐(2)Central Taiwan (including Miaoli, Taichung, Nantou, Changhua, Yunlin)

☐(3) Southern Taiwan (Chiayi, Tainan, Kaohisung, Pingtung, Peihu)

C. Age:　☐(1) 20~30　　☐(2) 31~40　　☐(3) 41~50　　☐(4) above 51

D. First Language :　☐(1) Taiwanese　　☐(2) Mandarine　　☐(3) Hakka　　☐ (4)Others :　_____

(EE = Electrical Engineering; AFL = Applied Foreign Languages)

Please circle an appropriate answer from the questions of level of **irony** below.

Dictionary definition of irony (from Collins Cobuild English Dictionary, 2001):
Irony refers to the techniques of using incongruity to make a distinction between reality and expectation, saying one thing and meaning another with the audience aware of it.
1= absolutely not ironic; 2=not ironic; 3=ironic; 4=very ironic; 5=extremely ironic

No.	Taiwanese Proverbs of Animals	完全不諷刺 1	不諷刺 2	諷刺 3	很諷刺 4	非常諷刺 5
1	無魚，蝦也好。 There is no fish, a shrimp is all right.	1	2	3	4	5
2	龜，笑鱉無尾。 Tortoise laughs at a tailess turtle.	1	2	3	4	5
3	七月半鴨仔——唔知死。 A mid-July duck – ignores the coming death.	1	2	3	4	5
4	一兼二顧，摸蜊仔兼洗褲。 Collect the clam and wash the trousers concurrently.	1	2	3	4	5
5	細漢偷挽匏，大漢偷牽牛。 To steal the gourd as a child, to steal a cow as an adult.	1	2	3	4	5
6	飼鳥鼠，咬布袋。 Raise a mouce to bite the cloth bag.	1	2	3	4	5
7	鴨仔，聽雷。 Duck listens to the thunder.	1	2	3	4	5
8	惹熊惹虎，唔通惹著刺查某。You One can rouse up the bear and the tiger, but do not offend against a shrew.	1	2	3	4	5
9	死鴨仔，硬嘴杯。 A dead duck was a hard-billed.	1	2	3	4	5
10	驚某大丈夫，拍某豬狗牛。 A henpecked man is a great husband, but one who mistreats his wife is like a pig, dog and ox.	1	2	3	4	5

Please circle an appropriate answer from the questions of level of **hyperbole** below.

Dictionary definition of hyperbole (from Collins Cobuild English Dictionary, 2001):
Hyperbole can produce an effect opposite to what the writer looks for, and to make the readers laugh rather than impress the readers with the importance of the subject.
1=absolutely not hyperbolic; 2=not hyperbolic; 3=hyperbolic; 4=very hyperbolic; 5=extremely hyperbolic

No.	Taiwanese Proverbs of Animals	完全不誇張 1	不誇張 2	誇張 3	很誇張 4	非常誇張 5
1	無魚，蝦也好。 There is no fish, a shrimp can be accepted.	1	2	3	4	5
2	龜，笑鱉無尾。 Tortoise laughs at a tailess turtle.	1	2	3	4	5
3	七月半鴨仔—呣知死。 The July duck – does not know the date to be killed.	1	2	3	4	5
4	一兼二顧，摸蜊仔兼洗褲。 Collect the clam and wash the trousers concurrently.	1	2	3	4	5
5	細漢偷挽匏，大漢偷牽牛。 A man steals a gourd when he is a child, he probable steals an ox when he grows up.	1	2	3	4	5
6	飼鳥鼠，咬布袋。 Raise a mouce to bite the cloth bag.	1	2	3	4	5
7	鴨仔，聽雷。 Duck listens to the thunder.	1	2	3	4	5
8	惹熊惹虎，呣通惹著刺查某。 May rouse up the bear and the tiger, but do not offend against a shrew.	1	2	3	4	5
9	死鴨仔，硬嘴杯。 A dead duck was hard-billed.	1	2	3	4	5
10	驚某大丈夫，拍某豬狗牛。 A henpecked man is a great husband, but one who mistreats his wife is like a pig, dog and ox.	1	2	3	4	5

【End of the Questionnaire】 2 of 2

Appendix F

Semantic Interpretation & Semantic Relations

This appendix divides into two sections.   Section One includes semantic interpretation, distributions of frequency, percentage and catalogues of semantic relations of each lexical unit of ten TPs.   Section Two provides various figurative interpretations of ten TPs from the respondents.

8.1   TP 1

* tua bak8　　　　**(大目)**　　　- big eyes

Taiwanese pronunciation (Taiwanese character) - literal translation

	Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(1-1)	big-eyed	16 (36.36%)	synonym	The highest percentage (literal translation)
(1-2)	careless	6 (13.64%)	connotation	
(1-3)	unfamiliar with	8 (18.18%)	connotation	
(1-4)	absent-minded	8 (18.18%)	connotation	
(1-5)	innocent	6 (13.64%)	connotation	

(Total frequency: 44)   (Percentage = the frequency of each item / total frequency)

* sin-niu5 (新娘) - bride

	Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes

189

(1-6) bride	6 (20%)	synonym	Literal translation
(1-7) new daughter-in-law	8 (26.67%)	polysemy	
(1-8) wife	4 (13.33%)	connotation	
(1-9) beginner	10 (33.33%)	entailment	The highest percentage
(1-10) inexperienced	2 (6.67%)	entailment	

(Total frequency: 30)

* __chau3__ (灶) – stove

	Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(1-11) stove		9 (29.03%)	synonym	The highest percentage (literal translation)
(1-12) tool		4 (12.90%)	entailment	
(1-13) pursuing object		8 (25.81%)	connotation	
(1-14) important thing		3 (9.68%)	connotation	
(1-15) aim		7 (22.58%)	connotation	

(Total frequency: 31)

The figurative interpretations of TP from the respondents are like the following:

(1-16)   Do something without thinking (7) (16.67%)

(1-17)   One deals with one's own business carelessly. (11) (36.67%)

(1-18)   One can not find the cookware for a bride (4) (13.33%)

(1-19)   Could not find the stuff, because one is unfamiliar with a new place (6) 20%

(1-20)   Could not find a job due to one's cleverness (2) 6.7%

(1-21)   Others (2) (6.7%)

8.2 TP 2

* bak8-chiu1(目睭) - eyes

	Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(2-1)	eyes	11(35.48%)	synonym	The highest percentage (literal translation)
(2-2)	eyesight	10(32.26%)	entailment	
(2-3)	mind	8(25.81%)	connotation	
(2-4)	judgment	2(6.45%)	connotation	

(Total frequency: 31)

*hoe1-hoe1(花花) - varicolored

	Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(2-5)	eyesight blurred	4 (8.70%)	synonym	
(2-6)	vague	16 (34.78%)	polysemy	The highest percentage
(2-7)	absent-minded	6 (13.04%)	connotation	
(2-8)	examine the thing hurriedly	6 (13.04%)	connotation	
(2-9)	unclear	14 (30.43%)	entailment	

(Total frequency: 46)

* pu5-a (匏 仔) - cucumber

	Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(2-10)	a kind of vegetable	14 (46.67%)	entailment	The highest percentage
(2-11)	big stuff	4 (13.33%)	connotation	
(2-12)	original matter	7(23.33%)	connotation	
(2-13)	others	5(16.67%)		

(Total frequency: 30)

* __chai3-ke1__(菜瓜) – sponge gourd

	Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(2-14)	a kind of vegetable	17 (56.67%)	entailment	The highest percentage
(2-15)	tiny stuff	9 (30%)	connotation	
(2-16)	others	4 (13.33%)		

(Total frequency: 30)

The interpretative meaning of this TP from the respondents is defined as follows,

(2-17)   Identify one thing incorrectly as the others (11) (36.67%)

(2-18)   Can not distinguish right or wrong (4) (13.33%)

(2-19)   Misjudge the person, matter or stuff (5) (16.67%)

(2-20)   Doing things carelessly (6) (20%)

(2-21)   Make a decision without deliberation (2) (6.67%)

(2-22)   Others (2) (6.67%)

8.3   TP 3

* Phah tng7 (扑斷) - break

	Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(3-1)	failure	6 (11.54%)	connotation	
(3-2)	defeat	12(23.08%)	connotation	
(3-3)	break	20(38.46%)	synonym	The highest percentage (literal translation)
(3-4)	in adversity	4 (7.69%)	connotation	
(3-5)	unfortunate	4 (7.69%)	connotation	
(3-6)	hurt	6 (11.54%)	connotation	

(Total frequency: 52)

* chhiu2-hut (手骨) – arm's bone

	Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(3-7)	arm	20(66.67%)	entailment	The highest percentage
(3-8)	a support	6 (20%)	connotation	
(3-9)	will	4 (13.33%)	connotation	

(Total frequency: 30)

* tian-to3 iong2 (顛倒勇) – become brave contrarily

	Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(3-10)	become better	6 (16.67%)	polysemy	

(3-11)	more experienced	4 (11.11%)	connotation	
(3-12)	stronger	20(55.56%)	entailment	The highest percentage
(3-13)	courageous	6 (16.67%)	synonym	

(Total frequency: 36)

For the figurative meaning here, the respondents define this TP as,

(3-14) The more defeat can make a person become stronger(14) (46.67%)

(3-15) Become more experienced after suffering (8) (26.67%)

(3-16) Others (8) (26.67%)

8.4 TP 4

* **Bian7-phe5** (面皮) – face skin

	Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(4-1)	face	20(52.63%)	entailment	The highest percentage
(4-2)	shameless	10(26.32%)	connotation	
(4-3)	honor	4 (10.53%)	connotation	
(4-4)	thinner material	4 (10.53%)	entailment	

(Total frequency: 38)

* **piah4**(壁) - wall

	Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(4-5)	wall	22 (52.38%)	synonym	The highest percentage

194

		(literal translation)
(4-6) thick material	14 (33.33%)	entailment
(4-7) hard material	6 (14.29%)	entailment

(Total frequency: 42)

The figurative interpretation of this TP is like,

(4-8) Shameless (27) (90%)

(4-9) Others (3) (10%)

8.5   TP 5

* Gin2-a2 lang5 (囝仔人) – little kid

Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(5-1) little kid	22(61.11%)	synonym	The highest percentage (literal translation)
(5-2) infant	4 (11.11%)	connotation	
(5-3) immaturity	6 (16.67%)	connotation	
(5-4) younger	4 (11.11%)	connotation	

(Total frequency: 36)

* hi7 (耳) - ears

Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(5-5) ears	16(40%)	synonym	Literal translation
(5-6) listening	20(50%)	entailment	The highest percentage

(5-7) obey	4(10%)	connotation

(Total frequency: 40)

* chhui3 (嘴) - mouth

Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(5-8) mouth	18 (29.03%)	synonym	Literal translation
(5-9) speaking	20 (32.26%)	connotation	The highest percentage
(5-10) interruption	6 (9.68%)	connotation	
(5-11) questionable	4 (6.45%)	connotation	
(5-12) expressive	4 (6.45%)	connotation	
(5-13) eating	4 (6.45%)	entailment	
(5-14) opinion	6 (9.68%)	connotation	

(Total frequency: 62)

The respondents' definition of this TP is shown below,

(5-15)   Kids have ears, but not mouths.(10) (33.33%)

(5-16)   More action less words (4) (13.33%)

(5-17)   Kids have to listen rather than to speak. (14) (46.67%)

(5-18)   Others (2) (6.67%)

8.6   TP 6

* He5-siuN7 thau5 (和尚頭) – the head of a Buddhist monk

Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(6-1) bald	14 (38.89%)	entailment	The highest percentage
(6-2) hairless	8 (22.22%)	entailment	
(6-3) empty	6 (16.67%)	connotation	
(6-4) shiny	4 (11.11%)	connotation	
(6-5) big	4 (11.11%)	connotation	

(Total frequency: 36)

* **liah8 (掠)** - seize

Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(6-6) seize	6 (20%)	synonym	Literal translation
(6-7) search	16(53.33%)	connotation	The highest percentage
(6-8) select	4 (13.33%)	connotation	
(6-9) thief	4 (13.33%)	collocation	

(Total frequency: 30)

* **sat-bu2 (蝨母)** - lice

Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(6-10) lice	8 (20%)	synonym	The highest percentage (literal translation)
(6-11) insect	6 (15%)	entailment	

(6-12) dirty	4 (10%)	connotation
(6-13) itchy	6 (15%)	connotation
(6-14) scratch	4 (10%)	connotation
(6-15) parasite	4 (10%)	entailment
(6-16) demerit	4 (10%)	connotation
(6-17) small	4 (10%)	connotation

(Total frequency: 40)

Most respondents interpret this TP figuratively as followings,

(6-18)   Impossible mission (8) (26.67%)

(6-19)   Waste time and energy (12) (40%)

(6-20)   To do unnecessary action (8) (26.67%)

(6-21)   Others (2) (6.67%)

8.7   TP 7

* Thau5 (頭) - head

Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(7-1) beginning	10(25.64%)	synonym	The highest percentage (literal translation)
(7-2) brain	8 (20.51%)	entailment	
(7-3) wisdom	8 (20.51%)	connotation	
(7-4) thinking	7 (17.95%)	connotation	
(7-5) key point	6 (15.38%)	connotation	

(Total frequency: 39)

* sin1(身) - body

	Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(7-6)	body	16(38.10%)	synonym	The highest percentage (literal translation)
(7-7)	weight	5 (11.90%)	connotation	
(7-8)	action	8 (19.05%)	connotation	
(7-9)	endurance	4 (9.52%)	connotation	
(7-10)	procedure	9 (21.43%)	connotation	

(Total frequency: 42)

The figurative interpretation of subjects,

(7-11)   Endurance is essential to success. (8) (26.67%)

(7-12)   To start doing something is always difficult. (8) (26.67%)

(7-13)   If one can hit the bottleneck, it will be afterwards easier to

achieve success. (11) (36.67%)

(7-14)   Others (3) (10%)

8.8   TP 8

* chhuie3 (嘴) - mouth

	Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(8-1)	mouth	18(52.94%)	synonym	The highest percentage

		(literal translation)
(8-2) talk	7 (29.59%)	entailment
(8-3) communicate	3 (8.82%)	connotation
(8-4) ration	6 (17.65%)	connotation

(Total frequency: 34)

* noa7 (涎) - saliva

Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(8-5) saliva	20(62.50%)	synonym	The highest percentage (literal translation)
(8-6) useless	4 (12.50%)	connotation	
(8-7) energy	3 (9.38%)	connotation	
(8-8) others	5 (15.63%)		

(Total frequency: 32)

The interpretation of TP from the respondents,

(8-9)   To persist in doing wrong against repeated advices. (6) (20%)

(8-10)   To exhort with earnest words prompted by a kind heart. (14) (46.67%)

(8-11)   To exhaust all mental efforts. (6) (20%)

(8-12)   Others (4) (13.33%)

8.9   TP 9

* **Lang5** (人) – man (human being)

Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(9-1) man	20(57.14%)	synonym	The highest percentage (literal translation)
(9-2) average	4 (11.43%)	connotation	
(9-3) weak	6 (17.14%)	connotation	
(9-4) male/female	5 (14.29%)	entailment	

(Total frequency: 35)

* **kha1 (腳)** - feet

Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(9-5) feet	8 (23.53%)	synonym	literal translation
(9-6) speed	6 (17.65%)	connotation	
(9-7) walk	12(35.29%)	entailment	The highest percentage
(9-8) spend	8 (23.53%)	connotation	

(Total frequency: 34)

* **chiN5 (錢)** - money

Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(9-10) money	16 (47.06%)	synonym	The highest percentage (literal translation)
(9-11) wealth	10 (29.41%)	entailment	

(9-12) powerful   8 (23.53%)   connotation

(Total frequency: 34)

The figurative interpretation of this TP,

(9-13)   The speed of spending money is quicker than making it. (10) (33.33%)

(9-14)   Man has to make money honestly, otherwise, the wealth will be difficult to be

preserved. (10) (33.33%)

(9-15)   No matter how hard one works, it is difficult to accumulate wealth. (6) (20%)

(9-16)   Others (4) (13.33%)

8.10   TP 10

* Tail-oaiN1 chiN5 (臺灣錢) – Taiwanese money

Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(10-1) New Taiwan dollars	24 (41.38%)	entailment	The highest percentage
(10-2) wealth	8 (13.79%)	entailment	
(10-3) opportunity	10 (17.24%)	connotation	
(10-4) Chance of making money	16 (27.59%)	connotation	

(Total frequency: 58)

* iam3 (淹) - submerge

Semantic	Frequency/	Semantic	Notes

Interpretation	Percentage	Phenomena	
(10-5) water	16 (34.78%)	collocation	The highest percentage
(10-6) occupy	12 (26.09%)	connotation	
(10-7) much	6 (13.04%)	connotation	
(10-8) submerge	8 (17.39%)	synonym	Literal translation
(10-9) exceed	4 (8.70%)	entailment	

(Total frequency: 46)

* khal-bak8 (腳目) - ankles

Semantic Interpretation	Frequency/ Percentage	Semantic Phenomena	Notes
(10-10) ankles	20(52.63%)	synonym	The highest percentage (literal translation)
(10-11) limitation	8 (21.05%)	connotation	
(10-12) latitude	6 (15.79%)	connotation	
(10-13) lower place	4 (10.53%)	entailment	

(Total frequency: 38)

The respondents refer this TP to the following meaning in figurative interpretation.

(10-14)   Taiwanese people are rich. (14) (46.67%)

(10-15)   It is easy to make money in Taiwan. (8) (26.67%)

(10-16)   There are a lot of opportunities for getting working jobs in Taiwan.(4) (13.33%)

(10-17)   Others (4) (13.33%)

Appendix G

Frequencies of 200 TPs

1 = Never heard before / 2 = Heard before but do not understand

3 = Heard before and understood / 4 = Understand and can use it properly

The sign of '*' means this TP is included in the top 10 TPs.

	1	2	3	4			1	2	3	4			1	2	3	4			1	2	3	4	
TP1	103	40	25	6		**TP26**	13	8	51	**102**	*	TP51	88	50	26	10		TP76	100	38	29	7	
TP2	97	38	34	5		TP27	141	24	8	1		TP52	43	36	59	36		TP77	70	41	46	17	
TP3	13	12	50	**99**	*	TP28	107	35	23	9		TP53	48	33	15	8		TP78	33	32	60	49	
TP4	132	23	13	6		TP29	111	39	16	8		TP54	147	24	2	1		TP79	80	40	48	16	
TP5	112	41	17	4		TP30	108	45	16	5		TP55	72	31	46	25		TP80	102	35	32	5	
TP6	142	25	6	1		TP31	123	28	20	3		TP56	155	12	5	2		TP81	88	22	41	23	
TP7	98	46	23	7		TP32	52	33	59	30		TP57	75	43	35	21		TP82	121	33	15	5	
TP8	36	23	49	66		TP33	20	38	59	57		TP58	99	59	13	3		TP83	46	26	68	34	
TP9	40	32	57	45		TP34	26	28	67	53		TP59	130	24	14	6		TP84	21	20	78	55	
TP10	94	39	36	5		TP35	70	21	52	31		TP60	75	39	30	30		TP85	117	24	26	7	
TP11	124	30	13	7		TP36	75	24	48	27		TP61	49	45	45	35		TP86	88	36	33	17	
TP12	67	57	39	11		**TP37**	9	13	43	**109**	*	TP62	143	16	12	3		TP87	142	17	12	3	
TP13	142	21	9	2		TP38	74	45	37	18		TP63	103	34	27	10		**TP88**	7	17	43	**174**	*
TP14	107	38	19	10		TP39	98	51	19	6		TP64	25	34	68	47		TP89	54	34	51	35	
TP15	18	16	61	79		TP40	83	38	28	25		TP65	61	32	49	32		TP90	45	21	64	44	
TP16	128	30	10	6		TP41	121	33	15	5		TP66	73	29	50	22		TP91	7	14	74	79	
TP17	80	29	44	21		TP 42	150	12	10	2		TP67	11	16	74	73		**TP92**	19	10	48	**97**	*
TP18	109	37	25	3		TP43	143	21	8	2		TP68	90	53	24	7		TP93	92	36	39	7	

	1	2	3	4			1	2	3	4			1	2	3	4			1	2	3	4	
TP19	94	57	17	6		TP 44	140	16	13	5		TP69	60	20	44	50		TP94	72	35	52	15	
TP20	53	48	53	30		TP45	123	33	15	3		TP70	120	36	12	6		TP95	14	17	73	70	
TP21	121	41	21	1		TP46	93	44	28	9		TP71	91	37	30	16		TP96	109	32	20	13	
TP22	136	21	12	5		TP47	36	17	57	64		TP72	118	36	17	3		TP97	118	36	18	2	
TP23	37	41	55	41		TP48	121	41	10	2		TP73	107	40	22	5		TP98	135	29	8	2	
TP24	133	23	18	18		TP49	135	27	10	2		TP74	130	31	12	1		TP99	130	27	15	2	
TP25	29	33	70	42		TP50	119	33	18	4		TP75	29	38	64	43		TP100	126	24	20	4	

	1	2	3	4			1	2	3	4			1	2	3	4			1	2	3	4	
TP101	92	48	24	10		TP126	58	40	46	30		TP151	53	34	64	23		TP176	41	22	45	66	
TP102	140	27	6	1		TP127	30	29	65	50		TP152	37	39	56	42		TP177	97	28	35	14	
TP103	79	36	35	24		TP128	82	30	43	19		TP153	90	37	35	12		TP178	113	39	19	3	
TP104	92	47	24	11		TP129	111	47	15	1		TP154	97	40	29	8		TP179	110	24	31	9	
TP105	104	32	30	8		TP130	105	38	24	7		TP155	106	28	29	11		TP180	125	38	9	2	
TP106	48	42	54	30		TP131	82	49	29	14		TP156	109	41	16	8		TP181	120	31	17	6	
TP107	109	41	20	4		TP132	78	38	41	17		TP157	123	23	20	8		TP182	148	21	2	3	
TP108	5	12	39	**118**	*	TP133	14	9	93	58		TP158	79	30	35	30		TP183	160	11	2	1	
TP109	119	42	6	7		TP134	84	44	33	13		TP159	57	37	55	25		TP184	96	36	28	14	
TP110	88	47	26	13		TP135	78	28	49	19		TP160	90	31	42	11		TP185	132	30	10	2	
TP111	146	18	8	2		TP136	9	14	74	77		TP161	43	35	46	49		TP186	105	40	23	6	
TP112	125	35	11	3		TP137	117	28	19	10		TP162	41	28	44	60		TP187	113	40	16	5	
TP113	104	45	22	3		TP138	83	51	27	13		TP163	117	36	15	6		TP188	152	18	4	0	
TP114	26	33	10	5		TP139	119	30	22	3		TP164	105	28	32	9		TP189	109	39	21	5	
TP115	101	29	35	9		TP140	107	21	30	16		TP165	113	41	14	6		TP190	42	29	56	47	
TP116	121	24	24	5		**TP141**	7	4	39	**124**	*	TP166	80	32	37	25		TP191	92	37	26	19	

TP117	39	34	51	50		TP142	23	15	66	70		TP167	106	42	18	8		TP192	65	33	56	20	
TP118	130	24	17	3		TP143	123	24	23	4		TP168	125	31	13	5		TP193	124	34	13	3	
TP119	13	12	72	77		TP144	65	18	51	40		TP169	23	13	54	84	*	TP194	70	36	45	23	
TP120	57	35	53	29		TP145	107	35	25	7		TP170	88	41	35	10		TP195	150	15	6	3	
TP121	19	21	51	83	*	TP146	65	24	41	44		TP171	117	24	22	11		TP196	115	42	13	4	
TP122	62	33	54	25		TP147	75	38	39	22		TP172	12	27	61	74		TP197	143	25	4	2	
TP123	134	25	12	3		TP148	90	26	37	21		TP173	109	35	15	15		TP198	143	23	6	2	
TP124	81	26	31	36		TP149	121	36	16	1		TP174	101	39	23	11		TP199	113	38	19	4	
TP125	100	24	23	27		TP150	73	24	42	35		TP175	9	8	54	103	*	TP200	105	35	21	13	

Appendix H

Frequency and Percentage of Top 10 TPs

鴨仔，聽雷。(TP3)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Never heard before	13	7.5	7.5	7.5
	Heard before but did not understand	12	6.9	6.9	14.4
	Heard before and understood	50	28.7	28.7	43.1
	Understood and could apply it properly	99	56.9	56.9	100.0
	Total	174	100.0	100.0	

飼鳥鼠，咬布袋。(TP26)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	13	7.5	7.5	7.5
	2	8	4.6	4.6	12.1
	3	51	29.3	29.3	41.4
	4	102	58.6	58.6	100.0
	Total	174	100.0	100.0	

七月半鴨仔-唔知死。(TP37)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	9	5.2	5.2	5.2
	2	13	7.5	7.5	12.6
	3	43	24.7	24.7	37.4
	4	109	62.6	62.6	100.0
	Total	174	100.0	100.0	

一兼二顧，摸蜊仔兼洗褲。(TP88)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	7	4.0	4.0	4.0
	2	17	9.8	9.8	13.8
	3	43	24.7	24.7	38.5
	4	107	61.5	61.5	100.0
	Total	174	100.0	100.0	

惹熊惹虎，唔通惹著刺查某。(TP92)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	19	10.9	10.9	10.9
	2	10	5.7	5.7	16.7
	3	48	27.6	27.6	44.3
	4	97	55.7	55.7	100.0
	Total	174	100.0	100.0	

龜，笑鱉無尾。(TP108)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	5	2.9	2.9	2.9
	2	12	6.9	6.9	9.8
	3	39	22.4	22.4	32.2
	4	118	67.8	67.8	100.0
	Total	174	100.0	100.0	

驚某大丈夫，拍某豬狗牛。(TP121)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	19	10.9	10.9	10.9
	2	21	12.1	12.1	23.0
	3	51	29.3	29.3	52.3
	4	83	47.7	47.7	100.0
	Total	174	100.0	100.0	

無魚，蝦也好。(TP141)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	7	4.0	4.0	4.0
	2	4	2.3	2.3	6.3
	3	39	22.4	22.4	28.7
	4	124	71.3	71.3	100.0
	Total	174	100.0	100.0	

死鴨仔，硬嘴杯。(TP169)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	23	13.2	13.2	13.2
	2	13	7.5	7.5	20.7
	3	54	31.0	31.0	51.7
	4	84	48.3	48.3	100.0
	Total	174	100.0	100.0	

細漢偷挽匏，大漢偷牽牛。(TP175)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	9	5.2	5.2	5.2
	2	8	4.6	4.6	9.8
	3	54	31.0	31.0	40.8
	4	103	59.2	59.2	100.0
	Total	174	100.0	100.0	

Appendix I

Literal Translation of Top 10 TPs

鴨仔，聽雷。(TP3) Duck listens to the thunder.	飼鳥鼠，咬布袋。(TP26) Raise a mouse to bite the cloth bag.
七月半鴨仔-唔知死。(TP37) A mid-July Duck – ignores the coming death.	一兼二顧，摸蜊仔兼洗褲。(TP88) Collect the clam and wash the trousers concurrently.
惹熊惹虎，唔通惹著刺查某。(TP92) One can rouse up the bear and the tiger, but do not offend against a shrew.	龜，笑鱉無尾。(TP108) Tortoise laughs at a tailess turtle.
驚某大丈夫，拍某豬狗牛。(TP121) A henpecked man is a great husband, but one who mistreats his wife is like a pig, dog and ox.	無魚，蝦也好。(TP141) No fish, a shrimp is acceptable.
死鴨仔，硬嘴杯。(TP169) A dead duck was hard-billed.	細漢偷挽匏，大漢偷牽牛。(TP175) To steal the gourd as a child, to steal a cow as an adult.

Appendix J

Table 10.3.8   T-test on Residential Areas (NT+ST) and HPTPs (Irony)

I = irony   NT=Northern Taiwan   ST=Southern Taiwan

	Residential Areas	Mean	Std.Deviation	t	df	Sig. (2-tailed)
TP1I	NT	1.75	.550	-.954	38	.346
	ST	1.95	.759			
TP2I	NT	2.90	.641	-.254	38	.801
	ST	2.95	.605			
TP3I	NT	3.45	1.099	.480	38	.634
	ST	3.30	.865			
TP4I	NT	2.30	.865	1.763	38	.086
	ST	1.85	.745			
TP5I	NT	3.00	1.298	-.580	38	.565
	ST	3.20	.834			
TP6I	NT	3.60	1.095	.168	38	.868
	ST	3.55	.759			
TP7I	NT	2.65	.933	-.170	38	.866
	ST	2.70	.923			
TP8I	NT	3.45	.826	.493	38	.625
	ST	3.30	1081.			
TP9I	NT	2.90	.912	.000	38	1.000
	ST	2.90	.718			
TP10I	NT	2.50	1.100	.639	38	.527
	ST	2.30	.865			

Appendix K

Table 10.3.9   T-test on Residential Areas (NT+CT) and HPTPs (Irony)

I = irony   NT=Northern Taiwan   CT=Central Taiwan

	Residential Areas	Mean	Std.Deviation	t	df	Sig. (2-tailed)
TP1I	NT	1.75	.550	-.271	38	.788
	CT	1.80	.616			
TP2I	NT	2.90	.641	1.031	38	.309
	CT	2.65	.875			
TP3I	NT	3.45	1.099	1.192	38	.241
	CT	3.10	.718			
TP4I	NT	2.30	.865	1.474	38	.149
	CT	1.90	.852			
TP5I	NT	3.00	1.298	-.261	38	.796
	CT	3.10	1.119			
TP6I	NT	3.60	1.095	1.203	38	.236
	CT	3.20	1.005			
TP7I	NT	2.65	.933	.186	38	.853
	CT	2.60	.754			
TP8I	NT	3.45	.826	1.010	38	.319
	CT	3.15	1.040			
TP9I	NT	2.90	.912	-.357	38	.723
	CT	3.00	.858			
TP10I	NT	2.50	1.100	-.167	38	.868
	CT	2.55	.759			

Appendix L

Table 10.3.10   T-test on Residential Areas (CT+ST) and HPTPs (Irony)

I = irony   CT=Central Taiwan   ST=Southern Taiwan

	Residential Areas	Mean	Std.Deviation	t	df	Sig. (2-tailed)
TP1I	CT	1.8.	.616	-.686	38	.497
	ST	1.95	.759			
TP2I	CT	2.65	.875	-1.261	38	.215
	ST	2.95	605.			
TP3I	CT	3.10	.718	-.796	38	.431
	ST	3.30	.865			
TP4I	CT	1.90	.852	.198	38	.844
	ST	1.85	.745			
TP5I	CT	3.10	1.119	-.320	38	.750
	ST	3.20	.834			
TP6I	CT	3.20	1.005	-1.243	38	.222
	ST	3.55	.759			
TP7I	CT	2.60	.754	-.375	38	.710
	ST	2.70	.923			
TP8I	CT	3.15	1.040	-.447	38	.657
	ST	3.30	1.081			
TP9I	CT	3.00	.858	.400	38	.692
	ST	2.90	.718			
TP10I	CT	2.55	.759	.972	38	.337
	ST	2.30	.865			

Appendix M

Table 10.3.11   T-test on Residential Areas (CT+ST) and HPTPs (Hyperbole)

H = hyperbole   CT=Central Taiwan   ST=Southern Taiwan

	Residential Areas	Mean	Std.Deviation	t	df	Sig. (2-tailed)
TP1H	CT	1.80	.523	-.541	38	.592
	ST	1.90	.641			
TP2H	CT	2.15	.587	-.231	38	.818
	ST	2.20	.768			
TP3H	CT	2.45	.826	-1.520	38	.137
	ST	2.80	.616			
TP4H	CT	2.00	.725	-1.045	38	.303
	ST	2.25	.786			
TP5H	CT	2.80	.894	-.168	38	.868
	ST	2.85	.988			
TP6H	CT	2.50	.889	.000	38	1.000
	ST	2.50	.761			
TP7H	CT	2.60	.883	.000	38	1.000
	ST	2.60	.995			
TP8H	CT	3.20	.894	-1.000	38	.324
	ST	3.50	1.000			
TP9H	CT	2.40	.754	-.200	38	.843
	ST	2.45	.826			
TP10H	CT	2.45	.945	-1.894	38	.066
	ST	3.10	1.210			

Appendix N

Table 10.3.12   T-test on Language (Taiwanese+Mandarin) and HPTPs

(Hyperbole)

H = hyperbole

	Language	Mean	Std.Deviation	t	df	Sig. (2-tailed)
TP1H	Taiwanese	1.87	.681	.646	58	.521
	Mandarin	1.77	.504			
TP2H	Taiwanese	2.17	.791	.729	58	.469
	Mandarin	2.03	.615			
TP3H	Taiwanese	2.67	.802	.338	58	.737
	Mandarin	2.60	.724			
TP4H	Taiwanese	2.27	.944	1.028	58	.308
	Mandarin	2.03	.809			
TP5H	Taiwanese	2.90	1.029	.743	58	.460
	Mandarin	2.70	1.055			
TP6H	Taiwanese	2.47	.900	.144	58	.886
	Mandarin	2.43	.898			
TP7H	Taiwanese	2.43	.971	.000	58	1.000
	Mandarin	2.43	.935			
TP8H	Taiwanese	3.30	.915	.918	58	.362
	Mandarin	3.07	1.048			
TP9H	Taiwanese	2.30	.877	.618	58	.539
	Mandarin	2.17	.791			
TP10H	Taiwanese	2.63	1.033	-.115	58	.909
	Mandarin	2.67	1.213			

Appendix O

Table 10.3.5.1

Output of ANOVA of the Relationship between

Residential Areas and HPTPS (Irony)

(I=Irony) (NT=Northern Taiwan   CT=Central Taiwan   ST=Southern Taiwan)

	Residential Areas	Mean	Std.Deviation	df	F	Sig.
TP1I	NT	1.75	.550	59	.517	.599
	CT	1.80	.616			
	ST	1.95	.759			
TP2I	NT	2.90	.641	59	1.005	.372
	CT	2.65	.875			
	ST	2.95	.605			
TP3I	NT	3.45	1.099	59	.749	.478
	CT	3.10	.718			
	ST	3.30	.865			
TP4I	NT	2.30	.865	59	1.799	.175
	CT	1.90	.852			
	ST	1.85	.745			
TP5I	NT	3.00	1.298	59	.165	.848
	CT	3.10	1.119			
	ST	3.20	.834			
TP6I	NT	3.60	1.095	59	1.023	.366
	CT	3.20	1.005			
	ST	3.55	.759			
TP7I	NT	2.65	.933	59	.065	.937
	CT	2.60	.754			
	ST	2.70	.923			
TP8I	NT	3.45	.826	59	.461	.633
	CT	3.15	1.040			
	ST	3.30	1.081			
TP9I	NT	2.90	.912	59	.096	.909
	CT	3.00	.858			
	ST	2.90	.718			
TP10I	NT	2.50	1.100	59	.414	.663
	CT	2.55	.759			
	ST	2.30	.865			