MINISTRY OF EDUCATION AND TRAINING UNIVERSITY OF DANANG

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AN INVESTIGATION INTO THE USE OF METAPHOR IN ENGLISH AND VIETNAMESE PROVERBS RELATING TO POVERTY AND WEALTH

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CHAPTER 1 INTRODUCTION

1.1. RATIONALE

In the proverbs source, proverbs relating to Poverty and Wealth account for a large proportion. This might be because Poverty and Wealth play a very important role in people's life. They affect not only the material life but also the mental life or even social position. Proverbs borrow a range of various images or events in daily life to conceptualize Poverty and Wealth. We call it "metaphor". Thanks to metaphor, the meanings of proverbs are conveyed adequately and smoothly. Understanding proverbs through metaphor is also understanding cultural characteristics of the countries.

This thesis takes the theory on metaphor by Lakoff and his colleagues in *Metaphor We Live By* as the theoretical base. Conceptual metaphor in Lakoff and his colleagues' view is pervasive in everyday life. It is mapping across conceptual domains, from source to target, and normally from the concrete to the more abstract, such as LOVE IS JOURNEY, MIND IS MACHINE, TIME IS MONEY.

Let us consider the following examples of metaphor use in English and Vietnamese proverbs relating to Poverty and Wealth:

(1.1) Poverty is the mother of crime. [28, p.191]

Through the metaphorical expression "mother of crime". POVERTY is conceptualized as the DANGER.

(1.2) Nhà giàu giễm phải cái gai, cũng bằng nhà khó gãy hai xương sườn. [36, p.289]

In this proverb, RICH or WEALTH is conceptualized as the SUPERIORITY.

For the above reasons, I choose to do a study on the topic "An Investigation into the Use of Metaphor in English and Vietnamese Proverbs Relating to Poverty and Wealth.".

1.2. SCOPE OF THE STUDY

We will focus on the linguistic features and cultural ones of the metaphorical expressions used in these proverbs. Most of the data are collected from English and Vietnamese Proverbs Dictionaries. The proverbs are also taken from other sources such as: short stories, folk stories and literature works.

1.3. AIMS AND OBJECTIVES

1.3.1. Aims of the Study

Study the linguistic and cultural features of the metaphorical expressions in English and Vietnamese proverbs relating to Poverty and Wealth; Help the learners of English and Vietnamese understand and love proverbs more by analyzing the linguistic and cultural features of those metaphorical expressions.

1.3.2. Objectives of the Study

Analyze the linguistic and cultural features of the metaphorical expressions in English and Vietnamese proverbs relating to Poverty and Wealth; Contrast these features in English and Vietnamese to find out the similarities and differences between the two languages; Suggest some implications of the findings for the process of teaching, learning and translating proverbs and conceptual metaphors.

1.4. RESEARCH QUESTIONS

1. What are the semantic features of the metaphorical expressions in English and Vietnamese proverbs relating to Poverty and Wealth?

- 2. What are the syntactic features of the metaphorical expressions in English and Vietnamese proverbs relating to Poverty and Wealth?
- 3. What are the cultural features of the metaphorical expressions in English and Vietnamese proverbs relating to Poverty and Wealth?
- 4. What are the similarities and differences in semantic, syntactic and cultural features of English and Vietnamese proverbs relating to Poverty and Wealth?

1.5. SIGNIFICANT OF THE STUDY

The study describes, analyzes and contrasts the linguistic and cultural features of the metaphorical expressions in English and Vietnamese proverbs relating to Poverty and Wealth. Furthermore, the study finds out some similarities and differences of those metaphorical expressions in terms of semantic, syntactic, and culture features.

1.6. ORGANIZATION OF THE STUDY

Chapter 1 consists of the rationale, the scope of the study, the aims and objectives, the research questions and hypotheses, the significance of the study and the organization of the study. Chapter 2 reviews the previous studies related to the topic. Moreover, theoretical background such as the definitions of metaphor and proverbs as well as the roles, the types of metaphor in proverbs are indicated in this chapter also. Chapter 3 has four parts: methodology, data collection, data analysis and procedures. Chapter 4 contains the discussion and findings of the linguistic and cultural features of the metaphorical expressions in English proverbs relating to Poverty and Wealth. Chapter 5 embraces the summary of the thesis, the implications for proverbs and conceptual metaphors teaching,

learning and translating, the limitations of the study, the suggestions for further studies.

CHAPTER 2

LITERATURE REVIEW AND THEORETICAL BACKGROUND

2.1. LITERATURE REVIEW

Conceptual metaphor was first developed by George Lakoff and Mark Johnson in their work *Metaphor We Live By*, published in 1980, and has become widely known as a new view of metaphor. George Lakoff and Mark Johnson act for contemporary theory of metaphors. They point out that "the word has come to mean a cross-domain mapping in the conceptual system". Some of the most common basic concepts are: LIFE IS A JOURNEY, LIFE IS A PLAY, TIME MOVES, PEOPLE ARE PLANTS....

In Vietnam, Phan Văn Hòa [65] talks about *Metaphor and Grammatical Metaphor* and points out metaphor's important roles and functions in communication and in thinking. Đinh Trọng Lạc [58] contends that there are some similarities between object A and B in representing the metaphorical meaning. It is called metaphor. Hữu Đạt [71] in *Phong Cách Học và Phong Cách Chức Năng Tiếng Việt* refers to metaphor all of kinds. Nguyễn Đức Tồn [73] in the article Để Giúp Thêm Cho Việc Dạy Khái Niệm Ẩn Dụ gives his own identification of metaphor. Nguyễn Lai [67] in his article Suy Nghĩ về Ấn Dụ Khái Niệm Trong Thế Giới Thơ ca Từ Góc Nhìn Của Ngôn Ngữ Học Tri Nhận, reconfirms the nature of conceptual metaphors. Hữu Châu [74] states that: "Metaphor and metonymy are two popular modes of transferring meanings for all languages in the world". Other sources of previous studies are Master researches.

2.2. THEORETICAL BACKGROUND

2.2.1. Metaphors

According to Lakoff and Johnson (1980), metaphor is pervasive in everyday life, not just in language but in thoughts and actions. In cognitive linguistics, *the tenor* and *the vehicle are also known as target* and *source*. Conceptual metaphor is defined as a cross – domain mapping in the conceptual system and metaphors are expressions that are the surface realization of such a cross – domain mapping.

Lakoff and Johnson [12] identify four basic types of conceptual metaphors. These are: structural metaphors, orientational metaphors, ontological metaphors and conduit metaphors.

2.2.2. Classification of Conceptual Metaphors

2.2.3. Metaphoric Mappings

There are two main roles for the conceptual domains in conceptual metaphors:

Source domain: the conceptual domain from which we draw metaphorical expressions.

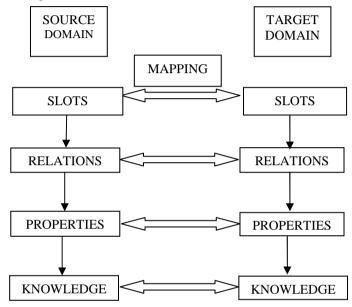
Target domain: the conceptual domain that we try to understand.

A mapping is the systematic set of correspondences that exist between constituent elements of the source and the target domain. Many elements of target concepts come from source domains and are not preexisting. To know a conceptual metaphor is to know the set of mappings that applies to a given source – target pairing.

2.2.3.1. Mapping principles

In the Conceptual Metaphor Theory, metaphor is defined as "a cross-domain mapping in the conceptual system". Thus,

"metaphorical expression" is used to refer to an individual linguistic expression or "a surface realization of such a cross-domain mapping". Each metaphorical mapping consists of: slots, relations, properties, and knowledge.



(See Lakoff (1993), The Conceptual Metaphor Theory, P.203) Figure 2.1: Metaphorical mappings

2.2.3.2. Mapping Types

There are two main kinds of mapping: conceptual mappings and image mappings: Conceptual mappings; Image mappings

2.2.3.3. Image Schema

In contemporary cognitive linguistic, an image schema is considered an embodied prelinguistic structure of experience that motivates conceptual metaphor mapping. Evidence for image schema

is drawn from a number of related disciplines, including work on cross-modal cognitive in psychology, from spatial cognition in both linguistics and psychology, and from neuroscience.

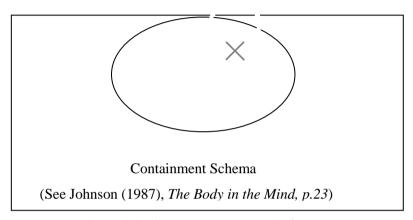


Figure 2.2: Containment Image Schema

- 2.2.4. Proverbs
- 2.2.4.1. Definition
- 2.2.4.2. Typical Features of Proverbs
- a) Form and structure
- b) Content and function
- c) Traditionality and transmissibility
- 2.2.4.3. Overview of the Structures of Proverbs

CHAPTER 3

METHODOLOGY AND PROCEDURES

3.1. METHODOLOGY

- Descriptive method
- Statistical method
- Analytical method
- Contrastive method

3.2. DATA COLLECTION

The data are collected from proverbs dictionaries, books, websites and other literature works. There are also a lot of expressions from the books of famous linguists as well as authors chosen to make conceptual metaphors clearer. The number of proverbs collected is about 400 in English and Vietnamese.

3.3. DATA ANALYSIS

The data are analyzed both qualitatively and quantitatively and based on the categories of semantics, syntax and culture.

The similarities and differences of the metaphorical expressions are drawn after they are analyzed. Finally, we have a summary for the study. And then, we suggest some implications for the process of teaching, learning and translating the use of metaphorical expressions in English and Vietnamese proverbs.

3.4. PROCEDURES

The research follows the steps below: Reviewing the previous studies thoroughly and identifying the research scope; Collecting and analyzing the proverbs from the above sources, we classify them based on the particular criteria of the topic; Analyzing the linguistic and cultural features of the metaphorical expressions in English and Vietnamese proverbs relating to Poverty and Wealth; Discovering the similarities and differences of the metaphorical expressions in English and Vietnamese proverbs relating to Poverty and Wealth; Suggesting some implications for teaching, learning and translating the metaphorical expressions in English and Vietnamese proverbs; Pointing out the limitations of the study.

3.5. SUMMARY

CHAPTER 4 FINDINGS AND DISCUSSIONS

- 4.1. SYNTACTIC FEATURES OF METAPHORICAL EXPRESSIONS IN PROVERBS RELATING TO POVERTY AND WEALTH IN ENGLISH AND VIETNAMESE
- **4.1.1.** Syntactic Features of Metaphorical Expressions in Proverbs Relating to Poverty and Wealth in English
- **4.1.1.1.** Noun Phrases: a) Art + N; b) Adj + N; c) Adv + N; d) Art + NP; e) NP + PP; f) NP's + N
- **4.1.1.2.** Adjective Phrases: a) Adjective; b) Adj + PP; c) Adv + Adj
- 4.1.1.3. Verb Phrases: a) Verb; b) Verb + Adj; c) Verb+Noun;d) Verb + adv; e) Verb + AdjP; f) Verb + NP; g) Verb + NP's + N
- **4.1.2.** Syntactic Features of Metaphorical Expressions in Proverbs Relating to Poverty and Wealth in Vietnamese
- 4.1.2.1. Noun Phrases: a) Noun; b) Numeral + Noun; c) Noun + Adj; d) Compound Noun; e) N + PP; f) NP + NP
- 4.1.2.2. Adjective Phrases: a) Adjective; b) Adj + Verb; c) Adv+ Adj; d) AdjP + AdjP; e) Adj + NP
- 4.1.2.3. Verb Phrases: a) Verb; b) Verb + adv; c) Verb + Adj;
 d) Verb + Noun; e) Verb + AdvP; f) Verb + PP; g) Verb + NP; h)
 VP + VP; i) VP + AdvP
- **4.1.3.** Syntactic Functions of Metaphorical Expressions in Proverbs Relating to Poverty and Wealth in English
 - 4.1.3.1. Metaphorical Expressions as Subject Complements

Most of the noun phrases that we take to analyze function as subject complements: (4.254) Poverty is *an enemy to good manners*. [28]

4.1.3.2. Metaphorical Expressions as Predicatives

Here is the example of adjective phrases functioning as predicatives: (4.260) Without wisdom, wealth is *worthless*. [28]. Aslo an example of verb phrases functioning as predicatives: (4.266) A moneyless man *goes fast through the market*. [28]

4.1.4. Syntactic Functions of Metaphorical Expressions in Proverbs Relating to Poverty and Wealth in Vietnamese

4.1.4.1. Metaphorical Expressions as Subject Complements

Let's see an example of noun phrases functioning as subject complements: (4.271) Khó *nồi đồng*, giàu *nồi đất*. [36]

4.1.4.2. Metaphorical Expressions as Predicatives

Let's see an example of adjective phrases functioning as predicatives: (4.277) Có của thì *khôn như mại*, không của thì *dại như vích*. [36]. And an example of verb phrases functioning as predicatives: (4.283) Đói *ăn vụng*, túng *làm càn*.[36]

- 4.1.5. Similarities in Syntactic Features of Metaphorical Expressions in Proverbs Relating to Poverty and Wealth in English and Vietnamese
- 4.1.6. Differences in Syntactic Features of Metaphorical Expressions in Proverbs Relating to Poverty and Wealth in English and Vietnamese
- 4.2. SEMANTIC FEATURES OF METAPHORICAL EXPRESSIONS IN PROVERBS RELATING TO POVERTY AND WEALTH IN ENGLISH AND VIETNAMESE
 - 4.2.1. Semantic Features of Poverty and Wealth in Proverbs

4.2.1.1. Semantic Features of POVERTY

In Oxford Advanced Learner's Dictionary (Oxford University Press, 2011), *Poverty* is syntactically a noun and has three meanings: "the state of being poor", "the lack of something", and "the hunger".

In Vietnamese, we can find some meanings belonging to *Poverty* such as "nghèo", "khó", "đói", "không tiền", and "hèn".

4.2.1.2. Semantic Features of WEALTH

In Oxford Advanced Learner's Dictionary (Oxford University Press, 2011), *Wealth* is syntactically a noun and has three meanings: "the state of being rich", "a large amount of money and property", and "a large amount of something".

In Vietnamese, *Wealth* includes the meanings "giàu", "có của", and "tiền".

- 4.2.2. Semantic Features of Metaphorical Expressions in Proverbs Relating to Poverty and Wealth in English and Vietnamese
- 4.2.2.1. Semantic Features of Metaphorical Expressions in Proverbs Relating to Poverty in English and Vietnamese

a. POVERTY IS DANGER

Danger here is considered as the tendency to make mistakes or to commit a crime by when people are in *Poverty*. For example: (4.15) Poverty is the *mother of crime*. [28, p.191]. *Poverty* can make them greedy or do bad things even they didn't want to do it before: (4.18) Need *makes greed*. [28, p.191]

Vietnamese are also aware of the relationship between *Poverty* and the danger. People are not bright enough to overcome the difficulties in their life due to *Poverty*. For example: (4.21) "Cái khó *bó cái khôn*." [36, p.54]. Or in this example: (4.24)"Gạo chợ mười

tiền một thưng, mẹ con *nhịn đói vì chưng không tiền*." [36, p.162], the mother must have been really upset looking at her children when they cannot afford to buy the cheapest food. Due to *Poverty* people even leave the relationships that they used to attached to, leave the people they used to love most: (4.25) "Có tiền *vợ vợ chồng chồng*, không tiền *chồng đông vợ đoài*." [36, p.94]

b. POVERTY IS INFERIORITY

The poor have to bear the unfairness: (4.26) "The poor suffers all the wrong." [28, p.189]. They are not respected and do not have their own honour (4.28) "Poor men *have no souls.*" [28, p.189]. Moreover, the poor are always the ones who get doubt in a suspicion: (4.30) "He that in poverty, is *still in suspicion.*" [28,p.189] or always feel guilty (4.31) "Penniless souls must *pine in purgatory.*" [28,p.189]

In Vietnamese society in the old days, it seems that the poor never get better off even though they work all the time and never let themselves relax. For example: (4.32) "Cây khô xuống nước cũng khô, phận nghèo đi tới chỗ mô cũng nghèo." [36, p.60]. They do not have any deserved positions in society. They are neglected even by their relatives: (4.33) "Hèn mà làm bạn với sang, chỗ ngồi chỗ đứng có ngang bao giờ." [36, p.178]. Nobody listens to the poor: (4.35) "Không tiền nói chẳng ra khôn" [36, p.203]. The places they come to are only for poor men where other people never come. For example: (4.36) "Không tiền không gao manh bao gì thầy." [36, p.203]

c. POVERTY IS MOTIVATION

In proverbs, the poor never "fall down" in difficult circumstances and always try to "rise up" in their life. In this case,

Poverty is a motivation. Let's see the following example: (4.39) A moneyless man *goes fast through the market*. [28, p.190]

Similarly, Vietnamese always view the effort to work and to overcome all the difficulties in the life as important: (4.44) "Bung đói đầu gối phải bò." [36, p.47]. Vietnamese also appreciate highly the creativeness and the intelligence of the poor when they are in *Poverty*. It is *Poverty* that encourage them to work harder or find out the best way to get better off but they still keep their good personality. For example: (4.45) "Cái khó *ló cái khôn.*" [36, p.54]

d. POVERTY IS COMFORT

Poverty is not only a motivation for English but also a comfort in their life. Let us consider the above proverbs as example: (4.47) A beggar can *never be bankrupt*. [28. p.190]. English think that *Poverty* is a valuable thing that the poor own: (4.60) Poor folk *fare the best*. [28, p.190]

Vietnamese sometimes ignore the *Poverty* just to live for their love: (4.64) "Đói lòng *ăn nửa trái sim*, *uống lưng bát nước*, *đi tìm người thương*." [36, p.146]

4.2.2.2. Semantic Features of Metaphorical Expressions in Proverbs Relating to Wealth in English and Vietnamese

a. WEALTH IS DANGER

Wealth is the origin of guilt, crime or evil. For example: (4.65) "Money is the root of all evils." [28, p.249]. Wealth also damages the enthusiasm, the agileness of young people. For example: (4.66) "The abundance of money ruins youth." [28, p.249]. Or people can neglect their relationships, their friends just to care about Wealth: (4.68) "He that has a full purse never wanted a friend." [28, p.249]. Wealth usually takes people's happiness away like in this proverb: (4.70)

"Riches take away more pleasures than they give." [28, p.250], or it makes them worry (4.71) "Much coin, much care." [28, p.250]. More dangerously, it can also mess up people's life. They are not themselves anymore when they have *Wealth*. Let's see the following examples: (4.73) Too much money makes one mad. [28, p.250]

Vietnamese know that *Wealth* bring to us not only the happy life but also the danger. *Wealth* can change people's essence in a bad way. In the following example, the woman despises other people just because she has much money: (4.77) "Chị kia có quan tiền dài, có bị gạo nặng, *coi ai ra gì.*" [36, p.74]. They ignore moral values or law just for money: (4.79) "Đồng tiền *làm tối mắt.*" [36, p.150]. Some of them want to leave the people they used to love to "come to" *Wealth*. For example: (4.80) "Giàu đổi bạn, sang đổi vợ." [36, p.169]. People can even use money to escape from the punishment of law when they commit a crime: (4.81) "Có của thì *rửa trăm do*." [36, p.90]

b. WEALTH IS SUPERIORITY

Poverty brings about inferiority as we mention above. In contrast, superiority is what people get when they have Wealth: (4.82) Rich men may have what they will. [28, p.248]. They have the right to establish different relationships and to choose friends. They are treated well. They can make other people silent when they say: (4.85) "Rich folk have many friends." [28, p.248]; (4.86) "A rich man's joke is always funny." [28, p.248]; (4.87) "You may speak with your gold, and make other tongues dumb." [28, p.248]

In Vietnamese, The rich always get favourable conditions and the poor always meet difficulties in planting or raising. For example: (4.88) "Số giàu *trồng lau hóa mía*, số nghèo *trồng củ tía hóa bồ nâu*." [36, p.351]. In an accident or a disaster, the rich are always

taken care well while the poor have to suffer the pain alone and nobody cares about them. The pain of the poor is so little compared to the pain of the rich even though the state of the poor is more serious. Let's have a look at this example: (4.89) "Nhà giàu $d\tilde{a}m$ phải gai cũng bằng nhà khó gãy hai xương sườn." [36, p.289]. Moreover, the rich are always listened. Everything they say is right and wise: (4.90) "Có của thì khôn như mại, không có của thì dại như vích." [36, p.89]; (4.91) "Nhà giàu nói đâu ra đấy." [36, p.289]

c. WEALTH IS POWER

Wealth brings to the rich not only the superiority but also the power. That power helps them do many things even the most difficult things in the life. Money can create people's personality, and decide how people are: (4.92) "Money makes the man." [28, p.249]. Money can facilitate hard tasks. It help people overcome most of the difficulties in the life like. For example: (4.93) Money makes the pot boil. [28, p.251]. Money can control many things, people and even the world: (4.99) "Money is the only monarch." [28, p.252]. If you have money, you will be respected. When you say, other people have to keep silent. Let's see this example: (4.101) "Money talks." [28, p.252]

We can also see the power of money presented in Vietnamese proverbs. The rich with a lot of money are considered as saints: (4.103) "Nhiều tiền nhiều bạc là *tiên trên trời*." [36, p.296]. They can buy good things and bad things are for the poor: (4.104) Nhiều tiền *của tốt*, ít tiền của xấu. [36, p.294]. They are treated better than the others: (4.107) "Nhiều tiền *đong đầy*, ít tiền đong vơi." [36, p.296]

d. WEALTH IS TEMPORALITY

In proverbs *Wealth* is described as the temporarity. English proverbs has a very interesting description on money: (4.109) "Money is *round*, and *rolls away*." [28, p.249]. Money is described with its exact essence, round, and can roll away. Through this description, English want to warn the rich that money will not stay with us all the time.

In Vietnamese proverbs source, there are also many proverbs showing the temporality of *Wealth*. Let's take a look at the following examples: (4.111) "Của dễ được thì dễ mất." [36, p.110]. This proverb advise us to earn money in a proper way because the easily earned money or dirty money will not stay long. Moreover, Vietnamese take the features of time to talk about the temporality of *Wealth*: (4.112) "Giàu *chiều hôm*, khó *sóm mai*." [36, p.167]; (4.113) "Giàu *giờ ngọ*, khó *giờ mùi*." [36, p.167]. "Chiều hôm", "sóm mai", "giờ ngọ" and "giờ mùi" are the close moments in the day. Rich and poor in these proverbs are considered as the moments in the day, they change their positions quickly.

4.2.3. Similarities and Differences in Semantic Features of Metaphorical Expressions in Proverbs Relating to Poverty and Wealth in English and Vietnamese

4.2.3.1. Similarities in Semantic Features of Metaphorical Expressions in Proverbs Relating to Poverty and Wealth in English and Vietnamese

English and Vietnamese proverbs have many similarities in talking about the danger of *Poverty*. Both English and Vietnamese think that *Poverty* makes a chance for bad behaviours. Or *Poverty* can make people change in a bad way. They can even neglect their friends or their relatives due to *Poverty*. The poor do not have any

positions in society. Or they have to suffer the disadvantages. Both English and Vietnamese suppose that *Poverty* is a motivation for the effort of working. It makes them try more and help them wiser in their life.

Both English and Vietnamese find out the fact that *Wealth* can change people's essence or people can leave their friends and even relatives just because of *Wealth*. Another similarity lies in the way English and Vietnamese people think about the superiority that *Wealth* brings to us. The rich always are in high positions and are treated better. Next similarity is the one about the power of money. We find the power of money in both English and Vietnamese proverbs. Money facilitates difficult jobs. *Wealth* is temporality is what both English and Vietnamese people think. This is not only a fact told through the proverbs but also the lesson that proverbs teach us.

4.2.3.2. Differences in Semantic Features of Metaphorical Expressions in Proverbs Relating to Poverty and Wealth in English and Vietnamese

In Vietnam society in the old days, taking the exams and passing the exams were considered as very important things. A person took an exam and he passed that exam, he would be respected and be treated well. In contrast, for English people, taking exams and passing exams were not too important. Unlike Vietnamese people, English people feel comfortable even when they do not have money. They think that *Poverty* is their companions, their friends. This might be because of the differences in culture and thinking.

About the differences in semantic features of metaphorical expressions in proverbs relating to Wealth, The first difference lies in

English people's point of view stating that *Wealth* causes the worry when people have much money. In contrast, Vietnamese do not talk about this often. The second difference is in the thought *Wealth* is superiority. Vietnam is a country developing based on agriculture. People's life is attached to planting and raising and catching sea products. That is the reason why there are many Vietnamese proverbs talking about the superiority of the rich in these activities while we do not see this in English proverbs. The third difference is in the point of view *Wealth* is temporality. English people use the features of money which are round and roll away easily to talk about the temporality of *Wealth*. While Vietnamese suppose that *Wealth* is carried by god so it will be taken away by god or *Wealth* is the moments of the day so it will change in a natural way.

4.3. CULTURAL FEATURES OF METAPHORICAL EXPRESSIONS IN PROVERBS RELATING TO POVERTY AND WEALTH IN ENGLISH AND VIETNAMESE

4.3.1. English and Vietnamese Culture Values

- **4.3.1.1.** English Cultural Values: Freedom; Work and the work ethic; Family
- **4.3.1.2.** Vietnamese Cultural Values: Harmony; Duty and honor; Respect; Education; Family

4.3.2. Poverty and Wealth Issues in Proverbs

In society, there is the inequality appearing in eating and wearing between the rich and the poor. There are the proverbs criticizing the attitude to see Wealth as important and conversely. The reason for Poverty and Wealth could be the laziness and the shabby state caused by drinking or gambling; The inheritance of children from their parents; The sickness; Or the unluckiness or the

difficulties attached to people. Although Poverty and Wealth have a huge impact on people's life, most of people still keep their good manners. "The poorness" and "the richness" are described not only in the material but also in the spiritual life. People's biggest worry is how to keep their good personality not to keep their money. Poverty and Wealth also attach to the love and the faithfulness.

4.3.3. English and Vietnamese People's Attitude Towards Poverty and Wealth Through Proverbs

The first similarity in people's attitude towards Poverty and Wealth is the awareness of the impact of Poverty and Wealth on the material as well as the spiritual life, on the danger as well as the benefits that Poverty and Wealth bring to life. The second similarity is the awareness of the temporality of Poverty and Wealth. England and Vietnam are very far from each other. English culture is almost different from Vietnamese culture. Despite these differences, both English and Vietnamese think that Poverty and Wealth do not always attach to people. The third similarity is the attitude to oppose the discrimination that the poor have to suffer from. Beside the similarities, we also find some differences in the attitude towards Poverty and Wealth of English and Vietnamese. Firstly, English talk about Poverty with an optimistic thinking. They consider Poverty as their companions or even the comfort in their life. We do not usually see this in Vietnamese's thinking. Moreover, Vietnamese people always worry for their future. They have something to eat today but they still worry for their food tomorrow. In contrast, most of English people do not usually worry for their future. An outstanding difference in English and Vietnamese proverbs is the educational role. We can easily realize the moral lessons conveyed through

Vietnamese proverbs. Conversely, we do not usually see English proverbs teaching people what to do or not to do.

CHAPTER 5

CONCLUSION – IMPLICATIONS AND LIMITATIONS 5.1. CONCLUSION

Chapter 1 consists of the rationale, the scope of the study, the aims and objectives, the research questions, the significance of the study and the organization of the study.

Chapter 2 reviews the previous studies related to the topic. Moreover, theoretical background such as the definitions of metaphor and proverbs as well as the roles, the types of metaphor in proverbs are indicated in this chapter also.

Chapter 3 has four parts: methodology, data collection, data analysis and procedures.

Chapter 4 contains the discussion and findings of the linguistic and cultural features of the metaphorical expressions in English proverbs relating to Poverty and Wealth. We find out some important things:

Semantically, the meanings of the words "Poverty" and "Wealth" are presented clearly. "Poverty" has three meanings and "Wealth" has three meanings. "Poverty" and "Wealth" are conceptualized as many different definitions such as POVERTY IS DANGER, POVERTY IS INFERIORITY, POVERTY IS MOTIVATION, POVERTY IS COMFORT; WEALTH IS DANGER, WEALTH IS SUPERIORITY, WEALTH IS POWER, WEALTH IS TEMPORARITY. We find out some similarities and differences of the metaphorical expressions in proverbs relating to Poverty and Wealth.

Syntactically, the metaphorical expressions of proverbs are analyzed under phrasal structures. The phrasal structures are categorized into noun phrases, adjective phrases, and verb phrases. we also draw the similarities and differences of the metaphorical expressions of the proverbs in the term of syntax.

Culturally, we discuss the culture values of English and Vietnamese to create a foundation to analyze the cultural features of the metaphorical expressions of the proverbs. Then, we talk about Poverty and Wealth issue in proverbs through the detailed examples. Finally, the attitude towards Poverty and Wealth of English and Vietnamese people is mentioned.

Chapter 5 embraces the summary of the thesis, the implications for proverbs and conceptual metaphors teaching, learning and translating, the limitations of the study, the suggestions for further research.

5.2. IMPLICATIONS

5.2.1. Implications for Learning and Teaching Proverbs and Conceptual Metaphors

Learning and teaching proverbs should occur at schools as well as at home or public places.

5.2.2.Implications for Translating Proverbs with Conceptual Metaphors

Proverbs are difficult to translate because they presuppose deep knowledge of both source and target languages and cultures. Translating proverbs with conceptual metaphors is even harder than translating proverbs in general. The cognitive approach to metaphor by Lakoff and Johnson can contribute new insights into translation as well. The argument of cognitive approach is that metaphors are not

just decorative elements, but rather, basic resources for thought processes in human society. Metaphors are a mean of understanding one domain of experience (a target domain) in terms of another (a source domain). The source domain is mapped onto the target domain. Let us again take the pair of proverbs: (4.355) "Money makes the mare to go." [28, p.252] and (4.356) "Có tiền mua tiên cũng được." [36, p.94] as an example of translating a proverb with conceptual metaphors. In order to understand well these proverbs, we need to understand the conceptual metaphor WEALTH IS POWER. In this case, source domain is POWER, and target domain is WEALTH. There is a metaphorical mapping between POWER and WEALTH, having wealth is having power and we can do many things even difficult things with that power. Moreover, another important element in understanding proverbs is to know the cultural values of a country. In this case, we need to know that in western countries, making a mare to go is a hard job that requires many efforts while in Vietnamese, having a fairy is impossible. However, if we have much money it can even be possible. By understanding the metaphor and the culture values, a perfect translation could be easily given.

5.3.LIMITATIONS OF THE STUDY AND SUGGESTIONS FOR FURTHER STUDIES

We just concentrate on structural metaphor among the types of conceptual metaphors. In addition, we only take proverbs as the main data for analysis. Moreover, the proverbs source in both English and Vietnamese contains many fields such as proverbs relating to Labour, to Production, to Family...where conceptual metaphor is used widely.

Therefore, further researchers can focus on the other types of conceptual metaphors beside structural metaphor. They can also use many other material sources such as poems, newspapers, magazines, short and long stories as the main data for analysis. Or they can choose other fields of proverbs to do the research.