2. Phát tích vào số dòng triết nghĩa của đầu của thành ngữ chi “hạnh phúc” trong tiếng Anh và tiếng Việt

3.1. Sự tương đồng

Các phát tích số dòng triết nghĩa được thực hiện bởi Koveces (1990, 2005) qua việc đặt câu cho thấy nghĩa của những đoạn đầu của thành ngữ “hạnh phúc” trong tiếng Anh đã hiện hoá các định nghĩa sau:

“HAPPY IS UP” (hạnh phúc là lên)
“BEING HAPPY IS BEING OFF THE GROUND” (trái lại là khó khăn mới đi)

HAPPINESS IS BEING IN HEAVEN (hạnh phúc là ở trên trời)

Theo Lashley và Johnson (1980), có nhiều lời diễn tả cách tiếp cận từ “hạnh phúc” là theo hướng đi lên, với tư tưởng lên lên khỏi mặt đất, mặt đất tự sự lên lên dưới các loại cảnh hiện lên với cảm giác tự do, thoải mái, vui vẻ. Khi chúng họ luôn dạo với các diệu sáng lên và mặt trời mới mẻ. Họ theo quan niệm của nhiều người thì thành tựu là sự quay về của mình, là mà là, làm điều gì mà sẽ sáng lên, hạnh phúc khi đó.

Các yếu tố khác nhau này, sự phát triển theo con số từ chiến thắng “ngợi châm” trong các giai đoạn các chuẩn mực mới với người mới qua qua. Từ đó chúng ta có thể nhìn “BEING HAPPY IS BEING OFF THE GROUND” (trái lại là khó khăn mới đi) “HAPPINESS IS BEING IN HEAVEN” (hạnh phúc là ở trên trời) và sự tương đồng các định nghĩa thành ngữ Anh và tiếng Việt được sử dụng trong việc mà tạo “hạnh phúc” theo kiều ổn định.

Trong An. “I was flying high” (Tôi đã bay cao).

“I was on cloud nine” (Tôi ở trên trời cao).

“Tôi ở trên bầu trời” (Tôi ở trên tro vệ).

“I’m six feet off the ground” (Tôi ở trên cao nhất).

We feel over the moon about opening university” (Chúng tôi như ở trên mặt trăng khi bắt đầu được mở học. Chúng tôi đã có cuộc sống mới khi bắt đầu học).

“Tôi đã bay lên với汗水幸福” (Tôi chỉ bay lên cùng hạnh phúc).
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Mishi Saki

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Cognitive Linguistics refers to a particular branch of linguistics associated with theories such as George Lakoff, Ronald Langacker, Charles Fillmore, and Gilles Fauconnier, among others. Following van Rooij (1999: 54), 'Cognitive Linguistics is not a single unified theory but rather a cluster of a number of distinct theories and research programs. It is characterized by its emphasis on the interrelatedness between language and other cognitive aspects.'

One of the basic tenets of the cognitive linguistic approach is that human language is independent of cognitive processes and the production, communication, and processing of meaning. Another is that language and thought are not separate domains, but rather that they are interrelated. Cognitive Linguistics, then, comprises a number of theories which view language as an important aspect of conceptual structure, including conceptual metaphor and metonymy. In this study, we focus on the metaphor in semantic field through conceptual metaphors in order to clarify the meaning of verbs of human senses in English and Vietnamese.

Aims of the Study

- Finding theoretical background about cognitive linguistics, embodied and conceptual metaphors.
- Contributing my bit to the cognitive theory of concept, to cross-cultural comparisons as well as bring out the meaning of conceptual metaphors in verbs of human senses in English and Vietnamese.
- Distinguishing similarities and differences between conceptual metaphors in verbs of human senses in English and Vietnamese.
- Giving suggestions in teaching and examining translating English into Vietnamese and vice versa.

Research Questions

- In what dimensions do conceptual metaphors reveal the similarity and difference in the two languages in English and Vietnamese human senses through cognitive view?
- What explanation can be made for the similarities and differences in semantic field of conceptual metaphor of verbs of human senses in the two languages?
- What implications would be drawn from the findings in terms of teaching and translating English into Vietnamese?

Objective and Scope of the Study

We focus on analysing conceptual metaphors in English and Vietnamese under basis of cognitive linguistics. However, in the limitation of the research, we only concern with semantic field of verbs that express human senses in two languages through metaphors with the hope of inheriting the previous researches, especially the metaphor theory of Lakoff and Johnson as a basis.

Abstract

Cognitive Linguistics is a recontextualizing approach. In contrast with formal semantics, the conception of meaning that lies at the basis of this approach is not restricted to a referential, truth-functional type of meaning. Cognitive Linguistics embodies a fully contextualized conception of meaning. Meaning is not just an objective reflection of the outside world; it is a way of shaping that world. If meaning has to do with the way in which we interact with the world, it is natural to assume that our whole person is involved. The meaning we construct in and through the language is not a separate and independent module of the mind, but it reflects our overall experience as human beings. Languages may embody the historical and cultural experience of groups of speakers (and individuals). The article refers to a semantic research on conceptual metaphor of verbs of human senses in English and Vietnamese. The result will contribute to clarify the similarities and differences in thinking deeply hidden behind the cognitive mechanisms of native speakers (English and Vietnamese) in order to innovative English teaching methods in approaching cognitive linguistics, especially in teaching advanced English and translating for students in Vietnam.

Keywords: Cognitive linguistics, sensory verb, human senses, conceptual metaphor, cognitive mechanisms
In traditional theories, metaphor is usually portrayed as a relatively rare and somewhat “derivative” mode of communication thrown in to add rhetorical spice, but one fully reducible to some equivalent literal paraphrase. Metaphor understood in this way is thus viewed as a purely optional linguistic device.

Nowadays, metaphor is, in fact, primarily a matter of thought, not language. Lakoff and Johnson’s 1980 book *Metaphors We Live By* changed the way linguists thought about metaphor. Lakoff and Johnson observed that metaphorical language appears to relate to an underlying metaphoric system, a “system of thought.” In other words, they insisted that we cannot choose any concept that it is to describe relationships like marriage. They consider the example “LOVE IS A JOURNEY,” a metaphor that Lakoff and Johnson hypothesized a conceptual link at the conceptual level between the domain of LOVE RELATIONSHIPS and the domain of JOURNEYS. According to this view, LOVE, which is the target (the domain being described), is conventionally structured in terms of JOURNEYS, which is the source (the domain in terms of which the target is described). This association is called a conceptual metaphor, which is ubiquitous and unavoidable for creatures like us. Thought is not a manipulation of symbols but the application of cognitive processes to conceptual structures. Meaning structures come not only from the direct relationship with the external world but also from the nature of body and social experience (Vinhm human experience with the world) and from human capacity to project from some aspects based on this experience to some abstract conceptual structures.

The basic paradigm of a verb of human senses in English and Vietnamese

The semantic field of verbs of human senses includes see, hear, touch, small and taste. They can be classified in three different groups according to the semantic role of their subjects: experience, activity (Villegas 1994:123), and “percep” (Gibson 1996:61). The “experience” group is traditionally described as “the receiving of an expression by the senses independently of the will of the person concerned” (Postema 1926:341) such as “I saw Fred and George look at each other” (Harry Potter 2000). This classification can be found in Vietnamese such as “bạn thấy chúng tôi nói chuyện” (They see we go each other). The second group of verbs refers to a “sensed process that is consciously controlled by a human agent” (Villegas 1994:123). These verbs are called “active perception verbs” (Peutama 1926:341; Leech 1977:22; Rogers 1971:206, 1972:304). As the verb hear in “Jane was deliberately listening to the music” (from Gibson 1996:61) accepts the verb deliberately, it can be classified as an agentive verb, while in “Jane deliberately heard the music,” the infelicity of this adverb with hear indicates that it is an experience verb. In Vietnamese, we have “Tôi thấy ông, cô thấy anh và cô so với anh thấy thì” (I look at him from his back, but when he wraps the rod gone me, I could imagine his pain) from 1
 Vietnamese


Lê Trân Thị Thủy. (2014). *Applying the cognitive linguistic view of metaphor on innovating the teaching of English for Vietnamese learners*, ICER.

