

**MINISTRY OF EDUCATION AND TRAINING
THE UNIVERSITY OF DANANG**

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**AN INVESTIGATION INTO
THE CONCEPTUAL METAPHORS
EXPRESSING HAPPINESS, SADNESS,
FEAR, AND ANGER IN POEMS AND
SHORT STORIES IN ENGLISH
AND VIETNAMESE**

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CHAPTER 1

INTRODUCTION

1.1. RATIONALE

A good understanding of how metaphor is used in everyday language is not only important for our students of English to develop their communication skills, but also to understand new and original metaphors.

This is the main reason motivating me to choose the topic **“An Investigation into the Conceptual Metaphors Expressing Happiness, Sadness, Fear, and Anger in Poems and Short Stories in English and Vietnamese”** to do my research.

1.2. AIMS AND OBJECTIVES

1.2.1. Aims of the Study

This study aims to discover conceptual metaphors and the similarities and differences of conceptual metaphors in poems and short stories in English and Vietnamese in terms of linguistic features of happiness, sadness, fear and anger, and finally mentioning the implications of the conceptual metaphors.

1.2.2 Objectives of the Study

- Find out and analyze the conceptual metaphors expressing happiness, sadness, fear and anger in poems and short stories in English and Vietnamese;

- Discover and analyze the similarities and differences of conceptual metaphors in poems and short stories in English and Vietnamese in terms of linguistic features of happiness, sadness, fear and anger;

- Put forward the implications of the conceptual metaphors in English and Vietnamese;

1.3 THE SCOPE OF THE STUDY

- Discovering as well as analyzing the conceptual metaphors expressing happiness, sadness, fear and anger in English and Vietnamese.

- Pointing out the similarities and differences of those conceptual metaphors.

1.4. RESEARCH QUESTIONS

1. How are conceptual metaphors used to express happiness, sadness, fear and anger in poems and short stories in English and Vietnamese?

2. What are the similarities and differences of conceptual metaphors in poems and short stories in English and Vietnamese in terms of linguistic features of happiness, sadness, fear and anger?

3. What are the implications of the conceptual metaphors in English and Vietnamese?

1.5. THE SIGNIFICANCE OF THE STUDY

Using metaphors, you can access the internal maps of the person, and extract solutions from the unconscious mind. Metaphors bring out our creative sides, and keep us enthralled and interested in a conversation. It is considered being a bit of contribution to the effective use of language in communication.

1.6. THE ORGANIZATION OF THE STUDY

Chapter 1: **Introduction**

Chapter 2: **Literature review and Theoretical background**

Chapter 3: **Methods and Procedures**

Chapter 4: **Findings and Discussions**

Chapter 5: **Conclusions, Implications, Limitations and
Recommendations**

CHAPTER 2
LITERATURE REVIEW AND THEORETICAL
BACKGROUND

2.1. LITERATURE REVIEW

2.2. THEORETICAL BACKGROUND

2.2.1. Definition of metaphor in general

2.2.2. Conceptual Metaphor

a. Definition

b. Classification

- *Structural Metaphors*
- *Oriental Metaphors*
- *Ontological Metaphors*
- *Conduit Metaphors*

c. Functions

d. Mappings

2.2.3. Metaphor versus Simile and Metonymy

CHAPTER 3
METHODS AND PROCEDURES

3.1. RESEARCH DESIGN

3.2. RESEARCH METHODOLOGY

3.3 RESEARCH PROCEDURES

3.4. DATA COLLECTION

- poems and short stories

3.5. DATA ANALYSIS

3.6. RELIABILITY AND VALIDITY

CHAPTER 4

FINDINGS AND DISCUSSION

4.1. CONCEPTUAL METAPHORS EXPRESSING HAPPINESS, SADNESS, FEAR AND ANGER

4.1.1. Conceptual Metaphors Expressing happiness

a. Happiness is a fire

Happiness is conceptualized as being the positive view of the world, which is demonstrated by looking at native English speakers. The FIRE metaphor cognizes the goodness of happiness as the goodness of fire and the energy accompanying happiness as the energy of fire.

-He believed that happiness was...the only torch. [9]

Like English, the Vietnamese writers assign the words *cháy, nhóm, đốt, khêu, âm i cháy* ... in the concept of fire to that of happiness in order to describe a strong emotion and passion and so as to express the state of happiness which they are looking forward in the burning inside .

- Lại nhịp đập bắt đầu, tim rạo rạo

Trước biết bao nao nức với mong chờ. [63]

b. Happiness is a sun/light

Happiness is the sun. It lights up the world and gives new beauty to life that you have never noticed. It also gives you warmth to your body. This cognitive view has assessed the happiness of the subject being radiant as the sun's rays warming the earth, and the happiness permeating brightly and full of energy.

*-But it soon passed, for there was no room in her mind for anything except a **radiant happiness** and a driving desire to be alone with him.* [7]

The Vietnamese authors also use the symbol “sun” or “light” in order to express the happiness of people.

*- Một trời mơ đang cầu nguyện trong tôi,
Chờ một tiếng để **bừng lên** hạnh phúc.* [115]

c. Happiness is food/drink

Happiness which the authors considered as food, dishes and drinks is indispensable for humans.

*-Happiness is a **wine** of the rarest vintage, and seems insipid to the vulgar taste-station between too little and too much.*
[13]

In Vietnamese, especially in the folk the authors also use these metaphors to express people’s happiness. The food and spices are different and diverse as well as people’s happiness.

*-Sự gắn bó giữa hai người xa lạ
Nỗi vui buồn **đem chia sẻ** cùng nhau.* [73]

d. Happiness is a plant

The *HAPPINESS IS A PLANT* metaphor, which allows us to understand people’s feelings based on some properties of a plant, is popularly used in poetry and prose.

*-Happiness...is a **flower** that must not be picked.* [15]

In Vietnamese, the writers also use this metaphor popularly in their works. Happiness is conceptualized as a plant full of flowers and fruits. There are so many kinds of the flowers which are so fresh and colourful. The fruits are sweet ripe and heavy.

*-Hạnh phúc ở mỗi bàn tay **vun xới**,*

Mỗi nụ mầm nở tự lòng ta. [54]

e. Happiness as a fluid in a container

-She sighed a sigh of ineffable satisfaction, as if her cup of happiness were now full. [3]

-Hè vàng, tràn ngập niềm vui. [84]

f. Happiness is rapture/vitality

The rapture, vitality or a high emotion is associated with energetic behavior. Another aspect of rapture is the pleasure which it imparts. This depicts happiness as a highly pleasurable experience. However, the major aspect of happiness that the RAPTURE /VITALITY metaphor highlights is excessiveness and loss of control. If we are drunk with joy, we do not quite know what we are doing.

-The magical bluebird of joy and human satisfaction that may be seen flitting distantly through the branches of life. [17]

In Vietnamese, the authors have used these metaphors popularly in their poems, short stories, literature masterpieces or in the folk. People here have such excessive and rapture feelings that they cannot control their happiness.

- Lung đưa nôi và tim hát thành lời.[119]

g. Happiness is up

Physical basis for personal well-being: Happiness, health, life, and control--the things that principally characterize what is good for a person--all are up/high.

- Many raise their heads with pride. [50]

In Vietnamese, the writers also use the words like *cao lên, lên, dâng lên, ...* in order to express people's happiness. Happiness is

conceptualized as rise in position (up) to express people's joy to the climax.

-*Người con gái cũng vui lên.* [86]

h. Happiness is a natural/physical force

If we are carried away and swept off our feet, we have no control over what is happening to us. And not only do we not have control over it, we cannot help it, either. In other words, we are passive in relation to the event or state that we are involved in. We are not the agents but the victims or patients. It is this aspect of the concept that is highlighted by the NATURAL FORCE metaphor.

-*Even to sit here together created a current of feeling that flowed back and forth between them.* [17]

In Vietnamese, the writers also conceptualize the physical strength *đập, đánh nhau, đập chùng mạnh...* as the expressions or aspects of happiness. People's violent passions make them lose their temper and unable to control themselves.

Gió đổ trăm chiều em uồn cũng ngay. [89]

i. Happiness is being drunk

-*Anna was intoxicated with the wine of admiration she had aroused.*

[25]

-*Say đồng hương nắng vui ca hát*

Trên chín tầng cao bát ngát trời. [54]

j. Happiness is down

In English, the authors usually express people's happiness by assign the words denoting "high or up". But here, the Author used "*Joy is...the falling / or fallen pride of summer's lark*" to express happiness. In Vietnamese, we cannot find this metaphor.

k. Happiness is insanity

When people feel too happy, they cannot control their temper. They feel that they are riding a mad horse. But we cannot find this metaphor in Vietnamese.

-a man in a passion rides a mad horse. [17]

l. Happiness is a cloth

The English authors express happiness as a cloth. When they are in the state of lucid ecstasy, no material detail seems too insignificant to be woven into the pattern of one's bliss. However, this metaphor is not used in Vietnamese.

-he was in the state of lucid ecstasy when no material detail seems too insignificant to be woven into the pattern of one's bliss.
[17]

m. Happiness is a physical sensation of liver /intestine

We can find the metaphor "*Happiness is a physical sensation of liver/intestine*" only in Vietnamese culture. And this metaphor is popularly used in the Vietnamese people's daily routines and literature.

-Ba người ăn vào mát lòng mát dạ. [86]

n. Happiness is a child

In Vietnamese, We also can find the metaphor "*Happiness is a child*". But we cannot find this conceptual metaphor in English.

-Happiness is a child such as *Mơ ước viễn vông, niềm vui thơ dại.* [92]

In a nutshell, the writers in both English and Vietnamese expressed happiness at different levels and diverse. Vietnamese and English authors have a fresh perspective on the human emotions. The authors have given human beings a fresh perspective on happiness.

4.1.2. Conceptual Metaphors Expressing sadness

a. *Sadness is a fire*

Sadness is conceptualized as being the pessimistic or negative view of the world, which is demonstrated by looking at native speakers.

The FIRE metaphor cognizes the pessimism or negation of sadness as the negation of fire and the energy accompanies sadness as the energy of fire.

-So we stood there face to face – you a torch of dazzling happiness and I ashes of despondent dejection. [17]

There is also the existence of this metaphor in Vietnamese. The writers assign the words *bùng lên, lửa, ngọn lửa, le lói ...* so as to show the sadness and pessimism people are suffering from in the burning inside. This is a new and unique concept of sadness in the literature both in Vietnamese and English.

-Ngọn lửa the agents but the victims or patients. It is this aspect of the concept that is highlighted by the NATURAL FORCE metaphor.

-King: How is it that the clouds still hang on you?
[17]

Also in Vietnamese, we can find this metaphor which is popularly and widely used in literature. We need mention to the famous authors like Xuân Quỳnh, Tố Hữu..., who used this metaphor in their poems successfully and portrayed the characters' mood of sorrow.

*-Nếu phải cách xa em
Anh chỉ còn bão tố.* [91]

c. *Sadness is food /drink*

-She was hunched there **tasting the bitterness** at the bottom of her life. [17]

- Nỗi vui buồn **đem chia sẻ** cùng nhau. [73]

d. Sadness is insanity

-I am **crammed with coffins**. That comes from the sun in your heart. [17]

- Em **chết** trong nỗi buồn.

Chết lặng thầm, âm ỉ đón đau. [104]

e. Sadness is down/low

-I am feeling kind of **low** right now. [105]

-Giọt Châu **lã chã** khôn cầm, **cuối đầu** chàng những gạt
thầm giọt tương. [55]

f. Sadness is a fluid in a container

-And chase this silence from the air, **which filled my heart with sadness**. [107]

-Niềm mơ ước gửi vào trang viết

Nỗi đau buồn **dồn xuống đáy** tâm tư. [92]

g. Sadness is a burden

-He **laid bare all his wretchedness**. [17]

-Đời trẻ lại. Tất cả đều cách mạng!

Rũ sạch cô đơn, riêng lẻ, bản cùng. [54]

h. Sadness is a crime

In English, sadness can be expressed as a crime. And this metaphor is popularly used. But in Vietnamese, we cannot find this metaphor.

-he **laid bare all his wretchedness**. [17]

i. Sadness is a disease

When people are sad, they feel very uncomfortable and miserable. They imagine their carrying a disease inside them. In English, the authors express this sadness as a disease in their literature works. However, we cannot find these conceptual metaphors in Vietnamese.

*-Sadness is a disease such as Queen Elizabeth: Why grow the branches now the root is **wither'd**? /Why **wither** not the leaves the sap being gone?[17]*

j. Sadness is a cold sensation

The Vietnamese authors usually assign *run rẩy, uớt lạnh tê long, tái tê...* in the concept of a cold sensation in people's body in order to depict their sadness. And this metaphor is popularly used in Vietnamese. However, this metaphor is not used in English.

*-Bao nhiêu nàng ủ rũ. **Run rẩy** đứng trông chồng!*

*Ai ăn bánh bột lọc không? Tiếng rao sao mà **uớt lạnh tê lòng!***

*Con đi trăm núi ngàn khe. Chưa bằng muôn nỗi **tái tê** lòng bầm.*

[54]

In summary, the writers in both English and Vietnamese showed sadness at different levels and diverse. Vietnamese and English authors have a fresh perspective on the human emotions on the negative side. The authors have given human beings a fresh perspective on sadness. Sadness has been conceived with the tones and different angles of the inner man.

4.1.3. Conceptual Metaphors Expressing fear

a. Fear is a fire

*-Fear is the **burning hell, red** as the **blazing flames**. [98]*

- *Sự sợ hãi lan ra.* [113]

b. Fear is a fluid in a container

-*All her pride and tenderness for her brother **stiffened into ice about her heart.*** [27]

-*Tôi cố kìm nén nỗi sợ hãi của mình.* [109]

c. Fear is a disease

-*Now comes the evening of the mind. Here are the fireflies **twitching in the blood.*** [17]

-*Thằng Cun, cái Cút, hai đứa em nhỏ của Bình bị **sợ lây.***

[97]

d. Fear is a captive or wild animal

A fearful person expresses his or her fear as a captive or wild animal. It seems that the CAPTIVE ANIMAL metaphor captures two aspects of fear: giving up the attempt to control the emotion and the need to communicate one's feelings to another. However, in Vietnamese we cannot find this metaphor in literature.

-*King: we will **fetters put** about this fear,/Which now **goes too free-footed.***[17]

e. Fear is a seed/tree

-*Seeded in childhood, **watered** every day since, fear had **sprouted** through her veins all her life.* [29]

-*Gieo rắc nỗi sợ hãi.* [110]

f. Fear is a cold sensation

In Vietnamese, the authors usually assign *run, rùng mình, lạnh gáy*...in the concept of a cold sensation in people's body in order to depict their fear. And this metaphor is popularly used in Vietnamese. However, this metaphor is not used in English.

-*Mắt hấn đỏ ngầu; lưỡi dao hấn hoa lên loang loáng, chỉ trông cũng lạnh gáy.* [57]

In short, English and Vietnamese authors give a fresh perspective on the human emotions on the negative side. Sadness has been conceived with the tones and different angles of the inner man to depict their fear.

4.1.4. Conceptual Metaphors Expressing Anger

a. Anger is a fire

Authors assign the words like *hottest, furnace, burn, flame, smolder, heat,...* in the concept of fire to that of anger in order to describe a strong emotion and hatred; so as to express the state of anger, they are facing in the burning inside and express people's anger regarded as fire and big flames.

-*Hatred of Rhett burned in her heart as she plodded along the slippery way.* [17]

In Vietnamese, this metaphor is also used popularly in literature and the authors assign the words like *phun, hun, cháy, thét ra lửa, rần rật lửa,...* in the concept of fire to that of anger in order to describe a strong emotion and hatred.

Lòng muôn dân rần rật lửa căm hờn

Máu giải phóng đã sôi dòng nhân loại. [54]

b. Anger is insanity

-*General Carreno followed him along the terrace and found him **pissing his ammoniacal bitterness** into the pots of geranium.* [45]

-*Tức **chết** đi được mát!* [57]

-*Lần nào đến cũng tỏ vẻ hách dịch khó hầu hạ, **thấy ghét muốn chết.***[112]

c. Anger is a natural force

- *He became a hurricane storm of wrath.* [34]

- *Tôi bỗng thấy chớp lòe lên dữ dội*

Lửa thù trong đôi mắt tôi chiều đông. [54]

d. Anger is a fluid in a container

These metaphors indicate physical boiling and the boiling image is used to indicate anger.

- *This thought cooled his boiling anger and brought a calm pride and satisfaction.* [40]

However, in Vietnamese we cannot find this metaphor.

e. Anger is a weapon

- *Anger is a bow that will shoot sometimes when another feeling will not.* [42]

- *Luỡi dao sắc bén tàn nhẫn.* [120]

f. Anger is an (captive) animal

- *He has a ferocious temper.* [1]

- *Muốn gặm một tiếng tan u uất.* [54]

g. Anger is a changeable sensation on the face

In Vietnamese, the authors commonly use the words *đỏ mặt bừng tai, đỏ ngầu...* in the concept of a changeable sensation in people's faces in order to depict their anger. And this metaphor is popularly used in Vietnamese. However, this metaphor is not used in English.

- *Tôi đỏ mặt bừng tai: "Im đi cái giọng mày. Tao thà cam chịu chết!"* [54]

In general, English and Vietnamese authors have a fresh perspective on the human emotions on the negative side. Anger, as

well as sadness and fear, has been noticed with the tones and different angles of the inner man to depict anger.

4.2. SIMILARITIES AND DIFFERENCES OF CONCEPTUAL METAPHORS IN POEMS AND SHORT STORIES IN ENGLISH AND VIETNAMESE IN TERMS OF LINGUISTIC FEATURES OF HAPPINESS, SADNESS, FEAR AND ANGER

4.2.1. Semantic features of conceptual metaphors expressing happiness in English and Vietnamese

Semantic features of conceptual metaphors expressing happiness	English	Vietnamese
<i>Happiness is a fire</i>	+	+
<i>Happiness is a sun/light</i>	+	+
<i>Happiness is food/drink</i>	+	+
<i>Happiness is a plant</i>	+	+
<i>Happiness is a fluid in a container</i>	+	+
<i>Happiness is rapture/vitality</i>	+	+
<i>Happiness is up</i>	+	+
<i>Happiness is a natural/physical force</i>	+	+
<i>Happiness is being drunk</i>	+	+
<i>Happiness is down</i>	+	-
<i>Happiness is a physical sensation of liver/intestine</i>	-	+
<i>Happiness is insanity</i>	+	-
<i>Happiness is a child</i>	-	+
<i>Happiness is a cloth</i>	+	-

Table 4.1

Similarities:

According to the findings above (Table 4.1), we can find conceptual metaphors expressing happiness: *Happiness is a fire*; *Happiness is a sun/light*; *Happiness is food/drink*; *Happiness is a plant*; *Happiness is a fluid in a container*; *Happiness is rapture/vitality*; *Happiness is up*; *Happiness is a natural/physical force*; *Happiness is being drunk* both in English and Vietnamese.

Differences:

In English, according to the findings above (Table 4.1), we can find conceptual metaphors expressing happiness: *Happiness is down* such as *Joy is...the falling / or fallen pride of summer's lark / calling the leaves to hide him*[17]; *Happiness is insanity* such as *a man in a passion rides a mad horse*[17]; *Happiness is a cloth* such as *he was in the state of lucid ecstasy when no material detail seems too insignificant to be woven into the pattern of one's bliss*[17]. However, we cannot find these conceptual metaphors in Vietnamese.

On the contrary, in Vietnamese, according to the findings above (Table 4.1), we can find conceptual metaphors expressing happiness: *Happiness is a physical sensation of liver/intestine* such as *Ba người ăn vào mát lòng mát dạ*[86] and *Cháo gạo cá bóng mát ruột mát gan*[117]; *Happiness is a child* such as *Mơ ước viễn vông, niềm vui thơ dại*[92]. But we cannot find these conceptual metaphors in English.

4.2.2. Semantic features of conceptual metaphors expressing sadness in English and Vietnamese

Semantic features of conceptual metaphors expressing sadness	English	Vietnamese
<i>Sadness is a fire</i>	+	+

<i>Sadness is a natural force</i>	+	+
<i>Sad is food/drink</i>	+	+
<i>Sadness is insanity</i>	+	+
<i>Sadness is down/low</i>	+	+
<i>Sadness is a fluid in a container</i>	+	+
<i>Sadness is a burden</i>	+	+
<i>Sadness is a crime</i>	+	-
<i>Sadness is a disease</i>	+	-
<i>Sadness is a cold sensation</i>	-	+

Table 4.2

Similarities:

According to the findings above (Table 4.2), we can find conceptual metaphors expressing sadness: *Sadness is a fire*, *Sadness is a natural force*, *Sad is food*, *Sadness is insanity*, *Sadness is down/low*, *Sadness is a fluid in a container*, *Sadness is a burden* both in English and Vietnamese.

Differences:

Furthermore, in English, according to the findings above (Table 4.2), we can find conceptual metaphors expressing happiness: *Sadness is a crime* such as *he laid bare all his wretchedness*[17]; *Sadness is a disease* such as *Queen Elizabeth: Why grow the branches now the root is wither'd? /Why wither not the leaves the sap being gone?*[17]. However, we cannot find these conceptual metaphors in Vietnamese.

On the contrary, in Vietnamese, according to the findings above (Table 4.1), we can find conceptual metaphors depicting sadness: *Sadness is a cold sensation* such as *Bao nhiêu nắng ủ rũ. Run rẩy đứng trông chồng!*[54]; *Ai ăn bánh bột lọc không? Tiếng rao*

sao mà **uớt lạnh tê lòng!**[54]; *Con đi trăm núi ngàn khe. Chưa bằng muôn nỗi tái tê lòng bầm*[54].

4.2.3. Semantic features of conceptual metaphors expressing fear in English and Vietnamese

Semantic features of conceptual metaphors expressing fear	English	Vietnamese
<i>Fear is a fire</i>	+	+
<i>Fear is a fluid in a container</i>	+	+
<i>Fear is a disease</i>	+	+
<i>Fear is a captive or wild animal</i>	+	-
<i>Fear is a seed/a tree</i>	+	+
<i>Fear is a cold sensation</i>	-	+

Table 4.3

Similarities:

According to the findings above (Table 4.3), we can find conceptual metaphors expressing fear: *Fear is a fire*, *Fear is a fluid in a container*, *Fear is a disease*, *Fear is a seed or a tree* both in English and Vietnamese.

Differences:

In English, according to the findings above (Table 4.3), we can find conceptual metaphors expressing fear: *Fear is a captive or wild animal* such as *You cannot state that hatred down/ or **chain** the fear that **stalks** the watches/ and **breathes** on you its fetid **scorching** breath*[28] while we cannot find out this conceptual metaphor in Vietnamese.

On the contrary, in Vietnamese, according to the findings above (Table 4.3), we can find conceptual metaphors depicting fear: *Fear is a cold sensation* such as *Chết! Có tiếng gì rơi sột soạt? Má*

già **run**, trán toát mồ hôi[54]; Mắt hấn đỏ ngầu; lưỡi dao hấn hoa lên loang loáng, chỉ trông cũng **lạnh gáy**[57]; Muôn vì sao...lạnh lẽo thấm hoàng hôn. Người **rùng mình**, tưởng đứng đỉnh Cù Lao [54], which is used only in Vietnamese.

4.2.4. Semantic features of conceptual metaphors expressing anger in English and Vietnamese

Semantic features of conceptual metaphors expressing anger	English	Vietnamese
<i>Anger is a fire</i>	+	+
<i>Anger is insanity</i>	+	+
<i>Anger is a natural force</i>	+	+
<i>Anger is a fluid in a container</i>	+	-
<i>Anger is a weapon</i>	+	+
<i>Anger is a captive animal</i>	+	+
<i>Anger is a changeable sensation on the face</i>	-	+

Table 4.4

Similarities:

According to the findings above (Table 4.4), we can find conceptual metaphors expressing anger: *Anger is a fire*, *Anger is insanity*, *Anger is a natural force*, *Anger is a weapon*, *Anger is a captive animal* both in English and Vietnamese.

Differences:

In English, according to the findings above (Table 4.3), we can find conceptual metaphors expressing anger: *Anger is a fluid in a container* such as *this thought cooled his **boiling anger** and brought a calm pride and satisfaction*[40]; *Vinegar he **poured** on me all his life; I am well married; how can I be honey now?*[41]; *And the angel*

... gathered the vine of the earth, and cast it into the great **winepress of the wrath** of God[17]; When I told him, he just **exploded**[1] . However, in Vietnamese this metaphor cannot be found out.

On the contrary, in Vietnamese, according to the findings above (Table 4.4), we can find conceptual metaphors depicting anger: *Anger is a changeable sensation on the face* such as **Tôi đỏ mặt bừng tai**: “*Im đi cái giọng mày. Tao thà cam chịu chết!*”[54]; **Mắt hấn đỏ ngầu**; *lưỡi dao hấn hoa lên loang loáng, chỉ trông cũng lạnh gáy* [57], and we find this metaphor only in Vietnamese.

CHAPTER 5

CONCLUSIONS, IMPLICATIONS, LIMITATIONS AND RECOMMENDATIONS

5.1. CONCLUSIONS

There are five conclusions I wish to highlight:

First, conceptual metaphors regularly appear in our daily communication. Conceptual metaphors are considered as pathways for language development. And our study is carried out with a great ambition to help more understand conceptual metaphors, especially the conceptual metaphors expressing happiness, sadness, fear and anger in both English and Vietnamese, which are found out in our thesis.

Secondly, happiness, sadness, fear and anger are emotional aspects attached to human life. We always express those emotions and we cannot live without them. These emotional phenomena take place in our mind through our attitudes, behaviours and especially through the language system. In English the words as happiness, sadness, fear, anger and niềm hạnh phúc, nỗi buồn, sự sợ hãi, sự tức giận in Vietnamese are used to show these emotional phenomena.

Thirdly, we have found out a lot of conceptual metaphors expressing happiness, sadness, fear and anger in both languages. For example, *Bliss is happiness boiling over and running down both sides of the pot* in English and *Thương cha thương mẹ có hồi, thương anh như đọt nước sôi đổ đầy* in Vietnamese.

Fourthly, through this study we have uncovered a fresh perspective of the English and Vietnamese authors on the human emotions on the negative and positive sides. Happiness, as well as

sadness, fear and anger, has been noticed with the tones and different angles of the inner man to depict human emotions.

Finally, we analyze and display the similarities and differences between the conceptual metaphors expressing *happiness*, *sadness*, *fear* and *anger* in English and Vietnamese through the comparative analysis of about nine hundred samples collected from poems, short stories and other writings. Through this research we see that in every country there are different and similar cultures. For different cultures, people have different perception of happiness, sadness, fear and anger, which may vary from culture to culture. And for similar cultures, people have similar perception of happiness, sadness, fear and anger.

5.2. IMPLICATIONS

We need to know that understanding and using conceptual metaphors particularly those expressing happiness, anger, fear and sadness are essential and important for everyone, especially for English learners, English teachers or language researchers.

Besides, this study is carried out with the hope for helping learners and teachers to have the right look for metaphors and get some knowledge of conceptual metaphors in English and Vietnamese.

In addition to these, the thesis also helps translators with topics related to conceptual metaphors expressing happiness, anger, fear and sadness.

At last, we do wish to highlight the awareness of English language teachers and learners about the similarities and differences between them in order to avoid their mother tongue interference when dealing with these metaphors.

5.3. LIMITATIONS

We can see that this thesis is very broad and difficult. However, the lack of time, limited knowledge and references make it impossible for the researcher to implement the thesis as expected. So in order to complete the subject perfectly, we need more time, knowledge and references.

5.4. SUGGESTIONS FOR FURTHER STUDY

In this study, we have tried our best to figure out the conceptual metaphors and define some similarities and differences of conceptual metaphors expressing happiness, anger, sadness and fear in English and Vietnamese. However, there are still more conceptual metaphors and their other aspect of cognitive semantics which need to be studied in further researches.

We hope that our thesis can make a significant contribution to the language using and understanding.