

**HUE UNIVERSITY
UNIVERSITY OF SCIENCES**

--*--

LIEU THI THANH NHAN

**WORDS REFERRING TO HUMAN BODY PARTS
IN CHINESE AND VIETNAMESE PROVERBS AND FOLK-
SONGS
FROM COGNITIVE LINGUISTICS PERSPECTIVES**

Major: Linguistics

Code: 62220240

SUMMARY OF DOCTORAL THESIS IN LINGUISTICS

SUPERVISORS:

- 1. Assoc. Prof. Truong Thi Nhan**
- 2. Dr. Nguyen Phuoc Loc**

Hue - 2018

Thesis finished at:
University of Sciences, Hue University

Supervisors:

1. Assoc. Prof. Truong Thi Nhan
2. Dr. Nguyen Phuoc Loc

Reviewer 1:

Reviewer 2:

Reviewer 3:

The thesis will be defended at the Thesis examiner council of
Hue University in Hue city.

At on, 2018

The thesis can be found at National Library.

INTRODUCTION

1. Rationale

In general, body of people around the world has many things in common. We all have two eyes, two arms, two shoulders, two thighs, blood, lungs, skin and other parts. However, our body and what we do with it will cause different circumstances in different cultures. Therefore, for a long time, human body has attracted the attention of many sciences: philosophy, psychology, biology, medicine, linguistics, etc. Besides, in foreign language teaching and learning, if teachers clearly explain about conceptual metaphor and conceptual metonymy of human body parts in Chinese and Vietnamese proverbs and folk-songs, students can thoroughly understand the meanings of proverbs and folk-songs, and apply them into specific communicative activities.

With aforementioned reasons, we chose to conduct a study "*Words referring to human body parts in Chinese and Vietnamese proverbs and folk-songs from cognitive linguistics perspectives*".

2. Research purposes and missions

2.1. Research purposes

The thesis aims to clarify the conceptual metaphor and conceptual metonymy of human body parts used in Chinese and Vietnamese proverbs and folk-songs; analyze the reflection model of those metaphor and metonymy in expressing thought of each people, draw figures and mind maps of high-frequency words referring to human body parts, hence find similarities and differences in the use of metaphor and metonymy in two languages. The similarities and differences will be explained based on the relation of two languages as well as the thought and culture of two peoples.

2.2. Research missions

The thesis focuses on completing the following basic missions:

- Systematize some issues of cognitive linguistics as the main theoretical background of the study;
- Listing, categorizing and analyzing conceptual metaphor and conceptual metonymy of human body parts;
- Describing the conceptual domain 'human body parts' in Chinese and Vietnamese; establishing a mapping system and building samples of conceptual metaphor and conceptual metonymy; establishing figures, mind maps for words referring to human body parts and language expressions;
- After having described the mapping system and samples of conceptual metaphor and conceptual metonymy; having established mind maps and figures of words referring to human body parts through Chinese and Vietnamese proverbs and folk-songs, we compared and contrasted these things in two languages.

3. Research subject and research scope

3.1. Research subject

The subject of the study includes conceptual metaphor and conceptual

metonymy of human body parts in Chinese and Vietnamese proverbs and folk-songs.

3.2. Research scope

We only study nouns referring to human body parts as semantic elements, or those with high frequency, mainly focus on nouns such as 心 (heart), 嘴 (mouth), 眼睛 (eyes), 脚 (legs), 手 (hands), 脸/面 (face), etc. in Chinese and arms, mouth, face, eyes, legs, etc. in Vietnamese.

4. Research corpus

5. Research methods

- Descriptive method: We collected the documents, then analyzed and listed them in order to analyze the semantic characteristics and conceiving models of conceptual metaphor and conceptual metonymy of human body parts in Chinese and Vietnamese.

- Contrastive method: two-way transferring contrastive method was used to find out similarities and differences in the transfer from the source domain of human body parts to other target domains in Chinese and Vietnamese, then figure out specific cultural characteristics - national way of thinking in the linguistic picture of the world with the concept 'human body parts' in two native communities.

6. Thesis contributions:

6.1. In terms of theory:

- The research findings will help to clarify and systemize basic theoretical issues related to conceptual metaphor and conceptual metonymy based on the corpus of Chinese and Vietnamese proverbs and folk-songs.

- The thesis also promotes further research to apply the theory of cognitive linguistics in order to contrast Vietnamese and other languages, by doing so it contributes to prove that metaphor and metonymy are not only a rhetorical mode as pre-cognitive linguistics mentioned but also a means to express thought and an important tool for human to conceptualize the world.

6.2. In terms of practice

The thesis is a study which has applied the theory of cognitive linguistics to contrast languages in Vietnam. Its findings help to meet the necessary needs of society such as language teaching and learning, translating and interpreting, compiling dictionaries and communicating.

CHAPTER 1

RESEARCH OVERVIEW AND THEORETICAL BACKGROUND

1.1 Introduction

Chapter 1 presents an overview about conceptual metaphor, conceptual metonymy of human body parts over the world and in Vietnam as well as theoretical background related to the study.

1.2. Overview about previous related studies

1.2.1 Studies about cognitive metaphor of human body parts in Vietnam and other countries

In foreign countries, metaphor has become a main investigated field of cognitive linguistics. Above all, metaphor is a No. 1 mechanism to perceive one thing through the word referring to another thing. In the 1980s, attention was widely paid to research on metaphor, but the main impetus of this attention came from George Lakoff (1980), (1987), (1999).

In Vietnam, there are not many studies and articles related to human body parts in cognitive linguistics, studies majorly contrast different languages. We found the following study: "*English and Vietnamese proverbs which contain words referring to human body parts from cognitive linguistics perspectives*" by Nguyen Ngoc Vu (2008), Hai Tran Ngoc (2010), Trinh Thi Thanh Hue (2012).

1.2.2. Studies about cognitive metonymy of human body parts in Vietnam and other countries

In foreign countries, the official viewpoint about metonymy in cognitive semantics proposed by Lakoff and Johnson (1980) in their work named "Metaphors We Live By".

In Vietnam, the article named "Conceptual metonymy in the structure X +'face' in Vietnamese from cognitive linguistics perspectives" by Tran Trung Hieu (2012) applied the theory of conceptual metonymy to studying Vietnamese. Unlike the above study is the article "Conceptual metonymy 'Body parts stand for skills' in English and Vietnamese idioms" by Nguyen Ngoc Vu (2008).

1.3. Theoretical background

1.3.1. Definition of human body

Body is not an abstract concept, it does not exist either physically or mentally only

1.3.2. Overview about words referring to human body parts

In this thesis, we only chose common words, not technical ones, which appear frequently in Chinese and Vietnamese proverbs and folk-songs, including 56 nouns referring to human body parts in Chinese proverbs and folk-songs and 53 nouns referring to human body parts in Vietnamese proverbs and folk-songs.

1.3.3. Overview about Chinese and Vietnamese proverbs and folk-songs

Proverbs and folk-songs are cultural quintessence of each people. They have been created for a long time with diverse, profound forms and content.

1.3.4. Embodiment

Embodied cognition is a cognitive method in which body has continuous interactions with the environment. It emphasizes on the participation, situation and interaction. The mutual ties between thought, body and outside environment, and the operation of acts create the cognitive system.

1.3.5 Category and categorization

The psychological process in categorizing things is called categorization, of which the product is cognitive categories, also called conceptual categories.

1.3.6. Conceptual metaphor

a. Definition of cognitive/conceptual metaphor

Conceptual metaphor, which is one of two important cognitive mechanisms of human, is a structural mapping from one category (source domain) to another category (target domain).

b. Classification of conceptual metaphor

Lakoff & Johnson (1980) divided metaphor into three main kinds including structural metaphor, directional metaphor and natural metaphor. Natural metaphor includes container metaphor.

c. Characteristics of conceptual metaphor

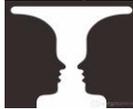
According to Lakoff & Johnson (1980), conceptual metaphors mutually interact with each other in a special way in order to structure our experience. They are not only magnificent metaphors, but also ways of thinking.

d. Operating mechanism of conceptual metaphor

The basic condition of metaphor is the semantic conflict within sentences and the conflict between contexts and sentences. Besides, the basic methods in the operation of conceptual metaphor are mapping and mixture of conceptual domains.

1.3.7. Conceptual metonymy

Metonymy is not only a linguistic phenomenon as traditional linguistics considered, but also a phenomenon of thinking, one of two cognitive mechanisms in the conceptualization process of human. Conceptual metonymy is a mapping phenomenon taking place in one single conceptual domain.



Model 1.1. Interchangeable experiment "image and background"

1.3.8. Image schema

The image outline is abstract because it only appears in mind; on the other hand, it is not "abstract" because it is the image created by human experience.

1.3.9. Radial category

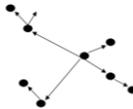


Diagram 1.1. Mind map diagram of semantic category

1.3.10. Cognitive linguistics and human body

Relation between language, body and cognition is understood through the following diagram:

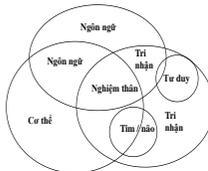


Diagram 1.2. Relation between language, body and cognition ([65], p. 32)

1.3.11. Cognitive context

In the world, the term "cognitive context" is regarded as a psychological structure. Cognitive context was mentioned by Nelson (1985), Sperber & Wilson (1986, 2001).

1.3.12. Culture related to words referring to human body parts

Culture is the concordance of materialistic civilization and spiritual civilization in the creative activities of human, a special phenomenon of human society. Culture of a people will have a deepfelt influence on that people's psychology.

1.4. Minor conclusion

We limited the concept of human body parts as nouns referring to human body parts such as head, face, ears, eyes, nose, mouth, heart, lung, etc. because these words are conceived the earliest in the cognition process, so they are widely used in human daily communication. Besides, although there are many issues that need clarifying in cognitive linguistics, we only presented some related issues as our research background.

CHAPTER 2

CONCEPTUAL METAPHOR AND CONCEPTUAL METONYMY OF HUMAN BODY PARTS IN CHINESE PROVERBS AND FOLK-SONGS

2.1. Introduction

Conceptual metaphor and conceptual metonymy are two important cognitive mechanisms of the mankind in general and of Chinese in particular. Based on the presentation about the selection and distribution of typical characteristics of human body parts in the source and target domains, we established models of conceptual metaphor and conceptual metonymy, image diagrams and mind map diagrams of outstanding words referring to human body parts, and explained some related issues such as culture, society, and psychology of Chinese through proverbs and folk-songs.

2.2. The selection and distribution of typical characteristics of human body parts in the source and target domains

In order to explain conceptual metaphor and conceptual metonymy of words referring to human body parts in Chinese proverbs and folk-songs, we listed and classified words belonging to the nuclear structure of the conceptual domain 'human body parts' into one group of nouns referring to human body parts and one group of words going with these nouns in creating conceptual metaphor and conceptual metonymy.

Table 2.1. Nouns referring to human body parts and words going with nouns in creating conceptual metaphor and conceptual metonymy in Chinese proverbs and folk-songs

序号 No.	组名 Category	数量 Quantity	比例 (%) Percentage (%)
1	指人体部位之词语组 Nouns referring to human body parts	56	23.1
2	与指人体部位名词搭配构成概念隐喻与概念转喻之词语	187	76.9

Words going with nouns referring to human body parts in creating conceptual metaphor and conceptual metonymy		
合计 Total	243	100

2.3. General model of the selection and distribution of typical characteristics of human body parts in the source and target domains

Based on the statistic result, we found out that words referring to human body parts in the source domain in Chinese proverbs and folk-songs were transferred to other target domains as showed below:

Table 2.2. Conceptual target domains of **conceptual metaphor** of human body parts in Chinese proverbs

源域 Conceptual source	目的域 Conceptual target	出现频率 Frequency	比例 Percentage (%)
人体部位 HUMAN BODY PARTS	1. Space	45	43.2
	2. Honour	21	20.1
	3. Power	13	12.5
	4 Matter	11	10.6
	5 Economy	5	4.8
	6. Touch	3	2.9
	7. Time	3	2.9
	8. Objects	1	1
	9. Life	1	1
	10. Natural phenomena	1	1
合计 Total	10	104	100

Table 2.3 Conceptual target domain of **conceptual metaphor** of human body parts in Chinese folk-songs

源域 Conceptual source domain	目的域 Conceptual target domain	出现频率 Frequency	比例 Percentage (%)
人体部位 HUMAN BODY PARTS	1. Space	10	83.4
	2. Economy	1	8.3
	3. Materials	1	8.3
合计 Total	3	12	100

Table 2.4. Conceptual target domain of **conceptual metonymy** of human body parts in Chinese proverbs

源域 Conceptual source domain	目的域 Conceptual target domain	出现频率 Frequency	比例 Percentage (%)
--------------------------------	---------------------------------	-------------------	----------------------

Conceptual metonymy between Part and Whole				
人体部位 HUMAN BODY PARTS	Human	1. psychology, spirit, affection	618	79,5
		2. society	26	3.4
		3. biology	23	2.9
		4. spirit	3	0.3
	Conceptual metonymy between different parts in a whole			
Human	1. behaviours	78	10.1	
	2. skills	15	1.9	
	3. speech	15	1.9	
合计 Total	2	7	778	100

Table 2.5. Conceptual target domain of conceptual metonymy of human body parts in Chinese folk-songs

源域 Conceptual source domain	目的域 Conceptual target domain		出现频率 Frequency	比例 Percentage (%)
人体部位 HUMAN BODY PARTS	Conceptual metonymy between Part and Whole			
	Human	1. psychology, spirit, affection	49	84.5
		2. biology	6	10,4
		3. society	1	1.7
		4. spirit	1	1.7
	Conceptual metonymy between different parts in a whole			
Human	1. behaviours	1	1.7	
合计 Total	2	5	58	100

2.4 Establishing the mappings of cognitive models of conceptual metaphor and conceptual metonymy of human body parts in Chinese proverbs and folk-songs

From the investigation and statistics of the corpus, we found out that 882 proverbs and 70 folk-songs contain words referring to human body parts in which Chinese people use conceptual metaphor and conceptual metonymy to create semantics.

2.4.1. The mappings of cognitive models of conceptual metaphor and conceptual metonymy of human body parts in Chinese proverbs and folk-songs

Through studying, we saw that the source domain including words referring to human body parts in Chinese proverbs and folk-songs was mapped with three target domains such as space (psychological and physical), objects and economy.

2.4.1.1 The mappings from the source domain of words referring to human body parts to the target domain of space

1. CONTAINER IS HANDS

Example:

(10) 手中有权，神仙来拜年。(With power in your hands, gods will visit you = With money in your hands, everyone will come to sweet-talk to you)

2. CONTAINER OF EMOTION IS HEART

Example: (14) 爱在心里，狠在面皮。(Love in heart, resentment on face = Love children in heart but look strict outside)

3. BODY PART THAT DETERMINES EMOTIONS IS HEART

Because heart is the container of emotions, it is also where the emotions come from.

Example:

(17) 火从心头起，恨从肋间生。(Irritation comes from heart, resentment comes from ribs).

4. CONTAINER IS WOMB

Example: (19) 口里挪，肚里攢。(Braking in mouth, saving in womb = Saving from mouth, not eating or spending).

5. CONTAINER IS MOUTH

Example: (19) 口里挪，肚里攢。(Braking in mouth, saving in womb = Saving from mouth, not eating or spending).

6. CONTAINER IS EYES

(25) 眼乃心之苗。(Eyes are sprouts of heart = Eyes show the mood of a person).

2.4.1.2. The mappings from the source domain of words referring to human body parts to the target domain of human honour

We have the following mapping model of conceptual metaphor:

1. HONOUR IS FACE

(27) 地是刮金板，有地就有脸。(Land is gold, there is land, there is face = Land is as valuable as gold, people can grow crops on land, then sell crops to earn money; with money, they will feel honoured).

2.4.1.3. The mappings from the source domain of words referring to human body parts to the target domain of power

1. POWER >< HANDS

(30) 手腕子给人家攥着。(Wrists are held by other people = Be controlled, lose freedom).

2.4.1.4. The mappings from the source domain of words referring to human body parts to the target domain of matters

Example: (32) 老在河边转、没有不湿脚的。(The more frequently you walk on the riverside, the more likely that your feet will get wet = Being in a situation frequently, you cannot avoid being influenced.)

2.4.1.5. The mappings from the source domain of words referring to human body parts to the target domain of economy

1. ECONOMY CONDITION >< HANDS

Example: (35) 东手来西手去。(Eastern hand comes, western hand leaves = Spending money quickly, nothing left).

2.4.1.6. The mappings from the source domain of words referring to human body parts to the target domain of touch

1. SEEING IS TOUCHING

Example:(36)狐狸再狡猾，也逃不过猎手的眼睛。(No matter how cunning the fox is, it cannot escape from the hunter's eyes = Devilish trick will be revealed at the end).

2.4.1.7. The mappings from the source domain of words referring to human body parts to the target domain of time

1. TIME >< HUMAN BODY PARTS

Example:(38)眼睛一眨，老母鸡变鸭。(Hen turns into duck just in a blink = Change very quickly).

2.4.1.8. The mappings from the source domain of words referring to human body parts to the target domain of objects

1. OBJECTS >< HUMAN BODY PARTS

Example:

(40)富人妻，墙上皮，掉了一层再和泥；穷人妻，心肝肺，一时一刻不能离。(Wife of the rich like a layer of paint on the wall, one layer fades, another layer can be painted; wife of the poor like heart, liver, lungs that can never be apart = Rich men don't often love their wife deeply, poor men regard their wife as important as their life).

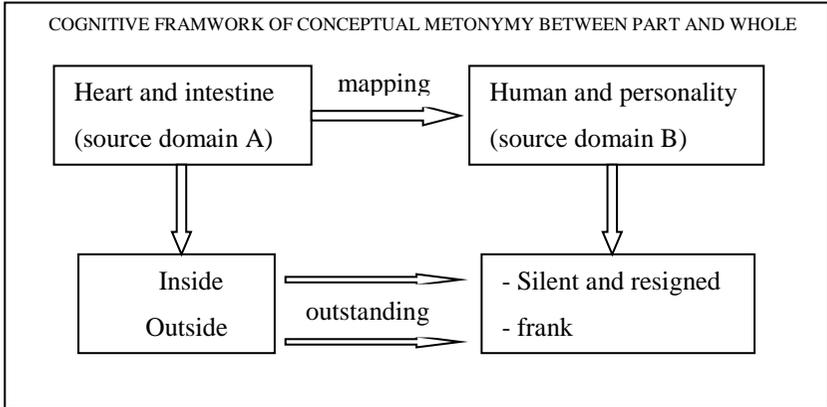
2.4.2. The mappings of of cognitive models of conceptual metonymy and conceptual metonymy of human body parts in Chinese proverbs and folk-songs

2.4.2.1. Conceptual metonymy between part and whole

1. CONCEPTUAL METONYMY OF HUMAN BODY PARTS >< HUMAN AND PERSONALITY

The source domain in Chinese proverbs and folk-songs is mapped to the target domain of human and personality. Body parts which participate in the metonymy of this kind include “心” (heart), “肚/肚子” (womb), “肠” (intestine), and “肺” (lungs). Example:

(42) 张开喉咙见心肺。(Opening the mouth will show heart and lungs = (A frank person).



Model 2.2. Cognitive mechanism of conceptual metonymy of the sentence “心肠掉在肚皮外”

(Heart and intestine are outside the womb = a frank person who says whatever he thinks).

2. CONCEPTUAL METONYMY OF HUMAN BODY PARTS >> HUMAN PSYCHOLOGY, SPIRIT, AFFECTION

x, y, z are three levels of work performance. In which, x = n (free), y = bt (normal), z = br (busy); head = D, nape = G, womb = B, left leg = CT, right leg = CP, kicking CT -> G = d1 and CP->G = d2. We had an image diagram of the proverb 脚踢后脑勺 (Legs kick the nape = Very busy, very hurried, legs never stop) as follows:

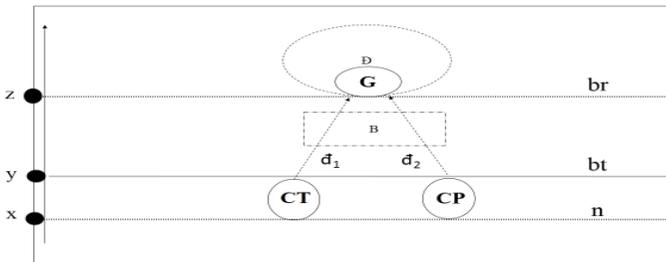
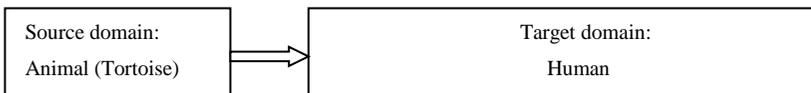
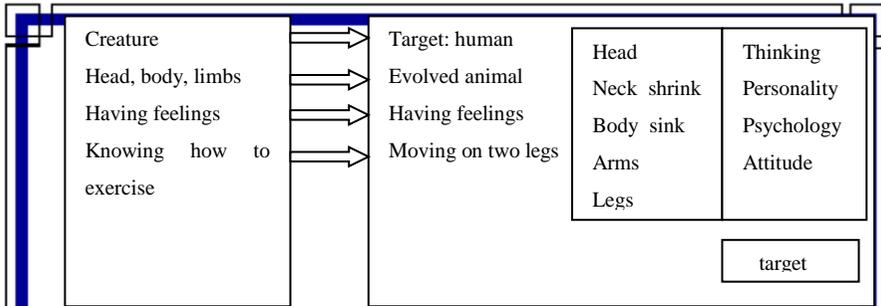


Diagram 2.3. Image diagram of the proverb "Legs kick the nape"





Model 2.3. Cognitive mechanism of metonymy in the example
 “抽了腿 缩了脖子。” (Flexing the thighs, retracting the neck)

3. CONCEPTUAL METONYMY OF HUMAN BODY PARTS <> SOCIAL HUMAN

In this conceptual metonymy group, we found out some following expressions:

(91) 两条腿支个肚子。(Two thighs support a belly = A person who has nothing;

4. CONCEPTUAL METONYMY OF HUMAN BODY PARTS <> BIOLOGICAL HUMAN

(96) 刀快不怕脖子粗。(Quick knife is not afraid of hard neck = Firm stuff and good competence will win the enemy easily);

2.4.2.2. Conceptual metonymy between different parts in a whole

1. CONCEPTUAL METONYMY OF HUMAN BODY PARTS <> HUMAN AND BEHAVIOURS

Example:

(100) 脚底板抹油。(Put oil under feet = Fleeing quietly).

2. CONCEPTUAL METONYMY OF HUMAN BODY PARTS <> HUMAN AND SPEECH

We found some expressions of this kind as follows:

(104) 聚口成雷, 聚舌成刀。(A collection of mouths is like thunder and lighting, a collection of tongues is like a knife = Vigorous speech is as strong as thunder and lighting, and as harmful as a knife;

3. CONCEPTUAL METONYMY OF HUMAN BODY PARTS <> HUMAN SKILLS

(108) 叫人不蚀本儿, 不过舌头打个滚。(A ready-tongued person can avoid bad luck)

Through investigating the corpus, we found out that “心 (heart)” (396/1213 times in 882 proverbs, 24/82 times in 70 folk-songs) is the word that appears more frequently than other words. The mind map diagram of “心 (heart)” in Chinese proverbs and folk songs is as follows:

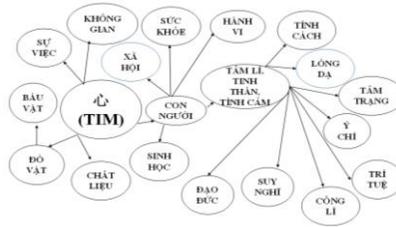


Diagram 2.4. Mind map diagram of conceptual metaphor and conceptual metonymy of “*Tim*(heart)” in Chinese proverbs and folk-songs

2.5. Minor conclusion

From the source domain of human body parts, Chinese people have unique ways of thinking in transferring it to different target domains such as space, objects, economy, honour, power, touch, flora, time, and natural phenomenon; psychology, spirit, affection, society, biology, actions, skills, speech in human body through cognitive mechanisms of conceptual metaphor and conceptual metonymy. Besides, we also established models of conceptual metaphor and conceptual metonymy through specific expressions:

CHAPTER 3 CONCEPTUAL METAPHOR AND CONCEPTUAL METONYMY OF HUMAN BODY PARTS IN VIETNAMESE PROVERBS AND FOLK-SONGS

3.1. Introduction

The source domain of human body parts is mapped to target domains such as *space, economy, honour, objects, power, matters, touch, materials, food* and other target domains such as *psychology, spirit, society, affection, biology, actions, skills, speech* in human body

3.2. The selection and distribution of typical characteristics of human body parts in the source and target domains in Vietnamese proverbs and folk-songs

Table 3.1. Nouns referring to human body parts and words going with these nouns in creating conceptual metaphor and conceptual metonymy in Chinese proverbs and folk-songs

No.	Category	Quantity	Percentage (%)
1	Words referring to human body parts	53	17.7
2	Words going with nouns referring to human body parts in creating conceptual metaphor and conceptual metonymy	248	82.3
Total		301	100

3.2.1 Words referring to human body parts in Vietnamese proverbs and folk-songs

Based on the investigation, we listed 53 nouns referring to human body parts and 301 words going with these nouns in creating conceptual metaphor and conceptual metonymy in Vietnamese proverbs and folk-songs.

3.2.2 Words going with nouns referring to human body parts in creating conceptual metaphor and conceptual metonymy

We listed 248 words going with nouns referring to human body parts in creating conceptual metaphor and conceptual metonymy in Vietnamese proverbs and folk-songs. Among these, there were 79 adjectives and 169 verbs.

3.3. General model of the selection and distribution of typical characteristics of human body parts in the source and target domains in Vietnamese proverbs and folk-songs

Based on the statistic result, we found words referring to human body parts in the source domain which were transferred to other target domains, namely:

Table 3.2. Conceptual target domain of **conceptual metaphor** of human body parts in Vietnamese **proverbs**

Conceptual source domain	Conceptual target domain	Frequency	Percentage (%)
HUMAN BODY PARTS	1. Space	19	31.7
	2. Matters	12	20
	3. Economy	12	20
	4. Honour	7.	11.6
	5. Power	5	8.3
	6. Objects	3	5
	7. Food	1	1.7
	8. Materials	1	1.7
Total	8	60	100

Table 3.3. Conceptual target domain of **conceptual metaphor** of human body parts in Vietnamese **folk-songs**

Conceptual source domain	Conceptual target domain	Frequency	Percentage (%)
HUMAN BODY PARTS	1. Space	27	54
	2. Materials	5	10
	3. Touch	4	8
	4. Honour	4	8
	5. Matters	3	6
	6. Economy	3	6
	7. Time	3	6
	8. Objects	1	2
Total	8	50	100

Table 3.4. Cognitive model of conceptual metonymy of human body parts in Vietnamese proverbs

Conceptual source domain	Conceptual target domain		Frequency	Percentage (%)
HUMAN BODY PARTS	Conceptual metonymy between part and whole			
	Human	1. psychology, spirit, affection	173	58.8
		2. society	25	8.5
		3. biology	23	7.8
		4. spirit	2	0.7
	Conceptual metonymy between different parts in a whole			
	Human	1. skills	31	10.5
		2. behaviours	29	9.9
		3. speech	9	3.1
		4. death	2	0.7
Total	2	294	100	

Table 3.5. Cognitive model of conceptual metonymy of human body parts in Vietnamese folk-songs

Conceptual source domain	Conceptual target domain		Frequency	Percentage (%)
HUMAN BODY PARTS	Conceptual metonymy between part and whole			
	Human	1. psychology, spirit, affection	189	76.3
		2. biology	38	15.3
		3. society	6	2.4
	Conceptual metonymy between different parts in a whole			
	Human	1. behaviours	13	5.2
		2. speech	2	0.8
Total	2	248	100	

It can be said that the general model of the selection and distribution of typical characteristics of human body parts in the source and target domains show the diversity of how Vietnamese people conceptualize the world.

3.4. Establishing the mappings of cognitive models of conceptual metaphor and conceptual metonymy of human body parts in Vietnamese proverbs and folk-songs

Based on the investigation and statistics of the corpus, we found 354 proverbs and 298 folk-songs containing words referring to human body parts in which Vietnamese people use conceptual metaphor and conceptual metonymy in creating the meanings.

3.4.1. The mappings of cognitive models of conceptual metaphor of human body parts in Vietnamese proverbs and folk-songs

The investigating result showed that the source domain of human body parts in Vietnamese proverbs and folk-songs is mapped to such target domains as space, economy, honour, objects, matters, touch and materials. In order to make it easy for the research, we use the world 'unit' instead of 'proverbs and folk-songs'. We established the following mappings:

3.4.1.1. The mappings from the source domain of words referring to human body parts to the target domain of space

1. CONTAINER >> HEART

(124) Trăm nhát cuộc hắt cả vào lòng (Hoeing the heart a hundred times).

2. CONTAINER >> MIND

(129) Sống để dạ, chết mang theo (Keep secrets in mind until death).

3. CONTAINER IS HANDS

Hands are one of the most important parts of human body, and also one of the parts which was perceived and researched the earliest. With their object-holding function, hands become a psychological container in Vietnamese thought.

This is showed through the following language expressions:

(133) Nợ đâu ai đã dắt vào tận tay (Debt is led to hands).

4. CONTAINER IS WOMB

"Womb" is considered as a symbol of mother, like a cave [73, p. 111]. Therefore, it is a container. In Vietnamese, womb is regarded as a container of secret thoughts. For example:

(136) Không sợ hẹp nhà, sợ hẹp bụng (Not afraid of a narrow house, but afraid of a narrow womb).

3.4.1.2. The mappings from the source domain of words referring to human body parts to the target domain of honour

1. HONOUR IS FACE

(142) Ai đội mũ lệch, xấu mặt người ấy (The man who wears a hat askew will embarrass himself).

3.4.1.3. The mappings from the source domain of words referring to human body parts to the target domain of power

1. POWER >> HANDS

(148) Cá vào tay ai nẩy bắt (Catch the fish when it's in your hands).

3.4.1.4. The mappings from the source domain of words referring to human body parts to the target domain of matters

1. CHARACTERISTICS OF A MATTER IN THE TARGET DOMAIN >> HUMAN BODY PARTS IN THE SOURCE DOMAIN through expressions including:

(150) Buông tay cỏ, bỏ tay gầu (Finish weeding, stop watering).

3.4.1.5. The mappings from the source domain of words referring to human body parts to the target domain of economy

1. BAD ECONOMY MEANS NOTHING IN HANDS

(154) Trai tay không, không ai nhờ vợ (A man with nothing in hands cannot have a wife).

3.4.1.6. The mappings from the source domain of words referring to human body parts to the target domain of touch

1. SEEING IS TOUCHING

Example:

(159) Con dao vàng rọc lá trầu vàng/ *Mắt anh anh liếc, mắt nàng nàng đư* (Cut a yellow betel leaf with a gold knife / We give the glad eye to each other).

3.4.1.7. *The mappings from the source domain of words referring to human body parts to the target domain of time*

1. TIME \times HUMAN BODY PARTS

(161) Cưới vợ thì cưới liền tay, Chớ để lâu ngày lắm kẻ gièm pha (Marrying a girl should be immediate; otherwise, other people will spread scandal).

3.4.1.8. *The mappings from the source domain of words referring to human body parts to the target domain of space*

OBJECTS \times HUMAN BODY PARTS

Let's look at the following examples:

(164) *Con mắt là ngọc* (Eye is pearl).

3.4.1.8. *The mappings from the source domain of words referring to human body parts to the target domain of materials*

1. LIQUID IN CONTAINER IS HEART

(168) *Dốc một lòng trong một đạo* (Devote all one's heart to the faith)

Ai ơi hãy hoãn lấy chồng/ Để cho trai gái dốc lòng đi tu (Please delay getting married / so that boys and girls can devote all their heart to the buddhism)

3.4.2. *The mappings of cognitive models of conceptual metonymy of human body parts in Vietnamese proverbs and folk-songs*

We described specifically as follows:

3.4.2.1. *Conceptual metonymy between part and whole*

1. CONCEPTUAL METONYMY OF HUMAN BODY PARTS \times HUMAN AND PERSONALITY

Example: (173) *Ăn cháo đòi ói, ăn rau xanh ruột* (Eating gruel makes you want to vomit, eating vegetables makes your intestine green).

2. CONCEPTUAL METONYMY OF HUMAN BODY PARTS \times HUMAN PSYCHOLOGY, AFFECTION, SPIRIT

Call x, y as two levels of psychological states, in which x=BT (normal), y=TG (angry); head = Đ, liver = G, having food = C, not having food = K, losing food = m, liver turns upside to head = l. We had an image diagram for the proverb "Losing food, liver turns upside to head" as follows:

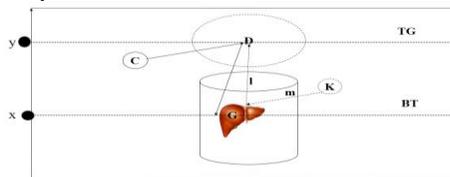


Diagram 3.2. Image diagram for the proverb "Losing food, liver turns upside to head"

3. CONCEPTUAL METONYMY OF HUMAN BODY PARTS \times SOCIAL HUMAN

Example: (209) Mưa không tới *mặt*, nắng không tới *mày* (Rain doesn't reach face, sun doesn't reach eyebrows).

(210) *No cơm ấm cất*, giậm giậm mọi người (With stomach full and back warm, everyone feels aroused).

4. CONCEPTUAL METONYMY OF HUMAN BODY PARTS >> BIOLOGICAL HUMAN

Example: (212) *Má hồng* không thuốc mà say (*Rosy cheeks make men stoned without any drug*).

3.4.2.2. Conceptual metonymy between different parts in a whole

The source domain including words referring to human body parts was mapped to the target domain of human actions in Vietnamese proverbs and folk-songs

1. CONCEPTUAL METONYMY OF HUMAN BODY PARTS >> HUMAN BEHAVIOURS

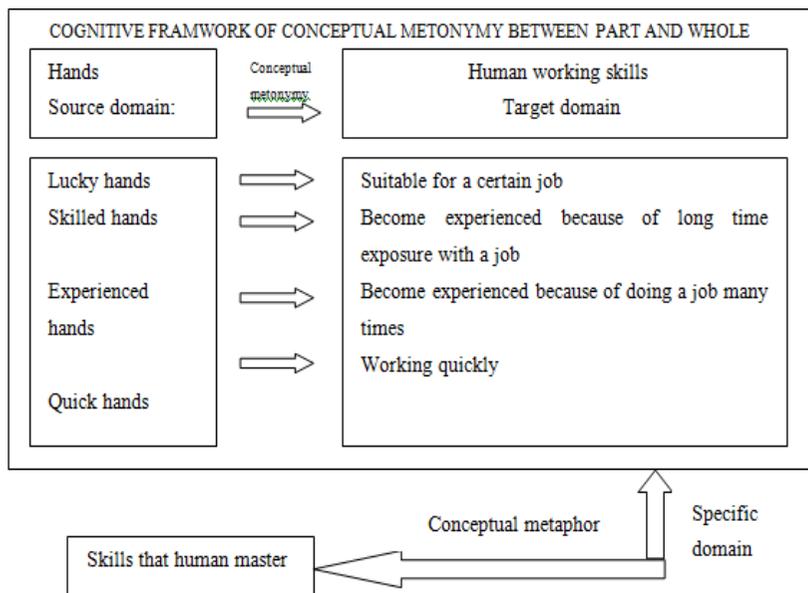
Example: (236) Muốn ăn thì *đầu gối* phải bò. (TN) (PT&DT) (If you want to eat, you have to crawl on your knees.

2. CONCEPTUAL METONYMY OF HUMAN BODY PARTS >> HUMAN SPEECH

3. CONCEPTUAL METONYMY OF HUMAN BODY PARTS >> HUMAN SKILLS

There appears an interfere and mapping between "hands" - a specific cognitive field and an abstract cognitive field. Example:

We have a mapping model through the domain of skills as follows:



Model 3.3. Mapping model through the domain of skills

We had a mind map diagram of the concept 'hands' in Vietnamese proverbs and folk-songs below:

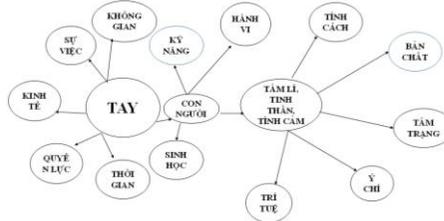


Diagram 3.3. Mind map diagram of the conceptual metaphor and conceptual metonymy of 'hands' in Vietnamese proverbs and folk-songs

3.5. Minor conclusion

We listed 53 nouns referring to human body parts (group 1) and 248 words going with these nouns in creating conceptual metaphor and conceptual metonymy in Vietnamese proverbs and folk-songs (group 2). We also established models of conceptual metaphor and conceptual metonymy through specific expressions, for example: CONTAINER >> HEART, CONTAINER IS HANDS, CONTAINER IS WOMB, etc. In Vietnamese culture, 'hands' are an efficient instrument in human working process.

CHAPTER 4 SIMILARITIES AND DIFFERENCES BETWEEN CONCEPTUAL METAPHOR, CONCEPTUAL METONYMY OF HUMAN BODY PARTS IN CHINESE AND VIETNAMESE PROVERBS AND FOLK-SONGS

4.1. Introduction

Chinese and Vietnamese are two isolating languages of two oriental countries, so there are more similarities than differences in terms of language. However, because of characteristics in cultural tradition and social history, the differences of two languages will be more specific and imbued with national identity.

4.2. Similarities and differences between conceptual metaphor, conceptual metonymy of human body parts in Chinese and Vietnamese proverbs and folk-songs

4.2.1.1. The selection and distribution of typical characteristics of words referring to human body parts in source-target domains in Chinese and Vietnamese proverbs and folk-songs

The source domain of words referring to human body parts is mapped to such target domains as *space, objects, economy, matters, honour, power, touch and materials*.

4.2.1.2. *Similarities in the mechanism of establishing cognitive models of conceptual metaphor*

The similarities in the mechanism of establishing cognitive models of conceptual metaphor were obvious, specifically as follows:

a. *Similarities in the mapping from the source domain of human body parts to the target domain of space*

1. CONTAINER IS HANDS
2. CONTAINER IS WOMB
3. CONTAINER IS MOUTH

b. *Similarities in the mapping from the source domain of human body parts to the target domain of human honour*

1. HONOUR IS FACE

c. *Similarities in the mapping from the source domain of human body parts to the target domain of power*

1. POWER \gg HANDS

d. *Similarities in the mapping from the source domain of human body parts to the target domain of matters*

1. NATURE OF A MATTER IN TARGET DOMAIN \gg HUMAN BODY PARTS IN SOURCE DOMAIN

e. *Similarities in the mapping from the source domain of human body parts to the target domain of economy*

1. ECONOMY condition \gg HANDS

f. *Similarities in the mapping from the source domain of human body parts to the target domain of touch*

1. GLINT IS TOUCHING

g. *Similarities in the mapping from the source domain of human body parts to the target domain of time*

1. TIME \gg HUMAN BODY PARTS

h. *Similarities in the mapping from the source domain of human body parts to the target domain of objects*

1. OBJECTS \gg HUMAN BODY PARTS

The findings from the investigated corpus show that Chinese and Vietnamese people are interested in using real images in the objective world and body parts which can be seen with their eyes in order to create conceptual metaphor.

4.2.2. Differences between conceptual metaphor, conceptual metonymy of human body parts in Chinese and Vietnamese proverbs and folk-songs

4.2.2.1. *Differences in selecting and distributing typical characteristics of human body parts in source and target domains of conceptual metaphor in Chinese and Vietnamese proverbs and folk-songs*

We calculated the quantity and percentage of nouns referring to human body parts which take part in the creation of **conceptual metaphor** in Chinese and Vietnamese

proverbs and folk-songs, among which the one that appears the most frequently in Chinese proverbs and folk-songs is "heart" and that in Vietnamese proverbs and folk-songs is "hands"; space domain accounts for a higher percentage than other domains in proverbs and folk-songs of the two languages.

4.2.2.2. Differences in the mechanism of establishing the cognitive models of conceptual metaphor in Chinese and Vietnamese proverbs and folk-songs

a. Differences in the mapping from the source domain of human body parts to the target domain of space

Chinese people have an interesting perception of “眼睛/ 眼/ 目 (eyes)” that CONTAINER IS EYES, for example: (278) 情人眼里出西施。(In the lover's eyes, Xi Shi appears = The person who loves you truly will always think you are beautiful). Chinese people think that "eyes" are a window to look at the outside world, for example: (279) 眼睛是灵魂的窗户。(Eyes are the window of soul = One's glint will tell us about his/her spiritual appearance). Meanwhile, to express an equivalent conceptual metaphor, Vietnamese people use the idiom "Con mắt là cửa sổ của tâm hồn", instead of a proverb. There is no equivalent proverb in our researched corpus. It can be seen that by regarding eyes as a body part to look at the outside world, Chinese people perceive eyes as a space containing the world of affection.

b. Differences in the mapping from the source domain of human body parts to the target domain of human honour

In addition to the similar conceptual metaphor that HONOUR IS FACE in Chinese and Vietnamese, Chinese people also have another conceptual metaphor that HONOUR IS HEAD, for example: (280) 把屎盆子往自己头上扣。(Put a pot of shit on one's head= Destroy one's fame). Meanwhile, we could not find a similar conceptual metaphor that HONOUR IS HEAD in the researched corpus.

c. Differences in the mapping from the source domain of human body parts to the target domain of power

d. Differences in the mapping from the source domain of human body parts to the target domain of economy

Both Chinese and Vietnamese people use “手 (tay)” to express the mapping model of conceptual metaphor ECONOMY CONDITION >< HANDS. However, Chinese people pay attention to the activities of hands in two opposite directions rather than the state of hands like Vietnamese people.

d. Differences in the mapping from the source domain of human body parts to the target domain of time

Both languages distinguish the selection of words referring to human body parts in creating conceptual metaphor of time.

d. Differences in the mapping from the source domain of human body parts to the target domain of materials

The mapping from the source domain of human body parts to the target domain of economy is also different in two languages.

4.3. Similarities and differences of conceptual metonymy of human body parts in Chinese and Vietnamese proverbs and folk-songs

4.3.1. Similarities of conceptual metonymy of human body parts in Chinese and Vietnamese proverbs and folk-songs

4.3.1.1. Similarities in selecting and distributing typical characteristics of human body parts in source and target domains of conceptual metonymy in Chinese and Vietnamese proverbs and folk-songs

The source domain including words referring to human body parts maps with the target domains such as psychology, spirit, affection, society, biology, actions, skills, speech.

4.3.1.2. Similarities of conceptual metonymy of human body parts in Chinese and Vietnamese proverbs and folk-songs

Unlike conceptual metaphor, conceptual metonymy is used more in Chinese and Vietnamese proverbs and folk-songs (with 836 / 952 units and 542 / 652 units respectively).

We mentioned some similar mapping models of conceptual metonymy of human body parts in two languages below:

A. Conceptual metonymy between part and whole

1. Conceptual metonymy of human body parts \times human personality
CONCEPTUAL METONYMY OF HUMAN BODY PARTS \times HUMAN AND PERSONALITY

(295) 张开喉咙见心肺。(Opening the mouth will show heart and lungs = A frank person)

(296) 宰相肚子能行船。(The belly of the prime minister can be against a ship = A tolerant person).

2. CONCEPTUAL METONYMY OF HUMAN BODY PARTS \times HUMAN PSYCHOLOGY, AFFECTION, SPIRIT

a. CONCEPTUAL METONYMY OF HUMAN BODY PARTS \times HUMAN PSYCHOLOGY

(297) 把心都快提到嗓子眼儿上了。(Heart is elevated to the throat = Worried, anxious, scared).

(298) Mất miếng ăn, lộn gan lên đầu (Losing food, liver turns upside to head).

(299) 心肝跌进肚里头。(Heart and liver fall inside belly = Tim gan ngã vào bên trong bụng = Feel secure, comfortable)

(300) Nhiều no lòng, ít mát ruột (Much makes stomach full, little makes intestine cool).

b. CONCEPTUAL METONYMY OF HUMAN BODY PARTS \times HUMAN SPIRIT

(301) 一个孩子胆小，两个孩子胆大，三个孩子什么都不怕。(One child has a small gall, two children have big galls, three children are afraid of nothing = One child is afraid, many children dare to do anything).

(302) Có chí có gan gian nan vượt tuốt (There's a will, there's a way).

(303) 胆小不得将军做。(A person with a small gall cannot be the general of the army = A coward person cannot be the general of the army)

(304) Cả sóng ngã tay chèo (Big waves defeat the rower).

b.1. CONCEPTUAL METONYMY OF HUMAN BODY PARTS <> HUMAN THINKING

(305) 心上有七十二个窟窿眼儿。(There are 72 small holes on one's heart = A person with a lot of thoughts) (TN) (PT&ĐT)

(306) Bàn tay không che nổi mặt trời (A hand cannot cover the sun).

b.2. CONCEPTUAL METONYMY OF HUMAN BODY PARTS <> HUMAN INTELLIGENCE

(307) 死心瞎肺半个肝。(Dead heart, blind lungs, Half-cut liver = Stupid person)

(308) Hungry stomach, deaf ears.

c. CONCEPTUAL METONYMY OF HUMAN BODY PARTS <> HUMAN AFFECTION

(309) 黄连树根盘根，穷苦人心连心。(Root of the coptis tree is clustering root, hearts of the poor are close to each other = Close relationship of the poor)

(310) Not having the heart to separate hand from hand and intestine from intestine.

3. CONCEPTUAL METONYMY OF HUMAN BODY PARTS <> SOCIAL HUMAN

(375) Của trời vận, ngắn tay không với đến (You cannot reach things belonging to god with your short arms).

(311) 赤脚的撵兔、穿鞋的吃肉。(Men with bare feet hunt the rabbit, men with shoes eat its meat = The poor work, the rich enjoy).

(312) Nhìn đến anh lụy nhỏ hai hàng/ Chùng nào đá nọ thành vàng sẽ hay/ Sợ anh ham chân dép chân giày/ Thấy em nghèo khổ mỗi ngày mỗi xa. (Looking at you in tears/ Waiting until stones turn into gold/ But afraid that you just want girls wearing shoes/ and leave me day by day because I am poor)

4. CONCEPTUAL METONYMY OF HUMAN BODY PARTS <> BIOLOGICAL HUMAN

(313) 嘴上无毛，办事不牢。(A person with no hair on mouth works uncertainly = The young work untrustfully).

(314) Wise people are wise even when they are just born, fool people are fool even when they are old.

B. Conceptual metonymy between different parts in a whole

1. CONCEPTUAL METONYMY OF HUMAN BODY PARTS <> HUMAN BEHAVIOURS

(319) Đo chân đóng giày (Measure feet to make shoes (=taylor-made)).

3. CONCEPTUAL METONYMY OF HUMAN BODY PARTS <> HUMAN SKILLS

(324) 叫人不蚀本儿，不过舌头打个滚。(A ready-tongued person can avoid bad luck).

(325) Skillful hands (of doctor), effective medicine.

4.3.2. Differences of conceptual metonymy of human body parts in Chinese and Vietnamese proverbs and folk-songs

4.3.2.1. Differences in selecting and distributing typical characteristics of human body parts in source and target domains of conceptual metonymy in Chinese and Vietnamese proverbs and folk-songs

"Heart" accounts for the highest percentage in the creation of conceptual metonymy of human body parts in Chinese proverbs and folk-songs whereas "lòng" accounts for the highest percentage in the creation of conceptual metonymy of human body parts in Vietnamese proverbs and folk-songs; there are also differences in terms of percentage of psychology, spirit and affection domains.

4.3.2.2. Differences in the mechanism of establishing the cognitive model of conceptual metonymy of human body parts in Chinese and Vietnamese proverbs and folk-songs

A. Conceptual metonymy between part and whole

1. CONCEPTUAL METONYMY OF HUMAN BODY PARTS >< HUMAN AND PERSONALITY

(326) 明人家头秃，偏来翻帽子 = Put off a hat of a close-shaven man = To lay bare someone's weaknesses intentionally.

2. CONCEPTUAL METONYMY OF HUMAN BODY PARTS >< HUMAN PSYCHOLOGY, SPIRIT, AFFECTION

(329) 一会儿白脸，一会儿红脸。(Face is sometimes white, sometimes red = Attitudes are sometimes good, sometimes bad).

In Chinese, there is a mapping model CONCEPTUAL METONYMY OF HUMAN BODY PARTS >< HUMAN MORAL QUALITIES (331) 君子量，丈夫心。(Mettle of a gentleman, heart of a husband = Mettle of a gentleman, tolerance of a husband) and a mapping model CONCEPTUAL METONYMY OF HUMAN BODY PARTS >< HUMAN SUPER INTELLIGENCE (332) 眼皮一眨巴一个道道。(Knowing something just in a blink = An intelligent, attentive person), but these models do not appear in the Vietnamese corpus.

3. CONCEPTUAL METONYMY OF HUMAN BODY PARTS >< SOCIAL HUMAN

To refer to the poor, Chinese people also use another metonymy, namely (333) “腿肚子贴灶王爷，人走家搬。(Kitchen gods are stuck on thighs and belly, the house moves when its owner moves = The poor). This image has been connected to the kitchen gods in Chinese culture.

B. Conceptual metonymy between different parts in a whole

The mechanism of establishing conceptual metonymy of human body parts in Chinese and Vietnamese proverbs and folk-songs in conceptual metonymy between

different parts in a whole is completely similar, for example: CONCEPTUAL METONYMY OF HUMAN BODY PARTS >> HUMAN BEHAVIOURS, CONCEPTUAL METONYMY OF HUMAN BODY PARTS >> HUMAN SPEECH, and CONCEPTUAL METONYMY OF HUMAN BODY PARTS >> HUMAN SKILLS.

4.4. Minor conclusion

The study results showed the similarities and differences in the selection and distribution of typical characteristics of human body parts in the source and target domains of conceptual metaphor and conceptual metonymy. The source domain including words referring to human body parts is mapped to such target domains as *space, objects, economy, matters, honour, power, touch and materials; psychology, spirit, affection, society, biology, actions, skills, speech*. However, because of special characteristics in terms of thought and culture, there are sophisticated differences in the conceptual metaphor and conceptual metonymy of human body parts.

CONCLUSION

The thesis *Words referring to human body parts in Chinese and Vietnamese proverbs and folk-songs from cognitive linguistics perspectives* is a study which applied the theory of conceptual metaphor and conceptual metonymy of human body parts in describing and analyzing specific examples of conceptual metaphor and conceptual metonymy expressed in the proverbs and folk-songs of two peoples. The thesis also indicated clear research aims which include finding kinds of conceptual metaphor and conceptual metonymy of human body parts used in Chinese and Vietnamese proverbs and folk-songs; analyzing the roles of metaphor and metonymy in expressing each people's thought, hence finding similarities and differences in the use of metaphor and metonymy of the two peoples. The similarities and differences were explained on the basis of the relation between language, culture and thought of the two peoples. From the results of investigating, analyzing and contrasting words referring to human body parts in Chinese and Vietnamese proverbs and folk-songs in the light of cognitive linguistics theory, the thesis had the following conclusions:

1. From the investigation of 952 Chinese proverbs and folk-songs and 652 Vietnamese proverbs and folk-songs, it was found out that conceptual metaphor and conceptual metonymy of human body parts in Chinese and Vietnamese have the central conceptual domain which is human body parts, including 56 nouns and 187 units that can combine with nouns referring to human body parts in creating conceptual metaphor and conceptual metonymy in Chinese; 53 nouns and 248 units that can combine with nouns referring to human body parts in creating conceptual metaphor and conceptual metonymy in Vietnamese. General cognitive model of

human body parts includes metaphor model, metonymy model, image diagram model and mechanism of conceptual metaphor and conceptual metonymy. These models help Chinese and Vietnamese people conceive the domain of human body parts used in communication and thought specifically and clearly.

2. We also found out that there are a number of situations in which concepts were transformed from human body parts to other categories. The selection and distribution of typical characteristics of words referring to human body parts in source-target domains were also determined. Accordingly, based on the analysis, words which are considered typical ones of human body parts in the source domain include: heart, mouth, eyes, legs, hands, face, womb, head, tongue, gall, etc. in Chinese and heart, hands, mind, legs, intestine, cheek, mouth, head, bond, etc. in Vietnamese.

3. By establishing the selection and distribution of characteristics in source and target conceptual domains, we reestablished mapping models of conceptual metaphor and conceptual metonymy in Chinese and Vietnamese as follows: CONTAINER IS HANDS, CONTAINER IS WOMB, CONTAINER IS MOUTH, ECONOMY CONDITION \times HANDS, HONOUR IS FACE, MEASURING INSTRUMENT IS EYES, CONCEPTUAL METONYMY OF HUMAN BODY PARTS \times HUMAN AND PERSONALITY, CONCEPTUAL METONYMY OF HUMAN BODY PARTS \times HUMAN PSYCHOLOGY, AFFECTION, SPIRIT, CONCEPTUAL METONYMY OF HUMAN BODY PARTS \times SOCIAL HUMAN, CONCEPTUAL METONYMY OF HUMAN BODY PARTS \times BIOLOGICAL HUMAN, CONCEPTUAL METONYMY OF HUMAN BODY PARTS \times SPIRITUAL HUMAN, etc. Source domain includes words referring to human body parts which were mapped with other target domains such as space, economy, objects, materials, touch, flora, time, human psychology, spirit, affection, social human, biological human, etc. Analyzing the mappings of conceptual metaphor and conceptual metonymy clarified the way Chinese and Vietnamese people conceptualize human body parts.

4. The results from contrasting conceptual metaphor and conceptual metonymy of human body parts in Chinese and Vietnamese showed the similarities and differences in the selection and distribution of the typical characteristics of human body parts in the source and target domains of conceptual metaphor and conceptual metonymy; and in the mechanism of establishing mapping models of conceptual metaphor and conceptual metonymy in Chinese and Vietnamese proverbs and folk-songs. Especially, there are differences in language, conceiving framework and cultural model. The source domain in Chinese and Vietnamese proverbs and folk-songs is mapped with the target domains such as space, objects, economy, matters, honour, power, touch, materials, psychology, spirit, affection, society, biology, actions, skills, speech, etc. However, the elements which

participate in the creation of conceptual metaphor and conceptual metonymy of human body parts are different. In Chinese, beside 'face', 'head' is also used to map with the human honour, etc.

5. The contrasting results showed that the most noticeable word in the conceptual domain of human body parts is 'heart' in Chinese and 'hands' in Vietnamese.

6. The research findings also showed us the way Chinese and Vietnamese people conceptualize words referring to human body parts through two conceiving mechanisms which are conceptual metaphor and conceptual metonymy in the proverbs and folk-songs of two peoples. In both Chinese and Vietnamese, there is more conceptual metonymy than conceptual metaphor. Therefore, it can be said that conceptual metonymy is a popular conceiving mechanism of the mankind in general and of Chinese and Vietnamese in particular. People use conceptual metonymy unconsciously in communication. We also found out many gaps in languages and thought of the two peoples from the research findings.

7. In teaching and learning foreign languages, teachers need to use proverbs and folk-songs to make their lessons more interesting. Additionally, if teachers focus on explaining popular conceptual metaphor and conceptual metonymy of human body parts, students may infer the meanings of those proverbs and folk-songs and remember them longer. Hence, students can easily understand the meanings of texts in the culture and language field, and apply them into communication.

8. In the scope of the thesis, there were still some issues we did not research thoroughly such as not investigating all words referring to human biological activities, not analyzing the reverse transformation from other categories to human category, not investigating all cultural models that impact the conceiving framework of the two peoples. Those gaps can be researched further in the future.

Words referring to human body parts are a basic lexical unit in the language system of each people. Conceptual metaphor and conceptual metonymy are part of Chinese and Vietnamese culture. They are the evidence of the relationship between conceptual metaphor, conceptual metonymy, thought and culture. The research findings found out valuable conceptual metaphor and conceptual metonymy in human perception and communication.

LIST OF PUBLISHED STUDIES

1. Lieu, T.T.N. (2017). Conceptual metonymy in Chinese proverbs which contain the word "脚 (legs)" (based on the corpus of human body parts), *Dictionary and Encyclopedia*, 4.

2. Lieu, T.T.N. (2017). Conceptual metaphor of Chinese proverbs which contain the words referring to human body parts, *Journals of Science - Hue University*, 126(6A).
3. Lieu, T.T.N. (2017). Conceptual metonymy of human body parts which characterize human personality and thought in Chinese proverbs, *Journals of Science - Hue University*, 126(6B).
4. Lieu, T.T.N. (2017). Conceptual metaphor in Chinese proverbs which contain the word "脚 (legs)" (based on the corpus of human body parts) *Journals of Science and Technology - University of Science, Hue University*, 9(2).
5. Lieu, T.T.N. (2017). Contrasting conceptual metonymy of human body parts that characterize human affection and will in Chinese and Vietnamese proverbs, *Proceeding of International conference on researching and teaching Chinese*, Ho Chi Minh City University of Education.
6. Lieu, T.T.N. (2017). "Some words referring to human body parts and the words "lòng", "tâm", "đạ" in Vietnamese proverbs from cognitive linguistics perspectives, *Proceeding of the 2nd national inter-major conference on languages and teaching languages*, University of Foreign Languages, Hue University.
7. Lieu, T.T.N. (2016). "Hands - the word referring to human body parts in Chinese proverbs from cognitive linguistics perspectives, *Proceeding of Southeast Asian international conference*, Guangxi Academy of Education, China.