

The Conceptual Structural Metaphor “A Human Being is a Plant” in Vietnamese Proverbs and Folk Songs

Nguyen Thi Hien¹, Ha Thi Mai Thanh² and Bui Thanh Hoa²

¹Hanoi Pedagogical University 2, VinhPhuc, Vietnam

²Tay Bac University, Sonla, Vietnam

Abstract: Based on cognitive linguistics viewpoint, the human thinking and cognition are reflected by metaphors. Conceptual metaphor is a systematic mapping from a source domain to a target domain, which create a cognitive fram. Structural metaphor is one of the four typical types of conceptual metaphors. Structural metaphor creates one conceptual structure from another, use words from one conceptual area to talk about another. “The Conceptual Structural Metaphor a Human Being is a Plant” is a typical structural metaphor in Vietnamese proverbs and folk songs. The article is an empirical research on the mapping mechanism and the cognitive frames of conceptual metaphor a “Human Being is a Plant” in Vietnamese proverbs and folk songs to see the mapping mechanism, Vietnamese people’s thinking through proverbs and folk songs.

Keywords: conceptual metaphors, structural metaphors, Vietnamese folk songs and proverbs.

INTRODUCTION

Cognitive linguistics was initiated in the 80s of the twentieth century with such names as G.Lakoff, M.Johnson, G. Fauconnier, Ch. Fillmore, R. Jackendoff, R. Langacker, E. Rosch, L. Talmy, M. Turner, A. Wierzbicka, Xtepanov, Yu. Apresian, W. Chafe, M. Minsky... Cognitive linguistics is considered to be a linguistic tendency to “study language on the basis of human experience and perception of the objective world as well as the way in which people perceive and conceptualize the things of that objective world” (Co, 2007:110). Cognitive linguistics suggest that together with conceptual metaphors is also a cognitive mechanism. Conceptual metaphor is not only a rhetorical means but also a method of thinking, a tool to conceptualize the world. Conceptual metaphors are often expressed according to formula A as (are) B. Where, A is the source domain, B is the target domain. The source domain can belong to many categories: Human body part, animal, plant, food ... In conceptual metaphor, a target conceptual domain can be understood through many different source concept domains according to the $A \rightarrow B_1, B_n \dots$ as metaphors: A PLANT IS A HUMAN; A PLANT IS AN ANIMAL; A PLANT IS AN ANIMAL; A PLANT IS TIME; A PLANT IS A CONCEPT OF EXCEPTION... Based on cognitive function, most scientists agree to divide conceptual metaphors into three categories: Structure Metaphor, Ontological Metaphor and Orientation Metaphor.

Vietnamese folk songs and proverbs are a part of Vietnamese folklore. Folk songs are folk lyrical compositions expressing the inner life of people. Folk songs are a source of spiritual milk to nurture

children through lullabies, a form of emotional conversation between boys and girls, a voice of gratitude and pride in the merits of ancestors and the heroic spirit of the people. deceased, is a means of expressing anger or joy of workers, families and society. Proverbs are short, stable folk sayings with rhythm and images. The content of proverbs often reflects the experiences of productive labor, records historical phenomena of human society, or expresses the folk philosophy of the nation. In folk songs and proverbs, the concept of plants appears with great frequency. The article focuses on surveying conceptual metaphorical models of the botanical domain in Vietnamese folk songs and proverbs, analyzing and explaining conceptual metaphor models. From there, find out the thinking and cultural characteristics of the Vietnamese about the botanical concept in Vietnamese folk songs and proverbs.

RESEARCH METHOD

Procedures for Statistics and Classification

The article uses this tactic to classify and statistic conceptual metaphors in the domain in the New Testament. Based on that result, the article can draw some comments on the conceptual metaphors of the vegetative domain in the New Testament Bible. The list of expressions of conceptual metaphors of the vegetative domain in the New Testament Bible is listed according to the following contents:

No	Concept of plant	Expression of conceptual metaphor	Source
1	xx	xx	xx

Comparative Method

This method is used to compare the similarities and differences about the concept of botanical domain in folk songs and the concept of vegetation in some other texts. With this method, the conceptual metaphor of the botanical domain is seen in a multi-dimensional way and is revealed more clearly.

Methods of Analysis and Description

From the collected linguistic sources, we use this method to describe and analyze linguistic expressions associated with specific contexts; define conceptual structure, define source domain, target domain, mapping system.

Concept Analysis Method

This method is used to analyze the concept of plant source domain in Vietnamese folk songs and proverbs to other target regions. From there, the article finds its own characteristics in the way of conceptualizing the botanical domain in Vietnamese folk songs and proverbs.

Lakoff and Johnson (1980) argue that structural metaphors account for a large number of conceptual metaphors. Kovecses (2002) argues that the structural metaphor has the characteristic that the source domain provides a relatively rich knowledge structure for the target domain. The cognitive function of these metaphors is to allow us to understand the target domain A due to the structure of the source domain B. This understanding takes place through conceptual projections between the elements of A and B. To make this clear, Kovecses also gives an example of the concept of love structured according to the movement of the journey. The knowledge from the source domain JOURNEY has been irradiated to the target domain LOVE. However, in the irradiation process, the target domain does not absorb all, but only selects some of the most prominent properties in the source domain according to the principle of partial irradiation. This schema comes from the knowledge gained by human experience. The conceptual structure LOVE IS A JOURNEY can be visualized through the following table 1:

RESULTS AND DISCUSSION

Structural Metaphor

Table 1: Metaphor Mapping Map LOVE IS A JOURNEY

The source domain - JOURNEY	Mapping	The target domain - LOVE
TRAVELLER	→	LOVER
VEHICLE	→	LOVE RELATIONSHIP
JOURNEY	→	EVENTS IN THE RELATIONSHIP
TRAVEL DISTANCE	→	ACHIEVEMENT PROCESS
STRUGGLING	→	DIFFICULT EXPERIENCE
DECIDE THE DIRECTION	→	CHOOSE WHAT TO DO
DESTINATION OF THE JOURNEY	→	PURPOSE OF THE RELATIONSHIP

Most structural metaphors provide a kind of structure and understanding of their Target conceptual domain through human experience, and in general, the Source domain is more concrete, easier to understand, the Target domain is more abstract and more general.

understanding of the world, which is formed in consciousness in the process of perception and embodies in language. Structured concepts include: Information content about the real world and the imaginary world with universal features; and includes everything that makes it a cultural event. That means it contains national cultural features (Co, 2009:140). An idea can be expressed in a single word, even a complex idea can be

Concept and the Conceptual Domain of Plant The Concept

The concept is what contains people's

expressed in a whole sentence. However, the idea may not be expressed in language, but it exists abstractly in the human mind.

The Conceptual Domain of Plant

In human life, plants play an important role in daily activities and production, with spiritual cultural life, spiritual beliefs being preserved and handed down through generations. "Plants" are a source of food to feed people, a source of raw materials for people to make costumes in the early times, a source of herbs to help people take care of their health, help people satisfy their aesthetic needs. themselves with flowers, ornamental plants, etc. Thus, it can be said that "plants" have a close

association with human life. Gradually, "plants" have penetrated into the literary language for many generations, especially in Vietnamese folklore, in particular here is the nation's treasure of folk songs and proverbs. It can be said that in all cultures, plants and trees are symbols of circulation. Plants have a process of birth, development, death and rebirth. Therefore, plants, plants and their properties are often irradiated to humans.

The article has surveyed 1608 folk songs in the book *Collection of Vietnamese folk songs and proverbs* (Lakoff, 1993). Through the survey, we obtained 1382 plant concepts. The survey results are listed in the following table:

Table 2: List of plant concept groups, number of ideas and occurrence rate between groups of ideas

No	Name of conceptual group	Occurrence frequency	Rate %
1	A group that only indicates plants or sets of plant parts (<i>garden, field, rice field, yard, etc.</i>)	207	14,98
2	Group of naming plant (<i>pine, chrysanthemum, bamboo, apricot, peach...</i>)	302	21,86
3	Group that denotes the part of a plant (<i>branches, leaves, stems, ...</i>)	205	14,83
4	Group that shows characteristics and properties of plants (<i>dry, wilted, withering ..</i>)	356	25,75
5.	The group refers to the process of growth and development of plants (<i>bloom, sprout, shoot ...</i>)	215	15,56
6	Group shows the habitat of plant (<i>fields, beaches, rivers, streams...</i>)	97	7,1
	Total	1382	100

It can be seen that the group of ideas that only characterize the properties of plants accounted for the largest proportion (25.75%), this group of ideas often irradiated to the target domain of human emotions, especially mood. of boys and girls. The group of concepts of plant names accounts for 21.86%, this group of ideas is often irradiated to a

specific person, that can be a boy, a girl, or a floating, precarious, dependent identity. belonging to the old society. The group of concepts indicating the habitat of plants has the lowest rate (7.1%) that is usually irradiated to the habitat and existence of. The irradiation model between plants and humans is specified in the following diagram:

Table 3: Mapping diagram from plant source domain to human target domain in Vietnamese folk songs

Source: plant	Target: human
- Sets of plant (<i>bush, chambers, clumps, ..</i>)	=> Human society
- The whole tree (<i>bamboo, young bamboo tree, flowers, ..</i>)	=> A person
- Parts of tree (<i>stems, branches, leaves, flowers, buds, stamens...</i>)	=> parts of human body
- The state of the plants (<i>fresh, wilted, fine, green..</i>)	=> People's moods and emotions

- Plant growth process (growing, budding, flowering, fruiting)	=> Human development process, abstract concepts of human society
- The habitat of the tree (rigs, gardens, ponds, rivers, etc.)	=> Human living environment

**Analyzing the Concept HUMANS ARE PLANT
HUMANS BEING ARE PLANTS**

Conceptual metaphor HUMANS ARE PLANT is very popular in many cultures. As above, we have provided a cognitive model of this concept and pointed out a lot of similarities between the life cycle of a tree and the life cycle of humans, between the characteristics of the tree and the

characteristics of people, etc. Folk songs, proverbs conceptualize plants as a person, plants and flowers are attached, close and close to people. We have surveyed the number of plants and flowers corresponding to humans appearing in a large density. We make statistics on the specific occurrences of plants and grasses in the irradiation corresponding to humans as follows:

Table 4: Corresponding mapping between plants/grasses/flowers and humans

No	Plants/flowers that are irradiated to humans	Number of appearances
		Number of occurrences in the language expressions Number of appearances/302
1	Flower	30
2	Tree	70
3	Duckweed	15
4	Cyperus	3
5	Ginger	5
6	Lotus	7
7	Chrysanthemum	3
8	Cedrus tree	5
9	Bamboo	2
10	Ochna	2
11	Peach	7
12	Plum	9
13	Persimmon	3
13	Moss	2
14	Banana	9
15	Gourd	7
16	Cucurbit	5
17	Palma Christi	1
18	Coconut	4
19	Mulberry tree	1
20	Potato	2
21	Cane	2
22	Bưởi	2
23	Graden Eggs	2
24	Melon	2
25	Gourd	7

Through the survey, it can be seen that the concept of "tree" has the highest frequency of occurrence. Folk songs, proverbs, the concept of plants and

flowers as a living individual according to the **tree** irradiation scheme corresponding to a human being.

Cây ngay không sợ chết đứng
(A good hammer does not fear the anvil)
(Proverbs)

That is the corresponding irradiation between tree - human. Derived from the general law of irradiation of mankind, a tree is like an individual human being. Trees have attributes and forms of existence that are equivalent to the quality and existence of the human being. The "right tree" is a tree that grows straight, reaching for sunlight. "Standing dead" is a tree that loses all life as soon as it is standing in the position where it has lived and grown over the years. Thus, in this linguistic expression, the "righteous tree" is irradiated to people who live with integrity and integrity. They

*Một cây làm chẳng nên non
Ba cây chụm lại nên hòn núi cao
(One tree alone can't make a hill
Three trees together make a high mountain)
(Folk song)*

The meaning of the *Folk song* is formed by the corresponding irradiation between the plant domain and the human domain. "One tree" refers to the individual, solitary existence of an individual human being, "three trees" irradiating to a large collective of people. The cohesion of plants "together" indicates unity, unity in one heart. "High mountain" is the destination, success or victory. Thus, the above proverb used the concept of plants to irradiate the importance of solidarity in human life.

*Bây giờ mận mới hỏi đào
Vườn hồng đã có ai vào hay chưa
Mận hỏi thì đào xin thưa
Vườn hồng có lối những chưa ai vào
(Now plums ask peaches
Has anyone entered the Rose Garden yet?
If plums ask, peaches answer
Rose garden has a way but no one has entered)
(Folk song)*

The concept of *peach* in the above poem radiates to a beautiful girl. The mechanism of irradiation here is based on the beautiful, crimson nature of peach blossoms. The author wishes to borrow images of *plums and peaches* to project love. Plum is a representative image of the son "Now plums ask for peaches." The boy who wanted to ask the girl immediately asked the girl. This way of responding to the relationship is really good and meaningful about the beauty of folk. This is a very delicate part of asking "Has anyone entered the Rose Garden yet?". The guy wants to ask the girl if she has a lover, if not, give him a chance so that he can bring her happiness. And the boy received the girl's answer "The rose garden has a way but no

are people who live ethically and never violate morality. The attribute "standing dead" is irradiated to the nature of human death, which is an unjust, non-transparent, clear death that affects a person's personal honor. Resonating with two irradiation factors, the proverb "righteous tree is not afraid of death" is directed to call on people to live with conscience, not to do bad deeds to preserve honor and dignity. When people live upright and upright, they are not afraid of slanders, false rumors of bad people.

In addition to the concept of "tree", we also counted 232 other concepts irradiating to the human domain such as: *peach, lotus, persimmon, anise, lemon, hibiscus, orchid, lily, chrysanthemum, jasmine, morning glory*. In which, the concept of digging has the most frequency, followed by the concept of lotus. These are two popular flowers associated with the cultural life of Vietnamese people.

one has entered". The answer affirms that she does not have a lover and is also the girl's acceptance of a predestined relationship with a delicate and delicate boy.

Quality, Human Characteristics Is the Part of Tree

As above, we have analyzed the irradiation scheme between the source of plants and the human destination, **a part of the tree** corresponding to **human quality and destiny**. From that diagram, folk songs and proverbs have conceptualized that the lotus flower, lotus leaf, and lotus stamen are the qualities of Vietnamese people.

*Trong đầm gì đẹp bằng sen
 Lá xanh bông trắng lại chen nhị vàng
 Nhị vàng bông trắng lá xanh
 Gần bùn mà chẳng hôi tanh mùi bùn
 (In what beautiful dress with lotus
 Green leaves with white flowers and yellow stamens
 Yellow stamens white cotton green leaves
 Nearly mud that does not stink of mud.)
 (Folk song)*

With clear and simple words, the folk song highlights the image of a fragrant lotus, blooming in the swamp. The lotus is simple and genuine, like a working people, with an idyllic, idyllic beauty that radiates fragrance, a particularly pure fragrance that does not mix with any other taste, even though the lotus flower is "in the lagoon". The darker the swamp, the brighter the flower. Through the parts of lotus leaf, lotus stamen, lotus fragrance, the qualities of Vietnamese working

people appear in a natural, rational and ingenious way. The soul of each human being is conceived as a fragrant flower, no matter where he lives, in any situation, he always keeps his own pure and pure beauty.

Not only the fragrant lotus flower, the image of floating duckweed in folk songs has been used to conceptualize the floating and indeterminate status of Vietnamese women.

*Thân em như thể cánh bèo
 Ngược xuôi ngược theo chiều nước trôi.
 (My body is like duckweed
 Back and forth in the direction of the water flow.)
 (Folk song)*

The duckweed is part of a small, fragile plant that floats in the middle of the vast water. The folk author conceptualizes the floating status of Vietnamese women through the image of floating duckweed. They are the women of the old society. They cannot decide their future and fate, but are always subject to the influence and imposition of others. Their status is very small, lowly in a feudal

society full of injustice and injustice.

Located in the botanical scheme and the properties of plants irradiating to abstract concepts of spiritual and social life, proverbs have conceptualized human development through the "spicy" nature of plants.

*Gừng càng già càng cay
 (The older the ginger, the hotter the spice)
 (Proverbs)*

"Ginger" is a bulbous plant with a hot, spicy taste that is used as a spice in Vietnamese dishes; "Old" refers to the period of its growth. The longer the ginger is grown, the higher the quality, the spicier it is due to the suitable growing conditions plus the ability to withstand external influences. The concept of "ginger" is a metaphor for people in society, "old" is used to mean people who are experienced, mature, seasoned with life experience, and production experience. Here, "spicy" reflects the thoughtful and complete ways

of handling unexpected situations that occur in life or work.

Human Mood, Emotions are Properties of Plants

The conceptual metaphor of the nature of plants is the emotional state of people. Folk songs and proverbs often choose the *fresh* nature or *blooming* state of plants to conceptualize happy emotional moods; the withering properties of plants to conceptualize the boredom and despair of people.

*Mình em như cây thầu dầu
 Ngoài tươi, trong héo, giữa sầu trong tư
 (I'm like a castor tree
 Fresh outside, withered inside, between sadness and love)*

Castor plant is a small tree, propeller-shaped leaves, unisexual flowers, thorny fruits, and seeds pressed for oil. The most outstanding feature of this plant is its large leaves, which are green all year round. The proverb uses the image of the castor plant to metaphorically represent a woman whose mood is opposite to her appearance. Fresh is the state that the plant is growing strongly, full of life. *Withering* indicates the exhaustion and withering of the plant. Thus, withered and fresh are used to conceptualize a woman's mood and

*Vì chàng hờ hững hoa tàn héo khô
Vì ai cho bướm nguôi hoa
Cho tằm nguôi kén cho ta nguôi mình
(Because he is indifferent, the flowers is **wither**
Because who calms the butterflies
Let the silkworms calm down, let us calm down)
(Folk song)*

If irradiating the flower blooming metaphor is the most beautiful and fulfilling time that couples in love expect, Wish the buds bloom / Let us go back and forth in the same house to have fun, then fading and wilting is a painful mood, moody when the girl's love is not reciprocated.

From the general characteristics of flowers, people base more on the specific characteristics of each flower to associate with specific feelings and scenes. The symbolism of each flower is often derived from the actual characteristics of the flower such as: tree shape, flower color, leaf color, blooming time, flower habitat... Derived from the time of bloom: "Hundreds of flowers" Flowers bloom in spring / Why do chrysanthemums have to be late in autumn. Derived from the living environment to find the quality value of flowers: "What is more beautiful in a lagoon than a lotus / Green leaves with white flowers, but with yellow stamens / Yellow stamens with white flowers and green leaves / Near the mud without the smell of mud". Or from the scent of flowers: "The peach that has not yet blossomed has faded / The jasmine flower is faintly fragrant, but it is long-lasting". With the flower world in folk songs, the beauty of each flower is often represented by a particular beauty of a girl. Chrysanthemums "late to autumn" often have a discreet beauty, with a bit of deep contemplation of the contemplative; brilliant roses captivate people's hearts; Jasmine with a gentle scent brings a subtle, discreet beauty.

feelings. Although on the outside it looks like the girl is happy and full of life, on the inside she is sad to the point of withering because of thoughts and worries about love. That is the sadness, the "sorrow" in the heart hidden behind the beautiful and youthful appearance.

If the flower is used to describe the girl in love, the withering and withering properties are irradiated to the mood of the girl in love:

Human Development Process is the Growth and Development of Plant

In conceptual metaphor HUMAN ARE PLANTS, proverbs often refer to flowers. According to statistics, there are many flowers mentioned, it symbolizes people, people's mood. Especially the stages of human development. Find out in folk songs, many phrases appear such as: flower buds (bud flowers), blooming flowers, fading flowers, fragrant flowers losing their pistils, broken flowers, fragrant flowers losing snow, falling flowers... A world of flowers with many colors, many forms are the plight of the life of a girl (woman). Each state of the flower irradiates to a specific stage of a woman's life. Cotton buds, cotton buds are when the girl just arrived, beautiful, fresh, spring color.

According to statistics, there are many flowers mentioned, it symbolizes people, people's mood. Especially **the stages of human development**. Find out in folk songs, many phrases appear such as: *flower buds, blooming flowers, fading flowers, fragrant flowers losing their pistils, broken flowers, fragrant flowers losing snow, falling flowers...* A world of flowers with many colors, many forms are the plight of the life of a girl (woman). Each state of the flower irradiates to a specific stage of a woman's life. *Cotton buds* are when the girl just arrived, beautiful, fresh, spring color.

*Trách lòng cha mẹ vụng toan
 Bông búp chẳng bán để ai mua
 (Blame the clumsy parents
 Buds are not sold to anyone to buy)*

Blooming flowers irradiate the image of a married girl.

*Anh đến tìm hoa thì hoa đã nở
 Anh đến bến đò thì đò đã sang sông
 (I came to look for flowers, the flowers bloomed
 When he arrived at the wharf, the boat had already crossed the river)
 (Folk song)*

Withered flowers irradiate the fading beauty of a woman.

*Vì ai cho thiếp võ vàng
 Vì ai cho thiếp hoa tàn nhị rơi
 (Because who gave me the golden martial arts card
 Because who let me fall wilt flowers)
 (Folk song)*

The Social Organization of Humans is the Living Environment of Other Plant

The plants that are familiar to the Vietnamese are gourds and squash, the habitats of gourds and

squash are also used to conceptualize the Vietnamese nation and society.

*Bầu ơi thương lấy bí cùng
 Tuy rằng khác giống nhưng chung một giàn
 (Oh gourd, love the pumpkin
 Though of different species, you share the same trellis)
 (Folk song)*

Gourd is a vine with tassels, leaves are soft, broad and smooth, the fruit is round and long, with a waist in the middle, *squash* is a vine with round, flattened, knurled fruits, and yellow-brown hard skin. These two plants are different, but they all have similarities such as climbing, tendrils, the same habitat (*truss*) and especially they are from the same family of Gourds. *Gourd and squash* are metaphors for 54 ethnic groups. The truss is used to conceptualize the living environment of 54 ethnic groups, irradiating the image of the Vietnamese fatherland. Although there are differences in ethnicity and culture between regions, even though there are distinct features in

languages or customs between ethnic groups, all are Vietnamese and have their own blood. sacred red skin yellow. Resonating with the two regions of the map, the folk song seems to remind all generations of Vietnamese people from past to present, regardless of religion, party, class or region, to unite, love and care for each other. . The spirit of solidarity is a traditional beauty of the Vietnamese people, it creates strength in the cause of nation building and defense, a solid spiritual motivation for our nation to conquer all invaders and build Vietnam's fatherland is powerful, comparable to international friends.

CONCLUSION

Metaphorical irradiation is closely related to everyday experience, so that the source domain features irradiating the target domain are often the dominant features. In folk songs and proverbs, the characteristics of plants are also assigned to humans according to the central-peripheral model. These concepts have their roots in real life. The shape, quality, growth, development, and properties of plants are the same as those of humans.

Through the survey, we found that, in folk songs,

proverbs, the dominant target domains of plant concepts are: quality, personality, human emotional mood. This is consistent with the unique cognitive law of Vietnamese people. Vietnamese people often use concrete concepts such as plants, objects, etc. to perceive more abstract concepts such as emotions, time, and space. On the other hand, this way of perception also shows the discreet and delicate life view of the Vietnamese people.

The cognitive mechanism of conceptual metaphors in folk songs is mainly based on human experience

about the uses, characteristics, properties, and development process of plants. This is consistent with the nature of folklore. Folk songs and proverbs are a part of folklore, they are aimed at the masses, so they are the basis of practical experience in the Vietnamese way of life.

These types of metaphors have contributed to proving the concept: metaphor is not just a figurative way of saying things based on similarities between things and phenomena, but the essence of cognitive metaphor is in semantics and perceive phenomena of one kind in terms of phenomena of another kind. Conceptual metaphor models are the realization of human thought processes. It is the process of expanding knowledge, providing understanding of space, time, plants, animals, moral and psychological concepts through the properties of plants. The metaphorical system of the botanical domain has a clear hierarchy. This shows the complexity of perception.

ACKNOWLEDGEMENT

This Research is funded by Hanoi Pedagogical University 2 under grant number HPU2.CS-2021.06.

REFERENCES

1. Atisha, S. N., Pakpahan, J., Samosir, M., Herman. & Sinurat, B. "An Analysis of Implicit Referential Meanings in the "Harry Potter and the Deathly Hallows" Novel: A Semantics Case." *Central Asian Journal of Literature, Philosophy and Culture* 2.10 (2021): 75-82.
2. Co, T. V. "Ngôn ngữ học tri nhận." *Ha Noi, Social science Publishing house* (2007).
3. Co, T. V. "Ẩn dụ tri nhận." *Labor – Society Publishing house* (2009).
4. Kövecses, Z. "Metaphors of Anger, Pride, and Love: A Lexical Approach to the Structure of Concepts." *Amsterdam: John Benjamins* (1986).
5. Kövecses, Z. "Emotion Concepts." *New York: Springer-Verlag* (1990a).
6. Kövecses, Z. "Metaphor A practical introduction." *Oxford University press* (2002).
7. Lakoff, G. and Johnson, M. "Metaphor we live." *Chicago, University of Chicago Press* (1980).
8. Lakoff, G. "Women, fire and dangerous things: What categories reveal about the mind." *Chicago, University of Chicago Press* (1987).
9. Lakoff, G. & Brugman, C. "Cognitive topology and lexical networks." *Lexical ambiguity resolution*. Morgan Kaufmann (1988): 477-507.
10. Lakoff, G. & Turner, M. *More than Cool Reason: A Field Guide to Poetic Metaphor.* Chicago, University Press (1989).
11. Lakoff, G. "The contemporary theory of metaphor." *Metaphor and thoughts, Cambridge: Cambridge University Press* (1993).
12. Simarmata, C. C., Herman, and Silalahi, D. E. "Figurative Language Used in Selena Gomez's Song Lyrics: A Semantic Analysis." *JEELL (Journal of English Education, Language and Literature* 8.1 (2021): 183-194.
13. Sitorus, R., Herman, Silalahi, D.E., and Sihombing, P. S. R. "An Analysis Language Metaphor Found in "Twilight" Novel." *Global Science Independent Journal* 1.1 (2020): 10-21.
14. "The New Testament Bible." *Religion Publishing house, Ha Noi*.
15. Thu, P. "Vietnamese proverbs and folk songs." *Times Publishing House* (2010).

Source of support: Nil; **Conflict of interest:** Nil.

Cite this article as:

Hien, N.T., Thanh, H.T.M. and Hoa, B.T. "The Conceptual Structural Metaphor "A Human Being is a Plant" In Vietnamese Proverbs and Folk Songs." *Sarcouncil journal of Arts humanities and social sciences* 1.4 (2022): pp 19-27