

The Conceptual Metaphor of *Garden* in Vietnamese

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Abstract: In Vietnamese people's life, a garden is a growing area which is used to increase production. The garden can also be a place to improve the living environment and create an open space for the house. The garden is often attached and becomes familiar to each family member. The material and spiritual values from the garden have created unique values in Vietnamese culture. Applying the results of research on conceptual metaphors from cognitive linguistics, in this article, we focus on clarifying the characteristics of Vietnamese people's perception of the concept of Garden through concept of metaphor models

Keywords: metaphor, concept, Garden, perception, culture

INTRODUCTION

Cognitive linguistics was initiated in the 1980s with names such as Lakoff, Johnson, Fauconnier, Fillmore, Jackendoff, Langacker, Rosch, Talmy, Turner, Wierzbicka, Xtepanov, Yu. Apresian, Chafe, Minsky... Cognitive linguistics is considered a linguistic tendency "the study of language on the basis of human experience and perception of the objective world and the way in which man perceives and conceptualizes the things of that objective world" [11, p.110].

Cognitive linguistics believes that, along with conceptual metonymy, conceptual metaphors are also a cognitive mechanism. Conceptual metaphor is not only a rhetorical device but also a method of thinking, a tool to conceptualize the world. Conceptual metaphors are often expressed according to the formula A as (is) B. In which, A is the source domain, B is the target domain. The source domain can belong to many categories: Human body parts, animals, plants, food... In a conceptual metaphor, a target conceptual domain can be understood through many different source conceptual domains like $A \rightarrow B_1, B_2, \dots, B_n$ metaphor: PLANTS ARE PEOPLE; PLANTS ARE ANIMALS; PLANTS ARE THINGS; PLANT IS TIME; PLANTS ARE AN ABSTRACT CONCEPT...

In Hoang Phe's Vietnamese Dictionary, Garden is understood as "The area of land is usually next to the house, fenced around to grow vegetables, flowers or fruit trees"[1]. According to Vi.wikipedia.org [2], a garden is "a stable area of land for growing crops, often fenced". Thus, in general, the garden is understood in a unified way. As a part of the house, the garden itself is also a system consisting of many elements such as plants (vegetables, fruit trees, flowers...), land for growing plants, fences surrounding the garden.

Since ancient times, Vietnamese people have believed that "when one settles down, one can have a happy career", only by having a stable place to live can people create all values. Therefore, in the minds of Vietnamese people, the house has an important meaning. In their traditional house, the garden is an indispensable part. This is a place to increase and can also be a place to improve the living environment, creating an open space for the house. The garden is often attached and becomes familiar to each family member. That is also the factor that creates unique cultural values.

The differences of each garden depend on the characteristics of each house and the owner of that house. The houses of poor farmers will be different from the houses of middle and rich farmers in terms of plants, care... In general, Vietnamese gardens are often a representation of the natural features of rustic nature. In particular, landscape gardens are often Vietnameseized to create unique features and suit the weather conditions, land, culture, history... thereby making Vietnamese gardens have their own characteristics. For example, in Vietnamese gardens, elements such as rustic features and national identity are always emphasized and respected. These are features that are very close to daily life in rural Vietnam such as: banyan trees by the water dock, star fruit trees by the pond, bamboo baskets, Chinese tea or hibiscus fences, areca trees surrounded by betel dust, open wells, water jar with coconut shell covered with a lovely bamboo handle... In particular, in Vietnamese landscape gardens in each region, there are often houses with bold characteristics such as: three-compartment houses, two wings in landscape gardens. in the North; Ruong houses in Hue garden houses; or beautified with stilt houses of highland minorities. In Southern Vietnam, there are often bamboo bridges

hanging over canals. In the garden, there are often bamboo bridges hanging over the canals as if challenging visitors to visit the garden....

2. RESEARCH METHODS

2.1. Statistical and classification methods

The article uses this method to compile and classify garden conceptual metaphors in Vietnamese. The list of metaphorical expressions for the garden concept in Vietnamese is listed according to the following contents:

No.	Garden concept		Expression of conceptual metaphor	Origin
1	xx	xx	xx	xx

2.2. Analytical and descriptive methods

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

2.3. Methods of analysis of conceptual

This method is used to analyze the concept of *garden* in Vietnamese. target domains, mapping mechanism. From there, the article finds the cognitive characteristics of Vietnamese people in the way of conceptualizing *garden* metaphors.

3. RESEARCH RESULTS

3.1. Ideas and concepts of *garden*

Concepts are what contain human understanding of the world, formed in consciousness during the process of perception and embodied in language. Concepts have a structure including: Information content about the real world and the imaginary world with universal features; and includes everything that makes it a cultural event, meaning it contains national cultural characteristics [11, p.140]. An idea can be expressed in one word, even a complex idea can be expressed in a whole sentence. However, ideas may not be expressed in language but exist abstractly in human thinking.

3.2. The concept of *garden* in Vietnamese

Through a survey of the corpus in the book Vietnamese Folk Songs by author Vu Ngoc Phan [3], we found that, in Vietnamese, the concept of garden can stand alone or be combined with other elements such as: *gardens, empty gardens, homegrown plants, home garden, gardens, nurseries, botanical gardens, zoos, Eden gardens, national parks, kindergartens, school gardens,...*

Based on meaning criteria, the article classifies these units into two groups: General garden names

and specific garden names. Within each group there are classifications at smaller levels.

(1) General name group: This name group can be considered by factors such as: *garden, Family's garden, garden house, garden zone, mảnh vườn, khoảnh vườn.*

In particular, *garden* is a typical element of the house. *Family's garden* is understood as "The family's private garden, and *home garden* is "The house with a garden or the owner with a garden specializing in growing varieties of plants and fruits". In addition to the two names garden and garden, this general name often has the form of expression according to the following structure: **Name = Unit element + type element**. For example: *Garden, garden plots...*

(2) Specific name group: Through the survey, we found that this group accounts for the largest proportion of the garden's names. This specific name has the following structure: **Name = Element indicating type + element indicating specific characteristics**: For example: *Areca garden, spring garden, rose garden, watermelon garden, willow garden, chrysanthemum garden, afternoon garden, night garden...*

In this group of names, based on factors indicating unique characteristics, we divide them into four smaller groups.

Firstly, based on the criteria of the types of trees grown in the garden, we have gathered the names: *flower garden, vegetable garden, vườn cà, banana garden, orange garden, rose garden, peach garden, pruner garden, melon garden, Chrysanthemum garden, willow garden, vegetable garden, celery garden, areca garden, bamboo garden, tea garden, bamboo garden, lemon garden.*

We have listed 18 units in this group. This is the most diverse and richest group of garden names. Right from the name of this garden, it reflects the outstanding characteristics of a tropical garden.

The second is a group of specific names based on time factors. These are names that appear quite a lot in Vietnamese poetry such as: *spring garden, night garden, afternoon garden...*

Thirdly, is a group of specific names according to the garden's subject criteria such as: *Someone's garden, mother's garden, baby's garden, my garden, your garden.* This group of names also appears a lot in Vietnamese poetry.

Fourth, is a group of specific names based on the garden's location criteria such as: *end of the garden, middle of the garden, beginning of the garden,...*

Thus, in the initial survey, we have established two groups of names for the *garden* concept: A group of general names, a group of specific names. These are interesting source domains for us to learn about the cognitive characteristics of Vietnamese people through the mapping mechanism from the concept of Garden to other target domains.

3.3. System of the conceptual metaphor of garden in Vietnamese

3.3.1. The metaphor of a container contains the concept of garden in Vietnamese

The container metaphor allows people to draw boundaries and form an internal space to perceive the object. "We are physical entities limited in a certain space and separated from the rest of the world by the surface of our skin. We perceive the remaining world as the world outside us.... At the same time, we also examine them as containers with internal space and separate from the outside world" [11, p.313].

Separating a certain territory, establishing boundaries around it or limiting it by a surface (wall, fence, imaginary plane) is the process of perception through metaphor container. Entities (materials) can also be considered as containers.

The container metaphor conceptualizes the conceptual domain of gardens as containers through the metaphor GARDEN IS A CONTAINER, the materials contained in it are tastes, properties, feelings, thoughts, states, emotions The metaphor of the container containing the garden concept includes the following cases:

THE GARDEN IS A CONTAINER OF CHILDHOOD MEMORIES

A garden in the perception of Vietnamese people is a large, airy space, planted with many types of trees, and contains many memories of childhood. Vietnamese people often use conceptual metaphors such as: old garden, country garden, returning to childhood garden,... to reflect memories in the garden. Those are memories of vegetables, eggplants, and young rooster that were picked and

brought home to cook soup. It is a memory of hot summer days under the shady trees. Those are childhood memories of the days of chasing butterflies and picking flowers. Those are also the memories of my grandmother and mother diligently cultivating every vegetable bed and every tree in that garden. Thus, all subordinate concepts and garden attributes such as trees and tree care activities have become source concepts for perceiving people's childhood memories.

A GARDEN IS A CONTAINER OF A MOTHER'S LOVE AND CARE

Vietnamese culture is closely associated with farming and land exploration. For Vietnamese people, women are the main workers in farming and housework. Every Vietnamese family usually has a garden next to the house. Vietnamese women will take care of that garden to create a source of food for the family. This activity is passed on from generation to generation. Therefore, when mentioning the garden, every Vietnamese person will remember the love, care, and diligence of a mother. The concept of mother garden and country garden appears naturally in the daily speech of Vietnamese people. The projection from the garden source concept to the destination concept of the mother's diligent care is the dominant mapping. This mapping exists in the minds of Vietnamese people as common sense. Mother used her hands, her labor, and her sweat to care for and water each vegetable bed and each tree. Mother not only creates a food source for the family but also creates a garden space with beautiful childhood memories. In Vietnamese poetry, many authors have mentioned the images of gardens and mothers as eternal symbols in the subconscious.

3.3.2. Metaphors structure the concept of garden in Vietnamese

Couples' love is like gardens with all kinds of emotions that make people love life more. In the garden there are trees, animals, the chirping of birds, the sweet smell of fruits, and the bright colors of leaves and flowers. All of these source domain concepts are activated and mapped to perceive the levels of love. The perception of love is mapped by Vietnamese people through a series of lower-level garden concepts that form structural metaphors.

Table 1. Structure metaphor: Garden is Love

Target domain	Source domain
Meeting, flirting	Budding, planting saplings (garden plants)
Getting to know, connecting	Caring, cultivating, watering
Development of feelings	Blooming, sweet flavor (garden plant)
The result of love	bloom, bear fruit/ wither, fade away

In Vietnamese perception, all lower level concepts belonging to the garden are mapped to the love of a couple. The milestones of meeting, the emotions, and the results of love are mapped through the source domain: planting, tilling, watering, and harvesting of plants. Therefore, when mentioning love, Vietnamese poetry often uses concepts such as in the garden, old garden, my garden, your garden, someone's garden,...

*Vườn ai mướt quá xanh như ngọc
Lá trúc che ngang mặt chữ điền
(Hàn Mặc Tử - Đây thôn Vĩ Dạ)*

Thus, the lower level concepts of the garden have been projected to the target concept of love. The metaphorical restructuring of the concept of love through the concept of garden has brought new experiences, the most authentic feelings about the love level of Vietnamese people. This conceptual metaphor is both universal for all peoples but also specific to Vietnamese people because only Vietnamese people have lilacs, areca flowers, lemon flowers, etc. This is a simple but true love. sincere, loving... Love is like a garden full of emotions, the flavor of love also brings ecstasy to people's hearts. From the above concept combined with analysis of the corpus, we see a lower-level metaphor emerge: GEOGRAPHICAL DISTANCE IN LOVE IS MALABAR SPINACH BRACHES.

*Nhà nàng ở cạnh nhà tôi
Cách nhau cái giậu mừng tôi xanh rờn.
(Nguyễn Bình)*

AN UNHAPPY MARRIAGE IS A WILD GARDEN

*Chị bây giờ ... nói thế nào?
Bướm tiên khi đã lạc vào vườn hoang*

(Nguyễn Bình)

3.3.3 Metaphors orienting the concept of garden in Vietnamese

Orientational metaphors structure a number of domains and create a common conceptual system for them. This type of metaphor is related to spatial orientation with oppositions such as: top - bottom, in - out, shallow - deep, center - periphery... Pairs of directional opposites come from the fact that our body has certain properties and operates in a certain way in the physical world around us [11, p. 319]. Orientation metaphors give the concept spatial orientation value, for example: OUT IS WIDE - IN IS NARROW, HAPPY IS UP - SAD IS DOWN, HEALTHY IS UP - UNHEALTHY IS DOWN.

As a source concept, the characteristics and location of the garden at certain locations in space are the basis for perceiving other more abstract concepts. In Vietnamese, there are often a number of directional metaphors related to the concept of garden as follows:

OUT – IN orientation

In the Vietnamese perspective, the orientation of space out is usually a large, comfortable space and vice versa, in is the movement from a large, comfortable space to a narrow, smaller space. Vietnamese people also use the concepts of going to the garden and entering the garden to perceive space and abstract concepts. Go to the garden to perceive a comfortable space, where there are plants, flowers and leaves, making their souls peaceful and serene. Enter the garden to see the world of plants growing and flourishing, and see the sky of sweet memories. Thus, in and out in this combination have lost the concept of narrow and wide space. All ideas of entering and exiting the garden are aimed at peace and quiet in the soul, in harmony with nature.

DOWNWARD – UPWARD Orientation

The value of each garden with its plants reflects the characteristics and position of the garden's owner. For example, poor people's gardens often grow vegetables or a few fruit trees. Carefully cared for landscape gardens often belong to wealthy families.... From this perception, the metaphor appears: HUMAN'S POSITION IS THE GARDEN.

DOWN means losing status in society. In everyday life, when talking about the change in human fate and status, it is also recognized as a change in parts of the garden such as The hedge is filled with climbing spinach.

Or

*Kể sống vụng về đành bóng nhỏ
Nghề thơ mòn mỏi chẳng ngâm dài
Hương niêm ngưỡng vọng về vườn Thố
Đóa cúc chiều thu ảm đạm trời.*

(Cao Bá Quát)

4. CONCLUSION

Each nation has a different concept of *the garden*. However, in the associative thinking of humanity, *the garden* is not only a cultivated land but also penetrates into people's spiritual life, reflecting people's cultural life. *The garden* is irradiated to the human world, the world of human souls and emotions. In Vietnamese thinking, *the garden* and the human spiritual world are correlated in

experience.

Metaphorical projection is closely related to everyday experience, so the source domain features that project onto the target domain are often the dominant features. The characteristics of *the garden* are also attributed to humans according to the center-periphery model. The mechanism for perceiving conceptual metaphors in this concept is mainly based on the garden's experience of *the garden's* shape characteristics that people observe and perceive about it.

These types of metaphors have contributed to proving the concept: metaphor is not just a figurative way of speaking based on similarities between things and phenomena, but the nature of cognitive metaphor is in semanticization and perceive phenomena of this kind in terms of phenomena of other kinds.

Conceptual metaphor models are realizations of human thinking 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 garden conceptual metaphor system has a clear hierarchy. This shows the complexity of Vietnamese perception.

The basis of this perception is the shift of space from a large, open social space to a narrow, closed garden space. However, the perception of the *downward* and *upward* directions is also different. If returning to the garden means proactively resigning from the mandarin, from escaping the dirt to return to a clean place and enjoying a peaceful life. The hedge is filled with climbing spinach a is the feeling of being forced to resign from a position or official position while still filled with resentment. This is the perception that characterizes the unique thinking of the Vietnamese people.

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