The metaphor "love is a journey" in English and Vietnamese

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Abstract Metaphor has been studied for a long time by many linguists. For traditional schools of linguistics, metaphor is merely a figure of speech used in literature. However, cognitive linguistics presents a different view of metaphor stating that metaphor is not only in literature but also pervasive in daily life language, and that it serves as a means of expressing thoughts as well as a vehicle of cognition that helps human beings recognize the world. This paper summarizes major views of metaphor in the light of traditional linguistics and cognitive linguistics. Also, the paper investigates the representations of the cognitive metaphor "Love is a journey" in English and Vietnamese, discussing what mechanism helps language users to metaphorize an abstract concept (love) on the basis of another concept (journey).

Keywords: Cognitive linguistics, conceptual metaphor, love, journey, conceptual domain, experience, metaphorical concept, metaphorical expressions, source-to-target mapping.

Metaphor is an interesting linguistic phenomenon which has attracted the attention of many linguists. It has been subject to a great deal of research. There have been proposed various definitions about metaphor by different linguists as it has been viewed differently from various perspectives. In this article, the author attempts first to have a brief view of metaphor from traditional views as compared to that in the light of cognitive linguistics, and second to probe into the metaphor "Love is a journey" in English and Vietnamese from the perspective of cognitive linguistics.

1. Traditional view on metaphor

Metaphor has traditionally been viewed as one of the figures of speech, a rhetorical device, or a stylistic device used in literature to achieve an aesthetic effect (Radden & Divren, Lakoff & Johnson). According to Lakoff & Johnson [1: 5], metaphor has been thought to be "a matter of extraordinary rather than ordinary language".

There have been proposed various definitions of metaphor. Nguyen, H. *[2:* 106] states that "Metaphor ... is the transference of meaning (name) from one object to another based on similarity between these two objects". He explains that speakers of a language compare one object with another, and if they find some common features between the two objects they will call the second by the name of the first.

Dinh, T.L. in Do, T.N. [3: 5-6] introduces a similar view that "metaphor is the transference of meaning from one object to another based on similarity between these two objects."
For Do, H.C. in Do, T.N., metaphor is "the symbolic name of one object, which is based on the similarity, realistic or imaginary, between the identified object called "A" and the object called "B" of which the name is transferred to "A" [3: 6].

To cut it short, from traditional views, metaphor is a hidden comparison and a transference of names of one thing for another, and it is a linguistic means used by writers to serve the purposes of creating certain effects in their work.

2. Metaphor in the light of cognitive linguistics

It is necessary to have a quick review of what cognitive linguistics is. Cognitive linguistics stems from cognitive science and is considered to start in 1989 with an agreement passed by a conference in Germany to establish Cognitive Linguistics Association. However, according to Ly, T.T. [4: 14-15], there emerged works

that applied opinions of cognitivism in studying linguistic phenomena such as Cognitive Grammar by Langacker, Frame Semantics by Fillmore, Generative Semantics by Lakoff, Conceptual Semantics by Jackendoff, etc. As summarized in Ly, T.T. [4] by many researchers such as Haiman 1985, Rudzka-Ostyn 1988, Geeraerts 1990, Goldberg 1996, Ungerer & Schmid 1996, Langacker 1999, Divren 2003, Croft & Cruse 2004, Kubrjakova 1996, 2004, etc., cognitive linguistics studies languages on the following major principles: 1) Language is not an autonomous cognitive ability. Two important inductions from this principle are that linguistic knowledge (of form and meaning) is basically conceptual, and that cognitive processes controlling the use of language is principally similar to other cognitive processes; 2) Semantics and grammar are conceptualization; 3) Linguistic knowledge stems from the use of language [4: 16-22].

Language is traditionally considered to open the gate into the world around us. However, language is viewed by cognitive linguistics as the product of cognition as well as a means of cognition, a means that helps reveal human beings" mental world and secrets of cognitive processes [4: 20].

Metaphor in the light of cognitive linguistics is not only used in poems and prose but also in daily life language. According to Lakoff & Johnson [1], metaphors are common in everyday language. In everyday speech, there can be found plentiful metaphors whose existence we are even not aware of. For instance, someone when talking about a love between two friends of hers may say "I don"t think their relationship is **going anywhere".** There exists in this sentence a metaphor *"Love/relationship is a journey"*. Someone talking with an intimate friend about their one-direction love may say "I **gave** him/her all my love, but I **didn"t get** much in return". Love here is viewed as a *goods/commodity* that can be traded/exchanged.

Another important viewpoint with respect to metaphor in cognitive linguistics is that it is not only in our use of language but in our conceptual system as well. According to Lakoff & Johnson [1: 3], "metaphor is pervasive in everyday life, not just in language but in thought and action". They argue that metaphor is not only a matter of language, not merely in the words we use but also a matter of human though processes and it exists in our conceptual system. More importantly, they say that what makes it possible for the appearance of metaphors as linguistic expressions is the fact that there are metaphors in a person"s conceptual system. For Lakoff & Johnson [1], we talk about things metaphorically because we conceive them that way, and we act according to the way we conceive of things [1: 5-6]. This viewpoint is shared by Barcelona who states that metaphor is the cognitive mechanism whereby one experiential domain is partially mapped or projected onto a different experiential domain, the second domain is then partially understood in terms of the first domain (in Nguyen, H. [2]).

In short, metaphor in cognitive linguistics is considered not merely a means of communication but also a means of cognition, reflecting the mechanism by which people understand and explain about the real world. More specifically, metaphor is "understanding and experiencing one kind of thing in terms of another" (Lakoff & Johnson [1]). In order to explain a rather complex concept, people tend to refer to another concept which is easier to comprehend.

3. Conceptual metaphors

Conceptual metaphor (or cognitive metaphor) in cognitive linguistics refers to the understanding of one conceptual domain in terms of another domain. For Radden & Divren [5], conceptual metaphor is viewed as "a means of understanding abstract domains by relating them to better-known domains and experiences in the physical world" [5: 16]. Love, for example, is a complex emotion, and we have no direct way of understanding it. Thus there are different ways in which it is understood and explained. One of those ways is understanding "love" in terms of "physical connection" as manifested in expressions such as *She has an attachment to him* or *There are romantic ties between them.* In this case, "love is physical connection" is a conceptual metaphor, or a metaphorical concept, and the representations of the metaphor are metaphorical expressions.

In one conceptual metaphor, it is important to identify two **conceptual domains,** the source domain and the target one. The source domain is the better-known conceptual domain from which metaphorical expressions are drawn; the target domain is the conceptual one that we try to understand and explain. In the above examples, the source domain and the target domain are "physical connection" and "love" respectively.

"Conceptual metaphor is a conceptual shift (Radden & Divren), or a conceptual projection (Barcelona) that leads to meaning extension, which is "not just a matter of language, but a matter of cognition" [5: 12]. In order to explain abstract concepts, speakers of a language make use of existing linguistic categories and extend their meanings. This cognitive process that relates literal meanings to extended meanings is called "mapping". A conceptual metaphor is created by mapping a concept from the source domain onto a concept from the target

domain. For instance, in order to explain *"microchip of a computer",* speakers of English map the concept *"brain"* as a body part from domain "human beings", which is easier to understand, onto the concept *"microchip"* as part of a computer, which is rather hard to explain, from domain "electronics". This process of conceptual shift, according to Radden & Divren [5: 12-13], results in the appearance of the metaphor *"the microprocessor is the brain of a computer".*

4. The *concept journey*

The linguistic form "journey" denotes the concept (conceptual domain) *journey* as distance covered in traveling from one place to another as defined in Oxford Advanced Learner"s Dictionary Edition 1992. It can also be understood as the act of traveling/ moving from one place to another (Online Free Dictionary)[1].

According to Abdulmoneim, the domain *journey* "has one of the most clearly delineated of image-schemata; i.e. the "path" schema". The "path" schema (also '.'source-path-goal" schema and "motion" schema) is "one of the most pervasive of image-schemata with a firm experiential grounding". In the basic structure of the "path" schema, we can picture different notions: a starting point or "source" of motion, the "path" traversed, a "goal", "forward motion" in a certain direction (making "progress"), "distance" traveled, or "speed" of motion. [6: 101].

5. The concept *love*

The linguistic form "love" denotes the concept (conceptual domain) *love* as a universal emotion that everyone experiences at times in their life. Love is defined in Oxford Advanced Learner"s Dictionary Edition 1992 with several senses as warm liking or affection, affectionate devotion, sexual affection or passion, strong liking for something, etc. The concept *love* is one of the abstract domains that is not easy to understand and explain, thus it can be understood in a variety of ways. Speakers of different languages can understand and express the concept "love" differently. Even people of one same language may view love in various ways depending on their experiences with love. One person who is happy in love may see the bright side of love. Another man who is unlucky and has experienced desperation in love may see love as their unhappiness thus highlighting the negative side and forgetting about its positive side. Those experiences affect people"s perception of love and their ways of talking about love. As a result of various ways people use in attempt to explain and talk about their different experiences with love, plentiful expressions describing this emotion appear.

There are different types of love as defined by Tissari [7]: family love, marital love, sexual love, friendship love, religious love, and love of "things". The discussion of the following expressions is limited to a perception of love as an emotion between a man and a woman in a love affair, but not a mother's love for her children, someone"s love for her country, family, or friends, etc., thus love in this article should be understood as marital love and/or sexual love.

6. Representations of LOVE IS A JOURNEY metaphor

Because people use their everyday experiences with love to conceptualize love, and "many of our experiences ... are metaphorical in nature" (Lakoff & Johnson [1], a great deal of metaphors of love appear in language such as "Love is a journey", "love is a rose", "love is a patient", "love is physical force", "love is natural force", "love is magic", "love is wine", etc. In what follows, the author will explore just one of the metaphors employed in understanding different aspects of love, "LOVE IS A JOURNEY". The aim of the paper is to discuss whether or not this metaphor in English raised by Lakoff and Johnson [1] can be attested in Vietnamese. To achieve this aim, the author will address three questions, firstly, *"Does the metaphor LOVE IS A JOURNEY exist in both English and Vietnamese?",* secondly *"What are the representations of the metaphor in English and Vietnamese?",* and thirdly *" Why is love metaphorically understood and talked about in such ways?"*

Love is metaphorically expressed as a journey, thus "Love is a journey" is a metaphorical concept and the representations of the metaphor are metaphorical expressions. There can be found various metaphorical expressions of LOVE IS A JOURNEY metaphor in English. However, it is out of question to make a full list of those expressions. The author therefore has made a decision to look at English expressions of the metaphor given in Lakoff, G. & Johnson [1], try to find similar expressions in Vietnamese and then attempt to explain what makes it possible for the appearance of those linguistic expressions of the metaphor LOVE IS A JOURNEY.

(1) *Look how far we have come. (Xem chúng ta đã tiến được bao xa.)*

... de *tien den* mot cuoc hon nhan khac biet ve mau da hay van hoa, chung ta phai vuot qua rat nhieu *thu*

thach [8: 183] (... to *come to a marriage* of different races or cultures, we have to overcome a lot of *obstacles*)

In a journey, passengers need to proceed ahead so as to achieve their purpose of getting to an aimed destination. Love is metaphorically understood as a journey in which the lovers need to be together and make progress to achieve their shared purpose of getting along with each other.

(2) *We are at a crossroads. (Chúng tôi đang đứng ở ngã ba đường.)*

Loay hoay giữa ngã ba đường (Struggling at *a crossroads), Tien phong,* February 8, 2009

The passengers in a journey at a crossroad may encounter the problem of not being able to make a decision of which way to take. In a love relationship, the two lovers may encounter a similar problem when they do not know whether they should stick together or separate. Another problem is when there is one of them wants to separate, he/she may say "You go your way and I"ll go mine. We have to decide."

(3) We"ll just have to go our separate ways. (Chúng tôi đường ai nấy đi/ Chúng tôi mỗi người một ngả.)

"Không hợp nhau" thường là lý do nhiều cặp vợ chồng đưa ra nhất khi giải thích vì sao đường ai nấy đi. ("Not the same" is often the reason many couples make when explaining why they *go their separate ways.) Vnexpress.net,* September 4, 2011

We can picture a scene in which a married couple for some reasons has made their decision to get a divorce. When they go out of the court, normally the two of them would go in two opposite directions. If they have been together but their relationship is not working out, they have to admit it and go their separate ways.

(4) We can"t *turn back* now. (Chúng ta không thể quay lại / không còn *đường lùi*)

... de trai tim em binh yen *tra ve loi cu* sau mot thai gian lac loi (for her heart *turn back/to go back to the old track* after some time getting off the track/getting lost), *Hanhphuc gia dinh,* July 17, 2011
In a love affair, if the lovers/spouses realize that they are committed to being involved in the relationship and they are not really satisfied with it, but it is too late to change their minds, i.e. they can *not turn back.* It also implies going forward even if they do not know all the implications/effects. In cases, the two parties may experience some problems with their love relationship/marriage   like   driving   a   car   or walking on an unfamiliar road and feeling lost, but they manage to *turn* back, i.e. get back together.

(5) I don"t think this relationship is *going anywhere. (M6i quan hệ này (cua chung ta) / chuyen tinh cua ho se chang di den ddu ca.)*

8 kiểu yêu *chẳng đi đến đâu* (8 types of love that will *not get/go anywhere)*

phununet.com, June 30, 2010

In cases, people do not really have a definite destination in mind and they do not know where they are going to. A love relationship may not go anywhere in the sense that it promises no obvious result. It is not developing as the two parties expect it to and they do not see a positive future with each other, or the objectives of the two lovers in the relationship are not shared.

(6) This relationship is a *dead-end street.* (Moi quan he nay/Tinh yeu cua doi trai gai dang di vao *ngo cut.)*
Lam vao *ngo cut* tinh yeu (getting into a love *dead-end)*

Vietbao.vn, December 29, 2007

A dead-end street leads to nowhere. A love relationship is understood as dead-end street when it is unlikely to bring about any result. Like (5), the relationship is not going anywhere. The lovers need to back up or turn around to get out of the situation as there is no future ahead.

(7) We have gotten off the track. (Chung ta đang đi lệch đường/ nhầm đường lạc hướng.)

... de trai tim em binh yen tra ve loi cu sau mpt thai gian *lac loi* (for her heart to turn back/ get back to the old track after some time *getting off the track/ getting lost), Hanhphuc gia dinh,* July 17, 2011

Sometimes in a journey the passengers may realize that they have taken a wrong way/turning. The two parties in their love relationship may sometimes get confused and do not know for sure whether they really love each other. Another type of problems occur when a third party interfers their relationship.
They have lost sight of the original goal of their relationship and may have a difficult time finding their bearings and getting back on track.

(8) We *are stuck.* (Moi quan he cua chung ta bj *be tac.)*

Be tac trong tinh yeu, hon nhan, ban tre can lam gi? *{Being stuck* in love and marriage, what do the youth

need to do?), *Vietbao.vn,* April 14, 2001

In a journey, the passengers may sometimes get stuck in a traffic jam or in a muddy place, and they can not move forward or back. In a love relationship, the two parties may encounter a similar situation when their relationship gets into trouble of repeating their mistakes, e.g. disagree, make promises, get together again; disagree about the same issue, make promises, get together again, and they can not find a solution to get out of it.

(9) Our marriage is on *the rocks.* (Cupc hon nhan ciia chung toi gap khong it *thdc ghenh./* CUQC hon nhan ciia ho gap khong it *thdc ghenh)*

... con duong ciia hon nhan ... la nhung giai doan ke tiep nhau *len thdc xuong ghenh* moi den bo hanh phuc (... the path of marriage ... consists of the successive stages of *cascading down rapids* before you can come to happiness), *Songkhoemoingay.vn,* September 24, 2011

A ship in its journey may have to pass different rapids or be crashed on the rocks and break up. Similarly, a love affair or a marriage may be "on the rocks", on the verge of breaking up due to serious problem of misunderstanding, dissatisfaction, etc., and there is very little chance of saving the relationship.

(10) It"s been *a long, bumpy road.* (Do la mot con duong day *chong gai.* (Chuyen tinh cua ho day *chong gai trdc tra. I* Tinh yeu cua chung toi da trai qua nhieu *chong gai/tro ngai.)*

Thời gian yêu nhau 7 năm là *quãng đường vất vả và gian khổ* nhất nhưng chúng tôi cũng cố gắng vượt qua. (Seven years" time being in love was the most difficult/ challenging *distance/path* which we managed to overcome) *Phụ nữ Việt Nam,* June 19, 2006

A journey can be either smooth and advantageous or full of problems. Similarly, a love relationship may not always bring the two lovers with happy moments, passion or mutual understanding and sympathy; it can sometimes be troublesome. The two people in a particular love affair have had lots of problems and difficult times over the years. It can be inferred that the two parties have made efforts and tried different ways to overcome the problems so as to protect their love.

(11) This relationship is foundering. (Moi quan h? nay dang bi chim /sa lay.)

Sa lay trong tinh yeu toi loi (Foundering in a sinful love), Baolaodongthudo.com.vn, August 30, 2011

A ship may encounter a big problem of foundering (sinking) in river/sea, and the people on board need to take action to save the ship and their lives. A love affair may encounter a similar problem in the sense that it is no longer satisfying to both parties and making them happy; the couple needs re-thinking and action to get their relationship back on track so as to save it.

In Vietnamese, there can also be found numerous representations of the metaphor LOVE IS A JOURNEY which include the phrases hanh trinh and con duong. Below are just some of these.

- Hanh trinh tinh yeu -cua Beck &Vic (Love ourney of Beck and Vic), Gia dinh.net.vn, March 07, 2011

- Em va anh chua tim dugc nhau tren hanh trinh tinh yeu (you and me haven"t met in the

love journey) Vietbao.vn, February 14, 2007

- Like Crazy dua khan gia vao cuoc hanh trinh cua mot doi tinh nhan hoan hao ma a do, tinh yeu cua ho phai chiu dung nhung thu thach ve niem tin, sir truong thanh va khoang each dia ly. (Like Crazy has led the audience into a journey of a perfect match in which their love has to face challenges of trust, growth and geographic distance.), Quan doi nhan dan, September 1, 2011

Hành trình tình yêu của họ trải dài trong khoảng cách từ Lốt An-giơ-lét tới Luân Đôn. (Their love journey has stretched over the distance between Los Ageles and London), Quan doi nhan dan, September 1, 2011

- Chúng tôi đi tìm hành trình tình yêu của Hàn Mạc Tử (we set off to look for Han Mac Tu"slove journey), Văn hóa Văn nghệ - September 28, 2011

- Cuộc hôn nhân hạnh phúc là đích đến của một hành trình không bao giờ kết thúc. [8: 5] (Marriage is the destination of a journey that never comes to an end)

- Có nhiều con đường dẫn đến hạnh phúc. [8: 46] (There are many roads that lead to happiness)

... trên con đường tình yêu, hai ta rồi sẽ gặp (On the road/path of love, we will meet), Vietbao.vn, February 14, 2007

Although the above-mentioned expressions are not identical in English and Vietnamese, they make it obvious that the metaphor LOVE IS A JOURNEY exists in both languages, and speakers of the two languages

share a similar perception of love in terms of journey.

7. Discussion

So far the first two questions have been answered in the previous section. In what follows, the last question "Why is love metaphorically understood and talked about in such ways" will be addressed.

It can be seen that some expressions are different in English and Vietnamese. The most prominent difference observed by the author is that in English, the metaphorical expressions of LOVE IS A JOURNEY metaphor refer to different kinds of journeys that one person can make as in expressions (7), (9) and (10): a train trip (off the tracks), a sea voyage (on the rocks), a car trip (a long, bumpy road). The reason can be the fact that the culture of developed industry and cars affected English people"s conceptualization of love as "a bumpy road", or a love/ marriage in trouble as "off the tracks " or "on the rocks

On the contrary, in Vietnamese there can hardly be found any linguistic expressions equivalent to these. The explanation can be that in Vietnam"s culture with tropical climate and lots of jungles, neither railways nor sea routes were developed. Travelling and transportation used to be mostly carried out by land. Even on land routes, car was not a popular means of transport until recently. People used to travel on foot, and roads were not in good condition as many were in the rocky or jungle areas, so they often had to climb hills and mountains and wade streams. Therefore Vietnamese people experienced their journeys on roads with "chông gai" (thorns) or "thác ghềnh" (falls and rocks). It can be a possibility that those different experiences made Vietnamese people conceptualize "love" as a road full of chông gai or thác ghềnh.

Apart from slight differences, among the above-mentioned representations of the metaphor LOVE IS A JOURNEY, many of them are similar:

These similar expressions are an indication that the perception of the concept love by speakers of both languages is the similar, and this perception determines the way they talk metaphorically about love in terms of journey.

Lakoff & Johnson [1: 5] when discussing the metaphor "Argument is war" states that argument is "partially structured, understood, performed and talked about in terms of war". It is possible to say the same in this particular case of the metaphor LOVE IS A JOURNEY that LOVE is partially structured, understood and talked about in terms of JOURNEY. As stated in Kovecses [9] and Lakoff, G. & Johnson [1], in this metaphor love is represented as a journey, thus the aspects of purpose, progress, and problems in the love relationship are highlighted.

In the representations of this metaphor in English and Vietnamese, the domain "journey" is mapped onto the domain "love" so as to make the abstract domain "love" clearer to comprehend and explain. No matter whether the instances of the metaphor are similar or different in English and Vietnamese, the source-to-target mapping in the metaphor in both languages can be summarized as follows:

(1) Love is a journey;

(2) The two lovers/spouses are travelers/accompanies participating in one same journey;

(3) Improvement in a love relationship is distance traveled in a journey;

(4) Problems in a love affair such as misunderstandings, disagreements, dissatisfaction, etc. are obstacles/challenges encountered in a trip;

(5) Trying to solve problems in a love affair so as to get to a marriage and gain happiness is trying to overcome obstacles in a journey;

(6) An unimproved relationship is dead-end street;

(7) Separation in a love relationship is different directions in a journey;

(8) Decisions about whether to continue or stop the relationship are decisions about where to go;

(9) The purpose of a love relationship (happy love/marriage) is the destination of a journey.

(10) The trials to achieve/obtain happiness are different roads that lead to one same destination.

In English	In Vietnamese
how far we have come	*tiến đến hôn nhãn*
at a crossroads	*giữa ngã ba đường*
go our separate ways	*đường ai nấy đi*

turn back	*trở về loi cũ*
not going anywhere	*chẳng đi đến đâu*
dead-end street	*ngõ cụt, ngõ cụt tình yêu*
off the track	*lạc lối*
a long bumpy road	*quãng đường vất vả và gian khổ*
(be) stuck	*bế tắc*
foundering	*sa lầy*

To sum up, the investigation of the expressions of the metaphor LOVE IS A JOURNEY in English and Vietnamese helps, prove the universality and culture-specification of metaphor as a means of understanding and expressing abstract concepts. The metaphor LOVE IS A JOURNEY on the one hand reflects a similar conceptual mechanism of the speakers of both languages; on the other hand it is culture- specific. It is cultural specifications of the two nations that affect the speakers" cognition of the abstract notion "love" and result in different representations of the metaphor.

8. Conclusion

In this paper the author has presented a brief view of theoretical background of metaphor.

Metaphor is traditionally viewed as a figure of speech used in, literature only. From the perspective of cognitive linguistics, however, metaphor is a phenomenon pervasive in everyday language. More importantly, it is considered not only a means of communication but also a vehicle of cognition in a language.

As love is an abstract concept which is not easy to explain, people try to understand and express it by making use of their experiences of journeys in the cognitive process of creating meaning extensions, and as a result, the conceptual metaphor "Love is a journey" is drawn out. The representations of the metaphor are pervasive in both English and Vietnamese. However, they are not identical due to different experiences with journeys of the speakers of the two languages.

The paper has also proposed a discussion on the question why love is metaphorically understood and talked about in terms of journey. Love is understood and talked about in that way thanks to the cognitive process of mapping the source domain "journey" and its prominent aspects such as purpose, progress, and problems onto the target domain "love" based on experiences with journeys of speakers of the two languages. Love is not literally a journey, but we talk about it as if it were a journey with its purpose, progress and problems. Prominent aspects of the abstract concept "love" are made easier to comprehend thanks to the use of a conceptual shift from domain "journey" to domain "love".

For this paper has limited itself to the English expressions of the metaphor given by Lakoff & Johnson [1] and similar expressions in Vietnamese, the list of linguistic expressions of the metaphor is, of course, by no means, exhaustive. More data, closer observation, and discussion of expressions referring to love in a broader sense would lead to a deeper understanding of the metaphor under investigation.

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Ẩn dụ "tình yêu là một cuộc hành trình" trong tiếng Anh và tiếng Việt

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Ẩn dụ là một vấn đề đã được các nhà ngôn ngữ học nghiên cứu từ lâu. Theo các trường phái ngôn ngữ học truyền thống, ẩn dụ là một biện pháp tu từ chỉ được sử dụng trong các tác phẩm văn học. Không đồng tinh với quan điểm trên, ngôn ngữ học tri nhận cho rằng ẩn dụ là một hiện tượng ngôn ngữ không chỉ tồn tại trong văn chương mà còn xuất hiện rất nhiều ường ngôn ngữ thường nhật; ẩn dụ không đơn thuần là một phương tiện biểu đạt ý nghĩ mà còn là một công cụ tri nhận giúp con người nhận thức thế giới xung quanh. Sau khi điểm qua các quan điểm khác nhau về ẩn dụ, bài báo của chúng tôi đi sâu vào tìm hiểu những biểu hiện của ẩn dụ tri nhận "Love is a journey" (Tình yêu là một cuộc hành trình) trong tiếng Anh và tiếng Việt, từ đó tìm cách lý giải cơ chế giúp người sừ dụng ngôn ngữ ẩn dụ hóa một khái niệm mang tính trừu tượng (tình yêu) thông qua một khái niệm khác (cuộc hành trình).

Từ khóa: Ngôn ngữ học tri nhận, ẩn dụ ý niệm, tình yêu, cuộc hành trình, miền ý niệm, kinh nghiệm, khái niệm mang tính ẩn dụ, các biểu đạt mang ý nghĩa ẩn dụ, lược đồ miền nguồn sang miền đích.

Metaphor is an interesting linguistic phenomenon which has attracted the attention of many linguists. It has been subject to a great deal of research. There have been proposed various definitions about metaphor by different linguists as it has been viewed differently from various perspectives. In this article, the author attempts first to have a brief view of metaphor from traditional views as compared to that in the light of cognitive linguistics, and second to probe into the metaphor "Love is a journey" in English and Vietnamese from the perspective of cognitive linguistics.

1. Traditional view on metaphor

Metaphor has traditionally been viewed as one of the figures of speech, a rhetorical device, or a stylistic device used in literature to achieve an aesthetic effect (Radden & Divren, Lakoff & Johnson). According to Lakoff & Johnson [1: 5], metaphor has been thought to be "a matter of extraordinary rather than ordinary language".

There have been proposed various definitions of metaphor. Nguyen, H. *[2:* 106] states that "Metaphor ... is the transference of meaning (name) from one object to another based on similarity between these two objects". He explains that speakers of a language compare one object with another, and if they find some common features between the two objects they will call the second by the name of the first.

Dinh, T.L. in Do, T.N. [3: 5-6] introduces a similar view that "metaphor is the transference of meaning from one object to another based on similarity between these two objects."

For Do, H.C. in Do, T.N., metaphor is "the symbolic name of one object, which is based on

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