

AN OVERVIEW OF ENGLISH SPATIAL PREPOSITION *IN*'S EQUIVALENTS IN VIETNAMESE UNDER COGNITIVE SEMANTIC PERSPECTIVE

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Abstract: Linguists, psychologists and philosophers have long observed the importance of space and spatial experience for both language and thought. There are numerous recent studies examining the nature of human spatio-physical experience and how human conceptualization of spatial relations is reflected in languages. *In* and its Indo-European cognates (particularly in Dutch, French and German) have been extensively studied (Hawkins, 1988; Quirk et al., 1985; Vandeloise, 1991, 1994). Despite having been so well studied, the present analysis represents methodologically motivated account for the range of polysemy associated with *in*. Moreover, the analysis of *in* will constitute a useful step in understanding the semantics associated with other spatial particles associated with bounded landmarks.

Keywords: Spatial prepositions, cognition, equivalents in translation, cognitive semantics.

1. Introduction

Learners and teachers of English as a second language have been acknowledging spatial preposition as one of the most challenging aspects of the language to master. Part of which originates in the lack of descriptive adequacy of the models which have formed the basis for the presentations in EFL/ESL text and grammars. Based on the theory of cognitive linguistics, the research is aimed at finding out the equivalent meanings of the spatial preposition *in* in Vietnamese. The results suggest that meanings of preposition are not highly arbitrary at all; rather they are systematically related to one another by means of image schema and metaphorical mappings, spatial domains to non-spatial and abstract ones. It is significant that

in in English can correspond to not only prepositions but expressions in Vietnamese. Additionally, although spatial experience exists in any language, there are some differences in strategies of spatial conceptualization employed by people using each language.

2. Findings

In-instances were collected from the English versions of W. M., *Jane Eyre* by Brontë, C., *Vanity Fair* by Thackeray in order to investigate *in*'s equivalents in Vietnamese and explore differences and similarities between English and Vietnamese spatial conceptualization and cognition.

Although both English and Vietnamese must rely mainly on prepositions to analyze spatial relationships, these two separate languages do not necessarily need to use

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the same type of marking, space or the same patterns of meaning development. Culture, in terms of the function of interaction between people, can generate constraints on conceptual spaces. For example, Freyd (1983) argued that conceptual spaces can develop as a typical form of community when people need to share knowledge, geographical features and history, customs, traditions, ...

When studying English - Vietnamese translation materials, it is very interesting that translators, depending on different situations, apply appropriate vietnamese equivalents to the english preposition *in*. Basically, *in* in English can be equivalent to Vietnamese *trong* in two main ways, of which translators have used semantic equivalent prepositions in Vietnamese like equivalent meanings of *in*; on the other hand, they translated *in* phrases into Vietnamese with words denoting directions, verbs, adverb clauses without the prepositions. In this next section, we will study and analyze these equivalent meanings.

2.1. 'in' in English corresponds to "trong" in Vietnamese

The result shows that 403 out of 681 instances of *in*, making up to 59.17%, are translated into *trong* in Vietnamese. In other words, *trong* represents the most typical semantic equivalent of the English preposition *in*. Actually, like *in* in English, the prototype of *trong* is generally conceptualized as the trajector (TR) that is located in an enclosed landmark (LM). It is subsumed metaphorically as Lý Toàn Thắng (1994, 2005) claims, an absolute perception of location in Vietnamese. Thus the majority of *in*-occurrences denoting enclosure senses discussed in the previous section are mapped into *trong* in Vietnamese. For example: (1a) ... *the*

individual who has dare in my house to question my authority... (Thackeray, 2001: 14); (1b) ... *có kẻ dám cưỡng lại quyền tôi ngay trong cái nhà này...* (Trần Kiêm, 2003: 52); (2a) ... *she determined in the heart to ask her mother's permission...* (Thackeray, 2001: 15); (2b) ... *cô định trong thâm tâm xin mẹ cho phép...* (Trần Kiêm, 2003: 56).

In addition to the above-mentioned prototype of *trong*, Vietnamese people tend to locate things due to their own vantage point. It seems that the viewer is included in both the objective scene and the perceptual field, which suggests subjectivity in Vietnamese conceptualization of space. Therefore, Vietnamese speakers apparently possess a perception that if the TR is in a narrower and smaller LM, and even in a more closed LM, the preposition *trong* is used, like *trong nhà* (*in the house*) in comparison to *ngoài sân* (*in the yard*); *trong sân* (*in the yard*) to *ngoài vườn* (*in the garden*), *trong nhà* (*in the house*) to *ngoài phố* (*in the street*), etc. Understandably, in Vietnamese traditional houses, bedrooms are designed to be smaller than living rooms; yards are often in front of the house and take up larger space, and so forth (Trần Ngọc Thêm, 2004). This is also the case for explaining such expressions as *in Vietnam* being translated as *trong nước*, *in our region* as *trong khu vực*, and so on.

Additionally, it can be addressed that people tend to use *trong* to indicate a period of time, like *in 2008* (*trong năm 2008*), *in 20 years* (*trong 20 năm nữa*), etc.

2.2. 'in' in English corresponds to "ngoài" in Vietnamese

Ngoài is also chosen as a Vietnamese corresponding preposition of *in* despite

the fact that it only accounts for a humble proportion, 13 out of all the instances of *in* (1.91 %) in our corpus. What is important to list it as an equivalent of *in* resides in that it typically and distinctly reflects Vietnamese subjective perception of location. More specifically, as regards Vietnamese ways of thinking, whatever entity that exists in an opener space than the one being likened, the locative preposition *ngoài* is made use of. Take the following as examples: (8a) ... *the child playing with Jane in the yard...* (Brontë, 2001: 135); (8b) ... *nó đang chơi đùa với Jên ở ngoài sân...* (Nguyễn Tuyên, 2008: 182).

In the above-mentioned instances *ngoài* construes the fact that *the yard*, *the street* are in opener space as compared with *the house*, which can be inferred else where in this case. What is more, it is also interesting to find out that even in such close space as a house the sitting room is more adjacent to the outside than the bedroom. That is the reason why Vietnamese people tend to employ *trong buồng* as translational version of *in the bedroom*, and *ngoài nhà* of *in the living room*. Similarly, *in foreign countries* corresponds to *ở nước ngoài*, *in the battle to ngoài mặt trận*, *in the island to ngoài đảo* since, with respect to Vietnamese spatial conceptualization, *foreign countries* are supposed to be situated in opener space than in the observer's own country, *battle* in opener space than the rear, and *island* in opener space than the mainland.

2.3. 'in' in English corresponds to "trên" in Vietnamese

40 examples of *in* (5.87 %) found in our corpus correspond to *trên* in Vietnamese. According to Lý Toàn Thắng (1994), in the Vietnamese cognition of space, the prototypical meaning of the

locative preposition *trên* is somewhat like *on* in English. It is used when the TR is being described as resting on a free surface of the LM and having contact with the surface of the LM. For example: (9a) ... *Afar, some sheep are grazing in the field...* (Brontë, 2001: 158); (9b) ... *Một đàn cừu đang ăn cỏ ở trên cánh đồng phía xa...* (Nguyễn Tuyên, 2008: 199).

In the above-mentioned examples, *in* in English is used with LMs like *field*, *bed*, *newspaper* because as regards English experience in interacting with the world, *field* is seen as an area with limits, *bed* is conceptualized as a partially enclosed LM whose boundaries are defined as incomplete, and *paper*, meaning newspaper constituting one type of books is also metaphorically described as a container. These LMs, on the contrary, are assumed to possess two-dimensional surface in Vietnamese and evoke the usage of *trên*.

However, what seems peculiar to Vietnamese spatial identification is that for any entity (TR) whose position is vertically higher than that of the LM or even of the speaker's or hearer's position, *trên* is encoded to convey that spatial relationship, like *a few birds floated on lazy wing in the air* (*trên trời cao dăm ba con chim uể oải vỗ cánh chập chờn bay*, *a nest of birds in the tree* (*một tổ chim trên cành*), *black clouds in the sky* (*những đám mây đen trên trời*), *in the heaven* (*ở trên thiên đàng*), etc. This perspective manifests Vietnamese people's subjective perceptions of space; people are supposed to constitute part of the space described and they affirm their participation in that space. Vietnamese people tend to integrate their conventional socio-cultural factors into their use of language. Besides, it is noticeable that in English *the world* is regarded as a

vast container and anything in the world is conceptualized as a point within that container, whereas in Vietnamese, it represents a two-dimensional surface. Likewise, the same explication is more or less applicable to such locative expressions as *in the world, in the market, in a country*, and so on. Look at the following examples: (12a) ... there were no one else in the wide world... (Thackeray, 2001: 19); (12b) ... *không còn ai khác trên thế giới rộng lớn này* (Trần Kiêm, 2003: 62).

2.4. 'in' in English corresponds to "dưới" in Vietnamese

In also corresponds to *dưới* in Vietnamese which takes up 23 instances, equaling to approximately 3.38 % of the whole corpus. *In* in English is apparently used with LMs referring to enclosure, inclusion or medium such as *shadow, river, water, rain*, to name just a few, for it shows the relation in which the TR is constrained within their boundaries. It is, nonetheless, mapped into Vietnamese *dưới* for the reason posited by Lý Toàn Thắng (1994) that, on the contrary to *trên*, *dưới* is employed to describe anything that is vertically lower than the position of the observer or of his vantage point. Take the examples below into consideration: (15a) ... *they sat in the shadow of a tree*... (Brontë, 2001: 201); (15b) *Họ ngồi dưới bóng cây*... (Nguyễn Tuyên, 2008: 241).

Lý Toàn Thắng (2006) stated that in Vietnamese spatial location and spatial orientation, there is strong likelihood that a system of coordinates and frames of reference are drawn upon so as to construct a foundation of *trên - dưới*. Actually, Vietnamese people hold the view that the ground plays an important role as a plane fixed by a system of coordinates. Living above the ground and under the

pull of gravity, people are conscious that the sky is above them and the ground is underneath them. This specifies why it is common knowledge for people in Vietnam to say *dưới đất* (*in the ground*), and regard *the ground* as a reference so as to conceptualize other space.

2.5. 'in' in English corresponds to "ở" in Vietnamese

Ở is encoded as the most common locative preposition in Vietnamese, but it corresponds to 68 occurrences of *in* (9.98 %) as can be seen in the corpus under analysis. Interesting is the fact that vietnamese people more often than not articulate their perception of *ở* as residing or existing in somewhere. Also, it seems that *ở* is semantically idealized and manifests abstract attributes of location (Nguyễn Đức Dân, 1998). To put it differently, *ở* is seen as a preposition with highly abstract meaning in that it reflects homogeneous connection of various kinds of space into one type of space. To this end, *ở* can be used with different landmarks, ranging from those denoting entities containing people like *regions, countries, cities, districts, communes, villages*, etc. to those portraying *events, institutions, people*, and so forth.

However, it is assumed that *ở* can sometimes be omitted when the informative meaning of the utterance is by no means affected.

2.6. 'in' in English corresponds to "trước" in Vietnamese

Only a modest number, eight out of 648 examples (1.17 %) of *in* in our corpus are mapped into *trước* in Vietnamese. There is a well-established fact that the use of *trước* expresses Vietnamese people's making use of the asymmetry of human body structure in the frontal plane when they describe spatial location and spatial orientation (Lý

Toàn Thắng, 1994, 2005; Đào Thản, 1983). More explicitly, in the cognition of their body, the Vietnamese figure out the frontal part of their body is more prominent and visible than the back. In this way, *trước* signifies a locative relation in which the TR appears small and is easily seen by the speaker in a bigger background LM. For instance: (23a) *He then admitted embezzling 2,000 of the club's money in court.* (Trung et al, 2002: 46); (23b) *Trước toà anh ta thú nhận là đã biến thủ £2000 bằng Anh trong quỹ của câu lạc bộ.*

These cases bring to the fore one of the ways in which categorization and imagistic processes may be subjective, as mentioned earlier, due to the fact that they are dependent on the speaker's knowledge of the world. It is supposed that an extra factor to be considered is the speaker's line of vision or vantage point. What is common in the above mentioned examples resides in that the TRs are assumed to be confronting something in which their identity is acknowledged to be small and inferior. This is also the case for construing a TR being immersed in an unfavorable state or circumstance, like: (25a) *Nothing could ever make me give up, even in sheer trouble* (Brontë, 2001:210); (25b) *Không gì có thể làm cho tôi chùn bước, ngay cả trước khó khăn tột độ* (Nguyễn Tuyên, 2008: 247).

2.7. 'in' in English corresponds to "sau" in Vietnamese

Like *trước*, *sau* as an equivalent of *in* takes up a humble percentage of the corpus under analysis (0.88 %). The conceptualization of *trước* in the preceding section is applicable to infer the perception of *sau*. However, the difference between these two words emerges from the convention that *trước* indicates a

TR being seen as appearing in front of a background object as a LM whereas *sau* designates a TR being partly hidden from the observer's view because the LM serves as an obstacle hindering the TR from being fully seen. For example: (26a) *..., and his tiny figure soon disappeared in the trees...* (Brontë, 2001: 134); (26b) *..., và dáng hình nhỏ bé của ông biến mất sau vòm cây...* (Nguyễn Tuyên, 2008: 181).

What is common in the above examples lies in that English people perceive mountains and trees as objects with boundaries or contours and *in* is used for conveying the relation in which anything is described as being located within these boundaries. In Vietnamese, the translator resorts to *sau* as an equivalent of *in* in these cases since probably he manipulates the cognitive constitution of the Vietnamese in spatial positioning and transmits the message understandable to the Vietnamese. This, in turn, puts an emphasis on an undeniable view postulated by Gardner (1999) and Langacker (1990) that one's subjective understandings and experiences of the physical world form an integral part of one's overall perception of space.

2.8. 'in' in English corresponds to "bên" in Vietnamese

Evidently, Vietnamese people also conventionalize lateral frame of reference in spatial positioning (Lý Toàn Thắng, 1994, 2005). In other words, they make use of left-right binary relationship in addition to their own subjective 'viewpoint' to conceive of entities in the real world. For example: (28a) *...every stump that started up in the their path ...* (Brontë, 2001: 287); (28b) *... mỗi gốc cây cụt chọt hiện ra bên đường...* (Nguyễn Tuyên, 2008: 343).

Critically, it reflects distinct differences of the conceptual structure

of *in* between English and Vietnamese. In fact, *path* and *house* in English are obviously conceptualized as an area with boundaries and a container respectively, and *in* is used as a result. In Vietnamese, though, *path* is seen as a cognitive area with two dimensional horizontal surface, motivating the usage of *trên* for anything that it supports; *house* is prototypically capable of containment and enclosure and *trong* is frequently a salient equivalent of *in* when used with this kind of container. However, in the above examples *bên* is used instead of *trên* for the LM *path* and instead of *trong* for the LM *house* because it can be inferred that the TRs *stump* and *noise* are perceived as appearing on the left or right side of the LMs. Nguyễn Đức Dân (1998) argues that in the process of conceptualizing space, Vietnamese people are likely to specify whether the TR is present in the same or different location from the speaker's. Accordingly, *bên* is employed to indicate the separation between the speaker's ego-space and another space of the TR. For example: (30a)... *had become a vague sing-song in my years...* (Brontë, 2001: 258); (30b) ... *đã trở thành một điệp khúc mơ hồ bên tai tôi...* (Nguyễn Tuyên, 2008: 301).

As far as enclosure meanings of *in* are concerned, *ear* as a part of our body can also be a container in English and anything located inside it will encode the usage of *trong* in Vietnamese, for example, *an ant in my ear* (*có một con kiến trong tai tôi*). On a metaphorical ground, ears are containers for speech sounds (Lakoff & Johnson, 1980); hence, it is absolutely fascinating to assume that the song comes to the hearer and the hearer in his turn can perceive it. However, *in* in this case is translated as *bên* rather than *trong* in

Vietnamese. Subjectively deduced from the context, anything in form of speech sounds represents an embodiment of the person who makes it, suggesting that hearing it means having the person who produces it beside you. *Bên*, therefore, appears to be encoded in the Vietnamese language in this sense. To put it honestly, this emphasizes monumental influence of socio-cultural factors exerted on people's conceptualization of space in particular and their use of language in general.

2.9. 'in' in English corresponds to "bằng" in Vietnamese

In the corpus, nineteen out of the *in*-examples are translated as *bằng* in Vietnamese. The English preposition *in* is used to express topological configuration of the TR being immersed in a LM in form of a medium or material. Accordingly, the Vietnamese preposition *bằng* is practically used to convey this relation, as in the following examples: (31a) ... *everything on that table was in silver; too* (Thackeray, 2001: 68); (31b) ... *mọi thứ trên bàn ăn đều bằng bạc* (Trần Kiêm, 2003: 140); (32a) ... *and the tales written in French...* (Thackeray, 2001: 23); (32b) ... *những mẫu chuyện được viết bằng tiếng Pháp...* (Trần Kiêm, 2003: 69).

2.10. 'in' in English corresponds to "về" in Vietnamese

A considerably small proportion (2.23%) of the *in* instances in our corpus is equivalent to *về* in Vietnamese. According to our findings, when *in* is employed to metaphorically articulate a reference domain containing a conceptualization it is translated as *về*. In the case of the English *in*, the reference is made to a domain which serves as a LM within which a cognitive operation is performed (Langacker, 1993). English expressions like *in this regard*, *in*

this respect, in certain aspects, in terms, etc. are conventionalized uses of this kind of reference and they tend to correspond to *về mặt này, về lĩnh vực này, về điểm này, etc.* in Vietnamese.

It is important that *về* in Vietnamese is also encoded to designate a TR being in a larger scale of reference functioning as a LM. That is, the LM denotes a certain field of knowledge, a certain aspect of public life, a certain attribute of physical objects and the like. Other collocations like *experience in (có kinh nghiệm về), belief in (quan niệm về), in principle (về mặt nguyên tắc), in political terms (về chính trị), in economy (về kinh tế), similarities in colour (giống nhau về màu sắc), etc.* illustrate this equivalence. For example: (34a) ... *to denote an ideological belief in unfettered free markets* (Trung et al, 2003: 56); (34b) ... *chỉ một quan niệm ý thức hệ về những thị trường tự do thiếu kiểm soát.*

2.11. 'in' in English corresponds to "vào" in Vietnamese

As far as the time metaphor is concerned, *in* is generally used with temporal complements referring to periods which include other smaller periods, like days, months, years, seasons, and parts of a day. It reflects English people's spatial experience influences how something is represented in the non-spatial domain. In Vietnamese, *vào* is conventionalized to designate temporal expressions concerning a certain part of a day, a season in a year, a particular month in a year, a particular year in which a significant event or a habitual activity takes place. Like *về* and *bằng*, *vào* has nothing to do with spatial characteristics. In this way, there exists a tendency to translate *in the morning* as *vào buổi sáng*, *in the afternoon* as *vào buổi chiều*, *in the midnight* as *vào lúc nửa*

đêm, in spring as *vào mùa xuân, in April* as *vào tháng tư*, etc.

2.12. 'in' in English corresponds to other Vietnamese Non-prepositional Expressions

Interestingly, 52 instances of *in* in our corpus do not correspond to any preposition in Vietnamese. Rather, the translator employ other Vietnamese linguistic expressions as equivalents of *in*-phrases, of which the following are the most salient ones:

a) Verbs denoting directions: the LM actually signifies the destination to which the TR can be located. For example: (38a) ...*I wish it were in the bottom of the Thames* (Thackeray, 2001: 9); (38b) ...*Em cầu cho nó bị chìm xuống tận đáy sông Thênz...* (Thackeray, 2001: 47).

b) Words denoting people's emotional states: specifically, the TR (people) is metaphorically conceived of as immersed in the LM as a emotional state. In such cases, there is likelihood that the meaning manifested by the LM nouns serves as primary meaning of the whole *in*-phrases: (39a) ... *Miss. Jemima, "are you in your senses?"* ... (Thackeray, 2001: 5); (39b) ... *Này Jémima, dì có điên không đấy?* ... (Trần Kiêm, 2003: 15); (40a) ... *and descended from the carriage in much indignation...* (Brontë, 2001: 59); (40b) ... *và xuống xe, có vẻ tức giận lắm.* (Nguyễn Tuyên, 2008: 125); (41a) ... , *where he passed a half-holiday in the bitterest sadness and woe.* (Brontë, 2001: 36); (41b) ... , *rầu rĩ đắng cay suốt ngày chủ nhật.* (Nguyễn Tuyên, 2008: 92).

Other metaphorical expressions denoting emotional states such as *in hope (tràn đầy hy vọng), in love (yêu nhau say đắm), in great pain (đau đớn tột cùng) and in sympathy (trần ngập sự cảm thông), in desperation (có vẻ tuyệt vọng), etc.* apparently illustrate this equivalence.

c) Verbs denoting people wearing some piece of clothing: (42a) ... *a fat coach man in a three-cornered hat and wig* (Thackeray, 2001:3); (42b) ... *một anh xà ích béo quay đeo tóc giả, đội một chiếc mũ vành bẻ tam giác*. (Trần Kiêm, 2003: 15); (43a) ... *in her nightdress...* (Thackeray, 2001: 39); (43b)... *cô đang vận bộ váy ngủ...* (Trần Kiêm, 2003:49).

d) Words denoting characteristics that people possess: (44a) ... *ruddy in complexion...* (Brontë, 2001: 67); (44b) ... *có da dẻ hồng hào...* (Nguyễn Tuyên, 2008: 107).

e) Adverbial clauses are used as equivalents of in-phrases: (45a) ... *It happened in your absence...* (Brontë, 2001: 78); (45b)... *việc đó xảy ra khi ông vắng mặt...* (Nguyễn Tuyên, 2008: 128); (46a) ... *in their further disputes...* (Thackeray, 2001: 14); (46b) ... *khi họ tiếp tục tranh cãi...* (Trần Kiêm, 2003: 55).

f) Other expressions whose meaning in Vietnamese is not based on the meanings of components of the original English idiomatic expressions: (48a) *They sensed that there was something in the wind* (Brontë, 2001: 152); (48b) *Họ cảm giác rằng có một cái gì đó sắp sửa xảy ra* (Nguyễn Tuyên, 2008: 243); (49a) *In the first place, she gave up Peter Butt*. (Thackeray, 2001: 72).

The above sections have been devoted to thoroughly investigating potential Vietnamese equivalents of the English preposition *in*. As having been seen from our findings, the majority of *in*-occurrences present in our manual corpus correspond to *trong* in Vietnamese, which suggests that these aspects of language to great extent are proved to be universal by virtue of common conceptual and cognitive structuring. There is also plausible

evidence to acknowledge that not only can *in* be made equivalent to other spatial prepositions, namely, *ngoài* (1.91%), *trên* (5.87%), *dưới* (3.38%), *trước* (1.17%), *sau* (0.88%), *bên* (1.17%) but it is also equivalent to non-spatial prepositions like *bằng* (2.79%), *về* (2.23%), *vào* (3.82%), and interestingly to other non-prepositional expressions (7.63%) in Vietnamese.

3. Similarities and Differences between English and Vietnamese Spatial Cognition

3.1. Similarities

In both English and Vietnamese, prepositions are used as the main means of conceptualizing space. Specifically, printed polymorphic prepositions are presented with 11 equivalent meanings in Vietnamese. Besides, the preposition also shows the spatial relationship between TR and LM in which LM is an object like container and TR and the object contained in LM has limited 3-dimensional space. The reason for this is that the human experience with space is determined to be homogeneous because the human biology is the same and can be exposed to similar experiences with the field.

3.2. Differences

Besides the similarities analyzed above, there still seem to be many differences in the spatial perception structure between English and Vietnamese. In particular, the conceptualization of prepositions in English is largely based on the physical and objective relationship inherent between TR and LM. In other words, the English language encodes the motivation of the print preposition for the configuration of geometrical entities in the worldview. However, in Vietnamese language, besides concepts that are objectively conceptualized, subjective

perceptions, advantages as well as professions in a field of awareness also play an important role in choosing an appropriate preposition. Accordingly, in English, there are equivalent meanings in Vietnamese as follows: *trong, ngoài, trên, dưới, trước, sau, ở, bên, bằng, về, vào*.

The second difference lies in the significant influence of socio-cultural factors that impact on the coding of language usage. It is worth noting that Vietnamese people tend to concretize the spatial properties of physical objects. In other words, they must always be specific about whether TR is located in the same cognitive space as them. Besides that they also tend to use binary reference frames like *trong-ngoài, trên-dưới, trước-sau* to describe things. Accordingly, some positioning phrases in English such as in the street can be translated into Vietnamese *trên phố, ngoài phố, dưới phố, bên phố, giữa phố*. It can be seen that the views/opinions of speakers about an event or situation play a very important role in their language usage. Different perspectives, directions, experiences, cultural and physical characteristics can lead to differences in linguistic expressions, thus creating different meanings in communication (implied and hidden meanings). Langacker's (1990) theory of convenience, subjective arrangement and self-centered consciousness laid the main foundations of spatial cognitive structure and conceptualization coded by language.

The third difference is that the conceptualization of different LMs can lead to different perceptions of spatial relationships between English and Vietnamese. In English requires LMs to be one-dimensional, two-dimensional or even three-dimensional. This has a number of variations and extensions. However, Vietnamese people experience LMs in 2-dimensional space supporting TR and use *trên* as a typical equivalent of *in*.

The final difference, there are a few non-prepositional meanings of Vietnamese compared to English have been discovered, in which the concept of space of Vietnamese people is more diverse than that of native speakers. Clearly, these Vietnamese equivalent meanings are not related to each other while the meanings conveyed in English are systematically related.

4. Conclusion

From the similarities and differences of *in* space prepositions mentioned above, it can be seen that understanding the referential types of specific spatial prepositions can provide translators and learners with an in-depth view of the difficulties in conveying semantics so precisely in the source language, but that must be consistent with the perspective and culture of the target language. Additionally, it shows that socio-cultural factors are extremely important in the formation and impact of the conceptualization process of a nation./.

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TỔNG QUAN VỀ CÁC NGHĨA TƯƠNG ĐƯƠNG TRONG TIẾNG VIỆT CỦA GIỚI TỪ ĐỊNH VỊ KHÔNG GIAN TIẾNG ANH *IN* DƯỚI GÓC ĐỘ CỦA NGỮ NGHĨA HỌC TRI NHẬN

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Tóm tắt: Giới từ tiếng Anh nói chung và giới từ định vị không gian nói riêng chiếm số lượng không nhiều, nhưng đóng một vai trò không thể thiếu trong ngôn ngữ và xuất hiện khá thường xuyên. Đây được coi là từ đa nghĩa vì một giới từ có thể được sử dụng trong các ngữ cảnh đa dạng để biểu đạt các nghĩa khác nhau trong các văn cảnh khác nhau. Trong quá trình học ngoại ngữ, sinh viên hiện nay đang phải đối mặt với rất nhiều khó khăn trong việc sử dụng giới từ định vị không gian trong tiếng Anh. Khó khăn thứ nhất nằm ở việc lựa chọn đúng các giới từ này vì sự đa nghĩa của chúng. Khó khăn thứ hai vì các em chưa hiểu rõ được bản chất cũng như là tiêu chí để phân biệt được sự khác nhau giữa các nghĩa của các giới từ này, dẫn đến việc lựa chọn sai nghĩa tương đương giữa ngôn ngữ nguồn và ngôn ngữ đích. Bài viết cung cấp cái nhìn tổng quan về cách thức tri nhận không gian của người Anh và người Việt. Nói cách khác, các đặc trưng phổ quát và dị biệt trong cách tri nhận không gian giữa hai dân tộc sẽ phần nào được làm sáng tỏ thông qua nghiên cứu về các nghĩa tương đương của giới từ định vị không gian tiếng Anh “in” trong tiếng Việt.

Từ khóa: Giới từ định vị không gian, tri nhận, các nghĩa tương đương trong dịch thuật, ngữ nghĩa học tri nhận.