



## CONCEPTUAL METAPHOR OF THE WORD “头 – DAU (HEAD)” IN CHINESE AND VIETNAMESE FROM A COGNITIVE PERSPECTIVE

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### Abstract

Metaphors are important tools for humans to perceive the world and form concepts. The article applies the conceptual metaphor theory of Lakoff and Johnson (1980) [7] to systematically research the “头 – dau (head)” metaphor in Chinese and Vietnamese. Research results show that both Chinese and Vietnamese people use the word for the human body “头 – dau (head)” as the source domain to build other mapping relationships such as: Not the human body is 头 – dau (head), time is 头 – dau (head), level is 头 – dau (head) and animal is 头 – dau (head) in the target domain. However, due to the limitations that exist in society regarding the objects of perception, both Chinese and Vietnamese have their own ethnic characteristics and the perception of the root domain “头 – dau (head)” beginning is not completely the same. The research results aim to contribute more reference materials in teaching, comparing, and researching foreign languages and cultures in Vietnam.



## ÂN DỤ Ý NIỆM TỪ CHỈ CƠ THỂ “头 – ĐẦU” TRONG TIẾNG HÁN VÀ TIẾNG VIỆT TỪ GÓC ĐỘ TRI NHẬN

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### Từ khóa

头 – đầu; ẩn dụ ý niệm; Hán – Việt

### Tóm tắt

Ẩn dụ là công cụ quan trọng để loài người nhận thức thế giới và hình thành nên khái niệm. Bài viết vận dụng lý luận ẩn dụ khái niệm của Lakoff và Johnson (1980) [7], nghiên cứu một cách có hệ thống về ẩn dụ “头 - đầu” trong tiếng Hán và tiếng Việt. Kết quả nghiên cứu cho thấy cả người Trung Quốc và người Việt Nam đều sử dụng từ chỉ cơ thể con người “头 - đầu” làm miền nguồn để xây dựng các mối quan hệ ánh xạ khác như: Không phải cơ thể người là 头 - đầu, thời gian là 头 - đầu, cấp độ là 头 - đầu và động vật là 头 - đầu trong miền đích. Tuy nhiên, do những hạn chế tồn tại trong xã hội đối với các đối tượng nhận thức nên cả tiếng Hán và tiếng Việt đều có đặc điểm dân tộc riêng và nhận thức về miền gốc “头 - đầu” không hoàn toàn giống nhau. Kết quả nghiên cứu nhằm góp thêm tài liệu tham khảo trong dạy học, đối chiếu, nghiên cứu ngôn ngữ và văn hóa nước ngoài tại Việt Nam.

### 1. Introduction

According to modern cognitive linguistics, metaphor is a cognitive process that refers from a source domain to a target domain, and its target is to know or express the concept of the target domain. The process of metaphor is based on the principle of “using known, familiar and detailed concepts of things to understand or express unknown or complex concepts of things”. This principle has caused people to use many metaphors about human body parts when expressing abstract concepts, which means, when people perceive or express abstract concepts, they use many means of metaphorical perception of the human body. Therefore, it can be found that the human body metaphor has a significant meaning to human thinking and perception.

In the human body, “头 – đầu (head)” is one of the most crucial parts. Because it is located in the most prominent position of the body (upper part of the body) and plays an important role in the functions of organs in the body. “头 – đầu (head)” has become the focus of people’s attention and an important source of metaphorical awareness of the human body. As a result, there are many words and idioms formed through the metaphor “头 – đầu (head)”, the content of which covers many aspects of human activities. This article attempts to analyze different ways of using metaphors in Chinese and Vietnamese related to the word for the human body “头 – đầu (head)”, to discuss and research preliminarily on the process of conceptual metaphor and the metaphorical meaning of the word “

头 – dau (head)” in Chinese and Vietnamese, clearly state the process of forming related concepts, discuss similarities and differences from the source domain “头 – dau (head)” of a human body part in the use of metaphors in two languages, and at the same time provides a reference for explaining metaphors in bilingual Chinese - Vietnamese teaching.

## 2. Research methods and limits of research

### a. The article used the following specific methods:

- Document research methods: collect data from modern Chinese dictionary and Vietnamese dictionary; related documents containing the word “头 – dau (head)” (along with the context of use) appear in books, newspapers, websites, especially the Chinese language corpus (CCL Beida yuliao ku) and the Vietnamese database of the Literature Dictionary Department, Vietnam Institute of Lexicography and Encyclopedia.

- Listing method: list the cases containing the metaphorical meaning of the word “头 – dau (head)” in Chinese and Vietnamese.

- Compare and contrast method: through the found data, the article compares to highlight the conceptual metaphor characteristics of “头 – dau (head)” in Chinese and Vietnamese, on that basis, finding similarities and differences in the way perceive “头 – dau (head)” in the community of use of the two languages.

### b. Limits of the reseach:

Regarding Chinese, this article mainly examines the word “头 (head)”, collected in the Modern Chinese Dictionary (revised edition) compiled by the Editorial Office of the Chinese Academy of Social Sciences, including all the meanings of the word “头 (head)”, as well as all words and word groups of the word “头 (head)” (including idioms), for example: 头脑 (*head - brain*), 头版头条 (*title of the first page*), 领头羊 (*leader*), 包工头 (*labor contractor*) and so on. Additionally, the study also looked at phrases in which “头 (head)” appears alone in natural language, for example: 他对自己的估计有点儿过头 (*His intention was a bit excessive*). In Chinese, “首 (head)” and “头 (head)” have the same semantics, so there are a number of expressions related to “首 (head)” that are also within the scope of this article’s survey, such as: 首相 (*prime minister*), 首席执行官 (*executive director*),

首席代表 (*chief representative*), 首脑 (*headman*), 首领 (*leader*).

In terms of Vietnamese, this article surveys the entire meaning of the word “dau – head” in the Vietnamese Dictionary compiled by the Vietnam Institute of Linguistics and its constituent words and phrases (including idioms), for example: *moi tinh dau* (*first love*), *dau gau* (*bully*), *dau may xe lua* (*locomotive*) and so on, simultaneously, we also survey groups of free words that have not been recorded in natural language dictionaries such as: *dau may video* (*video player*), *dau thang* (*beginning of the month*), *to dau* (*big head*), and the word “dau - head” appearing alone such as: *Trai chung toi co 30 dau lon*, *san luong tinh theo dau nguoi* (*Our farm has 30 pigs, output per capita*). In Vietnamese, “dau - head” is a word borrowed from Chinese, and in Chinese, there are two corresponding words “头 – dau (head)” is a noun referring to a part of the human body and “投 – dau (throw, toss, discard,...)” is a verb. Therefore, in Vietnamese, “头 – dau (head)” acts as a noun and “投 – dau (throw, toss, discard, ...)” is a verb that forms homophones. The verb “投 - dau (throw, toss, discard, ...)” is not the subject of this study, so any words and phrases formed by it such as: *dau tu* (*invest*), *dau thai* (*reincarnate*), *bo phieu* (*vote*), *dau hang* (*surrender*) are not included in the scope of research. In addition, because some words “首- thu (head)” in Vietnamese such as: *thu khoa* (*valedictorian*) and *thu linh* (*leader*) are borrowed words from Chinese, the meaning and color have no difference from the corresponding words in Chinese, because, therefor, this article does not discuss about them.

## 3. Findings

### 3.1. Metaphor of “头 – dau (head)” in Chinese and Vietnamese

According to the entry “头 (head)” in the Modern Chinese Dictionary (2006), in addition to the dialect meaning, the word “头 (head)” in Chinese also has 14 meanings, such as (1) head (top part of the human body); (2) hair, hairstyle, for example: 剃头 (*shaved head*); (3) top, tip (top or bottom part of an object), for example: 山头 (*top of mountain*); (4) the first and last points of the event, for example: 话头儿 (*the beginning of the story*); (5) the leftover (remaining part of the object), for example: 蜡头儿 (*leftover candle tip*); (6) leader, for example: 他是这一帮人的头儿 (*He is the*

head of this group of people); (7) aspect, side, face, for example: 心挂两头 (*two heads - two hearts*), (8) first, first, for example: 头等 (*first rank - first class*); (9) head, leading, for example: 头羊 (*goat head - leading goat*); (10) first, before (before the number of words), for example: 头趟 (*first step - first trip*); (11) beginning, before (used before day and year to indicate previous time), for example: 头年 (*last year*); (12) before, approach, near, for example: 头吃饭要洗手 (*Before eating, you must wash your hands*); (13) approximately, for example: 十头八块 (*about eighty coins*); (14) animals (used for buffaloes, cows, donkeys) and bulbs (used for garlic), for example: 一头牛 (*one head of ox - a buffalo*)、一头蒜 (*one head of garlic*) [3].

According to the Vietnamese Dictionary (2017), “*dau - head*” has 9 meanings: (1) the top part of the human body or the front part of an animal with the head and other parts, for example: *de dau tran di mua* (*bare head in the rain*); (2) the human head, considered a symbol of perception and thinking, for example: *nghi den dau dau* (*thinking of a headache*); (3) hair and the part with hair growing on the human head, for example: *dau hai thu toc* (*the head of two types of hair*), (4) the front or top part of some object, for example: *tren dau giuong* (*on the head of a bed*); (5) the part that has the starting point of a period of space or time; opposite of the end, for example: *dau mua mua* (*the beginning of the rainy season*); (6) the same, terminal part on opposite sides of the length of an object, for example: *hai dau cau* (*two ends of a bridge*); (7) the first position or time, above or before all other positions or times, for example: *ngoi ban dau* (*sitting at the first table*); (8) word used to refer to each unit to calculate human, livestock, and area units, for example: *so dau gia suc trong trai tang nhanh* (*the number of cattle in the camp increased rapidly*); (9) words used to refer to each mechanical unit, for example: *dau may xe lua* (*locomotives*) [5].

It can be seen that, regardless of whether it is in Chinese or Vietnamese, the meaning of the word “*头-dau* (head)”, starting from the human body itself (taking the self as the center), then using the metaphor body’s organs to refer to things around. Human and animal bodies have many structural similarities. In the upright state, the human head is at the highest point of the body, i.e. the vertical peak, while in the lying state, the human head is at one end of the body horizontally. As for animals, because they rarely stand upright, their

heads often lie at one end of the body in a horizontal direction, this state is similar to the structure of humans when lying down. Therefore, based on such similarities, people have mapped the concept of human head to the animal realm, that is, using the concept of human head to describe the mouth, nose, eyes, ears and other parts of animals because animals, like humans, have “heads”. Meanwhile, for humans standing upright, the head in the upper position is the easiest to recognize, which is, the most prominent in terms of perception. Therefore, people use “*头-dau* (head)”, as an origin to map onto many inanimate entities (target areas) to indicate the top or bottom of an object, such as: *dinh nui* (*a mountain top*), *dau bai bien* (*the beginning of a beach*), *dau song ngon gio* (*the beginning of a wave or wind*), *dau canh* (*branch tip*) and so on as well as in poetry 月到柳梢头, 人约黄昏后 *Nguyet dao lieu sao dau, Nhan uoc hoang hon hau* (*Does the moon on the willow tree know, Sunset is the time when people go on dates*).

For an inanimate object of a certain length, if the two ends of the object are identical in form, then both ends are called “heads”, assuming that the object has two “heads”. In this case, “head” refers to one end of an object that extends horizontally or vertically, for example: 街头巷尾 *dau duong cuoi ngo* (*the beginning of the street or the end of the alley*)、桥头 *dau cau* (*the beginning of the bridge*)、线头 *dau day* (*first line - first line*)、千头万绪 *thien dau van tu* (*chaotic*); in Vietnamese, it means *dau duong cuoi cho* (*the beginning of the street, the end of the market*), *dau cau* (*the bridgehead*), *dau dua* (*the chopstick tip*), *dau moi* (*the focal point*), etc. For such semantic expansion, people have different understandings. Gao Hang and Yan Chensong (2007) believe that “two - headed or multi - headed animals or humans often appear in some fictional worlds (such as various mythological legends or folktales), therefore many things in real world can also have many heads” [4]. As for multiple “heads”, people also do not distinguish their importance, so it is natural to give one “head” to both “heads” of an object of equal importance. In fact, it is difficult for people to distinguish the “head” for some animals such as earthworms, because both “heads” of earthworms have almost the same shape and function, so both “heads” are called “head”.

It is clear that, regardless of whether in Chinese or Vietnamese, the meaning of the word “头-dau (head)”, in addition to its original meaning of a human or animal body part, is used through means such as metaphor and metonymy or borrow to describe the meaning of other aspects, which is, people use the concept of the human body to represent concepts in other fields, through the familiar source domain of human body parts to perceive many different target domains. Through the corpus, the research found that the concept “头-dau (head)” is used to refer to abstract concepts such as spatial categories, time categories and other categories. Xiaoling (2007) points out that the human body metaphor mainly relies on three ways to do it: (1) mapping from the human body domain to the non-human body domain; (2) mapping from non-human body domain to human body domain; (3) mapping between two organs within the human body domain [11]. It can be seen that the metaphor of the word “头-dau (head)” in Chinese and Vietnamese is mainly the first implementation, which is “mapping into a non- human body domain”. Next, the study will analyze the metaphorical process of “头-dau (head)” in Chinese and Vietnamese (specific meanings obtained by other means such as metonymy or being borrowed are not analyzed here).

### 3.1.1. Mapping to a non- human body domain

The original meaning of “头-dau (head)” refers to the parts of the human body with mouth, nose, eyes, ears, etc and “头-dau (head)” is part of the organ.

Because some inanimate and animal bodies have some certain structural similarities, they can be divided in the horizontal direction. At the same time, the animal’s head is generally at the forefront when it moves, it controls or directs the movement of the entire body, playing an important role in movement, so the animal’s head is extended to those inanimate objects: “The part that takes the lead and controls the direction during operations is called head”, so these expressions have appeared 船头 (*head of the boat*)、飞机头 (*head of the aircraft*)、火车头 (*head of the train*)、箭头 (*arrow*)、矛头 (*spearhead, awl*)、子弹头 (*bullet*), and in Vietnamese, there are also *dau tau* (*head of the train*), *dau may bay* (*head of aircraft*), *dau may* (*colomotives*). An interesting phenomenon is that in fact, the nose of many animals is located forward, even in the front of the “head” compared to other body

parts when viewed horizontally, so in addition to using “头-dau (head)” refers to the first part of the inanimate body, Vietnamese also uses “*mui* (*nose*)” such as: *mui ten* (*arrow*), *mui dui* (*awl*). In addition, for humans and animals, “head” is also the most important function, in a cognitively prominent position, so “head” can also be used to refer to objects or group which is more important or more prominent in terms of perception, for example in Chinese there is 排头兵 (*leader*)、领头羊 (*leader*), corresponding in In Vietnamese, there are *dung dau hang* (*standing at the front of the line*), *con chim dau dan* (*leading bird*), *dan dau* (*leading*), *cam dau* (*leading*) are all metaphors based on the perception of someone’s importance in the group and the important role they play. As for 镜头 (*head lens - lens*)、摄像头 (*photographer head - camera*), *dau video* (*video head*), *dau may* (*locomotive head*), *dau tu* (*magnetic head*), ... are metaphors based on the awareness of the importance of the function “头-dau (head)”.

### 3.1.2. Mapping to time domain

Cognitive linguistics studies have shown that the concept of time in language is often expressed through the metaphor of the concept of space. Epistemology believes that human perception of the world starts from the human body itself and its experience of the world, and this experience is first of all space, so the spatial category is considered as the most basic human perception. The human cognitive process stretches from basic categories to other categories. Therefore, the perception of the spatial category can often be extended to the perception of the temporal category through the mechanism of metaphor or metonymy, that is, the concept of the temporal category can be expressed through metaphor of the concept of spatial category. In both Chinese and Vietnamese, “头-dau (head)” has an important abstract meaning, which is expressing the concept of time. Clearly “头-dau (head)” has entered the temporal category from the spatial category, and metaphor plays an important role.

In Chinese and Vietnamese, “头-dau (head)” represents the first time, which refers to the previous time, for example, in Chinese, there are 一年的头一天 (*the first day of the year*)、头胎 (*the first pregnancy*)、头晌 (*morning*)、头两个星期 (*the first two weeks*); in Vietnamese, there are *dau tuan* (*beginning of the week*), *dau thang* (*beginning of the*

month), *hai nam dau* (the first two years), *con trai dau long* (the first son), *dau gio chieu* (the beginning of the afternoon). “头–dau (head)” is used to refer to a previous time that is related to the experience of human life. Gao Hang and Yan Chensong (2007) pointed out: “The typical mode of movement of animals is that the head is in front and the tail is behind, and the movement of the head is in front in both space and time” [4]. Humans also applied this method of movement in the early stages of biological evolution, later evolving into upright gait. When humans or animals move, the head must be forward in space and appears earlier than any other part of the body over time. Similarly, when objects such as boats and trains move, the head is ahead of the tail in both space and time, so “head” means earlier time and “tail” means later time. Since “head” appears first and is detected first in movement, what appears first in our daily life is naturally associated with “头–dau (head)”, for example, in Chinese, there are 头胎 (*the first pregnancy*), 黄河源头 (*the source of the Yellow River*), 鸡叫头遍 (*the first rooster crow*); in Vietnamese, there are *tac pham dau tay* (*first work*), *moi tinh dau* (*first love*), *ba thang dau* (*first three months*), *lan dau* (*the first time*), *anh o dau song – em o cuoi song* (*I am at the beginning of the river, you are at the end of the river*) all belong to the first appearance.

Because “head” and “tail” can refer to early and late in time, for an event, the first thing that happens is the “beginning”, and the last thing that happens or happens is the last thing that happens. is “end”, so in modern Chinese and Vietnamese, the beginning of the event is the “head”, the ending of the event is the “tail”, and the relationship between the beginning and the tail is the entire process of things, for example:

(1) 那件事情从头到尾都是他一个人操办的。(From beginning to end, it was done by him alone.)

(2) 有个好的开头,事情就好办多了。(With a good beginning, things will be much easier.)

(3) 一切又得从头再来。(Everything has to be done again from the beginning.)

(4) Anh phai ke lai dau duoi cau chuyen cho toi nghe. (You must tell me the story from beginning to end.)

(5) Mo dau cuoc hop, xin moi ong Truong phat bieu. (At the beginning of the meeting, please invite Mr. Truong to speak.)

(6) Chung ta hay lam lai tu dau nhe. (Let’s start again from the beginning.)

In addition, the word “头 (head)” in Chinese means not only the beginning but also the end of an event, but the word “dau (head)” in Vietnamese does not have this metaphorical use.

(7) 一年到头都只吃些杂粮。(All year round, we only eat grains.)

(8) 刚开始他什么都说得好好的, 到头来什么都没有。(At first, he spoke very well, but in the end there was nothing.)

Normally, the meaning of the word “头–dau (head)” can both denote the beginning and the end of something from a different experiential basis. As mentioned above, the two ends of a long object are considered “two heads”, the physical range limit of this object is limited by the “two heads”, and its “two heads” do not differentiate main thing, so we realize that this object can start from “this head”, can also start from “that head”, that is, starting from “this head”, then “that head” is the end and vice versa. On the other hand, the concept of time category can be built and explained through the concept of space category. Therefore, the concept of time can often be metaphorized as a long-shaped object, the two ends of which are the starting and ending points of that time period.

### 3.1.3. Mapping to level domain

As mentioned above, people recognize that the head of a human or animal is the highest and most crucial part of the body, therefore “头–dau (head)” is often used to refer to the leader of a certain social group or a character with the highest social status, for example: 头人 (*leader*), 领头羊 (*leader*), 排头兵 (*leader*), 工头 (*director*), 首脑 (*chief*), 首领 (*chieftain*), 首长 (*captain*), 首相 (*prime minister*). These characters occupy the highest status in the group or agency, play important roles in organization and command, and are often considered the most important figures. There are also similar expressions in Vietnamese such as *dau nao* (*headquartered*), *chim dau dan* (*lead bird*), and *dau tau* (*headed*). As for the act of standing up or taking on a leadership role, Vietnamese people call it *dan dau*

(*leading*), *cam dau (leading)*, etc. Because the head is cognitively the most prominent, attracts the most attention, and has the deepest influence on surrounding things, so for people or events that have great influence, are extremely important, or do things that have great influence, people also often associate it with “头– dau (top)” such as 头版头条 (*top page title*)、头号新闻 (*number one news*)、头等大事 (*top important job*)、头等重要任务 (*the most important task*)、首要原因 (*most important reason*)、出人头地 (*surpass everyone*); in Vietnamese there are *nhiem vu quan trong hang dau (top important tasks)*, *tin tuc trang dau (front page news)*. In addition to the metaphors of status or importance in society mentioned above, the word “头 – dau (top)” in Chinese and Vietnamese is also mapped to other categories such as quality, value, class. These good quality things are always popular, so people often do not hesitate to use words with the highest rank, for example: 头名 (*first place*)、头奖 (*first prize*)、头等舱 (*first class*)、头等品 (*first class goods*)、头号种子 (*number one seed*)、名列榜首 (*top of the list*); in Vietnamese, there are *chat luong hang dau (top quality)*, *vi tri hang dau (top position)*, *dau bang (top ranking)*, ...

#### 3.1.4. Mapping to animal domain

The metaphorical use of the word “头–dau (head)” in Chinese and Vietnamese combined with words for animals is mainly shown in the combination of the word “头–dau (head)” with words for animals, forming linguistic units as compound words, idioms, proverbs and other linguistic units containing animal morphemes, used to describe things, arguments. Because it expresses a certain metaphorical meaning along with words for animals, the meaning of the linguistic unit it constitutes is often related to the relationship between humans and that animal, which is also a matter of human cultural awareness towards that animal. For such expressions are also considered metaphors for animal body parts (animal heads) originating from the root domain. Because people’s relationships with different animals and their level of understanding of their behavioral characteristics are also different, metaphors that take animal body parts as the source also express this concept. People’s differences in social things, for example: 龙头企业 (*key enterprise*)、龙头产业 (*leading industry*), through the clear perception of the word 龙头 (*leading*) to refer

to the most important businesses and industries; on the contrary, 猪头 (*stupid*) is often used to refer to people with stupid minds. Expressions like this also include 狗头军师 (*strategist with leaf fan*)、虎头蛇尾 (*tiger head snake tail – elephant head mouse tail*).

In Vietnamese, *dau gau (bully)* means the leader of a group of thugs, specializing in using violence to suppress, and *dau tom (shrimp)* means a person with a stupid mind because Vietnamese people think that shrimp’s head is full of feces and nothing else valuable. In Vietnamese idioms, there are also *treo dau de ban thit cho (goat heads hung to sell dog meat)*, *dau voi duoi chuo (elephant head mouse tails)*, *dau trau mat ngua (buffalo head horse faces)*, *dau rong duoi tom (dragon heads with shrimp tails)*. The different concepts of the heads of different animals are determined mainly by the different attitudes of people towards animals, and the attitudes of different peoples towards animals are an expression important manifestation of the cultural characteristics of a nation.

#### 3.2. The similarities and differences of concept metaphor “头 – dau (head)” in Chinese and Vietnamese

Through the above analysis, the study found that there are many metaphorical expressions of the word “头–dau (head)” in Chinese and Vietnamese that are very similar, reflecting similarities in human language and certain similarities in human experience, as well as the popularity of metaphor as a way of human perception of the objective world. Both Chinese and Vietnamese recognize the head of humans and animals is located at the top or front part of the body; is the most cognitively prominent, recognizable and perceptible part; is the first to appear. Therefore, “头–dau (head)” is used as a metaphor for the top of an object, the starting point of things and the first thing in order. While both languages recognize the functional importance and relatively small proportion of “头–dau (head)” compared to the overall scale of the body, “头–dau (head)” is also used as a metaphor for the category of highest importance of the social sphere or the remainder of a society or the remainder of an object.

However, due to the limitations that exist in society with objects of perception, both Chinese and Vietnamese have their own ethnic characteristics, and the perception of the source domain “头–dau (head)” is not completely the same, so the processes and results of the same source domain are mapped to the target

domain which is not exactly the same. For example, although “dau (head)” in Vietnamese is also used to refer to the top of an object, its use is not as widespread and free as “头 (head)” in Chinese, i.e. the metaphorical use of “头-dau (head)” in the two languages is not a consistent correspondence, for example in Chinese saying 山头 (*mountain top*) does not necessarily mean “dau nui” in Vietnamese. In Vietnamese, in addition to using “dau (head)” to refer to the highest part of a small number of objects, Vietnamese people also often use “ngon (top)” or “dinh (top)” to refer to the top part of a plant, for example: *dinh nui (top of mountain)*, *ngon cay (top of tree)*, *tren dinh noc nha (on top of a roof)*, etc. It can be seen that in different languages, although there is the same metaphorical projection process, the ways of expressing it are very diverse.

Another example is that “头 (head)” in Chinese has a very unique metaphorical use, that is, it denotes a certain reasonable scope and limit; in Chinese, 过了头 (*excessive*) means beyond reasonable scope and limits. Of course, such metaphors are also based on human experience, such as:

(9) 你别高兴过头了。(Don't be too happy.)

(10) 别做过头了哦!(Don't overdo it!)

(11) 今天睡过头了,忘了去接人。(Today I slept too much and forgot to pick up someone.)

Regarding this metaphor in Chinese, as analyzed above, long objects are often said to have “two heads”, such as “streets, bridge ends”, etc., and objects always have a limited scope their physical limits, then the two heads of the object are limited, exceeding the scope of its physical limits, that is, the “head” is the physical limit of the object, if it exceeds the “bridgehead”, it no longer exists. within the scope of the bridge. The experience of “going beyond the end of a long object means going beyond the physical limits of the object” is mapped to abstractions, and the “two heads” of the object are naturally used to refer to abstract things (such as behavior, emotions, time, etc.), 过了头 (*excessive*) means to exceed the reasonableness of the abstract category. However, the word “头-dau (head)” in Vietnamese does not have such a metaphorical use. For expressions with similar meanings, Vietnamese uses “muc (much)”, such as:

(12) Vì tức qua muc khong lam chu duoc ban than.  
(Because the anger is too much and someone cannot control herself/himself.)

(13) Anh lam nhu the hoi qua muc roi day. (You're doing that a bit too much.)

#### 4. Conclusion

Analyzing of the metaphorical use of the word for body “头-dau (head)” in Chinese-Vietnamese languages shows that metaphors based on experience as a method of human cognition not only reflect universality and similarity in human experience but also in expressing uniqueness. At the same time, it also shows the subjective and initiative of the metaphor user, which often takes national cultural identity as the basis. Due to different cultural contexts, the same target domain will be projected across different source domains, which in turn will be projected onto different target domains. Even the same metaphorical projection process will reflect rich and diverse expressions in different languages.

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