

**A COMPARATIVE STUDY ON CONCEPTUAL METAPHORS
OF TASTE TERMS IN THAI AND VIETNAMESE**

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OF THE REQUIREMENTS FOR
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Thesis
entitled
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OF TASTE TERMS IN THAI AND VIETNAMESE**

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A COMPARATIVE STUDY ON CONCEPTUAL METAPHORS OF TASTE TERMS IN THAI AND VIETNAMESE

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ABSTRACT

The objectives of this study were to examine the use, metaphorical meanings and metaphorical concepts of four taste terms in Thai and Vietnamese, namely bitter, salty, sour and sweet, and to compare the similarities and differences of the conceptual metaphors of the terms in the two languages. The data for semantic analysis and attributes of the taste terms were collected from dictionaries, proverb dictionaries, and five informants from each language. The data on the context of use were gathered from linguistic corpora, compilation of proverbs and interviews with five informants from each language.

The result on metaphorical distribution of the taste terms based on their structure reveal that the terms in both languages have similar metaphorical use in two types. The first type is single taste terms with metaphorical meaning. The second type is the taste terms in combination with other words with metaphorical meanings. This type is divided into the taste terms in combination with other taste terms and the taste terms in combination with other words. Each type is different in details in the two languages.

With regard to the result on metaphorical meanings of Thai, the taste terms are broadly categorized into two semantic domains: person metaphor and state metaphor. The Vietnamese taste terms are categorized into one semantic domain: state metaphor. Each type is different in details in the two languages. For metaphorical concepts of Thai and Vietnamese taste terms, they are used to express metaphorical concepts: HUMAN QUALITIES ARE TASTES

KEY WORDS: CONCEPTUAL METAPHORS/ THAI TASTE TERMS/
VIETNAMESE TASTE TERMS

155 pages

การศึกษาเปรียบเทียบอุปลักษณ์เชิงมโนทัศน์ของคำเรียกรสในภาษาไทยและภาษาเวียดนาม

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บทคัดย่อ

วิทยานิพนธ์ฉบับนี้มีวัตถุประสงค์ในการศึกษา คือ ศึกษาลักษณะการใช้คำเรียกรส ขม เค็ม เปรี้ยว หวาน ที่เป็นอุปลักษณ์ ในภาษาไทยและภาษาเวียดนาม, ศึกษาความหมายเชิงอุปลักษณ์จากคำเรียกรส และศึกษา มโนทัศน์เชิงอุปลักษณ์ ของคำเรียกรสทั้ง 4 คำ จากภาษาทั้งสอง รวมถึงศึกษาเปรียบเทียบความเหมือนและความแตกต่างของอุปลักษณ์เชิงมโนทัศน์จากคำเรียกรสในสองภาษาว่ามีความแตกต่างหรือเหมือนกันอย่างไร โดย ข้อมูลที่ใช้ในการวิเคราะห์ความหมาย และ คุณลักษณะต่างๆของคำเรียกรส เก็บจาก พจนานุกรม และผู้บอกภาษา ภาษาละ 5 คน ในส่วนข้อมูลที่เกี่ยวข้องกับบริบทการใช้ของคำเรียกรส เก็บจากคลังข้อมูลภาษา และผู้บอกภาษาของทั้งสองภาษา

ผลการศึกษาลักษณะการใช้คำเรียกรสที่เป็นอุปลักษณ์โดยพิจารณาจากโครงสร้างของคำ พบว่า ใน ภาษาไทยและภาษาเวียดนามมีรูปแบบการใช้คำเรียกรสที่มีความหมายเชิงอุปลักษณ์ใกล้เคียงกัน กล่าวคือ มี ลักษณะการใช้คำเรียกรสที่มีความหมายเชิงอุปลักษณ์อยู่ 2 รูปแบบ ด้วยกัน คือ 1.) คำเรียกรสเดี่ยวๆ ที่ปรากฏเพียง 1 คำในบริบท และมีความหมายเชิงอุปลักษณ์ และ 2.) คำเรียกรสที่ประสมกับคำเรียกรสอื่นแล้วมีความหมายเชิง อุปลักษณ์ ซึ่งรูปแบบนี้สามารถแบ่งย่อยตามเกณฑ์การปรากฏได้เป็น 2.1) คำเรียกรสที่ประสมกับคำเรียกรส 2.2) คำเรียกรสที่ประสมกับคำอื่น ซึ่งคำเรียกรสที่ใช้ในแต่ละรูปแบบของภาษาไทยและภาษาเวียดนามมีความ แตกต่างกันในระยะเยียด

ผลการศึกษาความหมายเชิงอุปลักษณ์ของคำเรียกรสพบว่า ในภาษาไทยมีความหมายเชิงอุปลักษณ์ ของคำเรียกรสที่สามารถจัดแบ่งได้เป็น 2 แนววงความหมาย คือ 1.) อุปลักษณ์บุคคล และ 2.) อุปลักษณ์อาการ ส่วนในภาษาเวียดนามสามารถจัดแบ่งได้เป็น 1 แนววงความหมาย คือ 1.) อุปลักษณ์อาการ และยังพบว่าคำเรียกรส ที่แสดงความหมายอุปลักษณ์ในแต่ละวงความหมายของภาษาทั้งสองนั้นพบว่ามีการใช้คำที่แตกต่างกัน

ผลการวิเคราะห์มโนทัศน์เชิงอุปลักษณ์ของคำเรียกรสในภาษาไทยและภาษาเวียดนามพบว่า ทั้ง สองภาษามีมโนทัศน์เชิงอุปลักษณ์ของคำเรียกรส คือ คำเรียกรสเป็นคุณลักษณะของมนุษย์

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LIST OF ABBREVIATIONS

3 rd	3 rd person
CL	Classifier
CON	Conjunction
FP	Final particle

CHAPTER I

INTRODUCTION

1.1 Background of the study

Taste is one of the five basic perceptions of human beings, including sight, sound, taste, smell and touch. Taste is important to the learning and existence of mankind, because man has to eat on a daily basis in order to survive. When food is eaten, the tongue perceives the tastes and sends signals to the brain to process the perceptions. Moreover, humans have created lexical items to express or describe various kinds of tastes. These words are called taste terms, which vary from one language and culture to another.

Taste terms in certain languages are used not only to describe or refer to tastes but to compare other entities as well. In the Thai language, for instance, the term /k^hem/ ‘salty’ in the expression

แม่ เธอ นี่ เค็ม จริงจริง เลย นะ
 /mê: t^hə: nĩ: k^hem tɕiŋ tɕiŋ ləj ná/
 mother you this *salty* really FP FP
 ‘Your mother is really stingy.’

This sentence contains a metaphorical meaning, which refers to ‘stingy or not allowing to be taken advantage of’.

In Vietnamese, the term /cuə/ ‘sour’ in the expression

Cô ấy giọng chua lắm.
 /ko: ʔáj zɔŋ cuə lám/
 woman that voice *sour* very
 ‘That woman has a very high pitched voice.’

The word chua /cuə/ refers to an attribute of a high, ear-splitting voice. It can be seen that chua /cuə/ ‘sour, acidic and corrosive to the throat when eating something sour’ has been transferred its inherent meaning of taste to the perception of sound.

From the above examples, it is seen that the meanings of taste terms have been used comparatively to refer to other entities with different meanings. In cognitive linguistics, the process is called metaphor. This is different from literature which describes metaphor as a figurative language meant to provoke emotions and visualize images that authors or poets want to convey as well as to classify types of metaphors in the language. However, cognitive linguistics views metaphor as a concept system that humans learn from the environment by means of comparison or analogy. What they have learned reflects in the language they speak on a daily basis and metaphorical language expresses the concepts, thinking and beliefs of members of a particular society.

It is thus interesting to examine comparative meanings and metaphorical concepts of the taste terms in Thai and Vietnamese based on the cognitive linguistics, because the two languages are from different families but they are in close proximity in geographical term. The investigation would enhance better understanding of the mental and cultural systems of native speakers of the two languages. Additionally, it would help us to better understand perspectives of the two cultures. More importantly, there have not been previous studies on metaphor of taste terms in the two languages. Furthermore, a comparative study on conceptual metaphor between languages has not been previously conducted. It is hoped that this investigation would be beneficial to those interested in cognitive linguistics and be a guideline for those interested in comparing conceptual metaphors in other languages, so that an overview of conceptual metaphors of languages in the Southeast Asian region can be clearly perceived.

1.2 Objectives of the study

1.2.1 To study metaphorical distribution and metaphorical meanings of taste words in Thai and Vietnamese

1.2.2 To compare metaphorical distribution and metaphorical meanings of taste words in Thai and Vietnamese

1.2.3 To investigate the concepts of Thai and Vietnamese speakers in using metaphor of taste words

1.2.4 To compare the concepts of Thai and Vietnamese speakers in using metaphor of taste words

1.3 Hypotheses

1.3.1 The metaphorical use of Thai and Vietnamese taste terms, it would reflect how similar or different the concepts of use of users in the two languages.

1.4 Benefits of the study

1.4.1 To understand the conceptual metaphor processes of taste terms in Thai and Vietnamese

1.4.2 To realize the similarities and differences of the Thai and Vietnamese metaphorical meaning of taste terms of these two cultures.

1.4.3 The findings can be used as a foundation for studying metaphorical meanings of other lexical domains in other languages.

1.5 Methodology

1.5.1 Review literature related to cognitive semantics theories, metaphor according to cognitive semantics, conceptual metaphor, and taste terms.

1.5.2 The data were collected from dictionaries and the corpus of taste terms in every word or phrasal position. Thai Taste terms were collected from dictionaries and TNC Thai National Corpus. Vietnamese were collected from

dictionaries and SEAlang Library Vietnamese Corpus

1.5.3 The data were re-examined by interviewing 5 informants from each language for their understanding and use of taste terms and comparing them with the dictionary definitions.

1.5.4 Analyze the data

(a) Analyze metaphorical distribution of taste terms in Thai and Vietnamese

(b) Analyze metaphorical meanings of the taste terms in Thai and Vietnamese by examining the attributes of the words and their semantic transfer, based on the cognitive semantic theory.

(c) Analyze the concepts of Thai and Vietnamese speakers in using metaphor of taste words.

(d) Compare similarities and differences of metaphorical distribution, metaphorical meanings and concepts of taste terms in the two languages.

(e) Conclude the study results and provide recommendations.

1.6 Scope of the study

Languages: The investigation focuses on taste terms in Standard Thai (Bangkok) and Standard Vietnamese (Hanoi).

Source of data: Thai and Vietnamese basic taste terms: bitter, salty, sour and sweet are collected from dictionaries, proverb books and linguistic corpora as well as from interviewing five informants from each language.

Data: The data include taste terms with comparative meanings that appear alone or are compounded with other lexical items. Nevertheless, proverbs or expressions with comparative meanings, such as *อกไหม้ไส้ขม* /ʔòk māj sāj kʰǒm/ (heart burn intestine bitter) ‘great suffering’, *อดเปรี้ยวไว้กินหวาน* /ʔòt prīaw wāj kin wǎ:n/ (refrain sour to eat sweet) ‘be patient to get rewarded’ in Thai and *Trăm cay nghìn đắng* /cam kaj ɲìn dǎŋ/ (hundred spicy, thousand bitter) ‘endless suffering’, *Trồng cây chua ăn quả chua, trồng cây ngọt ăn quả ngọt* /cò:ŋ kAJ cuə ʔan kwǎ: cuə cò:ŋ kAJ ɲot

ʔan kwâ: ɲot /(plant sweet tree eat sweet fruit, plant sour tree eat sour fruit) ‘Goodness is rewarded, badness is punished’, đòi cha ăn mặn đòi con khát nước /dè:j ca: ʔan mạn dè:j kɔ:n khát nưək/ (father life eat salty, child life thirsty) ‘actions of older generations have impact on younger generations’ in Vietnamese as well as slang expressions, such as หวานหมู /wǎ:n mǔ:/ (sweet pig) ‘easy’ หวานเย็น /wǎ:n jen/ (sweet cold) ‘slow’, in Thai and ngọt sắc /ɲot sák/ ‘cloyingly sweet’ in Vietnamese are excluded from this investigation.

1.7 Definition of terms

Taste terms are words that humans have created to express or describe various kinds of tastes that they perceived. In this investigation taste terms include bitter, salty, sweet and sour.

Conceptual metaphor is a linguistic form derived from comparatively using a word with its inherent meaning that refers to one entity to refer to another entity and the use of such a language form exists on a daily basis, which reflects a concept system of language users.

Metaphor of taste terms refer to a language form derived from a comparative use of taste terms to refer to other entities.

Semantic domain is a group of words with shared semantic properties. In other words, it is a word group that native speakers have the concept (perception and understanding) on that the words have common properties, so they are classified into the same categories.

Source domain is a representation of word properties that native speakers have the concept about (perception and understanding). Some properties can be mapping to representation of words in the target domain.

Target domain is a representation of word properties that native speakers have the concept about (perception and understanding). And some features of those words can be linked with some features in the source domain. In this way, the target domain is being understood in terms of the source domain.

Semantic mapping is a process that shows a semantic relationship of words used in comparative manners. The mapping is unidirectional: from source domain to target domain.

1.8 Transcription and Symbols

Thai transcription based on Naksakul (2008)

Vietnamese transcription based on Thompson (1987)

- [] indicates a semantic attribute of a word.
- indicates a semantic referral from source domain to target domain.
- > indicates a referral of semantic attributes from source domain to target domain.

CHAPTER II

LITERATURE REVIEWS

The investigation on a comparative study on the conceptual metaphor of taste terms in Thai and Vietnamese reviews related literature in four categories. They include cognitive linguistics, metaphor, studies on metaphor by means of cognitive linguistics, taste terms and linguistic studies on taste terms.

2.1 Cognitive linguistics

Cognitive linguistics is an expansion of the study from cognitive science. Lakoff (1987: xi) states about cognitive science that it is a study aimed at explaining human abilities to learn, perceive and rationalize as well as learning processes and perceptions related to the thinking processes of human beings. The science is related to various disciplines, such as psychology, linguistics, anthropology, philosophy, and computer science.

The science was later adopted to study and analyze language, which is called cognitive linguistics. Ungerer and Schmid (1996: viii-xiv) define cognitive linguistics as a study of perception and understanding of language from real experience. The authors further state that there are currently three views in studying cognitive linguistics, namely experiential view, prominence view and attentional view. The three views are related to the thinking systems of man that reflect in the forms of language use in their daily life. The three views can be elaborated as follows:

1) Experiential view

The concept explains linguistic data by using experiences of language users rather than formulas. For instance, if a formula is used to explain the word “car”, it can explain what is seen, be it a box shape, seats for a driver and passengers, wheels, doors, windows, movement by machine, and acceleration or deceleration. In reality,

however, the concept of “car” of individuals differs from their experiential views. Language users may not think of car components, but of speed, comfort or even social status.

It is noted from above that experiential view is able to explain language more broadly, not restricting to only what can be touched or seen. It can explain the systems of language perception, understanding and use.

2) Prominence view

This view explains that language use and data presentation of language users depend on their perceptions of an image. How they perceive the image is related to their experiences that make them see different prominent aspects of the image. Hence, the prominence of their language use is different. The following picture may be perceived differently from individual to individual.



Figure 2.1 The nest and the tree

Picture from <http://www.shutterstock.com/pic-19836508/stock-photo-tree-with-nest-isolated-on-white-background.html>

(The picture above and the explanation below are added by the researcher for illustration.)

From the above picture, some language users may view it as “a nest is on a tree”, while others may perceive it as “this tree has a nest on it”. It depends on what prominent aspects they perceive between the nest and the tree, which is related to their previous experiences.

3) *Attentional view*

This concept explains the selection of word meanings that convey different attention or thoughts, as shown in the following sentences.

(1) David ***bought*** an old shirt from John for ten pounds.

(2) John ***sold*** an old shirt to David for ten pounds.

(3) John ***charged*** David ten pounds for an old shirt.

(4) David ***paid*** ten pounds to John for an old shirt.

(Ungerer and Schmid, 1999: 206-207)

The four sentences above contain the seller, the buyer, the product, and the product price. However, the verbs are different, depending on attentional view of language users on the situation. If the word “bought” is used, attention is paid to the buyer. On the contrary, if the word “sold” is used, attention is paid to the seller.

From the fundamental concepts of cognitive linguistics, linguists have adopted the concepts to analyze language in different perspectives, e.g. grammar or semantics. Topics of particular interest include lexicon, lexical categorization, lexical relation, prototype, categorization, polysemy, metaphor, metonymy, and mental spaces. These topics concern language use in relation to the thinking process of human beings, which is different from semantic studies in the past.

In this investigation of taste terms according to cognitive linguistics, relevant topics include metaphor, metonymy and categorization.

2.2 Metaphor

Metaphor is the use of an expression which means one thing or idea using words usually used of something else with very similar qualities. Linguistic studies of metaphor can be divided into two major ways. One is a study of metaphor according to traditional theory, which interprets metaphor from word forms. The other is a study of metaphor according to cognitive linguistics, which relates metaphor to a system of

thought and perception of humans. The focus of this investigation is on the latter. Nevertheless, to better understand and cover the meanings of metaphor, review of related literature will be on both traditional and cognitive theories.

2.2.1 Metaphor according to traditional theory

Metaphor according to traditional theory focuses on verses and poetry. It is a figurative use of language and conveys an ability to use language of a poet.

Ungerer and Schmid (1996) further elaborate this type of metaphor study that the study includes literature and rhetoric as a means to express linguistic creativity. Traditional studies of metaphor categorize meanings and structures of metaphor into various types as follows:

1) Metaphor is a comparison of one thing with another with very similar qualities by using the words “be” or “equal”, such as

You *are* my breaths.

‘เธอคือลมหายใจ’

/tʰə: kʰu: lom hǎ:j tɕaj/

2) Simile is a comparison of one thing with another by using the words “like, as”. For instance,

Her skin is *as* white *as* cotton wool.

‘ผิวเธอขาวราวกับสำลี’

/pʰi:w tʰə: kʰǎ:w ra:w kàp sǎmˈli:/

Her voice is sweet *like* honey.

‘เสียงเธอหวานปนน้ำผึ้งเดือนห้า’

/sǎŋ tʰə: wǎ:n pa:n ná:mphǔ̌n dʉan hâ:/

3) Metonymy is the use of words or phrases that tell a quality of one thing to represent something else with a broader meaning. For example,

Somrak announced (that he would) *hang his gloves*.

‘สมรค์ประกาศแขวนนวม’

/sǒmˈrák pràːkà:t kʰwǎ:n nuam/

‘To hang one’s gloves’ refers to the boxing profession. In fact, the gloves are used as equipment in boxing, but they are used to represent the boxing profession.

4) Hyperbole is a comparison of exaggeration to derive emphasis. For instance,

I am so hungry that *I could eat an elephant*.

“ฉันหิวจนจะกินช้างได้ทั้งตัวแล้ว”

/tɕʰǎn hǐw tɕon tɕà kin tɕʰá:ŋ dâ:j tʰá:ŋ tua lé:w/

5) Oxymoron is the use of words with opposite or contradictory meanings to derive a new meaning, such as

Cold fire

‘ไฟเย็น’

/faj jen/

6) Paradox is a comparison of two statements with contradictory meanings to derive a clearer meaning, such as

‘Harsh but *sincere words* will save you, while sweet but *insincere words* will hurt you.’

‘น้ำร้อนปลาเป็น น้ำเย็นปลาตาย’

/ná:m rón pla: pen ná:m jen pla: ta:j/

7) Personification is the representation of inanimate objects as having human qualities, such as

Trees are *dancing* in the starlight.

‘ต้นไม้เต้นรำภายใต้แสงดาว’

/tôn'má:j tên rá'bam p^ha:j tâ:j sǎ:ŋ da:w/

8) Synecdoche is the use of a part of something to represent the whole thing. For instance,

Every *roof* hangs national flags in the front.

‘ทุกหลังคาเรือนแขวนธงชาติไว้หน้าบ้าน’

/t^húk lǎŋ'k^ha: ruan k^hwǎ:n t^hoŋ'tɔ̌'â:t wáj nâ: bâ:n/

The word ‘roof’ refers to the entire household, not just the roof of the house.

Ullmann (1962, cited in Ungerer and Schmid, 1996) proposes his view on metaphor that it is an extension of inherent or denotative meaning. To consider metaphor, it is necessary to consider word collocation, such as “*like, be*”. If the words can collocate with these words, they are considered metaphor. In Ullmann’s view, simile is also a type of metaphor. Ullmann divides metaphor into four types as follows:

1) Concretive metaphor is a comparison by making abstract nouns into concrete nouns, such as

The light of learning

‘แสงสว่างแห่งการเรียนรู้’

/sǎ:ŋ sà'wà:ŋ hɛ:ŋ ka:n rian rú:/

2) Animistic metaphor is the use of animate expressions or emotions with inanimate objects, such as

An angry sky

‘ท้องฟ้าพิโรธ’

/t^hɔ̌:ŋ'fá: p^hi'rô:t/

3) Humanizing metaphor is the use of words related to human beings to make a comparison, such as

A charming river

‘เสน่ห์ของแม่น้ำ’

/sà'nè: k^hǎ:ŋ mē:'ná:m/

4) Synaesthetic metaphor is the use of words with one perception to compare with another sense of perception, e.g. *a warm color*. ‘warm’ is perceived through body perception but is used with ‘color’, which is perceived through visual perception.

To sum up, metaphor according to traditional theory is a comparative use of language to derive images. Forms of language are mainly used as a criterion to consider metaphor. It also focuses on language studies in literary works and rhetoric.

2.2.2 Metaphor according to cognitive linguistics

This is a new trend of language study, viewing metaphor as a language used in daily life and reflecting the processes of thinking and perception of language users.

Lakoff and Johnson (1980) were pioneers in applying cognitive linguistics to analyze meanings. They stated that metaphor is a language form used in daily life and reflects the thinking process, beliefs and concepts of social members. Language users are usually unaware that the language they use for daily communication is metaphor. Additionally, metaphor expresses systematization and this systematization reflects conceptual metaphor that tells how language users think about and understand events and things in their culture.

Lakoff and Johnson (1980) gave an example of metaphorical language use about time of English speakers. It is found that there are several expressions about time in English that express temporal metaphor.

How do you *spend* your time these days?

That flat tire *cost* me an hour.

I've *invested* a lot of time in her.

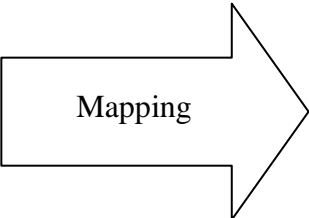
You need to *budget* your time.

You don't *use* your time *profitably*.

(Lakoff and Johnson, 1980: 8)

The above sentences use words usually collocated with money (spend, cost, invested, budget, use and profitably) to collocate with time. They are metaphorical and systematic, which implies the conceptual metaphor of English speakers that TIME IS MONEY. It is further found that there are other types of metaphor in English, such as LOVE IS A JOURNEY, MORE IS UP, or ARGUMENT IS WAR. These metaphors support Lakoff's view that human thinking processes are in the form of metaphor.

Lakoff further explained that metaphorical thinking processes map common aspects or qualities of source and target. The mapping is unidirectional from source to target, not the other way round. He cited an example of mapping of metaphorical concept of LOVE IS A JOURNEY. The source is JOURNEY and the target is LOVE. The mapping is illustrated as follows:

Source		Target
JOURNEY		LOVE
The travelers		The lovers
The vehicle		The love relationship itself
The journey		Events in relationship
The distance covered		The progress made
The obstacles encountered		The difficulties experienced
Decisions about which way to go		Choice about what to do
The destination of the journey		The goals of the relationship

(Kövecses, 2002 cited in Chatchawadee, 2007)

The above diagram illustrates the ontological correspondences, the ‘the travelers’ as the source domain and ‘the lovers’ as the target domain. The two domains are in the one-on-one correspondence as follows.

‘The travelers’ are in correspondence with ‘The lovers’.

‘The vehicle’ is in correspondence with ‘The love relationship itself’.

‘The journey’ is in correspondence with ‘Events in relationship’.

‘The distance covered’ is in correspondence with ‘The progress made’.

‘The obstacles encountered’ is in correspondence with ‘The difficulties experienced’.

‘Decisions about which way to go’ is in correspondence with ‘Choice about what to do’.

and ‘The destination of the journey’ is in correspondence with ‘The goals of the relationship’.

Regarding semantic correspondences, Croft and Cruise (2004) categorize the correspondences into two types as follows.

1) Ontological correspondences refer to semantic correspondences from source to target on a one-to-one basis, as shown in the following example.

The ontological correspondences of the “anger” metaphor

<i>Source</i>	<i>Target</i>
- Container	- Body
- Heat of liquid	- Anger
- Level of heat	- Level of anger

2) Epistemic correspondences refer to the semantic correspondences from source to target on a group or collective basis. In the source, components are related to a collective basis and they correspond to the target components which are related to a collective basis as well, as shown in the following example.

The epistemic correspondences of the “anger” metaphor

<i>Source</i>	<i>Target</i>
- When liquid in a container is overheated, the pressure increases to the point of explosion.	- When anger is at its peak, one loses self-control.
- The explosion damages the container and harms people nearby.	- Loss of self control is harmful and endangers others nearby.

After Lakoff’s studies on metaphor, many linguists were interested in studying metaphor by using a cognitive linguistics framework. In studying metaphor, metonymy is involved to a certain extent as well.

2.3 Related studies on metaphor using the cognitive linguistic framework

Lakoff and Johnson (1980) proposed that metaphor could be found in language of daily use and the metaphors used in daily life reflected the thinking systems, beliefs and concepts of social members. Their proposal has brought about an interest among linguists to study meanings of words. Many have investigated metaphor in language in everyday use or metaphor according to cognitive linguistics. Investigations on metaphor in Thai and Vietnamese are summarized as follows.

Jarayapun (1996) studied war metaphor in sports news in Thai newspapers by using the theory of cognitive semantics. The investigation focused on ten types of sports, namely boxing, basketball, football, fencing, rugby, takraw, volleyball, tennis, Judo, and golf. The study reveals that there were 247 types of war metaphor in sports news language.

‘Thai beat Malay 1-0 and added another gold medal to the *army* of Thai sportsmen.’

‘ไทยชนะมาเลย์ 1-0 ได้เหรียญทองให้*กองทัพ*นักกีฬาไทย’

/t^haj tɕ^há ná ma:le: nùŋ tò: sǔ:n dâ:j ri:an t^hɔ:ŋ hâj kɔ:ŋ t^háp nák
ki:la: t^haj/

‘Though the Vietnamese team was far better than the Thai team, it was unable to *conquer* the battle.’

‘เวียดนามถึงจะได้เปรียบหลายขุมแต่ไม่สามารถ*เผด็จศึก*ได้’

/wiát'na:m t^huŋ tɕà dâ:j pri:áp lǎ:j k^hũm tɛ: mâj sǎ:mâ:t
p^hà'dèt'suɛk dâ:j/

‘There is a competition for gold medal in football tonight. The Thai team is *battling* with the Vietnamese team with poor condition.’

‘ฟุตบอลมีการชิงเหรียญทองคืนนี้ไทย*ประจัญบาน*กับเวียดนามด้วยสภาพ
ที่ไม่สมบูรณ์นัก’

/fút'bo:n mi: ka:n tɕ^hiŋ ri:án t^hɔ:ŋ k^hu:n ní: t^haj prà'tɕan'ban
kàp wiát'na:m duâj sà'p^hâp thǐ: mâj sǎm'bu:n nák/

It is further found that frequency of metaphor use in each sport varied according to two factors. Firstly, team sports tended to use war metaphor more frequently than sports competing between individuals. Secondly, sports with more physical contacts used more war metaphor than those with fewer physical contacts. War metaphor in sports reflected perspectives of Thai people that sports were similar to wars. The sports with war metaphor, ranked from high to low, included boxing, basketball, football, fencing, rugby, takraw, volleyball, tennis, Judo, and golf respectively.

Meecharoen (1999) investigated comparative meanings of 19 Thai words of body parts, which included head, face, eye, mouth, neck, ear, shoulder, chest, breast, arm, finger, hand, flesh, skin, stomach, back, leg, buttock and foot. The investigation was aimed at finding out how comparative meanings of these words differed from their inherent meanings. It is found that the vocabulary was divided into two groups.

1) Lexical items with dead metaphor. This means that their comparative meanings could not be associated with their inherent meanings about body parts. Two words were found to have this kind of metaphor: face and flesh.

2) Lexical items with constant metaphor. This means that their comparative meanings could be associated with their inherent meanings about body parts. There were 17 words to have this kind of metaphor. They included head, face, eye, mouth, neck, ear, shoulder, chest, breast, arm, hand, finger, skin, stomach, leg, buttock, and foot.

This constant metaphor reflects the concept about body parts of Thai people that the body is space, time, human, and human-related issues.

Ukosakul (1999) investigated the conceptual metaphor motivating the use of Thai “face” by using the cognitive semantics framework. It is found that “face”, according to perspectives of Thais, was regarded as the container of honor. The finding indicates that “face” was related to the concept of shame.

Kvalheim (2000) investigated the conceptual metaphor of time in Thai and English. The data were collected from the scientific fiction called *2001: A Space Odyssey*, by Arthur C. Clarke and the novel’s Thai translation by Laksanarong. It is found that the conceptual metaphor of time in the two languages was similar as well as different. In Thai, time is resource, while time is money in English. Statistically, the concept of time in Thai is mostly associated with containers. In English, the concept is mostly related to mobile objects. It can be noted that different cultures and experiences influence different concepts of language users.

Pruttichaiwiboon (2001) investigated political metaphor in Thai by using the cognitive linguistic framework. The data were collected from language use in political news from five weekend newspapers. It is found that there were ten types of metaphor in Thai political news.

1) War metaphor utilized language about wars as metaphor.

‘The *war* between the Upper and Lower Houses has been declared.’

‘สงครามระหว่างวุฒิสมาชิกกับรัฐบาลได้ประกาศอย่างชัดเจนแล้ว’

/sǒŋ^hra:m rá:wà:ŋ wút^hí:sà^hma: tɕ^hík kàp rá:t^hà^hba:n dâ:j prà^h
kà:t jà:ŋ tɕ^hát^htɕe:n lé:w/

2) Competition metaphor utilized language about competition or sports as metaphor.

‘Election at the municipal level is *football* at the second division level, while national election is *football* at the Premiere League level.’

‘การเลือกตั้งเทศบาล เป็นแค่ฟุตบอลระดับดิวิชั่น 2 แต่การเลือก ส.ส.
เป็นฟุตบอลระดับพรีเมียร์ลีก’

/ka:n lúak tâŋ t^hê:t^hsà^hba:n pen k^hê: fút^hbo:n rá:dàp dī^hwí^htɕ^hân
sǎ:ŋ tɕè: ka:n lúak tâŋ sǎ: sǎ: pen k^hê: fút^hbo:n rá:dàp p^hri^h:mí^ha^hlìk/

3) Gambling metaphor utilized language about gambling as metaphor.

‘...Mr. Chuan has to throw down an important *card* called Mr. Abhisit.’

‘...นายชวนจึงต้องทิ้งไพ่ใบสำคัญ ชื่อ อภิสิทธิ์ ไครมลงมา’

/na:j tɕ^huan tɕuŋ tǔ:ŋ t^hîŋ p^hâj baj sǎm^hk^han tɕ^hû: ʔà^hp^hí^hsìt
k^hro:m loŋ ma:/

4) Business metaphor utilized language about business as metaphor.

‘The project will be located in the land of Wathana Asawahem’s group, emphasizing the image of political *business* of nepotism.’

‘โครงการนี้จะเป็นที่ดินกลุ่ม วัฒนา อัสวเหม ตอกย้ำภาพนักธุรกิจ
การเมืองที่เอื้อประโยชน์ซึ่งกันและกันอย่างลงตัวที่สุด’

/k^hro:ŋka:n nǐ: tɕà pen t^hî: din klùm wát^hà:na: ʔàt^hsàwá'hěm
tò:k jám p^hâ:p t^húrá'kít ka:n muaj t^hî: ʔú:na prà'jò:t sūŋ kan léʔ kan jà:ŋ
loŋ tua t^hî: sùt/

5) Drama metaphor utilized language in the entertainment business as metaphor.

‘The case of the Bangkok Bank of Commerce or BBC is just another episode of this political *drama*.’

‘กรณีธนาคารกรุงเทพพาณิชย์การ หรือ บีบีซีก็เป็นละครการเมืองอีก
ฉาก’

/kò:rá:ni: t^há'na'k^ha:n kruŋt^hê:p^ha:nít^hɕ^há'já'ka:n ruǐ: bi: bi: si:
kô: pen lá'k^hò:n ka:n'muaj ʔì:k tɕ^hà:k/

6) Education metaphor utilized language about education as metaphor.

‘Besides the proposal of House dissolution, Bangkok representatives have to do a lot of *homework*.’

‘นอกจากข้อเสนอให้ยุบสภาแล้ว ส.ส. กทม.ยังทำการบ้านอย่างหนัก’

/nò:k tɕà:k k^hò: sa'nǎ: hâj júp sàp^ha: lé:w sǎ: sǎ: kò: t^hò: mò: jaŋ
t^ham ka:n'bâ:n jà:ŋ nàk/

7) Journey metaphor utilized language about journey as metaphor.

‘Thirty years of political *road* of Mr. Chuan has hardly had any blemish.’

‘ 30 ปีเต็มบนถนนนักการเมืองของนายชวณนั้นแทบจะไม่มีรอยด่างพร้อย’

/sǎ:m šip pi: tem bon tʰànŋnák'ka:n'muay kʰǎ:ŋ na:j tɕʰuan
nán tʰê:p tɕà mâj mi: rɔ:j dà:ŋpʰrɔ:j/

8) Robbery metaphor utilized language about robbery as metaphor.

‘The *robbery* of national budget is various among politicians.’

‘การปล้นชิงเงินแผ่นดินของบรรดานักการเมืองผู้ทรงเกียรติ ย่อมแตกต่างกันไป’

/ka:n plôn tɕʰiŋ ŋon pʰè:n'din kʰǎ:ŋ ban'da: ná'ka:n'muay pʰû:
soŋ kiát jî:m tɕè:k'tà:ŋ kan paj/

9) Furniture metaphor utilized language about furniture as metaphor.

‘The allocation of ministerial *chairs* for central and southern representatives must be unanimously agreed upon.’

‘ยังต้องจัดสรรเก้าอี้รัฐมนตรีให้กับ ส.ส. จากโศกนาฏกลางและภาคใต้ให้ลงตัวด้วย’

/jaŋ tɕi:ŋ tɕàt'sǎn kâw'fî: rát'tʰà'mon'tri: hâj kàp sǎ: sǎ: tɕà:k
kʰo:tâ: pʰâ:k kla:ŋ lé? pʰâ:k tâ:j hâj loŋ tua duâj/

10) Life metaphor utilized language about life cycle as metaphor.

‘It has been apparent that the government is like *an old man*.’

‘ยี่งนานวันรัฐบาลก็เหมือนคนแก่วัยชราลง’

/jîŋ na:n wan rát'tʰa'ba:n kô mǎn kʰon kè: waj tɕʰá'ra: loŋ/

The metaphor found in the political news reflected the concepts of Thai readers on politics in ten categories, namely war, competition or sports, gambling,

business, drama, education, journey, robbery, furniture, and a cycle of life respectively.

Phoung Vi Vo (2003) investigated the conceptual metaphor of “love” in Vietnamese from past to present in poems and songs in contemporary and folk literature. It is found that the conceptual metaphor of “love” in songs included love as a union, a container, an investment and a thread. The conceptual metaphor of “love” in folk literature included love as a moving object, a game, a medicine, and a flower. The concept well represented various perspectives on love in Vietnamese.

Burarungrote (2005) investigated the conceptual metaphor of “women” in 3,944 folk songs. It is found that there were 528 types of metaphor, divided into 360 types in songs sung by male vocalists and 168 types in songs sung by female vocalists. The metaphor was divided into four categories according to their meanings.

1) Animate metaphor referred to language forms related to animate objects, used to compare with women.

‘If you were *a bird*, I would be a tree, so you could build a nest of comfort on me.’

‘น้องเป็นนกพี่จะเป็นไม้ให้น้องสบายอาศัยรงนอน’

/nó:ŋ pen nók p^hî: tɕà pen má:j hâj nó:ŋ saˈba:j ʔaːsǎj raŋ nɔ:n/

2) Inanimate metaphor referred to language forms related to inanimate objects, used to compare with women.

‘You were a friend when I was lonely, *a pavilion* for me to take a spiritual refuge.’

‘เจ้าเป็นเพื่อนข้ายามเหงัว เป็นศาลาให้ข้าพักใจ’

/tɕâ:w pen p^hũan k^hâ: ja:m wè: wá: pen sǎːla: hâj k^hâ: p^hák tɕaj/

3) Nature metaphor referred to language forms related to nature, used to compare with women.

‘Though I were like a rabbit reaching out for *the moon*.’

‘ถึงเป็นกระต่ายหมายจันทร์ก็ยอม’

/t^huŋ pen kràːtâ:j mǎ:j tɕan kô: jo:m/

4) Journey metaphor referred to language forms related to journey, used to compare with women.

‘You were a staircase, a hired boat and *a path* to walk on.’

‘เป็นบันไดเป็นเรือจ้างเป็น*หนทาง*ให้เดิน’

/pen ban˦daj pen ruːa tɕâːŋ pen hǒn tʰaːŋ hâj dɔːn/

From the investigation, the concepts about women of language users through songs are as follows. Women are humans. Women are animals. Women are plants. Women are buildings or inventions. Women are assets. Women are food. Women are narcotic drugs. Women are medicines. Women are nature. Women are a journey.

Roongjang (2005) investigated the conceptual metaphor of the word “mind” in Thai, using the cognitive semantic framework by analyzing compound words with “mind”. It is found that the metaphor “mind” in Thai had a variety of meanings, which could be categorized into five semantic domains.

1) Metaphor expressing soul mates

‘Heart partner’

คู่ใจ

/kʰûː tɕaj/

‘Sweet heart’

หวานใจ

/wǎːn tɕaj/

2) Metaphor expressing actions

‘Prohibition’

ห้ามใจ

/hâːm tɕaj/

3) Metaphor expressing state of being

‘Dead’

สิ้นใจ

/sîn tɕaj/

4) Metaphor expressing feelings

‘Relief’

โล่งใจ

/lôːŋ tɕaj/

‘Addiction’

ติดใจ

/tít tɕaj/

5) Metaphor expressing habits

‘Kind’

ใจดี

/tɕaj diː/

‘Generous’

ใจพระ

/tɕaj pʰráː/

‘Corrupt’

ใจคด

/tɕaj kʰót/

The feelings of “mind” in Thai metaphorically indicated the concept that MIND IS PERSON.

Panomsuk (2006) compared sex metaphor in 232 pieces of literature in four periods, namely Ayuthaya and Thonburi, Ratanakosin from King Rama I to King Rama III, Ratanakosin from King Rama IV to King Rama VI, and Ratanakosin from King Rama VII to the present. It is found that there were seven categories of sex metaphor in the literature.

- 1) Animate metaphor
 - Human metaphor
 - Animal metaphor
 - Plant metaphor
- 2) Inanimate metaphor
 - Invention metaphor
 - Food metaphor
- 3) Nature metaphor
- 4) Super nature metaphor
- 5) Journey metaphor
- 6) Drama metaphor
- 7) Play metaphor

Instances of sex metaphor are not presented here because they require more interpretation and explanation. Only the overview of the study is presented.

In comparing sex metaphor in literature of different periods, it is found that there were three types of sex metaphor in literature during the Periods of Ayuthaya and Thonburi and Ratanakosin from King Rama IV to King Rama VI. They included animal metaphor, plant metaphor and nature metaphor. There were nine types of sex metaphor in literature during the Ratanakosin Period from King Rama I to King Rama III. They included human metaphor, animal metaphor, plant metaphor, invention metaphor, food metaphor, nature metaphor, super nature metaphor, journey metaphor, and drama metaphor. There were five types of sex metaphor in literature during the Ratanakosin Period from King Rama VII to the present. They included plant metaphor, nature metaphor, journey metaphor, drama metaphor, and play metaphor.

Regarding the concept of sex in Thai society, it is revealed that sex was an animate object, an inanimate object, nature, super nature, journey, drama, and play.

Tawichai (2006) investigated the conceptual metaphor of anger in Thai by using the cognitive linguistic theory. It is found that there were five basic qualities of words expressing anger in Thai. They included emotion, inner feelings, dissatisfaction, aggression, and violence. From the basic qualities, there were 20 words that expressed anger of different degrees. The words were then analyzed for their conceptual metaphor. The data were collected from Thai novels published from 1999 to 2003. The study finds that there were 13 types of anger metaphor.

1) Fire metaphor referred to language forms expressing the anger concept related to or concerned with the features or qualities of fires.

‘Her heart is being burned with the *fire* of revenge.’

‘ในใจตุ้มและร้อนไปด้วยไฟแค้น’

/naj tɕaj sǔm léʔ rɔːn paj dûaj faj kʰé:n/

2) Liquid metaphor referred to language forms expressing the anger concept related to or concerned with the features or qualities of liquids.

‘Thosawat’s temper is suddenly *boiling*.’

‘อารมณ์ทศวรรษเดือดขึ้นมาทันที’

/ʔaːrom tʰótːsàːwát dùat kʰûm maː tʰan tʰiː/

3) Gas metaphor referred to language forms expressing the anger concept related to or concerned with the features or qualities of gases.

‘Mr. Phum is furious as if *smokes* was coming out of his ears.’

‘คุณภูมิถึงได้โกรธเหมือนควันจะออกหูอย่างนั้น’

/kʰun pʰu:m tʰǔŋ dâːj krò:t mǔian kʰwan tɕà ʔòːk hǔː jàːŋ nán/

4) Human metaphor referred to language forms expressing the anger concept related to or concerned with the features or qualities of human beings.

‘Kritsada said *with bad temper* as if he were irrational.’

‘กฤษดา กล่าวอย่างหัวเสียเหมือนกับว่าเค้าพูดมันไปอย่างไรเหตุผล’

/krítːsàːdaː klàːw jàːŋ hǔa sǎ mǔian kàp wâː kʰáw pʰûːt man paj

jàːŋ ráj hèːtːpʰǎn/

5) Animal metaphor referred to language forms expressing the anger concept related to or concerned with the features or qualities of animals.

‘Pornpimol *roared* with anger.’

‘พรพิมล*คำราม*ด้วยความโกรธ’

/p^hɔ:n p^hi:mon k^ham'ra:m dūaj k^hwa:m krò:t/

6) Plant metaphor referred to language forms expressing the anger concept related to or concerned with the features or qualities of plants.

‘His revenge was so *deep-rooted* that it was hard to forget.’

‘แต่ความแค้น ฝัง*ราก*หยังลึกยากจะลืมได้’

/tè: k^hwa:m k^hé:n fǎŋ râ:k jàŋ lú:k jâ:k tɕà lu:m dâ:j/

7) Color metaphor referred to language forms expressing the anger concept related to or concerned with the features or qualities of colors.

‘When his revenge *faded* away.....’

‘เมื่อความแค้น*จาง*หายไป’

/mūa k^hwa:m k^hé:n tɕa:ŋ hǎ:j paj/

8) Food metaphor referred to language forms expressing the anger concept related to or concerned with the features or qualities of food.

‘Najim became a pot for her to throw her *rotten* emotion into.’

‘นาจิมก็เพิ่งกลายเป็นกระโถนให้เธอทุ่มอารมณ์*บูดเน่า*ที่ระงับไว้นานเข้า

ใส่’

/na: tɕim kô: p^hôŋ kla:j pen krà t^hǎ:n hâj t^hɔ: t^hûm ʔa:rom bù:t

nâw t^hi: rá ɲáp wáj na:n k^hâw sàj/

9) Disease metaphor referred to language forms expressing the anger concept related to or concerned with the features or qualities of diseases.

‘He was so furious like *crazy*.’

‘หมอนั่นอาจจะคั่งแค้น*เหี้ย*แทบ*บ้า*’

/mɔ: nân ʔà:t tɕà k^hâŋ k^hé:n t^hê:p bâ:/

10) Asset metaphor referred to language forms expressing the anger concept related to or concerned with the features or qualities of assets.

‘He has encountered only unpleasant issues today, deeply feeling agitated as an emotional *capital*.’

‘วันนี้เจอแต่เรื่องไม่เข้าหู หงุดหงิดลึกๆเป็นทุนเดิมอยู่แล้ว’

/wan ní: tɕə: tɛ: ruŋ māj kʰâw hǔ: ɲùt-ɲùt luók luók pen tʰun
dɔ:m jù: lé:w/

11) Natural phenomenon metaphor referred to language forms expressing the anger concept related to or concerned with the features or qualities of natural phenomena.

‘She arrived home with her anger hotter than a *volcano*.’

‘คุณชัญญาแทบจะเหาะจากภูเกิดมาเมื่อรู้ว่าจากโทรศัพท์ทางไกล เธอมาถึงบ้าน ด้วยโทสะยิ่งกว่าภูเขาไฟระเบิด’

/kʰun tɕʰanːja: tʰê:p tɕà hò? tɕà:k pʰu:kè:t ma: mŋa ru: kʰà:w
tɕà:k tʰo:rásàp tʰa:ŋ klaj tʰə: ma: tʰŋ bân dūaj tʰo:sà jŋ kwà: pʰu:kʰăw
faj raːbɛ:t/

12) War metaphor referred to language forms expressing the anger concept related to or concerned with the features or qualities of wars.

‘Raya knew only one thing that it was angrily hot, but she must *conquer* it.’

‘เราไม่รู้ หล่อนรู้อยู่เพียงอย่างเดียวว่า มันเราร้อนทรمانอย่างน่าโมโห แต่หล่อนต้องเอาชนะมันให้ได้’

/re: ja: māj ru: lò:n ru: jù: pʰiaŋ jà:ŋ diaw wâ: man râw rón tʰə:
ráːma:n jà:ŋ nâ: mo: hǔ: tɛ: lò:n tɔ:ŋ ʔaw tɕʰàːná man hâj dâ:j/

13) Material metaphor referred to language forms expressing the anger concept related to or concerned with the features or qualities of materials.

‘Polsit was making Ranchita *collect* more anger.’

‘พลสิท^๓ทิ้งให้รัชิตาสะสมความแค้นมากขึ้น’

/p^hon-là'sit t^hŋ hâj ran'tɕ^hɪta: sà'sǒm k^hwa:m k^hé:n mâ:k k^hu:n/

From the investigation, the concepts of anger among Thai speakers included fire, liquid, gas, human, animal, plant, color, food, disease, asset, natural phenomenon, war, and material. It is revealed that the concept of anger as fire was found to be most common followed by liquid and human respectively.

The study further found the universality of anger metaphor when compared with previous studies in Chinese, Japanese, English, Hungarian and other languages. The common conceptual metaphor of anger was that anger was a container. In Japanese, English and Hungarian, anger was liquid in a container. In Chinese, anger was liquid or gas in a container. The container was analogous to human body.

Salalamba (2006) investigated the conceptual metaphor in Thai dramatic art by investigating language for dance postures. It is found that the metaphor in the language for dance postures could be categorized into four semantic domains.

1) Animate metaphor was the use of phrases or statements with denotative or direct meanings related to animate objects to compare with dance postures.

‘Riding a horse around the camp’

ขี่ม้าเลียบค่าย

/k^hɪ: má: líap k^hà:j/

2) Inanimate metaphor was the use of phrases or statements with denotative or direct meanings related to inanimate objects to compare with dance postures.

‘Rabbit see the moon’

กระต่ายชมจันทร์

/krà'tà:j tɕ^hom tɕan/

3) Nature metaphor was the use of phrases or statements with denotative or direct meanings related to nature to compare with dance postures.

‘Lunar eclipse’

จันทร์ทรงกลด

/tɕan sɔŋ'klòt/

4) Super nature metaphor was the use of phrases or statements with denotative or direct meanings related to supernatural beings to compare with dance postures.

‘Naga folding its tail’

นาคม้วนหาง

/nâ:k múan hǎ:ŋ/

From the investigation, the concepts of dramatic art posture labels included animate objects, inanimate objects, nature, and supernatural beings.

Wattanasuk (2006) investigated love metaphor in 500 Thai songs for teenagers. It is found that love metaphor in the songs was categorized into 12 semantic fields.

1) Human metaphor was the use of language forms related to human beings to compare with love.

‘Would there be a day when your *heart* was without love?’

‘จะมีไหมสักวันที่ใจของเธอจะจืดจางหายไป’

/tɕà mi: mǎj sàk wan tʰî tɕaj kʰǎ:ŋ tʰə: tɕà tɕu:t'tɕa:ŋ paj/

2) Non-human metaphor was the use of language forms related to non-human beings to compare with love.

‘I have love for you to *possess*.’

‘ตัวฉันจะมีความรักดีๆให้เธอ*ครอบครอง*’

/tua tɕʰǎn mi: kʰwa:m rák di: di: hâj tʰə: kʰrô:p'kʰrɔ:ŋ/

3) Nature metaphor was the use of language forms related to nature to compare with love.

‘My love is only *an undercurrent* because you overlook it and never appreciate it.’

‘รักจากฉันนั้นเป็นเพียงคลื่นใต้น้ำ เพราะเธอมองข้ามไปไม่เคยซึ่งมันเลย
ลึกที่’

/rák tɕà:k tɕʰǎn nán pen pʰiaŋ kʰlū:n tâ:j ná:m pʰró tʰò: mɔ:ŋ
kʰâ:m paj mâj kʰò:j súŋ man ləj sák tʰi:/

4) Superstition metaphor was the use of language forms related to superstition to compare with love.

‘Love is a wonderful *magic* helping us to overcome problems.’

‘รักคือเวทมนตร์วิเศษที่ช่วยนำเราให้ผ่านปัญหา’

/rák kʰu: wê:t'mon wí:sèt tʰî: tɕʰûaj nam raw hâj pʰà:n
pan' hǎ:/

5) Journey metaphor was the use of language forms related to journey to compare with love.

‘Let our relationship be a long *journey*.’

‘ให้ความสัมพันธ์ของเรา ได้เดินทางต่อไปเนิ่นนานแสนไกล’

/hâj kʰwa:m sam'pʰan kʰv:ŋ raw dâ:j dɔ:n nâ: tò: paj nò:n'na:n
sǎ:n klaj/

6) Sickness metaphor was the use of language forms related to sickness to compare with love.

‘Heart *wounds* can be healed with tears.’

‘บาดแผลที่หัวใจรักษาให้หายด้วยน้ำตา’

/bà:t'pʰlǎ: tʰî: hǔa'tɕaj rák'sǎ: hâj hǎ:j dûaj ná:m'ta:/

7) Study metaphor was the use of language forms related to studying to compare with love.

‘Love is like *a book* for you to read slowly.’

‘ให้ความรักเป็นหนังสือ เพียงแค่เธอค่อยๆอ่าน’

/hâj k^hwa:m^rák pen nǎŋ’sǔ: p^hiaŋ k^hê: t^hə: kô:j kô:j ʔân/

8) Competition metaphor was the use of language forms related to competition to compare with love.

‘It might be horrible but the *game* of love must have a winner.’

‘อาจจะโหดร้ายแต่เกมความรักยังจำเป็นต้องมีผู้ชนะ’

/ʔà:t tɕà hò:t^rá:j tɛ: ke:m k^hwa:m^rák jaŋ’ŋaj tî:ŋ mi: p^hû:tɕa’

náʔ/

9) Business metaphor was the use of language forms related to business to compare with love.

‘What I have given you is all my heart, but you don’t need to give me a *change*.’

‘ที่ให้เธอแม้มันจะหมดหัวใจ ไม่เป็นไร ไม่ต้องทอน’

/t^hî: hâj t^hə: mé: man tɕà mòt hǔa’tɕaj mâj pen raj mâj tî:ŋ

t^hə:n/

10) Drama metaphor was the use of language forms related to drama to compare with love.

‘We are *protagonists* in a drama walking along the path of love.’

‘หากเส้นทางนี้มีเราเดินกันไปเป็นตัวละครในนิยาย’

/hà:k sê:n^th^a:ŋ nǐ: mi: raw rûam dɔ:n kan paj pen tua’ʔè:k naj

ní ja:j/

11) Gambling metaphor was the use of language forms related to gambling to compare with love.

‘I have devoted to you using my heart as *a bet*.’

‘ทุ่มเทให้เธอแค่ไหน ฉันเอาหัวใจ*เดิมพัน* มีที่เหลื่อเท่าไร’

/tʰûm tʰe: hâj tʰə: kʰê: nǎj tɕʰǎn ʔaw hǔa tɕaj dɔ:mpʰan mi: tʰɛ

lǔa tʰǎw rǎj/

12) Action metaphor was the use of language forms related to action to compare with love.

‘Do not try *to cage* me.’

‘อย่าไปยึดติด อย่าคิดถึงฉัน *กักกัน* ฉันไว้’

/jà: paj juít tít jà: kʰít duŋ˦˥˩ dan kàk kan tɕʰǎn wáj/

From the investigation, the concepts of love among Thai speakers included human, non-human, nature, superstition, journey, sickness, study, competition, business, drama, gambling, and action.

Siriwarin (2007) investigated economic metaphors in Thai newspapers in order to examine language patterns and semantic domains of the metaphors. The data were collected from economic columns in the Daily News from January 1 to December 31, 2005, with a total of 53 issues.

It was found that there were six types of metaphors in economic news.

1) War metaphor

‘Billions allocated for the logistics to compete with the rivals.’

ทุ่มแสนล้าน*รุก* โลจิสติกส์สู้คู่แข่ง

/tʰûm sǎ:n lá:n rúk lo:tɕís t̚t̚k s̚: kʰû: kʰɛːŋ/

2) Vehicle metaphor

‘Commerce Ministry puts a *break* on the export of contaminated jasmine rice.’

พาณิชย์*बरก* ส่งออกข้าวหอมปทุม

/pʰa:nít brè:k sòŋ ʔà:k kʰâ:w hǎ:m plɔ:m pon/

3) Structure metaphor

‘The space of the interest rates in each *step* can be lessened.’

แต่ความห่างของอัตราดอกเบี้ยแต่ละ**ขั้นบันได**จะมีช่องว่างที่น้อยลง

/tè: k^hwa:m hà:ŋ k^hǎ:ŋ ʔàt˦tra: dǝ:k˦bǝi tè: lá k^hân ban˦daj tǝàʔ

mi: tǝ˦ǎ:ŋ wâ:ŋ t^hî: nó:j loŋ/

4) Life metaphor

‘*Revive* the secondhand home market. Finance dreams of international standard.’

ปลูกตลาดบ้านมือสอง**คืนชีพ** คลังฝันยกมาตรฐานทาบต่างชาติ

/plùk tà˦là:t bâ:n mu: sǎ:ŋ k^hu:n tǝ˦ȟp k^hlaŋ fǎn jók

mâ:t˦ta˦t^hǎ:n t^hâ:p tà:ŋ˦tǝ˦ȟa:t/

5) Competition metaphor

‘It is believed that Thai Airways would not open overlapping routes to *compete* with one another.’

เนื่องจากเชื่อว่าคงไม่มีสายการบินไทยไปเปิดเส้นทางทับซ้อน**แข่ง**กันเอง

/nu̯aŋ˦tǝ˦k tǝ˦ȟa wâ: k^hoŋ mâj mi: sǎ:j˦ka:n˦bin t^haj paj pǝ:t

sê:n t^hâ:ŋ t^hâp˦sǎ:n k^hè:ŋ kan ʔe:ŋ/

6) Tree metaphor

‘Global yields reduced due to drought.’

เนื่องจากภัยแล้งทำให้**ผล**ผลิตทั่วโลกลดลง

/nu̯aŋ˦tǝ˦k p^haj lé:ŋ t^ham hâj p^hǎn˦p^ha˦lît t^hûa lô:k lôt loŋ/

The metaphors reflected the concepts of Thai people on economy as wars, vehicles, construction, life, competition, and trees.

Wisanuvekin (2007) investigated metaphors in Thai science textbooks in order to find out characteristics and functions of the metaphors. The data were collected from 37 science textbooks for high school and university students.

It was found that there were two kinds of language patterns that expressed metaphors. One co-occurred with connectors and the other was lexical items. There

were three types of conceptual metaphors, namely structural, directional and movement, and concrete. The structural conceptual metaphors were most prevalent.

Pragmatically, the metaphors in the science textbooks had two functions:

1) The function of conveying ideas, which could be divided into four

types:

- Metaphors enabled us to better understand scientific concepts.
- Metaphors created a thinking model for text organization.
- Metaphors changed perspectives of learners.
- Metaphors supported messages in the context to enhance understanding.

2) The function of text organization, which was divided into two types:

- Metaphors used fewer words with vast meanings.
- Metaphors made the contents coherent.

Klinamhom (2008) examined a cognitive and pragmatic study of political metaphors with an aim of analyzing political metaphors that reflected Thai politics. The data were collected from election speeches, no-confidence debates of individual ministers, interviews, and the Premiere Thaksin Talk Radio Program.

It was found that there were nine types of Thai political metaphors. They included [politics is a battle], [politics is a journey], [politics is a competition], [politics is a family], [politics is a treatment], [politics is a performance], [politics is a business], [politics is a care and support], and [politics is a game].

Pragmatically, the political metaphors had three functions. Firstly, they conveyed ideas by means of explanation and changes of new perspectives. Secondly, they functioned as a personal relationship by presenting a positive image of oneself and a negative image of the opponents. They functioned as a discourse with sequence and coherence. Additionally, Klinamhom analyzed the functions of metaphors according to Charteris-Black (2005). It was found that the political metaphors might affect three notions of beliefs and thoughts. They included politics was political issues; leaders were hosts/voters were dependents; and representatives were subordinates of party leaders.

Phetchkij (2008) conducted a cognitive and pragmatic study of cancer metaphors in Thai in order to find out how the metaphors reflected the perspectives of doctors and patients toward cancer, what intentional discourse of doctors and patients were, and how the intents were related to cancer metaphor use and conceptual metaphors. The data were collected from conversations between doctors and cancer patients, cancer descriptions of doctors, interviews with cancer patients, and writings about cancer.

It was found that there were nine cancer metaphors among patients. They included cancer as a disease, a weed, a vicious animal, a disaster, a friend and an alien object; and cancer treatment as a battle, a journey and a race. The metaphors were also found among doctors, except cancer as a friend and cancer treatment as a journey and a race.

The study of intentional discourse through explanatory, performative, expressive and promise speech acts revealed that the intentional discourse of doctors included 1) providing cancer knowledge and treatment, 2) campaigning for cancer prevention and check up, and 3) boosting patients' morale. The intentional discourse of patients were sharing treatments and suffering experiences, expressing negative and positive feelings from the sickness, and boosting morale of other patients, their relatives and themselves.

As for the relationship between intention and conceptual metaphors, it was found that metaphor use was not related to types of speech acts. A conceptual metaphor was found in several speech acts, whereas conceptual metaphors were related to communication intents of doctors and patients.

Sathitdetkunchorn (2008) examined the process of metaphor in Thai internet websites in order to investigate conceptual metaphors and the process of semantic mapping. The data were collected from 17 types of websites: education, sports and games, computer, the internet, travel, entertainment, product sales, mobile phones, motors, news and media, health, banking and finance, business, personalities and society, state agencies, arts and culture, and services. Ten websites were randomly selected from each type, totaling 170 websites.

It was found that there were forms of metaphorical language, which could be semantically categorized into nine types as follows.

1) Human metaphor

‘Since Gmail has been in service for *two years*.’

นับตั้งแต่เปิดให้บริการจีเมลล์มาจน*สองขวบปี*

/náp tâŋ tɛː pòːt hâj bɔːrɪːkaːn tɕɛiːmeːw maː tɕon sǎːŋ kʰuàp piː/

2) Action metaphor

‘A free song download website is ready to be *delivered*. The throne of iTunes will be shaken.’

เว็บไซต์โหลดเพลงฟรีเตรียม*คลอด* ลุ้นไอจูนบัลลังก์สะเทือน

/wépˈsáj lòːt pʰlɛːŋ friː triam klòːt lún ʔayˈtɕuːn banˈlaŋ

sàˈtʰuan/

3) Material metaphor

‘Welcome to the *bookshelf* of information technology.’

ขอต้อนรับสู่*ชั้นหนังสือ*เทคโนโลยีสารสนเทศ

/kʰǎː tɔːnˈráp sùː tɕʰánˈnǎŋˈsǔː tʰékˈnoːˈloːjiː sǎːráˈsǒnˈtʰêːt/

4) Printed material metaphor

‘A *manual* for child raising.’

*คู่มือ*เลี้ยงลูก

/kʰúː muː líaŋ lúːk/

5) Construction metaphor

‘Thai Flight Simulator is *a big house* where everyone can walk in to greet, talk and share experiences.’

ไทย ฟ্লাйт ซิมูเลเตอร์ยังเป็น*บ้านหลังใหญ่*ที่ทุกคนได้เดินเข้ามาพูดคุย

ทักทาย แลกเปลี่ยนความรู้บอกเล่าประสบการณ์

/tʰaj fláj síˈmuːˈleːtɔː jaŋ pen bâːn láŋ jàj tʰîː tʰúk kʰon dáj dɔːn

kʰâw maː pʰûːt kʰuj tʰák tʰaj lêːk plian kʰwaːm rúː bòːk lâw pràˈsòpˈkaːn/

6) War metaphor

‘The group investigating cyber *attack* indicated that the *ambush* was carried out by dissatisfied hackers.’

กลุ่มที่ทำหน้าที่ตรวจสอบ*การโจมตี*บนอินเทอร์เน็ตระบุว่า*การจู่โจม*ดังกล่าว
เป็นฝีมือแฮกเกอร์ที่ไม่พอใจ

/klùm tʰî tʰam nâ:tʰî truat:sò:p ka:n'tɕo:m'ti: bon ʔin'tə:nèt
rá'bù wâ: ka:n'tɕù:tɕo:m daŋ klà:w pen fí: mu: hék'kô: tʰî: mâj pʰw: tɕaj/

7) Sports metaphor

‘This website has no *rules*.’

ในเว็บนี้ไม่มี*กติกา*อะไรหรอกครับ

/naj wép ní: mâj mi: kà'ti'ka: ʔà'raj rǎ: kʰráp/

8) Nature metaphor

‘There will be no problem if children do not formally use the language from *the internet world*.’

เมื่อเด็กไม่ได้นำเอาภาษาใน*โลกอินเทอร์เน็ต*ออกมาใช้สื่อสารอย่างเป็นทางการ
ก็จะไม่เกิดปัญหา

/mu̯a dèk mâj dâ:j nam ʔaw pʰa:r'sá: naj lô:k ʔin'tə:nèt ʔò:k ma:
tɕʰáj sù:r'sá:n jà:ŋ pen tʰa:ŋ ka:n kô: tɕà mâj kò:t pan'hǎ:/

9) Supernatural metaphor

‘Yahoo, an internet *giant*, announced that it had taken over Jumpcut.’

ยาฮู*ยักษ์ใหญ่*โลกอินเทอร์เน็ตประกาศว่าได้เข้าซื้อเว็บไซต์ jumpcut

/ja:hu: ják jàj lô:k ʔin'tə:nèt prà'kà:t wâ: dâ:j kʰâw sú: wép'sáj
tɕám kʰát/

The investigation revealed that ontological correspondences took place. Regarding the concept, it was found that Thai internet users conceptually regarded the internet as a world.

Obpat (2009) examined life metaphors in Dharma books in order to investigate the reflection and functions of the metaphors. The data were collected from 60 Dharma books.

It was found that there were 15 types of conceptual metaphors in the Dharma books. They included [life is a journey], [life is a battle/war], [life is a resource], [life is a business], [life is a utensil/an enclosure], [life is an impermanent entity], [life is an education], [life is a tree], [life is a drama], [life is a sport], [life is a building], [life is a thing that needs polishing].

There were two functions of the conceptual metaphors in the Dharma books.

- 1) The function of conveying ideas, which could be divided into three types
 - Expository
 - Creating a new perspective
 - Justifying what to do or not to do
- 2) The function of text cohesiveness in the discourse

Wongthai (2009) conducted a cognitive linguistic study on synaesthetic metaphors in Thai in order to examine language use and semantic processes of the metaphors, to compare co-occurrences of the metaphors in Thai and other languages, and to investigate levels of semantic understanding of the metaphors among the language informants.

The data were collected from 30 stories of six fiction types: romance, sociological novel, historical novel, mystery or detective fiction, didactic literature, and science fiction. The fictions were published from 1998 to 2007. It was found that the metaphors were composed of words with primary sense meanings and those with secondary sense meanings. It was further revealed that these words could not co-occur freely since those with primary sense meanings could co-occur with only some of those with secondary sense meanings.

Regarding semantic correspondence, it was found that it was an epistemic correspondence. That is, the semantic correspondence was from source domain to target domain.

A comparison of synaesthetic metaphors between Thai and English and Chinese, it was revealed that the co-occurrence of the Thai synaesthetic metaphors was more similar to that of the construction of English synaesthetic metaphors than that of the construction of Chinese synaesthetic metaphors. What was common among the three languages was that all words with sense domain could not co-occur with one another freely.

For the levels of understanding, it was investigated from 50 informants of different age, gender and education groups. One hundred and fifty word cards were used and they were divided into three groups. They were sense metaphors found in the data, invented metaphors with similar/opposite meanings with those in the data, and newly created metaphors. The results were that understanding levels of the first group among the informants were higher than those of the second and third groups. The levels were statistically significant.

From reviewing cognitive linguistic studies on conceptual metaphors, it is found that a variety of metaphors have been investigated, e.g., women, politics, love, anger and time. The findings have been conclusive in that metaphorical language could reflect the mentality of language users. Metaphorical language in daily communication is related to bodies and physical experiences on the environment as well as socio-cultural experience.

As for metaphorical studies of taste terms, there have not been any previous investigations. Most studies focused on linguistic forms of taste terms, their structures and meanings in order to examine the mentality and understanding of language users. Therefore, it is interesting to investigate metaphors of taste terms to understand the mentalities and concepts of Thai and Vietnamese speakers.

2.4 Taste terms

Studies on taste terms have been conducted in various fields, e.g., science, psychology and linguistics. In this investigation, the focus is on science and linguistics because it is related to the field of investigation.

Scientifically, studies on the physical structure of taste perception of humans are meant to find out answers about the process of taste perception, focusing

on the organ of taste perception, areas of taste buds and functions of these organs as well as interpretation of tastes in the brain.

Tastes are perceived through the tongue and it is found that there are approximately 10,000 taste buds in the tongue. The tongue can perceive the four basic tastes, namely bitter, salty, sour and sweet. Different areas of the tongue are designated to perceive different tastes. Bitter is perceived at the root, sweet at the tip or apex, salty at the front side, and sour at the middle respectively, as shown in the following diagram.

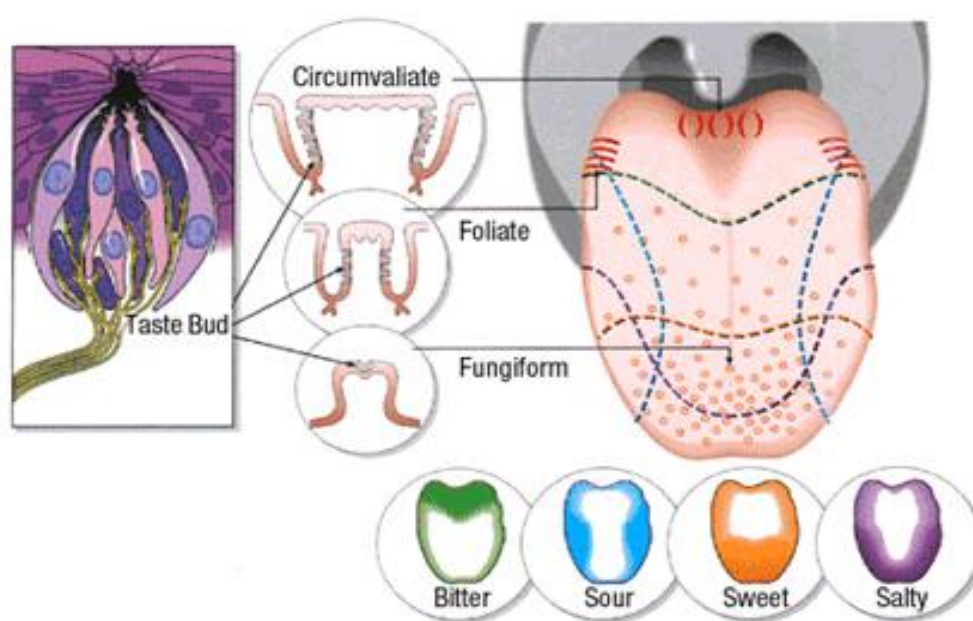


Figure 2.2 Map of the tongue's taste receptors

Picture from <http://www.bioresearchonline.com/article.mvc/Taste-Perception-Differs-Fundamentally-from-O-0001>

Because this investigation is a comparative study of taste terms in Thai and Vietnamese, it is necessary to select the terms well perceived and known by the native speakers. It has been scientifically proven that the four basic taste terms are well perceived by humans. Therefore, they are used to compare for their conceptual metaphors in this study.

2.5 Linguistic studies of taste terms

Taste terms in linguistics are conducted through language that humans use to describe and identify various tastes. The terms are then analyzed for their structures and meanings in order to look into the mentalities and perspectives of speakers.

Myers (1904, cited in Phasukit, 2000 and Mekbanthoon, 2004) was a psychologist interested in taste terms in various languages. His first investigation was in the Torres Straits Island. In this study, four solvents, namely sugar, acid, salt and quinine, were used for the informants to taste and identify the tastes. It is found that sweet taste was interpreted as good taste and good taste could be used to describe the taste of salt as well. It is also found that the informants were confused between the taste of salt and the taste of acid. However, bitter taste was not found.

In addition to the Torres Straits Island, Myers studied taste terms in other languages by distributing questionnaires to missionaries, officials and the general public. The questionnaires asked the same questions: “What words do you use to describe the tastes of acid, salt, sugar and quinine? And are those words used for calling things?” The investigations were summarized that, in Uganda, there were only two taste words: sweet and salty. Sweet was the taste word that the informants liked whereas salty was the word they did not like. In New Guinea, New Hebrides and other places in Polynesia, only one word was used to describe salty, sour and bitter tastes. In Central Sudan, Dakota, Yoruba and Swahili, one word was used to describe sweet and salty tastes. Moreover, Myers pioneered comparative cross-linguistic studies on taste terms between primitive and Indo-European languages.

From Myer’s studies, it is noted that they focused on taste terms using four types of solvents to collect the data. These studies might be based on the scientific principle that human taste buds could perceive only four tastes which included sour, sweet, salty and bitter. This restricted Myers’ studies from covering all taste terms. Nevertheless, the studies are beneficial to those interested in studying taste terms in languages nowadays.

Kuipers (1984, cited in Backhouse, 1994: 9) investigated taste terms in Weye’wa, an Austroasiatic language spoken in Sumba, a town in eastern Indonesia. Kuipers proposed the difference between scientific and folk perspectives on taste terms. It was proposed that seven taste terms: sour, sweet, salty, bitter, tart, pungent

and bland were basic taste terms. It was also found that the terms were used in religion by assigning new meaning of the bland taste as approval and of bitter taste as prohibition.

Maeda (1978, cited in Backhouse, 1994: 10) investigated taste terms in modern Korean language by interviewing informants. It is found that there are seven taste terms in Korean, namely sour, sweet, salty, appropriately salty, bitter, hot, and astringent. It is further revealed that Korean adds suffixes by changing places of vowels and consonants to derive new words. There are a total of 90 taste terms in Korean. The author also investigated how meanings were altered when consonants and vowels were swapped positions. It is found that swapping vowel positions affects the meanings in terms of intensity and deliciousness of tastes. Swapping consonants positions affects the meanings in terms of intensity of tastes.

O'Mahony and colleagues, cited in Backhouse (1994) studied taste terms in other languages, which are summarized as follows:

O'Mahony and Muhiudeen (1977) compared taste terms in English and Malay. It is found that Malay has metaphorical expressions about tastes, such as "MASIN AYER" salty as sea water, "MASIN GARAM" salty as salt, "MASIN KITCHUP" ketchup salty, and "MASIN MAUNG" disgustingly salty.

O'Mahony and Tsang (1980) studied taste terms in Cantonese. It is found that glutamic taste is found in Cantonese lexical domains. The substance is used for seasoning food. Words for seasoning powder are also found in Japanese. It is thus hypothesized that glutamic taste might be a basic taste word in East Asia.

O'Mahony and Manzano Alba (1980) studied taste terms in Spanish by asking the respondents to match taste words and food names. Three interesting words were found, namely ACIDO, AGRIO, and AMARGO. The three words refer to sour and bitter tastes. ACIDO is used for acidic taste, such as lime juice, vinegar and raw fruits. AGRIO is used for the taste of orange peels and AMARGO for quinine sulphate taste like black coffee and beer.

It is noted that studies by O'Mahony and colleagues present interesting issues on taste terms in different languages. The studies employed various methods, resulting in the findings being less systematic. However, their investigations reflected interesting perspectives about taste terms.

Backhouse (1994) investigated Japanese taste terms by collecting the data from a Tokyo female informant. The aim of the study was to investigate syntactic structures and extended meanings of taste terms by using both descriptive and evaluative methods. For descriptive taste terms, the informant was asked to name five kinds of food with different tastes or to tell the tastes of various foods, e.g., the taste of wasabi. For evaluative taste terms, the informant was asked to evaluate tastes of food whether they were delicious. The informant was asked repeatedly in different situations in order to get the data with the highest frequency, which was regarded as the best and most valid. It is found from the investigation that taste terms in Japanese are not in accordance with the scientific result that classifies tastes into four types. There are more than four tastes in Japanese. The descriptive taste terms can be syntactically divided into four groups.

- 1) Words ending with *-i*, e.g, *amai* “sweet”, *suppai* “sour” and *nagai* “bitter”
- 2) Adverbs, e.g, *paritto* “piquantly”
- 3) Noun phrase with the structure of Noun + Subject Particle + Verb (*aru*) as in *amami ga aru* “has a sweetness”
- 4) Noun phrase with the structure of Noun + Subject Particle + Adjective (*-i*) as in *kaori ga ii* “aromatic”

There are three evaluative taste terms with the *-i* ending and they function as adjectives, namely *oishi*, *umai* and *mazui*. Moreover, they can be changed into verbs by adding *-garu* and nouns by adding *-sa*.

Besides analyzing taste terms by their structures, Backhouse also investigated the extended meanings of Japanese taste terms. It is found that many taste terms have extended meanings. For instance, the word *amai* “sweet” has positive extended meanings to describe smells and other senses, e.g., *amai merodii* “sweet melody” or *amai kotoba* “sweet words”. The author also recommended that extended meanings of taste terms in other languages be conducted. It is thus interesting to conduct a comparative study on taste terms in Thai and Vietnamese according to the cognitive semantics.

In Thailand, there have been three studies on taste terms according to the ethno-semantics principles.

Phasukit (2000) studied taste terms according to ethno-semantics in four regional dialects represented by Bangkok, Chiang Mai, Nakhon Sri Thammarat, and Ubon Ratchathani. Five informants aged between 25 and 45 provided the data for each regional dialect in order to find out basic and non-basic taste terms. Her work was adapted from an analysis of color terms by Amara Prasitrathasin (1995). For basic taste terms, they must have all five qualities. Firstly, they must be monosyllabic. Secondly, they must occur regularly in the four regional dialects. Thirdly, they must not be the same as represented objects like orange taste or lemon taste. Fourthly, their meanings must not be reduplicative. Finally, they must have specific food samples like lemon representing sour taste.

It is found from the investigation that there were eight basic taste terms in Bangkok and Nakhon Sri Thammarat dialects, which included /prî:aw/ 'sour', /waŋn/ 'sweet', /k^hem/ 'salty', /k^höm/ 'bitter', /p^hèt/ 'spicy', /tcù:t/ 'bland', /fât/ 'tart', and /man/ 'crunchy'. Ten basic taste terms were found in Chiang Mai dialect, which included /prî:aw/ 'sour', /waŋn/ 'sweet', /k^hem/ 'salty', /k^höm/ 'bitter', /p^hèt/ 'spicy', /tcù:t/ 'bland', /fât/ 'tart', /man/ 'crunchy', /fù:an/ 'astringent', and /k^hù:n/ 'bitterly astringent'. There were eleven terms in Ubon Ratchathani dialect, which included /prî:aw/ 'sour', /waŋn/ 'sweet', /k^hem/ 'salty', /k^höm/ 'bitter', /p^hèt/ 'spicy', /tcù:t/ 'bland', /fât/ 'tart', /man/ 'crunchy', /fù:an/ 'astringent', /k^hù:n/ 'bitterly astringent', and /hum/ 'sickeningly astringent'.

The taste terms above were then analyzed for their components in order to get their semantic features or similar qualities of words in the same category. For instance, astringent and bitterly astringent shared similar semantic features, e.g., -taste buds, +taste at the tongue, -acidity, and +sickening. However, the semantic feature "numbness of tongue" was present in astringent, but was absent in bitterly astringent. From the componential analysis of 11 basic taste terms, it was found that there were eight semantic features involved. They included taste buds and positions of taste buds, acidity, taste at the tongue, astringency, sickening, numbness of tongue, nasal perception, and crunchiness.

For non-basic taste terms, the author investigated word formation strategies of the terms in the four dialects. It is found that there were five strategies in Bangkok and Nakhon Sri Thammarat dialects. They included combining two basic taste terms together, adding the word /ʔɔ̀̀k/ to the terms, combining modifiers that express other sense perceptions, combining modifiers that express quantity, and reduplicating the terms without tone change. There were also five strategies in Chiang Mai and Ubon Ratchathani dialects. They included combining two basic terms together, adding the word /ʔɔ̀̀k/ to the terms, combining modifiers that express other sense perceptions, reduplicating the terms without tone change, and reduplicating the terms with tone change.

The author further investigated distinct tastes in each dialect. It is found that sweet was the distinct taste for Bangkok dialect, sour for Chiang Mai and Ubon Ratchathani dialects, and spicy for Nakhon Sri Thammarat dialect. These distinct tastes were due to local food and herbal ingredients.

This study provided basic information about taste terms in Bangkok, which is very beneficial for a further study on metaphorical concepts of taste terms in the Thai language.

Mekbanthoon (2004) investigated taste terms and attitude toward tastes in Chaozhou (Teochiu) according to ethno-semantics. The data were collected from 20 male and female Chaozhou Thais aged over forty years and using the language for daily communication. It is found that many taste terms in Chaozhou are not actually taste terms. Some are smell terms like /phaŋ1/ ‘fragrant’, while others express feelings toward tastes like /hɔ:6tsiaʔ5/ ‘delicious’. However, these words can co-occur with taste terms. To solve the problem, three criteria were set up to distinguish between taste and non-taste terms. Firstly, taste terms are used exclusively for tastes of food like /kiam5/ ‘salty’. However, /tshen1/ ‘clear’ is not a taste term but can be used to describe tastes and characteristics of food. Secondly, terms used to describe food by means of other sense perceptions are not considered taste terms. For instance, /phaŋ1/ ‘fragrant’ is not considered a taste term because it describes food from the nasal perception. Thirdly, terms used to express feelings or attitude toward tastes are

not considered taste terms like /hɔ:6tsiaʔ5/ ‘delicious’. The author then analyzed the terms to distinguish between basic and non-basic terms in Chaozhou. There were four criteria to categorize basic taste terms, which were adapted from Anchalika Phasukkit (2000). The criteria included being monosyllabic without modifiers, occurring regularly among the twenty informants, not being terms used to call represented objects like shitake taste, and not having reduplicative meanings with other taste terms like /sɿŋ1ti:1/ ‘sweet and sour’. It is found that there are nine basic taste terms in Chaozhou. They include /tsia:4/ ‘bland’, /sɿŋ1/ ‘sour’, /kiam5/ ‘salty’, /ti:1/ and /tiam5/ ‘sweet’, /kam1/ ‘bitter’, /siab2/ ‘throat fulfilling’, and /hiam1/ ‘spicy’. They represent eight basic tastes since two terms are used for ‘sweet’.

The basic taste terms were then analyzed for their components. It is found that there were seven dimensions of semantic components for the terms. They included durability of the tastes, sickening ness, nasal perception, acidity, throat stickiness, thirst, and abrasiveness to teeth. It is noted that the components were mainly based on feelings of the informants, whereas those of Anchalika Phasukit (2000) were based on both scientific evidence and feeling of the informants.

As for the formation of non-basic taste terms in Chaozhou, it is found that there were three strategies. They included reduplicating the same taste terms, combining two basic taste terms together, and adding modifiers to the basic taste terms. The last strategy was divided into four types. They included combining basic taste terms with smell terms, combining basic taste terms with aspect words, combining basic taste terms with words of taste dilution, and combining basic taste terms with temperature words.

With regard to attitude toward tastes, it is found that there were seven types of positive attitude toward tastes. They included palatable, delicious, good, appetizing, pleasant, tasty, and not bad. On the other hand, there were seven types of negative attitude toward tastes. They included unpalatable, not delicious, not good, fatty, hard to swallow, tasteless, and very spicy. Additionally, there were four types of neutral attitude toward tastes. They included easy eating, plain, not different, and fair.

Jirananthanaporn and Singnoi (2010) conducted an ethno semantic study on Tai taste terms in the lower northern part of Thailand in 14 ethnic Tai language

varieties. One informant was selected to represent one language variety. Interviews were carried out by using 260 lexical items about food, ingredients, vegetables, fruits and other natural raw materials.

It was found that Tai ethnic taste terms could be categorized into two groups: single and compound taste terms. The 41 single taste terms could be classified as follows.

- 1) Fifteen terms originating at the taste buds
- 2) Six terms being associated with smells
- 3) Six terms being related to physical perceptions
- 4) Three terms being associated with textures of materials
- 5) Eight terms being associated with attitude, and
- 6) Three terms being related to material and food names

For compound taste terms, as many as four terms could be compounded. The structure was modifier1 – modifier2 – Head – modifier3. Regarding interethnic comparison of taste terms, it was found that there was no significant difference. Nevertheless, certain terms were specific to certain language varieties.

From reviewing related literature, it is found that most studies on taste terms were about the numbers and use of the terms. There has not been any study on metaphors of taste terms, so this investigation would contribute to this academic field. Nonetheless, previous studies are fundamental to this study.

CHAPTER III

METHODOLOGY

In this study, the investigation steps are carried out as follows:

3.1 Literature review

Literature on cognitive linguistics and conceptual metaphor was reviewed in order to implement the concepts for the data analysis. Furthermore, related studies were delved into to find out whether there have been any previous similar studies. It was found that this topic had not been investigated, so it was carried out in this investigation.

3.2 Data collection

After the literature review, the data on Thai and Vietnamese taste terms were collected. This investigation compared four taste terms in the two languages: bitter, salty, sweet, and sour. Scientifically, the four taste terms are considered basic taste terms that everyone can perceive and understand. This study compared the terms in the two languages. Therefore, it is imperative that the terms be well known and well perceived by the informants in both languages.

For the Thai taste terms, the data on the meanings, attributes and distribution of the four taste terms, namely ขม /k^höm/ ‘bitter’, เค็ม /k^hem/ ‘salty’,เปรี้ยว /p^{ri}aw/ ‘sour’ and หวาน /wă:n/ ‘sweet’, were collected from the Royal Institute Dictionary, Matichon Dictionary, the Book of Wordlist, and five language informants : 1) A 32-year-old male, 2) A 35-year-old female, 3) A 58-year-old female, 4) A 63-year-old male and 5) A 65-year-old female. Actual use of the taste terms were

collected from the language informants and the TNC Thai National Corpus. The data were then recorded into four separate files for further classification and analysis.

The Thai taste terms were collected in every context where they occurred. However, the terms in slangs were excluded, for instance, หวานหมู /wǎ:n mǔ:/ (sweet pig) ‘easy’ หวานเย็น /wǎ:n jen/ (sweet cold) ‘slow’. This is because slangs are a vernacular form used by certain groups. People in general many not understand their meanings and sometimes they are no longer in use or are unknown. Additionally, taste terms in proverbs were also excluded, e.g., หวานอมขมกลืน /wǎ:n ʔom kʰǒm klun/ (keep sweet in mouth, swallow bitter) ‘suffering’, ปากหวานก้นเปรี้ยว /pà:k wǎ:n kôn pri:âw/ (sweet mouth, sour buttock) ‘You’d better watch out. He is an insincere man’. This is because the meaning of a proverb is derived from interpreting every word in the proverb to generalize the overall meaning, not from taking comparative meanings of the taste terms in it.

The corresponding taste terms in Vietnamese were collected from the Vietnamese-English Dictionary by Nguyễn Sanh Phúc, Vietnamese-English Dictionary by Đặng Chấn Liêu và bạn, Vietnamese-English Dictionary by Nguyễn Đình Hoa, and five language informants; 1) A 82-year-old male, 2) A 62-year-old male, 3) A 32-year-old male, 4) A 22-year-old male and 5) A 20-year-old male. Actual use of the terms was collected from the language informants and the SEALang Library Corpus. The data were then recorded into four separate files for classification and analysis.

For the Vietnamese data, the terms were collected in every context where they occurred. However, the terms in slangs were excluded, for instance, ngọt sắc /ɲot sǎk/ (sweet sharp) ‘cloyingly sweet’. Because slangs are a vernacular form used by certain groups. People in general many not understand their meanings and sometimes they are no longer in use or are unknown. Additionally, taste terms in proverbs were also excluded, e.g., Chia ngọt sẻ bùi /ciə ɲot sɛ: bùi/ (share sweet, dived crunchy) ‘A period of having a good time together’, Ngậm đắng nuốt cay /ɲam dǎŋ nuốt kaj/ (keep bitter in mouth, swallow spicy) ‘To hide suffering feelings inside’. This is

because the meaning of a proverb must be interpreted from all the words, not from the taste terms alone.

3.3 Selection and categorization of the data

After the data collection, the data on Thai and Vietnamese taste terms were selected and categorized. The process of data selection was conducted as follows:

Sentences with the taste terms were analyzed for their meanings. Those without connotative meanings were discarded, whereas those with metaphorical meanings were classified and analyzed.

Examples of sentences of the taste terms without connotative meanings and those with metaphorical meanings in Thai are shown as follows:

A taste term with a denotative meaning:

- (1) อาหาร จาน นี้ เค็ม จน กิน ไม่ได้ เลย
 /ʔaːhǎ:n tɕam ní: kʰem tɕon kin mâj dâ:j lɔ:j/
 food Cl. this salty until eat cannot FP
 ‘This food is so salty that I cannot eat it.’

A taste term with connotative meaning:

- (2) พี่ นี้ เค็ม จริงๆ เลย นะ เกลือ เรียก พี่ เลย
 /pʰi: nĩ: kʰem tɕɛŋ tɕɛŋ lɔ:j ná klua: riak pʰi: lɔ:j/
 you this salty really FP FP salt call brother FP
 ‘You are so stingy.’

As for Vietnamese, the sentences were first translated before being analyzed for their comparative/metaphorical meanings.

Examples of sentences of the taste terms without connotative meanings and those with metaphorical meanings in Vietnamese are shown as follows:

A taste term with a denotative meaning:

(3) Cam vừa đắt vừa **chua**.

/ka:m vuə dət vuə **cuə**/

Orange both expensive both **sour**

‘The oranges are both expensive and sour.’

A taste terms with connotative meaning:

(4) Cô ấy **giọng chua** lắm.

/ko: ʔáj zɔŋ **cuə** lám/

Woman that **sound sour** very

‘That woman has a very high-pitched sound.’

The taste terms with metaphorical meanings in various contexts were analyzed accordingly. From the analysis, the taste terms in the two languages were divided into two main groups according to their structures.

1. Single Taste Terms with Comparative Meanings

Based on their occurrence, single taste terms in context are those occurring singly with connotative meanings, as shown in the following examples.

(5) เมื่อหมดโปรโมชันความรักก็เริ่ม**ขม**

/muə mòt pro:mo:tɕʰân kʰwa:mɾák kô: rɔ̌:m **kʰǒm**/

when be finished promotion love as a result start **bitter**

‘After their promotion, their love will become bitter.’

(6) เขา **เค็ม** มาตั้งแต่ไหนแต่ไรแล้ว

/kʰǎw **kʰem** ma: tâŋtè: nǎj tè:raj lé:w/

he **salty** come since before FP

‘He has always been stingy.’

- (7) ผู้หญิง คน นั้น เปรี๊ยะ มาก

/p^hû:ŋ k^hon nán p^{ri}aw mâ:k/

woman Cl. that **sour** very

‘That woman is very flamboyant.’

- (8) รอยยิ้ม ของ เธอ หวาน จับ ใจ

/roj.jím k^hǎ:ŋ t^ho: wǎ:n tɕàp tɕaj/

smile of her **sweet** catch heart

‘Her smile is very sweet.’

- (9) Cô ấy chua lắm.

/ko: ʔáj cuə lám/

she 3rd **sour** very

‘That woman is very outrageous.’

2. The taste terms compounded with other words with comparative meanings

Based on their occurrence, this type was divided into two subtypes as follows.

2.1 A taste term co-occurring with another taste term.

This type is found in both languages and the basic taste terms occur in both the initial and final positions, as shown below.

- (10) ต้อง เก็บ ความ ขม จึ้น ไว้ ใน ใจ

/tɔŋ kɛp k^hwa:m k^hǒm k^huè:n wáj naj tɕaj/

Must keep nominal **bitter tart** keep in heart

‘Keep your bitterness inside your heart.’

- (11) เธอ รู้ สึก ขื่น ขม อย่าง มาก แต่ ไม่ บอก ให้ ใคร
 /t^hə: rú: sɨk k^huɛ̃:n k^hɔ̃m jã:ŋ mâ:k tɛ: māj bɔ̃k hâj k^hraj
 She feel **tart bitter** like many but no tell for whom

รู้

rú:/

know

‘She felt very bitter but she doesn’t let anyone know’

- (12) Anh ta nói năng cay chua lắm.
 /ʔa:ŋ ta: nɔ̃:j naŋ kaj cuə lám/
 Him speech **spicy sour** very
 ‘He’s speaking sarcastically.’

- (13) Nhếch mép cười chua chát.
 /nẽc mé:p kuə̃j cuə cá:t/
 Open slightly mouth’s corner smile **sour tart**
 ‘To smile a bitter smile’

2.2 A taste term is in combination with other words

This type of taste term can occur in both the initial and final positions, as shown below.

- (14) ผู้ชาย ปาก หวาน อย่า ไว้ใจ
 /phû:tɕ^ha:j pà:k wǎ:n ja: wáj^htɕaj/
 man **mouth sweet** don’t trust
 ‘Don’t trust a sweet-mouthed man.’

- (15) ช่างเป็น คำพูด ที่ หวาน หู เสีย นี้ กระจายไร
 /tɕʰàːŋ pen kʰam pʰûːt tʰiː wǎːn hǔː sǎa nǐː kràːraj/
 be words that **sweet ear** this how
 ‘How sweet those words are!’
- (16) Mai xinh xắn, sắc nét như mẹ nhưng tính tình lại khá
 /mai siːŋ sán sák nét nưː me nưːŋ tɨ̌n tì̌n lai xáː
 mai lovely sharp like mother but behavior quite
chanh chua.
caːŋ cuə /
lemon sour
 ‘Mai is lovely, smart like her mother but her disposition rather
 sour’
- (17) Anh ấy nói **ngọt ngào.**
 /aːŋ ʔáːj nóːj ɲot ɲàːw/
 man 3rd speak **sweet cook in syrup**
 ‘He speaks sweetly’

3.4 Data analysis

After collecting, recording and classifying the data, they were then analyzed in the following steps.

Firstly, patterns of distribution of the taste terms in the two languages were analyzed and compared to see whether they were similar or different.

Secondly, metaphorical meanings of the taste terms were analyzed and classified into groups as well as their process of semantic mappings from the source domain to the target domain.

Next, the analysis results of their metaphorical meanings and their process of semantic mappings were compared to find out their similarities and differences in the two languages.

Finally, the metaphorical concepts of the taste terms in both languages were analyzed and compared.

3.5 Conclusion and discussion

After analyzing the data, conclusions are drawn and discussions are made on relevant topics in addition to recommendations for further studies.

CHAPTER IV

CONCEPTUAL METAPHORS OF THAI TASTE TERMS

In this chapter, the results of the analysis are presented in three topics as follows.

1. Metaphorical distribution of the Thai taste terms
2. Metaphorical meanings and the process of semantic mapping of Thai taste terms
3. Metaphorical concepts of the Thai taste terms.

4.1 The metaphorical distribution of taste terms

From analyzing the four taste terms in Thai, namely ขม /k^hǒm/ ‘bitter’, เค็ม /k^hem/ ‘salty’,เปรี้ยว /priaw/ ‘sour’ and หวาน /wǎ:n/ ‘sweet’, it is found that their metaphorical distribution of taste terms are various, which can be grouped into two main groups according to their structures as follows.

4.1.1 Single word taste terms with connotative meanings

4.1.2 Taste terms compounded with other words with connotative meanings

This type also was divided into two subtypes based on their occurrence as follows.

4.1.2.1 A taste term co-occurring with another taste term

4.1.2.2 A taste term is in combination with other words

4.1.1 Single word taste terms with connotative meanings

4.1.1.1 Single taste terms in context

There are four terms that can occur as single words with metaphorical meanings in context. They include /k^hǒm/ ‘bitter’, /k^hem/ ‘salty’, /priâ:w/ ‘sour’ and /wǎ:n/ ‘sweet’, as shown in the following examples.

/k^hǒm/ ‘bitter’

- (1) เพิ่ง แต่ง กัน ได้ ไม่ นาน ก็ สื่อแหว รัก
 /p^hɔ̃ŋ tɛːŋ kan dâ:j mâj na:n kô: sòːwɛ:w rák
 just marry together get not long as a result indicate love

ชม ให้ เห็น แล้ว

k^hǒm hâj hěn lé:w/

bitter to meet already

‘They have just been married and there have already been signs of bitter love.’

/k^hem/ ‘salty’

- (2) พี่ นี่ เค็ม จิงๆ เลย นะ เกลือ เรียก พี่ เลย
 /p^hi: nî: **k^hem** tɛiŋ tɛiŋ lə:j ná klua riak p^hi: lə:j/
 You this **salty** really FP FP salt call brother FP
 ‘You are so stingy.’

/priâw/ ‘sour’

- (3) ผู้หญิง คน นั้น เปรี๊ยะว มาก
 /p^hûːjɨŋ k^hon nán **priâw** mâ:k/
 woman Cl. that **sour** very
 ‘That woman is very outrageous.’

/wǎ:n/ ‘sweet’

(3) รอยยิ้ม ของ เธอ หวาน จับใจ

/roj.jím k^hǎŋ t^hə: wǎ:n tɕàp.tɕaj/

smile of her **sweet** catch heart

‘Her smile is very sweet.’

4.1.2 Taste terms compounded with other words with connotative meanings

4.1.2.1 A taste term co-occurring with another taste term

There is only one word /k^hǒm/ ‘bitter’ which can co-occur with only another taste term /k^hù:n/ ‘tart’ with metaphorical meanings. The order of /k^hǒm/ can precede or follow another taste term in a compound word, as shown in the following examples.

/k^hǒm/ + /k^hù:n/

(7) เธอ รู้สึก ขม ขื่น กับ เรื่องราว ที่ ผ่าน มา

/t^hə: ru:ˈsùk k^hǒm k^hù:n kàp ru:ˈaŋˈra:w t^hi: p^hà:n ma:/

she feel **bitter tart** about event CON pass come

‘She felt bitterness about her past events.’

In (7) /k^hǒm/ ‘bitter’ precedes a taste term /k^hù:n/ ‘tart’ forming a compound.

/k^hù:n/ + /k^hǒm/

(8) เขา รู้สึก ขื่น ขม เป็น อย่าง มาก

/k^hǎw ru:ˈsùk k^hù:n k^hǒm pen jà:ŋ mâ:k/

He feel **tart bitter** be severely very

‘He felt very bitter.’

In (8) /k^hǒm/ ‘bitter’ follows a taste term /k^hù:n/ ‘tart’ forming a compound.

4.1.2.2 A taste term is in combination with other words

There is only one term /wǎ:n/ ‘sweet’ which has metaphorical meanings when it occurs with other words, either before or after the compounding elements. This is shown in the following examples.

/pà:k wǎ:n/

(9) ผู้หญิง ส่วนมาก ชอบ ผู้ชาย ปากหวาน

/p^hû:ŋ sùn'mâ:k tɕ^hô:p p^hû:tɕ^ha:j pà:k'wǎ:n/

Woman almost like man **mouth sweet**

‘Most women like sweet-mouthed men.’

In (9) /wǎ:n/ ‘sweet’ follows a noun /pà:k/ ‘mouth’ forming a compound.

/wǎ:n hǔ:/

(10) ช่าง เป็น คำพูด ที่ หวานหู เสีย นี้ ะไร

/tɕ^hà:ŋ pen k^ham'p^hû:t t^hi: wǎ:n'hǔ: sǐa nî: krà'raj/

Be words that **sweet ear** really this how

‘How sweet those words are!’

In (10) /wǎ:n/ ‘sweet’ precedes a noun /hǔ:/ ‘ear’ forming a compound.

4.2 Metaphorical meanings and the process of semantic mapping of Thai taste terms

The investigation of the four taste terms further reveals that they have various metaphorical meanings, which can be categorized into two semantic domains as follows.

4.2.1 Persons metaphor

4.2.2 State metaphor

This domain was divided into four subgroups: action metaphor, feelings metaphor, habits/manners metaphor, and qualities metaphor.

Before presenting examples of the analysis of metaphorical meanings and the process of semantic mapping of the Thai taste terms, it would be better to discuss attributes of the four taste terms in order to facilitate better understanding about the analysis of their semantic mapping. This is due to the fact that one taste term has different properties in different contexts. Therefore, some prominent attributes that are in line with the aspects in the target domain are presented. Details of the attributes of the taste terms are shown in the alphabetical order as follows.

ขม /k^hǒm/ ‘bitter’

[Mouth-sticking taste]
[Oral perception]
[Perceived taste]
[Taste of *Tinospora cordifolia*]
[Tongue-sticking taste]
[Unsavory]

เค็ม /k^hem/ ‘salty’

[Able to eat a bit by bit]
[Healing and preventing oral diseases]
[Oral perception]
[Perceived taste]
[Preserving food for a long time]
[Taste of salt]
[Taste that difficult to change]

เปรี้ยว /priaw/ ‘sour’

[A taste of unripe fruit]
[Able to be cooked]
[Acidic taste]
[Oral perception]
[Perceived taste]
[Tingling in the teeth]
[Taste of lemon]
[Taste of tamarind]

หวาน /wǎ:n/ ‘sweet’

[A taste of ripe fruit]
[Clear as sugary syrup]
[Oral perception]
[Perceived taste]
[Savory]
[Sugary]
[Taste of sugar]

4.2.1 Persons Metaphor

Persons metaphor refers to taste terms with comparative meanings to humans or persons.

According to the investigation, only the term, /wǎ:n/ ‘sweet’, co-occurs with the word /tɕaj/ ‘heart’, with a person metaphor in meaning. Details are as follows.

- (11) หวานใจ เธอ เดิน มา โน่น แล้ว
 /wǎ:n tɕaj tʰɔː dɔːn maː nôːn léːw/
 sweet heart your walk come that
 ‘Your sweetheart is coming.’

/wǎ:n tɕaj/ means a beloved person (the Royal Institute Dictionary, 1999: 1276). The word /wǎ:n/ means sugary in taste; beautiful in sound (Ibid : 1276). The word /tɕaj/ means a thing that functions in knowing, feeling, recalling and thinking (Ibid : 329). When the two words form into the compound word /wǎ:n tɕaj/ its metaphorical meaning is a beloved person or individual. The transfer of its semantic attributes can be illustrated as follows.

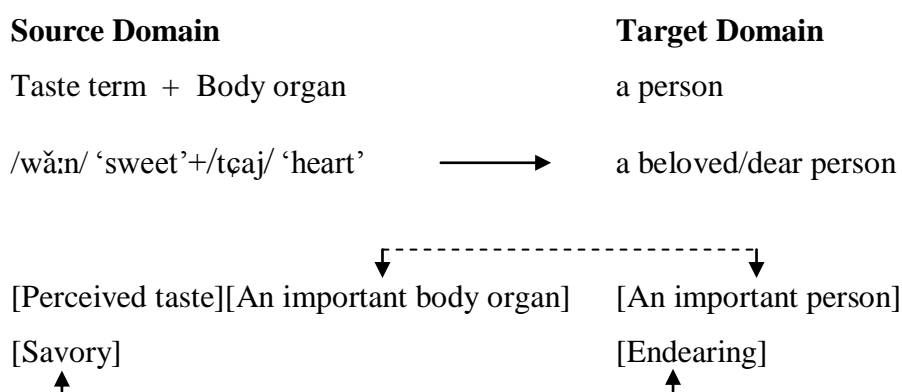


Diagram 4.1 metaphorical mapping process of /wǎ:n/ in term /wǎ:n tɕaj/ ‘sweet heart’

From the above semantic mapping, attributes of /wǎ:n/ and its compounding element, /tɕaj/ ‘heart’, are transferred to the target domain, which is a persons metaphor. Details of the attribute transfer are shown as follows. /wǎ:n/ ‘sweet’

transfers its semantic attributes from the source domain [savory] to the target domain [endearing]. /tɕaj/ ‘heart’ transfers its semantic attributes from the source domain [an important body organ] to the target domain [an important person].

It is noted that หวานใจ /wǎ:n tɕaj/ ‘sweet heart’ in Thai might have been a loan translation from English and the meaning has been popularized later. It is found that it is the only taste term with metaphorical meaning that refers to persons. Its meaning is closely similar to the English term. Thus it is very likely that the term is a loan word from English.

4.2.2 State Metaphor

A state refers to existence, manner or condition (Royal Institute Dictionary, 1999:1359).

A state metaphor refers to linguistic forms with reference to deeds, manners and states of actions. In this study, state metaphor includes feelings which are states occurring in the mind, and habits and manners which are states of actions expressed externally.

It was found from this investigation that the state metaphor was semantically divided into four domains: action metaphor, feelings metaphor, habit/manner metaphor, and qualities metaphor. Details are as follows.

A) Action metaphor

Action metaphor refers to taste terms with comparative meanings to actions expressed.

It is found from the investigation that only the terms /wǎ:n/ ‘sweet’ with metaphorical meanings express aspects of actions, as shown in the following example.

In presenting the data for analysis, the taste terms from each language were arranged in alphabetical order.

- (11) คู่ นี้ เก้า หวาน กัน ตลอด
 /k^hû: ní: k^hǎw wǎ:n kan tà:lò:t/
 couple this they **sweet** together always
 ‘This couple is always sweet.’

The word /wǎ:n/ ‘sweet’ means sugary in taste; beautiful in sound (the Royal Institute Dictionary: 1276). From the above example, the word /wǎ:n/ metaphorically expresses a caring action among those who love and care for one another. The transfer of their semantic attributes can be illustrated as follows.

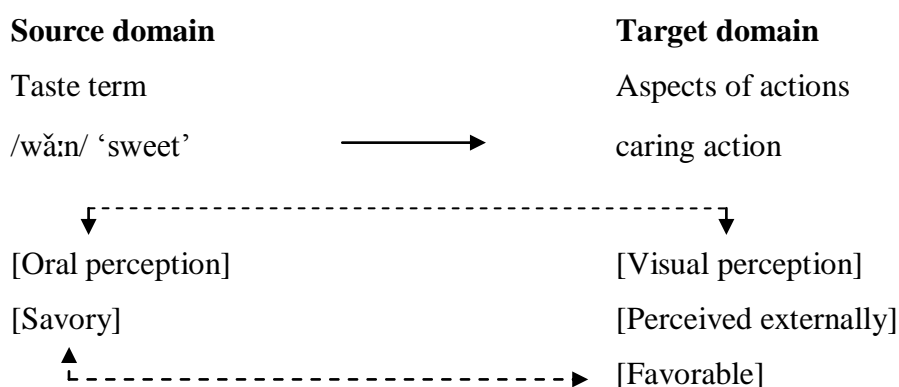


Diagram 4.2 metaphorical mapping process of /wǎ:n/ ‘sweet’

From the above semantic mapping, it is found that the attribute, [oral perception] and [savory] of the term /wǎ:n/ is transferred to the target domain, [visual perception] and [favorable] respectively, which is a action metaphor, which is a subgroup of the state metaphor category.

B) Feelings metaphor

Feelings metaphor refers to taste terms with comparative meanings to feelings that occur in the minds of humans.

It is found from the investigation that only the terms /k^hǒm/ ‘bitter’ with metaphorical meanings express feeling. The term /k^hǒm/ ‘bitter’ occurs as single word and combination with the word /k^htù:n/ ‘tart’ only, as shown in the following example.

- (12) ช่วง นี้ ดวง ความรัก ของ ใคร ขม ใจ
 /tɕʰuāŋ ní: du:ɑŋ kʰwa:m'rák kʰɔ̌:ŋ kʰraj kʰǒm pǐ:/
 period this horoscope love of who **bitter** fully
 'At the moment, whose love horoscope is bitterly bitter?'

/kʰǒm/ 'bitter' refers to bitter in taste; implying that it is unhappy.

Metaphorically, it refers to an unhappy love. The transfer of its semantic attributes can be illustrated as follows.

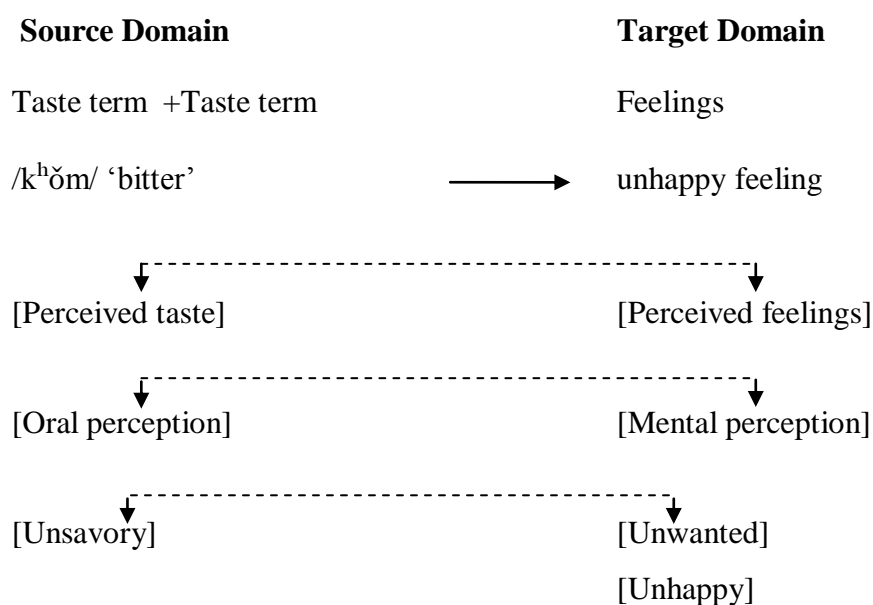


Diagram 4.3 metaphorical mapping process of /kʰǒm/ 'bitter'

From the above semantic mapping, it is found that the attribute, [perceived taste], [oral perception] and [unsavory] of the term /kʰǒm/ 'bitter' is transferred to the target domain, [perceived feelings], [mental perception] and [Unwanted] respectively, which is a feelings metaphor, which is a subgroup of the state metaphor category.

- (13) เธอ รู้สึก ขมขื่น กับ เรื่อง ที่ ผ่าน มา
 /tʰɔː rúːsùk kʰǒm·kʰu̯ɛːn kàp ru̯aŋ tʰiː pʰàːn maː/
 she feel **bitter tart** about event CON pass come
 ‘She felt bitterness about her past events.’

- (14) ไม่มี ความขมขื่น ใด ใน ชีวิต เทียบเท่า ได้
 /mâj·miː kʰwaːm·kʰu̯ɛːn·kʰǒm daj naj tɕʰiː·wít tʰi̯ap·tʰâw dâːj
 No **bitterness** any in life be equal to get
 กับ การสูญเสีย ลูก อัน เป็น ที่ รัก ไป
 kàp kaːn·sǔːn·sǐa lûːk ʔan pen tʰiː rák paj/
 with loss child beloved go
 ‘There is no other bitterness in life than the loss of your
 beloved children.’

/kʰǒm kʰu̯ɛːn/ or /kʰu̯ɛːn kʰǒm/ means a suppressed hurtful feeling that cannot be expressed (The Royal Institute Dictionary, 1999:163). /kʰǒm/ is a bitter taste and /kʰu̯ɛːn/ is an astringent unsavory taste; (Northern dialect) pungent (Ibid :194). The two words co-occur as /kʰǒm kʰu̯ɛːn/ or /kʰu̯ɛːn kʰǒm/. Metaphorically, it refers to a hurtful and suffering feeling. The transfer of its semantic attributes can be illustrated as follows.

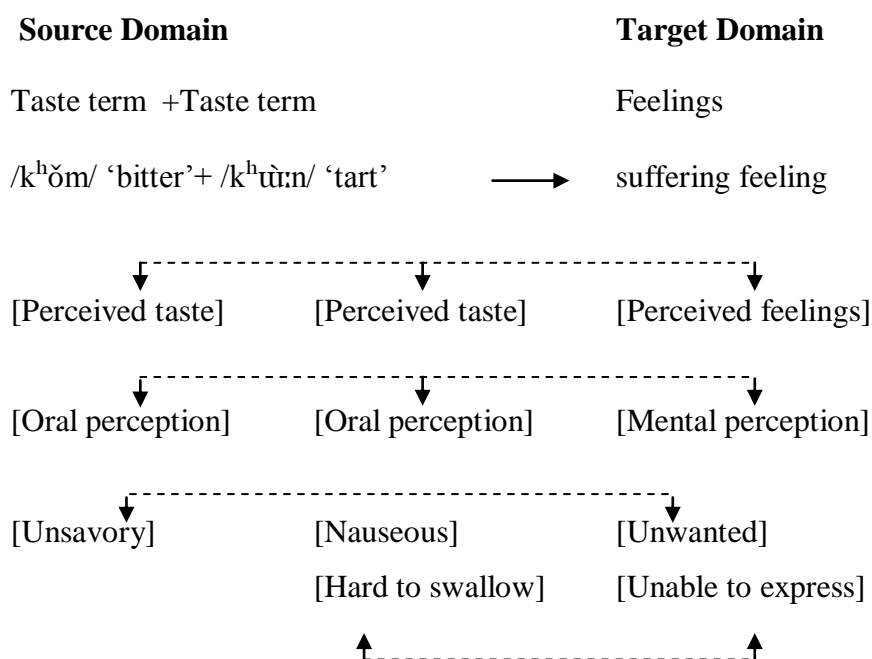


Diagram 4.4 metaphorical mapping process of /k^hǒm/ ‘bitter’ in term /k^hǒm k^hù:n/ ‘bitter and hurtful’

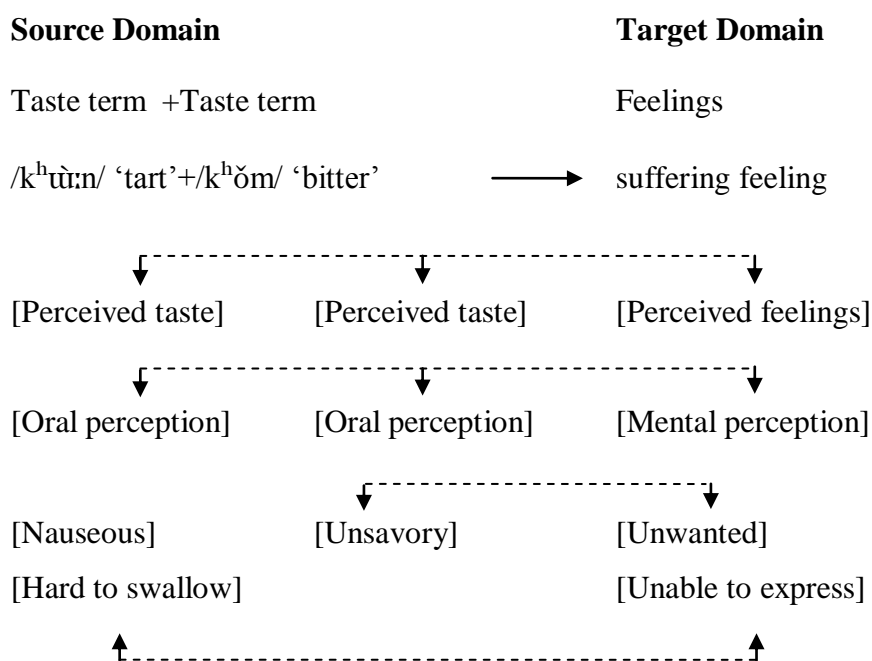


Diagram 4.5 metaphorical mapping process of /k^hù:n/ ‘tart’ in term /k^hǒm k^hù:n/ ‘bitter and hurtful’

From the above semantic mapping, attributes of /k^hǒm/ ‘bitter’ and its compounding element, /k^hù:n/ ‘tart’, are transferred to the target domain, which is a

feelings metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. /k^hǒm/ ‘bitter’ transfers its semantic attributes from the source domain [perceived taste] to the target domain [perceived feelings], from [oral perception] to [mental perception] and from [unfavorable] to [unwanted]. /k^hù:n/ ‘tart’ also transfers its semantic attributes from the source domain [perceived taste] to the target domain [perceived feelings], from [oral perception] to [mental perception] and from [hard to swallow] to the target domain [unable to express].

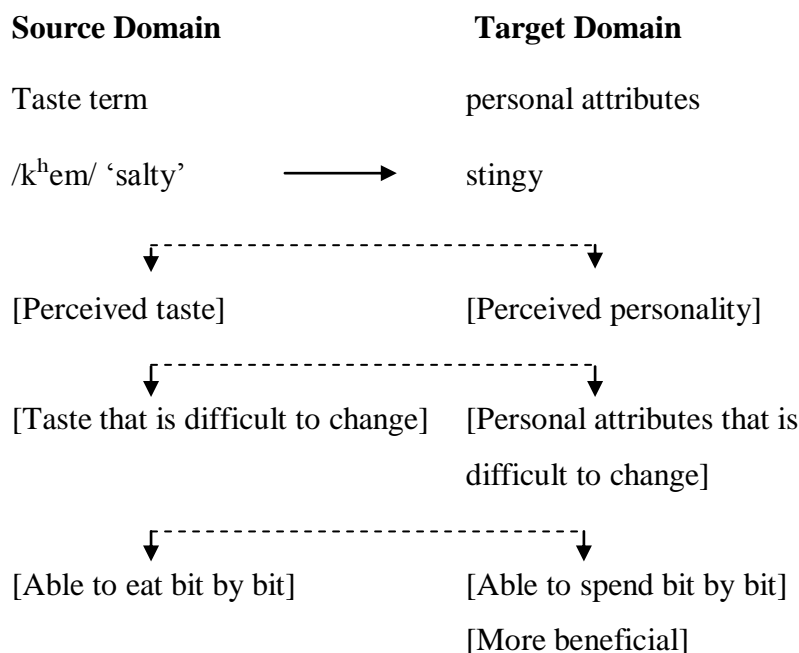
C) Habits/Manners Metaphor

Habits/manners metaphor refers to taste terms with comparative meanings to habits or manners that have become habitual.

The investigation reveals that /k^hem/ ‘salty’, /p^hriaw / ‘sour’ and /wǎ:n/ ‘sweet’ have metaphorical meaning expressing habits or manner. Most of them occur as a single word. Additionally, /wǎ:n/ co-occurs with other words with a metaphorical meaning that expresses habits or manners, for example /ʔǎ:n wǎ:n/ ‘well-mannered and gentle’, as shown in the following example. Details are as follows.

- (15) พี่ นี้ เค็ม จริงๆ เลย นะ เกลือ เรียก พี่ เลย
 /p^hi: nī: k^hem tɛiŋ tɛiŋ lə:j náʔ klua riak p^hi: lə:j/
 You this **salty** really FP FP salt call brother FP
 ‘You are so stingy.’

/k^hem/ ‘salty’ refers to salty in taste; implying that it is beneficial. Metaphorically, it refers to a stingy reflecting personality. The transfer of its semantic attributes can be illustrated as follows.

Diagram 4.6 metaphorical mapping process of the taste term /k^hem/ ‘salty’

From the above semantic mapping, it is found that the attribute, [perceived taste], [taste that is difficult to change] and [eating bit by bit] of the term /k^hem/ ‘salty’ is transferred to the target domain, [perceived personality], [habit that is difficult to change] and [spending bit by bit] respectively, which is a habits/manners metaphor, a part of the state metaphor.

- (16) ผู้หญิง คน นั้น เปรี๊ยะ มาก
 /p^hû:ǰŋ k^hon nán **priaw** mâ:k/
 woman CL that **sour** very
 ‘That woman is very outrageous.’

/priaw/ ‘sour’ refers to a taste like lemon. Metaphorically, the term represents an active and confident personality or outrageous, colorful or body-tight attire of women. The transfer of its semantic attributes can be illustrated as follows.

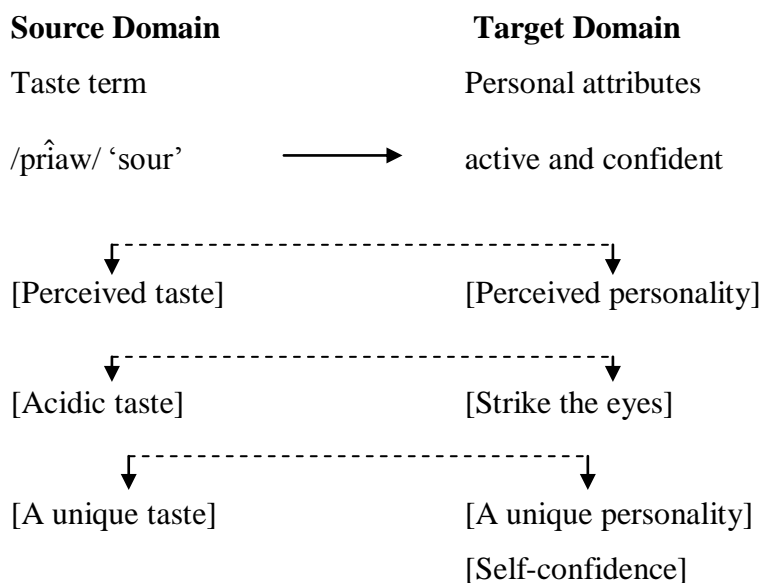


Diagram 4.7 metaphorical mapping process of the taste term /p^hriaw/ ‘sour’

From the above semantic mapping, it is found that the attribute, [perceived taste], [acidic taste] and [a unique taste] of the term /p^hriaw/ ‘sour’ is transferred to the target domain, [perceived personality], [strike the eyes] and [a unique personality] respectively, which is a habits/manners metaphor, a part of the state metaphor.

- (17) เธอ เป็น สาว หวาน
 /t^hə: pen sǎ:w wǎ:n/
 she be girl sweet
 ‘She is a sweet girl.’

/wǎ:n/ ‘sweet’ refers to sugary in taste. Metaphorically, it represents lovely and gentle personalities. The transfer of its semantic attributes can be illustrated as follows.

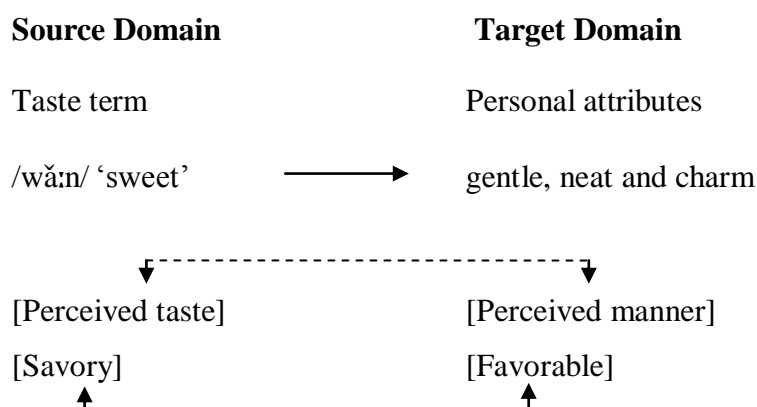


Diagram 4.8 metaphorical mapping process of the taste term /wǎ:n/ ‘sweet’

From the above semantic mapping, it is found that the attribute, [perceived taste] and [savory] of the term /wǎ:n/ ‘sweet’ is transferred to the target domain, [perceived manner] and [favorable], which is a habits/manners metaphor, a part of the state metaphor.

- (18) ดู แม่หนู คน นั้น ซิ กิริยา ท่าทาง อ่อนหวาน จิงๆ
 /du: mē:nū: k^hon nán sǐ kǐrǐja t^hâ:t^ha:ŋ ʔǝn·wǎ:n tɕiŋ
 tɕiŋ/
 look girl CL that FP manner demeanor sweet FP
 FP

‘Look at that girl! Her manner is gentle and sweet.’

/ʔǝn wǎ:n/ (soft and sweet) means well-mannered and gentle (the Royal Institute, 1999: 1245). The word /ʔǝn/ ‘soft’ means not hard (Ibid: 1334) and the word /wǎ:n/ ‘sweet’ means sugary (Ibid : 1276). When the two words are used together, its metaphorical meanings are ‘pleasant to hear’, which expresses the state of speech, and ‘well-mannered and gentle’, which expresses the state of manner. The transfer of its semantic attributes can be illustrated as follows.

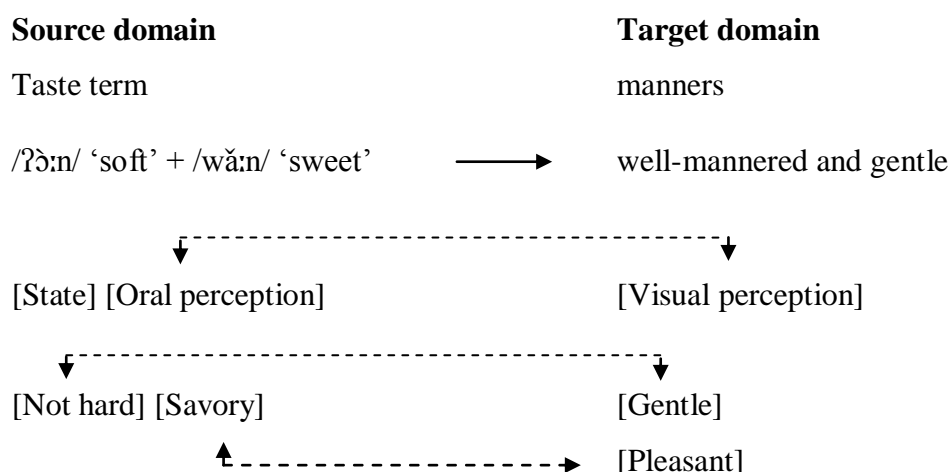


Diagram 4.9 metaphorical mapping process of /wǎ:n/ in term /ʔɔ̌:n wǎ:n/ ‘pleasant to hear, well-mannered and gentle’

From the above semantic mapping, attributes of /ʔɔ̌:n/ ‘soft’ and its compounding element, /wǎ:n/ ‘sweet’, are transferred to the target domain, which is a manners metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. /ʔɔ̌:n/ ‘soft’ and /wǎ:n/ ‘sweet’ transfers its semantic attributes from the source domain [oral perception] to the target domain [visual perception], from [not hard] to [gentle] and from [savory] to [pleasant].

D) Qualities Metaphor

Qualities metaphor refers to taste terms with comparative meanings to qualities of objects or actions.

From the investigation, it is found that the taste term /wǎ:n/ ‘sweet’ with metaphorical meaning expresses qualities. Mostly /wǎ:n/ ‘sweet’ occurs with other words with metaphorical meaning. Details are as follows.

- (19) แค่ มอง ตาหวานๆ ของ เธอ
- /kʰê: mɔ̌:ŋ ta: wǎ:n wǎ:n kʰɔ̌:ŋ tʰə:/
- Just looking eyes sweet of her
- ‘Just looking at her sweet eyes’

/ta: wǎ:n/ (sweet eyes) means lovely eyes or eyes that express loveliness (the Royal Institute, 1999: 457). /ta:/ ‘eye’ means a body part of man and animals that perceives images (Ibid:454), and /wǎ:n/ ‘sweet’ means sugary (Ibid:1276). When the two words occur together, its metaphorical meaning is brightness of eyes or a state that the eyes express. The transfer of its semantic attributes can be illustrated as follows.

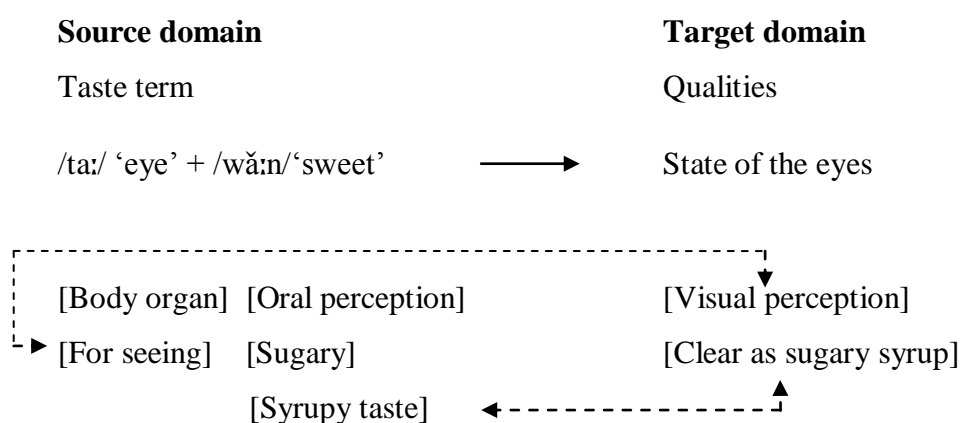


Diagram 4.10 metaphorical mapping process of /wǎ:n/ in term /ta: wǎ:n/ ‘lovely eyes or eyes that express loveliness’

From the above semantic mapping, attributes of /ta:/ ‘eye’ and its compounding element, /wǎ:n/ ‘sweet’, are transferred to the target domain, which is a qualities metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. /ta:/ ‘eyes’ transfers its semantic attributes from the source domain [for seeing] to the target domain [visual perception]. /wǎ:n/ ‘sweet’ transfers its semantic attributes from [syrupy taste] to [clear as sugary syrup].

(20) แม่ค้า นี่ ปาก หวาน จริง

/mê:k^há: ní: pà:k wǎ:n tciŋ/

vendor this **mouth** **sweet** really

‘This vendor speaks sweetly.’

/pà:k wǎ:n/ means sweet talking (used in a convincing or insincere manner). The term has a metaphorical meaning, expressing pleasing words. The transfer of its semantic attributes can be illustrated as follows.

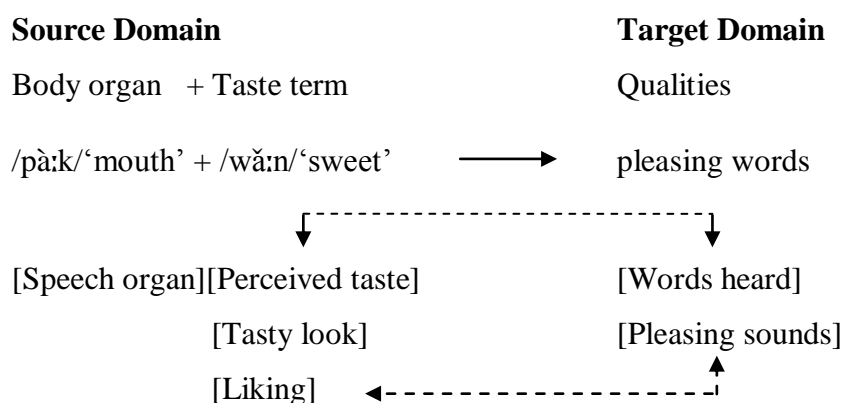


Diagram 4.11 metaphorical mapping process of /wǎ:n/ in term /pà:k wǎ:n/ ‘sweet talking’

From the above semantic mapping, attributes of /pà:k/‘mouth’ and its compounding element, /wǎ:n/‘sweet’, are transferred to the target domain, which is a qualities metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. /pà:k/‘mouth’ transfers its semantic attributes from the source domain [perceived taste] to the target domain [words heard]. /wǎ:n/ ‘sweet’ transfers its semantic attributes from the source domain [liking] to the target domain [pleasing sounds].

- (21) เสียง หวานๆ ของ เธอ ทำ ให้ ชื่นใจ ยิ่ง นึก
 /sǎŋ wǎ:n wǎ:n k^hǎ:ŋ t^hə: t^ham hâj tɕ^hu:nɾɕaj jĩŋ nák/
 voice sweet of her make to rejoice exceedingly
 ‘Her sweet voice is so pleasant.’

/sǎŋ wǎ:n/ (sweet voice) means soft, beautiful and pleasant voice (The Royal Institute Dictionary, 1999:1225). /sǎŋ/ ‘voice’ means an entity perceived by ears (Ibid : 1220) and /wǎ:n/ ‘sweet’ means sugary (Ibid : 1276). When the two words occur together, its metaphorical meaning is beautiful voice. The transfer of its semantic attributes can be illustrated as follows.

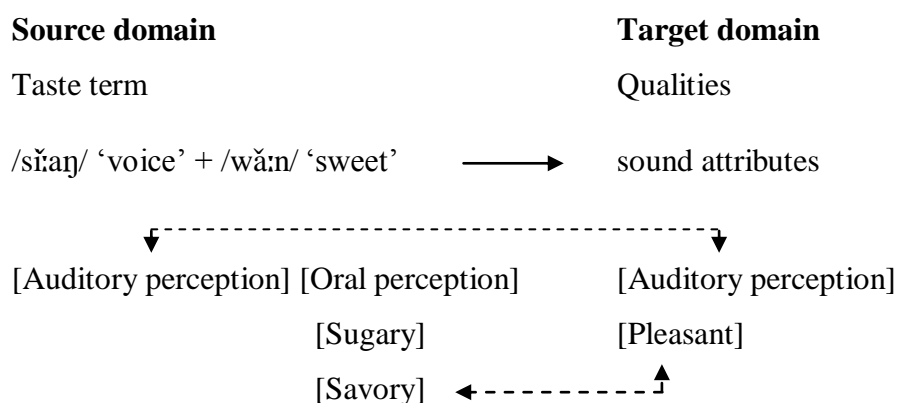


Diagram 4.12 metaphorical mapping process of /wǎ:n/ in term /sǎ:aj wǎ:n/ ‘beautiful and pleasant voice’

From the above semantic mapping, attributes of /sǎ:aj/ ‘voice’ and its compounding element, /wǎ:n/ ‘sweet’, are transferred to the target domain, which is a qualities metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. /sǎ:aj/ ‘voice’ transfers its semantic attributes from the source domain [auditory perception] to the target domain [auditory perception]. /wǎ:n/ ‘sweet’ transfers its semantic attributes from the source domain [savory] to the target domain [pleasant].

- (22) สาว สวย หน้าหวาน คน นี้ คือ ใคร
 /sǎ:w sǔaj nâ: wǎ:n kʰon ní: kʰu: kʰraj/
 girl pretty **face sweet** CL this is who
 ‘Who is this sweet-faced girl?’

/nâ: wǎ:n/ means sweet looking. The word /nâ:/ means face (the Royal Institute Dictionary, 1999: 1245).The word /wǎ:n/ means sugary in taste (Ibid : 1276). When the two words form into the compound word /nâ: wǎ:n/ its metaphorical meaning is sweet looking. The transfer of its semantic attributes can be illustrated as follows.

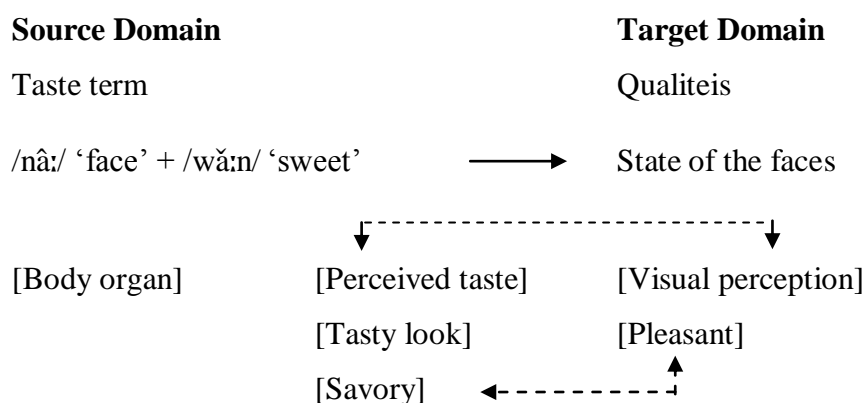


Diagram 4.13 metaphorical mapping process of /wă:n/ in term /nâ: wă:n/ ‘sweet looking’

From the above semantic mapping, attributes of /nâ:/ ‘face’ and its compounding element, /wă:n/ ‘sweet’, are transferred to the target domain, which is a qualities metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. /wă:n/ ‘sweet’ transfers its semantic attributes from the source domain [perceived taste] to the target domain [visual perception] and [savory] to [pleasant].

- (23) เธอ พูดจา อ่อนหวาน และ มี อารมณ์ ชัน
- /tʰə: pʰû:tca: ʔǝ:n wă:n léʔ mi: ʔa:rom kʰǎn/
- She speak **sweetly** and have humor
- ‘She speaks sweetly and with a sense of humor.’

/ʔǝ:n wă:n/ (soft and sweet) means pleasant to hear, (the Royal Institute, 1999: 1245). The word /ʔǝ:n/ ‘soft’ means not hard (Ibid: 1334) and the word /wă:n/ ‘sweet’ means sugary (Ibid : 1276). When the two words are used together, its metaphorical meanings are ‘pleasant to hear’, which expresses the state of speech, and ‘well-mannered and gentle’, which expresses the state of manner. The transfer of its semantic attributes can be illustrated as follows.

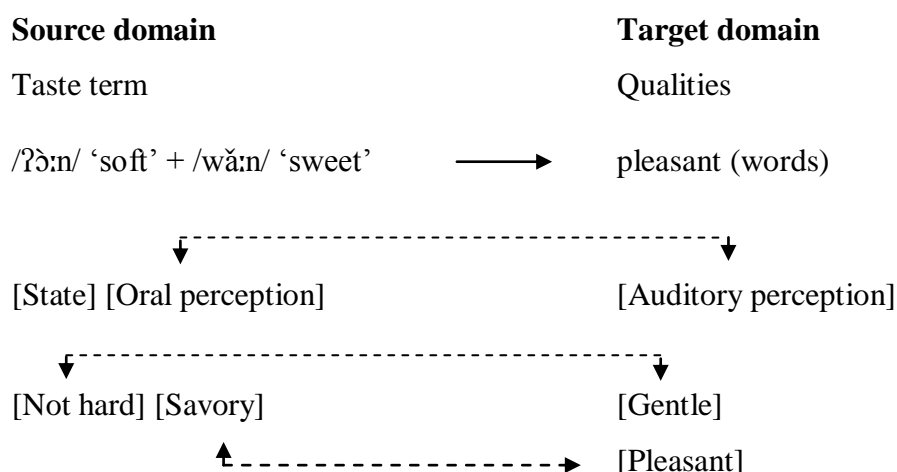


Diagram 4.14 metaphorical mapping process of /wǎ:n/ in term /ʔǎ:n wǎ:n/ 'pleasant to hear, well-mannered and gentle'

From the above semantic mapping, attributes of /ʔǎ:n/ 'soft' and its compounding element, /wǎ:n/ 'sweet', are transferred to the target domain, which is a qualities metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. /ʔǎ:n/ 'soft' and /wǎ:n/ 'sweet' transfers its semantic attributes from the source domain [oral perception] to the target domain [auditory perception], from [not hard] to [gentle] and from [savory] to [pleasant].

It is noted that the terms, อ่อนหวาน /ʔǎ:n wǎ:n/, in Thai can be categorized into two groups: habits or manners and qualities. In speech, the term metaphorically expresses a state of speech. In habits/manners, the term metaphorically expresses a manner of a person. Nevertheless, both are categorized in the state metaphor.

- (24) อัน อ้อย ตาล หวาน ลิ้น แล้ว สิ้น ชาก
- /ʔan ʔǎ:j ta:n wǎ:n lín lé:w sîn'sâ:k
- sugar cane todgy palm sweet tongue already

แต่ ลม ปาก หวาน หู มิ รู้ หาย

/tè: lom pà:k wǎ:n hǔ: mí rú: hǎ:j/

but wind mouth **sweet ear** not know lost

‘Sweetness from sugarcanes is temporary, but sweet words are long lasting.’

/wǎ:n hǔ:/ (sweet ears) means auditory pleasing words (The Royal Institute Dictionary, 1999: 1277). /hǔ:/ ‘ears’ means a body organ of man and animals that perceives sounds (Ibid : 1287) and /wǎ:n/ ‘sweet’ means sugary (Ibid : 1276). When the two words occur together, its metaphorical meaning is ‘ear-pleasing’. The transfer of its semantic attributes can be illustrated as follows.

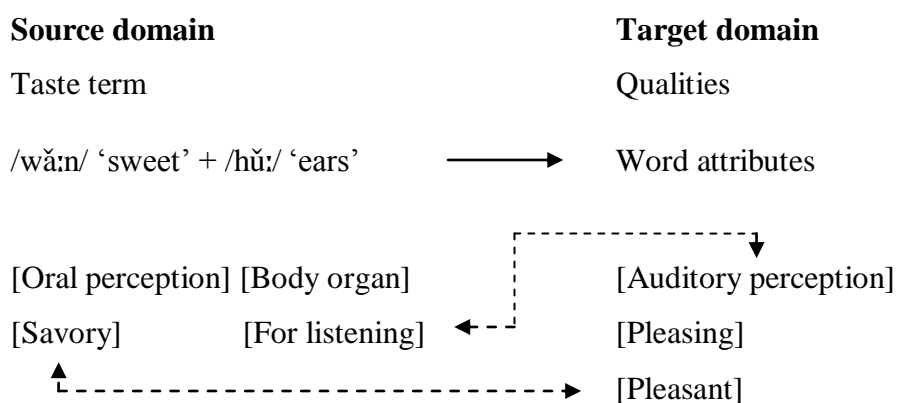


Diagram 4.15 metaphorical mapping process of /wǎ:n/ in term /wǎ:n hǔ:/ ‘ear-pleasing words’

From the above semantic mapping, attributes of /wǎ:n/ ‘sweet’ and its compounding element, /hǔ:/ ‘ears’, are transferred to the target domain, which is a qualities metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. /wǎ:n/ ‘sweet’ from transfers its semantic attributes [savory] to [pleasant]. /hǔ:/ ‘ears’ transfers its semantic attributes from the source domain [for listening] to the target domain [auditory perception].

As for Thai taste terms in combination with other words, it is found that most of the compounding elements are nouns, but one word is found to be a verb,

/p^hû:t/ ‘speak’. The compounding elements are related to body parts, namely /ta:/ ‘eye’, /pà:k/ ‘mouth’, /nâ:/ ‘face’ and /hũ:/ ‘ear’. Moreover, it is found to be compounded with /sǐ:aj/ ‘voice’ and /ʔð:n/ ‘soft’. For the compounding elements, if their meanings are related to perceptions, these shared properties with the taste terms are transferred to the target domain as well.

From the data presented, it can be seen that semantic mapping of the taste terms has been transferred from the oral perception to various kinds of perceptions, be they auditory perception, mental perception, visual perception. As for the compound taste terms, whether they are compounded with another taste term or with other words, their semantic mapping covers other target domain as well.

4.3 Metaphorical concepts of the Thai taste terms

From examining metaphors of the taste terms, it is found that, besides realizing their comparative meanings, the metaphors enable us to perceive the concepts of language users, as reflected in Lakoff (1980: 3):

“...Metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature.”

Metaphor that reflects the concepts of language users is called a conceptual metaphor. From the above-mentioned examples, the relationship between the taste terms, metaphor and concept can be illustrated in the following figure.

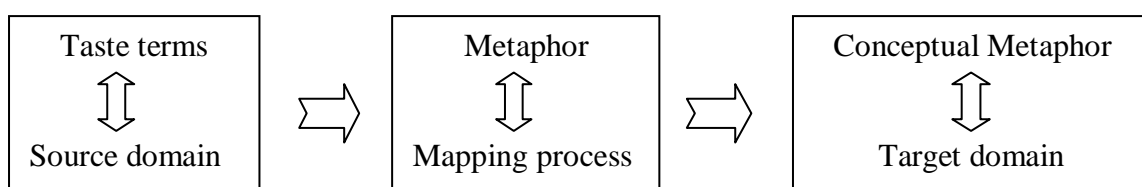


Figure 4.1 Process of conceptual metaphor of taste terms

From the above diagram, it can be explained that taste terms are used to describe tastes. When they are used to compare things, they are regarded as a source

domain and objects being compared are regarded as a target domain. This use of comparative taste terms reflects how language users have metaphorical concepts about the terms. During the comparison, attributes of the terms will be transferred to the objects being compared.

From analyzing metaphorical meanings of the four Thai taste terms, they can be categorized into two semantic domains as mentioned earlier. The two domains: state metaphor and persons are elements or qualities of human beings. Thus, it can be generalized in terms of taste terms as concepts that HUMAN QUALITIES ARE TASTES. As shown in following figure.

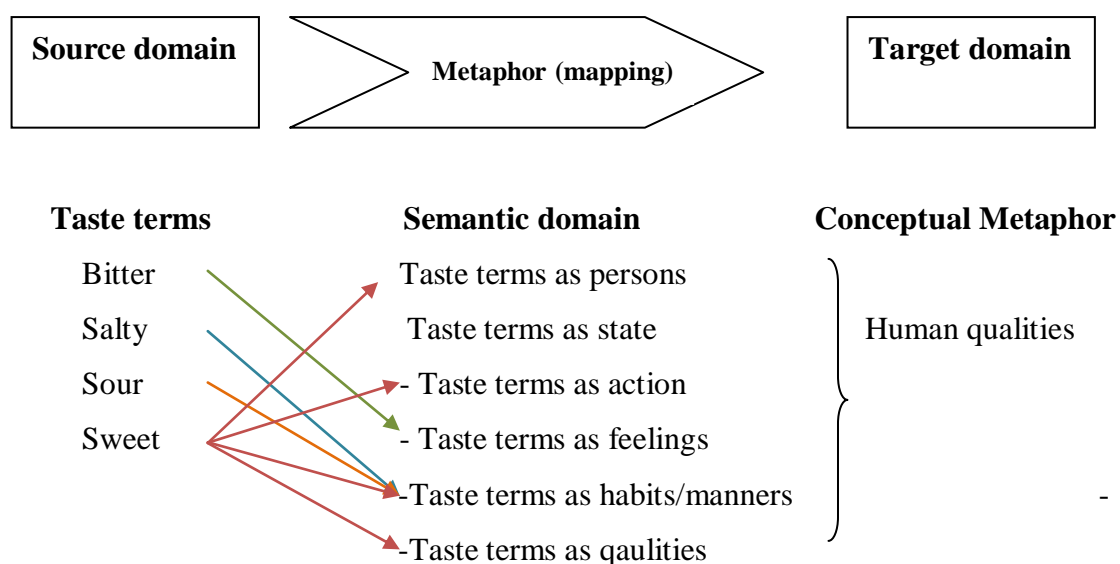


Figure 4.2 Process of conceptual metaphor of Thai taste terms

In summary, the taste terms in Thai reflect metaphorical concepts among Thai speakers: HUMAN QUALITIES ARE TASTES

In this study, metaphorical concepts are written as devised by George Lakoff. The metaphorical concepts are written in capital letters and from target domain to source domain (TARGET DOMAIN IS/AS SOURCE DOMAIN).

CHAPTER V

CONCEPTUAL METAPHORS OF VIETNAMESE TASTE TERMS

In this chapter, the results of the analysis are presented in three topics as follows.

1. Metaphorical distribution of the Vietnamese taste terms
2. Metaphorical meanings and semantic mapping of Vietnamese taste terms
3. Metaphorical concepts of the Vietnamese taste terms.

5.1 The metaphorical use of taste terms

According to the investigation and analysis of the four Vietnamese taste terms, namely chua /cuə/ ‘sour’ , đắng /dǎŋ/ ‘bitter’, mặn /man/ ‘salty’ and ngọt /ŋot/ ‘sweet’, it is found that their metaphorical distribution of taste terms can be grouped in into two main groups according to their structures as follows.

5.1.1 Single word taste terms with connotative meanings

5.1.2 Taste terms compounded with other words with connotative meanings

This type was divided into two subtypes based on their occurrence as follows.

5.1.2.1 A taste term co-occurring with another taste term

5.1.2.2 A taste term in combination with other words

5.1.1 Single word taste terms with connotative meanings

5.1.1.1 Single taste terms in context

There is only one taste terms chua /cuə/ that can occur as single words with metaphorical meanings in context. This is shown in the following examples.

chua /cuə/

- (1) Cô ấy **chua** lắm.
 /ko: ʔáj **cuə** lám /
 woman 3rd **sour** very
 ‘That woman is very outrageous.’

5.1.2 Taste terms compounded with other words with connotative meanings

5.1.2.1 A taste term co-occurring with another taste term

There are two terms: chua /cuə/ ‘sour’ and đắng /dáj/ ‘bitter’ that can co-occur with other taste terms with metaphorical meanings. Each taste term can precede or follow another taste term as a compound word. This is shown in the following examples.

/cuə/ ‘sour’ + /kaj/ ‘spicy’

- (2) Lời châm biếm **chua cay**.
 /lə:j cəm biəm **cuə kaj**/
 word satirize **sour spicy**
 ‘Bitter sarcasms’

In (2) /cuə/ ‘sour’ precedes a taste term /kaj/ ‘spicy’ forming a compound.

/kaj/ ‘spicy’ + /cuə/ ‘sour’

- (3) Lời châm biếm **cay chua**.
 /lə:j cəm biəm **kaj cuə**/
 word satirize **spicy sour**
 ‘Bitter sarcasms’

In (3) /cuə/ ‘sour’ follows a taste term /kaj/ ‘spicy’ forming a compound.

/dáj/ ‘bitter’ + /kaj/ ‘spicy’

- (4) Trên khuôn mặt cô ấy, tràn đầy những giọt nước mắt
 /cen xuən mặt ko: ʔáj cà:n dǎj ɲũŋ zɔt nuók mát
 on face woman that brimful some drop tear

đắng cay.

dáj kaj/

bitter spicy

‘Her face is covered with tears of bitterness.’

In (4) /dáj/ ‘bitter’ precedes a taste term /kaj/ ‘spicy’ forming a compound.

/kaj/ ‘spicy’ + /dáj/ ‘bitter’

- (5) Bao nhiêu **cay đắng**, bấy nhiêu niềm tin.
 /ba:w ɲiəw **kaj dáj** bǎj ɲiəw niəm tin/
 how much **spicy bitter** so much sense of confidence
 ‘So much bitterness, so much faith’

In (5) /dáj/ ‘bitter’ follows a taste term /kaj/ ‘spicy’ forming a compound.

5.1.2.2 A taste term is in combination with other words

Furthermore, the term chua /cuə/ ‘sour’, mặn /man/ ‘salty’ and ngọt /ɲot/ ‘sweet’ also have metaphorical meanings when they compound with other words, either before or after the compounding elements, as shown in the following examples.

giọng chua /zɔŋ cuə/

(6) Cô ấy **giọng chua** lắm.

/ko: ʔaj **zɔŋ cuə** lám/

woman 3rd **voice sour** very

‘That woman has a very high pitched voice.’

In (6) /cuə/ ‘sour’ follows a noun /zɔŋ/ ‘voice’ forming a compound.

Nói ngọt /nɔj ɲɔt/

(7) Nói ngon **nói ngọt**.

/nɔj ɲɔ:n **nɔj ɲɔt** /

tell delicious **tell sweet**

‘To use sweet words’

In (7) /ɲɔt/ ‘sweet’ follows a verb /nɔj/ ‘tell’ forming a compound.

chua xót /cuə sɔt/

(8) Cảnh ngộ **chua xót**.

/kǎ:ŋ ɲo **cuə sɔt**/

plight **sour sting**

‘A heart-rending plight’

In (8) /cuə/ ‘sour’ precedes a noun /sɔt/ ‘sting’ forming a compound.

mặn tình /man tɪŋ/

(9) **Mặn tình** anh em.

/man tɪ:ŋ ʔaŋ ʔɛ:m/

salty love older brother younger brother

‘Warm brotherhood’

In (9) /man/ ‘salty’ precedes a noun /tɪŋ/ ‘love’ forming a compound.

ngọt ngào /ŋot ɲà:w/

(10) Cười cười nói nói **ngọt ngào**.

/kɯə̀j kɯə̀j nɔ́:j nɔ́:j **ŋot ɲà:w**/

smile smile say say **sweet cook in syrup**

‘To smile and speak suavely.’

In (10) /ŋot/ ‘sweet’ precedes a noun /ɲà:w/ ‘cook in syrup’ forming a compound.

5.2 Metaphorical meanings and semantic mapping of Vietnamese taste terms

The investigation of the four taste terms further reveals that they have one semantic domain: state metaphor.

Before presenting examples of the analysis of metaphorical meanings and semantic mapping of the Vietnamese taste terms, it would be better to discuss attributes of the four taste terms in order to facilitate better understanding about the analysis of their semantic mapping. This is due to the fact that one taste term has different attributes in different contexts. Therefore, some prominent attributes that are in line with the aspects in the target domain are presented. Details of the attributes of the taste terms are shown in the alphabetical order as follows.

Chua /cuə/ ‘sour’

[A taste of unripe fruit]
 [Able to be cooked]
 [Acidic taste]
 [A unique taste]
 [Irritating throat]
 [Oral perception]
 [Perceived taste]
 [Sharp taste]
 [Taste of lemon]
 [Taste of star apple]
 [Taste of tamarind]
 [Tingling in the teeth]

Đắng /dǎŋ/ ‘bitter’

[Mouth-sticking taste]
 [Oral perception]
 [Perceived taste]
 [Taste in the mouth]
 [Taste of gallbladder]
 [Unfavorable]
 [Unsavory]

Mặn /mən/ ‘salty’

[Be full-flavored]
 [Healing and preventing oral diseases]
 [Intense taste]
 [Make thirsty]
 [Oral perception]
 [Perceived taste]
 [Preserving food for a long time]
 [Taste of salt]
 [Taste that difficult to change]
 [Valuable]

Ngọt /ŋot/ ‘sweet’

[A taste of ripe fruit]
 [Clear as sugary syrup]
 [Good taste]
 [Liking]
 [Oral perception]
 [Perceived taste]
 [Savory]
 [Sugary]
 [Taste of sugar]

5.2.1 State metaphor

A state metaphor refers to linguistic forms with reference to deeds and manners. In this study, state metaphor includes feelings which are states occurring in the mind, and habits and manners which are states of actions expressed externally.

It was found from this investigation that the state metaphor was semantically divided into three domains: feelings metaphor, habits/manners metaphor, and qualities metaphor. Details are as follows.

A) Feelings metaphor

Feelings metaphor refers to taste terms with comparative meanings to feelings that occur in the minds of humans.

There are four taste terms: /cuə/ ‘sour’, /dáy/ ‘bitter’, /mạn/ ‘salty’ and /ngot/ ‘sweet’, co-occurring with other taste terms and other words, which metaphorically express feelings. This is shown in the following example.

In presenting the data for analysis, the taste terms from each language were arranged in alphabetical order.

- (11) Nhếch mép cười **chua chát**.
 /jéc mé:p kuəj **cuə cá:t**/
 part a corner mouth’s corner smile **sour tart**
 ‘To smile with bitterness’

chua chát /cuə cá:t/ means bitterness (Vietnamese-English Dictionary 2000: 258). Chua /cuə/ is sour (Ibid: 258) and chát /cá:t/ is tart (Ibid: 196). When the two words co-occur as a single unit, it means bitterness. Chua /cuə/ metaphorically represents a mental corrosive feeling. The transfer of its semantic attributes can be illustrated as follows.

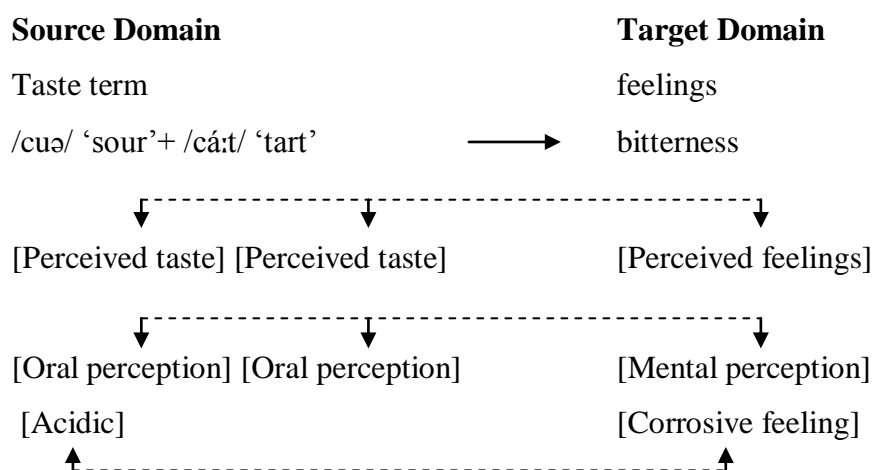


Diagram 5.1 metaphorical mapping process of /cuə/ 'sour' in /cuə cá:t/

From the above semantic mapping, attributes of chua /cuə/ 'sour' and its compounding element, /cá:t/ 'tart', are transferred to the target domain, which is a feelings metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. Chua /cuə/ 'sour' transfers its semantic attributes from the source domain [perceived taste] to the target domain [perceived feelings], from [oral perception] to [mental perception] and from [acidic] to [corrosive feeling]. Chát /cá:t/ 'tart' also transfers its semantic attributes from the source domain [perceived taste] to the target domain [perceived feelings] and from [oral perception] to [mental perception].

- (12) Cô ấy cảm thấy **chua xót** lắm khi nhìn thấy những đứa
 /ko: 3rd kã:m thá:j **cuə só:t** lám xi: jĩ:n thá:j ɲũŋ đươ
 She that feel **sour sting** very when see some CL
 trẻ mồ côi này.
 cẽ: mò: ko:j này/
 child orphan this
 'The woman felt sad when she saw these orphans.'

chua xót /cuə sɔ́t/ means painfulness (Vietnamese-English Dictionary 2000: 258). Chua /cuə/ is sour and xót /sɔ́t/ is to sting (Ibid: 1473). When the two words co-occur as a single unit, it means painfulness. Chua /cuə/ metaphorically represents a mental corrosive feeling. The transfer of its semantic attributes can be illustrated as follows.

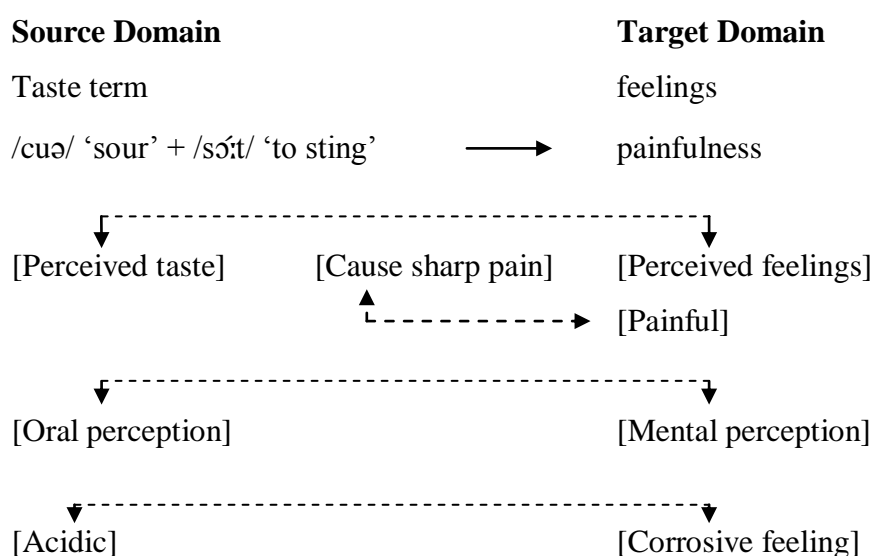


Diagram 5.2 metaphorical mapping process of /cuə/ 'sour' in /cuə sɔ́t/

From the above semantic mapping, attributes of chua /cuə/ 'sour' and its compounding element, xót /sɔ́t/ 'to sting', are transferred to the target domain, which is a feelings metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. Chua /cuə/ 'sour' transfers its semantic attributes from the source domain [perceived taste] to the target domain [perceived feelings], from [oral perception] to [mental perception] and from [acidic] to [corrosive feeling]. Xót /sɔ́t/ transfers its semantic attributes from the source domain [cause sharp pain] to the target domain [painful].

- (13) Đó là một bài học **đắng cay** dành cho người ích kỷ
 /dó: là: mọt bà:j hək **dán kaj** zəp cə: ɲuəj ʔic kɨ:
 that is one lesson **bitter spicy** for give person selfish
 như vậy.
 ɲu: vAj/
 like this
 ‘That is a bitter lesson for a selfish person.’

- (14) Những nỗi ngọt bùi và **cay đắng**.
 /ɲuəj nɔj ɲot bùi và: **kaj dán**/
 some feeling sweet crunchy and **spicy bitter**
 ‘The sweets and the bitter of life’

Đắng cay /dán kaj/ or cay đắng /kaj dán/ means suffering (Ibid: 388). Đắng /dán/ is bitter (Ibid: 388) and cay /kaj/ is spicy (Ibid: 169). When the two words co-occur as a single unit, it metaphorically expresses mentally suffering feelings. The transfer of its semantic attributes can be illustrated as follows.

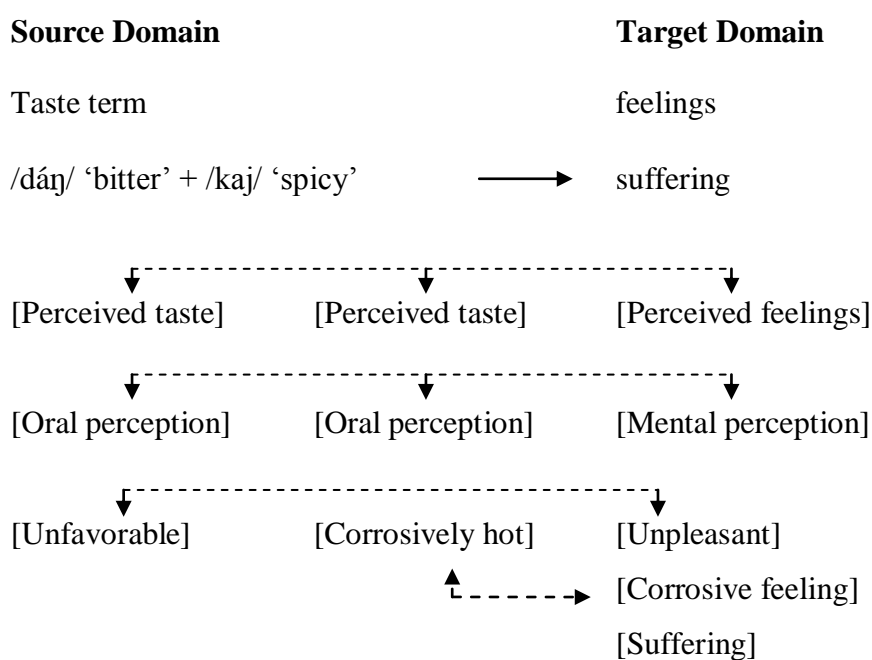


Diagram 5.3 metaphorical mapping process of /dán/ ‘bitter’ in /dán kaj/

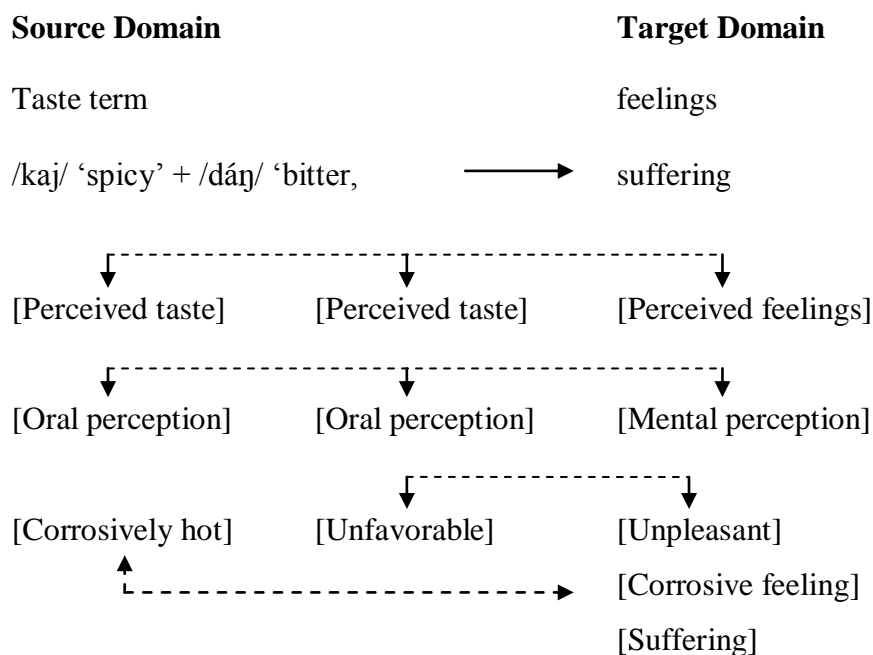


Diagram 5.4 metaphorical mapping process of /dǎŋ/ ‘bitter’ in /kaj dǎŋ/

From the above semantic mapping, attributes of cay /kaj/ ‘spicy’ and its compounding element, đắng /dǎŋ/ ‘bitter’, are transferred to the target domain, which is a feelings metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. Đắng /dǎŋ/ ‘bitter’ transfers its semantic attributes from the source domain [perceived taste] to the target domain [perceived feelings], from [oral perception] to [mental perception] and from [unfavorable] to [unpleasant]. Cay /kaj/ ‘spicy’ also transfers its semantic attributes from the source domain [perceived taste] to the target domain [perceived feelings], from [oral perception] to [mental perception] and from [corrosively hot] to the target domain [corrosive feeling].

- (15) Anh chị ấy yêu nhau **mặn nồng** lắm.
 /ʔaŋ cị ʔɛj ʔiəw jaw **mən nò:ŋ** lám/
 brother sister 3rd love together **salty warm** very
 ‘That couple loves each other warmly.’

Mặn nồng /mặn nồng/ means warm and timely love (Vietnamese-English Dictionary 2000: 788). Mặn /mặn/ is salty (Ibid: 788) and nồng /nồng/ is warm or hot (Ibid: 945). When the two words co-occur as a single unit, its metaphorical meaning is a timely love. The transfer of its semantic attributes can be illustrated as follows.

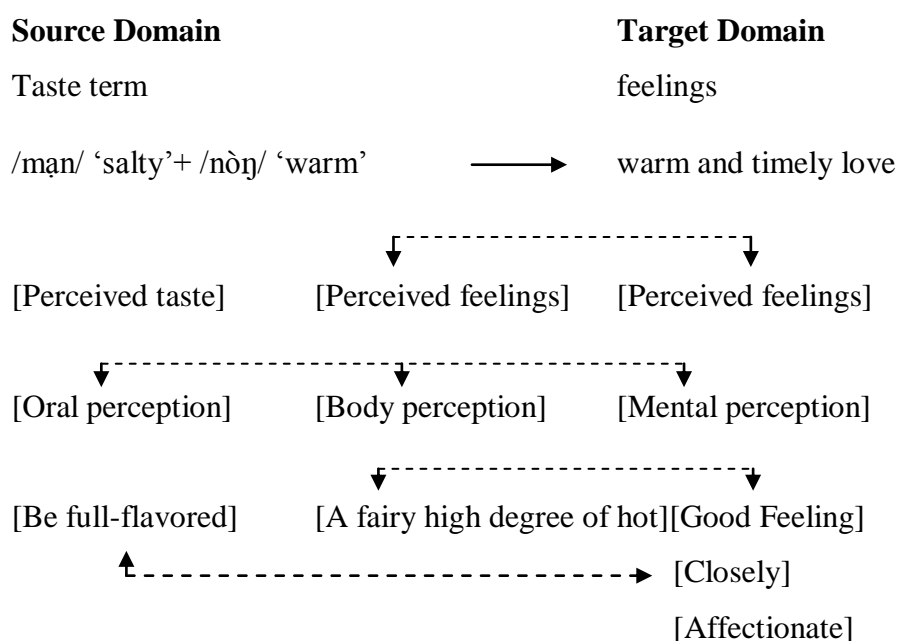


Diagram 5.5 metaphorical mapping process of /mặn/ 'salty' in /mặn nồng/

From the above semantic mapping, attributes of mặn /mặn/ 'salty' and its compounding element, nồng /nồng/ 'warm or hot', are transferred to the target domain, which is a feelings metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. Mặn /mặn/ 'salty' transfers its semantic attributes from the source domain [oral perception] to the target domain [mental perception] and from [be full-flavored] to [closely]. Nồng /nồng/ 'warm or hot' transfers its semantic attributes from the source domain [perceived feelings] to the target domain [perceived feelings], from [body perception] to [mental perception] and from [not cold] to [good feeling].

- (16) **Mặn tình** anh em.
 /mạn tìj/ ʔaŋ ʔɛ:m/
Salty love older brother younger brother
 ‘warm brotherhood’

Mặn tình /mạn tìj/ means intense love (Vietnamese-English Dictionary 2000: 788). Mặn /mạn/ is salty and tình /tìj/ means love (Ibid: 1292). When the two words co-occur as a single unit, its metaphorical meaning is intense love. The transfer of its semantic attributes can be illustrated as follows.

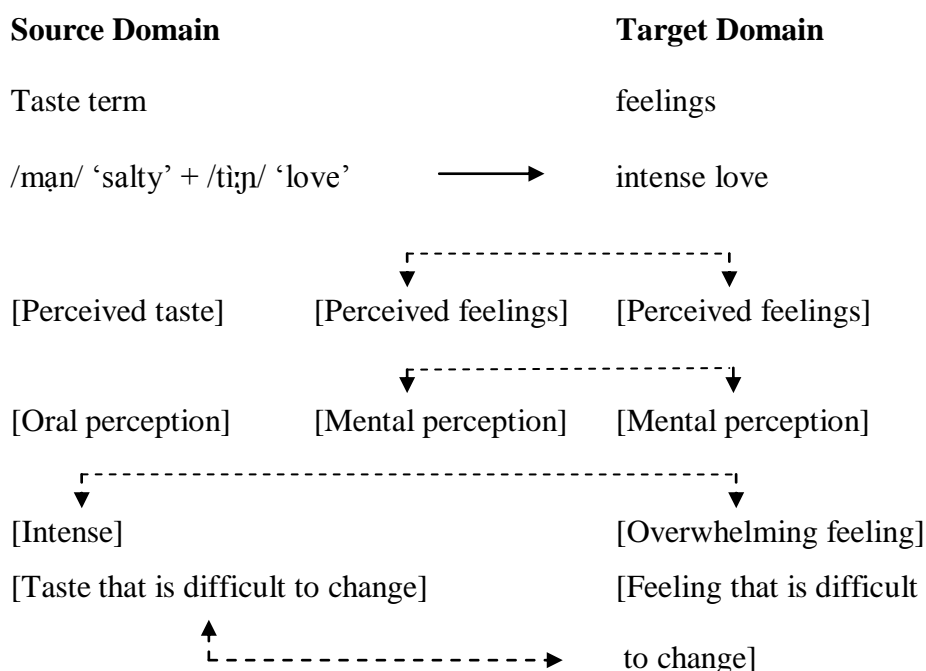


Diagram 5.6 metaphorical mapping process of /mạn/ ‘salty’ in /mạn tìj/

From the above semantic mapping, attributes of mặn /mạn/ ‘salty’ and its compounding element, tình /tìj/ ‘love’, are transferred to the target domain, which is a feelings metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. Mặn /mạn/ ‘salty’ transfers its semantic attributes from the source domain [intense] to [overwhelming feeling] and from [taste that is difficult to change] to [feeling that is difficult to change]. Tình /tìj/ ‘love’ transfers its semantic attributes from the source domain [perceived feelings] to the target domain [perceived feelings] and from [mental perception] to [mental perception].

- (17) Trãi qua biết bao khó khăn, cô ấy đã cảm nhận
 /cả:j kwa: biét ba:w xó: xan ko: ʔaj đã kả:m nʌn
 Through know many difficulty she 3rd already feel get

được những **ngọt bùi**.

ɗuək nũŋ ɲɔt bùi /

get some **sweet crunchy**

‘After having been through life’s difficulties, she has finally found happiness.’

Ngọt bùi /ɲɔt bùi/ means fun or happiness (Vietnamese-English Dictionary 2000: 872). Ngọt /ɲɔt/ is sweet (Ibid: 872) and bùi /bùi/ is crunchy (Ibid: 133). When the two words co-occur as a single unit, it metaphorically means happy or enjoyable feelings. The transfer of its semantic attributes can be illustrated as follows.

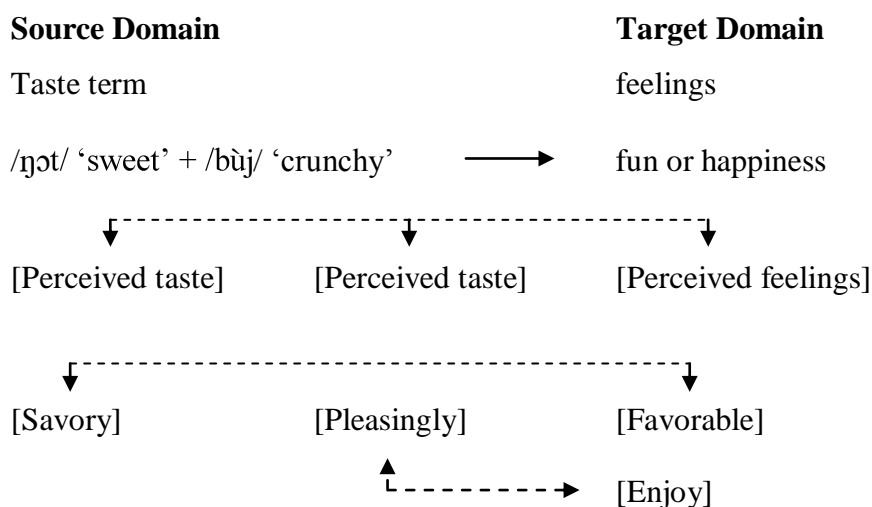


Diagram 5.7 metaphorical mapping process of /ɲɔt/ ‘sweet’ in /ɲɔt bùi/

From the above semantic mapping, attributes of ngọt /ɲɔt/ ‘sweet’ and its compounding element, bùi /bùi/ ‘crunchy’, are transferred to the target domain, which is a feelings metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. Ngọt /ɲɔt/ ‘sweet’ transfers its semantic attributes from the source domain [perceived taste] to the target domain [perceived feelings] and from [savory]

to [favorable]. Bùì /bùj/ ‘crunchy’ transfers its semantic attributes from the source domain [perceived taste] to the target domain [perceived feelings] and from [pleasingly] to [enjoy].

B) Habits/manners metaphor

From the investigation, there are two taste terms, chua /cuə/ ‘sour’ and ngọt /ɲot/ ‘sweet’, which metaphorically express habits or manners. Chua /cuə/ ‘sour’ can occur alone or co-occur with other words, as shown in the following example.

- (18) Cô ấy **chua** lắm.
 /ko: ʔáj **cuə** lám/
 she 3rd **sour** very
 ‘That woman is very outrageous.’

Chua / cuə/ ‘sour’ metaphorically represent an overconfident manner of a woman or a woman dressed in outlandish color. The transfer of its semantic attributes can be illustrated as follows.

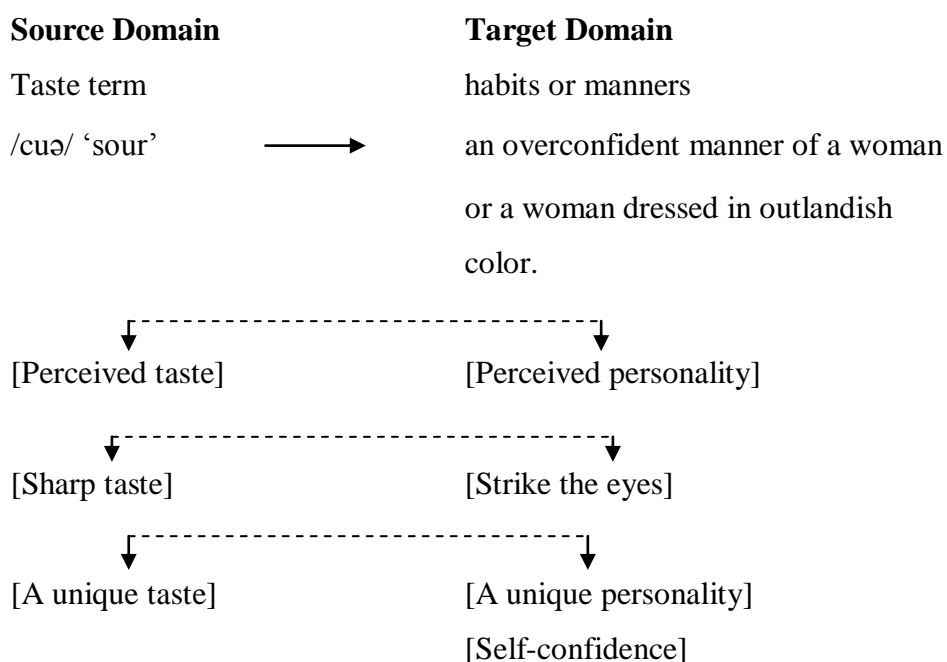


Diagram 5.8 metaphorical mapping process of /cuə/ ‘sour’

From the above semantic mapping, it is found that the attribute, [perceived taste], [sharp taste] and [unique taste] of the term chua /cuə/ ‘sour’ is transferred to the target domain, [perceived personality], [strike the eyes] and [unique personality] respectively, which is a habits/manners metaphor, which is a subgroup of the state metaphor category.

- (19) Chị Hạnh là người **chanh chua** trong gia đình đó.
 /ci hən là: ɲuəj ca:ɲ cuə cɔ:ɲ za: dɪŋ đó:/
 sister Hanh is person **lemon sour** in family that
 ‘Ha is the most outlandish person in that family.’

Chanh chua /ca:ɲ cuə/ means a confident and tomboyish manner (Vietnamese-English Dictionary 2000: 194). Chanh /ca:ɲ/ means lemon (Ibid: 194) and chua /cuə/ means sour (Ibid: 258). When the two words co-occur as a single unit, it metaphorically represents an overconfident manner of a woman. The transfer of its semantic attributes can be illustrated as follows.

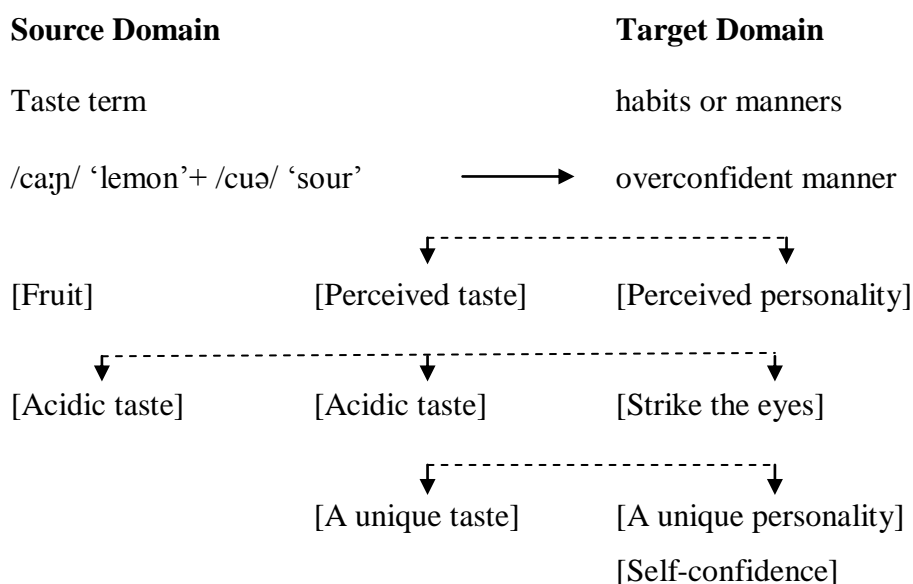


Diagram 5.9 metaphorical mapping process of /cuə/ ‘salty’ in /ca:ɲ cuə/

From the above semantic mapping, attributes of chanh /ca:ɲ/ ‘lemon’ and its compounding element, chua /cuə/, are transferred to the target domain, which is a

habits/manners metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. Chanh /ca:ŋ/ ‘lemon’ transfers its semantic attributes from the source domain [acidic taste] to the target domain [outlandish color]. Chua /cuə/ ‘sour’ transfers its semantic attributes from the source domain [perceived taste] to the target domain [perceived personality] and from [acidic taste] to [strike the eyes].

(20) Cô gái ấy là người **chua ngoa**.

/ko: ɣá:j ʔá:j là: ŋuə̀j **cuə ɲwa:**/

Woman 3rd is person **sour rude**

‘She is rude’

Chua ngoa /cuə ɲwa:/ means a confident manner (Vietnamese-English Dictionary 2000: 258). Chua /cuə/ means sour and ngoa /ɲwa:/ means rude (Ibid: 865). When the two words co-occur as a single unit, it metaphorically represents an overconfident manner of a woman. The transfer of its semantic attributes can be illustrated as follows.

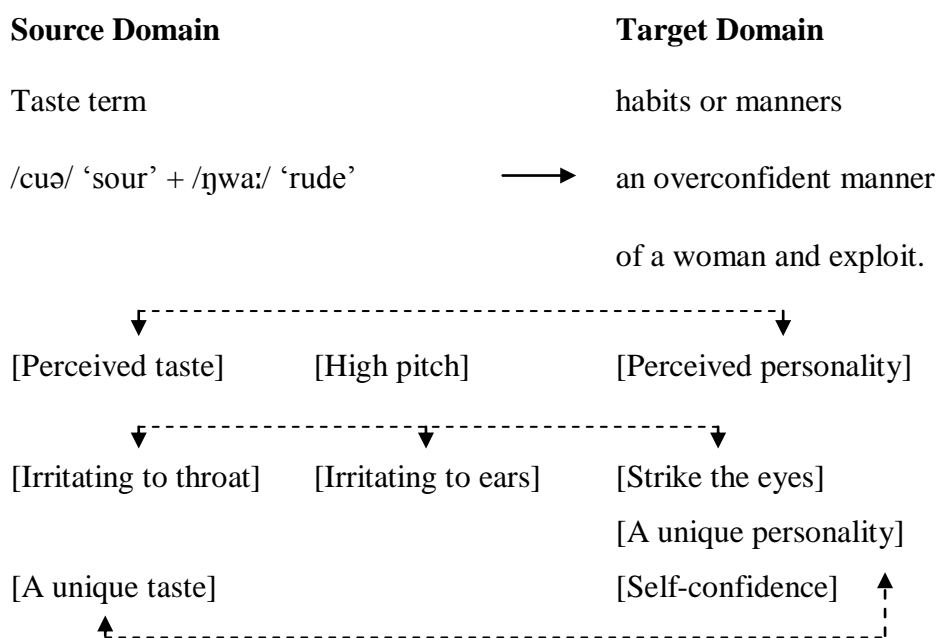


Diagram 5.10 metaphorical mapping process of /cuə/ ‘sour’ in /cuə ɲwa:/

From the above semantic mapping, attributes of chua /cuə/ ‘sour’ and its compounding element, ngoa /ŋwa:/ ‘rude’, are transferred to the target domain, which is a habits/manners metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. Chua /cuə/ ‘sour’ transfers its semantic attributes from the source domain [perceived taste] to the target domain [perceived personality], from [irritating to throat] to [strike the eyes] and from [a unique taste] to [a unique personality]. Ngoa /ŋwa:/ ‘rude’ transfers its semantic attributes from the source domain [irritating to ears] to [strike the eyes]

- (21) Ngoài mặt thì **ngọt ngào**, trong bụng thì thâm độc.
 /ŋwa:j mat thì: **ŋət ɲà:w** cɔ:ŋ buŋ thì thəm dok/
 outside face CON **suave** inside stomach CON wicked
 ‘To be suave on the outside and to be wicked within.’

Ngọt ngào /ŋət ɲà:w/ means gentle and sweet (Vietnamese-English Dictionary 2000: 872). Ngọt /ŋət/ means sweet (Ibid: 872) and ngào /ɲà:w/ means to mix in syrup (Ibid: 846). When the two words co-occur as a single unit, it metaphorically represents a gentle and sweet manner. The transfer of its semantic attributes can be illustrated as follows.

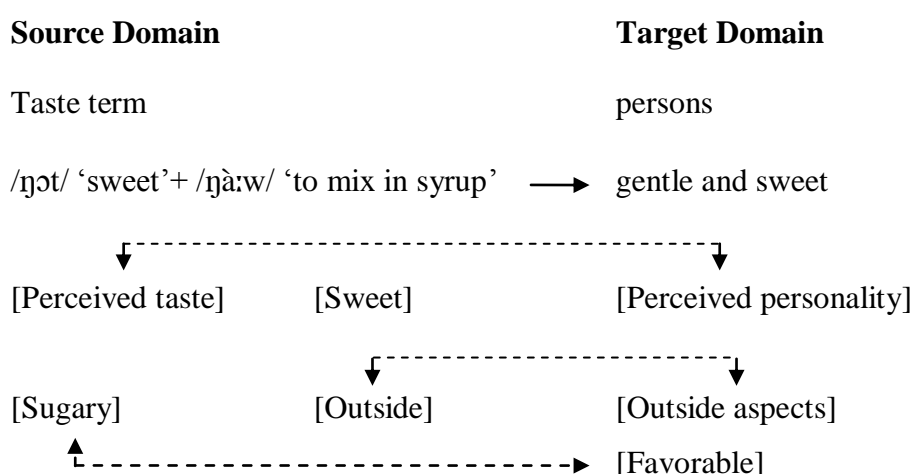


Diagram 5.11 metaphorical mapping process of /ŋət/ ‘sweet’ in /ŋət ɲà:w/

From the above semantic mapping, attributes of Ngọt /ŋɔt/ ‘sweet’ and its compounding element, ngào /ŋà:w/ ‘to mix in syrup’, are transferred to the target domain, which is a habits/manners metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. Ngọt /ŋɔt/ ‘sweet’ transfers its semantic attributes from the source domain [perceived taste] to the target domain [perceived personality] and from [sugary] to [favorable]. Ngào /ŋà:w/ ‘to mix in syrup’ transfers its semantic attributes from the source domain [outside] to the target domain [outside aspects].

C) Qualities metaphor

From the investigation, chua /cuə/ ‘sour’ and ngọt /ŋɔt/ ‘sweet’ metaphorically express qualities and they occur with other taste terms and other words. In proverbs, only chua /cuə/ ‘sour’ expresses qualities. This is shown in the following example.

- (22) Cô ấy là người dẫn chương trình thì không thể có
 /ko: ʔáj là: ŋuəj zɛn cuəŋ cɛŋ thì: xoŋ the kɔ:
 she 3rd is person guide program CON cannot have

giọng chua được.

zɔ:ŋ cuə đưək/

voice sour get

‘That woman is an MC, so she cannot use a high-pitched voice.’

Giọng chua /zɔ:ŋ cuə/ means a high-pitched voice (Vietnamese-English Dictionary 2000: 258). Giọng /zɔ:ŋ/ means voice (Ibid: 523) and chua /cuə/ means sour (Ibid: 258). When the two words co-occur as a single unit, it metaphorically represents a high-pitched voice. The transfer of its semantic attributes can be illustrated as follows.

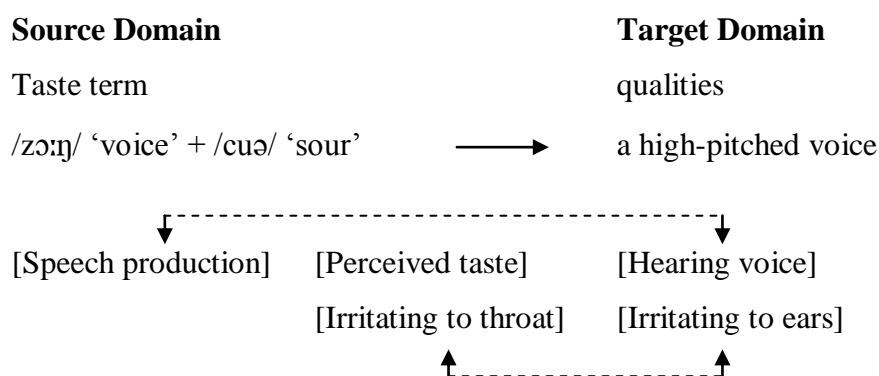


Diagram 5.12 metaphorical mapping process of /cuə/ ‘sour’ in /zɔ:ŋ cuə/

From the above semantic mapping, attributes of giọng /zɔ:ŋ/ ‘voice’ and its compounding element, chua /cuə/ ‘sour’, are transferred to the target domain, which is a qualities metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. Giọng /zɔ:ŋ/ ‘voice’ transfers its semantic attributes from the source domain [speech production] to the target domain [hearing voice]. Chua /cuə/ ‘sour’ transfers its semantic attributes from the source domain [irritating to throat] to the target domain [irritating to ears].

- (23) Người thầy giáo ấy luôn **nói ngọt** với học sinh.
 /ŋuə̀j thà:j zá:w ʔá:j luən **nó:j ɲət** vớ:j hək sɨj/
 CL teacher 3rd always **speak sweet** with student
 ‘Teacher always speak sweet words with students’

Nói ngọt /nó:j ɲət/ means to speak sweetly (Vietnamese-English Dictionary 2000: 936). Nói /nó:j/ means to speak (Ibid: 933) and ngọt /ɲət/ means sweet (Ibid: 872). When the two words co-occur as a single unit, it metaphorically means to speak sweetly or pleasantly, which is a state of speech. The transfer of its semantic attributes can be illustrated as follows.

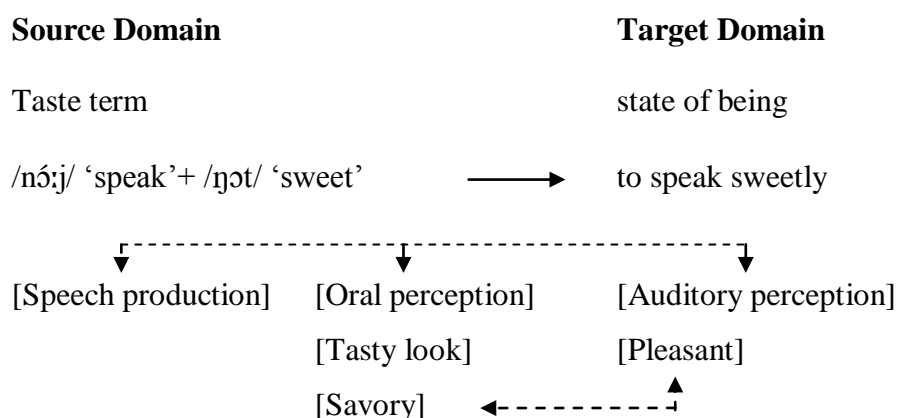


Diagram 5.13 metaphorical mapping process of /ɲɔt/ 'sweet' in /nó:j ɲɔt/

From the above semantic mapping, attributes of *nói* /nó:j/ 'speak' and its compounding element, *ngọt* /ɲɔt/ 'sweet', are transferred to the target domain, which is a qualities metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. *Nói* /nó:j/ 'speak' transfers its semantic attributes from the source domain [speech production] to the target domain [auditory perception]. *Ngọt* /ɲɔt/ 'sweet' transfers its semantic attributes from the source domain [oral perception] to the target domain [auditory perception] and from the [savory] to [pleasant].

- (24) Giọng nói **ngọt ngào**
 /zɔ:ŋ nó:j ɲɔt ɲà:w/
 Voice speak **sweet mix in syrup**
 'Sweet tone of voice'

Ngọt ngào /ɲɔt ɲà:w/ means sweet tone of voice (Vietnamese-English Dictionary 2000: 872). *Ngọt* /ɲɔt/ means sweet and *ngào* /ɲà:w/ means to mix in syrup (Ibid: 846). When the two words co-occur as a single unit, it metaphorically represents sweet voice. The transfer of its semantic attributes can be illustrated as follows.

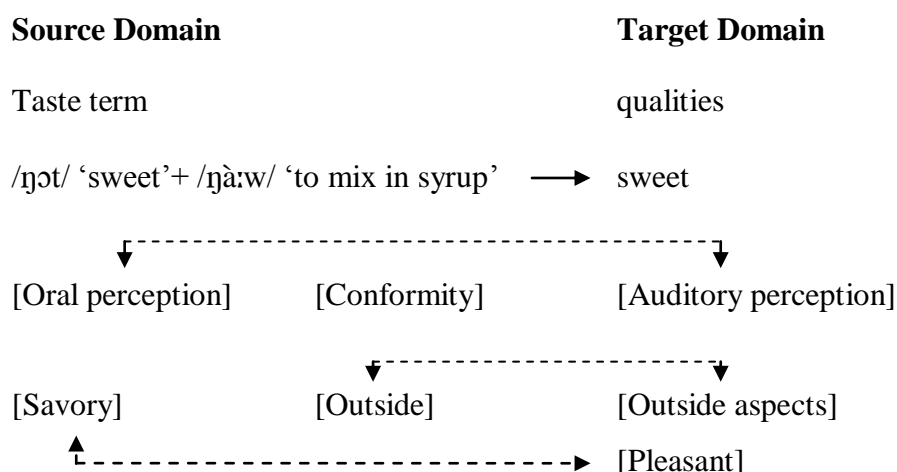


Diagram 5.14 metaphorical mapping process of /ŋɔt/ 'sweet' in /ŋɔt ŋà:w/

From the above semantic mapping, attributes of *ngọt* /ŋɔt/ 'sweet' and its compounding element, *ngào* /ŋà:w/ 'to mix in syrup', are transferred to the target domain, which is a qualities metaphor, a part of the state metaphor. Details of the attribute transfer are shown as follows. *Ngọt* /ŋɔt/ 'sweet' transfers its semantic attributes from the source domain [oral perception] to the target domain [auditory perception] and from [savory] to [pleasant]. *Ngào* /ŋà:w/ 'to mix in syrup' transfers its semantic attributes from the source domain [outside] to the target domain [outside aspects].

From the data presented, it can be seen that semantic mapping of the taste terms has been transferred from the oral perception to various kinds of perceptions, be they visual perception, auditory perception, and mental perception, which is similar to Thai taste terms.

As for Vietnamese taste terms in combination with other words, it is found that most of the compounding elements are nouns, but one word is found to be a verb, *nói* /nó:j/ 'speak', as in (23), which is similar to Thai taste terms. However, the compounding nouns are more numerous. For the compounding elements, if their meanings are related to perceptions, these shared properties with the taste terms are transferred to the target domain as well.

5.3 Metaphorical concepts of the Vietnamese taste terms

As mentioned in Chapter 4 page 81 about the process of conceptual metaphor of taste terms, it is found in Vietnamese that metaphorical meanings of the four Vietnamese taste terms, they can be categorized into one semantic domain: state metaphor as mentioned earlier. The state metaphor was divided into three subgroups: feelings metaphor, habits/manners metaphor, and qualities metaphor. Thus, it can be generalized in terms of taste terms as concepts that HUMAN QUALITIES ARE TASTES. As shown in following figure.

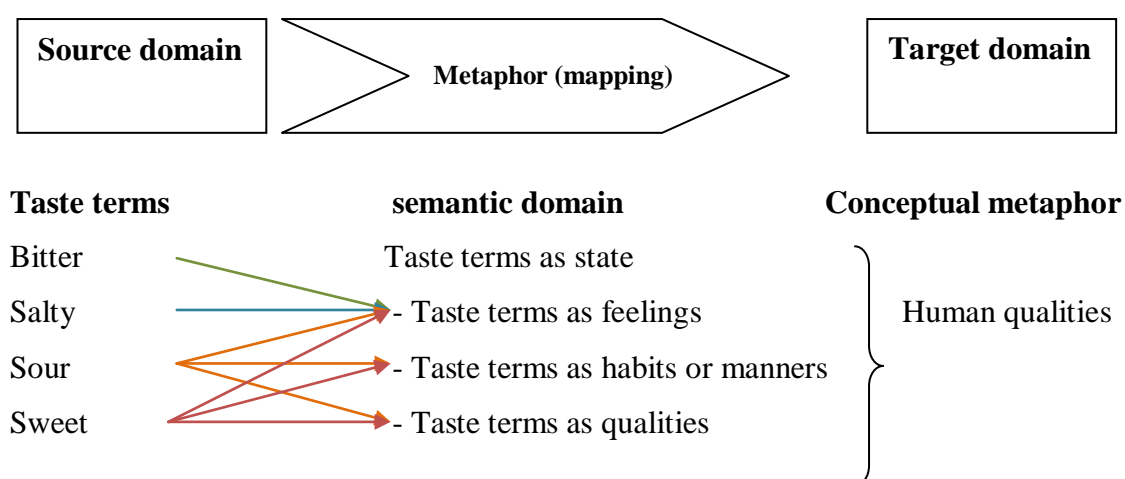


Figure 5.1 Process of conceptual metaphor of Vietnamese taste terms

In summary, the taste terms in Vietnamese reflect metaphorical concepts among Vietnamese speakers: HUMAN QUALITIES ARE TASTES

CHAPTER VI

THE COMPARATIVE STUDY OF CONCEPTUAL METAPHOR OF TASTE TERMS IN THAI AND VIETNAMESE

In this chapter, the analysis results of a comparative investigation between Thai and Vietnamese taste terms are presented in the following topics.

1. Metaphorical distribution of the taste terms
2. Metaphorical meanings of the taste terms
3. Metaphorical concepts of the taste terms

The details of the investigation are as follows.

6.1 The metaphorical distribution of the taste terms

It is found from the analysis that the taste terms with metaphorical meanings in both languages are relatively similar. The terms are divided into two groups based on their structures: single taste terms and taste terms in combination with other words. The second group is subcategorized into a taste term in combination with another taste term and a taste term in combination with other words.

For single taste terms, all Thai taste terms are used in context. However, only chua /cuə/ ‘sour’ in Vietnamese is used in this context.

Regarding taste terms in combination with other taste terms, there is only one taste term in Thai, /k^hǒm/ ‘bitter’ co-occurring with /k^hù:n/ ‘tart’. In Vietnamese, the terms đắng /dáj/ ‘bitter’ and chua /cuə/ ‘sour’ co-occur with each other.

In regard to the taste terms in combination with other words, only /wǎ:n/ ‘sweet’ in Thai is in combination with other words and has metaphorical meanings. In Vietnamese, the terms chua /cuə/ ‘sour’, mặn /mạn/ ‘salty’ and ngọt /ngọt/ ‘sweet’ co-occur with other words.

Table 6.1 Comparison of the metaphorical distribution of Thai and Vietnamese taste terms

The metaphorical distribution of Thai and Vietnamese taste terms					
Thai			Vietnamese		
A Single word	Compound with another taste terms	Compound with another words	A Single word	Compound with another taste terms	Compound with another words
/k ^h ǒm/ ‘bitter’	/k ^h ǒm/ ‘bitter’			/dǎŋ/ ‘bitter’	
/k ^h em/ ‘salty’					/man/ ‘salty’
/priaw/ ‘sour’			/cuə/ ‘sour’	/cuə/ ‘sour’	/cuə/ ‘sour’
/wǎ:n/ ‘sweet’		/wǎ:n/ ‘sweet’			/ŋot/ ‘sweet’

From the table, it can be seen that chua /cuə/ ‘sour’ in Vietnamese has the most variety of distribution, with three uses, followed by đắng /dǎŋ/ ‘bitter’, mặn /man/ ‘salty’ and ngọt /ŋot/ ‘sweet’ with one uses. In Thai, there have been no taste terms with three uses. The most variety of distribution is ขม /k^hǒm/ ‘bitter’ and หวาน /wǎ:n/ ‘sweet’ with two uses, followed by เค็ม /k^hem/ ‘salty’ andเปรี้ยว /priaw/ ‘sour’ with only one use. When the taste terms in the two languages are compared on a one-by-one basis, it is found that the Vietnamese taste terms have a more variety of metaphorical distribution than the Thai counterparts.

6.2 Metaphorical meanings of the taste terms

It is found that the taste terms in both Thai and Vietnamese can be categorized into two semantic domains: person metaphor, state metaphor. Each semantic domain is presented in detail in the following table.

Table 6.2 Comparison of the metaphorical meaning of Thai and Vietnamese taste terms

Metaphorical meaning of Thai and Vietnamese taste terms							
Thai					Vietnamese		
Person metaphor	State metaphor				State metaphor		
	Actions metaphor	Feelings metaphor	Habits / manners metaphor	Qualities metaphor	Feelings metaphor	Habits / manners metaphor	qualities metaphor
/wǎ:n/ 'sweet'	/wǎ:n/ 'sweet'	/k ^h ǒm/ 'bitter'	/k ^h em/ 'salty'	/wǎ:n/ 'sweet'	/dǎŋ/ 'bitter'	/cuə/ 'sour'	/cuə/ 'sour'
			/priaw/ 'sour'		/mən/ 'salty'	/ŋət/ 'sweet'	/ŋət/ 'sweet'
			/wǎ:n/ 'sweet'		/cuə/ 'sour'		
					/ŋət/ 'sweet'		

The table shows that all of the taste terms in Vietnamese metaphorically express feelings, whereas only /k^hǒm/ 'bitter' in Thai do.

Additionally, the table shows how many domains each taste term can occur in. It is found that in Thai term /k^hem/ 'salty' occurs only in one domain: habits or manners. And /priaw/ 'sour' also occurs only in one domains: habits or manners. And /k^hǒm/ 'bitter' occurs in one domain: feelings. And /wǎ:n/ 'sweet' occurs in five domains: actions, feelings, habits/manners, qualities and person. It can be concluded that /wǎ:n/ 'sweet' in Thai is most used metaphorically.

In Vietnamese, chua /cuə/ 'sour', đắng /dǎŋ/ 'bitter', mặn /mən/ 'salty' and ngọt /ŋət/ 'sweet' occurs in the feelings domain, whereas chua /cuə/ 'sour' and ngọt /ŋət/ 'sweet' occur in the habits/manners domain and the qualities domain. Hence it cannot be stated which taste term is used most metaphorically.

From the table, all four taste terms in Thai and Vietnamese express the metaphorical concept of HUMAN QUALITIES. When each term is taken into consideration, it is found that the bitter term in Thai reflects one metaphorical concept: [FEELINGS AS BITTER]; salty and sour terms reflect the habits/manner concept: [HABITS/MANNERS AS SALTY] and [HABITS/MANNERS AS SOUR] respectively; and the sweet term reflects three metaphorical concepts: [ACTION AS SWEET], [PERSON AS SWEET] and [QUALITIES AS SWEET]. In Vietnamese, bitter, salty, sour and sweet terms reflect the feelings metaphorical concept: [FEELINGS AS BITTER], [FEELINGS AS SALTY], [FEELINGS AS SOUR], and [FEELINGS AS SWEET]. The sour and sweet terms reflect the habits/manners and qualities metaphorical concepts: [HABITS/MANNER AS SWEET], [QUALITIES AS SWEET] and [HABITS/MANNER AS SOUR], [QUALITIES AS SOUR] respectively.

These results are in line with the concept devised by George Lakoff, in that metaphor is related to bodies and physical experiences of humans that occur in our environment as well as socio-cultural experiences.

6.4 Summary

From examining metaphorical distribution, metaphorical semantic domains and conceptual metaphors of the taste terms in Thai and Vietnamese, it is found that they are fundamentally similar. Similarities and differences of the taste terms in the two languages are summarized in the following table.

Table 6.4 Summarizes the distribution, metaphorical meanings and metaphorical concepts of the taste terms in Thai and Vietnamese

Language	Taste terms	Metaphorical distribution	Metaphorical meaning	Metaphorical concept
Thai	Bitter /k ^h ǒm/	- Single - Bitter + taste terms - Taste terms + Bitter	} feelings	
	Salty /k ^h em/	- Single	- habits/manners	
	Sour /p ^h riaw/	- Single	- habits/manners	
	Sweet /wǎ:n/	- Single - Sweet+ other words - Sweet+ other words - Other words +Sweet	- habits/manners - persons } qualities	
Vietnamese	Bitter /dǎŋ/	- Bitter + taste terms - Taste terms + Bitter	} feelings	HUMAN QUALITIES
	Salty /man/	- Salty + other words	- feelings	
	Sour /cuə/	- Single - Sour + other words - Other words +Sour -Sour + Taste terms	- habits/ manners } feelings } habits/ manners } habits/ manners } qualities - feelings	
	Sweet /ŋət/	- Sweet + other words -Other words + Sweet	} feelings } habits/ manners } qualities - qualities	

The above table summarizes the use, metaphorical meanings and metaphorical concepts of the taste terms in Thai and Vietnamese. It can be concluded that the taste terms in the two languages are closely similar. However, when the terms between the two languages are analyzed on a word-for-word basis, the results are found to be different. For instance, เค็ม /k^hem/ ‘salty’ in Thai occurs as a single word and has a metaphorical meaning related to habits or manners. It represents the concept of taste as habits or manners [MANNER AS SALTY]. The term mặn /man/ ‘salty’ in Vietnamese co-occurs with other words and has a metaphorical meaning related to feelings. Therefore, ‘salty’ in Vietnamese reflects metaphorical concepts, taste terms as qualities [FEELINGS AS SALTY].

The investigation further reveals that the term ‘bitter’ in Thai and Vietnamese shares a common characteristic of use. It must co-occur with other taste terms in order to derive metaphorical meanings that express miserable and suffering feelings. The metaphor of the term in the two languages expresses the metaphorical concept of taste term as feelings [FEELING AS BITTER].

It can be concluded that the conceptual metaphors of the taste terms in Thai and Vietnamese are fundamentally similar. Nevertheless, they are different in some details of use because this investigation focuses on comparison of a group of taste terms.

It is also found that the distribution of the taste terms is associated with the number of their semantic domains. A taste term with a more variety of distribution is found to have metaphorical meanings in more semantic domains. In Vietnamese, chua /cuə/ ‘sour’ has three types of distribution with metaphorical meanings: as a single word, as a compound with other words and as a compound with other taste terms. Its metaphorical meanings can be categorized in three semantic domains: feelings, habits or manners, qualities. The term หวาน /wǎ:n/ ‘sweet’ in Thai has two types of distribution with metaphorical meanings: as a single word, and as a compound with other words. And they can also be categorized in four semantic domains: actions, habits or manners, persons and qualities.

Nevertheless, it is found that the term /k^hǝm/ ‘bitter’ in Thai has two types of use with metaphorical meanings: as a single word and as a compound with other taste terms. But they can also be categorized in only one semantic domain: feelings. This is maybe because specific properties of bitter are used to compare specifically with feelings. It is thus interesting to examine the aspects of use and metaphorical meanings of the bitter taste term in other languages.

CHAPTER VII

CONCLUSION AND DISCUSSION

7.1 Conclusion

A comparative study of conceptual metaphors of taste terms in Thai and Vietnamese was aimed at investigating the distribution, metaphorical meanings and metaphorical concepts of the taste terms and comparing similarities and differences of conceptual metaphors of the taste terms in the two languages. The data were collected from dictionaries and linguistic corpora. Additionally, interviews with five informants from each language were conducted. The data were then analyzed for their meanings and metaphorical concepts. The results can be concluded as follows.

7.1.1 Conceptual metaphor of Thai taste terms

It is found from the analysis that there are two major types of metaphorical distribution of Thai taste terms. The first type is single taste terms with metaphorical meanings. The second type is the taste terms in combination with other taste terms with metaphorical meanings. This type is divided into the taste terms in combination with other taste terms and the taste terms in combination with other words.

First, four taste terms that occur singly are /k^hǒm/ ‘bitter’, /k^hem/ ‘salty’, /p^hriaw/ ‘sour’ and /wǎ:n/ ‘sweet’. Second, there is one term, /k^hǒm/ ‘bitter’, that is compounded with other taste terms with metaphorical meanings. It occurs as both the initial and final elements of the compound words. Finally, there is one term, /wǎ:n/ ‘sweet’, that is compounded with other words with metaphorical meanings. It occurs as both the initial and final elements of the compound words.

Regarding metaphorical meanings, it is found that the terms can be divided into two semantic domains: person metaphor as expressed by /wǎ:n/ ‘sweet’ and state metaphor as expressed by /k^hǒm/ ‘bitter’, /k^hem/ ‘salty’, /p^hriaw/ ‘sour’ and /wǎ:n/ ‘sweet’.

As for metaphorical concepts, it is found that the terms are used metaphorically in two domains as mentioned above. The metaphorical use of the terms can be categorized into one concept: HUMAN QUALITIES ARE TASTES

In this study, metaphorical concepts are written as devised by George Lakoff. The metaphorical concepts are written in capital letters and from target domain to source domain (TARGET DOMAIN IS/AS SOURCE DOMAIN)

7.1.2 Conceptual metaphor of Vietnamese taste terms

It is found from the analysis that there are two major types of metaphorical use of Vietnamese taste terms. The first type is single taste terms with metaphorical meanings. The second type is the taste terms in combination with other taste terms with metaphorical meanings. This type is also divided into the taste terms in combination with other taste terms and the taste terms in combination with other words.

First, the taste terms occur singly and chua /cuə/ ‘sour’ is the only one in this category. Second, the terms occurring with other taste terms and đắng /dáj/ ‘bitter’ and chua /cuə/ ‘sour’ are found in this category. They generally occur as the first element of compound words. Finally, the terms occurring with other words and mặn /man/ ‘salty’, chua /cuə/ ‘sour’ and ngọt /ɲot/ ‘sweet’ are found in this category. They generally occur as the first element of the compound words.

For metaphorical meanings, it is found that the taste terms can be categorized into one domains: state metaphor as expressed by chua /cuə/ ‘sour’, đắng /dáj/ ‘bitter’ mặn /man/ ‘salty’ and ngọt /ɲot/ ‘sweet’.

Regarding metaphorical concepts, the terms are metaphorically used in one domains as mentioned earlier. The metaphorical use of the terms can be categorized into one concept: HUMAN QUALITIES ARE TASTES

7.1.3 Comparison of conceptual metaphors of Thai and Vietnamese taste terms

Similarities and differences of the taste terms in the two languages are summarized in the following table.

Table 7.1 Comparison of conceptual metaphors of Thai and Vietnamese taste terms

Language	Taste term	Conceptual metaphor	
Thai	Bitter /k ^h ǒm/	[FEELINGS AS BITTER]	HUMAN QUALITIES ARE TASTE
	Salty /k ^h em/	[HABITS/MANNERS AS SALTY]	
	Sour /p ^h riaw/	[HABITS/MANNERS AS SOUR]	
	Sweet /wǎ:n/	[ACTION AS SWEET] [HABITS/MANNERS AS SWEET] [PERSON AS SWEET] [QUALITIES AS SWEET]	
Vietnamese	Bitter /dáj/	[FEELINGS AS BITTER]	
	Salty /man/	[FEELINGS AS SALTY]	
	Sour /cuə/	[FEELINGS AS SOUR] [HABITS/MANNERS AS SWEET] [QUALITIES AS SWEET]	
	Sweet /ɲət/	[FEELINGS AS SWEET] [HABITS/MANNERS AS SWEET] [QUALITIES AS SWEET]	

From the above table, it can be seen that the metaphorical concepts of the taste terms in both Thai and Vietnamese are the same, that is, [HUMAN QUALITIES ARE TASTE]. When the concepts of each taste term have been taken into consideration, it is found that their concepts are both different and the same, which can be deliberated as follows. The concept of bitter in the two languages is in the feelings metaphor. The concept of sour in Thai is in the manners metaphor, but in the feelings, manners and qualities metaphors in Vietnamese. The concept of sweet in Thai is in the

action, habits/manners, qualities and person metaphors, whereas it is in the feelings, habits/manners and qualities metaphors in Vietnamese.

7.2 Discussions

The investigation reveals that the findings are in line with the concept posited by Lakoff in that metaphor is related to the thinking system of human beings. When man perceives a new thing, it will be compared with existing experience and reflects the new concept in a language form rather than stating that a metaphor is a form of linguistic creativity of language users. When taste terms are considered, it is clear that they could not be categorized into any forms of conventional metaphors. Nevertheless, the taste terms do have metaphorical meanings that reflect the concepts of native speakers.

On the issue that human thinking system compares abstract objects to concrete objects; the findings from this investigation indicate that the taste terms are compared with many other things. It is still not clear whether the taste terms are concrete or not, as the terms are individualistic and idiosyncratic. For instance, a fruit may be sour to one but not to another. Anyway, the taste terms are regarded as a fundamental experience of humans, because every normal person can perceive tastes of various kinds. The comparison is based on daily fundamental experience in order to make it easy to understand. This thesis is also in accordance with embodiment theory in cognitive linguistics.

According to the investigation, it is found that taste terms in both languages are used metaphorically and their metaphorical meanings are relatively similar, different only in details. These different details reflect how native speakers of the two languages have their concepts about the taste terms.

From investigating semantic attributes of the four taste terms in the two languages, it is found that language users of Thai and Vietnamese have similar conceptualization of the taste terms. For instance, the language users have conceptualized the taste term 'salty' as [taste of salt] or [taste that is difficult to change]. Nevertheless, their comparative perspectives are relatively different. For Thai

speakers, ‘salty’ is compared to a stingy habit that is difficult to change. For Vietnamese speakers, the term is compared to love or a strong spiritual bond that is difficult to change. It can be generalized that semantic attributes of the taste terms are fairly similar, but their comparative perspectives are different, reflecting their diverse thinking processes.

The investigation on metaphorical meanings of Thai and Vietnamese taste terms reveals that the Thai taste terms are categorized into two semantic domains, namely person metaphor and state metaphor. However, the terms in Vietnamese are categorized into only one domain: state metaphor. It is noted from the investigation that the term หวานใจ /wǎ:n tɕaj/ ‘sweet heart’, which is categorized into the person metaphor and is the only one, might have been the loan translation from English.

In terms of metaphorical meanings, it is found that the terms are used comparatively with both abstract and concrete nouns. In the abstract nouns, the terms are used comparatively to emotions and feelings, such as ขมขื่น /kʰǒm khù:n/ ‘bitter and acrid’, referring to mental suffering, and cay đắng /kaj dǎŋ/ ‘spicy and bitter’, referring to suffering in the mind.

From analyzing metaphorical meanings of the taste terms, it is found that the terms are used to describe other physical senses as well, be it hearing or seeing. Instances of this use are สีหวาน / ส้: wǎ:n / ‘sweet color’ in Thai and giọng chua / zɔŋ cuə / ‘sour voice’ in Vietnamese. It is noticed that both languages use more than one sensual metaphor together. This phenomenon is called *synaesthetic metaphor* (Ullmann 1962 cited in Ungerer and Schmid, 1996 :117).

In analyzing metaphorical concepts of the taste terms, it is found that the similar concepts in both languages are about persons and aspects of actions. It can be generalized that taste term metaphors reflect the concepts about daily life of man. Details of the metaphors in the two languages vary due to different cultural backgrounds.

7.3 Some observations

From the investigation, it is revealed that “bitter” taste in both languages expresses suffering and bitterness in life, which is similar in use in other languages, e.g. English. Therefore, it is interesting to find out its comparative and metaphorical meanings in other languages, whether or not they are similar or in the same direction of use.

As for the term ‘sour’ in Thai and Vietnamese is used to express a metaphorical meaning that is related to habits or appearances of women. It is interesting to investigate whether the term in other Southeast Asian languages expresses a similar metaphorical meaning.

As for the sweet taste, it is found that the taste is used metaphorically to express happiness. This is possible in that the perception of sweetness is associated with the secretion of endorphin in the brain, a substance making us feel happy. Scientific evidence has also confirmed that sugar and the taste of sweet simulate the brain by activating the beta endorphin receptor site (http://en.wikipedia.org/wiki/Sugar_addiction). Additionally, it is revealed in many languages that sweet taste is metaphorically associated with happiness or lovers.

Nevertheless, the “salty” taste connotes different metaphorical meanings in Thai and Vietnamese. It metaphorically connotes personal habits (stingy) in Thai but unwavering platonic love and warmth among siblings in Vietnamese. It is noted that the metaphorical meanings of the term in the two languages connote attitudes of the speakers toward the term. However, attitude was not covered in this study. Consequently, it is suggested that attitude toward taste terms be included in future studies in order to better understand perspectives of language users.

7.4 Recommendations for further studies

1. Conceptual metaphors of other taste terms, such as bland, spicy or fatty, should be investigated.
2. It is recommended to examine conceptual metaphors of terms derived from other perceptions.

3. A comparative study of conceptual metaphors in other languages should be investigated in order to get a better overview of the study.

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APPENDICES

APPENDIX A THAI

Taste terms

ขม/k^hǒm/

ช่วงนี้ดวงความรักของใครขมปี

/tɕ^huɑŋ ní: duɑŋ k^hwa:m rák k^hǒm k^hraj k^hǒm pǎ:/

‘At the moment, whose love horoscope is bitterly bitter?’

เมื่อหมดโปรโมชันความรักก็เริ่มขม

/muə̀a mòt pro:ˈmo:ˈtɕ^hân k^hwa:m rák kǒ: rǒ:m k^hǒm/

‘After their promotion, their love will become bitter.’

เพิ่งแต่งงานได้ไม่นานก็ส่อแววรักขมให้เห็นแล้ว

/p^hǒŋ tɛ:ŋ kan dâ:j mâj na:n kǒ: sò: wɛ:w rák k^hǒm hâj hǎn lé:w /

‘They have just been married and there have already been signs of bitter love.’

ความขมในอกที่มันขมแสนขมในเวลานี้คือ เขามีคนอื่นอยู่แล้วก่อนเรา

/k^hwa:m k^hǒm naj ʔòk t^hî: man k^hǒm sǎ:n k^hǒm naj wɛ:ˈla: ní: kǒ: k^hu:

k^hǎw mi: k^hon ʔu:ˈn jù: lé:w/

‘The very bitterness in my heart is that he has already had somebody else.’

ความขมของชีวิตนั้นแท้จริงแล้วอยู่ที่ใจ ถ้ายิ่งตีโพยตีพายว่ามันขม มันก็ขมขึ้นเป็น

ทวีคูณ

/k^hwa:m k^hǒm k^hǎŋ tɕ^hi:ˈwít nán t^hé: t^hi: tɕiŋ lé:w jù: t^hî tɕaj t^há: jî:ŋ ti:ˈ
p^ho:ŋˈti:p^ha:j wâ: man k^hǒm man k^hî: tɕà k^hǒm k^hu̯in pen t^háˈwi:k^hu:n/

‘Bitterness in life is in fact in our heart. The more you sense that it is bitter, the more bitter it will become.’

- ขมขึ้น /k^hǒmˈk^hu̯i:n/

เขารู้สึกขมขึ้นเป็นอย่างมาก

/k^hǎw ru:ˈsùk k^hǒmˈk^hu̯i:n pen jà:ŋ mâ:k/

‘He felt very bitterness.’

ต้องเก็บความขมขึ้นไว้ในใจ

/tɔŋ kɛp k^hwa:m k^hǒmˈk^hu̯i:n wáj naj tɕaj/

‘Keep your bitterness inside your heart.’

ความขมขึ้นที่เธอซ่อนเก็บไว้ฉันรู้สึกได้

/k^hwa:m k^hǒmˈk^hu̯i:n t^hî: t^hə: sôn kɛp wáj tɕ^hǎn ru:ˈsùk dâj/

‘I can feel her hidden bitterness.’

เธอรู้สึกขมขึ้นกับเรื่องที่ผ่านมา

/t^hə: ru:ˈsùk k^hǒmˈk^hu̯i:n kàp ru̯iŋ t^hi: p^hà:n ma:/

‘She felt bitterness about her past events.’

ฉันรู้ว่าเธอขมขื่นเพียงไรกับการพูดจากระทบกระเทียบของเขา

/tɕʰǎn rū: di: wâ: tʰə: kʰǒm˦kʰu:n kàp ka:n pʰû:tɕa: krà: tʰóp krà: tʰiap
kʰǔ:ŋ kʰǎw/

‘I know how bitter she feels about his sarcastic remarks.’

- ขื่นขม /kʰu:n˦kʰǒm˦/

เขารู้สึกขื่นขมอย่างบอกไม่ถูก

/kʰǎw ru:˦sùk kʰu:n˦kʰǒm˦ jà:ŋ bə:k mǎj tʰu:k/

‘He felt very bitterness.’

ความขอกช้าและความขื่นขมใจของเธอนั้นถูกเก็บซ่อนไว้อย่างมิดชิด

/kʰwa:m tɕʰȟ:k tɕʰám lé kʰwa:m kʰu:n˦kʰǒm˦ tɕaj kʰǔ:ŋ tʰə: nán tʰu:k
kèp sôn wáj jà:ŋ mít tɕʰít /

‘Her bitterness and pains have been completely concealed.’

ไม่มีความขื่นขมใดในชีวิตเทียบเท่าได้กับการสูญเสียลูกอันเป็นที่รักไป

/mǎj mi: kʰwa:m kʰu:n˦kʰǒm˦ daj naj tɕʰi:˦wít tʰiap tʰâw dâ:j kàp ka:n
sǎ:n˦sǎ lû:k ʔan pen tʰi: rák/

‘There is no other bitterness in life than the loss of your beloved children.’

แม้ชีวิตจะพบกับความขื่นขมสักปานใด ก็ต้องมีกำลังใจต่อสู้กันต่อไป

/mé: tɕʰi:˦wít tɕà pʰóp kàp kʰwa:m kʰu:n˦kʰǒm˦ sàk pa:n daj kô: tɕȟ:ŋ mi:
kam˦laŋ tɕaj sù: kan tò: paj/

‘Although you encounter an insurmountable bitterness, you have to fight and go on.’

เก็บ /k^hem/

แม่เธอนี้เก็บจริงๆ เลยนะ

/mɛː tʰəː nīː k^hem tɕɛŋ tɕɛŋ lɔːj náʔ/

‘Your mother is really stingy.’

เค้าเก็บมาตั้งแต่ไหนแต่ไรแล้ว

/kʰăw k^hem maː tɕɛŋ tɕɛŋ nǎj tɕɛŋ rǎj lɛːw/

‘He has always been stingy.’

พี่นี่เก็บจริงๆ เลยนะเกลื่อเรียกพี่เลย

/pʰiː nīː k^hem tɕɛŋ tɕɛŋ lɔːj náʔ klua riak pʰiː lɔːj/

‘You are so stingy.’

จะเก็บไปถึงไหน สมบัติที่มีชาตินี้ก็กินไม่หมดแล้ว

/tɕà k^hem paj tʰɯŋ nǎj sǎm bət tʰiː miː tɕʰat nīː kôː kin mâj mət lɛːw/

‘How stingy are you going to be? What you have now cannot be used up in your lifetime.’

พี่เค้าเก็บมาก จะจ่ายอะไรแต่ละทีคิดแล้วคิดอีก

/pʰiː kʰăw k^hem mâːk tɕà tɕàːj ʔà rǎj tɕɛŋ lá tʰiː kʰit lɛːw kʰit ʔiːk/

‘She is very stingy. She has to have a second thought in what to buy.’

เปรี้ยว/priaw/

ผู้หญิงคนนั้นเปรี้ยวมาก

/p^hû:ǰɨŋ k^hon nán priaw mâ:k/

‘That woman is very outrageous.’

เค้าเป็นผู้หญิงเปรี้ยวมาตั้งแต่ไหนแต่ไรแล้ว

/k^háw pen p^hû:ǰɨŋ priaw tâŋtè:nǎj:tè:raj lé:w/

‘She has always been an outlandish woman.’

แม่เค้าก็เปรี้ยว

/mê: k^háw kô: priaw/

‘Her mother is also outlandish.’

พี่สาวเค้าก็เปรี้ยว

/p^hi: sǎ:w k^háw kô: priaw/

‘Her mother is also outlandish.’

เป็นสาวเปรี้ยวกันทั้งครอบครัว

/pen sǎ:w priaw kan t^háŋ k^hrô:p k^hrúa/

‘They are all outlandish in the family.’

แต่พี่เค้าเปรี้ยวที่สุดในบ้าน

/tè: p^hû: k^háw priaw t^hû: sùt naj bâ:n /

‘but she is the most outlandish.’

แต่ตัวเปรี้ยวใช้ว่าจะดี บางคนก็มองว่าแรง

/tèŋ˧tuːa pɿ̌aw tɕʰâj wâː tɕà diː baːŋ kʰon kôː mɔːŋ wâː rɛːŋ/

‘Getting dressed outlandishly is not good. People can be taken aback by it.’

โอ้โฮ สวยเปรี้ยวมาแต่ไกล

/ʔô:hǒ: sǔaj pɾiaw ma: tɛ: klaj/

‘Wow! You are so outlandish from the distance!’

แต่งตัวเปรี้ยวจัด

/tè:ŋ tua pɾiaw tɕi:t /

‘You dress so outlandishly.’

หวาน/ว๋าน/

คุณก็หาหวานกันตลอด

/k^hû: nî: k^hăw wă:n kan tà'lò:t/

‘This couple is always sweet.’

คุณรักคุณนี่ไว้ความหวานแบบไม่แคร์สายตาใคร

/k^hû:rák k^hû: ní: tɛ^ho: k^hwa:m wǎ:n bê:p mâj k^hɛ: sǎ:jta: k^hraj/

‘These lovebirds express their sweetness without caring for public eyes.’

เธอเป็นสาวหวาน

/t^hə: pen sə:w wǎ:n/

‘She is a sweet girl.’

รอยยิ้มของเธอหวานจับใจ

/rɔːj jím kʰɔŋ tʰəː wǎːn tɕàp tɕaj/

‘Her smile is very sweet.’

- คำหวาน /kʰam wǎːn/

เข้ามาหยอดคำหวานทุกวัน

/kʰáw maː jòːt kʰam wǎːn tʰúk wan/

‘He gives her sweet words every day.’

เด็กหนุ่มหยอดคำหวานใส่หญิงสาวที่ตนชอบ

/dèk nùm jòːt kʰam wǎːn sàj jǐŋ sǎːw tʰíː ton tɕʰɔːp/

‘The young man gives sweet words to that young girl he likes.’

ไม่จำเป็นสำหรับคำหวาน ฉันรับรู้ได้ที่เรารักกัน

/mâj tɕam pen sǎm rǎp kʰam wǎːn tɕʰǎn ráp rúː dâj wǎː raw rák kan/

‘There is no need for sweet words. I know that we love each other.’

สื่อรักผ่านบทเพลงและคำหวาน

/sùː rák pʰǎn bòt pʰlɛŋ léː kʰam wǎːn/

‘Love through songs and sweet words.’

ถ้อยคำหวานๆ ทำให้รู้สึกเสียน

/tʰɔːj kʰam wǎːn wǎːn tʰam hâj rúː sùːk lian/

‘Sweet words make me sick.’

ร้อยพันคำหวานที่ฉันฟังจากเธอ มันไม่มีค่า

/rɔ̌j pʰan kʰamˈwǎ:n tʰiː tɕʰǎn faŋ tɕà:k tʰɔː man mâj mi: kʰǎ:/

‘Thousands of sweet words from you are worthless.’

รวมคำหวานเกี่ยวกับความรัก

/ruam kʰamˈwǎ:n kiaw kàp kʰwa:m rák/

‘A collection of sweet words about love.’

สิ่งที่เค้าพูดออกมาล้วนเป็นคำหวานเยินยอ

/sìŋ tʰiː kʰǎw pʰû:t ʔɔ̌:k ma: lúan pen kʰamˈwǎ:n jɔ̌:nˈjɔː /

‘What he spoke was flattering sweet words.’

- ตาหวาน /ta: wǎ:n/

ดูเค้ามองเธอสิ ตาหวานเชื่องเลย

/du: kʰǎw mɔːŋ tʰɔː si taːˈwǎ:n tɕʰuām ləj/

‘Look at how he is looking at her! Those sweet eyes!’

แ่่มองตาหวานๆของเธอทำเอาฉันเคลิ้มเลยทีเดียวน

/kʰɛː mɔːŋ ta: wǎ:n wǎ:n kʰɔ̌ŋ tʰɔː tʰam ʔaw tɕʰǎn kʰlɔ̌:m ləj tʰiː diaw/

‘I would be myself no more, just looking at her sweet eyes.’

คุณพ่อชอบทำตาหวานใส่คุณแม่เรื่อยเลย

/kʰun pʰɔ̌: tɕʰɔ̌:p tʰam taːˈwǎ:n sàj kʰun mɛː ru̯taj ləj/

‘Father likes to give mother sweet eyes.’

คนขายทำตาหวานใส่ฉันทุกครั้งทีฉันไปซื้อของร้านเขา

/k^hon k^hǎ:j t^ham ta:wǎ:n sàj tɛ^hǎn t^húk k^hrǎŋ thî: tɛ^hǎn paj sú: k^hǎw rá:n
k^hǎw /

‘That seller gives me sweet eyes whenever I buy stuff at this store.’

- ปากหวาน /pà:k wǎ:n/

ผู้ชายปากหวานอย่าไว้ใจ

/phû:tɛ^ha:j pà:k wǎ:n jà: wáj tɛaj/

‘Don’t trust a sweet-mouthed man.’

ผู้หญิงส่วนมากชอบผู้ชายปากหวาน

/p^hû:ŋj sùan mâ:k tɛ^hô:p p^hû:tɛ^ha:j pà:k wǎ:n/

‘Most women like sweet-mouthed men.’

แม่ค้านี้ ปากหวานจริง

/mê:k^há: nî: pà:k wǎ:n tɛiŋ/

‘This vendor speaks sweetly.’

พวกปากหวานได้ดีมีถมไป

/p^hûak pà:k wǎ:n dâ:j di: mi: t^hǎm paj/

‘Sweet-mouthed people are better off everywhere.’

อย่ามาทำปากหวานแถวนี้ รู้ทันนะ

/jà: ma: t^ham pà:k wǎ:n t^hǎ:w nî: rú: t^han ná /

‘Don’t sweet-mouthing around here. I know your game.’

พวกเราเคยพูดว่าชอบผู้ชายปากหวาน คล่อง และเอาใจเก่งๆ

/p^hûak raw k^həj p^hû:t wâ: tɕ^hɔ:p p^hû:tɕ^ha:j pà:k·wǎ:n k^hlɔ:ŋ lé? ʔaw tɕaj
kè:ŋ kè:ŋ/

‘We used to say that we liked sweet-mouthed men who were eager to please.’

- พูดหวาน /p^hû:t wǎ:n/

เป็นคนพูดหวานไม่เป็น แต่จริงใจ

/pen k^hon p^hû:t wǎ:n mâj pen tɕi: tɕaj tɕaj/

‘I cannot speak sweet words, but I am sincere.’

เค้าทำเป็นพูดหวานๆ เอาใจไปอย่างนั้นแหละ

/k^háw t^ham pen p^hû:t wǎ:n wǎ:n ʔaw tɕaj paj jà:ŋ·nán lè:/

‘He just speaks sweetly to please her.’

ฉันไม่ชอบคนพูดหวาน ดูไม่จริงใจ

/tɕ^hǎn mâj tɕɔ:p k^hon p^hû:t wǎ:n du: mâj tɕi: tɕaj/

‘I don’t like people who speak sweetly. They look insincere.’

พูดหวานแบบนี้ก็เป็นด้วย น่ารักจัง

/p^hû:t wǎ:n bè:p ní: kɔ: pen dúaj nâ:rák tɕaj/

‘You can speak sweetly too. It’s so lovely.’

- สีหวาน /สั: วั:น/

ขนมพวกนี้สีหวานมากเลย น่ากินจัง

/k^hà'nǒm puâk ní: sǐ:'wǎ:n mâ:k lə:j nâ: kin tɕaŋ/

'These sweets have sweet colors. They look delicious.'

สีเสื้อของเธอหวานมาก

/sǐ: suŋa k^hǎ:ŋ t^hə: wǎ:n mâ:k/

'Her blouse color is very sweet.'

ฉันชอบดอกไม้สีหวานๆพวกนี้ ดูแล้วสบายตาดี

/tɕ^hǎn tɕ^hǎ:p dǝ:k'má:j sǐ: wǎ:n wǎ:n puâk ní: du: lé:w sà'ba:j ta: di:/

'I like these sweet-colored flowers. They are eye-pleasing.'

ผนังห้องนอนสีหวานสดใส

/p^hà'nǎŋ hǎ:ŋ nɔ:n sǐ:'wǎ:n sòt'sǎj/

'The color of the bedroom walls is sweet and bright.'

10 แบบห้องนอนสีหวาน ตกแต่งรับเทศกาลวาเลนไทน์

/sǐp bɛ:p hǎ:ŋ nɔ:n sǐ:'wǎ:n tòk'tɛ:ŋ ráp t^hê:t'sà'kan wa:'len't^ha:j/

'Ten types of sweet-colored bedrooms for the Valentine's Festival.'

มีชุดแซกลายดอกสีหวานขายที่นี่ค่ะ

/mi: tɕ^hút sèk la:j dǝk sǐ:'wǎ:n k^hǎ:j t^hí: ní: k^hǎ/

'There are sweet flowery dresses for sale here.'

ดอกไม้โทนสีหวานก็ช่วยให้ห้องดูสดชื่นขึ้น

/dò:k'má:j t^hon sǐ:wǎ:n kô tɕ^huaj hâj hǎ:ŋ du: sòt'tɕ^hu:ŋ k^hu:ŋ/

‘Sweet-toned flowers can brighten the room.’

- เสียงหวาน /si:ǎŋ wǎ:n/

เสียงหวานๆของเธอทำให้ชื่นใจยิ่งนัก

/si:ǎŋ wǎ:n wǎ:n k^hǎ:ŋ t^hǎ: t^ham hâj tɕ^hu:ŋ tɕaj jǐŋ ná:k/

‘Her sweet voice is so pleasant.’

เสียงหวานอย่างเดียวไม่พอ ต้องร้องให้ถูกต้องด้วย

/si:ǎŋ wǎ:n jà:ŋ diaw mǎj p^hǎ: tǎ:ŋ ró:ŋ hâj t^hu:k dūaj /

‘Sweet voice is not enough. You must sing correctly.’

เธอคือไอดอลของสาวเสียงหวานสมัยนี้

/t^hǎ: k^hu: ʔaj'dól k^hǎ:ŋ sǎ:w si:ǎŋ wǎ:n sa'mǎj ní: /

‘She is an idol of sweet-voiced singers of the time.’

เด็กสาวคนนั้นนั่งส่งเสียงหวาน ครวญเพลงเคล้ากับเสียงดนตรี

/dèk sǎ:w k^hon nán nâŋ sòŋ si:ǎŋ wǎ:n k^hruan p^hle:ŋ k^hláv kàp si:ǎŋ

don'tri: /

‘That girl is singing sweetly with the music.’

เสียงหวานๆของเธอยังก้องอยู่ในหูฉัน

/si:ǎŋ wǎ:n wǎ:n k^hǎ:ŋ t^hǎ: jaŋ kǎ:ŋ jù: naj hǔ: tɕ^hǎn/

‘Her sweet voice is still resonating in my ears.’

มาพูดเสียงอ่อนเสียงหวานแบบนี้ ต้องการอะไร

/ma: p^hūt sǎŋ ʔə:n sǎŋ wǎ:n bè:p ní: tǔ:ŋ'ka:n ʔà'raj/

‘How come you speak sweetly? What do you want?’

- หน้าหวาน /nâ: wǎ:n/

10 อันดับผู้ชายหน้าหวาน

/sǐp ʔan'dàp p^hū:tɕ^ha:j nâ:wǎ:n /

‘The top ten sweet-faced men.’

เธอคือนางเอกหน้าหวานคนใหม่

/t^hə: k^hu: naŋ'ʔè:k nâ:wǎ:n k^hon màj/

‘She is a new sweet-faced movie star.’

น้องหน้าหวานคนนี้เธอ เพิ่งเข้ามาในใจเราได้ไม่นาน

/nó:ŋ nâ:wǎ:n k^hon ní: rǔ: p^hŏŋ k^haw ma: naj tɕaj raw dâ:j mâj na:n/

‘This sweet-faced girl? She has recently been in my heart.’

สาวสวยหน้าหวานคนนี้คือใคร

/sǎ:w sǎj nâ:wǎ:n k^hon ní: k^hu: k^hraj/

‘Who is this sweet-faced girl?’

ทำไมผู้ชายบางคนหน้าหวานกว่าผู้หญิงอีก

/t^ham'maj p^hū:tɕ^ha:j ba:ŋ k^hon nâ:wǎ:n kwà: p^hū:jiŋ ʔi:k/

‘Why do some men have sweeter faces than some women?’

ไว้หนวดแล้วเหมือนโจร โจนหนวดแล้วหน้าหวาน

/wáj nùat lé:w nâ: mǔ̌an tɔ:n ko:n nùat lé:w nâ:wǎ:n/

‘With beards, you look like a thief. Without beards, your face is sweet.’

เขานั่งมองแม่สาวหน้าหวานมาตั้งแต่เช้าแล้ว

/kʰǎw nâŋ mɔ:wŋ mē: sǎ:w nâ:wǎ:n ma: tǎŋtè: tɕʰǎw lé:w/

‘He has been looking at that sweet-faced girl since morning.’

นางเอกหน้าหวานฉ่ำ

/na:ŋʔè:k nâ:wǎ:n tɕʰǎm/

‘A sweet-faced heroine’

- อ่อนหวาน / ʔò:nwǎ:n/

เธอพูดจาอ่อนหวานและมีอารมณ์ขัน คนรอบข้างต่างพากันชื่นชม

/tʰɔ: pʰû:tɕa: ʔò:nwǎ:n lê mi: ʔa:rom kʰǎn kʰon rɔ:p kʰâ:ŋ tà:ŋ pʰa: kan
tɕʰû:nɕʰom/

‘She speaks sweetly and with a sense of humor. Everyone likes her.’

ดูแม่หนูคนนั้นซิ กิริยาท่าทางอ่อนหวานจริงๆ

/du: mē: nǔ: kon nán sǐ kǐrǐja tʰâ: tʰa:ŋ ʔò:nwǎ:n tɕiŋ tɕiŋ/

‘Look at that girl! Her manner is gentle and sweet.’

- หวานใจ /wǎ:nɕaj/

เขาจะต้องโทรศัพท์ไปหาหวานใจเพื่อรายงานตัวทุกครั้ง

/kʰǎw tɕà tɔŋ tʰo:rá:sàp paj hǎ: wǎ:nɕaj pʰûa ra:j ŋa:n tua tʰúk kʰráŋ/

‘He has to phone his sweetheart to report himself.’

หวานใจเธอเดินมาโน่นแล้ว

/wǎ:n'tɕaj tʰə: dɔ:n ma: nô:n lé:w/

‘Your sweetheart is coming.’

น่าอิจฉาจริง หวานใจเธอมาจับทุกวันเลย

/nâ: ʔit'tɕʰǎ: tɕiŋ wǎ:n'tɕaj tʰə: ma: rǎp tʰúk wan ləj /

‘I am so jealous. Your sweetheart picks you up every day.’

ใครกันนะที่เป็นหวานใจตัวจริงของเค้า

/kʰraj kan ná tʰi: pen wǎ:n'tɕaj tua tɕiŋ kʰǎ:ŋ kʰáw/

‘Who is really her sweetheart?’

เปิดเผยหวานใจตัวจริงของนักร้องหนุ่มมาดรีอค

/pə:t'pʰǎj wǎ:n'tɕaj tua tɕiŋ kʰǎ:ŋ nákró:ŋ nùm mâ:t ró:k /

‘The real sweetheart of the young rock singer has been revealed.’

ฉันชอบดูละครเรื่องหวานใจไฮโซมาก สนุกดี

/tɕʰǎn tɕʰǎ:p du: lá'kʰw:n ruŋŋ wǎ:n'tɕaj haj'so: mâ:k sa'nùk di:/

‘I like to watch the soap opera, Sweetheart of the Hiso. It’s fun.’

- หวานหู /wǎ:n'hǔ:/

ช่างเป็นคำพูดที่หวานหูเสียนี้กระไร

/tɕʰǎ:ŋ pen kʰam'pʰû:t tʰi: wǎ:n'hǔ: ʃǎ nî: krà'raj/

‘How sweet those words are!’

พูดจาได้หวานหูยั้งนัก

/p^hû:tɿɕa: dâ:j wă:n'hǔ: jĩŋ ná:k/

‘(You) talk so sweet words.’

อันอ้อยตาลหวานลิ้นแล้วสิ้นซาก แต่ลมปากหวานหูมิรู้หาย

/ʔan ʔwǿj ta:n wă:n lín lé:w sîn sâ:k tɛ: lom pà:k wă:n'hǔ: mí rú: hǎ:j/

‘Sweetness from sugarcanes is temporary, but sweet words are long lasting.’

APPENDIX B

VIETNAMESE

Taste terms

Chua /cuə/

Cô ấy chua lắm.

/ko: ʔaj cuə lám/

‘That woman is very outrageous.’

Bài này còn chua lắm mới làm xong.

/bà:j này kò:n cuə lám mới làm xong/

‘This chapter was very difficult. I have just finished it.’

- chua cay /cuə kaj/

Lời châm biếm chua cay.

/lə:j cam biếm cuə kaj/

‘Bitter sarcasm’

Những thất bại chua cay.

/nũ:ŋ thất bại cuə kaj/

‘Bitter failures’

Giọng châm biếm chua cay.

/zɔ:ŋ cam biếm cuə kaj /

‘A painful sarcastic voice’

Những lời châm biếm chua cay.

/nũŋ lə:j cʌm biəm cuə kaj /

‘Bitter sarcasm’

- chua chát /cuə cá:t/

Sự thật chua chát.

/suɪ thʌt cuə cá:t/

‘A bitter truth’

Nhếch mép cười chua chát.

/néc mé:p kuə̀j cuə cá:t/

‘To smile with bitterness’

Mục sư da đen An-phret Ban-uyn ở nhà thờ của E-nít vừa mới bị đốt cháy đã đưa ra kết luận chua chát.

/mʊk su: za: de:n ʔa:n frɛ:t ba:n ʔwi:n ʔə: ɲà: thə: kuə ʔi: nít vuə̀ bị dó:t cáj ðã dʊə za: kət luən cuə cá:t/

‘Black minister Alfred Bannion of the church in Enid that was just firebombed reached a bitter conclusion’

Lời nói của anh ấy thật chua chát.

/lə:j nɔ:j kuə ʔaɲ ʔʌj tʰʌt cuə cá:t/

‘His words are so bitter.’

- chua đời /cuə dè:j/

- chua ngoa /cuə ŋwa:/

Giọng chua ngoa.

/zə:ŋ cuə ŋwa:/

‘A sharp tongue’

Giọng nói ấy thật chua ngoa.

/zɔːŋ nɔːj ʔáj thát cuə ɲwaː/

‘A very high-pitched voice’

Cô gái ấy là người chua ngoa.

/koː ɣáːj ʔáj làː ɲuə̀j cuə ɲwaː/

‘That woman is overconfident and outlandish.’

- chua xót /cuə sɔːt/

Cảnh ngộ chua xót.

/kǎːŋ ɲo cuə sɔːt/

‘A heart-rending plight’

Còn với đoàn biểu tình toàn các vũ công da đen này thì có tồn tại một sự

khác biệt sâu sắc và chua xót.

/kòːn vɔːj dwàːn biəw t̃iːŋ twàːn káːk vũ kɔŋ zaː dɛːn này thì kɔː tòːn taj
mot

sɯ xáːk biət sɔw sák vàː cuə sɔːt/

‘But for the group of demonstrators all these black dancers have a profoundly and painfully different existence.’

Sự việc này thật chua xót.

/sɯ viək này cuə sɔːt/

‘This work is severely harsh.’

Cô ấy cảm thấy chua xót lắm khi nhìn thấy những đứa trẻ mồ côi này.

/koː ʔáj kǎːm tháj cuə sɔːt lám xiː j̃iːn tháj ɲuə̀j d̃uːə c̃eː mòː koːj này/

‘The woman felt sad when she saw these orphans.’

- cay chua /kaj cuə/

Anh ta nói năng cay chua lắm.

/ʔa:ŋ ta: nɔːj naŋ kaj cuə lám/

‘He’s speaking sarcastically.’

- chanh chua /ca:ŋ cuə/

Cô con gái riêng của bà Yến xinh xắn, sắc nét như mẹ nhưng tính tình lại khá chanh chua.

/ko: kɔ:n ʔá:j ziəŋ kuə̀ bà: ʔiɔn sɨŋ sán sák né:t mɛ ɲuŋ tɨŋ tɨŋ

laj xá: ca:ŋ cuə/

‘Auntie Ian’s daughter is beautiful and clever like her mother, but she is rather outlandish.’

Chị Hạnh là người chanh chua trong gia đình đó.

/ci hən là: ɲuə̀j ca:ŋ cuə kɔ:ŋ za: đɨŋ đó:/

‘Ha is the most outlandish person in that family.’

Nếu cô ta là người chanh chua, cô ta sẽ không giải quyết việc đó như vậy.

/néw ko: ta: là: ɲuə̀j ca:ŋ cuə ko: ta: sẽ xoŋ zǎ:j kwiət viək đó: ɲu:

vǎj/

‘If that woman had been outlandish and overconfident, she would not have tackled the problem this way.’

- giọng chua /zɔ:ŋ cuə/

Cô ấy giọng chua lắm.

/ko: ʔǎj zɔ:ŋ cuə lám/

‘That woman has a very high pitched voice.’

Chỉ cần nghe qua cái giọng chua đó thôi, tôi cũng biết cô ta là người
đanh đá.

/ci: kɛn ɲe: kwa: ká:j zɔ:ɲ cuə dó: tho:j to:j kũɲ biət ko: ta: là: ɲuə̀ɲ
danh đá:/

‘Hearing her high-pitched voice, I know that the woman is hash.’

Cô ấy là người dẫn chương trình thì không thể có giọng chua được.

/ko: ʔáj là: ɲuə̀ɲ zɛ́n tɕuə̀ɲ cɛ́n tɕhɛ: xoɲ tɕhɛ kó: zɔ:ɲ cuə duək/

‘That woman is an MC, so she cannot use a high-pitched voice.’

Đắng /dǎŋ/

- đắng cay /dǎŋ kaj/

Đắng cay ngậm quả bồ hòn.

/dǎŋ kaj ɲam kwâ: bô: hò:n/

‘It is bitter as though having a bitter plant (soap berry tree).’

Đó là một bài học đắng cay dành cho người ích kỷ như vậy.

/dó: là: mət bà:j hək dǎŋ kaj zâ:ɲ cɔ: ɲuə̀ɲ ʔic kɛ: ɲu: vɛ́j/

‘That is a bitter lesson for a selfish person.’

Trên khuôn mặt cô ấy, tràn đầy những giọt nước mắt đắng cay.

/cen xuən mặt ko: ʔáj cà:n đɛ́j ɲuĩɲ zɔt nuək mát dǎŋ kaj/

‘Her face is covered with tears of bitterness.’

- cay đắng /kaj dǎŋ/

Bao nhiêu cay đắng, bấy nhiêu niềm tin.

/ba:w ɲiəw kaj dǎŋ báj ɲiəw niəm tin/

‘So much bitterness, so much faith’

Những nỗi ngọt bùi và cay đắng.

/nũĩj nõi ɲot bùi và: kaj dǎŋ/

‘The sweets and the bitter of life’

Đến lúc này, tôi mới cay đắng rút ra kết luận.

/dén lúk nàj to:j mới kaj dǎŋ zú:t za: kət luən/

‘By this time, I had come to a bitter conclusion’

Trên đời nghìn vạn điều cay đắng, cay đắng chi bằng mất tự do.

/cen dè:j ɲi:n van diəw kaj dǎŋ kaj dǎŋ ci bəŋ mǎt tui zɔ:/

‘Life is full of bitterness, but there is no other bitterness than having no freedom.’

Chúng ta mới cảm thấy một cảm giác cay đắng đến ngạt thở.

/cúŋ ta: mõi:k kǎ:m thǎj mət kǎ:m zǎ:k kaj dǎŋ dən ɲat thǔ:/

‘We could feel the existing bitterness until it was unease.’

Người đàn bà này từng nếm trải những cuộc tình cay đắng.

/ɲuəj dā:n bà: tũĩj nếm cǎj nũĩj kuək tĩj kaj dǎŋ thət vɔŋ/

‘This old lady has been through several bitter events.’

Anh ấy đã thất bại nhiều trong cuộc sống nên luôn luôn nói những lời cay đắng.

/ʔaŋ ʔǎj dǎ thǎt baj ɲiəw cɔ:ŋ kuək sɔŋ nen luən luən nõi:n nũĩj lè:j

kaj dǎŋ/

‘His life is a failure, so his words are all bitter.’

Rất nhiều đêm tôi gục đầu, lẳng lẽ nuốt những giọt nước mắt cay đắng.

/zʌt niəw dem to:j yʊk dɔw laŋ lɛ: nuət ɲuɯŋ zɔt nuək mat kaj dʌŋ/

‘When I woke up in the middle of the night, I had to swallow tears of bitterness.’

- chết đắng /cét dʌŋ/

Anh ta có một “cái chết đắng” bởi anh ta đã làm nhiều điều xấu xa.

/ʔaŋ ta: kɔ: mət kʌj cét dʌŋ bə:j ʔaŋ ta: dʌ lɑ:m niəw diəw sʌw sa:/

‘He is like a walking dead because he has made so many mistakes.’

- đắng lòng /dʌŋ lɔ:ŋ/

Đến tận bây giờ, bà ấy vẫn cảm thấy đắng lòng.

/dén tʌn bʌj zə: bà: ʔʌj vʌn kɑ:m thʌj dʌŋ lɔ:ŋ/

‘Up to now, the old woman has still been sad.’

Mỗi lần nghĩ đến người con trai đã mất, cô Hạnh đều cảm thấy đắng lòng.

/mɔj lʌn ɲi đến ɲuəj kɔ:n ca:j dʌ mʌt ko: hʌn dɛw kɑ:m thʌj dʌŋ

lɔ:ŋ/

‘Whenever she thinks about her dead son, Mrs. Ha feels sad.’

- ghét cay ghét đắng /ɣét kaj ɣét dʌŋ/

Tổng thống De Gaulle ghét cay ghét đắng hoạt động gián điệp.

/tɔŋ thɔŋ de ɣawle: ɣét kaj ɣét dʌŋ hwat doŋ zɑ:n diəp/

‘President DE Gaulle hated spying’

Cả hai người đều bị các lãnh đạo quân đội ghét cay ghét đắng.

/kɑ: ha:j ɲuəj dɛw bi kʌ:k lʌŋ daw kwʌn doj ɣét kaj ɣét dʌŋ/

‘Both men have been misled by their enemies to hate each other.’

Hai cô gái ghét cay ghét đắng nhau.

/ha:j ko: ʔá:j ʔé:t kaj ʔé:t dǎŋ ɲaw/

‘These two women hate each other to the bone.’

Tôi ghét cay ghét đắng người hay nói dối.

/to:j ʔé:t kaj ʔé:t dǎŋ ɲuə̀ɛj haj nó:j zó:j/

‘I really hate liars’

Mặn /man/

- mǎn mà /man mà:/

Chúng tôi có được một sự đón tiếp thật mǎn mà.

/cúŋ toj kó: duək mət su dǎ:n tiəp ʔat mam mà:/

‘We received a warm welcome.’

Con người nói chuyện mǎn mà.

/kɔn ɲuə̀ɛj nó:j cwɛn man mà:/

‘People were talking warmly.’

Sau khi kết hôn cô ấy đẹp mǎn mà hơn.

/saw xi: kət hon ko: ʔǎj dɛp man mà: hə:n/

‘After getting married, she has become more charming.’

Cô ấy có một vẻ đẹp mǎn mà.

/ko: ʔǎj kó: vɛ dɛp man mà:/

‘Her beauty was irresistible.’

- mǎn nòng /man nò:ŋ/

Tình nghĩa mǎn nòng giữa chúng ta.

/tɪ:ŋ ɲiə mǎn nò:ŋ zuə̀ɛ cúŋ ta:/

‘The warm affection between our’

Anh chị ấy yêu nhau mặn nồng lắm.

/ʔaŋ cị ʔáʔ ʔiəw ɲaw mən nò:ŋ lám/

‘That couple loves each other warmly.’

Họ có một cuộc hôn nhân thật mặn nồng.

/hə kó: mət kuək hon ɲan thət mən nò:ŋ/

‘Their wedding was really warm.’

Cô ấy là người mặn nồng trong chuyện tình cảm.

/ko: ʔáʔ là: ŋuə̀j mən nò:ŋ cəŋ cwien ʔiŋ kǎ:m/

‘She is a warm person.’

Tình cảm của họ đã trở nên nhạt hơn nhiều sau thời gian mặn nồng.

/ʔiŋ kǎ:m kuə̀ hə ɗǎ cə: ne:n ɲat hən ɲiəw saw thə:ʔ zɑ:n mən nò:ŋ/

‘Their relationship became stale after a period of warmth.’

- mặn mòi /mən mòi:j/

- mặn tình /mən ʔiŋ/

mặn tình anh em.

/mən ʔiŋ ʔaŋ ɛ:m/

‘Warm brotherhood’

Nếu là người mặn tình, anh ta sẽ không bạc bẽo như thế.

/né:w là: ŋuə̀j mən ʔiŋ ʔaŋ ta: sə xəŋ bək bəw ɲu: thə/

‘If he had realized the value of love, he would not have been ungrateful.’

Mọi người thường nhận xét cô ấy là người mặn tình.

/mɔj ɲuə̀j thuə̀j nhət sé:t ko: ʔáj là: ɲuə̀j mən tɨn/

‘Everyone knows she has a strong love.’

Ngọt

- ngọt bùi /ɲot bùj/

những nỗi ngọt bùi và cay đắng.

/ɲuə̀j nɔj ɲot bùj và: kaj dǎŋ /

‘The sweets and the bitters of life’

Vợ chồng anh ấy luôn nói với nhau những lời ngọt bùi.

/və cò:ɲ ʔaɲ ʔáj luən nɔj vɔj ɲaw ɲuə̀j lə:j ɲot bùj /

‘That couple usually speaks to each other with gentle words.’

Trải qua biết bao khó khăn, cô ấy đã cảm nhận được những ngọt bùi.

/cǎ:j kwa: biət ba:w xó: xan ko: ʔáj dǎ kǎ:m ɲan duək ɲuə̀j ɲot bùj /

‘After having been through life’s difficulties, she has finally found happiness.’

Nga đã cảm thấy được những ngọt bùi trong chuyện tình cảm.

/ɲa: dǎ kǎ:m thǎj duək ɲuə̀j ɲot bùj cò:ɲ cwɪən tɨn kǎ:m/

‘Nga could feel happiness within.’

- ngọt giọng /ɲot zɔɲ/

Ông ta bỗng nhiên ngọt giọng khi nói chuyện với con trai.

/ʔoɲ ta: bɔj ɲiən ɲot zɔ:ɲ xi: nɔj cwɪən vɔj kɔ:n ca:j/

‘It was totally unexpected that grandfather spoke to his son with a gentle voice.’

Anh Hải luôn từ tốn và ngọt giọng khi trò chuyện với bạn gái.

/ʔaŋ hǎ:j luən tũ:n và: ɲot zɔ:ŋ xi: cò: cwɪən vó:j bəŋ ɣá:j/

‘Hai speaks gently and sweetly with his girlfriend.’

- ngọt ngào /ɲot ɲà:w/

những tình cảm ngọt ngào

/ɲũɪŋ tɪŋ kǎ:m ɲot ɲà:w/

‘Loving sentiments’

Ngoài mặt thì ngọt ngào, trong bụng thì thâm độc.

/ɲwǎ:j mat thì: ɲot ɲà:w cɔ:ŋ buŋ thì thəm dok/

‘To be suave on the outside and to be wicked within’

Giọng nói ngọt ngào

/zɔ:ŋ nó:j ɲot ɲà:w/

‘Sweet tone of voice’

Cười cười nói nói ngọt ngào

/kwǎj kwǎj nó:j nó:j ɲot ɲà:w/

‘To smile and speak suavely.’

Nụ hôn ngọt ngào

/nụ hon ɲot ɲà:w/

‘A gentle kiss’

- nói ngọt /nó:j ɲot/

Anh Hải luôn nói ngọt với những người trong gia đình.

/ʔaŋ hǎ:j luən nó:j ɲot vó:j ɲũɪŋ ɲwǎj cɔ:ŋ za: đɪŋ/

‘Hai usually speaks sweetly with other family members.’

Người thầy giáo ấy luôn nói ngọt với học sinh.

/ɲuə̀j thə̀j zɑːw ʔǎj luən nɔːj ɲɔt vɔːj hɔk sɨn/

‘Those teachers always speak gently to their students.’

Người lớn nên nói ngọt với trẻ em.

/ɲuə̀j lɔːn nen nɔːj ɲɔt vɔːj cɛː ɛːm/

‘Adults should speak gently with children.’

Họ luôn nói ngọt với nhau.

/hɔ luən nɔːj ɲɔt vɔːj ɲaw/

‘They speak gently with one another.’

Anh Hùng nói ngọt để dỗ dành cô ấy.

/ʔaɲ hũɲ nɔːj ɲɔt dɛ zɔ zàːɲ koː ʔǎj/

‘Hung speaks sweetly to win that woman back.’

BIOGRAPHY

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