

**METAPHORICAL AND METONYMICAL USES OF  
THE KOREAN VERB *MEOK***

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**DISSERTATION SUBMITTED IN PARTIAL  
FULFILMENT OF THE REQUIREMENTS FOR  
THE DEGREE OF MASTER OF LINGUISTICS**

**FACULTY OF LANGUAGES AND LINGUISTICS  
UNIVERSITY OF MALAYA  
KUALA LUMPUR**

**2016**

**UNIVERSITY OF MALAYA**

**ORIGINAL LITERARY WORK DECLARATION**

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Registration/Matric No: **TGC 110057**

Name of Degree: **MASTER OF LINGUISTICS**

The Title Dissertation ("this work"): **METAPHORICAL AND METONYMICAL  
USES OF THE KOREAN VERB *MEOK***

Field of Study: **COGNITIVE LINGUISTICS**

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## ABSTRACT

This qualitative study examines the concept of EAT associated with the verb *meok-* ‘eat’ in Korean. Data were collected from one online Korean newspaper and analysed based on the twin approaches of conceptual metaphor and conceptual metonymy. The Korean verb *meok-* evokes images of food, nourishment and enjoyable gustation. However, when the verb *meok-* is used metaphorically, particularly as part of compounds, it evokes expressions of unhappiness, with a negative connotation. As a simplex verb, *meok-* has been investigated in many studies. However, the investigation of *meok-* as a compound verb, which projects negativity in the metaphorical use, seems to be rare. Within the conceptual metaphor and metonymy theory of Lakoff and Johnson (1980), Lakoff (1993), Radden & Kövecses (1999) and Kövecses (2010), the present study is aimed at identifying the metaphorical and metonymical expressions of simplex and compound verbs of *meok-*. The study also examined how the adversity is exposed as a Korean socio-cultural factor in meaning construction of *meok-*.

The analysis of the investigation found that the simplex *meok-* ‘eat’ is conceptualized metaphorically as EXPERIENCE IS EATING, HARBOURING THOUGHT IS EATING, ACQUIRING POSSESSION IS EATING, INTELLECTUAL SATISFACTION IS EATING and CONSUMING RESOURCE IS EATING. Metonymically, the simplex verb *meok-* ‘eat’ is conceptualized as EATING STANDS FOR LIFE containing EATING MEAL FOR THE STANDARD OF LIFE, EATING TYPES OF RICE OR WATER FOR TYPES OF LIFE and EATING ALONE FOR LIVING ALONE. Analysis further found that the most significant phenomenon of five (5) compound verbs of *meok-* ‘eat’ were saliently extended to the domains of DESTRUCTION as DESTRUCTION IS EATING. Two (2) compound verbs, *kkameok-* (peel.eat) and *ppaemeok-* (take out.eat), show partial destruction with DIMINISHING IS EATING and ELIMINATION IS EATING. The other three compound verbs, *galgameok-* (nibble.eat), *jabameok-* (slaughter.eat) and *malameok-* (mix.eat) showed whole destruction in

DESTROYING RESOURCE IS EATING, DESTROYING HUMAN LIFE IS EATING and DESTROYING INSTITUTION IS EATING. Analysis also revealed that the concept of adversity is pervasive when used with the metaphorical uses of *meok-*, specifically in the UNPLEASANT EXPERIENCE in simplex *meok-* and in the DESTRUCTION of resources, human life, and social institutions in the compound verbs of *meok-*.

The findings revealed that the most important identification of metaphorical uses of *meok-* is that, in UNPLEASANT EXPERIENCE, the agent is ‘affected agent’ motivated by the unpleasant bodily experience of internalization of food. Metonymical extensions of *meok-* were more strikingly associated with *bap* ‘cooked rice’, the Korean staple foodstuff. However, the Korean speaker’s cognitive choice of the metaphorical uses of compound verbs of *meok-* is ‘destruction’. It appears that the Koreans conceptualize the abstract destructive phenomena of the real world via the destructive concept of EAT. Findings also indicate that the sense of adversity with a critical and negative connotation serves as an alert and serves as a verbal warning through the use of metaphorical expressions of *meok-*.

## ABSTRAK

Kajian ini berbentuk kualitatif dengan menetapkan konsep makan yang berkait dengan kata kerja *meok*-‘makan’ dalam bahasa Korea. Data dikumpul daripada surat akhbar elektronik Korea. Kemudian, data dianalisis berdasarkan dua pendekatan konsep, iaitu metafora dan metonimi. Kata kerja *meok*- dalam bahasa Korea menggambarkan makanan dari segi khasiat dan keseronokan menikmatinya. Walau bagaimanapun, kata kerja *meok*- yang digunakan dalam konsep metafora, terdapat unsur tidak puas hati dan juga unsur negatif. Sebagai kata kerja biasa, terdapat banyak kajian terhadap kata kerja *meok*- ‘makan’. Akan tetapi, kajian terhadap kata kerja *meok*- sebagai kata kerja majmuk adalah sedikit terutamanya dalam kajian terhadap kata kerja dalam penggunaan negatif yang menggunakan pendekatan metafora adalah jarang diperhatikan. Konsep metafora dan metonimi telah banyak dikaji oleh Lakoff dan Johnson (1980), Lakoff (1993), Radden dan Kövecses (1999) dan Kövecses (2010). Kajian-kajian tersebut bertujuan mengenalpasti ekspresi metafora dan metonimi terhadap kata kerja biasa dan kata kerja majmuk daripada kata kerja *meok*-. Kajian ini juga meninjau pembinaan kata kerja *meok*- makan dari segi faktor sosio-budaya Korea.

Dalam kajian ini, satu analisis menunjukkan kata kerja biasa di *meok*-. Kata kerja biasa *meok*- telah dikonsepskan sebagai metafora dalam bentuk, sebagai PENGALAMAN ADALAH PEMAKANAN, PEMIKIRAN ADALAH PEMAKANAN, PEMEROLEHAN PEMILIKAN ADALAH PEMAKANAN, KEPUASAN INTELEKTUAL ADALAH PEMAKANAN dan PENGAMBILAN SUMBER ADALAH PEMAKANAN. Dalam konsep metonimi, kata kerja biasa *meok*-‘makan’ telah dikonsepskan sebagai PEMAKANAN BERMAKSUD HIDUP, ia mengandungi PEMAKANAN YANG MEMPUNYAI STANDARD YANG BERMAKSUD KEHIDUPAN YANG BERSTANDARD, PEMAKANAN PELBAGAI JENIS NASI ATAU AIR BERMAKSUD KEHIDUPAN YANG PELBAGAI JENIS dan PEMAKANAN BERSENDIRIAN BERMAKSUD HIPUP PERSENDIRIAN. Analisis tersebut mendapati bahawa fenomena yang paling ketara dari lima kata kerja

*meok*-‘makan’ telah digunakan secara meluas dari KEMUSNAHAN sebagai KEMUSNAHAN ADALAH PEMAKANAN. Selain itu, kata kerja majmuk terhadap *kkameok*- ‘mengupas kulit.makan’ dan *ppaemeok*- ‘mengambil keluar.makan’, telah mewujudkan KEKURANGAN ADALAH PEMAKANAN dan PENGHAPUSAN ADALAH PEMAKANAN. Di samping itu, terdapat tiga lagi kata kerja majmuk, *galgameok*- ‘menggigit.makan’, *jabameok*- ‘menyembelih.makan’ dan *malameok*- ‘mencampur.makan’ telah menunjukkan keseluruhan kemusnahan dengan KEMUSNAHAN SUMBER ADALAH PEMAKANAN, KEMUSNAHAN KEHIDUPAN ADALAH PEMAKANAN dan KEMUSNAHAN INSTITUSI ADALAH PEMAKANAN. Analisis ini juga menunjukkan bahawa konsep kesukaran adalah ketara apabila digunakan sebagai metafora *meok*-‘makan’, khususnya dalam kata kerja biasa, KEMUSNAHAN sebagai sumber, manakala kehidupan manusia dan institusi sosial dalam kata kerja majmuk *meok*-‘makan’.

Dapatan kajian ini menunjukkan bahawa pengenalan yang paling penting dalam penggunaan metafora *meok*- ‘makan’ adalah ejen terjejas. Ia didorong oleh pengalaman badan yang menyukarkan internalisasi makanan. Dari segi konsep metonimi, *meok*-makan adalah lebih menarik dengan *bap* ‘nasi’ yang merupakan suatu bahan prototipikal di Korea. Walau bagaimanapun, pemilihan kognitif Korea dalam penggunaan metafora pada kata kerja majmuk *meok*-‘makan’ adalah ‘perosak’. Ini menunjukkan bahawa fenomena di Korea adalah perosak melalui konsep negatif dalam pemakanan. Dapatan kajian ini juga menunjukkan bahawa rasa kesukaran pada konotasi kritikal dan negatif semasa ia berfungsi sebagai amaran dengan memberi amaran kepada masyarakat melalui penggunaan ungkapan metafora *meok*-.

## ACKNOWLEDGEMENTS

All praises go to God, who granted me the knowledge and wisdom to complete this dissertation.

I am deeply indebted to my supervisor, Associate Professor Dr. Toshiko Yamaguchi, for her professional expertise, insightful comments, and great care taken for the processing of this dissertation from the beginning of the proposal to completion of the dissertation. Without her passion and perseverance, I could not have completed this dissertation.

I am expressing my sincere gratitude to my father and mother Jeon Sang Jin and Gwak Chun Ja, who always support me with their strength and encouragement. I also give my special love to my siblings Yuseop, Jaeuk, and Jihyeon and their family members who have remained beside me all the time.

With special appreciation, I thank Dr. Park Jun Seok for his concern and insightful advice for my dissertation. Although he is no longer at UM, his concern and warm hearted advice remain with me.

Moreover, I would like to express thanks to all my lecturers and classmates for their kind guidance in conducting my study. They have been a beautiful and precious part of my life at the University of Malaya.

I also give my love and thanks to all my friends in Malaysia. They supported me with prayer and encouragement whenever I was upset with my writing. Special thanks go to Enoch and Esther Kim, Christina Lim, Hooilip Tan, and Sarah Kim, who all really took care of me like their own family member.

I was not alone in completing this journey of studying in University of Malaya. Many people have contributed both directly and indirectly at every moment. May God bless all of them and reward them with love and mercy.

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## LIST OF ABBREVIATIONS

The following abbreviations are used to label the linguistic terms employed in this dissertation.

\* Ungrammatical (when placed before a phrase or sentence)

ACC	Accusative particle
COJN	Conjunctive suffix
COM	Command
DEC	Declarative sentence-type suffix
EX	Exclamation suffix
FUT	Future tense suffix
GEN	Genitive particle
IMP	Imperative sentence-type suffix
IND	Indicative mood suffix
NOM	Nominative case particle
PF	Phonological filler
PL	Plural suffix or particle
POL	Polite speech level, suffix, or particle
POSS	Possessive
PRSN	Present tense
PST	Past tense
Q	Question marker, i.e., interrogative sentence-type suffix
REL	Relativizer (or adnominal modifier) suffix
TOP	Topic –contrast particle
GSKD	Great Standard Korean Dictionary
lit.:	Literal Meaning
CMT	Conceptual Metaphor Theory
ICM	Idealized Cognitive Model
NHI	National Health Insurance

# CHAPTER 1

## INTRODUCTION

### 1.1 Introduction

This chapter introduces components relevant to dissertation. First, the chapter provides the background of the study (1.2). This is followed by the statement of problem (1.3), objectives of the study (1.4), significance of the study (1.5), and research objectives (1.6) and questions (1.7). The final section (1.8) contains an overview of the consumption verbs in Korea (1.8.1) and the morphosyntactic structure of the verb *meok-* ‘eat’ as a both simplex verb and compound verb (1.8.2).

### 1.2 Background of the Study

Eating is an important daily ritual. In almost all cultures, eating is considered a vital part of human activity. In Korean culture, eating is an important activity in itself but also may carry a much deeper meaning. For Koreans, the verb *meok-* ‘eat’ is common in their daily activities. An example is illustrated below.

- (1.1) 언제          밥                  한 번                  같이                  먹읍시다.  
         *eonje*        *bap*                  *hanbeon*              *gatchi*              *meok-eupsida*.  
         one day    rice                  one time              together              eat-let’s  
         ‘Let’s have a meal together one day.’  
         (lit.: ‘Let’s **eat** rice together one day.’)

As shown in (1.1), *meok-* ‘eat’ as used in the above sense indicates that the speaker is willing to give his/her time for a future occurrence; he/she is showing an interest in wanting to build a relationship with the listener while having a meal. This may be a reflection of the Korean society and culture, which shows how Koreans strengthen their social relationship through such ‘eating scenes’ typically shown in many Korean dramas. Song (2009, p. 222) mentions that eating constitutes the basis for social interactions in Korean society. Eating with a stranger is a common practice because it is

seen as a way to break the ice with a stranger, especially in a work-related context.

The Korean verb *meok-* ‘eat’ is often used in conversation. Han and Dudo (2010, p. 4) mention that the verb is frequently used and its use can be extended to various abstract domains. For example, the verb *meok-* ‘eat’ appears with high frequency in five public daily newspapers from 2000 to 2011. The word reached 48<sup>th</sup> in total rank, 19<sup>th</sup> in the culture section, and 23<sup>rd</sup> as an auxiliary verb (Jeong, Kim, Kang & Kim, 2013, p. 73-77).

This indicates that if learners of the Korean language are able to understand the relationship between the prototypical and abstract meanings of the verb *meok-* ‘eat’, they can create new expressions of *meok-* ‘eat’. This demonstrates the productive and economical efficiency of the Korean language. This practice can be demonstrated with other examples which highlight the word *meok-*, for instance, *chunggyeok meok* - (shock (N).eat) ‘get shocked’ and *kamdong meok* - (impression.eat) ‘be touched’. Both of these expressions are frequently used by native Korean speakers in contemporary conversation.

As seen in the daily usage of Koreans, the verb *meok-* ‘eat’ may also be used to create numerous compound verbs, such as the verb *malameok-* (mix.eat) which means ‘to lose all one’s property’ and *kkameok-* (peel.eat) which means ‘to use up money or consume resource’. These examples have both literal and metaphorical meanings. Metaphorical uses are triggered when *meok-* is used in specific contexts in which its literal meaning can be applied.

### 1.3 Statement of problem

The activity of eating associated with the verb *meok-* ‘eat’ in Korean evokes images of food, nourishment and enjoyable gustation (Newman 1997, 2009). However, when the



word is used metaphorically, the verb *meok-* ‘eat’, particularly when it appears as part of compounds, may transform to become part of expressions which may be seen as negative or unhappy, or suggest a tinge of criticism. As a simplex verb, *meok-* has been investigated in many studies (Hong, 1992, 1993; Kim, 1997; Lee, 2002, 2012; Lee, 2005; Song, 2009; Choi, 2005; Han & Dudo, 2010; Ann & Hoang, 2013) but investigation into *meok-* as a compound verb, which projects negativity in the metaphorical use, seems to be rare (Kim, 1997; Lee, 2002, 2012). Thus, it will be worthwhile to understand the use of *meok-* in Korean society and culture.

#### **1.4 Significance of the study**

As previously mentioned, the literal usage of *meok-* portrays the normal activity of eating in a neutral or positive light. However, when the verb *meok-* is used as metaphorical expressions, the nature of the verb transforms to a negative or unhappy connotation. For instance, the verb *malameok-* (mix.eat) means ‘to lose all one’s property’ and *kkameok-* (peel.eat) means ‘to use up money’ or ‘consume a resource’. In this regard, the findings will demonstrate the socio-cultural structure of *meok-* as embedded in the Korean society. This study offers two benefits. First, this study will be helpful to learners of the Korean language in understanding the conceptually extended meaning of the verb *meok-*, especially in compound verbs. Second, this study will benefit Koreans as well, as it illustrates how Koreans conceptualize social phenomena corresponding to the verb *meok-*.

#### **1.5 Objectives**

As this study aims to unravel the metaphorical and metonymical uses and meaning of the Korean verb *meok-* ‘eat’, and determine how the expressions are used, the objectives

of this study are as follows:

- (1) To explore the metaphorical and metonymical uses of simplex *meok-* ‘eat’.
- (2) To investigate the outstanding characteristics of the metaphorical uses of compound verbs of *meok-* ‘eat’.
- (3) To apply the ‘Hypothesis of Adversity’ to examine the metaphorical uses of simplex and compound verbs of *meok-* as a Korean socio-cultural phenomenon.

## **1.6 Research Questions**

With these objectives in mind, the following research questions were formulated.

1. What are the metaphorical and metonymical uses of the simplex verb *meok-* ‘eat’?
2. What are some significant characteristics seen in the metaphorical uses of compound verbs *meok-* ‘eat’?
3. How is adversity exposed in the metaphorical uses of simplex and compound verbs of *meok-*?

## **1.7 Scope and Limitations**

As previously mentioned, this study focuses on how eating as an activity is reflected in the verb *meok-*. In that regard, this study is thus confined to considering how the verb is used both as a simplex and compound verb. Data extracted for the purpose of this study were also taken from the Korean newspaper *Chosun Ilbo* (2009-2014). Due to this limitation, the analysis is thus restricted to the metaphorical and metonymical uses of *meok-* used in this newspaper only. Data may inadvertently exclude use in daily conversations, except as related by writers or reporters of the particular newspaper. Therefore, the findings may not be generalizable to other areas of the Korean interactions.

## 1.8 Overview of the verbs of consumption in Korean and morphosyntactic structure of *meok-* ‘eat’

This section reviews consumption verbs in Korean and the syntactic structure of *meok-* as simplex and compound verbs.

### 1.8.1 Overview of verbs of consumption in Korean

EAT can be expressed in the Korean language in a number of ways. Similarly, in the Japanese language, the same phenomenon seems to prevail. Yamaguchi’s (2009, p. 174) table provides an overview of the verbs of eating and drinking in Japanese. To illustrate the verb *meok-* in Korean, the model provided by Yamaguchi (2009) has been slightly modified to accommodate the demonstration of the Korean language in table 1.1 below.

**Table 1.1:** Overview of illustrative verbs of consumption in Korean

	<b>Eating</b>	<b>Drinking</b>
Neutral	[1]먹- <i>meok-</i> ‘eat’	[2]마시- <i>masi-</i> ‘drink’
Humble		
Formal	[3]들- <i>deul-</i> ‘eat, drink’ [4]식사(食事)하- <i>siksaha-</i> ‘have a meal’	
Honourific	[5]잡수시- <i>japsusi-</i> ‘eat’	
	[6]드시- <i>deusi-</i> ‘eat, drink’	
Vulgar	[7]처먹- <i>cheomeok-</i> ‘eat greedily’	[8]처마시- <i>cheomasi-</i> ‘drink greedily’
synonyms	[9]씹- <i>ssip-</i> ‘chew’, [10]삼키- <i>samki-</i> ‘swallow’, [11]소화(消化)하- <i>sowhaha-</i> ‘digest’, [12]깨물- <i>kkaemul-</i> ‘bite’	

As the illustration above indicates, in daily Korean conversations, [1]*meok-* ‘eat’ and [2]*masi-* ‘drink’ are most commonly used as neutral forms and basic verbs to express consumption. Yamaguchi (2009, p. 180) mentions that in the Japanese language, Japanese honorific verbs are used to show how the speaker expresses his respect to the

listener, but not by extending the use of the words metaphorically. In Korean society, Korean speakers also do the same as the Japanese especially in formal relationships, using the honorific verbs [5]*japsusi-* and [6]*deusi-* to imply their respect to others. However, when looking at the verb of *meok-* ‘eat’ in Korean, it is apparent that it is extended to include other figurative uses and in a variety of domains, while the formal form [3]*deul-* and [4]*siksaha-*, and honorific form [6]*deusi-* are not extended to include figurative uses. The examples below illustrate this usage.

- (1.2) 그 정치인은 뇌물을 엄청 먹었다.  
*keu jeongchiin-eun noymwul-eul eomcheong meok-eott-da*  
the politician-TOP bribe-ACC so much eat- PST-DEC  
‘The politician bribed so much.’  
(lit.: ‘The politician **ate** bribe so much.’) (Song, 2009, p. 208)
- (1.3) \* 그 정치인은 뇌물을 엄청 들었다.  
\**keu jeongchiin-un noymwul-eul eomcheng deul-eott-da*  
the politician- TOP bribe- ACC so much eat(formal)- PST-DEC
- (1.4) \* 그 정치인은 뇌물을 엄청 잡수셨다.  
\**keu jeongchiin-eun noymwul-eul eomcheong japsusi-eott-da*  
the politician- TOP bribe- ACC so much eat(honorific)- PST-DEC
- (1.5) \* 그 정치인은 뇌물을 엄청 처먹었다.  
\**keu jeongchiin-un noymwul-eul eomcheong cheomeok-eott-da*  
the politician- TOP bribe- ACC so much eat(vulgar)- PST-DEC

In (1.2), [1]*meok-* is commonly extended to metaphorical uses, while in (1.3), [3]*deul-*, the formal form of ‘eat’ is never used metaphorically and is semantically odd. In (1.4) - (1.5), [5]*japsusi-* and [8]*cheomeok-* are seldom used metaphorically when the speaker shows her ignorance to the agent in a sarcastic way or as a criticism.

Synonyms of *meok-* can also be extended metaphorically onto various domains.

For instance:

(1.6)	그는	자기보다	잘난	사람을	씹었다.
	<i>geu-neun</i>	<i>jagi-boda</i>	<i>jalnan</i>	<i>saram-eul</i>	<i>ssip-eott-da.</i>
	he- TOP	self-than	better	person- ACC	<b>chew</b> - PST-DEC

‘He criticized someone whoever better than him.’  
(lit.: ‘He **chewed** someone whoever better than him.’)

(GSKD)

(1.7)	그는	어떤	역할도	완벽히	소화했다.
	<i>geu-neun</i>	<i>eotteon</i>	<i>yeokhal-do</i>	<i>wanbyeokhi</i>	<i>sowhaha-ett-da.</i>
	he- TOP	any	role-even	perfectly	<b>digest</b> - PST-DEC

‘He perfectly managed any role whatever he takes.’  
(lit.: ‘He **digested** any role whatever he takes.’)

(GSKD)

In (1.6), [9]*ssip*- ‘chew’ is extended metaphorically to mean ‘to criticize someone or someone’s word’. In (1.7), [11]*sowhaha*- ‘digest’ is extended to mean ‘to manage a role properly or master a skill perfectly’.

As these examples show, the consumption verbs of EAT extend in metaphorical uses while formal and honorific forms of *meok*- ‘eat’ do not extend metaphorically.

### 1.8.2 Morphosyntactic structure of the verb *meok*- ‘eat’

The prototypical definition of the verb *meok*- ‘eat’ is this: ‘to take food and food-like substances into the stomach through the mouth’ (GSKD). The syntactic structure of *meok*- ‘eat’, as a simplex verb is illustrated in (1.8) below.

(1.8)	나는	밥을	먹었다.
	<i>na-neun</i>	<i>bap-eul</i>	<i>meok-eott-da</i>
	I- TOP	rice- ACC	<b>eat</b> - PST-DEC
	‘I ate rice’		(GSKD)

The basic word order at the sentence level in Korean is Subject, Object, and Verb (SOV) (Song, 2005, p. 101). The subject associates with one of two particles, the topical particle (TOP) or nominative particle (NOM). The object associates with the accusative particle (ACC), identified as noun phrase. Korean is predicate-final, sharing

the typical properties of predicated-final languages such as Japanese, and is very different from languages such as English and Chinese (Shon, 1999, p. 9). The verb stem associates with various pre-final suffixes or sentence endings such as past tense (PST) and declarative ending (DEC) as shown in (1.8). On the basis of (1.8), *meok-* ‘eat’ is a transitive verb.

The most common morphological structure of compound verbs in which *meok-* appears verb + a/eo + *meok-* ‘eat’ (Ham, 2007, p. 159), in which the verb is combined with *meok-* intermediated by a phonological filler (PF) a/eo (Song, 2009, p. 226).

At this initial stage for literal compound verbs *meok-*, two different verbs, *kkak-* ‘peel’ (1.9.a) and *meok-* ‘eat’ (1.9.b) are combined with a phonological filler, *-a-*, as shown in (1.9.c). A pause indicates that the two actions occur in the same order.

- (1.9) a. 나는 사과를 꺾었다.  
*na-neun sagwa-reul kkakk-att-da*  
 I-TOP apple-ACC peel-PST-DEC  
 ‘I peeled an apple’
- b. 나는 사과를 먹었다.  
*na-neun sagwa-reul moek-eott-da*  
 I-TOP apple-ACC eat-PST-DEC  
 ‘I ate an apple’
- c. 나는 사과를 꺾아 먹었다.  
*na-neun sagwa-reul kkakk -a- meok-eott-da*  
 I-TOP apple-ACC peel -PF eat-PST-DEC  
 ‘I **peeled** an apple and **ate** it’

For a figurative compound verb containing *meok-*, at this stage, the literal meaning of a verb is lost, changing to a figurative meaning. The object of the compound verb of *meok-* is no longer food or a food-like substance, but rather a non-edible or abstract object (Kim, 2000, p. 164), as shown in (1.10). Here, the object of *kkakkameok-* (peel.eat) refers to profit rate.

(1.10) 노키아는	값싼	모델을	판매해
<i>nokia-neun</i>	<i>gapssan</i>	<i>model-eul</i>	<i>panmaeha-e</i>
Nokia-TOP	cheap	model-ACC	sell-so

수익률을	깎아먹고 있다.
<i>suikryul-eul</i>	<i>kkakkamoek-go itt-da</i>
profit rate-ACC	<b>peel.eat</b> -ing-DEC

‘Nokia sells cheap models and they are losing their profit rate.’  
(lit.: ‘Nokia sells cheap models and they are **peeling** their profit rate and **eating** it.’)  
(07 May, 2010)

## Chapter Summary

This chapter has provided the background to this dissertation. It also contains the statement of problem for this study. In addition, the objectives of the study are laid down and three research questions are formulated. This is followed by the scope and limitations of the study as well as its significance. Finally, the chapter also gives examples of some representative consumption verbs in Korean and the morphosyntactic structure of *meok*- ‘eat’ in both simplex and compound forms.

This dissertation has the following structure. Chapter 2 reviews the past studies and Chapter 3 focuses on the methodology. Chapter 4 demonstrates data analysis and discussions. The dissertation ends with Chapter 5, which provides a general conclusion and limitations of the study as well as recommendations for future studies.

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1 Introduction

This chapter reviews the literature relevant to the study of the verb *meok*- ‘eat’ in this dissertation. The first (2.2) and second section (2.3) present the notion of Conceptual Metaphor Theory (CMT) and Conceptual Metonymy, respectively, as they serve as theoretical foundations of the present study. The third section (2.4) contains discussion of relevant past studies. These include studies of EAT in various languages (2.4.1), the Korean verb *meok*- (2.4.2), and cross-linguistic analysis of EAT (2.4.3).

#### 2.2 Conceptual Metaphor Theory

Conceptual Metaphor Theory (CMT) is an influential theory in cognitive linguistics. Cognitive linguistics is a study of human thoughts and their relationship to human language, mind, and experiences (Evans & Zinken, 2007, p. 2) as well as the interactions between human language and cognition (Park, 2004, p. 271). Lim (2006, p. 27) asserts that cognitive linguistics adopts the encyclopaedic model of meaning, and is therefore more human-centred than other theories concerning the nature of meaning. In cognitive linguistics, the conceptual structures expressed via language are structured through our physical experiences of the outer world (Evans et al., 2007, p. 7) because human thought and feeling are well structured and informed by our body-based interactions such as eating with the world around us (Clark, 2012, p. 275). Due to this embodiment, the human conceptual system is largely structured and defined metaphorically (Lakoff and Johnson, 1980, p. 7). In other words, metaphor as a mental process helps us to understand our real world motivated through physical experience



(Deignan, 2005, p. 19). In this regards, metaphor is a fundamental part of everyday cognition (Gibbs, 1996, cited in Gibbs et al., 2004), since cognition is the result of mental constructions via perception, language, or memory beyond the information given (Ortony, 1993, p. 1).

### **2.2.1 Definition of Conceptual Metaphor**

From the cognitive linguistics point of view, metaphors are not a stylistically attractive way of expressing ideas. Rather, they offer a method of thinking (Ungerer & Schmid, 2006, p. 118). Lakoff and Johnson (1980) define a metaphor as ‘conceptual metaphor’ which they mean that a metaphor emerges via linguistic expressions. They further describe that “the essence of metaphor is understanding and experiencing one kind of thing in terms of another” (1980, p. 5), in the sense that almost every object and experience is similar in some ways to our past or present experiences, and we can draw on these experiences to understand new concepts (Murphy & Hoffman, 2012, p. 151).

Everyday abstract concepts such as time, state, causation, and change are understood metaphorically only in terms of something else which already has its own structure in its conceptual system (Lakoff, 1993, p. 202). In this regard, Barcelona (2000, p. 3) states that “Metaphor is the cognitive mechanism whereby one experiential domain is partially ‘mapped’, or projected onto a different experiential domain, so the second domain is partially understood in terms of the first one.” Kövecses (2010, p. 4) similarly asserts that “one conceptual domains understood or characterized by another conceptual domain”. He thus defines (p. 7) a conceptual metaphor as a set of mappings between two conceptual domains, namely source and target domains.

### 2.2.2 Mappings of Conceptual Metaphor

Kövecses (2010, p. 4) describes conceptual metaphors as a set of conceptual correspondences between elements of the source and target domains, known as ‘mapping’. He further demonstrates the conceptual metaphor as CONCEPTUAL DOMAIN A (target domain) IS CONCEPTUAL DOMAIN B (source domain). Langacker (1987, p. 90) emphasizes that “correspondences are crucial to the comparison of entities in ascertaining their identity or degree of similarity”. Source domain B may be used to conceptualize the target domain A, which is concrete, physical which can be experienced or perceived ‘directly’, while target domain A is the subject to conceptualization which is image-schematic, more abstract, or concerns ‘subjective’ experience (Taylor, 2002, p. 491).

An important point is that metaphorical mappings are asymmetric and partial (Lakoff, 1993, p. 244) in which only some aspects of the source domain are transferred to the target domain. For instance, in AN ARGUMENT IS A BUILDING metaphor, aspects of the construction and its strength derive from the source domain, BUILDING are highlighted only in the target domain, ARGUMENT. In AN ARGUMENT IS A CONTAINER metaphor, on the other hand, the aspects of the content and basicness from the source domain, CONTAINER, are highlighted only in the target domain, ARGUMENT. Therefore, Kövecses (2010, p. 92) concludes that different metaphors highlight different aspects of the same target domain.

Let us illustrate some examples from English. Metaphorical expressions of SOCIAL ORGANIZATIONS ARE PLANTS metaphor are shown in (2.1).

- (2.1)
- a. He works for the local *branch* of the bank.
  - b. Our company is *growing*.
  - c. They had to *prune* the workforce.
  - d. The organization was *rooted* in the old church.
  - e. There is now a *flourishing* black market in software there.
  - f. Employers *reaped* enormous benefits from cheap foreign labour.
- (Kövecses, 2010, p. 10)

These examples demonstrate that the same metaphorical concept emerges from different linguistic expressions. They also show that the constituent elements of plants are projected systematically onto the constituent elements of social organizations. People have thorough knowledge of PLANTS and can make use of this knowledge in the comprehension of SOCIAL ORGANIZATIONS (Kövecses, 2005, p. 209).

The set of mapping of SOCIAL ORGANIZATIONS ARE PLANTS is further illustrated below.

**Table 2.1:** Mapping of SOCIAL ORGANIZATIONS ARE PLANTS (Kövecses, 2010, p. 10)

<u>Source Domain: PLANTS</u>	<u>Target Domain: SOCIAL ORGANIZATIONS</u>
the whole plant	the entire organization
a part of the plant	a part of the organization
growth of the plant	development of the organization
removing a part of the plant	reducing the organization
the root of the plant	the origin of the organization
the flowering	the best <i>stage</i> , the most successful stage
the fruits or crops	the beneficial consequences

Importantly, metaphorical mappings obey what Lakoff proposed “the Invariance Principle” (1993, p. 215) where metaphorical mappings preserve the cognitive topology (that is, the image-schema structure) of the source domain consistent with the inherent structure of the target domain.

### 2.2.3 Primary metaphor and culture-specific metaphors

Universal bodily experience such as eating may lead to the emergence of shared conceptual metaphors. Primary metaphors are potentially universal because they consist of correlations of a subjective experience with a physical experience (Kövecses, 2005, p.

38). Kövecses (2003, p. 142) demonstrates the ANGER metaphor through the typologically unrelated languages of English, Hungarian, Japanese, and Chinese, which have common mapping structures of CONTAINER metaphors for anger. The mapping mentioned here indicates that the basic structure of understanding of anger corresponds in different cultures. The conceptualization of anger emerges from similar bodily experiences, though cultures and languages are different.

However, language is an essential instrument and component of culture (Langacker, 1999, p. 13). Palmer (2006, p. 14) states, “when a class of linguistic expressions is seen as relative to one or more semantic domains of relatively extensive scope with complex category structures and rich details, then cognitive linguistics becomes decidedly cultural. It is this difference in emphasis and elaboration of the cultural dimension, not an underlying difference in theory that makes language essential”.

Kövecses (2010, p. 218) asserts that although the primary metaphor of ANGER is shared as a common structure of mapping in different languages, different components and sub-levels of bodily experience may differ in the different languages. For instance, in the Japanese language, many expressions of anger are connected with *hara* ‘belly’ (Matsuki, 1995, cited in Kövecses, 2010a, p. 207), as it is a significant concept often related to emotions in the Japanese culture. The Chinese metaphor HAPPINESS IS FLOWERS IN THE HEART is another example not found in English. Likewise, the English metaphor BEING HAPPY IS BEING OFF THE GROUND does not exist in Chinese (Yu, 1998, cited in Kövecses, 2010a, p. 208). This suggests that differential experiences and cognitive preferences may lead to culture-specific metaphors across different languages (Kövecses, 2008, p. 63-68).

## **2.3 Conceptual Metonymy**

Metonymy is a cognitive system (Lakoff, 1987, p. 84) underlying ordinary thinking. Metonymy has received less attention than metaphor in cognitive linguistics (Barcelona, 2002, p. 215), but is a more fundamental cognitive process than metaphor (Taylor, 2003, p. 126). It is more immediate and natural in meaning extension than metaphor (Park, 2000, p. 65).

### **2.3.1 Definition of Conceptual Metonymy**

Metonymy is conceptual in nature and, similar to conceptual metaphor, is a part of our everyday way of thinking (Lakoff & Johnson, 1980). Lakoff and Johnson (1980, p. 39) explain that “metonymic concepts are not just our language but our thoughts, attitudes, and actions”. They are grounded in our experiences like metaphors (Barcelona, 2000, p.6).

The most important characteristic of metonymy is that mapping takes place in the same domain. For example, Barcelona (2000, p. 4) defines “metonymy as a conceptual projection whereby one experiential domain is partially understood in terms of another experiential domain that is included in the same common experiential domain”. He further stresses that metonymy is pervasive in everyday language, as asserted by cognitive linguistics (Barcelona, 2000, p. 5).

### **2.3.2 Mappings of Conceptual Metonymy**

As mentioned above, metonymical mapping is situated within the same domain. In other words, in a single domain, there are salient elements which can stand for each other metonymically. People commonly use familiar, memorable, or salient examples to comprehend new concepts (Lakoff, 1987, p. 89). Radden and Kövecses (1999) uses

two general conceptual configurations for metonymical mapping:

- (i) Whole ICM and its part
- (ii) Parts of an ICM

(Radden & Kövecses, 1999, p. 30)

The Idealized Cognitive Model or ICM includes not only people's encyclopaedic knowledge of a particular domain but also the idealized cultural models they are part of (Radden and Kövecses, 1999, p. 20). The assertion was provided with various examples of metonymical mappings based on two general categories.

For illustration of metonymy, source domain plays a role as a referential function (Lakoff & Turner, 1989, p. 100) and allows us to focus more specifically on certain aspects of target domain which is being referred to (Lakoff & Johnson, 1980, p. 37). For instance, in PART FOR WHOLE metonymy, as (i) Whole ICM and its part, body parts such as hand, head, face, etc. stand for person but different aspects of a person are focused. For example:

(2.2) a. All *hands* on the deck. (HAND FOR PERSON)  
(Ungerer & Schmid, 2006, p. 128)

b. There are a lot of *heads* at the university. (HEAD FOR PERSON)

c. She's just a *pretty face*. (FACE FOR PERSON)  
(Lakoff & Johnson, 1980, p. 36-37)

Body parts serve as reference points in metonymic expressions for the notion 'reference point' as suggested by Langacker (1993, p.30). The body parts used in the expressions show different aspects of a person. As shown in (2.3.a), the context of shipping is suggested by the key word 'deck', HAND stands for PERSON, physical labour (Ungerer & Schmid, 2006, p. 128). On the other hand, in (2.3.b), the context 'university' provides that HEAD stands for PERSON, intellectual person. In (2.3.c), we perceive the person through the link between FACE and PERSON (Lakoff & Johnson, 1980, p. 37) that face as a reference point providing basic information of the person. Reference points are

highlighted in the same domain, PERSON, for which metonymy is understood as ‘domain highlighting’ (Croft, 1993).

Kövecses (2010) further develops Event ICM as PART FOR WHOLE metonymy. For instance, the central event stands for the whole event (2010, p. 180) as illustrated below:

(2.3) Mother is *cooking* potatoes.

(Kövecses, 2010, p. 180)

In (2.3), the central event, ‘*cooking*’ stands for the whole event of preparing food including cleaning, peeling the potatoes and other ingredients, boiling and plating.

Event ICM as PART FOR WHOLE metonymy is useful for understanding of metonymical expressions of *meok*-‘eat’ that EATING is a core and essential activity in our daily life.

## **2.4 Relevant Previous studies on EAT**

This section discusses past studies done in various languages focusing on EAT (2.4.1), followed by past studies focusing on *meok*- ‘eat’ in Korean (2.4.2) and also cross-linguistic studies on EAT (2.4.3).

### **2.4.1 Past studies on EAT in various languages**

Newman (1997) explores eating and drinking as sources of metaphor in English. He suggests that EATING serves as a source domain that is mapped onto various target domains whereby he highlights three categories of internalization (agent-oriented extensions), destruction (patient-oriented extensions) and internalization and destruction (agent and patient-oriented extensions). Newman suggests that EAT contains seven dimensions: i) experience of *hunger* encouraging one to eat something which becomes desired and initiated by eater; ii) *Intake* of some food into the mouth by eater; iii) *mastication* of the food in the mouth; iv) particles are passed down the throat into the

intestines and stomach in the process of *swallowing*; v) the food undergoes drastic transformations through *digestion*; vi) the food provides *nourishment* for body; vii) we normally eat food which produces a pleasant and agreeable taste or we avoid food which is unpleasant to taste. This shows a person's experiential bias towards *enjoyable gustation* (Newman, 1997, p.215).

According to Newman, target domains of internalization of food on the agent, such as EMOTIONAL NOURISHMENT, INTELLECTUAL NOURISHMENT, ACCEPTING IDEAS, EXPERIENCING LIFE and ACQUIRING POSSESSIONS are pleasant and positive experiences on the agent. In contrast, the target domains of destruction on the object such as PHYSICAL DESTRUCTION, PHYSICAL TORMENT, and ELIMINATION are unpleasant and negative for the object. This indicates that the agent encounters mainly pleasant experiences, which is the main tendency in metaphors of EATING in the English perspective.

Newman (2009) demonstrates various syntactic functions of EAT in figurative extensions of eating. He claims that the verb EAT is used as a transitivity whereby the construction of eating focuses on the consumer and the object consumed. Newman discusses two terms used for the agent of EAT: 'unpleasant experience' and 'adversative passive'. The agent experiences or is caused to 'undergo, endure or suffer' from the object which is termed as being 'adversative passive' in English although the syntactic construction is not changed. Simultaneously, the agent must undergo or endure the object. The sensory affectedness on the agent motivates the semantic extension of eating to 'experience', either as 'enjoyment' or 'suffering'.

Newman mentioned that adversative passive is not a salient phenomenon in English perspectives. In contrast, some scholars discuss the unpleasant experience or adversative passive of the agent, a widespread concept in various languages.



In a different approach to EAT, Yamaguchi (2009) demonstrates twelve verbs of consumption based on neutral, written, and formal honorifics. She investigates the verbs of consumption in accordance with the historical emergence and development of each verb. According to her, many verbs do not behave uniformly, indicating that the metaphorical extensions of eating go beyond human bodily experiences alone (2009, p. 174). Japanese consumption verbs provide representative examples which support the domain-to-domain mapping. She gives a brilliant insight into why some verbs are widely extended to metaphors and why particular verbs are not. For instance, the majority of the metaphorical uses of eating extend from the ancient verb *kuu* 'eat', not from *taberu* 'eat'. Originally, the meaning of *kuu* did not refer to the act of 'consuming food' but instead 'holding an object which contains a radical', in this instance a tooth. This original meaning of *kuu* may help to explain how certain metaphors have developed based on this verb. Another verb *taberu* 'eat' has a different origin from *kuu* 'eat'. The word *taberu* was developed from *tabu*, seen as a respectful honorific verb meaning 'giving'. Yamaguchi explains that the original meaning of *taberu* expresses the act of giving from a superior to a person of a lower status. It was subsequently employed as a humble expression of eating in a later period. This transformation indicates that the original meaning of 'giving' had changed to 'receiving' when *tabu* entered the semantic domain of consumption.

Furthermore, Yamaguchi (2009) proposes the 'Hypothesis of Adversity' in which the concept of adversity is seen as the possible influence of socio-cultural factors which are systematically associated with metaphors. The components of nourishment and enjoyable gustation are absent in the Japanese language. Further, the sense of adversity seems far more widespread depending on in different contexts. For instance, particular substances such as fuel, energy, money and time are not just consumed but are

also wasted excessively. In this context, the speaker expresses a certain degree of adversity where the person who uses a car (fuel) or electricity becomes disadvantaged when the fuel and electricity become wasted. She concludes that socio-cultural factors might contribute to the construction of metaphorical expressions on EAT and they do not appear out of some universal conceptual mapping. From this perspective, language-specific, socio-cultural and historical realities influence or interfere with mappings. Due to this, Yamaguchi hypothesizes that the concept of adversity may have become a cultural preference in the history of the Japanese language. She adds that the sense of unhappiness is thus deeply integrated in the minds of the Japanese people. This may help explain the richness of the negative connotations realized in other metaphorical expressions on EAT.

In terms of semantic function of EAT, Næss (2009) examines the transitivity properties of EAT verbs cross-linguistically. She suggests that these verbs do not seem to match the prototypical pattern of transitive verbs. EAT verbs are characterized as having an effect primarily on the agent, nourishment and enjoyable gustation, rather than on the object, food itself and may create a certain effect on the 'affected agent' in the semantic extensions. Næss explores a variety of examples of the affectedness on the agent in semantic extensions of EAT. It was noted that the verbs meaning 'eat' have been grammaticalized into a marker of 'affectedness' or 'adversativity' on the part of the agent in many languages. The term 'affected agent' in association with adversity seems similar in concept to the term 'adversative passive' of EAT which was suggested by Newman (2009) in English. Based on this, Næss (2009) concludes that the 'affected agent' of EAT is not a prototypical agent. Thus, a clause involving such an agent is not a prototypical transitive clause.

For Aravyn languages, Hook and Pardeshi (2009) investigate a variety of

meaning extensions of *khaa* 'eat' in Hindi-Urdu and Marathi. The agent of *khaa* 'eat' first suffers from the external source of 'receive/undergo'. The agent himself suffers from an internal source which 'undergoes/exhibits' as a second phase. The agent, at the third phase, is then subjected to a higher degree of agent role and the meaning of 'eat' hereby, exhibits three progressively firmer degrees of agency encompassing 'undergo', 'experience' and 'commit'. Hook and Pardeshi propose three central meanings of the 'eat' expressions in Indo-Aryan languages, which are the original meaning of 'consume (edibles)' as well as 'suffer/undergo' and 'exhibit'.

Newman and Albera (2009) also examine the verbs, *bel-* 'eat' and *t'et-* 'drink' in Amharic. They note that there were some culturally determined influence working on the act of eating and drinking which form part of the larger 'socio-cultural domain' usage of these verbs. Illustrating the figurative extensions related to these verbs, it was explained that the notion of 'destruction' almost always concerns the use of *bel-* 'eat' which is seen to adversely effect on the object. Moreover, it was noted that the agents of *bel-* and *t'et-* are strongly affected by the event. The authors thus conclude that the action of *bel-* 'eat' participates preferentially in figurative extensions related to 'destruction' (p.270).

Jaggar and Buba (2009) investigate the use of *ci* 'eat' and *shaa* 'drink' in Hausa. According to their discussion, the prototypical metaphorical extension of *ci* 'eat' is 'overcoming', 'winning', 'conquering', 'taking (over)' and 'acquiring', with an 'agentive subject' which controls the intension and dominant force to an object. On the other hand, the prototypical metaphorical extension of *shaa* 'drink' is 'undergo, suffer, or endure' with an 'affected agent' which occurs on a non-agential interpretation. Metaphorical extension of *shaa* 'drink' is especially common in adversative contexts in which the agent is an experiencer of the adversative events and emotion is negative-

oriented. They assume that this construal follows from the extralinguistic fact that the agent has little or no control over such a situation or psychological state.

Khajeh and Abdullah (2012) investigate the pervasiveness of culinary metaphors in Persian social and cultural interactions where IDEAS/TEMPERAMENT/ LUST AS FOOD occur in contemporary Persian. They examine the relationship between these culinary concepts in the Persian culture and target speakers' beliefs, ideas and dispositions. They conclude that metaphorical expressions would not just result from certain universal conceptual mappings only, but through a variety of factors including language-specific and socio-cultural norms which are pervasive in a language community. Thus, the concept of 'adversity' seems to illustrate the possible influence of a socio-cultural phenomenon in the metaphorical expressions of verb *xordan* 'to eat' in Persian. It seems that 'adversity' may be a cultural preference in the Persian society and language. Negative connotations present in the Persian language may reveal the fact that this concept has been deeply integrated in the minds of Persians.

As shown from the studies referenced above, adversity on the agent is pervasive in various languages all of which differ from the English language. Thus, it is assumed that semantic extensions of adversity on EAT is common in many languages. The studies above make it easy to understand why verbs of EAT are associated with adversity.

Tsang (2009), by approaching with conceptual metaphor of eating, notes that SEX IS EATING was used widespread in Hong Kong Chinese newspapers. In her study, Tsang discusses how the metaphors are related to the Chinese culture. She also proposes that when journalists use metaphor, they can affect reader's conceptual systems and influence readers' beliefs and behaviours. Tsang thus suggests that in traditional Chinese culture, eating is considered as the most important thing in life. She concludes that when eating metaphors are inculcated into the context of sex, the concept of sex is

important and necessary as eating for human life. Readers of Hong Kong Chinese newspapers may henceforth, become influenced by the aspects of sex being as treasurable, enjoyable, important and necessary as the aspects of eating.

This section illustrates various studies done on EAT which also simultaneously show how the meaning extensions of EAT are tied to socio-cultural factors. Further, the studies also provide fundamental justifications as to why EAT verbs have semantic extensions which are associated with the concept of adversity on the agent though EAT verbs are syntactically, transitive. The notions of ‘affected agent’ and ‘adversity’ are closely linked to each other in the semantic extensions of EAT and its phenomenon is pervasive in many languages.

#### **2.4.2 Past studies on the Korean verb *meok-* ‘eat’**

In this section, past studies looking at the Korean verb *meok-* ‘eat’ seem to focus more on its semantic extensions and functions. This section will henceforth, focus more on their findings and discussions.

Song (2009) explores the metaphors and metonymies of EAT in Korean and provides examples on how the Korean verb *meok-* is extended based on Newman’s (1997) categorization of EATING. Song highlights that Korean speakers express their unhappiness over the events which take up excessive amount of valuable things like time, money and oil as has been indicated by Yamaguchi (2009) in ‘Hypothesis of Adversity’. Song claims that the metaphorical expressions of simplex *meok-* also show the tendency of adversity, especially with unpleasant experiences as exemplified by *teowi-rul meok-* (heat-ACC.eat) ‘suffer heatstroke’, *yok-eul meok-* (criticism-ACC.eat) ‘receive criticism’ and *phenelthi-rul meok-* (penalty.goal-ACC.eat) ‘suffer a penalty goal’. Song also asserts that the stage of mastication of eating provides a conceptual

motivation for further metaphorical extensions whereby the broad sense of destruction may be seen as a salient feature in the metaphorical extensions of compounds of *meok-*. Song points out two facts which were not in agreement with Newman's observations. One is that the verb *meok-* 'eat' is metaphorically extended to unpleasant or painful experiences which do not sit well with Newman's observation which talks about enjoyable gustation. The other is that, it may not always be possible to determine that one motivation (internalization) drives metaphorical extensions to the exclusion of the other (destruction), unlike Newman's claim.

On metonymies of *meok-*, Song mentions the importance of social and cultural factors that eating stands for social activities and events, especially in association with *bap* 'cooked rice' (henceforth, rice) in Korean. This can be illustrated by examples such as *kong bap meok-* (bean.rice.eat) 'living in a prison' and *chan bap-eul meok-* (cold.rice-ACC.eat) 'receive ill-treatment'.

Song's (2009) investigation and discussions of metaphorical and metonymical expressions of *meok-* provide fundamental insights for the present study. However, Song did not explain why adversity is pervasive in the metaphorical expressions of *meok-* instead of just enjoyable gustation. This gap will serve as an initiative for future research.

Lee (2005) explores the metaphorical and metonymical extensions of the verb *meok-* 'eat' that the verb *meok-* has a radical polysemy network in motivation in cognitive linguistics. Lee categorizes the meanings of *meok-* according to its transitivity, intransitivity and passivity based on the prototype and image mapping. He claims that the passivity of the verb *meok-* differs from the concept of transitivity and intransitivity. It has more complex grammatical blending process when it is metaphorically extended. The objects of the verb *meok-*, unhealthy or unfavourable food, thus cause the agent to

experience an unpleasant experience and feeling. The agent is affected by the food and becomes a victim of the food. This experience is extended to metaphorical expressions of *meok-* caused by a similar experience where the agent undergoes or experiences unpleasant or suffering of events or situations. Lee further claims that the subject is an agent of the sentence functionally. However, semantically, the agent becomes an experiencer when the verb *meok-* is used as passivity. The passivity of *meok-* interacts between two spaces, namely the conceptual and grammatical structure. This creates a new emergent structure causing grammatical blending through mapping and projecting. The grammatical blending of *meok-* brings a better understanding for the unpleasant experience of life domain.

A similar study by Kim (1997) explores the prototypical meaning of *meok-* and its function changes according to situations and contexts. The verb *meok-* is grammatically transitive, but in certain contexts, such as experience of life, the verb *meok-* becomes semantically functioned as passivity. She concludes that the extended meaning of *meok-* is realized or conceptualized by analogy or inference based on the encyclopaedic knowledge of eating, leading to a wider meaning for *meok-*.

Focusing on the semantic function of *meok-*, Lee (2012) explores the complicated multi-function and meaning of compound verbs of *meok-* in various ways. She highlights that the verb *meok-* has an important function in its semantic meaning though it does not play a role as a main verb functionally in constructing compound verbs of *meok-*. For instance, when *kkameok-* (peel.eat) extends to metaphorical expression which means to 'to forget something to do', *kka-* 'peel' must be used with *meok-* 'eat' as is illustrated in (2.4.a). In contrast, when *kka-* 'peel' is used alone without *meok-* 'eat' as illustrated in (2.4.b), the meaning of the whole sentence becomes odd.

(2.4) a. 숙제를                      까먹었다.  
*sukje-reul*                      *kkameok-eott-da*  
 homework-ACC                  peel.eat-PST-DEC  
 ‘(I) forgot my homework.’  
 (lit.: ‘(I) **peeled** my homework and **ate** it.’)

b. \*숙제를                      깎았다.  
 \**sukje-reul*                      *kka-tt-da*  
 homework- ACC                  peel- PST-DEC

‘(I) peeled my homework.’ (Lee, 2012, p. 308)

From the examples shown, it appears that the verb *meok-* ‘eat’ has a functional and semantic role when used as compound verbs of *meok-*. She asserts that the semantic role of *meok-* ‘eat’ indicates the aspects of experience, action or completeness of the event implicating negative connotation of the speaker.

In an earlier study, Lee (2002) explores the semantic and functional change of *meok-* ‘eat’ and provides examples to show how *meok-* was extended its meanings from historical documents. For instance, in Middle Korean language, the verb *meok-* was extended not only to alcohol or water, but also extended to abstract objects such as thought or age, i.e. *nai meok-* (age.eat) ‘get older’ and *euisim meok-* (doubt.eat) ‘harbour doubt’. According to her examples, the objects of complex predicative verbs of *meok-* in Middle Korean are related only to food, while non-edible or abstract objects of complex predicative verbs of *meok-* have emerged in the Modern Korean language. From this respect, she concludes that a variety of meaning extension of *meok-* occurred as a result or process of the semantic and functional changes which occur according to the speakers’ cognitive changes within a particular society or culture.

From the syntactic approach of *meok-*, Hong (1993) provides a variety of examples to illustrate the idiomatic phrase of the verb *meok-*. Hong also describes how idiomatic phrases of *meok-* and their basic meanings gained figurative meanings while



maintaining their syntactic structure. His earlier study, Hong (1992) explores the functions of *meok-* 'eat' for categorization of meanings in accordance with syntactic structures. The objects of *meok-*, according to Hong (1992), are seen as abstract nouns and the verb *meok-* hereby, loses its literal meaning of eating food. Examples include *yok meok-* (scolding.eat) 'get scolding' and *geop meok-* (fear.eat) 'get scared'. *Yok* 'scolding' and *geop* 'fear' are the abstract objects of the verb *meok-*. In this case, the syntactic structure of *meok-* is maintained but semantically, the verb *meok-* loses its literal meaning.

#### **2.4.3 Past cross-linguistic studies on EAT**

Recent investigations on EAT seem to involve more cross-linguistic studies. The reviews provided in this section focus on findings and discussions of previous studies.

In approach with conceptual metaphor, Lu (2012) investigates the cultural values of metaphorical uses of eating via proverbs in three languages; Taiwanese (Sino-Tibetan language), Japanese (Japonic language) and English (Indo-European language). The framework of Lu's paper is based on the conceptual metaphor theory suggested by Lakoff and Johnson (1980); Kövecses (2007); Gibbs (2008). Lu's investigation attempts to prove the culture-specific metaphors as has been mentioned by Kövecses (2007) that it is quite possible to form unique metaphor as a result of unique cultural thoughts although universal primary experiences produce universal primary metaphors. Lu finds that proverbs in Taiwanese and Japanese use more variety of food than do English proverbs. As a result of this, Lu deduces that the notion of food is highly culturally dependent and so metaphorical uses of eating are dependent on the respective cultures. In her work, Lu identifies twelve conceptual metaphors where eight of these categories exist in Taiwanese proverbs such as MAKING A LIVING IS EATING; RELYING ON

SIBLING IS EATING; CONSUMING IS EATING; LIVING IS EATING (AGE AS FOOD); TAKING ADVANTAGE IS EATING; INVASION IS EATING; CAUSAL CHAIN IS EATING; and CURING IS EATING. In the investigation of Japanese proverbs, Lu notes four extra metaphors such as REWARDING IS EATING; EXPERIENCING IS EATING; COMPETING IS EATING and DEFEATING IS EATING. However, in the English proverbs, Lu only locates two categories such as CONSUMING IS EATING and CAUSAL CHAIN IS EATING. Lu suggests that Taiwanese and Japanese culture tend to use eating more as the source domain to express ideas. Furthermore, she concludes that different cultures tend to highlight different aspects of their experiences in expressing ideas and communicating with others which corresponds to what Lakoff (1987) asserts that the occurrence of a metaphor is motivated but not predictable.

Conversely, Taljard and Bosman (2014) investigate the concept of eating in two nonrelated languages; Afrikaans (a Germanic language) and Northern Sotho (a Bantu language). Their aim is to examine whether metaphorical mappings from the same source domain, EATING onto various target domains emerged to be the same in the two nonrelated languages and whether there are any culturally motivated differences. The theoretical framework used in their study is also the conceptual metaphor theory (see Lakoff & Johnson, 1980; Johnson, 1987; Lakoff, 1987; Lakoff & Turner, 1989; Lakoff, 2007). The authors emphasize the embodied nature of metaphorical expressions, as has been mentioned by Gibbs (1999) that metaphors arise from recurring patterns of embodied experience. Taljard and Bosman (2014) assume that metaphors arising from shared bodily experience are likely to represent cross-linguistic universals where eating is not dependent on specific cultural code, considered to be an instance of a physical reality in all human beings. The result of their analysis indicate that a total of sixteen (16) conceptual metaphors of eating were categorized and seven (7) metaphors were

emerged in two languages in common such as INTELLECTUAL SATISFACTION IS EATING; INTELLECTUAL ACTIVITY IS EATING; UNCRITICAL ACCEPTANCE OF IDEA IS EATING; DIMINISHING IS EATING; DISAPPEARANCE/ABSENCE IS EATING; TORMENT (PHYSICAL AND PSYCHOLOGICAL) IS EATING; and CONCEDING IS EATING. They also identified five (5) metaphors in the Afrikaans language such as UNDERSTANDING IS EATING; HUMILIATION IS EATING; DEFEATING IS EATING; ENDEARMENT IS EATING and CHARMING/SUBMISSION IS EATING. There were four (4) metaphors in the Northern Sotho language such as EMOTIONAL SATISFACTION IS EATING; SEX IS EATING; ACCUMULATING POSSESSIONS IS EATING and KILLING IS EATING. The authors conclude that the metaphors were motivated by the embodied experience of eating itself, indicating universal of metaphors that although some metaphors in their investigation do not appear in both languages, all conceptual metaphors are pervasive with their spoken conversations in both languages.

For comparative approach analysing meaning extensions of the verb 'eat', Han and Dudo (2010) made a comparative analysis by focusing on the collocations of the verb 'eat' between Korean and Chinese. As a result of their investigation, seven (7) categories of 'eat' were found to correspond to each other. These include eating; smoking; absorbing; getting affection; obtaining things in wrongful way; obtaining things in right way and consuming resources. Their study also indicate that six (6) categories of abstract objects of the Korean *meok-* 'eat' cannot be matched directly to the Chinese 吃 'eat' such as *maum meok-* (thought.eat) 'make one's mind'; *nai meok-* (age.eat) 'getting older' and *gol-eul meok-* (goal-ACC.eat) 'lost one goal'. Han and Dudo (2010) found that one of the most significant difference between two languages of 'eat' is that the Korean *meok-* could be extended to abstract and psychological objects such as age, mind, emotion and suffering from the environment, while the Chinese 吃 does not have these extensions.

Earlier studies which focus on the verb ‘eat’ identified in the doctoral thesis of Choi (2005), and she noted that there were some abstract objects from Korean *meok-* ‘eat’ could not be directly matched to Chinese 吃 ‘eat’ such as *maeum meok-* (thought.eat) ‘making up one’s mind’ and *nai meok-* (age.eat) ‘getting older’ which shows similar findings to Han and Dudo’s (2010).

In another study, Ann and Hoang (2013) investigate the comparative study of meaning extensions between the Korean verb *meok-* ‘eat’ and the Vietnamese verb *ăn* ‘eat’. They found that the Korean verb *meok-* ‘eat’ and the Vietnam verb *ăn* ‘eat’ can be extended commonly to four (4) categories, for example, intake of money; experiencing life; absorbing liquid entity (transitive); absorbing entity (intransitive) and functioning tools (intransitive). Among their findings, one of the most significant is that the Korean *meok-* can be extended to more abstract and psychological objects with negative connotations. The Vietnamese *ăn*, however, can only be extended to concrete objects with neutral or positive connotations.

The three previous studies mentioned above provide helpful insights into understanding that the Korean *meok-* ‘eat’ is extended to a variety of abstract and psychological domains with negative connotations, the object of the present research.

Ye (2009) investigates the Chinese verbs of *chi* ‘eat’ and *he* ‘drink’ in Mandarin and *chyq* ‘ingest’ in Shanghai Wu. Ye explores how two different languages of Chinese people conceptualize ‘eating’ in meaning extensions. According to his investigation, Ye (2009) notices that a large number of *chi-* ‘eat’ related expressions are related to the notion where the agent is adversely affected. As Naess (2009) mentions ‘affected agent’ is such that the agent of the object experiences adversity. In the case of Mandarin, the meaning of *chi* ‘eat’ ranges between ‘experience’ and ‘endure’, to ‘undergo, suffer, and incur’. Ye then assumes that the conceptualization of life experiences of Chinese people

with *chi* ‘eat’ indicates predominantly negative meaning. Thus, metaphorical expressions of *chi* indicate unpleasant experiences for the agent such as *chī kǔ* (eat.bitterness) ‘experience hardship’; *chī bù xiāo* (eat.not.dissolve) ‘cannot stand or bear (fatigue)’, ‘too much to take or endure’; *chī kuī* (eat.loss) ‘suffer losses’, ‘come to grief’, ‘at a disadvantage’ and ‘in an unfavourable situation’. Ye (2009) also provides some examples of the metaphorical expressions of *chyq* ‘eat’ in Shanghai Wu, indicating ‘affected agent’ as one who feels the negative sensations when receiving bodily punishment as victims such as *chyq sàŋ whəəq* (eat.life) ‘be beaten up’; *chyq phi ku* (eat.bum) ‘be spanked’ and *chyq lhəəqhucyan* (eat.chilli sauce) ‘receive (bodily) punishment’.

Ye (2009) also provides a metonymical extension of *chi* ‘eat’. *Chi* is associated with *fan* ‘cooked rice’ or ‘meal’ and is extended to ‘make a living’ or ‘live on’. For example, *yǒu/méi fàn chī* (have/not have.rice.eat) can mean ‘have/do not have means for living’ and *chī fàn nán* (eat.meal.difficult) can mean ‘it’s difficult to make a living’.

## Chapter Summary

The first section (2.2) discussed CMT, its mappings, primary metaphor, and culture-specific metaphors. The second section (2.3) discussed conceptual metonymy and its mappings and the last section (2.4) discussed previous studies on EAT. Among these, past studies focusing on investigating EAT in various languages (2.4.1) and the affected agent with adversity through semantic extensions of EAT were also reviewed. This chapter reviewed past studies on the Korean verb *meok-* (2.4.2) and metaphorical expressions of *meok-* ‘eat’ as indicating passivity when seen in semantic extensions of unpleasant experience of life, as well as cross-linguistic studies on EAT as well as its association with adversity (2.4.3).

## **CHAPTER 3:**

### **METHODOLOGY**

#### **3.1 Introduction**

This chapter presents the research methodology of the dissertation. The chapter begins with the research design (3.2), followed by theoretical frameworks adopted in the current study (3.3). The chapter further discusses the source of data (3.4), data collection procedure (3.5), and data analysis procedure (3.6).

#### **3.2 Research Design**

The present study adopts the design of a qualitative research. It demonstrates how a particular word or words are used in the context of Korean society. The research aims to explore the cognitive mechanism operative in the metaphorical and metonymical uses of the Korean verb of *meok-* ‘eat’. Creswell (2012, p. 16) defines qualitative research as “a method of exploring a problem and developing a detailed understanding of a central phenomenon”. Schmitt (2005, p. 359) notes that a variety of approaches had been used in analysing metaphor and most of these come under the qualitative research with the influential one coming from Lakoff and Johnson’s (1980) theory of metaphor in cognitive linguistics.

#### **3.3 Theoretical Framework**

In order to analyse the data in the context of the first and second research questions, the present study adopts two frameworks of conceptual metaphor theory (CMT) and conceptual metonymy (see Lakoff & Johnson, 1980; Lakoff, 1993; Radden & Dirven, 2007; Radden & Kövecses, 1999). These theories provide a theoretical foundation for

analysing the data in this study. Particularly for the third research question, Yamaguchi's (2009) 'Hypothesis of Adversity' is applied as an approach to examine and discuss the negative implications noted within the metaphorical uses of *meok-*.

### 3.3.1 Conceptual Metaphor Theory

CMT promotes a set of mappings between two different conceptual domains. Lakoff and Johnson (1980, p. 5) claim that "the essence of metaphor is understanding and experiencing one kind of thing in terms of another". In other words, cross-domain mapping is central in conceptual metaphor as a method for exploring human cognitive process to conceptualize the event or things which emerge in our daily lives. The abstract domain, called the 'target domain', is conceptualized or identified through the concrete and physical domain, called the 'source domain'.

LOVE IS A JOURNEY metaphor (Lakoff, 1993, p. 207) is widely quoted as an example to illustrate the meaning of the term, mapping. Per Table 3.1, the mapping between LOVE (target domain) and JOURNEY (source domain) is as follows:

**Table 3.1:** Mapping of LOVE IS A JOURNEY metaphor (Lakoff, 1993, p. 207)

Source Domain: JOURNEY	Target Domain: LOVE
Travelers	Lovers
Vehicle	The love relationship
Destination	Lovers' common goal
Impediment	Difficulties in the relationship

This conceptual mapping above illustrates the set of correspondences of two domains. Elements of the target domain, LOVE, are identified by the elements of the source domain, JOURNEY.

CMT is useful as an approach in investigating *meok-* ‘eat’ as it is used in various abstract domains. It is possible to determine how EAT is mapped onto its abstract meanings through conceptual mappings.

### 3.3.2 Conceptual Metonymy

Metonymy is also seen as a basic characteristic of cognition and is common for people to take one thing well-understood to represent for the thing either as a whole or part of it (Lakoff, 1987, p. 77). In a conceptual metonymy formula, A STANDS FOR B, the target entity or domain B is conceptualized by means of the source entity or domain, A. This is because the source entity A is easier to understand or recognize and is immediately more useful than target entity, B in a given context. In this regard, source entity A has a referential function standing for target entity B. Examples of Whole ICM and its part may be categorized into two subcategories; PART FOR WHOLE metonymy and WHOLE FOR PART metonymy. For example,

- (3.1) a. The *crown* never rejects a bill for approved by Parliament.  
b. Our *school* won the cup.

(Radden & Dirven, 2007, p. 14)

A salient source entity is a reference point which allows us to access another conceptual entity, the target. As shown in (3.1.a), we mentally access a whole ‘monarch’ via salient reference part, ‘crown’ as PART FOR WHOLE metonymy. On the other hand, as shown in (3.1.b), the ‘school’ is a reference point as whole for accessing one of its part ‘team’ as WHOLE FOR PART metonymy (Radden & Dirven, 2007, p. 14).

In their extensive study of conceptual metonymy, Radden and Kövecses (1999, p. 32) suggest the Event ICM, the relationship between a whole and its parts. For



example, an integral event may represent one of its subevents, or a subevent may stand for the whole event (Radden & Kövecses, 1999, p. 32).

- (3.2) a. Bill *smoked* marihuana. (WHOLE EVENT STANDS FOR SUBEVENT)  
b. Mary *speaks* Spanish. (SUBEVENT STANDS FOR WHOLE EVENT)

(Radden & Kövecses, 1999, p. 32)

The whole event, ‘smoked’ in (3.2.a) involves subevents such as lighting, taking and inhaling. However, the inhaling part is the central and most salient subevent by the person who smokes. The subevent ‘speaks’ in (3.2.b) is understood as speaking is the most salient part of language skill among language skills (Radden & Kövecses, 1999, p. 32).

PART FOR WHOLE metonymy and Event ICM are the useful tools for analysis of metonymical expressions of *meok*- ‘eat’ in the present study. The present study seeks to investigate how the Koreans conceptualize some aspects of life in association with metonymies of *meok*- ‘eat’.

### 3.3.3 Hypothesis of ‘Adversity’

Yamaguchi (2009)’s ‘Hypothesis of Adversity’ argues that the concept of adversity is relevant in many contexts. In the hypothesis, it was claimed that the sense of unhappiness might produce negative connotations which are embedded in metaphors that contain eating. Yamaguchi stresses that the destruction of food especially extends to the negative aspect of human life or human nature. She emphasizes that the physiological reality of the destruction of food may give rise to the sense of adversity as a commonly shared salient factor. The sense of destruction of the food is realized in various contexts such as disadvantage, misfortune, harm, endurance, exploitation, and toleration (2009, p. 183). The following examples illustrate this:

- (3.3) a. *Kono kuruma wa ichinichi ni*  
 this car TOP one.day per  
*19 garon no gasorin o ku-u.*  
 19 gallon POSS petrol ACC eat-PRSN

“This car consumes 19 gallons (72 liters) of petrol per day.’  
 (lit.: “This car **eats** 19 gallons (72 liters) of petrol per day.’)

- b. *Kono terebi wa maitzuki*  
 this television TOP every.month  
*2000/3000 yen no*  
 2000/3000 yen POSS  
*ijihi o ku-u.*  
 maintenance.expenses ACC eat-PRSN

“This television uses up the maintenance expenses of 2000/3000 yen every month.”  
 (lit.: “This television **eats** the maintenance expenses of 2000/3000 yen every month.”)

(Yamaguchi, 2009, p. 184)

The examples express a certain degree of adversity with unhappiness, such as the fuel in (3.3.a) and money in (3.3.b) not just being destroyed but wasted when the user of the car and television wastes his money. Pardeshi et al. (2006, cited in Yamaguchi, 2009, p. 191) mentioned that adversity is a common phenomenon, particularly with expressions containing EAT in Asian languages.

This study attempts to apply the ‘Hypothesis of Adversity’ as an approach to interpret the phenomenon of negative connotations embedded in the metaphorical uses of *meok*- ‘eat’.

### 3.4 Source of Data

Data were sourced from *Chosun Ilbo*, a Korean daily newspaper. Meanings were verified through the *Great Standard Korean Dictionary* (GSKD). The data extracted

from the mentioned newspaper can be called ‘usage-based’ along the line of Tummers, Heylen and Geeraerts (2005) who claim that usage-based data appear in their most natural form, a form of non-elicited language data. Lim (2009) also asserts that the frequency of use helps in grasping the degree of activation of specific meaning extensions (2009, p. 218). Such usage-based data reveal the conceptual and experiential basis of the linguistic categories which comprise and fulfil the main goal of cognitive linguistics studies, part of which is relevant to the current study.

### **3.4.1 Chosun Ilbo Newspaper**

Among all the printed media available in Korea, the *Chosun Ilbo* is known as the most circulated daily newspaper. There are many other news media in Korea but this newspaper was selected as the source for data collection because all sections of this newspaper can be accessed independently and it is easy to extract examples based on frequency counts through the website ([www.chosun.com](http://www.chosun.com)). This study extracts data from seven (7) main sections of the newspaper, including politics, economics, society, culture, entertainment and sports, international news, and editorial opinions. The present study focuses on conceptualization of the Korean verb *meok-* ‘eat’. The data containing *meok-* were then located and extracted from the newspaper. The most common examples of *meok-* are conventionalized metaphors and metonymies. Thus, the data should be sufficient for analysis, though the examples are extracted from one newspaper.

### **3.4.2 The Great Standard Korean Dictionary**

In order to verify the meanings of the verb *meok-* ‘eat’ used in both simplex and compound forms, the meanings of the words used had to be consulted through a

reputable dictionary. In the context of this study, the *Great Standard Korean Dictionary* (GSKD) was selected for consultation needs. The dictionary was used specifically to clarify the definitions and examples of the literal meanings of *meok-*. It was selected because it is a national standard dictionary published by the National Korean Language Institution thus, making it more reliable and consistent. The 2<sup>nd</sup> edition of GSKD, published in 2008 and accessible via website (stdweb2.korean.go.kr) comprises 510,000 words and further provides idioms, original word, dialects and other variety of examples.

Goatly (1997, p. 31) claims that “in dictionary, we can find a lot of tracks left by the formation process of conceptual metaphors. In the process of extending and transforming, many metaphors have already been lexicalized. The lexicalized meanings are then recorded into the dictionaries and take on the conventionalized meanings of the certain words or phrases”.

### **3.5 Data collection procedure**

Data were selected from the *Chosun Ilbo* spanning from July 1, 2009, to June 30, 2014. The period is broad, the main aim of the study was to ensure that sufficient data consisting of compounds of *meok-* could be collected, as the study aims to identify how the compounds of *meok-* are conceptualized metaphorically within the contexts they were used.

#### **3.5.1 Data collection for simplex *meok-***

In the collection of examples illustrated above which show that data had used the simplex *meok-*, the seven (7) sections listed in the *Chosun Ilbo* newspaper were first examined. All the sentences which had used the simplex *meok-* were then extracted

from the website. These were then indicated according to the collection period and the section they came from. The verb *meok-* was searched for in association with ten (10) suffixes (은eun, 는neun, 을eul, 고go, 어eo, 으ni|euni, 으면eumyeon, 으면서eumyeonseo, 게ge, 지ji). These suffixes are those most commonly used among Koreans (Jeong et al., 2013).

### **3.5.2 Data collection for compound verbs of *meok-***

In searching for data consisting of examples of compounds of *meok-*, examples of thirteen (13) compounds of *meok-* were extracted. Words containing *meok-* were extracted line by line. The time and period of collection was as mentioned earlier and under these, the sections where these words came from were then indicated. Only the thirteen (13) compound verbs of *meok-* discussed in section 2.4.2 are selected for the present study (see section 2.4.2, Lee (2012) and Appendix III). This is because the verbs would still maintain their literal meanings although the meanings have been extended to include metaphorical depictions. Compound verbs associated with ten (10) suffixes were manually extracted from the newspaper's website same as simplex *meok-*.

## **3.6 Data Analysis procedures**

The procedure for data analysis for the present study follows the research questions as mentioned in chapter 1.

First, the collected data are compiled in Excel. The simplex and compound verbs of *meok-* are compiled separately. Second, the metaphorical and metonymical examples of the simplex verb of *meok-* are separately listed with numbers. Third, metaphorical examples of *meok-* are then categorized according to the generic level of domains such as EXPERIENCE, HARBOURING THOUGHT, ACQUIRING POSSESSION, ACQUIRING

KNOWLEDGE, and CONSUMING RESOURCE. Newman's (1997, 2009) seven (7) dimensions of eating are then applied for mapping onto target domains. Consequently, analysis was limited to five (5) generic categories, as a result of the categorization. Five (5) conceptual metaphors emerge which show a high frequency in usages as follows:

- I. EXPERIENCE IS EATING;
- II. HARBOURING THOUGHT IS EATING;
- III. ACQUIRING POSSESSION IS EATING;
- IV. INTELLECTUAL SATISFACTION IS EATING; and
- V. CONSUMING RESOURCE IS EATING

Fourth, metonymical examples of *meok-* are then analysed based on EATING STANDS FOR LIFE under PART FOR WHOLE metonymy with three categories showing a high frequency, as is listed below.

- I. EATING MEAL FOR THE STANDARD OF LIFE;
- II. EATING TYPES OF RICE OR WATER FOR TYPES OF LIFE; and
- III. EATING ALONE FOR LIVING ALONE

Fifth, the metaphorical examples of thirteen (13) compound verbs of *meok-* are then listed with numbers. The five (5) compound verbs of *meok-*, such as *kkamoek-* (peel.eat), *ppameok-* (take out.eat), *galgameok-* (nibble.eat), *jabameok-* (slaughter.eat), *malameok-* (mix.eat) were selected for analysis in this study. The five (5) compound verbs were selected based on common usage because when counted in terms of the usage, they had the highest frequency order (see Appendix III).

As a last and final stage, the 'Hypothesis of Adversity' was applied to examine how the verb of *meok-* was used metaphorically so as to unveil the negative connotations and unhappiness seen in the verb within context.

In presenting examples for each category of analysis, a full Korean sentence will

be given. This is followed by a word-for-word gloss and then the adequate translation in English. Following this is the literal meaning of the sentence to highlight verb use.

- (3.4)    로켓은                      실패를                      먹고                      발전한다.  
           *rocket-eun*                      *silpae-reul*                      *meok-go*                      *baljeonha-nda*.  
           rocket-TOP                      failure-ACC                      eat-and                      develop-DEC
- ‘Rocket technology is developed from failure.’  
 (lit.: ‘Rocket **eats** failure and is developed.’) (12 April, 2010)

## Chapter Summary

This chapter describes the research design used in this study. The chapter explains how data were collected and categorized for the simplex and compound verbs of *meok*. Justifications for selection of the newspaper were also provided. This chapter also looks at the theoretical framework used including conceptual metaphor theory, conceptual metonymy and the hypothesis of adversity. Analysis of the data and its presentation are also explained.

## CHAPTER 4:

### DATA ANALYSIS AND DISCUSSION

#### 4.1 Introduction

This chapter presents the analysis and discussion of the data. The first section (4.2) and second section (4.3) present the analysis of the metaphorical and metonymical uses of simplex *meok-* ‘eat’. The third section (4.4) presents the analysis of the metaphorical uses of compounds of *meok-* and the fourth section (4.5) presents the analysis of the adversity of *meok-*. This chapter ends with a summary of findings (4.6) extracted from the analysis according to the three research questions formulated in Chapter 1. In this chapter, only samples of the data analysed are presented. Other examples of the data are provided in the appendix as supplements.

The data for the analysis in this chapter was comprised of a total of 2014 metaphorical and metonymical uses of *meok-*. Metonymical uses of simplex *meok-* appear far less than the metaphorical uses of *meok-* as shown in table 4.1.

**Table 4.1:** Summary of the data used for analysis

Verb <i>meok-</i>	Metaphorical and Metonymical Uses of <i>meok-</i>	Frequencies (%)
Simplex verb <i>meok-</i>	Metaphorical Uses of <i>meok-</i>	1283 (64%)
	Metonymical Uses of <i>meok-</i>	334 (16%)
5(five) Compound Verbs of <i>meok-</i>	Metaphorical Uses of Compounds of <i>meok-</i>	397 (20%)
<b>Total</b>		<b>2014 (100%)</b>

#### 4.2 Metaphorical uses of the simplex verb *meok-* ‘eat’

Data for analysis comprised a total of 1283 instances which encompass the metaphorical uses of the simplex *meok-* ‘eat’ as is shown in Table 4.2. To analyse the simplex *meok-* ‘eat’, the five (5) target domains, as mentioned in Chapter 3 (see section



3.6), are categorized. Each target domain contains various abstract objects which are analysed based on how they extended their source meanings.

**Table 4.2:** Frequency of metaphorical uses of simplex *meok-* ‘eat’

Source Domain	Target Domains		Conceptual Metaphors	Frequency
EATING	Internalization	EXPERIENCE	I. EXPERIENCE IS EATING	624 (49%)
		HARBOURING THOUGHT	II. HARBOURING THOUGHT IS EATING	504 (39%)
		ACQUIRING POSSESSION	III. ACQUIRING POSSESSION IS EATING	68 (5.3%)
		ACQUIRING KNOWLEDGE	IV. INTELLECTUAL SATISFACTION IS EATING	12 (0.9%)
	Destruction	CONSUMING RESOURCE	V. CONSUMING RESOURCE IS EATING	75 (5.8%)
		Total		1283 (100%)

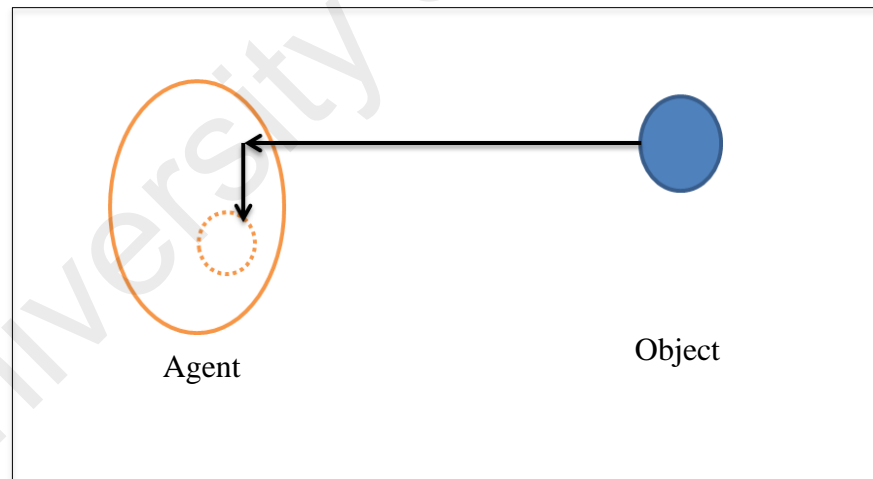
Table 4.2 (see Appendix I) above indicates that the use of the simplex *meok-* appeared a total of 624 instances (49%) in the domain of EXPERIENCE. This domain has the highest frequency among all the five (5) domains. This occurrence suggests that in using the simplex verb *meok-*, people frequently experience unpleasant life (this occurred in 416 instances out of 624). Following this is the domain of HARBOURING THOUGHT with 504 instances (39%). This occurrence appears as the second largest of the domains. Of the other three domains, it was found that simplex *meok-* appeared in the CONSUMING RESOURCE with 75 instances (5.8%) while the ACQUIRING POSSESSION consisted of 68 instances (5.3%). Finally, the ACQUIRING KNOWLEDGE contained 12 instances (0.9%) which is deemed to be comparatively low in frequency as compared to the other domains.

The following five (5) conceptual metaphors will be analysed: (i) EXPERIENCE IS EATING (4.2.1), (ii) HARBOURING THOUGHT IS EATING (4.2.2), (iii) ACQUIRING POSSESSION IS EATING (4.2.3), (iv) INTELLECTUAL SATISFACTION IS EATING (4.2.4) and (v)

CONSUMING RESOURCE IS EATING (4.2.5).

#### 4.2.1 EXPERIENCE IS EATING

The domain of EATING serves as a source domain to conceptualize the target domain of EXPERIENCE. In other words, the components of EATING as a physiological and experiential concept are mapped onto the components of the target domain of EXPERIENCE. Following Newman (1997, 2009), the source concept of EATING is analysed based on the sensation of the consumer who feels hunger and has the desire to eat food to fill the stomach. Here, the consumer takes food and experiences the process of mastication, swallowing, digesting and taking in the nourishment including enjoyable gustation. This conceptual schema is illustrated by Figure 4.1. This occurrence is what Næss (2009) calls ‘affected agent’ of the verb ‘eat’ by which she meant that the object is not the primary subject of ‘eat’ but the agent benefits from the act of eating.



**Figure 4.1:** Concept of *meok-* ‘eat’

In the act of eating, the human agent experiences the object which can be pleasant or unpleasant. If pleasant, the agent can have the experience of taking in the pleasurable and tasty food which then makes the agent happy.

The experience of a specific event or emotion is conceptualized in the same way

as internalizing food (Song, 2009, p. 209). Consider the following examples:

- (4.1) 아기는          엄마의          감탄을          먹고          자라요.  
*agi-neun          eomma-e          gamtan-eul          meok-go          jara-yo.*  
 baby-TOP          mommy-GEN          admiration-ACC          eat-and          grow-DEC

‘A baby grows by admiration of its mommy.’

(lit.: ‘A baby **eats** admiration of its mommy and grows.’)

(8 October, 2010)

- (4.2) 포르투갈          수퍼컵          2회          우승을          이끌어  
*portugal          supercup          2hwe          useung-eul          ikkeul-eo*  
 Portugal          super cup          2times          win-ACC          lead-so

‘컵          먹는          사람(cup eater)’          이라는  
 ‘cup          **meok-neun**          saram’          i-ra neun  
 ‘cup          eat-REL          person’          -is called-REL

별명을          얻었다.  
*byeolmyeong-eul          eod-eott-da.*  
 nick name-ACC          get-PST -DEC

‘(He) got a nick name called ‘cup eater’ because he led 2times winner from Portugal Super cup until 2009.’

(lit.: ‘(He) got a nick name called a person who **eats** cup (cup eater) because he led 2times winner from Portugal Super cup until 2009.’)

(23 June, 2012)

In (4.1), the baby has the desire to get the mother’s attention and the baby receives the object, its mother’s admiration. The mother’s admiration is then internalized by the baby’s mind or heart as emotional or mental food and due to this, the baby is able to grow healthily both physically and mentally. In (4.2), the athlete has a desire to win the game but he would not know whether he is going to win or lose. Thus, becoming a winner of the game is a pleasant experience for the athlete. In this event, the object, cup is a reference point of a winner metonymically and eating cup stands for winning the game. These expressions realize the pleasant experiences of life under the conceptual

metaphor EXPERIENCE IS EATING.

Life is not always pleasant and enjoyable. The unpleasant experience of eating bad or poisonous food is mapped onto ‘unpleasant experience of life’. The agent experiences unhappiness and feels like a victim of the event affected by the direct objects or the environment. This has been described by Yamaguchi (2009, p.187) as “a receiver at the subject position who experiences or undergoes unpleasant events. This is similar to a situation in which the consumer may sometimes receive unfavourable food”. An unpleasant experience occurring on the agent is not due to the agent’s will but rather, the agent had taken on the object without his/her control. The agent in this case, as a passive experiencer, undergoes suffering as a result of the unpleasant event.

This metaphorical extension not only directly attacks or physically affects the agent. It can also be affected by an evil act or psychological torment from others. Newman (2009, p. 13) categorizes unpleasant experience of life under ‘adversative passive’ which states that unpleasant and painful experiences of life are common cross-linguistically including in Korean. In the instance provided, the agent gets affected by the object and *meok-* ‘eat’ is conceptualized as a marker of affectedness or adversativity on the part of the agent (Næss, 2009, p. 34). The agent, as an undergoer or sufferer of the external cause, is now a victim of the event (Hook & Pardeshi, 2009, p. 162). This is often the case in Korean (Song, 2009, p. 210).

Conceptual mapping between two domains is the central cognitive process of producing and transferring meaning (Fouconnier, 1997, p. 1). Based on the illustration above, EATING is mapped to the target domain of UNPLEASANT EXPERIENCE motivated by EXPERIENCE IS EATING. The conceptual mapping of EATING and UNPLEASANT EXPERIENCE is assumed as below:

**Table 4.3:** UNPLEASANT EXPERIENCE AS EATING MAPPING

<u>Source Domain : EATING</u>	<u>Target Domain : UNPLEASANT EXPERIENCE</u>
Eater	Person
Food	Unpleasant event
Hoping not to eat unfavourable food	Hoping not to experience painful event
Intake of food through mouth	Facing unpleasant event
Mastication	Struggling to come out of the situation
Swallowing	Harbouring unpleasant experience in the heart
Digestion	Giving up the effort and undergoing
Stomach ache or feel vomiting	Unhealthy memory in the mind
Unpleasant emotions about food	Unhappiness, sadness and anger

Based on table 4.3, further clarification is provided. As an illustration, *yok moek-* (blame.eat) ‘receive blame’ is conceptualized as the agent affected directly by the object, *yok* ‘blame’ as shown in (4.3).

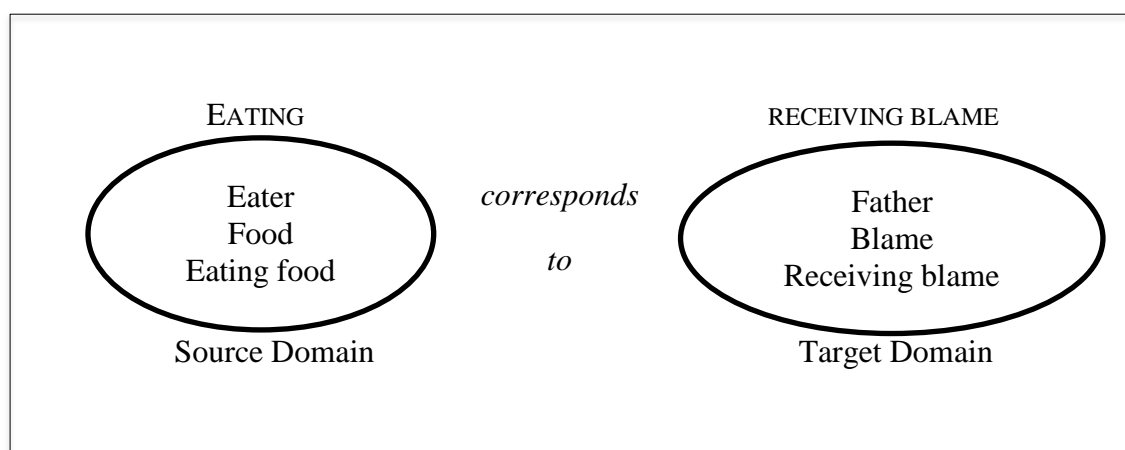
- (4.3)    *제가*                      *잘못하면*                      *아버지가*  
              *je-ga*                      *jalmotha-myeon*                      *abeoji-ga*  
              I-NOM                      do wrong-if                      father-NOM
- 욕을*                      *먹게*    *되잖아요.*  
              *yok-eul*                      *meok-ge dwe-jana-yo.*  
              blame-ACC                      **eat-** become-DEC -POL

‘If I do something wrong, father will be blamed.’

(lit.: ‘If I do something wrong, father will **eat** blame.’)

(19 September, 2009)

In (4.3), the agent, father, receives blame made by others. In Korean society, if a young child does something wrong, first people will ask whose son/daughter is. His/her father receives blames that the father does not educate his son or daughter properly. The father not only receives the blame from others but also experiences feeling of shame. This has occurred without his control thereby, making the event an unpleasant experience for him. A simplified mapping of EATING and RECEIVING BLAME is shown below:



**Figure 4.2:** Simplified mapping of EATING and RECEIVING BLAME

For another example, in (4.4), the agents, small and medium companies, undergo a difficult situation because of the lack of workers. The object, *ae* ‘trouble’ is caused by the outside environment and it drives a person’s heart into agony. Workers and leaders of the companies must undergo physical difficulties and psychological unpleasantness. The **TORMENT (PHYSICAL AND PSYCHOLOGICAL)** IS **EATING** (Taljard and Bosman, 2014, p. 238) metaphor is further realized in the following example.

(4.4)	대구·경북 <i>daegu,gyeongbuk</i> daegu,gyeongbuk	지역 <i>jiyeok</i> province	중소기업들이 <i>jungsogieop-deul-i</i> small and medium company-PL -NOM
	생산직 근로자들이 <i>saengsanjik geunloja-deul-i</i> manufacture work labor- PL -NOM		부족해 <i>bujokha-e</i> lack of-so
	애를 <i>ae-reul</i> trouble-ACC	먹고 있다. <i>meok-go itt- da.</i> <b>eat</b> -ing-DEC	

‘The small and medium companies in province of Daegu, Gyeongbuk are in trouble with lack of manufacturing workers.’

(lit.: ‘The small and medium companies in province of Daegu, Gyeongbuk are **eating** trouble with lack of manufacturing workers.’)

(18 October, 2010)

EATING further extends to domain of AGING where the body experiences various changes year by year whether positively or negatively. *Nai meok-* (age.eat) ‘getting old’ is not created by the human being’s intention or agentive action to grasp the idea. Rather, it is a natural event as seen in AGE AS FOOD (Lu, 2012, p. 72) which is pervasive in Korean conversations. If the agent finds the meaning of getting old to be synonymous to getting matured mentally and spiritually, then human beings would benefit from aging and this becomes a pleasant experience of life. On the other hand, if human beings react to aging in negative ways such as becoming more stubborn or feeling more sadness due to the loss of one’s health, then ‘getting old’ will serve as an unpleasant experience of life.

- (4.5) 나이를            먹으면            친구·가족            같은  
*nai-reul*            *meok-eumyeon*            *chingu, gajok*            *gatteun*  
age-ACC            eat-if            friend, family            such as
- 좋은    가치에    집중하는    모습을    보였다.  
*joeun*    *gachi-e*    *jipjungha-neun*    *moseup-eul*    *boi-eott-da.*  
good    value-to    focus on-REL    appearance-ACC    show-PST -DEC
- ‘It is appeared that if (people) got older, (people) focus on good values such as friends or family.’  
(lit.: ‘It is appeared that if (people) **eat** age, (people) focus on good values such as friends or family.’)  
(21 May, 2010)

- (4.6) 나이를            먹으니            일주일  
*nai-reul*            *meok-euni*            *iljuil-e*  
age-ACC            eat-so            one week-per
- 두    경기는            너무            힘들다.  
*du*    *gyeongi-neun*            *neomu*            *himdeul-da.*  
two    game-TOP            too            difficult-DEC

‘I got older and it’s too hard to play two games a week.’  
(lit.: ‘I **ate** age and it’s too hard to play two games a week.’)  
(10 February, 2012)

In (4.5), ‘getting old’ is a pleasant experience where the person acknowledges the value of friends and family and this makes his/her life meaningful and happy. However, in (4.6), ‘getting old’ is an unpleasant experience where the agent’s body no longer functions well so much so that the agent needs to reduce his daily activities which then cause to the agent to become sad, unhappy or sometimes, angry.

#### 4.2.2 HARBOURING THOUGHT IS EATING

The human heart harbours thoughts or emotions as a container just as the body is a container of food. Thoughts or emotions are internalized in the agent’s heart and this gives energy or persistence to the agent to do or achieve goals as he intended. The objects of *meok-* are abstract as seen in thoughts, dreams, hate, desires, inferiority complex, and so on. The internalization of the object depends on the agent who can actively harbour the object and this can push the agent towards achieving what the agent wants.

*Maeum meok-* (thought.eat) ‘make up one’s mind’ is a conventionalized metaphorical expression. In (4.7), the speaker has a desire for achieving goals in his life. This thought to study is harboured in his heart. The thought motivates him to devote himself for the study so as to achieve the goal. In (4.8), however, *ttan maeum* (different.thought) shows the thought in a negative manner and illustrates that the agent, taxi driver, has the desire to get the guest’s cell phone. It goes against his conscience but this desire was driven by the thought to do so.

(4.7)	공부를 <i>gongbu-reul</i> study-ACC	해야겠다는 <i>hae ya -gett da-neun</i> have to-will –REL	
	마음을 <i>maeum-eul</i> thought-ACC	먹은 <i>meok-eun</i> eat-PST.REL	제게 <i>je-ge</i> I-to



선생님은                      필요한                      조언을                      해주셨다.  
*seonsaengnim-eun                      pilyohan                      joeon-eul                      haeju-sieott-da.*  
 teacher-TOP                      necessary                      advice-ACC                      give- PST-DEC

‘My teacher gave necessary advice to me that I made my mind I will study.’  
 (lit.: ‘My teacher gave necessary advice to me that I **ate** mind I will study.’)

(10 November, 2011)

(4.8) '딴 마음'을                      먹은                      택시 기사는  
*'ttan maeum'-eul                      meok-eun                      tixi gisa-neun*  
 ‘different mind’-ACC                      eat-PST.REL                      taxi driver-TOP

손님이                      두고                      내린                      휴대전화의  
*sonnim-i                      du-go                      naeri-n                      hudaeyeonhwa-e*  
 guest-NOM                      leave-and                      get off-REL                      hand phone-GEN

전원부터                      꺼버리는                      경우가                      많다.  
*jeonwon-buteo                      kkeobeori-neun                      gyeongu-ga                      man-ta.*  
 switch-first                      turn off -REL                      case-NOM                      many-DEC

‘There are many cases that taxi driver, who had a bad intention, turns off the guest’s hand phone which is left in the car.’  
 (lit.: ‘There are many cases that taxi driver, who **ate** a different mind, turns off the guest’s hand phone which is left in the car.’)

(24 November, 2012)

The expressions are linked to EATING and it is hereby presented as a conceptual metaphor, HARBOURING THOUGHT IS EATING. The HARBOURING THOUGHT AS EATING MAPPING is assumed as below:

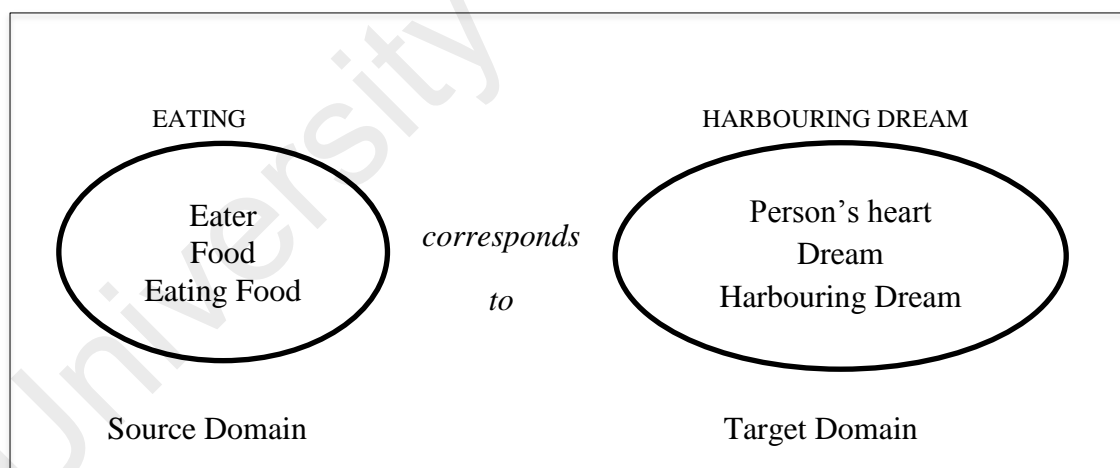
**Table 4.4:** HARBORING THOUGHT AS EATING MAPPING

Source Domain : EATING	Target Domain : HARBOURING THOUGHT
Eater	Person
Food	Thought or emotion
Hunger for the food	Desire for motivation for a life
Intake of food through mouth	Making up one’s mind in the heart
Mastication	Struggling and confirming the mind
Swallowing	Practice the thought or emotion in everyday
Digestion	Achieving the goal
Nourishment	Thought or emotion motivating human heart
Enjoyable gustation	Satisfying achieving life goal

For example, eating extends to emotion. In (4.9), the agent may harbour a dream in his heart for life. Here, the agent has a desire to do something for his life and the dream, DREAM AS FOOD, is internalized and nourished into his heart to achieve the dream.

- (4.9) 꿈 읽고, 꿈 먹고,  
*kkum ilk-go,* *kkum meok-go,*  
 dream read-and, dream eat-and,
- 꿈 꾸는 우리 집 독서실 어때요?  
*kkum kku-neun 'uri jip dokseosil' eottae-yo?*  
 dream dream-REL 'our house library' how's-Q?
- 'How's 'my home library' where is finding dream, making dream and, building dream?'  
 (lit.: 'How's 'my home library' where we read dream, **eat** dream, and dream dream?') (20 December, 2012)

Based on the HARBOURING THOUGHT IS EATING metaphor, a simplified mapping of EATING and HARBOURING DREAM is shown below:



**Figure 4.3:** Simplified mapping of EATING and HARBOURING DREAM

Consider other examples for the HARBOURING THOUGHT IS EATING metaphor.

(4.10)	교사는	명예와	자존심을	먹고
	<i>gyosa-neun</i>	<i>myeongye-wa</i>	<i>jajonsim-eul</i>	<i>meok-go</i>
	teacher-TOP	honour-and	self-respect-ACC	eat-and

사는            직업이다.  
*sa-neun        jigeop-ida.*  
 live-REL      occupation-DEC

‘The teacher is an occupation motivated by honour and self-respect.’  
 (lit.: ‘The teacher is an occupation who **eats** honour and self-respect and live.’)  
 (13 September, 2010)

(4.11)	그는	증오를	먹고	자라서
	<i>geu-neun</i>	<i>jeungo-reul</i>	<i>meok-go</i>	<i>jara-seo</i>
	he-top	hate- ACC	eat-and	grow-so
	생각이	다른	사람은	가차없이
	<i>saeggak-i</i>	<i>dareun</i>	<i>saram-eun</i>	<i>gachaeopsi</i>
	thought-NOM	different	person-TOP	ruthlessly
	비판하며	절대	용납하지	않았다.
	<i>bipanha-myeo</i>	<i>jeoldae</i>	<i>yongnapa-ji</i>	<i>an- att-da.</i>
	criticize-and	never	accept- not -PST -DEC	

‘He grew with hate in his heart and criticized others who had different thought ruthlessly and never accepted.’  
 (lit.: ‘He **ate** hate and grew, and criticized others who had different thought ruthlessly and never accepted.’)

(10 February, 2010)

In (4.10), the agent, teacher, is motivated by a sense of honour and self-respect. The object, honour and self-respect as food, strengthens and nourishes the teacher’s willingness to carry on the job. In contrast, in (4.11), the object, the emotion ‘hate’, is linked as the agent’s food which is harboured in his heart, making him become a cold and merciless person. The agent did not remove the hatred from his heart and so the hatred is internalized in the heart. It consequently emits negative energy and serves as the motivation to criticize others.

### 4.2.3 ACQUIRING POSSESSION IS EATING

Most people have desire to increase their material possessions, therefore, acquiring possessions can be conceptualized in terms of eating, as is shown in the conceptual metaphor, ACCUMULATING POSSESSIONS IS EATING (Taljad and Bosman, 2014, p. 235). Money is an essential resource for living, thus leading to MONEY AS FOOD. When the human or non-animate agent receives or takes money or other people's possession, they are transformed to 'being invisible' making them a part of the agent which makes the agent's property or business grow bigger. This has conceptual similarity to the image of one's body growing to become healthier after the intake of food.

This implication emerges as the conceptual metaphor ACQUIRING POSSESSION IS EATING. The ACQUIRING POSSESSION AS EATING MAPPING is as below:

**Table 4.5:** ACQUIRING POSSESSION AS EATING MAPPING

Source Domain : EATING	Target Domain : ACQUIRING POSSESSION
Eater	Money Taker
Food	Money or other's possession
Hunger for the food	Desire for increasing property
Intake of food through mouth	Taking money or other's possession
Mastication	Thinking how to manage money or possession
Swallowing	Buying something or saving them
Digestion	Becoming a part of one's possession
Nourishment	Increasing property
Enjoyable gustation	Satisfying with possession

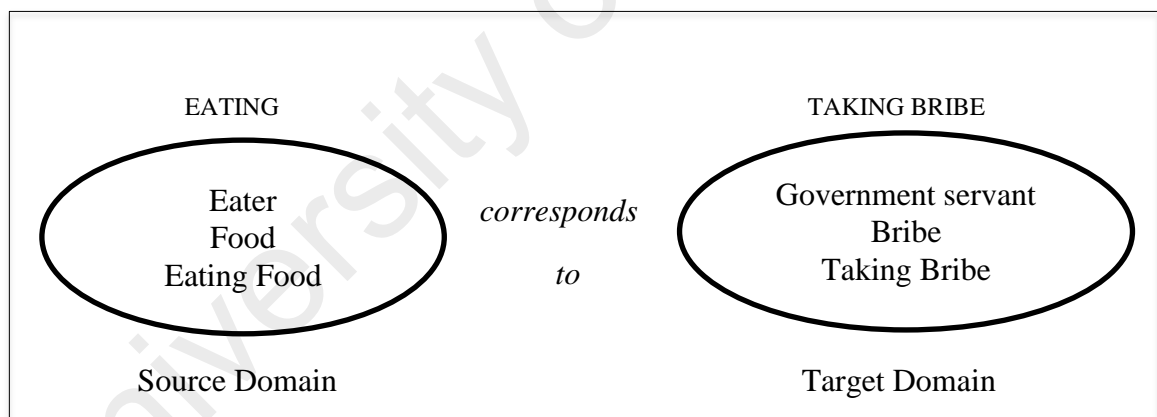
In the examples of ACQUIRING POSSESSION IS EATING, 'eating money' appears as if there is a process in which the agent initiates a transaction of giving and receiving money.

(4.12)	6억 <i>6eok</i> 6hundred million	뇌물 <i>noemul</i> bribe	먹은 <i>meok-eun</i> <b>eat</b> -PST.REL	공무원, <i>gongmuwon</i> , government servant,
	30억대 <i>30eok-dae</i> 3billions	토해낼 <i>tohaenae-l</i> vomit-FUT.REL	판 <i>pan</i> situation	

‘A government servant who took 6 hundred million as bribe, is faced with the fine of paying 3 billions.’  
(lit.: ‘A government servant who **ate** 6 hundred million as bribe, faces the need to vomit 3 billion.’)  
(4 October, 2013)

In (4.12), the agent, government servant, received the object, a bribe. The government servant took a huge amount of money from someone for the benefit of his/her own good. Receiving bribe for the government servant is a way of acquiring his possession. However, he should ‘vomit’ it out of his property like ‘vomiting’ food out of the ingestion track which can be a painful and unpleasant feeling. The ‘vomiting’ is metaphorically described to appear as if the agent had taken bribe and is paying five (5) times more than the bribe for penalty.

Based on ACQUIRING POSSESSION IS EATING, the simplified mapping of EATING and TAKING BRIBE is as follow:



**Figure 4.4:** Simplified mapping of EATING and TAKING BRIBE

Consider some other examples of ACQUIRING POSSESSION IS EATING:

(4.13) 수수료로	4.5%를	받는데
<i>susuryo-ro</i>	<i>4.5%-reul</i>	<i>bat-neunde</i>
commission-for	4.5%-ACC	receive-COJN

1.5%는	내가	먹고
<i>1.5%-neun</i>	<i>nae-ga</i>	<i>meok-go</i>
1.5%-TOP	I-NOM	<b>eat</b> -and

3%를	투자자에게	돌려준다.
<i>3%-reul</i>	<i>tujaja-ege</i>	<i>dolyeaju-nda.</i>
3%-ACC	investor-to	return-DEC

‘I take 1.5% and return 3% to the investor from received 4.5% interest for commission.’

(lit.: ‘we receive 4.5% interest for commission. I **eat** 1.5% and return to the investor 3%.’)  
(30 January, 2010)

(4.14) 대기업은	우리	회사가	부도나기를
<i>daegieop-eun</i>	<i>uri</i>	<i>hwesa-ga</i>	<i>budonagi-reul</i>
big company-TOP	our	company-NOM	being dishonour-ACC

기다리는	것	같았다.	그러면
<i>gidari-neun</i>	<i>geot</i>	<i>gat-att-da.</i>	<i>gereomyeon</i>
wait for-REL	seem-PST-	DEC	then

우리	회사를	먹을	수 있을	테니까.
<i>uri</i>	<i>hwesa-reul</i>	<i>meok-eul</i>	<i>su itt-eul</i>	<i>tenikka</i>
our	company-ACC	<b>eat-</b>	can -will	because

‘Big companies seem to wait for our company would be dishonoured and they can merge our company.’

(lit.: ‘Big companies seem to wait for our company would be dishonourable and they can **eat** our company.’)  
(2 March, 2013)

In (4.13), the agent has the desire to make money out of the profit and the taking of the object, commission money, the agent. This gives satisfaction to the agent. In the field of business, as shown in (4.14), big companies would look for an object, a company which is going to be bankrupted so as to take over the business. Strong companies tend to grow and become stronger when they take over other companies in a financial crisis.

#### 4.2.4 INTELLECTUAL SATISFACTION IS EATING

The human mind and soul need to be nourished with nutritious knowledge or ideas, such as the understanding of a phenomenon or some relevant theories of an event. This nourishment can be obtained via books or lectures. The acquisition of this nutritious knowledge can then be applied to real life situations with satisfaction, confidence, or joy (Newman 1997, p. 220). When people take in new knowledge, the mind and soul are strengthened as they experience a sense of satisfaction, IDEA/KNOWLEDGE AS FOOD. In this regard, THE MIND IS A HUMAN BODY (Lakoff, 1999, p. 163) metaphor is grounded in ACQUIRING KNOWLEDGE.

This experience is linked to EATING which emerges conceptual metaphors such as ACQUIRING IDEA IS EATING (Lakoff, 1999, p. 164) and INTELLECTUAL SATISFACTION IS EATING (Taljard and Bosman, 2014, p. 233). The INTELLECTUAL SATISFACTION AS EATING MAPPING is assumed as below:

**Table 4.6:** INTELLECTUAL SATISFACTION AS EATING MAPPING

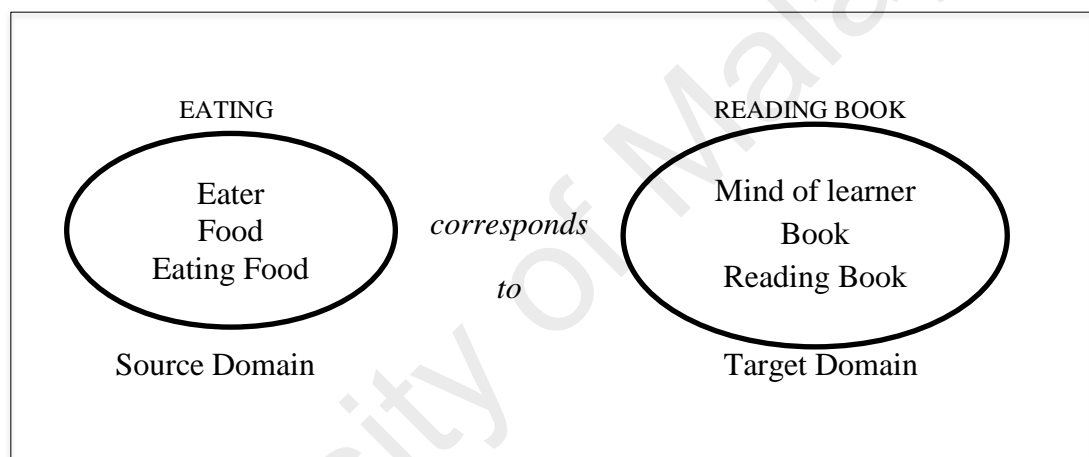
<u>Source Domain : EATING</u>	<u>Target Domain :ACQUIRING KNOWLEDGE</u>
Eater	Learner
Food	Knowledge or idea
Hunger for the food	Desire for getting knowledge for mind
Intake of food through mouth	Reading book or studying
Mastication	Understanding and questioning
Swallowing	Accepting knowledge
Digestion	Applying knowledge into the real world
Nourishment	Expanding human mind
Enjoyable gustation	Intellectual satisfaction

For the example of INTELLECTUAL SATISFACTION IS EATING, as shown in (4.15), the object, book as food provides nutrition to the mind and soul, book as food. The mind and soul will be satisfied with new knowledge, ideas, theories or languages that makes our mind and soul more mature as our intelligence expands.

(4.15) 도서관은	마음과	영혼으로	
<i>doseogwan-eun</i>	<i>maeum-gwa</i>	<i>yeonghon-euro</i>	
library-TOP	mind-and	soul-by	
책을	먹는	지성의	공간이다.
<i>chaek-eul</i>	<b><i>meok-neun</i></b>	<i>jiseonge</i>	<i>gonggan-ida</i>
book-ACC	<b>eat-REL</b>	intellectual	place-DEC

‘The library is an intellectual place to get knowledge with the mind and soul.’  
(lit.: ‘The library is an intellectual place to **eat** book with the mind and soul.’)  
(21 November, 2011)

Based on the INTELLECTUAL SATISFACTION IS EATING, the simplified mapping of EATING and READING BOOK is as below:



**Figure 4.5:** Simplified mapping of EATING and READING BOOK

Some other examples that realize INTELLECTUAL SATISFACTION IS EATING are also provided below:

(4.16) 신문은	매일	먹는	
<i>sinmun-eun</i>	<i>maeil</i>	<b><i>meok-neun</i></b>	
newspaper-TOP	everyday	<b>eat-REL</b>	
따끈한	지식		
<i>ttakkeunhan</i>	<i>jisik</i>		
warm	knowledge		

‘Newspaper is the newest knowledge that we get every day’  
(lit.: ‘Newspaper is warm knowledge that we **eat** every day’)  
(30 April, 2013)



(4.17) 로켓은	실패를	먹고	발전한다.
<i>roket-eun</i>	<i>silpae-reul</i>	<i>meok-go</i>	<i>baljeonha-nda.</i>
rocket-TOP	failure-ACC	<b>eat</b> -and	develop-DEC

‘Rocket technology is developed from failure.’  
(lit.: ‘Rocket **eats** failure and is developed.’)

(12 April, 2010)

In (4.16), the daily news reported in the newspaper is metaphorically described as warm rice cooked and immediately served to the family members or guests. The meaning of ‘warm rice’ in Korea is metonymically fresh. It refers to good treatment provided to family members or guests. The latest information gleaned every day from newspapers may be equated to fresh nutrition that nourishes the reader’s mind, INFORMATION AS FOOD. In (4.17), the non-animate agent, rocket, metonymically stands for the technology of rocket and it was not developed in one instance but rather was developed through a long process of mistakes and failures. In this regard, failures are not negative occurrences to be avoided. In fact, they are necessary experiences to expand knowledge and develop technology.

#### 4.2.5 CONSUMING RESOURCE IS EATING

In this section, a contrast is found among four (4) conceptual metaphors which were illustrated above. This is based on the destruction of food on the side of food which is extended metaphorically. In the destruction of food, the food experiences a violent transformation from ‘being visible’ to ‘being invisible’, from ‘being a whole’ to ‘being pieces’ through being chewed, bitten, destroyed and finally, disappearance. In this process, the experience of destruction and disappearance is viewed as an unpleasant and painful experience on the side of the food. Thus, it serves as a negative experience for the food, which is a passive object acted on by the force of the agent.

Resources are valuable substances in every society, even in Korea, where the lack of natural resources can cause sensitivity towards any waste of natural resources. Lakoff and Johnson (1980, p. 65) defines resource as “a material resource is a kind of substance; can be quantified fairly precisely; can be assigned a value per unit quantity; serves a purposeful end; is used up progressively as it serves its purpose”. Thus, if one wastes one’s limited resources, one may feel unhappy and unsafe because it is difficult to get the resource again, RESOURCE AS FOOD. The image of the destruction of food is thus extended to the consuming resource domain hereby creating DESTROYING IS EATING metaphor (Taljard and Bosman, 2014, p. 236).

The consumption of a resource is linked to the consumption of food and this is presented through the conceptual metaphor, CONSUMING RESOURCE IS EATING. The CONSUMING RESOURCE AS EATING MAPPING is as follows:

**Table 4.7:** CONSUMING RESOURCE AS EATING MAPPING

<u>Source Domain : EATING</u>	<u>Target Domain : CONSUMING RESOURCE</u>
Eater	Human or Non-human agent
Food	Resource
Hunger for the food	-
Intake of food through mouth	Resource is taken for a purpose
Mastication/Destruction	Resource is consuming
Swallowing	Resources is reducing its amount
Digestion/ Disappearance	Resource is used up and is not exist
Nourishment	-
Enjoyable gustation	-

For the example of CONSUMING RESOURCE IS EATING, as shown in (4.18), the non-animate agent, National Health Insurance (NHI), is metaphorically described as a monster. This expresses speaker’s unhappy feeling towards NHI. The NHI wastes huge amounts of tax to cover its deficits due to the mismanagement. The object, tax, is the most important resource for running the nation. These taxes should be used for the peoples’ welfare and the nation in useful ways. When wasted, it disappears.

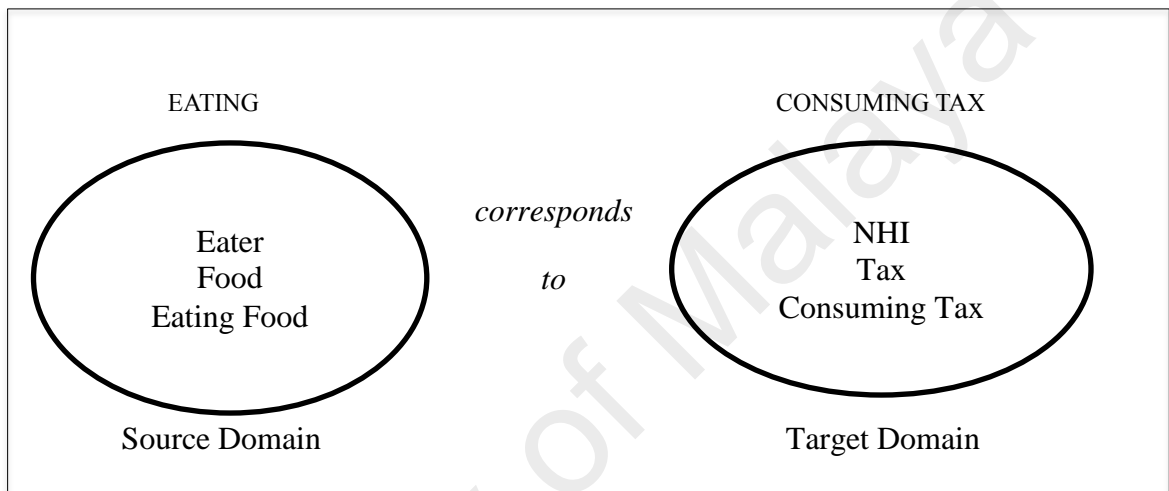
(4.18) 건보가	세금	먹는	괴물
<i>geonbo-ga</i>	<i>segeum</i>	<i>meok-neun</i>	<i>gwemul</i>
national health insurance-NOM	tax	<b>eat-REL</b>	monster

‘National Health Insurance is a consuming tax monster.’

(lit.: ‘National Health Insurance is a monster which **eats** tax.’)

(17 February, 2010)

Based on the CONSUMING RESOURCE IS EATING, the simplified mapping of EATING and CONSUMING TAX is below:



**Figure 4.6:** Simplified mapping of EATING and CONSUMING TAX

Consider these examples of CONSUMING RESOURCE IS EATING.

(4.19) 호화청사들은			유리로
<i>hohwacheongsa-deul-eun</i>			<i>yuri-ro</i>
luxury government building-PL —TOP			glass-with
건물을	덮어씌우다시피	해	
<i>geonmul-eul</i>	<i>deopeossiu-da sipi</i>	<i>ha-e</i>	
building-ACC	cover-almost-so		
여름엔	불지옥이고		
<i>yeoreum-en</i>	<i>buljiok-igo</i>		
summer-at	fire hell-and		
겨울엔	기름을	먹는	기름도둑이다.
<i>gyeoul-en</i>	<i>gireum-eul</i>	<i>meok-enun</i>	<i>gireum doduk-ida.</i>
winter-at	oil-ACC	eat-PSN.REL	oil - thief -DEC

‘Luxurious government building is covered by glass, and it is fire hell in summer and oil thief which consumed oil in winter.’

(lit.: ‘Luxurious government building is covered by glass, and it is fire hell in summer and oil thief which **eats** oil in winter.’) (21 June, 2011)

In (4.19), the non-animate agent, a government building, is personified as an ‘oil thief’ that consumes too much oil. It is believed that government officers and government buildings waste tax payers’ money (tax) and also oil for unnecessary things. The speaker, as a member of the nation, shows his displeasure through a criticism that encompasses unhappiness and is tinged with negative feelings, because the government building had wasted tax payer’s money and limited oil resources.

#### 4.3 Metonymical uses of simplex *meok-* ‘eat’

Metonymy of simplex *meok-* ‘eat’ is only used in very specific situations associated with *bap* ‘cooked rice’ (henceforth, rice). The data do not include metonymical uses of *bap meok-* (rice.eat) ‘eat rice’ used in general situations so pervasively in Korean conversations. In this study, data show conventionalized metonymical expressions of *meok-* which pertain to particular situations only. Thus, data for analysis comprised a total of 334 instances. Table 4.8 shows a small number of these usages.

**Table 4.8:** Frequency of metonymical uses of simplex *meok-* ‘eat’ (see Appendix II)

Source domain	Target domain	Sub-level of EATING STANDS FOR LIFE	Frequency
EATING	LIFE	I. EATING MEAL FOR THE STANDARD OF LIFE	52 (16%)
		II.EATING TYPES OF RICE OR WATER FOR TYPES OF LIFE	126 (37%)
		III. EATING ALONE FOR LIVING ALONE	156 (47%)
Total			334 (100%)

Eating is an essential part of daily events for sustaining life. Here, in (4.20), *bap* ‘rice’ is the most salient substance as a referential point to represent food as a whole. The meaning extension evokes RICE STANDS FOR THE WHOLE SET OF FOOD under the conceptual metonymy PART FOR WHOLE. Thus, according to Event ICM, the event, *bap meok-* (rice.eat) ‘eat rice’, is the main and central event. It allows one to understand the whole event of eating, including eating other dishes, drinking water or juice, and chatting with others. This is motivated by SUBEVENT STANDS FOR THE WHOLE EVENT metonymy (Radden & Kövecses, 1999).

(4.20) 나는	호텔에서	6만원짜리
<i>na-neun</i>	<i>hotel-eseo</i>	<i>6man won-jjari</i>
I-TOP	hotel-at	60 thousand won-value
밥을	먹었습니다.	
<i>bap-eul</i>	<i>meok-eoss-eumnida.</i>	
rice-ACC	eat –PST -DEC	

“I had a meal of 60thousand won at hotel.”  
 (lit.: “I **ate** rice of 60thousand won at hotel.”) (17 February, 2012)

Furthermore, life involves various events including eating, working, education and marriage, and so on. However, EATING is the most fundamental and central event in our life. EATING can be highlighted for conceptualizing target domain of LIFE, EATING STANDS FOR LIFE significantly associates with *bap meok-* (rice.eat) ‘eat rice’.

Based on the illustration above, the three sections, sub-level of EATING STANDS FOR LIFE, show that Koreans conceptualize particular situations of life through eating.

#### 4.3.1 EATING MEAL FOR THE STANDARD OF LIFE

The state of people’s life is conceptualized by *kki* ‘meal’. If one eats *han kki* ‘one meal’ a day, it means that one lives in severe poverty. For the Koreans, the concept of eating three meals a day makes one to have access to basic human life.

(4.21) 하루에 한 끼도 제대로 못 먹는  
*haru-e han kki-do jedaero mot meok-neun*  
 a day-per one meal-even properly can't eat-REL

캄보디아 아이들  
*Cambodia aideul*  
 Cambodia children

‘Cambodian children who can’t **eat** even a proper meal a day’  
 (1 January, 2010)

(4.22) 한국 돈 1000원이면 네팔 80루피인데요,  
*hanguk don 1000won-imyeon Nepal 80rupi -inde-yo,*  
 Korean money 1000 won-if Nepal 80Rupi-is-POL

세끼 밥을 먹을 수 있어요.  
*se kki bap-eul meok-eul su it-seoyo.*  
 3 meals rice-ACC eat-can-POL

‘Korean money 1000 won is Nepal money 80 Rup, (they) can **eat** three meals a day with it.’  
 (10 April, 2012)

In (4.21), Cambodian children cannot even eat one meal a day such that their life is much lower than the standard or average life. Their life is in severe poverty not only due to a lack of eating but also clothing, housing, education, etc. In (4.22), Nepalese children maintain physical health with the consumption of three meals a day. Eating three meals a day stands for the basics of life.

#### 4.3.2 EATING TYPES OF RICE OR WATER FOR TYPES OF LIFE

A particular type of life is conceptualized by eating a particular type of rice that *bap* ‘rice’ associated with noun which indicates place or object. Consider the following examples:

(4.23)	은행	밥을	먹은 지	20 년	만이다.
	<i>eunhaeng</i>	<i>bap-eul</i>	<i>meok-eun ji</i>	<i>20nyeon</i>	<i>man-ida.</i>
	bank	rice-ACC	<b>eat-</b> since	20 years	become-DEC

‘It becomes 20 years since I’ve been working in the bank.’

(lit.: ‘It becomes 20 years since I’ve been **eating** bank rice.’)

(13 July, 2012)

(4.24)	주말엔	기름	밥	먹는	정비사
	<i>jumal-en</i>	<i>gireum</i>	<i>bap</i>	<i>meok-neun</i>	<i>jeongbisa</i>
	weekend-on	oil	rice	<b>eat-</b> PSN.REL	engineer

“(I am) an engineer who works at a workshop on weekend”

(lit.: “(I am) an engineer who **eats** oil rice on weekend”)

(08 February, 2012)

In (4.23), the place, bank is associated with *bap* ‘rice’ and it represents the person’s particular occupation, banker. Eating bank rice makes one access to stand for working as a banker. Sustaining the person’s life with his income from the bank is the primary purpose to work as a banker though he has some other reasons of working in a bank. In (4.24), the object, oil, as a reference point, stands for workshop. Eating oil rice stands for working at a workshop as an engineer. Bank and oil play as referential functions which are very closely linked to the person’s work. The variety of metonymical expressions of *bap meok-* ‘eat rice’ is an effective and economic way of expressing the types of people’s life since the rice is a typical example (Lim, 1995, p. 241) of eating for Koreans to conceptualize the target domain, LIFE because metonymy is a basic cognitive strategy to build ‘mental bridge’ between two domains (Lee, 2001, p. 176).

Furthermore, for Koreans, if people work together in the same company or organization, they consider each other family members. Family members share same rice, which mother cooks for them. Family members do not only share rice but also their life in general, including happiness, difficulties, goals, and so on. In this way, *Hansotbap-eul meok-* (rice from a same rice pot-ACC.eat) ‘eat rice from a same rice pot’

represents working together in the same company or organization.

(4.25) 가가와 신지가                      '선배'                      박지성과  
*gagawa sinji-ga*                      'seonbae'                      *bakjiseong-gwa*  
 Gagawa sinji-NOM                      'senior'                      Bakjiseong-with

한솥밥을                                      먹는                      것에  
*hansotbap-eul*                                      *meok-neun*                      *geos-e*  
 rice from same pot-ACC                      eat-REL                      thing-for

기대감을                      나타냈다.  
*gidaegam-eul*                      *natana-ett-da.*  
 excitement-ACC                      express-PST -DEC

‘Gagawa sinji expressed his excitement for playing with his senior Bakjiseong in the same team. .’  
 (lit.: ‘Gagawa sinji expressed his excitement for **eating** rice from the same rice pot with his senior Bakjiseong.’)

(26 June, 2012)

In (4.25), the players, as members of a same team, work together intimately and share the same spirit and goal. Here, eating the same rice stands for working together. Song (2009, p. 222) mentions that working together as colleagues is equated with eating together.

In a further example of EATING STANDS FOR LIFE, a particular type of life may also be conceptualized by consuming a particular type of *mul* ‘water’ associated with a noun which indicates a place. Consider the following examples:

(4.26) 대학                      물                      먹은                      놈이라,  
*daehak*                      *mul*                      *meok-eun*                      *nom-i-ra,*  
 university                      water                      eat-PST.REL                      fellow-is-so,

어디에                      쓰고,                      어떤                      원리로                      되는지  
*eodi-e*                      *sseu-go,*                      *eotteon*                      *wonli-ro*                      *dwe-neun ji*  
 Where-to                      use-and,                      which                      principle-by                      become-if

알려주니                      좋더군요.  
*alieoju-ni*                      *jot-deo-gunyo.*  
 explain-so                      good-PST-EX.

‘(He is) a fellow who graduated university, it’s good to explain him where to use (it) and what principle makes (it).’



(lit.: ‘(He is) a fellow who **ate** university water, it’s good to explain him where to use (it) and what principle makes (it).’ (9 October, 2013)

(4.27) 유럽 물 먹은 첫 중앙 수비수  
*yureop mul meok-eun cheot jungang subisu*  
 Europe water **eat**-PST.REL first central defender

(He is) the first central defender who had training experience in Europe.  
 (lit.: (He is) the first central defender who ate Europe water.)  
 (6 January, 2014)

Water is also an essential substance for maintaining life, just as *bap* ‘rice’. Here, *mul* ‘water’ stands for a specific society, cultural group, or environment (Song, 2009, p. 209). *Mul meok-* (water.eat) ‘eat water’ in this category is also conventionalized to stand for a particular person’s life. In (4.26), the worker had experienced university life and understands the work better than a high school-graduate. In (4.27), the football player had trained in a European country and demonstrated his excellent skill in the match.

#### 4.3.3 EATING ALONE FOR LIVING ALONE

*Bap meok-* (rice.eat) ‘eat rice’ co-occurs with adverbs *honja* ‘alone’ or *gachi* ‘together’ as they modify how people live in Korea. While eating is central to meal time, eating together is an important part of social interaction, as it strengthens friendship (Song, 2009, p. 222). Consider the examples below:

(4.28) 나 홀로 밥 먹는 시대  
*na hollo bap meok-neun sidae*  
 I alone rice **eat**-REL era

‘The era of having meal alone’  
 (lit.: ‘The era of **eating** rice alone’)

(25 June, 2011)

(4.29) 나도      누군가랑      같이  
*nado*      *nugunga-rang*      *gachi*  
 I- too      someone-with      together

밥      먹고      싶다.  
*bap*      *meok-go sip-da.*  
 rice      **eat** -want-DEC

‘I also want to have a meal together with someone.’  
 (lit.: ‘I also want to **eat** rice together with someone.’)

(14 September, 2013)

(4.30) 나는      원래      '가족'이란  
*na-neun*      *wonlae*      *'gajok'-iran*  
 I-TOP      originally      ‘family’-is

함께      밥을      먹는  
*hamkke*      *bap-eul*      *meok-neun*  
 together      rice-ACC      **eat**-REL

존재라는      걸      알았다.  
*jonjae-ra-neun*      *geo-l*      *al-att-da.*  
 being-is-REL      thing-ACC      know-PST -DEC

‘I realized that family members are originally the people who have meal together.’

(lit.: ‘I realized that family members are originally the people who **eat** rice together.’)

(27 July, 2013)

In (4.28), eating alone stands for living alone. People who live alone tend to eat their meals alone without any interaction with others. The adverb *honja* ‘alone’ elaborates on the current situation in Korea where the rate of an individual living alone in one house is rapidly increasing. It was noted that 25.3% out of the total houses in Korea are experiencing this occurrence (taken from chosun.com, 2013). In (4.29), the speaker is looking for someone who can eat with him together. Here, an ‘eating show’ is demonstrated as a popular aspect of the Korean culture in which Broadcasting Jockeys (BJ) would show his/her eating activity with various foods but would also be talking to

his audience at the same time. Many audience members would be watching these internet programmes while having meals on their own as a means of reducing their loneliness. In (4.30), the family is not only a place for having meals together but also for living and sharing everything in life together.

The examples of metonymy EATING STANDS FOR LIFE shown above are not merely realized in the expressions. They are further analysed because they are quite complex in meaning extensions, as pointed by Aitchison (2012, p. 193) that metonymy, as the use of PART FOR WHOLE, is on first sight, simpler than a metaphor. However, on closer examination, it turns out to be equally complex.

#### 4.4 The compounds with *meok*- ‘eat’

This section is for analysis and discussion of the data which are metaphorical uses of compound verbs of *meok*- ‘eat’. There are total 498 examples extracted from the data with thirteen (13) compound verbs of *meok*- (see Appendix III). Five (5) compound verbs are selected for this section as a means of showing its occurrence in use in terms of frequency. These are saliently shown in DESTRUCTION as illustrated in Table 4.9.

**Table 4.9:** Frequency of Metaphorical uses of five (5) compounds of *meok*- ‘eat’

Target Domains Compound verbs	DESTRUCTION				Frequency
	CONSUMING RESOURCE	DESTROYING HUMAN LIFE	DESTROYING INSTITUTION	ELIMINATING ABSTRACT OBJECT	
(1) Partial destruction					
I.kkameok-(peel.eat)	68			49	117(29%)
II.ppaameok-(take out.eat)	7			98	105(27%)
(2) Whole destruction					
III.galgameok-(nibble.eat)	59	18	7	5	89(22%)
IV.jabameok-(slaughter.eat)	38	15	4	2	59(15%)
V.malameok-(mix.eat)			22	5	27(7%)
Total	164 (42%)	41 (10%)	33 (8%)	159 (40%)	397 (100%)

The table shows that there is a total of 397 examples with five (5) consisting of compound verbs of *meok-*. From the data analysed, *kkameok-* (peel.eat) shows the highest frequency (117 instances) in use. This is followed by, *ppameok-* (take out.eat) shows the second highest frequency (105 instances) and *galgameok-* (nibble.eat) shows the third highest frequency (89 instances). The usage of compound verbs tapered as others such as *jabameok-* (slaughter.eat) and *malameok-* (mix.eat) follow. According to the target domains, domain of CONSUMING RESOURCE shows the highest frequency in terms of partial and whole destruction (164 instances). The domain of ELIMINATING ABSTRACT OBJECT saliently appears in partial destruction (159 instances) while domains of DESTROYING HUMAN LIFE (41 instances) and DESTROYING INSTITUTION (33 instances) are saliently shown in whole destruction.

The most significant phenomenon detected from the data analysed is that the five (5) compound verbs of *meok-* ‘eat’ are saliently extended to the domains of DESTRUCTION as a construction of the metaphor. This significant phenomenon of the five (5) compound verbs will be further demonstrated so as to show the characteristics of the metaphorical uses of the compound verbs of *meok-* under the conceptual metaphor DESTRUCTION IS EATING (Taljad and Bosman, 2014, p. 236).

#### 4.4.1 The compound *kkameok-* (peel.eat)

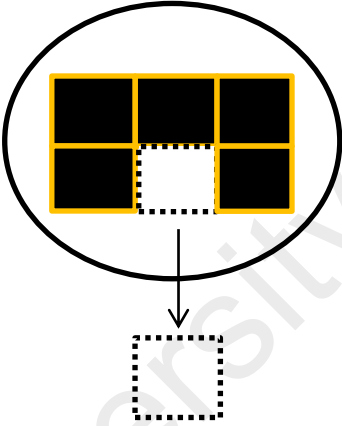
In this context, the compound *kkameok-* (peel.eat) is combined with *kka-* ‘peel’ and *meok-* ‘eat’ which show a human or non-human agent peeling the skin of the fruit such as an orange and then eating its substance. The concept of *kkameok-* shows two steps of destruction happening on the orange in (4.31). First, the skin is peeled off and the substance inside is taken away from its whole by the hand of an agent. Second, the substance experiences the process of being eaten and disappeared in the body of the

(4.31) 꺾을  
*gyul-eul*  
mandarin orange-ACC

까먹다  
*kkameok-da*  
**peel.eat**-DEC

‘(I) **peel** mandarin orange and **eat** its substance’ (GSKD)

---



Pieces of substance in the skin consist whole but at the same time pieces are individual.

A piece is taken away from the whole and eaten and disappeared.

○ Skin of orange

■ A piece of substance in the skin

**Figure 4.7:** Concept of *kkameok-* (peel.eat)

In this aspect, *kkameok-* is conceptualized as a conceptual metaphor DESTROYING /DIMINISHING RESOURCE IS EATING where the resource is limited and gradually reduced and finally, it does not exist anymore, RESOURCE AS FOOD.

(4.32) 2년 동안 32만원의  
*2nyeon dongan 32manwon-e*  
 2 year for 320 thousand won-GEN

원금을 까먹었다.  
*wongeum-eul kkameok-eott-da.*  
 capital-ACC peel.eat-PST- DEC

‘(I) lost my capital money 320 thousand won for 2 years.’  
 (lit.: ‘(I) **peeled** my capital money and **ate** 320 thousand won for 2 years.’)  
 (22 May, 2012)

(4.33) '國政 에너지' 까먹는 MB  
*'gukjeong energy' kkameok-neun MB*  
 'National administration energy' peel.eat-PSN.REL MB

‘MB (Korean president) is losing capable people for national administration ’  
 (lit.: ‘MB **peels** energy of national administration and **eats** it’)  
 (12 January, 2011)

In (4.32), the agent has lost a part of his capital and as a result the business could not make profits. The object, capital is a whole amount of money but at the same time the capital can be spent little by little as an individual amount. In (4.33), Lee Myeong Bak (MB), the Korean president, loses the human resource which is an important energy for managing the nation. The object, the human resource for national administration is metaphorically described as ‘energy’ like electricity or oil which are vital substances for sustaining a society.

Further conceptualization of *kkameok*-, EATING is extended to domain of ELIMINATING ABSTRACT OBJECT where the objects of *kkameok* - are lyrics or names, ELIMINATION IS EATING. Consider the following example:

(4.34) '어나더 레이니 데이'를 선택했고  
 'another rainy day'-reul seontaekha-ett-go  
 'another rainy day-ACC select -PST -and

두 번이나 가사를 까먹는  
 du beon-ina gasa-reul kkameok-neun  
 two times-even lyrics-ACC peel.eat-REL

실수를 했다.  
 silsu-reul ha-ett-da.  
 mistake-ACC do-PST-DEC

‘(I) selected ‘another rainy day’ and did mistake forgetting lyrics two times.’  
 (lit.: ‘(I) selected ‘another rainy day’ and did mistake **peeling** lyrics and **eating** them two times.’)

(21 December, 2011)

In (4.34), the agent forgot certain parts of the lyrics while she was singing. As a result, she could not sing the parts. The object, lyrics, are important substances of the song, which were eliminated from her memory and in her singing.

This experience of (4.34) is linked to EATING and the mapping of EATING and ELIMINATING LYRICS is shown below.

**Table 4.10:** Mapping of EATING and ELIMINATING LYRICS

<i>Kkameok-</i> (peel.eat)	<u>Source Domain : EATING</u>	<u>Target Domain : ELIMINATING LYRICS</u>
<i>Kka-</i> (peel)	Eater	Singer
	Food(orange)	Lyrics of song
	Peeling orange skin	Singing
	Taking off a piece of orange(Elimination)	A part of lyrics is erased from singer's mind
<i>Meok-</i> (eat)	Hunger for the food	-
	Intake of food through mouth	-
	Mastication(destruction)	-
	Swallowing	-
	Digestion(disappearance)	Disappearance of the lyrics in singing
	Nourishment	-
	Enjoyable gustation	-





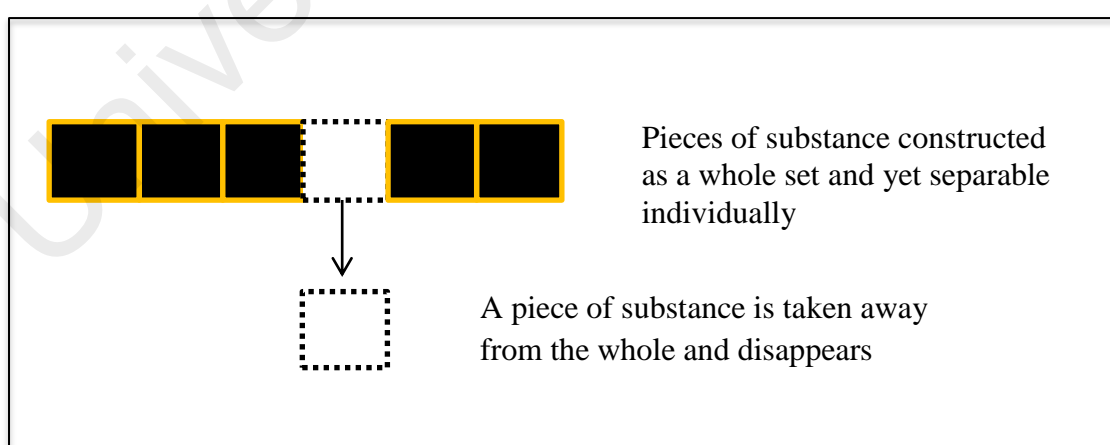
of elimination and disappearance of *kkameok-* (peel.eat) are only highlighted in the target domain.

This feature is a significant characteristic of the conceptualization of *kkameok-* which highlights the Korean's conceptual preference of eating as 'destruction' in the metaphorical uses of *kkameok-*. Lee (1999) noted that the meanings of compounds are constructed by the human's cognitive strategy by means of metaphor (1999, p. 491).

#### 4.4.2 The compound *ppaemeok-* (take out.eat)

The compound verb *ppaemeok-* (take out.eat) consists of *ppae-* 'take out' and *meok-* 'eat' and indicates that the object is separated from the whole piece and then eaten piece by piece until it finally disappears into the body. (4.36) shows that all food is considered set filled by independent elements, a picture similar to persimmons on a skewer.

- (4.36) 곱감을                      빼먹다  
*gotgam-eul*                      *ppaemeok-da*  
 dried.persimmon-ACC        **take out.eat** -DEC  
 '(I) **take out** a dried persimmon from a skewer and **eat** it'        (GSKD)



**Figure 4.9:** Concept of *ppaemeok-* (take out.eat)

For conceptualization of *ppaemeok-* (take out.eat), consider the following example.

(4.37) 아이돌이	나오는	행사	어디에나
<i>aidol-i</i>	<i>nao-neun</i>	<i>haengsa</i>	<i>eodiena</i>
idol-NOM	perform-REL	event	wherever
학교를	빼먹고	가는	
<i>hakgyo-reul</i>	<i>ppaemeok-go</i>	<i>ga-neun</i>	
school-ACC	take out.eat-and	go-REL	
청소년이	많다.		
<i>cheongsonyeon-i</i>	<i>man-da.</i>		
youth-NOM	many-DEC		

‘Every events where idols perform, there are many youths who skip their school and go to the event.’

(lit.: ‘Every event where idols perform, there are many youths who **take out** their school and **eat** it, and go.’)

(05 September, 2013)

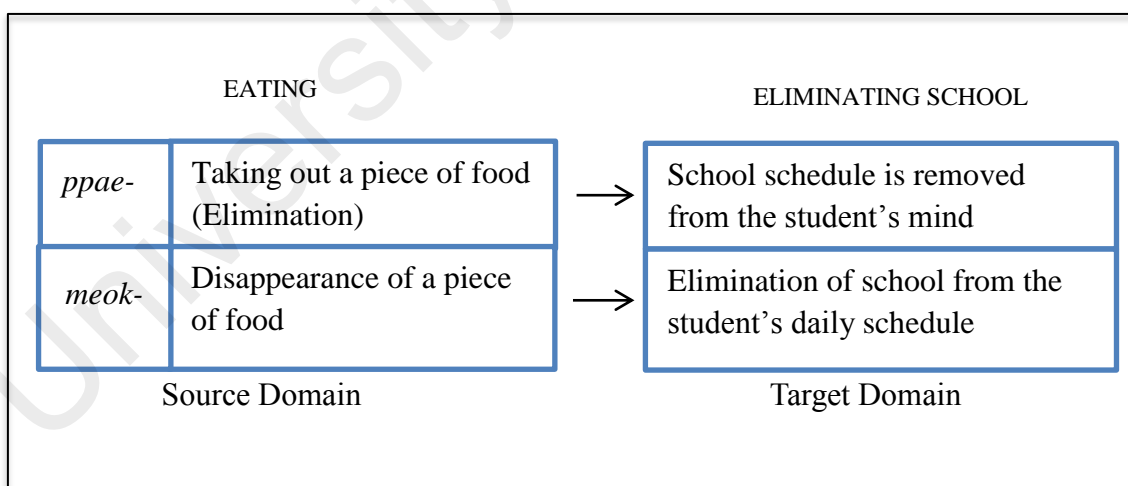
In (4.37), the object, school, is treated as a regular and important daily schedule for students. The students do not go to school for a specific reason. A weekly or monthly school schedule is considered a whole set, just like a whole set of persimmons on a skewer. A one-day school schedule is considered an individual part of whole, just like an individual persimmon, and it is eliminated from the whole. It is a negative and critical connotation, suggesting that if the students skip school, they will miss out on something valuable.

This experience is linked to EATING under the ELIMINATION IS EATING. The mapping of EATING and ELIMINATING SCHOOL is below.

**Table 4.11:** Mapping of EATING and ELIMINATING SCHOOL

<i>ppaemeok-</i> (take out.eat)	Source Domain : EATING	Target Domain : ELIMINATING SCHOOL
<i>ppae-</i> (take out)	Eater	Student
	Food	A weekly or monthly school schedule
	A piece of food	school schedule of a day
	Taking out a piece of food (Elimination)	Deciding not to go to school in mind (School schedule is removed from the student's mind)
<i>meok-</i> (eat)	Hunger for the food	-
	Intake of food through mouth	-
	Mastication(destruction)	-
	Swallowing	-
	Digestion(disappearance)	Elimination of school schedule from the student's daily schedule
	Nourishment	-
	Enjoyable gustation	-

Nonetheless, the two events, elimination and disappearance of *ppaemeok-*, are only extracted from EATING for mapping to the target domain. Here, the simplified mapping elaborates only the core concepts of *ppaemeok-* as shown below.

**Figure 4.10:** Simplified mapping of EATING and ELIMINATING SCHOOL

Per figure 4.10, it is assumed that the destructive aspect of *ppae-* 'take out' and the destructive aspect of *meok-* 'eat' are combined as a result of the speaker's cognitive

choice. The concept of destruction emerges more strongly as a compound verb *ppaemeok-* (take out.eat) than the simplex *meok-*.

Other examples which realize the conceptual metaphor of ELIMINATING IS EATING are illustrated below.

- (4.38) 7 번 질문을                      빼먹고  
           7 *beon jilmun-eul*                *ppaemeok-go*  
           7number question-ACC        **take out.eat-and**

8번으로            넘어간 거죠.  
           8*beon-euro*        *neomeo-ga-n - geojyo.*  
           8numer-to        go over-PST- POL

‘(I) omitted question number 7 and skipped over to number 8’  
 (lit.: ‘(I) **took out** question number 7 and **ate** it and move over to number 8’)  
 (12 December, 2012)

- (4.39) 국가        주석의                      국자를                      빼먹어  
           *gukga*        *juseok-e*                      *gukja-reul*                      *ppaemeok-eo*  
           gukga        juseok-GEN                      guk letter-ACC                **take out.eat -so**

‘나라의                      주석’이                      아니라  
           ‘*nara-e*                      *juseok’-i*                      *anira*  
           ‘nation-GEN                chairman’-NOM                not

‘집안의                      주석’으로                      만들었다.  
           ‘*jipan-e*                      *juseok’-euro*                      *mandeul-eott-da*  
           ‘family-GEN                chairman’-to                      make-PST-DEC

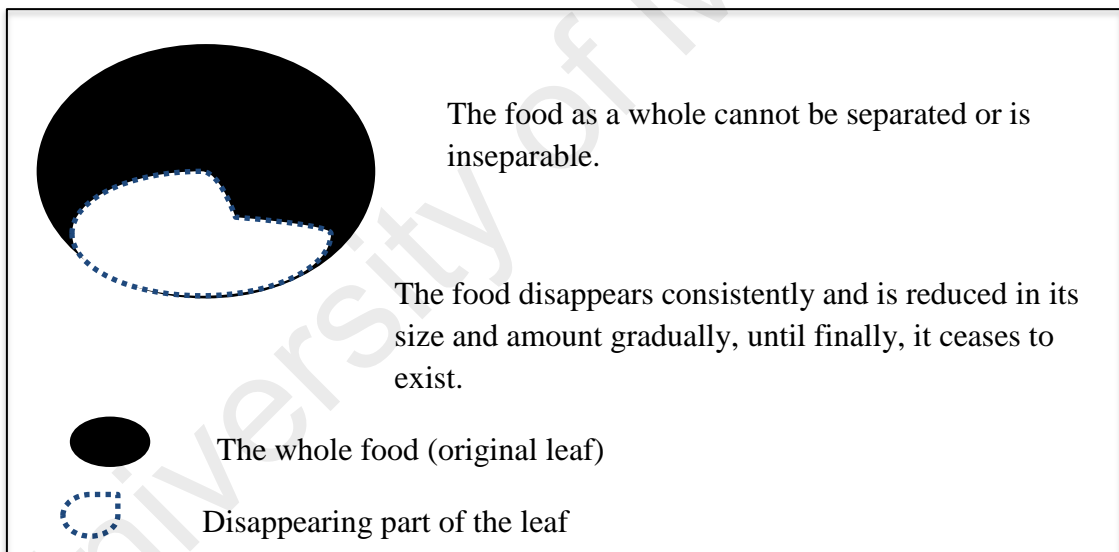
‘(He) omitted the letter *guk* ‘nation’ and made him not ‘Chairman of Nation’ but ‘chairman of family’.’  
 (lit.: ‘(He) **took out** the letter *guk* ‘nation’ and **ate** it, and made him not ‘Chairman of Nation’ but ‘chairman of family’.’)  
 (10 January, 2011)

In (4.38), the object, question number 7, is eliminated from someone’s consciousness in a moment and this could not be answered. In (4.39), the object, *guk* ‘nation’ is eliminated from someone’s consciousness in a moment and so is omitted in writing.

#### 4.4.3 The compound *galgameok-* (nibble.eat)

The two verbs, *galg-* ‘nibble’ and *meok-* ‘eat’ are combined as a compound verb *galgameok-* (nibble.eat). As is shown in example (4.40), the concept of *galgameok-* (nibble.eat) is that of a caterpillar nibbling away a leaf and eating it constantly. The caterpillar would eventually eat the whole leaf. The leaf, as a whole which cannot be separated individually, is nibbled and it then disappears consistently until finally, the whole leaf has been eaten by the caterpillar.

- (4.40) 송충이가                      잎을                      **잡아먹다**  
*songchungi-ga*                      *ip-eul*                      *galgameok-da*  
 caterpillar -NOM                      leaf-ACC                      **nibble.eat-DEC**
- ‘A caterpillar nibbles away the leaf’  
 (lit.: ‘A caterpillar **nibbles** the leaf and **eats** it.’) (GSKD)



**Figure 4.11:** Concept of *galgameok-* (nibble. eat)

EATING in association with *galgameok-* (nibble.eat) also extends to the target domain of DESTROYING RESOURCE. Consider the following example:

(4.41)	고도성장 <i>godo seongjang</i> rapid growth	과정서 <i>gwajeong-seo</i> process-from	생긴 <i>saenggi-n</i> arise-PST.REL	부패, <i>bupae</i> , corruption,
	한국 <i>hanguk</i> Korea	성장 <i>seonjang</i> growth	잠재력 <i>jamjaeryeok</i> potential capability	<b>잡아먹어...</b> <i>galgameok-eo ...</i> <b>nibble.eat</b> -CNJ...

‘The corruption which arose in the process of rapid growth,  
destroys the potential capability of the growth of Korea ...’  
(lit.: ‘The corruption which arose in the process of rapid growth,  
**nibbles** potential capability of growth of Korea and **eats** it ...’)

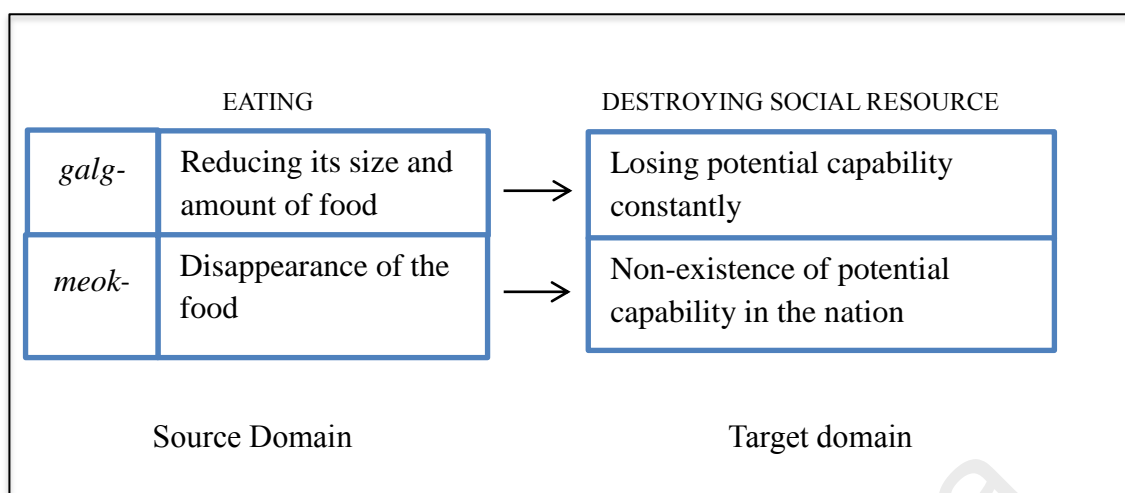
(12 April, 2014)

In (4.41), the non-animate agent, corruption is personified and destroys the nation. The object, potential capability as a social resource obtains the growth of the nation, realizing the conceptual metaphor RESOURCE AS FOOD. The abstract phenomenon shown in (4.41) is linked to the concept of *galgameok*- under the conceptual metaphor DESTROYING RESOURCE IS EATING which is illustrated in Table 4.12.

**Table 4.12:** DESTROYING SOCIAL RESOURCE AS EATING MAPPING

<i>galgameok</i> - (nibble.eat)	<u>Source Domain : EATING</u>	<u>Target Domain :DESTROYING SOCIAL RESOURCE</u>
<i>galg</i> - (nibble)	Eater	Corruption
	Food	Potential capability
	Reducing the food on its size and amount (Diminishing)	Losing capability constantly
<i>meok</i> - (eat)	Hunger for the food	-
	Intake of food through mouth	-
	Mastication(destruction)	-
	Swallowing	-
	Digestion(Disappearance)	Non-existence of capability in the nation
	Nourishment	-
	Enjoyable gustation	-

The two salient aspects of *galgameok*-, diminishing of *gal*- ‘nibble’ and disappearance of *meok*- ‘eat’, are projected onto the abstract domain in order to show how the social resource is destroyed. A simplified mapping is illustrated below.



**Figure 4.12:** Simplified mapping of EATING and DESTROYING SOCIAL RESOURCE

Based on figure 4.12, it can be deduced that the two destructive aspects of *galgameok-* combined to create a stronger image of destruction, as the Korean's conceptual choice of eating becomes the image of 'destruction of food' in the metaphorical usage of *galgameok-*.

Consider other examples of DESTROYING RESOURCE IS EATING.

(4.42) 건보재정

*geonbo jaejeong*  
health insurance fund

값아먹는

*galgameok-enun*  
**nibble.eat-REL**

과잉진료

*gwaing jinlyo*  
excessive medical treatment

건수,

*geonsu,*  
number of cases,

'Excessive medical treatments which waste Health Insurance fund.'

(lit.: 'Excessive medical treatments which **nibble** Health Insurance fund and **eat** it.')

(7 March, 2012)

In (4.42), the non-animate agent, excessive medical treatment, is personified and the object, national health insurance fund, is wasted by the agent constantly. If it perseveres, the funds will finally be used up.

EATING further extends to DESTROYING HUMAN LIFE, an abstract phenomenon in which human life is destroyed by specific reasons such as unhealthy life habit or competition, thereby creating the conceptual metaphor DESTROYING HUMAN LIFE IS EATING. Consider the following examples which realize DESTROYING HUMAN LIFE IS EATING.

- (4.43) 한국인의                      건강한                      삶을                      **잡아먹는**  
*hangukin-e*                      *geonganghan*                      *salm-eul*                      *galgameok-neun*  
 Korean-GEN                      healthy                      life-ACC                      **nibble.eat-REL**
- 최대                      주범은                      건전하지 못한                      식습관,  
*choedae*                      *jubeom-eun*                      *geonjeonha-ji mot ha-n*                      *sikseupgwan,*  
 biggest                      main offender-TOP                      Healthy -not-REL                      eating habit,
- 그리고                      술·                      담배였다.  
*geurigo*                      *sul,*                      *dambae-i-eott-da.*  
 and                      alcohol,                      cigarette-is-PST-DEC

‘The most offenders which destroy Korean’s healthy life were unhealthy eating habit, drinking and smoking.’  
 (lit.: ‘The most offenders which **nibble** Korean’s healthy life and **eat** it were unhealthy eating habit, drinking and smoking.’)

(20 June, 2013)

- (4.44) 경쟁은                      우리                      영혼을                      **잡아먹는**  
*gyeongjaeng-eun*                      *uri*                      *yeonghon-eul*                      *galgameok-neun*  
 competition-NOM                      our                      soul-ACC                      **nibble.eat-REL**
- 암적                      존재다.  
*amjeok*                      *jonjae-da.*  
 cancerous                      being-DEC

‘Competition is a cancerous thing for destroying our soul.’  
 (lit.: ‘Competition is a cancerous thing which **nibbles** our soul and **eats** it.’)  
 (14 April, 2012)

In (4.43), the object, our life, is destroyed by the non-animate agent, an unhealthy life style that was caused by bad eating habits, drinking and smoking. In this regard, health as food for our life is gradually destroyed without conscious knowledge. Consequently, health will be totally destroyed. In (4.44), the non-animate agent, competition, is also



personified and destroys the abstract object, our soul, making us experience anxiety, jealousy, fear, and so on. These emotional states may eventually destroy our souls. The abstract phenomenon of destruction of our life and soul is clearly described in association with the concept of *galgameok-* (nibble.eat).

For further conceptualization of *galgameok-* (nibble.eat), EATING is extended to DESTROYING INSTITUTION as in (4.45), in which the object, nation, is destroyed by people who committed corruption and violence. The nation is the most important institution for the people, but it is attacked consistently, and finally may totally collapse.

(4.45)	부패와	폭력으로	
	<i>bupae-wa</i>	<i>poklyeok-euro</i>	
	corruption-and	violence-with	
	나라	꺾아먹는	자, 박멸하라.
	<i>nara</i>	<i>galgameok-neun</i>	<i>bakmyeolha-ra.</i>
	nation	<b>nibble.eat</b> -REL	fellow, exterminate-IMP

‘Exterminate the fellows who destroy our nation by corruption and violence.’  
(lit.: Exterminate the fellows who **nibble** our nation and **eat** it by corruption and violence.’)  
(18 September, 2010)

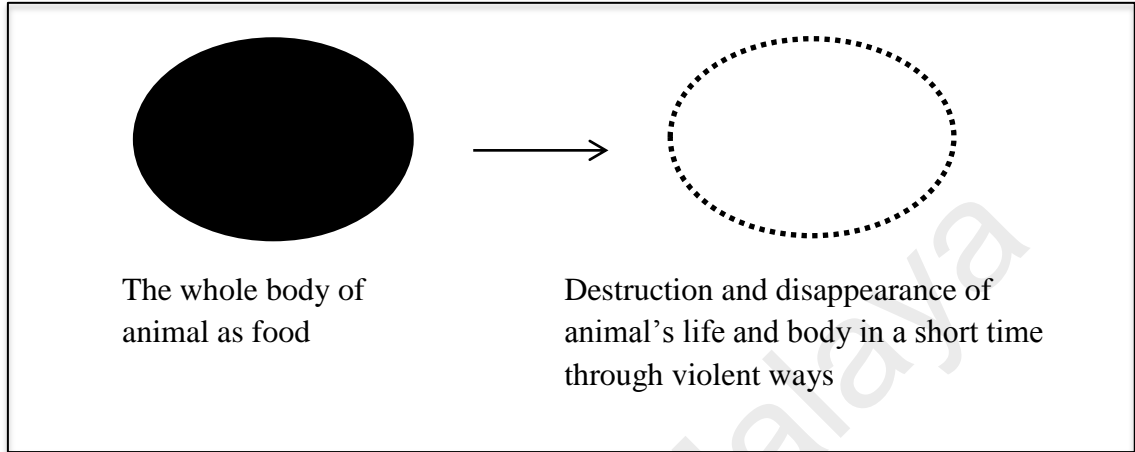
#### 4.4.4 The compound *jabameok-* (slaughter.eat)

The compound verb *jabameok-* (slaughter.eat) is a combination of *jab-* ‘slaughter’ and *meok-* ‘eat’. The concept of *jabameok-* depicts animals such as chickens, pigs, cows, and so on as food. These are killed for food and their meat is then eaten. This process would then cause them to disappear completely as is shown in (4.46). Here, the animal loses its life and body in a short time through violent ways of cooking and eating. This indicates the total destruction of the animal as illustrated in figure 4.13.

(4. 46) 소를 잡아먹다  
 so-reul jabameok-da  
 cow-ACC slaughter.eat -DEC

‘(I) **slaughter** a cow and **eat** its meat’

(GSKD)



**Figure 4.13:** Concept of *jabameok*-(slaughter.eat)

For the conceptualization of *jabameok*-, EATING is extended to DESTROYING HUMAN LIFE. Destruction here means ‘to torture someone harshly’ or ‘to make someone die’ in such way that the human undergoes severe suffering and is probably killed as a result of an imposition he receives.

(4.47) 할머니는 어머니에게  
*halmeoni-neun eomeoni-ege*  
 grandmother-top mother-to

"남편  
*"nampyeon*  
 "husband

잡아먹은  
*jabameok-eun*  
**slaughter.eat**-PST.REL

년",  
*nyeon"*  
 bitch"

나와 동생에겐  
*na-wa dongsaeng-egen*  
 I-and younger brother-to

"아버지  
*"aebi*  
 "father

잡아먹은  
*jabameok-eun*  
**slaughter.eat**-PST.REL

새끼"  
*saekki"*  
 sons"

라며 문을 잠가 버렸다.  
*ramyeo mun-eul jamgabeori-eott-da.*  
 said and door-ACC lock-PST-DEC

‘Grandmother said to my mother “a bitch who killed her husband”, and to me and my younger brother “the sons who killed their father” and locked the door.’

(lit.: ‘Grandmother said to my mother “a bitch who **slaughtered** her husband and **ate** him”, and to me and my younger brother, “the sons who **slaughtered** their father and **ate** him” and locked the door.’)

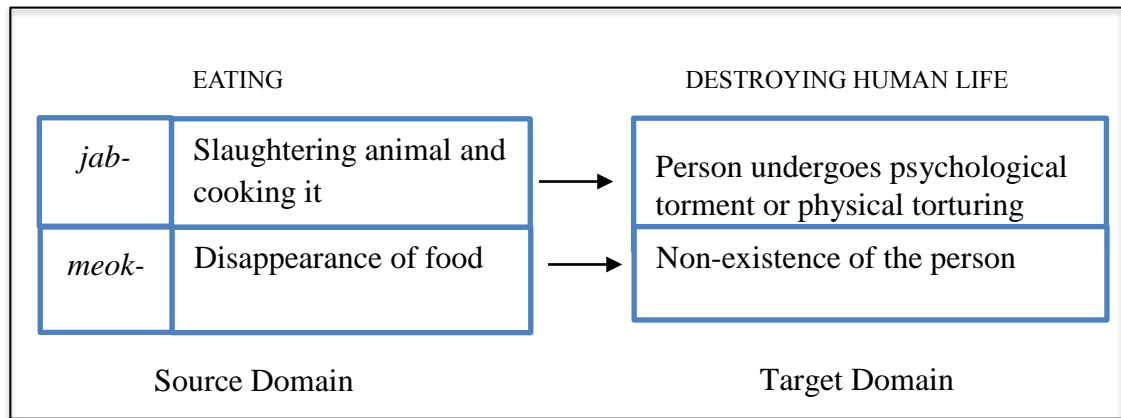
(27 April, 2010)

In (4.47), the object, the children’s father, died in the war because his wife and children did not stop him from going to war. Here, the husband experienced physical torturing and psychological torment at the war place and he finally died. The experience of the object, in (4.47) is linked to EATING under the conceptual metaphor DESTROYING HUMAN LIFE IS EATING which is assumed as below.

**Table 4.13:** DESTROYING HUMAN LIFE AS EATING MAPPING

<i>jabameok</i> - (slaughter.eat)	<u>Source Domain : EATING</u>	<u>Target Domain : DESTROYING HUMAN LIFE</u>
<i>jab</i> - (slaughter)	Eater	Person or environment
	Food (Animal)	Person
	Slaughtering animal and cooking (torturing and death)	Person undergoes psychological torment or physical torturing
<i>meok</i> - (eat)	Hunger for food	-
	Intake of food through mouth	-
	Mastication (destruction)	-
	Swallowing	-
	Digestion (disappearance)	Non-existence of the person in the world
	Nourishment	-
	Enjoyable gustation	-

The two events, slaughtering and disappearance of *jabameok*- are highlighted in the target domain. The concept of *jabameok*- is thus projected to show how human life is destroyed and the simplified mapping with the two core concepts shown below.



**Figure 4.14:** Simplified mapping of EATING and DESTROYING HUMAN LIFE

As shown in figure 4.14, the two destructive aspects of *jabameok-* are combined to create a stronger image of destruction of the object.

EATING associated with *jabmeok-* is also extended to DESTROYING RESOURCE such as oil, time and employment can be totally destroyed in a short time through abuse. These resources are hereby described as animals which have life and are finally killed.

(4.48) 중국, <i>jungguk</i> , China,	자동차 <i>jadongch</i> automobile	1억대 <i>leok-dae</i> 1billion-level	돌파. <i>dolpa</i> . break.
세계 <i>segye</i> world	석유 다 <i>oil da</i> oil all	<b>잡아먹을</b> <i>jabameok-eul</i> <b>slaughter.eat-fut.rel</b>	판 <i>pan</i> situation

‘China, automobiles break 1billion level. The situation will face they consume all oil of the world.’

(lit.: ‘China, automobiles break 1billion level. The situation faced will make them **slaughter** all the oil of the world and **eat** it.’)

(7 December, 2011)

(4.49) 소방관들이 <i>sobanggwan-deul-i</i> firefighter-PL-NOM	'골든타임'을 <i>'golden time'-eul</i> 'golden time'-ACC	<b>잡아먹는</b> <i>jabameok-enun</i> <b>slaughter.eat-REL</b>
불법 <i>bulbeop</i> illegal	주차 <i>jucha</i> parking	차량들과 <i>charyang-deul-gwa</i> vehicle-PL-with

전쟁을	치르고 있다.
<i>jeonjaeng-eul</i>	<i>chireu-go itt-da.</i>
war-ACC	undergo-ing-DEC

‘Firefighters are having wars with illegal parking vehicles which waste ‘golden time’.’  
 (lit.: ‘Firefighters are having wars with illegal parking vehicles which **slaughter** ‘golden time’ and **eat** it.’)  
 (13 June, 2014)

(4.50) 오바마	캠프가	롬니를
<i>obama</i>	<i>camp-ga</i>	<i>romni-reul</i>
Obama	camp-NOM	Romni-ACC

‘일자리를	잡아먹는	경제 흡혈귀’
<i>‘iljari-reul</i>	<i>jabameok-neun</i>	<i>gyeongje heuphyeolgwi’</i>
‘employment-ACC	<b>slaughter.eat</b> -REL	economic vampire’

라고	공격하고 있다.
<i>rago</i>	<i>gonggyeokha-go itt-da.</i>
say that	attack-ing-DEC

‘Obama camp attacks Romni as an ‘economic vampire who destroys employment’.’  
 (lit.: ‘Obama camp attacks Romni as an ‘economic vampire who **slaughters** Employment and **eats** it.’)  
 (31May, 2012)

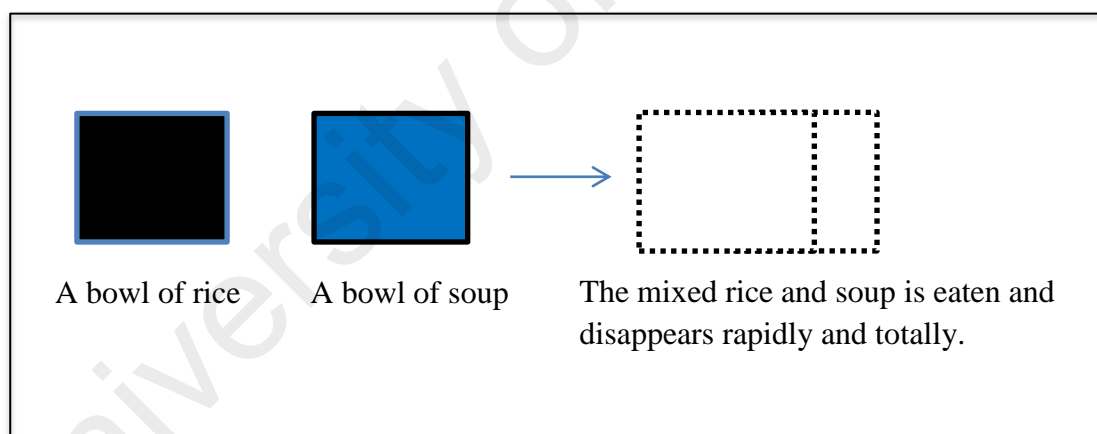
In (4.48), the non-animated agent, a Chinese automobile, is personified as destroying the object, world oil, which may be used up in the very near future by the Chinese if no proper action is taken to curb its use. In (4.49), the object, time is seen to be a vital resource which should not be destroyed and misused. The personified agent, illegal vehicles, have wasted fire fighters’ critical time, which is hereby described as ‘golden time’, to extinguish a fire which could have been put off within five minutes. This waste of time prevents the fire fighters from saving people and properties. In (4.50), the object, employment, is the most important provision for workers. It was, however, destroyed by Romni, the CEO of an investment consulting enterprise. This is because he had bought a company, extracted profit from it, and then caused the company to go

bankrupt. In this context, Romni is described metaphorically as an ‘economic vampire’ who destroyed employment and made workers redundant.

#### 4.4.5 The compound *malameok-* (mix.eat)

The compound verb *malameok-* (mix.eat) is combined with *mal-* ‘mix’ and *meok-* ‘eat’. The concept of *malameok-* is that of mixing rice with soup and eating them together in a very short time without proper mastication. This is illustrated in (4.51). Here, the rice has lost its own shape through mixing with the soup and is then swallowed together with the soup. Finally, it disappears totally into the body, as depicted in figure 4.15.

- (4.51) 밥을                      국에                      **말아먹다**  
*bap-eul*                      *guk-e*                      *malameok-da*  
 rice-ACC                      soup-into                      **mix.eat** -DEC  
 ‘(I) **mix** rice with soup and **eat** them’                      (GSKD)



**Figure 4.15:** Concept of *malameok-* (mix.eat)

For the conceptualization of *malameok-*, EATING is extended to the DESTROYING INSTITUTION which encompass a company, family, and nation which may ultimately collapse due to certain bad activities.

In (4.52), the object, company, is important for all workers. Here, the company will be completely destroyed by the agent where the company invests in the agent’s new project with a huge amount of fund. If the agent fails in this new project, the company will also

face financial problems and consequently, the company will shut down, and workers will be affected.

- (4.52) 송호근이가                      회사를                      **말아먹을** 것이다.  
*songhogeun-iga*                      *hewsa -reul*                      *malameok-eul geot-ida.*  
 songhogeun-NOM                      company-ACC                      **mix.eat** -will- DEC

‘Songhogeun will ruin the company absolutely.’  
 (lit.: ‘Songhogeun will **mix** the company and **eat** it.’)

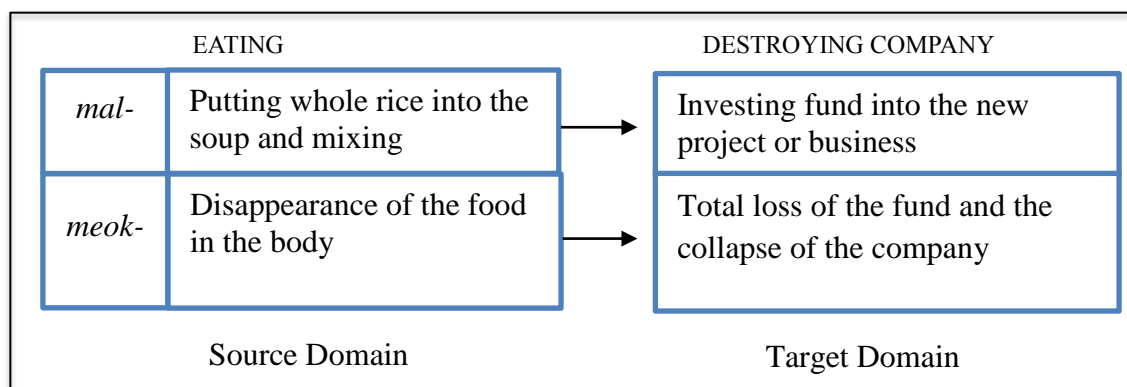
(8 October, 2011)

This experience is linked to EATING under the conceptual metaphor DESTROYING INSTITUTION IS EATING which is assumed as below:

**Table 4.14:** DESTROYING COMPANY AS EATING MAPPING

<i>malameok-</i> (mix.eat)	<u>Source Domain : EATING</u>	<u>Target Domain : DESTROYING COMPANY</u>
<i>mal-</i> (mix)	Eater	Person or company
	Food : A bowl of rice	A huge amount of money or company fund
	A bowl of soup	New project or business
<i>meok-</i> (eat)	Putting whole rice into the soup and mix	Investing fund into the new project or business
	Hunger for the food	-
	Intake of food through mouth	-
	Mastication(destruction)	Struggling with the project or business
	Swallowing	Failing the project or business
	Digestion(disappearance)	Total loss of the fund and Collapse of the company
	Nourishment	-
	Enjoyable gustation	-

The two core events from *malameok-*, mixing and disappearing were highlighted in the target domain to show how the company or business is destroyed. This simplified mapping through two core events as shown below:



**Figure 4.16:** Simplified mapping of EATING and DESTROYING COMPANY

Figure 4.16 shows that consequently, the two destructive concepts of *malameok-* are combined to create a stronger image of destruction which is a significant mapping shown, indicating that the Korean's conceptual choice of eating is the 'destruction' seen in the metaphorical usage of *malameok-*.

EATING in association with *malameok-* is further extended to DESTROYING FAMILY or NATION. Consider the following examples.

- (4.53) 케네디는 가문의 명예를 말아먹은  
*kennedy-neun gamun-e myeongye-reul malameok-eun*  
Kennedy-TOP family-GEN honour-ACC **mix.eat**-PST.REL

실패한 정치인이다.  
*silpaeha-n jeongchiin-i-da.*  
fail-PST.REL politician- IND-DEC

'Kennedy is a failed politician who dishonoured his family.'  
(lit.: 'Kennedy is a failed politician who **mixed** honour of his family and **ate** it.')

(28 August, 2009)

- (4.54) 50도 안 된 분이  
*50-do an dwe-n bun-i*  
50-even yet become-PST.REL person-NOM

그렇게 기억력이 없다면  
*geureotge gieoklyeok-i eop-damyeon*  
like that memory power-NOM don't have-if

총리 자격이 없다.  
*chongli jagyeok-i eop-da.*  
Prime Mnister qualification-NOM don't have-DEC



나라	말아먹을	일	있나.
<i>Nara</i>	<i>malameok-eul</i>	<i>il</i>	<i>itt-na</i>
nation	<b>mix.eat</b> -FUT.REL	happen	have-Q

‘He has no qualification to be a Prime Minister if he doesn’t have memory power like that though he isn’t 50 years old yet. Will it be happen to destroy our nation absolutely because of him?’

(lit.: ‘He has no qualification to be a Prime Minister if he doesn’t have memory Power like that though he isn’t 50 years old yet. Will it be happen to **mix** our nation and **eat** it because of him?’)

(26 August, 2010)

In (4.53), the object, the fame of Edward Kennedy’s family, a politician of the USA is dishonoured because of his failure in politics and life. In this context, the fame of the family is vital to his family members. In (4.54), the object, nation will be collapsed if the agent, candidate becomes a Prime Minister as a result of his irresponsible political strategies. A Korean citizen criticized the candidate who was vying to be the Prime Minister by saying that the candidate’s irresponsible answer during his interview had failed to produce trust among the citizens.

As discussed above, the conceptualization of compound verbs of *meok-* is motivated by DESTRUCTION IS EATING as a primary metaphor of EATING. The DESTRUCTION IS EATING is grounded in universal experience of eating which the food is destroyed in the human or animate agent’s body as Kövecses (2005, p. 38) suggests that the primary metaphors consist of correlations of a subjective experience with a physical experience. However, metaphor becomes culture-specific in different emphasis and elaboration of the cultural dimension with rich details (Palmer, 2006, p. 14). As shown in the analysis of compound verb *meok-*, the primary metaphor DESTRUCTION IS EATING consists variety of sub-level of destruction in all target domains. Kövecses (2008, p. 63-68) suggests that differential experience and differential cognitive preferences may create culture-specific metaphors across different languages. Yu also (2008) mentions

that primary metaphors can construct much more complex metaphors (2008, cited in Lu, 2012, p. 65).

The metaphorical uses of two compounds, *kkameok-* (peel.eat) and *ppaemeok-* (take out.eat) show a partial destruction on the objects such as lyrics, words, or school schedules which are separable individually from the whole set. On the other hand, the metaphorical uses of three compounds, *galameok-* (nibble.eat), *jabameok-* (slauter.eat), and *malameok-* (mix.eat), indicate comprehensive destruction of objects such as human life, resource and institution which are inseparable individually. The conceptual mappings of compound verbs of *meok-* obey “the Invariance Principle” (Lakoff, 1993, p. 215) that the metaphorical mappings preserve the cognitive topology (that is, the image-schema structure) of the source domain, in a way consistent with the inherent structure of the target domain.

#### 4.5 Adversity

As shown in Table 4.15, adversity is exposed in the domains of UNPLEASANT EXPERIENCE OF LIFE and CONSUMING RESOURCE from simplex *meok-* and domains of DESTRUCTION from compound verbs of *meok-*. The concept of adversity is pervasive when associated with the metaphorical uses of *meok-*.

**Table 4.15:** Adversity on the metaphorical uses of *meok-*

Categories	Types of <i>meok-</i>	Conceptual metaphors
I. Adversity on human life	Simplex	UNPLEASANT EXPERIENCE IS EATING (section 4.2.1)
	Compounds	DESTROYING HUMAN LIFE IS EATING (section 4.4.3 and 4.4.4)
II. Adversity on resource	Simplex	CONSUMING RESOURCE IS EATING (section 4.2.5)
	Compounds	DESTROYING RESOURCE IS EATING (section 4.4.3 and 4.4.4)
III. Adversity on institution	Compounds	DESTROYING INSTITUTION IS EATING (section 4.4.3 and 4.4.5)

In this section, the object of discussion on adversity only emphasises on human life, resources and social institutions, all of which show the whole destruction and a high degree of adversity. The ELIMINATION IS EATING on abstract objects (in section 4.4.1 and 4.4.2) is excluded from the discussion here because the destruction discussed is partial and the degree of adversity is low.

For adversity in human life, in simplex verb of *meok-* ‘eat’, the adversative events or environments are performed on the agent (see section 4.2.1). The agents of UNPLEASANT EXPERIENCE are defined as ‘affected agent’ (Næss, 2009, p. 34) or ‘adversative passive’ (Newman, 2009, p. 13) as the agents experience unpleasant events and environments which leads to unhappiness with a negative connotation.

In looking at the compound verbs of *meok-*, destruction of the object creates adversity on the object which produces unhappy experience on the object. However, the consequences of adversity could be seen as not just limited to the object only but also to the agent. Moreover, adversity also affects the whole life of the person, family members, residents of the nation, and even the whole society. In (4.43) (see section 4.4.3), the destruction of physical health is not only limited to the destruction itself. In fact, it also affects the loss of a person’s whole life. Furthermore, the poor life styles of the Koreans are not only detrimental to their personal lives but also to society because the health and wellbeing of a society is also the social power to maintain the society. If members of the society fail to maintain their physical health, then the society becomes unhealthy and its productivity also goes down. In (4.47) (see section 4.4.4), the adversity of death of the father is also an adversity for the grandmother, daughter-in-law, and grandchildren. The agents, mother and children are victims of the death of the object, father. The agents become affected agents and experience an unpleasant event due to the destruction of the object. This creates adversity on both the agent and the object because the daughter-in-

law had become a widow and the grandchildren had to live without their father. The loss of the son/husband/father is an adversity on the whole family. This adversity makes one show bitterness and unhappiness with negative connotation.

Resources are vital substances to maintain in a nation and the world and wasting resources becomes a disaster of the nation and the world due to the limitation of natural, social and human resources. The destruction of the objects, natural, human and social resource are not only viewed as adversity for themselves, but also for the nation and residents of the nation and world. In (4.33) (see section 4.4.1), the Korean government loses the human resource suitable for political administration of the country. This is not only an adversity for the Korean government but also for the people of the nation who would suffer as a result of the weak administrative skills of the government. Shibatani (1994, p. 468) mentions that the adversity reading is tied to the integration of its referent as an indirect participant being (negatively) affected by the described main event. The adversity affects the agent as well, for example, the president gets blamed because of his poor political skills and abilities. In (4.41) (see section 4.4.3), the destruction of social resources, potential capabilities through corruption is seen as an adversity of the nation as well as the citizens. In (4.48) (see section 4.4.4), the running of huge number of cars in China is not only seen to be a destruction of the oil resources in China but also the world as the consumption would cause the Chinese government to import more oil from other countries. The agent, China, is affected by this adversity such that the world would blame China. The speakers express their exasperation onto the agent or the people who cause the adversative situations, blaming and requesting for the responsibility of the adversity.

The destruction of the social institution such as family, company, society or nation is not only destruction in itself. The destruction also brings destruction to

members who belong to the institution. Consequently, they too also suffer from the collapse of the institution.

In (4.52) (see section 4.4.5), the fall of a company causes adversity on the staffs of the company and their families. The staffs lose their jobs and face financial crisis. Their families will suffer from the adverse situation. In addition, the fall of the company also affects the agent, Songhogeun, the one who causes the collapse of the company, will be blamed. He and his family will have to face the suffering created by the situation as well. In (4.54) (see section 4.4.5), if the agent, the Prime Minister, is irresponsible in his political strategies while he is in the position, the nation and the finances of the government will also collapse. Consequently, the people of the nation will suffer from the collapse of the funds as a result of his mismanagement. Here, the agent is affected by the result of the adversity such that he will be blamed by the people of the nation.

The adversity produced by compound *meok-* in this section also shows the speaker's victimized feeling coupled with negative connotations. The adversity of the object leads to the negative connotation and as a result of this, the agent experiences unpleasant consequences and is thus blamed and requested to be responsible.



A certain degree of adversity is seen in most domains but a higher degree of adversity is exposed saliently in the domain of UNPLEASANT EXPERIENCE in simplex *meok-* and the domains of DESTRUCTION in compound verbs *meok-*.

The concept of 'destruction of food' from EATING is strongly linked to the sense of adversity. The strong destructive aspects of compound verbs of *meok-* create a strong impression of adversity. Wierzbicka (1995) in looking at 'semantic primitives' of aspects of emotion have suggested that evaluators and intensifiers have functions of degree of 'positive-negative' evaluation (Wierzbicka, 1995, cited in Kövecses, 2003, p. 47). Here, the concept of 'destruction' is perceived as negativity in its target domains

which is selected by the speaker's cognitive choice and then mapped to various target domains particularly, resource, human life and social institution. All of these are crucial in society and consequently, it creates a strong negative feeling of pain and anger.

The relationship between the degree of adversity and the negative connotation is presented below.

**Table 4.16:** Degree of Adversity in metaphorical uses of compounds of *meok*-

Degree of Adversity		
Types of Destruction	Partial Destruction	Whole Destruction
Compound Verbs of <i>meok</i> -	<i>kkameok</i> - (peel.eat) <i>ppameok</i> - (take out.eat)	<i>galgameok</i> - (nibble.eat) <i>jabameok</i> - (slaughter.eat) <i>malameok</i> - (mix.eat)
Target Domains	Resources Abstract objects	Resources Human life Social Institutions
Degree of Adversity		
Negative Connotation		

As shown in Table 4.16, the domains of the whole destruction show a high degree of adversity. The destructive object is not limited to personal matters alone but to social or public communities. Here, the degree of adversity, that is, the degree of negative connotation is quite high. Tsuboi (1997, p. 297) mentions that the sense of adversity is motivated by the cognitive model that concerns event causation and responsibility of the event. By contrast, adversity is associated with the emotion of anger as seen in the metaphorical uses of 'destruction of food' illustrated by *meok*- 'eat' (see (4.41) & (4.45) in section 4.4.3; (4.47) & (4.50) in section 4.4.4; (4.52) & (4.54) in

section 4.4.5). The events of *meok-* create feelings of victimization which are expressed as anger towards unhappy events and the parties who caused the adversity. The feeling of victimization on adversity may also be seen in '*han* (恨)', the historical emotion of the Korean character which can support the concept of adversity when seen in the metaphorical usage of *meok-* 'eat'. The concept of '*han* (恨)' is defined in Dong-A New Concise Korean-English Dictionary (1982, cited in Bannon, 2008) as follows:

*Han* is sorrow caused by heavy suffering, injustice or persecution, a dull lingering ache in the soul. It is a blend of lifelong sorrow and resentment, neither more powerful than the other. *Han* is imbued with resignation, bitter acceptance and a grim determination to wait until vengeance can at last be achieved.

(Bannon, 2008, digital online Translation Journal)

However, Choi in his book, 'The psychology of Korean' (2011, p. 76) suggests that the psychology of the Koreans as shown in *han* (恨)' and '*weon* (怨)' is that '*han* (恨)' is a feeling or emotion of sadness, frustration, anger toward the uncertain, unfair or oppressed event or environment which is all beyond our control. The person who is in this condition becomes passive as a victim but he does not clearly recognize the origin of the emotion. In contrast, '*weon* (怨)' is more aggressive and is directed toward the unfair event or oppressive environment which has specific causes of the event such as person or groups with emotions of anger, hostility, victimized feeling and that this is much more intense in meaning than '*han* (恨)'.

The metaphorical uses of simplex *meok-*, especially unpleasant experience in life, seems to suggest that it is closer to the emotion of '*han* (恨)'. However, the metaphorical uses of the compound verbs of *meok-*, with the meaning of the whole destruction, comes closer to '*weon* (怨)'. As such, the speaker's cognitive sense clearly construes the causation of adversity and the causer of the adversative situation. The speaker thus indicates the source of the adversity.

## 4.6 Summary of findings

This section presents the summary of the findings in terms of the three research questions.

### 4.6.1 Answer to Research Question 1

Research Question 1 is repeated here: What are the metaphorical and metonymical uses of the simplex verb of *meok-* ‘eat’?

The analysis for the investigation of simplex *meok-* (section 4.2) found that the source domain, EATING is extended to various abstract domains which make emergence of the conceptual metaphors of EXPERIENCE IS EATING, HARBOURING THOUGHT IS EATING, ACQUIRING POSSESSIONS IS EATING, INTELLECTUAL SATISFACTION IS EATING and CONSUMING RESOURCE IS EATING. The conceptual metaphors of simplex *meok-* are motivated by the physical experience of EATING. This is an important finding. A significantly unpleasant experience of ‘internalization of food’ by the agent leads to the emergence of the domain of UNPLEASANT EXPERIENCE OF LIFE pervasive in metaphorical uses of simplex *meok-*.

As for conceptual metonymy (section 4.3), the finding is that eating frequently stands for life which includes concepts EATING STANDS FOR LIFE as PART FOR WHOLE metonymy. The sub-level experiences of EATING STANDS FOR LIFE contain EATING MEAL FOR THE STANDARD OF LIFE, EATING TYPES OF RICE OR WATER FOR TYPES OF LIFE, and EATING ALONE FOR LIVING ALONE. Metonymical extensions of *meok-* are significantly associated with *bap* ‘rice’, which is the Korean staple food. This further indicates that the embodied experience of eating motivates the metonymical expressions of simplex *meok-*.



#### 4.6.2 Answer to Research Question 2

Research Question 2 is repeated here: What are some significant characteristics seen in the metaphorical uses of compound verbs of *meok*- ‘eat’?

The five (5) compound verbs (section 4.4) are analysed which are significantly extended to the DESTRUCTION where grounded in the primary metaphor, DESTROYING IS EATING. Two compounds, *kkameok*- (peel.eat) and *ppaemeok*- (take out.eat) show partial destruction in resource and abstract object and evoke the metaphorical expressions of CONSUMING RESOURCE IS EATING and ELIMINATION IS EATING. The other three compounds of *meok*-, namely *galgameok*- (nibble.eat), *jabameok*- (slaughter.eat), and *malameok*- (mix.eat) indicate destruction in human life, resources and institutions, evoking the metaphorical expressions of DESTROYING RESOURCE IS EATING, DESTROYING HUMAN LIFE IS EATING and DESTROYING INSTITUTION IS EATING.

The most significant characteristic noted in the metaphorical uses of compound verbs of *meok*- as found in the present study is that the concept of ‘destruction of food’ from the source domain, EATING, is significantly mapped onto the abstract target domains. This shows that the Korean speaker’s cognitive or conceptual choice in the metaphorical uses of compound verbs of *meok*- is ‘destruction’. The destructive aspects implicit in a compound verb with *meok*- evoke a stronger image of destruction.

#### 4.6.3 Answer to Research Question 3

Research Question 3 is repeated here: How is adversity exposed in the metaphorical uses of simplex and compound verbs of *meok*-?

Internalizing bad food causes suffering in the eater, which is adversity on the part of the agent (section 4.5). In UNPLEASANT EXPERIENCE of simplex *meok*-, the agent experiences or undergoes unhappy experiences and this occurrence appears to have a

high frequency of uses in the data. The unpleasant experiences of life create negative emotions with negative connotations due to an adverse event or environment.

The concept of destruction of food is strongly linked to the concept of adversity when the metaphorical uses of compound verbs of *meok-* are closely attached with adversity. As a result, a human agent becomes an 'affected agent' or 'adversative passive' such that the consequence of the adversity is not only on the object but also on the agent, including indirect participants. The adversity creates negative emotions such as anger, bitterness and a victimized feeling coupled with negative connotation. This is significant in the whole destruction of human life, resources and social institution. It is deduced that human life, resources and social institutions are vital in the Korean society. Thus, source domain of EATING is extended onto such specific domains via a variety of metaphorical expressions of compounds *meok-*. If human life, resources and social institution are destroyed, it would be a great adversity for society. Domains of destruction express stronger negative feelings towards the agent who was responsible for the destruction of the objects. The people who have direct or indirect relationship with the object, as victims of destruction, show anger towards the agent, who is an agentive to the objects. The agent is the subject to be blamed by victims of an event.

## CHAPTER 5

### CONCLUSION

#### 5.1 Introduction

This chapter presents the general conclusions of the dissertation (5.2). The last two sections deal with the limitations of the study discussed in this dissertation (5.3) and recommendations for future studies (5.4).

#### 5.2 Conceptualization of *meok-* ‘eat’

As analysis in chapter 4 has revealed, the primary conceptual metaphors of *meok-* are motivated by the bodily experience of eating that is based on the internalization and destruction of food. For example, the Korean conception of EATING is significantly extended to the domain of UNPLEASANT EXPERIENCE OF LIFE produced in the metaphorical expressions which are pervasive in many languages. The Korean’s conceptualization of EATING is no different from many languages where the verb ‘eat’ may be extended to contain ‘unpleasant experiences’ through similar bodily experience of eating. As Deignan and Potter (2004, p. 1232) point out, some conceptual metaphors are widely shared. The conceptual metaphor theory also claims that human cognition conceptualizes image schematic and abstract phenomenon or events of the world in terms of physical and concrete concept or event. Likewise, Koreans also seem to conceptualize abstract events or phenomenon through the more physical and concrete events of eating. Thus, although languages differ at this level, they share primary metaphor, EXPERIENCE IS EATING.

The conceptual metonymy of *meok-* as shown in the present study is closely linked to the lifestyle of the Koreans in which they eat rice as the typical substance of

eating. The bodily experience of eating is a culture-based experience. In this regard, the Koreans seem to conceptualize their life in terms of the metonymical uses of *meok-*.

As shown in the analysis of the data in Chapter 4, the metaphorical uses of the compound verbs of *meok-* show a more detailed and elaborated notion of conceptual metaphors. This indicates that the Koreans conceptualize a particular abstract event or social phenomenon through the use of metaphorical expressions of compound verbs of *meok-* which tends in particular to highlight destruction of food. Chapter 4 provides evidence that while the bodily experience of eating motivates the conceptual metaphors in simplex *meok-*, the metaphorical uses of compound verbs of *meok-* are not only motivated by bodily experience but rather through a Korean speaker's conceptual choice of terms. For example, DESTRUCTION IS EATING involves a variety of sub-level metaphorical expressions of destruction. This conceptual preference of compounds *meok-* might lead to culture-specific metaphors. As suggested by Kövecses (2008, p. 63-68), differential experience and differential cognitive preferences may create culture-specific metaphors across different languages.

For Koreans, a sense of adversity is correlated with essential elements of the society; these include resources, human life in general, and social institutions. Characteristically, the destruction of these social components brings the collapse of the society. The destruction of objects of *meok-* refers to the adversity on the object. This affects the agent and participants of the event. In such a scenario, the agent experiences an unpleasant event. As mentioned in section 4.5, such adversity might be strongly linked to the Koreans' underlying historical emotion of '*han* (恨)' and '*weon* (怨)' such that the concept of adversity motivates the metaphorical uses of the compound verbs of *meok-*, as pointed out by Yamaguchi (2009) in her Japanese examples. She asserts that the figurative meanings associated with EAT go beyond human bodily experience and

are shaped not simply by conceptual mappings. The sense of adversity which carries a critical and negative connotation in Korean acts as a verbal signboard and proffers a warning to society. This implies that the ‘Hypothesis of Adversity’ provides a strong foundation for examining the socio-cultural influence of the Korean society in meaning construction of *meok-*.

### **5.3 Limitations of study**

The present study has two limitations. Firstly, the metaphorical uses of *meok-* ‘eat’ could not clearly be categorized based on the internalization and destruction of food, for which the agent of the compound verbs of *meok-* appear to be mostly unpleasant experiencers or undergoers of the event with destruction of the object. Examples of unpleasant experiences endured by the agent and the destruction of objects could be categorized in different categories.

Secondly, the metaphorical meaning construction of compound verbs of *meok-* ‘eat’ is limited, as the present study focuses on analysis by conceptual metaphor only. Moreover, the metaphorical extension of the compound verbs of *meok-* ‘eat’ has a complex event structure and certain concepts are blended in the semantic construction.

### **5.4 Recommendations for future studies**

The present study focuses on the analysis of only five (5) compound verbs of *meok-*. These five compound verbs were selected based on their frequency as used in the newspaper identified for this study. The aim of the present study was also to explore how Koreans conceptualize the abstract phenomena with metaphorical uses of *meok-*, especially with negative connotation. Thus, the context is limited. Future research may be extended to include the range of investigation focussing on compound verbs of

*meok-* or consumption verbs, since there are a large number of compound verbs of *meok-* and other synonyms of consumption verbs.

With regards to the method of data collection, the present study has only focused on the verbs extracted from written modes in a newspaper. It is recommended that future studies collect from other sources, such as novels and comics. This kind of study may also be extended to include spoken data extracted from dramas, live shows, and interviews as well as real situations.

In terms of the analysis tool and theoretical framework for the analysis of compound verbs of *meok-*, the present study uses the Conceptual Metaphor Theory to explore how Koreans conceptualize *meok-*. Future studies should employ a Blending Theory as well as Image-schema to elucidate the meaning construction of compound verbs of *meok-* as well as other verbs in Korean.

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