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.
    ‘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 48th in total rank, 19th in the culture section, and 23rd 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>
<thead>
<tr>
<th>Neutral</th>
<th>Eating</th>
<th>Drinking</th>
</tr>
</thead>
<tbody>
<tr>
<td>Humble</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>[4]식사(食事)하- siksaha- ‘have a meal’</td>
<td></td>
</tr>
<tr>
<td>Honourific</td>
<td>[5]잡수시- japsusi-‘eat’</td>
<td></td>
</tr>
</tbody>
</table>

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 정치읶은 뇌물을 엄청 먹었다.
keu jeongchiin-eun noymwul-eul eomcheong meok-eott-da
‘The politician bribed so much.’
(lit.: ‘The politician ate bribe so much.’) (Song, 2009, p. 208)

(1.3) *그 정치읶은 뇌물을 엄청 들었다.
*keu jeongchiin-un noymwul-eul eomcheong deul-eott-da
del-eott-da eat(formal)- PST-DEC

(1.4) *그 정치 Sinn은 뇌물을 엄청 잠수셨다.
*keu jeongchiin-eun noymwul-eul eomcheong japsusi-eott-da
japsusi-eott-da eat(honorific)- PST-DEC

(1.5) *그 정치 Sinn은 뇌물을 엄청 처먹었다.
*keu jeongchiin-un noymwul-eul eomcheong cheomeok-eott-da
cheomeok-eott-da 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:
‘He criticized someone whoever better than him.’
(lit.: ‘He chewed someone whoever better than him.’)  
(GSKD)

‘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.

‘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 깨었다.
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 깨아 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.
‗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.
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)**

<table>
<thead>
<tr>
<th>Source Domain: plants</th>
<th>Target Domain: social organizations</th>
</tr>
</thead>
<tbody>
<tr>
<td>the whole plant</td>
<td>the entire organization</td>
</tr>
<tr>
<td>a part of the plant</td>
<td>a part of the organization</td>
</tr>
<tr>
<td>growth of the plant</td>
<td>development of the organization</td>
</tr>
<tr>
<td>removing a part of the plant</td>
<td>reducing the organization</td>
</tr>
<tr>
<td>the root of the plant</td>
<td>the origin of the organization</td>
</tr>
<tr>
<td>the flowering</td>
<td>the best stage, the most successful stage</td>
</tr>
<tr>
<td>the fruits or crops</td>
<td>the beneficial consequences</td>
</tr>
</tbody>
</table>

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-orient 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 Alberra (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’

‘(I) forgot my homework.’

(lit.: ‘(I) peeled my homework and ate it.’)

b. *숙제를 깼다.

‘*sukje-reul kka-tt-da’

‘(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 ān ‘eat’. They found that the Korean verb meok-‘eat’ and the Vietnam verb ān ‘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 ān, 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 kū* (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 whəə* (eat.life) ‘be beaten up’; *chyq phi ku* (eat.bum) ‘be spanked’ and *chyq lhəəqcyəŋ* (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, *yōu/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>
<thead>
<tr>
<th>Source Domain: JOURNEY</th>
<th>Target Domain: LOVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Travelers</td>
<td>Lovers</td>
</tr>
<tr>
<td>Vehicle</td>
<td>The love relationship</td>
</tr>
<tr>
<td>Destination</td>
<td>Lovers’ common goal</td>
</tr>
<tr>
<td>Impediment</td>
<td>Difficulties in the relationship</td>
</tr>
</tbody>
</table>

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

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 parts 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 it 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
top this car 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 maitsuki
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). 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 2nd 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 (은은, 는은, 을을, 고고, 이이, 은니에니, 은면에면, 은면에면서에면서콘서, 게게, 지지). 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), *ppaemeok-* (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-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>
<thead>
<tr>
<th>Verb <em>meok</em>-</th>
<th>Metaphorical and Metonymical Uses of <em>meok</em>-</th>
<th>Frequencies (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simplex verb</td>
<td>Metaphorical Uses of <em>meok</em>-</td>
<td>1283 (64%)</td>
</tr>
<tr>
<td><em>meok</em>-</td>
<td>Metonymical Uses of <em>meok</em>-</td>
<td>334 (16%)</td>
</tr>
<tr>
<td>5(five) Compound Verbs of <em>meok</em>-</td>
<td>Metaphorical Uses of Compounds of <em>meok</em>-</td>
<td>397 (20%)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>2014 (100%)</strong></td>
</tr>
</tbody>
</table>

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’

<table>
<thead>
<tr>
<th>Source Domain</th>
<th>Target Domains</th>
<th>Conceptual Metaphors</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>EATING</td>
<td>Internalization</td>
<td>EXPERIENCE I. EXPERIENCE IS EATING</td>
<td>624</td>
</tr>
<tr>
<td></td>
<td></td>
<td>HARBOURING THOUGHT II. HARBOURING THOUGHT IS EATING</td>
<td>504</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ACQUIRING POSSESSION III. ACQUIRING POSSESSION IS EATING</td>
<td>68</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ACQUIRING KNOWLEDGE IV. INTELLECTUAL SATISFACTION IS EATING</td>
<td>12</td>
</tr>
<tr>
<td>Destruction</td>
<td>CONSUMING RESOURCE</td>
<td>V. CONSUMING RESOURCE IS EATING</td>
<td>75</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>1283</td>
</tr>
</tbody>
</table>

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’](image)

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. (lit.: ‘A baby eats admiration of its mommy and grows.’) (8 October, 2010)

‗A baby grows by admiration of its mommy.’

(4.2) 포르투갈 수퍼컵 2회 우승을 이끌어 ‘컵 먹는 사람(cup eater)’이라는 별명을 얻었다. (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)

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

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
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

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

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:
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 지역 중소기업들이 생산직 근로자들이 부족해 애를 먹고 있다.

('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.’)
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 좋은 가치에 집중하는 모습을 보였다.

*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 일주일에 두 경기는 너무 힘들다.

‘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 해야겠다는 마음을 먹은 제게

\[
\begin{align*}
gongbu-reul & \quad hae \ ya \ -gett \ da-neun \\
study-\text{ACC} & \quad have \to-will \ \to-\text{REL}
\end{align*}
\]

\[
\begin{align*}
maeum-eul & \quad meok-eun \\
thought-\text{ACC} & \quad eat-PST.\text{REL} \quad I-to
\end{align*}
\]
선생님은 필요핚 조 Чт을 해주셨다.

‘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

‘different mind’-ACC eat-PST.REL taxi driver-TOP

손님이 두고 내린 휴대전화의

guest-NOM leave-and get off-REL hand phone-GEN

전원부터 꺼버리는 경우가 많다.

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

<table>
<thead>
<tr>
<th>Source Domain : EATING</th>
<th>Target Domain : HARBOURING THOUGHT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eater</td>
<td>Person</td>
</tr>
<tr>
<td>Food</td>
<td>Thought or emotion</td>
</tr>
<tr>
<td>Hunger for the food</td>
<td>Desire for motivation for a life</td>
</tr>
<tr>
<td>Intake of food through mouth</td>
<td>Making up one’s mind in the heart</td>
</tr>
<tr>
<td>Mastication</td>
<td>Struggling and confirming the mind</td>
</tr>
<tr>
<td>Swallowing</td>
<td>Practice the thought or emotion in everyday</td>
</tr>
<tr>
<td>Digestion</td>
<td>Achieving the goal</td>
</tr>
<tr>
<td>Nourishment</td>
<td>Thought or emotion motivating human heart</td>
</tr>
<tr>
<td>Enjoyable gustation</td>
<td>Satisfying achieving life goal</td>
</tr>
</tbody>
</table>
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](image)

Consider other examples for the HARBOURING THOUGHT IS EATING metaphor.
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 (Taljard 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>
<thead>
<tr>
<th>Source Domain: EATING</th>
<th>Target Domain: ACQUIRING POSSESSION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eater</td>
<td>Money Taker</td>
</tr>
<tr>
<td>Food</td>
<td>Money or other’s possession</td>
</tr>
<tr>
<td>Hunger for the food</td>
<td>Desire for increasing property</td>
</tr>
<tr>
<td>Intake of food through mouth</td>
<td>Taking money or other’s possession</td>
</tr>
<tr>
<td>Mastication</td>
<td>Thinking how to manage money or possession</td>
</tr>
<tr>
<td>Swallowing</td>
<td>Buying something or saving them</td>
</tr>
<tr>
<td>Digestion</td>
<td>Becoming a part of one’s possession</td>
</tr>
<tr>
<td>Nourishment</td>
<td>Increasing property</td>
</tr>
<tr>
<td>Enjoyable gustation</td>
<td>Satisfying with possession</td>
</tr>
</tbody>
</table>

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 뇌물 먹은 공무원, 6eok noemul meok-eun gongmuwon,
6hundred million bribe eat-PST.REL
30억대 토해낼 판 30eok-dae tohaenae-l pan
3billions vomit-FUT.REL 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:

<table>
<thead>
<tr>
<th>EATING</th>
<th>TAKING BRIBE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eater</td>
<td>Government servant</td>
</tr>
<tr>
<td>Food</td>
<td>Bribe</td>
</tr>
<tr>
<td>Eating Food</td>
<td>Taking Bribe</td>
</tr>
</tbody>
</table>

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

Consider some other examples of ACQUIRING POSSESSION IS EATING:
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>
<thead>
<tr>
<th>Source Domain : EATING</th>
<th>Target Domain : ACQUIRING KNOWLEDGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eater</td>
<td>Learner</td>
</tr>
<tr>
<td>Food</td>
<td>Knowledge or idea</td>
</tr>
<tr>
<td>Hunger for the food</td>
<td>Desire for getting knowledge for mind</td>
</tr>
<tr>
<td>Intake of food through mouth</td>
<td>Reading book or studying</td>
</tr>
<tr>
<td>Mastication</td>
<td>Understanding and questioning</td>
</tr>
<tr>
<td>Swallowing</td>
<td>Accepting knowledge</td>
</tr>
<tr>
<td>Digestion</td>
<td>Applying knowledge into the real world</td>
</tr>
<tr>
<td>Nourishment</td>
<td>Expanding human mind</td>
</tr>
<tr>
<td>Enjoyable gustation</td>
<td>Intellectual satisfaction</td>
</tr>
</tbody>
</table>

Table 4.6: INTELLECTUAL SATISFACTION AS EATING MAPPING

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.
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 식사가 지식이다.

Newspaper is the newest knowledge that we get every day.

(lit.: ‘Newspaper is warm knowledge that we eat every day’)

(30 April, 2013)
‘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>
<thead>
<tr>
<th>Source Domain : EATING</th>
<th>Target Domain : CONSUMING RESOURCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eater</td>
<td>Human or Non-human agent</td>
</tr>
<tr>
<td>Food</td>
<td>Resource</td>
</tr>
<tr>
<td>Hunger for the food</td>
<td>-</td>
</tr>
<tr>
<td>Intake of food through mouth</td>
<td>Resource is taken for a purpose</td>
</tr>
<tr>
<td>Mastication/Destruction</td>
<td>Resource is consuming</td>
</tr>
<tr>
<td>Swallowing</td>
<td>Resources is reducing its amount</td>
</tr>
<tr>
<td>Digestion/ Disappearance</td>
<td>Resource is used up and is not exist</td>
</tr>
<tr>
<td>Nourishment</td>
<td>-</td>
</tr>
<tr>
<td>Enjoyable gustation</td>
<td>-</td>
</tr>
</tbody>
</table>

Table 4.7: CONSUMING RESOURCE AS EATING MAPPING

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

![Simplified Mapping Diagram](image)

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

Consider these examples of **CONSUMING RESOURCE IS EATING**.

(4.19) 호화청사들은 유리로 덮어씌우시피 해

**luxury government building** — **TOP**

- 건물을
- 덮어씌우시피 해

- 여름엔 불지옥이고
- 겨울엔 기름을 먹는 기름도둑이다.
‘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)

<table>
<thead>
<tr>
<th>Source domain</th>
<th>Target domain</th>
<th>Sub-level of EATING STANDS FOR LIFE</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>EATING</td>
<td>LIFE</td>
<td>I. EATING MEAL FOR THE STANDARD OF LIFE</td>
<td>52 (16%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II. EATING TYPES OF RICE OR WATER FOR TYPES OF LIFE</td>
<td>126 (37%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>III. EATING ALONE FOR LIVING ALONE</td>
<td>156 (47%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>334 (100%)</td>
</tr>
</tbody>
</table>
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 빵을 먹었습니다.

*I had a meal of 60 thousand won at hotel.*

(lit.: “I ate rice of 60 thousand 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.
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:
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 moek*- (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

\[ \text{gagawa sinji-ga} \]
\[ \text{Gagawa sinji-NOM} \]

'b선배'

\[ \text{'seonbae'} \]

박지성과

\[ \text{bakjiseong-gwa} \]
\[ \text{Bakjiseong-with} \]

한솥밥을 먹는 것에

\[ \text{hansotbap-eul meok-neun geos-e} \]
\[ \text{rice from same pot-ACC eat-REL thing-for} \]

기대감을 나타냈다.

\[ \text{gidaegam-eul natana-ett-da.} \]
\[ \text{excitement-ACC express-PST -DEC} \]

‘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 놓이라,

\[ \text{daehak mul meok-eun nom-i-ra,} \]
\[ \text{university water eat-PST.REL fellow-is-so,} \]

어디에 쓰고, 어떤 원리로 되는지

\[ \text{eodi-e sseu-go, eotteon wonli-ro dwe-neun ji} \]
\[ \text{Where-to use-and, which principle-by become-if} \]

알려주니 좋더군요.

\[ \text{alieoju-ni jot-deo-gunyo.} \]
\[ \text{explain-so good-PST-EX.} \]

‘(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)
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’

<table>
<thead>
<tr>
<th>Target Domains Compound verbs</th>
<th>CONSUMING RESOURCE</th>
<th>DESTROYING HUMAN LIFE</th>
<th>DESTROYING INSTITUTION</th>
<th>ELIMINATING ABSTRACT OBJECT</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Partial destruction</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I. kkameok- (peel.eat)</td>
<td>68</td>
<td></td>
<td>49</td>
<td></td>
<td>117(29%)</td>
</tr>
<tr>
<td>II. ppaemeok- (take out.eat)</td>
<td>7</td>
<td></td>
<td>98</td>
<td></td>
<td>105(27%)</td>
</tr>
<tr>
<td>(2) Whole destruction</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>III. galgameok- (nibble.eat)</td>
<td>59</td>
<td>18</td>
<td>7</td>
<td>5</td>
<td>89(22%)</td>
</tr>
<tr>
<td>IV. jabameok- (slaughter.eat)</td>
<td>38</td>
<td>15</td>
<td>4</td>
<td>2</td>
<td>59(15%)</td>
</tr>
<tr>
<td>V. malameok- (mix.eat)</td>
<td></td>
<td></td>
<td>22</td>
<td>5</td>
<td>27(7%)</td>
</tr>
<tr>
<td>Total</td>
<td>164 (42%)</td>
<td>41 (10%)</td>
<td>33 (8%)</td>
<td>159 (40%)</td>
<td>397 (100%)</td>
</tr>
</tbody>
</table>
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, *ppaemeok*- (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 (Taljard 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
agent. The size and amount of the substance are thus reduced piece by piece until finally, all substances do not exist anymore. This is typical of all substances which are limited in amount. As shown in figure 4.7, a few pieces of oranges make up the whole but at the same time, the pieces of oranges are separable and can be eaten individually. The activity of peeling the orange skin is not important, but the activity of taking away the substance from the whole is given focus because the substance inside is edible and nutritious.

(4.31) 꿀을 까먹다

廔을 gyul-eul
 Mandarin orange-ACC

까먹다 kkameok-da
 Peel.eat-DEC

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

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.
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:
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**

<table>
<thead>
<tr>
<th>Kkameok- (peel.eat)</th>
<th>Source Domain : EATING</th>
<th>Target Domain : ELIMINATING LYRICS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kka- (peel)</td>
<td>Eater</td>
<td>Singer</td>
</tr>
<tr>
<td></td>
<td>Food(orange)</td>
<td>Lyrics of song</td>
</tr>
<tr>
<td></td>
<td>Peeling orange skin</td>
<td>Singing</td>
</tr>
<tr>
<td></td>
<td>Taking off a piece of orange(Elimination)</td>
<td>A part of lyrics is erased from singer’s mind</td>
</tr>
<tr>
<td>Meok- (eat)</td>
<td>Hunger for the food</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Intake of food through mouth</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Mastication(destruction)</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Swallowing</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Digestion(disappearance)</td>
<td>Disappearance of the lyrics in singing</td>
</tr>
<tr>
<td></td>
<td>Nourishment</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Enjoyable gustation</td>
<td>-</td>
</tr>
</tbody>
</table>
The two events, elimination and disappearance, from EATING are only highlighted in the target domain. It is hereby indicated that other aspects of kkameok- are not projected onto the target domain. The simplified mapping is illustrated below.

<table>
<thead>
<tr>
<th>Source domain</th>
<th>Target Domain</th>
</tr>
</thead>
<tbody>
<tr>
<td>kka-</td>
<td>A piece of orange is taken off from a whole</td>
</tr>
<tr>
<td>meok-</td>
<td>Disappearance of the piece of orange</td>
</tr>
<tr>
<td></td>
<td>A part of lyrics is erased from singer’s mind</td>
</tr>
<tr>
<td></td>
<td>Disappearance of the lyrics in singing</td>
</tr>
<tr>
<td>EATING</td>
<td>ELIMINATING LYRICS</td>
</tr>
</tbody>
</table>

**Figure 4.8:** Simplified mapping of EATING and ELIMINATING LYRICS

As shown in figure 4.8, eliminating lyrics of kkameok- (peel.eat) seems not motivated by the bodily experience as shown in the analysis of simplex meok- ‘eat’ (see section 4.1.1). Instead, it is a combination of two destructive aspects, elimination and disappearance, which seem to be created by the speaker’s cognitive choice, thereby leading to stronger destruction as a result of the two verbs (kka- and meok-).

Consider other example realized ELIMINATION IS EATING metaphor.

(4.35) 닉네임을 부르니 정작 그 분의
nickname-eul bureu-ni jeongjak geu bun-e
nickname-ACC call - so in deed the person-GEN

한국 이름을 까먹는 경우가 많아요.
hanguk ireum-eul kkameok-neun gyeongu-ga man-ayo.
Korean name-ACC peel.eat-REL occasion-NOM many-POL

‘I call her nickname and forget her Korean name many times in deed.’
(lit.: ‘I call her nickname and peel her Korean name and eat it many times in deed.’)

(11 June, 2011)

In (4.35), the object, person’s name is seen as an important part of the person’s particulars. The Korean name of the person was erased from the agent’s memory and so caused an elimination of the name being called by the person. Consequently, the aspects
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.

\[(4.36) \text{gotgam-eul} \text{ppaemeok-da} \text{take out.eat -DEC} \]

‘(I) take out a dried persimmon from a skewer and eat it’  \(\text{GSKD}\)

\[\begin{array}{c}
\text{Pieces of substance constructed} \\
\text{as a whole set and yet separable} \\
\text{individually} \\
\text{A piece of substance is taken away} \\
\text{from the whole and disappears} \\
\end{array}\]

\textbf{Figure 4.9: Concept of }\textit{ppaemeok}- (take out.eat)
For conceptualization of *ppaemeok*- (take out.eat), consider the following example.

(4.37) 아이돌이 나오는 행사어디에나 아이돌이 나오는 행사어디에나

아이돌 아이돌-NOM 나오는 만나-REL 행사 event 어디에나 wherever

학교를 빼먹고 가는

학교 학교-ACC 빼먹고-ppaemeok-go 가-REL

청소년이 많다.

청소년 청소년-ACC 빼먹고-ppaemeok-go 가-REL

‘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.
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.

<table>
<thead>
<tr>
<th>Source Domain</th>
<th>Target Domain</th>
<th>Source Domain</th>
<th>Target Domain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eater</td>
<td>Student</td>
<td>Food</td>
<td>A weekly or monthly school schedule</td>
</tr>
<tr>
<td>A piece of food</td>
<td>school schedule of a day</td>
<td>Taking out a piece of food (Elimination)</td>
<td>Deciding not to go to school in mind (School schedule is removed from the student’s mind)</td>
</tr>
</tbody>
</table>

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

![Figure 4.10: Simplified mapping of EATING and ELIMINATING SCHOOL](image)

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
7 number question-ACC take out.eat-and

8번으로 넘어간 거죠.
8 beon-euro neomeo-ga-n - geojyo.
8 numer-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
‗nation-GEN chairman‘-NOM anira
‗not

‗집안의 주석‘으로 만들어다.
‗family-GEN chairman‘-to mandeul-eott-da
‗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 깨어먹다
*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:
'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 …’)

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

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.
Based on figure 4.12, it can be deduced that the two destructive aspects of *galgamoek*- 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 건에먹는
geonbo jaejeong galgameok-enun
health insurance fund nibble.eat-REL

<table>
<thead>
<tr>
<th>Source Domain</th>
<th>Target domain</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>galg-</em></td>
<td><em>DESTROYING SOCIAL RESOURCE</em></td>
</tr>
<tr>
<td>Reducing its size and amount of food</td>
<td>Losing potential capability constantly</td>
</tr>
<tr>
<td>Disappearance of the food</td>
<td>Non-existence of potential capability in the nation</td>
</tr>
</tbody>
</table>

‘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 갚아먹는
hangukin-e geongghan salm-eul galgameok-neun
Korean-GEN healthy life-ACC nibble.eat-REL

최대 주범은 건전하지 못한 식습관,
choedae jubeom-eun geonjeonha-ji mot ha-neun 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 갚아먹는
geongjaeng-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 욕력으로
bupae-wa poklyeok-euro
corruption-and violence-with

나라 닭아먹는 자, 박멸하라.
nara galgameok-neun ja, bakmyeolha-ra.
nation nibble.eat-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.
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.

‘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**

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

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.
As shown in figure 4.14, the two destructive aspects of \( \textit{jabameok} \)- are combined to create a stronger image of destruction of the object.

\textbf{EATING} associated with \( \textit{jabmeok} \) is also extended to \textbf{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.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|}
\hline
\textbf{Source Domain} & \textbf{Target Domain} \\
\hline
\textit{jab-} Slaughtering animal and cooking it & Person undergoes psychological torment or physical torturing \\
\textit{meok-} Disappearance of food & Non-existence of the person \\
\hline
\end{tabular}
\caption{Simplified mapping of EATING and DESTROYING HUMAN LIFE}
\end{table}

\[ (4.48) \text{ 중국, 자동차 1억대 돌파.} \]
\textit{jungguk, jadongch leok-dae dolpa.} China, automobile 1billion-level break.

\[ \text{세계 석유 다 잡아먹을 판} \]
\textit{segye oil da jabameok-eul pan} world oil all slaughter.eat-fut.rel 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 \textit{slaughter} all the oil of the world and \textit{eat} it.’)

\[ (7 \text{ December, 2011}) \]

\[ (4.49) \text{ 소방관들이 '골든타임'을 잡아먹는} \]
\textit{sobanggwan-deul-i 'golden time'-eul jabameok-enun} firefighter-PL-NOM ‘golden time’-ACC slaughter.eat-REL

\[ \text{불법 주차 차량들과} \]
\textit{bulbeop jucha charyang-deul-gwa} illegal parking vehicle-PL-with
전쟁을 치르고 있다.

‘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)

오바마 캠프가 롤니를
‘일자리를 잡아먹는 경제 흡혈귀’
‘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.’)  
(31 May, 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.

\[(4.51) \text{ 밥을 국에 \text{malameok-da}}\]

\[\text{rice-ACC \text{guk-e} \text{mix.eat-DEC}}\]

‘(I) mix rice with soup and eat them’ (GSKD)

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 맛아먹을 것이다.

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

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

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

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 \textit{malamoek-} 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 \textit{malameok-}.

EATING in association with \textit{malameok-} is further extended to DESTROYING FAMILY or NATION. Consider the following examples.

(4.53) 케네디는 가문의 명예를 \textit{말아먹은} (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-even yet person-NOM
그렇게 기억력이 없다면
like that memory power-ACC don’t have-if
총리 자격이 \textit{없다}.
Prime Mnister qualification-NOM don’t have-DEC

Source Domain          Target Domain
\hline
\textit{mal-} & Putting whole rice into the soup and mixing & \textit{malameok-} & Total loss of the fund and the collapse of the company  \\
\textit{meok-} & Disappearance of the food in the body & & 

\begin{table}[h]
\centering
\begin{tabular}{|c|c|}
\hline
\textbf{Source Domain} & \textbf{Target Domain} \\
\hline
Putting whole rice into the soup and mixing & \textit{malameok-} Total loss of the fund and the collapse of the company \\
Disappearance of the food in the body & \\
\hline
\end{tabular}
\end{table}
‘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

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*- (slau ter.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>
<thead>
<tr>
<th>Categories</th>
<th>Types of <em>meok</em>-</th>
<th>Conceptual metaphors</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Adversity on human life</td>
<td>Simplex</td>
<td>UNPLEASANT EXPERIENCE IS EATING (section 4.2.1)</td>
</tr>
<tr>
<td></td>
<td>Compounds</td>
<td>DESTROYING HUMAN LIFE IS EATING(section 4.4.3 and 4.4.4)</td>
</tr>
<tr>
<td>II. Adversity on resource</td>
<td>Simplex</td>
<td>CONSUMING RESOURCE IS EATING (section 4.2.5)</td>
</tr>
<tr>
<td></td>
<td>Compounds</td>
<td>DESTROYING RESOURCE IS EATING (section 4.4.3 and 4.4.4)</td>
</tr>
<tr>
<td>III. Adversity on institution</td>
<td>Compounds</td>
<td>DESTROYING INSTITUTION IS EATING (section 4.4.3 and 4.4.5)</td>
</tr>
</tbody>
</table>
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*-

<table>
<thead>
<tr>
<th>Types of Destruction</th>
<th>Partial Destruction</th>
<th>Whole Destruction</th>
</tr>
</thead>
<tbody>
<tr>
<td>Compound Verbs of <em>meok</em>-</td>
<td><em>kkameok</em>- (peel.eat)</td>
<td><em>galgameok</em>- (nibble.eat)</td>
</tr>
<tr>
<td></td>
<td><em>ppaemeok</em>- (take out.eat)</td>
<td><em>jabameok</em>- (slaughter.eat)</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>malameok</em>- (mix.eat)</td>
</tr>
<tr>
<td>Target Domains</td>
<td>Resources Abstract objects</td>
<td>Resources Human life Social Institutions</td>
</tr>
<tr>
<td>Degree of Adversity</td>
<td>Lower</td>
<td>Higher</td>
</tr>
<tr>
<td>Negative Connotation</td>
<td>Lower</td>
<td>Higher</td>
</tr>
</tbody>
</table>

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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*Chosun Ilbo*; 조선일보 (www.chosun.com)