IDEAS ARE FOOD:

A Corpus-based Study of Food-related Metaphors in English and Thai

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บทคัดย่อ

การศึกษานี้มีวัตถุประสงค์ เพื่อสืบค้นการเกิดอุปลักษณ์เชิง
มโนทัศน์อาหารกับคำศัพท์ที่เกี่ยวกับอาหารหรือการรับประทาน
ได้แก่ คำว่า กลืน (swallow) ย่อย (digest) และป้อน (spoon-feed)
ตามหลักอุปลักษณ์เชิงมโนทัศน์ ความคิดเป็นอาหาร (IDEAS   ARE
FOOD) ของเลคอฟฟ์และจอห์นสัน (Lakoff & Johnson, 1980) และ
เพื่อศึกษามโนอุปลักษณ์อาหารในภาษาอังกฤษและภาษาไทย โดย
ศึกษาข้อมูลจาก Corpus of Contemporary American English
(COCA) และคลังข้อมูลภาษาไทยแห่งชาติ (Thai National Corpus:
TNC) ผลการวิจัยพบว่าเมื่อคำว่า กลืน (swallow) ย่อย (digest) และ
ป้อน (spoon-feed) ปรากฏร่วมเฉพาะกับคำศัพท์เกี่ยวกับความคิด
จะเกิดอุปลักษณ์เชิงมโนทัศน์อาหาร และส่วนใหญ่มีความหมาย
โดยนัยในแง่ลบในภาษาอังกฤษ ในทางกลับกันพบว่า การถ่ายโยง
ความหมายของคำศัพท์ทั้งสามคำข้างต้น และการเกิดอุปลักษณ์เชิง
มโนทัศน์อาหารของภาษาไทยแตกต่างกับภาษาอังกฤษ เนื่องจาก
ความแตกต่างทางวัฒนธรรมระหว่างสองภาษา

คำสำคัญ: การศึกษาจากคลังข้อมูลภาษา, มโนอุปลักษณ์อาหาร,
อุปลักษณ์เชิงมโนทัศน์, ความคิดเป็นอาหาร

Abstract

This study aims to investigate occurrences of three food-related metaphorical expressions with the words, i.e. *swallow*, *digest* and *spoon-feed*, based on the conceptual metaphor IDEAS ARE FOOD according to Lakoff and Johnson (1980), and to examine cross-cultural food-related metaphors between English and Thai through Corpus of Contemporary American English (COCA) and Thai National Corpus (TNC). The results show that when the words, i.e. swallow, digest and spoon-feed, collocated with IDEAS terms, they created metaphorical senses and mostly conveyed negative connotations in the English corpus. On the other hand, food-related metaphorical expressions with the equivalent counterparts of English, i.e. *กลืน* /klɯːn/ "swallow", *ย่อย* /jɔ̂ːj/ "digest" and *ป้อน* /pɔ̂ːn/ "feed", in the Thai corpus did not convey the same metaphorical meaning as in English due to the cultural differences.

Keywords: corpus-based study, food-related metaphors, conceptual metaphors, IDEAS ARE FOOD.

1. Introduction

In a naturally occurring environment where languages are spoken or written, each language user employs many different linguistic devices to convey meanings in their own way depending on their background knowledge and other socio-cultural aspects such as life experience and people's interaction. Metaphor is one of the common devices used to express ideas, feelings or thoughts in a more figurative way (Lakoff & Johnson, 1980).

Food is one of the basic needs of human that plays a significant role in our lives. Food, also including eating behaviour and food preparation, in different cultures can reflect the way of living of people around the world. At the same time, it can be a conceptual domain which helps to describe ideas or thoughts as in the conceptual metaphor "IDEAS ARE FOOD[1]" (Lakoff & Johnson, 1980). In addition, Korthals (2008) stated that food metaphors can imply how people feel and socialise. The process of preparing food can also be used metaphorically to represent thinking processes such as *I can't swallow that thought* and *intellectual nibbling*.

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[1] The conceptual metaphors in this study were written in capital letters.

As mentioned earlier, metaphors are used to conceptualise ideas in almost every context. In order to examine how people use metaphor in authentic language, corpora might be considered as a crucial tool to collect data because it can help researchers identify patterns of lexis and grammar that employ metaphor more conveniently than searching for the structures manually (Deignan, 1999).

This paper aims to investigate the occurrences of food-related metaphors which instantiate the conceptual metaphor IDEAS ARE FOOD and to examine how people conceptualise IDEAS along with syntactic and semantic patterns used to convey such metaphor in English through the Corpus of Contemporary American English (COCA). In order to examine the cross-cultural food-related metaphors, the Thai language was also explored with an aid of Thai National Corpus (TNC).

2. Literature review

2.1 Conceptual metaphor

Metaphors can be found not only in literature, but also in everyday language. This is because they deal with how people conceptualise the everyday abstract idea like TIME and LOVE. In this regard, one domain can be understood in terms

of another as suggested in the notion of "conceptual metaphor" or "cross-domain mapping in the conceptual system" (Lakoff and Johnson, 1980; Lakoff, 1993). Littlemore and Low (2006) also explained that the conceptual metaphors can be identified by looking at the relationship within a particular expression. For example, from the expressions, *she's blooming* and *he's a budding journalist*, the word *blooming* and *budding* are basically related to plants, but they figuratively evoke the concept of PEOPLE. So, these expressions constitute the conceptual metaphor: PEOPLE ARE PLANTS. Moreover, Lakoff and Johnson (1980) indicated that conceptual metaphors can be divided into two main components which are a TARGET domain, the thing being described; and a SOURCE domain, the thing that is being used to describe the TARGET domain. The two domains are connected due to similarities or correspondences between elements within the domains, and hence create a "mental image". In this case, PEOPLE is the target domain whereas PLANTS is the source domain. The form of mappings in the conceptual system can be generated as "TARGET-DOMAIN IS SOURCE-DOMAIN" or "SOURCE-DOMAIN AS TARGET-DOMAIN", according to Lakoff (1993).

2.2 IDEAS ARE FOOD

According to Lakoff and Johnson (1980), FOOD can be the source domain of the target domain 'IDEAS' as in the conceptual metaphor: IDEAS ARE FOOD. There are examples of English everyday expressions reflecting how food can be related to how people think, e.g.

> *raw facts, half-baked ideas, warmed-over theories, there are too many facts here for me to digest them all, what he said left a bad taste in my mouth, I just can't swallow that claim, that argument smells fishy, let me stew over that for a while, he devoured the book, let that idea jell for a while and this is the meaty part of the paper (p.470)*

López-Rodríguez (2014) suggests that people use metaphors to express their worldview which reflects elements of bias in favour of some particular ethnic groups. It was found that food-related metaphors used to denote characteristics of

others in the study reflected racism, for example, *dog-eaters* used to describe gastronomic traditions; *cherry* used to describe skin colour; *carrot heads* used to describe hair colour; *pancake face* used to describe facial features; *Ritz cracker* used to describe social status; and *white chocolate* referred to interracial relations.

Berrada (2007) found that food was used to represent learning and remembering facts in Moroccan Arabic under the conceptual metaphor: IDEAS ARE FOOD. For instance, LEARNING IS EATING (e.g. *he eats book*), UNDERSTANDING IS TASTING (e.g. *his idea is tasteless*), UNDERSTANDING IS DIGESTING *(*e.g. *he digested the idea*), REMEMBERING IS REGURGITATING (e.g. *do not swallow something that is not well digested and vomit it to us*), OFFERING IDEAS IS COOKING (e.g. *you put a lot of spices in that idea*), BELIEVING IS SWALLOWING (e.g. *I can't swallow this idea*), and PERSUADING IS EATING (e.g. *he is eating his brain*). By contrast, an instance of IDEAS ARE FOOD metaphor in the Qur'anic text cannot be found. Food metaphors occurred in the Qur'an had the main concern on the sinful or wrong doers and their human inclinations as shown in MAKING MONEY UNLAWFULLY IS DEVOURING IT (e.g. *he ate his money*), UNDERGOING

CHASTISEMENT IS TASTING IT and REVELLING IS TASTING. The possible explanation was that IDEAS ARE FOOD metaphors are not received at the time in which Qur'an was written.

Taljard and Bosman (2014) found that Afrikaans and Northern Sotho shared a number of major similarities and a few differences in the concept of eating. In this case, EATING metaphors were represented through the different stages of the eating process which can be conceptualised as EMOTIONAL SATISFACTION IS EATING, INTELLECTUAL SATISFACTION IS EATING (e.g. *she devours one book after the other*), UNDERSTANDING IS EATING (e.g. *to digest a message*), INTELLECTUAL ACTIVITY IS EATING, SEX IS EATING (e.g. *a man who does not eat at home*), UNCRITICAL ACCEPTANCE OF IDEAS IS EATING (e.g. *do not rush to swallow before you have chewed*), DISAPPEARANCE/ABSENCE IS EATING, TORMENT (PHYSICAL AND PSYCHOLOGICAL) IS EATING.

Khajeh, Abdullah and Tan (2014) investigated the use of Persian metaphorical concepts of ANGER related to food. It was found that ANGER was mostly presented as boiling, streaming, and exploding, which were the processes of cooking. For example, I am *boiling* with anger, and *the pot of his anger* is about to explode. They explained that angry people were

like a cooking pot with anger that can be boiled any time. These presented the metaphorical concept as ANGER IS HEAT, ANGER IS LIQUID and ANGER IS HEAT OF FLUID IN A CONTAINER. Another food-related metaphor was anger is *boiling blood*. In this case, not only does this metaphor conceptualise ANGER, but it also conceptualises AMBITION, EXCITEMENT and LOVE, e.g. *love is boiling in her heart.*

Rodsap (2018) found that *to swallow* conceptualised hope, aspiration, or imagination in Thai as dreams can be swallowed.

2.3 Metaphors across different cultures

According to Lakoff (1993), the underlying conceptual metaphors can be shared although they occur in different languages and cultures. Borrowing from other languages and language contact can be one of the factors that create the sense of similarities in metaphorical expression across cultures (Alimirabi, 2015). However, Liu and Zhao (2013) points out that the differences of metaphor across languages are due to "cultural influences" in which languages are spoken. A culture plays a role in conceptualising a set of different target domains

(Kövecses, 2010). Almirabi (2015) also said that "the more specific a metaphor the more cultural specific it is" (p.206).

Thus, this cross-linguistic study on conceptual metaphor in unrelated languages which are English and Thai was conducted to support or refute the claims that the same conceptual metaphor can be shared among different cultures.

2.4 Corpus linguistics

Lindquist (2009) described corpus linguistics as "a methodology, comprising a large number of related methods which can be used by scholars of many different theoretical learnings" (p.1). A corpus provides the numbers of occurrence or frequencies of a particular word or phrase, which is stored on a computer (O'Keeffe, McCarthy & Carter, 2007).

The reason why investigating a target language through corpora is better than doing it manually is due to "speed" and "reliability" (Lindquist, 2009). Also, an electronic corpus provides researchers with frequencies of each particular language use. Furthermore, a corpus can uncover unusual language patterns or other aspects of language that native speakers' linguistic intuition cannot. Sinclair (1991) also indicates other benefits of a corpus as it consists of authentic

or naturally occurring data. Hence, corpus linguistics can be viewed as a crucial tool in investigating an actual use of language and its change through time and socio-cultural influences.

2.5 Corpus-based approaches to metaphor

2.5.1 Analysing corpora

Corpus data can be analysed through concordance lines. A concordance is "a list of all the contexts in which a word occurs in a particular text" (Lindquist, 2009, p.5). In order to identify lexico-grammatical patterns or semantic prosody, a linguist could extract the data from the 'Key-Word-In-Context' (KWIC) concordances, in which all the occurrences of the search item or 'node' will be displayed vertically in the centre of the line (O'Keeffe, McCarthy & Carter, 2007). Meaning and collocations can be analysed through concordance lines by looking at the context and items around a node word (Evison, 2010).

2.5.2 Extracting metaphors from corpora

Researchers cannot only rely on corpora in order to identify conceptual metaphors because of the fact that 'semantic annotation', which is used to analyse the

conceptual ideas in the expression, is not provided in the corpora, therefore, Stefanowitsch and Gries (2006) suggested several strategies for extracting conceptual metaphors from corpora. For instance, the researchers can choose whether using manual searching, using source domain vocabulary for searching based on "existing exhaustive lists". As for the latter, there will be   lists of Lakoff's conceptual metaphors, or using target domain vocabulary as a search nod. In order to do so, researchers need to know the background of the source domains to identify the metaphorical expressions. Moreover, it is possible to search at the sentence level by looking at both source domain and target domain. They can also search for metaphors based on "markers of metaphor", which signal the metaphorical expression, e.g. the words "is" or "like".

2.5.3 Limitations of a corpus-based approach

There are possible limitations of using corpora in conducting a research on metaphor. Deignan (1999) argued that the study of corpora is not designed to search for innovation metaphor because corpus data is more likely to show the frequent and conventional patterns in language use rather than the novel ones. The second limitation is that researchers need to use 'bottom-up' approach rather than

'top-down', which means it limits what the researchers want to search for. Since a corpus data does not contain the semantic feature but collocation and lexico-grammatical profiles, the researchers have to use linguistics intuition for looking at metaphorical patterns. The last concern is that the language cannot be truly represented through only one particular corpus.

Based on the related literature explained above, this study attempts to answer two research questions:

1. What are the occurrences of food-related metaphors found in Corpus of Contemporary American English (COCA) and Thai National Corpus (TNC)?

2. What are the differences and similarities of food-related metaphors between English and Thai?

It was hypothesised that English and Thai food-related metaphors found in corpora may be different due to the cultural context.

3. Methodology

This corpus-based study aims to investigate the cross-linguistic occurrences of food-related metaphors in English and Thai. The procedure of the Metaphor Identification Procedure

(MIP) was applied in this study to identify metaphorical words. The metaphor identification procedure (MIP) was developed by Pragglejaz Group (2007) as a tool for researchers to determine a metaphorical lexical unit in text-discourse. The lexical unit would be marked as metaphorical if its contextual meaning contrast with its basic meaning.

3.1 Research instruments

The two corpora used for identifying the metaphorical expressions of the IDEAS ARE FOOD metaphor were the Corpus of Contemporary American English (COCA) and the Thai National Corpus (TNC).

The Corpus of Contemporary American English (COCA) is the largest freely-available corpus of English, and the only large and balanced corpus of American English. It is developed by Mark Davies of Brigham Young University. The corpus contains more than 520 million words of text (in December 2015) and is equally divided among spoken, fiction, popular magazines, newspapers, and academic texts. It includes 20 million words each year from 1990 to 2015. This corpus is also suitable for looking at current, ongoing changes in the language.

The Thai National Corpus (TNC) is the corpus of Thai which is designed and developed by Department of Linguistics, Faculty of Arts of Chulalongkorn University. The corpus contains 80 million words from different kinds of texts: 75 percent informative texts and 25 per cent imaginative texts from 1998 to 2007. The text samples were collected from 60 percent books, 25 percent periodicals, and the rest from miscellaneous sources (both published and unpublished).

3.2 Metaphor extraction and analysis

The grounded conceptual mapping for food-related metaphors in this study was IDEAS ARE FOOD. In this regard, IDEAS was the TARGET domain, whereas FOOD was the SOURCE domain. According to Stefanowich's corpus-based approach to metaphor (2007), searching for SOURCE domain vocabulary was chosen as a method to collect the data from COCA and TNC. The English search nodes were selected through the keywords listed in the Lakoff's and Johnson's conceptual mapping of IDEAS ARE FOOD (1980), which were *to swallow*, *to digest* and *to spoon-feed*. These three words were selected based on the possibility that the conceptual metaphor could be mapped in both English and Thai contexts.

In order to search for the metaphorical expressions, the SOURCE domains (i.e. *swallow, digest, spoon-feed*) had to be conceptually mapped onto the target domains related to IDEAS (i.e. *information*, *idea(s)*, *data*, *knowledge*, *thought*, *argument* and *news)*. Also, the similar process was applied in the TNC. The researcher, a native speaker of Thai, used the SOURCE domains equivalent counterparts of the English words as the searching nodes, i.e. *กลืน* /kluːn/ "*to swallow*", *ย่อย* /jɔ̂ːj/ "*to digest*" and *ป้อน* /pɔ̂ːn/ "*to spoon-feed*".

The searching process was investigated through the use of corpora. Firstly, the collocation of each selected item was examined to analyse the occurrences of food-related metaphors. If the searched FOOD-related source domain co-occurred with target-domain, IDEAS, it indicated that the metaphor was conceptualized. The metaphor identification process followed the metaphor identification procedure (MIP) of Pragglejaz Group (2007). Only those instances found in the concordance lines in which showed a contrast between contextual meaning and the more basic meaning of the lexical unit were counted. Lastly, the findings in COCA and TNC were compared in order to investigate the similarities and

differences of food-related metaphors in the two unrelated languages.

4. Results and Discussion

4.1 Food-related metaphors in English

Three lexical items related to food, which were *to swallow, to digest* and *to spoon-feed,* were marked as metaphorical in English language as follows:

4.1.1 To swallow

To swallow was the source domain regarding eating process which conceptualised the target domains related to IDEAS, such as *truths, Michele's stories, idea, thought of Marcus* and *think,* as shown in Figure 1.1.

Figure 1.1 Concordance lines for 'hard to swallow' (COCA)

1	to <u>truths</u> that are less than self-evident, often mind-blowing, and sometimes **hard to swallow**. In the early 17th century, when Galileo claimed that the Earth spins on
2	eggs, the works. MATT-GUTMAN# But police are finding <u>Michele's stories</u> **hard to swallow**. They have more questions than ever about the night Gregg died. Like,

3	I acknowledge that <u>opening the door to negotiations with the Taliban</u> would be **hard to swallow** for many Americans. " We want to bring in our panel right now.
4	about <u>Hillary's memoir and the comment</u> that she makes that it's **hard to swallow** to negotiate with terrorists and here we just did it? ED ROLLINS, FOX
5	at the National Science Foundation (NSF). # It may be **hard to swallow** <u>the idea</u> that coding could ever be an everyday activity on par with reading and
6	<u>thought of Marcus</u> was like a stone in her throat, making it **hard to swallow**. This is how it was going to be from here on out, she
7	Lets now get a <u>new system</u> going. And this is **hard to swallow**, but it may be one of the <u>bitter pills</u> that has to be swallowed
8	body.' One reason some may have found the <u>Continental's policy</u> **hard to swallow** is the bar's otherwise obvious lack of interest in fashion. On a typical
9	More and more, <u>the way her life was plate</u>d was becoming **hard to swallow**, and it was in those <u>moments</u> when she needed to be herself... like

10	widely perceived as mine. And besides, if you <u>think</u> this is **hard to swallow**, just wait; the curve of credibility doesn't get any gentler from her
11	he didn't do it. But the <u>sad truth</u> which is very **hard to swallow** is that the facts as we know them now suggest he did RONIS I have

From Figure 1.1, it was found that the adjective *hard* was the most frequently-occurring items collocated with the target word, *to swallow* (335 instances out of 4724 instances). Moreover, **hard to swallow** was mostly used to imply IDEAS ARE FOOD metaphors more than employing the literal sense. The adjectival phrase, *hard to swallow*, revealed the negative connotation when people have the feeling that some ideas are hard to accept or understand, so they have the hard time to swallow those ideas or try to admit them anyway. Interestingly, there was one of the concordance lines, "*<u>thought of Marcus</u> was like a stone in her throat, making it* **hard to swallow**", which contains another figurative device called simile. Here, *A stone in her throat* was like the thought that was too difficult to accept. Also, the phrase *bitter pills* in the line, *Lets now get a <u>new system</u> going. And this is* **hard to**

swallow, but it may be one of the <u>*bitter pills*</u> *that has to be swallowed,* has the underlying meaning that a new system is the bitter pills that are hard to swallow or the fact that is hard to admit.

Similarly, the use of conceptual metaphor was found with the adjectival phrase, ***difficult to swallow***, as shown in Figure 1.2. However, *difficult to swallow* which represented the metaphor was found fewer than *hard to swallow* because the word, difficult, is more formal, so it probably mostly occurred in the literal meaning.

Figure 1.2 Concordance lines for 'difficult to swallow' (COCA)

1	's going on, and the doctors have given you <u>news</u> that's **difficult to swallow**, how do you deal with it, together? Mr-G-LINCOLN: Cry. Ms-LINCOLN
2	to their cause. To almost everyone, <u>their extreme views</u> are too **difficult to swallow**. # They make their greatest inroads when passions are inflamed by war and injustice
3	itself more than compensates for this decrease. # <u>This concept</u> was extremely **difficult to swallow** at first because once you endow black holes with such thermodynamic properties as entropy,

| 4 | <u>story</u>, " he said. " A lot of it was very **difficult to swallow**, and we were not fooled for a minute by his convenient act of tearing |

4.1.2 To digest

Another verb related to food, *to digest*, was chosen to analyse the metaphor. Literally, *to digest* means the process in your stomach when it removes the substances that your body needs and gets rid of the rest ("digest," 2019). According to COCA, *to digest* collocated with IDEAS terms which were *news*, *information*, *read*, and *absorb*, as exemplified in Figure 2.1 and 2.2. The following figures show some examples of how the process of eating, *to digest*, can conceptualise the IDEAS. In the non-literal sense, it implies that you need to carefully think about information or thoughts before understanding or believing them, similar to the food which takes a certain amount of time to digest.

Figure 2.1 Concordance lines for the word *digest* with

***information* (COCA)**

1	goals for the coming year. Sharing ideas ahead of <u>time</u> allows team members to **digest the information** and prepare for the IEP decision-making process with a sense of full team
2	the media have the right, in my opinion, to see this information, **digest this information** and make their own interpretation, Jane. That's what the law
3	events that unfold in a chaotic world and make it easy for news consumers to **digest information.** Beneath the frame is an overarching message or ideological principle (Entman 1991
4	be used in every multimedia production class. Consider having students work in groups to **digest the information** and then present their findings to the class.
5	step, and the public isn't there yet. People need <u>more time</u> to **digest the information** and think it through, " Democratic pollster Peter Hart says. #

Figure 2.2 Concordance lines for the word *digest* with *news*

(COCA)

1	the house for lunch; only fair that she give him <u>a full week</u> to **digest the news**, vent his feelings in whatever shape and form and yield. # It takes
2	to refer to a mental event (" It took him <u>a long time</u> to **digest the shocking news** ") rather than a physical event (" We watched the
3	butterflies weren't fluttering in her stomach. He was giving <u>her a chance</u> to **digest his news** and she wasn't sure how she felt about it. She was
4	Chicago Mercantile Exchange and the New York Stock Exchange to give the <u>market time</u> to **digest important news** and help alleviate potentially damaging overreactions.

From Figure 2.1 and 2.2, *to digest information* and *to digest news* tend to occur in the difficult situation that takes time to understand because the underlined word, *time* mostly co-occurred with these two terms. Moreover, when the verb *to read* occurred with the verb *to digest*, it conceptualised the metaphor in the similar way as shown in figure 2.3.

Figure 2.3 Concordance lines for the word *read* and *digest* (COCA)

1	opinion. This is called evidence-based discussion or writing, and it requires that students **digest** <u>what they have **read**</u> to use it in speech. This task is harder than
2	stated this earlier. I really want to take the time to **read** it, **digest** it and understand the <u>entire report</u>. And we ought to give those indicted in
3	about. Then I nab <u>a few books</u> and am forced to **read** them and **digest** their <u>contents</u> so as to avoid embarrassment when the class time rolls around. So
4	the actual meetings and zero for the hours it takes for them to **read** and **digest** <u>the mountains of material </u>for every agenda item.
5	Both men have had an opportunity to **read** and **digest** a <u>transcript of the interview.</u>

Figure 2.3 reveals other examples of the target domains related to IDEAS that can be conceptualised as FOOD, which were *what they have read*, *report*, *contents*, *books*, *materials,* and *transcript*. Similarly, figure 2.4 shows another collocation of *to digest* with the verb *to absorb*. In this

case, it can be interpreted that thinking process can be functioned as food processing system.

Figure 2.4 Concordance lines for the word *absorb* and *digest*
(COCA)

1	we heard and all that was discussed… we all really need to **absorb** and **digest** what we've heard. " During the first day of talks, Iranian diplomats
2	would take any listener almost that long to listen to it, **absorb** it and **digest** it properly. # What helps is that Sinatra, the man, has always
3	used to such things. He needs time now, time to **absorb**, to **digest,** to ponder. To decide. That he would even consider such a thing

4.1.3 To spoon-feed (also: spoon-fed)

Literally*, to spoon-feed* means using a spoon to feed a small child or sick person ("spoon-feed," 2019). In COCA, it was found that this verb had the negative connotation when it was used in the metaphorical way as shown in Figure 3. This figure also shows how this food-related verb, to spoon-feed, can be collocated with such IDEA-related terms as

stories, what they want to tell them, solution, news, information, knowledge and *media.* When a person is spoon-fed, he or she is regarded as weak or effortless in doing anything like a small child or sick person, so he or she tends to receive the information without questioning or arguing.

Figure 3 Concordance lines for the word *spoon-feed* (COCA)

1	wasn't there to regurgitate whatever the flacks at State or the Pentagon tried to **spoon-feed** me. I was there to find the <u>real stories</u>.
2	is all this activity going on that we don't know about, and they **spoon-feed** to the intelligence committees of both houses <u>what they want to tell them</u>.
3	days can be used for student-motivated activities in the arts and sciences. Don't **spoon-feed** them; they get that in the rest of their classes. Use this time
4	early to tell. I think there's a tendency to restrict and try to **spoon-feed** <u>the news</u>:' You report what we say.' So far, there
5	a solution for everything. That's what the American public wants, someone to **spoon-feed** them a <u>solution</u>. " # To discourage lying and misleading, politicians may need

6	did not fit in with the pool stories of the heroic allies that were being **spoon-fed** to the media.
7	many creative people are autodidacts. They like to teach themselves, rather than be **spoon-fed** <u>information or knowledge</u> in standard educational settings.
8	that analysts now will have to go back to analyzing instead of just reaching for **spoon-fed** information, " said Corso, a former SEC senior counsel who worked on the
9	the age we live in, but let's face it, we're being **spoon-fed** on how to think, " Vanessa Rose, the blogger, said in an
10	Many of us grew up with being **spoon-fed** images of domestic violence in a non-threatening, non-serious sort of fashion.
11	, idiosyncratic curmudgeons or strangely eccentric " weirdoes " that we are used to being **spoon-fed** by mainstream Hollywood films.
12	my other college courses that were delivered in the traditional didactic fashion, with knowledge **spoon-fed** to students.

In conclusion, the above findings extracted from COCA showed that three verbs related to food, i.e., *swallow*, *digest* and *spoon-feed*, were marked as IDEAS ARE FOOD metaphors when it co-occurred with IDEA-related terms, e.g. *read, time, what they have read, report, contents, books, stories, news, information and knowledge.*

4.2 Food-related metaphors in Thai

The equivalent counterparts of the English metaphorical words, i.e. *swallow, digest,* and *spoon-feed*, were used as the search nodes for the Thai data in this study. They involved *กลืน* (/klɯːn/) "to swallow", *ย่อย* (/jɔ̂ːj/) "to digest" and *ป้อน* (/pɔ̂ːn/) "to spoon-feed."

4.2.1 กลืน /klɯːn/ (To swallow)

กลืน (/klɯːn/) literally means *to swallow*. It also means *to disappear* and *to merge*. According to TNC, it was found that /klɯːn/ can be appeared with the IDEAS term which was "คำพูด" (/kʰam pʰûːt/), which means words, saying, or what she/he said, as shown and translated in the following concordance lines;

(1) "ก็นาย" และแล้ว**คำพูดถูก** <u>**กลืน**</u> เมื่ออะไร
บางอย่างขาวๆ เย็นๆ และนุ่มๆ ลอยตกลงมากระทบ
หน้าใส

"You...", she said. Suddenly, **her words were**
<u>**swallowed**</u> when the rain was pouring. (the
pouring rain made her stop speaking.)

(2) ดีนะที่เธอ <u>**กลืน**</u> **คำพูด**ลงคอได้ทัน ไม่เอ่ยชื่อตัวเอง
ออกมาน่ะ

Luckily you **had** <u>**swallowed**</u> **your words** (stop
talking) before saying your name.

(3) เขาล่ะนึกอยาก <u>**กลืน**</u> **คำพูด**เมื่อคืนจริงๆ

He thought he could <u>**swallow**</u> **what he said** last
night.

(He thought that he shouldn't have said like
that last night.)

These sentences cannot be translated word-by-
word because they sounded unnatural for other language
users, so Thai knowledge was needed to interpret the data.
Although *to swallow*, /klɯːn/ in Thai, can be used with IDEAS
terms like *your words* or *what did he said*, or /kʰam pʰûːt/ in
Thai, it employed the different meaning from English. In

English food metaphor, *to swallow* means it is hard to acknowledge or believe the information. On the other hand, in Thai, *to swallow words* means to stop talking or forget what he/she has just said. Thus, food-related metaphor of *to swallow* in Thai was not used to conceptualise ideas in same way as English.

4.2.2 ย่อย /jɔ̂ːj/ (To digest)

Literally, ย่อย (/jɔ̂ːj/) means *to digest food*. It also functions as noun which means *small part of something* and *portion*. Thus, it conveys different meaning which is unrelated to food. Due to this fact, the word, to digest in Thai (/jɔ̂ːj/), that conveys FOOD metaphors were not found in TNC.

4.2.3 ป้อน /pɔ̂ːn/ (To spoon-feed)

It was found that ป้อน (/pɔ̂ːn/), to spoon-feed, collocated with IDEAS-related terms, which were ข้อมูล (/kʰɔ̂ːmuːn/), *data or information*, ข่าวสาร (/kʰàːw sǎːn/), *news or information*, ความรู้ (/kʰwaːm rúː/), *knowledge*, and คำถาม (/kʰam tʰǎːm/), *question*. Interestingly, *to spoon-feed* in Thai conveyed the conceptual metaphor as IDEAS ARE FOOD which was similar

to English metaphor as shown in the following concordance lines;

(1) ผู้สัมภาษณ์จะเป็นผู้ **ป้อน คำถาม**เป็นส่วนใหญ่

Mostly the interviewer is the one who **spoon-feeds the questions** (asks lots of questions).

(2) ผู้สัมภาษณ์ที่มีความสามารถจะ **ป้อน คำถาม**ที่ให้ผู้สมัครแสดงความคิดเห็น

The potential interviewer usually **spoon-feeds the questions** to the candidates to express their opinions.

(3) ดังนั้นนักสื่อสารมวลชนจึงจำเป็นต้องมีแหล่งข่าวสารเพื่อ **ป้อน ข่าวสาร**ให้แก่ตน

Media needs to have resources to **spoon-feed the news** (to find the news) for themselves.

(4) อิเล็กทรอนิกส์ วิทยุ เทป วิดีโอ และโทรทัศน์ ซึ่งทำหน้าที่ **ป้อน ข่าวสาร**แก่คนจำนวนมาก

Media is responsible for **spoon-feeding news and information** to people.

(5) ผู้นำทางศาสนา **ป้อน ข้อมูล**ให้ท่านว่าได้เรียนน้อย

The religious leader **spoon-fed the information** that you were not well-educated. (The religious

leader made you believe that you are not well-educated.)

(6) จะเป็นการยุติธรรมกว่าหรือไม่ ที่จะ **ป้อน** ข้อมูล สองด้านให้ผู้คนได้เลือกรับ

Would it be fairer to **spoon-feed the information** from both side and let people choose what they want to receive?

(7) ศึกษาท้องที่ก่อน **ป้อน** ข้อมูล

Studying the location and environment before **spoon-feeding the information** to others.

(8) ไม่มีลักษณะที่อาจารย์นำ**ความรู้**มา **ป้อน** ต้องคิด หาเหตุผลด้วยตนเอง

Teachers will not **spoon-feed knowledge** to you. You need to discover the explanation to those reasons by yourselves.

(9) ระบบหลักเดิม ครูเป็นผู้ **ป้อน ความรู้** อยู่ใน บทบาทของการเป็นผู้ให้สูงมาก

In the traditional system, teachers are the ones who **spoon-feed students**. They are in the position of givers.

According to the above concordance lines, ป้อน (/pɔ̂ːn/), *to spoon-feed*, conceptualised the idea that

information and knowledge can be spoon-fed or given by people who were in the superior status to the inferior ones, such as *teachers to students, media to audience, the religious leader to followers,* and *interviewer to interviewee*. The only difference between Thai and English was the semantic prosody, therefore, *to spoon-feed* in Thai does not convey the negative connotation like English. In Thai, this metaphor might imply superior knowledge of the information giver.

4.3 Discussions on similarities and differences of food-related metaphors in different languages; English and Thai

The food-related metaphors in English in this study were found in the form of verbal phrase. When *to swallow* followed by the object NPs that cannot be swallowed in the literal sense; such as, ideas, stories, information, and truths, it created the metaphorical sense. Also, it was found that *to swallow* tend to collocate with adjectives, hard and difficult, which rendered the negative connotation as swallowing ideas can be interpreted as the unwillingness to accept an idea. Hence, it employed the food-related metaphors as REMEMBERING IS REGURGITATING and BELIEVING IS SWALLOWING (Berrada, 2007). Similarly, the verbal phrase, *to*

spoon-feed, also confirmed the conceptual metaphor as UNCRITICAL ACCEPTANCE OF IDEA IS EATING (Taljard & Bosman, 2014).

However, the food-related metaphors found in Thai corpus yield the different attitude of Thai people towards food. *To swallow* in Thai does not have the same metaphorical sense like English. When *to swallow* co-occurs with IDEAS term, it suggests that the speaker stops himself before uttering the word. This metaphorical expression was mapped onto DISAPPEARANCE/ ABSENCE IS EATING (Taljard & Bosman, 2014), which implied that the speaker pretended that he/she did not speak those words before by eating or swallowing them up. This can be implied that Thai culture is high-context in which non-verbal communication is valued as Thai people tend to remain silent instead of saying something that could lead to an awkward situation. However, there was one similarity found in English and Thai that *to spoon-feed* conveyed the same metaphor when it was mapped onto IDEAS to conceptualise how information can be received. Taljard and Bosman (2014) explained that the process of eating can be linked to the process of accepting the information. When people are hungry, they need to eat. Therefore, when they need some new ideas,

they need to seek for ideas from the others. Normally, humans have power to control over the eating process, but when they are weak, they need to be spoon-fed.

Hence, it was reasonable to conclude that *to swallow* and *to spoon-feed* with the words under the concept of IDEAS refer to the "naïve acceptance" in English context. On the other hand, *to spoon-feed* found in Thai context did not convey the negative connotation as found in English. According to Thai context, *spoon-feeding information* just implied how the information was stored in their mind. Therefore, the Thai conceptual metaphor of *to spoon feed* can be both conceptualised as INTELLECTUAL SATISFACTION IS EATING and UNCRITICAL ACCEPTANCE OF IDEA IS EATING (Taljard & Bosman, 2014).

The findings show that *to digest* can be mapped onto the IDEAS to show the thinking process when people need time to understand or synthesis ideas, which was similar to the digestive system. The metaphorical senses found in the verb, to digest, in this study were correspondent to the food metaphor, UNDERSTANDING IS DIGESTING (Berrada, 2007). Furthermore, Taljard and Bosman (2014) suggested that ideas were like food that needed to transform into nourishment and

absorb into body. Therefore, *to digest* can be conceptualised as UNDERSTANDING IS EATING. Unfortunately, the metaphor with *to digest* does not appear in Thai context. In conclusion, all these metaphors fell into the same main conceptual mapping of Lakoff and Johnson (1980) as IDEAS ARE FOOD. The findings of this cross-linguistic study indicated that English and Thai shared only one food-related metaphor with *to spoon-feed*.

5. Conclusion

This present study reveals the benefits of using a corpus as a tool to investigate the cross-linguistic metaphors in unrelated languages which were English and Thai. One of the benefits was that the corpus data can represent the naturally-occurring language. Since conceptual metaphor was widely used in everyday language, so the useful research instrument that can provide researchers the insightful and rich sources occurred in the real use like a corpus data was considered as crucial. Moreover, in term of studying the cross-linguistic of two different languages, corpus was an important tool to explore the syntactic and semantic patterns of the target language, for example, looking at the grammatical structure,

the semantic prosody, the context, and the collocation of the searched word.

Food which is the one of the basic need of people's lives, can be conceptually mapped onto IDEAS. This study explains how the process of eating and digesting can be used to represent the thinking process and the data acceptance because the way food can be absorbed into body as nourishment shared the same concept as the way people receive, synthesise and store the information into the memory (Taljard & Bosman, 2014). In this study, English and Thai as two unrelated languages, were compared in terms of the use of food-related metaphor to express ideas and thinking process. As resulted in the study, Lakoff's claim cannot be truly confirmed that the unrelated-languages like Thai and English shared the same conceptual ideas of IDEAS ARE FOOD because there was only one verb out of three, *to spoon-feed*, in both languages that share the similar characteristics. One of the possible reasons might be the difference between Western and Eastern cultures and linguistic complexity (Kövecses, 2010)

However, this study explored IDEAS ARE FOOD metaphors in English and Thai through only particular corpora which were COCA and TNC. As a result, the data might not be

enough to represent every IDEAS ARE FOOD metaphor used in spoken real life communication. Therefore, more exposure to English and Thai metaphors should be more explored in the future study.

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