

## การศึกษาคุณสมบัติทางอรรถศาสตร์ของคำว่า “หั่ว” ในภาษาไทย

นุชมนต์ เจมส์

มหาวิทยาลัยเกษตรศาสตร์ 50 ถนนงามวงศ์วาน เขตจตุจักร กรุงเทพมหานคร 10900

E-mail: njames.kbu@gmail.com

นัทธชนัน นาถประทาน

มหาวิทยาลัยเกษตรศาสตร์ 50 ถนนงามวงศ์วาน เขตจตุจักร กรุงเทพมหานคร 10900

E-mail: fhumncn@ku.ac.th

ติดต่อผู้เขียนบทความที่ นุชมนต์ เจมส์ มหาวิทยาลัยเกษตรศาสตร์ 50 ถนนงามวงศ์วาน เขตจตุจักร กรุงเทพมหานคร 10900

E-mail: njames.kbu@gmail.com

วันที่รับบทความ: 10 มีนาคม 2563 วันที่แก้ไขบทความ: 16 ธันวาคม 2563 วันที่ตอบรับบทความ: 30 ธันวาคม 2563

### บทคัดย่อ

**วัตถุประสงค์** เพื่อศึกษาคุณสมบัติทางอรรถศาสตร์ของคำว่า “หั่ว” ในภาษาไทยโดยใช้แนวความคิดอรรถศาสตร์ปริธานซึ่งเป็นวิธีการศึกษาภาษาที่สะท้อนมโนทัศน์ผ่านระบบปริธานของมนุษย์ **วิธีการวิจัย** ดำเนินการวิจัยโดยใช้แนวความคิดอรรถศาสตร์ปริธานโดยเฉพาะกระบวนการทางอุปลักษณ์และนามนัยซึ่งสามารถนำมาใช้ทำความเข้าใจความหมายและอธิบายการขยายความหมาย เพื่อแสดงให้เห็นความสัมพันธ์ระหว่างความหมายพื้นฐานกับความหมายต่าง ๆ ที่ขยายออกไป แนวความคิดดังกล่าวจะนำมาใช้ศึกษาความสัมพันธ์ระหว่างความหมายพื้นฐานของคำว่า “หั่ว” กับความหมายต่าง ๆ ที่ขยายออกไปจากความหมายพื้นฐาน งานวิจัยนี้ เก็บข้อมูลคำว่า “หั่ว” ที่เป็นคำประสมเท่านั้น โดยรวบรวมจากคลังข้อมูลภาษาไทยแห่งชาติ ปี พ.ศ. 2541-2560 **ผลการวิจัย** คำประสมของคำว่า “หั่ว” มีทั้งหมด 497 คำ คำว่า “หั่ว” มีทั้งหมด 14 ความหมายที่มีความเกี่ยวข้องกัน ซึ่งทั้ง 14 ความหมายนี้รวมถึงความหมายพื้นฐานด้วย **สรุป** คำว่า “หั่ว” เป็นคำที่จัดได้ว่าเป็นคำหลายความหมายอย่างแท้จริง

**คำสำคัญ:** หั่ว อรรถศาสตร์ปริธาน อุปลักษณ์ นามนัย ภาษาไทย

## A Cognitive Semantic Study of HEAD /hǔa/ Compounding in the Thai Language

Nuchamon James

Kasetsart University, 50 Ngamwongwan Rd., Chatuchak, Bangkok 10900

E-mail: njames.kbu@gmail.com

Natchanan Natpratan

Kasetsart University, 50 Ngamwongwan Rd., Chatuchak, Bangkok 10900

E-mail: fhumncn@ku.ac.th

Correspondence concerning this article should be addressed to **Nuchamon James**,

Kasetsart University, 50 Ngamwongwan Rd., Chatuchak, Bangkok 10900

E-mail: njames.kbu@gmail.com

*Received date: March 10, 2020 Revised date: December 16, 2020 Accepted date: December 30, 2020*

### ABSTRACT

**PURPOSE:** This research aimed to investigate semantic properties of /hǔa/ in the Thai language by employing cognitive semantics, which is in line with cognitive linguistics by way of the concept that language is cognition. **METHODS:** Cognitive semantic conceptualization (through metaphoric and metonymic processes) was utilized in the present examination in order to understand and explain the extended senses—in particular, the relationship between the prototypical meaning and its extended meanings was explored in detail. Data from the 1998-2017 Thai National Corpus were sorted and selected. Compounds and their semantic features were chosen as the main focus of the present research since they possess more abstract senses that can be comprehensively explored. **RESULTS:** The study revealed that there were 495 strings of words that contain /hǔa/, all of which possessing true compounding characteristics, and /hǔa/ had a total of 14 distinct senses, including the basic meaning. **CONCLUSIONS:** The results demonstrated that /hǔa/ was not a simple polysemous word, and they led to a better understanding of the complex /hǔa/ polyseme.

**Keywords:** HEAD, cognitive semantics, metaphor, metonymy, Thai language

## Introduction

The word หัว /hǔa/ in the Thai language means ‘head.’ It is an anatomical or physical part of a human being or an animal. When one asks native Thai speakers what /hǔa/ means, they will quickly answer with this meaning, which is concrete and literal. It happens in this way because of the well-

established concept of embodiment (Lakoff & Johnson, 1999), where that which is closest to the body tends to denote what a word means. However, /hǔa/ is also polysemous—it has numerous senses that are related. This is exhibited in Examples (1-10) below:

- Example (1) เด็กคนนี้หัวโต  
 /dèk k<sup>h</sup>on ní: hǔa to:/  
 child CLF this head big  
 ‘This child has a big head.’
- Example (2) ฝรั่งคนนี้หัวแดง  
 /fǎ·ràŋ k<sup>h</sup>on ní: hǔa·dɛːŋ/  
 foreigner CLF this head red  
 ‘This foreigner is a redhead.’
- Example (3) ฉันชอบกินหัวหอม  
 /tɕ<sup>h</sup>ǎn tɕ<sup>h</sup>ɔ̌p kin hǔa·hǔ:m/  
 I like eat onions  
 ‘I like to eat onions.’
- Example (4) เธอไม่ควรบีบหัวสิว  
 /t<sup>h</sup>ɕ: mǎj k<sup>h</sup>uan bì:p hǔa·sǐw/  
 you not should squeeze head acne  
 ‘You should not squeeze the head of the pimple.’
- Example (5) พายุมา เราต้องเบนหัวเรือ  
 /p<sup>h</sup>aːjú ma: raw tɔ̌ŋ be:n hǔa·rua/  
 storm come we must change direction head boat  
 ‘We must turn the bow of the boat away from the storm.’
- Example (6) เขามาพบเธอแต่หัวค่ำ  
 /k<sup>h</sup>ǎw ma: p<sup>h</sup>óp t<sup>h</sup>ɕ: tɛː hǔa·k<sup>h</sup>âm/  
 he come meet her since head dark  
 ‘He met her at dusk.’
- Example (7) เขายืนอยู่ที่หัวมุมระเบียง  
 /k<sup>h</sup>ǎw juːn jùːt<sup>h</sup>iː hǔa·mum ra·bian/  
 he stand at head corner veranda  
 ‘He is standing at the corner of the veranda.’
- Example (8) เด็กคนนี้หัวดื้อ  
 /dèk k<sup>h</sup>on ní: hǔa·dùː/  
 child CLF this head stubborn

‘This child is stubborn.’

Example (9) ยายเป็นคนหัวโบราณ

/ja:j        pen    k<sup>h</sup>on    hũa-bo:·ra:n/  
grandma   is   person   head old-fashioned  
‘Grandma is an old-fashioned person.’

Example (10) ผู้หญิงคนนี้หัวแหลมมาก

/p<sup>h</sup>ũ:·jĩŋ    k<sup>h</sup>on    ní:    hũa-lě:m    mâ:k/  
woman   person   this   head sharp   very  
‘This woman is highly intelligent.’

From the examples above, the word /hũa/, with a literal meaning, has the sense of HEAD IS BODY PART. The other senses are as follows: Example 2) HEAD IS HAIR; Example 3) HEAD IS ROUND; Example 4) HEAD IS TOP PART; Example 5) HEAD IS INITIAL PART OF OBJECT; Example 6) HEAD IS INITIAL PART OF TIME; Example 7) HEAD IS SALIENT; Example 8) HEAD IS CHARACTERISTIC; Example 9) HEAD IS POINT OF VIEW; and Example 10) HEAD IS INTELLIGENCE.

It can be seen that /hũa/ has a literal sense (HEAD IS BODY PART) in Example (1); however, /hũa/ has extended senses (that are related) in the remaining examples, making /hũa/ polysemous. The present research examined the /hũa/ polyseme that occurs in compounding. A compound is, in general, made up of at least two free morphemes that are joined to form a new unit, with a new meaning (Bauer, 2003). Additionally, the integrity of the joined constituents is sufficiently intact so that it does not permit any insertion or manipulation. Semantically, a compound, as a single unit, frequently generates new meanings that extend beyond the prototypical meaning. The basic or prototypical meaning is more literal; the extended meanings are more abstract,

which make them more interesting to be examined. Therefore, the present research will concentrate on /hũa/ that occurs in compounding. In addition, the present paper will investigate semantic properties of /hũa/ by employing cognitive semantics (using the processes of metaphoric and metonymic extension) and offer an answer as to how many extended senses /hũa/, as a polyseme, has. Moreover, Bilkova (2000) mentioned that body part terms are suitable to be studied regarding polysemy and conceptualization.

### Theoretical Framework

Cognitive semantics has employed a conceptual system (conceptualization) to explain the phenomenon of polysemy. Hazrati et al. (2016) stated that polysemy is one of the most important concepts in cognitive semantics. It has been believed that polysemy has a systematic connection with human cognition. Therefore, cognitive semantics is suitable for studying the polysemous /hũa/ so that mechanisms of human conceptualization can be understood more fully. It has also been established that metaphor and metonymy play a key role in the cognitive realm (Lakoff & Johnson, 1980).

The conceptual processes of metaphor and metonymy are employed in the present study, with the major difference between metaphor and metonymy being that metaphor “associates with similarity,” and metonymy “stands for something.” Casasanto (2009) stated that a metaphoric expression goes through a conceptual process where the source domain assists in the understanding of the target domain, i.e., the source domain, which is more concrete, is linked to the target domain, which is

more abstract. This is a linguistic approach that has been advocated by Lakoff and Johnson (1980). In a metaphoric process, there is an underlying cross-domain mapping between a conceptual source domain and a conceptual target domain. A metonymic process involves contiguity in the relationship between the source and target senses, leading to one sense standing for another sense.

An example of /hũa/ in a compound that involves a metaphoric process is:

Example (11) หัวรถจักรกำลังวิ่ง

/hũa-rót-tɕàk	kam-lan	wîŋ/
head train	being	run
‘The locomotive is moving.’		

Example (11) includes the compound หัวรถจักร /hũa-rót-tɕàk/ head + train ‘locomotive.’ This compound means ‘a locomotive,’ which is the part of a train that does the pulling of the other cars that are attached (those behind the locomotive). The word /hũa/ in this compound has the extended sense of ‘initial part’ because it comes from the process of conceptual metaphor. This can be explained by stating that there are two domains—one is more concrete than the other. The source domain is ‘head,’ and

the target domain is ‘initial part.’ There is similarity between ‘head’ and ‘initial part.’ One can understand that ‘head,’ with its literal sense, is also the initial part of a body. This concept gets metaphorically transferred to a more abstract domain than ‘a human head’—that is, to a locomotive, which is not human. (It is an object/vehicle.)

An example of /hũa/ in a compound that involves a metonymic process is:

Example (12) แม่ได้รับแต่งตั้งให้เป็นหัวหน้าชมรม

/mê:	dâj-ráp	tɛŋ-tân	hâj-pen	hũa-nâ:
tɕ <sup>h</sup> om-rom/				
mother	receive	appointment	be	head face
club				
‘Mother has been appointed the leader of the club.’				

Example (12) includes the string หัวหน้าชมรม /hũa-nâ: tɕ<sup>h</sup>om-rom/ head + face + club ‘leader of the club.’ This

string has a new sense because it goes through a metonymic process, where there is contiguity of the domains ‘head’

and ‘person.’ This is a case of PART FOR WHOLE (Ungerer & Schmid, 2013). This is different from a metaphoric process, where a source domain is transferred to a target domain via a sense of similarity. Metonymically, there is a PART FOR WHOLE relationship. This means that the source concept /hǔa/, a body part (PART), leads to the concept of ‘a person’ (WHOLE), i.e., this is where /hǔa/ stands for a ‘person’ (Lakoff & Johnson, 1980). One can perceive that someone can count heads as one head, two heads, three heads, etc., the same way someone can count people as one person, two persons, three persons, etc. (The head stands for a person.)

### Previous Research

In terms of previous research, in the span of the past 30 years (1990-2020), there have been few works related to the word /hǔa/ in the Thai language. The only works can be chronologically presented (in reverse order) as: a) Tirasaroj (2016), b) Gan (2015), c) Lordee (2013, 2014), and d) Juntanamalaga (1992), which can be elaborated upon as follows:

The work by Tirasaroj (2016) used latent semantic analysis to develop a Thai word sense discrimination system. It also involved context, which assisted in distinguishing the senses studied. The words that were examined were /sǎaŋ/ ‘sound,’ /hǔa/ ‘head,’ /bò:k/ ‘tell,’ and /tit/ ‘stick.’ The results from the study of /hǔa/ compounds showed nine categories for its extended senses. They were: a) top part of a human being or an animal, b) plant part, c) initial part, d) uppermost part, e) a person who thinks a certain way, f) thinking or intelligence, g) hair, h) metonymic words, and i) part of

equipment. Even though Tirasaroj’s work (2016) resulted in extended senses somewhat similar to the present research, it still lacked certain senses that are found in the present study.

Gan’s work (2015) compared the structures, meanings, and metaphors of /hǔa/ compounds that are found in Thai and Chinese. Gan found the following extended senses: a) human and human quality, b) body parts, c) the beginning of a period of time, d) food, e) the beginning of the circular part of letters, f) concentration, g) astronomical objects, h) animal names, and i) position of jobs. Even though there were several categories in Gan’s work, there was a lack of explanation as to how the extended senses were derived.

Lordee’s work from 2014 used data that were from the Tai Lue language; they were the same data (106 tokens of /hǔa/ compounding) analyzed in the author’s work from 2013. It also resulted in the same 30 extended senses. Therefore, the 2014 work seems to offer a similar study when compared to the work from 2013. Thus, Lordee produced two works that semantically studied the word /hǔa/ in the Tai Lue language. The article from 2014 utilized the semantic approaches of Zgusta (1971), Lakoff and Johnson (1980), Givón (1984), and Tyler and Evans (2003). Lordee’s thesis from 2013 studied the structure, word class, constituents, morpheme combinations, and morpheme changes of /hǔa/ compounding. The approaches of both works were similar. There was a semantic examination of /hǔa/ compounds as well, resulting in four extended categories (with 30 sub-categories of extended senses). The four main categories were: a) body part, b) round, c) object or time, and d) leader.

Even though there were sub-senses of each category, it appeared to the present researcher that certain sub-senses were actually main extended senses. For example, according to Lordee, the sense ‘body part’ had sub-senses, such as 1) head gear, such as a helmet, 2) head covering, such as a turban, 3) part of a head, with more sub-senses of 3.1) hair, 3.2) scalp, and 3.3) thinking and feelings, with more sub-senses of 3.3.1) intelligence and 3.3.2) emotions.

The additional extended senses are also found in the present study; however, they have been derived very differently, e.g., sense 3.2) scalp, is not related to sense 3.3) thinking and feelings, in the present study. That is, in the present research, ‘scalp’ is part of the head organ (basic or literal meaning), where ‘thinking’ is part of ‘brain’ (extended meaning). This means that the present research offers a different perspective concerning the extended senses of /hũa/ compounds.

The work by Juntanamalaga (1992) used the radiation approach of Greenough and Kittredge (1901) to uncover the extended senses of /hũa/. The resulting extended senses were listed as: a) top of something, b) leadership, c) side with ‘head’ figure, d) source, e) hydraulic, f) promontory, g) armed force, h) single individual, i) main point, and j) mental power. Even though the results of the senses of Juntanamalaga’s work (1992) consisted of ten senses, they were categorized differently than those of the present research due partially to the different approaches used. The present research utilized cognitive semantics to obtain 14 distinct senses of /hũa/ compounds and included explanations regarding the cognitive processes

involved (unlike the radiation approach used by Juntanamalaga).

### Data

Data used in the present research were obtained from the Thai National Corpus (TNC). The TNC used was the third edition, containing data from 1998 through 2017. This particular corpus is a general corpus of Central Thai (Standard Thai), and it includes 32 million tokens. The TNC is a general corpus with written texts. The texts in the TNC are categorized by the following genres: a) fiction, b) newspaper, c) non-academic, d) academic, e) law, and f) miscellaneous. The TNC was selected due to the fact that it is the largest corpus and includes ample context.

The /hũa/ strings from all 12,063 entries in the TNC were examined, one genre at a time. It resulted in, after the exclusion of single words and duplicate items, the existence of 495 distinct compounds that were analyzed in the present research.

### Analysis and Results

Compounding strings with the word /hũa/ were semantically examined with the consideration of context for each string. This produced 14 senses as follows:

#### 1. HEAD IS BODY PART

HEAD IS BODY PART involves the basic meaning or the prototypical sense of the word /hũa/. This is a literal meaning of /hũa/. As mentioned earlier, this sense is considered to be an anatomical part or body part of a human being. (The head of an animal is not included due to the lack of compounding concerning this topic.) Examples are:



Example (13) ผู้ชายคนนี้หัวล้านมาก

/p<sup>h</sup>uː·tɕʰaːj k<sup>h</sup>on níː hǔa·láːn mâːk/  
man CLF this head no hair very  
'This man is very bald.'

Example (14) แม่หัวทิ่มเพราะรถหยุดเร็วมาก

/mêː hǔa·t<sup>h</sup>im p<sup>h</sup>rɔ̌ʔ rɔt jùt rew mâːk/  
Mom head plunge because car stop fast very  
'Mom's head plunged because the car stopped all of a sudden.'

Example (15) น้องกลัวจนหัวหด

/nɔːŋ klua tɕon hǔa·hòt/  
sister afraid until head retract  
'The sister is very frightened.'

## 2. HEAD IS PLANT PART

The second sense involves HEAD IS PLANT PART. It means that the extended sense appears as a part of a plant. Examples are:

Example (16) ฉันต้องไปซื้อหัวไชเท้า

/tɕʰǎn tɔŋ paj suː hǔa·tɕʰai·tháːw/  
I must go buy head pierce foot  
'I must go buy some radishes.'

Example (17) เราต้องใส่หัวข่าในแกงเผ็ด

/raw tɔŋ sàj hǔa·k<sup>h</sup>àː nai kɛːŋ·p<sup>h</sup>èt/  
we must put head galangal in curry  
'We must put galangal in the curry.'

Example (18) เขาต้องสับหัวขิงก่อน

/k<sup>h</sup>ǎw tɔŋ sàp hǔa·khǐŋ kòːn/  
he must chop head ginger first  
'He must chop the ginger first.'

This extended sense occurs by way of a metaphoric process that transfers from the human body (source domain) to vegetables (target domain). These vegetables are root plants with part of the vegetable in the ground and the rest of the plant in an upright position,

which is analogous to the vertical nature of a person. This is also related to the conceptualization of the vegetable in its growing stage. There is a resemblance between the stalks of the plants and the human neck.

## 3. HEAD IS HAIR

The word 'head' in this third sense has the extended sense of HAIR.

Even though this sense is extended, it is still quite concrete. Examples are:



Example (19) วันนี้ฉันตื่นมาหัวฟูเลย

/wan-ní: tɕʰǎn tuə:n-ma: hǔa-fu: l ɕ:j/  
today I wake up head puffy a lot  
'Today, I woke up with such puffy hair.'

Example (20) เธอหัวหงอกแล้วทั้ง ๆ ที่เธอยังเป็นสาว

/tʰɕ: hǔa-ŋɔ:k lé:w tʰǎŋ-tʰǎŋ tʰi: tʰɕ: jan pen  
sǎ:w/  
she head white already even though that she still is  
young  
'Her hair has turned gray already even though she is still young.'

Example (21) ชาวต่างชาติคนนี้หัวแดง

/tɕʰa:w-tà:ŋ-tɕʰá:t kʰon ní: hǔa-dɛ:ŋ/  
foreigner CLF this head red  
'This foreigner is a redhead.'

The extended sense of /hǔa/ occurs due to a conceptual metonymic process. This means that the word 'head' stands for HAIR, which is the WHOLE FOR PART metonymy (Barcelona, 2008). In this case, the WHOLE is the 'head,' and the PART is the HAIR. There is contiguity of the metonymic chain of HEAD for SCALP for HAIR.

#### 4. HEAD IS ROUND

The fourth sense of /hǔa/ has the extended sense of HEAD IS ROUND.

The word /hǔa/ has this extended sense because there is a similarity between the round shape of a 'head' and the object compared. There is a metaphoric process that occurs, allowing the source domain (round shape—concrete) to be cross-transferred to the new mapping of the target domain (round shape). It can be noted that things that are associated with 'head' are ROUND things in many languages (Kraska-Szlenk, 2014). Examples are:

Example (22) หัวเข่าฉันเจ็บมาก

/hǔa-kʰàw tɕʰǎn tɕèp má:k/  
head knee I hurt a lot  
'My knee hurts a lot.'

Example (23) พ่อทำงานจนหัวไหล่ล้า

/pʰɔ: tʰam-ŋa:n tɕon hǔa-làj lá:/  
Dad work until shoulders fatigue  
'Dad works until his shoulders are fatigued.'

Example (24) ลูกกินนมบ่อยจนหัวนมแม่เจ็บ

/lú:k kin nom bɔj tɕon hǔa-nom mɛ: tɕèp/  
baby drink milk often until head breast Mom hurt  
'The baby was breastfeeding so often that Mom's nipples are sore.'

### 5. HEAD IS TOP PART

This sense is related to HEAD IS TOP PART. It means that the extended sense has to do with being at the TOP. This occurs via a conceptual metaphoric process. Each compound denotes the sense that the area of the object is considered to be at the TOP PART,

similar to /hũa/ that is located in that particular topological position of a human body. It can also be noted that there is a HEAD FOR LOCATION metaphor (Wongthai, 2015). Examples are:

Example (25) เขาควรใช้หัวจดหมายในการเขียนจดหมายนี้

/k<sup>h</sup>ǎw khua:n tɕ<sup>h</sup>áj hũa-tɕòt-mǎ:j naj ka:n-k<sup>h</sup>ǎ:n tɕòt-mǎ:j ní:/  
he should use head letter in writing letter this  
'He should use the letterhead in writing this letter.'

Example (26) หัวสิวนั้นใหญ่มาก

/hũa-sǐw nán jàj mǎ:k/  
head acne that big very  
'That head of a pimple is very large.'

Example (27) หัวฝีกำลังเป็นหนองรุนแรง

/hũa-fǐ: kam-lan pen-nǎ:ŋ run-rɛ:ŋ/  
head abscess be be pus strongly  
'The abscess has a lot of pus.'

Human beings stand erect, leading to the head being the top part of the body; consequently, head is often used to refer to the TOP PART of an object. In other words, the encyclopedic knowledge regarding the head being at the top is the trigger for the metaphoric conceptualization HEAD IS TOP PART.

### 6. HEAD IS INITIAL PART OF OBJECT

The position that starts an object is at the beginning of the object. It is, therefore, considered to be the initial part of the object. This is a spatial sense and involves a concrete object. Examples are:

Example (28) เธอยืนอยู่ที่หัวแถว

/t<sup>h</sup> ɕ: ju:n-jù: t<sup>h</sup>ǐ: hũa-t<sup>h</sup>ǎw/  
she stand at head line  
'She is standing at the front of the line.'

Example (29) ฉันชอบหัวรองเท้าที่แหลม ๆ

/tɕ<sup>h</sup>ǎn tɕ<sup>h</sup>ǐ:p hũa-rɔ:ŋ-t<sup>h</sup>á:w t<sup>h</sup>ǐ: lǎm lǎm/  
I like head shoes that sharp  
'I like shoes with pointed toes.'

Example (30) อย่าขยี้หัวตา

/jà: k<sup>h</sup>a-jǐ: hũa-ta:/

do not rub head eye  
 ‘Don’t rub the corner of your eye.’

The examples above contain the word /hũa/. This is allowed due to a metaphoric process. That is, there is a cross-domain mapping between the source domain (‘head’) and the target domain INITIAL PART OF OBJECT.

The ‘head’ is at the beginning of the body and designates the idea of position via conceptualization. ‘Head’ indicates a starting point, which is the beginning of the path (the head of the path), according to Heine et al. (1991). The path is:

PERSON > OBJECT > PROCESS > SPACE > TIME > QUALITY

PERSON, to the left, is much more concrete and basic than those constituents to the right (a unidirectional

process). People understand increasingly abstract concepts by means of systematic mapping (Yamanashi, 1996).

## 7. HEAD IS INITIAL PART OF TIME

HEAD IS INITIAL PART OF TIME pertains to time, i.e., the extended sense is related to the time of day, for instance. Examples are:

Example (31) ป้าฉันไปทำงานแต่หัววัน

/pâ: tɕʰǎn paj tʰam·ŋa:n tɛ: hũa·wan/  
 aunt my go work since head day  
 ‘My aunt went to work at dawn.’

Example (32) พวกเขาพบกันทุกหัวปี

/pʰu̯a:k·kʰǎw pʰóp·kan tʰúk hũa·pi:/  
 they meet every head year  
 ‘They regularly meet at the beginning of the year.’

Example (33) เราเล่นข้างนอกจนหัวค่ำ

/raw lɛn kʰâ:ŋ·nô:k tɕon hũa·kʰâm/  
 we play outside until dusk  
 ‘We played outside until dusk.’

The extended sense of the word /hũa/ in the compounding examples above occurs due to a metaphoric process. This is a cross-domain mapping of the source sense (‘head’) and the target sense (INITIAL PART OF TIME).

In this case, ‘head’ indicates a starting point, which is the beginning of the path (the head of the path), similar to the path in sense number six (HEAD IS INITIAL PART OF OBJECT), as follows:

PERSON > OBJECT > PROCESS > SPACE > TIME

PERSON, to the left, is much more concrete and basic than those constituents to the right.

## 8. HEAD IS TITLE

The eighth sense is related to HEAD IS TITLE. Examples are:

Example (34) เขียนหัวข้ออะไร

/k<sup>h</sup>ia:n hũa-k<sup>h</sup>ũ: ʔà-raj/  
write head point what  
'What heading are you writing?'

Example (35) หัวหนังสือพิมพ์ประกาศว่าสงครามเลิกแล้ว

/hũa-nǎŋ-sũ:p<sup>h</sup>im prà-kà:t wâ: sǎŋ-k<sup>h</sup>ra:m l ɕ: k lé:w/  
head newspaper announce that war over already  
'The newspaper headline announced that the war is already over.'

Example (36) หัวเรื่องของนิยายน่าสนใจ

/hũa-rũaŋ k<sup>h</sup>ũ:ŋ ní-ja:j nǎ:sǎn-tɕaj/  
head passage of story interesting  
'The title of this story is interesting.'

This sense of /hũa/ is extended to TITLE due to a metaphoric process. The source domain is the word /hũa/, and the sense of /hũa/ is extended to TITLE, which describes what follows—the 'head' is like the sum of a person, making the 'head' the most important summary of the entire body; in other words, /hũa/ is the most important part, which is similar to /hũa-k<sup>h</sup>ũ:/ head + point 'the heading,' /hũa-nǎŋ-sũ:p<sup>h</sup>im/ head + newspaper 'the newspaper headline,' and /hũa-rũaŋ/ head + passage 'the title.' 'The heading,' 'the newspaper headline,' and 'the title' represent the most important part of the passages, allowing readers to capture the essence of the passages that follow. Moreover, since people stand erect, their head is the most recognizable part of the entire body—very similar to 'the heading,' 'the newspaper headline,' and 'the title' that are placed before the passages, mostly in a larger and bolded font (and sometimes in color), making them stand out and become the most recognizable.

In addition, /hũa/ is the body part that contains the eyes, ears, nose, and mouth. These organs are sensory organs, with the eyes responsible for vision, the ears for hearing, the nose for scent, and the mouth and tongue for taste. Additionally, the head contains the brain that is a crucial part of the body that keeps the organs functioning. There are metaphors formed from /hũa/ being the most vital body part—'the heading,' 'the newspaper headline,' and 'the title' being the most important part of a body of work. The pattern of this experience is not only visual, but also conceptualized (Johnson, 1987); 'head,' which is concrete, leads to the abstract sense of TITLE.

## 9. HEAD IS FUNCTIONAL PART

The ninth sense involves HEAD IS FUNCTIONAL PART. This extended sense has to do with 'functional part,' i.e., the part shows the function of an object. Examples are:

Example (37) หัวฉีดอันนี้ใหม่มาก

/hũa-tɕʰi:t ʔan ní: màj mà:k/  
head distribute CLF this new very  
'This nozzle is very new.'

Example (38) เขาต้องไปซื้อหัวจ่ายอีก

/kʰǎw tɔŋ paj su: hũa-tɕà:j ʔ i:k/  
he must go buy head distribute again  
'He has to buy a carburetor.'

Example (39) ช่างประปากำลังซ่อมหัวต่อ

/tɕʰa:ŋ-prà-pa: kam-laŋ sɔm hũa-tɔ:/  
plumber being fix head connector  
'The plumber is fixing the elbow section of the pipe.'

This extended sense (HEAD IS FUNCTIONAL PART or HEAD IS MACHINE) occurs based on a metaphoric process, where there are two domains (source and target). This is due to the fact that the word /hũa/ is considered to be the part of a body that acts as the main 'boss' that orders other parts of the body to move in a particular way. It is because the head contains the brain that orders other parts of the body to function. The extended senses (nozzle, engine distributor, and connector) also have the similar sense of being the part

that orders the other part(s) to move in a particular way; for instance, the nozzle functions as the part that sprays water or liquid to a particular spot, or a connector of a pipe allows pipes to be connected in a particular manner.

## 10. HEAD IS SALIENT

This extended sense is related to 'being important.' In other words, the extended sense shows the most noticeable part of an object. Examples are:

Example (40) เราควรพบกันที่หัวโค้งของแม่น้ำ

/rao kʰua:n póp kan tʰi: hũa-kʰó:ŋ kʰɔ:ŋ mɛ̌:ná:m/  
we should meet together at head bend of river  
'We should meet at the river's bend.'

Example (41) เวลาขับรถควรระวังตรงหัวเลี้ยว

/we:la: kʰàp rót kʰua:n rá-waŋ tron hũa-lía:w/  
when drive car should mind at head curve  
'When driving a car, be mindful of the curve.'

Example (42) พ่อยืนอยู่ที่หัวมุมระเบียง

/pʰɔ: ju:n jù:tʰi: hũa-mum rá-bia:ŋ/  
Dad stand at head corner veranda  
'Dad is standing at the corner of the veranda.'

This extended sense is the product of a metaphoric process where there is similarity between the source domain ('head') and the extended sense (target domain). This is because the word /hǔa/ is considered to be the most salient part of a body (without the head, the body cannot live). The head is also the most recognizable feature of the body. When one sees a person, one usually looks at the head first, leading to the expression 'from head to toe.' This allows the compounds /hǔa·k<sup>h</sup>ó:ŋ k<sup>h</sup>ǔ:ŋ m̂: ná:m/ head + bend + of + river 'river's bend,' /hǔa·líe:w/ head + curve 'the curve,' and /hǔa·mum rá·bie:ŋ/ head + corner + veranda 'the corner of the veranda' to be considered salient due to

the fact that: a) the river's bend is where the river changes course, which is salient; b) the curve, similarly, is where the street changes direction, which is also salient; and c) the corner of the veranda is where the two sides of the veranda meet, making this point salient, as well. The examples can be used in 'people can set up a meeting point at the river's bend, the curve, or the corner of the veranda,' etc.

### 11. HEAD IS PERSON

This extended sense is related to HEAD IS PERSON. This means that the word /hǔa/ stands for a person through a metonymic process. There is a PART FOR WHOLE relationship. Examples are:

Example (43) เขาเป็นหัวขโมยตั้งแต่เด็ก ๆ

/k<sup>h</sup>ǎw pen hǔa·k<sup>h</sup>ámó:j tǎŋ·tɛ: dɛk dɛk/  
he be head steal since child child  
'He has been a thief since childhood.'

Example (44) น้ำได้เลื่อนตำแหน่งเป็นหัวหน้าบริษัท

/ná: dǎj lúan tam·nɛŋ pen hǔa·ná: bɔ:·rí:sát/  
aunt get move up position be head face company  
'The aunt got promoted to be the CEO of the company.'

Example (45) เขาเป็นหัวหน้าแก๊งของกลุ่มนั้น

/k<sup>h</sup>ǎw pen hǔa·nák·le:ŋ k<sup>h</sup>ǔ:ŋ klùm nán/  
he be head gangster of group that  
'He is the head gangster of that group.'

When this WHOLE is combined with a second constituent of a compound, such as 'stealing,' or 'face,' it yields an entire person with the attribute that is denoted by the second constituent. The HEAD IS PERSON metonymy makes up one of the most commonly used metonymies in different contexts (Kraska-Szlenk, 2019).

### 12. HEAD IS CHARACTERISTIC

The twelfth sense is the extended sense of HEAD IS CHARACTERISTIC. This means that the compounds have the sense of possessing a certain characteristic of a person—describing the nature of a person. Examples are:

Example (46) ยายเป็นแม่ค้าหัวใสเลยขายของได้เยอะ

/ja:j pen mē:kʰá: hǔa-sǎj lɔ:j  
 kʰǎ:j kʰɔ:ŋ dā:j jǐ?  
 grandma be merchant head transparent hence  
 sell merchandise able a lot  
 ‘Grandma is a brilliant merchant; hence, she can sell a lot of merchandise.’

Example (47) เด็กคนนี้หัวดื้อ

/dèk kʰon ní: hǔa-dú:/  
 child CLF this head persistent  
 ‘This child is stubborn.’

Example (48) แฟนเธอเป็นคนหัวรั้น

/fɛ:n tʰɔ: pen kʰon hǔa-rán/  
 boyfriend her be person head persistent  
 ‘Her boyfriend is a pigheaded person.’

There is a chain of semantic shifts, in that the PART FOR WHOLE metonymy is acquired first, so the ‘head’ stands for PERSON. Then the sense extension is narrowed to the head’s quality, which becomes the person’s character trait (Siahaan, 2011), i.e., the quality of the head stands for the person’s CHARACTERISTIC.

### 13. HEAD IS POINT OF VIEW

This sense of HEAD IS POINT OF VIEW is related to an attitude of a person. It means that a person holds a particular belief or has a particular attitude toward certain issues. Examples are:

Example (49) เธอชอบผู้ชายหัวนอก

/tʰɔ: tɕʰɔ:p pʰú:tɕʰa:j hǔa-nô:k/  
 she like man head outside  
 ‘She likes men who prefer Western things.’

Example (50) นักศึกษาที่นี่หัวใหม่

/nák-suik-sǎ: tʰi:ní: hǔa-màj/  
 student here head new  
 ‘Students here are progressive.’

Example (51) นักการเมืองของพรรคนี้หัวขวา

/nák-ka:n-muan kʰɔ:ŋ pák ní: hǔa-kʰwǎ:/  
 politician of party this head right  
 ‘Politicians of this party are right wing.’

The head can be conceptualized as a CONTAINER, which is the center of the mental faculty. Therefore, the conceptualization results in HEAD IS A

CONTAINER FOR KNOWLEDGE AND REASON. The brain governs the nervous system, which in turn regulates human activities that include the mental



facets. This allows the relationship between the head and the brain to bring about the sense extension of the brain that is aligned with thinking, mind, and POINT OF VIEW. That is, there is a metonymic chain of HEAD to BRAIN to THINKING or THOUGHT PROCESS to MIND to INTELLIGENCE (Dirven, 2002).

#### 14. HEAD IS INTELLIGENCE

This extended sense involves HEAD IS BRAIN. This means that the extended sense is related to the intelligence level of a human being—THE HEAD IS A CONTAINER FOR INTELLIGENCE. Examples are:

Example (52) น้องสาวฉันหัวแหลม

/nɔːŋ.sǎːw tɕʰǎn hǔa.lɛːm/  
sister my head sharp  
'My sister is smart.'

Example (53) น้องชายเธอหัวไว

/nɔːŋ.tɕʰaːj tɕʰɔː hǔa.waj/  
brother his head quick  
'His brother is smart.'

Example (54) ลูกของป้าหัวไพบรท์

/lúːk kʰɔːŋ pǎː hǔa.bráj/  
son of aunt head bright  
'The aunt's son is bright.'

This extension comes from the conceptualization of HEAD IS A CONTAINER FOR CONTAINED (CONTENT) or HEAD IS A CONTAINER FOR INTELLIGENCE. Physically, the head contains the brain, which contains the mind or mental processes. The mind is associated with

cognition that leads to INTELLIGENCE. Therefore, the head is a container for cognition, i.e., INTELLIGENCE is part of the brain. It can be noted that there is a metonymic chain of HEAD FOR BRAIN FOR MIND FOR INTELLIGENCE (Kraska-Szlenk, 2019). The chain is:

HEAD > BRAIN > INTELLIGENCE

HEAD, to the left, is much more concrete and basic than those constituents to the right.

#### Conclusions and Discussion

To summarize, the word /hǔa/ in the Thai language deserves to be studied. The word is polysemous, with a basic meaning and numerous extended meanings. The basic meaning is an anatomical or physical part of the body.

Of the total tokens selected from the TNC, /hǔa/ compounds are the most numerous with regard to extended senses. The word /hǔa/ is also an especially important (if not the most important) body part in Thai culture. Moreover, the entire discussion of the

present research involves the cognitive processes of metaphor and metonymy that lead to extended meanings in the different, distinct senses.

Examples were given for each of the extended senses, with analysis and explanation of each sense. The explanations and rationales from the present study make it possible to clearly

understand how /hũa/ is extended to other senses. A summary of the extended senses is listed in Table 1, as follows (with an attempt to place the senses in order from concrete to abstract, but it is tentative and remains to be discussed in detail):

**Table 1** Summary of the extended senses of /hũa/

/hũa/ compounds	Prototypical meaning	Extended meaning
	1) Body part—an anatomical part of a human being	2) Plant part
		3) Hair
		4) Round
		5) Top part
		6) Initial part of object
		7) Initial part of time
		8) Title
		9) Functional part
		10) Salient
		11) Person
		12) Characteristic
		13) Point of view
		14) Intelligence

It can also be observed that, from the total of tokens analyzed, HEAD IS INITIAL PART OF OBJECT has the most tokens (61) in the TNC, and HEAD IS INTELLIGENT has the least tokens (20) in the same TNC. It can be acknowledged that when /hũa/ has the extended senses that are more concrete, such as หัวเรือ /hũa-ruea/ head + boat ‘boat’s bow,’ it is used more often than when /hũa/ has the extended senses that are more abstract, such as /hũa-k<sup>h</sup>i:lũai/ head + sawdust ‘dumb.’ This can be explained by stating that a person can understand things more easily when they are concrete than when they are more

abstract. This can also assist in understanding that when people wish to express abstract concepts, they use a source domain that is more concrete, and via a conceptualized process, such as a metaphor, the concrete domain assists and leads to the comprehension of the abstract domain.

The information discussed in the present research, having been presented with a conceptual basis, can surely assist those who teach or learn Thai compounding. Thus, they can understand the compounds with increased clarity, allowing for proper usage and memorization of such compounds. The present work can also lead to further

research within the realm of a semantic network for the word /hǔa/, which is not

offered in the present study due to limited space.

## References

- Barcelona, A. (2008). Metonymy is not just a lexical phenomenon: On the operation of metonymy in grammar and discourse. In J. Nils-Lennart, D. Minuch, & C. Alm-Arvius (Eds.), *Selected papers from the Stockholm 2008 Metaphor Festival* (pp. 1-40). Stockholm University Press.
- Bauer, L. (2003). *Introducing linguistic morphology*. Edinburgh University Press.
- Bilkova, I. (2000). *Czech and English idioms of body parts: A view from cognitive semantics* [Unpublished doctoral dissertation]. The University of Glasgow.
- Casasanto, D. (2009). When is linguistic metaphor a conceptual metaphor? In V. Evans & S. Pourcel (Eds.), *New directions in cognitive linguistics*, vol. 24. John Benjamins.
- Dirven, R. (2002). Metonymy and metaphor: Different mental strategies of conceptualization. In R. Dirven & R. Pörings (Eds.), *Metaphor and metonymy in comparison and contrast* (pp. 75-111). Mouton de Gruyter.
- Gan, Y. (2015). *A comparative study of compounds containing the word meaning "head" in Thai and Chinese*. [Unpublished master's thesis]. Kasetsart University.
- Givón, T. (1984). *Syntax: An introduction*. John Benjamins.
- Greenough, J. B., & Kittredge, G. L. (1901). *Words and their way in English speech*. Beacon Press.
- Hazrati, Y., Yousefirad, F., Rovshan, B., & Ahmadkhani, M. R. (2016). The study of polysemy in the framework of cognitive semantics in Azerbaijani Turkish. *International Journal of English Linguistics*, 6(5), 130. doi:10.5539/ijel.v6np130
- Heine, B., Ulrike, C., & Hünemeyer, F. (1991). From cognition to grammar: Evidence from African languages. In E. C. Traugott & B. Heine (Eds.), *Approaches to grammaticalization* (pp. 149-187). Cambridge University Press.
- Johnson, M. (1987). *The body in the mind: The bodily basis of meaning, imagination, and reason*. University of Chicago.
- Juntanamalaga, P. (1992). On the semantics of Thai compounds in hua 'head.' *Paper on Tai languages, Linguistics, and literatures* (pp. 168-178). Northern Illinois University.
- Kraska-Szlenk, I. (2014). Semantic extensions of body part terms: Common patterns and their interpretation. *Language Sciences*, 44, 15-39.
- (2019). *Embodiment in cross-linguistic studies: The "head"*. Brill.
- Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. University of Chicago Press.
- (1999). *Philosophy in the flesh: The embodied mind and its challenge to Western thought*. Basic Books.
- Lordee, S. (2013). *Compound words containing "Head" in Tai Lue language*. [Unpublished master's thesis]. Chiang Mai University.
- (2014). The structure of the compound words containing "Head" in Tai Lue Language. *Journal of Liberal Arts Maejo University*, 2(2), 80-96.

- Siahaan, P. (2011). HEAD and EYE in German and Indonesian figurative uses. In Ning Yu & Zouheir A. Maalej (Eds.). *Embodiment via body parts: Studies from various languages and cultures* (pp. 93-114). John Benjamins.
- The Thai National Corpus. (1998-2017). (3rd ed.). Retrieved March 11, 2019, <http://www.arts.chula.ac.th>.
- Tirasaroj, N., (2016). *A study of word sense discrimination in Thai using latent semantic analysis*. [Unpublished doctoral dissertation]. Chulalongkorn University.
- Tyler, A., & Evans, V. (2003). *The semantics of English prepositions: Spatial scenes, embodied meaning and cognition*. Cambridge University Press.
- Ungerer, F., & Schmid, H. J. (2013). *An introduction to cognitive linguistics*. Routledge.
- Wongthai, N. (2015). The meaning extensions of human body part terms in Thai idioms. *Asian Social Science*, 11(9), 146-157.
- Yamanashi, M. (1996). Spatial cognition and egocentric distance in metaphor. *Poetica*, 46, 1-14.
- Zgusta, L. (1971). *Manual of lexicography*. Mouton.