A Comparison of HUMANS ARE ANIMALS Conceptual Metaphor between English and Thai

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Abstract

This study explores aspects of the role of metaphors in our conceptualisation of animals and how this relates to our conceptualisation of humans. Conceptual metaphor theory (Lakoff & Johnson, 1980) has been extremely influential in cognitive linguistics and other fields, and has cross-cultural implications. Of particular interest to this study are the conceptual metaphors HUMANS ARE ANIMALS, and HUMAN BEHAVIOUR IS ANIMAL BEHAVIOUR (Kövecses, 2002). Kövecses (2005) also put forward that although these conceptual metaphors may be universal cross-culturally meaning that animal metaphors may be used to describe HUMANS in all cultures – their expression in terms of the source domains used (e.g. the particular animal) may vary as a function of the linguistic and cultural background in question.

Animal metaphors are used ubiquitously across languages to refer to human behaviour. Cowards are represented as chickens, lions denote the brave, and crowd followers are sheep and, although connotations and labels may vary quite significantly, the general conceptual metaphor of HUMANS ARE ANIMALS exists across cultures and is universal because of the similarity of human nature.

The results made evident that metaphors are not independent of socio-cultural settings, but metaphor, and thus cognition, is deeply related to our understanding of society and culture.

Keywords: cognitive linguistics, conceptual metaphor

การศึกษาเปรียบเทียบอุปลักษณ์มโนทัศน์ "มนุษย์เป็นสัตว์"
ระหว่างภาษาอังกฤษกับภาษาไทย

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บทคัดย่อ

บทความนี้เป็นการศึกษาบทบาทของอุปลักษณ์และกระบวนการทำให้เป็นอุปลักษณ์มโนทัศน์ "มนุษย์เป็นสัตว์" เปรียบเทียบระหว่างภาษาไทยและภาษาอังกฤษเพื่อพิจารณาว่าเกี่ยวข้องกับระบบมโนทัศน์ได้อย่างไร โดยศึกษาตามแนวคิดด้านอุปลักษณ์มโนทัศน์ของเลคอฟฟ์และจอห์นสัน (Lakoff & Johnson, 1980) ในทฤษฎีภาษาศาสตร์ปริชาน ซึ่งได้รับความสนใจอย่างแพร่หลายในการศึกษาภาษาศาสตร์และการศึกษาข้ามวัฒนธรรมต่าง ๆ ในบทความนี้จะกล่าวถึงระบบมโนทัศน์อุปลักษณ์ของมนุษย์เป็นสัตว์และพฤติกรรมของมนุษย์เป็นพฤติกรรมของสัตว์ (Kövecses, 2002, 2005) ระบบมโนทัศน์ดังกล่าวนี้มีความเป็นสากลพบได้ในภาษาหลายภาษา มีการนำคำที่มีความหมายเป็นสัตว์หรือเกี่ยวกับพฤติกรรมของสัตว์มาเปรียบเทียบกับคน เป็นกระบวนการทำให้เป็นอุปลักษณ์ โดยเป็นความสัมพันธ์ของการถ่ายโยงความหมายมโนทัศน์จากวงความหมายมโนทัศน์ต้นทางและวงความหมายมโนทัศน์ปลายทางซึ่งอาจแตกต่างกันไปตามภาษาและวัฒนธรรม

การนำสัตว์มาใช้เปรียบเทียบกับคนเป็นอุปลักษณ์สัตว์นั้น พบในหลายภาษาและมีอยู่ในหลายวัฒนธรรม เป็นการนำสัตว์มาอ้างถึงพฤติกรรมของมนุษย์ เช่น คนขลาดเป็นไก่ คนกล้าเป็นสิงโต คนที่ตามคนอื่นเป็นแกะ อุปลักษณ์เหล่านี้สะท้อนระบบมโนทัศน์ที่คล้ายคลึงกันของผู้ใช้ภาษาว่า "มนุษย์เป็นสัตว์" และเป็นลักษณะข้ามวัฒนธรรมและมีความเป็นสากลเพราะธรรมชาติของมนุษย์นั้นเหมือนกัน

ผลการศึกษายืนยันว่า อุปลักษณ์สัมพันธ์กับระบบมโนทัศน์ของผู้ใช้ภาษา มีความเกี่ยวข้องกันอย่างลึกซึ้งต่อการรับรู้และความเข้าใจต่อลักษณะทางสังคมและวัฒนธรรม

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1. Background of the study

Traditionally, metaphor is regarded as a device of the poetic imagination and rhetorical flourish — a matter of extraordinary rather than ordinary language. Metaphor, has been characterized by some features: first, it has been considered a linguistic phenomenon; second, it has been used for rhetorical purposes; third, it is based on a resemblance between two different entities; fourth, metaphor is a figure of speech used for special effects and it is not inevitable part of everyday human communication.

Nonetheless, a view of metaphor was designed firstly by Lakoff and Johnson in 1980, in their book "Metaphors We Live By". This cognitive linguistic view of metaphor challenges the traditional view by claiming that metaphor is a cognitive phenomenon to understand and to conceptualise the world. Metaphor has been recognised as a property of concepts, and not of words. Metaphor is used naturally in everyday life by ordinary HUMANS. Thus, metaphor is an important part in human thought and in the construction of our reality, understanding metaphor means attempting to understand an essential part of who we are and what kind of world we live in (Kövecses, 2002).

In this paper, it demonstrates that identifying mappings between source and target domains for a conceptual metaphor HUMANS ARE ANIMALS. Animal metaphors exist in both English and Thai, the informations from source domain to target domain are either similar or different, depending on the concepts and cultures. As a matter of this, it explains how various animal-related expressions can be processed and understood in both languages. In so doing, the study is based on the HUMAN ARE ANIMALS metaphor, by the Conceptual Metaphor Theory (CMT)

2. Theoretical Framework

2.1 Conceptual Metaphor Theory (CMT)

The Conceptual Metaphor Theory (CMT) started with George Lakoff and Mark Johnson's book, *Metaphor We Live By* in 1980. The theory goes back a

long way and builds on centuries of scholarship that takes metaphor not simply as an ornamental device in language but as a conceptual tool for structuring, restructuring and even creating reality. Other scholars who have contributed considerably to the development of CMT are Gibbs (1994) and Kövecses (2002, 2005).

The main idea of conceptual metaphor as described in The Contemporary Theory of Metaphor (Lakoff, 1993) is that conceptual metaphor is "a cross-domain mapping in the conceptual system" (Lakoff, 1993, p. 223). Hence, metaphors are tools that connect two conceptual domains; the source domain (SD) and target domain (TD). This means in each metaphor, there are two mental representations. Conceptual metaphors map one conceptual domain source into another target domain as Lakoff and Johnson (1980, p. 5) posits, the essence of metaphor is understanding and experiencing one kind of thing in terms of another". There is a process of mapping between two different domains in which the target and the source share systematic correspondences. Through "cross-domain mapping", a series of linguistic metaphors are produced, that is to say, to understand A (Target) as B (Source) means that constituent conceptual elements of B correspond to constituent elements of A. These conceptual correspondences are often referred to as mapping.

The Conceptual Metaphor Theory (CMT) is conceived of as a belief structure (e.g. "argument is war") existing in people's conceptual system, and is a cross-domain mapping which links the concrete source domain ("war") to the abstract target domain ("argument") (Lakoff & Johnson, 1980). The correspondence model is used for describing metaphors, although some different versions of it were suggested. The conceptual metaphor **ARGUMENT IS WAR** for example, the mapping is illustrated in the following figure:

Figure 1

The mapping process of ARGUMENT IS WAR

WAR

ARGUMENT

Source domain   Target domain

Based on this conceptual metaphor, the correspondence model are shown in the following sentences

> "Your claims are *indefensible.*
> He *attacked* every weak point in my argument.
> His criticisms were *right on target.*
> I've never *won* an argument with him.
> You disagree? Okay, *shoot.*
> He *shot down* all of my arguments."

(Lakoff & Johnson, 1980, p. 4)

The words in italic that appear in the previous sentences, for example, *indefensible, attack, win, shoot,* are associated with the conceptual metaphor ARGUMENT IS WAR. These words are generally used in their concrete meanings in the source domain of **WAR,** but after a systematic mapping, they are now used in their abstract meanings in the target domain of **ARGUMENT** in the form of linguistic metaphors. A conceptual metaphor can be seen as a bridge, which links the lexical meanings between the two conceptual domains, which are any coherent organisation of experience (Kövecses, 2002). Thus, from conceptual metaphor **ARGUMENT IS WAR,** we have coherently organised knowledge about war that we rely on in understanding argument. This is the thing which has been studied in correspondence model. Based on the Conceptual Metaphor Theory (CMT), this paper explores the conceptualisation

of conceptual metaphor HUMANS ARE ANIMALS and also the comparison between similarities and differences of this kind of conceptual metaphor in both English and Thai.

2.2 The Great Chain Metaphor

In order to carry out this study, it should begin by analysing the GREAT CHAIN METAPHOR, which allows us to understand non-human attributes in terms of human character traits. Under the name of the Great Chain of Being, Lakoff and Johnson (1980) manage to treat ontological metaphors as an exploitation of a folk model in which different kinds of entities are arranged in a hierarchy where human beings represent the higher order and natural physical things are located in the lower position. The items in the hierarchy are organised as follows:

Human beings > animals > plants > complex objects > natural physical things

From this basis, the Great Chain determines the relationships holding between the different orders of the hierarchy. Humans establish meaning by transferring properties from one object to another through metaphor. It is concerned with the relation of humans to lower forms of existence where humans occupied the highest position within the system. We think of humans as higher order beings than animals, animals as higher than plants, and plants as higher than inanimate substances. So humans are comprehended as animals and objects as HUMANS ARE ANIMALS.

2.3 HUMANS ARE ANIMALS Conceptual Metaphor

People use their knowledge of the natural world in constructing a meaningful social existence (López, 2009, p. 80) and deploy metaphors to explore their relationship with nature. Given that animals are part of our world; it is remarkable that people are very often described and conceptualized as animals. Precisely, because animals as a form of life are at a lower status in the

Great Chain of Metaphor, each level is characterized by having the properties that define the lower ones but also incorporates an additional distinctive trait. Consequently, they are suitable channels for describing undesirable appearance and attitudes. In fact, we are able to understand human attributes in terms of corresponding animal attributes.

The representation of human-beings as animals is a very intriguing issue from a cognitive and cultural point of view. In addition, cultural views and attitudes of the community towards specific animals also play an important role in the association and construction of animal metaphors. Consequently, it is interesting in exploring the representation of humans through the conceptual metaphor **HUMANS ARE ANIMALS.** For the purpose of this paper, it is remarkable to say that when people are animal-based metaphors to compare and understand humans as animals, they inevitably assume that both share certain characteristics related to animal appearance and behaviour. Generally most of those comparisons and understandings through animal imagery have important cultural implications.

3. Objectives

This research is attempted to

3.1 investigate the conceptualization of metaphors related to Humans, as of animals in English and Thai

3.2 explain the similarities and differences of the conceptual metaphor **HUMANS ARE ANIMALS** between English and Thai

4. Research Procedures

Qualitative analyses are made based on the data collected in order to provide answers to the two research objectives. The procedures are as follows:

4.1 Data collection: English is from British National Corpus (BNC, 2017), and Thai from Thai National Corpus (TNC, 2550).

4.2 Data selections are restricted to animal names with reference to humans only.

4.3 Data accuracy of animals is checked by inserting animal names in the test frame, [He is a ....] in English and [kháw pen ......] in Thai.

4.4 All animal metaphors and their metaphorical meanings are analysed and grouped based on their conceptual metaphors.

4.5 Results from the analysis in 4.4 are then explained to the conceptualization of **HUMANS ARE ANIMALS** and the similarities and differences of this conceptual metaphor through the process of mapping and image-schema between two conceptual domains.

5. Results and Discussion

From cognitive perspectives, English and Thai use animals as of metaphorical meanings, that is to say, they perceive and elucidate people as of animals. The basic cognitive similarities in animal metaphors in English and Thai, share either positive or negative attitudes. They definitely use the same central conceptual metaphor **HUMANS ARE ANIMALS.**

In this section, I will provide a detailed conceptual metaphors of animals in English and Thai, elicited from the metaphorical meanings. According to the Great Chain of Metaphors, as mentioned earlier, humans occupied the highest position within the system, followed by animals and inanimate things. This chain is defined by typical attributes; characteristics and behavioural attributes.

5.1 The Conceptual Metaphor HUMANS ARE ANIMALS in English and Thai

It is found that in English and Thai, the conceptual metaphor **HUMANS ARE ANIMALS** frames our thoughts about human appearances and behaviours by various types of animals, to describe people, by miscellaneous desirable or undesirable animal properties. The results are sorted as Humans' appearances and behaviours, as follows:

English:

HUMANS ARE BEARS:

hungry as a bear — very hungry; **bear** — a man with a hairy, stout body; **bear** — unattractive old woman; **grumpy bear** — bad-tempered guy;

HUMANS ARE BEAVERS:

work like a beaver — work hard person

HUMANS ARE BIRDS:

bird — a woman or a girl; **old bird** — older person; **vulture** — person ready to exploit a situation; **peacock** — arrogant man; **proud as a peacock** — proud to the point of arrogance, vanity, or boastfulness; **duck** — odd, peculiar, or eccentric person; **dead duck** — useless, hopeless person; **clay pigeon** — a person who is easily exploited, deceived, or taken advantage of;

HUMANS ARE CATS:

fat cat — greedy and wealthy person; copycat — imitation lacking originality; wildcat — unofficial risky; **cat fight** — two women fighting; **scaredy cat** — excessively fearful person; **cat's paw** — a person being used by others; <u>**cool cat**</u> — someone who has the respect of their peers in a young, casual way; **kitten** — weak and sickly

HUMANS ARE CHICKENS:

chicken — afraid or coward; **Chicken Out** — back out of something because of fear; **Chicken-Hearted** — to be cowardly; **To be no spring chicken** — no longer be young (for old woman); **chicken with a pip** — weak or sickly person; **chicken in every pot** — wealthy and prosperous person; **Cock Of The Walk** — arrogant man; **hen** — woman, unpleasant, usually older woman; **mother hen** — someone who is overprotective; **hen party** — party for women;

mad as a wet hen — extremely angry man/woman; **the cock of the walk** — arrogant man; **goose** — A foolish or silly person

HUMANS ARE COWS:

cow — fat woman; **bull** — police officer; **bull** in a china shop — clumsy person; **strong as a bull/strong as an ox** — strong man; **dumb ox** — man who is large in size and is apt to behave stupidly; **black ox** — satan;

HUMANS ARE DOGS:

top dog — important person in an organisation; **sea dog** — experienced sailor; **die dog for someone** — faithful; **work like a dog** — work very hard; **a dog with two tails** — very happy guy; **sick as a dog** — seriously ill; the **gardener's dog** — immoral people, **under dog** — inferior people; **puppy** — child

HUMANS ARE FISH:

fish — unintelligent, incompetent, or bumbling person; an inept or inexperienced poker player; **jellyfish** — cowardly person; **old trout** — old woman; **shark** — dishonest, dangerous person; **shark bait** — a person swimming or surfing alone in the ocean;

HUMANS ARE FOXES/WOLFS:

fox — sly, cunning person; **fox lady** — attractive woman; **a stone cold fox/stone fox** — attractive woman; **crazy like a fox** — clever, cunning but foolish or mad person; **fox in the henhouse** — someone with bad intentions; **wolf** — bold and aggressive male; **lone wolf** — someone who does not seek or like the company of others; **fine wolf** — sexy, desirable man;

HUMANS ARE HORSES:

horse — strong man; **horse doctor** — poor physician; **stag party** — a bachelor party; **mule** — stubborn, unwilling to change a particular opinion, behaviour when faced with opposition; **work like a mule** — work intensely for a long time;

HUMANS ARE INSECTS:

butterfly — person who enjoys social pleasure, especially flirting; **mad as hornet** — very angry; **louse** — nasty, dishonourable person; **spider** — vicious women; **queen bee** — outstanding woman who has certain amount of authority in a group people; **bee's knees** — enjoyable, desirable, impressive person in a fancy way; be the **bee's knees** — great, excellent or high quality person

HUMANS ARE PIGS:

pig — gluttonous, greedy, slovenly, dirty, disgusting person; **pig** — police officer; **pig** — ugly fat woman; **happy as a pig in muck** — joyful and contented person

HUMANS ARE MONKEYS:

monkey — playful child, a skilled labourer of a specialized craft or trade; **cheeky monkey** — mischievous, silly person; **monkey on a stick** — restless person; **a monkey knows what tree to climb** — experienced person; **monkey see, monkey do** — sillyand unintelligent people tend to copy each other's actions

HUMANS ARE REPTILES:

snake — harmful; **snake in the grass** — harmful person, **snake oil** — fraudulent cure salesman, saleswoman; **lizard** — lazy person; **lot lizard** — a prostitute who primarily sexual service in parking lots; **ugly toad** — unattractive or visually displeasing person

HUMANS ARE RODENT:

quiet as a mouse — silent, meek and gentle person; **poor as a church mouse** — poor person; **mickey mouse** — police officer; **rat** — despicable, contemptible, and untrustworthy person; **lab rat** — a person who agrees to let others use them as a test subject; **pack rat** — a person who collects and hoards worthless items;

HUMANS ARE SHEEP:

sheep — like to imitate others without thinking; **black sheep** — disliked member of a family, group or organisation; **lamb** — gentle, meek, weak, innocent; **as gentle as a lamb** — gentle girl; **innocent as lamb** — blameless or faultless

<u>Thai:</u>
HUMANS ARE BIRDS:

นก [nók] 'bird' — people; <u>**นก**สองหัว **[nók sɔ̌ɔŋ hǔa]**</u> — a <u>person</u> who is acting on both sides; <u>**นก**มีหู หนูมีปีก **[<u>nók</u> mii hǔu nǔu mii pìik]**</u> 'a bird with ears, a rat with wings' — means a person who can fool anyone for his benefit; **ลูกนกลูกกา [lûuk -nók lûuk-kaa]** 'young bird and crow' — helpless person/people; <u>**นก**ต่อ **[<u>nók</u> tɔ̀ɔ]**</u> 'a decoy bird' — <u>a person</u> who lures others into danger or fall into a trap; **นกยูง [nók-yuuŋ]** 'peacock' — a person who is proud of oneself; **นกขมิ้น [nók khà-mîn]** 'robin' — homeless person; **นกกระจอก [nók krà-cɔ̀ɔk]** 'sparrow' — dishonest person; **นกแก้ว [nók kɛ́ɛw]** 'parrot' — a person who repeats the words or imitates the actions of another; **นกขุนทอง [nók khǔn-thooŋ]** 'myna bird' — a person who repeats the words or imitates the actions of another; **เหยี่ยว [yìaw]** 'hawk' — news reporter;

HUMANS ARE CATS

แมวไม่อยู่ หนูร่าเริง [mɛɛw mây yùu, nǔu râa-rəəŋ] 'when a cat is away, a rat is cheerful' — when a boss was away, the subordinates were so cheerful, แมว [mɛɛw] 'a cat' is a boss;

แมวขโมย [mɛɛw kha-mooy] 'a thief cat' — a thief

ตีนแมว [tiin mɛɛw] 'a cat's paws' — thief

HUMANS ARE CHICKENS:

chicken/hen - ไก่ [kày]

ไก่ [kày] 'hen' — a prostitute; ไก่แก่แม่ปลาช่อน [kày kὲɛ mɛ̂ɛ plaa chɔ̂ɔn] 'old hen and snakehead fish' — older, and tricky females; ไก่อ่อน [kày ʔɔ̀ɔn] 'young chicken' — unexperienced person, especially young adult; ไก่รองบ่อน [kày rɔɔŋ bɔ̀n] 'the second cockerel' — a person who is in the position of a reserve; ลูกไก่ในกำมือ [lûuk-kày nay kam-mɯɯ] 'a chicken in one's hand' — a person who is powerless without escape or fight; สมภารกินไก่วัด [sǒm-phaan kin kày-wát] 'an abbot eats a templed chicken' — young girl;

HUMANS ARE COWS:

วัวลืมตีน [wua lɯɯm tiin] 'a cow who forgot its paws' — a person who forgot his past identity, arrogant; วัวแก่กินหญ้าอ่อน [wua kὲɛ kin yâa ʔɔ̀ɔn] 'old cow eats young grass' — an old man gets a young woman as his wife;

กระทิง [krà-thiŋ] 'bull' — harmful person;

ควาย [khwaay] 'buffalo' — stupid person'; สีซอให้ควายฟัง [sǐi rɔ̌ɔ hây khwaay faŋ] 'play music to a buffalo' — teaching/ talking to a fool, buffalo is a fool

HUMANS ARE FISH:

fish = ปลา [plaa] in

ปลาข้องเดียวกัน [plaa khɔ̂ŋ diaw-kan] 'fish in the game fish trap' — people who live together or in the same group; ปลาใหญ่กินปลาเล็ก [plaa

yày kin plaa lék] 'big fish eat small fish' — the one who has the power to persecute the inferior; ใจ**ปลาซิว [cay plaa-siw]** 'heart of small fish' — cowardly person; **ปลาหมอตายเพราะปาก [plaa-mɔ̌ɔ taay phrɔ́ʔ pàak]** 'an angelfish died because of its mouth' — a person who was affected by his words; **ปลาไหล [plaa-lǎy]** 'eel' — Sly people do not keep their words, constantly tricked; **ไก่ แก่แม่ปลาช่อน [kày kɛ̀ɛ mɛ̂ɛ plaa chɔ̂n]** 'old hen and snakehead fish' — older, and tricky females;

HUMANS ARE DOGS:

หมาลอบกัด [mǎa lɔ̌ɔp kàt] — unfaithful person; **หมาหมู่ [mǎa mùu]** — a gangster, **หมากัด อย่ากัดตอบ [mǎa kàt yàa kàt tɔ̀ɔp]** — a rascal

HUMANS ARE TIGERS/FOXES:

ลูกเสือ ลูกจระเข้ [lûuk sɯ̌a lûuk cɔɔ-ra-khêe] — a child of one's own enemy who will bring trouble later; **หมาจิ้งจอก [mǎa-cîŋ-cɔ̀ɔk]** 'fox' — 'a sly person, mostly man'

HUMANS ARE HORSES: (horse is ม้า [máa])

ม้าดีดกระโหลก [máa dìit krà-lôok]' — a woman, whose behaviour and action is impolite and bad-mannered; **ม้าหนุ่ม [máa nùm]** — strong young man;

HUMANS ARE INSECTS:

ผีเสื้อ [phǐi-sûa] 'butterfly' — a woman, mostly spends her life in a night time; **ขยันเป็นแมลงผึ้ง [kha-yǎn pen ma-lɛɛŋ phɯ̂ŋ]** 'as diligent as bees' — a diligent person; **ขี้เกียจเป็นแมลงวัน [khîi-kìat pen ma-lɛɛŋ-wan]** 'as lazy as a fly' — a person who is lazy; **มด [mót]** 'ant' is a man who is close to a woman, falls in love, hard to resist; **น้ำตาลใกล้มด [náam-taan klây mót]** 'sugar and ants' — **แมงดา [mɛɛŋ-daa]** 'horseshoe crab' — a pimp; **แมลงเม่า [ma-lɛɛŋ-mâw]** 'tussock moth' — a weak person; **หิ่งห้อย [hìŋ-hɔ̂ɔy]** 'firefly' — powerless person

HUMANS ARE PIGS

หมู [mŭu] 'pig' in กินเหมือนหมู [kin mŭan mŭu] 'eat like pigs' — greedy <u>person</u>;

HUMANS ARE RABBITS:

กระต่าย [krà-tàay] 'rabbit' — older man, woman

HUMANS ARE REPTILES/AMPHIBIANS:

<u>กิ้งก่า</u>ได้ทอง **[<u>kîŋ-kàa</u> dây thɔɔŋ]** 'a chameleon got gold' — arrogant person; **จระเข้ [cɔɔ-ra-khêe]** 'crocodile' — fierceful, deceitful person; **แย้พระบาท [yɛ́ɛ-phrá-bàat]** 'an iguana at the temple 'phra-baat' — a person who can rapidly move like an iguana; **กบ [kòp]** 'frog' — person, people in general, silly person; **เหี้ย [hîa]** 'water monitor' — bad, damn guy; **ลิ้นตะกวด [lín <u>tà-kùat</u>]** 'tongue of a lizard' — dishonest, unreliable <u>person</u>, **เต่า [tàw]** 'turtle' — unreliable person, like a turtle whose head can be extended in and out; **งูเห่า [ŋuu-hàw]** 'king cobra' — powerful, harmful person/people; **ล้วงคอ <u>งูเห่า</u> [lúaŋ khɔɔ <u>ŋuu-hàw</u>]** — dare to steal possessions from <u>powerful people</u>; **เฒ่าหัวงู [thâw hŭa <u>ŋuu</u>]** 'a snake-headed old man' — a deceitful old man; **<u>คางคก</u>ขึ้นวอ [<u>khaaŋ-khók</u> khɯ̂n wɔɔ]** 'a toad was going up to the throne' — <u>people</u> who forgot their old status;

HUMANS ARE RODENT

หนูตกถังข้าวสาร [<u>nŭu</u> tòk thăŋ khâaw-săan] 'a rat fell into a rice bucket' — a poor person;

แมวไม่อยู่ <u>หนู</u>ร่าเริง [mɛɛw mây yùu, <u>nŭu</u> râa-rəəŋ]— when a boss was away, the subordinates were so cheerful; **หนู [nŭu]** is a person who is inferior in an organisation;

HUMANS ARE MONKEYS:

Monkey is ลิง [**liŋ**] in:

ลูกลิง [lûuk liŋ] 'baby monkey' — a naughty <u>kid</u>; **ซนเป็นลิง [son pen liŋ]** 'naughty like monkey' — a naughty <u>kid</u>; **ลิงได้แก้ว [liŋ dây kɛ̂ɛw]** '<u>monkey</u> got a jewel' — <u>a person</u> who don't know the value of jewels; **ลิงตกต้นไม้ [liŋ tòk tôn máay]** 'a monkey fell down from the tree' — <u>a specialist</u> may make some mistakes;

HUMANS ARE RHINOS:

แรด [rɛ̀t] 'rhinoceros' — a flirty woman

HUMANS ARE SQUIRRELS:

ไม้งาม**กระรอก**เจาะ [máay ŋaam **krà-rɔ̂ɔk** cɔ̀ʔ] 'squirrel' — man

From English and Thai metaphor **HUMANS ARE ANIMALS,** they are all metaphorical expressions about animals, which are created and used to describe humans vividly. It is in this sense that we say animals' attributes from a source domain choose to understand the abstract and difficult concept of HUMANS in terms of concrete and easy concept ANIMALS. This leads to the formation of a central conceptual metaphor HUMANS ARE ANIMALS in their conceptual system. This conceptual metaphor exists for such a long time and works so unconsciously that people infrequently notice its existence. It has already been a way of thinking in human's mind.

5.2 Mappings

As animals are concrete entities that are familiar to all humans, they are highly appropriate as a source domain in the process of conceptualisation of more abstract thoughts. While mapping the correspondences between the source and the target, it is typically analysed the entities contained in the source domain, as well as their qualities and the way they interact with their

environment, before moving on to outlining the actual correlations between the elements of the source and target domains.

The conceptual domain of animals is being mapped onto the conceptual domain of humans. In conceptual mappings, no function words are necessary. The elements or attributes in English and Thai are presented in the source domain (ANIMALS) that also corresponds to the ones in the target domain (HUMANS). Technically, the conceptual correspondences are often referred to as **mappings** by using two schemas. The domain of animals is an extremely productive source domain. The salient attributes are animals' names, characteristics, and behavioural attributes. Humans are especially understood in terms of properties of animals. Thus, we talk about someone being a cat, a dog, a cow, a snake and so on. The process of mappings of this conceptual metaphor HUMANS ARE ANIMALS can be illustrated in Figure 2, as follow:

Figure 2

*the mapping process of **HUMANS ARE ANIMALS***


```
┌─────────────────┐                          ╭──────────────────╮
│     ANIMALS     │                         ╱      HUMANS        ╲
│  [animal names] │      Mappings          │      [person]        │
│   [appearance]  │  ───────────────▶      │    [appearance]      │
│    [character]  │                         ╲    [character]      ╱
│   [behaviour]   │                          ╰──────────────────╯
└─────────────────┘
        HUMANS ARE ANIMALS

   Source domain                              Target domain
```
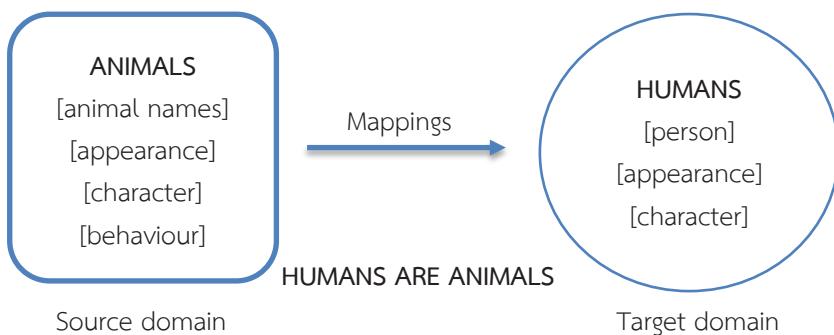
In order to provide a better explanation of this phenomenon, the process of mappings occurs when source and target are perceived to have similar attributes.

For example, in English *He is a pig*. This 'pig' shows the metaphor: DIRTY, GREEDY PEOPLE ARE PIGS, which is the subclass of the HUMANS ARE ANIMALS conceptual metaphor. The use of this metaphor allows us to conceive the

behaviour of greedy people in terms of the behaviour of pigs. It is believed that resemblance metaphorical mappings help us to process the figurative expressions that use to understand human behaviour in terms of animal behaviour, as can be seen in the schema in Figure 3.

Figure 3

Mapping process of GREEDY PEOPLE ARE PIGS

Pig
[behaviour]
[eat]
[filthily]
[greedily]

Mappings →

People
[behaviour]
[eat]
[filthily]
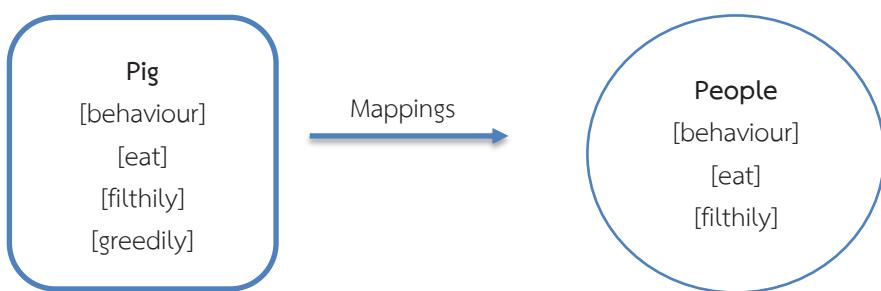
Likewise, in Thai, *She is a rhino* indicates the metaphorical meanings of flirty woman, as shown in figure 4 below:

Figure 4

Mapping process of RHINOCEROS ARE WOMEN

Rhinos
[behaviour]
[on heat in mating season]

Mappings →

Women
[behaviour]
[desire]
[sex]
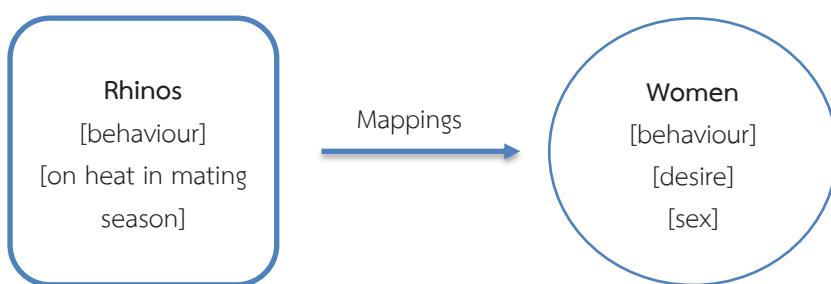
Thai: a FLIRTY WOMEN ARE RHINOS

This shows the metaphor: FLIRTY WOMEN ARE RHINOS, which is the subclass of **HUMANS ARE ANIMALS** conceptual metaphor. The use of this

metaphor allows us to conceive the behaviour of flirty woman in terms of the behaviour of rhino. There is a mappings process between attributes in source domain to the target domain to understand human's behaviour.

5.3 The cognitive similarities and differences

According to Kövecses (2002), conceptual metaphors are at least near universals across languages and cultures. There are certain similarities about particular human concepts as corresponding to each other or being each other's counterparts in different cultures, depended on cognitive processes and cultural considerations of innumerable types. Thus, HUMANS are conceptualized as ANIMALS in the same way or different across English and Thai cultures.

Human beings' common social activities are in many aspects similar, so English and Thai metaphorical expressions share cognitive similarities. They also have similar linguistic characters, for instance, it is widely used the conceptual metaphor HUMANS ARE ANIMALS in both languages. However, because of the different culture, differences between these two languages on humans and animals concepts also exist. Generally speaking, the major differences lie in religions, customs, weather, and environment. Therefore, English and Thai expressions are different in the detailed contents.

The cognitive similarities and differences of HUMANS ARE ANIMALS between English and Thai can be divided as follows:

5.3.1 Similar attributes and animals

In English, There are some attributes sharing the same animals with the Thai ones. From these similarities, it can be seen that English and Thai people have similar activities, emotional reflection and observation of the world. For example, in Thai, we also uses the same animal of 'horse' to refer to strong man, i.e. the subclass of this conceptual metaphor HUMANS ARE ANIMALS is STRONG MAN ARE HORSES. Another similarities between the two languages are, e.g. 'peacock' for arrogant people, 'fox' for cunning, 'hen' for older woman, 'chicken' for coward, 'parrot' for repetitive, imitating person, 'dog' for honest person etc.

5.3.2 Similar attributes, different animals

Though the two languages share the same attributes, they occasionally utilize different types of animals to identify that same attributes. For example: the subclass DILIGENT, WORKING HARD ARE DOGS in English, but in Thai will be INSECTS (BEES). Another examples of this kind are: 'fat' English is pig or cow, Thai is pig; 'nasty' English is louse, Thai is water monitor; 'untrustworthy person' in English is a fox, Thai is a turtle; 'flirty' English is butterfly, Thai is rhinos; 'pig/cow'; etc.

5.3.3 Different attributes, similar animals

In this kind, the attributes in source domain are different but both languages make use of the same animals to identify HUMANS e.g. monkey in English means stupid, but naughty in Thai; 'hen' in English means overprotective woman, but a prostitute in Thai.

The three types of cognitive similarities and differences are shown in Table 1 as follows:

Table 1

Cognitive similarities and differences

Type	Attributes: appearance, characters, habits, behaviours	English	Thai
A	old woman	hen	ไก่ [kày] 'hen'
	curiosity	cat	แมว [mɛɛw] 'cat'
	cunning	fox	หมาจิ้งจอก [mǎa-cîŋ-cɔ̀ɔk] 'fox'
	strong man	horse	ม้า [máa] 'horse'

Type	Attributes: appearance, characters, habits, behaviours	English	Thai
	strong	bull	กระทิง [krà-thiŋ] 'bull'
	fierce	tiger	เสือ [sɯ̌a] 'tiger'
	honest	dog	หมา [mǎa] 'dog'
	people in general	bird	นก [nók] 'bird'
	arrogant	peacock	นกยูง [nók-yuuŋ] 'peacock'
	naughty	monkey	ลิง [liŋ] 'monkey'
	poor human	mouse	หนู [nǔu] 'mouse'
B	dangerous person	spider	งู [ŋuu] 'snake'
	unintelligent, silly, incompetent	fish	ควาย [khwaay] 'buffalo'
	diligent, work hard	dog	ผึ้ง [phɯ̂ŋ] 'bee'
	happy person	pig	ลิง [liŋ] 'monkey'
	unreliable	fox	เต่า [tàw] 'turtle'
	prostitute	lizard	ไก่ [kày] 'hen'

Type	Attributes: appearance, characters, habits, behaviours	English	Thai
C	silly, stupid (English)	monkey	ลิง [liŋ]
	naughty (Thai)		'monkey'
	man (English)	horse	ม้า [máa]
	woman (Thai)		'horse'
	unintelligent, silly, incompetent (English)	fish	ปลา [plaa]
	people, in general (Thai)		'fish'
	silent, meek, gentle (English)	mouse	หนู [nǔu]
	poor		'mouse'

Nevertheless, some animals in English are occasionally not used in Thai and vice versa. For example: in English the attributes 'enjoyable, desirable, impressive person' as 'bee's knees', and 'work hard' as 'beaver' do not apply in Thai. Likewise, the attribute 'powerless person' in Thai as หิ่งห้อย [hìŋ-hɔ̂ɔy] 'firefly', 'pimp' as แมงดา [mɛɛŋ-daa] 'horseshoe crab' are totally loss in English.

6. Conclusion

In this paper, it has been confirmed that animals are utilised as humans in conceptual metaphor HUMANS ARE ANIMALS in two languages, English and Thai. They all use animals from cognitive viewpoints, that is, they understand and describe **HUMANS** as of animals. It is clearly identified that both languages use the same central conceptual metaphor, **HUMANS ARE ANIMALS.** There are large amount of animals that correspond to human. This paper presents that image schema, mapped in both languages, are the attributes of appearances and behaviours. It also analyses the similarities and differences of animals and compares animals' attributes throughout the concepts. This is a key process in the analysis of HUMANS ARE ANIMALS metaphor. It is definitely clear that different cultures entrust different metaphorical expressions to animals. Thus,

a universal motivation for metaphors to manifest in English and Thai, though they are absolutely unrelated languages.

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