Kasetsart Journal of Social Sciences

/tan-hăa/ or lust: A study of conceptual metaphors from a Thai perspective

Wuttinun Kaewjungate[a], Siravast Kavilanan[a,*], Pennapa Khaisingto[b]

[a] *Department of Thai Language, Faculty of Humanities, Kasetsart University, Chatuchak, Bangkok 10900, Thailand*
[b] *Department of Linguistics, School of Liberal Arts, University of Phayao, Muang, Phayao 65000, Thailand*

Article Info

Abstract

The majority of Thai people are Buddhists and the religion serves as a kind of anchor of the Thai mind. Therefore, in daily communication, Buddhist vocabulary is often spoken or used in the teaching of morals. This research aimed to study the conceptual metaphors of "/tan-hăa/" or "lust" from a Thai perspective and analyze Thai perspectives on lust. The 403 metaphor data were totally collected from the Thai National Corpus (Thai National Corpus [TNC], 2021) and analyzed based on the conceptual metaphor theory. Four conceptual metaphors of "/tan-hăa/" or "lust": [LUST IS HUMAN], [LUST IS FIRE], [LUST IS AN OBJECT], and [LUST IS A DEVIL/DEMON] were found. These metaphors reflect the Thai perspective that lust is something that must be eliminated from the human mind because it causes suffering.

© 2023 Kasetsart University.

Introduction

"/tan-hăa/" or "Lust" is a Pali word referring to thirst or hunger. In Buddhism, it is used to refer to the three levels of desire: (1) sensuality, the craving for sensual pleasures; (2) desire, the craving for existence; and (3) undesired, the craving for nonexistence. In the language used by Thai people in everyday life, lust refers to only craving, desire, or sexual desire (Royal Institute, 2013). On the other hand, lust is not merely a desire or need for what is included in the Buddhist definition, but also has a broader meaning. It also refers to desire or sexual desire.

It can be seen that in the daily communication of people in Thai society, most of whom are Buddhists, various religious terms are used. These words are often employed to give advice, to instruct, or to exhort. Following this idea, the word "lust" is often used in everyday life. For example: (1) ไม่มีอะไรที่เร่าร้อน *เผาผลาญ วอดวาย* ไปกว่าไฟตัณหาอีกแล้ว [There is nothing fierier, burnt down and ruinous than the fire of lust.].

In this example, the speaker has used the words "เร่าร้อน [fiery]," "เผาผลาญ [burnt down]," "วอดวาย [ruinous]," and "ไฟ [fire]" to reflect the speaker's concept of lust. The term "ไฟ [fire]" is defined by the Royal Institute (2013) as the result of a chemical reaction from the fusion of oxygen, carbon, and burnt elements, which produces heat, light, and flame. The word "เร่าร้อน [fiery]" conveys the feeling of being burnt by a fire – conveys feelings of lust.

---

* Corresponding author.
E-mail address: siravast.ka@gmail.com (S. Kavilanan).

Furthermore, "เผาผลาญ [burnt down]" refers to being destroyed by fire, and "วอดวาย [ruinous]" means able to destroy. These metaphors convey the idea that lust has qualities like fire, which can destroy one's life and peace of mind.

It can be seen that the language users chose to use the words in different meanings for comparison in order to convey some ideas without focusing on the beauty of the literature. Metaphors are used as linguistic strategies to describe something or an abstract thing and make it easier to understand or make it more concrete. Cognitive linguistics call this "Conceptual Metaphor."

Conceptual metaphors, as an important theory, indicate how human language reflects human thought systems. To understand such thought systems, it is necessary to analyze the language that a person uses to communicate. The study of conceptual metaphor is of interest to those who study cognitive linguistics because it is not just a literary method that aims at analyzing language aesthetics, but it is also used by humans to communicate in their daily life. Previous studies of metaphor analyzed language aesthetics, which is the literary art of poets or authors. The metaphors that appear in verse or in prose are the tools and figures of speech that serve to convey the writer's emotions, feelings, or aesthetics to the reader (Cameron, 2008; Hyland, 2019; Kövecses, 2017; Lakoff & Johnson, 1980; Low, 2008; Saeed, 1997).

Lakoff & Johnson (1980) – linguists specializing in cognitive linguistics – suggested that metaphors reflect human thought systems. That is to say, people's thoughts are expressed by using metaphors in the language used in everyday life. Language users often make these comparisons subconsciously. When abstract things are described, they are usually compared to something concrete to be more easily conceptualized. Therefore, the use of the metaphor is not restricted to poets and authors, but also by ordinary people in everyday life. For example, one can compare time to money (or another valuable item) through the use of metaphor: You are wasting my time. This gadget will save you hours. I don't have the time to give you. How do you spend your time these days? These metaphors reflect the human concept that [TIME IS MONEY], or that time is valuable to human beings (Lakoff & Johnson, 1980).

The aforementioned idea of conceptual metaphor aims at studying the language used in everyday life, which is characterized by the use of conventional metaphor. Kövecses (2002) added that there are also unconventional metaphors, which can be found in works of poetry and are intentionally used by the author. These

may be different from everyday language, such as the concept of love as viewed by the author: [LOVE IS A COLLABORATIVE WORK OF ART]. The metaphor in this example suggests that love is a creation of art. It is like a joint artistic creation. Even though such words are uncommon in everyday life, they reflect the thinking and the view of the language user. At the same time, lust has been studied by researchers in other countries, such as Csábi (1999); Emanatian (1996); Kövecses (2004); Silaški and Đurović (2011). These studies looked at lust in the same way. That is, lust is related only to sexual desire, in contrast to lust from the Buddhist point of view as in Thai. Lust also refers to three other aspects of desire as mentioned above.

Therefore, the researchers were interested in studying the metaphors that Thai people use to describe and refer to lust in their everyday life. The data were gathered from the Thai National Corpus (Thai National Corpus [TNC], 2021) prepared by Chulalongkorn University based on the language use of Thai people. The data reflect the real language of Thai people collected from various sources, such as academic writings, non-academic writings, fiction, newspapers, and other miscellaneous sources. This research aims to study the conceptual metaphor of "/tan-hǎa/" or "lust" from the perspective of Thai people in order to reveal the cognitive system and Thai perspectives on lust, and to reflect the influence that Buddhism has on their linguistic behavior.

Literature Review

Conceptual metaphor is a theory in cognitive linguistics that describes the use of comparative language, where language users describe one kind of experience in terms of another kind of experience. (Lakoff & Johnson, 1980) stated simply, an abstract thing is compared to a clearer, more concrete thing.

Lakoff and Johnson (1980) focused on the metaphors used by people in communication because they serve as important linguistic evidence that reflects the perceptions, ways of thinking, and views of humans on a subject. Conceptual metaphors appear on two levels: (1) metaphorical expressions, which are the terms used to communicate and compare two different things; and (2) metaphorical concepts or conceptual metaphors, which refer to the comparison of perceptions or human cognitive systems. Thus, the metaphors used by people to communicate are linked to their systems of thinking and perception. Kövecses (2002) called this a semantic transfer process. The process links the semantic relationships between the

source domain, which is typically less abstract or less complex to understand, and the target domain, which is typically more abstract and subjective than the source domain, allowing the metaphors to be clearer and more easily understood.

Although Lakoff and Johnson (1980) were interested in studying the metaphors used by people in daily life, Gibbs (1994), Kövecses (2002) also offered approaches for the study of conceptual metaphors. They added that metaphors used in novels and poetry are also relevant in reflecting human conceptions.

This research, therefore, employed the Conceptual Metaphor Theory (CMT) of Lakoff and Johnson (1980); Gibbs (1994) and Kövecses (2002) as a framework to study the metaphors of lust in Thai. The theory of Lakoff and Johnson (1980) describes the use of metaphors in daily life while the ideas of Gibbs (1994) and Kövecses (2002) help to expand the idea that literary metaphors and creative metaphor can explain ideas or concepts of people in society like the metaphors used in everyday life. For this reason, the concepts of Lakoff and Johnson (1980); Gibbs (1994); Kövecses (2002) were required in this study of metaphors. The study of such metaphors will reveal the concepts and the perspectives of Thai people in regard to "lust."

The review of related research revealed that studies of conceptual metaphors in Thai have already been conducted by some researchers, such as the studies of Chiengchaovai (2013); Duangsri (2018); Eakapont (2015); Kaewjungate (2012); Kavilanan (2019); Pattarakup (2010); Wongthai (2012). These studies found that themetaphor is an important tool for explaining and conveying the meaning of important Buddhist beliefs and concepts such as desire, suffering, death, karma, and habits. Such Buddhist beliefs and principles are deeply abstract. Therefore, it is necessary to use metaphors to bring close experience help explain and convey the meanings of these abstract things to Buddhists in order to better understand them. However, there are few studies on metaphors about Buddhism in Thai language. Moreover, there is no study on the metaphors of lust in Thai. Consequently, this research focused on studying the metaphors of lust in Thai in order to better understand the concept of lust to create a clearer understanding and to determine the Thai understanding of lust, which is different from the Buddhist definition and foreign perspectives.

The research conducted in other countries can be divided into three groups: (1) research on religious metaphors, which often examine Christian metaphors and those used in the Bible, such as the research conducted by Charteris-Black (2004), and Kuczok (2010; 2018); (2) research on metaphors of emotions related to Buddhist issues, such as the research conducted by Kowalewski (2018); and (3) research on the metaphors of lust, such as those conducted by Csábi (1999); Kotzé (2004); Kövecses (2002); and Silaški and Đurović (2011). These research studies described lust in terms of sexual desire. It is interesting to determine whether the Thai metaphors of lust are similar to those in English.

In addition to the research mentioned above, it was also found that Lakoff and Kövecses identified metaphors of lust from a variety of sources, including informal conversations, magazines, movies, and pop literature (Kövecses, 2004). The metaphors found in these sources were similar. That is, Lakoff and Kövecses revealed metaphorical expressions representing lust as follows: [LUST IS HUNGER], [LUST IS A VICIOUS ANIMAL], [LUST IS HEAT], [LUST IS PRESSURE INSIDE A CONTAINER], [LUST IS INSANITY], [LUST IS A GAME], [LUST IS WAR], [LUST IS A PHYSICAL FORCE], [LUST IS A NATURAL FORCE], [LUST IS A SOCIAL SUPERIOR], and [A LUSTFUL PERSON IS A FUNCTIONING MACHINE] (Kövecses, 2004).

The study of lust metaphors in this research will provide an explanation for the study of metaphors relating to religion. It will also reveal the concepts and ways of thinking of Thai people in regard to the term "lust" and how they perceive it.

Methodology

The researchers studied conceptual metaphors of lust from the language used by Thai people, not that of Buddhist scriptures; thus, it best reflects the use of metaphors in everyday language. The data were collected from the Thai National Corpus [TNC] (2021), which offers authentic and comprehensive information about the language used by Thai people from a variety of sources.

Step 1: Using the keyword "ตัณหา" - /tan-hăa/ or lust - in Thai characters in the search box. The search results of lust in various sources included non-academic writings (356 texts), academic writings (90 texts), miscellaneous sources (64 texts), fiction (30 texts), and newspapers (17 texts).

Step 2: From the data collection, the term "ตัณหา" - /tan-hăa/ or lust was found in 557 texts. The metaphors were separated from non-metaphors by considering the words with different meanings from "lust" in a way that connects the relationships between the source domain and the target domain. In total, there were 403 metaphors used for the term "lust."

After that, the CMT was used to analyze the metaphors by employing a qualitative research method. The usage frequency of the metaphors was counted. The metaphors that appeared more than once were also counted. The results of the frequency count were presented as percentages. The metaphors were then grouped into conceptual metaphors to analyze the semantic transfer process from the source domain to the target domain. In addition, the salient features reflecting the Thai perspective of the term "ตัณหา" - /tan-hǎa/ or lust were also analyzed. The results were presented by descriptive analysis.

Results

The analysis of metaphors reflecting the Thai concept of the term "ตัณหา" - /tan-hǎa/ or lust was conduct and 401 metaphors were found. These words represent the thinking systems or concepts of Thai Buddhists who used mapping between the source domain and the target domain to compare them in a coherent way. The results revealed four conceptual metaphors reflecting Thai perspectives of lust; Table 1 orders them from highest to lowest frequency.

From Table 1, it can be seen that Thai people used metaphors to compare lust, as can be witnessed in [LUST IS HUMAN], [LUST IS AN OBJECT], [LUST IS FIRE], and [LUST IS A DEVIL/DEMON]. The meanings that Thai people assign to lust are related to the metaphors that they chose to use. The conceptual metaphors can be grouped by the descending order of frequency to represent the Thai perspectives of lust.

Groups of conceptual metaphors

[LUST IS HUMAN]: This was found to be the most frequently – used metaphor (320 metaphors, or 79.80% of the total number of metaphors). Thai people use the characteristics of "human" as a source domain to understand "lust", the target domain, such that lust is

personified as a something that can be expressed as human feelings or behaviors like human beings. The metaphors that convey such concepts are as follows: ตัว [body], or words that refer to the physical parts of a person; ดี [good], ร้าย [bad], and ชั่ว [evil], which convey a person's character; and ความหา [search for], ทะยานอยาก [desire], and ระงับ [restraint], which refer to a person's behavior. These are presented in the following examples; (2) ตัณหานั้นก็ิกล้าแข็ง [Lust is *strong*.].

"Lust" is human indicates that lust is a human characteristic that is normal and natural for humans, and such characteristics are linked in a systematic relationship in order to understand the meaning of "lust", as presented in the mapping between the source domain and the target domain in Figure 1.

Moreover, [LUST IS HUMAN] occurred in 320 metaphors, of which only 106 metaphors described general person. As in Table 2, 214 metaphors could be subcategorized into two groups in descending order: [LUST IS A TROUBLEMAKER] and [LUST IS AN AUTHORITY].

As shown in Table 1, there were 320 metaphors relating to [LUST IS HUMAN]. Of this number, the metaphors specific to the characteristics of humans can be observed as sub-types: [LUST IS A TROUBLEMAKER] (132 metaphors, or 61.68% of the total number of the metaphors under [LUST IS HUMAN].); and [LUST IS AN AUTHORITY] (82 metaphors, or 38.32% of the total number of the metaphors under [LUST IS HUMAN].)

Source Domain [Human]		Target Domain [Lust]
Human	⟶	Lust
The level of a person's habits	⟶	The level of lust
Relationships of a person	⟶	The ways to express lust
A person's habits	⟶	The characteristics of lust
A person's behavior	⟶	Lustful expression

Figure 1   Mapping of [LUST IS HUMAN]

Table 1   The frequency of conceptual metaphors.

Order	Conceptual metaphor of lust	Number of metaphors	Percentage
1	[LUST IS HUMAN]	320	79.80
2	[LUST IS AN OBJECT]	44	10.97
3	[LUST IS FIRE]	27	6.73
4	[LUST IS A DEVIL/DEMON]	10	2.50
	Total	401	100.00

Table 2   The relationship between the conceptual metaphors of "lust" and the number of metaphors relating to [LUST IS HUMAN].

Order	Conceptual metaphors of lust	Number of metaphors	Percentage
1	[LUST IS A TROUBLEMAKER]	132	61.68
2	[LUST IS AN AUTHORITY]	82	38.32
	Total	214	100.00

[LUST IS A TROUBLEMAKER]: This was the sub-metaphor that was found the most within the category [LUST IS HUMAN] (132 metaphors or 61.68%). Thai people use the term "troublemaker" as the source domain to understand "lust", the target domain, in order to convey the idea that lust is human and makes things happen or serves as an instigator. The metaphor appearing in the term "ตัวการ [troublemaker]" refers to the cause of an issue while the word "รู้เท่าทัน [knowing]" refers to thoughts about the cause. The words "มาจาก [from]", and "เกิดจาก [caused by]" further refer to the cause of the issue, as presented in the following examples; (3) ตัวการที่ทำให้จิตวิญญาณ เกิดอยู่ร่ำไป ไม่มีดับอย่างสิ้นเชิงก็คือ ตัณหา [*The troublemaker* that makes the soul constantly born and is not completely extinguished is lust.]; (4) ความรักที่เกิดจากตัณหานั้น จะต้องได้รับการตอบสนองหรือรักตอบ [Love *caused by* lust must be loved in response.].

From the examples, it can be seen that "lust" is compared to "ตัวการ [troublemaker]" to imply that it is the cause of certain issues. In Figure 2, the traits of "ตัวการ [troublemaker]" are linked to "lust" in a systematic relationship as presented in the mapping of the source domain and the target domain:

Source Domain [Troublemaker]		Target Domain [Lust]
A troublemaker	⟶	Lust
A troublemaker's source	⟶	Lustful source / cause of lust
Knowing a troublemaker's trick	⟶	The ways to deal with lust

Figure 2 Mapping of [LUST IS A TROUBLEMAKER]

[LUST IS AN AUTHORITY]: This was a sub-metaphor found within the category [LUST IS HUMAN] (82 metaphors or 38.32%). Thai people use "ผู้มีอำนาจ [an authority]" as the source domain to understand "lust", the target domain in order to express the idea that lust is a person who has the power to enforce their will. The metaphors used in this category are as follows: "เจ้านาย [boss]," referring to a supervisor; "ข้าทาส หรือ ทาส [slave]," referring to a subordinate; "มีอิทธิพล [influence]", and "ครอบงำ [dominate]," in reference to "การกระทำของผู้บังคับบัญชา [the actions of the commander]", and "อดทน [patience]"; and "สนอง [satisfy] or [response]", and "เป็นไปตามบงการ [following the dilatation]," to represent the actions of subordinates. For example; (5) ตัณหาเป็นเจ้านายที่ฉลาดที่สุดรู้จักให้คุณให้โทษ [Lust is *the wisest boss*, knowing when to praise and condemn you.]; (6) อุณาไม่คำนึงถึงความถูกต้องและเหตุผล แต่ปล่อยให้ความหลงและตัณหาในใจของตัวเองเข้ามาครอบงำชีวิตจนทำให้ต้องผิดหวังและเสียใจในที่สุด [Una does not consider correctness and reason, but let lust *dominate* her life and eventually it leads to disappointment and regret.]; (7) อย่ามาอ้างว่าเมตตาสัตว์เลยครับ คนประเภทนี้ส่วนมากมักจะ

เลี้ยงสัตว์เพื่อสนองตัณหาตัวเองเท่านั้น คือพอเบื่อก็จะทิ้งขว้างให้ไปเป็นภาระของคนอื่น [Don't claim that they are kind to animals. Most of these people tend to raise animals only *to satisfy* their lust. That is, when they are bored, they will leave the animals to be a burden for others.].

From the examples, it can be seen that "lust" is compared to "ผู้มีอำนาจ [an authority]" to convey the idea that lust is like a person who has the power to direct subordinates to do something. This is done by linking the characteristics of "ผู้มีอำนาจ [an authority]" to "lust" in a systematic relationship as shown in the mapping between the source domain and the target domain in the Figure 3.

Source Domain [Authority]		Target Domain [Lust]
A commander	⟶	Lust
A subordinate	⟶	Human
A commander's actions	⟶	The ways to express lust
A subordinate's actions	⟶	Being possessed by lust

Figure 3 Mapping chart [LUST IS AN AUTHORITY]

[LUST IS AN OBJECT]: This was the second most common conceptual metaphor found, with 44 metaphors that accounted for 10.97 percent of the total metaphors. Thai people use the characteristics of "วัตถุสิ่งของ [an object]" as the source domain to understand "lust" the target domain, and express the idea that it is comparable to an object. The metaphors used in such a manner are as follows: "เต็ม [full]," "มี [have]", and "เบาบาง [light]," which refer to the quantity of an object; "หนา [thick]", and "หยาบ [rough]," which convey the texture of an object; and "จัด [arrange]," "ตัดขาด [cut off]", and "ฉาบ or ทา /thaa/ [paint]," which refer to how the object is used. For example; (8) อีกทั้งผู้ชายที่นอกใจนอกกายภรรยาหรือแฟน ก็เพราะเขาไม่รู้จักความพอดี มีตัณหาที่พอดี กับการมีคนรักเพียงคนเดียว ไม่คบเผื่อเลือก [A man cheats on his wife or girlfriend because he does not *have* proper lust and love for one woman.]; (9) เขาไม่สนความสุขจากบรรดาตัณหา เพราะมองว่ามันเป็นของหยาบ [He does not care about the happiness from lust for seeing it as a *rough thing.*]; (10) ข้าพเจ้าเป็นสาวกของพระผู้มีพระภาคเจ้า ผู้ตัดตัณหาได้ขาด [I am a disciple of the Buddha, who completely cut off lust.].

From the examples, it can be seen that "lust" is compared to "วัตถุสิ่งของ [an object]" to convey the idea that it is something that can be seen, quantified, or touched. Attributes of "วัตถุสิ่งของ [an object]" are linked to "lust" in a systematic relationship, which is presented in Figure 4.

Source Domain [Object]		Target Domain [Lust]
The quantity of an object	⟶	The level of lust
The texture of an object	⟶	The characteristics of lust
The ways to use an object	⟶	The ways to express lust

Figure 4 Mapping chart [LUST IS AN OBJECT]

[LUST IS FIRE]: This was the third most common conceptual metaphor. Of 27 metaphors, it accounted for 6.73 percent of the total metaphors. Thai people use the characteristics of "ไฟ [fire]", something that burns, as the source domain to understand the target domain of "lust" and express the idea that lust is fire that carries the dangers of burning heat and that humans must manage. The metaphors used in such a manner are as follows: "ไฟ [fire]", and "เพลิง [flame]," which refer to something that causes heat and can burn; and "ดับ [extinguish]," which refers to the action of extinguishing the fire completely. For example; (11) พฤติกรรมของเพื่อนแพง เป็นการแสดงความขัดแย้ง ระหว่างความปรารถนาอัน*เร่าร้อนด้วยเพลิงตัณหา*กับเกียรติยศของสตรี [The behavior of Puean and Pang shows a contradiction between *the fire of desire* with *fire of lust* and the honor of the woman.]; and (12) ต้องรู้จักดับตัณหา ให้ลดความดิ้นรนทะยานอยากลง เสียบ้าง [Lust must be extinguished in order to reduce the struggle and desire.].

From the examples, it can be seen that "lust" is compared to "ไฟ [fire]" to imply that it can burn things and cannot be extinguished. The attributes of "ไฟ [fire]" are linked to "lust" in a systematic relationship that is presented in the mapping of source and target domain in Figure 5.

Source Domain [Fire]	Target Domain [Lust]
The cause of heat and burns ⟶	Lust
The ways to extinguish heat and burns ⟶	Suppression of lust

Figure 5 Mapping chart [LUST IS FIRE]

[LUST IS A DEVIL/DEMON]: This was the least common conceptual metaphor found within 10 metaphors, accounting for 2.50 percent of the total metaphors. Thai people use the features of "มาร [a devil or demon]," such as an invader or an adversary, as the source domain to understand "lust" in order to understand that lust is a devil or demon that must be eliminated or dealt with. The metaphors used with such meaning are as follows: "มาร [devil or demon]", and "พญามาร [god of devil or demon]," which refer to an enemy or opponent; and "สู้รบ [fighting]," "ประชัน, ผจญ [facing]," "เอาชนะ [defeating]", and "ยับยั้ง [suppressing]," which refer to attacking or taking down a devil/demon as enemy or adversary. For example: (13) ชีวิตต้อง*ผจญมาร*ตัณหาตาหน้ากันเข้ามาในรูปของสาว ๆ สวย ๆ มากเสียจนตั้งหน้าตั้ง ตามุ่งทำบุญกุศลไม่ได้มากเท่าต้องการ [Actually, life must *face devil/ demon* lust in the form of very beautiful women, so that he cannot focus on making merit as much as he wants.], and (14) เต้านมทั้งสองของหลานไม่ใช่สิ่งผิด มันผิดที่จิตใจของผู้ชาย กระทั่งมีเมีย มีลูกแล้วยังไม่รู้จัก*ยับยั้ง*ตัณหา [Your two breasts are not wrong.

What is wrong is the mind of that man. Even though he has a wife and children, he cannot *suppress* lust.].

From the examples, it can be seen that "lust" is compared to "มาร [a devil or demon]" to imply that it is something that invades and must be dealt with or eliminated. The features of "มาร [a devil or demon]" are linked to "lust" in a systematic relationship that is represented in the mapping of source and target domain in Figure 6.

Source Domain [Devil/Demon]	Target Domain [Lust]
A devil or demon ⟶	Lust
Attacking or eliminating a devil or demon ⟶	Suppressing lust

Figure 6 Mapping chart [LUST IS A DEVIL/DEMON]

The analysis of the metaphors used by Thai people to describe lust shows that they have an understanding of lust that is based on its definition in Buddhism: to want to get, to want to have, to want to be. They also understand meanings of lust that extend beyond Buddhism, such as its implications of love or sexual desire. Therefore, the metaphors used by Thai people reflect various concepts of lust. The analysis revealed four conceptual metaphors: (1) [LUST IS HUMAN] (sub-categorized as [LUST IS A TROUBLEMAKER] and [LUST IS AN AUTHORITY]); (2) [LUST IS AN OBJECT]; (3) [LUST IS FIRE]; and (4) [LUST IS A DEVIL/DEMON].

Linguistic Behavior, Influence of Buddhism and Thai Perspectives on Metaphor of Lust

The research results reflect Thai perspectives on lust by using salient features (the main characteristics of the metaphor) to compare and link with conceptual metaphors. Thai people's perspective on lust can be presented as follows:

Lust is something that lies within the human mind

That is to say, lust is an aspiration that resides within the mind and can easily inspire obsession, whether it is the desire to have, or to be, or to satisfy a need. Therefore, to protect themselves from hidden lust, people must know how to control the mind. Phrachulanayoka (Abhijato) (2001) and Phramaha Surasak Khantidhammo (Kunakun) (2018) noted that to suppress lust, one must control the mind and not allow it to stray along myriad paths; furthermore, one must rely on consciousness, because

this will help inhibit lust and restrain the mind. That perspective is reflected in the salient features that are associated with the conceptual metaphor [LUST IS HUMAN], which indicates that lust is a part of the human condition. Additionally, certain human behaviors and habit are also compared to lust.

Linking such features to conceptual metaphors suggests that lust can behave like humans do and can have certain human-like traits. It further implies that when a person has a particular ambition or lust within their mind, certain behaviors or habits will be evident. These expressions will differ according to the level and the type of lust in the individual's mind. However, if the person consciously restrains or controls their lust, they will be able suppress it without becoming obsessed or overly ambitious. Moreover, Thai people also use salient features that are linked to a sub-metaphor of [LUST IS HUMAN], which is [LUST IS A TROUBLEMAKER]. That is to say, Thai people compare the abstract idea of lust to a troublemaker, an instigator, or someone who causes an action. Linking the salient features to a conceptual metaphor reflects the idea that the cause of a human action or behavior that aims to satisfy ambitions is the desire or lust that is hidden within the mind.

Lust is The Cause of Suffering, and Humans Must Eliminate it from the Mind

Lust is the cause of human suffering because it causes one to obsess over cravings and needs until one indulges and takes action to pursue lust's desire. The resulting problem is that if they do not get what they want, they suffer. In Buddhist thought, lust is one of the main causes of suffering because human beings become obsessed, and under the domination of lust, have to look for things to satisfy that craving or need (Indasara, 1981; Kruakuanpetch, 2017; Phra Dhammapitaka (P.A. Payutto), 2000; Somdet pramaha samanajao krompraya vajirayarn warorot, 1992).

Therefore, humans must eliminate lust from the mind in order to escape the suffering it will cause. This perspective is reflected by the salient features associated with the sub-metaphor [LUST IS A TROUBLEMAKER]. The abstract concept of lust is compared to a troublemaker, with all of the latter's inherent meanings.

Linking the salient features to this conceptual metaphor reflects the idea that lust is the root cause of human suffering. Therefore, if humans do not want to suffer, they must know and be aware of their lust. This perspective is reflected by the salient features that are also linked to the conceptual metaphor [LUST IS A

TROUBLEMAKER] by comparing the meaning of troublemaker to lust.

The salient features linked to another sub-metaphor of [LUST IS HUMAN] - [LUST IS AN AUTHORITY] - also indicate that lust is a cause of suffering. This can be witnessed in the comparison of commanders (and their actions) and subordinates (and their actions) to lust, which has the power to dominate and influence human beings. If humans allow lust to overpower them, they will suffer because they will have to seek out things to feed their lust.

Likewise, linking salient features with the conceptual metaphor [LUST IS FIRE] further reinforces the idea that lust is a major cause of suffering. Comparing lust to fire, as something that burns and generates heat, makes it more concrete or tangible. If humans do not want lust to burn them or others or to cause suffering, they should suppress and extinguish the burning lust. By comparing the idea of extinguishing a fire to that of suppressing lust reinforces the idea that humans should know how to curtail the lust that causes them suffering.

From a Thai perspective, if lust is the cause of suffering, it must be eliminated or removed from the mind. This perspective is also reflected in the salient features associated with the metaphor [LUST IS A DEVIL/DEMON]. In this case, the abstract idea of lust is compared to a devil or demon - someone opposing or hostile. Furthermore, the idea of attacking or eliminating a devil or demon is compared to the suppression of lust.

Linking the salient features to such a conceptual metaphor further indicates that lust is a cause of human suffering. If humans want to be happy and free from suffering, they must remove lust from their minds since it is the main enemy that renders them sad or distressed. Simply, if one has a lot of lust, one will suffer more. On the other hand, if someone has less lust, they will suffer less. If humans have no lust at all, they will not suffer. This perspective is also reflected in the salient features associated with the conceptual metaphor [LUST IS AN OBJECT]. In this sense, lust is compared to an object with certain quantities, textures, and characteristics. Linking the salient features to this conceptual metaphor further reflects the idea that lust is something that should be eliminated from the human mind. If humans can remove lust from their mind, they will be happy. Surasak Khantidhammo (Kunakun) (2018) stated that in removing or eliminating lust, one needs wisdom and must consider things carefully in order to find true happiness. In addition, a Buddhist quote in the Tripitaka also states that "ความสิ้นตัณหา ชนะทุกข์ทั้งปวง [The cessation of lust overcomes all suffering.]."

It is clear that Thai perspectives on "lust" are partly influenced by Buddhist concepts because Buddhism has shaped the way Thai people speak and behave (Hongladarom, 2009). Therefore, the meanings of lust expressed by Thai people to communicate in daily life also convey concepts endowed by Buddhism: (1) the desire for things; (2) the desire for existence; and (3) the desire of not being in the experienced condition. (Royal Institute, 2013) However, the meanings of lust that appear in everyday life also refer to (1) it being the cause of problems; (2) it being an authority that causes suffering; (3) it being a devil or demon as an enemy that can destroy happiness; (4) it being a thing that burdens the bearer; (5) it being a fire that can burn and destroy things; and (6) Raga, which is a Buddhist word that refers to sexual desire.

Discussion

The findings are consistent with Lakoff and Johnson (1980), who noted that "The essence of metaphor is understanding and experiencing one kind of thing in terms of another." That is to say, the function of metaphor is to help one understand something through the experience of another thing. In this research, the aim was to understand the metaphors used by Thai people when discussing the idea of /tan-hǎa/ or lust, which is a Buddhist term that Thais are generally very familiar with and that is often used in the discussion of morals. The results of this research reveal the ways that Thai people think about and explain their concepts of lust.

Moreover, the findings are consistent with Gibbs (1994) and Kövecses (2002), who recognized that the use of conceptual metaphor is not only limited to the daily or subconscious use of metaphors. Creative metaphors that are developed by writers or poets are also considered to be metaphors that reflects the concept of the language user.

For example, in this research, the following metaphors were found: (13) ชีวิตต้องผจญมารตัณหา [Actually, life must *face devil or demon* lust.]; (15) "ข้าทาสของตัณหา [*The slave* of lust.]"; and (16) "ตัณหานั้นก็กล้าแข็ง [Lust is *strong*.]". The results of this research reveal that creative metaphor can also reflect the concept of the author, who is a language user in society. Therefore, the research results support the concept of metaphor proposed by Gibbs (1994) and Kövecses (2002).

The findings are also consistent with a study by Silaški and Đurović (2011) who studied lust in COSMO ONLINE (a women's magazine) in Serbia. The results of the analysis showed that the magazine viewed the term

"lust" in various ways: [LUST IS HUNGER]; [LUST IS AN OBJECT/PRODUCT]; [LUST IS A MECHANICAL PROCESS]; [LUST IS A WAR]; and [LUST IS AN ANIMAL]. The concept conveyed through the view of Serbian people, such as [LUST IS AN OBJECT/ PRODUCT]*,* is similar to that of that held by Thai people. At the same time, intriguing metaphors, such as [LUST IS HUNGER], [LUST IS A WAR]*,* and [LUST IS AN ANIMAL]*,* may be similar to the Thai perspective, which considers lust as a troublemaker, an authority and a devil or demon, because they are the metaphors that represent a hunter.

This description is similar to a study by Emanatian (1996), entitled "Metaphors of LUST in Chagga" (1996), which found that [LUST IS ANIMAL] conveys a similar meaning to the above explanation. The concept of [LUST IS EATING] conveys sexual hunger. It is similar to [LUST IS HUNGER], the metaphor presented by Silaški and Đurović (2011). The concept [LUST IS HEAT] is similar to [LUST IS FIRE] according to the results of this study.

However, when lust is regarded as a religious concept, the results of this research support the Buddhist view of lust and that of other religions. That is, both Buddhism and Judaism view lust as hot and destructive: [LUST IS FIRE] and [LUST IS AN ENEMY] (Kotzé, 2004).

Moreover, this research found that Thai people have some concepts of "lust" similar to those found by Csábi (1999) and Kövecses (2004), namely [LUST IS FIRE]. The points of difference include the metaphors [LUST IS HUMAN], [LUST IS A TROUBLEMAKER], [LUST IS AN AUTHORITY], [LUST IS AN OBJECT], and [LUST IS A DEVIL/DEMON]. This may be due to the Buddhist belief which sees lust as one of the primary causes of suffering. Thus, lust is portrayed in relation to a person who has the ability be a troublemaker or an authority figure. The metaphor [LUST IS A DEVIL/ DEMON] may be like [LUST IS AN ENEMY] as the Thai concept suggests that the person behind all the bad things in life is a devil or demon. This can be seen from the history of the Buddha when the Lord Buddha had defeated the devil before his enlightenment. Thais, therefore, choose to view lust as a "a devil or demon" that prevents them from making merit (Royal Institute, 2013), and as a difficult opponent rather than an enemy that is easy to fight with. Lust is also viewed as an object. If a person holds it, it's weight will cause uncomfortable feelings and lead to suffering (Kosaikanond and Intongpan, 2018). As a result, an object is used as a source domain in Buddhism rather than in Western culture (Kowalewski, 2018).

A study of conceptual metaphor from a Thai perspective of lust reflects the influence of Buddhism as one of the key factors in Thai thinking and behavior, as seen in the language presented in the research results. In other words, Buddhist terminology, such as "lust," is used to convey a lot of meanings in a few words in order to give advice or teach morals in daily life.

Therefore, in conveying the thoughts of Thai Buddhists and explaining the terminology they use, it is necessary to use metaphor as a tool to connect the meaning of an abstract term like "lust" to become a clearer and more concrete idea so that the audience can properly comprehend it.

When comparing the results with the research conducted by Kaewjungate (2012) on the human conceptual metaphor of passion, or /kìlèet/ in Thai (a Buddhist term similar to lust), it was found that the Thai concepts of lust and passion are consistent. That is, lust and passion are compared to humans or ordinary people, authorities or bosses, objects, devil or demon as an enemy, and fire. They also have a similar view that passion and lust must be avoided and eliminated because they both generate need. If human beings cannot respond to their needs, they will suffer. The Trinity teaches people that everything in this world is made up of suffering, impermanency, and not-self.

Conclusion

This study revealed that Thai people understand the meaning of lust while recognizing both the meaning defined by Buddhism and the meaning that refers to sexual desire. Therefore, the metaphors used by Thai people reflect the concept of lust in various ways: (1) [LUST IS HUMAN]*,* which can be sub-classified as [LUST IS A TROUBLEMAKER], and [LUST IS AN AUTHORITY]; (2) [LUST IS AN OBJECT]; (3) [LUST IS FIRE]; and (4) [LUST IS A DEVIL/DEMON]. These four conceptual metaphors reflect the Thai perspective on lust as something that is hidden within the human mind and that is the cause of human suffering. If human beings want to be happy and free from lust, they must eliminate or remove lust from their mind.

Limitations and Suggestions for Future Research

It should be noted that the data were collected from Thai National Corpus [TNC] (2021), so there were some limitations because the research data from each source included different numbers of texts.

For further research, the metaphors of lust in the Buddhist corpus or Buddhist sutras should be studied to show that Buddhism greatly influences the thinking and behavior of Thai people. This will help support and confirm the results of this research. However, to understand the meaning of Buddhist principles, there are still a lot of important Buddhist terms that should be studied by the CMT.

Conflict of Interest

The authors declare that there is no conflict of interest.

Funding

References

Cameron, L. (2008). Metaphor and talk. In R., Gibbs (ed.), *The cambridge handbook of metaphor and thought* (pp. 197–211). Cambridge.

Charteris-Black, J. (2004). *Corpus approaches to critical metaphor analysis*. Palgrave Macmillan.

Chiengchaovai, S. (2013). *Metaphors about Dharma in Buddhadasa Bhikkhu's speeches*. [Unpublished doctoral dissertation]. Silpakorn University.

Csábi, S. (1999). The conceptualization of lust in English. Semiotische Berichte, *23*(1), 29–49. https://www.academia.edu/8521047

Duangsri, E. (2018). "Karma": Conceptual metaphors that reflect a belief in Thai society. *Research and Development Journal*, *10*(1), 86–102. https://so05.tci-thaijo.org/index.php/irdssru/article/view/133199

Eakapont, T. (2015). *Metaphors on suffering in Thai language.* [Unpublished master's thesis]. Khon Kaen University.

Emanatian, M. (1996). Everyday metaphors of lust and sex in Chagga. *Ethos*, *24*(2), 195–236. https://www.jstor.org/stable/640536

Gibbs, R. (1994). *The poetics of minds: Figurative thought, language, and understanding* Cambridge.

Hongladarom, K. (2009). Indexicality in Thai and in Tibetan: Implications for a Buddhism grounded approach. *Journal of Pragmatics*, *41*(1), 47–59. https://doi.org/10.1016/j.pragma.2008.09.004

Hyland, K. (2019). *Metadiscourse: Exploring interaction in writing.* Bloomsbury Academic.

Indasara, W. (1981). *Important doctrines in Buddhism (Theravada Buddhist philosophy)* (2nd ed.). Bhannakhan.

Kaewjungate, W. (2012). Human passion, or /kìlèet/: A study of conceptual metaphor in Thai. *Humanities Journal*, *19*(2), 24–41. https://so04.tci-thaijo.org/index.php/abc/article/view/54110

Kavilanan, S. (2019). Habit, or /nísaàj/: A study of the conceptual metaphor in Thai national corpus based on cognitive semantics and pragmatics. *Journal of the Faculty of Arts*, *41*(1), 23–42. https://so04.tci-thaijo.org/index.php/jasu/article/view/193654/134851

Kosaikanond, A. & Intongpan, P. (2018). Application of concept of humanism in Theravada Buddhist philosophy to reduce the attachment in materials. *Rommayasan*, *16*(1), 493–511. https://so03.tci-thaijo.org/index.php/ jhusoc/article/view/200500/140148

Kotzé, Z. (2004). Women, fire and dangerous things in the Hebrew bible: Insights from the cognitive theory of metaphor. *Old Testament Essays*, *17*(2), 242–251. https://journals.co.za/doi/10.10520/EJC85625

Kövecses, Z. (2002). *Metaphor: A practical introduction*. Oxford.

Kövecses, Z. (2004). *Metaphor and emotion: Language, culture, and body in human feeling*. Cambridge.

Kövecses, Z. (2017). Conceptual metaphor theory. In Semin, E. & Demjén, Z. (eds), *The Routledge handbook of metaphor and language* (pp. 13–27). Routledge.

Kowalewski, H. (2018). Snakes, leaves, and poisoned arrows: metaphors of emotion in early Buddhism. In *religion, language, and the human mind*. (pp. 210–228). Oxford. https://doi.org/10.1093/oso/9780190636647.003.0009.

Kruakuanpetch, P. (2017). *A comparative study of Tanha in Theravada Buddhism and need in maslow's hierarchy of needs theory*. [Unpublished master thesis]. Kasetsart University.

Kuczok, M. (2010). Conceptual metaphors for the notion of Christian life in John Henry Newman's parochial and plain Sermons. *Newman Studies Journal*, *7*(2), 29–40. https://doi.org/10.5840/nsj20107214

Kuczok, M. (2018). The biblical metaphors of sin: A cognitive-semantic perspective on the English version of the Bible. *Linguistica Silesiana*, *39*, 171–186. https://journals.pan.pl/dlibra/publication/124576/edition/108711/content

Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. Chicago.

Low, G. (2008). Metaphor and education. In R. Gibbs, (Ed.), *The Cambridge handbook of metaphor and thought* (pp. 212–231). Cambridge.

Phrachulanayoka (Abhijato, S.). (2001, September 28). *Encouragement (Kamlangchai) 3*. www.kammatthana.com

Phramaha Surasak Khantidhammo (Kunakun). (2018). *An analytical study of practical ways of overcoming Tanhã (Desire) in the Tipitaka* [Unpublished master's thesis]. Mahachulalongkornrajavidyalaya University.

Phra Dhammapitaka (P.A. Payutto). (2000). *Essence of Buddhism*. Department of Religious Affairs.

Pattarakup, Y. (2010). *Death metaphors in Dharma books*. [Unpublished master's thesis]. Chulalongkorn University.

Royal Institute. (2013). *Royal institute dictionary*. Nanmee books.

Saeed, J. (2003). *Semantics*. Blackwell.

Silaški, N., & Đurović, T. (2011). Slave to love - A contrastive analysis of LUST Metaphors in English and Serbian. *Gender Studies*, *1*(10), 67–77. https://www.academia.edu/ 5265437

Somdet Pramaha Samanajao Krompraya Vajirayarn Warorot. (1992). *Navakovada*. Mahamakutrajaviddayalai.

Thai National Corpus [TNC]. (2021). *Thai national corpus project under the patronage of her royal highness princess Maha Chakri Sirindhorn*. www.arts.chula.ac.th/ling/tnc/

Wongthai, N. (2012). Conceptual metaphors of death in Thai. *Journal of Language and Culture*, *31*(1), 43–64. https://so03.tci-thaijo.org/index.php/JLC/article/view/20280/17619