

## A Study on the Conceptual Metaphor of English *mind* and Korean *maum*\*

In-young Jhee  
(Korea National Sport University)

### 1. Introduction

The objective of this paper is to explore the metaphor system underlying the linguistic way to represent and the concept 'mind' and to show 'mind' in Korean and to compare with the ones used in English within the Cognitive Linguistics Framework. To do this, the relation of mind, body, and language is discussed in section 2. The section 3 deals with the conceptual metaphors in general and of 'mind' in Korean in detail and finds out the similarities and differences between Korean and English .

### 2. Mind, Body and Language

In this section, we discuss the relation of mind, body and language in general. Here, we have 2 questions to consider. The first question is "what is the relation

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of mind and body?” The second question is “how is human mind represented in language?”, which is more related with the linguistic tradition. Let’s consider the two questions in order.

### 2.1. Mind and Body

The first question, ‘what is the relation of mind and body?’ is deeply related to the basic philosophical view of human and the world. Some Greek philosophers following Aristotle claimed ‘Monism’, that the only substance in the universe is matter. According to this so-called ‘Materialism’, the matter including human body was considered as more important and focused as real, while the spiritual thing such as mind is only a delusion.

With the influences of Christianity, however, ‘Dualism’ was suggested against the Monism. The Dualist recognized mind and body as independent entities. In the more advanced Cartesian Interactionism by Descartes (1637), they thought mind and body interact each other. They saw that the essence of the body, the matter is the extension in spatial dimensions, while the essence of the mind is active thinking. Descartes argued that we exist as thinking beings and we humans are distinguished by our mental capacities, our rationality.

### 2.2. Language and Mind: Divided Person

The second question, “how is human mind represented in language” is more related with linguistic system and tradition. To the scholars in Neorationalism such as Frege, Husserl or Chomsky, meaning was the relation between symbolic words and objective reality. Thus, the logicians and formal linguists excluded the conceptual system of language users in assuming the language system. (Lakoff and Johnson, 1980)

On the other hand, Cognitive Linguists such as Langacker(1987) considered the language ability as similar to the other cognitive abilities. They saw the meaning as the relation between words and human experiential world. The meaning is considered to be decided in the human conceptual world. That is to say, language is closely related with the conceptualization and cognition.

As for the relation of the language and mind, Lakoff(1996:92) discussed the conceptualization and representation of a person with the following examples (1) and (2).

- (1) If I were you, I'd hate me.
- (2) If I were you, I'd hate myself.

According to the generative semanticists they have the following assumptions as (3).

- (3) a. *I, me, myself* are all first person pronouns, and as such, they all refer to the person, the speaker of the sentence.
- b. Each sentence has a logical form(LF) that represents its meaning.
- c. Coreference is indicated in LF by instances of the same variable.

Based on (3), we can have the possible logical forms for (1) and (2) as follows.

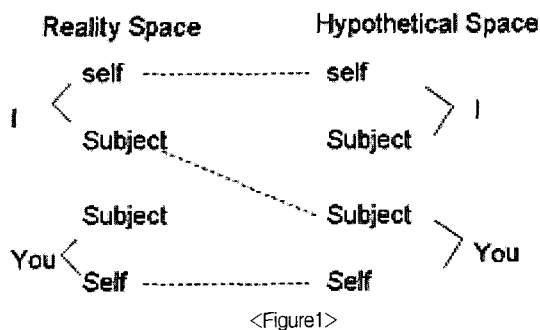
- (4) If X were Y, X would hate X.
- (5) If X were Y, Y would hate X.
- (6) If X were Y, Y would hate Y.

However, (4) is neither the logical form of (1) because *me* cannot be coreferential with *I* under the condition '*If I were you*' and nor (5) is the LF of

(1) because *you* in the If-clause and *h* in the consequent clause cannot be replaced by the same variable Y. In the same reason, the logical form of (2) cannot be (6), where *you* in the If-clause and *I* in the consequent are replaced by the same variable Y. (4) cannot be the proper logical form of (2) either, since *I* or *myself* in the consequent can not be coreferential with *h* in the conditional clause under the condition ‘*If I were you*’. As a result, none of the logical forms (4)–(6) can represent the exact meaning of (1) and (2)

To solve this problem, Lakoff suggested “DIVIDED-PERSON” metaphor. In this “DIVIDED-PERSON” metaphor, a person is viewed as composed of *subject* and *self*. The *subject* is the locus of subjective experience such as consciousness, perception, judgment, will, and capacity to feel. The *self* is body, the past, the social role, actions.

This metaphor can be applied to the problems of (1) and (2). In addition, he introduced Reality space and Hypothetical Space as in the <Figure 1> below based on the theory of mental spaces since the examples (1) and (2) have the conditional *if*-clause (Lakoff, 1996: 94).



In the Hypothetical Space created by *if*-clause of (1) and (2), the pairing of subject and self is not normal, crossing each other. Following his view, the meaning of (1) is paraphrased as “The hypothetical person who has your *self*

and my *subject* would hate me”, and the meaning of (2) is paraphrased as “The hypothetical person who has your *self* and my *subject* would hate yourself”. The two hypothetical persons assumed in (1) and (2) are not normal generally.

Based on this “DIVIDED-PERSON” metaphor and the concept of spaces, we can represent the more exact logical forms of (1) and (2) as in (1)' and (2)', here Y(X) is the Y' *self* with X' *subject*, an abnormal pairing of *self* and *subject*.

(1)' If X were Y, Y(X) would hate X.

(2)' If X were Y, Y(X) would hate Y(X).

The DIVIDED-PERSON Metaphor can also explain the old but interesting example in (7) suggested by McCawley (Lakoff, 1968).

(7) I dreamt that I was Brigitte Bardot and I kissed me.

The exact meaning of (7) can be paraphrased as "In his dream, McCawley's consciousness, his *subject* was in the Brigitte Bardot, and Bardot's body with McCawley's consciousness kissed McCawley's body. Here, the pairing of *subject* and *self* is not normal, crossing each other as in (1) and (2).

The introduction of Spaces into theory in Linguistics started from a Kripke Possible World Semantics or Counterpart theory by David Lewis (1968). Then it was developed into Fauconnier (1985)'s Mental Space Theory, where mental spaces replace the possible world, reality space replace the real world etc.. And Fauconnier built up Conceptual Blending Theory.

Lakoff pointed out the problems of replacing the variables with the pronouns in Logical forms as in (4)-(6) in the framework of formal linguistics and suggested to recognize human as divided into *self* and *subject* and introduced Mental Space theory to explain the relation between the two. As he said, the

cognitive structures such as conceptual metaphors such as the divided-person metaphor and other forms of conceptualization can structure spaces. The cognitive abilities also play important roles to understand and represent the conceptual world including the concept of the divided-person.

In next section, we'd like to explore the conceptualization of *subject* rather than *self* and conceptual metaphors of 'mind' in Korean.

### 3. Conceptual Metaphors of 'mind'

#### 3.1. Conceptual Metaphor

In the traditional perspective, metaphor has been considered not only as a device of imagination and creativity in literature but also as an extraordinary language use.

However, Lakoff and Johnson(1980) suggested that metaphor is the way to understand the world and that everyday human cognition, thought, action, and conceptual system is metaphorical. According to them, It is not a matter of language, but a matter of cognitive way or phenomenon in the conceptual system prior to encoding into the language. In this reason, metaphors are thought to be conceptual. They are called conceptual metaphors. Conceptual metaphors can be realized linguistically or non-linguistically. Therefore, a specific conceptual metaphor is not limited to a specific word, but it can be applied across some group of words related to the same concept.

According to the cognitive linguists, metaphors are defined as understanding the abstract experience by way of the physical experience. In Langacker(1987)'s term, metaphor is conceptualized by mapping the more familiar meaning aspects and image schema including metaphorical entailments. The Metaphors

viewing events, activities, emotions, or ideas as entities and substances are called the Ontological Metaphors. From the ontological metaphor, slightly different conceptual metaphors are created and used.

### 3.2. Conceptual Metaphors of 'mind' in Korean

We examined conceptual metaphors of *maum* 'mind' used in Korean and found there is some structure or hierarchy among them. For example, the ontological metaphor MIND IS AN ENTITY is a topmost conceptual metaphor, but it has the sub-conceptual metaphor MIND IS A LIVING THING, MIND IS AN OBJECT, MIND IS A SPACE, and THE STATE OF MIND IS A PHYSICAL STATE, which will be discussed below in order. They also have their own sub-conceptual metaphors again.

#### 3.2.1. Conceptual Metaphor: MIND IS A LIVING THING

As the sub-conceptual metaphor of MIND IS AN ENTITY, we have MIND IS A LIVING THING metaphor realized in the examples in (8).

(8) MIND IS A LIVING THING

- a. 우리 마음이 진화해야 한다.  
(lit.) 'Our minds should evolve.'  
'We should grade up our minds.'
- b. 마음의 양식인 양서를 많이 읽어라.  
'Read good books, the bread of spirit, as many as possible.'
- c. 너 마음 가는 대로 해라.  
'Do as your mind dictates'.
- d. 고향 생각을 하자 이미 마음은 저만치 달려가고 있었다.  
'His mind was already running to think of his hometown.'

In (8a), *maum* 'mind' is represented as if it is an entity, to speak precisely, as a living thing that can evolve or develop. (8b) describes *maumas* if it needs bread to live like a living thing and (8c), as if it has its own life and its own will. In (8d), it is described as if mind has its own legs to run independently of the body.

Let's look at another sub-metaphor MIND IS A BODY, a kind of specialized metaphor of MIND IS A LIVING THING exemplified in (9).

(9) MIND IS A BODY

- a. 마음을 강하게 단련해야 한다.  
'We should train our minds.'
- b. 그 책은 마음의 눈으로 읽어야 한다.  
'You should read in your mind's eye.'
- c. 그는 그녀의 하소연을 마음으로 들어주곤 했다.  
'He used to listen to her complaint with his mind's ear.'
- d. 그는 그 이야기를 듣고 마음의 상처를 받았다.  
'He hurt himself to hear the story.'

(9) describes the concept of mind as having its eyes, ears, or as if it can be hurt or sick like the body. We have other expressions using this metaphor such as *마음의 병*(disease of mind)/*마음의 진단*(diagnosis of mind)/*마음 치유*(mind healing) as if *maum* can get sick or be healed like the body.

MIND IS A BODY is one of the most familiar and frequently used metaphor in Korean as Johnson(1987) has suggested bodily basis of metaphor and embodiment in his book *The Body in the Mind*. In addition, we can find another sub-conceptual metaphor MENTAL FITNESS IS PHYSICAL FITNESS or MENTAL TRAINING IS PHYSICAL TRAINING used in (9a). We can find examples using MIND IS A BODY and MENTAL FITNESS IS PHYSICAL FITNESS in English as in (10).



- (10) a. In the summer, the mind tends to go flabby.  
b. His mind is strong and supple.

### 3.2.2. Conceptual Metaphor: MIND IS AN OBJECT

Let's look at (11) in which MIND IS AN OBJECT metaphor is exemplified.

#### (11) MIND IS AN OBJECT

- a. 마음을 주고받다 'give and take one's mind'
- b. 마음을 사다/차지하다 'buy / occupy one's mind'
- c. 마음을 보내다/빼앗다 'send / steal one's mind'
- d. 마음을 잡다 (lit.) catch one's mind 'make up one's mind'
- e. 마음을 쓰다 (lit.) use one's mind 'give attention to'
- f. 마음을 흔들다 'move one's mind'
- g. 모두 마음을 모아 기도하였다. 'They prayed with all their heart.'

In (11), 'mind' is conceptualized as a physical object or thing which we can give and take, use, buy, move, steal, shake, or collect, etc.. In (12), *maum* can do some function and working to do not as a general object but as a machine.

#### (12) MIND IS A MACHINE

- a. 마음의 작용을 잘 관찰해보자.  
'Look into the working of your mind.'
- b. 생각을 좀 해봐라.  
'Try to use your mind.'

Also we use MIND IS A CONTAINER as the sub-conceptual metaphor of MIND IS AN OBJECT. (13) shows usage of *maum* as a container to contain some words, memories and emotions such as desire, love, worries and hatred.

(13) MIND IS A CONTAINER

- a. 마음을 비우고 나니 한결 홀가분하다.  
'I feel comfortable after emptying my mind.'
- b. 사랑이 마음에 가득 차 올랐다.  
(lit.) 'Love is filled up in my mind.'  
'My mind is full of love.'
- c. 그의 마지막 말을 마음/가슴에 담아두었다.  
(lit.) 'She put his last words in his mind/chest.'  
'She cherishes his last words in her heart.'

An interesting sub-metaphor of MIND IS AN OBJECT is MIND IS FOOD

(14) MIND IS FOOD

- a. 그는 이번 시험에 꼭 합격하리라 마음을 먹고 공부를 시작했다.  
(lit.) 'He ate his mind to pass the exam and started his study.'  
'He made up his mind firmly and started the study.'
- b. 그녀는 시험 때문에 마음을 졸였다.  
(lit.) 'She boiled down her mind during the exam.'  
'She felt anxious about the exam.'

Koreans use the concept of 'mind' with the verb *먹다* 'eat' as in (14a) and *졸이다* 'boil down' as in (14b). Though in fixed expressions, *속끓이다* 'boil mind', *속태우다* 'burn mind', or *마음을 볶다* 'tease, annoy' is used.

A similar usage is found in English as in "What's eating you?", more precisely, "What's eating your mind?" for "what is the worries? In English, 'mind' is also treated and used as an edible thing.

3.2.3. Conceptual Metaphor: MIND IS A SPACE

The metaphor MIND IS A SPACE is also used very frequently in Korean.

(15) MIND IS A SPACE

- a. 그는 정말 마음에 드는 여자를 발견했다.  
(lit.) 'He found a girl that comes into his my mind.'  
'He found a girl after his heart.'
- b. 졸업 후 내내 존은 메리를 마음에 두고 있었다.  
(lit.) 'John has kept Mary in mind after graduation.'  
'Mary has always been on my mind after graduation.'
- c. 저녁밥 생각이 전혀 마음에 없다.  
(lit.) 'I have no intention about eating in my mind'  
'I don't feel hungry at all.'
- d. 마음 속 깊이 감사드립니다.  
(lit.) 'Thank you deep in my mind.'  
'Thank you deep with all my heart.'

In (15a)-(15c), 'mind' is conceptualized as the locus or the right place for thoughts, ideas, tastes, intention, and in (15d), for true heart or sincerity respectively. English also uses MIND IS A SPACE metaphor as in "What special plan do you have in mind?" and "You are always on my mind." etc..

3.2.4. Conceptual Metaphor: STATE OF MIND IS PHYSICAL STATE

STATE OF MIND IS PHYSICAL STATE metaphor is a little different from the earlier ones. The above three metaphors are ontological metaphors of *maum* 'mind', while the fourth one is related with the property of mind.

(16) STATE OF MIND IS PHYSICAL STATE

- a. 그는 마음이 들떠 불안한 상태이다.  
'His mind is restless, being a little drift.'
- b. 우리가 넓은/따뜻한 마음으로 받아들여야 한다.  
'We should take them with warm heart/broad mind.'

The state of mind is an abstract one but it is understood in terms of physical state in (16). Then *maum* is viewed as having a property of 들떠 ‘being a little drift’ or ‘being up’ like a physical thing in (16a), and a property of 넓은 ‘being broad’ or 따뜻함 ‘being warm’ like a physical thing in (16b).

Let’s look at other examples using STATE OF MIND IS PHYSICAL STATE metaphor.

(17) MIND IS A BRITTLE ONE

- a. 그의 마음이 산산조각 나버렸다.  
‘His mind has broken into pieces.’
- b. 그녀의 마음이 갈기갈기 찢겨져 버렸다.  
‘Her mind has been totally torn out.’

In (17), *maum* is dealt as having a property of ‘being brittle’ or ‘being easily broken into pieces’. The following examples show another use of metaphor of property of mind.

(18) MIND IS MANYFOLD

- a. 그는 마음이 여러 갈래로 흩어져서 마음을 잡지 못했다.  
‘He was in so many minds that he couldn't make up his mind.’
- b. 내 안에 내가 너무도 많아서...  
(lit.) ‘I have too many Is in myself, ...’  
‘I am in too many minds...’

In (18) we have SCATTERED MIND or MANYFOLD MIND metaphor. Sometimes mind cannot concentrate on one thing and is split into more than one, or scattered or even manyfold. In English, similar property metaphors are found as in *He is a scattered brain. She is easily crushed.* Mind is viewed as having the property of ‘being scattered’ or ‘being brittle’.

Though the metaphor of STATE OF MIND IS PHYSICAL STATE and its sub-metaphor MIND IS A BRITTLE ONE or MIND IS MANYFOLD are related to the property of *maum*, they are all sub-metaphors of MIND IS AN ENTITY. These physical property metaphors are possible only when we see and understand *maum* as an entity. There will be a lot more conceptual metaphors of MIND used in Korean which were not mentioned here.

### 3.3. Lexicalization of the concept 'mind'

Up to now, we mainly examined the examples with the word *maum* to represent the concept 'mind' in Korean. However, besides *maum*, there are many other words to represent 'mind' such as *정신 cengsin* 'mind' or 'spirit', *머리 meri* 'head', *영혼 yenghon* 'spirit', *넋 neks* 'soul', *혼 hon* 'spirit' etc. This is partly due to the effect of oriental way of thinking to put an emphasis on the spirit or mind rather than the body.

They are all related with the concept 'mind', but they seem to have their own focalized aspect in the concept field of 'mind'. Therefore, within the concept field of 'mind', different part of the concept which can be called sub-concept has different lexicalization, though related, connected or overlapped. There is the concept inclusion or concept specialization that the sub-conceptual metaphors of 'mind' can have a hierarchy or structure among them. This is also related to the lexicalization or linguistic realization into words in specific language.

Let's look at the following sentences using *정신 cengsin*.

- (19) a. 정신/\*마음을 잃고 쓰러졌다.  
'He lost his consciousness and fell down.'  
b. 정신/\*마음 바짝 차리고 시험봐라.

- ‘Be all attention and take the exam.’  
 c. 아이는 게임에 온 정신/\*마음이 팔려 있다.  
 ‘The child is interested in a game.’  
 d. 너 정신/\*마음 나갔니?  
 ‘Are you out of mind?’

Though (19) uses the word *정신* *cengsin* rather than *maum*, it is based on the ontological metaphor MIND IS AN ENTITY, each example uses slightly different sub-metaphors. In (19a), CONSCIOUSNESS IS MIND is introduced, creating CONSCIOUSNESS IS AN ENTITY. ATTENTION IS AN ENTITY is used in (19b), INTEREST IS AN ENTITY in (19c), REASON IS AN ENTITY in (19d). We can see a hierarchy of the concept. ‘Mind’ is the super-ordinate of ‘consciousness’, ‘attention’, ‘interest’, and ‘reason’. Reversely, ‘consciousness’, ‘attention’ etc. are subordinates of ‘mind’. Interestingly, *maum*, cannot replace *cengsin* in (19), they are not good with *maum* instead *cengsin*. In Korean version, MIND in the metaphor MIND IS AN ENTITY will be 정신 CENG SIN.

As Lakoff and Johnson said, the ontological metaphors and the conceptual metaphors of a concept do not focus on exactly the same aspect of mental experience. Look at the following examples (20) they suggested and its Korean version (21).

- (20) a. My mind just isn't operating today.  
 b. We're still trying to grind out the solution to this equation.  
 (21) a. 오늘은 내 머리/\*정신/\*마음이 잘 돌아가지 않는다.  
 b. 이 방정식을 푸느라고 머리/\*정신/\*마음을 쥐어짜고 있다.

(20) is the instances of the metaphor THE MIND IS A MACHINE focusing on the functions of mind such as intelligence, reasoning, rationality. In Korean version (21), we can see only *머리*, *meri* ‘head’ is good, but *정신* *cengsin* or *마음*

*maum* is not good. The metaphor used in (20) MIND IS A MACHINE is to be revised into MERI 'HEAD' IS A MACHINE in Korean.

Let's look at (22) based on the metaphor THE MIND IS A BRITTLE OBJECT and its Korean translation (23).

- (22) a. She is easily crushed.  
b. His mind snapped.
- (23) a. 그녀는 쉽게 \*머리/\*정신/마음이 상한다.  
b. 그의 \*머리/\*정신/마음이 달혀버렸다.

The metaphor THE MIND IS A BRITTLE OBJECT is mainly interested in the emotional state of mind or its property. In (23), we can see 마음 *maum* is good, but 머리/*meri*or 정신/*cengsin* is not good. In the Korean version of the THE MIND IS A BRITTLE OBJECT, MIND should be replaced with 마음 MAUM, not 머리 MERI.

(19)-(23) use the concept 'mind' and the English example sentences use the word *mind*. However, their Korean version of (19), (21) and (23) have the different words, 정신/*cengsin*, 머리/*meri* and 마음 *maum* respectively. If the concept 'mind' is connected to the consciousness, attention, and interest, etc. *cengsin* is selected as in (19). When it is related to the function of mind like intelligence, then it is represented with the word *meri* is selected as in (21). When it is about emotion or feeling, *maum* is used.

In other words, MIND IS AN ENTITY including CONSCIOUSNESS IS AN ENTITY, ATTENTION IS AN ENTITY, INTEREST IS AN ENTITY etc. cannot say anything about the function of mind or emotion. Therefore, we found that a conceptual metaphor can not explain all the meaning aspects of a concept. The same concept can be respectively lexicalized according to their focalized conceptual parts.

In addition, the concept field ‘mind’ in English is considered much wider than the one of counterpart concept ‘maum’ in Korean, including the field of *maum*, *cengsin*, and *meri*. That is, we can say the concept ‘mind’ is more lexicalized or subdivided into more words in Korean, indicating more uses and interest. In Korean, *meri* ‘head’ has not only its own proper meaning for physical body-part, but also the concept or derived meaning overlapped with ‘mind’. Likewise, *cengsin* ‘spirit’ has its own meaning but it has sub-conceptual field of ‘mind’, playing different roles in the field of ‘mind’. The relation with other related conceptual metaphors and words are needed to study more.

#### 4. Conclusion

We found some conceptual metaphors used in common in Korean and English such as MIND IS A BODY, MIND IS A CONTAINER, MIND IS A BRITTLE OBJECT, and THE STATE OF MIND IS A PHYSICAL STATE etc... Moreover, we showed that there is a kind of structure among the conceptual metaphors. MIND IS AN ENTITY is the topmost ontological metaphor and it has MIND IS A LIVING THING, MIND IS AN OBJECT, MIND IS A SPACE, and THE STATE OF MIND IS A PHYSICAL STATE as its sub-conceptual metaphors. In turn, each of these sub-conceptual metaphors has its own sub-metaphors again.

There are differences in conceptual elaboration or lexical realization or elaboration in Korean and English due to the language-specific characteristics or oriental cultural effect on Korean conceptualization. The more systematic comparative study and the frequency survey through the corpus are needed as a further study.



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[Abstract]

**A Study on the Conceptual Metaphor of English *mind* and Korean *maum***

In-young Jhee

(Korea National Sport University)

This paper deals with the various conceptual metaphors of 'mind' in Korean and English within the Cognitive Semantics. The purpose of this paper is to investigate the metaphorical expressions of the concept 'mind' represented and understood in various ways in Korean and English, to find out the linguistically-universal conceptual metaphors underlying the uses of the metaphoric expressions. In addition, this paper discusses the differences in linguistic realization of the concept 'mind' between Korean and English from the socio-cultural background.

In the traditional view, metaphor was thought only as the linguistic matters and a deviance from literal or normal use. However, within the Cognitive Linguistic view such as Lakoff and Johnson(1980), metaphor has been considered as a means of understanding and conceptualizing world. According to them, metaphor is found in everyday life because it is not only as a matter of language but also as a nature of human conceptual system controlling cognition, thought and behavior. Conceptual metaphor is suggested as a device to understand abstract and less familiar things through concrete and more familiar things. Conceptual metaphors may be realized linguistically as well as non-linguistically, in the form of movies, arts or behavior.

To define the concept 'mind' shared among the Koreans, conceptual metaphors used to represent '*maum*(mind)' in Korean are examined. Then they are compared with the ones used to represent 'mind' in English. This is based on the idea that conceptual metaphors represented in linguistic expressions naturally reflect the speakers' concept and conceptualization is a universal irrespective of language.

This paper exemplifies the Korean sentences as well as English sentences to utilize

some conceptual metaphor such as Johnson(1987)'s THE MIND IS THE BODY and shows many other conceptual metaphors used in Korean and English to represent the same concept 'mind'. What are some metaphors shared by two languages and what is specific to one of them will be shown, too.

This paper also suggests that the different conceptualization or lexicalization is partly due to the effect of the oriental cultural background that is more interested in the mental world than the physical world.

keywords: conceptual metaphors, mind, body, metaphor system, cognitive semantics

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재 심 사 : 2006년 11월 27일

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