



A Comparative Study of Metaphor Translations between Thai-Subtitled and Original Korean Movie Scripts “Kim Ji-Young: Born 1982” Minthita Thanapiboonroj* and Paphonphat Kobsirithiwara

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Abstract

This article aims to compare the metaphor translations applied in the original Korean movie script and the Thai-subtitled one from the Korean movie “Kim Ji-Young: Born 1982” (82 년생 김지영) in order to analyze metaphorical structures from the movie scripts. This research will benefit teaching Korean Language for Thai learners in metaphor translation and investigating Thai-Korean movie subtitle translations. The study found 172 metaphors, which can be divided into 3 main groups: Group 1, the general metaphors were applied in Thai and Korean movie scripts (43.61%), which can be further divided into 3 subgroups: 1.1 using the same word to represent the metaphor with the same meaning (11.05%), 1.2 using different word to represent the metaphor with the same meaning (11.63%), and 1.3 using vocabulary in the same lexical group to represent the metaphor with the same meaning (20.93%). In Group 2, metaphors were applied in Korean movie script whereas direct meaning vocabularies were applied in Thai-subtitled movie script (26.74%). And in Group 3, metaphors were applied in Thai-subtitled movie script whereas direct meaning vocabularies were applied in Korean movie script (29.65%). This study found traces of cultural similarities in metaphor translations between Thai and Korean subtitled movie scripts as shown in Group 1, In contrast, Group 2 and 3 metaphors were applied differently which reflected the uniqueness of each language. Some metaphors were used specifically in Korean but there were none of these metaphors in Thai language and the same phenomenon occurred vice versa. Therefore, it is impossible to provide the perfect metaphor translations with the closet meaning to the original source text. This study also revealed a consistency after applying the Stockwell, Bowen and Martin’s Hierarchy of Difficulty in Foreign Language Studies (Stockwell, Bowen, & Martin, 1965 as cited in Kobsirithiwara, 2021), and translation theory called Skopostheorie by Reiß and Vermeer Reiß and Vermeer’s Skopostheorie translation theory (Reiß & Vermeer, 1984 as cited in Saengaramruang, 2020). This study also found that the metaphor translations had different levels of difficulty – ease, and choosing metaphors was largely the translator’s decision. The Skopostheorie recommended by Reiß and Vermeer emphasized the importance of culture in the translation process, and it was critical to assess who the recipients of the translation were, and whether they had cultural or basic knowledge of the source text or not including the purpose of translation. From the correlation analysis, metaphors in Groups 2 and 3 showed the Hierarchy of Difficulty at Level 1 (Split), Level 2 (New), and Level 3 (Absent). It indicates that the more word choices the translators have, it tends to be more difficult for the translators’ decision-making process.

Keywords: Korean Metaphor, Thai Metaphor, Translation, Movie Script

Introduction

Studying a foreign language has many obstacles due to the uniqueness of each language, word origin, language family, grammar, and different sentence structures. In actual communication, in some cases, messages cannot be interpreted directly because there are uses of metaphors in foreign language sources. Metaphors by Lakoff & Johnson (1980), Metaphors, Comparative Language used in everyday life to express the thoughts and concepts of the language users. In consequence, there is an obstacle for translators; they are facing with challenging decision of how to translate metaphors. Thus, the meaning can be communicated in accordance with the cultural context, and with accuracy in both the source text and the target text. It is possible that the audience may not have experience in the culture of foreign source language. For example, in translating the Korean movie script Kim Ji-Young:



Born in 1982 (82 년생 김지영), in the original movie script the sentence was “제가 왜 맘충이에요?” but in Thai-subtitled movie script this sentence was translated “Why am I a pathetic worm-like mother?”. Thus, it reflected that a translator translated this sentence by considering the target-language (audiences’ language) rather than preserving the source-language metaphorical meaning. In this case, if this sentence was translated literally, the word “맘” was “mother” while “충” was “insect”. The literal translation would be “mother insect”. But in Thai linguistical context, the word “mother insect” carries no meaning. From the above context, the importance of metaphors and problems in translation can be seen. Thus, the comparative study between Thai and Korean metaphor translations will benefit the development of Korean language teaching and learning for Thai learners and audiences.

Literature Reviews

There were various researches on metaphors and some specific studies of metaphors in foreign languages were found. Suksalee (2020) studied the strategies used in translating similes and metaphors from English into Thai in the translation entitled “Venice Vanich” translated by H. M. King Rama VI from William Shakespeare’s *The Merchant of Venice*. Metaphors and similes were screened and processed for the frequency of use of each translation strategy. It was analyzed by the conceptual framework of metaphor translation strategy proposed by Pierini (2007) as cited in Suksalee (2020) and metaphor translation strategy proposed by Newmark (1981) as cited in Suksalee (2020). The results showed that the most common metaphor translation strategy was literal translation whereas the strategy that was not used at all was replacing the compared object with an explanation. It was also found that there is a translation strategy other than what Pierini (2007) as cited in Suksalee (2020) has proposed, namely similes translation using metaphors. When examining metaphor translation, it was found that the seven translation strategies proposed by Pierini (1981) as cited in Suksalee (2020) were used, where metaphors were mostly translated using similes.

Manokham, Mungthaisong, & Santhi (2017) studied metaphor analysis in “*The Lord of the Rings*”, a case study: *The Fellowship of the Ring*. Different types of metaphors were analysed and the metaphors used can be divided into 7 types in order of frequency of occurrence detailed as follows: The most frequently found was Dead Metaphor 73.96%, Extended Metaphor 8.40 percent, Complex Metaphor 6.72%, Compound Metaphor 4.20%, while Creative Metaphor and Orientation Metaphor have the same frequency, 2.52%, and the least used metaphor was Root Metaphor 1.68%.

In addition to the comparative study of English and Thai metaphors, there is also a comparative study of French and Thai metaphors, such as a study of Wongpiya (2013), conducting a comparative study of conceptual metaphors related to people found in French and Thai idioms, using the cognitive concepts of Lakoff & Johnson (1980) in the analysis. From 6 books of French and Thai idioms, 2 types of metaphors related to people were found: 1) living metaphor (human, animal, plant), 2) non-living metaphor (objects, food, nature, supernatural, numbers). Although France is in Europe and Thailand is in Asia, the study has found that similar metaphors were used. For example, in French, there is a metaphor “Skinny like a nail”, and in Thai, there is a metaphor “Skinny like a ghost skewer”, etc.

In a comparative study of Chinese and Thai metaphors, Siqi (2020) studied conceptual metaphor “The Heart is a Container” in Thai Comparison with Mandarin Chinese which aimed to compare similarities and differences of conceptual metaphors of 5,000 sentences based on the concept of cognitive linguistic theory. It was found that



the “mind” was perceived as a vessel, and both languages can understand the properties and elements of the three-component vessel diagram, namely, internal, obstruction, and external. The difference between the two languages, for example, was the word “open mind” in Thai, it means open to ideas, but in Chinese “open mind” means to feel comfortable, have fun, enjoy, etc.

A comparative study of Japanese and Thai metaphors by Pholboon (2018) examined conceptual metaphors from 400 J-Pop songs, and found a total of 159 metaphors. When analyzing the results according to Lakoff & Johnson (1980)’s metaphor theory of cognitive linguistics, they can be divided into four types: 1) love metaphor, 2) lover metaphor, 3) feminine metaphor, and 4) masculine metaphor.

In exploring a study of metaphors in Korean compared to Thai metaphors, Park (2015) studied the Conceptualization of /chai/(ไฉ) in Thai in comparison with Korean Counterpart with 258 words and found the clusters of words which expressed similar meanings due to the proximity of cultures. The study also found that some clusters of words that have the same structure and come from the same concept, but they convey different meanings, the linguistic phenomenon shows the uniqueness of each language, extending its abstract meaning to express intellectual activity, emotion and feeling, or characters. The abstract meaning is compared with the physical experience to get the meanings across. This is a process that linguists consider to be cognitive linguistics in humans that are normally used in everyday life, by creating understanding and logic, through the comparison of new or abstract knowledge with old or concrete knowledge. It is a multiplicative phenomenon or the expansion of the meaning of words in order to understand the perceptual process known as metaphor.

There was also a study of the conceptual metaphor of Thammachai, Potibal, & Sungkaman (2018), which explored the conceptual metaphor of 눈[nun] ‘ta’ (eye), 귀[kwi] ‘hu’ (ear), 코[kho] ‘jamuk’ (nose), and 입[ip] ‘paak’ (mouth). This research examined 8,410 words in Korean sentences, analyzed by Lakoff & Johnson’s Theory of Metaphor (1980). The metaphors were classified into 3 types: 1) Place metaphors: There are 5 groups of conceptual metaphors, namely, enclosed places, places with compound, bright places, places with distances, and places with density or congestion, 2) Object metaphors: There are 8 groups of conceptual metaphors, namely: objects that can change their possession, packaging, destructible objects, textiles, tools, and illuminant objects, and machines, 3) Metaphors for living things: There are two groups of conceptual metaphors, namely people and animals.

In addition, there was also a comparison of metaphors between the Thai literature and the original Korean literature. Jeon (2013) compared metaphors in Thai translation literature with Korean original. That was the comparative study of the use of metaphors in the Thai translation literature entitled PLEASE LOOK AFTER MOM, authored by Kyungsuk Shin and translated by Kritini Upayokin (2012) as cited in Jeon (2013). The results of the study found 32 metaphors, which can be divided into certain groups. Group 1, 65.63% of the results used the same word to express the same metaphor. Group 2, 3.12% of the results used different word to show the same metaphor. Group 3, 12.5% of the results used the same vocabulary to show the same metaphor. Group 4, 6.25% of the results showed that the original literature used a metaphor, but it showed direct meaning in the translated literature. Group 5, 12.5% of the results showed that the original literature used the direct meaning, while the translated literature used metaphors. The results of Group 1 to Group 3 showed that although Korea and Thailand have concepts that are connected and similar, some social contexts remain different. The results of Group 1 and Group 2 showed that Thai translators often choose metaphors based on the concept of Thai people for the enjoyment of reading, despite that the original used the direct meaning.



From previous studies and researches on metaphor translations, it reveals that metaphors can be both concrete and abstract, and there are various metaphor studies, e.g. metaphor in literature, metaphor in music, metaphor in various medias. Currently, popular entertainment medias such as TV series and movies are widely viewed through online platforms such as YouTube (<https://www.youtube.com>, is platform to upload original content and share content with friends, family and people around the world) or Netflix (<https://www.netflix.com/th>, is a membership entertainment streaming service), so it is easy to find metaphor translations between two languages in daily life. From the survey, previous studies and researches on Thai and Korean metaphor translations have not yet included a comparative study of metaphor translations from the screenplays or movie scripts. The translation of movie scripts is a science that requires a lot of expertise in combination with many skills while the literary translation can be explained in more detail. Alternatively, if a very lengthy explanation is required, the description may be placed in the footnote. Yet, such process cannot be applied with subtitle translation because subtitle is determined by time on screen. A comparative study of metaphor translations between Thai-subtitled and original Korean movie scripts will be beneficial to Thai people who study Korean language and the Korean who study Thai language because the conversations in movie scripts are quite similar to the use of language in everyday life. Moreover, this study might be arouse the improvement in movie script translations because it reveals both failures and obstacles in metaphor translations.

Objective

The purpose of this research is to compare metaphor translations between Thai-subtitled and original Korean movie scripts by applying the research model of Jeon (2013). The movie scripts in this research are Thai and Korean subtitled Kim Ji-Young: Born in 1982 (82 년생 김지영) movie scripts. This research aims to analyze the metaphorical structures applied in the movie scripts in order to find similarities and differences in metaphor translations. The study will benefit Korean metaphor translation among Thai learners.

Hypothesis

It is expected that the study of metaphor translations between Thai-subtitled and original Korean movie scripts Kim Ji-Young: Born in 1982 (82 년생 김지영) will be different from the comparative study of metaphor translations between Thai-translated and original Korean novels Kim Ji-Young: Born in 1982 (82 년생 김지영). Due to the fact that novel and movie script are different in literary genres. Thus, the study of metaphor translations in movie scripts might reveal different metaphors and sentence structures from the comparative study of novels.

Conceptual Framework

Many linguists have studied and defined metaphors. For example, in the research of Pholboon (2018), metaphors were studied and found that they have originated since the 15th and 16th Centuries; metaphors were used in various types of writings as symbols of the aristocracy. Later, philosophers and scientists of that era altered the concept of metaphor into a linguistic tactic that specific groups of people had. For example, politicians used metaphors to make people conform. Therefore, people viewed metaphors in a negative light because it was a way to speak of one thing with another, causing misunderstanding among the listeners. Metaphors then were perceived as insincerity; not speaking straightforwardly. Therefore, metaphors lost its popularity. The use of metaphor was



re-introduced in the 20th Century, which is consistent with the research of Manokham et al. (2017), analyzing metaphors in the Lord of the Rings books, a case study: The Fellowship of the Ring. The Lord of the Rings books have been translated into many languages and have sold more than 150 million copies. It was first published in 1954 and has become an influential literary work in the 20th Century. It was also found that the Lord of the Rings books featured numerous metaphors. Therefore, her research used this book to study metaphors to find out a guideline for future literary authors.

Pholboon (2018) summarized the concept of metaphor use, which can be divided into 2 main concepts: the traditional metaphor concept; it is intended for use in literary, rhetoric or rhetorical works; and the new metaphor concept based on Cognitive Linguistics, which has the basic idea that language reflects thoughts (Cognition) and human thought processing (Conceptual Process) is influenced by experience and human perception. In the current metaphor studies tend to refer to metaphor theory based on linguistic concepts of Lakhoff and Johnson's metaphor theory (Lakoff & Johnson, 1980). This theory covers all comparative language usage, without considering the importance of the existence of comparative words "is" as often found in traditional theory.

Therefore, this study uses the conceptual framework of the metaphor theory of Lakoff & Johnson (1980) in order to compare metaphors in Thai-subtitled movie script translation from Netflix with the original Korean movie script of Kim Ji-Young: Born in 1982 (82 년생 김지영). Before the film's production, the book was published with the same title as the film, written by Cho Nam-Joo (조남주) (Nam-Joo, 2016). This novel was first published in October 2016 and was well received by a large number of Korean women, resulting in high sales during that time. The novel has been translated into more than 18 foreign languages, including Thai. It became an issue of debate in Korean society, which brought about criticism on the gap between men and women in Korean society and was one of the factors that caused the #metoo trend in Korean society lately. It became a big issue because the girl group Red Velvet's member Irene said in an interview that the latest book, she read was Kim Ji-Young: Born in 1982, causing dissatisfaction among many male fans stated in Thanapiboonroj (2020).

Methods

Quantitative and qualitative research methodologies were applied to this study. The first step was comparing the original Korean movie script with Thai-subtitled one. Metaphors in both movie scripts were categorized into different groups by a quantitative process. Then a qualitative research method was applied; the categorized metaphors were analyzed by applying the theory of Stockwell et al. (1965 as cited in Kobsirithiwara, 2021). Due to this theory, metaphors were divided into 5 levels of difficulty-ease of studying foreign languages. Moreover, Reiß and Vermeer's Skopostheorie theory of translation (Reiß & Vermeer, 1984 as cited in Saengaramruang, 2020) was also applied in this study. Reiß and Vermeer's Skopostheorie emphasized the importance of culture in translation and translators must assess who the target recipients are.

Results

When comparing Thai-subtitled with the Korean Kim Ji-Young: Born in 1982 movie scripts, a total of 172 metaphors were used in this research. These metaphors can be divided into 3 main types/characteristics:



1. Metaphors were Used Both in Thai-subtitled and Korean Movie Scripts

75 metaphors (out of a total of 172 metaphors) were used both in Thai-subtitled and Korean movie scripts, representing 43.61%. These metaphors can be divided into 3 sub-types:

1.1 Using the Same Word to Represent the Metaphor with the Same Meaning

There were 19 metaphors (11.05%) which translators used the same words both in Thai-subtitled and Korean movie scripts in order to express the meaning of the same metaphor. Examples are as follows:

Example 1: Minutes 00:11:04 to Minutes 00:11:05

Korean Movie Script: 아이고야, 공주네, 공주

Thai-subtitled Movie Script: เป็นเจ้าหญิงเลย (She's a princess)

Example 2: Minutes 00:23:51 to Minutes 00:23:53

Korean Movie Script: 스포츠 스타 어때? 박태환

Thai-subtitled Movie Script: นักกีฬาตัวรุ่งอย่างแพทเทอวานเป็นไง (How about a rising athlete like Park Tae Hwan?)

Example 3: Minutes 00:32:12 to Minutes at 00:32:14

Korean Movie Script: 중전마마야

Thai-subtitled Movie Script: เธอเหมือนราชินี (She's like a queen)

Example 4: Minutes at 00:32:14 to Minutes at 00:32:15

Korean Movie Script: 나는 무수리야

Thai-subtitled Movie Script: ส่วนฉันเป็นสาวใช้ (As for me, I'm a maid)

Example 5: Minutes 01:47:19 to Minutes 01:47:21

Korean Movie Script: 제가 왜 벌레냐고요

Thai-subtitled Movie Script: อย่าทำเหมือนฉันเป็นแมลง (Don't act like I'm an insect)

From the above examples, the metaphors contained same words to convey the same meanings of metaphors. A translator chose words that can express the same meanings in both languages. These metaphors were normally used in many languages and were not complicated in meanings, such as “princess” (공주), “queen” (마마), “maid” (무수리), “insect” (벌레), etc. Therefore, in translating Korean metaphors by using the words with direct meanings and correspond to Thai metaphors, the meanings of the metaphors can be conveyed.

1.2 Using Different Word to Represent the Metaphor with the Same Meaning

There were 20 metaphors in this category which a translator used different words in order to express the meaning of the same metaphor, accounting for 11.63%. Examples are as follows:

Example 1: Minutes 00:51:45 to Minutes 00:51:47

Korean Movie Script: 아이고, 세상에 (Oh! World/ society)

Thai-subtitled Movie Script: เรื่องบ้าอะไรเนี่ย (This is insane!)

Example 2: Minutes 01:01:07 to Minutes 01:01:09

Korean Movie Script: 예쁜긴 푸석해가지고 (Pretty but a bit messy)

Thai-subtitled Movie Script: เอาเถอะ เธอดูซีดเขียวไปนะ (Well, you look pale)

Example 3: Minutes 01:01:52 to Minutes 01:01:54

Korean Movie Script: 하여간 이 집 딸들 유난해 (The daughter of this house is not normal)

Thai-subtitled Movie Script: ลูกสาวบ้านนี้เหลือเกินจริงๆ (The daughter of this house is way too much)

**Example 4:** Minutes 01:23:56 to Minutes 01:23:59

Korean Movie Script: 엄마 가슴이 얼마나 찢어졌는지 몰라 (Mother's chest is ripped apart)

Thai-subtitled Movie Script: แม่เสียใจแทบตาย (Mother is severely heart-broken)

Example 5: Minutes 01:24:48 to Minutes 01:24:50

Korean Movie Script: 금 내 새끼 (My baby is like gold)

Thai-subtitled Movie Script: แก้วตาดวงใจ (My precious gem)

From examples, different words were applied in order to express the metaphors with same meanings. It was found that using different words can express the meanings better than using the same words. In Thai, there are uses of those metaphors, but in different vocabularies. For example, “금 같은 내 새끼” (My son is like gold), which, in Thai, there is no such metaphor. In Thai context, the word “Precious gem” is used instead of gold in comparing to a son. In direct meaning translation, it would be “My child is precious” but the translation with the existing Thai metaphors will get the message across more smoothly. The audience don't have to struggle in trying to understand the meaning of that metaphor.

1.3 Using Vocabulary in the Same Lexical Group to Represent the Metaphor with the Same Meaning

There were 36 metaphors that used vocabularies in the same meaning lexical group in order to express the meaning of the same metaphor, representing 20.93%. Examples are as follows:

Example 1: Minutes 00:05:00 to Minutes 00:05:02

Korean Movie Script: 어머니한테 혼나려고 그래? (Mother must be trembling)

Thai-subtitled Movie Script: แม่คุณโกรธหัวฟัดหัวเหวี่ยงแน่ (Your mother must be furious)

Example 2: Minutes 00:16:56 to Minutes 00:16:58

Korean Movie Script: 아주 호강하면서 삽니다 (Living in luxury)

Thai-subtitled Movie Script: ฉันอยู่ดีกินดีเพราะลูกชายคนที่สองนั้นแหละ (I'm doing well because of my second son)

Example 3: Minutes 00:59:42 to Minutes 00:59:45

Korean Movie Script: 야, 발맞춰서 가야지 (Walk together)

Thai-subtitled Movie Script: ตามน้ำไปเถอะ (Just go with the flow)

Example 4: Minutes 01:03:09 to Minutes 01:03:11

Korean Movie Script: 정신 좀 차려 (Be focused)

Thai-subtitled Movie Script: ใช้หัวหน่อย (Use your head/use your brain)

Example 5: Minutes 01:23:27 to Minutes 01:23:29

Korean Movie Script: 엄마 가슴이 찢어졌어 (Mother's chest was torn apart/ crushed)

Thai-subtitled Movie Script: มันทำให้แม่ใจสลาย (It breaks mother's heart)

From the examples of metaphors which translators use of the same vocabulary/terminology in order to show the same meanings, translators' word choices and their decision in choosing the vocabulary in the nearest lexical group can be seen, instead of using the exact same vocabulary. Such decision would better express the meaning. For example, “어머니한테 혼나려고 그래?” (Mother must be trembling) was translated as “Your mother must be furious” and “야, 발맞춰서 가야지” (Walk together) was translated as “Just go with the flow”.



2. Metaphors were Used in Korean Movie Script Whereas Direct Meaning Vocabularies were Applied in Thai-subtitled Movie Script

46 metaphors were used in Korean movie script, or 26.74%, whereas direct meaning vocabularies were applied in Thai-subtitled movie script. Examples are as follows:

Example 1: Minutes 00:17:39 to Minutes 00:17:42

Korean Movie Script: 뚫린 입이라고 말은 잘한다 (It is good that the mouth has a hole)

Thai-subtitled Movie Script: ฟังสาวน้อยพูดเข้าลิ้น ตอนนี้นักพูดจามาฟังดีหรือก๊าก (Listen to the little girl talk. Now, she speaks sensibly)

Example 2: Minutes 00:24:28 to Minutes 00:24:31

Korean Movie Script: 성공하면 뭐 할 거야? 자식 농사 망치면 다 끝장나는 거지 (What is good to have a success when the children's farm fails?)

Thai-subtitled Movie Script: ใครจะสนใจเรื่องความสำเร็จ ถ้าเลี้ยงลูกไม่ได้เรื่อง (Who cares about success if you fail in parenting?)

Example 3: Minutes 01:19:42 to Minutes 01:19:45

Korean Movie Script: 몸도 시원찮은 아가, 뭐, 회사를 나가도 문제지요 (The body is like a cold baby. There will be a problem when you go to work)

Thai-subtitled Movie Script: ถ้าป่วยก็ไม่ต้องทำงาน (If you're not well, you shouldn't work)

Example 4: Minutes 01:23:10 to Minutes 01:23:13

Korean Movie Script: 네가 그 꽃다운 나이에 (At an age of a blooming flower)

Thai-subtitled Movie Script: เสียสละเพื่อทุกคนตั้งแต่ยังเล็ก (Sacrifice for everyone at a young age)

Example 5: Minutes 01:24:41 to Minutes 01:24:43

Korean Movie Script: 내 새끼 ((animal) cubs)

Thai-subtitled Movie Script: ลูกที่น่าสงสารของแม่ (Mother's poor child)

The using of direct meaning vocabularies in foreign language metaphor-translation is mostly found. The comparison showed that metaphors used in Korean movie script did not exist in Thai language. Therefore, it is necessary to choose a direct meaning explanation in order to convey the nearest meaning of the original one. For example, “성공하면 뭐 할 거야? 자식 농사 망치면 다 끝장나는 거지” (What is good to have a success when the children's farm fails?) was translated to Who cares about success if you fail in parenting? In Thai language, raising a child is not a natural analogy of managing a farm. If translated directly, the audience will take time to understand.

3. Metaphors were Applied in Thai-subtitled Movie Script Whereas Direct Meaning Vocabularies were Applied in Korean Movie Script

51 metaphors were applied in Thai-subtitled movie script, 29.65%, whereas direct meaning vocabularies were applied in Korean movie script. Examples are as follows:

Example 1: Minutes 00:02:44 to Minutes 00:02:46

Korean Movie Script: 어휴, 끔찍해 (scary, creepy)

Thai-subtitled Movie Script: ฝันร้ายชัดๆ (A true nightmare)

Example 2: Minutes 00:05:33 to Minutes 00:05:39

Korean Movie Script: 그리고 안 가면 말은 누가 들어? 아들 뭐라 하시겠어? 다 내 탓하시지 (If we don't go, who has to listen? Our son?)



Thai-subtitled Movie Script: ถ้าเราไม่ไป เขาจะโทษใคร ไม่ใช่ลูกชายหัวแก้วหัวแหวนแน่ ฉันนี่ไง (If we don't go, who's to blame? Definitely not our darling boy. It's me)

Example 3: Minutes 00:12:07 to Minutes 00:12:09

Korean Movie Script: 저도 제 딸 귀해요 (My daughter is important and precious)

Thai-subtitled Movie Script: ลูกสาว คือ โลกทั้งใบของฉัน (My daughter is my whole world)

Example 4: Minutes 00:14:23 to Minutes 00:14:25

Korean Movie Script: 아빠, 가만히 좀 계세요 (Dad, stay silent)

Thai-subtitled Movie Script: พ่ออย่าผสมโรงดีกว่าครับ (Dad, don't get involved with this)

Example 5: Minutes 01:02:42 to Minutes 01:02:46

Korean Movie Script: 넌 아무튼 유별나다, 유별나 (However, she's unusual, different)

Thai-subtitled Movie Script: เธอนี่แหกคอกจริงๆ (She's really unconventional)

The phenomenon in translation here is the using of metaphors in Thai-subtitled movie script, whereas direct meaning vocabularies were applied in Korean movie script. This was found to be the most common type of translation. The metaphors that exist in Thai language were used in this translation in order to enhance the audiences' perceptions. It also makes the description concise and stylish. Since the translation of the movie script has a time constraint, it is therefore possible to translate it by using available metaphors in the target language (audiences' language), in order to render the meaning to the audience faster. For example, “넌 참 아무튼 유별나다, 유별나” (However, she's unusual, different) was translated to “She's really unconventional”.

Discussion and Conclusion

The results of this comparative study on metaphors used in the translation of Thai-subtitled and the original Korean movie scripts of Kim Ji-Young: Born in 1982 (82년생 김지영) can be summarized and presented in tables below.

Table 1 The Results of this Comparative Study on Metaphors Used in the Translation of Thai-subtitled and the Original Korean Movie Scripts of Kim Ji-Young: Born in 1982 (82년생 김지영)

Comparison of Metaphors		Number	Percentage
1	The general metaphors were applied in Thai-subtitled and Korean movie scripts.	75	43.61
	1 Using the same word to represent the metaphor with the same meaning.	(19)	(11.05)
	2 Using different word to represent the metaphor with the same meaning.	(20)	(11.63)
	3 Using vocabulary in the same lexical group to represent the metaphor with the same meaning.	(36)	(20.93)
2	Metaphors were applied in Korean movie script whereas direct meaning vocabularies were applied in Thai-subtitled movie script.	46	26.74
3	Metaphors were applied in Thai-subtitled movie script whereas direct meaning vocabularies were applied in Korean movie script.	51	29.65
Total		172	100

This study found a total of 172 metaphors, which can be divided into 3 main groups: Group 1, Thai subtitled and Korean movie scripts used general metaphors (43.61%), which can be further divided into 3 subgroups: 1.1 using the same word to represent the metaphor with the same meaning (11.05%), 1.2 using different word to represent the metaphor with the same meaning (11.63%), and 1.3 using vocabulary in the same lexical group to represent the metaphor with the same meaning (20.93%). In Group 2, metaphors were applied in Korean



movie script whereas direct meaning vocabularies were applied in Thai-subtitled movie script (26.74%). And in Group 3, metaphors were applied in Thai-subtitled movie script whereas direct meaning vocabularies were applied in Korean movie script (29.65%).

This study found traces of cultural similarities, there were metaphors using both in Korean and Thai languages. From the result of Group 1, the general metaphors were applied in Thai and Korean movie scripts, as evidenced from 3 sub-groups, accounting for 43.61%. For Group 2 and Group 3, metaphors were used differently, reflecting the distinctiveness or uniqueness of each language. There were some metaphors in Korean, but none of those in Thai language and the same phenomenon occurred vice versa. Therefore, it is impossible to provide a perfect translation with exact meaning of the original metaphor.

In addition, when studying Language 1 and Language 2, the correlation of Hierarchy of Difficulty (Stockwell et al., 1965 as cited in Kobsirithiwara, 2021) was found. It has been divided in the levels of difficulty – ease in the study of foreign languages into 5 levels: 1. The most difficult level (Split): Language 1 has a single unit while Language 2 has 2 units, 2. The second most difficult level (New): Language 1 does not have the word, but Language 2 has the word, 3. The fairly difficult level (Absent): Language 1 has the word, but Language 2 does not have the word, 4. The least difficult level (Coalesced): Language 1 has 2 units, but Language 2 has only 1 unit, and 5. The level of no difficulty (Correspondence): Language 1 and Language 2 have matching units.

Significantly, in translation metaphors were used in the source language, which can make the transmission of meaning more complicated. In some cases, translating metaphors from one language to another requires additional explanation, and the translators must be skillful in the source language and the target language. General knowledge and cultural experiences of both languages are very crucial for the effective transmission of the message and meaning, and for avoiding inaccurate translations. This is consistent with Reiß and Vermeer's Skopostheorie (Reiß & Vermeer, 1984 as cited in Saengaramruang, 2020), which emphasized the importance of culture in the translation process. Translation is not only the expression of text from one language to another, but it must also take into account of cultural factors. Translators must assess who target recipients are, and whether or not they have cultural or basic knowledge of the source language. In translation, a translator must consider the purpose, the goal of translation, and the assigned duty.

When applying Hierarchy of Difficulty of Stockwell et al. (1965) as cited in Kobsirithiwara (2021), and Skopostheorie by Reiß and Vermeer's (1984) as cited in Saengaramruang (2020) with the results of the study, the correlation or conformity can be shown in Table 2 below.



Table 2 Hierarchy of Difficulty in Studying Foreign Language of Stockwell et al. (1965) as cited in Kobsirithiwara (2021) and Decision-Making Process of Translators

Stockwell et al., 1965 as cited in Kobsirithiwara, 2021	L1 Korean vs L2 Thai		Examples
1. Split	Difficult	Additional decision	L1 has 1 unit L2 This is insane!
2. New		is required	L1 none \neq L2 Exists L1 아빠, 가만히 좀 계세요 (Dad, stay silent) L2 Dad, don't get involved with this.
3. Absent			L1 exists \neq L2 None L1 제가 왜 말충이에요? (Mother insect) L2 Why am I a pathetic worm-like mother?
4. Coalesced			L1 has 2 units L2 again.
5. Correspondence			L1 = L2 L1 아이고야, 공주네, 공주 L2 She's a princess.

From the results of the study, it revealed that there were levels of difficulty – ease in translation especially, choosing available vocabulary in language 1 and language 2. It was based on the translators' decision to choose the words. This process required the translators' knowledge and proficiency in both language 1 and language 2, as well as cultural knowledge of both languages. This was evident in the results of the study in Group 3: metaphors were applied in Thai-subtitled movie script whereas direct meaning vocabularies were applied in Korean movie script, with an average of 29.65%, making it the most frequently found strategy out of 5 types of metaphors (1.1, 1.2, 1.3, 2, 3). Therefore, when the results were analyzed, along with the consideration of correlation of Hierarchy of Difficulty in studying Language 1 and Language 2 of Stockwell et al. (1965) as cited in Kobsirithiwara (2021) as shown in Table 2, the results of Group 3 indicated that metaphors were applied in Thai-subtitled movie script whereas direct meaning vocabularies were applied in Korean movie script. An average of frequency was 29.65 %, and it was classified in Level 2 (New): metaphors were applied in Thai-subtitled movie script whereas direct meaning vocabularies were applied in Korean movie script. In such case, the translators have a choice whether to use a direct translation method or use a metaphor. The results showed that the translators chose to use metaphors, which this study concurred with the translators' decision. The metaphoric translation made the translation concise, enjoyable, and suitable for the translation of the subtitles conditioned by strict time constraint. It also showed that translators had assessed the audience and aimed to deliver enjoyment rather than a literal translation. In addition, when considering Hierarchy of Difficulty of Stockwell et al. (1965) as cited in Kobsirithiwara (2021) it revealed that decision-making process in translation occurred in Level 1 (Split) and Level 3 (Absent), indicating that the more options available, the more difficult the translators' decision-making process was.

When analyzing the results of Jeon (2013)'s study of Korean and Thai metaphors used in books, traces of cultural similarities were found. However, the key difference was that, in Jeon's (2013) research, only 6.25% of the Korean language used metaphors, while the study of Korean movie script found that it used metaphors at 26.74%, which was close to the number of metaphors in Thai-subtitled script at 29.65%. Therefore, the results of the study showed significant differences. In the original Korean movie script, metaphors were used to render enjoyment and to overcome time constraint, which applied similarly to Thai-subtitled script. Therefore, the results of this study can be applied with teaching and learning Korean metaphor-translation, especially in the form of movie scripts. In planning the teaching, consideration must be given to factors affecting the translation process in



addition to the proficiency of the Korean language, since the same metaphor can be translated differently. For example, the sentence “사람들이 나보고 맘충이래” in the Thai translated version of Kim Ji-Young: Born in 1982 book, was “Someone calls me a leech”. In the Korean movie script, Example 8: Minutes 01:47:14 to Minutes 01:47:16: “제가 왜 맘충이에요?”. The Thai subtitles are “Why am I a pathetic worm-like mother?”. The same metaphor can be translated differently, and it depends on the translator’s decision-making process, which must take into account the audience, along with cultural information. Therefore, a comparative study of the metaphor translation is necessary for the development of teaching and learning Korean language. Korean culture should be included in the teaching of Korean language. Importantly, translators should always equip themselves with knowledge of their own language and culture, as it will be crucial for effective and accurate communication in terms of the cultural context and meaning in both the mother tongue and the source foreign languages.

Suggestions

This research was scoped to study the metaphors used in the original Korean movie script compared to the Thai-subtitled script of Kim Ji-Young: Born in 1982 (82 년생 김지영). This Korean movie is a drama genre, with feminist content. As a result, the language used in the movie is unique. It would be worthwhile to conduct a study on film-subtitled translations in different genres, such as, Korean Comedy, Korean Thrillers, Korean Horror, Korean Suspense, Korean Fantasy, etc. The language used in subtitles may be similar or different from the results found in this research.

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