THE COMPARISON OF CONVENTIONAL METAPHOR OF ANGER BETWEEN ENGLISH AND MALAY LANGUAGE AND THE IMPLICATION FOR TEACHING AND LEARNING

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Metaphor is often defined as a phrase used in an imaginative way to describe, comprehend and conceive one thing in terms of something else. (Lakoff and Johnson, 1980) They, in addition, note that language, activity and human thought are conceptualized in metaphoric way. Furthermore, the metaphorical concept in thought is developed from several correlated experience. (Lakoff, 1992; Kovesces, 2005) For example, as it is explained by Lakoff, people talk about love in the way of talking about journey. Love is conceived in the way of journey is understood. Two lovers are positioned as two persons who are in traveling. Their relationship is the vehicle to gain their love expectations in the same way as destination in a journey. They use journey to conceptualize love and act of love in that way. When they find several difficulties along the way, it means that they have problems in their relationship.

Keywords: Conventional metaphor, English, Malay

INTRODUCTION

The way of human thinking, acting and speaking in everyday situations are basically guided by conventional metaphor. (Lakoff and Johnson, 1980) The use of metaphorical expressions is ubiquitous in either English or other languages. A range of linguists put their concern and interest on it during recent years. It happens because in every situation of language use in their life, people tend to use metaphor very frequently. Furthermore, it challenges the second language learners and teachers to obtain the best way in approaching metaphor in second language classroom effectively (Charteris, 2002).

The aim of this paper is to compare one particular topic in conventional metaphor between two languages (English and Malay language). This paper will focus only on anger as the topic of comparison. It will be quite difficult to compare them because there are only few sources on metaphor (especially anger) in Malay language. One possible reason for this, Malay people tend to use figurative language including metaphor frequently in the society without being aware of it. Moreover, its implication for teaching and learning in second language classroom will be discussed as well.

The first section of this paper looks at the comparison of anger in terms of conventional metaphor between English and Malay language based on the conceptual approach. Since English metaphor is quite different with metaphor in Malay language, several different concepts in understanding metaphor will come out. Then, the implication of metaphor for anger for teaching and learning will be discussed in the second section. Several possibilities in teaching and learning metaphor for anger that will be shown in this section seem as suggestions rather than a standard in teaching it. It happens because there is still no best way in approaching such method in teaching metaphor of anger.

CONCEPTUAL METAPHOR

Metaphor is often defined as a phrase used in an imaginative way to describe, comprehend and conceive one thing in terms of something else. (Lakoff and Johnson, 1980) They, in addition, note that language, activity and human thought are conceptualized in metaphoric way. Furthermore, the metaphorical concept in thought is developed from several correlated experience. (Lakoff, 1992; Kovesces, 2005) For example, as it is explained by Lakoff, people talk about love in the way of talking about journey. Love is conceived in the way of journey is understood. Two lovers are positioned as two persons who are in traveling. Their relationship is the vehicle to gain their love expectations in the same way as destination in a journey. They use journey to conceptualize love and act of love in that way. When they find

several difficulties along the way, it means that they have problems in their relationship. (Lakoff, 1992)

Another example, LIFE IS A GAMBLING metaphor is the concept to understand life in the same way as gambling is understood. The two units here are actually different to each other, but both entities convey the same view of playing chance and facing risk for every decision that has been made. People conceptualize life in the way of gambling where they have to take a risk in making decision in their life. They have a chance whether win or lose and succeed or fail.

In conceptual approach, metaphor is viewed as a movement from one domain onto another one. Target domain is understood as source domain. (Lakoff, 1992) In the example LIFE IS GAMBLING metaphor, life is a target domain while gambling is a source domain. This metaphorical concept is discovered in emotional concepts such as fear, anger, love, happiness, and hatred. Moreover, many other basic concepts such as time, action, state, quantity, and purpose are also comprehended metaphorically. (Lakoff, 1992)

Regarding its relation with culture, Kovecses (2005), in a simple explanation, states that a very close connection between metaphor and culture could be analyzed as follow; metaphor is often used in pieces of writing appreciated as work of arts. The literature, which is part of culture itself, then relates metaphor with culture directly. Moreover, Lakoff and Johnson point out that, since metaphor is not only built in language but also in thought, it has a close relationship with culture as we understand it in metaphoric way (1980).

Different culture, however, has developed the different conceptual metaphor on people conceptual system based on their different experience. (Littlemore and Low, 2006) This explanation could be comprehended as each culture has its own way in guiding people to see and comprehend the world in their point of view, which then impact the use of the language itself. For instance, the conceptual metaphor in conceptualize time is different between eastern culture 'TIME IS SWORD' and west-

ern culture 'TIME IS MONEY'. Both have the same target domain but different source. In eastern culture, time is conceptualized as an image that is sharp and killing. It means that if you waste your time, you will be killing by the time and losing your chance to have a better future. In contrast, time is conceptualized as a valuable thing in western culture. TIME IS MONEY metaphor means that you will have a great chance to improve yourself and build a better future if you use your time effectively. (Budiawan, 2007) It is noticeable that eastern and western culture has different way in leading people to comprehend something. In this case, eastern people tend to understand time in negative effect when time is used inefficiently while western people conceive it on the positive side when someone manage his/her time effectively.

Comparison of conventional metaphor of anger between English and Malay language

As a background to Malay, the following are two points of brief explanation on Malay language and culture;

- Malay language is spoken by people living in Malay Penninsula and in the Dutch East Indies. Some countries such as Malaysia, Brunei Darussalam, Indonesia and some parts of Thailand use it with only slightly differences in grammatical and pronunciation. (Dyen, 1945)
- In Malay language, metaphor is defined as a phrase used to represent one thing in terms of another which has similarities. (Safyan, 1988; Mumin, 1997, 110) Figurative language including metaphor is one part of Malay culture. Furthermore, Malay people (especially traditional society) tend to use metaphor to express their emotions and expressions on something. In social interaction, they usually use metaphor which has special meaning to verbalize their ideas and feelings. (Mumin, 1997) For example, "*mukanya masam mencuka*" (his face is as acid as vinegar) which means that he shows a straight face as a sign that he is angry or sad. In addition, Ahmad (2008) states that figurative language such as

metaphor and allegory is often used by the Malay, especially the scholar, to describe their feeling, philosophy of life and thought deeply.

The structure of anger in English and Malay language conventional metaphor

Metaphor of anger is described in the basic mapping of metaphor by Kovecses which contain; 'the person who is angry is the container which hold the fluid, the anger is the fluid itself, the force of anger is a pressure for an angry person, the cause of the pressure is the cause of anger force, some effort to control the anger is one way to keep the fluid inside the container and the fluid which flows over the container'. (2000: 155) This CONTAINER metaphor is commonly used in conceptualized anger. It was stated that the CONTAINER metaphor is a basic mapping in conceptualizing anger for many cultures. (Kovecses, 2000)

Physiological process

The discussion begins with 'certain physiological processes including body heat, internal pressure, and redness in the neck or face area'. (Kovecses, 2000: 156) These expressions occur when someone gets angry as a common body's reaction. The following examples will illustrate how the concept of anger emerges in English and Malay language:

Body heat

The common expressions both in English and Malay language to describe the body heat are;

English:

- Noisy childrens make the teacher hot under the collar (example from BBC Learning English)
- They were having a heated argument (example from Kovecses, 2000)
- Why you do not cool down a bit?

Malay:

- Hatinya terbakar karena berita itu (*His liver/heart is getting burnt because of that news*)

- Panas hatinya setelah pulang dari rapat itu (*His liver/heart was hot after the meeting*)

- Dia telah menghanguskan hatiku (*He has totally burnt my liver/heart*)

Since the word 'hati' is difficult to be translated literally from Malay into English, two words; liver and heart are provided in the examples. From the examples, it is understood that there is a relationship between anger and body reaction on it. It is a universal and similar idea in both languages. When someone gets angry, the body heat will be produced by his/her body automatically. (Kovecses, 2005) The person feels hot and it keeps going up in his/her body. Then, he continues explaining that this condition leads to other body reaction and behavior such as changes in skin temperature, rise in blood pressure, and aggressive behavior. English and Malay also have a similar view on the CONTAINER metaphor. Anger is comprehended as a pressure in a container (body).

Despite the similarities, however, there is a difference view on understanding the source of emotion such as anger, fear and love in human life. There is no specific organ is emerged in English expressions of anger. The examples represent the container as the whole human body which is contained by anger. In reverse, Malay people consider that heart (or liver in literally) is the source of most, if not all, human emotions. (Kim Hui, 2003) He continues explaining that it is a cultural specific concept which conveys human feelings, desires, and thoughts. Heart is communicates the negative feelings such as sadness, anger, sorrow, disappointed feeling and hatred. In the same way, it expresses many positive feelings as well such as happiness, love, and satisfied feeling. For example, when someone is in a great happiness, the expression is 'senang hati' (happy liver) and 'patah hati' (broken heart) is an expression to represent his/her failure in love. Notice that both sides of human feeling represented by one specific part of human body 'hati'. In English, however, 'heart is primarily associated with love, affection, and the like'. (Kovecses, 2000: 169) It

means that heart is commonly used to represent some positive feelings rather than the negative one.

Furthermore, there is another difference between two concepts of English and Malay language in ANGER metaphor. On one hand, several expressions of anger in Malay language, as mentioned in the examples above, are likely to emphasize on an action done by someone or something else outside your body which builds your bad feeling. The word 'bakar' (burn) is an action to produce heat on something. In this case, if you burn one's heart means you give him such unpleasant feeling. On the other hand, English expression put more attention on the condition inside the angry person. For example, the expression 'hot under the collar' means that the heat produced by someone's body because of anger is going up to his neck and make it hot.

Internal pressure

English:

- He almost burst a blood vessel

Malay: (example from Kim Hui, 2003)

- Dia membuat saya naik darah (*My blood rise because of him*)
- Dia telah membuat saya naik pitam (*He rose my blood pressure*)
- Mereka telah menyebabkan saya panas baran (*They put me in a bad temper*)

Examples of both languages show the similarity in illustrating anger as 'heat within pressurized container'. (Kim Hui, 2003: 160) It could be described that there is a strong pressure (heat) inside human which leads to body changes in some way such as an increase in blood pressure and a rise of body's temperature.

Redness in the face or neck area

English: (Example from Kovecses, 2000)

- He got red with anger

- She was scarlet with rage

Malay:

- Wajahnya merah padam karena marah *(his face was red died out with anger)*
- Telinganya merah mendengar kalimatmu *(His ear gets red listening to your sentence)* (example from Kim Hui, 2003)

The changes on one's face might be the first noticeable sign of anger. The similarity expression between both languages is the color which is used to represent the anger. (Kim Hui, 2003) Malay people tend to use redness to describe either embarrassment or anger. In the same way as English,   Malay people use red for describing anger rather than other colors. Darker the color (red) means more angry. Moreover, Indonesian people who have a similar language root (Malay language) also use the expression 'telinga merah' or red ear as the sign of anger. A research of human physiology that is conducted regarding the correlation between 'language and conceptual system of emotion' shows that one of the body reactions when someone grows angry about something is 'an increase in skin temperature'. (Kovecses, 2000: 159)

Anger as hot liquid in the container

English:

- She is boiling with anger (example from Kovecses, 2000)
- She finally boiled over (example from Low, 1996)
- Anger had been simmering for weeks

Malay:

- Entah kenapa mendengar kalimat umpatan terakhir darahku mendidih (*I don't know why my blood is boiling when I heard the last slander*) (From novel 'Ayat-ayat cinta)
- Mendidih darahnya dan marahnya menjadi-jadi laksana api yang berkobar (*His blood is boiling and his anger becomes a fire)*(example from indonesian local newspaper, 2008)

- Dia membara karena kemarahan (*He is steaming with anger*) (example from Kim Hui, 2003)

In terms of the concept that anger is hot fluid in the container, Malay language shares the same concept with English in conceptualizing anger as a pressure inside human body. According to Kovecses (2000: 146), this concept emerges from two structures on metaphor for anger; 'THE BODY IS THE CONTAINER FOR THE EMOTIONS and ANGER IS A SUBSTANCE (fluid or gas) IN THE CONTAINER'. This situation is shown in the following examples;

English:

- He had kept the anger bottled up inside him for months. (example from Low, 1996)

Malay:

- Hatinya dipenuhi amarah setelah bertemu denganmu. *(His liver/heart is filled with anger after he met you)*

Since anger is conceptualized as hot liquid in the closed container, it means that when someone becomes more and more angry because of some reasons, the hot liquid is also on the higher level because of the increasing of heat inside the container. (Lakoff and Kovecses, 1983 in Low, 1996) One of the examples given in English to describe an increase of anger is; 'she could feel her gorge rising'. The example in Malay language expression which provides the same meaning with English is shown in the following example:;

- Rasa marahnya naik sudah hingga ke kepala *(Her anger increased and already reached the head)*

Anger as an explosion

If anger, which is conceptualized as an explosion cannot be controlled any longer, it will erupt and explode unless it is released. This concept brings the similar

idea as the liquid in the container metaphor. The expression is shown in the following examples:

English: (examples from Low)

- The speaker exploded and the anger spilled over into the next room
- He was brimming with anger

Malay: (examples from Kim Hui, 2003)

- Hatinya meluap-luap dengan kemarahan (*His liver/heart is brimmed with anger*)
- Marahnya meletup karena dia (*His anger is exploding because of her*)
- Marahnya meletup menyakiti hati orang-orang disekitarnya (*Her anger is exploding and she hurts everyone around her*)

The examples illustrates that both languages have the same concept that when liquid raises its level more and more, the container will be full and the liquid will explode and flow over the edge. In Malay language, the expression often contains the process of controlling anger inside an angry person.

- Marahnya sudah sampai ke hati dan naik ke ubun-ubun (*His anger reaches the liver/heart and goes to the fontanel*)

The word 'fontanel' in the example indicates the top level of anger as it is one part of head. In this case, when anger which is conceptualized as liquid reaches the head as the highest point of the body (container), the anger could not be controlled any longer. It could be noticed from the example that the process of increasing anger in human body involves two levels. First, when the anger is in one's heart, he/she tends to control it inside as shown in the following example;

- Dia mencoba memendam kemarahannya didalam hati (*He tries to bury his anger in his heart/liver*)

This condition changes when the anger reaches the head and an angry person can not control it any longer. It often follows by an explosion.

- kemarahannya sudah sampai ke ubun-ubun siap untuk meledak (*His anger reaches his fontanel and ready to explode*)

The two examples above show the controlling levels of anger in Malay culture. The above examples also express that Malay language differs from English in conceptualized some parts of body as the container for emotions, including heart/liver and head as containers which can hold hot fluid.

THE IMPLICATION OF ANGER FOR TEACHING AND LEARNING

In language teaching, teachers and learners should put their attention on metaphor more than years before. (Low, 1988) It needs to be taught because it exists in everyday life and used very frequently without we are being aware of it. Moreover, it will be more challenging to find out the best way in teaching metaphor for a particular topic especially in second language classroom. However, very few studies have conducted in this issue in any detail. A range of activities from few studies in teaching metaphors and idioms seems suitable to be adopted in teaching anger for second language learners.

Several activities in the study conducted by Deignan, Gabrys and Solska in 'teaching English metaphors using cross-linguistic awareness raising activities in second language classroom' (1997) could be adopted in teaching metaphor of anger for second language learners. A number of tasks are given to the students in order to encourage them in understanding and being aware in using metaphor of anger. Common expressions in conceptualizing anger in English are provided in the tasks. The first two tasks given to the students are the texts contain with basic expressions of anger metaphor in their first language and in English. They need to guess the expression which is commonly used to express anger in both languages. The next task given also consists of some common expressions of English metaphor of anger, but in more specific examples. For instance, several expressions which related to the conceptual metaphor ANGER IS HEAT are provided. The students are then asked to find out the expressions from the text refer to anger, discuss and compare them to

the similar expression in their first language. In this method, the words in anger expressions are taught in sequence and in context without separating them.

This activity seems as an easier way for students to learn and understand metaphor because the learners can connect it with the common expressions frequently appeared in their first language. Additionally, the teacher can draw an explanation of the words used in expressing anger when the students find difficulties in understanding the words. During these activities, students may also use dictionary to find out the meaning of the specific words from the expressions given. The Oxford advanced learner's dictionary for current English and the Longman dictionary of the English language are two dictionaries suggested. (Low, 1988) Another dictionary recommended is an advanced learner's dictionary which provides a series of metaphor explanations that is followed by a range of related examples. (Philip, nd)

Despite its advantages, Deignan, Gabrys and Solska also conclude some problems need to be coped;

1. Students sometimes do not recognize several metaphoric expressions used in their first language because the expressions are too conventional.
2. The activities might not suitable for the students who have less motivation in learning.
3. The activities might not suitable for the students in 'below-mid intermediate' level. (1997)

One another possible reason for the first problem is because the students tend to used metaphor so much as the common expressions in their daily life that they are not even aware in doing so. In terms of motivation and the level of students, the less motivated and lower-level students might find difficulties in understanding metaphor through this activity because they have to find, discuss, and compare the metaphors of both languages in the same time.

Another possible technique in teaching anger for second language learners is by understanding poetry. This technique is based on the activity used in increasing students' ability in figurative thinking and understanding metonymy through poetry.

(Littlemore and Low, 2006) The activities begin by presenting students the title of one poem. Then, they should explore the ideas from the title and 'predict what the poem is going to be about'. (ibid: 116) The students are asked to identify the expressions of metaphor of anger appeared in a poem. The students need to guess and discuss these expressions and explore them in more detail discussion. Then, they have to link the expressions with the similar expressions used in their first language. This activity seems effective for the lower-level students when the poem chosen is the simple and easy one, but the more complex poem only suitable for advanced-level students. The words then might be taught separately from the text which might builds the chance for the students to explore the meaning of the words based on their own understanding.

Another way in teaching metaphor of anger could be adopted from the idea of Skoufaki in teaching idioms for the second language learners. The students have to guess the meaning of idioms in the tasks based on their own understanding. (Skoufaki, 2005) The technique used in this study is based on the Irujo's opinion that students will have a better achievement in learning idiom through the 'idiom-meaning guessing' technique. (Irujo, 1993 in Skoufaki, 2005) The tasks provided in the study are divided into two kinds; the task which has idiom in the context and out of context. The participants are advanced-level students of second language learners of English. One of noticeable point on this study shows that the students need a clear instruction to guide them in guessing the meaning of the words. Moreover, the second language learners tend to be so nervous and afraid of making mistakes when they have to express their idea in another language. (Skoufaki, 2005)

Furthermore, Carter and McCarthy suggest that the metaphor should be adopted in language teaching materials. (Carter and McCarthy, 1995 in Littlemore and Low, 2006) The teachers will be easier to teach metaphor in second language classroom if they have a concrete material as guidance. Additionally, the figurative language will be more effective to be taught when it is included in the textbook.

CONCLUSION

The examples discussed in this paper shows that English and Malay language share the same basic concept of anger in terms of conventional metaphor. The similar basic structure in both languages is the concept of anger as a heat in the pressurized container. In addition, English and Malay even have almost the same examples for several conceptual metaphors. For example, ANGER IS A HOT FLUID IN A CONTAINER and ANGER IS AN EXPLOSION metaphor. Moreover, Malay and English people also have the similarity in showing their anger explicitly. Despite the similarity, Malay has specific organs of human body conceive as the container for emotions such as heart/liver and head.

Regarding its implication, only few studies have carried out to examine the method used in teaching and learning metaphor especially metaphor of anger. Several methods could be employed in teaching metaphor of anger such as guessing-meaning, comparing expressions between two languages, and understanding metaphor through poetry. The words and expressions of anger itself could be taught either separately or in sequences. The teaching of metaphor will be more effective if it is set in the textbook or another teaching material used in second language classroom.

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