

## Emotion metaphors in pre-modern Malay society

In the discipline of Cognitive Linguistics, the view that our conceptual systems are structured and grounded in bodily experiences and that metaphors are rooted in our embodied experiences (Lakoff 1987) has gained wide acceptance. Studies on emotion metaphors have given evidence to support this view (e.g. Lakoff and Johnson 1980, Lakoff and Johnson 1999, Kövecses 2000, Kövecses 2005). Conversely, other cognitive linguists (e.g. studies in Sharifian et. al., 2008, and studies in Maalej and Yu, 2011) have found resonance in their view that metaphors are components of cultural cognition. One of the groundbreaking arguments that culture plays an important role in metaphorical conceptualisation was presented by Geeraerts and Grondelaers (1995), in which they convincingly demonstrated that the metaphor of anger as a heated fluid in a container is a culturally Eurocentric conceptualisation inspired by the medieval doctrine of bodily humours (see also Gevaert 2001, and Gevaert 2005). A new theoretical framework of cultural conceptualisations which aims to view language as being grounded in cultural conceptualisations and cultural cognition has been drawn in recent studies (e.g. Sharifian 2011).

Taking my starting point in the different views of the basis of metaphors, I studied emotion metaphors in pre-modern Malay society collected in the corpus of the Malay Concordance Project (<http://mcp.anu.edu.au/>). Based on corpus linguistic methods for metaphor analysis proposed by Deignan (2005) and Stefanowitsch (2006), I describe concepts of some basic emotions represented as the following lexical items *takut*, 'fear', *malu* 'shame', *heran* 'surprise', *sukacita* 'joy', *duka* 'sadness' in pre-modern Malay. My study focuses on the most frequently encountered emotion terms in the corpus. Two main questions are addressed in the paper: (1) Are there universal and/or culture-specific metaphors of emotions? (2) Is there a specific source domain associated with some emotion concepts but not with others? I observe that the more general event-structure metaphors apply to all those emotion concepts investigated in this study. However, this study suggests that in spite of similarities in the embodied experience of emotions across cultures, there are important differences between cultures in the conceptualisation of emotions.

Keywords: *cultural conceptualisation, emotion metaphors, pre-modern Malay*

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