THE SEMANTICS OF *MAKAN* 'TO EAT' IN MALAY

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THE SEMANTICS OF *MAKAN* 'TO EAT' IN MALAY

ABSTRACT

This study will explore and explain the cognitive semantics of *makan* 'to eat' in Malay, as there are various usages of *makan* 'to eat' that do not only denote their literal senses, but also metaphorical meanings such as *makan hati* (lit: to eat one's heart) 'to get offended' and *makan tuan* (lit: to eat an owner) 'to be betrayed'. The data will be collected from authentic texts which are online news articles, published novels, books and magazines. The data will be explained using Conceptual Blending Theory (Fauconnier & Turner, 1998, 2002) to demonstrate the mechanism of meaning constructions between two input spaces. Moreover, by employing CBT, the study will justify reasons for all the expressions containing the word *makan* 'to eat'. Also, when necessary, sociocultural aspects will be explored. However, the results cannot be generalised as the data collected are from selected and limited sources only. The findings show that the usages of the word *makan* 'to eat' can be grouped into literal, semi-literal and extensions that consist of endocentric, partial-endocentric and exocentric (for compounds). Some metaphorical usages of *makan* 'to eat' were used in form of phrases.

KAJIAN SEMANTIK PERKATAAN 'MAKAN' DALAM BAHASA MELAYU

ABSTRAK

Kajian ini menyiasat dan menjelaskan semantik perkataan 'makan' dalam Bahasa Melayu, oleh kerana kepelbagaian penggunaan 'makan' yang bukan hanya menzahirkan makna literal atau harfiah, bahkan maksud secara tersirat atau figuratif. Sebagai contoh, makan hati yang membawa maksud 'terasa hati' dan makan tuan yang membawa maksud 'mengkhianati atau dikhianati seseorang'. Data telah dikumpul daripada teks-teks asli seperti laporan berita daripada surat khabar atas talian, novel yang diterbitkan, buku dan majalah. Data tersebut akan dianalisa dan dijelaskan menggunakan Conceptual Blending Theory (CBT) oleh Fauconnier dan Turner (1998, 2002) untuk mendemonstrasikan mekanisme-mekanisme pembentukan makna berdasarkan ruang-ruang 'spaces' yang berlainan. Selain itu, penyelidikan ini akan mempamerkan penggunaan CBT , serta memberi justifikasi kepada sebab-sebab penggunaan 'makan' dalam Bahasa Melayu yang bersifat konseptual. Aspek-aspek sosiobudaya bagi ekspresi metafora juga akan dijelaskan jika perlu. Akan tetapi, keputusan bagi penyelidikan ini tidak bersifat umum oleh kerana data yang dikumpulkan hanyalah daripada sumbrer-sumber yang terhad sahaja. Penemuan penyelidikan menunjukkan bahawasanya penggunaan 'makan' boleh diklasifikasikan kepada tiga kumpulan iaitu endosentrik, separa endosentrik, dan eksosentrik.

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LIST OF ABBREVIATION

CB	Conceptual Blending
CBT	Conceptual Blending Theory
CL	Cognitive Linguistic
CS	Cognitive Semantic
DBP	*Dewan Bahasa dan Pustaka*
EC	Endocentric Compound
EX	Exocentric Compound
KD	*Kamus Dewan*
KDBP	*Kamus Dewan Bahasa dan Pustaka*
PE	Partial Endocentric Compound

LIST OF RESOURCES

Newspapers

AAO   *Astro Awani Online*

BH   *Berita Harian* 'Daily News'

KO   *Kosmo Online*

MH   *Metro Harian*

MS   Mstar News

SH   *Sinar Harian*

TMMO   The Malay Mail Online

TN   Tribune News

UM   *Utusan Malaysia*

UO   Umno Online

WJO   WJ Online

Novels

AP   *Akhiri Penantianku* 'End My Waiting'

JMC   *Jangan Menangis Cinta* 'Don't Cry, Love'

LKC   *Lafazkan Kalimah Cintamu* 'Say your love'

Magazine

MW   *Mingguan Wanita* 'Women Weekly'

Book

MM   Mastika

CHAPTER 1

INTRODUCTION

1.0 Introduction

This chapter covers all introductory elements of this present study. The first part introduces a background of the study (1.1), followed by statement of problem (1.2), significances of the study (1.3), research objectives (1.4), research questions (1.5), and scope and limitations (1.6).

1.1 Background of the Study

Metaphors are used actively by all speakers of any languages unescapably. Lakoff and Johnson (1980) in their seminal walk *Metaphors We Live By* state that metaphor expressions are pervasive and speakers are using them either they are aware of it or vice versa. Before Lakoff and Johnson, metaphors were considered as a poetic language or figure of speech. In contemporary era, following Lakoff and Johnson (1980) metaphors are seen as a conceptual construct. In other words, metaphors are not merely the resemblance of two entities but belong to an inevitable process of human consciousness (Lakoff & Johnson, 1980).

Metaphorical expressions can be found in many shapes such as proverbs and compounds. Interestingly, compound words can be metaphorical through the process of combining words productions. The combination of two different words often produce novel meaning and the meanings are not directly comprehended by the speakers. Some compounds with *makan* 'to eat' are metaphorical because their meanings do not rely on the literal meaning of their parts.

Makan 'to eat', including in Malay, can be considered as the basic use for every person (Newman, 1997). In addition, *makan* 'to eat' is not merely used to give meaning such as consume edible food, yet, it has been used in many different figurative expressions such as *makan rasuah* (lit: to eat bribe) 'to take bribe' and *makan hati* (lit: to eat heart) 'to be offended'. Previously, many studies have been carried out to explore the metaphorical expressions especially in proverbs, idioms and encyclopaedias. Yet, still not well-explained for figurative expressions especially from authentic data. One of the most popular theory to explain figurative expressions is Conceptual Blending Theory (CBT) (Fauconnier & Turner, 1998, 2002), an extension of Mental Spaces Theory (Evans & Green, 2006).

In today's society, there are not many studies that have examined on conceptual metaphors specifically on Malay as compared to English. Kövecses (2010) proposes that there should be universal metaphors from diverse languages if the issue of embodiment has been seen as a differential experiential focus (Kövecses, 2003). It means that (potentially) universal metaphors may exist if it to be explained based on the different culture and context (Kövecses, 2003). Hence, by exploring and explaining the word *makan* 'to eat' in Malay language, this study may add meaningful findings on this notion as Malay's culture surely play a remarkable function in this matter as it is different from others such as English. Thus, this research is going to explore the cognitive semantics of *makan* 'to eat' in Malay contexts. Moreover, this recent paper will explain *makan*'s integration and blending process by using CBT (Fauconnier & Turner, 2002) for a better comprehension to the laymen.

1.2 Statement of Problem

In today's society, metaphor is considered as a common usage among language speakers including Malays. As many studies and theories in the past tried to explained and proved that metaphors able to show how humans conceptualise physical things in terms of abstract ideas as they experience them either bodily or emotionally (Lakoff & Johnson, 1980; Fauconnier &Turner, 2002; Evans & Green, 2006; Geeraerts & Cuyckens, 2010). Even though only a few studies on metaphors in the perspective of CL have been carried out in Malay contexts (Anida Sarudin, 2012), yet, the focus has always been on idioms and proverbs, not an authentic data such as published magazines, newspapers, and novels. Besides, the study on an authentic data of the metaphorical usages may come up with interesting result.

Indeed, Malay culture can be considered one of the unique and interesting cultures that worth-explored. Malay heritage can be learnt through many lens such as their food, customs, costumes, celebrations and language. As mentioned, culture can surely be drawn to give impacts on the language of the people (Kövecses, 2003). Hence, by learning blending relation to Malay language, many revelations in the perspective of linguistics study may be disclosed. In term of language, metaphors, specifically, can offer many new findings once it been studied in depth. Malay metaphorical usages, including in idioms, have been influenced by Malay cultures. In other words, by studying metaphors uses among Malay speakers, the present study able to answer these questions well. By using an appropriate theory to explain the metaphors uses and linking them with the speakers' culture where necessary could be the best solution to explore this meaningful issue.

1.3 Significance of the Study

Today, all language speakers are still using metaphorical expressions on daily basis including Malay language speakers. Most of them are unaware of the usages due to the fact that they use them automatically. As this thesis will focus on the compounds with the word *makan* 'to eat', this paper will offer an explanation of the issue and additional knowledge on metaphorical expressions of *makan* 'to eat' in Malay language. Besides, this paper attempts to highlight each of the metaphorically usages of *makan* 'to eat' in form of compounds and explain them for more clarified and plausible understandings using a theory, CBT developed by Fauconnier and Turner (2002). Thus, the readers will surely gain knowledge about how *makan* 'to eat' has been blended and embodied from its physical being. The explanations of compounds with *makan* 'to eat' will elucidate on human's conceptual system that has been debated since 1980's.

1.4 Research Objectives

This study will consist of three research objectives which are;

I. To explain and classified the compounds with *makan* 'to eat' in Malay.

II. To characterize the exocentric compounds with *makan* 'to eat' semantically.

III. To analyse and present partial-endocentric and exocentric compounds with *makan* 'to eat' in Malay using the input spaces of CB.

1.5 Research Questions

This study will consist of three research questions (RQ) which are;

RQ1: How are the compounds with *makan* 'to eat' in Malay classified?

RQ2: How are exocentric compounds with *makan* 'to eat' is characterised semantically?

RQ3: How are partial-endocentric and exocentric compounds with *makan* 'to eat' represented using Conceptual Blending?

1.6 Scope and Limitation

There are several limitations that will be highlighted in this present study. First, need to be noted that this study aims to collect the different examples on the word *makan* 'to eat' in Malay, instead of compiling all usages of the particular word in any phrases or sentences. Hence, the examples collected will be extracted from various sources such as online newspaper, published novels, magazines, and published books.

Prior to the aim mentioned, the data have been collected from various online newspaper reports in Malaysia such as *Harian Metro, Berita Harian, Sinar Harian, Awani, MyMetro Online, Utusan Malaysia Online* and so on from 2015 until 2019 and three published novels written specifically in 2012, 2015 and 2017 for this present study. It shows that this paper is only covering the literal and metaphorical usages of *makan* 'to eat' in Malay contexts in selected novels and newspaper in five years range. Furthermore, the spoken usages of *makan* 'to eat' expressions may be different. Thus, the result cannot be generalised.

On the other hand, the objectives only focus on the compounds with *makan* 'to eat' even though there are also phrases with *makan* 'to eat' has been found in this study. This is because blending can be presented well with compounds as the meanings produced are fixed as compared to phrases. So, the result cannot be concluded on behalf of other usages than compounds.

1.7 Chapter Summary

This chapter discussed all the crucial aspects that are needed for this present study. It is expected for the result gained to contribute to the field of cognitive semantics specifically in the area of conceptual blending. The next chapter will focus on the related literature and terms and past studies.

CHAPTER 2

LITERATURE REVIEW

2.0 Introduction

This chapter reviews the literature and past studies that are relevant for this present study. As mentioned in Chapter 1, the data collected are regarded as compounds and will be analysed using CBT (Fauconnier & Turner, 1998, 2002), which is a part of CL components. Thus, this chapter will provide the explanation of each related term to the present study such as CL, CS, metaphor, CB, embodiment, conceptualisation, compounds and phrases.

2.1 Cognitive Linguistics

Cognitive Linguistics (CL) is a contemporary approach of language originated in 1970s and early 1980s (Evans, 2012; Geeraerts & Cuyckens, 2010; Croft & Cruse, 2004). Evans (2012) introduces George Lakoff, Ronald Langacker and Leonard Talmy as the prominent figures in CL who were remarkably came up with the new ideas on language organization, meaning and conceptual structure. Initially, these scholars were opposing Chomskyan's Transformational Grammar (1957) as they believe language is not autonomous, an innate capacity and the reflections of the world as being suggested by Chomskyan, yet, cognitive linguists consider that language is conceptual in nature (Evans, 2012)

Besides, CL has been highlighted as a broad theoretical and methodological enterprise instead of a single, closed articulated theory (Evans, 2012; Geeraerts & Cuyckens, 2010). This is because at the early of its development, CL is made up of many theories, assumptions and suggestions to be known as an enterprise. Importantly, CL regards thought and language are embodied and there are three major guiding hypothesises the CL approach to language which are; (1) language is not an autonomous

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cognitive faculty, (2) grammar is conceptualization, and (3)knowledge of languages emerges from language use (Evans, 2012; Croft and Cruse, 2004).

According to these guiding hypothesises, Croft and Cruse (2004) state that CL was opposing Chomsky's Generative Grammar (1957), truth conditional (logical) semantics and the reductionist tendencies of both. Yet, CL defines language as the reflections of general conceptual organization, categorization principles, processing mechanisms, and experiential and environmental influences (Geeraerts & Cuyckens, 2010). It means that language is the product of human cognition and conceptualisation process based on their bodily experiences.

Within CL, there are two sub-branches that are known as cognitive grammar, a branch that believes grammatical structures are able to be contemplated with the pairing of semantics and cognitive semantics, a branch that related on meaning constructions and conceptualization (Evans, 2007; Evans & Green, 2016; Croft & Cruse, 2004). Thus, need to be noted, for this present study, only Cognitive Semantics will be explored in details which is as the main issue is related to the conceptual metaphor and meaning constructions.

2.1.1 Cognitive Semantics

 Similar to CL, Cognitive Semantics (CS) has also been considered as a large enterprise and it regards linguistic meaning as a manifestation of conceptual structure with four guiding principles which are conceptual structure is embodied, semantic structure is conceptual structure, meaning representation is encyclopaedic, and meaning construction is conceptualisation (Evans & Green, 2006).

For the first principle, conceptual structure is embodied, is highly related to the embodied cognition thesis and image schema (Evans & Green, 2006). This principle explains that human being will conceptualise the metaphor based on their bodily experiences.

Langacker (2008, p. 30) explains that CS regards that the elements of language are actively negotiated instead of being fixed and static. The term conceptualisation is used to show the dynamicity and is understood as subsuming (1) both novel and established conception; (2) not just "intellectual" notions, but sensory, motor, and emotive experience as well; (3) apprehension of the physical, linguistic, social, and cultural context; and (4) conceptions that develop and unfold through processing time (rather than being simultaneously manifested) (Langacker, 2008). It means that the language element's meaning is negotiated from scratch while it is been used. The speaker must have some preconception, learned and conventionalized on certain meanings as a basis of negotiation to understand the real meanings. Take for example; the word 'cat' would have no greater likelihood of meaning 'feline' than 'walnut' and 'book' (Langacker, 2008, p. 30). To summarize, a speaker will understand the intended meaning by others while using the language by conceptualizing the elements to their preconceptions, emotions and bodily experiences. Because of this, conceptualisation is considered as a cognitive processing.

2.1.2 Metaphor and its Development of Conception

According to Lakoff and Johnson (1980) metaphor is a linguistic expression that expresses a mapping between two concepts. These concepts have common points and share some similarity. Besides, O'Brien (1995) states that metaphor is the intentional violation of the certain standard usage of language but differs from nonsensical. It means that the production of metaphors is meaningful yet the speakers know that they have go against the common-learnt language usage deliberately. Surprisingly, the speakers are able to understand the metaphors even though it violates the standard language.

Traditionally, metaphor has been considered as poetic language and only been used in literary works. Aristotle, who has been recognized as a father of metaphor study defined metaphor as an ornament to the language and its main purpose is to the language. Because of that, he has been criticized by many contemporary scholars for making that wrong statement (Richards, 1936). Yet, Aristotle's contribution in metaphor study cannot be denied. Then, Richards (1936) criticizes the decorative role of the metaphor and rejects the ideas that view metaphor as a word play and displacement of words. He believes that metaphor is an interaction between two concepts and proposes the term "tenor", the underlying idea or the principal subject to be qualified and "vehicle" the term with which we qualify the principal object.

Throughout years metaphor carries meaning as a thing representative or resemblance of something else (Kövecses, 2010; Grady, Oakley & Coulson. 1999). Yet, in 1980s, the remarkable scholars named George Lakoff and Mark Turner, who are colleagues, have challenged the statement by stating that metaphor is pervasive in daily conversation. In other words, metaphor has been used in daily and casual conversations among the speakers. According to Lakoff and Johnson (1980) metaphors are used

naturally on daily basis such as *'He's losing a direction'* without the speakers realizing that particular statement is a metaphorical expression.

In other words, conventional metaphors are considered as a structure of culture that is reflected in daily language use (Lakoff & Johnson, 1980). Besides, according to classical theories, it is a matter of language instead of thought and was acknowledged to be exclusive from ordinary language (Lakoff, 1993). It means that metaphors, conventionally, is regarded as a new and poetic language expressions that able to explain the similar concept of conventional meaning. There was no chances for metaphors to be used as a daily language among speakers while conversing. Similar to other theories, it can be either true or false, in this case, the cognitive linguists have proved the classical theories on metaphors is wrong. In recent days, most scholars have come up with the idea of conceptual metaphor that covers similes, metaphors and analogies (Hoggan, 2014). Later, Lakoff and Johnson (2003) introduce three kinds of metaphor which are structural metaphor, ontological metaphor and orientational metaphor.

2.1.3 Embodiment and Conceptual Structure

There are two inter-related cornerstones in CS which are known as embodiment and conceptual structure. Embodiment and conceptual structure are inseparable and they need to be digested well as they are also closed related to CBT. Embodiment is also known as embodied cognition. According to Evans (2007), embodiment, embodied cognition and experience are inter-related. He explains that;

> Embodiment is pertained to the body, physiological and anatomy such as biological morphology and nervous system. Embodied cognition, is a thesis holds that the human mind and conceptual organisation are a function of the way in which our species-specific bodies interact with the environment we inhabit. In other words, the nature of concepts and the way they are structured and organised is constrained by the nature of our embodied experience, which is the idea that experience is embodied entails that we have a species-specific view of the world due to the unique nature of our physical bodies (p. 65- p. 68).

In addition, Evans and Green (2006) explain that conceptual structure derives from embodiment while semantic structure reflects the conceptual structure. This is because conceptual structure is a cognitive system that organises and represents the experiences into the state that can function as an input for reasoning process while semantic structure is the system wherein concepts are conventionally encoded and make it possible to be conveyed using language (Evan & Green, 2006). It means that, by experiencing a situation, emotionally or physically, a human will come up with a concept that is related to the particular event to give meaning to the metaphorical language while encoding it. For instance, *termakan dengan kata-kata* (to be eaten+by+words) means 'to believe one's words', the physical act of eating is conceptualised as to accept or absorb things including *kata-kata* 'words'. By conceptualising, *makan* 'to eat' turns to bring the meaning of 'believing'.

Also, the term image schema is importantly required to digest both of embodiment and conceptual structure. At the early years, the studies on image schema are abundant. Image schema is emergent and also known as sensory experience (Mandler, 2004). This means image schema is stored in a form of concept after undergoing repeatedly sensory experiences and later will emerge to generalise what is common to a person to comprehend a new arising situation (Johnson, 1987; Mandler, 2004; Evans & Green, 2006; & Mandler & Canovas. 2014). For example, in CONTAINER schema (Johnson, 1987), a sentence 'John went out of the room' is well comprehended by involving the conceptualisations of motion and containment. By saying 'out of (something)', it shows that there is a movement from inner side to outer part. So, referring to the sentence, John's movement to the outside of room means he is out from the inside of the same containment (room) that presents how the mind is figuring the meaning of the sentence.

It also proves that image schemas involve the interaction and observation of the world (Evans & Green, 2006). In sum, image schema can be regarded as a foundation for embodiment and conceptual structure in the perspective of semantic structure.

2.1.4 Meaning Construction

Meaning constructions can be defined as a process of choosing or linking the current conversation with the knowledge and experiences that speaker had regarding the topics discussed. Evans and Green (2007, pg. 363) state that it has been treated as a fundamental conceptual process in nature and it is a process of constructing the appropriate interpretation of language units based on contexts. It means that meaning constructions require both of semantics, a context-independent meaning and pragmatics, a context-dependant meaning. In other words, to comprehend a novel language use, the speaker will construct the meaning conceptually by selecting from his encyclopaedic knowledge, including the experiences and emotions to come up with the most appropriate interpretation.

Besides, Croft and Cruse (2004) claim that dictionary meaning cannot support the meaning interpretations, thus, the encyclopaedic knowledge is needed for interpretation and comprehension. This is because, language users need to relate the language usage with their knowledge and context on the particular topics immediately. For example, a compound *greenhouse* which means a glass building in which plants that need protection from cold weather are grown only be able to understand if the person has the encyclopaedic knowledge. The compound is not merely means 'green', a type of colour and 'house' a place where people live as the dictionary presents.

Similarly, Sinha (1999), also states that meaning is an on-going and dynamic 'activity' that is not only occur while the users speak, but, as them write and read too. He believes that writing involves creating temporary and dynamic mental spaces or representations that 'construct' meaning through various processes of composing, identifying, integrating, unpacking, conceptualizing while reading involves the same conceptual tasks in 'construing' meaning from the text (Sinha, 1999). Because of these processes involve many significant courses that occurs in mind, cognitive semantics equated meaning construction as conceptualisation process (Evans & Green, 2007; Croft & Cruse, 2004; Sinha, 1999).

2.1.6 Conceptual Blending or Integration

Conceptual Blending (CB) which is also known as Blending Theory or Conceptual Integration is one of the most powerful theories to explain linguistic phenomenal especially metaphors and ways of human minds work in contemplating ideas. Surprisingly, CB is also quite popular in other fields rather than linguistics such as psychology. At basic level, CB deals with metaphorical language usages by conceptualising the language to get the real meanings right. It means that, instead of analysing language by breaking down the smallest units of it, CB tends to conceptualise the language usages.

CB should be comprehended by studying its vital components which are mental spaces, generic space and blended space. In general, conceptual integration networks involve at least four spaces (and sometimes more): two input spaces that contribute the elements for the metaphor, a generic space, which shares structure with the input spaces, and a blended space which has 'emergent structure', something that exists in none of the other spaces but emerges as a product of blending (Freeman, 2005). Fauconnier and Turner (1998, pg. 154) expose on how CB works with the example of regatta. Based on

their example, a modern catamaran *Great America II*, sailing from San Francisco to Boston in 1993, has been compared to a clipper, *Northern Light* that made the same sail in 1853, 140 years back. The observers of the modern run were saying:

At this point, *Great America II* is 4.5 days ahead of *Northern Light.*

Fauconnier and Turner (1998) explain that the expression frames the two boats as if they are sailing on the same course during the same time, 1993 because it blends both events in 1853 and 1993 into the single one. There are two different inputs have been projected and the occurrence of the emergent structure whereas the positions of both events is comparable fits into the cultural frames known as a 'race'. The frames of race is emerged and can be proved by analysing the observers' saying;

At this points, *Great America II* is barely maintaining a 4.5 day lead over the *Northern Light*.

And, the report of the 'boat race' in a Latitude 38, a magazine article as follows;

As we went to press, Rich Wilson and Bill Biewenga were barely maintaining a 4.5 day lead over the ghost of the clipper *Northern Light*, ……..

The phrase written to report the race such as 'maintaining the lead' is a familiar part of a race and 'the ghost' shows the projection of the inputs of the event which took place in 1853 that emphasize on the clipper's current status, not exists (Fauconnier and Turner, 1998, pg. 155). In short, how people compare these two different events and it can be comprehended by the readers proves that humans' minds do conceptualize and integrated the information from two inputs into a blended space with the occurrence of the emergent structure as Fauconnier and Turner proposed.

Figure 2.1: BOAT RACE Blend (extracted from Evans and Green, 2006, p. 412)
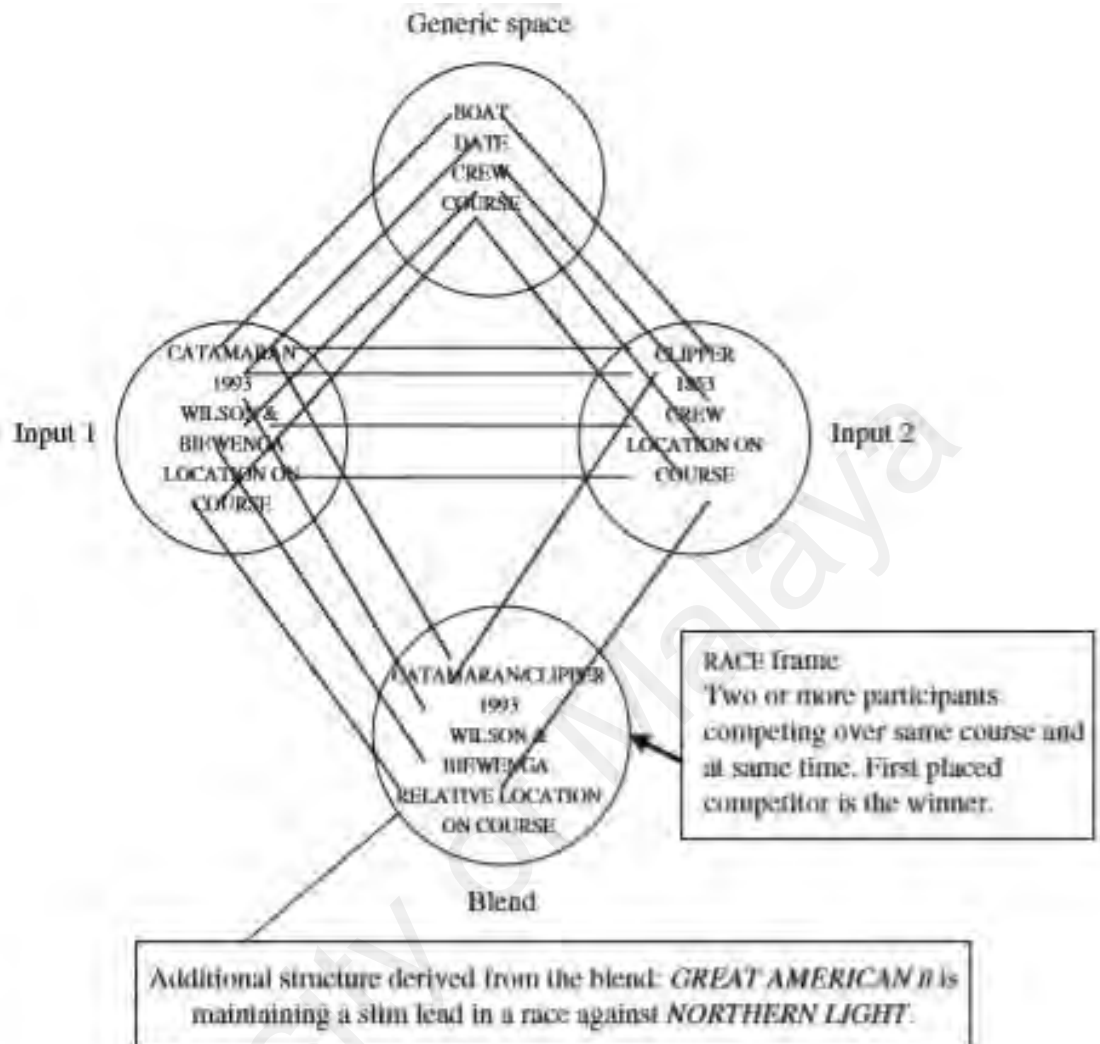
Freeman (2005) suggests that all metaphors at some stage in their development involve blending even though not all blends are metaphorical. This is because, metaphors are creative and their meanings can only be comprehended by conceptualising them. Taking their meanings literally will only make the meanings ridiculous and illogic. For example; kill time which means 'to spend time'. Time is an abstract idea and intangible whereas the act of killing requires physical effort. By taking the literal meaning, this metaphor is making no sense.

Some scholars claim that CB is an extension of Conceptual Metaphor Theory (CMT) as the source-target-relations in CMT is quite similar to CB's mental spaces or spaces. However, CB has proved that its network integration is more complex and detailed at analysing language as it involves three crucial processes which are composition, completion and elaboration. Grady, Coulson and Oakley (1999) define composition as the most up-front process which is the projection of content from each of the inputs into the blended spaces which may involve the 'fusion' of elements from the inputs. It means that the inputs in mental spaces may be able to be projected directly to the blended space as it may related and more straightforward at signalling the merging relations in order to produce meanings. Meanwhile, completion means the completing of a pattern in the blend, suggested when structure projected from the input spaces matches information in long-term memory. Lastly is elaboration process which is the simulated mental performance of the event in the blend, which we may continue indeterminately (see also 2.1.7; pg. 25).

The well-elaborated example of CB is the metaphor 'This surgeon is a butcher', which means that the surgeon is incompetent. At a surface level, it is subtle to relate the surgery and butchery relations that comes up with the meaning of incompetency. But, CB theory able to present how these two inputs; butchery and surgery are blended to come up with the meaning. As follow is the 'Surgeon as Butcher' blend:

Figure 2.2: SURGEON as BUTCHER blend (extracted from Evans & Green, 2006, pg. 412)
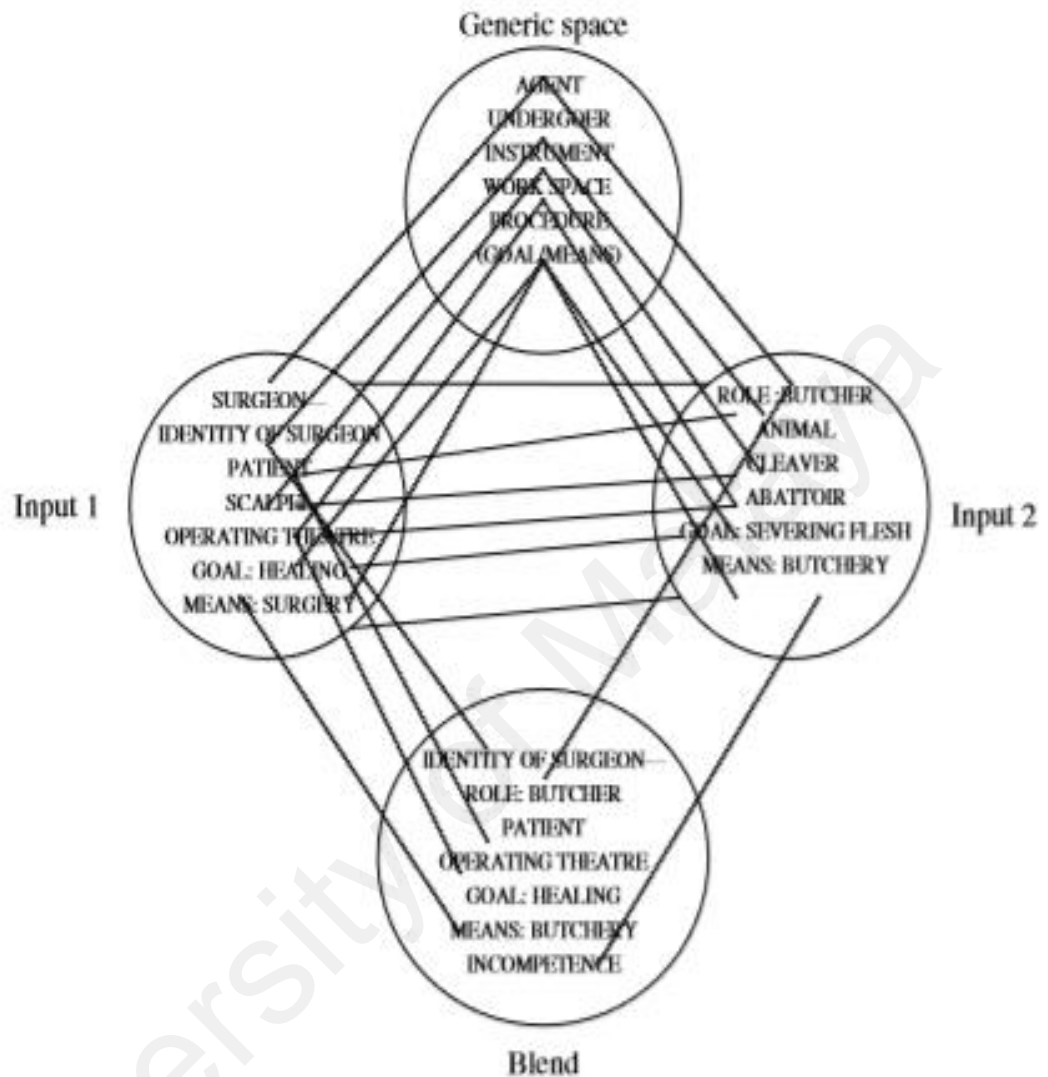
Green and Evans (2006, pg. 405) explain that a surgeon is incompetent if he has been regarded as a butcher is because of the different goal for both inputs which are healing and severing flesh. Even though a butcher is a skilful person to be in charge of dismembering the animal body parts, yet, the skill is inappropriate for surgery process. Surgeons attempt to save lives and the surgery is performed to the human body while butchers perform the act of butchering to dead animals. Because of this, a surgeon as butcher shows that he is not competent enough in the field of surgery to ensure the healing goal is succeeded. This negative assessment is able to be accounted only by using CB theory (Grady, Oakley & Coulson, 1999).

Besides, compound words also can be explained using CB. Basically, compounding is a rise to new a word from blending process of tow (or more) free morphemes. The expression of *landyacht* means a large, expensive, luxury car whereas the meanings associated to both of the elements *land* and *yacht* in the compound are projected (Turner and Fauconnier, 1995). As follows is the CB network of landyacht;

Figure 2.3: Landyacht (from Evans & Green, 2006, pg. 416)
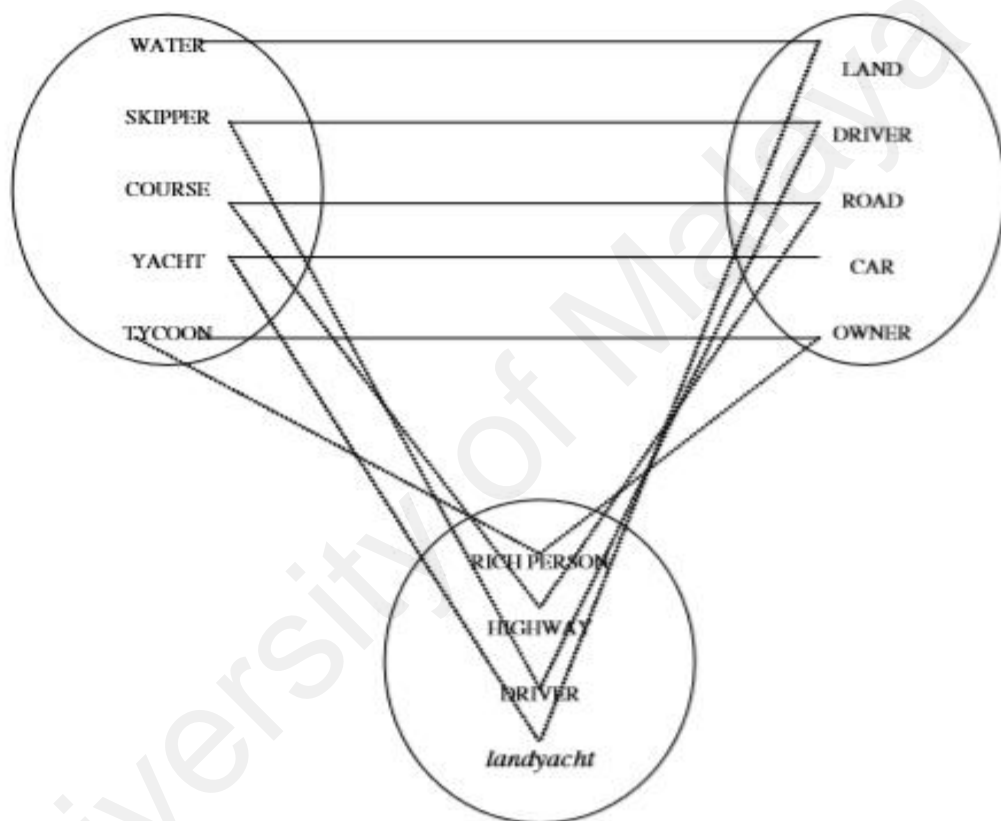
Referring to Figure 2.3, *landyacht* is only can be understood as a luxury car through the integration and conceptualisation processes. The network of landyacht will be presented on the next part (2.1.7).

2.1.7 Conceptual Integration Network

Evans and Green (2006, pg. 403) claim that an integration network is a mechanism for modelling how emergent meaning might come about. Integration network consists of inputs of in which elements in each input are linked by mappings (Fauconnier & Turner, 2002). As CB attempts to disclose the dynamic aspects of meaning construction, they consist of multiple spaces entities. Besides, the elements of each input are linked by the generic space which delivers the abstract information that are common for both inputs.

The most crucial one is the emergent or blended space which accepts both elements from the inputs. However, only certain elements from each input are projected in the blended space which is known as selective projection (Evans & Green, 2006, pg. 409). To come up with a novel, creative meaning, only selected associated meanings from all elements will be projected during the blending process. Here, selective projection leads to the emergent structure which is the blended meaning while the three essential stages as mentioned in 2.1.6 are required.

The three crucial stages are composition, completion and elaboration. According to Fauconnier and Turner (1998) blending able to present the relations that are non-exist in two separate inputs by composing the elements from the input spaces. Using the similar compound, *landyacht*, for composition, it involves two different setting which are 'water' and 'land' as separate elements while 'tycoon' and 'owner' are fused as rich people. For completion, the composed structure is completed other structure (Fauconnier & Turner, 1998). In this example, the completion process is achieved by projecting the types of vehicles which are 'yacht' and 'car' that yields luxury. Lastly, for elaboration, it can develop the blend through imaginative mental simulations and continued dynamic completion (Fauconnier & Turner, 1998; Langacker, 2008, pg. 51). Thus, *landyacht*

means an expensive car yielded from the completion of the composed structures of water-land, tycoon-owner, course-road and yacht-car.

2.2 The Literal Meaning of Eating

It would be better to know the central meaning of eating and its process before exploring the metaphorical expressions of eating. This is because almost all extensions of eating are projected and related to its central meanings. Basically, eating is a common and basic act done by human beings and animals. Agyepong, Amfa and Osam (2017) state that the act of eating is one of the acts of necessities for the daily growth. It means that the eating process are crucial for living things' sustenance of life. Newman (1997) highlights the process of eating based on people's experiences and understanding instead of medical knowledge's perspectives as most of the extensions are not from medical experts, yet, the lay people.

Most of the cases, eating process is triggered by hunger that requires food in satisfaction and initiated by the eater, not happened to the eater (Newman, 1997). Moreover, Newman (1997) pinpoints a few phases of eating process which are; (1) **intake**, putting solid-like substances into one's mouth using one's hand (usually), (2) **mastication**, a process where foods are in the mouth and teeth, roof of the mouth and tongue involved, (3) **swallowing**, the passing down of food to intestines and stomach (4) **digestion**, take place in the stomach that all food swallowed are broken down to pieces (5) **nourishment**, absorption of the nutrients provided by the food by human's body, (6) **gustation**, the whole process of food eating.

Besides, Oxford Online Dictionary (2017) describes the literal meaning of eat as 'put (food) in the mouth and chew it and swallow it'. It includes most of the eating process or gustation as it has been highlighted by Newman (1997). Meanwhile, *Kamus Dewan Bahasa and Pustaka (DBP)* (2005) defines the word *makan* 'to eat' in term of its literal meanings as *kunyah* 'to chew', *mamah* 'to bite or to chew', telan 'to swallow', and *hisap* 'to suck'.

2.3 Compound Words

Compounding is considered one of the most used ways for new word formation especially in English (Booij, 2012). Compounding is defined as conjoining two or more words to produce new lexemes (Booij, 2012; Plag, 2003; Bauer, 2003, Katamba, 1994).

Bloomfield (1957) categorised compound words into two major types which are endocentric compounds and exocentric compounds. Later, Booij (2012) has added another two types of compound words which are *bahuvrihi* compounds and copulative compounds ('*Dvandva* compounds' in Sanskrit). Endocentric compound is the compounds with head that determines the meaning of them such as 'blackboard' is the type of board while exocentric compounds' meaning are not triggered by the head such as 'pick pocket' that means someone who steals others' money (Bloomfield; 1957 & Booij, 2012). Furthermore, bahuvrihi compound is a subset of exocentric compound that denotes the special interpretation. It means that the meaning of the compounding are not determined by the head such as *spleet oog* 'slit eye' is a reference to Chinese. Copulative compound is the constituents stand in relation to coordination that function as dual or plural expressions.

2.3.1 Compound Words in Malay

In Malay, compound words are known as *kata majmuk*. Kamsiah Abdullah (1989) explains that compounds are the combination of words with particular meanings. Similarly, it is defined as a combination of two or more root words that carries a specific meaning. (Nik Safiah Karim, Farid M. Onn, Hashim Haji Musa & Abdul Hamid Mahmood, 2015; Nurul Sabrina Zan & Nurulisyazila Othaman, 2015).

In short, compounding is a process of combining two or more root words which produces a specific meaning.

Compound words have been categorized in several ways by Malay linguists. Asmah Haji Omar (1993) has categorized compound words into three categories which are (1) *kata nama majmuk* 'noun compounds' that behave as a noun such as *anak tiri* 'step child', (2) *kata kerja majmuk* 'verb compounds' that behave as a verb such as *dianaktirikan* 'to be treated poorly' and (3) *partikel majmuk* 'compound particles' that consist of two or more particles such as *walaupun* 'even though'. Another categorisation of compound words are divided into four which are; (1) *kata nama majmuk* 'noun compounds' such as *setiausaha* 'secretary', (2) *kata kerja majmuk* 'verb compound', (3) *kata sifat majmuk* 'adjective compounds' and (4) *kata tugas majmuk* 'function words compounds'(Abdullah Hassan, 2006).

According to Nik Safiah Karim, et al.(2015) there are three main categories which are *kata majmuk rangkaian bebas* 'free compounds', *kata majmuk istilah khusus* 'specific terms compounds', and *kata majmuk kiasan* 'proverb or isdiomatic compounds'. Examples for first type of compounds are *merah muda* 'pink' (red+young) and *kapal terbang* 'aeroplane' (ship+fly) which consist of two free words. Besides, under the same type, it also includes the titles of a person such as *Perdana Menteri* 'Prime Minister' (Prime+Minister) and *Profesor Madya* 'Associate Professor'. For the second type, the

compounds convey the specific terms of meanings such as *susu pekat manis* 'condensed milk' (milk+thick+sweet) and *reka bentuk* 'design' (create+shape). Lastly, the third type are compounds that are idiomatic in term of meaning such as *makan angin* 'travel' (eat+wind) and *buah hati* 'lover' (fruit+heart) (Nik Safiah Karim et al, 2015).

Importantly, Nik Safiah Karim et al (2015) highlight that compound cannot accept any words in between its components except for prefixes. Take for example, the usage of *makan hati* (to eat+heart) rejects '*makan oleh hati*' (to eat+by+heart) or '*makan dan hati*' (to eat+and+heart), but, '*memakan hati*' (eating+heart) is permissible. The prefix *me-* does not affect the meaning production.

2.4 Definition of phrase

Baugh (2005, p. 69) defines phrases as groups of related words that do not contain a subject-verb combination or express a complete thought. There are five types of phrases which are; (i) noun, 'the tired old man', (ii) prepositional, 'around the block', (iii) participial, 'running the program', (iv) verb, 'is coming', and (v) infinitive, 'to draw'.

Nik Safiah et. al (2015, p. 435) explains *frasa* 'phrase' as a unit which comprises an arrangement that contains at least two words, or one word that has a potential to become two or more words. Besides, phrase only contains *subjek* 'subject' or *predikat* 'predicate', and in grammar construction a phrase can become a constituent of the clause (Nik Safiah et. al, 2015, p. 435). Take for example, *burung merpati* 'dove' in *Burung merpati terbang melayang* 'Dove is flying high' is considered as a phrase. This is because *burung* 'bird', the root word of the phrase can become *seekor burung* 'a bird', *burung merpati* 'dove' (a type of bird), *seekor anak burung* 'a baby bird', and *seekor anak burung merpati* 'a baby dove'. In other words, *burung merpati* 'dove can receive additional words.There are four types of phrases listed by Nik Safiah et. al (2015) which are; (i) noun phrase, (ii) verb phrase, (iii) adjective phrase, and (iv) prepositional phrase.

2.4.1 Differences between Compound Words and Phrases

Indeed, the boundary between compound words and phrasal lexical expressions are always blurry (Booij, 2012, p. 95). To explain the differences between compounds and phrases, both Western and Malay linguists clarify the terms in a different way. According to Zaidi (2008) there are 9 characteristics to indicate the compounds in Malay. The summary of the characteristics is as follows:

Table 2.1: Nine characteristics of indicating compound words (Zaidi, 2008)

	Characteristics
i.	No insertions between two elements of compounds
ii.	The structures cannot be separated or changed
iii.	Behave as one word
iv.	Having a specific and fixed meanings
v.	Following the DM law
vi.	Consists of words that are from two different categories (such as verb+adjective)
vii.	Compounds able to multiple
viii.	Compounds able to accept affixes
ix.	Idioms and proverbs are considered as compound words

(DM law are rules of compound words and compound sentences arrangement in Malay language).

Referring to the 9 characteristics that are outlined by Zaidi (2008) to indicate the compounds, the present study regards the collected data as compounds because of these characteristics; (i) no insertions between two elements of compounds, (ii) the structures cannot be separated or changed, (iii) behave as one word, (iv) having a specific and fixed meanings, and (v) idioms and proverbs are considered as compound words. Interestingly, these indications are similar to Nik Safiah Karim et al's (2015) work.

Bauer (2003: 134) argues that either compounds are the result of morphological process or syntactic process as many other scholars. She believes that compounding can be posited more closely allied to morphology because it creates new lexemes, through derivation, that will be learnt as a whole and it provides names for entities such as the compound word judo+man (Bauer, 2003, p. 135). On the other hand, compounding can be seen more closely allied to syntax because it is; (1) sequences of lexemes, (2) used as an unanalysable unit, (3) the meaning of a noun plus noun compound is indistinguishable from the meaning of an adjective plus noun phrase such as 'atom bomb' and 'atomic bomb', (4) the sequence of noun plus noun is equivalent to the sequence of possessive plus noun such as 'dog house' and 'dog's house' (Bauer, 2003 : 136)

2.5 Past Studies

2.5.1 Past Studies on Eat in Various Languages

Newman (1997) carries out a study of eating and drinking as sources of metaphor by collecting the examples from British and North American novels. At the beginning of his study, Newman (1997) clarifies the literal meaning of eating and drinking and highlights the crucial relation of the literal meaning and the extensions. He proposes three classifications that prove EATING serves as a source domains and mapped into variations of target domains which are internalization (agent-orient extensions), destruction (patient-orient extensions), and internalization and destruction (agent and patient-orient extensions).

In addition, Newman's (1997) study reveals seven dimensions of EATING which are 'hunger', 'intake', 'mastication', 'swallowing', 'digestion', 'nourishment' and 'gustation'. According to him, bodily experiences while eating process has taken place, either enjoyment or unpleasant experience, will influence the meaning of the target domains. In other words, the semantic extensions of eating, enjoyment or suffering, are related to the sensory affectedness.

On the other hand, Newman (2009) explores the cross-linguistics overview of 'eat' and 'drink' by covering the lexicalization of the concepts, the syntax associated with 'eat' and 'drink', and the figurative extensions of meaning constructions. He begins the study by conveying the central meaning of eating and drinking including all the processes such as chewing and the lexicalization of both 'eat' and 'drink' such as 'consume' and 'ingest'. As compared to his previous study, Newman (2009) discloses four figurative extensions of 'eat' and 'drink' which are extensions based on perfectivity of 'eat', internalization (the sensation of the consumer, pleasant inhaling and smoking, to experience unpleasantness etc.), destruction of food (physical destruction and

psychological torment), and sensation and destruction (eat one's word and sexual intercourse).

Besides, Agyepong, Amfa and Osam (2017) explore the literal and metaphorical usages of *di* 'to eat' and *nom* 'to drink' in Akan. The aims for the study are to explore the semantics and pragmatics of Akan Consumption Verbs (CV) and to denote the relations between the usages of their literal and figurative extensions. Agyepong et al. (2017) list all verbs associated with *di* 'to eat' and *nom* 'to drink' such as 'to take', 'to use', 'to posses', 'to spend', and 'to inhale', 'to smoke' respectively. There is a limitation of the study that only focus on the figurative extensions which are related to the central meanings of the CVs as they agree with Newman and Aberra (2009) that some extensions of CVs are not 'relatable to the literal sense' (Agyepong et al., 2017)

Following Newman (2009) they categorize the verbs into two themes which are agent-orient and patient-orient. In Akan, for agent-orient theme, there are four metaphorical usages of di and nom which are; (i) gaining of possession, (ii) absorption, (iii) inhaling and smoking, and (iv) emotional and sensual internalization, while for patient-orient, there are two usages which are; (i) psychological destructions, and (ii) waste (Agyepong, Amfa & Osam, 2017). They also highlight that there will be variations of meaning extensions based on different cultures of people.

Jeon (2016) examines the metaphorical and metonymical Uses of the Korean Verb *Meok* which conveys negativity in the metaphorical uses. The author collects the data from one online Korean Newspaper titled *Chosul Ilbo* and the meanings of the data collected are verified using The Great Standard Korean Dictionary. Interestingly, the study has been analysed based on the duo approaches which are Lakoff' and Johnson's Conceptual Metaphor Theory (1980) and Lakoff's Conceptual Metonymy (1987). In

addition, the study also investigates how the adversity is exposed as Korean social-cultural factor in meaning construction of *meok-*.

The study discloses that the simplex *meok-* 'eat' is conceptualized metaphorically as; (1) experience is eating, (2) harbouring thought is eating, (3) acquiring possession is eating, (4) intellectual satisfaction is eating, and (5) consuming source is eating (Jeon, 2016). On the other hands, there are five significant compound verbs that show the domain of destruction as destruction is eating such as *kkameok-* (peel.eat) and *ppaemeok-* (take out.eat). Jeong (2016) concludes that the metaphorical extensions of *meok-* 'eat' in unpleasant experience if the agent is 'affected agent' motivated by the unpleasant bodily experience of internalization of food while in term of the adversity with a critical and negative connotation serves as an alert and verbal warning by using the metaphorical expressions of *meok-* 'eat'.

Kim (2012) carried out a study titles 'Metaphorical Extensions of Eating and Drinking in English and Korean: A Usage-based Approach' to (i) explore the basic semantic/pragmatic properties of ingestive verbs focusing on eat and drink, (ii) investigate metaphorical extensions of these ingestive verbs in the two languages, and (iii) suggest a contrastive analysis for the metaphorical uses of eating and drinking in two typologically different languages which are Korean and English. The data for the English resources are taken from the Corpus of Contemporary American English (COCA) while Korean resources from Sejong corpus.

The result shows that the literal usages of the words 'eat' and 'drink' is higher than non-literal. Besides, for both English and Korean languages, the study discloses that based on the internalisation of 'eat' and 'drink', the extended meanings are categorised into; (i) the sensation of the consumer, (ii) pleasant inhaling, smoking, (iii) emotional or intellectual satisfaction, and (iv) to experience unpleasantness, while (v) adversative

passive category is only applicable for Korean (Kim, 2012). Also, the extended meanings based on the destruction of food are categorised into two which are physical destruction and psychological torment. Kim (2012) adds the explanations on the similarities between both languages that are; (i) making someone fall sick is eating, (ii) wasting money is eating, (iii) inhaling is drinking, and (iv) understanding knowledge or idea is digesting.

Later, Kim, Kim and Sim (2018) presented the study titles 'Conceptual Metaphorical Extensions of 'Eat' and 'Drink' in English and Korean: A Usage-based Approach'

2.5.2 Past Studies on Eat in Malay Context

Anida Sarudin (2012) investigates Malay proverbs that contain *makan* 'to eat' such as *makan garam* (lit: to eat salt) *makan hati* (lit: to eat heart) and *makan gaji* (lit: to eat salary). The researcher applies the CMT (Lakoff & Johnson, 1980) to explain 16 proverbs collected. There are eight main domains have been found which are emotion, acts, assessment, source of income, budgeting, functioning process, time and places that have been analysed using mapping relations. She suggests that the process of eating including chewing, swallowing and getting rid of hunger have contributed to the new semantic extensions of the word *makan* 'to eat' in term of meaning constructions. The study also emphasizes that the cognitive semantic approach of meaning constructions is substantial including in Malay contexts (Anida Sarudin, 2012).

2.5.3 Past Studies on Compounds

Leong (2015) conducts a study on The meaning construction of Chinese compounds: A Cognitive Semantic Perspectives for his unpublished dissertation that aims to explore the types of Chinese compounds, identify the main characteristics for each type of Chinese compounds and analyse the meaning constructions of partially-endocentric and exocentric compounds using the input spaces of Conceptual Blending. The author collects the data from selected novel titled 'Master, You'll Do Anything for a Laugh' by Mo Yan (2012).

At the beginning, the author emphasizes the significance of compound words in Mandarin since compounding is the most productive word formation. To be more precise, the researcher classifies the data (compound words) into three categories which are endocentric and exocentric types referring to Bloomfield's (1957) semantic classification and an additional category specifically for his study which is partial-endocentric. After categorizing all data, they have explained it by using Fauconnier and Turner's Conceptual Blending Theory (1998, 2002). The study reveals that Chinese partial-endocentric and exocentric compounds are coined from a metaphoric nature and only can be explained based on their metaphorical meaning extensions (Leong, 2015). Notably, there are three major patterns based on generic spaces of the Chinese compounds which are; (1) the generic space inclines to include 'human' and 'action' as the basic of elements in the inputs when constructing noun and emotion, (2) human traits and characteristics are used to structure common nouns while bodily experience is used to construct abstract concept, and (3) 'object' which is closely linked to the daily experiences of people is used to structure adjectives (Leong, 2015).

Bauer and Renouf (2001) carry out a research titled 'A Corpus-based Study of Compounding in English' that attempt to show how compounding in English violates the headedness rule and cause problems to both of theoretician of word-formation and descriptive grammarian. The data has been collected from the U.K. daily broadsheet newspaper the Independent, covering the period from 1988 to1998. Based on the study, the researchers highlight the examples of compounds with justifications to prove how compounding in English is not in line with headedness rule. The first major type is the exocentric as it is headless such as *egghead* (a person), the second type is lexicalized compound such as *pickpocket*, and the third is apparent compound such as *input* and *put-down* (Bauer & Renauf, 2001). This is because, Bauer and Renauf (2001) explain that the right element of *egghead* is not the head of the compound while 'egg' as a first element does not modify the second one as the rule explains. In term of meaning, *egghead* is definitely not a type of head. Besides, for *pickpocket*, it is not the result of the back-formation as the theory claim while *input* and *put-down* are hardly can be identified either as adverbs, prepositions or others.

In addition, the researcher also clarify other types of compounds that against the headedness rule such as compound verbs, compounds with plural inflection and synthetic compounds. To be concluded, these exceptions of headedness rule is important and in need of attention from the theoreticians to explain how diachronic change can affect headedness and why (Bauer & Renauf, 2001).

Besides, Altakhaineh (2016) investigates on the headedness in Arabic compounds within the Synthetic Genitive Constructions (GSC) by examining the headedness semantically, syntactically and morphologically. The researcher applies the usage-based procedure in collecting the data for the study. Then, following the seven criteria compiled by Bauer (1990), the researcher categorises all compounds into three broad types and

applies the criteria on the selected Arabic compounds within SGC to identify the head of the compounds.

The result shows that all Noun + Noun compounds are left-headed in accordance with the semantic, syntactic, and morphological criteria and the semantic, syntactic, and morphological heads always coincide in Arabic compounds (Altakhaineh, 2016). The researcher also claims that, semantically, the left element of endocentric compounds is usually the head, since it denotes a hypernym. In the perspective of morphology, the researcher emphasizes that pluralization has always been used to identify the head (Bauer, 2009, p. 348), and in Arabic, the left element of the compound is the one marked for number and gender. Thus, the heads are left-headed following Bauer's (2009) claim.

On the other hand, Chan (2015) writes a research title *'Analisis Pembentukan Leksis Kata Majmuk Setara dalam Bahasa Melayu dan Bahasa Cina'* (Analysis of the Coordinate Compounds Lexis in Malay and Chinese Language) to examine the differences and similarities between Malay and Chinese languages' lexis of coordinate compounds. He explains that some linguists used the term as complex words or dwanda compounds whereas both elements of the compounds share the same status such as *kaya miskin* 'rich poor' to form a meaning. There are 91 Malay language and 101 translations of Chinese language coordinate compounds are selected as data sampling and later, been analysed into four aspects; structure, category and meaning following Ceccagno and Scalise (2006) and compound features following Zaidi Ismail (2008) (Chan, 2015, pp.106).

The study shows that the coordinate compounds in Malay and Chinese have 12 and 14 structures whereas [noun+noun] structure is the most productive one. Besides, in term of headedness and meaning, most of the selected compounds are 2-headed for both languages while headless ones are minority, and, the result also agree with 7 out of 9 features from Zaidi Ismail's (2008) study (Chan, 2015).

2.6 Chapter Summary

The chapter has reviewed the literature relevant to this study. The discussion on topics such as cognitive semantics, conceptual structure, embodiment and conceptual blending have been presented. It also has assessed on compounds and defined the differences between compounds with certain aspect and phrasal expressions. Relevant past studies on the topics reviewed also been covered. The next chapter will discuss the framework and methods of the present research.

CHAPTER 3

METHODS OF RESEARCH

3.0 Introduction

This chapter is going to cover the methods of research. In Section 3.2, some key concepts related to the procedure and this present study will be introduced. Besides, in Section 3.3, the research design of the study will be elaborated for the readers' understanding. In addition, in Section 3.4, the theoretical framework of the research will be focused while in Section 3.5, the readers will be able to comprehend on the sources of the data for the study. Lastly, in Section3.6, the procedures of the research that comprises of the data collection, data codification and data analysis will be explained and justified.

3.1 Key Concepts

3.1.1 Dictionary: *Kamus Dewan Bahasa dan Pustaka (KDBP)*

Dewan Bahasa dan Pustaka (DBP) or Institute of Language and Literature is an official Malaysian government body who is in charge to preserve Malay Language and any related works to Malay Language. DBP is established in 1956 in Johor Bharu. Currently, it is located at the heart of Malaysia capital city, Kuala Lumpur. Remarkably, DBP has upgraded as a body in 1959 that grant it an autonomous power to: (i) formulate specific policies; (ii) organise language and literature construction and development programmes; and (iii) undertake the publishing and sale of books on a competitive basis according to the principles and practices of business and publishing (*Dewan Bahasa dan Pustaka* Website, 2018).

Apart from that, *Kamus Dewan Bahasa dan Pustaka* (KDBP) or Dictionary of Institute of Language and Literature which is known as *Kamus Dewan* (KD) is published by DBP and acknowledged as one influential dictionary to be referred when it comes to Malay Language. This is because DBP is the most trustworthy and influential body to preserve and strengthen Malay language. Under his name, many books, journals and papers have been published especially in Malay studies. Undoubtedly, KD is the most detailed and preferred dictionary to the speakers of Malay language to refer the meanings of Malay words including old Malay words. Until today, DBP has published four editions of KD and the latest one is in 2005 with 1817 pages consists of 49 000 entries (*Dewan Bahasa dan Pustaka* Website, 2018). To the extent of my knowledge as one of the KD users, this great dictionary is written totally in Malay and each entry will be explained with its literal and figurative meanings, synonymous and antonymous words and some examples using the word of the entry. In overall, KD is a great reference for comprehending Malay language in depth.

3.1.2 Published vs. Online Newspapers

Newspaper is one of the most read sources for us to obtain updated information. Traditionally, newspapers have been published on paper whereas the readers are required to purchase the hard copy of them. Since the era of the internet and technology have become popular among the readers, the journalism advocators believe that the newspaper also needs to make use of them by publishing the online version. Online newspapers are said to be more accessible to all the readers regardless their locations and more interactive as some publishers allow the readers to leave comments related to the news published. Due to its advantages and benefits, many newspaper company starting to establish the online version of their news on website including in Malaysia. The Star Online is the pioneer for the online newspaper in Malaysia. To date, other newspapers company are

improving their services by providing the electronic version of their news and information as well.

3.1.3 Usage-based Data

The most crucial concept for the usage-based data is the usage event or utterances. Evans and Green (2006, pg. 110) state that an utterance is a situated instance of language use which is culturally and contextually embedded. Besides, it represents a linguistic behaviour of a member of particular linguistic community who is also known as a language user. It means that by taking the examples from the usage-data based, this present study able to analyse and justify the most reliable usage of language among Malay speakers as it reflects the real usage of language in community.

3.1.4 Encyclopaedic Knowledge

Encyclopaedic knowledge can be defined as the related and relevant additional information to a word. Being encyclopaedic can be meant that an entity has a holistically knowledge on many different fields. Evans (2007) asserts that encyclopaedic knowledge is an access to provide the organised inventory of knowledge. It means that by having an encyclopaedic knowledge, one can analyse or interpret any word or information that have been exposed to it in details.

Besides, Evans and Green (2002) claim that the meaning is encyclopaedic in nature which means that the dictionary alone cannot provide the exact meaning of the vocabulary. In other words, the contemporary usage of language always need to be referred to world knowledge to be comprehended well. Langacker (2008, p, 38) differentiates the dictionary view of linguistics semantics as the total body of knowledge speakers have about the type of entity while encyclopaedic semantics is a way of accessing an open-body of knowledge pertaining to a certain types of entity. For example, the word 'bull', in the dictionary view, is presented by the semantic features [MALE],

[ADULT], and [BOVINE], excluded their role in bullfights and rodeos. It shows that dictionary view is discrete set of the item's meaning but encyclopaedic view is a matter of degree and subject to being overridden by contextual factors (Langacker, 2008, pg. 39)

In addition, Kiefer (1990) clarifies that encyclopaedic meaning is not immediately relevant to linguistic structure yet its knowledge are associated to the word. For example, a word *book* has a core meaning as 'a written or printed work of some length' i.e *book* is written or printed physical object, but it also can be referred to the nonphysical entity as in "I enjoyed your recent book" belongs to the conceptual knowledge whereas our mind are aware of the shapes such as thick or thin and the contents such as scientific, crime or fiction as well. Besides, as in "She can already eat alone" proves that our mind is not only understand the meaning of *eat* as 'to consume' but also the proper way of eating (Kiefer, 1990).

3.2 Research Design

This current study will be using two approaches which are descriptive and qualitative approach as a research design due to its attempts to explore and explain one specific word *makan* 'to eat' cognitive mechanism operative of the figurative expressions in Malay. By descriptive approach, it means that the description on meaning constructions for metaphorical expressions of the word *makan* 'to eat' will be presented in the analysis part. So, the readers will be provided with some ideas on how the verb *makan* 'to eat' has lost its literal meaning in certain usages. In contrast, by using CBT (Fauconnier & Turner, 2002) to explore this matter in the eyes of CL, meaningful justifications will be provided as CBT able to disclose the mapping and projection of the extensions meanings. In other words, CBT's projection of meaning between all inputs remarkably competent to connote how literal meanings of *makan* 'to eat' change into its figurative meanings.

3.3 Theoretical Framework

As mentioned, this study is going to use two different approaches which are descriptive and theoretical. In term of theoretical approach, there are two important impactful ideas that need to be signified and clarified which are Bloomfield's Semantics Classifications of Compound Words (1957) and Fauconnier and Turner's Conceptual Blending Theory (2002) as this study adopts these two works to reveal the meaning constructions mechanisms of the extension meaning of the metaphorical usages and exocentric compound words.

3.3.1 Bloomfied's Semantics Classifications of Compound Words (1957)

In general, compound words as two or more words combined or related to form new phrasal with distinct meaning. Compounds are the words that are composed of two (or more) bases, roots or stems and in English, generally use free bases to compose compounds (Lieber, 2010) .Similarly, compound word is the combination of two words whereas one word modifies another, the head (Booij, 2012, p. 77). Meanwhile, Bloomfield (1957) works on the classifications of compound words and comes up with two major different classes which are endocentric and exocentric compounds. The most important element to differentiate these two classes is the head. Head is the word of the same word class and represents the core meaning of the constituent (Fabb, 2017). It means that, at most cases, the head is modified by the others.

Need to be noted, the categorisation of compound words types for this present study will follow Bloomfield's (1957) the classifications of compound words, endocentric and exocentric with additional class, partially-endocentric as presented by Table 3.1.

Table 3.1: The Classifications of Compounds

Classifications	Descriptions	Examples in Malay
1. Endocentric	Compounds that have similar functions as their head members (Bloomfield, 1957, p. 235). For example, *blackbird* which means a type of species of birds.	*Meja makan* (table+to eat) which means 'dining table'. It is a type of table, specifically used while having meals.
2. Partial-endocentric	Compounds that have the lexical head but the meaning of the non-head component is not fully explicit. The output acquires an additional meaning which can be hinted from the non-head component (Leong, 2015, p. 44).	*Cari makan* (to find+to eat) means to work. *Makan* is considered as the head component and literally means 'to eat'. *Cari* 'to find' has lost its literal meaning 'to look for something' but it means 'to earn (money)' which as it is needed to buy food. Thus, 'to work' is understood as the act of looking for (earning) money for food.

Classifications	Descriptions	Examples in Malay
3. Exocentric	Compound constructions that are headless and the whole construction is not grammatically and/or semantically equivalent to either of its parts (Bloomfield, 1957, p. 234-236). For example, a plant named *bittersweet*. It is a noun instead of adjectives 'bitter' and 'sweet'.	*Makan masa* (to eat+time) means to take time. *Makan* has lost its literal meaning as it is not related to the act of eating but the use of time

Bauer (2008) looks up on English exocentric compounds throughout the years. The researcher explains the exocentric compounds by segmenting them first into five sub-topics which are a) the romance type such as *cutthroat, pickpocket and wagtail*, b) the phrasal verbs type such as *showoff* (Marchand, 1969), c) the so-called possessive type involving adjective-noun such as *flatfoot* and *greenback*, verb-noun such as *scatterbrain* and noun-noun such as *blackhead* and *birdbrain*, d) appositional compound, some marginal cases (compounds that failed the hyponymy test), complex pre-modifiers and out-compounding the compounds. Each segment able to provide the type of exocentric compounds as well. Based on the study, it has been concluded that romance type of exocentric compounds in English is unproductive. Besides, Bauer (2008) claims that speakers of English do not productively coin exocentric compounds as head nouns, so, more study are welcomed in the area.

3.3.2 Fauconnier and Turner's Conceptual Blending (2002)

In order to answer the third RQ, CB integration networks, which is a part of CBT will be applied particularly to explain the meaning projection and blending integration process of compounds. To be noted, only partial-endocentric and exocentric compounds will be analysed using this approach as their heads are not as explicit endocentric compounds. On the other hands, both literal and semi-literal usages do not produce new meaning as partial-endocentric and exocentric do. This is because, CB able to analyse and explain the meaning constructions of compounds by showing how various elements are integrated.

As stated (in Chapter 2), CB process is a universal, basic cognitive process of human thinking whereas the human imagination plays a significant role (Evans & Green, 2006). It means by applying this approach, the study will be able to present the meaning-construction operative mechanism and to relate the process with human cognitive process. This ability has made CB to be known as a sophisticated approach among Cognitive Semanticists. In addition, there are many idioms and metaphors in the form of compounds in this study. Yet, metaphors, can be regarded as compounds as it involves two different elements that came up with new meanings that are extended from their literal meanings (Evans and Green; 2006, Anida Sarudin; 2012).

In addition, the founders of CB, both Fauconnier and Turner's works were started with CMT, domains and mapping processes. However, the new challenge occurred as CMT mappings cannot explain the negative assessment (Please refer to Chapter 2) which leads to the CB integration networks. CB, on the other hand, accounts for the emergence meanings and emphasizes that meanings construction are not solely upon simple conceptual projection but more than the sum of each element part (Evans & Green, 2006). Instead, meaning constructions will be illustrated better in the perspectives of integration network.

Generic Space
[Commutative ring operations on pairs of elements]

Input I₁
[points in oriented plane;
vector transformations]

Input I₂
[positive and negative numbers,
addition, multiplication]

Blend
[complex numbers; real, imaginary
parts, argument, magnitude, addition
and multiplication of complex numbers]
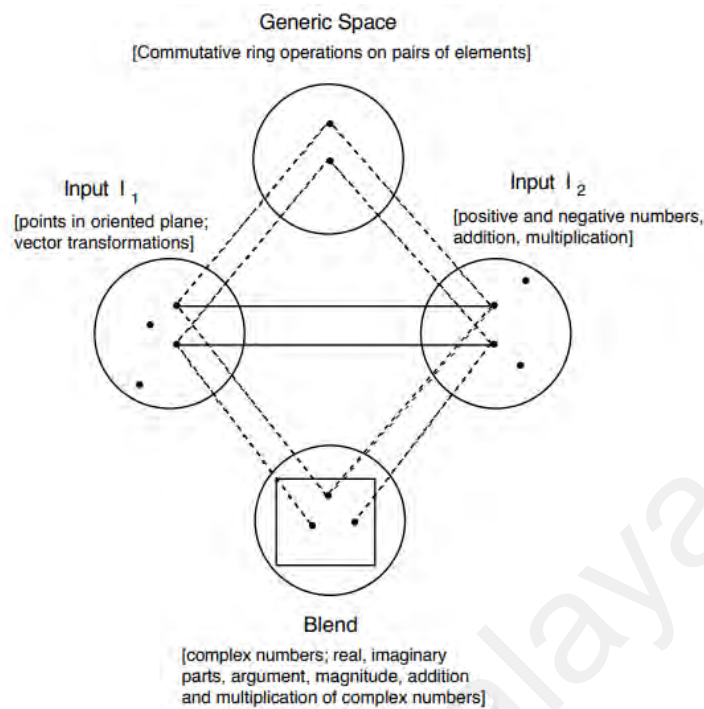
Figure 3.1: Integration network (extracted from Evan and Green, 2006, p. 405)

But, how will this study able to come up with the plausible presentation of the integration networks for the selected tokens? Significantly, the definitions of all spaces are studied and comprehended well to analyse the compounds for this study. To be noted, the operations on how to come up with the correct integration networks and new meanings are applied throughout the analysis part of this paper. Also, the analysis is done by referring to the definitions and acknowledging the operations of the CBT as the main guidance.

To clarify, for generic space, it may contain the agent, patient, function, effect, mode and attribute depending on the identified common information between inputs. Because of that, not all elements of generic space are presented at once. Evan (2007, p. 89) highlights that the generic space provides information that is abstract enough to be common to both (or all) the input spaces. Besides, the elements in the generic space are mapped onto counterparts in each of the input spaces, which stimulates the identification of cross-space counterparts in the input spaces (Evan, 2007, p. 90). It means that, the

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whole integration process is succeeded once the interlocutors identify the structure common to the input spaces, thereby licensing conceptual integration and thus the formation of a blended space. So, for this present study, the possible elements that able to stimulate the cross-space counterparts are studied, considered, acknowledged and then presented for better clarification on how the network works.

For input spaces, they consist of the information of the words. According to Evans (2007, p. 136) input spaces have similarities to Mental Spaces Theory lattices whereas they serve to recruit temporary structure from the local discourse context as well as recruiting structure from long-term memory via a process known as schema induction. In other words, each input space is acknowledged as a mental space structured with respect to the principles developed in Mental Spaces Theory, whereas it contains the information related to each element or word of the compounds in the networks analysed Evan (2007, p. 112). Therefore, all plausible, required and important information related to the compounds are mentioned in the analysis part of this study.

Lastly, for blended space, it can be considered as the result or the product of the integration networks. The new meanings of the words analysed are presented and comprehended based on blended space. As stated by Evans (2007, p. 12) CBT was originally developed to account for the role of language in meaning construction, particularly 'creative' aspects of meaning construction like novel metaphors and counterfactuals, and, the blended space assist the aim its development as it plays the role to present the new integrated meanings. In short, blended space is the central part comprehending the new integrated meanings produced. Here, this paper will integrate all the information from both inputs, and project the reasonable new meanings while considering the cultural elements (if any) and the previous studies on the same topic.

3.4 Sources of Data

At first, all phrases or sentences that contain *makan* 'to eat', with or without affixes (*ter-,di-, me-, -an* etc.), will be identified and considered as the object of this research. The data will be collected from authentic texts which are three published novels titled *Akhiri Penantianku* (2015) written by Anna Milia, *Lafazkan Kalimah Cintamu* (2012) written by *Siti Rosmizah and Jangan Menangis Cinta* (2017) written by Siti Rosmizah and various online news articles from *Berita Harian, Utusan Malaysia, Metro Harian, Sinar Harian, My Metro, Astro Awani News, WJ Online, The Malay Mail Online, Tribune News, Umno Online* and *Mstar,* articles from books and magazine such as *Mingguan Wanita* and *Mustika* and from e-Kamus website (for special cases) that are posted in 2015 until 2018. In other words, this present paper will consider the usage-based data. To be noted, all the data are considered as current. Hence, it shows that this study will reflect the phenomena of the usages of *makan* extensions in today's situations.

3.5 Procedure

3.5.1 Data Collection

Firstly, sentences that contain the word *makan* 'to eat' will be collected from each of the sources mentioned previously. Significantly, the reason for collecting available data from various sources is to collect as many different tokens as possible. Analysing different sources instead of only one specific source will increase the probability of getting numerous examples. Moreover, it is also predicted that some sources will be able to offer more personal examples of *makan* 'to eat' usages as compared to others. For example, some examples from a novel are more personal and casual as compared to the examples from online news reports such as '*makan penampar* (lit: to eat one's slap) 'to be slapped'.

All sentences with *makan* 'to eat' will be recorded using Microsoft Words 2013. Then, only compounds of *makan* 'to eat' will be listed and regarded as the research

tokens, instead of the whole sentences. This is because, this study aims to focus on meaning constructions' cognitive mechanism operative instead of its morph-syntactic contributions and affixations. Notably, affixation in Malay language may affect the word classes of the words such as from verb to noun (nominalisation). Thus, by including compounds of *makan* 'to eat', the main objectives of this study will be achieved.

3.5.2 Data Codification

All compounds of *makan* 'to eat' are divided into three major types: (i) endocentric (EC), (ii) partial-endocentric (PE) and (iii) exocentric (EX) based on Bloomfield's (1957) Semantic Classifications of Compound. Then, all compounds will be presented in one major table including their meanings, based on *Kamus Bahasa Dewan dan Pustaka* (DBP), the fourth edition, *Simpulan Bahasa* references, e-Kamus website and previous studies. In term of translations of the meanings for the data collected, many discussions have been done repeatedly between the student and supervisors to ensure their validity.

As shown in (4.1), (4.2), and (4.3) for endocentric, partial endocentric and exocentric compounds respectively, all examples are presented in three levels. The first level, which is a, refers to an original example taken from the source (e.g. (BH, 2018), accompanied by glosses. The second level shows the literal translation and the third is a translation most natural to the original example.

(4.1) a. *Tauke kedai makan berang diserbu PERKESO* (UM, 2017)

    Owner shop eats   mad   ambushed   PERKESO.

  b. The owner of a <u>shop for eating</u> was mad been ambushed by PERKESO.

  c. The owner of the restaurant was mad been ambushed by PERKESO.

(4.2) a. *Cari makan di New York tak lunturkan jati diri* (BH, 2018)

find   eat   in   New York NEG bleach   identity self

b. <u>Finding (something) for food</u> does not bleach (one's) identity

c. You will not lose your identity by working in New York

(4.3) a. *Empat   polis   makan   rasuah* (KO, 2017)

four   policemen   eat   bribery

b. Four policemen <u>eat bribery</u>.

c. Four policemen take bribe.

3.5.3 Data Analysis

To answer the first research question, all compounds collected will be classified into its classifications such as exocentric, partial endocentric or exocentric. For the next part of the analysis to answer the second research question, all compounds of exocentric classification will be characterised semantically. To answer the third research question, all partial endocentric and exocentric compounds were presented using the Conceptual Blending network (Fauconnier and Turner, 2002) and the justifications are given. Cultural perspectives of the compounds are also explained if necessary. Endocentric classification will not be presented using CBT as their meanings are not implicit as other classifications. This is because endocentric compounds' head is clear and integrated in the meanings.

3.6 Chapter Summary

This chapter had outlined the methodology involved in the present study. The research design and theoretical framework were explained. Besides, certain related terms to the methods of research have been included too. The justification for data collection, coding and analysing also were presented in this chapter to provide relevant reasoning for such decisions. In addition, the research instrument and procedures for data collection and data analysis were also discussed. The next chapter will continue with the presentation of results and findings of the study.

CHAPTER 4

FINDINGS AND DISCUSSIONS

4.0 Introduction

This chapter discusses the findings this study has reached on the basis of the data collected. All three research questions will be answered and presented in different sections which are sections 4.1, 4.3 and 4.4. The examples taken from the materials will be provided in Tables 4.2, 4.3 and 4.4.

4.1 General Findings

Overall, there are 76 examples with the diversity of usages of the word *makan* 'to eat'. However, only 64 examples will be presented and justified in details which are the compounds with *makan* 'to eat'. This is because, as mentioned in Chapter 3, this study focuses on the mechanisms of the meaning constructions in the eyes of Cognitive Linguistics. The eliminated 12 examples consisted of one example of literal meaning with 229 usages such as *makan nasi* (to eat+rice) 'to eat rice', while the rest, that are, 11 examples are phrases with *makan* 'to eat' with 35 usages.

Table 4.1: The number of the examples and usages of the compounds with *makan* 'to eat'

Classification	Number of Examples	Number of Usages
Endocentric	12	119
Partial endocentric	10	49
Exocentric	42	175
TOTAL: 64		**343**

4.1.1 Elimination of the Examples

The literal usage of *makan* 'to eat' is the most frequently used by Malay speakers based on the usages from the sources of this study. The meaning of the usages can be easily comprehended as there is no conceptualisation process occurred in mind while understanding the data. Take for example;

(4.1)   a. *Makan roti   canai jam   2 pagi* (HM, 2018)

            to eat   *roti   canai* hour 2 morning

         b. <u>To eat *roti canai*</u> 2 o'clock in the morning.

         c. Eating *roti canai* at 2 in the morning.

Based on (4.1) the usage of *makan* 'to eat' literally means to consume food such as *roti canai*, a type of bread commonly eaten by Malaysians for breakfast. In this example, the whole eating process such as chewing, swallowing and gustation literally related to the situation mentioned.

Throughout the whole study, *makan* 'to eat' also been used semi-literally with only one example which is *makan ubat* (to eat+medicine) 'to swallow pill'. This example also be eliminated from this study as it does not required conceptualisation and blending process. For example;

(4.2)   a." ...*Tapi dia tak   mahu   makan   ubat.*" (AP, 2015)

                but   he   NEG   want   eat   medicine

         b.But he does not want <u>to eat medicine</u>.

         c.But he does not want to swallow the pill.

The example in (4.2) is considered as semi-literal as the meaning is not fully literal where the common processes of eating are involved. This is because, the example *makan ubat* (to eat+medicine) 'to swallow pill' only involves the act of swallowing, digesting and nourishing. In most cases, people will imagine the act of swallowing pill without masticating and chewing process yet pill is still be consumed into one's body. Thus, in term of meaning comprehension, it is still be considered as direct and straightforward as compared to the metaphorical usages of *makan* 'to eat'.

Another elimination is the examples which have been used as phrases instead of compounds. There are 11 examples of this type such as *termakan dengan kata-kata* (to eat+by+words) 'to believe one's words', *makan dengan pujukan* (to eat+by+persuasion) 'to accept one's persuasion', *termakan dengan hasutan* (to eat+with+sedition) 'to accept one's sedition', *termakan dengan harapan* (to eat+with+hope) 'to accept one's convince', *termakan dengan janji* (to eat+with+promise) 'to accept one's promise', *termakan dengan pelawaan* (to eat+with+invitation) 'to accept one's invitation, *termakan dengan pembohongan, termakan dengan pujian* (to eat+with+compliment) 'to accept one's fake compliments, and dimakan oleh kawan* (be eaten+by+friend) 'to be betrayed by one's close friend'. For instance;

(4.3) a. *Cukuplah termakan dengan pujuk rayu majikan.* (UM, 2016)

enough eat by persuasion begging employer

b. It is enough <u>to eat the persuasion</u> and begging of employer.

c. It is enough to accept the employer's persuasion and begging.

Here, although *makan* is not a compound, it does not mean 'eating'. This means 'to accept'. It is metaphorical. But, its status as an independent verb, it is excluded from the list of this present study.

4.2 Answering RQ1

Following Bloomfield's Classifications of Compounds (1957), all compounds are classified into three categories: (i) endocentric, (ii) partial-endocentric, and (iii) exocentric. Endocentric compounds have a clear head. Partial-endocentric also have the head but not explicitly integrated in the meaning of the compounds. In exocentric compounds, *makan* 'to eat' does not function as the head, as it does not carry the meaning of its original meaning, or to put it another way, it has lost its literal meaning. In what follows, examples are provided with short explanations for each classification.

Table 4.2: Examples of endocentric compounds

Code	Examples	Meanings
EC1	**_Meja_** _makan_ table eat	Dining table
EC2	**_Tempat_** _makan_ place eat	A place for eating purpose
EC3	**_Ruang_** _makan_ space eat	Dining hall
EC4	**_Menu_** _makan_ menu eat	Menu
EC5	**_Selera_** _makan_ appetite eat	Appetite
EC6	**_Duit_** _makan_ money eat	Sum of money for meals
EC7	**_Kedai_** _makan_ shop eat	Restaurant
EC8	**_Nafsu_** _makan_ Lust eat	Lust of eating
EC9	**_Bantuan_** _makan_ aid eat	Food aid
EC10	**_Gerai_** _makan_ Stall eat	Hawker's stall
EC11	**_Waktu_** _makan_ _time eat_	Eating time

Code	Examples	Meanings
EC12	***Doa*** *makan* prayer eat	An recitation before eating

(The elements of the compounds in bold and underlined are the heads)

Based on Table 4.1, the first classification is endocentric and their meanings are nouns. Besides, these compounds have the clear heads. The presence of the head is seen in their produced meanings. For example, *meja makan* (table + to eat) means 'dining table'. 'Table' as the first component is the head as it is modified by the second element, showing that 'dining table' is a type of table that is used specifically for having dinner. As follows is the usage of the example from the source;

(4.4) a. *Dia tunduk merenung meja makan* (AP, 2015, p. 301)

she bend   staring   table   eat

b. She bends (her face) staring at <u>the table to eat</u>.

c. She bends (her face) staring at the dining table.

Referring to (4.4), reader will be able to comprehend the meaning of *meja makan* (table+to eat) 'dining table' as the head is integrated vividly in the meaning.

Other examples are; (4.5) *kedai makan* (shop+to eat) 'restaurant', (4.6) *selera makan* (appetite+to eat) 'appetite' and (4.7) *duit makan* (money+to eat) 'sum of money for meals' as presented.

(4.5) a. *Maut di   kedai   makan* (BH, 2018).

Died at shop   eat

b. (Someone) died at <u>the shop to eat.</u>

c. (Someone) died at the restaurant.

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In (4.5), the head element is projected in the meaning of the compound. *Kedai* 'shop' is defined as a building or part of building where good or services are sold and it has been modified to the produced meaning, a restaurant which means a place or building where people pay to sit and eat meals that are cooked and served on the premises. Both shop and restaurant are the place which requires payment for services or goods. Yet, for restaurant, it is specifically for meals or food as the people go there for eating purpose.

(4.6) a. *Hilang   selera   makan* (HM, 2019)

GERUND (lose)   appetite   eat

b. Losing <u>an appetite to eat.</u>

c. Losing an appetite.

(4.7) a. *Mak   aku cuma bagi RM300,   duit   makan   dengan   tambang*

mother my   only give RM300, money eat   with   fare

(JMC, 2017, p. 101)

b. My mother only gives RM300, <u>money to eat</u> with fare.

c. My mother only gives RM300, money for food and fare.

Similarly, in (4.6) and (4.7) both heads are also been modified by the second element which is *makan* 'to eat'. The head *selera* 'appetite' in compound *selera makan* 'appetite' produced a meaning which solely refer to a natural desire to satisfy a bodily need, particularly for food by modifying it with 'to eat'. Besides, for compound *duit makan*, the head *duit* 'money' means sum of money. But, as the second element modifies the head, it gives a new meaning a sum of money devoted for buying meals and food instead of other goods.

Table 4.3: Examples of partial endocentric compounds

Code	Examples	Meanings
PE1	*Makan berdamai* eat peace	First meal between as a groom and a bride
PE2	*Makan beradab* eat etiquette	First meal between as a groom and a bride (usually on Malays' wedding)
PE3	*Makan malam* eat night	Dinner
PE4	*Makan tengah hari* eat afternoon	Lunch
PE5	*Makan lewat malam* eat late night	Supper
PE6	*Makan luar* eat out	To eat out (not at home)
PE7	*Makan sendiri* eat alone	To be a single person
PE8	*Makan kenduri* eat feast	To attend one's wedding
PE9	*Buruk makan* ugly eat	To eat greedily
PE10	*Cari makan* find eat	To work

The second classification is partial-endocentric which includes compounds with head that is not explicit semantically. For example, *makan besar* (to eat + big) means 'a meal taken by a group of people to celebrate festivities'. As follows is the usage of the example collected.

(4.7) a. *Persiapan   makan   besar   musnah   sekelip   mata* (BH, 2019)

           preparation   eat   big   destroyed   blink   eye

    b. The preparation <u>to eat big</u> is destroyed in the blink of eyes.

    c. The preparation of the festive meal is destroyed quickly.

Referring to (4.5), the head is *makan* 'to eat' referring to the 'meal' that is shown in the compound. But, the second element *besar* 'big' does not modify the head in the same way as endocentric compounds do, because *besar* 'big' refers to a large number of people in events such as Chinese New Year, the main festivity among Malaysians with Chinese ethnic origin. In other words, what *besar* 'big' refers to is not the meal but people who eats the meal or the portion of food served during the festivity.

(4.8) a. *Airin menyediakan makan malam yang ringkas* (AP, 2015, p. 147)

     Airin preparing   eat   night (be) simple

    b. Airin is preparing a simple <u>to eat night</u>.

    c. Airin is preparing a simple dinner.

Also, in (4.8), the head is *makan* 'to eat' refers to the meal. On the other side, *malam* 'night' conventionally means the period from sunset to sunrise in each 24-hours. Here, the culture is playing its role as in Malay, the term *malam* 'night' is used right after the sunset or when the day is getting dark which is usually from 7 p.m until 12 a.m. But, for Westerners, 'night' is said during bedtime as in 'Good Night' wish. As *makan malam*

'dinner' means a formal evening meal or the main meal of the day taken around midday or in the evening, Westerners consider to state that dinner is held in the evening, but for Malays, it is held at night. Because of this, in the perspective of Malay culture, *makan malam* 'dinner' generally means a meal that is taken after sunset (at night).

(4.9) a. *Chef Wan 'cari makan' with Hong Kong star* (The Star, 2018)

   Chef Wan   find   eat   with Hong Kong star

   b. Chef Wan <u>finds to eat</u> with Hong Kong star.

   c. Chef Wan works with Hong Kong star.

Another example is in (4.9), whereas the head is *cari* 'find' means discover or succeed in obtaining something. Besides, *makan* 'to eat' as been discussed before is related to eating practice or meal and food. Here, the second element integrated implicitly with the head to be coming up with the produced meaning 'to work'. This is because, the act of discovering (specifically) food can be achieved by working. In real life, a person needs to work for being able to put meals on the table.

Table 4.4: The examples of exocentric compounds

Code	Examples	Meanings
EX1	*Makan angkat* eat lift	To do something for compliments
EX2	*Makan saman* eat fine(N)	To listen to the advice
EX3	*Makan ampu* eat flattery	To accept one's fake compliments (for flattering purpose)
EX4	*Makan ruang* eat space	To use wide space
EX5	*Makan masa* eat time	To take time (long time)
EX6	*Makan usia* eat age	To grow older
EX7	*Makan zaman* eat century	To grow older by time passing
EX8	*Makan duit* eat money	To use more money
EX9	*Makan minyak* eat oil	To use lots of petrol (usually for vehicles)
EX10	*Makan* eat *hari/bulan/tahun* Day/month/year	To take days, months or years to complete process

Code	Examples	Meanings
EX11	*Makan tua* eat old	To grow older
EX12	*Makan penumbuk* eat punch	To be punched
EX13	*Makan penampar* eat slap	To be slapped
EX14	*Makan pelempang* eat slap	To be slapped
EX15	*Makan budi* eat benevolence	To receive help (indebted)
EX16	*Makan harta* eat poperty	To spend one's money (including to use one's properties usually without permission)
EX17	*Makan gaji* eat salary	To work for a company or employers
EX18	*Makan upah* eat reward	To get paid for doing some works on behalf of others
EX19	*Makan tanggung* eat support	To receive support from others (usually in term of financial)
EX20	*Makan ajar* eat teach	To accept one's advice
EX21	*Makan angin* eat wind	To travel or have a vacation at some places
EX22	*Makan hasil* eat product	To enjoy the rewards from one's hard works

Code	Examples	Meanings
EX23	*Makan nasi minyak* eat rice oil	To be married
EX24	*Makan gambar* eat picture	To be photogenic in picture
EX25	*Makan brek* eat brake	To function well (for vehicles)
EX26	*Makan tatap* *eat stare*	To observe intently
EX27	*Makan garam* eat salt	To be regarded as more experienced persons (usually old folks)
EX28	*Makan rasuah* eat bribery	To take bribe
EX29	*Makan hati* eat heart	To feel hurt or offended (usually cannot express the feelings)
EX30	*Makan dalam* eat inside	To feel offended by sarcastic words
EX31	*Makan daging saudara* eat flesh relative *sendiri* own	To backbite or to talk badly on others behind their backs
EX32	*Makan darah* eat blood	To take extreme amount of interest money

Code	Examples	Meanings
EX33	*Makan bunga* eat flower	To charge a person with a big interest (usually related to the debt)
EX34	*Makan sumpah* eat pledge	To experience hardships because of one's words (usually one's pledge of doing something)
EX35	*Makan tuan* eat owner	To betray one's master
EX36	*Makan diri* eat self	To affect one's own self negatively
EX37	*Makan nyawa* eat life	To take one's life (causing death)
EX38	*Makan lawan* eat opponent	To win over the opponent
EX39	*Makan luar* eat out	To fornicate with other women/men instead of one's partner
EX40	*Makan suap* eat feed	To take bribe
EX41	*Makan dedak* eat bran	To take bribe
EX42	*Makan kawan* eat friend	To betray one's closed person (such as one's own friend)

The last categorization is exocentric compounds. All usages of *makan* 'to eat' for this group does not demonstrate the meaning of eating or its related meaning of 'meal'. For instance, *makan masa* (to eat + time) 'to use time', *makan gaji* (to eat + space) 'to work for others such as company or employer', *makan suap* (to eat+feed) 'to take bribe', and *makan diri* (to eat+self) 'To affect one's own self negatively'. As follows are the usages of the examples collected;

    (4.10) a. *Siasatan   forex   makan masa panjang-KPN.* (UM, 2018)

         investigation   forex   eat   time   long

      b. The investigation on forex <u>eats a long time</u> period-KPN.

      c. The investigation on forex takes a long time period-KPN.

In (4.10), the extended meaning of 'to eat' is 'to use'. This can be explained by relating to the acts of consuming food as food will disappear as it been eaten by the eater. Similarly, time will be lessened and past eventually as it is been eaten. As claimed by Agyepong et. Al (2017) 'to use' is one of the relatable words to the extended usages of 'to eat' in Akan language which is identical to Malay.

    (4.11) a. *Buka ladang lebih baik daripada makan gaji* (SH, 2017)

         open   farm more good   than   eat   salary

      b. Open farm is more good than <u>to eat salary</u>.

      c. Work on (your own) farm is better than working for others.

Besides, in (4.11), the produced meaning of the compound is 'to work for others' either a company or an employer. This is because, a worker usually receives his salary at the end of the month and he will use the salary money to buy his necessities such as food. In another perspective, the money received as a salary is from the employer of the

company he is working for. Here, the meanings of the elements 'to eat' and 'salary' are projected to the blended meaning as 'to eat' is referred to the food bought and eaten using the pay referred to 'salary'. This finding supports the previous study written by Jeon (2016) as the writer claims that *meok*- 'eat' is conceptualised metaphorically as acquiring possession is eating. Here, the money acquired by the workers can be regarded as acquiring possession.

(4.12) a. *'Makan   hasil   persundalan budak 14 tahun'* (HM, 2018)

         eat   product   prostitution   kid   14   years

    b. <u>To eat product</u> of 14 years old kid's prostitution.

    c. Enjoy the hard works of 14 years old kid in prostitution.

In (4.12), *makan hasil* (to eat+product) 'to enjoy one's hard work' can be understood by relating to the eating process of absorption (Newman, 1997). Literally, an eater will consume the food and the nutrients supplied by the food are absorbed. This experience will be integrated to the act enjoying one's hard works such as rewards or payment. But, in (4.12), the news has reported an individual's immoral act who was enjoying the pay from 14 years old kid's prostitution. Here, the compound is used in a negative situation.

(4.13) a. *Salah bela,   makan diri* (HM, 2018)

wrong defence, eat   self

b. A wrong defence will <u>eat own self.</u>

c. A wrong defence will hurt one's own self.

In (4.13), *makan diri* (to eat+self) 'to hurt one's own self' is plausible by relating to the act of food destruction throughout the eating process. The food consumed will be chewed and broken down to pieces. This situation shows the unpleasant side of eating process. So, the negative experience of destroying food particles is projected to the blended meaning which is hurting one's own self. Therefore, the act of eating oneself means to hurt one on self and it is considered as unpleasant experience (Newman 1997, 2009; Agyepong et. al, 2017).

4.3 Answering RQ2

Examples of exocentric compounds are categorized semantically because of the produced meanings totally lost their literal meaning and headless reason. There are four sub-categories: (i) Reception, (ii) Enjoyment, (iii) Positivity, and (iv) Negativity. Table 4.5 shows the semantics categorisations of all exocentric compounds.

Table 4.5: The Semantic Characterisation of the Exocentric Compounds

Semantic Characterisations							
i.Reception		ii. Enjoyment		iii. Positivity		iv. Negativity	
Code	Example	Code	Example	Code	Example	Code	Example
EX 1	*Makan angkat* eat lift	EX 21	*Makan angin* eat wind	EX 24	*Makan gambar* eat picture	EX 28	*Makan rasuah* eat bribery
EX 2	*Makan saman* eat fine(N)	EX 22	*Makan hasil* eat product	EX 25	*Makan brek* eat brake	EX 29	*Makan hati* eat heart
EX 3	*Makan ampu* eat flattery	EX 23	*Makan nasi* eat rice *minyak* oil	EX 26	*Makan tatap* *eat stare*	EX 30	*Makan dalam* eat inside
EX 4	*Makan ruang* eat space			EX 27	*Makan garam* eat salt	EX 31	*Makan daging* eat flesh *saudara sendiri* relative own
EX 5	*Makan masa* eat time					EX 32	*Makan darah* eat blood
EX 6	*Makan usia* eat age					EX 33	*Makan bunga* eat flower
EX 7	*Makan zaman* eat century					EX 34	*Makan sumpah* eat pledge
EX 8	*Makan duit* eat money					EX 35	*Makan tuan* eat owner
EX 9	*Makan minyak* eat oil					EX 36	*Makan diri* eat self

i.Reception		ii. Enjoyment		iii. Positivity		iv. Negativity	
Code	Example	Code	Example	Code	Example	Code	Example
EX 10	*Makan* eat *hari/bulan/tahun* Day/month/year					EX 37	*Makan nyawa* eat life
EX 11	*Makan tua* eat old					EX 38	*Makan lawan* eat opponent
EX 12	*Makan penumbuk* eat punch					EX 39	*Makan luar* eat out
EX 13	*Makan penampar* eat slap					EX 40	*Makan suap* eat feed
EX 14	*Makan pelempang* eat slap					EX 41	*Makan dedak* eat bran
EX 15	*Makan budi* eat benevolence					EX 42	*Makan friend* eat kawan
EX 16	*Makan harta* eat poperty						
EX 17	*Makan gaji* eat salary						
EX 18	*Makan upah* eat reward						
EX 19	*Makan tanggung* eat support						
EX 20	*Makan ajar* eat teach						

For Reception, the core meaning of the compounds is to receive something. For example, *makan ampu* (to eat + flattery) 'to accept one's fake compliments' shows the other's false compliments. For Enjoyment, the core meanings of compounds relate to joyful experiences such as *makan angin* (to eat + wind) 'to travel'. For Positivity, the central meaning refers to positive situations such as *makan gambar* (to eat + picture) 'to be photogenic'. By contrast, for Negativity, the central meaning refers to negative situations in which one feels unhappy or unpleasant. For example, *makan hati* (to eat + heart) 'to feel hurt or offended'.

4.4 Answering RQ3

The third objective of this study is to present the partial endocentric and exocentric classifications of compounds using CBT and the integration networks of both types. In this part not all compounds of these two classifications will be presented, yet, only several will be shown and justified including the examples with two different usages such as *makan garam* (to eat+salt) and *makan luar* (to eat+out). This is because, the study wants to focus and explain in details for the selected compounds. Also, compounds in the same category carry a similar core, extended meanings that may cause redundancy and repetition of the justifications and explanations.

4.4.1 Partial endocentric compounds

Figure 4.1: CB networks of *makan kenduri* (to eat+feast) 'to attend a wedding'

Generic Space

Agent

Action type

Input 1

Input 2

Eater

Process of
eating

Consuming food

Attended guests at
the wedding

A celebration

Food is served

Makan 'to eat'

Kenduri 'wedding
reception'

Guests are
attending the
ceremony and
eating prepared
food

**To attend a
wedding**

Blend

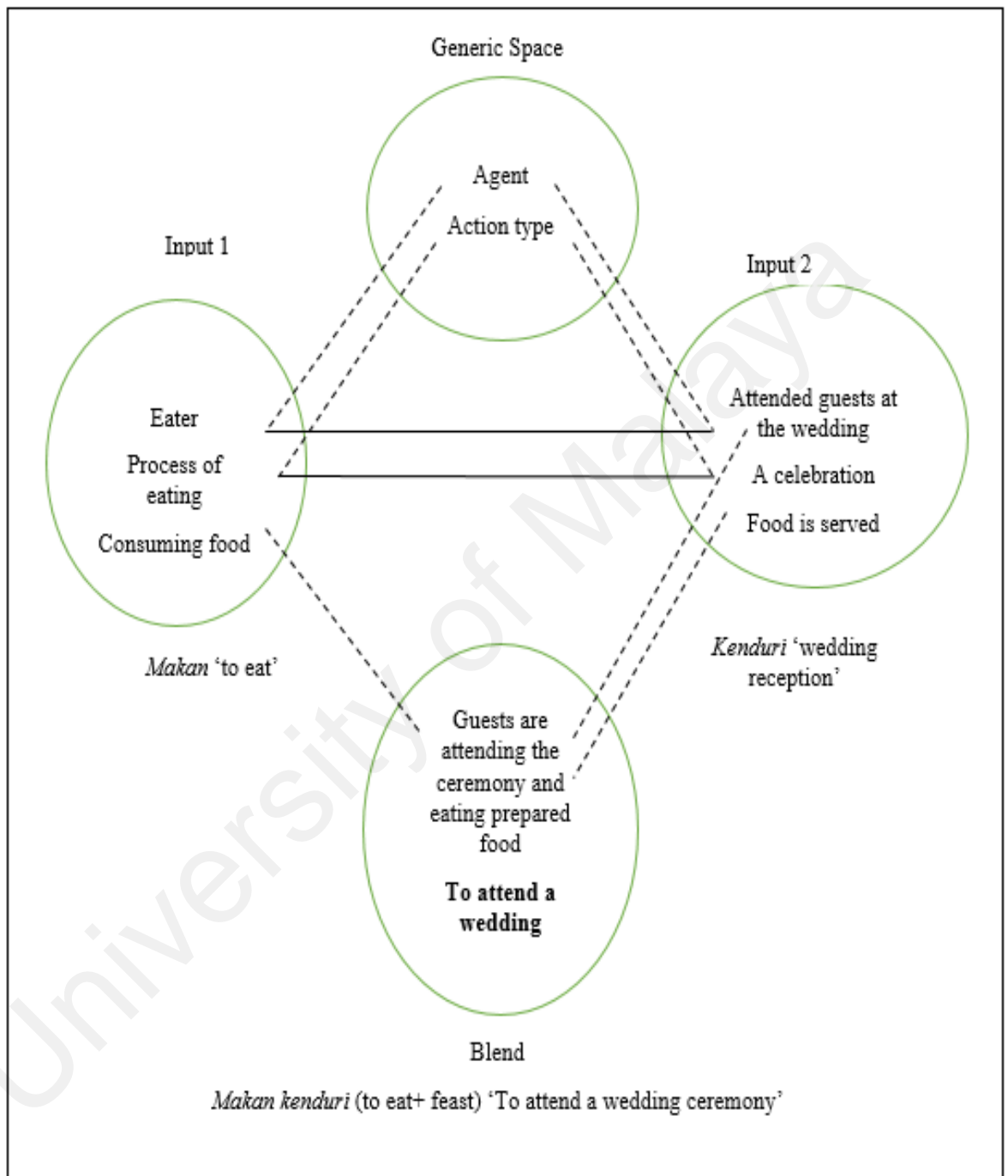*Makan kenduri* (to eat+ feast) 'To attend a wedding ceremony'

Figure 4.1 signifies the CB networks of partial-endocentric compound *makan kenduri* 'to eat feast' that carries the meaning 'to attend one's wedding'. Before explaining the projection of two spaces for 'to eat' and 'feast' spaces, the significant relation of this compound to the Malay culture should be observed. In Malay, a feast can be translated as *kenduri*. *Kenduri* represents a positive connotation as it is a celebration of happy occasions such as a wedding and giving a birth.

A wedding ceremony in Malay culture is considered as a platform where people celebrate and announce the newlywed's marriage to others (Mohd Khairuddin Mohd Sallehuddin & Mohamad Fauzi Sukimi, 2016, p.3). Customarily, during wedding occasions, the hosts will prepare special meals for the guests as a token of appreciation of their coming to the ceremony. In this context, *makan* 'to eat' literally means to consume food that is served during the *kenduri* 'feast'. To be able to eat the meals served, they definitely need to be present at the wedding ceremony as the guests. Thus, saying 'to eat feast' denotes that a person is going to attend a wedding ceremony and he or she will eat the food prepared for the ceremony. For example,

(4.1) a. *Tiga   sekawan   tak   sempat   makan   kenduri* (UM, 2018)

      three   friends   NEG   in time   eat   feast

    b. Three friends are not in time to eat feast.

    c. Three friends missed to attend the wedding ceremony.

In (4.1), it is reported that three friends could not attend the wedding ceremony because they got into an accident. Here, the first element 'to eat' is projected as an acting of eating the meal to the blended space. But, the second element modifies the produced meaning as this compound is solely use to the act of eating meal particularly served on wedding. So, an attendance to the wedding is required for person to enjoy the food there.

4.4.2 Exocentric Compounds

I. Reception

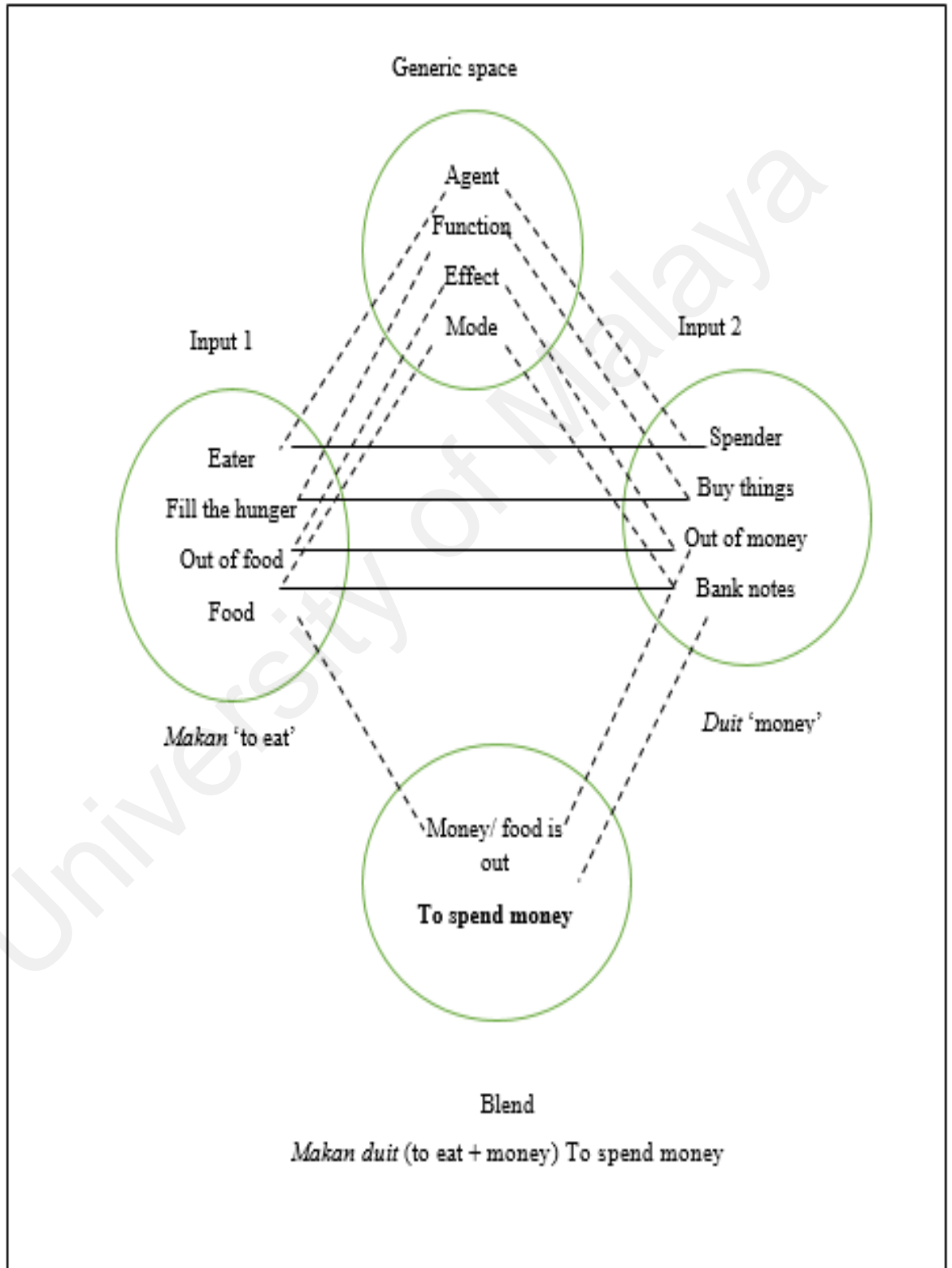Figure 4.2: CB networks of *makan duit* (to eat+money) 'To spend money'

Figure 4.2 denotes the projection of the compound *makan duit* (to eat+money) 'to use or spend money'. *Makan duit* (to eat+money) is sub-categorised under 'reception' type. It can be explained by projecting of the food digestion process in human body to the act of spending money. As food is digested, it will be broken down into the small particles to provide the nutrients to the body through absorption process. Similarly, while spending, the bank notes as the mode for the spender to receive any things they intend to buy. The spender will receive the things they purchase once spent their money. Both processes lead to the reception which are nutrients for the body or the items to the spend

On the other hand, the new meaning also can be justified in the light of patient-oriented embodiment. Input 1 shows that an eater needs food to satisfy his hunger. During the eating process, food will be chewed, swallowed and digested which causes it to be disappeared and invincible. In other words, food supply will be out as the eater will consume it. Likewise, Input 2 displays how money is spent by a spender. Here, the processes of digesting food is embodied to the act of spending money. Both components are 'used' which cause to their absences. Thus, 'eating food' has been blended with 'spending money' elements to produce the final meaning. Take for example,

(4.2) a. *Polis   Rasuah? Bagi Makan   Anak   Isteri Makan Duit Haram?*

(HM, 2015)

policeman bribe? give eat (food) child   wife   eat   money illegal ?

b. Policemen takes bribe? Provide (food) to his children and wife <u>eating illegal</u>

<u>money?</u>

c. Policemen takes bribe? Provide food to his children and wife using illegal money?

The excerpt in (4.2) illustrates the example of *makan duit* (to eat+money) that gives meaning of 'using money'. Policemen were reported to take bribe and using the illegal money of bribery to support his family. Compared to Agyepong et al.'s (2017) study, the researchers have listed all verbs associated with *di* 'to eat' and *nom* 'to drink' and 'to spend' is one of them. Here, the compound *makan duit* (to eat+money) 'to spend money' produced the same meaning 'to spend' using *makan* 'to eat' which is similar to Agyepong et al.'s.

Figure 4.3: CB networks of *makan penumbuk* (to eat+punch) 'To get punched'

Generic space

Agent

Process

Effect

Input 1

Input 2

Eater

Puncher

To digest food

To deliver a quick
blow to

Getting nutrients
from the food

Destructing the
food

Causing pain

Makan 'to eat'

Penumbuk 'punch'

Getting a quick
blow

Getting pain

Getting punched

Blend

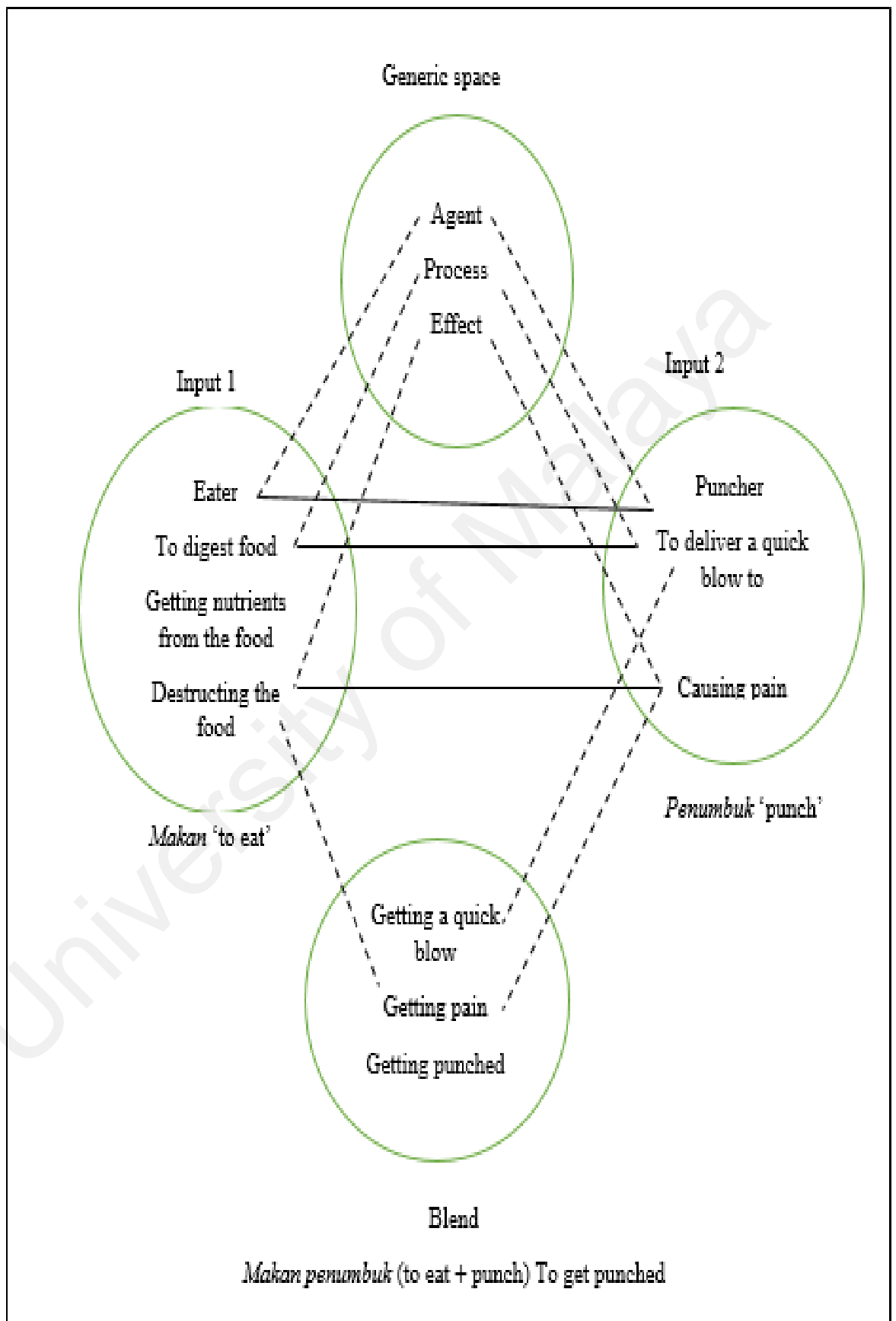*Makan penumbuk* (to eat + punch) To get punched

Figure 4.3 is a CB network of the compound *makan penumbuk* 'to eat punch'. Here, *makan* 'to eat' refers to the process of digesting food to get nutrients from food to body. In order to complete the digestion process, all acts such as masticating, chewing, swallowing will take place. These acts will cause the food to be destroyed and disappear in sight. Scientifically, the destruction of food involves the breaking down process of molecules by digestive enzymes. A human tends to define destruction will cause pain and it is not a pleasant process as it carries a negative emotion and connotation. Encyclopaedic meaning of the denotation, experience, prejudice and belief influence the pragmatic effects of the language expressions used based on the contexts and can be either positive or negative (Allan, 2007).

On the other hand, punching act requires a puncher to deliver a quick blow to another party that will cause pain. Similar to eating process, punching also gives a negative emotion such as being painful. This bodily experience that causing a hurtful effect can be linked with the food destruction process by the digestive body in a humans'' digestion system. In this context, food as a patient has received the negative impact (getting destroyed) is projected to being hurtful because of being punched. In blended space, the meaning has been integrated as 'eating punch' equals to 'getting punched' due to the embodiment.

In his study, Newman (2009) claimed that 'eat' has been used to the new extensions and one of them was internalization which includes to experience unpleasantness which is similar to *makan penumbuk* 'to eat punch' compound. Also, the integrated meaning of this compound is similar to Jeon's (2016) finding as she concluded the metaphorical extensions of *meok-* 'eat' is unpleasant experience whereas the 'affected agent' motivated by the unpleasant bodily experiences. Also, Evans (2006) emphasizes the embodiments related to the past experiences, either pleasant or not, are the main connection to the blending process in minds.

Take for example, from the novel;

(4.3)"Memang nak makan penumbuk Hariz ni!" (JCM, 2017)

      really   want to eat   punch   Hariz this!"

a."Hariz surely wants to eat punch!"

b. "Hariz surely wants to get punched!"

In the excerpt, the writer uses the compound *makan penumbuk* 'to eat punch' simply means 'to get punched'. The character metaphorically said that Hariz (who is another character) will be punched and experience unpleasantness of being beaten up by others. This kind of compound is more personal and usually been used for creative writing instead of academic and formal styles of writing.

II. Enjoyment

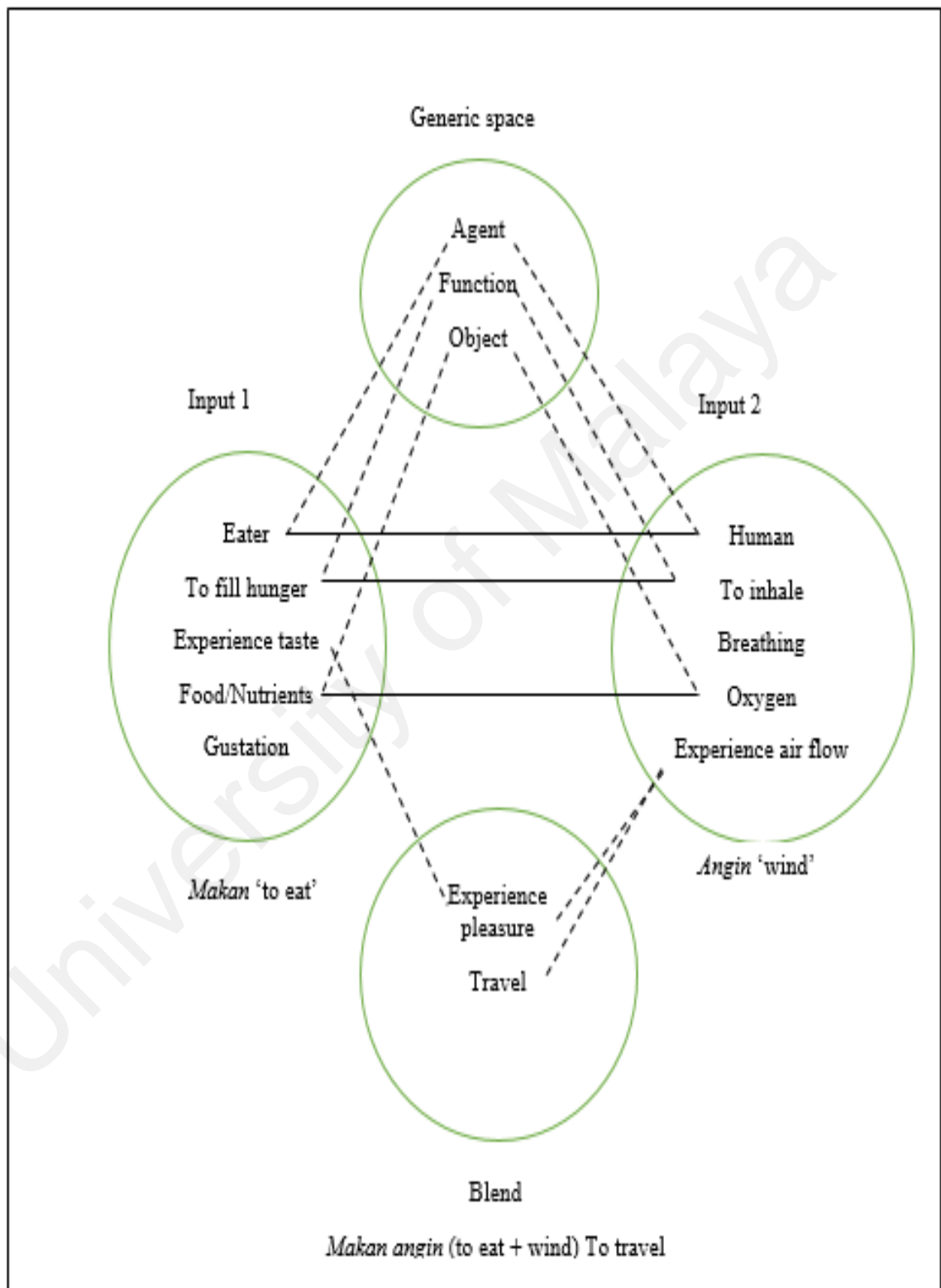Figure 4.4: CB networks of *makan angin* (to eat+wind) 'To travel'

Figure 4.4 is a CB networks of the compound *makan angin* (to eat +wind) 'to travel' or 'to visit new places'. For this usage of *makan* 'to eat', the most important part of eating process is gustation or the sense of taste that is integrated to a good experience. Commonly, people are eating delish foods to fill their hunger and savouring the taste. While eating, a person may experience many different tastes such as sweet, sour and salty. The combination of right tastes is resulted to the best experiences and this act is considered as gustation. According to Jackson and Crosson (2006) certain acts such as gustation, in this case, is one of the relatable event of emotional connotation whereas it is inferred knowledge that an object, action or event is likely to induce a specific emotion. Here, the act of gustation implied the knowledge of happiness, enjoyment and contentment.

Meanwhile, in the context of *angin* 'wind', it consists of air such as oxygen which is a crucial element for breathing. A normal living human needs to inhale and exhale the air to stay alive. Besides, the most preferably environment to enjoy is inhaling the fresh air. The inhaling process requires the oxygen to go through several procedures to exchange with carbon dioxide before entering lungs and alveoli. This process at some extent has some similarities with the process of absorbing the nutrients from food (Newman, 2009; Agyepong et al., 2017). Both inputs of *makan* 'to eat' and *angin* 'wind' comes up with the emergent structure of 'receiving' (eating and inhaling) something that will give enjoyment. In short, to eat wind means to inhale the fresh air.

Besides, travelling is always associated to a great place to visit that will give a meaningful memory to the travellers. Travellers, similar to eaters who are enjoying gustation, also having fun visiting and experiencing new places. At this extent, both travellers and eaters are at pleasure. Both processes are emotionally pleasurable. Travelling to a new place is inevitably makes a person taking the air (wind) from there.

Here, inhaling air (wind) from other places than one's home shows that he may travel to other places.

In the blended space, the experiences of the taste while eating and the air flow while breathing are projected selectively as these create enjoyment similar to the experience of traveller while travelling to a great place; breathing fresh air and experience excitement. This pleasant experience agrees with the findings of Newman (1997, 2009), Jeon (2016), Anida Saruddin (2012) and Agyepong et al's (2017) studies. Take for example;

(4.4) a. *Menikmati   momen   matahari terbenam   sambil   belayar   makan*

enjoying   moment   sun   set   while   sailing   eat

angin   di   tengah   Lautan.. (UM, 2016)

wind   at   middle   ocean

b. Enjoying the sunset while sailing during <u>eating wind</u> in the middle of the

ocean.

c. .Enjoying the sunset while sailing during travelling in the middle of the

ocean.

IV. Positivity

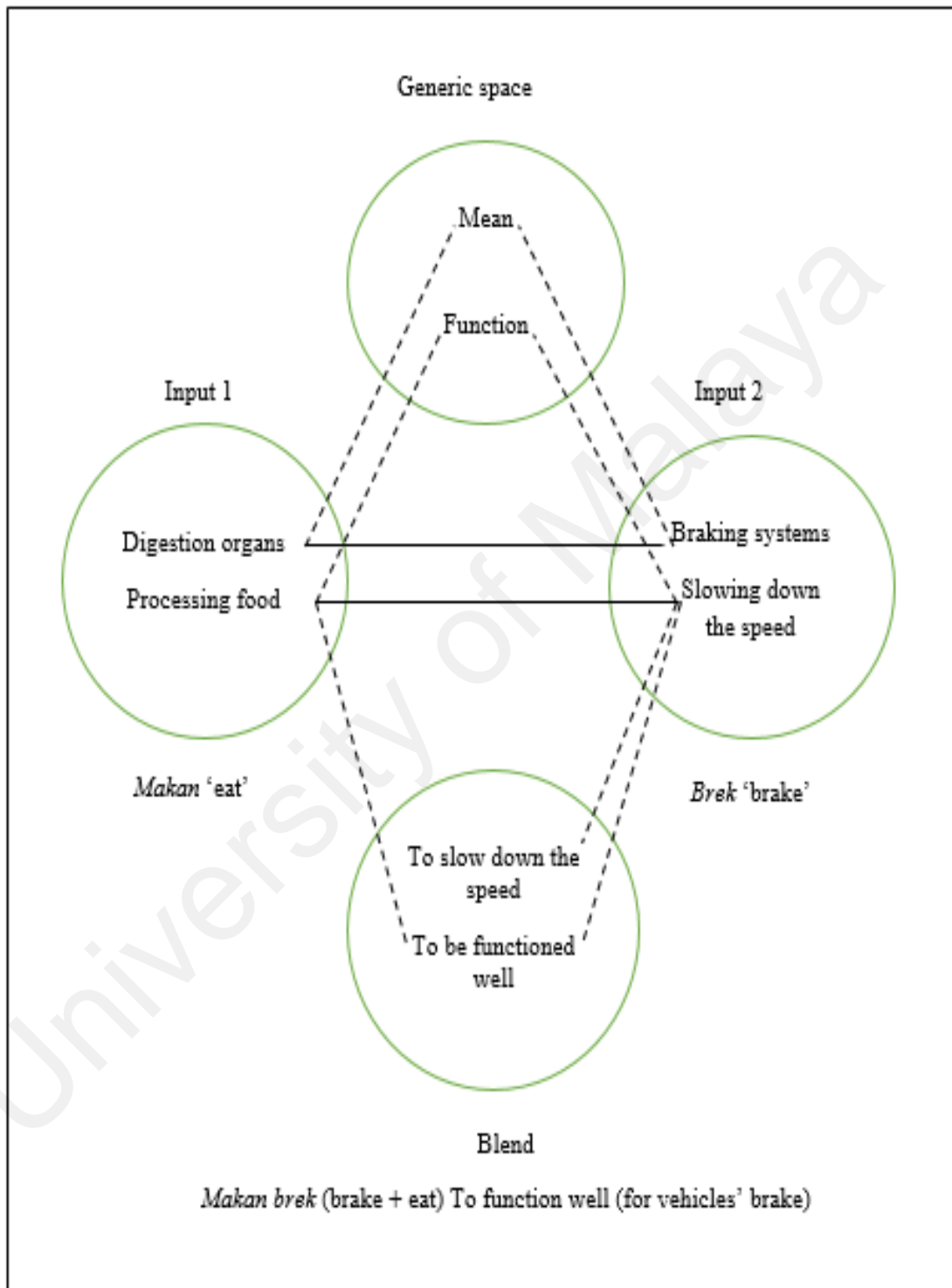Figure 4.5: CB networks of *makan brek* (to eat+brake) 'To function well'

Figure 4.5 highlights the compound *makan brek* 'to eat brake'. *Makan brek* is always been used in Malay to refer to the functioning braking systems of vehicles such as motorcycles, bicycles and car. Two different inputs which are particularly on eating and braking have integrated to come up with the new meaning. Anida Saruddin (2012) claims compound *makan brek* as a process domain in her study. She states that the ability of human's inner organs to digest food and remain full is projected to the ability of vehicles' brakes to function well in slowing down the speed while it is been used. It means that process of digesting food only can be completed by humans if their digestion organs such as mouth, oesophagus, stomach and intestines are healthy and functioning well. Similar to the digestion process, a working brake of any vehicles also requires a good-conditioned braking system. Thus, the same experiences from eating input have been projected to the braking input in term of functionality. Both inputs are integrated to come up with the new meaning. As follows is the example from the source,

(4.5) a. *Brek   tak   makan, lori   bawa 4,000 kotak telur   terbalik*

 (TMMO, 2017)

  brake   NEG   eat,   lorry bring 4,000 boxes egg   upside down

 b. The <u>brake was not eating</u>, a lorry that brought 4,000 boxes of eggs has

  turned upside   down.

 c. The brake was not functioning, a lorry that brought 4,000 boxes of eggs

  has turned   upside down.

The news reported a lorry with boxes of eggs has been upside down because of dysfunctional brake of that particular vehicle. It also demonstrates the dysfunctional of a brake may cause an accident as the process of slowing down the speed once necessary is not done well. Likewise, disabled digestion organs may also cause problem of eating and digesting food in order to fill one's hunger. In short, both inputs are blended well to come up with new meaning of eating function to braking function. The explanation on this compound supports the finding of the previous study stated that one of the metaphorically extensions of eating is a pleasant experience entrenched from the perfectivity of the eating process (Newman, 1997,2009).

V.   Negativity

Figure 4.6: CB networks of *makan hati* (to eat+heart) 'To get offended'

Generic space

Agent
Type
Function
Effects

Input 1   Input 2

Eater   Human
Food   Organ
To fill hunger   Experience emotions
Destruction of food   Feels heavy of bad
                                        experiences

Makan 'to eat'   *Hati* 'heart'

Destroy one's
feeling
To get offended
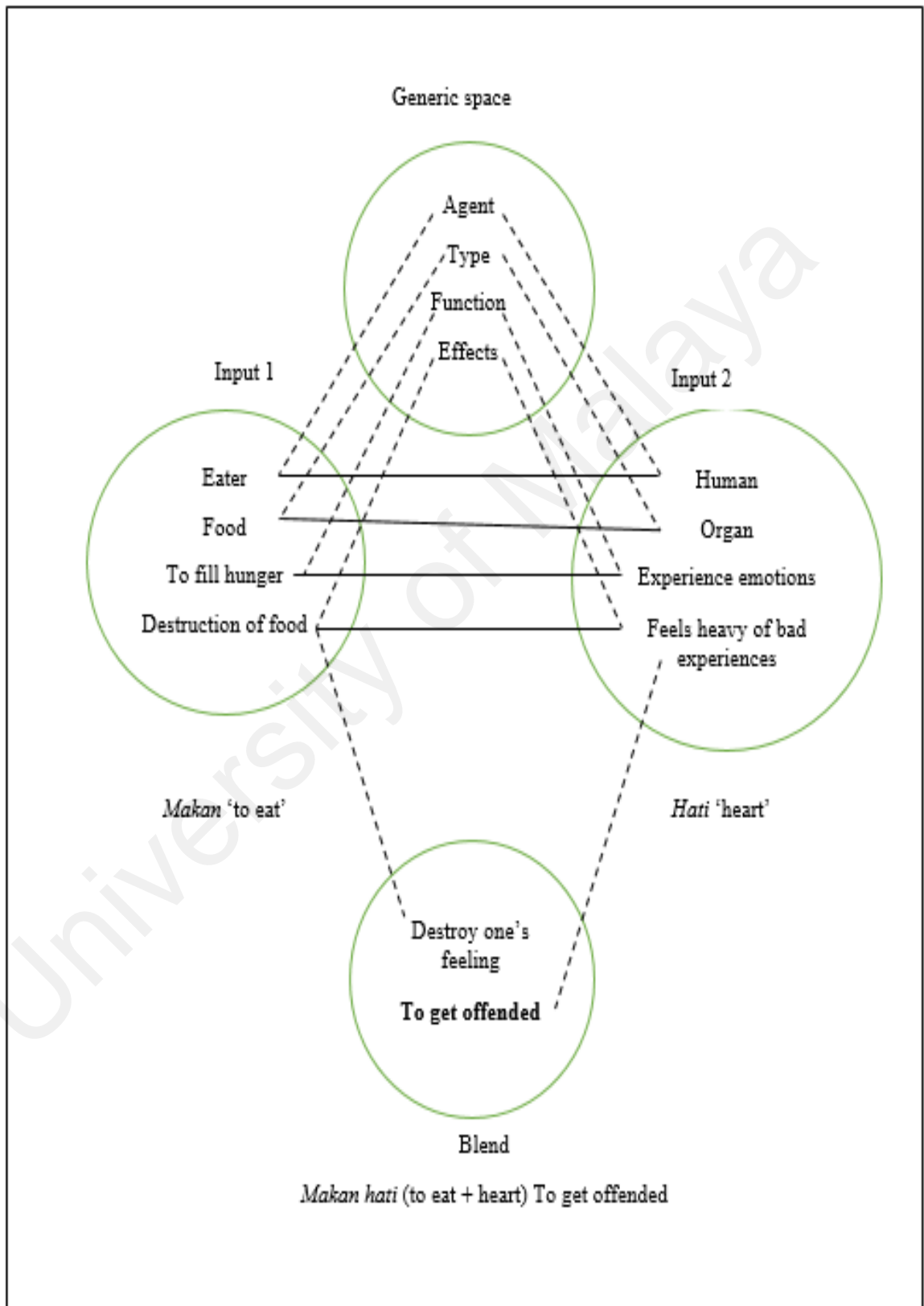
Blend

Makan hati (to eat + heart) To get offended

Figure 4.6 reveals the CB networks of compound *makan hati* 'to eat heart'. These elements are implicitly integrated to come up with new extension 'to get offended'. The connection of Input 1, *makan* 'to eat' and Input 2, *hati* 'heart' can be explained in the eyes of bodily experience and embodiment. As people know, heart is considered as one of the important organ to human body. Its major functions are as a pump to transport the nutrients, oxygen, and hormones to cells throughout the body and to remove of metabolic wastes (carbon dioxide, nitrogenous wastes). Yet, Radcliffe (2015) claims that heart also can be associated with feelings and health. In many language, 'heart' always been uttered to express one's feeling such as 'heavy heart' and 'heart-breaking'.

Despite, *makan* 'to eat' is an eating process to nourish one's body. Similar to blood that will be pumped to transport oxygen and nutrients, food, on the other hand, will be chewed, destroyed and digested to provide nutrients. The act of destroying food is regarded as a torment as its shape will be changed and cause the disappearance. Because of that, 'to eat heart' carries meaning as 'to get offended' as one's heart may be hurt or offended as it is been destroyed as food during eating process. The experience of food destruction is conceptualised to the hurtful feeling of a person. Take for example;

(4.6) a. *Aku   yang   patut   makan   hati   dengan   perangai   dia* .....(AP, 2015)

      I   (am)   should   eat   heart   with   behaviours   his

    b. I am the one who is eating heart with his behaviours.

    c. I am the one who is offended of his behaviours.

According to the example, 'I' who is referring to the character in a novel states that she is the one who is offended of one's behaviours. Obviously, behaviours are referring to the bad behaviours that may offend others.

To be concluded, the extended meaning of the compound is in line with the findings of the previous studies conducted by Newman (2009) and Agyepong et. Al (2017) as both researchers claimed one of the extensions of 'eat' is based on destruction of food involves of physical destruction and psychological torment.

Figure 4.7: CB networks of *makan kawan* (to eat+friend) 'To betray one's close person'
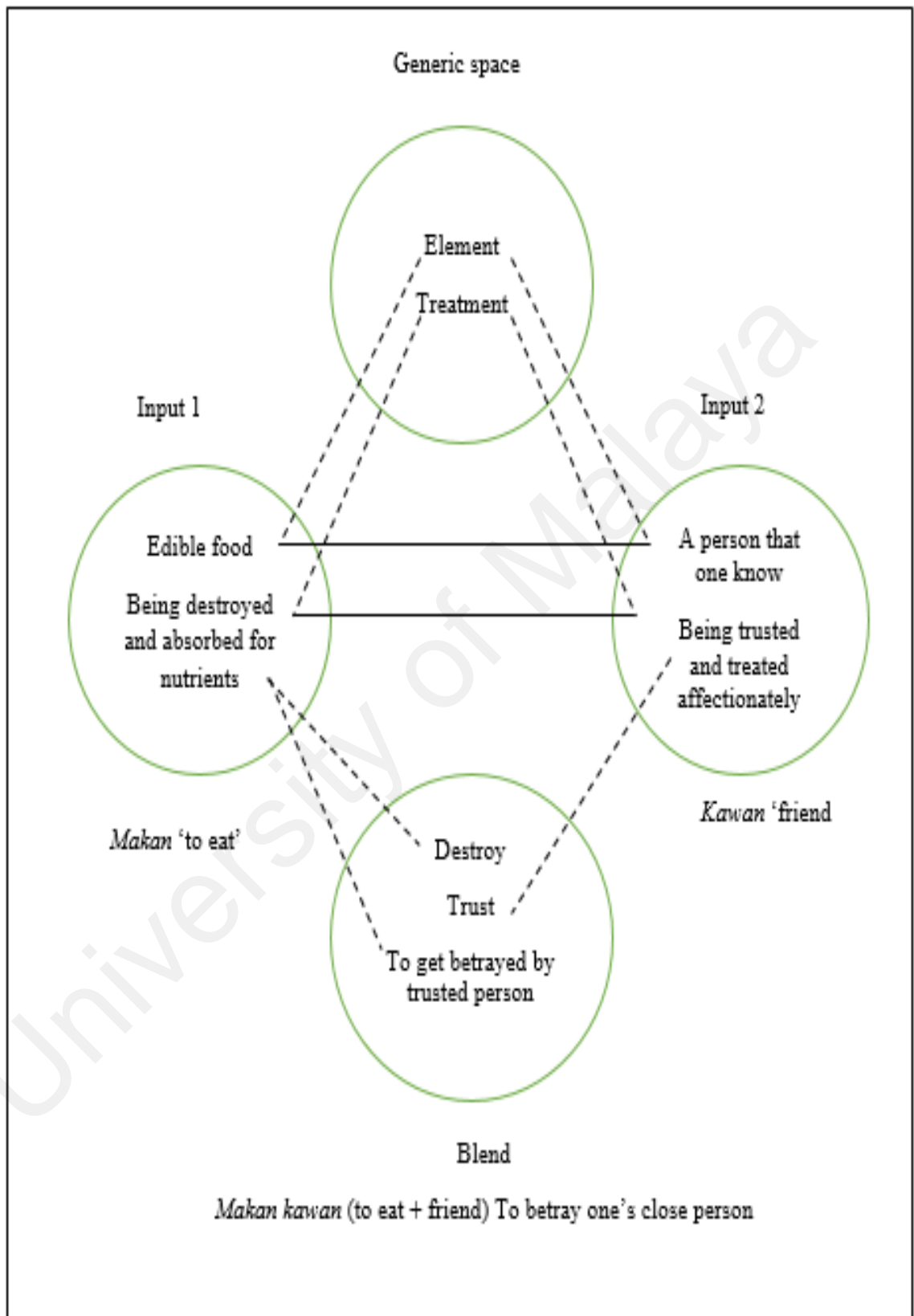
Figure 4.7 shows the compound *makan kawan* 'to eat friend' CB networks. It means to betray one's closed person which is resulted from blending of two different elements on mental spaces. Likewise, this compound is able to disclose plausible justifications on the meaning production by looking at the process of food destruction whereas food is considered as patient.

Food will usually be consumed by the eater for the nourishment purpose that will provide nutrients for the body. In order to complete nourishment and digestion process, it will be breaking down and literally destroyed. As mentioned previously, destroying always been seen as a negative connotation. In the meantime, *kawan* 'friend' is defined as a person that one knows and also been regarded with affection and trust. Need to be noted, unlike food destruction, friend is seen as a positive connotation. Thus, if one is eating his friend, he is actually can be interpreted as doing something negative or bad toward that person. So in Malay context, *makan kawan* 'to eat' is a conventional usage for the extension meanings of 'to betray' or 'been betrayed' by the closed persons such as a friend. This is because, the bodily experience of destroying something which leads to painful and unpleasant result is linked to betray others. Here, it shows the similarity of the findings with the studies carried out by Newman (2009) and Agyepong et al. (2017). As follows is the example of the usage;

(4.7)a. *Parti   Amanah   Negara 'makan   kawan'.* (BH, 2016)

       parti   amanah negara   'eat   friend'

  b. Parti Amanah Negara was <u>eating friend</u>

  c. Parti Amanah Negara was betraying its friend

Based on the example, *Parti Amanah Negara* is an opposition party in Malaysia, which is reported to eat its friend during election season. It means that the members of the party has betrayed or breaking trust among other members. This particular context is proved that to eat friend really been used in Malay to show the act of betrayal.

Differences of the compound *makan luar* (to eat+out) and *makan di luar* (to eat+at+out)

Figure 4.8: CB networks of *makan luar* (to eat+out) 'To fornicate with other women than one's wife'.
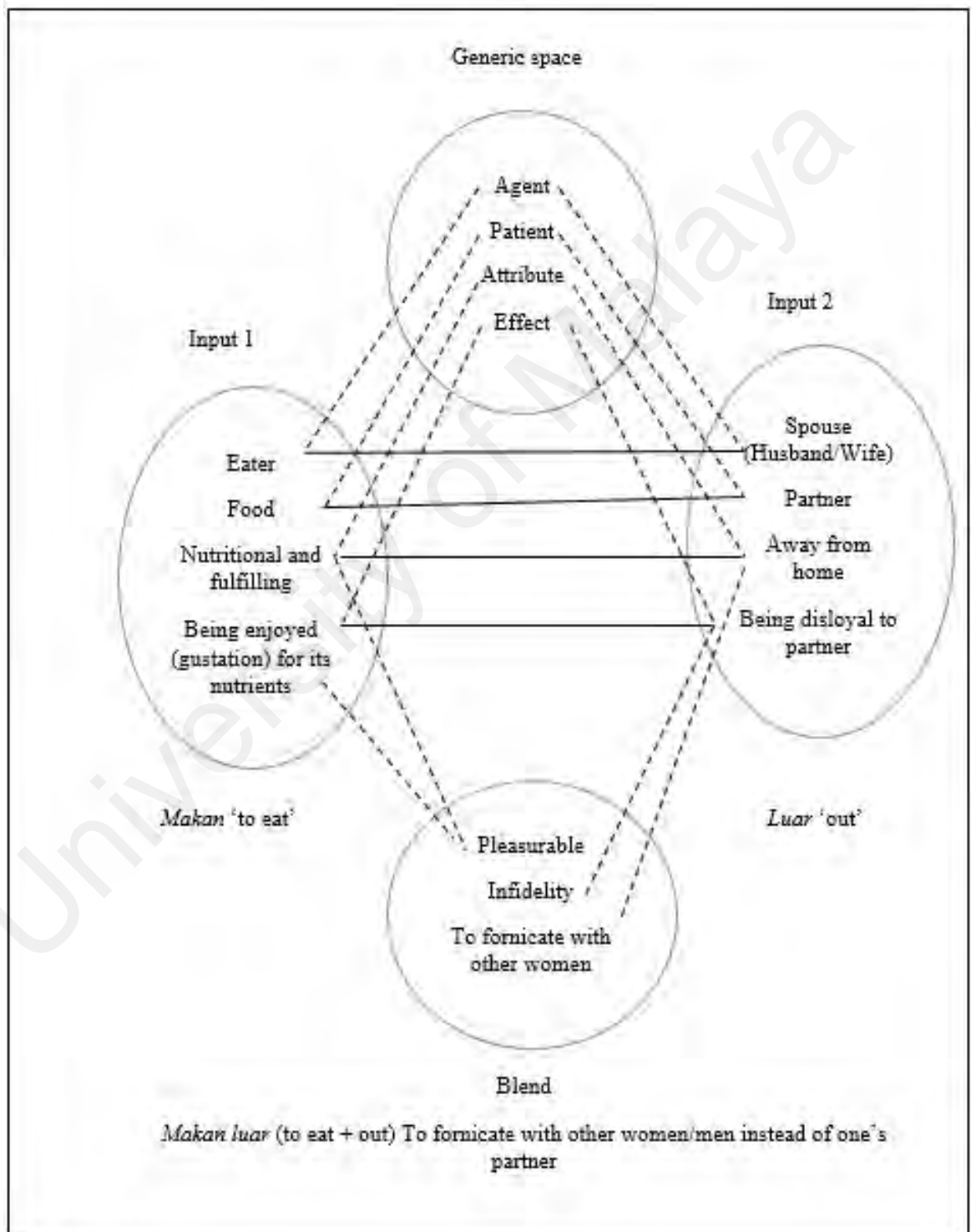
Figure 4.8 presents the CB network of the compound *makan luar* (to eat+out) that carries meaning 'to fornicate with other women/men instead of one's partner. This compound is idiomatic and can be explained by comprehending both inputs in terms of 'eating' and 'marriage' frames which are referred to 'to eat' and 'out' elements. Here, 'to eat' input involves the eater as an agent who eats the nutritional and fulfilling food and enjoys the gustation process and gets the nutrients, as a result. Meanwhile, input 2, *luar* 'out' is seen in the perspective of marriage frame which involves a spouse as an agent, who is cheating to his wife or her husband by fulfilling his/her sexual needs 'away from home'.

According to an article from The Guardian (2007) titles *'Should I take a job away from home?'* the writer states *"I've been offered a better job on a significantly higher salary, but it will mean spending three days a week away from my wife and young children"*. From that abstract, it can be interpreted that 'home' can be referred to someone's spouse and family. In this case, 'home' is the place wife/husband is. So, *luar* 'out' means 'away from home' is comprehended as away from someone's spouse which metaphorically means being cheating or disloyal. This is because the state of being away from one's spouse gives room for them to feel lonely. It will urge them to meet other people that later leads to infidelity. In this context, while the eater eats food to fill the hunger, a spouse fornicates to other women/men to fulfil his/her sexual needs. These elements are selectively projected to the blended space to come up with the new meaning production. As follows is the usage of the example above;

(4.8) a. *Isteri dakwa sunyi , suami sengkek punca 'makan luar'* (TMMO,2016)

      wife   claims   lonely husband poor   reason   eat   out

  b. A wife claims that being lonely and poor husband are the reasons for 'eating out'

  c. A wife claims that being lonely, and poor husband are the reasons to fornicate with

        other man.

In Figure 4.8, the explanation shows the similarity with the studies carried out by Newman (1997, 2009) and Agyepong et. Al (2017). Newman (1997) highlights that the semantic extensions of eating either enjoyment or suffering are related to the sensory affectedness. As in example (4.8), the act of infidelity of a spouse surely create suffering to another partner and affect him/her emotions negatively. Later, Newman (2009) claims that one of the four figurative extensions of 'eat' is sensation and destruction which includes sexual intercourse by explaining it through the blending of the bodily experience of food destruction. Also, in Akan, *di* 'to eat' presents the metaphorical usage which means emotional and sensual internalisation (Agyepong et. al, 2017). By comparing this particular compound, the presented meaning of the compound is surely supported from these previous studies.

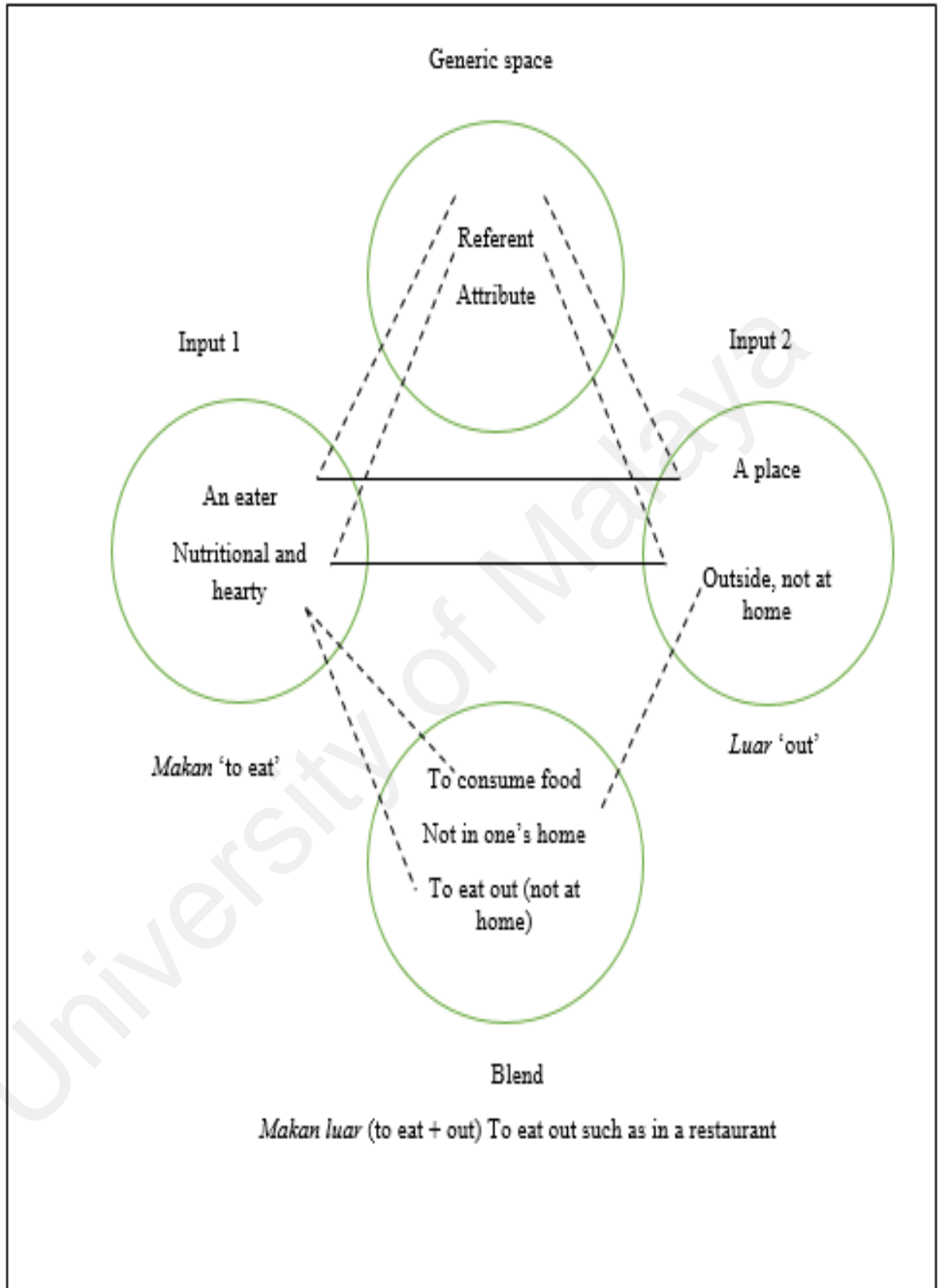Figure 4.9: CB networks of *makan di luar* (to eat+at+out) 'To eat out'

Generic space

Referent

Attribute

Input 1

Input 2

An eater

Nutritional and
hearty

A place

Outside, not at
home

Makan 'to eat'

Luar 'out'

To consume food

Not in one's home

To eat out (not at
home)

Blend

Makan luar (to eat + out) To eat out such as in a restaurant

Figure 4.9 shows the CB networks of the phrase *makan di luar* (to eat+at+out) 'to eat out'. Referring to the generic space, there are only two elements that connect both inputs which are referent and attribute. For eating input, the focus is on the eater, a person who eat food as it is nutritional and fill one's hunger while for out input, it refers to a place, that is away from home. It is clearly stated that both attributes from each input been selectively projected to the blended space to come up with its meaning.

Makan di luar (to eat+at+out) does not literally mean to eat outside the house areas such as in the backyard but it means to eat at the restaurant. Commonly, when someone says that he is going to eat out, it means that he will not be cooking his meal at home but to eat at a restaurant. This usage is eliminated from the current study as it is a phrase instead of the compound due to the ability of the word insertion 'at' the two elements 'eat' and 'out' compared to 'to eat+out'. As follows is the usage of the example:

(4.9.1) a. Risiko makan di luar (HM, 2014)

　　　　　risk　　eat　　at　out

　 b. The risk <u>to eat out</u>

　　 c. The risk of eating out (at the restaurant)

But, this phrase is used as *makan luar* (to eat+out) referring to the same meaning. For instance:

(4.9.2) a. *Maslan saran pelajar UiTM selalu masak, tak makan luar*(AA, 2015)

　　　　Maslan suggest student UiTM always cook, NEG eat out

　　 b. Maslan suggests UiTM students to always cook, not <u>to eat out.</u>

　　 c. Maslan suggests UiTM students to always cook, not eating out.

Based on the both examples, the compound is regarded as partial endocentric as the produced meaning is not direct, yet still relatable to both elements.

Differences of the compound *makan garam* (to eat+salt) and *makan dengan garam* (to eat+X+out)

Figure 4.10: CB networks of *makan garam* (to eat+salt) 'To be an experienced person'

Figure 4.10: CB networks of *makan garam* (to eat+salt) 'To be an experienced person'
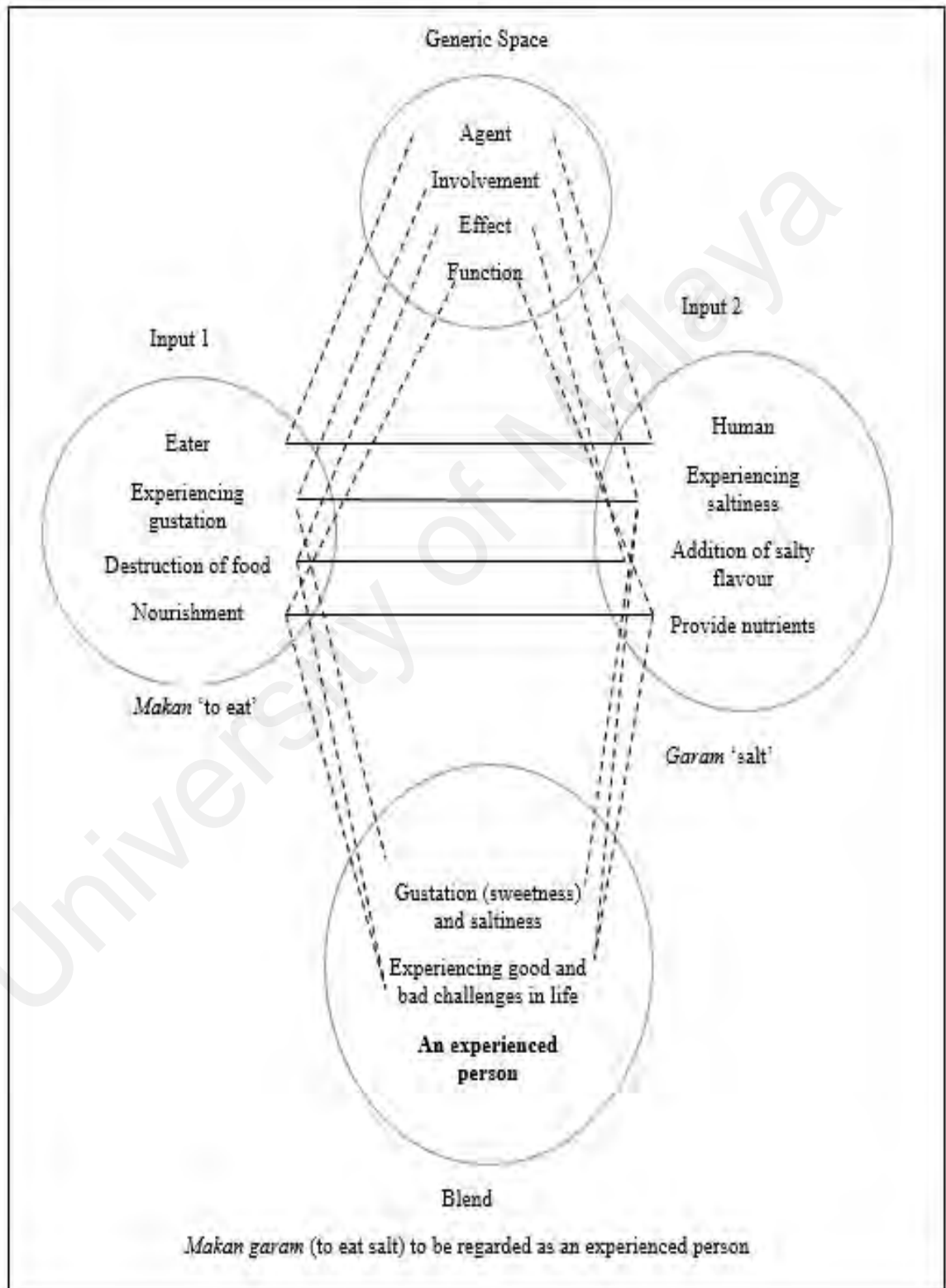
Figure 4.10 is the CB network for phrase *makan garam* 'to eat salt' with the meaning to be regarded as an experienced person. Both inputs are presented in the frames of 'eating food' and 'consuming salt' respectively. For Input 1, the eater as an agent is experiencing gustation as he eats delish food. The eating process involves the destruction of food into small pieces in eater's body for the nutrients to be absorbed. This process also known as nourishment. On the other hand, for Input 2, a human is experiencing the saltiness from salt consumption as it is been added to other meals for its flavour. As a result, the person can taste the salty flavour and get some nutrients too.

To come up with its meaning, both involvement and function elements from each input and effect of Input 1 are selectively projected to the blended space. Here, both gustation and saltiness from both inputs are interpreted to the good and bad things in life respectively. The enjoyment of gustation and tasting delish food is similar to great experiences in life while saltiness of the salt is similar to the challenges in life. Yet, both good experiences and tough challeges in life benefit oneself. These bodily experiences are been conceptualized in human's mind to comprehend the meaning produced of compound makan garam (to eat+salt) as 'to be regarded as an experienced person. As follows is the usage of the example;

(4.10) a. *Apabila   pemimpin   kurang   makan   garam* (SH, 2019)

        when   leader   less   eat   salt

    b. When a leader <u>eating less salt</u>.

    c. When a leader is not an experienced one.

Referring to (4.10), the news report title previews the text report about the critics toward the unexperienced leader. The leader has been labelled as a person who eat less salt as the writer sarcastically hints on the leader's unconvinced credibility to the readers. Here, all related bodily experiences which contribute to the produced meanings support the claim that embodiement is the core relation to the mind integration process (Evans, 2006). Besides, as proved by Newman (1997, 2009) the perfectivity of eating process leads to the gustation, later extends to the new meaning of pleasant and unpleasant experiences is in line with the justifications of *makan garam* 'to be an experinced person' compound.

Figure 4.11: CB networks of *makan garam* (to eat+X+salt) 'To be extremely poor'

Generic Space

Agent

Functions

Attribute

Input 1

Input 2

Human

To get nutrients

Hearty

Sodium chloride

To add flavour

Cheap

Makan 'to eat'

Garam 'salt'

To add only salt for flavour

Main ingredient for poor people to get flavourful food and nutrients

To be extremely poor

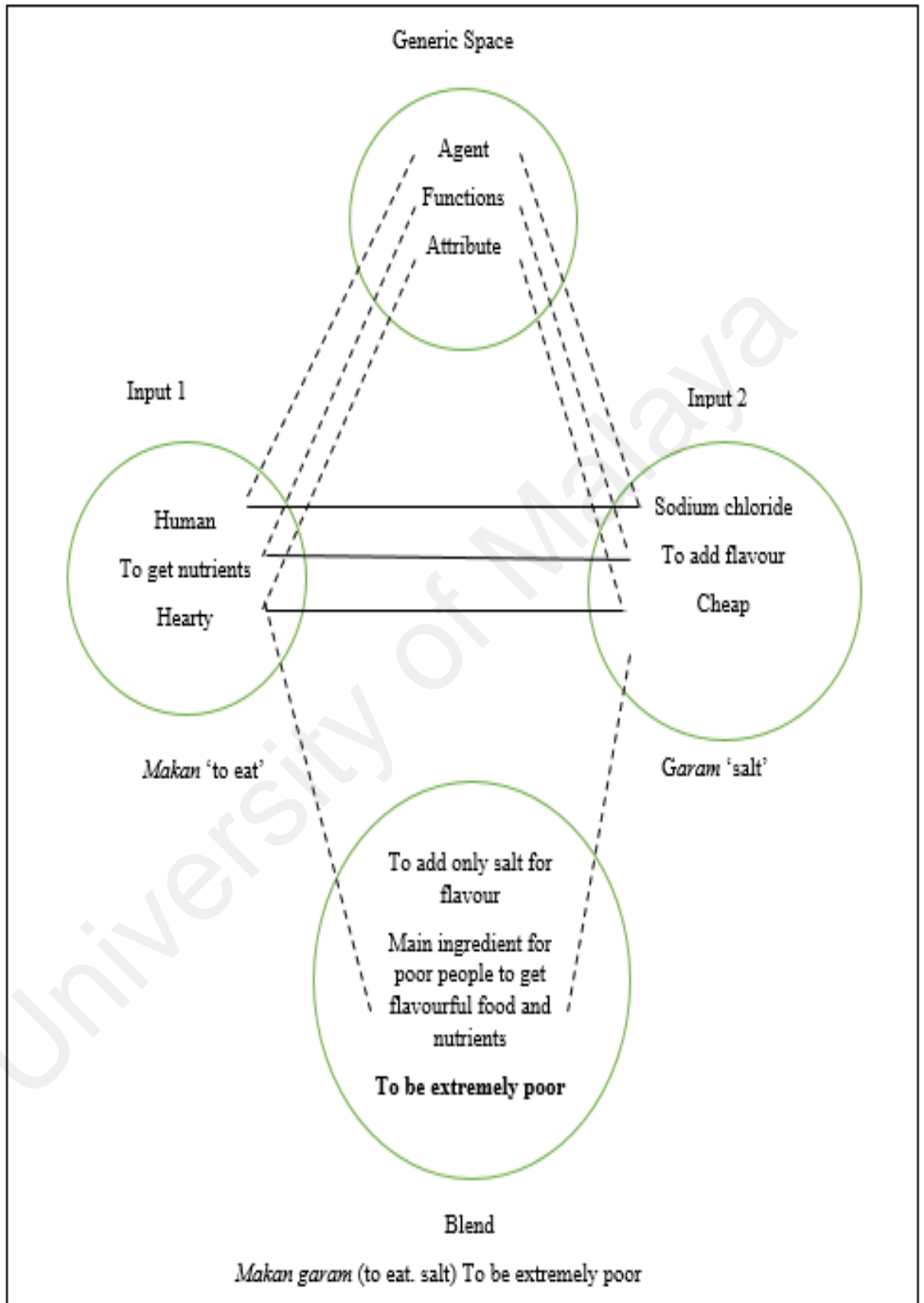Blend

Makan garam (to eat. salt) To be extremely poor

Figure 4.11 is the CB network for phrase *makan dengan garam* 'to eat with salt' with the meaning to be extremely poor. There are three elements on the generic space that connect the inputs. The cross-space mapping of these elements are; the agents, functions and attribute. For eating input, food is consumed for its nutrients as it is hearty while for salt input, it is used to preserve and add flavour to the food. Salt is commonly used in most food and the price is surprisingly cheap.

To come up with the blended meaning, there are three elements are selectively projected which are 'to get nutrients' and 'hearty' from eating input and 'cheap' from salt input. When a person is adding only salt to his meal because of the finanacial reason, it shows that he is trying to fill the hunger with the most low-cost budget. People consume salt for the flavour and also the nutrient from it but in most cases, salt is only considered as the additive ingredients instead of the main one such as proteins. If a person eats only rice and salt, it shows that he is not capable of affording the well-balanced dish which consists of carbohydrate, protein and fibre. Thus, to enjoy a flovouful meal with the cheapest cost is by adding some salt in his food is seen as extremely poor. For example,

(4.11) a. *6 beranak makan bubur berlauk garam* (BH,2018)

6 family members eat porridge with salt

b. Six of family members <u>eat porridge with salt</u>

c. Six of family members are extremely poor

The excerpt reports on the poverty of a family with six members by stating their meal was eaten only with salt instead of more nutriotional dishes such as chicken or meat. Salt has been highlighted to prove the poverty of the family for its cheap value in market.

4.4 Chapter Summary

This chapter has presented the data analysis of data collected from the carried out study. The results were shown and the justifications were stated as well. The next chapter will present on the conclusion of this study, the implications from it as well as recommendations for future research.

CHAPTER 5

CONCLUSION

5.0 Introduction

This chapter first summarises the results of the study conducted in this dissertation and the implications of the study are presented and some recommendations are provided for future studies. Lastly, this present study will end with the conclusion.

5.1 Summary of the Study

The aims of this present study is to explain and classified the compounds with *makan* 'to eat' in Malay and then characterize the exocentric compounds with *makan* 'to eat' semantically. Besides, this study also attempts to analyse and present partial-endocentric and exocentric compounds with *makan* 'to eat' in Malay using the input spaces of Conceptual Blending. The data were collected from various resources such as online newspaper and published novels in five years range (excluding one novel) and the meanings of the collected compounds were referred to KDBP.

All sentences with *makan* 'to eat' have been documented and analysed. Only compounds with *makan* 'to eat' were considered as the data for this study while the phrases and the word *makan* 'to eat' with affixes were eliminated as the focus is on the meaning construction of the compounds. The collected data were analysed thoroughly and categorised into different classifications depending on the heads. Initially, this study categorised the collected data based on Bloomfield's Classifications of Compounds (1957) whereas only two major classifications included which are endocentric and exocentric. Yet, this present study includes another classification which is partial endocentric to suit all the collected data. This is because, the heads of the (several) collected compounds were blurry, either they are endocentric or exocentric similar to the categorisations of Leong's (2015) study.

Overall, all compounds found under endocentric category have clear head and left-headed. Comparing to Altakhaineh's (2016) study, this result supports all the semantic, morphological and syntactic criteria listed by the researcher to prove the headedness of compounds as the left element denotes the hypernym, affected by pluralisation and marked the number (Altakhaineh, 2016; Bauer, 2009). Besides, this study also supports that for all partial-endocentric compounds, the heads are not explicit as the meaning only can be comprehended by analyzing the non-head components as well (Leong, 2015). For exocentric compounds, this present study agrees that the heads are explicit and most of the extension usages are idiomatic as they can only be explained based on their metaphorical meaning extensions (Leong, 2015; Anida Sarudin, 2012).

The result of the present study reveals that there are four characteristics of the exocentric compounds in the perspectives of semantics. There are reception, enjoyment, positivity and negativity. Selected examples for each characteristic were presented and explained using CB networks (Fauconnier & Turner, 1998, 2002). For reception, the meanings of the compounds collected derived from the acts or embodiment of the nutrients absorption in human's body (Evans, 2006). The results is parallel to Newman (1997) and Anida Saruddin (2007). For enjoyment, it term of meanings, the data demonstrate that the process of gustation while eating is projected to the joyful experiences such as travelling. In this case, the act of inhaling fresh air while travelling is a projection of the act on consuming delicious food that leads to the joyful experiences for both situation (Newman, 1997; Agyepong et al., 2017).

In addition, for positivity characteristic, all meanings of these particular compounds are positive. In *makan brek* (to eat+brake) 'to function well', the meaning is conceptualised and derived from a functional digestive organs and systems to process food while in *makan garam* (to eat+salt) 'to be regarded as an experienced person', the act of tasting salty food is projected to the act of experiencing hardships in life and make

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a person more experienced. Surprisingly, there are variations of events and bodily experiences yet, they all produce positive meanings through conceptualisations.

In relation of the negativity characteristics, the meanings produced are the product of the conceptualisation process of destructing food acts either during mastication or absorption of nutrients. Here, the act of chewing and breaking down the food brings a negative connotation and be projected to the act of spending others' money and time without permission, betraying and hurting others. The negative meanings produced based on this study's data are in line with Newman (1997), Anida Saruddin (2012), Jeong (2016) and Agyepong et al. (2017) studies. The researchers claim that if the agent is 'affected agent' motivated by the unpleasant bodily experience of internalization of food while in term of the adversity with a critical and negative connotation gives arises to the negative meanings.

5.2 Implications

Based on the findings of the present study, several implications can be made. Firstly, the dictionary can be more helpful if it is presented with basic encyclopaedic knowledge. Some explanations on the diffucult word or the extension-type of language usage can be included in bilingual dictionanry. By having this, the readers are able to have broad ideas on how that particular word uses may be varied. Besides, this knowledge will trigger the readers to explore deeper on that particular word uses in various contexts.

In addition, for speakers of Malay language, they need to acknowledge that metaphorical usages are inevitable while conversing to each others. When they interact, both speakers and listeners need to be creative as the encoding process must depend on the contexts they are in. Thus, each person will be more engaged to the conversations and the misunderstanding surely can be avoided. In other words, Malay language speakers communicative strategy will be improved.

On the other hand, the learners of the Malay language should be able to realize and understand that language is a major part of culture while metaphor is the vital linguistic device that presents cognitive process and embodies cultural context. The cross-language study of metaphor focuses on cross-cultural similarities and dissimilarities in ways of thinking and speaking (Su, 2002). It means that the similar usage of metaphor varies among different communities and cultures. Thus, to understand the exact meaning, the learners must explore deeper into the social context. In addition, linguistic interaction is a shared journey through a mental landscape (Sweetser 1992), thus, all communication using language can only be comphended with conceptualising by the speakers.

5.3 Recommendations for Future Studies

As mentioned in Chapter 1 (p. 6), there are several limitations of this present study in terms of sources of data, time range, mode that constrain the generalisabity of the result. Thus, some suggestions are presented below for future studies to take into consideration.

First, as the sources of the data for the study are varified, the reseacher may focus on one source such as book or magazine in details. Besides, the comparisons of the compounds usages from different sources may be higlighted too. Second, the data for this study are from five years range, 2015 to 2019, except for one novel that was published in 2012. In future, the usages of the compounds may change due to several unknown reasons that are worth studied. Therefore, the reseacher may focus the conceptualisations of the compounds in different time range and do some comparisons, if possible.

Third, the researcher may consider to explore this topic in different mode which is the spoken one as the compounds may be used differently as compared to written one. The differences of the usages may explain the meaning productions of the compounds in different contexts. Last but not least, the reseachers may compare the usage of compounds with *makan* 'to eat' in different languages as every community and cultures might offer a different explainations of their language usages (Kövecses, 2003).

5.4 Conclusions

The present study has aimed at investigating the classifications of the compounds with *makan* 'to eat' in Malay, semantic characterisation of the exocentric compounds with *makan* 'to eat', and the Conceptual Blending presentation of the partial-endocentric and exocentric compounds with *makan* 'to eat'. This study has shown meaning constructions of the compounds with *makan* 'to eat' can only be comprehended through the mind process of conceptualisation and embodiment. The findings also illustrate that the compounds with *makan* 'to eat' metaphorical usages can to be justified through the involvement of the encyclopaedic knowlegde instead of the dictionary meaning whereas the context also plays important role in similar cases. In addition, the explanations of current compounds usages can be disclosed by acknowledging sociocultural factors, beliefs and norms of the Malay-speaking community in Malaysia.

5.5 Chapter Summary

The chapter higlights every aspect of the study and by relating the findings with previous studies. Some implications and future suggestions were also included. It closes the chapter with some conclusions.

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