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Asian Text**

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# Perception And Metaphorical Smell: A Malay Manuscript Study (Petua Membina Rumah) as an Asian Text

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## Abstract

Scholars of architecture have at times recorded *sense of smell* metaphors in the site selection processes of Malay houses. This has been described in several manuscripts within discourses of Tips of Building a Home (*Petua Membina Rumah*). This paper analyses smell metaphors using the Conceptual Metaphor Theory (CMT). The theoretical framework is based on a corpus, which generates three sets of manuscript data, namely MSS741, MSS1521 and *Tajul Muluk*, to access the Keyword In Context (KWIC) of *bau* (smell) and *baunya* (its smell). This paper uses a qualitative study design around a Malay manuscript.

Three main findings emerged from this paper. First, the existence of the metaphor of 'smell' contained in the Malay manuscripts was evident. Secondly, the conceptual metaphor was formed according to domain structures such as smell, sound, touch, taste, vision and spirituality. Third, the metaphor of 'smell' aligns with feeling, which suggests that humans can use the tongue to sense odours. This study thus becomes significant in explaining the ways in which the concept of smell is linguistically coded in the Malay language and attempts to present elements of Malay wisdom based on the 'smell' metaphors.

**Keywords:** Metaphor, smell, linguistic code ability, conceptual metaphor theory

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## Introduction

Kovecses (2019) presented insights into smell metaphors and conceptual representations in the English language linked to key issues; Firstly, conceptual metaphoric forms encoded in English, secondly, the representation of 'smell' as the target domain, and thirdly, the conceptual structures of 'smell' that can be understood. Thus, this paper brings forth new issues that have emerged as the representation of *baunya* (its smell) or *bau* (smell) that was created based on three perspectives as the focus of this study.

Firstly, on the lexical representation of *bau* and *baunya* contained in Malay manuscripts forms metaphors. This is because the lexical representations of *bau* and *baunya* in metaphorical form can be encoded conceptually and metaphorically. Researchers of the Conceptual Metaphor Theory (Kovecses 2015, 2018, 2019; Lakoff and Johnson 1980) have shed light on the systematic relationships (conceptual metaphors) between domains of multiple perspectives, or simple 'senses' and other abstract entities (Adams 2017; Ahrens and Burgers 2018; Ahrens, Chung and Huang 2003; Ali, 2014; Andriessen, 2007; Gandolfo, 2019). Across the digital age, reading automatically facilitates the lexicon that is formed as a metaphor. Many scholars begin the process by using public data (bigdata) as a medium to study metaphors. As such, the representations of the metaphor are tailored to either the source domain or the target domain. This study proves that the source domain is dominant in shaping metaphors based on lexical co-occurrences. This helps in the formation of lexicographic grammatical metaphors as a co-occurrence between lexicons and metaphors. Secondly, metaphorical structures can represent the *bau* or *baunya* as smell, sound, touch, taste, vision and spirituality. This feature has become the baseline as an entity that assists as a source domain. At this stage, it is obvious that collocations with deltaP's can be used to see the lexical strength of the *bau* or *baunya* in shaping the metaphorical concept. The deltaP test uses collocation as a proof of the relationship between lexicons that forms conceptual metaphors (Brezina, McEnery and Wattam 2015).

Thirdly, the metaphor of 'smell' along with taste indicates that humans can use the tongue as a sense of 'smell.' This is a comprehensive finding to examine co-occurrences that contribute as a sense of 'smell' to form a metaphorical conception of 'smell.' This co-occurrence is examined on the basis of representations between lexicons. An example is the lexical TIME IS MONEY suggested by Lakoff and Johnson (1980). Based on this evidence, we can present together with Lakoff and Johnson based on English lexical use of 'time' to be the same as 'money.' The lexicon can be understood based on the financial metaphor with a visual representation of lexical collocation (Brezina 2018). This lexical and visual collocation contributes greatly to the conceptual metaphor and lexical evidence that is highly indispensable. Visual collocation is significant as a form of a lexicographic grammatical pattern that links one lexicon to another to form a metaphorical conception. This importance is seen as a representative of lexical meanings.

Hence, this paper is a mix between lexicons and metaphors where the link can be viewed via experimental data from the Malay language to manuscript data. Malay manuscripts are among the Asian texts that still have life in the circle of the archipelago. Focus is given to the lexical formulation of *bau* and *baunya* as a prototype of metaphorical projection for the sensory concept.

## Malay Manuscript as an Asian Text

The tradition of writing began in Malaya a few centuries ago with the oral tradition, followed by the written tradition after paper was brought into the country through the Arab and Chinese influence (Nor Hashimah 2013). Thus gave birth to the era of texts of in the Malay tradition, a process that not only plays a role as a historical or literature heritage, but also plays the role of informing, educating and entertaining the public (Ding Choo Ming 2016). Studies of classical texts or manuscripts through various perspectives have been conducted extensively by researchers to discover the value of past answers that can be used as a reference at the present time (see Chen 2018; Corman et al. 2018; Deps and Charlier 2019; Furlong and Carroll 1988; Jackson 2017; Kerzendorf 2019; Kornblith 2007; Raybould 2019; Ricciardi 2019; Tosi 2016). According to Hernández-Campoy and Conde-Silvestre (2012), in order to study earlier societies in terms of language or civilization, the main data that should be referred to is ancient manuscripts or texts.

This paper presents the research data of Malay manuscripts regarding tips in building houses. A total of seven manuscripts was selected, namely MSS741, MSS1415, MSS1521, MSS1849, MSS2001, Tajul Muluk and the Book of Abu Masyar (*Fasal Kitab Abu Masyar*). The manuscript contains clauses of pre-construction processes such as determining the home base, time, customs, beliefs, religion and foundational knowledge with which to build a house (Al-Ahmadi 2016). All manuscripts can be located at the National Center for Malay Manuscripts in the National Library of Malaysia (PNM). This text was written in the Arabic script and contains Arabic loan words. The examination of the text was conducted by transliterating it into the Roman script in the Malay language and was saved as a softcopy (plain text). Most Malay manuscripts are written in the Arabic script due to the influence of religion whereby preaching was widely applied in previous literary tradition (Yakob 2018).

## Methodology

This paper used the *Petua Membina Rumah* (Tips in Building a Home) corpus (KPMR) which compiled 14,854 tokens in the manuscripts, 2,027 different types of words used in the manuscript, and 13.67 type / token ratios. The KPMR manuscript is a specialized corpus that complements the tips of building a house based on seven selected manuscripts. This study used the Conceptual Metaphor Theory (lexical approach) based on corpus data that was developed. The evaluation of corpus data in a statistical form reveals in detail the visual collocation based on the significance of raw frequency and deltaP. The deltaP value is a lexical measurement of the lexical correlation that finds the strength of the lexical relation. The deltaP formula > 0.002 is summarised as;

$$\frac{O_{11}}{R_1} - \frac{O_{21}}{R_2}, \frac{O_{11}}{C_1} - \frac{O_{12}}{C_2}$$

(Brezina 2018)

Based on the generated lexical data for *bau* and *baunya*, there were three manuscripts that provided lexical representations, which were MSS741, MSS1521 and a clause in Tajul Muluk. Lexical experiments using deltaP provide a form of lexical representation that is collocated with the strength between lexicons. This shows that the lexical representation of 'its smell' precedes the appearance, and there was no collocation for 'smell.' This provides a special perspective to the enclitic aspect of 'nya' as an emphasis that brings a lexical representative of *baunya* in particular. This can be seen through the lexicon of *baunya* in the metaphorical lexical perspective as a dualism that brings two meanings based on lexicon and context.

## Results

Based on the generation of the node collocation for *bau* and *baunya*, the node *bau* does not provide any form of deltaP collocation test (except for representative collocation for raw frequency). Instead, *baunya* forms collocations with several other lexicons (raw frequency and deltaP test). In this generation, we had set the window size to 5 left and 5 right between the nodes. The selection of tests using raw frequency looks into the lexical plots on the average occurrence. In addition, the support test of deltaP was used as a measure of the strength of lexicon and node usage distances (Brezina 2018).

Figure 1.0 shows the representation of the nodes *baunya* and *bau* that have a collocation relationship between lexical and metaphorical. The *bau* node underwent a low lexical collocation that is shared with the node *baunya*. Among the lexicons that experienced co-occurrence between the *bau* and *baunya* include lexicons such as aroma (*harum*), sweet (*manis*), earth (*bumi*), color (*warna*), taste (*rasa*) and white (*putih*). For the *baunya* lexical node, there were several lexical collocations such as lexicons that served as the closest adjective, including

taste (*rasanya*), sweet (*manis*), sour (*masam*), earth (*bumi*), spicy (*pedas*), rotten (*busuk*), fragrant (*harum*), sticky (*kelat*), red (*merah*), color (*warna*), stuff (*barang*), silent (*diam*), black (*hitam*), white (*putih*), ground (*tanah*), fishy (*hanyir*), should (*harus*), home (*kediaman*), family (*keluarga*), us (*kita*), masyrik, salty (*masin*), bitter (*pahit*), and spicy (*pedas*). This is a form of a metaphysical lexicographic phenomenon in viewing lexicons as a co-occurrence of ‘smell’ and ‘its smell.’

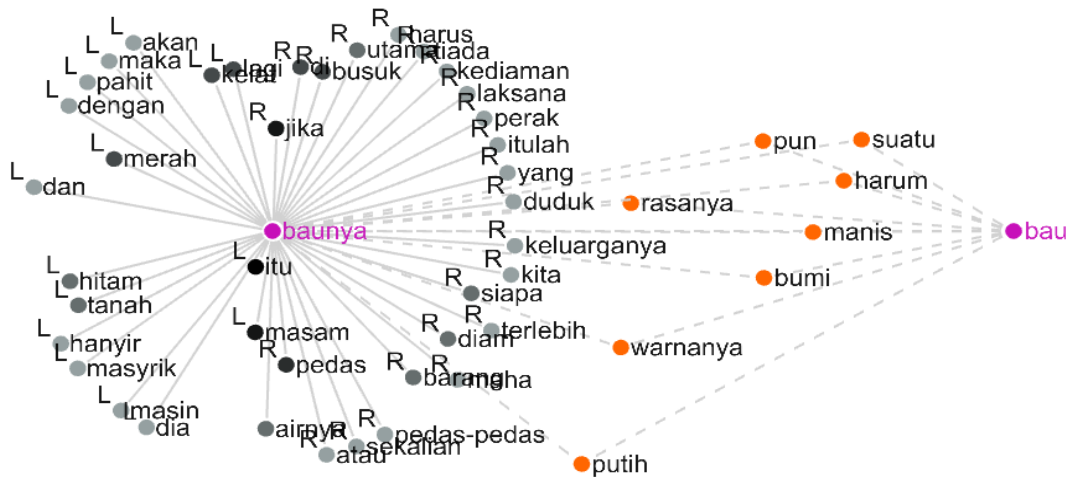


Figure 1.0 Raw frequency of *Bau* and *Baunya* nodes

Next, Figure 2.0 represents the lexical deltaP test results that have a strong co-occurrence for the lexicon *baunya*. Based on this test, the lexicons sour (*masam*), sweet (*manis*), and taste (*rasanya*) have a strong co-occurrence in the lexicon *baunya*. The value of this test was from 0.48496035 to 0.6626059612. Therefore, the potential for metaphoric representation of *baunya* can be explained by looking at the keyword in context (KWIC).

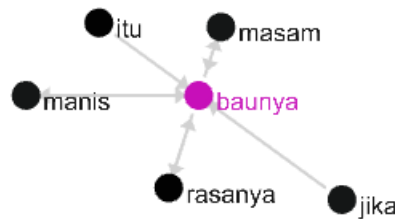


Figure 2.0 DeltaP Node for *Baunya*

Jadual 1.0 Metaphorical patterns of *bau* and *baunya* (KPMR)

'Bau' as a source domain		KWIC	Metaphor
		<i>baunya</i>	
Taste + Spiritual Perception	baunya + masam kelat	Fasal pada menyatakan tanah jika tanah itu merah <i>baunya</i> masam kelat rasanya pedas-pedas atau manis-manis jika kita diam di sana <b>alamat segala keluarga kita atau kaum kita pun muafakat dengan kita dan segala handai sahabat kita pun banyak kasih akan kita jika kita diam di sana alamat akan beroleh harta banyak dan hamba sahaya banyak dan beras padi pun banyak dan</b>	THE GENERAL ATMOSPHERE OF SOMETHING IS A GUSTATORY AND SPIRITUAL PERCEPTION

		emas perak pun banyak dalam pada itu pun perintah Allah 'Ta'ala jika yang empunya tahu WaLlahua'lam.	
'smell' + Vision	baunya + busuk	Fasal pada menyatakan jika bumi itu warnanya hitam airnya masin dan <i>baunya</i> busuk jika kita diam di sana alamat kematian atau kerugian lagi pun sangat dukacita dan lagi huru-hara tiada berketahuan WaLlahua'lam.	THE GENERAL ATMOSPHERE OF SOMETHING IS A OLFATORY AND VISUAL PERCEPTION
Taste + Vision	bau + manis + baunya + harum	bau pun manis <i>baunya</i> harum bumi itu maha utama terlalu elok maha baik barang siapa diam pada bumi itu terlalu bahagia lagi beroleh emas dan perak lagi sekalian dan ketinggianya	THE GENERAL ATMOSPHERE OF SOMETHING IS A GUSTATORY AND VISUAL PERCEPTION
Taste + Vision	baunya + pedas	jika bumi itu merah rasanya masam kelat <i>baunya</i> pedas jika kediaman keluarganya sekalian alamat akan berjauhan.	THE GENERAL ATMOSPHERE OF SOMETHING IS A GUSTATORY AND VISUAL PERCEPTION
Taste + Spiritual Perception	rasanya + masam pahit + baunya + pedas	Jika bumi itu warnanya merah rasanya masam lagi pahit <i>baunya</i> pedas barang siapa diam di sana segala keluarganya dan orang sekalian pun banyak tiada kasih akan dia.	THE GENERAL ATMOSPHERE OF SOMETHING IS A GUSTATORY AND SPIRITUAL PERCEPTION
Taste + Touch	hanyir + baunya + masam	Jika bumi itu <i>baunya</i> busuk airnya manis tiada harus bumi itu akan tempat duduk sebarang pekerjaan tiada jadi dukacita tiada senang juga.	THE GENERAL ATMOSPHERE OF SOMETHING IS A GUSTATORY AND TACTILE PERCEPTION

Thus, the summary of *baunya* as a source domain forms a conceptual metaphorical dualism. This is because the lexical perception of *baunya* collocates with several lexicons, particularly sour (*masam*), sweet (*manis*) and taste (*rasanya*) (deltaP testing). The results of these co-occurrences for *baunya* were reproduced lexically in KeyWord In Context (KWIC) to obtain a representative lexical context and togetherness. The introduction of the conceptual metaphor in dualism is due to the complexity of the dual-domain context taking place in this case. This dual-domain involves Taste + Spiritual Perception; 'smell' + Vision; Taste + Vision; Taste + Spiritual Perception and Taste + Touch. In line with these findings, we have developed a conceptual metaphor of dualism (such as the metaphor in Table 1.0). The relation of *bau* is very dominant in the retrieved Malay manuscripts. The complexity of sentences, phrases or lexicons often occurs in the text that contributes to the formation of Malay metaphors (Anida 2018; Fadzllah and Hashimah 2019). This is due to the combination of thoughts that assumes that one thing connects to another (Hassan 2016). Sense of smell and taste connect human glory to life (Karim and Zaini 2017). Thus, smell and taste form a very close and useful connection in sharpening the human mind (Day 1996; Speed and Majid 2019; Verbeek and van Campen 2013).

## Conclusion

The perspective and metaphor for *baunya* in the Malay KPMR manuscripts are patently different. In particular, KPMR forms the source domain and metaphorical conception of dualism involving one context and two different domains in conveying lexical meaning. Lexicons used through collocation provide a different perspective and highlight the taste domain compared to the smell domain in general. The formation of the conceptual metaphor to bring the dual-domain provides a complex perspective to Malay thought as a teaching value in the feudal Malay socio-cultural society.

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