

## Introduction

Any language is anthropocentric, and in any language there are metaphors that perceive objects, animate or inanimate, as persons (Lakoff & Johnson 1980). Furthermore, they suggest that "culture is encoded not only in the semantic structures of a language, but also in its idiomatic expression that both reflects and directs the way we think". It means that the meaning of language is very much closely related to community and individual culture, and could be expressed by different language element, symbols, as well as the use of metaphors which are shared in their group community (Bonvillian, 2003).

There is strong connection between metaphors using the body or body parts as domains in metaphorical mappings. I use empirical studies including research on everyday language to show that there is more to those body metaphors than a simple mapping from one concrete domain onto another more abstract one. Thus, occurrences of metaphors where body parts are mapped onto other domains cannot be directly used as a proof of the embodiment hypothesis. Therefore, I argue for a careful use of the term "body" and for the search of more empirical evidence for the grounding of metaphors and "basic experiences".

There are also other types of personification metaphor, namely, metaphors which regard objects as having a human body. There are well known expressions like the foot of the mountain, a head of cabbage, the leg of a table, etc. The foot of the mountain is used as a part of the metaphor A Mountain is A Person. In normal discourse we do not speak of the head, shoulders, or trunk of a mountain. In fact, there is an aspect of the metaphor A Mountain is A Person in which mountain climbers will speak of the shoulder of a mountain. The point here is that there are metaphors, like Mountain Is A Person, that are marginal in our culture and our language (Lakoff & Johnson, 2001).

Not only used as the connection between metaphors using the body or body parts as domains, in Mwan however, the opposite is the case; all parts of the metaphor A Thing Is The Human Body are used. Thus, in the metaphor A House Is The Human Body, there are many parts used: a house in the Mwan language has HAIR (roof), MOUTH (door), BELLY (inside part), FOREHEAD (front part), and BUTTOCKS (backside), designations of humans that commonly be applied to inanimate objects.

Finally, the Kewa people of the Southern Highlands, Papua New Guinea, for instance, saw their first vehicle in 1960. This article demonstrates their creativeness in using metaphors that draw upon body part names and associating those names with certain parts of vehicles (Franklin, 2003)

## Theoretical Background

Metaphor is the concept of understanding one thing in terms of another. A metaphor is a figure of speech that constructs an analogy between two things or ideas (Knowles et.al, 2006). And the analogy is commonly conveyed by the use of metaphorical words, signs or symbols in place of some other word. These signs are considered the fundamental concept of semiotics that differs from linguistics in that it generalizes the definition of a sign to encompass signs in any medium or sensory modality. Thus it broadens the range of sign systems and sign relations, and extends the definition of language in what amounts to its widest analogical or metaphorical sense (Cameron, 1999; Stern, 2000; and Leezenberg, 2001).

The first thing that comes to mind when looking at body metaphors is that they occur in several varieties. The first type of body metaphor uses body parts and body organs to describe other things such as communication, or complex things like teams and groups, cities, nations, or technological facilities. Thus, in these metaphors certain parts of the body are source domain to describe other things. The second type of these metaphors uses different domains (like people, machines, plants, manufactures) to describe the body or bodily functions and body organs. Thus, the body is target domain, being metaphorized in terms of technology or other domains. There are also metaphors which somehow refer to body parts and physical states, mostly denoting a kind of feeling or emotion (Küvecses, 2002; Meisuri, 2008). Now there seems to be a new twist in the embodiment discussion. Sometimes the phenomenon of body metaphors is taken as another argument for the ubiquity of embodied experience.

## 1. Body as source domain

The whole body is structured to perform activities in order to reach information from our natural and cultural environment. The orientation of the head, ears, eyes, mouth, nose and hands depends on the orientation of the body as a whole to the earth as a whole. The first type of body metaphors above, seems to support a major claim of contemporary Conceptual Metaphor Theory: The body is here mapped on more abstract things like: machines and computers; communities (teams, parties, cities, nations); and communication.

### *What is Human Body?*

Since the posture of the human body and its structure directly influence what and how things can be meaningful for us, we find it important to define the linguistic landscape of the human body. The name BODY is of larger signification than the word MAN, and is a source of patterned symbolism. It covers a huge portion of our experience. It is a fact that the metaphor of the human body has been broadly exploited in western political discourse. In particular, adopting the human body as a model for the State has always coincided with the attempt to arrange political abstract "plurality" and to make it easily understandable (Spicci, 2010). Thus, different body functions are themselves often described via metaphor, using spatial metaphors and personification, books and writing, and machines as source domains.

## 2. Body and soul: Body as source and target domain?

There is another type of metaphors in which body parts and bodily states are used. There are metonymic and metaphorical relations that seem to overlap, that is why it is not clear whether the body is source or target domain. These are everyday expressions which have to do with body parts and emotions.

Heart metaphors for emotions, for instance, occur across cultures and languages. These metaphors are not necessarily an argument against the claim that metaphors are grounded in bodily experience for two reasons: First, the occurrence of a body term in a metaphor does not necessarily mean that "body" is the concrete domain. It can be a more or less abstract domain, depending on the level of description. Second, bodily experience alone is not a convincing ground for highly complex metaphors.

These metaphors were studied in great detail by Kövecses (2002, and 2006) and have been discussed since decades by a large number of scholars. Metaphors used to describe emotions are not easy to analyze in terms of source and target domains. There are metaphors used in everyday language like "My blood boiled.", "My head seemed to burst." or "I got all numb." (see also Meisuri, 2008)

## 3. Teaching Metaphor of Parts of the Body

When our students listen to pop songs in English, browse web sites in English or watch movies in English they frequently meet language rich in its use of metaphors. Yet metaphors are often rather neglected in the classroom. So what kinds of metaphors should we teach, why should we teach them and how can we do so effectively? There are some reasons why it is necessary to teach them, to know:

### *a. Kinds of Metaphors*

Our students may meet many different kinds of metaphors both in English and Indonesian. We usually think of metaphor as being a comparison between two things which are not usually connected with each other, so that the characteristics of the one are carried over to the other (Cameron & Low, 1999). In Shakespeare's **Romeo and Juliet**, for example, Romeo famously compares Juliet to the sun, so that the qualities of the sun (radiance and warmth) are carried over to Juliet. Not only literary English or Indonesian, but everyday English and Indonesian are full of these kinds of metaphors.

### *b. Increasing students' vocabulary*

Metaphors provide a handy and memorable way of organising new vocabulary to be learned. Most teachers are familiar with the notion of a lexical set, where vocabulary is grouped according to a topic area, such as 'food' or 'transport'. This idea can be extended to create 'metaphorical sets', where we group together the words and expressions that have a metaphorical, rather than a literal, meaning. Here are some examples: (a) Body vocabulary: The heart of the city; the foot of the mountain; to give a hand; to break somebody's heart; (b) Weather vocabulary: a warm welcome; to freeze somebody out; to be snowed under; to storm out; a hail of abuse; and (c) Colour vocabulary: to see red; a grey area; a white lie; to give somebody the green light.

### *c. Developing Student autonomy*

Students' awareness of metaphors can also be developed by encouraging students to 'collect' metaphors - by noting them down when they encounter them on the Internet, in pop songs, or other readings. Students may keep a record of these on a wall poster and diary which could then be used as special topic to discuss, particularly on the most useful and surprising metaphors they like, and as small scale research-based project.

#### **The Study**

A cluster of metaphors centered on three main parts of the human body:

- (1) Head, includes forehead, eyes, nose, chick, ears, mouth, and chin.
- (2) Body, covers back, shoulder, elbow, heap, chest, and hand.
- (3) Leg means buttock, knee, foot, calf, heel, and toe.

#### *Two activities*

In the classroom, there are different ways we can incorporate this idea of metaphorical sets. When teaching metaphors we should encourage students to note them down and learn them as 'chunks' - this will help students to remember them better and use them appropriately. We can revise students' knowledge of these chunks by writing a list of chunks on the board with important words missing, e.g. fatal in fatal decision, or cat in to fight like cat and dog. Working in teams, students should then fill in the missing words and write sentences using the chunks. Finally, they should work on their own to do small-scale research on use of part of the body metaphor of their chosen language or dialect.

#### *Using the Language creatively*

As we have seen, many metaphors in English (and in other dialects) form part of the ordinary repertoire of the native speaker. We can help students to learn some of these fixed metaphors while simultaneously encouraging them to play creatively with those languages. One way is to ask students to observe and write short essay on the use of part of the body metaphors in one of the many dialects they are familiar with.

#### **Methodology and Discussion**

This article calls into question the connection between metaphors using the body or body parts as domains in metaphoric mapping of 12 different ethnics in Medan city. The primary data for this study gathered from 86 students' essay on parts of body metaphors in one of the 12 suggested languages/ dialects (Acehnese, Gayo, Batak Tobe, Batak ndailing, Batak Angkola, Batak Simalungun, Batak Karo, Javanese, Sundanese, Minangnese, Malay, and Barus).

A large part of the metaphors including body parts or body functions I have discussed in this article are based on these kinds of metaphors or schemas. These could be good candidates for the grounding of other metaphors. They all seem to be connected with bodily experiences, but in a way they are also very abstract. This means, that we have to be also careful with the terms "abstract" and "concrete". It is not always obvious what is concrete and what is abstract. Maybe this problem is not even solvable by linguists using only linguistic data.

Language is a system on its own. It is used in interpersonal communication, and therefore it relies on norms and conventions. That means that although it makes sense to assume a reason (like experience) for systematic metaphors in language, language does not directly mirror personal experiences and beliefs. Instead, language (as a system) might reflect interpersonal and cultural things, which are sometimes very old and conventionalized in language (Gibbs 1999). So it is hard to decide how much we can conclude from research of linguistic data. Empirical evidence from child developmental psychology, psycholinguistics, and Cognitive Science in general should be considered. To make valid claims about the psychological reality of basic experiences, one has to go deeper than analyzing metaphors in language.

#### **Conclusion**

Linguistic description of the human body tells us that there is an extensive subsystem of body metaphors, which are used to describe a huge portion of our experience of physical world and mental, inner world. From the study, the part of the body metaphors mostly included in all 12 languages covering the three main parts of the body; from head (hair, forehead, eyes, nose, mouth, tongue, ear, hin, etc.); body ( neck,

chest, belly, back, hand, etc.; and leg (foot, buttock, heap, toe, etc.) entwined with other use of symbol and natural metaphors. This list (Appendice 1) is by no means exhaustive, but it includes some domains where body metaphors are quite frequent

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## Note

Credit for the students on their intelligently work on the analysis during the research.

## Appendice

No	Language/Dialect	Head (Upper)	Body (Middle)	Leg (Lower)
1	Alas	Mate, meawe, takel	tangan, ate	kiding
2	Gayo	Mate, soleke		
3	Batak Toba	Ulu, muncung, igung, bohi, dila, mata,	Kungkung, ate, butuha, tangan,	Uhu, pat
4	Batak Mandailing	Parbohi, ulu, igung, mata,	Andora, ta ngan,	Pat,
5	Batak Simalungun	Bohi, baba	Atei, tangan	Nahei,
6	Batak Angkola	Mata, suping, Pingol, ulu, obuk	Ate,	
7	Batak Karo	Ayona, mata, buk, Babah, isang	Rukur, usus, tenten	Nahe,
8	Javanese	Endas, moto, mukak	Hati, lamben	sikil
9	Sundanese	Maskaka, pipi, hulu, panangan, bibir, mata	Hate,	
10	Minangnese	Mato, iduang, muluik, kapalo	Tangan, lambuang	Kaki,
11	Barus	Kapalo, rambuik, mulut, lida	Paruik, tangan	Kaki,
12	Malay	Kepale, muko, mato, mulut, bibir, hidung	Tangan, hati, punggung,	kaki