Feline Characteristics in English and Malay Feline Proverbs: A Conceptual Metaphor Approach

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ABSTRACT
The study deals with the examination of feline characteristics in selected English and Malay proverbs through utilizing a conceptual metaphor theory. The main objective is to investigate the difference in terms of the representation of feline characteristics in Malay and English proverbs. A qualitative analysis was conducted on 16 English and 86 Malay feline proverbs by integrating conceptual metaphor approach by Lakoff and Johnson (1980). Findings revealed that there are fewer feline proverbs in English as compared to Malay, and that dominant feline lineage such as tigers is projected to be powerful, while the domestic feline such as cats is associated with timidity. This study brings to surface the relationship between human, animals and surroundings in shaping the representations of meanings by both societies, which would be beneficial for the comprehension process among the language learners.

Keywords: Malay proverb, English proverb, feline characteristics, conceptual metaphor theory, language learning.

INTRODUCTION

As language is the prime tool for people to understand and convey ideas, there are many ways of how people can utilize language to deliver ideas, thoughts and information, and one of them is through the use of proverbs (Riyanto, A., 2018). Proverbs, as part of the figurative language's umbrella is one of the typical ways to spread knowledge, wisdom and truth, where they have been in constant use from the past until the present time (Rashidi, N. & Ghaedi, H., 2013). In the Malay society, proverbs have been used as a tool to explain the civilisation of the people where they are the main asset of the Malay Language and the vital element in the traditional Malay literatures, especially the poetry (Ismail et. al., 2017). Additionally, the English proverbs are usually created to imply the features of the English people, such as "restraint, politeness, reasonableness, discretion, tact, laconism, tolerance, diligence, love and admiration" (Goshkheteliani, I., 2011, p. 7). It is inevitable that the close relationship between people and the nature has influenced the scholars' minds to make them as an inspiration and mirrors of comparison for human behaviours

(Ismail et. al., 2017). Following that, one of the main sources that provides ample metaphorical expressions is by using the animal symbolism, which conceivably due to the close relationship between human and the animals (Muhammad, N. N. & Rashid, S. M., 2014). While there are abundance of studies that have been done to investigate the use of animal proverbs between two languages (Sameer, I. H., 2016; Muhammad, N. N. & Rashid, S. M., 2014; Liu, J., 2013; Nakhavali, F., 2011), there is a limited number of studies that focused specifically on the distinctive conceptual metaphors of feline proverbs in English and Malay proverbs thus far.

This study analyses the conceptual metaphors of the feline proverbs in English and Malay languages and compares the different representations of the feline characteristics available in the proverbs. It aims to identify the underlying conceptual metaphors in the English and Malay feline proverbs and investigate the different representations of the feline characteristics used in English and Malay proverbs. The outcomes from this study will contribute in the expansion of the knowledge related to the field of metaphors and proverbs studies predominantly in English and Malay proverbs, as well as becoming a helping hand towards the language learners to comprehend the underlying meanings that exist between both languages.

LITERATURE REVIEW

Classification of English and Malay Proverbs

Unlike the Malay proverbs, the English proverbs are known as one entity, and it does not have any sub components to further disintegrate them. The proverbs are considered as one of the rhetorical elements in languages together with other elements like simile, metaphor, allegory and the rest (Rezaei, A., 2012). However, Norrick, N. R. (1985) classified the proverbs based on the figurative aspects they carry, and he later differentiated five types of figurative proverbs which are the synecdoche proverbs, metaphoric proverbs, metonymic proverbs, hyperbolic proverbs and lastly, paradoxical proverbs.

On the other hand, the Malay proverbs can be divided into five different subclasses which are "*Simpulan Bahasa*" (idiom), "*Perumpamaan*" (simile), "*Bidalan*" (proverb), "*Pepatah*" (saying), and "*Kata-Kata Hikmat*" (words of wisdom) (Zaitul Azma Zainon & Ahmad Fuad, 2011 as cited by Nurulhanis, I., 2014). Each of the subclasses has its own characteristics and concepts that falls under the proverb's umbrella.

Other than apprehending the classification of proverbs in both languages, perceiving the functions of metaphor is pivotal in understanding the underlying meaning of the proverbs. Zheng, H. B., and Song, W. J., (2010, p. 43) enunciated that "metaphor functions as a cognitive instrument" in which it helps people to observe and generate new insights of the world. It can also assist people in grasping a concept or idea through the "powerful image or vividness of the expression" (p.43). These functions can be practical notably to language learners.

Animal Proverbs

There are various language styles or symbolic language used in proverbs to characterize someone or to make comparison, and one of the symbols is through the use of animal elements (Riyanto, A., 2018). The characteristics of animals that are interpreted by the people are usually based on their observations toward the animals' behaviours in nature (Dobrovol'skij, D. & Piirainen, E., 2005, as cited in Ruhanen, M., 2015). Hence, the association made by a particular society with animals in their surrounding can be constructed based on their perceptions and thoughts regarding to the qualities that the animals carried.

In a study done by Rashidi, N. and Ghaedi, H. (2013), they found that 70 per cent of the English proverbs regarding to the animal wisdom are based upon the social values, such as the working, ways of life as well as the behaviours of the people. This is parallel to their interpretation, where they stated the realm of animal life which is used to perceive the human realm in proverbs is one of the most refined ones. Allwood (1983) as cited in Ruhanen, M. (2015) then added the negative traits which are based on the appearance, acts, or the physical features are frequently affiliated with domestic animals, whilst the positive traits are usually associated with wild animals.

Moreover, in the Malay proverbs, Ismail, et. al. (2016) indicated that the Malay people's way of thinking in using the animal-oriented proverbs can only be understood if the implied meanings behind the exquisitely arranged words are successfully comprehended. For instance, the context of animal as the symbolism in proverbs is usually related to the animals such as the beetle, the cat, the pig, and the dog which consist of the positive and negative associations which can be affiliated to the human beings (Rozaimah Rashidin and Noriza Daud, 2009) as cited in Mahali, S. N. H., and Saamah, M. R., 2013).

Review of Related Studies

A study by Ismail, et. al. (2016) revealed that there are five major symbols based on the five selected animals, which imply the elephant as a symbol of power, the fox as a symbol of evil, the pig as a symbol of humiliation, the cow as a symbol of stupidity and an ant as a symbol of hard work. Based on the findings, the researchers concluded that the signs and symbols used in the Malay proverbs carry various meanings as they are reflected from the society's values by comparing the animalistic traits with the humans.

Besides, Kobia, J. (2016) mentioned that culture and environment play a significant role for the metaphors' usage in a particular language proverbs, which express the societal meanings that show the human traits as in the case of chicken metaphors in the Swahili proverbs. Furthermore, the comparison of English and Malay cat proverbs by Muhammad, N. N. & Rashid, S. M. (2014) showed that there are some similarities in the association of cat in the proverbs; however, there are also differences that only specific to a particular language and culture that the people live in.

THEORETICAL FRAMEWORK

Conceptual Metaphor Theory (CMT)

The theory of conceptual metaphor as proposed by Lakoff and Johnson (1980) is an approach to analyse metaphors based on the cognitive domain rather than the literary style of language (Jafari, Z., 2014). Kövecses (2010) in his book also mentioned that this theory is bound to the scope of human experience, where it regulates on the basis of how people experience, think and act in their everyday life, which later generate the realizations of the conceptual metaphors. The conceptual metaphors theory is also used to understand the underlying meanings in the proverbs of a particular language. One of the examples explained in the book by Lakoff and Johnson (2003), is the concept of '*argument*' and the conceptual metaphor 'ARGUMENT IS WAR'. Despite the fact that '*argument*' and '*war*' exhibit different meanings, where argument is a verbal discourse and war is the armed conflict, the conceptualization of 'argument' is based on the later notion. In other words, the conceptual metaphor arises when the concept of 'argument' is viewed and structured as '*war*', hence, the concept, activity, as well as the language are metaphorically structured according to the particular concept.

Additionally, this conceptual metaphor theory involves the process of transferring the conceptualization from one conceptual domain (source domain) which is essentially concrete to another domain (target domain) which is essentially abstract in nature (Jafari, Z., 2014). Therefore, in understanding the relationship between the source domain (SD) and the target domain (TD) of metaphors, the set of systematic correspondence or also known as mapping is utilized (Kövecses, 2010).

Mapping

The identification of mapping between source domain (SD) and target domain (TD) allows human to have a better understanding on the conceptual basis of metaphors (Ahrens, K. & Say, A. L., 1999). According to Nabeshima, K. (2017), the source domain is the 'concrete' aspect that direct to the main topic of the discussion, while the target domain is the 'abstract' that shows the topic which is being discussed. Hence, the two domains are mapped to one another based on the elements they carry so that the underlying meanings of the metaphors can be comprehended (Kövecses, 2010).

Although one can easily conceptualize metaphors, however, in the process of mapping the conceptual metaphors, the aspects of emotion in interpreting them may change along the time within a respective culture (Kövecses, 2010). This is due to the different physical experiences that encountered by humans; where some experiences are normal to all, but some others might be differing from a culture to another culture (Wen Su, L., 2002). Therefore, the process of mapping between metaphors can be different in views as the experiences faced by a society or even an individual might be different from others.

METHODOLOGY

A total of 16 English and 86 Malay feline proverbs have been analysed using the qualitative method. The data for this study were analysed using the Conceptual Metaphor Theory (CMT) framework by Lakoff and Johnson (1980), which is through the mapping between the source domain (SD) and the target domain (TD) involved. The English feline proverbs were collected mainly from the Oxford Dictionary of Proverbs (2009) edited by Speake, while the Malay feline proverbs were selected from the online databases, which were *the Pusat Rujukan dan Persuratan Melayu (Dewan Bahasa dan Pustaka)* and *Institut Alam dan Tamadun Melayu (ATMA)* Universiti Kebangsaan Malaysia. The figure below displays the procedures for data analysis:
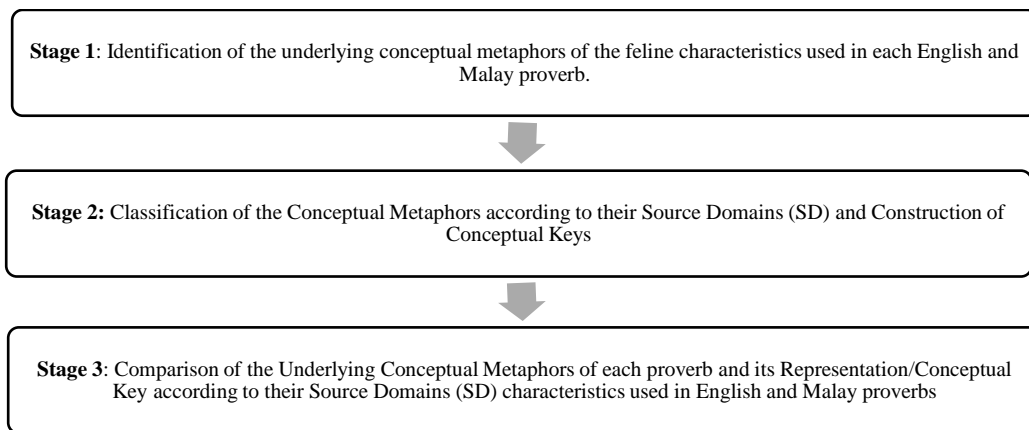
Stage 1: Identification of the underlying conceptual metaphors of the feline characteristics used in each English and Malay proverb.

Stage 2: Classification of the Conceptual Metaphors according to their Source Domains (SD) and Construction of Conceptual Keys

Stage 3: Comparison of the Underlying Conceptual Metaphors of each proverb and its Representation/Conceptual Key according to their Source Domains (SD) characteristics used in English and Malay proverbs

Figure 1. The Stages of Data Analysis

In the process of data analysis, the conceptual metaphor is established by connecting the source domain and the target domain and it is written as TARGET DOMAIN IS SOURCE DOMAIN (Lakoff & Johnson, 1980). Next, after the underlying conceptual metaphors for each proverb had been identified, the conceptual metaphors were then grouped according to the similar source domains (SD). The source domain (SD) was chosen in order to know the different types, physical attributes and the characteristics of the selected feline in order to construct the conceptual keys. As stated by Charteris-Black (2004, p.16) "a conceptual key is inferred from a number of conceptual metaphors", hence the conceptual keys of the metaphors can only be identified after the mappings of conceptual metaphors have taken place. Proceeding to the last stage, the comparison process was done in order to know the different representations by the characteristics of the feline used in both languages' proverbs. The comparisons of the conceptual keys were based on the mappings of the source domains, which consisted of the age, physical characteristics, gestures and trails of the felines used.

ANALYSIS AND DISCUSSION

There are four feline lineages found in the English feline proverbs; tiger, lion, leopard, and cat with the number of proverbs for each lineage being one, three, two and ten respectively. In contrast, there are only three feline lineages found in the Malay feline proverbs, which are *harimau* (tiger), *singa* (lion) and *kucing* (cat), and the number of proverbs for *harimau* is 52 proverbs, *singa* with

one proverb, and *kucing* with 31 proverbs. The feline proverbs that had been selected were then classified according to the feline lineage and each of the proverbs had been coded for ease of reference. The coding for the feline are Har for *Harimau*, Sin for *Singa*, Kuc for *Kucing*, Tig for tiger, Lio for lion, Leo for leopard and Cat for Cat.

Conceptual Metaphors for Tiger in English And Malay Feline Proverbs

Table 1.
The Conceptual Metaphor for Tiger in English Proverb

No.	Source Domain	Target Domain	Conceptual Metaphor
Tig1	A person who rides a tiger	Start something dangerous	START SOMETHING DANGEROUS IS A PERSON WHO RIDES A TIGER

Table 2.
Conceptual Metaphors for *Harimau* (Tiger) in Malay Proverbs

No.	Source Domain	Target Domain	Conceptual Metaphor
Har1	*Harimau* (Tiger)	*Orang besar* (A great person)	A GREAT PERSON IS TIGER
Har2	*Harimau* (Tiger)	*Orang besar* (A great person)	A GREAT PERSON IS TIGER
Har3	*Kuku Harimau.* (Tiger's claw)	*Kelebihan* (Advantageous)	ADVANTAGEOUS IS TIGER'S CLAW
Har4	*Kuku Harimau* (Tiger's claw)	*Kekuasaan* (Authoritative)	AUTHORITATIVE IS TIGER'S CLAW
Har5	*Belang Harimau* (Tiger's stripe)	*Nama baik* (Good Reputation)	GOOD REPUTATION IS TIGER'S STRIPE
Har6	*Belang Harimau* (Tiger's stripe)	*Kelebihan* (Advantageous)	ADVANTAGEOUS IS TIGER'S STRIPE
Har7	*Jejak Harimau* (Tiger's trail)	*Kejahatan.* (Evil)	EVIL IS TIGER'S TRAIL
Har8	*Gigi Harimau* (Tiger's teeth)	*Kekuasaan* (Authoritative)	AUTHORITATIVE IS TIGER'S TEETH
Har9	*Tempekkan Harimau* (Tiger's roar)	*Kemarahan* (Angry)	ANGRY IS TIGER'S ROAR
Har10	*Harimau Muda* (Young tiger)	*Perempuan bengis* (A fierce lady)	A FIERCE LADY IS YOUNG TIGER
Har11	*Harimau* (Tiger)	*Nasib tidak baik* (Unlucky)	UNLUCKY IS TIGER
Har12	*Harimau* (Tiger)	*Orang besar* (A great person)	A GREAT PERSON IS TIGER
Har13	*Rupa harimau*	*Hebat*	GREAT IS TIGER'S

	(Tiger's face)	(Great)	FACE
Har14	*Kuku Harimau* (Tiger's claw)	*Kelebihan* (Advantageous)	ADVANTAGEOUS IS TIGER'S CLAW
Har15	*Harimau* (Tiger)	*Bengis* (Fierce)	FIERCE IS TIGER
Har16	*Harimau* (Tiger)	*Marah* (Angry)	ANGRY IS TIGER
Har17	*Harimau* (Tiger)	*Kemarahan bapa* (A father's anger)	A FATHER'S ANGER IS TIGER
Har18	*Anak harimau* (Tiger cub)	*Orang Jahat* (A bad person)	A BAD PERSON IS TIGER CUB
Har19	a) *Anak Harimau* (Tiger cub)	a) *Orang kuat* (A strong person)	A STRONG PERSON IS TIGER CUB
	b) *Kuku Anak Harimau* (Tiger cub's claw)	a) *Alat senjata* (Weapon)	WEAPON IS TIGER CUB'C CLAW
Har20	*Anak harimau* (Tiger cub)	*Orang yang zalim* (A ruthless person)	A RUTHLESS PERSON IS TIGER CUB
Har21	*Sarang harimau.* (Tiger's nest)	*Bahaya* (Dangerous)	DANGEROUS IS TIGER'S NEST
Har22	*Harimau* (Tiger)	*Tidak ada batasan* (Without limitation)	WITHOUT LIMITATION IS TIGER
Har23	*Cirit Harimau* (Tiger's faeces)	*Barang yang sukar diperoleh* (Things that are hard to find)	THINGS THAT ARE HARDTO FIND IS TIGER'S FAECES
Har24	*Anak harimau* (Tiger cub)	*Musuh* (Enemy)	ENEMY IS TIGER CUB
Har25	*Anak harimau.* (Tiger cub)	*Anak lekas pandai* (Fast learner child)	A FAST LEARNER CHILD IS TIGER CUB
Har26	*Belang harimau* (Tiger's stripe)	*Kekuasaan* (Authoritative)	AUTHORITATIVE IS TIGER'S STRIPE
Har27	*Anak harimau* (Tiger cub)	*Orang berkuasa yang zalim* (A ruthless authority)	A RUTHLESS AUTHORITY IS TIGER CUB
Har28	*Kepala harimau.* (Tiger's head)	*Kekuasaan* (Authoritative)	AUTHORITATIVE IS TIGER'S HEAD
Har29	*Kulit harimau* (Tiger's skin)	*Kekuasaan* (Authoritative)	AUTHORITATIVE IS TIGER'S SKIN
Har30	*Harimau mengaum* (Tiger roaring)	*Orang yang marah* (An angry person)	AN ANGRY PERSON IS TIGER ROARING
Har 31	*Anak harimau.* (Tiger cub)	*Keberanian* (Courageous)	COURAGEOUS IS TIGER CUB

Har32	*Anak harimau* (Tiger cub)	*Keberanian* (Courageous)	COURAGEOUS IS TIGER CUB
Har33	*Harimau* (Tiger)	*Kekuasaan* (Authoritative)	AUTHORITATIVE IS TIGER
Har 34	*Harimau* (Tiger)	*Orang Kuat* (A strong person)	A STRONG PERSON IS TIGER
Har 35	*Anak harimau* (Tiger cub)	*Orang Jahat* (A bad person)	A BAD PERSON IS TIGER CUB
Har 36	*Harimau* (Tiger)	*Orang yang kuat* (A strong person)	A STRONG PERSON IS TIGER
Har 37	*Anak harimau* (Tiger cub)	*Keberanian* (Courageous)	COURAGEOUS IS TIGER CUB
Har 38	*Jejak Harimau* (Tiger's trail)	*Kesalahan* (Mistake)	MISTAKE IS TIGER'S TRAIL
Har 39	*Harimau* (Tiger)	*Orang yang kuat* (A strong person)	A STRONG PERSON IS TIGER
Har 40	*Rahang harimau* (Tiger's jaw)	*Bernasib malang* (Unlucky)	UNLUCKY IS TIGER'S JAW
Har 41	*Harimau* (Tiger)	*Orang kaya* (A rich person)	A RICH PERSON IS TIGER
Har 42	*Orang dikoyak harimau* (A person who was torn by a tiger)	*Melolong dengan kuat* (Screaming loudly)	SCREAMING LOUDLY IS A PERSON WHO WAS TORN BY A TIGER
Har 43	*Anak harimau* (Tiger cub)	*Anak orang berani* (The child of the courageous)	THE CHILD OF THE COURAGEOUS IS TIGER CUB
Har 44	*Ditangkap harimau.* (Caught by a tiger)	*Membuat kesalahan* (Making mistakes)	MAKING MISTAKES IS CAUGHT BY A TIGER
Har 45	*Belang harimau* (Tiger's stripes)	*Nama jahat* (Bad reputation)	BAD REPUTATION IS TIGER'S STRIPE
Har 46	*Melompat seperti harimau.* (Jump like a tiger)	*Orang yang tangkas bekerja dan berfikir.* (A person who works and thinks competently)	A PERSON WHO WORKS AND THINKS COMPETENTLY IS JUMP LIKE A TIGER
Har 47	*Mulut harimau.* (Tiger's mouth)	*Terperangkap* (Trapped)	TRAPPED IS TIGER'S MOUTH
Har 48	*Belang Harimau* (Tiger's stripe)	*Kesaksamaan* (Fairness)	FAIRNESS IS TIGER'S STRIPE
Har 49	*Belang harimau* (Tiger's stripe)	*Licik* (Cunning)	CUNNING IS TIGER'S STRIPE
Har 50	*Mulut harimau* (Tiger's mouth)	*Bahaya* (Dangerous)	DANGEROUS IS TIGER'S MOUTH
Har	*Tawa harimau.*	*Pekerjaan yang sia-sia*	USELESS WORK IS

| 51 | (Tiger's laugh) | (useless work) | TIGER'S LAUGH |
| Har 52 | *Belang harimau* (Tiger's stripe) | *Kelebihan* (Advantageous) | ADVANTAGEOUS IS TIGER'S STRIPE |

According to the table above, there is only one conceptual metaphor found in English feline proverb while there are 52 conceptual metaphors found in the Malay proverbs. The process of identifying the conceptual metaphors can be seen in the example taken from the table above. For example, *harimau* (tiger) in the proverb *"Harimau tidak merendahkan dirinya untuk menangkap cicak sebagai mangsanya"* is the source domain. As the target domain is not available in the proverb itself, the target domain has to be identified in the meaning of the proverb. Therefore *"orang besar"* which is taken from the proverb's meaning - *"Orang besar yang tidak mahu bertindak dengan tindakan-tindakan yang merendahkan tarafnya"* (a great person would not commit the act that can downgrade his level) is identified as the target domain. Hence, the conceptual metaphor for the proverb is A GREAT PERSON IS TIGER.

The Conceptual Metaphors for Lion in English and Malay Feline Proverbs

Table 3.
The Conceptual Metaphors for Lion in English Proverbs

No.	Source Domain	Target Domain	Conceptual Metaphor
Lio1	Lion	Cold and unpleasant weather	COLD AND UNPLEASANT WEATHER IS LION
Lio2	Lion	The king	THE KING IS A LION
Lio3	Lion	Strong.	STRONG IS LION

Table 4.
The Conceptual Metaphors for *Singa* (Lion) in Malay Proverbs

No.	Source Domain	Target Domain	Conceptual Metaphor
Sin1	*Singa* (Lion)	Musuh besar (Great Enemy)	GREAT ENEMY IS LION

Based on the lion proverbs in English and Malay languages, it can be noted that there are three conceptual metaphors found in the English lion proverbs and there is only one conceptual metaphor found in the Malay proverbs.

The Conceptual Metaphors for Leopard in English and Malay Feline Proverbs

Table 5.
The Conceptual Metaphors for Leopard in English Proverbs

No.	Source Domain	Target Domain	Conceptual Metaphor
Leo1	Leopard's spots	One's own nature	ONE'S OWN NATURE IS LEOPARD'S SPOTS
Leo2	Leopard	Lesser noble	LESSER NOBLE IS LEOPARD

It can be denoted based on the table above, there are only two conceptual metaphors found in the English proverbs while there is no conceptual metaphor found in the Malay proverbs due to the unavailability of the proverb in the language.

The Conceptual Metaphors for Cat in English and Malay Feline Proverbs

Table 6.
The Conceptual Metaphors for Cat in English Proverbs

No.	Source Domain	Target Domain	Conceptual Metaphor
Cat1	Cat	Burden	BURDEN IS CAT
Cat2	Cat	Dangerous.	DANGEROUS IS CAT
Cat 3	Cat	Physical appearance	PHYSICAL APPEARANCE IS CAT
Cat 4	Cat	Problem	PROBLEM IS CAT
Cat 5	Cat	Controlling entity	CONTROLLING ENTITY IS CAT
Cat 6	Cat	Inferior	INFERIOR IS CAT
Cat 7	A cat in gloves	Being cautious	BEING CAUTIOUS IS A CAT IN GLOVES
Cat 8	Cat	A secret	A SECRET IS CAT
Cat 9	Cat	Aim	AIM IS CAT
Cat 10	Cat wets its feet	Willing to take risks and endure annoyances.	WILLING TO TAKE RISKS AND ENDURE ANNOYANCES IS CAT WETS ITS FEET

Table 7.
The Conceptual Metaphors for *Kucing* (Cat) in Malay Proverbs

No.	Source Domain	Target Domain	Conceptual Metaphor
Kuc1	*Kucing melompat* (Cat's jumping)	a) *Kesusahan* (Troublesome)	TROUBLESOME IS CAT'S JUMPING
		b) *Kesukaan* (Happy)	HAPPY IS CAT'S JUMPING
Kuc 2	*Kucing lalu* (Cat walks by)	*Orang yang ditakuti* (A dreaded person)	A DREADED PERSON IS CAT WALKS BY
Kuc 3	*Kucing keguguran anak* (Cat miscarriages)	*Berkeluh kesah* (Desolate)	DESOLATE IS CAT MISCARRIAGES
Kuc 4	*Kucing bergigi* (Cat)	*Orang berkuasa* (A dreaded person)	AUTHORITATIVE IS TOOTHED CAT
Kuc 5	*Kucing naik haji* (Cat on the pilgrimage)	*Watak seseorang yang tidak berubah* (Unchanged character)	UNCHANGED CHARACTER IS CAT ON THE PILGRIMAGE
Kuc 6	*Kucing tidur di bantai.* (Cat sleeps on a pillow)	*Hidup senang dan mewah* (Happy and luxurious life)	HAPPY AND LUXURIOUS LIFE IS CAT SLEEPS ON A PILLOW
Kuc 7	*Kucing.* (Cat)	*Lelaki* (A man)	A MAN IS CAT
Kuc 8	*Kucing menjemput api.* (Cat invites the fire)	*Yang dikehendaki tidak tercapai* (Cannot achieve the desired ones)	CANNOT ACHIEVE THE DESIRED ONES IS CAT INVITES THE FIRE
Kuc 9	*Kucing lepas senja.* (Cat after the dusk)	a) *Sukar dicari* (Hard to find)	HARD TO FIND IS CAT AFTER THE DUSK
		b) *Merasa senang.* (Feeling happy)	FEELING HAPPY IS CAT AFTER THE DUSK
Kuc 10	*Kucing kehilangan anak.* (Cat losing its kittens)	*Kehilangan akal* (Losing the mind)	LOSING THE MIND IS CAT LOSING ITS KITTENS
Kuc 11	*Kucing dibawakan lidi.* (Cat is shown off the broom)	*Sangat ketakutan* (frightful)	FRIGHTFUL IS CAT IS SHOWN OFF THE BROOM
Kuc 12	*Kucing dengan panggang* (Cat near the grill)	*Menimbulkan hal yang tidak baik.* (cause bad things)	CAUSE BAD THINGS IS CAT WITH THE GRILL

Kuc 13	*Kucing bermisai* (Moustache cat)	*Orang besar* (A great person)	A GREAT PERSON IS MOUSTACHE CAT
Kuc 14	*Tanduk kucing* (Cat's horn)	*Perkara yang mustahil.* (Impossible thing)	IMPOSSIBLE THING IS CAT'S HORN
Kuc 15	*Kucing bertanduk.* (Horned cat)	*Sesuatu yang mustahil* (Something impossible)	SOMETHING IMPOSSIBLE IS HORNED CAT
Kuc 16	*Kucing dalam karung.* (Cat in a sack)	*Terburu-buru* (Hasty)	HASTY IS CAT IN A SACK
Kuc 17	*Kucing di atas tembok.* (Cat on the wall)	*Orang yang cermat* (Meticulous person)	METICULOUS PERSON IS CAT ON THE WALL
Kuc 18	*Kucing* (Cat)	*Orang jahat* (A bad person)	A BAD PERSON IS CAT
Kuc 19	*Kucing biang.* (Sexually aroused cat)	*Berkeluh kesah* (Desolate)	DESOLATE ID SEXUALLY AROUSED CAT
Kuc 20	*Kucing berakkan rambut.* (Cat defecates to hairs)	*Terpusing-pusing tiada tentu arah.* (turning anxiously without directions)	ANXIOUS IS CAT DEFECATES TO HAIRS
Kuc 21	*Anak kucing* (Kitten)	a) *Orang miskin* (A poor person)	A POOR PERSON IS KITTEN
		b) *Rakyat biasa* (Citizen)	CITIZEN IS KITTEN
Kuc 22	*Mengail kucing hanyut.* (Fishing the drifted cat)	*Perbuatan yang sia-sia.* (Useless work)	USELESS WORK IS FISHING THE DRIFTED CAT
Kuc 23	*Kucing sedang duduk* (A sitting cat)	*Orang pendiam* (A quiet person)	A QUIET PERSON IS A SITTING CAT
Kuc 24	*Kucing sedang tunggu.* (A waiting cat)	*Mengharapkan sesuatu* (Expecting something)	EXPECTING SOMETHING IS A WAITING CAT
Kuc 25	*Kucing lalu* (Cat walks by)	*Orang yang ditakuti* (A dreaded person)	A DREADED PERSON IS CAT WALKS BY
Kuc 26	*Kucing jatuh anak.* (Cat drops the kitten)	*Tidak keruan.* (Restless)	RESTLESS IS CAT DROPS THE KITTENS
Kuc 27	*Kucing dipukul* (Cat got hit)	*Orang rapat dianiaya* (closed person being accused/blamed)	CLOSED PERSON BEING ACCUSED/BLAMED IS CAT GOT HIT
Kuc	a) *kucing berbelok*	*Kehebatan*	GREATNESS IS CAT

28	(Cat turns)	(Greatness)	TURNS
	b) *kucing main daun* (Cat plays with leaves)		GREATNESS IS CAT PLAYS WITH LEAVES
Kuc 29	*Kucing biang.* (Sexually aroused cat)	*Lelaki* (Man)	MAN IS SEXUALLY AROUSED CAT
Kuc 30	*Kucing biang.* (Sexually aroused cat)	*Perempuan yang bercakap terlalu keras* (A lady who speaks too harsh)	A LADY WHO SPEAKS TOO HARSH IS SEXUALLY AROUSED CAT
Kuc 31	*Tampar kepala kucing.* (Hit the cat's head)	*Sesuatu yang mustahil.* (Something impossible)	SOMETHING IMPOSSIBLE IS HIT THE CAT'S HEAD

Based on the list of the conceptual metaphors above, it can be manifested that there are ten conceptual metaphors found in the English feline proverbs while there are thirty-one conceptual metaphors found in the Malay feline proverbs.

Different Representations of the Characteristics Used in English and Malay Feline Proverb

The conceptual keys that have been established are further analysed through a comparison process. The comparisons of the conceptual keys are based on the mappings of the source domains as stated in the tables of the mappings of conceptual metaphors, which consisted of the age, physical characteristics, gestures and trails of the felines used. The representations from English and Malay proverbs are placed together in order to show the differences. The inferences of the representations can be attained through the knowledge by extension, which not only restricted based on the same ground of information (Maalej, Z., 2007).

Tiger (Harimau)

There are four main mappings for the source domain of tiger, which are the age, physical characteristics of the tiger, gesture/action, and trail. From the analysis, it can be seen that there is only one representation of tiger in the English proverb and 41 representations in the Malay proverbs.

Under the mapping of age, there are three main source domains, which are adult tiger, with four representations from the Malay proverbs, young tiger with one representation and the cub, with four representations. However, there is no English proverb available to represent the mapping of age.

In the first source domain which is the adult tiger, there are eight representations from the Malay proverbs and there is no single representation from the English proverbs. Reviewing from the eight representations, it can be seen that the major representation of the adult tiger is someone that is GREAT, where it consists of a great person (Har1, Har2 & Har12), a strong person (Har34, Har36 & Har39) and a rich person (Har41). This representation is created because of the top position of

the tiger in the big cat lineage as stated in the feline family lineage (Dell'Amore, 2017; Hunter, 2015; Kitchener & Yamaguchi, 2010). Plus, the physical size of the tiger also plays a significant role in the representation as the size of the largest Siberian tiger is estimated about 10.75 feet long with 660 lbs. of weight (Bradford, A., 2014). It cannot be denied that the strong physical characteristics of the tiger also contributed to the representation. Since tiger is positioned at the top social hierarchy, it is also represented as a rich person. Therefore, the representation of tiger as 'great' by the Malay society is based from its strong physical characteristics and its position at top of the lineage.

The second representation is FIERCE, which made up from fierce (Har15) and angry (Har16 & Har17). To view from the Asian culture mainly in China, tiger is considered as a dangerous and ferocious animal (Liu, J., 2013). Hence, that is why fierce is used to represent tiger among Asians in the proverbs. The next representations of the adult tiger are AUTHORITATIVE (Har33) and UNLUCKY (Har11). Tiger is known as an authoritative animal which can be seen from its behaviour to leave visual claims of its area, commonly claw marks on trees for others to see (Jordania, J., 2014). The representation of unlucky in the Malay culture is viewed from the human's perspective, because when someone encounters a tiger, hence the person is facing an unlucky life-threatening situation.

There is only one representation found related to young tiger in the Malay proverb while there is no representation of young tiger in the English proverbs. The representation of young tiger in the Malay proverb is FIERCE LADY (Har10). Although young tiger is known as an inexperienced hunter and smaller in size as compared to the adult ones, however, the nature of tiger as a fierce animal is still portrayed to the young tigers as well. This indication also applies to the lady in the Malay culture to express the nature of fierce in a person, especially among ladies.

The Physical Characteristics of the Tiger in English and Malay Feline Proverbs

Under the mapping of physical characteristics of the tiger, there are nine source domains which are the head, face, skin, sound/roar, teeth and jaw with one representation each, mouth with two representations, claw with three representations and stripe with six representations.

(i) Representations of Physical Characteristics of the Tiger in English and Malay Feline Proverbs
There are three representations found in the Malay proverbs while there is no English proverb available to represent the physical characteristics of the tiger. Based on the table in the appendices, it can be seen that the representation of the head, teeth, skin, stripe and claw of the tiger is AUTHORITATIVE, where there is one conceptual metaphor found for the head (Har28), teeth (Har8) and skin (Har29) of the tiger and also a part of stripe (Har26) and claw (Har4) of the tiger's physical characteristics. It can be assumed that this representation is related to the stalking and hunting skills of the tiger since the representation evolves with the physical aspects of the tiger. A tiger usually stalks its prey before making an attack by hiding using its golden hue and dark browned skin with unique stripes. The stripes of a tiger are not used to camouflage itself from predators since tiger and other big cats are positioned on top of the food chain (Jordania, J., 2014). The tiger then kills its prey by using its sharp teeth and claws. These skills are important for tigers in killing their victims hence proving the authoritative nature of the tiger. Therefore, the acts of

tiger in killing its prey are viewed as authoritative towards the prey.

The second major representation is DANGEROUS, where it composes of the negative conceptual metaphors from the mouth of the tiger with trapped (Har47) and dangerous (Har50), the jaw with unlucky (Har40), the stripe with bad reputation (Har45) and cunning (Har49), the claw with weapon (Har19) and the sound of the tiger with angry (Har9). This representation is related to the previous authoritative representation where tiger is considered dangerous due to its nature as a predator. To view from the human's perspective, the tiger's ways of killing its victims is dangerous, where the mouth of the tiger is viewed as a trap since the tiger will hold its prey using its mouth and jaw, then continue to stab the prey using its sharp claws as a weapon. This can be agreed among the Malays, since tiger is symbolised as a powerful, evil, dangerous, heroic and courageous animal (Eizah, M. H., 2016). Moreover, according to a research done by a bio acoustician, Muggenthaler, E. V. (2000) from the American Institute of Physics, the roars of the tiger can rattle and paralyze the hearers. Based from this research it can be noted that the sound of the tiger is represented as angry as it can frighten the hearers.

The last representation from the physical characteristics of the tiger is GREAT, where it consists of the face, with great (Har13), the claw with advantageous (Har3 & Har14), and also the stripe of the tiger with good reputation (Har5), advantageous (Har6 & Har52), and fairness (Har48). In this representation, the face of the tiger is considered great since it is the face of the "king of the beast" among the Malay people. Furthermore, to view from the physical aspect of the tiger, the head of the tiger is located at the highest position of the body; hence it can be assumed that the face of the tiger is someone or something that is great. Similar to the previous representation, the claw of the tiger is viewed as advantageous since it is the weapon to kill the tiger's prey. Lastly, the representation of the tiger's stripes as good reputation and advantageous can be seen in the Malay's proverb where tiger is regarded as someone who is in a higher position and possesses good reputation. In addition, the Malay society also views a person who does good deeds in his life will be remembered by people after he dies (Eizah, M. H., 2016). Hence, the stripes of the tiger are considered as something valuable and important towards a person.

Lion

There is only one mapping found for the source domain of lion, which is the Age. Under the mapping of age, there is one source domain which is adult lion. There are three representations of lion in English proverbs and one representation of lion in the Malay proverbs.

(i) Representations of Adult Lion in English and Malay Feline Proverbs
Based on the table above, it can be seen that the most significant representation of lion comes from the English proverbs as compared to the Malay proverbs. There are three representations of lion in the English proverbs which the first one is COLD AND UNPLEASANT WEATHER (Lio1). According to the old folklore, the origin of the proverb is actually based on the weather lore (weather prediction), where the beginning of the year starts with horizon constellation of Leo and ends with Aries which is the ram, hence the Leo constellation is used to indicate the weather which usually falls on March (Inwards, 2014). The second representation is THE KING (Lio2) and third is STRONG (Lio3). Based from these two representations, the direct understanding is based on the physical strength of the lion, where lion is a strong animal that listed among the big cat lineage

(Dell'Amore, 2017; Hunter, 2015; Kitchener & Yamaguchi, 2010), plus it is also regarded as the "king of the jungle" among the western countries (Fu, J., 2008).

However, there is one representation of lion existed in the Malay proverbs that is GREAT ENEMY (Sin1). To view from the human's perspective, lion is considered as a predator that always hunts for its prey. Therefore, the Malay people see lion as a great enemy as it is hard to fight against the powerful animal.

Leopard

Based on the table, there are two main mappings for the source domain of leopard, which are the age and the physical characteristics of the leopard. Under the mapping of age, there is one source domain which consists of one representation. As for the mapping for physical characteristics of the leopard, there is also one source domain that conveys one representation.

(i) Representations of Leopard in English and Malay Feline Proverbs
The representations of leopard can only be found in the English proverbs as there is no proverb related to leopard existed in the Malay language as far as the researcher concerns. The first representation is based on the age, where leopard is regarded as LESSER NOBLE (Leo2). From this representation, it can be seen that a leopard is regarded as someone that comes from a lower rank or position. According to the feline lineage, leopard is listed among the big cat lineage, but its position is lower than the tiger and lion (Dell'Amore, 2017; Hunter, 2015; Kitchener & Yamaguchi, 2010). To view from the size, leopard is also smaller in size as compared to tiger and lion. Moreover, the second representation is based on the physical characteristics of the leopard, where the spots of the leopard are represented as ONE'S OWN NATURE (Leo1). The leopard's spots are unique just like the tiger stripes, where the spots are used to camouflage itself in the jungle. Hence, the representation of one's own nature with leopard's spots comes into the sight of the proverbs' creators.

Cat (Kucing)

There are four mappings for the source domain of cat found in English and Malay proverbs. The mappings consist of age, physical characteristics of the cat, gesture/action of the cat and lastly the trail of the cat. In an overall view, there are more representations of cat in the Malay proverbs than in the English proverbs. Under the mapping of age, there are two main characteristics which are the adult cat and the baby/toddler. In the adult cat's mapping, there are five source domains which are cat, horned cat, toothed cat, whiskered cat and sexually aroused cat, while in the baby/toddler's mapping; there is only one source domain which is kitten.

(i) Representations of Adult cat in English and Malay Proverbs
In total, there are eight representations come from the English proverbs and another nine from the Malay proverbs. Based on the source domain of cat, the first representation from the English proverbs is BURDEN where it consists the burden (Cat1) and problem (Cat4). Next is the representation of DANGEROUS with (Cat2). From these representations, it can be seen that cat is viewed as burden and dangerous because of its natural hunting behaviour, as cats are from the

feline family, similar to tiger, lion and others in the big cat lineage. Based on a biological conservation research by Woinarski, J. C. Z., et al. (2017), the number of predations by cats on Australian birds is sufficient enough to elevate some conservation concern. This supports the representations of cat as burden and dangerous.

The third representation of cat in the English proverbs is CONTROLLING IDENTITY (Cat5). Cat is known for the representation as a controlling identity due to its great hunting skills for catching mice and other pests (Baerends-Van Roon & Baerends, 1979 as cited in Morgan, S. A., 2002). People, usually from the older generation raise and pet a cat in order to protect their houses from the unwanted guess such as the mice and other animals. Moreover, cat also represents the PHYSICAL APPEARANCE (Cat3) in the English proverbs. This can be assumed based on the famous beautiful cat breeds that are unique and exotic to some extents. Hence the physical appearance of the unique cat breeds has been used to portray one's appearance. There are also representations of cat as A SECRET (Cat8) and AIM (Cat9) in the English proverbs. These can be observed based on the cat's hunting skills as well. In catching its prey, cat will first aim for the prey and secretly moves closer to the target (Shojai, A., 2015). Sometimes, cat freezes while aiming at its prey before attacking.

Next, the representation of a cat in the English proverbs is INFERIOR with (Cat6). This representation is highly related to the cat family lineage as the domestic cat's lineage is listed as the last lineage in the feline family. Hence, cat is viewed as an inferior person to the upper ranking people (the big cat lineage). On the other hand, in the Malay proverbs, cat is viewed as A DREADED PERSON which consists of (Kuc2) and (Kuc25) and a bad person (Kuc18). A cat is considered a dreaded entity due to its natural hunting skills that are mostly similar to the big cat lineage, such as tiger and lion as mentioned in the previous representations.

Furthermore, in the Malay proverbs, the representation of a horned cat is SOMETHING IMPOSSIBLE (Kuc15). This is greatly based on the physical characteristics of the cat's body, where it is impossible for a cat to have a horn. Therefore, the Malay society makes the representation of the horned cat as something that is impossible to happen. In addition, a toothed cat is represented as AUTHORITATIVE (Kuc4). This representation can be understood from the cat's hunting skills in catching its prey. The next representation is whiskered cat as GREAT with (Kuc14). Since the whiskers of the cats is the main tool for them to hunt for their prey and make sense of the environment, thus the whiskers is viewed as a defense mechanism for cats (Ahl A. S., 1986, as cited in Williams, C. M., & Kramer, E. M., 2010). Without the whiskers, cats can become frightened and scared. There is also the sexually aroused cat in the Malay proverbs that used to represent DESOLATE (Kuc19), A MAN (Kuc30), and A LADY WHO SPEAKS TOO HARSH (Kuc31). Based from these representations, it can be observed that the sexually aroused cat is represented as a shameless person from the Malay people. This can be assumed based on the habit of a sexually aroused male cats to mate. Hence the representations of the sexually aroused cat are viewed based from the cat's habits to mate.

The Physical Characteristics of the Cat in English and Malay Feline Proverbs

Under the mapping of physical characteristics of the cat, there is only one source domain found which is the horn.

(i) Representations of Cat's Horn in English and Malay Proverbs
There is no representation available in the English proverb while there is only one Malay proverb that talks about the physical characteristics of the cat. In the Malay proverbs, the horn of the cat is represented as IMPOSSIBLE THING (Kuc14). This can be assumed based on the physical characteristics of the cat itself. Since the body of a cat does not consist of horn, and it is impossible for a cat to possibly grow a horn, thus the Malay society regarded the horn of the cat as an impossible thing.

The Characteristics of Cat's Gesture/Action in English and Malay Feline Proverbs

Under the mapping of cat's gesture/action, there are two source domains found in the English proverbs and 17 source domains found in the Malay proverbs. The source domains for English proverbs are in a sack and wets it feet, while for the Malay proverbs, the source domains are jumps, sleeps on a pillow, loses its kitten, miscarriages, drops the kitten, invites fire, shown off the broom, near the grill, on the pilgrimage, in a sack, on the wall, sitting, waiting, got hit, turning, plays with leaves, cat's head got hit and defecates to hairs.

(i) Representations of Cat's Gesture/action in English and Malay Proverbs
The gestures of a cat have a big role in the Malay feline proverbs, since the number of the representations in the Malay proverbs is more than the English proverbs. The gesture of a cat wets its feet can only be found in the English proverb where it represents as someone who is WILLING TO TAKE RISKS AND ENDURE ANNOYANCES (Cat10). The action of a cat wets its feet is something that is uncommon and rare to the eyes of the people, since it is the nature of cats to hate water. Because of this, people tend to relate the action as someone who is willing to take risks and endure annoyances. Next is the representation of BEING CAUTIOUS (Cat7). Based from the English proverbs, placing cats in a glove or sack is viewed as being cautious as the cats will perceive the situation as something danger, hence they will start to defense themselves.

On the other hand, in the Malay proverbs, the gesture of cat in a sack or glove is represented as HASTY (Kuc16). This is due to the rambunctious movements of a cat when it is placed in a sack or glove. Moreover, in the Malay proverbs, the major representation of a cat's gesture is DESOLATE, where it consists of losing the mind (Kuc10) from the gesture of a cat loses its kitten, desolate (Kuc3) from a cat miscarriages and restless (Kuc26) from a cat drops its kitten. These representations can be observed based on the situation and instinct by the cat as a mother when it loses its kittens. Since cat is one of the Malay people's favourite pets and it appears almost everywhere in the surroundings, hence the behaviour of a cat loses its kitten is used to symbolise a person who is not in a right state of mind and being in a desolate condition.

The second major representation in the Malay proverbs is HAPPY (Kuc1) where it conveys the action of a cat jumps as well the representation of happy and luxurious life (Kuc6) when a cat

sleeps on a pillow. The first representation indicates the action of a cat when it is being active. As stated by Shojai, A. (2015), cats will jump and play with their owners to show their happiness. Hence, the representation of happy is based on the cat's action of jumping. The second representation of a cat sleeping on a pillow is to indicate the feeling of the cat when it is given the luxurious place to sleep, where in this case the pillow. Thus, both of these representations clearly related to the main action of feeling happy by the Malay society.

The third representation in the Malay proverbs is the representation of TROUBLESOME, where it comes from the gesture of a cat jumping, with the representation of troublesome (Kuc1), and invites the fire, with representation of cannot achieve the desired ones (Kuc8) and a cat being near to the grill which cause bad things (Kuc12). All these three representations manifested the situation of the cat being overly active and aggressive. In the Malay society, when the cat is jumping rambunctiously, it causes problems by damaging the household, or giving injury towards the owner. Also, the situation where a cat invites the fire and being near to the grill are used to indicate the actions that cannot be achievable or impossible by a person. Furthermore, the representation of ANXIOUS (Kuc20) is based from the gesture of a cat defecates to hairs. This representation needs to be viewed from the human's perspective where defecating to hairs is considered as something that is weird and shameful, thus causing the person to be anxious. Next, is the representation of FRIGHTFUL (Kuc11) from the gesture of a cat shown off the broom. Based from the Malay customs, people usually use the broom to sweep dirt from the house and to hit the cats away from the house in order to scare them. Therefore, the representation is created by the Malay people to show that the person is feeling frightful.

The representation of METICULOUS PERSON (Kuc17) comes from the gesture of a cat on the wall. This representation is viewed from the ability of the cat to balance itself while walking or sitting on the wall. Thus, the Malay people viewed this action as a person who is meticulous in doing a decision, where he or she must be very careful and cautious. Next is the representation of A QUIET PERSON where it is based from the gesture of a cat sitting (Kuc23). This representation can be seen directly based on the action itself. When a cat is sitting, the cat will be very quiet, relaxed and sometimes does not make any sound. Hence this action is significantly related to a quiet person by the Malay people.

Additionally, the gesture of a cat waiting represents a person who is EXPECTING SOMETHING (Kuc24). This representation is based on the cat's action when they are waiting and wandering around at a specific place near the people in order to be fed. Hence, the Malay people regard the action of a cat waiting as someone who is expecting something. Lastly, is the gesture of a cat on pilgrimage brings the representation of UNCHANGED CHARACTER (Kuc5). This representation can be seen from the Malay people's point of view about the person who goes to perform pilgrimage. Performing pilgrimage in Islam is regarded as a ritual that is designed to promote the Islamic brotherhood as well as to encourage the equality in the social status (Aljazeera.com, 2017). The representation of cat on pilgrimage by the Malay society is to show someone that has performed the pilgrimage, but still doing the same habits or having the unchanged character.

Comparing the Different Representations of Felines in English and Malay Proverbs

Starting from the highest rank in the feline lineage, tigers are viewed as the "king of the jungle" among the Asian countries since tiger's populations are wide across Asia. Due to this reason, Asians view tiger as the most charismatic animal and start to represent the attributions of the tiger with human beings. On the other hand, in the western countries, the lion is chosen as the most powerful animal as compared to tiger. This can be observed based on its nature as a highly social predator that lives in groups rather than solitary like other animals in the big cat lineage. Hence, lions are considered more powerful and authoritative in guarding their territory.

The next comparison is the leopard, where it can be seen in the findings that there is no Malay proverb found in relation to leopard. In the Malay society, leopard is called as "*harimau bintang*" and the term "*harimau*" is considered as tiger in general. Because of this factor, all of the tiger proverbs are generalized without having any specific proverb for each species of the "*harimau*" or tiger. Contrarily, in the English proverbs, the leopard is used to represent the lesser noble and has lower position than the lion and tiger in the big cat lineage.

In addition, there are also different representations of cat between the English and Malay proverbs. Based from the representations found, it can be manifested that the use of cat representations is more famous in the Malay proverbs rather than the English proverbs. This is due to the reason that the westerners are keen towards the dogs as their pets, where according to the survey by the American Veterinary Medical Association (AVMA) in 2016, the overall pet population by the Americans shows that dogs are more likely to be chosen as pet with 77 million dogs and cats with 58 million (Brulliard & Clement, 2019). Apart from that, in the Malay society, cats are typically found in the houses as the main pet. Since Islam plays a major role in the Malay people's life, especially in their traditions and customs, hence dogs are least famous among the Malays because Islam forbids the Muslims from touching the dogs (Hanafiah, M. G., & Yusoff, M. Y. M., 2015).

CONCLUSION AND RECOMMENDATION

The findings of this study identified the underlying conceptual metaphors in English and Malay feline proverbs where the number of conceptual metaphors available in the English proverbs is fewer than the Malay proverbs through the mapping between the two conceptual domains. The results also showed that there are differences in the feline's representations in English and Malay proverbs according to their characteristics from the conceptual metaphors found. This is apparent in the findings where certain animals have been associated with positive traits and some with negative ones despite being available in both cultures. Moreover, it can be observed that the feline lineages, starting from the top (big cats) are represented as powerful while the small feline lineage such as domestic cat is represented as powerless. Since tiger is endemic to the Asian region while lion is endemic to the grass land and savannah, it has an effect to the preference of the linguistic community on using them in the proverbs, which manifested through the number of proverbs available in both languages. The relationship between human and the animals of the surroundings also plays a big part in shaping the representations by both societies.

The outcomes from this study can facilitate the comprehension process among the language learners by utilizing the proverbial notions in lesson plans by educators. It is undeniable that each language has its own sets of criteria and specialty in expressing messages as language and culture are highly interrelated, therefore, understanding them would be helpful to avoid any misunderstanding. More studies need to be undertaken to look into the different representations exist in different dialects in a particular country or society with different cultural backgrounds as a reference to understand and value the underlying meanings in the proverbs from different perspectives. This study accords the functions of metaphors that bound to the scope of human experience, where it regulates on the basis of how people experience, think and act in their everyday life, in which later generate the realizations of the conceptual metaphors (Kövecses, 2010).

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