

CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

This subchapter presents the conclusion of the study. It is like a summary of what has been found in the data analysis. The data analysis goes to the finding of the kinds of metaphors used in the discourse of *Tudak Ela Kelas* Ceremony, in the ML and the cultural imagery of the MLS.

5.1.1 Kind of Metaphors

The twenty chunks of the metaphors appearing in the discourse of *Tudak Ela Kelas* involve three kinds of metaphors: structural metaphors, orientational metaphors, and ontological metaphors. One metaphor can belong to more than one kind of metaphors, as seen in the data analysis.

1. Structural Metaphor

Just to remind that structural metaphor is a metaphor that has complex and systematic mapping from one concept as the source to another concept as the target. The structure of one concept is the source and the structure of other concept is the target. One example is *padir wa'i rentu sai*. This metaphor belongs to **structural metaphor**. It is so because the structure of unity is metaphorized to the structure of human body. Many others can be seen in Chapter IV.

2. Orientational Metaphor

Just to remind that the *orientational metaphors* are ones that are based in our physical and cultural experience and give concepts of spatial orientation (Lia, 1989:326). Spatial orientational includes the orientational of the cardinal points:

east – west, north – south, the gravitation up and down, or quality good or bad. One example is *Hae molor di'a lako dite*. Something good, including *di'a lako* 'walk well' is common orientation of human live. Many other examples exist in Chapter IV.

3. Ontological Metaphor

Just to remind also *ontological metaphors* equate activities, emotions and ideas to entities substances (Palmer, 1996:227). The metaphorical expressions are based upon our experience of physical objects and substance, especially our own bodies with all their human characteristics. One example is *Awit le Sengaji, benta le Dewa* 'to be called by God'. The ontology of the living people i.e. commonly do the activities of calling someone using waving hands and verbalizing the names of others. Many examples can be seen Chapter IV.

5.1.2 Cultural Imagery of the MLS Expressed in the Metaphors

Cultural imagery is what we see in our mind's eye (Palmer, 1996:3). Cultural imagery is what the MLS see in their mind's eye that bases the metaphors used in the cultural discourse of *Tudak Ela Kelas* ceremony. Cultural imagery bases all the cultural practice of the MLS actualized in ML and bases the ideology of the MLS.

Considering the literal and metaphorical meaning of the metaphors having been presented in the previous chapter, it shows very clear the cultural imageries of the MLS, as presented in detail below.

1. MLS believe that the death of the decease is not the ending living. He is still alive. Only the physic can disappear from the earth but the soul does not. It is the beginning of a new life. As soon as death comes, the decease is believed to

still stay around the village. He is not proper to live with living people. If he is still living with the living people, a death may happen again. On the contrary, he is not proper to stay with other deceases because living people have not built a house for him. This is the intention of conducting the Kelas Ceremony. It is formal parting between the living people and the decease. It is also a ceremony of building a house formally in the burial place. By building his house formally he is believed not to come back to his family that means a new death in his family can happen.

2. The MLS believe that the decease is still living around the family. He still can see and listen to his family. The sensory modes still can work. He still can feel hungry, thirsty, etc. That is why the family can communicate with the decease, give him rice '*Teing Hang*', and ask him to protect his family. This is shown very clearly in the data that says *Neka cumang dungka, neka pala ranga* 'Do not put the family in trouble' addressed to the decease, ancestors, and God.
3. The MLS believe that the decease has power to protect or even to cure the human being, their children.
4. The MLS honor very much the decease, so that the *Tudak Ela Kelas* Ceremony has to be done as the last ceremony for the death. Death is an event that will happen to everybody who still alive. Death is seen as the event of going back to God as the owner of life and living together with the ancestors.
5. The MLS believe that the *Tudak Ela Kelas* is a prayer given by family to God in order that the decease will safely arrive at the God's house.
6. The MLS believe that by doing the *Tudak Ela Kelas* ceremony, the family can block or stop the death in the family even in the whole village. On the

contrary, if this ceremony is not conducted the new death will happen to anyone in the family, relatives, and even in the village.

7. It seem as that the belief of the MLS on the death is the same as other modern religion, like Catholic, Islam, and some others, that only the physic can disappear from the earth but not the soul. The soul lives forever and ever with God called *Mori agu Ngaran* 'the Owner and the Owner' by the MLS and life together with the ancestors called *Ceki agu Wura*. The ancestors can become good prayers raised to God. That is why the MLS always conduct a Ceremony of Giving Foods 'Teing Hang' before doing something whatever small it is, more over the big ones.

5.2 Suggestion

The suggestions that the writer presents here goes in line with the significance of the study and the result of the data analysis. The suggestions would be offered to many persons, both as a personal or institution in accordance with their role, responsibility, capacity, and capability.

1. The experts of linguistics and other related subjects are suggested to do continued study or similar study to confirm and extend the linguistics evidence in ML or other local languages.
2. The linguistic researchers are suggested to do a continued research on the Discourse of *Tudak Ela Kelas* as the theory of cultural linguistics to have the confirmation.

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