

CHAPTER I

INTRODUCTION

1.1 Background

Human being is a social creature since he or she lives in a community, so he or she needs communication. Language is used as a medium of communication in social life. So, if we want to talk with other people in society, we use language because almost all human activities deal with language.

Nowadays, the aspect of the human social life among the societies tends to affect one another. Consequently, the dominant use of language will gradually reduce the number of user because people tend to use the dominant languages for an efficient communication.

All human societies have languages. Everyone is talking about language these days, but there is little agreement on how it works. Language is a tool of communication that individuals have at their disposal. Language is extremely useful and meaningful in the totality of human life because without language the world will be dumb. Human beings use language to express their feelings, idea, emotion, thought, etc. Language is an arbitrary system of articulated sound made by a group of humans in carrying on affairs of their society (Francis, 1958: 13).

Language is a system of arbitrary vocal symbols used for human communication. This definition stresses that the basic building blocks of language are spoken words which combine sound with meanings. The symbols are arbitrary in the sense that the link between the sound and the meaning system varies from

language to language. There is no necessary connection between the form of a word and its meaning (Wardaugh, in Mesthrie, et al, 2000: 1).

Many languages in the world have their own characteristics. It is based on the rule of their language. There are some characteristics of languages. Firstly, language operates in a regular systematic fashion. Secondly, language is basically oral of symbol representing meaning as they are related to real life situation and expression. Thirdly, language is a social function and that without any society it would probably not exist. (Raja in Tefa, 2007:1).

Based on the natural function of language, the writer would like to quote the definition of language offered by Hall(1986: 158) stating that language is the institution whereby human communicate and interact with each other by means of oral – auditory arbitrary symbols. This means that language is purely human institution and the term institution makes explicit the view that a language which is used by a particular society is part of the society's culture. Only human being who speaks language. Language is used as a means of communication and interaction in social life. Language is a habit. As a habit it must be used continuously and regularly in human life. Finally, language is speech, oral, spoken, and listened.

There are many languages in the world spoken by people in different areas and scopes such as an English as International language, Bahasa Indonesia as a national language for Indonesian people. Indonesia has various local languages. Local language is spoken by the people or community around an area. There are many islands in Indonesia. It makes this country have various local languages from the west, Sabang (Aceh) to the east Marauke(Papua).They have their variety of

local languages. The local languages in Indonesia include: Aceh language, Batak language, Minang Language, etc.

East Nusa Tenggara is one of the provinces in Indonesia. It has many local languages. Among them are Sumba Language, Bajawa Language, Manggarai Language, Sikka Language, Ende Language, Lamaholot Language, Dawan Language, Timor Language, etc.

In the western part of island of Sumba, in particular Sumba Barat Daya Regency, there is a special language used in the discourse of *Patane*. This discourse is actually a prayer raised to God and ancestors. This discourse marks the official announcement of the Wewewa tradition of It is full of metaphorical expressions.

At the Sumba traditional burial ceremony, there are several steps that must be done, among others: preparation of making a coffin, wrapping the body with cloth until layered, the body is placed in a squat position similar to a baby in the womb which means "new birth" then the female mourners (family of mourners) enter alternately into the house and sit around the corpse and the women are welcome to lament the departure of the corpse as much as they want, after this has been done the next stage prepares a tomb made of megalithic stone and the stone is pulled together out of the village with a special ceremony/ritual and there are still several other stages that are carried out after the burial is finished. But in this study, the writer will only focus on the language used during the *patane* ritual.

Metaphorical expressions of course have two meanings: literal and metaphorical. Often the metaphorical meanings of the metaphors are very far from their literal meanings.

The writer assumes that there are still many metaphorical expressions that are used in the *Patane* Discourse or other Wewewa traditional discourses. In this reason the writer is really interested in conducting a study investigating the many metaphors used in *Patane* Discourse. To realize this interest the writer entitles this study as **An Analysis of Metaphor in *Patane* Practiced by Wewewa People in Sumba Barat Daya Regency: Cultural Linguistic Perspectives.**

1.2 Problem Statement

The topic of the study is specified into two problems. The problems are formulated in form of questions. They are stated in the following.

1. What are kinds of metaphors used in the discourse of *Patane* in Wewewa Language?
2. What is the cultural imagery that bases the metaphors used in the discourse of *Patane* in Wewewa Language?

1.3 Objective of the Study

In line with the statement, the objectives of the study are formulated in detail in the following.

1. To describe and explain kinds of metaphors used in the discourse of *Patane* in Wewewa Language.
2. To describe and explain the cultural imagery that bases the metaphors used in the discourse of *Patane* in Wewewa Language.

1.4 Significance of the Study

In general, this study has some significance: practical significance and academic significance. The details of the two are explained in the following.

1.4.1 Practical Significance

Practical significance is the one that is practicable in social life of the people, especially Wewewa people in Sumba Barat Daya Regency as stated below.

1. Conducting this study can motivate the writer in how to conduct a research and to report it in a form of scientific writing.
2. Conducting this study can increase the skills and knowledge of the writer on the metaphors in Wewewa Language, especially those used in the discourse of *Patane*.
3. Conducting this study can become good information for the Wewewa people about Wewewa Language, especially the one used in the discourse of *Patane*.

1.4.2 Academic Significance

Academic significance is the one that sounds theoretical. Conducting this study is for the importance of linguistic theory, especially the theory of cultural linguistics. Academic significance in detail follows.

1. The finding of this study can add the stock of linguistic theory that is applied in studying language.
2. The finding of this study can strengthen the trust of the linguists to the applicability of the theory of cultural linguistics in studying language.
3. The finding of this study can become the source for the related studies for next coming studies, especially those applying the theory of cultural linguistics.

4. The finding of this study can become a scientific reference for the related studies for the coming research in linguistics in general and in cultural linguistics in particular.
5. The finding of this study can become a scientific reference and source that bases the attempt of perpetuating local language, especially Wewewa Language.

1.5 Scope and Limitation

This study belongs to linguistics. Linguistics, in general, comprises two: micro linguistics covering phonology, morphology, syntax, and semantics, and macro linguistics consisting of cultural linguistics, socio linguistics, stylistic, psycholinguistics, philosophical linguistics, anthropological linguistics, language teaching, mathematical and statistical linguistics, and eco linguistics.

This study focuses on the metaphors used in the discourse of *Patane*. The metaphors are analyzed in the light of cultural linguistic theory. The analysis empties into the finding of the kinds of metaphors and cultural imagery or mental imagery of the Wewewa speakers that bases the linguistic expressions in form of metaphors appearing in the discourse of *Patane*. So this study belongs to cultural linguistics that belongs to macro linguistics, mentioned above.

1.6 Definition of Terms

To help the readers in understanding this study some terms dealing with the topic are defined. Those terms include metaphor, discourse of *Patane*, Wewewa Language, cultural linguistic perspective, and cultural imagery. It is worth noticing

here that it is only the brief and general definitions are presented here. The deeper and specific explanation will be presented in Chapter II, especially in the Subchapter of Concepts.

1. Metaphor

A metaphor is a comparison that shows similarities in things that are basically different, (Maclin, 2001:290). Metaphor in this study is the one used in the discourse of *Patane* in Wewewa Language.

2. Discourse of *Patane*

Discourse is a continuous piece of spoken or written language (Hornby, 1989: 342). Discourse in this study is a piece of spoken Wewewa Language used in the discourse of *Patane*. *Patane* is a traditional burial ritual discourse spoken in Wewewa Language.

3. Cultural Linguistic Perspective

Cultural linguistic perspective is a perspective highlighted from the theory cultural linguistics. It intends to uncover the cultural imagery of the Wewewa people through the language they speak, in this case in form of metaphor.

4. Cultural Imagery

Imagery or images are mental representation that begins as conceptual analogs of immediate perceptual experience from the peripheral sensory organs (Palmer, 1996: 47). Cultural imagery in this study is the imagery of the Wewewa people that bases the expressions of metaphors used in the discourse of *Patane* in Wewewa Language.