

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents three important things that sound theoretical dealing with this study: grand theory, related study, and concepts. Theory guides the researcher in analyzing the data. Related studies are the studies that are related either in terms of being the same topic, the same language investigated, or the same theory applied. Some important terms dealing with the study are conceptualized to understand the work of this study.

2.1 Theory

Theory is a set of reasoned ideas intended to explain facts or events (Hornby, 1989: 1330). In this study, theory is a set of reasoned ideas intended to explain linguistic phenomena in Wewewa Language. The theory is used to analyze and interpret the data that have been collected in the light of the theory that has been decided. The theory is used as a tool to justify the researcher in analyzing, interpreting, and concluding the study.

The theory intended to analyze the data of this study is the theory of cultural linguistics (TCL) operating on the metaphor appearing in the discourse of *Patane* spoken in Wewewa Language. So, in this part of theory, there are five important things that should be explained. Such things include the idea of the theory of cultural linguistics, cultural linguistic perspectives, cultural imagery, discourse, and metaphors. Each of the five is explained in detail in the following.

2.1.1 The Idea of the Theory of Cultural Linguistics

The TCL was proposed by Gary B. Palmer, an American anthropologist in 1996, in his book entitled *Toward a Theory of Cultural Linguistics*. The TCL is intended to uncover the cultural imagery of the language speakers implied in their language plays or expressions. The TCL studies human being through the language they speak. In the light of this theory, all language expressions, including metaphorical expressions, are believed to be determined or based in the cultural imagery of the speakers of Wewewa Language. It can be seen in the grand theoretical statement proposed by Palmer (1996: 3) as stated below.

Language is the play of verbal symbols that are based in imagery. Imagery is what we see in our mind's eye, but it is also the taste of a mango, the feel of walking in a tropical downpour, the music of Mississippi Masala. Our imaginations dwell on experiences obtained through all the sensory modes, and then we talk.

The definition asserts that all human languages rooted from are based in imagery. Imagery is the human impression as he/she sees, taste, feels, hears or smells something. Everything seen by the eyes, tasted by the tongue, felt by the skin, heard by the ears, and smelt by the nose is recorded in the brain. All the activities of the five senses empty into enriching the imagery of human. This imagery resides in human brain, and not on the lexicogrammar of a language. It is the meaning that resides in the lexicogrammar of language. Human brain is a tool for thinking. In other words, imagery resides in human thoughts.

The theory of cultural linguistics can be applied in many aspects of linguistic studies. This statement can be clearly seen in the following theoretical statement by Palmer (1996: 4).

*This theme of imagery in language provides a basis for examining a surprisingly wide range of linguistics topics. It applies not only to narrative and figurative language, but also to the semantics of words and grammatical constructions, to discourse, and even to phonology. In the past, these linguistic domains have been subjected to a disparate and mutually inconsistent theories as though they differ in kind, when they really only represent different points of view. They can be best understood in terms of a single theory of culturally defined mental imagery – a cultural theory of linguistic meaning. In this **cultural linguistics**, phonemes are heard as verbal image arranged in complex categories, words acquire meanings that are relative to image – schemas, scenes and scenarios; clauses are image-base constructions; discourse emerges as a process governed by the reflexive imagery of itself; and worldview subsumes it all. The approach builds on older traditions as well as contemporary theories in anthropological linguistics but it draws most heavily on new developments in cognitive linguistics, the most rapidly growing branch of linguistics.*

This statement explains the applicability of the TCL emphasizing the existence of imagery in various language expressions. The TCL can be applied in analyzing a wide range of linguistic topics: narrative, figurative language or metaphor and metonymy, lexical semantics, grammatical constructions, discourse, even phonology. This delineates that whatever the forms of language expressions are both microlinguistics (phonology, morphology, syntax, and semantics) and macrolinguistics (sociolinguistics, anthropological linguistics, literature, cultural linguistics, etc.) are based in imagery. Imagery is the base for all forms of linguistics expressions. Therefore, in analyzing such linguistics expressions, the imagery should not be left out because as analogized by Palmer (1996:147) that linguistic expression is only the ‘cart’ before the ‘horse’. The language expression is only the cart which is dragged along or pulled by the horse ‘imagery’. Just as the horse make the cart move, imagery makes the language come to the surface or exist. Language expression is based in imagery.

Working with the TCL is done by interpreting the cultural imagery that base certain linguistic features, metaphorical expression, for example. This statement is justified with the following theoretical statement (Palmer, 1986: 6).

To study language is to hear the clamor of culture grappling with raw experience. It is the sound of tradition adjusting itself to absorb the inchoate (Fernandez, 1986), the (sizzling) fusion of text and context (Werth, n.d.). In the flux of context, it is the culturally constructed, conventional, and mutually presupposed imagery of world view that provides the stable points of reference for interpretation of discourse.

The statement implies that language and culture are closely intertwined. Language and culture cannot be separated. So, to study the language of a speech community equals to study their culture as well. The analysis of the study is done through interpretation. This statement is supported by the following statement.

*Cultural linguistics may require “thick description” (Geertz, 1973; Sherzer, 1983). Determining the meaning of discourse requires attention to the identities and histories of discourse participants, as well as to the immediate previous history of the discourse under interpretation, **especially as these are construed by the participants**. But determining what is sufficient, pertinent, and meaningful is often a matter of perspective and social position. Therefore, the determination of meaning must be interpretive, taking into account speakers’ and listeners’ own construal (Palmer, 1996: 38).*

This statement implies that the analysis applying the TCL is very complex and holistic-integrative because it takes into account many aspects, both linguistic aspect and nonlinguistic aspect. The first account of course deals with the linguistic form, covering phonology, morphology, syntax, and semantics. The second attention deals with the aspects outside the language, like identities and histories of discourse participants, as well as to the immediate previous history of the discourse under interpretation.

2.1.2 Cultural Linguistic Perspectives

Cultural linguistic perspective is a theory intended to approach human language. The theory of cultural linguistics (TCL) apparently intends to study human being through the language they speak and not merely to study the language they speak. What is studied in the human being is the ideology in his mind implied in the language he speaks which is called imagery by Palmer (1996: 3). The linguistic analysis in the light of the TCL intends to uncover the imagery of the speaker, especially the native speaker that bases their language plays/ expressions because language is the play of verbal symbols that are based in imagery. Imagery is what we see in our mind's eye (Palmer, 1996: 3).

Language plays or expressions cover phonological system, morphological system, syntactic system, semantic system. They are called microlinguistics. Language plays also cover macrolinguistics involving sociolinguistics, anthropological linguistics, cultural linguistics, discourse and narrative, metaphor and metonymy, etc. All these language plays are based in imagery.

The TCL is the synthesis of cognitive linguistics with Boasian linguistics, ethnosemantics, and the ethnography of speaking (Palmer, 1996: 5). The Boasian linguistics approach was primarily concerned with describing the grammars of languages in their own terms rather than framing them in terms of categories (Palmer, 1996: 11). Ethnosemantics has typically focused almost exclusively on lexical semantics (Palmer, 1996: 20). Ethnography of speaking emphasized the importance of studying speech acts, discourse, and performance, all situated in social context (Palmer, 1996: 23). The synthesis of the three linguistic traditions is termed cultural linguistics (Palmer, 1996: 5, 36). The TCL pays special attention to

the role of imagery in the three linguistic traditions (Palmer, 1996: 10). The TCL is a term that is intended to connote a broad interest in language and culture, a concern with folk knowledge, and a reliance on both ethnographic and linguistic methods (Palmer, 1996: 35 – 36).

2.1.3 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). Sensory organs include eyes, ears, nose, tongue, and skin. In line with this, there exist imageries of visual, auditory, kinesthetic, olfactory, and temperature (Palmer, 1996: 46).

The prototypic function of imagery is to represent the environment (Palmer, 1996: 46). Similarly, Eggins (2004: 11), states that the fundamental purpose that language has evolved is to enable us (people) to interact in order to make meanings: to make sense of the world and of each other. Human mind identify all things sensed by the sensory organs. Everything existing in the world seen by the eyes, heard by the ears, smelled by the nose, tasted by the tongue, and felt or touched by the skin, is recorded by the mind. All these five senses or sensory modes can enrich the imagery that bases the language play. One of the language plays is metaphorical expressions used in the discourse of *Patanein* Wewewa Language and Sumba culture.

The meaning of the term imagery is originally shown in the Dictionary of Oxford English by Hornby (1989: 619). Imagery is a mental representation of something (especially a visible object), not by direct perception, but by memory or imagination; a mental picture or impression; an idea, conception.

Peripheral perceptions of experience once registered by the mind, provides grist for the cognitive mill, which subsequently subjects them to a variety of normal, or in some cases abnormal, processes. Human mind identify all things sensed by the sensory organs. Everything seen by the eyes, heard by the ears, smelled by the nose, tasted by the tongue, and felt or touched by the skin, is recorded by the mind.

2.1.4 Discourse

Adjacent to the topic discourse, there are some points that should be defined or conceptualized. Such points include definitions, discourse in some grand linguistic theories, and other related topics, as explained hereafter.

2.1.4.1 Definition of Discourse

The definitions of discourse are various depending on what discipline it is discussed. However, only some are presented in this part in general. Discourse is a continuous piece of spoken or written language (Hornby, 1989: 342). Discourse is the principle analytical unit of communicative behavior in linguistic anthropology (Salzmann, 1998: 89). Discourse scenarios consist of abstract imagery of speakers and listeners (Palmer, 1996: 170). It will be discussed in detail in the following parts, discussing about the discourse in various studies.

2.1.4.2 The Study of Discourse in Some Macrolinguistics

Discourse has been studied in some macrolinguistic theories: sociolinguistics, anthropological linguistics, systemic functional linguistics, and cultural linguistics, as explained in the following.

1. Discourse in Sociolinguistics

Discourse in sociolinguistics is discussed under the title regional dialectology. Macaulay (in Mesthrie, 2000: 72) suggested that yet another area awaiting systematic exploration by sociolinguists is the possibility of locating dialect in every discourse. That is, dialectologists should pay attention to how the characteristic ‘flavor’ of a dialect may also reside in the special norms for interaction, special types of speech events that may be imbedded within a conversation, and the use of elements whose function is to smoothen interaction and conversation.

Perhaps more significant from the viewpoint of relating dialect and discourse are other norms of organizing conversation and interaction. Such aspects or speech culture involves genres like narratives, children’s language games, the use of riddles and proverbs in ordinary speech.

2. Discourse in Linguistic Anthropology

Discourse is the principle analytical unit of communicative behavior in linguistic anthropology (Salzmann, 1998: 89). The concept of discourse is not easy to define because individual scholars use it differently. Discourse may be as short in duration as a greeting or as long as protracted argument or the telling of a traditional narrative. It can be oral or written, planned or unplanned, poetic or lacking in poetic qualities. It can be exemplified by any one of the genres characteristics of the speech behavior of a particular culture. A great deal of any cultural is transmitted by means of discourse. Discourse may be said to constitute a significant part of any culture.

3. Discourse in Systemic Functional Linguistics

The term **discourse** is used in Systemic Functional Linguistic analysis to refer to spoken **text** or to the level of meaning above the lexicogrammar, the level concerned with relations of meaning across a text (Eggins, 2004: 24). The word **text** is used in linguistics to refer to any passage, spoken or written, of whatever length, that does form a unified whole. In describing how a text form a unified whole, Halliday and Hasan (in Eggins, 2004: 24) introduce the concept of **texture**. Texture is the property that distinguishes text from non-text. **Texture** is what holds the clauses of a text together to give them unity.

Texture according to Halliday (in Eggins, 2004: 24) involves the interaction of two components: coherence and cohesion. Coherence is the text's relationship to its extra-textual context – the social and cultural context of its (text's) occurrence. Cohesion is the way the elements within a text bind it together as a unified whole. The result of the interaction of these two dimensions is a piece of language using linguistic resources in a meaningful way within a situational and cultural context.

4. Discourse in Cultural Linguistics

Discourse is explained or defined differently in cultural linguistic theory. Discourse scenarios consist of abstract imagery of speakers and listeners (Palmer, 1996: 170). They are complex images of people speaking, listening, and replying, or otherwise responding and reacting as they play roles in social scenes. It is because discourse scenarios are imagistic that we can either talk about them.

The study of discourse can be put to several uses: to discover why discourse is coherent or incoherent, to determine how talk about discourse can make sense,

and to investigate how various cultures and subcultures may define discourse scenarios differently.

Palmer (1996: 170) proposes to investigate the way in which discourse itself is represented in culturally defined scenarios. Typically, schema or frame theories of text and discourse propose that interpretations are constrained by listeners' or readers' preconceptions (Shakir and Farghal, in Palmer, 1996: 170). Palmer discusses a broad framework of analytical categories starting with discourse scenarios, which are cognitive (and cultural) models of discourse events. Discourse scenarios are comparable to cultural scripts of Wierzbicka, and are roughly equivalent to interactive frames of Tannen and Wallat.

2.1.4.3 Patane Discourse

Patane is the regional language of the *Wewewa* community located on the island of Sumba. Patane itself means burial, which is believed by the sumba people to die in a new home.

According to Wikipedia (11: 12: 2018), funeral ceremonies are ceremonies relating to burial, cremation, etc. From the bodies of the dead, or permitted burial (or the like). The habits of funerals/burials consist of beliefs and practices used by a culture to remember and respect people who have received through various monuments, prayers, and rituals. These habits are more diverse between cultures and between religions and denominations in culture. Secular for funeral/future joining the deceased, reminiscing about the past, and providing support and sympathy for those who were transferred. In addition, funerals often have religious aspects that are shown to help the deceased's soul reach life after death, success or

reincarnation. Funerals usually include rituals given to the deceased's body, depending on the culture and religion in the area.

2.1.5 Metaphors

Two points discussed in this part: definitions and the study of metaphors in some macrolinguistics. They are explained in detail in the following.

2.1.5.1 Definition of Metaphor

Some definitions or conceptualizations are given to the word metaphor. Etymologically, the word metaphor consists of two morphemes: meta 'above, beyond, behind' (Hornby, 1989: 779) and *phor* or *phora* 'in composition' (Kirkpatrick, 1983: 962). Metaphor is a word or phrase used to indicate something different from (though related in some way to) the literal meaning as in "*She has a heart of stone*" (Hornby, 1989: 780). While McGinley (1997: 315) states that metaphor is a figure of speech in which a term is applied to something it does not literally denote in order to imply a resemblance, e.g. *He is a lion in a battle*. In the first example, a *heart* of human representing attitude will, or behavior, is in itself a metaphor altogether a metonymy. The heart which is a flesh in substance here is compared with a *stone* that is hard. The heart might be meant the strong will here is compared with a hard stone. In the second example, the *he* referring to human being is compared with a wild animal, a *lion*.

2.1.5.2 The Study of Metaphor in Some Macrolinguistics

Metaphor has been historically studied in some different macrolinguistics: literature, anthropological linguistics, and cultural linguistics.

1. Metaphor in Literature

In the field of literature, especially poetry, metaphor belongs to the discussion of how to construct and to analyze or to appreciate a poem. A poem is constructed in three devices: structural, sense, and sound devices to make it attractive (Alexander, 1963:14). The activities of doing literary appreciation cover the identification of meaning and devices. Finding the meaning covers general meaning, detailed meaning, and intention. Devices include structural devices, sense devices, and sound devices. Structural device covers contrast, illustration, and repetition. Sense device covers simile, metaphor, and personification. Sound device involves alliteration, onomatopoeia, rhyme, assonance, and rhythm. Sense device is discussed further here for it has metaphor inside.

The sense devices that consist of simile, metaphor, and personification, have peculiar effects in terms of bringing together unrelated objects or ideas (Alexander, 1963: 17). One object is compared with another object. It means that in simile, metaphor, and personification expressions two objects or entities are compared in some characteristics. The detail discussion is presented below.

a. Simile

Simile is the direct comparison of an object with another object and it can be recognized by the use of the words *like* and *as* (Alexander, 1963: 17). A clear example can be seen in the following poem “*Fair as a star, when only one is shining in the sky*”. “*You are like a star shining at the dark night*”. In these two expressions, the girl as an object is compared with a star as another object. The girl as a human being is mapped to a star as a planet.

b. Metaphor

Metaphor is rather like a simile except that the comparison is not direct but implied. The words *like* and *as* are not used (Alexander, 1963: 18). The clear example is “You are my sunshine”. Here the girl being loved is compared with the sunshine or the shine of the sun without using the words *like* or *as*.

c. Personification

Personification occurs when inanimate objects are given a human form, or when they are made to speak (Alexander, 1963: 19). One clear example is “The palm of the coconut tree waves as the gentle breeze blows”. In this example, the human being is compared with the coconut tree. Specifically, the hand of human being that is used to wave to greet others is compared with the palm of the coconut tree that waves as the gentle breeze blows.

It is clear that in these sense devices, human being is compared to other objects. Human being is the source domain and other object is the target domain. The character of human being is mapped to be the character of non human objects. The central of metaphor is human being.

2. Metaphor in Anthropological Linguistics

A great deal of work in anthropological linguistics since 1980 has been concerned with the issue of the construction in language of models for construing experience (Foley, 1997: 179). Models are fundamentally metaphors, and all metaphors are the construal of something as partaking in part of the features of something else (Foley, 1997: 182). The example is “Mary is my sunshine”. It does not mean to assert literally here that Mary belongs to the class of the planet. Rather, it is meant to assert here that Mary is alike with the sunshine that brightens, gives

energy to all living things. In this case Mary brightens and gives energy to someone especially who loves her very much and says this expression. This is a metaphor. Here human being, Mary, is mapped to the planet, the sun that shines and gives energy to all living things.

In anthropological linguistics metaphor is viewed as a constitutive of understanding (Foley, 1997: 182 – 183). Human understanding of any target domain is structured first and foremost in terms of human body and its everyday practical interaction with the physical world. This is a pre-eminent source domain of a metaphor. Metaphor, in anthropological linguistics, is viewed as a construction to create and understand the meaning of language. Metaphor is discussed in terms of linguistic expression that conveys meaning metaphorically. The analysis of metaphor is intended to uncover the meaning of the metaphor. Further more, it seems that the three sense devices used to be classified in literature is not applied any more. It is usually recognized the term metaphor to cover the three used to be classified in the literature.

3. Metaphor in Cultural Linguistics

Figurative language (or figurative speech) is central to cultural linguistics, as it is to much of symbolic anthropology (Sapir; Fernandez, in Palmer, 1996: 103). In cognitive linguistics, metaphor is regarded as a cognitive process as well as a figure of speech. It is a process by which a concept (model or schema) from conceptual domain is mapped to a concept from other domain.

Lakoff and Johnson (in Palmer, 1996: 104) regarded metaphor as fundamental aspect of human thinking. It is through metaphor that “understanding uses the primary resources of the imagination”. In their view, “metaphor is

pervasive in everyday life, not just in language, but in thought and action. Our ordinary conceptual system, in terms which we both think and act, is fundamentally metaphorical in nature”.

The stock of metaphorical imagery is very rich in any language (Palmer, 1996: 227). In a metaphor, one thing stands for another, or a thing is called by a name for something else (Palmer, 1996: 224). Just as metaphor in anthropological linguistics constructs the meaning, in the light of cultural linguistics, metaphor is constructed based on the imagery of its speakers. It is based on the cultural or mental imagery of its speakers. The analysis of metaphor is intended to uncover the mental imagery or cultural imagery of the speakers of the language. This is one of the differences between anthropological linguistics and cultural linguistics.

There are three kinds of metaphors: structural metaphor, orientational metaphor, and ontological metaphor (Palmer, 222 – 245) as explained below.

a. Structural Metaphor

In cognitive linguistics, metaphor is regarded as a cognitive process as well as a figure of speech. It is a process by which a concept (model or schema) from one conceptual domain is mapped to a concept from another domain. Often, it is only one of the concepts (the academic theory in the previous example) that provide the immediate topic of discussion. This topic is commonly labeled the *target* of the metaphor. The other concept, normally more concrete or physical in its content, is labeled the *source* of the metaphor. If both concepts are complex and there are systematic mappings from one to another, the complex is termed as a *structural metaphor*. In other words, *structural metaphor is a metaphor that has*

complex and systematic mapping from one concept as the source to another concept as the target.

The salient example of the structural metaphor, as reported by Basso (1990b: 15 – 24, is the complex and systematic mapping of the structure of human body to the structure of automobile in Western Apache Language. It is reported that the names for the body parts of humans and animals are used to refer to the parts of automobiles and pickup trucks. In this metaphor, the hood became the nose (*bichíh*), the headlights became the eyes (*bidáá*), and the windshield became the forehead (*bita'*), etc., (Palmer, 1996: 224). Here, the structure of human body is systematically mapped to the structure of automobile. The structure of human body is the source and the structure of automobile is the target in this metaphor.

Apache vehicle names illustrate basic cognitive abilities underlying the use of metaphor: the ability to analyze complex entities and to compare the corresponding parts and structures point by point as one complex image is mapped to another. So if one thing stands for another in metaphorical reference, so do the parts of the first stands for the corresponding parts of motor vehicles in Apache (Palmer, 1996: 226).

Lakoff argued that our image-schematic understandings of concrete source domains emerge from common experiences. Because we build our thinking about less concrete domains on these formative and widely shared physical domains, almost all thought and language are metaphorical (Palmer, 1996: 104).

b. Orientational Metaphor

Physical metaphors that organize whole systems of concepts with respects to one another are termed *orientational metaphors* (Palmer, 1996: 104). An

example is the spatial orientation up – down, which organize feelings (HAPPY IS UP; SAD IS DOWN), consciousness (CONSCIOUS IS UP; UNCONSCIOUSNESS IS DOWN), health (HEALTH AND LIFE ARE UP; SICKNESS AND DEATH ARE DOWN), prosperity (RICH IS UP; POOR IS DOWN), and several other domains.

Orientational metaphors are ones that are based in our physical and cultural experience and give concepts of spatial orientation (Lia, 1989: 326). This is the orientational metaphors discussed by Lakoff & Johnson (1980: 14 – 17).

HAPPY IS UP; SAD IS DOWN
I am feeling *up*.

CONSCIOUSNESS IS UP; UNCONSCIOUSNESS IS DOWN
He *rises* early in the morning.

HEALTH AND LIFE ARE UP; SICKNESS AND DEATH ARE DOWN
Lazarus *rose* from the dead.

HAVING CONTROL OR FORCE IS UP; BEING SUBJECT TO CONTROL OR FORCE IS DOWN
He is at the *height* of his power.

MORE IS UP; LESS IS DOWN
My income *rose* last year.

HIGH STATUS IS UP; LOW STATUS IS DOWN
He has a *lofty* position.

GOOD IS UP; BAD IS DOWN
Things are looking *up*.

RATIONAL IS UP; EMOTIONAL IS DOWN
The discussion *fell to the emotional level*, but I *raised it back up to the rational plane*.

c. **Ontological Metaphor**

Ontological metaphors are metaphors that are based upon our experience of physical objects and substances, especially our own bodies (Palmer, 1996: 104) with all their human characteristics. These include metaphors whose sources are

entities and substances: *Grade inflation is ruining the university* (GRADE INFLATION IS AN ENTITY) and *I am getting a lot of satisfaction out of my anthropology course* (A SATISFACTION IS A QUANTIFIABLE SUBSTANCE) (Palmer, 1996: 104).

Ontological metaphors equate activities, emotions, and ideas to entities and substances (Palmer, 1996: 227). *Her ego is very fragile* is an example of the ontological metaphor. THE MIND IS AN ENTITY. In this instance, it is a brittle object. Another example is *This chapter explains the theory*. In this example, the *chapter* as an abstract entity is considered as an entity that is able to explain something, like the human being does.

Lakoff and Johnson (in Palmer, 1996: 227) also showed that metaphors have different levels and entailments between levels. For example, the metaphor TIME IS MONEY entails TIME IS A LIMITED RESOURCE, which entails TIME IS VALUABLE COMMODITY. Such entailments mean that anyone who understands practical human reasoning would do well to study metaphor.

Often metaphor is discussed together with metonymy. Metonymy is a figure of speech in which one thing is replaced by another associated with it, such as “the crown” for “the queen” (McGinley, et al. 1997: 315). Metonymy is the relationship of one thing to another within a single conceptual model or scene (Palmer, 1996: 232). Lakoff (1987: 114) defined a metonymy as a “function from one element of the model to another.” While any kind of association can give rise to metonymy, frequently the part stands for whole (technically, a synecdoche), as in referring to a friend’s new car as a “nice set of wheels”. Metonymy is often based not on physical relationships, but on the content of scenes, as shown below.

A doctor says, “Is Jones here the appendectomy or the tonsillectomy?”
 (OPERATION ON BODY PART FOR PERSON BEING OPERATED ON)
 Send me card (CARD FOR CARD WITH MESSAGE)
 Give me five (NUMBER FIVE FOR FIVE FINGERS: FIVE FINGERS FOR
 GREETING GESTURE WITH HANDS).

2.2 Related Studies

Related studies are the studies that are related to the present study in terms of being the same topic, the same language investigated and the same theory applied. Some previous studies that are reviewed include the following.

2.2.1 Basso (1990)

Basso (1990b: 15 – 24) investigated the structural metaphor in Western Apache of east-central Arizona. He described an entire system of naming the parts of motorized vehicles in the language. The Western Apache have extended the names for the body parts of human and animals to refer to the parts of automobiles and pickup trucks. In this structural metaphor, the hood became the nose (*bichih*), the head lights became the eyes (*bidaa*), the windshield became the forehead (*bita*), the front wheels became the hands and arms (*bigan*) and the rear wheels and tires became the feet (*bikee*).

Apparently, when the Western Apache first encountered motorized vehicles, the human body or the horse provided a metaphor by means of which they were able to talk about them. There was an underlying conceptual metaphor, which Palmer (1996: 224 – 225) states as MOTOR VEHICLES ARE ANIMATE THINGS, that permitted them to draw correspondences between the parts of living things and the parts of cars and pickup trucks and to name accordingly. In this metaphor, the things of which we speak with its constituent parts and relation (its cognitive

topology), is the target domain, while the thing with which we speak (animate beings), with its own constituent parts and relations is the source domain.

2.2.2 Matsuki (1989)

Matsuki also investigated the structural metaphor. He reported the Japanese metaphors for anger (in Palmer, 1996:227- 229). He presents a schematic drawing of three regions of the body as they are understood by speakers of Japanese. Each region has a place in Japanese thinking about anger. *Hara* refers to the belly, but it also has extended uses as stomach, womb, heart, and intention. Matsuki says that *Hara* is the container of the emotions. To express the quality of their anger, Japanese speakers can say *hara rise up*, *hold it in hara*, or *keep in hara*.

Mune refers to the chest. When anger can no longer be controlled and held in the *hara*, it rises, like a hot liquid, into *mune*, where it may provide the occasion for statements such as *[I] feel strangled with mune because of the rise of hara*. When a person is about to lose control, anger comes to the head, to *atama*, so, we might hear the expressions *it came to atama with a click*, or *finally, it came to atama*. *Hara*, *mune*, and *atama* represent three regions of the body where anger is contained, and three stages in the process of getting increasingly angry.

Together with the idea of anger as a hot liquid, *hara*, *mune*, and *atama* provided a schema for the construction of a sequentially ordered metaphorical scenario. To fully understand a statement such as *hara rises up*, *strangled with mune*, or *it came to atama*, it is not sufficient to know that *hara* refers to the belly, *mune* to the chest, and *atama* to the head and that pressurized liquid anger maybe contained in one of these three regions.

2.2.3 Kövecses (1987)

Kövecses (1987: 53 – 55) investigated ontological metaphor. He proposed that in English the central metaphor for anger is *ANGER IS THE HEAT OF A FLUID IN A CONTAINER*. This metaphor gives rise to expressions such as the following:

*You make my **blood boil**.*
***Simmer** down!*
*I had reached the **boiling point**.*
*Let him **stew**.*

The basic metaphor involves a scenario that describes what happens when anger becomes more intense: the fluid anger rises: anger produces steam and pressure on the container; when anger becomes too intense, the person explodes; when the person explodes, parts of her go up in the air and whatever was inside comes out. These scenarios give rise to expressions such as the following:

*His pent-up anger **welled up** inside him. (fluid rising)*
*She got all **steamed up**. (anger produces steam)*
*He was **bursting with anger**. (anger produces anger)*
*She **blew up** at me. (person explodes)*
***I blew** my stack. (parts go up in air)*
*His anger finally **came out**. (what was inside comes out)*

Like any metaphor, there is source domain and a target domain. The source domain is the conception of fluid in a container. The target domain is anger itself. A metaphor sets up a series of correspondences between entities from the two domains. Kövecses (1987: 56 – 57) called these *ontological correspondences*. Here is how he organized the cognitive model with its ontological correspondence (Palmer, 1996: 230).

Source: HEAT OF FLUID IN CONTAINER
 Target: ANGER

Ontological Correspondences:
 The container is the body.
 The heat of the fluid is the anger.
 Etc.

2.2.4 Erom (2004)

Erom investigated the parallelism in Bahasa Manggarai (BM). The parallelism as termed by Erom is actually metaphors even metonymy in ML. He analyzed the parallelism of BM in three linguistic aspects: phonological aspect, grammatical aspect, and lexicosemantic aspect. Due to the aspect of analysis, he found four types of phonological aspect of the metaphors: assonance, alliteration, rhyme, and mixed sounds. In the grammatical aspect he found word class, modus, and numbers of dyadic set of the metaphors of BM. In the aspect of lexicosemantics he found the relationship between the dyadic set such as synonymy, antithesis, and synthesis. He did not uncover the imagery in his study.

2.2.5 Daton (2011)

Daton conducted a study entitled **A Study of Metaphors Used in Lango Ahing Discourse in Bokang Ethnic in East Flores Regency**. It was conducted to uncover the form, meaning, and the function of the metaphors used in Lango Ahing Discourse. Daton applied the theory of metaphors to analyze the data. The grand theory applied in this study was the theory of anthropological linguistics that focuses on finding the literal and metaphorical meanings of the metaphors.

Her study found the following things. (1) The language used in Lango Ahing Discourse is different from every day language. The difference is characterized by the use of metaphors. (2) The Lango Ahing Discourse has literal meaning (LM) and metaphorical meaning (MM). Literal meaning is obtained from the sentences as the mapping of the metaphors. Metaphorical meaning is obtained from the metaphorical sentences/phrases of Lango Ahing Discourse. (3) The Lango

Ahing Discourse has some functions. In general, the metaphors used in the discourse shows the religiosity of the people of Bokang, East Flores Regency.

2.2.6 Barung

Barung, K.D. Apriana (2013), conducted a study entitled “*An Analysis of Metaphors Used in the Discourse of ‘Tundak Ela Kelas’ of Kempo Subdialect of Manggaraian Language in West Manggarai Regency*”. The problem in this study are what are kinds of metaphors used in the discourse of *Tundak Ela Kelas* and what are the culture imagery of MLS that based the metaphors. The purpose of this study are to find kinds of metaphors used in the discourse of *Tundak Ela Kelas* in Manggaraian Language of Kempo Sub-dialect and also to find culture imagery of MLS that based the metaphors appearing in the discourse of *Tundak Ela Kelas*.

Although the title of this study is similar to the research title to be studied, but this research is somewhat different from the research carried out. In the research conducted by researchers now, namely to examine the metaphors encoded in *Patane* ritual discourse by the authority of people.

2.2.7 EUFRASIA

Eufrasia, Theodora Turut (2013) conducted a study entitled “*Metaphors Used In Tudak Ela Wagal Discourse In Manggaraian Language: Cultural Linguistic Perspectives*” In line with the problem statement, there found kinds of metaphors used in the discourse of *Tudak Ela Wagal* in Manggaraian Language and Manggaraian culture: structural metaphor, orientational metaphor, and ontological metaphor. All the twenty-two metaphors belong to ontological metaphor and structural metaphors. Thirteen metaphors also belong to orientational metaphor.

It is also found the cultural imagery of the MLS that is expressed in the metaphors appearing in the discourse of *Tudak Ela Waga*. (1) MLS believe that deceaseds are still alive. They are still able to listen to the living people speaking, especially speaking about various asking things for the life of human being, especially the life of the new married couple. (1) MLS believe that the ancestors are still able to approve the marriage. (2) MLS believe that the ancestors are still able to make the marriage strong and eternal. (3) MLS believe that the ancestors are still able to grant many children to the married couple. (4) MLS believe that the ancestors are still able to give prosperity to the married couple. (5) MLS believe that the ancestors are still able to give good health to the married couple. (6) MLS believe that the ancestors are still able to protect the married couple from trouble, illness, and any other bad things. (7) MLS believe that the ancestors are still able to give good social relationship, social solidarity, and social unity.

The seven studies inspired the writing of this study in terms of the same theory: the theory of cultural linguistics applied in the first three studies. Just as the first three studies highlights the linguistics facts in the cultural linguistic perspectives and the last two studies highlight the metaphor in the theory anthropological linguistics, the writer would like to investigate the kinds of metaphors and cultural imagery of the Wewewa Language speakers embodied in the metaphors used in the discourse of *Patane* as culturally practiced in Sumba Barat Daya Regency.

2.3 Research Model

Eichelberger (1989: 76) states that the final product of the review of related literature is the framework that is used to understand and conceptualize a problem or issue. This may be a comprehensive model that includes all relevant variables in the situation. More often it is a listing of the most important variables that must be addressed in a study of the problem and the associated rationales for the inclusion of those variables.

This study belongs to linguistics. It has been generally known that linguistics is divided into two: microlinguistics and macrolinguistics. Microlinguistics covers phonology, morphology, syntax, and semantics. Macrolinguistics covers cultural linguistics, psycholinguistics, philosophical linguistics, sociolinguistics, anthropological linguistics, stylistics, mathematical linguistics, language teaching, and ecolinguistics.

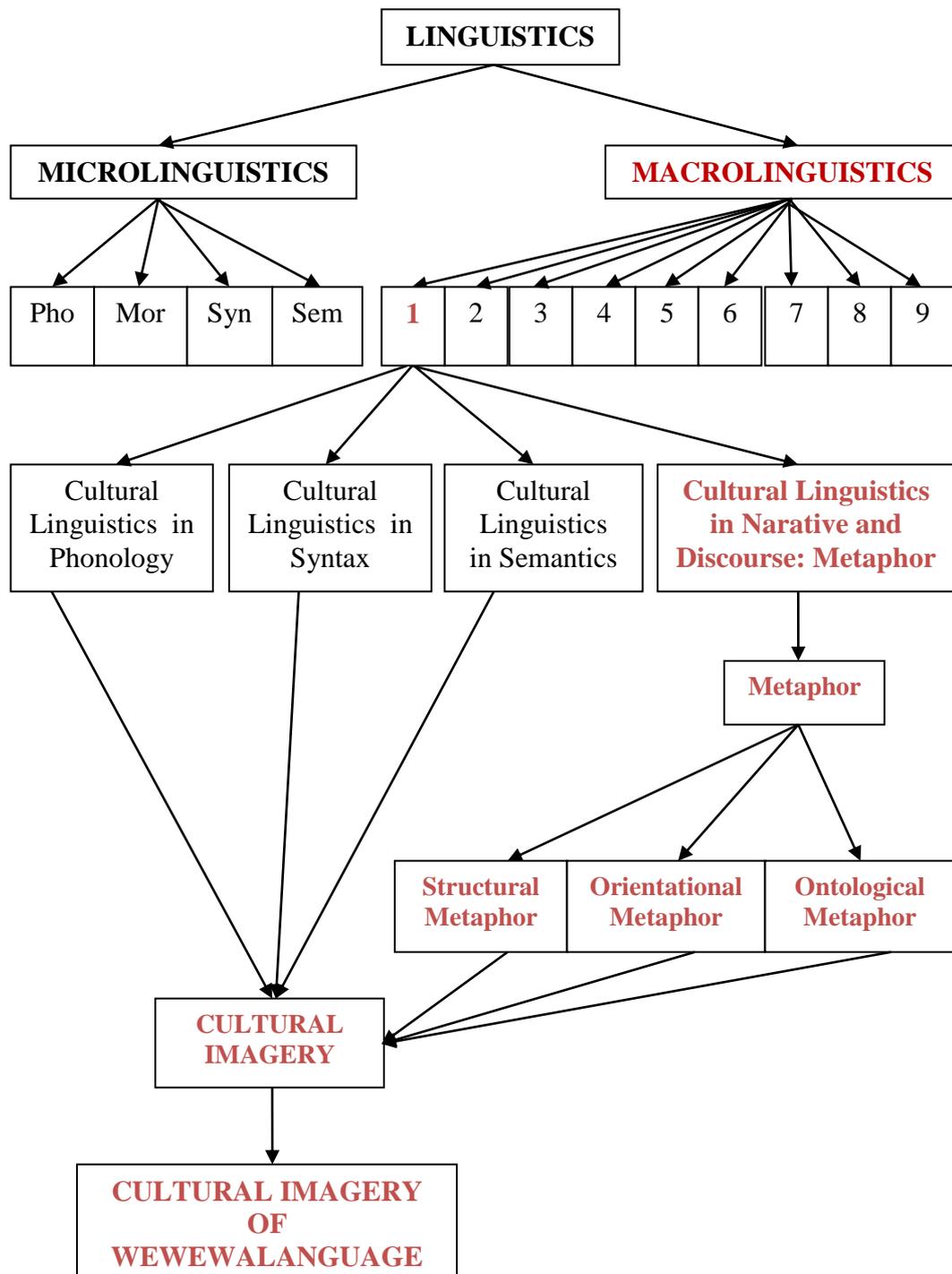
The nine macro linguistics is the covariation study between linguistics and the nine disciplines outside linguistics. Thus, cultural linguistics is covariation study between linguistics and culture. Psycholinguistics is covariation study between linguistics and psychology. Sociolinguistics is covariation study between linguistics and sociology. Anthropological linguistics is covariation study between linguistics and anthropology. Philosophical linguistics is covariation study between linguistics and philosophy. Stylistics is covariation study between linguistics and literature. Mathematical linguistics is covariation study between linguistics and communication engineering. Language teaching is covariation study between linguistics and teaching language. Ecolinguistics is covariation study between linguistics and ecology (Erom, n.d).

This study intends to uncover kinds of metaphors used in the discourse of *Patane* in Wewewa Language. So the first analysis of this study of course starts with linguistic features, i.e. the classification of metaphorical expressions used in the discourse of *Patane* in Wewewa Language into three kinds: structural metaphor, orientational metaphor, and ontological metaphor, under the grand theory of cultural linguistics.

It also intends to find out the cultural imagery of the Wewewa Language speakers that bases the expressions of the metaphors. So, the second analysis of this study is to find out the cultural imagery or mental imagery of the Wewewa Language Speakers (WLS) that bases in the metaphorical expressions used in the discourse of *Patane* in Wewewa Language for language is the play of verbal symbols that are based in imagery (Palmer, 1996: 3). The metaphorical expression used in the discourse of *Patane* in Wewewa Language is one form of the language plays that is based in imagery of its speakers. It is highlighted from the theory of cultural linguistics.

Based on the previous explanation in this subchapter, it can be said that the research model is the framework of working with this study. It is highlighted by the theory of cultural linguistics, specifically metaphors.

As a summary of what has been long discussed in the theory, related studies, and the research model, the following diagram is shown. Through the presentation of this diagram it can be clearly seen the scope of this study and the linguistic features of Wewewa Language that are going to find out.

**Remarks:**

Pho = Phonology Mor = Morphology

Syn = Syntax Sem = Semantics

1. **Cultural Linguistics**
2. Psycholinguistics
3. Sociolinguistics
4. Anthropological Linguistics
5. Stylistics
6. Language Teaching
7. Mathematical Linguistics
8. Philosophical Linguistics
9. Ecolinguistics