

## CHAPTER IV

### METAPHORS IN *PATANE* DISCOURSE AND CULTURAL IMAGERY OF WEWEWA LANGUAGE SPEAKERS

This chapter presents the analysis of the metaphors appearing in *Patane* discourse in Wewewa Language. The analysis intends to uncover kinds of metaphor and cultural imagery of Wewewa speakers conveyed in the metaphors. It goes in line with the problem statements and objectives of the study that have been formulated in Chapter I, the Introduction, the theory in Chapter II, and the method applied in Chapter III.

#### 4.1 Kinds of Metaphor Appearing in *Patane* Discourse in Wewewa Language

As seen in the *Patane* discourse, *patane* has a relationship with the family left behind. Realizing or implementing *Patane* discourse in Wewewa speakers is a cultural practice of knowledge, especially in ontology metaphors. That's because the practice of the realization of culture is based on metaphorical thinking and the beliefs of Wewewa speakers. This is a metaphorical thought or belief because of ancestor or deceased person who is not the mode of sensation or the senses of living human. Ancestors or people who have been treated as human beings who have a mode of senses or five senses: sight, olfactory, smell, taste and touch. They are the eyes to see, ears to hear, tongue to taste, nose to smell, and skin to touch. The five senses enrich the mental imagery or cultural imagery by Palmer (1996).

In this case, the characteristics of the human being are mapped or metaphorized to the dead and ancestors.

One data covers four lines. The first line is the data in Wewewa Language. The second line is the gloss translation of the data. The third line is the literal translation or literal meaning (LM) of the data. The fourth or last line is the metaphorical translation or metaphorical meaning (MM) of the data.

[4.1] *Kabongnga bhawiwina – Ndura bhamatana*  
 mutelips - sleep eyes  
**‘Lips mute and eyes sleep’ (LM)**  
**‘He died’ (MM)**

In this metaphor, the speaker speaks to the family of the deceased or the deceased's ancestor who just died. Its contents were to inform that their family members had died so that he could not communicate again with the living family. In this case, families who have died before or who are still alive can find out that one of their families has died.

Those who have died or ancestors are believed to be able to see and listen the prayers spoken by the speakers of Wewewa Language. Only humans can listen to and understand someone who speaks. In this metaphor, such human characteristics are mapped or metaphorized to ancestors or the dead. This is **ontological metaphor**.

[4.2] *Koro patodhu – lunna palunna*  
 walls upheld–pillowheadwear  
**‘To unhoed walls and to prepare pillows’ (LM)**  
**‘The ancestral spirit of the owner of the place’ (MM)**

In this metaphor, the speaker speaks to the ancestors or the deceased. The contents are to notify the ancestors to provide a place for the newly deceased

child/grandchildren to remain together with their deceased ancestors or families. Even though they are no longer alive, they are believed to be able to see and hear the prayers spoken by Wewewa speakers. Only humans can listen to and understand someone who speaks. In this metaphor, such human characteristics are mapped or metaphorized to the ancestors or the dead.

In this segment, the owner's ancestral soul is memorized to the expression '*Koro patodhu - lunna palunna*' the ancestral spirit of the owner of the place. This is **ontological metaphors**.

[4.3] *Wukke -kobinna -bhuwe - kolara*

open door–openroad

**'Open the door and open the road' (LM)**

**'Open the way for the newly deceased' (MM)**

In this metaphor, the speaker speaks to the ancestors or the dead. Its contents are to tell the ancestors to prepare the way and place for the deceased who just died. They are believed to occupy the highest place among their tribes, even though they have died. This belief has a big impact on the children and grandchildren who are still alive or who have just died.

Those who have died or ancestors are believed to be able to see and listen to the prayers spoken by the speakers of Wewewa Language. Only humans can listen to and understand someone who speaks. In this metaphor, such human characteristics are mapped or metaphorized to the ancestors or the the deceased.

This is **ontological metaphors**.

[4.4] *Dappatutukina ha tutu– dappa kolekina - ghedde*

not enough that sufficient not get night

**'Not enough that already exists and cannot be obtained at night' (LM)**

**'May the ancestors be able to give blessings in this burial preparation' (MM)**

In this metaphor, the speaker speaks to the ancestors or the dead. The contents are special requests to the ancestors to bless and make it easier for the living family so that the whole series of events in the burial stage can run well and not less in the food and beverage materials.

Those who have died or ancestors are believed to be able to see and listen the prayers spoken by the speakers of Wewewa Language. Only humans can listen to and understand someone who speaks. In this metaphor, such human characteristics are mapped or metaphorized to the ancestors or the dead. This is **ontological metaphors**.

[4.5] *Rengngegha li'ikana logeghu – rengngegha milla ateghu*  
 listen sound my hair- listen contentheart's  
**'Listen to my hair sound and listen to my content heart's' (LM)**  
**'Listen to my plea from the bottom of my heart' (MM)**

In this metaphorical expression, Wewewa speakers speak to their ancestors or the dead. Its contents are to ask the ancestors or the dead to hear a cry or sadness of the left people so that all suffering, sickness suffered by the deceased who has just died, can be taken by the ancestors. The also, speakers convey the contents of the family's heart so that the illness suffered by the deceased does not become a hereditary disease for children, grandchildren, Cece or families who are very close to the deceased.

Those who have died or ancestors are believed to be able to see and listen the prayers spoken by the speakers of Wewewa Language. Only humans can listen to and understand someone who speaks. In this metaphor, such human characteristics are mapped or metaphorized to the ancestors or the deceased. This is **ontological metaphors**.

[4.6] *Utta modhu – winno rara*

betel old - arecared

**'Betel that is old and areca nut that is red' (LM)**

**'The person who died was very old' (MM)**

This metaphor is analyzed in the same way as before. So, of course, it also belongs to ontological metaphors. It belongs to the ontological metaphor because it is addressed to ancestors who are no longer alive. However, they are believed to be able to hear the prayers spoken by the speakers of Wewewa Language. Human's ability, at least to listen, is metaphorized to the ability to listen to ancestors against human prayers.

In this metaphor, the speakers speak to families, living relatives and families that have died or ancestors from the deceased who recently died. Its contents are to notify families who are still alive and families that have died or ancestors that the deceased is an old person and can no longer be productive (unable to produce), this request at the same time asks the ancestors to prepare a proper place for the deceased.

Those who have died or ancestors are believed to be able to see and listen the prayers spoken by the speakers of Wewewa Language. Only humans can listen to and understand someone who speaks. In this metaphor, such human's characteristics are mapped or metaphorized to the ancestors or the deceased. This metaphorical property belongs to **ontological metaphors**.

[4.7] *Tomako koro katto– dhukkikokobhalillo*

until walls thatstrong – arrive soil

**'Wall as a solid wall and soil as a strong foundation' (LM)**

**'Hopefully, the grave that will be used remains strong and sturdy' (MM)**

In this metaphor, the speakers speak to relatives, living relatives and the dead or ancestors from the deceased. The contents are to ask the deceased, ancestors to

bless and clean the place of the house or tomb to be used by the deceased died to remain strong and sturdy.

Those who have died or ancestors are believed to be able to see and listen the prayers spoken by the speakers of Wewewa Language. Only humans can listen to and understand someone who speaks. In this metaphor, such human characteristics are mapped or metaphorized to the ancestors or the deceased. This metaphorical property belongs to **ontological metaphors**.

[4.8] *Tomapo - bhali - umma – Dhukkipo bhali – umma - katonga*  
 until back house - until arrivehouse traditional  
**‘Come back home and go home to your ancestors’ (LM)**  
**‘May his soul be protected by ancestors’ (MM)**

In this metaphor, the speaker speaks to the ancestors or the deceased. Its contents are to tell the ancestors to always accompany the soul of the deceased who just died and gives him a proper place in the ancestors house. They are believed to occupy the highest place among their tribes, even though they have died. This belief has a big impact on the children and grandchildren who are still alive or who have just died.

Those who have died or ancestors are believed to be able to see and listen the prayers spoken by the speakers of Wewewa Language. Only humans can listen to and understand someone who speaks. In this metaphor, such human characteristics are mapped or metaphorized to the ancestors or the deceased. This metaphorical property belongs to **ontological metaphors**.

[4.9] *Kanga - limma – a bokka - wai*  
 open hands – that openlegs  
**‘He formed the legs and formed his hands’ (LM)**  
**‘He who created the human’s(the Almighty)’(MM)**

In this metaphor, the speakers speak to families, living relatives and families that have died or ancestors of the deceased who recently died. Its contents are to ask the ancestors or families who have died to prepare a straight path and take the deceased to Him who created the man / the Divine to make the deceased clean and good.

Those who have died or ancestors are believed to be able to see and listen the prayers spoken by the speakers of Wewewa Language. Only humans can listen to and understand someone who speaks. In this metaphor, such human characteristics are mapped or metaphorized to the ancestors or the previous family dies. This metaphorical property belongs to **ontological metaphors**.

*[4.10] Dhukkiku barra inna marawi – ama mawolo*

until near the mother who made - the father who formed

**‘If it arrives at the mother who gives birth and the father who supports it’**

**(LM)**

**‘May get a new life with the Creator’ (MM)**

In this metaphor, the speakers speak to families, living relatives and families who have died or ancestors of the deceased who recently died. Its contents are an expression of prayer to the ancestors or the previous died family and a prayer to the Divine to hand over the deceased. In this case, the extended family of the deceased has released the deceased as a whole to the Almighty so that his soul can be saved and cleansed from the stain of sin during his life.

Those who have died or ancestors are believed to be able to see and listen the prayers spoken by the speakers of Wewewa Language. Only humans can listen to and understand someone who speaks. In this metaphor, such human characteristics are mapped or metaphorized to the ancestors or the deceased. This metaphorical property belongs to **ontological metaphors**.

[4.11] *kodhoko dewa ranga – ngindi gha dewa panga 'a*

Bring souls animal – bring souls food

**'Bring souls animal and food for the deceased' (LM)**

**'Give blessing for the deceased' (MM)**

This metaphor is analyzed in the same way as before. So, of course, it also belongs to ontological metaphors. It belongs to the ontological metaphor because it is addressed to ancestors who are no longer alive. However, they are believed to be able to hear the prayers spoken by the speakers of Wewewa Language. Human's ability, at least to listen, is metaphorized into the ability to listen to ancestors against human prayers.

In this metaphorical expression, the speaker speaks to the ancestors. Its contents are to inform the ancestors through the soul of the animal (meat) and the soul of food (rice) that can equip the deceased so that he/she does not feel hungry. Wewewa Language Speakers believe that ancestors can receive and bless the food given to the deceased.

Those who have died or ancestors are believed to be able to see and listen the prayers spoken by the speakers of Wewewa Language. Only humans can listen to and understand someone who speaks. In this metaphor, such human characteristics are mapped or metaphorized to the ancestors or the deceased. This metaphorical property belongs to **ontological metaphors**.

## 4.2 Cultural Imagery of the Wewewa Language Speakers in the Metaphors

Cultural imagery is what we see in our mind's eye (Palmer, 1996: 3). On the one hand, cultural imagery is what the Wewewa Language Speaker sees in the



minds that base the metaphor used in the 'Traditional Burial Discourse' *Patane* cultural discourse practiced culturally by Wewewa Language Speakers. On the other hand, the metaphor used in the *Patane* cultural discourse expresses or bears some images of the culture of Wewewa Language Speaker. Cultural imagery bases all the cultural practiced of Wewewa Language Speaker which are actualized in Wewewa Language, in a metaphorical expression that appears in the *Patane* cultural discourse.

The cultural picture has really been found in the data analysis in Section 4.1 above. The cultural picture is only summarized here in general idea. Considering the literal and metaphorical meanings of the metaphor presented in the previous sub-section, this shows very clearly the description of Wewewa Language Speaker, as presented in detail below.

1. It is clearly seen in the discourse, that before collecting all requests in form of metaphors, first of all, the ancestors in the tribe and all the families and relatives that had previously died were summoned. This illustrates that the Venerable Language Speaker believed that the ancestors in the tribe and all the families that had died were still alive. They were believed to still be able to listen to surviving people speaking, especially talking about various types of askings for the importance of human life, especially in death and burial of people who have just died in their tribe.
2. Wewewa Language Speaker believe that ancestors were still able to do many good things for humans, especially in terms of death. They are believed to be able to prepare the way and give blessings to families who are still alive so that everything that is prepared for burial can run or be done well.

3. Wewewa Language Speaker believe that ancestors can still do many good things for humans: protect from problems, from illness, and other bad things that are abundant in living families. They are believed to be able to have power to take all diseases suffered by the deceased who have just died so that it does not become a hereditary disease that will be passed on to the deceased's children or grandchildren.
4. Wewewa Language Speaker believe that ancestors can still do many things for both humans and the deceased who just died. Even though they have died, they are believed to be able to bless and give the deceased to get a good place in his new life.
5. Wewewa Language Speaker believe that through ancestors, they can do lot of good things for the deceased who just died: cleanse, receive, and guide the deceased to arrive at the Divine who creates like a metaphor "*a kanga limma - a bokka wai*", 'May get a new life with the Creator'.