

CHAPTER I INTRODUCTION

1.1 Background of the Study

Human and Language are two important things. They are like a coin, having two sides, but cannot be separated. Human beings need to talk one another in everyday life even though for simple things. People want to chat with family, interaction in class among students and teachers, etc, absolutely used language. Language is the system of arbitrary vocal symbols used for human communication (Wardaugh, 1978: 3). This definition stresses that the basic building blocks of language are spoken words which combine sounds with meaning.

There are many languages around the world, including Indonesia. Indonesia has a national language, known as Bahasa Indonesia, but generally the majority of Indonesia people are bilingual. It is because, besides using Indonesia Language as their national or official language, they also use their local languages as the chief means of communication among them in their daily life. Indonesia has so many local languages. Some of those local languages are found in the East Nusa Tenggara Province. Among them are Manggarai Language, Nggada Language, Nagakeo Language, Ende Language, Sikka Language, Lamaholot Language, Tetun Language, Dawan Language, etc (Bernadus Belawa, 2013). In line with the number of local languages, there are at least eleven local languages spoken in East Nusa Tenggara Province (Suwondo, et al. in Hardi, 2010: 2) and one of them is Lamaholot Language (LL). Lamaholot language (Koda Kiwan) is one of traditional language or mother tongue used by East Flores society who live

in four islands that is: East Flores, Solor, Adonara, and Lembata. When the people make communication with the people in the same region, local society always used Lamaholot Language (Sanga, 2002: ix)

East Flores society still preserve customs and traditional and believe pattern of traditional life that has uniqueness that one interest is traditional ritual that usually do and traditional speech accompany in the ceremony. Spiritual wealth of East Flores society communally reflected in character and individuality that as reflection views, values and all aspect in scope of social culture. Traditional value is used in order to be guarded as well as and can be live harmonious with creator, ancestor, fellow and nature.

Lamaholot Language is used also by East Flores society in traditional speech and traditional activities, such as in weeding, born, dead, hunting, etc. Likewise in *Maya Ura (calling the Rain)* ceremony. *Maya Ura (calling the Rain)* is a traditional ceremony that be done by one of society of Lamaholot ethnic notably the society at Lewohedo village, East Solor, East Flores Regency to require the rain. *Maya Ura* ceremony will be joined by all of the society in the village. It is guided by the head of a Tuan Tanah (Lewo Alate) who owned the ceremony and spoke some speech that has magical value. When those speeches are uttered, also slaughtered is done as sacrifice to “Lera Wulan Tana Ekan” (God of moon and earth) and also soul of ancestors. Traditional language that used in *Maya Ura* ceremony is functioned as a communication media between member of society and soul of ancestors and also God.

The *Maya Ura* discourse is actually a special deals with the “*Ina Ama, Lera Wulan Tanah Ekan*” (Ancestors, God of sun and moon and earth). The practice of ‘*Maya Ura*’ ceremony has some intentions. It marks formally the companionship between the Ancestors, God of sun and moon and earth (*Ina Ama, Lera Wulan Tanah Ekan*) and the Lewohedo villagers. Metaphorical expressions of course have two meanings i.e. literal and metaphorical. Often the metaphorical meanings of the metaphors are very far from their literal meanings (Barnes, 1996: 158)

Based on the above explanation the writer is interested to make research about traditional language used in *Maya Ura* ceremony as a reflect values and morality norms to guide one self’s life or ethnic of one group to manage human life that harmonious. Therefore this research is entitled “**A Study on *Maya Ura* Discourse in Lewohedo Village of East Solor of East Flores Regency**”.

1.2 Statement of the Problems

Based on the background above, there are three problems of this research which are formulated in the following questions:

1. What is the scenario of *Maya Ura* discourse in Lewohedo village East Solor East Flores Regency?
2. What are the kinds of metaphor used in *Maya Ura* discourse in Lewohedo village East Solor East Flores Regency?
3. What is the cultural imagery used in *Maya Ura* discourse in Lewohedo village East Solor East Flores Regency?

1.3 Objectives of the Study

Based on the statement of the problem above, the writer formulates the objectives as follows:

1. To describe the scenario of *Maya Ura* discourse in Lewohedo village East Solor East Flores Regency.
2. To identify and describe the kinds of metaphor used in *Maya Ura* discourse in Lewohedo village, East Solor, East Flores Regency.
3. To identify and describe the cultural imagery that bases the metaphors used in *Maya Ura* discourse in Lewohedo village, East Solor, East Flores Regency.

1.4 Significance of the Study

The terms “significance” means the “meaning” or “importance” (Hornby, 1989: 1185). Referring to this statement the writer would like to state some benefits of this study, as follows.

1. Conducting and reporting this study motivate the writer in how to do a research and write a scientific writing on linguistics.
2. The result of this study can increase the skill and knowledge of the writer in metaphor highlighted from the theory of cultural linguistics.
3. The result of this study can increase the understanding of the writer in “*Maya Ura*” discourse.
4. The result of this study will become theoretical information for the Lamaholot people, especially Lewohedos people about the metaphorical meaning used in *Maya Ura*.

1.5 Scope and Limitation

This study belongs to linguistics. Linguistics, in general consists of two: microlinguistics covering phonology, morphology, syntax, and semantics, and macrolinguistics consisting of cultural linguistics, sociolinguistics, anthropological linguistics, psycholinguistics, philosophical linguistics, stylistics, mathematical and statistical linguistics, language teaching, and ecolinguistics (Erom, 2015: 42).

Cultural linguistics studies or investigates verbal symbol and cultural imagery that bases the verbal symbol. Verbal symbol covers grammatical aspects of language, figurative language, and discourse scenarios. Grammatical aspects cover phonology, morphology, syntax, and semantics. Figurative language covers metaphors, metonymy, poetic sounds, assonance, alliteration, parallelism, etc. Discourse scenarios integrate a variety of schema types, including but not limited to schemas of (1) participants, (2) speech acts, (3) sequencing, (4) perspective, and (5) ideation (Palmer, 1996: 172). Discourse scenarios in general talks about who speaks to whom about what, when, and where.

This study focuses on discourse scenarios and metaphors. It intends to find out the schemas of the discourse of *Maya Ura*. It intends to find out who speaks to whom, about what, when, and where in the discourse of *Maya Ura* “*Calling the Rain*” and kinds of metaphor..

1.6 Definition of Terms

Dealing with this study, there are some important terms to be defined. They are explained in the following:

1. Discourse

The term ‘discourse’ is used in many different senses in the social sciences. In structural linguistics, ‘discourse’ denotes continuous speech beyond the level of the sentences. Discourse analyses of this sort involve a grammatical approach to the topic, examining linguistic relations across sentences in connected speech (G. Brown and Yule, 1983 in Mesthrie et.al. 1988: 323).

2. *Maya Ura* Discourse

Maya Ura (Calling the Rain) is traditional ceremony that is related to the ceremony dealing with the rain season. The head of the village and the society will be the held the ceremony in the old village and usually the leader of *Maya Ura* ceremony is Kapuka Clan. The purpose of *Maya Ura* is to ask the rain. (Yohana Jawa Ina Kapuka).

3. Scenario of *Maya Ura* Discourse

The scenario of *Maya Ura* discourse is talk about *who* speaks to *whom* and about *what, when and where* the ceremony will be done.

4. Metaphor

Metaphor is the imaginative use of a word or phrase to describe something as another object in order to show that they have the same qualities and to make the description more forceful (Hornby, 1995: 734). Metaphor in this study is the one of used in the discourse of *Maya Ura* in Lewohedo Dialect of Lamaholot Language.

5. Lamaholot Language (LL)

LL is the language spoken by the people of Lamaholot (Sanga, 2002: 3). Lamaholot Language is one of the many languages of eastern Indonesia,

especially in the East Nusa Tenggara Timur Province. Its three principal dialects are distributed across four islands, from the eastern region of Flores in the east via Larantuka, Adonara, Solor and Lembata (Barnes, 1996: 3).

6. Cultural Imagery

Imagery or images are mental representation that begins as conceptual analogs of immediate perceptual experience from the peripheral sensory organs (Plamer, 1996: 47). Cultural Imagery in this study is the imagery of the Lewohedo people that bases the expression of metaphors used in the discourse of *Maya Ura* in Lewohedo Village of East Solor of East Flores Regency.

7. Cultural Linguistics Perspective

Cultural linguistics is perspective highlighted from the theory of cultural linguistic. It intends to uncover the cultural imagery of the Lamaholot people through the language they speak.

8. Lewohedo

Lewohedo is one of the villages located in east Solor District of East Flores Regency (Wikipedia). Lewohedo is small village of Solor. Lewohedo village has nine clans, such as Lamén, Kapuka, Belang, Kaha, Manuk, Sogen, Hayon, Lambunga, and the last is Kóten. The location of Lewohedo village between the north of Larantuka and Adonara, and the east of Lewohedo dealing the Lembata island.