

# CHAPTER I

## INTRODUCTION

### 1.1 Background

Language is a means of communication in expressing idea, opinion and feeling. Without language, there is no communication among human beings in the world. According to Palmer (1996: 3), language is the play of verbal symbols that are based in imagery.

As we know that in communication, there are so many languages used in the world. Viewed from the speech community, the language is classified into three levels; they are international, national, and local languages. An international language is a language used by most people in the world of different countries for instance English. A national language is the language spoken by the people of a country in national communication. A local language is the language spoken by the group of people in region, which is called mother tongue. The local languages in Indonesia include Aceh Language, Java Language, Manado Language, Sunda Language etc.

South of Sulawesi is one of the provinces in Indonesia. It has many local languages and one of them is Torajan language. In daily communication Torajan people use Common Toraja Language but in traditional ceremonies Torajan people use Tominaa Language (High Level Language). Common Toraja Language is a language which is used by Torajan people in daily life. *Tominaa Language* (High Level Language) is a language which is used only on *rambu tuka'* and *rambu solo'* ceremonies and only special people who can understand

this language. It is a special language used in the discourse in *Tomerok*. For example, in Common Toraja Language we use “*Baine*” for the women while in Tominaa Language (High Toraja Language) we use “*Simbolong Manik*”. Another example is the buffalo; in Common Toraja Language we use “*tedong*” while in Tominaa Language (High Toraja Language) we use “*sanglamba’ bulunna*”.

*Tomerok* is traditional house ceremony in North Toraja and Tana Toraja and it belongs to *rambu tuka’* ceremony. *Rambu Tuka* ceremony is actually traditional celebration which is related to the ceremony dealing with happy condition or situation like *Tokawin* (wedding ceremony), *Toma’kurre Sumanga’* (thanksgiving), *Tomerok* (traditional house ceremony), etc. The language that used in all the ceremonies is *Tominaa Language* and of course it is full of metaphorical expressions. To prove this statement here is the one example of the metaphors: *Te allo mangka napilei langsa’ to ma’rapu tallang* (Manta’ R, 2003: 68) which is literally translated as ‘This day has been selected as a langsa by the society’. Langsa is a kind of fruit in Toraja. It is known as *langsap* in Indonesian Language. We usually want to eat the best kind of this fruit first, then other kind. As in metaphorical meaning, in doing *Tomerok*, the society has to select/has to choose a good day. Another example of metaphor is *Nalambi’mo te allo maelo, nadete’mo te kulla mapia dadi* (Manta’ R, 2003: 68) which is translated as ‘The good day and the sunlight have come like a newborn baby’. Here, the good day and the sunlight are mapped/metaphorized to the newborn baby, by assumption that newborn baby is still pure and clean.

Culture at a particular ethnic group or society will not go away as easy as turn the hand but it can change with the development of the public mindset. This

change is due to the influence of globalization that requires people to live in modern way. Development of information and communication technology has changed human's life style and mindset very fast. Slowly it makes people begin to leave the habit or culture which they have maintained its existence. Global influence makes us begin to forget the values contained in the local culture that has been passed down by our ancestors.

The erosion of local culture due to the influence of globalization is also starting to affect the culture of Toraja. Some Torajan people, especially the younger generation who is supposed to be the successor to preserve the culture begin to leave even do not care about the existence of the traditional culture of Toraja. So the rituals or symbols contained in the process of *Tomerok* are just spectacle and as a complement to traditional ceremonies which they do without knowing the process and meaning behind the ritual whereas for Torajan people, traditional ceremonies are always seen as something that sacred and meaningful. So even with *kada tominaa*, most of the younger generation of Toraja does not know what is *Tominaa*, the meaning and significance of the messages toraja literature commonly delivered by *Tominaa*. This is due to a false perception of the younger generation that this *Kada Tominaa* is an ancient language that is intended for elder only. Based on that, they do not have the initiative to find out the messages contained in *Kada Kominaa*. Beside that Toraja Language is never taken as the topic of a study by the students in this university.

Based on the problems above, the writer is interested to conduct a study with the title: **“Study on Metaphors Used in Tomerok Discourse in North Toraja Regency”**.

## **1.2 Problem Statements**

Due to the explanation above, the writer formulates the research problem in question form. The problems of this writing are formulated as follows:

1. What are the kinds of metaphor used in *Tomerok* Discourse in North Toraja Regency?
2. What is the cultural imagery used in *Tomerok* Discourse in North Toraja Regency?

## **1.3 Objective of the Study**

In line with the problem statements having been stated above, the objectives of this study are as follows:

1. To describe and explain kinds of metaphor used in *Tomerok* Discourse in North Toraja Regency.
2. To describe and explain the cultural imagery that bases the metaphors used in *Tomerok* Discourse in North Toraja Regency.

## **1.4 Significance of the Study**

In general, this study has some significance: practical significance and academic significance. The detail explanations are elaborated below.

### **1.4.1 Practical Significance**

Practical significance is the one that is practicable in social life of the people, especially Torajan people in North Toraja Regency as stated below.

1. Conducting this study can motivate the writer on how to conduct a research and 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 Torajan Language, especially those used in *Tomerok* discourse in North Toraja Regency.

#### **1.4.2 Academic Significance**

Academic significance is the one that sounds theoretical. Conducting the study is for the importance of linguistic theory, especially the theory of cultural linguistics. Academic significances of the study are as 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 cultural linguistic in particular.

#### **1.5 Scope and Limitation**

To avoid misunderstanding of the readers, the researcher limits this study and focuses his analysis on kinds of metaphors used in *Tomerok* Discourse in North Toraja Regency. 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 Torajan speakers that bases the linguistic expressions in form of metaphors appearing in *Tomerok* Discourse in North Toraja. So this study belongs to macrolinguistics in this case cultural linguistics.

### 1.6 Definition of Terms

The followings are some terms that should be defined or explained to help the readers understanding to this writing.

#### 1. *Kada Tominaa*

*Kada Tominaa* are special words which are used in *rambu tuka* or *rambu solo* ceremony.

#### 2. *Tominaa*

*Tominaa* is the leader of Toraja Traditional Society that has role to lead the ceremony during *rambu tuka* or *rambu solo* being held.

#### 3. *Tomerok*

*Tomerok* is traditional house ceremony in North Toraja Regency and Tana Toraja. This ceremony is one of the *rambu tuka* ceremonies.

#### 4. *Rambu Tuka*

*Rambu Tuka* is traditional ceremony that is related to the ceremony dealing with happy condition or situation such as wedding ceremony (*Tokawin*), thanksgiving (*Toma 'kurre Sumanga'*), traditional house ceremony (*Tomerok*), etc.

## **5. Metaphor**

Metaphor is use of words to show something different from the literal meaning, as in “She has a heart of stone” (Hornby, 1989: 277). Metaphor in this study is the one used in the discourse of *Tomerok* ceremony in Torajan language.

## **6. 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 Torajan people that bases the expressions of metaphors used in the discourse of *Tomerok* in North Toraja Regency.

## **7. Literal Meaning**

Literal Meaning is meaning that follows the original words exactly.

## **8. Metaphorical Meaning**

Metaphorical Meaning is meaning of words or phrases that seen by something different from literal meaning.