

Metaphorical Expression on Kaghati in Muna language: Ecolinguistic Perspective

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ABSTRACT

This paper aims at describing metaphors on kaghati that used by the language community in Muna. Kaghati is a typical kite of the Muna tribe. The whole material of kaghati is obtained from the natural environment. Therefore, the interactions, interrelationships and interdependencies between Muna Speech Community (MSC) and nature are very high. For that, they always try to maintain the balance of nature. The degree of familiarity is shown through metaphorical expressions created in the kaghati environment. The metaphorical frames are structured by forms of interaction of two models; a source and a target domain. The method employed was qualitative approach and the data obtained was from five informants who were born in Muna, especially in Lia Ngkobori village. The range of the ages was from 35 to 70 years and they also married the locals. The numbers of metaphors are nine pieces which commonly used as vernacular. In general, metaphors of Muna language constituted by the body of kaghati as the source domain and kaghati's character in the sky or human's behavior or his manner stands as the target domain. The relationship of both was processed in thought of the users, and also respected to the convention of the language community. For example, kaghatiku nobhie fotuno 'my kite is heavy on the head', convey metaphorical meaning 'someone who has a stubborn nature, does not like being advised, or a person who is lazy to think forward to develop their potential.'

1- INTRODUCTION

Language is not limited to communication. Language contains a cultural vision: recording, maintain, and inherit the collective concepts, historical, philosophical, socio-cultural and ecological values of a society. Language is a symbol and cultural element that is inherent in human life. In socio-cultural terms, language is a component of culture that exists in a real way and can also directly distinguish between one ethnic community and another ethnic community. As a social reality, language is a phenomenon that used by the speaking community to communicate and interact in the context of situations and cultural contexts within an environment (Mbetse, 2008).

Muna (ML) describes the reality of the environment and the reality of the speech community. ML as a communication tool, tool unifying, and ML's community identifiers also have ideological, sociological and biological functions. ML functions as a disclosure of everything that exists within the said community in the form of ideas or the mindset of

the speech community. In addition, ML also functions to record everything that exists outside the speech community, namely the environment. ML builds networks the interaction between the speech community and the natural environment and the interaction between the speech community and the socio-cultural environment. Thus, ML functions as an expression of the mindset of its speech community and becomes a means of preserving the environment, both the natural environment and the socio-cultural environment.

The Muna speech community (MSC) realizes that socio-cultural environment is closely related with the natural environment. Therefore, a sense of responsibility arises to preserve the diversity of the natural environment and socio-cultural environment around the speech community. The natural environment and the socio-cultural environment of MSC that are alive and sustainable up to now are inherited from our ancestors. The presence of MSC is influenced by the interaction between individuals in MSC and the natural environment and socio-cultural

environment. One form of interaction, interrelation, and interdependence is recorded in a metaphorical expression created in the *kaghati* environment.

Kaghati is one type of the traditional games and a tribal cultural product in MSC which still exists today. Bieck (2003) said that *kaghati* was estimated to have grown since 4000 years ago. *Kaghati* was used as a game of farmers in the past where it was carried out while guarding the garden and the farmers also played it after the harvest. The preservation of the wealth of *kaghati* in MSC is very important, both for the sustainability of the Muna language and for the conservation of *kaghati* with its traditions and culture, which is preserved in the meaning and cultural values of the past heritage as part of his personal identity, especially for the younger generation.

The interrelationship between language and the environment of the language evokes the researcher's interest in looking in details at the forms of metaphors that are being used by the speech community in Muna, *Lia Ngkobori* village. Therefore the researcher attempts to investigate metaphorical expressions that are being used by the member of the language community of Muna language in *Lia Ngkobori*. The research was done under the ecolinguistics perspective. The metaphorical expressions, which are being used by the member of the speech community, have evidently been familiar for many generations. Their knowledge of their own environment is full of information, which signifies their close relationship with the *kaghati*. For the member of the speech community, the continually interrelationship and the interaction with ecological environment and ecosystem give space or opportunity for them to create metaphorical expression which convey not only socio-cultural meaning, but enrich the language as well. The formation of the metaphorical expression is commonly produced by cross mapping process from source domain to target domain. The source domain, which is more physical, stands as references and is derived from *kaghati* body parts and the target domain, the one which is more abstract conveying the aspects of human's life, and related to his behavior, manner or attitude as well. The connection between the two domains is established by some aspects of being similar that are connected and occupied neural structure in the brain.

In other words, there is a close relationship between language and neural and body of the language users. As what Kovecses (2006:122), Cruse (2000:202), and Goatly (1997:1-3) express that, metaphor is a

linguistic phenomenon; it exists in language merely because it exists in the body or brain and thought. Further, Kovecses (2006:130) remarks, metaphors are realized in socio-cultural reality and metaphors often define cultural models. As a language device, metaphor involves two domains, they are source domain and target domain. The relationship between the two are caused either the two domains show some structural similarity or they are correlated in the member of the language speech community's experience. The source is more physical and the target is a more kind abstract of domain. The type of this correspondence is known as mapping. In ecolinguistics point of view, metaphors are considered to fall under metaphor of ecology in the relationship between language and the natural environment of the language users. The history of the metaphor 'money is water', for instance, has illustrated how language adapts to new environmental condition; check (Fill and Peter 2001:5).

2- THEORETICAL FRAMEWORK

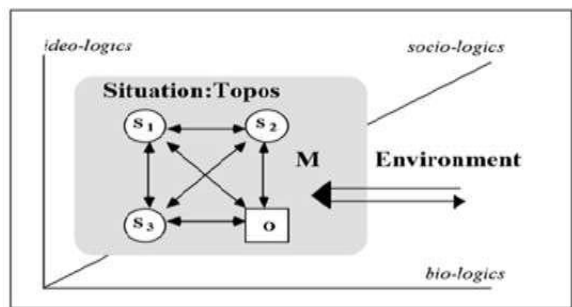
Ecolinguistics studies about language interaction to ecology. Basically ecology is the study of mutual interrelated to a system. Ecology of language and ecology integrate between interaction, conservation, circumstances, and language system. Bang and Døør (1993:2) explained that ecolinguistics is the part of critical, applied linguistics concerned with the ways in which language and linguistics is involved in the ecological crisis.

It has been mentioned above that this study utilizes ecolinguistic term to describe the formation of metaphors that are being used by the member of the language community in verbal interaction. Einar Haugen, one of the scholars who concerns on ecology of language (1972 :326), revealed a definition of language ecology as the study of interaction between any given language and its environment. The environment here is related to the society that uses the language as one of its code. In his careful study under ecolinguistics perspective, Haugen discovered the usefulness of ecological parameters, like interrelationships, environment and diversity as some way link of language with ecology were brought together and established a branch of linguistics which was called ecolinguistic. He applied these parameters to his research on metaphor of ecology.

Ecolinguistics consider that language is a product of human activities and a part of social praxis. It is not only a social product of human activities, but at the same time it will change the human activities and

social praxis as well. Bang & Door (1993), in their point of view, that there is a dialectical relation between language and social praxis. The dialectical relation between language and social praxis, a language is dominated by social praxis, since it might be possible a social praxis without a language but it is impossible a language without a social praxis. So the dialectical relationship between language and social praxis are mutually exclusive. It means the investigation of a language at the same time is the investigation of human's social praxis. In another word the theory of language is a theory of social praxis as well. In investigating a language, Bang & Doors formulated linguistic theory in relation to dialectical theory of the social praxis. The theory is known as the Three-dimensionality of the social praxis. This theory accommodates three dimensions of social praxis; they are *ideo-logical*, *bio-logical* and *socio-logical* dimensions. In relation to the linguistic environment, Bang & Door (in Bundsgaard and Steffensen, 2000:10) describe the linguistic environment with the following Logical Dimension Model.

Picture:



Picture 1: Logical Dimension Model

The dialogical model is dialectical. This is indicated by the dialectical arrows, which symbolize the relationships between the phenomena (participants, objects and media) in the situation, and between the environment and the situation, and show that these relationships are unequal. In the model, the direction of each dialectical arrow does not only illustrate that the contexts of communication dominate and constitute the situation and the dialogue, but also illustrate that the situational dialogue influences the context. The model also illustrates the principles of complexity in every dialogue. Traditionally, for example, in conversation analysis, and in critical discourse analysis, a dialogue is defined as an exchange of meaning between two or more participants. Our conception of dialogue differs from this conception as we define that a dialogue as takes place among at least three persons. The third subject, S3, might be physically present in some situations and absent in others, but no communication occurs

between two subjects only. Bang, Døør, Steffensen & Nash point out that: "The S3 position might be occupied by a person who is superior, equal with or in an inferior position in relation to S1 and/or S2 or both of them or none of them". The S3 might also be more anonymous or generalized, for example, our social conventions and the subjects who represent them. The anonymous S3 is often linguistically expressed by means of the zero deictic "you" or the plural "we" and a demanding modality like "must" or "should".

The three dimensionalities of the social praxis can readily be seen as Bang & Door's theoretical frame or basis of understanding and explaining the environmental constitution of language. The three dimensions are dialectically determined and determining. The three logical dimensions are interrelated with historical and dynamic systems of recurrent invariances, patterns and tendencies (Bang & Door, 2000). The *ideo-logical* dimension is about our individual and collective mental, cognitive, ideological and psychic systems. The *socio-logical* dimension is about the ways we organize our interrelations in order to maintain a collectivity of individuals, whether these individuals love each other (eg. in a family and among friends), know each other (eg. in political systems, like a region, a state). The *bio-logical* dimension is about our biological collectivity and our coexistence with other species (animals, plants, soil, oceans, microorganisms, etc). Hence ecolinguistics is the study of interrelations of *ideo-*, *socio-*, *bio-logical* dimensions of language. The ecology and mental and social well-being of mankind go hand in hand, check (Lindo and Jeppe 2000 :10-11).

3- METHODOLOGY

This research was the field one which was taken place in Muna, Southeast Sulawesi, in sub-districts namely Lohia, Liang Kobori village. The method employed was qualitative descriptive method. The data was obtained from five informants through observation and interview method. The setting was done in five interpersonal meeting at their home. Either the informants were born and brought up in *Lia Ngkobori*, or they all married with the locals. The range of the informants' ages was from 35 to 70 years. The informants came from a variety of educational and social backgrounds. One informant is a caretaker or *meintarano kungsi* of the cave of *Lia Ngkobori*, and four informants are kites' maker or *pande ghati*. Data analysis is carried out by sorting the data to be used and excluded. This is done because not all responses are very important for this study, so the reduction process is done. After that, the selected data are classified according to the source and the

target domain. Then, each metaphor that has been sorted is explained descriptively to provide linguistic information and the dimension of social praxis from the *kaghati* environment.

4- RESULTS AND DISCUSSION

Most of the time when people use language in joint activity, their talk runs along contextual foundation of their own creation and their own knowledge. This time they depend precisely on the assumption that the person with whom they are interacting share a similar understanding of the words they express, and make sense. Interaction with other person in everyday social situation provides people with ways of using language that they are continually able to appropriate and be able to adapt for later use. In using language to interpret their life people sometimes do not use literal meaning of words, but they use the metaphor ones. It is a commonplace assumption that metaphor is a linguistic phenomenon, formulated as a language expression that is obviously not used literally and is recognized as a figurative expression. But it is not the only point to say, however metaphor is a language expression that is not only a phenomenon of linguistic, but at the same time it is a socio-cultural, neural and bodily experience as well. The result of data analysis shows that metaphorical expressions in *kaghati* consist of inanimate lexicon from *kaghati* body parts. Some instances of metaphors in *kaghati* are presented.

Metaphorical Expression in Kaghati Environment

1) *O ka- ghati mbali bhoru we ahera*
 Art. Pref clamp Aux. umbrella Prep. hereafter
The kite can be an umbrella in the hereafter
 Source Target

This metaphorical expression is used to describe that the object, namely *kaghati* can be used as an umbrella or personal protection from the heat of the sun when humans have died later. In addition, MSC makes *kaghati* as a medium leading to the highest place in the sky, where the Creator is and to reach it through one of the celestial bodies, namely *gholeo* or sun. In the world *gholeo* can be felt the heat of light to humans, especially when in the hereafter. Therefore, MSC believes that by making *kaghati*, MSC is able to avoid the heat of the sun later.

2) *O ka- ghati ta- ne- ngkora-ngkora -mo te lani*
 Art. Pref. clamp Pref. Pref. sit Suf. Prep.
 sky
The kite is sitting in the sky
 Source Target

This metaphorical expression is used to describe someone who has a calm nature and disposition, is able to carry him at any time, and wherever he is, such as *kaghati* who has a calm state when floating in the sky, does not sway or move much.

3) *Ka- ghati -ku ne-kadu kawea*
 Pref. clamp Pos Pref. contain wind
My kite contain wind
 Source Target

This metaphorical expression is used to describe someone who has great fortitude and determination. He is able to withstand various trials given by the Creator or *kaghati* which are able to store the wind and remain in the sky even though the wind that blows is no longer tight.

4) *O ka- woru no- ko- ka- pongke*
 Art. Pref. curved Pref. Pref. ear
The sounding has an ear
 Source Target

This metaphorical expression illustrates that in life there is a need for a life balance between one another. For example, natural balance, human balance as an individual, and human balance as social beings. The lexicon of *kapongke* used in this expression is related to the balancing device. *Kapongke* is located at the sounding of *kaghati* which is on the left and right that resembles the ear. Its function to make *kaworu* 'sounding' increasingly sounds louder. In Muna language, *kapongke* 'ear' is used in humans and animals.

5) *Ka- ghati -ku no- lodo te lani*
 Pref. clamp Pos Pref. sleep Prep. sky
My kite sleep in the sky
 Source Target

This metaphorical expression is used to describe that *kaghati* can last long to hover in the sky until a specified time. The lexicon of *lodo* in *kaghati* is related to the behavior of *kaghati*. *Kaghati* which stays overnight in the sky is similar to human or animal behavior. In Muna the lexicon of *lodo* is used in humans or animals. The meaning of this expression is also addressed to someone who has a calm disposition in society. This means that someone is able to be calm and careful in thinking, careful in choosing and calm in conveying bad news in a wise way, and delivering hard facts in a gentle way. Calm also means the realization of a complexity in a simple way, notification of hot news by means of cold and /or severe rejection in a light way, and others.

6) *Ka- ghati -ku no- bhie fotu -no*
 Pref. clamp Pos Pref. heavy head Pos.
My kite is heavy on his head
 Source Target

This metaphorical expression describes someone who has a stubborn nature, does not like being advised, or a person who is lazy to think forward to develop their potential. The lexicon of *fotu* used in this expression is related to the top or head of *kaghati*. In Muna, *fotu* 'head' is used in humans and animals, namely body parts in humans and some types of animals that are places of the brain, central to neural networks, and some sensory centers. The reason for the severity of the head of *kaghati* is the possibility of having *kaworu* 'sounding' that is too large so that it cannot rise to the sky or cannot rise high.

7) *Ka- ghati -ku bhe padhi -no*
 Pref. clamp Pos has fin Pos.
My kite has fins
 Source Target

This metaphorical expression describes the balance in life. For example, the balance between rights and obligations, the balance of life in the world and the hereafter, etc. The lexicon of *padhi* used in this expression is related to a balancing device made of palm leaves or *bhale* which is tied to the tip of the *pani* 'wing' *kaghati*. The balancer resembles the fins in *kenta* 'fish'. In Muna, the lexicon of *padhi* 'fin' is used in animals, namely fish.

8) *Ka- ghati -ku no- todo pani -no*
 Pref. clamp Pos Pref. hard wings Pos.
My kite has hard wings
 Source Target

This metaphorical expression describes someone who is harsh, likes to impose his will on others, and has no mercy. This expression also shows that *kaghati* has a wing frame that is not curved or tense. The lexicon of wing used in this expression corresponds to the right and left sides of *kaghati*. In Muna the lexicon of *pani* 'wing' is used in poultry. Besides that, *pani* is also used on aircraft and humans. The lexicon of *pani* in humans means 'hand.'

9) *O ka- ghati no- ko- ka- punda*
 Art. Pref clamp Pref. Pref. Pref. tail
The kite has a tail
 Source Target

This metaphorical expression describes the balance of life. The lexicon of *punda* used in this expression is related to the balancing device found at the bottom of the *kaghati*. The intended 'tail' is an object in the

form of a dry leaf tied to the bottom or *koro*. *Punda* on *kaghati* has functions as a counterweight so as not to spin in the sky. *Punda* is used when *kaworu* 'sounding device' is missing. This is because *kaworu* also functions as a balance or balance tool so that *kaghati* drifts perfectly. In Muna language the lexicon of *punda* 'tail' is used in animals.

5- CONCLUSION

From this research there were found nine metaphorical expressions used in *kaghati* environment. It can be drawn an inference that the metaphorical expression being used by the member of the Muna speech community in *Lia Ngkobori* are structured by forms of interaction of two models; a source and a target domain. The source domains are formulated and generated from the body of *kaghati* as the source domain that exist in physical environment as well. The target domains are occupied by *kaghati*'s character in the sky or human's behavior or his manner. The source domain imposed some structure on the target by virtue of mapping that characterizing the metaphors. The interrelationship between the two domains is supported by a kind of link of human's mind and thought with the dimensions of social praxis. MSC creates metaphorical expressions to maintain the balance of life, such as humans and God, humans and humans, humans with animals and plants, and humans and the environment. Almost all of the metaphors were obviously generated from either the language community's experience that happens on daily interaction reflected to their social life and the member of the speech community's convention.

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