Metaphorical Conceptual of Life in Ancient Oral Discourse of Kajang

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Abstract. **This study aims to conceptualise the metaphorical term of life found in the ancient oral discourse of Kajang which is known as *Pasang ri Kajang* by employing the Conceptual Metaphor Theory (CMT) by Lakoff and Johnson and the approach of Conceptual Metaphor Analysis (CMA) by Charteris – Black (2004). CMA was used to reveal the cognitive and ideologies of Kajang people regards to life. The study is a qualitative research which applies several techniques of data collection such as semi-structured interviews, field notes, recording, and note-taking. In analysing the data, this research administered conceptual metaphor techniques of data analysis which adopted the three stages mentioned in CMA, namely data identification, data interpretation, and data explanation. The present results reveal a couple of metaphorical conceptualisation of life, such as life is simplicity (Kamase – Masea) and life is rituals. Simplicity (*Kamase – masea*) is a lifestyle or cultural behaviour established by Kajang People in going through their life in humble ways. This is the way of Ammatoan adopt their ancestors' ideologies to live in simplicity or humble way. It requires them to receive whatever already provided by the God Almighty (*Tau Riek Akrakna)* without desire for looking for other things to live their life. Kajang people go through rituals daily, for them, rituals are inseparably related to everyday life, and they have their own system of categorisation for rituals. They identify rituals into three types, namely *akdaga, aknganro,* and *baca doang*.**

Keywords: Kajang People, life, ritual, pasang ri kajang, conceptual metaphor, conceptual metaphor analysis

INTRODUCTION

Pasang ri Kajang literally means the messages in Kajang. It is a set ancient oral discourse inherited from the ancestors of Kajang. They are delivered from generation to generation and are known as the guidance of life for Kajang people (*Ammatoan*). The messages refer to messages of guidance, messages of a mandate, messages of counsel, and messages of warning or reminders [1]. *Ammatoan* considers *Pasang* as a body of knowledge and reference to conducting their everyday life. *Pasang* found in every aspect of life, including in ritual practices. Every *Pasang* is typically short, metaphorical and many of them are poetic. They consist of the key of a community ethos, prohibitions, commandments, advice for community members, and the admonition to officials [2].

Metaphors used in everyday activities, as Lakoff and Johnson [3] state that "language used in an everyday situation or activities is simply metaphorical since our conceptual system is mainly metaphorical. They stated that our conceptual system, in term of which human being think and act, is essentially metaphoric in nature. In this regard, Lakoff and Johnson [3] also said that the way we think, what we experience, and what we do in an everyday situation, are very much a matter of metaphor. Base on this claim, metaphor then seems in the level of conceptual functioning. Metaphor is a kind of cognitive instrument whereby we conceive our world. Therefore, metaphor is not merely about words, but it is about thought. Metaphor is not a figure of speech, but a mode of thought. Metaphor is often used to depict ideas, reasons, concepts and emotions that can be difficult to convey literally since the meaning are abstract and elusive. Elaborating the above mentions argument, metaphor is not a linguistic property, but it is pivotally cognitive, conceptual and structural. In addition, it can be a window to probe and comprehend the mechanism of culture.

In metaphor *We Live By,* Lakoff and Johnson [4] state that human conceptual metaphor is a system of metaphorically structured and defined. According to them, conceptual metaphor is a system of metaphor that lies behind much of everyday language and forms everyday conceptual system, including most abstract concept. The substance of metaphor is "understanding and experiencing one kind of thing in terms of another" [4]. They also mention that conceptual metaphor is when we understand one

conceptual domain in terms of another conceptual domain. Meanwhile, Critical metaphor analysis is an approach to metaphor analysis that aims to reveal the hidden intention of language users and further develop the readers' awareness of social relations that are loaded in metaphoric expression [5]. Also, they state that metaphor analysis should integrate linguistic, semantic, cognitive, and pragmatic criteria because metaphor cannot be explained only by means of linguistic, cognitive, pragmatic theory. The framework used to analyse metaphor must combine three components: linguistic, cognitive and pragmatic criteria since anyone component itself is not sufficient to give a comprehensive explanation of metaphoric expressions.

Many scholars have been conducted researches concerning metaphors, or researches on *Pasang ri Kajang*. But, this study is different from the previous researches since none of them discussed or analysed *Pasang ri Kajang* in term of conceptual metaphor study to uncover the cognition and ideologies of Kajang people. This study is examining a different way to figure out the cognition and ideologies of Kajang people as found in their ancient texts/discourses.

There are three major works on *Pasang*: Usop [1], Catherine McKanzie [6], and Samiang Katu [7]. Usop [1] conducted fieldwork collecting *Pasang ri Kajang*. He learned that Pasang was the reason and means for Ammatoan to faithfully preserve their tradition. Katu [7] did research focused on the accommodative character of Islam. His concern was to investigate the *Pasang* through the lens of Islamic theology, and this concern overshadowed his analysis of the *Pasang*. Katu assumed that observing the *Pasang* as the words of God, Ammatoans were absolutely dependent on God. McKanzie [6] in contrast with Katu, looks at the *Pasang* as a lens through which Ammatoans express their identity and differentiate themselves from their neighbours. His work was focused on Ammatoan collective asceticism as a strategy for resisting outside forces. Other researchers such as Gising [8] not only concerning his research on how ethnic Kajang manages its sustainable forest but also on comparing between the sustainable customary forest management systems and state forest management systems. Sahib [9] carried out research regarding the "Entextualization and Genre Transformation of Kajang death Ritual Speech". This research was aimed at studying the linguistic features of Kajang death ritual speech and the process of entextualisation of *Pasang* elaborated into hierarchical textual division, and the process of entextualisation contribution on *Pasang ri Kajang* transformation.

Meanwhile, another conceptual metaphor research using the approach of critical metaphor analysis as well, was conducted by Altohami [10] in his research entitled "The Game –based

Metaphorical Representations of the Arab Spring Revolutions in Journalistic Political Discourse". He investigated how the Arab Spring Revolutions (ASRs) are metaphorically represented in journalistic discourse to reveal the hidden particular ideologies which are concerned to the political events and actors associated with the Egyptians and Tunisian revolutions during three years (2011 – 2013). He came up with a conceptual key saying that THE ARAB SPRING REVOLUTIONS ARE GAMES. He concluded that there were three basic outlines: the first was the general frame of a game, the second was clusters games into individual versus team games, and last outline represented the games as a war.

Another scholar who conducted conceptual metaphor research was Lee [11]. Her research entitled "Critic metaphor analysis of citizenship education" investigated a critical metaphor analysis on 58 speeches delivered by Singapore government leaders on the necessity of national education for national survival. This research concluded eight metaphoric themes: container, building, journey, remembering, seeing, morality, cultivation, and labor. She focused on exploring four salient types of metaphoric themes: container, building, remembering and morality. Her research revealed the ideational dominance of the government in citizenship education discourse and proved again the helpfulness and value of critical metaphor analysis for critical public relations practitioners and researchers to bring out the hidden propositions in natural discourse.

This study is designed in order to increase a better understanding of conceptual metaphor and critical metaphor analysis, especially on oral text/discourse. This research attempts to analyse the metaphorical conceptualisation of life found in *Pasang ri Kajang* in order to reveal the cognition, and ideologies of Kajang people. It gives a contribution to the study of metaphor in cultural discourse, especially on oral text/ discourse, since *Pasang ri Kajang* is full of metaphorical utterances. Therefore, in order to understand them, we need to reveal the conceptual ideas occur in the speakers' mind.

METHOD

Research Approach

This is qualitative research, which uses the ethnographic approach. According to Hammersley [12], the general features of the ethnographic research approach as follows: (1) peoples' culture is studied in their surrounding environment, and not under experimental conditions; (2) data were collected from various sources, through observation and informal conversations; (3) the focus is generally a single setting or group and (4) the analysis involves interpretation of meaning. This

research utilised the CMA to analyse the metaphors found in *Pasang ri Kajang* to identify the intention (cognition), ideologies, and socio-culture of the Ammatoans.

Location of Research

This research was conducted in Tana Toa village (*ilalang embayya*) located at Bulukumba regency in South Sulawesi province, Indonesia.

Data Sources

Data were obtained from primary and secondary sources. The primary data of this research was *Pasang ri Kajang*, and they were taken from reliable members of the community that plays essential roles such as the *Ammatowa* (the leader of Ammatoan community), *Galla* (chief assistants), culturists of Kajang and those with an adequate understanding of the *Pasang* culture. Secondary data sources were obtained from previous researches, journals, articles, etc.

Techniques Data Collection

Data were collected through observation, semi-structured interviews, field notes, and recording. The semi-structured interview is a qualitative data collection strategy in which the researcher asks informants a series of predetermined and open-ended questions. During this process, field notes are taken to record all experiences and observations made by the researcher. The recording process was one way to record data taken from the community of interpreters during the interview process. Meanwhile, note-taking was employed to write down all the relevant data during the interview.

Techniques of Data Analysis

The techniques used to analyse data are arranged in the following three stages:
1. Data Identification: The candidate metaphors were examined in relation to the specified criteria. It is used to determine the tension between a source and a metaphoric target domain. It comprises of three metaphorical criteria: linguistic, pragmatic, and cognitive [5]. It includes two main stages. The first takes a close of careful reading of the text (*Pasang*) to identify candidate metaphors found in *Pasang ri Kajang*. The second stage identifies the keywords, comprising of Linguistic, pragmatic, and cognitive phrases [5].
2. Data interpretation: This stage establishes a relationship between metaphors along with the cognitive and pragmatic features. It is concerned with the interpersonal meaning used to identify the type of social relations associated with the constructs.
3. Data explanation: This stage determines the involvement of social agency associated with the formation of conceptual metaphors, and

keywords. It is also concerned with the way metaphors are interrelated with reference to the underlying condition.

Data Validation

The triangulation method was used for data validation. This involves using different sources of information to increase the validity of the study. These informants consist of reliable people that play significant roles in the Ammatoan community, such as the chief (Ammatowa), assistants, culturalists of Kajang, former village chiefs, and public figures with an adequate understanding of the *Pasang*.

RESULT & DISCUSSION

The Conceptualisation of LIFE IS SIMPLICITY (KAMASE – MASEA)

Lakoff and Johnson [4] argue that metaphor is rather a matter of experience or everyday life than merely a matter of language. Metaphor allows us to understand ourselves and our world. The conceptual metaphor as in LIFE IS KAMASE – MASEA, is the target domain of LIFE which can be described in term of *kamase-masea* as the source domain supported by several corpuses of *Pasang* as follows.

Corpus (23): *Anrek kalumanyanyang kalupepeang riek kamase – masea.*

MB	: *Anrek /kalumanyanyang /kalupepeang, /riek /kamase – masea/*
PS	: None/ wealthy / extraordinary/ only / simplicity
LT	: None / rich / extraordinary, / only / simplicity.
FT	: The state of prosperity or extraordinary wealth does not exist in this land (Kajang), only simplicity of life.

Corpus (24): *Angnganre nariek, care-care nariek, pammalli juku nariek, tana koko galung nariek, Bola situju-tuju*

MB¹	: *Ang-kanre/ na- riek,/ care - care/ na- riek,/pang- halli/ juku/*
PS¹	: ACT. food/ available/ clothing/ available /NOM. Suff. buy/fish/
MB²	: *na-riek,/tana / koko /galung / na- riek,/ bola / si- tuju - tuju./*
PB²	: available/land/farm / rice / available/ house/ simple/
LT	: *Food / Available/ clothing/ available/ money to buy / fish/ available / land /, farm, /rice / available/ a simple house.*
IT	: Our ancestors taught and demanded us to live in simple life, simple life is when food is available, clothes are available, money to buy fish (dishes) is available, fields for growing rice and other plants are available and also a simple house to live in, nothing else.

Corpus (25): *Amentengko nukamase – mase, acidongko nukamase – mase, akdakkako nukamase – mase, akmiakko nu kamase – mase.*

MB¹	: *Ang- menteng- ko /nu-kamase – mase,/ a-cidong-ko/*
PS¹	: ACT. stand 2ⁿᵈ.Sing./2ⁿᵈ Sing. Humble /ACT.sit.2ⁿᵈ Sing.
MB²	: *nu-kamase-mase,/ ak-dakka-ko /nu-kama-semase,/ak-miak-ko*
PS²	: 2ⁿᵈ Sing. Humble/ACT. walk 2ⁿᵈ Sing./ 2ⁿᵈSing.humble/ACT. talk 2ⁿᵈ Sing.
MB³	: *nu-kamase – mase.*
PS³	: 2ⁿᵈ Sing. Humble
LT	: *Stand /you are /humble, / sit /you are/ humble/ walk /you are humble/ talk /you are/ humble.*
IT	: Humble life principles should be practiced in everyday life, even when you stand, sit, and talk. It teaches you to care for each other, and respect other's belonging.

List Abbreviations

- MB : Morpheme Break
- PS : Part of Speech
- LT : Literal Translation
- IT : Idiomatic Translation
- Adv. : Adverb(ial)
- Prep. : Preposition
- NEG. : Negative
- Conj. : Conjunction
- ACT. : Active
- Adj. : Adjective
- DEM : Demonstrative
- Pro. : Personal Pronoun
- POSS : Possessive
- PREP. : Preposition
- Obj. : Object
- 3rd. : Third
- 2nd : Second
- 1st : First Sing.
- SG : Singular
- Fec/FRAC : Fractional (Numeral)
- PASS : Passive
- PLU/PL : Plural
- FOC : Focus
- AUX : Auxiliary
- NOM : Nominative
- PART/PARTF : Partitive

Table 4.1 Mapping for Life Is Simplicity (Kamase – Masea).

Source: SIMPLICITY (KAMASE – MASEA)	Target: LIFE
Kamase – masea (simplicity/ humble life) ➡	- Ammatoan's way of life - "*Gannak*" the principle of life which teaches us not to look for more, only things provided by God. - Life in modesty, self–fulfilment, self–reliance, and sufficiency.

The above *Pasang* do not explicitly mention about life. However, the concept of life can be inferred from the context of *Kamase – masea* found at the conceptual level [13] . *Kamase – masea* is a lifestyle or cultural behaviour used by Ammatoans in carrying out their life in simplicity or humble ways. This is the way of Ammatoan adopt their ancestors' ideologies to live in simplicity or humble way. It requires them to receive whatever already provided by the *Tau Riek Akrakna* (the God Almighty) without desire of looking for other things to lead their lives. In practising *kamase – masea*, there is one ideology related to it whih is called "*gannak*" (fulfilled, enough). The idea of *gannak* (fulfilled, enough) is that one has food to eat (*Angnganre nariek),* clothes to wear (*care-care nariek),* money to buy fish or dishes (*pammalli juku nariek),* land for gardening and/or for rice field (*tana koko galung nariek)*, and a simple house to live in (*Bola situju-tuju)*. The practice of *kamase – masea* and the idea of *gannak* would prevent someone from having things which do not belong to him/her. They encourage Ammatoans to conduct a friendly and strong community, each individual cares for the others, and respects each other belongings.

Akib [14] argues that *kamase – masea* contains ideas or conceptions derived from the values lie in *Pasang ri Kajang*. In addition, he states that the principle of *Kamase – masea* is covered by an emotional bundle, which cannot be separated from belief system since it has a sacred value, reward and sanction. Ammatoan community is required to take care of their behaviour. They have to practice the value of being humble in everyday life even when they stand (*Ammenteng)*, sit (*accidong)*, walk (*akdakka)* and talk (*akmiakko)* as described in *Pasang. Kamase – masea.* It is essentially a commitment to live in modesty, self – fulfilment, self – reliance, and sufficiency.

Pasang (23), (24), (25) as the conceptual correspondences of the conceptual metaphor LIFE IS KAMASE - MASEA describes that the lexical item of *kamase – masea* (simplicity/humble life) that resolves the semantic tension of the conceptual metaphor above by showing them to be related [15]. LIFE as the target domain is described by source domain through the conceptual correspondences. The word of *kamase – masea* (simplicity/humble life) describes the Ammatoan's way of life, and the term of "*gannak*" which refers to the life principle of Ammatoan that teaches them not looking for more, only things provided by God. They are required to be thankful for everything that already provided, and not to seek other things. They are thankful that God provides them food to eat (*Angnganrenarie'),* clothes to wear (*care-care nariek),* money to buy fish (*Pammalli juku nariek),* land for a garden and/or for rice field (*tana kokona galung riek)*, and a simple house to live (*Bola situju-tuju)*.

The presence of incongruities of semantic tension in *Pasang* (23), (24), (25) meet the cognitive criterion [5] since they are caused by shifts in the conceptual system. The word of *kamase – masea* coherent with the conceptual system of Ammatoan associate in their principle of life as the inheritance ideology from their ancestors.

The Conceptualisation of LIFE IS RITUALS

The conceptual metaphor of LIFE IS RITUALS above is described in the following *Pasang:*

Corpus (26). *Napaccidommi adak lima Karaeng tallu*

MB	: *Na-pa-cidong-mi/ adak / lima / Karaeng / tallu*
PS	: ACT. sit / customary/ five/ king / three
LT	: Presenting / five / customary devices/ three / nobles.
IT	: Kajang people in performing rituals, they should invite/present the five costumery devices and three nobles in every ritual. If they are not attending the ritual, it is considered illegitimate or illegal ritual.

Table 4.2 Mapping for Life Is Rituals

Source: RITUALS		Target: LIFE
adak lima (customary devices)	→	Five assistants of Ammatowa who assist in costumery issues including rituals.
KaraengTallu (three nobles)	→	They assist Ammatowa with govern issues (adak tanaya). One of them should be present in every ritual. if one of them has attended the ceremony, then *KaraengTallu* is considered present.

Kajang People (Ammatoan) perform rituals daily, for Ammatoan, rituals are inseparably related to everyday life, and they have their own system of categorisation for rituals. They put rituals into three types namely *akdaga, aknganro,* and *bacadoang. Akdaga*(feasts) includes all rituals that involve feasts, animal sacrifices, *erangberasa* (gifts of rice), *solok*(gifts of money). This kind of ritual involves animal sacrifices such as horses, cows, and water buffalos. Ammatoan categories *akdaga* includes some life cycle rituals such as *akkalomba* (life safe of a child), *akkattere* (haircut), *pakbottingang* (weddings), *pamatengang* (funerals), *minrobaji* (status reparation), and *naikri bola* (moving into a new house).

The second types of ritual is *aknganro* (invocations). Rituals of *aknganro* are kind of rituals without any animal sacrifice and feast involve. These rituals include rituals in the forest such as *addingingngi, apparuntu panganro,* and*ak borong gallung*, rituals perform at certain hamlets such as *akngarorisapo* and inauguration, ritual performs at rivers such as *tinja (vows)*, and rituals perform at graves *tarabagoro mange ri tau salamak* and *abbattasa jerak (cleaning graves).* The last type of ritual is *baca doing,* this is a small and simple ritual. This kind of ritual is usually performed whenever they find their business success as the act of thanksgiving or when they recover from disease, or other good reasons such as *naikri bola* (moving into a new house), *tuka* (making a new ladder), *sunnak* (circumcision), *angngisi* (teeth filing), *duppaulang* (welcoming Ramadan), *pallappa sakulang* (farewell of Ramadan), and *shukkuruk* (thanksgiving). All these rituals indicate that Ammatoan goes through the rituals daily. Rituals have become their everyday activities.

CONCLUSION

Based on the research results, the researchers draw a conclusion that metaphorical conceptualisation of life as found in *Pasang ri Kajang* as the ancient discourse of Kajang people is that LIFE IS SIMPLICITY (KAMASE – MASEA). This metaphorical conceptualisation describes that people of Kajang are grateful for everything that Almighty God provides to them, and they should have no desire to look for more. Meanwhile, the metaphorical conceptualisation of LIFE IS RITUALS means that Kajang people perform rituals in daily practices. They consider rituals are part of their daily activities, and they have their own system of ritual categorisation such as *akdaga, aknganro,* and *bacadoang. Akdaga* (feasts) includes all rituals that involve feasts, animal sacrifices, *erangberasa* (gifts of rice), *solok* (gifts of money).

Like other studies conducted in the area of linguistics, this research contains limitations. Therefore, the researchers would like to recommend a suggestion for the future researchers who intend to study linguistic aspect of *Pasang ri Kajang,* need to consider the conceptual metaphor analysis with more and extended corpus then this previous study.

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