

## THE METAPHORICAL EXPRESSIONS OF MECHANICAL SOLIDARITY IN MANGGARAI SPEECH COMMUNITY

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### KEYWORDS

*Metaphorical Expressions, Mechanical Solidarity, Speech Community*

### ABSTRACT

This study reveals the the metaphorical expressions of mechanical solidarity in Manggarai Speech community residing in the western part of Flores Island, East Nusa Tenggara Province, Indonesia. It is viewed from the perspective of cultural linguistics as one of the theoretical perspectives in cognitive linguistics. The study aims at exploring the use of the metaphorical expressions of mechanical solidarity in the social contexts of Manggaraian people as members of Manggaraian speech community. The study used descriptive-qualitative method as the data were analyzed and described in words on the basis of the existing phenomena occurring within Manggarai speech community. Data on metaphorical expressions of mechanical solidarity among the community members were gathered from the native speakers of Maggaraian language through observation, interview and documentation making use of recording and note-taking techniques. The results of study show that both Manggaraian language and Manggaraian culture belonging to Manggaraian people as members of Manggaraian speech community are closely intertwined. The relationship is manifested in the cultural conceptualization of Manggaraian speech community in viewing and making sense of their word. The cultural conceptualization is reflected in metaphorical expressions of mechanical solidarity they employ in the contexts of living together as the wa'u as a patrilineal-genealogic clan. they should be of one mind, one voice, and one action in making a decision and executing an agreement in order to maintain unity, compactness, and integrity which make their lives meaningful.

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### INTRODUCTION

Language is the mirror of culture shared by a society as members of a speech community. The significance of language as the mirror of culture is reflected in metaphors which deal with the way people think and know the world (Foley, 1997). Bearing this in minds, this study describes the the metaphorical expressions of mechanical solidarity in Manggaraian speech community, an ethnic

group living in the land of Manggarai that lies in the western part of the island of Flores, the province of East Nusa Tenggara, Indonesia (Verheijen, 1991; Erb, 1999; Bustan, 2005:97; Semiun, 2013). They are identified as a speech community because, besides acquiring common ways of viewing the world, they also share the same norms for language use through living and interaction together. The norms for language they employ are realised not only in the use of particular sets of vocabulary, grammatical rules, speech styles and genres, but also in the norms of what to say and not to say, how to say and when to say it (Hymes, 1974; Gumperz, 1992; Kramsch, 2001; Sumarsono, 2010). The view comes closest to the theory of linguistic relativity of Sapir and Whorf that the varying cultural concepts and categories inherent in different languages affect the cognitive classification of the experienced world in such a way that the speakers of different languages think and behave differently (Goodenough, 1964; Miller, 1968; Keesing, 1981). The differences in the ways they think and behave can be identified by looking at the kinds of metaphors they employ. Even though the use of metaphors is universal to all languages and cultures, the metaphors employed by members of a speech community are specific to culture they share as the parent culture in which their language is embedded. The specific features of metaphors as the reflection of their cultural conceptualization can be seen in the forms and meanings of linguistic phenomena used in the verbal expressions, they employ in micro-interactional levels like in certain speech events and speech acts.

Based on the premise that the conceptions of human beings are almost always expressed metaphorically, this study explores the use of the metaphorical expressions of mechanical solidarity in the social contexts of Manggaraian people as members of Manggaraian speech community living in the western part of the island of Flores as one of the big islands in the province of East Nusa Tenggara. The term solidarity refers to unity or agreement of feeling or action, especially among individuals with a common interest, mutual support within a group. More specifically, mechanical solidarity is a form of a solidarity normally operates in traditional and small-scale societies, and it usually based on kinship ties of familial network (Tonis, 2017). The metaphorical expressions are analyzed in terms of the forms of linguistic phenomena used the verbal expressions of Manggaraian language considered along with the cultural conceptualization of Manggaraian speech community as the frame of reference in interpreting the meaning stored in the forms of linguistic phenomena used.

## **FRAMEWORK**

This study is viewed from the perspective of cultural linguistics as one of theoretical perspectives in cognitive linguistics exploring the relationship between language, culture and conceptualisation. As language can be defined differently, in the perspective of cultural linguistics, language is defined as a cultural activity and, at the same time, an instrument for organizing other cultural domains. This is based on the notion that language is shaped not only by special and general innate potentials, but also by physical and sociocultural experiences of its speakers (Palmer, 1996). Similar to language, as culture may mean different things to different people, in the perspective of cultural linguistics, culture is defined as the source of conceptualisation of experiences reflected in cognitive structures (Palmer and Farzard, 2007:11). The way a people as members of a social group conceptualize their cultural experience is called cultural conceptualisation which refers to beliefs, norms, traditions and values. (Palmer and Farzard,

2007; Scharifian, 2007; Cassirer, 1987). A part of cultural conceptualisation emerging in cognition level is metaphor that reflects the way people think and know the world. Along with this, according to Foley (1997), metaphor is a kind of figurative language indicated by the change of one lexical item with another lexical item (Foley, 1997). While Odgen and Richards (1972:213) state that metaphor deals with the use of reference towards a group of things that has certain relation to facilitate the difference of analogic relation with another group. In line with this, Badudu (1983) defines metaphor as the use of word which does not share true meaning as it functions as an analogy based on certain similarities. In view of its function, metaphor refers to the form of word or phrase used to say something which has similarity in quality with something compared (Alwi et al, 2008). Verhaar (1999:393) defines metaphor as the use of word or verbal expression whose literal meaning refers implicitly to another meaning through comparison based on similarity in feature, quality and behavior. One of the prominent characteristics of metaphor is the extension of meaning from denotative or canonic meaning to connotative or noncanonic meaning. As metaphoric symbol can't be understood its meaning without reference to its context of use in discourse, according to Wahab (1991:70-74), metaphor is of three kinds which include nominal, predicative and sentential metaphor. Nominal metaphor and predicative metaphor can be understood their meanings by observing the contexts of sentences. Sentential metaphor can be understood its meaning on the basis of its relation with sentences preceding or following it. Nominal metaphor appears in the form of noun or noun phrase, predicative metaphor appears in the predicate of a sentence and sentential metaphor appears in the form of complete sentence. Duranti (2001:64-65) propounds that metaphor is the implementation of the system of knowledge shared by members of a speech community that functions as a guide for them to understand the world (Casson, 1981; Wardaugh, 2011). This notion is based on the fact that language in its use as a means of among members of a speech community is full of metaphors in viewing one experience based on another experience. In this sense, metaphor is regarded as a theory of society containing their experiences on the world as it functions as conceptual frame to understand the world as well as linguistic device which enables them as human beings relate various domains of experiences and coherences between interrelated events. On the ground of its function, metaphor can be identified not only from semantic aspect as the transference of name, but also from the perspective of anthropology and philosophy. In the perspective of anthropology and philosophy, metaphor is the basic character of relationship between the human linguisticity and the world. As human linguisticity is always metaphoric, all words and names are regarded as the results of human creation and not given by nature. Therefore, according to Sharifian (2007), metaphor is a part of cultural conceptualisation emerging in cognition level.

Referring to the characteristics of its forms and meanings, metaphor can be classified into several kinds, including human metaphor, plant metaphor, and animal metaphor. The anthropomorphic metaphor refers to the use of organs of human body attached to nonhuman entities in physical environment and the attachment creates not only a new form but also an extension of meaning from denotative to connotative meaning. The plant metaphor refers to the kind of metaphor marked by the use of plant or its parts such as branch, leaf, and so forth and it creates not only a new form, but also an extension of meaning from denotative to connotative meaning. The animal metaphor refers to the kind of nominal metaphor marked by the use of animals that creates not only a new form, but also an extension of meaning from denotative to connotative meaning (Pateda, 2011:236-237). The study of metaphor covers two related aspects of the linguistic poles

of sign, that is pairing of form (signifier or expression) and meaning (signified or content) (Bustan, 2005).

## METHOD

This is a descriptive study as it describes the metaphorical expressions of mechanical solidarity in Manggarai speech community on the basis of data found when we conducted the field study in the land of Manggarai (Muhadjir, 1995:83-85). The methods of data collection were observation, interview and documentary study, while the techniques of data collection were recording and note-taking. The sources of data (primary data) were the members of Manggarai speech community as the native speakers of Manggarai language. However, for the purpose of this study, they were represented by five key informants selected on the basis of criteria provided by Faisal (1990:44-45), Spradley (1997:35-52) and Sudikan (2001:9). Data were analyzed qualitatively by using inductive method as the process of analysis was started from data to abstraction and concept or theory of metaphor with special reference to the local theory of anthropomorphic metaphor in Manggarai speech community. The process of data analysis was carried out from the beginning of research was done until the final report of result finished. The result of study was continuously negotiated and discussed with the key informants to cross-check with the conceptualization in their cognitive maps and to keep the objectivity of collected data.

## FINDINGS AND DISCUSSION

The results of study show that both Manggaraian language and Manggaraian culture belonging to Manggaraian people as members of Manggaraian speech community are closely intertwined. The relationship is manifested in the cultural conceptualization of Manggaraian speech community in viewing and making sense of their word. The cultural conceptualization is reflected in metaphorical expressions of mechanical solidarity they employ in the contexts of living together as the *wa'u* as a patrilineal-genealogic clan. Being born as the members of the *wa'u* as a patrilineal-genealogic clan, they should be of one mind, one voice, and one action in making a decision and executing an agreement in order to maintain unity, compactness, and integrity which make their lives meaningful. Based on the selection of data, the kinds of metaphorical expressions that they mostly employ to maintain mechanical solidarity are as follows:

- (01) *Na'i ca anggik tuka ca leleng*  
heart one bind stomach one bind  
*bantang cama reje leles*  
agree together agree collaborate  
'Hearts are one bond, stomachs are one bond  
agree together agree to collaborate
- (02) *Muku ca pu'u neka woleng curup*  
banana one stem not different speak  
*teu ca ambo neka woleng lako*  
sugar cane one stem not different walk

- 'One bunch of bananas don't talk differently,  
one bunch of sugar canes doesn't walk differently'.  
(03) *Ipung ca tiwu neka woleng wintuk*  
fish one pool not different action  
*nakeng ca wae neka woleng tae*  
meat one water not different speak  
'Small fish in the same pond don't act differently,  
meat in the same water doesn't talk differently'.

Based on the features of linguistic phenomena used, the verbal expressions appear in the forms of sentential metaphors in which the subjects of the sentences are nominal metaphors that include human metaphor, plant metaphor, and animal metaphor. For the purpose of this study, therefore, the matters of discussion is presented in terms of those three kinds of nominal metaphors.

### Human Metaphor

As seen in data (01), *Na'i ca anggik tuka ca leleng bantang*, the verbal expression appears in the form of sentential metaphor made up of two independent clauses or complete sentences as its component parts. The two independent clauses as its component parts are as follows: (a) *Na'i ca anggik* and (b) *Tuka ca leleng bantang*. The word (noun) *nai* 'heart' dan the word (noun) *tuka* 'stomach' as the subjects of the clauses appear in the forms of nominal metaphors. More specifically, the kinds of nominal metaphors are human metaphors as both the word (noun) *nai* 'heart' dan the word (noun) *tuka* 'stomach' are the organs of human body. Along with the lexical meanings of its words, the denotative meaning of the verbal expression is 'hearts are one bond and stomachs are one bond'. Referring to the cultural conceptualization of Manggaraian speech community, the connotative meaning of the metaphorical expression that, as the members of the *wa'u* as a patrilineal-genealogic clan, they should be always together in making a decision and executing an agreement. The basic reason is that, being born as the members of the same *wa'u* as a patrilineal-genealogic clan, they should be always compact in making a decision and executing an agreement in order to avoid conflict as they come from same ancestors.

### Plant Metaphor

As seen in data (02), *Muku ca pu'u neka woleng curup ca ambo neka woleng lako*, the verbal expression appears in the form of sentential metaphor made up of two independent clauses or complete sentences as its component parts. The two independent clauses as its component parts are as follows: (a) *Muku ca pu'u neka woleng curup* and (b) *Teu ca ambo neka woleng lako*. The word (noun) *muku* 'banana' and the word (noun) *teu* 'sugar cane' as the subjects of the clauses appear in the forms of nominal metaphors. More specifically, the kinds of nominal metaphors are plant metaphors as both the word (noun) *nai* 'heart' and the word (noun) *tuka* 'stomach' are the names of plants. Along with the lexical meanings of its words, the denotative meaning of the verbal expression is that 'as one bunch of bananas, they don't talk differently and as one bunch of sugar canes, they don't walk differently'. Both the word (noun)

*muku* 'banana' and the word (noun) *teu* 'sugar cane' as the subjects of the clauses are used as the analogy of their existence as the members of the *wa'u* as a patrilineal-genealogic clan because those kinds plants never live alone as single trees. Referring to the cultural conceptualization of Manggaraian speech community, the connotative meaning of the verbal expression is that, as the members of the *wa'u* as a patrilineal-genealogic clan, they should be always the same both in talking (*curup*) and in walking (*lako*). This means that they should be always one (*ca*) and the same (*cama*) in words and deed in order to keep harmony between and among them as the members of the *wa'u* as a patrilineal-genealogic clan. The basic reason is that, being born as the members of the same *wa'u* as a patrilineal-genealogic clan, they are not allowed to be different when making a decision and executing an agreement in order to avoid conflict as they come from the same ancestors.

### Animal Metaphor

As seen in data (03), *Ipung ca tiwu neka woleng wintuk, nakeng ca wae neka woleng tae*, the verbal expression appears in the form of sentential metaphor made up of two independent clauses or complete sentences as its component parts. The two independent clauses as its component parts are as follows: (a) *Ipung ca tiwu neka woleng wintuk* and (b) *Nakeng ca wae neka woleng tae*. The word (noun) *ipung* 'small fish' and the word (noun) *nakeng* 'meat' as the subjects of the clauses appear in the forms of nominal metaphors. More specifically, the kinds of nominal metaphors are animal metaphors as both the word (noun) *ipung* 'small fish' and the word (noun) *nakeng* 'meat' are the names of animals living in the rivers as side dishes. The word (noun) *nakeng* refers to animals living in rivers which are usually eaten as side dishes. Along with the lexical meanings of its words, the denotative meaning of the verbal expression is that 'small fish in the same pond don't act differently, meat in the same water don't talk differently'. The words (nominal phrases), *ipung ca tiwu* and *nakeng ca wae*, are used as the analogy of their existence as the members of the *wa'u* as a patrilineal-genealogic clan. As ascribed in the cultural conceptualization of Manggaraian speech community, the connotative meaning of the verbal expression is that, as the members of the *wa'u* as a patrilineal-genealogic clan, they should be always the same both in deed 'curup' and in words 'tae'. This implies meaning that, as the members of the same *wa'u* as a patrilineal-genealogic clan, they should be always one and the same in deed and words in order to keep social harmony between and among them as the members of the *wa'u* as a patrilineal-genealogic clan. The basic reason is that, being born as the members of the same *wa'u* as a patrilineal-genealogic clan, they are not allowed to be different both in deeds and in words aimed at maintaining social harmony in their context of living together accordance with the customs inherited from their ancestors.

### CONCLUSION

The relationship of Manggaraian language and Manggaraian culture belonging to Manggaraian society as members of Manggaraian speech community is manifested in their cultural conceptualization in viewing and making sense of their world. The cultural conceptualization is reflected in the metaphorical expressions of mechanical solidarity used by Manggaraian speech community in the contexts of living together as the members of the *wa'u* as a patrilineal-genealogic clan. Being born as the members of the *wa'u* as a patrilineal-genealogic



clan, they should be of one mind, one voice, and one action in deciding and doing something in order to maintain unity, compactness, and integrity which make their lives meaningful. The study contributes conception that every language represents the world of thoughts with its own ways as well as the conception on the relationship between language, culture, and conceptualization in cultural linguistics. In addition to enhancing the notion that human beings almost always think metaphorically, it is also hoped this study might be beneficial to inspire other researchers who are interested in studying in more depth other kinds of metaphors in Manggarai language.

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