The Concept of Forest in *Pasang ri Kajang*: A Conceptual Metaphor Analysis

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Abstract*: Pasang ri Kajang is an oral discourse which well knows as life guidance (patuntung) of the Kajang people. It contains ancient messages, these messages as the customary rules which manage all aspects of life including rules to manage their customary forest. The conceptual metaphor theory and conceptual metaphor analysis are the linguistic devices employed to reveal the conceptualization of forest found in pasang. Thus, this study attempts to examine the conceptual metaphor themes of forest in Pasang ri Kajang. The corpus was taken from Pasang ri Kajang on the basis of key words and/or phrases summarized the abstract concepts of forest. The techniques of data collection employed contextual interviews, field notes, recording, and note taking. The result of this study reveals various conceptual metaphor themes wood is human, heritage is a forest, and springs are trees. This study is hoped to offer references for further research on the conceptual metaphor analysis of Pasang ri Kajang.*

Keywords: *Pasang ri Kajang*, conceptualization, conceptual metaphor analysis.

1. Introduction

Pasang ri kajang is an oral discourse which well known as the guidance of life for Kajang people (Ammatoa community), in local language calls patuntung. Pasang ri Kajang contains ancient messages regarding messages of guidance, messages of mandate, messages of counsel, and messages warning or reminder. These messages are guidance for the Ammatoa community to live their life, they deliver orally from generation to generation. Akib (2008: 25) states that Pasang ri Kajang as the highest way of life of Kajang people which function to arrange, provide direction, forms as well as the actual meaning of human's life. It gives direction which can be allowed and which one is forbidden. Ibrahim (2001) argues that Pasang is a "verbal message that must be followed, complied with and implemented". If it is not implemented in daily activities, it will cause a negative impact in form of destruction of the ecological balance and disruption in social systems (Ramly, 2012).

One form of saving the forest in order to remain sustainable existence is to involve local wisdom. It includes the existence of local knowledge of culture, traditions, and values of local people's life. Local knowledge is formed through a process of interaction between human being and his environment (Qandhi: 2012). Pasang ri Kajang as a local wisdom of Kajang people contain messages regarding forest conservation. These messages as the customary rules use to manage their customary forest. Kajang people believe that establishment of forest has a significant role in their daily activities since in everyday life they are related and dependent on forest around them. One of the customary rules (pasang) which mentioned how important of the forest to this community is "Anjo boronga anre nakkulle nipanraki. Punna nipanraki boronga, nupanraki kallenu." (The forest should not be damaged, if you damage the forest you are damaging yourself). Another Pasang mentions "Punna nitabbangngi kajua riborongnga, nunipappirangnga angngurangi bosi patanre timbusu". (If you cut down the trees in the forest, you are decreasing the rain)

The 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-mentioned 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 a culture. Pasang ri kajang as oral discourse contains many metaphorical expressions. These expressions can only be understood if they are delivered in more experientially described concepts (Asad, 1984). Therefore, the traditional theory of metaphor would not adequate to clarify and enable us to comprehend this phenomenon unless conceptual metaphor theory is applied (Berrada, 2007).

According to (Lakoff and Johnson, 1980a) metaphor is not a linguistic device. The human conceptual system is essentially metaphorical and therefore, it is pervasive in our language and thought. This conceptual system helps in metaphorically defining abstract concepts in terms of concrete concepts and these concepts are based on experiential gestalt. Experiential gestalts are schematically structured concepts in the human conceptual system. Without this experiential basis, the abstract concepts can neither be represented nor can they be comprehended (Lakoff and Johnson, 1980b). Lakoff and Johnson (1980c) also state that conceptual metaphor is when we understand one conceptual domain in terms of another conceptual domain. In conceptual metaphor, there are two semantic domains which related one to another. Those domains are called "target" domain which describes metaphorically, and "source" domain which provides the metaphor. The source domain is a characteristically concrete thing and the target domain characteristically abstract thing that we try to comprehend through the use of the source domain (Lakoff and Johnson, 1980d).

Study on *Pasang ri Kajang* is not relatively new. Many researchers have conducted researchesconcerning this oral tradition or knowledge systems of Kajang people. Basrah

(2010) focused his analysis on *Pasang ri kajang* regarding how Kajang people manage their sustainable forest and he also comparing between the sustainable customary forest management systems with state forest management systems. Erman et al (2016) observedhow the indigenous tribe of Kajang managesits customary forest based on *Pasang* tradition and their patterns of action to preserve forest. Another researcher, Rasyid (2000) also focuses his analysis on the use of *Pasang* in forest preservation management and the system of traditional wisdom education in Kajang district.

The above studies show that the conceptualization of forest has not been investigated so far in the Pasang ri Kajang. Moreover, most of the studies have focused only on the forest preservation management contains in Pasang ri Kajang. Thus, it is necessary to locate the conceptual metaphors of forest contain in Pasang ri Kajang. Therefore, this study shall apply a model of conceptual metaphor theory to reveal the concept of forest within the indigenous tribe of Kajang. The purpose of this study is to analyze the metaphorical units contain Pasang ri Kajang regarding forest by using the model of conceptual metaphor theory (Lakoff and Johnson, 1980).

2. Review of Literature

A. Pasang ri Kajang

Pasang ri kajang is an oral discourse which well known as the guidance of life for Kajang people (Ammatoa community), in local language calls patuntung. Pasang ri kajang contains ancient messages regarding messages of guidance, messages of mandate, messages of counsel, and messages warning or reminder. These messages are guidance for the Ammatoa community to live their life, they deliver orally from generation to generation.

Pasang ri Kajang is coming from Tu Riek Akrarna (the Almighty God) passed to the first Ammatowa. People of Kajang believe that Ammatowa is the first mankind on earth, in local language called Mula Tau. Ammatowa has a role as a mediator between a human being and Tu Riek Akrarna . Pasang ri Kajang obligates its followers to believe and maintain whatever is inherited from their ancestors. It considers as the only source and knowledge of how to live life for Kajang people (Ammatoa community). Akib (2008:25) argues that Pasang ri Kajang is the way of life of Kajang people with functions to give directions, to arrange, forms as well as the actual meaning of human's life. It defines which can be done and which cannot be done or forbidden.

B. Metaphor

The metaphor is from the Greek meta means with, after and pherein means bear, carry. Base on the etymological meaning, it is obvious that the essence notion of metaphor is one in which meanings are transferred.

Lakoff and Johnson (1980) claim that our conceptual system, in terms of which human beings both think and act, is basically metaphoric in nature. Furthermore, they claim that the way humans think, what we experience, and what we do every day, is very much a matter of metaphor.

Metaphor then seems to function at the conceptual level. They also state that metaphor is a cognitive instrument whereby we conceive of our world.

According to Lakoff and Johnson (1980:5), in interpreting metaphor, we understand one kind of thing or experience in terms of something else of a different kind. For example in the conceptual metaphor, "Argument is war". We understand the argument in terms of war. Let us have a look the following metaphorical expressions;

- Your claim are *indefensible*
- He *attached every weak point* in my argument. His criticisms were *right on target.*
- I *demolished* his argument
- I've never *won* an argument with him.
- You disagree? Okay, *shoot!*
- If you use that *strategy*, he'll wipe you out. He *shot down* all my arguments.

Those metaphorical expressions above are structured by the concept of war. Although there is no physical battle, there is a verbal battle. The structure of an argument such as indefensible, attached, demolished, won, shoot, strategy and shot down reflect to the concept of war. That is why we conceptualize them into "Argument is war." This is an example of what it means for a metaphorical concept. Argument and war are a different kind of things. An argument is a verbal discourse, and war is armed conflict, they performed different kinds of actions. But "argument" is partially structured, understood, performed, and talked about in terms of "war". It explains the essence of metaphor is "understanding and experiencing one kind of thing in terms of another" (Lakoff and Johnson, 1980:5).

C. Conceptual Metaphor

According to Lakoff and Johnson (1980), a conceptual metaphor is when we understand one conceptual domain in terms of another conceptual domain. In conceptual metaphor, there are two semantic domains which related one to another. Those domains so-called "target" domain which describes metaphorically, and "source" domain which provides the metaphor. The source domain is a characteristically concrete thing and the target domain characteristically abstract thing that we try to comprehend through the use of the source domain (Lakoff and Johnson, 1980).

Gibbs and Wilson (2002) also argue that much conceptual metaphor used to talk about emotions are motivated by a bodily sensation that we experience when we have those emotions. For examples, Gibbs claims that many expressions used to talk about anger are motivated by conceptual metaphor ANGER IS HEATED FLUID IN A CONTAINER. The linguistic metaphors (source domain) which related to this are: "She got all steamed up" and "I was fuming." (Gibbs,1994:203). In this case, we perceive our own body as a container. When we become angry, we experience physical sensations of heat and internal pressure which threaten to build up to dangerous levels within the perceived container. Furthermore, Gibbs (1997) argues that significant aspects of cultural experiences should be taken into consideration when trying to understand what is conceptual about metaphor, because "public, cultural

representation of conceptual metaphors have indispensable cognitive function that allows people to carry less of a mental burden during every day thought and language use" (Gibb, 1997:146).

D. Critical Metaphor Analysis

Critical metaphor analysis is concerned with integrating critical discourse analysis, corpus linguistics, pragmatics and cognitive linguistics to explore speaker intentions and covert power relation through the analysis of metaphoric expressions. Critical metaphor analysis (CMA) has been a meaningful enrichment of both Critical Discourse Analysis and Conceptual Metaphor Theory.

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 (Charteris – Black, 2004:34). This approach also brings metaphors back into the traditional view of metaphor that metaphor is a branch of philosophy, where metaphor was considered as a way of argumentations as well as a way of composition and style.

E. Cognitive Linguistic

Cognitive linguistics is the part of linguistic within cognitive science that conceive language creation, learning, and usage as a part of a psychological theory of how humans understand the world (Jackendoff, 2007:192). It understands linguistic phenomena in terms of conceptualization. Cognitive linguistics has focused on human neural make – up as it impacts language and cognition (Lakoff and Johnson, 1999).

Cognitive linguistics has long tended to neglect the sociocultural situation of cognition or its connections to discourse. One of the basic principles of cognitive linguistics approach to metaphor is human cognition and language behavior, as Lakoff and Johnson (1980) state that metaphor as basic to human cognition and language behavior. Cognitive linguistic in metaphor is dependent on mappings between domains. Mapping is two sets set of ontological correspondences that exist between constituent elements of the source and target domain.

3. Method

This research conducted in Tana Toa village (local name: ilalang embayya), the village where Ammatoa community settles down. This village located at Bulukumba regency in South Sulawesi province, Indonesia. The main corpus source for this research was Pasang ri Kajang. It gathered from members of a community who have capabilities, reliable, and have very important role in the Ammatoa community. These people are called the community of interpreters, they were as follows; Bohe Amma (the leader/chief of Ammatoa community), Galla (chief assistants of Buhe Amma), and culturist of Ammotoa Kajang. The data collected through contextual interviews, field notes, recording, and note taking.

The data collected was analyzed to figure out the conceptual metaphor theme of forest on the model of conceptual metaphor theory (Lakoff & Johnson, 1980). Metaphor identification procedure (Group, 2007) has been applied to figure out the metaphorical words contain in the corpus. The procedure of this identification involved manual reading, determining the lexical unit, determining the meaning of the lexical unit and then if the contextual meaning differs from basic meaning, it was marked as a metaphor. After the identification of metaphorical words, the study categorized the conceptualization of forest on the basis of the source domains.

4. Result and Discussion

After the analysis of metaphorical words, it revealed that forest has been conceptualized through the source domains of personification, and human attributes, human activities, human perceptual experiences in world surroundings. The main conceptual figured in the corpus are analyzed below:

a. Wood is human

Knowledge concerning human is used to map the abstract concept by attributing them to human attributes. Personification supports to conceptualize a large number of abstract concepts in human terms (Lakoff, 1993; Lakoff & Johnson, 1980). This conceptual metaphor has been found in source domain in the Pasang, as follow:

- *Manna pokok kaju aknapasatongi*
  Translation:
  Even the trees are breathing
- *Iyamintu (borong) akkiyo bosi anggenna ereya nipake a'lamung pare, ba'do apparie tumbusu.*
  Translation:
  It (forest) what calls for rain to bring out a spring then the water is used to plant rice and corn.
- *Anjo boronga iya kontaki bosiya nasaba kunnimae pangairangnga iaminjo boronga nikua pangairang.*
  Translation:
  The forest sucks rain because here the forest as irrigation
- *Anjo boronga anre nakkule nipanraki, punna nipanraki boronga, nupanraki kallenu*
  Translation:
  The forest should not be destroyed, if the forest is destroyed youdestroyed yourself.

The metaphorical expression above are structured by the concept of human. Here the attributes of human such as aknapasa (breathing), akkiyo (calling), kontaki (sucking), and kallenu (your body) are used to describe the intention of speaker. All of them reflect the concept of human. That is why we conceptualize them into "wood is human". Here wood (forest) and human are different kind of things but "wood (forest)" is partially structure, understood and treated in terms of "human". This is what Lakoff and Johnson mean the essence of metaphor as "understanding and experiencing one kind of thing in terms of another."

b. Heritage is a forest

Here, the forest is the source domain which concrete thing and conceptualized as feature belonging to the culture. The conceptual metaphor of Heritage is a forest explained through the source domain of following Pasang:

- *Iyaminjo borongnga kunne pusakanayya, anjo boronga angngontai bosiya, aka'na appakalompo tumbusu.*

Translation:
Here the forest as inheritance, forest sucks rain, the root (of trees) increase the spring.

- *Anjo jamanna Ammatoa nalarangngi annabbang kaju ri boronga iyaminjo nikua ada'tana*
Translation:
It's his duty of Ammatoa forbids cutting down trees in the forest because it is customary inheritance.

In these Pasang, the conceptual metaphor heritage is a forest signaled by the lexical items pusaka (inheritance) and ada'tana (customary inheritance). Literally, heritage is the transmitted of feature acquired from a predecessor. People of Kajang believe that taking care the forest is an obligation, and this obligation is customary law inherited from their ancestors. Ammatoa as the leader of the community has obligation to maintain this law. People of Kajang believe that Ammatoa as a representative of God, and the duty of Ammatoa is to preserve the world and everything in it, including the relationship between people and the natural surroundings. The customary law prohibits to damage or cutting down the trees in a forest. If trees are cut down, it will decrease the rain, and get rid of the springs. They believe forest brings rain, and trees produce spring. These messages are an inheritance from ancestors long before them.

In conceptual metaphor, theory mentions that source domain should map the target domain, in the others words that the source domain provides the terms which the target is described. The conceptual metaphor of heritage is a forest is a conceptual mapping from a source domain (forest) to a target domain (heritage). Thus, the above Pasang indicate that heritage is conceptualized as a forest since those expressions form a coherent which are based on the underlying concept. Hence, the area of metaphor occurs in the way we conceptualize "one cognitive domain in terms of another" (Lakoff & Johnson, 2003).

c. Springs are trees

A metaphor is frequently found in Pasang ri Kajang. Pasang contains ancient messages related to all knowledge and messages of life. Some of them can only be expressed by referring to what is experienced in the physical world because some Pasang means by which the "unknown can be conceptualized in terms of what is already known" (Charteris – Black, 2004). Also, Lakoff and Johnson in their seminal book Metaphor we live by (1980) mentioned that through our bodily experiences, we learn to connect one thing to something else. Thus, the use of metaphor reflects speaker's ideas and the interaction with the world. Related to the statements above, here some Pasang which refers to the experienced in the physical world.

- *Narie' kaloro battu riboronga, narie' timbusu battu rikajua*
Translation:
There is a river because there is a forest, there is a spring because there is a tree.
- *Punna nitabbangngi kajua riborongnga, nunipapporangnga ri turia'rana angngurangi bosi patanre timbusu. Nibicara pasang ri turiolowa.*
Translation:

If cut down trees in the forest, pray to God does not reduce the spring. The message of the ancestors.

These metaphors are based on the relation between people and earth. Spring (tumbusu) is only water supply in Kajang community. Therefore, people of Kajang is depending their need for water in spring that they have in the village. They believe that roots produce springs, leafs brings the rain for them. Lakoff and Johnson (1980) state that human conceptual metaphor is a system of metaphorically structured and defined. The conceptual metaphor above, spring has been explained through the source domain of trees. Thus, it indicates that is conceptualized as trees since those expressions form a map into the underlying concept. Hence, the area of metaphor occurs in the way we conceptualize "one cognitive domain in terms of another" (Lakoff & Johnson, 2003).

The finding of this research indicates that the metaphorical expressions analyzed in this study have been given literal treatment in the exegetical literature. They notify a deep correlation between the conceptual system of human and digressive tools in Pasang ri Kajang to inscribe on the human attributes and world surroundings by applying abstract concepts. Conceptual metaphor theory provides a new dimension to abstract concepts of forest in Pasang ri Kajang.

The analysis reveals that the target domain of forest has been explained through various source domains. Those source domains admit their origin to the primary source domain which taken from pasang as the customary law of Kajang people. Forest has also been personified or has been described as human attributes as we found in the conceptual metaphor wood is human. Here, wood (forest) personified as a human since the attributes of the human such as breathing, calling, sucking, and body is used to describe the source domains (pasang). Another conceptual metaphor heritage is a forest signalized by the lexical items like pusaka (inheritance) and ada'tana (customary inheritance). They indicated that people of Kajang inherited pasang from their ancestors, thus they believe that they have obligation to protect their forest. Also, the conceptual metaphor springs are trees has been explained with analogies deriving its structure from the basic metaphor of mother earth. Kajang people believe that springs are made by roots of trees, and leafs have a function to call for rain. The target domain springs are mapped into the underlying concept of trees which described by the above pasang.

The significant finding of this study is that the conceptual metaphor often resides at the level of lexical unit or items. This means that the lexical units give correlation concept between the concrete and the abstract ones. Pasang as the oral discourse contains of many abstract things. These abstracts things can only be revealed by relating the conceptual system of the speaker and physical experiences that stored in the brain. Thus the use of metaphor reflects the speaker's ideas and the interactions with the world.

Since the conceptual metaphor gives merely a relational structure to the linguistic metaphoric expression, thus the interpretation depends not only upon the lexical units but also in physical experiences which intended communicative

context. The lexical unit pusaka means transmitting of feature or thing acquired from the predecessor. Therefore, such meaning becomes anomalous. The lexical concept of pusaka and ada'tana carried the semantic potential of heritage. It shows that conceptual metaphor theory offers systematic categorization of concepts in Pasang ri Kajang. Interpretation of customary discourse needs both conceptual metaphor and critical metaphor analysis. Thus, this study reveals that both conceptual theory and critical metaphor analysis offer a comprehensive approach to metaphoric research in Pasang ri Kajang.

5. Conclusion

This study reveals that the conceptual metaphor theory offers a comprehensive approach to investigate the conventional metaphors in Pasang ri Kajang. This study shows that the abstract concept of the forest is explained through the experiential gestalts of human attributes, human activities, human perceptual experiences, and natural surroundings. These experiential gestalts give systematic structure to the abstract concepts of forest which are missing in the existing exegetical and rhetorical literatures. However, this study has investigated conceptual metaphor in a piecemeal manner and therefore, it necessary for the further studies to examine others aspects contain in Pasang ri Kajang since numbers of this oral discourse are hundreds, it covers all aspects of the life of Kajang people. But nevertheless, the finding of this study will provide a springboard for the other researchers who intent to study Pasang ri Kajang.

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