

Entity Metaphors About Water in *Cerita Rakyat Jawa Timur*

Yi Ma*

Indonesian Language and Literature Education of Graduate
School
Universitas Negeri Yogyakarta
Yogyakarta, Indonesia
mayi.2018@student.uny.ac.id

Suhardi

Indonesian Language and Literature Education
Faculty of Language and Art
Universitas Negeri Yogyakarta
Yogyakarta, Indonesia
suhardi@uny.ac.id

Abstract--This research used entity metaphor theory to analyze data of entity metaphors about water. Models and the characters of entity metaphors about water in the concept of Eastern Javanese have been found. The object of this research was the words or the phrases which use entity metaphors and have connection with water in the sentences of *Cerita Rakyat Jawa Timur*. This research used systematic metaphor analysis method to collect and analyze data. By using the extra lingual comparison method and similarity comparison technique, this research found four kinds of entity metaphorical models about water and four kinds of the characters of entity metaphors about water. Those four kinds of entity metaphorical model about water are that obstacle or dangerous thing is water; the vital thing is water; the situation which is difficult to change is water; and the mind is water. The characters of entity metaphors about water are that water is hindering and dangerous; water has vitality; water has bearing capacity, because water can determine the success or failure of an event; and water is dynamic.

Keywords--metaphors, ontological, entity of water, entity metaphorical models about water

I. INTRODUCTION

“习得任何语言都要习得其语用规则和文化 (Runqing Lin, 1999).” (Learning pragmatic rules and culture is a method to study all kinds of language.) This sentence indicates that language or rules of language have a close relationship with the culture of the place in where people use that language. Based on the analyzing of vocabulary and the skills to use language, we can find the best way to learn a kind of foreign language is learning from vocabularies (Nattinger & Decarrico, 2000). Except for asking students to memorize and use the vocabularies to make correct sentences, foreign learners are also asked to have the concept of metaphorical competence. This kind of competence is same with the metaphorical concept (Yi Sun, 2013: 301). Because of metaphor¹ is pervasive in everyday life, not just in language, but in thought and action (Lakoff & Johnson, 1980: 4). Metaphor is a kind of language form which is the most natural and can show the culture of the country (Cheyfitz, 1991: 121); so foreign learners can learn the metaphorical concept from reading the contexts which is easy to understand. Folklores are the collection of fantasy communities which show the concepts of the most people. Except that, folklores can be spread from one generation to another generation (Dundes, 1976). Folklores are also one kind of literary works which can be found simply

(Magliocco, 1992), so the collection folklores book is chosen as the object of this research.

In addition, the essence of metaphor is helping people to understand and experience one kind of thing in terms of another, so metaphor is used to describe experiences in daily life. In general, the process of human minding is metaphorical, and this type of metaphor is metaphorical concept or conceptual metaphor (Lakoff & Johnson, 1980: 5). Metaphorical concept can be classified into three main sections, namely structural metaphors that use one's structure of concept to contribute another one's concept to find the similarity of two things in the concept; orientational metaphors that use nature of orientation to describe our experience; ontological metaphors can also be divided into two kinds, those are entity and substance metaphors and container metaphors. The difference between the two kinds of metaphors in ontological metaphors is that the first one assumes an abstract as an existing which is easy to understand, and the second one assumes an abstract as a container. The difference between entity metaphors and substance metaphors is entity metaphors use an entity to describe an abstract thing; however substance metaphors use a material to explain an abstract thing.

In these three kinds of metaphors, ontological metaphors are always thought as self-evident, direct descriptions of mental phenomena. The reason why we can explain these types of metaphors seem perfectly natural is an integral part of models of the mind that we have in this culture, and we always use this model to think and operate things (Lakoff & Johnson, 1980: 25). But for foreign learners, if they want to understand and use these types of metaphors they should know the culture. And those kinds of metaphors are influenced by the experiences of local people from generation to generation. Because water is an entity which is an important and common thing in our daily life, but the concept of entity metaphors about water has influenced by experience of local person, so we can use entity metaphors' theory to find three important things, those are source domain, target domain and a set of mapping relation or correspondences. Source of domain is an origin of conceptual metaphors and is also a clear thing that is water; target of domain is the goal of conceptual metaphor and is also an abstract thing; mapping is classified into two parts, those are ontological mapping which contains entities in two kinds of domains, and epistemic mapping which contains the cognition of entities (Cruse, 2004: 201). This research used the second one of the mapping that is epistemic mapping.

¹ Metaphor in this research is the metaphorical concept.

Therefore, this research used entity metaphor theory to analyze the sentences which contain abstract words. Those abstract words have been thought as different kinds of entities in those sentences. And then this research found the mapping between those entities and the entity about water in the collection book of folklores which is titled as *Cerita Rakyat Jawa Timur*. This research aimed to increase the attentions of the metaphorical models and the characters of entity metaphors about water and aimed to make an example to help foreign learners recognize the concept and the entity metaphorical models about water in folklore.

II. RESEARCH METHODS

This research used collection book of folklores which is titled as *Cerita Rakyat Jawa Timur* as data sources. This book was published by the Cultural Media Development project in Jakarta's Department of Education and Culture in 1977. *Cerita Rakyat Jawa Timur* collected the folklore which used to be spoken orally. This research used this book as data resources and used the systematic metaphor analysis as a qualitative research method to collect and analysis the objects of this research. Objects of this research are the sentences which contain the entity metaphors about water in that book. This method's produce of this research is identifying the topic, collecting data, systematic analyzing data, making synthesis of metaphorical models, and reconstructing the metaphorical concept (Schmitt, 2005). By using the comparative external language method and similarity comparison technique, this research summary the similarities between the target domains and compare the similarities between a source domain and a target domain. One of the ways to evaluate the metaphorical concepts' research is comparing the results with non-metaphorical finds (Schmitt, 2005). So researcher read and analyzed data many times and also analyzed the cultural and geographic aspect to compare with the results to improve the validity and reliability of this research.

III. RESULT AND DISCUSSION

A. Result

This research has found 13 sentences which contain entity metaphors about water in *Cerita Rakyat Jawa Timur*²

² Quotations of 13 sentences as follows.

1. *Dan ia merasa kasihan melihat nasib kapal itu.* (SGS: 14)
And he felt sorry for seeing the ship's **fate**.
2. *Ia berdoa untuk keselamatan kapal itu.* (SGS: 14)
He prayed for the **safety** of the ship.
3. *Apakah anak ini bukanya anak Danyang bengawan?* (SGS:18)
Does this child is the child of **achelous**?
4. *Ia tidak peduli apakah bayi itu anak Danyang bengawan, anak setan gunung Lawu, atau anak manusia.* (SGS: 18)
It does not care about whether the baby is the child of **achelous**, the child of **devil** in *Lawu* Mountain, or the child of human.
5. *Moga-moga saja kesulitan itu dapat segera teratasi.* (SGS: 19)
Let's hope that **trouble** can be resolved soon.
6. *Dia anak setan.* (SGS: 20)
He is the son of **devil**.
7. *Hujan dan panas bukan pula menjadi rintangan.* (BMDRK:36)
Raining and heating are not **obstacles** as well.
8. *Bagi Endang Sukarni suara Ki Wongsopati bagaikan air sejuk menyiram kerongkongan yang kering.* (BMDRK: 42)
For Endang Sukarni, the **voice** of Ki Wongsopati like the cool water flowing through the dry throat.
9. *Rakyat Ranu Klindungan waktu mendengar suara Kyai Syekh Begawan Nyampo baru sadar bahwa mereka dalam bahaya. Tapi sudah terlambat. Banjir sudah datang melanda.* (BMDRK: 57)

and have found four kinds of models and characters of entity metaphors about water. The results have gathered in TABLE I. as follows.

TABLE I. THE RESEARCH RESULTS

The models of entity metaphors about water	The entity about water	The characters of entity metaphors about water	The number and code of the sentences
Obstacle or dangerous thing is water	Rain, floods (lake)	Water is hindering and dangerous	3 (SGS: 18), 4 (SGS: 18), 6 (SGS: 20), 7 (BMDRK: 36), 9 (BMDRK: 57)
The vital thing is water	Water, well, sea	Water has vitality	8 (BMDRK: 42), 11 (ABAUSG: 135), 12 (ABAUSG: 135), 13 (AMNGG: 149)
The situation which is difficult to change is water	River	Water has bearing capacity, which can determine the success or failure of an event	1 (SGS: 14), 2 (SGS: 14), 5 (SGS: 19)
The mind is water	Sea breeze	Water is dynamic	10 (SMPB: 61)

B. Discussion

There are some researches have analyzed Indonesian proverbs to find the conceptual metaphor about water (Yolanda, 2018) and Chinese idioms to find the models of entity metaphors (Wenmei Li, 2011). However, there are not having enough researchers analyzed context to find the entity metaphorical models about water. So entity about water in this research is the kinds of the water, which can be found in the natural, such as water, well, river, sea, rain and floods. This research found the models and the characters of entity metaphors about water in folklore. The models of entity metaphors about water in *Cerita Rakyat Jawa Timur* can be divided into four sections those are obstacle or dangerous thing is water, such as the 3rd, 4th, 6th, 7th, 9th sentence; vital

When the Ranu Klindungan people heard the voice of Kyai Syekh Begawan Nyampo did them realized that they are in **danger**. But it's too late. Floods have swept through.

10. *Angin laut selat Bali masuk ke ruang persidangan. Angin kebebasan. Angin kemerdekaan.* (SMPB: 61)

Sea breeze from the Paris Strait blew into the conference room. Wind of **freedom**. Wind of **independence**.

11. *He, dengarlah, sumur ini, sumur yang telah memberi semangat baru kepada kita, kunamakan sumur Gumuling.* (ABAUSG: 135)

He, listen, this well, the well which had given us **new strength**, now is named the well of Gumuling by me.

12. *Dan sumur ini kelak akan memberi berkat juga kepada siapa saja yang suka minum airnya.* (ABAUSG: 135)

And this well will also give **blessings** also to those who like to drink the water of it.

13. *Kuning keemasan berombak ditiup oleh angin senja hari.* (AMNGG: 149)

Golden yellow waves were blown by wind in the dusk of the day.

Interpretation of the code: all the abbreviations mentioned above are titles of folktales in *Cerita Rakyat Jawa Timur*. SGS is the *Si Gembala Sakti*, BMDRK is *Banjir Melanda Desa Ranu Klindungan*, SMPB is *Sedah Merah Putri Blambangan*, ABAUSG is *Aryo Blater Asal Usul Sumur Gumuling di desa Sumberrejo*, AMNGG is *Asal Mula Nama Gunung Grobogan*.

thing is water, such as 8th, 11th, 12th, 13th sentence; the situation which is difficult to change is water, such as 1st, 2nd, 5th sentence; and the mind is also water, such as 10th sentence.

Those four models of entity metaphors about water can be found as follows.

Obstacle or dangerous thing is water. Source domain is water. Target domain is obstacle and or dangerous. The mapping is the same characters between water and obstacle or dangerous thing. In the contexts, water can make people feel fear about it; water can barricade ship walk ahead; raining make people are forced to avoid it; flooding makes that place change into a lake. Those things show that water can make people feel fear and stop their steps; while obstacles and or something which is dangerous, such as **Danyang (achelous)**, **setan (devil)**, **rintangan (obstacles)**, and **bahaya (danger)** which has used in folklore, can also stop steps and make people feel fear. So the first kind of the characters of entity metaphors about water is hindering and dangerous.

The vital thing is water. Source domain is water. Target domain is the vital thing. The mapping is the same characters between water and the vital thing. In the contexts enough water can nourishing vegetations; water can relieve the feeling of dry in throat and feel fresh and cool; mature paddies were blown by wind as wave; water can give people strength; while something which is vitality can give things vitality, such as **suara (voice)**, **semangat baru (new strength)**, **berkat (blessings)**, and **kuning keemasan (golden yellow)** that is the paddies were blown by wind) which has used in folklore, can also show that water is the source of life. So the second kind of the characters of entity metaphors about water is having vitality.

The situation which is difficult to change is water. Source domain is water. Target domain is the situation which is not clear. The mapping is the same characters between water and the situation which is difficult to change. In the contexts, river can make the ship run aground or not run aground. This kind of thing will make a situation which is difficultly to change. While situation such as **nasib (fate)**, **keselamatan (safety)** and **kesulitan (trouble)** which has used in folklore, can also show the situation which is difficult to change. So the third of the characters of entity metaphors about water has bearing capacity, which can determine the success or failure of an event.

The mind is also water. Source domain is water. Target domain is mind. The mapping is the same characters between water and the mind. Sea breeze which is different with the other kinds of breeze, because the sea breeze contain moisture, which can influence the weather of one place; those things are same like the **kebebasan (freedom)** and **kemerdekaan (independence)** which has been used in folklore, while the mind is also contain the different ideas which can influence people's action. So the fourth of the characters of entity metaphors about water is dynamic.

Because of metaphors are used as describing the experiment of people's daily life, so those models and the characters of entity metaphors about water can also be found the evidence of the experiments or activities in Javanese.

According to the book *Geografi Budaya Daerah Jawa Timur* (Geographical Culture of East Java), in the past, most populations of Eastern Javanese are farmers. So for farmers, water is an important thing which can influence the harvest of crops. There are 80 rivers in East Java. There are two kinds of seasons in Indonesia, those are rainy season and the dry season. Although there are many rivers in East Java, East Java also easily happens natural disasters such as floods and mudslides in the rainy season and drought in the dry season. Except that, East Java also has two natural lakes those are *Sarangan* lake and *Kelud* lake. And the location of East Java is also close with the *Madura Strait*, *Bali Sea*, and Javanese Sea, so after farming, fishing is second major kind of occupations in East Java in the past. Climate changing and waves become the great challenges in their daily life (Suwondo, 1978: 55). So the water can make Eastern Javanese have a prosperous life because of the growth of crops, fishing of marine products and using for daily life and can also make them feel afraid about the water which can bring about some natural disasters such as floods and mudslides and so on. Those things about water are natural conditions which can't be changed by human strength. Those are the experiments of Eastern Javanese in the past time. Those thoughts have also been found in *Cerita Rakyat Jawa Timur*, those are obstacle or dangerous thing is water, vital thing is water, and the situation which is difficult to change is water.

All kinds of experiments about water are also influencing the concepts and behavior of Eastern Javanese. There are two kinds of asceticism of self-control commending for the believer of Javanese culture. Those are *ngambang* asceticism (*tapa ngambang*) that is staying underwater for a certain time and *ngeli* asceticism (*tapa ngeli*) that is concentrating his mind, sitting on a raft and flowing with the current. They think those two kinds of asceticism can make people close with God. Except that, in the past, Javanese also practiced *meditation* (concentrate on something to achieve the aim). The method of this activity is focused on raindrops. They thought this kind of activity will help them to do the things which are difficultly to do (Yana, 2010: 33-35). From those explaining can be found that water is a thing which can help people control their mind and behavior in the concept of Eastern Javanese. Water can make people clam down to perceive the dynamic and static changes of everything around them. Those activities using the dynamic water and the remaining relatively static between people and water make people feel they are close with God. Those asceticism and practice of Eastern Javanese are also can be found that in their mind the character of water is dynamic.

There is an activity which is named as *mitoni* in Java. In this activity, pregnant women who are the first time has a child of the seventh month will take a bath with water to make her have the holy flesh and soul. Javanese thing this activity can make pregnant successful birth a baby (Yana, 2010: 50-51). This activity shows that in their mind water is holy and clean. Water can help pregnant give birth successfully. So water is also has the character of vitality.

Some researchers also used the different methods to find the concept of water. People have the concept use water to irrigate and conserve water. Those actions were influenced by the concept in the past. They think water is a portion of human life and then they know the importance of water in

their life. The concept can be proved by folklore in Malang (Wurianto, 2009). Water is one of the most important elements of nature in the concept of Javanese. Water is always flowing, so water is thought as a symbol which is soul (Inayat, 2003). Water is also thought as desire (*mutmainah*) in the concept of Javanese (Baehaqie, 2014). From those results of other researches, we can also find the characters of water are also vital, dynamic and dangerous.

IV. CONCLUSION

After analyzing 13 sentences which used entity metaphors about water in *Cerita Rakyat Jawa Timur*, there are four models of entity metaphors about water. Those are obstacle or dangerous thing is water; vital thing is water; the situation which is difficult to change is water; and the mind is also water. The characters of entity metaphors about water can be divided into four kinds that water is hindering and dangerous; water has vitality; water has bearing capacity, which can determine the success or failure of an event; water is dynamic in the concept of Eastern Javanese. Those entity metaphorical models and characters can be found from the context and the culture. Those results can be used to help foreign learners learn the method how to use the vocabularies about water by remembering the models of entity metaphors and recognize the concept of local people.

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