Panyandra: Observing the Beauty of Javanese Women Through Plants Source Domain

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Abstract—**Panyandra is used to express women's beauty in Javanese language. *Panyandra* is a kind of metaphor in the Javanese language to describe the conceptual system of human thoughts about woman beauty. This conceptual system is based on the understanding that metaphor can become the reflection of the cognition and culture of a speech-language society. Thus, this study aims to describe beauty as a form of beauty metaphor that can express the views of Javanese people in understanding the concept of women's beauty. This study is a qualitative research. The data only focused on *panyandra* terms that use plants as source domain. The data were collected using observation and record methods so that the collected data in this study were in the form of sentences. Furthermore, the data were analyzed to classify *panyandra* as a metaphor based on the classification of source domains and mapping patterns of beauty metaphors. The theoretical framework that serves as the foundation of thinking is conceptual metaphor; the relationship between language, culture, and thought; and the analysis of the components of meaning.**

Keywords— panyandra , observing, Javanese women, the beauty

I. INTRODUCTION

Beauty is present in the form of an adjective or adjectival, thus the appearance of beauty in metaphor becomes interesting to be studied. Since there is no appropriate adjective to describe the Javanese women's beauty, *panyandra* was created to describe women's beauty. *Panyandra* usually is used by master of ceremony of wedding to describe the condition the bride and groom, especially the beauty of princess bride. Therefore, this paper will discuss the form of being beautiful for Javanese women in *panyandra*. As a form of metaphor, *panyandra* is used as an expression to praise women's beauty.

Panyandra as a metaphor, it expresses women's beauty in other forms. However, the metaphor used in this paper was not a metaphor in the traditional view. Metaphors in traditional terms are considered stylistic. Meanwhile, metaphors in conceptual are meant as a tool for understanding the speaker's view. In this case, metaphor in the form of *panyandra* will be used to analyze the point of view of the Javanese in seeing the idealized Javanese women's beauty.

As required metaphor has the component of the target domain and source domain, those components are visible in *panyandra* . The target domain in *panyandra* is clear; the beauty or physical beauty of Javanese women. Then the source domain, various things are used to describe the beauty of Javanese women. Surprisingly, the source domain used in *panyandra* tends to use things around the community of the creator. One of them is the things are the use of names of plants. Sometimes the form of source domain used is far from beautiful but that is precisely the uniqueness of *panyandra* . For example, the beauty of women's nose is considered like *ngudhup mlati* 'jasmine

flower buds' in *Irunge ngudhup mlati* 'the nose like jasmine flower buds'. The term 'jasmine flower bud' seems far from the term beautiful, but that term is used to describe the beautiful shape of woman nose. Of course, it is interesting if the researcher can analyze that term scientifically. What is the correlation of *ngudhup mlati* with beautiful nose? Why should the term *ngudhup mlati* use to describe the beauty of the nose? That is an example of the *panyandra* form.

II.LITERATURE REVIEW

First, metaphor is not only purposed as the treasure of speech but also tends as the speaker's thought. This reveals Lakoff and Johnson's statement (1980:3) that considered metaphor is not only a figurative language but rather shows the speaker's thought which is better known as a conceptual metaphor. Metaphor involves two domains; source domain and target domain, both of which are viewed as mapping. Thus, metaphor shows the relation of the movement of things with another that can be used to see the way people understand, think and live (Taverniers, 2002; Suhandono, 2014:936). Consequently, the use of plants in the metaphor of Javanese women's beauty is certainly interesting and unique to be studied. That is exemplified by the Javanese language metaphor conceptualizing women's beauty in the terms of plants. The relationship between humans and the natural elements created by humans is used to the habit of their surrounding nature. Therefore, Javanese speakers take the wisdom in nature to be mapped on women's beauty. However, in metaphor as a source of information about the ethnic philosophy is emphasized by Suhandono (2014:940), there must be alertness in understanding the speaker's perception of the source domain due to the cultural differences of displacement of characteristics of the source domain to the target domain. Not all types of plants are used to conceptualize Javanese women's beauty; only a few specific plants serve as the source domain of women's beauty metaphors. That things reveal with Kövecses (2005) stated metaphor in the culture will show its universality and variety.

Grady (1997) conducted the conceptual metaphor theory by dividing it into complex and primary metaphors. Primary metaphor is a universal metaphor while complex metaphor is a varied metaphor. The classification is made concerning the relationship between the source domain and the target domain. Grady (1999) suggested the "Resemblance Hypothesis" that distinguished between conceptual metaphors (e.g., MORE IS RISING) and resemblance metaphors (e.g., "ACHILLES IS THE LION."). According to Grady's model (1999:8), the primary metaphor can be characterized as a link between different concepts, possibly based on multiple experiences in which they are closely correlated and consequently activated simultaneously. Thereby Grady offered metaphor typology more thoroughly than Lakoff and Johnson (1980).

The typology of metaphor suggested by Grady was further specified by Takada (2000) who found the cultural elements as the metaphor's motivation. Consequently, in the typology of resemblance metaphor, it is necessary to reanalyze the form of socio-cultural metaphor. Takada stated that there are variations in resemblance metaphor so it needs further differences. A further explanation is needed for the resemblance metaphor in which source and target have no apparent similarity but are associated under the sociocultural concept. Takada proposed a metaphor called "socio-cultural metaphor." That metaphor shows the interpretation of sociocultural sources and target concepts play an important role in mapping.

Kövecses (2005:193) interpreted the cultural model as a related aspect of the same experience between humans in the same culture. The cultural model is significant to describe and identify the character of the system of human concept, that is, culture. Thus, there is a connection between cultural models and metaphors. The sociocultural metaphor model will be used in this paper to analyze mapping in the relation of source and target domain of women's beauty metaphors in the Javanese language. This paper presented a sociocultural metaphor model that describes metaphors formed as a result of sociocultural interpretation of source and target concepts. This means that there will be an explanation of a resemblance metaphor whose source and target concept do not have similarities but are associated with socio-cultural concepts following the purpose of this study. Here is the importance of relating the phenomenon of the creation of Javanese women's beauty metaphor in the Javanese language and the culture behind its creation to find the classification of the source domain that use names of plants.

III.METHOD

This study used an anthropological linguistic approach. Anthropological linguistics is a subfield of linguistics that deals with the placement of language in social context and culture. Anthropological linguistic views language through the prism of core anthropological concepts, culture, and so on; to conduct the meaning behind the use of language, forms, lists, and different styles. This is an interpretive discipline that is examined in the language in understanding culture (Foley, 1997:3). The data used in this study is the linguistic units' metaphor *panyandra* in the Javanese language that use names of plants as source domain. The data will be obtained and interpreted about the relation between language, culture, and the views of society within. The data collected in this study were oral

and written metaphors of Javanese women's beauty. The oral data were a metaphor for Javanese women's beauty which was found directly or is still spoken in society. The written data were obtained from the collection book of Javanese Proverbs. Data were collected by applying the observation and record method. The data analysis used distributional and componential analysis methods. Furthermore, the source domain analysis was divided as the comparison in metaphor. Because the source domain was concrete, classification became the easier way to do by analyzing the form of the source domain. Based on source domain analysis were obtained several large groups, namely metaphors of plants. Further from the large group, it was detailed into smaller groups. For example, the source domain of plants is classified into flowers, leafs, plant parts, and so on. Thus, the analysis of the source domain obtained a comprehensive overview of the various source domain used in the metaphor of women in the Javanese language. Moreover, the source domain that has been classified was analyzed and explained. For mapping the source domain into the target domain, the analysis was to find and describe the features that appear in the source language which is concrete while the target domain was more abstract. The determination of these features was inseparable from the Javanese cultural context.

IV. RESULT AND DISCUSSION

Here is the result of *panyandra* which use plants as source domain and focuses on the appearance or women physical. Appearance refers to the certain part or whole of body of women, such as body movements.

(1) Body Parts Metaphor

This metaphor focused on some examples referring to the body parts. Examples of body parts metaphors include hair, hair on temples, cheeks, nose, lips, teeth, chin, neck, breasts, fingers, skin, and shank.

   a. .**Metaphor of Hair**

Rambute ngembang bakung: Hair which waves like *bakung* flower (lily).

There is only one metaphor about hair. The source domain used is plant, *bakung* flower (lily).

   b. **Metaphor of Hair on Temples**

Athi-athine ngudhup turi: *Athi-athi* is smooth hair in women's temples (like *godheg* for men). *Athi-athi* is described like the bud of turi flower, curved downward.

There is a metaphor about hair on temples. The source domain used is plant, turi flower.

   h. **Metaphor of Cheeck**

Pipine nduren sajuring: Her cheecks are like a slice of durian. In Javanese term called as "lancap", not round chubby.

There is a metaphor about cheecks. The source domain used is plant, durian.

   i. **Metaphor of Nose**

Irunge ngudhup mlathi: Her nose like jasmine flower buds (jasmine flowers that have not bloomed).

   j. **Metaphor of Lips**

Lambene manggis karengat: Her lips are red as cracked mangosteen skin (*rengat*)

The cracked skin of mangosteen (or cracked) will be visible inside (in cross part). Such as the red color "mangosteen karengat"

There is a metaphor used to describe someone's lips. The source domain used is plant, mangosteen.

   k. **Metaphor of Teeth**

Untune miji timun: white, tiny, are like cucumber seeds.

There is a metaphor to describe someone's teeth. The source domain used is plant, cucumber.

   l. **Metaphor of Chin**

Wange (uwange) nyangkal putung: (Wang, uwang: chin; sangkal putung: name of plant). It means, the chin forms nice shape.

There is a metaphor describe chin. The source domain used is plant, namely sangkal putung.

   o. **Metaphor of Breast**

Payudarane nyengkir gadhing: Like a young *gadhing* coconut.

There is a metaphor describe breast. The source domain used is a plant, the *gadhing* coconut.

   r. **Metaphor of Fingers**

Drijine mucuk eri: the fingers are small as thorns.

There is a metaphor to describe fingers. The source domain used is an object, the thorn.

   s. **Metaphor of Skin**

Pakulitane ngulit langsep: Yellow and smooth are like *langsat* fruit.

There is a metaphor found in describing skin. The source domain used is a plant*, langsat* fruit.

   t. **Metaphor of Shank**

There are two metaphors found in describing shank. The source domains used are part of plant such as pandanus flower and rice grains. Here are the following data:

a). Kempole ngembang pudhak: Her shank as white and shinning as *pudhak* flower (pandanus).

b). Wentise ndamen meteng: (Dami: rice stem. In this case the rice steam refers to its grains. The meaning is similar in Indonesia language term. Her shanks are like the bloated rice grains.

(2) Metaphor of Body and Limb Movement

1). Metaphor of Body Movement

Lakune mucang kanginan: This is the opposite meaning of "a hungry tiger". This metaphor describes the upper body while walking. It is like *pucang* (areca tree) that is blown by the wind, swaying gently to the left and right.

There is one metaphor to identify body movement for walking. The source domains used is the plant that is areca tree.

2). Metaphor of Limb Movement

Lambeyane mblarak sempal: The movement of the hand when walking is likened to an old coconut leaf (*blarak*) that splinters (broken, in this case, because its time) and falls from the trunk of the tree to the ground. There is one identified metaphor for describing hand movements. The source domain is the plant, a coconut.

The Characteristics of Metaphorical Mapping

By analyzing various types of plants in terms of whether are mapped or not, the metaphor mapping criteria have been found which are prominent in describing women's beauty. The metaphorical mapping is between source and target domain presented some similarities, were THE SIMILARITY OF SHAPE, TEXTURE, and MANNER. Here the following explanation.

(A) THE SIMILARITY OF SHAPE: The plants are mapped in women's beauty.

This correspondence seems to have some physical motivation, since evenly women are smaller than man. However, the part of plants such as banana stem, jati leaf, or other small part of plants are not mapped in women even if they are "relatively small". This shows that the significant thing is not only the small physical size but also "social smallness," that is, a moderate or proportional shape, not large or even small so that it looks beautiful.

(B) THE SIMILARITY OF TEXTURE: The plants are mapped in women's beauty.

In this correspondence, there is a physical motivation based on the similarity of texture. In this case, it is meant is the women's texture such smooth, soft and radiant.

(C) THE SIMILARITY OF MANNER: The plants are mapped in women's beauty.

In this mapping, the significant thing is the properties are perceptually pleasant to men, such as the softness of movement, and graceful and pleasant behavior or gestures. However, what is considered as beautiful or pleasant depends on how men evaluate these natures in women. Thus, it is also a kind of "social value" is interpreted mainly by men.

The components in the form of source domain exist automatically in our society and serve as the basic of *panyandra*. The plants are concrete that we usually find in the daily life, which is conventionally used in Javanese culture. This seems to be the basic for using plants as source concepts for the metaphor of women's beauty.

For example to show the mapping based on the socio culture value, here are the explanation:

(1) *Untune miji timun.*

'Her teeth are like cucumber seeds'.

The teeth are tiny, white, and neatly lined up.

This metaphor uses part of fruit as the source domain, cucumber seeds. The characteristics of tiny, white and neatly lined up of cucumber seeds are mapped on the Javanese women's beauty. Based on the analysis, it showed the relation between source and target domain, those are the similarity of neatness, color, and shape of the teeth. The establishment of this kind of metaphor uses shape similarity as well as shape similarity between source and target domain. The use of cucumber seeds has a specialty, so the Javanese ancestor chose it to describe the beautiful teeth shape of women's beauty.

The following is a scheme of the cognitive process:

Correspondence:

<Source domain>   <target domain>
Color of cucumber seeds--woman's teeth color
Shape of cucumber seeds---woman's teeth shape
Neatness of cucumber seeds---woman's teeth neatness

Based on this metaphor, it can be concluded that the beautiful teeth shape of Javanese women are not big, but tiny and neatly lined up as cucumber seed. In the Java tradition, Javanese women's do some efforts to have white and clean teeth usually by brushing teeth with charcoal. In addition to remove dirt on the teeth, charcoal can also smooth and scent the teeth. Tradition believes that the scent is prominent to support women's beauty. Therefore, cucumber seeds was chosen as the source domain to map the beauty of women's teeth.

Here is the schematic:

Correspondence:

<source domain>   <target domain>
Cucumber seeds ---beauty of woman's teeth

Thus, *panyandra* involves the mapping of relationship, so this kind of study requires the understanding of the social and cultural background to find various relationship and social codes which motivate the establishment of *panyandra.*

The general model presented in the theory of cultural models can be applied to the metaphor of woman. The mapping structure uses the following components:

(i)   There is a socio-cultural code that makes the tiny, white, and neatly lined up cucumber seeds as image of the beauty of woman's teeth.

(ii)   There is a socio-cultural code that notes that a beautiful woman's teeth is white in color, tiny, and has a neatly lined up teeth.

(iii)   The similarity between (i) and (ii) serves as motivation for the metaphorical mapping from the domain of plants (part of fruit) to the domain of woman beauty teeth.

V.CONCLUSION

This study showed that *panyandra* belongs to the resemblance metaphor. However, this resemblance metaphor needs to be studied further regarding the mapping of source and target domain since there was socio-cultural role in it. According to this study, the metaphorical mapping involving socio-culture based on the background selection of source domains such as plants and part of plants; was to conceptualize the Javanese women's beauty. In this kind of metaphor, the concepts of source and target domain are defined by a socio-cultural. Meanwhile, the metaphorical mapping of the source and target domain between them is motivated by the similarity of interpreted source and socio-cultural.

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