Abstract

The text of Larvul Ngabal customary law is a text of Kei speech community cultural product. It represents cultural convention of the speech community to organize orderly and civilized social life. The analysis of figurative language meaning in this text use figurative concepts of Dancygier and Sweetser (2014), Clark (2013), and the concept of metaphor by Saeed (2016). The research approach in this study is qualitative approach with method of text analysis by Lehtonen (2000). Based on the research theoretical concepts and approaches, in this text, there are three norms of life, namely the norms of protection of life right, protection of women right, and protection of property right. To express the three basic norms, this text uses symbolic figurative language originating from the human body. The figurative language found in this text consists of: (1) metaphor, (2) metonymy, (3) sarcasm, and (4) hyperbole. Based on the phenomenon of figurative language in the text, it can be said that this text uses figurative language based on social cognition in Kei speech community.

Keywords:

1. Introduction

The text of Larvul Ngabal customary law is a text of Kei speech community cultural product. This text consists of seven basic articles called Larvul Ngabal law, seven articles on Nev-Nev law "protection of human life right", seven articles of Hanilit law "protection of women", and seven articles of Hewear Balwirin law "protection of property". In the laws, there are norms of life wisdom intended to ensure in order that Kei speech community live in cultural order in the midst of social interaction.

The legal text as described above use Kei language as a means of thinking and communicating. This is confirmed by Everett (2012:1-20), namely "I believe that language is a tool for thinking and communicating, and knowledge based on human psychology, language is very important that is built from human culture. Language is a cultural instrument as a knowledge. In this context, Kei language is cultural instruments representing knowledge and the way of communicating in Kei speech community. The knowledge intended in this analysis is the knowledge of values or social norms adopted by Kei speech community are represented through the articles in Larvul Ngabal customary law.

The social norms adopted by Kei speech community represented through the articles of Larvul Ngabal customary law will be carefully analyzed through the use of figurative language in the text. The analysis of figurative language phenomena in Larvul Ngabal customary law text is based on the figurative language theory proposed by Dancygier and Sweetser (2014:1). The two authors assert that figurative language consists of: (1) metaphor, (2) metonymy, (3) understatement "merendahkan", and (4) tropes "majas" (compare with Saeed, 2016:14).

The theoretical references above are used as basis to study the types and meanings of figurative
language in Larvul Ngabal customary law in Kei speech community. The phenomenon of the types and meanings of figurative language in the text is the main focus in this study. Each type and meaning of the figurative language found in the Larvul Ngabal customary law text is presented in the following discussion section.

1.1. METHOD

The analytical method used to analyze figurative language in Larvul Ngabal customary law consists of (1) verstehen method, (2) interpretation method, and (3) hermeneutic method. Each method is explained as follows.

1.2. Verstehen method

Kaelan (2012:179) asserts that Verstehen method is a method of research with objects of religious values/human culture, symbols, thoughts, meanings and even multiple social phenomena. It appears in this statement that this method seeks to uncover cultural phenomena including cultural symbols, the results of collective thoughts in a culture, meanings based on cultural context, or social phenomena found in society. Of course, those phenomena also become important things to reveal verbal and nonverbal signs in Larvul Ngabal customary law.

1.3. Interpretation method

The second method used in revealing types and meanings of figurative language in Larvul Ngabal customary law is the interpretation method. This method can be positioned as the second step after verstehen (understanding) method. As it is said by Kaelan (2012:183) that after verstehen process, it must be continued with interpretation in order that the meanings captured on the objects can be communicated by subjects. Interpretation mediates messages that are explicitly and implicitly found in reality. In this method, the researchers as interpreters who deal with language complexity so that unclearly meanings or messages contained language become clearer.

1.4. Hermeneutic Method

Philosophically, Gadamer (in da Silva Gusmão, 2013:112) says: "The awareness of empowering history is basically an awareness of hermeneutic situation. To achieve an awareness of a situation, however, it is always a task that has typical difficulties. The real understanding of the situation is that we do not stand outside of something and therefore, it cannot capture objective knowledge of it. We always find ourselves in a situation, and shining light on it is a task that is never completely finished. This is also a hermeneutic situation - that is, a situation in which we find ourselves in a stretch of tradition in which we seek to understand it."

Thus, it can be said that hermeneutics is a means to understand something has happened and is going on through the text. The task of hermeneutics as a guard in charge of illuminating or giving deep understanding of something. Something in this sense is a socio-cultural phenomenon in social life. In the context of this study, it is an understanding of verbal and nonverbal signs in Larvul Ngabal customary law.

Kaelan (2012:195) asserts that how hermeneutic method works is to focus on the objects relating to symbols, language, or texts and other cultural works. For a researcher (interpreter), the phenomenon of the research object must be seen as an open discourse to be interpreted according to the context. In connection with the understanding of text language aspects, Palmer (2003:155) says that when explicitly understanding becomes interpretation, as language, other extra-subjective factors start working because language has sounded a form of idea that develops in itself, a perspective has been formed.

The three methods of analysis above show that each method does not work separately but they work in collaboration. Verstehen method is used to provide deep and accurate understanding of types and meanings of figurative language in Larvul Ngabal customary law. To make explicit how verstehen method works, then the interpretation method is used. This method works to provide interpretation to the data of types and meanings of figurative language that have been under-
stood to obtain the illustration of the meanings contained in it. Furthermore, the hermeneutic method works to actualize the types and meanings of figurative language obtained through verstehen and interpretation methods. The methods work to provide understanding, interpretation, analyzing, classifying, and identifying meanings related to each type and meaning of figurative language in Larvul Ngabal customary law.

1.5. DISCUSSION

This section is an analysis of the findings of the figurative language phenomenon in Larvul Ngabal customary law text of Kei language. The figurative language phenomenon in Larvul Ngabal customary law text is presented as follows.

1.6. Metaphor

Trask (2007:169) states: "The non-literal use of a linguistic form, designed to draw attention to a perceived resemblance. The literary use of metaphors is ancient and well studied, and the field of rhetoric and literary criticism have developed a formidable battery of Greek terms for naming many different kind of metaphor. But metaphor are in fact commonplace in ordinary speech and writing: we speak of the foot of a mountain or the eye of a needle, we refer to Saussure as the father of linguistics, and we speak a failing business enterprise as a lame duck.

Trask explained that the use of non-literal linguistic forms in the world of literature is designed to draw attention to things felt. The use of metaphors since ancient times, was well studied, including in the fields of rhetoric and literary criticism and in Greek times, it is used for various types of metaphors. Metaphor is usual in verbal speech or writing, for example we are talking about mountain foot, eye of a needle, and we are talking about a fail business enterprise as a lame duck.

Metaphorical meaning according to Löbner (2013:53), namely An expression is used metaphorically if it is used to refer to things are in crucial aspects similar to the kind of objects to which the expression refer in its literal meaning. Löbner emphasizes that expressions are metaphorically used to refer to important things, which have similar to the types of objects referring to the expression of their literal meanings. In line with Löbner, Ricoeur (2005:85) asserts that metaphor has similarity function to provide substitution basis of the description of meaning of a word in the literal sense, which can be used in the same place (see Fasol and Linton, 2014:522; Clark, 2013:253). The opinions confirm the similarity based on the literal meaning of the word. Thus, the reference of the analysis of metaphorical meaning in this study is the use of non-literal language to attract the attention of readers or listeners by identifying something with other things. Based on the theoretical concept, metaphor used in the text of Larvul Ngabal customary law are described as follows. The use of metaphors in the customary law text was identified in the following construction (01).

Quotation 01: Hanilit law, additional article

Article (2): Wal ngutun tenan, lawur umat hoar
Open close bottom abuse person wife ‘Open the bottom cover, to disturb other person’s wife."

Quotation (01) represents metaphorical meanings seen on lexicon ngutun ‘cover’, and tenan “bottom”, Lexicon ngutun ‘closing’ means women’s underwear to cover their honor. The Lexicon is used to express the meaning of underwear worn by women. The second lexicon, tenan "bottom" means the honor of women. The expression of metaphor ngutun tenan in the text represents the meaning of sexual violence act against women in Kei speech community. Thus, it can be said that the act of abuse and disturb other people’s wives is explicitly forbidden in Kei speech community. This is prohibited because it will lead to bloodshed or kill each other to uphold women’s esteem. The prohibition is also based on one principle of life in the Kei speech community, namely Aim mat nangkahub hoab enhov kanatun tenat ‘Mami dies because of sister, wife, and boundary site’. This expression confirms that Kei men risk their lives in order to protect the honor of their wives, their sisters, and property seized. Therefore, they are very respectful of the boundaries of ownership of the land or hamlet and maintain the boundaries belonging. Violation against val-
ues and norms is disgrace to break value system in Kei speech community. Another prohibition is in the form of metaphorical expression as in the following construction (01).

Quotation (02) Hukum Hawear Balwirin

Article (6): It lawur kom hira i ni afa 1st pl. destroy hit someone 3rd sing belonging goods ‘We destroy or destruct someone else’s belonging’

Construction (02) uses metaphorical expression lawur kom. Lawur ‘destroy/disrupt’ belonging to other people, or disrupt the situation. The word lawur is used to replace wer/wekh ‘to disturb’. Lawur is generally used in proposition, such as Markus anuer umat hoar ‘Mark disrupts other people’s wife. Lawur is constructed with kom ‘crusher of betel nut’. Lexicon kom ‘betel-nut crusher, in which its container is made of iron pipe or plastic and its handle is made of iron with sharp edge. Betel, areca nut, and lime are put into a container (pipe) and pounded smoothly. The association used to express destructive meanings are identical to how to crush betel nuts in a container called kom. Conversely, the associative meaning represented by lexicon kom is a way of destroying the property of others. The method in question is the way to destroy or destruct other people’s belonging or competitors by using a variety of sharp tools. Such behavior is considered to be detrimental to the interests of others so that it is prohibited in Larvul Ngabal customary law. Another form of metaphor is shown in the following quote (03).

Quotation 03: Hawear Balwirin Law

Article (6): It na ded vut raut fo enfasus te 1st pl. take way ten hunderd for distress or fakuis umat lian take someone else ‘We do various ways to distress other people’

The form of metaphor as quoted (03) represents deceitful behavior done to distress others. The form of metaphor in construction (03) is ded vut raut ‘thousand ways’. Lexicon ded ‘way’ means a method or trick used to deceive/take someone else’s property. Lexicon ded ‘road’ is constructed with vut raut "thousand" to represent the meaning of various efforts or tricks taken by someone to take other people’s property. The construction ded vut raut is supported with enfasus te fakuis ‘to distress or blackmail others. Lexicon enfasus ‘distress’ implies making others helpless or making others live in suffering. Meanwhile, lexicon fakuis ‘blackmail’ means taking someone else’s whole property. In other words, doing an act to deplete other people’s property or wealth.

Metaphor na ded vut raut ‘takes a thousand ways’ is used in the context of Larvul Ngabal customary law as a prohibition on every Kei speech community. This prohibition is seen on the use of first plural person It ‘we’ in construction (03). The first plural person (It) refers explicitly to all classes in Kei speech community without exception. The use of It ‘we’ refers firmly and surely to Kei speech community. Kei speech community mention this prohibition as sasa ‘mistakes’. However, not every formulation of the article uses sasa ‘mistakes’.

The form of metaphor as another figurative language is shown in the following quotation (04).

Larvul Ngabal Law: articles (1), (2), (3)

Article 1. Uu-d entauk atvuna-d head-1st pl. cleeve nape-1st pl. ‘Heads rest on our napes’

Article (2) Leled ain fo mahiling neck-1st pl. one to be respected ‘Our necks are respected and esteemed’

Article (3) Vil nit envil rumud skin dead wrap body 1st pl. ‘skin wraps our body’

The law Hanilit Article (2) addition

Article (2) Wal ngutun tenan, lawur umat hoar ‘Open bottom cover, abuse people wife’ ‘Open the bottom cover and abuse other people’s wives’

Quotation 04 article (1) Larvul Ngabal customary law uses figurative language u ‘head’ as a representation of a leader in society who is responsible for connecting people with God (Duange / Taran Laai ‘Tuan Besar’). Kei speech community places the leader in charge of the life of people he leads. Conversely, a leader in carrying out his duties and responsibilities must be sustained by those who are led as expressed in vunad "our necks" as a supporter of the leader in carrying out his duties. The article implies metaphorical meaning mandated by Kei speech community culture to a leader to be responsible to God in carrying out the duties of customary government and still rely on human values embraced in the com-
munity.

In article (2), quotation 04 is emphasized on speech act that must be controlled by Kei speech community. The Article Lelad ain fo mahiling can be equated in Indonesian language berjalan memelihara kaki 'moving to manage feet, and saying to keep words. Lexicon lelad 'our necks' is used to show that Kei speech community may not use words to allude to others in social interaction. Neck represents self esteem that must be respected or mahiling 'crown' or honor that must be maintained in every person in Kei speech community. The meaning is supported by the affirmation in article (2) the quote is Uil nit envil rumud. In this article, there is a lexicon associated with envil 'wrap' which means keeping secrets associated with rumud 'our body' which means secret of human life. Likewise uil 'skin' is associated as an act that must be carried out by the community in keeping the secrets of other people's lives. The secret must be kept or survived death comes which is confirmed with nit 'ancestor or deceased persons'. Furthermore, article (2) in Hanilit law, there is a form of metaphor that means sexual violence against women, namely Wal ngutun 'to open the cover' associated with women's underwear, tenan 'bottom/under' which is associated with 'female sex', and lawur 'to destroy' associated with sexual intercourse'.

Quotation 04 represents some associative meanings, namely (1) head represents a leader who is responsible for connecting people with God and still getting support from the community, (2) neck represents source of utterances that must be maintained in order that the speeches do not touch other people's senses, (3) humans must keep the secrets of other people's life which is represented by dead skin (uil nit) and rumud 'our body' represents the secret of human life, and (4) the associative meaning of sexual violence is represented in a phrase 'to open the bottom cover' (wal ngutun tenan) and lawur 'destruct' that means 'intercourse'.

1.7. Metonymy

Metonymy refers substantively to an utterance used to associate people or things referring to literal meanings. Kridalaksana (2008:154) exemplifies as 'in glasses'. 'In glasses in this construction refers to someone in glasses to change the person's name. Löbner, (2013:52) asserts that metonymy, "An expression is used metonymically if it is an expression referring to its literal meaning". (Ekspresiyang digunakan secara metonimia jika ekspresi tersebut di- gunakan untuk merujuk pada hal yang termasuk dalam jenis objek yang diexpressikan yang merujuk pada makna harfiahnya) (compare, Kövecses, 2006:99; Kutha Ratna, 2008:445; Lehtonen, 2000:9; dan Danesi, 2012:151).

Kei speech community use metonymy differently in Larvul Ngabal customary law. They use the first plural form 'we' repeatedly to confirm that Larvul Ngabal law applied to Kei speech community. The use of the first plural person it 'we' represents reference of Kei language. The following quotation (04) represents the meaning of metonymy used in Larvul Ngabal customary law.

Quote 04 Larvul Ngabal Law

Article (1, 2, 3 and 4):

Article 1). Uu-d enlaak atwuna-d head-1st Pl. cleave shoulder 1st Pl. Head rests on our nape

Article 2) Lela-d ain fo mahiling neck 1st Pl. one for to be respected Our necks are respected and esteemed

Article 3) Uil nit envil ruwu-d skin dead wrap body-1st Pl. skin wraps around our bodies

Article 4) Lakh nakmod naa ruwu-d blood stops in body-1st Pl. Blood sheltered in our bodies

Quotation (04) articles (1, 2, 3, 4) imply the use of -d 'we' as a modifier of first plural person it 'we'. The use of the first plural person modifier (-d) refers to Kei speech community language. In this context, it implies that those who apply Larvul Ngabal customary law and its sanctions. This phenomenon is different from formal law that uses persons referring to individual who breaks it and gets sanction. Larvul Ngabal customary law uses a marker of first plural person (-d) to emphasize the application of the law to all social status in Kei speech community without exception.

The use of first person markers as a form of
metonymy in *Larvur Ngabal* customary law is shown in the following quotations.

Quotations 05a, b, c, and d of *Hawear Balwirin* law Article (3, 4, 6 and 7):

Article (3) *It* bor 1st Pl. steal ‘We steal’

Article (4) *It* lawur kom hira i ni afa 1st Pl. damage destroy someone 3rd belongs goods ‘We damage the property belong to others.’

Article (6) *It* na ded vut raut fo enfasus 1st Pl. take ten thousand to/for distress *te enfakuis umat lian* or blackmail people other ‘We have many ways to distress or blackmail other people’

Article (7) *Te-fen* it nail umat i ni afa it 1st Sing. - not 1st Sing. return people 3rd Sing. belong goods 1st Pl. *liik ken* te it fanaub look can or 1st Pl. hide it *We will not return things belong to other people we found or hide them."

Quotation (05) shows the use of the first plural person (*It*) referring to the language of Kei speech community who apply this customary law. The use of first plural person repeatedly to indicate consistency of metonymy form to affirm the aims of the articles in *Larvul Ngabal* customary law. The first plural person in the context of *Larvul Ngabal* customary law articles is devoted to Kei community as a whole without exception. All speech communities must obey all norms contained in the articles of *Larvul Ngabal* customary law.

The articles as shown in proposition 05 show explicitly the use of the first plural person (*it*) and the first plural person marker (*te ‘we’) as a marker of Kei language speech community. Construction (05) is a simple one only consisting of a subject and predicate. *It ‘we’* in construction (4.14a) refers to Kei speech community. Construction (05a, 05b) and (05c) only use one form of the first plural person to refer to Kei speech community. Unlike construction (05d), quotation (05d) uses a combination of marker of plural first person *te ‘we’* and *it ‘we’* to emphasize the identity Kei speech community as intended on the text. In this context, the first plural person *it/ te ‘we’* is used to refer to Kei speech community.

1.8. Sarcasm

Sarcasm is figurative language tending to use sarcastic utterances that imply rough meanings. This figurative language phenomenon is not widely found in *Larvul Ngabal* customary law text. It can be seen in the following quotation 06:

Quotation 06: *Hawear Balwirin* Law

Article (5) *Ta-an* gogom 1st Pl. eat poison ‘We eat only by stealing’

Quotation 06 represents figurative language indicating sarcasm (rough) because it identifies stolen food and poison. Stolen food is configured with a type of harmful chemical substance if it enters the human body. In this form, it is emphasized that ‘stolen food’ can damage morals and ethics in people’s lives, especially Kei speech community. Therefore, it should be avoided in everyday life in order that people always live in moral and ethical social control.

1.9. Hyperbole

Kutha Ratna (2008:445) briefly said that hyperbole is a statement that exceeds the true nature and reality. Based on this opinion, *Larvul Ngabal* customary law, hyperbole forms are found as quoted in 07.

Quotation 07: *Hanilit* Law

Article (5) *Wal* sian baraun, *enkom* lawur Open rotten messy destruct destroy ‘Open, destroy it, destruct honor of women’

Article (7) *Ftu fwer* elope, pull while running,

Quotation 06 article (5) *Hanilit* law represents the use of hyperbole in *Larvul Ngabal* customary law. In article (5), there are lexicons used which have meanings far from reality, namely the forms of *enkom* ‘destroying with sharp tools’, *baraun* ‘disrupting’, and *sian* ‘rotten’. In the article, there is also explicitly the use of figurative language expressing meaning that is not in accordance with the reality, namely destruction and messy. Likewise in article (7), the use of figurative language shows excessive meaning *ftu* ‘eloping’ in Kei speech community tradition. Meanwhile, the actual form of *fwer* is also not suitable with the
fact that in the process of eloping, there is no action referring to pulling while running.

2. CONCLUSION

Conclusions based on the descriptions above, Larvul Ngabal customary law text in Kei speech community use figurative language consisting of (1) predisposition to using metaphorical meaning derive from members of the human body, (2) the meaning of metonymy uses first plural person, (3) sarcasm uses poison association for stolen food, and (4) the meaning of hyperbole is to express excessive action (pounding, destroying, destructing, and underestimating the honor of women).

3. BIBLIOGRAPHY


