METAPHORICAL STUDY ON BUGINESE TRADITIONAL EXPRESSIONS

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ABSTRACT

A metaphor is an intriguing problem in the study of meaning. Metaphor conveys information and the interpretation of the text. Paseng is part of a Buginese culture that is written as literature which its sentences use metaphor and non-metaphor. In papaseng of Buginese people, there are a lot of words or phrases used metaphorically. The aim of this research was to know; 1) the meaning of metaphorical Buginese expressions, 2) in what situations the metaphorical utterances employed, and 3) the perceptions of Buginese people about these expressions (pappaseng). This research was conducted in Makassar by doing the field research and library research. The primary data was field research and secondary data was interviewing. The results of this research showed that pappaseng from Buginese ancestor most talking about the value of life and used in many situations such us governance, marriage, daily life and also pamali. Today, Buginese people still apply the papaseng even though just a little, they also can interpret depend on their ability which is influenced by some factors such as age, education, domicile, etc.

Keywords: Metaphorical Expressions, Pappaseng, Social values

1. Introduction

Buginese people are called To Ogi, they speak Basa Ugi. Basa Ugi is included as West Austronesia language which has been known writing since 14 centuries ago. It is spoken by about four million people in the Southern part of Sulawesi, Indonesia. In Buginese, there are two important written sources included as literature: Sureq Lagaligo as the epic creation myth of the Buginese people and Lontara is a Buginese manuscript that consist knowledge about certain topics such as history, science, custom, and laws. Lontara can be categorized as Paseng, Attauriolong, pau-pau rikadong, pau-pau, Pappangaja, ulu-ada, sure bicara attauriolong, pau kotika, sure eja, and sure bawang. Buginese literature which written in Lontara called paseng. Paseng means testament that has to be entrusted stress about necessity and prohibition. The people who respect the paseng will get respecting and be considered in social life. In contrast, the people who collide with this paseng will get heavy social doubt or they will get bad
(Punagi, 1983). Paleng is part of a Buginese culture that is written as literature which its sentences use metaphor and non-metaphor. In pappaseng of Buginese people, there are a lot of words or phrases used metaphorically.

The metaphor is an act of expressing to show analogical comparison by losing word: as, like, etc. The metaphor is the using of language none literally that contains comparison and identification. One of metaphorical using in Buginese pappaseng can be seen in the sentence "duami kuala sappo, unganna panasae belona kanukue". It used metaphorically, it is difficult to understand literally. There are two principles of Buginese; honesty and pure heart. Sappo is compared with the principle of life because those two things have the similar characteristic that used as fortress and defence. Unganna panasae is a partial part of jackfruit formed straight compared with honesty because those two things have similar characters that are straight where honesty always be signed with alignment. While belona kanukue in Buginese is a plant called pacci always used to adorn nail compared with the pure heart because the pacci is similar spelling with paccing mean pure, holy clear in buginese.

Nowadays, there are some pappaseng lost of values because some factors like the millennia condition and also new generations forget their ancestor’s tradition expression (paseng). Otherwise, Pappaseng wrote metaphorically so that they have difficulties in understanding the implicit meaning of those metaphorical expressions. To deeply understand the meaning of Pappaseng and they can apply in our daily life. They have to analyze the meanings of some metaphorical uses in Buginese expressions. In what situation were these metaphors used? And What were the perceptions of Buginese people toward the metaphorical expressions used?

2. LITERATURE REVIEW

2.1. Style of Language

Figurative Language is always judged as the style of language but actually, it is the part of the style of language. The function of language style can be seen firstly in the function of language. One of its functions is a poetical function. That is making the message be more heaviness, (Jakobson in Vanoye, 1971: page 59). The using of language style accurately (it is included time and the object) will be interesting and get many attentions from the target. Rather than, if the user of language style is wrong, will useless. The massages will not delivery well when using language style in wrong place and time. In the text, the using of language style will excite the writing, because the style of language can show idea that full of meaning simply.

a. Figurative Language

Three elements of language are mentioned by Ducrot and Todorov (1972)”, like Sound and Graphic (example; accusation, alliteration, etc), Syntactic (example; inverse, free indirect speech, etc), and Semantic (Metaphor, metonymy, irony, etc). Figurative language is part of the element of language called semantic. In general meaning, semantic is the study of meaning. It means that figurative language cannot be separated with the study of meaning.
Perrine (1996: 609 – 601) defined that figure of speech is anyway, and some rhetoricians have classified as many as 250 separate figures. While Kerbat-Orecchioni (1986: page 94) identified that figurative language is all kinds of meaning which have implicit in the contest can attend the figurative. To talk about this figurative, it needs to understand about three angles meaning of semantic because this classification can be understood by seeing its meaning and object. Odged & Richards (Palmer 1976: 26) basically from the theory of signified and signifier by Saussure (1969: 97-103) drawn as follow:

![Signified diagram](image)

In addition, the signifier is the language form imagines and the signified is its concept. The relation between signifier and signified is arbitrarily based on the convention of a linguist (language supporter people). According to Ogden and Richards, there is no direct relation between signifier and the object (between language and world) it can be known by using the experience or the concept in the mind. The meaning relation will be the basis to make the group of figurative language.

b. Metaphor

Generally, the metaphor is formed from experience correlation that is divided as two; they are experiential concurrence and experiential similarity. Metaphor Experiential is formed by shown two types of experiences, those are an increment of substantial and observation of substantial step whereas, the experiential similarity is formed by seeing the sameness of two things that is drowning in the metaphor. This type of figurative language has been extensively used to present particular persons and groups, either in negative or positive senses (Irawan, 2017). Some linguists assumed that metaphor as the queen of figurative language because when it is seen from on its forming process, many kinds of figurative language can be categorized as a metaphor. The metaphor is always assumed that the most important figurative language.

1) Person and Non-Person Metaphor
   - Personification is a figurative language that shows animal, plant or noun as a person.
   - Dipersonification is a figurative language that shows the person as an animal, plant or another noun in the world. Dipersonification is the homonym of personifying and the formed process is the same.

2) Concrete noun to the Concrete Noun Comparison which compares to the other concrete one.
3) Concrete to the abstract noun comparison. In this kind, concrete noun is compared to the abstract one.
4) Abstract to the Concrete Noun Comparison. Here, it can be seen the comparison between the abstract to the concrete.
5) Abstract to the abstract noun Comparition. In this kind, it will be shown the comparison between abstract things to the other abstract one.

c. Buginese Expressions

Buginese expression analyzed in this study is called *papaseng*. *Pappaseng* in Buginese is based on word *Paseng* means a message that has to always be respected in where and whenever. The people who accept this *pappaseng* have to do it as mandate responsibility. If they reluctant they will get punishment from the God (in the classic language called "*dewata*")) like the trouble of life and even misfortune that is very difficult to be parried. According to *Sikki* in Rijal (2011) that *Pappaseng* as a living philosophy of Buginese people means a collection of thought, and attitude, cultural values of Buginese people in facing life problem and their existence. While *Mattulada* (1995) says that, the statement of *Pappaseng* authentically is a calling of moral to keep next tradition by generation. The power of traditional values supports something good in the society, as long as every change does not contradict with *Pappaseng*.

2.2. Operational Definitions

Language can be defined as a socially shared combination of those symbol and rule-governed combinations of those symbols.

Figurative language is the part of language style that used to explain something by using other words or sentences that need special analyzing to be understood.

A metaphor is the use of language to refer to something other than what is originally applied to, or what it literally means, in order to suggest some resemblance or make a connection between the two things.

*Lontara* is a Buginese manuscript that consists of knowledge which certain topics such as history, science, custom, and law.

*Paseng* is a collection of family mandatory or Wisemans, which is entrusted to the generation continually with memorized utterance than written in the *Lontara* to be made as heritage.

*Attauriolong* is a written collection about the history of some important event of Buginese formerly such as the history of Bone king included the important events that he experienced.

*Pau-pau Rikadong* is folklore contains the legend about amazing events or phenomena but its doubted, Such as history of kingdom founding.

*Pappangaja* is guidance or life advising collection which is given by parents to their generations, such as popular *pappangaja* in Buginese-Makassarese is usually called “Budi Istihara” a kind of Malayan tale comes from Arabic literature.

*Ulu-Ada* is a manuscript about the agreement between countries or kingdoms, like "Lamumpatue RI Timurung".

*Sure’ Bicara Attauriolong* is a rule and constitution collection in the nation which principle to ancestors tradition.

*Pau-kotika* is a note collection about good or bad times to do something.
3. Methodology

Cultural research is an activity in forming and abstracts the understanding about culture phenomena including concepts, value, habit, interaction pattern, history aspect, biography, mass media text, film, art, and other forms of phenomena. Concretely, the culture can aim to the custom, form of verbal tradition, literature, language, interaction pattern, etc. If the object of the research aimed to understand the concrete culture that can be investigated directly, it ought to be oriented to the perspective of qualitative research. The people who have competed to become the objects of this research especially for interviewing such as ancestors. This research has conducted in Makassar, Bone, Wajo, and Maros.

The technique of collecting data did by some ways as the library study and interview. The writer found the data by using library research in some places they were South Sulawesi Library in Makassar, Makassar Library in Makassar, Wajo Regency Library in Sengkang Sengkang, Wajo, Hasanuddin University Library Centre, Research Institute Library of Hasanuddin University, and some related references. While did the interview, it used some experts in Buginese such as in Maros, Wajo and Bone as informants of this study. They had competent for answering the writer questions. The techniques of the interviewing were writing and recording by recorder instruments.

4. Findings

Some metaphorical used in Buginese traditional expressions which were found by doing library research as follows:

4.1. Pappaseng of governance

in Buginese found that there were some governance’s paseng as follows;

a. Eppa naseng toriolo-e sung-baruga, pekkuleiwi sio mennang tudangi–wi sungna barugae iyya eppa, narekko temmulle tudangiwi eppae, mau natellu muna, na dua muna; (Punagi, 1983: 13)
1) Seuwani, sung–baruga: massompung adai nasompungenna, mattapping adai na- tappingenna;
2) Madduwanna, sung baruga: tenritae wirinna ritangnga bicarae, enrengnge tekkuwae ripadanna tau;
3) Mattellunna, sung baruga: reillauwi-e tangnga(k) ri tengnga
   tudangnge, saba rikapanginingna majepuiwi ada tau riolo,
   enrengnge misseng laleng bicara;
4) Maeppa(k)na, sung-baruga: waranipi, apa iya tau pello-rengnge,
   tenna ulle palempu-e bicara.

b. Eppa ritu aju-tabu (k) aja(k) sio mennang muacca-coa sanresiwi bara seuwwanna eppa-e uwangenna.
1) Seuwwani aju-tabu(k), nrennuwangnge appongeng;
2) Madduwanna aju tabu(k), nrennuwangenge acca;
3) Mattellunna, aju tabu(k) nrennuwangnge assugireng;
4) Maeppa(k)na aju tabu(k) nrennuwangnge avaraninngeng.

c. Makkeda topi Lukmanul Hakim: eppa’i uwangenna paramatta
   mattapa riana eppona Nabi Adam,
1) Seuwani, teppee’;
2) Madduwanna, issengge;
3) Mattellunna, gau patujue;
4) Maeppa(k)na, sirie;

d. Enneng uwangenna naseng to rioloe, riaseng tau maupe(k) kumanengnnitu pole mompo ritomadeceng kalawingngatie:
   1) Seuwwani upe(k), alempurengnge;
   2) Madduwannaupe(k), ada tongengnge;
   3) Mattellunna upe(k), gettengnge;
   4) Maeppa(k)na upe(k), siri-e;
   5) Malimanna upe(k), acca-e;
   6) Maennenne upe(k), awaraninnge

e. Aja(k) siomennang muacowa-cowa temmissengngengi bettuang Arung Mangkau-e, apa(k) iya arungnge nabicarangngi patampuangengnge;
   1) Seuwwani, bicara tana asenna;
   2) Madduwanna, bicara uwwae assenna;
   3) Mattellunna, bicara anging asenna;
   4) Maeppa(k)na bicara api asenna;


4.2. Pappaseng of marriage

In buginese traditional marrital found in Nonci (2002; 10) that two kinds of paseng, they were;
   a. Duami kuala sappo unganna panasae na belona kanukue.
   b. Iyyapa naulle mabbawine orowane narekko mullei mattrululungi dapurengnge wekka pitu.

4.3. Pappaseng for daily life

In daily life, they obey some Papaseng from their anchestor such as
   b. Aja mennang muempurui to maupe(k), ajatto mucaawa-cawai elo dewatae, apa iyya rekko muempurui elo dewatae langi muempurui. Narekko mecawaiko eloddewatae, dewatae muempurui. (Punagi, 1983: 33)
   c. Ritomainge’e eppa’ masero madeceng; mula mulanna namaiseiwi topurae mamaseiwi, maduanna tenri ellauwi nabbere, temmattajeng pamale’, matellunna tulung ngengngi sukara’na taue risingangka-gangkanna pattulung, maeppa’na mappangaja’ lettu’ ripuru’e. (Ali, 1989: 69)

4.4. Some metaphorical utterances of pamali
A. Discussions
1. Meaning of metaphorical utterances
   a. *Pappaseng* of governance

   1) *Eppa naseng to riolo-e sung baruga, pekkulleiwi sio mennang tudangi-wi sungna barugae iya eppa, narekko temmulle tudangiwi eppae, mau natellu muna, na-duwa muna;*

      According to the ancestors, there are four *sung baruga* wherebuginese people must try to set on the four *sung baruga*. If they can not set all of the four *sung baruga*, just set in three or two of them.

      (a) The first *sung baruga* is linking up the word in the right linking and the word in the right place.
      (b) The second *sung baruga* is not showing the edges in the judicature and not auspiciousness for the fallow.
      (c) The third *sung baruga* is the people who can be asked about judgment in a meeting chamber because possibly he can understand about the words of ancestors and how to run a judicature.
      (d) The fourth *sung baruga* is the brave people because a coward will not be able to maintain a judicature.

      It means that as human do not be a person has less ability to be used in a meeting chamber which is presented by smart, intelligent and famous people. If the person can not master all of the ways to run a judicature just understand some of them so that he can get respect and be well-through-of the people. According to the ancestor, there are four important abilities in running judicature. They are: talking right in the right time, with authority, smart (know about valid low and constitution) and brave (a coward people cannot maintain a judicature because he will be very hard to say the rightness and wrongness).

      The using metaphor in that *pappaseng* is phrases *sung baruga*. Sung baruga consists of two words: *sung* in Buginese is a corner, angle or side (area or line which is formed by the meeting of two lines, surface, roads.) and *baruga* in buginese is a building which always used as the place for a formal meeting or party. Such as wedding party, court session, etc. Compared with the people who have the ability to handle or run a judicature. Baruga is used to draw a judicature because it is a place for formal meetings such as assembly whereas word *Sung* draws the condition of the people who handle a judicature where they are in the cornered condition like word *Sung* in this *pappaseng* mean corner or side. So that the people who run a judicature are hoped can solve the problem (be cornered) by doing the fourth *pappaseng* above.

   1) *Eppa ritu aju-tabu(k) aja(k) sio mennang muaccoa-coa sanresiwi bara se uwwanna eppa-e uwangenna.*

      There are four kinds of *aju tabuk(k)* never try to lean on to one of them.

      (a) The first *aju tabu(k)* is relying on the descent
      (b) The second *aju tabuk(k)* is relying on the cleverness
      (c) The third *aju tabu(k)* is relying on the richness
      (d) The fourth *aju tabu(k)* is relying on the braveness
There is no right place for the aju tabu(k). If it is in the fire it will be burned, if, in the water, the water will penetrate into it, if in between fire and water it will be nest by termite. It's mean that:

People cannot only rely on their descent, cleverness, richness and braveness. But they must try to be honest, diligent and patient, to get good behaviour with submitting and believe to the Greatness of the god who determines everything in the world.

The metaphor uses in this pappaseng is the phrase aju tabu(k). Aju tabu(k) consists of two words aju in English is wood, and tabu in English is brittle. Compared between people who are proud and very relying to his own. Aju tabu, something that is not strong and useless. It cannot be made anything because it is already broke and weak. If someone tries to lean on it, it will be broke and make the people falling down. Simply battle wood is something that cannot be the basis. A proud people have a similar character with brittle wood. They cannot be a guide or leader because they only relying on what they have and forget about the God who determines everything. If people choose a proud man as their guide or leader they will be misfortune.

The metaphor uses in this Buginese expressions is paramata mattappa. This phrase consists of two words Paramata in English is called jewel (a precious stone which is used to decorate valuable object) and mattappa in English is called agleam (bright light). Compared with four laudable behaviors (believe to the God, knowledge, right deed, and shy (especially in making mistakes)). These four laudable behaviours are reputed as somethings that are very valuable like the agleam jewel. If the people respect to this laudable behavior, it will be given many big advantages such we avoided difficulty in the life like the jewel gives light to the darkness.

2) Enneng uwangenna naseng to rioloe, riaseng tau maupe(k) kumanengnitu pole mompo ritomadeceng kalawingngatie:

According to the ancestors, there are eight things that have to be had by Buginese people so they can be called lucky people. All of them appear from the people who have good behaviour (self-control), they are:

a) Seuwwani upe(k), alempurenge; lucky: honesty
b) Madduwannauppe(k), ada tongengnge; lucky: right words
c) Mattellunnernna unpe(k), gettenge; lucky: solidly
d) Mapeppa(k)na upe(k), siri-e; lucky: shy
e) Malimanna upe(k), acca-e; lucky: cleverness
f) Maennenne upe(k), awaraninge; lucky: braveness

The lucky of honest people is a long age. The lucky of right word is like a boat that can be loaded. The lucky of solidly people have many generations. The lucky of shy people is has many friends/partner and became a secret saver for the king. The lucky of the clever people is being rich. The luck of the brave people becomes paddenring in a country. It means that the metaphor uses in this Buginese expressions is in the word paddenring in English is called a shield compared with brave people. A brave person is a patriot. He will protect a nation or a
country from dangerous something. He will always become the first person who will care to his ethnic like shield which protects someone from dangerous things of the brunt.

(5) *Aja(k) siomenaang muacowa-cowa temmissengngengi bettuang Arung Mangkau-e, apa(k) iya arungnge nabicarannggi patampuangenge;

Do not be tried to ignore as if do not know about the sign (code of ethics) of the big king (the leader of government) because they speak for ways:

a) First is *bicara tana*
b) Second is *bicara wae*
c) Third is *bicara anging*
d) Fourth is *bicara api*

*Bicara tana* is honesty and cleverness. It does not have children and a grandchild. It has never grudged. It does not have happiness. It is blind and deaf. It has never felt hungry and full. There is no right and left in it. It is always called the rejecter of disaster from the soil by *hadat* (upholder of low). If the big king wants to upholder the honesty he will do *Bicara tana*

*Bicara wae* is the way of speaking that is clever (cunning) and careful but not honestly. Because water always winding easily and runs down. If the king always be respected and people always submit to the king, the king will do *bicara wae*. He cripping (not torrential) the decision and affirms (torrential) the decision as he likes. The king gives way for *adze and needle* if he is angry or kind (depend on his feeling and willing) because he does the *bicara wae*.

*Bicara anging* is strong and be in command but not honesty. It acts depend on itself. It always comes from some direction, east, west, north and south. What in its mind, it will do it. If citizenry tries to be on bad behaviour and does not be obedient to their leader, does not understand to the sign of king (code of ethics), irresponsible to the command of their leader, it means that they do the *bicara anging*, over comfort and behaved depend on their superiority.

*Bicara api* can be blazing and dreary. If the citizenry supports their leader, they will fan the fair. Their leader will do *Bicara api* where the fair will be blazing and creeping everywhere. If the citizenry keeps a fire in their leader's kitchen the leader will do *bicara api* where the fair will be dreary never extinguished.

In a judicature, every king ought to decide a lawsuit equitably. Choose the right form of judicature honestly without taking a side. Take the character of the soil which reflects honesty and cleverness without taking a side. The characteristic of water, wind and fire actually same, they rest on soil. The characteristic of soil (philosophy of soil) is right. It is suitable to be reflected by upholder of low in a judicature so that all of the decisions are taken honestly and humanity.

The metaphor uses in the *pappaseng* are *bicara tana, bicara api, bicara anging* and *bicara wae*. All of them are human characters.

*Bicaratana* is a phrase consists of two words *bicara* and *tana*. *Bicara* in English means speaking or talking. *Tana* in English means soil or land (the material on the surface of the ground in which plants grow). Compared with honestly and low (not proud) like soil that
always permanent, constant and be land every time, it always in down and never up.

Bicarawae is a phrase consists of two words bicara and wae. Bicara in English means speaking or talking. Wae in English means water (a clear liquid, without colour or taste, which falls from the sky as rain and is necessary for animal and plants life). It is compared with sly. In the same manner as the characteristic of water which can meddle in every kind of fissure even though very little.

Bicara anging is a phrase consists of two words Bicara and anging. Bicara in English means that speaking or talking. Anging in English is wind (a current of air moving approximately horizontally, especially one strong enough to be felt). It is Compared with undependable convictions and arrogant. Like wind which is not consistent. It comes from every direction and does what it wants (depend on what is it's willing).

Bicara api is a phrase consists of two words bicara and api. Bicara in English means that speaking or talking. Api in English is fire (the state of burning that produces flames which send out heat and light, and mike produce smoke). Compare the Characteristic of a leader in Buginese which can break everything. There are two kinds of fire, Smolder and dreary. Those two kinds of fire can break blazing everywhere. Fire will be smouldering if someone fan it barks everything and so that dreary fire is very dangerous. It will aglow forever, never extinguished like fire in a husk. The other meaning that, it rises of human heat soul in the act.

(6) Pangaderengnge temmakkullei sia riappassan apa' lanro alenai arajangnge. Pada toisa temmakkulleni risui’ matae risappe' daucculie, riteppe' lilae enrenge aje nariabbeyang.

Do not leave the customer low because it makes the government be life.

The metaphorical using in this pappaseng is word lanro in English is the body (the whole physical structure that forms a person or animal) compared with the value of costume. value of custom is something that makes the social life be live Like Body is a group of whole physic that forms person consist of eyes to see, ear to hear, feet to walk, etc. value of costume is a system like a body if one of the parts is a loss it will be a deformity.

b. Pappaseng of Marriage

1. Duami kuala sappo unganna panasae na belona kanukue; There are only two that I make the hedge. They are the bud of jackfruit and adorn of Neil

There are two principles of my life they are unganna panasae the symbol of honesty and belona kanukue the symbol of pure of heart
The using metaphor in this *pappaseng* are phrases *unganna panasae* and *belona kanukue*. *Ungannapanasae* consists of two words they are *unganna* in English is bud (a small part of a plant, that develops into a flower or leaf) and *panasa* in English is jackfruit (a fruit) compared with the honesty because the form of jackfruit bud is straight where straightness in Buginese is identical with honesty. And *belona kanukue* consists of two words *belona* in English is adorned (to add something decorative to a person or thing) and *kanukue* in English is a nail (a thin hard area that covers the upper side of the end of each finger and each toe). Compared with a pure heart because *belona kanukue* (adorn nail) in Buginese is called *pacci* which has similar spelling with word *paccing* mean pure, clear, holy, etc.

2) *Iyapa nawedding mabbawine orowane narekko mullei mattrililingiwi dapurengnge wekka pitu*; A man can marry if he can round the kitchen sevenfold

   A man can marry if he already able to fulfil all need of family and can understand about all of the life. He can solve problems and become a leader in the family. The using of metaphor in this *pappaseng* is word *dapureng* in English is kitchen (a room where food is kept, prepared and cooked and where the dishes are washed) compared with the life because kitchen is the place which used for cook every kind of food that consists of many kinds of taste such us sweet, bitter, hot, salty, wrinkled, etc. like life that is complete. In the life, we can feel many feeling like happy, disappoint, sad, angry, hungry, shy, etc.

### c. Pappaseng of daily life

1) *Iyatopa upasengakko, aj'a mumacennimpegang, aj'a' to mumapaiwegang, nasaba' macennimpegakko riemme'ko, mapai' wegakko riluwako*; I also notice you, do not be very sweet and be very bitter because if you are very sweet you will be swallowed, if you are very bitter you will be vomited.

   Buginese people must behave properly. Do not be very kind and be very bad because both of the two characters are destroyed.

   The using of metaphor in this pappaseng are words *cenning* and *pai*. Those two words in English are sweet and bitter. Sweet (especially of food or drink) having a taste similar to that of sugar; not bitter or salty) compared with kindness. And bitter (with an unpleasantly sharp taste) compared with badness. Sweetness is compared with kindness because it is a nice taste and people like to swallow. But Buginese ancestors did not let people be very sweet (kind) because they will be allowed (commanded or covered). Bitter is compared with bad behaviour because it is a bad taste and most of the people did not like it. Buginese ancestor did not let people to very bitter because they will be vomited (waved aside or losing).

1) *Aja mennang muempurui to maupe(k), ajatto mucawa-cawai elo dewatae, apà iyya rekko muempurui elo dewatae langi muempurui. Narekko mecawaiko eloddewatae, dewatae muempurui*; Never be a person is jealous of the lucky man because if you are jealous of the lucky man it means that you are jealous to the sky. Never a person
laughs the willing of the God because if you laugh the willing of the
god it means that you laugh the God.
It means that:

People have remained that never they do something over.
Every event in the word ought to be seen as a natural thing because all things have happened because of the willing of the God.

The using of metaphor in this pappaseng is word *langi* in English means sky (the area above the earth in which clouds, the sun, etc). It is compared with the willing of the God. Because the sky is a something above the earth, it is a tall place cannot be touched by people and not the habitat of a human. It is like the willing of the God, A secret thing where only God who can reach it and not the area of a human.

2) *Ritomainge'e eppa' masero madecce ng : mula mulanna namaiseiwi
topurae mamaseiwi, maduanna tenri ellauwi nabbere,
temmattajeng pamale', matellunna tulung ngengngi sukara'na taue
risingangka-gangkanna pattulung, maepa'na mappangaja' lettu'
riperu'e;* For the aware people there are four very good things, they are: take a pity to the person who has ever done the same thing, giving without asking, not reward, helping the people who need, advising until the perru'e.
It means that:

Buginese people ought to keep solidarity and love for everyone who needs honesty and sincerely.

The metaphorical using in this pappaseng is word *perru* in English is intestine (((either of the two parts of) a long tube through which food travels from the stomach and out of the body while it is being digested) compare with subconsciousness. The intestine is the deepest part of the human body which processes the food before go or come out from the body like subconsciousness the deepest part of the heart that feels every feeling before expressed.

d. Some metaphorical utterances of *pamali*

1) *Mau' coppo bolana gurutta ri cecce madorakamiu;* Even though only the top house of our teacher is humiliated, we will be accursed.
It means that:

A student may not humiliate everything of his/her teachers whatever it is because it will make him or she is accused

The metaphorical using of this utterance is phrase *coppo bola* in English is the top of the house (the highest place or part) compared with the little part thing of someone. Top House is something is not adhere in a body of someone or out from someone but Buginese people may not humiliate it because even though it is out from someone but they have a connection. So that this metaphor explain that do not humiliate our teacher even though just the most little thing.

1) *Ko purani riccinaungi passiring bolana taue teani ri nawa-nawa
maja’;* If we have taken shelter in the roof of someone house we may not hate him again
It means that:
Someone ought to always remember and respect to the good deed of another person.

The using of metaphor in this utterance is phrases *passiring bola* in English is the roof of the house (the covering that forms the top of a building, vehicle, etc) is compared with the good deed of a person. The roof is a tool to cover a building to protect from the rain or intense, it is very useful for our life like the helping of the people. If we have taken shelter already in the roof of a person it means that we have enjoyed his or her helping so we may not hate her or him again.

2) *Ajā muāla āju pura rette wali narekko tani iko nrette‘. Aja to muāla āju ripasanre kutaniko pasanre;* Do not take a wood which lower and upper ends were cut if not you that cut it does not take a wood that is leaned if not you lean it.

It means that:
Do not take another person right.

The metaphor using in this utterance are phrases *aju pura rette wali* (a wood which lower and upper ends were cut) and *aju ripasanre* (wood that is leaned) compare with another person right because the cut and leaned wood show someone has done for the wood (cut and lean it) it means that the woods are property of the other person we may not take it we ought to look for other whole wood.

2. Situations where the metaphorical utterances employed

There are four situations which become the focus employ metaphorical utterances.

a. The situation of governance

*Pappaseng* in governance situation conveys the message for everyone who has influence in a country. The people who have influence in the country comprise government, people who have the competence to run a court and general people specifically to improving the country.

*Pappaseng* for government is containing about remainder, instruction, advice for the king of the country. A king is the first person of a country who has the significant influence on the improvement of a nation and keeps the life of many people. Besides that, the king is helped by his underlings who have to works properly like what has ancestor noticed because king with his underlings is the elements which are very important in a government who determine up or down a country.

*Pappaseng* of governance also gives notice for people who have the competence to run a court. The court in Buginese is a formal meeting to decide a case or solve a problem which is presented by important people usually is done in a place called *Baruga*. Someone who presents the court ought to have enough ability to handle a judicature so that he can get respect and be well-trough-of the people.

*Pappaseng* of governance also gives notice to the general people specifically to improving the country. All people are hoped to be able to become the part of nation improvements like how to take
steps well for the country and understand about the characteristic of government so that the leader can manage the governance fairly because the citizenry is smart people who understand about government and governance.

b. *Pappaseng* of marriage

_Pappaseng_ of marriage in Buginese gives a message for unmarried and married people. This _Pappaseng_ is not only talking about the massage where the marriage settlement is going on but also all the process of marriage including before and after.

In addition, _Pappaseng_ for unmarried people is mostly talking about the preparing of married. For a man, he is hoped can prepare everything that is related with a leader of a family like how to be a good husband and father so is for a woman. Whereas married people have to be able to maintain what he or she has been prepared before married appropriate with _pappaseng_ of an ancestor. In short _pappaseng_ for married and unmarried people are hope can be a guidance life external and internal also guiding life for the world and hereafter.

c. *Pappaseng* of daily life

_Pappaseng_ of daily life gives notice to the people to keep the relationship. There are three kinds of relationship that have to be kept by Buginese people. They are in the relation with the God, relation with other person and relation with their selves. These three kinds of relations are very important to be kept for daily life.

In addition, from the three kinds of those relationships, _pappaseng_ in this research are most talking about the relationship with other persons. To get success in this life, social interaction is very important. According to Buginese ancestor commune well are how to behave properly and keep solidly to the fellow.

d. *Pappaseng* in any situation

Buginese ancestor gave the message for their generation in all aspect of life including in any situation like _pammali_. This _pappaseng_ is consist of prohibition and treatment. Usually, Buginese ancestor prohibits to doing something because it will give bad impact. Buginese ancestor believes to the cause and effect.

_Pammali_ is known as a prohibition of doing something so that something not happened. _Pammali_ is for avoiding negative events. _pammali_ is existed because there was the same case happened before such us behavior that conducive to a disaster that makes Buginese people ancestor believe that if people do it again, the same disaster will happen again. In short, _pammali_ is existed because of the experience of Buginese ancestor.

3. Buginese’s people perceptions

There are only three metaphorical expressions are become sample of the all _pappaseng_ in this research. The expressions are _aju tabu_, _cenning_ and _pai_, and _passiring bola_ which asked three Buginese native speakers in Makassar Islamic University.

a. _Aju tabu_

The first interviewee gave an explanation about _aju tabu_ that it means that do not assume it unimportantly because _aju tabu_ is a brittle
wood almost shattered which even though the wood is already broke, it
might be a nest so that it may not assume unimportantly. Appongeng,
acca, asugireng, and awaraningeng mean inherit, cleverness, richness,
and braveness that are mentioned as aju tabu are important things
which can help to get success. According to the second interviewee, aju
tabu is a mouldy something where those four things that have been
mentioned as aju tabu are weak which cannot be hoped fully. The last
interviewee gave the explanation that aju tabu is a hand-grip which is
loose like aju tabu means brittle wood. So he assumed that the four
following things are a loose life hand-grip.

b. Cenning and pai

The first interviewee comprehends cenning and pai as two
different kinds of human character. Cenning mean sweat is assumed as
a very kind character in contrast pai mean bitter is a distinct character
where both of them are not good. Whereas the second interviewee had a
notion that cenning and pai are activities. Cenning is very loves
something, in contrast pai is very hate something where both of them
are bad. The last interviewee assumed that cenning is a beauty or
happiness whereas pai is a difficulty or an obstacle where both of them
can deceive. A beauty or happiness can be pointed in a suffering and
difficulty or obstacle can bring happiness.

c. Passiring bola

The first interviewee did not give an explanation of this
metaphorical expression. The second interviewee assumed that
passiring bola means house roof is another person helping where if we
have taken shelter in other person's house roof means that we have
enjoyed the kindness of other so we must respect and always
remember it in all the time. Brevity as small as the helping of others,
never be forget it. The last interviewee gave an almost the same
explanation. Passingbola means the roof of the house shows the other
person helping which ought to be respected forever. He added that
passiring bola is not only meant other persons helping but also history,
mandate and immolation because the point of this notice does not
forget to consider things, they are helping, history, mandate, and
immolation.

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