

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents the conclusions drawn from the findings and discussion of the metaphor analysis in the oral texts of the Hole traditional ritual in Sabu Raijua. Additionally, it offers suggestions for future researchers, educators, and cultural preservation efforts.

5.1 Conclusion

Based on the analysis structured to directly answer the formulated research questions, the researcher draws the following conclusions:

1. In response to Research Question 1 regarding the types of conceptual metaphors found in the oral text of the Hole ritual, this study identified three prominent types within the chants of the Mone Ama in Mehara:

Structural Metaphor: The abstract concept of communal life and collective preservation is conceptualized through the concrete structure of a boat (kowa).

Ontological Metaphor: Abstract divine blessings and agricultural fertility are objectified as a tangible fluid substance poured (uñhi) onto the fertile earth (tana do bhu).

Orientational Metaphor: The vertical spatial axis is utilized to organize cosmological status, positioning the supreme deity (Deo Ama) at the highest peak of the universe (GOD IS UP).

2. In response to Research Question 2 regarding the meanings represented

through those conceptual metaphors, the findings demonstrate that these metaphorical mappings do not project a generic or universal nationwide meaning, but represent highly specific socio-cultural values bounded to the localized speech community:

- a. The structural boat metaphor represents the meaning of social solidarity and communal unity among clans to survive seasonal transitions.
- b. The ontological earth metaphor represents the meaning of ecological harmony and natural preservation, framing the land as a living entity that demands sustainable respect.
- c. The orientational spatial metaphor represents the meaning of cosmological order and existential safety, structuring the community's vertical relationship with Deo Ama.

5.2 Suggestion

Based on the findings, discussion, and conclusions of this study, the researcher proposes several recommendations for future development in linguistics, education, and cultural preservation:

1. To Future Researchers:

Future researchers are suggested to conduct further cognitive linguistic or ethnolinguistic studies on other endangered oral traditions

in East Nusa Tenggara (NTT). Since this study focuses specifically on the localized metaphors of the Hole ritual in Mesara without an exhaustive cross-regional comparison, future researchers can expand the scope. This can be achieved by analyzing the syntax, semantic shifts, or sociolinguistic variations across different territorial groups and generations of the Sabu people to broader validate localization theory.

2. To the Local Government and Sabu Raijua Community:

It is highly recommended for the local government, cultural departments, and traditional leaders (Mone Ama) to systematically document, transcribe, and archive the oral texts of the Hole ritual into written records. Since these localized cultural philosophies are transmitted strictly through oral traditions within specific speech communities, digital and physical preservation is urgently needed to prevent the loss of this unique indigenous knowledge among the younger generation.

3. To Language Educators and the English Education Department:

Educators are encouraged to utilize indigenous oral texts and local cultural values as contextual teaching materials in English classrooms, particularly in teaching semantics, pragmatics, or cultural awareness. Integrating this specific local heritage into the curriculum can enhance students' linguistic critical thinking, teach them to evaluate localized conceptual structures, and strengthen their cultural identity in a globalized era.