The International Journal of Social Sciences World
TIJOSSW is Available Online at:
https://www.growingscholar.org/journal/index.php/TIJOSSW
Vol. 5 No. 2, July-December 2023, pages: 76~84
DOI: https://doi.org/10.5281/zenodo.8173883
ISSN **2690-5167**
Growingscholar Publisher

Ontological Metaphor on Agricultural Rituals in Bali

Ni Wayan Meidariani [1], **I Nengah Sudipa** [2], **I Made Rajeg** [3], **I Made Netra** [4]

Article history:
Received May 03, 2023; Accepted: June 29. 2023; Displayed Online: July 22, 2023; Published: December 30, 2023

Keywords

Ontological Metaphor;

Agricultural Terms;

Linguistics;

Ritual;

Bali;

Abstract

This paper discussed the meaning and mapping of ontological metaphors in rice planting ritual prayers by farmers in Bali. The analysis uses the conceptual metaphor theory. As the results, it is found that the metaphor appears in agricultural rituals uttered by farmers in Bali. Farmers in Bali held rituals to invoke Dewi Sri as a God manifestation. Paddy is the goddess Sri who symbolizes fertility. In this ritual, farmers pray in everyday Balinese language. The farmer's prayer contains a metaphor as a hopeful expression and gratitude to God. This metaphor uses an ontological metaphor which expresses something abstract in a concrete form. In this case, farmers visualize God in a concrete form, namely human. Farmers embody God as a human who can act like humans, for example, God coming, God sitting, and giving something to the farmer. In addition, the analysis found that God has characteristics like humans' condition. For example, God is pregnant, healthy, and languishing. The entire metaphorical expression is a depiction of God in the form of a human being. Based on analysis reveals that the rice planting ritual prayer in Bali uses an ontological metaphor that maps God as a human.

1. Introduction

Bali is a small island located in the central part of Indonesia. The island of Bali is 5,590 km2, and 30% of the area of Bali Island is paddy fields for planting rice. Rice fields spread in every district in Bali (Ekasriadi et al., 2021; Candrawati et al., 2023; Candra et al., 2023). Therefore, the number of farmers in Bali who plant rice still exists on Bali Island. Rice farmers in Bali have a unique tradition of planting rice. The rice planting system in Bali is governed by an organization called *subak*. Balinese

[1] *Mahasaraswati University, Denpasar, Indonesia. Email: meidariani@unmas.ac.id*
[2] *Udayana University, Denpasar, Indonesia*
[3] *Udayana University, Denpasar, Indonesia*
[4] *Udayana University, Denpasar, Indonesia*

farmers cultivating their fields still use the *subak* system (Manan, 1989). *Subak* regulates the implementation of rice planting, from land preparation to harvesting. The stage of rice planting in Bali consists of soil preparation, seeding, maintenance, harvest, and storage (Diari, 2021). One of the uniqueness of planting rice in Bali that has become a tradition for farmers is carrying out rituals at every stage of planting rice. The ritual is divided into three stages, namely 1) pre-planting ritual, 2) planting ritual, and 3) post-planting ritual. Farmers carry out pre-planting rituals during the soil preparation and rice seeding. The planting rituals were carried out when rice was one-month-old, three-month-old, and the harvest. Farmers also carry out post-planting rituals during stored the rice in the barn. Some rituals were held in groups some were held individually. Administrators and *subak* members hold group rituals, while farmers or rice field owners hold individual rituals. Farmers must hold every ritual. Farmers in Bali believe that rice as a food staple for humans is a blessing from Dewi Sri, manifested Goddess of Rice that rules over the fields. Therefore, farmers in Bali respect rice fields because rice fields are a place that can produce the source of food for humans.

Rice planting rituals in Bali are closely related to religious ceremonies. Farmers make offerings to Dewi Sri as a manifestation of God. The offering was interpreted as a form of gratitude for receiving blessings from God so that humans could carry out activities in life. Received God's blessing was offered as a gratitude expression in the form of offerings. In carrying out the rice planting ritual, farmers pray to God as a gratitude expression and hope. Prayers are said in Balinese that were used as daily communication. Unknowingly, farmers say prayers using metaphors as an expression of farmer's feelings. Based on this phenomenon, it needs to conduct a study to document the types of metaphors contained in the rice planting ritual prayers by farmers in Bali.

Linguists developed metaphor studies. The study of metaphor emerged in the medieval era as a literary study. Metaphor studies are increasingly developing into various studies. In 1980 George Lakoff developed a metaphor in the realm of cognitive linguistics called a conceptual metaphor. Conceptual metaphor is a linguistic expression expressed through language, thought, and action (George, 2003). A metaphor is understanding one conceptual domain in terms of another (Kovecses, 2002). There are three categories of metaphor conceptual, such as structural, orientational, and ontological. Conceptual metaphors refer to understanding a concept in terms of another. Abstract objects are easier to understand compared to comparisons of concrete objects. Through these comparisons, it is easy to understand the intent of a metaphor because metaphors contain hidden meanings or meanings that are not clear. Concepts and meanings are lexicalized or expressed in words through metaphors. Metaphors are non-literal language that involves some comparison or identification. (Knowles & Moon, 2004).

The metaphors in this discussion focus on ontological metaphors as part of conceptual metaphors. Studies on ontological metaphors are collected through ritual prayers of rice planting recited by farmers in Bali. Several researchers have developed conceptual metaphor studies. Based on a literature search on agricultural metaphors, (Bagea, 2010) researched the metaphor of rice farming of the Dayak Buket community in a Linguistic Anthropological review. Furthermore, (Noraini et al. Marlina Tengku Mohd, 2016) researched the metaphors related to rice on rice proverbs in Malay. (Feka, 2020) also examines the community farming metaphor entitled anthropomorphic metaphors in the ritual discourse of Atoin Meto Farming. In addition to agricultural metaphors, research has been carried out using various approaches and researched conceptual metaphors in public service advertisements for Covid-19. Maledo & Emama (2022) examine conceptual metaphors in Nigerian poetry. (Maulana & Dharma Putra, 2021) researched the conceptual metaphor of caste in Balinese society.

Based on the results of a literature search, there has yet to be any research on metaphors in rice farming rituals in Bali. That is why this research is needed to understand the concept of Balinese farmers about rice through ontological metaphors in rice planting ritual prayers. This paper discussed

the meaning and mapping of ontological metaphors in rice planting ritual prayers by farmers in Bali. The analysis uses the conceptual metaphor theory.

2. Materials and Methods

This study's qualitative research discusses the meaning of ontological metaphors about rice planting rituals in Bali. The analysis uses the conceptual metaphor theory by Lakoff and Johnson. Conceptual metaphors have three types, such as structural, ontological, and orientational metaphor. Ontological metaphors are used to understand an abstract concept into a concrete one. The data of this study focuses on the ontological metaphor of the rice planting ritual prayer in Bali. The data were collected from Balinese farmers who still actively cultivate rice. There are four methods of data collection qualitative methods, observation, interviews, documents, and audio-visual materials (Creswell, 2014). Data collection methods in this study only use two, 1) observation and 2) interview methods. The observation method was done by observing the activities of farmers carrying out rice planting rituals in Bali. The techniques in the observation method use for listening engagement and the recording technique. Rice planting rituals prayer was recorded to make it easier to find ontological metaphor data.

Furthermore, the Interview method with the fishing rod technique was used to find data that did not get when farmers carried out rice-planting ritual activities in the fields. The interview was conducted by face to face. The author inquired deeply into farmers about the mechanism of rice planting with all the rituals carried out by farmers in Bali.

Ritual data records were transcribed and translated. The data is classified and analyzed. In data analysis, linguistic markers are marked to ontological metaphors. Linguistic Markers in the form of words, phrases, and clauses mapp for their users to conclude that they belong to ontological metaphors. In the end, data were analyzed to understand the meaning of it.

3. Results and Discussions

Rice farmers in Bali have a tradition of carrying out rice planting. The rules for planting rice in Bali are arranged by an organization called *subak*. *Subak* is an organization of farmers in Bali. Subak arranges rice planting procedures starting from the distribution of water, planting time to harvesting, and rituals that farmers must carry out. The agricultural system in Bali is closely related to religious aspects. Therefore, each stage of rice planting begins and ends with a religious ritual.

The rice planting ritual in Bali consists of 10 ritual activities. It is divided into three stages, 1) pre-planting ritual, 2) planting ritual, and 3) post-planting ritual. The pre-planting ritual is a land-clearing ritual starting from the ritual of begging for water, the seeding ritual, and the first hoeing ritual in the fields. The ritual is called *mapag toya*, *nguritin* and *ngendagin*. Planting rituals are rituals after planting rice seeds, 1-month-old rice rituals, 42 days old rice rituals, 3-month-old rice rituals, or when the rice begins to bear fruit and pest repelling rituals. The names of the rituals are *nuasen*, *ngulapin*, *nguripin, biu kukung* and *neduh*. The post-planting ritual is before harvesting and storing rice in the barn. The naming of the ritual is the *ngusaba* and *mantenin*.

Subak arranges all these rituals. Some rituals are carried out in groups, and there are also individual rituals. Subak makes rituals in groups, and farmers make individual rituals. Farmers make offerings called Banten to God by praying for permission, hope, and giving thanks. Prayer on individual rituals performed by farmers uses everyday Balinese language. Individually rituals of prayer use the Balinese language by farmers, while prayer rituals in groups use mantras in the Kawi language. This study focuses on prayers spoken by farmers in everyday Balinese language.

Rice planting rituals in Bali are adjusted to the rules of each subak in the subak territory. The purpose of rituals is to invoke fertility, ask for good crops and express gratitude for receiving blessings from God. In this ritual, Balinese farmers say prayers in everyday Balinese language. Ritual prayer utterances contain conceptual metaphors which express through linguistic expressions. Several linguistic expressions occur when farmers say prayers in held rituals. The linguistic expression belongs to the ontological metaphors that are part of conceptual metaphors.

Ontological metaphor is the conceptualization of abstract properties into concrete forms. Farmers in Bali use comparisons of concrete objects to make sense of experiences and thoughts that are abstract in form. For example, Farmers associate God with humans when worshiping God. The following is an ontological metaphor found when Balinese farmers say ritual prayers for planting rice in the fields.

No	Ungkapan Metaforis	Penanda Linguistik	Pemetaan Metafora Ontologis
1	*betara Wisnu aturin mangkin segehan manca warna*	*aturin*	God receive something
2	*tiyang nawur bisama*	*Nawur bisama*	God give something
3	*Tiang nunas merta*	*nunas*	God give something
4	*napi icen ratu niki mupu ring carik, pang inih tunas titang.*	*Icen, tunas*	God give something
5	*betara wisnu sida rawuh ke genah sedan carik*	*rawuh*	God move direction
6	*ida betara melinggih ring lumbung*	*melinggih*	God acts like a human
7	*Ida jagi kelinggihan ring kelumpu mangda enteg ida melinggih*.		God acts like a human
8	*Tiang nguripin mangkin mangda ratu kenak*	*Ratu kenak*	God is healthy
9	*Ratu Bhatara Sri, magda gelis Ratu seger,*	*Ratu seger*	God is healthy
10	*pang ten Ratu kemeranaan*	*merana*	God is miserable

Based on metaphorical expressions found in ritual prayers for planting rice by farmers in Bali, it can be mapped that God can give and receive something, can move, and has human-like characteristics. The following is an ontological metaphor that maps God as a human.

God is a human who can receive and give something.

(1) *Ratu* ***betara Wisnu aturin mangkin segehan manca warna*** mangda antar pemargi toya ring carik. (quote from the pre-planting ritual prayer)

Translation: **Lord Vishnu, I offer an offering** so that water flow to the rice fields runs smoothly.

Sentence number one is obtained from the pre-planting prayer, the *mapag toya* ritual. The *mapag toya* is a ritual of asking Lord Vishnu for water. Water flows into the paddy fields in preparation for cultivating the paddy fields for planting rice. This *mapag toya* ritual prayer contains ontological metaphors marked with the verb ***aturin.*** *Aturin is a verb in Balinese that means give to people of higher status.* The verb "to give" is that there are people as the first party who give something, there are people as the second party who receive, there is something to deliver, and there is a transfer from the first person to the second person. Based on this mapping, it can be understood that the verb give is used by humans when handing over objects to others. Through this concept, farmers visualize Lord Vishnu as a manifestation of God which is abstract in form into concrete, namely human. Lord Vishnu is a human who can be given something. Therefore, the farmer expresses it metaphorically, "*Betara wisnu aturin segehan,"* which means I dedicate segehan to Lord Vishnu.
The metaphorical expression that visualizes God as a human is also found in the ritual prayer of *biu kukung* when the rice begins to bear fruit.

(2) Ratu Betara Sri saantukan pantun mangkin sampun kuning mangkin ***tiyang nawur bisama*** *antuk pengrasakan meri sebulu,* ***atur ring ida betara*** *mangkin pantun sampun kuning.* (quote from the planting ritual prayer)

Translation:
Lord Sri, because the rice is already yellow. So **I pay the debt** by offerings *pengrasakan meri sebulu*. **I offer it to the gods** because the rice is yellow.

Sentence number two is obtained from *the ngusaba* ritual prayer. The *Ngusaba* ritual is a ritual before the rice harvest. Farmers ask permission from Dewi Sri before harvesting rice through this ritual. Sentence (2) also shows the conceptualization of farmers who visualize God as humans. The linguistic marker of the ontological metaphor is clause *titiang nawur* means I pay a debt/promise. The prayer illustrates that farmers pay debts to Dewi Sri. Dewi Sri is a goddess who symbolizes fertility according to Hindu beliefs in Bali. Dewi Sri is a manifestation of God. The *biu kukung* ritual prayer in a sentence (2) expresses farmers' gratitude to Dewi Sri because the harvest has been successful. Before harvesting, farmers beg for rice to thrive and get abundant yields when these hopes are granted. Farmers are obliged to pay debts by making offerings to Dewi Sri. Farmers in Bali feel indebted to Dewi Sri. Farmers are obliged to pay it off when the harvest is over. Farmers associate Dewi Sri as a human being who can receive gifts from farmers. The metaphorical expression of this ritual prayer is a request for permission and thanks to God because the rice is ready to be harvested.

(3) Ratu Betara Sri, ratu betara sane melinggih ring masceti mangkin ***tiang nunas merta****.* (Quote from planting ritual prayer)

Translation:
Lord Sri resides in Masceti. **I ask for a blessing** now.

(4) *Singgih Ratu Hyang Bhatara Sri, titiyang ngaturang banten biyu kukung, rahine ne mangkin nemu dina sukra manis, tuna luwih atur titiang,* ***napi icen ratu niki mupu ring carik, pang inih tunas titang.*** *Inggih asapunika niki titiang ngaturang peresikan, wusan ratu ngatur resik, niki titiang ngaturang sida banten sayut pengambyan. Earis rahina ne mangkin titiyang nunas ring paduka ratu bhatara pang rahayu, Icen titiang pang inih tunas titiyang.* (quoted from planting ritual prayer)

Translation:
Lord Sri, I offer you the Biu Kukung offering this Friday. What the Lord Sri gives, I will harvest. I begged it to last. Thus I offer an offering. After the Lord Sri has cleaned herself, I offer an offering. On this day, I plead with Lord Sri to be safe. Please give me something to last.

The concept of God-giving is found in the biu kukung ritual prayer. The Biu Kukung is a ritual when the rice is three months old. This ritual is when the rice begins to bear fruit and turns yellow. This ritual prayer associates God as a human being who can give something to farmers, marked by the lexical icen and tunas/nunas verbs. The verb icen lexically means to give, and the verb to shoot means to ask or beg. Through the icen verb, it can be understood that there are people who give, there are people who receive, and there is something that gives to someone. Thus, Farmers express that God gives, and farmers ask God. The purpose of the ritual prayer is to ask God to beg for the harvest will still be there until the next harvest.

God acts like a human.

In ritual prayer, ontological metaphors are also found that God can act like a human, as in sentences (5) and (7).

(5) *Singgih sugra pekulun paduka ida betara Wisnu tiyang jagi ngawitin jagi pacang tinancap tinandur mangda sida ring ngolah ring sidaning pertiwi ring carike puniki tiyang jagi papag toya mangda linggih* ***betara wisnu sida rawuh ke genah sedan carik****,, niki wenten uparaka ganjaran meulam tasik bawang jahe.* (Quote from Pre-planting ritual prayer)

Translation:
Lord Vishnu, I fetch water now because I grow crops. I hope **Lord Vishnu is willing to come to the fields**. I make an offering for Lord Vishnu.

The lexical marker of the verb rauh indicate*s the ontological metaphor in a sentence (5). Rauh* lexically means to come. This planting ritual prayer associates Lord Vishnu as a manifestation of God like a human. Lord Vishnu is a symbol of the God of water, like humans. The ontological metaphor is marked by the word *rauh*. *Rauh* is a verb in Balinese. The verb *rauh* lexically means to come. The Balinese verb *rauh* indicates the movement of people in higher status. The mapping of *rauh* verbs in the metaphorical expression of a sentence (5) means a movement to a place indicated by the verb *rauh*. There is a destination indicated by a noun, carik 'field.' The verb *rauh* is used to indicate the activity of moving people who have high status in Bali. Farmers regard Lord Vishnu as a person of high status. Therefore, to indicate the arrival of Lord Vishnu, use the verb rauh. Sentence number (5) is an ontological metaphor because its description of an abstract object to a concrete one show Lord Vishnu as a man can move to another place. The target domain of this metaphorical expression is fertility, and the source domain is water as a symbol of Lord Vishnu. The meaning of the prayer from this metaphorical expression is a hope from the farmers to get the fertility of the paddy fields through the blessing of Lord Vishnu as a symbol of water according to Hindu beliefs in Bali.

(6) *Duaning mangkin sampun pramaledang* ***ida betara melinggih ring lumbung*** *inggih ledang ida betara sida enteg melingga melinggih. Niki wenten wangi pangenteg raris lantur titian nguningayang wenten upacara mangkin sarining cawu ngaturaken*

sarining cawu. Duaning taler sampun sida ngemulihan paican ida betara seri mengkin sampun meraga lanang istri meraga betara nini mangkin linggihang titiang mangkin ring lumbung niki wenten upacara cawu mangkin katur lan ayaban. (quote from post-planting ritual prayer)

Translation:
Because Lord Sri already resides in the barn, **I hope Lord Sri feels at home in the barn**. Here is an offering (canang penteg). I offer the cawu offering ceremony because I have received a blessing from Lord Sri. Lord Sri has taken the form of male and female behavior in the form of Bhatara Nini. I am buried in the barn now.

(7) *Ratu betara Sri mangkin tunas tiyang, **Ida jagi kelinggihan ring kelumpu** mangda enteg **ida melinggih.*** (quote from post-planting ritual prayer)

Translation:
Lord Sri, I ask for blessings. Lord Sri, I am resting in the barn. Hopefully, **you will be happy living in the barn.**

The metaphorical expression that God can act like humans is found in the post-harvest ritual prayers in sentences (4) and (5). This prayer is quoted from the *mantenin* ritual. The *mantenin* is a ritual of storing rice in the barn after harvesting it in the fields. The linguistic marker of the ontological metaphor in this prayer is the verb *melinggih*. The verb *melinggih* lexically means to sit. The verb *melinggih* expresses the activity of being silent in a place for someone whose status is respected. In this expression, God is abstract as a human being sitting in a barn in a concrete form.

God has human characteristics.

Sentences (8) to (11) prove the existence of an ontological metaphor in the rice planting ritual prayer in Bali with the mapping of God having human-like characteristics.

(8) *Sawireh Ida **betari Sri Sampun mobot**.* (Quote from planting ritual prayer)

Translation
Because **Lord Sri was already pregnant**.

Sentence number 8 quotes from planting ritual prayer, namely the *Biu Kukung* ritual. The linguistic marker of the adjective mobot shows the ontological metaphor in this prayer. *Mobot* lexically means pregnant. Farmers visualize Lord Sri as a pregnant woman. A pregnancy condition shows a woman's belly enlarged because it contains a fetus. Famers use this condition to describe Dewi Sri being pregnant with rice. The target domain is Dewi Sri, and the source domain is rice-bearing fruit. Based on mapping the source and target domains, there are similar characteristics between the source domain of the rice that bears fruit and the target domain of Dewi Sri is pregnant. The metaphorical expression in the ritual prayer of the *biu kukung* contains the farmers' gratitude because the rice planted has started to bear fruit; it is ready to be harvested.

(9) *Ratu Betara Sri*, ***Tiyang nguripin mangkin mangda ratu kenak.*** (Quote from planting ritual prayer)

Translation:
Lord Sri, I am seeding now. May **God be healthy.**

*(10) Ratu Bhatara Sri, magda gelis **Ratu seger**.* (Quote from plating ritual prayer)

Translation:
Lord Sri, I ask that **Lord Sri be healthy**.

Sentences numbers (9) and (10) are quoted from the prayer of the *nuasen* ritual, namely the rice seedling ritual. The n*uasen* ritual tradition is held by farmers in Bali when making seeds. In this prayer, farmers express their hope that rice will grow well through linguistic expressions with linguistic markers in phrases *Ratu Kenak* and *Ratu Seger*. *Ratu* is a greeting word to call a woman in an honorable position in Balinese. The queen mentioned by the farmer refers to God as a human. *Kenak* or *Seger* lexically means a healthy condition or not sick. The *kenak* lexicon is used for respected people or people with high status in Balinese society. This linguistic expression shows that the farmer embodies God as the concrete form of man. Farmers visualize God as a human being with a healthy condition so they can live well. Through this metaphorical expression, the farmer expresses a plea to God so that the newly planted rice is given protection and protected from disease. The following linguistic expressions also prove the concept of God having human-like.

*(11) Ratu Bhatara titiang ngaturang banten bubuh bulih, pang ten **Ratu kemeranaan**".*
(Quote from plating ritual prayer)

Translation:
Lord Sri, I give you *bubuh bulih* offering so that **God does not suffer.**

The linguistic marker of the ontological metaphor is *kemeranaan*. *Kemranaan* comes from the word *merana* means miserable/suffering. *Merana* is a Balinese adjective. The word *Merana* expresses suffering as a condition experienced by humans. The lexical *merana* expresses God's condition like humans. Farmers pray to hope that God will not experience suffering to be marked by the lexicon of suffering. God is an abstract object visualized as a human being who is in a healthy or sick state. The metaphorical expression *pang ten Ratu kemeraan* in a prayer uttered by a farmer contains a hope that the rice can grow well and not be affected by the disease.

4. Conclusion

Based on the results of observations that farmers in Bali respect rice. Farmers carry out rice planting rituals to equate them with humans. The Balinese people are obliged to carry out religious ceremonies for humans from the womb until death. Through this concept, farmers in Bali treat rice like humans who need to make rituals starting from soil preparation, when the nursery, until harvested. Farmers in Bali make rituals when the rice is one month and forty-two days old, when fruitful rice, before picking up the rice, and after harvest. Farmers make rituals aimed at pleading with God through the form of Dewi Sri as a symbol of fertility. Farmers pray using the everyday Balinese language. The rice planting ritual prayer contains a metaphor that expresses farmers' feelings of joy and hope for Dewi Sri as a manifestation of God. The ontological metaphor of rice planting ritual prayer visualizes God as a human. God is abstract and difficult to imagine, expressed like a human

capable of activities, and has human-like characteristics. God is a human who can move and gives and receives something. God is a human being in a healthy or sick condition. Based on the analysis, mapping of ontological metaphor rice planting ritual in Bali reveals that God is human. Farmers visualize Abstract God in a concrete form through humans.

Acknowledgments
The author would like to thank the people in Gianyar Regency who have agreed to become resource persons in this research. Thanks also go to the research assistants who have contributed and other parties who have provided support and input so that this research can run smoothly.

References

Bagea, Z. (2010). *Metafora dalam bidang Pertanian Padi Masyarakat Dayak Buket Kabupaten Kutai Barat Kalimantan Timur (Suatu Tinjauan Linguistik Anthropologi)*. *22*(1). https://doi.org/https://doi.org/10.22146/jh.984

Candrawati, N. L. K., Sudiartha, I. W., Tama, I. W., Sudiana, I. M., & Aridawati, I. A. P. (2023). Classification of balinese passive verbs: Morphological study. *The International Journal of Social Sciences World (TIJOSSW)*, *5*(1), 227-236.

Candra, K. D. P., Simpen, I. W., Sudipa, I. N., & Artawa, K. (2023). Study of illocutionary acts in balinese humor. *The International Journal of Social Sciences World (TIJOSSW)*, *5*(1), 291-300.

Creswell, J. (2014). *Research Design Qualitative Quantitative and Mixed Methods Approaches*. Sage Inc.

Diari, K. P. Y. (2021). *Aspek Eko Religius dalam Naskah Lontar Pertanian di Bali* (1st ed.). Nilacakra.

Ekasriadi, I. A. A., Artawa, K., Dhanawaty, N. M., & Sutama, P. (2021). Personal deixis reversal of Balinese language. *The International Journal of Language and Cultural (TIJOLAC)*, *3*(2), 72-85.

Feka, V. P. (2020). Metafora Antropomorfis dalam Wacana Ritual Bertani Atoin Meto. *PROLITERA: Jurnal Penelitian Pendidikan, Bahasa, Sastra, Dan Budaya*, *3*(2), 112–123. https://doi.org/10.36928/jpro.v3i2.705

George, L. & M. J. (2003). George Lakoff and Mark Johnsen (2003). Metaphors we live by. London : The university of Chicago press. Noter om layout : Innholdsfortegnelse i Word : In *Journal of Philosophy*.

Knowles, M., & Moon, R. (2004). Introducing Metaphor. In *Introducing metaphor* (first). Routledge. https://doi.org/10.4324/9780203642368

Kovecses, Z. (2002). *Metaphor a Practical Introduction* (first). Oxford University Press.

Maledo, R. O., & Emama, E. O. (2022). Metaphorizing the Nigerian Space: A Critical Stylistic Study of Stephen Kekeghe's Rumbling Sky. *3L: Language, Linguistics, Literature*, *28*(4), 169–183. https://doi.org/10.17576/3L-2022-2804-12

Manan, P. N. (1989). *Sistem Subak di Bali*. Departemen Pendidikan dan Kebudayaan.

Maulana, I. P. A. P., & Dharma Putra, I. B. G. (2021). Metafora Konseptual Kasta Dalam Masyarakat Bali: Kajian Linguistik Kognitif. *Prasi*, *16*(02), 92. https://doi.org/10.23887/prasi.v16i02.37578

Noraini Abdul Shukor & Tengku Intan Marlina Tengku Mohd. (2016). Padi Sebagai Tanda Dalam Peribahasa Melayu. *Jurnal Melayu*, *15*(1).

Nurbani, S., & Barlian, Y. A. (2022). Metafora Pada Iklan Layanan Masyarakat Covid-19. *Semantik*, *11*(2), 135. https://doi.org/10.22460/semantik.v11i2.p135-148