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### The Cultural Values of Figurative Expressions in the text *Mother Pārvaṭī Curses Citraketu*

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This paper discusses the cultural values that are found in the text *Mother Pārvaṭī Curses Citraketu*. The aims of this study are to find out the types of figurative expressions found in the text *Mother Pārvaṭī Curses Citraketu* and to find out how the cultural values conveyed by the figurative expressions in the text. The data of this study was taken from the English religious text **Purāṇa** entitled *Śrīmad-Bhāgavatam Sixth Canto. Prescribed Duties of Mankind*. The data was collected through library research. The collected data were analysed based on the theory proposed by Larson (1998) and Keraf (2007) about the types of figurative expressions, and the theory proposed by Brown (2001) about the cultural elements. To reveal the cultural values of the text, it is needed to see the cultural elements. In this study, the cultural elements are limited into 3 such as the custom and tradition, religion, and language. The result shows there are 5 figurative expressions namely euphemism, paradox, pleonasm, simile, and metaphor which also comprise their cultural values such as language, custom and tradition, and religion. *Mother Pārvaṭī Curses Citraketu* contains the conversations, purports, and values as a media for learning spiritual knowledge. This paper can be a reference for the readers who study in the concern of culture and language, especially in the use of style in language that can be found from using the figurative expressions. The culture values found in the text *Mother Pārvaṭī Curses Citraketu* namely custom and tradition, religion, and language which can be used as the significant background into daily life nowadays.

*Keywords: Cultural Value, figurative expressions, Vedic scripture*

## Introduction

Learning about culture is essential in learning language and vice versa. The balance of learning the culture and language helps to understand the message and values which occurred in any kind of utterances. McKay, 2004 explains that the relation between culture and language is very sturdy. In other words, language itself cannot be separated from its culture. Hence, learning language should respect beyond the cultural values (Englebert, 2004). Besides concerning the culture, in learning language also related to the use of style in delivering the messages. The use of style in language can be simply defined as the figurative expressions. It shows the characteristics of the writer or the speaker. The use of figurative expressions can lead to the cultural values implied, implicitly.

The use of figurative expressions can be found in various literary works. Nevertheless, it also can be found simply in daily life. For example, when someone is mesmerized by someone else's beauty, it tends to use the simile figurative expression *you are like an angel*. Which means that the one who is being complimented has the same characteristic as an angel. The cultural value can be seen from this utterance and can be considered as the religion values. It can be seen from many perspectives. Angel means a spiritual being which is believed to be a God's messenger. Hence, someone is called an angel because she is kind-hearted which reflects the character of God. It also can be taken from the other perspective that an angel usually pictures a beautiful and sincere being, hence the girl has the same characteristic.

To give a clear explanation about figurative expression, Keraf, 2007 has explained that figurative expression is a way of showing mind through a special language that shows the characteristics of the writer. Figurative expression is a rhetorical device using words in distinctive ways that achieve special effect (Mc Arthur, 1992). In this paper, the data used is a religious text or the Vedic scripture. The cultural values of the figurative expressions used in the story is easily found because in the religious text, the story of God is told. Since the story of God is beautiful (Bhagavad Gita. 11.50) the use of style in language and conveying the message conducts the role of figurative expression. By the meaning and the use of figurative expressions in this religious text, the cultural values can be found as well.

Considering the explanation above, two points are discussed. 1) What types of figurative expressions found in the text of *Mother Pārvatī Curses Citraketu*? 2) How are those cultural values conveyed by the figurative expressions in the text of *Mother Pārvatī Curses Citraketu*? These two discussions aim to find the

cultural values through the use of figurative expressions and learn about how the cultural values expressed by the figurative expressions.

## Methodology

The data source of this paper is taken from the English religious text *Purāṇa* entitled *Śrīmad-Bhāgavatam Sixth Canto*. The significant data which was taken from *Śrīmad-Bhāgavatam* is the purports which were originally written in English by His Divine Grace, A.C. Bhaktivedanta Swami Prabhupada. The English version of *Śrīmad-Bhāgavatam* was produced by The Bhaktivedanta Book Trust printed in 1987. This study only concerned one of the texts that existed in this canto namely *Mother Pārvatī Curses Citraketu*. This text exists in the *Chapter 17* in English version. This text was chosen because it contains many figurative expressions. The data was collected through library research. The method used to collect the data was observation and documentation which was done by close reading and note taking technique. In analyzing the collected data, a descriptive-qualitative method was used to give an explanation descriptively. The collected data were analyzed based on the theory applied in this paper to answer the discussion. The first discussion of this paper which is about the types of figurative expressions was analyzed using the theory proposed by Larson (1998) and also combined with the theory proposed by Keraf (2007). The second discussion about the cultural values expressed by the figurative expressions was analyzed by the theory proposed by Brown (2001) about the cultural elements.

## Discussion

Before jumping to the discussion, it is significant to understand the text. The synopsis of the text *Mother Pārvatī Curses Citraketu* is explained as follows.

The story of *Mother Pārvatī Curses Citraketu* tells about King Citraketu who received the body of an *asura* or demon because of joking with the Lord Śiva's behavior. After doing the personal talk with the Supreme Personality of Godhead, he enjoyed life in his airplane with the women of Vidyādhara planet. Until one day, he flew into the bowers of Sumeru mountain and saw Lord Śiva was embracing Mother Pārvatī surrounded by an assembly of Siddhas, Cāraṇas, and great sages. Seeing this situation, Citraketu laughed very loudly and made Mother Pārvatī angry then cursed him into a demon Vṛtrāsura. However, Citraketu was not afraid and started to preach about his sincerity that everyone enjoys happiness and distress regarding to their deeds in the past. By listening to Citraketu's preach, the members in assembly which Lord Śiva and Mother Pārvatī were present were mesmerized.

Later on, Lord Siva began to speak about the relationship about the Lord and His devotees. Lord Śiva's advice was noteworthy for the great sages in the assembly, for all the living entities, and even for Mother Pārvatī. After his beneficial preach, King Citraketu went back to the Lord's Kingdom even though he was in the form of a demon or *asura*. He was able to go because of his heartiness for being cursed by Mother Pārvatī.

### **The Cultural Values of the text of *Mother Pārvatī Curses Citraketu***

The cultural values in the terms of language, custom and tradition, and religion are found in the use of various figurative expressions in the text. The figurative expressions are as follows.

#### **Data 1:**

*However, when a **less intelligent person** has some power, he wants to use it for a sense of gratification.*

In the utterance above, euphemism figurative expression occurs. Euphemism is used to avoid an offensive expression (Larson,1998:127). The expression *a less intelligent person* is a euphemistic way to say express the plainer meaning that is *a stupid person*.

The cultural values found in the figurative expression above is the language value. Language is the improvement of a written and spoken set of characters that can be joined in various approaches to speak with each other (Brown,2001). The language value can be conveyed through the improvement or the extraordinary attribute in delivering the message of *a less intelligent person*. The writer uses the proper language to offend the reader. Hence, another way to deliver the meaning of *stupid* is expressed softly.

#### **Data 2:**

*A devotee always accepts **punishment** from anyone as the **mercy** of the Lord.*

In the data2 above, a paradox figurative expression occurs. Paradox is a kind of figurative expression which contains the real contradiction with the facts (Keraf, 2007:136). The characteristic of paradox can be seen from word *punishment* and *mercy*. It can be judged that *punishment* is contradictory with *mercy* in the context of meaning. Punishment is construed as a negative connotation. Besides, mercy has a positive connotation. Nevertheless, seeing what is written in data 2 above, the punishment is stated as a mercy. In brief, a devotee will not see punishment as a burden or negative matter, yet as a dear sense to achieve from the lord such as a mercy. The word *punishment* can be classified including the language value. It is conveyed by improving the sense

of sincerity to achieve a punishment by using the style in language that is showing contradiction. By using contradictory language, it tends to make the reader take the meaning deeply that everything can be seen from a different perspective where even though something unpleasant happens, sometimes it can be something to be thankful of.

#### **Data 3**

*Lord Śiva was sitting in an assembly of great saintly persons and **embracing Pārvatī on his lap with his arm**.*

The figurative expression found in data 3 above is pleonasm. It can be seen from the characteristic of the phrase *with his arm*. Pleonasm is the expression that uses more words than what is actually necessary to state an idea or a thought. (Keraf, 2007:133). If the phrase *with his arm* is eliminated, it is still permitted and makes sense.

Custom and tradition is identified as the cultural value in this utterance. Custom and tradition are the composed and unwritten standards of society. Custom and also tradition additionally may relate with state of mind (Brown, 2001). The custom and tradition value is conveyed by the general understanding and custom in society or daily life that when embracing someone, arms are always used. It can be said that when someone is embracing someone else, the image in mind is surely embracing them with arms.

#### **Data 4**

*Therefore, mother Pārvatī spoke to Citraketu exactly like a mother who says to her naughty child.*

The word *like* in the sentence above is characterized as a simile figurative expression. The way mother Pārvatī spoke to Citraketu is compared with how a mother speaks to her child. Despite Citraketu is not a child of mother Pārvatī, the resemblance is reflected by the words full of affection spoken by Mother Pārvatī as follows: "My dear child, I am punishing you so that you won't do anything like this again". (SB.6. 17.16).

The cultural value employed in the data above is custom and tradition. It is conveyed in the similarity of how mother Pārvatī advises Citraketu with how a mother advises her child. It is known generally that when a mother speaks to her dear child, she will do it with affection. In other words, from the data above the writer is reflecting on the circumstances that happen in daily life.

#### **Data 5**

*They are on the same platform, the only difference being that **the Lord is the master** and **the devotees are servants**.*

The clause in the complete sentence above obviously carries a metaphor figurative expression. From the context, it cannot be construed literally that the Lord is a master and the devotees are servants. The denotative meaning behind the metaphor above can be seen from the characteristic of master and servants. As has been touched earlier, the analysis of metaphor is easy when the propositions which are basic to the comparison are written such as topic, image, and point of similarity (Larson, 1998:273). Firstly, the topic is surely Lord. He is the one being talked about. The image is presented as master as a comparison with the Lord. The definition of *master* based on Oxford Advanced Learner's Dictionary Sixth Edition (2000: 787) is a man who has people working for him, often as servants in his home. The other definition of *master* is a person who is able to control something. Therefore, the point of similarity can be seen by the role of the Lord as a man who takes control of everything and has someone below him to serve and praise him. The second metaphor can be described as follows. The topic is surely *the devotees*. They are the ones being talked about. The image is presented as *servants* as a comparison with the devotees. The definition of *servant* based on Oxford Advanced Learner's Dictionary Sixth Edition (2000: 1167) is a person who works in another person's house, and cooks, cleans, etc. In brief, the point of similarity can be seen by the role of servants who aim to serve the Lord.

Religion value is employed in the data above. It is conveyed by how the role of Lord and the devotees are explained. According to Brown (2001), religion answers essential inquiries regarding the significance of life. Hence from the data above, the value can be taken is that understanding the position of ourselves and God is significant. It is delivered in the figurative expression's message above that it is devotees' obligation to serve God as their master.

### Conclusion

Based on the explanation of the data in discussion above, it can be concluded that there are 5 types of figurative expressions found in the text of *Mother Pārvatī Curses Citraketu*. The types of figurative expressions found are euphemism, paradox, pleonasm, simile, and metaphor. The aim of each figurative expression found can be construed as follows. Euphemism is used to give the proper explanation than the offensive one, paradox is used to give the special perspective through the contradictory language, pleonasm is used to give the detail or more explanation, while simile is used to compare the context in the story to the daily life circumstances, and the metaphor is used to comparing one thing to another implicitly to make the reader get the easy understanding when comprehending the story.

The cultural values found in the story of *Mother Pārvatī Curses Citraketu* are language, custom and tradition, and religion. The values found in the story are meaningful for the reader that besides comprehending the text, the values can be obtained. The language value helps the reader to understand the style in using language is essential in delivering the message from the story. The custom and tradition value may help the reader to understand the context through the habits or daily life practice, and the last but not least is that religion value is definitely significant that may help the reader to get the insight of religious message through the story that may be used in daily life.

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