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politics. The paper concludes by correlating the findings of the target domain analysis to a set of architectural ideas expressed through the drawing modality that reinforce the understanding of architecture as an aspect of humanity.

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Turning Metaphors into Reality: Balinese Spatial Metaphors

and their Manifestation in the Traditional Balinese

House Compound

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The Conceptual Metaphor Theory asserts that metaphors are primarily conceptual phenomena and, thus, pervade our daily life, action, as well as language (Lakoff & Johnson, 1980). Moreover, metaphors are viewed as not only the product of our embodied experiences per se, but also are instilled with cultural knowledge (Yu, 2008). Yu (2008, p.247) maintains that “culture functions as a filter that selects aspects of sensorimotor experience and connects them with subjective experiences and judgments for metaphorical mappings.” In other words, “metaphors are embodied in their cultural environment.” (Yu, 2008, p. 247; cf. Gibbs, 2006, p.37) Given the conceptual nature of metaphors, they can also be non-linguistically manifested in socio-cultural reality (Kövecses, 2006, p.142; Lakoff, 1993, p.241).

This presentation elaborates on these theoretical notions through examples of the spatio-metaphorical conceptualisations of socio-cultural and religious values in Balinese-Hindu customs and in the layout of the traditional Balinese house compound. Spatial orientation is of the utmost importance to the Balinese, not only for describing spatial relation of objects in physical space, but also, more importantly, for properly functioning in accordance with socio-cultural and religious values (cf. Arka, 2004; Eiseman, 1989). For spatial metaphors in particular, Lakoff & Johnson (1980, p.19) state that “[o]ur physical and cultural experience

provides many possible bases for spatialization metaphors. Which ones are chosen, and which ones are major, may vary from culture to culture.” In relation to this quote, this talk will also discuss the role of Balinese-Hindu beliefs in cosmological structure in deriving axes for understanding socio-cultural and religious values out of the human body and the geophysical landscape of Bali (Dwijendra, 2003; Hauser-Schäublin, 2004, p. 285; Howe, 2005, p. 9). These embodied metaphorical axes are in turn “made real” (Lakoff, 1993, p. 241), among many other things, in the layout of traditional Balinese house compound.

There are two key theoretical implications of these findings. First, they show the power of metaphor to manifest beyond language, i.e. in architecture. Second, they further support the idea of “sociocultural situatedness” (Frank, 2008) of metaphors in their interaction with embodied experience and cultural-religious beliefs, permeating Balinese “cultural conceptualisations” (Sharifian, 2008, pp. 116–122) of socio-cultural and religious ‘space’.

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