

Comparative Literature Analysis of The Folklore Between Goa Mampu and Bowerman's Nose

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ABSTRACT

This research aims to: 1) identify the similarities and differences between the legend of Goa Mampu and Bowerman's Nose. 2) find out moral values behind the stories of Goa Mampu and Bowerman's Nose. The research method used in this research is the descriptive qualitative method. The researcher used a literature review to collect the data. The data obtained were folklore stories from the legend of Goa Mampu and the legend of Bowerman's Nose. The data then analyzed by using the comparative literature method. The results of this research show that these two legends have similarities and differences. Similarity from two legends is only found in the minor theme both the legend of Goa mampu and Bowerman's Nose, told about curse and equivalence. On the other hand, differences from those two legends are found in the minor theme, major theme and in the background defiction of two legends. Goa Mampu's minor theme was well-being, while Bowerman's Nose's minor theme was destiny of life. Meanwhile, Goa Mampu's major theme was broken promises that lead to disaster, while Bowerman's Nose's major theme was errors culmination in punishments. Not only that, but the results of this research also found the moral value of the two legends. Namely, in the legend of Goa Mampu are 1) we shall be able to be independent and not to expect others. 2) think about everything before act, includ the spoken promises. 3) when we promise something, the promise must be fulfilled. And in the legend of Bowerman's Nose are 1) in doing something we are required to have an introspective nature or be careful in our actions. 2) pay more attention to the surroundings while on the move. 3) what goes around, comes around.

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1. Introduction

Literary work is a series of words that have their own meaning in writing. Literature were often changed according to the times in terms of writing procedures and literature is also often used as a medium for conveying messages with language as the medium. The literary work has its own definition taken from each different literature expert. According to Angraini & Febrianto (2019), literary works are representations of life through culture which are expressed in the form of the author's creativity and imagination through his work.

Literary is also divided into literary writing and oral literature. Literary writing is a type of literature in the form of readable writing such as novels, short stories, poetry, and drama. Meanwhile, oral literature is in the form of word of mouth, the contents can be known through narrative. Oral literature forms a more basic cultural component but has the characteristic of literature in general.

Folklore is a part of culture that spread verbally. It comes from two words, namely the words folk and lore. *Folk* means the people, nation or group of people who have physical, social and cultural identifying characteristics. Then, *Lore* means customs and knowledge inherited from generation to generation through speech. So, it can be concluded that folklore is the custom or knowledge of a group of people who have the same culture that has been passed down from generation to generation through speech. There are several types of folklore, such as myths, legends, fairy tales, poetry or folk songs, and ceremonies. However, the researcher here only discuss about myths and legends (Surya, W., Rahman, F., & Makka, M, 2017).

The legends discussed by the researcher is the legend of *Goa Mampu* from Indonesia and the legend of *Bowerman's Nose* from England. The two legends are examples of local legends. Both legends come from different countries. Researcher chose these legend because the two legends have similarities ending of the story.

The legend of the *Goa Mampu* tells of a region or place or rather a kingdom consist of 7 regions. This kingdom is called the Mampu Kingdom which is located in North of Bone. Mampu Kingdom is a safe and prosperous kingdom, all people are sufficient and obedient to their king. This is the reason why the kingdom is called *Mampu*. In this kingdom, there was a very beautiful princess who has pure white skin, but many people said that she was arrogant because she never leaves the house and never even sets foot on the ground.

The legend of *Bowermans Nose* tells of an old granite stone arrangement located in Dartmoor, Devon, England. This stone arrangement has a height of 6.6 meters which is one of the tourist icons of this area. According to the legend of Dartmoor folklore, the rock was once a human named Bowerman. Once upon a time he lived around the valley with some of his hunting dogs. Dogs chased the rabbits into the forest into the witches' estate. He accidentally hit the cauldron that was being used by the magicians. Enraged, the witch then cursed Bowerman to become a rabbit and immediately he was chased by his own hunting dogs. While being surrounded by his dogs he was then cursed a second time to stone. This second curse also applies to his hunting dogs. It is said that the tall rock is the Bowerman while the small rocks around it are the Bowerman hunting dogs.

In a legend, it contains elements of fact and myth. Fact is an event that be true, while myth is something that is unseen or something that is not clear happen. *Goa Mampu* is one of the legends that contain elements of fact and myth. The story has evidence of the truth of the story in the past, but contains a supernatural thing in the story that is hard for people to believe today (Bachriani, B., Yassi, A. H., & Rahman, F., 2018).

Likewise, the legend of the Bowerman's Nose contains evidence of its existence in the past and occult stories. The two legends both tell about the curse, the curse in the legend of *Goa Mampu* and the curse on the legend of Bowerman's Nose. When viewed from the theme, plot, characters, and settings in the story, these two legends have similarities and differences. The similarities between these two legends are about a story that was cursed to stone by a dog. The two legends have differences in the origin of the characters and the background of the story of how the story happened. This encourages the author to investigate further the similarities and differences in the legend of *Goa Mampu* and the legend of Bowerman's Nose.

This research is a literature study considering that all materials and data are obtained from written sources related to the object under researched. This research is limited to the legendary story of *Goa Mampu* and Bowerman's Nose as material objects as well as objects of analysis. The formal object of this research is limited to the analysis of folklore with comparative literary studies to determine the similarities and differences in the contents of the story. The theory used is the theory of Noor (2015) which only compare in terms of theme, message and background depiction and to find out the moral values in the legend of *Goa Mampu* and the legend of Bowerman's Nose.

2. Method

The study employs qualitative descriptive Qualitative research methodology is a research procedure that produces descriptive data that does not use statistical analysis procedures or other quantification methods. The definition of qualitative research methods is research that intends to understand the phenomena experienced by research subjects such as behavior, perception, motivation, action holistically, by means of descriptions in the form of words and language, in a special natural context and by utilizing various natural methods (Moleong, 2005: 6). Therefore, the method used in this research is descriptive, meaning the data analyzed are in the form of words and language.

The data source in this research is divided into two types that are used in this research, namely:

- a. Primary Data: Stories of the legend *Goa Mampu* (Book) and folklore stories about the legend of *Bowermans Nose* (Online Book).
- b. Secondary Data : As well as a collection of several articles, the internet about the legend of the *Goa Mampu* and the *Bowermans Nose*

Data collection techniques used by researcher is:

- a. Identification: Researcher collected the data and information about the object of research as material used in research.

- b. Classification: The data are arranged systematically in order to facilitate the researcher in his research.
- c. Categorization: The data is divided according to the needs of the researcher in answering research questions.
- d. Analysis: The data were analyzed using a comparison method based on the Theory of Noor (2015:22).

3. Results and Discussion

3.1 Theme

a. Major Theme of Goa Mampu

The major theme contained in the legend of Goa Mampu is about the breaking of promises that lead to disaster. The broken promise made by the princess resulted in calamity that must be borne by herself and the inhabitants of the kingdom. This can be seen in the following:

Suatu hari sang putri sedang menenun tapi tanpa dia sengaja, dia menjatuhkan alat tenunnya di tanah dan dia malas turun mengambilnya. Putri pun berteriak dan berkata " siapa yang bisa mengambil alat tenunku di tanah, jika dia laki-laki akan saya jadikan suamiku dan jika dia perempuan akan saya jadikan saudaraku". Tapi tak seorang pun yang mendengarkan teriakan sang putri, kecuali anjing jantan liar.

Anjing jantan itu bernama Bolong Lasareweng. Anjing pun mengambilkan alat tenun sang putri yang jatuh di tanah. Betapa terkejutnya sang putri bahwa yang mengambilkan alat tenunnya seekor anjing jantan, sedangkan anjing tersebut hanya seekor anjing liar dan bisa mengerti perkataan sang putri. Putri pun berkata mustahil jika saya harus menikahi seekor anjing. Putri pun mengingkari janjinya yang pernah dia katakan. (Bone: Goa-Mampu-Legendanya Yang Terkutuk [P 1-2])

One day the princess was weaving but accidentally, she dropped her loom on the ground and she was lazy to get down to pick it up. The princess screamed and said "who can take my loom on the ground, if he is a man I will make him my husband and if she is a woman I will make her my sister". But no one listened to the princess' screams, except for a stray male dog.

The male dog was named Bolong Lasareweng. The dog picked up the princess' loom which had fallen on the ground. How surprised the princess was that the one who took her loom was a male dog, while the dog was only a stray dog and could understand the princess's words. The princess also said it was impossible if I had to marry a dog. The princess also broke her promise that she had said. (Bone: Goa-Mampu-Legendanya Yang Terkutuk [P 1-2])

The fragment of the story above describes a dog carrying the princess's loom which fell under the house and then the promise made by the princess was canceled by her because she didn't want to marry a dog.

b. Major Theme of Bowerman's Nose

The major theme embodied in the Bowerman's Nose legend is that of guilt leading to punishment. It was marked when the Bowerman and his dog were chasing their prey rabbit which accidentally nudged and knocked the witch's cauldron that was being used for rituals. This can be found in the following excerpt:

Bowerman and his dogs had unwittingly discovered the witches' sabbath, the scared place where they conducted their rites and ceremonies, a clandestine gathering which was in full cackle as he and his hounds roared through the vale. He bundled the witches aside, trampling them with his giant boots and sabotaging their ritual, laughing as he did so and leaving them muddled, bruised and squalling with rage. (Toad. Folklore stories: the legend of Bowerman's Nose [P2]).

The fragment of the story above explains when the Bowerman dogs were chasing a rabbit who accidentally entered the forbidden forest area of the witches and hit the cauldron the witch used for her rituals. Because of that incident, the witch was angry with the Bowerman and sent a rabbit incarnation to trap him. Immediately the dogs immediately chased the incarnated rabbit.

The magical hare was indeed Levera, the shapeshifter, who had run rings around Bowerman; up and down tors and weaving through woods before leading him and his disoriented pack back to the witches' vale.

Bowerman sank to his knees with exhaustion, and when he looked up, to his dismay, he saw he was surrounded by a horde of spitting and snarling witches all chanting the same eldritch incantation, and for the

first time in all his years Bowerman cowered in fear. A most powerful spell was cast. Bowerman the hunter and his pack of fierce dogs were turned to stone. (Toad. Folklore stories: the legend of Bowerman's Nose [P2]).

The punishment imposed by the witch on the Bowerman is to curse the Bowerman to stone and this punishment also applies to the Bowerman dog. The following is an explanation of the comparative analysis of themes from the legend of Goa Mampu and the legend of Bowerman's Nose in tabular form.

c. Minor Theme the Legend of Goa Mampu

The minor themes in the Goa Mampu legend can consist of three themes including:

1. Well-Being

The theme of welfare in the Goa Mampu legend can be shown in the condition of the citizens of the kingdom who are able to live in prosperity and prosperity. It is contained in the following:

Kehidupan masyarakat mampu serba berkecukupan, rata-rata semua kebutuhannya sudah bisa terpenuhi sehingga kerajaan ini disebut Mampu.

Kerajaan mampu dipimpin oleh La Oddang Patara dan Istrinya yang bernama La wellellu. La Oddang Patara mempunyai seorang putri yang bernama Appung Ellung Mangenre. (Bone: Goa-Mampu-Legenda-Yang-Terkutuk [P1])

People's lives are able to be self-sufficient, on average all their needs can be fulfilled so that this kingdom is called Able (mampu).

The kingdom can be led by La Oddang Patara and his wife named La wellellu. La Oddang Patara has a daughter named Appung Ellung Mangenre. (Bone: Goa-Mampu-Legenda-Yang-Terkutuk [P1])

From the fragment of the story above explains that, the life contained in the kingdom can be seen as prosperous and the life needs of the royal population are fulfilled. It is indicated by the name of the Mampu Kingdom which is called *Mampu* or in the sense of being well off.

2. Curse

The curse that occurred in the Goa Mampu legend can be shown in the following:

Putri memperhatikan seekor anjing itu dan tiba-tiba langsung berkata kepada anjing sambil menunjuk kepala anjing "kenapa ada batu didahimu?"

Anjing pun tiba-tiba berbicara dan berkata " bukan Cuma saya, tapi kamu pun juga ada batu didahimu". Disinilah dikatakan Sijello To Mampu.

Anjing mengutuk kerajaan tersebut karena sang pitri mengingkari janjinya. (Bone: Goa-Mampu-Legenda-Yang-Terkutuk [P2])

The princess noticed a dog and suddenly immediately said to the dog while pointing at the dog's head "Why is there a stone on your forehead?"

The dog suddenly spoke and said "not only me, but you also have a stone on your forehead." This is where Sijello To Mampu is said.

The dog cursed the kingdom because the princess broke her promise (Bone: Goa-Mampu-Legenda-Yang-Terkutuk [P2])

The fragment of the story above shows that the princess was cursed to stone for breaking the promise she had made. The princess did not want to marry a dog that had brought her loom from under the house. Then from that mistake the universe was furious to curse the princess to stone until the entire kingdom was cursed to stone.

3. Equality

The theme of equality in the legend of Goa Mampu can be shown in the following story excerpt:

Anjing pun tiba-tiba berbicara dan berkata “ bukan Cuma saya,tapi kamu pun juga ada batu didahimu”.Disinilah dikatakan Sijello To Mampu.

Anjing mengutuk kerajaan tersebut karena sang putri mengingkari janjinya. Setelah anjing berkata demikian, Satu kerajaan dengan Tujuh desa tersebut langsung menjadi batu. (Bone: Goa-Mampu-Legenda-Yang-Terkutuk [P2])

The dog suddenly spoke and said "not only me, but you also have a stone on your forehead." This is where Sijello To Mampu is said.

The dog cursed the kingdom because the princess broke her promise. After the dog said so, the One Kingdom with Seven Villages instantly turned to stone. (Bone: Goa-Mampu-Legenda-Yang-Terkutuk [P2])

The theme of equality is illustrated in the quote above where the curse that happened to the princess did not only apply to herself, but the curse also happened to the king and queen so that the inhabitants of the Mampu Kingdom.

d. Minor Themes the Legend of Bowerman’s Nose

Minor themes in the Bowerman’s Nose legend include the following:

1. Curse

The curse theme contained in the legend Bowerman’s Nose is clearly illustrated in the following:

Bowerman sank to his knees with exhaustion, and when he looked up, to his dismay, he saw he was surrounded by a horde of spitting and snarling witches all chanting the same eldritch incantation, and for the first time in all his years Bowerman cowered in fear. A most powerful spell was cast. Bowerman the hunter and his pack of fierce dogs were turned to stone; (Toad. Folklore stories: the legend of Bowerman’s Nose [P2]).

The fragment of the story above shows that the Bowerman along with his dog were cursed by the witch to stone.

2. Equality

The theme of equality in the legend of the Bowerman’s Nose was drawn when the second curse by the witch was applied to the Bowerman dogs. This is illustrated in the following :

and for the first time in all his years Bowerman cowered in fear. A most powerful spell was cast. Bowerman the hunter and his pack of fierce dogs were turned to stone; a stack of towering granite that still stands today on Hayne Down, a landmark known locally as Bowerman’s Nose. (Toad. Folklore stories: the legend of Bowerman’s Nose [P2]).

From the fragment of the story above, it is illustrated that the curse does not only apply to the Bowerman, but the witch also applies a curse to the Bowerman dog.

3. The Destiny of Life

The theme of the destiny of life is shown when Bowerman must accept his destiny which is cursed by a witch. Described in the following:

Bowerman the hunter and his pack of fierce dogs were turned to stone; a stack of towering granite that still stands today on Hayne Down, a landmark known locally as Bowerman’s Nose. But the story doesn’t end there. When word spread of Bowerman’s fate, the villagers of the parish were so enraged that they marched mob-handed to the witches’ vale armed with pitchforks and flaming torches. Realising that their spell had been broken, the witches up and fled, mounting broomsticks and carried on north-westerly winds to the great mountains of Wales, banished from Devon and never to return. (Toad. Folklore stories: the legend of Bowerman’s Nose [P2]).

Although in the end it was explained that the magician's dimension had been broken, there was no mention of the Bowerman returning to being a human.

Table 1. Comparative Analysis of the Theme

Comparison of themes	Folklore the legend of Goa Mampu	Folklore the legend of Bowermans Nose
Theme Similarities	Curse (minor theme) The curse that occurs in the legend of Goa Mampu is that when the princess and the inhabitants of the kingdom turn to stone.	Curse (minor theme) The curse that occurs in the legend of the Bowerman's Nose is when the Bowerman is cursed by a witch to be a rabbit in the first curse and a stone during the second curse along with his dog.
	Equivalence (minor theme) The parallels in the Goa Mampu legend can be seen when the curse not only afflicts the princess but also on the inhabitants of the Mampu Kingdom.	Equivalence (minor theme) The parity to the legend of the Bowerman's Nose is seen when the curse also occurs in the Bowerman dog. It wasn't only the Bowerman who received the curse but the dog too.
Theme difference	Well-being (minor theme) Well-being (minor theme) Prosperity in Goa Mampu legends can be seen in the royal population who live well.	Destiny of life (minor theme) The destiny of life is illustrated when a Bowerman must accept his destiny to be cursed to stone.
	Broken promises that lead to disaster (major theme) Shown when the princess breaks the promise she has made.	Errors culminating in punishments (major theme) Shown when the Bowerman drops the witch's cauldron then the Bowerman gets a curse from an angry witch.

3.2 Space

In the space, there are no similarities between Goa Mampu and Bowerman's Nose. Only differences can be found.

a. Space the Legend of Goa Mampu

The space contained in the Goa Mampu legend show that the conflict occurred in the space between the princess's house and also the Mampu Kingdom. It can all be seen in the following:

Suatu hari sang putri sedang menenun tapi tanpa dia sengaja, dia menjatuhkan alat tenunnya di tanah dan dia malas turun mengambilnya.

Putri pun berteriak dan berkata " siapa yang bisa mengambil alat tenunku di tanah, jika dia laki-laki akan saya jadikan suamiku dan jika dia perempuan akan saya jadikan saudaraku". Tapi tak seorang pun yang mendengarkan teriakan sang putri, kecuali anjing jantan liar. (Bone: Goa-Mampu-Legend-Yang-Terkutuk [P1])

One day the princess was weaving but accidentally, she dropped her loom on the ground and she was lazy to get down to pick it up.

The princess screamed and said "who can take my loom on the ground, if he is a man I will make him my husband and if she is a woman I will make her my sister". But no one listens to the princess' screams, except for the stray male dog (Bone: Goa-Mampu-Legend-Yang-Terkutuk [P1]).

From the fragment of the story above, it is explained that the conflict in the Goa Mampu story can occur when the princess is at home while weaving and the conflict occurs when the princess's loom falls under the house.

b. Space the Legend of Bowerman's Nose

In the legend of Bowerman's Nose, found several spaces including:

1. Village

The space contained in the legendary story of Bowerman's Nose is illustrated as follow :

Now let us be clear, not all witches delighted in the terror of local villagers and the wet beds of fearful children, for most of Dartmoor's wisdom-keepers were white or hedge-witches full of good intention and wortcunning. (Toad. Folklore stories: the legend of Bowerman's Nose [P1]).

The fragment of the story above explains that this story happened in a village. Where the conflict began to emerge when the villagers were terrorized by witches, making the villagers fearful.

2. Forest

The second space in the story is a forest, where spaces in the story are not only in the village but also in the forest. This is clearly illustrated in the few fragment of the story below:

One grey evening in mid-Autumn, Bowerman was out with his dogs hunting on the woods and heaths when his hounds caught scent of a hare and began to give chase. The sprung hare twisted and turned, sprinting towards a valley where the shadows loomed large in the fading light. (Toad. Folklore stories: the legend of Bowerman's Nose [P2]).

The fragment of the story above describes the existence of a Bowerman with his dogs in the forest chasing a rabbit

3.3 Atmosphere

In the legend of Goa Mampu and the legend of Bowerman's Nose, there is no similarity in the atmosphere section just only differences.

a. Atmosphere the Legend of Goa Mampu

The atmosphere contained in the legend of Goa Mampu, namely the well-being and tense atmosphere.

1. Well-Being

The atmosphere of well-being is illustrated in the following:

Kehidupan masyarakat mampu serba berkecukupan, rata-rata semua kebutuhannya sudah bisa terpenuhi sehingga kerajaan ini disebut Mampu. (Bone: Goa-Mampu-Legenda-Yang-Terkutuk [P2]).

People's lives are able to be self-sufficient, on average all their needs can be fulfilled so that this kingdom is called Able. (Bone: Goa-Mampu-Legenda-Yang-Terkutuk [P2]).

The fragment of the story above explains about life in the kingdom before the disaster was so peaceful and prosperous. It is illustrated when all the inhabitants of the kingdom who live with all self-sufficient is called a Mampu Kingdom which in the sense is economically capable.

2. Tense.

The tense atmosphere is also depicted in the legend of the Goa Mampu. Which is when the male dog brings the princess's loom, the atmosphere becomes tense because the princess will not think that it is a male dog who will bring her loom. It is illustrated in the following:

Tak seorang pun yang mendengarkan teriakan sang putri, kecuali anjing jantan liar.

Anjing pun mengambilkan alat tenun sang putri yang jatuh di tanah. Betapa terkejutnya sang putri bahwa yang mengambilkan alat tenunnya seekor anjing jantan, sedangkan anjing tersebut hanya seekor anjing liar dan bisa mengerti perkataan sang putri.

Putri pun berkata mustahil jika saya harus menikahi seekor anjing. Putri pun mengingkari janjinya yang pernah dia katakan. (Bone: Goa-Mampu-Legenda-Yang-Terkutuk [P1-2]).

No one listened to the princess' screams, except for a stray male dog.

The dog picked up the princess' loom which had fallen on the ground. How surprised the princess was that the one who took her loom was a male dog, while the dog was only a stray dog and could understand the princess's words.

The princess also said it was impossible if I had to marry a dog. The princess also broke her promise that she had said. (Bone: Goa-Mampu-Legenda-Yang-Terkutuk [P1-2]).

In the fragment of the story above, it is explained when the princess screamed and made an agreement that whoever took her loom if he was a man, the princess would marry him, but if she was a woman then she would adopt her as her sister. But no one heard the scream except for a dog named *Bolong Lasareweng*. How shocked the princess was when she saw that it was a dog who brought her tenant tool.

The tense atmosphere was also depicted when the curse occurred. Where when the dog suddenly spoke to the princess and cursed her along with the whole kingdom. This is illustrated as follow:

Anjing pun tiba-tiba berbicara dan berkata " bukan Cuma saya,tapi kamu pun juga ada batu didahimu".Disinilah dikatakan Sijello To Mampu.

Anjing mengutuk kerajaan tersebut karena sang pitri mengingkari janjinya. Setelah anjing berkata demikian, Satu kerajaan dengan Tujuh desa tersebut langsung menjadi batu. (Bone: Goa-Mampu-Legenda-Yang-Terkutuk [P2]).

The dog suddenly spoke and said "not only me, but you also have a stone on your forehead." This is where Sijello To Mampu is said.

The dog cursed the kingdom because the princess broke her promise. After the dog said so, the One Kingdom with Seven Villages instantly turned to stone (Bone: Goa-Mampu-Legenda-Yang-Terkutuk [P2]).

b. Atmosphere the Legend of Bowerman's Nose

There are several atmosphere can be found in the legend of Bowerman's Nose including:

1. Mysterious

Atmosphere depicted in the legend of Bowerman's Nose is a mysterious atmosphere. It is illustrated in the fragment below:

a time when Dartmoor was riddled with strange tidings and mysterious events. The eastern sweeps of the moor – Bowerman's favourite hunting ground – was notorious for a coven of cantankerous witches. (Toad. Folklore stories: the legend of Bowerman's Nose [P1]).

From the fragment of the story above, it is stated that the atmosphere of the dartmoor (population area) in the story is filled with strange and mysterious news.

2. Terrible

The terrible atmosphere is also depicted in the legend of the Bowerman's Nose when the witches rebelled, and terrorized the residents by sending pest rats to the village farmers. This is illustrated in the following fragment:

She would summon a plague of scurrying rats to run amok during a church service or leave rotting fish heads and sheep eyeballs under the pillows of farmers' wives, and that was just for starters, for many of the villagers were experiencing extreme misfortunes, terrible and unexplained bouts of sickness, and disastrous harvests. (Toad. Folklore stories: the legend of Bowerman's Nose [P2]).

3. Scary

The scary atmosphere is also reflected in the legend of the Bowerman's Nose. It is illustrated in the following story excerpt:

And for the first time in all his years Bowerman cowered in fear. A most powerful spell was cast. Bowerman the hunter and his pack of fierce dogs were turned to stone. (Toad. Folklore stories: the legend of Bowerman's Nose [P2]).

The fragment of the story above explains that the Bowerman for the first time in years cowered in fear when the most powerful spell was cast by a witch.

3.4 Time

Time in the legend of Goa Mampu and time in the legend of Bowerman's Nose is different

a. Time the Legend of Goa Mampu

The time setting contained in the legend of Goa Mampu exist when the conflict occurs, that is, one day when the princess was contemplating. This is illustrated in the following:

Menurut cerita putri raja terkenal mempunyai kulit yang sangat putih. Suatu hari sang putri sedang menenun tapi tanpa dia sengaja, dia menjatuhkan alat tenunnya di tanah dan dia malas turun mengambilnya. (Bone: Goa-Mampu-Legend-Yang-Terkutuk [P1]).

According to the story, the princess is famous for having very white skin. One day the princess was weaving but accidentally, she dropped her loom on the ground and she was lazy to go down to pick it up. (Bone: Goa-Mampu-Legend-Yang-Terkutuk [P1]).

The fragment of the story above explains where the conflict occurred on the day the princess was weaving. No other time setting can be found other than the time setting above.

b. Time the Legend of Bowerman's Nose

There are three periods of conflict in the story, they are: 1) conflict occurs during the blackberry harvest season. 2) occurs during mid-autumn nights and 3) conflict occurs in winter. It is illustrated in the following excerpt:

This tale is set many blackberry seasons ago, a time when Dartmoor was riddled with strange tidings and mysterious events. The eastern sweeps of the moor – Bowerman's favourite hunting ground – was notorious for a coven of cantankerous witches. (Toad. Folklore stories: the legend of Bowerman's Nose [P1]).

In the fragment of the story above, it is explained that the background time that occurred in the Bowerman's Nose legend was during the last blackberry harvest season. Then the time background is also explained in the following fragment:

One grey evening in mid-Autumn, Bowerman was out with his dogs hunting on the woods and heaths when his hounds caught scent of a hare and began to give chase. The sprung hare twisted and turned, sprinting towards a valley where the shadows loomed large in the fading light. (Toad. Folklore stories: the legend of Bowerman's Nose [P2]).

The fragment of the story above explains that the conflict also occurs on a gray night in the middle of autumn. Where when the Bowerman and his dogs came out to hunt in the forest. Not only that, the time background can also be found during winter which can be found as follow:

Several moons later, as the icy fingertips of old man winter began creeping across the moors, Bowerman set out with his hounds for his final hunt of the season. (Toad. Folklore stories: the legend of Bowerman's Nose [P2]).

3.4 Place

Same as the previous section. in this section there is also no similarity between these two legends.

a. Place the Legend of Goa Mampu

The Goa Mampu story explains the place where this incident happened. Based on the fragment of the story below:

Gua Mampu salah satu tempat wisata yang bersejarah. Goa Mampu terletak di desa Cabbeng, Kecamatan Dua Boccoe Kabupaten Bone. Berjarak 35 km dari Watampone ibukota Kabupaten Bone. Kawasan ini mudah dijangkau melalui jalanan beraspal. (Bone: Goa-Mampu-Legend-Yang-Terkutuk [P1]).

Goa Mampu is one of the historical tourist attractions. Goa Mampu is located in Cabbeng village, Dua Boccoe District, Bone Regency. It is 35 km from Watampone, the capital of Bone Regency. This area is easily accessible via paved roads. (Bone: Goa-Mampu-Legend-Yang-Terkutuk [P1]).

The fragment of the story above explains about where this story occurred is in the village of Cabbeng, Dua Boccoe District, Bone Regency. It is 35 km from the Capital Watampone.

b. Place the Legend of Bowerman's Nose

The scene of the legend of Bowerman's Nose is in Dartmoor England. This is clearly illustrated in the following story fragments:

It's one of Dartmoor's most celebrated legends, the story of Bowerman the mighty hunter and his fierce pack of hounds, a hero of the Devonshire uplands who was loved by all and who never lost his common touch. (Toad. Folklore stories: the legend of Bowerman's Nose [P1]).

3.5 Period

This section shows that the period of occurrence of the legend Goa Mampu and the period of occurrence the legend of Bowerman's Nose is clearly different.

a. Period the Legend of Goa Mampu

The period of the occurrence of this legend is estimated to be around a thousand BC. This is clearly illustrated in the story section below:

Gua mampu mempunyai tujuh tingkatan. Kejadian yang terjadi pada Goa Mampu diperkirakan sekitar 1013 sebelum masehi, sebelum islam masuk di Kabupaten Bone.

Goa Mampu mempunyai cerita legenda yang dipercayai masyarakat sekitar gua dan Kabupaten Bone. (Bone: Goa-Mampu-Legend-Yang-Terkutuk [P1]).

Goa Mampu have seven levels. The incident that occurred in Goa Mampu is estimated around 1013 BC, before Islam entered Bone Regency.

Goa Mampu has a legend that is believed by the people around the cave and Bone Regency. (Bone: Goa-Mampu-Legend-Yang-Terkutuk [P1]).

In the above story fragment it is explained that the Goa Mampu story existed before Islam entered the Bone district, which is around 1013 BC.

b. Period the Legend of Bowerman's Nose

Based on the fragment of the story, it is illustrated that the period of the history of the Bowerman's Nose legend occurred around a thousand years ago. This is illustrated in the following section:

Dartmoor is the site of the Bowerman granite, which is thought to have occurred a thousand years ago. (Toad. Folklore stories: the legend of Bowerman's Nose [P2]).

From the above story fragments do not show about the specific time the legend of Bowerman's Nose occurred, but in the above story fragments only mention that this legend is thought to have occurred about a thousand years ago.

Table 2. Background Comparison Analysis Table

Background comparison	Folklore The Legend Of Goa Mampu	Folklore The Legend Of Bowermans Nose
Background equation	Not found	Not found
	Space	House and Kingdom
	Place	Villages and Forests
		Cabbeng, Kec. Dua Boccoe Kab. Bone
		Hayne Down, Dartmoor
Background differences	Atmosphere	Well-Being and Tense
		Mysterious, Terrible and Scary.
	Time	When the princess is weaving.
		during the blackberry harvest season, mid-autumn evenings and winter.
	Period	±1013 BC
		±1000 years ago

The table above describes the background comparison analysis of the Goa Mampu legend and the Bowerman's Nose legend. In the comparative analysis of the background of the two legends, there is no finding the same background in the two legends. This means that the similarity in terms of background is not found in the two legends. Only differences are found in the two legends. Starting in terms of space, atmosphere, time, place and period everything seems different.

If you look at the space background in the legend, Goa Mampu have two spaces, the first conflict occurs in the space at home and the second occurs in the kingdom. Meanwhile, the background space in the Bowerman's Nose story occurs in villages and forests. This shows that the two legends have no similarity in the background space.

Then in the background of the atmosphere of the two legends, there is no similarity in the story. In the legend of Goa Mampu have a tense background and an atmosphere of well-being. Whereas in the legend of the Bowerman's Nose, a mysterious, terrifying and frightening atmosphere is found. although it almost looks the same in the tense atmosphere in the legend of Goa Mampu of the scary atmosphere in the Bowerman's Nose legend, it is still not an equation. So, in the background of the atmosphere of the two legends, there is no similarity, but only shows a different atmosphere. Likewise, in the background time of the two legends, there is also no similarity in the story.

From the results of the background analysis, the two legends, namely the legend of the Goa Mampu and the legend of the Bowerman's Nose, did not find any similarities in the story. So it can be stated that these two legends are different in terms of their background.

Table 3. Moral Value

The Legends	Message
Goa Mampu	<ol style="list-style-type: none"> 1). Must be able to be independent and not really expect the help of others. 2). Think about everything before acting, including the spoken promises. 3). When we promise something, the promise must be fulfilled.
Bowerman's Nose	<ol style="list-style-type: none"> 1). In doing something we are required to have an introspective nature or be careful in our actions. 2). Pay more attention to the surroundings while on the move. 3). What goes around, comes around.

There are several moral value that can be learned from the legend of Goa Mampu. The first is that you must be independent and not have too much hope for the help of others. The attitude of the princess who was reluctant to get down to pick up her fallen tool herself showed that she was a spoiled self who lacked independence. The moment he shouted and announced this agreement showed that she hoped for someone's help. But it is really unlucky that only a dog can hear it.

The second moral value that can be taken from the above story fragment is to think about everything before acting, including the promises spoken. The actions of the princess when she immediately made a pact when her loom fell to the ground showed that she was too hasty to make a pact. She did not think in advance about what would happen when she was going to say something.

The next moral value is that if someone promises she must keep her promise. The attitude of the princess who suddenly broke her promise when a dog had fulfilled the conditions of the promise, shows that she has broken. Because they were broken, a promise that did not want to be kept was replaced by a punishment that caused calamity.

Whereas in the legend of Bowerman's Nose, the moral value that can be drawn is that in doing something we are required to have an introspective or be careful in our actions. We can take this story as an example that someone who is in a hurry and will find the results of his efforts that can be said to be in vain. The hunt that was carried out by this person was not being hunted, but was getting bad luck for his careless actions. He entered the forest without paying attention to the surrounding conditions then crashed and destroyed something important to the witch. So that, the person got bad luck by being cursed and turned to stone because of his carelessness. The moral message that is very important for us is to act with caution and calculation. Therefore, no regrets have an impact on the future.

4. Conclusion

The similarity of the theme contained in the legend of the Goa Mampu and the legend of Bowerman's Nose is regarding the theme of the curse found in the minor theme of the legend of the Goa Mampu and the minor theme of the legend of the Bowerman's Nose. Other similar themes exist in the minor themes in both legends regarding equality.

The different themes exist in the minor themes of the two legends. The theme of welfare contained in the legend of the Goa Mampu, there is no minor theme regarding welfare in the legend of Bowerman's Nose. However, in the legend of the Bowerman's Nose, the theme of life's destiny is found in a minor theme. The next difference in theme is found in the major themes of the two legends. The major theme in the legend of the Goa Mampu is that of breaking a promise that leads to disaster, there is no similar theme in the legend of Bowerman's Nose. Unlike the legends of Goa Mampu, the major theme found in the legend of the Bowerman's Nose is about mistakes that lead to punishment.

In the comparative analysis of the background of the two legends, there is no finding the same background in the two legends. This means that the similarity in terms of background is not found in the two legends. Only differences are found in the two legends. Starting in terms of space, atmosphere, period and time, everything seems different. From the results of the background analysis, the two legends, namely the legend of the Goa Mampu and the legend of the Bowerman's Nose, did not find any similarities in the story. So it can be stated that these two legends are different in terms of their background.

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