

**TYPES AND FUNCTIONS OF METAPHOR USED IN *PASAMBAHAN* SCRIPT OF
WEDDING PARTY IN KAMANG AGAM**

THESIS

*Submitted as partial fulfillment of the requirements to obtain Strata One (SI) Degree in
English Department*



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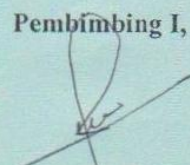
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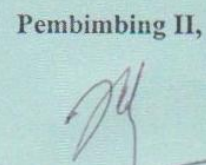
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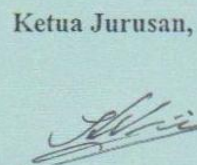
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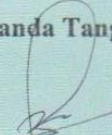
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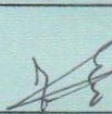
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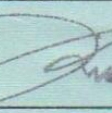
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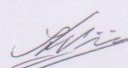
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ABSTRAK

Uswati, 2013 “Types and Functions of Metaphor Used in *Pasambahan* Script of Wedding Party in Kamang Agam.”

Masyarakat Minangkabau biasa menggunakan metafora dalam percakapan sehari-hari. Terutama dalam upacara adat formal, mereka menggunakan metafora untuk menyampaikan sebuah maksud. Mereka menggunakannya saat tidak dapat menemukan makna literal untuk mengungkapkan pendapat atau ide mereka terhadap suatu hal. Penelitian ini bertujuan untuk menemukan tipe metafora yang paling sering digunakan oleh masyarakat Minangkabau dalam *pasambahan* berdasarkan teori metafora konseptual dari Wahab. Selain itu penelitian ini juga bertujuan untuk menemukan fungsi penggunaan metafora yang paling sering digunakan oleh masyarakat Minangkabau dalam *pasambahan* melalui teori fungsi penggunaan metafora oleh Searle.

Data dikumpulkan dari naskah *pasambahan* melalui teknik pengelompokan data berdasarkan tipe dan fungsi metafora. Data penelitian ini dalam bentuk kalimat atau ungkapan metafora dalam bahasa Minangkabau yang kerap ditemukan dalam *pasambahan* dalam pesta pernikahan.

Hasil yang ditemukan dari tiga tipe metafora berdasarkan teori Wahab, nominatif, predikatif dan kalimatif, metafora predikatif adalah tipe metafora yang paling sering digunakan oleh pembicara. Hasil penelitian lain adalah berdasarkan tiga fungsi metafora dari Searle yaitu fungsi asertif, direktif dan ekspresif, fungsi direktif adalah fungsi yang paling banyak ditemukan dalam *pasambahan*. Perbedaan gaya bahasa merupakan faktor penting yang mempengaruhi perbedaan metafora, karena hal ini mempengaruhi pemilihan kata pembandingan dari bahasa sumber ke bahasa target. Selain itu konteks pembicaraan juga mempengaruhi penggunaan fungsi metafora dalam *pasambahan*.

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CHAPTER I

INTRODUCTION

A. Background of the Problem

Minangkabau ceremonies has a tradition speech known as *pasambahan*. In general, *pasambahan* is art of speech in Minangkabau tradition as politeness to appreciate people in a ceremony. Literally, *pasambahan* is speaking skill to tell the ideas through fully language analogies. *Pasambahan* is done by two men are *si alek* (guest) and *si pangka* (host) to expresses their idea or purpose. Usually, both *si alek* (host) and *si pangka* (guest) speak by using *pasambahan* to make their utterances more interesting. It is possible to speaker to speak metaphorically.

Pasambahan in Minangkabau consists of three levels. First, *pidato adat* (traditional speech) is the highest of speech in Minangkabau tradition. It is usually used by the highest chief in that custom called “*Datuak*”. The speakers know everything about Minangkabau rules and also know about history of old aphorism. This speech is shown in big meeting in traditional Minangkabau house called *balairung adat* or *rumah gadang*. Second, *pasambahan pangulu* is usually used of penghulu in Minangkabau traditions in certain ceremonial such as *batagak pangulu*. Third, *pasambahan pangka batang* can be used by all of people in Minangkabau because it is low level of *pasambahan* with simple language style. The speaker only needs to master in important part of *pasambahan*. It is shown in ceremonial such as wedding party. All of that level has the same purpose, that is to shows the respectful and politeness of the speaker. From the statement, it can be seen that *pasambahan* has different used.

Pasambahan is as a ritual in traditional ceremonies for Minangkabaunese culture. Since the language of *pasambahan* belongs to ceremonial or occational language, it uses particular figurative language such as metaphor. Metaphor is one of commonly used figures of speech in sentences or utterances. According to Davis (1998), metaphor is an implied analogy in which one thing is compared or identified with another dissimilar thing. It compares two things through simmilarity, likeness of characteristics, or qualities between two ideas. Metaphor expresses people's idea or feeling by using different form in a language.

Primarily on the basic of linguistic evidence, most of people's conceptual system in communication is metaphorical nature. Many people express their idea through figurative expression when literal language can not deliver what they want to say. As an example, "*she is the sun*". It means she is a good person who always makes a good situation for most people. The sun identifies some characteristics, such as warm and bright. People use word "sun" to compare someone's behaviour.

In Minangkabau, people use metaphorical expressions in their communication to deliver their ideas. Usually metaphor is used in cultural and traditional ceremonies such as wedding party, meeting of custom leader, and funeral ceremony. The language used in these situations is known as *pasambahan*. *Pasambahan* is one of traditional speeches in Minangkabau tradition to create language variation in people's utterances. The choice of words is taken from Minangkabau language.

There are more analogies used to tell the aid of the speaker speech. However, some people may not understand what the meaning of the analogy of *pasambahan*. They do not fully understand about it. Many of them think that it is only as common ritual in a party. For example:

Malacuik kudo manurun
Nan bak mangayuah biduak ka hilia
(Hit the horse goes down
Like paddle the craft to downstream)

From the example above, it can see that there is an analogy is “nan bak mangayuah biduak ka hilia”. It means that someone who asks other people do something that he will do it. However, some people do not know the meaning of that analogy. They think that this is only as a part of aphorism to make it interesting. Meanwhile, there is a non-literal meaning in this analogy.

As one of oral traditions in Minangkabau, some people begin to forget about *pasambahan*. Indonesian language as the mother tongue in this country gives a big influence to many dialects in each regency. Many people use Indonesian language in daily conversation especially the young generation. Minangkabau language as a mother tongue in West Sumatera is rarely practiced. The young generation likes to speak in Indonesia language than Minangkabau language. Moreover, the parents like to teach Indonesian language to their children than Minangkabau language. Furthermore, Minangkabau people is also rarely used *pasambahan* in ceremonials. They think that long conversation in *pasambahan* will spend much time. So, they try to avoid used of *pasambahan* in ceremonials.

Based on the phenomena, the writer interested to study the used of metaphor in *pasambahan*. This research focuses on analyzes the types of metaphor as found in *pasambahan*. Then, the researcher wants to analyze the function of metaphor based on Searle's theory as found in *pasambahan* script used by people in Kamang Agam regency.

B. Identification of the Problem

Pasambahan is used by Minangkabau people in formal ceremonies to communicate. Each area in West Sumatera has variations of *pasambahan* language. *Pasambahan* can be analyzed through some point of views such as sociolinguistics view, anthropological view, pragmatics view, discourse view and semantics view.

In sociolinguistics view, *pasambahan* is studied as a part of language variation. The variation of people's speech that depends on the context being used is language style. It refers to figure of speech or figurative language. In anthropological view, *pasambahan* is studied through the behavior and social culture development of humans. Moreover, it can be analyzed pragmatically which is to explain how metaphor is understood through context meaning when a word is expressed metaphorically. Then, in discourse view it can be analyzed through the form and function of metaphor in verbal communication. Finally, semantically *pasambahan* can be analyzed in order to know the literal meaning.

Related to this research, *pasambahan* is identified through metaphorical analysis. That is by analyzing metaphor in semantic view. Through the metaphor, *pasambahan* can be analyzed by loooking for the types and the functions.

C. Limitation of the Problem

These studies were limited into semantic studies which to know the literal meaning and meaning based on the context. In doing this study the writer focuses on analyzing types and function of metaphor. The metaphor will be taken as used in the script of *pasambahan* of wedding party in Nagari Kamang Agam.

D. Formulation of the Problem

Based on limitation of the problem, the problem of this research is formulated as follows: “What are the types and functions of metaphors used in *pasambahan* script of wedding party in Kamang Agam?”

E. Research Questions

In this research, the researcher wants to find out the answers of following questions:

1. Which types of metaphor are dominantly used in *pasambahan* script of wedding party in Kamang Agam?
2. Which functions of metaphor are mostly used in *pasambahan* script wedding party in Kamang Agam?

F. Purposes of the Research

Based on the research questions above, the main purposes of this study are:

1. To analyze the types of metaphor dominantly used in *pasambahan* script of wedding party in Kamang.
2. To analyze the function of metaphor mostly used in *pasambahan* script of wedding party in Kamang.

G. Significance of the Research

By doing this study, the writer hopes that the result of this study will give contribution both theoretically and practically. Theoretically, this research finding will give information about the types and function of metaphor used in *pasambahan*. Practically, this research can be a source or reference for the next researcher that interested in studying about metaphor. Furthermore, the findings are expected to help people to get understanding about metaphor used in *pasambahan*.

H. Definition of the Key Terms

1. Metaphor is defined as a linguistic expression which signifies a concept which in its literal meaning, normally, is signified by some other words or expression that used in wedding party *pasambahan* by Minangkabau people in Kamang regency.
2. *Pasambahan* is the way to speak with aphorism in a party between *si Alek* (guest) and *si Pangka* (host) in Minangkabau used by Kamang people in Agam regency.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. The Nature of Metaphor

A metaphor is an analogy between two objects or ideas; the analogy is conveyed by the use of a metaphorical word in place of some other word. Metaphors are used to help us understand the unknown meaning of word, because we use the different form in comparison two things that we do not know to get a better understanding it. Metaphor is kind of figure of speech not only in literary works, but also in daily conversation in everyday life.

According to Lakoff (in Kovecsec, 2004) conceptually metaphor refers to the understanding of one idea, or conceptual domain, in terms of another, for example, understanding quantity in terms of directionality. Conceptual metaphors are seen in language in our everyday lives. Conceptual metaphors shape not just our communication, but also shape the way we think and act. There are two main roles for conceptual metaphors are source and target domain. Source domain is the conceptual domain from which we draw metaphorical expressions for example life is a *journey*. Then, target domain is the conceptual domain that we try to understand for instance *life* is a journey. This metaphor takes as a source domain the concept of “journey”, and as a target domain is “life”. The concepts of this metaphor takes based on human’s daily experience. From the statement shows that the metaphor consists of two conceptual domains in comparison object. Through this form, it can be see the meaning of metaphor form in a sentence or utterance.

Moreover, Davis (1998) says that metaphor is an implied analogy in which one thing is compared or identified with another dissimilar thing. For example, a feeling that is described in terms of "butterflies in the stomach", a "heart beating like a drum", or "just going blank". It means that metaphor is used by people to analogize two objects to express what they think.

Metaphor is as features of literary language, it is clear what we use it in everyday life. Metaphor can influence our language when we express something in our mind. Wray et al (1998) explain that metaphor is the very basis of the way in which make sense of the world, and, in effect, is what our 'reality' is based upon. So, metaphor has important part in make different sense and meaning in a sentences or utterances.

Riemer (2010) says that on the traditional view, metaphors are principally seen as a matter of usage especially literary. He goes to right back to Aristotle's theory which explain that metaphor assert a resemblance between two entities. Thus, the metaphor "*the holiday was a nightmare*" works because it assert a resemblance or similarity between the holiday and a nightmare. Understanding the meaning of the metaphorical utterances involves identifying things which holiday and nightmare might hold in common, such as being unpleasant. The metaphor above is no more than isolated usages.

Metaphor as a figure of speech defines as giving the thing a name that belongs to something else. Because the name of one thing is used for something else, connections are made between concepts that we might not have considered as related. Richard (in Mooney, 2011) claims that metaphor is omnipresent

principle of thought. Saying such as “falling on deaf ears”, “in the same boat”, and “on a silver flatter” all have a literal meaning. But when we hear them we understand them in a metaphorical sense. Further, as Lakoff and Johnson (in Mooney, 2011) argues that talking about things in metaphorical terms can influence the way in which we think and behave. We use these expressions daily, often without knowing that we are using a metaphor. At the same time, metaphors can be used as a tool to understand new and complex ideas by using familiar language.

Based on the explanation above, it can be concluded that metaphor is an analogy between two objects or ideas which compares two different things. Metaphor refers to understanding of one idea that consists of two conceptual domains are source and target domain. Moreover, metaphor is a basic of way in which make sense of the world. It can influence our language when we express something in our mind.

1. Types of Metaphor

A metaphor is figure of speech where two entirely dissimilar words or phrases are brought together to suggest a similarity. It is based on an implicit comparison which uses word “like” or “as” to connect the things or notions compared. According to Black (1962), there are two common types of metaphor are dead and extended metaphor. Dead metaphor is one in which the sense of a transferred image is absent. It have lost its imaginative force and slipped unawares into the common language. For example: “*happiness is within his grasp*” does not

actually mean the physical act of “grasping” at happiness, but the ability of a person to achieve it.

Extended metaphor consists of a main subject of a comparison and one or more secondary subject that have some relation with the main one. It extends on more than one sentence and it can take the form of a phrase, a poem or an entire novel. For instance: “all the world’s a stage” is an extended metaphor. It describes life as a play in which the world is a theater stage and people are the actors playing their parts. Furthermore, there are some theories about types of metaphor.

Wahab (1990) divides the types of metaphor into three types based on syntactical view are: nominative metaphor, predicative metaphor and sentences metaphor. First, nominative metaphor defines that the subjects or noun in sentences as metaphor. The sign of metaphor is a subject of sentence. Nominative metaphor classified into two based on the position of subject are subjective nominative and objective nominative. For example: *the wind says to me about you*”. In these sentences, the metaphor is *wind* which used to compare between the senders of message. So, word *wind* as substitute of the sender who bring news. The phrase *says to me about you* is explained as literal meaning without metaphorical expression.

Second, predicative metaphor is metaphorical expression that defines predicative as a metaphor while the other part is described literally. For instance: *Indonesia sprinter break the world record*”. In this sentence, metaphorical expression is shown thorough word *break*. The word *break* is a transitive verb that needed object. Usually, object after transitive verb is real things. But in this phrase

is used word *the world record* which is abstract. The word the rec is compared to real thing which can be broken such as glasses. Last, sentences metaphor which all part of sentence is described metaphorically and have non literal meaning. For example: "*the night is waiting for the sun*". The word *night* is expressed as sadness while word *sun* as happiness. Then, the verb *waiting for* is also metaphorical expression that used by non living object and compare between night and human being. The word *night* is non living object and can not wait for anything.

Furthermore, Crystal (1999) classified types of metaphor into four types are: conceptual, mixed, poetic, and conventional metaphor. Conceptual metaphor is the simple metaphor which normally take the form: 'the first subject is second subject'. Conceptual metaphor contains of one idea in which is compare to another idea; it usually serves to illustrate an idea which can be expressed in one way. This types of metaphor commonly found in literary works.

Mixed metaphor is a combination of more than one metaphor to suggest is illogical. The vehicles of mixed metaphor have been usually ignored, enforcing the hearer to evoke it. Next, poetic metaphor is created by establishing a principal subject with one or more subjects. The principal subject is an analogy to express the main idea, which usually first come in sequence. Last , conventional metaphor also known as dead metaphor.

Lakoff and Johnson (in Kovecsesc, 2010) introduce three types of conceptual metaphor are structural, orientational, and ontological. In structural metaphor, the source domain provides a relatively rich knowledge structure for

the target concept. In other words, the cognitive function of these metaphors is to enable speakers to understand target A by means of the structure of source B. As the example below:

Argument is war

In this example, the verbal discourse of an argument in terms of the physical conflict of war. It means that a war in argument is experience of conversation. As we know, the characteristics of war are physical conflict and violence. In conversation, there is relationship between a listener and speaker that must exist each other. So, there is giving and taking both of speakers.

Ontological metaphors provide much less cognitive structuring for target concepts than structural ones do. Their cognitive job seems to be to “merely” give a new ontological status to general categories of abstract target concepts and to bring about new abstract entities. It means that people conceive of their experiences in term of objects, substances, and container. In other word, ontological metaphors involve ways of viewing intangible concepts, such as feeling, activities, and ideas as entities.

A form of ontological metaphor can be conceived as personification. Personification is common in literature, but it also abounds in everyday discourse, as the example:

Life has *cheated* me

It's difficult to *put* my ideas into words

I *gave* you that idea

From example above, it can see that personification makes use of one of the best source domains. *Cheated, put, and gave* are not human, but they give qualities of human being.

An orientational metaphor organizes concepts by giving a spatial orientation. These metaphoric representation are not random, they are based on the structure of our bodies, and how we physically interact in specific culture or environment. In other word, orientational metaphor derives from the fact that serve this function have to do with basic human spatial orientations, such as up-down, in-out, front-back, etc.

For example, all the following concepts are characterized by an “upward” orientation, while their “opposites” receive a “downward” orientation.

*More is up; less is down: speak **up**, please. Keep your voice **down**, please.*

Upward orientation tends to go together with positive evaluation, while downward orientation with a negative one.

Based on classification above, nominative metaphor, predicative metaphor, and sentences metaphor is going to examine more closely. The theory is simpler than other theory. In short, Wahab’s theory will be used in this research to find the types metaphor in the subjects.

2. Function of Metaphor

Language is the most important aspect in human being’s life. They use language to express inner thought and emotions, make sense of complex and abstract thought, to fulfill our wants and needs, as well as to establish rules and

maintain our culture. So, general function of language is tool for communication and language as a system of communication that enables humans to cooperate.

Metaphor is one of people's ways to express their idea in language communication. Metaphor compares two different things, from one object to another, a person to another, a thing to a person or animal. In general, function of metaphor is to describe something new by reference to something familiar. It also used to reflect the speaker's point of view and express the emotion. In short, the function of metaphor is to explore people's idea by comparing two different things.

Beside of the function above, it does not mean that the function of metaphor can be ignored in discourse view. In discourse view, the main function of metaphor is to provide coherence to discourse. Searle (1977) divided function of metaphor into three function are assertive, directive, and expressive. First, assertive or declarative function refers to inform, giving a fact and solution, and explain the information. This function also used to describe the world or the reason about it. The sentences have a truth value. Assertive function in metaphor can be identified from utterances proposition in metaphor context. The utterances means that the speaker inform the fact about something. Some sub-functions of assertive function are inform, honor, ridicule, remind, criticize, clarified, describe the reason, giving assumption and satire. For example: "she lives in a big city". This sentence informs the place someone's live. Second, directive function shows the using of language to cause or prevent action. It is usually found in command or request. It is not considered true or false. Directive function has some sub-

functions are giving solution, asking for help, giving motivate, asking for clarify, showing for challenge, giving for warning and opinion, doing and denying something and as social control. For instance: "Close the window". The example show someone's asking for help. Last, expressive function is reportst feeling or attitude of the speaker or of the object. Two main aspects in this function are evoking certain feeling and expressing feeling. This function shows someone's attitude about an event as indication people's feeling or care about it. There are some sub-functions of expressive function are giving for hope, satisfied, anger, care about, being suprised and despaire. Poetry and literature are the best example for this function.

Furthermore, Kovecses (2004) state that three function of metaphors in discourse is to provide coherence to discourse, metaphors as creativity in discourse, and metaphor use in face-to-face discourse. First, metaphorical cohesion used in discourse. The cohesion function of metaphor is generally from two aspects are intertextual and intratextual coherence. Intertextual coherence is achieved thorough inheriting and using a particular conceptual metaphor at different historical periods. For example is a prayer of Christian in Durham Cathedral bookmark:

*Almighty God
Who called your servant Cuthbert
From keeping sheep to follow your son
And to be shepherd of your people.*

The basic conceptual in that example is the one in which the shepherd is Jesus; the lost sheep are the people who no longer follow God's teaching. In the metaphor above, intertextuality characterizes not only Christianity but also other religions

through time but many others domain within the same historical period. Thus, metaphor can provide coherence across a variety of discourse.

Intratextual coherence or metaphorical analogy lends coherence to a single text. The metaphor does not necessarily have to be a deeply entrenched conventional conceptual metaphor. This metaphorical analogy provides a great deal of structure for the text. The metaphorical is used to make point emphatically. In short, both two aspect of metaphorical coherence in discourse can make a single discourse (intratextual) or a number of different discourse (intertextual) coherent.

Second, metaphor is as creativity in discourse. This metaphorical seems to rely on a number of contextual factors when people use metaphor in discourse. This function can identified the immediate linguistics context, the knowledge conceptualizes and the topic, the immediate cultural context, the social context, and the physical setting. Last, metaphor used in face-to-face discourse. This function also called as systematic metaphors. Such systematic metaphors may represent a level between metaphorical linguistic expression and conceptual metaphor. In this function, people focus on the use of metaphor in face-to-face conversation.

Based on classification above, assertive, directive, and expressive are going to examine more closely. But, the main function of metaphor itself is to reflect speaker's point of view who explore their idea in different way. In short, Searle's theory will used in this research to find the function of metaphor.

B. Metaphor in Pasambahan

Minangkabau has many customs and traditions in their culture. All sorts of culture found in this area like dance, music, traditional food, costum, customs, language etc. Minangkabau language has different style with others. Moreover, the language is arranged in traditional speech. *Pasambahan* is one of formality speech and arranged how people to speak in their custom. Pasambahan usually is done by two men. According to Suardi (1996) pasambahan is the way to communicate in a party between *si Alek* (guest) and *si Pangka* (host), or between two visitors. He also (1996) adds that pasambahan is the way to convey the aim with language style that uses analogy or idioms.

Minangkabaunese people are different from other ethnic especially in speaking manner. Anwar (in Oktavianus: 2004) says that Minangkabaunese people think metaphorically. Everything is preference metaphorically. Human's behaviour is compared with nature characteristics. The used of metaphor becomes important in Minangkabau culture because it will be unrespectful to say something honestly, especially in traditional situation. That is why; the metaphor usually used in traditional situation like *pasambahan* in some ceremonies to express people's idea.

Ibrahim (2008) defines that *pasambahan* or *sambah manyambah* is the way based on Minagkabau custom that arranges the manner and politeness of people speech in a meeting. In *pasambahan*, the man should raise his hand with confront both of two palm of hand to start the speech of his opposite. It shows that

how people in a meeting respect each other through good behavior when they start to speak.

Pasambahan is usually used in some formal ceremony like in wedding party, moving to a new house, funeral ceremony, and a ceremony to appoint the head of custom as Minangkabau people know by *malewakan datuak*. *Pasambahan* is doing by two people are *si alek* (guest) and *si pangka* (host). In this custom, the speaker does not use daily language of Minangkabaunese. Meanwhile, they use different language which contain full of aphorism. More of sentences use synonym and idiom to clarify the aim of people speech. All of language is expressed with analogy, idiom and synonym that make it different from other language. Furthermore, each area in West Sumatera has variations of *pasambahan* that increase the language variations of Minangkabau. From this statement shows that how high the variations of Minangkabau language.

Minangkabau language contains many of figurative language which has different meaning. One of figurative expressions in language, called by metaphor usually used to express what human feeling. Metaphorical expression in Minangkabau language especially used in aphorism such as *pasambahan* has many forms of metaphor. In English language, metaphor usually is signed by using word “is” and sometimes the speaker direct to mention the comparison word such as “*she is the sun*”. The verb “is” in this sentence is linking word to compare between the girl and the sun. Moreover in Minangkabau language, people use word “bak”, “ibaraik”, “bantuak”, or “cando”. Such as “*inyo bantuak koncek dalam tampuruang se mah*”. In this sentence, word “bantuak” is used to compare

between the person and the frog. Furthermore, Minangkabau language is not different from English language which sometimes does not use such as words above to describe the metaphor. They mention it directly such as in sentence “*ang sayua mah*”. It means that the person is scary toward everything or frighten person. Meanwhile, that phenomenon also happened in *pasambahan* forms which express the metaphorical expression by using linking word or not. In addition, metaphorical expression uses some linking words and do not used to compare between two different ideas.

Based on explanation above, metaphor in *pasambahan* has different meaning in different cultural context. It cause people has variation of language in their communication. In this research, the researcher will research about the meaning of metaphor in *pasambahan* of wedding party of Kamang people.

C. Relevant Studies

The researcher has collected some of research that has relationship with metaphor study. The first research was done by Hakim (2009) has studied about the types of metaphor in song lyrics. The focused of this research is found the dominant types of metaphor and also analyzed the meaning of metaphor in song lyrics. The title was “A Semantic Analysis of Metaphors Found in “Dream Theatre’s” Selected Lyrics”.

The second research was done by Delfi (2006) who did a research entitled “*Minangkabaunese Metaphor used by Padang State University Student in Daily Conversation*”. In this study, she focused on used metaphor utterances by Padang

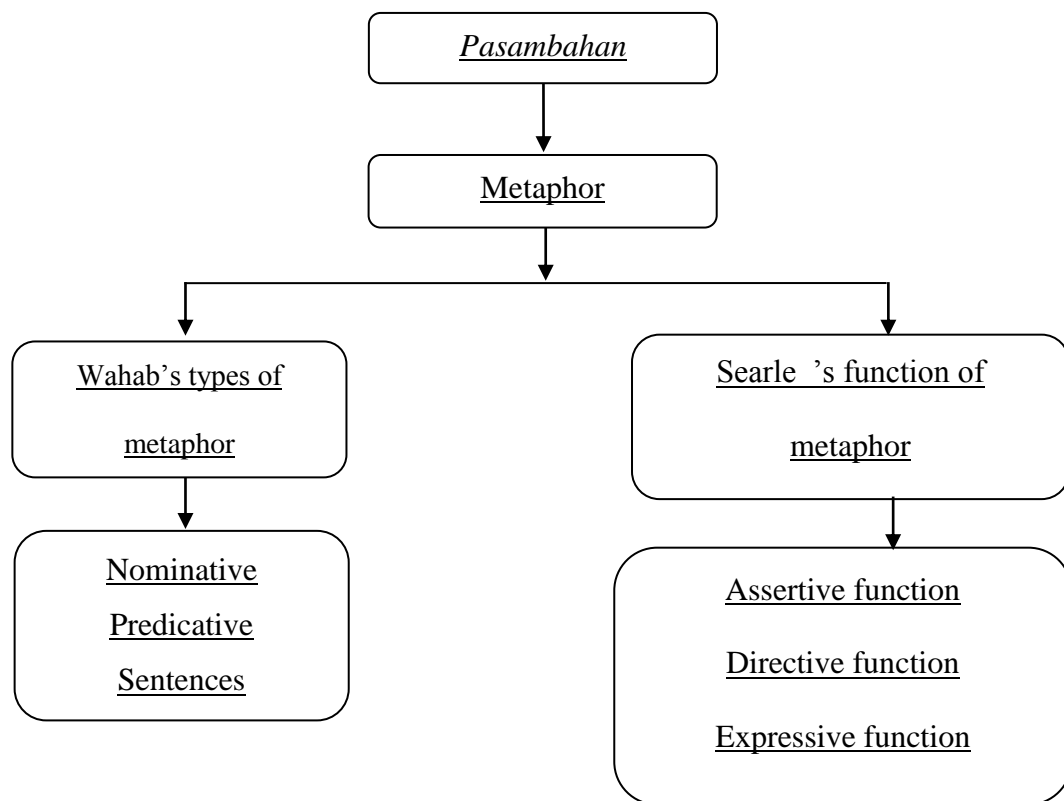
State University students in daily conversation. This research proposed to know linguistic form, linguistic meaning and the function of metaphor itself.

The third study was done by Prahastuty (2006). In this research she studied about types of metaphor in the article of Rakyat Merdeka Newspaper. The title she studied was *An Analysis of Metaphor in Political Article from "Rakyat Merdeka" Newspaper*. The research tries to find types of metaphor, metaphor meaning and the purpose of used metaphor.

This research is different as some previous research. This research interest in the same topic is metaphor but it focus in different object. In this research, the writer study about metaphor. The writer was focused on types of metaphor and the function of metaphor as found in *pasambahan* script in Kamang.

D. Theoretical Framework

This research was described based on the types and functions of metaphor found in *pasambahan* script. It is drawn as following



CHAPTER V

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

In this research, the writer analyzed the types and functions of metaphor used in *pasambahan* script. From the finding of research and discussion, it can be concluded that among three types of metaphor, this research mostly is predicative followed by nominative and sentences metaphor. Then, among of three functions of metaphor, directive function is mostly followed by assertive and expressive function.

Based on the result above, it shows that the factor which distinguishes metaphorical expression in *pasambahan* is the context of conversation. The environment and the situation influences the choice of word of the metaphorical expression. Speaker tends to speak metaphorically as appreciate to people in Minangkabau ceremonies.

B. Suggestions

There are many aspects that can be studied from metaphorical expressions. Since of this study focused on the metaphorical expression the next research conduct a research on the other aspects with further theory and analysis. It is suggested to other research to study in more specific area to see the metaphorical expression.

For the finding of this study, it just reveals on the forms of metaphorical expression process that happen. Beside in *pasambahan*, metaphor also found in

daily conversation, novel, movies, etc. The researcher also recommends the readers to extend the research which is similar with this topic.

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