

Metaphors in *Umpasa* of the Toba Batak Wedding Ceremony

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Abstract—The objectives of this study were to describe the kinds of metaphors, and elaborate the reasons of using metaphors in Toba Batak wedding ceremony. This study followed the theory of Lakoff and Johson(2013:14) which divided metaphor into three categories, such as : (a) structural,(b) orientational ;and (c) ontological metaphor. The data of this study were sentences from *umpasa* that represented metaphor. This study showed that there were structural, orientational, and ontological metaphor. The realization of metaphors in *umpasa* were specifically existed in *Marunjuk* and *Marhata Sinamot*.

Keywords—*metaphor,umpasa,culture, Batak wedding ceremony*

I. INTRODUCTION

In social life, consciously or unconsciously people use metaphor at the time to communicate both orally and writing. Therefore, we do not realize also that metaphor is an essential topic linguistics to be discussed. He says that the study of metaphor is important for two basic reasons. Because, consciously or not people are employing metaphor shed light on the ways in which operates literal language. Therefore the metaphor plays an important role in the use everyday language.

Saragih(2011) states that metaphor is defined as representing meaning of perspectives. He also says that metaphor is coding by me signified(expression) by other signifier(meaning)and produce the similarities between them. Toba Batak culture is one ethnic language Indonesia the part of North Sumatera use Toba Batak language in their daily communication.

Marriage is one of the big tradition in Toba Batak tradition. In wedding ceremony they are use formal utterance between bride room's side to the bride's side. The formal style use to their in-law-families(hula – hula)to show their honor.in Bataknese the meaning utterances has deep meaning in delivering advice, blessing, hope and health.

According is Carle (2011),the ceremonies of the Batak people in detail but have some basic elements in common, such as three social kinship group known as Dalihan Na Tolu. Dalihan Na Tolu is the principal of Batak. In a Batak wedding

ceremony. Most important language used in a wedding ceremony used in a wedding ceremony such as Toba Batak wedding ceremony always uses *Umpasa* to express an essential a esthetic purpose, widening and deepening the range of perception and response to the word of objects and ideas. As we know that there is *Umpasa* is the Bataknese tradition has a deep mening in delivering advice, blessing, hope, and health. It means that there are differences between the theory and the reality in the wedding ceremony. There are many *umpasa* which delivered by the spekers in wedding ceremony. They are free to develop them but there are destination are the same. There are some differences among the spekers in delivering them.

Based on the explanation above, the writer is interested in analyzing and exploring deeply about the metaphors in *umpasa* of the Toba Batak wedding ceremony that are used by Hula-hula and paranak. All the of the metaphor in *umpasa* of the Toba Batak wedding ceremony will be explained. It aims to make Toba Batak culture exists the researcher feels that is important to conduct to the study on the use of metaphor in *umpasa* of the Toba Batak wedding in ceremony generated by the philosophy of Dalihan Na Tolu.The writer also hopes that finding of this study will give many contribution to all people to be proud about their culture and introduce Toba Batak wedding ceremony process deeply.

A. The Problem of the Study

Related to the background of the study were formulated as the following :
What kinds of metaphors are used categories is the Toba Batak wedding ceremony?

B. The Objectives of the study

In relation with the problem of the objectives of the study are :

1.To describe the types of metaphor that used in Toba Batak wedding ceremony.

C. The Scope of the Study

This study covers the analysis on *Umpasa* used by Toba Batak speaker in Medan areas and involved In Toba Batak

wedding ceremony that starting from tudu – tudu sipanganon (distributing the special meal) event until maningkir tangga (visiting the bride’s family to the newlywed’s house) event. This study intended to discover the existence umpasa in Toba Batak wedding ceremony.

D. The significances of the Study

Findings of the study are expected to be relevant and useful the theoretically and practically. **Theoretically**, the findings of the study potentially add up new horizon in theories of sociolinguistics. They can learn how the Toba Batak cultures performed applied in Toba Batak society. **Practically**, the findings are expected to be guidance for those who are interested in widening their horizon on Toba Batak culture, especially Toba Batak wedding ceremony (parhata) in Toba Batak Wedding ceremony.

II. THEORETICAL BASIS

A. Metaphor

A metaphor implies a comparison between two seemingly dissimilar things by saying that one of them is the other. According to Bentley (1972) metaphor is a comparison that does not use words such as *like* and *as* but identifies one object with another.

Knowles and Moon (2006 : 2) said that metaphor refers to use of language to refer to something other than what it was originally applied to, or what “literally” means, in order to suggest some resemblance or make a connection between the two things.

Lakoff and Johnson (2005 :5) state that metaphor is understanding and experiencing one kind of thing in terms of another. He also says metaphor pervasive in everyday life, not just language but in thought and action. Our ordinary conceptual system. in terms of which we both think and act fundamentally metaphorical in nature. They also explain that every experience takes place within a vast background of cultural persupptions.

B. Types of Metaphor

Lakoff and Johnson (2003 :14) identify three categories of conceptual metaphors.

Structural Metaphor : According to Lakoff and Johnson, structural metaphors are ‘cases where one concept is metaphorically structured in terms of another. Source domains supply frameworks for target domains, these determine the ways in which we think and talk about the entities and activities to which the target domains refer, even the ways in which we behave or carry out activities, as in the case of argument

Orientalional Metaphor : It organizes a whole system of concepts with respect to one another, it typically involves an

orientational or spatial concept of some kind, such as up/down and in/out.

Ontological Metaphor : It allows us to conceptualize and talk about things, experiences, processes, however vague or abstract they are, as if they have definite physical properties, once we can find identify or substances, we can refer to them, categorize them, group them, and quantify them- and by this means, reason about them. Metaphorical conceptualizations of time, communication, and understanding are cases in point.

III. RESEARCH METHODOLOGY

This study was conducted in descriptive qualitative research, In this study the researcher used video recorder in order to get the data which was turn to describe the metaphor in Toba Batak wedding ceremony.

Colecting the data there were steps Recording the Umpasa in Toba Batak wedding ceremony, identifying all metaphor from the Umpasa delivered by Parhata (speaker).The data analyzed by interactive model classified by Miles, Huberman & Saldana (2014).

IV. DATA AND DATA ANALYSIS

1. Tombak sulu sulu parasaran ni haluang
Sulu jungle for the nest of giant bat
Hula hula nabasa do hamu na so mohop mida uang
Uncles who are greedy about money
Mohop literally explain about feeling so hot because weather of sickness, but metaphor, *mohop* in this utterances is the people expect to take so much money from this wedding.
2. Ijuk di para-para
Fibers in the ceiling
Hotang di parabian
Rattan in the forest
Na bisuk nampuna Hata
The ease will stand with confidence
Na oto tu panggadisan
The fool one will be fooled
It can be seen that the word bisuk is meant to say that only the people smart people have rights to speak out. The ontological metaphor is completed when the word oto is presented. The word oto means stupid. In sentences Na oto tu panggadison means that stupid person will be overlooked. The word bisuk and oto are the opposite in umpasa, then it is called as orientational metaphor.
3. Tubu ma sinkoru di toru in tanding
‘Like grasses that have beads’
Asa denggan na martondong

'May we have good relationship with other family member'
ikkon masittopotan do songon pidong liang
'Like the birds in the nest'

According to Lakoff and Johson (2003:16), it allows us to conceptualize and talk about things, experiences, processes, however vague or abstract they have definite physical properties. Once we can identify or substances, we can refer to them, categorize them, and quantify them and by this means, reason about them.

It can be seen that the word *sinkoru* which is literally translated as kind of plants that grows under the *tandiang* (tree that have leaves are thick). The sentence *Tubu ma sinkoru di toru in tanding* is intended to say a wish that refers to the good relationship between parents whose children get married. The good relationship is represented through the word *pidong liang* which literally refers to a nest. Then, the nest is believed as a harmony life and relationship.

V. CONCLUSSIONS

1. There are three types of metaphor used in Umpasa in Toba Batak wedding ceremony, they are: (1) structural metaphor; (2) ontological metaphor and (3) orientational metaphor.
2. The ways of realizing metaphor in Umpasa in Toba Batak Wedding Ceremony were by using the structural metaphor in Marhatta Sinamot; and ontological and orientational metaphor in Marunjuk wedding session.
3. The reasons for using metaphor in Umpasa of The Toba Batak Wedding ceremony which were uttered by the speakers such as Hula-hula, Suhut Parboru, Suhut Paranak, Dongan Tubu, Dongan Sahuta used in Toba Batak

wedding ceremony were as a prayer, motivation, advice, and a guidance to the bridegroom for starting their newlife.

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