

## CHAPTER II

### REVIEW OF LITERATURE

#### 2.1 Metaphor

A metaphor implies a comparison between two seemingly dissimilar thing 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. A metaphor implies a comparison between two seemingly dissimilar things by saying that one of them is the other.

In traditional rhetoric metaphors are included in a figurative state, namely as picture that shows the variation in meaning in the use of a word. Ricoeur (2002:14) state that metaphor is a miniature poem the relationship between literal meaning and figurative meaning in a metaphor is the harmonization of complex significance which gives a unique character to the literary work as a whole. Literary works intended here are discourse works that are different from other discourse works, which carry explicit meanings implicit in a relationship

Lakoff and Johson (2003:3) state that our conventional ways of talking about arguments presuppose a metaphor is not merely in the world we use. It is in our very concept of anargument. On the contrary, human thought processes are largely metaphorical. This is what we mean when say that the human conceptual system is methaphorically structured and define

Lakoff's and Johnson (2003:3) opinion provides an explanation that metaphor no only in the words we use, but more than that the metaphor reflects the things we think and experience in our daily lives, showing the fact that human thought processes and understanding systems are partly methaphorical

This was confirmed by Ungerer and Schmid (1996:118), which explains that the metaphor lies in the prediction of linguistic expression. In other words, metaphors is the understanding of the experience of one thing for another matter. Metaphors are part of the communication of cultural systems. Besides that, language categorizes cultural realities (Duranti, 1197:25, Foley 1997:16). Thus it can be said that language displays a classification system that can be used to explore

cultural practices in a society. Cultural models can be raised explicitly through expressions (Bonvillian, 1997:48). Cultural models in the metaphor intended here include work mentality, perceptions of solidarity, attitudes, behavior, ethnics, and morals

Metaphor is widely used not only in the literary works but also in everyday language. Goatly (2005) emphasizes that metaphor is an essential topic in 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 all the time. And also, because the working of metaphor plays an important role in the use of everyday language.

Keller, Light and Calhoun (1997:98), State that language in the society becomes a social marker. They also state that a social marker is an indication of who the people are, what groups belong to, how educated they are their social relation to others. Marojahan (1983:3) Says that society exerts some influence upon language

Sibirian (2002:5) states Language can not be developed in a vacuum and there is no society alive without language, it means that language is a resource that is available to everyone in a society can exist with the presence of language

Toba Batak society is one of Batak Sub-ethnics in Indonesia besides Batak Simalungun, karo, pakpak, and Mandailing. This Sub-ethnic group that exist Indonesia. Toba Batak's community has a language as a symbol of identity and manifestation of existence. Existence in questions is beneficial creature of social creature in which society itself is formed by existence of language (Subyakto, 1992:1)

According to Keraf (1996; 139), metaphor is an 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 implied comparison between two similar things analogy that imaginatively identifies one object with another and either describe to the first qualities of the second or invest the first with connotations inherent in the other. When using a metaphor, an author does not say that one thing is another. In metaphor the comparison it implied that

is, the figurative term is substituted for or identified with the literal term. When one says, “She was a gem in helping me,” the metaphor lies in comparing a person’s value to that of a gem or jewel.

Tirajoh (1988) also argues that a metaphor is a figure of speech which omits the comparative term (like, as, than) and implies that one thing is another ‘All the world is a stage’. This is a metaphor, because it says one thing means another. It can be concluded that metaphor states a fact or draws a verbal picture by the use of comparison. It omits the statements of likeness. It compares two different or unrelated things to reveal certain new qualities in the subject.

The metaphor is an expression in which an implicit comparison is made between two things usually unlike. It does not use connective words such as like or as. Ortony (1975) cited in Fussell and Moss (1998) argues that metaphors are used as gaps filling in the lexicon, to provide succinct ways of stating ideas that would be lengthy or awkward to formulate in literal terms and to add vividness or intensity to a message

Meanwhile, for Araya (2008) metaphor implied analogy that identifies one object with another and ascribes to the first one more qualities or characteristics of the second referential element. For example: “She is a flower in class”. The flower is the substitution for displaying an attribute of the physical appearance, which you might have ignore or overlooked otherwise.

I am one of many  
 Small branches of a broken tree  
 One little branch trying  
 To keep the others from breaking away  
 There are those who have taken an axe  
 To the root of our very foundation

(This poem uses metaphor. Metaphors are a way to describe two objects without using the word “like” or “as”. the author compares her family to a tree. She compares herself and individual members of her family to the branches)

In addition, Knowless and Moon (2006: 2) said that metaphor refers to use the 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 (2003: 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 in 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 presuppositions.

Based on some opinions above, metaphor is defined linguistic expression to describe and understand one kind of thing to another in different way and it demonstrates resemblance between two or more similar things that occurs in our daily language. Metaphor helps us to communicate what we think and feel about something, explain what a particular thing is like and convey the meaning in more fascinating way.

## **2.2. Types of Metaphor**

In the 2nd edition *Metaphors we live by*, Lakoff and Johnson (2003:14) identify three categories of conceptual metaphors: structural, orientation, and ontological.

### **2.2.1 Structural Metaphor**

According to Lakoff and Johnson (2003), 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.

Example : Argument is war

By saying argument is a war, it can be said that it is categorized as metaphor since the act of arguing is conceptualized as if it is a physical war. Argument

involves two parties having arguments and fight for winning their own ideas. It may involve quarrel during the process of arguing, that is why it is said as if it is a war.

### 2.2.2 Orientational 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. Two examples are HAPPY IS UP/SAD IS DOWN, which is just considered, and more is UP/LESS IS DOWN, in each case, the target concepts are paired just as the source concepts are : antonyms or counterparts. Lakoff and Johnson give these examples for :

UP/LESS IS DOWN

The number of books printed each year keeps going up

My income rose last year

The number of errors he made is incredibly low

If you're too hot, turn the heat down

(Lakoff and Johnson, 2003:15)

### 2.2.3 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 identify or substances, we can refer to them, categorize them, group them, and quantify them and by the means, reason about them

Metaphorical conceptualization of abstract qualities as if they were objects: we have, acquire, or lose, or lose qualities and attributes such as beauty, wisdom, or a reputation. Finally, we conceptualize something that is difficult and problematic as if it has physical form or else an illness: for example, we talk about facing problems, ironing out difficulties, teasing out tricky areas: a remedy for a problem, a sick society, a headache for the government.

There are overlaps between these categories. Structural metaphors may have ontological functions too, while ontological metaphors depend on having structured source domains.

According to Larson (1997:274), there are two types of metaphor, namely dead metaphor and live metaphor.

a. Dead metaphor

Dead metaphors are those which are a part of constructions of lexicon of the language. When they are used, the person who listens or reads does not think about the primary sense of the word, but only the idiomatic sense directly. The dead metaphor is commonly defined as metaphor which has lost its metaphorical sense. For example, 'leg of the table'. There is a comparison between the table and the leg of person or animal. Such metaphor is called a dead metaphor because the reader does not think of the comparison on which it is based.

b. Live metaphor

Live metaphor on the contrary, is defined as metaphor which can be identified by its reader after they give special attention to the primary meaning of the words which metaphorically.

For example 'Ina's decision is a nightmare for his brother'

To understand the metaphor above, special attention has to be paid to the primary meaning of 'nightmare'. Relating topic 'Ina's decision', the readers will capture the message of this sentence, that the decision, whatever it is, is something that makes her brother unhappy

Metaphor is classified into three types, namely, conceptual, poetic and conventional (Koevecses, 2010). It is similar to Blackson and Ganz's (1975) opinion that classify it into decorative, structural and dead metaphor. Based on the two points of view, actually result the same views about metaphor kinds. The different only refers to the term use. Conceptual stands for decorative, poetic stands for structural metaphor, and conventional refers to dead metaphor

a. Conceptual Metaphor

Conceptual metaphor (decorative metaphor) is the simplest case of metaphor which normally takes the form: "The first subject is a second subject." Conceptual metaphor contains only one idea in which it is compared to another idea; it usually serves to illustrate an idea which can be expressed in other ways.



(Beckson and Ganz, 1975:142). This type of metaphor describe the first subject as being alike to the second in a certain way. The first subject is effeciently describe because a particular attribute (s) from the second subject is used to intensify or strengthen the description of the first. This type of metaphor is commonly seen in literally works, where an extensive ide acan be expressed by using only a few words, examples:

- a) You break my heart
- b) You lose your mind
- c) You took her heart away

Number (a) you break my heart, in natural setting, heart is a part of body, it is very soft, so i tis impossible to break of soft thing because the hard only that can be broke up. A soft thing is can be pulverized. But in this example, this metaphorical expression refers to the making someone disappointed base one's attitude or action. It is caused that heart refers to the feeling. When someone's breaks one's feeling, means make dissappointed. In number (b) you lose your mind, normally we will not lose our mind, because it is an abstract thing. So in this case, it refers to the lose control. It means that the subject "you" loses his control about something like situation, action, attitude, etc. And the last number (c) has the same case, where in natural setting. It is imposible to take someone'a heart go away, where she/he is there with put getting pain. As i tis known that human can not live without having heart. So, in this case, it refers to the giving someone's a pain or disappointed by leaving him/hero r betrayal a belief that someone gave.

#### b. Poetic metaphor

Poetic metaphor (extended, functional, organic, structural metaphor) is a sequence of metaphors which forms an extremely far-fetched parallel among totally dissimilar things or objects. (Beckson and Ganz, 1970:259). A poetic metaphor is created by establishing a principal subject with one or more subsidiary subjects. The principal subject is an analogy to express the main idea, which usually comes first in the sequence. The subsidiary subjects are other analogies or ideas ehich help to illuminate the principal subject. The subsidiary subject(s) work under the same

schema to support the principal subject, but often shifts dramatically from one thought to another, making it incongruous and startling. Poetic metaphor, which is also known as conceit in literature, expresses an elaborate thought and feeling precisely in a fairly lengthy and subtle way, often with fuzzy ground. For example;

(a) I do not need your explanation, I know who I am

(b) Your words kill me slowly

(c) Your pen is dancing in a paper

Word explanation in (a) means giving definition about something. By telling the characteristics and criterias, so that every body can recognize the material being explained as a clear as possible. While the words "I know who I am", makes the meaning of explanation become different. It caused, in natural setting, who know ourselves rather than other people. So, in this case, the meaning of expression is to tell someone that we know our position, so it is not important for him to be afraid about his business. Because we know our position, it means we will not involve ourselves in his business. While in (b) refers to the having disappointed. It is like that, because the words normally killing means murder someone. It means that giving a dead someone's life. But the meaning of killing here is not like that. Since the way to kill is words, so it means that it is not the real murder. It just give a disappointed to someone's a betrayal to a belief that someone gave. The last is about the pen and dancing in (c) pen is tool I writing, by the pen, we can write something in a book. A pen is dead thing not living. While dancing refers to the moving part of body. Dancing is only can be done by living thing. So, if it is related to the pen, it means writing process.

### **2.3 Metaphor in Toba Batak Language**

Toba Batak is one of the ethnics in Indonesia which is rich in metaaphorical expressions. Toba Batak people in ancient times often used the nature and characteristics of the surrounding nature in metaphorical expressions which later became the nature and behavior in language. Ancient times always struggling with nature in each of their daily activities

Toba Batak traditional community skills to abstract natural surroundings



always add to their knowledge and skills in producing expressions in the form of metaphors and eventually become one of the characteristics of the Toba Batak culture. Furthermore, in everyday life these communities are used to communicate metaphorical skill as communication strategies.

The metaphorical expression used by the Toba Batak community contains humanist values that are very effective in expressing themselves, expressing the meaning of truth, goodness, solidarity, beauty and also to express the people's hearts, as expressed by Wahab (1990:5) that metaphors are linguistic expressions whose meaning can not be reached directly by the symbol because the intended meaning is predictive of linguistic expression. In addition, the use of metaphors also depends on their role in determining the relationship between languages and the world they want. As expressed by Farr dkk. (1999:206) that metaphors are part of language artifacts, therefore artifacts are a form of culture in society. Cultures is knowledge possessed by a group of people, which is related to brand behavior. Furthermore, according to the large Indonesian dictionary, culture is the result of activities and the creation of reason humans, for example arts, beliefs and customs. From this presentation, it can be said that culture will always be related to the way of life of a group of people, including the way members of that cultural community communicate or speak. This is in accordance with Geertz (1983:11) which states that culture is a matter things that need to be known and trusted by someone so that he can behave in a way that is acceptable in the community.

Koentjaraningrat (1994:25'-26) state that cultural value system is the most abstract level of adat (culture). Values consist of concepts that live in the mind of most members of the community. The things they consider to be very valuable are at the same time serving as a way of live. Since a child has been absorbing values in the society through the teachings of parents, teacher or the surrounding community is rooted in him. Culture determines standard of behavior, because culture is a system of norms that regulates the ways of feeling and acting that are known and followed by members of the community. The application of these norms has become a habit for its members because it is repeated over and over and those norm become common to them. From the norms that are owned, then community

group can find out the form of politeness behaviour, good things and those that are not related to habits, as well as in terms of speech strategy, because the way of life of a group of people will always be side by side by acting or communicating the community concerned.

Some metaphorical expressions that reflect the culture of Batak Toba society can be seen as follows

1. A metaphorical expression that aims to provide motivation to always try and work

1.1 *Tutungma hudonmu, asa adong bolat-bolat*

“heat your pot so you can get food”

1.2 *Asa Maransimun sada holbung, marpege sakarimpang*

“so that the cucumbers bear the whole valley, the fruit of the root ginger”

Metaphors (1.1) Tutung Hudonmu “heat your pot” is an invitation to the Toba Batak community to work first before eating, “asa adong bolat-bolat” you can get the food explain that every person who works gets a part in the form of their own work. The form of metaphor above also implies that the Toba Batak community is very taboo “pangido ido” (begging) on matters relating to the expression of the requester asking/begging. Therefore the above metaphorical expressions is always uttered by parents to their children who are adults, and will leave their parents. For example, for those who will wander out dwelling place parents.

Metaphors (1.2) “asa mansimun sada holbung, marpege sakarimpung” so that the cucumbers bear the whole valley, the fruit of the root ginger means a strong desire for the Batak Toba community to work hard for the welfare of families who live in the village. The results of the hard work must have an impact on “sada holbung, sakarimpang” the fruit of the root ginger all valleys all roots. Both of these fruits grow spread, this implies that it should spread and spread so that it can be enjoyed by the people who are located nearby.

From the explanation above it appears that the two forms of metaphor above contain meaning that Toba Batak people always try and work hard to get a decent life

## 2. Metaphor related to morals

### 2.1 *Sala Mandasor, Segu Luhutna*

“the wrong basically will ruin everything”

### 2.2 *Pantun do Hangoluon tois do hamagoan*

Metaphor (2.1) and (2.2) contains ethnics in speaking and acting. In addition, this expression also reflects the attitudes and behaviours of community life in Batak Toba culture which in every traditional activity always asks the eldest to avoid unwanted mistakes. The purpose of asking questions first also contains meaning so that before starting something work (adat) everything is neatly arranged and things that cause discomfort for others can be avoid.

## 2.4 Realization of Metaphor in *Poda*

Giving *Poda* is usually done in traditional ceremonies. Traditional ceremonies will be more meaningful if accompanied by giving *Poda* because the family will feel satisfied if they give *Poda* to the person concerned.

This *Poda* is often said in everyday life in the Batak Ethnic, both at gatherings, traditional events, and at family events. Such as when holding a traditional Batak wedding, the bride and groom will always be given *Poda* from parents, relatives, and Dongan Sahuta (one village). This *Poda* contains words of prayer, as well as advice so that the family always does good wherever they are. and it can be said that *Poda* is a provision that must be brought and instilled in every Batak person. This Batak Language *Poda* is always passed down from generation to generation, for its children the goal is to always give someone a reminder to never forget our homeland and parents. Both in material terms, this *Poda* reminds someone of their successful struggle. For example, *Poda* in a successful struggle is So that we are not arrogant if we have more than what other people have. Some examples of *Poda* given to the Bride

1. *Pantun do Hangoluan, Tois do Hamagoan*  
(Manners to Survive. While arrogance leads to disaster)
2. *Jolo Nidilat Bibir Asa Nidok Hata*

(First Lick Your Lips Before Uttering Words)

3. *Tedek songon indahan di balanga.*  
(Open like rice in a pot)
4. *Ndang boi sambariba tangan martopak*  
(can't clap with one hand)
5. *Risi-risi hata ni jolma, lamot-lamot hata ni begu.*  
(Painful human words, gentle words ghost words)
6. *Mata Guru, Roha Sisean*  
(teacher's eyes, deciding heart)
7. *Marbisuk Songon Ulok Marroha Songon Darapati.*  
(Clever as a snake, think, act like a dove)

## 2.5 Reason of Using Metaphors

Every one use metaphors. No matter if they are used at work, in conversations with friends and family or in schools. We tend to rely on metaphors to express how we feel and think about things. Metaphors are often used as tools of persuasion for their potential to arouse emotion in people (Charteris-Black, 2004:24), for relating new information to familiar information (Hermeren, 1999:145) or to give readers a sense of familiarity when they are faced with something, they have little No. earlier experienter of (Semino, 2008:41). In the realm of writing, metaphors can be used to better illustrate the point of the writer's intention or experiences.

Halliday (1976) states that the text show a kind of unity or texture that gives the text itself ability to be considered socially as a whole. The next has a meaningful unit that is the of the maker of meaning and contains sound quality for spoken and or written text.

The reasons why we use metaphors stated by Knowles and Moon (2006:3). They stated metaphors is used to explain, clarify, describe, express, evaluate something and entertain

## 2.6 Poda

advice or advice given to educate the community, so that the community becomes individuals who are always useful to others. Feby, et al. (2021: 25-26) stated that advice (advice) is a direction given by someone through a speech or statement that is subtle, honest, and contains motivation. Advice usually expresses a form of good desire for the object of the advice, namely to remind someone that all forms of actions have sanctions and consequences.

Barani (2005: 8) argues that advice is a good teaching and education that becomes a guide for life. and it can be said that P is a provision that must be brought and instilled in every Batak person. This Batak language *Poda* is always passed down from generation to generation, for its children the goal is to always give someone the power of memory to never forget their homeland and their parents. Both in material terms, this *Poda* reminds someone of their successful struggle

## 2.7 The Toba Batak

Sianturi (2012) states that Toba Batak region is located in the North Tapanuliregency. In stands on the South Eastern of Medan city. Most of Toba Batak society live in North Sumatera Province, expecially in Toba Which has devided into their regencies, they are : North Tapanuli regency, Toba Samosir regency, and Humbang regency

Areas of Toba Batak most famous out of the regency above is divided into geographical area with the fact of language dialect Toba Batak :

1. Silindung area consists of some Subdistricts, they arre : Tarutung, Sipaholon, Adian Koting, Pahae, Sulu, Sipahutar, Pangaribuan and Gorga Humbang are consists of some subdistricts, the are : siborong-borong, Dolok Sanggul, Lintong Ni Huta, Muara, Parmonangan, Onan Ganjang, Parlilitan, and Pakkat
2. Toba area consist of some subdictriacts the are Balige, Laguboti, Parsoburuan, Silaen, Porsea and Lumban Julu
3. Samosir area consists of some subdictriacts they are, Palipi, Pangururan, Onan Runggu, Simanindo, and Harianja

In this every area certain Marga live with few different custom and tradition. Toba Batak society make a relationship one another and there is *Dalihan natolu* (Three fire place) they are : Hula-hula, Dongan sabutuha, and Boru

## 2.8 Philosophy of Toba Batak

Batak is one of old ethnics in Indonesia which comes from North Sumatera. The people is called Bataknese. They are known as “nomads”. Toba Batak is one of the local or ethnic languages in Indonesia which belong to Malayo Polynesian with other four subdivisions, they are Simalungun, Karo, Pakpak, Angkola-Mandailing. Toba Batak are sub or part of Batak ethnic whose territory covers Balige, Porsea, Parsoburan, Laguboti, Ajibata, Uluan, Borbor, Lumban Julu, and surrounding areas, Silindung, Samosir, Humbang not Toba. Since four sub or the Batak ethnists, they are Silindung, Samosir, Humbang. Toba that has the area and sample of different clans.

Sinaga (1997) says that the king of Batak along with others came from Thailand. They leaved from Thailand to Semenanjung Malaysia (Malaysia Peninsula). Then, they crossed to Sumatera and live in Sianjur Mula-Mula, which is about 8 Km from Pangururan, the edge of Lake Toba.

## 2.9 Toba Batak Wedding Ceremony and *Poda*

It is a tradition for Toba Batak society that pangolihon anak/boru ceremony. Ceremony must be based on culture rules even though it has already been endorsed by the church and civil administration, hopefully one day they would try holding, acustomary. Since they are no longer a new couple the official ceremony is called “mangadati” or pasahat sulang-sulang ini pahompu (translated conceptually as holding a customary a party or representing the grandchildren’s)

Toba Batak have a philosophy “Arga do bona Pasogit” the means you must remember your home town. One of Toba Batak values is *Poda*. *Poda* is one of the important things in every traditional event for the Batak people. This tradition is a way that parents still use to give advice to their children. Advice is a provision that will never expire. Wherever you go, however far you go, advice must still be



remembered and implemented.

Advice (*Poda*) is generally obtained from those closest to us. It could be from parents, older siblings, grandparents and other relatives. Advice can be obtained from seniors, from superiors, from fellow believers, even from neighbors. As a student, advice is generally obtained from parents and teachers. and in the Advice (*Poda*) there is a Metaphorical Meaning that fully explains the meaning of the *Poda* conveyed

*Marbisuk Songon Ulok Marroha Songon Darapati.*

( Clever as a snake, think, act like a dove )

The word *Ulok* (Snake), is actually not categorized as a clever animal. Often associated as a cunning animal. Its deadly venom, and its lightning-fast bite when ambushing unprepared prey, show the "cunning" attitude of the snake.

Then *Darapati* (Dove), is a type of bird that can fly kilometers away, returning to its place of origin. Therefore, the dove is used as the symbol of PT Pos, which delivers letters to their destination, even though the distance is far. So this *Poda* is usually interpreted by Batak people that a person must have a sincere heart like a dove, but must also act cleverly, like a snake.

*Marsitijur dompak langit, sai madabu do tu ampuan.*

( Spit into the Sky will Fall into the Lap )

Marsitijur (Spit) has the meaning of badmouthing people, revealing people's shortcomings, while Ampuan (Lap) is symbolized as ourselves and Overall *Poda* has the meaning of telling the family's bad things is the same as badmouthing yourself

In Batak tradition, *Poda* has a strong meaning as a symbol of blessing, Advice, and Advice. This means that there are many *Poda* delivered by the Families in the wedding ceremony. They are free to express it but the purpose is the same. There are some differences between the Families in delivering it. The differences

in *Poda* delivered by the speakers are not influenced by where they come from. Not because the speakers come from Balige, Samosir, Tarutung, so they must have a certain *Poda*. The most important thing is that the speakers must know and understand the purpose of what they say.

Pardede (1981:2) in the Batak wedding ceremony is called parbagason pamasuon, or giving blessings. Parbagason is formally held with traditional events.

#### 2.9.1 Marhusip

Sianipar (1976:70) states that in marhusip the parents from the men meet with the woman parents, or sometime in marhusip (pajumpang mata ini ihan tu mata ni doton). Marhusip means discuss about dowry but it is not formal. The words which used in Marhusip is “manghatai ma hita, raja ni boru! Rade ma hamu disi! That means let’s begin discuss about that dowry. And then parents from men and women start that dialogue.

#### 2.9.2 Marhata Sinamot

Marhata Sinamot is discussing about dory, this event already quite large because Hula-hula and Tulang come to attend the event in female house eat together (marsipanganon) complete with tudu-tudu ini sipanganon and next do it by pasahat pinggan panungkunan)

#### 2.9.3 Martumpol

Martumpol is the first step to get merried, in Martumpol family from men and woman finished administration which give by church management. Men and woman with all their family went to the church, priest will begin the service church to complete the program of Martumpol. After service finished, it will be continue with eat together in women’s house and talking about preparations of wedding.

#### 2.9.4 Ulaon Unjuk (The Wedding Ceremony)

Marunjuk is the wedding ceremony distinguished from wedding organizers, is it from women or men

### 2.9.5 Dialap Jual

If the wedding organizers is from woman (*parboru*), the wedding ceremony called “Dialap Jual”

1. Before get bestowel of blessing from the church, the men family come to pick up and bring namargoar foods the marsibuha-buhai ceremony.
2. The bride entered the room to occupy the aisle.
3. Eat together (pray from men family), share the parjambaran, pasahat tumpak
4. (give contribute), marhata dohot pasahat sinamot
5. Pasahat ulos tu pengantin (give ulos to bride), mandok hata suhut *parboru* (hata pasu pasu) and suhut paranak (hata pangampuon), mardalan olop-olop.
6. Continued with “ulaon sadari” the name is called “maningkir tangga”
7. To closed the wedding ceremony, closed with pray from head of hula-hula

### 2.9.6 Ditaruhon Jual/Ditaruhon Raja

If the wedding organizers is from men (paranak), the wedding ceremony is called “ditaruhon jual”

1. The pick up the bride with two or three his family (without parents)
2. The bride to the room to occupy the aisle.
3. Eat together (pray from men family), share the parjambaran, pasahat tumpak.
4. (give contribute), marhata dohot pasahat sinamot, pasahat ulos tu pengantin.
5. (give Ulos to the bride), mandok hata suhut *parboru* ( hata pasu-pasu) and suhut paranak (hata pangampuon), mardalan olop-olop
6. Continued with “Ulos sadari” the name “Paulak une”
7. To close the wedding ceremony, closed with pray from head of hula-hula.

## 2.10 Relevant of Studies

There are some previous relevant studies related to the topic which have been conducted by previous researchers in the area of Metaphor. The previous studies are presented as follows:

Feby (2021: 25-26) states that *Poda* (advice) is a direction given by someone through words or speech that are gentle, honest, and contain motivation. Advice usually expresses a form of good desire for the object of the advice, namely to remind someone that all forms of actions have sanctions and consequences.

Purba (2017) analyzed about metaphors in Toba Batak wedding ceremony. His research used theory of Goatly to Analyzed the data that states metaphor occurs when a unit of discourse is used to refer unconventionally. The aim in this research is to elaborate the types of metaphor in Toba Batak wedding ceremony. They are conceptual metaphor. Poetic metaphor and conventional metaphor. This study also showed that there are three processes of metaphorical expression.

Moreover, Matthew (2016) has investigated how do people interpret metaphors such as the lecture was a three-course meal? Lakoff has proposed that figurative language are interpreted as instantions of deep conceptual metaphors, such as ideas are food. In contrast, Glucksberg has proposed that metaphors are interpreted as assertions of topic (e.g., lecture) membership in an attribute category exemplified by the vehicle (e.g., three-course meal).

Four experiments that test the predictions of the two views are reported So, it is concluded that those studies above give contribution to author to conduct the study of metaphors in *Poda* of Toba Batak wedding ceremony, its ceremonies especially in wedding ceremony.

Winarti (2014) show that there are various emotions which are expressed through the metaphorical sentences. Happiness is found as the most dominant emotion which appears in the novel.

Based on relevant studies that have been done by previous researchers, the researcher will also do a research in another setting precisely in metaphors in *Poda* of Toba Batak wedding ceremony, describe the metaphors are delivered in wedding ceremony of Toba Batak, and explain the reasons of metaphor are found in wedding

ceremony of Toba Batak.

Zuraida (2014) elaborated the types of metaphor in the Menyapai (merriage proposal), martahi (traditional discussion), and mangkobar boru texts in Batak Angkola wedding ceremony. Tape recorder is used to record the utterances in the menyapai, martahi, mankobar texts in Batak Angkola wedding ceremony, there are three types of metaphors, they are conceptual metaphor, poetic metaphor and conventional metaphors. Her study has contributed valuable information in this study especially about metaphor.

Kamalu (2016), his study adopted the tenets of conceptual metaphor theory (CMT) of Lakoff and Johnson in the analysis of selected political speeches of President Olusegun Obasanjo (OBJ henceforth). Musa Yar'Adua (UMY henceforth) and goodluck Jonathan (GEJ henceforth). His study discovered that metaphor is great resource in political communication and that he speakers drew from source domains that represent social, economic and political situations and conditions in Nigeria essentially as conflict and war, building, disease, journey, illness, games and sports, and as a family. His study considers ways in which metaphors facilitate the discours on Nigerian nationhood and how the speaker exploit metaphorical expressions in communicating their ideologies to Nigerians. It is important to support that research on metaphors in different genre.

Gaby (2016) explained in her finding of study showed that from four types of orientation of modality, the dominant orientation used in Mata Najawa Talk Show was objective implicit. It means that the speaker use congruence from modality dominantly while expressing their judgement and attitude. The relation to this research that has been conducted was equally conducting an analysis of metaphor. However, this study focused on metaphor of modality which was contained in Mata Najwa Talk Show, while directing the research to be conducted research on metaphor contained in utterances of *Poda*.

Kharisma (2016), the objective of his study are to find out the types of metaphors in, to analyze how metaphors are delivered metaphors and the reasons of the use metaphors the Harry Potter and the Deadly Hollows novel. His study use knowless Moon Theory to get the findings. His study give many contribute to this

study because the metaphors

Daniel (2016) examined the different categories and functions of metaphors in Niyi Osundare's poetry, motivated by the scholarly linguistics studies in metaphors in the poetry. Using insights from contextual models, metaphors in Osundare's poetry studied and analyzed with a view to examining his reliance on metaphors as discursive strategies to question socio-political issues in his Nigerian society. The relation to the study that has been conducted was equally analysis of the metaphors, focused on metaphor poetry while this study conducted over to see the metaphors contained *Poda* of Metaphors in *Poda* of the Toba Batak wedding ceremony.

Hao (2014) investigated about learning to understand figurative language from similes to metaphors to irony. In this paper we describe a computational approach to simile and metaphor that takes the career of metaphor hypothesis of Bowdle and Gentner (2005) as its starting point. We describe how to category defining knowledge required by metaphor can be acquired from exposure to explicit similes, and demonstrate that this knowledge offers a richer and more diagnostic picture of category structure than that acquired from alternate.

Sactika (2019), the objectives of her study are to find out the types of metaphors, to analyzed how metaphor are delivered and the reasons of the use metaphors in *Poda* Toba Batak Wedding ceremony. Her study use theory Lakoff and Johnson (2003;14) to get the findings. Her study give many contribute to this study because the metaphors.

## 2.11 Conceptual Framework

The use of language is not only restricted in oral communication, but also in written one. As linguistic device, metaphor can be found in both oral and written form of communication.

In term of Toba Batak wedding ceremony, there is so-called utterances namely *Poda*. The word *Poda* refers to the utterances used by the speaker or parhatta to give advices to the bride and bridegroom. The utterances contain some word which were formed by some flowery word in order to get the bride,



bridegroom's attention. The flowery words is commonly called as figurative language. In this study, the figurative language is specifically studied under the topic of metaphor.

Regarding to the process of metaphor above, metaphor is understood as serving a number of cognitive and communicative functions in its process because it can help us to express our idea that would be difficult to convey through literal meaning. The process of metaphor in this study will be analyzed by referred to its context, metaphor, meaning, and connection among them all.

The research studied about the common utterances in Toba Batak wedding ceremony, *Poda*, in its relation to the figurative language that is metaphor. In *Poda*, the metaphor can be identified in terms of its types such as: structural, orientational, and ontological metaphor. In addition to its kinds, the metaphor can be seen in its realization which can be seen in some occasion in the wedding ceremony such as Marhatta Sinamot and Marunjuk. All the metaphorical utterances in *Poda* are meant to give advice, motivation, warning direction, and blessing. Those realizations and reasons of using metaphor are inherently stuck to the Toba Batak culture.

Therefore, the basic theories be applied in this study is illustrated in the research model showed how to relationship of the topic, problems, and theoretical framework in order to get findings. In the study, the researcher applied to following conceptual construct represented as show in Figure 2.1

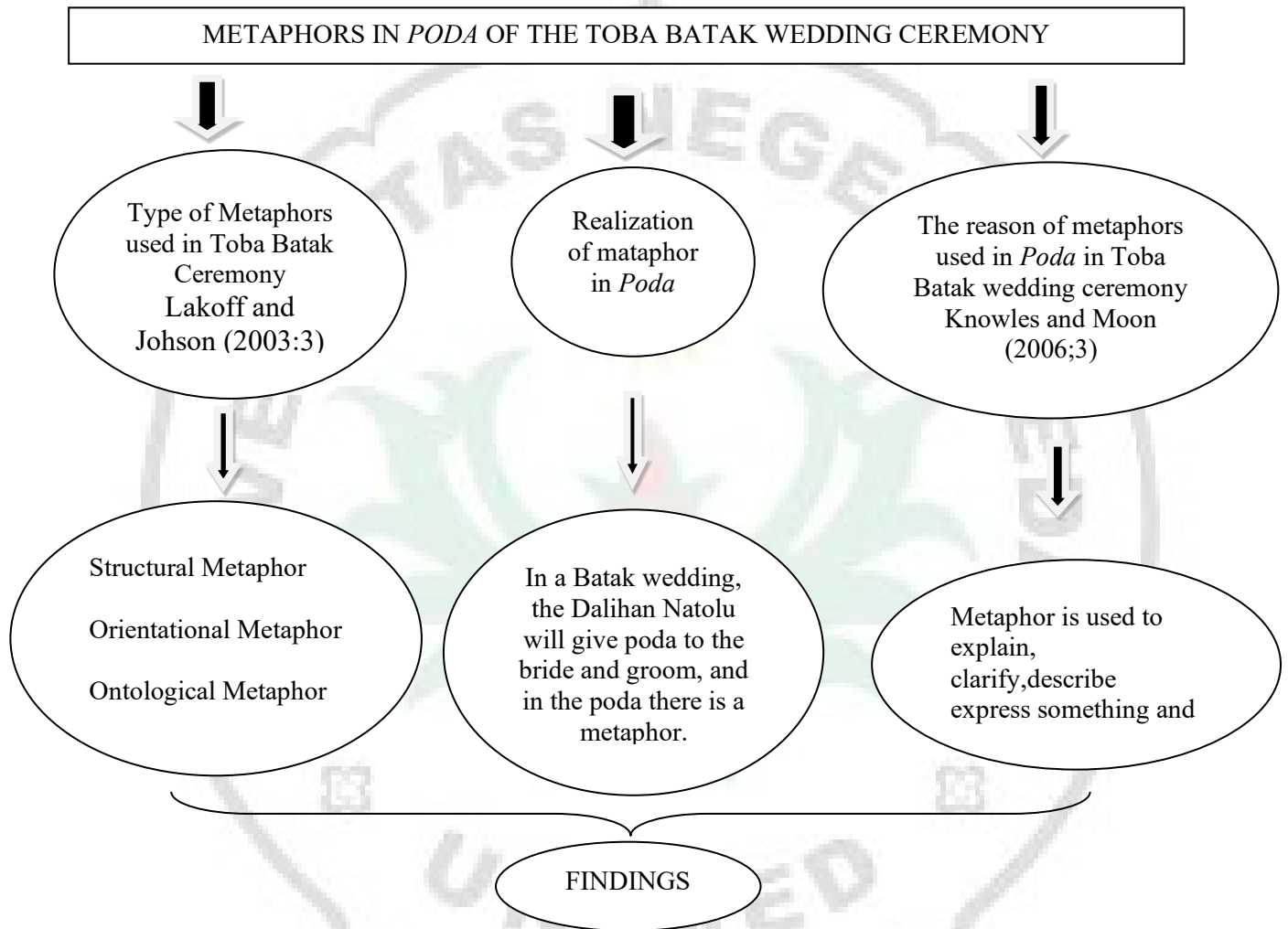


Figure 2.1 Metaphor in *Poda* of the Toba Batak Wedding Ceremony