

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Language as a purely human being and non-instinctive method of communicating ideas, emotion and desires by means of voluntarily produced symbols (Sapir,1921). The communicating idea, emotion and desires are delivered in communication, writtenly or spokenly. Both ways have the same aim, understanding. When there is an absence of an experience about the material being interected, the misunderstanding will occur. It shows that the understanding is the purpose of communication.

Talking about communication understanding, it means it is talking about meaning understanding. Talking about meaning, there are some aspects that influence meaning, one of them is culture. The relationship between language and culture is deeply rooted (Leviredge, 2010).

The meaning of a language can be changed in different culture. So, cultural understanding is very significant to the language meaning.

Communication is the process of transmitting meaningful symbols between individuals William as quoted by Hikmat (2010). It shows that communication process refers to understanding between speakers and listeners. It is a successful communication when the listeners understand what speakers mean.

To understand it, it needs to know the meaning of idea that is being transferred.

Monoton as system is not a condition in communication, it is caused

communication functions as a mechanism to run authority, not a formula (Shachter as quoted by Hikmat, 2010). The variety of the mechanism lead to the variety of transferring idea.

In delivering meaning, it can be found some phenomenons. These occur when there is no word to use as the word to express it. So, metaphorical expression is used as an alternative expression. The use of the words cannot be directly understood by others. The experience about the expressions plays as important role. So, the usage metaphor can be said as the product of habitual. So, the habitual expressions potentially are metaphorical expressions. Unconsciousness of using them as a habit leads to the typical expressions. In other word, the metaphor expression that is being used make as typical words in their culture.

Since several meanings have uncovered expression material in communication, it can be as one of the reasons in using metaphorical expression in communication. The similarities of experience about uncover meaning will be as a conditioned in expressing it. It shows that the meaning of metaphor can be the result of an implicit comparison between two ideas such as similarity of characteristics, qualities, attributes can be used as the comparison. It means that there are some elements that covered in using metaphorical expression, as Richards (1996) quoted by Cruse (2000) says that vehicle, tenor and ground are three elements in constituting a metaphor. Vehicle is the item(s) used metaphorically, tenor is the metaphorical meaning of vehicle and the basis for the metaphorical extension, essentially the common elements of meaning, which is licence the metaphor is called as ground. For example; 'His father is a

Robinhood'; the tenor is 'His father' and 'Robinhood' is vehicle. To know the ground of this metaphor can be seen by analyzing the analogy and similarities between his father and Robinhood in society. It is known that Robinhood is a legend in England who always helped poor people. So, the ground of this metaphor is his father always helps poor people in their village or environment.

The purpose of using the metaphorical meaning is also to be polite the expressions. The politeness commits in using the similarities of the idea being compared. The diversity of politeness concept makes the metaphorical expression becomes different in different culture. For example; in giving some advises to the new couple in cultural ceremony. The advices are transferred through a speech. In speech, the speaker will involve several thing that used as a metaphorical expressions, living or dead thing. The use of metaphor in culture refers to the language politeness.

The language being used is cultural language that refers to the cultural understanding. To understand them, it is needed to know the cultural meaning. Cultural meaning refers to the metaphorical meaning. It shows that cultural understanding plays important role in cultural ceremony understanding in order to understand the meaning. To understand the metaphorical meaning, in cultural situation, it needs to know the concept of metaphorical meaning. The concept of the metaphorical meaning in every language must be different. It makes the metaphorical expressions must be different from one culture to other cultures.

Batak Angkola is one of the ethnics in North Sumatera. Batak Angkola people still maintain their cultural tradition. One of them is wedding ceremony.

The wedding ceremony will be held in the house of man and girl. Firstly in girl's house then in man's house. Wedding ceremony in this ethnic, has own typicality. Batak Angkola wedding tradition has procedural steps; *manyapai boru* (asking girl to marry with), *patimbang barang* (engagement day), *mangalehen mangan pamunan* (to feed the girl for the last time by her parents ceremonically before leaving the house), *martahi pabagasboru* (a family discussion), *mangumpar ruji* (process of giving marriage conditions over to the girl family), *horja pabuat boru* (wedding ceremony at girl's house), *mangupa* (giving some marriage advices) (Siregar and Ritonga, 1985).

In those steps it cannot be avoided using language. The existence of language can be seen in oral and written communication, even in semiotic way. Wedding ceremony in Batak Angkola people is a process of giving advices to the new couple in facing life together. There are some elements of society that involved in this process; *Suhut* (house owner and their siblings), *Kahanggi* (same surname but not sibling), *Anak Boru* (the *Suhut*'s married sister family, married to daughter's family) *Hatobangon* (a person who will be as the leader of a surname in a village with several conditions). *Harajaon* (an element of society that hold the top level in society).

Every society element in Batak Angkola wedding ceremony will has a chance to give some advices to the new couple. Here are two pieces examples in the *manyapai boru* (marriage proposal) process:

- a. *Jadi dipangido roha nami anso martoruk ni abara nian hamu sian bagason laho mangalehen na hami pangidoi*

b. *Madung tangkas do ditanda hamu hami, angke **anak nimanuk** munu do hami*

Both utterances above are utterances which are produced in *manyapai boru* (marriage proposal). The purpose of utterances above are uttered to ask permission to the girl's parent to marry their daughter. Both utterances above consist of the metaphor. The metaphors in the both utterances can be seen in underlined and bolded written style.

First utterance *Jadi dipangido roha nami anso **martoruk ni abara** nian hamu sian bagason laho mangalehen na hami pangidoi*, is an utterance to propose a girl to her parents. *Martoruk ni abara* refers to the human body domain (source domain) and the target domain is (human relationship). It shows that the body movement is the part of the honour.

Second utterance "*Madung tangkas do ditanda hamu hami, angke **anak nimanuk** munu do hami* is uttered to introduce ourself as a reinforcement to the marriage proposal. When it is analysed analogically, "we" and "chick", is possibly the way to care someone, when we have a chick we will feed it, we will guide it to its burns, every day we take care of it. When it is related to the source and target domains, it shows that the source domain is animal and the target domain is human relationship. It means that there is a close relationship between them with different status in cultural activities.

Metaphor is also can be found in *martahi boru* (discussion process), where it is also as one of the steps in preparing wedding ceremony in Batak

Angkola culture. This process refers to the exchange of opinions and also giving suggestions. It means it can be called as cultural communication or cultural conversation. The use of polite language leads to the metaphorical expressions. It can be found metaphorical expressions, such as;

*Baen na marpungu pe hita di bagas on, ima hami na giot **mangido gogo tu gaja, dohot mangido sora tu onggang***

This utterance "*Baen na marpungu pe hita di bagas on, ima hami na giot **mangido gogo tu gaja***" is a polite utterance which is uttered in discussion process to every body who are involved in the discussion process. If the bold and italic words are analysed, it can be found that "strength" means refers to the physical action, and elephant is the strongest animal for Batak Angkola people. It shows that the purpose of this expression is to ask help for the people prepare the wedding ceremony because the ceremony cannot be done by themselves so they needs help from other people. When it is related to the source and target domain of metaphor, *gajah* refers to the animal as source domain and desire as the target domain. While in term, *nagiot "mangido sora tu onggang"*, the meaning is the same with "*mangido gogo tu gaja*", that is asking for a help but the commodity is different. This expression refers to the opinions, suggestions and critics. The word *sora* "Voice" refers to the verbal and *onggang* "Hornbill" is a kind of birds that can produce a loud voice so the voice that can be heard by other people. It can be concluded that this expression means to ask opinions, suggestions and criticisms in preparing the wedding ceremony. It has the same domain as before, the source domain is animal and the target domain is desire.

After having discussion about the wedding ceremony preparation, in this culture there is a part that every people has position in that ceremony have a chance to give advice to the new couple which is called as “*makkobar boru*” (giving advices in wedding ceremony). Since they are still “green” in this situation, it becomes a reason to give them some advices.

In this process, metaphorical expression also can be found, for example, *Mudah-mudah tibu ma mardakka abara munu*. This expression literally means “branch”. A tree if has new branch it means the tree grow well. Related to expression it means as a pray for the bridegroom to have children as soon as after they get married. If it is related to the cultural context, it means to have generation. In Batak Angkola culture, generation is a prestige. It can be seen from the metaphor expression *anakki do hamoraon di au*. It means the most important one in a family is generation. When it is related to the domain, so it can be found that the source domain is human body and the target domain is human relationship.

The diversity of metaphorical expressions in Batak Angkola wedding ceremony makes the writer interested to investigate the meaning of metaphorical expression in *manyapai*, *martahi* and *makkobar boru* in Batak Angkola wedding ceremony. In line with what Stern (2000) tells that one of the interesting topic to be discussed is about metaphor. Metaphor is an interesting topic to be discussed because it bears on issues or questions based on the field which is intrinsically meaningful. In another statement Kronfeld (1980) and Sweetser (1992) state that theories of metaphor are often a function of their author’s examples. This

explanation then lead the people to have further research why metaphor should be chosen in oral and written communication

1.2 The Scope of the Study

Since there are some steps in Batak Angkola wedding ceremony, this study is only focused on conceptual of source and target domain of metaphors used in *manyapai*, *martahi* and *makkobar boru* texts in *Batak Angkola* wedding ceremony. The reason to choose three processes are caused by possibility to find the big numbers of metaphor expressions are more potential.

This study, specifically to view that metaphor is a cognitive phenomenon, rather than a purely lexical one; second, the view that metaphor should be analysed as a mapping between two domains; and third, the notion that linguistic semantics is experientially grounded. These conceptual metaphors are investigated in message part of the *manyapai*, *martahi* and *makkobar boru* texts in *Batak Angkola* wedding ceremony.

1.3 The Problems of the Study

Based on the background of the study, the problems to be investigated are formulated as the following.

1. What are the sources and the target domains of metaphor used in *manyapai*, *martahi* and *makkobar boru* in *Batak Angkola* wedding ceremony?

2. What is the dominant source and the dominant target domain of metaphor used in *manyapai*, *martahi* and *makkobar boru* in *Batak Angkola* wedding ceremony?
3. How are the metaphors used to conceptualize the family of human relationship, desires, morality and communication in *manyapai*, *martahi* and *makkobar boru* in *Batak Angkola* wedding ceremony?
4. What types of metaphor are used in the *manyapai*, *martahi* and *makkobar boru* in *Batak Angkola* wedding ceremony?

1.4 The Objectives of the Study

The objectives of this study are to answer the research questions, especially concerning questions in *manyapai*, *martahi* and *makkobar boru* texts of *Batak Angkola* wedding ceremony. To be more specific, the objectives of the study are:

- (1) to investigate the sources and target domains used in the *manyapai*, *martahi* and *makkobar boru* texts in *Batak Angkola* wedding ceremony.
- (2) to elaborate the dominant source and the dominant target domain used in *manyapai*, *martahi* and *makkobar boru* texts in *Batak Angkola* wedding ceremony.
- (3) to describe the conceptualization of the family or human relationship, desires, morality and communication in the *manyapai*, *martahi* and *makkobar boru* texts in *Batak Angkola* wedding ceremony.
- (4) to elaborate the types of metaphor in the *manyapai*, *martahi* and *makkobar boru* texts in *Batak Angkola* wedding ceremony.

1.5 The Significance of the Study

Findings of the study are expected to be relevant and useful theoretically and practically. Theoretically, the findings of this study is to justify that there is a significant relation between language and culture towards meaning. Practically, the findings are expected to be useful for; (1) Batak Angkola people, as the actor of the *Batak Angkola* culture, to preserve and maintain their cultural tradition, (2) local government as the reflection to preserve the local tradition, (3) other culture actors as comparison, and (4) other researchers who want to use the findings of this research as the references.