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## APPENDICES

### APPENDIX 1.

#### LIST OF CONCEPTUAL METAPHORS

NO	EMOTION EXPRESSIONS		CONCEPTUAL METAPHOR	CONCEPT	THE WAY OF CONCEPTUAL METAPHOR
	MANDAILINGNESE LANGUAGE	ENGLISH LANGUAGE			
1	<i>Ulang sio-sio on waktu posomu</i>	Don't waste <b>your youth</b>	Structural	TIME IS MONEY	Mapping emotion to time
2	<i>Satiop detik na godangan dabo arganai</i>	<b>Every second</b> is precious'	Structural	TIME IS MONEY	Mapping emotion to time
3	<i>Ulang iambangko waktu inda dong argana</i>	Don't think that time is <b>worthless</b>	Structural	TIME IS MONEY	Mapping emotion to time
4	<i>Mangabis-abiskon waktu atia poso angkan na manyosal dei saulakon</i>	<b>Wasting time</b> in youth will regret in old age	Structural	TIME IS MONEY	Mapping emotion to time
5	<i>Lale di waktu dompak manyuan, pandapotan ni saba inda manuaskon</i>	<b>Wasting time</b> during planting season, the harvest is not satisfactory	Structural	TIME IS MONEY	Mapping emotion to time
6	<i>Ipas ipas ma gari mambolus dalam matobang anso inda marugi atia tobang niba</i>	Get married soon so you <b>don't lose out</b> in old age	Structural	TIME IS MONEY	Mapping emotion to time
7	<i>Mangatur waktu antara mangalahirkon angkan na mandapot anak na dengan</i>	<b>Arranging</b> the spacing of births produces quality children	Structural	TIME IS MONEY	Mapping emotion to time

8	<i>Natobang-tobang najolo kayo sipaingot na mararga</i>	The old people in the past were rich in <b>valuable advice</b>	Structural	TIME IS MONEY	Mapping emotion to time
9	<i>Iutkon sipaingot ni natobang mu harana alai kayo pangalaman</i>	Obey the advice of your parents because they are <b>rich in experience</b>	Structural	TIME IS MONEY	Mapping emotion to time
10	<i>Dompak posomu ama na mar arga tu atia tobangmu masonang</i>	Your youth is <b>very valuable</b> for your prosperous old age	Structural	TIME IS MONEY	Mapping emotion to time
11	<i>Sajia bahat waktu na diabiskon ko tu si?</i>	How much time have you <b>spent</b> on it?	Structural	TIME IS MONEY	Mapping emotion to time
12	<i>Au inda giot au mangabis-abiskon waktu</i>	I don't want to <b>waste time</b>	Structural	TIME IS MONEY	Mapping emotion to time
13	<i>Ita dabo angkon na marhemat do tu waktu</i>	We have to <b>save time</b>	Structural	TIME IS MONEY	Mapping emotion to time
14	<i>Danaki mada na malo mampargunaon waktu nia dengan.</i>	The child knows how to <b>manage</b> time well	Structural	TIME IS MONEY	Mapping emotion to time
15	<i>Por roangku managalehen waktu ji keluargaku.</i>	I want to <b>spend time</b> with my family	Structural	TIME IS MONEY	Mapping emotion to time
16	<i>Parjolo ni hangoluan na jeges imuloi sian parkawinan na sah dohot rap marsihaholongan</i>	<b>The starting point</b> of a harmonious life begins with a legal marriage and mutual love'	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life
17	<i>Pasangan alak lai dohot adaboruna angkon na adong tujuan ngoluna songoni juo parencanaan na tobang.</i>	A married couple must have a life goal that is full of mature planning	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life
18	<i>Direncanaon dei atia nangkan naro ji daganak dohot ponuh paretonganna.</i>	<b>The future</b> of children with full calculation'	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life

19	<i>Atia dak danak angkon nai pature parsikolana dohot parangena anso jadi alak na marguna di luat i</i>	Childhood must be considered in terms of education and morals so that they become useful people in society	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life
20	<i>Dompak mananom eme angkon na di pature do maso manyaun sampe manyabi</i>	The rice planting season must be considered at every stage from sowing to harvest'	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life
21	<i>Rap ni pardalan ni waktu aha-aha na porlu ipature ima patotop maribadah tu Allah SWT</i>	As time goes by, the thing that needs to be considered is strengthening worship to Allah SWT'	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life
22	<i>Ami na tobang-tobangon dompak so sampe waktu nami, angkon inda maradian na maribadahi</i>	We, the old people, must never stop worshiping before our time comes'	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life
23	<i>Bahat alangan na ami adopi saonok naon</i>	There are many obstacles that we have faced so far'	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life
24	<i>Marmocom-mocom alangan atia mangolu angkon na diadopi dohot tawakkal dot marsorah diri</i>	Various obstacles during life must be faced with resignation and surrender	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life
25	<i>Sian manyuan sampe marhasil sagalo cobaan ro margonti gonti</i>	From planting to success, all trials take turns	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life
26	<i>Ia dompak manjalaki arah ngoluna.</i>	He is looking for his life direction'	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life

27	<i>Adong na mardalan rap-rap di wakatu na lolot, adong buse na mandongani satongkin sobaru marsarak</i>	Some walk together for a long time, some only accompany for a short time and then part'	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life
28	<i>Keta mangalangka rap mambolus tangkok na gincat i</i>	Let's walk together to get through that steep slope'	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life
29	<i>Ning roangku lilu au ibagasan ngolungku</i>	I feel lost in this life	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life
30	<i>Pandapotan taon on dao markurang baen na bahati hama na magan suanani, nautamona monci</i>	This year's harvest has decreased significantly due to the many pests that attack plants, especially rats'	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power
31	<i>Hama monci na payahan dipamate harana monjap kalai di lubag-lubangi</i>	Rat pests are difficult to eradicate because they hide in holes	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power
32	<i>Ji parsaba, monci ma hantu na manyusahkon jalai</i>	For farmers, rats are ghosts that are very disturbing to farmers	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power
33	<i>Sawit na baru disuan abis isega-sega siluman babi arangan.</i>	Newly planted oil palms are destroyed by wild boar ghosts	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power
34	<i>Salain hama monci inda talu manyusahkon parsabai wereng na mangalala batangi.</i>	In addition to rat pests, no less troublesome for farmers are brown planthoppers, the tree trunk destroyers	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power
35	<i>Inda talu mangarsak petani sawit ima ninja, panangko sawit</i>	No less disturbing for oil palm	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power

		farmers are ninjas, palm oil thieves			
36	<i>Au porlu dope waktu mancerna barita na baru ubegei.</i>	I need time to digest the news I just heard'	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power
37	<i>Materi na disampeoni amana marisi, daging sude</i>	The material presented is <b>very substantial, full of meat</b>	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power
38	<i>Ulang tolon mata-mata informasii, biar niba bahatan gabus do</i>	Don't swallow the information raw, I'm afraid most of it is a lie	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power
39	<i>Homa sira di bagasan kaluargaon, sip, tai mambaen sude marguna</i>	You are the salt in this family, silent, but make everything work'	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power
40	<i>Inda sude na marmaknai angkon na godang, sira pe menek, tai pula indadong ia ngana mardai</i>	Not everything that is meaningful has to be big. Salt is small, but without it, there is no taste'	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power
41	<i>Inspirasi dabo songon angina dei, ro sip, tai manggoyahkon sude ate-atei</i>	Inspiration is like the wind, coming silently, but shaking my whole soul'	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power
42	<i>Emosinia mangalir songon aek naso bis iuntong.</i>	Emotions flow like a river that cannot be dammed	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power
43	<i>Prinsip ni hangoluan on, tano ingananku jongjong, inda angin na ro dot kehe</i>	Life is the ground I stand on, not the wind that comes and goes	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power

44	<i>Pandapotan ni saba manurun sataon on harana hama panyakit.</i>	The harvest will <b>decline</b> this year due to pests and diseases	Orientational	MORE IS UP, LESS IS DOWN	Mapping emotion to spatial concept
45	<i>Marmocom-mocom alangandi onan mambaen mijur pandapotan ni parsaba.</i>	Various obstacles in the market have resulted in <b>a decline</b> in farmers' income	Orientational	MORE IS UP, LESS IS DOWN	Mapping emotion to spatial concept
46	<i>Satiop atia manyabi godang arga ni barang-barang manurun tajom, mambaen si parsaba marugi</i>	Every harvest season, commodity prices <b>drop sharply</b> , resulting in losses for farmers'	Orientational	MORE IS UP, LESS IS DOWN	Mapping emotion to spatial concept
47	<i>Arga ni pandapotan ni partanian mijur di atia manyabi</i>	Agricultural yields <b>fall</b> during the harvest season	Orientational	MORE IS UP, LESS IS DOWN	Mapping emotion to spatial concept
48	<i>Arga ni komoditas partanian manaek ipas di maso paceklik</i>	Agricultural commodity prices <b>rise drastically</b> during the lean season	Orientational	MORE IS UP, LESS IS DOWN	Mapping emotion to spatial concept
49	<i>Dompak manyuan arga ni pupuk manaek tu gincatan.</i>	Fertilizer prices <b>soar</b> during the planting season	Orientational	MORE IS UP, LESS IS DOWN	Mapping emotion to spatial concept
50	<i>Baen otikna solar mambaen nelayan inda ke tu laut</i>	<b>Scarcity</b> of diesel fuel results in fishermen being reluctant to go to sea	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power
51	<i>Otikna parsadiaan ni ubat-ubatan pertanian di koperasi petani mangurangi pandapotan</i>	<b>Lack of</b> agricultural medicines in farmer cooperatives reduces harvest yields	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power

52	<i>Ulang padiar masalah mambonomkonko di bagasan kagolapan</i>	Don't let problems <b>drown</b> you in darkness'	Orientational	SPATIAL UP-DOWN	Mapping emotion to spatial concept
53	<i>Dung sude alangani marroan, sannari bisa au ma jongjong buse</i>	After all those storms, I can finally <b>rise</b> again'	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power
54	<i>Pikiran nia golap, ponuh awan nalomlom naso jungada kehe</i>	Cloudy, full of black clouds that have not <b>gone away</b> '	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power
55	<i>Di balik mikim nia, adong lorong na golap naso bahat kalak mambotona</i>	Behind her smile, there is a <b>dark tunnel</b> that not many people know'	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life
56	<i>Hangoluanku muloi torang dung lopus maso-maso kolom</i>	My life began to brighten after going through dark times'	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life
57	<i>Sannari au bisa maligin tu arah jolo dohot na lobi torang</i>	Now I can see the direction forward more clearly	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life
58	<i>Ulang padiar pikiranmu jadi cangkah. Kaluar, kei mabang</i>	Don't let your mind <b>become a cage</b> . Come out, fly	Ontological	MIND IS A CONTAINER	Mapping emotion to thoughts
59	<i>Urat parmasalahanna ima ro dibagasan keluarga ima naso purcayo</i>	<b>The root</b> of the problems that arise in a household is distrust	Ontological	PROBLEMS ARE PLANTS	Mapping emotion to social challenges
60	<i>Pusuk na mamarentah di bagasan rumah tangga ima alak laina</i>	<b>The leader</b> in a household is the husband'	Structural	FAMILY IS AN ORGANIZATION	Mapping emotion to social and emotional relationships
61	<i>Fondasi na kokoh porlu dibaen di parmuloan ni parkawinan</i>	A solid <b>foundation</b> needs to be created at the beginning of marriage	Ontological	MARRIAGE IS A BUILDING	Mapping emotion to relationship
62	<i>Iman dohot taqwa basis kasalamatan di akhirat</i>	Faith and piety are <b>the basis</b> of salvation in the afterlife'	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power

63	<i>Holong. Pangartian, dohot marsipurcayaan palokot alak lai dohot adaboruna</i>	Love, understanding, and mutual trust are <b>the glue</b> of a husband and wife relationship	Ontological	RELATIONSHIPS ARE PHYSICAL OBJECTS	Mapping emotion to relationship to physical entities
64	<i>Cimburu buta dasar mambaen parsarakan</i>	Blind jealousy is <b>the basis</b> for divorce	Ontological	MIND IS A MACHINE	Mapping emotion to cognitive process
65	<i>Cuboma jolo mangosongkon pikiranmu satongkin sajo</i>	Try to <b>empty</b> your mind for a moment	Ontological	MIND IS A MACHINE	Mapping emotion to cognitive process
66	<i>Ia inda bisa manahan goyaknia</i>	He can't <b>control</b> his anger	Ontological	MIND IS A MACHINE	Mapping emotion to cognitive process
67	<i>Au angkon palua siluluton on</i>	I have to <b>let go</b> of this sadness	Ontological	MIND IS A MACHINE	Mapping emotion to cognitive process
68	<i>Ngolunia madung diujung ni tanduk</i>	His life is on <b>the brink'</b>	Orientalional	SPATIAL UP-DOWN	Mapping emotion to spatial concept
69	<i>Ia madung mago kasehatan nia mambaen anak nia songoni</i>	He <b>has lost</b> his sanity in treating his child	Ontological	MIND IS A MACHINE	Mapping emotion to cognitive process
70	<i>Au inda dot-dotan di bagasan sandiwara niai</i>	I don't want to <b>be involved</b> in his drama	Ontological	CONFLICTS ARE PHYSICAL EVENTS	Mapping emotion to conflicts
71	<i>Madung dikuasoi setan ma ate-atenia</i>	Satan has <b>taken over</b> his heart'	Ontological	MIND IS A MACHINE	Mapping emotion to cognitive process
72	<i>Angkon na mamutar otak mada manjalaki modal ni usaho</i>	He had to <b>rack his brains</b> to find business capital	Ontological	MIND IS A MACHINE	Mapping emotion to cognitive process
73	<i>Hita angkon na manyiram pikiran nia dohot hal-hal na positif</i>	We have to <b>water</b> his mind with positive things	Ontological	MIND IS A MACHINE	Mapping emotion to cognitive process
74	<i>Oi baya, ro ia tu tano sere</i>	Wow..., he came to the <b>golden land</b> (Land rich in gold)	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life
75	<i>Tagi doma ilala ia madung tangan di gincat</i>	He felt very happy, he had <b>the upper hand</b> .	Orientational	HAPPY IS UP	Mapping emotion to spatial direction

76	<i>Anggo iantong tarpadiar dei sado-sadona, aek mamolus mantong</i>	If he can be left alone, <b>the water will flow too</b>	Orientational	LIFE IS FLOWING RIVER	Mapping emotion to spatial concept
77	<i>Inda uboto da sanga sonjia be anak niba dompak agurguran ni simanare</i>	I don't know anymore, I don't know how my <b>child's body is in full bloom</b>	Ontological	BODY IS A PLANT	Mapping emotion to biological structure
78	<i>Udan sajo tele, inda marnaoren abit name baya na alak kalak doma sude maratak ibagas</i>	It keeps raining, clothes don't dry, <b>scarecrows</b> are all lined up in the house'	Ontological	WEATHER AS EMOTION	Mapping emotion to weather system
79	<i>Ibantong baya</i> I'm just a	<b>alak na menek do iba</b> <b>small person</b> (meaning: a person whose life is ordinary is used to humble himself)	Ontological	POWER IS SIZE	Mapping emotion to physical entity
80	<i>Naso maila meintong dongani</i> 'There is no shame in him'	<b>andang mangan eme</b> <b>being a hedge eating plants</b>	Ontological	PROTECTORS ARE CONTAINERS	Mapping emotion to concrete physical entities
81	<i>Dung siap sikola nia, ia ma na u haropkon jadi andor namangolu parsiraisan</i>	After finishing school, he is the one I hope will become a living and <b>sturdy root to hold on to</b>	Ontological	BODY IS A PLANT	mapping emotion to biological structure
82	<i>Nasonting mada kikik na angkon na ijajar so madabu</i>	He is really stingy, he has <b>to be poked first before it falls</b>	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power
83	<i>Inda isangko baya na apanganan batu ni ayu dei sannari</i>	Unexpectedly now he is <b>eaten by a fruit tree</b> (meaning: a very miserable situation, very threatened)	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life

84	<i>Napayahan dabo ulala, mangarasoi markar tapu-tapuma iba</i>	My life is very difficult now, <b>apart from the head covering</b>	Ontological	PROBLEMS ARE PLANTS	Mapping emotion to social challenges
85	<i>Ulang dabo manggolai ho angkon na mangarti dei iba dabo asing padang muba siaporna</i>	Don't mock, we have to understand that <b>different grasses are different grasshoppers</b>	Structural	ENVIRONMENT SHAPES IDENTITY	Mapping emotion to environmental shaping,
86	<i>Na iboan roangku baya mangida ia na atrisan tarup, mangan pe madung payah dapot ia</i>	I really feel sorry for him whose roof is leaking, he has difficulty getting food	Ontological	PROBLEMS ARE PLANTS	Mapping emotion to social challenges
87	<i>Anggo sannari dabo inda na adong be ayuara nagodang parlaungan, marsiabaen giotna doma</i>	now there are no more <b>big banyan trees for shelter</b> , everyone is free to do as they please	Ontological	BODY IS A PLANT	mapping emotion to biological structure
88	<i>Inda na taralo da dongan batang boban pangidoan nalai i</i>	Their demands are not fulfilled	Ontological	NEEDS ARE PHYSICAL OBJECTS	Mapping emotion to things
89	<i>Na jopan dei roangku paida ida danaki, madung bisuk manjalai bisuk</i>	I really like seeing that child, he has the <b>wisdom to seek wisdom</b>	Structural	WISDOM IS A PATH	Mapping emotion to wisdom (mental or moral development)
90	<i>Tagi na lalaho baya anak mi bisuk manjuluk tano</i>	It's nice, like you who have <b>a wise child who pokes the ground</b>	Structural	BEHAVIOR REFLECTS INNER VIRTUE	Mapping emotion to moral states
91	<i>Oi baya mokmok doma ia sannari tele, angke antongan bitua rangrang</i>	Oh my..., he's fat now, his name is also <b>a loose stomach</b>	Ontological	BODY IS A PLANT	Mapping emotion to biological structure
92	<i>Ulang songoni ho dabo, au inda ro roangkui bodat silomlom ulu</i>	Don't be like that, I don't like <b>black-headed monkeys</b>	Ontological	PEOPLE ARE ANIMALS	Mapping animal characteristics to human being
93	<i>Get puaso baya, malungun iba bona ni olong</i>	Approaching this fast, I miss	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life

		the source of affection			
94	<i>Marsak do roangku mamikirkon on sude, borngin marsulu tabur doma baya</i>	It feels very difficult to think about life, only a <b>starry night can do it</b>	Ontological	NEEDS ARE PHYSICAL OBJECTS	Mapping emotion to things
95	<i>Inda usangko baya pangkuling nia, rai a mandokon kalak <b>boru</b> pantar toru</i>	I didn't expect him to talk, he wanted to say someone else was <b>the daughter of the lower floor</b>	Orientational	SPATIAL UP-DOWN	Mapping emotion to spatial concept
96	<i>Dot doho mangan tu amian adong gulena bulung botik mardai mera</i>	Come eat at our house, there is <b>papaya leaf curry</b> that feels like a cliff	Structural	SMALL EXPERIENCE IS HUGE	Mapping emotion to physical size
97	<i>Inda tagi ulala dot ia <b>butong butong</b> sadalak</i>	I don't like him, I'm <b>full of oneself</b>	Ontological	BODY IS A PLANT	Mapping emotion to biological structure
98	<i>Inda malo iba mandokonna be inda na taraso be male mang <b>butong</b> so mangan</i>	I don't know what to say anymore, I don't feel hungry anymore, I'm <b>full without eating</b>	Ontological	MIND IS A MACHINE	Mapping emotion to cognitive process
99	<i>Inda tahan au da ibagason be songon <b>Cino na karom</b> doma ulala</i>	I can't stand it anymore in this house like <b>China's shipwrecked</b> I think	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power
100	<i>He dongan, ligi dabo situtu doma ia namanonton i, <b>abuan rimbang</b> doma babai</i>	Hey friend, look at him watching so seriously, his mouth is <b>falling apart</b>	Ontological	MIND IS A MACHINE	Mapping emotion to cognitive process
101	<i>Inda jadi mandapot gulaen na godang <b>dabu roa</b> niba</i>	I didn't get it, so I <b>fell disappointed.</b> (meaning:	Structural	CAUSATION AS FORCED MOVEMENT	Mapping emotion to causal power

		disappointment with something)			
102	<i>Ulang ko mabiar disia dabo danak na pipil pusot dope</i>	Don't be afraid of him, that <b>kid who just had his umbilical cord removed again</b>	Structural	LIFE IS A JOURNEY	Mapping emotion to structure of human life
103	<i>Na sedih mada ulala sataonon dohot do pantar mangkapiti</i>	I'm so sad that this year even <b>the floor is pinching</b>	Ontological	PROBLEMS ARE PLANTS	Mapping emotion to social challenges
104	<i>Adong utang nia jau, indape tarpangido ulala dompak marsuop ilu ia</i>	He owes me, he doesn't have the heart to ask for it yet, <b>he is being washed by tears</b>	Ontological	MIND IS A MACHINE	Mapping emotion to cognitive process
105	<i>Paipas madabo nalaoi, erer doma songon pardalan ni boru</i>	Walks quickly please, <b>slowly like a bride walking</b>	Structural	MANNER OF MOVEMENT REFLECTS EMOTIONAL	Mapping emotion to bodily action
106	<i>Na maloan ma ilala ia mangkuling, gakgak songon eme na lambing dei</i>	He really feels good at talking, looking up <b>like rice that has no content</b>	Ontological	KNOWLEDGE IS A PHYSICAL OBJECTS	Mapping emotion to manipulable object
107	<i>Ho antong tele, napurcayaan ko tu alak sude, ia dabo na geduk ate-ate dei soiboto ho</i>	You huh..., trust everyone, he has a <b>crooked heart</b> . Just so you know	Structural	WISDOM IS A PATH	Mapping emotion to wisdom (mental or moral development,
108	<i>Inda don dabo na but mu hum na godang garbus bahatan te</i>	You can't do anything, you just have a <b>big belly full of shit</b>	Ontological	BODY IS A PLANT	Mapping emotion to biological structure
109	<i>Anggo iba dabo narangka maranggi gotap bayuon dei</i>	If people who are siblings <b>cut webbing</b> . (meaning: attitude willing to give in and forgive,	Ontological	RELATIONSHIPS ARE PHYSICAL OBJECTS	Mapping emotion to relationship to physical entities

		willing to re-establish kinship)			
110	<i>Tagi doma nida isi guluan naso marlinta.</i>	It seems so nice there, a <b>puddle without leeches</b>	Ontological	WEATHER AS EMOTION	Mapping emotion to weather system
111	<i>Ibo roa niba paida ida na, inda dong na pardongana, Ia ma na ia na ilala ia</i>	It's also a pity to see him, no one is his friend, <b>he's the only one he thinks of</b>	Ontological	MIND IS A BRITTLE OBJECT	Mapping structure of brittle object to human being
112	<i>Umak niba maia dabo na ias ni sitamunang</i>	Only our mother has a <b>clean heart</b>	Ontological	MIND IS A MACHINE	Mapping emotion to cognitive process
113	<i>Madung usapai sajo maia aha namasa <b>inda muap dianggo lanok</b></i>	I've asked continuously what happened but <b>the flies can't smell it</b>	Ontological	MIND IS A MACHINE	Mapping emotion to cognitive process
114	<i>Padiar madabo songoni paloja loja ho domai, <b>inda tarambatan aek pahae</b></i>	Just let it be, just make it difficult for you, <b>don't block the water from flowing downstream</b>	Ontological	MIND IS A MACHINE	Mapping emotion to cognitive process
115	<i>Songonon ma baya pula inda dong be inang niba mago <b>induk ni api</b></i>	This is how it feels when you don't have a mother anymore, <b>losing your mother fire.</b>	Ontological	BODY IS A PLANT	Mapping emotion to biological structure
116	<i>Angkon na kehe mahontong tu sarang ni pandoit I, oti-oti mantong <b>iut iut siborok</b></i>	I don't know what you went to the wasp's nest for, it's true that you <b>followed the tadpoles</b>	Ontological	KNOWLEDGE IS PHYSICAL OBJECTS	Mapping emotion to manipulable object
117	<i>Jama jama goreng ma ibaen ia panganon i</i>	Holding it and frying it he made the food by	Ontological	MIND IS A BRITTLE OBJECT	Mapping structure of brittle object to human being

118	<i>Nabahatan dabo karejongku baen na get puasoon jama tot jama ulu doma</i>	I have so much work to do before fasting, <b>holding my knees and holding my head</b>	Ontological	MIND IS A MACHINE	Mapping emotion to cognitive process
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## APPENDIX 2

### STRUCTURAL CONCEPTUAL METAPHOR

DATA	EMOTION EXPRESSIONS		CONCEPTUAL METAPHOR	CONCEPT
	MANDAILINGNESE LANGUAGE	ENGLISH LANGUAGE		
1	<i>Ulang sio-sio on waktu posomu</i>	Don't waste <b>your youth</b>	Structural	TIME IS MONEY
2	<i>Satiop detik na godangan dabo arganai</i>	<b>Every second</b> is precious'	Structural	TIME IS MONEY
3	<i>Ulang iambangko waktu inda dong argana</i>	Don't think that time is <b>worthless</b>	Structural	TIME IS MONEY
4	<i>Mangabis-abiskon waktu atia poso angkan na manyosal dei saulakon</i>	<b>Wasting time</b> in youth will regret in old age	Structural	TIME IS MONEY

5	<i>Lale di waktu dompak manyuan, pandapotan ni saba inda manuaskon</i>	Wasting time during planting season, the harvest is not satisfactory	Structural	TIME IS MONEY
6	<i>Ipa ipas ma gari mambolus dalam matobang anso inda marugi atia tobang niba</i>	Get married soon so you <b>don't lose out</b> in old age	Structural	TIME IS MONEY
7	<i>Mangatur waktu antara mangalahirkon angkan na mandapot anak na dengan</i>	<b>Arranging</b> the spacing of births produces quality children	Structural	TIME IS MONEY
8	<i>Natobang-tobang najolo kayo sipaingot na mararga</i>	The old people in the past were rich in <b>valuable advice</b>	Structural	TIME IS MONEY
9	<i>Iutkon sipaingot ni natobang mu harana alai kayo pangalaman</i>	Obey the advice of your parents because they are <b>rich in experience</b>	Structural	TIME IS MONEY
10	<i>Dompak posomu ama na mar arga tu atia tobangmu masonang</i>	Your youth is <b>very valuable</b> for your prosperous old age	Structural	TIME IS MONEY
11	<i>Sajia bahat waktu na diabiskon ko tu si?</i>	How much time have you <b>spent</b> on it?	Structural	TIME IS MONEY
12	<i>Au inda giot au mangabis-abiskon waktu</i>	I don't want to <b>waste time</b>	Structural	TIME IS MONEY
13	<i>Ita dabo angkon na marhemat do tu waktu</i>	We have to <b>save time</b>	Structural	TIME IS MONEY
14	<i>Danaki mada na malo mampargunaon waktu nia dengan.</i>	The child knows how <b>to manage</b> time well	Structural	TIME IS MONEY
15	<i>Por roangku managalehen waktu ji keluargaku.</i>	I want to <b>spend time</b> with my family	Structural	TIME IS MONEY
16	<i>Parjolo ni hangoluan na jeges imuloi sian parkawinan na sah</i>	<b>The starting point</b> of a harmonious	Structural	LIFE IS A JOURNEY

	<i>dohot rap marsihaholongan</i>	life begins with a legal marriage and mutual love		
17	<i>Pasangan alak lai dohot adaboruna angkon na adong tujuan ngoluna songoni juo parencanaan na tobang.</i>	A married couple must have a life goal that is full of mature planning	Structural	LIFE IS A JOURNEY
18	<i>Direncanaon dei atia nangkan naro ji daganak dohot ponuh paretonganna.</i>	<b>The future</b> of children with full calculation	Structural	LIFE IS A JOURNEY
19	<i>Atia dak danak angkon nai pature parsikolana dohot parangena anso jadi alak na marguna di luat i</i>	<b>Childhood</b> must be considered in terms of education and morals so that they become useful people in society	Structural	LIFE IS A JOURNEY
20	<i>Dompak mananom eme angkon na di pature do maso manyaun sampe manyabi</i>	<b>The rice planting season</b> must be considered at every stage from sowing to harvest	Structural	LIFE IS A JOURNEY
21	<i>Rap ni pardalan ni waktu aha-aha na porlu ipature ima patotop maribadah tu Allah SWT</i>	<b>As time goes by</b> , the thing that needs to be considered is strengthening worship to Allah SWT	Structural	LIFE IS A JOURNEY
22	<i>Ami na tobang-tobangon dompak so sampe waktu nami, angkon inda maradian na maribadahi</i>	We, the old people, must never stop worshiping <b>before our time comes</b>	Structural	LIFE IS A JOURNEY
23	<i>Bahat alangan na ami adopi saonok naon</i>	<b>There are many obstacles</b> that we have faced so far	Structural	LIFE IS A JOURNEY

24	<i>Marmocom-mocom alangan atia mangolu angkon na diadopi dohot tawakkal dot marsorah diri</i>	Various obstacles during life must be faced with resignation and surrender	Structural	LIFE IS A JOURNEY
25	<i>Sian manyuan sampe marhasil sagalo cobaan ro margonti gonti</i>	From planting to success, all trials take turns	Structural	LIFE IS A JOURNEY
26	<i>Ia dompak manjalaki arah ngoluna.</i>	He is looking for his life direction'	Structural	LIFE IS A JOURNEY
27	<i>Adong na mardalan rap-rap di wakatu na lolot, adong buse na mandongani satongkin sobaru marsarak</i>	Some walk together for a long time, some only accompany for a short time and then part	Structural	LIFE IS A JOURNEY
28	<i>Keta mangalangka rap mambolus tangkok na gincat i</i>	Let's walk together to get through that steep slope	Structural	LIFE IS A JOURNEY
29	<i>Ning roangku liliu au ibagasan ngolungku</i>	I feel lost in this life	Structural	LIFE IS A JOURNEY
30	<i>Pandapotian taon on dao markurang baen na bahati hama na magan suanani, nautamona monci</i>	This year's harvest has decreased significantly due to the many pests that attack plants, especially rats	Structural	CAUSATION AS FORCED MOVEMENT
31	<i>Hama monci na payahan dipamate harana monjap kalai di lubag-lubangi</i>	Rat pests are difficult to eradicate because they hide in holes	Structural	CAUSATION AS FORCED MOVEMENT
32	<i>Ji parsaba, monci ma hantu na manyusahkon jalai</i>	For farmers, rats are ghosts that are very disturbing to farmers	Structural	CAUSATION AS FORCED MOVEMENT
33	<i>Sawit na baru disuan abis isega-sega siluman babi arangan.</i>	Newly planted oil palms are destroyed by	Structural	CAUSATION AS FORCED MOVEMENT

		wild boar ghosts		
34	<i>Salain hama monci inda talu manyusahkon parsabai wereng na mangalala batangi.</i>	In addition to rat pests, no less troublesome for farmers are <b>brown planthoppers, the tree trunk destroyers</b>	Structural	CAUSATION AS FORCED MOVEMENT
35	<i>Inda talu mangarsak petani sawit ima <b>ninja, panangko sawit</b></i>	No less disturbing for oil palm farmers are <b>ninjas, palm oil thieves</b>	Structural	CAUSATION AS FORCED MOVEMENT
36	<i>Au porlu dope waktu mancerna <b>barita na baru ubegei.</b></i>	I need time to digest the news I just heard	Structural	CAUSATION AS FORCED MOVEMENT
37	<i>Materi na disampeoni amana marisi, daging sude</i>	The material presented is <b>very substantial, full of meat</b>	Structural	CAUSATION AS FORCED MOVEMENT
38	<i>Ulang tolon mata-mata informasi, biar niba bahatan gabus do</i>	Don't swallow <b>the information raw</b> , I'm afraid <b>most of it is a lie</b>	Structural	CAUSATION AS FORCED MOVEMENT
39	<i>Homa sira di bagasan kaluargaon, sip, tai mambaen sude marguna</i>	You are the <b>salt in this family, silent, but make everything work</b>	Structural	CAUSATION AS FORCED MOVEMENT
40	<i>Inda sude na marmaknai angkon na godang, sira pe menek, tai pula indadong ia ngana mardai</i>	Not everything that is meaningful has to be big. <b>Salt is small, but without it, there is no taste</b>	Structural	CAUSATION AS FORCED MOVEMENT
41	<i>Inspirasi dabo songon angina dei, ro sip, tai manggoyahkon sude ate-atei</i>	Inspiration is like the wind, coming silently, but	Structural	CAUSATION AS FORCED MOVEMENT

		shaking my whole soul		
42	<i>Emosinia mangalir songon aek naso bis iuntong.</i>	Emotions <b>flow like a river that cannot be dammed</b>	Structural	CAUSATION AS FORCED MOVEMENT
43	<i>Prinsip ni hangoluan on, tano ingananku jongjong, inda angin na ro dot kehe</i>	Life is <b>the ground I stand on, not the wind that comes and goes</b>	Structural	CAUSATION AS FORCED MOVEMENT
50	<i>Baen otikna solar mambaen nelayan inda ke tu laut</i>	Scarcity of diesel fuel results in fishermen being reluctant to go to sea	Structural	CAUSATION AS FORCED MOVEMENT
51	<i>Otikna parsadiaan ni ubat-ubatan pertanian di koperasi petani mangurangi pandapotan</i>	<b>Lack of</b> agricultural medicines in farmer cooperatives reduces harvest yields	Structural	CAUSATION AS FORCED MOVEMENT
53	<i>Dung sude alangani marroan, sannari bisa au ma jongjong buse</i>	After all those storms, I can finally <b>rise again'</b>	Structural	CAUSATION AS FORCED MOVEMENT
54	<i>Pikiran nia golap, ponuh awan nalomlom naso jungada kehe</i>	Cloudy, full of black clouds that have not <b>gone away</b>	Structural	CAUSATION AS FORCED MOVEMENT
55	<i>Di balik mikim nia, adong lorong na golap naso bahat kalak mambotona</i>	Behind her smile, there is a <b>dark tunnel</b> that not many people know'	Structural	LIFE IS A JOURNEY
56	<i>Hangoluanku muloi torang dung lopus maso-maso kolom</i>	My life began to brighten after going through dark times	Structural	LIFE IS A JOURNEY
57	<i>Sannari au bisa maligin tu arah jolo dohot na lobi torang</i>	Now I can see the direction forward more clearly	Structural	LIFE IS A JOURNEY
60	<i>Pusuk na mamarentah di</i>	<b>The leader</b> in a household is the husband	Structural	FAMILY IS AN ORGANIZATION

	<i>bagasan rumah tangga ima alak laina</i>			
62	<i>Iman dohot taqwa basis kasalamatan di akhirat</i>	Faith and piety are the <b>basis</b> of salvation in the afterlife	Structural	CAUSATION AS FORCED MOVEMENT
74	<i>Oi baya, ro ia tu tano sere</i>	Wow..., he came to the <b>golden land</b> (Land rich in gold)	Structural	LIFE IS A JOURNEY
82	<i>Nasonting mada kikik na angkon na ijugar so madabu</i>	He is really stingy, <b>he has to be poked first before it falls</b>	Structural	CAUSATION AS FORCED MOVEMENT
83	<i>Inda isangko baya na apanganan batu ni ayu dei sannari</i>	Unexpectedly now he is <b>eaten by a fruit tree</b> (meaning: a very miserable situation, very threatened)	Structural	LIFE IS A JOURNEY
85	<i>Ulang dabo manggolai ho angkon na mangarti dei iba dabo asing padang muba siaporna</i>	Don't mock, we have to understand that <b>different grasses are different grasshoppers</b>	Structural	ENVIRONMENT SHAPES IDENTITY
89	<i>Na jopan dei roangku paida ida danaki, madung <b>bisuk</b> manjalai bisuk</i>	I really like seeing that child, he has the <b>wisdom to seek wisdom</b>	Structural	WISDOM IS A PATH
90	<i>Tagi na lalaho baya anak mi <b>bisuk</b> manjuluk tano</i>	It's nice, like you who have <b>a wise child who pokes the ground</b>	Structural	BEHAVIOR REFLECTS INNER VIRTUE
93	<i>Get puaso baya, malungun iba <b>bona ni</b> <b>olong</b></i>	Approaching this fast, I miss the source of affection	Structural	LIFE IS A JOURNEY
96	<i>Dot doho mangan tu amian adong gulena bulung botik mardai mera</i>	Come eat at our house, there is <b>papaya leaf curry</b> that	Structural	SMALL EXPERIENCE IS HUGE

		feels like a cliff		
99	<i>Inda tahan au da ibagason be songon Cino na karom doma ulala</i>	I can't stand it anymore in this house like <b>China's shipwrecked I think</b>	Structural	CAUSATION AS FORCED MOVEMENT
101	<i>Inda jadi mandapot gulaen na godang dabu roa niba</i>	I didn't get it, so I <b>fell in love</b> . (meaning: disappointment with something)	Structural	CAUSATION AS FORCED MOVEMENT
102	<i>Ulang ko mabiar disia dabo danak na pipil pusot dope</i>	Don't be afraid of him, that <b>kid who just had his umbilical cord removed again</b>	Structural	LIFE IS A JOURNEY
105	<i>Paipas madabo nalaoi, erer doma songon pardalan ni boru</i>	Walks quickly please, <b>slowly like a bride walking</b>	Structural	MANNER OF MOVEMENT REFLECTS EMOTIONAL
107	<i>Ho antong tele, napurcayaan ko tu alak sude, ia dabo na geduk ate-ate dei soiboto ho</i>	You huh..., trust everyone, he has a <b>crooked heart</b> . Just so you know	Structural	WISDOM IS A PATH



### APPENDIX 3

#### ORIENTATIONAL CONCEPTUAL METAPHOR

DATA	EMOTION EXPRESSIONS	CONCEPTUAL METAPHOR	CONCEPT

	MANDAILINGNESE LANGUAGE	ENGLISH LANGUAGE		
44	<i>Pandapotan ni saba manurun sataon on harana hama panyakit.</i>	The harvest will <b>decline</b> this year due to pests and diseases	Orientalional	MORE IS UP, LESS IS DOWN
45	<i>Marmocom-mocom alangandi onan mambaen mijur pandapotan ni parsaba.</i>	Various obstacles in the market have resulted in a <b>decline</b> in farmers' income	Orientalional	MORE IS UP, LESS IS DOWN
46	<i>Satiop atia manyabi godang arga ni barang-barang manurun tajom, mambaen si parsaba marugi</i>	Every harvest season, commodity prices <b>drop sharply</b> , resulting in losses for farmers'	Orientalional	MORE IS UP, LESS IS DOWN
47	<i>Arga ni pandapotan ni partanian mijur di atia manyabi</i>	Agricultural yields <b>fall</b> during the harvest season	Orientalional	MORE IS UP, LESS IS DOWN
48	<i>Arga ni komoditas partanian manaek ipas di maso paceklik</i>	Agricultural commodity prices <b>rise drastically</b> during the lean season	Orientalional	MORE IS UP, LESS IS DOWN
49	<i>Dompak manyuan arga ni pupuk manaek tu gincatan.</i>	Fertilizer prices <b>soar</b> during the planting season	Orientalional	MORE IS UP, LESS IS DOWN
52	<i>Ulang padiar masalah mambonomkonko di bagasan kagolapan</i>	Don't let problems <b>drown</b> you in darkness'	Orientalional	SPATIAL UP-DOWN
68	<i>Ngolunia madung diujung ni tanduk</i>	His life is on <b>the brink'</b>	Orientalional	SPATIAL UP-DOWN
75	<i>Tagi doma ilala ia madung tangan di gincat</i>	He felt very happy, he had <b>the upper hand.</b>	Orientalional	HAPPY IS UP
76	<i>Anggo iantong tarpadiar dei sado-sadona, aek mamolus mantong</i>	If he can be left alone, <b>the water will flow too</b>	Orientalional	LIFE IS FLOWING RIVER
95	<i>Inda usangko baya pangkuling nia, rai a</i>	I didn't expect him to talk, he wanted to say	Orientalional	SPATIAL UP-DOWN

	<i>mandokon kalak boru pantar toru</i>	someone else was the daughter of the lower floor		
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#### APPENDIX 4

##### ONTOLOGICAL CONCEPTUAL METAPHOR

DATA	EMOTION EXPRESSIONS		CONCEPT
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	MANDAILINGNE SE LANGUAGE	ENGLISH LANGUAGE	CONCEPTUAL METAPHOR	
58	<i>Ulang padiar pikiranmu jadi cangkah. Kaluar, kei mabang</i>	Don't let your mind <b>become</b> <b>a cage</b> . Come out, fly	Ontological	MIND IS A CONTAINER
59	<i>Urat parmasalahanna ima ro dibagasan keluarga ima naso purcayo</i>	<b>The root</b> of the problems that arise in a household is distrust	Ontological	PROBLEMS ARE PLANTS
61	<i>Fondasi na kokoh porlu dibaen di parmuloan ni parkawinan</i>	A solid <b>foundation</b> needs to be created at the beginning of marriage	Ontological	MARRIAGE IS A BUILDING
63	<i>Holong. Pangartian, dohot marsipurcayaan palokot alak lai dohot adaboruna</i>	Love, understanding , and mutual trust are <b>the glue</b> of a husband and wife relationship	Ontological	RELATIONSHIPS ARE PHYSICAL OBJECTS
64	<i>Cimburu buta dasar mambaen parsarkan</i>	Blind jealousy is <b>the basis</b> for divorce	Ontological	MIND IS A MACHINE
65	<i>Cuboma jolo mangosongkon pikiranmu satongkin sajo</i>	Try <b>to empty</b> your mind for a moment	Ontological	MIND IS A MACHINE
66	<i>Ia inda bisa manahan goyaknia</i>	He can't <b>control</b> his anger	Ontological	MIND IS A MACHINE
67	<i>Au angkon palua siluluton on</i>	I have <b>to let go</b> of this sadness	Ontological	MIND IS A MACHINE
69	<i>Ia madung mago kasehatan nia mambaen anak nia songoni</i>	He <b>has lost</b> his sanity in treating his child	Ontological	MIND IS A MACHINE
70	<i>Au inda dot-dotan di bagasan sandiwara niai</i>	I don't want <b>to be involved</b> in his drama	Ontological	CONFLICTS ARE PHYSICAL EVENTS
71	<i>Madung dikuasoi setan ma ate-atenia</i>	Satan <b>has taken over</b> his heart'	Ontological	MIND IS A MACHINE

72	<i>Angkon na mamutar otak mada manjalaki modal ni usaho</i>	He had to <b>rack his brains</b> to find business capital	Ontological	MIND IS A MACHINE
73	<i>Hita angkon na manyiram pikiran nia dohot hal-hal na positif</i>	We have to <b>water</b> his mind with positive things	Ontological	MIND IS A MACHINE
77	<i>Inda uboto da sanga sonjia be anak niba dompak agurguran ni simanare</i>	I don't know anymore, I don't know how my <b>child's body is in full bloom</b>	Ontological	BODY IS A PLANT
78	<i>Udan sajo tele, inda marnaoren abit name baya na alak kalak doma sude maratak ibagas</i>	It keeps raining, clothes don't dry, <b>scarecrows</b> are all lined up in the house'	Ontological	WEATHER AS EMOTION
79	<i>Ibantong baya</i> I'm just a	<b>alak na menek do iba</b> small person (meaning: a person whose life is ordinary is used to humble himself)	Ontological	POWER IS SIZE
80	<i>Naso maila meintong dongani</i> 'There is no shame in him'	<b>andang mangan eme</b> being a hedge eating plants	Ontological	BODY IS A PLANT
81	<i>Dung siap sikola nia, ia ma na u haropkon jadi andor namangolu parsiraisan</i>	After finishing school, he is the one I hope will become a living and <b>sturdy root to hold on to</b>	Ontological	BODY IS A PLANT
84	<i>Napayahan dabo ulala, mangarasoi</i>	My life is very difficult now, <b>apart</b>	Ontological	PROBLEMS ARE PLANTS

	<i>markar tapu-tapuma iba</i>	<b>from the head covering</b>		
86	<i>Na iboan roangku baya mangida ia na atirisan tarup, mangan pe madung payah dapot ia</i>	I really feel sorry for him whose roof is leaking, he has difficulty getting food	Ontological	PROBLEMS ARE PLANTS
87	<i>Anggo sannari dabo inda na adong be ayuara nagodang parlaungan, marsiabaen giotna doma</i>	now there are no more <b>big banyan trees for shelter</b> , everyone is free to do as they please	Ontological	BODY IS A PLANT
88	<i>Inda na taralo da dongan batang boban pangidoan nalai i</i>	Their demands are not fulfilled	Ontological	NEEDS ARE PHYSICAL OBJECTS
91	<i>Oi baya mokmok doma ia sannari tele, angke antongan bitua rangrang</i>	Oh my..., he's fat now, his name is also <b>a loose stomach</b>	Ontological	BODY IS A PLANT
92	<i>Ulang songoni ho dabo, au inda ro roangkui bodat silomlom ulu</i>	Don't be like that, I don't like <b>black-headed monkeys</b>	Ontological	PEOPLE ARE ANIMALS
94	<i>Marsak do roangku mamikirkon on sude, borngin marsulu tabur doma baya</i>	It feels very difficult to think about life, only <b>a starry night can do it</b>	Ontological	NEEDS ARE PHYSICAL OBJECTS
97	<i>Inda tagi ulala dot ia butong butong sadalak</i>	I don't like him, I'm <b>full of oneself</b>	Ontological	BODY IS A PLANT
98	<i>Inda malo iba mandokonna be inda na taraso be male mang butong so mangan</i>	I don't know what to say anymore, I don't feel hungry anymore, I'm <b>full without eating</b>	Ontological	MIND IS A MACHINE
100	<i>He dongan, ligi dabo situtu doma ia namanonton i,</i>	Hey friend, look at him watching so	Ontological	MIND IS A MACHINE

	<i>abuan rimbang doma babai</i>	seriously, his mouth is <b>falling apart</b>		
103	<i>Na sedih mada ulala sataonon dohot do pantar mangkapiti</i>	I'm so sad that this year even <b>the floor is pinching</b>	Ontological	PROBLEMS ARE PLANTS
104	<i>Adong utang nia jau, indape tarpangido ulala dompak marsuop ilu ia</i>	He owes me, he doesn't have the heart to ask for it yet, <b>he is being washed by tears</b>	Ontological	MIND IS A MACHINE
106	<i>Na maloan ma ilala ia mangkulung, gakgak songon eme na lambing dei</i>	He really feels good at talking, looking up <b>like rice that has no content</b>	Ontological	KNOWLEDGE IS A PHYSICAL OBJECTS
108	<i>Inda dong dabo na but mu hum na godang garbus bahatan te</i>	You can't do anything, you just have a <b>big belly full of shit</b>	Ontological	BODY IS A PLANT
109	<i>Anggo iba dabo narangka maranggi gotap bayuon dei</i>	If people who are siblings <b>cut webbing</b> . (meaning: attitude willing to give in and forgive, willing to re-establish kinship)	Ontological	RELATIONSHIPS ARE PHYSICAL OBJECTS
110	<i>Tagi doma nida isi guluan naso marlinta.</i>	It seems so nice there, <b>a puddle without leeches</b>	Ontological	WEATHER AS EMOTION
111	<i>Ibo roa niba paida ida na, inda dong na pardongana, <b>Ia ma na ia na ilala ia</b></i>	It's also a pity to see him, no one is his friend, <b>he's the only one he thinks of</b>	Ontological	MIND IS A BRITTLE OBJECT

112	<i>Umak niba maia dabo na ias ni sitamunang</i>	Only our mother has a <b>clean heart</b>	Ontological	MIND IS A MACHINE
113	<i>Madung usapai sajo maia aha namasa inda muap dianggo lanok</i>	I've asked continuously what happened but <b>the flies can't smell it</b>	Ontological	MIND IS A MACHINE
114	<i>Padiar madabo songoni paloja loja ho domai, inda tarambatan aek pahae</i>	Just let it be, just make it difficult for you, <b>don't block the water from flowing downstream</b>	Ontological	MIND IS A MACHINE
115	<i>Songonon ma baya pula inda dong be inang niba mago induk ni api</i>	This is how it feels when you don't have a mother anymore, <b>losing your mother fire.</b>	Ontological	BODY IS A PLANT
116	<i>Angkon na kehe mahontong tu sarang ni pandoit I, oti-oti mantong iut iut siborok</i>	I don't know what you went to the wasp's nest for, it's true that you <b>followed the tadpoles</b>	Ontological	KNOWLEDGE IS PHYSICAL OBJECTS
117	<i>Jama jama goreng ma ibaen ia panganon i</i>	Holding it and frying it he made the food by	Ontological	MIND IS A BRITTLE OBJECT
118	<i>Nabahatan dabo karejongku baen na get puasoon jama tot jama ulu doma</i>	I have so much work to do before fasting, <b>holding my knees and holding my head</b>	Ontological	MIND IS A MACHINE

#### APPENDIX 5

#### LIST OF INFORMANTS

NO	NAMA	USIA	PEKERJAAN	ALAMAT

1	M. Syahnan Nst	62 tahun	Pensiunan	Gang Anduring Singengu Jae
2	Ibrahim Saleh	35 tahun	Supir	Gang Pipa Singengu Jae
3	Zulfan	48 tahun	Pegawai Kantor Kecamatan	Gang Mesjid Singengu Jae
4	Maslena	60 tahun	Pedagang	Gang Setia Singengu Jae
5	Usrida Hafni	45 tahun	Guru	Gang Bahagia Singengu Jae
6	Sannip Ardiansyah	30 tahun	Guru	Gang Karya Singengu Julu
7	Salamah	60 Tahun	Pensiunan Guru	Banjar Pelabuhan Indah Singengu Julu
8	Rosidah Lubis	60 Tahun	Ibu Rumah Tangga	Banjar Tatinggi Singengu Julu
9	Erlina Parinduri	40 Tahun	Pedagang	Banjar Pelabuhan Singengu Julu
10	Khairul Alwi	38 Tahun	Pedagang	Banjar Masin Singengu Julu
11	Syarifah Anni Lubis	65 tahun	Ibu Rumah Tangga	Gang Manggis Sayurmaincat
12	Hasanah Matondang	53 tahun	Petani	Gang Manggis Sayurmaincat
13	Syahroni Nasution	60 tahun	Pensiunan	Gang Delima Sayurmaincat
14	Siti Zainab	65 Tahun	Ibu Rumah Tangga	Gang Payabadak Sayurmaincat
15	Suryani Lubis	55 Tahun	Pedagang	Gang Bunga Indah Sayurmaincat



## APPENDIX 6

### RESEARCH INTRODUCTION LETTER



**KEMENTERIAN PENDIDIKAN TINGGI, SAINS,  
DAN TEKNOLOGI  
UNIVERSITAS NEGERI MEDAN  
FAKULTAS BAHASA DAN SENI**

Jalan Willem Iskandar, Psr V Medan Estate - Kotak Pos 1589 Medan 20221  
Telp.(061) 6613365, 6613276, 6618754 Fax. (061) 6614002 - 6613319  
Laman: [www.unimed.ac.id](http://www.unimed.ac.id)

Medan, 12 Februari 2025

Nomor : **327 / UN23.2 / LL / 2025**  
Lampiran : 1 (satu) berkas Proposal Penelitian  
Perihal : Izin Melaksanakan Penelitian

Yth. Pimpinan Desa Singengu Jae, Desa Singengu Julu dan Desa Sayur Maincat  
Desa Singengu Jae, Desa Singengu Julu, dan Desa Sayur Maincat Kec. Kotanopan  
di  
Tempat

Dengan hormat, kami memohon bantuan Saudara agar dapat memberikan izin melaksanakan Penelitian di instansi yang Saudara pimpin kepada mahasiswa tersebut di bawah ini :

Nama : ENNI MAISAROH  
NIM : 8186116013  
Program Studi : LINGUISTIK TERAPAN BAHASA INGGRIS - B  
Dosen Pembimbing : 1. Prof. Dr. Sumarsih, M.Pd.  
2. Dr. Anni Holila Pulungan, M.Hum.  
Judul Penelitian : Emotion Language Used By Mandailingnese Speakers: Conceptual Metaphor  
Analysis

Perlu diketahui bahwa kegiatan ini dilaksanakan untuk memperoleh data yang akan digunakan dalam penyusunan Disertasi mahasiswa tersebut guna memenuhi salah satu syarat memperoleh gelar Doktor Linguistik (Dr.).

Demikian disampaikan, atas perhatian dan kerja sama yang baik diucapkan terima kasih



## APPENDIX 7

### RESEARCH PERMIT LETTER



PEMERINTAH KABUPATEN MANDAILING NATAL  
KECAMATAN KOTANOPAN  
DESA SINGENGU JAE

Singengu Jae, 14 Februari 2025

Nomor  
Perihal

: 140/31/2023/2025  
: Balasan Izin Melaksanakan Penelitian

Yth. Wakil Dekan Bidang Akademik  
Fakultas Bahasa Dan Seni  
Universitas Negeri Medan

Dengan hormat,

Sehubungan dengan surat saudara No. 327/UN33.2/LL/2025 Tanggal 12 Februari 2025 perihal seperti tersebut pada pokok surat, maka dengan ini Kepala Desa Singengu Jae memberikan izin Melaksanakan Penelitian kepada:

Nama : Enni Maisaroh  
NIM : 8186116013  
Program Studi : LINGUISTIK TERAPAN BAHASA INGGRIS – B  
Dosen Pembimbing : 1. Prof. Dr. Sumarsih, M.Pd.  
Judul Penelitian : 2. Dr. Anni Holila Pulungan, M.Hum.  
: *Emotion Language Used By Mandailingnese Speakers:  
Conceptual Metaphor Analysis*

Demikian surat balasan Izin Melaksanakan Penelitian ini kami sampaikan dengan sebenarnya, agar dapat digunakan sebagaimana mestinya. Atas kerja sama yang baik kami sampaikan terima kasih.

Kepala Desa Singengu Jae



APPENDIX 8

## RESEARCH PERMIT LETTER



PEMERINTAH KABUPATEN MANDAILING NATAL  
KECAMATAN KOTANOPAN  
DESA SINGENGU JULU

Singengu Julu, 14 Februari 2025

Nomor : 141/06/2024/2025  
Perihal : Balasan Izin Melaksanakan Penelitian

Yth. Wakil Dekan Bidang Akademik  
Fakultas Bahasa Dan Seni  
Universitas Negeri Medan

Dengan hormat,

Sehubungan dengan surat saudara No. 327/UN33.2/LL/2025 Tanggal 12 Februari 2025 perihal seperti tersebut pada pokok surat, maka dengan ini Kepala Desa Singengu Julu memberikan izin untuk Melaksanakan Penelitian kepada:

Nama : Enni Maisaroh  
NIM : 8186116013  
Program Studi : LINGUISTIK TERAPAN BAHASA INGGRIS – B  
Dosen Pembimbing : 1. Prof. Dr. Sumarsih, M.Pd.  
: 2. Dr. Anni Holila Pulungan, M.Hum.  
Judul Penelitian : *Emotion Language Used By Mandailingnese Speakers:  
Conceptual Metaphor Analysis*

Demikian kami sampaikan, atas kerja sama yang baik diucapkan terima kasih.

Kepala Desa Singengu Julu



## APPENDIX 9

## RESEARCH PERMIT RESEARCH

PEMERINTAH KABUPATEN MANDAILING NATAL  
KECAMATAN KOTANOPAN  
DESA SAYUR MAINCAT

Sayur Maincat, 14 Februari 2025

Nomor : 140/21/2025/2025  
Perihal : Balasan Izin Melaksanakan Penelitian

Yth. Wakil Dekan Bidang Akademik  
Fakultas Bahasa Dan Seni  
Universitas Negeri Medan

Dengan hormat,

Sehubungan dengan surat saudara No. 327/UN33.2/LL/2025 Tanggal 12 Februari 2025 perihal: seperti tersebut pada pokok surat, maka dengan ini Kepala Desa Sayur Maincat memberikan izin untuk melaksanakan penelitian kepada:

Nama : Enni Maisaroh  
NIM : 8186116013  
Program Studi : LINGUISTIK TERAPAN BAHASA INGGRIS – B  
Dosen Pembimbing : 1. Prof. Dr. Sumarsih, M.Pd.  
2. Dr. Anni Holila Pulungan, M.Hum.  
Judul Penelitian : *Emotion Language Used By Mandailingnese Speakers:  
Conceptual Metaphor Analysis*

Demikian kami sampaikan, atas kerja sama yang baik diucapkan terima kasih.

Kepala Desa Sayur Maincat

FAHRUDDIN LUBIS

## APPENDIX 10

## RESEARCH COMPLETION LETTER



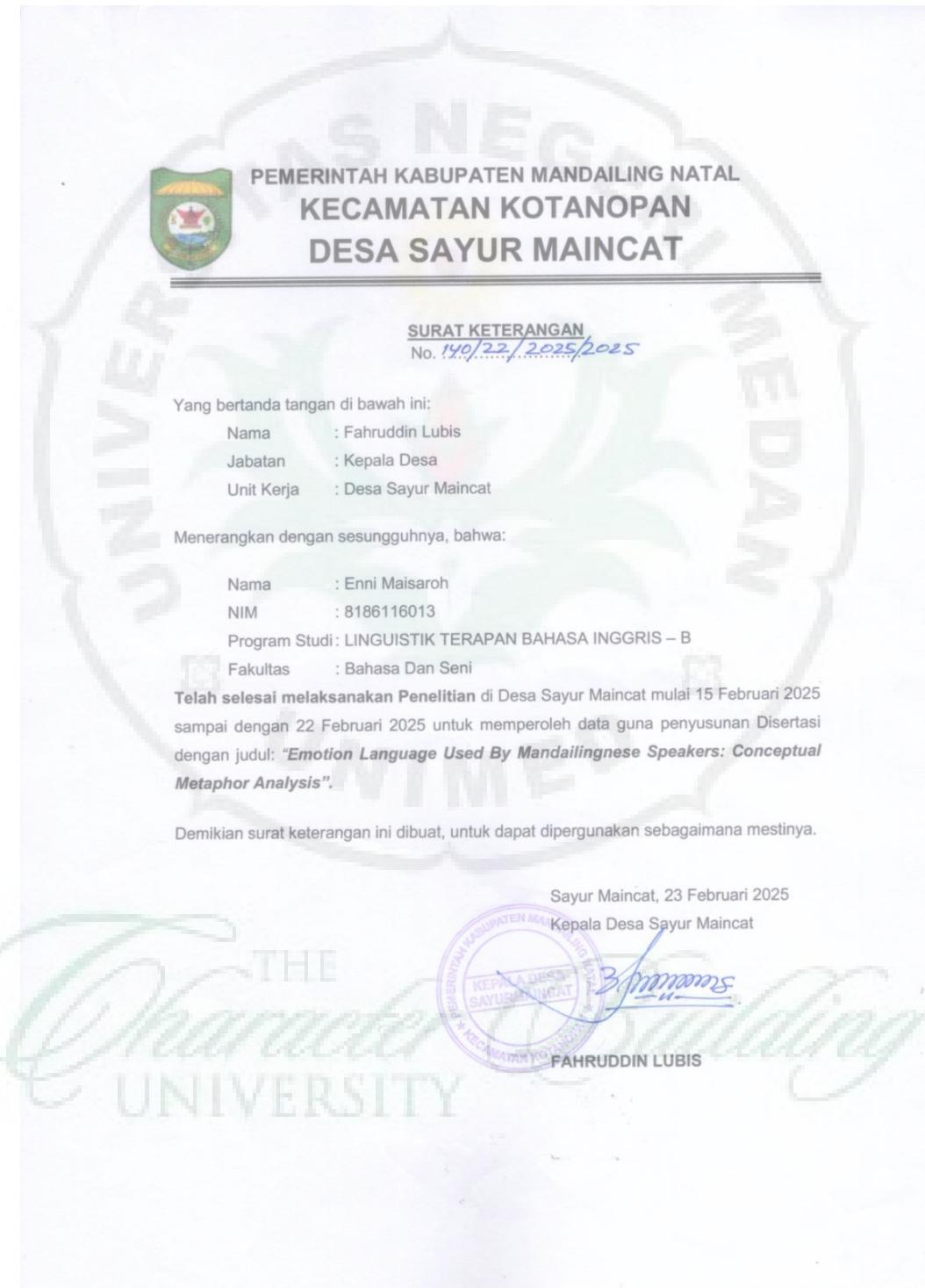
## APPENDIX 11

## RESEARCH COMPLETION LETTER



## APPENDIX 12

## RESEARCH COMPLETION LETTER



## DOCUMENTATIONS



**Research Location: KOTANOPAN DISTRICT**



**Research Location: SINGENGU**



**In Singengu Jae Village with the Society**



**Talking with some informants**



Sayurmaincat Village



Meet a Society in Sayurmaincat