

# CHAPTER I

## INTRODUCTION

### 1.1 Background

Human being needs to talk to one another in everyday lives even though for simple things. People want to chat with family, interaction in class among students and teacher, interaction between seller and buyer in market, etc, absolutely use language. Speech is one of the main characteristics of human being which differentiates him from other creatures. Utterance is a functional unit in communication. Here language has important function in communication because through language, message can be sent and achieved.

Language is a system of communication in speech and writing used by people of a particular country (Hornby 2008: 247). People as human society also have language that can make them the same if they use the same language, but they can be different if they use different language. Here language functions as unifier.

There are many countries in the world. Every country has national languages, like Spanish is national language used by people in Spain, Hebrew as national language for Israel, Bahasa Indonesia as national language in Indonesia, and so on. Indonesia consists of many islands and every island consists of many ethnics which make Indonesia a unique country. It is so because Indonesia has variety of local languages including Java language, Manado language, Bali language, Manggaraian Language, etc.

East Nusa Tenggara is one of the Provinces in Indonesia which has many local languages. For example Rote language, Sawu language, Sikka language, Ende language, Manggaraan language, etc. East Nusa Tenggara has 22 regencies. One of those regencies is Manggarai Regency. Manggarai itself recently divided into 3 regencies, they are (1) East Manggarai with the capital city Borong, (2) Middle Manggarai with capital city Ruteng, and (3) West Manggarai with the capital city Labuan Bajo.

West Manggarai Regency is occupied by many ethnic groups with different languages. West Manggarai Regency consists of people who use Manggaraan language, Komodo language, Bajo language, and Buton language. Manggaraan language is used by people who live in Flores island area of West Manggarai Regency, while Komodo language, Bajo language, and Buton language are used by people who live in coastal area and several islands around this area.

Manggaraan language is used by the native speakers for various importances such as the instruction language in Elementary school, especially in rural areas, to communicate in everyday lives and also in various open discussions like village meeting, custom of ceremony, and ect.

Linguistics is the scientific study of language. Semantics is one of the branches of Linguistics which studies about meaning of language. Figurative language is part of scope of the study of semantics. Figurative language consists of simile, metaphor, metonymy, personification, paradox, hyperbole and so on. But in this paper, the writer just takes one type of figurative languages that is metaphor. Lakoff and Johnson (1980: 228) regarded metaphor as a fundamental

aspect of human thinking. It is through metaphor that “understanding uses the primary resources of the imagination”. In their view, “metaphor is pervasive in every daily live not just in language, but in thought and action. Our ordinary conceptual system, in term of which we both think and act, is fundamentally metaphorical in nature”.

*Kelas* is one of the Manggaraian custom of ceremonies that are still culturally practiced until now. The *Kelas* ceremony deals with the deceased of someone. The practice of *Kelas* ceremony has some intentions. (1) It marks formally the separation between the deceased and the still living family and relatives. It is clearly shown by the expressions “*Wae be sale de hau, wae be ce’e kami*”. ‘You are in the western of the river, we are in the eastern of the river’. (2) It marks decision of the permanent place of the deceased. It is shown by expression “*Kudut rojo niang mongko, kudut pande mbaru ka’eng, kudut tenteng mbaru pesek*”. ‘To build a house for living in.’ (3) It asks the deceased to live in peace and not disturb the living family or relatives. It is shown by the expression “*Neka sorok wina/rona toko, neka candang anak, neka aru hae wa’u*”. ‘Do not pull your wife/husband, your children, your relatives.’

Of course this three expressions are only very few examples of so many expressions used in *Tudak Ela Kelas Discourse*. In doing this study, the writer wants to know more the metaphorical expressions in quality and in quantity or meaning. This study is formally formulated in the title **An Analysis of Metaphors Used in Discourse of “*Tudak Ela Kelas*” of Kempo Sub-Dialect of Manggaraian Language in West Manggarai Regency : Cultural Linguistic Perspectives.**

## **1.2 Statement of the Problem**

Based on the background stated above, the problem statements are formulated in the following questions.

1. What are kinds of metaphors used in *Tudak Ela Kelas Discourse*?
2. What is the cultural imagery that bases the metaphors used in *Tudak Ela Kelas Discourse*?

## **1.3 Objectives of the Study**

In line with the statement above, the following are the objectives of the study. The objectives in detail are presented as follows.

1. To identify and describe the kinds of metaphors used in *Tudak Ela Kelas Discourse*.
2. To identify and describe the cultural imagery that bases metaphorical expressions used in *Tudak Ela Kelas Discourse*.

## **1.4 Significance of the Study**

The significance of this study which can be obtained is practical significance and academic significance. The two significances in detail are presented in the following.

### **1.4.1 Practical Significance**

Through this study, there are some practical significance which can be obtained as follows.

1. Conducting and reporting this study motivate the writer in how to do a research and write a scientific writing on linguistics.

2. The result of this study can increase the skill and knowledge of the writer in metaphor highlights from the theory of cultural linguistics.
3. The result of this study can increase the understanding of the writer in *Tudak Ela Kelas* Discourse.
4. The result of this study will become theoretical information for the West Manggaraian people about the metaphorical meaning used in *Tudak Ela Kelas* Discourse.
5. The result of this study can become good information for West Manggaraian speakers and also for other speakers from other languages to increase their knowledge about *Tudak Ela Kelas* Discourse.

#### **1.4.2 Academic Significance**

There are some benefits by doing this study, as shown in the following points.

1. The result of this study will contribute to the theoretical idea to enrich linguistic theory, specifically theory of cultural linguistics.
2. The result of this study will become scientific information for the review of related literature of the next coming related studies.

#### **1.5 Scope and Limitation**

There are many types of figurative language such as simile, metaphor, metonymy, hyperbole, paradox, synecdoche, etc. In this study the writer only focus on the metaphor, especially to find out the kinds of metaphors and the cultural imagery that bases the metaphorical expressions used in *Tudak Ela Kelas*

Discourse. And also in this study, the writer only focuses on West Manggarai, especially the Kempo Sub-Dialect.

## **1.6 Definition of Terms**

There are some terms used in this study that should be defined to help the readers understand this study, as follows.

### **1. Metaphor**

Metaphor is a word or phrase used to describe something else, in a way that is different from its normal use in order to show that two things have the same qualities and to make the description more powerful (Hornby, 2011: 6). For example, *He was a lion in the fight*. In this sentence *He* is compared with a *lion*. It means that *He* fight with hot-tempered.

### **2. Discourse**

Discourse is a continuous piece of spoken and written language (Hornby, 2012: 7). Discourse in this study is a continuous piece of spoken Manggaraian Language that is used in *Tudak Ela Kelas Discourse* that has much metaphorical expression.

### **3. Kelas**

*Kelas* is the last ritual for a person who has passed away. This ritual is done to celebrate his/her coming back to his/her creature, ancestors and God. This is also done to make the deceased become happy in a new life in heaven. The aim of this ceremony is to make a person who has died never annoy his/her family members or relatives that are still alive.

#### **4. West Manggarai Regency**

West Manggarai is regency located in west Flores Island, with boundaries of Sawu Sea in the South, Flores Sea in the North, Sape Strait West Manggarai in the west and Manggarai Regency in the east. The people in West Manggarai Regency speak Manggaraian language, Komodo language, Bajo language, and Buton language. Manggaraian language is spoken by people who live in Flores island area, while Komodo language, Bajo language, and Buton language are spoken by people who live in coastal area and several islands around this area.

#### **5. Kempo Sub-Dialect**

Manggaraian language is divided into four dialects: East Manggaraian Language Dialect, Middle Manggaraian Language Dialect, S-H Manggaraian Language Dialect, and West Manggaraian Language Dialect (Verheijen, 1991: 315). Each dialect is also divided into some sub-dialects characterized geographically and governmental administration, especially the old governmental administration called as *Dalu* in the past. Kempo is one of the *Dalus* that belonged to West Manggaraian Language Dialect. The sub-dialect existing in a dialect that is characterized by the *Dalu* is called the sub-dialect. So Manggaraian Language, West Manggaraian Language Dialect spoken in what used to be called *Dalu Kempo* is called sub-dialect of *Kempo*.

#### **6. Tudak Ela**

*Tudak Ela* is a prayer that is full of metaphorical expressions asked to God and ancestors for the deceased. *Tudak Ela* is a prayer spoken out to God and ancestors before the pig sacrificed to God and ancestors is slaughtered.