

CHAPTER I

INTRODUCTION

This chapter presents six subchapters of the study. They are background of the study, problem statements, objective of the study, significance of the study, scope and limitation, and definition of terms. They are explained in the following.

1.1 Background of the Study

A lot of interesting work has been done recently on the concept of a metaphor. Until recently, metaphor has been seen as a rhetorical device and has only been studied in the field of stylistics or rhetorics. Metaphor used to be defined by the formula “A is B” in such classics as “Achilles is a lion” (Lakoff & Johnson, 1980). Metaphor is an interesting subject because they can help interpret a text.

The writer’s entree into this cultural model is through an analysis of the metaphors that speakers use in talking about marriage. Talking about marriage, it has been a lot of discussion in recent decades and people have many kinds opinion about it. Marriage is a formal social/legal bond constituting a union of life, and particularly an exclusive sexual union, established by free consent, between one man and one woman, for life, oriented essentially toward the procreation and education of children and a life of faithful mutual support. Marriage is more than “two people who love each other” or “individual autonomy and dignity” (Wolfe, 2015). Marriage provides the foundation for the family and the family is the fundamental building block of all human civilizations. Marriage unites a husband

and wife, and marriage unites parents with any children they have, thus setting the stage for next generation.

Metaphors have received a great deal of attention as conceptual tools, which help to structure our understanding of the physical and social world. They can give insight into this text and in how people at the time thought about marriage, about getting married and about single people, especially because the actual conversations are represented and not just the author's ideas on the subject. Metaphors can also give insight into the author's thoughts on the subject. They can show if the author agrees with the thoughts the characters have on a subject or if he or she has completely different ideas.

The expression, "Banana and sugar cane have their trunk; maize and paddy have their owners" (*Uki ma tefu nmui in una, pèna ma anè nmui in tuana*) highlights the remarkable role of marriage and social life among Biboki people especially North Biboki people. The local expression "banana // sugar cane" (*uki // tefu*) refers to male // female, which in ordinary discourse would occur with other paired terms: "cassava // sweet potato" (*laku // loli*), "juice palm // pork" (*tua menu // sis fafi*). These paired terms literally refer to people's daily affairs; however, they are often metaphorically used to describe relationships among people. The people of North Biboki believe that marriage is a foundation of life and gives the ancestors the opportunity to reside with the new married couple in their household. It is said, "to plant the foundation of man and woman" (*nsènan atoni ma bifè sina' ba'kina*) so that "they have a better life" (*sina' moinkin nalèkon*). This expression supports local people's eagerness to perform all the

marriage ritual processes following in the ancestors' footsteps. If there is a misunderstanding in the marriage process, people will say "this condition will damage the flower of the sugar cane and ruin the flower of the banana" (*ijè lof naleun teuf sufa ma nasitab uik aposèt*).

Based on the background above, the writer was inspired to design and conduct a study entitled "**Metaphors Used in the *Laep Kisan Tunbubun* Discourse of North Biboki People**". The writer intends to investigate the verbal symbols and some cultural imageries of *Laep Kisan Tunbubun* discourse of North Biboki people. The topic will be specified in the problem statements.

1.2 Problem Statements

The topic is still general. It is specified into two problem statements to be operational.

1. What are the verbal symbols of *Laep Kisan Tunbubun* discourse of North Biboki people?
2. What are the cultural imageries of the Dawanese Language speakers that base the verbal symbols of *Laep Kisan Tunbubun* discourse of North Biboki people?

1.3 Objective of the Study

To go in line with the problem statements, this study has two objectives as stated in the following.

1. To identify and describe the verbal symbols of *Laep Kisan Tunbubun* discourse of North Biboki people.
2. To identify and describe the cultural imageries of the Dawanese Language speakers that base the verbal symbols of *Laep Kisan Tunbubun* discourse of North Biboki people.

1.4 Significance of the Study

Doing this study has some significances for the people of North Biboki, experts of Linguistics especially those who are expert in Cultural Linguistics, and the students of English Education Department. The significance of the study are as follow:

1. For People of North Biboki

This writing is useful for additional source of reference for the maintenance and development of Uab Meto (Dawan Language), especially for the people of North Biboki to retain their original elements of tradition and make it as an interesting thing that shows their identity. This writing can lead the people of North Biboki to go back to the ancestors' epoch and it can be an education to the younger generation of North Biboki people.

2. For Experts of Linguistics

This writing may be considered as a supplementary reading for the experts of Linguistics to enlarge, to deepen, and to clarify some linguistics theories that have been proposed before and it can be a scientific reference for those who

want to do other researches about cultural linguistics especially the local language researchers.

3. For the Students of English Education Department

The study can give information about local culture especially local cultural linguistics. This significance goes in line with the vision and mission of the Teacher Training and Educational Sciences Faculty .

4. For the Writer

This study provides the Linguistics knowledge and skill of the writer on how to conduct and do a research in a scientific way. This study also increases the writer's knowledge in local culture especially *Laep Kisan Tunbubun* discourse of North Biboki people.

1.5 Scope and Limitation of the Study

This study belongs to linguistics. Linguistics covers microlinguistics and macrolinguistics. Microlinguistics only intends to uncover linguistic features of phonology, morphology, syntax, and semantics of a language. Macrolinguistics intends to uncover linguistic features of psycholinguistics, sociolinguistics, philosophical linguistics, anthropological linguistics, stylistics, language teaching, mathematical and statistical linguistics, cultural linguistics, and ecolinguistics. However, in this study the writer only limits her research on macrolinguistics especially Cultural Linguistics where she wants to seek the metaphors used in the *Laep Kisan Tunbubun* discourse of North Biboki people.

1.6 Definition of Terms

There are some important terms that are defined to avoid misunderstanding. They are explained in details below.

1.6.1 Metaphor

Metaphor is a word or phrase used to indicate something different from (though related in some way to) the literal meaning as in “*She has a heart of stone*” (Hornby, 1989: 780). Metaphors in this study are such commonly applied phrases used by those getting involved in *Laep Kisan Tunbubun* to express their intended meaning that are different from its literal meaning.

1.6.2 *Laep Kisan Tunbubun* Discourse.

Laep Kisan Tunbubun is a traditional ceremony of North Biboki people. This is an occasion in which the man and his family, along with the woman and her family will meet in a river. The man should bring a pig in one side of the river and the woman should bring a cock in the other side and there will be a slaughtery.

1.6.3 Verbal Symbol

Verbal symbol is a symbol of something in words or language. This goes in line with Palmer (1996: 3) who defines language as the play of verbal symbols that are based in imagery. Verbal symbols used in this writing refer to the metaphorical expressions used in *Laep Kisan Tunbubun* discourse.

1.6.4 Cultural Imagery

Imagery or images are mental representation that begins as conceptual analogs of immediate perceptual experience from the peripheral sensory organs

(Palmer, 1996: 47). Imagery is a mental representation of something (especially a visible object), not by direct perception, but by memory or imagination; a mental picture or impression; an idea, conception. In relation with this study, imagery is what the DLS see or think in their minds so they use certain expressions to express their identity in *Laep Kisan Tunbubun* discourse.

1.6.5 Dawan Language

Dawan language is a branch of Austronesian language which is mainly spoken by about 800.000 people (2009-2011) in the western part of Timor Island including the enclave of Oecusse (Oekusi), which is part of East Timor. Dawan language is sometimes called *Uab Pah Meto*, *Uab Atoni Pah Meto*, or *Uab Meto*. Dawan language has some dialects, such as: Manulai, Amarasi, Kupangese (Amfoang-Fatuleu-Amabi), Mollo, Amanuban, Amanatun, Manlea, Biboki, Insana, Miomafo, and Vaiqueno/Baikenu (Oekusi) (Wikipedia Indonesia).

1.6.6 Biboki

Biboki is a domain in North Central Timor. Its northern border is contiguous with the Sawu sea, its southern border intersects with East and Central Malacca (both districts of Belu) and also with Insana Subdistrict, its eastern border intersects with East and North Tasifeto (both districts of Belu), and its western border also intersects with Insana (Nordholt, 1971). Biboki is divided originally into two subdistricts, which are comprised of North and South Biboki. From 2000 until nowadays, Biboki is found in three subdistricts: North Biboki (Kecamatan Biboki Utara) with Lurasik as its capital, South Biboki (Kecamatan

Biboki Selatan) with Manufui as its capital, and Biboki Anleu with Ponu as its capital (Neonbasu, 2011: 24).