

## CHAPTER V

### CONCLUSION AND SUGGESTION

This chapter is divided into two: conclusion and suggestion. Conclusion deals with the problem statementt in Chapter I and the result of data analysis in Chapter IV. Suggestion deals with the significance of the study in Chapter I. They are explained in the details below.

#### 5.1 Conclusion

There are seventeen chunks of the metaphors appearing in the discourse of *Laep Kisan Tunbubun* involve into three kinds of metaphors: structural metaphor, orientational metaphor, and ontological metaphor. All the seventeen chunks of the metaphorical expressions recorded in the data belong into three kinds of metaphors. However, the structural metaphor and ontological metaphor are the most commonly used in the *Laep Kisan Tunbubun* discourse than orientational metaphor. It is because in all the segments of the metaphorical expressions are addressed to the ancestors although they have died. They have died but they are believed to be still alive by the people of North Biboki. They also believe that by doing *Laep Kisan Tunbubun*, the couple married candidate may be purified from the mistakes having been committed in the past and can be united without any dangerous problems in the future.

This kind belief is metaphorical. The ancestors are metaphorically believed to be still alive, to have power to protect or to curse their still living

children/generation in the world. The metaphors expressing this belief belong to **ontological metaphors**. Those metaphorical expressions appear in number [1] – [2], [5] – [7], [14], [15] – [17]. Otherwise, number [3] – [4], [8] – [11], [12] – [13], [15] – [17] belong to **structural metaphor**. In these metaphors, the phrases fixing the mistakes suffered by human being in the past and a huge river and a huge wellspring are mapped or metaphorized to other concepts. The phrase fixing the mistakes suffered by human being in the past is mapped to a way of fixing some mistakes committed by human being in the past and the phrase a huge river and a huge wellspring is metaphorically thought or considered as a cleansing to take away all the burden that caused by human being in the past.

Cultural imagery is what the people of North Biboki see in their mind's eye that bases the metaphors used in the cultural discourse of *Laep Kisan Tunbubun* 'Cutting the Thorns' culturally practiced by North Biboki people. The metaphors used in the cultural discourse of *Laep Kisan Tunbubun* express or bear some cultural imagery of North Biboki people. There are four imageries base all the cultural practice of the people of North Biboki actualized in Uab Meto, in the play of metaphors appearing in the cultural discourse of *Laep Kisan Tunbubun*.

## 5.2 Suggestion

In line with significance of the study and the result of the data analysis, a number of suggestions would be offered as follows:

1. For North Biboki People

The people of North Biboki are suggested to feel proud having local culture ceremony, *Laep Kisan Tunbubun*. They are suggested to retain their original elements of tradition and make it as an interesting thing that shows their identity.

2. For Experts of Linguistics

The experts of Linguistics are suggested to do a continued study or similar study to confirm and extend the linguistic evidence such cultural imagery of North Biboki people based on the metaphors appear in *Laep Kisan Tunbubun* discourse.

3. For the Students of English Education Department

The students of English Education Department are suggested to go deeper, develop and preserve the local culture by doing any activities in college according to the vision and mission of the Teacher Training and Educational Sciences Faculty.

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