

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents the conclusion and the suggestion of the study. Conclusion goes in line with the problem statement and the objectives of the study having been stated in Chapter I, the theory having been decided in Chapter II, methods and techniques of the data analysis having been applied in Chapter III, and the result of the data analysis having been found in Chapter IV. Suggestion is proposed based on the significance of the study having been stated in Chapter I, the result of the data analysis, and the conclusion presented in the present chapter.

5.1 Conclusion

The final product of the data analysis of this study is the finding of kinds of metaphors used in the discourse of *Patane* ‘Traditional Burial Ceremony’ in Wewewa Language and Wewewa culture and the cultural imagery of the Wewewa Language Speakers.

5.1.1 Kinds of Metaphors

The eleven chunks of the metaphors appearing in the discourse of *Patane* involve into one kind of metaphor: ontological metaphor. Since this discourse including the metaphors in it is spoken out to the ancestors although they are not alive, all the metaphors belong to **ontological metaphor**. In this case, the activities of ancestors or the deceased are mapped to activities of still living people.

5.1.2 Cultural Imagery of WLS Expressed in the Metaphors

Cultural imagery is what Wewewa Language Speaker see in their mind's eye that bases the metaphors used in cultural discourse of *Patane* 'Traditional burial' culturally practiced by Wewewa Language Speakers. The metaphors used in the cultural discourse of *Patane* express or bear some cultural imagery of Wewewa Language Speakers. Cultural imagery bases all the cultural practice of Wewewa Language Speaker actualized in Wewewa Language, in the play of metaphors appearing in the cultural discourse of *Patane*. Cultural imagery bases the ideology of Wewewa Language Speakers.

As has been found in the data analysis, the cultural imageries are summarized here in a general idea. Considering the literal and metaphorical meanings of the metaphors having been presented in the previous chapter, it shows very clear the cultural imageries of Wewewa Language Speakers, as presented in detail below.

1. It is clearly seen in the discourse that before collecting all requests in form of metaphors, first of all, the ancestors in the tribe and all the families that had previously died were summoned. This illustrates that the Venerable Language Speaker believed that the ancestors in the tribe and all the families that had died before were still alive. They were believed to still be able to listen to living people speaking, especially talking about various types of askings for the importance of human life, especially in death and burial of people who have just died in their tribe.
2. WLS believe that ancestors were still able to do many good things for humans, especially in terms of death. They are believed to be able to prepare the way and

give blessings to families who are still alive so that everything that is prepared for burial can run or be done well.

3. WLS believe that ancestors can still do many good things for humans: protect from problems, from illness, and other bad things that are abundant in living families. They are believed to be able to have the power to take all diseases suffered by the deceased who have just died so that it does not become a hereditary disease that will be passed on to the deceased child or grandson.
4. WLS believe that ancestors can still do many things for both humans and the deceased who just died. Even though they have died, they are believed to be able to bless and give the deceased to get a decent place in his new life.
5. Wewewa Language Speaker believe that through ancestors can do a lot of good for the deceased who just died: cleanse, receive, and guide the deceased to arrive at the Divine who creates like a metaphor "*a kanga limma - a bokka wai*", 'May get a new life with the Creator'

5.2 Suggestion

In line with the significance of the study and the result of the data analysis, some suggestions would be offered to many persons, both as a personal or institution in accordance with their role, responsibility, capacity, and capability.

1. The experts of linguistics and other related subjects are hoped do continued study or similar study to confirm and extend the linguistic evidence in Wewewa Language or in other local languages.
2. Other researcher candidates are suggested to design and to conduct other researches focusing on metaphors used in any other kinds of traditional and

cultural discourse in Wewewa Language highlighted from the theory of cultural linguistics.

3. The speakers of Wewewa Language are suggested to keep speaking Wewewa Language in proper situation, living side by side with national language, Bahasa Indonesia, and foreign languages such as English or other foreign languages. The speakers of Wewewa Language should practice the use of metaphors.

BIBLIOGRAPHY

- Alexander, L. G. 1963. *Poetry and Prose Appreciation for Overseas Students*. London: Longman Group Limited.
- Bonvillain, Nancy. 2003. *Language, Culture, and Communication – the Meaning of Messages, Fourth Edition*. New Jersey: Prentice Hall.
- Barung, Kanis. (2010). *Pembelajaran Lingkungan Sosial Budaya Lokal Manggarai Timur*. Borong: Kantor Dinas Pendidikan Pemuda dan Olahraga Kabupaten Maanggarai Timur.
- Barung, K.D. Apriana. 2013. “An Analysis of Metaphors Used in the Discourse of ‘Tundak Ela Kelas’ of Kempo Sub-dialect of Manggarai Language (THESIS)”. Kupang: Widya Mandira Catholic University.
- Basso, Keith. 1990b. *Western Apache Language and Culture: Essays in Linguistic Anthropology*. Tucson: University of Arizona.
- Celce-Murcia, Marrianne and Diane Larsen-Freeman. 1983. *The Grammar Book – An ESL/EFL Teacher’s Course*. USA: Heinle and Heinle Publisher.
- Daton, Magdalena N. 2011. “A Study of Metaphor in Lango Ahing Discourse of Bokang Ethnic in East Flores Regency. Kupang (Thesis)”: Widya Mandira Catholic University.
- Eggins, Suzanne. 2004. *An Introduction to Systemic Functional Linguistics, 2nd Edition*. New York: Continuum.
- Erom, Kletus. 2018. ‘Ungkapan Paralelisme Bahasa Manggarai dan Dinamikanya dalam Realitas Sosial Budaya Manggarai’ (Thesis). Denpasar: Universitas Udayana.
- , 2012. “Practical Guidelines for Writing Research Report”. Kupang: Widya Mandira Catholic University.
- Eichelberger, R. Tony. 1989. *Disciplined Inquiry Understanding and Doing Educational Research*. New York: Longman.

- Eufrasia, Turut Theodora. 2013. "Metaphors Used In Tudak Ela Wagal Discourse In Manggaraian Language: Cultural Linguistic Perspectives (THESIS)". Kupang Widya Mandira Catholic University.
- Foley, William A. 1997. *Antrophological Linguistics – An Introduction*. Sydney: Blackwell Publisher.
- Francis, Nelson. 1958. *The Structure of American English*. New York: New York University Press.
- Hall, R. 1986. *Discovery of Africa*. London: Hamlyn.
- Hornby, A. S. 1989. *Oxford Advanced Learner's Dictionary*. Oxford: Oxford University Press.
- Kirkpatrick, E. M. 1983. *Chambers 20th Century Dictionary*. Great Britain: W & R Chambers Ltd.
- Kóvecses, Zoltán. 1987. *Metaphors of Angers: Pride and Love*. Philadelphia: John Benjamins.
- Lakoff, George and Mark Johnson. 1980. *Metaphors We Live By*. Chicago: University of Chicago Press.
- Lakoff, George. 1987. *Women, Fire, and Dangerous Things: What Categories Reveal about the Mind*. Chicago: University of Chicago Press.
- Maclin Alice. 2001. *Reference Guide to English – A Handbook of English as a Second Language, Third Printing Published*. Washington DC: Office of English Language Programs.
- Matsuki, Keiko. 1989. Metaphors of Angers in Japanese. *Language and Communication*, forthcoming.
- McGinley, Danielle, et al. 1997. *Collins Pocket Dictionary, New Color Edition*. England: Harper Collins Publishers.
- Mesthrie, Rajend, et al. 2000. *Introducing Sociolinguistics*. Edinburg: Edinburg University Press.
- Palmer, G. B. 1996. *Toward a Theory of Cultural Linguistics*. USA: University of Texas Press.
- Perry, Jr. Fred L. 2005. *Research in Applied Linguistics: Becoming a Discerning Consumer*. New Jersey: Lawrence Erlbaum Associates Publishers.