

## CHAPTER V

### CONCLUSION AND SUGGESTION

In this chapter, the writer presents the conclusion of the study and the suggestions which will be useful for the readers. The conclusion goes in line with problem statement and objectives of the study. Suggestion goes in line with the significance of the study and the result of the data analysis.

#### 5.1 Conclusion

The four chunks of the metaphors appearing in the discourse of *Koda Kirin Daha Kebarek* involve three kinds of metaphors: structural metaphors, orientational metaphors, and ontological metaphors. One metaphor can belong to more than one kind of metaphors, as seen in the data analysis.

##### 1. Structural Metaphor

Just to remind that structural metaphor is a metaphor that has complex and systematic mapping from one concept as the source to another concept as the target. The structure of one concept is the source and the structure of other concept is the target. One example is *Tite di biasa lodo gere ke kame mede leta tite peten wekit esi pe*. This metaphor belongs to **structural metaphor**. It is so because the structure of unity is metaphorized to the structure of human body. Many others can be seen in Chapter IV.

## **2. Orientational Metaphor**

Just to remind that the *orientational metaphors* are ones that are based in our physical and cultural experience and give concepts of spatial orientation (Lia, 1989:326). Spatial orientation includes the orientation of the cardinal points: east – west, north – south, the gravitation up and down, or quality good or bad. One example is *Naku kame anakem daha ki, Nae suka helo ta*. Something good, including *Nae suka helo ta* is common orientation of human live. Many other examples exist in Chapter IV.

## **3. Ontological Metaphor**

Just to remind also *ontological metaphors* equate activities, emotions and ideas to entities substances (Palmer, 1996:227). The metaphorical expressions are based upon our experience of physical objects and substance, especially our own bodies with all their human characteristics. One example is *ulin na'en si woho mio no'one pe'* to be say by girl's spokesman'. The ontology of the living people i.e. commonly do the activities of calling someone using waving hands and verbalizing the names of others. Many examples can be seen Chapter IV.

## **5.2 Suggestion**

The suggestion goes in line with the significance of the study and the result of the data analysis. Suggestions in detail are as follows.

1. The experts of linguistic and other related subject are hoped to do continuing study or similar study to confirm and extend the linguistic evidence in Lamaholot Language or in other local languages.

2. Other researchers are suggested to conduct the same study to find out the lack of this study and make it better.
3. The speakers of Lamaholot Language are suggested to keep speaking Lamaholot Language because it expresses certain cultural imagery of Lamaholot Language speakers.

## BIBLIOGRAPHY

- Barung Apriana. 2013. *An Analysis of Metaphors Used in the Discourse of "Tudak Ela Kelas" of Kempo Subdialect of Manggarai Language in West Manggarai Regency: Cultural Linguistic Perspectives*. Kupang: Widya Mandira Catholic University.
- Belawa Bernardus. 2014. *A study on Metaphors Used In Tobu Nem'e Fatt'e Discourse In Lamalera Dialect of Lamaholot Language: Cultural Linguistic Perspectives*. Kupang: Widya Mandira Catholic University.
- Boro Michael. 2012. *Bau Lolon: Ritus Sentral Adat Budaya Lamaholot*. Waibalun, Flores Timur: Sekolah Tinggi Pastoral Reinha Larantuka.
- Dinong Dominikus. 2013. *The Study of Sikka Traditional Song "Ina Meti riwun – Ama Nadar Ngasun: Cultural Linguistic Perspectives*. Kupang: Widya Mandira Catholic University.
- Ellen B. Basso, ed. *Native Latin American Cultures Through Their Discourse*. Bloomington: Indiana University Press.
- Erom Kletus. 2015. *Practical Guidelines for Writing Research Report*. Kupang: Widya Mandira Catholic University.
- Eufrasia T. Theodora. 2013. *Metaphor used in Tudak Ela Wagal Discourse in Manggarai Language Cultural Linguistic Perspectives*. Kupang: Widya Mandira Catholic University.
- Hardi Stefanus. 2012. *A Semantic Analysis on Relational Opposite of Word Pairs in Kempo Sub – Dialect of West Manggarai Dialect of Manggarai Language*. Kupang: Widya Mandira Catholic University.
- Hornby. 1995. *Oxford Advanced Learner's Dictionary*. Oxford: Oxford University Press.
- Kövecses, Zoltan. 1987. *Metaphor: A practical Introduction*. New York: Oxford University Press.
- Matsuki, K. 1989. Metaphors of Anger in Japanese', in J. R. Taylor and R. E. Maclaury (eds), *Language and the Cognitive Construal of the World*, Berlin: Mouton de Gruyter, pp. 137-51.
- Mesthrie Rajend. et al. 1988. *Introducing Sociolinguistics*. Edinburg: Edinburg University Press.
- Palmer, Gary.B. 1996. *Toward a Theory of Cultural Linguistics*. USA: University of Texas Press.
- Wardhaugh, R. 1978. *Introduction to Linguistics, 2 nd end*. New York MCGraws - Hill