

Chapter I

Introduction

This introduction chapter covers five sub-chapters: background of the study, statement of the research problem, objectives of the study, significance of the study, and the scope and limitations of the problem as theories which help the author conducting the writing of this thesis.

1.1. Background of the Study

As a member of society, people have to communicate to each other. Language has an important role in our daily life as a tool of communication to each other. It is used to express our opinions, our reaction to certain situations, and to reveal our thoughts, ideas, emotion, and feelings. Language also plays an important role in the development of human and technological civilization. Lyons (1981) writes, “A language is a system of arbitrary vocal symbol through which social group cooperates”. The arbitrary means that the communication can be changeable.

Communication can be built if there is know-how among the speaker and the listener, namely the source person and the target characters. Its primary goal is to signify something or some relation or maybe a few thoughts, and it's known as *meaning*. In this contexts, *meaning* is crucial and tremendous. It's a successful verbal exchange when the listener apprehends the intentions of the speaker.

The study of meaning can be studied through scientific study of language. It's known as Linguistics. The branch of Linguistics that studies about meaning is called Semantics. In Semantics, there are two types of meaning: literal and non-literal meaning. Literal meaning refers to the true or ordinary meaning of a word or phrase, as opposed to symbolic or figurative meanings.

Non-literal meaning, also known as figurative language, is a type of language that employs unrealistic terms and goes beyond the literal meaning of the words or phrases to express a different message.

When someone speaks non-literal, the speaker means something distinct from the literal meaning of the words, because the speaker has another view from the meaning of

the words. Sometimes the listener finds it is difficult to understand what the speaker wants to communicate if the speaker speaks non-literally. The listener must be able to conceive the literal meaning of the spoken words using clues from what was said before or after a word is spoken. There is a few of ways in expressing ideas which deviate from semantic. Some of them are by way of using idioms and figurative language.

For example, the chef cut corners (non-literal meaning) when making seafood salad. He uses canned tuna instead of fresh tuna. Cut corners means to do something in the easiest or cheapest way (literal meaning).

Abram (2003) pointed out that figurative language is a conspicuous departure from what users of a language apprehend as the standard meaning of words or else the standard order of words, in order to achieve a certain special meaning. There are many kind of figurative language, and one of them is attractive enough to be analyzed and considered to play an important role in cognition, that is metaphor.

Since multiple meanings reveal the expression material in communication, this can be one of the reasons for the use of metaphor in communication. This shows that the meaning of metaphor can be an implicit comparison, for example, the similarity of characteristics, property and attributes can be used for comparison.

The aim of using metaphorical meaning is also to express politeness. The politeness use similarities in the ideas being compared. The diversity concept of politeness makes the expression of metaphor different in different cultures.

For instance, in giving advises to a new couple at cultural ceremonies. These advices are communicated through speeches. In a speech, the adviser will refer to several things that are used as metaphor. The use of metaphor in culture refers to the politeness of language.

The language being used is cultural language that also refers to cultural understanding. It is necessary to know the cultural value of things in order to understand them. Metaphorical meaning is known as cultural meaning. It indicates that cultural understanding is essential to interpreting the meaning of a cultural ceremony.

In order to comprehend metaphorical meaning in a cultural context, it needs to know the concept of metaphorical meaning. Every language has its own concept of metaphorical meaning. It implies that metaphorical must be different from one culture to another.

Indonesia, as a country that has a variety of cultures in, each region definitely has a uniqueness. Each province has its own language, religions, ethnic, history, and culture. Language is gained a lot of attention for cultural development. It is important in order to understand a society's culture. Indeed, it is difficult for anyone to know and appreciate a society without first learning and understanding the language that plays a major role in culture.

Wierzbicka (1992) points out that every nation speaks accordingly to the way it thinks and thinks accordingly to the way it speaks. Thought cannot be transferred from one language to another because every thought depends on language in which it has been formulated. Language and culture are inseparable.

When we communicate with people in the speech community, we use language for developing an index that symbolizes culture as an ideology. Culture can be represented by story, folklore and proverbs which is created by the needs of those speech community.

One of the ethnic language in North Sumatera is Pakpak language. This language is commonly used by Pakpak people to interacting with people in the same tribe in their daily conversation, the language also used by Christian people in their worship. Pakpak people is rich of imagination and creativity, so the language they use is full of artistic.

As a mother tongue, Pakpak language involves a process of communication between societies in social interactions, as well as a tool of cultural expression, like those in matrimony tradition. Every social interaction that happens during the tradition is performed in use of Pakpak language.

Matrimony tradition is a marriage conducted in line with the traditional rules of a particular culture, usually with the primary goal of forming a family. Although preuptial customs vary from society to society, a traditional marriage traditionally involves cortships, an announcement of the couple engangement and a wedding ceremony. The couple and

their families receive honor and dignity from the matrimony tradition. The pair is accountable in the sight of the populace. They have social acceptance and a sense of dignity in society since they are prepared to assume obligations in matrimony tradition.

Example of metaphor in Pakpaknese society:

<i>Mak terasanken tanduk gunduk</i>	There's no use for a crooked horn
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Mak terasanken means uncouth or unreliable. The word ***tanduk gunduk*** described a useless crooked horn. A crooked horn cannot be used for a shield against the enemies. ***Tanduk gunduk*** also means a limited education.

In daily life the metaphor above explains a condition when someone not fulfilling their life with a lot of knowledge in young age, their life will be useless, because when in the future until we grow old, all the knowledge is very helpful.

<i>Ulang bage baling baling pakpak, mela hanjar angin oda nggeut mersora</i>	Don't be like a pakpak backblade, which only spin on a high winds
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Mela hanjar angin oda nggeut mersora means the backblade only revolve when there is a high wind. It explains that we don't have to only care about big things, we have to put attention to the small things. This metaphor is often used to satirize people who only want to do something when there is a huge benefit for us.

<i>Ulang mayup bage merbunga pih</i>	Never float so easily like a pih flower
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Mayup means easily sink. ***Ulang mayup*** means people must have a principle in their life, not always follow what other people do, also have a consistency and strong stance so someone is not easy to be affected by other people's opinion.

Additionally, in Pakpaknese Matrimony Tradition also occur metaphorical expression in sacred speech by guest during the tradition like in the following:

<i>Meganjang mo berita ndene</i>	Both of you receive a good news
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The metaphor above explains the guest put a big hope of happiness and blessing to the bride. Specifically, the word "*meganjang*" is representation of "big hope" to the bride which position is at the top or at the highest place. People have praying for all good things along the bride. The utterances above is used when the guest bless the bride while pouring rice after the speech.

There are various utterances in the Pakpaknese matrimony tradition, as we all know. The meaning of utterances in Pakpaknese tradition has a deep meaning in giving blessing, advice, hope, and wisdom.

In Pakpaknese matrimony tradition, there are a million of symbol which have meaning inside, they believe that those meaning will give goodness in their marriage life. It will lose its value and become meaningless in case the speaker add misinformation to deliver it. They must be good at communicating and deliver their words clearly. And also, they must be willing to present and communicate a speech effectively. It indicates that the speaker can increase it depends on the situation. In Pakpaknese tradition, the more the speaker can deliver it, the more fantastic they are regarded by the public.

Schendl (2001) stated that metaphor is kind of semantic change in general, extension of the meaning that involves the transfer of term because of an imagined of words becomes more general and related with how people are conceptualizing something in their mind.

When people thinking about something, the meaning can be different to the other. Metaphor is a device of poetic imagination and the rethorical flourish (Lakoff and Johnson in Lawler, 1983). Both of them also say that primary function of metaphor is to understand and as a way of conceiving one thing to other things.

Metaphor, as one of the stylistic aspects in literature, functions not only to convey ideas, but also as a tool for literary writers to beautify and color their works. When stylistic elements such as metaphor, are existent, writers aspire to create most of them to revealing their uniqueness.

As a result, this study was conducted as an analysis of metaphor to investigating and to find out the types, principles and meaning in Pakpaknese matrimony tradition. In analyzing the elements, the writer chooses Johnson and Lakoff theory and supported by Searles's theory as a tool to analyze.

1.2.Research Question

Based on the background of the study, the research problem can be formulated into three research questions, which are:

1. What are types of metaphor commonly used in Pakpaknese matrimony tradition?
2. What are principles of metaphor commonly used in Pakpaknese matrimony tradition?

1.3.Objective of the Study

According to the formulation of research problems, there are three objectives which are expected to achieve from this thesis, which are:

1. To explain the type of metaphor are commonly used in Pakpaknese matrimony tradition.
2. To explain the principle of metaphor are commonly used in Pakpaknese matrimony tradition.

1.4.Significance of the Study

This study is expected to give the readers a brief information and understanding dealing with the type of metaphor, the principle of metaphors, and also the meaning of each metaphors. Lakoff and Johnson (1980) say that metaphor divided into three parts. Which are structural metaphor, orientation metaphor, and ontological metaphor. Searle (1991:510) stated the principle of metaphor into 8 principles. It is expected to give both theoretical and practical contributions.

Theoretically, the writer expects that this thesis can contribute to the knowledge of developing and understanding of metaphor in the future. Therefore, this thesis can provide an additional reference to future research to find new findings related to semantics analysis, especially metaphor. Practically, the findings of this study are expected to give guidance and informative information for the readers, specifically the student who majors in English Department.

1.5.Scope and Limitation of the Study

A scope must be set to avoid a misdirection or further study on this subject. The scope of this study is in the branch of linguistics, particularly is in semantics fields. For the limitation of this study is on figurative language, particularly in metaphor.

The writer focuses on analyzing metaphor that occur in Pakpaknese Matrimony Tradition. Each type of metaphorical will be discussed through the conceptual theory of metaphor that is proposed by Lakoff and Johnson. And also to discover the principle of metaphor that often occur in Pakpaknese matrimony tradition by using Searle's theory.