

**THESIS**

**AN ANALYSIS OF METAPHORS USED IN  
THE DISCOURSE OF “*TUDAK ELA KELAS*” OF  
KEMPO SUB-DIALECT OF MANGGARAIAN  
LANGUAGE IN WEST MANGGARAI REGENCY**



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**TEACHER TRAINING AND EDUCATIONAL SCIENCES  
FACULTY  
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**Presented in Partial Fulfillment of the Requirements  
for Sarjana Pendidikan Degree in English Language Education**

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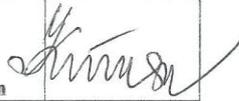
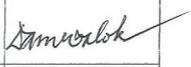
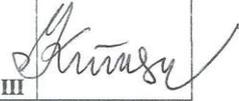
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THIS THESIS WAS DEFENDED  
BEFORE THE BOARD OF EXAMINERS  
ON NOVEMBER 11<sup>th</sup>, 2013

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# *MOTTO*

*Something Great Never Happens Without the  
Presence of Little Pieces of Things*

(Apriana Barung)

## **DEDICATION**

### **THIS THESIS IS DEDICATED TO THE FOLLOWING PERSONS:**

1. My beloved Father, Mr. Barung Tarsisius
2. My beloved Mother, Mrs. Yustina Kurnia
3. My Sister, Mira Barung and my Brothers, Alfry Barung and Max Barung
4. All my relatives and friends that I could not mention one by one
5. My Almamater, Widya Mandira Catholic University, Kupang

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This thesis might have not been perfect. There might still exist many mistakes somewhere both in the content, grammatical, and technical aspect. So the constructive criticisms are well received and appreciated.

Kupang, November 11<sup>th</sup>, 2013

The Writer

## ABSTRACT

This study is entitled *An Analysis of Metaphors Used in the Discourse of “Tudak Ela Kelas” of Kempo Subdialect of Manggaraian Language in West Manggarai Regency*. It is intended to investigate kinds of metaphors and the cultural imagery that bases the metaphors. The result of the study is useful for both the academic world and the practical life of the society, especially the native speakers of Manggaraian Language in West Manggarai Regency.

To inspire of the study, a number of previous related studies were reviewed. To easily understand, direct, and limit the discussion of the study, a number of basic concepts were defined. To analyze the data, the theory of Cultural Linguistics focusing on metaphors was applied.

The study was conducted in Noa village, Mbeliling sub District, West Manggarai Regency, East Nusa Tenggara Province. It is a qualitative study. The data were obtained through observation and the record of *Tudak Ela Kelas* discourse, interview, and note taking. For this reason, a number of questions were prepared. The data obtained were analyzed through steps of selection, listing, translation, and interpretation. The result of the data analysis is informally described or verbally described.

In line with the problem statement, there found kinds of metaphors used in the discourse of *Tudak Ela Kelas* in Manggaraian Language of Kempo Sub – Dialect: orientational metaphors, structural metaphors and ontological metaphors. There are 20 metaphors as a total. One metaphorical expression belongs to orientational metaphors. Three metaphorical expressions belong to ontological metaphors. Four metaphorical expressions belong to structural metaphors. Eighth metaphorical expressions belong to both orientational metaphors and structural metaphors. One metaphorical expression belongs to both ontological metaphors and structural metaphors. Three metaphorical expressions belong to both ontological metaphor and orientational metaphor.

It is also found the cultural imagery of the MLS that based the metaphors appearing in the discourse of *Tudak Ela Kelas*. (1) MLS believe that the death of the deceased is not the ending of life. He is still alive. Only the physic can disappear from the earth but the soul does not. It is the beginning of a new life. The intention of conducting the Kelas Ceremony are the following. It is formal parting between the living people and the deceased. It is also a ceremony of building a house formally in the burial place. (2) The MLS believe that the deceased is still living around the family. (3) The MLS believe that the deceased has power to protect or even to cure the human being, his/her children. (4) The MLS honor very much the deceased, so that the *Tudak Ela Kelas* Ceremony has to be done as the last ceremony for the person who passed away. Death is seen as the event of going back to God as the owner of life and living together with the ancestors. (5) The MLS believe that the *Tudak Ela Kelas* is a prayer given by family to God in order that the deceased will safely arrive at the God's house. (6) The MLS believe that by doing the *Tudak Ela Kelas* ceremony, the family can block or stop the death in the family even in the whole village. (7) It seems that the belief of the MLS on the death is the same as other modern religion, like

Catholic, Islam, and some others, that only the physic can disappear from the earth but not the soul.

In accordance with the significance and the finding of the study some suggestions are proposed. (1) The experts of linguistics and other related subjects should do continued study or similar study to confirm and extend the linguistics evidence in ML or other local languages. (2) The linguistic researchers are suggested to do a continued research on the Discourse of *Tudak Ela Kelas* in the perspective of theory of cultural linguistics to have confirmation.

**Key Words:** Metaphors, Manggaraian Language, Kempo Sub-Dialect, Manggaraian Language Speaker (MLS), *Tudak Ela Kelas* Discourse.

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