

CHAPTER I

INTRODUCTION

In the part of introduction, the writer presents background, problem statement, objective, significance, scope and limitation and definition of the study.

1.1 Background of the Study

Every country has their own language. Wardhaugh in Bustan (2005: 3) states that language is a system of arbitrary vocal symbols used for human communication. The existence of language can not be separated from human life. It can be seen from the fact that all activities related to interaction among people necessitate a language. Language is an important means of communication. Language reflects thinking, obviously we can not say a sentence until we have first thought of it.

Linguistics is the scientific study of language. Semantics is one of the branches of Linguistics which studies about meaning of language. Figurative language is part of scope of the study of the semantics. Figurative language consists of simile, metaphors, metonymy, personification, paradox, and so on. But in this paper, the writer just takes one type of figurative language, that is metaphor. Lakoff and Johnson (1980: 228) regarded metaphor as a fundamental aspects of human thinking. It is through metaphor that “understanding uses the primary resources of the imagination”. In their view, “metaphor is pervasive in every daily live not just in language, but in thought and action. Our ordinary conceptual

system, in term of which we both think and act, is fundamentally metaphorical in nature”

Sharifian, Farzad (2017) said that cultural linguistics is the relationship between language and cultural cognition. The materials surveyed in its demonstrate how cultural conceptualisations encoded in language relate to all aspects of human life. Cultural linguistics drawn on cognitive science. Cognitive linguistics can bridge how human beings conceive of, manipulate, and metaphorically extend meaning.

Indonesia is one of the countries that exist in the world which culturally and linguistically diverse. Indonesia has Indonesian language but Indonesian people still use their local language to communicate. Their own language we call as local language or mother tongue. East Nusa Tenggara Province as a part of the country has various ethnic groups and has its own language such as Tetun, Manggarai, Lamaholot, Wewewa, Rote, Sabu, Sikka, Lio, and so on. These languages and cultures have their own characteristic and uniqueness that might not exist in other places. These unique characteristics may become interesting phenomena to be studied.

Ende regency is located in the middle of Flores Island. The regency boundaries Ngada Regency in the west, Sikka regency in the East, Flores Sea in the north, and Sawu Sea in the south. The town of Ende is the capital of Ende regency.

There are two big ethnic as local ethnic, that is Ende ethnic and Lio ethnic. The dialect of Lio ethnic used is different with Ende ethnic, but they can understand each other. Ende ethnic with dialect *Ja'o* and *Nga'o*, Lio ethnic with

dialect *Aku*. The differences can in terms of pronunciation, choice of words and syntax. There have the variation of dialect and culture between Ende ethnic and Lio ethnic.

Most of the people in Ende regency speak Lio language and its dialect. Lio language is their first language or native language. However, the Indonesian language primarily used in commerce, administration, education and the media. Beside the culture, manners and customs, tradition and religion, language is also as a part of daily life. Lio language is spoken by Lionese people in daily activities as a means for communicating and transferring their thoughts, feelings, ideas, etc.

There are many metaphors used in Lio language. Metaphors is a figure of speech that describes an object or action in a way that is not literally true, but helps explain an idea or make a comparison. Metaphors are a form of figuratif language, which refers to words or expression that mean something different from their literal definition. For many people, metaphors are a means of poets or writers. Just a few people are aware of the fact that we actually use metaphorical expressions everyday. It depends on the view everybody has someone thinks about it. Many people do not realize what they say is a metaphors. For Lionese people, metaphors play an important role, not only in traditional ceremonial, but also in everyday communication. Lakoff and Johnson, in *'Metaphors we Live By'* (1980) claiming that: 'Metaphor is often not based on similarity'. Metaphors and similes are literary devices used to compare one thing to another. The most important is that metaphors is not just a matter of language, that is of mere words. Metaphors are different from literal expression because of the conceptual mappings. Metaphors in linguistic system is to endow with a word new meaning and extension of meaning,

and a bridge of the known and unknown. Metaphors make one semantic domain map onto another. Semantics is study of the relation between form and meaning. The meaning of words is to be derived from the relations between words, concepts, and things in the real world. Lakoff and Turner, 1989 said that; cognitive semantics hold acquisition of new lexical meaning is by no means groundless and is grounded on the cognitive structuring which makes different meaning of one word relate to each other in a reasonable way.

Linguistic analysis shows that most of our everyday language and thinking is metaphorical. Native people in Ende regency, use metaphor in native language without effort, mostly because the metaphors are in common use. Lakoff and Johnson (1980: 228) regarded metaphor as a fundamental aspect of human thinking. It is through metaphor that “understanding uses the primary resources of the imagination”. In their view, “metaphor is pervasive in every daily live not just in language, but in thought and action. Our ordinary conceptual system, in term of which we both think and act, is fundamentally metaphorical in nature”. The metaphors guide thought. For the example, people say something, and used word differently. Thus, people can not translate things so literally. People also have to know which metaphors are allowable and not. Metaphors just not part of literal language but also of common language, because people communicate via language and communication. In addition, not all metaphors are easily understood if they are translate literally, word for word, into a second language people will often be completely misunderstood.

Some of the phrases used in conventional communication have literal

meaning and metaphorical meaning. Below is one example of conventional metaphors in Lio language that are always used in their daily lives.

Ende Language Metaphors	Tana	ka	watu	pesa
Gloss Translation	land	eat	stone	eat flesh
Gramatical Meaning	You will eat land and stone.			
Metaphorical Meaning	You will get something bad.			

Tana and *watu* ‘soil and stone’ metaphorize something bad undergone by someone. *Ka* ‘Eat’ metaphorizes undergoing/setting. *Tana* and *pesa* are very important for the people of Ende Regency.

The example show that conventional metaphors that we usually used in our daily life are not only means by literal language but that is actually part of our everyday communication. Metaphors cannot be ignored in our common language. Metaphors are not only part of our every-day language but also our mind. Finally, based on the explanation above, the writer was inspired to design and conduct a study entitled : *A Study on Conventional Metaphors in Lio Language in Ende Regency*. The writer investigate the Semantics features contributing to the literal meaning and metaphorical meaning of conventional metaphors in Lio Language in Ende Regency.

1.2 Statement of the Study

Based on the background above, the problem statements are formulated in the following questions.

1. What is the literal meaning of the conventional metaphors existing in Lio Language of Ende Regency?

2. What is the metaphorical meaning of the conventional metaphors existing in Lio Language of Ende Regency?

1.3 Objective of the Study

Going in line with the problem statements above, this study has two objectives, as stated below.

1. To identify and describe the literal meaning of the conventional metaphors existing in Lio Language of Ende Regency.
2. To identify and describe the metaphorical meaning of the conventional metaphors existing in Lio Language of Ende Regency.

1.4 Significance of the Study

The significance of this study which can be obtained is practical significance and academic significance. The two significances in detail are presented in the following.

1.4.1 Practical Significance

Through this study, there are some practical significance which can be obtained as follows.

1. Conducting and reporting this study motivate the writer in how to do a research and write a scientific writing on linguistics.
2. The result of this study can increase the understanding of the writer in literal meaning and metaphorical meaning of conventional metaphors.

3. The result of this study will become theoretical information for the Lionese people about the literal meaning and metaphorical expressions used in everyday communication.

1.4.2 Academic Significance

There are some benefits of doing this study, as shown in the following points.

1. The result of this study will contribute to the linguistic theory, specifically the theory of semantics.
2. The result of this study will become scientific information for the review of related literature of the next coming related studies.

1.5 Scope and Limitation.

This study is about the conventional metaphors. A conventional metaphor is a metaphor that is commonly used in everyday language in a culture to give structure to some portion of that culture's conceptual system (Lakoff, G. and Johnson, 1980: 66, 139). This study focusses on the literal meaning and metaphorical meaning in conventional metaphors in Lio Language of Ende regency.

1.6 Definition of Terms

There are some terms used in this study that should be defined to help the readers understand this study, as follows.

1. Metaphor

Metaphors is used of words to show something different from the literal meaning, as in “She has a heart of stone”, metaphorical meaning “ She is a strong woman” (Hornby, 1989: 227). Metaphor in this study is the one used in the conventional language in Ende Regency.

2. Conventional Metaphors

A conventional metaphors is a metaphor that is commonly used in everyday language in a culture to give structure to some portion of that culture’s conceptual system (Lakoff, G. and Johnson 1980: 66, 139).

3. Lio Language

Lio Language is the language spoken by the Lioneses people of subdistrict of Southern Ende. The subdistrict consist of some subdistricts, they are Detusoko, Ndonga, Wolowaru, Maurole, Ndonga Timur, Wewaria, Wolojita, Kelimutu, Detukeli, Kota Baru, Lio Timur, and Ndori. Thus it can be said that Lio language is spoken by the large number of speakers. Like other languages, Lio language is spoken by Lionese people in daily activities as a means of communication and transfer their thoughts, feelings, ideas, etc.

4. Ende Regency

Ende Regency is located in the middle of Flores Island. The Ende Regency bounded by Ngada Regency in the west, Sikka Regency in the east, Flores Sea in the north, and Sawu Sea in the south. The town of Ende is the capital of Ende Regency.

5. Literal Meaning

Literal Meaning is meaning that follows the original words exactly. Literal Meaning refers to words that do not deviate from their defined meaning. Taking words in their usual and obvious sense without allegory and metaphor them (Hornby 1963: 572).

6. Metaphorical Meaning

Metaphorical Meaning is the use of words to indicate something different from the literal meaning (Hornby, 1963: 616).