

AN ANALYSIS OF METAPHOR USED BY TEENAGERS AND ADULTS IN DAILY CONVERSATION IN MINANGKABAU LANGUAGE

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Abstrak

Penelitian ini bertujuan untuk menemukan tipe metafora yang paling sering digunakan oleh remaja dan orang dewasa berdasarkan teori metafora konseptual dari Johnson dan Lakoff. Selain itu, penelitian ini juga bertujuan untuk menemukan prinsip penerjemahan metafora yang paling sering digunakan oleh remaja dan orang dewasa melalui teori prinsip penerjemahan metafora dari Searle. Data penelitian ini berupa kalimat atau ungkapan yang mengandung metafora dalam bahasa Minangkabau yang kerap ditemukan dalam percakapan sehari-hari. Data dikumpulkan dari beberapa responden dan informan melalui teknik perekaman langsung dan juga melalui interviu kepada informan. Berdasarkan analisis data, ditemukan bahwa metafora struktural merupakan tipe metafora yang paling sering digunakan oleh remaja, sedangkan orang dewasa lebih cenderung menggunakan tipe metafora ontologikal. Prinsip 1 lebih sering digunakan oleh remaja, sementara orang dewasa lebih sering menggunakan prinsip 4.

Kata kunci: metaphor, Minangkabaunese, adults, teenager

A. Introduction

In daily life, people sometimes use metaphorical language to deliver their expression about something. Moreover, in Minangkabaunese culture, in which indirect expressions are more preferable than direct ones, expressions containing metaphor are frequently used in the daily interaction. Nevertheless, the metaphorical expressions are frequently used by adults and teenagers; children almost never use such expressions because they still have limitation of vocabulary and knowledge of figurative language. In the use of metaphorical expressions, teenagers and adults frequently face some problems to understand the meaning of the metaphorical expressions, like in the following

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(1) *Inyo bantuak si buto jolong nyalang*

He is like a blind man who can see

The metaphor above means that someone who is very confident and proud of himself tends to be arrogant. This metaphor is usually used in the context when someone gets wealthy. However, many teenagers do not understand the meaning of this metaphor. Many of them think that it is only based on the context that means someone who gets wealthy. They do not consider about the actual meaning that explains about the arrogant people who are very confident about themselves.

The major different factor between teenagers and adults language is shown on lexical and syntactic level. The choice of word that they use is influenced by the environment surrounding them and it can be shown in their metaphor utterances. The example of metaphor used by adult to express someone who is clever is *utaknyo samo jo lumbo-lumbo (his/her brain is like the dolphin)*. It means that he/she has an intelligent brain like dolphin's brain. Dolphin is described as one of the most intelligent mammals in the world. On the other hand, teenagers use *utaknyo komputer (his/her brain is a computer)*. Teenagers know computer is a clever device which can process many data.

From the example above, it shows that the environment influences the choice of words between teenagers and adults in order to use the metaphorical expression. The technology development affected the term of metaphor for teenagers so that they choose *computer* as their comparison domain. Besides that, adults apply *dolphin* and this domain is nearly influenced by natural environment.

According to Lakoff and Johnson (in Lawler, 1983) metaphor is a device of poetic imagination and the rhetorical flourish. They also said that metaphor is a way of conceiving of one thing with the other thing and its primary function is to understand. In addition, Schendl (2001) states metaphor is kind of semantic change in general, extension of the meaning that involves the transfer of term because of an imagined similarity so that it is found the new meaning. In the case of extension, the meaning of words becomes more general and related with how people are conceptualizing something in their mind. When human is thinking about one word the meaning can be different.

Jufrizal and Refnaldi (2008) say that metaphor is a figure of speech which concisely compares two things by saying the one is the other. It is considered implied comparison because it compares two things without using comparative markers such as 'like' or 'as'. The term *metaphor* originated literally meant "transfer", this means what was transferred was the meaning of one expression to another expression. In short, a metaphorical meaning is the literal meaning of another expression.

In the cognitive linguistic view, Kovecses (2010) says that metaphor is defined as understanding one conceptual domain in terms of another conceptual domain. A conceptual metaphor consists of two conceptual domains, in which one domain is understood in terms of another. A conceptual domain is any coherent organization experience. One of the examples of metaphor is "*Cheerful is sunny*". This sentence suggests that somehow *cheerful* is conceptually equated with brightness or lightness. It is associated with the happiness.

Lakoff and Johnson (1980) and Kovecses (2010) divided types of metaphor into three types. They are structural metaphor, orientational metaphor and ontological metaphor. First, structural metaphor is a way of understanding one concept (often an abstract one in terms of another (often a more concrete one). The structural metaphor is the metaphor that has similarity of structure or system. So that, it can be identified structural metaphor there is the similarity of structure and system in structural metaphor. In this kind of metaphor, the source domain provides a relatively rich knowledge structure for the target concept. In other words, the cognitive function of these metaphors is to enable speakers to understand target A by means of the structure of source B.

Second, orientational metaphors can be overlaid on structural metaphors. It is kind of metaphor that are found in daily life and also known as spatial metaphor. The metaphor has oriented in dichotomy up-down. Up is more, healthy, rational, control, happy, and virtue. On the other hand, down is less, sick, unconscious, control, sad, lack and non rational. Orientational metaphor arises specifically because of the kinds of bodies people have as a human beings and the kinds of environment people live in. The name "orientation metaphor" derives from the fact that most metaphors that serve this function have to do with basic human spatial orientations, such as up-down, center-periphery, and the like. It would be more appropriate to call this type of metaphor "coherence metaphor". The examples of orientational metaphors are characterized by an "upward" orientation, while their "opposites" receive "downward" orientation.

Third, ontological metaphor is a type of metaphor in which something concrete is projected onto something abstract. Then, ontological metaphor is nonphysical phenomenon in human experience that is described as the concrete physic phenomenon. It conceives of the experiences in terms of objects, substances, and containers, in general, without specifying exactly what kind of object, substance, and container is meant. In general, ontological metaphors enable us to see more sharply delineated structure where there is very little or none.

To understand the metaphorical utterances in communication speaker and hearer must share a common set of principles. How the hearer can understand when the speaker say metaphorically "S is P" and mean "S is R" can understood by the principles of metaphorical interpretation. Searle (1991) states that to know what the metaphorical utterances means, it is necessary to figure out the principles according to which hearers understand metaphorical utterances and how it is possible for speakers to make metaphorical utterances.

There was a variety of principles to describe R means P. Here are the principles according to Searle (1991). The first principle (Principle 1) means things which are P are the definition of R. The sentence *Sam is a giant*, for example, can be taken to mean *Sam is big*. Giants are by definition big. In the Principle 2, things which are P are contingently R. For example, the *Sam is a pig* can be taken to mean *Sam is filthy, sloppy, and gluttonous and so on*. Both principle 1 and principle 2 correlate metaphorical utterances with literal similes.

Moreover, in Principle 3, things which are P are often said or believed to be R, even though both speaker and hearer may know that R is false of P. Thus,

Richard is a Gorilla, for example, can be uttered to mean *Richard is mean, nasty, and prone to violence and so on*. Even though both speaker and hearer know that in fact gorillas are shy, timid, and sensitive creatures, but generations of gorilla mythology have set up associations that will enable the metaphor to work even though both speaker and hearer know these beliefs to be false.

In Principle 4, things which are P are not R and there is no similarity between them. However, speaker and hearer believes R describes P and vice versa. It related with the sensibility whether culturally or naturally determined so that utterance of P is associated in our minds with R properties. For example, the sentences *Sally is a block of ice* and *Mary is sweet* can be uttered mean *Sally is an unemotional* and *Mary is gentle, kind and pleasant*.

In Principle 5, P things are not like R things, and are not believed to be like R things; nonetheless the condition of being P is like the condition of being R. In the sentence *You have become an aristocrat*, for example, the context is someone who has just received a huge promotion. The meaning of the metaphorical utterances is not that he has become like an aristocrat, but his new status or condition is like that being an aristocrat.

In Principle 6, there are cases where P and R are the same or similar in meaning, but where one, usually P, is restricted in its application, and does not literally apply to S. Thus, “addled” is only said literally of eggs, but we can metaphorically say either *That parliament was addled* or *His brain is addled*.

Principle 7 is a way of applying principles 1 through 6 to simple cases which are not of the form “S is P” but relational metaphors. Consider such relational metaphors as *Sam devours books* and *The ship ploughs the sea*. In these two sentences, the hearer’s is to find a relation (or property) that is similar to, or otherwise associated with, the relation or property literally expressed by metaphorical expression P; and the principles function to enable the hearer to select that relation or property by giving him a respect in which the P-relation and the R-relation might be similar or otherwise associated.

The last principle, Principle 8, is the terminology of metaphor. There is no construe with metonymy and synecdoche as special case of metaphor. When speaker says, “S is P”, and means that “S is R,” P and R may be associated by such relation, the container-contained relation, or even clothing or wearer relation. The examples are *The British monarch as “The Crown”* and *The executive branch of U.S government as “The White House”*.

From all of the principles, Searle concludes that speaker and hearer have shared linguistics and factual knowledge sufficient to enable them to communicate literal utterances. The following principles are individually necessary and collectively sufficient to enable speaker and hearer to form and comprehend utterances of the form “S is P” where the speakers means metaphorically S is R and $P \neq R$.

The purposes of this study are: (i) to find out the types of metaphor mostly used by teenagers in daily conversation in Minangkabau language, (ii) to find out the principles of metaphorical interpretation mostly used by teenagers in daily conversation in Minangkabau language, (iii) to find out the types of metaphor mostly used by adults in daily conversation in Minangkabau language, and (iv) to

find out and the principles of metaphorical interpretation mostly used by adults in daily conversation in Minangkabau language.

B. Research Methods

This research is a qualitative research because the research project is based on the language and literary resources. Wray (1998) states the qualitative research project enables the possibility to represent the result as a complex situation which is reflected in the society. The researcher uses the qualitative approach because the writer does not pay attention on the numbers of occurrence, but tends to explain the various forms or utterances that amuse to express the concept.

The data of this research were sentences and utterances of metaphorical expression used by teenagers and adults in daily conversation. The sources of data were the native speakers of the Minangkabaunese people and informants. The informants in this research were selected based on several criteria.

1. Age
The informants are the teenagers and adults of Minangkabaunese people. For the teenagers, the age is around 13 to 19 years old and 20 to 65 years old for adults.
2. Cultural and psychological qualities.
A good informant is the one who can talk freely and natural on wide range about their own culture. In addition, the informant should be mentally and physically healthy.
3. Educational level
Educational level is necessary to supply satisfactory informant. The informant who has high educational level will be able to supply information about the data of the research.

C. FINDINGS AND DISCUSSIONS

There are 200 data in this research. The data were collected from respondent and some informants. There are 8 informants and 6 respondents for teenagers. The informants are T1 (17th years old), T2 (15th years old), T3 (12th years old), T4 (19th years old) and T5 (13th years old) and T6 (17th years old), T7 (19th years old) and T8 (19th years old). Furthermore, the respondents are T9 (17th years old), T10 (19th years old), T11 (19th years old), T12 (18th years old), T13 (14th years old), and T14 (15th years old). Moreover, for adults, there are 5 informants and 5 respondents. The informants are A1 (29th years old), A2 (56th years old), A3 (26th years old), A4 (35th years old) and A5 (56th years old). The respondents are A6 (52th years old), A7 (47th years old), A8 (72th years old), A9 (29th years old) and A10 (50th years old). All of respondents and informants are teenagers and adults of the native speaker of Minangkabau people.

The Types of Metaphorical Utterances Used By Teenagers

Types of Metaphor	Data	Percentage (%)
Oriental	11	11%
Ontological	42	42%
Structural	47	47%
Total	100	100%

Based on the table above, it shows that from 100 data of metaphorical expression used by teenagers, structural metaphor is type of metaphor that mostly used it is about 47%. After that Ontological metaphor is the second type of metaphor that mostly used by teenagers as the percentage about 42%. Then, it is followed by orientational metaphor about 14%.

Sample 1 T2: *Utak mentega ko mah, cair... cair...*
(*This is a butter brain, melted...*)

The source domain in sample 1 is *smart* and the target domain is *utak mentega* (*butter brain*). Based on the speaker's knowledge, the source domain provides the structure of the target concept. For the speaker, the structure of butter is easy to melt and changes to be liquid when heated. The structure refers to the nature of smart people based on speaker's knowledge. He believes that smart brain is fluid just like the structure of butter. Based in this context, this sentence belongs to structural metaphor.

Sample 2 T8: *Lah hiduik se R nyo sajak kuliah di Padang.*
(*His R is up since studying in Padang*)

This metaphor is type of ontological metaphor that represented condition as container. The context of the metaphor was speaker insult his friend because he talked like Padang people. Speaker's friend usually talked by using Pariaman dialect, which has weak R phoneme, but since he is studying in Padang, his dialect changes into Padang dialect that has strong R phoneme. Based on the context, what the speaker means is about the condition of dialect exchange. Furthermore, the metaphor is to identify aspects of the condition and experience that delineated by the speaker.

Sample 3 T6: *Tagak talingo ang mandanga cewek*
(*Your ears stand hearing about the girls*)

Metaphor above uses the word *tagak* (*stand*) that can be regarded as metaphor which signified as a passion. In this relation, the metaphor utters the speaker intention when he saw his friend very enthusiastic to hear some information about the girls. Passion and enthusiastic can be classified as upward orientation which has positive meaning. Furthermore, the meaning of this metaphor is a person who is very enthusiastic or passionate to hear some information. In short, the metaphor has relation with upward orientation which has positive evaluation so that it is classified as type of orientational metaphor.

The Types of Metaphorical Utterances Used By Adults

Types of Metaphor	Data	Percentage (%)
Orientalional	23	23%
Ontological	43	43%
Structural	34	34%
Total	100	100%

The table above shows the type of metaphorical expression which mostly used by adults is ontological metaphor. It is indicated about 43% ontological metaphors from 100 data. The rest are 34% for structural metaphor and 23% for orientational metaphor.

Sample 1 A2: *Mancaliak den mungkin kecek nyo den arimau mah*
(*When he saw me, he might say I am a tiger*)

In this sentence, there is a statement that tells the speaker is a scary and dangerous person because he compared himself as a tiger that has these characteristics. It means that the speaker has mapped the characteristics of the tiger toward himself. In structural metaphor abstract concept, is understanding as the concrete one. On the other word, for this utterance abstract concept, arimau, is understanding as the concrete concept, scary and dangerous. In short, this metaphor is structural metaphor.

Sample 2 A3: *Bakabau-kabaulah nyo baduo*
(They both are a pair of bulls)

This metaphor is type of ontological metaphor that represented condition as container. The context of the metaphor is Ibrahim heard the information about unmarried partner live together, so he said *bakabau-kabaulah* which means as negative condition because it is usually followed by negative activity. Based on the context, as ontological metaphor, this metaphor compared the negative condition or activity of unmarried partner as the activity that is usually done by buffalo. So, buffalo's activity is the container of it condition and identifies the condition and experience that delineated by the speaker. Furthermore, it is type of ontological metaphor.

Sample 3 A4: *Ringan na muluiknyo mah*
(How light his mouth is)

In this metaphor, there is a utterance *Ringan na muluiknyo mah* (How light his mouth is) which mean as someone who has words that always hurt the others and it is signed to badness. Based on this context, this metaphor has downward orientation so that it belongs to structural metaphor. In this case, the downward orientation describes in the context of badness. It is because the bad thing will give bad impact and harm for the people around. In short, because the metaphor above has downward orientation, so it belongs to orientational metaphor.

The Principle of Metaphorical Interpretation Used by Teenagers

Principles of Metaphorical Interpretation	Data	Percentage
Principle 1: P is the definition of R	24	24%
Principle 2: P is contingently R	12	12%
Principle 3: P believed to be R	14	14%
Principle 4: R describes P	12	12%
Principle 5: P is like condition of being R	11	11%
Principle 6: P restricted in R and literally applies to S	10	10%
Principle 7: S is P	17	17%
Principle 8: "S is P" means that "S is R", P and R is associated	0	0
Total	100	100%

Based on the table above, principle 4 is the principle of metaphorical interpretation mostly used by adults; it is 32% from 100 data. Principle 1 and principle 5 have same amount of data as much as 20%. Then, the numbers of data of other principle are principle 3 for 11%, principle 7 for 8%, principle 2 for 5%,

and principle 6 for 4%. Moreover, from 8 of principle of metaphorical interpretation used by adults, principle 8 is the last with 0%.

Sample 1 T1: *Badan ang se lidi, marokok lo...*
(Your body is stick, but you still smoke...)

The metaphorical interpretation of *badan ang se lidi* (your body is stick) is principle 1. Principle 1 describes things which are P are the definition of R. Furthermore, in this sentence P is *lidi* (stick) and S is *badan ang* (badan ang). In addition, R is thin body because it is appropriate with the meaning of the metaphor that tells about a thin person. *Lidi* (stick) is the definition of thin body because the thin shape of stick looks like a thin people body shape. In short, *Lidi* (stick) as P is the definition of R, thin body, so that it belongs to principle 1.

Sample 2 T6: *Anak karo na gaya ang ma*
(Your act is monkey's kid)

The context in this expression is speaker that gets annoyed of hearer's attitude because he always bothered him. Because of that, speaker compares hearer's attitude same as monkey boy. It can be meant that he is very noisy, obnoxious, and overactive. This meaning is very accordance with principle 2 which says that things which are P are contingently R. For the formula, S is *anak karo* (Monkey kid), P is *gaya ang* (your act) or can interpreted as his attitude and R is nosy, obnoxious, and overactive. So, it shows that his attitudes which are nosy, obnoxious, and overacting, is a form of monkey boy's behavior. In short, it belongs to principle 2.

Sample 3 T3: *Hantu paja tu mah*
(He is a ghost)

The context here is when a speaker gets angry because of his friend. This expression can be uttered to mean *paja* (he) is a very annoying and frustrating creature. Even though speaker and hearer know *hantu* (ghost), the comparison domain that they use, in fact, are scary and creepy creatures, they still believe with the fake meaning and keep using it in metaphorical expression like it is. This case is refers to principle 3 in which P things are often said or believed to be R even though both a speaker and a hearer may know that R is false of P.

The Principle of Metaphorical Interpretation Used by Adults

Principles of Metaphorical Interpretation	Data	Percentage
Principle 1: P is the definition of R	20	20%
Principle 2: P is contingently R	5	5%
Principle 3: P believed to be R	11	11%
Principle 4: R describes P	32	32%
Principle 5: P is like condition of being R	20	20%
Principle 6: P restricted in R and literally applies to S	4	4%
Principle 7: S is P	8	8%
Principle 8: "S is P" means that "S is R", P and R is associated	0	0
Total	100	100%

Based on the table above, principle 4 is the principle of metaphorical interpretation mostly used by adults; it is 32% from 100 data. Principle 1 and principle 5 have same amount of data as much as 20%. Then, the number of data

of other principle are principle 3 for 11%, principle 7 for 8%, principle 2 for 5%, and principle 6 for 4%. Moreover, from 8 of principle of metaphorical interpretation used by adults, principle 8 is the last with 0%.

Sample 1 A2: *Pak gaek ko **catuih api** lo ko mah*
(*This old man is a lighter*)

For the metaphor above P is **catuih api** (*lighter*) and R is flirtatious. Furthermore, the meaning of *pak gaek ko **catuih api** lo ko mah* (*this old man is a lighter*) is the flirtatious old man. There is no specific reasons why **Catuih api** (*lighter*) compared as flirtatious by the speaker. On the other hand, the hearer can understand what the speaker mean. Between speaker and hearer know there is no similarity between them, but they believe **catuih api** (*lighter*) describe flirtatious and vice versa, so it means that R describe V and vice versa. In short, the this metaphorical expression use principle 4.

Sample 2 A5: *Inyo se nan ka jadi **pangapa bareh** lai nyo*
(*He will be the only one rice holder*)

The metaphor above is the example of principle 5. In this metaphor **Inyo** (*him*) is not **pangapa bareh** (*rice holder*) but the condition that makes him become **pangapa bareh** (*rice holder*). **Pangapa bareh** (*rice holder*) is person or the family member who likes to pit in his family. The context really appropriate with the definition of principle 5 where says that when P things are not like R things and R not believes to be like R things; nonetheless the condition of being P is like condition of being R.

Sample 3 A1: *Aluih na suaronyo kok mangecek*
(*How soft her voice is when speaking*)

Principle 6 is where P and R are the same or similar in meaning, but P only usually restricted in its application and does not literally apply to s. For the metaphor above, P is **aluih** (*soft*) and R is small voice. The context is the speaker heard someone talk in small voice and he express his opinion by using metaphorical *expressiom aluih na suaronyo kok mangecek*. Usually **aluih** (*soft*) used for good or object. However, it can use in metaphorical way in order to get the other meaning.

The choice of comparison domain in metaphorical expression is the factors that make teenagers and adults used different type of metaphorical expression. Teenagers use language differently from adults because they prefers to use simple language than the complicated one (Aupburn and Grady, 2000) . This gives the effect for the choice of comparison domain in types of metaphor that they use. The terms of comparison domain used by teenagers are the simple words which have tangible meaning. They also emphasize the explanation of system or structure. Because of that, their type of metaphor leads to structural metaphor.

On the other hand, adult's language is limited in the form of word (Harimansyah, 2010). Because of that, the choice of comparison domain also limited. This affects the types of metaphors that they use. Adult's language focus on physical phenomena surrounds them such as in natural environment or human experience. This case is clearly seen in comparison domain in their metaphorical expression. This is the cause why adults more likely use ontological metaphor than the other types of metaphor.

Furthermore, the context of metaphor gives an important influence on the principle of metaphorical interpretation. To understand the meaning of metaphor the key is between speaker and hearer must know the context of metaphor or the topic that they are talking about. Context gives the illustration to the hearer about what the speaker talks about so that the hearer can interpret the speaker intention. If there is the different context between the speaker and hearer or the hearer does not catch the context, there will be the different interpretation between them.

In this research ontological metaphor is type of metaphor that many used by adults. The result of this research is the same with the research conducted by Aminiah (2010). She found that in children's short stories where the writers are adults, ontological metaphor is type of metaphor that mostly used. She was added, the metaphorical utterances that used in children's short stories are more describe about physical phenomenon such as human entities in animal and things. In addition, for the comparison domain the writer use the simple word because the stories are for children. In line with Aminiah's research, adults use ontological metaphor because adult's language influenced more by personification form related to human entities. Furthermore for the comparison domain, it considered with who were the hearers and the context of the conversation. The speakers were naturally choose the comparison domains depend on their language ability,

D. CONCLUSIONS AND SUGGESTIONS

From 200 data of utterances or sentences of metaphorical expression used by teenagers and adults, it was found that; first, structural metaphor is type of metaphor mostly used by teenagers. Second, adults more likely used ontological metaphor than the other types of metaphor. Third, principle 1: P is the definition of R is the principle of metaphorical expression many used by teenagers. Then, compared with the other principles of metaphorical interpretation, adults mostly used principle 4: R describes P.

Based on the result above, it shows that the factor which distinguishes metaphorical expression between teenagers and adults is their language style. Teenagers language is very rich with vocabulary and has tangible meaning, but adults language does not developed as fast as teenagers so that their vocabulary is limited. This factor influences the choice of comparison domain of their metaphorical expression. Furthermore, context of conversation also determines the metaphor of teenagers and adults especially in the principle of metaphorical expression.

The researcher suggests the reader, especially the student of English Department to choose metaphor as the object of research, because there are many interesting aspects which can be analyzed. Besides in daily conversation, metaphor also can be found in movies, in novels, in magazines, etc. Some people do not know how important and crucial to learn the metaphor. It is because people often use metaphorical expression to express their opinion or idea. The researcher also recommend the reader to extend the research which similar with this topic.

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