TYPES AND FUNCTIONS OF METAPHOR USED IN *PASAMBAHAN* SCRIPT OF WEDDING PARTY IN KAMANG AGAM

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Abstrak

Penelitianinibertujuanuntukmenemukantipemetafora yang paling seringdigunakanolehpembicara pada *pasambahan* dalam upacara perkawinanmelalui teorimetaforakonseptualWahab.Selainitupenelitianinijugabertujuanuntukmene mukanfungsimetafora yang paling seringoleh pembicara dalam *pasambahan* upacara perkawinanmelaluiteorifungsi metaforadari Searle. Data di kumpulkandarinaskah *pasambahan* upacara prkawinanmelaluiteknikpengelompokkan data berdasarkan tipe dan fungsi metafora.Data penelitianinidalambentukkalimatatauungkapanmetaforadalambahasaMinangka bau yang kerapditemukandalam*pasambahan* upacara perkawinan.Hasil yang ditemukanadalahmetaforapredikatifadalahtipemetafora yang paling sering di gunakanolehpembicara.Sedangkan fungsi yang banyak ditemukan adalah fungsi direktif.

Abstract

The purpose of this research was to find out the type of metaphor many used by speakers in *pasambahan* of wedding party based on Wahab's conceptual metaphor theory. Then, it was also to find out the functions of metaphorical interpretation mostly used based on Searle's function of metaphorical theory. The data were collected from script of wedding party *pasambahan* based on types and functions of metaphor. The data of the research were sentences or utterances that contain metaphorical expression in Minangkabau language in *pasambahan* of wedding party. Based on data analysis, it was found that predicative metaphor was type of metaphor many used by speakers. Moreover, directive function is mostly used in *pasambahan*.

Key words : metaphor, pasambahan, Wahab, Searle.

A. INTRODUCTION

Metaphor is one of commonly used figures of speech in sentences or utterances.Davis (1998) says that metaphor is an implied analogy in which one thing is compared or identified with another dissimilar thing. It compares two things through similarity, likeness of characteristics, or qualities between two ideas. In other words, metaphor expresses people's idea or feeling by using different form in language.

Primarily on the basic of linguistic evidence, most of people's conceptual system in communication is metaphorical nature. Many people express their idea through figurative

expression when literal language cannot deliver what they want to say. As the example, "*she is the sun*". It means she is a good person who always makes a good situation for mostly word "sun" to compare someone's behavior.

In Minangkabau, people use metaphorical language in their communication to deliver their ideas. Usually metaphor is used in formal situation or traditional ceremony such as wedding party, meeting of custom leader, and funeral ceremony. It is know as *pasambahan.Pasambahan* is one of traditional speeches in Minangkabau tradition to create language variation in people's utterances. The choice of words is taken from old Minangkabau language. There are more analogy used to tell the aid of the speaker speech. However, many people do not understand what the meaning of the analogy of *pasambahan.* They do not understand about it. Many of them think that it is only as common ritual in a party. For example:

> *Malacuik kudo manurun*
> *Nan bak mangayuah biduak ka hilia*
>
> *(Hit the horse go down*
> *Like padle the river craft to downstream)*

From the example above, it can see that there is an analogy is "nan bak mangayuah biduak ka hilia". It means that someone who asks other people do something that he will do it. However, some people do not know the meaning of that analogy. They think that this is only as a part of aphorism to make it interesting. Meanwhile, there is a non-literal meaning in this analogy.

As one oral traditions in Minangkabau, *pasambahan* start to forgetten by some people. Indonesian language as the first language in this country gives a big influence to many dialects in each regency. Everyone use Indonesian language in daily conversation especially the young generation. Minangkabau language as a mother tongue in West Sumatera is rarely practiced. The young generation likes to speak in Indonesia language than Minangkabau language. Moreover, the parents love to teach Indonesian language to their children than introduce Minangkabau language. Then *pasambahan* which use Minangkabau language is also rarely used in ceremonials. People choose to speak shortly without long conversation contains metaphors and analogies.

Some young people in Minangkabau do not understand about metaphor used in that language. They do not know the meaning of metaphor such as "*mangapik daun kunik*", they are rarely to hear that phrase because they speak in modern language. The meaning of that phrase is someone who praise himself or herself. For some young people this is unfamiliar phrase. At the same time, *pasambahan* also become unfamiliar activity for them. *Pasambahan* become an useless activity and it is not appreciate as culture of Minangkabau. It caused of misunderstand and unknowing about *pasambahan* itself.

Ibrahim (2008) defines that *pasambahan* or *sambah manyambah* is the way based on Minangkabau custom that arranges the manner and politeness of people speech in a meeting. In *pasambahan,* the man should raise his hand with confront both of two palm of hand to start the speech of his opposite. It shows that how people in a meeting respect each other through good behavior when they start to speak.

*Pasambahan*is usually used in some formal ceremony like in wedding party, moving to a new house, funeral ceremony, and a ceremony to appoint the head of custom as Minangkabau people know by *malewakan datuak*. Pasambahan is doing by two people are si alek (guest) and si pangka (host). In this custom, the speaker does not use daily language of Minangkabaunese. Meanwhile, they use different language which contain full of aphorism. More of sentences use synonim and idiom to clarify the aim of people speech. All of

language is expressed with analogy, idiom and synonim that make it different from other language. Furthermore, each area in West Sumatera has variations of *pasambahan* that increase the language variations of Minangkabau. From this statement shows that how high the variations of Minangkabau language.

Metaphorical expression in Minangkabau language especially used in aphorism such as pasambahan has many forms of metaphor. In English language, metaphor usually is signed by using word "is" and sometimes the speaker direct to mention the comparison word such as "*she is the sun.* The verb "is" in this sentence is linking word to compare between the girl and the sun. Moreover in Minangkabau language, people use word "bak", "ibaraik", "bantuak", or "cando". Such as *"inyo bantuak koncek dalam tampuruang se mah"*. In this sentence, word "bantuak" is used to compare between the person and the frog. Furthermore, Minangkabau language is not different from English language which sometimes does not use such as words above to describe the metaphor. They mention it directly such as in sentence *"ang sayua mah"*. It means that the person is scary toward everything or frighten person. Meanwhile, that phenomenon also happened in pasambahan forms which express the metaphorical expression by using linking word or not. In addition, metaphorical expression uses some linking words and used to compare between two different ideas.

According to Lakoff (1987), conceptually metaphor refers to the understanding of one idea, or conceptual domain, in terms of another, for example, understanding quantity in terms of directionality. Conceptual metaphors are seen in language in our everyday lives. Conceptual metaphors shape not just our communication, but also shape the way we think and act. There are two main roles for conceptual metaphors are source and target domain. Source domain is the conceptual domain from which we draw metaphorical expressions for example life is a *journey*. Then, target domain is the conceptual domain that we try to understand for instance *life* is a journey. This metaphor takes as a source domain the concept of "journey", and as a target domain is "life". The concepts of this metaphor takes based on human's daily experience. From the statement shows that the metaphor consists of two conceptual domains in comparison object.Through this form, it can be see the meaning of metaphor form in a sentence or utterance.

Metaphor is as features of literary language, it is clear what we use it in everyday life. Metaphor can influence our language when we express something in our mind. Wray et al (1998) explain that metaphor is the very basis of the way in which make sense of the world, and, in effect, is what our 'reality' is based upon. So, metaphor has important part in make different sense and meaning in a sentences or utterances.

Riemer (2010) says that on the traditional view, metaphors are principally seen as a matter of usage especially literary. He goes to right back to Aristotle's theory which explain that metaphor assert a resemblance between two entities. Thus, the metaphor *"the holiday was a nightmare"* works because it assert a resemblance or similarity between the holiday and a nightmare. Understanding the meaning of the metaphorical utterances involves identifying things which holiday and nightmare might hold in common, such as being unpleasant. The metaphor above is no more than isolated usages.

Wahab (1990) divides the types of metaphor into three types based on syntactical view are: nominative metaphor, predicative metaphor and sentences metaphor. First, nominative metaphor defines that the subjects or noun in sentences as metaphor. The sign of metaphor is a subject of sentence. Nominative metaphor classified into two based on the position of subject are subjective nominative and objective nominative. For example: *the wind says to me about you"*. In these sentences, the metaphor is *wind* which used to compare between the senders of message. So, word *wind* as substitute of the sender who bring news. The phrase *says to me about you* is explained as literal meaning without metaphorical expression.

Second, predicative metaphor is metaphorical expression that defines predicative as a metaphor while the other part is described literally. For instance: *Indonesia sprinter break the world record"*. In this sentence, metaphorical expression is shown thorugh word *break*. The word *break* is a transitive verb that needed object. Usually, object after transitive verb is real things. But in this phrase is used word *the world record* which is abstract. The word the rec is compared to real thing which can be broken such as glasses. Last, sentences metaphor which all part of sentence is described metaphorically and have non literal meaning. For example: *"thenight is waiting for the sun"*. The word *night* is expressed as sadness while word *sun* as happiness. Then, the verb *waiting for* is also metaphorical expression that used by non living object and compare between night and human being. The word *night* is non living object and can not wait for anything.

Metaphor is one of people's ways to express their idea in language communication. Metaphor compares two different things, from one object to another, a person to another, a thing to a person or animal. In general, function of metaphor is to describe something new by reference to something familiar. It also used to reflect the speaker's point of view and express the emotion. In short, the function of metaphor is to explore people's idea by comparing two different things.

Beside of the function above, it does not mean that the function of metaphor can be ignored in discourse view. In discourse view, the main function of metaphor is to provide coherence to discourse. Searle (1977) divided function of metaphor into three function are assertive, directive, and expressive. First, assertive or declarative function refers to inform, giving a fact and solution, and explain the information. This function also used to describe the world or the reason about it. The sentences have a truth value. For example:"she lives in a big city". This sentence informs the place someone's live. Second, directive function shows the using of language to cause or prevent action. It is usually found in command or request. It is not considered true or false. For instance:"Close the window". Last, expressive function is reporst feeling or attitude of the speaker or of the object. Two main aspects in this function are evoking certain feeling and expressing feeling. Poetry and literature are the best example for this function.

Based on explanation above, the purpose of this research are to find out the types of metaphor mostly used by speakers in *pasambahan* wedding party in Kamang and to find out functions of metaphorical expression mostly used by speakers in *pasambahan* of wedding party in Kamang.

B. RESEARCH METHODOLOGY

This research is kind of descriptive research which describes the data based on literary resources. Jacobson (2009) states descriptive research describes the situation through explanation goals. It is used to research an object, a situation, and thought which describe the result of a situation in a society. The purpose of descriptive research is to examine the phenomenon that is occuring in specific places and times. Based on the theory above, this research belongs to descriptive research in other to explain the sentences of metaphorical expression of the data based on literary resources as found in wedding party *pasambahan* script without pay attention to number of occurence.

The data in this research were sentences of metaphorical expression as found in wedding party *pasambahan*script used in Kamang Agam regency. The script consists of conversations between two people as people do in the ceremonial.

The data of the research were collected based on script of pasambahan of wedding party that used metaphorical expression. After that, the data were tabulated based on types of metaphor and functions of metaphorical interpretation and analyzed based on relevant theory. For the techniques of data analysis, all of the data was classified and analyzed based on the

types of metaphor and the functions of metaphorical interpretation. Finally, the researcher made a conclusion based on the research.

C. FINDINGS AND DISCUSSION

There are 64 data in this research. All of the data presented to analyze for types and functions of metaphor. The data are sentences of metaphorical expression used in wedding party *pasambahan* in Kamang culture. The data were in italics and the translations were given in brackets. Furthermore, the metaphor expressions were in bold. The data were collected from sentences in script of *pasambahan.*

The Types of Metaphorical Expression Used in Pasambahan of Wedding Party

Types of Metaphor	Data	Percentage (%)
Nominative	17	26, 56 %
Predicative	41	64,07 %
Sentences	6	9,37 %
Total	64	100 %

Based on the table above, it shows that from 64 data of metaphorical expression used by speaker in pasambahan in wedding party, predicative metaphor is mostly used it it about 64,07%. After that nominative metaphor is the second types of metaphor mostly used it is about 26,56%. Then, it is followed by sentences metaphor as percentage about 9,37%.

Sample 1:*Haluihracikbakbanangsuto*
*(The small slice **like a silky yarn**)*

The metaphorical expression is like a silky yarn. Based on speaker's knowledge, a silky yarn has a good quality. It is high value than other. A silky yarn shows the expensive thing and sometimes it is hard to get. The small slice is replacement of good form. So, the good form is expensive thing and has good quallity. Bases on the context above, the metaphor belongs to sentences metaphor which shown through phrase like a silky yarn.

Sample 2:*Angan-angan **manggiriak** langik.*
*(The illusion **makes a hole** in the sky).*

The utterances belong to predicative metaphor. The metaphorical expression placed in predicate is manggiriak (make a hole). The word make a hole usually used to concrete thing such as make a hole in golf. But, in the sentence above explain that make a hole used to the sky. It is imposible thing to do. Based on speaker's knowledge, the meaning of the metaphorical expression is someone who has a huge dream. So, the word make a hole is replacement of under control illusion. In addition, the utterance above belongs to predicative metaphor.

Sample 3:*Lah **bulek** kato paukuran.*
*(It has been **full** of agreement)*

The metaphorical expression in datum 12 is *bulek.*This is metaphor belongs to nominative metaphor. The word "*bulek*" usually followed by real object such as ball. Ball is a circle thing and has full cyrcle. A word can not round. It is an abstract thing. In short, circle in that phrase is replacement of word unite. That is why; the metaphor above belongs to nominative.

The Functions of Metaphorical Expression Used in Pasambahan of Wedding Party

Functions of Metaphor	Data	Percentage (%)
Assertive	23	35,94 %
Directive	29	45,31 %
Expressive	12	18,75 %
Total	**64**	100 %

Based on the table above, directive function is mostly used in metaphorical expression by speaker in pasambahan in wedding party, it is about 45,31%. After that assertive function the second function of metaphor mostly used it is about 35,94%. Then, it is followed by expressive function as percentage about 18,75%.

Sample 4: ***Mambulekkan****katopaukuran.*
(To reach*an agreement)*

In the metaphor above, the metaphorical expression is signed through word *mambulekkan (complete). Complete* is substitute of phrase making a desicion. It is transitive verb which need a real object. However in that phrase is used word *kato paukuran* which is an abstract object that cannot be completed. *An agreement* is shown literally which compare to concrete thing that can be completed. Moreover, the word *complete* cause the speaker to do an action. It urged that people to make a desicion or agreement in a meeting. So, the metaphor above belongs to directive function.

Sample 5: *Agak **bungo Nan satangkai**, kambang **mamacah** iman taguah*
*(A flower grows to**break** the strong faith).*

The word *mamacah (broke)* as the metaphorical exprresion which represented the imposible condition which a flower can broke the someone's faith. The word *broke* refers to uncertain which the meaning of this metaphor is uncertain someone's faith through beautiful thing is a flower. The metaphor above shows the feeling of speaker to the object is the flower. A flower is assumed as beautiful thing that can make people have certain feeling. In the metaphor above, the flower is assumed to break the someone's faith. It means that the flower can evoke certain feeling to the speaker. In short, because of the metaphor above inform the feeling of speaker, so it belongs to expressive function.

Sample 6 : *Sambah Nan ambo tibokan, titah Nan ambo antakan, **dibaliak-baliak bak mananggang**, di ulang-ulang bak manyapuah.*
*(**The respectful greeting** which I express and the utterance that I say, I turned it like roasting, repeated like plating.*

In the metaphor above, all of words in that sentence represented as metaphorical expression. The metaphorical expression above giving a fact about the used of aphorism through non-literally words. The phrase it turned like roast means that the respectful greeting is assumed as food such as toasted bread. When people toast the bread, he will turned it again and again untill it is cooked. Then, it is compared with plating material such as plating the gold. The plating processes are done many times or repeat and repeat again. That is why, the respectful greeting is represented like roast and plating. It means that something that is done many times will make people know and understand more. Those metaphors explain the information about the truth value of aphorism. In short, the function of the metaphor above is assertive function.

D. CONCLUSIONS

From 64 data of utterances or sentences of metaphorical expression used by speker in *pasambahan* of wedding party, it was found that;first, predicative metaphor is type of metaphor mostly used by speakers. Then, speakers more likely used directive function than the other function of metaphor.

Based on the result above, it shows that the factor which distinguishes metaphorical expression used by speakers in *pasambahan* caused by their language style. It happened because their language influenced by physical phenomena in the environment and human experience. People in Minangkabau tend to use metaphor in their conversation especially in formal tradition. It is influence how people communicate each other.

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