

METAPHOR IN PROVERB EXPRESSED IN ORAHUA OF WEDDING

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Abstrak:

Metaphor is one of the figurative languages that takes two different things by identifying one with another. One of the oral literatures that makes the listener or reader interested to hear is orahua. Because speaker uses metaphor in proverbs in order to express certain intention, advices or message which is sometimes makes the listener get misunderstanding. This study attempts to find out the types of metaphor in proverb and the meaning of metaphor in proverb. This research design descriptive qualitative. The source of the data in this study is the proverb used by si'ulu and si'ilain orahua of wedding ceremony at Botohili Silambo village. The data were collected by using recording and interview. In the recording, the researcher only just takes the proverbs as the primary data. While in interview the researcher interviewed the speakers to get and clarify the meaning of the proverb. In analyzing the data, the researcher used metaphor theory that was introduced by Lakoff and Johnson (2003). Based on the research finding, the metaphor that used in orahua of wedding ceremony of was divided into 3 types, structural metaphor, orientational metaphor, and ontological metaphor. The researcher suggests to the reader to use the result of this research as reference to enrich their knowledge especially the proverbs, and take the advantages from this research.

Key Words:Metaphor; structural; orientational; ontological.

1. INTRODUCTION

A language may be said to be a method by which a person expressed his thoughts and feelings in such a way that they can be understood by other. Therefore, language is a means of communication by which individuals communicate with each other and make social adjustment essential to living together.

Language is very important for social life and daily conversation, because people can show their expressions through language, including expression of anger, happiness, humour, dejection, and others. They use language to communicate with other, to tell someone about something, to show their intention or feelings, and to deliver information. Of course, when someone communicates something, the listener should understand the meaning of that thing (NDRAHA, 2020).

Linguistics is scientific study of language; and the meaning is studied by one of the branch of the linguistics called semantics. Semantic is not only study about the meaning but also study about the meaning of words and sentences. Semantics are divided into two types of meaning such as literal meaning and non-literal meaning. Literal means the phrase or words is based on the actual meaning, and whenever the meaning which the expression actually conveys departs from that literal meaning, called 'non-literal meaning'. Hence, young people may find out the difficulties in order to understand what the speaker wants to convey when the speaker speaks non-literally. One of the ways to express the meaning implicitly is by using figurative language.

Figurative language is one of literary aspects. It is a mode of expression which used in order to add beauty or emotional intensity of something.

Figurative language refers to the use of language that rarely we listened but it is produced a specific meaning or beyond the literal meaning. The types of figurative language such as personification, metaphor, simile, hyperbole, irony, etc.

According to Keraf (NDRAHA, 2018) stated, "*Metafora adalah semacam analogi yang membandingkan dual hal secara langsung, tetapi dalam bentuk yang singkat.*" It means that metaphor is analogy that compares two things directly, but in short form. It is a way of saying something by comparing things or making an analogy statement, which is the most common and widely used by authors or speaker in order to express certain ideas, feeling, or even experiences through a song, poem, speech, etc. It is an implicit comparison in which the intended idea is compared with another idea through a similarity or likeness of characteristic, qualities or attributes between two ideas without using connective words '*like or as*'.

Lakoff and Johnson dalam (Ndruru, 2020) stated that "metaphor is for most people a device of the poetic imagination and the rhetorical flourish a matter of extraordinary rather than ordinary language". Usually metaphor used by speakers or author to express their feelings, ideas, poetic imagination in written ways such as novel, newspaper, poetry, magazine, etc and spoken ways such as song, speech, and conversation especially metaphor in proverb which express in *orahua*. Those how the speakers' ways to express certain feeling or intention are part from literature.

Orahua (Conference) is one of the form literature which the speakers invited to be creative and have imagination in order to make the listener

listened beautifully. *Orahua* is a cultures of Nias which is still held and maintained now by people in order to manage the social life, such as discuss any plans and solution about how to cope disaster, misfortune or death, fights, agriculture and environmental issue, hygiene, village security, wedding ceremony and so on. Nias is located in west of northern Sumatra. Furthermore, Nias is the name of the language spoken by people as their mother tongue beside the Indonesian language as the national language. In Nias Islands, there are four major regency such as North Nias, West Nias, Centre Nias, and South Nias.

Orahua is a kind of local wisdom that has been maintained from generation to the next generation in managing societal life (*fabanuasa*) in Nias, particularly in South Nias, specifically in *Botohili Silambo* village. *Botohili Silambo* village is one of the villages in Luahagundre-Maniamolo as sub-district in south Nias as district and it will be the object place for the researcher to do a research. Because when speakers express proverbs with metaphor in *orahua* especially in wedding ceremony, young people get difficulties in understanding the meaning of metaphor in proverb.

According to Dakhi (5 March 2021) *orahua* stated that *orahua* is a place or forum which is attended by some speaker (*Si'ulu* as noble group and *Si'ila* as village elders) and the listener or commoners (*onombanua/fabanuasa*) in order to do a discussion, giving advices, making decision for something, etc. *Orahua* are divided into four types such as *orahua ba mbanua*, *orahua ba vowatö/vaölisa*, *orahua ba vamatuasa*, and *orahua ba va'amate*. *Orahua ba vowatö* will be the focus of the research that contains the metaphors in proverbs that expressed in wedding ceremony.

There are two terms of wedding ceremony in Nias culture such as *orahua ba vowatö* and *vaölisa*. In *vowatö*, the speakers talk about giving permission for man or bridegroom to pick up the bride. While in *vaölisa*, the speakers talk about asking the permission to pick up the bride. In this conference, the speakers from both village will speaks and expresses certain purposes by using the proverbs. The function of proverbs that speakers used here is to make the speakers' sentences become colorful and reawake the cognitive process for the listener and also to make the point or messages delivered to the participants.

Of course *orahua ba vowatö* is not going well without proverbs. Because it has important role for the speakers to support and build their words or sentences become colorful and unique, to reawake the cognitive process for the listener and also to make the point or messages delivered to the young people.

Ndruma (4 March 2021) proverbs is indirect words for the most people in which to make the people unoffended and easy for the people to understand especially young people. In addition, Mieder (2004:74) "... the proverb is expressed

indirectly through a metaphor makes its dual interpretation possible". It means that, proverb use metaphor to express certain ideas, intentions or feeling. Here is the one proverb that expressed by speakers in *Orahua ba vowatö*(wedding ceremony) like "*harae gadulo ba sila-sila;fa'ici*." Literally this proverb translated as 'the egg in the wall gaps scraped'. It means even the egg in the wall gap is scraping each other. The sentence above is a type of structural metaphor, where the word "*gadulo=telur*" (egg) as source domain which is structures or expressed in term of word "*fa'ici=bergesekan*" (scrape). The meaning of the structural metaphor in this proverbs was to remind the people that the good family which built in a several years by loyal, truth, and harmonious, it will be break or become divorce just only problem that occurred in the family.

2. RESEARCH METHOD

The type of the research was conducted useddescriptive qualitative research design. Qualitative research is the type of research which is based on collecting the data, analyzing the data, and interpreting the data within narrative or visual form in order to gain insights into a particular phenomenon of interest. Auerbach and Silverstain (2003:3) "qualitative research is research that involves analyzing and interpreting texts and interviews in order to discover meaning patterns descriptive of a particular phenomenon".

As Bogdan and Biklen (2007:5) assume that the data include interview transcripts, field notes, photographs, videotapes, personal documents, memos, and other official records.

Data was carried out from transcribed conversation of spoken data into written data. The source of data in this research was obtained by joining the wedding ceremony for two time, which the speakers as the source of data.

3. RESEARCH FINDING

Some core data are described in the following. In accordance with the data analysis, it shows that in proverbs which expressed in *orahua* of wedding ceremony at Botohili Silambo village, contained metaphors. Those metaphors were structural metaphor, orientational metaphor, and ontological metaphor.

1. Structural Metaphor

a. *Hara e gaduloba sila-sila;fa'ici* (P 91, N 509)

Literally this proverb translated as 'the egg in the wall gaps scraped'. It means even the egg in the wall gap is scraping each other. The sentence above is a type of structural metaphor, where the word "*gadulo=telur*" (egg) as included in animal which gathered by people in the wall gaps or in a part of bamboo, and it "*fa'ici=bergesekan*" (scrape) because it is move reflexively and produce the sound. So, the conceptual or structural metaphor in this proverbs is '*Animal is Sound*'. Because *animal* as the

source domain is structured in term of word *sound* as the target domain. The meaning of the structural metaphor in this proverbs was to remind the people that the good family which built in a several years by loyal, truth, and harmonious, it will be break or become divorce just only problem that occurred in the family.

b. *Manö manö bewe sisökhi ni fanafu börö mbaru* (P 97, N 27)

The sentence above is a type of sentence that contains structural metaphor, where the word “*bewe=Bibir*” (*lips*) is one of the part of human body. And while the word “*sisökhi=baik sekali*” (*excellent*) is adjective, precisely good, but in this case this word is used to “*bewe*” who is human. So, the conceptual or structural metaphor in this proverb is ‘*Human is Good*’, because ‘human’ is structured in term of word good’ which human must delivers something or statement politely, does not offended someone, and be able to assimilated person who full of angry. The meaning metaphorical expression in the sentence was to tell and remind us that good speech or speak will produce the good thing, but if someone have the bad speak to someone will produce the bad thing also or even they can fight each other. So be a nice person in speak to someone. Do not make someone offended, be politely, and also be able to assimilated person who full of angry.

c. *Tegilo hörö danö tebua mbaya nohi, löna tegilo lala li nifabu’uda menewi* (P 73, N 129)

This proverb means “the shake of land, the coconut root moves, our words will not shake which promised yesterday.” The word “*Li=suara*” (*voice*) which is usually used to say something to someone by user or human. In this case, the word ‘human’ it is structured to the word “*tegilo=bergoncang, (shake)* and *tebua=berpindah (move)*” which point to something that can change or move especially the promises or agreement. So, the conceptual or structural metaphor in this proverb is “*Human is Moving*”. The meaning of metaphorical expression in the sentences was to remind us that the promises cannot be change, delayed or even erased. Because promise is a debt, and debt should be pay. Therefore, we should keep our words, promises until carried out in that day.

2. Orientational Metaphor

a. *Boi suno drao ölö hokha, ba boi suno wae drao ölö lumana* (P90, N 485)

This proverb literally translated as “do not praise me (rich men), and also do not praise me (poor men).” The word “*ölö=hasil kerja keras*” (*work and create by our own*) means something that doing and create by ourselves. This is consider to someone who work any time and get the result of his work, and someone who did not work and get nothing. By this result sometimes he felt conceited because he think that he was full of anything. While someone who felt lazy, pessimist will get nothing. This sentence contains orientational metaphor in which the concept

of “*ölö=hasil kerja keras*” (*work and create by our own*) associated with the word “*hokha ba lumana=seseorang (kaya raya) yang suka memamerkan sesuatu dan seseorang (miskin) yang tidak punya apa-apa*” (*a man with a much money and a man with nothing*). The correlation of both words that “*hasil kerja keras*” (*work and create by our own*)” and “*seseorang (kaya raya) yang suka memamerkan sesuatu dan seseorang (miskin) yang tidak punya apa-apa*” (*a man with a much money and a man with nothing*) indicates the concept of “*Human is High, Human is low*”, this concept indicates the social status. The metaphorical meaning in this proverb is teach us become respectable each other. Do not person who conceited because your attainment, and also do not be a lazy and pessimist person of your work because that things will make you poor.

b. *Gumuombai mbanua gumuömbai hili, ijö ae me urugi talugo’o ewali* (P 89, N 456)

This proverb literally translated as “I desire to hold the sky, I desire to hold the hill, when I arrived was a kind of grass and floor.” The word “*gumuombai=I desire to hold*” means as desire from human to hold something. This is consider to the great place or destination from the bridegroom. But when he arrived it, he feel regret because he desire before to go to the great place. This sentence contains orientational metaphor in which the word “*Gumuombai mbanua gumuömbai hili=ingin ku genggam langit, ingin ku genggam bukit*” (*I desire to hold the sky, I desire to hold the hill*) associated with words “*talugo’o ewali=sejenis rumput ilalang dan lantai*” (*a kind of grass and floor*) indicates the concept of “*Floor is Inside, Yard is Outside*”. The metaphorical meaning in the proverb is the speaker describe someone who had dreams to go in great place that full of anything such as food and water, but when he finally found, he felt regret and contrite.

c. *Hönö Böwö ma’abönö, ba Hönö Gömö matosai* (P 74&88, N 363&383)

This proverb literally translated as “a thousand price-bride was paid, and a thousand debt still left.” The word “*hönö=ribuan (thousand)*” consider to the price-bride (*böwö*) which request by the bride to bridegroom was full or paid, and also to the debt that will be permanently should pay by the new family in the future. The sentence contains orientational metaphor in which the concept of “*Hönö Böwö ma’abönö ba Hönö Gömö matosai=a ratusan jujuran telah terbayar/tercukupi dan ratusan utang masih tersisa*” (*a hundred bride-price was paid and a hundred debt still left*) refers to the thought and experience of someone to pay something full on the time and still have another paying in their life for a whole time. The concept of orientational metaphor in this proverb is “*Debt is Full, Debt is Less*”. The metaphorical meaning in the proverb is to inform that eventhough all the requirement was done or full. But actually the facts that in Nias tradition there are so

many a payments in the future which is unknown when will be finish because it is permanently.

3. Ontological Metaphor

a. *Ami Li moroi ba gö (P 107, N 28)*

The proverb translated literally as “the voice is delicious from the food”. The word “voice” means sound that made by human which point to intention. Nias people more emphasize words (intention) than food because the people think and believe that through the words can solve the problems, make a good interlacing of the relationship both family and respect each other. This proverb above is the type of sentence that contains container metaphor which is part of ontological metaphor, where represented human sense (abstract concept) Hence, the concept of container metaphor is “*Sense is Container*”. The metaphorical meaning in this proverb is to teach the people to be polite person, where always setting out the greetings when in taking something, go and back, meet each other, etc.

b. *Lafamu'a uli mbowua nifenafenataigö (P 86, N 285)*

The proverb translated literally as “*peels the rattan in layer by layer*” means that if just only one be peels, but be make it separately. Because it will not be pull up and pelles. The word “*mbowua*” is a kind of rattan which sometimes people used to bind the wood. This rattan is very strong to bind and it's not easy getting broken off. In using the rattan, the first thing should do before using is by separate one by one the leather from the seed in order to make easy to peel and not broken. This sentence above is the type of sentence that contained container metaphor which is part of ontological metaphor and also it is represented life (abstract concept) to layer by layer something before using. The word “*nifenafenataigö=dipisahkan (layer by layer)*” is an adjective, intangible, and lifeless associated with the word “*lafamu'a (peel)*”. So, the concept in this proverb is “*Life is Container*”. The metaphorical meaning in this proverb is to describe the community which is strong, solidly, accurate, and unity not divorce.

c. *Andre alawa geu andre anau monö dayadayania tanö (P 75, N 421)*

The proverb translated literally as “*that's high the wood and long because the land as the base.*” The wood can be high and long because the land who make it with giving the water, sun, and vitamin as the source of growing. High and long (*alawa ba anau*) is point to the word ‘successful’ and ‘usefulness’. Means that someone who achieve the successful and become useful for everyone, it is not loose from the family who support, giving the motivation, advices, and pray for their son. The sentence above is a type of sentence that contain ontological metaphor, where the word “*tanö=tanah (land)*” is noun, tangible, and lifeless associated with the word “*dayadaya=alas (base)*”. Yet, the word “*dayadaya (base)*” should be associated with the place which human live. Hence,

the metaphor expression contained in the sentence is a personification in which something inanimate “*dayadaya (base)*” is regarded or treated as a human being that something used as the base or place. So the concept in this proverb is “*Base is Human*”. The metaphorical meaning in this proverbs is to remain the people that do not conceited and become forget about who you are when you succeed, but be remember that there is someone behind you who always support and pray for you to be a good person in one day. Those metaphor in proverbs that expressed by speaker in *orahua* of wedding ceremony, researcher found that they are 24 proverb, and which consist of 11 structural metaphor, 6 orientational metaphor, and 7 ontological metaphor (Surur, M., 2020). The dominantly of metaphor that showed in proverbs was structural metaphor with the metaphorical meaning in this type was to show the moral and value in proverbs that expressed by speakers in *orahua* of wedding ceremony.

4. DISCUSSION

This research was carried out based on the Lakkof and Johnson's theory (2003:14-25;62). The types were covered into three metaphor, they are; structural metaphor, orientational metaphor, and ontological metaphor. But in fact, young teenagers did not understand the meaning of proverbs that expressed by those speakers because they expresses proverbs through metaphor which is the expression that analogizes one thing with another based the similarity or difference between two. Concerning with the research findings, the researcher found all the types of metaphor proposed in the theory.

In addition, based on the result of data analysis conducted by researchers, the use of metaphor by speaker aimed to give advices, message even feelings for the people or public. In this proverbs, the speakers use metaphor in order to convey the certain purposes by analogizing something based on differences and similarities. Considering the findings based on the data analysis done by the researcher, therefore, the researcher compared it to the theory used in this research to find out the types of metaphor and reveal their meaning.

The researcher found that based in the theory that used in this research, there are 11 proverb that contained structural metaphor, 6 proverbs contained orientational metaphor and 7 proverbs contained ontological metaphor. Structural metaphor was dominantly used in *orahua* of wedding ceremony.

5. CONCLUSION

Based on the research result obtained from data analysis, it was found that there were three types of metaphors namely: structural metaphor, orientational metaphor, and ontological metaphor (container and personification). Furthermore, the use metaphor aimed to convey the advices, feelings and messages imaginatively to the listener and also to

express a meaning both in oral and written form that represent the thoughts and feelings of a speaker.

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