

Metaphor in Batak Toba Language

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Abstract:

Background: Metaphor is widely used in everyday life: in conversations, newspapers, magazines, songs, pamphlets advertisements, so that some people say that language are metaphoric. In semantic cognitive approach, the meaning of language is associated with mental issue, metaphor considered to be an important matter in categorizing world and human thinking process, as a tool to conceptualize abstract experience domain to concrete one. In Batak Toba language, found various metaphors with X is Y, or X as Y structure/pattern; conceptual metaphor covers orientation, ontological, metaphor, and inference.

Materials and Methods: This study was conducted by applying descriptive qualitative research. Descriptive research includes surveys and fact-finding enquiries of different kinds. Some of the data were taken by interviewing the Parhata, someone who is expert and responsible in the Batak Toba ceremony. Results have been reached and stated based on such findings.

Results: Toba Batak conceptual metaphor found in the form of words, for example, metaphors conceptual words as objects, liquids, animals, food, humans, travel, weapons, plants, and others. Conceptual metaphors include orientational metaphors, ontological metaphors, and metaphors and inferences. Metaphors involve conceptualization of experience, abstract knowledge, while inference is needed to know the use of the concept. Metaphors tend to imply words or expressions, but it can also happen that the same metaphors are interpreted differently. The meaning of metaphor inference must be determined by the element of context by considering the physical, ontological, psychological, and others.

Conclusion: In Batak Toba, metaphor is widely used in daily communication. Proven to find various types of metaphors in this study. The structure / pattern of BBT metaphors can be formulated as follows: X is Y, or X as Y. The type of word metaphor observed is the metaphor for words as objects, words as fluids, words as animals, words as food, words as humans, words as travel, words as weapons, and words as plants. Conceptual metaphors include orientational, ontological, metaphorical, and inference metaphors.

Keywords: Metaphor, Cognitive Approach, Inference

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I. INTRODUCTION

Classically, metaphors are only seen as mere language problems, which function to beautify or refine language everyday, as a rhetorical tool for obtain the desired effect which is part of figurative language. Speaker will use a figurative expression when he felt that no literal language could produce the same or no effect literal language which is commensurate with language figurative to convey meaning wanted so that it gets a response same; in this case the speaker will use metaphor. This concept was adopted and continued by literal semantic theory which views metaphors and metonymy as an escape from the use of literal language, as a form anomaly, which finally distinguishes the types of meanings into the meaning of language and the meaning of speakers.

In this paper, metaphor is seen different from the classical paradigm. Approach adopted is the cognitive semantic approach, which considers that the meaning of language is part of the mental problem. Metaphor considered an important element in categorizing worldly and human thought processes, namely as symptoms that permeate language and thought. Metaphors are considered a type of conceptualization human experience, which has never escaped every use of natural language. Metaphor does not understood as a violation of the speaker against the rules of language competence, by contrast, are paradigms cognitive view of metaphors as tools for conceptualizing the domains of experience which is abstract and not palpable into the real of the concrete and familiar aspect. Apart from that a metaphor is kind of conceptualization of human experience, which is never escape from any use of language natural (Taylor 1989 in Siregar 2004: 164).

Determine the relationship of literal meaning and the literal is the main subject in metaphor study. The study of metaphors has been done intensively not much done in regional languages. Review that has been done

about regional languages usually still limited to more general aspects such as types of meanings, synonyms, antonyms, impatience meanings, et cetera, while elaboration on one particular aspect is still rare. That is why research on the relationship of literal meaning and the meaning of the context needs to be carried on and on this opportunity writing focused on the Batak Toba language.

Coaching and language development Regional language is very important because it is on the side as enriching national culture, values Traditional cultural values are also expressed in in regional languages. The concept of culture traditional can only be understood through local language expression of the people (Sibarani 2003: 1). Therefore, regional languages must be fixed maintained, fostered so that it can still develop.

In addition, Article 36 Chapter XV, Law The 1945 Constitution clearly says that the regional languages will be respected and maintained. One of the efforts to preserve the existence of regional languages is with how to do a study of languages the. Simultaneous study of regional languages can spread information about the languages of the area to various communities in the world. With the development of regional languages, then the ethnic culture of the speaker will be known and possibility of assessment and development the culture of the speakers of the language community will be faster.

The Toba Batak language (hereinafter abbreviated BBT) in this paper is the language used by the people especially those living in North Tapanuli Regency and Toba Samosir Regency, North Sumatra Province and fellow Toba Batak tribes who live in other areas. There is no denying that there are often obstacles to meaning in the use of this language as a communication tool, especially when the language is used by the younger generation. Therefore, it is necessary to continue the semantic and pragmatic research of BBT, especially the metaphorical problem. This research was carried out based on theories from semantic experts, namely Lakoff, Johnson, Eynon, Croft, Beardsley, and Siregar.

II. MATERIAL AND METHODS

This study was conducted by applying descriptive qualitative research. According to Kothari (2004:2) descriptive research is description of the state of affairs as it exists at present. Descriptive research includes surveys and fact-finding enquiries of different kinds. Kothari (2004:5) also asserts that qualitative approach to research is concerned with subjective assessment of attitude, opinions and behaviour. Some of the data were taken by interviewing the Parhata, someone who is expert and responsible in the Batak Toba ceremony. By analyzing and studying Metaphor data, results and data are collected. Results have been reached and stated based on such findings.

III. RESULT

Lakoff's (1987) construction theory introduces conceptual metaphors which hold that cognition is the result of mental construction, and metaphors are equations that are cross-conceptual in a conceptual system that has the nature and structure of a metaphor. Metaphor is not only language behavior but also the problem of the mind because in principle abstract reasoning is a special case of reasoning based on images. Reasoning is based on imagery of a fundamental nature and abstract metaphorical reasoning.

Following a cognitive semantic view, metaphorization is seen as an analogical principle and involves conceptualizing one element of a conceptual structure through another conceptual structure that occurs between the same conceptual domains, which governs the everyday conceptual systems of language speakers, including the most abstract concepts that lie behind use of everyday language. Metaphors facilitate the mind by providing an experimental framework in which newly acquired abstract concepts can be accommodated. The metaphorical network that underlies the mind in this way forms a cognitive map, a network of concepts arranged in terms of which concepts then serve to become the basis of abstract concepts in the physical experiences of the cognitive agent and in the actor's relationship with the outside world. The focus of discussion is language behavior, not social change. Language behavior that is the object of discussion is the expression of conceptual metaphors, which symbolizes various types of concept mapping. Usually the metaphors of proverbs tend to be lexicalised so it is difficult to distinguish them from "the Dutch ask for land"; this metaphor tends to be lexicalised with the meaning of 'greedy, greedy'; called a dead metaphor.

Lakoff and colleagues (in Croft and Cruse 2004:194) prove that linguistic expressions commonly used daily have metaphorical relations or mapping of conceptual domains in the human mind as well as metaphorical theories in literature (Lakoff and Turner 1989), philosophy (Johnson 1987; Lakoff and Johnson 1999), mathematics (Lakoff and Nunez 2000) and politics (Lakoff 1996 in Croft and Cruse 2004:194). In principle, every concept from the source realm refers to the meaning of literal expressions and can be used to describe the concept in the target realm about the sentence. So, conceptual metaphor is conceptual mapping between two domains. Mapping is asymmetrical, namely the conceptual structure is aimed at the target domain, not the source domain. Metaphors are considered as an integrated part of language and mind in the real world.

Siregar 2004: 164 said that metaphor is a cognitive mechanism in which one domain of experience (source) is partly mapped, ie displayed to other domains of experience (target) so that the second domain is

partially understood in terms of the first domain. The conceptual metaphor model has the following characteristics:

- (a) There is a concept of "target" A needs to be understood for a particular purpose in a particular context;
- (b) There is a conceptual structure containing A and other concepts B;
- (c) B relates to A or differs from A in the conceptual structure;
- (d) Compared to A, B can be more easily understood, easier to remember, more easily recognized, or more directly useful for certain purposes in certain contexts

The metaphor model is a model of how B is mapped to A in the conceptual structure; this relationship is confirmed by the function B as A, with the pattern X being Y; X as Y. The "universe" metaphor and metonymy at the level of their structures and systems.

IV. DISCUSSION

Lakoff (1987 in Siregar 2004:13) proposed the hypothesis that metaphors display cognitive maps from one source domain (ie vehicle) to a target domain (tenor) so that the target is bound in spatial physical experience through the source domain. Then, schemes between the conceptual and sensory levels in the source realm become active, as well as in the target realm. A metaphorical scheme is a mental representation that binds the conceptual (intellectual) structure of one the realm of the abstract into the sensory basis (wisdom) of other more physical domains. The more metaphors are used, the more burdened the speaker interprets what is called the speaker.

Toba Batak conceptual metaphor found in the form of words, for example, metaphors conceptual words as objects, liquids, animals, food, humans, travel, weapons, plants, and others. For example :

1. Word as a noun

- (1) Barita na niombushon nasida, dang siat tu roha.

The news they exhaled did not come to mind 'The news they blew is unacceptable to common sense' new concept 'news' is mapped as an object so that it can be blown omb blown.

- (2) Godang hata-hata maramburan taringot tu ibana

Many words scattered about him 'Many cases scattered about him'. The concept of a 'case' is mapped as an object so that it can scatter.

2. The word as fluid

- (3) Songon aek mabaor do uangna di pesta i

Like water running down his money at the party. 'The money is like water flowing at the party'. The concept of 'money' is mapped as aek 'water' so that it can flow".

- (4) Sai songon mual do uangna, marbullakbullak ndang olo suda

Always like the spring of the money, the squirt won't run out 'The money is like a spring that flows continuously.

3. The word as an animal

- (5) Habang do pangkilalaanku

'Flying my feelings'. The concept of 'feeling' is mapped as an animal so that it can breed 'fly'.

- (6) Sai songon bias na manggagat tu holi-holi do pangalahona

Always like a venom that bites into his bones. His temperament is always troublesome like bone cancer. The concept of 'can/virus' is mapped as an animal so that it can 'manggagat' 'eat grass' like a scorched face that worked in the heat that day 'His face turned black like scorched in the sun'.

4. The word as a food

- (7) Songon na mosok bohina na mangula di las ni ari i

Like a scorched face that worked in the heat that day 'His face turned black like scorched in the sun'.

The 'bohi' concept of 'face' is mapped as food so it can mosok 'scorched'.

- (8) Malala ateatengku mamereng pangalahona i

It broke my heart seeing his temper 'Destroying my heart seeing his temper'. The concept of ateate "liver" is mapped as food so it can be 'malala' 'like rice that is too soft but not yet porridge'.

5. The word as a human

- (9) Marlojong do barita i sahat tu sude pangisi ni luat i

The news ran to all the inhabitants of the village 'The news quickly reached the entire village'. The new concept of 'news' is mapped as a person so that it can marloj 'run'.

- (10) Songon na mengkel idaon bulan i, ala tiur ari

Like laughing, it looks like the moon, because the moonlight 'The moon is like laughing-he bright atmosphere of the moon'. The concept of the moon 'is mapped as a human so that it can mekkel 'laugh'.

6. The word as a journey

(11) Laos maor do panghataion nasida i sian utara tu dangsina

Their conversation was inconsistent from north to south 'The topic of their conversation was inconsequential from north to south' The concept of Panghataion 'talk' was mapped as travel so that it can maor 'digress'

(12) Marhalianghaliang do panghataion i

Circling his conversation look at the Tsunami pangurupion tu about aid to the Tsunami 'Discussion circling around aid to Tsunami victims'. The concept of panghataion 'talk' is mapped as a journey so that the marhalianghaliang 'travel around'.

7. The word as a weapon

(13) Leleng do ibana pasingothon anakna i, alai ndang tajom sipaingotna i

For a long time he advised his son, but he didn't sharp advice. 'For a long time he advised his son, but not very effective'. The concept of sipaingot 'advice' is mapped as a weapon the lack of sharp "sharp".

(14) Songon sior do alusna i na manorosi ateate ni na

Like the arrow he answered that entered his heart 'umbegesa' who hears 'Answers that are like arrows that pierce the heart'. The concept of 'answer' alus is mapped as an arrow of a weapon so that it can be manorous to 'penetrate' the heart.

8. The word as a plant

(15) Malo do ibana mananom budi asa pangisi ditillit luat i ibana

He is clever to plant his mind to be chosen by the population the village is him. 'Someone who is good at planting the mind to be chosen inhabitants of the area'. The concept of 'goodness' is mapped as plants so that it can be planted 'planted'

(16) Suan do tu pangkilalaanna sipaingot ni amongna i

Plant it into his feelings his father's advice 'Describe deep-rooted father's advice his son's heart'. The concept of sipaingot 'advice' is mapped as a plant so that it can be found 'planted'.

Conceptual metaphors include orientational metaphors, ontological metaphors, and metaphors and inferences.

Oriental metaphors are metaphors that are commonly found in daily life. This form describes spatial organization and is oriented up-down, up-down, face-back. For example He fell into poverty; He is on the rise. Some examples of 'up and down' orientation are illustrated in Lakoff and Johnson (1980 in Saeed 2000: 304),

a. excited: up; sad: down

b. conscious: rising; unconscious: down

c. healthy and alive: rising; sick and dead: down

d. under control: up; controlled: down

e. good: up; bad: down

f. virtue: rise; depravity: down

The following are examples of orientational metaphors in the Toba Batak language

1. The "up" orientational metaphor

(17) Timbo do spirit ni anak buha bajuna i

The spirit of the eldest child is 'the spirit of the oldest child is high'.

(18) Mansai with do ngolu nasida nuaeng dung gabe bupati

How good their lives now after becoming regent. 'It's good that their lives are now after becoming regents'

2. Orientational metaphors "down"

(19) Dabu do ate-ate mangida partinaonan nasida

His heart fell to see their suffering. 'Falling in love / feeling sorry for their suffering'

(20) Marsingkor do gellengna ala parjujion ni among nasida

Suffering from his son because of gambling their father 'His son suffered because their father liked to gamble'

(21) Suda do tano maraek dohot tano mahiang mangubati sahitna

After the soil is wet and dry treat the pain. 'All assets are used for medical expenses'.

Ontological metaphors are structural-related metaphors. This form depicts abstract form to be concrete. Mapping between the source and target domains involves two types of relationships, epistemic, and ontological. Ontological relations are relationships that occur between elements of one domain with another domain; epistemic relationship is a relationship that occurs between elements in one domain with another domain.

Example:

(22) Explanation of rare metaphors for conceptual mapping of Political metaphors as Api.

Political metaphors as fire, relationships or ontological equations that form Political metaphors as Api's map fire ontologies to political ontologies. In doing so, a scenario about fire is mapped to a political scenario in the form of a related choice place to be carried out (Siregar 2004: 24). Following are examples of ontological metaphors in BBT quoted from the newspaper (Siregar 2004: 170).

(23) Hot balls in Akbar's hand.

Bola mohop ditangan ni si Akbar.

In the Akbar do saonari batu / gara na mohop i

(24) Session of Amendment to the 1945 Constitution was hot

Sanga do mohop panghataionnasida taringot tu UUD 1945 i.

(25) In 2004 the political temperature in Indonesia increased getting hotter.

Di taon 2004 lam tu mohopna do politik.

(26) This makes the political temperature increasingly peaked

On mambaen politk lam manaek.

Alani i lam tu timbona do hamohopon ni politik on.

The ontological relationship between power metaphors and metaphors through power is observed to form the classification of metaphors and metaphorical systems. Furthermore, syntactically the relationship between the power metaphor and the metaphor through power with social change and conceptualization, rationalization and perspective on these changes.

What is meant by inference is a conclusion that can be drawn from one sentence or utterance (Kridalaksana,1987). Sometimes discourse analyzers, such as the listener, cannot immediately understand the meaning of the speaker when speaking utterances, often he must rely on drawing conclusions to be able to interpret utterances or relationships between speeches. Such inferences turn out to vary. Maybe we can draw certain conclusions through deductive inference or rather loose form of inference. Inference is determined by the element of context, taken by considering physical, ontological and psychological. So, the metaphor of inference can be mentioned as an expression of something that is a conclusion of another object to something else, with the same purpose.

Metaphors involve conceptualization of experience, abstract knowledge, while inference is needed to know the use of the concept. Metaphors tend to imply words or expressions, but it can also happen that the same metaphors are interpreted differently. The meaning of metaphor inference must be determined by the element of context by considering the physical, ontological, psychological, and others.

Example:

(27) Time is money

One of the inferences that can be taken by considering these elements is to use the best time. In BBT there are examples of state and human metaphors and inference as follows:

(28) Mabiari do iba sotung marpuntaran bangso on

I'm afraid I don't split this nation 'I'm afraid this nation will be divided'

(29) Di tingki hamamasa ni G-30-S, nungnga nirimpu marokso

At the time of the movement, Indonesia was thought to have collapsed on this Indonesia. 'During the uprising of the movement, we thought Indonesia had collapsed'

(30) Di na masa krisis multi-dimensi, mansai renga do sahit ni bangso on

In a period of multi-dimensional crisis, during a multi-dimensional crisis, it is very hard it hurts this nation. 'During a multi-dimensional crisis, this nation was seriously ill'.

(31) Godang do na sala mangantusi OTDA. Gabe dibahen do i mangaribahi hasadaon ni bangso on.

A lot of people who misunderstand OTDA. So it was made it tore down the unity of this nation. 'Many people misunderstand OTDA. Many are use it to rip the unity of this nation'.

(32) Hansit do diae bangso on nuaeng

The pain is felt by this nation now. 'This nation is currently feeling sick'.

(33) Molo ndang marsitutu pamarenta lam posa do sahit ni bangso on

Begs for KKN, if the government does not seriously eradicate KKN, the more severe the pain of this nation. 'If the government does not really eradicate KKN, the nation's disease will get worse'.

Another example of a metaphor, which means taken as inference is as follows:

(34) Nandang adong gunana your pasingknonon ibana. Na manuan batu do ho di si.

There is no point in educating you him. That plant your stone there. 'There is no point in sending you to school. It's the same you planted stones '

Inference: a. Vain work

b. The schooled kid is stupid

(35) Boasa porsea ho di bagabagana i. Ai alogo do ho di si.

Why do you believe about that promise. Because you know who draw the wind you're there. 'Why do you trust its promises. It's the same if you draw the wind

Inference: a. He cannot be trusted

b. Can be disappointed he made.

V. CONCLUSION

In Batak Toba, metaphor is widely used in daily communication. Proven to find various types of metaphors in this study. The structure / pattern of BBT metaphors can be formulated as follows: X is Y, or X as Y. The type of word metaphor observed is the metaphor for words as objects, words as fluids, words as animals, words as food, words as humans, words as travel, words as weapons, and words as plants. Conceptual metaphors include orientational, ontological, metaphorical, and inference metaphors.

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