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An Analysis of Metaphor in Toba Bataknese Andung-andung.

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Abstract

Recent studies of metaphor have stressed both its importance to thinking and its pervasiveness in language. A number of researchers now claim that metaphorical transfer often connects semantic domains at the level of thought. This has implications for formal features of individual linguistic metaphors and for the lexical relations holding between them. The linguistic data used by metaphor researchers has largely been either intuitively derived or taken from small hand-sorted collections of texts. Metaphor is one term of another, and its primary function is understanding to communicate meaning. According to Andrew Goatly, there are five categories of metaphor, they are nouns, verbs, adjectives, adverbs and prepositions. In this research, the writer analyzed metaphor on mourn lamentation in Toba Bataknese Sari Matua of Youngest's Lament, Oldest's Lament, Widow's Lament and Separation's Lament. She also found that that nouns is dominant category of metaphor found in mourn lamentation Toba Bataknese Sari Matua. By finishing this research, the writer suggests all the people, all the readers and the next researchers to more motivated in studying and learning metaphor because it is very useful for people to be more understandable in doing communication.

Keywords : Metaphor, metaphorical transfer, mourn lamentation

1. Introduction

Communication can be built if there is an understanding between speaker and hearer in other word, the source person and target person. The main aim is to indicate something or some relations or even some ideas, and it can be shown or called as its meaning. In this case, meaning is important and significant. Meaning can be studied through scientific study of language called Linguistics. The branch of linguistics which deal with meaning is called Semantics. In semantics, meaning is divided into two parts, literal meaning and non-literal meaning. Literal meaning based on actual words. Non-literal meaning is the other way around. The speaker means something different from his literal meaning of the words, he has another intentions which different from the meaning of words he said. The hearer may find it is difficult to understand what the speaker wants to convey if the speaker speaks non-literary. There are a number of ways in expressing ideas which deviate from the semantics conventions, some of which are through the use of idioms and figurative language.

Semantics is a branch of linguistics that talks about meaning in language. Considering that language is a tool to conveying the meaning, it means that when we study a language we also study about the meaning automatically. In semantics, meaning divided into two parts, literal and non-literal (figurative expression). Literal meaning refers to words that do not deviate from their defined meaning or words in literal expressions denote what they mean according to common or dictionary usage. Non-literal meaning

(figurative expression) means that there are different meaning from the real meaning of the word. The words in figurative expressions connote they add layers of meaning.

Metaphor is mainly associated with novel, poetic language or literary language. It is a figure of speech and beyond ordinary language. In addition, metaphor is considered only to be a characteristic of language, and have nothing to do with people's cognitive system. In this case, people tend to think that they do not really use metaphor in their daily lives. In the traditional division between literal language and figurative language, metaphor belongs to the figurative language. In the historical theory of metaphor, metaphor is viewed as a term of speech and writing. It is a style of language. In literary texts, metaphors can play the role of serving poetic imagination.

The study of metaphor is important for some reasons. Firstly metaphor gives some idea of what it could mean for a concept to be metaphorical and for such a concept to structure an everyday activity. Secondly, using metaphor is one of the ways to make the abstract thing to be concrete. The writer chooses *andung-andung* to be analyzed. In Toba Batakese *andung-andung* is the one that holds the meaning of cultural heritage and the strong role in Toba society.

The reason in choosing this topic because it is interested and the writer want to know the metaphor in Toba Batakese *andung-andung* that can be applied in the life. In this case, the writer choose this topic it is to want knowing the kinds of metaphor. Because there are many people that don't know kinds of metaphor in Toba Batakese *andung-andung*. According to Goatly's, there are five categories of metaphor:

1. Nouns
2. Verbs
3. Adjectives
4. Adverbs
5. Prepositions

Based on the explanation above, the writer will conduct a research titled " **An Analysis of Metaphor in Toba Batakese Andung-andung.** "

Dealing with the title above, the writer would like to formulate the problems as follow: What categories of metaphor are found in Toba Batakese *andung-andung* ? and What is the meaning of categories metaphor in Toba Batakese *andung-andung* ?

Language can be analyzed from many aspects. One of them is from point of view of the metaphor as a unit of semantics. There are 14 kinds of *andung-andung* as found in Toba Batakese *andung-andung*, there are; *andung-andung ni boru sasada*, *andung-andung tading-tadingan*, *andung-andung si boru tumbaga*, *andung-andung nahiman*, *andung-andung ni parholong*, *andung andung ni parjalang*, *andung-andung ni anak sasada tiga marga*, *andung-andung ni paragat*, *andung ni anak siakkangan*, *andung-andung anak tading maetek*, *andung-andung ni hela*, *andung-andung ni angka parjalang*, *andung-andung ni anak sasadu*, *andung-andung tipul-tipul ni lili*, *andung-andung na mabahu*, *andung-andung ni siampudan*, *andung-andung anak buha baju dan andung-andung parstrangan*. But the writer focused on four types *andung-andung* according to Andrew Goatly in semantically meaning, they are; *andung-andung anak buha baju*,

andung-andung ni siampudan, andung-andung na mabahu and andung-andung parsirangan.

The Significances of the Study

1. Theoretically

1. To result of this research can be used by lecturers as additional materials that they can give to the students when they discuss the same materials.
2. The result of this research can be used by the next researcher as the additional reference or information of data to conduct the further study.

2. Practically

1. To enlarge the writer's knowledge about semantics especially about metaphor and improve her ability in understanding semantics.
2. To improve the knowledge of those meaning of symbols metaphor as found in Toba Bataknese *andung-andung* and give them more information about semantics especially about metaphor.

Linguistics

According to Holmes (2001:3), languages provide a variety of ways of saying the same thing addressing and greeting others, describing things, paying compliments. It can convey objective information of a referential kind; and it can also express how someone feeling.

Based on the opinions explained by the experts above, the writer concludes that linguistics is the study of human language that can be used by someone to interact to other people in order to build a good communication.

Semantics

Communication in society happens by means of language. However, the users of language, as social beings, communicate and use language on society premises's; society controls their acces to the linguistic and communicate means. Semantics, as the study of the meaning of words, phrases, or sentences in the language or semantics is the study of meaning in language.

Semantics is a branch of linguistics which relates with meaning. Semantics is considered as a study of meaning in language. It deals with the expression of linguistic objects such as word, phrases and sentences. It does not pay attention to the syntactical arrangement or pronunciation of linguistic object. Semantics is the study of linguistic meaning. It is concerns with what sentence and other linguistics object express, not with the arrangement with their syntactic parts or with their pronunciation (Katz, 1972 : 1).

Semantics is the study of the meaning of words, phrases, or sentences in the language or semantics is the study of meaning in language. Semantics has developed and become worthy study. There are two factors that make semantics become important and worthy study. First, meaning is strictly connected with communication. A certain meaning can be delivered through communication plays an important role in human life. Second, the process of human attempts to comprehend the nature of meaning involves the mental ability by the use of reasoning and perception. Therefore, the study of meaning in

language must include the meaning of words, sentences, and utterances, namely sentences which are used in the context (Sirogar, 1992: 2).

Semantics is technical term used to refer to the study of meaning. It is concerned with what sentences and other Linguistics objects express, not with the arrangement of their syntactic parts or with their pronunciation. Semantics looks at these relationships in language and looks at how these meanings are created, which is an important part of understanding how language works as a whole. Understanding how meaning occurs in language can inform other sub disciplines such as Language acquisition, to help us to understand how speakers acquire a sense of meaning, and Sociolinguistics, as the achievement of meaning in language is important in language in a social situation (Palmer, 1976:1)

After seeing and understanding the explanation of linguists about semantics, the writer argues that whenever someone (speaker) says or utters something, it means that his utterance means something that must be understood and interpreted by another (hearer).

Meaning

In linguistics, Semantic is generally considered as the study of meaning in a language. Semantics tries to understand what meaning is as an element of language and how it is constructed by language as well as interpreted, obscured and negotiated by speakers and listeners of language (Palmer, 1976:1).The study of meaning of words, phrases, and sentences. From the definitions above, I know that semantics is the study of meaning that is used for understanding human expression through language S. Shafiee, 2012:3).Meaning as a word of the ordinary everyday vocabulary of English. In everyday English, the word 'mean' is used in a number of different ways (Lyons, 1977:138). Meaning must be something that exist in the mind rather than the word and that is must be more abstract than pictures and there is more to it than just features (O'Grady, 1996:275).According to the statement, meaning is a concept in word or sentence.

Literal Meaning

Literal meaning is a meaning which is fixed always the same predictable and shared by the speaker for particular word or group of words. For example; English words *two* has literal meaning referring to a particular number, English words *train* has literal meaning referring to a particular type of transportation. Literal meaning is a concept which belong to representation of meaning and such as it is to be defined in theory of meaning (Maxim S, 1992:138). Meaning of words are literal meaning. It means that Literal meaning of a sentences is based on just the semantics information that you have from knowlegde of English (Griffith, 2006:80).

Example :

I'm hungry

This example is very clear and easy to understand. It is usually used in daily conversation. This is literal meaning, because I know the meaning without context.

1) The ground is dry

In this second example, the hearer automatically imagine the ground is dry. From those definitions, I know that literal meaning is the real meaning or we can say that literal meaning is meaning that we search in dictionary. The statements were very clear and generally for us.

Non Literal Meaning

Non literal uses of language are traditional called figurative and are described by a host of rhetorical terms, including metaphor, hyperbole, irony, metonymy, synecdoche, litotes (John Saeed, 1997: 16). Saeed said that non literal meaning could be called as Figurative Meaning.

Example :

1) I could eat a horse

Word have a literal meaning but horse can not be translate to literal meaning because we must have a context to understand that word. That example has not meaning that someone wants to eat a horse, but sample means that someone which is very hungry till he/she wants to eat many food like a horse.

From this example, I know that non literal meaning can be different from the real meaning. It depends on the context of the statement or conversation. Non literal meaning used to expressed an abstract idea. The hearer can felt difficult to know the meaning of speaker's said. That's why, the hearer should undertsand what the speaker's say or wants.

Contextual Meaning

Natural language semantics, or the relation between language and the world, has been one of the main concerns of linguists and computational linguists over the past few decades. It has recently been that most approaches to semantics so far do not constitute semantics at all, but an alternative kind of syntax, that is: instead of being interpretations in the logical sense, they are simply elaborate paraphrases of the natural language utterance they purport to be the "meaning" of. The purpose instead a model of context-dependent natural language semantics in which sentence meanings are expressed in a context with which they interact as opposed to being functions parameterized by context. Details of a sentence are interpreted in context and may in turn contribute to this context, so that the terms representing a particular sentence comes closer to a purified form of the "intention" of that sentence.

According to Cruise (1995:16) contextual meaning is full set of normality relations which lexical item contracts with all conceivable context. Contextual meaning is the groupment of relevan situational features with which it is related (Catford, 1965: 36).

Example:

1) You are buffalo! All you can do just eating and sleeping

For this example, absolutely not to explain the subject is a buffalo. But from the context the hearer known that subject just eating and sleeping like a buffalo.

From the statement which explained before, the writer concluding the contextual meaning greatly influenced by the use of language.

Figurative Language

Figurative language refers to words and groups of words or alters the usual meanings of the component words. Figurative language may involve analogy to similar concepts or other context, may involve exaggerations.

Figurative interpretation as an explicature that involves treating one or more words as if they had meanings different from their literal ones (Griffiths, 2006:81). According to Jhon Saeed (1997:16), there are six types of figurative language, there are:

1. Irony

The basic characteristics of irony is saying the opposite of what is meant (Perkins, 2001:142).

Example:

Thanks for being on time

The context is when a girl waiting her boyfriend who promise to come at 7pm but her boyfriend come at 8pm.

2. Metonymy

Metonymy define it in terms of a person or object being referred to using as the vehicle a word whose a literal denotation is somehow pertinently related (Saeed, 2006:85).

Example:

The piano is in bad mood

This context "the piano" it means the musician or pianist. The sentence is metonymy because human or pianist in the example have a concept piano.

3. Synecdoche

Synecdoche can be taken in a broad generic sense or in a narrow sense as one trope among others (Robert J Fagelin, 2011:108).

Example:

Indonesia won the football competition last year.

4. Hyperbole

Hyperbole is always more of something. Claudia added that hyperbole is employed with the intention of the transporting the attitude of the speaker to the facts, without misrepresenting the fact themselves (Claudia Clariege, 2001:112).

Example:

Jhon, I think you are the most selfish human being on the planet.

This sentence is hyperbole, because the speaker said Jhon is the most selfish human being on the planet.

5. Litotes

Litotes is the words actually used minimize a subject that the audience does or should estimate differently (Jeanne Fanchstock, 2000:87).

Example:

I have a few shoes.

This sentence is litotes because the speaker minimize the real fact. Actually speaker wants to say "I have many shoes".

Metaphor

Metaphor is derived from the Greek word *metaphora* meaning transference. It consist of the word *meta*, means over and *pherein*, means to carry. Metaphor is a figure of speech which makes an implicit, implied or hidden comparison between two things that are unrelated but share some common characteristics.

Metaphors relate these abstract topics to concrete, more easily observable phenomena and, it is argued, very little thinking on abstract subjects would be possible without them.

Metaphor is one term of another, and its primary function is understanding to communicate meaning. Combining insights from functional linguistics and relevance theory, he provides a powerful model for understanding how metaphors work in real communicative situations communicate meaning according to Goatly (1998: 2).

As was shown in the previous section, metaphor is not only a linguistic expression but also a cognitive tool that enables us to make sense of abstract phenomena. Lakoff and Johnson argue that the essence of metaphor is understanding and experiencing one kind of thing of another. (Lakoff, Johnson 1980: 5). It is one of the first attempts at defining metaphor as a cognitive tool. From the words of Lakoff and Johnson it follows that metaphor belongs not only to the realm of language, but rather to the realm of cognition. Metaphorical expressions are seen by them as realization of more general metaphors that are rooted in our cognition, that is conceptual metaphors.

According to that theories, the writer states that metaphor is the use of language which can not mean as a literal meaning and have comparison of two components in different context and meaning. To analyze and discuss metaphor in any depth. The writer need to identify and consider three things

1. The metaphor (a word, phrase, or longer stretch of language),
2. It's meaning (what it refers to metaphorically), and
3. The similarity or connection between the two.

Types of Metaphor

There are four types of metaphor according to Andrew Goatly, namely:

Nouns :Nouns is referring to things and can more directly evoke images than other parts of speech. Nouns can be used to refer directly to processes. Besides, the meaning or sense

of thing-referring nouns will often be conceptualized as bundles of semantic features, rather than as single semantic features.

Example: A cup (for drinking).

Verbs : Verbs can indirectly evoke imagery but only by being hooked up to their conventional colligates.

Example: The gills kneading quietly.

Adjectives : Adjectives are words which describe only nouns. They tell what kind? or how many? Example: The car *is* big, red, and flashy.

Adverbs : Adverbs describe verbs, adjectives, or other adverbs. They answer the questions: how, when, where, why, or under what conditions. Example: not, very, often, here, almost, always, never, there, and too.

Prepositions

Prepositions are common words which begin prepositional phrases (groups of words which work together). Prepositional phrases always start with a preposition and end with a noun or pronoun, and the entire phrase describes other words.

Example: at, to, with, from, for, of, on, in, into, onto, between, under, over, against, and around.

Andung-andung

Cultural is a skill which owned by a group of people to recognize, interpret, and produce signs with the someway. Every culture has a certain characteristics, from the event or ritual that occurs while the ceremony took place. Culture became the most important thing, because of identity that shows of the character of every person who owns it. Consequently, culture is the foundation of communication. When diverse cultures, it's also diverse practice of communication. Toba society is a society that respect customary norms inherited by ancestor to them about nuptial as well as funereal ceremony. They prove about loyalty on the customary practice with division of big energy to Toba society customary practice, particularly about andung at funereal ceremony. Andung is lamentation or funereal song on funeral or misfortune. Generally, andung contains about sadness or suffering life. From of misfortune are sadness and grief when parents, family members, died. This is a lamentation in Batak Toba people, content of andung is about life stories of people who died and song in front of his body. While do andung, people who came absolutely know about his character during his lifetime. Andung is one of cultural heritage that ever lived and powerful role in Batak Toba society that still used to this day. Only a certain parents can mastering hata andung and only those who can performing it with use hata andung properly. Because phenomena happened in funeral customs on Batak Toba society.

2.8 Theoretical Framework

2. Research Design

Research designs is the way to identify problems in current practice with a view to improve practice outcomes according to (Burns and Grove, 2001:248). The writer has conduct in descriptive qualitative research. Qualitative research is specially important in the behavioural sciences where the aim is to discover the underlying motives of human behaviour (Kothari, 2004: 20). Since the study is descriptive research, the writer attempted to describe the meaning of metaphor as found in Toba Batakne Andung-andung.

The Technique of Collecting Data

In collecting the data, the writer follows some steps:

1. Downloading the videos *andung-andung* from youtube.
2. Watching the *andung-andung* videos from youtube.
3. Transcribing of metaphor in *andung-andung*.

After collecting the data, the writer analyzed the data by applying some steps, such as:

1. Classifying of the metaphor found in *andung-andung* into Goatly's.
2. Drawing out the dominantly types of metaphor in *andung-andung*.
3. Concluding the analysis.

Data

The data of this research taken from *andung-andung* in youtube. The data is taken from four videos in Toba Batakne *andung-andung*. They are *andung-andung anak buha baju* (oldest's lament), *andung-andung ni siampudan* (youngest's lament), *andung-andung na mabalu* (widow's lament) and *andung-andung parsirangan* (separation's lament). The data can be seen on this table.

Table 4.1 The data of Andung-andung Anak Buha Baju

Andung-andung Anak Buha Baju	Oldest's Lament
<p><i>Inong.....</i> <i>Sambor ni nipikki inong</i> <i>Dipaninggalhon mi diau inong</i> <i>Diau inong anak buha bajumon</i> <i>Surat ni damang i doru tuau inong</i> <i>Na paboahon naung pasang do sahit mi</i> <i>Marturi-turi mago au datnong hu inong</i> <i>Anggiat senga berengonku bohi mi.</i></p>	<p>Mother... How sad my dream, that you left me, oh my mother. I had accepted the letter from father. Who said that your illness has been severe. I was looking for you... mother. So that I can see your face soon.</p>
<p><i>Inong...</i> <i>Dung sahat au da inong ku</i> <i>Tu harbangan ni hutat inong</i> <i>Manganguk bobar ma au inang marnida i</i> <i>Hubereng ma akka anggi iboto mi inong</i> <i>Sai tumatangis mangadopi bakke mi</i> <i>Dongan sahuta nang dohot sisolhot i inong</i> <i>Tarilu-ilu mangihuton bakke mi.</i></p>	<p>Mother... After I've arrived at hutment's gate. I'm badly sad when I saw. All the siblines that weeping you. All friends and families at the town weeping your departure.</p>
<p><i>Inong...</i> <i>Boasa so mariona ho inong</i> <i>Tu au anak buha bajumon inong</i> <i>Diau on anak si mago i</i> <i>Mauja namai damang parsinuan i inong</i> <i>Parsimalolongkon rindang ni siubeon mi.</i></p>	<p>Mother... Why you didn't give an advice to your children, to your oldest child. For me it's only a memory..... mother. I went far away from town to find a new life to the foreign country to find mw life's way.</p>

Table 4.2 The data of Andung-andung Ni Siampudan

Andung-andung Ni Siampudan	Youngest's Lament
<i>Dang hegeonku inong Soara mi dainong hu.</i>	I don't hear your voice anymore my mother.
<i>Turi-turian nama diou dainong.</i>	It's only a memory for me after you left me.
<i>Dipannungalhon mi diuu.</i>	I'm your youngest child, I lost you.
<i>Pussu ni si ubeon mi dainong.</i>	When I heard your news, you have passed away, mother.
<i>Au inong simagai.</i>	I cry hysterically my mother, how sad I left.
<i>Dung hubege baritami dainong.</i>	I'm your youngest child, a youngest child who hollow languish.
<i>Naung jumolo ho inong.</i>	I had to owe to the neighbours oh my mother.
<i>Mangangguk bobar macu inong.</i>	So that there's fees to looking your tomb.
<i>Lungun nai di au on.</i>	It 's impossible and it can't pay back.
<i>Di au siampudan mi dainong.</i>	How heart you are , oh my mother.
<i>Da siampudan lapungi.</i>	When I arrived at your village's gate.
<i>Marsali ma au dainong.</i>	I saw your house , my mother.
<i>Da tu hombar ni jabui.</i>	It has inverted.
<i>Asa adong da ongkos hi dainong.</i>	The yard also full of grasses, lilke a shrub land.
<i>Manggeahi udean mi.</i>	Hei.... hei.... Hei.... Hei... hei
<i>Inangan na saoboi be haulahani dainong.</i>	Mother..mother..mother ... mother..mot her .
<i>Tois nai ho inong hu.</i>	I asked the compatriot where is your tomb
<i>Dung sahat au dainong.</i>	And they show it moher.
<i>Diharbaganni hita i.</i>	It placed behind of house on the left of the tomb of father.
<i>Hubereng ma da ruma mi dainong.</i>	Under the coconut tree, mother
<i>Nungnga balik bulatik mi.</i>	Your chest, the place of your shaw that you ever sent to me.
<i>Marchhut ma alaman mi dainong.</i>	Now it is only the dust and wood chips that left on the mat, adorn your house.
<i>Nungnga tudos tu naurulang.</i>	
<i>Hei... Hei... Hei... Hei... hei ... Hei...</i>	
<i>Inong...ingong...inong...inonggg...</i>	
<i>Husukkan ma dongan sahuta dainong.</i>	
<i>Didia do hudean mi</i>	
<i>Dipatuduhon ma tu au dainong.</i>	
<i>Da dipudini jabui.</i>	
<i>Dihambirang ni damangi dainong.</i>	
<i>Ditoruni harambir mi.</i>	
<i>Ukkap poiimi dainong.</i>	
<i>Inangan ni salendang mi</i>	
<i>Hape ditongos do tu au dainong.</i>	
<i>Gabe tinggal ma orbuka.</i>	
<i>Sian rapu-rapu turere dainong las ias ni jab umi</i>	

Table 4.3 The data of Andung-andung Na Mabalu

<p>Andung-andung Na Mabalu <i>Amang hansit ma i Amang Siadopan.</i> <i>Dipaninggalhonmon di ahu.</i> <i>Da Among na lambok malitung Among Siadopan.</i> <i>Among munga ditinggalhon ho di ahu Among.</i> <i>Marsiak bagi da Among patura-tura sinuanbeu i</i> <i>dohot sinuanunas i, Amang.</i> <i>Marsada-sada bulung ma Among ditinggalhon</i> <i>ho.</i> <i>Among di tano parjalangan i Amang ditinggalhon</i> <i>di ahu, Amang marsiak bagi da Amang. Ei, ei...</i></p>	<p>Widow's Lament Husband, it hurts, my husband. Your leaving of me, husband who speaks sweetly, my husband. Husband, now you have left me, husband Poor fate, oh husband. It has pierced our daughters and sons, oh husband. Each of our leaves children have been left by you, husband. In the place of my sojourn, husband, I have been left by you, husband. Poor fate, oh husband. Ei, ei...</p>
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Table 4.4. The data of Andung-andung Parsirangan

<p>Andung-andung Parsirangan <i>Manuk ni pea langge. Hotex hotex lao marpira.</i> <i>Sirang marale ale da lobian matean ina.</i> <i>Marpuluh taon ma hita naung mardongan rap</i> <i>sauduran.</i> <i>Tu dolok tu toruan tung so adong dihitaon</i> <i>parsalisian.</i> <i>Marsianjuan dinahumurung pambahenan tudos</i> <i>ma hita on songon dalihan.</i> <i>Tolu ma i na sai tongtong marsitungkolan lobi</i> <i>lobi songon na martinodohon.</i> <i>Rap manghilala di sudena sitaonon hape tompu</i> <i>ma i di na so punugaman.</i> <i>Digotap ho ma hubunganta na mardongan</i> <i>nungnga jumolo lao ho tu siharoburan.</i> <i>Lao mandapothon tuhan i tu hasonangan ai holan</i> <i>ihu i nama sai maraburan.</i> <i>Laos so martona ho mambahen parsirangan.</i> <i>Dang boi be hape hita sauduran songon naung</i> <i>salpu rap tu dolok tu torua.</i> <i>Molo masihol ho muse di au ingot ma na di surgo</i> <i>i do au dapoton au di surgo i ai ho pe sonang</i> <i>disi.</i> <i>Borhat ma ho.....sonang ma ho.....selamat jalan</i> <i>ma di ho haholongan.</i></p>	<p>Separation's Lament Hen cackle before it spown. Split from best friends is more sad colierd we lost our mother. A year we have been together. Wherever we go we don't have a mis understanding. We forget our mistakes like a stove. Three feets each other more then brothers. Suddenly something happen presumed. You break our relationship and your passed away. Only a tears that always drop. Go without messages. We can't be together anymore like yesterday. If you miss me remember me. You have been together with Lord. Come with me so that you will be happy. Just go... be happy... good bye my bestie.</p>
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4.2 Data Analysis

The whole data were taken from from the Andung-andung. The participant on the data is available according to the data of the Andung-andung. In the other word, the context of the situation such as participant, setting (time and place) background knowledge

and other social factors were part of the research in choosing the word expression. Therefore, it is difficult to understand the words on Andung-andung because the structures of the sentences are different with the grammatical word today. And the writer found that the implicit information is always there in andung-andung. Here are the data analysis for each category of metaphor.

Table 4.1 The categorization metaphor in Toba Bataknese Andung-andung Anak Buha Baju (Oldest's Lament) into Andrew Goatly of metaphor.

No	Data	Nouns	Verbs	Adjectives	Adverbs	Prepositions
1.	<i>Dang (1)hegeanku inong (2)soara mi dainong hu.</i> I don't hear your voice anymore my mother.	✓		✓		
2.	<i>(3)huri-turiun nama diau dainong dipaniggathon mi diau.</i> It's only a memory for me after you left me.	✓				
3.	<i>Pussu ni si (4)ubeon mi dainong au inong(5)simagoi.</i> I'm your youngest child, I lost you.		✓	✓		
4.	<i>Dung (6)hubege (7)baritami dainong naung jumolo ho inong.</i> When I heard your news, you have passed away, mother.	✓	✓			
5.	<i>(8)Mangannguk bobar macu mong lungun nai di au on.</i> I cry hysterically my mother, how sad I left.			✓	✓	
6.	<i>Di au siampudan mi daunong (9)da siampudan lapungi.</i> I'm your youngest child, a youngest child who hollow languish.					✓
7.	<i>Marsali ma au dainong da tu (10)hombor ni jabni.</i> I had to owe to the neighbours oh my mother.	✓				
8.	<i>Asa adong da (11)ongkos hi dainong manggeahi udean mi.</i> So that there's fees to looking you.	✓				
9.	<i>Inganan na saoboi be haulahani dainong.</i> It's impossible and it can't pay back.					

10.	<i>Tois nai ho inong nu dung</i> (12) <i>sahat au dainong</i> (13) <i>diharbaganni hitai.</i> How heart you are , oh my mother. When I arrived at your village's gate	✓	✓	✓		
11.	<i>Hubereng ma da ruma mi dainong</i> (14) <i>nungnga balik balatuk mi.</i> I saw your house , my mother. It has inverted.		✓			
12.	<i>Marduhut ma (15)alaman mi</i> <i>dainong</i> <i>nungnga tudos tu natarulangi.</i> The yard also full of grasses, filke a shrub land.	✓				
13.	<i>Hei... hei... hei... hei... hei...</i> <i>Inong... inong... inong... inong... inong...</i> <i>Hci... hei... hei... hei... hei...</i> Mother... mother... mother... mother.					
15.	(16) <i>Husukkan ma dongan sahuta</i> <i>dainong didia do (17)hudean mi.</i> I asked the compatriot where is your tomb.	✓	✓			
16.	<i>Dipatuduhon ma tu au dainong</i> (18) <i>da(19)dipudini jabui.</i> And they show it moher. It placed behind of house on the left of the tomb of father.		✓			
17.	<i>Dihambirang ni danangi dainong</i> (20) <i>ditoruni harambir mi</i> Under the coconut tree, mother.		✓			
18.	<i>Ukkap potimi dainong inganan ni</i> (21) <i>salendang mi.</i> Your chest, the place of your shawl that you ever send to me.	✓				
19.	<i>Hape ditongos do nu au dainong</i> <i>gabe tinggal ma (22)orbuki</i> <i>sian rapu rapu ture dainongias ni</i> <i>jabumi.</i> Now it is only the dust and wood chips that lefton the mat, adorn your house.	✓	✓			

Table 4.2 The categorization of metaphor in Toba Batakese Andung-andung Anak Ni Siampudan (Youngest's Lament) into Andrew Goatly of metaphor.

No	Data	Nouns	Verbs	Adjectives	Adverbs	Prepositions
1.	<i>Inong... (23)sambor ni (24)nupikka inong dipaninggalhon mi diau inong anak buha bajumon. Mother..... How sad my dream, that you left me, oh my mother.</i>	✓		✓		
2.	<i>(25)Surat ni damangi doro tuau inong na pahouhon naung pasung do (26)sahit mi. I had accepted the letter from father who said that your illness has been severe.</i>	✓				
3.	<i>Mariuri-turi mago au dainong hu inong (27)anggiat (28)sanga(29)berengonku hohi mi. I was looking for you... mother. So that I can see your face soon.</i>		✓		✓	
4.	<i>Inong...dung sahat au da inong kutu (30)harbungan ni hutai inong Mother..... After I've arrived at hutment's gate.</i>	✓				
5.	<i>Mongangik bobar ma au inang marnida i(31)hubereng ma akka anggi iboto mi inong sai tumatangis mangadopi bakke mi. I'm badly sad when I saw. All the sibilines that weeping you.</i>	✓				
6.	<i>Dongan (32)sahuta nang dohot sisolhot i inong tarilu-ilu mangihuton bakke mi. All friends and families at the town weeping your departure.</i>	✓				
7.	<i>Inong...boasa so (33)martona ho inong tu au anak buha bajumon inong. Mother...why you didn't give an advice to your children, to your oldest child.</i>	✓				
8.	<i>Diau on anak si mago i (34)mauja namai damang parsinuan inong par</i>	✓				✓

<p><i>simalolongkon rindang (35)ni sube on ni.</i> For me it's only astory, mother. I went far away from town to find a new life to the foreign country to find mw life's way.</p>					
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Table 4.3 The categorization of metaphor in Toba Bataknese Andung-andung Na Mabaht (Widow's Lament) into Andrew Goatly of metaphor.

No	Data	Nouns	Verbs	Adjectiv es	Adver bs	Prepositio ns
1.	<p><i>(36)Amang (37)hansit ma i, Amang Siadopan dipaninggalhonmon di ah u da Among na (38)lambok malilung. Among Siadopan.</i> Husband, it hurts, my husband. Your leaving of me, husband who speakssweetly. my husband.</p>	✓	✓		✓	
2.	<p><i>Among nunga (39)ditinggalhon ho di ahu Among. Marsiak bagi diau Among patura-tura sinuanbeu i dohot sinuantunas i, Amang.</i> Husband, now you have left me, husband Poor fate, oh husband. It has pierced our daughters and sons, oh husband.</p>		✓	✓		
3.	<p><i>Marsada-sada bulung ma Among ditinggalhon ho, Among di tano parjalangan i Amang (40)ditinggalhon ho di ahu, Amang marsiak bagi(41)da Amang. Ei, ei...</i> Each of our leaves children have been left by you, husband. In the place of my sojourn, husband, I have been left by you, husband. Poor fate, oh husband. Ei, ei...</p>		✓	✓		✓

Table 4.4 The categorization of metaphor in Toba Batakese Andung-andung Parsirangan (Separation's Lament) into Andrew Goatly of metaphor.

No	Data	Nouns	Verbs	Adjectives	Adverbs	Prepositions
1.	(42) <i>Manuk</i> ni pea langge hotex hotex luo marpira. (43) <i>Sirang</i> marale-ale da lobian matean ina. Hen cackie before it spawn. Split from best friends is more sad coherd we lost our mother.	✓				
2.	(44) <i>Marpuluh taon</i> ma hita naung mardongan rap sauduran. Tu dolok tu toruan tung so adong dihitaon parsalisan. A year we have been together . Wherever we go we don't have a misunderstanding.		✓			
3.	<i>Marsianjuan</i> dinahumurang pamba henan tudos ma hita on songon (45) <i>dalihan</i> . Tolu ma i na sai tongtong marsitungkolan lobi lobi (46) <i>songon na martinodohon</i> . We forget our mistakes like a stove. Three feet each other more than brothers.	✓				✓
4.	Rap (47) <i>manghilala</i> di sudena siao nonhape tompu ma i dina so panag aman. Digotap ho ma (48) <i>hubungan</i> nta na mardongan nungnga jumolo loo ho tu siharoburan. Suddenly something happen presumed. You break our relationship and your passed away.	✓	✓			
5.	Lao mandapothon tuhan i tu hasonangan ai holan itu i nama sai maraburan laos so (49) <i>martona</i> ho mambahen parsirangan. You break our relationship and your passed away. Only a tears that always drop. Go without messages.	✓				
6.	Dang boi be hape hita sauduran songon (50) <i>naung salpu</i> rap tu dolok tu toruan. Molo (51) <i>masihol</i> ho muse di au	✓		✓	✓	

<p><i>ingot ma na di surgo i do au dapotori au di surgo i ai ho pe sonang disi</i> <i>Borhat ma ho...sonang ma ho...sela mat jalan ma di ho(52)haholongan.</i> We can't be together anymore like yesterday. If you miss me remember me. You have been together with Lord. Come with me so that you will be happy. <i>Just go... be happy... good bye my bestie.</i></p>						
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1. Nouns

- 1) The names of persons, places, things, feelings, or ideas. Nouns usually answer the questions who or what.
- 2) Nouns are often preceded by "noun markers," the words a, an, and the. The word answering "who or what" asked after a noun marker will be a noun.
- 3) Nouns usually form a plural by adding an *s*. If you are unsure if a word is a noun, try adding *s* to mean more than one. If it works, the word is probably a noun.
- 4) Word endings -ance, -ancy, -ence, -ice, -ion, -ity, -ment, -ness, and -ure usually form nouns

2. Verbs

- 1) Verbs are words which show *action* or *doing*. All sentences must have at least one verb.
- 2) A few verbs, called "linking verbs," express that someone or something exists or is a certain way. Memorize them: be, am, is, are, was, were, been, being. They are always verbs.
- 3) Verbs change form to show a difference in time. If you change a sentence from present to past, or past to present, the words which change are verbs.
- 4) Complete verbs may include two or more verbs working together and consisting of a main verb and "helping verbs." The only words that can be helping verbs are: can, could, will, would, shall, should, may, might, must -- (always helping verbs)

have, has, had, do, does, did, be, am, is, are, was, were, been, being --
(helping or main)

- 5) The endings -ify and -ize usually form verbs; -ing or -ed endings are common verb forms.

3. Adjectives

- 1) Adjectives are words which describe only nouns. They tell what kind? or how many?
- 2) The noun markers *a*, *an*, and *the* are always adjectives.
- 3) Adjectives pile up in front of nouns. For example: the big, red, flashy car. All underlined words are adjectives describing the noun *car*.
- 4) Adjectives may also follow a linking verb and describe the subject of a sentence. For example: The car *is* big, red, and flashy.
- 5) The word endings *-able*, *-ful*, *-ible*, *-ical*, *-ious*, *-ive*, *-y* usually form adjectives.

4. Adverbs

- 1) Adverbs describe verbs, adjectives, or other adverbs. They answer the questions: how, when, where, why, or under what conditions.
- 2) A number of words are always adverbs. They include: *not*, *very*, *often*, *here*, *almost*, *always*, *never*, *there*, and *too*.
- 3) Adverbs very often end with *-ly*. However, be careful: not all words ending in *-ly* are adverbs.

5. Prepositions

- 1) Prepositions are common words which begin prepositional phrases (groups of words which work together). Prepositional phrases always start with a preposition and end with a noun or pronoun, and the entire phrase describes other words.
- 2) Most prepositions indicate time, place, or position.
- 3) The most common prepositions are: *at*, *to*, *with*, *from*, *for*, *of*, *on*, *in*, *into*, *onto*, *between*, *under*, *over*, *against*, and *around*.

Here are the data analysis for each of metaphor:

Andung-andung Ni Siampudan (Youngest's Lament)

1. Nouns

For example:

- 1) In this case, the sense sound is a girl who lost her mother forever so that she could no longer hear her voice every day

2. Verbs

For example:

- 1) In this case, in this incident sense than to hear that her daughter got the news about his mother who had died.

3. Adjectives

For example:

- 1) In this incident that the girl really missed the presence of his mother.

4. Adverbs

For example:

1) In this case, that the child is very wept his mother forever

Andung-andung Anak Buha Baju (Oldest's Lament)

1. Nouns

For example:

1) In this case, a child is like no dream anymore when her mother was gone.

2) Verbs

For example:

1) In this event that the child is hoping to looking his mother before leaving for good.

2) Adjectives

For example:

1) In this case, that the child feel sad over her departure.

Andung-andung Na Mbalu (Widow's Lament)

1. Nouns

For example:

1) In this case, that a father who had left his family forever and his wife were lost.

2. Verbs

For example:

1) In this incident, that the perceived wife how ill since her husband's departure.

3. Adverbs

For example:

1) In this case, that her husband's behavior during his lifetime is very good.

4. Adjectives

For example:

2) In this case, that she considers as her husband's departure is an affliction that must bear the burden to finance their children and become the backbone of the family.

Andung-andung Parsirangan (Separation's Lament)

1. Nouns

For example:

1) In this case, that they establish bonds of friendship which is so closely.

2. Verbs

For example:

1) In this case, that they both felt the ups and downs of the time together.

3. Adjectives

For example:

1) In this case, that left the friend left behind a message for friends who have died.
That is a saying that unspeakable again very missed.

4. Adverbs

For example:

1) In this event, that since the departure of his best friend they could not get together again like last time.

4. Conclusions

After analyzing Andrew Goatly category of metaphor as found on mourn lamentation sari matua in Bataknese toba, the writer would like to draw the conclusion as follow:

1. Metaphor is not only talking about language and meaning but also talking about a tool of discovery, providing a way of imposing or discovering structure.
2. There are five categories of metaphor as found in Toba Bataknese andung-andung, they are; nouns, verbs, adjectives, adverbs and prepositions.
3. The analysis by the writer against this andung-andung produce some conclusions about the meaning of andung-andung as well as social functions culture. Andung-andung was wailing, lament or humming hearts strung in fragments of words and song spontaneously as an expression of the feelings of containing a family or relatives of the deceased. Andung-andung describe the journey of life or suffering someone. There are no specific restrictions for those who will be present andung-andung, but in general are usually contain people who are family or relatives of the deceased.
4. Nouns is the dominant category of metaphor as found in Toba Bataknese andung-andung

The close this graduating paper, the writer would you like to purpose some suggestions, they are:

1. For all the readers, the writer suggests that they would be more motivated to increase their knowledge about metaphor, because by understanding metaphor, people will be more understandable in daily communication process.
2. There are still many aspects which can be analyzed about vocabulary and other skills of English concerned with English language. Finally, for the next researchers, that they can analyze other aspects in vocabulary and other skills and the result of this study may be used as early information to conduct further researches.