SYSTEMIC ANALYSIS OF GRAMMATICAL METAPHOR
IN TEXT OF WAIJEWA LANGUAGE

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ABSTRACT

This paper is aimed to describe grammatical metaphor in text of Waijewa language. It is based on Halliday's theoretical framework of functional grammar that stated metaphor as a variation in the use of words and it is a variation in the expression of meaning. Metaphorical variation discussed in this paper relates to metaphor in lexicogrammatical variation called grammatical metaphor that includes ideational and interpersonal metaphor. Corpus of data are collected from four oral texts of proposing a girl called *Kette Katonga Weri Kawendo* happened in Wewewa society. Data collected through observation by recording are analyzed using descriptive qualitative method. The results showed that ideational metaphor was realized by transitivity system using process and nominalization, while interpersonal metaphor were realized in mood and modality. The use of affirmative type were more occured than others since speakers usually repeated their experience stated before either directly or indirectly. Relating to the use of modality types, the use of modalization and modulation in text were influenced by status and power of speakers. This fact showed that the use of modulation was used by bridge's parents and mediators, whereas modalization was used by groom's parents and mediators. This result of study could give contribution to language teachers or lecturers to be considered in teaching language especially in teaching meaning including metaphorical meaning of language comparison among local languages, national or international languages such as English.

Keywords: Grammatical metaphor, interpersonal metaphor, ideational metaphor, text, Waijewa.

INTRODUCTION:

As human beings people have to interact with others in their life, and in order to interact they use language as a main tool. Language be used sometimes can be directly understood or sometimes must be interpreted firstly by listeners or readers in order to get a clear picture. This fact generally happens because a speaker or a writer uses language variation to express his/her meaning. The use of this language variation to express meaning is known as metaphor (Halliday, 1994:431). Language can be expressed through congruent way, and the non-congruent ways of encoding language are referred to as grammatical metaphor (Halliday, 1994; 1998; Halliday & Matthiessen, 1999; Matthiessen and Matthiessen 2014).

Metaphor is not only understood from its linguistic phenomenon but also it needs cognitive competence since this phenomenon covers human's thought process completely to catch a meaning behind a word, phrase or sentence be listened or read in a certain text or situation. Lakoff and Johson (1980) stated that metaphor as an understanding and experience of something through something else. Therefore, someone can understand new things through other things else that has been known before. Moreover, Lakoff and Johson said that experience of someone had culturalistic and it can be as background of every human beings' experience. Thus, it can be said that comprehension of metaphor either spoken or written requires someone to use prior knowledge to understand the meaning behind a word, phrase or clause that has metaphor.

Halliday (1994:341-342) proposed theory of functional grammar in which grammatical metaphora is introduced and described by a reason that metaphor can occur on different level, such as at lexical level and also at syntactical level. Halliday's view of grammatical metaphor is that language as a system of meaning potential and rules is not more than system of choice. It means that a speaker or a writer can choose special form of language to express himself/herself based on his/her purposes, and different meaning are realized by different forms of language too. Moreover, it was stated that whenever language was used there were two of choices, namely choice of form that is consistent to a fact or congruent and choice of non-congruent fact. Choices that are not consistent to a fact according Halliday is called metaphor. The use of language that is not concruent belongs to metaphor (Halliday, 1985, 1994; Halliday and Matthiessen, 1998. 2004). Gramatical metaphor is defferent from lexical metaphor in the case that lexical meaning does not change except the change of its function. Halliday classified grammatical metaphor into two types, ideational metaphor and interpersonal metaphor. Ideational metaphor realized by transitivitas covers the use of process and nominakization, while interpersonal metaphor relates to mood perspective and modality.(Halliday, 1994; Halliday and Matthiesen, 2004). Interpersonal grammatical metaphor stated by Traveniers (2004:3) "as a doubling of semiosis: a '*doubling of scoping'* in structural terms, and a '*doubling of grounding'* in semantic terms."

The example of grammatical metaphor in Waijewa language such as the use of verb *ngaa* 'to eat' becomes noun *pangaa* 'meals'. In a clause such as *ma **ngindi** ranga* 'we bring animals' → **ranga *pangindi ma*** 'animals brought by us' (phrase). This example also shows process of using clause to noun phrase. In lexical metaphor, the lexical meaning is changed and not the use of word literally (Traveniers, 2006 in Kazemian, et al, 2013: 158).

The use of grammatical metaphor systemically is influenced by its context, so it can be said that a text either spoken or written text be influenced by context in which it is used. Therefore, it is essential and interesting to analyze whether the grammatical metaphor used a 'text' or 'context'. Analyzing text means analyzing its language (Brown and Yule, 1983:1). It is also stated by Halliday (1985a:10) that a linguist describeing language without considering text is barren, and describing text without relating to language is empty. Based on those views, the writer thinks that it is essential and important to analyze a text since a text consist of language that is influenced by its context and even ideology of society used that language.

Wewewa society is a community of a society that use Waijewa language to communicate in their every day life. They obey so me rules or norms, and habitual custom required by their community. One of the traditional ceremonies existing in that society is marriage ceremony. This ceremony has three steps that must be followed. They are *tunda binna* i.e 'knocking a door', a kind of introduction; *kette katonga weri kawendo* 'proposing a girl', and *pamalle* or *padikki*' taking the bridge to groom's place'. These three steps have certain criteria to be followed at certain times which are many. The second and the third steps takes times to be followed. They can be shorter or long. It depends on whether the requirements stated are fulfilled. The second step needs very long talk or dialogues even discussion of both party, bridge and groom's party in order to get a conclusion to be followed together by both parties.

In process of proposing a girl, there will be a long dialogue between mediators from both paties groom and bride's. The dialogues relates to dowries asked by bride's parents and given by groom's parents. Dowries given by groom's parents are various, such as buffalows, cows, horses and gold. Bride's parents give pigs, traditional (weaving) clothes, and ivory. To fulfill all dawries were also decided together. All these are decided together in

the second process. The decision made must be followed by both the two parties. If they do not followed the decision, there will be a custom sanction. This dialogue occurs a long text that is interesting to be studied or analyzed. One of the interesting things to be studied is the use of grammatical metaphor occurs in text of proposing a girl. Based on systemic functional linguistics theory, grammatical metaphor is one aspect in lexicogramatical level that is important to be analyzed. Grammatical metaphor according to Halliday (1994; 2004) is one aspects that is to be included in lexicogrammatical level.

RESEARCH METHODOLOGY:

Qualitative method based on phenomenology approach is adopted in this study. Field research was conducted in two sub-districts (East and West Wewewa sub-districts) of South West Sumba District, East Nusa Tenggara Province of Indonesia. Qualitative data was also supported by simple quantitative one. Qualitative data was collected from observation by recording four sessions of proposing a girl, and interview was conducted with the informants who were involved in that session. Primary data was collected from observation and interview. Therefore the data collection techniques used were (1) directly observed the session of proposing a girl by recording the events, (2) in-depth interviewed to the informants using open interview followed by some questions focusing on metaphor.

The collected data was analyzed using descriptive analysis and match method to be specific (Mashsun 2007). Data was analyzed focusing SFL theory in which the writer (1) transcribed and verified data, (2) analyzed the metaphor used in text and (3) reported the results. Based on match method technique the data was analyzed by specifying to the analysis of grammatical metaphor, namely ideational and interpersonal metaphor. The results of the study are presented using words and described and narrated using words, sentence and paragraph,

RESULTS AND DISCUSSION:

Based on the analysis of four texts, it was found out that the use of grammatical metaphor covered ideational and interpersonal metaphor. The concept of grammatical metaphor enables speakers as mediators to express a number of text variation terms that have different meaning from previous observation. Table one presents the use of both ideational and interpersonal metaphor in texts.

Table 1: The number use of grammatical metaphors in texts

Types of Metaphor	Text				Total	%
	I	II	III	IV		
Ideational	258	101	141	172	672	57
Interpersonal	206	60	98	152	516	43
Total	464	160	239	324	1188	100

Table 1 shows the grammatical metaphors used in texts (Total : 1118). The used number of ideational metaphor is higher (672/57%) than interpersonal metaphor which is only 516 (43%). It can also be seen that the use of ideational metaphor in each text is higher than interpersonal metaphor. This fact indicates that ideational metaphor relates to the 'use of process' in it which enable either the speakers and the listeners express their idea so that the aim of using language can be achieved. More explanation relating to each type of grammatical metaphor, ideational metaphor and interpersonal metaphor are described orderly in this following subpart. The use of them have relationship in text and even used simuntanously in clauses or text.

GRAMMATICAL IDEATIONAL METAPHOR:

Grammatical ideational metaphor in text of proposing a girl was realized by transitivity system that implies element of describing experiences and it relates to proces. Process is a determinant element since process can hold participants. Transitivity in clauses of text relates to grammatical element that can be used to express relation among the speakers or participants in an event or a comunication (Ngongo, 2013).

Logical meaning of text covered ideational metafunction that relates not only experiential meaning but also logical meaning which was realized by coordinator conjunction (as in Waijewa language, *mono* 'and', *taka* 'but') and subordinate conjunction (such as *lapata* 'up to'*orona* 'because ') among clauses or other structural unit, such as the use of conjunction, relative pronoun, ellipsis, etc. In the discussion of proses type, each clause, namely independent and dependent clause are analyzed in terms of using process, participants and

circumstances. The way of analyzing clause like this results inconstituent structure. This is different from logical meaning that is associated with interdependency structure. The relation of word as head and as modifier, such as noun and adjective, articles and adverbs are examples of logical meaning. The relationship between dependent and independent clauses relates to logical meaning. The logical meaning relates to ideational meaning. Therefore, the ideational focus of analysis is experiential meaning that express experience in clauses realized by transitivity.

Grammatical ideational metaphor as it has been previously stated is realized by transitivity system that covers process and nominalization. Ideational metaphor is an incongruent representation of the experiential meaning. It is mainly represented by the transitivity system. Nominalization as a main carrier of concept and information in text (see Kazemian, et al, 2013: 158). When people express their experience they express using six types of processes, namely material processes, existential, relational, verbal mental, and behavioral process. Examples of ideational metaphor in text can be seen in following data.

(I: 11)

*Na tena ba wi///Ga'i ka ta deku ndi **paworo**// parai nda kira// parai nda roppa lummu na// na tena bai///. //Nya na liwi ba ta **woro** ndi//...*

'It is true/// in order to follow **what be discussed**// schedule planned // allotted time// it is true// That be discussed by us///…

  1) a. *Ga'i ka   ta deku   ndi   **pa- woro ... nda***
      Conj   Pt   Pr.M Emp Pr.Nom   Pos
    'In order we   follow it   that discuss our
    'In order to follow what we discuss'
    'In order to follow our discussion.'

    b. *Nya na   liwi ba   ta **woro**   ndi...*
     Pt Emp Pr Conj Pt Pr.Verba   Pt
     It   go   for   we   discuss   them…
      'It goes we discuss them….'

The example (1a) indicates the ideational metaphor while the example (1b) does not. The example (1a), noun phrase *paworo nda* 'our discussion' is from the clause *ta woro ndi* ' we discuss it/them.' Verbal process *woro* 'discuss' in the example (1b) noun phrase *paworo* 'that be discussed and it is added by possessive *nda* 'our'/our discussion' so it becomes *paworo nda* 'our discussion' More examples of ideational metaphor in text are presented below.

2) *Ne paworo nda   tama   ba   tia   longga ba   bukku*
   actor/Pt   Gen Pr.Mat Asp   Pt.goal Pr.Mat Asp   Pt/goal
 that discussion our   enter   has   stomach pass   has   throat
   'That our discussion has entered stomach, has passed throat'
    ' Our discussion has been agreed.' (metaphor)

I:63)

3) *Appa pambei mi lengga pangu   pau   burri pangu makata*
      Pt   Mat Pr   Mat Pr
  Noun phrase   verb phrase   verb phrase
  ' what you want be pour with its waste, flush with its dregs.'
  " your want is proposed honestly." (metaphor)

(I.19)

4) *Tau lolowe appa ne pakatukke mi pamarou mi   bukku   pakaremba mi   tia*
  Vb Pr   Pt/noun phrase   Gen N phrase Gen Noun   N phrase   Gen   Noun
  Say what that bogged down you that thirsty you throat   that hungry   you stomach
  'Say what makes you stuck, thirsty , hungry.'
   'Propose/deliver your aims.' (metaphor)

(I:34)

5) *...mama   bellipo   ngga wi   na   kaleku nggu*
     Mentl Pr   Modality   Gen Emp Deitic   bag   Gen

Verb phrase   Noun Prase   that hand bag   my
' Eat areca nut,betel vine in my hand bag.'
'Eat areca nut and betel vine in my handbag/ welcome people (metaphor)

The example (02 – 05) indicate ideational metaphor. The second example indicates ideational metaphor that is realized by transitivity system in which there are material process and nominalization (verbal process→noun phrase _paworo_ 'discussion'). Meaning of ideational metaphor in this text is what was discussed and what has been decided or agreed together. No one breaks or changes and all must obey them. The example number two also has nominalization (material process → noun) and that material process, _lengga_ 'pour' and _burri_ 'flush.' Meaning that implies in ideational metaphor is proposing or delivering aims honestly. This is the same as example number four and five in which there are verbal process _tau_ 'say/state' and nominalizationi _ne pakatukke mi_ ' that makes you bogged down'. _pamarou mi bukku_ 'that makes your throat thirsty', _pakaremba mi tia_ 'that makes your stomach be hungry'. It indicates meaning of proposing/delivering purposes.' Some examples of ideasional metaphor in texts are presented in table two.

Table 2: Some Ideational metaphor in texts, process types and its meaning

No.	Ideational metaphor	Process types and nominalization	Meaning
01.	_Billu kongge benngge wunggu kongge lima **ne pawata nda ne lodo**_ 'tie it on waist, held it in a fist this our decisition today'	Material Pr. & nominalization	Keep the promise and keep the responsibilities.
02.	**_Hida pamama kako_** _ba na barra ma_ These areca nut, betel vine walk/come to us'	Material & nominalization	The dialogue can be started
03.	_Ne keto ulu lele na tama_ 'This ivory chopping enters'	Material & nominalization	The demand of ivory chopping is accepted.
04.	_Hidi paworo ma puu na pakado ma lawina na bata._ 'these discussion early, decition at the end are agreed.'	Verbal & Nominalization	Verbal & Nominalization
05.	_Ne panewe nee pongge paurraka_ "The speaking are still mixing.'	Behaviour & Nominalization	The discussion has not finished yet
06.	_Wunggu lima ndi hitti ata panewenggu_ 'make a fist for these mediators.'	Verbal & Nominalization	Keep and give responsibility to the mediators.
07.	_Hetti pangaa dengnga ma_ These meal for us.'	Behavior & Nominalization	Relating to income
08.	_Hida papangeda ma kako kabola_ 'Our thought walks nicely.'	Nominalization, mental & material	Be trust to each other
09.	_Ne **pawai** dengnga ma ne lodo mai ma **kette ma katonga weri ma kawendo**_ Our presence today is to tie **bale-bale (a place made of bamboo used to sit)** fasten a sign of prohibition.'	Nominalization & relational	Presence of proposing a girl

The use of grammatical ideational metaphor in text of proposing a girl is higher than interpersonal mrtaphor. This fact indicates that there are varieties of meaning in expression of speakers to express their experience in order to have a decision based on their purposes of having a conversation-dialogue. The other made this number higher because due to the reason, the speakers usually repeat their speech among them. It is clear enough that this spoken text consists of nominalization which is predominantly used. This result is the same as what was found out by Kazemian, at al (2013: 159) that nominalization was more used by writer as topic to develop sentences in written text. Thus, the most important ideational metaphor in this spoken text relating to systemic

functional linguistic theory proposed based on Hallyan's (1994) view was the use of specific form to express certain meaning. This expression of meaning enable speaker to think more seriously.

GRAMMATICAL INTERPERSONAL METAPHOR:

Grammatical interpersonal metaphor in text was realized by mood system and modality. Clauses were used as to exchange speakers' experience. Whenever there are experiences to be excnaged, every speaker expresses thing, such as state or deliver an information and ask information from listeners. Therefore, speakers not only do something for him/herself but also ask information from listeners. Stating and giving information implicates or indicates that listeners gets something; and speaker asks something implicates that he/she gives something as response (see Ngongo, 2013:135).

Generally, mood system relates to verb form that states a fact or an event. It covers indicative which consists of declarative, interrogative, imperative or subjunctive. Mood types concerns to two main types, namely indicative and imperative. Indicative type are two types, declarative and interrogative. Declarative has subtypes, exclamatory and affirmative, while interrogative type has subtypes of "yes/no interrogative and wh-interrogative such as what, why, who, when, where, when and how."

Based on mood type mentioned above, mood type of clause used in text of Waijewa language can be seen in this following diagram. This type may have the same or different types as other languages have.
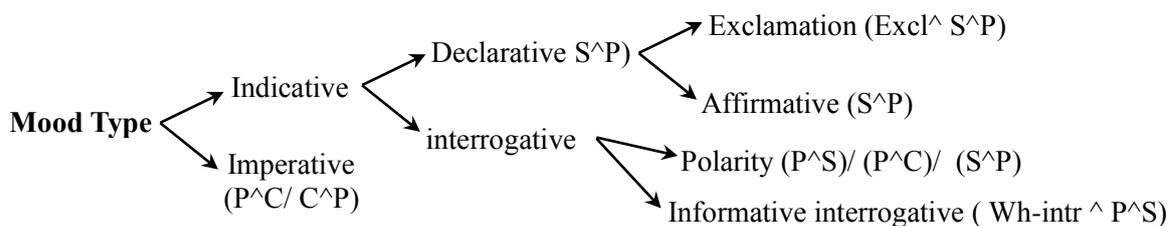
Diagram 1: mood types of Waijewa language (Ngongo, 2013:139)

Beside mood, modality also occurs in text. The modality used are of two different types, modalization and modulation. Modalization implies possibility or habitual and modulation relates to necessacity. Modalization in text such as *wuku* 'will', *taka pongngu* 'must', *notong-nge* 'maybe'. The use of modalization and modulation in text is influenced by status and power of participants/speakers. This fact showed that the use of modulation was used by bridge's parents and mediators, whereas modalization was used by groom's parents and mediators (Ngongo, 2013:154-157).

Examples of grammatical interpersonal metaphor used in text are presented below.

(I:26)

///*Ne hina patekki da hida umba mu*//, *mala ne lodo ba wak'i ngga*// *kette nggo katonga weri* ngg*o kawendo*///. ///*Nai wak'i nati ua ponda pangngindi nggu*//, *neti kandikupa kabatana*// *baku kette na katonga baku weri na kawendo*//, ***a manauwara ngga hina ngge***///. ///*Ka a limma hitti ranga pangindi nggu ne lodo hinna*//

6) ...*a manowara   ngga   hina ngge*...
    They love   me   he say
    S   P   comp   S   P
    'He said they loved me."

(II:53)

...//***Deimba we ne keto ullu lele lunggungge?***// //*Ba ne onda kanda nya ka wi*//. //*Ne yauwa appa ne pateki na mori*// *dabaka dappa midako*// *ba yodi kyaki nya ba wi*//.

7) *Deimba we ne keto ullu lele lu nggungge?*
    P   C   P   S
    accept this ivory chopping   say   I
    ' Do I say, accept this ivory chopping?

(I:4)

*...nyaka bahinna kowe / **notongge /ka ta dukki ngge ne pamai dengnga nda ne bahinna**///. ///Nyaka ka kako belli hida pamama pata patama wainda//, kata mama belli//...*

8) *Notongge ka   ta   dukki ngge ne pamai   dengnga nda ne bahinna*
　 Modalization   we come   this presence aim   our   now
　　　　　　S   P   C
　'Maybe we come to our aims be presence today.'

9) *Hina- nggu nati kaweda ka   na ya   kua-ngga ndi hida oma rara*
　 ' say   you   that old man Conj you give all   him   those gold
　　P   S   C   Conj P   C
　'He says to you that you give him those all gold.'

The examples (6-9) have grammatical interpersonal metaphor since systemically they have projection of potential meaning by forming new pattern from structural realization and also make/projects new systemic domain, as example number six *hi na ngge* ' he says' project new potential meaning, namely *a manowara ngga* 'they love me.' The same thing happens to example number seven *lu nggungge?* 'I say?' enlarge new meaning *Deimba we ne keto ullu lele* 'Accept this ivory chooping?'*;* and example number eight has modalization as *Notongge* 'maybe' and *ka ta   dukki ngge ne pamai dengnga nda ne bahinna* ' we come to our purposes of being presence now.' The example number nine *Hina- nggu nati kaweda* ' That old man say to you.' Project new meaning *ka na ya kua-ngga ndi hida oma rara* 'that you give him all those gold.'

Those clauses seems to be that projection of interpersonal usually involve speaker or recipient or listener as projector as in clauses *hina ngge,* 'he says'*lu nggungge* 'I say.' In other words, interpersonal metaphor that realizes mood type is usually preceded by verbal process. The examples of number six and nine are mood type of affirmative, while example number seven is polarity or ye/no interrogative, and number eight is affirmative that has meaning of modalization. Some examples of grammatical interpersonal metaphor in text are presented on table three.

Table 3: Some examples of grammatical interpersonal metaphor

No.	Grammatical interpersonal metaphor	Mood types/modality
01.	***Ku dengngi mi** gai ka ya kua **pongngu** nga ndi* ' I ask you that you must give it to me.'	Declarative and modulation
02.	***Notongge** kana liwe ba ta worongge* 'Maybe we come to discuss it.'	ModaliZation
03.	***Hidangge** ne ba waingga kette katonga weri kawendo ne lodo a lima pangingdinggu* 'They say that they are presence to propose a girl today, there are five **tail** (tail as a symbol of animal such as buffalow) brought.'	Declarative
04.	*Garra ndi ata panewe pa-pende mi* 'who are the mediator that you choose?'	Wh-interrogative/ Informative question
05.	*Wai kua du mi hetti ata papende da?* 'Are the all people chosen complete?	Polarity or yes/no interrogative
06.	***Hidanggu wou** pakako ne panewe* 'He asks you to deliver this speech.'	Affirmative
07.	***Nai manu wou dede mema** ka tai yone* 'This chicken, you take first in order to put here.' 'You take this chicken first in order to put it here.'	Imperative
08.	*Ne rapa baku **pangedakongge** na **waraka** neme ndou* ' I think the time will be on the next year.'	Modulation

Affirmative as subtype of declarative type were used more in text than other subtypes. This fact indicated that in text participants or speaker both mediators and bride and groom's farther exchanged their experience by stating, repeating and reporting information either directly or indirectly.

The use of modality in text enables speakers to emphasize or state that something can be done or can not be done by using various level of possibility, habitual or frequency. The use of modalization enable speakers to

state or inform variaty of responsibilities such as must, can, will, might be, to state what being asked and do what being offered. The result found in clauses of proposing text that the use of modality always occur and they were realized simultaneously in verbs, such as **baka** *ami ko-ngga dede wa kadanu lili wa kaleku* ' I will come to take the bag.' Morphologically the word *baka* implies tendency or want.

CONCLUSION:

The use of grammatical metaphor relates to the use of variation words and meaning expression. The variation of using metaphor in text of proposing agirl or in Waijewa language called *Kette Katonga Weri Kawendo* covers grammatical metaphor known as ideational and interpersonal metaphor. Halliday's view of grammatical metaphor was used beside the concept of lexical metaphor. Lexical metaphor was also used since it related to the lexicon of te language used in text.

The total use number of grammatical ideational metaphor in text was 672 (57%) of 1188 total number of grammatical metaphor. Grmamatical ideational metaphor was realized by transitivity system that used process type and nominalization, such as *Ne paworo nda tama ba tia longga ba bukku* 'our discussion have enered in stomach and have passed the throat.' Material process types more occurred than other process. The eclamation process types almost never occurred in grammatical ideational metaphor. The use of nominalization simultaneously occurred with process types as topic whenever speakers expressed their experience.

The number use of grammatical interpersonal metaphor is 516 (43%) of the total 1188 use of grammatical metaphor. This type of metaphor was realized by the use mood system and modality, such as *Deimba we ne keto ullu lele lu nggungge?* Do I say accept this ivory chooping? The use of affirmative type always occurred in text. This occurrence of this type more occered than others since speakers usually repeated their experience stated before either directly or indirectly.

The use of grammatical metaphor systemically in texts needed projection of potential meaning by forming new pattern from structural realization and create or make systemic domain of new meaning (Halliday and Matthiessen, 2004:626). Analyzing grammatical metaphor requires complete understanding of metaphor itself in order the varieties of meaning expressed using metaphor can be understood by participants either in spoken or written texts.

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