"Showing Emotion of Surprise Using Metaphorical Expression by Arabic Descendent Community"

Dewi Nuryanti
Institut Bisnis Nusantara
dewiwahid@ibn.ac.id

ABSTRACT

This research is aimed to find out the types of metaphorical expressions of surprise used by The Arabic Descendant Community. It is also to know the meaning of metaphorical expression of surprise conveyed by the Arabic Descendent Community. In analyzing the data I use some concepts proposed by Kövecses, Z about metaphor and theories of basic emotions proposed by Fiehler and Kövecses, Z. This research is using descriptive method since the result is only about to give the description of the research and there is no numeric result of the research. The result finds fourteen utterances in three different types of metaphorical expression of surprise. The meaning occurs in the use of the expressions are disbelief of something, regretting of something, and being annoyed by someone or one situation

Keywords: metaphor, metaphorical expression, emotion, the Arabic Descendant

ABSTRAK

Penelitian ini bertujuan untuk mengetahui jenis-jenis ungkapan metaforis "kaget"yang digunakan oleh komunitas keturunan Arab. Selain ingin mengathui jenisnya, penelitian juga bertujuan untuk mengetahui makna yang disampaikan melalui penggunaan ungkapan metaforis "kaget". Dalam menganalisis data, penulis menggunakan teori tentang metaphor yang dikemukakan oleh Kövecses, Z dan teori tentang "emosi dasar" oleh Fiehler dan Kövecses, Z. Dalam proses analisis, penelitian ini merupakan penelitian dengan metode deskriptif karena hasil penelitian hanya dideskripsikan dengan bahasa tanpa menunjukkan hasil penelitian dalam angka. Hasil penelitian menunjukkan adanya empat belas ujaran dalam tiga jenis ungkapan metaforis "kaget" yang berbeda. Makna yang muncul dalam penggunaan ungkapan tersebut menunjukkan adanya ketidakpercayaan penutur terhadap sesuatu, penyesalan penutur atas suatu hal, dan penutur merasa terganggu oleh suatu situasi atau seseorang.

Kata Kunci: metaphor, ungkapan metaforis, emosi, komunitas keturunan Arab

I. INTRODUCTION

As a part of global community, communication using more than one language is an important thing. Someone is able to speak either in one language or in two or more languages. For someone who has blended ancestor or as a result of moving out to other places, the ability to use two or more languages becomes higher. The communication can be in mother tongue to communicate among the speaker from the same language, or it can be in English and other international language if the communication occurs among speaker of different background of language. By speaking English, ideas can be spread among non-native speaker as well as to show their feeling and emotions. Speaker uses English to express some feelings, such as feeling of happiness, sadness, or even surprise.

In order to tell someone about a feeling, adult speakers have different ways from teenagers. Teenagers, like students use many expressions in their conversation especially to show their feeling. They express their feeling directly, usually teenagers use slang words or even use their grouped jargon. Differ from teenagers, adult speakers use language which much complete expressions than teenagers. It also occurs in expressing their feelings. Not only that, different community use different way of showing their emotion through language and special expression, one of them are the Arabic descendent community. This community is people who are pure Arab descendent live in Indonesia or Indonesian intermarriage people who speak bahasa Indonesia and mix some Arabic words or expressions. The use of this

expression can be in many ways; to show anger, surprise, or happiness. It seems that in daily speaking this community use many expressions to tell their feeling, such as surprise.

In Indonesia, for some communities and tribes, it is impolite to tell something directly to the addressee, especially telling someone's emotion. To show emotion such as surprising, being annoyed, or even to show anger cannot be shown directly to the addressee unless by using the expression of metaphor. So that, metaphor occurs in community's conversation or in everyday talking. The metaphor expression can occur as "Astaga, copot jantung mendengarnya", "MasyaAllah ternyata dia baik banget", or "Saya terkejut mendengar bunyi telefonnya".

In order to tell some messages without telling it literally is one way to help speakers to show their intention using non-literal meaning. It is usually using the expression known as metaphor. Metaphor has become much more important in recent years, partly because semanticists have also begun to realize how prevalent it is in everyday language (Hurford, Heasley, and Smith, 2007: 328).

As Knowles and Moon (2006) states that when we talk about metaphor, we mean the use of language to refer to something other than what it was originally applied to, or what it "literally" means, in order to suggest some resemblance or make a connection between the two things (p.3)". By using metaphor, a speaker makes a linkage between a language and its meaning.

In metaphor, something is described by stating another thing with which it can be compared. For example: "His words stabbed at her heart". It means that the words did not actually stab, but their effect is compared to the stabbing of a knife (Richards, J. et al. 1985). From the examples, we can see that metaphor is a transfer of the image, meaning, or the quality of an expression to another expression. This transfer is done by referring to a concept to another concept that suggests a similarity, an analogy or a relationship between the two concepts.

In showing emotions, such words or phrases may create effects to its speakers and also to the addressee who addressed the words. One emotion which is shown by using words and phrases is the expression of surprise. This expression is shown by using different expressions such as "Oh (my) God!"; "Shit! or Oh Shit!"; or in bahasa Indonesia people usually say "astaga!"; "bus(y)et!"; "Masya Allah"; or "ya ampun" when they get surprise of something.

In some area at Jakarta Timur, we can see many intermarriage descendants or people with mixed family background live. The area of Condet is one of them. This area is inhabitants by many intermarriage people of Betawi and Arabic, though other tribal backgrounds also live here. The Arabic descendant people live by having different jobs. Many have business as the seller, especially perfume, which is easily to be found along the street. The women also do fashion Moslems business that sells Moslems clothes and Hijabs. Besides that, other business run in this area is culinary business that influenced by Middle East Cuisine. If we see their educational background, the people have various backgrounds, from high school to university background. So, the speakers in this area are assumed to have different metaphorical expressions from other area in Jakarta Timur.

The use of metaphorical expression in conversation or talking occurs in many forms, including the use of "surprise expression". The speakers in one speech event might realize whenever they use it, on the other hands, they sometimes do not. This research is aimed to find out the kinds of metaphorical expression of surprise in Arabic Descendent Community in order to show their emotion. Besides that, the writer also wants to know what meaning of using metaphorical expression of surprise in Arabic Descendent Community in order to show their emotion.

In conducting the research, the writer has to know what purposes she wants to have. Here, she firstly is going to figure out the kinds of types of metaphorical expression of surprise are used by Arabic Descendent Community in their conversation. Not only that, the writer also wants to know the meaning of using metaphorical expression of surprise in Arabic Descendent Community in order to show their emotion.

By doing this research, it is hoped that the research will enrich the knowledge about the use of metaphorical expression of surprise in daily conversation and its kinds. In addition, this research is also hoped to become the guidance for everyone who wants to do other related research with different data.

The Language of Surprise

Language is spoken for different purpose in one conversation. As stated by Holmes (2013), "we use language to ask for and give people information. We use it to express indignation and annoyance, as well admiration and respect. Often one utterance will simultaneously convey both information and express feeling (p.2)". By using language, a speaker can deliver meanings to the addressee in different purpose. Beside to give information, language is often used to show someone's feeling as well as emotion.

One example of emotion is surprise. Expressing surprise will not be the same with expressing other emotion using language, such as showing anger by using a language. Surprise refers to "a feeling of mild astonishment or shocked caused by something unexpected". In other words, the word surprise denotes the emotion and the cause of the emotion itself. By this, we can interpret surprise as the process of causation, that is, as causing. The cause emotion is a well-known component of emotions in literature of emotion (Fontaine, et al, 2013).

Some of responses of surprise appear to be physical form or body reacting, such as eye-opener. By opening eyes - wide eyes – is a kind expressive response surprise people usually produce automatically. Other responses can appear in the form of breath-taking, mouth-open as well as in the form of shake up. These responses show that surprise can be seen by the movement of someone's body.

Metaphorical Expression of Surprise

Kovecses (2010) in his book Metaphor states that for most of us, metaphor is a figure of speech in which one thing is compared with another by saying that one is the other, as in He is a lion (ix). He then adds in understanding a metaphor, it is defined as understanding one conceptual domain in terms of another conceptual domain. So that, in metaphor speaker tries to make comparison of one thing to another thing that seems to have the same characteristics.

In expressing metaphor, a speaker may do it by only one word or using an expression consists of a metaphor. The expression consist of metaphor refers to metaphorical linguistic expressions or usually call as metaphorical expressions. These are words or other linguistic expressions that come from the language or terminology of the more concrete conceptual domain (Kovecses, 2010:4).

The language and the metaphors of surprise were studied by Kendrick-Murdock (1994). Her results (in Kovecses, 2004) indicate that most of our understanding of surprise comes from three metaphorical source domains:

1. SURPRISE IS A PHYSICAL FORCE: I was staggered by the report.
2. A SURPRISED PERSON IS A BURST CONTAINER: I just came apart at the seams.
3. SURPRISE IS A NATURAL FORCE: I was overwhelmed by surprise.

The first source domains SURPRISE IS A PHYSICAL FORCE focuses on physical reaction of body whenever getting surprise. In other words, the surprise causes other reaction. It is natural that when someone is surprise, the body shows some different movement. The physical forces can also take a variety of forms. They include such physical phenomenon as heat, attraction of bodies, abrupt physical contact between bodies, and the like.

This first source domain, which shows the cause of surprise, is the same with the third source domain SURPRISE IS A NATURAL FORCE. As the third one also shows that the feeling of surprise can be emerged as a natural situation. In addition, Kovecses (2004) said that natural forces, like floods, wind, and so forth, are viewed as extremely forceful and as affecting physical objects with a great impact (p.71). He then added that physical things cannot help but undergo their effects.

From the three sources domains above, the BURST CONTAINER metaphor is not only highly typical of surprise, but it highlights a very important aspect of surprise, namely, that the surprised person temporarily loses control over himself or herself. The BURST CONTAINER metaphor captures this particular aspect of the concept.

In bahasa Indonesia we usually hear someone says "Copot jantungku mendengarnya" indicate the same situation of losing control of oneself. By uttering this utterance, someone who gets surprise is not

losing the heart or the heart does not get away from the body. Otherwise, it is the meaning of something happen because of a very unsurprising thing. The situation of speaking causes as if the heart is not at its place.

In addition, surprise, not surprisingly, is the least metaphorically comprehended concept. It is because surprise is not a socially very complex phenomenon, and, consequently, there is not a great amount of conceptual content to be associated with it.

Emotion

Humans show their emotion in many different ways; one can directly show it from their gesture such to hit something by hands or kick things around them whenever they get angry, while others show their emotions through language. Either it is an emotion of happiness, sadness, or anger. LeDoux (1996) in Kovecses (2004) said, "emotions evolved not as conscious feelings, linguistically differentiated or otherwise, but as brain states and bodily responses. The brain states and bodily responses are the fundamental facts of an emotion, and the conscious feelings are the frills that have added icing to the emotional cake (p.xi)". The emotions appear as the response of body from some stimulants of the brain; otherwise, it is said that emotions are body movement of brain.

According to Kovecses (2004:2) "some emotion words can express emotions. Examples include shit! When angry, wow! when enthusiastic or impressed, yuk! when disgusted, and many more". By saying these emotion words, speakers seem easy to send message related to what they feel to the addressee.

He adds that other words can describe the emotion they signify or that "they are about". Words like anger and angry, joy and happy, sadness and depressed are assumed to be used in such a way. So that in some circumstances these descriptive emotion can also be called as "express" particular emotions. An example is "I love you" where the descriptive emotion word love is used both to descriptive and express the emotion of love.

In addition, emotions words are used to describe a feeling, so that it is descriptive words. Kovecses (2004:3) distinguished this emotion words into two, they are more or less basic. He stated "speaker of a given language appear to feel that some of the emotion words are more basics than others. More basic ones include annoyance, wrath, rage, and indignation for anger and terror, fright, and horror for fear (Kovecses, 2004, p. 3)". So that, language is used to show speakers' basic feelings.

Basicness can mean two things. One is that these word (the concepts corresponding to them) occupy a middle level in a vertical hierarchy of concepts. In this sense, say, anger is more basic than, for example, annoyance or emotion. Anger, because it is a "basic-level" emotion category, lies between the superordinate-level category emotion and the subordinate-level category of annoyance.

The emotion of "surprise" can be expressed in a variety of ways, including by using interjection, such as "wow" (Celle and Lansari, 2003:9). This expression can be done because some triggers related someone experience with emotion. Sometimes the expression of emotion can be combined with the following description, such as saying "I love you" or by saying "I love to be with you".

Meaning and Emotion

Showing one emotion using different expression in different language has some meanings. Meaning is conveyed by speakers in different expressions using languages. To talk about how meaning relates to different emotion, many scholars have offered different views (Kovecses, 2004. p.6)
1. The "Label" View
   The label view of emotional meaning maintains that the meaning of emotion terms is simply an association between a label, like the words anger and fear, plus some real emotional phenomena, like physiological process and behavior. It is based on the folk theory of meaning in general according to which meaning is merely an association between sound (form) and things. Schachter

and Singer (1962) in Kovecses (2010) proposed that emotion involves three things: a label, plus something (emotionally) real, plus a situation.

2. The "Core Meaning" View

It is customary in semantics to distinguish between core (denotative, conceptual, cognitive, etc.) and peripheral (connotative, residual, etc.) meaning (see, e.g., Lyons, 1977). What characterizes core meaning is a small number of properties or components that are taken to define a category in an adequate manner. This means, in this view of meaning, that core meaning should be capable of minimally distinguishing between the meaning of any two words; that is, by virtue of the smallest possible number of components.

On the other hands, peripheral meaning or connotation is usually seen as being made up of various social, situational, or affective properties – any properties that are not taken to contribute to the cognitive content of words in a significant way. Connotations are assumed to vary from person to person and from culture to culture. The core meaning view of emotion categories typically assumes the idea that emotional meaning is composed of universal semantic primitives.

3. The "Dimensional" View

Emotional meaning is also viewed as being constituted by values on a fixed set of dimensions of meaning. Solomon (1976) in Kovecses (2010, p.8) for example, postulates 13 dimensions that are sufficient to describe any emotion. These include DIRECTION, SCOPE/FOCUS, OBJECT, CRITERIA, STATUS, EVALUATIONS, RESPONSIBILITY, INTERSUBJECTIVITY, DISTANCE, MYTHOLOGY, DESIRE, POWER, and STRATEGY. Frijda (1986) in Kovecses (2010) says the dimensions that apply to a given emotion provide a "component profile" that uniquely characterizes an emotion.

4. The "Implicational" View

While the "core meaning" and "dimensional" views are based on the core meaning in general, the implicational view takes connotative meaning as its main point of departure.

5. The "Prototype" View

Some emotion words are more prototypical than others. The "prototype" view of emotional meaning as it relates to individual basic-level categories. Sometimes the prototype approach is combined with some other view of emotional meaning. For example, Wierzbicka (1990) in Kovecses (2010) states:

> The definition of an emotion concept takes the form of a prototypical scenario describing not so much an external situation as a highly abstract cognitive structure: roughly, to feel emotion E means to feel as a person does who has certain (specifiable) thoughts, characteristic of that particular situation (p.36).

This definition combines the "core meaning" approach with the prototype approach. The "(specifiable) thoughts" are constituted by the semantic primitives WANT, BAD, DO, SOMEONE, and others.

6. The "Social-Constructionist" View

Several scholars take emotion concepts to be social constructions. It relates particular aspects of society and culture. The social-constructionist view of emotion concepts is also based, at least in the work of its leading proponents on the notion of prototype. The structure of most emotion concepts is seen as a highly conventionalized script from which deviations are recognized and linguistically marked in any given culture. Where the explicitly social-constructionist views differ from other prototype-based but nonconstructionist approaches is in their account of the content of emotion concepts.

7.   The "Embodied Cultural Prototype" View
The account of song can be seen as diametrically opposed to that of anger as discussed by Lakoff and Kovecses (1987) in Kovecses (2010). They claim that to the degree that the metaphors constitute anger are motivated by physiological functioning, the concept will be motivated by the human body, rather than being completely arbitrary, being just a social-cultural product.

II. RESEARCH METHODOLOGY

The descriptive qualitative method is used for this research. The method shows the factual data without using any numbers. So that, statistical analysis will not be needed in the analysis procedure. As Moleong (2007:6) explained that qualitative research is a research, which has result of analysis procedure without using statistic analytical procedure.

Furthermore, in processing the research Cresswell (2014:4) added that the process of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data.

The data will be explained in the form of words, phrases, or sentences. The data of this research is taken from some conversations in family conversations during their daily speaking. The writer will describe all phenomena she finds during the process of research. It is a case study at Condet area, Jakarta Timur where many Arabic descendents live. The process of taking data is by recording the conversation during daily speaking. The respondents are limited only for adult informants without making any difference of gender.

Data are spoken data. The data are recorded before being analyzed. In recording the data, the writer let the respondents to have a natural conversation. Here, the writer does her observations by listening the respondents do their daily speaking. After recording the conversation, the writer listens the recorded data to group them in the needed lists. Unfortunately, the writer found some broken data during the process of grouping. It is because too much noisy data she had found. These broken data then were omitted and only few are taken.

In the process of research, some techniques will be conducted. The writer will let the respondents to have conversation among them. During this conversation, the writer records the conversation. There will be one recording, which will be chosen among others and will be used as the data. The recording process is aimed to get all expression.

In the process of collecting the data, the writer does not change or modify the conversation. So that, the writer lets the data occur as natural as they are. The data then are transcribed into written form. After transcribing the data, the writer groups the data into different lists of data based on the questions. After that, data are going to analyze.

In analyzing data, the writer uses different theories. She uses theories, which are related to the questions asked. She will not use other theories to analyze data since it will not be needed. Not all data analysis will be shown here for they are assumed to have the same results.

III. DISCUSSION

Expressions emotion is not only by showing the body movement such as to slam the door, or by punching something/someone, but also by saying something. Here, we can say that when people feel the emotion of something they do an action by their language. This language action often occurs in metaphorical expression because some expressions may use to avoid hurting others. The following table shows some expression of surprises uttered by Arab Descendant.

The Types of Metaphorical Expressions are used by Arabic Descendents in their conversation
Based on the collecting data, the writer finds that the Arabic Descendents uttered different expression in their conversation. From the conversation, the writer found fourteen utterances consist of metaphorical expressions to show emotion. The writer groups the data in the following table.

Table 1. Metaphorical expression of surprise uttered by Arab Descendent Community

No	Metaphorical mappings	Examples
1.	SURPRISE is a physical force	1. Sudah baputa-puta saya cari ATM di Tebet. (I have been going around Tebet to look for the ATM) 2. Hah! Dia kuat banget makan pedes! Ga terbakar tuh perut? (Hah! He is so awesome to eat a very spicy meal! Does not his belly get burn?)
2.	BURTS CONTAINER	1. Umi tu ga habis pikir loh dia bisa ngeboongi istrinya. (Umi doesn't believe that he dares to lie to his wife) 2. Ga masuk akal banget dia bilang kayak gitu. (It is unbelievable to hear him say that) 3. … panas dingin loh Umi bilangnya kemaren. (… Umi got hot and cold to say it) 4. Lagian dia salah juga sih Mi, anak masih ijo kayak gitu disuruh ngurus-ngurus sendiri, ya kacau dah. (It was his mistake Mi, he asks a child to take care of himself, he makes a mess)
3.	SURPRISE IS A NATURAL FORCE	1. Eh mukanya memerah loh waktu nyadar salah masuk, hahahahaha. (Eh, he got shy whenever he knew to get into a wrong place, hahahahaha) 2. Ya Allah! (Oh God!) 3. Ya Allah mantap! (Oh Good, gergious)! 4. MasyaAllah loe jajan 250 habis? (MasyaAllah, you spent 250 thousands?) 5. Yah kucingnya masuk. (Yeah, the cat gets in) 6. Ish ngapain malu-malu! (Ish! you don't have to shy) 7. Becanda loe ah! (You make a joke!)

From the above table, it can be seen that there are different ways of showing an expression of surprise in Arab Descendant who live in Jakarta Timur.

Utterance "Sudah baputa-puta saya cari ATM di Tebet".
　　　　(I have been going around Tebet to look for the ATM)

　　　In this data the writer finds an expression "Sudah baputa-puta saya cari ATM di Tebet". The expression shows that there is segment of expression "baputa-puta …" which indicates that a physical movement of things such as a wheel. Here, "baputa-puta…" tells us that literally say the speaker's head has been spinning, yet it is not 360 degrees of spinning.
　　　From this data, the expression "baputa-puta" tells audience that speaker's body moves around one object or one place around and around. It cannot be said that by using this expression only one part of speaker's body that has the movement, that is the head. In fact, it is speaker's whole bodies that moves or

does the action since the physical force occur as the whole action. In other hands, it can be said that this expression tells audience that the speaker's body gets physical abstruption.

By expressing her feeling using this expression means that the speaker gets so tired of doing something yet she does not get any good result, or she does not get succeed of her action. In this data, this expression shows that the emotional feeling of tired felt by the speaker because of going around one place. Besides that, the expression also shows speaker's feeling of annoyed by the situation. So that, the writer can say this expression as the peripheral view which shows the connotation meaning.

Utterance "Umi tu ga habis pikir loh dia bisa ngeboongi istrinya".
          (Umi doesn't believe that he dares to lie to his wife)

This utterance is uttered by Umi to her daughters. By uttering the utterance, it shows that the utterance consists of metaphorical expression "habis pikir". When the speaker utters it does not mean that she cannot think over and over again. The expression "habis pikir" shows that she is unbelievable of what she hears.

From the data, it can be seen that the speaker as the surprised person cannot think about the information. So that she says "habis pikir" which does not mean she does not have a way of thought anymore. She shows her surprise by saying the expression that there is unbelievable thought in her.

The utterance shows that it is the way of some culture in Indonesia to express different meaning. This way of expressing the feeling is not the same from one place to others because every culture has its own expression. By this, the write sees that the expression shows the meaning of embodied cultural prototype. In daily speaking the use of this expression occurs as the way to show unbelievable thing occurs.

Utterance "Eh mukanya memerah loh waktu nyadar salah masuk, hahahahaha".
          (Eh, he got shy whenever he knew to get into a wrong place, hahahahaha)

The above utterance consists of metaphorical expression "memerah". This expression expresses that the object (addressee) of the conversation has got the effect of one situation. The expression "memerah" does not mean that a person puts a red color blush on her/his cheek, or wears something red on the cheek.

By uttering the expression, it tells that there is a natural effect of showing one's feeling. As showing by this data that the addressee gets surprise and causes her/his cheek red. In this utterance we can see that the surprise thing causes the feeling is because he/she gets wrong to get into one room.

From the data, we can see that the expression "memerah" means that someone is getting ashamed of one situation. The expression "memerah" means there is an emotional feeling because something has been done. By uttering this expression, the expression "memerah" indicates that there is a meaning of the prototype view. In a daily speaking, the use of this expression sometime is intended to annoy someone/addressee of the speaking.

The Meaning of Using Metaphorical Expressions by the Arabic Descendents Community

The uses of the metaphorical expressions occur in different purpose. If we see the meaning, we know that a speaker has different purpose in uttering utterances. Here, based on the data, they use the expression to show that they disbelief of something – which can be found in the metaphorical expressions as BURTS CONTAINER; to inform a regret feeling and being annoyed by one situation as in SURPRISE is a physical force; and also to show surprise as well as being annoyed by someone which are SURPRISE IS A NATURAL FORCE.

IV. CONCLUSION

From the previous description, it can be seen that the metaphorical expressions of surprise are expressed by the use of metaphor. It seems that the expressions have no differences with other expressions uttered by other blended community in Indonesia, excepts, the Arab descendents sometime expressed some expression using words or phrases borrowed from Arabic language. It cannot be denied that these expressions occur because of as Moslems community.

After doing the research, the writer found that the three types of metaphorical expression of surprise occur in different form of expressions. The writer also found that the expression used expresses different meaning that conveyed by the speakers and the addressee.

The research is hoped can be useful for the one who are interested in doing the similar research, especially the next writers who want to analyze about the use of metaphorical expression in other community. The next writers may use the same topic by taking other explanations about metaphor and metaphorical expression; they may find different data with the same topic. By this, they can expand the research about metaphorical expression. On one side, the writer thinks that this research is far from perfect, so that the writer still needs others to develop the same research or to expand into another kinds of research.

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