

BLURRING AND DELINEATING EVIDENCES VIA METAPHORS AND METONYMY IN THE POLITICAL DISCOURSE OF CORRUPTION: A CRITICAL STUDY OF PARTICIPANT'S STATEMENTS IN THE INDONESIAN LAWYERS CLUB DURING THE YEAR 2017

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ABSTRAK

Penelitian yang berjudul "*Blurring and Delineating Evidences via Metaphors and Metonymy in the Political Discourse of Corruption: A critical study of participant's statements in the Indonesian Lawyers Club during the year 2017*" bertujuan untuk mengeksaminasi bagaimana partisipan dalam wacana (ILC TV-ONE) memberdayakan kekuatan metafora dan metonimi sebagai strategi retorika atau seni berbicara yang merupakan perwujudan kognisi dan sikap (kesantunan berbahasa) yang disampaikan secara implisit. Hal ini ditempuh sedemikian rupa untuk menciptakan debat kognisi yang interaktif, berkualitas dan beradab. Cara imajinatif memahami dan menciptakan suatu realitas yang disampaikan melalui metafora dan metonimi ini dianalisis dengan menerapkan teori; *Conceptual Metaphor Theory*(CMT), *Metaphorical Frame Analysis* (MFA), dan *Critical Discourse Analysis* (CDA). Interpretasi kualitatif terhadap data; metafora (415) dan metonimi (114) selama periode penelitian (Juli-November 2017) ditemukan bahwa Metafora dan metonimi digunakan untuk menyoroti/memperjelas fakta dan mengaburkan fakta tentang topik pembicaraan 'korupsi'. Aspek-aspek yang diperjelas dan dikaburkan tersebut adalah *basicness, clarity, action, and sources*, misalnya *CORRUPTION AS A DESIASE metaphor* yang memperjelas bahwa perilaku korupsi itu adalah penyakit sosial. Ketika suatu metafora memperjelas suatu aspek, maka aspek lain menjadi kabur, seperti metafora *CORRUPTION AS A BUSINESS*, menyoroti aspek business, tetapi mengaburkan aspek penyakit sosial, begitu juga metafora *CORRUPTION AS A STATE/PUBLIC ENEMY* menyoroti penegakan hukum atau perang melawan korupsi, dengan sendirinya mengaburkan aspek penyakit dan aspek bisnis.

Kata Kunci: *metafora, metonimi, retorika, imajinatif, CDA, CMT, MFA, dan kualitatif.*

A. INTRODUCTION

Many people consider that conflicting or contradictory situation, trust crisis for instance are extremely triggered by economic problems, social gap, democracy, education, law, etc without taking language or communication into account. However,

language often can be a source for the conflict. In addition, it has been a common practice for Indonesians in ways of responding to an issue in public sphere discourse by asking; *who says it?* rather than *what is it said?*, and *how is it said?* This shows a cultural cognitive model of Indonesian people which directly point to the individual or group (who says it) to start a an action. When something is

voiced by a lay man or a powerless group, it is usually ignored. In turn, fastly reaction or response will be given if it comes from a powerful person or a powerful group. This phenomenon is obviously seen in the protest action where if the action is not anarchy, massive, and bloody, it will not take into consideration. In this case, action and event are the primary thing and language (opinion) is the secondary thing. If such situation goes on continuesly, we fail to understand freedom of speech and the improvement to the situation is still far a way. Such conflicting situation also takes place in the political discourse where politicians anchor various political strategies for many purpose and leave the audiences or readers spaces to understand their motivation behind.

Taking this snapshot, the purpose of this article is to unlock the implicit meanings of language (metaphor and metonymy) and the implicit aspects of political discourse. Metaphors are a popular means of simplifying complex concepts. They enable us to make sense of abstract concepts by drawing parallels to concepts that are more easily accessible to us: "We typically conceptualise the nonphysical in terms of the physical" (Lakoff & Johnson 1980/2003: 59). As metaphor and discourse are implicit, it needs a critical analysis to expose the meaning of the discourse through language. Therefore, this article applies critical approaches to language as social interaction which aims to bridge the gaps in term of understanding the political discourse alongside the audiences or readers. The theoretical heart of this study is a firm footing in critical approaches to political discourse analysis across disciplines; Critical Discourse Analysis (CDA), Cognitive Semantics (metaphors) and Media and Communication study. The

three disciplines are collaborated to give detail explanations about what it means by 'blurring evidences and delineating evidences in political discourse of corruption via metaphor and metonymy'. This analysis will draw primarily from two important strands of critical social research. The first is Critical Discourse Analysis (Fairclough 1989, 2001; van Dijk 1984, 1991, 1999, 2009; Wodak 1989; and Wodak and Meyer 2001) and the second is Conceptual Metaphor Theory (Lakoff and Johnson, 1980/2003; Lakoff, 2002, Steen, 2009; and Kövecses, 2006).

This article applies qualitative method by using a purposive sampling technique. The data for the investigation is originated from the television programme of Indonesian lawyer club-TV-One during the year 2017. The metaphor and metonymy data are collected through recording and noting. The metaphorical and metonymic expressions are analysed in the textual level and conceptual level. Finally, the data are selected into two categories: blurring and delineating.

1. Problems

Media roles and press activities also take part in influencing and constructing public opinion. However, this article does not discuss about them and does not apply the studies of media and communication either. This limitation is aimed to specify the analysis of metaphor and its role in political discourse. This study focuses on the features of language in discourse and deals with political discourse because politics has become of interest to the public since the Reform Era. This article is only discussed political discourse of corruption.

In ways of exposing the blurring and delineating evidences via metaphor and metonymy and their

application to a critical study in the political discourse of corruption raise a number of questions:

1. What kinds of metaphor and metonymy blur and delineate the evidences in the political discourse? And for what purpose?
2. How the blur and the delineation happen while the political discourse presented in the television is to inform the audiences about?
3. Why do participants of the talks speak metaphorically in the political discourse?

2. Purpose

The purpose of this article is to expose the metaphorical and metonymic expressions in the political discourse of corruption in three aspects:

1. To identify the metaphorical and metonymic expressions which blur and delineate the evidences in the political discourse and provide a detail explanation about the speakers political purposes to make it so.
2. The conceptual and textual level of metaphor and metonymic are explained to see how the conceptual mapping happen to make the evidences blur and delineate.
3. To show the rational aspects of speaking and thinking of metaphor exhibited by participants of the discourse.

B. THEORETICAL BACKGROUND

1. Critical

Critical Discourse Analysis (CDA) involves a range of academic disciplines which some fundamental assumptions that all studies share in common. I here by highlight some relevant issues to the current study.

The first is a common view that human social interaction (especially via linguistic discourse) is a site of political struggle for resources. Second is a view which reflects a heightened sensitivity to the ways political elites exploit language to construct and to reproduce asymmetrical and oppressive social hierarchies of power. Third is tendencies of CDA scholars which make explicit in their analyses hidden political moves on the part of the political elite so that conventionalized hierarchies may be challenged and eventually dismantled. The fourth is the acknowledgement of the potential influential power of language to shape the society.

Some share notions or assumptions above show the relation between discourse and society mediated by language. This is in line with Fairclough and Wodak (1997: 273) that explain discourse and society are locked in a dialectical relationship: 'Every instance of language use makes its own small contribution to reproducing and/or transforming society and culture, including power relations.' As those things are represented through language, every bit of language used in the discourse should take into account. In that case, the meanings become essential parts in doing critical analysis to the discourse, for instances, the questions *what is it said?*, *how is it said?*, *who says it?*, *what is the goal?* and so on. The readers or audiences will have various understandings and interpretations about those questions and the contextual aspects of the discourse.

Taking the above questions lead us to see additional strands between CDA and Cognitive Semantics which results Critical Metaphor Analysis. According to Lakoff and Johnson's (1980/2003), metaphor and metonymy are not just poetic expressions, but they actually play a primary role in shaping

our understanding of the world around us. Furthermore, metaphoric thought delves deep into our conceptual level of consciousness and, in turn, influences our speech at the textual level. That is, although we may not be explicitly *speaking* in metaphor, we are most certainly *thinking* in terms of metaphor. In that case, both approaches (CDA and Metaphor Theory) are concerned with surfaced evidence of implicit conceptualizations: “metaphor is understanding one conceptual domain in terms of another conceptual domain” (Lakoff and Johnson, 1980/2003).

In connecting the both approaches, Charteris-Black (2004) brought the two approaches together by using a term ‘Critical Metaphor Analysis’. Charteris-Black (2004: 28) views that metaphors ‘form verbal evidence for a hidden system of ideas or ideology whose assumptions may be ignored or audiences or readers are unaware of them. These ways aim to expose conventionalized social hierarchies as they appear in linguistic references to conceptual metaphors (Charteris-Black 2004: 34). Actually, many scholars (Meadows, 2005; Musolff, 2008, Scheithauer, 2010, Ritonga, 2013, etc) have shown that the share assumptions of the two approaches can help us to understand the incredible potential of metaphor as a political tool. It is because we are talking about critical approaches to social research, there is the assumption that political elites exploit the rhetorical power of metaphor for their own political ends.

Let us take some examples of the recent studies in this area. The first study, by Lakoff (1992, 2003), involves less empirical work, but nevertheless, an influential analysis of metaphorical thinking at the conceptual level. In these two writings,

Lakoff discussed the ways of Bush’s administration political discourse during the First and Second Gulf Wars. The conceptual metaphors drawn from the studies are WAR AS A FAIRY TALE where the source domain FAIRY TALE is mapped onto the target domain WAR. The WAR AS A FAIRY TALE framework presented to the American audience a hero (the U.S.), a villain (Saddam Hussein), and a victim (in 1992, Kuwait; in 2003, the Iraqi people). Through this study, Lakoff showed a useful framework to understand the motivations behind metaphor use in political discourse.

The second study (Sandikcioglu 2000) features corpus-based studies of political discourse as it is replicated in major media channels. This study showed connection between political rhetoric on the First Gulf War in 1991 and broad, cultural cognitive models such as Orientalism (see Said 1979). He located evidence of colonial discourses in the following frames predicated on *us/them* relational pairs: *civilization vs. barbarianism, power vs. weakness, stability vs. instability, and immaturity vs. maturity*. In the term of cultural models, he defined as ‘an intersubjectively-shared simplified schematic version of experience in the world’ (Sandikcioglu 2000: 304). His study concluded that the Orientalist cultural cognitive model carries out two functions: (1) simplify down complex political realities to mutually-exclusive thinking such as *us/them*, (2) activate asymmetrical Orientalist concepts which place European worldviews in a superordinate position to non-European ones (Sandikcioglu 2000: 303).

The third study (Ritonga, 2013), orchestrates a corpus-base studies of metaphors in the Indonesian political discourse as it described in televisions and newspapers. His study gave a clear-cut explanation in ways of

politicians, and other participants in the discourse making use of metaphors as a political tool for many purposes, some of them are political maneuvering, attacking and self-defence in political discourse. As Wodak and Meyer (2001) argue that political discourse is commonly implicit or hidden, an explanation or interpretation is needed to expose the implicit aspects. One of the examples of his analysis is a parliamentary debate about the corruption case of bailed out of Bank Century presented in the media. The Democratic Party launched its attack with a *manuver politik ikan teri* (teri fish/tiny fish political maneuver) against the coalition parties in the parliament. The coalition parties reacted to the attack with a *manuver politik ikan salmon* (salmon fish political maneuver). Both expressions have implicit meanings manifested through the words *ikan teri* (teri fish), which refers to small parties, means that powerless, have a small chance to corrupt or join in the corruption activities, therefore, thin and poor.

While *ikan salmon* (salmon fish), which refers to a majority party, powerful, rich, the ruler party, and involve in corruption. Through the conceptual mapping in understanding politics, results a conceptual metaphor POLITIK SEBAGAI HEWAN (POLITICS AS AN ANIMAL). This conceptual metaphor is entailed from POLITICS IS A WAR. However, metaphor is not just a matter of conceptual thinking, but more than that. Norris (2000) states that politics is concerned with the power to make decisions, to control resources and to control other people. One of the ways to understand how power is exercised is to look at the features of the language used by politicians. Politicians commonly choose their words carefully. They believe in the

power of language (Beard, 2000), “language as thought control” (Derrida, 2001: 76), as “a shaper of thought” (Evans & Green, 2006: 119) and as “a window into the mind” (Langacker, 1991: 10).

2. Critical Discourse Analysis (CDA)

CDA is a critical linguistic approach which views “language as a social practice” (Wodak, 2001: 1). Wodak (2002) states that CDA is a multidisciplinary approach which involves a variety of theories, especially social theories on the one hand and linguistic theories on the other. CDA studies metaphors to view the function of figurative thought and language in political discourse, such as the Nazi’s discourse and American political discourse. The research on the Nazi’s discourse, particularly the translations of *Mein Kampf* and Hitler’s speeches, has intensified from the 1990’s where the texts of Nazi discourse analysed came from the period shortly before and during World War II (e.g. Steiner, 1979; Michael and Doerr, 2002; Neiven, 2002; Deissler, 2003). Several studies about metaphors in *Mein Kampfare* also discussed by cognitive scholars (e.g. Kenneth Burke, 1984, Hawkins, 2001; Rash, 2005a, 2005b, 2006; Chilton, 2005; Musolff, 2007; Charteris-Black, 2005; and Goatly, 2007). They directed their analysis so as to explore the function of figurative thought and language in Nazi ideology and in racism more generally.

CDA scholars stress that CDA is not a single theory with a specific methodology, but it is derived from quite different theoretical backgrounds and it is oriented towards very different data and methodologies

(Weiss and Wodak, 2003). For instance, gender issues, racism, media discourse, political discourse, etc are textually interpreted and explained by CDA. However, the investigation of the subjects can differ greatly depending on the aims of the research, methodology, departments and scholars who applied CDA. Van Dijk (1998: 353) focuses CDA as analytical research on the ways discourse structures enact, confirm, legitimate, reproduce, or challenge relations of power and dominance in society. Johnson (2007: 32-33) claims that discourse is a powerful force that frames social interaction and at the same time is framed by social interaction. O'Halloran (2003: 2) states that the concern in CDA is to analyse the connection between texts and their socio-cultural contexts as expressions of ideological discursive practices.

Fairclough and Wodak (1997: 80) summarise the main tenets of CDA: 1) CDA addresses social problems, 2) power relations are discursive, 3) discourse constitutes society and culture, 4) discourse does ideological work, 5) discourse is historical, 6) the link between text and society is mediated, 7) discourse analysis is interpretative and explanatory, and 8) discourse is a form of social action. Unlike Fairclough and Wodak, Johnstone (2002: 9) describes the characteristics of discourse as follows:

1. Discourse is shaped by the world, and discourse shapes the world.
2. Discourse is shaped by language, and discourse shapes language.
3. Discourse is shaped by participants, and discourse shapes participants.
4. Discourse is shaped by prior discourse, and discourse shapes

the possibilities for future discourse.

5. Discourse is shaped by its medium, and discourse shapes the possibilities of its medium.
6. Discourse is shaped by purpose, and discourse shapes possible purposes.

Nowadays, CDA takes particular interest in the relationship between language and power, which considers "more or less overt relations of struggle and conflict" (Wodak and Meyer, 2001: 2). Wodak, Meyer and Johnstone do not include context as one of the characteristics of discourse. Context is an inseparable aspect in interpreting and explaining a discourse. In the study of language and discourse, context may refer to verbal context or co-text and non-verbal or social context. Martin and David Rose (2003) used the terms 'linguistic context or internal context' and 'social context or external context'. The internal context refers to verbal interaction, such as preceding or following words, sentences, speech acts, etc. The social context refers to things outside the texts, unspoken or unwritten. Thus, within the aims or characteristics of CDA mentioned above, it can be noticed that CDA is not a specific direction of research and does not have a unitary theoretical framework. Consequently, this leads to many types of CDA which can theoretically and analytically be quite diverse. For example, the critical analysis of conversations is very different from an analysis of news reports in the press, seminars, teaching at school, etc. However, these have provided necessary insights into understanding how to connect different forms of discourse with a sound theoretical analysis.

3. Contexts

It is generally agreed that in order to fully understand discourse we need to understand it in its “context”. Context itself is taken from the prefix *co-* that means things that follow (...) and the word *text* means linguistic units. So, context is things that follow the linguistic units. The things that follow the linguistic units can be inside or internal of the texts and outside or external ones. The internal one is the structure of the texts and talks (verbal context) and the external one is picking out from various sources, such as culture, social, religion, ideology, politics, economic, and the like (Non-verbal context). The second one implies that context involves a very wide area depending knowledge background and experiences of the people on understanding it. Therefore, van Dijk (2009) views that the notion of “context” is notoriously vague and ambiguous.

Let us take some of van Dijk’s (2008, 2009) opinions about contexts. Context is used in everyday, non-technical discourse, “context” often means geographical, historical or political “situation,” “environment” or “background,” for instance in the media or in such book titles as *Hunger in the African Context*. In the study of language and discourse, the concept of “context” is ambiguous in the following way: On the one hand, it may refer to “verbal context,” also called “co-text,” such as preceding or following words, sentences, speech acts or turns within a discourse or conversation. Such use is typical in those approaches to language that do not take discourse or conversation as the primary unit of their analysis, as is the case, for instance, in much of traditional linguistics. In discourse-based approaches to language use and communication, such a “verbal context” is simply part of the sequential or global structures of text or

talk itself. On the other hand, the term “context” is used to refer to the “social situation” of language use in general, or to the specific situation of a given (fragment of) text or talk. Thus, the second meaning of the notion of “context”: the non-verbal, social and situational aspects of communicative events.

In order to get fully understand about context, the exemplar is given below.

- (1) *Aek mangalir, batu so* (bahasa Mandailing)
Air mengalir, batu berhenti (bahasa Indonesia)
 (While the water flows, the stones remain unshaken)

One of the way to understand the text in (1) is to understand Mandailing or Angkola ethnic’s culture and ideology in the wedding party or social events. Example (1) is a piece of advice for the bride that she should be a person who likes to study during her life, listens to good pieces of advice and is not a talkative person. The word ‘Aek’ (water) symbolises a person (life), ‘mangalir’ (flow) symbolises the lesson or advice given. Then, ‘batu’ (stones) symbolises a person’s brain, and ‘so’ (stop) means ‘not working’. From the example (1) we can infer why this ethnic group compares or conceptualises the situation ‘how water flows in the river with stones in it’ to understand life. It is because they make use of their experience as farmers who are very familiar with the nature of the environment. They live in the countryside, in a mountainous area; they plant rice, breed fish, swim in the river, and so on. That is an example of how they make sense of their experience which Lakoff called the experience of gestalt (Gestalt psychology). The conceptual metaphor of (1) is LIFE IS WATER.

The activities picking out experiences or knowledge background to understand the external context of a text or discourse, it does not totally avoid the internal context of the texts. Both aspects construct the structure of the text as the example (2) below.

- (2) a. Koruptor *aman* (The corruptor is safe).
 b. Institusi *aman* (The institution is safe).
 . c. Hukum *aman* (The law is safe).

The word *aman* (safe) in (2a-c) has a range of meanings. The interpretation of (2a) is that a corruptor will not come to any harm, but the law can not put the corruptor into jail. Then, (2b) does not mean that the institution will not come to harm, but the institution is safe from finance auditing although the institution is corrupt. Finally, (2c) does not mean that the law will not come to harm, but that it will not cause harm to the corruptor. In order to understand what the speaker means, we draw upon our encyclopaedic knowledge related to the words *koruptor*, *institusi*, *hukum* (corruptor, institution and law) and our knowledge relating to what it means to be *aman* (safe). This is one of the ways to construct a meaning by selecting a meaning that is appropriate in the context of an utterance. Because meaning construction draws upon encyclopaedic knowledge, it involves inference strategies which relate to “different aspects of conceptual structure, organisation and packaging” (Saeed, 2004: 63).

4. Conceptual Metaphor Theory

Metaphor had traditionally been viewed as the most important form of figurative language use and it has been studied within the discipline known as rhetoric for over 2000 years. This is called the classical view of metaphor: everyday language contained no

metaphors (see, for example, Ricoeur, 2003; Punter, 2007). Another approach to metaphor is the romantic view of imagination in the eighteenth and nineteenth century. This approach is known as the contemporary theory of metaphor or conduit metaphor (Reddy, 1979/1993; Ortony, 1979/1993). According to this view, metaphor is primarily conceptual, conventional and forms part of the ordinary system of thought and language. Metaphor provides evidence of the role of imagination in conceptualising and reasoning, from which follows that all language is metaphorical. It means there is no distinction between literal and figurative language.

Nowadays, however, many cognitive linguists, such as Lakoff, Langacker, Turner, Steen, Kövecses, and others argue that metaphor is ubiquitous in ordinary language. The romantic view which considers metaphor as a very important mode of thinking and talking about the world is accepted by cognitive linguists. However, they distance themselves a little from the romantic position that views all language as metaphorical. Furthermore, they assert that there are also non-metaphorical concepts: see the quotation taken from Lakoff and Turner (1989: 135) below.

Metaphor allows us to understand one domain of experience in term of another. To serve this function, there must be some grounding, some concepts that are not completely understood via metaphor to serve as source domains (Lakoff and Turner, 1989: 135).

Rejecting the traditional views of metaphor, Lakoff and Johnson (1980/2003) claim that: 1) metaphor is a property of concepts, not of words, 2) the function of metaphor is to better understand certain concepts, not just for aesthetic-artistic purposes, 3) metaphor is often not based on similarity, 4) metaphor is used effortlessly in everyday life by ordinary people, and 5) metaphor is an inevitable process of human thought and reasoning. So, metaphor is not simply a matter of words or linguistic expressions but of concepts.

Lakoff and Johnson (1980/2003) point out that our conceptual system is largely metaphorical. Metaphor is defined as understanding one conceptual domain in terms of another. In this view, metaphor is seen as derivatively a linguistic phenomenon: “it exists in language only because it exists in thought” (Kövecses, 2005: 8). Metaphor is characterised by conceptual domains (source domain and target domain), that is, a schematic form A is B where A (more abstract concepts) serves as a target domain, which is comprehended through a source domain B (more concrete/physical concepts) as in *Achilles is a lion* (Evan & Green, 2006: 293).

In line with the above views, Kövecses (2002: 4) defines the source domain as a conceptual domain from which we draw metaphorical expressions to understand another conceptual domain, while the conceptual domain that is understood in this way is called a target domain. Based on this nature, the term conceptual metaphor is used. Referring to the example *Achilles is a lion*, this metaphor is based on the comparison of two categories and it is not explicitly marked (Aristotle’s time known as an implicit comparison). This contrasts with a simile in which

the comparison is overtly signalled by the use of *as* or *like*: *Achilles is as brave as a lion*; *Achilles is brave like a lion*. Grady (1997a, 1999) speaks of ‘perceived resemblance’ to describe the comparison and he names this kind of metaphor a ‘resemblance metaphor’. It is because the resemblance is not physical: Achilles does not actually look like a lion. Instead, it is based on cultural knowledge which holds that lions are courageous and assigns the quality of lions (courage and ferocity) to a human (Achilles) to describe the braveness of Achilles in the fight. Lakoff and Turner (1989) call this an ‘image metaphor’ for the metaphors based on physical resemblance.

a. Conceptual Mappings

The word ‘to understand’ in the definition of metaphor means, to characterise the relationship between two concepts in the metaphorical process. This conceptual correspondence is technically called ‘mapping’: that is, a conceptual domain B is mapped onto a conceptual domain A. A and B are a way of thinking and its linguistic realisation is a way of talking. The mapping system becomes essential to support the proposition of metaphor: “metaphors are propositional” (Lakoff, 1992: 16). In this sense, mapping is a set of ontological correspondences that characterise epistemic correspondences by mapping knowledge about concepts in a source domain onto the knowledge about concepts in a target domain. This is the way to reason regarding our knowledge about concepts of both domains as the example (3) below.

- (3) Koalisi ‘Kebangsaan’ di parlemen dan kabinet *disutradarai* oleh Partai Demokrat. Adapun *konflik* yang sedang terjadi di tubuh koalisi tersebut dipicu oleh

peran-peran antagonis
beberapa anggota
koalisi.

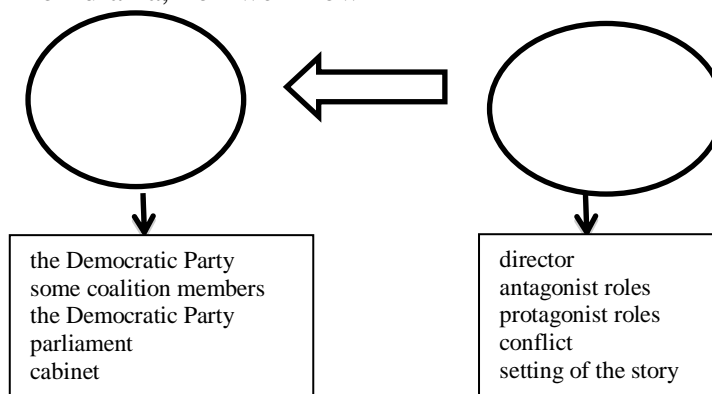
(The coalition of 'Kebangsaan' in the parliament and cabinet was *directed* by the Democratic Party. The *conflicts* arising in the coalition were triggered by the *antagonistic roles* of some coalition members)

It has been a common way to write a statement of conceptual metaphor in small capitals and to use italics for metaphorical expressions (see. Lakoff & Johnson, 1980/2003; Kövecses, 2002). However, sentences in (3) intentionally present a specific case, as only particular words are written in italics to identify lexical items which trigger metaphorical expressions. The expressions *disutradarai* (directed), *konflik* (conflicts) and *peran-peran antagonis* (antagonistic roles) in (3) are common words used in a film, drama or theatre. However, none of the words refer to a film, drama or theatre in (3), but they refer to *Partai Demokrat* (Democratic Party), *beberapa anggota koalisi* (some coalition members) and *situasi yang sedang terjadi di parlemen* (situation happening in the parliament).

Thus, when we hear (3) in the appropriate context, we will interpret it as being about 'politik' (politics), not about a film or drama, for we know

that the speaker of (3) has in mind not a real play director, an antagonist and a protagonist, but a politician, and it is not a film conflict, but a political debate or a conflict of opinion. In this context, the words *Partai Demokrat* obviously refer to a protagonist actor and *beberapa anggota koalisi* are the antagonistic actors. This mapping is achieved via the word *konflik* (conflict). The words *parlemen* (parliament) and *kabinet* (cabinet) refer to the setting of the story. As politics is understood in terms of drama, film or theatre (source B), the abstract concept *politik* (target A) becomes more concrete. Since politics is understood in such a way, we have the conceptual metaphor POLITIK SEBAGAI DRAMA/SANDIWARA (Politics as drama/theatre). The systematic correspondence or mapping between source concepts in this metaphor is described in diagram 1 below. In diagram (1), the source domain B is used to understand the target domain (A). The relationship between the constituent elements of B and A is described via the conceptual mapping between the constituent elements of B and A.

Diagram 1: The systematic correspondence or mapping between concepts of metaphor



b. Metonymy

Traditionally, the feature of metonymy is one entity which refers to another related thing. Kövecses (2002: 145) gives a more precise formulation: namely, it is suggested that a vehicle entity can provide mental access to a target entity when the two entities belong to the same domain, or, as Lakoff (1987) calls it, the same idealized cognitive model (ICM). In this respect, metonymy has two domains: the vehicle entity and the target entity as the examples below.

(4) *Indonesia mengecaminvasi Israel atas Palestina.*

(Indonesia condemns Israel's invasion of Palestine)

(5) *Istana Merdeka mengeluarkan pernyataan keras terhadap pelaku unjuk rasa Bank Century.*

(The Presidential Palace issued a warning to the protesters of *Bank Century*)

The examples (4) and (5) above are called metonymy because the words *Indonesia* and *Istana Merdeka* are being used to refer to an actual person: the person (president) who censures and declares something. The word *Indonesia* refers to a state and *Istana Merdeka* (Presidential Palace) refers to an institution, and they both belong to the same ICM. Indonesia is a place where the event 'to censure the invasion of Israel' (THE PLACE FOR THE EVENT) takes place and the Presidential Palace is also a place that is closely related to the institution that is located in the place (THE PLACE FOR THE INSTITUTION). Kövecses (2002: 145) defines metonymy as a cognitive process whereby one conceptual entity, the vehicle, provides mental access to another conceptual entity, the target, within the same domain. In that sense, metonymy is similar to metaphor: both are conceptual in nature and the

conceptual metonymy is revealed by metonymic linguistic expressions. Kövecses (2002: 143-160) highlights the major similarities and differences between metaphor and metonymy. Firstly, metonymy is based on contiguity, whereas metaphor is based on similarity. Given the difference between similarity and contiguity, Ray Gibbs (1999) determines whether it is a metonymic expression or a metaphoric one using the "is like" test. The meaningful one is metaphor and the unacceptable one is metonymy.

The *creampuff* was knocked out in the first round of the fight. (metaphor)

We need a new *glove* to play third base. (metonymy)

Compare to:

The boxer is like a *creampuff*. (metaphor)

*The third baseman is like a *glove*. (metonymy)

(Source of data Kövecses, 2002: 146)

Secondly, metonymy involves a single domain, whereas metaphor involves two distant domains (abstract and concrete). For example, the concept of LOVE is distant from that of a journey (LOVE IS A JOURNEY). In the metonymy, two elements or entities are closely related to each other in a conceptual space. For example, the producer is closely related to the product made (THE PRODUCER FOR PRODUCT, e.g. I love *Ferraris*). *Thirdly*, metonymy is largely used to provide access to a single target entity within a single domain; metaphor is primarily used to understand a whole system of entities in terms of another system. *Finally*, metonymy occurs between concepts, as well as between linguistic forms and concepts and between linguistic forms

and things/events in the world; metaphor occurs between concepts.

C. DATA AND METHODOLOGY

This article applies qualitative method by using a purposive sampling technique. The data for the investigation is originated from the television programme of Indonesian lawyer club-TV-One during the year 2017 (July-November 2017). The metaphor and metonymy data are collected through recording and noting.

There are 22 topics discussing about corruptions. In this study selects 6 corruption topics from 22 topics to be discussed. Then, metaphorical and metonymic expressions are grouped base on their sources and target domains. Having this grouping, the next step is to analyse the metaphors and metonymy in the textual level and conceptual level. Finally, the data are selected into two categories: blurring and delineating. Some of the excerpts are given below.

Table 1 examples of excerpts contain metaphorical and metonymic expressions

No	Metaphorical and metonymic expression	Blurring	Delineating
1	Korupsi sudah memasuki tahap kronis		
2	Penyakit korupsi (...)		
3	Negara kok memelihara tikus (...)		
4	Rantai makanan harus diputus (...)		
5	GPN kepanasan (...) di gedung KPK (...)		
6	Hukum adalah panglima, bukan (...)		
7	Pasal yang menjerat (...) dibonsai (...)		
8	Menangkap korupsi ...menangkap hantu		
9	Buaya-buaya koruptor nggak pernah (...)		
10	dan sebagainya.		

D. FINDING AND DISCUSSING

1. Group of Conceptual Metaphors in the Indonesian lawyer Club Programme

The target domains for metaphors are taken from 3 topics: corruption, politics and law enforcement. Based on the data, the target domain of corruption, for instance, is illustrated in several source domains, i.e. *musuh* (enemy), *penyakit* (disease), *tindak kejahatan* (criminal action), *bisnis politik* (political business), *kotoran* (dirt), *kanker* (cancer), *sistem jaringan* (network system), *aksi kolektif sistemik dari atas-bawah* (a top-down systemic collective action), *virus*, *wabah*

(germs), *tanaman* (plants), *budaya* (culture), *uforia* (euphoria), *perusak ekonomi* (economic destroyer), *perusak akhlak dan moral bangsa* (a destroyer of the morals and attitude of the nation), *tindakan yang dilarang agama* (action forbidden by religion), *buah-buahan* (fruits), and so on. Through these source domains, we get the conceptual metaphors KORUSPSI SEBAGAI MUSUH, BUDAYA, PENYAKIT, TINDAKAN KRIMINAL, UPORIA, AKSI SISTEMIK ATAS-BAWAH, and so on (Corruption as enemy, culture, disease, criminal action, euphoria, a top-down systemic action, etc). Two excerpts of metaphorical expressions which conceptual metaphors are drawn

from can be seen in the examples below.

(6) KORUPSI SEBAGAI PENYAKIT SOSIAL

(Corruption as social disease)

Penyakit korupsiterus menggerogoti bangsa ini tidak saja di level atas, tapi sudah mewabah sampai ke pelosok negeri ini untuk beramai-ramai melakukan korupsi. Jikagejalainiterusdibiarkan, bangsa, negara iniakanbangkrut dan hancur..."(A politician in the Jakarta Lawyer Club, TV-One, 15 December 2010)

(The disease of corruption continues to eat this nation at the national level and has spread its endemic germs to all regions in ways of practising corruption collectively. If we do not do anything to stop this symptom, the nation and the state will be bankrupt and will collapse).

Politik (politics) also has many source domains, such as *bisnis* (business), *kekuasaan* (power), *moral/etika* (morals/ethics), *drama/teater* (drama/theatre), *pertarungan* (war), *permainan* (game), *hukum* (law), *mesin* (machine), *kendaraan* (vehicle), and so on. Example:

(7) POLITIK SEBAGAI MESIN (Politics as machine)

Mesin politik hanya bekerja di level atas tidak di akar rumput. Mesin politik Partai Demokrat rusak akibat kadernya banyak

tersandung masalah korupsi.

Minyak apa yang dipakai PKS sehingga mesin politiknya berjalan mulus?

(The political machine just works at the top level, not in the grassroots).

(The political machine of the Democratic Party broke down because the members of this party were involved in corruption).

(What oil does the PKS Party use to make its political machine work smoothly?)

The metaphors KORUPSI SEBAGAI PENYAKIT SOSIAL (6) and POLITIK SEBAGAI MESIN (7) are examples of group metaphors based on their source domains. All metaphorical expressions from each kind of conceptual metaphor are listed and counted. However, many metaphors use the same source domains, such as *bisnis* which is used to understand corruption, politics, law or cases. For example: KORUPSI SEBAGAI BISNIS POLITIK (Corruption as political business), POLITIK SEBAGAI BISNIS (Politics as business), HUKUM SEBAGAI KOMUDITAS BISNIS (Law as business commodity) and KASUS SEBAGAI BISNIS (Case as business). In that case, the metaphorical expressions are also counted because they come from different metaphors or blending metaphors. Based on the source and target domains, metaphors are grouped as presented in Table 2 below.

Tabel 2 Group of Conceptual Metaphors

CONCEPTUAL METAPHORS	N
CONCEPTUAL METAPHORS OF CORRUPTION	105
CONCEPTUAL METAPHORS OF POLITICS	86

BLENDING CONCEPTUAL METAPHORS OF INDONESIAN POLITICS	121
CONCEPTUAL METAPHORS OF LAW ENFORCEMENT	127
CONCEPTUAL METAPHORS OF CORRUPTOR	15
Total	415

2. Group of Conceptual Metonymy

The target entities for metonymy are taken from three topics: corruption, politics and law enforcements as given in table 3 below. The conceptual metonymies are taken from metonymic

expressions (excerpts) divided in three taxonomies called as Taxonomy Meaning Relation (TMR): PART FOR WHOLE, WHOLE FOR PART and PART FOR PART.

Table 3: Conceptual Metonymy

CONCEPTUAL METONYMY	TMR	N
Conceptual Metonymy of Corruption	PART FOR WHOLE	15
WHOLE FOR PART	23	
PART FOR PART	7	
Conceptual Metonymy of Politics	PART FOR WHOLE	8
WHOLE FOR PART	17	
Conceptual Metonymy of Law Enforcement	PART FOR WHOLE	22
WHOLE FOR PART	27	
PART FOR PART	5	
TOTAL		114

Discussion

1 Delineating and Blurring Evidences

2 Metaphors of Corruption

Corruption, politic and lawenforcement are the trending topics for the talks in the ILC (TV-ONE) mostly attended by politicians, lawyers, practitioners, and actress. The material of the talks were often blended even sometime was hard to seperate among three topics, politics, law, and corruption. The excerpt (7) below was spoken by an ex jury. The issues of corruption often become hideline in the media in Indonesia. Taking this experience, the participant of the talk makes sense of corruption in terms of disease. The conceptual metaphor CORRUPTION AS A DISEASE aims to make sense of a corruption hazard accomplished through the conceptual mapping between source domain DISEASE (B) to understand the target domain CORRUPTION (A). In this respect,

the speaker intended to delineat the abstract concept of corruption to be more concrete, that is to understand corruption as disease. By doing so, some aspects of the target concept (CORRUPTION) are highlighted as the excerpt (7) below.

(7) CORRUPTION AS A DISEASE

“(...) bangsa ini sudah digrogoti *penyakit korupsi* (...) *bersifat endemik* sampai ke tingkat yang paling bawah (...) *sulit diobati*”.

“(...) corruption disease has eaten this nation (...) this disease is endemic spreading until the lowest level (...) hard to cure.”

The metaphor (7) focuses on and highlights a number of aspects of corruption (target domain). It addresses the issues of : content (...*eaten this nation*), progress (...*endemic*...) and strenght (*hard to cure*). The speaker

achieves his goal in ways of making sense of corruption in front of the audiences and participants in the talk. However, one of the principles of metaphor is when the metaphor highlights certain aspects, say 'corruption' (7) and at the same time it hides or blurs other aspects of it, such as *action, war on corruption, prevention, effect*, and so on. This blurring or hiding is more overt when this metaphor is hooked into the discourse. The discursive goal is how to stop, reduce or prevent the practice of corruption by supporting law enforcement, not to explain what corruption is. As a result, the discursive goal is diverted to the speaker intention focusing on the aspects of content, progress and strength of corruption. On the other hand, the expectation of the participants and audiences from the talk is not accomplished either. They want to know or discuss about individuals or elites who committed corruption and how the law apparatus handled the case, not to hear the explanation about corruption.

The blurring happens is because one metaphor can not do this job, it needs other metaphors to highlight other aspects of corruption as the excerpt (8) below.

(8) CORRUPTION AS A PUBLIC/STATE ENEMY

(...) butuh komitmen yang solid untuk *memerangi* korupsi. (...) *perang* terhadap korupsi berarti menyelamatkan bangsa dari kehancuran. Agar generasi ini selamat dari *wabah* korupsi, (...) korupsi harus dijadikan *musuh bersama* (...) *musuh negara*. (...) KPK Yes, korupsi No".

(...) need a strong commitment to fight corruption. (...) war on corruption means to save this nation from collapse.

To save the generation from the germ (addiction) of corruption, make corruption as public enemy (...) state enemy. (...) KPK (Corruption Eradication Commission) Yes, Corruption No."

The conceptual metaphor (8) delineates a number of aspects: basicness, clarity, action and marshal force. As this metaphor focuses on and highlighting those aspects, other aspects are hid or blurred. The blurring aspects or evidences are the entities that the metaphor (7) focuses on. The activities of delineating and blurring will happen continuously because each metaphor delineates different things and at the same time hide or blur other things. However, the discourse function, goal, and situation often give birth to blending metaphors as it took place in the talk where the participants and speakers were various, such as politicians, police, lawyers, jury, socialists, journalists, etc. Such thing can happen because different individual has different purpose and see things in different ways as the excerpt (9) below.

(9) CORRUPTION AS A PLANT

(...) perilaku korup tumbuh subur, dipupuk, dan dipelihara dengan sangat hati-hati. Pohonnya mengakar kuat dan berbuah lebat (...) panen proyek dan anggaran (...)

(...) corrupted behaviours grow well, fertilised, and are kept carefully. Its tree strongly roots and is in heavy fruit (...) project and budget harvest.

The metaphor (9) delineates some aspects, such as basicness, action, clarity, system, and strength. This metaphor highlights those aspects to make sense of corruption situation as something new trend in human culture and business (*grow well, project, harvest*). By saying this (9), it is an

implicit suggestion from the speaker, not to say directly the sentence, *why not stopping this criminal business or Let us war on this bad business/culture, etc.* As this metaphor delineates those aspects, other aspects are blurred, such as corruptors, things are corrupted, process of corruption, etc.

Metonymy of Corruption

Metaphor and metonymy are as one of imaginative ways of creating realities. Of importance is that resulting metaphor and metonymy create the feeling of a coherent context, totally new, created through the simultaneous transformation of one term into the other. Different from metaphor, metonymy involves a single domain where two entities are closely related to each other. In such way, the vehicle entity provides mental access to the target entity. So, the activities of delineating and blurring evidences happen in the vehicle entities and target entities which may come to aspects of PART FOR WHOLE or WHOLE FOR PART relation. Both delineating and blurring activities are taken from metonymic expressions or words meaning, such as *using hands* to refer to *workers*, or else naming by association, such as *using the stage* to refer to *the theatrical profession*, *the crown* → *the monarchy*, *wheels* → *vehicles*, etc like the excerpt (10) below.

- (10) (...) *Tikus*
berkeliaran di
Banggar DPR (...)
politikus cerdas
melihat apa yang
bisa diolah,
digoreng (...)
 (Mice 'people' hang
 around at the
 parliament budget
 section (...)
 politicians is very

smart to see things
 which can be
 managed, taken
 control (...)

The metonymic expression in (10) delineates some aspects of being corruptor behaviors, basicness, clarity, and action by resembling the aspects of PART FOR WHOLE relation. The word 'tikus' is not the real mice, but people which becomes the vehicle entity that provide mental access to the target entity 'the parliament'. The people in the parliament are 'politikus' (politicians). The word 'politikus' is the wrong form, not frozen style, the correct one is 'politisi'. However, the word is more descriptively used in the public sphere than the prescriptive usage. In addition, it has become a conventional meaning that 'tikus' (mouse) symbolises 'uang' (money) in the Indonesian social media. While the wrong form of the word 'politikus' is probably taken from the attributive conceptual meanings of animal 'mouse': a kind of pest, cunning, agility, tricky, live in groups, etc which are put into the politician entity. This metonymy (10) delineates the evidences that the parliament is a corrupted place. As this metonymy delineates those aspects, other aspects are blurred, such as the preventive activities, law enforcement, stolen material, corruptors, etc.

E. CONCLUSION

Metaphor and metonymy are figurative language which people make use of creating realities in imaginative ways by not saying things explicitly. Metaphorical and metonymical expressions have been conventionally used, not only in the poetries, novel or film, but also in the formal situation as in the talks of ILC TV-ONE. This research showed there are 415 metaphorical expressions and 114 metonymical expressions during the

research period. In this respect, metaphor and metonymy are the art of speaking which cognitively links the speakers and audiences in the talk as televised smart verbal battle in the interactive ways.

Metaphor and metonymy delineate and blur evidences intentionally in the talks which depend on materials are discussed, which sources are defended (basicness, clarity), taken control (ideas and sources), shared (ideas and actions) in the one hand, and in the other, preparing strategies to attack (defend and gain the win position). When metaphor or metonymy delineate some aspects, in the same time, they blur other aspects for one metaphor or metonymy can not do this job, it needs another metaphors or metonymy which highlight other aspects. There fore, metaphor and metonymy plant the mind of audiences and interlink the feeling of several coherent contexts of the talks during the research period (July-November 2017), totally new, created through the simultaneous transformation of one term into the other, such as the metaphors CORRUPTION AS DISEASE, CORRUPTION AS BUSINESS, CORRUPTION AS PUBLIC/STATE ENEMY, and the like.

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