

## An Analysis Of Wewar Huler Wair Traditional Ritual In Kloangpopot Village Of Sikka Regency

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### Abstrak

Tujuan dari penelitian ini yakni meneliti tentang bentuk tuturan adat tradisional dari Wewar Huler Wair, meneliti tentang makna tuturan adat tradisional Wewar Huler Wair dan juga meneliti tentang fungsi yang tersirat dalam tuturan adat Wewar Huler Wair. Metode yang digunakan dalam melakukan penelitian ini yakni metode deskripsi. Dengan menggunakan metode tersebut maka penelitian akan menjadi lebih bermakna karena dideskripsikan secara jelas berdasarkan fakta atau fenomena yang terjadi di lapangan yang dialami oleh orang-orang di lingkungan tersebut.

Hasil dari pembelajaran ini yakni bentuk dari tuturan adat Wewar Huler Wair berbentuk syair bebas, sedangkan makna dalam tuturan adat Wewar Huler Wair yakni makna penghormatan, makna permohonan, makna pengharapan, makna sosiologis dan makna keagamaan. Fungsi yang tersirat dalam tuturan adat Wewar Huler Wair yakni meliputi fungsi estetis, fungsi budaya, fungsi sosial dan fungsi hiburan.

**Kata Kunci:** *Wewar, Huler Wair, Ritual Adat*

### Abstract

The aims of this research were to investigate the form of discourse found in Wewar Huler Wair traditional ritual, to reveal the meaning and function of Wewar Huler Wair traditional ritual speech. Research design use in this study was descriptive qualitative method. By using qualitative method present this research become more meaningful since it describes clearly based on the facts or phenomena that occur in the field for what people experience in their environment and interact with them. The data was collected through observation and interview, note taking and recorded the data. The instrument used the researcher as the main instrument, and observation sheet. The results of the study such as the form of Wewar Huler Wair traditional ritual in Kloangpopot village is free poem, while the meaning of Wewar Huler Wair traditional ritual were the meaning of respect, the meaning of petition, the meaning hope, the meaning of sociological and the meaning of religious. The function implicit in Wewar Huler Wair traditional ritual such as the aesthetic function, the cultural function, the social function, the religious function, and the entertainment function.

**Keywords :** *Wewar, Huler Wair, Traditional ritual*

### INTRODUCTION

Language plays a very crucial role in human beings life. The information should be communicated through language. Imagine that if there is no language in a society, human communication could not happen. Language enables human to express their feelings, ideas, thoughts and wishes. Language can be said as the most effective means of communication belonging to people and people use the language in favor of fulfilling their basic needs. Cassirer (1987:341) states that

language is the most conservative powers in human culture. Thus, language as a means of communication and function as a cement of unify families, a group of society, and even a nation as a whole. Language as a communication medium is closely related to culture. Keraf (2004:1) states that through the language and culture a nation can be formed, nurtured and developed and can be passed down to future generations. Brown in Yule (1996:2) define language as a mirror of culture belonging to people and such a role can be clearly seen in the way they think, feel and act towards the environment.

Succinety, Pampe (2009:22) states that language is not only a means of communication in expression of thoughts, feelings, but also as a means of persuading, seducing, commanding, pleading and influencing others. Thus it can be said that language is a system used by every human that can produce a symbol of sound. Meanwhile, Kridalaksana in Chaer (2003: 32) define language as an arbitrary system of symbolic sounds used to cooperate and communicate and identify themselves by a group of social societies. Hence, language is arranged regularly according to the order or pattern according to the element of language that is phonology, morphology, syntax, and semantic.

In using language as a means of communication, language can be divided into two kinds of communication such as oral form and written form. Both are always closely related each other. Spoken language is usually express through a speech or mouth like a conversation from a speaker and a listener of speech. During interaction, the speaker and the listener are bound by the context of the speech. Whereas, written language usually uses the process of delivery and acceptance of information with the use of intermediary media for example discourse.

According to Kridalaksana in Tarigan, (2009: 24) discourse must have a beginning and a real end delivered orally or in writing. Thus it can be concluded that discourse is a recording of language in a communication event both orally and in writing. Tarigan (2009: 26) also adds discourse is the most complete language unit that has cohesion and coherence and has a continuous sentence. Discourse is a speech or a word of speech from a person in the relationship between the use of the language, its uses and in accordance with the context. Thus, discourse is used to understand the world of others, and oneself in accordance with the context of both written and oral. If a person interpreted a sentence that's spoken then the sentence has meaning and the significant. Additionally, Sugiyono (2011:95) states that discourse is a grammatically sound language unit with a cohesive and coherent sentence in order to be understood by the reader or listener.

Discourse can be devided into six types. The first one is discourse based on reality. It consists of verbal discourse and nonverbal discourse (Djajasudarma, 1994:6-7). The second one is discourse based on communication media. It consists of written discourse and oral discourse (Mulyana, 2005:51-52). The third one is discourse based on the way of disclosure and it consists of direct discourse and indirect discourse (Kridalaksana in Tarigan (1987:55). The fourth one is discourse based on the way of exposure. It consists of narrative discourse, descriptive discourse, exposition discourse, hortatory argumentative discourse, expository discourse, dramatic discourse, epistolary discourse and ceremonial discourse (Longacre in Mulyana 2005:7-51). The fifth one is discourse based on the content. It consists of discourse of political, social discourse, economic discourse, cultural discourse, military discourse, legal discourse and crime discourse (Mulyana, 2005:57-63).

Discourse can be found in daily communication among people in society especially in traditional language. Sikka language is one of the traditional languages used by people in Sikka regency to communicate and also to share information. The local language of Sikka not only used as a means of daily communication but also used in various cultural ceremonies. "Wewar Huler Wair " as one of the various cultural ceremony which is a manifestation of awareness attitude towards the

language and the preservation of Sikka ethnic in the language and culture aspects. The ritual speech is completely different from the daily speech, because the speech is uttered specifically in traditional ceremonies by the ritual leader. "WEWAR HULER WAIR" ritual is one of the traditional ceremony conducted by people in Kloangpopot Village. The ceremony takes place at certain moments, such as reception (officials), wedding ritual, welcoming the guest, inauguration and also important events.

## **METHODOLOGY**

### **Research Design**

This research is included in Antropolinguistic research. Sibarani (2012:314) states that Antropolinguistic is the study of language within the framework of anthropology, the study of culture within the framework of linguistics, and the study of other aspects of humankind within the interrelated framework of both anthropology and linguistics. The study of language in antropolinguistic is not only of structure, but rather of function and usage in the context of socio-cultural situations. In analyzing the data, the researcher used descriptive qualitative data analysis. The data of Wewar Huler Wair be analyzed qualitatively.

Bogdan and Taylor in Ratna (2010: 94) define qualitative method as a method which in turn produces the description data in the form of words, both written and oral. Meleog (2013:67) states that qualitative method is research that intends to understand the phenomenon of what is experienced by research subjects such as behavior, perception, motivation, action, and others holistically by way of description in the form of words and language in a natural special context by utilizing various natural methods. Thus, it can be concluded that qualitative approach is a complete approach to the subject of research where there is an event and the researcher becomes the key instrument in the research. The result of the approach is described in the form of words in writing empirical data that has been obtained and in this approach more emphasize the meaning of on its generalization.

By using this qualitative approach, this research will become more meaningful because it describes clearly based on the facts or phenomena that occur in the field for what people experience in their environment and interact with them. To apply this approach hence used descriptive method, that is one kind of method used to collect research data naturally from Wewar Huler Wair customary tradition.

### **The Location of Research**

The location of the research is the place where the researcher do the research. The location is chosen by the researcher to do the research is precisely in Kloangpopot Village of Doreng Sub-District of Sikka Regency. This village is located about thirty five km from the capital city of Sikka Regency. People in this village still maintain the local tradition especially in Wewar Huler Wair traditional ritual.

### **Types and Sources of Data**

According to Sugiyono (2011: 225), the primary source is the source of data that directly provide data to the data collector. Data used in this research is primary data. Primary data is an oral data in the form of traditional ritual speech during *Wewar Huler Wair* ceremony. This data is only obtained from informants accurately. Primary data or oral data was converted into the form of written data and then translated literally and contextually to find the meaning of traditional rituals in Kloangpopot village. The data source in this research comes from the speakers of the expression of customs obtained at the time of *Wewar Huler Wair* ceremony took place, and also from informants who know well about the customary speech in *Wewar Huler Wair* ceremony. The informant is the

person who were chosen according to the interests of the problem and the purpose of the research. In informant selection, it is usually chosen by certain techniques whose purpose is to filter as much of the information as the basis for the design of the theory to be constructed (Moleong 1990: 3).

The technique used in the selection of informants is purposive where the informant is chosen based on the intent and purpose of the research. Purposive mean that the researcher has determined the informant with their own opinion or as the research sample (Koentjaraningrat, 1980:153-154). Researcher used purposive techniques with the intent of selecting people who are considered capable and relevant provide answers to research questions. Thus, in this research, there are some criteria of informants that are choosing by the researcher for interviewing in the research location in order to get the data about ritual speech of Wewar Huler Wair in Kloangpopot village such as: (1) the informants are the native speakers of Sikka language, (2) men or women aged 50-65 years, (3) they have no disable in physics especially in speech organs, (4) Willing to be an informant.

#### **Techniques and Instruments of data collection**

Collecting data is required by using several methods, among others:

##### **1. Observation**

Bungin (2008: 115) states that the method of observation is a method of data collection used to collect research data through observation and sensing. Thus, observation is the ability of a person to use his observations through the work of the five senses and assisted with the other five senses. Observation technique aims to observe about the information needed by researcher in taking data to answer the formulation of problems in the research of meaning, form, and function of Wewar Huler Wair ceremony in Kloangpopot village. The function of observation is that researcher can responsible for the procedure of research so that it can be answer the purpose of observation in the research.

##### **2. Interview**

Nasution in Angki (1990: 59) state that Interviews are the means used for the purpose of a particular task, trying to get an explanation or an oral stance from an informant, by talking face to face with him. Conducting direct interviews to informants with the aim to know directly the data relating to traditional Wewar Huler Wair ceremony in Kloangpopot village. The function of doing interview to explor the information relating to the form, meaning and function of Wewar Huler Wair traditional speech This interview focused only on the language use, form, meaning and function of the Wewar Huler Wair traditional ritual speech from the informants. Some related questions were provided in advance before interview was carried out.

##### **3. Note taking**

Gunawan in Angki (2013: 185) state that file notes is the success of obtaining observational study data participates, as well as various other forms of data collection techniques largely determined by the details, accuracy, and extensive field notes. Field notes are done immediately after the researcher performs each observation, interview, or at any activities related to the research. The researcher should record event conducted in the research. This technique is used by researcher to take some notes on useful information in traditional ritual speech of Wewar Huler Wair ceremony obtained from the informant in Kloangpopot village.

##### **4. Recording**

According to Ary et Al in Angki (2006:439), that by using sound recordings, researcher was focused than using notes, and can also present a speech response. The sound record is used by the researcher to record the sound while conducting the interview as a complement of the field notes. Sound records are also used as materials for testing the validity of data and for research

evidence. This technique is used by researcher with the aim to record oral speech of Sikka language used in traditional ritual speech during the ceremony of *Wewar Huler Wair* took place. This technique is very helpful the researcher in analyzing certain data that may be missed on other techniques. So the recording becomes the key to bringing back the customary speech in question.

### **Research Instrument**

Research instruments are tools that used by the researcher to collect the data, examine data, process data, and analyze data and present data in a systematic and objective. The instrument used to collect the data as follows:

### **The Researcher**

In this research, the researcher as an important instrument in collecting data about the customary speech of *Wewar Huler Wair* traditional ritual who was as the main instrument to collect the data.

### **Observation Sheet**

In collecting the data, the researcher used observation sheet to interview the speech from informant about *Wewar Huler Wair* customary speech in progress, to help the researcher practically in collecting and analyzing data.

### **Interview Guideline**

There are several questions that researchers have prepared in conducting interviews related to the ceremonial of customary speech in *Wewar Huler Wair* traditional ritual of people in Kloangpopot. All the questions were translated first in Indonesian and Sikka language.

### **Sound Recorded**

In collecting the data, the researcher used to record the speech about *Wewar Huler Wair* ceremony in progress from informant. The researcher used pc to record the data.

### **Data Analysis Technique**

The analysis of traditional ritual speech of *Wewar Huler Wair* ceremony is a process of seeking truth that has been collected through research. After the data collected through observation, interview, taking note and recording, then to complete the data in accordance with the purpose of research. The data will be grouped and analyzed using qualitative methods with reduction and inductive technique. Reduction technique is used to record data that has been obtained from the sources in detail and meticulously then selected first to get the things that matter only. Inductive technique is used to analyze civil data then draw conclusions. The researcher will analyze the data by listening back to the recording, recording all doing some of these stages, the researcher draw the final conclusions about the meaning, form, function in the customary tradition of *Wewar Huler Wair* based on research results.

After data is collected and analyzed, the next data is presented informally the data is described using words or sentences in more detailed. After transcribing the researcher translate the data from Sikka to English for getting a good translation, the text was translated using both literal and contextual.

## **RESULTS AND DISCUSSIONS**

**Data found in Wewar Huler Wair ritual speech:**

*Neni ora ina nian tana wawa*  
*Plawi ora Ama lero wulan reta*  
*Nurak e mai e bawo*  
*Mai lema sai lepo*  
*Mai tama sai woga*  
*Au blatan leu au nora wair*  
*Blatan ganu wair wawa napun*  
*Au bliran leu au nora bao*  
*Nora bao reta wolon*  
*Ia na ulit naha blatan mang ganu wair*  
*Amat naha bliran ganu bao*  
*Ubut naha lebur ganu tebuk lau detun*  
*bakut naha plia ganu baki reta ilin*  
*deri tebon punan da'an dadin*  
*ia na bua buri beli ami ganu wetan*  
*ga'e teto beli ami ganu atong*  
*ia na ami dena meteng ganu wunu*  
*ami pauk naha ganu noan*  
*teri leu lepo benun, ara le'u woga noran*  
*teri lau nete etin, ara le'u nete oan*  
*ami ledu naha dena song*  
*ami mapa naha dena kadang*  
*ia na ami naha dena duru muhun mitan*  
*ami naha toteng aman meran.*

In order to make the text clearly understood, the researcher translated the speech into Sikka language (Sikka Krowe), Bahasa and English language.

| Sikka language (Sikka krowe)  | Indonesia language (bahasa)                      | English language   |
|-------------------------------|--|--|
| Neni ora ina nian tana wawa   | Memohon kepada ibu sang pengayom bumi dan langit | Asking blessing to Marry for blessing this water and also to the bride.  |
| Plawi ora Ama lero wulan reta | Berharap kepada Bapa sang pencipta segalanya     | Hope to God as a creator of all for blessing this water and leave that will be used to bless the bride.          |
| Nurak e mai e bawo            | Nona, marilah                                    | Girl, welcome to be a part of our family   |
| Mai lema sai lepo             | Mari masuk sudah rumah                           | Let's come in to our house that has been prepared to accept your coming  |
| Mai tama sai woga             | Mari masuk sudah suku                            | Let's live in together with our big family and respect each other in our community.                              |
| Au blatan leu au nora wair    | Saya memercikimu dengan air                      | I sprinkled out you with water for your health and avoid you from any disaster and illnesses in entire your life |
| Blatan ganu wair wawa napun   | Dingin bagai air yang mengalir dibawah sungai    | Your body will be as cold as water under the river.  |

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| <i>Au bliran leu au nora bao</i>                | Saya menyegarkan kamu dengan beringin                          | I refreshed you like banyan so your soul feel calm and peace in life, in your household, and within your society.  |
| <i>Nora bao reta wolon</i>                      | Dengan beringin yang berada diatas pegunungan                  | Your body feel fresh like banyan on the hill, thus your soul always feeling happy and having good mindset  |
| <i>la na ulit naha blatan mang ganu wair</i>    | Agar kulitmu harus dingin bagai air                            | Thus both your skin and your life always be healthy and fresh like water in every season.  |
| <i>Amat naha bliran ganu bao</i>                | jiwamu harus segar bagai beringin                              | Your soul always be happy, peace and harmony will come upon you for your entire life in your family and your society.  |
| <i>Ubut naha lebur ganu tebuk lau detun</i>     | Pucuknya harus mekar seperti pandan di dataran                 | Through the blessing ceremony of water that has been blessed to both bride and groom, it is expected that they will always be strong in building and maintain their relationship and household in any circumstances. |
| <i>bakut naha plia ganu baki reta ilin</i>      | Dahanya harus bercabang bagai pisang hutan dipegunungan        | Hopefully by living side by side they can produce something good and useful for themselves and their big family, always be healthy, maintain positive thinking and treat each other well with love and tenderness.   |
| <i>Deri tebon punan da'an dadin</i>             | Tinggalah dengan badan yang selalu sehat.                      | Wishing your body's healthy in along time and avoid any illnesses and disaster.  |
| <i>ia na bua buri beli ami ganu wetan</i>       | Supaya beranak cuculah sebanyak-banyaknya                      | Hope that you can give birth and give us children,so that we can multiply our descendants beyond number, like the stars in the sky, and the sand on the seashore.  |
| <i>ga'e teto beli ami ganu atong</i>            | Gendonglah sebanyak-banyak untuk kami bagaikan biji bayam      | In order to spread and meet in every corner of the place within our tribal region.   |
| <i>ia na ami dena meteng ganu wunu</i>          | Sehingga kami dapat berharap bagaikan kepada bulan dan bintang | So we can expect something good for our big family that is harmony of life and help each other as we expect mercy to the creator.  |
| <i>ami pauk naha ganu noan</i>                  | Kami mengharapkan sesuatu yang memberi kami kebahagiaan        | That with our hope we are convinced that one day we can gather together to share love with others in life.   |
| <i>teri leu lepo benun, ara le'u woga noran</i> | Duduk memenuhi rumah, berdirilah mengisi wilayah suku          | Fill your house with your children and spread in every area of our tribe.  |
| <i>teri le'u nete etin, ara le'u nete oan</i>   | Duduk disetiap tempat,berdiri disetiap tikungan jalan          | Spread in every corner anywhere in the world, stay anywhere in every region.   |
| <i>ami leduk naha dena</i>                      | Kami berjalan dengan   | We confidently hope that you can give  |



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| <b>song</b>  | penuh harap   | us a hand when we find difficulties in our future life.  |
| <i>ami <b>mapa</b> naha dena kadang</i>            | Kami berbicara pun dengan penuh harapan             | As we hope you can live together and harmony in your life, so that you can provide something good and useful for the family in any circumstances.      |
| <i>ia na ami naha dena duru <b>muhun mitan</b></i> | Agar kami dapat meminta ayam sesuai dengan hak kami | As we gave birth and take care of our daughter, we also expect something from our son as a symbol in form of dowry and children to unit our big family |
| <i>ami naha <b>toteng aman meran.</b></i>          | Kami dapat berharap seperti kepada ayam jantan      | So that we can face our future life as one.  |

## DISCUSSION

The research problems stated on the first chapter that about (1) what is the form of discourse found in *Wewar Huler Wair* traditional ritual? (2). what is the function of discourse found in *Wewar Huler Wair* traditional ritual? (3). what is the meaning of discourse found in *Wewar Huler Wair* traditional ritual? So that has been found the form, function and meaning of *Wewar Huler Wair* traditional ritual, through observation technique and interview. As the following researcher discussion.

### The Form of *Wewar Huler Wair* Traditional Speech

As the answer for research problem that has presented in the previous chapter, the researcher collected the data about *Wewar Huler Wair* traditional speech in Kloangpopot village of Sikka regency. The form of the speech is free poem that spoken directly when the bride picking in front of the gate of the house.

In order to take the text clearly to be understood by the reader, the researcher translates the source language (Sikka language) into target language (English) through literal meaning and contextual meaning as follows:

| Sikka language                              | Indonesian language                              | Literal meaning                            | Contextual meaning  |
|---|--|--|---|
| <i>Neni ora <b>ina nian tana wawa</b></i>   | Memohon kepada ibu sang pengayom bumi dan langit | Asking to mother on earth under the ground | <i>Asking blessing to Marry for blessing this water and also to the bride.</i>                          |
| <i>Plawi ora <b>Ama lero wulan reta</b></i> | Berharap kepada Bapa sang pencipta segalanya     | Hope to father above the sun and moon      | Hope to God as a creator of all for blessing this water and leave that will be used to bless the bride. |
| <i>Nurak <b>e mai e bawo</b></i>            | Nona, marilah                                    | Lady here is it                            | Girl, welcome to be a part of our family  |
| <i>Mai <b>lema sai lepo</b></i>             | Mari masuk sudah rumah                           | Let's ride already home                    | Let's come in to our house that has been prepared to accept your coming                                 |
| <i>Mai <b>tama sai woga</b></i>             | Mari masuk sudah suku                            | Let's get in already territory             | Let's live in together with our big family and respect our community.                                   |
| <i>Au <b>blatan leu au</b></i>              | Saya memercikimu                                 | I could just you                           | I sprinkled out you with water for  |



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|--|---|---|---|
| <b>nora wair</b>                             | dengan air  | with water  | your health and avoid you from any disaster and illnesses in your entire life.  |
| <b>Blatan ganu wair wawa napun</b>           | Dingin bagai air yang mengalir dibawah sungai             | Cold as water down the river                              | Your body will be as cold as water under the river.   |
| <b>Au bliran leu au nora bao</b>             | Saya menyegarkan kamu dengan beringin                     | I refreshed just you with banyan                          | I refreshed you like banyan so your soul feel calm and peace in life in your household and with people in your society.   |
| <b>Nora bao reta wolon</b>                   | Dengan beringin yang berada diatas pegunungan             | With banyan on hill                                       | Your body feel fresh like banyan on the hill, thus your soul always feeling happy and having good mindset   |
| <b>Ia na ulit naha blatan mang ganu wair</b> | Agar kulitmu harus dingin bagai air                       | So the skin should be cold already like water             | Thus both your skin and your life always be healthy and fresh like water in every season.   |
| <b>Amat naha bliran ganu bao</b>             | jiwamu harus segar bagai beringin                         | Body should be cold as banyan                             | Hope your soul always be happy, peace and harmony will come upon you for your entire life in your family and your society.  |
| <b>Ubut naha lebur ganu tebuk lau detun</b>  | Pucuknya harus mekar seperti gebang didataran             | Shoots should bloom like palm-top in the valley           | Through the blessing ceremony of water that has been blessed to both bride and groom, it is expected that they always be strong in building and maintain their relationship and household in any circumstances.   |
| <b>bakut naha plia ganu baki reta ilin</b>   | Dahanya harus bercabang bagai pisang hutan dipegunungan   | The stalk should be decomposed like banana forest on hill | Hopefully by living side by side they can produce something good and useful for themselves and their big family, always be healthy maintain positive thinking and treat each other well with love and tenderness. |
| <b>Deri tebon punan da'an dadin</b>          | Tinggalah dengan badan yang selalu sehat.                 | Sitting body healthy green continues                      | Wishing your body's healthy in a long time and avoid any illnesses and disaster.  |
| <b>ia na bua buri beli ami ganu wetan</b>    | Supaya beranakcuculah sebanyak-banyaknya                  | So birth to spread give us like chow                      | Hope that you can give birth and give us children, so that you can multiply our descendants beyond number, like the stars in the sky and the sand on the seashore.  |
| <b>ga'e teto beli ami ganu atong</b>         | Gendonglah sebanyak-banyak untuk kami bagaikan biji bayam | Take sprinkle give us like spinach seed                   | In order to spread and meet in every corner of the place within our tribal region.  |
| <b>ia na ami dena meteng ganu</b>            | Sehingga kami dapat berharap                              | So we can hope like the star                              | So we can expect something good for our big family that is harmony  |

|  |   |  |   |
|--|---|--|---|
| <b>wunu</b>                                    | bagaikan kepada bulan dan bintang                       | moon   | of life and help each other as we expect mercy to the creator   |
| <b>ami pauk naha ganu noan</b>                 | Kami mengharapkan sesuatu yang memberi kami kebahagiaan | We hope must like the star moon                                    | That with our hope we are convinced that one day we can gather together to share love with others in life.  |
| <b>teri leu lepo benun, ara le'u woganoran</b> | Duduk memenuhi rumah, berdirilah mengisi wilayah suku   | Sitting already houseful, standing already tribal area there       | Fill your house with your children and spread in every area of our tribe.   |
| <b>teri le'u nete etin, ara le'u nete oan</b>  | Duduk disetiap tempat, berdiri disetiap tikungan jalan  | Sitting already in the sidelines, standing already in every corner | Spread in every corner anywhere in the world, stay anywhere in every region.  |
| <b>ami leduk naha dena song</b>                | Kami berjalan dengan penuh harap                        | We walk must to help   | We confidently hope that you can give us a hand when we find difficulties in our future life.   |
| <b>ami mapa naha dena kadang</b>               | Kami berbicarapun dengan penuh harapan                  | We have to talk must be hope                                       | As we hope you can live together and find harmony in your life so that you can provide something good and useful for the family in any circumstances. |
| <b>ia na ami naha dena duru muhun mitan</b>    | Agar kami dapat meminta ayam sesuai dengan hak kami     | So we should be able to ask for chickens                           | As we gave birth and take care of our daughter, we also expect something from our son as a symbol as a form of dowry and chicken                      |
| <b>ami naha toteng aman meran.</b>             | Kami dapat berharap seperti kepada ayam jantan          | We must hope the rooster   | To unit our big family.<br>So that we can face our future life as one.  |

In addition to make every sentence of the speech in a table, the researcher also write the speech of *Wewar Huler Wair* in free translation thus, it is better to understood by the reader about the meaning of the speech. It can be seen as the following translation:

Asking blessing to marry for blessing this water and also to the bride.  
 Hope to God as a creator of all for blessing this water and leave that will be used to bless the bride. Girl, welcome to be a part of our family  
 Let's come in to our house that has been prepared to accept your coming  
 Let's live in together with our big family and respect our community.  
 I sprinkled out you with water for your health and avoid you from any disaster and illnesses in your entire life. Your body will be as cold as water under the river.

I refreshed you like banyan so your soul feel calm and peace in life in your household and with people in your society.  
 Your body feel fresh like banyan on the hill, thus your soul always feeling happy and having good mindset. Thus both your skin and your life always be healthy and fresh like water in every season.  
 Hope your soul always be happy, peace and harmony will come upon you for your entire life in your family and your society.

Through the blessing ceremony of water that has been blessed to both bride and groom, it is expected that they always be strong in building and maintain their relationship and household in any

circumstances. Hopefully by living side by side they can produce something good and useful for themselves and their big family, always be healthy maintain positive thinking and treat each other well with love and tenderness. Wishing your body's healthy in a long time and avoid any illnesses and disaster. Hope that you can give birth and give us children, so that you can multiply our descendants beyond number, like the stars in the sky and the sand on the seashore.

In order to spread and meet in every corner of the place within our tribal region, so we can expect something good for our big family that is harmony of life and help each other as we expect mercy to the creator that with our hope we are convinced that one day we can gather together to share love with others in life. Fill your house with your children and spread in every area of our tribe. Spread in every corner anywhere in the world, stay anywhere in every region.

We confidently hope that you can give us a hand when we find difficulties in our future life. As we hope you can live together and find harmony in your life so that you can provide something good and useful for the family in any circumstances, as we gave birth and take care of our daughter, we also expect something from our son as a symbol as a form of dowry and chicken to unit our big family, so that we can face our future life as one.

The traditional form of speech in the data is free verse in the form of a harmonious and beautiful composition, arranged in the form of arrays collected in unbounded like rhymes, more expressive. The traditional form of speech has a beauty like an interesting phonological feature. The researcher will present the beauty of the form of speech seen from phonological aspect.

### **Phonological Characteristics In *Wewar Huler Wair* Traditional Ritual**

In view of the phonological aspects of *Wewar Huler Wair* traditional ritual, there have a similarities and sounds in every line of speech, namely:

#### **a. Rhyme**

##### **1. *E mai e bawo***

The speech has a similarities of sound in each line of speech, that: *e mai e bawo* have a similar sound / e-e / on word *e mai* and *e bawo*. The speech is an invitation to the bride to enter the house where the ceremony *Wewar Huler Wair* performed.

##### **2. *Mai lema sai lepo***

The speech has a sound equation in every line of speech, namely:

*Mai lema sai lepo* have similar sounds / i-i / on words *mai* and *sai*. That is a form of invitation to the bride and groom in order to enter the space provided for them.

##### **3. *Mai tama sai woga***

The speech has a sound equation in every line of speech, namely:

*Mai tama sai woga* have the same sounds / i-i / in words *mai* and *sai*, and sound / a-a / in the word *tama* and *woga*. It is an invitation to the bride and groom to occupy the area provided by the groom's family.

##### **4. *Au blatan le'u au nora wair***

The speech has a sound equation in every line of speech, namely:

/ u-u / in words *au*, *leu* and *au*.

The speech is the form of freshness which states that the two brides are splashed with water that gives them freshness in their daily life.

##### **5. *Blatan ganu wair wawa napun***

It has an equation of sound / n-n / on words *blatan* and *napun*.

It is the form of freshness for the bride and groom in the ceremony to keep the bride's away from all sickness or distress that hinders their lives.

##### **6. *Au bliran leu au nora bao***

It has a similar sound / u-u / in words *au*, *leu* and *au*.

It is the form of cooling for the bride and groom so in their life they always feel the coolness of peace, safe and happy heart always.

##### **7. *Nora bao reta wolon***

The speech has a similar sound / a-a / on word *Nora* and *reta*.

It is a form of tranquility for the bride and groom to live their lives in a peaceful, calm and cool mood.

8. *Ia na ulit naha blatan mang ganu wair*

It has the same sound / a-a / on word *ia na* and *naha*. It is a form of advice to the bride and groom in order to live their household always healthy, and can avoid any threat of any danger.

9. *amat naha bliran mang ganu bao*

The spelling is a form of advice to the bride and groom in order to live the life of rumors they always have a healthy soul and a healthy mind also in pursue their life.

10. *Ubut naha lebur ganu tebuk lau detun*

The speech has the same sound / u-u / in words *ganu* and *lau*.

The speech is a form of hope from the family to the bride and groom so that in living their marriage can provide something useful and valuable for their life as well as for family and social community.

11. *Bakut naha plia ganu baki reta ilin*

The speech has the same sound / a-a / on word *naha*, *plia* and *reta*. The speech is the form of hope from the family to the bride and groom in order to have a solid united heart in building their stairs.

12. *Deri tebon punan daan dadin*

The speech has an equation of sound / n-n / in words *tebon*, *punan*, *daan*, and *dadin*. It is a form of hope to the bride and groom to stay healthy and avoid any illness that hinders their lives.

13. *ia na bua buri beli ami ganu wetan*

The speech has the sound equation / a-a / in the words *ia na* and *bua*, and the sound / i-i / on word *buri* and *ami*. The speech is a form of hope from the family to the bride and groom in order to give off spring and add family in one clan of their tribal territory.

14. *Gae teto beli ami ganu atong*

The speech has the same sound / i-i / on word *beli* and *ami*. The speech is a form of hope from the family to the bride and groom in order to provide as many spring as possible.

15. *ia na ami dena meteng ganu wunu*

It has the same sound / a-a / in word *ia na* and *dena*, and the sound / u-u / in *ganu* and *wunu*. The tuition is a form of hope from the family that they can provide something pleasurable for the family that is the hope of their help.

16. *Ami pauk naha ganu noan*

The form of hope from the family to expect something that can give them happiness always.

17. *Teri leu lepo benun, ara leu woga noran*

The speech has the same sound / u-u / in the words *leu* and *leu*, sound / n-n / in words *benun* and *noran*, sounds / a-a / in word *ara* and *woga*.

The form of counsel that their offspring can fill their homes and multiply families in their tribal areas.

18. *Teri leu nete etin, ara leu nete oan*

The speech has the same sound / u-u / in the words *leu* and *leu*, the sound / e-e / in the word *nete* and *nete*, and the sound / n-n / on word *etin* and *oan*.

It is a form of advice to the bride and groom in order to spread their offspring in every region of the region.

19. *Ami leduk naha dena song, ami mapa naha dena kadang*

The speech has the equation of sound / i-i / on word *ami* and *ami*, the sound / a-a / on word *naha* and *naha*, the sound / a-a / on words *dena* and *dena*, and the sound / g-g / on word *song* and *kadang*.

It is a form of hope from the family that when they want to ask for something, they already have full expectations will be given as they wish.

20. *Ami naha dena duru muhun mitan*

The speech has the same sound / a-a / on word *naha* and *dena*, and the sound / n-n / on word *muhun* and *mitan*.

The speech is a form of expectation from the family to the bride that it can be fulfilled the request of belis or right in accordance with their expectation.

#### 21. *Ami nahatoteng aman meran*

The speech has an equation of sound / n-n /on word *aman* and *meran*.It is a form of hope from the family in order to help each other as brothers and sisters in one of their big family clusters.

### The Meaning of *Wewar Huler Wair* Traditional Ritual

After the form of traditional speech presented, the following researcherdescribed the meaning of the traditional speech of *Wewar Huler Wair*ceremony. It has a meaning that can be used as a useful grip for the survival of the bride

#### 1. Meaning of religious.

Religious meaning is a meaning related to the request and worship of the ancestors as the highest army and the supreme form of God that all the tools used *Wewar Huler Wair* traditional ritual can be blessed by the Almighty and ask God's intervention to bless the household life of the bride as in the research data:

| Sikka language                       | Indonesian language                          | Literal meaning                            | Contextual meaning   |
|--------------------------------------|--|--|--|
| <i>Neni ora Ina nian tana wawa</i>   | Meminta kepada Ibu sang pengayom bumi        | Asking to mother on earth under the ground | <i>Asking to Marry as intermediary so blessing this water and belukar leave that will be use to bless the bride.</i> |
| <i>Plawi ora Ama lero wulan reta</i> | Berharap kepada Bapa sang pencipta segalanya | Hope to father above the sun and moon      | Hope to God as a creator of all so deign to bless this water and belukar leave that will be use to bless the bride.  |

It means that to ask the ancestors and hope to God Almighty to bless water and belukar leaves that has stored for the ceremony of splitting to the bride. Traditional ceremonies have a religious function because the traditional ceremony is able to evoke religious emotions, creating a sense of security, peace and safety.

#### 2. The meaning of politeness.

The politeness means here is the attitude or modesty in the salary. The speaker does not greet the names of the ancestors or the creators but uses the pronouns of greetings as in the research data on the first verse below:

| Sikka language                       | Indonesian language                                  | Literal meaning                            | Contextual meaning   |
|--------------------------------------|--|--|--|
| <i>Neni ora Ina nian tana wawa</i>   | Meminta kepada ibu sang pengayom bumi dibawah langit | Asking to mother on earth under the ground | <i>Asking to Marry as intermediary so blessing this water and belukar leave that will be use to bless the bride.</i> |
| <i>Plawi ora Ama lero wulan reta</i> | Berharap kepada Tuhan sang pencipta segalanya        | Hope to father above the sun and moon      | Hope to God as a creator of all so deign to bless this water and belukar leave that will be use to bless the bride.  |

#### 3. The meaning of Sociological

The sociological or social meanings of all who witnessed the traditional ceremony of *Wewar Huler Wair* on both brides can obtain or absorb the messages conveyed in the ceremony. In this case, the traditional ceremony of *Wewar Huler Wair* can be used as a social control, interaction, and communication between the bride and groom, which can finally strengthen inter-community relationships as in the data of research results below:

| Sikka language                         | Indonesian language                 | Literal meaning                          | Contextual meaning   |
|--|-------------------------------------|--|--|
| <i>Ami leduk naha dena song</i>        | Kami berjalan meminta pertolongan   | We walk must to help                     | We are confidently hopeful that when we experience a shortage and you can give us help.  |
| <i>Ami mapa naha dena kadang</i>       | Kami berbicara dengan penuh harapan | We have to talk must be hope             | Your life together is our hope always harmony and can provide something good and useful for the family in any time and any atmosphere. |
| <i>Ami naha dena duru muhun mitan</i>  | Kami harus mendapatkan ayam         | So we should be able to ask for chickens | Our hope from the extended family that we gave birth to our daughters should receive dowries and chickens                              |
| <i>Ami naha dena toteng aman meran</i> | Kami dapat mengharapkan ayam jantan | We must hope the rooster                 | We gave birth to boys, in the hope that we always live shoulder to shoulder like a brother with a brother.                             |

In general, it means that we walk hopefully to be helped as we need, we as brothers and sisters and sisters always help each other out.

#### 4. Historical meaning

*Wewar Huler Wair* traditional ritual speech has been formed or has existed before the time of the ancestors. It means the world is formed, all kinds of events happen together. Thus, the world is formed essentially from God alone. Only God alone creates all kinds of events in this world, it's just that ancient ancestors called Him Deot Amapu. So that our ancestors of antiquity performed ritual speech of *Wewar Huler Wair* and generated by them from generation to generation in Kloangpopot village and become tradition custom for community in Kloangpopot.

#### 5. The Cultural meaning

The meaning of culture is a meaning associated with customs that have been passed down or inherited by the ancestors. The meaning illustrates that the society of Kloangpopot recognize the old literature that indirectly describes their existence at that time. In the data result of the research, the culture meaning is as follows:

| Sikka language      | Indonesian language | Literal mening | Contextual meaning |
|---------------------|---------------------|----------------|--------------------|
| <i>E mai e bawo</i> | Mari kemari         | Here is here   | Welcome            |

This sentence shows that the habits or attitudes of a person towards anyone both in marriage and the guest always marked with greeting and smile that polite become a custom or hereditary habit that continues to be preserved. In other words, the existence of these custom speeches expresses, beliefs and customs as the old society.

#### The Function of *Wewar Huler Wair* Traditional ritual

In customary speech of *Wewar Huler Wair* also has a function that reflects the existence, integrity, or wholeness of the existing speech. These functions become the factor that animates a conversation that is not explicitly, but actually becomes the implied meaning and underlies the conversation in the speech in *Wewar Huler Wair's* traditional ceremony.

##### 1. Aesthetic function

Aesthetic function is the relationship between the beauty of the language itself. That beauty is the creation of the researcher with a set of languages how the language can be formed and how one can feel. The aesthetic function in the traditional speech of *Wewar Huler Wair* lies in the sound game below:

*Neni ora ina nian tana wawa*  
*Plawi ora Ama lero wulan reta*  
*E mai e bawo*  
*Mai lema sai lepo*  
*Mai tama sai woga*  
*Au blatan leu aunora wair*  
*Blatanganu wair wawa napun*

Based on the data above, the harmony of vowels and consonants that cause the poem is beauty. The beauty is written on the word in bold.

## 2. The joyful function

This function specifically gives pleasure and certain entertainment for the extended family, both the bride and heir of culture usually after chanted traditional poetry and then accompanied by music or dance.

## 3. The function of respect / honor

The function of reverence is a way or act done by a speaker (giver) for the ruler of the universe and the bride. This meaning can be seen in the following *Wewar Huler Wair* traditional speech:

| Sikka language                      | Indonesian language                      | Literal meaning                 | Contextual meaning   |
|-------------------------------------|--|---------------------------------|--|
| <i>Nurak e mai e bawo</i>           | Perempuan mari kemarilah                 | The girl, let's come in         | Girl, welcome to be a part of our family   |
| <i>Mai lema sai lepo</i>            | Mari naik sudah rumah                    | Let's ride home already         | Let's come in to our house that has prepared for receive your coming   |
| <i>Mai tama sai woga</i>            | Mari masuk sudah suku                    | Let's get the territory         | Let's live in together with our big family and respect to our big family each other in a territory             |
| <i>A'u blatan le'u au nora wair</i> | Saya dinginkan kamu dengan air           | I cold you with water           | I sprinkled out you with water thus your body's healthy and avoid from any disaster and illnesses of your life |
| <i>Blatan ganu wair wawa napun</i>  | Dingin bagai air dibawah sungai          | Cold like water under the river | Cold as water under the river so as your body like that.   |
| <i>A'u bliran le'u au nora bao</i>  | Saya menyegarkan kamu dengan beringin    | I fresh you with banyan         | I refreshed you like banyan so your soul feel calm and peace in life in your household with human in life.     |
| <i>Nora bao reta wolon</i>          | Dengan beringin yang berada diatas bukit | With banyan on the hill         | Your body feel fresh like banyan on the hill, thus your soul always feeling happy and having good mindset      |

The sentence in the speech above expressed the meaning of respect and appreciation to the bride. The use of the sentence shows that in *Wewar Huler Wair* ceremony used to communicate with fellow human beings the invitation to the two brides '*e mai e bawo*'. Variety of language used is different from the variety of daily oral communication. We honor and respect them as part of our extended family, because there is an increase in the number of families in a tribal area so we invite them into the house and where the wedding ceremony takes place. The customary or responsible bearers value and respect the newlyweds as guests who have already officially joined the tribal areas of their extended family.

## 4. The function of petition



The function of the petition is a request to a person superior to their position. This function can be seen in the following of *Wewar Huler Wair* traditional speech:

| Sikka language                              | Indonesian language                                     | Literal meaning   | Contextual meaning  |
|---|---|---|---|
| <i>Ubut naha lebur ganu tebuk lau detun</i> | Pucuknya mekar bagaikan gebang di dataran               | Shoots should bloom like palm-top in the valley           | Through the blessing ceremony of water that has been blessed to both bride and groom so that we can expect that they are also always strong in building their lives and can maintain their household life in any circumstances. |
| <i>bakut naha plia ganu baki reta ilin</i>  | Dahannya bercabang bagai pisang hutan di gunung         | The stalk should be decomposed like banana forest on hill | Hopefully in life side by side can produce something good and useful for themselves and big family, always healthy in thinking and acting any hyal  |
| <i>Deri tebon punan da'an dadin</i>         | Tinggalah dengan badan yang selalu sehat terus          | Sitting body healthy green continues                      | Wishing your body's healthy in along time and avoid from any illnesses and disaster.  |
| <i>ia na bua buri beli ami ganu wetan</i>   | Agar dapat beranak cuculah sebanyak mungkin             | So birth to spread give us like chow                      | Thus, give birth many son and daughter to fill the house and multiply our family  |
| <i>ga'e teto beli ami ganu atong</i>        | Gendong tabor untuk kami bagaikan biji bayam            | Take sprinkle give us like spinach seed                   | In order to spread and meet in every corner of the place within our tribal region   |
| <i>ia na ami dena meteng ganu wunu</i>      | Agar kami dapat berharap bagai kepada bulan dan bintang | So we can hope like the star moon                         | So we can expect something good for our big family that is harmony of life and help each other as we expect mercy to the creator  |
| <i>ami pauk naha ganu noan</i>              | Harapan kami bagai bulan dan bintang                    | We hope must like the star moon                           | That with our hope we are convinced that one day we can gather together to share love with others in life   |

Namely asking or pleading to the God to the brides in order they are always be healthy, both physically and mentally prosperous, and can give offspring.

The function of the petition can also be found in the phrase below:

| Sikka language                         | Indonesian language   | Literal meaning                   | Contextual meaning   |
|--|---|-----------------------------------|--|
| <i>ia na ami dena meteng ganu wunu</i> | Sehingga kami dapat mengharapkan seperti pada bulan dan bintang | So we can hope like the star moon | So we can expect something good for our big family that is harmony of life and help each other as we expect mercy to the creator |
| <i>Ami pauk naha ganu noan</i>         | Kami berharap bagaikan bulan dan bintang                        | We hope must like the star moon   | That with our hope we are convinced that one day we can gather together to share love with others in life                        |

The sentence in the utterance also unites the petition to the supreme being to the ruler of heaven and earth.

#### 5. Function of hope

The function of hope is to expect something to be granted. The traditional ritual of *Wewar Huler Wair* ceremony especially on marriage also has the function of hope which is a request to the supreme form and ancestral spirits to grant the requests conveyed. Because for the traditional community like in Kloangpopot village, they believe that the spirits of the ancestors and the intervention of God will surely grant their requests. As in the data below:

| <b>Sikka language</b>                        | <b>Indonesian language</b>                                  | <b>Literal meaning</b>                                    | <b>Contextual meaning</b>   |
|--|---|---|---|
| <i>la na ulit naha blatan mang ganu wair</i> | Agar kulitmu dingin bagaikan air                            | So the skin should be cold already like water             | Thus your skin always be healthy and fresh like water in every season always be there, and so your life also like that.   |
| <i>Amat naha bliran mang ganu bao</i>        | Jiwamu terasa segar bagaikan beringin                       | Body should be cold as banyan                             | Your soul always feeling happy, harmony in live, peace in life of your household with your little family and also another people.   |
| <i>Ubut naha lebur ganu tebuk lau detun</i>  | Pucuknya bermekar bagai gebang didataran                    | Shoots should bloom like palm-top in the valley           | Through the blessing ceremony of water that has been blessed to both bride and groom so that we can expect that they are also always strong in building their lives and can maintain their household life in any circumstances and circumstances. |
| <i>Bakut naha plia ganu baki reta ilin</i>   | Dahannya harus bercabang bagaikan pisang hutan dipegunungan | The stalk should be decomposed like banana forest on hill | Hopefully in life side by side can produce something good and useful for themselves and big family, always healthy in thinking and acting any hyal.   |
| <i>Deri tebon punan daan dadin</i>           | duduk badan sehat terus-menerus                             | Sitting body healthy green continues                      | Wishing your body's healthy in alongtime and avoid any illnesses and disaster.  |
| <i>la na bua buri beli ami ganu wetan</i>    | Agar beranakcuculah sebanyak mungkin bagi kami              | So birth to spread give us like chow                      | Thus, give birth many son and daughter to fill the house and multiply our family.   |
| <i>Ga'e teto beli ami ganu atong</i>         | Gendong tabur untuk kami bagai biji bayam                   | Take sprinkle give us like spinach seed                   | In order to spread and meet in every corner of the place within our tribal region.  |
| <i>la na ami dena meteng ganu wunu</i>       | Agar kami dapat berharap bagaikan kepada bulan dan bintang  | So we can hope like the star moon                         | So we can expect something good for our big family that is harmony of life and help each other as we expect mercy to the creator.   |
| <i>Ami pauk naha ganu noan</i>               | Harapan kami harus seperti kepada                           | We hope must like the star                                | That with our hope we are convinced that one day we   |

|                   |      |  |
|-------------------|------|--|
| bulan dan bintang | moon | can gather together to share love with others in life. |
|-------------------|------|--|

In general it means that we are expecting or pleading to God and the ancestors always come bless the water that has been prepared to sprinkle on the bride for always healthy and fresh born and inward and prosperous alive and can give offspring.

The function of hope explicit in *Wewar Huler Wair's* speech about marriage as in the data below:

| Sikka language                                    | Indonesian language                                     | Literal meaning  | Contextual meaning   |
|---|---|--|--|
| <i>Teri le'u lepo benun,, ara le'u woga noran</i> | Duduk memenuhi rumah, berdiri mengisi suku              | Sitting already housefull, standing already tribal area there      | Fill your house with your children and spread in every area of our tribe.  |
| <i>Teri leu nete etin, ara leu nete oan</i>       | Duduk disetiap wilayah, berdiri disetiap tikungan jalan | Sitting already in the sidelines, standing already in every corner | Spread in every corner anywhere in the world, stay anywhere in every region.   |
| <i>Ami leduk naha dena song.</i>                  | Kami berjalan untuk meminta pertolongan                 | We walk must to help   | We are confidently hopeful that when we experience a shortage and you can give us help.  |
| <i>Ami mapa naha dena kadang</i>                  | Kami berjalan dengan penuh harapan                      | We have to talk must be hope                                       | Your life together is our hope always harmony and can provide something good and useful for the family in any time and any atmosphere. |
| <i>Ami naha dena duru muhun mitan</i>             | Kami harus meminta ayam                                 | So we should be able to ask for chickens                           | Our hope from the extended family that we gave birth to our daughters should receive dowries and chickens                              |
| <i>Ami naha toteng aman meran</i>                 | Kami harus mengharapkan ayam jantan                     | We must hope the rooster   | We gave birth to boys, in the hope that we always live shoulder to shoulder like a brother with a brother.                             |

It means that both family of the bride expects the bride to give spring that always present a new generation at home and increase the number in tribal family environment, and occupy and spread in every area everywhere or can develop well.

## CONCLUSION

Based on the results in chapter 1V, the researcher draw the conclusion as the following:

1. The form of the traditional speech in *Wewar Huler Wair* ceremony in Kloangpopot village is the free poem.
2. In *wewar huler wair* ritual speech in kloangpopot village. There are found a lot of meaning those are the meaning of religious, the meaning of politness, the meaning of sociological, the historical meaning, and the cultural meaning.
3. In *Wewar Huler Wair* traditional ritual speech in Kloangpopot village there are found the function implicit such as the aesthetic function of *Wewar huler Wair* traditional ritual, the joyful function of *Wewar Huler Wair* traditional ritual, the respect function of *Wewar Huler Wair* traditional ritual, the petition function of *Wewar Huler Wair* traditional ritual, and the hope function of *Wewar Huler Wair* traditional ritual.

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