Analysis of Functions and Meanings of Traditional Speech at Welcoming New Woman (Simbo Inak Feuk) Ceremony in Rote Ndao Communities

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ABSTRACT

This thesis explores the function and meanings of traditional speech at welcoming new woman (simbo inak feuk) ceremony in Rote Ndao communities. There are two problems in this research. The first problem is what are the functions of traditional speech at welcoming new woman (simbo inak feuk) ceremony in the Rote Ndao communities?. The second problem is what are the meanings of traditional speech at welcoming new woman (simbo inak feuk) ceremony in the Rote Ndao communities?. This research aims to describe the meaning and function contained in the traditional speech of the *Simbo Inak Feuk* ceremony. The appropriate method used in this writing is a descriptive qualitative method. This research was conducted in Rote Ndao, Holoama village. Data were collected using three techniques: audio recording, video recording, and interview. Data analysis begins with transcribing, translating, classifying, and analyzing the data by using six functions of language according to Jakobson's (1987) theory and seven types of meaning according to Leech's (1981) theory. The result of this study shows that there are four types of language functions found by the writer. The four types are poetic function, emotive function, conative function, and phatic function. The writer also found six types of meaning. The five types of meaning are conceptual meanings, reflective meaning, connotative meaning, affective meaning, and thematic meaning.

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1. Introduction

According to W.J.S. Poerwadarminta (1976), tradition is everything that concerns life in society that is carried out continuously, such as customs, culture, habits, and also beliefs. Tradition is the spirit of a culture, with tradition the culture system will be strong. If tradition is eliminated then there is hope that a culture will end at the time.

Every time something becomes a tradition, it has often been tested for its effectiveness and efficiency. Its effectiveness and efficiency always follow the course of the development of cultural elements. Various forms of attitudes and actions in overcoming problems if the level of effectiveness and efficiency is low will soon be abandoned by the perpetrators and will not become a tradition. Of course, a tradition will be appropriate and suitable according to the situation and conditions of the community that inherits it. Tradition here should be grasped as a description that has become a habitual behavior that is carried out continuously and should be maintained. Tradition is one of the habits that is done for generations or that is done repeatedly. Tradition can be interpreted as a true inheritance or legacy of the past. In a tradition, of course there are various languages with their own dialects. For example, dialects in the Rote language are categorized into several dialect types. According to Grimes dkk (1997) there are seven types of dialects in Rote, (1) Rote Barat (Oenale, Delha), (2) Rote Timur (Landu, Ringgou, Oepao), (3) Bilba-Diu-Lelenuk (Bilba, Belubaa, Diu, Lelenuk), (4) Rote Tengah (Termanu, Talae, Keka, Pada, Bokai, Korbafo), (5) Ba'a Loleh (Ba'a, Loleh), (6) Dengka-Lelain (Dengka, Lelain), (7) Thie (Thie).

Semantics is the study of the meaning of words and sentences. It employs the relationship of linguistic forms to non-linguistic concepts and mental representations to explain how sentences are understood by native speakers. In this writing, semantics is best understood as a science that studies the meaning of the language where through semantics, people can understand the meaning of the language used. Semantics analyses the relationship between sign and the object of the sign. Semantics studies linguistic meaning or the internal meaning of language. When observed further, the meaning that semantics studies is linguistic meaning or semantic meaning. Thus, semantics is part of linguistics. Linguistics is the science that discusses language scientifically. Semantics is a branch of linguistics as well as sound, grammar, and meaning components. Chomsky (2006) says, "Semantics is one component of grammar. In addition, there are components of syntax and phonology, semantic studies can also be used for distinguishing feature analysis techniques". The ability to interpret the meaning of a word or sentence is not easy, one must be able to understand the intent and purpose of the written text. This ability will be realized if the understanding of the theory of meaning that a language user has is adequate and sufficient. Leech (1981) state that semantics as one branch of linguistics, which is the study of language: as an area of study parallel to, and interacting with, those of syntax and phonology, which deal respectively with the formal patterns of language, and the way in which these are translated into sound.

According to Keraf, language is a means of communication between members of society in the form of sound symbols produced by human speech. In this proposal, language can be best understood as expressions to convey what is thought or ideas that want to be conveyed to others through language.

One of the traditions in question is the tradition of *Simbo Inak Feuk* marriage in the Rote community. The term *Simbo Inak Feuk* comes from the Rotenese word *Simbo* which means *welcome* and *Inak* means *woman* and *Feuk* means *new*. *Simbo Inak Feuk* is a tradition that is part of the marriage tradition in the Rote Ndao community, where after a few days of marriage the woman's family will be delivered to the man's house. This tradition is usually carried out after the implementation of the marriage process between a man and a woman where the family of the bride accompanied by the groom will be delivered to the bride's new home, namely the groom's house. In this tradition, the speech process conveyed the intention or purpose of delivering the bride as a new family to the groom's house. In this *Simbo Inak Feuk* tradition there are several processes, namely before entering the groom's house, there is a conversation between

the leaders or *maneleo* of each family of woman and men. Usually they will discuss their intention and arrival at the groom's house. After that, the next process is that the bride's head will be covered with a cloth and then will be led into the groom's house. Usually there are two women who carry the bride, namely aunts or *teo-teo* from the male family. In this tradition, the family will also bring goods that have been prepared by the bride's parents in the form of a cupboard containing clothes and gifts from the bride's friends, bedding and kitchen utensils, along with animals including goats, sheep, pigs, and rice according to the number of the people receiving *belis*. The process of marriage or engagement and even delivery usually uses traditional dances if both families agree. But in general, the wedding process or even the delivery is always accompanied by traditional dances. During the delivery, the woman's parents are usually not allowed to accompany their daughter to her new home and are only represented by extended family. In Rote Ndao, there are several stages that must be carried out before the *Simbo Inak Feuk* tradition is carried out. Usually the first stage to be carried out is the **introduction stage**, this stage is usually used by the male family to approach the woman's family. The second stage is Family meeting for agreement, Usually discuss belis, milk or *air susu, to'ok, ba'I huk,* etc, that will be brought during the traditional marriage/engagement, number of time and place, setting the ate of the engagement and blessing or *pemberkatan.* Next stage is ***meminang*** or ***terang kampung*** or proposal stage, this stage is a sign that the man has received the blessing of the parents or family of the woman. In this stage the man will usually propose his intention to propose to the woman and if it is accepted then the man will usually negotiate how much belis or dowry the man must pay to the woman. *Meminang* or *terang kampung* is a way or custom of the Rote people from the male side gathering his family to discuss the cost of marriage as well as the cost of belis or dowry. The next stage is the **collection of belis** or *Tu'u belis*, this is the stage where the whole family has agreed to the terms of the woman's family and is willing to go to pay belis to the woman's house and then will talk about the wedding day. The stage in the *Tu'u Belis* event has been determined by each task by the tribal chief (maneleo), among others: (1) a person who considered an elder in the customary party leader whose job is to facilitate the party and organize the *tu'u belis* reception; (2) Two male bookkeepers (mana to'u susula) whose job is to register people who give money and animals; (3) young people in the village whose job is to serve food for guests who attend the *tu'u belis* party; and (4) mothers and fathers in the village whose job is to cook rice and meat. The next stage is **the wedding**, this is the stage that is done to say that a man and a woman have been declared legally husband and wife. After the wedding party is over, the last stage is the woman begins to be prepared to be taken to the male family's house for a few days (according to family agreement). In Rote Ndao, especially in Holoama Village, the tradition of sending off the woman is called *Simbo Inak Feuk*.

This study focuses on the functions and meanings of traditional speech at welcoming new woman (simbo inak feuk) ceremony in Rote Ndao Communities. Which the objects are the people in Rote who live in Lelain Holoama Village. This research used theory by Roman Jakobson (1987) about language functions and theory by Geoffrey Leech (1981) about seven types of meaning.

Jakonson's theory of communication includes six functions of language. First, Referential function corresponds to the factor of context and describes a situation, object or mental state. According to Holmes (2001), referential function is a function to convey information and this is done through different forms of speech, such as declarative or interrogative statements. Referential function is oriented towards the context of the communication. This function aims to send information or to tell others about the speaker's idea. Second, Poetic function is focused on the message as well as the way the

message is communicated. This means that the message might be embellished with rhetorical figures of speech or "flowery" language. Jakobson stated in Sebeok's book (1960) that poetic function is "the function towards the message as such, focus on the message for its own sake" this function cannot be productively studied out of touch with the general problems of language, and on the other side, the scrutiny of language requires a thorough consideration of its poetic function. Thirt, Emotive function is related to the addresser (sender) and is best exemplified by interjections and other sound changes that do not alter the denotative meaning of an utterance but do add information about the addresser's (speaker's) internal state. Whether a person is experiencing feelings of happiness, sadness, grief or otherwise, they use this function to express themselves. Fourth, Conative function is to engage the addressee (receiver) directly and is best illustrated by vocatives and imperatives. This function focuses on the receiver of the message. The language used with this function is meant to get the attention of or a reaction from the addresse. Fifth, Phatic function is used to establish a social connection without really communicating any meaningful information. The phatic function can be observed in greetings and casual discussions of the weather, particularly with strangers. This type of language is used to start or stop a conversation or to check the connection between the sender and receiver. This phatic function is oriented on the contact between the speaker and the receiver. Sixth, Metalingual function is the use of language (what Jakobson calls "Code") to discuss or describe itself. This function is aimed to refer to the nature of the interaction and focusing attention upon the code, clarity it or renegotiate it.

Meanwhile, Leech's theory discusses that there are 7 types of meaning, namely conceptual, connotative, collocative, reflective, affective, social, and thematic. First, Conceptual meaning can be called denotative meaning or logical meaning or cognitive meaning. Conceptual identifies the meaning based on the literal concept, the literal concept found out by the meaning in the dictionary. The conceptual meaning is the base for all the other types of meaning. Leech states that Conceptual meaning is also called logical or cognitive meaning. In this type of meaning emphasis is given to the logical meaning or cognitive meaning. Therefore, it is considered as the central meaning in linguistic communication whether written or oral. In a similar way, the conceptual meaning of a language can be studied in terms of contrastive features, for example the meaning of word *woman* could be specific as +HUMAN, -MALE, +ADULT, as distinct from word *boy* which could be 'defined' +HUMAN, +MALE, -ADULT (Leech, 1981). Second, Connotative meaning is implied meaning, meaning that refers to the physical, social characteristics of something and open-ended meaning. Connotative meaning can be defined as additional meaning or figurative meaning. Connotative meaning is a meaning in the form figuratively and has a sense of value, personal and social attitude, and criteria. According to Leech (1981), Connotative meaning is the communicative value an expression has by virtue of what it *refers to*, over and above its purely conceptual context. Connotative meaning is about getting a meaning from a word, phrase, or sentence according suggests, or what humans associate the word with, that goes beyond the formal definitions. For example; first sentence 'This clothing is affordable', second sentence 'This clothing is cheap'. The word 'affordable' sounds much better than "cheap", because it also implies low quality. Third, Collocative meaning According to Leech's, collocative meaning is the extended meaning the word in the context gets. It is the 'real world meaning' that can be understood in the context in which it is used. It is an extended meaning associated with the cultural aspects of the interlocutors in communication. Therefore, it is an open-ended meaning which can be understood in the cultural context. Collocative meaning refers to associations of a word

because of its usual or habitual with certain types of words. For example 'pretty' and 'handsome' indicate 'good looking'. The word 'pretty' collocates with – girls, women, village, gardens, flowers, etc. On the other hand, the word "handsome" collocates with – boys, men, typewriter etc. Fourth, Reflective meaning is the meaning associated with an event where a word is correlated with multiple meanings so that a word can have both an actual meaning and a figurative meaning. Leech (1981:16) says "This type of meaning can be defined as the one appearing in situations of multiple conceptual meaning, when one sense of a word influences someone's response to another sense". Leech's illustrates two examples in this case such as 'The comforter' and 'The Holy Ghost'. The reflected meaning of the word 'The comforter' according to Leech's is 'warm and comforting' whereas 'The Holy Ghost' stands for 'awesome'. In short, such words have suggestive power. Most Christian people all over the world take the 'The Holy Ghost' as the Holy Spirit. It stands for the almighty who is the giver of life. The expression 'The comforter' also stands for the God who can eliminate our fears and give us hope in life. Fifth, Affective meaning is meaning related to feelings, behavior, emotions, or situations that affect the speaker's tone. This type of meaning relates to the speaker's personal point of view. Like the connotative meaning, affective depends entirely upon the speaker's feeling towards the listener and the circumstances around the topic being discussed. For example, a college boy says to his girlfriend, "You are a pearl in my heart". Here, emotional feelings are evoked by the word 'pearl' which contains an affective meaning. It means the girl in the context is as precious as a pearl to the boy who uttered the above linguistic expressions. Here, tone of voice and gestures of the addressee play a pivotal role in getting the realistic meaning. Sixth, Social meaning is the meaning associated with the social and educational background of the speaker. For example, the use of slang in some sentences. For example, 'steed', 'horse', and 'nag' are synonymous. They all mean a kind of animal but they differ in style and so have various social meanings. 'Steed' is used in poetry; 'horse' is used in general, while 'nag' is slang. Seventh, Thematic meaning is the preference between grammatical structures, for example an active sentence becomes a passive sentence or vice versa. Although the sentence structure changes, the meaning remains the same. So thematic meaning depends on how the speaker conveys the message through word choice and word order. For example, the first sentence 'Mrs. Smith donated the first prize' and the second sentence "The first prize was donated by Mrs. Smith ". In the first sentence 'who gave away the prize' is more important, but in the second sentence 'what did Mrs. Smith give is important'. Thus the change of focus also changes the meaning also. Alternative grammatical construction also gives thematic meaning. For example, "he likes Indonesian goods most", 'Indonesian goods he likes most', and 'it is the Indonesian goods he likes most'.

Based on the background of the study raised in this proposal, the researcher formulate the problems of this research as follows: (1.) What are the functions of traditional speech at welcoming new woman (Simbo Inak Feuk) ceremony in the Rote Ndao Community?. (2) What are the meanings of traditional speech at welcoming new woman (Simbo Inak Feuk) ceremony in the Rote Ndao Community? Relevant to the research problem, the aims of this research are as follows: (1.) To describe the functions of traditional speech at welcoming new woman (Simbo Inak Feuk) ceremony in the Rote Ndao community. (2) To describe the meanings of traditional speech at welcoming new woman (Simbo Inak Feuk) ceremony in the Rote Ndao community.

2. Research Method

This study uses descriptive qualitative research methods to analyze the functions and meanings contained in traditional speech in the *Simbo Inak Feuk* ceremony in Rote Ndao communities. The purpose of this study is to find out the functions and meanings of the tradition.

In this research, the author uses the *Simbo Inak Feuk* traditional as a data source. In this tradition there is a conversation between the two spokespersons from each family of the bride and groom who will usually speak in Rote dialect about their intentions and goals to the groom's house. The object of this study is the meanings and the functions of traditional speech at welcoming new woman (simbo inak feuk) ceremony in Rote Ndao communities. Meanwhile, the subjects in this study are Rote people who live in Lelain, Holoama village who are usually spokespersons or traditional leaders aged around 20-80 years old.

This study used voice recording, video recording, and semi-structured interviews to collect the data. There are also some steps used to collect the data as follows: (1) The researcher recorded the tradition. (2) The researcher interviewed some spokespersons with some prepared questions.

The researcher used several steps to analyze the data collected as follows: transcribing, translating, sorting and classifying, discussing and analyzing. To deal with the first research questions, the writer used Roman Jakobson's theory of language functions. Moreover, to respond to second research problems, the writer used Leech's theory of lexical meaning.

3. Research Findings and Discussion

The findings are analysed and elaborated which then discussed in order to answer the problems of this study. The focus of the analysis in this study were the functions and meanings of the traditional speech in the *Simbo Inak Feuk* ceremony.

Table 1.1 Speech from bride's spokesperson

Rote Language	English
Simbo mala mbule sio ia supaya sele natande sio mala ia	Accept these seeds so that they can be useful in this place
Supaya fai esa, te hu na ana leleoaka boe ma neu fai esa na lo na ana lebat a, nabuna boe naboa de namahena soa nu keluarga kadua a	That one day it can be fertile and then leafy, flowering and changing to please the family
Neu fo keluarga ndun no keluarga mole boe ma keluarga lede no nalle sa be na mana toli oe supaya lo na lebat a boe ma boa na akan na ndule	Then it can water all families so that the leaves will be thick and the fruit will grow evenly.
Hai mo'e supaya apabila fai ma hita ma Lelain a kalau mete ma hambu sala, saat ia hai mo'e maaf	We ask that if we have made a mistake, we apologize at this time.
Hataholi ala dui bahwa oe na ma'asufu boe ma na hambu berkat	People say that water is cool and can be blessed
Afi mamate manggalelo a no ma'asufu sia ume lala a	Don't extinguish the light and coolness in this household
Aka ia au sampaikan dan kurang lebihnya au o'e maaf,, Terimakasih	This is the only thing I have to say and more or less I apologize,,, Thank you

Table 1.2 Speech from Groom's spokesperson

Rote Language	English
Shalom, selamat datang soa nu keluarga manae sia hai mata ma ia.	Shalom, welcome to the extended family who are already in front of us.
Losa nala hai hambu manggalelo a, hai mimiho'o ma hai mitidale karena hai hambu manggalelo ma nusa langgan lulu nea.	Finally giving us light, we are cheerful, we rejoice because we are already illuminated with light from the east.
Boe ma oe Lelain a fa nesi ia nea boe ma fai fefetu na ia hai te'be-te'be hai mifa'de bahwa oe Lelain na sama-sama no manggalelo a ala lea boe ma ala fe hai namaho'o ma natadale.	The Lelain water will flow here and this morning we really felt that the Lelain water with the light has come to illuminate and give us a beautiful brightness of heart.
Huna na de no namaho'o ma natadale hai simbo mala bobonggi manae fo ala lea sa hai moa tua ma ia.	Therefore, it is with great pleasure and joy that our family welcomes Nalle's family into our humble hut.

4. Discussion

4.1. The functions of traditional speech in the *Simbo Inak Feuk* ceremony

The linguistic functions of traditional speech (Jakobson, 1987) in the *Simbo Inak Feuk* ceremony and their examples found in this research as follows:

1. Poetic Function

This one is also known as the aesthetic function of language. Poetic function is focused on the message as well as the way the message is communicated. This means that the message might be embellished with rhetorical figures of speech or "flowery" language.

a. *"Supaya fai esa, **te hu na ana naeloaka boe ma neu fai esa na lo na ana lebat a, nabuna boe naboa** de namahena soa nu keluarga kadua a"*.
"That one day, **it will have long roots and also one day its leaves will be thick, flowering, and fruitful** so that it can be a hope for both families".

It refers to the development of oneself for the better. Characterized by the words "lebat or thick", "nabuna or flowering", and "naboa or fruitful". The aesthetics of this sentence is that we can see from the bolded sentence. Like a daughter-in-law is expected to be a blessing and can make both families proud, described by the words 'lebat, nabuna, naboa' which means hopefully this daughter-in-law can bring blessings to both families. Like a tree that can grow with long roots, dense leaves, can flower dan can bear a lot of fruit. Behind the sentence above, there is a message that the speaker wants to convey that the daughter-in-law they bring will hopefully one day develop and become the hope of the whole family and the people around her.

b. "*Simbo mala **mbule sio** ia supaya sele natande sio mala ia*".
"Accept these **seeds** so that they can be useful in this place"

Here the word "mbule sio" or Seeds does not refer to the actual meaning but refers to the daughter-in-law. In this sentence the word "mbule sio", *mbule* means grain and *sio* means nine. The word *mbule sio* is usually only used when sending a woman to her husband's house. There is also another meaning behind the word *mbule sio* which is 'worthy helper' which means that the couple brought is a gift from God that has been blessed.

2. Emotive Function

This function is related to the addresser and is best exemplified by interjections and other sound changes that don't alter the denotative meaning of an utterance but do add information about the addresser's internal state. Emotive also called expressive to interpret emotions, feelings, desires and moods. This function gives us direct information about the sender's tone.

a. *"Losa nala hai hambu manggalelo a, **hai mimiho'o ma hai mitidale** karena hai hambu manggalelo ma nusa langgan lulu nea"*
"Finally giving us light, **we are cheerful**, **we rejoice** because we are already illuminated with light from the east".

In the sentence there are the words *mimiho'o* which means cheerful and *mitidale* which means rejoice, which the speaker uses as an expression of his happiness to the family that was welcomed so joyfully so it can be said that the sentence above is included in the emotive function related to the expression of the speaker's happy feelings.

b. *"hai mo'e supaya apabila fai ma hita ma Lelain a kalua mete ma hambu sala, saat ia hai **mo'e maaf**"*
"We ask that if we have made a mistake, we **apologize** at this time".

Here the speaker feels compelled to apologize if he makes a mistake. In the sentence above, the speaker says that he apologizes if he made a mistake in the previous days when the meeting between the two families took place. In the sentence, the speaker uses the word "mo'e maaf" which means apologize which is used to express her feelings of guilt to the man's family so it can be said that the sentence is included in the emotive function.

3. Conative Function

This function focuses on the receiver of the message. The language used with this function is meant to get the attention of or a reaction from the addressee.

a. *"Huna na de no namaho'o ma natadale **hai simbo mala bobonggi manae fo ala lea sa hai moa tua ma ia**".*
"Therefore, it is with great pleasure and joy that **our family welcomes Nalle's family into our humble hut**".

In the sentence above, the speaker says that with joy, he invited the women's families to enter the groom's house. It is clear that there is an interaction to do something between the two families who are asked to enter the house so it can be said that the sentence above belongs to the type of conative function.

4. Phatic Function

This function is used to establish a social connection without really communicating any meaningful information. This function is used to start or stop a conversation between the sender and receiver.

a. *"Aka ia au sampaikan dan kurang lebihnya au o'e maaf, Makasih no'uk".*

"This is the only thing I have to say and more or less I apologize,,, **Thank you so much**".

In the sentence above, the speaker closes the conversation by using the word '*makasih no'uk*' which means 'thank you very much'. The word is used only to close a conversation and there is no other intention behind it.

b. *"**Shalom sodamolek neu ita basa**, selamat datang soa nu keluarga manae sia hai mata ma ia"*.
"Syalom **to all of us**, welcome to the extended family who are already in front of us".

In the sentence above, the speaker opens the conversation by using the word 'shalom, *sodamolek neu hita basa*'. The intent and purpose of the speaker using the greeting is just to greet the family or just to make small talk to attract the attention of the family present to also see and listen to what the speaker will say.

4.2. The meanings of traditional speech in the *Simbo Inak Feuk* ceremony

The linguistic meanings of traditional speech (Leech, 1981) in the *Simbo Inak Feuk* ceremony and their examples found in this research as follows:

1. **Conceptual Meaning**
   Conceptual meaning encompasses a word's inherit dictionary definition and the basic ideas or concepts it represents.
   a. *"Boe ma oe Lelain a fa nesi ia nea boe ma fai fefetu na ia hai te'be-te'be hai mifa'de bahwa oe Lelain na sama-sama no manggalelo a ala lea boe ma ala fe hai lala nga **manggalelo**"*
   "The Lelain water will flow here and this morning we really felt that the Lelain water with the light has come to illuminate and give us a beautiful **brightness** of heart".

   Here "brightness" or "manggalelo" refers to something that emits much light or giving warmth. In this sentence, the speaker uses the word *manggalelo* to express how happy they are to have the light from Lelain's water, which is so cool and warm.

2. **Connotative Meaning**
   Connotative meaning refers to the additional, emotional, cultural associations that a word carries beyond its explicit or denotative meaning.
   a. *"Afi mamate **manggaleloa** no **ma'asufu** sia ume lala a"*
   "Don't extinguish the **light** and **coolness** in this household".

   Here the word '**light**' or '**manggalelo**' refers to the meaning that the truth have to maintained in every household. While the word "**coolness**" or '**ma'asufu**' refers to the meaning of comfort. The meaning of the above sentence is to tell you that every household must be based on trust and comfort so that a family can be blessed and not scattered.

3. **Reflective Meaning**
   It is associated with an event where a word is correlated with multiple meanings so that a word can have both an actual meaning and a figurative meaning.
   a. "Hai mendi **mbule sio**"

"We brought **seeds**"

The meaning of the word 'mbule sio' is daughter-in-law. The meaning of the word is usually only used when talking about a marriage or a household where the daughter-in-law is referred to as 'mbule sio'. As for the other meaning of the word 'mbule sio', if we only use it in everyday language. Then the meaning will be 'nine grains' because if you look at each word then 'mbule' means 'grain', while 'sio' means showing the number 'nine'.

4. **Affective Meaning**

It is related to the emotional or attitudinal associations of words and expressions. It encompasses the feelings, sentiments, or emotional nuances that words can convey.

   a. *"Hataholi ala dui bahwa oe na **ma'asufu** boe ma na hambu berkat"*
   "People say that water is **cold** and can be blessed".

   The word '**cold**' or "**ma'asufu**" conveys that water can provide coolness, calmness and peace. So the speaker tells us that water usually brings blessings and the speaker uses the word *ma'asufu* to symbolize that the water is cooling.

5. **Thematic Meaning**

Thematic meaning focuses on how words assume roles like theme and rheme to establish the flow and organization of information in a sentence.

   a. "***hai sangga neu lai sodak boe ma oe mole a***"
   "**We are looking for a large land and stagnant water**.

   Here, the theme "**we**" or "**hai**" serves as the theme of the sentence. It is a central element that provides the action's topic or subject. While the rheme is "**looking for a large land and stagnant water**" or "**sangga neu lai sodak boe ma oe mole a**", providing additional information about what they did. It completes the action initiated by the theme.

5. Conclusion

The study examines the functions and the meanings of traditional speech at welcoming new woman (simbo inak feuk) ceremony in Rote Ndao communities. The researcher found that there are 4 types of language functions found in *Simbo Inak Feuk* traditional speech such as poetic function, emotive function, conative function, and phatic function. While on the meaning of language, the writer concludes that there are 5 types of language meanings found in traditional speech of *Simbo Inak Feuk* such as conceptual meaning, connotative meaning, reflective meaning, affective meaning and thematic meaning.

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7. Refrences

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