

## Analysis of the Meaning and Function of Traditional Leader's Speeches at the *Nyale* Ceremony in the Opening of *Pasola* Among the Kodi Community, Southwest Sumba Regency

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### ABSTRACT

This research is entitled 'Analysis of the Meaning and Function of Traditional Leader's Speeches at the *Nyale* Ceremony in the Opening of *Pasola* Among the Kodi Community, Southwest Sumba Regency.' The problems of this research are: (1) What is the meaning of the speech of the *Nyale* traditional leader in leading the *Pasola* opening ceremony which took place in the Kodi community?, (2) What is the function of the traditional leader's speech at the *Nyale* ceremony in the opening of the *Pasola* among the Kodi community, Southwest Sumba Regency?. This study aims to Analyze the meaning and function of the speech of the *Nyale* traditional leader in leading the *Pasola* opening ceremony which took place in the Kodi community. The method used was a descriptive qualitative. The data sources were obtained from interview informants, non-participatory observation, video and audio recording, taking notes. The results of this research were found 5 types of meanings. Namely: (1) Lexical meaning and grammatical meaning. (2) Referential meaning and non-referential meaning. (3) Denotative meaning and connotative meaning. (5) Conceptual meaning. (6) Figurative meaning. The language functions found in the speech of the *Nyale* traditional leader were: (1) Referential function. (2) Poetic function. (3) Emotive function. (4) Conative function. (5) Phatic function.

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### Introduction

Indonesia is a country that has thousands of islands and has many cultures, starting with various ethnicities, languages, religions, and customs (Lintang and Najicha 2022). Koentjaraningrat (1998) in Sumarto (2018) defines the meaning of 'culture' as originating from the Sanskrit word *buddhayah* from the form of the word *buddhi* which means mind or reason, which concludes that culture is related

to the power of the human mind. Culture is the result of the works of human thought that influence behavior that forms habits and beliefs in a community group. Meanwhile, according to Chaer (1995) in Mujib (2009), the form of culture is an abstract idea, a system of social, and physical behavior, and objects that have a central position. From these two statements, it can be concluded that culture is the result of human thought which has ideas that influence actions, and habits and discusses all elements that are close to humans.

East Nusa Tenggara is an example of an archipelago that has a rich variety of cultures, such as traditional rituals, local languages, beliefs in ancestral spirits, and so on. According to Therik et al. (2018), the number of islands in East Nusa Tenggara province is 1,192. One example of a culture inherited from ancestors to this day is the *Pasola* tradition. *Pasola* tradition is located in the Kodi sub-district, Southwest Sumba Regency. This tradition is rooted in the belief in *Marapu*. In general, the people of Sumba interpret *Marapu* from three perspectives, the first *Marapu* as the almighty God, the second *Marapu* as the spirit of the ancestors, and the third *Marapu* is interpreted as an evil spirit. Of these three perspectives, the one that holds the highest position is *Marapu* an all-powerful God. The people of Southwest Sumba believe that everything that happens in the life of the local community is caused by the involvement of *Marapu* or the almighty God, such as success in farming, healing, success in raising animals, and so on. In this belief, it is believed that if the local community violates the rules that are contrary to *Marapu's* laws, they will get disasters such as drought, disease, and unnatural deaths, which are believed to come from *Marapu's* intervention.

*Pasola* is held once a year, namely in February, and is held for two days in different places, the names of these places are *Bondokawonggo* and *Rarawinyo*. *Pasola* is an activity that consists of two camps and has no age limit or limit on the number of people from each camp, but this activity is only carried out by men. This tradition involves horses as the main tool for participating in *Pasola* matches. Riding horses, the men from each side tried to chase each other across the grassland and threw wooden javelins at each other, intending to hit each other. In the opening ceremony of the *Pasola*, this activity must be officiated by the customary leader, who is usually called *Rato Nyale*. This customary leader has a very important role in *Pasola* activities, where the traditional leader must first ask for the blessing of the ancestral spirits, or *Marapu* so that *Pasola* activities can run smoothly, otherwise, the activity will never start. In inaugurating the activity, the traditional leader utters words that contain meaning and function to ask for prosperity and welfare. The *Pasola* traditional leader is believed to be able to communicate with ancestral spirits to ask for blessings so that the *Pasola* competition can be held. The language used by the chairman in his speech is Kodi language.

The researcher formulated two problems to be researched, first, what is the meaning of the speech of the *Nyale* traditional leader in leading the *Pasola* opening ceremony which took place in the Kodi community?. Second, what is the function of the traditional leader's speech at the *Nyale* ceremony in the opening of the *Pasola* among the Kodi community, Southwest Sumba Regency?. The purpose of this study is to analyze and examine in depth the meaning, and function of the speech of the traditional leader *Rato Nyale* at the opening ceremony of *Pasola* among the people of Kodi.

This research used two theories in linguistic studies, namely semantics and language function. To analyze the meaning, the researcher used the theory according to Abdul Chaer (2013) in Ramadani (2020), which refers to 5 types of meaning, namely: (1) lexical meaning and grammatical meaning, (2) referential and non-referential meaning, (3) denotative meaning and connotative meaning, (4) conceptual meaning, (5) figurative meaning. Meanwhile, to analyze the function of traditional leaders' speech, the researcher used the theory according to Roman Jakobson (1960) in Kanaza (2020), which consists of 5 types of language functions: (1) referential function, (2) poetic function. (3) emotive function, (4) conative function, (5) phatic function.

## Research Method

In this research, the researcher used a qualitative descriptive method. Using this method, the researcher intended to analyze and describe the meaning and function contained in the speech of the traditional leader at the *Nyale* ceremony in the opening of *Pasola* among the Kodi community, Southwest Sumba Regency. Qualitative-descriptive emphasizes how to get a new meaning, describe a condition of existence, determine the frequency of the occurrence of something, and create categories of information (Zellatifanny and Mudjiyanto 2018).

The researcher conducted research in Pero Batang Village, Kodi sub-district, Southwest Sumba Regency. It took 2 weeks to complete accurate information. The data source in this research was the *Pasola* tradition, and the researcher obtained the data from three informants who knew and understood the speech of the *Nyale* traditional leader at the opening of *Pasola*. A data source is required for data generation in research (Nugrahani and Hum 2014).

Data collection techniques in this study were carried out in several ways, such as interview informants, interview guide, non-participatory observation, video and audio recording, taking notes. There were several techniques to analyzing the data. First, transcribe audio data into written data. Second, translate from Kodi language to english. Third, sort and classify data. In analyzing the data, the researcher used two theories in linguistic studies, namely semantics and language function. To analyze the meaning, the researcher used the theory according to Abdul Chaer, which refers to 5 types of meaning, namely: (1) lexical meaning and grammatical meaning, (2) referential and non-referential meaning, (3) denotative meaning and connotative meaning, (4) conceptual meaning, (5) figurative meaning. Meanwhile, to analyze the function of traditional leaders' speech, the researcher used the theory according to Roman Jakobson, which consists of 5 types of language functions: (1) referential function, (2) poetic function, (3) emotive function, (4) conative function, (5) phatic function.

## Research Findings and Discussion

### Research Findings

These data are presented here after conducting interviews with 3 resource persons in Pero Batang village. The researcher found the speech of the traditional leader used in the opening ceremony of *Pasola* in Kodi community, Southwest Sumba Regency. The utterances are as follows:

1. ***Rongo-baka anguwuyho dungkambu el yinyi ayiyo***  
V-Impr      N. (pl)      N. (pl)      Rel.      Dem.      Adv.  
Listen-please      brothers      sisters      who      this      here  
Lit. 'Please listen all my brothers and sisters who come here'
2. ***Ngagha ari mbapa inya anguwuyho dungkambu***  
N. (sg)      N. (sg)      N. (sg)      N. (sg)      N. (pl)      N. (pl)  
Older      younger      father      mother      brothers      sisters  
brother/s      brother/s  
Lit. 'Brother, sister, father, mother, brothers and sisters'
3. ***Makaha-baka ayiyo yemi wali habungga-habungga parono***  
V-Imper      Adv.      2Pl.      Prep.      Indef.      N.  
Gather-please      here      you      from      each      *Parono*  
Lit. 'Please gather here all of you from each village of *Parono*'
4. ***Mono ngarakehe dungkambu***  
Conj.      Quant.      N. (pl)  
And      all      brothers  
Lit. 'And all brothers'
5. ***Anguwuyo dungkambu pirihanya pamkah wongo ayiyo***  
N. (pl)      N. (pl)      Conj.      N.      Dem.      Adv.  
Brothers      sisters      as      association      this      here  
Lit. 'Brothers and sisters as this association'

6. *Ndidoyaka tata padadiwanyi paholong*  
 Lv. Prep. V. N.  
 Is to carry out *Pasola*  
 Lit. 'Is to carry out *Pasola*'
7. *Apiy-la ayiyi a lodo mbokolo*  
 V-Impr. Dem. Art. N. Adj.  
 Remember-please this a day big  
 Lit. 'Please remember today is a big day'
8. *Ngana-wadingok pahelung ndoyo mbaru*  
 V-Adv. N. N. Adj.  
 Coincide-also change year new  
 Lit. 'It also coincides with the new year's transition'
9. *Oronaka tiwaya etu ayiyi a wulla duyoy*  
 Conj. Adv. Dem. Dem. Art. N. N.  
 Because just now that this a month two  
 Lit. 'Therefore, in this second month'
10. *Didoyaka a wulla paddu mono wulla nyale mbokol*  
 Lv. Art. N. Adj. Conj. N. N. Adj.  
 Is a month holy and month *Nyale* big  
 Lit. 'Is a holy and a great *Nyale* month'
11. *Wulla nyale mbokol*  
 N. N. Adj.  
 month *Nyale* big  
 Con. 'The holy month of *Nyale*'
12. *Njawongo ruha hamerengandungo mono patebeng*  
 Adv. N. V. Conj. V.  
 not chaos fight and war  
 Con. 'There is no chaos, arguments and war'
11. *Rongo-baka yoyo mori amorin tana mono karamba*  
 V-Impr. 2SG. N. N. N. Conj. N.  
 Listen-please you master owner land and sky  
 Lit. 'Please listen you, master, the owner of the land and sky'  
 Fig. 'Please listen oh God, the owner of earth and heavens'
12. *Mbokol mata mbeleke rokotilu wongama kanuru*  
 Adj. N. Adj. N. V-Imper N.  
 Big eye wide ear give blessing  
 Lit. 'Big eyes, wide ears, give us blessing'  
 Fig. 'The all-seeing, the all-hearing, give us blessing'
13. *Ange taramuni bring ati tanaka njawongo ruha*  
 Adv. V. Adj. N. Conj. Adv. N.  
 Always hold cold heart so that no chaos  
 Poet. 'Always hold a cold heart so that there is no chaos'

- |     |             |             |             |                |                |               |           |                 |
|-----|-------------|-------------|-------------|----------------|----------------|---------------|-----------|-----------------|
| 14. | <i>Yoyo</i> | <i>ambu</i> | <i>nuhi</i> | <i>wongama</i> | <i>kananga</i> | <i>tanaka</i> | <i>yi</i> | <i>paholong</i> |
|     | 2PL         | N.          | N.          | V-Imper        | N.             | Conj.         | Dem.      | N.              |
|     | You         | grandparent | ancestor    | give           | blessing       | so that       | this      | <i>Pasola</i>   |
- Lit. 'Oh ancestors, please give us blessings so that *Pasola*'

## Discussion

### a. Lexical Meanings and Grammatical Meanings

According to Chaer (2013) in Ramadani (2020), lexical meaning is a lexicon, lexeme, according to its referent. For example, "stomach" means the part of the body that is located below the chest and is the place of the stomach and other organs. It can be concluded that lexical meaning is a real description of a word and the object it symbolizes. Grammatical is the meaning that arises due to processes such as affixation and other compositions.

1. The lexeme '*Ngagha*' in the table above means 'older brother'. This lexeme is included in the lexical meaning because the lexeme '*Ngagha*' or 'older brother' is a basic word that refers to an older sibling in the family. This is a lexical meaning that is appropriate to the referent without considering the context in its use because it is known that the lexeme '*Ngagha*' means 'older brother' is a term for the family member who is the oldest of all his siblings.
2. The lexeme '*Ari*' in the Kodi language means 'younger brother'. In terms of lexical meaning, the use of the word '*Ari*' refers to the youngest sibling in a family member, both male and female. The meaning of this word has a referent to the concept it symbolizes, namely a younger sibling.
3. The lexeme '*Mbapa*' lexically means 'father'. The lexeme '*Mbapa*' or 'father' in this word refers to a man who is the head of a family or the parent of a family. The meaning of this word is a lexeme, which symbolizes a word that refers to its referent, namely a man who has the role of parent of his children and wife. The meaning of this word does not require any context in its use because it is already known that the lexeme '*Mbapa*' or 'father' is a family head.
4. The lexeme '*Inya*' means 'mother'. The lexeme '*Inya*' has lexical meaning because the lexeme symbolizes a woman who has a role as a parent or is identical to the image of a woman who gives birth and raises children. Apart from that, this word refers to a maternal figure who is respected in social status. The meaning of the word is not influenced by any context in which the word 'mother' is used. Therefore, it can be concluded that the word '*Inya*' or 'mother' has a clear lexical meaning because it refers to a woman who plays the role of parent in caring for and raising children.
5. The lexeme '*Parono*' lexically means 'traditional house'. The word '*Parono*' refers to a residential building or traditional building and has the characteristic of being made of large wood and reed as the roof. This traditional house depicts history as well as the customs of the Kodi people and reflects religious values. It can be concluded that the meaning of this word is a basic meaning that does not require any context because it has a direct or lexical meaning without being influenced by the context of a sentence.
6. The lexeme '*Ndoyo*' means 'year'. This lexeme has a basic and permanent meaning, so it is said to be a lexical meaning. The lexical meaning of '*Ndoyo*' or 'year' is a symbol of time consisting of 12 months or ranging between 365 and 366 days. The meaning of this word is also the word used to calculate age and time. It can be concluded that the word '*Ndoyo*' or 'year' symbolizes a unit of time or period in the calendar, which has lexical meaning without requiring any context.
7. The lexeme '*Lodo*' lexically means 'day,' which refers to the lexical meaning because the word

represents a unit of time consisting of 24 hours, which starts from midnight until midnight the following night. It can be concluded that the word '*Lodo*' or 'day' has a lexical meaning that refers to a period of changing time.

### b. Grammatical Meaning

- |      |   |                         |                         |                  |                     |                     |
|------|---|-------------------------|-------------------------|------------------|---------------------|---------------------|
| 1.   | <b><i>Rongo-baka</i></b>                                  | <b><i>anguwuyho</i></b> | <b><i>dungkambu</i></b> | <b><i>el</i></b> | <b><i>yinyi</i></b> | <b><i>ayiyo</i></b> |
|      | V-Impr  | N. (pl)                 | N. (pl)                 | Rel.             | Dem.                | Adv.                |
|      | Listen-   | brothers                | sisters                 | who              | this                | here                |
|      | please  |                         |                         |                  |                     |                     |
| Lit. | 'Please listen all my brothers and sisters who come here' |                         |                         |                  |                     |                     |

The word '*Rongo-baka*' is an imperative verb that signifies 'please listen'. This word has a basic form of the word '*Rongo*' which means 'listen'. This word gets the addition of a suffix at the end of the word, namely (*-baka*). The addition of a suffix at the end of this word gives rise to grammatical meaning, namely a polite request for people to listen and pay attention to what the speaker says. Morphologically, this word is classified as a bound morpheme because it requires a suffix (*-baka*) at the end of the word, which gives rise to the meaning of a polite request for the audience to listen.

The phrase '*anguwuyho dungkambu*' means 'brothers and sisters', the phrase consists of two plural nouns, namely '*anguwuyho*' which means 'brothers', and '*dungkambu*' which means 'sisters'. In the context of the sentence, this phrase indicates the audience present, namely men and women at the location. The function of using the phrases '*anguwuyho*' and '*dungkambu*' is to greet people who are present at the location. In the phrase '*el yinyi ayiyo*' it means 'who come here'. The phrase is an explanation that explains the subject, namely '*anguwuyho dungkambu*', and has the role that what is meant by the speaker is those who are in that place, thus clarifying the scope of people who must listen are those who are present at the location. It can be concluded that the grammatical meaning of the sentence is a request or order to people who come to the place to listen to what the speaker says. The word that undergoes the affixation process is the word '*Rongo*' which means 'listen'. With the addition of the suffix (*-baka*), it gives rise to an imperative meaning, namely a polite command to the people present at that place to listen.

- |      |   |                     |                    |                    |                                 |                      |
|------|---|---------------------|--------------------|--------------------|---------------------------------|----------------------|
| 2.   | <b><i>Makaha-baka</i></b>   | <b><i>ayiyo</i></b> | <b><i>yemi</i></b> | <b><i>wali</i></b> | <b><i>habungga-habungga</i></b> | <b><i>parono</i></b> |
|      | V-Imper   | Adv.                | 2PL                | Prep.              | Indef.                          | N.                   |
|      | Gather-please   | here                | you                | from               | each                            | <i>Parono</i>        |
| Lit. | 'Please gather here all of you from each village of <i>Parono</i> ' |                     |                    |                    |                                 |                      |

In the sentence above, the word '*Makaha-baka*' is an imperative verb, which means 'please gather'. The word comes from the root word '*Makaha*' which means 'gather' and undergoes an affixation process, namely the addition of a suffix at the end of the word such as (*-baka*), the addition of this suffix gives rise to a polite grammatical meaning and instructs people from different villages to gather in one location. Morphologically, the word is classified as a bound morpheme because it requires a suffix at the end of the word.

The word '*ayiyo*' is an adverb that describes a place, which means 'here', the use of the word '*ayiyo*' is to explain the location of the command word '*makaha-baka*', so that people who hear know the meaning of the location said by the speaker. The word '*yemi*' is the second person plural, which means 'you'. This word functions to address the group of people who are being spoken to immediately gather at the location indicated by the speaker. And in the word '*wali*' is a preposition that functions as a connecting word in a sentence that means 'from'.



The phrase '*habungga-habungga*' is an indefinite pronoun, namely a pronoun that refers to each individual from a non-specific group but indicates one by one member of the group. Morphologically, this word undergoes a reduplication process, namely the repetition of the basic word '*habungga*'. The meaning of the basic word '*habungga*' indicates a unit number; for example, when combined with the noun '*uma*' which means 'house', it will become '*habungga uma*' which means 'a house'. However, if the word undergoes a reduplication or repetition process, it will produce a different grammatical meaning, such as in the reduplication of the word '*habungga-habungga*' producing a new meaning, namely 'each'. The word '*parono*' is a noun that means 'village' or can mean 'traditional house'. The word is a concept understood by the Kodi community as a traditional building located in southwest Sumba that is inhabited by the Kodi community. Another concept of this building is also known as a sacred house because only people who have never stolen or killed are allowed to enter the village.

- |      |                                      |                     |                 |                    |                       |
|------|--------------------------------------|---------------------|-----------------|--------------------|-----------------------|
| 3.   | <b><i>Apiy-la</i></b>                | <b><i>ayiyi</i></b> | <b><i>a</i></b> | <b><i>lodo</i></b> | <b><i>mbokolo</i></b> |
|      | V-Impr                               | Dem.                | Art.            | N.                 | Adj.                  |
|      | Remember-please                      | this                | a               | day                | big                   |
| Lit. | 'Please remember today is a big day' |                     |                 |                    |                       |

The sentence above has a grammatical meaning, namely in the word '*Apiy-la*', which is an imperative verb that means 'please remember'. The process of forming the meaning of this command occurs because of the process of adding an affix at the end of the word, namely the suffix (-*la*), which emphasizes a polite request or command to people to remember which is conveyed by the speaker. Morphologically, the word is included in the bound morpheme because it gets the addition of an affix that starts from the base word '*apiy*' which means 'remember' and gets the addition of the suffix (-*la*), which produces the polite meaning of the command verb to remember.

The word '*ayiyi*' means 'this' and is a demonstrative, namely an indicator that refers to the phrase '*lodo mbokolo*' which means 'big day', this indicates that the day is a special day marked by the word '*mbokolo*' or 'big'. The word '*a*' above is an article that indicates a noun that has a single meaning even though it is not specific, the article '*a*' shows that a day is considered special and important. The phrase '*lodo mbokolo*' means 'big day.' This phrase consists of the noun '*lodo*', which means 'day,' and the word '*mbokolo*', which is an adjective, which means 'big.' Combining these two words gives rise to the meaning that the day is a special and important day to remember.

- |      |  |                        |                     |                     |
|------|--|------------------------|---------------------|---------------------|
| 4.   | <b><i>Ngana-wadingok</i></b>                       | <b><i>pahelung</i></b> | <b><i>ndoyo</i></b> | <b><i>mbaru</i></b> |
|      | V-Adv.   | N.                     | N.                  | Adj.                |
|      | Coincide-also                                      | change                 | year                | new                 |
| Lit. | 'It also coincides with the new year's transition' |                        |                     |                     |

In the morphemes '*Ngana-wadingok*' means 'also coincide' is a bound morpheme consisting of the base word '*ngana*' which is a verb meaning 'coincide' and the addition of the suffix (-*wadingok*) has the meaning 'also' which is an adverb that refers to additional information that emphasizes the word coincide. If the verb '*ngana*' and the adverb '*wadingok*' are combined, it will produce the meaning 'also coincide'.

The phrase '*pahelung ndoyo mbaru*' has the meaning 'new year's change'. This phrase consists of two nouns '*pahelung*' which means 'change' and '*ndoyo*' which means 'year', and the word '*mbaru*' is an adjective which means 'new'. Overall, this phrase emphasizes the transition from the old year to the new year.

### c. Referential and Non-referential Meanings

Referential meaning and non-referential meaning can be distinguished according to the absence of the referent in some words. It can be concluded that referential meaning states the meaning of referring to something directly, such as objects, events, facts, symptoms, and others. Non-referential words are words that do not have referents such as the words "because" and "but" (Chaer 2013 in Ramadani 2020).

1. The word '*Ngagha*' is translated as 'older brother'. This word is included in the referential meaning because the word indicates an older sibling in the family.
2. The word '*Ari*' means 'younger sibling'. The word refers to someone who is a younger sibling in a family. Thus, the word is included in the referential meaning.
3. The word '*Mbapa*' is glossed as 'father'. The word refers to a man who is the head of the family; thus, the word is included in the referential meaning because it is by the referent of the word it symbolizes.
4. The word '*Inya*' means 'mother'. This word is a word that contains referential meaning because it refers to a woman who has a role as a parent to her children.
5. The word '*Parono*' is understood as 'traditional house'. The word has a referential meaning because it refers to a traditional house building made of large pillars and thatch as its roof, which is a characteristic of the traditional house of the Kodi people.

### d. Non-referential Meanings

1. The word '*Mono*' is translated as 'and'. In this word, it is a conjunction used to connect two or more words in a sentence, for example, in phrases and clauses. This word does not refer to a real entity or object, therefore it does not have a referent, but grammatically functions to connect words in a sentence. Thus, it can be said as a non-referential word meaning.
2. The word '*Pirihanya*' means 'as'. The word has a role as a conjunction that refers to the suitability or comparison between the similarities of what was said before but does not refer to objects and referents in the real world so the word is classified into the meaning of non-referential words.
3. The sentence '*Oronaka tiwaya etu*' is understood as 'therefore'. In this sentence, it is a phrase of a combination of words that functions as a connector between parts in a sentence that refers to cause and effect but does not indicate a concrete entity so it is classified as a non-referential meaning.

### e. Denotative and Connotative Meanings

Denotative meaning is the actual meaning based on the object of observation of the five senses, such as sight, hearing, smell, taste, and so on. Meanwhile, connotative meaning has a positive or negative value (Chaer 2013 in Ramadani 2020).

1. The word '*Rongobaka*' is translated as 'listen'. This word contains a denotative meaning because the word '*Rongobaka*' functions as an imperative verb form. The reason why it is classified as a denotative meaning is because the word refers to the literal meaning of an action, namely listening, which means capturing sound through the sense of hearing that is felt through the ears.
2. The word '*Ngagha*' means 'older brother'. The meaning of the word is a word with a literal meaning or a basis that states an older sibling in a family member. The word contains a denotative meaning based on objective observations that are by its referent without any other meaning in terms of emotion or figurativeness.
3. The word '*Ari*' is translated as 'younger brother'. This word refers to a literal or basic meaning that refers to someone in a family member who is the youngest. This word is classified as a denotative meaning because, through objective observation, someone is said to be a younger sibling if they are younger than their sibling.



4. The word '*Mbapa*' is understood as 'father'. In the use of the word, it refers to a man who is the head of the family of his children and wife. The word has a denotative meaning because it has a literal meaning that refers directly to a man who is the head of the family based on clear objective observations.

#### f. Connotative Meanings

1. 

<b><i>Wulla</i></b>	<b><i>nyale</i></b>	<b><i>mbokol</i></b>
N.	N.	Adj.
month	<i>Nyale</i>	big
Con. 'The holy month of <i>Nyale</i> '		

In the sentence above, it has a connotative meaning that is opposite to the denotative meaning or the actual meaning, such as in the word '*Nyale*' means 'sea worms'. Connotatively, the word is associated with the tradition of traditional ceremonies that indicate the emergence of sea worms, which are also a sign that *Pasola* will be held in that month. For the Kodi community in Southwest Sumba, the emergence of *Nyale* is not only a natural phenomenon but also the emergence of sea worms as a spiritual message bearer, such as a sign that God blesses their farming efforts and a sign that the harvest in that year is abundant. The word '*Mbokol*' has a literal meaning or basic meaning, which means 'big', but connotatively, the word symbolizes holiness or sacredness, which refers to the word '*Wulla*' means 'month'. This phrase carries positive emotions, such as joy and gratitude, it can be concluded that the phrase has a positive connotation, which is in the symbolic sense, and feelings that refer to the holy month, which is marked by the presence of sea worms.

2. 

<b><i>Njawongo</i></b>	<b><i>ruha</i></b>	<b><i>hamerengandungo</i></b>	<b><i>mono</i></b>	<b><i>patebeng</i></b>
Adv.	N.	V.	Conj.	V.
not	chaos	fight	and	war
Con. 'There is no chaos, arguments and war'				

In the sentence above, there are three words with connotative meanings. The first is the word '*Ruha*', which, if interpreted directly, can mean 'broken', for example, like a broken object, but if viewed connotatively, the word is identical to being used by the Kodi community in a cultural context as a sign of the 'chaos' that occurs due to misunderstandings such as fights involving physical violence. The word has a negative sense value because it describes an unsafe situation such as the action of throwing stones at each other and so on. Second, the word '*Hamerengandungo*' has a literal meaning, which means 'fight', but connotatively, the word has a negative sense value because it refers to a group of people arguing with insults and loud voices because of a misunderstanding between the two parties. Third, the word '*Patebeng*', this word has a direct meaning, which is 'cut', but connotatively the word has a negative sense value, which refers to a dispute between a group of people using sharp objects such as swords and machetes to fight or war.

#### g. Conceptual Meanings

A conceptual meaning is under the concept, such as when the word "house" has the concept of a building where humans live (Chaer 2013 in Ramadani 2020).

1. The word '*Parono*' means 'traditional house'. This word has a conceptual meaning because it refers to a traditional house building that represents the culture of the Kodi tribe and functions as a place to live. This word has a concept in terms of purpose that is related to physical reality that can be observed directly.
2. The word '*Paholong*' is understood as '*Pasola*'. This word has a conceptual meaning because it refers to a tradition of the Kodi community in Southwest Sumba, which is usually held in February. This tradition is carried out by riding horses and throwing javelins consisting of two camps, which are carried out in the meadow. Both camps try to chase each other and throw javelins at each other.
3. The word '*Ngagha*' is translated as 'older brother'. The word contains contextual meaning because it refers to someone older than his sibling in the family.

4. The word '*Ari*' is translated as 'younger brother'. This word has a conceptual meaning because it is under the concept of understanding, which refers to someone younger in the family.

#### h. Figurative Meanings

In the form of language such as words, phrases, or sentences that do not refer to the actual meaning, it can be said to have a figurative meaning. Such as the words princess of the night, sun, king of the day, and moon (Chaer 2013 in Ramadani 2020). The following is an explanation of the figurative meaning contained in the traditional leader's speech sequence in opening *Pasola*.

- |      |  |                    |                    |                      |                    |                    |                       |
|------|--|--------------------|--------------------|----------------------|--------------------|--------------------|-----------------------|
| 1.   | <b><i>Rongo-baka</i></b>                                   | <b><i>yoyo</i></b> | <b><i>mori</i></b> | <b><i>amorin</i></b> | <b><i>tana</i></b> | <b><i>mono</i></b> | <b><i>karamba</i></b> |
|      | V-Impr   | 2SG.               | N.                 | N.                   | N.                 | Conj.              | N.                    |
|      | Listen-please  | you                | master             | owner                | land               | and                | sky                   |
| Lit. | 'Please listen you, master, the owner of the land and sky' |                    |                    |                      |                    |                    |                       |
| Fig. | 'Please listen oh God, the owner of earth and heavens'     |                    |                    |                      |                    |                    |                       |

The word '*Rongobaka*' means 'please listen', this word is an imperative verb that expresses a polite request to be heard by God. The phrase '*yoyo mori amorin tana mono karamba*' literally means 'you master the owner of the land and sky.' There are several figurative meanings in the sentence. First, the word '*mori*' literally means 'master', the word is a metaphorical figure of speech that symbolizes the supreme ruler and has power over the contents of the universe. The word '*mori*' metaphorically means 'God'. The use of this word refers to the almighty God who has the supreme power over all creatures on earth and the entire contents of the universe. Second, the phrase '*amorin tana mono karamba*' literally means 'the owner of the land and sky.' This phrase consists of four syllables, namely, the word '*amorin*' has a metaphor that describes the majesty and power of God, this word means 'owner'; the use of this word emphasizes that God is the highest authority. The word '*tana*' literally means 'land'; when viewed figuratively, it means 'earth'. This word is a metaphor because it uses another word to replace something different but following similar characteristics. The use of the word '*tana*' or 'land' refers to the earth because the word is closely related conceptually to the idea that the land is part of the earth. Then, the word '*karamba*' has a literal meaning of 'sky'. Figuratively, this word means 'heavens'. This word is a metaphor because it uses a figure of speech that describes the space above the earth, full of stars and other celestial objects; the choice of this word has a spiritual element regarding the concept of the sky, which symbolizes the place of eternal happiness. The sky is associated with heaven because it is above the sky. In the cultural concept of the Sumba people, heaven is always above the sky, which is occupied by the God who holds the highest power. The metaphorical process of this word occurs because humans always imagine that heaven is above the sky. Overall, the sentence '*rongobaka yoyo mori amorin tana mono karamba*' has a figurative meaning such as 'please listen, oh God, the owner of earth and heavens'.

- |      |   |                    |                       |                        |                       |                      |
|------|---|--------------------|-----------------------|------------------------|-----------------------|----------------------|
| 2.   | <b><i>Mbokol</i></b>                                | <b><i>mata</i></b> | <b><i>mbeleke</i></b> | <b><i>rokotilu</i></b> | <b><i>wongama</i></b> | <b><i>kanuru</i></b> |
|      | Adj.  | N.                 | Adj.                  | N.                     | V-Imper               | N.                   |
|      | Big   | eye                | wide                  | ear                    | give                  | blessing             |
| Lit. | 'Big eyes, wide ears, give us blessing'             |                    |                       |                        |                       |                      |
| Fig. | 'The all-seeing, the all-hearing, give us blessing' |                    |                       |                        |                       |                      |

The sentence has two phrases as figurative meanings, the first is '*Mbokol mata*' which means 'big eyes'. This phrase refers to eyes that are larger than normal. However, figuratively, this phrase is used in the culture of the Kodi people to express 'God is all-seeing'. God is believed to be able to see and know everything that happens on earth without limits. Thus, the phrase '*mbokol mata*' does not refer to the size of a large eyeball but rather God's ability to see everything that happens on earth and oversee the universe without limits. Second, the phrase '*mbeleke rokotilu*' means 'wide ears'. It refers to the size of the ears that are wider than normal, but figuratively, '*Mbeleke rokotilu*' symbolizes God who is 'all-hearing'. This phrase refers to God who can hear everything said by humans, such as prayers, requests, and the unlimited complaints of his people. In the context of Kodi culture, this word is a figure of speech that states that God can listen to anyone, anytime, and wherever people are.

### i. Referential Functions

According to Jakobson (1960, 353) in Kanaza (2020), the referential or cognitive function is the main purpose of many communications. The referential function refers to the context that relates to the scope of communication to convey the main ideas of the speaker's or sender's mind (addresser) to the listener or receiver (addressee). This language function aims to convey messages and information objectively.

- |               |              |              |                  |             |                   |                 |
|---------------|--------------|--------------|------------------|-------------|-------------------|-----------------|
| <b>Pamkah</b> | <b>wongo</b> | <b>ayiyo</b> | <b>ndidoyaka</b> | <b>tata</b> | <b>padadiwany</b> | <b>paholong</b> |
| N.            | Dem.         | Adv.         | Lv.              | Prep.       | V.                | N.              |
| Association   | this         | here         | is               | to          | carry out         | <i>Pasola</i>   |

Lit. 'This association is to carry out *Pasola*'

The sentence '*pamkah wongo ayiyo ndidoyaka tata padadiwany paholong*' means 'this association is to carry out *Pasola*'. This sentence is classified into a referential function because this sentence shows information from the main idea of the speaker's thoughts objectively, which aims to gather and carry out *Pasola*, which refers to a culture preserved by the Kodi people in February, which is celebrated by riding horses and throwing javelins. This sentence focuses on the core of the main idea conveyed by the traditional leader to the listener without involving emotions or figurative language. This sentence is a type of declarative message that states facts objectively or has direct meaning. This sentence connects a context and objective that can be understood and observed without asking for an emotional response from the listener. Thus, this sentence is a referential function.

- |             |          |             |               |                       |                 |              |              |
|-------------|----------|-------------|---------------|-----------------------|-----------------|--------------|--------------|
| <b>Aiyi</b> | <b>a</b> | <b>lodo</b> | <b>mbokol</b> | <b>ngana-wadingok</b> | <b>pahelung</b> | <b>ndoyo</b> | <b>mbaru</b> |
| Dem.        | Art.     | N.          | Adj.          | V-Adv.                | N.              | N.           | Adj.         |
| this        | a        | day         | big           | coincide-also         | change          | year         | new          |

Lit. 'This is a big day that coincides with the new year'

The sentence above is a referential function that refers to the delivery of information about a factual event, namely that the day coincides with the turn of the new year. In the sentence '*ayiyo a lodo mbokol*' is translated as 'this is a big day'. This sentence emphasizes the core message conveyed objectively by the traditional leader regarding the event that the day is a special day marked by the word '*mbokol*' which means 'big'. The sentence '*ngana-wadingok pahelung ndoyo mbaru*' means 'coinciding with the new year'. Referentially, this combination of sentences aims to provide factual information to the listener that on a special day, it also coincides with the turn of the new year. The function of this sentence refers to direct information that can be observed and examined objectively without any imperative sentences. Thus, it can be understood that this sentence is a referential function.

### j. Poetic Functions

Jakobson (1960, 354) in Kanaza (2020) defines poetic function as a function of language that refers to the core of the message itself, focusing on the delivery of the message and the way the message is communicated. This language function is also called an aesthetic function because the language units conveyed by the speaker contain aesthetic forms and evoke sensory pleasure when spoken by the speaker and enjoyed by the listener. Here is the explanation:

- |             |               |             |             |                |               |             |                |                 |
|-------------|---------------|-------------|-------------|----------------|---------------|-------------|----------------|-----------------|
| <b>Mori</b> | <b>amotin</b> | <b>tana</b> | <b>mono</b> | <b>karamba</b> | <b>mbokol</b> | <b>mata</b> | <b>mbeleke</b> | <b>rokotilu</b> |
| N.          | N.            | N.          | Conj.       | N.             | Adj.          | N.          | Adj.           | N.              |
| master      | owner         | land        | and         | sky            | Big           | eye         | wide           | ear             |

Poet. 'God is the owner of the earth and heavens, all-seeing and all-hearing'

The sentence above is included in the poetic function because it has a figurative language style, namely in the phrase '*Mori amotin tana mono karamba*', which means 'God is the owner of the earth and heavens'. The phrase has a dramatic and majestic language style that refers to God the owner of the universe and creates a strong imaginative image. Then, in the phrases '*mbokol mata*', which means 'big eyes', and '*mbeleke rokotilu*' which means 'wide ears'. This phrase functions to convey a message through figurative language and has beauty when heard. The phrase, '*mbokol mata*' means

'big eyes' and symbolizes the creator who can see the entire contents of the universe without limits, and the phrase, '*mbeleke rokotilu*' means 'wide ears' is interpreted as God who can hear prayers and requests from his people without limits. Overall, the sentence above means 'God is the owner of the earth and heavens, all-seeing and all-hearing'. Thus, this poetic function focuses on sensory beauty that contains symbolic and imaginative elements in conveying messages.

2.     ***Ange      taramuni   bring   ati      tanaka   njawongo   ruha***  
           Adv.     V.           Adj.   N.     Conj.   Adv.     N.  
           Always hold       cold   heart   so that   no       chaos  
   Poet.   'Always hold a cold heart so that there is no chaos'

The sentence above has a poetic function because it has figurative language in the phrase '*Ange taramuni a bring ati*', which means 'always hold a cold heart'. The delivery of the message in this phrase is a form of metaphor that explains a positive, calm, self-controlling attitude and the ability to think clearly without emotion. The delivery of information in the entire sentence is not only an order but also creates an imaginative image that refers to cavalry to maintain peace and follow existing regulations. Thus, the sentence is a poetic function that presents creative and symbolic language in conveying a beautiful message to the listener.

#### k. Emotive Functions

The emotional function is a speaker-focused function that expresses directly the speaker's attitude toward what he says (Jacobson 1960, 354 in Kanaza 2020). The emotional function expresses the speaker, which influences physiological conduct and cognition.

1.     ***Rongo-baka   yoyo   mori    amorin   tana   mono   karamba***  
           V-Impr     2SG.   N.     N.     N.     Conj.   N.  
           Listen-please you   master   owner   land   and   sky  
   Lit.   'Please listen oh God, the owner of earth and heavens'

The sentence '*Rongobaka yoyo mori*' means 'please listen oh God', this sentence is a form of plea and request from the *Nyale* traditional leader to be heard by God. This expresses the deep emotion of the *Nyale* traditional leader who expresses humility and the desire to be heard by God. The sentence '*amorin tana mono karamba*' which means 'the owner of the earth and heavens', this sentence is an expression of recognition from the *Nyale* traditional leader to the greatness of God who has the highest position of all creatures and the owner of the entire universe, this exclamation raises the expression of the speaker's emotions such as admiration, submission, and respect for God. It can be understood that this sentence is an emotive function because it focuses on the feelings of the speaker or *Nyale* traditional leader in conveying feelings of hopeful requests to God to be heard and expressing recognition of God's power.

2.     ***Yoyo   ambu           nuhi       wongama   kananga   tanaka   yi       paholong***  
           2PL   N.           N.       V-Imper   N.       Conj.   Dem.   N.  
           You   grandparent ancestor give       blessing   so that   this   *Pasola*  
   Lit.   'Oh ancestors, please give us blessings so that *Pasola*'

The sentence '*Yoyoambu nuhi wongama kananga tanaka yi paholong*' which means 'Oh ancestors, please give us blessings so that *Pasola*'. This sentence is an emotional expression of the speaker towards the ancestors in the form of requests and hopes to be given blessings and permission to carry out the *Pasola* celebration and ask to protect and bless them; those referred to are the speaker and listeners who are present at the venue. Thus, the sentence is included in the emotive function because it is related to the expression of emotional expressions regarding belief in ancestors.

#### l. Conative Functions

The conative or interpretative function provides direction to the interlocutor or addressee. This function influences behavior; in other words, the speaker tries to persuade the listener to do something

relevant to the utterance. This conative function only displays the speaker's utterance. If it instructs the addressee to do something, we call it a conative function (Jakobson 1995 in Kanaza 2020).

1. **Rongo-baka**    **anguwuyho**    **dungkambu**    **el**    **yinyi**    **ayiyo**  
V-Impr            N. (pl)            N. (pl)            Rel.    Dem.    Adv.  
Listen-please    brothers        sisters            who    this    here  
Lit. 'Please listen all my brothers and sisters who come here'

The sentence '*Rongobaka anguwuyho dungkambu el yinyi ayiyo*' means 'please listen all my brothers and sisters who come here'. This sentence is a conative function because it refers to an imperative command that invites the listener to focus on the speaker or traditional leader. The word '*Rongobaka*' is translated as 'please listen', this word is a command that requires the listener to respond. Thus, it can be understood that the message in the sentence above is a conative function that states a command to the brothers and sisters present to pay attention and listen to what the speaker or traditional leader says.

2. **Makaha-baka**    **ayiyo**    **yemi**    **wali**    **habungga-habungga**    **parono**  
V-Imper            Adv.    2Pl            Prep.    Indef.            N.  
Gather-please    here    you            from    each            *Parono*  
Lit. 'Please gather here all of you from each village of *Parono*'

The sentence above is a direct command that tells the listener to immediately gather at a predetermined location. The word '*Makahabaka*' means 'gather', this is a form of the imperative command to the listener and the speaker tries to persuade the listener to immediately gather at one location conveyed by the traditional leader, namely in the field where the *Pasola* is held, in a sentence, the traditional leader tries to convey a message to immediately gather, this involves actions that people from each *Parono* or traditional house must do to gather and listen to the traditional leader because the *Pasola* will be held. Thus, the sentence has a conative function because it involves an invitation and action to gather.

3. **Apiy-la**                    **ayiyi**    **a**    **lodo**    **mbokolo**  
V-Impr                    Dem.    Art.    N.    Adj.  
Remember-please    this    a    day    big  
Lit. 'Please remember today is a big day'

The word '*Apiyla*' means 'remember', this word is a command to the listener to remember an important and sacred day marked by the phrase '*lodo mbokolo*' which means 'big day'. The sentence is spoken by the traditional leader to persuade the people present to remember that that day is a holy and special day where *Pasola* will be carried out. Conatively, this sentence functions to invite everyone who is involved in the act of thinking to remember that the day is holy and special. Thus, the sentence is a conative function.

#### m. Phatic Functions

The phatic function refers to contact. It functions as an opening channel, determining whether the channel functions in establishing social ties. The phatic function relates to the interaction of the speaker with the recipient to establish social ties without talking about information that matters; this can be found in everyday life (Jakobson 2007 in Kanaza 2020).

1. **Rongo-baka**    **anguwuyho**    **dungkambu**    **el**    **yinyi**    **ayiyo**  
V-Impr            N. (pl)            N. (pl)            Rel.    Dem.    Adv.  
Listen-please    brothers        sisters            who    this    here  
Lit. 'Please listen all my brothers and sisters who come here'

The word '*Rongobaka*' means 'listen', this word is a form of imperative command spoken by the traditional leader in the opening of *Pasola* to attract the attention of people present at the *Pasola* match field and ensure that people are ready to receive the next message from the speaker or traditional



leader. The word '*rongobaka*' means 'listen' and is a greeting that functions as an initial communication opener and invites everyone to pay attention to what is conveyed by the traditional leader. The sentence '*anguwuyho dungkambu el yinyi ayiyo*' means 'brothers and sisters who come here', this sentence is a direct greeting to people present at the *Pasola* match which aims to strengthen social contact and their involvement in the *Pasola* organization activities. This contact sentence functions as an opening channel to start socializing between the speaker and the listener and invites everyone present to communicate and pay full attention, which aims to greet and maintain interactive relationships with each other. Thus, it can be concluded that the sentence is included in the phatic function.

- |    |                 |                  |                  |               |              |              |
|----|-----------------|------------------|------------------|---------------|--------------|--------------|
| 2. | <b>Anguwuyo</b> | <b>dungkambu</b> | <b>pirihanya</b> | <b>pamkah</b> | <b>wongo</b> | <b>ayiyo</b> |
|    | N. (pl)         | N. (pl)          | Conj.            | N.            | Dem.         | Adv.         |
|    | Brothers        | sisters          | as               | association   | this         | here         |
- Lit. 'Brothers and sisters as this association'

The sentence '*Anguwuyho dungkambu*' means 'brothers and sisters'. This sentence is a greeting to people present at the *Pasola* activity which functions to attract attention and state the existence of social relationships and interactions. This sentence is part of the phatic function where the speaker or traditional leader greets everyone present and ensures that everyone feels involved in the communication. The sentence '*pirihanya pamkah wongo ayiyo*' means 'as this association', this is information given by the traditional leader to the attendees where the association is to organize *Pasola* activities, this sentence functions to ensure everyone's involvement in the conversation. Thus, it can be understood that the sentence is a phatic function.

## Conclusion

Based on the findings and discussions, it can be concluded that the speech of the traditional leader at the *Nyale* ceremony in the opening of *Pasola* among the Kodi community, Southwest Sumba Regency, was found to contain 5 types of meaning. Among others, as follows (1) lexical meaning and grammatical meaning. 7 words were found that contained lexical meaning and there were 3 sentences that contained grammatical meaning, (2) referential meaning and non-referential meaning. There were 3 words of referential meaning and 4 words were found containing non-referential meaning, (3) denotative meaning and connotative meaning. There were 3 words that contained denotative meaning and 2 were found containing connotative meaning, (4) conceptual meaning. In this meaning, 4 words were found that contained conceptual meaning, (5) figurative meaning. 2 sentences were found that were included in figurative meaning. In the language function, 5 types of functions were found in the speech of the *Nyale* traditional leader at the opening ceremony of *Pasola*. namely (1) referential function. 2 sentences were found containing referential function, (2) poetic function. 2 sentences contain poetic functions, (3) emotive functions. 2 sentences were found containing emotive elements, (4) conative functions. There were 3 sentences containing conative functions, and (5) phatic functions. 2 sentences were found in the speech of the traditional leader containing phatic functions.

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