

AN ANALYSIS OF MEANINGS, VALUES AND FUNCTIONS OF TRADITIONAL SPEECH IN KA SA'O RITUAL IN TOLOLELA COMMUNITY OF NGADA REGENCY.

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ARTICLE INFO

Article history

Received:

Revised:

Accepted:

Keywords

meaning, value, function,
traditional speech, ka sa'o, ritual.

ABSTRACT

This thesis is entitled: "An Analysis of Meanings, Values and Functions of Traditional Speech in Ka Sa'o Ritual in Tololela Community of Ngada Regency". This research covers the meanings, values, and functions of Traditional Speech in Ka Sa'o ritual in Tololela community of Ngada Regency. This research aims to identify and explain the meaning, value, and function of the Ka Sa'o traditional ritual form. This research also uses qualitative descriptive methods. This research was carried out by formulating problems, collecting, classifying, and analyzing data. The data sources taken by the author were four informants who were native speakers, physically and mentally healthy, lived in Tololela village, and understood the local culture well. Observation, recording, interviews, and note-taking are data collection techniques. The results of this research are several forms, about ritual speech and symbols, types of meaning religious, didactic, and cultural; types of values are religious, humanity, motivation, and didactic, while functions are expressive, directive, referential, metalinguistic, poetic, and phatic in Ka Sa'o traditional ceremonies

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How to cite

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Dopo. M., Kroon, Y., & Padahana, Z. (2024). An Analysis of Meanings, Values and Functions of Traditional Speech in Ka Sa'o Ritual in Tololela Community of Ngada Regency. SPARKLE Journal of Language, Education and Culture, 4 (1) 1-5

1. Introduction

Language is a tool of communication; it plays an important role in our daily life because without it we cannot interact. The role of language as a communication tool shows that

people can easily build up interaction between one another. Another role is it transfers information, ideas, emotions, and skills from one to another people directly or indirectly in the communication process (Jemina,2016:1).

Moi (2011) explains that Ka Sa'o is one of the traditional rituals of Ngada people. Ka Sa'o is the culmination of the construction of a new traditional house which is a ceremony as a form of blessing ritual and a sign that this traditional house is declared healthy in accordance with customary provisions for ana sa'o to live in. Ja'i laba go dance performance is a part of the opening ceremony as well as welcoming guests and relatives who arrived. This traditional ceremony is followed by the slaughter of buffalo and pigs. This peak stage will be attended by all ana wo'e (tribe members), ana sa'o (house members), one nua (village contents) wailaki, lobo tozo tara dhaga (relatives and marital relations).

The writer chose Ngada regency, Tololela village as the target area in collecting data based on the traditional ritual of Ka Sa'o. Her reason on choosing Ka Sa'o traditional ritual because it is the traditional ritual which is always held in her village. Based on the background above, she intends to study what are the types of meanings, the values, and the functions found in the ritual speech of Ka Sa'o traditional ceremony.

2. Research Method

This research uses a descriptive qualitative method to identify and and describe the types of meanings found in the ritual speech in Ka Sa'o traditional ritual in Tololela community, Ngada regency, to identify and describe the values found in the ritual speech in Ka Sa'o traditional ritual in Tololela community, Ngada regency, and to identify and describe the functions of forms in Ka Sa'o traditional ritual in Tololela community, Ngada regency.

3. Research Findings and Discussion

Research Findings

In this chapter, the writer presents finding and discussions about the meanings, values and functions of traditional speech in Ka Sa'o ritual in Tololela community of Ngada Regency. The data has then been qualitatively analyzed in order to answer the research questions stated in chapter I.

The Forms of Ka Sa'o Traditional ritual speech.

There are 8 forms found in the Ka Sa'o ritual speech, as presented in the table below:

Table 1: Forms found in the Ka Sa'o Ritual Speech

No	Forms of Ritual Speech	Meanings
1.	<i>Mori Ngalu o.....kau.....kau... ja''o sogakopa..... jao da melo</i>	In this poem, those who take part in the <i>Ka Sa'o</i> traditional ritual are proud and grateful to God and their ancestors because the work on the traditional house has been completed.


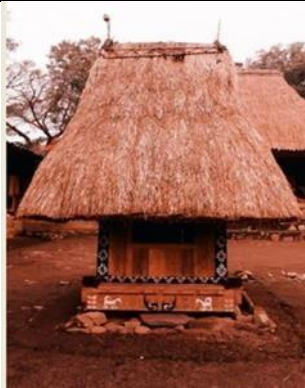

2.	<i>Wai laki olo.....o.....kau.....kau... jao sogu wato pu''u meku ma''i da baga jao da ngodho pu''u raa kita da le mogo jao da baga pu''u da raa kita da sama hoga hama tau laba.</i>	Welcoming guests who come from marriage relationship to take part in the traditional <i>Ka Sa'o</i> ritual.
3.	<i>Wai laki baru o..... kau.....kau.....jao sogu..... puu sao.... Jao da mai puu go wai laki jao da ngodho puu go lobo tozo sogu hama tau laba</i>	Welcoming guests who come from marriage relationship to take part in the <i>Ka Sa'o</i> ritual.
4.	<i>Ana Waja o.....kaukaujao me.....puu..... jao da mai bama sa''o go ema ja''o jao da gani sa''o ema jao gubhu mu kaja maza sogu sama tau laba.</i>	Welcoming children who were born without marriage relationship join their fathers in participating in <i>Ka Sa'o</i> traditional ritual.
5.	<i>Ata isi kita o.....kau.....kau..... jao da mai kita go bhisu padhi jao da ngodho puu kita da loka mogo sogu sama tau laba.....</i>	Welcoming everyone who lives in the village also takes part in the <i>Ka Sa'o</i> traditional ritual.
6.	<i>Wado madi o.....kau.....kau.... jao da ngodho puu go bhodho da olo no jao da baga puu go aze (kaba, ngana) da olo na''a sogu sama tau laba.</i>	Welcoming the guests who attend <i>Ka Sa'o</i> ritual as the form of respect and retribution for the host of <i>Ka Sa'o</i> ritual who had been attended in their own event before.
7.	<i>Modhe ne'e sogu woe o.....kau.....kau..... ja''o da ngodho pu''u go ka kege mogo jao da ma''i pu''u uma mala sama.</i>	Welcoming friends who take part in the <i>Ka Sa'o</i> ritual.
8.	<i>Ata ngodho o.....kau.....kau..... kami da mai pu''u go papa taki da ngodho pu''u go sa''o lika mogo.</i>	Special guests and distinguished guests come to take part in the <i>Ka Sa'o</i> traditional ritual.




The Symbols or Objects used in *Ka Sa'o* Traditional ritual speech.




There are some symbols used in the *Ka Sa'o* ritual speech, as presented in the table below:




Table 2: Symbols used in the *Ka Sa'o* Traditional Ritual




Symbol or Object	Functions
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 <p style="text-align: center;"><i>Ngadhu</i></p>	<p>A place of respect for male ancestors, with the existence of <i>Ngadhu</i>, it fosters cooperation between fellow tribes, as well as other tribes in the community and also as a symbol of community dignity and self-respect which is usually carried out in traditional rituals or livestock (buffalo) slaughter ceremonies, as sacrifices offered to ancestors in traditional <i>Ka Sa</i> ceremonies.</p>
 <p style="text-align: center;"><i>Bhaga</i></p>	<p>A place of respect for female ancestors, With the existence of <i>Bhaga</i>, it fosters cooperation between fellow tribes, as well as other tribes in the community and also as a symbol of community dignity and self-respect which is usually carried out in traditional rituals or livestock (buffalo) slaughter ceremonies, as sacrifices offered to ancestors in traditional <i>Ka Sa'o</i> ceremonies.</p>
 <p style="text-align: center;"><i>Watu Pali Wa'i</i></p>	<p><i>Watu Pali Wa'i</i> is an offering place in the form of a large flat stone located between the two legs of the stairs entering the house.</p> <p><i>Watu</i> means stone, <i>pali wa'i</i> means place where the soles of the feet rest. <i>Watu Pali Wa'i</i> functions as a place to pronounce special edicts such as <i>sa ngaza</i> and others as a place to say prayers to sacrificial animals (<i>pa'u</i>), when there are traditional events like <i>Ka Sa'o</i> and other traditional events.</p>

 <p style="text-align: center;"><i>Se'a Tua</i></p>	<p><i>Se'a Tua</i> is a glass made from coconut shells which is used as a moke drinking glass during the <i>Ka Sa'o</i> ritual.</p>
 <p style="text-align: center;"><i>Kada</i></p>	<p><i>Kada</i> is a container made of woven bamboo or rattan that resembles a large basket and is hung in the main room (<i>one sa'o</i>) to the left of the <i>para-para</i> (<i>kae</i>). <i>Kada</i> is an important tool in a traditional house because it is purified and even sacred, a means of reminder and even an oath for family members who violate customs or don't remember their traditional house. <i>Kada</i> used as a place to store custom dishes and meat during <i>Ka Sa'o</i> ceremony.</p>
 <p style="text-align: center;"><i>Wati</i></p>	<p><i>Wati</i> is a container in the form of woven coconut leaves that is used by <i>Mori Kopi Bhai</i> or food distribution officers to distribute food during the <i>Ka Sa'o</i> ritual.</p>

 <p style="text-align: center;"><i>Kogo Ka'e</i></p>	<p><i>Kogo Ka'e</i> is a place in <i>One Sa'o</i> – the main room of <i>Sa'o</i> – as a place to store pork jaws and firewood during the <i>Ka Sa'o</i> traditional ceremony.</p>
 <p style="text-align: center;"><i>Lapu</i></p>	<p><i>Lapu</i> is a stove made of three stone and functions as a kitchen, a place for offerings at the <i>Ka Sa'o</i> celebration, and as a source of strength for the body and soul.</p>
 <p style="text-align: center;"><i>Yeru</i></p>	<p><i>Yeru</i> is a space above <i>One Sa'o</i> – the main room of <i>Sa'o</i> – as a place to store valuables during the <i>Ka Sa'o</i> ritual.</p>

 <p><i>Laba Dera</i></p>	<p><i>Laba Dera</i> is traditional musical instruments in the form of gong drums that are used to accompany the <i>Ka Sa'o</i> traditional ritual.</p>
 <p>Laba Wai</p>	<p><i>Laba Wai</i> is traditional musical instruments in the form of drums that are used to accompany the <i>Ka Sa'o</i> traditional ritual.</p>
 <p><i>Zeku Kaba & Ulu Kage</i></p>	<p><i>Zeku Kaba & Ulu Kage</i> are the animal horns that were sacrificed during the traditional house building festival (<i>Sa'o</i>).</p>

 <p style="text-align: center;"><i>Bere</i></p>	<p><i>Bere</i> is the place to store food during <i>Meghe</i> – the process of passing foods to all the participant – in <i>Ka Sa'o</i> ritual ceremony.</p>
 <p style="text-align: center;"><i>Te'e</i></p>	<p><i>Te'e</i> is a woven coconut leaf used as a mat in <i>Ka Sa'o</i> ritual.</p>
 <p style="text-align: center;"><i>Beka</i></p>	<p><i>Beka</i> is a container in the form of woven coconut leaves that is used as a place to store rice during <i>Ka Sa'o</i> ceremonies</p>

In this study, the writer discusses the functions and types of jargon used in the Free Fire Online Game, following Brown and Atardo's theory. Jargon serves to help players communicate clearly within their specialized group and mark in-group membership while excluding outsiders.

4.1. The meanings of Ka Sa'o traditional ritual speech

4.2. The Values found in Ka Sa'o traditional ceremony

4.3. The Functions of Ka Sa'o traditional ceremony

Discussion

There are some types of meanings of form of ritual speech found in the forms in Ka Sa'o traditional ceremony. Based on the meaning of ritual speech above there are some types of meanings of form of ritual speech found in the forms in Ka Sa'o traditional ceremony, They are :

1. Religious Meaning

In the Ka Sa'o traditional ritual tradition, the religious meaning is clearly shown from the attitude of worship to the creator as well as the respect and gratitude of the Tololela people to God and their ancestors because of the successful construction or rehabilitation of Sa'o with the Ka Sa'o ritual. In the Ka Sa'o traditional ritual there is also a religious meaning contained in it in the form of ritual speech, namely : *Mori Ngalu o.....kau.....kau... ja''o sogu kopa..... jao da melo* (In this poem, those who take part in the Ka Sa'o traditional ritual are proud and grateful to God and their ancestors because the work on the traditional house has been completed). In this ritual speech, the traditional leader expressed his pride and gratitude to God and the Ancestors because the work on the traditional house had been completed. Based on the type of meaning of the form of ritual speech sentences, the religious meaning in the Ka Sa'o traditional ceremony is in the form of a prayer asking for protection, safety and blessings to God Almighty and the Ancestors.

2. Didactic Meaning

In the Ka Sa'o traditional ritual, didactic meaning is an important part of it, so that in ritual speech there are also several meanings in it. This types of meanings of form of ritual speech, such as :

- *Wai laki olo.....o.....kau.....kau... jao sogu wato pu''u meku ma''i da baga jao da ngodho pu''u raa kita da le mogo jao da baga pu''u da raa kita da sama hoga hama tau laba* (Guests who come because they have marriage relationship),
- *Wai laki baru o..... kau...kau....jao sogu..... puu sao.... Jao da mai puu go wai laki Jao da ngodho puu go lobo tozo Sogu hama tau laba* (Guests who come because they have marriage relationship),
- *Anak Waja o.....kaukau jao me.....puu..... jao da mai bama sa''o go ema ja''o jao da gani sa''o ema jao gubhu mu kaja maza sogu sama tau laba* (The illegitimate child also come to give thanks at his father's ka sa'o ceremony) ,

Based on the types of meanings of forms of ritual speech above, the didactic meaning in the Ka Sa'o traditional ritual is to honor deceased ancestors and gather all family members as a form of brotherhood in evaluating all problems and conflicts that have occurred in previous lives in order to be at peace again.

3. Cultural Meaning

The cultural meaning itself is an important part of the Ka Sa'o traditional ritual, so there are ritual utterances that contain this cultural meaning. This types of meanings

of ritual speech, such as : *Modhe ne'e sogha woe o.....kau.....kau..... ja''o da ngodho pu''u go ka kege mogo jao da ma''i pu''u uma mala sama* (Friends who took part in the Ka Sa'o traditional ritual).

Based on the types of meanings of forms in ritual speech above the cultural meanings in Ka Sa'o traditional ritual teach us some meaning of culture which there is a very tight relationship between people and culture due to the importance of culture people's life, people must to protect their culture. The culture teach us for mutual respect even reciprocate.

There are some types of values of form in ritual speech that are found in Ka Sa'o traditional ceremony, they are:

1. Religious value

In terms of religious values, the people of Tololela village are proud and grateful to God and their ancestors for all the successes in the Sa'o rehabilitation process until the peak event of the Ka Sa'o thanksgiving ritual. This types of values of form of ritual speech, such as : *Mori Ngalu o.....kau.....kau... ja''o sogha kopa..... jao da melo* (In this poem, we are proud and grateful of God and Ancestor because the work of traditional house has been completed).

Based on the types of values of ritual speech above the religious value which give us image that human beings actually have restrictiveness, so that in restrictiveness human beings do not rely on within means. It also believed that it has greater power than human being. Besides, it also has influence in the real life in the world. Because of that, it is needed to make one condition which requires the existence of harmony between external advancement and internal happiness.

2. Humanity value

In the Ka Sa'o traditional ritual there are humanity values related to human dignity, as well as behavior and actions that are in accordance with norms. This types of value of form in ritual speech, such as : *Modhe ne'e sogha woe o.....kau.....kau..... ja''o da ngodho pu''u go ka kege mogo jao da ma''i pu''u uma mala sama* (Friends who took part in the Ka Sa'o traditional ritual).

Based on the types of values of forms of ritual speech above the humanity value in Ka Sa'o traditional ceremony is the ceremony which involves the other people, extended family, and village's society which attend in Ka Sa'o ceremony without seeing the status or someone's occupation.

3. Motivation value

In the Ka Sa'o traditional ritual there is a motivation value that comes from a person to do something related to a certain goal. Motivation can come from consciousness or unconsciousness. This types of value of form of ritual speech, such as : *Ata isi kita o.....kau.....kau..... jao da mai kita go bhisu padhi jao da ngodho puu kita da loka mogo sogha sama tau laba...* (Everyone who live in the village also takes part in the thanksgiving).

Based on the types of values of form of ritual speech above the motivation value in Ka Sa'o traditional ceremony which is given by the people which participate in Ka Sa'o traditional ceremony can give the motivation to the people in working together to make the Ka Sa'o ceremony a success from the first day to the last day.

4. Didactic value

In the Ka Sa'o traditional ritual there are didactic values which include individual attitudes in personal and social life. This value becomes a reference in educating humans towards maturity and is useful for human life. This types of value of form of ritual speech, such as :

- *Wai laki olo.....o.....kau.....kau... jao sog wato pu''u meku ma''i da baga jao da ngodho pu''u raa kita da le mogo jao da baga pu''u da raa kita da sama hoga hama tau laba* (Guests who come because they have marriage relationship),
- *Wai laki baru o..... kau...kau....jao sog puu sao.... Jao da mai puu go wai laki Jao da ngodho puu go lobo tozo Soga hama tau laba* (Guests who come because they have marriage relationship),

Based on the types of values of ritual speech above the didactic value in Ka Sa'o ceremony shows the important point to the Ngada society especially society of Tololela village where they realize that Sa'o is very important in humans life so that at the end of the construction of a house, a thanksgiving or purification of the house is a sign of the completion of the construction of the main house of the Ngada community.

There are some types of function of form of ritual speech found in the forms in Ka Sa'o traditional ceremony. Based on the data found, there are some types of function of form of ritual speech found in Ka Sa'o traditional ceremony, they are:

1. Expressive function

In the Ka Sa'o traditional ritual there is an expressive function. An expressive function which is used to express the speaker's feelings, emotions or attitude towards a subject through ritual speech . This types of function of form of ritual speech, such as :

- *Ata isi kita o.....kau....kau..... jao da mai kita go bhisu padhi jao da ngodho puu kita da loka mogo sog sama tau laba...* (Everyone who live in the village also take part in the thanksgiving).
- *Mori Ngalu o.....kau.....kau... ja''o sog kopa..... jao da melo* (In this poem, those who take part in the Ka Sa'o traditional ritual are proud and grateful to God and their ancestors because the work on the traditional house has been completed).
- *Wai laki olo.....o.....kau.....kau... jao sog wato pu''u meku ma''i da baga jao da ngodho pu''u raa kita da le mogo jao da baga pu''u da raa kita da sama hoga hama tau laba* (Welcoming guests who come from marriage relationship to take part in the traditional Ka Sa'o ritual).

- *Wai laki baru o..... kau...kau....jao sog..... puu sao.... Jao da mai puu go wai laki jao da ngodho puu go lobo tozo sog hama tau laba* (Welcoming guests who come from marriage relationship to take part in the Ka Sa'o ritual).
- *Ana Waja o.....kaukau jao me.....puu.....jao da mai bama sa''o go ema ja''o jao da gani sa''o ema jao gubhu mu kaja maza sog sama tau laba* (Welcoming children who were born without marriage relationship join their fathers in participating in Ka Sa'o traditional ritual).
- *Wado madi o.....kau.....kau.... jao da ngodho puu go bhodho da olo no jao da бага puu go aze (kaba, ngana) da olo na''a sog sama tau laba* (Welcoming the guests who attend Ka Sa'o ritual as the form of respect and retribution for the host of Ka Sa'o ritual who had been attended in their own event before).
- *Modhe ne'e sog woe o.....kau.....kau..... ja''o da ngodho pu''u go ka kege mogo jao da ma''i pu''u uma mala sama* (Welcoming friends who take part in the Ka Sa'o ritual).
- *Ata ngodho o.....kau.....kau..... kami da mai pu''u go papa taki da ngodho pu''u go sa''o lika mogo* (Special guests and distinguished guests come to take part in the Ka Sa'o traditional ritual).

Based on the types of function, the expressive function in the Ka Sa'o traditional ritual, the speaker expresses his feelings as a host by conveying messages and conveying emotions or expressions whose purpose is to express his feelings through ritual speech during the Ka Sa'o ritual. Therefore, this function is categorized as an expressive function.

2. Directive function

In the Ka Sa'o traditional ritual there is an attempt to make someone do something. This means that language is used with the aim of causing (or preventing) overt action. This types of function of form of sentences and symbols, such as : *Wai laki olo.....o.....kau.....kau... jao sog wato pu''u meku ma''i da бага jao da ngodho pu''u raa kita da le mogo jao da бага pu''u da raa kita da sama hoga hama tau laba* (Welcoming guests who come from marriage relationship to take part in the traditional Ka Sa'o ritual).

Based on the types of ritual speech functions above, the directive function in the Ka Sa'o traditional ritual is that Wailaki who come because of a marriage relationship participate in the Ka Sa'o ritual by following the procedures and orders given by Mori Pado or the host during the Ka Sa'o ritual.

3. Referential function

In the Ka Sa'o traditional ritual the referential function is to identify the people who come, what is done in the Ka Sa'o ritual according to their respective duties. This types of function of form of ritual speech, such as : *Modhe ne'e sog woe o.....kau.....kau..... ja''o da ngodho pu''u go ka kege mogo jao da ma''i pu''u uma mala sama* (Friends who took part in the Ka Sa'o traditional ritual).

Based on the types of functions of the ritual speech above, the referential function in the Ka Sa'o traditional ritual is that the event guide provides information or intense communication at each stage of the Ka Sa'o ritual to friends or Soga Woe who take part in the Ka Sa'o ritual.

4. Metalinguistic function

In the Ka Sa'o traditional ritual, the meaning of the language itself is very important for the community, especially the ritual speech by the traditional leader or the person who leads the traditional ritual. This types of function of form of ritual speech, such as : *Ata ngodho o.....kau.....kau.....kami da mai pu''u go papa taki da ngodho pu''u go sa''o lika mogo* (Special guests and distinguished guests came to take part in the Ka Sa'o traditional ritual).

Based on the types of ritual speech functions above, the metalinguistic function in the Ka Sa'o ritual is the use of ritual language such as Sa Ngaza when Mori Pado speaks during the welcoming of Ata ngodho.

5. Poetic function

In Ka Sa'o traditional ritual there is a poetic function which focuses on the aesthetic characteristics of language. In it the particular form chosen is the core of the message. The purpose of the function of poetic is to convey joy over the completion of the Sa'o construction by marking the Ka Sa'o ritual. This types of function of form of ritual speech, such as : *Mori Ngalu o.....kau.....kau... ja''o soga kopa... jao da melo* (In this poem, those who take part in the Ka Sa'o traditional ritual are proud and grateful to God and their ancestors because the work on the traditional house has been completed).

Based on the types of functions of the ritual speech form above the poetic function in the Ka Sa'o traditional ritual, there is a poetic function such as conveying joy at the completion of the construction of the Sa'o by marking the Ka Sa'o ritual through poems spoken by the traditional leader.

6. Phatic function

In the Ka Sa'o traditional ritual, the people who participate in the ritual also contribute to the success of the ritual event. This types of function of form of ritual speech, such as : *Wado madi o.....kau.....kau.... jao da ngodho puu go bhodho da olo no jao da бага puu go aze (kaba, ngana) da olo na''a soga sama tau laba* (The guests who are invited they have received a donation from the owner of the ka sa'o party).

Based on the types of function of forms of sentences and symbols above the phatic function in Ka Sa'o traditional ritual, the phatic function is to express solidarity and empathy towards other people. The phatic function helps to establish contact refer to communication channels.

4. Conclusion

Based on the findings and discussion in Chapter Four, the writer draws several conclusions. First, the form of the Ka Sa'o ritual speech is presented in 8 ritual speeches with the meanings in Ka Sa'o ritual. Accompanying the ritual, some symbolic objects are above involved, they include Ngadhu, Bhaga, Watu Pali Wa'i, Se'a Tua, Kada, Wati, Kogo Ka'e, Lapu, Yeru, Laba Dera, Laba Wai, Zeku Kaba & Ulu Kage, Bere, Te'e and Beka. Second, there are three types of meanings found in the ritual speech of Ka Sa'o traditional ceremony of Tololela village, Ngada regency, which are religious meaning, didactic meaning, and cultural meaning. Third, there are 4 types of values found in the ritual speech of Ka Sa'o traditional ceremony, which are religious value, humanity value, motivation value, and didactic value. Fourth, there are 6 types of functions found in the ritual speech of Ka Sa'o traditional ceremony, which are expressive function, directive function, referential function, metalinguistic function, poetic function, and phatic function.

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