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An Analysis of Illocutionary Meaning of the Ritual Speech "Saeba Bunuk Hau No" In Spaha Village, Kolbano Subdistrict, South Central Timor Regency

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ABSTRACT

The title of this research is an analysis of illocutionary meaning of *Saeba bunuk hau no* in Spaha village, Kolbano subdistric, South Central Timor Regency with the problems are 1. What are the types of Illocutionary meaning in the ritual speech entitled "*Saeba Bunuk Hau No*" 2. What types of Illocutionary ritual speech are mostly used in the ritualspeech entitled "*Saeba bunuk hau no*". The aims of this research are 1. To know the types of Illocutionary used in the ritual speech entitled "*Saeba bunuk hau no*" 2. To know the types of Illocutionary ritual speech are mostly used in theritual speech entitled "*Saeba bunuk hau no*". The theory that the writer used is the theory of speech act, which this theory inspects how we can find out the illocutionary meaning. The method that the writer used is descriptive qualitative method with techniques of collecting the data are reading the previous research result, find the utterances, analyze the meaning of utterances to identify the types of illocutionary and to know the types of illocutionary are mostly used in the ritual speech *Saeba bunuk hau no* in the Spaha Village, Kolbano Subdistric, South Central Timor Regency. From the results of this study the writer found that there were five types of illocutionary meaning of *Saeba bunuk hau no*, namely: Assertive, Directive, Expressive, Comisive and Declarative and the most widely used type of illocutionary was Assertive, Directive and Declarative because this types of illocutionary was used to convey a specific purpose.
Keywords: speech act, illocutionary, saeba bunuk hau no, ritual speech

1. Introduction

Language is a communication tool used by everyone in their daily life as a means to convey information and arguments to others. Language is very important part of communication because it is a source of human life and power. All human need language to communicate to each other, communication is

build up humans being to express their ideas, felling, and desires by means of sound and symbols. As we know that language have two parts, namely; spoken language and unspoken language, spoken language is the language which is spoken by human being by using mouth, while unspoken language is using gesture or body language as the symbol tocommunicate and interact each other.

Speeches in the *Saeba Bunuk Hau no* customs are usually held in matters of marriage which can only be spoken by traditional elders in the Dawan language called *amolok lasi* or a spokesperson who really understands the ins and outs and procedures of marriage. In the traditional speech of *Saeba Bunuk Hau no* in Spaha Village, Kolbano Subdistrict, South Central Timor Regency, East Nusa Tenggara Province, in general, before holding a wedding, it must be preceded by *Saeba Bunuk Hau no* as the second stage for the man to convey his intentions and the purpose of the arrival of the male party to the female party is to strengthen the relationship between the two parties, which has become a habit in carrying out the traditional *Saeba Bunuk hau no Atoin feu* or *amafet* (male party) rituals to come to *bife feu* or *amamonet* (women's party) to propose to the bride women and the arrival of the *atoin feu* or *amafet* party is usually done at night which is only attended by the small family and the spokesperson or *amolok lasi*. The reason whythe writer chose this title, because the writer feels that this title is interestingto study. because this speech is often used by the dawan tribe before carrying out an event. Therefore, the writer is interested in conducting a study under the title "An Analysis Illocutionary Meaning of The Ritual Speech "*Saeba Bunuk Hau No*" in Spaha Village, Kolbano Subdistrict, South Central Timor Regency. Based on the research background, there are two problems, which can be formulated as follows: (1). What are the types of Illocutionary meaning in the ritual speech entitled"*Saeba bunuk hau no*"., (2). What types of Illocutionary ritual speech are mostly used in the ritualspeech entitled "*Saeba bunuk hau no*". The aims of this study are: (1). To know the types of Illocutionary used in the ritual speech entitled "*Saeba Bunuk Hau No*". (2). To know the types of Illocutionary ritual speech are mostly used in theritual speech entitled "*Saeba Bunuk Hau No*".

1.1 Literature Review

Semantics Theory and the Concept of Meaning

Theory of Semantic

The term "semantics" came to be widely used in the 20th century, however the subject it represents is very old, reaching back to Plato's and Aristotle 's writing, and attracting the special interest of philosophers, logicians, and these days linguists (Tambunan, 2009, p.13). Griffith (2006, p.15) says "Semantics is one of the main branches of linguistics learn meaning". Griffith refers to semantics as the study of "toolkits" for meaning; it is knowledge encoded in the vocabulary of a language and in its patterns for building more elaborate meanings ,up to the level of sentence meanings (2006, p.15). Hurford and Heasley (1983) cited in Tambunan (2012, p.1) say that semantics is defined as the study of meaning in language. Semantics studies the meaning at two basic levels mainly: the word and the sentences(Salinas, 2005, p.2). In semantics we have to explain and clarify the natureof meaning although there is no very general agreement either about the nature of meaning or about the way in which it should be describe. Hurford et al. explain more, semantic theory is a part of a larger enterprise, linguistic theory, which includes the study of syntax (grammar)and phonetics (pronunciation) besides the study of meaning (as cited in Tambunan, 2012:11). The different grammar and pronunciation in a language may differ the meaning of that language. Therefore, other studies are involved the semantics.

Katz cited in Tambunan (1972-2009, p.7) suggests that a semantic theory must explain why the meaning of a linguistic construction make is acase of a certain semantic property or relation, makes it exhibit the phenomenon of synonymy, ambiguity, or redundancy, and so forth. Salinas (2005, p.2) added" semantics also deals with "shades" of meaning (polysemy) interpretations, presuppositions, implications, prepositional meaning, and figures of speech such as metaphor and similes". In the otherword, semantics should be able to define any expression in a language and specify those meanings based on their case whether it is meaning properties or relation.

Yule (2006, p.100) states that linguistic semantics deals with the conventional meaning conveyed by the use of words, phrases and sentences of a language, rather than on what an individual speaker might want them on a particular occasion. This technical approach is concerned with objective or general meaning and avoids trying to account for subjective or local meaning.

Meaning

As has already said on the explanation above, there is no very general agreement either about the nature of meaning or about the way in which it should be describe, Kempson argues that there is no way to determine whether it be false or not (1997, p.1). Besides, the word "meaning" is describe in various definitions by semanticist, for instance, Leech in Tambunan (1981-2012:23) notes three points of meaning through the following: Meaning involves the speaker's intention to convey a certain meaning that may or may not be evident from the message itself.

a) Consequently, interpretation by the hearer is likely to depend on the context.
b) Meaning in the sense is something, which is performed rather than something that exists in static way. It involves action (the speaker produces and effects on the hearer) and the interaction (the meaning being negotiated between the speaker and the hearer on the basis of their mutual language).

Lexical, Grammatical and Contextual Meaning

Chaer (2007, p. 289) defines 'Lexical meaning is a meaning that possessed by a lexeme without any context'. It is the actual thing that is observed through human sense. For example, the lexeme 'horse' has a lexical meaning 'a large animal with four long legs' and the lexeme 'house' has lexical meaning 'the building made for people to live in'.

Chaer (2007, p. 290) concludes in his research contextual meaning is meaning of a word within a certain context. For example,the question of 'what is war?' may have two different contextual meanings. They are as following:

a. If a teacher asks a child of preschool, the child will answer 'That's horrible'.
b. If we ask to a soldier, he will consider a war as attitude to get the peace.

Ritual Speech

Ritual as part of speak phenomenon that constitutes with a procedure get formal oral language in the context ceremony ritual (Fox, 1986). Language that used in the context given culture social, for example: in culture ritual, have specific-purpose and constitutes culture source. That cultural source is utilized andhas a meaning is contextually by speech close and culture close that in coexistence, for example for next generation culture resumption.

Saeba Bunuk Hau no

Saeba Bunuk Hau no is a traditional tradition that is often carried out by the Dawan (Atoin meto) people, when a man falls in love with a man. women and these two people have a bond of love, so what if the man and woman have passed the *sae toi sanu se'at* stage as the initial stage, then the family of the man agreed to go to the women's house and convey their intentions in the second step, namely *Saeba Bunuk Hau no* itself. *Saeba Bunuk Hau no* does not include the second stage towards a marriage where the family from the man's side comes to the woman's house to convey their relationship. When the *saeba bunuk hau no* is carried out, the government, religion and local traditional leaders will be present to participate in witnessing the binding event from the man to the woman so that when another man other than the candidate comes to apply, the woman's family will no longer accept her proposal. Items used as a sign of *saeba bunuk hau no* (binding) are usually in the form of rings, necklaces,silver, coins, paper money, kebaya or so on. Isu, Rudolof J. 2021

Speech Acts

Austin (1962) defines speech act as a the actions performed in saying something. Aitchison (2003:106) defines speech act as a number of utterance behave somewhat like actions. He also states that when a person utters a sequence of words the speaker is often trying to achieve some effects with those words; an effect which might in some cases has been accomplished by an alternative action.

Austin's Classification of Speech Act

Speech act has been classified by linguists. Austin (1969:107) identifies there levels of action beyond the act of utterance.

a. *Locutionary Act*

Locutionary act is the form of the words uttered or the basic act of utterance.Austin (1969:108) states that locutionary act is roughly equivalent to uttering a certain sentence with certain sense and reference, which again is roughly equivalent to meaning in the traditional sense. Leech (1996:199) states that locutionary act is performing the act of something.

b. *Illocutionary Act*

Illocutionary act is the function of the words which is uttered by the speaker. Austin (1969:108) defines illocutionary act as an utterance which has a certain (conventional) force. Leech, Geoffrey (1996:199) also states that illocutionary act is performing act in saying something.

c. *Perlocutionary Act*

Perlocutionary act is the effect of the word for the hearer. Austin (1969:108) perlocutionary act is the effect of an utterance. It is what people bring about or achieve by saying something such as convincing, persuading, deterring and even say, surprising, misleading. Leech (1996:199) defines that perlocutionary act is performing the act in saying something.

2. Method

This section should **not exceed 10% of the manuscript,** to be written briefly, concisely, and clearly, but adequately to allow others to replicate and build on the published results. This section contains an explanation of the research approach, subjects of the study, the conduct of the research procedure, use of materials and instruments, data collection, and analysis techniques. **These are not theories.** Such a description enables the reader to evaluate the appropriateness of methods and the reliability and validity of the results.

In the case of statistical uses, formulas that are generally known should not be written down. Any specific criteria used by the researcher in collecting and analyzing the research data should be **completely described**, including the quality of the instruments, the material of the research, and the procedure of data collection. Interventional studies involving animals or humans, and other studies that require ethical approval, must list the authority that provided approval and the corresponding ethical approval code. Please bear in mind that readers must be able to recreate your study from the level of detail that you give.

In conducting a scientific research the writer used descriptive qualitative method. According to Strauss & Corbin (in Syahrum, 2012) qualitative research is a type of research that does not apply statistical or quantification procedures in the discovery of the data. Qualitative research can be associated with research about a person's life, stories, behavior, and etc. The research focuses on discussing illocutionary ritual speech using the theory of illocutionaryspeech acts suggested by Searle. Searle (1974) developed five illocutionary speech acts. Fifth the theories of illocutionary speech acts include: assertive, commissive, directive, expressive, and declaration. The location of this research, the writer conducted the field research in *Spaha* Village, *Kolbano* Subdistrict, South Central Timor Regency. To obtain the data for this study, the research chose some informants. The informants were selected from the people of *Spaha* Village, that healthy carnal and spiritual, and know clearly about the ritual speech in *Spaha* Village, such asceremony of *Saeba bunuk hau no* in *Spaha* Village, to interviewed by researcher. The techniques that would use by the writer to collect the data are as follows: (1). observation, (2) interview, (3) documentation. The writer analyzed the data using the following procedure: (1). collecting, (2). classifying, (3). analyzing.

3. Result and Discussion

3.1 Result

The writer has done the research and got the complete data form all techniques includes interview, documentation and recording. To gain the objectives of the research, he has analyzed the data systematically and accurately. It is then analyzed in order to give meaningful interpretation and draw inferens about the object of the evaluation an analysis illocutionary meaning of the ritual speech "saeba bunuk hau no" in spaha village, kolbano subdistrict, south central timor regency.

The term of "Saeba bunuk hau no " is the second stage towards a marriage and now the writer will show it in these paragraphs. An analysis illocutionary meaning of the ritual speech "saeba bunuk hau no" in spaha village, kolbano subdistrict, South Central Timor Regency.

Saeba bunuk hau no is a traditional tradition that is often carried out by the Dawan (*Atoin Meto*) people, especially the people in Spaha Village, Kolbano Subdistrict, South Central Timor Regency, East Nusa Tenggara Province. when a man falls in love with a man. women and these two people have a bond of love,

so what if the man and woman have passed the *sae toi sanu se'at* stage as the initial stage, then the family of the man agreed to go to the women's house and convey their intentions in the second step, namely *Saeba bunuk hau no* itself. *Saeba Bunuk Hau no* include the second stage towards a marriage where the family from the man's side comes to the woman's house to convey their relationship. When the *Saeba bunuk hau no* is carried out, the government, religion and local traditional leaders will be present to participate in witnessing the binding event from the man to the woman so that when another man other than the candidate comes to apply, the woman's family will no longer accept her proposal. Items used as a sign of *saeba bunuk hau no* (binding) are usually in the form of rings, necklaces,silver, coins, paper money, kebaya or so on.

Speeches in the *Saeba Bunuk Hau no* custom are usually held in matters of marriage which can only be spoken by traditional elders in the Dawan language called *amolok lasi* or a spokesperson who really understands the ins and outs and procedures of marriage. In the traditional speech of *Saeba Bunuk Hau no* in Spaha Village, Kolbano Subdistrict, South Central Timor Regency, East Nusa Tenggara Province, in general, before holding a wedding, it must be preceded by *Saeba Bunuk Hau no* as the second stage for the man to convey his intentions and the purpose of the arrival of the male party to the female party is to strengthen the relationship between the two parties, which has become a habit in carrying out the traditional *saeba bunuk hau no atoin feu* or *amafet* (male party) rituals to come to *bife feu* or *amamonet* (women's party) to propose to the bride women and the arrival of the *atoin feu* or *amafet* party is usually done at night which is only attended by the small family and the spokesperson or *amoloklasi. of* Saeba *bunuk hau no* (binding) ritual in Dawan community especially, in the Spaha village of South Central Timor Regency there are three steps that must be passed before heading to marriage, namely: initial metting (*puah makuke maun makuke*), binding (*Saeba bunuk hau no*), and engagement.

Based on the result of research through interview with some informants can be described, as follows: The form of ritual speech in *saeba bunuk hau no* (binding) ritual in Dawan community especially, in the spaha village of south central timor regency. The initial meeting begins with eating betel nut as an appetizer which means that the guest are very well received by the host. After that guests are given the opportunity to convey the purpose of his arrival.

1. *Saeba bunuk hau no* (Finding) step 1

   Leok eno (Open the door of the house)

   Ask the content of the heart

   (Man's family)

   //*au palmis neu mtunom nane, au om le'i mui salit ma lomit he utiaba neu mtunom nane manapinat*//

   Exusme father and mother, I have come here because I have an intention that I want to convey.

   Speakers from the man's family come to the woman parents' house and convey an intention from the man's family.

   //*pio kuk lan optam lan kaset, nikam usnekut ta kios it ho tuna sufan alekot anbi ho sonfam ho pano ai ho kuanam ho bale, bela au nekam omam utan neu tuna sufan lena ma bungkam ma hau no ai kahaf*//

   When I was passing by the road, I accidentally saw very beautiful flower in this house, so I was sent to come and ask for the flower (girls) is it yours?

   Speaker from the man's family use the term chick to ask the girl parents

   //*au salit neu om le'i totim utan neu tuna in sufan lena ma bun kam ma hau no ai lumnam sona, etum mutonan kau he kaul lumnam sona au he u poni au bungkam ma au hau no*//

   The purpose of my coming is to ask whether the flower in your house are tied or not yet (*Saeba bunuk hau no*), please show me. If not yet, then I want to tie it up (*Saeba bunuk hau no*).

   The speaker from the man's family asked for the woman's parents if not yet to tie, then he wants to tie it her.

(Woman's family)

//haim onam palmis neu mtunom nane ma mnayom nane, hai malin ma haim siom kit neu on at bela nekak ma temam tatan. Tabu le'I ontak ka hai mihin milalien neu on temam ma tatiaba talail hit salit ma hit lomit//

The woman's parents responded by thanking her for coming and the truth was that the woman parents had known.

//temam tatan neu hai tuna in sufan ma bunkam ma hau no ai lumnam sona, haim etu ma mitonan kit kaul hai tuna in sufan fe lumnam sona fe ka ma bunuk ma hau no fa//

The man's family to come and asked for the woman's parents whether our girl has been marked by another man or not, and we from the woman's parents have informed that our girl has not been marked by another man.

//keluarga nam fau, es onane te mbi le hit ekut I au toet he nati hit fain neu hitkuanam hit bale. Hai keluarga mese he mi eku ma mi molok neu le lasi I ma hai fekat mes mi tiaba nao hai atoni he nati a keluarga nua le'I ta ekut fain//

The woman parents asked the speaker to return first because the woman's family would send a messenger to deliver a reply from the woman parents so that these two families could meet.

The guests (The man's family), using the rhyme language style, conveyed that they saw that beautiful flower in this house (The woman's family). The intention of their coming, if permitted; They want this beautiful flower they took his to live with them. The woman's family welcomes the wishes of the man's family, and as a sign of bonding.

2. *Saeba Bunuk Hau no* (Binding) step 2
   Saeba bunuk hau no (Core discussion of Engagement)
   The essence of traditional speech
   (Man's family)
   //puah manus, ao ma sbot an fani on lasi manekat. Es onane te em het mam tabua he nati a keluarga nua le'I nekmes'eok nai mafit am bianam bian,ma hit lasi manekat le'I kan natfekaf//

The initial metting begins with eating betel nuts, which means guest are appreciated and very well received by the house. And then the guests are given the opportunity to convey the purpose of their arrival.
//Bapa-mama al alakit nahunu te tasaeba pules neo hit usi natuin in manekan ma matakun es talantia an panat kit ma hit bi aomina ok oke//

Ladies and gentlemen, at this metting first of all we must give thanks to God Almighty for his protection and love for all of us so that we can all gather at this place in good health.

The speaker from the man's family opened the Saeba bunuk hau no customary ritual for (Engagement) by giving thanks to God because all of this could happen because of God's love.

//Fin faiya omam totim utan neo mabunkam mahauno ai lumnam sona, etum mutonan kau mak tuna in sufan kamabunuk ma hauno fa. Tipuok ma fain li'ok ma fain ma bela neka tabu le'I om he nati a toti ai au bun ma hauno tuna in sufan he nati hit mnasi nua le'I fuat tahin ma ta'etat tahin neo bife le'I mabunkam mahauno en//

Last night I came and asked whether there was a bod or not, her parents said there wasn't. After that I went back and prepared myself with everything I needed. And now i'm back to give a sign of bond so that both parents know that this girl has received a sign of bond from me.

//Bife amafutus atoni amafutus mafutnam man maheunuen. Hiti mnasi aom bianam bian tahinen neo bife amafutus atoni amafutus tabu le'I mes het nain hit ela le'I neo puah in makuken ma manus in makuken mase'o ma tma on neo puah makuken ma manus in makuken he nati puah makuken ma manus in makuken

na tisi ma natiabon nanokbon neo fufu ma mnasi taos amahonit uis kenu tuakenu. Hiti mnasi nua le'I mes tmapaumakan he nati a tamolok neo het nain hit ela amsoput es le tna sin tatuina sin neo ume uis neno//

Girl and boy have bonded with each other. Both parents already know that girl and `boy are bound to each other. Next, we continue to the village light event as a sign of respect to our parents. After that two families approached each other and then determined the time for the final event, namely the wedding.
(Woman's family)

//Mautut fin faiya mbun mam hauno tuna in sufan au ta bun ma hau no nape apeot a'inut aonam ta'un on bife amafutus ma atoni amafutus, mafutnen matotin aom bianam bian. Seo sin ma taketi ten sin el kenu else puah makuken ma manus in makuken. Nalali te hiti mnasi nua le'I mapaumakan he nati a tamolok neu hit ela amsoput es le a tek sin neo lopo uis neno//

Speaker from the woman's said last night they accepted each other, bonded each other. Let our parents talk together about the next event, namely the village light, after that we will talk again about the last event, namely the wedding.

//Hit anhenu ontak ka masiom nen onane te mes tamolok katen neo le het nain hit ela le'I es le kabin. Haim toet he nati a hiti mnasi nua le'I at sepakat sebelum hit an henu an siom lekat uis neno es le kabin hiti mnasi nua le'I mes tabua he nati a tek ale sa le hit palu mulai nako le he teki mnes, mu'it ma loet he nati a hit ela le'I nanaobon nok alekot//
The speaker from the woman's said that both families must agree to each prepare everything needed for the wedding (rice, animals, and money) so that the event runs well and smoothly.

3.2. Discussion

There are several things that can be noted. It will be compiled based on the findings of each research problem. In this chapter the writer would discuss the data from the findings above. Based on the research problems studied by the writer, this discussion will discuss the two research problems with the following steps:

Based on the discovery data above, the writer will present five types of illocutionary namely: assertive acts, comisive acts, directive acts, expresive acts, and declarative acts of the ritual speech *"Saeba bunuk hau no"* in the Spaha village, Kolbano subdistric, South Central Timor Regency.

a. Assertive Action

Assertive actions are speech acts that explain what and how to state something.
//Totim utan neo tuna in sufan alekot hakem namnin mbi ho sonfam ho pano ma bun kam ma hau no ai lumnam sona, kaul luman sona etum mutonan kau, au he u poni au bun kam au hau no//
Speaker from the man's family come to the woman parents house and convey an intention from the man's family.

b. Comisive Action

Comisive action is a speech act that encourages speakers to do something.
//Haim palmis neu mtunom nane mnayom nane, ai tak he tno'lam tafetin kai he haim poho ma mna meki neo hai kuanam hai bale//
The speaker from the man's family asked for the woman's parents so that if allowed then he could bring their child to the man's house.

c. Directive Action

Directive action is an action to ask an also express an intention to the speech partner.
//pio kuk lan optam lan kaset, nikam usnekut ta kios it ho tuna sufan alekot anbi ho sonfam ho pano ai ho kuanam ho bale, bela au nekam omam utan neu tuna sufan lena ma bungkam ma hau no ai kahaf//
Speaker from the man's family use the term chick to ask the girl parents.

d. Expresive Action

Expresive action is an act of speech related to attitudes and feelings.
//Haim palmis neu mtunom nane mnayom nane ontak ka taponi talail hit bunuk hit hau no, hai onam sio mankit ma mtop man kit he on bife mabun kam ma hauno ma atonit mabun kam ma hauno//

The speaker from the woman parents responded by thanking her for coming and the was that the two families had known that their children have bonded with each other.

e. Declarative Action

Declarative action is a speech act that serves to solidify or justify an action or others speech or previous speech.

//Hit anhenu ontak ka masiom nen onane te mes tamolok katen neo le het nain hit ela le'I es le kabin. Haim toet he nati a hiti mnasi nua le'I at sepakat sebelum hit an henu an siom lekat uis neno es le kabin hiti mnasi nua le'I mes tabua he nati a tek ale sa le hit palu mulai nako le he teki mnes, mu'it ma loet he nati a hit ela le'I nanaobon nok alekot//

The speaker from the woman's said that both families must agree to each prepare everything needed for the wedding (rice, animals, and money) so that the event runs well and smoothly.
The types of Illocutionary ritual speech are mostly used in the ritual speech entitled "*Saeba Bunuk Hau No*"

f. Assertive Action

Assertive actions are speech acts that explain what and how to state something.
//pio kuk lan optam lan kaset, nikam usnekut ta kios it ho tuna sufan alekot anbi ho sonfam ho pano ai ho kuanam ho bale, bela au nekam omam utan neu tuna sufan lena ma bungkam ma hau no ai kahaf//
Speaker from the man's family use the term chick to ask the girl parents.

Speaker's from the man's conveyed the man's heart that when he was passing through the main road and accidentally saw beautiful flower in the yard of the girl's parents house. The man calmed his heart and mind so he came and asked whether the girl had been tied up by another man or not.

g. Directive Action

Directive action is an action to ask an also express an intention to the speech
//Totim utan neo tuna in sufan alekot hakem namnin mbi ho sonfam ho pano ma bun kam ma hau no ai lumnam sona, kaul luman sona etum mutonan kau, au he u poni au bun kam au hau no//
Speaker from the man's family come to the woman parents house and convey an intention from the man's family. I came and asked whether the flower in your yard had been tied by another man or not, if not then please tell me because I want to give a sign of bonding to your child.

h. Declarative Action

Declarative action is a speech act that serves to solidify or justify an action or others speech or previous speech.

//Hit anhenu ontak ka masiom nen onane te mes tamolok katen neo le het nain hit ela le'I es le kabin. Haim toet he nati a hiti mnasi nua le'I at sepakat sebelum hit an henu an siom lekat uis neno es le kabin hiti mnasi nua le'I mes tabua he nati a tek ale sa le hit palu mulai nako le he teki mnes, mu'it ma loet he nati a hit ela le'I nanaobon nok alekot//

The speaker from the woman's said that both families must agree to each prepare everything needed for the wedding (rice, animals, and money) so that the event runs well and smoothly. Our two children have accepted each other, therefore now we will move on to the next event, namely the wedding. We will talk about this before our two children get married. These two families must be to prepare everything is needed (rice, animals and money). To support the smooth running of the event that will be held. These two families must really prepare everything so that there are no shortcomings so that the event can run well according to the expect of these two families.

4. Conclusion

The writer draws several conclusions namely: there are three stages that must be passed before heading to the wedding, namely, the initial stage, the core stage in this ritual and the final stage, speakers from both families this is what plays an active role in asking and answering each other and in the conversation the language style used by the two speakers is the rhyme language style in conveying the intent and purpose. There

are five types of illocutionary used in the ritual, there are assertive, commissive, direction, expressive and declarative.

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