CHAPTER I

INTRODUCTION

1.1 Background

Figurative speech is a rhetorical device that achieves special effects by using words in distinctive ways. Figurative speech is often sociated with literature and with poetry. But the fact is whether we are conscious of it or not, we use figurative speech every day in our writing and conversation.

Natoni is a narrative ritual poem of *Meto* culture, as an oral literature *Natoni* was created, raised, and developed in the society and regularly handed down by ancestors through narrating or adoption. (Welek and Werent 1990:29-30). In essence, *Natoni* is understood as message expression in the form of a traditional figurative poem spoken orally by a speaker (*A Tonis*) who is then accompanied by a group of people as a companion or follower (*A Tutus*) intended both to fellow humans and to the spirits of the dead or Gods. *Natoni* is usually spoken in the context of traditional ceremonies weddings and death as well as other ceremonial occasions (for example when welcoming and releasing guests).

In this writing, the writer only focuses on *Natoni* as one of the great traditions in Oebola village. It has been used for many generations it needs to be preserved so that will not be lost someday. Concerning this case young people must learn *Natoni,* though many ways, for example: in school programs especially in extracurricular while at a high academic level are lead, to comprehend that through scientific studies. The development of science and technology, however, could also preserve natoni which looks like poems to welcome guest ceremonies.

The traditional *Natoni* ritual of welcoming guests is seen and understood as an expression of the message expressed in the form of oral speech, the form of *natoni* ritual speech both words, phrases, sentences, and discourse have certain functions and cultural meanings and ritual speech.

Every ethnic group in East Nusa Tenggara generally lives in a community that has its uniqueness and its different cultural background. In Timor Island, people recovery proud to use the Dawan language, if Dawan people meet each other, they like to use the Dawan language in communication, because they see the language as a unifying tool of *"Atoni Meto"* (people of *Timor*). (Mubyarto et all. 1991:5)

Dawan language describes one of the characteristics of its speakers who feel they belong to a culture. Dawan language has a function as an inheritance of tradition, especially in traditional ceremonies and traditional *Natoni* rituals. Dawan people have such varieties of oral literature as *Bonet* and *Natoni*. *Bonet* is usually a song used in formal situations or traditional rites and *Natoni* is a narrative ritual poetry used to express one's feelings, ideas, and inner itself in rite (Summadi, 1976: 6). Dawan people usually oral literature in a ritual or traditional ceremonies which common the guests.

Language is always used in the social and cultural context of its speakers, as stated by Brown and Yule (1996) that linguistic strings which are analyzed completely without taking context into account have been seriously questioned. This opinion is in line with Foley's (2001) opinion that speaking is an action shaped by culture.

Linguistic conditions in a multiethnic society give rise to language variations. The existence of variations in the use of language as a result of the needs of speakers in communicating causes the linguistic situation in this society to be quite complicated (Rokhman, 2003). Speakers are required to be able to choose the appropriate language code so that the communication can take place smoothly and naturally. The selection was not random but determined by various factors, such as social, cultural, and situational factors.

Fatuleu people have their traditional oral poetries, one of the traditional oral poetries, one of the traditional oral poetries is used in *Top Tamu* (welcoming the guest). It is similiter to *Natoni*, which consist of poetry language that has high meaning. It seems that traditional poetry we lost someday because the young generation does not comprehend it, is unable to narrate it and there is no willingness to learn it. More ever the development of since and technology make the changing of the lifestyle of Fatuleu people in general and it makes their lives traditional.

The writer is interested in researching Natoni because the writer wants to explore the figurative speech types in the Natoni that are delivered which can be a valuable contribution for young people who are currently rarely touched by traditional arts. Based on the statement above, the author wants to conduct research entitled: "**A Study on Figurative Speech *of Natoni in Uab Meto* Language Used in *Welcoming Guests* in Fatuleu District, Kupang Regency**".

1.2. Research Problem

1. What are the types of figurative speech of *Natoni*?

1.3. Aim of the study

The aim of the study is to:

1. Identify and analyze the meaning of types of figurative speech of *Natoni* in *the Uab Meto* language used in welcoming guests in Oebola village in Kupang regency.

1.4. The Significance of Research

The result of this research has some applications and implications.

1.4.1. Implication

This study is expected to support the theory by Roberts (1995) and Kennedy (1991) about literature, types of literature, and figurative speech dealing with metaphor and simile, whereas others are metaphor, simile, paradox, anaphora, synecdoche, metonymy, personification and symbol.

1.4.2. Application

a. The results of this study can be good information for English students, especially in Oebola Village, to get to know their poetry.

b. The result of this study will give information to the writer and the young generations in school or in societies in the Fatuleu district about the A Study Of Figurative Speech Of *Natoni In Uab Meto* Language Used In *Welcoming Guests* In Fatuleu District, Kupang Regency

c.   This writing also supported the writer to understand more about Natoni in Oebola Village of Kupang Regency.

d.   To give information about the way to analyze poetry based on types of figurative speech.