

CHAPTER V

CONCLUSION AND SUGGESTION

5.1. CONCLUSIONS

After analysing the types of figurative speech of *Natoni* in the *Uab Meto* Language Used in Welcoming Guests in the Fatuleu District, the writer conducted some conclusions based on the type's figurative speech in *Natoni*.

In this research the writer not found out all the types of figurative speech in *natoni*. The writer just found Simile, Anaphora, Metonymy, Synecdoche, Personification, and Symbol.

1. In Dawanese culture, especially in the process of welcoming guest ceremony, usually, the speaker (a tonis) used figurative speech to convey their purpose.
2. Some kinds of figurative speech are usually applied by the speaker such as Simile, Anaphora, Metonymy, synecdoche, Personification, and symbol.
3. The simile used in *natoni* is welcome guests in the *uab meto* language through a connecting word which signals that comparison. For example:

“Onam peo lal an-ana ai fun eon ne... an-ana”

Here the speaker used the word *onam* (like) to describe another thing directly that has the same characteristic. The sentence *'ama nae kin* and

ama ' is used to describe someone who has power at the same time followed by '*nae kin*'. and the next sentence is ma '*kol muti am maon muti*' used to describe someone who has power in the institute. So, this sentence has an appreciation that is given by the speaker to guests who comes to the village.

From the analysis before, the writer can conclude that in ntoni for welcome guest used by uab meto also contained a simile.

4. In ntoni, especially in the uab meto language a tonis always used the word '*ne*' in every last sentence. That means a tonis did not repeat all of the sentences that have been spoken but they only use the word "ne" and replier (*Atutus*) know what *A tonis* mean and they know what they said.

Based on the explanation above, the writer would like to say that *Natoni* used anaphora.

5. In ntoni (traditional oral poetry), the writer has found some speeches as analyzed part of metonymy.

*Ka laf-lafu fa es leku tabu i alakit ta ekum ma tatef anbi bale ije
ma... laa*t* i*

*Au palmis neo au aina ma au ama nak on hit tefas I nak one nam
neo ma... nam sop*

Es nanet fe kat pu'am kat taufa tako hit ne... sonaf

*Nak on kafat mas eknem finim ankon, ait anfa lenos an-ana ai Pilu
an-ana he noes an ho mas eknem binan ai fun ho puisle ne... bi nan*

Es na ekut ma natefab kit tok hit ama ma hit aina naka plenat ne...

fafon

The speaker used the word *leku ma tabu* signified time and at the same time followed the word *la'at* (camp) signified of place and activities of the village head. Then the next word *tefas* 'meeting' and at the same time they followed the word *au palmis* 'respect', next word *anfinim ma and namsop ben* 'time is over' signified with all activities here is finished. Next word *puat and tasitokam* 'separate'. And the next word *sakteun* (to veil) signified something to put in the head. The word *tobam and tafa* have the same meaning 'society'. The last word *hit ama ma hit aina* meaning meant our father/our mother. But in the process of welcoming guests, it means ladies and gentlemen (people invited to visit their village).

From the explanation above, the writer can conclude in natori welcoming guests also contain metonymy because has two different words but one meaning.

6. The sentence *ho paham ho nifu ho tobam ne... ho tafa* (your continent, your ocean, and your society).

In literal meaning, the words *paham and nifut* have meaning for your continent and ocean, but in the process of welcoming guests, the word has a figurative meaning. The word *paham and nifut* not only has the meaning is continent and ocean but also represent your area.

In addition, the word *tobam and tafa* it has literal meanings in your societies it has figurative meaning as everything in the village has a relation with the government.

7. In this figure of speech in which a thing and animal and abstract term (truth, nature) is made human. In ntoni also used personification for example: *ho paham ho nifut ho tobam ne... ho tafa. Paham nifut* have meaning your continent and ocean used to describe society.

8. Symbol

In this ntoni in welcoming guests, they used symbols in part things which can suggest meaning in human life the symbols are as follows:

- a. *Bete naek* (Big blanket)
- b. *Pilu* (Headband)
- c. *Aul Noni* (sling bag)
- d. *Oko mama*
- e. *Suni* (long machete)
- f. *Fut noni* (silver belt)
- g. *Kil noni* (silver comb)
- h. *Bet ana* (shawl)
- i. *Inuh/muti salak* (custom necklace)
- j. *Nit leko* (Silver bracelet)
- k. *A kul mamat*

5.2. SUGGESTIONS

After researching the figurative speech used in *Natoni* in *the Uab Meto* language used in welcoming guests, the writer can give some suggestions related to the results, which are:

1. For the native speaker of *natoni* in *uab meto*, they must teach their children about *natoni* in *the uab meto* language and it is culture if we do not want to see the next generation blind to their culture and language.
2. The youth generation of Timorese must not be ashamed to speak and learn *natoni* in the *uab meto* language and its culture because if we were ashamed and ignored, believe, we will be a foreigner of our own culture and language, even the greatest problem, we will be lost our treasure in the future.
3. For all the people who can with their own culture and language, never be shy to learn our own culture and language, because it is our treasure. We will be unlucky if one day we must learn our language and culture from foreigners.
4. For the government, especially in the Fatuleu district, Kupang regency must have a program in the education field that at least to the students in primer school and junior high school as the next generation to maintain and introduce *natoni* in *uab meto* language

5. This thesis could be beneficial and as the first data to conduct further research or investigation dealing with the title.