

## CHAPTER V

### CONCLUSION AND SUGGESTIONS

#### 5.1 Conclusion

Based on findings and discussion in previously chapter the writer comes to the conclusions, as follows:

Relating to the symbols on weaving cloths of sumba it was found out There are ten symbols found in traditional motifs in Each Sumba. They are *Mamuli* 'Jewelry from Sumba', *Njara* 'Horse', *Tau* 'Human', *Manu* 'Rooster', *Kabebak* 'Butterfly', *Papanggang* 'Tribal Ceremony', *Mahang* 'Lion', *Kaka* 'Parrots', *Ruhha* 'Deer' and *Mandu Hawurung* 'Dragon'.

The meanings of those symbols are, as follows : *Mamuli* symbol is a jewelry of Sumbanese and becomes a symbol of women (feminine). *Njara* is characteristic cattle of Sumba Island that agile which is a symbol of manly and mighty. It means, *njara* symbol is a sign of agile, mighty, and mount, which is a symbol of virility, agility, heroism and high social status. *Tau* (human) symbol is a symbol that elegant which is a symbol of God's creation that plain and poor. A symbol of Sumbanese ancestor's as a God's creation that plain and poor. *Manu* (rooster) is a beautiful symbol that is a symbol of morning or awareness. *Kabebak* (butterfly) symbol is a symbol of beauty, process, and struggle to get something. *Papanggang* (tribal ceremony) symbol is a symbol a new life after death. *Mahang* is a wild animal that is a symbol of brave and assertiveness. *Kaka* (parrot) is an endemic bird of Sumba Island that is a unique and interesting symbol which is a symbol of wise. It's a symbol of dashing, wisdom, deliberation, and consensus. *Ruhha* symbol is Strength symbol, which is a wild animal in Sumba Island. This is the symbol of strength

which became a symbol to be faithful and never give up. *Mandu Hawurung* is a symbol that Sumba people believe is a symbol of luck and strength. It is a unique and antique symbol that looks horrible, which is the symbol of victory, luck, and strength.

## **5.2 Suggestions**

The writer has some suggestions to the weavers, the government, and the further researchers as follows:

1. To the weavers, the writer hope to keep the symbols and meaning of each symbol.
2. To the governments, the researcher hopes that the government can give good attention to the further researcher, companion in the research location. By doing this the writer process can work well.
3. To the further researcher, the researcher hopes to find more symbols that may not be found by the researcher herself.