

RITUAL LANGUAGE IN BURIAL PROCESSION OF MOSALAKI OF LIO-ETHNIC

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ABSTRAK: Penelitian ini bertujuan untuk menelaah bentuk, makna dan fungsi dari bahasa ritual yang digunakan pada saat prosesi pemakaman Mosalaki (sebagai tetua adat) dari etnik Lio, di kampung Nanganio, kecamatan Maurole. Dalam penelitian ini ditemukan tiga bahasa ritual yang digunakan pada saat prosesi pemakaman Mosalaki yakni Nangi Na'u, Woge dan Oro Woko. Metode penelitian yang digunakan adalah deskriptif kualitatif dalam menganalisis ujaran-ujaran dalam teks lisan Nangi Na'u, Woge dan Oro Woko pada prosesi pemakaman Mosalaki di Kecamatan Maurole. Teori-teori yang digunakan untuk menganalisa ketiga bahasa ritual ini yakni teori oleh Foley (1997) tentang bentuk bahasa ritual, teori Palmer (1996) tentang makna bahasa ritual dan teori Jakobson (2017) tentang fungsi bahasa ritual. Hasil dari penelitian ini yakni ditemukan dua bentuk bahasa ritual (kesetaraan dan metafor), empat makna bahasa ritual (makna kebersamaan, makna harapan untuk kesehatan, makna harapan untuk kesuksesan dan makna religi) dan empat fungsi bahasa ritual (fungsi ekspresif atau emotif, fungsi konatif, fungsi puitis dan fungsi phatic). Keunikan dari penelitian ini yakni ditemukannya beberapa ungkapan dalam ketiga teks lisan bahasa ritual tersebut yang memiliki pengulangan kata, bunyi dan memiliki makna kiasan serta memiliki makna dan fungsi bagi keselamatan jiwa dan ketabahan bagi anggota keluarga yang ditinggalkan.

Kata kunci: *Bahasa Ritual, Prosesi Pemakaman*

ABSTRACT: The study aimed at examining the forms, meanings and functions of the ritual languages used in burial procession of *Mosalaki* (as the clan chief) of Lio ethnic in Maurole subdistrict. There were three oral texts of ritual language used in this burial procession; they are *Nangi Na'u*, *Woge* and *Oro Woko*. This research used descriptive qualitative method in analyzing the utterances of oral text of *Nangi Na'u*, *Woge* and *Oro Woko*. The theories used to analyze the three oral texts of ritual language are proposed by Foley (1997) about the forms of ritual language, Palmer (1996) about the meaning of ritual language and Jacobson (2017) about the functions of ritual language. The result showed that there were two forms of ritual language (parallelism and metaphor), the four meanings of ritual language (collective meaning, hope for health meaning, hope for success meaning and religious meaning) and the four functions of ritual language (expressive or emotive function, conative function, poetic function and phatic function) according to each utterance in *Nangi Na'u*, *Woge* and *Oro Woko*.

The uniqueness of this study was ritual language had the repeating words, sound and had the figurative speech. They also had some meanings and functions to the safety soul of the corpse and the patient of the corpse's family members.

Key Words: *Ritual language, Burial Procession*

INTRODUCTION

Human beings as social creatures interact with one another that use language to express their idea, opinion and feelings. They always use language in some aspects of their life such as education, religion, government, business, agriculture, community and culture. The statements denote that language has close relationship with cultural aspects. In term of the intimated relationship, language describes as a system of signs that is seen as

having a cultural value itself (Kramsch, 1998:3). It seems that the two concepts cannot be separated each other, like a coin, if one of side the coin is lost, the coin does not has the value, it is same as culture, without language, culture is nothing, and so on. In addition, dealing with the relationship of two concepts, Rambut (2015) states that language, especially ritual language is a tool of communication that used in the culture interaction, such as interaction between God and ancestors and also interaction among the people in the group. On the other hand, Rambut (2015) argues that language, especially ritual language explains the series of cultural activity and it has some characteristics, such as they are frozen or never change, as the medium in cultural transaction activity and also it is used as a tool of spiritual communication. Language in culture used to reveal and express the value of culture itself. In term of the relationship between the two concepts, language and culture, anthropological linguistics as a sub-field of linguistics which placed the language in social and cultural context and its role on propped the cultural practices and social structures (Foley, 1997:3). Foley also states that anthropological linguistics is the science which can find the meaning of language that used and non-used or the implied meaning in cultural context. Language in cultural context which called as ritual language is language that always used in some important rituals in certain area. The term of ritual according to Mbete et al., (2008:22) is a series of activities or actions that are bound to certain rules that dealing with the traditional customs in a culture. Furthermore, ritual as an activity that means religious magic in the form of real action. The language that used is the local language of the area to describe the ritual activity in that area. There are many territory have their own ritual language, one of them is Ende regency.

Ende is one of the districts in Indonesia which has two ethnic groups namely Lio ethnic and Ende ethnic. Both ethnicities have different local languages. Lio ethnic uses Lio language and Ende ethnic uses Ende language (Mbete et al, 2008:42). This study focuses on ritual language used in burial procession of *Mosalaki* (Clan Chief) of Lio ethnic in Maurole subdistrict. The language used in this area is Lio language. Lio language in this ritual consist of language that is not used in daily communication. This ritual is performed on the death of *Mosalaki*. The ritual consists of the three ritual languages in Lionese called "*Nangi Na'u, Woge and Oro Woko*". There is some sequence in this burial procession. This procession begins when the corpse go out of the traditional house, one of *Mosalaki* will bewail *Nangi Na'u*. The sequences of burial procession since the corpse go out from the traditional house to the grave are first, the coffin carried by *Tuke Sani* (as the *Mosalaki's* proponent) and followed by other *Mosalaki* and the family of *Mosalaki* who passed away. They will surround *Tubu Musu* (place for giving offerings to ancestors) in front of the custom home in three times while *Mosalaki* be wail *Nangi Na'u* and interspersed with *Oro Woko* in many times. After surround *Tubu Musu* in three times, they will go to the tomb of *Mosalaki* but before burying the remains the other *Mosalaki* as the leader in that ritual will bewail *Woge* and after that *Tuke Sani* will begin to bury the remains. *Nangi Na'u, Woge and Oro Woko* are ritual languages which have the poetic and polite meaning. When *Mosalaki* bewail the three ritual languages, all participant who attended this burial procession will also feel sad as *Mosalaki*. The words in three ritual languages are very beautiful to hear and have the deep meaning. Lio language in this ritual is language inheritanced by ancestors for people in Maurole and that Lio language is never change. On the other hand, the ritual of the burial procession of *Mosalaki* in Maurole subdistrict is different from others death ritual. For example, death ritual researched by Melita Daning (2015:8) as a student in Negeri Semarang University about Kalang people who lives in Weleri village, in Kendal regency, Java which have a death ritual called *Obong* ritual. In this ritual, Kalang people just burn the goods that heritage by remains. While, the death ritual of *Mosalaki* in Maurole is different from it. In this ritual, some *Mosalaki* that still

alive bewail messages for Mosalaki who passed away with bewail the messages called Nangi Na'u and Woge. The messages reputed as pray for *Mosalaki* with the hope that he can get forgiveness from God and live happily in heaven. Based on the previous statements, this study is interesting to be analyzed because two reasons. First, this ritual language did not find in other areas or other ceremony and this burial procession is very unique which the ritual language called *Nangi Na'u* and *Woge* and also *Oro Woko* be wail by other *Mosalaki* makes almost all people feel frightened and amazed. Moreover, the three oral text of ritual language used in this procession are not the language that used in daily communication. Second, this study needs to enter in a book as the knowledge substance because according to the informant this ritual is one of the rituals that is almost forgotten by most people in Maurole and rarely done.

LITERATURE REVIEW

Forms, Meaning and Functions of Language

There are two forms of language in cultural aspect Foley (1997:366), They are first, parallelism. It is a literary device in which has the poetic and polite characteristics and also has the same in grammatical or construction. It can be a word, phrase or sentence repeated. It makes sentence or sentences symmetrical and very memorable for the reader. Parallelism makes the ideas in a sentence or sentences become easier to process and expect for the readers. Jakobson (in Foley, 1997: 366) sees the parallelism as the poetic function. Poetic function develops the equivalence principle from the axis of selection into the axis of combination. His means is the kinds of choices which constitute the structure of the linguistic system at various levels, phonological (the phonemes such as /p/ versus /b/, /pæt/ versus /bæt/), grammatical (a quicker runner versus one who runs more quickly) and lexicosemantic (for examples : rich versus poor, big versus little, bad versus good, beautiful versus ugly, state versus government, child versus flower) which recurring successive bits of text, leading to similarities and parallelisms in some units of text. The second is metaphor. There is some definition of metaphor according to some expert. First, Foley (1997:368) stated that metaphor is a figurative speech which makes an implicit, implied, or hidden the comparison between two things but has the same characteristics. In other words, metaphor is the implied meaning of a sentence or sentences and also as the two different objects which is made to same based on a single or some common characteristics. According to Foley, collective meaning is closely related to the context. It is said that the collective meaning explains the life of individual or group who cannot be separated each other in undergoing activity everyday as a social creature (Foley, 1997:6). Moreover, Palmer stated that the utterances used in cultural activities are mostly determined by the context of situation, so that it is called situational meaning. Situational meaning means the meaning based on the convention between the speaker and the listener.

The second meaning is the hope for health meaning. This meaning describes the hope of each people to get the guard. Everyone always wishes to life healthy, e.g., "The body don't broke". Third is hope for success meaning. The utterance in a culture event usually describes the hope to get better life from before. Example: "Wish you get the happiness in the heaven". The last is religious meaning. This is most conspicuous interrelated to action or religiousness behavior. To be the reflection process in human powerless is religious action and behavior. The utterance that have religious nature in a culture event usually describe spiritualities form of someone to the creator. Example: "God is the only one creator".

Jacobson (in Tribus, 2017:5) divides the language functions into six kinds, such as: The first is expressive/emotive function. This function used to express the feelings, attitude, status and emotional state of the speaker about the topic and situation. In emotive utterance, the speaker tries to create the impression of a certain emotion, either real or pretend. The emotive elements of speech are not bond of everything such as science. Every speech is the nature feelings of the speaker. The utterances of this function are oriented towards the speaker's state of being. The manifestation of emotive function is commonly such as the interjection. Simple expressions of that are "Wow", "Oh", "OMG", "geez" which are effective and authentic ways to express surprise, disgust and annoyed without explicit statement or protracted description. The other example of emotive function can be seen in other statement such as : "It's a great journey" this example explain the speaker's feeling about the journey, "Shut Up!!" expresses the exasperation of speaker for the others and don't want to hear any more about what the others speak. Second is conative function. This function is concerned with influencing the behavior of addressee and the persuasion. The manifestation of grammatical structure in this function can be find in the vocative (noun) and in the imperative (verb), also in high and low context cultures and formality or familiarity whose grammatical structure might lead the unsuspecting to misinterpret the message. This function purpose to show the requests, ask the attention, command, orders, demands, advice, recommendations, warnings, instructions and expository directives, permission, invitation, wishes and acceptance. Here are some example of this function. First, "Please help me to finish this assignment. It's complicated." This sentence show the request for something help. Second, "Stay here!" and "Don't make some noise!" Both sentences show the command expression for other people to do something. The last, "I wish I were a bit slimmer", this example show the wish to have something to happen although it is impossible and included into the example of wishes sentence. Third is poetic function. This function is also known as the Aesthetic function which focused on the beauty of the language itself. The richness of sound and texture and also the balance of a sentence or sentences can create the poetic utterance. The function of this poetic function is to give the ideas that is in imaginative way. Language in this function is used to extend a message for hearer like what the speaker think, feel, and know others. Example: "Sweet moment", explain the speaker's thought to the hearer. Another manifestation of poetic function can be find in other sentence which have the balance of meaning and sound. For example, though the meaning is identical it sounds more natural to say "Sorry to keep you waiting," as opposed to "Sorry I made you wait". Fourth is phatic function. The phatic function is language for the sake of interaction. It means that this function related to contact factor between a person and the others. We can observe the phatic function in greetings and casual discussion of the weather especially with the strangers. Phatic function provides the keys to open the communication, maintain, verify or close that communication. Usually the phatic function related to message of someone to another and the focus on the message for her/his own sake. This function describe that linguistic cannot limit itself just to the field of poetry. For example, "Ellie Bakery" instead of "Bakery of Ellie". Human is used language to greet each other and language also help the people to exploit their experience, learn and participate in that experience and learn to know others. Example: "Hallo" or "How are you?" Fifth is referential function. It concerns descriptions or contextual information which related to the factor of message and describe a situation, object or mental state. This function also describes actions in physical or chronological context (such as daily routine, telling time).

By language man can learn more such as the form of something, religion, morality, culture, customer, politic, technology and other knowledge. Language can explain our aim and opinion. Example: "Susy has curly hair". This example show the speaker describes someone. The last is metalingual or reflexive function. This function is

connected with the things out of language or discrepancy of language in the process of learns English. For example, "How about your?" This example included into metalingual function because the sentence is thing out of language or in the other word, the sentence has not the meaning.

METHODS

The research used descriptive qualitative method to analyze the data about ritual language in burial procession of *Mosalaki* in Maurole sub district. Qualitative method is a method which relies on text and image data, have unique steps in analyzing the data and involving specific protocols. Specific protocols have a role as informant to get data with recording data, analyzing the information through multiple steps of analysis and mentioning approaches about the accuracy or validity of the data collected (Creswell, 2014:183). This study used descriptive qualitative method because data in this study were not in numeral form or computation but the lingual reality which was uttered by the *Mosalaki* (clan chief) in a cultural activity. The data for this study were collected through recording of ritual language uttered by the *Mosalaki* at buried processions.

DISCUSSION

Forms of Ritual Language in Burial Procession of Mosalaki

Parallelism

Parallelism is the use of components on a sentence that are grammatically the same, or similar in their construction, sound and meaning. It can be a word, phrase or sentence repeated. It makes sentence or sentences symmetrical and very memorable for the reader. Parallelism makes the ideas in a sentence or sentences become easier to process and expect for the readers. Parallelism examples are found in literary works as well as in ordinary conversation. The utterances which belong into parallelism form are one utterance in *Nangi Na'u* and one utterance in *Woge*. The following utterance is utterance in *Nangi Na'u*.

Kau welu apa ema leka kami o latu gha sa'o,
welu menga kami tana no watu
(What you leave for all of us in this home, just leaving soil and stone for us)

The underlined word "*Welu*" in two clauses above show the repeated of word and sound and also they have the similar meaning. The first clause "*Kau welu apa ema leka kami o latu gha sa'o*" explained the speaker ask the corpse about the corpse's leave for the family. The second clause "*welu menga kami tana no watu*" explains the inheritance of the corpse for the family; they are soil and stone. The two clauses indicate the parallelism based on the theory of Foley about parallelism form of language, which the two words *welu* consist of repeated of word, sound and has the similar meaning.

Aku ria tau dari nia bewa tau pase la'e
(I stand in front as represent of all descendants in the indigenou community of Watukamba
in the Wolosambi land)

The utterance above has the repeated of word, sound and has the similar meaning. Repeated sound exists in word "*ria*" means big and "*nia*" means front. The two words are the parts of an open rhyme that have the same sound in the two last vowel, the vowel "*ia*". The second is word "*tau*" means for. Both words "*tau*" are repeated in word and have the similar sound and form. The last one is word "*dari*" means stand and "*pase*" means plant. The two sentences mean stand. They have the similar meaning. The five words above, *ria*, *nia*, *tau*, *dari* and *pase* have the repeated of word, sound and have the similar meaning which indicates the theory about parallelism of Foley.

Metaphor

Metaphor is the figure of speech that makes an implicit, implied, or hidden the comparison between two things but they still have the same characteristics. Moreover, Kridalaksana (in Rambut, 2015: 97) also stated that metaphor is the use of words, phrase and sentence which refer to the concrete object to abstract concept and the concept of metaphor is to expand the meaning in analogy or to compare the two objects without care about the literal meaning and used to explain something that different from the literal meaning. So, it can be concluded that metaphor in cultural context is the collection of word or phrase or sentence which explain something that different from the literal meaning but still have the same characteristic with the statement before.

Meanings of Ritual Language in Burial Procession of Mosalaki Collective Meaning

According to Foley, collective meaning is closely related to the context. It is said that the collective meaning explains the life of individual or group who cannot be separated each other in undergoing activity everyday as a social creature (Foley, 1997:6). Moreover, Palmer stated that the utterances used in cultural activities are mostly determined by the context of situation, so that it is called situational meaning. The situational meaning of each utterance is the convention between the speaker and the listeners.

Aku ria tau dari nia bewa tau pase la'e.
(I stand in front as represent of all descendants in the indigenous community of Watukamba
in the Wolosambi land)

The meaning of the utterance “*Aku ria tau dari nia bewa tau pase la'e*” explains that the speaker (as one of *Mosalaki* in Maurole) led that burial procession as the representative of the family members of the corpse, all *Mosalaki* in Maurole and the federation of Watukamba (the name of their traditional federation). The utterance also explains that the speaker with all of *Mosalaki* generation and Maurole society come together to follow the burial procession and pray for the corpse and their prayers and hopes will be expressed by *Mosalaki* who led the burial procession through the three ritual languages. Besides, the utterance also shows that the corpse needs other people, such as his family members and the federation members of Watukamba to bury him. It shows that the corpse and others need each other and cannot be separated.

Hope for Health Meaning

This meaning explains the hope of each other to get the guard. Everyone in the world wants get good health without has the dangerous disease. In cultural context, hope for health meaning is not explain directly with some words but usually describes by verballity. It can be found in some sentences in Woge as one of the ritual language in burial procession of *Mosalaki* on Maurole subdistrict.

Ata polo pesa talo
(All devil in the world cannot eat him)

The literal meaning of the sentence above explain that devils cannot eat the speaker or *Mosalaki*. In the utterance, *Mosalaki* wants to express his strength which he cannot be touched or hurt by demons and the devil is afraid of him. The meaning of the utterance shows that the speaker did not wants devils to hurt him and also hopes that he will get good health without disturbance by anyone. This utterance included into hope for health meaning based on the theory of Palmer as stated above because this utterance describes the hopes of *Mosalaki* for get good health in his life without disturbance anything.

Ana wera kebe talo
(Devil cannot strangled him)

The utterance in literal meaning explains that the speaker or *Mosalaki* cannot strangled by all devil in the world. The utterance “*Ana wera kebe talo*” shows that devils cannot hurt and empower him. The utterance has the implied meaning which *Mosalaki* wants to get safe life in the world without get any danger and also get the better health. This utterance also included into hope for health meaning based on the theory of Palmer about this meaning because this utterance explains that *Mosalaki* wants to get good health, safe life and devils cannot empower him.

Aku tu'a ngere su'a
(I am strong like a spear)

The utterance explains that the speaker describes himself strong like a spear. This utterance has the similar meaning with the utterance in datum 6 & 7 which *Mosalaki* expresses his power that he is very strong like a spear and there is no one can shake and defeat him. The implied meaning of the utterance is *Mosalaki* wants to always has the strong body and live safely. Based on the explanation above, it can be concluded that hope for health meaning exist in three utterances in *Woge*, they are “*Ata polo pesa talo. Ana wera kebe talo. Aku tu'a ngere su'a.*” The implied meanings of the three utterances explain the hope of the speaker to get the good health and live safely. The meaning of this utterance can include into hope for health meaning based on the theory by Palmer.

Hope for Success Meaning

Hope for success meaning shows the hope to get better life from before. In cultural context, everyone hopes some success, especially the success in sociocultural life. Ritual language in burial procession of *Mosalaki* has the hope for success meaning and it describes in some utterances in *Nangi Na'u*.

Mutu gu
(Kelimutu lake call you)

Actually the word “*mutu*” is taken from the word Kelimutu Lake by *Mosalaki* and *Maurole* society. They believe that all soul of ancestors especially ancestors of *Lio* ethnic who already passed away go to Kelimutu lake and live together there. So, the word “*mutu*” can called as the last rest place of the ancestors. The utterance above shows the success of corpse he gets the place of ancestors and also he will live together with them in Kelimutu Lake.

la pai
(la mount call you)

Word “*la*” in the utterance refers to *la* Mount as one of mountain in Ende regency. Besides Kelimutu Lake, *Maurole* people also believe that *la* mountain is one of the last rest place of ancestors. They believe that all soul of ancestors from *Lio* ethnic and *Ende* ethnic (as the second ethnic in Ende regency) who passed away will go and live together in *la* Mountain. This utterance also has the same meaning which utterance “*Mutu gu*” which shows the success of corpse in get the life with ancestors in the last rest place, in this case in *la* Mountain.

The two utterances *Mutu gu* and *la pai* show the hopes for *Mosalaki* who passed away can get the peak of happiness with ancestors in different world. *Maurole* society believe that *Mosalaki* gets the last success of his life. He already lives together and happy with the ancestors in Kelimutu lake and *la* mountain.

The two utterances have the success meaning which explain the success of the corpse who already achieve the life with God and ancestors.

Religious Meaning

Religious meaning is most conspicuous interrelated to action or religiousness behavior. To be the reflection process in human powerless is religious action and behavior. The utterance that has religious nature in a culture event usually describes spiritualities form of someone to the creator. Religious meaning of ritual language in burial procession of *Mosalaki* in *Maurole* subdistrict can be found in some sentences of *Nangi Na'u*.

Kau o mata mulu
(You died first)

The utterance above shows the speaker stated that among all of *Mosalaki* who led in that time, he (the corpse) died first. The utterance also explains that Maurole people say good bye for the corpse and also believe that the remains of *Mosalaki* already on the way to God. This reliance shows that man believe to God as the creator of human's life and whenever he/she will go back to God. The utterance shows the religious meaning based on the theory of Palmer because this utterance explains the reliance of Maurole society to God and the power of God to the human's life.

Mutu gu
(Kelimutu lake call you)

The utterance above shows that Maurole society believe in "*Mutu*", in this case Kelimutu lake as the last rest place of the ancestors and also the ancestors already call the corpse to life together with them and God. Maurole people as the native Lio ethnic believe that all soul of ancestors of Lio ethnic who passed away will live in Kelimutu Lake. This utterance has the religious meaning based on the theory about religious meaning by Palmer because this utterance shows the reliance of the speaker and Maurole society about the last rest place of ancestors, in this case Kelimutu Lake. They believe that all soul of Lio ethnic who passed away will live together in Kelimutu lake.

Ia pai
(Ia mountain call you)

Word "*Ia*" in the utterance which refer to *Ia* mountain has the same meaning with the utterance "*Mutu gu*" which means the ancestors call the corpse to come and life with them in *Ia* mountain as one of the last rest place of ancestors besides in Kelimutu lake. The three utterances explain the reliance of Maurole society for God which they believe that as the creator of God they will passed away in certain time and back to God. They also believe that besides live with God, they will also live with ancestors as the former generation. They will live together with ancestors in Kelimutu lake and *Ia* mountain happily.

Functions of Ritual Language in Burial Procession of Mosalaki

Expressive or Emotive Function

Expressive or emotive function is the function to express the feelings, attitude and emotional state of the speaker based on the topic and situation. This function in cultural aspect can be found in some ritual language, such as ritual language in burial procession of *Mosalaki*. The utterances in ritual language in burial procession of *Mosalaki* which describing the expressive or emotive function is the utterances in *Nangi Na'u* and *Oro Woko*.

Kau o mata mulu
(You died first)

The utterance "*Kau o mata mulu*" which means you died first express the sadness of the speaker, the family of the corpse and all participants in the ritual. They feel that *Mosalaki* is already go away from them to other world and they feel loss someone important in their life. They feel that they cannot meet, joke and do everything in the world with *Mosalaki* again. This utterance included into expressive or emotive function based on the theory of Jacobson which it shows the sad expression of the speaker and Maurole people for the corpse who passed away first.

Mutu gu
(Kelimutu lake call you)

The utterance “*Mutu gu*” means Kelimutu lake as the last rest place of ancestors call the corpse to go there. Based on the theory of Jacobson that expressive or emotive function is the function to express the feelings, attitude and emotional state of the speaker based on the topic and situation, the utterance “*Mutu gu*” expresses the sadness of the speaker because one of beloved people already call by ancestors to go to the last rest place with them and also expresses the feeling loss of the speaker.

la pai
(la mount call you)

The utterance “*la pai*” which *la* refers to *la* mountain has the similar meaning with the utterance “*Mutu gu*”. The two utterances above express the sadness of the speaker and the family members of the corpse and sincere feelings for the departure of one of their family members, which they allow *Mosalaki* goes and lives together with the ancestors.

Kau welu apa ema leka kami o latu gha sa’o, welu menga kami tana no watu
(What you leave for all of us in this home, just leave the soil and stone for us)

The utterance expresses the feeling loss of the speaker and also feels unwilling to left by *Mosalaki* as the important people in the home and also the leader of family member. The utterance also expresses the sadness of the speaker which shows that actually the speaker does not want anything inheritance, but he just want to life together with *Mosalaki* in the long time. The utterance “*Kau welu apa ema leka kami o latu gha sa’o, welu menga kami tana no watu*” expresses the sad feeling because in the end a very dependable and soulless leader in the home must go and leave other family members and all that remains is worldly inheritance and memories. The last is utterances in Oro Woko.

Ooooooooooooooooooooo
Ooooooooooooooooooooo
Aaaaaaaaaaaaaaaaaaaaa
Aaaaaaaaaaaaaaaaaaaaa

The utterances in *Oro Woko* also express the sad feeling of the speaker, the family members of the corpse and the participant. Although the utterances seem simple but they express the deep feeling loss, unwilling and also feel not ready yet to left by the *Mosalaki*. Based on the explanation above, it can be concluded that expressive or emotive function exists in all utterances in *Nangi Na’u* and *Oro Woko* elegies. The utterances explain the sadness, loss, and also feel unwilling to left by the *Mosalaki*.

Conative Function

Conative function is the function which concerned with influencing the behavior of addressee and the persuasion. This function can be found in the vocative (noun) and in the imperative (verb), also in high and low context cultures and formality or familiarity whose grammatical structure might lead the unsuspecting to misinterpret the message. This function purpose to show the requests, command, ask the attention, orders, demands, advice, recommendations, warnings, instructions and expository directives, permission, invitation, wishes and acceptance. This function can be found in a sentence in *Woge* and *Oro Woko* mournings.

Aku ria tau dari nia bewa tau pase la’e.
(I represent all descendants in the indigenous community of Watukamba in the Wolosambi land)

When the speaker says *Aku*, he will say with piercing and brave. He asks the attention of all participant and the ancestors indirectly and also invites the ancestors to follow the burial procession until the end. This utterance also gives the expository the speaker is and his role in the procession.

Oro Woko

Ooooooooooooooooooooo

Ooooooooooooooooooooo

Aaaaaaaaaaaaaaaaaaaaaa

Aaaaaaaaaaaaaaaaaaaaaa

Besides Woge, language in *Oro Woko* also shows the conative function. When the speaker says *Oooo*, he asks the attention indirectly and also invites all participants to follow his sentence and the participant which is the native Maurole will follow the speaker directly.

Poetic Function

Poetic function is also known as the Aesthetic function which focuses on the beauty of the language itself. The languages in this function have the idea that is in imaginative way. Language in this function is used to extend a message for hearer like what the speaker think, feel, and know others. Ritual language in burial procession of Mosalaki has this function. This function is describing in some utterances in Woge. The analysis about some utterances in *Woge* which have the poetic function will be explained below.

Ata polo pesa talo

(All devil in the world cannot eat him)

The underlined utterance "*Ata polo pesa talo*" means devils cannot eat has the poetic utterance. In Jakobson theory, he states that the poetic utterance can created of the richness of the sound and texture and also the balance of a sentence or sentences. The utterance "*Ata polo pesa talo*" has the similar characteristic with this function which the utterance has the richness of sound and texture. It described in word "*Ata and pesa*" and "*polo and talo*" which have the same sound and similar suffix. Word "*Ata and pesa*" have the similar suffix 'a' and word "*polo and talo*" have the similar suffix "lo". Besides, Jakobson in his theory also states that the function of this poetic function give the ideas that is in imaginative way. The statement also described in this utterance. The utterance "*Ata polo pesa talo*" seems to make the listener or participant imagines that the speaker is very strong and devils will never eat or destroy him. Moreover, according to Jakobson language in this function is used to extand a message for hearer, such as what the speaker thing, feel and know others. The utterance above shows what the speaker things and feels that the power that has by him as the inheritance of ancestors makes he feels so strong and devils in the world cannot eat or destroy him.

Ana wera kebe talo

(Devil cannot strangkle him)

This utterance has the little bit differences with the utterance in datum 6 above. It has not the similar suffix as the utterance in datum 6 but has some characteristics that related into this function. As Jakobson stated previously that the function of this poetic function give the ideas that is in imaginative way, the utterance "*Ana wera kebe talo*" which means devil cannot strangkle *Mosalaki* creates the listener's or participant's imagine to thinks that the speaker has the strong body and devils will never defeat and empower him. Even though in reality, he also can defeated by devil. Besides, this utterance also shows the speaker's things and feels which he is very strong and devils cannot strangkle him because he things that the power that has by him cannot be defeated by devils. This idea related to the Jakobson's theory. Moreover, Jakobson also states that the poetic function can be find in other sentence which has the balance of meaning and sound. This statement described in two utterances in datum 6 and 7, they are "*Ata polo pesa talo*" and "*Ana wera kebe talo*". The two utterances are related one another and have the balance of meaning. Although the words "*Ata polo and Ana wera*" are different but they have the similar meaning, they are devil. And also the utterance "*Ata polo pesa talo*" means devil cannot eat him and "*Ana wera kebe talo*" means devil cannot strangkle him have the balance of meaning which the two utterances explain that the speaker or *Mosalaki* cannot be defeated by anything include devils.

Aku tu'a ngere su'a
(I am strong like a spear)

This utterance has the similar characteristics with the utterance above which it has the similar suffix “u’a” described in word “tu’a” means strong and “su’a” means spear. The two words have the balance of sound appropriate with the theory of Jakobson. On the other hand, the utterance gives the idea that is in imaginative way. *Aku tu'a ngere su'a* means *Mosalaki* is strong like a spear creates the image of the listener that the speaker is very strong like the spear and he will never lose by anything. Besides, Jakobson also states that language in this function is used to extend a message for hearer, such as what the speaker thing, feel and know others. The utterance *Aku tu'a ngere su'a* describes the speaker's things and feels which the speaker things that the power that has by him makes the very strong like a spear and cannot lose by anything.

Ata ta'u ngere nipa ria
(Everybody feels afraid as me a big snake)

The utterance has some characteristics of poetic function. First, based on Jakobson's theory that poetic function give the ideas that is in imaginative way describes in this utterance which the utterance “*Ata ta'u ngere nipa ria*” makes the listener imagine that the speaker or *Mosalaki* has the power same with a big snake which he can destroys and defeats all of the bad things in the world. The utterance also build the imagine of listener that *Mosalaki* is afraid by all people in Maurole and there is nothing person who brave to defeat him. Second characteristics explains Jakobson's theory that language in this function is used to extend a message for hearer, such as what the speaker thing, feel and know others. The utterance “*Ata ta'u ngere nipa ria*” shows the speaker things and feels about himself that he is so strong and every people, especially Maurole people feel afraid to him and his power.

Ata ga ngere bara bani
(Everybody feels reluctant as me a brave white)

The utterance “*Ata ga ngere bara bani*” creates the imagine of the hearer that Maurole society feel reluctant to do something mistake or talking incorrect things with *Mosalaki* because he with the pure heart and the noble aim can do anything to destroy all bad things in the land with his bravery. The five utterances above also express the reliance of *Mosalaki* which he believes that the power has by him as the inheritance of ancestors makes he become too strong and cannot defeated or destroyed by anything in the world. The reliance makes *Mosalaki* bravely say that he cannot eat and strangkle by devil and everybody feels afraid and reluctant with him.

Phatic Function

The phatic function is language for the sake of interaction. It means that this function related to contact factor between the speaker and listener. This function can we see in greetings and casual discussion of the weather especially with the strangers. Usually the phatic function related to message of speaker to the hearer and the focus on the message for her/his own sake. This function can be found in ritual language in burial procession of *Mosalaki* especially in some sentences of *Nangi Na'u* mourning (see appendix II datum 1,2 and 3).

Kau o mata mulu
(You died first)

As Jakobson stated in his theory above that phatic function related to message of speaker to the hearer and the focus on the message for her/his own sake, the utterance “*Kau o mata mulu*” can included into this function. The utterance above shows that the speaker indirectly wants to give the message for the remains to walk and found God in different world. Besides, the utterance also give the message for the speaker that the speaker as the human also will passed away and go back to God as the creator.

Mutu gu
(Kelimutu lake call you)

"*Mutu gu*" means Kelimutu lake as the last rest place call *Mosalaki*, the speaker or *Mosalaki* wants to state the message for the corpse to go and find all ancestor in Kelimutu lake. He also notices the corpse to life happily with ancestors and God in the heaven. Besides, if the utterance connected with the theory of Jakobson that phatic function related to message of speaker to the hearer and the focus on the message for her/his own sake, actually this utterance also gives the message for the speaker itself. The utterance gives the message for the speaker that he as the human will certain passed away and also his soul will go to the Kelimutu lake and live together with all ancestors there.

la pai
(la mountain call you)

The meaning of this utterance "*la pai*" which *la* refers to la mountain is same with the meaning of utterance "*Mutu gu*" above which explains the message for the corpse by the speaker to go and live together with ancestors and God. On the other hand, the utterance also gives the message for the speaker that all human in the world will certain passed away include the speaker and the soul of Maurole people will go and live together in *la* mountain and Kelimutu lake. Besides give the message for the speaker that he will also passed away in certain time, the three utterances above also give the message to the speaker that he has to do the good things in the world, therefore when he passed away he can life happily in the heaven with ancestors and God.

CONCLUSION

Ritual language in burial procession of *Mosalaki* of Lio ethnic in Maurole subdistrict consists of three ritual languages, they are *nangi na'u*, *woge*, and *oro qoko*. The three ritual languages are also named as the elegies of this rite. They have the forms, meanings and functions of language. The forms, meanings and function of language in this context are taken into account in cultural context. Based on the theories of Foley in anthropological linguistics, ritual language has the forms, meanings and functions. Foley creates the theory about the forms of ritual language. He divided the forms of ritual language into two forms, they are parallelism and metaphor. Parallelism form of this ritual language can be found in one utterance in *nangi na'u* and one utterance in *Woge*. The meanings of ritual language are based on the situational context according to Palmer consisting of four meanings, namely collective meaning, hope for health meaning, hope for success meaning, and religious meaning. While, the six functions are expressive or emotive function, conative function, poetic function, phatic function, referential function, and metalingual function. From the six functions of ritual language, there are just four functions that can be found and analyze in this ritual language.

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