

# AN ANALYSIS OF SPEECH EVENT IN *HEL KETA* RITUAL USING DELL HYME'S SPEAKING CONCEPT IN DAWAN COMMUNITY

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KEYWORDS	ABSTRACT
Speech Event, Dell Hyme's Speaking Concept, <i>Hel Keta</i> Ritual.	This research aims to find out and describe the linguistic elements of <i>Hel Keta</i> ritual based on the SPEAKING concept by Dell Hymes. The problem of this study is what are linguistic elements in <i>Hel Keta</i> ritual according to Dell Hyme's SPEAKING concept? The research design used was qualitative descriptive method and the data resource was five informants in Kefamenanu city sub-district. The data collection techniques were participatory observation, interview, and video recording. The result shows that the linguistic elements of speech event in <i>Hel Keta</i> ritual using Dell Hyme's Speaking concept in Dawan community are: (1) setting and scenes, this ritual is carried out before the wedding ceremony. The day and date are determined based on the agreement of both families. This ritual is conducted in a river with a semi-formal but serious situation. (2) The participants were prospective bride, prospective groom, the parents of the prospective bride and groom, spokesman, traditional elders, and several close relatives of the prospective bride and groom (3) The end of this ritual is to resolve problems between the two tribes who had feuded in the past (4) The sequences of the <i>Hel Keta</i> ritual started with the prospective bride and groom with their families gathering in a river. In the middle of the river, the two families stand with position facing each other. The spokesman of the prospective groom delivered the speech first then it will continue by the spokesman of the prospective bride. After the speech is delivered, it will continue with the process of slaughter the animal, pulling the stick and flowing it into the river along with 7 coins and <i>nipsa'in</i> , after that the two parties exchange <i>kabi</i> (a place to put betel nut) and <i>sopi</i> (palm wine). This ritual ends with eating together in the riverside (5) key or the way the speech delivered in this ritual is loudly with a unique and varied tone (6) instrument to convey the speech in this ritual is using verbal dan non-verbal message. (7) several norms in this ritual such as the prospective groom and his family are not allowed to greet or enter the women's territory before ritual is completed, the spokesman must repeat the speech and slaughter a new animal if bad signs are found in the intestines or liver of the sacrificial animal, meat or food brought during this ritual must not be brought back home (8) genre or the form of the speech in <i>Hel Keta</i> ritual is traditional speech.
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## 1. INTRODUCTION

Bloomfield (1933) define speech community as a group of people who interact by means of speech. Moreover, according to Hymes (1974), a speech community is defined as a community sharing knowledge of rules for the conduct and interpretation of speech. It includes at least one form of speech, knowledge, also its patterns of use. In language use, a person certainly does not only focus on using one language but also uses regional languages. Regional languages are assets that enrich diversity in Indonesia that must be preserved. Regional languages are usually used more in traditional ceremonies or rituals. Religious rituals or ceremonies are still firmly held and carried out by the local

community in East Nusa Tenggara province. One of the traditional rituals that is still carried out by the people of East Nusa Tenggara province, especially the Dawan tribe, is *Hel Keta* ritual.

*Hel Keta* is one of the rituals in Dawan community, especially in North Central Timor regency. It is a unique ritual in a marriage bond. It is said to be unique because it can reconnect the kinship between two tribes that have been divided by tribal conflicts in ancient times. This ritual is a cultural heritage of *Atoni Pah Meto* (Timorese people) and has been practiced since ancient times. It is an important stage that must be carried out by the prospective bride and groom before receiving the church blessing.

However, in reality the cultural authenticity begins to fade away. In my opinion, this is caused by the rapid development of science and technology, which has affected the way of thinking of the younger generation, as well as modernization, which seized and diverted the attention of intellectuals and educated people therefore nowadays culture is often sidelined and not interested by the current generation. As a result, many young generations do not know what *Hel Keta* is like. This encourages the researcher to examine and introduce *Hel Keta* to the readers, which is the indigenous culture of the Dawan community.

## 2. METHOD

The research design used in this study was descriptive qualitative method. It was used to find out and describe the linguistic elements of *Hel Keta* ritual based on Dell Hyme's Speaking concepts. Qualitative method refers to research which produce descriptive data like people's own written or spoken words and behaviors (Taylor, et al, 2015). The research procedures in this study are library research and field research. In library research, the researcher collected all relevant data, theories, and concepts of experts through books, journals, and other sources. Additionally, the researcher used internet to complete the theories and concepts to make them more understandable. In field research, it was conducted in Kefamenanu City sub-district, North Central Timor regency.

The data resource used are primary data and secondary data. *primary data* refers to the data that have been collected by researcher directly from the field through observation and interview with informants. The data resource of this study are five informants who are capable to explain about the *Hel Keta* ritual. Meanwhile, *secondary data* is obtained through books and reading materials, such as thesis, papers, journals, and other sources related to the topic of this study.

In this research, the researcher used some techniques to collect the data namely: Participatory observation, where the researcher participates as participants in the *Hel Keta* ritual process. Interview, it was carried out using dialogue (verbal communication) between interviewer who ask questions to the informants to obtain information about the linguistic elements in the *Hel Keta* ritual according to the SPEAKING concept by Dell Hymes. Esterberg (2002) categorizes three types of interviews, such as structured interview, semi structured interview, and unstructured interview. In this research, the researcher used unstructured interviews to collect data from informants. It was chosen because it can be carried out in a free and relaxed situation and aims to provide maximum opportunities for informants to provide information or data regarding the topic discussed. Video recording, the researcher recorded both the process of *Hel Keta* ritual and the interview with informants in order to obtain physical evidence. Recording is carried out with aim that the data obtained is not lost or can be seen and heard again during the analysis and data collection process. Recording in this research used smartphone media. The data collected were then analyzed using three techniques namely transcribing, identifying, and describing.

### 3. FINDINGS AND DISCUSSION

Etymologically, *Hel Keta* is an expression of *Uab Meto* which comes from two words, namely *Hel* and *Keta*. *Hel* means pull and *Keta* means stick. *Hel Keta* ritual is carried out for prospective bride and groom who are getting married as long as both of them do not come from the same village or the two tribes have had conflicts in the past. The fundamental reason for the emergence of the *Hel Keta* ritual is that there was a conflict between tribes in the past. This conflict was because every king in the past tried to expand the territory of his kingdom. This expansion effort resulted in wars between kings or tribes who defended their territory. For example, the war was described by Lasius Sani Nino as one of the informants. He said that there was a war between the kingdoms of Bikomi, Belu, and TTS. The King of Bikomi was the king of Bana. He and his *Meob* (commanders) fought with the kings of Belu and TTS to maintain their territory and the community. The war resulted in bloodshed, therefore emerged the curse that the Dawan people known as *Lasi Bata*. The curse contains a prohibition from the ancestors for their descendants not to marry the descendants of their enemies. Based on this problem, if there are prospective bride and groom who come from tribes or areas that had conflict in the past, then *Hel Keta* ritual must be carried out.

The process of *Hel Keta* ritual using Dell Hyme's Speaking concept, as follows:

#### 1. Setting/scenes

When a woman and a man want to get married, they will inform their parents about their intentions. If both parties agree, the two families will gather at the woman's house to determine the time, place, and things that need to be brought during the *Hel Keta* ritual. The place where the *Hel Keta* ritual is carried out must be in a river with flowing water, with the philosophy of water that cleans, washes and purifies. Based on the Dawan community's perspective, river is a sign that restricts one area and another. Referring to this context, the river is also a space for cleansing or purification. The things that must be prepared for the *Hel Keta* ritual are sacrificial animal, palm stick, *Sopi* (Palm wine), *Kabi* (place to put the betel nut), some money, seven pieces of coins, and *nipsa'in* (a type of grass that grows on the riverside) the Latin name is *cortaderia selloana*. The situation during the *Hel Keta* ritual is semi-formal but serious, it can be seen from the participants who share their joy together using the local language. When the ritual is finished, the two families gather and show their familiarity by serving betel nuts to each other. The nuances of the hearts of the participants who attended the ritual were in a state of joy, pure hearts, and hope because both families were in a position with good will for the prospective brides and grooms.

#### 2. Participants

The participants who attend the *Hel Keta* ritual are the prospective bride, prospective groom, the parents of the prospective bride and groom, traditional elders, *atonis* (spokesmen), and the extended families of the prospective bride and groom. Family in this case is not limited by age and gender, therefore it could be uncle, aunt, older siblings, younger siblings, grandmothers, grandfathers, nieces, etc. The presence of traditional elders was to lead the *Hel Keta* ritual. Traditional elders or traditional figures are generally considered to have special knowledge regarding the speech of *Hel Keta* ritual. Only traditional elders or traditional figures who can lead this ritual because ordinary people will not be able to articulate the speech of this ritual.

#### 3. Ends

The *Hel Keta* ritual is a tradition carried out before the wedding with the intention of serving as a means of purification or cleansing as well as uniting two families to form a new household. This is based on the story that in the past there were fights between tribes, whether verbal fights or even wars that resulted in bloodshed. Therefore, emerged the *Lasi Bata* or curse which said

that 'in the future, our children and grandchildren would not be allowed to marry their descendants'. Therefore, *Hel Keta* must be carried out as a form of reconciliation between the two tribes. If there are a prospective bride and groom from two feuding tribes who does not carry out *Hel Keta* ritual it is believed that they will get disaster in the form of disease, childlessness, or even death.

#### 4. Act sequences

The sequence of implementation of the *Hel Keta* ritual begins with the prospective bride and groom with their families gathering at a river that is close to the prospective bride's residence. The two families stand with position of facing each other. The prospective groom's family is on the riverside in the direction they came from, as well as the bride's family is on the other side of the river. *Atonis* or the spokesmen are in the front position as the leader of the ritual. In the middle of the river, on a pile of stones, the two families placed *keta* (sticks), *nipsa'in*, *tua meto* (traditional liquor), and *kabi* (a place to put betel nut) containing seven coins and some money.

Entering the main process of the *Hel Keta* ritual, the spokesman of the prospective groom will express his traditional speech first. After the spokesman of the groom finishes his speech, the spokesman of the bride will respond by expressing his traditional speech. After the spokesman of the bride responds to the man's speech, the next step is slaughter animal. However, previously the sacrificial animals would be exchanged, therefore the animal brought by the man will be slaughtered by the woman and the animal brought by the woman will be slaughtered by the man. The sacrificial animal must be killed at the same time, on the count of three and the blood must be flowed into the water. Flowing the blood of sacrificial animals is one of the stages in getting rid of problems. When the blood flows in the river, the problem is considered to have disappeared from both families.

After slaughtering the animal, the next step is pulling the stick (*Hel Keta*). The process of pulling the stick is carried out by a representative from each party, usually carried out by a traditional elder or *atoin amaf* (uncle). The two sticks that were placed parallel before, one is pulled to the left and the other is pulled to the right and then thrown into the flowing water. The act of pulling the stick to the left and right is symbolized as the end of disputes and hostility between the two parties. Next, seven coins and *nipsa'in* (*cortederia seloana*) were also flowed to the water. Throwing away seven coins and *nipsa'in* to the water also has the meaning of getting rid of problems or getting rid of bad luck.

The next stage of the *Hel Keta* ritual is that both parties exchange *sopi* (palm wine) and *kabi* (a place containing betel nut, and some money). This rite of exchange represents a friendly and trusting relationship between the two parties. After this moment of exchange, the prospective groom will be allowed to cross over to the prospective bride's place. At this moment, the prospective bride will hold the prospective groom's hand or by placing a traditional scarf into the groom's neck and then pulling him to cross to riverside where the woman and her family are. After that, both of the families shaking hands and also cross to riverside. Both families spread in the place provided to prepare to eat together. The two families shaking hands in the *Hel Keta* ritual is a symbol of joy because ancestral problems in the past have been resolved. In other words, there is no longer any hostility between the two families. Shaking hands in this ritual also describes the existence of bonds of friendship that have just been restored traditionally.

#### 5. Key

The way the spokesman's deliver the traditional speech during the *Hel Keta* ritual is in a loud voice with a unique and varied tone. In *Hel Keta* ritual, *atonis* or the spokesman will utter a series of words in the traditional language with hands clasped in front and accompanied by expressions and sometimes nodding their heads which express the meaning of each sentence they said. Each last rhyme of speech that is said by *atonis* or spokesman will be repeated loudly by the *atutas* (accompanists). The level of language used in *Hel Keta* ritual speech is more formal and polite.

## 6. Instrumentalities

The tool used by the speaker to convey the messages in *Hel Keta* ritual is verbal messages, which is conveyed orally by spokesman from among the traditional elders. The speech delivered in *Hel Keta* ritual used *uab meto*. There are also non-verbal instruments used in the *Hel Keta* ritual, namely: stick, animals, *kabi* (place to put betel nut), 7 pieces of coins, *sopi* (palm wine), and *nipsain* (a type of grass that grows on the riverside).

## 7. Norms

There are some rules that must be followed in *Hel Keta* ritual. Right at the moment the *Hel Keta* ritual will be carried out, the prospective groom and his family are not allowed to greet and enter the women's territory before the *Hel Keta* ritual is completed. The assumption behind this rule is that the blood or swearing oath of the ancestors has not been cleansed so it has bad effects (*maputu*).

Regarding the process of slaughtering the sacrificial animals, in this case can be a chicken, pig, or goat. However, chickens and pigs in the context of the *Hel Keta* ritual must be local chickens and local pigs. The basic reason that the sacrificial animal is brought must be a local chicken because, after the animal has been slaughtered and burned, the traditional elders will check the signs of approval from the ancestors. If the animal being slaughtered is a chicken, the traditional leader will check the sign at the intestines (*tae lilo*). This is different if the animal brought is a pig, then the traditional leader will check the sign at the liver (*tae ate*). If the intestines or liver of the sacrificial animal are not good then it is a sign that there are ancestors who have not approved the ritual. If this happens, the spokesman must repeat the speech and slaughter a new animal.

The next rule that must be followed in *Hel Keta* ritual is that food that has been brought and meat from animals slaughtered in the ritual is not allowed to bring back home. Regarding this, the Dawan community has conception that the meat they slaughtered is considered as *maputu* (hot) which is interpreted as a bad thing, therefore if we take it home it means we are bringing the bad things back with us.

## 8. Genre

The speech delivered in the *Hel Keta* ritual is expressed by *atonis* or spokesman from each party using *uab meto*. The spokesman of the prospective groom will convey the speech first and will respond by the spokesman of the prospective bride. However, the choice of language used is more polite and uses formal traditional language. Therefore, it requires in-depth understanding to be understood by common people. Therefore, the form or genre of speech in the *Hel Keta* ritual is traditional speech.

## CONCLUSION

Based on findings and discussion on chapter four above, the writer concludes that linguistic elements of Dell Hymes Speaking concepts found in *Hel Keta* ritual, as follows:

1. Setting/scene, the *Hel Keta* Ritual is carried out before the bride and groom's wedding. The day and date are determined based on the agreement of the two families. This ritual is conducted in a river with a semi-formal but serious situation.
2. Participants, people who attend the *Hel Keta* ritual include the prospective bride, the prospective groom, the parents of the prospective bride and groom, *atonis* or spokesman, traditional elders, and several close relatives of the prospective bride and groom.

3. Ends, the purpose of carrying out the *Hel Keta* ritual is to resolve problems between the two tribes who have feuded in the past, therefore nothing bad happens to the prospective bride and groom's household.
4. Acts of sequence, the following are the sequences implementation of *Hel Keta* ritual:
  - a. The bride and groom with their families gather at a river that is close to the bride's residence with position facing each other
  - b. The spokesman of the prospective groom begins to express his traditional speech first.
  - c. The spokesman of the bride responds to or replies to the speech of the groom's spokesman.
  - d. The two families exchange sacrifice animals, then on the count of three the animals are killed and the blood flows into the river.
  - e. The stick is pulled by one representative of each party and then thrown into the river with seven coins and *nipsa'in* (cortaderia selloana).
  - f. Both parties exchange *sopi* (palm wine), and *kabi* (place of betel nut).
  - g. The prospective bride pulls her future husband to cross to the riverside where the woman and her family are.
  - h. After the prospective groom crosses to riverside, both families shake hands and also cross to the riverside. The two families spread in the place provided to prepare to eat together.
5. Key, the way the spokesman delivered the traditional speech during the *Hel Keta* ritual is in a loud voice with a unique and varied tone.
6. Instrumentalities, instrument that used to delivered message in the *Hel Keta* ritual contain verbal and non-verbal message.
7. Norms, several rules that must be followed in the *Hel Keta* ritual, as follows:
  - The prospective groom with his family is not allowed to greet or enter the women's territory before the *Hel Keta* ritual is completed,
  - The spokesman must repeat the speech and slaughter a new animal, if bad signs are found in the intestines or liver of the sacrificial animal
  - Meat or food in the *Hel Keta* ritual are not allowed to bring back home.
8. Genre, the form of speech in the *Hel Keta* ritual is traditional speech.

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