

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents the conclusion and the suggestion of the study. Conclusion goes in line with the problem statements and the objectives that have been formulated in chapter I, the theory having been decided in chapter II, method and technique of the data analysis having been applied in chapter III, and result of the data analysis having been found in chapter IV. Suggestion is done based on significance of the study having been stated in chapter I, the result of the data analysis in Chapter V. The two things are presented in the following part.

5.1 Conclusion

Going in line with the problem statement, the objectives of the study, and the result of the study, some conclusion are presented in the following.

5.1.1 Number of Word Pairs in Tetun Language

Based on the investigation and the result of the data analysis, there found fourteen (14) chunks of word pairs in relational opposites in Tetun Language. Such word pairs include (1) *ina* – *ama* ‘father and mother’, (2) *fen* – *laen* ‘husband and wife’, (3) *feto* – *mane* ‘man and woman’, (4) *feton* – *nan* ‘brother and sister’, (5) *bei feto* – *bei mane* ‘grandfather and grandmother’, (6) *ferik* – *katuas* ‘old man and old woman’, (7) *oan feto* – *oan mane* ‘male child (son) and female child (daughter)’, (8) *aman* – *oan* ‘father and child/children’, (9) *inan* – *oan* ‘mother and child/children’, (10) *maun* – *alin* ‘elder brother and younger brother (younger sister)’, (11) *bin* – *alin* ‘elder sister and younger sister (younger brother)’, (12) *tua na* ‘i (tuak) – *baba* ‘uncle and aunt’, (13) *matas* – *nurak* ‘the older and the younger’, (14) *kiik* – *bot* ‘big and small’.

Of the total data, there are eleven (11) word pairs in relational opposites operating on NOUN of kinship terms and three (3) word pairs in relational opposites operating on ADJECTIVES.

5.1.2 The Order of the Word Pairs in Tetun Language

The order of the word pairs in relational opposites in Tetun Language is very stiff. They cannot be inversed at all. The word pairs in relational opposites operating on NOUNS of kinship terms most are preceded by the female, one datum preceded by the male. So the order in short can be FEMALE – MALE (F – M) and MALE – FEMALE (M – F). The word pairs in relational opposites operating on

ADJECTIVES are always preceded by the older age or big size. So the order in short can be OLD/BIG SIZE – YOUNG/SMALL SIZE. This order is determined by the cultural imagery of the Tetun Language Speakers.

5.1.3 The Cultural Imagery of the Tetun Language Language Speakers

The order of the word pairs in relational opposites in Tetun Language is very stiff. This order is based in the cultural imagery of the Tetun Language speakers. As shown by the stiff order of the word pairs in relational opposites of Tetun Language, the cultural imagery of the Tetun Language speakers can be predicted and interpreted.

The order of FEMALE – MALE implies that the Tetun Language Speakers prioritize, protect, give respect, appreciation, and honour to the female for some reasons, as presented in the following. Prioritizing, protecting, giving respect, appreciation, and honour to the female is linguistically expressed by putting them at the first place in the word pair in relational opposites in Tetun Language. This order cannot interchangeably used.

- 6.** The female is physically considered weaker than male.

Something or someone weaker has to be prioritized, protected, given respect, appreciation, and honour.

- 7.** Only the female that can bear a new born child.

The female is considered as the visible creator. She is the only one who really work together with God in creating a new born child to the world. The visible creator has to be prioritized, protected, given respect, appreciation, and honour.

- 8.** Girl or woman can do many kinds of works of their parents.

The daughter/girls/women do many of the works of their parents, especially their mother. It is witnessed that they become the pioneers even the actor of cleanliness/ tidiness/neatness in the family. The working person has to be prioritized, protected, given respect, appreciation, and honour.

- 9.** Woman gives a good atmosphere at home.

The presence of a woman in the family gives cool and peaceful life to the family. The presence of woman always gives spirit, open frantic mind and as a warming for the frozen heart. The person giving good atmosphere in life has to be prioritized, protected, given respect, appreciation, and honour.

The order of MALE – FEMALE implies that the Tetun Language Speakers prioritize, protect, give respect, appreciation, and honor to the male for some reasons, as presented in the following.

1. The man is the husband '*tua na 'i/tuak*' of the aunt '*baba*'.

The Tetun Language speakers prioritize, protect, and give respect, appreciation, and honor to a husband '*laen*' of a wife '*fen*', a woman who is prioritized, protected, and given respect, appreciation, and honour in Tetun culture.

2. A husband is a new comer in the family.

In the matrilineal marriage system, husband is a man who leaves his family, parents, and clan and enters a new family, parents, and clan. It means he is a new comer that should be given respect, honour, and appreciation in the family.

The order of OLDER – YOUNGER implies that the Tetun Language Speakers prioritize, protect, and give respect, appreciation, and honor to the older for some reasons, as presented in the following.

1. Father and mother or parents have been born long before the child/children.

As the person having been born long before they are old people (old men and old women) that are considered to be more experienced in life. They are considered to know many things in the world.

2. Father and mother or parents are the persons that bear the children.

As father and mother or parents they are considered to be partner of Creator in creating a new born child in the family. They are seen to be god being seen in the world.

3. Father and mother or parents are considered to have ability and capacity to raise and educate the children. They raise the children physically and educate psychologically. They give food and clothes to children.

5.2 Suggestion

Going in line with the significance of the study and the result of the data analysis there are a number of suggestions would be offered to many sides.

1. The experts of linguistic and other related subject are hoped to do continuing study or similar study to confirm and extend the linguistic evidence in Tetun Language or in other local languages.

2. Other researchers are suggested to conduct the same study to find out the lack of this study and make it better.
3. The Tetun Language speakers are suggested to keep speaking Tetun Language and to attempt to know the cultural imageries of Tetun Language Speakers that base the grammatical structures of Tetun Language.

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