

V. CONCLUSION AND SUGGESTION

4.1. Conclusion

The BTP use *Emmatutu* to do some actions for the seven sociocultural functions in the UDG of a BTTWC. First is to bless the *Ulos* receiver to have a long life, children, prosperity good health, harmony, and dignity. Second is to strengthen the belief of the *Ulos* receiver and the hosts of a BTTWC, to make the *Ulos* receiver and the hosts of a BTTWC happy; and to show the social tolerance to the hosts. Third is to open the channel of the sociocultural communicative interaction, and to check the work of that sociocultural communicative interaction in the UDG of a BTTWC. Fourth is to communicate that the content topic of the sociocultural message communicated through the maxim by the *Ulos* giver is to bless the *Ulos* receiver. Fifth is to say the *Ulos* giver stop telling the maxim in order to deliver the *Ulos*. Sixth is to clarify and negotiate the information communicated by the the *Ulos* giver to the *Ulos* receiver. Seventh is to participate a sociocultural and theological communication in the UDG of a BTTWC.

The BTP share the same knowledge on the rules to use *Emmatutu* to do a certain thing in the UDG of a BTTWC. First, the BTP share the same knowledge that the semantic meaning of *Emmatutu* in the daily routine is 'It's true or It's correct or You're right. ' to what is said before. Second, the BTP share the same knowledge that they use *Emmatutu* to do a certain action in the UDG of a BTTWC which is different from its semantic meaning as is used as in the daily routine i.e., to do an action of blessing; to do an action of communicating happiness; to do an action of opening a channel for a social reason, and an action of checking a channel for a practical reason; to do an action of communicating the message content; to do an action of communicating the referential

function; to doing an action clarifying and negotiating the information; and to do an action of creating the particular kind of communication

The BTP share the same knowledge on the contextual aspects of the UDG of a BTTWC which are related to the use of *Emmatutu* in order to do a certain actions that is different from its lexical meaning. They use *Emmatutu* in the BTP speech community. They use *Emmatutu* in a BTTWC. They use *Emmatutu* in the UDG of a BTTWC. They relate *Emmatutu* to the contextual aspects of the UDG.

The BTP share the same knowledge that using *Emmatutu* to do a certain action which is different from its semantic meaning is by obeying the sociocultural speaking principles of the communicative interaction in the UDG of a BTTWC in the BTP speech community. They know that to do a certain thing is to obey four sociocultural speaking principles, i.e., the principle of quality, the principle of quantity, the principle of relevance, and the principle of manner. To do it they must share the Principle of Quality, the Principle of Relevance, the Principle of quantity, the Principle of Manner

The BTP share the same knowledge on the systematic pattern to interpret the function of *Emmatutu* to do a certain thing that is different from its semantic meaning in the UDG of a BTTWC i.e., (1). Interpreting *Emmatutu* in the BTP speech community; (2). Interpreting *Emmatutu* in a BTTWC; (3). Using *Emmatutu* in the UDG of a BTTWC ; (4). Interpreting *Emmatutu* by relating it to the contextual aspects of the UDG; (5). Interpreting the speaking principles used in the UDG of a BTTWC i.e., a. Interpreting the Principle of Quality; b. Interpreting the Principle of Relevance; c. Interpreting the Principle of quantity; and d. Interpreting the Principle of Manner

The BTP share the same knowledge that they have some reasons why they use *Emmatutu* to do the action of blessing and informing the *Ulos* giver and receiver(s) together with the hosts of the BTTWC. Using *Emmatutu* as an action to bless the *Ulos receiver* based on its semantic meaning is a common ground knowledge among the members of speech community of the BTP. Using of *Emmatutu* as an action to affect the *Ulos giver and receiver* based on the semantic meaning of *Emmatutu* and its relation to any of the sixteen contextual aspects of the UDG of a BTTWC is also a common ground knowledge shared by the members of the speech community of the BTP. Using *Emmatutu* as an action to bless and inform the *Ulos giver and receiver*, to affect their perception, knowledge, behavior, belief, hope, expectation based on the semantic meaning of *Emmatutu* and its socio-cultural communicative interaction principles in the UDG of a BTTWC is also a common ground knowledge shared by the members of the speech community of the BTP.

4.2. Suggestion

This research recommend the BTL pragmatic text book writers to consider the findings of this research to develop of the conceptual knowledge of the BTP on the systematic pattern of the cultural behavior in the production and interpretation of *Emmatutu* to do a certain action in the UDG of a BTTWC in the BTP society.

Since the focus of the study conducted in this research is limited to only the UDG of a BTTWC, the other researches are recommended to study the use and interpretation of *Emmatutu* in a more comprehensive situations i.e., birth ceremony, baptism ceremony,

entering a new house ceremony, congratulation ceremony, and death ceremony. Such a comprehensip situation may give a more detail knowledge of the BTP on the production and interpretation of Emmatutu in the cultural life situation of the BTP at large.

The other researchers are also suggested to conduct a replicated research by using the other theories of pragmatics. The sum of the findings will lead to the most believable knowledge of the BTP on how to use and interpret Emmatutu in the socicultural life of the BTP

