

# AN ANALYSIS ON KETI AMENAT: A TRADITIONAL DIAGNOSTIC RITES OF THE SICK IN METO COMMUNITY OF NORTH CENTRAL TIMOR REGENCY

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## Abstract

The aims of this study are to find out the process of *Keti Amenat* ritual, and the meanings contained in this ritual. Method used in this study is descriptive qualitative method and the data collection techniques are recording and interview. The data obtained from informants, including *Amnaneor* the elders. Criteria specified as informants are people who have good knowledge and actively practice of *Keti Amenat* ritual. The result shows that the process consists of three stages: preparing the sick, offering animal sacrifice, and offering food to the spirits of ancestors. Meanings embodied in the ritual are religious meaning, social meaning, and magical meaning.

**Keywords:** *Keti Amenat ritual, process, and meanings*

## INTRODUCTION

Language is a symbol that is used by human to express their thoughts and feelings, ideas, emotion. It is, tool to communicate between groups of people so it can't establish by the people in the society because we use it to community with others people. Language can unity all people, groups, races, and community or nation. Language can't be separated from society because with a language people can understand and learning what the others people said. Language is also a symbol where people can't voice his or her aspiration (Binsasi, 2013:11).

Language cannot be separated from culture as it part of culture. According to Nurhadi (2011:2), culture is a way of life that developed and owned jointly by a group of people and passed down from generation to generation. Culture is made up of many complex elements, including religious and political system, customs, language, tools, clothing, buildings, and works of art. Language, as well as culture, is an integral part of human beings that many people tend to think that it is genetically inherited. When someone tries to communicate with people who have different culture and adjusts the differences, it proves that culture is learned.

In Indonesian, there are about 34 provinces and every province has its own culture, such as written and oral culture. Written culture includes poetry, poem, legend, folktales, myth,

rhymed, poetry, and traditional song. While oral culture includes ceremony and ritual. One of them is East Nusa Tenggara province, especially North Middle Timor. In this regency, there are some oral cultures, such as *Tam ToitBifel* (proposal marriage), *Toit Ulan ritual* (prayer for rain), *Seke Pena* (the corn harvest), *Ketiritual* and many more.

## LITERATURE REVIEW

*Keti* ritual is actually the confession of sins which is done to find out the causes of the disease suffered by *Metto* people). In general, there are five types of *Ketiritual*, they are:

1. *KetiSu'at* (curse) consists of three parts; they are: (1) *Pikanotona'i ma noto* (causes of domestic violence), (2) *Matenkanatfek* (causes of continuous death disasters in the family), and (3) *Kanahonef* (prayer for having children).
2. *KetiMane'at* (keeping away for bad luck) is separate into 3 parts, namely; (1) *Mahonit* (becoming children), (2) *Menas/ Amenat* (having disease), (3) *Kaenasek'on* (crying continuously/fussy baby).
3. *KetiNapu* (famine); when people do their job, but they keep failing (for example, they raise some crops, but they experience a failure), the shouldperform this ritual.
4. *Keti Bake* (stopping failure) is separated into 2 parts, namely; (1) *Mepu* (getting job), (2) *Lasiskol* (getting education/school).
5. *Maputu/ Malala* (hot / animal's multitude deaths).

From these five types of the *Ketirituals* which are discussed above, the writer chose *Keti Amenat* as the subject of research. *Keti Amenat* can be said a cultural heritages in *Metto* society, especially in *Tasinifu* village, in *TTU* regency. *Keti Amenatis* one of the cultural traditions that still exist and is widely practice by the people of *Metto* community. *Ketiliteraly* means confession of mistakes that people have done in the past and *Amenat* means sick. Actually *Keti Amenat* ritual is a purification ritual of a sickness by confessing all sins ever done with the hope of wellness as compensation.

Cultural linguistic is viewed as deeply entrenched in the group-level, cultural cognition of communication of speakers. In other words culture and linguistics refer to integrated patterns of human behavior that include language, thoughts, communications, actions, customs, beliefs, values, and institutions of racial, ethnic, religious, or other groups. Cultural and linguistic competence is a set of congruent behaviors, attitudes, and policies that come together is a system,

agency, or among professionals that enables effective work in cross-cultural situation. Sapir-Whorf hypothesized that a language does not only show the culture, but also determine the manner and speaker's way of thinking. The Sapir-Whorf hypothesis means that if a language of a nation is different with other nations, their way of thinking is also different (Sharifian, 2016:33). The uniqueness in this ritual inspires the writer to conduct a research entitle "An Analysis On *Keti Amenat*; A Traditional Diagnostic Rites of the Sick in *Metu* Community of North Central Timor Regency".

## **METHOD**

In this part the researcher discusses research design, subject of the study instrument, procedure of data collection, technique of data analysis.

This research is a descriptive type because it describes naturally the existing phenomena without intervention or experimental manipulation (Teme, 2013:16). In doing this research, the researcher used descriptive qualitative method to describe the process and meanings of *Keti Amenat* in Tasinifu Village, Mutis Sub-district, NorthCentral Timor (TTU). In conducting this research the researcher went through some general steps as doing preliminary study to locate reliable research site, identifying and recruiting reliable informants, real-time recording of *Keti Amenat* ritual, and collecting and analyzing data.

The primary data was taken from the field research. The writer interviewed the ritual performers to clarify some data that were obtained from the recording. The data was taken by using audio camera to get visual data, and tape recorder (SM-G532G/DS, Samsung J2 Prime). After gaining the data, the writer transcribed it from the audio recorder, translated the *Keti Amenat* ritual speech into Indonesian and English, analysed the data, and interpreted and described the cultural meanings of *Keti Amenat* ritual.

## **FINDINGS AND DISCUSSIONS**

In this part, the finding and discussion of the data analysis of *Keti Amenat* ritual speech are presented. There findings are presented based on research problems of this study, as follows;

## Process of Keti Amenat Ritual

Based on the observation *Keti Amenat* ritual, can be divided into three stages, purification, animal offering, and food offering to ancestors.

### a. Purification (*Naketi*) Stage

In daily life, *Metopeople* interpret *Keti Amenat* ritual as a traditional that can resolve their constraints; that is their illness. Many *Metopeople* experience continuous illness that will not heal. In facing this fact, the family of the sick turns to having tradition healing method rather than taking the sick to hospital. In this case, they would go to *Keti Amenat* practitioner who is called *Amnane*. The family members begin to convey their purpose to the *Amnane* that there is a family member who has been sick for a long time and is not recovered yet. Thus the *Amnane* would go to the sick's house to perform the *Keti Amenat* rituals to find out the causes of the disease. In the sick's house, a traditional mat is spread on the floor and people sit on it in circle with the *Amnane* sitting in the centre.

Before performing the *Naketi*, there are the things that must be prepared or done:

1. A candle is prepared as well as cross (the Christian religion cross);
2. Four glasses are brought and filled with “*sopi*” (local wine);
3. An *oko mama* (weaved betel nut container)
4. A spoon is put on the mat;
5. A small stone is prepared and a silver coin is put on top of it.

Having all the things prepared, first the *amnane* lights the candle and put it beside cross. The *Amnane* starts to pray in ritual language.

#### Data 1: Introductory Prayer

1. *Pakuuis neon, meme uis neon*  
(Lamp Lord Sky, candle Lord Sky)  
The light of God, the light of god
2. *i u te'onkoben, ubainoko ben*  
(Here I-inclusive ask you + perfect marker) (I-inclusive persuade you + perfect marker)  
Here I call unto you and beg you
3. *natuinupensuli, u pen bo'e on sifit on beot,*

(Because, I-inclusive get conflict, I-inclusive get a problem at sins at the turning away)Due to the problems and difficults we are facing now

4. *ne mulilom, ma mutahomnai*

(Er you inclusive show and you-inclusive show sins please)

Reveal to us

5. *ne le sulii, bo'i*

(Er it problem this, difficulty this)

All about this illness

6. *inamneman ma inatbolan,*

(Its coming and its emergence)

Its origin and causes

7. *nakofufuka, ainakoamnasi,*

(From above+ question marker or from elders)

Does it come from God or ancestors?

8. *he itema, u hine*

(So that I-inclusive see and I-inclusive know)

So that I know for sure

9. *bi paku ma bi meme in pinan*

(In lamp and in candle its light)

With the candle light as witness

During the prayer, the *Amnane* he places the spoon on the tip of his index finger and continues probing over the sickman'sguilts or any of the wrong doings or sins which might have caused him to become the *Amnane* begins asking the sick's family with some prayer question:

Data 2: Probing question directed to the sickman's family and relative

1. *Nako le un I hi mansupanoleftatafka?*

(From it stem this you pl. Cures-reciprocal younger-older brothers question maker)

Is there any conflict between brothers and sisters?

This question is not the problem, so the spoon on the *Amnane's* index finger will not fall or move. Then, the *Amnane* asks the sickman's family again.

2. *Him pernah mi faat hem nao on oekanafka?*

(You Pi. Ever you-inclusive promise to go water home question marker)

Have you ever promised to pay tribute to your sacred water spring?

The second question is also not the problem which causes the illness.

3. *Ai him pernah mi fa'athe mot paku ne hi nenekkah?*

(Or you pl. ever you-inclusive promise to burn lamp for you pl. Grandmother question marker)

Have you ever promised to pay tribute to your ancestor's grave yard?

The third question is the problem, so the spoon falls by itself from the *Amnane*'s index finger. Thus, the sickman's family finally knows their guilt that they promised to light a candle on the grandmother's grave but they do not do it yet, thus the spirit warned them by giving the illness. After that, the *Amnane* lifts the fallen spoon and places it back to his index finger for further investigation. If there is no more problem, the spoon will not fall or move, but if there is another problem, the spoon will fall again.

The above data is concerned with the process of finding out the origins or the causes why the man gets sick. The cause of the disease is always related to the wrong doings of the sickman or his family committed in the past. Usually the *Amnane* addressed his question not only to the sickman but also to his family (parents and brothers and sister) or relatives who are present at the ritual. If the answer to the question is 'yes', the spoon will move and fall from the *Amnane* index finger. If the answer is 'No', the spoon will stay intact and not fall. Then, *Amnane* tells the sick's family that it is not the problem and asks them to try to think again; there may still be problems that were forgotten. If the third question is the problem, the spoon will fall from the fingers of *Amnane*. Next, *Amnane* asks the sick's family whether they have promised to light a candle or not, and the family says yes.

The sickman's family asks the *Amnane* if there are still problems other than this one. Thus, the *Amnane* still speaks in the ritual language which is in the third data below.

Data 3: Probing question directed to the ancestor

1. *maut lo kalu le menasije*

(Well then if it illness)

Well the is illness

2. *nakotuafbute, ainakosuliume nan ka,*

(From man strangers or from conflict house inside+ question marker)

Caused by people other than family or by domestic conflict?

3. *ai at bolannako hit uis e ka*

(or emerged from they pl. God+ question marker)

Or emerged the sickness is given by God

The above utterance is a question addressed to the spirits about whether the illness is caused by the envy people, problem in the family, or a curse from God, so that the person suffers this illness. And also the above speech is a plea to God or the spirits to tell them the causation of this disease. Then, *Amnane* prays again with the ritual language.

Data 4: Probing question for Confirmation

1. *mautijehaim totem ten ko ma baisekom ten ko*

(Well this one us ask again you, and worship again you)

Now we beg and worship you

2. *on haiusikai ma haiamakai*

(As our God, and our father)

As our God and our Father

3. *natuinmenas ma bunukije*

(Because sickness and disease this one)

Due to the sickness and disease

4. *inatbolan*

(Its emergence)

Its causes

5. *aife an muin ten*

(Or still there are more)

Or still more

6. *sui les mimkoaneka*

(Conflict that we forget+ question marker)

Conflict that is forgotten by us

7. *ai lo ala le ijelen*

(Or if this stills this one)

Or just this conflict

The fourth part of this question is a question addressed to the spirits which is believed or worshipped by the people of Aplal when they perform *Keti Amenat* ritual. In the utterance, the *Amnane* asks the spirits about the certainty of the known problem, if there is still a forgotten problem or a problem that has not been mentioned. When there is no other problem that appears on the candle's shadow, the *Amnane* will tell it to the sickman's family that there is no other visible problem. But, the *Amnane* tells the family that to redeem their guilt or sin by offering a pig or a chicken as a symbol of gratitude. If the illness is too severe, the people should offer a pig, and if the illness is mild, they can offer a chicken. Usually, it does not depend on the illness, but it depends on the people's economy too. After passing through this phase, the next phase is the fifth phase which is the closing speech, when the *Amnane* ends the sin and guilty investigation which is done by Tasinifu people with an utterance.

#### Data 5: Conclusion

1. *mautijees mite len, ma mutaheben*  
(Well this one see again, and already shown its)  
Now we has known, and it is already visible
2. *bi paku ma meme nanan*  
(In lamp and candle inside)  
Through the candle light
3. *alahaimiloetan ma milekfoen*  
(Only we repair and restore to return)  
Only we will remedy all of our mistakes
4. *nobahaesmimkoanaiakmanammafbe, aita'asmafu*  
(Just because we forgot or lost memories, or international)  
Which has been forgotten or done
5. *olasihaimiloetannaimamileok'enai*  
(Time this we repair please and restore please)  
Now we will remedy all of our mistakes and sins

6. *meknaofes ma funfes*

(Bring fur one and leather one)

By offering one animal

7. *tone on le i, lasi on le i*

(Voice likes this, words like this)

This is our prayer and plea

The above utterance is the utterance that is spoken by *Amnane* that the problem finding has been completed, and *Amnane* tells the sick's family that they have to do what was known such as lighting a candle on the grave of grandmother and offering a pork or chicken as a sign of their sin annulment, so that the sick will be healed.

The process of sin and guilt investigation is done through some phases, such as introducing prayer stage which is done by the *Amnane* with the purpose of worshipping God through prayer, so that God would give direction to the *Amnane*, in order that when the *Amnane* leads the ritual, it will run smoothly and also gives strength to the *Amnane* for the sickman can be healed.

The second phase is climax of sin investigation. In the performance, the *Amnane* asks the problem one by one until he finds the causation of the illness. The third phase is the questions addressed to the spirits. In this case, the *Amnane* asks the spirit whether the illness is caused by the envy people, problem in the family, or God. The fourth phase is the *Amnane* asks the spirit in ritual language whether there is another problem besides the known problem in the second phase. If there is still another problem when the *Amnane* speaks in ritual language, the spoon will fall and it will not fall when there is no other problem.

The last phase is closing prayer. But before the *Amnane* closes the prayer, he says to the sickman's family that they should thank the spirits by offering a pig when lighting a candle. So, before the sickman is totally healed, his family should offer an animal as a symbol of gratitude. After doing it, the sickman is healed without medicine. After that, the *Amnane* closes the prayer in ritual language.

According to the tradition of Tasinifuvillagers, when there is a villager who experiences a ceaseless illness (without diagnosis), the local villagers do not immediately go to the hospital for treatment, or before thinking on getting medical treatment, the

villagers will first perform *Naketi* ritual which means self-introspection or problem finding of the cause of the sickness. The informants said that this tradition cannot be abolished because it is a legacy from the ancestors since former times. Thus we, as the next generation, must preserve our cultural values.

b. Animal Offering to the Spirits/Animal Sacrifice)

In the implementation process of offering animal, especially Tasinifu villagers, after carrying out the process of self-introspection or problem finding, and after knowing the cause of the illness or disease, the next stage is offering animal to the deceased grandmother (spirit) as described before. Animal is prepared by the sick's family. For Tasinifu villagers, the animals such as chicken and pig have a very high cultural meaning. The animal is the mediator to connect the villagers with their ancestors.

The tradition of offering animal has been a tradition for generations. The villagers offer the animals to the spirits/ancestors as a sign of gratitude or abolition of their mistakes. They assume that when there is a problem that they do outside the will of the ancestors or nature, then they shall offer animal, such as chicken or pig. Pig and chicken have a special meaning; pig is symbolized as *naofbena* and chicken is symbolized as *naofbubu*.

This means that the animals are offered with the aim to be eaten and drunk by the spirits or the ancestor store unite their broken relationship. In the process of offering animals, there are also some steps that are done for the people of *meto*, such as animals like pig (*naofbubu*), its body hair is taken, and then it is placed on a stone which is offered by the people, light the candles, pour four glasses of *sopi*, and betel vine and areca nut. Once the objects are placed on top of a stone, or *Amnane* and the elders begin to pray in ritual language. The form of the speech as follows.

Data:

1. *mautnafuifunufi*  
(Well fur this, leather this)  
Now this animal
2. *esnobaha am naestiniai a fuftini*  
(In only father elder or leader)  
To the spirits/ancestors
3. *esnijituaibakitan*

- (In pole by owned or the stone owned)  
That we worship through the pole and stone as our strength
4. *es au am hone ma au ain hone, nok au ain baba, ma au baba*  
(In my dear father and my dear mother, with my grandmother and grandfather)  
The only my father and mother and also our grandparents
5. *es au nijam ma au baki*  
(Which is my pole and my stone)  
Which is on our pole and stone
6. *natuin bi faiahunut ma neon a hunut*  
(Because in the other evening and day before)  
Due toin days ago
7. *au mo'e san ma mepo san*  
(I made wrong and work wrong)  
That I have mistake
8. *hilometes mi peunkauaimisankauesmekbokan*  
(Your desire which is your blaming me or your blaming me with bring a warning)  
It is not suitable with your desire, so you warn me
9. *natuinmenas ma maputu I, aibunuki*  
(Because disease and hot this, or sickness this)  
Through the giving of this disease
10. *a mauti au utun, ai au sanut*  
(Well this I continue or I put it down)  
Now I continue to pray
11. *ma au penoieknaofbubui*  
(And my mistakes this bring fur round this)  
For my mistakes, thus I offer this animal
12. *he au am naestini, mi sanut*  
(Thus that my father elders, put it down)  
Thus, that my parents may give
13. *mi lekokaunakomenas, ma bunuki*  
(Heal me from disease, and sickness this)

- My recovery or health
14. *henat u pen mainikinnai, ma oetene, aomina ma aoleko*  
 (Thus, I-inclusive get cold please, and refreshment, fit well and body good)  
 Thus that I can recover as before
  15. *mautijeututan a tene neo nafui ma funufije*  
 (Well this one continues again on fur this and leather this one)  
 Now let me continue again with a prayer, especially in this animal
  16. *inatakaf ma in liloesasnasoef*  
 (It sign which is on the breath easier)  
 As a sign which is on the liver of that animal (pig)
  17. *henatinasannaheonlek-leok*  
 (Thus, it breathe full fine)  
 Thus, the pig's liver is clean and fresh
  18. *he haitmisnasatmibe'em ma mataennai*  
 (Thus, we can breathe strongly and toughly please)  
 Thus, we can be healthy and stay strong
  19. *bi kuan ma bale*  
 (At the village and place)  
 At our homeland
  20. *henatnaifam-naifon ma netek-netkon*  
 (Thus, everything and bridge straight)  
 Thus, everyone is healthy
  21. *hem lelmaofkopo ma bola*  
 (In order to block the gorge and hole)  
 And all mistakes can be forgiven
  22. *henat, netnan a neteknetkon*  
 (Thus, the bridge remains straight)  
 Thus, the evil forces do not enter
  23. *ma het aofewonsuli, ma lalsuli*  
 (And so that spread the mistakes, and way wrong)  
 And also you can block all magic powers

24. *alamumautulabala, ma ewonbala*

(Just show the way previous, and mistakes the previous)

So that all of our mistakes can be forgiven

25. *henatmenas*

(Thus, sickness)

Thus, this sickness

26. *ma bunuki, mu poetanmaninai, ma mu sanutnaninai*

(And disease this, you snlgr. Remove it please, and you snlgr. Put in down please)

Is gone and we can be healed from the disease

27. *he nobo hit an baba na pen mainikinai, ao mina, ma aoleko*

(Thus, only you. pl child can be cold already and fresh already, fit body and fit good)

So that your child is given the strength and healing of this disease

28. *tone onlei, aibasanonlei, tone tuk-tukka, lasi pal-pala*

(Voice like this, or whisper like this, voice a short, talk a short)

This is our prayer, our call, please accept and grant our plea

In the prayer, *Amnan* makes an agreement with the spirit/ancestor through the pig liver. *Amnane* says that if the illness is completely cured, then the spirit/ancestor should give a sign through this liver. So after the pig is killed, a little amount of its blood is poured on the stone. From this matter, the people elucidate that they have offered the animal to the spirit/ancestor, then the people will witness together if the pig sliver has a bad or good sign. If it is a good sign, the sick will recover from the disease.

c. Food Offering to Ancestors

The final stage of the *Keti Amenat* ritual is *Amnane* and the sick's family return to their seats or gather in the traditional house of the sick, and give offering to the ancestors in the form of food (rice and meat). This offering means a tribute and respect to the ancestors (spirits) that the people of *meto* forget or do not worship the ancestors at first, so the people of *meto* get sickness. After giving food offering to the ancestors, then *Amnane* and the elders return to their seats, waiting for having a meal together between the sick's family. Tasinifu villagers believe that when they provide food such as rice and meat to the ancestors, they will eat and drink with them. When *Amnane*, the elders, and the sick's family give offering to the spirits,

they store four plates of rice that are filled with meats, and four glasses of *sopi*. Then, *amnane* begins to pray in the language of ritual.

Data:

1. *mautesolas I ma tabui*  
(Well which time this and place this)  
Well at time and this place
2. *on mi tebelen, ma mi uke'len*  
(As we already offered, and we already given)  
We already offered
3. *bi hit matak ma hit humak*  
(In you pl. eyes, and on you pl. face)  
In the presence of you
4. *on ambaiseonkommekamnahatpika ha ma tuatiba ha*  
(As we respect with rice plates four and *sopi* glasses four)  
Four plates of rice and four glasses of *sopi* as a sign of our sin's and mistake's  
annulment
5. *alaolasi tem tahtabuatiuntabua*  
(Only time this, come eat garher, drink and gather)  
On this occasion, we together to eat and drink together
6. *nekameseansaomese*  
(Mind one, heart one)  
One heart, one soul
7. *he nat hit an baba namliam ma oetenenfaen*  
(So that you pl. child foster and water cold again)  
So that our child gets physical health
8. *on bi ahununt*  
(As in long ago)  
Like the previous days
9. *tone on le ilasi on le i*  
(Voice like this, words like this)  
This is our payer and plea

The speech above implies hope. The villagers of Tasinifu worship spirits/ancestors, where they believe that the ancestors have the same authority or power as God, and when the people worship the spirits/ancestors with ritual language utterances in prayer, their prayer never ends up with an amen because the spirits do not have power greater than God.

### **Meanings of Keti Amenat Ritual**

From the result of the study, it is obtained, there are several meanings contained in *Keti Amenat* ritual. The meanings are to uphold the sense of brotherhood among each other, help each other and build a harmony, and heal the sick and save their souls. Those meanings are as follows.

#### **a. Religious Meaning**

Religion and belief in God for the people of Tasinifu are life demands. Religion has evolved since the existence of men and so is the ritual of *Keti Amenat*. In the perspective of the villagers of Tasinifu, the relationship between human and God or The Creator is very close and inseparable. God is The Creator of the universe. God held all the power on earth, so the villagers of Tasinifu believe that God is the source of life. Tasinifu villagers believe that sickness is a test from God to strengthen their faith. They believe that by the existence of *Keti Amenat* ritual, they will feel the presence of God at the time of the execution of the ritual, because before the ritual is performed, recantation or spiritual examination is held as a self-reflection on the deeds that was done before. For example: theft, adultery, murder, lie/fraud, the violation of customary oath, and so on.

For the deeds mentioned above, *Keti Amenat* ritual purification (*naketi*) should be performed as a sign of sin's abolition/confession. In performing *Keti Amenat* ritual, there is also magic or miracle occurred where people are cured without medical help but only through *Keti Amenat* ritual, or with medical assistance and also the ritual which must be done because this tradition has been embedded in the people of Tasinifu. The meaning contained in it contains the symbol of human life with God and human life with the ancestors.

According to the villagers of Tasinifu, God the Creator (*uisnenoamoet, apakaet*) exist in every system of their life which makes them always worship God before performing the ritual. The religious meaning can be read in the following utterances.

Dawan Speech : “*Pakuuisneno, memeuishneno i te'onkoben, ubainoko ben natuinupensuli, u pen bo'e on sifit on beot, nemulilom, ma mutahom ne le sulii, bo'iinamneman ma inatbolan, nakofufuka, ainakoamnasi, heitema, uhine bi paku ma bi meme in pinan*”

Literal translation is the candle is God's property, the lamp is God's property, we change it back, because we already know our mistakes, our problems, show us, show us the trouble, this problem, its presence, if it is from the ancestors, other people, or God. Free translation is Father the Almighty and the Creator, we worship thee for our sin and mistake, and give us guidance in performing this ritual so that we can do everything well, if this sickness comes from the curse of the ancestors, the envy people, or God's curse.

The above utterances contain religious meaning and describe that Tasinifu people believe that the earth and its contents are the Creator's property.

#### b. Social Meaning

In *Keti Amenat* ritual, there is social meaning associated with fellow human beings. The Tasinifuvillagers uphold the sense of brotherhood, help each other, and love each other so that a harmony between the people is materialized. Peace, tranquillity, and serenity are always around the people. The social meaning can be found in *Keti Amenat* ritual, that there is a relationship between the individuals who expect and need other people, so that a job can be done well. It can be seen from the below utterance.

Dawan Speech : “*Nekameseansaomese he nat hit an baba namliam ma oetenenfaen on bi ahununt.*”

Lit. Trans. : One mind, one heart, so that our foster child, happy, can cool down again like she used to be.

Free Trans. : One heart and soul so that we can recover just like the days before.

In the above utterance, *nekmese ma ansaomese*, contains social meaning that is the people should be united, one mind and soul in the people's life, the ritual illustrates Tasinifu people that they must remain united in order to live in harmony and peace.

#### c. Magical Meaning

In *Keti Amenat* ritual, it also contains magical meaning. Tasinifu people believe that the ritual can make people believe in God as the Creator, that with the intervention of God, He can give healing and health through traditional medicine and medical drugs. People

believe in the existence of events that beyond human ability (miracle). The existence of supernatural forces which works in *Amnane*, and not everyone is able to lead/perform this ritual because only people who have the charisma/power of spirit which is a gift from God and the ancestors.

Dawan Speech: “*Mautijeututan a tene neo nafui ma funufijeinatakaf ma in liloesasnasoej, henatinasnasannaheonlek-leok, he haitmisnasatmibe'em mamataennai bi kuan ma bale,henatnaifam-naifon ma netek-netkon,hemlelmaofkopo ma bola.*”

Lit. Trans. : Let me continue now in this feather its sign of easy breath, so that we can breathe well, so that we breathe strongly in the village, in the place, so that her path is straight, and her bridge is fine in order to cover the holes.

Free Trans. : Now I deliver our mind again through the animal that we already offered before us, in order to give our child the healing, and we believe that through the pig's liver, we will we that if the this disease will be cured, the pig's liver will be marked with bright red. And please remove our sins and mistakes.

Dawan Speech : “*Iteme, u hine bi paku ma bi meme in pinan*”

Lit. Trans. : I see, I already know, in the candle and lamp.

Free Trans. : We already know our problems which are visible through the light of this candle.

The two utterances above state that *Amnane* has supernatural power which appears through the pig's liver, and can heal people through the ritual. Because of this, the people of *meto* are always certain and believe in the spirits/ancestors and always worship them, because the people believe that the spirit/ancestor is their power. Through the light of the candle, *Amnane* can see all problems that were done by *meto* people, although all people can see the light of the candle, but they cannot see anything other than that. While when *Amnane* sees it, he will know everything. So, *Keti Amenat* ritual also contains magical meaning because not all people can do this ritual, but only *Amnane* who has charisma or another power that beyond man's capacity.

## CONCLUSION

Based on the research finding, it can be concluded as follows. (1), the process of *Keti Amenat* ritual consists of three stages, namely (1) purification stage, (2) animal offering to the spirits/ancestors, and (3) food offering food to ancestors. (2), there are three meanings of *Keti Amenat* ritual, such as (1) religious meaning, (2) social meaning, and (3) magical meaning.

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