
LIVED EXPERIENCES OF THE FOUR OLD MEN ON TRADITIONAL CEREMONY OF CALLING RAINY (*BOLU UDAN*) BY USING ORAL GASE POETRY (Phenomenological Study in Meligo-Bobonaro)

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ABSTRACT

The objective of this study is (1) to know the Gase Poetry in the traditional ceremony can cause to come to the raining in the Meligo Village. (2) to understand Gase Poetry is considered as the source of the cultural, religion value which needs to be preserved. (3) to find the out the implication of the “Oral Gase Poetry” in the traditional ceremony of Bolu Udan for the life of the people in Meligo village. The method that used to collect the data was qualitative study examines the lived experiences on traditional ceremony for calling rainy by using Gase Poetry by the four (4) storytellers (Lian Nain) were interviewed based on the research questions. Based on the analyzing the interviewing from the four storytellers, the conclusion can be drawn as the result of the study. Gase Poetry in Traditional Ceremony can cause the raining to come when the old man (lian nain) went to perform Gase Poetry in the sacral place on the top of the mountain of *Lesu-Luli* in Meligo - Cailaco of Bobonaro District. Besides that, the People of Meligo still strongly believe this tradition culture and to be preserved. This tradition is considered as their philosophy of life. The Gase Poetry in Traditional Ceremony was started to perform since their ancestors *Lesukali* existed. The Gase Poetry in Traditional Ceremony is celebrated in every year year because it brings them good life, pour them raining and prevent the natural disaster to be happened. The Gase Poetry in Traditional Ceremony is an usual instrument to be used in order to communicate between human beings and nature are having mutual understanding. The Gase Poetry in traditional ceremony of calling rainy is considered as the value of cultural, religious that needs to be preserved by the people in Meligo-Bobonaro because it is considered as one of the local genius or primitive knowledge which was discovered by the ancestors of Meligo *Lesu Kali*.

Keywords: Lived Experience, Traditional Ceremony, Gase Poetry

INTRODUCTION

Literature is a part of a culture which is considered as a norm of life to regulate and govern the acts of people in order to live as a principle of the human being in a society of Melligo Village as a culture value. It needs to be preserved as the identity of the people in every certain group that shows the way of life of a community.

Brooks, G, 2000:247stated that literature and culture are two cases which are linked because literature is an artistic regard of writing which includes such as Drama,

story, and poetry. These kinds of works are also about finding the culture of people. In addition, culture is “the fabric of meaning in term of which human being interpret their experience and guide their action. It is also a description of the particular way of life, which expresses certain meaning and values, not only in art and learning but also in institutions and ordinary behavior.

Literature is classified into two parts as follows; oral and written literature. The oral literature describes the things that people already did it by mouth in the traditional ceremony as the sign of the dedication to the unseen things or expressing the beliefs of the universe. It is a process of the social culture that occurs from the most primitive stages or in the ancient time of the prehistoric people when the people did not know yet about the writing of the society rather than in the advanced society. Oral literature is considered as a tool of communication that had an important duty in the traditional living of a community to play an important duty and also impact to the people in addition to culture because it can accumulate people in the community.

On the other hand, The Literature written by Haley Drucker & Laurie Patsalides (2014) defined that literature written is a broad term that encompasses almost everything we read, see, and hear. It helps to be able to break it down into categories, for ease of understanding and analysis.

The Literature based on ancient Greece, literature was divided into two main categories namely tragedy and comedy. Nowadays the list of possible types and genres of literature can seem endless. But it is still possible to narrow down the vast amount of literature available to a few basic groups.

In this writing, the writer wants to clarify the process and the meaning of the Traditional Ceremony of Oral Gase Poetry to call the reigning “*Bolu Udan*” in Maliana-Meligo village. This study adopted with the idea of Moustakas, (1994) manifested that Phenomenology study is a relevant philosophic methodology that is utilized to describe the phenomena of Traditional Ceremony of Oral Gase Poetry for calling rainy “*Bolu Udan*” for the people in Meligo Village based on the lived-experienced from the four old men. The ceremony is always celebrated by the people in Meligo village every year. According to the legend story, the ceremony to call the raining has been a doctrine to be accustomed to the people in Meligo.

The oral poetry of “**Gase**” is the sacral word that is expressed the imagination and feeling based on their belief by the “**Lia Nain**” of Meligo village in Maliana uses to perform in the traditional ceremony to call rain.

Oral Gase poetry is considered as a moral and cultural value by means special sacral performed in our country Timor – Leste. The people in Meligo village usually use the oral Gase poetry to welcome the visitors or when we receive some national leaders of the Government to visit our Municipality and Administrative with performing it as our respect to the ones who arrive through the delivering oral Gase Poetry.

In **Kemak Culture** we consider “**Gase**” is the sacral one that we can follow and we must respect it because “**Gase**” is the key of culture in Timor-Leste and our ancestor could use “**Gase**” to adore the sacral Stone (*Mot*), sacral Screen of water, and sacral things that we save and conserve in our sacral house (*Uma Lulik*) to be preserved as our safeguard.

Based on the culture that exists in Meligo village, people celebrate this ceremony as the way to show their respect for their own sacral Stone (Mot) once a year. The exact moment is in the months of November as the drying season even, all the reservoir water are often drying and people who are living in Meligo village they get thirsty because of lacking water source. This way, it was one of the natural strategies to get back water through the Oral Gase Poetry to call the raining by the old man or *lian nain* in Meligo village. And it really happened to rain once the traditional ceremony of Gase Poetry is performed.

It is one of the most important things to celebrate routinely and handed over it by the ancestors in Meligo Village from one generation to another next generation in every cycle to be preserved. It is indicated the characteristic Gase poetry of the human being is connecting with nature, God, people are inseparable components to be integrated into the system of the human life ultimately.

It is performed in a very sacral place (*Fatin lulik*) that the writer wants to disseminate or rise up to other local, national and foreign people, especially the young generation in Meligo Village keep more respect and cultivate the traditional norms as the source of cultural, religion and educative value in order to continue improving their

own culture as well as the identity of the people refers as the indigenous knowledge or local genius/wisdom.

This traditional ceremony of Oral Gase Poetry has indicated that the belief of Animism Dan Dynamism of the people of Meligo village is still strong to survive. Animism is the original beliefs of the people of Meligo village to the soul of the dead in the prehistory time when Catholic religion had not arrived yet. The characteristics of this beliefs is to worship the powers of cosmos in order to shield the people in Meligo village to avoid from natural disasters such as; recovering the illness, success in war, success in harvest of agriculture product, inundation, earthquake, volcanic, worst weather like; flooding, thunder and drying season.

The essence of Animism is believing the living and non living creature and objects in the world such as; sea, mountain, forest, hill and souls of dead which have spirit to be respected and adored in order not to perturb or scare the life of people living and it often help the daily activities to run well.

Taylor (1990) also said Animism exists because of two kinds of questions mark in the life of primitive people namely; dead and dreaming at the moment sleeping. By these two phenomena orientated us to believe our own tradition that every creature and human being has the same spirit. He also said that there are a reincarnation, resurrection and eternal life. It means that when the people die, the spirit is separated from the body to become everlasting life.

Richard-Amato, (2003:214-222) stated that drama is a unique tool to explore and express human feeling and also an essential form of behavior in all cultures which is considered as a fundamental human activity.

Based on the description of the background in the above, the study is conducted to gain the following objective, namely (a) to know clearly about the “Oral Gase Poetry” in traditional ceremony can cause to come to the raining in the Meligo Village, (b) to understand Oral Gase Poetry is considered as the source of the cultural, religion value which needs to be preserved, and (c) to find the out the implication of the “Oral Gase Poetry” in traditional ceremony of Bolu Udan for the life of the people in Meligo village.

Oral Gase Poetry

The context of Gase in the traditional ceremony is considered as the "Oral Poetry" because there are some rhymes and meter of the old man of Melligo village when they express it for calling raining if to be compared with the English Poetry which is figured out below;

Kemak

*Ami odi da'a no bo
sia nogo odi mela
mai mudu lulua mamu dogo,
tatara isi- amar isi gala*

rae ubu dia Lesu Luli lara
nogo mamu, dato ama balu
dia suco balu nogo mamu,
mai ita luluo oadi Sali limar dia

*agar tetu tau mloi udi tau ita
sanutau sia nogo udi mloi dia
iat moasa, mai ita lulua odi mela*

tata usa wa di mai, odi ita keru manu
ha,a asu wa di bri'i, ita odi tau
asi, echi chua, asi di isi chua di bia.

English

*We bring betel nut for you
We worship you
To all our ancestors,
Come and sit together here*

To all land lord of Lesu Luli
To all the eight kings
To all the eight villages
Come and shake hand

*Do us good
In this ceremony
Good things can happen on our life*

*Come and call the raining
Our animal can be living
Pour the raining to our garden*

The process of Traditional Ceremony of Oral Gase Poetry to call the raining "BoluUdan" in Maliana-Meligo village could be realized phenomenological as following steps.

a. Giving the information

In this part, the traditional leader from **Munaslelo Bere - Ubu** and **Bero - Mau Kali - Ubu** in Melligo are the ones who can inform for all population in who lives in Meligo village specially addressing to the traditional leaders in every sacral house (*uma lulik*) that exist in Meligo village to be scheduled when they will meet each other in **Mot (Lesu-Luli)** in order to discuss the ceremony to call the raining "Bolu Udan".

b. Preparation

The old men (*Lia nain*) start to prepare the animals for the ceremony such as pigs, goats, these animals are sacrificed to dedicate to the holy land or (the owner of the land) to excuse for them during the celebration of the ceremony for calling rainy.

c. The process.

After they prepare all those animals and then the traditional leaders from **USA - Ubu and Lesu - Ubu** sacrifice the animals to take the heart and blood of the animals to feed the holy mountain and holly land. It is meant that if someone cuts or destroy the tree that belongs the area of Meligo, he will be fined again. While they also prepared the ‘*betel nut and betel leave* ‘ to dedicate the holy land and holy mountain and three holly house, to know they sacrifice through the delivering speech which is considered **Oral Gase Poetry** ceremony as the following dedications.

- ❖ Killing the animals that they have already prepared firstly, they killed the pig to show the pad’s blood and they say they words “**Nae bula**”(*hare dalan*) it means that they already give some food for the holy land, holy mountain, and wild animals.
- ❖ They killed the goats to show the result of this ceremony to call the raining “*Bolu Udan*” and “*tara Bandu*”.
- ❖ The objective of the study is to call the raining is to get the water, to plant the plantation, plant the rice field, corn and another plantation that the population need to plant to protect them from the poor, hungry and then to get green and cold in their life.

d. The Function of Oral Gase poetry

The function of Gase Poetry is to survive to the life of people in Meligo village and as a traditional doctrine to regulate and govern the true action of people belong to Maliana-Meligo village. The objective is to remind the young generation to know well the function of the culture in their life to respect each other and the also can perform a good attitude to each other especially, for the foreign people to know what the main lifestyle in this country. As we know that many of the young generations never want to learn about their own culture. That is why we create flexible condition to learn the culture and put it to the curriculum of education as learning to live.

e. Characteristic of Oral Gase Poetry

Gase Poetry is a part of a culture which has the sacral word that to be a usually delivered speech by tradition leaders “*Lia Nain*” in the traditional ceremony in our country Timor-Leste. Gase Poetry also special sacral performed in our country Timor-

Leste, when we receive the head of Government in our Municipality or in our Administrative, we usually meet him or her with the performance the Gase Poetry.

In Kemak Culture, we consider Gase Poetry is the sacral word of poetry which is used as the delivery speech by the local traditional leaders when they adore the sacral Stone (Mot), sacral Screen of water, and sacral things that we put in our sacral house (Uma Lulik) by sacrifice the animals.

Gase Poetry is a historical performed in Timor-Leste and it happened for a long time ago until now the Gase Poetry still implicate in our country Timor-Leste because our ancestor always uses this Gase Poetry to celebrate the traditional ceremony in their sacral place.

f. Gase Poetry as the Souce of Education

The Gase Poetry as the source of education because it is implied the way for our life keep our dignity in the society to respect each other generation to another legacy still connect each other because Gase Poetry as the sacral ritual speech guided us to know each other, live in peace and tranquility.

When we go to school in everywhere the firstly, we do mention our Gase Poetry to success in our future even though we study hard but not the success the Gase Poetry keeps to achieve what expect from the learning. Praying by Gase Poetry to open their heart and make their brain wisely to know how to read and write in their daily activities in the school.

g. Gase Poetry as the Source of Culture

Gase Poetry is a part of the Culture and a norm of life to regulated people how to live well as human being in a Society. Gase Poetry and culture are two cases which cannot stand alone because Gase Poetry and culture are connected each other in every ceremony.

h. Gase Poetry as the Source of Religion

The Gase Poetry as the source of Religion because Gase Poetry is already implemented to the society for the long time ago in Timor-Leste until now many people believe it as their source of life is a relationship with the power of the universe. Gase Poetry as a culture and church also knows that our culture can relate to the God and nature.

The five genres of literature, students should be familiar with the *Poetry, Drama, Prose, Nonfiction, and Media*. The prose is a broader term that includes both drama and non-fiction. At the end of this article, we'll also touch on a couple of narrower but still important literary categories. Poetry is often considered the oldest form of literature before writing was invented. Oral stories were commonly put into some sort of poetic form to make them easier to remember and recite. Poetry today is usually written down but is still sometimes performed.

A lot of people think of rhymes and counting syllables and lines when they think of poetry, and some poems certainly follow strict forms. But other types of poetry are so free-form that they lack any rhymes or common patterns. There are even kinds of poetry that cross genre lines, such as prose poetry. In general, though, a text is a poem when it has some sort of meter or rhythm, and when it focuses on the way the syllables, words, and phrases sound when put together. Poems are heavy in imagery and metaphors are often made up of fragments and phrases rather than complete, grammatically correct sentences. And poetry is nearly always written in stanzas and lines, creating a unique look on the page.

Poetry, as experienced in the classroom, is usually one of three types. There are the shorter, more modern poems, spanning anything from a few lines to a few pages. Often these are collected in books of poems by a single author or by a variety of writers. Edgar Allen Poe's "The Raven," is one of the most commonly taught poems of this type. Then there are the classical, formulaic poems of Shakespeare's time, such as the blank verse and the sonnet. And finally, there are the ancient, epic poems transcribed from oral stories. These long, complex poems resemble novels, such as Homer's *The Iliad* and *The Odyssey*.

Poetry is a piece of literature written by a poet in meter or verse expressing various emotions which are expressed by the use of a variety of different techniques including metaphors, similes, and onomatopoeia which are explained in the above definitions and different examples. The emphasis on the aesthetics of language and the use of different techniques such as repetition, meter, and rhyme are what are commonly used to distinguish poetry from prose and explained in the above examples.

Prose can be defined as ordinary speech or writing without any metrical structure. Poems often make heavy use of imagery and word association to quickly convey emotions. Poetry in English and other modern European languages often use different rhyme schemes and this technique is most often seen in children's poems such as Nursery Rhymes making them easy to remember.

Other examples of different types of poetry which use rhyme are limericks. Poets make use of sound in different types of poetry by employing different kinds of techniques called Alliteration, Assonance, Consonance, and Euphony all of which are explained in the above examples of different types of poetry.

The structure used in poems varies with different types of poetry. The structural elements include the line, couplet, strophe and stanza. Poets combine the use of language and a specific structure to create imaginative and expressive work. The structures used in some Poetry types are also used when considering the visual effect of a finished poem. The structure of many different types of poetry results in groups of lines on the page which enhance the poem's composition.

The Understanding of Poetry as the Literature of the Culture

Fletcher, H. R. (1918) defined that Poetry is literary in which language is used for its aesthetic qualities and imaginations awareness of experience expressed through meaning, sound, and rhythmic language and evoke an emotional response and poetry mostly employ meter rather and rhyme.

He also suggests that poetry is an alternative meaning in words and arouses emotional and sensuous responses. Other words, literature can be as 'written works' example; fiction, poetry, drama, and criticism that are recognized as having important or permanent artistic value or the body of written works of culture, language, people with the period of time is a literature.

Shel Silverstein, (1999:707) argued that literature is an application to world human creation, which encompasses arts, such as painting, dancing, singing, decoration views archive and all human creation. To put not long in a human talk that different sounds have different meanings. To study coordination of trust sounds with trust meaning is to study the language.

(Octavio Paz, (1998:726), he said that Literature and culture are sharing the rules and pattern of the deed that style our lives and we used our learned knowledge to modify natural environment. Without a culture transmitted from the past, each new generation has to solve the more of elementary problems of human existence over again.

There are two types of classification culture on every side of society as follows.

1. Material culture includes the tangible physical objects created by society. The example of the material culture such as Art, craft, clothing, and tools.
2. A non-material culture refers to the abstract intangible creation of a community such as knowledge, values, believes and social norms. Social norms are the shared rules, which exist in every culture, and those rules as a guide to the deed. Norms also specify what not suitable deed in each social situation is. It was also considered to the community. There are social shared ideas or feelings about what is right and also what is regarded as wrong and damaged. Social norms are also reflecting to consider the society. It means that the differences within the culture are because of the different norms.

Taylor (2003) an anthropologist says in his primitive culture that culture in a complex definition includes beliefs, arts, skills, moralities, laws, traditions and behaviors that an individual, as a member of a society, get from his own society.

Literature as a source of Education. The human being used the essential things to teach their scriptures, legend, and lore to their children as the next generation. To help people towards effective expression, there is no better way than the study of oral literature, for when we see how others have achieved something, we are a much better position to achieve something by ours.

Various definition of culture is given by scholars from different points of view. Some treated culture superficially as a set of specific artifacts, man-made environments, and patterns of social organization and overt form of behavior.

According to Isaac Singer, B. (1991: 134) stated that Literature is a word which means also that the tradition or costumes are shared the rules of culture. Because, when we talk about literature, it might not be separated from the culture. The topic for this paper, we can distinguish between a culture in which literature is one abstract and that

one because literature can only be studied and will be brought to the culture done by everybody.

Therefore, it might be saying that between literature and culture are inseparable or cannot divide to each other meaning like a literature is a theory and culture is a practice. If we study the theory it should always be practiced according to what is taught. Anybody knows what it is; you cannot smell it, hear it, look or touch it. But, there just sense of the five senses which can be applied to literature that you can feel it by feeling, it turns into something you can smell it, hear, look, touch it or cry at it and laugh at.

Roohul (1999) & Amini (2004) clarified that the literature and culture have multifarious meanings. Culture meant farming. It is used everywhere as a rural culture, urban culture. Today, every field, in humanities, every research requires a general a view of culture.

Even though, based on the history, some others archeologists, linguists, psychologists, and sociologists said that man is an animal with culture.

Mesbahe Yazdi, (2005) contrasted that as the sociological perspective, culture is the total inherited and innate ideas, attitudes, beliefs, values, and knowledge, comprising or forming the shared foundation of social action.

Rocher ((2014:142) expressed his ideas that culture is a system of behaviors and modes that depend on unconsciousness and connection of ideas and feelings accepted by the majority of people in a society.

Kroeber and Kluckhohn (2000), considered that civilization and culture believe the two terms have been used synonymously. Both of them indicate different levels of the same subject. If culture is taken seriously, it seems that people require not only sufficient food but also well-cooked food. (2008: 21) claims the culture is a systematic association of people that have a certain way of life.

Therefore, the culture is the only distinction between human and animals. And animals live in association but it is a special kind. There is indeed, a lot of shared characteristics between human beings and animals such as associative life, responsibility toward children and son.

Eliot, T. S, (2001: 45) differentiate that literature and culture are a capital and means for developing all culture or knowledge in order to terminate all humans sharing problems, for helping economical stabilization and political security.

Spencer (2009) pointed out that literature and culture the milieu of super organic and high lights separation of culture from physical and natural factors. He believes that the super organic factor is only from men, where the other two factors are the same for men and animal.

The Geographical of Traditional Ceremony of Oral Gase Poetry

Gase Poetry is a part of a culture that is considered as the fundamental of the culture in Bobonaro-Meligo village and it is a special sacral ritual speech that the local traditional leaders used to perform in the traditional ceremony in Meligo Village of Maliana district.

Gase Poetry also special sacral performed in our country Timor-Leste every time when we welcome the national and local leaders who visit in Melligo village as their local genius/wisdom.

In Kemak Culture, we consider Gase Poetry is the sacral word of traditional ceremony that must be believed because Gase Poetry is inheritance of our ancestor product from one generation to the next generation could use Gase Poetry to adore the sacral Stone (*Mot*), sacral Screen of water that we put in our sacral house (*Uma Lulik*) etc.

Gase Poetry is a historical performed in Meligo village that was happened for a long time ago until now the Gase Poetry still survive because of influencing the life of Meligo people in terms of positive and negative impact.

If the requirements of Gase Poetry is not obeyed well by the local people in Meligo village, it will bring various types of a natural disaster such as; suicide, hunger, longer time drying season, no rainy and no harvest and also all the plantation could not be grown well.

Narrative Writing of Traditional Ceremony of the Oral Gase Poetry for Calling Rainy “*Bolu Udan*” in Meligo Village of Bobonaro District in Timor Leste based on the lived-experience of the four (4) old men

Based on the lived – the experience of the four storytellers about the Traditional Ceremony of Gase Poetry for calling rainy “*Bolu Udan*” in Bobonaro District of Meligo Village by the following persons; *Armando Bau Laco*, *Eduardo Mau Loe*, *Marcelino Loco Bere* and *Pedro Talo*.

Armando Bau Laco

This Gase Poetry was started to use as the traditional ceremony in the time ancestors. This poetry was used firstly to express imagination by the ancestors *Lesu Kali* who discover this poetry in the sacral water pond that names *Biahau-Aralolo* in the top of the mountain of Lesu-luli for calling raining (*Bolu Udan*) to come.

The traditional ceremony of Gase poetry is celebrated in every year. The ancestors used this poetry for calling raining (*Bolu Udan*) in the time of pre-history time in order to prevent the poor, hunger, and natural disaster. If we make some mistakes or we forget to do, it would be caused many problems to the people of Melligo then, it could bring drying season to affect the harvest of garden and rice field. The strong wind could devastate many plantation and cultivation and the house of community could be destroyed.

We had ever forgotten to celebrate it when Indonesian entered by forces to Timor Leste on December 7 in 1975 and the moment of East Timor tragedy in 1999 to get independence. Because of that, There were many people of Meligo underwent suffering for foods and drinks were caused many people in meligo died because of starvation.

Eduardo Mau Loe

This Gase Poetry was started to use as the Traditional Ceremony to call raining (*Bolu udan*) in the period of ancestors’ lived experience. This poetry was used firstly to express imagination by the ancestors *Lesu Kali* who discover this poetry in the sacral water pond which names *Biahau-Aralolo* on the top of the mountain o *Lesu-luli* for calling raining (*Bolu Udan*) or to come.

The traditional ceremony of Gase poetry is celebrated in every year. The ancestors used this poetry for calling raining *Bolu Udan* in the time of pre-history in order to prevent the poor, hunger, and natural disaster. If we make some mistakes or we forget to do it routinely, it is usually caused many problems to the people of Melligo will have drying season to affect the harvest of garden and rice field will be extremely decreased. The strong wind can devastate many plantation and cultivation and the houses of the community were destroyed.

We had ever forgotten to celebrate it when Indonesian entered by forces to Timor Leste on December 7 in 1975 and the moment of East Timor tragedy in 1999 to get independence. There were many people of Meligo underwent suffering for food and drinks and many people died because of starvation.

Marcelino Loco Bere

This Gase Poetry was started to use as the Traditional Ceremony to call the raining or (*Bolu udan*) in the time period of ancestors living. This poetry was used firstly to express by our ancestors *Lesu Kali* who discover this poetry in the sacral water pond which names *Biahau-Aralolo* on the top of the mountain of Lesu-luli for calling the raining (*Bolu Udan*) to come.

The traditional ceremony of poetry is celebrated in every year. The ancestors used this poetry for calling rainy (*Bolu Udan*) in the period of pre-history in order to prevent the poor, hunger, and natural disaster. If we don't do it or some mistakes or we forget to do, it would be caused many problems to the people of Melligo then it usually bring drying season longer time to affect the harvest of garden and rice or the plantation could not be grown up well. The strong wind could devastate many plantation and cultivation and the house of community was destroyed.

We had ever not done because of the civil war in 1975 that is why at that moment the problems affected the people in Meligo were very poor and there was no food to eat and also many people died because of starving.

Pedro Talo

The Gase poetry was started to use in the pre-history time. The poetry was used firstly to express his belief by our ancestors *Lesu Kali* who discover this poetry in the

sacral water pond which names *Biahau-Aralolo* on the top of the mountain of *Lesu-luli* for calling rainy (*Bolu Udan*) to come.

The traditional ceremony of poetry is celebrated in every year. The ancestors used the Gase poetry to call the raining/*bolu udan* in order to pour raining for their garden and rice field to be full grown up. If you don't do it or some mistakes or we forget to celebrate routinely, it would be caused many problems to the people of Melligo. And it will be caused drying season affected the harvest of garden and rice field were not fortune. The wind could devastate many plantation and cultivation and the house of community was destroyed.

We had ever not done because of civil war that is why at that moment the problems affected the people in Meligo were very poor and there was no food to eat and also many people died because of starving.

CONCLUSION

Culture is a part of social life that shows an identity of living society in every human being in the world has their own culture. As we know that "no one living without culture," inside this culture compose of various habits and attitudes which each community performed base own living style. For instance, in the Meligo-bobonaro, the people are living always follow the tradition what has been left by their ancestors. Tradition is considered as an inheritance from every generation which cannot forget to be the philosophy of life.

Based on the result of study through the Lived experience of using Gase Poetry in the traditional ceremony for calling rainy (*Bolu Udan*) by the four storytellers, it can be interpreted that using Gase Poetry in traditional ceremony could cause the raining to come for the people in Melligo Village in every year routinely. Gase Poetry in the traditional ceremony of calling rainy is considered as the value of cultural, religious that needs to be preserved by the people in Meligo-Bobonaro because it is also considered as one of the local genius or primitive knowledge which was discovered by the ancestors of Meligo *Lesu Kali*. The use of Gase poetry in a traditional ceremony to the life of the people in Meligo-Bobonaro has implied that the value of culture is a religion where Human being is connecting with nature, God, and people in using different languages

and attitude to be used in communication. Gase poetry in the traditional ceremony can be considered as the philosophy of life to the people in Meligo-Bobonaro.

Culture can show to others where your original living is. Every attitude and beliefs are formed from local language and knowledge which is called a stereotype. Human being since existing, they lived with the animism and dynamism beliefs which were actualized in the various traditional ceremony which was celebrated routinely in every moment pre-history and historical period. The relationship between Human being and nature are reciprocal meaning that could have mutual understanding each other through the belief. Nature gives and human beings receive, nature lives and human beings believe. Culture becomes a traditional law of the human being that protects the life of the people. Nature can speak through the culture of human being. Human being and nature can communicate with each other through the human tradition.

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