



Semantic analysis of Kayori speech in the traditional wedding ceremony of the pamona tribe

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Abstract. This research aimed at finding out the semantic meaning, particularly connotative meaning in *kayori's* utterance in the traditional wedding ceremony of the *Pamona* tribe. This research was conducted in the village of *Sangginora*, *Poso* sub-district, the south coast of *Poso* district. This research is a qualitative research that uses data in the form of words, phrases, sentences and picture. Data collection techniques in this research are observation of the *Pamona* traditional wedding procession, interview with *kayori's* speaker and field note. The theory used in this research to analyze the gained data is Semantic Meaning theory by Geoffrey Leech about Connotative meaning. The findings shows that 1) There are several words in a *kayori* that contain connotative meanings which than change a literal meaning of the *kayori* into a meaning that is in accordance with the content and purpose of *kayori*. 2) *Kayori* contains its own value in a traditional *Pamona* wedding ceremony because in the process of telling *kayori* it cannot be removed in every traditional wedding procession because *kayori* is one of the rules of wedding procedures in *Pamona*.

Key Words: Connotative Meaning, Kayori Speech

INTRODUCTION

Culture is a social heritage that is maintained through generations and it can be seen to these recent days. Every member of particular society not only familiar with this kind of culture, but they are usually having ability to perform this particular culture. The term of culture commonly contains of norms, laws, social values, arts, songs and even more.

In Central Celebes of Indonesia, there is a culture which is remained and sustained among society. The tribe is called Pamona tribes, and the culture also called Pamona. This tribe continues to preserve their identity with their own culture through matrimonial or wedding process, norms or law for social relationship and art performance songs, dance, and poem are the part of the inheritance and in the local language they are called as *Dero* dance, *Moende* dance, *Mobolingoni*, *Mokayori* and *Mongayu Karambangan* (singing karambangan).

This study will concern to discuss about *Kayori*. *Kayori* actually can be said as speech or poem that is performed in certain event such as in a traditional wedding for example. Further, *kayori* actually is easy to be found in social activities through songs, wedding event and the formal cultures developing in the ethnic of *Pamona*. However *kayori's*

often found during the process of *Pamonas'* traditional wedding. *Kayori* will be performed when there is a *Pamona* traditional wedding. The importance of *kayori* in the *Pamona* traditional wedding is as speech or poem in order to prompt the bride groom to honor values of traditional wedding concept.

Pamona tribe is one of the tribes that inhabit *Poso* land. There are several tribes that are included in the *Pamona* ethnic group. There are 11 groups of *Pamona* people scattered in various places in *Poso*, among others *Pebato*, *Lage*, *Kadambuku*, *Onda'e*, *Payapi*, *Lamusa*, *Lonket*, *Buyu*, *Pu'umboto*, *Wotu* and *Bancea*. From the 11 classifications of the *pamona* ethnic, this research is included in the *pebato* people group. One of the uniqueness of this *Pamona* culture lies in its traditional wedding. In *Pamona* ethnic, there is something called *sampapitu*. *Sampapitu* are goods or equipment provided by the candidate the groom to the prospective bride, totaling seven pieces, namely 1 tray and 6 pieces of cloth. Submission until it becomes a symbol that wedding has been confirmed according to custom. In presenting this until one of the customary members will mention one by one this until is in the form of *kayori*.

People of *Poso* usually meet *Kayori* speakers when the *Pamona* traditional wedding procession is conducted. The speaker himself is one of the traditional councils who is indeed a *Kayori* speaker in every *Pamona* traditional wedding ceremony. Talking about *Kayori* means talking about meaning. *Kayori* contains meaning in every stanza. To find out the meaning of *kayori*, researcher uses semantic studies because meaning is classified in semantic study, connotative meaning for particular.

Semantic is a linguistic term that refers to the study of linguistic meaning. Semantic is concerned with aspects of meaning in language. Semantic is the study of the meaning of linguistic units, word and sentence in particular. Semantic is meaning that has been studied for thousand years by philosophers, logicians and linguistic. Semantic concerned with aspect of meaning in language. The purpose of this research is to highlight what the connotative meaning of *Kayori* in *pamona* wedding ceremony from semantic point of view. There are seven types of semantic by Leech (1981), that is conceptual meaning, connotative meaning, social meaning, affective meaning, reflective meaning, collocative meaning, and thematic meaning. Based on the explanation above, researcher is intended to conduct a research about semantic meaning of *Kayori* speech of traditional wedding ceremony in *Pamona* tribe by using connotative meaning theory by Geoffrey Leech(1981).

LITERATURE REVIEW

There are 3 related previous articles reviewed to help the researchers write this research. They are, *Tudjuka*(2018) entitled *Makna Denotasi dan Makna Konotasi Pada Ungkapan Tradisional Dalam Konteks Pernikahan Adat Suku Pamona*; *Hasan*(2015) entitled *Folklore Kayori Pada Masyarakat Taa di Kabupaten Tojo Una-Una (Identitas Masyarakat, Bentuk Fungsi, dan Makna)*; and the last is from *Putri* (2021) entitled *Makna Tuturan Dalam Proses Pernikahan Adat Kutai : Tinjauan Semiotik Roland Barthes*. The difference between this research and the three researches is that they examined the meaning of utterances using connotative and affective meanings, while this current research is to examine connotative meaning. While the similarity of this research and the previous research is that both examine the meaning of speech using semantic studies.

Semantic is the study of the meaning of linguistic units, word and sentences in particular (Leech, 1981.P.2). According to Leech there is classification of seven types of meaning, they are conceptual meaning, connotative meaning, social meaning, affective meaning, reflective meaning, collocative meaning, and thematic meaning. Connotative meaning is the one to be analyzed and discussed in this research.

Further, Leech stated that connotative meaning is the meaning which is used according to what is quoted by the language, which is where the language will change according to the culture. It is reflected that connotative meaning is strongly related to the culture, tradition and norms of each regions and places. As it is stated by Roland Barthes (1983) that describe connotative meaning as the interaction that occurs when the sign meets the feelings and the values of the users through their culture, thereby, as Kayori is the part of culture and tradition, it contains sign in every utterances by the speaker to be listened by the bride and the groom and the family that used in every traditional wedding party. Thereby, the analysis also should be done accordingly to the nature of each culture of each study.

In the following, the researchers write a study of connotative meaning through Kayori example below.

Tuwu ane mosombori
Ne'e e wa anangodi
Yore nepa tekiwoi
Sangadi nda nggoli-nggoli

The meaning is:

When living as household
Don't be like nature of children
Which when sleeping
Must be awakened

The meaning of those utterances is to give advice in traditional Pamona wedding ceremony. In lines 1 and 2, is the content core of the whole speech, namely *Tuwu ane mosombori*, *Ne'e ewa anangodi*, the meaning is addressed to the bride and groom who are already married, not to behave like children and live a safe and colorful household life. While the utterances in line 3 and 4, means that when you married, you have to be independent and responsible, the situation and condition is not the same as if you were still a single person. Therefore, the analysis of connotative meaning in this research was conducted as in the example previously.

METHOD

This research is a qualitative research that uses observation, interview and documentation to collect data. According to Moleong (2010: 6) that the descriptive qualitative research is a study that explains to understand the phenomenon of the subject of research, behavior, perception, motivation, action, etc., holistically, and the way of describing the result in the form of words and sentences. The object is the speaker of Kayori that performed a Kayori speech in a traditional wedding party. The gained data was analyzed descriptively, following the descriptive analysis steps by Winartha (2006:155), identifying, transcribing, and analyzing the gained data.

RESULT AND DISCUSSION

The data collection was conducted in a Pamona traditional wedding ceremony and fortunately on the same day there was also another traditional wedding. Thus, the

researcher could collect data from these two traditional wedding ceremonies. The gained data is described in the table below:

Table 1. Kayori Speech Transcript

No	Pamona Language (Poso Language)	Literal Meaning	English Language	Connotative Meaning
1	<i>Uki lai karatasa Teto'o petubunaka Kutonjumo rikapala Siramo damamparata</i>	Tulisan dalam kertas Berbunyi penghormatan Saya berikan kepada kepala desa Nanti kepala desa sampaikan	Writing on paper Sounds of respect I gave it to the village head Later he will tell	In the delivery of this envelope there are values and norms, where are the council custom gives a sense of respect to the existing village government.
2	<i>Bemo bata bemo lingu Dapaimba sampapitu Dulanya kudika riu Aono lipa taliku</i>	Tidak bimbang tidak ragu Untuk memberikan mahar sampapitu Bakinya yang pertama Di tambah enam kain	No doubts To give a dowry sampapitu The first tray Plus six fabrics	In this section the core part of traditional weddings and the dowry is handed over, namely by using kayori which contains the dowry is given sincerely and completely
3	<i>Timamamo pabasa mami Riancura ndiwai Daka tonju tepatani Topi inenya santapi</i>	Sudah di teliti baik-baik Isi surat yang kami terima Kami berikan yang lain Untuk penghormatan mamanya	Well researched The contents of the letter we received We gave another In honor of his mother	Handing over the cloth to the mother-in-law is a value of the groom gratitude to she who has cared for his daughter during her bachelor period.
4	<i>Timamamo kapabasa Seipa metondaraka Nce'emo bauga mpapa Ayapa sampo salana</i>	Sudah di teliti baik-baik Ini lagi yang akan di berikan Penghormatan bagi papa Satu lembar kain celana	Well researched This more will be provided Respect for father One piece of trouser	Handing over the cloth to the father-in-law is a value of the groom gratitude to he who has cared for his daughter during her bachelor period.
5	<i>Riraya bemo malinga Kapabasa bila-</i>	Tatap dalam hati Isi surat yang	Stay in hearth Contents of the letter given	Giving cloth to the bride and groom contains the meaning of

	bila <i>Seipa santapi lipa</i> <i>Tumpu ngkoro kono tila</i>	diberikan Ini satu lembar kain Teruntuk kedua pengantin	This is one piece of cloth Reserved for the bride and groom	advice to be used together later when they have children
6	<i>Ane pu'unya ri tana</i> <i>Lawi wawu samba'a</i> Lese pombesaru maka Se'i pakatu tokamba	Dulu-Duluny biasa Ini memang adat ntana Karena saling membantu Memberikan satu ekor babi	Used to be normal This does adat ntana For helping each other Gave one pig	This implies a thanks giving to everyone involved in the wedding
7.	<i>Pai pu'unya riyopo</i> <i>Nce'e lawi ada kojo</i> Ua lese pombeto'o Tokambamo mamparo	Ini memang adat juga Sebatang pohon rumbia Sama-sama kita simak Ini memang adatnya kita	This is customer too A rumbia tree Let's see together This is our custom	A piece of rumbia tree has economic value which is the interpreted as a customary rule which means that money given to the bride with sincerity is the basis of the dowry
8	Aginya kutora yau Dana pangkita ntau <i>Samba'a pes balasu</i> <i>Nayuyu radua ngkaju</i>	Lebih baik saya tuunjukkan Supaya semua orang melihat Ini namanya papoboli Diberikan kepada orang yang membantu pesta	I'd better show you So that everyone can see This is called papoboli Given to the person Who helped the party	Papoboli is a piece of cloth that is given to people who are included in party organizer as a sign of thanks giving
9	<i>Popaata ntau sondo</i> <i>Lau pai tumpu ngkoro</i> Ncei mampakanoto Sangkani njou pasoro	Begitu juga papoboli Di siapkan untuk pengantin laki-laki Dan akan di berikan juga Kepada orang yang membantu	So is papoboli Prepared for the groom And will be given too To those who help	Papoboli is a piece of cloth that is given to people who are included in party organizer as a sign of thanks giving, but the difference that is given to the groom
10	<i>Riraya bemo malinga</i> <i>Kita dua ntimbira</i>	Dalam hati tidak risau lagi Kedua bela pihak	Don't worry anymore Both sides of the bride and groom	The kayori mean the the customary council is grateful to the groom for submitting the

	Rokaimba bila-bila Pancorenya dakudika	pengantin Apa yang di minta telah terisi semua	What has be request Has been filled in all Patuju ada, Pancorenya in the last	dowry completely and not embarrassing or playing with custom.
11	<i>Kami dameuranaka</i> <i>Ua romo tetala</i> Tempo dametondaraka Walili ripadewaka	Kami dewan hadat mohon pamit Karna tugas kami telah selesai Kesempatan selnjutnya Kami berikan kepada pemandu acara	We beg your pardon Because our job is done Next change We gave to the show guide	The kayori contains a sense of value where the customary council feels happy because it carry because out the traditional procession properly and smoothly

In the theory, it is said that connotative meaning is a word that has another meaning behind the word itself or something related to a word. The purpose of the connotative meaning is to beautify a sentence of expression in a word. The connotative meaning used in describing the meaning of kayori at the pamona traditional wedding is seen from the interactions that arise when a sign or symbol meets feelings/norms by the prevailing culture in a society. Findings in table above are explained in the following:

1. *Uki lai karatasa*

Tulisan dalam kertas

Teto'o petubunaka

Dikatakan penghormatan

In the pamona language, the literal meaning of *uki lai karatasa teto'o, petubunaka* is the writing of the sampapitu grains which contain money (in the form of envelope), money given to the village governments as nene lipu or the eldest as a form of respect.

2. *Dulanya kudika riu*

Bakinya kuletakan dahulu

Aono lipa taliku

Enam lipat kebelakang

In pamona language, the literal meaning of kayori above is the tray (baki) is given first, the 6 folds of cloth then follow, but in connotative meaning there are two kinds of oli mporongo or custom dowry, namely the custom dowry for bride and for the parents, which are the handed over separately and sequentially.

3. *Timamamo pabasa mami*

Sudah jelas kami bacakan

Riryancura ndiwai

Dalam kerts yang diberikan

In pamona language, the literal meaning of *timamamo pabasa mami, rirayancura ndiwai* is carefully examined the contents of the letter given. *Pabasa* is reading in literal meaning, but in this kayori *pabasa* interpreted as examined because at the time of the

procession the customary council did not read the letter as in the literal meaning, but looked, than mention one of the clothes that belongs to the mother of the bride.

4. *Nce'emo bauga mpapa*

Itulah kain ayah

Ayapa sampo salana

Sepotong kain celana

In pamona language, the literal meaning of *nce'emo bauga mpapa*, *ayapa sampo salana* is again what father will pay homage to one piece of trouser cloth. *Ayapa sampo salana* is one piece of trouser in literal meaning, but in this kayori the real meaning is not a piece of trouser cloth, but a piece of cloth that will be intended for the father of the bride as a form of thanksgiving.

5. *Seipa santapi lipa*

Ini satu lapis kain

Tumpu koro kono tila

In pamona language, the literal meaning of *seipa santapi lipa*, *tumpu koro kono tila*. In literal meaning *seipa santapi lipa* is this is a pile of cloth. *Santapi* is stack, this is the connotative meaning. Then what is meant is not a pile but only one piece of cloth that belongs to the bride and groom, in the sense that the two of them have become one and can share one with the other.

6. *Ane pu'unya ri tana*

Lawi wawu samba'a

In pamona language, the literal meaning of *ane pu'unya ri tana*, *lawi wawu samba'a* is indeed basically in the land of one. *Ane pu'uy ri tana lawi wawu samba'a* in connotative meaning means a living creature doesn't have to be a pig, because basically it has to be buffalo ich should be a customary dowry.

7. *Pai pu'unya ri yopo*

Nce'e lawi ada kojo

In pamona language, the literal meaning of *pai pu'unya ri yopo*, *nce'e lawi ada kojo* is customary is basically in the forest. In connotative meaning, *pai pu'unya ri yopo* is not meant forest but that meant is a rumbia tree. Why a rumbia tree? Because a rumbia tree contains value and has a price (money). The point is the asic for giving is not only oe buffalo but also money.

8. *Samba'a pes balasu*

Nayuyu radua ngkaju

In pamona language, the literal meaning of *sambaa'a pes balasu nayuyu radua ngkaju* is one try rolled two cloth. In connotative meaning *samba'a pes balasu nayuyu radua ngkaju* is one try contains 7 folds of cloth and 2 rolls of cloth as a complement to the dowry.

9. *Popaata ntau sondo*

Lau pai tumpu ngkoro

In pamona language, the literal meaning of *popaata ntau sondo*, *lau pai tumpu ngkoro* is a large line of people and the bride and groom. In connotative meaning is the offerings given to the bride and groom included those who participate in helping the wedding party.

10. *Ri raya bemo malinga*

Kita dua ntimbira

In pamona language, the literal meaning of *ri raya bemo malinga kita dua ntimbira* is in the heart do not hesitate, the bride and groom. *Malinga* is aware. In connotative

meaning, *malinga* is a state of mind that is no longer in doubt because it has complete the customary dowry that was handed over.

11. *Kami dameurunaka*

In pamona language, the literal meaning of *kami dameurunaka* is e back of. In connotative meaning is return or hand over the next event to the host.

Another result is from interview instrument of data collection technique. Interview was conducted at the informant's house in the Sangginora village at 23 march 2023 at 05:25-06:00 pm. The informant's name is Mr. S. Patara. He is the citizen of the Sangginora village, also as a kayori speaker who was entrusted to carry out every traditional wedding event held in the village.

The interview process is reflected in a conversation between the researcher and the informant as follows:

- Me : Good afternoon Mr
- Informant : Good afternoon, is there anything I can help you?
- Me : I did research for my final assignment about kayori. Yesterday I made direct observations when you told kayori at the pamona traditional wedding ceremony. My goal in interviewing you was to ask the meaning of each kayori that you said during the traditional wedding procession.
- Informant : ok, please
- Me : Thanks you Mr. Patara. My first question is what the meaning is *uki lai karatasa, teto'o petubunaka Kutonjumo rikapala sira damamparata*?
- Informant : The writing on the paper in question is the contents of the letter that is given to the bride in the form of an envelope, meaning that each envelope containing the money is written in the letter.
- Me : Than the second is what the meaning of *bemo bata bemo lingu kapaimba sampapitu, dulanya kudika riu aono lipa taliku*?
- Informant : There are two kinds of *oli mporongo*, they are separated. First, until the parents have it (dowry), and it cannot be replaced with other dowry, it must be a cloth or sampapitu. While pu'u oli If there is not cow can be replaced with money.
- Me : ok, thank next question is *timamamo pabasa mami rirayancura ndiwai, daka tonju tepatani topi inenya santaapi*?
- Informant : The same as the second question. Mutually continuous , that the dowry is also shared by the bride's parents.
- Me : Next, *timamamo kapabasa se'ipa metondaraka, nce'emo bauga mpapa ayapa sampo salana* ?
- Informant : The same as the second question. Mutually continuous , that the dowry is also shared by the bride's parents.
- Me : Next question is *riraya bemo malinga kapabasa bila-bila, seipa santapi lipa tumpu koro kono tila*
- Informant : Still mutuali continuous with kayori stanza 3 and 4, because they are still intended for parents.

- Me : Next question is *ane pu'unya ri tana lawi wawu samba'a, lese pombesarumaka se'I pakatu to kamba*.
- Informant : This means that if there is no pig as pu'u oli can be replaced with money. The kamba language is actually the name of the village, but in kayori kamba it means to be replaced.
- Me : Next question is *pai pu'unya ri yopo nce'e ada kojo, uua lese pombeto'o tokambamo maparo*.
- Informant : The meaning is the same stanza 6, the different is that a rumbia tree is replaced with money as pu'u oli, because it is impossible for the groom to bring a rumbia tree it came to be give the bride.
- Me : Next question is *aginya kutora yau dana pangkita ntau, samba'a pes balasu nayuyu radua ngkaju*
- Informant : That is called papoboli (1 piece of folded cloth and 2 pieces of rolled cloth) which are handed over to the women as well as a dowry.
- Me : Next question is *popata ntau sondo lau pai tumpu ngkoro, ncei mampakanoto sangkani njou pasoro*
- Informant : In every wedding custom, there will definitely people from outside the area that will come, whether it's the family or the groom's side, when they return, a piece of cloth will be given as a gift to the representative.
- Me : Next question is *riraya bemo malinga kita radua ntimbira, rokaimba bilabial pancorenya kudika*.
- Informant : The pancore indicates that the full dowry has been given to the women according to wedding custom.
- Me : The last question is *kami dameurunaka ua room tetala, temodametondaraka walili ripadewaka*.
- Informant : This is a variation of the language used by traditional speakers to return the time and opportunities that have been given to traditional presenters.
- Me : They are all my questions Mr. Patara, Thank you very much for the time. Good evening.

The result of interviews shows us that there is continuity or relatedness to the result of observation and interview result regarding the meaning of kayori in traditional weddings of the pamona tribe. There are 11 kayori of the result from observation, which are as material to be used as questions to the interviewee. The result of the data from the interviews which later became a benchmark for the truth of the result of observation made at the time of the pamona traditional wedding ceremony. For example *Uki lai karatasa teto'o petubunaka*. In observation result *uki lai karatasa* is inscriptions until it was on the envelope containing the money as well as the result of interviews with informants. The same thing happen to the other findings, thus it can be concluded that there are 11 kayori speech utterances found in the traditional wedding ceremony of Pamona tribe that have connotative meaning as a marriage advice, rules, sense value and expectations in accordance with the theory uses, connotative meaning in semantic by Geoffrey Leech.

CONCLUSION

Based on the analysis of gained data, it can be concluded that there are 11 kayori speech utterances found in the traditional wedding ceremony of Pamona tribe that have connotative meaning as a marriage advices, rules, sense of values and expectations in the marriage that is going to be conducted by the wedding bride and groom. It is in accordance with the theory used, connotative meaning theory in semantic by Geoffrey Leech that said connotative meaning is the meaning which is used according to what is quoted by the language, which is where the language will change according to culture and it is strongly related to the norms of society where the culture belongs to.

It is suggested to the other researcher in the future to write a research about Kayori speech of Pamona tribe by using the other theory among 7 types of meaning by Leech.

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